THE NIGHAṆTU

AND

THE NIRUKTA

THE OLDEST INDIAN TREATISE

ON ETYMOLOGY, PHILOLOGY, AND SEMENTICS

CRITICALLY EDITED FROM ORIGINAL MANUSCRIPTS AND
TRANSLATED FOR THE FIRST TIME INTO ENGLISH. WITH
INTRODUCTION, EXEGETICAL AND CRITICAL NOTES,
THREE INDEXES AND EIGHT APPENDICES

BY

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TEXT
( Pages 1 to 298 )

INTRODUCTION, ENGLISH TRANSLATION AND NOTES
( Pages 1 to 260 )

MOTILAL BANARSIDASS
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SANSKRIT TEXT, WITH AN APPENDIX SHOWING THE
RELATION OF THE NIRUKTA WITH OTHER
SANSKRIT WORKS.

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अभिनवकरणश्रीभगवनपरियुक्तजनमनसः
नीतिप्रतिमाजालिष्टीलम्प्रमुमनसः ।
देशगिरिरासिकस्य लोकसर्वस्य तलमहः
पञ्चान्तीयं "गयनः" वर्गमेद ज्ञातमहः ॥

cलोकः उपायमस्त्रिवः दोषमुस्त्रात्मवेलिनः ।
गुणग्रंथप्रवर्त्सम "स्त्र विलियम मन्त्रकम हेलिनः" ॥ १ ॥
PREFACE.

On my return home to India, a systematic and exhaustive search for the hitherto unutilised ms. of the Nirukta was made. I myself undertook an extensive tour in Rajputana, Baroda, Tibrī-Garhwāl and Cashmīr and examined the state collections of sanskrit ms. I also visited Benares, Patna, Madras, Madura, and Tanjore. I wrote to scholars, and librarians in charge of sanskrit ms. throughout the country. I was therefore able to secure the use of several ms. hitherto not utilised for the constitution of the text. These ms. are as follows:—

Bk.¹ This ms. belongs to the state Library, Bikaner. The loan was secured for the University of the Paujab through the courtesy of Mahāraja Sīr Bhairon Singhji, K. C. I. E., Vice-President, Council, Bikaner.

Contents. The Nirukta of Yāska in the shorter recension containing the two parts i. e. the pārvārdha and the uttarārdha in 131 leaves. It is a badly preserved ms. and full of mistakes.


Date: on f. 1mr. (sic.) शारदेपंचेष्वरम् संवत् श्रांतिकर्त्तेनदृश्यते। अतिरिक्तं केवला यह निकाला हुमा है i. e. 1735 Vik.=1679 A. D.

The colophon ends thus: (sic.) महाराजाधिबालक वर्तमानकुमार। वन्धुलिङ्गमाले पापांको विनाशक: गंगा नयन कंवामायनविवश्र || वन्धुलिङ्ग सहवे है करो: पंचवपिविवश्र: मं २५००।

Bk.² Contents: the Yāsak Catuṣṭapada written without a break. The ms. is injured in many places. Nighantu is given from f. 9 r. to f. 18r.

Size: 9²/₄ x 4²/₄. Material: Paper. No. of leaves: 18. No. of lines: 8. Characters: Devanāgarī. Date: on f. 18r. (sic): सुनवे अनुवादित्व मं १०५ संवत् १०२५ वर्ष मानिसां यदि १० दिवसपि वी यथासमवे किलिते। महाराजाधिबालक वी कस्यविद्यम् किलिते || विनाशक ||

Bk.³ A ms. written on paper in Devanāgarī characters.
obtained through the courtesy of the Curator, Central Library, Baroda. The contents are the 1st half of the Nirukta. It is full of mistakes and belongs to the longer recension.

Size: 8\(\frac{1}{2}\)\(\times\)3\(\frac{1}{2}\). Number of leaves: 69.
Number of lines: 9.

Date: sic. 蘦 \(\times\) 16 \(\times\) 99 \(\times\) 他物うちやかがやけ 論者 \(\times\) 99 \(\times\) 99 \(\times\) 他物うちやかがやけ 論者 \(\times\) 99 \(\times\) 99 \(\times\) 他物うちやかがやけ 論者 \(\times\) 99 \(\times\) 99 \(\times\) 他物うちやかがやけ 論者 \(\times\) 99.

Scribe: sic. 蘦物うちやかがやけ \(\times\) 99 \(\times\) 99 \(\times\) 他物うちやかがやけ 論者 \(\times\) 99 \(\times\) 99 \(\times\) 他物うちやかがやけ 論者 \(\times\) 99.

peculiarities: The colophon at the end of the 1st chapter runs thus: \(\times\) 他物うちやかがやけ 論者 \(\times\) 99 \(\times\) 99 \(\times\) 他物うちやかがやけ 論者 \(\times\) 99.

Evidently ayam refers to the 4th chapter and not to the Nirukta as the 5th chapter is immediately continued. But the use of ayam does not seem to be correct in this case.

Sandhi and spelling: The visarga is retained but at the same time euphonically combined i.e. a double process is introduced, e.g. f. 1v: भास्यात्तदन सतिम्……समाधाने तस्ति etc. The anusvara is not marked, e.g. f. 2r: आपातगत समाधाने तस्ति etc. The dental nasal is avoided in conjunction, being reduced to anusvara, e.g. f. 1v. निमात्तिरिख्यत उपस्थिरे विविधोः

F. 2r. अच्छिलायुः f. 6v. नियमित्वाः

R.\(^1\) A neat, well-written, well-preserved and complete ms. of the Nirukta in Devanāgari characters.

Size: 8\(\frac{1}{2}\)\(\times\)4\(\frac{1}{2}\). Number of leaves: 69 + 77 + 1 blank = 147.
Three leaves 75-77 are wrongly numbered as 85-87.
Number of lines: 9.

No date is given. The name of the scribe is not known.
The ms. looks about 200 years old. It belongs to the longer recension and does not give any new variants.

R.\(^2\). It contains the 2nd half of the Nirukta, written on paper in Devanāgari characters.
Size: $8\frac{1}{8}'' \times 3\frac{1}{8}''$. Number of leaves: 83+i blank. Number of lines: 9.

Date: sic. 1861. The owner seems to be one Rāmakṛṣṇa. He is saluted like a god which is rather unusual: श्री रामकृष्णमाधव नमः। Or the word Ṣaṁka does not refer to the owner of the ms. but to God, who is the master of all.

The ms. belongs to the longer recension. It represents a very late stage of textual expansion. The colophon at the end runs thus: ह्वति नैहें ज्ञातपडे अभ्रोपायः।

R^a. A fragment of the 1st half of the Nirukta, written in Devanagari characters on paper. It looks old. It is illegible in many places. Ink is bleached by age. It belongs to the shorter recension.

Size: $9\frac{1}{8}'' \times 3\frac{1}{8}''$. Number of lines: 7. Number of leaves: 61. Eight leaves are supplied in a different handwriting.

Kn. A palm leaf ms. written in old Canarese characters, presented to the Panjab University Library, Lahore. It belongs to the shorter recension and sometimes gives important readings.

Size: $11\frac{1}{2}'' \times 1\frac{1}{2}''$. Number of leaves: 94+i blank. Number of lines: 7.

No date is given, but as it is written in old Canarese characters, it must be at least 500 years old, and might be older.

R^a. The text of the Nirukta is made up by 2 different mss. The 1st half is given in 60+i blank leaves.

Size: $9\frac{1}{2}'' \times 3\frac{1}{2}''$. Number of lines: 9. Date is not given. The name of the scribe is also unknown. The colophon ends thus:—sic. दूर दिन दिन भरन भरन पाठजालः। सूर्य भागु। मानसप्रियप्रिया यदरहरोभुयः। कबेव लक्षण अंग गोविन्द परिप्रेयवें न गुलाबि कपड़ा न विन्दितवें विवेचनार्तवें। The ms. belongs to the longer recension.

The 2nd half is given in i + 65 leaves.

Size: $9'' \times 3\frac{1}{2}''$. Number of lines: 9.

Date: 1861. The owner seems to be one Kārīndraśucandra, the same Kārīndraśucandra who gives the 4th line.
Colophon ends thus: (sic.) मप्रप्रेटकितमीवलालवान्यरोधोभुजः। वै देवो
किपिङ मधुन किन्तु परिकाल्येद्व। तेलाजव्य-तमाज्जव्यमेविद्रिकिविधयमणाः। मूर्खस्ये स शास्त्राणि
विद्यशस्त्रविद्यमेविद्रिकिविद्रिकिविधयमणाः। सत्यसाधनां वा मस्म देवो व
विदितं पुस्तकं दर्पं तारसं शिलितं समा। सदि गुरुच्छुदं वा सम देवो व
विदितं || छ || छ || छ || छ || छ || छ || छ || छ || छ || छ || छ || छ | कृष्णप्रसादस्य नमः। कृष्णगोविन्दप्रसादस्य नमः।

The text belongs to the longer recension, both the parisisthas being given in full.

R. An incomplete ms. of the 1st half of the *Nirukta.* The 1st leaf is missing. It looks old and has preserved the old spelling. The text belongs to the shorter recension. In many parts it is illegible.

Size: 9" × 4". Number of leaves: 78.


The text is given up to the 34th section of the 6th chapter. The last leaf is missing.

R. A fragment of an old ms. gives the text of the *Nirukta* in the shorter recension from the words अष्टाङ्गेति माल्यमाना देशान्तरि... of the 4th section of the 5th chapter up to: अवधारण सर्वरति इति द्रव्यायोग के 9th section of the 8th chapter. The 7th ch. begins thus: (sic.) नै गृहो नाश्चर्चारुपस्तारणम् = ६५ नमसे।


R. A ms., the contents of which are the 2nd half of the *Nirukta.*

Size: 9" × 4". Number of leaves: 62.


Date: sic. तु कथित संवत १९२३ वर्ष शीतकाल १२ गुरुपरामाण्यानीन्द्र
हायकारणां मनापदार्यं अन्यं श्रद्धानं पराध्यं विकर्त्तव्यं || छ || छ || छ || छ ||

The Parisisthas are given together as one chapter, being bodily separated from the 12th ch. of the *Nirukta.*

Spelling is old. The paper is very much worn. There is no ground to suspect the date. The external appearance, the state of the paper, which unmistakably bears the stamp of old age, and
the internal evidence of old spelling support the above mentioned date. It belongs to the shorter recension. The following case of accidental omission is to be noted.

F. 29r. l. 6 from top:

आ द्विष्टः सबसा पंचकहीः दुर्य द्रव्योभिप्रकाशतानि
सदरसः सतता कामयां दुष्कु मन्त्र सामग्रिः बोधिः

आत्मोतिद्विष्टः सबसा वलिनायः दुर्य हृद्योभिः पंच मनुष्यमान्ताति...दुर्य हृदि
आत्मिका.

The eye of the scribe wandered from the 1st line to the similar words in the 3rd line with the result that the intervening passage मनुष्यमान्ताति...वलिनायः was omitted.

D. A ms. brought for me by my friend P. Bhagavaddatta. B. A. It is a neatly written, well preserved ms., and belongs to the longer recension.

Size: 6\(\frac{1}{2}\)" × 2\(\frac{1}{2}\)". Number of leaves: 112+128+i+21=261.

There are 3 parts. The 1st two parts contain the 1st and the 2nd half of the Nirukta respectively. The contents of the last 21 leaves are the Nighantu. Number of lines: 7. Characters: Devanāgari. Material: paper.

Date on f. 112r. (sic.) श्रावे 1141 भोजीसंवतसे भागपथसङ्ग दिवादेश समापति।

Scribe:—(sic.) आमोदकर हुपुष्मण्ड्रा यथे म्वरण विविवादधिः समापति।

Date on f. 128r. (=240): (sic.) श्रावे 1141 भोजीसंवतसे मार्गसीर्य ज्ञाने दुः दुर्य हृदि विविवादधिः समापति।

Scribe: आमोदकर हुपुष्मण्ड्रा हुपुष्मण्ड्राय सवेन्द्रग्रन्थिः चिन्तित। Colophon ends with the usual statement: भरसें सुसवं दुर्य तथा भरसें सुसवं दुर्य etc.

Date on f. 21r (=261r): (sic.) श्रावे 1145 हुपुष्मण्ड्राय सवेन्द्रग्रन्थिः अमित–

हुपुष्मण्ड्राय सवेन्द्रग्रन्थिः चिन्तित।

Scribe: आमोदकर हुपुष्मण्ड्रा हुपुष्मण्ड्राय सवेन्द्रग्रन्थिः चिन्तित।

There is a good ms. of the Nirukta in the library of H. H. the Mahārāja of Alwar. All my efforts to secure a loan of this ms. were fruitless, as the authorities refused to lend the ms. to the Panjab University on any terms. Even a copy of the ms. could not be obtained. But H. H. the Mahārāja was kind enough to let me see the ms. On examining a few test passages, I found that no new variants were forthcoming. Its collation was therefore unnecessary.
Besides, six mss. of the Raghunātha Temple Library, Jammu were collated by Principal Raghubar Dayal M. A.; M. O. L. of the S. D. College, as far as the 12th section of the 1st chapter of the Nirukta. He was good enough to place the result of this collation at my disposal. On carefully examining the critical notes supplied by Principal Raghubar Dayal, I did not find any new variants. I did not therefore feel justified in collating the mss. afresh.

The evidence supplied by the Indian mss. further supports the conclusion, deduced from the collation of European mss.

The evidence of the European mss. was discussed at length in my Introduction to the Nirukta, published by the Oxford University Press in 1920. The Introduction was sold out within a few years of its publication and is now out of print. New readers of the Nirukta will require information with regard to the principles of the constitution of the text. For their benefit, the relevant part of the Introduction is reproduced.

The Relationship of the MSS.: two recensions.

The manuscripts fall into two groups, and for the sake of convenience and brevity, may be called A and B—A representing the longer and B the shorter recension. None of the manuscripts grouped in these two families is earlier than A. D. 1479. Although they have been copied from earlier manuscripts—often with great labour and trouble as some of the scribes remark—neither of them transmits the text of the Nirukta in an uninterpolated state. Both recensions add the parāśīga—which can be proved to be an interpolation by independent testimony—as an integral part of the text, and cannot, therefore, be the faithful representatives of the archetype. Moreover, both have besides the parāśīga, an entire section or the equivalent of a section added on to them. These additions are meaningless. The commentary on the Vedic stanzas quoted therein is very poor, and written in a style quite different from that of Yāsaka. For instance, there can hardly be any doubt as to the interpolated character of ix. 2, which is given as a constituent part of the text by the manuscripts of both recensions. Further, the commentary on the Vedic stanza in xi. 7 is meaningless and written in a different style. The Vedic stanza, being quite easy, requires no explanation.
Yāska generally does not comment on easy Vedic stanzas, simply remarking: *iti aśaṇigaṇa-vyākhyātaḥ*, i.e. 'this stanza is explained by the mere reading.' In all such cases, this note of Yāska comes after easy Vedic stanzas only. It would thus be intelligible, if it had followed immediately the Vedic stanzas in xi. 7. But as the text now stands, it is placed just after a very difficult Vedic stanza in xi. 8. This is contrary to Yāska's method. It is clear that the words: *iti aśaṇigaṇa-vyākhyātaḥ* were originally placed immediately after the Vedic stanzas in xi. 7. The intervening passage is an interpolation, and rather a clumsy one, for it can be easily detected. This is further proved by the fact that Durga, who repeats every word of Yāska in his commentary, ignores them. How these additions gradually found their way into the text is illustrated by the following example. There is an easy quotation in xii. 2, and Yāska, as usual, simply adds: *iti aśaṇigaṇa-vyākhyātaḥ*. Some interpolators have endeavoured to add after these words a short comment. Thus some manuscripts here subjoin the following remark: बसालिता मा चरणो बमतयो (तत्त) बमते...मुरात्यो:।

Further, each recension contains passages, which, being superfluous, are omitted by the other, or are amplified versions of those in the other. For example, B adds, between vii. 19 and 20, one entire section, which is omitted by A. It is clearly an interpolation as the commentary on the Vedic stanzas is identical with that of xiv. 33 with slight alterations.

Again, in B the commentary on the Vedic stanza quoted in v. 27, reads as follows: सुद्देशस्त्रयं कालान्तरात्मक र्‌तय देव तस्मिनः प्राणायामः सत्यामानिच्छानि वार्ता� सुमित्र उपमेयमेवविनिष्ठी निमं चययति || २४ ||

A's version of this is greatly amplified:

सुद्देशस्त्रयं कालान्तरात् तस्मात्त्वेश्च अस्ति देवस्य तस्मिनः प्राणायामः सत्यामानिच्छानि वार्ता भवस्यावसानगत्वः तस्मिन विनिष्ठाय उपमेयमेवविनिष्ठी निमं चययति || २४ ||

Further, A contains a long passage in 6. 5: इत्य प्रथमवेव... इत्यादितः: ommitted by B.

'Omissio ex homoeoteleuto' in Sanskrit Manuscripts.

It is clear, therefore, that both the recensions cannot faithfully
represent the archetype. Hence the question arises which of them adheres more closely to the original? Roth adopted the text as given by the longer recension in his edition, without, however, assigning adequate reasons for his preference. The same text is also adopted by most of the editors of the *Nirukta*. This text, as has been shown above, does not represent the original. It is true that often the longer recension preserves the better text, for sometimes passages are omitted by accident. The eye of the scribe wanders from a particular word to the same or to a similar word, occurring further on in the text, with the result that the intervening words are omitted. This phenomenon known as *omissio ex homoeotelento* is universal and of very frequent occurrence. The following example illustrates this kind of omission. In copying the lines: 'The book, which is rather scarce, was till very lately of absolute necessity for the Student of the Christian Hymnology, above all for the Student of Adam of St. Victor's hymns,' the eye of the copyist wandered from the student of the first to the same word in the second line and the words 'of the Christian...for the' were left out. The same thing happened to the scribe of ms. C 3. In copying the sentence: रोंदेमविषय तन्नुरार्त दुर्लख I अन्तरग्यजन्यसंधनात्रां निक्षेपिते निक्षेपिते his eye wandered from the word निक्षेपिते in the first line to the same word in the second line, with the result that the words तन्नुरार्त दुर्लख I अन्तरग्यजन्यसंधनात्रां were left out.

Again, in copying N. vi. 22: स्पृहा राव्य: वशान्त नृत्यविषयितविषयित र V. VIII. 4. 19. स्पृहा: समाविशताम शायस्यस्य: the eye of the scribe wandered from the स्पृहा of the first line to the similar word स्पृहा in the second line, consequently the intervening words राव्य: वशान्त... विषयितविषयित were omitted in ms. C 3.

Further in N. ii. 26: रूप्यांश्चक्षिकासुपास्य वस्त्राकारारेष्व: पद्यारेष्व: पद्यारेष्व: पद्यारेष्व: श्चिन्नात्मः पद्यारेष्व: पद्यारेष्व: पद्यारेष्व: this is the first पद्या of the second hemistich of the stanza of RV. III. 38. 6. Unconsciously the scribe remembered the second पद्या राव्य: वशान्त नृत्यविषयितविषयित: and wrote it down immediately after finishing the first पद्या with the result that the intervening words वशान्तविषयितविषयित: पद्यारेष्व...पद्यारेष्व are missing in ms. C 4. It cannot therefore be concluded that the shorter recension is always the best, for sometimes omissions are accidental.

Dittography in Sanskrit Manuscripts.

On the other hand, there is also the phenomenon called dittography, i.e. the repetition or addition of a few words or sentences. An excellent example of dittography is furnished by The Globe on July 9, 1915.

The Echo de Paris publishes a message from Cettinje announcing the message form Cettinje announcing the appointment as Governor of Scutari of Bojo Petrovitch." The part of the second line is a verbatim repetition of a part of the first line.

In N. ii. 28, उस का वाजी विषय तुराचति थीवांत वहौ अवि......कन्त हविषा:............

अविष्कार्य आकारविश्वासाथा । कन्त वाजी विषय तुराचति थीवांत वहौ हविषा.... the eye of the scribe wandered by chance after कन्त to the Vedic stanza, and he mechanically copies the whole of the first line except उस का in ms. C 5.

Again, in N. vi. 8, the scribe of the ms. Mi. repeats थुथिकधः था.

Further there are some passages whose omission by B is absolutely unjustifiable. Yāska explains every word occurring in the fourth chapter of the Nighanyu. The omission of the passages containing the explanation of any of these words is therefore inconsistent with Yāska's plan. Examples of such omissions are the following. Yāska explains श्र्यांव (N.gh. 4. 3. 12.) in N. vi. 3, but the passage: श्र्यांव श्रवण्यार्थ: is omitted by B. Again, Yāska explains श्रोण (N.gh. 4. 3. 28.) in N. vi. 6 as श्रोण श्रण, which is omitted by B. This omission makes the following Vedic quotation meaningless.

Further, in commenting upon a Vedic stanza, Yāska always starts from the very beginning of the stanza. To leave out the first few words and to begin from somewhere in the middle of the stanza is altogether foreign to his practice, yet if the text of B be followed, the omission of the passage: यथाव ईवेनविनाभिनी निवानी (N. vi. 26) would involve Yāska in an inconsistency. All this shows that B is not absolutely reliable.

1 Clark, op. cit., p. 6.
Now let us examine A. The majority of the manuscripts of A belong to a period later than those of B. Thus not one of them has preserved the old spelling, while most of the B mss. retain this peculiarity, i.e.

of writing ण as ल/ as चार for चाँ
  " " ठ " " ठ/ " " ठेष्ठ " " ठेष्ठ " " शो " " शो " " शाष्ठ " " शाष्ठ " " ध for ठ " " ठोड़ार " " ठोड़ार.

Again, some of the A MSS. divide the parisiṣṭa into the so-called thirteenth and the fourteenth chapters, while those of B put the whole of the parisiṣṭa into one chapter only, which is numbered the thirteenth.

It has already been pointed out that A contains an obvious interpolation in N. vi. 5, and an amplified version of B's comment in N. v. 27. Besides these there are shorter passages scattered throughout the book which are omitted by B and are suspected to be interpolations. One very fertile and insidious source of interpolations is supplied by Yāsaka's own method of giving etymological explanation. He does not content himself with one derivation, but goes on adding derivation after derivation of a single word till the whole list of probable, possible, and even fanciful etymologies is exhausted. In many cases, interpolators found it quite easy to add new derivations and attribute them to Yāsaka. A contains a considerable number of such additions, while B has only two.

The following are a few samples:

N. ii. 6. A reads: शुको महाबाद्। शुक्ता का शिर्कक्ति था। शा चिऩ्तेनिन्यां शर्मणः। शीताशामिन्य।

B reads: शुको महाबाद्। ब्रह्मताशामिन्य।

The two derivations are omitted.

N. ii. 10. A reads: विरणं कपालं वितरणं मन्मक्ति मत्रानं मन्मक्ति था।

B reads: विरणं कपाल। वितरणं मन्मक्ति था।

N. ii. 13. A reads: सुर्यानान्तपदनिमतं। सुदेशेः।

B reads: सुर्यानान्तपदेशेः।
N. ii. 20. A reads: आयिनाई यायिनाई यायिनाई यायिनाई यायिनाई यायिनाई
B reads: आयिनाई यायिनाई यायिनाई यायिनाई यायिनाई यायिनाई

N. ii. 22. A reads: ग्राहम हुस्त तुल्यनाम प्रत्यो अवति। इन्तनतारिक्ताः।
विवर्तने सेवाने विवर्तने नेबानागुरुसं बाबारे।
B reads: ग्राहम हुस्त तुल्यनाम प्रत्यो अवति। विवर्तने नेबानागुरुसं बाबारे।

N. iii. 8. A reads: आयिनाईमिथो खवननिगति बायिनाईमिथो महवननिगति बायिनाईमिथो
ववननिगति बायिनाईमिथो महवननिगति गाँहु अवतित...
B reads: आयिनाईमिथो खवननिगति बायिनाईमिथो महवननिगति बायिनाईमिथो
ववननिगति बायिनाईमिथो अवतित...

N. iii. 10. A reads: अवप्रित:। नवं ब्रह्मसं:। टिलिरिक्तवययसं:...
B reads: अवप्रित:। टिलिरिक्तवययसं:...

N. iii. 15. A reads: को तो अपने विचार देशसं। देशं: कक्ष मनसं वर
उच्चसं। विचार विचारुका अवति।
B reads: को तो अपने विचार देशसं। विचार विचारुका अवति।

In this particular case it is obvious that the
passage देवाः कक्ष, &c., is an interpolation,
for as the words stand in the first line,
Yāsaka would naturally give the etymological
explanation of विचार first and then of देव, not
vice versa. As a matter of fact he does so;
after explaining विचार he says: देवो देवतिमयः.
This would have been absurd if the reading
of A represents the original.

N. iii. 16. A reads: आयिनाई युक्त देवाः देवति। पुरस्ते देवानासो अवति देवानासो
या। ॥ १९ ॥
B reads: आयिनाई युक्त देवाः देवति। ॥ १९ ॥

N. iii. 19. A reads: विनिशालाविगतसः प्रदः। विनिशालाक्षाकाः। विनिशालाविगतसः प्रदः।
B reads: विनिशालाविगतसः प्रदः।

N. iv. 2. A reads: मार्गः...धातृेः मार्गः मार्गात्रीपले। मार्गात्रीपले
विविषयः।
B reads: मार्गः...धातृेः मार्गात्रीपले।

N. iv. 10. A reads: क्षार्कीर्णाय न्यायाय। क्षार्कीर्णाय क्षार्कीर्णाय...
B reads: क्षार्कीर्णाय क्षार्कीर्णाय क्षार्कीर्णाय...

N. iv. 13. A reads: इमान्ता: सम्बोधयाः सम्बोधयाः। इमान्ता: इमान्ता:।
B reads: इमान्ता: सम्बोधयाः।
Instances might be multiplied, but the above examples suffice to show that A has been much more tampered with than B.

Fortunately, as has been said above, Durga repeats every word of the Nirukta in his commentary, so that the text of the Nirukta in toto can be reproduced from his commentary alone. This commentary therefore serves the purpose of a manuscript of the Nirukta and supplies valuable information about the condition of the text in its author's time. Durga does not recognize the paris'íṣa as an integral part of the Nirukta, as in fact he is even unaware of its existence. Thus his commentary preserves the text of the Nirukta as current before the addition of the paris'íṣa.
Further, it derives great value from the fact that Durga displays critical judgment in the adoption of readings in the text, while giving variants and adding critical notes on them. For example, in N. i. 2, he reads अगुपस् but gives गुपस् as a variant, adding:

शुचिपुष्पायनागमयुपपुष्पायनाेंसिद्धार्थिपाती। ब्याहारं मार्गमुः।

Again, in N. i. 12, he reads संविष्टातिः but gives संविष्टानामिः as a variant, adding: कथवा संविष्टानाती तात्त्व संविष्टानाती तात्त्व संविष्टाद्वार्थो पाठी।

Again, in N. iii. 15, he remarks: अतिष्टं य हुस्त्त निगमितमुस्तत्तु पुनःवादानो गुरुपासिद्धानिष्ट पाठंदेति मघ्नानाव: केषवदर्श निमां गार्थिते। अपरं पुनः समाधायानुकृतमेः मयापदम एवमेव निमामभीयते।

Again, in N. iii. 21, he reads अविनाशि but gives अविनाश as a variant, adding: अपेक्षे धीरीते अविनाशानेवति। तेपादिणिः उवतैव मार्गमुः।

Again, in N. iv. 19, he reads शु: but gives अस्त्र as a variant, adding: अनुभैर्य स्थुनिमेश पाठ:। अनुभैर्य प्रमादपाठ:।

Again, in N. vi. 2, he remarks: निर्जेन्न य हुस्त्त केषवदर्शपुष्पम प्रति इति व्याचितः।

Again, in N. vi. 4, he reads अभावायुक्त but gives अभेन्नायुक्त and अनेनायुक्त as variants.

Again, in N. vi. 6, he reads क्षणस्व but gives क्षणाः as a variant, adding: कृतस्वेत्येवमेके सम्यके । तत्त्वसर्गस्वामेव । क्षणायेति हि मात्मकारो गिराह।

Again, in N. vi. 21, he remarks: क्षणिः प्रसाधकमः। मात्रजीवक इस्वेत गरष्ठान्तामकृ मात्ममातः मात्मकारो निमां गार्थिते। केषवदर्श शीपमभीयते।

Again, on N. vi. 33, he remarks: भाग्यस्थ न सम्यकृ हस्तसे। तस श्रवण पाठोद्भवेतः। ततो योगस्व।

This shows that Durga took pains to ascertain the correct readings and has handed down a sort of critical edition of the Nirukta, as it existed in his time.

Three stages of interpolations.

We have thus manuscript materials which belong to three distinct periods.

(1) D., i.e. the commentary of Durga, written before the addition of the parisātas and embodying the whole text of the Nirukta, represents the earliest period, i.e. about the thirteenth century A. D.
(2) B, i.e. the manuscripts of the shorter recension, represents a period later than D,—when the paristicas were added, but not divided as yet into different chapters, and when the old orthography was still prevalent.

(3) A, i.e. the manuscripts of the longer recension, represents a still later period when the paristicas had been divided into chapters and the old orthography had gone out of use.

A collation of these three different recensions indicates that three distinct stages of interpolations in the Nirukta can be clearly traced. For example, let us take a passage in N. i. 4. On collating D, B, and A, we find that the reading of D has been expanded in B, and that of B in A.

N. i. 4. D reads: आचार्यमित्रिदुपयाधि पुज्यापमः। वधिमितिसुपपमार्थः। कुमारामितिश्राहेद्यकुसिदः। तु हृदयेरो……

B reads: आचार्यमितिदुपयाधिश्राहेद्यकुसिदः। आचार्य आचार्य भाइ- क्षामितियाधिमानिनिति बुद्धिमिति वा। वधिमितिसुपपमार्थः। कुमारामितिश्राहेद्यकुसिदः। कुमारा: कुंदे। श्रीस्वरी। तु हृदयेरो……

A reads: आचार्यमितिदुपयाधिश्राहेद्यकुसिदः। आचार्य आचार्य। आचार्य आचार्य भाइक्षामितियाधिमानिनिति बुद्धिमिति वा। वधिमितिसुपपमार्थः। कुमारामितिश्राहेद्यकुसिदः। कुमारा: कुंदे। श्रीस्वरी। तु हृदयेरो……

Another example for these three stages is supplied by N. ix. 2, as follows:

D reads: अस्यो म्यास्तवः। तस्यैव श्रवितः॥ ॥

B reads: अस्यो म्यास्तवः। तस्यैव श्रवितः॥ ॥

A reads: अस्यो म्यास्तवः। तस्यैव श्रवितः॥ ॥

Another example for these three stages is supplied by N. ix. 2, as follows:
It has been shown above that the list of etymologies increases as one passes from the text of B to that of A. In the same manner the list of etymologies increases in B as compared with D. The following are some examples.

N. i. 4. D reads: द्रुमाप्रज्ञिकामेवत्सय्यचकितादि। न दुःखेो...
B reads: द्रुमाप्रज्ञिकामेवत्सय्यचकितादि। द्रुमाप्रज्ञिकामेवत्सय्यचकितादि। न दुःखेो...

D reads: वया: शाला: बैठे। शाला: साक्षा:।
B reads: वया: शाला: बैठे। अभासवातायमा सवर्तित। शाशा: साक्षा:। सकारात्मा:।

N. i. 7. D reads: दुःखद्वेद्म वै वेदने। दुःखद्वेद्म वै वेदने। दुःखद्वेद्म वै वेदने। दुःखद्वेद्म वै वेदने। दुःखद्वेद्म वै वेदने। दुःखद्वेद्म वै वेदने।
B reads: दुःखद्वेद्म वै वेदने। दुःखद्वेद्म वै वेदने। दुःखद्वेद्म वै वेदने। दुःखद्वेद्म वै वेदने। दुःखद्वेद्म वै वेदने। दुःखद्वेद्म वै वेदने।

N. ii. 22. D reads: द्रुमकम्पिलुपदक्षम सह्यद्रमो अंशलेखार्या॥ २२॥
B reads: द्रुमकम्पिलुपदक्षम सह्यद्रमो अंशलेखार्या॥ २२॥

N. ii. 26. D reads: तस्म वचं प्रसं प्रायम दर्शि:।
B reads: तस्म वचं प्रसं प्रायम दर्शि:।

N. iii. 18. D reads: लिङ: सहाना:। संपूर्वक्य वा हन्ये: संहाय हस्तीति वा।
B reads: लिङ: सहाना:। हिण्डे: श्रावू विपरीतक्ष। संपूर्वक्य वा हन्ये:। संहाय हस्तीति वा।

N. v. 4. D reads: शार्यो अनुभुवयो सवर्तित। शार्यो दृष्ट:।
B reads: शार्यो अनुभुवयो सवर्तित। सुप्रजित कर्मोदि। शार्यो दृष्ट:।

N. v. 23. D reads: दुःख्या नो अभापत: सम्भावत्।
B reads: दुःख्या नो अभापत: सम्भावत्।

MS. C 1 agrees with B except that the last line वस्मात्मानाय: सवे: is omitted.

N. vi. 3. D reads: उद्दर २८: सह्यद्रमो।
B reads: सह्यद्रमो। सतिः सदार्थाय।
Thus the stages of interpolation at different periods can be traced. The principle of the 'best manuscript' is obviously inapplicable in this case, for none of the manuscripts can be called the best. All that is available is the best manuscript of each family, and the best plan, under the circumstances, would be to place all the three families side by side. Fortunately it is possible to do so, for the successive interpolations from one family to another are invariably the amplifications of the text of a shorter recension, and are thrust between sentences wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yāsaka. I have, however, distinguished the evidence of Durga's commentary from that of the manuscripts of the Nirukta, although Durga's commentary is very important for supplying such valuable evidence for the history of the text of the Nirukta, it cannot, strictly speaking, be called a manuscript of the Nirukta. The relation of the shorter to the longer recension is shown by the use of square brackets, which contain the additional passages of the longer recension, while the relation of the shorter recension to the text preserved by Durga is indicated by foot-notes. An analogous example is furnished by Latin literature. The text of Servius, commentator of Virgil, shows a similar threefold amplification: the three stages of interpolations being pointed out by Thilo in his edition. I think the text of the Nirukta reproduced from Durga represents the archetype as closely as it is possible to restore
it with the help of the present materials. I have collated thirty-seven manuscripts myself, and in addition have taken into account the evidence of fourteen manuscripts collated by Roth, eight by the editor of the Nirukta in Bib. Ind., and six by Principal Raghubar Dayal as stated above. Thus, directly and indirectly, the evidence of sixty-five manuscripts is available for this edition. I doubt if any useful, hitherto unutilised ms. of the Nirukta will now be forthcoming. The text may, therefore, be regarded as more or less settled.

The present text is in the main identical with the text, which I constituted at Oxford, and which served as the basis of my English translation. But as a result of the collation of Indian mss., this text is somewhat further developed than that used for the translation. There are certain variations in detail, see for example, line 3 on page 35. Thus the present text differs from the basis of my translation although the difference is not considerable. This may serve to show the existence of the difference until such time as I may be able to publish a revised edition of the translation based on the final text.

The text is followed by Appendix I. Parallel passages from the Samhitās, the Brāhmaṇas, the Prātiṣṭhākhyas, the Brhaddevatā, the Asādhyāyi, the Mahābhāṣya, the Arthashastra of Kautilya and other works of Vedic and Classical Sanskrit are compared with the text of the Nirukta. The Appendix I will be useful for the history of the Nirukta. One could see at a glance the extent to which Yāska is indebted to his predecessors and the influence, exercised by him, on his successors. It will also be useful in enabling one to estimate the originality of Yāska's contribution.

It was formerly proposed to add Appendix II, containing the hitherto unknown and unpublished commentary of Maheśvara on the Nirukta. But as the text of the Nirukta is already very much delayed and the addition of Appendix II would require considerable time, the publication of the commentary is being withheld for the present.

Commentators of Yāska.

Although, from an early period, Yāska's work has been recognized as one of the most important vedāṅgas by the orthodox
tradition of literary India, he, unlike Pāṇini, has not had many commentators. This does not mean that he had few followers or that his speculations did not dominate the thought of succeeding generations. On the contrary, he has been acknowledged to be the pre-eminent authority on etymology. Hence, at first sight, it seems rather inexplicable that his work should have been commented upon by so few people. One reason of this paucity is that Yāska’s work itself is a commentary and not an independent treatise, hence it did not stand in need of much elucidation. Secondly, it is written in classical Sanskrit prose, and, notwithstanding its somewhat archaic and terse style, is easily intelligible to the reader as compared, for instance, with the aphorisms of Pāṇini; consequently there was not much demand for further comment. Yet four commentators, at least, are known to have elucidated Yāska’s work.

(1) Ugra is mentioned as a commentator on the Nirukta by Aufrecht in his Catalogus Catalogorum.¹ But no other information, about his personality, the character of his work, and the time when he lived, is available. No reference is made to him by any of the other writers in the same field.

A ms. in the Library of the Asiatic Society of Bengal is entitled ‘Ugra’s commentary on the Nirukta’. It is, however, not Ugra’s but Durga’s commentary. In writing the name of Durga, the letter D was accidentally omitted by the scribe, i.e. Bhagvad-durga was written Bhagvd-urga. This Urgra became Ugra by metathesis. The cataloguer never looked at the commentary. He did not even read other colophons, otherwise he would not have committed such a blunder. This misspelt name of Durga appears as Ugra. I suppose it was this ms., which served as the source of Aufrechts’ information.

(2) Another commentator is Skandasvāmin, mentioned by Devarājāyaśvan in his commentary on the Nighaṇṭu:—अभयता वाभेक वसांतर्यं...निश्च्येतर वैवधोर्षतामक मपिता पदांि प्रश्नेकहुःपाःश्च विविधामि शरिस्त्रिव...मानि च...अत्यांि तु यष्टिबिन्दस्पीला समाजेऽि निपर्भुर्यक्ष्णोत्सवाि...वेन्द्रितिामि...सक्तिःस्तारिि एि तत् एि नित्यकमुग्धानि। तति तु...सर्वकि इत्यादिि च विश्वाव भाव...करण बहुज्ञानस्तारि प्रकरण एि नित्यकमि ...सक्तिःस्तारििा च व्याख्यातििाि...ैैधि.
It is clear that Devarāja was well acquainted with the commentary of Skandasvāmin on the Nirukta, and utilised the same in writing his own commentary on the Nighaṇṭu. No ms. of Skanda's commentary on the Nirukta has yet come to light. He is anterior to Devarāja.

**Date of Devarāja.**

(a) Devarāja quotes Bhoja frequently, see pp. 20, 21, 29, 35, 37, 43, 55, 69, 77, 93, 117, 130, 145, 166, 173, 175, 181, 182, 183, 184, 187, 193, 197, 198 etc. of the first volume of the Bib. Ind. edition of the *Nirukta*. Devarāja is therefore later than Bhoja.

(b) Devarāja quotes the Daiva, a work on grammar by Deva:—(sic.) श्रेपतिं धातुस्री तेरेवः श्रेयेरः इति दैवेद्। This occurs in the *Daiva* as follows:—श्रेपतिं धातुस्री तेरेवः श्रेयेरः। 136. The quotation is almost identical. The difference may be attributed to the faulty reading of the ms. But even accepting the identity of the passage, the quotation does not lead to any definite result for the date of Deva is still subject to controversy.

(c) Devarāja twice quotes a passage from a Dhātuvidī. The passage is the following:—(sic.) श्रवः तेरेवः। श्रवः धात्वयुः इति काव्यशिवः पदकोशीर्षकः सुरुक्तेतिविपुरुविधिविकहः ताधृतः। The same quotation occurs a second time as follows:—(sic.) श्रवः तेरेवः। काव्यशिवपदकोशीर्षकः सुरुक्तेतिविपुरुविधिविकहः ताधृतः।

The only extant Dhātuvidī is that of Sāyanācārya and the passage is not found therein. Nor is it likely to occur in Sāyana's Dhātuvidī because Devarāja is anterior to Sāyana as the latter quotes the former, the quotation being the following:—उपास्मादायनेष्व प्रोक्तः.

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2. See, op. cit. p. 43. commentary on अभ्या न्यग्भ. I. 7.
3. Trivandrum Sanskrit Series No. 1. p. 95.
Devarāja’s comment on the word उस्त्रियाः न. II. 11. is the following:—उस्त्रियाः पूर्वोदरादिस्थेन स्वार्थं घ:।

Sāmas'rami’s edition of the commentary of Devarāja is capable of improvements. Max Muller’s ms. of Devarāja’s commentary reads स्वार्थ for उस्त्रियाः of Sāmas'rāmi. It is clear however that Śaṇācārāya is posterior to Devarāja, who therefore could not have quoted from the Dhātuvarṭti of the former.

The above mentioned quotation of the Dhātuvarṭti also occurs in the Puruṣakāra, a commentary on the Daiva by Kṛṣṇalīlaśuka-muni, as follows:—श्रवणवाम्। श्रवणे। नीरस्ये। कथादिव्यपतितोत्तरायं। श्रवणमेनविद्विद्विनिश्चित्युदाहरणवेन धातुवर्त्ती। परमे।

This comment is written on verse 136 of the Daiva, quoted by Devarāja. It is therefore very probable that Devarāja’s quotation of the Dhātuvarṭti is borrowed from the Puruṣakāra. Devarāja will therefore be later than the author of the Puruṣakāra. The lower limit of the Puruṣa-kāra can be easily fixed for Hemacandra is quoted three times:—

1. हैमकष्टक्षु वाचणिति पतिता सुखस्वसवनस्यस्येक ईति चोपवा वेसेक इत्यप्रायः
2. क्षीणात्तिति हैमकष्टक्षुः
3. जुरादिकालितयावादू धारावतिति हैमकष्टक्षुः

The upper limit of the Puruṣakāra can also be fixed with certainty for it is quoted by Śaṇācārāya in his Dhātuvarṭti:—

1. "हृदयं तुरं गुरुं गुरु। कृष्णदायस्वरत्र कैय्यतुष्ट्यकारस्यस्वयं दुर्धर्मनि न परम्।'
2. लाजस ऊखी मल्लने च...इति पुश्करः।
3. इति तित कैटी यातो...अर्थां पशुतमि: पुह्वकारेः।"

The second quotation is found in the published text as follows:—लाज ऊखसं मल्लने। लाज ऊखी मल्लने च।...
(d) Devarāja quotes the *Padamañjari* in his commentary on the word पुष्पवा—(sic). पुष्पवा शाश्वोऽभ्ये करते। तथा च। विषाणाद्वै नम्मदव्याकोणस्त्र पदमसरी। “विषाणाद्वै रूविर्मण सम्ब्रव्योपर्यये। तेन पथा क्योपिक्या पुष्पवा नुस्तानार्य। सुदर्शन: विषयः प्रिति”।

Haradatta, the author of the *Padamañjari* is also mentioned. Haradatta was the son of Padmakumāra, a younger brother of Agnikumāra, and a pupil of Aparājīta. The *Padamañjari* is a commentary on the well-known *Kāśīkā* and later than the *Mahābhāṣyopadīpa* of kaiyyaṭa, who is mentioned by the author of the *Sarvadarsanaśāstra*.

The *Padamañjari* is assigned to c. 1100 A. D. by Prof. Belvarkar in his *Systems of Sanskrit Grammar*. Devarāja therefore must be later than the 11th century A. D.

(e) Devarāja also quotes Bharataśvāmin:—छम्पोगानां सामकहे पम्पियोऽऽ तत्तत्तत्तत्तमामेश्वरः। भवेश्वरिकिस्मेणः बेचकुः हृति सतत्तत्तमामेश्वरः।

In his introductory remarks, Devarāja mentions a Bharataśvāmin as a commentator of the Veda. The quotation shows that Bharataśvāmin belonged to the Sāmveda and must have therefore written a commentary on that Veda. A ms. of the commentary of Bharataśvāmin on the Sāmveda is mentioned by Burnell in his *Sanskrit ms. in the Palace at Tanjore*.

The commentary of Bharata was written in the reign of king Rāma of the Hoysala dynasty. King Rāma reigned at Devagiri from 1272—1310 A. D. The commentary is therefore to be assigned to the end of the 13th century. Devarāja is therefore later than the 13th century. But as he is quoted by Sāyaṇācārya, he is earlier than the middle of the 14th century A. D. He may therefore be assigned to the beginning of the 14th century.

Devarāja also quotes one Durga. This Durga however is not the commentator of Yāska but a commentator of the *Kātantrasūtraprāpita*, the standard work of the Kātantra School of grammar. This Durga is quoted by Hemacandra and is assigned to the 8th century A. D.):

2. The *Nirukta*, Bib. Ind. ed. I. 147.
(9) But the most important of all these commentators is Durga. He seems to be later than Devarājajayjvan who is familiar with the then extant commentaries on the Vedas, the Nighantu, and the Nirukta, and who does not mention Durga in the long list of the authorities used by him for the purpose of his own work. Although a conclusion based on the argument of silence is not cogent, yet in this particular case, it is justified to assume that Durga is not referred to because he was posterior to, or a contemporary of, Devarāja. The latter made an exhaustive study of the commentaries on the Nighantu and the Nirukta and could not have ignored the very important work of the former. Durga would also be later than Skandasyāmin. Durga’s commentary is published, and has superseded the works of his predecessors. His work is important for two reasons: (1) he is a later commentator, and therefore represents a fuller development of the traditional interpretation of the Nirukta; (2) the very fact that it has survived at the cost of earlier commentaries indicates its importance. We shall therefore examine his work somewhat in detail.

**Date of Durga.**

It has already been pointed out that in all probability Durga is posterior to, or a contemporary of, Devarājajayjvan, and therefore later than the beginning of the 14th century A.D. However, Durga’s upper limit can be determined almost with certainty. A manuscript \(^1\) of his commentary in the Bodleian Library is dated 1387 A.D. The date is genuine and is accepted as such by Professor A. B. Keith.\(^2\) The manuscript was copied at Bhṛgukṣetra in the reign of Mahārāṇa—Durgasimhavijaya. Thus he could not be later than 1387 A.D. It is not definitely known as to which particular site was represented by Bhṛgukṣetra but probably it is to be identified with the present Broach.\(^3\) As Durga wrote his commentary in a hermitage near Jammu, a place not easily accessible in the absence of modern means of communications, the migration of the ms. of his commentary to Bhṛgukṣetra

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1. MS. Wilson 475.


presupposes the lapse of half a century at least in order to account for the spreading of his fame as a commentator from the isolated heights of Jammu to the plains of Bhrgukṣetra. It will not be far from the truth, therefore, to place Durga about the beginning of the fourteenth century A.D.

Durga does not speak of any predecessors by name nor does he leave any clue as to the sources of his own commentary. Unlike Devanājjañvan, he does not give the slightest information about himself or the general state of the Nirukta during his time. That he wrote his commentary in a hermitage near Jammu is proved by the colophon on f. 132 v. at the end of the eleventh chapter of the Nirukta, which runs as follows: ज्ञानयांग्रविद्याधुः जगुन्मक्षरमितिराविदाः भक्ते भ्रास्तिराथ्यायप्रय: पावः समस्य:। This shows that the full name of the commentator was Durgasimha. The fact that he lived in a hermitage and was addressed as bhagavat indicates that he was an ascetic and belonged to some particular order of Sannyāsa. Further, he was a descendant of the family of the Vasiṣṭhas. He does not explain the stanza RV. III. 53. 23, quoted by Yāska to illustrate the meaning of the word lodham, because the stanza implies hostility to Vasiṣṭha. He says: यतं विभिन्नं द्वा सदा: तत् वरिण्ड्रेण्यो कषु! भई च कारिणो वातिष्ठ:। मद्वां न विलंबित:। 'The stanza, in which this word (lodham) occurs is hostile to Vasiṣṭha. And I am a descendant of Vasiṣṭha, belonging to the Kapiṣṭhala branch, hence I do not explain the stanza.'

Sāyana has the following note on it: पुरा यस्य विद्यामिविन्यास: युग्म नाम रजपति:। च धनवी देवदेवन बसिष्ठेऽवृद्धसूर्य! विद्यामिविन्यास: विनयस्य रजपति:। एता अभिप्रयोगः! ता धनवी बसिष्ठ न विलंबित:।

'There was formerly a royal sage named Sudās, a disciple of Viśvāmitra. Somehow, he became an object of Vasiṣṭha's hatred. Then, Viśvāmitra, in order to protect his disciple, reviled Vasiṣṭha with these stanzas. These are the imprecatory stanzas. The Vasiṣṭhas do not pay any attention (lit. listen) to them. This corroborates Yāska's statement that there are stanzas which contain asseveration and imprecation only.'

3. Durga's Commentary on the N. iv. 44.
5. N. vii. 3.
Durga's commentary is important for it repeats every word of Yāska, thus the text of the *Nirukta in toto* could be reproduced from Durga's work alone. As none of the manuscripts collated by me is older than the fifteenth century, Durga supplies therefore evidence of a very valuable character for the textual criticism of the *Nirukta*. The number of variants attributed by Durga to his predecessors and his frequent remarks that the text is corrupt and that the right reading is to be discovered,—all such cases I have pointed out in my notes,—indicate that there has been no unbroken tradition with regard to the handing down of the text of the *Nirukta*.

Further there seems to have been some sort of a revival of the study of the *Nirukta* in the neighbourhood of Jammu in Durga's time, for it seems difficult to imagine that in an isolated place like Jammu, Durga sat down to write his commentary simply for the love of writing a commentary. It is more reasonable to suppose that Durga accomplished this task in order to meet the demand for a good text, elucidation of obscure passages, and amplification of Yāska's arguments, a demand which a revival of the study of the *Nirukta* had called forth. The examination of the manuscript of Durga's commentary, mentioned above, leads one to the conclusion that Durga did not live to complete his work and that he himself wrote his commentary up to the end of the 11th chapter only. This is indicated by a comparison of colophons in the manuscript which, at the end of the 7th-12th chapters, numbered as 12-17 by Durga consecutively from the five chapters of the *Nighonji*, are as follows:

(1) At the end of the 7th chap. on f. 50 r. ॥ दुर्बोध्यायः ॥
(2) " " 8th chap. on f. 70 v. ॥ दृश्यिसिद्धढ़स्वतिश्वरो...स्वायः ॥
(3) " " 9th chap. on f. 86 v. ॥ मायवर्णां मिष्ट...समाहः ॥
(4) " " 10th chap. on f. 112r. ॥ पदम...संववस्यायः समाहः ॥
(5) " " 11th chap. on f. 132v. ॥ मत्ववर्णां मिष्टिस्वरोऽक्षम-मौंक्षणित्वातिन आचार्यनामरुर्यांसिद्धस्वतिश्वरो...समाहः ॥

A comparison of these five colophons shows that the first four do not contain any reference to Durga by name nor to his honorific titles, which fact implies that they were written by Durga himself.
while that at the end of the 11th chapter was added by some disciple, who speaks of Durga as an àdîrya and addresses him as bhagavat. Durga could not have appropriated these titles himself unless he was very vain. Another point in favour of the fifth colophon being written by a person other than Durga is that while the first four colophons say that such and such a chapter has come to an end, the fifth remarks that such a pāda of that chapter has come to an end. The colophon at the end of the 11th chapter is the final inscription and as such should have been placed at the end of the 12th chapter, where no such description is found; the colophon there, on f. 150 r., being सत्तविन चतुर्याशः पादः. This leads one to the conclusion that Durga himself wrote his commentary up to the end of the 11th chapter, whose colophon was added by a disciple who also wrote the commentary on the 12th chapter, and faithfully refrained himself from adding the name of Durga in the colophon at the end of the 12th chapter. MS. Mill 142, dated A.D. 1839, and described in the Catalogues of Sanskrit Manuscripts in the Bodleian Library by Keith, also preserves the final inscription at the end of the 11th chapter, while on f. 123 v., at the end of the 12th chapter it simply says सत्तविन चतुर्याशः पादः. It is also to be noticed that in this manuscript as well, the word adhyāya only is used in the earlier colophons while pāda makes its appearance in those at the end of the 11th and the 12th chapters. Another point of minor importance may also be adduced in this connection, i.e., the manuscripts have the following sloka at the end of the 12th chapter.

यथाप्रकारे यथा कामी करोपणगविबेशितम्।
श्रीसमस्तं तथा कुपारं श्रंगारणकवियाम्॥

As Durga is shown to be a hermit, to ascribe these verses to him will be highly inappropriate.

Durga and the paridīṣṭa.

Both the published editions of Durga's commentary regard the commentary on the portions of the 13th chapter as an integral part of Durga's work. But the ms. Wilson 475, dated 1887 A.D., and ms. Mill 142, dated 1839 A.D., do not contain the commentary on the 13th chapter. In both these manuscripts the commentary

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is completed at the end of the 12th chapter and the ms. Mill 142, expressly says that the work is finished. Moreover, the 13th chapter was not added to the Nirukta by Durga's time, as is proved by his remark in the introductory part of his commentary:

अयं च तथा द्राक्षाधारायु मात्रयिकरः।
tasphatmādikavatāḥ | समासात: समासातः॥

'And this (the Nirukta) is its (the Nighanta's) amplified commentary consisting of twelve chapters whose first sentence is "a list has been handed down by tradition." Hence the commentary on the 13th chapter was written at a later period and attributed to Durga by some disciple or follower of his.

(4) Barbarasvamin is mentioned as an old commentator of the Nirukta by Mahesvara. Aufrecht is not aware of his existence. All the mss. of Mahesvara's commentary, discovered up till now, have the reading Barbara, but I doubt the genuineness of this reading. I think Barbarasvamin stands for Skandasvamin. There is however a Varavara mentioned as a commentator of Gitā. This information is contained in the following passage:—

श्रीस्मातिलवर्षाप्रतायायूस्तविविद्वादिभिषिक्तं तन्त्रिस्वस्वामी।

This commentary was entitled Bālabodhinī as well as Gitātarvasamgrahakāntika. The author Varavara was a pupil of S'ailanātha, a follower of Rāmānuja, and lived in A.D. 1370. See the S'astramukhavali series, no. 25, Kanchi edition, 1906.

(5) Another commentator is Mahes'vara, a ms. of whose commentary I discovered at the Government Library of Sanskrit MSS. at Madras. A complete Palm leaf ms. of Mahes'vara's commentary, written in Mālysam characters exists in the Lalchand Library, attached to the D. A. V. College, Lahore. The Baroda Central Library too contains a fragment of the commentary. This fragment comes up to the end of the 1st chapter of the Nirukta only. I have collated all the three mss. for my forthcoming edition of the commentary.

Mahes'vara is unknown to Aufrecht, as his name is not mentioned as a commentator of the Nirukta in the Catalogus Catalogorum. He, however, appears to be later than Durga. An examination of Mahes'vara's commentary shows that the explanation
is much more amplified than that of Durga. It represents a still later stage of development in the traditional interpretation of the text. The internal evidence indicates a date posterior to that of Durga. Besides, Durga is mentioned by name. The passage is the following:—तत्तुष्क्कल पञ्चाख्यावर गौर्मणि इत्यादियो निष्पठवः। तेषां द्विव्याख्यादिप पद्मविद्य निमातामयः समासात्। ह्वाया वास्तवं मायम्। तत् पञ्चिकाचार्यवेच खायमसणी—मायायुपासुमितिमिश्रितं द्विव्याख्यायं...सन्त्यातिकारणं...सन्त्याहृति: किमते।

Mahes'vara is certainly later than the 13th century A. D. The following two stanzas occur in the Baroda ms:

विशेषं मायायं दुषिक द्विव्याख्यानम् स शैवम्।
मण्डते कार्ति गुरुं गानं मवानं मणिकरिकासं।

These two stanzas are not found in the Madras and the Lahore mss. They seem to be spurious. Had they been genuine, Mahes'vara could not be assigned to a period earlier than the 15th century A. D. On other grounds too, Mahes'vara could hardly have lived before the 15th or the 16th century. He calls Durga a पुराविकाकर, i. e. 'an ancient commentator'. He could hardly have called Durga 'an ancient', had he not been separated from the latter by several centuries. To call Tennyson an ancient poet, at present, would be atrocious although Shakespeare may be so described. The idea that a person is ancient, is generally associated with the lapse of a few centuries. It will not, in my opinion, be far from truth to assign Mahes'vara to the 16th century A. D.

Acknowledgment of help.

It is my most pleasant duty to thank my former teacher, Mr. A. C. Woolner M. A. (Oxon.); C. I. E., Principal of the Oriental College, Lahore; University Professor of Sanskrit; Dean of University Instruction etc. etc. for many valuable suggestions. He has been kind enough to include the present volume in the Panjib University Oriental Series. I have also to thank my friend P. Bhagavad Datta B. A. Superintendent of the Research Department of the D. A. V. College, Lahore, for drawing my attention to the Bālakrida, the commentary of Vis'varūpācārya, who attributes a hitherto untraced quotation of the Nirukta
(p. 61. line 18.) to the S'ruiti of the Bhâllavis and for partly correcting the proofs of several chapters. My thanks are also due to the Manager of the Nirnaya-sâgara Press, Bombay.

When I undertook the present task, I had no idea of the labour involved in it. Nor will the general reader have any adequate notion of the time and labour spent in producing the present volume. The word to word collation of thirty seven ms. can be appreciated by such persons only as have done some critical editing themselves. Apart from mechanical labour, it will not be generally realised how much hard thinking is often necessary for the proper punctuation of the text. Several sentences are unintelligible simply for want of proper punctuation. A judicious employment of a comma or a full stop removes the difficulty and makes the sense quite clear. To put a comma or full stop may look like a trivial matter in itself. But it is not so. It often means very hard thinking. Division of several knotty sentences, e. g. lines 1–2 on p. 28 has cost me hours of concentrated thought. But I do not grudge the time and labour. I would do it over again, if necessary. And my ample reward will be to know that the present edition has made the study of the Nirukta easier even to a small extent.

The result of ten year's constant work is embodied in this edition. It is yet far from perfect. No one is more conscious of its defects than myself. It is capable of further improvements. All genuine criticism will, therefore, be most welcome. But there are undoubtedly critics, whose vocation is to find faults only. They must live and be true to their nature, as the poet says:—

अतिरिक्तोऽयः कामे नित्यसमस्यावर्तिते दृष्टःसाध्वे
अतिरिक्तोऽर्थम् कामे ममसर्वं नि निर्यान्नान्करः

Oriental College,
Lahore.
12-11-1926.

Lakshman Sarup.
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अथ निघण्टुः ।

अथ प्रथमोद्भायः । [प्रथिवीनामवेयानि।

gौः | म्या | ज्ञा | ह्मा | शा | श्रुमाः | स्मृतिः | अवनिः | ज्ञवीः | पृथ्वीः | सूही | रिपः | अर्द्धतः | इष्टि | निःर्हतिः | शुः | सूर्मि | पृष्या | गातुः | गोत्रेति प्रथिव्यः [गोत्रेतिः कविवशाति: प्रथिवीनामवेयानि] ॥ १ ॥

हेम | स्न्द्रम | स्कमस्य | अयः | हिरण्यम्य | गेषः | कुर्बनम् | लोहस्य | कर्णकस्य | कार्यान्म् | मर्म | अमृतम्य | मुखः | द्वच्छम् | जातरुपमिति हिरण्यस्यः [जातरुपमिति पशुदशं हिरण्यनामानि] ॥ २ ॥

अम्बरसुः | दिमश्रुः | व्योमः | बृह्वः | थ्रुः | अन्तरिक्षस्य | आकार-श्रुः | आर्थम् | पुष्यमिति | शुः | स्कमस्यम् | अत्वः | पुष्यकस्य | संगेरः | ससुः | अध्वरुपमिति योज्यान्तरिक्षनामानि] ॥ ३॥

1. भ्रम. BK 2.
2. क्षम्. M 2, M 3, W 1, W 2, W 3; BK 2, ग. भ्रम: ख.
3. क्षोभी. S; क्षोभिः Deva. क्षोभिः is also
given as a different reading by
Deva: क्षोभिः हैकारायां केविनां पतत्वमितिः.
4. इष्टम् M 2, M 3, W 1, W 2, W 3; BK 2.
5. पृष्य BK 2.
6. गातुः: Comes immediately after
निःश्चत्ति: in M 2, M 3, W 1, W 2,
W 3; BK 2.
7. गोत्रेति. Roth, ग. गोत्रेति प्रथिव्यः:
is the text of M 2, M 3, W 1,
W 2, W 3, ग. BK 2. The text
within [ ] is given by M 4,
8. च 1, C 2, C 3, C 4, S, W 4;
क. च. च; A.
9. हेमा. ख.
10. द्वच्छम्. M 2, M 3, W 1, W 2, W 3;
BK 2.
11. आकार-श्रुः [आलो...
नामानि]. Y.
12. उपास्य: is given as a different
reading by Dev; उपास्य युक्ताराः
केपुः इत्यादि. निगमस्यादसानादुमयुः
मय हिस्सति निगमस्यादसानाश्चिर्यैः.
कायः: ॥
13. सागरम् M 2, M 3, W 1, W 2, W 3;
ग. BK2.
14. अध्वरो...क्षस्य. X; [अध्वरो...नामानि]. Y.
1. नारक: X.
2. सम्मः-साधारणाम्, X; [ सम्मः-साधारणाम् ]. Y.
3. खेदः: BK. 2.
4. मिलनः: W. 1.
5. दीर्घारास: च.
6. अतुलित:.
7. मूलः: BK. 2.
8. सत्पयः: च.
9. रूपसं: C 2, रूपसं-रसीप्रसं: X; [ रूपसं-रसीप्रसं ]. Y.
11. हरित-रितास: X [ हरित-रितास ]. Y.
12. पिपः: W. 3.
14. ब्रह्म: X; See (Roth's edition. p. 6) note under (7. 1), and also under (7. 2).
सेशनामानि।

व्याकरण: यें। मारु: भास्मः स्वसर्गः स्वसर्गः मुर्मः। पूः। दिनमु: दिनी: दिवेदिवः देविदेवः। [देविदेवः इत्यदि ग्राह-ग्राहीनामानि]॥१॥

अग्नि: ग्राहा। गोत्रः वैशालः अर्घः पुत्रोप्तः। बस्तिभागः। अङ्कः पर्वतः: गिरिः। मुः वराहः। श्र责任感:। रेतः। अरिः। अग्रः। वैलाहुः। वेशः। पारिः। अरुः। अरुः। कौश्य इति मेघनामू। [कौश्य इति विष्णुमेघनामानि]॥१०॥

स्मृतिः। धारा। इलाहाने। गोः। गौरी। गान्धेरी। गामिरा।
गामिरा। मन्द्रा मन्द्राजनी। बाणी। बाणी। बाणी। बाणी।
प्रशिः। बालिः। बालिः। बालिः। बालिः। सरस्वती।
निदितः। सन्नातः। वर्षः। उपविः। मायः। कामेऽरुः। बिनः।
सहः। श्रुतः। सन्नातः। अकः। होमः। गी। गायः। गृहः। बृहाः।

1. वाक्यः: BK 2.
2. दीः: क्ष, Dev. युः: is also given by Devaraja as a different reading.
4. विष्णु: BK 2.
5. देविदेवः X; [देविदेवः मानमिः] Y.
6. ग्रहः: M 3; ग्रहः: BK 2.
8. मुकुमा: च.
9. रोखः: M 2.
10. मन्नमः X; BK 2.
11. अकः: M 3, M 4, C 1, C 2, C 3, C 4, 8, W 1, W 2.
12. दीः: क्ष, BK 2.

14. पृथिवी: M 2; विष्णुः: is also given by Devaraja, as another reading.
15. कौशः: मेघनामानि: X; [कौशः मेघनामानि] Y.
16. इलाहाः BK 2.
17. गामिरः: M 2, M 3, W 1, W 2, W 3; गामिरः: गः: BK 2; गामिरः: कः.
18. कामेऽरुः M 2, M 3, W 1, W 2, W 3; गः: BK 2.
19. कामेऽरुः M 2, M 3, W 1, W 2, W 3; गः: BK 2.
20. गृहः M 2, M 3, W 1, W 2, W 3; गः: BK 2.
1. Roth gives ग्रा as the reading of Devarājā, but it is not found in the published text of his commentary in Bib. Ind.

2. नका. Dev. नका is also given by Devarājā as a different reading.

3. जय: M 2, M 3, W 1, W 2, W 3; गः.

4. जन्म: W 4; रस: W 1, W 2, BK 2, M 2, M 3; गः; रस: W 3.

5. रस: M 2, M 3, W 1, W 2; गः; BK 2, रस: W 3.

6. ब्रह्मनम: [ब्रह्मनम] Y.

7. अत्यन्त: BK 2, M 2, M 3, W 1, W 2, W 3; ग; अत्यन्त: खः; अत्यन्त: खः.

8. क्रियात्मक: M 2, M 3, W 1, W 2, W 3; खः; गः; BK 2.


10. रक्षस: M 2, M 3, W 1, W 3; BK 2, रक्षस W 2.

11. मन: M 2, M 3, W 1, W 3; BK 2, मन W 2.


13. सुखमयः BK 2, सुखमयः खः; सुखमयः is given by Devarājā as another reading.


15. जाति: M 2, M 3, W 1, W 2, W 3; गः; BK 2, Devarājā gives जातीय as another reading.

16. क्रिया: M 2, M 3, W 1, W 2, W 3, गः; BK 2.

17. समत: BK 2.

18. ग्रा: Dev. खः.


20. यह: is omitted by M 2, M 3, W 1, W 2, W 3; BK 2.


22. रक्षस: M 2, M 3, W 1, W 2, W 3; गः; BK 2.

23. मन: आप: Dev. and गः.
1. स्वरक्षमः M 1, M 2, M 3, W 1, W 2, W 3; BK 2.
2. स्वरीकिस्मः स्वरीकिस्मः सतीगमः सतीगमः BK 2, M 2, M 3, W 1, W 2, W 3; BK 2.
3. निरुः M 2.
4. देवस्य. BK.
5. दुल्लुः; M 3, W 1; BK 2.
6. अम्बस्य. BK 2.
7. तुम्स is omitted by M 2, M 3, W 1, W 2, W 3; BK 2.
8. तुम्स is omitted by M 2, M 3, W 1, W 2, W 3; BK 2.
9. तुम्स is added after दुल्लु by BK 2, M 2, M 3, W 1, W 2, W 3; BK 2.
भावास्: । अविः । सातसें । नच इति नादीनाम [ नच इति सातसे सुभद्र- ।

dीनामानि ] || १३ || 

अश्व: । हृदय: । अर्क: । बाजी: । सभिः । शिष्य: । दुष्टिका: । सुभद्र- 
कार्तिक: । एतष: । एतष: । वैद: । दौर्गैह: । औषेधवस: । तार्क: ।
आस्याः । बृहस्पती । अहु: । मांसव: । अम्बृवत: । स्मृत: । सुपुष्पा: ।
पुत्रका: । नर: । हृदर्योणाम: । हृदसार: । अश्व हस्ताब्धानाम [ अश्वा इति 
क्रिया तिरुनानिः ] || १४ || 

हरी हस्त्रस । रोहितोऽजे: । हृदि जादिस्वस: । राससाधनविनोऽ: ।
अज्ञा: पूष्ण: । पूष्णाः मुत्व्याम् । जरिणयो गार्व उपसाम् । स्मार्का: स्नेतित: ।
विश्वसंहारसु बुद्धः:। नियुक्तो वाहोरिति [ देव: ] आदिपेयोजनानि || १५ ||

आत्मेति । आत्मेति । इंद्रायणि । दौर्गिति । श्रीति । मन्देति ।
मन्देति । रोहिते । अष्टे योपरव: । रोहिते । श्रुमद्विदि [ एकाद: ] ज्ञाति-
क्रिया: || १६ || 

1. नच हृती नादीनाम X; [ नच...सातसाहि ] 
Y.
2. नादीनाम BK 2.
3. हृदय: BK 2.
4. पूजया Dev.
5. मांसव: ग; Devarāja gives महाभाष: as a different reading; 
and महाभाष: as a reading of Mādhava. मांसव: M 2, M 3, 
BK 2; महाभाष: Roth.
6. स्मार्क: M 2, M 3, W 1, W 2, W 3, 
BK 2.
7. समागम: न.
8. झ्युमाताम M 2, M 3, W 1, W 2, W 3, 
BK 2.
9. अश्वा...हस्ताब्धानाम X; [ अश्वा...सातसाहि ] 
Y.
10. उपस: Dev. and Skanda Svaś and श.
11. Omitted by X.
12. मन्दव: M 2, M 3, W 1, W 2, 
W 3, BK 2; मन्दव: 'ग'; मन्दनधि 
is given by Devarāja as a different reading.
13. श्रीति । इंद्रिति । Deva. and श्री।
मन्दव: is given as a variant for 
श्रीति by Devarāja.
14. एकाद: is omitted by X.
अथ द्वितीयोऽध्यायः

अर्थः | अर्थम् | द्वेषः | वेषः | विषी | व्रतमु | कर्मरसः | केतरसः | केशरसः | कर्मणि | करसि | करिकतः | करेत्रि | कुदितः | कोंदः | कुली | धीं | शरीं | शर्मी | शिर्मी | शर्मिः | शिल्यमिति कर्मणि: [शिल्यमिति पदिङ्गाति: कर्मनामानि] || १ ||

तुष : तोडः | तेदेयः | तोक्रमः | तक्रमः | देषः | अर्थः | गर्यः | जा : अर्थम् | हृदः | शुदः | नरपूः | मुदः || वीजमित्यपत्तस [वीज-मिति पञ्जवधासाधारामानि] || २ ||

1. पशः : च.
2. उपि : Dev. and k; हुः : म;
   हुः: is also given by Devarāja as a different reading, on the
   authority of Skanda Svamī.
3. महाभि..... ज्ञकः: X; [महाभि.....
   नामभाषिनि] Y.
4. महाभि: च.
5. वेषः: M 2, M 3, W 1, W 2, W 3; म, च, BK 2.
6. विषी: च.
7. व्रतमु: M 2, M 3, W 1, W 2, W 3; BK 2; it is placed after कुदः by
   Devarāja.
8. कर्मरसः: M 2, M 3, W 1, W 2, W 3; BK 2; शर्मम् च.
9. करसि: M 2, M 3, W 1, W 2, W 3; च.
10. करिकतः: is given by Devarāja, as a different reading. He attributes
    the reading कुदितः to Mādhava
    अर्थम् स्वामः कुदितमिति साधवीये
    हा भुतमिति.
12. शिल्यमिति कर्मणि: X; [शिल्यम...
    नामानि] Y.
15. शुदः: M 2, M 3, W 1, W 2, W 3; च.
16. वीजमित्यपत्तस: X; [वीजमिति...
    नामानि] Y.


1. मनुष्यः: मन. \(\Rightarrow\) M 2, M 3, W 1, W 2, W 3, BK 2.

2. नरः: is omitted by M 2, M 3, W 1, W 2 and W 3.

3. नरः: M 2, M 3, W 1, W 2, W 3; BK 2.

4. बहुः: M 1; भयः: M 1.

5. पुत्राः...मनुष्याणां... X, [पुत्राः... नामां] Y.

6. बालः M 2, M 3, W 1; M 1, W 4.

7. शरीरः: M 3.

8. धिमती is given by Devarāja, as another reading-धिमती धिमतीत पाठास्तर-भिता.

9. भूताः... मात्रा: X, [भूताः... नामां] Y.


12. अन्यः: is given by Devarāja, as another reading-अन्यः नाम ग्रहो वर्तु रघु देव.


15. दूसराय:... मात्रा: X, [गामलय:... नामां] Y.

16. गामलयः: is omitted by M 2, M 3, W 1, W 2, W 3.

17. मुहर्द्यः: and नात्मकः are given by Devarāja, as different readings.

18. अवेदनः is added after उद्वेदनः by M 2, M 3, W 1, W 2, W 3, BK 2.

19. दूसरायः is given by Devarāja as another reading.

भूमिति। जुरते। इम्यति। ओ चके। दैविक। मन्वते। ठीतस्तु। चाकांनूँ। भुक्मानः। कन्ति। कानिददति [अष्टादश] कानित- कर्मणः। ॥ ६ ॥

अन्वे:। काजः। पडः। अव:। पूडः। पितः। सुङ्ग:। सिनेमु। अवः। हूँ। प्राप्तः। इम्यः। इष्मु। उठः। रसः। खाः। अके:। खेलः। नेमः। ससुः। नसः। आयः। सुनुतः। भेंडः। वरः। कीलालमिति- लम्बः। [कीलालम्। यथेति इत्याबिष्टिरमनामानि] ॥ ७ ॥

आ ब्रह्मति। मर्वति। वैमस्ति। वेति। वेनेंदि। अविधानः। वेंसति। सुस्यः। बुधामु। ब्रह्मतीन्यन्तिकर्मणः। [हर्तीति द्वाराविकर्मणः] ॥ ८ ॥

जोतः। पंजः। शवः। लवः। सरः। त्रृषः। देखः। बारः। नुम्भः।

तवरी। शृण्मु। शृण्मु। दर्पः। अधिनः। विचारः। शृणुः। शृणुः। सहः। यहः।

1. इम्यति is added after इष्म ति by अध्य.  
2. मतः: कः is omitted by M 2, M 3, W 1, W 2, W 3.  
5. अवः: M 2, M 3, W 1, W 2, W 3.  
6. पूडः: is added after जुरते: by M 2, M 3, W 1, W 2, W 3, BK 2.  
7. मर्व: is given by Devarāja, as another reading, on the authority of Sākunda Śvāmin; अवः is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.  
8. भेंडः: Devarāja reads भेंडः and gives सुस्य: as another reading; सुङ्ग: M 2, M 3, W 1, W 2, W 3; BK 2.  
9. ग.  
10. इम्यः M 2, M 3, W 1, W 2, W 3; BK 2; इम्यः M.  
11. धासः M 2, M 3, BK 2.  
12. अकः: is omitted by Devarāja and कः: is added after अकः: in BK 2.  
13. शपः.  
14. नेमः M 2, M 3, BK 2.  
15. भा: M 2.  
16. कीलालमि-लम्बः... X; [वस.... नामानि] Y.  
17. उठः: is omitted by M 2, M 3, W 1, W 2, W 3.  
18. अविधानः BK 2.  
19. वेंसति। वैमस्ति। मर्वति। BK 2.  
20. ब्रह्मत्समकर्मणः: X;[हर्ती... कर्मणः] Y.  
21. बारः: Devarāja. पंजः: is given by him as another reading on the authority of Sākunda Śvāmin.  
22. नुम्भः: X, BK 2.  
23. सहः: BK 2.  
वर्षः || वर्षः || वृजनस्यः || त्वः || मुम्मनतः || मुस्सलि || पृष्ट्षिः || विविष्मम् ||
खुन्नारः || एक्ष्वरमिति बलसः || सम्भविमित्वशाबाधित्वर्तेवनामानि || ॥ ९ ॥

सङ्गम् || रेकर्णः || धिरवथम् || बेदः || वत्सः || शान्तः || रथमुः
रुधिः || शन्तः || भगः || मील्हुमः || गर्भः || यूनसम् || इमान्यम् || वासुः
रापः || रावः || मोहेनाम् || तनः || तुम्माम् || वेंद्रः || मेघः || मरः
मरः || श्रीविषम् || शैलमिति घनसः || इत्यमित्वशाबाधित्वर्तेव 
घननामानि || ॥ १० ॥

आध्यः || उस्सा || उत्सितः || उत्सः || मुहः || आदित्यः || हहः
जग्गतः || द्वारकीर्तिगायम् || शाकरीरित नव गोनामानि || ॥ ११ ॥

रेखः || हेलः || भारभः || मुर्णीपतिः || भृगारवः || अवनिः || दोपनि
बुनुष्टिः || कम्पतः || मोजत इति || द्वेशः || कुमानमिति || ॥ १२ ॥

हेलः || हरः || हृदिः || त्वजः || मारः || एहः || देरः ||
तपुस्तः || जुषीः || मुन्यः || व्यथिरिति कोऽमः || व्यथिरितिरिवेकादशक्ष 
कोऽमानामानि || ॥ १३ ॥

1. विन्द और BK 2.
2. सम्मना BK 2.
3. भर्गासिष चैं, क्षीर and Devarajaa.
4. शम्भरमिति बशस्त्र X; [सम्बर......
नामानि ] Y.
5. मील्हुमकः.
6. तम्म या added after गर्भ by M 2,
M 3, W 1, W 2, W 3; आ.
7. तम्म मुस्सलि इमान्यम् BK 2.
8. It is placed after तम्म by X, BK 2.
10. वरः W 1, W 2, BK 2, W 3, M 2,
M 3.
11. विन्द म 2, M 3, W 1, W 2, W 3,
BK 2; Devaraja does not accept
12. शम्भरमिति बशस्त्र X. [भमिः... नामानि] Y.
13. भर्गासिष चैं.
14. साक्षरीरिति गायम् X. [आध्यः... नामानि] Y.
15. हुद्दिः. Dev.
16. is omitted by M 3.
17. is omitted by X.
18. श्रीमिः. Dev. Skanda Svami reads
हुद्दिः, which is doubted by Deva-
raja.
19. वरः M 2, M 3, W 1, W 2, W 3,
BK 9.
20. व्यथिः... अस X. [वधिः... नामानि] Y.
1. Not explained by Devaraja.
2. दृढ़त्व is repeated by M.1.
3. शिमारि is given by Dev., as another reading.
4. वेरितिक म. ग. C. D. F.
5. बोतिक च.
6. गामारि W. 2.
7. नेवि ग.
8. खुश्वारि ग. C. D. F.
9. मुख्यते ग.
10. अस्वर्गति is given by Devaraja, as another reading: दृष्टिक: प्रदेशेति: अस्वर्गातिकमेतर्कर्मयार्थे। उदासय रहिवर्गमय बुधु प्रदेशेति दृष्टिक: पाठा उपः।
वर्तने | अर्पने | लोठने | लोठते | ख्यानति | कपिलि | मण्डिति | लक्ष्मणि | संवति | संसति | श्रोतति | चंगिति | वेनि | मार्गि | दुर्गाणि | व्रति | कालयति | पेठতि | कान्ति | पिलिति | श्रियति | लिखाति | प्रवेदि | दुःसति | चैति | गवति | अवरे | भोगि | मकरि | इय-क्षति | दमिक्षति | संचति | अचारि | आमति | शुरुआति | तुरीयति | रङ्गरि | अवति | पति | चंति | संभति | रङ्गति | अमलि | धर्मति | रजति | जश्वि निर्मिति | विषुकिति | विवेषिति | भोविति | चित्ति | निर्णयिति | सिरि | बोलिति | बिषिति | रिणाति | आणाति | इयति | रीति | नेत्रि | नम्बरि | दृष्टि | दृश्यति | वुधमति | वन्यति | अर्पिति | अलर्पिति | डैये | तकति | दीयने | हृषिति | कपिलि | संसति | सिसति | धारति | धावति | हृष्दमति | हप्पिति | दृष्टि | इदिति | श्रावति | गहि | गरीगानि | जगनि | जगाति | जगति | गमति | सिनति | धरि | धारि | धर्मति | वृत्ति | वन्यति | अस्षङ्कति | त्रहति | ज्ञेण्यति | वदति | गहि | रुद्धरि | न्ति | बाबहि | आनि | ध्यानि | व्य-कृति | धृयमाति | प्लापि | वाति | याति | जायति | परतति | पवति | हनि | षेष्ठति | अर्जनि | अछानि | आंगनिगानि | गायि | विगाति | इन्नति | याति | देवति | दुम्मति | बेि | देवनि | भेदानि | अक्षानि | भू-भूरि ति गतिकरमि: ॥ १४ ॥

1. वर्तनि W २; सचि W १।
2. रिणाति W १।
3. वेसिति | बोविति | रोथ & भानि।
4. लक्ष्मणि W १, W ३, M २, M ३, BK २, रोथ & भानि।
5. लिखाति BK २।
6. दुःसति यथा is omitted by M २।
7. डैये M २; वातिरेषिति BK २।
8. संवति W २।
9. सचि | भानि।
10. हृष्दमति | भानि।
11. चंगिति BK २।
12. वेनि | रोथ & भानि।
13. मकरि BK २।
14. आणाति BK २।
15. इयति | रोथ & भानि।
16. रङ्गरि | भानि।
17. अमलि M २।
११। वात...सिम्बसा ए; [वात...तासांति] ए।

१२। अर्जुन, ए; बक।  

१३। अर्जुन, ए; बक। 

१४। अर्जुन, ए; बक। 

१५। अर्जुन, ए; बक। 

१६। उपम...कत्रम ए; [उपम...सिम्बसा] ए।

१७। विषाद: is omitted by M 2, M 3, नास्ति: विषाणुः। BK 2.

१८। मूर्ति: X; BK 2.

१९। अर्जुन, ए; बक। 

२०। अर्जुन, ए; बक। 

२१। अर्जुन, ए; बक। 

२२। अर्जुन, ए; बक। 

२३। संगीतम्: M 1, Rath. 

२४। मंडके तथा देवराजु। 

२५। संगीतम्: M 2, M 3, W 1, W 2, W 3, BK 2. 

२६। is omitted by M 2, M 3, W 1, W 2, W 3, BK 2. 

२७। मूर्ति: is added before गृहसार्थी by M 2, M 3, W 1, W 2, W 3, BK 2.
खें | पांखें | महापुने | बाजें | अंज्ञम | सर्ध | संयुत | संबंधेत हृति संग्रामाख [संवत हृति पद्मचारणसातसकामाशानि] || १७ ||

इवति | नैशति | आपाति | आरंभं | आँधे | आपाति | अथवंत | 

नरंत | आस्थे | अश्रुत हृति [दर्श] स्वातिकमाणि: || १८ ||

दृश्यति | अध्याति | व्यवहारति | पृथ्विति | वृक्षाति | वृक्षाति | कुँवाराति | कुँवाराति | 

थेरसिति | नाबिते | अद्वैताति | स्त्रियाति | वेदवति | 

स्पृहाति | स्तुति | निर्वचनङ्ग | वज्रितति | विनाशित | आरित | 

अवरोहित | दूराति | रंगाति | शून्याति | श्रान्ति | त्रुङ्खलिङ्क | तालिका | 

निहोङ्गे | निसर्वेश्पति | किनिते | तिष्ठति | किनिते |

"प्रियोति | धर्मतीति वापकमाणि: [धर्मतीति नरसिंहातपमाणि: ] || १९ ||

दिशुते | नेमि | देहे: | नमः | पुषि: | सृङ्खः | वर्षः | वर्षः |

अर्कः | कृतः | कुलिः | तुंडः | स्त्रिमं | मेनि: | खंडिति: | सार्वत: |

परेक्षुरिति वजस [परेक्षुरिति वामनामि] || २० ||
<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>श्रेष्ठि म, BK 2.</td>
</tr>
<tr>
<td>2.</td>
<td>omitted by X.</td>
</tr>
<tr>
<td>3.</td>
<td>पदि: is given as a Variant by Dev.</td>
</tr>
<tr>
<td>4.</td>
<td>हृद इन...हरस X; [इन हृद...नामानि] y.</td>
</tr>
<tr>
<td>5.</td>
<td>विषम and परिणासा are not explained by Davaraja.</td>
</tr>
<tr>
<td>6.</td>
<td>परोणशा Roth.</td>
</tr>
<tr>
<td>7.</td>
<td>अत्यसाधसब्रम म, BK 2.</td>
</tr>
<tr>
<td>8.</td>
<td>सती X, BK 2.</td>
</tr>
<tr>
<td>9.</td>
<td>कृत्रिमति वहो: X, [कृत्रिमि...नामानि] y.</td>
</tr>
<tr>
<td>10.</td>
<td>रूप BK 2; कहम. ज.</td>
</tr>
<tr>
<td>11.</td>
<td>त्रुप्र: is added after निषप्र by BK 2, M 2; M 3, W 3 ग.; and निषप्र: by W 1, W 2.</td>
</tr>
<tr>
<td>12.</td>
<td>अहुक: M 2, M 3, W 1, W 2, W 3; अहुक: BK 2.</td>
</tr>
<tr>
<td>14.</td>
<td>omitted by BK 2, M 2, M 3, W 1, W 2, W 3.</td>
</tr>
<tr>
<td>15.</td>
<td>अन्यकमिति रूपक X; [अन्य...नामानि] y.</td>
</tr>
</tbody>
</table>


गवः: क्वरः: मेतरः: हम्बेरः: अल्मः: पूर्लमः: दुरोरः: 

नेन्द्रः: दुर्यः: स्वरांरः: अगः: दमः: कुरः: 'योरिः: संभः: 

क्षणः: वशःः: छुटः: छुटः: छायः: शैः: अःमेरुः 

[अःमेरु द्वारिकारगृहनामानि] || 4 ||


d. 

12. भव: क. and Dev.
13. सध्यायिनिकुपसा X; [सिस्मिति......
    नामांकि] Y.
14. अनेमा: M 2, M 3, W 1, W 2, W 3; 
    BK 2, and Śiva, Śama.
15. अनेमा is omitted by M 2, M 3, 
    W 1, W 2, W 3, BK 2; अनेमा: 
    Śiva, Śama.
16. अनिच: M 2, M 3, W 1, W 2, W 3, 
    BK 2.
17. अनिच: M 2, M 3, W 1, W 2, W 3, 
    BK 2.
18. वय: M 3, W 2, W 3; उत्कर्षा: 
    M 2, म य: W 1.
19. वयुषमि....X; [वयुषमि......
    नामांकि] Y.
20. केति: हेतु: M 1, M 2, C 1, C 2, C 3, C 4, 
    W 4; वय: M 2, M 3, W 1, 
    W 2, W 3, BK 2.
21. अनविति: वर्णाय: X; [अनिन्यि......
    नामांकि] Y.


According to the other recension the list of words from चन्द्रेणो नवंरति is the following:

1. दृष्टि | भ्रमण | X; BK 2.
2. निःसम्भवयांसुलिः | [ निःसम्भवयांसुलिः ] Y.
3. निःसम्भवयांसुलिः | बनि | चाहि | M 2, M 3, W 1, W 2, W 3; BK 2.
4. is omitted by X.
5. तुल्यसि | तुल्यसि | X; BK 2.
7. आकाशः | नकः | माकाशः | माकाशः | M 2, M 3, W 1, W 2, W 3, BK 2.
8. आकाशः | नकः | माकाशः | [ आकाशः | नकः | माकाशः ] Y.
9. तुल्यसि | M 3.
10. तुल्यसि BK 2.
( मन्दः। गणति। मेघायते। खपिति। प्रेक्षा:। महतः। वाजयति। पूर्वयति। खपिति। मदः। रसः। वेनः। कस्यते। अस्पतः। मचयते। मन्दः हृत्वपयतिकारणः॥ १४॥) M २, M ३ W १, W २, W ३।

चिरः। विद्रेः। सुर्तः। धीरः। वेनः। वेशः। कर्षः। खुः। नेर्वः। कृषः। धूनीपि। पुन्हि। विशालः। विषः। मन्त्विधः। खिपितः। विपन्नः। अकेलिः। उद्भिः। कृष्टः। अंद्राद्वः। सुतः। शृङ्गः। मेघाविन्ह हृति मेघाविन्ह [वृष्टि हृति चतुर्विशालिंहम्हाविन्ह]॥ १५॥

रेमः। जरिताः। करः। नादः। तीपः। कीरः। गौः। सूरः। नादः। छन्दः। स्तुपः। रहः। क्रप्युरिति त्रयोदश सोदवामानि (रेमः। जरिताः। कारः। कीरः। तामः। सूरः। रहः। नादः। छन्दः। स्तुपः। गौः। क्रप्युरिति सोदवामानि॥ १६॥

युः। वेनः। अंधः। मेघः। विद्रः। नगः। सवेनमः। होशः। दुष्टः। दुहः। मुखः। विष्णः। हरः। प्रजापति:। घर्म हृति पशुद्भय महामानि।॥ १७॥

1. परमायते Roth.
2. प्रिपुः: BK २.
3. मेघः: X; BK २.
4. करः: BK २.
6. मन्त्रिः: Bib: Ind.
7. विपः: is omitted by M २, M ३, W १, W २, W ३, विद्राता and विपः omitted by BK २.
8. विपपुः: X, BK २.
10. करः: BK २.
11. मन्त्रायः: ग.
12. मेघाविन्ह......नामः X.
13. [वृष्टि......नामां] Y.
14. मेघः: M १.
15. नादः: M १.
16. पदम: ग. C. D. P.
17. Words within brackets are the text of the shorter recension.
20. घर्म:......पशुद्भय X; घर्म:......नामां [Y.]
1. भारत: क. और Devarása.
2. सत्यमः is placed after सुखि: by M 2, M 3, W 1, W 2, W 3, BK 2.
3. देशमव...ज जः: [देशमव...ज जः: नामामि] Y.
4. दिलिस: म. 1; दिलिस: म. 2, म. 3, W 1, W 3; दिलिस: W 2.
5. दिलिस: म. 1.
6. दिलिस: म. 1; दिलिस: म. 2, म. 3; दिलिस: W 2.
7. दिलिस: म. 2, म. 3, W 1, W 2, W 3; BK 2.
8. सत्यमव omitted by X.
11. पृथ्वि: is omitted by M 2, M 3, W 1, W 2, BK 2, W 3.
12. दिलिस: is omitted by X.
13. परिवर्ष: ध.
14. काकाः: omitted by X.
16. बल: M 2; बल: W 3.
19. जलातम: W 1; रितरातम: M 3.
20. कोरोता: M 2, M 3, W 1, W 2, W 3.
21. केसिद...जस्थर X; [केसिद...जस्थर] Y.
2. शिल्स: तत्त्वा मुख्या विषया विषया म. 2, म. 3, व. 1, व. 2, व. 3, BK 2.
3. धृष्टि, दोमल X, [धृष्टि नामावि] Y.
4. लघु विषया धृष्टि X; [धृष्टि नामावि] Y.
5. क्रिया BK 2.
6. यह is omitted by X.
7. परामर्श X; [परामर्श नामावि] Y.
8. महाभारत X; [महाभारत नामावि] Y.
9. धृष्टि BK 2.
10. क्रिया BK 2.
11. निरूपित M. 2, म. 3, व. 1, व. 2, व. 3, BK 2.
12. रेखा: X; [रेखा नामावि] X.
उद्भवमहोदय ह्रस्वति सिम्ब्रतान निषेधम्रेवमा केतुज्वं चित्साधिक्रु-सिद्धिवार्तविदा विषो रेखो ग्रहो भरता ईमहे दशाति परि खर शपित कृष्णपु-दुनियमाके प्रवृत्तमु ग्रहिते सघे तिरहु ॥

इति निःश्रुतो तृतीयोत्सवयः ॥

अथ चतुर्योह्यायः ॥

चहा । निया । निथायो । मेहनती । दूरः । वदेशो । 

कुशवन्त । जुने । निवास । निथायो । निथायो । निथायो । निथायो । निथायो । निथायो । निथायो । निथायो । निथायो ।

1. साध्, M 2, M 3, W 1, W 2, W 3.
2. रोससरी is added after रोससरी by M 2, M 3, W 1, W 2, W 3, BK 2.
3. नमस्ती is omitted by M 2, M 3, W 1, W 2, W 3, BK 2.
4. श्रीराम, नर्म्या, गताय, प्रदाताय by M 2, M 3, W 1, W 2, W 3, BK 2. Ms. ग has नाथन्या.
5. दूरी, दूरी, दूरे, अन्ते, अपरे etc. by M 2, M 3, W 1, W 2, W 3.
6. दूरे । अन्ते । M 3; दूरे दूरे. BK 2.
7. अपरे......आचार्योऽः X [अपरे...... 

NAME_1: M 1.
10. नेमन: BK 2.
11. नमुना: ग.
12. नृत्यः च.
14. भागेश्वर ग.
15. समान: X & Y, BK 2, Roth. नामक्रमण स्वा व सामा. The authority of the Mas. of both recensions has been discarded for this particular word because Yaska, a much older authority than all the Mas. put together, reads भागेश्वर.
चतुर्दशरसस्तीति: पदानि।

अष्टसत् व्रस्तिजि: वाहः। परितेक्ष्या। सुतिते। दर्षते। न्यूथित। न्यूथै। द्वपने। अऊँपारस। शिरीते। सूतके। समायुण:। अणघु:। चम्बैन:। रण:। हरे। जुहरे। न्ययः। काणा।। वारी। विषुण:। जामि:। पिता। शृंगो। अदित:। द्विरिः। जसुरिः। जरैते। सूत्रि:। गो:।

गातः। दुर्मव:। तृताव। चर्यने। विलिते। कस्नक। अस्या।। अस्य।[ अस्यल: द्विरिः: पदानि ]।। १।।

सासीम। वाहिः:। दुरे।। वायुमान:। वायुम:। अन्वः:।। अर्थ- 

dक्चन्ति:। वुन्युःप्ति:। तेजःप्ति:। सूत्रि:।। आहटः।। नदः।। सोमः जश्या:।

श्राम। तुति:। हारसमाने। पृदुः:। समुथः। दिता। वा:। करोः।

खरसारः। शर:। अर्क:। पृविः।। बचः।। घनः।। सिनेमेः।। दुषः।

सचा:।। पिता:। आ:।। प्रमुः।। पृविरृः:। ताद:।। सवः:।। सिनेमेः:।।

विप्र:।। आधुः:।। पुरुष्यः:।। अथ्युः:।। काणका:।। अधिः:।। आओः:।

अावासनमेः।। इमुः:।। उद्धः।। कपः:।। वार्तपालमेः।। वार्तेश्य:।

मेधेः।। गारिनी:।। काणपः।। तावः:।। अदे:।। इहः:।। आसरिः:।

वेदेः।। निपिरिः।। नृणाशः।। कुमुः।। नित्युःसः:।। परदेः।। पान:।।

जोगवाक्सः।। तुः।। भृः।। समुः।। कुतः।। पुरः:।। रम्भः।। केस्य:।

तृतैः।। अन्वः:।। कोजुर:।। वीरिः।। अच्छः।। परशः।। ईः।। सेमः।

पुनः।। पुनःतः:।। [ सृजितिः चतुर्दशरसस्तीति: पदानि ]।। २।।

1. पारितमकः:।
2. वृः:।। अथ्युः:।। मेधेः:।। मेधेः:।। वायुमः:।। अन्वः:।।
3. मुरुः:।। करोः:।। द्विरिः:।। द्विरिः:।। शरः:।। अर्कः:।।
4. द्राण:।। द्राण:।। आस:।। आस:।। दुहः:।। दुहः:।।
5. मुरुः।। मुरुः:।। मुरुः:।। मुरुः:।। मुरुः:।। नित्युःसः:।।
6. अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।।
7. आदेः:।। आदेः:।। आदेः:।। आदेः:।। आदेः:।। आदेः:।।
8. वृः:।। वृः:।। वृः:।। वृः:।। वृः:।। वृः:।। वृः:।।
9. आयुः:।। आयुः:।। आयुः:।। आयुः:।। आयुः:।। आयुः:।।
10. अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।।
11. अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।।
12. अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।।
13. अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।।
14. अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।।
15. अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।।
16. अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।।
17. अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।। अथ्युः:।।
अतिप्रवर्त्तको चलना चिन्तनोऽध्यय: समासः।

अथ पञ्चमोऽध्ययः।

अर्धः: जात्यंगदः: वेदांनर: [इति श्रीणि पदानि]॥ १ ॥


1. असर्पर्योधाः is added before असर्पर्योधाः by M 2; असर्पर्योधा भक 2.
2. विश्विषिष्ठः is omitted by M 2, M 3, W 1, W 2, W 3, भक 2.
3. भक 2.
4. अशुरस्यमास्यः X; [अशुरस्यमास्यः पद्धमि] Y. अशुरस्यमास्यः भक 2.
5. भर्तिखण्डः C 3, S. रोभ. भलि: समा.
6. M 2, M 3, W 1, W 2, W 3 have W W instead of ज ॥ ॥ ॥
8. हृदः: क. क. ग. भक 2.
9. भवानरः: W ॥ ॥ M 2, M 3, W 1, W 2, W 3; हृदः... W ॥ ॥ Y.
10. नाथायुः: M 1, M 1, C 1, C 2, C 1, S, W 1.
11. अथावः: दुन्नुभकः भक भक 2.
12. असर्पर्योधाः ग. व. असर्पर्योधाः M 2, M 3.
इति नियान्त्री प्रथमोद्वायः

M 1, M 4, C 1, C 2, C 3, C 4, S, W 4 add the following summary.

अथिरविविधोदा अथो वायुः श्येनोद्विनो नदः

इति नियान्त्री प्रथमोद्वायः समासः

1. शाष्प्रविषयः M 2, M 3, W 1, W 2, W 3, BK 2.
2. विषयाविषयः M 2, M 3, W 1, W 2, W 3, BK 2.
3. [-] is omitted by X, BK 2; II 3 II X.
4. पुस्तकः II 3 II X; BK 2. पुस्तकाः II 3 II X.
5. श्रवः: is added after सूर्यः: by X.
6. 'श्रवः' BK 2.
7. कुमः: C 3, कुशः W 2, W 3, Y.
8. ñ adds कुमः after प्रसः: उषा: BK 2.
9. देवीं: II 3 II X; देशवर्णः II 3 II X.
10. सा: BK 2.
11. देवपाबः: अभेदः अनु: I Dev.
12. देशपाबः: II 3 II X; देशपाबः II 3 II X.
The word समाख्यः means 'a list,' or 'a traditional list'; cf. VPR. viii. i:

अधातो वैसमाख्यः व्याख्यातयः।
TPR. i. 1. खथ वैसमाख्यः।

अनुवादकानुतरगति ।।

पदार्थसंपादः छझसूदः प्रतिपादः।

Durga: समाख्यः प्रक्षेरप्रसादः

यथा कर्मिणि कार्तके समाख्यः।
समावेशः

विवर्धाविविधगतिं समाख्यः।

of. also प्रविमापरेक्षा on TPR. i. 1.

2. cf. Sayana, Int. to RV, p. 21:

तद्व व्याख्यानं च समाख्यः समाख्यः

इत्यादिक्षर्य समाख्यः इत्यादिक्षर्य

विद्युतीलिङ्गस्मृतिभाष्यायायः निर

समाख्यः।

3. दुर्गा explains the term in the following way:

विशेषेनाधिक वा निग्रहार्यारः भवति परिवर्तः

to निग्रहार्यस्ते समाख्यः समाख्यः

विवाहात तस्य निग्रहार्यस्ते भवति।

4. Roth adopted the variant समाख्यः on the principle lectio difficilior prior est. This reading was adopted on the evidence of a

singlo Ms. unsupported by any
either. Roth was rather hasty in doing so and later on he rectified this mistake. All the Ms. that I have collated and Durga read समाख्यः।

5. निग्रहार्य निःपो BK 1.

6. श्रव्याती BK 1.

7. cf. TPR. 12. 5: 699:

नामाध्यात्मकस्य निग्रहार्यवर्तमाणः

तवजातिः कब्जः।

APR. i. 1: श्रव्याती तवजातिः नामाध्यात्मकस्य प्रत्यवेदितायायः तवजातिः कृष्णाय शुद्धिः साक्षात्रूपः।

VPR. 8. 52: तवजातिः नामाध्यात्मकस्य प्रत्यवेदितायायः।

KAS. II. 10: 28. p. 72: वर्षायातीः सबुधः सबुधिः। नामाध्यात्मकस्य प्रत्यवेदितायायः।

PMbh. i. 1. 1: 3: सवजातिः प्रत्यवेदितायायः। नामाध्यात्मकस्य निग्रहार्यवर्तमाणः।

SDB. p. 140: नन्तु नामाध्यात्मकस्य प्रत्यवेदितायायः कथाः श्रव्याती समयमुक्तिः चैतं संयोगस्वरूपः प्रत्यवेदितायायः।

तद् प्रत्यवेदितायायः निग्रहार्यवर्तमाणः। सवजातिः प्रत्यवेदितायायः। नामाध्यात्मकस्य प्रत्यवेदितायायः। प्रत्यवेदितायायः।
नामानि... तत्त यज्ञमेव भावभागे भवतः पूर्वापरीभूतं भावामर्शायले नामाङ्को। यज्ञति पवर्तिति। उक्तमामस्त्र्यपरिपर्यं पूर्वतनि सत्यमृतं सत्यानिमि। बताया पंचनेति। 

Sayana, Int. to R.V. p. 21: तत्र हि ज्ञानी परज्ञानी नामायणे रोपणितात्मा।

of Dionysius of Halicarnassus: Literary Composition. Ch. iii, Robert's ed. p. 71. "Composition is... a certain arrangement of the parts of speech... These were reckoned as three only by Theodects and Aristotle and the philosophers of those times, who regarded nouns, verbs, connectives as the primary parts of speech. Their successors, particularly the leaders of the Stoic school, raised the number to four, separating the article from the connectives".

cf. Aristotle, Poetics 20. 1476 b Bywater's ed. p. 87: 'Diction viewed as a whole is made up of the following parts: the letter (or the ultimate element) the syllable, the conjunction, the article, the noun, the verb, the case, and the speech.'

1. तृतीत्य नामो... BK 1.
2. cf. RPR. 12. 5: 700-1, 707: तत्सत्तम् येनाभिमुखति सरस तत्सत्यायं वेन मात्र स धातुः। कितत्सत्यायं लाभायं... सत्यायामायं नाम।

The following stanza is cited by the commentator on the APR. in the beginning of the 4th ch.

A. O. S. Vol. 7. p. 591: आह्लाद्यं शरीशाकावः नाम सर्वाल्पयुक्ते।
प्रभुभविकारा संविदा वार्षिकः। जायन्ते अन्ति विपरीतमणे वर्धिते प्रकृति। ये विवेकशंकरी। जायत हि पूर्वभवत्मव्यासमाचै। नारायणामाने न प्रति-शेषगृहि। अस्तित्वमणे सत्त्ववाचारणमणे। विपरीतमणे इत्येवचारणमणे तत्वादू विकारम्। वर्धत हि स्वाज्ञानयुक्तम्। सांविधिकाः वार्षिकाः। वर्धन्ते विज्ञेयनते या। वर्धन् शाश्विरेविनते या। अपर्याप्तम् इत्येवनेव व्याख्यातः प्रतिदोमः। विनिवेशताये परव्यासमाचारे। न पूर्वभवतामाचे न प्रति-शेषगृहिः॥ ॥

अलोकने भाविकारा प्रस्तुतेवें विकारा संविदा ह साहें। ते यथावचन-भाषुविद्या।।

न निर्भूत मानसं अर्थसिद्धार्थित हि मूखतयाः। नामावत्ययोरसूक्ष्मो कर्म-परस्यमायोपतत्ता भवतिः। उद्यांवतः पदार्थसंविदा गांवे।। तथोऽयं पदार्थं मात्रैमये ते नामावत्ययोरशिरविकारणम्।

‘इति इत्यथार्थः’ म परा इत्येवस्य प्रतिदोमम्। अभिर्म्यामिनियुक्तम्। प्रति इत्येवस्य प्रतिदोमम्। अति सु हि ह्ममितिजितायेः। निद्रू हुद्र इत्येवाः प्रतिदोमम्।। अध्यात्मिकाः। वि अप इत्येवस्य प्रतिदोमम्।। अति इति साहस्यप्राप्तम्।। अपि हि ह्म।
1. The sentence पुरासू...उपेक्षितम्: is omitted by Durga.

2. Here ends the 5th sec. of the 1st pada in BK.

3. cf. SRV. I. 124. 12. p. i. 566:
   उपेक्षितम् निपत्तनीति वास्कनाथादृतात्

4. cf. BD. ii. 89; RP. 12. 8: 707; YP. 8. 55.

5. सचिनीति रेष. सब्जिः is omitted by O 205, S. cf. BD. ii. 91:
   हृद्दविः सिद्धात्मकोऽपाताः सचिनीति है.

6. RV. X. 84. 2; 106. 3.
7. RV. X. 84. 5; 166. 2; 173. 2.
8. cf. BD. ii. 92.
9. RV. X. 86. 1.
10. RV. VIII. 2. 12.

11. cf. SRV. I. 6. 5; 124. 4. pp. i. 61, 563. Here ends the 1st sec. of the 2nd pada in BK.

12. Omitted in BK. C 4, C 5, Kn, M 3, M 1, R 4, R 6, W 1, W 2, W 3 and Durga.

13. cf. PMbb. I. 1. 3. p. 38:
   आचार्यरूपादान संज्ञातिति:

14. The whole sentence from आचार्य...वा is omitted by Durga.

15. cf. SRV. I. 160. 3. p. i. 737:
   भिन्नोपपाध्यात् इति वास्कनाथादृताद्वितात्

16. वास्कनाथसिद्धः BK.

17. Quoted by SRV. I. 129. 10. p. i. 588.

18. वास्कनाः BK.

19. The sentence हृद्दविः कौशिति is omitted by Durga.
अधारणा: M 1, M 3, BK.

2. Quoted by SRV. I. 91. 3. p. 1. 403:
तदुर्द वास्तव। अधापुपपार्थ वास्तव।
बुझग्न...बया: !
Here ends the 2nd section of the 2nd pāda in BK.

3. RV. VI. 21. 3.

4. The passage बया:...वास्तव is quoted by SRV. I. 59. 1. p. i. 291.

5. वास्तव एवं is omitted by Durga.

6. शाकोसावस is omitted by Durga.

7. अधापुपपार्थ, BK ;
अधापुप्पभिमित ॥ A, G.

8. शैवशिप्रस BK.

9. अ. W 1, W 2, M i, BK.

10. RV. VIII. 62. 11. The अ of अधारणा is elided after संस्कृत्यम् by the Mss. of the longer recension. The first i of it is accented in the Mss. but as I have separated it from the Vedio quotation, I leave it unascented.


12. RV. X. 10. 11.

13. of BD. I. 56: प्रमादङ्कब इत्यादि etc.

14. RV. X. 119. 9.

15. TS. I. 7. 7: 2; KX. 13. 14. Here ends the 3rd Section of the 2nd pāda in BK.

16. बिनिमादिययायि M 1, C 2, C 3, C 6, BK.

17. दुर्द is omitted by Roth.

18. अ. M 2, M 3, W 1, W 2, C 4, C 5, BK.
अध्याययुक्त प्रतिस्पर्धार्थ उत्तरण। सूचे में बतलित सत्यमु ने तर्कनीति। अधापि पदपूरणः।

इदुर्दुः। तद्वैः।
हिलेपोर्षेष्ठ्वकमो। इदु धि करिप्यति। इस्ते हेष्टपरेशे। काँपं हि करिप्यति। इस्तुपुष्टेष। कथं हि व्याकरिप्यति। इस्तुपापाम्।
किलेति विदारक्रे। एवं किलेति। अधापि इ नन्तु हन्येनायां संप्रवृत्तलक्षी।
इतु पुष्टेष। नन्तु किलेकस्म।
केति प्रतिप्रे। मा कायि। मा हार्षिति ब।
खिचिति व। कशु हुता। कशु हुच्च। अधापि पदपूरणः। एवं कशु तदः बहुधेति।
शाबद्विति विचिनिताभियो मायामाण। शाबदेषम्। इस्तुपुष्टेष। एवं शाबदृ। इस्तुपः।
नूतसि विचिनिताभियो मायामाण। उपयवच्चिताभियो विचिनिताभियो पदपूरणम।
अन्यस्म इन्द्राय हविरितः हद्रवः। सम्प्रिलसंख्यकाः। स हद्रः पतम पार्शेक्तः।||

न नूतसित नो शः। कस्तैः यद्वद्वः।
अन्यस्म चिनितसि संप्रवृत्तलक्षीं विनीतिदिव।||

न नूतस्मस्त्वयतनुम। नो एव अस्तनुम। अधापिशृष्ठि धति। हृदिको नामः। धोन्त इस्ते सत्य। अ उपयवच्चिताः। वाषः। हो हीमः। वाषः। कस्तैः। यज्ञः। कस्तैः यद्वद्वः। हद्रप्रीतिद्वहद्रमतत्त्वसिवः। अन्यस्म विचितः। असि- संप्रिलसंख्यकाः। अयो नानेयः। विषं चेनेतोः। उतपर्वो विनीतित।
[अन्यायायेत विनीतिः] आयमात्स्मिभेतस्तः।

अधापि पदपूरणः:||

1. RV. IV. 51. 1.
2. RV. I. 62. 6.
3. The passage अग्नियुक्त प्रतिस्पर्धार्थ उत्तरण is quoted by RBV. I. 170. 1, p. 1, 739; of BD. IV. 48-50.
4. Here ends the 4th sec. of the 2nd pada. BK. of BD. IV. 50-51.
5. RV. I. 170. 1.
6. उपासनेश्वर: BK.
7. सूक्ष्मति सा. BK.
8. अन्यायाये। विनीतिः is omitted by BK, G 4, G 5, K 4, M 3, M 1, R 4, R 6, W 1, W 2, W 3, and Durga.
9. Here ends the 4th sec. of the 2nd pada. BK.
नून मा ते न्ति वरे जरिये दुहीयादिन्दु दक्षिणा मूहोनी।
शिखां लोकुभ्यो माति ध्रुवमाणा नो तुहड़ेम विन्ध्ये सुवर्णीः।

सा ते नितिक्षो वरे जरिये। यरो वर्षित्यो भस्मि। जरिना गरिता।
दक्षिणा मरोकी मग्धनी। मघसित वर्षामेघम्। मंहेदि ताक्षकम्।
दक्षिणा दृष्टे: समर्ध्यर्थिक्रमणः। ध्यूंदुः समर्पयातिः। अधिय वा प्रस्तुक्तिमार्गमनाः।
दिनां-मंधोप्योऽर्धो धनि:। दुःनेतराहक्रमणः। दामात्येऽयः स्वातो
दानक्रमणः। हसो हन्ते:। प्राणहुःनने। देहि शोधः: कामान।
मासानिध्वंशीः:। मासानिधवह्य वा:। मगो नोहस्तु:। तुहड़ेम लें: सेये बदने।
मगो भजने। श्यादिति
महो मालेयम्। परि०वृहृद्धः भस्मि। बीर्वलतः कल्याणकवीरा रा।
बीरो बीरयास्थ-समानः। बेद्येऽयः स्वातिक्रमणः। बीर्येऽते।

सीमित परिग्रहार्थियो वा पदपूर्णो वा।
प्र सीमातिदियो ८१ जन्मं।
प्रस्तुतिः वा। प्रास्तुतः स्थयन इत्याः।
त्रि सूक्ति:। सुबोधो वेन आँछः। इति च।

ध्यूंपोन् स्थयन आश्रितः। सुरवन्द्र आदित्यरस्मयः।
सुरोजनाते।
अधिय वा सीमेतेयन्त्रश्यादिन्यामप्पाद्रीत एंरःमीर्यणम्।
सीमः सीमतः:।
सीमानो मर्यातः। तीस्र्याः सीमानाः।

ि० इति विनिप्राधार्थियूः। सवर्णामातुरास्मूः। अर्थनामेऽकौः।

1. RV. II. 11. 21
   cf. SRV. VIII. 10. 21. p. iii. 296:
   उज्ज यासे न। अत्रपि एप्पुरणः।
   वृं ना ते न्ति वरे जरिये etc.
2. प्रास्तुतः C 5.
   "सति: महेदि ताक्षकमा ।"
4. अधिय BK.
5. cf. SRV VI. 30. 2. p. ii: 770:
   वाने यासे न दोहे: प्राणहुःनने।
   cf. also SRV. IX. 79. 1. p. iii.
   "दोहे: हसो हसित नामः।"
6. अधिय भजने: is omitted by Dur.4.
7. परि०वृहृद्ध २, ६, M १, M ४, R १, R २, R ५, S ६, M ३, W ३.
8. सीमानो वा BK.
9. The passage दोहे: ...वा is quoted by SRV. X. 10. 2. p. IV. 31. cf. also
   II. 11. 21. p. ii. 32:
   शोधः: यो बृहत निनिन्त्रित्याम्।
10. RV. II. 28. 4.
11. AV. 4. 1. 1; 5. 6. 1; SV. 1. 321; VW. 13. 3.
12. सुरोजनाः:।
13. सीमानो BK.
14. विनिप्राधार्थ W 1, Mi, C 4, BK.
15. cf. SRV. 1. 113. 3. p. i. 498:
   "प्राणहुः हसो: सवर्णामातुरास्मूः।"
16. Here ends the 6th sec. of the 2nd pada in BK.
तुष हि पोर्मस्ते पुरुषवामायेत् त्वों गायत्रि शक्तिपु

तेन तो वर्त्ति जातिवां युन्त्येव मात्रां विष्णुभो न श्रेष्ठः

इस्तुतिकार्याः विनिपिंगानांतः। श्रवणेष्ठोत्मपाले युनुष्टान। होताः। श्रवणश्रवणी। गायस्मादीनां गायत्रि शक्तिपु। उदात्त। गायस्मादेव श्रुत्विनिपिमण:।


dhru
dhru

 तदौ पुण्यस्मात्त्रांनौ तांत्रिकार्याः सत्वांगमभी।

इति विद्यायस्ते। प्रश्चातः जाते जाते बिध्या वर्षन। प्रायथ। नवरायण:। महें ब्रह्मतुह्विन्ति। ग्रहण परिकृति:। धृतत:। प्राय परिकृति:। सर्वः। एष ग्राम वास्तवाणि विस्मितेन एक:। अचूतः। अचूतुर्वच्छिन्यः। अचूत युञ्जिन्ति। अचूत सेन:।

अतः नामावर इति वो। अधिकारियानु युग्मयथः।। अधिक प्रभावं भुवनन्:।

इति विद्यायस्ते। भव्य्यादमृत्युर्विश्वेत् जनान:। प्रायण न भविष्यति।

उत्तर तवः सह्यो सम्पर्यात्मः।। इति ब्रह्मायस्ते।

उत्तर त्सेऽ तन्मूः।। वि संख्यः।। इति वजुन्यायम्।

अथातिप्रायम्यार्सुः।

अध्यायः। कर्णवतः। सर्वाणि मनोज्वेतृक्षर्मथाः ब्रह्मवः।

आधुमारस्तु उपक्षास्तु उ त्तेत्त्रा तु इत्त्रा तु तः।

अविनाश्य:। कर्णवतः। [समाधेत:।] अविनाश्य:।

अथ द्वितीये व्यक्तरेष्यु भवेत:।

इति हृ विद्यायस्ते। कर्ममेव इत्ततेऽ। निद्रास्तारो मधविमि। कथ्युत्सेवित्यायायाम्।

वाच्यांत्य से उद्दात्तः।

1. RV. X. 71. 11.
2. cf. SRV. X. 71. 11, p. IV. 223.
3. cf. KB. 22. 2; cf. AB. 5. 7. 3.
4. The passage श्रवणेष्ठोत्मपाले युनुष्टान। होताः। श्रवणश्रवणी। गायस्मादीनां गायत्रि शक्तिपु। उदात्त। गायस्मादेव श्रुत्विनिपिमण:।

5. cf. BD. li. 114.
6. RV. X. 71. 5. 11. N. 1. 10.
7. RV. X. 71. 4. 11. N. 1. 19.
8. प्रभासं K1.
9. RV. X. 71. 7.
12. cf. SRV. X. 71. 7, p. IV. 223.
13. The quotation is untransl.
हृत हि विषायने। मनसा प्रज्ञेष्यसमा बभूधा। आस्त्राप्या अपरे। उपकषु-दृश्या अपरे। आस्त्राप्या। आश्वर्दुत पैदेसमिति वा। तुम मुद्रे धर्माय सतिकार्मेण।

विभवतं रत्नं संभवित। प्रेमेया हर्दा हवाके देहसिद्धे। प्रेमेया क्षञ्जानी।

इत्येको हर्दे हर्दा धार्मिकमेण। धार्मिको स्वायत्तीसाधकमेण।

अथापि समुखपायं मयि।

पर्याप्ता हि समाविष्टमेण।

अव्ययनं एव पर्यावायेित।

अथ वै प्रज्ञेः पैदेतास्यस्मितां धार्मिकमेण वार्तापूर्णाणां आण्वर्षिण्यं पद्यपूर्णात्तें भिन्नार्थेष्यसमूहः। कमीमित्रिति॥ ९॥

निर्दृश्यां हस्त्याचिरो हुर्तिरोको वृक्षारिन्यः।

निर्दृश्यां हस्त्याचिरो हस्त्याचिरे विधिनान्यः कुम्भः॥

विधिर्व जीवान्याः। विधिर्व रुपाले। शास्त्रात्तेऽव।

एतानं झठता मुँते।

अस्सजङ्गते मुँते।

तमिदधर्मन्तु नों गिरे।

तेन वर्ष्यन्तु नों गिरे। भूतयाः। गिरो युणाले।

अयमुः ते सम्भवासि।

अयमुः ते समासि।

इशोपि दर्शते। षु विमुखार्थ। षु विष्णायेिते हृते॥

1. भास्मुख्य क्.न.
2. पुसतञ्जो। सर्वदस्तालके एक. प. म. भ. प. 1. 4. प. 1. 61: भस्मा के प्रबंध वाणिज्यसम्मु। मात्रतायास्यं हस्ति हास्यः।
3. दूतर्दृशि ४.
4. The Mss. of the longer and the shorter recensions except Kn. read the passage as follows: प्रेमेया हर्दा हवाके प्रेमेया दृशिते। I have adopted the variant on the authority of a single Ms. Because it makes the text intelligible.
5. The printed editions read हर्दे॥ ६. ह. B. ४.
7. भिक्षुहर्दा मृ, भ. ३.
8. पद्यपूर्णाये BK, C ४, M ३. R ४, R ६, W ३.
10. The quotation is untraceable. cf. SRV. V. ८३. १०. प. ii. ६७८: कविलय शिष्यां स्वायत्तो जीवनाय कम्भ। Ms. Kn. cites the pratikas only but gives this quotation in full.
11. RV. I. ०. २; AV. २०. ७१. ८. sec. SRV. loc. cit.
12. RV. VIII. २२. २१; IX. ६१. १४.
13. RV. I. ५०. ४; AV. २०. ४५. १; SV. १. १८३; २. ९४९.
14. हृति वा Kn.
अधान्विने द्वारे आदेशिते विकारे पद्धत: पदेतारायणसंस्कार शाकाटयान:।
पते: कार्यन न यकार्यः चारणदारण:। शून्ये न सकार्यः च।

अधारपि सत्क्षुद्री भाषा हस्यः। अपरासारावः पूर्वस्य प्रदेशो नोयपदात इतः।
तदेवशोऽपयते।॥ १३॥

यथो हि नु छ वतन तद्येष व्यस्तसंस्कारी समयः प्रवदेशिते विकारे निम्नलिखित व्यासः सर्व धार्मिकसम्बन्धेयः सर्वकुमारानाथम पर भवति।

यथो पद्यः योऽवशंस्कारे कर्म तत्कर्म कर्यालयः सर्व तत्त्व तथाच्छिरितिः पद्यामः समानकर्म्याणां नामवेदानंदसंस्कारयां नैः केवलः यथा तत्सा परिधानः पौराणिको जीवनो भूषितः इतः।

एतेनेन्द्रोऽः प्रत्युक्तः।

यथो पद्यः गद्यः चापि वितीनार्थीः स्युपासा साध्यसाधितिः सत्त्वलयमयोः।

इत्यतो पिन्यासात् कथा यथा मनः मृगाः जात्य अंतराणाः जातिको दृष्टिहोन्यात्।

यथोऽपि धृतिः दिष्टावरीते दिष्टावर्तिती भवति हि निपिष्टावरीते

हरे दृष्टिहोन्यात्। प्रथमाः पृथिवीस्वर्तः अथ यथै वृद्धिने पृथुः। अर्थात् नेत्रायत्नः। अर्थायस्य सर्व तत् ययावर्तितर उपलब्धवर्तनः।

यथोऽपि पद्यः समानवेदानंदसंस्कार्य योऽनन्तिने तदन् सत्त्वलयमये स तेन

गतिः। नाम नु पुराणाः न शास्त्रां गतिः।

यथोऽपि पद्यार्थाय पाराम्याय प्रदेशो नोयपदात इति पद्यामः पूर्वोपधार्यः सत्त्वलयमयार्याश्चारमर्यास्यात्मस्य हतिताय यथा विश्वासोऽहं चुबुद्धीः

इति। विश्वास परिधानः मेदस्वर्तः॥ १४॥

अधारयुक्तस्त्रेण सम्बन्धर्यायोऽनुपन्धोऽपि विदर्शेत्। अर्थमार्थसतीती नाय्यां सर्व

विदर्शेत्रेणा। नवरूपेऽविधायोऽस्मायः प्रमात्या नाय्यः। व्यापकायाः च।

यद्य प्राधान्यायायायायायायः केवलः। अर्थशास्त्राः हि सचाः।

तदेवते अपितः कथायुः।
नियतयात्रे युक्तयो नियतानुपूर्व्यं सभविन्ति।
अथापि ग्रहणेन रूपसंपन्ना विधियते।
उदा प्रथमेषां इति प्रधायति।
प्रोहाणि। इति प्रोहति।
अथाप्यनुपप्रायं सभविन्ति।
अथापि बिमतिपौद्धार्थं सभविन्ति।
पूर्कं पूवं ह्रदोदेविते न ह्रिदीयं।
अनसुंहायता सूक्ष्माणि ये रुद्रा अधि शृण्यार्थं।
अध्यूरिन्द्र जैत्येन।
श्रुतं सेना अन्यपत्त स्वामिन्द्रं। हस्ति।
अथापि जानका संभेष्यति।
अथापि बिसमध्यमानायानुश्रूषदि। हस्ति।
अथाप्याण्वितः स्वेच्छिति।
अदितिद्वारान्तिरन्तुरिद्विपुरुषं हस्ति।
तद्देतिरिद्वारान्तिरन्तुरिद्विपुरुषं।
अथाप्यविश्वास्यायं मभविन्ति।
अथापि योजस्वे प्रायस्तिः जात्रान्वितं कामुकौ। हस्ति।

1. VS. 1. 22; TS. i. 1. 8. 1; VI. 2. 7. 3; KS. i. 8; 81. 7; Ms. i. 1. 9.
2. cf. VS. 2. 15: प्रोहाणि।
3. TS. i. 2. 1. 1; 3. 5. 1; VI. 8. 3. 2;
   KS. ii. 1; Ms. i. 2. 1; iii. 9. 3;
   cf. VS. i. 4. 1; 5. 42; 6. 15: अथापि
   ग्रहणेन; cf. S'B. iii. 1. 2. 7.
4. VS. 4. 1; 5. 42; 6. 15; TS. i. 2. 1. 1; 3. 5. 1; VI. 3. 3. 2; KS.
   ii. 1; Ms. i. 2. 1; iii. 9. 3; cf.
   S'B. iii. 1. 2. 7; 6. 4. 10; 8. 2. 12.
5. cf. TS. i. 8. 6. 1.
6. VS. 16. 64; Ms. ii. 9. 9.
7. RV. X: 133. 2; AV. 20. 95. 3;
   SV. 2. 1152.
8. RV. X. 103. 1; AV. 19. 13. 2;
   SV. 2. 1199; VS. 17. 33.
9. TS. VI. 3. 7. 1; Ms. i. 4. 11;
   TB. III. 3. 7. 1; S'B. ii. 5. 2. 9.
10. RV. i. 89. 10.
11. See N. 4. 23.
12. Occurs once only in RV. i. 169. 3.
13. Occurs once only in RV. V. 44. 8.
14. Occurs once only in RV. VI.
   12. 4.
15. Occurs once only in RV. VIII.
   77. 4.

All the 4 words are written, in
the Ms. I have collated, without
the accent. But as they are the
words of the Rigveda, I have
restored the accent.
अयोध्यान्तः श्रीदर्शामान्यात्।
एतत् वेय यस्माद् यस्माद् रुपस्याङ्गे यथास्मात् नियमायुग्ममहाविमोक्षितः।

ह्रति च भ्रात्राणम्।

कीर्तीनी पुनर्निग्रहितः। ह्रति।

यथो वत्सितवाशोऽयुक्तोऽयुतावृहीते भवसति लोकिकेषष्ठेतु।
यथा। अम्बात्रेच। पितापुत्री। ह्रति।

यथो पत्त्रोऽयुताणेन रूपस्या विभीप्यत इत्युद्वितानुवादः स भवति।
यथो पत्त्रोऽयुतस्या भवसत्तीवा ब्राह्मणवचनाविनुस्ति प्रतीतेत।
यथो पत्त्रोऽयुतविविधार्य स्वविभूति लोकिकेषष्ठेतु। यथा। अस्त्रोपयोऽयुताणेन।

यथो अर्थहर्षाय भ्रात्राण। जनानमित्रार्थवात्यते। जानेत् मधुरपक्षं

महात् ह्रति।

यथो पत्त्राऽयुऽतविभूति सर्वसिद्धि लोकिकेषष्ठेतु। यथा। सर्वस्रन्या अनुभासः

पानीयाः। ह्रति।

यथो पत्त्रविविधार्य स्वविभूति नैष्य स्थानोपरिधाः मधुरपक्षं न पश्यति।
पुनःवर्गार्थः स भवति। यथा। जानपीरीः प्रोट्याः। पुनःविविधाः स्वविभूति पारोपबिभी
विस्तु त खलु ब्रजस्वल्युष्योऽविधः प्रशस्योऽविभूति ॥ १६ ॥

अध्यापीदेनस्ते एमद्विभागो न विचारेत्।

अनुसायं पुद्रं च दृष्टं मृदुं ह्रति।

पश्चात्तर्गात्: पञ्चयदन्तम्। अवस्तरेत्यश्चास्त्राणानि: नामकरणः। तस्मातायांग्निः।

1. GB. II. 2. 6; cf. AB. 1. 4. 9; 1. 13; 16; 17 etc. The quotation in AB. is found without यद्यानेश।
2. RV. X. 85. 42; AV. 14. 1. 23.
3. cf. Manu Y. 39; 44.
4. या गान्याः पश्चात्: पञ्चयत श्रवत्त्वां व्यवहर्य पञ्चाश्च मृदुः।
   काण्यः मृदुः सर्वस्म हृतम्। वशोऽपि पञ्चाश्च मृदुः।
   या गान्याः पश्चात्: पञ्चाश्च मृदुः।
   काण्यः मृदुः सर्वस्म हृतम्। वशोऽपि पञ्चाश्च मृदुः।
   या गान्याः पश्चात्: पञ्चाश्च मृदुः।
5. सत्यं C. 5; सत्यं M.
6. cf. Manu II. 130, 122:
7. मान्यतां विविधां श्रुत्याः पञ्चाश्च मृदुः।
   श्रुत्याः पञ्चाश्च मृदुः।
   अस्त्रोपयोऽयुताणेन। अस्त्रोपयोऽयुताणेन।
   अस्त्रोपयोऽयुताणेन।
   सत्यं C. 5.
8. RV. X. 169. 1.
अत् सायास्तयेऽऽत् । धति ।
 स्वतिल्वतो विमोचिते । तस्मादगृहिति ।
 दोऽन्नित्त्यावरो हुर्दमा ज्ञानम् । धति ।
 पंचस्वर्यंप्रेक्षा वा । प्रायविद्यंप्रेक्षा वा । अः कारान्तम् ।
 पुरो निर्जनत्त्वा आ च श्रवः । धति ।
 चतुर्वद्यंप्रेक्षा अः कारान्तम् ।
 परः सचिर्याः संहितः । पदकृतिः संहितः । परमसाधीणिः
 पार्वत्राः ।
 अथायथ यदि दैवतेन वहः प्रदेरा अविश्वः । तद्रेत्ते नैक्यसिद्धम् । ते बेहूः
 ब्रुयुविश्वेहः अः च सौ धति ।
 द्रव्यं न त्वम् नर्वसा देवताः नायुः पृणसिद्धे । धति।
 वायुलोक्यं चेत्त्रितः । चाहेः ये ।
 अत्यतिरिक्तमः विद्धिः सः सहस्रः । धति।
 तथाप्रमाणस्मृत्ये मः । त्विमिति ज्ञाति । श्रीवरिजयपद दीपितनाम भवति ।
 अथायथ सांसारिकसंग्रहः स्वरिति । अभासिनिः स्वा || १७ ||
 स्वायूर्वं सांसारिकः किंचाचार्युद्वचिः वेदूः न विभासिति योजियः ।
 योजियेन इस्तकं भवमर्यूः मार्कतिः हार्विभूषणाः ॥
 यदं स्वायत्तविश्वायं तिर्यंनावेत शास्त्रः ।
 अर्थात्तत्त्वं शास्त्रेऽनु तं संस्कृतं कङ्कितं ॥

1. RV. I. 104. 1. See Sāyāga's commentary on the same.
2. द्वपस्योऽऽ 5.
3. cf. SRV. VII. 28. 4. p. iii. 62.
4. RV. X. 165. 1; AV. 6. 27: 1.
5. RV. X. 164. 1; AV. 20. 96. 23.
6. cf. Pānini. i. 4. 109; cf. PMbh. i. 4. 4. p. i. 354.
7. BP. 2. 1: 105.
8. यज्ञे 5.
9. cf. BD. ii. 39, 109 B, 110 D.
10. RV. VI. 4. 7; VS. 33. 13.
11. RV. X. 84. 2; AV. 4. 31. 2; cf. N. 1. 4.
12. अध्यात्म कप.
13. श्रीमिल्लाम C 1, M 3, Ml.
16. cf. PMbh. i. 1. 1. p. i. 21.
17. वायुसांसारिकश्चैव नवधेन नस्तिते।
 अनवधातिः मुख्याः व तावत्तिः कङ्कितं ॥
 of Sāyāga's comm. on the Mantra Brāhmaṇa:
 पर्यावरिजयपदं......कङ्कितं ॥
The whole passage: अध्यात्म श्रावं
 भ्रमसा......कङ्कितं is quoted by SRV. p. i. 15.
उत्त त्वः पशुः दुःख्येष्व बार्त्तमूत सः शुक्लं श्रृणोलेनाम्।
उत्तो तसं सुन्नेष्व विसंस्य विसं सुभेद्वेतः पर्यः उपायस्य सुवासः।।

अथष्टेकः पशुव्यः पशुव्यः वाचसः। अथः च शुक्लं श्रृणोलेनाम्। द्विविधाः-
मात्रार्थम्। अथेर्क्षतसं तन्वः विसंस्य शत्स्यमात्रां विसंस्युः। शास्त्रं प्राक्तानमर्थम्-
खार्। अनवा वाचस। उपमोशमस्य वाचस। जायेव पर्यां कामयमाना सुवासः। अनु-
कालेषु सुवासः। कथयणवासः। कामयमाना:)। अनुकालेषु यथा स पर्यः पशुव्यः
स शुक्लोतः। द्विविधाःशास्त्राः। तस्योष्ट्रसः भूयसे सिर्भन्यानं।।

उत्त से सुभेद्वे सिर्यपीतमाहुर्त्वैंहिन्न्यायपिरः वार्तिनेव।
अथेर्ना चर्तस्य मायापृः चार्येष्व शुभ्रावः अवक्तामनयपूषाम्।।

अथेर्क्षे कालघः। सिर्यपीतमाहुर्त्वैंहिन्न्यायपिरः। वधसर्वसः। रमेनिे व्याक शत्स्य
यः। विभ्रायव्यः। यान्नायासः। तन्वः नामोद्वियः। यान्नायासः। तन्वः नामोद्वियः। अथेर्ना
कष्टः चर्तस्य मायापृः। वाचक्ष्यव्यः। नासी कालघः। यागः। यागः। देवमनस्यसा-
नेषु यो वाचः शुभ्रावः। अवक्तामनयपूषामिनान्नायासः। अवक्तामनयपूषामिनान्नायासः।
रमेनिे घः। यागः। वाचः। यागः। वाचः। यागः।

साक्षात् कालघमानः नासः बयूः। देवसर्वसः। साक्षात् कालघमानः नासः बयूः।
1. संग्राहकुशपद्वसात् हेलरैजा, op. cit.
2. शेषायागमामामायात् । हेलरैजा, op. cit.
3. Harivṛṣabha in his commentary on the Vākyapadīya of Bhartṛhari Ben. S. S. Nos. 11, 19, 24. (1887) p. 3. remarks: केवल: साक्षात्कार
बहातो... बिसम्भिः सममस्तिः... मेवेददेशा
हःसिद्धि।
4. बुदेितेच: C 1, C 2, C 3, C 4, M 1, M 2, R 1, R 2, R 5, S.
5. of BD. I. 18, 19:

| साक्षात्कारमयात्राय । लिङ्गमेव-हःसिद्धि। | 1. RV. I. 27. 1; RV. I. 17; 2. 964.
2. RV. I. 154. 2; X. 180. 2.
3. Quoted by BRV. I. 145. 5. प. I. 845.
5. of BD. I. 33: अधि कृपाखण्डायात्।
6. Quoted by BRV. I. 145. 2. p. L 662. cf. also I. 61. 57; V. 66. 6; VIII. 63. 12.
7. See N. 7-12.
[समाप्त्यस्त्रेष्ठपुरुषायोग्ये स्थिन नियता वायुवाचना न नूनं नूनं सा त ऋषि-म्योरोजस्प्यान्तो निद्रकासो ॥ हरिबिरितमान्यथिः यो वै य न्यायार्थसंस्कर्तथोऽपि-प्रथौकां स्वारूपात्मकत्वमुत्त्वः पश्यतुत्वं सब्ये विशालस्य। ॥

॥ इति निरुक्ते पूर्वपुठे प्रथमोपचायः समातः ॥

Small figure on this page represents the corresponding section of the first chapter of the Nīruktā.
अथ द्वितीयोऽव्यायः।

अथ निर्वचनम्। तद्व येव पदेक्षु स्वरसंस्कारी समवत्त द्रादेशिकेन विकारेणानि
विनियता स्वतं तथा ताति निन्यूत्तूर्। अध्यायनिविते ्ष्ठानस्तिक्षि विकारे र्थानितः
परिशिष्टम्। केनचिदृृ कुलत्वान्यथेऽन। अविधामिते स्मान्यमन्यन्यन्यमञ्चम्माण्यां
व्यायत्त। न तैव न निन्यूऽत्। न संस्कारान्यत्ते। विम्यायनम्। दूसरायो भवति।
यथायथ विम्यी। सऽऽम्येऽ।

प्रत्यक्तसिमिति भावाद्य महेष्वरे। अध्यायनेर्निर्मृतसिमिति विनामाण्यां विनियतोऽभवति।
तसः सन्नितिः। अध्यायन्तत्तोऽभवति। गाम्या। गतिजिति। अध्यायपुरुषोऽभवति।
सममतु। समुज्यिति। अध्यायपुरुषाकारो भवति। रघुजा। दुष्क्रिति।
अध्यायाद्विनामाः। भवति। तत्त्वाया वायुसिद्धिः। इति। अध्यायिकी भवति।
अध्यायादिगतियत्यो भवति। न्योति। नन्वः। बस्मुः। शापम्। इति। अध्यायानस्थत
विपर्योऽभवति। स्तोऽऽसं। रज्जः। सिक्तः। तार्तियेति।

अध्यायन्वतिन्वति सऽऽम्येऽ। १।

ओष्ठः। महेषः। नाथः। गाम्या। बधूः। मच्छिति। अध्यायिकी बर्णोपजमः।
आवश्यकः। एतः। महेष्वरे।

तदुः के स्मान्यन्तर्गतमन्यम् नात्ता तज्जिण्यानाः स्मान्यसिमिति भ्राजः
शति। तत्त्वाया मनुष्यान्यमन्यन्यमाणिकियान्यमन्यन्यान्यत्ते। तत्त्वायान्यमन्यन्यान्यमाणिकियान्यत्ते।
व्यवहारपद्धतिः। यथायथ स्वरसंस्कारान्यत्ते।

1. सुकृष्णम्। क. १, क. २, क. ३, क. ६, म. १,
म. २, र. १, र. २, र. ५, स। दुर्गा; रोथ्स र्था द्विवदेता की एडिशन।

2. cf. N. I. १५।

3. cf. SRV. I. १। १। p. I. २५।

by Sāhityāśārya. Benares १९२२, p. ३७।

अध्यायसंस्कारसमान्यप्रस्तावः। न संस्कारादिगतिः। इति। न्याशुक्लुपर्या
सामान्याः। इति। इत्योऽभवति। अध्यायनिविते द्रादेशिके र्थानितम्। केनचिदृृ
कुलत्वान्यथेऽन। अविधामिते स्मान्यमन्यन्यमञ्चम्माण्यां
व्यायत्त। न तैव न निन्यूऽत्। न संस्कारान्यत्ते। विम्यायनम्। दूसरायो भवति।
यथायथ विम्यी। सऽऽम्येऽ。

the Nirukta is raised to the
dignity of a Struti.

5. विनपवंशाः। क. १, क. २, क. ३, क. ६, म. १,
म. २, र. १, र. २, र. ५, स। म. ३, म।

6. cf. PMbh. VI. १। १। p. I. २५।

7. उपपाठवर्तमानान्। ऐंग्लिकोऽवलोकनः। यथायथ ्ष्ठानस्तिक्षिः। ज्ञातुः। ज्ञातुः।
अवलोकनः। बधूः।

8. रघुजा। क. ५।


1. सुकृष्णम्। बधूः। सिक्तः। इति। इति। इति।
cf. also Vol. ii. p. ३७। इतरसाठी
विपर्योऽभवति। नव। एतः। एतः। एतः। एतः।}

1. cf. PMbh. I. १। २। p. I. ३१।

2. इति। इति। इति। इति। इति।

3. cf. also Vol. ii. p. ३७। इतरसाठी
विपर्योऽभवति। नव। एतः। एतः। एतः। एतः।
अथापि भाषिकेवो घातुमयो नैगमः छतो मात्यन्ते। दस्युः। देवतसागरः
टित। अथापि नैगममेवो भाषिका:। उक्षमृ। गृहस्वाति
अथापि प्रक्ष्यापुरः क्षेत्रकेशु मात्यन्ते। सिद्धत्य एकेऽऽ। सत्तिर्गतिकर्मां क्षेत्रेजेश्वेन
मात्यन्ते। क्षेत्र: क्षेत्रवशोऽऽ। । क्षेत्रवशोऽऽ भास्वेत। क्षेत्रवशोऽऽ मात्यन्ते। चतुः टित्। शाकालेन्तनायें मात्यन्तुऽऽ। दातुसूत्रीवेत्। एवेकेकमः
प्राप्ति निर्देशायाः।

d. तद्विमत्तसामेवायस्य वानेकंवरेषु क पूर्णं पूर्वसरयमपरं प्रभुमय नित्ये
यासं। दुष्क्षण: पुरुः: [ दुष्क्षणः: ]। दुष्क्षणस्वतः टित्। ब्राह्मेण संप्रयतः टित्। ब्राह्मेण
दुष्क्षणो द्वाराधीरतितिकर्मण:। अक्षुरो दृश्ये माणिसित्यमित्यमिन्ते। दृष्टातिलिच्छपः
नित्य:। दृष्टातिलिच्छपः गहारायाम्।

c. कहारज्ञरत्नवयः। क्षेत्रः सेवते। क्षेत्रः गातः। क्षेत्रः नान्करण:। क्षेत्रः
वानंत्रकेशोऽऽनायाः। किमित्स्वः व्यास्तिति। कल्पेऽऽ। तत्सामायान्त्यन्तुप्रकः।

d. बापुः। उत्सामायान्त्यन्तु ॥ २ ॥

e. र्मः। पुरुः राजपुरः। राजः राजः। पुरुः: पुरुः पादः। पुरुः शयः। पुरुः
करिते श्च। पुरुः  नान्तरतित्यन्तरतित्यन्तरस्वातिः

e. युग्मपरं नान्तरतिति किंतु यस्मादार्थाद् न अयाहः निति केलित्वेः।

f. दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य


e. दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य


e. दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य


e. दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य


e. दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य


e. दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य दृष्ट्य
२५. कैप्तानिक निन्द्यायत। नाविकायकणिय। नानातुपलकण्य। अनिर्बलिते शा। नित्ये शासितानुशिष्वेनेवतु। उपस्याय न निन्द्यायत। यो वाले बिहारु क्षा। मेंधाविनै। तपस्ये वा || ३।।

विधा हं वै शासितम् उपायः गोपां यस। देवदेवित्येवत्सर्यम्। अत्रोक्तवादानुजत्वर्यायः न मा बुद्धा शीत्यमी तथाश्च। साँहै। ||

व अत्रोक्तवादानुजत्वर्यायः करण्याकुमः करण्यावः शृङ्गेन सं प्रवर्त्यार्हो।

तं संवेद विद्वानः मुद्राः यस तस्मिन न हुङ्गेन कृत्तमण्डौः॥

अध्यपिता द्वे पुरः माहुर्वस्ये विरो। निखरा मर्मण्या कर्मणा ॥

यथैव ते न कुर्षेव ब्रह्माः शरसं नकृत्यं श्रवणम्।

द्रेक्षः बिशाः। त्वं शुभविश्रवियेव सेवांकित्व मन्त्रयार्हादृकः।

यस्य न द्रेक्षः कृत्तमण्डन पचव्यात। तस्माता यो खृष्णा निशिष्यायुः मन्त्रम्॥

इति। निधिः देवभित्ति || ५॥

अध्यायं अजुक्षुपमयामः। गौरित स्वित्वम्या नामपेयम्। यस पुरो गला मयति।

यवास्यां भूतानं परित्यव व। गातेवीकारो नामकरणः।

अध्यायम् पशुयामेव भृतवेदसः। अध्यायस्यां तत्रित्वेन नृत्तविविग्यमा।

मोहिः। श्रीणीत मस्तुर्मूः।

इति पदस्। मत्स्ये। सोमः। मन्त्रस्तुतस्वित्तमिणः। मस्तुर्मू इति लोमनम।

अभिश्च द्रेक्षः पनं मयति। पयः। पिबित्वाः प्यायेवः। हीरं द्रवः।। श्रेणेवस्वया नामकरणः। उदारस्रिति यथा।

ज्ञेयं दुर्दषसे अध्यासेते गंधः।

सन्यातीस्यर्मणः। अन्तः। शामपारो सः। अन्तम् शा मयतीति वा।

चर्म च चर्मार्यः। चर्मार्यः। चर्म च चर्मार्यः।

अध्यायम् चर्म च चर्मार्यः।

1. cf. Manu II. 114; Su. III.; Vas. II. 8; Viṣṇu XXIX. 9.
2. शासितविश्व, पृ६.
3. cf. Manu II. 144; Vas. II. 10; Viṣṇu XXX. 47; Ap. I. 1. 14.
4. cf. Manu II. 115; Vas. II. 9; Viṣṇu XXIX. 10.
5. cf. RV. I. 138. 2. p. 1. 67.2; तथा च विकृतिः गौरितःस्वित्वम्या। नामपेयम्।
6. All the 4 verses are found in Su. B. 3. (Burnell. pp. 29-32). Quoted by SRV. p. i. 22.
7. cf. RV. I. 45. 1.
8. RV. IX. 94. 9.
9. Quoted by SRV. IX. 89. 6; 97. 14, pp. iii. 759, 780.
गोपिः सर्वोद असि बृहयंस्यः
श्री रघुसुती। अयापि श्राव व सुप्प्वम च।
गोपिः सर्वदा पवति श्रस्वते।
हनीः रघुसुती।
ज्यापि गौरवये। गद्या चेतु तास्तितम्। अथ चेत। गद्या गमयतीपूर्णतिम्।

वृक्षेषु नियता मीमांसा गौलीचे वयः प्र पंतान्युपवादः।
बृक्षेषु धनुष्यन्युचि। बृक्षो ब्रह्मानात। बुद्धी श्राब्दितीति वा। श्राक्षियते।
निषेधकर्मणि: नियता मीमांसा गौ। श्राब्द करोति। मीमांशत: श्राब्दकर्मम्। ततो वयः प्रपन्नति। गुणान्वतार्थ। विनिर्दित शाकुनिनाम। गैतेर्गितकर्मणि। अयापि युज्यामेत मवेशैितादेष्।

आदिस्तोपि गौरवये।

उत्तादः पृथ्वे गाँवि।

पर्यवित भार्तवत्लोपमनवः। अयापिभैस्कृतो रसिमंग्रंद्रमवते प्रतिदीप्यते। तदनेत्तत्तवुपदकितव्यम्। आदिद्वलोतस्य श्रीतित्वति。

वृक्षेषु: सुर्यरशिद्रस्वद्रमवे गाधवर्ष्यः।

हस्तिपि निगमो संबति। लोपि गौरवये।

अश्रादु गोरमनन्वते।

श्री। तुदुपर्यवैद्ग्ब व्यायामायामः। सर्वोपि रद्दमयो गाव उद्दयने।

1. RV. VI. 47. 26; AV. 6. 125. 1; cf. N. 9. 12.
2. RV. VI. 75. 11; VS. 29. 48; cf. N. 9. 12.
3. RV. X. 27. 22.
4. Omitted by BK, C 4, C 5, Kn, M3, Mi, K 4, R 6, W 1, W 2, W 3.
5. Quoted by BRV. VI. 75. 11. p. ii. 800.
6. cf. DD. ii. 111.
7. RV. VI. 56. 3.
8. VS. 18. 10; S.B. IX. 4. 1. 9; cf. चुपुष्क: etc. Tsj. 111. 4. 7. 1.
9. RV. I. 84. 15; AV. 20. 41. 3; SV. 1. 147; 2. 265; cf. N. 4. 25. The passage: अयापिभैस्कृतो...गौरमनन्वति is quoted by SRV. I. 84. 15; p. i. 379.
10. N. 4. 25.
2. 9.

48. नायणत्कारणम्।

[शार्कूणिकाम्।

ता वा वास्तुनुयुक्तसि गर्भधः पद्म गायो भूरिष्टंगा अवासे।।

अज्ञात देवरुगवस्य दृष्णः परम पदमवृ भाति भूरि॥

ताति वा वास्तुि कामयामे गमनाय युक्ति गायो [भूरिष्टंगा] युक्ति गायो।।

भूरिति वर्तनो नामनिमः। प्रथमविनिति सति। दृष्णं धर्मनिमः। शुणांति। शनाने-वी।

शारणालोकेनिष्ठितं वा दिः। दिः। निर्गतिति वा अयासंदेशं।।

तस्मान तदु- लागास्य विवोखोऽघंस्ते:। परम पदे परायमस्वमभवति भूरि। पापः। पश्चातः। नन्दि-

भावानात् पदम। पञ्चापदमकुति प्रसाणपादः। प्रभाबप्राप्तामालवतिकृतिणां पदाः।

प्रभाप्राप्तामालवतिकृतः। सत्मानं सन्देशा विधोः। ताति वेदु ममानकमणि ममान-

निन्देन्नाति। नाताकमणि वेदानानिन्देन्नाति। यथार्थ निन्देन्नाति। केशाम्यवेकः

विदिताः पुरुषवीमादेवव्याप्तुचान्तानि।

तत निर्दैर्निन्देन्नातः। कच्छते: हन्त्यापसरितरा। सा पुर्बिध्या मंदिरङ्गे।

तयोंविभागः। तस्या पदा भवति ॥ ७ ॥

य है चुकार न सो अस्थ चंदू। य है दुर्गी हरि भिक्षु तमासे।।

स मातुर्यं तो भ्रात्रीवो अन्तरे-हुः प्रजा निन्देन्निग्ना बिवेशं ॥

वद्रुः: हन्त्यापसरितरा सनि परिवाजकः। पर्यक मणिति नरसनः। य है बखा-

देति कृतिकिरति संवि-क्रि: वर्णकमणि। न नो अस्थ वेद मतयमः। स व्यासम् वेद वेद

महामी यो दृश्यावोपपितम्। स मातुर्यं तो। मातान्यरशं। नाताकमणि। अयासंदेशं। सन्नेत

कृतिकरता। महान्यं:। पार्वीमो: ठायुना। अयामान्तरो: योनिवेके

देतवंस्चन। परियुक्तो भविति। बदुप्रजा भूरिष्टसापाध्यं वर्णकमणि।

शार्कूणिषि: सफल्याधेवेकं। सन्तो देया जानानिति। तस्मः देयोगंमयविभा

मातुरे-भूष। ता न जाह। ता प्रचूळ। विशिष्टिके हंसिति। सासा पलाबस्मादविभेदः।

पदा मद् वायु स्थानमिति ॥ ८ ॥

अथ: स श्रिकेत च तु गंगाधिपति भिन्ति मायू ध्रुमसन्धिधि भिन्ति।।

सा विनिन्दित्वमि है चुकार मयि विपुस्मन्वन्ति प्रति व्रिष्ठिमाहोः ॥

1. RV. I. 154. 6.
4. अवयान: C 4, M 3, M 1.
5. cf. SRV. I. 154. 6. p. 1. 664. कर्म

4. आदमिति C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, 8.
8. SRV. I. 164. 29. p. 1. 709; शा

9. RV. I. 164. 29; AV. 9. 10. 7.
अयन न ग्राहणे वेद गान्धमिक्युष्य सिमानि। मायुषम सवर्णति। मायुषमि-
यावत्निमिति थ। वागमा मायविष्य। चोलने मेंदंगिधिता। सा विचित्रे:
कर्मण्यांग्रे।' सकरोको मस्तम। बिकुदुम्बरी नपुज्यहे धामिन। बिधितिनि रुप-
नाम। दुग्धोतिवं लस। ध्वनिं दक्षाया धुषियी नन्दुग्नार्यने। ॥ ६॥

d. हिरण्यमानामसुइकाणि नृपति। हिरण्य कसान्त। हिरण्य नामावत्सिति
वा। हिरण्यं जनालाभमिति वा। हिरण्यमणं सवर्तिति वा [हिरण्यमणं अवत्तिति वा]
हिरण्ये वत्स स्वाम् वेदाचार्यवा।

अयनिनामाण्यत्निमाणि पोद्वं। अन्तरिन्य कसान्त। अन्तरा अलोन्य सवर्ति।
अलोन्ये नि। वा। वलिते नार्यत्वायिति वा।

तत्र समुद्र प्रज्ञति। पार्थिवेन समुद्रसं नसिलेन। समुद्रं। कसान्तं। समुद्रसेव-
न्यसादाप। समुखिन्नन्यसाधाराप। समुकिन्नन्यसाधाराप। समुखिन्नन्यसाधाराप।
समुखिन्नन्यसाधाराप। समुखिन्नन्यसाधाराप।

नविनिकारमानद्यते। देवानिदानियप्रय: शार्मात्तता मार्तयो वम्बुर्वतु। स
शार्मात्तता मार्तयो वम्बुर्वतु। देवानिदानियप्रय: शार्मात्तता मार्तयो वम्बुर्वतु।
शार्मात्तता मार्तयो वम्बुर्वतु। शार्मात्तता मार्तयो वम्बुर्वतु।

आयुमिनो ह्यागुप्तिनि पीदेन्द्रामंद्रेन्द्रसुलिन्ति चिन्हिलान।

\textit{1.} Omitted by BK, C 4, C 5, K 6, M 3, M 6, R 4, R 6, W 1, W 2, W 3.
\textit{2.} Quoted by SRV. III. 54. 11.
\textit{p. n. 309; cf. also VI. 72. 3. p. ii. 592.}
\textit{3.} Omitted by BK, C 4, C 5, K 6, M 3, M 6, R 4, R 6, W 1, W 2, W 3, and Durga.
\textit{4.} The whole passage: हिरण्य कसान्त ...

\textit{\textbf{6.}} The passage \textit{समुद्र: कसान्त य समु}-

\textit{\textbf{7.}} The passage \textit{समुद्र: कसान्त...समु}-

\textit{\textbf{8.}} Omitted by BK, C 4, C 5, K 6, M 3, M 6, R 4, R 6, W 1, W 2, W 3.

\textit{\textbf{9.}} The passage \textit{समुद्र: कसान्त...समु}-

\textit{\textbf{10.}} Quoted by SRV I. 30.
\textit{p. n. 156; cf. also I. 160. 4, VI. 72. 3; pp. i. 675; ii. 884.}
\textit{11.} Of BD. VII. 155.
\textit{12.} Of BD. VII. 156; VIII. 1.
\textit{13.} Of BD. VIII. 2.
\textit{14.} Of BD. VIII. 4-5.
\textit{15.} Quoted by SRV. X. 98. 1. p. IV. 324.
\textit{16.} Of RV. X. 98. 5.
\textit{17.} Of SRV. X. 98. 5. p. IV. 325.
निषिद्ध। पुष्प: पुष्प जाटे। निपादणा। पुष्पकम: तनस्मातन हनि था। होरस्मृतिनिरुत्तमः। वनस्। कौम्बित्स्वेतानः। स्मोलावर्डुर्योस्त्रयांम्।

तथा हेतुर्या मात्रानाथाः। अद्य स्मार्यानास्यां त। सांसारिकेऽजाय। आदित्यर्यांम्।

इति जिज्ञास्ये। देवशिवाधिनामांस्य श्युन्याः न प्रारम्भे न देवस्यमि। देशायां कत्यावेदि माति चिंकित्त्वेत्यत्तत्वायान। स उस्मार्यार्यां समुद्धत्। उत्तर उदात्ताणै। अवि:। अर्योऽन्तः आचीरोप्ययानिनः। प्रयत्निपिनः। तथोऽथाणा भृगम्ने निरेचनाय।

येदवाः: शाल्यनवे पुरुषिन्तो होष्ट्राय वृन्त: कुष्मर्षस्वरूपः।

देवस्युः सृष्टिनां स्वपनि दश्यतु धृष्टियोऽधिकारितां अवधानः।

शाल्यनु: शान तनाध्यक्षलित या। शास्त्रम् शशि अस्थिति या। पुरुषिन्तो: पुरुष प्रार्युत्तमः। होष्ट्राय वृन्त: तपस्यमाणोऽन्ययायसम्। देवस्युः तदा न हेतुर्यां हेतुर्यां तुषिताः। कुष्मर्षस्वरूपः। सृष्टियोऽधिकारितां। शाल्यनु: शान अवधानः।

सामाग्रण: युज्ञगति पशु विशालांक्षिप्तम् न। यानि ग्राम प्रायोगिकोऽपितर्वतः। शाल्य व्यास्तमाणाः। आदित्योऽक्षुमारः। आदित्योऽन्यम्। आदि: मातृम्। आदित्योऽन्यम्। आदित्योऽन्यम्। आदि:।

मृत्युमार्यादितेयोः।

[अधिते: पुरुषः]। एक्षमन्यासामपि देवशिवाधिनामानिस्यबच्चा: श्युन्योऽभाविन।

तदु: सृष्टित्सम्प्रथ्य वर्णस्य: यास्यम्यमोहस्य।

अध्यापि शिशुशन्योः।

1. of SRV. I. 68. 10; 40. 2; 125. 3; pp. i. 329, 212, 569. of Manu. IX. 138.
2. Quoted by SRV. IX. 96. 6. p. iii. 770.
3. Omitted by BK, C 4, C 5, Ka, M 3, Mi, R 1, R 6, W 1, W 2, W 3.
4. TA. ii. 9. The words within the brackets are not omitted in TA.
5. Quoted by SRV. I. 70. 6. p. i. 333.
6. RV. X. 98. 7.
13. RV. X. 48. 11; of N. 7. 29.
आदिलादायुद्धसानीः

रामपति। अथापि सिमालिक।

प्र म सिम्बु माती असु ग्रस्तकार्तत आदिल विषयः वेदेन्ति।

रत्नां क्रियायो गति। अथापि कब्जानिधिगति

अर्था वृषमादिर्ये क्रियास्व तृतीय

वत्सिते कर्मनाम। ब्रम्हस्तिन्तो वार्षिकीति सत्ताः। श्रस्मीतकार्तक्षेत्रः

गुणोत्तरि सत्ताः। अथापि व्रतमुख्यो। यथार्थस्याचार्यम् ॥ १४ ॥

स्वाम्यदिन्यौ भवन्ति। सु अर्णः। सु ईर्ष्यः। स्वैः रसाः। स्वैः मार्श

योग्यिग्यः। स्वैः भासित्त था। थाने दौर्योक्त्वात। द्विषुमात्रियो भवन्ति। भ्रातुः

पंने वर्णे इति बृहदात्रों। संस्कृतो रसाः। संस्कृतो वासस्यो विशिष्टयाः। संस्कृतो

मातित्त था। अथ धों।। संस्कृतो योगिनिः पुण्यश्रद्धोः

नाथ आदियो महन्तन् [ नेता रसायनम् ]। नेता भासाम्। योगिताय प्रणयः।

अथ धोः। कथित सुखनाम। तन्यप्रियः प्रतिक्रियेऽः

ते च अरुः लोके अभिरुः किं न नाममेः

एव अरुः लोके अभिरुः किं ज नामस्याम्। पुण्यदत्तो शाय स्त्र गच्छति

गौरागिरियो भवन्ति। गमनित रसाः। गच्छस्यविशेषस्य। अथ धोः। यथूधिवि

योगिताय अत्यतुर्व गता महन्ति। यथास्यायो योगिताय गच्छति। विषुकदिन्यौ भवन्ति। आविष्ठं

लसाः। आविष्ठं वासस्यो विशिष्टयाः। आविष्ठं मातित्त था। अथ धोः। आविष्ठं

योगितायः। पुण्यश्रद्धोः

सम्ब आदियो महन्तन् [ नेता रसायनम् ]। नेता भासाम्। योगिताय प्रणयः।

अथि वा नम एव श्याक्षिपरितः

1. RV. I. 130. 3; II. 41. 6; SV. 2, 262.
2. RV. III. 59. 2.
4. ब्रम्हस्तिन्ता: दुर्गा एव बिबिल. इड.
5. वार्षिकोत्तर: दुर्गा एव बिबिल. इड.
6. रवि: सर्विकः वार्षिकोत्तर: दुर्गा एव बिबिल. इड.
7. Cf. SRV. I. 112. 3; 148. 1; VII. 10. 2. pp. i. 488; 650; iii. 25.
8. Cf. SRV. IX. 83. 3. p. iii. 734
10. M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.
11. The quotation is untraced. Cfr. SRV. I. 125. 5. p. i. 569.
12. दस्तन्ते C 1, C 6, C 3, C 6, M. 1, M 2, R 1, R 2, R 5, 8; and Roth, edition.
13. विद्याम् C 3; विद्याम्. W 1.
15. प्रभाव: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
न न भावीत वा। एतने धार्यायत्ता॥ ६४॥

रसिमनामात्म्यारागिनि गंगाद्र। रसिमनानादृ। निर्माणाः साधारणानि पञ्चशास्त्रिकमसि।

दिनमातमापुरुषाः शिवः कलान। दिनशतः आस्मानाः अपि नाथः

तव कार्य इत्यतन्द्रक्ष्यापि सत्त्वम् [ नामे ] भवनि। कार्य इत्यर्गं भवानि।

कार्य स्थविता भवनि। कार्य उपविन्दा भवनि। इतरेन्म शास्त्रणां भव्युचिन्ता।

आदिप्रथां काव्योऽच्यते। कार्या िविस्तृता भवति। आदिक्रियां काव्योऽच्यते।

कार्या स्थितो भवति। आपेक्षां कार्या उच्चते। शास्त्रा स्थिता भवः समविष्टि

स्वावलम्बात्॥ ६५॥

अविष्ट्रांतीयामनिवेशनां काग्यानां मध्ये निहितं शरीरम्।

वृत्तसं निर्णयं वि चर्चयाणं द्विपरं तन्म आस्मानयुवनः॥

अविष्ट्रांतीयामनिविष्यानात्मित्यश्चत्वारणां काग्यानां मध्ये निहितं अभाग

मेघः। शास्त्रो शरीरे। शास्त्रेऽवसृणी। वृत्तसं [ निर्णयं ] निःसंमां विश्वरूप सिद्धान्त

स्थ्याय इति। दीर्घे द्वारे। तस्मातौः। आश्वयाम्बोः। इत्यतस्य निःस्याय वाष्पाय

विषाय च शास्त्रो इति। तस्मातौः। तस्मातौः। [ नाग्ये।

उदय इत्याधित्तिकाः। ] अयात च भोलित्यां मित्रित्यामावस्त्रयं धर्मम् जातेः।

-४ तस्मात्समथियां युक्तव्रणं भविति। अविष्ट्रां यथोऽनुमानं विभवावः

विष्णुमाहीर्व भोलितों नविन्यायाभुकार। तस्मात् हि प्रसंस्कार्य अपि।

तत्रविष्णुधिकेऽश्रवी॥ १६॥

1. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
2. आस्मानां काग्यानां मध्ये निहितं अभागमेधः। शास्त्रोऽवसृणी। वृत्तसं [ निर्णयं ] निःसंमां विश्वास्याय इति। दीर्घे द्वारे। तस्मातौः। आश्वयाम्बोः। इत्यतस्य निःस्याय वाष्पाय इति। दीर्घे द्वारे। तस्मातौः। आश्वयाम्बोः।
3. Cf. SRV. VIII. 80. 8; X. 103.
4. प. iii. 529; IV. 340.
6. आस्मानां काग्यानां मध्ये निहितं अभागमेधः। शास्त्रोऽवसृणी। वृत्तसं [ निर्णयं ] निःसंमां विश्वास्याय इति। दीर्घे द्वारे। तस्मातौः। आश्वयाम्बोः। इत्यतस्य निःस्याय वाष्पाय इति।
7. जागते: C 5.
8. आस्मानां काग्यानां मध्ये निहितं अभागमेधः। शास्त्रोऽवसृणी। वृत्तसं [ निर्णयं ] निःसंमां विश्वास्याय इति। दीर्घे द्वारे। तस्मातौः। आश्वयाम्बोः। इत्यतस्य निःस्याय वाष्पाय इति।
9. काग्यां इति। इव अविष्ट्रांतीयांकाग्याय इति। Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
10. विष्णु इति। इव अविष्ट्रांतीयांकाग्याय इति। Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.


1. RV. I. 32. 11.
2. Cf. BD. V. 166.
3. तत् C 4, Mi, W 1, W 2.
4. Cf. Ts. 11. 4, 12. 2. सइ भूमि-कामकान्तोऽपि। यद्विः (कामकान्तोऽपि) तद् यथसायेत् यथसायेत्।
5. All the three quotations are untraced. The passage, यज्ञवर्धिनिः, विलुप्तिः in quoted by SRV. I. 32.
6. भूमि BK. C 4, C 5, Ka, M 3.
7. RF. I. 32. 11. p. i. 170; Cf. also I. 124. 10. p. i. 365.
8. प्रस्मयच्छारि...इतराभि is quoted by SRV. III. 34. 4. p. ii. 219.
9. Cf. BD. iii. 9.
10. पालि C 3, C 5.
12. Cf. BD. iii. 8. Dawn is a kaśa i.e. 16th portion of night.
13. The text seems to be corrupt. I propose to read पालि: for यस्य; this will make the line intelligible.
14. इतिहासाः...स्स्तंस्त is quoted SRV. I. 113. 1. p. i. 496.
हस्ताक्षर: श्रीनरेन्द्रनाथ दास मिश्रा

समानवन्धु अमेन अनूठी चावला वर्ण चरत आदियने॥

हस्ताक्षर: श्रीनरेन्द्रनाथ दास मिश्रा

अहर्नान्यान्यानसारयमः हस्तः। अमेनः उपारस्वेश्वरकमानि। नाना निपातो भवति वध्यानेनः। स्वामी ॥ २० ॥

अहर्नान्यान्यानसारयमः हस्तः। अमेनः उपारस्वेश्वरकमानि। नाना निपातो भवति वध्यानेनः। स्वामी ॥ २१ ॥

अहर्नान्यान्यानसारयमः हस्तः। अमेनः उपारस्वेश्वरकमानि। नाना निपातो भवति वध्यानेनः। स्वामी ॥ २२ ॥

अहर्नान्यान्यानसारयमः हस्तः। अमेनः उपारस्वेश्वरकमानि। नाना निपातो भवति वध्यानेनः। स्वामी ॥ २३ ॥

स्वामी ॥ २४ ॥

1. RV. I. 113. 2.
2. Of SBV. VI. 64. 1. p. ii. 865.
4. Of SBV. I. 35. 2; 123. 2. pp. i. 186, 557.
5. Omitted by BK, C 4, C 5, Kn, M 3, M 6, R 4, R 6, W 1, W 2, W 3.
   M 5, M 6, R 4, R 6, W 1, W 2, W 3, and Durga.
6. The passage स्वामी is quoted by SBV. I. 113. 2. p. i. 497.
7. RV. VI. 9. 1.
8. विश्वामिनि C 6.
9. विश्वामिनि C 4, W 1.
10. RV. X. 27. 23.
नैयायकाण्डम् ।

2. प्रथमो C 5, M 3, Mi, W 1, W 2.
4. Omitted by BK, C 1, C 5, Kn, M 3, Mi, R 1, R 6, W 1, W 2, W 3.
5. Cf. SRV. III. 22. 4, p. ii, 194; omitted along with पूजनेत्र by Durga.
7. See N. 11, 25-27.
8. परावतीम C 1.
9. RV. VI. 61. 2.
10. सब्बुरुष C 3.
12. समुज्ञमित M 1, M 2, W 3; is omitted along with वा by C 3; समुज्ञ मन्त्र जी तिरितिरि वा Durga.
15. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
16. नैयायकाण्डम् C 3.
गर्भिते मे वचने सोम्याय अनात्मीय मुनि मेंः

प्र सिन्धुमेष्टि जूठी मनोमा शुद्धी घुमृः

उपपर्योगे मे वचने सोम्याय माममारिने। अनात्मीयं इति। कामम्बुक्तं इति। अनुरूपेण गर्भिते। गंगेष्मुने रवि काले। यादविभिः बेचने। अविपरेयायव्यायं नावति। अजः ऽसीत। प्रकृतु: काले। शास्त्रमणिनिर्देश्य:। याबिधायमि भिन्नु गृहश्च महाय मनीषया मलम ईशया स्मुनया प्राणया वासयाय। कुष्ठिं कसी रत्न भवसे। जोतिःशाशु:। विनाशकयाय देभिः। भाषणयाय करण:। माधु: विश्रो शायदात्मिं ताङि। तथ: प्रणुपु:॥ २५॥

इत्यैः असां अंगद्वार पाणीहस्ति अंगिनिः नदीनाथः

देवोऽन्यन्मार्ग्या सुपुर्णिमित्वं वर्यः प्रसूपे यांम उः सिमीः॥

इत्यदेशायनदेशाष्ट्रावेदः। यवनि: अनात्मित्वात। अग्रहतु: कृषि। वायु: गुरुलिंहिति स्वायत्तपार:। देवोऽन्यन्मार्गाति। सुपारिः अव्यायायाः। भाष: नेषयाने: पुराणमेयः। प्रसूणाय पावी एवं गुरुपीणिः। तथां वयं प्रसूपे यांम उः सिमीः। इत्यवर्ष उः सिमीः। भूमिः सर्वसिद्धिः:। प्रत्यायायात्म कामुकुलूकृ:॥ २६॥

4. RV. III. 33. 5.
5. Cf. SRV. I. 2. 8. p. i. 3.
6. प्रसूप: II. 3.
7. श्रुताः: is omitted by C. 5.
8. जूठ C. 8, M. 1, M. 2.
10. RV. III. 33. 6.
13. Cf. SRV. I. 22. 5; III. 51. 11.
15. The passage अव्यायायाः: पुराणम: is omitted by C. 4.
18. वाच्य...कामुकुलूकृ: is omitted by Durga.
२२८]

५७. नैसर्गिककाण्डम्।

आ ते कारो श्रुणामार्कांशं पुषांशु गुरार्डुरादनिसः हथेण।
नि ते नंसे पीपालनेष्व योषा सर्वायेश क्रमणा शक्तिके तेह्॥

आद्याणाम ते कारो चक्षुनारि। याहि दुरादनिसः च �यथे च नित्यामा ते
पाययमानेष्व योषा पुषाम्। सर्वायेश क्रमणा परिवर्जनाय। निनामा प्रतिति वो।

अभननामान्युद्धरिषणि पप्पिशालितः। तेयाण्यव उत्तराणि बहुवत्। अभः
कसातः। अम्हुतेवध्वानम्। महाशानो भवतीति वा। तद्व दण्डिका देवेष्टु दुष्टतः
कामतीति वा। दध्वन्त कल्लेश्वरति धा। दध्वत्वाकारी भवतीति धा। तस्माद्यश्चेर्ताचाच्छ
निगमा भवन्ति। तदृश यदु रेवतावरुपारिशुद्धिवः प्रयास्यासयः। अर्थेतर्ख्ययत्॥ २७॥

उत श नाजी शिपिपणि तुर्गणिति श्रीवायर्ष्य बुधो अर्पि कुश आसनि।
क्रूर्तु दण्डिका अर्जु संतवैस्त्वास्मृतम्कृत्यामक्षणिनीक्योऽि॥

अधि व माजी वेजनाथवः। केशमनु तुष्मण्मसूमहेज्जानम्। श्रीवायर्ष्य बुधः।
ग्राह्वाँगांगिरातेना। गुणातेना। गुड़हातेना। अर्पि कुश आसनीति व्यास्यामतम्।
क्रूर्तु दण्डिका: कर्मेन धा प्रमाय वा। अनुरुक्तबिधुत्तः। तनोऽस्मृतिवः। भूषणाय प्रकृत्या
निगम:। पपायादुगुस्ति परं कुरुपति। पर्यः। पदतेना। पदतेवाः। पद्येतेवा।
अज्जोःशः। अन्यानांजनदिति फानामकार्यक्रमसः।

कृषोऽस्त्रायायादिध्योपजननरीत्वाशेषस्तैण्यच्चोऽस्त्रायायः।

ज्ञानशिलङ्कमाण उपरः धातु धन्यः
ताब्येवोपवरिव ज्वलतो नामचेतापि
पायः॥ २८॥

इति भौतियोऽष्टि।

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1. RV. III. 33. 10.
2. cf. RV. IV. 40. 4. p. II. 458.
3. cf. BRV. III. 33. 10. p. II. 246.
4. cf. BD. II. 56.
5. RV. IV. 40. 4.

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6. The following passage is added after क्रूर्तु by O 5: याजी शिपिपणि
7. तुर्गणिति श्रीवायर्ष्य बुधः।
[ अथ नियमनमोऽयै राजा सिद्धा ह ॥ य पञ्चानीतुकम्पायो गृहंशुक्तं तावं वास्तविः मैं इ वक्तायं के जिन्हें ह्रणतामान्याः प्रतिश्रेण। पादंतां। सांभारणामि स्त्रादिद्वयो शिल्मनाममार्गमतिमेंिनीनां। श्रीपवशी हृतिनामानीव एवं रेखामाहां जुष पैवैैं माने बोध्यावर्तियां॥ शुप्येनि रेखाचं म दृढ़ेसं अस्तावात् अस्तावात् काराधुः क्षय वाग्यप्रविद्धिः॥

॥ हसं निवेदे पूर्वपरें द्विदीपस्यायाय समासः॥

Small figure on this page represents the corresponding section of the second chapter of the Vāraṇa.
अथ तुतीयोऽध्यायः

कर्मेनामात्यां गुरुविशालितः। कर्मे कसातुः। किरत्य द्रति शतः।।

अपभ्रंशोऽनुसारणां पवेदतः। अपत्यं कसातुः। अपत्यविस्तारितः। नामेन
पलातिः वै। ततो यथा जन्मितः। प्रजाः। पवमविस्ते रुक्षां उदाहरित्यामः।। १।

पूर्वेऽर्थं हरेन्मोऽ प्रक्ष्णे। निर्विशेष रायः। पतलयः। स्थामः।

न श्रेयं अर्थे अन्यजातमुखेनेव साम मा पुष्यो वि दुःखः। ॥

परित्वर्त्यं हि नोपर्वमेत्यः। अर्णस्य रेष्यः। अरणोऽपर्वां भवति। रेष्यं
इति भननामः। रिज्ज्यस्ये प्रायः। निर्विशेष रायः। पतलयः। स्थामः। पित्यस्ये भवनस्यं।
न श्रेयोऽपएस् अन्यजातमलतः। रेष्य इत्यपवनामः। शिल्पते प्रवर्तं।। अचेतनोऽमस्य
ततः मलस्य मलति। मा न: पथो विद्युतुः विद्वर्तः।

tसवऽशरा भूमि से निषेधनायः। २।

न हि प्रभायवर्तः। सुदृढः। प्रेणश्रोऽमा गरसा। मन्तवाः। उ।

अर्थां चिदः। पुनरित्स पुर्वः नें। वृक्षमेष्टेऽपे नरः।।

न हि प्र्भृतितः हरेः। सुरुङ्कातरसः। अन्ययोऽः मन्त्रायि न मन्तवम्।

ममायं [पुर्वः] इति। अथ स ओऽ: पुनरेत सदेति यते आगः। तयर्ति। ओऽ: हिति
लिथावनामोऽर्ग्येः। पुरु नो बाजी सूजनवाणि। अस्मिष्ठामाणि: सपााशा।। सदर्वत:।

स पद पुष्य द्रति।

अथेताः विक्षेत्रायायां उदाहरितः। पुण्यबृह्यायां इत्यके। ॥ ३॥

1. of Manu. IX. 138; Vais. XV. 44.
2. of Manu. IX. 33, 35–41. The
diametrically opposite view is
given IX. 48–54. of also Vas.
XVII. 6–9; 63–64; Ap. Dh. II.
13. 6–7; Ga. Dh. XVIII. 9–14.
3. RV. VII. 4. 7.
5. of SRV. I. 93. 4; p. 1. 418.
7. RV. VII. 4. 8.
8. Omitted by BK, C 4, C 5, Ku,
M 3, Mi, R 4, R 6, W 1, W 2,
W 3.
9. यसे BK, C 4, C 5, Ku, M 3, M 1,
R 4, R 6, W 1, W 2, W 3.
10. अभिधानम्: C 4, C 5.
11. अभिधानम्: Durga and Sivadatta's edi-
tion. of BD. IV. 110–111.


1. RV. III. 31. 1. The Second hemistich is paraphrased by yāsaka in the last part of the fifth Section.
2. वंद्र, C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
3. of BD. IV. 112.
4. Omitted by C 5.
5. of SBV. I 84. 5. p. i. 182.
7. द्वापर C 5.
8. SB. XIV. 9. 4. 8; DU. VI. 4. 8; SBV. I. 5. 17.
9. of Mann. IX. 130, 133, 139; Ba. II. 3. 14.
10. The quotation is untraced, cf. Ma. 4. 6. 4; 4. 7. 9. कलाकार सिंहस्त्र न दास्मय नक्तायुमान अंतः: यथावत्। कलाकार वालश्रम म दास्मय तद्यह विन्य स्वता पराभवः स पुरासद। ।
11. Durga gives the quotation in the following manner: अय यथैतले पराभवः दास्मयम् स तव तुहारि न दास्मय म पराभवः दास्मय: दास्मय सुहातु तद्यह विन्य स्वता पराभवः पराभवः पराभवः पराभवः।
12. Omitted by BK, C 4, C 5, Ka, M 3, M 1, R 4, R 6, W 1, W 2, W 3; and Durga.
13. of AV. I. 17. 1.
2. २०. नैशप्रकाशम्। [ दृष्टिवाचयां।

अभावका खण्ड योपासिन्धति सम्पूर्णकेतन्ये जिज्ञासुः भवत्रमानः। इत्यञ्जुकोषाय अन्तर्भूत्रो अःपिसिकः। तथ्योत्तर शून्यसे निलेष्वचनाय। || १ ||

आर्यते नु पूण्य वैत्त धौत्त राज्यी नि ज्ञात्याय चारपूर्वः। ||

अभावकेष ज्ञाते विशेषेऽस्य सम्पूर्णकेतन्यो जिज्ञासुः। गात्ररोजेतियाय चन्द्रासयाय पाणिषिंदुः। गतेन: समास्त्रार्यः। गुणाते। सर्वसाहेषो भवति। तं तश्च यथाभाषा वाप्यान्तिका सारोहिताः। तस्मां तत्राष्ठपान्तमि। सा रिान्त्यः द्वस्ते। इत्यशाश्वांसचयेऽपि गर्ते उपवते। गुरुः। अपगुणेऽः महति। इत्यशाश्वां इत्यशाश्वाः। इत्यशाश्वाः। शारीराः। गुणाते। शाश्वाये। इत्यशाश्वाः। इत्यशाश्वाः। इत्यशाश्वाः। इत्यशाश्वाः। इत्यशाश्वाः। इत्यशाश्वाः।

नामकासविनिष्ठेऽव दृष्टिवाचयान्ते यान्ते: सारामायुः को वजमािः।

इत्यपि लिगमो भवति।

यथोऽपि गर्ते उपवते। गुणाते: स्फुतिनिः समृताम प्रहणः।

आ तौ रूखः सत्य भित्र गर्त्यः।

इत्यपि लिगमो महति।

जापेत पत्ये कामप्रसंस्ता हुवास्ता अतुसातेपूपीः। हुवणेव इत्यशाश्वाः। रुपाणिः। जातन उपमः।

नामस्वाक्षरप्रभेदः तोऽं क्रम वद भौतिः।

इत्यञ्जुकोषाय उपथमनविविशेषेः: प्रायः। इत्यञ्जुकोषाय पुष्माबः। पिता यथा

इत्यञ्जुकोषाय रहेतः। रहेतः: प्रायः। इत्यञ्जुकोषाय रहेतः। रहेतः: प्रायः।

अतेत्ता जास्या रिष्यमनविशेष उदाहरितस्त। ज्ञेयं गुणाकारः इत्येके। || ५ ||

2. RV. I. 124. 7.
3. Omitted by C 2, C 5, C 6, M 1, M 2, M 3, W 3.
4. ब्राह्मणम्: BK, C 4, C 5, Kn, M 3, M 1, R 4, R 6, W 1, W 2, W 3.
5. ब्राह्मणम्: Sriv.
7. दध्वितायः C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
10. कि: सुवन्दी: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
11. The quotation in untraced.
14. दृष्टिवाचयां यान्ता: omitted by C 5.
15. The quotation is untraced.
17. cf. BD. IV. 111: नैशप्रकाशाः दृष्टिवाचयां गर्त्येके।
न जामये तान्वो रिश्यमरूक बुकार गर्म मानितुतिथिपार्नु।
यर्दी मातरे जनयन्त वहिमन्य: कुरी सुकुलोत्राम् कुन्नरे।

न जामये गर्गाये। जासिरयेये जनयन्त जोमध्यम्ये। जमनेये वागिन्यः
कर्मण। निगमपुम्या अवसि। तान्वे आस्था: पुष्ट। रिष्कं प्रारंभन् अमान्।
चक्कारणं गर्मिनतिपानीम्। सन्युक्तप्राम्यास्य। यर्दी मातरे जनयन्त।
पुष्टम्। अवमिन व खियम्। अन्यतरं: सन्तानकर्ता अवसि पुमान्यायाद्।
अस्यपातस्यादिपियः जामि: प्रदीप्ते परस्प:। ॥ ६ ॥

मनुष्येनामान्युक्तराणिः पञ्चबिषयः।

tum: केसात्। मखा कर्मणि सीत्यमित्। मनस्यमानेन गुरूः। मनस्यात्।
पुनःमेनस्यभावे। मनोपाल्यम्। मनुष्यो यथा।

tu वाच: प्रर्वः मैसीव येमायुरै अभि देवा असांम।

उज्जव्ल उड़ यमियासः: पर्वजनुः गर्म होऽं उष्णहः।

tadabà: परस्म पैसी लेतानुराणिनमीम्ये देवा।। असुग्रु असुरानः।
स्वार्थस्तः। स्वार्थस्तः द्रोहः। अभि बा हुरितं प्राप्नाम।

लोकोऽपि: सन्तानोऽपि: सन्तानितः।

रिति विग्रहयेते।

उज्जव्ल उड़ यमियासः। अकादायम् यमियासः। उसित्वश्चा नाम।

उज्जव्ल उड़ यमियासः। अकादायम् यमियासः। उसित्वश्चा नाम।

1. RV. III. 31. 2, of. BD. i. 57,
   where it is quoted as an example
   of denial.
2. अजसिस्ख M 3; अमृतश्च C 4, C 5,
   M 1, W 1, W 2.
3. आम्बश्च C 5, of. A B. 7. 3. 1.
4. ताम्बा M 3, M 1.
5. of. BD. i. 113.
6. वाघिः O 1, O 3, M 1, M 2, R, of.
7. अजसिस्ख SRV. loc. cit.
8. of. SRV. III. 31. 2, I. 123. 5;
   pp. ii. 227; i. 558, of. अब्धि वि द्रोहः
   आम्बश्च।

10. अनाजु C 5,
11. होरार्य C 3, M 3.
12. RV. X. 53, 4.
13. Cf. SRV. X. 53. 4, p. IV. 166.
14. Cf. TB. II. 3. 8. 2, T. श्रेयतुष्विनु
   नवन्ति वस्त्राणामसुभाष।
15. वाघिः O 5.
वत्पावश्य: विघ्नः

पञ्चजनीयां विघ्नः पञ्च पृथ्वी संक्त्यः स्त्रीयुन्युखकेशविविज्ञः

ञ्जनात्मायुक्तराणि द्राव्यः गङ्गा: कसातूः प्रवाहत आभ्यां कर्मणि

ञ्जनात्मायुक्तराणि द्राव्यास्वतिः अत्यद्विर्यः कसातूः अप्रामाणिनिः भवन्तीति

अत्यद्विर्यः कसातूः अप्रामाणिनि भवन्तीति वा अत्यकारिणि भवन्तीति वा [ अप्रामाणिनि

भवन्तीति वा अरुक्तान भवन्तीति वा अरुक्तान भवन्तीति वा अपि वास्तवं नरस्त्रेषु

स्युः तत्सामेऽह भवन्ति ॥ ८ ॥

दशाविज्ञायो दशक्षेप्यो दशयोक्षेप्यो दशयोजनेभ्यः ।

दशाभीक्ष्यायो अर्चितज्ञेष्यो दश धुरोऽद्य् युक्ता वहस्तः ॥

अवन्त्यो भवन्ति अवन्ति कर्मणिः । कश्चित्तः प्रकाशत्वेति कर्मणिः

योक्तारं योजनानाचित्वा व्याक्यादन्तम् अमर्शायोऽस्मिन्युखते कर्मणिः । दशायुक्तेऽद्य

युक्ता वहस्तः ॥ पूर्वेऽद्वेष्योधकर्मणिः । इत्यमित्तरः धुरेतस्त वाचः

विहिन्ति वहस्तम् । धार्यतेष्वाः ।

कास्तिकर्मणेः उस्तरे भावोष्णावशः ।

अञ्जनात्मायुक्तराणिविज्ञायः अर्थ कसातूः अनमतं सूक्ष्मेभ् असेवः

असिकर्मणेः उस्तरे भावोष्ण्यो बदः ॥

¹ Cfr. BD. VII. 68; cf. AB. III. 31. 5.
² Cfr. BD. VII. 69—72; SRV. I. 80. 10; VIII. 32. 22; pp i. 399; iii. 390.
³ Omitted by Durga. भिष्मचन्द्र is added by C. 1.
⁴ RV. VIII. 63. 7.
⁵ पञ्जनीयाः C. 1. M. 3.
⁸ वास्तवं नरस्त्रेषु. C. 1, C. 2, C. 3, C. 6, M. 1, M. 2, R. 1, R. 2, 8, R. 5. Roth.
⁹ RV. X. 94. 7.
¹⁰ Cfr. SRV. I. 62. 10. p. i. 309.
¹² विहिन्ति C. 3.
¹³ वहे C. 5.
¹⁴ Cfr. SRV. X. 94. 7. p. IV. 206.
बननामान्युस्ताराण्यविषयिन्ति:। बंदे कसान्। बंदे भरे भयनि। निविन्:।
बननामान्युस्ताराण्यविचाराविश्वसितेऽ। बंदे कसान्। निबन्धिति नदः।
गोसामान्युस्ताराणि नवः।
कृपयतिकर्मण उत्तरे धातवो द्रशः।
कोशनामान्युस्ताराण्यवेकावशः।
गतिकर्मण उत्तरे धातवो वायुविरागोऽनमः।
श्लोनामान्युस्ताराणि पद्ध्यतिशालि:। क्षिप्रं कसमान्। रंगमितो विषेन्तं:।
अतिकर्मणामान्युस्ताराण्यवेकावशः। अत्तेस कसान्। आविने भयनि।
संग्रामान्युस्ताराणि पद्ध्यतिशालि:। सम्माणः। कसान्। संगमानाणि।
संग्रामणाः। संग्रामी प्रामाणिति वा।
तत्र श्रद्धा हस्येत्सक किंग् निमाणा सवर्थि॥ ९॥

अर्मीः द्रमेकृतीः। अर्शि निल्पोऽन्ति:। किमु यथः रोपः। कारिगि।
खले न प्राप्तिः हस्यः तृतीयं किं भाँ निद्रितं। शवसऽनमन्त्यः॥

असर्वात्मासेवकेः:। अक्षि निमिषहाय्याः:। सप्तासविश्वासः। हि किं भाँ
मा व्रजः कृप्ति:। एक हस्यं संक्षिपः। हि हुवतरा संक्षिपः। बश्यायोऽन्ति:। नव: न बलनि। नाशि। वा। दुरा सुन्यः।
हृदयः वा। विदिष्ठिहिंतरकः:। गात्रं दंशरः:। लहृं लहस्याः। अर्युम् अवृध्रु
नियुंते ततस्मात्:।

अर्मुः सख्यो नवर्थि:। अर्जमन्तः:। तहः। [अत्तेस]। अर्मुःस्वागीति वा।
अर्मुस्वागिति वा। स यथा महास्वाममस्ति वर्गस्वरुपाराुऽवर्गः। खले न वर्गायोऽन्ति
हस्यं सुरी। वास इन पर्यालं प्रमित्तम हस्यं तृतीयं। वास दति संग्रामानाम। बालातेष्वः
स्वातेष्वः। अस्यप्रसिद्धवर्गवस्तुः। समासाधस्यो मवर्थि:। किं मा निश्चिनि
श्लोकोऽन्ति:। य इति न विज्ञे:। हद्योऽति:। अन्नोऽहधारिकस। अन्नोऽहधारिकस।
हस्यं ततोऽहधारिकस।

1. ग्रंथिनि: हस्यः O 1, O 2, O 3, O 6, M 1, M 2, R 1, R 2, R 5, S.
2. ग्रंथिनि: O 6, M 1; ग्रंथिनि: C 3; ग्रंथिनि: C 4.
3. RV. X. 48. 7; cf. BD. L 49.
4. OL. SBV. X. 48. 7. p. IV. 146.
5. सामायः O 6
6. तत्सावः O 3.
7. अत्तेस: O 1, O 3, O 6, M 1, M 2, R 1, R 2, R 5, S.
8. अत्तेस: O 1, O 2, O 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
9. अत्तेस: O 1, O 2, O 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
10. Omitted by BK, C 4, C 5, Ka, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
11. अस्यप्रसिद्धस्ये is omitted by Durge.
12. अस्यप्रसिद्धस्ये.
13. अस्यप्रसिद्धस्ये: O 1, O 2, O 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
ब्यालंकरणं उत्तरे धातवो दुषा। तथा के नामी आक्षण आक्षिणां।
आपान आपुषान।
वधकर्मणं उत्तरे धातवराधिब्रह्मं। तथा भियात् इत्येतत॥ भियात्यतत् दृषी
भाय। भियात्यतत् भाय॥
आखण्ड् प्र हृयसेषः॥
आखण्डचितः॥ [सारं क्रियावेदः]॥
तत्त्वदित्यतितत्वचण्डा: संघुतां। तात्त्वतीतितत् सत: ॥ १०॥
तत् क्रमं सुयुक्तं राधण्यं ते स्पाहं चक्षुं मनुष्या दृढीमहि।
या नौ दूरे त्तिततो या अरत्योग्यतेम सन्नतं ज्ञनं ता अन्नतं॥
तथा क्रमं सुयुक्तेन स्पाहं सुहुज्ञीयतां स्पधुणि मनुष्ये आदरीमहि।
वापशं दूरे त्तितते यायायात्तिके। अरत्योग्यासन्निताश्च। अरत्योग्याश्च।
जम्भं ता अन्नतं। अमम् इति रुपंनाम। आपोतीतितत् सत:॥
विगुण्डासन्नितस्तिती शाक्षरूपरूप। सा हवातास्तंति। हुराय रक्षसेषे। अथि
रिवदेशस्तितनामैयाभ्रामणं स्थात॥
दूरे विद्वस्तं तितितद्वित्रहसि रोच्चसि॥
दूरे दिक्षित स्वमित्रित दिखं संदेशस्तिति इति॥
वान्तनामायुथप्रवर्त्यार्धश। दृष्ट्रजस्त। वद्यशतिति दृष्ट। तद्दृष्ट रुक्सा
इत्येतत् हमदन्:। अणिन:। हुरुत्तो महति:। क्षरी: सातमानितस्तितमायतः। अद्यावली
वधकर्मणं महति। तस्तान्त: दृष्ट्रजस्त। हुरुपञ्ज अर्घ्येतेन॥
प्रभाेषकर्मणं उत्तरे धातवभवार:॥
ईर्भरीषार्थमुघ्नसराणिणि बलारिणि। तन्नेतिष्ठेतितु सन्नतं प्रभार्थिति द।
सन्नति-तप्येनेयस्तितिति दा॥ १२॥
भाषा दुध्वञ्जयं अभिनवं भागमाव्यमेषं विशचोदति॥
इदुरो विशचो दुध्वञ्जयं गोपा:। स मा धीर: पाकम्प्रा विभेदे॥

1. RV. VIII. 17. 12; AV. 20. 5. 6.
2. RV. 2. 76.
3. Omitted by BK, C 4, C 5, Ks, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
4. Durga.
5. तत्त्वदित् C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, 8.
6. तत्त्वतीति. C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, 8.
7. RV. II. 23. 9.
8. C. RV. II. 23. 9, p. i. 68.
9. RV. I. 94. 7.
10. RV. I. 94. 7, p. i. 423.
11. RV. I. 94. 7, p. i. 423.
12. RV. I. 164. 21; cf. AV. 9. 9. 22.
अथ [ सुर्यः ] सुपत्तम अर्द्धसर्गः । असुवस्य भागमधुसूङ्गः । अतिव- पत्तो नद्रनामक्षरन्ति वा । अतिवन्तन्ति वा । इर्मः समंगं भूतानं गोपानितादिः । स मा पीरः पाकम्मः विधेयति । पीरं धीमान । पकः पक्षयो भवति ।

विपक्रमः आदरः ।

इत्युपनिषद्वः भवति । इत्यिर्मः ।

अथायामः । यथा [ सुर्यः ] सुपत्तमानुमहिमः । अद्रुङ्गः भागः सच्छः । अतिविन्दः बुद्रनामहिमः । अतिवन्तन्ति वा । इर्मः मधुमः । यां गोपानितादिः । स मा पीरः पाकम्मः विधेयति । पीरं धीमान । पकः पक्षयो भवति । विपक्रमः आगमः । इत्यिर्मः आदरः ॥ ॥

वद्वनामान्यतारणः ह्राद्धः । यथः । कसातः । प्रमवन्ती सनः ॥

इस्तनामान्यतारणः याद्धः । इस्ते इस्ते ।

महाबामान्यतारणः पविवाहितः । महान् कसातः । मायेनामायः प्रर्तान्ति शाक्षादः । मंडळीयो भवती वा । तथ वविबध वित्त्वक मद्यङ्गः इत्यङ्गः बहुनेवं लाभार्यः ।

युद्धामान्यतारणः नरिताहः । युद्धः । कसातः । गोपानितादिः ।

परिचरकर्मः उत्सर्गः प्राच्चिकः ।

सुधामान्यतारणः विधातः । सुधः कसातः । सुधिमयः केभायः । कं पुनः केतकः ।

रुपामान्यतारणः पोद्धः । रुपः रोपः रोपः ।

प्रवङ्गान्यतारणः ब्रह्मः । सां ब्रह्मः । सां ब्रह्मः । सां ब्रह्मः । सां ब्रह्मः । सां ब्रह्मः । सां ब्रह्मः । सां ब्रह्मः ।

अथ ऊतरारणः पदार्थानि पद्यरिकां । उत्तर [ द्राक्षे ] धातुविभातिमूलवाचः । नामान्यसिद्धः ।

नवोत्तरारणः पदार्थानि सर्वपादमात्रानातः ।

1. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
3. Cf. SRV. I. 81. 14; 129. 1; PP. i. 163, 588.
4. The quotation is untraced.
5. अन्तिप्रवर्तितः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
6. प्रया M 3.
7. मांडनीयें M 3.
9. प्रसंख्या M 1.
10. Omitted by BK, C 4, C 5, Ko, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.
11. Cf. SRV. X. 50. 5. p. iv. 153; तथावलि हिंदु पुनितवादी वपोभार्ति पदानीयुक्तवाक्याकारः ।
अग्नि उपमा। यद्यत्सनसष्ठमिति गार्भं। तदुपनं कर्मसः। यथासं गुणेन प्रवणत्तत्वेन वा कर्मीयतां बाप्रण्यां। वैरसिद्धनिर्मितं। अवयिः कर्मीयसत्ता। यथार्थम्।

तनुष्ठोष्यं तत्का नरूः रेतकारिजेवुः। गिर्हे मित्यद्वितीयाः। अत्रिस्थतेन वाह तस्तरामयुक्तमिति। तस्तरामयुक्तमिति [ तक्षे महेति ] वंत्यापकसिरिषविशालः। तनोत्तेजाः ख्यातं। मातर्गसिरिषविशालम् अथ रेतकारिजेवुः। गिर्हे मित्यद्वितीयाः। अवयिः कर्मीयसत्ता। यथार्थम्। यथार्थम् गुणेप्रदिष्टः॥ २४॥

कुर्म दृष्टयु दोषा दृष्ट वस्त्रप्रकटिना इहामपि सिं बहत: कुर्मेण।

को वां शृङ्गारं विख्येत देवं येन न योशा रूपेते समुखाः।

अष्ठो भूतात्मचतुर्विनायाः। यथेति कर्मोपायम।

यथात्सत्ता यथा वर्तम यथा समुद्व एवंहति॥

आर्जेती अनुरूपो यथा॥

आत्मा यथ्यथासं नस्त्तय कुरा जीवः यथां॥

आत्मतत्त्वाः। आत्माः। अथ द्रम इस्यां यथां। यथार्थ स्विस्त्राणी हृदिः॥

अद्वितीये आर्जेती कर्मशः॥

1. RV. X. 4. 6.
3. Omitted by BK, C 4, C 5, Kn., M. 3, M. 4, R 4, R 6, W 1, W 2, W 3; and Durga.
4. यतः कर्षणि प्रवाहस्ति दुर्गा.
6. RV. X. 49. 7.
7. बिवधवान शिवसिरिषविशालः।
8. प्रथमायु: प्रियालम्।
9. दुस्सं. 1. 1, 2, 3, 4, 5, 6, M. 1, M. 2, R 1, R 2, R 3, S. and Roth's edition.
11. RV. V. 78. 8.
12. RV. I. 50. 3; AV. 13. 2, 18; 20. 47. 15; VS. 8. 10.
13. RV. X. 97. 11; VS. 12. 93.
14. RV. X. 78. 3. According to Durga some Mss. do not read the quotation, thinking that it is merely an interpolated हृदिः यथां। See 5. 1. 4.
68. नेष्टुक्रकाण्डम्

अश्रितां वे [महत्व स्राज्ञमान रोकित्त्रस्मक।] स्राज्ञस्वतो रक्षकः।

चरसिराह्मामनानिर्मयीयायदा निर्माणो:।

न दृश्यताः स्थविरेन्।।

चरसिराह्मामनानाधिराज्ञो निर्माणो:।

न दृश्यताः स्थविरवेन्।

अत्र आि वर्गाः।

आदि इव समस्या। अति योगाः इव इष्टाश्वायः।

वालिपिनः निर्माणोऽधिकारविन्यासः।

तथापि निर्माणां मनवति।

हस्तिः श्रीरोपतु नः।

उपवसस्य स्वस्तयामेव मातर्यायकाः। समर्थकाः।

अभ्यास भ्रमणां निर्माणविन्यासः।

मात्रेश्वरः:।

मेषो भूतो वृद्धि व्रजं।

मेषो मित्या:।

अभिवृत्ति निर्माणः।

हिरण्यपुरुषः स महारांसर्वः नमस्ते रुपः।

हिरण्यवर्षेऽवस्य रुपः।

व्रजः निर्माणः।

व्रजः स्मृता वृत्तावधे विभेदेऽवः।

अध्ययने इत्यादिनः।

व्रजः:।
<table>
<thead>
<tr>
<th>The quotation is untraceable. Mss. of the longer recension do not accept the passage.</th>
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<td>Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.</td>
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<tr>
<td>Cf. SRV. I. 1. 0; 127. 2; X. 62. 5; 67. 2. pp. i. 27, 574; IV. 186, 206.</td>
</tr>
<tr>
<td>Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.</td>
</tr>
<tr>
<td>Cf. SRV. I. 139. 9. p. i. 623.</td>
</tr>
<tr>
<td>Cf. SRV. I. 44. 6. p. i. 290.</td>
</tr>
<tr>
<td>Cf. SRV. I. 45. 3. p. i. 229. cf. RV. IV. 29.</td>
</tr>
<tr>
<td>Cf. AB. In. 34 वर्षाको । जयोऽकारोऽस्मात्</td>
</tr>
</tbody>
</table>

1. The quotation is untraceable. Mss. of the longer recension do not accept the passage.
2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.
3. Cf. SRV. I. 1. 0; 127. 2; X. 62. 5; 67. 2. pp. i. 27, 574; IV. 186, 206.
4. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; and Durga.
6. Cf. SRV. I. 44. 6. p. i. 290.
9. चः यमा: यम व ।
10. Cf. SRV. I. 45. 3. p. i. 229.
11. धिबेयोऽवर्यः राज । वैष्यवृत्तिः is omitted by PMI. 

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वस्तनामान्युतरणाणि पञ्चदशा। यश्च कसानु। प्रभावः यज्ञिः कसोऽपि
नेवः कसोऽपि यज्ञिः सतीति या। यजुर्वेदः सतीति या। यजुर्वेदांस्त्रिः इश्वरंमनं या।
यजुर्वेदः सतीति या।

cतिः प्रेमायुतरणाणि। कसीत्र कसानु। कसानु। कसानु। कसानु। कसानु।
शक्यिः। कसानु। कसानु। कसानु। कसानु। कसानु। कसानु।
शक्यिः। कसानु। कसानु। कसानु। कसानु। कसानु। कसानु।

cन्युतरणाणि उतं रङ्गवः समनवः

वाचकार्याणि उतं रङ्गवः दुः

अन्याया मार्यानि उतं रङ्गवः दुः

स्वपितस्वासानं दीः स्वपितस्वार्थानं

क्रुद्धामान्युतरणाणि चन्दरश्च। कृपा कसानु। कृपा कसानु। कृपा कसानु।

सेनलामान्युतरणाणि चन्द्रवः। सेन कसानु। रक्तायुमान्युतरणाणि चन्द्रवः।

निष्ठावतनिष्ठानां स्वासानं दुः

[निष्ठावतनिष्ठानां स्वासानं दुः]

दुःक्रोद्धामान्युतरणाणि रङ्गम्। दुःक्रोद्धामान्युतरणाणि रङ्गम्।

पुराणामान्युतरणाणि गदस्त। पुराणामान्युतरणाणि गदस्त।

नवामान्युतरणाणि गदस्त। नवामान्युतरणाणि गदस्त।

असीन्मा मार्यानि ॥ २९ ॥

विष्नु उत्तरणाणि नामानि पञ्चदशाः। प्रविधु उदासौ इश्वरं शरणं। प्रविधु

प्रस्ते अमरंकेश्वरः।

अपि नायको तूः गहिः।

अस्मि चित्रलोककृतवः।

ईस्थिति निगमी समवः।

चालम्मिनितप्पतिः। वर्षं हात्रें परः। चालम्मिनितप्पतिः। अर्थकम्बुरेन समवः।

उपेश के परं मृत मा मे हुस्तानि मन्यथाः।

नमः युहुर्स्थो नमः अर्थकेश्वः।

2. Omitted by BK, C 4, C 5, Ks, M 3, MI, R 4, R 6, W 1, W 2, W 3.
5. RV, VIII, 4, 3; AV, 1, 259; 2, 1071.
6. RV, X, 133, 1; AV, 20, 6, 3; 8V, 2, 1151.
8. द्वैस्त्रेष्यं: C 5, M 3, MI.
9. RV, I 126, 7; cf. BD IV, 3.
10. RV, I 27, 18; of V8, 16, 20.
वर्णनम भयतः।

सत द्वितीय प्रमाणः। तिरस्करण भवति। सतः संख्यातः सवर्गः।

निरेक्षितंद्युर्गः परं द्वितीयामयवाबः।

पाथ्रेव भिन्नन्तत हृदि सवर्गः। ॥

इत्यपि निर्गमः भयतः।

न्यो नेन इत्यसः। न्योंपतः। नेनोपनीतः। अर्थ हर्टेलंपीतेततः। यायसः या स्वाभः। उद्विदः सवर्गः। ब्रह्मोत्तमः विभागः।

पीथंति तन्त्रो अर्थु तो गृहः॥

नेमेव देवा नेनेद्वायुः।

इत्यपि निर्गमः भयतः।

काश्चतः स्वयंगिरितं नक्तमुक्ताम्। नक्तमुक्ता नक्तमृगिरितकरम्।

नेमोनि श्रवणि

हृदि च गृहः च। काश्चतः उद्विदानीव यथायसः। स्वयंगिरितानी यथायसः।

अः ते काश्चतः निन्हेतुस उपशः।

पर्यावर्तनो विशेषः स्वयंगिरितः। ॥

इत्यपि निर्गमः भयतः।

हृदि स्वयंगिरितः स्वियसिकालाम्। वच्चयो वमनाद। सीमिका व्यमनाद।

उपरिज्योतिः उपज्योतिः।

1. अवस्था is given as a variant by Durga.
2. Cf. SRV. VI. 75. 9; VII. 104. 21.
3. RV. V. 75. 7.
4. RV. VII. 104. 21; AV. 8. 4. 21.
5. Cf. SRV. I. 72. 4; 147. 2; V. 61. 3; VI. 33. 5. pp. i. 340, 649; ii. 639, 777.
7. RV. I. 147. 2; VS. 12. 42.

10. Cf. SRV. I. 166. 11. p. i. 728.
11. Cf. Tait. B. I. 5. 2. 5, 6: अति स कोऽत्र स। तद्भवः तद्भावः। तद्भवः तद्भावः।
12. Quotation is untraced. Cf. Tait. Br. II. 7, 18. 3. न वा भ्रातानि भ्रातामुक्ताः सवर्गः।
14. RV. I. 24. 10.
15. RV. IV. 7. 3.
यस्मामुख्यान्तः प्रहराम शेषपूः।
श्रीम माहः भ्रमणो वैतेये।

इत्यपि निगमां भवतः।

अयनेत्युपदेशाय।

अया तेः अस्य समिधा विचयं। दत्ति स्त्रिया।
पुता ही अग्रेम्। दत्त्व निर्द्वस्कस्य।
पुता पत्या तन्वेशुर सर्द्रूक्षे। दत्त्व पुंसः।

सिपकः सचतः दत्तम सेवामस्य।
स नः सिपकः यस्तुः। स नः सेवतां यस्तुः।
सत्त्वा नः सप्तेन। सेवाः नः सप्तेन।

स्वत्त्वविनायानाम। अल्लोपितपूजितः। छै अल्लोपित।
भ्यस्ते रेजत दत्त भयवेच्ये।

यस्य शुभ्यद्वैदेशी अम्बेवेतामः।
रेजते अभेप्यर्थी मुख्येऽः।

इत्यपि निगमां भवतः।

वाशपृक्षिपीनायभेदायुत्सरणः सतुर्थिति।

तयोरेया भवति। ॥ २२ ॥

1. RV. X. 85. 37; cf. AV. 14. 2. 38.
2. RV. X. 95. 5.
3. RV. IV. 4. 15.
4. RV. VII. 16. 1; SV. 1. 43; 2. 99; VS. 15. 32.
5. RV. X. 85. 27; cf. AV. 14. 1. 21.
6. सिपकः BK, C 4, C 5, Kn, M 3, M 1, M 2, R 1, R 2, R 6, S; & Roth.
7. Cf. SRV. I. 18. 2; 38. 8. pp. i. 104, 205.
8. RV. I. 18. 2; VS. 3. 29.
9. RV. I. 1, 9; VS. 8. 24.
12. दत्तिर्य C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 6, S; & Roth.
Cf. SRV. VIII. 1. 1. p. iii. 6; cf. also I. 35. 1; 89. 6.
13. Cf. SRV. I. 31. 3; 87. 3; II. 12. 1; pp. i. 159, 390; ii. 32.
14. RV II. 12. 1; AV. 30. 34. 1.
15. RV. VI. 66. 9.
कृतरा पूर्वी कृतराप्यारायोः कुषाणाते कङ्खयः को चिनबंदः
विश्रूण व्यासा विभृत्तोऽयूऽ यद्द नाम वि बर्तते जात्वनी चक्रितवेः

cरतरा पूर्वी कृतराप्यारायोः। कङ्खयः व एव ब्रजाभाति। सर्वमाध्यमना
विभृत्तोऽयूऽ यद्द। एवौः कङ्खयः। बिबतते बैनयः। अहनी अहोरात्रे। चक्रियेख चक्रयुक्ते।
देवेति। ग्रावापृष्ठयोऽर्धेप्प्रह्मानमात्रे आच्छे। ॥ २२ ॥

इति पूर्वोपद्यायः।

[ कर्मनामानि परिष्ध्यं न हि प्रमेयं दाशाक्षिणिकोऽर्धेऽयूऽ न जामेयेन मनुष्यानामानि
तवथ दशायिनेयोऽर्धेऽयूऽ तवथ यथेऽ यथोऽ सुपुर्णा बहुनामानि तनुस्वरूपे एव एकाशिष्ट्यारः
विभिन्नप्येक्षयस्य, ज्योतीमान्यभावति द्रिष्यो रचने। मेतरा पूर्ब्ब ज्ञानितासि। ॥ ]

॥ इति निन्दके पूर्वचन्दे पूर्वोपद्यायः अध्यायः। समासः।

\[ 1. RV. I. 185. 1.
3. Small figure within brackets represents the corresponding section of the third chapter of the Nirukta. \]
॥ अथ चतुर्थोऽव्यायः ॥

एकार्थेनन्दश्चैवस्येतुतुम्मू। अथ याप्येनकार्थोऽव्यायश्च ताम्योजन-क्रसिः याम। अनन्त्रतासंस्कारां निगमान। तदौकपित्रिसिद्धाश्चते।

जाह जगहानेयः ॥ १ ॥

को नु मन्यते अस्मिन्ति सखा ससायमयोऽवित।

जाहा को असख्योऽविते ॥

मन्येण इति मन्येण नाम। मर्यादामिथार्य या स्त्राः। [ मयोऽव यद्यसमेते।]

मर्यादा मर्यादिनिर्विविधमाः। मेघसूखोक्रसिः अपराधेन जगान कमल जात।

कोणसुक्रमिते पलायने ॥

निधा पाथाय भवति। यस्मिन्ति पाथाय। पाथा पासस्माहः ॥ पाथा: पापयते ॥

विपाशानात् ॥ २ ॥

वर्ष: सुपण्डी उप सेतुरिण्ये प्रियेश्चाः ऋषियो नार्थमान: ।

अपि व्याज्तमुण्डध्रि पूर्थि चश्रुहं मुग्धण्डे सारिन्यत्रां ब्रह्मान् ॥

बयो बेश्वेसुवनस्मृते। [ सुपण्ड: सुपवना आदिबनरमाय उपसेतुरिण्ये यथासाध्य ।

अपरोपुषाू वस्तुः । चशु: क्यालेखः। चंडे वा । पूर्थि पूर्थि देहाति वा ।

मुखासानु: पाश्चेतिष्ठानु: ॥

पार्थेत: श्रीमिति: शीतामः ॥

पार्थेन पश्चयेनादमः भवति । पश्चेत् हृदयात्: । संपुष्पा पूष्पदेशाम् ।-पृष्ठे हृदयात्: ॥

संपुष्पेण अज्ञामनात् । अज्ञ्याना । श्रीमिति: श्रीमान्तेनसत्वाकारणः । श्रीमिति:

1. याज्ञवल्क्योऽ M 3.
2. RV. VIII. 45. 37.
3. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1., W 2, W 3; RV. X, 73. 11; SV. I. 319.
4. RV. VII, 45. 37. p. ili. 435. of BD. ii. 109,
5. RV. VIII. 21. 43.
6. याज्ञवल्क्योऽ M 3.
7. Cf. SRV. I. 164. 14. p. i. 701,
8. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1., W 2, W 3; RV. VIII. 45. 37. p. ili. 435. of BD. ii. 109,
11. श्रीमिति: C 5.
देवगदायकम् ॥

यदिन्द्र चित्र महेनास्यात् वालातमित्रः ॥
राघुलिङ्ग विद्वाम उपयुक्त्या मर्य ॥

यदिन्द्र [चिन्च] खायन्ताय श्वसनीय धनमस्ति। वाम हि गालीति या। भृगुण सत्यमानि पदान्ति। नवाय मस्तुद्व वानचयम। अदि:म। अदिराजात्मेन ।
अचि: बाचे: स्तान।

ते नोमादोः ॥ इति हि विषयाने ॥

राज हि चन्दनाम। रघुवंशयेने । तत्स्यं विभचन्नोमायमह अलामायामहार।
उभे मन्यन्ति: भवति।

मूलता दुमनां या। दामनां या। अचि या द्रम हि कुमानाम। तत्मना चारिषें।
मनो मनो: ॥ ॥

हरे दुमना अविधिचिकित्स द्रम नीय प्रमुख्य यादि विहार ।
विचाराः अनेन अमुपुर्ण चिन्हस्य श्रावनामा मंगृ मोहानानि ॥

अतिविरामस्तिस्तो यसामर्शमति। अयथ्ये निमित्तु परमुक्तोगोगी वा ॥[वेछ]
गुहानीति वा। दुरोण हृत गुहानाम। दुरोण मा भशनित दुससूरमः। इसं नो यथभुववाहिन बिद्वान्। सत्ता अस्तो अस्मिन्यो बिद्वान शाश्वतसम्यकमरे मोहनानि। बिद्वानायां भवानि शशां भव्यानाहरू मोहनानि। सन्मानानि वा।

भूषे मूर्खेस्का प्रवर्थः। मृत्ति: पुनःवृक्षः। मृत्तिेवत्सनावेभः॥ ५॥

सेम ए पन्नर्मितः सुपनीरितः पत्निः।

मूषे न इभा व्यदनित माम्यः। लोऽतारे ते शतकोटो

विषें में अख रोदसी।॥

सन्तपत्ति मामिषितः सद्भाव इस्कीतः पर्वतः। कुप्पपर्वतः। मृत्तिा इत्या- भशतानि सुहानि व्यदनित। स्वाज्ञायिता ब्रह्म स्वात्त। मिशिनि व्यदनिति वा।

सन्तपत्ति माम्यः कांञ्च। लोऽतारे ते शतकोटो बिच्छ। से में अख रोदसी।।

जिंतं कृपोजिरितमेतत्रल्प्रांतिको प्रतिस्मृत:। तत्र भ्रमेन्त्वझसिशिभ्यूक्षमिं गाधासिंह सन्तिः। भिन्तलोको मैया मंदिरा विंभूव। अधि वा सिंप्यायामेवालिंहें व्यदोः।

एकको तितलितं इति श्रीकं बंधुमुः॥ ६॥

कुप्पिरे। ते मनसा सुतस्य मशीमिति विषिक्येच स्यौः।

सोमेन राजस्त्र ग्न आर्यी वाग्रुहिनीव सुवोः वासोराणि।॥

द्वेष्में भूषणे अष्टेशणे वा। ते मनसा सुतस्य मशीमिति विषिक्येच धनस्य।

प्रवर्थ्य च न आर्यी सोमाभ्यजन। अहानीं सुवोः वासोराणि। वासराणि वेसराणि

विवाचनानि गमगानि। सन्तिः।

कुरुक्षेत्रस्वयं बुधवा भविष्यतः। कर्नेतान्त्यन्यायानेतः।

जटधर्मेयः भविष्यत। जग्धसिद्धिभिः पीयते वा।॥ ७॥

1. अभ्यंकरोलितप्रियतासावें is added, after वा by Durga & Sivadatta.
3. आहर C 1, C 4, C 5, M 3.
4. निश्चेत C 1, C 2, C 3, M 1, M 2, R 1, R 2, R 5, S.
5. भवीतामाह BK, C 4, C 5, Kn, M 3, M 1, R 4, R 6, W 1, W 2, W 3.
7. Cf. SRV. I. 105: 8; X. 32: 2; cf. BD. VII. 34.
8. बाधित C 3, C 4, C 5, M 3.
12. Cf. SRV. X. 1. 3. p. IV. 3. Durga cites the following passage: अऽही- गार्ते-कुष्टगुप्तब्रजः ततो ग्रुकोऽदाध्यक्ष! हृतीं तत्तस्तरिष्ट:। कुत्तीम तत्तमित्वः। ।
○ ११।] ७८. नेगमकाण्डम् । [ शिमे।

मश्लां इति द्रुपो रणयो पिवा सौमसुन्दर्यं मदाय ।
आ सिध्र झज्जर्ग मधे उल्लम लेन राजासि प्रदिवं सुगानान्धि ॥

सर्ववानिन्न [ मर्दि: ] तदान। द्रुपो वर्मनपिम । रणयो रमार्याय
संग्रामयं पिव सोमम। अनुसरणमन्द्रम । मदाय मदनोराय जैशय । आसिहास
झज्जर्ग मधुय उल्लम। मुधू सौमस्रिवृक्षपिमां माधवे । इत्यत्तरियादेवत्सावदेव ।
वम राजासि पूजतपथसु हुणानाम ॥ ८ ॥

तिनड परिपोचने भवति। तनंद्वसा। तुवंद्वसा। सत्तमाईनुषीमिति वा ॥ ९ ॥

स्तूमित पितरुणा पुनांतो यथा धीरा मनसा वार्षकको ।
अवस स्वयं युधयादि जानते भूरैया लुक्कीनिभिन्नाधि वृक्षि ॥

सत्तमित परिपोचने पुनांतो। सच्च: सच्च: | दुःखो भवति। कर्मः यथा वायुः परीताय। विकसितो भवति। यथा धीरा मनसा वायुः वर्गमय। धीरा:
प्रभावत: ध्वनित संज्ञाने। भूरैया लुक्कीनिभिन्नाधि-वृक्षि [ हृदि ] | मधुं मनोव युधयादि। मधुनीयं सुगानामस्मित्रवृक्षीमय।
महामतीति वा। भाजसश्वा। लुक्कीलीमाहा। लक्षणादा। [ लक्ष्म्यादेवीं ]।
लाछाणेवा। तपस्ते वा वायुसपकारण:। तपस्ते वा वायुस्पकारण:। तपस्ते वा वायुसपकारण:।

सिमि वर्मपिरीयायायायः। || १० ||

तत्त्वपिर देवर्ग तनंद्वसा सुवा कोनविदयः से जैमार।
युद्धद्वृक्ष हुरित: मुक्तहुरुद्दामारी वायुस्पकारणे नितिने ||

तस्याश्च देवस्य तनंद्वसा स्पकारणं प्रयम्याजानां विवाहं संहिते।
युद्धाश्च देवदानो हरणाविवाहदमेव। हुरितोद्वृक्षिति वा। अथ राजां वायुस्पायुस्ते सिमिके।

1. RV. III. 47. 1; VS. 7. 38.
2. Omitted by BK, C 4, O 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
3. ता is added after स्मार्य by C 3.
4. Quoted by SRV. III. 47. 1. p. ii. 284.
5. Quoted by SRV. X. 71. 2. p. iv. 320.
6. RV. X. 71. 2.
7. इस: C 4, M 3.
10. अम्बर्भियं is added. after मदाय by C 1.
12. लक्ष्म्या BK, C 4, O 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
15. RV. I. 115. 4; AV. 20. 123. 1;
16. VS. 83. 37.
17. RV. I. 115. 4.
18. Omitted by BK, C 4, O 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; cf.
19. SRV. I. 115. 4.
20. अभानिवीति W 2.
वेशरमहरवृयति सर्वःसातु। अधि धोपमायेः स्वादु। राष्ट्रीय वासस्वतपूर्वति।

तथापि निगमों भवति।

पुनः सर्वायमिति बर्तनी। समाजसीती। २१।

हन्द्रेण सह हिं सखियों सज्जनानाथि अविभया।

मन्दू सामाज्यवृत्ति।

हन्द्रेण हि संदर्भसे संग्रह्यामानोऽस्बिष्टुणा गणेन। मन्दू मदिर्यां। गुञा खा।

अधि चा मन्दुना तेनेति स्तादु। समाज्यवृत्ति सतेनेति व्यक्तिनांतु। २२।

हेमीन्द्राण�: सिद्धिकृतयमासः सञ्चितानाथि दिव्याः अत्यः।

हुसा हव भेदिनः यतने यदानुकुलितमयम्यथाभियुक्ते।

हेमीन्द्राण्त: समाधितानां। [ छुतममीलास्तः ] पृथ्विष्ठः च। सिद्धिकृतयमासः

संकुलस्वत्वमासः शीर्षमच्चर्या च। अधि चा हिं आदित्यों भवति। यवदुज्वोते

सर्वाणि भूतानि। मयेः। वैशाः सिद्धिः। द्रम्पद्धि रचिता प्रसादादेव। समाधितास्य-

हथिन्द्र्याणि भवति। संस्तुवर्णाण्तः [ दिव्याः अत्यः ] द्वू:। शाल्येन्तितक्षणं।

दिव्या दिविजः। अत्यः अत्यः। हिंसा हव भेदिनः यतने। हुसा हन्द्रेण्यमय-

ध्वानम्। [ भेदिनः श्रेष्ठः ] भेदः। अत्यः। समाधिता स्ववति। यदानुकुलितमयम्यथाभियुक्ते।

दिव्यमयमजनिमातिस्वाभिः।

अस्त्यदिलितस्तुतिरस्वस्यनाम्। आदित्यवर्णों निरवर्तविलि।

धूरादरः वस्वों निरवर्तविलि। श्वापि निगमों भवति। १३।

कार्यमानो वुन्ता सं यम्मातुर्जेग्यम्यः।

न ततो अधि अक्षुण्य निर्वर्ताने यहुः सबिहाम्यः।

कार्यमानाध्यमानः कार्यमानं इति या। मन्नति। रंग यम्मलोऽपरम उपविन्द्राय-

म्यः। न ततो अधि प्रस्तुते निर्वर्ताने। दूरे यत् सबिह्य सशक्ति सार्वः जायमानः।

१। बारसम् S.R.V. I. 115. 4. p. i. 511.
२। R.V. II. 38. 4.
३। R.V. I. 6. 7; AV. 20. 40. 1; 70. 3; S.V. 2. 200.
४। Cf. S.R.V. I. 6. 7. p. i. 52; cf. B.D. ii. 141.
५। R.V. I. 163. 10; V.S. 29. 21.
६। Omitted by BK, C 4, C 5, K.n, M 3, M.t, R 4, R 6, W 1, W 2, W 3.
७। अध्यादेवस्य सिद्धिः is added often भवति: by C 1.
९। ह्याह्यात्मिति।
१०। Omitted by BK, C 4, C 5, K.n, M 3, M.t, R 4, R 6, W 1, W 2, W 3.
११। यदापः S.R.V. I. 163. 10. p. i. 694.
१२। Cf. S.R.V. loc. cit.
१३। R.V. I. 163. 2; V.S. 29. 21.
लोलं नयन्ति पशु मन्यमानः ।

तुष्मन्विती नयन्ति पशु मन्यमानः ।

श्रीर्य पावकशोऽचिपाद् । पावकशसिः । अनुशासनमिति वा । आशिनमिति वा ॥ १४ ॥

कुनीनकेव बिद्रोहे नवेद दुपरेः अङ्कः के ।

यथृ वानेपु शोभेने ॥

कर्णेन कथे कथे । कथा कथभन्याः मवति । कर्णेन नेत्रस्पेति वा ॥ काम्बनेनान्य- ॥

कन्तेयाः त्रायकसमस्मेन त । कथवारिणीयमपथालिभति । सम्मवकमणीयस्मिन शाकपूणिः । सुधेरदश्राप्रवः । श्रुतं इज्ञावेय रूपावेय तकांशेऽह ।

वेव नवजाते । अर्जुनेऽप्रथृबेलेते। ते यथा तत्रविग्राहनेषु शोभेने परम ब्रह्म- ॥

वानेपु शोभेने ।

मस्यमाः प्रवाह ।

श्रुवस्तुनोकी । तुष्य तीर्यं मवति । तून्तमेवमवति ।

कुबिष्मस्ते महतः । पुनः हनीः ।

पुनर्न्वान्मेव महतः । नस्यं दृष्टूपरिधारायथायामः ।

\[\text{Ensure all references are accurately cited.} \]

1. RV. III. 53. 23; cf. BD. IV. 117-120. Durga Remarks: विक्रम नित्य महतः प्रसंस्करितम् । नाभिको व निर्देशितम् । तस्य कथायधिक्षेत्री ।

2. RV. III. 9: 8; VIII. 43. 31; 102. 11.

3. Cf. SRV. VIII. 102. 11. p. iii. 596.

4. RV. IV. 32. 23.

5. Cf. SRV. I. 123. 10. p. i. 560.

6. Omitted by BK, O 4, $\delta$ 5, Kn, M 3; Mi, R 4, R 6, W 1, W 2, W 3.

7. Cf. BD. IV. 44.

8. विद्रोहः: C 1, M 1.


10. यथृ: C 5.

11. रक्षकः: C 1, C 5, M 3, Mi, W 2.

12. Cf. BD. IV. 144.

13. आशिनमिति is omitted by M 3, W 2.


15. RV. VII. 58. 5.


17. नस्य: BK, C 4, O 5, Kn, M 3, R 4, R 6, W 1, W 2, W 3.

18. See N. 7. 17.
ये ते मदा आह्नसो विहारयुक्तेश्विन्धे चोद्व दर्त्ते मुष्ठि।
ये ते मदा आह्नसन चंद्रमणकोलाकोलिऔं चोद्व शाकाय मष्ठि।।
उहं अद्वैत शुचिं पुष्पो न कर्ते गोष्ठा इतिविरुद्ध इत्यादिः।
अविमुच्छ संस्तो चोद्वयन्ती रघुनागमणुनेत्रयुणीयाः।।

उपाधिः कुच्छुः। कुच्छुः निर्माणो भवति। शोभ्यान्तर। तदैव बसो नामस्थूः।
हस्तस्तिर्हसु प्रतमादेव। अचूकां काशे। शाहुनिरिपि कुच्छुः। शोभ्यान्तर।
उकुचने मवतिः। आयोऽपि कुच्छुः उच्चान्। शोभ्यान्तर। गोष्ठा अयुः-
मेषवति। नवते दर्शाति। स सरसा स्तुवा कामानादिकृतं एवमुःगः रघुपायीविष्कु-
रले। अद्वैतं। अप्रायं भावति। अप्सरस्त्रिनिहिति या। अप्रायः मनिनिति या।
सस्तो चोद्वयन्ती। रघुवनागमणुनेत्रयुणीयाः।। स्वप्नो चोध्वयन्ती। साध्वत्तिकवदमण-
पुण्यनेत्रयुणीयाः।।

ते वारीमन्ति हृदियः।

हृदियं हि ते पौडविन्त हि वारीमन्तिं हि तृतं त्वा। वाशीति वाध्यः। वाक्यत
हरितं सत्यः।

संसारवावह्यं हि प्रति मे गुणीः हिन्द्रियं वार्ते। कुच्चुः उधृः।

अभिवहृतस्तिमसिनिश्चेत्रयमेश्रां हृदि मन्यन्ते। पेनको चेष्ठ शक्यते।

परितत्त्वगृहस्परिेद्वृया व्याख्याः।।

1. RV. IX. 75. 5.
2. Cf. SRV. IX. 75. 5. p. iii. 723.
3. RV. I. 124. 4.
4. अड्ढन्युः C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, B; अड्ढन्युः S'ivanadatta.
5. अबुधुः C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, R.
7. *सुधा C 5.
8. अद्वैतिनितिः C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, B; cf.
SRV. I. 124. 4.
10. रघुवनागमणु C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S &
Roth. SRV. I. 124. 4—the entire
passage being quoted.
11. RV. I. 87. 6.
12. RV. III. 53. 3.
13. अभिवहृत C 5.
14. *विविद्यमना C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S & Durga.
15. पार्वत्या BK, C 4, C 5, Kn, Mi; R 4, R 6, W 1, W 2, W 3.
17. See N. 11. 25.
82. नागमक्षाणम्

शुभं स्म उत्स सुने

प्रजायामिति यान

पुष्टिः स्म भोः

इत्यपि निगमो भवति

द्यतिरिक्तकामः

नवेन पुरी द्यमानाः सामे

इत्यपरायामाः

य एकं इत्भूते च गृहुः

द्यति सामकामम् या

दुर्युपयोगी्मो देवाये वर्ति

द्यति द्वातिकामं

दुर्युपमुष्यारः

विद्युपदेश्येवमाः वि द्वात्रूपं

द्यति हिमायकाम्

हरे सुता इत्यसः प्रतिशिवानं सर्वस्मिनं विशममुखि्म् सात

वदुर्युपस्मे समुपर्ये मो वदुर्युपस्मे दथि सर्वमानोऽभुष्ये॥

द्यमान द्यति

नू चित्वास निगाति

पुराणानवंतोऽऽ

नू च हेति च

अया चित्तु चित्रद्वं नदीनाम्

अघ च पुरा च तदेव कर्मी नदीनाम

नू च पुरा च सदानं रेप्दायाम्

अघ च पुरा च सदानं रेप्दायाम

रामिनिन्ति अननाम

राज्राजस्मरणम् ॥ १७॥

विद्याम तस्य ते ब्रमक्ष्यारस द्वार्तनं

विद्याम तस्य ते ब्रमक्ष्यारस द्वार्तनं

वियमया वद्याम ब्रमक्ष्यारस शामया

आदित्योपपकार उच्यते

अकुप्यान् महति सूचारः

समसदुपकार उच्यते

अकुप्यान् महति महापारः

कछुपोकपकार उच्यते

अकुप्यान् महति महापारः

कछुपोकपकार उच्यते

अकुप्यान् महति महापारः

कछुपेन पारीति वा

कछुपान् पिन्नानीति वा

कछुपान् ज्ञाति वा

कछुपान् अयमपीतारो

नदीक्षण पतसादेशं

कमुक्षम्

केतु श्राद्

श्रिविद्या पृष्ठे लक्ष्मीविनिधिः॥

1. TS. I. 2. 10.2; KS. 2. 8.
2. KS. 19. 8; TB. 111. 6. 18. 1; N. 9. 43; of. VS. 28. 16.
3. RV. I. 84. 7; AV. 20. 65. 4; SV. 1. 389; 2. 691.
4. RV. VI. 6. 5.
5. RV. III. 34. 1; AV. 20. 11. 1.
6. c1, c.2, c.3, m.1, r.1, r.2, r.5, r.

Quotation is unrecorded. Durga explains the 6th pada only &

remarks: सत्योऽध्येयः।

9. ब्रमक्षाम C 1.
11. RV. VI. 30. 3.
13. RV. I. 96. 7.
14. RV. V. 39. 2; SV. 2. 523.
16. RV. V. 39. 2; SV. 2. 523.
18. RV. V. 2. 9. ।
निम्नलिखित शब्द कालो विशेषणाये। यसो दसविश्ववाद्य । द्वादश शनिभोगित था। रात्रि गहनत द्विति था।

अष्टि: सुवर्ण: सुवर्णमितिः।

मृदुन: मृदुनिर्मितिः। श्रमजा: श्रमजोगिनिर्मितिः।

मृदुश्रुधणा अधिभूखे वि भ्रमन्तार्यः।

श्रमाद्वेयः ॥ २८ ॥

देवा नो यथा सदृस्मिद्वे अस्तश्राव्ययो रक्षितारो दिवेदिते।

देवा नो यथा सदा धर्माण र्युः। अमायुस्योऽभ्रामणं । रक्षितार्था । अह-न्यत्वाती.

व्यवस्मिन्नविति। च्याघिता स्तोमानाम्। च्यावसीम्वित्यय स्तिनमा भवति।

युवं च्यत्रानं सनंतं यथा र्यथं पुनर्यवानं चर्यतां तवस्यः।

एवं च्यावमम्। सनं तु पुराणम्। यथा र्यथं पुनर्यवानं चर्यतां तत्साधुः।

युवा प्रयासवित्य कर्मणिः। तस्ंकितम्: कर्तिकं।

जो रज: उच्चयते। उयोली रज उच्चयते। उबरकं रज उच्चयते। लोका रजांस्युद्धे मै।

असुगहरी रजस्वी उच्चयते॥

[ ज्ञातिं चित्रशा वि चंदसी ताल्प्रेषः। इत्यपि लिखमो भवति।]
व. १९। नैगमकाण्डम्

हरि हरि हरि हरि ज्योतिष्ठ उद्यये उद्यये उद्यये उद्यये।
लोका हरेन्द्रसुगमने।
अधिगृही हरि हरि हरि हरि।

[ प्रत्ये हरसा हरि: ज्योति हि। प्रक्ष सिमानो भवति। ]

ज्योति हि वि वन्धुनः। ज्योति हि विधेयत्तमानः।
प्रक्ष हि रेवयोमुखः।
पुर्ण देवस्तन नरस्तन ध्यानः। दति पहति किंकमः।
वीरि हि द्वार पुरेयोमृतः। दति ताति किंकमः।
वीरि पात्र पर्यस्त उत्ति राजः। जसीरिति पिनसं पदसं उचितश्च।
उनकि।
वेति गोपायम। देवाविवेक्यां सोगाः। [ उकस्ति यों ]
वेति गोपायम:।
गोपायः वाक्या वन्धुनः॥

गोपायः हरिको अहंपतः।
आ तु हिंदु हरिश्च द्रोहाचें बाह्यीमिलस्तास्मातःस्तम्भरिः।
हरिरच्छ। लोको हरिवर्गः। अथवयित्रके हरिरेवीक श्रणः।
वाहिमिलस्तास्मातःस्तम्भरिः। बाह्यीमिलस्तास्मातःस्तम्भरिः। वेति।

स्म द्रोहाचें भीषणादृष्टिः द्रोहाचें भीषणादृष्टिः।
स्म उत्सिद्धां यो हिंदुस्तान अस्तोर्तिक्षया। ना हिंदुदेव्या अस्तोर्तिक्षया। निमाय
अविदेशे। अधि ज्योति न नन्दवे। सल्या दशे सो भी। ॥१९॥

2. इति सर्वस्य के, C 4, C 5, Kn, M 3, Mi, R 4, R 5, W 1, W 2, W 3.
3. Bv. X. 37. 15; Sr. V. 1, 96.
4. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 5, W 1, W 2, W 3, and Darga. The line प्रक्ष हि वि
सिद्धे है खुदे को अौतिक्षया।
7. Bv. III. 41. 3; Av. 20. 22, 3.
8. Bv. V. 158. 4; Av. 7. 73. 5.
11. The quotation is untraced.
12. Cf. Sr. V. 134. 2.
14. Bv. X. 101. 10
15. वेति गोपायः।।
16. वेति गोपायः।।
17. Bv. VII. 21. 5.
20. I. 35; III. 50.
या घाते ता वेष्टितचरा युग्मानि वर्ग जात्विकः कुष्माण्डांकि।
उपे बर्णहि गुप्तांग वाहुमुन्नभिश्चक लुगाने पारि वाणि॥

भाषामित्रस्ते प्रायुपकारी गुणानि। वर्त जात्विकः करिप्तवाजामकांकि।
आप्सरेशकमाम वाहिकाम वा। लोकांगानांपूर्वक वोपवाम। उपेक्षिते गुप्तानं
वाहुम। अन्नप्रस्तुणि लुगाने पारि मदगि व्याख्यातम्॥ २०॥

घोरे पिता जँनिता नामिरुष बन्धुमे माता पीविव तत्वीयस।
दुहितयेवानस्यो योर्नितन्त्रभा द्वितीयमेवमातार्॥

घोरे पिता पाता वा पाराधिपता वा जनपिता। नामिरछ बन्धुमे माता पीविव महतायमे।
बन्धुः संसारानात। नामिता संसारानात।

नामयः सम्बद्ध गमना जायन्ते॥

दयाहु। एकसारः वाहीदः सनानंदेष्य इत्याचकते। सम्बन्ध दृश्यः वा।
रात्। संसारानात। उत्तमयोज्याभोवेन्यिविनात। उत्तम उदसान वा। तथा
पिता दुहितयेन द्वितीयम प्रजाय: प्रृथिवियाः।

[ संहृत्: सुखंसु: ॥

अर्थान: वो योर्युषोंदृष्ट: दृष्ट:।

रघो रिस्वरित पपनामस्वी मस्ते:। दामन: व रोगाणां यथानं व भयार्गमयोः।
सा यापि सत्युर्विश्वयु उद्धेष्ये॥

लहारोषांस्यविहीने गारुङ्गु युधार्यम् गारुङ्गु युधार्यविहीने॥

इत्यिय निगमो भविति। गमनं निदाय गमनं यथात्॥ २१॥

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1. RV. X. 10. 10; AV. 18. 1. 11.
2. असमानानानि। Durga.
3. RV. 1. 104. 33; AV. 9. 10. 12.
4. Omitted by Durga.
5. महीयां दुर्गा।
7. नस्नानां सम्भाषन M 1, M 2.
8. अञ्जस्तरान C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, 8.
10. रूपमो M 3.
11. RV. X. 15. 4; VS. 10. 55; Cf. AV. 18. 1. 15.
12. Cf. SRV. I. 157. 4; VIII. 67. 21; pp. i. 670; iii. 493; Cf. BD. VII. 95.
13. पावन C 3, M 3.
15. Cf. 'SB. I. 9. 1. 24. संहुम् के
16. TS it. 10. 2; SB. i. 9. 1. 26.
86. नगमकाण्डम्

अर्द्धलघुमाणि देवमार्गा || २२ ||
अर्द्धलघुमाणितिर्वांशसमसानितिः स पिता स पुत्रः।।
विषे टूटवा अर्द्धि: पञ्च जना अर्द्धलघुमाणितिर्वांशसमानितिः।।

dयंतिनेतिरेव भूतितामिति:। पञ्चामय्जीवानीति यथा।।
यमेश्वरं सुमुखः।।
परिर इतिनेरक्षत्रोपस्यतः।। २३ ||
उन लेंन वस्मायिः न नायुमुनु बोधन्ति धिनयों मरंगु।।
नीचाप्रायमानं जघौर्णं न हस्तेन अर्धवाच्चः रस्मष्टं युष्मन्।।

अपि लेंन वस्माविसिस वस्मायिनम्। बस्मा बल्ते।। नायुजीविः स्नेवनाम।।
संस्कारसमसिस च रक्षिततिः वैक्षिण्डः।। तस्वेयर्मु मन्मु।। अनुकौष्ठितिः धिनयः।।
संघास्मु प्रथ इतिस संशास्मानम। मरतेवा।। हरेत्वा।। नीचाप्रायमानं नीर्जीवास्मानम्।।
नीचाप्रायमानं जघौर्णं सविष्टिः।। उपस्थितिः सविष्टिः।। उद्यमित्व इयेनम।।
इयेन: शंसनीव गच्छति।। अर्धवाच्चः रस्मश्च।। युष्मम अध्वावाति पनस्मप पुष्मम युष्मन्म।।
प्रथांस्म य पूर्णाः।। धर्म: य यूर्मय चैति वा।। युर्मय योग:।। सामायुतं मवधिः।।

इद्यान एनं जरते लोधीः।। गृहाति।।

मन्त्री मन्त्रे: स्वस्तिकमेणेः।।
प्र मुनिनेन पितुमदवेजाः वर्चः।। पञ्चानेन मन्त्रिने विनम्बध:।।
गुरुस्यस्यानेः।। २४ ||
अवश्रधुगोरस्मनवत् नाम सहुर्गुर्धवथः।।
हन्त्या चन्द्रस्वस्य सुस्व:।।

1. Cf. BD. li. 46.
2. RV. i. 89. 10; AV. 7. 6. 1; VS. 26. 23.
3. Cf. SRV. i. 89. 10. p. i. 399.
4. RV. i. 143. 4.
5. RV. iv. 38. 5.
7. यस्मात् C. 5.
8. Cf. SRV. 1. 132. 1. p. i. 598.
9. स्निन्तिः Mi.
10. वन्ये म् 3; दच्चुन्म C. 3.
11. RV. x. 45. 1; VS. 12. 18.
12. RV. i. 101. 1; RV. 1. 330.
13. See N. 2. 5.
14. RV. i. 84. 15; AV. 20. 41. 3; SV. 1. 147; 2. 365.
83. नैगम्नकाण्डः

[ कथा

अन्त हैं गोग समंसतनंत्रयर्दशे स्यं नाम। अपरविमपचिनंसः। अपमतम्। अस्पिरिन्त्य सन्तोन्ते वा। अमगुं चन्द्रमी मे यूहे।

गातु उपेक्षायात्।

[ गातु कृतार्थसुपारः जनां यं। हत्यपि निम्मो भवति।]

द्वसयं कर्मणि। द्वसयन्ति एतानि।

कुर्सांयम् मन्नन्तकुर्दं संस्यं। हत्यपि निम्मो भवति।

स तुतावः नैनमक्षोसंहिताः।

स तुतावः नैननमहंतिरक्षोति। अहंलिङ्कांहिन्धायं हुने। निस्रोधधातु।

विपरीतात्।

इहस्पते चर्यस्य इत्यत्वसुः।

इहस्पते यज्ञातिस देवग्रीथेः। पायितिहिंसाकामाः। वियुने दायापृथिभयो।

वियवेहनात्।

समान्या विस्तृते दुरज्ञन्ते।

समानं सम्मनन्तमां भवति। मात्रा मानात्। दूरं व्याप्योत्साम्। अमलोक्ते।

अधवनिति पृथ्विमावस्य प्रवचनं भवति। अधज्ञाप्रोक्तवं हर्षे।

अभवगया अभवगुतार्श्विशिष्योः।

1. Omitted by C 3.
2. अपवित्रम् is Omitted by C 3; is preceded by अपवित्रम् in C 1, C 6, M 1, M 2.
3. BK, C 4, O 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
4. See N. 4. 21.
5. RV. IV, 51. 1.
8. RV. I, 91. 2.
9. चाहे: is omitted by C 5.
10. RV. I, 190. 5.
11. Quoted by SRV. I, 190. 5. p. i. 788.
12. दियुति: C 1, C 2, C 3, C 5, C 7, Mi, W 2, W 3.
13. वियवेहनात् O 5, M 3, Mi, W 2; वियवेहनात् C 4.
14. RV. III, 54. 7.
15. See N. 3. 19.
16. Quoted by SRV. IX, 64. 30. p. iii. 683.
17. VS. 8. 20.
8. नेमकारणम् ।

क्रत्वप्रयासी: श्रुभ्रव्यमशिष्य। विवेति क्षणं प्रथमादि। अवस्थित क्षणं प्रथमादि॥

अस्य ऊष्णा उसास्यानृकोहुणामनानाहिं रसिन्वतः अन्ताद्ध।

[ अभ्रस्याँतांजनाधि । ]

अस्य न: सायन उपस्थ: अहेतुमानोऽश्रवः वर्ष: तीरं: गतिर्भुवः।

अवस्थिति पूर्णमाक: अजाधा अज: अजाने:॥

अथातुदात्॥

दौर्यासुरस्य य: पतिर्जीवित सुन्न: शुन्म्॥

दौर्यासुरस्या य: पतिर्जीवित सुश्रवः शान्त: शोर्यः। अमायोपुढितो अवस्थिति। शीघ्रो अपि इति वा।

असेवया इत्येको व्यायामम्॥ ॥

अस्य वामस: पतिवस: होतुसुन्न: आतः भव्यो अस्थवः॥

तृतीयो आतः वघुर्तको अस्ताश्रयस्याऽविषयनिश्चुतमुक्तिः॥

अस्य वामस: भगदीप्यः। पवित्रस्य पालित:। होतुश्चान्वः। तत्वः आतः

मध्योऽस्तायः। आतः चतुर्वेदपितस्यः। इत्यै भव्यसंस्कृतानां स्वर्गीति वा।

तृतीयो आतः गुप्तेऽप्रवेय्यामेव:। तत्वायाः सर्वप्रथो वालितारो वा।

विश्वासो तस्तुन्तु सत्तायां सर्वप्रथो निश्चिति वा। सम भव्य श्रवणः।

ततस्यितरस्युः इति कृत्वः॥ ॥

1. चाला इति BK, C 4, C 5, Kn, M 3, Mi R 4, R 6, W 1, W 2, W 3.
2. वामसुकम् C 3.
3. Quoted by SRV. VII. 34. 4. p. ili. 78.
4. RV. I. 138. 4.
5. Omitted by BK, C 4, C 5, Kn, M 3, Mi R 4, R 6, W 1, W 2, W 3.
7. अस्य वामस: ।
8. RV. X. 85. 39, AV. 14. 2. 2.
9. सर्वस्याः M 3.
10. अस्य भव्यको M 3.
11. RV. I. 164. 1. AV. 9. 9. 1.
14. Durga remarks: लक्ष्मी भव्यादिष्ठ युग निर्वेश्यालेहिं ज्ञात:। नाभानी रूपे च। …….कालवित्त: शक: दमोदरस्व इति हि विकाष्टे। अन्य

फलाहस्यालेहि अक: रहस्य:। उपास्यवर्त: माकुप:।
नंगम्यांतुम ।

सम्युंजनि ध्यामेकं ध्यामेकं अशो भीति स्वाः पार्थमा ।

विनामि वृक्ससंपरस्विनि वस्मा विचा शुभदिनि तथुः ॥

मन्त्रणमृतम् । ध्यामेकं ध्यामेकं धारिण्यम् । चर्चा चकरेव । चर्चो विषये । कामैते ।

ईतरः कथा वहति सतानामादिति । सनासो इतरः रावणसिरसः भावितां ।

सम्मुः पुराणः सतानामादिति । इतरः वधानातमः अधिसतामाति । इतरः

फलसंपत्ति उससाधारे । विनामि वहति इतरः । इतरः संसर्गः संसर्गसंस्कृरतिः । इतरः इतरः

श्राभि वर्षा हेमन्त इति । इति । इति । इति । इति । इति । इति ।

पञ्चरी चूके परिश्रेष्ठाः ।

इति पञ्चरी ।

पञ्चरीः संक्षेपः ।

इति च ब्रह्मणम् । हेमन्तशिशिरः संसारेँ ।

फलरी आर्यः संसर्गः ।

इति पञ्चरी । अर्थः अवगताः नामसः । पञ्चरीः सहस्राः ।

इति । इति ।

इति माता नामाः । माता माता । मृत्युः मृत्युः ।

इति च ब्रह्मण संसारेः ।

7. RV. I. 161. 2; AV. 9. 9. 2; 13. 3.s.
8. Quoted by SRV. I. 161. 2 p. i 697.
10. Cf. GB. I. 5. 5.
11. अयंत्रिकम् is omitted by C. 3.
12. अयंत्रिकम् is omitted by C. 3.
13. AV. 9. 9. 11.
15. चतुर्विद स्वाधि ब्रह्मणम् BK. C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
17. RV. I. 164. 11; AV. 9. 9. 3.
18. RV. I. 164. 48; AV. 10. 8. 4.
19. Quoted by SRV. I. 164. 48 p. i. 718.
20. चतुर्विद: M 3.
21. RV. I. 164. 48; AV. 10. 8. 4.
22. Cf. GB. I. 5. 5. श्रीमतिः इति वै तस्यां नामाः प्रशिक्ष वित्सक्षरसाधनाः । Cf. AB. II. 17. 2: श्रीमतिः इति वै तस्यां प्रशिक्ष वित्सक्षरसाधनाः । Cf. S'B. XII. 3. 2. 3. श्रीमतिः इति वै तस्यां प्रशिक्ष संस्कारावर्त्तिः। Cf. K.B. iii. 2.
सुम शतानि विनितं तस्युः।
सत च वै शतानि विनितं संकुलस्याहारादाः।
इति च प्राणयं विमानेन विमानेन ॥ २७ ॥

इति चतुर्थोऽध्यायः।

[ पर्यायः कौऽ वयः सुपर्णं यदिः लोको ब्रह्मना: । सं मा तपस्विभिवरिः महायुक्तसिद्धर्थ । सन्तुष्टसिद्धतन्त्रं। समीरांतः सन्तानं। कथामनः कन्याकेष्वोपो। भूसाधी भूसाधी विद्याम् रेवानो आत्मा धर्मं ज्ञातिरिद्विद्विद्वतसारादाः सामस्यं हैति ज्ञातं सत्सिद्धं ॥ ॥

॥ इति निर्धरणेत् चतुर्थोऽध्यायः समासः ॥

2. Cf. GB. I. 5. 5; AB. II. 17. 4; SB.
   XII. 6. 2. 4; AA. III. 2. 1.
3. Small figure within brackets represents the corresponding section of the fourth chapter of the Nirukta.
अथ पञ्चमोऽध्यायः।
सचिवामर्गयो नृदीर्मयः। ललितं संश्चारां मेघमः।
वाह्यस्य च श्वासानं वलम् दूतो हवालयः।
वोद्वृक्तमो श्वासानं स्तोतो हवालयाः। नर मनुष्यः नृत्यस्य कपेस्यु। दूतो जवतेवाः। इव वत्स्येव। वाह्यतेवाः।

[ दूतो दूतो हवालयातः नृत्यस्य कपेशु । इव वत्स्ये। वाह्यतेवाः।]

वाह्यस्य बलेवाः। वाह्यतेवाः।
सस् स्वसंस्कटीविवाहाः। इव वत्स्ये।

वार्यं वृत्तोः। घातापिः वर्तमाः।

तद्वियं हवालयं वरिष्ठं गोपुरयन्त्रं।

तद्वियं हवालयं। वरिष्ठं गोपालस्यवयः। गोपालित्यवयः। यूर्यं खा।

सुभमतिचिन्ता।

अयंत इद्यज्ञनाम। आभानीयं मवति।

अयोध्य: सुभन्त: महमन्य:।

आतिशार्यं श्रेयोर्ण्यमंय:। अमरं पापम:। अमा असिर्म्यं मवति। अमा पुनर्जीवितं मवति। पार्थं पार्नान्।

तमोऽपव उद्याय। नाशिकम्यानं अपवति। न द्वाशमाय। अयोध्यं इद्यसिद्ध्यं। अयोध्यपितारो वरुः पत्तस्वदेशं।

1. RV. X. 139. 6.
2. RV. VIII. 28. 16.
3. Quoted by SRV. I. 149. 2. p. i. 662.
4. RV. X. 4. 2.
5. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
6. RV. X. 5. 5.
10. समस्यां: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
परवेदश्रुण्याच वि चैतन्यः | इत्यपि निगमो भवति \ ॥ १ ॥
असंक्षणती शृंगारारे पर्याखंती।

असंक्षणते हृदिः का। अवृद्धतर्यत्वाविविहि का। बहुवारे उत्क्रणन्याः।
बुधप्रतिहृद्दिकर्मः। अनुवल्लवसानकरे भवति।

वनुयामः वनुप्यामः। इत्यपि निगमो भवति।

दीर्घस्थ्रयपुष्मतः यो वनुप्यामः युय्यं जयेम पुत्रनागु दृढः।

दीर्घास्मतयपक्षमभिग्रहति यो वयं तं जयेत पुत्रनागु। दृढः दृढः पापधिम्।
पापः पालांपेत्यनामः। पापत्ममादोधानः पापनति।

तत्रत्वतिरपेयन्यकार्मः।

इद्रेण युष्णा। तर्थम युष्णा। इत्यपि निगमो भवति।

मदना मदनः। स्तुतिकर्मणः।

पुरुषिणो मदनः। धामाः। क्रेवः। इत्यपि निगमो भवति।

स मदनः। उत्तरितत पुजोकृति। इति व।

अन्येन मदनो यादित तर्थम्।

अन्येन मदनो गच्छ विकर्मः। आहिष्च भाषमाणेश्वस्य भाषयनादाहना इव
भवति। पतसादाहनः इत्यादि।

अविभूतिः भवति। नदेः। स्तुतिकर्मणः।

नुद्वस्य मा रघुतः। काम आग्नेयः।

नदनस्य मा रघुतः। काम आग्नेयः। संहार्द्रस्य अमुनस्य इत्यर्थारिणः।
इत्यपिच्छेदः विहितमेव वेदयते। \ ॥ २ ॥

1. RV. I. 164. 16; AV. 9. 9. 15.
2. RV. VI. 70. 2.
3. Quoted by SRV. VI. 70. 2. p. ii. 880.
4. Quoted by SRV. I. 73. 9; 121. 10. pp. i. 347, 547.
5. RV. I. 182. 1; VIII. 40. 7.
6. RV. VII. 82. 1.
7. पापस्तेवः खाल्य is omitted by Durga.
8. RV. VII. 48. 2.
9. RV. III. 3. 4.
10. RV. IX. 86. 41.
11. RV. X. 10. 8; AV. 18. 1. 9.
13. खा: O 5, M 3.
14. RV. I. 179. 4; Cf. BD. I. 53; बिहार: खाङ्गुः मा। Macdonell translates खाङ्गुः 'as of the reed'.
15. Quoted by SRV. I. 179. 4. p. i. 758.
न यथा धार्मिकाभिषेकका न धनु नान्तरित्व नाद्रुषः सौमो अर्जोः।
अशोकेनकेशेके।
अनुपेयो गोमान्योभिरक्षा सौमों दुःगाभिरक्षाः।
करुणा॥ सिंहं गुरुवर्षतसाः।
शिष्यतिनिगम: पूर्वः श्रवतिनिगम उत्तर इत्येके। अनुपेयो गोमान्यो गोसिर्वदा
शिष्यतिबहु सौमो दुःगाभिर क्वर्ति। सचेवं शिष्यतिनिगमा इति शाक्पुरिणः।
श्वास्मिति शिष्यनाम। आश्च अतन्व भवति।
स पर्वतीदृशः खाः जग्वं च गुग्याच्युतमिर्यं िशोज्जवलं।
उस्तिरवनात्।
आ तोः रथ्य यथोर्तुर्वम्। इतिव निगमो भवति।
हासमाने इत्युपरिपाणु: व्यासस्यामः।
कृतकः पुत्रमिर्यं सुपदिन्न्द्रः।
पाणिरिति वा। स्पादानेनिरिति वा। [ 'स्पादानेनिरिति वा']
सूरसः न पुरुविविद्या च नंतर्यम्।
स्मामेतम्यानेनिरितिकं व्योतिनिरितिश्रीः। तत्तिवासिर्वशाज्जयामानम्।
ढीता च सतो यथयाच च श्रेयः।
कृतः सतो मयमे च स्थान उसमे च। शास्तुः खुलमूः।

1. RV. X. 89. 6.
2. RV. IX. 107. 9; SV. 2. 348.
3. RV. X. 23. 1; Omitted by Durga.
4. RV. X. 88. 4.
5. Quoted by SRV. X. 88. 4. p. IV. 279.
6. RV. VIII. 68. 1; SV. 1. 354; 2. 1121.
7. See N. 9. 39.
8. RV. X. 90. 12.
9. Omitted by Bk, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.
10. RV. X. 79. 3.
11. सद्यम् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
12. Cf. SRV. VIII. 72. 4. p. i109: अत्र यास्तः। स्मामेतम्यम् अर्हतिक्षे न्यायवर्षिनयाः।
13. RV. III. 17. 5.
14. द्रिष्यम् C 3, M 3.
15. Quoted by SRV. III. 17. 5. p. ii. 184.
<table>
<thead>
<tr>
<th>No.</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>RV. VIII. 2.6.</td>
</tr>
<tr>
<td>2.</td>
<td>The quotation is untraced. It is inserted after &quot;तत्सःदेव&quot; further down by C 1, C 2, C 3, C 6, M 1, M 1, M 2, R 1, R 2, R 5, S; Cf. SRV. I. 61. 7. p. i. 299.</td>
</tr>
<tr>
<td>3.</td>
<td>RV. I. 61. 7; AV. 20. 35. 7.</td>
</tr>
<tr>
<td>4.</td>
<td>RV. VIII. 77. 10.</td>
</tr>
<tr>
<td>5.</td>
<td>RV. X. 67. 7; AV. 20. 91. 7.</td>
</tr>
<tr>
<td>6.</td>
<td>Quoted by SRV. I. 88. 5. p. i. 394.</td>
</tr>
<tr>
<td>7.</td>
<td>RV. I. 88. 5.</td>
</tr>
<tr>
<td>8.</td>
<td>RV. I. 3. 8.</td>
</tr>
<tr>
<td>9.</td>
<td>Cf. SRV. I. 3. 9; VIII. 88. 1; pp. i. 39; iii. 543.</td>
</tr>
<tr>
<td>10.</td>
<td>Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.</td>
</tr>
<tr>
<td>12.</td>
<td>RV. IX. 110. 5; SV. 2. 657.</td>
</tr>
</tbody>
</table>
1. अर्धचतुःसिद्धि C, C 5, M 3.
2. Quoted by SRV. I. 10. 1. p. i. 68. Saiyana reads स्त्रुत: for स्तुत:.
3. RV. I. 10. 1; SV. I. 342; 2. 604.
4. ब्राह्मण: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S, & Roth.
5. Quoted by SRV. I. 10. 1. p. i. 68.
6. Cf. SRV. I. 138. 3; V. 62. 2; also I. 88. 2. pp. i. 620; ii. 642; i. 393.
7. RV. V. 52. 9.
8. भृत्यु: C 4, C 5, M 3, Mi, W 1.
9. According to Durga, the quotation is from Some Brāhmans, the passage in full being. वेद से तुलना
10. See N. 4. 16.
11. Quoted by SRV. I. 95. 10. p. i. 431.
12. RV. X. 187. 2; AV. 6. 34. 3.
15. See. N. 3. 16.
16. Quoted by SRV. I. 7. 2; 34. 11; pp. i. 55, 185.
17. Fragment of RV. II. 31. 1; VIII. 35. 1.
18. बुद्धि M 3.
बिदिति निपातोऽनुदातः पुरस्तादेव व्यावधातः। अथापि प्रत्युगमेऽह भव्यः। 

चिदंसि सनाशि च चितास्वच्छि भोगा। चेत्यसे इति यथा। 

आ इत्याकार उपसर्गः पुरस्तादेव व्यावधातः। अथापात्मयं ह्यतं यथेष्ठर्गुरु। 

अश्र आऽअर्यः। अश्व आ अपोऽन्ते ध्यय इति। [अश्व आ अपोऽन्ते न्यप्ते इति] 1 

युग्मो धोत्से। कदशा वालं यथा। 

अश्वे युग्ममध्ये युग्मश्रे च यथे इति। अस्य युग्मश्रे च युग्मश्रे च यथे ॥ ४॥ 

पवित्रं पुनरः। मच्छः पवित्रसुचयनं। 

वेष्यं देवतः। पवित्रमहात्मा पुनरं सदां। इत्यत्विनिगमं भवति। 

रक्षयं: पवित्रसुचयनं। 

ग्यालिपुहः। [नामिनिद्रिति: ग्यालं।] ॥ इत्यत्विनिगमं भवति। 

आप: पवित्रसुचयनं। 

शुद्धविवाह: खुल्लव एद्वन्ती।। वहर्षीः।। 

अस्य: पवित्रसुचयनं। वात्तु: पवित्रसुचयनं। सोम: पवित्रसुचयनं। सूर्य: पवित्रसुचयनं। इत्यं: पवित्रसुचयनं। 

अत्योऽवधि स मा युग्माय यादु:। सोमेऽः सूर्यः ॥ ५॥ 

---

1. See N. 1. 4. 
2. VS. 4. 19; 12. 53. 
3. See N. 1. 4. 
5. This is the text of C 1, O 2, C 3, C 6, M 1, M 2, R 1, R 2, R 3, 8, and Roth. 
6. Quoted by SRV. I. 37. 4. p. i. 200. 
7. RV. VII. 25. 3. 
8. Quoted by SRV. VII. 25. 3. p. iii. 57. 
9. SV. 2. 652. 
10. Fragment of VS. 7. 1. Read together with what follows in square brackets it is RV. IX. 86. 31. 
11. Omitted by BK, C 1, C 5, Ku, M 3, Mi, R 4, R 6, W 1, W 2, W 3. 
12. RV. VII. 17. 3. 
14. युग्मस: पवित्रसुचये is omitted here but is added in the beginning of the following section in C 1. 
15. सोम: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5; Mi. 
16. The quotation is not traced.
अगमकाण्डम्

पुष्ये ते मां पुनः। इसपि निगमो भवति।
तोद्भवायते: ॥ ६ ॥

पुष्य तै द्रुपदाण्डारिभे तत् खिद्रा।
त्सुद्धाकस श्राण आ महसे। ॥

यहू रामवासमेवमिहास्मासिः। अर्णरिष्य करिः। ईश्वरोदयपरित्यज्यादेश।
यदन्वेदला अम्रायावान्यो हृश्वल हस्येतदृश्यमयायते। तोद्भवाकस श्राण आ महसे।
तुस्याय शारणेणिधिमहत:।

ख्यात: हु अनानः।
आ जुङाको पुर्वपूषः ख्यातः। इसपि निगमो भवति।

dhiphībhṛto vinipurita viniprāṇe namāni bhanta:। कृतितालर्थम् पूर्ब् मष्टितानु-पमात्वः। ॥ ७ ॥

किमित्वेन विष्णो परिचयं भूत्त्व यद्वर्तमेव दिपितिहो अःभिः।
मा वर्षो असर्वपूर्व गुहू छृत: यस्य-सहव: समवेव वर्षूः। ॥

किं ते विष्णोमप्यामत्तमेतद्रयवन्यपरातिन्यं यस: प्रमुखे देवप श्रवणिर्दितोस-सीतालिनिप्रातिपदारमिः। अदि वा प्राणसात्मा वाचार्यः व्यये । किं ते विष्णो प्रभव-तमेत्तृत्वं प्रत्यालोक्य युष्म यथा प्रभुं दश्यिब्धिरुप: विष्णुसिद्धीसिद्धि प्रतिपदारमिः।

dhipyottav rathya udvahate:। तैराविष्णो मष्टिः। मा वर्षो असर्वपूर्व गुहू प्रत्युष:। वर्षो इति रुपनाम:। द्विष्णुस्तिति सताते:। यद्वर्षः समिद्रे संघाये अभविः संयतेरसभिः।

तस्यादाय बृहस्पते निःश्रेयसाय ॥ ८ ॥

1. Omitted by C 3.
2. RV. I. 150. 1; SV. I. 37.
3. अवस्थतः BK, C 4, C 5, Kn, M 3, 
   Mf, R 4, R 6, W 1, W 2, W 3.
5. RV. V. 37. 1.
6. RV. VII. 100. 6.
7. विशेष: प्रत्यालूक सूत्रवती च ।
   6. p. iii. 208.
8. अश्रीति प्रतिपदारमिः: Sīvadatta.
   It is evidently a mistake. The editor seems to have ignored the
   reading of Durga whose com-
   mentary he has edited with the
   text of the Ṛṣikūla.
9. यथा इति...सतः: is placed at the
   beginning of the 3rd paśa of the
   following stanza by C 3.
10. The passage: दिपितिहो विष्णुरिति... 
    संप्रतिपदारमिः: is quoted by ṚRV. VII.
    100. 6. p. iii. 208.
॥ ५६ ॥

नेगमकाण्डम् ॥ काणुका ॥

ढँग तत्कर्षं अभम सिन्हिपिवषं नामयेष्वः शैशाधि व्युत्तानिनः विधानः ॥

तं सां शून्यामभवन्तस्मात् तत्समवत्स्याह्यस्य रजसः परस्ये ॥

तत्तेव शिन्हिपिवषं नामवेदः प्रशाश्वसि । अयोध्यामवर्धर्षः स्तोमामयम् ।
अन्वेष्टऽमावित्ति तत् । तं च वितो तस्मात्समवत्स्याह्य। तवसः इति मद्यो नामवेद्यम् ।
वद्वित्ति अभिनवः । निवासवत्स्य रजसः । पराके पराकान्ते ।

आद्यविगातावशः ॥

आ चूर्णे सं संचावेदः । आगतं च संगतेहि संस्तेहावः ।

पूरुष्या: पूरुषा: ॥

पूरुष्र्या अविनाद्यावदेशितः । प्रामायणसंगुद्धर्धनः ॥ ९ ॥

अपि नरः दीर्घितिमिर्याप्रवासी तत्वात्त्विती जनयन्त प्रसङ्गाम ॥

दौँदौँ गुह्यवित्तिमयुधेन ॥

दीर्घितिमिर्याप्रवासी ममन्ति । पीयसे कर्मसु । अर्जी प्रसुष्ट पने अभिः ।
समर्पणायाय इति वा । इत्त्वात्त्विती इत्त्वप्रसुष्या। जनयन्त प्रसङ्गां दौँदौँ वर्षां वधुः
परिमासवत्स्येव ॥ १० ॥

एक्ष्या प्रतिभाश्च सरससि मिन्दर्त्र्म ॥

इन्तु: सोमसस्त्र काणुका ॥

पणेन प्रतिपादनेनाभियुक्तं नाम संहस्तेखरः: । इन्तु: सोमसस्त्र काणुका । बाघ्यः
कामीति वा । कालः कामीति वा । इत्त्वात्त्विती वा । इन्तु: सोमसस्त्र कामस्त्र इति वा ।
करण्यात इति वा । करण्यात: काम्यात: ॥

तत्तेव याहिका बैद्यते । विश्वसापपाणिति मायिनिपन स्थव नाप्येष्तामि ।
तात्त्वात्त्वितं काल पणेन प्रतिपादनेन पिन्ति । तात्त्वित इत्त्वामयुप्पन्ते । विश्वस
परस्तादिकोराहितुः । विश्वसापपाणिति सैक्षमः । तद्भव यद्य दातायामयुमका आणामि
यायो ममन्ति इत्त्वस्या अपरपरे पिन्ति । तथापि निगमो ममन्ति ॥

१. भव. वि. १००.५।
२. अणंतिमेव: is omitted by C 3.
३. सन्धि: SivaDatta.
४. भव. वि. ५५.१।
५. Cf. BD. iii. 95 b, 96 b, इति.
6. is explained by इति.
7. भव. वि. म. ३: W १.
8. भव. वि. III. 49.२.
| १. According to Durga, some read अथिद्वम्. |
|---|---|
| २. VS. 5. 7; of AV. 7. 81. 6; TS. ii. 4. 14. 1. |
| ३. पश्चापाययस्ति C 1, C 4, M 1, M 2, M 3. |
| ४. अंगुरू C 4, M 3. |
| ५. VS. 5. 7. |
| ६. द्वारापानमाचाः BK, C 4, C 5, Kn, M 3, M 1, R 4, R 6, W 1, W 2, W 3. |
| ७. सू C 5. |
| ८. AB. ii. 7. 11. |
| ९. RV. III. 21. 4. |
| १०. Quoted by SRV. I. 61. 1. p. i. 296. |
| ११. RV. I. 61. 1; AV. 20. 35. 1. |
| १२. Quoted by SRV. I. 61. 2; 62. 1; pp. i. 297, 304. |
| १३. RV. I. 105. 19. |
| १४. Quoted by SRV. I. 105. 19. p. i. 468. |
| १५. RV. X. 89. 5. |
| १६. Omitted by BK, C 4, C 5, Kn, M 2, M 1, R 4, R 6, W 1, W 2, W 3. |
हरयोऽस स मानो धानाध्येति। धाना अष्ट्रे हिता भवति। फले हिता भवन्ती या।

यद्यथा ते हरयोऽस चाना च अत्रोऽपि निजःप्रति।

इत्यपि निगमो भवति। नयनाम्ययाम्यनोपयायनोपयमार्गः। यथानिद्धरणस्वकम्।
सोऽयं सर्वयुष्यसतानि वनानि। नायाच्छिन्नै प्रतिमानानि दृष्टवृत्तिः।
वरेण निरितस्यमते नै तानि दृष्टवृत्ति। अयानायामनमाप्य परिच्छन्तीसि।
हस्त्राधानेन्द्रके। नैयायिकः सोऽकमसे। उभयापनानेलः।

इमशा गूः अनुत्र इति याः। ऐमशुचृ इति याः।

अर्थ इमशा रूपाः।

अवरस्त्मण्डलः वाचिरः॥१२॥

उदेयस्यपत्थरा। उदेवभस्याः। उदेययामस्याः। उदेयायुः वस्येवः।
अथवा अन्वानि। अपि चाल्यं इति रूपानामेऽस्य। अस्तातः। अप्सानियं भयति।
आदर्शानि। यमु। व्यापनियं वा। रूपं दृष्टाध्येति श्राच्छवनिः।

यद्वः। इमशस्य।

अप्सानि। नाम।

इति व्यापिनः। तद्य सति रूपाति। तद्वयास्मिनिः सति या। तदम्य श्रमिनिः
वा। तद्य दृष्टानामिनिः रावणेऽरत्रस्यकेव। तद्वयादिविनाश्यापमिः।॥१३॥

1. The quotation is untraced.
2. वर्षिमकरः। C 4, M 3, W 2.
3. वात्सर्वद। C 3.
4. The passage आयात्तिलमणुः...रूपानि
is quoted by SRV. X. 89. 5. p.
IV. 284 where the lines इस्तिवास... 
...भविस्तिलिनिः do not occur.
5. अपकः। C 4, M 3, W 1.
6. RV. X. 105. 1; SV. I. 228.
7. Cf. BD. VII. 163.
8. उद्वत्तमसूत्र स्वयूद्धा। यस्य is evidently a mistake for उद्वत्तम is occurring in Durgas commentary is correctly
printed in the same edition.
9. Quoted by SRV. IV. 2. 18. p. II.
11. Quoted by SRV. VII. 4. 6. p. iii.
12. RS. IX. 4. MS. I. 10. 2. Cf. VS.
20. 17. According to Durga, the quotation is the following.

वर्षाम् वर्षस्ये वर्षमाचाः वर्ष- 
रिला। वर्षेकालमा पुष्प वर्षेकालमा 
वर्षेकालाणि एवंकालाष्ट्रे 
परिच्छन्ति।

VS. 20. 17 is the following:

वर्षाम् वर्षस्ये वर्षमाचाः वर्ष- 
रिला। वर्षेकालमा पुष्प 
वर्षेकालाणि एवंकालाष्ट्रे 
परिच्छन्ति।

13. VS. 14. 4.
14. CB. BD. V. 149.
उत्तासिः मन्त्रावर्णो वसिष्ठो विविधत्वधारणा व्राह्नमन्त्रवृत्तिधिं जाते।

इस्पं स्कूरं तद्भवम् देवं नूं विविधत्वार्थे: पुजरे तादादतः

अत्यसिः मन्त्रावर्णो नसिः। उपेयया व्राह्नम् मनसोद्विजातः। इस्पं स्कूरम्।

इस्सण्यो देशयं इस्पं संस्तुः। प्रैणीयो भवति। सर्वे देवा: पुजरे त्वाधारयन्तः।

पुजकरनमंतिरस्य। पोषितं भूतानि। उद्रं पुजकरम्। पुजाकरम्। पूजयितव्यं।

इत्यस्यतः पुजकरसतीतसादिष। पुजरं वपुजकरं वा। पुपं पुपपं

वयुंनं वेते। कान्तिर्वा। प्रशा वा। ॥ १५ ॥

स इत्यस्यतः तत्तन्तन्तस्यं वर्णो वर्णस्त्रावर्षकारः।

स तमोप्रशा न तत्तन्तः। सें सृग्यं प्रशा न वर्णस्त्रावर्षकारः।

शोजयतः। वाज्यपतनम्।

सुनेमू वाज्यपतनः। इत्यपि निगमो भवति।

वाज्यन्तः गरस्यत्यात्तनम्।

अज्ञायम् वाज्यन्तः। इत्यपि निगमो भवति।

गरस्य शृङ्खलः।

क्रप्ता वाज्य न गरस्य सुपुर्णः। इत्यपि निगमो भवति।

गर्भवतीम्योऽर्थावर्षकारः।

आ गर्भवती परः गर्भितो। इत्यपि निगमो भवति।

कौर्यायणः स्त्रावर्षाः।

1. RV. VII. 33. 11.
2. संस्तुतः C 1, C 2, C 3, C 4, C 6, M 1, M 2.
3. प्राणीयो भवति। मन्त्रावर्णो भवति।
   Durga.
5. पोषितं C 5, M 3, W 1, W 2.
6. उद्रं S'ivadatta.
7. या is added after पूजयितव्यं by C 1, C 3, M 1.
8. =प्राणी Durga.
9. RV. VI. 21. 3.
10. या सुतं S'ivadatta.
11. बाज्यपतनः is omitted by C 5.
12. RV. IX. 98. 12; SV. 2. 1030.
13. गरस्यत्यात्तनम् Mi.
14. RV. IX. 98. 12; SV. 2. 1030.
16. RV. IV. 16. 11.
18. Cf. SRV. I. 126. 6; IV. 38. 4; pp. i. 572; ii. 454.
19. RV. L 126. 6.
पार्क्षामा कौशयाण: | ईत्यि निगमो भवति।

तौर्यानस्वप्याय:।

स सौरयायं उपं याहि युजं सुमध्विनिहि मर्मिश्च। मुशोय:।

ईत्यि निगमो भवति।

अहयाणो दृष्टित्याय:।

अनुप्रया कुण्डालयाण:। ईत्यि निगमो भवनि।

हर्षाणो हर्माणयाय:।

रूजं हर्षाणे। ईत्यि निगमो भवति।

य आंशित: कर्मणिकर्मणि सियं:। प्रमुखं स्लोमान्य।

मन्दी बन्दसूर्वसाधकरण:। १७॥

नि यत्तः नित्य सृष्टिः सुमध्विः संता दृष्टिनो रोहवृद्धिः।

नित्यायाः यत्तत्सनस्य सृष्टिः सयः श्रद्धार्थाः। सुमध्विभिः। रोहयमाणो वानृतिः भो। वचनेत। ये।

अत्रिन्दत सीडिः। ईत्यि निगमो सयति।

सीडिकिर्म भोक्तिकिर्म संस्तमकर्माः॥। पूवेंष संग्रुष्येणे।

मित्रोपिः खीरकामो भवति। विलेखतलप:। संप: संपेजः स्ट्यातिकर्मण:।

मा नों सुवेंच निषेधी वर्ष देर:।

१०. Cf. SRV. I. 51. 5. p. i. 275,...स्तन्य नीतिः का वास्तविति का।

११. Fragment of RV. II. 24. 3.

१२. Cf. SRV. II. 24. 3. p. ii. 70.

१३. निपुत्ति C 6, M 3, Mi, W 1, W 2.

१४. तथा: M 3, Mi; तथा: C 4, W 1; तथा: W 2. It is omitted altogether in C 5.

१५. तथात: M 3, Mi; तथाते: M 3, Mi; तथाते: W 2.

१६. Cf. SRV. IX. 97. 37. p. iii. 188.

१७. तथतिकर्मणि स्वेतत:।

१८. RV. I. 104. 5.
अथ यथा भनानि विनाशयेति सा नस्त्यं तथा परिवर्तः
तूर्णार्थायुक्तं महति। तूर्णायुक्तं
तूर्णायुक्तं न गिरिचित्रः। हस्तमिमानो महति।
शुम्भमहिष्णुकं अविष्ठं। यत् शुम्भाय॥ १६॥
कदा मर्त्यं रूपं पुदा शुम्भमित्र स्थिरत्
कदा नः: शुम्भवतिर हन्त्रां अवशः॥
कदा मर्त्यं रूपं पादेन शुम्भसिवायस्परिपर्यति। कदा नः: श्रोप्यति वा
मिर्ग हन्त्रां अवशः। अहेतु किष्मनाम। अहिंतिराविन्दति अविष्ठः।
निशुपुषं सोमः। निचानुत्तृणः। निचानन्दन स्रीणाति॥ १७॥
पारीवन्त्: सुता हुम उक्ततां यत्ति वीताय॥
अयो जागिरिनिशुपुषः॥
पारीवन्त्: सुता इमेदेविः। सोमा: कामयमानां यत्ति वीताय पानायापायम्।
पारीवन्त् निशुपुषः।
समुद्रोपिणि निशुपुषं उच्यते। निचानन्दे पूर्वते। अर्थं भृजोऽपि निशुपुषं
उच्यते। नीचार्थसिनि क्रुद्धति। नीचार्थतर्ति धः॥
अर्थं भृजोऽपि निशुपुषः॥ व्यवविष्णो महति।
निशुपुषं निशुपुषं निर्देशितं व।
पिल्लोमत्तताः॥ यस्य।
सुरुनुस्तत्तुदर्शिः। सध्यं बुधहर्सैव वयं हन्त्राः दुःधाति।
पारी यतं सब्र्वं पाराशरो मुखप्रेयस्व दुःध्वस्तिनांति॥

1. विमलज्ञ स्रव. इ. १०४. २. प. १, ४५९।
2. अस्स्ते: बक, बृ. ४, ह. ५, कृ. म. ३, मृ, R ४, R ६, W १, W २, W ३;
   क्वृृऽत: शुभ्रूषिणावा महत्ति। ३०. २४. प.
   क्वृृऽत: शुभ्रूषिणावा महत्ति। ३०. २४. प.

1. The passage: शुम्भमहिष्णुकं अविष्ठं किष्मनाम is quoted by श्रव. इ. ८४. २.
   प. i. ३७६।
2. अर्थं भृजोऽपि निशुपुषं उच्यते। श्रव. इ. ९३. २२. प. iii. ५६३।
3. अर्थं भृजोऽपि निशुपुषं उच्यते। श्रव. इ. २०. १४।
4. अर्थं भृजोऽपि निशुपुषं उच्यते। श्रव. इ. २०. १४।
पादः पदवः।
आची सं: कुणे गृहते ब्रुसे स पादुर्भा निर्णिते न दृश्येते।
आचिकुतः नाथाकाठियः। गृहते ब्रुसम्। दुर्गमिभयुद्रकनाम।
प्रवी: शास्करमः। अंशतेत्वा। यहर्मन्त्रायुक्तः। गद्यमिथलम्यादानः।
वृक्षांभ्रमां भवित। विकृवत्योपोतिष्को वा। विकृवत्योपोतिष्को वा।
विकृवत्योपोतिष्को वा।

अत्यो राधाकृष्णः: पथा यत्नः द्रुद्दः हि।
उत्साहिते निवायः तदेदृश ग्रुष्यामयी दिच्छे व अस्थ राहिते।

अर्थ आरोचनः। मासनमानानां चार्धमाकाणानां च यत्नः [भवित] बन्द्रमः।
वृक्षः पथा यत्नः द्रुद्दः न उभर्मगम्यः। अस्तित्वाते निवायः चेत चेत योढ़माण्यः
भवति बन्द्रमः। तत्थयुक्तम् गृहयोगवे गृहयोगां जताते।
मेस्यां ईश्वर यायापृष्ठिक्षाभित।

आत्मतोपयः वृक्षः उच्चते। यदा तृणः।
वृक्षारोहिनधिगः चार्किता चार्किता यत्नीसमुखां दुर्धासः।
चांद्रयोक्तम् गद्यनादिनवेदेन्द्राम्बिस्तः। तांविकविन्दः:।
स्वायः वृक्षः उच्चते। विकृवत्योपोतिष्को।

वृक्षविद्वसय चार्वान उत्साहितः। उदयमिथः।
उदयविद्वसयैः। उदयः पुरुषोत्ते। उदयः सत्तमेऽः।

वृक्षारोहिनधिगः वृक्षारोहिनधिगः।

1. महान्यायेष C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
2. साप्ताख C 1, C 3, C 6, M 2, W 2.
3. RV. X. 27. 24.
4. मा सहृद्यम् is attributed to a different recension by Durga who paraphrases as follows: सहृद्य मा सहृद्यः।
5. RV. I. 105. 18; cf. BD. ii. 112.
6. Cf. BD. ii. 112.
7. Omitted by BK, O 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
9. RV. I. 117. 16.
10. अन्हुःस्वम् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
11. प्रमुखम् BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
12. Quoted by SRV. I. 117. 16. p. i. 528.
13. RV. VIII. 66. 8; AV. 20. 97. 2; SV. 3. 1012.
शुल्क मेलानात्मक चक्रदान्मार्गांना तं पितानें चंकारे।
इत्यादि निगमायो भवति।

जोप[ वा वर्धा ] इत्यविषालनामधीयम्। जोपविषयवं भवति। ॥ २१ ॥

य हृद्राघी सुतेपु मां सततेपुष्टानुभवा।

जोपवाणुक वर्तनः पञ्चोपणिणा न देवा असर्वस्र्वेन्।

य हृद्राघी सुतेपु मां सोमपु लोकी तत्वावश्ये। अथ योधयं जोपवाणुक वष्टि

विज्ञापः पञ्चोपणिणी न देवो तत्वावश्ये।

कृतसं: कृतसं:। यतो ये। अर्थं ये।

महीः कृतसं: सारणं ते हृद्रं।

समस्कर हृद्रं शरणममार्गिते हृदरिद्रिते। इत्यमीतरा हृदरिद्रिता वस्म।

मयी। उपमार्गं यं।

कृतसं: हास्य: पिनाकांक्ष स्वर्णवत्तनं।

[ कृतसं: वस्मं आचरं पिनाकं बिद्राहं। ]

इत्यादि निगमायो भवति।

वर्णां किंतुयें भवति। सं हृद्रः। सं पुनरावृत्तं भवति।

कृतसं: कृतसं:। अर्थं ते। वर्णं ते।

कृतसं: अर्थं विशिष्टते देवने। किंव भवं तत्वावश्यं शाब्दाङ्कुण्डत:।

इत्यत्बायं। आदीर्न्यकः।

समस्मे स्वरुपादाह्रत्यं। सर्वनामानुदांसम्। ॥ २२ ॥

मा ने: समस्म द्रुवं:। परिद्वितां। अंत्तुति।

ि सर्वं नामां वैशीर्नेन।

1. RV. I. 116. 16.
2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
3. RV. VI. 50. 4.
5. RV. VIII. 90. 6; SV. 2. 762.
6. क्ष. 9. 7; Cf. अस्तनांस्त्य पिनाकाधारः.
7. RV. VIII. 90. 6. p. 11. 549.
8. S. 9. 6. 2. Omitted by Durga and
C 3, C 3, C 6, M 1, M 2, R 1, R 2, R 5, 8.
9. VS. 16. 51. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; C 1, and How.
11. RV. X. 43. 5; AV. 20. 17. 5; Cf.
RV. X. 42. 9; AV. 7. 50. 6; AV. 89. 9.
12. किंतुवाती: C 3, C 4, C 5, Mi, W 1, W 2.
13. RV. VII. 75. 9.
केपयः

येन नाशकुटन् चिन्ह्या नाभमार्श्मिं तेन न्यविजनः केपयः ॥

पृथक्कारणोत्प्रथम वेवहेतुयोज्येण शन्यां न्यविजनः दुःश्रुतः ॥

न येन शेतेक्षिन्या नाभमार्श्मिं तेन न्यविजनः केपयः ॥

पृथक्कारणोऽप्रथम वेवहेतुयोज्येण शन्यां न्यविजनः दुःश्रुतः ॥

अथ येन नाशकुटन् चिन्ह्या नाभमार्श्मिं तेन न्यविजनः ॥

1. Cf. SRV. VIII. 75. 9. p. iii. 519.
2. RV. VIII. 21. 8.
3. RV. VIII. 24. 3; VS. 3. 20.
4. उधृत्ती रूपाकम् C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S and Roth. Cf. SRV. I. 55. 8; 19. 15; 119. 6.
5. RV. VIII. 39. 1—10. The passage उधृत्ती...समे is omitted by Durga; निम्नान्त्वःसमे is omitted by C 1.
6. RV. I. 46. 1.
7. आरिविन्ता C 3.
8. रिहिमो C 5.
10. Cf. SRV. X. 42. 7. p. IV. 137.
11. RV. X. 42. 7; AV. 20. 89. 7.
12. RV. X. 44. 6; AV. 20. 94. 6.
13. देव BK, C 4, C 5, Ka, M 3, M 1, R 4, R 6, W 1, W 2, W 3.
भ्रीणिताक्षरंत हृद्यां सतिवारणुः रथमित्रंकुलक्षमम्।

द्रोणाहास्यवन्तमचन्द्रमन्द्रकोशं सिवता नृपणम्॥

भ्रीणिताक्षरस्तुहिंदुः जयथ। जयनं वो हितसमु। स्वतिवारीजं रथं कुलक्षमम्।

द्रोणाहावम्। द्रोणं हुमसं भवित। आहाव आहात। आहाव आहाताः।

अवतोवायितो महान्वित। अवतोवायितो महान्वित। अंतःकौशम्य।

अंसत्वाणि वें। कोशास्यनिष्ठासि सन्तु। कोशा। कुष्ठातं। विविभतों महति।

अर्जुनपीतात्। कोशा एकस्वयं। सञ्चयं आविश्यको महान्वित। सिवत नृपणा

नर्पणम्। कुलक्षणम् संत्रासाः मुनिप्रभी।

काकुंदः तानिहोत्वंचक्षे। जिज्ञा कोषुको। सारसितिपितवे। जिज्ञा कोषुको।

कोषुकमणत्वं चिंत्याच्छुट्टित्वा। कोज्ञ्यायणं चिन्ताह्यक्षमम्। कोज्ञ्यायणं चिन्ताह्यक्षमम्।

जिज्ञा जोगुको। तातु तेच्छे। तीव्रायुक्तमहामें। लल्लासेव स्वाद्। [दंककर्मणं।] विशरीतात। वथां

तलमु। लल्लासेवपैरुः॥ २६॥

शुचवो अत्सि वरुण वर्षं ते सुतं सिववं।

अनुसूर्यः सुमरी सुविसर्वं॥ २७॥

शुचवेऽवयं काकुंदः। यथा तच्च देव सतं सिववं। प्राणायणुक्षण्ं काकुं

द्वरेः। सुन्यं सुविसर्ववेव। अपि निगमो महति॥ २७॥

2. RV. X. 50. 6.
3. RV. X. 101. 7.
4. स्वासति C 3.
5. वा BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
6. युक्तायास तस्य HK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
8. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
9. तथाः C 1, C 3.
10. अर्ज्जुन C 3.
11. Omitted by C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
12. RV. VII. 69. 12; AV. 20. 92. 9.
14. This is the text of BK, C 4, C 5, Kn, M 3, R 4, R 6, W 1, W 2, W 3.
चिदेवस्य क्रियान्वेत्: कर्मीयश्च वा भवयिः धरणः। यम्य ने समां सिंहः। सिद्धु: व्रजान्तः। यस्य ते सम सोतांसि। तत्ति ने वाजिंद्रमुखार्जिनः। ।

श्रेयं क्रियान्निमीं:। तोम: सुभोगमन्ये यथा। दारिद्रिञ्च तदर्विकिरितात्मस्यमस्यमः। चन्द्रम चतुर्पशुविद्यार्तिनः। अः निमं भवति || २७ ||

श्र वांछे सुयमा वर्डियमा विद्रष्टींशि शीर्षरं डावने।

विद्राणोहर्षपति: शूरे किंवले वायु:। शुरा समाः नियुलां॥

प्रकृत्ये सुम्यायणम् वर्डियम्। प्रयाने सर्वस्व पानाः। वा पालिकायाः वा।

बीतिमन्तरिक्षम् मिषो या भासे वा तति:। अपि बोधमां व्यावहार:। वर्तमानी

च राजानी। बीरिद्रिञ्च गोर महायानम्:। रात्रिः विद्रष्टम्ये पूर्वमांस्मिहताः। वागुभुं

नियुक्तम्। पूर्वा च स्वस्यनाय:। नियुट्वादियनुत् श्यायः।।

नियोजनार्थः।

अध्यामानुपमति शाक्यपुणीः।

परी सीमिति व्यावहाराः।

परमेनायमः अवेरेदेवं व्यावहारांम्।

सृष्टिकृतिः भवति सर्वात्:। वद्धाशोकः श्वसन्ते:। आद्वितिः भवति वा।

नेदायेत्रूत्तत्वः पुष्करेद्यान्तः। इत्यपि निम्तो भवति।

अन्तःक्रमकि संकीर्णः।। पञ्चमोपमाण्याय:। आध्यायचिन्ति || २८ ||

इति पञ्चमोपमाण्याय:।

[केषभिमान्तं दशस्य वर्ताहो गायत्रिः तवं पृक्षयुं पुढः त्वा जिमिः प्रेतेच्छित्सः।

संहितार्थं पद्यामुद्वैस्प्रवहस्तो इत्यस्ति से प्रेतेच्छित्सः प्रक्षेपात्:। वेदगुरुः

केषभिमान्तं दशस्य वर्ताहो गायत्रिः तवं पृक्षयुं पुढः त्वा जिमिः प्रेतेच्छित्सः।

विद्यार्थिण्याय:। प्रवेच्छित्त्वा शरीरसाधनः।]

|| इति निम्ते पृष्ठपूर्वोऽपञ्चमोपमाण्याय: समास: ||

1. This is the text of C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S. The entire passage is added after the shorter version in Mi.
2. RV. VII. 89, 2; VS. 33, 44.
3. वायायात: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S. See N. 1, 7.
4. See N. 4, 25.
5. RV. X. 101, 3; VS. 12, 68; S'B. VII. 2, 2, 5.
6. Small figure within brackets represents the corresponding section of the fifth chapter of the Nirukta.
अथ पद्योपन्यायः

तथभु युमस्मायां श्रुत्वं गुरुश्रुत्स्वमृत्युस्मृत्वमर्मनुस्पर्शायाम्।

संस्मृत्यस्मृतोपयोगी भूषणं नृपतेऽजायसं शुचिः॥

तवमेव शुभिरहोमिः। न्यायमुक्तः। आशु हृदि ज शु हृदि ज ऋक्पन्नायामिः। भूषणरूपः। क्षणोते। आशु हृदि श्रुत्वश्रुतिति वा। सनोति ति घा। शुक्कृशोचते। पश्चायते। प्राप्तम् थोव प्रथमः। तथा हि वाक्यवस्थोः। आ ईत्याकार उपस्मे पुरस्तात्। चिरितृत्वपरिरिति ि। शुचिः शोचने। शुचिः। ज्ञातिः। कर्मभूण। अथर्ग हिः शुचिरेतस्तांश्रेण। शिष्याद्युत्तमात्मान्याकर्मिः नेरकः।

इन्द्र आशुमग्नाय प्रसन्नेऽसंभवे। अंवि रयूः।

आदा दिस्सै प्रविष्ट। आज्ञानात्। आदा उत्तितै भवन्ति। अभ्यासानात्।

काशिकृति: प्रकाशानात्। मुद्धिमूलवाचः। मोपणााः। मोहनााः। ि।

इन्द्रेचिन्द्रचिन्द्र रोदसीरुपे। यस्संगुणामेव शक्तिकृतिः।

इन्द्रेचिन्द्रचिन्द्र रोदसीरुपे। यवावृहार्थिवे। विरोधानात्। रोथः। शूलं निवित्वनिच्छोद्धोः। फूलं नजते। विरोधात्। लोकोऽविविद्येण। अथारे दूस्तारे। यथ्संगुणात्मकमात्रि। काशिते महात्।

अदि स्मार्तिः से प्रर्वार्थकर्मे।

अदि स्मार्तिः द्वावः संपर्विष्टं परिक्रमानेन मेध्यम्॥ १ ॥

अलातुलकुल इन्द्र इन्द्र गोः पुरा इत्यभ्रमायणो व्ययौ।

सुगान्यो अंक्ष्यो निजेण गा: प्रावन्वाणीः पुरुष्कृत्तः धर्मन्ती॥

1. RV. II. 1. 1; VS. 11. 27.
4. इत्यर्मु: M 3.
5. RV. II. 41. 12; AV. 20. 20. 7; 57. 10.
7. RV. III. 30. 5.
8. SRV. I. 38. 11. p. i. 206.
10. RV. III. 30. 8; VS. 18. 69.
11. संपर्विष्ट्वे BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; संपर्विष्ट्वे C 3.
13. इत्यर्मु: C 1, C 3, M 2.
14. इत्यर्मु: C 3, C 5, M 1, M 2.
15. RV. III. 30. 10.
यो अस्कुयोपुरुरजः स्वामिनः। श्रवणम्।
[निम्पंमा निष्मध्यविचारणः]² II 3 II

आजासः पूर्णं रं निर्माणाते अनुभिषयम्

देवं वेहन्तु विचर्ते: II

आवहसणजः पूर्णं रं निष्मध्यविचारणसं। जनविधिं जातिभिषयम्.

श्रवःुष्कोऽन्धुकः॥ वक्ष्यमस्ता उच्चसितसि। श्रवःुष्कोऽहा।

श्रवःुष्कः हचामेघः॥ श्लायि निगमो भवचि।

हेयः। सुमः। सुमः। सुमः। सुमः। सुमः।

सुमः दृष्यमर्या सूचयः। श्लायि निगमो भवचि।

श्रवःुष्कः श्रवःुष्कः। य्यायः।

पुच्छकः। पुच्छकः।

पुच्छकः हि मलि:। श्लायि निगमो भवचि।

असिन्धति असंवादन्ति।

असिन्धति अवस्तित्ती भूयं॥। श्लायि निगमो भवचि।

कपः। कपः। किमयो भवचि।

सोवः बुर्धं कपःने पेवः॥। श्लायि निगमो भवचि।

आजानकहः। पस्कः।

केतुः। केतुः भाकर्जीः। श्लायि निगमो भवचि।

ब्रजाणां नाय गवन्ति। ब्रजाणि कुशाणि।

सं ब्रजानाः। ब्रजानाः॥। श्लायि निगमो भवचि।

¹. निम्पंमा निष्मध्यविचारणः: C 6.
². Omitted by BK, C 4, C 5, Kn, M 3, M 1, R 4, R 6, W 1, W 2, W 3.
³. RV. VI. 55. 6.
⁴. SRV. VIII. 32. 10. p. iii. 388.
⁵. RV. VIII. 32. 10; SV. 1. 217.
⁶. Cf. SRV. IX. 83. 5. p. ii. 98.
⁷. श्रवःुष्कः: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Both, S'iva*.
⁸. RV. VIII. 48. 10.
⁹. See N. 6. 33.
¹⁰. RV. I. 179. Cf. Kālidāsa: मनोरथयानमविचते। Kumāra-Sambhava. IV:
¹¹. RV. X. 79. 1.
¹². RV. V. 54. 6.
¹³. SRV. I. 44. 3. p. i. 224.
¹⁴. RV. X. 12. 2; AV. 18. 1. 80.
¹⁵. कुशाणी: C 1. Quoted by SRV. I. 32, 6. p. i. 168.
¹⁶. RV. I. 32. 6.
8.6 | नेनामकाण्डम्। [अर्यवर्धणेन।

जृगितज्ञवेंद्राः। द्रववेंद्राः। दूनोंदेवीर।

सिस्मा जृगितज्ञवेंद्राः। द्रववेंद्राः।

परि ग्रस्मोमनं वा वर्यो गानः।

पर्यार्ज्ञेण यद्महार्ज्ञेणावर्ज्ञेण। ॥ ॥

उपत्ताृपक्षनी। उपखलुष्लक्ष्णार्ज्ञात। उपप्रक्षश्चित।

[जग्न रात्री परमेश्वर। दुर्मिष्ठे केन जीवितार्ज्ञ। नेत्रामेशः। प्रगुष्ठाच।

अहं शाखीनि गायो जालमस्यस्मि बनम्।

उदात्। पर्यंतो राजा दुर्मिष्ठे। नाद हर्षः।

इति सा निगद्वयाच्याता]। ॥ ॥

कारसदृढा ततो भिष्णुपलुक्षिणी नुना।

नानासिद्धो वसुमूःस्तु गा इत्र स्तिथिसत्रेण्येव तथेऽःपरिविन्यं।

काररहस्तिः। कतर्क स्तोमानाम। ततो सिद्धसि। तत्र इति स्त्रिनानाम। पितुः।

वा। पृथ्यान वा। उपप्रक्षश्चित सुहृदराजिका। नेत्रामेशः। मानाः वा। दुर्मिष्ठा वा।

नानासिद्धांसि। नालाक्षमीणा। वसुमूःस्तु चतुर्कामाः। अर्यजीवितः। लोकोऽपि।

इत्रायेवेत्रो इत्वेत्रेण। इत्यवेत्रेण।

आसीन ऋषीमुपपसि। स्विन्तात। उपेक्ष।

प्रकृतविध्वर्णविधि। कलाघ्रेष्य न प्रकृताघ्रेष्य।

दुर्मिष्ठाः। प्रकृतविनिमाणोः। इत्रिष्ठे निगमो भवति।

अर्यवर्धणेन। अर्यवर्धयमस्तिः।

1. जूरसेसः। BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, वासर्ज्ञेः। C 3.
2. Quoted by SRV. I. 129. 8. p. i. 587.
3. RV. I. 129. 8.
4. RV. VII. 69. 4.
5. वा। M 3, Mi, W 1, W 2.
6. अवनेश्वरसि। BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; Durga gives अवनेश्वरसि और अनेश्वरसि

7. Sayana adds इति after ऋषिकाः। See SRV. IX. 118, 8. p. iii. 829.
8. The quotation is not traced. Cf. BD. VI. 137—138.
9. The passage within square brackets is omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
10. RV. IX. 112. 3.
11. नमा। C 3.
12. The passage उपप्रक्षश्चिति...लोके is cited SRV. IX. 113. 3. p. iii. 829. The story of Indra and the seers does not occur in this quotation of Sayana.
14. RV. VII. 18. 15.
15. Quoted by SRV. VI. 50. 5. p. ii. 829.
213. नेमाकाण्डम्

सिर्वतकि पुष्य अम्बर्ययज्ञवः | इथयि निगमो भवति।

इद्य महेश्।

इथे हि सर्वेव उभयस् राजजुः | इथयि निगमो भवति।

[ क्षोणस्य क्षयंशः]

मृहः क्षोणसाधिना क्रमवः | इथयि निगमो भवति॥ ६ ॥

असे ते बन्धुः। | वधमिस्यवः।

असे यातं नास्य सुजोधिः। | अस्माविलयः।

असे समानान्तरिष्कम् वस्तैमिः। | अस्मारिलयः।

असे ग्रा शंचिनि मघवशृष्टिमेवः। | असम्यस्यवः।

असे आराध्यं देशः सुनवत्त्येवः। | अस्सिंदिस्यवः।

अन्ये हिर प्रपोषे कामो अन्ये। | अस्साकमिस्यवः।

असे धतं वसोऽ बन्धुः। | अस्साविलयः।

पार्वोस्तरिष्कम्। पदा व्यास्यात्रम्।

स्त्रे० न दौनयैवनेति पार्श्वः। | इथयि निगमो भवति।

उद्वदमिपि पाथ उच्चये पानाद्।

आ च कष्ट आसा पाठो नदिनामिवः। | इथयि निगमो भवति।

अस्समिपि पाथ उच्छये पानाबेव।

देवानां पाथ उप वद्ये विद्यायः। | इथयि निगमो भवति।

1. RV. VI. 50. 5.
2. RV. VI. 19. 10.
3. श्रीसम is given as a variant by Durga.
4. Quoted by SRV. 1. 117. 8. p. i. 525.
5. RV. I. 117. 8.
6. Omitted by Bk., C 1, C 5, Kn., M 3, M 1, R 4, R 6, W 1, W 2, W 3.
7. V 8. 4. 22.
8. RV. I. 118. 11.
9. RV. I. 168. 7.
10. RV. III. 36. 10.
11. RV. VI. 47. 13.
14. SRV. 1. 113. 8; 154. 5. pp. 1, 493, 663.
15. RV. VII. 63. 5; its reference in VC. is wrongly given as IX. 63. 5.
16. RV. VII. 34. 10.
17. RV. X. 70. 10.
68.

नैगमकाण्डम्।

सर्वनिमनि प्रसेवः।

dेवस्य व्रतं संबितः: सर्वनिमनि। इत्यपि निगमो मध्यति।

समतः: सचेतः: पृथुः।

tर्मेष सृष्ट्या अंशि। इत्यपि निगमो मध्यति।

विद्यानि वेदनानि।

विद्यानि प्रोचेदानें। इत्यपि निगमो मध्यति॥ ७॥

आयन्तं हि गर्भं विसेवतदलं मक्तः।

वर्द्धिनि जाते जनमानं ओजसा श्रावं भूलं न दीपितं॥

समाधिस्रतः: स्वयंमुपपतिन्तः। अपि मोपमार्यं स्वायः। वर्षिनेत्रम्युपपतिण्यत्

हस्तिः। सर्वनिमन्नात विनायकमाण्डः। स यथा विनायकमाण्डः वर्धिनि जाते।
 संवर्था श्रावमुच्यामाय। ओजसा बलेन। ओजो ओजोलेष्वा।

अशीर्रघुश्रायणा। आश्रमाहा। एचवेसितराशिराशाहशे।

हन्द्रणु गार्व जाश्विरस्रः। इत्यपि निगमो मध्यति।

क्षे में सुवर्घ्निंद्रकः। हस्तिः।

युधा ते मर्त्यं अनु मोग्मानवानदिरबिज्ञ ओप्षीरिज्ञें।

युधा ते मर्त्यं मोग्मानवावध सतित्वम् ओप्षीरिज्ञः। जिम्बितर्मिताङ्किस्ताय।

[ युक्तमिक्रित्य भूति॥ ] गुप्ततिकमृ भूति॥

1. Quoted by SRV. VI. 72. 2. p. ii. 882.
2. RV. VI. 71. 2.
4. RV. VI. 71. 4; SV. 2. 757.
5. RV. III. 27. 7; SV. 2. 827.
6. RV. VIII. 99. 3; AV. 20. 58. 1; SV. 1. 267; 2. 669; VS. 88. 41.
7. Quoted by SRV. VIII. 99. 3. p. iii. 585.
8. RV. VIII. 69. 6; AV. 20. 22. 6; 99. 3; SV. 2. 841.
9. TS. iii. 2. 7. 2.
10. RV. I. 163. 7; X. 7. 2; VS. 29. 18.
11. आग्मः ३.
12. ओजार्कं बक, C 4, O 5, Ka, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
14. Omitted by BF., C 4, O 5, Ka, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga. It is added however on the marginal s., probably by a later scribe in C 6.
15. पुक्ततिकम् भूति is reported in ML. Cf. SRV. X. 29. 1. r. 'V J.5.
6. 10.  $115.  नैगम्बाहम्
[ दोमांम-]

गुरु अंशुर न बुधं चिंकितो महिलस्त्रे गुप्तक बिंदोः।
गुरु बच्चोऽसि। अंशुदस्त्रयंसि। न बच्चो विधो भद्रित्यमसि। तस्मु हु एवः।
शशामान: हांसमानः।
भी वै बुधे: शशमानो हु दशाति। इत्यपि निगमो नवस्ति।
द्रव्ये देवायम् कुप्पः।
द्व्ये देवायमात्यक्या कुप्पः। [ कुप्पू हुष्टे: वा कुष्टे:।]

अर्थां हि भुरिदार्शचरा वा विजामात्रुष्ट वा या स्यालाद।
अथा सोमस्य प्रवर्ती गुरुभ्यमासिद्धिः लोमः जनयाम्याम् नवभूमे॥

अर्थां हि बशुदातातारी चामुः। विजामात्रुः। असुसमाताजामात्रुः। बिजामात्रेऽति शुभद्राभ्याजानीः। श्रीतापत्तिबच्चते। असुसमात नव वरोइष्टेः। जामात्राः। जा अपव्यम्। तत्स्थितमा। उत्त वा द्वा स्यालाद्। अथा च स्यालाद्।
स्याल आस्तः। संपोषेतिवै नैचार्यः। श्यामाजानावपत्तिवै च। लेजा ठांड़ेः।
सं शृङ्खः स्वतेः। शुरूवमिश्रनवपन्नः। शृङ्खातेऽति। अथा सोमस्य प्रद्रेष्टेन गुराभ्यासिद्धार्थातिस्वतः लोमः जनयाम्याम् [नवम्]१८

ओमास्त्रूपुरिप्राठू श्रव्यास्यामः॥ ९ ॥

सोमानं शरणं कुप्पः हि अथावणस्ते।
कृष्णिवतः य जौमितः॥

1. RV. X. 4. 4.
2. Cf. SRV. I. 68. 8. p. i. 329.
3. महस्मृत C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva.
5. RV. I. 151. 7.
6. RV. I. 127. 1; AV. 20. 67. 3; SV. I. 465; 2. 1163; VS. 15. 47.
7. हुपा हुष्टेऽक्षेते: वा हुष्टे: is added by C 5, M 3. Durga reads: हुपा
कविप्रस्तः। Cf. SRV. I. 127. 1. p. i. 573.
8. Omitted by C 5, M 3, and Durga. C 1 strikes it out.
10. बुधाचविते BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
11. बशुदातात्रु BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
12. श्रव्यास्यामः: is the proposed emendation by S'ivadatta.
13. राजा राजेये: C 5, M 3.
14. काला कालेये: is omitted by Durga.
15. हुष्टे: श्रव्यास्य SRV. I. 109. 2.
17. Cf. SRV. loc. cit.
19. RV. I. 18. 1; VS. 3. 28; Cf. होंमानी
SV. I. 159; 2. 813.
इन्द्रलोकः समुद्रशीतमन्यं तरऱ्येपत्यु चूषणपिन्यां इति।

ग्रामीणोऽञ्जनोऽञ्जनः घोरेष्वसे देवो धर्मनन्यां तिमिरिति।

एक्ष्यमानं मन्यायता शास्त्रस्मृतिः व अक्षुन्नेता व।

क्राः पारः प्रतिस्य न पुष्च याहि गतेनां रूक्षेण इति।

तृणसूतिः प्रतिस्य पृथ्वी दृश्यती दृश्यानां चिितोऽन्नांस्य।

कुष्ठस्य पाजः पाजः गतेनान्नां प्रतिस्य दृश्यन्नां चिर्य ।

तृणसूतिः प्रतिस्य पृथ्वी दृश्यती दृश्यानां चिितोऽन्नांस्य।

येव गृहमणिका दुर्योमा योनिमृदृश्य ।

अंसिकायमने यथाप्रति : दुर्योमा कः सिलायति पापायमा । क्रिमि: काले सेवैति। कर्मके यातसरणकरणः । कामिन्यां ।

कुष्ठस्य पाजः पाजः गतेनान्नां प्रतिस्य पृथ्वी दृश्यती दृश्यानां चिितोऽन्नांस्य।

येव गृहमणिका दुर्योमा योनिमृदृश्य ।

अंसिकायमने यथाप्रति : दुर्योमा कः सिलायति पापायमा । क्रिमि: काले सेवैति। कर्मके यातसरणकरणः । कामिन्यां ।

स्रोतः सार प्रथितां।
1. Fragment of RV. X. 103. 12; AV. 3. 2. 5; VS. 7. 44; N. 9. 33; Cf. SV. 2. 1211.

2. AV. 7. 14. 2; SV. 1. 464; VS. 4. 25. The word दृष्टिः occurs in RV. I. 64. 9; 73. 2, but Yaska has not quoted from the RV.

3. Omitted by BK, C 1, C 5, Kn, M 3, Mi, R 4, C 6, W 1, W 2, W 3.

4. Quoted by SRV. I. 67. 2; VI. 68. 1. pp. 1. 326; ii. 874.

5. RV. VII. 39. 4.

6. Cf. SRV. VIII. 5. 23; 42. 4; also I. 3. 3; 34. 7.

7. वृक्षि: C 5, M 3; वृक्षि: Mi, W 1; वृक्षि: C 4, W 2. Cf. SRV. I. 5. 3; 116. 7; 134. 3; VII. 9. 6. pp. i. 46; 515, 605; iii. 24.

8. RV. V. 83. 6.

9. RV. V. 1. 2; SV. 2. 1097.

10. RV. VIII. 27. 10.

11. Durga reads रेस्यद्विः: & gives रेस्यद्विः: as a variant.

12. Quoted by SRV. I. 164. 49. p. i, 719.
६. १६. ] १९८. लैगमाकाण्डम्। 

[अभिधा,

लष्ठा सुद्रो विराजातु राज्यः। दश्यिपि निगमो भवसि।

सुविद्यार्यः कस्तामानिचः।

आमें यादि सुविद्यार्यमित्रवाहः। दश्यिपि निगमो भवसि।

आजुष्ठिनित नामादुपूर्वस्य। अजुप्रकं भवसि।

स्तुणिति वर्धिरणुपूर्वः। दश्यिपि निगमो भवसि।

तुःश्चिन्द्रस्यप्रेमः।

स तुर्विरभ्र्याः अरृणां दोषे। दश्यिपि निगमो भवसि।

मिष्णुन देवो मवति। गीतेः वनभाषिनः।

जुडः गिरिभ्रे बुद्धः। दश्यिपि निगमो भवसि।॥ १४॥

अधूरः सुभां रजसि निपुनः ये भूतानि समर्घण्यस्यवानः।

अनुसूचितिः सत्सूचितसूचितसूचित:। भाष्यप्रण देवगणः।। त"" रैलेन्

प्राधिकी तपस्यः। सुभूच्छि व कुर्विंतिः। त भायजस्त। दर्शिकाम् प्रतिभवनम्।

अस्याक्ष स तु इत्युः। क्षेत्रः। अमरकेति वा। अम्बकेति।

याहास्मनगायि तमप्रस्थां विद्वैः।

याहोश्चालायि तमप्रस्थापिवेदस्तः।

हुः प्रितेः ज्ञायाम्यां युङ्गः।।

उद्द्वमि गोपिनाजायि वहेः।॥ १५॥

म बोल्या जुझुण्यासो जस्युपूर्विष्ट विष्ट अविष्टो यांति:।

मैूःवृृणों जोयमानाय अभवत सर्वः। अभगमवेच्यति वा। [अभगमवेच्यति

वा।]"अभगसंपादिन इति वा।
भारभिसत्थानसमयमुष्मीमार्गमार्गलिङ्ग ।

अद्वीतेर्दिन्ा प्रक्षिप्तं हुवीषं चनोऽधिष्ठं पत्यतोऽस्मिन् ।

अद्वीते धर्मस्तान्तमानि हुवीषं चनोऽधिष्ठं यत्र हृदक्षणसः पत्यतिना

समीपम् ।

तं मेनुसः पति पशुवामधीऽहारः ।

द्याये निगमो मधवतः ।

अय व या मेंसक्षा पशोऽवे सातां द्विवचनं स्वतःः यत्र हेष्कव्यनार्थः पत्यतिना

तत्तयतः ।

पुरोड्धा अथे पत्रां । द्यति यथा ।

शुद्धच आयो मधवतः शुचं संचन्धपिता ।

अत्तस्तः हि छुरुः सांति पुर्वीं । द्याये निगमो मधवतः ।

भोजसोहस्तिमतासाह महानभवति । अभ्यर्थिते च वा ।

अप्रक्षः सहस्त्रसः । द्याये निगमो मधवतः ।

जजसत्तरायो मधवतः जादुकारिण्यः ।

मुखः जजजीत्विरितः । द्याये निगमो मधवतः ।

आपतित्फुर्तः आपतिस्कृतः । आपतिस्कृतिचतो भॉः ।

आसाम्यम्प्रतिपक्तः । द्याये निगमो मधवतः ।

शास्त्रानां: शास्त्रायथमांनः ।

स्म स्मां मृति तत्रितिरच्छायकादः । द्याये निगमो मधवतः \| १६ \|

1. RV. X. 116. 8.
3. वछोत्र C 4, C 5, M 3.
4. प्रसिद्धो C 4, C 5, M 3.
5. RV. II. 28. 2.
6. RV. IV. 23. 8; Cf. N. 10. 41.
7. अमीयो W 1.
9. Quoted SRV. V. 52. 6. p. II. 613.
10. RV. V. 52. 6.
12. RV. I. 7. 6; AV. 20. 17. 12; SV. 2. 971.


<table>
<thead>
<tr>
<th>1. RV. VIII. 32. 10; SV. I. 217.</th>
<th>2. RV. VI. 19. 1; V8. 7. 39; Ch. N. 6. 16.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Quoted SRV. III. 18. 5; VIII. 32. 10 pp. ii. 186; iii. 388.</td>
<td>10. RV. III. 1. 72.</td>
</tr>
<tr>
<td>9. Quoted SRV. I. 9. 3; 29. 2; III. 30. 3 pp. i. 65, 150; ii. 218.</td>
<td>12. RV. IV. 7. 8.</td>
</tr>
<tr>
<td>5. समपीशेषु is added after रूंढ by Durga.</td>
<td>14. लिप्यापादः C 3.</td>
</tr>
<tr>
<td>6. RV. II. 4. 5.</td>
<td>15. RV. VI. 44. 21.</td>
</tr>
<tr>
<td>7. Quoted SRV. VII. 8. 6, p. iii. 23.</td>
<td>16. नरुपायाकम्: BK, C 4, C 5, Kn, M 8, Mi, R 4, R 6, W 1, W 2, W 3.</td>
</tr>
<tr>
<td>8. यि is added by both.</td>
<td></td>
</tr>
</tbody>
</table>
6. २१। नैगमकाश्चमृ

त नं सिल्या उत मंगा तनुषा:। द्रव्यि निगमो मति।
जबाब जवबान्नरोहि। जरमाणरोहि। गरमाणरोहिस्व।।
अन्ग्य रूप आर्तिर्ति जवार्थः। द्रव्यि निगमो मति।
जनयं गहनं युनं।
जलयं हुन्यापि रांगे पुरुषिम्।। द्रव्यि निगमो मति।
कुलिया श्रेयं बज्राम।। कुलशात्तो मति।
स्कन्धुसीर्व कुलियोनाम् वित्त्वापि:। शयन उपरुपेय्यियूः।।
स्कन्धो बुःथस्व समास्कस्तो मति। अर्पणीनस्कस्तथः पत्रसादेष।। आस्त्रधं
कोषे। अतः शयन उपपचन: पृथिवियाः।।
तुलससंज्ञेद्विदेश्यमिः। ॥ १७ ॥
तुसात्येव उचां तोमा हंद्रसश तिरिणः।

न तिनये अस्त मुदुतिमृ।।

हवने दाने य उत्त्यी स्तोमा हंद्रसश विचि्यो नायस्य श्रेयस्नर्वसि समास्ति युने:।
वहीणा परिवर्णाः।
बुःथस्व असुरो बहर्षण युने:।। द्रव्यि निगमो मति।। ॥ १८ ॥
यो छसे श्रुत्त इत्त वृ: य उच्यन्तु तोमा हुनोति मति पृष्ट्य जाई।
अपार हुकलश्चन्तिमृदुति तुनुपाते मुषणा यः कवालस्य:।।

मानस हन्तरमाम। प्रस्थानेश्वरस्य:।

gोक्षा उद्यत्ततय: मवति। उपेक्षामवति या। ब्रह्मासम्मुखातामावतामवचित्र

पृष्ट्य उच्यते। त पौर्णो मेहत्यि पि दापि सोमे हुनोति वृक्षाल्य होस्त्युतः।

1. RV. X. 69. 4.
2. Cfr. SBV. IV. 5. 7. p. ii. 367: जवाब
3. जरमाणरोहि। वा जवमाणरोहि। शैषि
4. वालस:।
5. RV. IV. 5. 7.
7. RV. I. 33. 5.
8. हरवामको म ३।
9. शुभू BK, O 4, O 5, Ka, M 1, M 2, B 4, B 6, W 1, W 1, W 2
10. Cfr. RV. I. 7. 7; AV. 20. 75. 18.
11. RV. 1. 17. 16.
13. RV. 2. 14. 11.
14. RV. 3. 22. 16.
15. RV. 3. 23. 12. 16.
16. RV. 3. 23. 12. 16.
नैगमकाठण्डः

अथवहलयोपहत शकः। तितंनिळुः यवमस्तन्तनादाद्वमलंईकरिमुणमुरवम्यः। तनुऽधमस्त
तन्न्यौमोमियारम्। मधवा यः। कथास्यो दस्य कपुराः। सरवायः।

न्याविव्यदिलीविशेष दुध्हा वि द्वृक्कीममिुनन्दुक्षणामिन्द्रः।
निरविव्यदिलाविशेषस्य ठढाणि। व्यलिनच्छृक्की मुणमिन्द्रः। ॥ २९ ॥

अथ इत्यु ष नृशा तृणजानो बुनाय वाजानीशाखः। किंणवः।
गोरे पवः वि रंग तिरजेरणांस्यां चर्चेः।

अथ वहरः। तृणः लग्नासः। बुनाय वाजानीशाखः। किंणवः। किंणवः नित्या
वा। नाममण्डः नित्या वा। गोरिव पवणि विरद मेघः। द्वृक्कणाः। अपः
चरणारः।

भृमिराम्यः।

भृमिरस्त्रृक्कमलावः। द्वृक्क पशो मगमो भवति।

बित्तिवाच विवादः।

पारे नौ अन्य विपितसः परवः। द्वृक्क पशो मगमो भवति। ॥ २० ॥

तवस्त्रृक्कमलुः पुरुष वारे पुरुष त्यानां।
लघु पोषाय वि चूक राष्य नांरानो अस्त्रः।

तपः। तृणापि। महान्। संभृतम्। आस्मान। तव्या धन्यम पोषाय बिन्ध्यु।

द्वृक्कुः। अवसान कामयमानः।

रासिणो रासी। रप्तेश्वा। रस्तेश्वा।

रासिणस्यांशः। द्वृक्क पशो मगमो भवति।

आशिः। प्रसाधनकृमी।

1. तस्माद् ब.क., च.४, च.५, क्ष.म. ३, 
   म.र. ४, र.६, व.१, व.२, व.३।
2. र्व.१. ३३. १२।
3. श्रुति सर्व का. द. ३३. १२. प. १. १७८।
4. र्व.१. ६१. १२। अव. २०. ३५. १२।
5. श्रुति सर्व का. द. ६१. ६. प. २९९।
6. श्रुति सर्व का. द. ६१. १२. प. ३०२। शायफ़ जाणा श्रुति
   अनुसारेते: गार्गारे धरणी।
7. र्व.१. ६१. १६।
8. भवान्ति: ब.क., च.४, च.५, क्ष.म. ३, 
   म.र. ४, र.६, व.१, व.२, व.३।
9. र्व.७. ६०. ७।
10. र्व.१. १४२. १०; अव. ५. २७. १०; 
    विव. २७. २०।
11. फ्रांगम्स र्व.१. २२. ४।
12. श्रुति सर्व का. द. ६. ९; ३७. ३; ५४. २; 
    र्व.२१. ५; प. ५३. २००. २७३; 
    अ. ४११।
[ आ व ऋक्स ऊर्जा युर्तिषुः। इत्यय निगमो मनवति।]

क्रुद्यक्षययः भवति।
क्रुद्यक्षयाचार्यो वर्णः। इत्यय निगमो मनवति।
प्रतर्फः प्रातवसः।
हसी हन्द्र प्रतर्फः अस्मि स्वर्णः। इत्यय निगमो मनवति।
हििनोति नो अध्यमं देवयया हििनोत तथा सन्ये धनोनामः।
क्रुद्ययो गो्रे वि प्युष्ठुपृष्ठ्यः दुःरत्वरःस्वतनस्मयाप्यः।

प्रहसनु नोशयखं देवययये। प्रहसनु द्रव यथस्तं सर्वं यय। क्रुद्ययो गोरे।
वसययो गोरे। यथाश शक्ति शति वा। शक्ति शारद्विं भवति। शानके सत्त बाली वा।
शानेन तस्तवति वा। सुखवंशः [ दुरविवरी | भूितनासस्मयमापणः। [ सुखवंशो भवतासस्मयम्यः।]

चोक्कुमाऒि इन्द्र सूरि वामः।

सदिन्द्र वहुवनिन्यये।

प्रथमक्रुद्वृभयः राजा चोक्कुमाये विष हंस्त्रः मनुस्यां।

व्यूःविषयः। प्रथमाननुप्रसुहस्यः। सुन्यतोक्तम्यात्मति। उभयस्म रा।
विद्यस्म च पार्थिवस्म च। चोक्कुमामान इति चोक्कुमाये अक्षरकीर्तवृष्ट्यः।

सुभमत्स्यमिनेन्यः।

1. RV. X. 76. 1.
2. Omitted by DK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga. The commentator says Yāska did not cite any quotation to illustrate the meaning of चूक्ष्यः।
3. RV. I. 90. 1; SV. I. 218.
4. RV. VIII. 13. 27.
5. RV. X. 30. 11.
6. सवनाय C 3, C 4, Mi & Roth; सवनाय S'ivadatta.
8. शारुर्वे C 5, M 3, W 1, W 2.
9. Omitted by C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S.
11. RV. I. 33. 3.
12. वहुवनिति C 3.
13. Quoted SRV. VIII. 7. 41. p. iii. 270.
14. RV. VI. 47. 16.
15. शान्ति W 2.
16. Quoted SRV. I. 100. 16; 156. 2; 152. 7. pp. i. 444, 667, 665.
उप पारात्मयमेंधायः मन्मेहः
उपेष्टः मां [स्यं] यन्मे मनोच्यायः यक्षेन। इत्याभ्यमेऽधिशू यमः।
दिविदिद्धु दिव पपेष्टः।
स्मृतः राजः चलार्थः कुश्यस्तैः दिविशिष्ठुः।
स्मृतः समाधितमात्रो महान्यवति। अणुरु स्मृतियांसम। उपस्तानौ तुम्नानमकरणः। यथा संप्रवतः। कुश्यक्षो राजः वधूवः। कुश्यनाताः। कुश्यनाताः। कुशः
कुन्तके। दूरस्तिज्ञतयाः स्वतंतिः। कुल्कुणाताः। विकुल्पितं स्ववति�।
दूतो वायवपातः।
जिन्वतः: प्रीतिकर्मः।
शूरम्य पुर्ज्ञयाः जिन्वयतिः दिवः जिन्वत्यः।
इत्यपि निगमो भवति। ॥ ॥
अमत्रोमात्रो महान्यवति। अमतिस्तो वा।
मुक्तः अमर्तः वुजने विग्रिष्ठः। इत्यपि निगमो भवति।
सत्वेः कुश्युप्रविशेः। स्तुवो बाहुव्यास समेः।
अन्येवात्मनवात्मकाम। अन्येवलं पापकाम।
कृत्यांबृत्तम्। विषमाम्।
अन्येवात्मन्व वृद्धाशुरं स्तुःःः। इत्यपि निगमो भवति।
अन्येव अमत्योक्षस्यसिन।
अन्याव्रणं पुषांस्तु मुनित्रित्व सः प्रस्तुतं वर्षया नंयेयस्यः।

1. RV. I. 162. 7; VS. 25. 30.
2. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
4. RV. VIII. 4. 19; of. VIII. 24. 29;
of. BD. VI. 44.
5. दुर्योजनः: BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
6. दुरः C 5, W 1.
7. See. N. 5. 1.
8. अभय: is omitted by C 3. RV. L 164, 51; of. N. 7. 23.
10. RV. III. 36. 4.
11. RV. RV. X. 22. 2.
13. दुर्योजनः: BK, C 4, C 5, Kn, M 3,
Mi, R 4, R 6, W 1, W 2, W 3.
of. 8RV. VIII. 99. 4. p. III. 586.
14. RV. VIII. 99. 4.; AV. 20. 56. 2;
of. CV. 2. 670.
15. RV. L 190. 1; of. BD. IV. 63.
125. नैगमकाण्डम्

अन्येषप्रत्यत्तमस्मिन्। कृपयम्। मन्त्रिः मन्त्रः मन्त्रमिः। मोदजीस्मिति
वै। ब्रह्मपरि बध्यव नवयमकः। अवरिष्ठः। स्थः।
असामि त्वामित्रिपिविद्म। सामि स्थः।
असाम्योजी भिद्धशा सुदानवः।
अखुतमांग वरम् मित्रज्ञैः कल्याणाः। ॥ २३ ॥
मा ला सोमेश्वर गहेष्या सदा याचवचेहि गिरा।
युण्य मृणं न सर्जेनुभु तुकुम्भ क ईशानं न वाचिपरि।

मा तुकुम्भ त्वं सोमेश्वर गहेष्या सदा याचवचेहि
गिरा गीता स्तुवः।
भूमिस्विष मृणम्। न सर्जेनुभु तुकुम्भ। क ईशानं न याचिपते इति। [ गहेष्या धमनिः
नयो महति। गहेष्यां धियते। ] "

आ ला विश्वामित्रेऽ आ कुल्द्रा शुमानिनाम्।
नानाबिकृतेऽति भवति। आग्नेयाः। धमनिनामित्तयार्थः। ॥ २५ ॥

न पापासो मनामहे नारायणसो न जल्लेह।

न पापा मनामहे। नारायणसो न जल्लेह। अस्यस्मातु महायमन्त्रेऽ
ययें तपो वाताक्षेपुर्विष्वेश्च।
ब्रह्मो मास्कर। सयङ्क:। मात्रामानो द्रवत्तिति वा। ॥ २६ ॥

युवं प्रक्षेपिणाः। बध्यवेऽ दुहिताः। महायण दसा।
अम्म कसं ब्रह्ममिः। धमनितः। व्योछिन्तिमयार्थः। ॥ ३३ ॥

[ यमरिव। मृणिष्ठियो निवपन्तो। ] " द्रुको लास्तेः। भवति। विकर्तनाः।

4. RV. I. 39. 10.
5. विद्ग्युम्बः मिः। विद्ग्युम् C 4, C 5, M 3,
   W 1, W 2, and Sāyana on RV. I. 39. 10. p. i. 211.
6. RV. VIII. 1. 20; SV. I. 307.
7. वांछित्ति BK, C 4, C 5, Kn, M 3,
   M, R 4, R 6, W 1, W 2, W 3.
8. Omitted by BK, C 4, C 5, Kn,
   M 3, Mi, R 4, R 6, W 1, W 2, W 3.
   गहेष्यां धियते is omitted by Durga.
9. आ ला विश्वामित्रेऽ आ: RV. I. 15. 1;
   VIII. 92. 22a.
10. RV. VIII. 61. 11.
12. RV. I. 117. 21.
13. Omitted by BK, C 4, C 5, Kn,
   M 3, Mi, R 4, R 6, W 1, W 2, W 3.
6. २७.]

० २६. नैगमकाण्डम् ।

[ वतः ।

ताक्रेण लगते । ताक्रुःलगते । ताक्रुःलगते । तंगते । तंवतेया । अथ तुहेुतो मनुष्याव दर्शनीयो । असिधममतो । दृस्त्युं वकुरेण ज्योतिष्या योद्धकेन था । अथ इवधरुपः ।

बेनकाण्डः खलु कुसीदिनो मयति । बिद्युकारिणो था । बिद्युकारिणो था ।

बिद्युकाण्ड दमायत हस्ति ।

इन्द्रौ विध्रवनेर्काण्डां अदुर्भेरु उत्त मला दुम्बिनि ।

इन्द्रौ [ यथा ] सर्वा दुनकाण्डां । अहर्ष्यः सुर्यर्ष्यः । य दमान्यश्वाति पदमंति

न परापीतिते । अभिमान्यति कम्यमा । धनिजः वरणितः ॥ २६ ॥

जीवाशोऽभि धेतुनारीलियसः पुरा हरातं ।

कदन्त च हवनशुर्यः ॥

जीवातो नौदसिन्धावतादित्या: पुरा हवननात् । क न मय हवनशुर्य हस्ति ।

मन्याना जामामपाणामनेत्रः वेदंद्यते । मन्याय मथा उदनरे वन्यरे । माप्यानुन्यः भक्तयोपति था । जालं जलचरं ममवति । जलेश्यं था । जलेश्यं था ।

अष्टुरोऽखल्यां । अष्टरामभियासपि मवरि ।

एष्टपाठीः निन्योः मयति ।

समु मुर्याणाः कुत्यत्तल्हुल्लासामेशकारिणिः वन्यरूरो गातृः ।

सस्मयाणाः कवयक्ष्मः । तातासमेकायवमर्मिणः अभाबान्याभिव । लेयं तत्प्र-रोणं ध्रुवान्यं स्रणं ध्रुवान्यं दुर्दश्यं कर्षणं ध्रुवं पुनः । सेवं यात्रेकस्तौ ।

बत इति निपातः । बेतदानुसरयोः ॥ २७ ॥

1. लक्ष्येऽर: Roth.
2. The passage बले लक्ष्येऽरकां...कांबले वाः
   is omitted by Durga.
3. बुद्धिमानो C 5, W 1, W 2.
4. व्यक्तिरो BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
5. RV. VIII. 66. 10.
7. आष्टाधिकतिः C 5.
8. RV. VIII. 67. 5.
9. अष्टाधिकार BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; अष्टाधिकार M 1, M 2.
10. RV. I. 105. 17.
11. RV. X. 5. 6; AV. 5. 1. 6.
12. सर्वेण महाइ: C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva.
13. अविधायमहाइ BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
15. Quoted by Sār. V. X. 5. 6, p. IV 11. The word आष्टाधिकार is missing in the passage cited by Sāyana, consequently the number of boundaries is only six.
6. २९.] १२७. नैगमकाण्डम् ।

[अनुवादः]

इन्द्रों वंतासिः यम् नेवः ते मनोः हृद्यं चाविदाम् ।
अन्या किल ला कक्षेयं युक्तं परिप्रेयते लिङ्ये युक्तम् ॥

बतो बलायितं सत्वं। हृद्यो वंतासिः यम् नेवः ते मनोः हृदः च मिजः
नामिः। अन्या किल ला परिप्रेयते कक्षेयं युक्तं लिङ्ये युक्तम् । लिङ्ये अतति-मैतिः
मैतिः। चित्तिः समुस्ततिः । मधुरियामराः । सत्वाः । तत्ताः ।

शान्तययुक्तं महति । बाद पतदायायति ।

पुनः न वायो न्यैः पाये चाकृति ।

वन ३ष । बायो वे पुषः । चार्यति वा । कामयमान हस्ति वा । केति च च
हस्ति च चक्षर शास्त्रयः । उद्धारे रेवैसाध्यतमार्यमवच्चत् । अमुखसामायाः ।

रघुरत्तिः सिद्धस्वस्यः । रघु कामयत हस्ति वा ।

एष देवो रघुरयति । इत्यपि निगमो महति ॥२८॥

प्रेमुः न ही स्त्र धितमसंकङ्कः । असंयामणीः ।

आधूव आधवनात्

सतीनां च सारधनं विघ्निणां चाधवनोऽः । इत्यपि निगमो महति ।

अनवर्त्यायानवविशत्याचः ।

विषेषकुदिन्द्रे इत्याववर्तमः । इत्यपि निगमो महति ॥ २९॥

1. RV. X. 10.13; AV. 18.1.15.
2. बढ़तःतिः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
3. विजामीयः C 1, C 2, C 3, C 6, M 1, M 2, R 1, R 2, R 5, S; Roth and S'iva.
4. शास्त्राः C 4, C 5, M 3, Mi, W 1.
5. The passage सिद्धुजा अतिः..तत्ताः is omitted by Durga.
6. RV. IX. 35. 5.
7. RV. X. 29. 1; AV. 20.76.1.
9. शेषः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
10. रघु हस्ति is added after रघुरत्तिः by Durga.
11. कामयमान BK, C 4, C 5, Kn, M 8, Mi, R 4, R 6, W 1, W 2, W 3; C 6, M 1, M 2.
12. RV. IX. 3. 5; SV. 2. 609.
13. RV. VI. 63. 8.
15. RV. X. 26. 4.
16. जनविश्वासः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3. Quoted by SRV. X. 84. 5. p. IV. 252.
17. RV. X. 84. 5; AV. 4. 31. 5.
अर्थात् काणे विकटेन गृहिः गन्ध सदाबो।
शिरिमिठ्यस सत्यिन्तेन भिन्ना चात्यामासि॥

अर्थात् काणे विकटेन। काणे विकालस्वरूप इर्यापमन्यः। कणेश्वर स्थानः।
पुण्यममेरः। कणति: शास्त्रावृक्षार्थे भाष्यने। अनुकृतात्त्वाति। मात्रानुभायत्नः।
दर्शनाभावायत्नः। विश्रवः। विश्रवतितर्विन्यासप्रकरणः। कुटस्थेऽव: स्माहृ [ विष-
रीतस्य ] विकटितो भवति। गृहिः गन्ध। सद्यानामुक्ते शास्त्रकारिकः। शिरिमिठ्यस
सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः।
शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस
सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः।
शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस
सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः।
शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस
सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः।
शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस
सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः।
शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः। शिरिमिठ्यस सत्यिः।

पराशार: पराशारिणा विलसितान्त्र स्थिरितम जाने।
पराशार: श्रावणांशितं व: | इत्यपि निमोगो भवति।
इश्वरोपि पराशार उच्यसे। [ परा ] शास्तिना यानुम।
इद्र्यश्च यातुनामस्तत्त्वपराणुः। इत्यपि निमोगो भवति।
किरिवंद्वी विकालनस्त।

पराशार: श्रावणांशितं व: | इत्यपि निमोगो भवति।
कलसी इस्त्य। [ अयि न दैवेक किरिवंद्वी इस्त्य: तुस्मेव ] ॥ १० ॥
वामं वामं त आदिये देवो देदायिये।
वामं वर्णं वामं मर्गं वामं देव: करस्ताना।
वामं वनीयं भास्ति। आदिदर्शणं। तत्क: करस्ताना। मग: पुरुषाकाल्यान्यवेदेऽस्तेयसूऽ।
पुरुषस्पर्शं। लोकानुस्त।

अदनांक: पूर्णं। इति ज्ञातानम्।

1. RV. X. 155. 1.
2. कणे Roth.
3. Omitted by BK, C 4, C 5, Ka, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
4. Omitted by BK, C 4, C 5, Ka, M 3, Mi, R 4, R 6, W 1, W 2, W 3.
5. विषयायामानु श्रावणांशितम् is omitted by C 6.
6. निर्विन्दकस्ती। C 1, C 2, C 3, C 6, M 4, M 2, R 1, R 2, R 5, S.
7. चारिनिः C 1 and Durga.
8. RV. VII. 18. 21.
9. RV. VII. 104. 21; AV. 8. 4. 21.
10. RV. I. 106. 6.
11. Omitted by BK, C 4, C 5, Ka, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.
13. Quoted by SRV. IV. 30 24; VI. 71. 4; VII. 18. 1. pp. ii. 484, 883; iii. 36.
14. Of. BD. IV. 139 B.
नेगमकाण्डम्

दनो विश्र इन्द्र मृणावर्कः।
दानमनसो नो मुद्यवानिन्द्र मुदुवातः कुरूः।
ञ्चनीरमिव मायां मुरुराहुरसिम मन्द्येते।
अभिपणिव मायां बालोप्रिमध्येसंधिवारिषुः।
इस्वरिरिण्य कामप्रमाणम्। अधारपि तपस्ये भारपुः।
वस्युरिनिद्रो वसुमानिज्याज्ये।

अयुर्युर्यू हर्तुर्युर्यूर्यूः [ इन्द्रः। ] इत्यपि निमो मोहितं। २१।
कि ते कृष्णविन्द कीर्तिपं गायत्रे नाभिरं दुधी न तपस्ति घरेयः।
आ ना सर्व प्रगमन्द्र वेदो नेचासां महंत्रत्वथा नान्।।

कि ते इक्कवति कीर्तिपं गायत्रे। कीर्तिपा नाम देशोऽनाथकोऽवासे।
कीर्तिप: किन्तृतः। कि क्रियामितिर्भेदो च [ यी ]। नैव चासिरे दुधी। न तपस्ति घरे
हुष्मेघ। आहर ने: प्रगमन्द्र घनानि। मन्द्र: कुसीती। तपस्ये प्रगमन्द्र।
अतेष्वकुला नीरकुलीनः। प्रमद्रको बा योप्य: मेषासिति तोफो न पर इति पेशे:।
पण्ड्रको बा। पण्ड्रकः पण्ड्र: गार्त्तको बा पार्श्व: या। समाहारिणी इव श्रीकिर्ति।
तत्त्वेऽति नेचासां नीचासां नीक्षेतः। शाखा: शाकोतः। आणिरण्यात्। तथो महंत्रत्वऽण्यति।
रूप्तिक्षेत्रे: गमेने।

1. RV. I. 174. 2.
2. Quoted by SRV. I. 174. 2. p. i. 748.
3. RV. X. 86. 9; AV. 20. 126. 9; Cf. BD. i. 53. Macdonell translates
   'माहीता' as 'without a husband'.
4. Quoted by SRV. VIII. 92. 30. p. iii. 557.
16. The passage नेचासां...वस्त्रगमे - is omitted by Durga. Quoted by
   SRV. loc. cit.
सौन्दर्यमंगलम्। [बिन्दौ वा।] सिन्दौ वा। भयंकरे वा। मासमानो इति वा। ॥ ३२ ॥

तुच्छव ते सूक्तं समयं घरः सापुर्वन्दो हिरण्यं।
उमा ते बाहु रण्या सरस्वत अदुः संदुःसुः। ॥

तुच्छव || बुद्धविज्ञेयं महाविज्ञेयं ते सूक्तं समयं सुखं घरं। सापिला से
बुद्ध हिरण्यं। उमा ते बाहु कष्टी[रण्या] रण्य यो सापिला [वा।] बृदुःसे अहं

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निराविक्षिप्तिरिभुष्य आ धाररत्मकोलनवम्।
हस्त्रे बुद्ध स्वतत्त्वः।

निराविक्षिप्तिरिभुष्य आधाररत्मकम्। ओषधसुरवकां मेघम्। हस्त्रे बुध्य स्वतः
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बुद्धव बुध्यवन्य व्यासात्। धुन्दवकम्। ॥ ३४ ॥

अर्य यो होता किंतु तयम् कम्पूं ग्रहात्म कर्तम्राणित देवः।
अहरहरजिनय तामसि माकल्य देवा द्रिष्टि हस्यवाहिष्य॥

अर्य यो होता कर्ती स यमस्व कम्पूं [केमेदे] अहंसमिभिषित पर्याप्तमुक्ति

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निविष्टे हस्यवाहिष्य॥

१. Quoted by SRV. VIII. 45. 4. p. iii. 430.

२. Omitted by BK, C 4, C 5, Kn, M 3, M 1, R 4, R 6, W 1, W 2, W 3; & Durga. C 3 reads बुध्यवा. ॥

३. RV. VIII. 77. 11.

४. बुद्धविक्षेपः BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3; बुद्धविश्वसं C 3.

५. दुरिष्यम: Roth and S'ivadatta.

६. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

७. Of N. 6. 4.

८. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3, and Durga.

९. Quoted by SRV. VIII. 77. 11. p. iii. 525.

१०. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 3, and Durga, who remarks: अहं


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किंतु तयम् कर्तम्राणित देवः। अहरहरजिनय तामसि माकल्य देवा द्रिष्टि हस्यवाहिष्य॥ Omitted

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also by SRV. VIII. 77. 11. p. iii. 525.

११. RV. VIII. 77. 6.

१२. RV. X. 59. 3.

१३. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 4, R 6, W 1, W 2, W 3.

१४. ध्यवाये...हस्यवाहिष्य is omitted by C 3.
उत्तममूणोति: वृणोत्सया।

महासदूल्यं स्वर्भं तदास्सीद्गु। पर्यपि निगमो महति।

काबीसमपायतमासमु। अप्पत्तमासमु। अन्तहिन्मासमु। गतमासम् बा ||३५॥

हिसेनुस्ति ह्रंस्तमवार्येऽया पितुमतीपुरजमस्या अवस्थमु।

जनेने अत्रस्मिन्यनावनीतुमिन्यथुः सर्वेण झूसित।

हिमोनेत्रके श्रीमान्नेत्रकि ह्रंस्तमहवार्येऽयाम्। अभावति चासा उर्ध्ममंचसमप्रेये। योयस्मातृयो पृथिव्यायसिन्तरोपिधिवस्पतिभव्यः मतुमिन्यथः। शर्वेणग्याः सर्वनामानान्। गायो गणानतः। गुरुषः। यहदु औपथ्य उदयवति प्रागिन्थः पृथिव्यां तद्भिन्नो रूपं तेनेनी स्वतंत्रता स्वत्तंत्रता।

|| इति पद्योषध्यायः।

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[ त्वमसेनलाघभें उद्धृताऽसि उपेत्तमसिनीकार्तरहमेंसे ते धायतित् प्रवाधियं दि सुमेंलं स्वर्णसिन्द्री सोमा हृणयप्रास्ळं अन्तरेभदिनी हिसेनुक्यो त्रेतोऽद्वृत्तं तुजे 'यो असा असा हृद तेषस्तुर्सीपिं हिसेनुस्तो नोमोमों मात्या ने पापासो वैतं वृक्ष जीविको उनो वत्सिः अन्तुःविहोरस्ति काणे वैम मां धंकिने तेने त्रेतिवं ते निर्विश्वस्तृं यो होता हिमोनेत्रकि यट्टिन्द्रात्।

|| इति निरक्ते पूतंपश्चे। पद्योषध्यायः समानः।

|| इति नैगमं काणं पूर्वस्य देन्त्र ध्रुवसम्य समासम्।

4. Small figure within brackets represents the corresponding section of the sixth chapter of the Nāraka.
अथोत्तरण्डेण प्रारम्भे।
अथ सत्मोड्यायः।

अथ त्वथप्रायः।

हन्त्रेषु द्वादशु ईसे पृष्ठिभा।
हन्त्रमिद्य गाथिनो बुढळे।
हन्त्रेते दुःस्वेच्छो वेदिस्वायः।
हन्त्राय सार्वेव गायते।
नेत्रेद्येते वंजः धामुः किं चुने।
हन्त्रेषु न वीर्यिणि प्र वोर्षेखः।
हन्त्रे कामार्वायंते। इति।

अथ प्रत्यसहता धन्यपुरुष्योगा:। त्वमिति बैतेई सर्वस्वायः।

1. "मये" 'च', 'छ'।
2. "मिस्छन्तुति" M 1;
   "मिस्छन्तुति" C 1, C 2;
   "मिस्छन्तुति" C 6.
3. "पुण्ये" C 1, C 2, C 6, M 1, M 3.
4. "मस्त्रे" C 1, C 2, C 6, M 1, M 3.
5. Cl. BD. i. 6; Ephatatvāniukrama-sūkta, p. 1. वमत्तमा अर्थि अङ्कःहृदि वा,
   सत्तिति चत्वारे देवतायामार्थवस्मित्वां
   सत्तिति। प्रयुक्ते चा देवता तस्म मस्त्री
   सत्तिति।
6. Cl. BD. i. 34; मता मानमार्गवर्मा स्वरूपवेदना वे मण्डित्विषि:।
7. The passage: त्वमिति.....
   यास्यातः is quoted by SRV. I
   6, 9, p. i. 53.
8. RV. X. 89. 10.
9. RV. i. 7. 1; AV. 20. 38. 4; 20
   47. 4; 20. 70. 7; BY. 1. 198; 2.
   146.
10. RV. XI. 18. 15.
11. RV. VIII. 98. 1; AV. 20. 62. 5;
   BY. 1. 388; 2. 375.
12. RV. IX. 68. 6; RV. 2. 720.
13. RV. i. 33. 1; Cl. AV. 2. 5. 5.
14. The quotation is untraceable.
15. Cl. BD. i. 11.


[\textit{कल्पिन्यास्यशास्त्रकालीना}]


\begin{itemize}
  \item \textit{र्व। X. 153. 2; AV. 20. 93. 5; SV. 1. 120.}
  \item \textit{र्व। X. 152. 4; AV. 1. 21. 2; SV. 2. 1218; VH. 8. 44; 18. 70.}
  \item \textit{र्व। VIII. 1. 1; AV. 20. 85. 1; SV. 1. 242; 2. 710.}
  \item \textit{र्व। I. 37. 1.}
  \item \textit{र्व। III. 53. 11, cf. BD. IV. 115.}
  \item \textit{The second section ends here in BK, C 4, C 5, Kn, M 3, Mi, W 1, W 2, W 3, R 7, R 8.}
\end{itemize}
7. 4. देवताश्रयम्

अधापि परिदेवना कसाक्षितद्वारे।
सुदूरो अध्य वृत्तेददनावंः।
न वि जानामि यदि वेदमसिं। इति।

अधापि निन्द्रामसेः।
केवलायो महति केवलादी।
भृजरोद्व पुरुषिरिवृिवेः।

पत्वमसंहले धृततिन्वा व रूपमरांशसा ख। पत्वमहावेदरिविमार्यकर्षीयाँ
मन्युषस्यो मह्यिन्ति। ॥ ॥

तदेवनामअंकवेतता मभालेजु देवतापपत्रिश्चं। यदेवत् स यत्र वा यहानं
वा तदेवता मह्यिन्ति। अधािणय यहानायाजातिः। शति यायर्ष्याः।
नारायणसा इति
केवलायो महति केवलादी।
अधि व वा कामदेववा यथात्।
प्रायोणवेतवा।
असि शान्तारो शातुरं
तोके। देवतवमसंहतिधिवृःकिर्ण रपुषनामम्।

यहानेवाऽतो मभानं इति।
अधि हादेवताये देवतायतु स्तुरते। यहानायमस्यीण्यो
विपयस्नीतिः।
अधािणय संहारं।
स न मनयेनागतेतनविवर्धिः
देवतानाडप।
प्रख्याताहिः.

dेव: प्रख्याताहिः।
अधि स सब्बनां प्रक्तिस्मृतिमाधिक्याय: स्तुवानिविशालः।
प्रक्तिसाधनानाय सः
हर्षेत्रजानानो महवर्षिः।

1. Cf. BD. i. 35.
2. R.V. X. 95. 14. Cf. BD. i. 53:

3. R.V. I. 164. 37; A.V. 9. 10. 15;
cf. BD. i. 58: न वि जानामि संहारः.

4. R.V. X. 117. 6; TB. ii. 8. 8. 3; cf. Manu. III. 118.
5. R.V. X. 107. 10.
6. R.V. X. 34.
7. Cf. BD. i. 3.
8. T.V. C 1; C 2; C 6; M 1.
9. Cf. BD. i. 20.
10. महति C 2; cf. BD. VII. 16.
11. Cf. BD. VII. 17.
12. The 4th section ends here in BK,

C 4, O 5, C 7, Knt, M 3, Mi, R 7,
R 8, W 1, W 2, W 3. See Ngh.
V. 3. 1—22.
13. अधािणय संहारः

is omitted by

Durga. See Ngh. V. 3. 39—36;
N. 9. 35—43.
14. अधािणय संहारः

is omitted by

Durga. See Ngh. V. 3. 39—36;
N. 9. 35—43.
15. अधािणय संहारः

is omitted by

Durga. See Ngh. V. 3. 39—36;
N. 9. 35—43.
16. Cf. BD. IV. 143.
17. अधािणय संहारः

is omitted by

Durga. See Ngh. V. 3. 39—36;
N. 9. 35—43.
18. Cf. BD. i. 71.
audio
अनुरुपविवाहः स्त्रियांपरम्। अथ त्व यदृ देवस्ये पुत्रशिष्यं तद्। यथायती- वाणाक्षरादिविः पुंशियनं चन्द्रमा धर्मः। यथो रघुण्यनावब्रह्मः सत्यमयो महात्म्येष नानापदेष्टे भूयाते। यथास्मात्प्रतिनिधिश्रविधिर्मित्यानि। यथो पदार्थप्रतिनिधिकेकः वस्तुयस्त इत्यथेतनेवप्रवयेत्तत्वं।

अस्तभीत्र रोपणिमिदांवं। इति प्रावस्तुलितः।

यथो पदार्थप्रतिनिधिकेकः वस्तुयस्त इत्यथेतनेवप्रवयेत्तत्वं।

धृति सरस्त्रां भूयु: सिद्धि: धृतिः। इति नवदुस्त्वलितः।

यथो पदार्थप्रतिनिधिकेः कमकोपितेऽदत्तमदत्तमाशि।

धृतिः इति इति प्रावस्तुलितः।

अथ योभयविवाहः: स्तुः। अथ अनु पदार्थविवाहान्य ़ातां कर्मसमाय पते धृतः। यथा यथो जहामायस्। पप यावानसमय:॥ ७॥

तित्व इति पर देवस्य इत्त्वुं पुर्वात्तुम। तातां भक्तमाहस्य व्यास्याचाय:।

अयेनावत्यप्राचारीनि। अथो लोकः। पार्वः सब्वः। इति अचारी। विद्वतोऽपि। रयन्तः साम। ये न देवशाम: समास्सताः। मयेम ब्लाणे। अप्राप्ती द्विधीणेऽक्तिः। अथावतं कर्मः। वहारं च दित्ताध्यायान्य च देवतामायः। यथा [किंकि] नारिनिपत्तियास्तिकमिः।

अथावतं संलिखितः देवत:। हन्म:। सोः। वास्तवः।

परेत्य:। अततं। आयामारणाम् हरिम्न त्वुस् संसारस्वती कुदातयीषु विचारते। अथावतंप्राप्तेः हरिम् इति तलस्ते। तस्तां विमनकारणंस्य मूलशुरार्कः॥ ८॥

1. RV. X. 116. 7.
2. RV. I. 10. 9.
3. बद्वस्यो म । The last section ends after देवस्य in C 1, C 2, C 6, M 1, M 4, S.
4. RV. X. 94. 2.
5. RV. X. 75. 9.
6. RV. X. 94. 2.
7. RV. X. 94. 2.
8. Of. AB. III. 82. 1; iii. 13. 1; IV. 29, 1; VII. 12, 4; K.B. VIII. 9; XII. 4; XIV. 1, 5; XXII. 1; GB. I. 1. 17, 29; 2. 24; II. 3. 10, 12, 18; BD. I. 115.
9. Of. O 1, C 2, C 6, M 1, M 4, S.
10. इत्यतः कः.
11. Omitted by BK, C 4, C 5, C 7, Kn, M 3, M 1, B 7, B 3, W 1, W 2, W 3.
12. अध्यात्मरोथ; cf. BD. I. 119, 120.
13. अध्यात्मरोथ; cf. BD. I. 117—119.
14. विमनकारणं स्यायं मूलशुराय्यतेः॥ ८॥
15. Of. BD. III. 41.
पूरा लेखाविज्ञान व प्रक्रियाविज्ञानसूत्रां गोपा:
स लेखामय: परिवद्विद्वित्वमोऽप्रेत विद्वत्रिजीव्यम्।

पूरा लेख: प्रक्रियाविज्ञान। विद्वत्र। अनुदावः। मूर्खविज्ञान ह्योऽ हि सर्वसा भूतानां गोपालिका [आदि विद्वत्र:। स लेखामय: परिवद्विद्वित्वमोऽप्रेत विद्वत्रिजीव्यम्।

अथात: लेखाविज्ञान व प्रक्रियाविज्ञान नस्ति। प्रक्रियाविज्ञान ध्येय्या प्राकी केवल प्रक्रियाविज्ञान नस्ति।

अथात: लेखाविज्ञान व प्रक्रियाविज्ञान नस्ति। प्रक्रियाविज्ञान ध्येय्या प्राकी केवल प्रक्रियाविज्ञान नस्ति।

ाध्यात्मियमन्त्रमा जीवनाः। अत्यावशुकोक्तवा: माध्यमिन सवन्नम्। श्रीमाः: बिमुः।

पत्रसङ्गोऽस्मि। पाण्डुः। ये व देवगणः। समाधानः। मध्यमः। न्याते यथस्। ब्रह्माः।

अथस्य कर्म: रसातुमाण: तुषक्काः। या च कर्म: बल्कितरित्वमोऽप्रेत तत्। अथस्य 

सामस्यिकास्य: देव:। अस्म:। स्वाम:। ब्रह्माः। बोधिनः। अस्यार्थः। स्वाम:।

परेष:। कुटस:। बिन्यः। वेदम्। अथात: सिद्धो ध्याने सर्वसत्त्वे। पूर्णा ध्याने व स्वाम:।

वायुः च पूर्णा। वातेन च परस्ये।। १०॥

अध्यात्मान्यदिविन्यामाः। अस्सै लोकः। वृत्तिप्रत्यावरण। वर्णः। जगतः।

सत्परास्तम्य:। बैलुण्ड सर्वेऽः। ये च देववणः। समाध्यानः उत्तमेऽः। सर्वेऽः यथस्। स्वामः।

अथात: कर्म: रसात्तुन्यां रक्षितमेव रसोऽरणः। यथेऽः किंतुत्तमः रक्षितमेव रसोऽरणः।

तद्। जन्मस्या ध्यायना सर्वसत्त्वरेतेऽति संस्करण:। पदोऽऽर्थेऽः स्वामान्यध्यायनः।

1. RV. X. 17. 3; AV. 18. 2. 54.
2. Omitted by BK, C 4, C 5, C 7, K n, M 3, R 7, R 8, W 1, W 2, W 3.
3. परिरक्तः। M 3.
4. द्वितियोऽणां C 4, C 7, M 3, Mi, W 2, W 3, W 4.
5. Cf. BD. i. 130—131.
6. Cf. AB. ii. 32. 1; iii. 13. 1; IV. 31. 1; VIII. 12. 4; KB. VIII. 9; XIV. 1, 3, 5; XVI. 1; XXII. 2; GB. I. 1. 17, 18, 29, 2. 24; II. 2. 10, 12; II. 4. 4.
7. तथा BK, C 4, C 5, C 7, K n, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
8. Cf. BD. i. 87; ii. 6.
9. Cf. BD. ii. 2—3.
10. अभिवत् C 1, C 2, C 6, M 1, M 4, S. & Robh. The corresponding passage in BD. reads ध्यायना।
11. Cf. BD. ii. 4, 5, 13, 14.
13. Cf. AB. II. 32. 1; III. 13. 1; V. 1. 1; VIII. 12. 4; KB. VIII. 9; XIV. 1, 3; XVI. 1; XXII. 3, 5; GB. I. 1. 19, 29; 2. 24; II. 3. 10; 4. 18.
14. रसात्तुन्यां C 1, C 2, C 6, M 1, M 4; S.; Robh.
15. रक्षितमेव रसोऽरणः is omitted by Durga.
16. यथा C 4, C 5, C 7, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
17. Cf. BD. ii. 15—16.
लोमपूर्वय भक्तिकोषममतुकचरसत्रमश्वासयोगसंबंधित लेखनमें वर्णते समाप्ति पृथिविव्यायतनानि। हेम्बत: पा० सनमात्रमत्तम: शाकर समित्यपरंश्यत्यवनानिष। शिष्य: रोकनृत्त=चन्द्रायनमन्याससातभोगसंबंधित सांस्कृत सुमुखीिभंग।

मकरा मननात। छन्दसिंह छानातः। [लोम: स्तवनात्]। यजुर्जर्जते।। साम समितिमुन्त्राः। अस्तेऽवां। क्रांत समं भूति नैदना।। गायत्री गायते।। हुन्तर्माय:।। दिशमाना धर दिशीरिता। गायत्री शुभायुतभारत:।। धरति च श्रावणम्।। उष्णगुणान्ता।। श्वाति।।।

गायत्रीस्मय विपद सति च चंद्रहन पराक्रमसुकूलभः।। धरति च श्रावणम्।। श्रावणी परिभाषणात।। प्यः।।

यजुर्जर्जते।। श्रीरुप सरोभमयुतपरात्ता।। का तु श्रीता स्याय।। तवंसतमु छन्दः।। श्रीरुपाः।। तथा स्तोभन्निति क्रांत।।

यजा, विरसस्तम तत्र, दिक्कुन्तियुक्तम धरति विशायते।। १२।।

जगती गततम छन्दः।। जल्लचर्याः।।

जन्यान्यानां।। धरति च श्रावणम्।। भियारिजवानाः।। भियारिजवानाः।।

तियारिजवानां।। भियारिजवानां।। भियारिजवानां।।

पिपलिकाकालिकान्यक्षणाम्।। पिपलिकाकालिकान्यक्षणाम्।।

पिपलिकापलिकान्यक्षणाम्।। पिपलिकापलिकान्यक्षणाम्।।

धरीमा देवता अनुकान्ता।। सुकर्माः।। हर्यानाः।। श्रमाध्य भूपस्या।।

कार्थकियपिनातीतः।। अथोत्तमिताहणां।। संयुक्त हर्यानाः।। इत्यादेः इतरः।।

१. Cf. AB. V. 4. 1; VIII. 12. 4; KB. XXII. 9; BD. I. 116.

२. Cf. AB. V. 6. 1; VIII. 12. 8; KB. XXIII. 3; BD. I. 130-131; SRV. p. 1. 2.

३. Cf. AB. V. 12. 1; VIII. 12. 4; BD. ii. 13-14.

४. Cf. Ollh. up. I. 4. 2. श्रीरुपमन्त्र: चप्पस्यसा छन्दसः।

५. Omitted by BK, C 4, C 5, C 7, K 6, M 5, M 4, R 7, R 8, W 1, W 2, W 3; and Durga.

६. Quoted by SRV. p. 1. 2.

७. Devadhyaya Br. III. 2.
अथातोऽजुकसिरयामः। अत्यः पृश्वीस्वामः । तं प्रथमं वधायमाः ।
अस्तः कसातुः। अर्धीभवति। अर्थे यथं मयं मणीयते। अर्थे नयति सत्यमामः।
अकोपानो भवतीति स्थापावीः। न कोपयति न स्थापयति। तिभ्य आयत्तेजो
जायत इति शाक्पुणिः। इततुः। अकार्यार्थः । नीतानाः। स खल्लितेकर्मादते
गकारमन्त्वेव इत्येवाः। नीः। परेः। तस्यं पर भवति ॥ १३ ॥

अग्निर्मितः पुरोहितं यहस्तः देवमुलिकिंजम्।
हेतारं रजःतामसः ॥

अग्निर्मेततः याचारि। इतिन्द्रपूजणकर्मः। पुजाकर्मः वा। पुरोहिती
वधायतो यहस्तः। देवो दानाधा। तीपनाधा। योगनाधा। युक्तानो भवतीति। वा।
यो देवः सा देवनां। हेतारं ब्रह्मम। जुड़ेतेकङ्गेस्वर्णवामः। रजःतामसः रमणी-
यातः ध्यानाना दातुतमः॥

तथैष्यायार्थ भवति ॥ १५ ॥

अतिः: पूर्वमित्रिष्यिष्यिष्यिष्यो नुस्तनिलत।
स देवाः एह वशीत। ॥

1. Omitted by Bk, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
2. MS. II. 2. 10.
3. Cf. BD. ii. 71.
4. Cf. BD. ii. 24; Cf. S'ākara on Vedāntasūtra i. 2. 7. 28: अस्ति
शास्त्रसूत्दश्नात्तिर्योगावेयम् परमा-
लहिष्य पुष्च सङ्क्षिप्ति।
Cf. S'B. II. 2. 4. 2.

5. Cf. BD. i. 91.
7. RV. I. 1. 1.
8. N. 2. 12.
SRV. I. 1. 1. p. i. 24.
10. यो देवः: सा देवता is omitted by
Durga.
11. Quoted by SRV. I. 127. 1. p. i.
573.
13. RV. I. 1. 2.
अस्मि श्रवस्ति सम्मेद्यो योशिम्: कल्याणः शर्मनासो भ्रमिभम्।
प्रातः धारा: समिवो तत्त्वा जूपाणो हर्षितं जातिवदी।

अभिनमत्त समंतत हुव योशिम्: समंतं समञ्जात्ता सचंतनात्ता।
कल्याणः: साभमनासा: अपिनिक्तिकसमू:। प्रातः धारा: उद्रकृत्तः धारा: समिवो
नस्तत्ता: । नस्तिरान्तः निषिद्धियो या: । नमतितकसपो या: । तत्त्वा
जूपाणो हर्षितस्वा जात्तेनाः। हर्षितस्य: प्रेतताकस्मी:। सहर्षितीतिः।

सामुद्रादुर्भिः सुवार्त्ते:। हस्ताछित्तमुखं सम्मन्तः।
सामुद्रादुर्भ्योऽवर्त्तिः। हसियं च यायायाम्।
अधायिः प्रायायाम सवार्त्त।
अस्मि: सत्ता शेतीतत। हसियं तत्त्वसः निर्ययायाय।

हृदेष्ट्र मिक्तं वचनमुमुक्तयो विद्वत्: स सुपणो मुखम्मत्र।
एकं सहित्रं बहुत्ता चदन्त्त्विः युं नाट्तित्वान्माविः।

इम्मे वशायतम महान्तं [च] आत्मामा बहुत्ता सदापनिनो वविषिः। हृदेष्ट्र मिक्तं
वचनमुक्तविद्वत्त्वं च गतम्मत्रम्। विद्वत्तवियो विद्वत्तवियो। गहत्तम्म।
गहत्तम्म। गहत्तम्म।

1. Omitted by Bk, C4, O5, O7, Kn, M3, M1, R7, R8, W1, W2, W3.
2. RV. IV. 58. 8; VS. 17. 96.
3. *कान्तिसिद्धार्थिः* O4, W1;
   *कान्तिसिद्धार्थिः* M1;
   *कान्तिसिद्धार्थिः* C5, M3, W2, W8.
   Cf. SBV. I. 57. 2. p. i. 285; I. 62. 2. p. i. 311.
4. विद्वांशि is omitted by Durga.
5. RV. IV. 58. 1; VS. 17. 89; cf. AB. I. 22; सङ्कुचादिकुदयित्वाः वेद्यः।
6. KB. XXV. 1.
   Cf. AB. I. 1. 4; Taatt. B. II. 1. 12;
   GB. II. 1. 13; Saad. B. IIL 7; S'B.
   I. 6. 2. 8; M3. L 4. 14. It is
   added after असिः in all these
   passages.
8. RV. I. 164. 46; AV. 9. 10. 35.
9. Omitted by O1, O2, C8, C6, M1, M4, R2, R8, R5, 8;
   cf. SBV. I. 164. 46. p. i. 718;
   सुशान्नमात्रामाय।
10. गुरुवायुः O1. गुरुवायुः महात्माय ता
    is omitted by Durga.
7. २०.] १४१. धैर्यकाण्यम् । [ जातवेदं

यस्तु दूसरं मजते यसस्म हृदिनंस्यं वेदस्यं सोटक्षं। निपातत्मेवेत्तैं उस्ते ज्योतिष्पिन्यस्तेन नामप्रेरे संज्ञेते ॥ १८ ॥

जातवेदं कस्मात्। जातानि वेदं। जातानि वेदं विदुः। जाते जाते विद्यते इति च। जातिविचार वा। जातिबन्ध वा। जातिविधि वा। जातिप्राणानु: ॥

जस्मात् प्रवतविन्दस्त ॥ [ इति ॥ तस्मात्वेदं जातवेदस्वरं। इति अहायणम्।

तस्मात्वेदं वेदस्वरं। प्रवतविन्दस्त ॥ इति ॥ ॥ ॥ ॥ ॥

तस्मातां संबंधं ॥ १९ ॥

[ जातवेदेः सुनचिम सोभमगरातीदुपति न दृष्टविते रेवें।
स न: पौष्ठविद दुगणिश्व विबश्वा नावेव सिन्धु दुरितालवः।]

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको निसर्धितको

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको निसर्धितको

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको

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जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सो�मगरातीदुपति निदानिद्वित्य निसर्धितको

जातवेदस्तु इति जातवेदां वेदं जातवेदस्वरचाय सुनचिम सोभमगरातीदुपति निदानिद्वित्य निसर्धितको
दशाकृति निदाने। यस्य कर्माधिकारं नित्यात्मकता स्वतः सुध्यने। सन मन्त्रेः प्रतयेकमेव समस्तः कार्यानि विकारं अस्यां उपयोगिः प्रतिरोधं उपलब्धैः। नन्दो न मृद्धां।
अभिः प्रवृत्तं सम्बन्धं योगं। इति निपुलमान् श्रव्यान्तः।
अध्यायावाद्वित्यः।
उत्तरम् विनाशस्मृत्। इति। ततुपरिधानं श्रव्यात्मां।
वस्त्र समुकं भजते वस्त्र हविनिर्देशायेऽवमेव सोपिष्ठं श्राव्यात्मेऽव। निपातयेते उत्तरे प्रज्ञापिनी पतेन नामप्रेयेन संगते॥ २०॥

वैम्बशानाः कसानः। विश्वासराज्यति। विश्व एवं नरा नयन्तिरि बो। अथवा विश्वाशानाः एव व्याप्तः। प्रत्ययं वाच्याची भूतानि तस्म वैभाषानाः।

सौर्याय भण्डति॥ २१॥

वैभाषानां सुमदृतं स्मार्यं राज्यं हि कं सुर्वचनानामभिषेकः।
इति जातो विश्वमित्रं वि। च वैभाषानो वल्ले वृत्तिन्य॥

इति जातं सर्वसिद्धमित्वमित्वति। वैभाषाः संयते सुर्यं। राज्यं यथा सर्वेऽयं सम्बन्धायुक्तीयस्य वयं वैभाषानस्य कल्पवाच्यं मति वक्तमेति।

तत्काल वैभाषाः। मन्त्रमेव इत्याचार्यः। विषयकस्मा दोषों स्मृति॥ २२॥

म्ने महिरं दुष्प्रसारं वोचं यं पूर्तं दृश्याम् संरचनं।

वैभाषानो दस्युपित्रोज्जनवः अर्जुनोक्तांश अशु श्रमः भेदेऽ॥

1. RV. X. 188.
2. जातवेदसः C4, C5, C7, M3, Mi, W1, W2, W3.
3. Cf. BD. 1. 90, 97.
4. RV. IV. 58. 8.
5. N. 7. 17.
6. RV. I. 50. 1; AV. 13. 2. 16; 20. 47. 13; SV. 1. 31; VS. 7. 41; 8. 41.
7. N. 12. 15.
9. Cf. BD. 11. 68.
11. Cf. SV. I. 60. 6; III. 2. 1; VII. 5. 4. pp. 293; ii. 133; iii. 16.
12. बृहवर्म. रथी.
13. RV. I. 98. 1; VS. 26. 7.
15. RV. I. 59. 6.
प्रारम्भिक तत्त्व... तथा निर्माण वर्तमानम्। यह पूर्व... तद्वर्त्या मनुष्यान्... तद्वर्त्या मनुष्यान्। सचान्... वर्षयो... दशयो... तद्वर्त्यान्... उपखण्डण्ड... उपववत्त्यस्य कर्मम्। तदनस्ति वैष्णवी... अप्रूपोतः काश्च यस्मिन्न। दाम्मरे वेदेष्याम्।

अध्यायावधिक इति पूर्वः यात्रा... पूर्वः दोषान्... दोषान्... दोषान्... दोषान्... वायुस्वरूपो वेदांनि। तामलुकानि हृद्यत्वमातः शक्ते वैष्णवी... शक्ते लोकस्तमादियेऽये। आश्रये हि भवति। तत् अस्माच्छाति मयुक्षस्यान्... देवता। कर्तर च महतम्। ततोतिभिमिश्ययनस्त्रैं... स्त्रीणिं दार्शिति।

अध्यायः वैष्णवीरः हादारकपालो भवेति। पतस्य हि हादारः कर्म।

अध्यायः अध्यायः मन्वति।

अध्यायः अन्यथा वा अध्यायः कर्म| इति।

अध्यायः निबिद्धावेदांनि| इति।

आयस्य वा भाला पूज्वायी।| इति। पूज्वायी भावांषवाभासपति।

अध्यायः चाणिकोक्तः तु च सोर्यावेदान्तः कर्म।

इंद्रिः पूज्येऽरोधेऽवेदांनि| इति। पूज्येऽरोधेऽवेदांनि।

अध्यायः इविवानस्त्रैं सुङ्ग तुएदान्तः भेयति।

अध्यायः इविवानस्त्रैं सुङ्ग तुएदान्तः भेयति।

अध्यायः इविवानस्त्रैं सुङ्ग तुएदान्तः भेयति।

वैष्णवोपेदो यत् ताम्याय जापते। कर्तर च मूर्ताम् जायत इति।

1. महाबल्यम् C 1, C 2. Cf. SRV. I. 60. 6. p. i. 293.
2. Quoted by SRV. III. 13. 2. p. ii. 171.
3. अध्यायः दुर्गा।
4. Quoted by SRV. I. 60. 6. p. i. 293.
5. Cf. BD. i. 67. S'B. IX. 3. 1. 25. स यः स वेदान्तः: अस्ति स आस्मिन्।
6. RV. VI. 8 —9.
7. Cf. BD. i. 102. तोहानू मन्त्रणोपेयाः. सा ब्रम्हान्तः आस्मिन्।
8. Cf. BD. i. 103.
10. MS. II. 1. 2. Cf. KB. IV. 3; XIX. 2:
11. अस्ति वे वैष्णवोपेदो योद्धसी कर्म।
12. स्व. 8. 22. 1.
13. छान्त्रीमिकाः M. 3.
14. VS. 33. 92.
15. RV. X. 88.
17. Cf. BD. i. 2. 20.
18. विष्णुमार्यावेदो यत् C 4, C 5, C 7, M 3, M 1, W 1, W 2, W 3.
20. यथायमी म्याभम् BK. C 4, C 5, C 7, M 3, M 1, R 7, R 8, W 1, W 2, W 3.
यत्र वैहृतः शरणामिलिन्ति याहस्युपायो भविति मध्यममध्यमां ताब्रु मध्यमध्यमान्तः। शारीरोपशामनः। उपादीयमान पावान्य सम्प्रभात उद्योगोपशामनः शारीरोपशामनः।

अथाविश्वातः। उद्धीच्छिन्य सम्भवं वा मण्डि वा परिपूर्ण प्रतिसरे यज्ञ शुद्धगोष्ठमरस्यस्वरूपायोऽधिकृतां तद्विरफ्ते। योद्धभेदैः सम्प्रभाते।

अथावाहः।

वैश्यानस् यत्ते द्यूरे थें। इति। न व पुनरायुण्यस्यां संवातस्य।

अन्योपवायमः संवातस्य। इत्यमादहाप्यमुस्मुस्मुस्मुस्मुस्मुसः जाप्यमः आप्यमः। इतोपवायः।

अथ याप्येवतान्योपमिकानियुक्तानि माणिकाय वा मणिवाचिन्ति वा [ सीवाचिन्ति वा]
प्राणानि वा वैप्यानि वा [ वैप्यस्यानि वा] तेषु वैश्यानाभि यवाहा अधिकथिताः।
अधिवर्त श्वेतानि श्वेतमोहायान्तिः। उद्धीर्यवाहः। अधिवर्त श्वेतानि यवाहा अधिकथिताः।
अधिवर्त श्वेतानि यवाहा अधिकथिताः।

यथो प्रज्ञावर्तेक्षेत्राणि हि हर्षे यात्रा श्वेतक्षेत्रोदिपिताप्रायाश्च।

तत्सानमेव दृष्टिकोश्यस्य चािङ्गमः।

शृष्टि पृज्ञन्या जिन्तिन्ति दिवस्य जिन्तिन्यायः।

इति का निगद्यावाह्यात्। १३।

कृष्ण्य निपातान्य गंगाय पुराणो भिन्नानुं दिवसाधिन्तिः।

व व च विहृतम्प्रेज्ञास्यायताय यत्र उपयोगिः प्रशिष्टी युक्तः।

1. वृहदायेऽ ४, ५, ७, म ३, म, ह ७, भ ९, व १, व २, व ३।

2. वृहदायेऽ ४, ५, ७, म ३, म, भ ७, भ ८, व १, व २, व ३, चार्ज, व ४।

3. वृहदायेऽ ४, ५, ७, म ३, म, ह ७, भ ८, व १, व २, व ३।

4. वृहदायेऽ निम्नान्य गंगाय पुराणो भिन्नानुं दिवसाधिन्तिः।

5. वृहदायेऽ ४, ५, ७, म ३, म, ह ७, भ ८, व १, व २, व ३, चार्ज, व ४।

6. वृहदायेऽ निम्नान्य गंगाय पुराणो भिन्नानुं दिवसाधिन्तिः।

7. वृहदायेऽ ४, ५, ७, म ३, म, ह ७, भ ८, व १, व २, व ३, चार्ज, व ४।

8. वृहदायेऽ ४, ५, ७, म ३, म, ह ७, भ ८, व १, व २, व ३, चार्ज, व ४।

9. वृहदायेऽ ४, ५, ७, म ३, म, ह ७, भ ८, व १, व २, व ३, चार्ज, व ४।

10. वृहदायेऽ ४, ५, ७, म ३, म, ह ७, भ ८, व १, व २, व ३, चार्ज, व ४।
पाण्डवोत्करण यादि: वार्षिको धर्म: सुपर्नान् जैना वामिकसा यादि:।
ते प्रदानस्माता: वार्षिको । सुलभिविद्या हस्तियां। सः प्रसूनशोभय कृपया स्वहरे ।।
वायुयज्ञकाल । विजय: रिवरितिर्मिणव।

माधवी भाषाम् सहस्त्रिन्।

कुमारी भीमार्गी भविष्योत्तर: [भा वे] "भूमि वर्षते मल: वहां देव नरनिति।
वश [भा वे] "सत्साहसिस्तो" देशात: पर्वतस्वतेश्वर हैति ।।

पाण्डवो पाण्डुोऽहार्य स्वयंस्वरुपाधिकीर्तित ईवानायनावनादेतुष्ठ सभवि।

पाण्डवो पुर्णारागिनीयो राज्यकालाणि: भवतिस्वरुपोंत्येवं एवोऽकालाणि सशृङ्खि।
अर्थ हि सौन्यो एकाकालाणि: पङ्क्तिकालाणि।

पाण्डवो पत्रतित्र भवनिती बुधविक्रियादीनि हि भाषणाणि सभवि।

प्रवेशी बैणाणि:। दंडस्थलो बैणाणि:। भाषणो बैणाणि:।।

पाण्डवो प्रतिकीविषयतैः वैष्णवानाय भवतिस्वरुपो तस्मात्।

जो विष्णुम भानरीमयो वैष्णवो दीप्तते ।।

पाण्डवो परस्परोऽस्मितच्छृङ्खि चैव वैष्णवानारं भवतिस्वरुपो तद्भविति।

1. Quoted by SRV. I. 164. 47. p. 1. 718.
2. Cf. BD. II. 8—2.
3. भाषकर्त्तव C 1, C 2, C 6, M 1, M 4, S. ।
5. यथा: C 1, C 2, C 6, M 1, M 4, S; ।
6. Roth. ।
7. Cf. KS. XI. 10. भृगुस्य हुस्तो तु इविकृती- ।
8. भाभ्यान्ति सुदृढ़ीर्योपत्ति भाष्णकर्तव भविष्या वर्षिते ।
9. महत्तथां वार्षिकोपतुष्टी निर्दिष्टः पद्वार्षिको वर्षिते ।

Cf. TS. II. 4. 10. भृगुस्य हुस्तो तु इविकृतीर्योपत्ति महतः ।
11. भृगुस्य हुस्तो इविर्योपत्ति महतः । घरा नरनिति यहां
12. भृगुस्य हुस्तो इविर्योपत्ति महतः । घरा नरनिति यहां
13. आनंदत्रामसंहस्त्रा।
14. pp. 1722-3. Cf. MS. II. 4. 6: भृगुस्य हुस्तो इविकृती को महत्तथां वार्षिको वर्षिते ।
15. त्रिपुरा राजपुरुषोऽविश्वेत्य रोगिण: । पद्वार्षिको वर्षिते।
16. भृगुस्य हुस्तो इविर्योपत्ति महतः ।
17. सुलभिकालाणि साना ।
20. VS. 33. 92.
त्रयो पत्रविभागावरं श्रवणं सारवेद्यानं भावित्तयं संयो तदन्त्वते ॥ २४ ॥

d�िद्भवानेन्द्रजः सुखिद्विधिय दिविस्पृष्टयानुवे जुर्वञ्जयः
तथा भरुषप्य दुर्वनाय देवां धर्मेण के सुषुभत्वप्रभुत्वं
हर्षित्यंबालुपरम्। अशर्तं। सूर्यिपदि। दिविस्पृष्टिः। अभिमृतं जुर्वञ्जयः।
तथा भावनाय च मायनाय च धारणाय च। पतेंसः सर्मभृतः। कसम्भयो देवा इममभिनरनेवान्यवेद्याः। अध्यायः ॥ २५ ॥

आपामुलसे महिना अंग्रेज्यति विजयो राजानुपुरं तस्तुरुक्षिप्यम्
आ दूतो अधिमर्गितिनिस्तो वेदान्तं मानविन्य ॥

आपामुलपथ उपस्थाने महान्तरस्त्रिलोक आपलीका महामहत इति वायुदेवत मद्दशिका देशवना:। विषा इव राजानुपत्त्वः। अभिमयम्प्रत्त्वमलयति वा। अर्थानि
सौभीमित्रि वा [पूज्यमित्रि वा।]। अद्यां दूतो देहाना वियत्वम आदिवादु।
विषमलिनवालवाना। विनिवाचनं नविनिवाचनं विषमलिनवालवान। प्रेमिक: प्रसादाता [अति वा अति]। अन्यायस्वेत्वत्वानस्य
मातिवयमानमहारसाइ। मातिवयमाना वादाः। मातिवयमानसि वाद:।
अतिरिक्तमेति वादः।

अध्यात्ममेत्त्वम् सर्वानि स्वायत्वमातिवयमात स्वाति ॥ २६ ॥

मृदी मुदो मृदुति नकममिन्तितः मृदे जायसि मृदुखण ।
मायां तु युक्तियानामेततामो यथविधररत्ि प्रजानन्ति ॥

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1. As't, Strautt, VIII, 3.
2. त्रेताकथो C 4, Mi, W 1, W 2; त्रेताकथो C 5, M 3, W 3.
3. RV. X. 88. 1.
4. आहुः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. क्षमति: Mi. सर्वमि: is however added on the margin at bottom, obviously a different and probably some later scribe.
6. अध्यात्तम: C 4, C 5, M 3, Mi, W 1, W 2, W 3.
8. RV. VI. 8. 4.
10. Cf. AB. II. 38: भाषो मातिवयकाति.
11. Cf. also S'B. VI. 4. 3. 4: अन्य वे वायुमात्रिक वोहि वदेतां.
13. RV. X. 88. 6.
7. 30.

यदि कृपावश्यक समझे। शुभों या शांतियों वृत्तां अत्यति सप्तमिन्द्रः। ततः शुभाः जायते प्रतासुमास्य थथ। प्रधानं तेनं मन्यन्ते उन्मिताः देवाः यज्ञसेने दिनाम्। अघो यत्कार्यः करति मन्न्यानसंस्करणं स्वतःत्वार्थाय तयामायः।

तत्स्माता शुभोऽसु सन्तोषवान्।

लोकेन हि दिवेणि देवोऽसु श्रीमर्जनायुनम्नार्किमि रोदितमायः।

वर्षै अच्छंखेश्वर पुणे न स जौर्याः। पचति विश्रब्धा।

लोकेन हि यदि दिवि रूपेण अशिमनमयेऽ [श्रीमहि] कर्मसिध्दावाचायिकः। [आ] पूर्णम्। तमकुशक्षेणाधिकाराय। पुराणादिन्तरिष्ठे दिर्याभिति शाक्पुर्णि।

वदया दिविक तृणीय सदासाधिति। इति [हि] श्राहास्यम्। तदमुदया लोकिति।

अयैस्मेतयादिन्योत्तर स्तोतिः।

यददेशस्तुमियुण्डिण्यो दिविक देवा: सूर्यादित्यायाम्।

यदा चारिणीं मित्रवनास्त्रां तामिल्लात्तिपाय्य-मुन्नानान्तिवशा।

यवेदमेतग्युणिन्त्या: सवेन दिविक देवा: सूर्यम्। [आदित्येऽऽ] अदिति: प्रसम्।

यदा चारिणीं समुन्तो मात्रास्तु सतः सहजारिणो। उपजालित्वम्। मित्रवन।

कसात्। सिद्धिः क्षितिः। अर्थजन्तकाः। खु इति नामकरणः। दक्षारो वा। नयतः। परः।

वनिवो। तमारित्वविन्यासोऽवतः। ऽनवः। वनवो वा। मन्न्यामित्रवनाक्पेत्साधेस।

समयत्वम्योऽयं बुद्ध इति वै।

अयैस्मेतयादिन्योत्तर स्तोतिः।

यदा चरेते अवर्त: परंश यज्ञोऽऽ: कतरो नौ बिवेद।

आ तेषकुर्तित्वमानाम् सहाययो नवस्यं यज्ञं क हुद्यं वि वैष्णवः।

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1. सूत्राः M 4.
2. Quoted by SRV. I. 59. 2. p. 291.
3. अभिवर्तने C 4, C 5, C 7, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
4. Quoted by SRV. X. 88. 6. p. IV. 279.
5. IV. X. 88. 10.
6. यह हि C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.
7. देशायो C 1, C 2, C 6, M 1, M 4, S.
10. The quotation is untraced.
12. चारिणू M 3.
13. IV. X. 88. 11.
15. Quoted by SRV. X. 88. II. p. IV. 281.
16. IV. X. 88. 17.
The whole passage: वाचनमाधवसः

......वाचनि is quoted by SRV. X. 88, 19. p. IV. 283.

This is the quotation of recitation

AŚ. 1. 3. 23; SBŚ. 1. 6. 2.

बहुः M 3.


MSS. of both the recensions repeat杀死 but not Ṛṣṭh.
[अयांते दैवतसिन्द्रोदिवः परोक्षशहताल्पेन तिः यथै यव देवतायाकारासिद्धम्
मेंपुख्यविधासितं यथै देवता इत्युक्त पूर्णतेऽद्विनान्तीन्द्रस्वदीन्द्रनीत्याधिकरणं
कचीनि मेंत्रा मननार्यते गततमर्गातो भुजसिद्धमोभिकसीमे रसिग्नि.
पूर्णमिति
रसिम्वचन्तेन्द्रि मित्रं जीवनवर्धीं कथानरूपस्वेते विद्याकर्षणे कथानरूपस्वेते
मनु शस्यन्त्व दृष्टं नियां दृष्टं प्रारम्भः स्तोमें यद्यपेते यज्ञास्पदे
यात्रामैत्रंमेकाशान्।]
अथाध्योपद्यायः

परशुरामस्य कस्यां धर्मं धर्मासुमुच्यते। येदेनभुविषयंते। वल्ल या व्रज-गङ्गा। येदेनेनाभिविषयं। तस्य द्वारां द्विभोदः।

तत्स्यपि मर्म्यति ॥ १ ॥

द्विभोदः द्विभोदसेः प्रार्थिकानासैं अध्वरे।
युक्तस्य देशमिमते ॥

द्विभोदः यस्तं भमु। द्विभासा इति द्विभिक्षादिन इति वा। द्विभिंतानि इति वा। द्विभिषत्तसलस्तिरति विविधति वा। यथेषु देशमिमते। यथेषु स्थितिः स्वदेह-स्थिति पुनःवर्त्तती वा।

तत्र द्विभोदः। इति इति कौष्ठिकः। स वल्लभस्योद्धृतम्। तत्था च सर्वं वर्त्तः।

ओर्जस्य जात्मुत मण्यं एवम्। इति वाह।

अथाध्योपद्यायः द्विभोदसमाहः। एत पुनरीत्य्यायः।

यो अर्धमनोन्तरसिंहं अंजानेः। इत्यपि निगमो मर्मिः।

अथाध्योपद्यायः द्विभोदसे। प्रवाहा महतिः। तेषा पुनः पारस्येन्द्रपयान-मिभिः मर्मिः।

अथाध्योपद्यायः द्विभोदसे। इति।

1. युक्तमिमते C 1, C 2, C 3, M 1, M 4, W 2, W 3; । is crossed and । added on the margin in C 5; । added on the margin is corrected to । in W 1.
2. Cf. BD. ii. 25. Cf. S’B. VI. 3. 3. 13. द्विभोदः इति द्विभिषेको वेदमासी वर्त्तति।
3. Quoted by SRV. I. 15. 7. p. i. 94.
4. यस्मां C 1, C 6.
5. पिष्टिसद्धि C 6.
6. पूर्वपति C 7.
7. Cf. BD. iii. 61.
8. RV. X. 73. 10.
9. RV. II. 12. 3; AV. 20. 34. 3.
10. RV. II. 37. 4.
11. Quoted by SRV. I. 15. 7. p. i. 96.
12. RV. II. 37. 4.
अयमेवादिश्वर्विवृत्त्वेका दिति शाक्तपुरीः। आस्तेयणेव हि समृद्धार्थाविवृत्त्वेका: प्रवाहार्थ मूलति।

देवा अर्थे धार्ययन्त्रविवृत्वेका:। इत्यादि निगमो मूलति।

यथे पत्तं वातघृणोद्वृत्तम दिते सर्वसं सुखवतः नक्ता सवे र्वत्यधि विचासे।

यथे पताकोसं सतास्तु मन्यं नम्नमिति चाहिदीत। अयमपथ्विवृत्त्वेका: बलसने मध्यमानों जापते। तस्यात्मात्म सस्यायुर सहस्त: सूक्ष्म सहसों यन्त्रुः।

यथे पत्तस्य धार्यविवृत्त्वे माति तिती जविजाः द्रविणोদ्वृत्त: उच्चन्ते। जविणो

र्वातर्ले चैन्जन्यति।

अश्चेऽपि पुनः अधिराज एवं:। इत्यादि निगमो मूलति।

यथे पत्तेव सं दुन: पात्स्यास्थ्यनमिति महत्तीति महत्तवां तद्वर्तति। रथा वायुवनीति सर्वथा संपत्तात्राणाः।

यथे पत्तस्य चोपानां: स्वातः तस्यात्मात्म सपत्तुपपत्ते।

सोमं पिय मन्दस्यन् गुणो श्रिमि:। इत्यादि निगमो मूलति।

यथे पत्त द्रविणेद्वा: पियतु द्रविणोद्वृत्त: इत्यादि सौन्तति || २ ||

मध्यन्ते ते वहचि ये महर्ष्यासेदंर्विवृत्त्वेका वनस्पते।

आनुपूर्व धृणो अमिशोपुर्व तत्त नेद्रास्तेमसं द्रविणोः: पिय शृणूसि: ||

मध्यन्ते ते। वहचि ये वोव्हवारं:। पैययसि। अरिपणां। दुर्भयां। आनुपूर्व धृणो

अमिशों पर मेद्रातारं। क्षिप्यगानात। धिपणात। पियणा धिपणात। धिपणात:। धिपण। [द्रूकु]।

धिपणात्यावर्येः। धीसादिनीति या धीसादिनीति या। वनस्पत्त द्रविणोमाध। पश्चि

ि बानानान् पाता च चालिभ्याता थो। चतुनां चनोऽधि:। पिय। शृणूसि: काले: || ३ ||

१. द्रविणोर्ता M ३।
२. Cf. BD. iii. ६५।
३. RV. I. ९६. १-७।
४. Cf. BD. iii. ६२।
५. Cf. BD. iii. ६४।
६. Quoted by SRV. II. ३७. ४. p. ii. ११३।
७. AV. ४. ३९. २; VS. ५. ४।
८. Cf. BD. iii. ६३-६४।
९. RV. V. ६०. ८।
१०. RV. II. ३७. ३।
११. बौध: C १, C ३, M ४, S।
१२. चिपण: चिपण: Roth।
१३. Omitted by BK, C ४, C ५, C ७, Kn, M ३, Mi, B ७, B ८, W १, W २, W ३।
१४. Cf. BD. iii. २६।
१५. चिपण: C २, M १, M ३, M ४, W २।
8.5.

152. दैवतकाश्मु.

चायत आभिल। आभिलः कसादु। अधरोत्त। श्रीणातेषाः।

आभिलाधिनांसितै। दुः जः प्राश्रमस्व।

तातसाधिधः प्रथमागामी भवति। दुः: लसिन्धानाद्व।

तसैया भवति॥ ५॥

सत्मिष्ठेण अध मनोध्य हुरोगे देशो देवायंजसि जातेवेदः।

आ छ। वहः सत्मिष्ठाधिक्विदान्तं दुः: कुविरसि प्रचैतः॥

लसिन्धानान भगुयः मनोध्यम सुहः देशो देवायंजसि जातेवेदः। आ च

वहः सत्मिष्ठः। नित्तिक्विदान्तान्तं तं दुः: कुविरसि। [ प्रचैतः।]

सत्मिष्ठाधिक्विदान्तं दुः: कुविरसि।

यद् प्रथमः दुः: कार्ययाः। अग्निरितिः शाक्पुरि:॥

तदृष्टपादृः [ आज्ञ्यमिति कार्ययाः। ] ॥ १॥

नापदिष्यनस्तराय: प्रजाया नाम-बेष्यूः। निरूत्तमा भवति। गौरत्र तनुस्तर्यते।

ताता अर्थो औगिः। तस्या। पयो आयते। पयस ब्राह्म आयते।

अग्निरिति शाक्पुरः। आयोः च तन्व उच्चस्ते।

तत्ता अन्तर्यते। तात्त्त्य ओपिचिवचिकस्तो जायते।

ओपिचिवचिकस्तथिभ्य एष आयते।

तसैया भवति॥ ६॥

तदृष्टपादृः शुद्धः यानामध्या सुमस्त्रेन देशस्तो शुद्धः॥

मन्त्यानि श्रीमिष्ठ युष्मुःक्विदेश्वुत्रा च रूढ़श्च मेन।'॥

तदृष्टपादृः कूलस्य यानामध्ययः यानात्।

मन्त्यानि च नो श्रीमिष्ठेण च समर्थय। देशो च यानं गमय।

नाशाको यह द्रस्तः कार्त्यकः। नरा असिष्ठासि:। श्रास्तिः।

अग्निरितिः शाक्पुरः। नरे:। प्रजायो भवेति।

तसैया भवति॥ ६॥

नारासेत्यः महापन्मेल्यायुषः लोकाय युष्मस्तः युष्मः।

ये सुकर्त्तः:। युष्मणे चिण्यः:। तांदिन्ति देशव उभमानि दुः:॥

2. B. K. X. 3; AB. II. 4, 1.
3. Cf. BD. II. 158.
4. RV. X. 110. 1; AV. 5. 12. 1; VS. 29. 28.
5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, B 7, B 8, W 1, W 2, W 3.
6. वार्षिकः C 7, M 3.
7. Cf. BD. II. 27.
8. तदृष्टपादृः C 7.
9. सुमस्त्रेन श्रीमिष्ठ C 5, M 3, Mi, W 1, W 2.
10. RV. X. 110. 2; AV. 5. 12. 3; VS. 29. 28.
11. कार्त्यकः C 7, M 3.
13. दैव त्यथे गरास्त्यपदः।
15. RV. VIII. 2. 3; VS. 29. 27.
नरासीत्स्य महिमान्मेषामुरुस्त्वम् यश्विक्षम् यत्रेऽ। ये सुरक्षितं नृतषयो विषयं धारणियतः स्वमर्तत देवा उभ्यानि हृदीपं। सोंम केतराणि चेति वा। ताशहाणि भाविकानि चेति वा।

ईश्वरेः स्त्रिकर्मणं। इश्वरेः। तस्येऽरं भवति। ॥ ७ ॥

आजुहान् इश्वरो वन्द्यासा याह्यासे वशुमिः लोपेऽ।

त्यं देवानामसि यहं होता स एपान्यस्वागितो यज्ञायानं।

आज्ञायमानै श्रैलपत्यो वन्निद्यवश्च। आयाहासे वशुमिः सहायोपणं। तम्यै देवानामसि यहं होता। यहं इति महतो नाभरे। तातेष्व हुथसे भवति। स एपान्यस्वागितो यज्ञायानं। शिष्टत: प्रशिष्ट इति वाचीप्रेष इति वा। वाचीप्रेषूव्यूँः।

वाहिः परिवर्त्तिनात्। तस्येऽरं भवति। ॥ ८ ॥

प्राचीने वाहिः: पृथिवीः पृथिव्याः स्तल्यासा इद्यते अधे अहामृ।

च्छु प्रथयेत् बित्तरे वरियो: देवे: यो: अदितयेत् स्थोन्यूः।

प्राचीने वाहिः: पृथिवी ध्वन्त्वया वसनाय। अयोः प्रवृयते: अन्तः बाहिः: पृथिवीः।

तद्विष्टे [ बित्तरे ] विशेष्यातिसित वा विशेष्यातिसित वा। वरियो वर्तमान।

उद्दारं वा। देवे: यो अन्तादितयेत् च द्वोन्यूः। स्थोन्यूसित खुलताम यते। अवस्तन्येत्त।

सेरित्वयां भवतित्वा वा।

द्वारे जतेवः। द्वारेऽरः। वारंबर्ते। तात्समेवां भवति। ॥ ९ ॥

व्याप्ति मियवि वि अंगन्त्वो पतिभ्यो: न जर्युः: स्म्र्मानानाः।

द्वेशरीरे बृंबतिस्विमित्य: द्वेशत् भवत स्म्र्माणिणीः।

कवित्यविच भवेन विक्षयवत्कुः। पतिभ्य इत्य जया। उरू येशु: च यस्मि श्रुगुमायित्यनां। वरत्मस्तः मृतः। देव्यो तरः। बुद्धागो महासा। विश्वसिन्या विभवममिरिते यत्र। युध्यारा इति कार्यक्यः। अभिरिति शर्मन्युरिः।

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1. Quoted by SRV. VII. 2. 1. p. iii. 8.
2. Cf. BD. iii. 4.
3. RV. X. 110. 3; AV. 5. 12. 3; VS. 29. 28.
4. जातक्र मः 7, मः 3, W 2; a जः is added just above जः in Mi.
5. Cf. BD. iii. 5.
6. RV. X. 110. 4; AV. 5. 12. 4; VS. 29. 29.
7. प्रकृत्तसे यथे मः उपयूः W 8.
8. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
9. Quoted by SRV. VII. 17. 2. p. iii. 35.
10. बुद्धस्तरी M 3.
11. राजस्वनिर्देश्वर्यः W 3.
12. RV. X. 110. 5; AV. 5. 12. 5; VS. 29. 30.
13. वारतरसः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
14. कार्यम् C 7, M 3.
15. Cf. BD. iii. 6.
उपासनकाल | उपाध्य नका चे | उपा वायव्यांता | नकेटिति राजिनाम | अनकिति भूतात्मावद्ययनेन | अधि वा नकात्मावकर्षणि | तयोरेया भविष्यः || १० ||

आ सुध्वयंती यज्ञेऽ उपाध्येऽ उपासनकालं सदर्तं नि योऽनि ||

dिःि श्रेष्ठव वेदिः शुद्धिः असेि थिष्ठिः शुक्काइपि दयामध्ये।

सेिष्ठीमाणे दिि त्वा | सुध्वायव्यायाविष्ठिः त्वा | सीदनामालिति दिि वायवात्मावद्ययने | सीदनामालिति दिि पायवात्मावद्ययने | यज्ञिये उपकाले दिःि योऽपे | यज्ञायी महत्वी | सुरक्षी वायवायने | अधिधाने शुद्धिं महत्त्वम | धियम | शुक्क | शोचतेन्वेलितकिष्ठिः | पेशा दिि सुरमामे | पिशाने | विपिषिन्त सम्भवि।

ढैङ्या होतारा ढैङ्या होतारा। अर्थ चाचरस्व च मध्यमः। तयोरेया मध्यमः || ११ ||

ढैङ्या होतारा प्रथम सुवाच्छा मिर्याता युष्म सत्ते। यज्ञये ।

प्रचौर्यान्ता विदवेलु कानुः ग्राच्छी उनोऽनि। प्रदिश्कर दिवसथानाना। ||

ढैङ्या होताराच वर्ण्यो। निममाणाता युष्म मनुष्यस्य । मनुष्यस्य | यज्ञयाय | प्रचौर्यानाता वषषुः कर्ता पूर्वस्य दिशं यथाविच्छिन्नम्।

तिस्रो देवसिस्तिस रेयाः। तातामेशा मध्यमः || १२ ||

आ नो युष्म महार्शी तृष्णामेतिविच मनुष्यदिक शेषयन्ती।

तिस्रो देवीजीहरिदे स्योऽन सरस्ति ल्वसः। सदनुः।

पुत्र नो युष्म महार्शी क्षिप्रमेशा। महार आदिवद्यस्य माः। क्षत्रा च मनुष्यदिक शेषयणाता। तिस्रो देवयो विकिरिर्दे गुणं सरस्ति च शुद्धिं महात्म आदिवद्यस्य।

त्वथा दुर्विश्रुत दिि नैस्ततं। लिपीयाः स्यात्। दीसिकिष्ठिः। स्वर्णेऽथाः स्यात्। करोतिकिष्ठिः। तस्तीपा मध्यमः || १३ ||

1. Cf. S'B. VI. 7. 2. 3.
2. N. 2. 16.
3. Cf. BD. iii. 9.
4. RV. X. 110. 6; AV. 5. 12. 8; 27. 8; VS. 29. 31.
5. Quote by SRV. I. 49. 2. p. i. 247.
6. Cf. BD. iii. 11.
7. RV. X. 110. 7; AV. 5. 12. 7; VS. 29. 32.
8. Omitted by BK, C 4, C 5, C 7, Kn,
10. RV. X. 110. 3; AV. 5. 12. 8; VS. 29. 33.
10. Quoted by SRV. I. 22. 10. p. i. 117.
11. बृहिकिष्ठिः: Cf. SRV. I. 142. 11. p. i. 637.
12. तत्रोऽथ C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
13. Quoted by SRV. loc. cit.; of. BD. iii. 16.
य ह्रस्व धारापूरगियों जनित्री हृद्दर्पणसूक्ष्मातिद्विष्पिताति विष्पिताति।
तमूढ़ होतिरिपितो यज्ञियान्देवं लक्ष्मीरामिष्य यंक्ति विग्राहात॥
य ह्रस्व धारापूरगियों जनित्री रोकन्दरोद्रो भूतानि च शरीराः। तमूढ़
होतिरिपितो यज्ञियान्देवं लक्ष्मीरामिष्य यज्ञ विग्राहाः।

आर्यानिष्कत्रप्येवातः। मध्ये च स्थाने समास्थातः। अस्मिरिता शाश्वपुष्पः।
तस्येवपरा भवति॥ १५॥

आविष्कृतो वर्ध्ये चार्याप्रति जिज्ञासानमुवृत्तः। धर्मशा उपस्ये।
उप्ये न्युर्विभृत्याभियाभ्यामात्रतीयिनी सिंहं प्रति जोयेः॥ ॥

आविर्यावेदनातू। तत्येव वर्ध्ये चार्याप्रति। वावः चर्चे।। जिष्यं जिष्ठीले।।
उपयुक्तृतं भवितत। शरीरशा आत्मध्या। उपस्या उपस्याने। उप्ये न्युर्विभृत्याभियाभ्यामात्रतीयिनी।।
[हर्मी जी चिंति प्रति जोयेः॥] यावापूरगियाविचार कर्त।।
अहोरात्रेद इति
वरणी इति च।। प्रवेचे सिंहं सहस्रे प्रतिमोक्षेः॥ १६॥

बनस्पतिग्रीविक्षयाः। तस्येव भवति॥ १६॥

उपार्व सुज तमासा समजन्देवार्थ पार्थ कुसुम्या हुवीष्यि।
बनस्पति: शामिता देवो उपि:। स्वर्त्तं हुव्यं मघुर्ना घृतेन॥

उपार्वसाध्यानातमात्रे समजन्देवानामम्युतातुसौ द्वीष्यि कार्लो काले।
बनस्पति: शामिता देवो असरिन्दे ज्ये:। श्वर्त्तं हुव्यं मघुर्ना च घृतेन ॥

तत्काल बनस्पति:। युप इति काल्याक्यः।। असिरिति शाक्रपूष्पः। तस्येवपरा
भवति॥ १७॥

1. RV. X. 110. 9; AV. 5. 12. 9; VS. 29. 34.
2. Cf. BD. i. 15. 25.
3. RV. I. 95. 5.
4. अवज्ञाय विष्मितो भवित C 1, C 2, C 6, M 1, M 4, S & Roth; cf. SRV. I. 95. 5. p. i. 429.
5. निष्कर्षितम् अस्रिति is omitted by Durga.
7. इति बािति सैति। प्रवेचे SRV. I. 95. 5. p. i. 429.
8. SRV. loc. cit.
9. N. 8. 9
10. RV. X. 110. 10; AV. 5. 12. 10; VS. 29. 35.
11. लम्बम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
12. Cf. BD. i. 28. According to BD. IV. 100. the stanza अक्षरित त्याम् RV. III. 8. 1. is addressed to युप, the sacrificial post.
अज्ञाति त्वामध्ये देवस्यन्तो बनस्यायं मधुना देविनं।
युद्धकृत्सिद्धां द्रिपीचेष्ठ चचाचाधितं शयों मातुरस्या उपस्येः॥

वाज्ञाति त्वामध्ये देवनामामायाना बनस्यायं मधुना देविनं च प्रसीतं च।
युद्ध स्थायितं। द्रिपीचानि च न नो दौषितसि। यदा ते हतं कश्यो मातुरस्या उपस्येः
उपेष्टाने।

अन्वितिर्मि शाश्वमि:। तस्यपापरत्नं । स्वातित॥ १८॥

देवेश्वरं बनस्यायं मधुपीचे हिरण्यपरं प्रसीतं च मधुनं।
पञ्चकीर्तिनन्तं निपूर्णं कृतं वसि परमितां रूपितं॥

देवेश्वरं बनस्यायं मधुपीचे हिरण्यपरं प्रसीतं। अपि लोकमयां स्वातुं हिरण्यपरं
प्रसीतं। स्त्रियाः अर्थ पुराणस्य स्तोत्राः संक्षेप एवं न प्रसीतर्म्। युद्धमः 
वह धर्मिनी द्रिपीचे हृदिज्ञो ज्ञेय:। राजस्वायांस्य:। तपिश्वमरिति च। तस्यपापरत्नं । स्वातित॥ १९॥

बनस्यायं मधुपीचे हिरण्यपरं प्रसीतं।
बस्यायं मधुपीचे हिरण्यपरं प्रसीतं।
वह देवका। [यस्य] दातुर्विश्वीरभं। मृत्रित्तं च दातशमस्येतु देवेश्वरं।

स्वाहाकृति:। स्वाहात्वेतर्त् आहेति राजस्वः। यथा वगाहितसि राजस्वः। स्वाहाकृति
वसि। स्वाही हिर्विज्ञोऽहतैं च। तस्यात्सेपत् । स्वातित॥ २०॥

सो जाते व्यामितन्तु युद्धशर्कुपद्दमश्चाहित्वं दुरविवर्द्यं देवी:॥

1. RV. III. 8. 1.
2. भाषिक C 4, C 5, C 7, M 3, M1, W 1, W 2, W 3.
3. भाषिक C 4, C 5, C 7, M 3, M1, W 1, W 2, W 3.
5. KS. XVIII. 21; MS. 4. 13. 7: 208. 10.
6. नहा M 3.
7. KS. XVIII. 21; MS. 4. 13. 7: 209. 1; cf. RV. X. 70. 10. (...निपूर्णा)
8. Omitted by BK, C 4, C 5, Kp,
9. R.V. B 5, W 1, W 2,
10. W 8; it is added on the margin by a different probably later scribe in C 7.
11. According to Durga या वगाहि is a quotation from some Brahmanas. He remarks: अधैतेष्यस्यायं युद्धमहायतुं निपूर्णम् । adding the quotation: विशेषते हि । ते या वगाहितायां कामायाम्। CF. KS, VII, 1, MS. I, 8. 1.
13. RV. X. 110. 11; AV. 5. 12. 11; Vs. 29. 36.
सधो जायमानो निरर्मित यज्ञम्। अश्रिदेवानामभवत्तुप्रोगामी। असय दृष्ट: प्रदिश्युण्डस्य वाच्यायेस्त्र स्माहादतं हविधर्मनु देवः॥ [इति यजस्ति]॥

इतीमा आरीशेतवः अनुआन्तात॥

अथ किंदेवचः प्रयाजानुयाजः। आःृष्ण इत्येके॥ २१॥

पुराणांनेमे अवयाजाध्यै वेदैलावैर्ज्जख्यः स्वैविदं द्रत्व भागम्।

पुरुषं चापं पुरुषं चौधासनामास्त्रेश द्रीयमायुर्भस्ते देवः॥

तत्र प्रयाजां अवयाजाध्यै केवल उजीलनों हरिवतः सन्तु भागः।

तवाःम् युहोड्यमस्तु सर्वस्तुभः नस्तं वा प्रदिश्युफात्तोऽ॥

आःृष्ण ने प्रयाजां आःृष्ण नामान्तात॥ [इति च ग्राह्यन्तः।]

छत्त्रोदेवताः इत्यपरम्।

छन्दस्ति ने प्रयाजानुयाजानुयाजः। [इति च ग्राह्यन्तः।]

अतुदेवता इत्यपरम्।

कत्वात् ने प्रयाजा सत्योस्तुनुयाजाः। [इति च ग्राह्यन्तः।]

[पशुदेवताः इत्यपरम्।

पशुवोदेवताः। [इति च ग्राह्यन्तः।]

प्राणेदेवता इत्यपरम्।

प्राणने प्रयाजा: प्राणी न अनुयाजः। [इति च ग्राह्यन्तः।]

आत्मदेवता इत्यपरम्।

1. Omitted by BK, C 4, C 5, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3; is added on the margin in C 7.
2. Cf. SRV. I. 188. 1, p. i. 782.
3. RV. X. 51. 8.
4. RV. X. 51. 9.
5. The quotation is untraced.
6. आःृष्णा...ग्राह्यन्तः is omitted by Durga.
7. Durga does not comment on the following passages remarking: अथ 

वाच्यायेस्त्र: प्रदिश्युण्डस्य...छन्दोः 

देवताः इत्यपेक्षार्थात॥
8. Cf. S'B. i. 3. 2. 9: छन्दस्ति 

प्रयाजाः।

9. पशुवो C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
10. Cf. KB. III. 4. S'B. i. 3. 2. 8; 

MS. i. 4. 12: अतुदेवताः। प्रयाजः।
12. Omitted by BK, C 4, C 5, C 7, 

Kn, M 3, Mi, R 7, R 8, W 1, 

W 2, W 3.
13. वाच्यां अनुयाजः: C 4, C 5, C 7, 

M 3, Mi, W 1, W 2, W 3.
14. Cf. AB. i. 11. 3; 17. 14; KB. VII. 

I; X. 3; S'B. XI. 2. 7. 27. Cl. KS. 

XXVI. 9: प्राणने प्रयाजः। Schröder's ed. vol ii. p. 133.


8 22.

[अनेसूकालिः]  

आसया ब्रह्मानं अनुजसि। देववतकाण्डम्।  

अथ एव देवार्जी स्वरूपायां विभूतिः। ज्ञानमेव विनाशि ।  

आसयार्जी देवार्जी तत् विभूति।  

इत्यत्वादि कार्यविनाशायां।  

इत्यत्वादि कार्यविनाशायां।  

[द्रविणेश्वर: कसाठूँ द्रविणेश्वर: द्रविणेश्वर: मेहनुट्येएध्यायः आन्द्रिय: द्विकिर्देश:  

अधयन्वादिकाम्रांसनयाज्ञानं: प्रोचितां बहिव्यङ्ग्यंस्वर्णांसनां ये देहेऽकार्याः  

तदेव यस्म आन्ध्रिणेश्वर द्विकिर्देशः वनस्पतिविशेषकार्याः तथा देहेऽकार्याः  

रद्धानाम नियुष्य सहोषोजातः प्रभाज्ञामन्ये द्वारिष्ठत त्वः]  

|| इत्यचर्यादेव द्वितीयोध्यायः ममाः।  

|| इति निमित्त अष्ठोध्यायः समासः।  

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1. प्रज्ञा अनुषासत्: C 4, C 5, C 7, M 3, M 1, W 1, W 2, W 3.  
2. Cf. TS, VI, 1, 5, 4; cf. KS, XXIII.  
3. श्रीमा ब्रह्मानं अनुजसि: प्रज्ञानुषासत्।  
6. Small figure within brackets represents the corresponding section of the eighth chapter of the Nīrakāra.
अथ नवमोद्यायः।

अथ यानि प्रधिवायनानिः सत्तम्य श्वतं गमने तान्यलोकसृष्टिः।
तेषामध्यः प्रधामागामी भवति। अभ्यो व्यासकयातः। तथ्येया भवति ॥ १ ॥

अथो बोध्या सुखं रथेः हस्तानामरुमिर्घेः।
श्रेयो रोभृण्वन्ति हेद्रा वायर्मणुप्रक इत्तितं इत्तिचिरो तरि स्वात॥

अथो बोध्या। सुखं बोध्या [रथं बोध्या] ॥। सुखमिति कल्याणाम।
कल्याणं पुष्पं श्रुतिं भवति। [श्रुतिः गम्यति वा। हस्तेता वा पाता वा पालिता
वा। श्रेयेष्वे च श्रुतिः। वारि वारिति।] ॥

मा नो व्यासकया। तथ्येया प्रवचन्ति ॥ २ ॥

मा नो मित्रो वर्णो अर्धमायुरिन्द्रेऽकसुमा पुरुषः वाति वर्णः।
यद्यजीतो देवजातस्य ससे: प्रवश्यामां ब्रिहवेः द्रिश्याणि।

यद्यजीतो देवजातस्य ससे: सरणाय प्रवश्यामो वषे वित्तेष्वे वीणाः। मा
नस्य मित्रं वर्णादामस्य चाचुक्तः वयुज्जवलं इत्तिहोक्षणं अभृणां राजेति वा
मस्मद्ध परित्ययः।

श्रुतिः। शाकोट्युपुरुषात्मायाम्। शाकोत्य नित्तुमिति वा। शाकोत्य
तथितुमिति वा। सर्वेभः शाकोट्युप्रस्थिति वा। शाकोत्यो तथ्येया प्रवचन्ति ॥ ३ ॥

1. See N. 2, 27; cf. 1. 12.
2. R.V. I 162. 2.
3. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
4. The passage: अथ यानि प्रधिवायनानिः। seems to have been written by a different scribe in C4, f. 10r. The letters are larger, lines crooked, and stand in marked contrast to the rest of the page.
5. The second section is omitted by Durga and given in a foot-note by Roth. But it is found in the MSS. of both recensions and is also enumerated in the summary at the end of the chapter in the MSS. of longer recensions.
7. देवजातस्य C 1.
8. विद्येः is omitted by M 3; partially obliterated with yellow pigment in W 1; added on the margin in W 2, C 7.
कर्तिकदत्तुपूर्णं शुभं शरणं द्वितीयं वाच्यमनिन्द्र नारम्म।
सुप्रसंहवश शाखुन्त सत्वसि मा त्र्या कार्यप्रदत्तान्वित विश्रां विदेष्ट॥

नयनवीजनम प्रदुःखणं। यथायाशाश्वस्था नामिर्यति वाच्यम्। ईरवितेष
नारम्म। सुप्रसंहवश शाखुन्त सच। कल्याणमाहु। महत्ते ग्राह्यस्तु ग्राह्यस्तुं। ग्राह्यस्तु
ग्राह्यस्तु। अक्षमाहु। मज्ज्वति पृथकमनिति वेदका। मां मन्नुष्ठितं वा।
मा च त्र्या कार्यस्रितमुति। सतेतो विदेष्ट॥

गुस्यस्तम्बैंमभुगुर्धिरत्स कपिलोदितिमंवारे। तर्किनिश्चिंगमधंबिष॥

मुद्रं वंदं वृक्षिं गुस्यस्तं गुस्यस्तं बंदु।
मुद्रं पुथांश्रो। बंदु। मुद्रं पुथांकंपि।

इति सा निगद्विण्यकाला।

गुस्यस्तम्बो गुस्यस्तम्बन। गुत्स इति स्रिधारिणां। गुणानं। स्तुतिकरिणें।

मण्डः मण्डः मण्डः मन्नात। मयरेभ्यं मोदितिमनिति। मन्नातेऽव्रं सुसुमित्रे।
मण्डवतेरिति वैयक्तिक्री। मण्डः परामोक इति वा। मण्डः मदनेऽव्र मुदेऽव्र।

लेखस्येऽं मण्डवित॥ ॥

सुस्वर्णं श्रीयुतान्ता श्रीषणां स्त्रयवारिणे।

वारे पूज्यज्ञितां पु मण्डः अवादिरे॥

सुस्वर्णं विद्येये प्रणान्ता मण्डवारिणोपवर्णान।।

अभ्योपयर्ये व्यायामः। भवह तवायामः स्वातः।

श्रीणां इति मण्डवारिणि इति। वारे परंत्यप्रीता प्राधाराद्युहं मण्डः।।

1. RV. II. 42. 1; of BD. IV. 94.
2. प्रकाशम: M 3.
3. Qouted by SRV. II. 42. 1. p. ii. 125.
4. पापकृम: М 3.
5. Of BD. IV. 98.
6. कर्णबहर: Roth.
7. RVKH. 2. 43. 1.
8. शुक्लबालम्: C 4, O 5, C 7, Kn, M 3, Mi, B 7, B 8, W 1, W 2, W 3.
10. SRV. II. 20. 8. p. ii. 57; of BD. IV. 78.
11. Cf. Upādi sūtra IV. 42. शक्ति
12. मण्डः मदनेऽव्र मुदेऽव्र is omitted by Durg.
13. Cf. SRV. VII. 103. 1. p. iii. 211.
14. RV. VII. 103. 1; AV. 4. 15. 13; of BD. VI. 27.
15. श्रावणम: O 4, M 3, Mi, W 1, W 2, W 3.
16. महासो: O 5, W 1; महाभाष्यम् O 4, O 7, Mi, W 3. it is partially obliterated with red ink and an A is added on the margin in W 2; श्रावणिः M 3. Cf. Kumārila, Bhatṭa, Tantra Vārikā, Benares ed. p. 200 or I. 3. 18; ...विक्षेत्...

श्रावणः...श्रावणिः मण्डः.
9. 9. 161. दैवतकाण्डम् ।

स दैवतः काण्डम्: परीत्यं तु ग्राहाः। तं मण्डृका अन्यमोदनत्। स मण्डृकानुमो-
द्वारास्तु तु ग्राहाः। तदसिद्धार्थिनं परमेवती।॥ ६॥

उप गम्य तमो वर्णं मा वंदन तादृशः।

gयं कर्मप गुर्गुर्वं विगुर्गुर्वं चूर: पुरः॥

इति का निग्रहयास्यात् ।

अख्षा अशयत वनानिन्ति वा। अभ्यवस्तु परमितिः वा। तेषामेव भवति॥७॥

प्राच्यपा मा वृत्तो मात्रयात्न्त प्राच्येदेन इसरिणे वार्त्तानाः।

सोमसेवं मौज्वुत्स्वं मुक्तो विक्रियोपने कार्यतिमेवम्भावोऽथ॥ ॥

प्रवेदिपाणा मा नहोते विभीख्यतं वर्णितानि मात्रयात्नि। प्राच्येदेन: प्रवेदेः ।

इसरिणे वर्तमान्त:। इसरिण निरिक्षणम्। करणेः:। अपाणां सत्वति। अपरता अस्ताति-

क्षय इति वा। [ सोमसेवं मौज्वुत्स्वं मुक्तो:।] मौज्वुत्स्वं मुक्तवति जात:। सुयथपरी-

पवेत्तो सुवज्ञानां। मुक्तो विमुच्यत इति क्रियः।

इसरिणे निरिक्षणे तत्तातिक्षणः। इसरिणे निरिक्षणे प्रके तिसाराय वि-िक्रिययो कार्यति।

जायते रंगमणोऽभाववं महामहम्मख्यानः। प्रयथस्य

लेखनार्थमय:। निद्धुपुस्तिः। अक्षरसपुरणवित्तवदार्थं वेदपृष्ठेः।

प्राच्यायो हत्तेवः। उपर्तेवः। उपर्तेवः। तेषां यास्य भवति॥ ८॥

श्रेयते बदन्तु प्र वर्णं बदन्तु ग्राम्यस्यो वाच्च वदन्ता वदन्तः॥

वदन्तः: परिति: सामवेशं:। श्रोतं गोम श्रोतेनान्तं सोमिनः॥

1. Quoted by SRV. VII. 103. 1. p. iii. 211.
2. स 4, C 5, C 7, M 1, M 4.
3. मण्डृका C 7.
4. AV. 4. 15. 14.
5. RV. X. 34. 1; cf. BD. VII. 36.
6. प्रवेषणे: C 1, C 2, C 6, M 1, M 4, S; & Roth; ते is partially obliterate with red ink and ते added on the margin in W 2; Durga gives both i.e. प्रवेषणे: as well as प्रवेषणे: । Sāyana reads प्रवेषणे:।
7. निरिक्षणम् C 4, C 5, C 7, M 3, Mi, W 2, W 3; W 1 agrees with the reading of the longer recension.
8. निरिक्षणम् C 4, C 5, C 7, M 3, Mi, W 2, W 3; W 1 agrees with the reading of the longer recension.
10. मुज्वात् M 3; Sāyana also reads मुज्वात्. See SRV. X. 34. 1. p. IV. 101.
13. The passage: प्रसादवेशम् ।।।।

...वेदपृष्ठस्य is omitted by Durga.
14. नूतासनां is omitted by Sivadatta ।

although given by Durga.
15. RV. X. 94. 1.
162. दैवतक्राण्डम्

प्रवदन्ते। प्रवद्यम्। आच्छयो वर्णे वदन्ति वद्रुष्यः। यद्रुष्यः: पुष्पता
अर्द्रणेगाः सह सोममदाता: सिन्धकारिणः। ननोकः: श्रृणोते:। गोपो: घुप्पते:।
सोमिनो गृहमस्विते वा। सोमिनो गृहृद्रिति वा।

येन नराः प्रदस्यते स सनाराससे मन्मः:।

तस्येषाः महति ॥ ९ ॥

अमन्त्राद्वलोमान्य भेरे मनीषा सिन्धावर्धिप्रियते भावव्र दाः।
यो में सहस्रास्रामिते सुधानुत्तरः राजा भवेन इम्यान्याः:॥

अमन्त्राद्वलोमान्यायार्थायानन्ताः। यातो वल्लोधिकं अन्वेष्यो महति। अम्याः
कस्या भवेन सत्तिति वा। अम्यास्य वर्णे महति वा। यहो तथा प्रतिपन्धायविहितः।
प्रसहे मनीषाया मनंस कुप्या स्नुतया प्रसहा या। सिन्धावर्धिप्रियते नवसनो भावव्र दाः।
यो में सहस्रास्रास्रामाति सत्तितुनां राजातूनि परि हस्ति वा। अन्यस्मार्मान हस्ति वा।

प्रशंसास्रामिते सः ॥ १० ॥

वहसंयोगारुपाज्य सतित लमेत। राजसंयोगारुपुपकरणानि। तेन रथः
प्रवद्यमानाम महति। यथे रथेरात्सामार्मान:। स्त्रिजाँ माहितार्थिपत:। रमामानो
प्रियतिदृष्टिति वा। रप्तेवा [ रप्तेवा ] । तस्येषाः महति ॥ ११ ॥

वनस्पते बीड़ेहो हि भृगा अनस्तेस्त्रा प्रतारण: सुविर: ॥

गोमिः सर्वजो असि बीड़ेस्त्राब्ध्यते से जयवृ जीतानि।" ॥

वनस्पते बीड़ेहो हि भृग। अनस्तेस्त्रा प्रतारण: सुविर: झल्पान्यारिः। गोमिः
सर्वजो असि बीड़ेस्त्राब्ध्यते संस्तम्भहः। आयताः से जयवृ जीतानि। ॥

1. आदवर्णीकृत: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; Durga, & S'vadatta.
2. हकोइः……..पुष्यते: is omitted by Durga.
3. RV. I. 126. 1; cf. BD. III. 155.
4. ब्रदर्शि C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. The passage बाहो……..प्रतिपन्धाय
प्रिह्यत: is omitted by Durga. Etymological explanation of a word which occurs neither in the text of the RV. nor in that of Yàsaka is irrelevant and suspicious.
6. समस्त: is omitted by Durga.
7. रमामानो……..वा is omitted by Durga.
Cf. PMbh. vol. I. p. 327. line 15.
8. रप्तेवा रप्तेवा is omitted by Durga;
रप्तेवा is omitted by BK, C 4, C 5, C 7, En, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
9. बीड़ेहो M 3.
10. RV. VI. 47. 26; AV. 6. 125. 1; VS. 29. 53.
11. रमामानो C 1, C 2, C 6, M 1. R & Both & S'vadatta.
उद्युभतिरिति शब्दाऽनुकरणम्। हृशो भिन्न इति द्वा। अद्युभति वेदार्थः स्वाभाविकः कर्मणः। तस्यभा भवति। १२।

उप शासन प्रथ्यक्षीताः वा पुनःवा ते मनुः विषितं जयत।
स दुःस्ते सत्तुरिन्द्रेण देवेंद्रराघवीयो अर्थ सेषः शत्रुः। १३।

उपवशासन प्रथ्यक्षीताः च निर्विरूं च। बहुषा से भावं मन्यताम। विषितं स्वाभाविकः ज्ञातम् च यत। स दुःस्ते सत्तुरिन्द्रेण देवेन्द्रचे देवेन्द्राय। दूरस्तेयर्दर्मयथेश शत्रुः।

श्रुतिप्रथ्यक्षां निधानाम्। तस्यभा भवति। १५।

वेदिनां पिता दुःस्तरस्य पुत्रश्रीशा इणेऽति समन्नवर्गाः।
श्रुवः: सध्घः: पुत्रकां शरौः: पुष्ये निन्दोऽज्ञति प्रमूहः। १६।

वेदिनां पिता दुःस्तरस्य पुत्रश्रीशा इणेऽति समन्नवर्गाः।
श्रुवः: सध्घः: पुत्रकां शरौः: पुष्ये निन्दोऽज्ञति प्रमूहः।

हस्तोऽहस्त ज्ञाते। तस्यभा भवति। १७।

अहिरिनव भोगे: पर्यति बारुः ज्ञाया इति परिवार्तमाणः।
हस्तोऽविष्ट विश्वसानि विद्वान्यामान्यर्मांसं परं पात्र विषितः। १८।

अहिरिनव भोगे: परिवेधितं बारुः। ज्ञाया बधात्वरिताः।
हस्तोऽविष्ट सर्दिणिः प्रवाहानि प्रजानां। धुःस्तरनां मन्यति।

अधिशास्य वाद्यातः। तेषामेव भवति। १९।

सुष्मविणाति वाजिनः। पुष्ये यथा यथा कामचत्वरसु भवार्थः।
महाप्रेमानं पननात्म च। पुष्यादवेतुष्च भवार्थः। २०।


1. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3; quoted by SRV. VI. 75. 3, p. ii. 888.
2. Omitted by C 4, C 7, M 3, Mi, W 1, W 3; is underlined in C 5; VAT 891; is added on the margin in W 2.
3. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3; quoted by SRV. VI. 75. 3, p. ii. 888.
4. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
5. Quote SRV. loc. cit.
6. RV. VI. 75. 2; VS. 29. 39.
7. RV. VI. 75. 3, p. ii. 888.
8. RV. VI. 75. 3; VS. 29. 40.
9. RV. VI. 75. 11; VS. 29. 48.
10. N. 2. 5.
11. Cf. SRV. VI. 75. 11, p. ii. 890. 
12. RV. VI. 75. 3; VS. 29. 40.

\[= 19.\]
अ जम्वन्यि सान्तेयां जग्नां उप जिंहते।
अभ्याजनि प्रचेतसस्यान्तस्मातृ चोदैः॥

आभानि सातन्येषम् सर्पणि सक्षमी।
सक्षिप्त सचते॥ आसयो।
जग्नानि चोपक्रशति। जग्ना जग्न्याये॥ अभ्याजनि [प्रचेतसं] प्रबुद्ध-चेतसो-भास्मस्मातु समर्पणेषु समापमिपु चोदैः॥

उत्खलुकमुकरं या। उच्चेष्यं या। उक्तं या।
उस मे कुः। इत्यवरीत्।
तदुल्कःलभमभवै।
उसकर वैकुद्धस्यलिङ्गावज्जते परोशेषे॥ इति य ब्राह्मणे॥

तद्रूप्तं भवित।॥ २०॥

वाष्ट्रे लं गुहेरळः उद्वृक्तक गुज्यपि॥
हृद गुह्यमः वदु जयःतामिव उद्वृक्तमिः॥

इति वा निगुष्ठायायता॥ २१॥

ब्रह्मम्। प्रजां यत्वतीति या। अतिवृह्दिति रेरत इति वा। तद्यत्तकर्मः वर्णवाचप्रमः।

तस्य भवित॥ २२॥

न्यूनकन्त्यरुपप्रयते एनमेवहन्यद्रुपमं मध्यं आजे॥
तेन सूतवें श्वेतान्तः गवां श्वेतः। प्राप्तेन जिगाय॥

न्यूनकन्त्यरुपप्रयते इति ब्राह्मणाते। अवेशन्यद्रुपमं मध्ये॥ [अंजेः] अज्ञेयः
ह्वाज्यस्यखयते॥ तेन [त्] सूतवेन राजान। भवेंतित्सिके॥ तद्या सूतवें॥

1. RV. VI. 75. 13.
2. भावनि C 4, C 5, C 7, Mi, W 1, W 2, W 3; भावनि M 3.
3. चोपक्रशति M 3; चोपक्रशति Sāyana.
5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
7. उक्त्वं M 3, W 1, W 2, W 3; उक्त्वं C 4, C 5, Mi; उक्त्वं वोपक्रशति Rot.
8. Cf. S'B. VII. 5. 1. 22: उल मे कर्यारे तनुर्स्वरुः। उलकं से तनुर्स्वरुः।
10. The section comes to an end here in S'ivadatta's edition. It is however against the evidence of the MSS. of both recensions,
12. RV. X. 102. 5.
13. भवेंतित्सिके म is omitted by Durga, underlined by Both; Sāyana reads भवेंतित्सिके SRV. I. 56. 1; 148. 5.
सहस्रं गवां मुदलं प्रधनं जिगाय। प्रधनं हि सज्जानाम॥ नकीर्णायनिक्षिन्द्र धनानि स्वतानि॥

हुणणो हुममयो धरं। तजेतिसामाजरं। मुदलो भार्म्म्ध्ञ आबिर्दृष्टं। छ हुणमं छ युक्तं। जज्जाने व्यवहारायणी जिगायं। तःत्रभिसारविषयर्धमं॥ २३॥

हुंम् तं पृथ्वी द्रुभ्मस्य युक्तं कामारं संधं हुणमं शर्यानम्॥

ऐते जिगायं शुकवत्ससृ हवां मुदलं। पृत्तानामे॥

हुंम् तं पद्य द्रुभ्मस्य सहयुजं कामारं संधं हुणमं शर्यानम्॥ ऐते जिगायं शतवत्ससृ हवां मुदलं। पृत्तानामे॥ पृत्तानामस्य मित्रं सज्जानाम॥ पृत्तानामस्य जनाह। अपानाद। दुलो मुदलवान। मुदवगितो [थ]। मद्यं गितर्तीति था।

मद्विगितो था। मुदवगितो था। भार्म्म्ध्ञो भृम्म्ध्ञस्य दुः॥ भृम्म्ध्ञो भृम्म्ध्ञस्य प्रायस्या॥

अध्यम्प्रणादा॥

पितुर्विषयशनाम। पातेर्व। दिप्तेव। ध्यायतेर्व। तस्यैव धनक्ति॥ २५॥

पितुं उ लोंगं मुहो धर्मार्यं तविपीम्।

यस्य नितो योजेऽसा कुंं विपुर्वमुद्रैं॥

तं पितुं लोंगं मद्यं धर्मारुणं धार्मिर्यं बलखं॥ तविपीमि बलनाम॥ तस्ये: [थ] कुःकिर्मणं। यस्य नितो योजः सा कुंं विपुर्वमुद्रैं॥

नधो ध्यायातेत। तास्यास्य धनक्ति॥ २५॥

हुंमं में गहे युज्यं सरस्वति शुद्धि लोऽं संध्या।

अस्विन्यं महृद्यं नित्यस्यार्य्। महृद्यं सुनोऽध्र्या॥

\[\text{1. प्रक्रमसिद्धि} \text{SRV. I. 52. 9. p. 1. 265.}

\[\text{2. Quoted SRV. loc. cit.}

\[\text{3. धर्म; R.}

\[\text{4. Cf. BD. viii. 12; SRV. X. 102. 1. p. IV. 388.}

\[\text{5. R. V. X. 102. 9; cf. BD. VIII. 11.}

\[\text{6. पुत्रकालं हुसि} \text{C 4, O 5, C 7, M 3, W 2, W 3; दत्तात्मस्य मित्र.}

\[\text{7. Omitted by BK, C 4, O 5, C 7, K.}

\[\text{8. Omitted by BK, C 4, C 5, C 7, K.}

\[\text{9. M 3, Mi, R 7, R 8, W 1, W 2, W 3.}


\[\text{11. र्व. I. 187. 1; V. 34. 7.}

\[\text{12. Omitted by BK, C 4, O 5, C 7, K.}

\[\text{11. R. V. X. 75. 5.}]}
9. 28.

[अथव:]

दूसरे मधुरे गमने सरस्वति श्रुनुमनी परशुण्यो नाथमालेक्षकम्। अविनय्या च भधर्माए विविधात्मा चार्जियात्मा आर्युपुर सुगोमया चैति समस्ताथः। अथे कष्टनितकमः। गम्बर गमनेतरे। यस्मान निरुत्ति गच्छित् नित्या। विद्युन्तं गच्छि

तितं वा। सरस्वतीं तत्त्वं। तत्त्वं। श्रुतिः। श्रुत्वा विनायुचिरी। श्रिमद्वातिकी। आश्चर्यो तत्त्वं विनायुचिरी। इरावतीं परमींतवाहं। परमींतवाहं। भब्बीं] कुरुक्करामिनी। अमिन्युक्तवासिना। सिद्धिमिति। वर्णनाम। तद्यथार्थ: 

पाण्डोसितमाः। वात्स्यायान नरो वनो महाकृत्ते। आज्ञाकेवां विपाक्षांकाः। मृगीकंममच्छाः। भुगामिनीं च। विषयो विपास्तानादा। विष्णुस्तानादा। विष्णुपण्डारिको। पाण्डुः अस्य व्यपास्त्त्वां वस्त्रे- 

दुःस्मृतिः। तस्मात्प्राचीर्चद्वेः। बुद्धार्थसिद्धिकाः। चुम्बोमा। सिद्धुः। यदेनामा

मितास्वंसितं नदं। सिद्धु: व्यम्नानां।

आप आपोऽने:। तात्समेया भवति ॥ २६ ॥

आपोऽहि द्राः मयोधुस्ता न तु द्वेः द्वाधान।

यद्य रणायु चेहरेः ॥

आपोहि स्य सुखमुस्ता प्राधान्य धत। महने च नो रणाय रमणीयाय [२७] द्वीनाय।

ओपध्य ओप्पद्यपन्ति वा। ओप्पद्येन थयपन्ति वा। द्रोपद्य थयपन्ति वा।

तात्समेया भवति ॥ २७ ॥

या ओप्पध्येण: पूर्णा जाता दुःध्रेभध्रेश्चुण्यं पुरा।

समै त बुद्धर्णमहां शतं धामानि सुम, ॥३२॥


2. Omitted by C 4, M 3, Mi, W 1, W 3; the reading of C 5, C 7, W 2 is that of the longer recension.

3. कुरुक्करामिनी म 3.

4. महाकृत्ता M 3, W 3.

5. महाकृत्ता M 3, W 3.

6. विपाक्षांकाः C 4, M 1, M 3, Mi, W 1, W 3.

7. बुद्धर्णमहां C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S; &

Roth. Cf. Durga: अजीको नाम परंत:। तस्मात: प्रभवति।

8. बुद्धर्णमहां C 1, M 3.


11. R.V. X. 9 1; AV. 1. 5. 1; SV. 2. 1187; VS. 11. 50; 36. 14.


13. R.V. X. 97. 1; VS. 12. 75.
9. ३१] १६८. देवतकाण्डम्

या औषधय: पूर्वा जाता देवेभक्षीणि युगानि पुरा अन्ये न तद्धृणामां ।
कलयाणां हुक्तानां सरणालामिति या । दातं धामानि सस्त्र । [हिंसि]।
धामानि श्राणि भवानि । क्षेत्रानि । नामानि । जन्मानि । जन्मान्यान्यासिंहातानि ।
रत्नांतु पुष्पमस्य मूर्त्रेण तेन्वेना द्रथीति या ।

राष्ट्रियोपार्थो तथा पपा भवति || २८ ||

आ राष्ट्र पार्थिवं रजः पितुलामासि धारयुः ।
दिव: सदासिः श्रुतिः वि तिर्गुस्य आ लेपं चर्मेऽर्थे तमः।

आपूर्तस्य राष्ट्र पार्थिवं रजः। ख्यातेऽध्ययमस्य। दिवः सदासिः।
श्रुतिः महती विततिष्ठस्य आपूर्तस्य लेपं तमो रजः।

अरण्यचर्यम्यम्। अरण्यकपार्यम्। प्रामाद्यरम्यं सवस्ति तथा।
तथा पपा भवति || २९ ||

अरण्याचर्यान्यतो या प्रेत नन्ययः।
कुष्ठा प्राम्य न पृङ्ख्वसि न तस्मिन भिंरितविन्दरी ई ई।

अरण्याचर्यान्यमाययासि। प्रासादस्य नवसिः प्रातिवेश सि कर्यं
प्राम्य न पृङ्ख्वसि। तथा महती लििवन्दिस्वेभति। दिवः परिपीयार्धे यथा।

भवति भवानातः। तथा पपा भवति || ३० ||

श्रुत्यामिः स्विष्टो सुश्रुतं हृत्तक्ते हृत्तः।
श्रुत्यां सङ्गमेऽ मूर्तिः वर्ष्याता वेदयाम्यं ||

श्रुत्यामिः साधु सिन्धसि। भ्राम्य कहः। साधु हृत्तक्ते। भ्राम्य मच्चर् मागवेः
पपा सूत्त्य यथा प्राक्षगाये। श्रवणेनायेवायाम्।

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2. अरण्यासि हरणामासिः || C 4, O 5, C 7, M 3, Mi, W 1, W 2, W 3; of. SBV. X. 97. 1. p. IV. 319: या...सरणान्ति हरणामाः...
4. ख्याति O 4, M 3, Mi; is corrected to ख्याति in O 7; ख्याति is partially obliterated with black ink & ख्याति is added on the margin in W 2; ख्याति is added on the margin although no attempt is made to obliterate ख्याति in W 1.
5. Of. SBV. X. 97. 1. p. IV. 319: ...नेन्द्रि सरणानि सहवासि...वर्षतिः।
6. Of. also S'B. VII. 2. 4. 26.
7. N. 3. 18.
8. AV. 19. 47. 1; VB. 34. 83.
9. BV. X. 146. 1.
11. भवति M 3.
12. BV. X. 151. 1.
9. ३५.  

रुद्धिको व्याख्याता। तत्स्या पद्ध भवति॥ ३१॥

खोना रुद्धिको महानूर्णा निवेदनी।

यच्छा न: शरी समधेयः॥

सुखा न: रुद्धिको भव। अनुस्करा निवेदनी। क्षत्र: कण्ठक क्रृप्तेतः।
कण्ठक: कल्पो वा। कल्पतेरी। कल्पतेरी स्थातिकर्मण:। उद्दस्तत्तमो भवति।

यच्छा न: शरी। [ यच्छ न: ] दारण सचैतः पूष्टः॥

अष्ट्रा व्याख्याता। तत्स्या पद्ध भवति॥ ३२॥

अमीरांचिं श्रीतलोभयन्त्री गृहपािज्ञान्यः परेरहि।

अमि प्रेषि। निरूपेहि हस्त्म: शोकेरुत्ज्ञान्याभस्मसः सचतायतः॥

अमीरांचिं श्रीतलोभयन्त्री गृहपािज्ञान्यः परेरहि। अमि प्रेषि। निरूपेहि हस्त्म: शोके। अन्वेषाभस्मसः संसेव्यतामः।

अथाथर्ये: पद्ध। तत्स्या पद्ध भवति॥ ३२॥

श्रीनेनन्यः मूर्त्ये वर्णनोऽनि नस्त्यं।

अमायां सोमायंतेः॥

अति सा निगद्व्याख्याता॥ ३४॥

अथातं त्योहि द्रुमानि। [ उद्दस्तत्तमोः ] उद्दस्तमान्य व्याख्यातः।

सुद्ध: सरसः। त्योरेण भवति॥ ३५॥

1. N. 1. 13, 14.
2. RV. I. 22. 15; cf. AV. 18. 2. 19:

खोनाभो मध्युप्रविष्टाज्ञानी।

यच्छा न: शरी समधेयः॥

Cf. VS. 35. 21:

खोना व्रतिको मध्युप्रविष्टाज्ञानी।

यच्छा न: शरी समधेयः॥

4. उद्दस्ततमोः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. Omitted by C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.
6. Cf. SRV. I. 22. 15. p. i. 118.
8. Durga reads हस्त् उद्दस्तः।
9. RV. X. 103. 12; SV. 2. 1211; VS. 17. 44; cf. AV. 3. 2. 5; cf. BD. viii. 13 B.
10. Omitted by BK, C 4, C 5, Kn, M 8, Mi, R 7, R 8, W 1, W 2, W 3.
11. RV. I. 22. 12.
12. Omitted by BK, C 4, C 5, C 7, Kn, M 8, Mi, R 7, R 8, W 1, W 2, W 3.
अयोजी वाङ्सात्मका ता हुँ चा विषयः
हरी हवान्योति बसाता
अयंको अन्यान्तर संयोगाते ते हुः विविधाते हरी हवान्योति मुझाने
हविन्तु नवि निधाने। तयोरेया भवति। २६॥
आ वाङ्साम्योऽगम्यां देवाः सीतन्तु युक्षियां।
हायां सोऽपथे॥
आसीतन्तु वाङ्सायम्योऽगम्यास्तमा [ अन्तर्धे द्रति या य] युक्षियां देवां यहसंपरिदिन हायां सोऽपथाय।
हायान्योत्स्याः व्याप्ते। तयोरेया भवति। ३७॥

dātā nā: पुःत्रिँ दृष्ट कांसमध मित्रिक्कृतम्।
युः देवेषु वर्त्तमाः॥

हायान्योत्स्याः न दृष्ट्यां साधनमध मित्रिक्कृतं यथादेवेषु नियमण्डामाः।
विपाद्धर्तानां युक्षियां। तयोरेया भवति। ३८॥

प्र परवीतात्मकुश्ती उपस्थाद्येई द्वै विरितं हास्माने।
गाथेषु हुः अतिरं रिहाणे विपाद्धर्तानौ वर्ष्यां अंबे।॥

परवीतात्मकुश्ती उपस्थातानां। उशायो कामायाने। अभेद द्वै बिनुके हरति
विषणे हरति चा। हास्माने। हास्माने। गाथायो या। गाथायो
[हुः] शोभो मातरं रिहाणे विपाद्धर्तानौ पवस्य अंबेते।॥

1. RV. I. 28. 7.
2. हवान्योति C 4, O 5, C 7, M 3, Mi; भवति is corrected to संभावि in W 3.
4. RV. II. 41. 21.
5. Omitted by BK, C 4, O 5, C 7, Kn, M 3, Mi, B 7, R 8, W 1, W 2, W 3.
6. N. 1. 13, 14; 3. 22.
7. RV. II. 41. 20.
8. विस्फृप्तम् M 3; विस्फृप्तातिपाद्वि W 3.
10. RV. III. 33. 1.
12. संभावि C 4, O 5, O 7, M 3, Mi, W 2, W 3; मातरं is corrected to संभावि in W 1.
13. रिहाणे C 4, O 5, O 7, M 3, Mi, W 2, W 3; संभावि is corrected to रिहाणे in W 1.
14. विपाद्धर्तानौ O 1, O 2, O 3, O 4, M 1, M 4, B; W 2; Both.
९. २२. ]

चौतपानुम्। [ दैती ऊजोहुती।

आविष्कार्यो वा। अरण्यो वा। अरविष्कार्यो वा।

तयोरेण भवति॥ ३९॥

ते आचार्यन्ति सर्वभूतं योजनं मूलदेवं पुत्रं विभुतामुःस्ते।
अपि श्रुत्रिविव्यातं संविद्धाने आविष्कार्यो दैस्ये विश्वेन अभिविन्यात्॥

ते आचार्यन्ति समनवाचार्य योजनं मूलदेवं पुत्रं विभुतामुःस्ते उपस्थाने। अपि
विविस्तारात्मा श्रुत्रिविव्यातं आत्मबीमि विप्रांव्रान्तवै।

शुनासीरो। शुनो वायु:। शु पत्तनतत्र। सीरा अर्थं: सरणां:। तयोरेण
भवति॥ ४०॥

शुनासीराविमां वाचे ज्वेश्यां यहिति चुक्षुः पयः।

वेनमापुर्ण सिख्ततम्॥

इति सा निगद्यायायताः।

देवी जोधी देव्यो जोषित्वाऽ| बाबापुष्पिस्वायावितिः। अहोऽपेन्य इति वा।
सांच समा चेति कान्तकर्त्:। तयोरेश समैप्रैः मृतिः॥ ४१॥

देवी जोधी वसुधार्यो योजामुः स्वाधाः देवांसि युष्मान्या
बल्करसु बार्यां यज्ञानाव मूलनावय वसुधार्यो वसुधार्यो बार्यां वृत्तवात्॥

देवी जोधी। देव्यो जोषितविः। [ वसुधार्यों। योजामुः
वेशांश्रुस्यायाविद्धसहस्राण्या वसुधार्यों बार्यात्मा विद्धसहस्राण्या यज्ञानाव मूलनावय च।
बार्याञ्चा
वाता पिबेतत राज्यां च। प्रसेति समैप्रैः।

देवी उजोहुसिः। देव्यो उजोहुसिः। बाबापुष्पिस्वायाविति वा। अहोऽपेन्य इति
वा। सांच समा चेति कान्तकर्त्:। तयोरेश समैप्रैः मृतिः॥ ४२॥

देवी उजोहुसिः। देव्यो उजोहुसिः। बाबापुष्पिस्वायाविति वा। अहोऽपेन्य इति
वा। सांच समा चेति कान्तकर्त्:। तयोरेश समैप्रैः मृतिः॥ ४२॥

| 1. RV. VI. 75, 4; VS. 29, 41. |
| 2. श्रववश्यमध्यताः O, C, C5, C7, M, Mi, W 2, W 3; the figures of 1 and 2 are placed respectively on चालानिक इत्यत्ताः in W 1. |
| 3. Cf. BRV. VI. 75, 4, p. ii. 888. |
| 5. RV. IV. 57, 5. |
| 6. KS. 19, 13; MS. 13, 8: 210, 1. |
| 8. यशो M 3. |
| 9. यथो M 3. |
| 10. वसुधार्यो M 3. |
| 11. कान्तकर्त्सन म 3. |
| 12. KS. 19, 13; MS. 13, 8: 210, 1. |
| 13. 7. |
[ अधे यायमेत्रो घोल्ला या नो सित्रा: कमिकावृत् सम्ब्र बाल्म संबस्तरस्तुप म बाद
प्रश्न्मं मा पैलै वदनसमान्य्यस्ययास्याध्याद्यप्ते उप अयाय बहीनोम्यहिरवे भोगी
ईचे लिचह्यन्यता गा वदनस्तत्तिबिदा स्वयं जलं आन्त हरिधडि ह्यातै बृंगामो म्याले-
प्रमिक तं पितुः निवं म भीयोहिय यथा भोगीरे। राशियं आवेशायलि अनुभूदि सिद्र:
स्योनानीयो विचरस्मितेन्द्रुः ध्यायातो आट्टावेक्यवेक्यवेग वां धार्मो: न म पंचालायां तेजे भाषियती
प्रवैसीरेव देवी जोड़ी। देवी: ऊर्जाहु: तिच्या विस्मारितात। ]

|| इति नममोद्धायः ||

|| प्रत्ययां वृतस्य: युलीयोद्धायः ||

|| इति लिदके नममोद्धायः ||

4. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 7, R 8, W 1, W 2, W 3.
5. संभोग संस्कृत: is given only once in Roth.
6. Small figure within brackets represents the corresponding section of the ninth chapter of the 
śrūkṣa.
अथ दशमोऽध्यायः

अध्यात्मः मध्यस्थाना देवता:।

तासां वायुः प्रथमागामी भवति। वायुर्वते:। बैतेर्वा स्यात्तिर्कर्मण:। पते- रिति स्वैलाक्षिष्:। अनय्योऽक्रम:। तस्येऽऽभवति॥ १॥

वायुवा याँहि दर्शते: सोमा अर्ज्जुताः।

तेवाः पाहि अभूषी हर्षेः॥

वायवायाः हर्षतीऽन्यां सोमा अर्ज्जुताः [अर्ज्जुतोः:।] तेवां पिन्चशुष् नो हान्येसिः। कमलत्वं मध्यमादेवमवर्षेः॥

तस्येऽऽपरा भवति॥ २॥

आस्माणाः स्वसुस्मनमचन्द्रेऽ सुचके रथ्याः सोऽथः।

असि अङ्गा क्रज्ञन्तो वेहुच्चृ चिन्जु वायोप्रांते वि दर्शेः॥

आस्माणाः। अभिवलक्यायांमप्रसदः। कल्याणचके रथे योगाः। रथ्या अङ्गा रथ्याय बोधाः। भ्रायंत आङ्ग्यासिनोऽप्रभुविवेद्यः। तवं च पुरुषं च।

अध इत्यं नाम। भृत्य इति सतः। वायोध्याय मक्को सथा न विद्येश्वित्व।

हन्डप्रभानेयांनेयां नैषांदुर्ब्रु पायुकर्म। उभयमध्यलेयतपरः॥

वहणो बृहोत्तितिः सांत:। तस्येऽऽभवति॥ ३॥

नीचोऽर्थवर्णपरः कथन्यं प्र संस्कर्षो रोदासी अन्तरिक्षम्।

तेन विश्वस्तु सुर्वनस्य राजा यथि न भृत्वश्वुद्यति भूसे॥

1. RV. I. 2. 1.।
2. Omitted by BK, C 4, C 5, C 7, Kna, M 3, Mi, H 8, W 1, W 2, W 3.
4. अवश्यः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. RV. VI. 37. 3.
6. पुराण म 3.
7. Cf. SRV. I. 11. 7; 49. 2; 01. 17; pp. i. 78, 247, 407; also III. 11. 6. p. ii. 167.
8. Cf. BD. ii. 33.
9. RV. V. 85. 3.
नीचोन्तवरां वकः। कर्त्यवर्त मेघमं। कर्त्यमुद्रकं भवति। तदसिम्भीयंते। उद्यकरिपय ते। कर्त्यमुद्रयते। वन्धिभिन्नरुपंते। कमलभूतं च। प्रसुज्जितं। दाशूपराधिकाये। चानित्रिनां च। महत्वेन। तेन सर्वेष्य मुननया राजा यवमिष्य वृष्णिकृष्णितं भूमिसम।
तस्यायपरा भवति॥५॥

तमु पु समुना गिरा पिन्नां च मम्मसि।

नामककय प्रशतिमिति। सिन्धुपुपोपोद्वे सुम्भवा स मंधुसमो।

नरतनासमुयके समये॥

तं सख्मिप्रीणि समान्यां गिरा गीता स्तुत्या। पितृमां च मन्नीये। लोमे।

नामाककय प्रशतिमिति। ऋषिनराभको ब्रह्मण। य। स्निदं मानान्यमासमुपोद्वे सतयस्तस्यार्थं काराय। त मध्यम इति सहन्यते। अर्थं एवं भवति। नरतनासमुयके समये। मौ मूर्तनाः के सर्वेऽ यों द्विचतितः तुर्दिषः। पापविरीपः। पापसंक्षिरपः।

र्ह्यो रोतिति संते। रोहयमाणो दृवतिति वा। रोहयतेर्वो।

यद्वदत्तद्वदुः हृदमये॥ इति काठकम्।

यदेशेत्तद्वदुः हृदमये॥ इति हारिद्रेर्विकम्॥

tसैशा भवति॥७॥

हुसा स्वरायं निरचन्त मे गिरि। निषेषे देवायं खाण्ये।

अष्टाश्वम सहिता नैर्माण्यदेव ते धर्षते निमायवाय भरता ष्ट्रपोद्वे मे॥

हुसा द्वरायं। हेङ्चबने। गिरि। निषेषे। देवायं। अज्जले। अपेंवहु।
या ते दिदुर्दवस्य दिपसरी क्रमार्थि परि सा द्वारकु नः।
सहस्रैः ते खणिवाल भंजवा मा नुक्रेकेपु तद्वरुपु रीरिः।

या ते दिदुर्दवस्य। दिपसरी: विवोऽचिः। दिदुर्दु मुनुर् [घोठेतेवा।]
क्रमा चर्ति:। द्रुमा पूर्घिवी। तत्सां चर्ति:। तया चर्ति:। विध्वार्यवती चर्ति:।
वा। परिषुर्गूः नः। सा। सहस्रैः ते स्वात्तवव: महायानि:। मा नश्वं गुणेषु [वे।]
पौषेशु च रीरिः। ततोंकु तुष्टि:। तनां तनोऽत्:।

अन्तिरती द्रु मुनुर्। तद्यथी:। तद्यथा अव्ययि: || ७ ||

जरावरी भुद्रव विलिझिः निश्चिलिः युज्यः।
स्तोः स्नायुः द्वारेकृमः॥

जरा स्तुलिः।। जरसे: स्तुलिकसमें।। तां वोध। तया बोधितिरिति वा।
तद्विलिझिः। तस्माः। मनुष्यस्य मनुष्यस्य यजनायः। स्तोः स्नायुः द्वारेकृमः॥

इन्द्र इर्तं इणि तित्ति वा। इर्तं वज्जिति वा। इर्तं वज्जिति वा। इर्तं द्वारेकृमः
इर्ति वा। इर्तं गर्जातीति वा। इर्तं रस्तं वहति वा। इर्तं भूतानीति वा।

1. अभि: C 4, C 5, C 7, M 3, Mi, W 1, W 2; कन्ये: is corrected to अभि: in W 3.
2. तिम्ब्रं...करेन: is quoted by SRV. VII. 18, 18. p. iii. 41; is omitted by Durga.
3. आयुषमायोगनार्ताः is omitted by Durga.
4. RV. VII. 46, 3.
5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
6. विभाषिपति C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
7. परिषुर्गूः M 3.

यो वे द्रु: स्तुलिः।।
and also S'B. V. 3, 1, 10:
हस्ति द्रुः।।
9. RV. I. 27. 10; SV. I. 15; 2. 1013.
13. Cf. BD: ii. 36; cf. SRV. I. 156. 5. p. i. 668.
14. द्वारात्मिति वा SRV. I. 3, 5. p. i. 36.
15. चार्यतिति वा SRV. loc. cit. of also IX. 5, 7. p. iii. 609.
16. नक्षत्रेऽ M 3; द्वारा द्विती C 4, C 5, C 7, Mi, W 1, W 2, W 3.
यद्यपि ग्यानः: करणादिदिलाम् दर्शनादिदिलाम्: | इति विशाल्येिते।
हैर्थं करणादिदिलाम्: | हैर्थं दर्शनादिदिलाम्:।
इति एवं दर्शनादिदिलाम्। इति एवं दर्शनादिदिलाम्।
इति एवं दर्शनादिदिलाम्।

तस्येषां महत्त्वम् ॥ १० ॥

अद्वैतसमस्तं जयो वि खानि सर्गेश्वानाधृतः प्राप्तिः।
महात्मनिन्द्र सम्बं वि यहः कुजो वि धारा अवाद दानात् हैन् ॥

अतिः उत्तमाः। उस्तर [उन्नतसमस्तं]। उत्तरतदाता। उत्त्यातमाः। उन्नतेव्या।
व्यस्थोऽस्य खानि। वमर्णायस्यार्थः:। एकाभ्यास्यमिक्रांस्यस्यायां।
वावर्णायस्यार्थः:। श्रावणायस्यार्थः:। तस्मातिः स्वम्यमानायस्यार्थः:।
विवेजनक्षेरः:। महात्मनिन्द्र सम्बं यहम् धारा:। अर्थातः [द्वितिः] श्रावणायस्यार्थः।

तस्येषाः महत्त्वम् ॥ ११ ॥

यो जात एवं क्रमायं मन्त्रान्वेष्टो देवान्तरुण वधात्रेऽपूर्णतः।
यस्य शुम्भद्रोदेशसि अर्यमस्य नृमाणसि मुहा स जनाति।

यो जातेऽपूर्णाद्वो मन्त्रायं देवान्तरुण वधात्रेऽपूर्णतः।
कर्तुन वास्त्वम्। पर्यावरत्यायहृद्याम्।

1. सर्मेन्द्रत् C 4, C 5, C 7, M 3, M 1, W 1, W 2, W 3; cf. SRV. below
   note 7.

2. The quotation is untraced.
   Cf. S'R. VI. 1. 1. 2:
   "एव पुरबक्ष्लालेपाप्राणाममपत्त्वं वस्तुभवाये यात्रः सम्बं तथाविद्यते इति।"
   "सर्मेन्द्रत् महात्मनार्थः।"

3. Cf. SRV. IX. 5. 7. p. iii. 609:
   तथा च वास्तवः। इत्यं इत्यं सर्मेन्द्रति वा।
   हैर्थं दार्शनादिदिलाम्। इति दार्शनादिदिलाम्।
   इति दार्शनादिदिलाम्।

4. Cf. SRV. I. 156. 5. p. i. 668.

5. इत्यं रोश; SRV. I. 3. 4. p. i.

6. Cf. SRV. X. 48. 6. p. IV. 146:
   इति चार्यम् दार्शनादिदिलाम्।

7. The entire passage इति एवं दर्शनादिदिलाम् is quoted by
   SRV. I. 3. 4. p. i. 36.

8. RV. V. 32. 1; SRV. I. 315.

9. Omitted by BK, C 4, C 5, C 7,
   Kn, M 3, M 1, R 3, W 1, W 2,
   W 3; also by Sayana, see, SRV.
   V. 32. 1. p. ii. 559.

10. यहाणाति C 4, C 5, C 7, M 3, M 1,
    W 1, W 2, W 3.

11. इतिहास साहिभ SRV. loc. cit.

12. The passage इत्यं इत्यं इति is
    quoted by SRV. loc. cit.

13. अयस्तेन C 1; C 2, C 3, C 6, M 1,
    M 4, R 2, R 3, R 5, S.

14. RV. II. 12. 1; AV. 20. 34. 1.

15. जात्यायनम् C 1, C 2, C 3, C 6, M 1,
    M 4, R 2, R 3, R 5, S.


1. The entire passage यो जात पव... 
   आक्षणासुत्रा is quoted by SRV. II. 12. 1. p. ii. 32.

2. परो is omitted by SRV. V. 83. 1. p. ii. 676.

3. The passage परोन्यासुत्र सतानासु is quoted by SRV. loc. cit.
   Cf. BD. ii. 37—38.

4. RV. V. 83. 2.

5.  Sāyāṇa adds परोन्यासुत्र before विहिति; 
   see SRV. V. 83. 2. p. ii. 676.

6. C.f. BD. ii. 39.

7. RV. X. 68. 8; AV. 20. 16. 8.

8. C.f. BD. ii. 40.

9. RV. II. 24. 4.
१०१६] १७८. देवतकाण्डम्। [खेत्रस्पति।

अश्वनवतमायायन्त्रन्तन्तरम्। अवाटति अर्यपास्पतिमेघभारम्। अभि यमो-जसा वेणामायाभुजन्त्रमेव सर्वेण चिनित रद्धस्य: सुरुङ्गदशा:। वहन्स यह सिद्धं न्यास-युज्मन्त्रन्तन्तरम्॥ ११॥

क्षेत्रस्य पति:। क्षेत्रं संयतंतिनवासकर्मण:। तस्य पाता वा पालिमत्ता व:।

tसैया भवति॥ १२॥

क्षेत्रशः पतिना वयं हितेनेव जयामसि।

गामधं पोषयिष्ठा स नो मुखातीर्द्धर॥

क्षेत्रस्य पतिना वयं सुहितेनेव जयाम्। गामधं पुरुषं पोषितं चाहरेति।

स नो मुखातीर्द्धर। बलेन वा धनेन वा। मुखातीपन्नकरमी। तत्स्यापपरा भवति॥ १३॥

क्षेत्रशः पते मधुमपुरमहिमां धेनुरिर्ति ययो। असारां धुक्षं।

मधुमपुरः धुक्षिस्त्र न: पत्यो मुखयन्तु॥

क्षेत्रस्य पते मधुमपुरमहिमां वेदुरिय पयो:सालु धुक्षितं। मधुमपुरां धुक्षिस्त्रोऽवर्कं सुपृतम्। न: पत्यो वा पालिमत्ता वा मुखयन्तु। मुखातीपन्नकरमी। युज्मन्त्रन्तन्तरमी। पूजाकरमी। वा।

तद्भवस्मायायामि समानासिम्याहारं भवति तज्ञामि मभवती-वेषकम। मधुमप्यः मधुमप्यायामि यथा। वदेव समाने पादे समानासिम्याहारं भवति तज्ञामि मभवती-वेषकम।

हरिः पृथुप: स हरिः सहस्रादेन्तृ॥ शति यथा।

यथा कथा च योजयोज्यामि मभवती-वेषकम।

मुप्यका ह्यो दक्षायिन्यका अदुक्षादेन्तृ॥ शति यथा।

1. Quoted by SRV. II. 24. 4. p. ii. 71.
2. श्रीयात: C 4, C 5, C 7. M 3, Mi, W 1, W 2, W 3.
3. Cf. BD. ii. 41.
4. RV. IV. 57. 1.
5. Quoted by SRV. IV. 57. 1. p. ii. 489.
6. मुखातीपन्नकरमी पृज्जादेन्तृ वा C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; cf. SRV. X. 64. 1. p. iv. 193: मुक्तिप्यायामिन्ती याश:।
7. RV. IV. 57. 2.
8. मुखातीपन्नकरमी C 4, C 5, C 7, M 3, Mi, P 8, W 1, W 2, W 3.
9. The passage युज्मन्त्रन्तन्तरमी पृज्जादेन्तृ शति यथा is omitted by Durga.
10. RV. II. 35. 10.
11. RV. X. 166. 5.
वास्तोपति: वास्तुवैस्तेन्तिन्वासस्करण: तस्य पाता वा पालियता वा।
तस्या महत्त: १६॥

अर्थव्यासा वास्तोपति: विचा: रुपाण्याक्षरशानु।
तस्या सुशृवेक एष्ठि न: ॥

अव्ययनहार वास्तोपते सर्वांगि रुपाण्याविशिष्टाः न: सुषुबोभु: भव। शेष
इति छुङ्कनाः। शिष्यते:। वकारो नामकपप:। अन्तस्यान्तरोपपिण:। विभाषित|
युग:। शिवमिलायन्व भवति। यत्मूष्य कामयते तत्त्वेवता भवति।

रूपं हि परं मुपव्य गोभवीति। त्वयि निवामो महति।

वाचस्पतिवर्चः: पाता वा पालियता वा। तस्या महति: १७॥

पुनरेति: वाचस्पते दूरवेन मन्तसा सह।
वसोपते नि रामयु मर्गयु तत्त्वेव प्रमः ॥

इति सा निगंधयात्ताः।

अपि नयस्यानुसन्धि व्याख्यातः। तस्या महति: १८॥

शो अनिश्चि: दौर्दयत्व्युः। नत्य सिंगत्त्वेते अध्वरेषु।
अपि नयस्याद्योपिष्टि: दौ यामुरित्रते वातुष्ये बीर्याः ॥

योविन्दव [दौव्येषु] दौम्ये भर्त्यांमुत्त्व्युः सं मेधाविन:। स्वविन:। यस्य
सौपनान्यान्यमुत्त्व्यु: देयाशियाय। यामुरित्रको वर्धते। दौव्यां बीर्यां महतेऽः
यमेव वण्णत्विति सत:। तस्या महति: १९॥

परेष्विभासः प्रवतो मुहीततु वुहः:। पर्वतमुखपश्चानमुः।
वैवस्तु: तिमीमां जनान:। युम राजानं दूरव्यय दुर्वसः ॥

१. बाल्या वससः: C ४, C ५, C ७, M ३, Mi, W १, W २, W ३।
 २. Cf. BD. ii. ४४।
 ३. RV. VII. ५५. १।
 ४. Cf. SRV. VII. ५६. १. p. iii.-११४: यथवत्त्व कामश्च तच्चेवा विशाल्यमि
 ५. RV. III. ५३. ८।
 ६. Cf. BD. ii. ४५।
 ७. AV. १. १. २।
 ८. N. ८. ५।
 ९. RV. X. ३०. ४; AV. १४. १. ३७।
 १०. Omitted by BK, C ४, C ५, C ७, Kn, M ३, Mi, R. ८, W १, W २, W ३।
 ११. दौव्येषु: C १, C २, C ३, C ५, M १, M ४, S; Durga & S'ivasattva।
 १२. Cf. BD. ii. ४८।
 १३. RV. X. १४. १; cf. AV. १८. १. ४९।
परेरीवान्सं पर्यावतवन्नमः प्रस्तुत उद्देश्यो निवेद्याम् इति अवलक्षितंकरमः।
वहुः: फण्यासमन्युस्पदायतमांसम्। वेदवत्ममः। समगमने जनानामः। यमेन राजानं
हस्तिश्च दुर्वशस्ति। दुर्वश्यामालिन्तमोक्षमः।
अवसरये यम उद्यते। तमेतारूपोदयार्चनेन इति ॥ २० ॥
सेनेव सुधामर्य द्राक्षयस्तुं दिशुक्त्यायतीकां ॥
युमो है जातो युमो जानिनं जारः कुनीनां पतिर्जीर्नाराम् ॥
तं वंश्याराध्युं यथं वंस्मलसं न गच्छ नक्षत्रं इत्यं ॥
इति विरसः। सेनेव सुधार मर्य वा वंश्य वा उच्चार्चति। अस्तुतिर विशुद्धेययन
सरिका। भयमातीका। [ वलभतीका यथः:प्रतीका ] महापति का दीपमातित त्रायते।
युमो हुन हुमें नह संगोते।
युमाताहेः मातारं। ॥
इत्यपि निगमो महवित।

यम हेतु जातः। यो जातिध्यमाणः। जारः कुनीनामः। जारिना कुमारामः।
पतिर्जीर्नाराम्। पालितता जाज्ञायामः। तत्प्रभाना हि यज्ञायोगेन भवित।
तुतीयो आश्रितः ॥ पातः। इत्यपि निगमो महवित।

तं वः। जीर्चयः जर्जया। पञ्चवर्षः। पञ्चसवः। निष्पुष्टयः। आशोभाधुल्यः।
असतं यथा गाव आयुवत्त्यात्तथायुगमः। हतं सयुतं भोगः।

सिरः। भ्रमोते। नायते। संभिंयानो द्वैतीति यत। भैरवं वेदयायामः। तस्येषाम
भवित ॥ २१ ॥

1. पत्त्वासनुपस्यः। C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
2. दुर्वश्यामार्ज्जनितमाः। C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.
3. RV. I. 66. 7.
4. RV. I. 66. 8.
5. RV. I. 66. 9.
7. यथाप्रतीका is omitted by Roth.
8. वलभतीका यथाप्रतीका is omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3, & Durga.
9. महापतिका C 4, C 8, M 3, Mi, W 2, W 3.
10. The quotation is untraceable.
11. RV. VI. 59. 2.
12. RV. X. 55. 40; AV. 14. 2. 3.
14. The passage in बश्यारात... आयुवस्म is quoted by SRV. I. 66. 10. p. i. 325.
16. मेष्टे: M 3.
सन्तुष्टो जनान्यातयति श्रवणो मित्रो दायचार पुरुषीमूर्ति चासु।
मित्र: कृत्यानिमित्यं च चित्रायं हृदयं गृह्वं जुटवं जुट्वं होते॥

सन्तुष्टो जनान्यातयति अरवणां: श्रवणं कुवंद्रं। सिन्त्र एवं धारयति पुरुषीं जा
दिवं च। सिन्त्र: कृत्यानिमित्यं च चित्रायं हृदयं मृदुव्यामानं। कर्मचन्द्रो
भवति। विद्वान्त्वेऽवा। सिन्त्रायं हृदयं गृह्वं जुटवं जुट्वं होतें वध्यात्मम्। जुद्वत्तिर्यक्षस्मी।

क: कमीनो वा। कमीनो वा। भए। तत्स्येवा भवति॥ २२॥

हिरण्यगर्भ: सर्वमंवमें भृत्यसं जातं। पतिरेकं आसिद्ध॥
स दायचार रुपहिं ग्रामते। कस्यं देवायं हृदयम् विषयम्॥

हिरण्यगर्भम्: हिरण्यगर्भम् गम्यं:। हिरण्यगर्भम् गम्यं सेिता। वा। गम्यं: ग्रुः।
ग्रुः एवं। ग्रुः प्रत्यायिनि वा। यदात हि का ग्रुः मृदुव्यामानं। ग्रुः एवं।
समभव्ये मृदुव्या जातं:। पतिरेकं: वर्म्वच्। स धारयति: पुरुषीं
च दिवं च। कस्यं देवायं हृदयम् विषयमै। विषयतिर्यक्षस्मी॥

सर्वानुस्यास्याति:। तत्स्येवा भवति॥ २३॥

उै तेन सर्वं उष्मयो मध्यं रत्तुं:।

तेतर्मित्वियतानि सर्वं॥

इति सा निगव्यास्याति॥ २४॥

विश्वकर्मो सर्वसा कार्तिद्। तत्स्येवा भवति॥ २५॥

विश्वकर्मो विस्मिना आदिहिा भावा विगुध। परमेषु संद्कु॥

तेतर्मित्वियति समिन्य संद्वति नवसं सम्रवीपनुर एकमहुः॥

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1. RV. III. 59. 1.
2. जनान्यातयथि SRV. III. 59. 1. p. ii. 328.
3. जुपाणा: C 1, C 2, C 3, C 6, M 1, M 4, R 2, R 3, R 5, S.
4. जुहोतिर्यक्षकमि is omitted by Durga. The entire passage मित्रो जनान्यातयति...मित्रो जनान्यातयति is quoted by SRV. III. 59. 1. p. ii. 328.
5. Cf. BD. ii. 47.
6. RV. X. 121. 1; AV. 4. 2. 7; VS. 13. 4; 23. 1; 25. 10.
8. सर्वसना C 1, C 2, C 6, M 1, M 4, S. Durga & S'ivadatta.
9. RV. VII. 96. 5.
10. Cf. BD. ii. 50.
11. RV. X. 82. 2; VS. 17. 26.
विश्वकर्माः विश्रूपविषयाः व्यासः धाता च। विधानाः च। परमभिं संवेद्यमेव भूतवानम्। तेषामिन्द्रणं वा कलानां वा कृतवानां वा गतानां वा मतानां वा नितानां वा। अतः सह संमोदनेन यथेति नितानां सत्त्वकीर्तिनां ज्योतिः। तेविः पर आदिः पर। तान्योतिसङ्गे भवतीप्रविगुङ्गमय।

अन्योत्पादयम्। विश्वकर्माः विश्रूपविषयाः व्यासः धाता च। विधानाः च। परमभिं संवेद्यमेतिनित्विषयाणां। परामिन्द्रणं वा कलानां वा कृतवानां वा गतानां वा मतानां वा नितानां वा। अतः सह संमोदनेन यथेति नितानां सत्त्वकीर्तिनीन्द्रियाणि।

पश्चात: पर आत्मा। तान्योतिसङ्गे भवतीप्रविगुङ्गमय।

तथेष्ठिष्ठासमाचर्यते। विश्वकर्माः भेवः। सर्वेऽस्याः सर्वाः भूताः जुहांकार। स आत्मामण्यानन्तः जुहांकार। तद्भवतीशयेन्द्रययः।

य समा विभा भूर्णनां जुहांकोग्य। गृहि।

tasyocyata mūyastevi bhītyacin evam i 26 ii

विश्वकर्मास्नास्वरूप्यम्। वात्रप्राप्तं: स्वं चंद्रं प्रौढः विवीर्त्वंः धार्यः।

शुरुवन्नवे अभित्तो जनान सत्त्वकारः मुखवा सूरितस्तु॥

विश्वकर्मास्नास्वरूप्यम्। वात्रप्राप्तं: स्वं चंद्रं पुरुषीवा च दिं च। मुखन्येः

अभित्तोजनाः: सप्तस्तु:। सत्त्वकारः मुखः सूरितस्तु प्रजातः।

ताश्चैवस्वरूप्यम्। व्याप्तयत्। तीशुरानन्तितके तन्त्रविवर्त्तिः। तूपमयम्। रक्षसिः। अक्षोत्से-

शी। तस्येऽव: भवति॥ 27॥

लयम् पु: वज्रिः देवसर्वं सहानां तृष्टां सत्त्वां रथानम्।

अरिन्दनेभिः प्रूतनामान्त्याः प्रक्षेति ताश्चैविस्मिः हुः समा॥

तत् भूसम्बलनम्। जूतित्तम्छ।: प्रीतिः। देवसर्वं देवस्य देवस्य स्वी।

1. Cf. SRV. X. 82. 2. p. IV. 247. अन्तः विश्वकर्माः विश्रूपविषयाः व्यासेयां शिवाण्यास्याम्।
2. सन्ध्या C 4, C 5, C 7, M 3, M 1, W 1, W 2, W 3.
3. तान्योतिसङ्गे C 1, C 2, C 3, C 6, C 7, M 1, M 4, S.
4. The passage विश्वकर्माः...सवज्जित is quoted by SRV. X. 81. 1. p. IV. 244. Cf. S'B. XIII. 7. 1.
5. RV. X. 81. 1; VS. 17. 17.
6. RV. X. 81. 6; SV. 2. 939; VS. 17. 22.
9. Cf. BD. ii. 58.
10. RV. X. 178. 1; AV. VII. 85. 1; SV. 1. 332.
11. SRV. X. 178. 1. p. IV. 503: देवसर्वं is omitted by Sayana.
सहकर्तं तारं रथनामपिनिमि। पृत्तवादित्यम्। आहुं स्तत्ते तात्त्वसिद्ध हुयमेन्ति।

कमल्यम मध्यमादेवमचह्येत्।

तस्मयापरा भवति। ॥ २८ ॥

सद्विश्व: श्रंवसा पर्षे कुंदी:। मूर्ति हृद योरितिश्रूपात्नात।।
सहस्रसा: शंखसा अङ्ख रितिन्य सा वरसै युरवति। न शर्याम्। ॥

सक्रियं योः शरसा विलेन तनोऽस्य:। सूर्य हृद योरितिया पश्च मनुष्यणातानि।
सहस्मानिनी शतसानिस्य सा गतिः। न सैंसा वार्यंतिः प्रयुवर्तीसिव
शरम्यीमिश्रियुं।

मन्युमेयेतर:। दीर्घकर्मण:। कोधकर्मण: [ वधकर्मणो ] च। मन्ये-
न्यसारतियेतरः।

तस्मया भवति। ॥ २९ ॥

तथा मन्यो सर्थमाहजन्तो हर्षामागसोभृतिता मंतवः।
तिमेष्वं आशुः चंदा चंडधानाः अभि ग्र बन्तु नरेऽदिश्यल्पः। ॥

तथा मन्यो सर्थमाहकः रज्जतो हर्षामागसोभृतिता मंतवस्तिसमेव
आशुः चंडधानाः अंसिप्रयन्तु नरः। अंश्राय अधिकर्मण:। सहस्त्रा:
वर्निचन द्रवो वा।

द्विखा व्याख्येतः। तस्मया भवति। ॥ २० ॥

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1. अञ्चल: C 4, C 5, C 7, M 3, Mi, W 1, W 3.
2. RV. X. 178. 3.
3. Quoted by SRV. X. 178. 3. p. IV. 504.
4. Cf. BD. ii. 53.
5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
6. Quoted by SRV. II. 24. 2; X, 83. 1; 87. 13; pp. ii. 70; IV. 249. 275.
7. मन्युस्त्वा Roth.
8. मन्युस्त्वासिद्धान्त: is omitted by Durga.
9. RV. X. 84. 1; AV. 4. 31. 1.
11. N. 2. 27.
देवस्तन्त्रं सतितं विद्वानतः पुरोवः प्रजा: पुरुषा जनान।
इस्मा च विख्या सुवृत्तानायः महादेवानासुरवंशः॥

देवस्तन्त्रं सवितं सर्वरूपं: पोपतिः प्रजा रसायणः च।
वदुथा च श्लोमाः जन्यति। इसानं च सर्वाणि भूतानुसरतानयं।
महासपस देवानासुरवंशः। प्रजावर्गं च। अनवर्गं च।
अणि वासुदेविः प्रजानाम। अस्तावनस्य। अस्लाभास्यामर्यं:।
असुरत्वसमिद्वनुम।

वातो वातीतवत सत: । तस्येया भवति ॥ ३४॥

वात आ वातु भेपुरं षडः मथोऽधू नो हृदे।
प्रण आप्यिः तारितह॥

वात आवातु भेपुरवाच षडः मथोऽधू नो हृदयाय।
प्रवर्तेतु च न आयुः।
अविनयव्यहारः। तस्येया भवति ॥ ३५॥

प्रति लं चार्यः सुरं गोपीयाय श्रृः हृदयसे।
मुहुर्दिरूष आ कैदिः॥

तं प्रति चाहर्मचन्तसं सोमवने यायं महायसे।
सोहदेः महलिः सहागन्धेन।
कर्तव्यं मध्यमधमविव्यस्तसे। तस्येयापरा भवति ॥ ३६॥

अभि त्वा पूर्वेषितवे सुजामिः सोमसं मधू।
मुहुर्दिरूष आ कैदिः॥

असिर्जामिः त्वा पूर्वेषितवे सोमसं मधू।
सोहदेः महलिः सहागन्धेन।
तस्येया भवति ॥ ३७॥

वेने वेने ते: कान्तिकामणि:। तस्येया भवति ॥ ३८॥

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1. N. 8. 13.
2. RV. III. 55. 19; AV. 18. 1. 5.
3. मेकलवम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
4. मन्यथः: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. RV. X. 186. 1; SV. 1. 184; 2. 1190.
6. प्रबंधम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
8. RV. I. 19. 1; SV. 1. 16.
10. अवासं: C 4, C 5, C 7, M 3, Mi; W 1, W 2, W 3.
    Cf. BD. iii. 76.
11. RV. I. 19. 9; VIII. 3. 7; AV. 20. 99. 1; SV. 1. 256; 2. 923.
12. Quoted by SRV. IX. 73. 2; 97. 22;
    X. 64. 2. pp. iii. 717, 782; IV. 193;
    Cf. BD. ii. 52.
अर्थं बृन्दोदयतः पुश्करिणीमाणीं ज्योतिःजरायुः राजसः श्रिमाने।

इममुण्यां संगमे मुर्शिस्य शिरुण न विश्रा मृत्ति महन्ति।

अर्थं बृन्दोदयतः। पुश्करि: माणीं पा० वर्षमाणीं। आय श्रित वा। ज्योतिःजरायुः।

ज्योतिःस्य जरायुस्यानीं महति। जरायु जरायु गर्भस्य। जरायु यूस्तेन श्रित वा।

इममुण्यां च संगमे मुर्शिस्य न श्रिमुस्य विग्रा मृत्ति महन्ति। दिनहिति।

[स्त्रवन्ति।] वर्षमाणीं। पूजायुन्तानीं। श्रियु: श्रान्तरियो महति। दिनहितेवां

स्यात्स्यां दानकर्मणि। चिरसंवधयो गमवं महति।

अस्तुनीति। असुझयति। तस्यपा महति। 39।

अस्तुनीति। श्रान्तिरयो महाय जीवार्तानु सु म मिर न आयुः।

राजस्य नू: सुनितस्य संदयो वृत्तेन तं तन्वे वर्धयं।

अस्तुनीति। मनोविस्मृतयो धारय। चिरं जीवनाय। प्रवर्धय च न आयु धन्य

व न: सुनितस्य संदयतनाय।

रथ्यित्येष्कमनेनुपि द्वे।

मा रथ्यम दिष्टेति तोऽस्म राजसः। रथ्यपि निगमो महति।

घृतेन त्वमात्मानं तन्वं वर्धयस्य।

अतो व्याशयतः। तस्यपा महति। 40।

अस्तस धि श्रुत्तः सन्ति पुर्बःकृतस्य धीतिःक्रियतानि इति।

अस्तस श्रोत्रो विचिता तं तदेऽ कर्मू वयुः। श्रुत्तो अवोः।

अस्तस धि श्रुत्तः। श्रोत् सप्ति। 7। अस्तस धि प्रहा धार्येम् श्रितानि इति।

अस्तस स्वयं स्वयं चविः कर्मात्तानि। बच्छिन्दे वन्दोऽनू:। कर्मू भोधयतः। दीनमान

उक्ष। [अवोः] अन्यस्य मुन्याय। ज्योतिः योऽवृत्तस्य वा।

हस्तरीविषः। उनसेवाय। तस्यपा महति। 41।

1. RV. X. 123. 1; V9. 7. 16.
2. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2.
3. हृति C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
4. Cf. BD, ii. 54.
6. RV. X. 59. 5.
7. RV. X. 128. 5; AV. 5. 3. 7.
8. N. 2. 25; 3. 4; 4. 9; 6. 22.
9. हलोका Roth.
10. RV. IV. 23. 8.
12. राष्ट्रव्य W 2.


\[ \text{१०.४४.} ] \text{१८७. दैवतकाण्डम्} \] [\text{अहिः}]

प्र तद्वैचयं भन्युपेन्द्रस्वः हन्ये य युपावामन्म सर्जति रक्षोऽहा मन्न कर्त्ति।
स्व च सो असदा निदो व्यावरेत दुर्मितिम्।
वर्ग सवेदर्परसीवर्तमां धृत्रिमित सवेतेन।

प्रभवसिं तद्म भव्यायदेवे। हन्याह इव। युपावामन्म चान्य।
कामवान्या।
मनन्यति च नो रेजति। रक्षोऽहा च। बलेन रेजति। स्वयं सोऽसर्वसिद्धिनिवेदपरस्यास्तम्।
वत्तियेत दुर्मितिम्। अवसेवरस्वरसः। तत्थाकार्यं भृत्तिचालकस्वरेत्।
अभ्यासेऽ भृत्तिसामां मन्यते। यथा। अद्वेद्ययय। अद्वेद्यययह प्रजय।

तत्प्रथन्नदेवा शीतमम्। परस्तेपः कः। [ परववचेष्येपः।] परिपविशिष्यति शोपेत्।

वेति वा।

इत्तीमानि सत्ताविश्वाशितावः तातामेहाययुतानां।
सुक्ष्माभि हविमांः।
तेषामेतायहविविधः। वेनः। असुन्नीतः। कः। इति:।

प्रजापतिः प्रजानां पाता वा पारावर्त्यता वा। तस्येइषा भवति। [४२।

प्रजाते न त्वदेतरणुपन्नो विषा जातानि परिः ता वंशम्।
वत्तिमासेऽ जुहुशक्ति मृत बुध यथासम पतयो रच्यीमायः।

प्रजाते न हि त्वदेतरणुप: सर्वाणि जातानि ताति परिवर्त्यो।
वत्तिमासे जुहुम:।

असुवर्द्याधिकरिः गुणीपेऽ बुधः नुदिनां रजस्तुष्य पीर्दनः।

असुज्जायुष्टोतरास्तु गुणीपेऽ बुधः नुदिनां-रजस्तु [उद्वेक्षः] सीताय:।

इष्टमातिरिक्षम्।

वद्वा असिन्यता आप [हति वा]।[३]।

इष्टमातिरिक्षसद्य बुधः महाशायेदेवं।

वद्वा असिन्यता। प्राणाः हति।

1. RV. I. 129. 6.
2. Omitted by BK, C 4, C 5, C 7, K, M 3, M 1, M 2, M 3; added on the margin in C 7; explained by Durga.
3. Cf. BD. i. 17; VIII. 129.
4. RV. X. 121. 10; AV. 7. 80. 3; VS. 10. 20; 23. 65.
5. परि ताति बुधव: C 4, C 5, C 7, M 3, M 1, M 2, M 3.
6. N. 2. 17.
7. सुखसः C 7.
8. रजः: भृगुदृढः M 3, W 2; रजसुक्लोदु: C 7; भृगुस्वयिन: W 3.
9. RV. VII. 34. 16.
10. अपुन्यासायः C 4, C 5, C 7, M 3, M 1, M 2, M 3.
11. Omitted by BK, C 4, C 5, C 7, K, M 3, M 1, M 2, M 3.
12. भृदेना Roth.
13. हति वा is omitted by BK, C 4, C 5, C 7, K, M 3, M 1, M 2, M 3.

सि. RV. VII. 34. 16. p. iii. 80:
बुधः नुदिनां रजः: भृदेना सीता इष्टमातिरिक्षसद्य।
वद्वा असिन्यता आप हति वा।

cf. also VII. 6. 7. p. iii. 19. तथा श्रीकः। इष्टमातिरिक्षसद्य।

वद्वा असिन्यता आप हति वा।
योधि: स चुःके। उद्भवमन्तरिष्कम्। तत्तिथवासान्। तस्येषा भवति। ॥ ४५ ॥

मा नोहितुः स्यिे धामा युजो अः सिध्यतन्यः।

तस्य नोहितुः स्यिे धामा युजो अः सिध्यतन्यः।

मा नोहितुः स्यिे धामा युजो अः सिध्यतन्यः।

मा नोहितुः स्यिे धामा युजो अः सिध्यतन्यः।

यथाभिलयेषा। तस्येषा भवति। ॥ ४६ ॥

एष: सु:रः स समुद्रमा विवेश स दृः दियं सूभेः। वि चैते।

तं पाकेन मन्नसाप्यमानितुः माता रेषीत। म ऐ रेषीह मातेरभ्रेः। ॥

एष: सु:रः स समुद्रमा विवेश स दृः दियं सूभेः। वि चैते।

तं पाकेन मन्नसाप्यमानितुः माता रेषीत। म ऐ रेषीह मातेरभ्रेः। ॥

ब्रह्मव विन्ध्यानु मोहयास्ते। तस्येषा भवति। ॥ ४६ ॥

समस्मिष्काः याः स विन्ध्यानु मोहयास्ते। तस्येषा भवति। ॥

सभा प्रचारमायेन आसना। आवर्त्तवर्धनयः। ॥ चारुः। ॥

सवहें यथा पुरुषो राज्यावर्धनयं रुद्रहाय देवं।

समस्मिष्काः याः स विन्ध्यानु मोहयास्ते। तस्येषा भवति। ॥

समस्मिष्काः याः स विन्ध्यानु मोहयास्ते। तस्येषा भवति। ॥

नध: [स्वश्रृः: ] स्वियंगामिनयः। महे च या घने। आय प्रवधेः। ॥ राज्य राज्याय राज्याय राज्याय राज्याय च देवा देवा। ॥ ४७ ॥

॥ इति दशमोऽध्यायः॥

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1. तुल्लो M 3.
2. Cf. BD. V. 166.
3. RV. VII. 34. 17; cf. V. 41. 16.
4. N. 4. 3; 7. 24.
5. RV. X. 114. 4.
6. रेषी C 1, C 2, C 6, M 4, R 2, R 3, S; Roth & S'ivadatta.
7. Cf. BD. ii. 59.
8. RV. X. 95. 7.
[अथातो मध्यस्थाना वाचेवा याहास्सौणासो नीरीत्वाच्याकांतःवृष्णिमा रह्यान्ति]

[देवतकाण्डम्]

या ते दिशुजरायोधादर्शुरूपी जातं एव वि वृष्णादावप्रविठमध्यस्थां मन्त्रमयं कष्टमं पतिः क्षेत्रस्य पतिना क्षेत्रस्यपते ममी च पुनरेति यो अनिष्ठ: परेत्व अस्सं संयोगम् स्थान मित्रं जनान्हिन्द्रीयांमयं ते सरस्य विशेषकार्यो संवेद्य विशेषकार्यो विमना विशेषकर्मण्डलित्वं संयोगुं संदर्शितव्यम् मन्यवा दंशिका: सर्वत्र यथेहिन्द्रीयस्तूपो देवेश्वव्यं वां जा वायु भूतं स्मार्थमि व्या वेशो वेशंसयं वेशो सुनितं अत्सर्वं हि प्र तेनवेति व्रजीपतेवहा जामुकर्मोऽस्रहिः सुपर्ण: संस्कृतसद्धताचरिर्महत्।]

॥ इत्युत्तरपक्षः चतुष्पौर्णव्यायः ॥

॥ इति नित्ये द्रष्टमोर्ध्वेयः समासः ॥

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Small figure on this page represents the corresponding section of the tenth chapter of the Nirukta.
अर्थाकादशोद्धापः

dhyaṇo vāpyatā | tathāya bhavati || १ ||

ādyāyā dyāṇo .ordinal सहस्र मूर्वा अध्ययन्ति च साक्षम् ||

āvedana puruṣa vajapeyamya te mārmaya mūra amūre ||

ādyāyan dhyanamāno māraḥ sahāsanābhavāḥ. āyuṃ c c sat ||

gharasāya santāyamānaḥ sahāsramārambhāyaḥ. tathāya bhavā ||

ādyāyānām vā kāṣṭhavā iṣṭanāṃ dānamātaññatā ||

yadā sāvaka mārṣaḥ mahā uplifting māruṣaḥ amūre ||

ādhyātyasāya yatādhyāya yatādhyāya yatādhyāya ||

tasā prajñānaṁ niṣṭhānaṁ yodhārañyam || २ ||

śādhanāśya śādhanāśya praveśa sāmā bhārgava ||

śrutāyā paṇcaviṃśaṁ mūre ||

दशिति ता निगद्वाध्यायतात ।

वधेयापरा भवति चतुर्मसो वा पतस्वा वा || ३ ||

तस्य मन्यते पिपिवानस्त्रैण्वैप्रात्मोपेतिः

तस्मात् यथार्थो विद्वद्भवति तत्साध्यत्वं कार्तवण् ||

तस्मात् मन्यते पिपिवानस्त्रैण्वैप्रात्मोपेतिः शृदुष्टं मन्ययतोमयमाह। तस्मात् यथार्थो विद्वद्भवति न तस्साध्यत्वं कार्तनायज्ञयथिषदाशमः।

3. sahasah W 2.
4. । । ।
5. । । ।
7. Omitted by C 2.
8. RV. IX. 1. 1; BV. 1. 468; 2. 39; VS. 26. 25.
9. RV. X. 85. 3; AV. 1. 1. 3.
अधायोऽविदेवतमः। सोमं मन्यते परिवार्यतसंपं वृद्धिभिषितम् यतुः सुतसमस ममह। सोमं स्वर ब्रह्माणो विद्वाहान्यतसमः। न रसयथाथाति क्राक्षनंदेव इति।

अध्याश्वरा सपतिति। चन्द्रमसोऽथ। पत्तथा वा।

यति देव गुप्तस्मिन मद्य पुनः। जया: सोमस्य रक्षिता समाना भास आरक्षिति।

यति त्वा देव श्रस्वति तत्र आध्यायः पुनः। वायु: सोमस्य रक्षिता। वायुस्य रक्षितार्थमाः। सार्वं च। नाराजंसानिधितनेऽव। पूर्वपश्चात् प्रक्षिप्ताः। वायुः सोमस्य रक्षिता। बायुस्य रक्षितार्थमाः। सार्वं च। यास्यार्थमाः। रसहरणाऽव। समानाः सदान्तराणं मास आरक्षितिः। सोमः। रूपविशेषी रोपनीः। चन्द्रमा वा।

चन्द्रमायप्यान्त्रमाति। चन्द्रो माता। चन्द्रो मातामस्थितिः। चान्द्रधन्तः।

कांतिकर्मणि:। चन्द्रमित्रियप्यस्य सवति। चाँही। द्रमाति। चिरं द्रमाति। चाँही।

पुर्वोऽथ। चाँहा स्वेच्छपरित्यसः।

तस्येपि। सवति।

नवोनीतो भवति जार्यमाणोऽह्रेहैं केतुहसामसत्याः।

भागं देवेभ्यो वि द्रव्यास्यानं चन्द्रमास्वतिः। द्रव्यायास्वतिः।

नवोनीतो भवति जार्यमाणः। इति पूर्वप्रक्षिप्ताः। अह्रेहैं केतुहसामसत्याः।

इत्यपरस्वतः भवति। आदिस्वरूपेऽन्तः हिरित्यः। पाद इत्येकसे। भागं देवेभ्यो विद्यायास्यानं इत्यथासामविष्मतिः। प्रश्नेऽति चन्द्रमा इत्यायाः।

मृत्युरूपमार्चती। सति:। मृतं च वायव्ययतीति। [वा] शतकलास्तो मौद्रल्यः।

तस्येपि। सवति।

परं मूलोऽनु परेति पन्थः यस्ते न इतरो देवनवान्तः।

चुक्ष्यं प्रते श्रुतेऽति। ब्राह्मणस्य नः:। पुजां रीरिपो मोत् बीराम॥

1. RV. X. 85. 5; cf. AV. 14. 1. 14.
2. Cf. BD. VII. 144.
3. बाणमसिमित M 3; बाणमसिमित W 2; शायायकमिति C 4, C 5, C 7, Mi, W 1, W 3.
4. Cf. BD. VII. 129 B.
5. चन्द्रमसि C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
6. Quoted by SRV. VI. 65. 2. p. ii. 86.
7. बाण M 3.
8. द्रव्यिति C 4, C 5, C 7, M 3, Mi, W 1, W 3; द्रव्यिति is corrected to द्रमाति on the margin in M 3.
9. Cf. BD. VII. 129 (B).
10. RV. X. 85. 19; cf. AV. 7. 81. 2.
11. Cf. BD. ii. 60.
13. RV. X. 18. 1; AV. 12. 2. 21; VS. 35. 7.
परं मृत्यो। शुरुं मृत्यो। शुरुं परेरि मृत्यो। कवितं तेन मृत्यो। मृतं व्यायते भवति मृत्यो। मदेवार्युदेवी। तेपामेया भवति ॥ ॥

देशमित्या समर्णं दिशात्तोरसिन्ध्राविष्पु सुतपा वांछुःष्टिः।
या मल्लीय प्रतिभिद्यामत्तमित्राकाशानोरसुरसुनातुष्ट्रिः॥

इति सा निवध्यार्थाता।

विभादनरो व्यायाताः। तस्येऽया भवति ॥ ॥

श्रे वो महे मन्द्रमानाय चामोशोधमा विभादनरा विभाभुवे।
हनुस्सु पशु सुमुखृ सहो महे अभ्ये नुम्नं ज्ञ रोदारसी सुपत्तेः॥

प्रवृत्तं [श्रूयं] स्तुति महेदन्वशोधभित्तु स्त्रेः। मन्द्रमानाय मोदमानाय
स्तूयमायं शाखाय्यातियत या। विभादनरं सर्वं विभूतं। हनुस्सु पशु
प्रीती सुपमहदुस्त्रे। सहसृ अवजीयं यथा। नुम्नं ज्ञ बलं नृस्तमं। धारापृवध्यो
यं परिचरत इति।

कम्यं मद्यमादेवमन्दस्त्रतृ।
तस्येऽया भवति ॥ ॥

उद्योगितिर्मुद्य विभववयं विभादन: सक्तिता देवो अंग्षेेँ। ॥

उद्गितिर्मुद्य इति: सम्मुतम्। सर्वज्ञान्युः। विभादनं: सक्तिता देव इति।

धाता सर्वत्र विभविता। तस्येऽया भवति ॥ ॥

1. वसनप्यति म ३।
2. प्रतिभायमानः क २।
3. RV. I. 155. 2. The text परं मृत्यो... रसनायुःवध्य! is regarded as spurious by Roth. It is given however by MSS. of both the recensions but is ignored by the commentator Durga.
4. N. ७. २१।
5. RV. X. ५०. १; VS. ३३. २३।
6. Omitted by BK, C ४, C ५, C ७, Kn, M ३, Mi, R ८, W १, W २, W ३।
7. मोदमानाय स्तूयमाय is omitted by Durga.
8. सफल् S'vadatta.
9. यमकर् M ३।
10. RV. VII. ७६. १।
11. उद्प्रियतृः C ४, C ५, M ३, Mi, W १, W २, W ३।
12. Cf. BD. ii. ५७।
धाता ददालु दार्श्ये प्रारी जीवातुमक्षितामुः।
वयें देवस्य धीमास हुमाहि समाट सम्भवमेंः।।

धाता ददालु दृश्ये प्रकृति जीविकोमुखप्रकीणामुः। वयें देवस्य धीमास हुमाहि समाट कल्याणी मातः सम्भवमेंः।

विभाषण धाता व्याख्यातः। तस्येष नियतः सम्भवि वहृदेवतायमृतिः।।
सोमेश्वर राज्ये वरंश्यु वर्मणव द्रुसपूर्वकर्मयां उः सम्भविः।
तदावभुम भवातुमर्तस्तुतः धातुधिवधातः कल्याण अभ्यासम्।।

विन्यासमिद्रिवधातमिद्रिवधातिः। सोपकल्याणमुक्तिः। समास मात्सर्यः। कल्याण अभ्यासम्।।
कल्लोचन अस्मिन्दा स्मारतः। कल्याण कल्याण किंसे। विन्यासमिद्रिवधातमिद्रिवधातिः।।

अथायो मात्सर्यान्तः देवगणः। तेत्यां मस्तः प्रथमान्तरस्तिं भवतिः। महतां मिटरानविणां वा। सितरानविणां वा। महादूर्द्रव्यलोप्तिः वा। तेत्यां विन्यासमिद्रिवधातमिद्रिवधातिः।।

आ विन्यासमिद्रिवधातमिद्रिवधातिः। मुँक्क्ते रथस्थिताः कल्याणमिद्रिवधातिः।।
आ विन्यासमिद्रिवधातमिद्रिवधातिः। मुँक्क्ते रथस्थिताः। स्मारतं। स्मारतं। स्मारतं। स्मारतं। अभ्यासमिद्रिवधातमिद्रिवधातिः।।

बुधाः रथवायातः कल्याणमिद्रिवधातिः। कल्याणमिद्रिवधातिः। कल्याणमिद्रिवधातिः। कल्याणमिद्रिवधातिः। कल्याणमिद्रिवधातिः। कल्याणमिद्रिवधातिः। कल्याणमिद्रिवधातिः।

स्त्री व्याख्याः। तेत्यां विन्यासमिद्रिवधातमिद्रिवधातिः।।

1. भूमिक्षितम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
2. Cf. AV. 7. 17. 2:
3. जीवितम् C 4, C 5, M 3, Mi, W 1, W 3.
4. महास्वासितम्: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. बुधेवदेवामीत्रिः C 4, C 5, M 3, Mi, W 1, W 3.
6. अनुमाना is omitted by W 2.
7. RV. X. 167. 3.
8. अभ्यासम्: C 4, C 5, C 7, Mi, W 1, W 2, W 3; अभ्यासे म य य य य.
9. अभितराविणो is given as a variant by Durga.
10. अभिरोधिनः is given as a variant by Durga.
11. महामन्नीति वा Roth.
12. तेत्यानामेश्वर C 4, C 5.
13. RV. I. 88. 1.
15. N. 10. 5.
इति यथा ।
आया आयोतेः तेषामेव निपातो भवलेव्यामात्रिचि ॥ २० ॥
स्तुपेर्यं पुर्वमसुभवस्मिन्तममाध्यमायानां ॥
आ दृष्टे शर्सा सुमा दानुज्य साः तेत्रे प्रतिमानानि भूरिः ॥
सोतयम्। वहुरयम्। उरभूतम्। ईश्वरतम्। आवयम्। आत्यन्त्रायाम्।
आदस्ति। तः यशस्व वलते। सत्तवान्वनिति वा। सत्तवान्वनिति वा। प्रसत- 
ष्ट्रे। प्रतिमानानि। वहुनि। साभाध्यातामात्रिकम् ॥ २२ ॥
अथातो मध्य्याणाः। ख्रिया। तत्सामादिः। प्रथमाएवातिसी। भविति। अप्रिति-
व्यायोत्ताः। तस्मा एवा भविति ॥ २३ ॥
दृष्ट्रे वादिर्ये जन्मनि व्रते राजाण निम्नावः विवाससि ॥
अरुरूपन्याः। पुरुषोऽरुः सत्तवान्वनिति वान्व पुरुषोऽरुः जन्मस्व ॥
दृष्ट्रे वादिर्ये जन्मनि व्रते कर्मीणि। राजाणि। सित्रावस्यो। परिचरसि।
विवाससिः। परिचर्यायाम्।

dwibhimmam abhivamsati ।

dvayashatevi । अतुरूपन्या अत्ववामाणपन्या । वहुरथ । अप्रितिदिन ।
अरुव्यायस्त्रमि । सत्तवाता। सत्तवास्य राजमभिस्मांशायमि। सत्तवास्यः
स्तुपातिति वा। विवायस्य पुरुषो जन्मस्व कर्मेष्युः ।

आदिद्वो द्रश्ये । इत्याह । आदित्याये च स्तुति। अप्रितिद्रश्यामणी ।

आदितेर्द्रश्ये अजायत द्रश्यादिः परिः ॥ इति च ॥

1. RV. X. 120. 6; AV. 20. 107. 9.
2. Quoted by SBV. X. 120. 8. p. IV. 399.
3. N. 4. 22, 23.
4. तुसद्यो C 7.
5. RV. X. 64. 5.
6. कर्मीणि व्रते C 4, C 5, C 7, M 3, Ml, W 1, W 2, W 3. & SBV. X. 64.
   5. p. IV. 194.
7. Quoted SBV. loc. cit.
8. इत्यावाससति C 1, O 2, O 3, C 6, M 1, M 4. 8; Roth.
9. RV. I. 12. 9; SV. 2. 196; VS. 6.
10. रूप: C 2.
11. The quotation is untraceable. Durga attributes it to the devait-
   statusdvidah i.e. persons who know the reality of deity.
12. RV. X. 72. 4.
तक्तथम्युपयोगततेऽ समाजनवमानो स्वतात्मिति। अपि वा देवधर्मेन्तरतरतः
ण्मानो स्वतात्मम्। इत्यर्त्यप्रकृति।

अभिवर्ग्यवितिरूच्येतेऽ तत्सैया भवति। २३।

यसे तथा मुद्रिणियो दृश्यो वादास्तम्यं दिन्ते संबंधिता।
यं मदुरेण शर्वसा चोद्यासि गुजावता रावसा ते सावः। २४।

यसे तथा मुद्रिणिया दृश्या। अनागास्तम्य। अनपरार्थर्थम्य। अदिति। सर्वसु
कर्मेतिन्तु। आण आद्यौत्तरास्म। पन एते। किंतुपं किंतुज्ञम्। मुद्रितकर्मणियो
भयम्। किंतुस्मृति मिननातिति वा। यं मदुरेण शर्वसा बलेन चोद्यासि। प्रजावता
च रावसा [ धनेये ] ते वर्मिस्म स्मार्यति।

सर्वम् सर्वार्थः। तथा यथा भवति। २५।

किंमिछन्तानि तुर्मा ग्रेद्यमानः दृश्यो अंगुरीः पराचे।
कार्यः हितति। का परिबारम्यासोस्तक्तः रसावः अतः। पवविंसि।

किंमिग्नत्ती सर्वार्थः प्रातः। दृश्यो अंगुरिङ्गम्यः। परासुवेदिनः।
का तेक्षत्तात्वास्विनिरसन्तः। किं परितक्रमम्। परितक्रमम् राशििः। परित एतां
तय्यम्। तत्वेत्युपयोऽनाम। तत्ततेत इते सतः। कथं रसाय अतः। पवविंसिति। रसा
नदी रस्ते। शाश्ववेद्यम्यः। कथं रसाय तात्युग्मात्कृत्तिति वा।

वेदः समर्थनः धारिता पणिमिरुङ्गे समुदे। इत्यावयवामः।

सर्वत्रिव व्याप्ताताः। तथा यथा भवति। २६।

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1. Quoted by SRV. X. 72. 4. p. IV. 225.
2. Cf. BD. IV. 18.
3. RV. I. 94. 15.
4. वर्दः C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. अन्तराधिकारम् C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
6. वर्दः is omitted by Durga.
7. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
8. Cf. Quoted by SRV. I. 63. 4. p. i. 305.
10. प्राप्त C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; SRV. X. 108. 1.
11. Quoted by SRV. I. 63. 4. p. i. 312.
12. Quoted by SRV. I. 116. 15. p. i. 519.
14. Durga adds the following:
 वाने सर्ममि हि विज्ञाति।
पावकान । सरस्वती वाणिज्यनिर्वंत्री ।
युझ छठ धियावसुः ॥
पावकान । सरस्वती । अधेरचंत्री । ययो वषुध धियावसुः । कर्मवसुः ॥
तथा प्रपञ्च भवति ॥ २६ ॥

युझो अर्णः सरस्वती । प्रचंतविति केतुनाः ।
सिथो दिश्ता । वि राजसः ॥

महद्वधि: सरस्वती प्रचंतविति प्रयायत्वं केतुना कर्मणा प्रजाया वा । द्रमानि व सर्वोत्स्व प्रजानात्मचित्तिराजाति । वाञ्चैहितु विधीयते । तस्मात्रात्मचित्ताः वाचे मन्यन्ते ।

वाञ्चयवर्ता । तथा प्रपञ्च भवति ॥ २७ ॥

व्याख्यान्तर्विवेचलानि राज्यो देवानां निपुंसार्थ मुन्द्रा ।
चतुर्भुजौ छठे धियावसाः के सिरदसा: परमं जंगाम ॥

यक्ष्यविद्यते । अविचेतनात्मविशालानि । राज्यो देवानां निपुंसार्थ [ मग्नाः ]
मद्वा । चतुर्भुजो दुसिद्धिः छठे धियावसति । के सिरदसा: परमं जंगामेति । यहृती
भिषं गत्तितीति वा । यक्ष्यदिक्षरसयो हर्षतीति वो ।

तथा प्रपञ्च भवति ॥ २८ ॥

देवो वाचममंडलं देवास्तो विष्कृतः: पुष्यनि वदन्ति ।
सा नो पुष्येस्तुति दुहना प्रकृतिसाराधु पुद्रीस्तु ॥

देवो वाचममंडलं देवं । ता सर्वस्यहः: पश्यनि वदन्ति । व्यक्तमक्ष्यवाचार्यसमावाचार्य ।

सा नो मद्विखानां त रसं च दुहना प्रकृतिसाराधु पुद्रीस्तु ॥

1. R.V. I. 3.10; SV. 1. 189; VS. 20. 84.
2. Quoted by SRV. I. 3. 10. p. i. 39.
3. R.V. I. 3.12; VS. 20. 86.
6. N. 2. 23.
7. R.V. VIII. 100. 10.
8. Omitted by BK, C 4, C 5, C 7,
10. Quoted by SRV. VIII. 100. 10. p. iii. 589.
11. R.V. VIII. 100. 11.
12. विद्वेषिताः: SRV. VIII. 100. 11. p. iii. 590.
13. नमस्तः C 4, C 5, C 7, M 3, Mī, W 1, W 3.
14. Quoted by SRV, loc. cit.
अतुलस्ति राकेति देवपह्याविन्ति नेहका:। पौर्णमास्याविन्ति याविषा:।
या पूरी श्रीरामास्य चागुमिति: । योरा ता राकी: । इति विशालये:।
अतुलस्तिरनुमननावू । तस्या एषा भवति ॥ २९ ॥
अनित्वतुमते त्वं मन्यात्स्य श्रं च नस्तचिधि:।
कलेवे दक्षाय नो हिन्नू म्र गृहु आद्विपि तारिपिः ॥
अनुमन्यस्वातुमते: । त्वं सूर्यं च न: कुरु:। अर्थं च नोदप्यत्य बेहिः। प्रवेङ्यं
च न आयुः।।
राकारतेत्रितकमण: । तस्या एषा भवति ॥ ३० ॥
रकामहं सुधास्वा सुपुर्ती हुवे शुणािदुन न: सुभमगा चोर्धुति लम्म।
सीत्यत्वः: सुचयाणिधिमाया ददातु वीरे श्वतादयापुरुषक्षयः ॥
रकामहं सुधास्वा सुपुर्ती हुवे। शुणािदुन न: सुभमगा। वोधवालमना। सीत्यतः:
प्रजननकरः। सुचयाणिधिमाया। सूची सितात:। ददातु वीरमः। शतप्रद्रमः।
उफंत्य वत्तवायमयासम्:।
सिन्नवाली कुलपिति देवपह्याविन्ति नेहका:। अमावास्ये इति याविषा:।
या पूरीवायस्य सा सिन्नवाली। योरा सा कुहः । इति विशालये:।
सिन्नवाली सिनममायं भवति:। सिनादि भृतानि:। वार्ता पवं सुणािदुन:। 
तस्मिन्नन्त्रिष्करति:। वार्त्ति वा। वार्तेनेवायस्यायुवाचाद्रमः: सेवित्यो भवतीति वा।
तस्या एषा भवति ॥ ३१ ॥

सिन्नवालि पुष्पे त्व देवानामसि कसाः।
ज्ञिष्ठ हुत्यमहूर्त्त प्रजां देवि दिदिहि ॥: ॥

1. अभुलस्ति Roth & S'ivadatta.
2. AB. VII. 11. 2; GB. II. 1. 10; 
Saq. B. IV. 6; cf. KB. III. 1. KS.
XII. 8: या पूरी श्रीरामास्य सागुमि
तियावका सा राकाः। Schroeder's ed. 
vol. i. p. 170.
6. Durga reads: हुर्मधु तोकाम नो हिन्नू
7. VS. 34. 8; cf. AV. 7. 20. 2:
अतुलस्तिरम्मते त्वं मन्यात्स्य श्रं च नस्तचिधि:।
ज्ञिष्ठ हुत्यमहूर्त्त प्रजां देवि दिदिहि ॥: ॥
5. भाष्य: C 4, C 5, C 7, M 3, Mi, W1,
W 2, W 3.
8. AB. VII. 11. 3; GB. II. 1. 10; 
Saq. B. IV. 6; cf. KB. III. 1. KS.
XII. 8: या पूर्वायस्य सा सिन्नवाली
योरा सा कुहः। Schroeder's ed.
9. वालेनेवो Roth.
10. स्कैडेट C 4, C 5, C 7, M 3, Mi,
W 1, W 2, W 3.
11. RV. II. 32. 6; AV. 7. 46. 1; 
VS. 34. 10.
��० ६५।] २००। तैयाकारणम्। [उर्वेशी।

सिनिकालिः। प्रयुजयने। स्तुकः स्वयःचे। संयानः। प्रयुक्तेस्तानुकः। प्रयुक्तेः
वा। या लं देवानामसि खसा। स्वसा सु असा। नेषु गङ्गाधारिः। दुरस्तः
हन्यमन्दसः। प्रजाः च देवि दिशं न।

कुहुर्गऽहते॥ कामृत्तिरिः। क सती दृष्टि धरि च। काक्षतः हविेशोहोतिः। याः।

तस्या पपा स्थिति॥ ३२॥

कुहूमहः सुखर्षुवः विभुनापममभूसर्वसे महत्र्यां जोहर्विभि।

मा नो दद्रातु अर्थां पितृणां तस्ये ते देवि द्रवियं विदेिं॥

कुहूमहः सुखर्षुवः विभुनापममभूसर्वसे मुहतानामायें। मा नो दद्रातु अर्थां
पितृणाम।। पिन्यं भस्मिति वा।। पिन्यं यथा धरि च।। तस्ये ने देवि हविया
विजेिमेति व्यायामम।।

यमी व्यायामाः। तस्या पपा स्थिति॥ ३३॥

अन्यमू पु त्ये यथ्यन्य उ त्वा परिे ध्याते लिङ्गनेश वूक्षम्।

तस्ये वा त्ये मने इच्छा स वा तत्वायां इच्छां सविबं दुगंग्रामः॥

अन्याङ्क हि त्ये यमी।। अन्यस्तमां परिव्रक्ष्यते।। लिङ्गनेश वूक्षम्।। तस्या
वा त्ये मने इच्छा।। स वा तव।। अधानेन कुश्य सविवं दुगंग्रामः।।

यमी यमे चकमे।। तां प्रसन्नाचक्षेि।। इत्यायामाः॥ ३४॥

उर्वेशी व्याययेति। तस्या पपा स्थिति॥ ३५॥

1. स्तुकः स्वयःचे: is omitted by Durga.
2. प्रयुक्तेस्तानुकः प्रयुक्तेक्रियाः C 4, C 5, M 3, M 1, W 1, W 2, W 3;
   ...प्रयुक्तेक्रियाः C 7; प्रयुक्तेस्तानुके
   प्रयुक्ते वा Roth.
3. स्वसा...सीद्धिःया या is omitted by Durga.
4. माधुवम् C 4, C 5, M 3, W 1, W 2, W 3; माधुवम् C 7.
5. दिवि C 4, C 5, C 7 M 3, M 1, W 1, W 2, W 3.
6. काक्षतः हविदेवोहोति या is omitted by Durga.
7. प्रयुक्तः C 1, C 2, C 3, C 6, M 1, M 4, S; Roth & S'ivadatta.
8. MS. IV. 12. 6. Cf. AV. 7. 47. 1:
   कुहु देवी। सुखर्षुवः विभुनापममभूसर्वसे
   महत्र्यां जोहर्विभि।।
   मा मो दद्रातु अर्थां पितृणां तस्ये देवि
   द्रवियं विदेिमेति व्यायामम।।
10. RV. X. 10. 14; of. AV. 18. 1. 16.
11. प्रसन्नाचक्षेि इत्यायामाः S'iva.
विद्युष या पतनी दृश्योद्वद्रव्यति मे अप्यु काम्यति।
जातिन्द्र ययो नयः सुजातः शोकेष्विनि तिरत दीवेमोऽयुः।

विद्युदिवया पतन्त्वद्वोत्तत् हरस्ति से अप्यु काम्यति। उद्वक्तायन्तरिशः
तोक्षः। यदा नूतनम् जायेऽज्ञानोधर्य द्विति। तत्त्वं नूतनस्य नृत्ये हितं। नरपवयः
मिति वा। सुजातः सुजातारः। अधोवेशी प्रद्वर्धनस्ते दीवेमातुः।

प्रृथ्वी व्यावहारः। तस्या परः महति॥ ३६॥

वेण्द्या पतनार्का विन्दुः विभेदुः पुर्विचि।
भथ यथा सूर्यिः प्रबलति सुहा जिनेष्विनि महिषिः॥

सत्यं त्वं पवेतनाः मेघाणा चेतने चेतने [सेतुः] वर्षमुख धारयिः पृथिविः।
प्रज्ञत्वस्य यथा शुभिः। प्रवर्णति। मद्वनं। महत्तिथवेदवत्वति वा।

इद्राणी। इद्रकृ पहिः। तस्या परः महति॥ ३७॥

इद्राणीमासु नारिणु सुभागचमुखमण्डवम्।

नववद्वा अपरं चुन जरसा मरसो पति:।

विर्भवसाधितेऽउच्चरः॥

इद्राणीमासु नारिणु सुभागचमुखमण्डवम्। न हनस्या अपरामयिः समं जरवं
ग्रिथये पति:। सचेष्वादू य हरस्त उत्तरस्यमेतदुः ब्रूमः॥

तस्या प्राप्त्रा महति॥ ३८॥

नाहस्मिन्वद्राणि रावण सच्छुरुषाक्षकेते।

यवेदमण्ड हुविः। प्रिथं देवेशु गच्छिति।

विर्भवसाधितेऽउच्चरः॥

नाहस्मिन्वद्राणि रसे। सच्छुरुषाक्षकेते। यवेदमण्ड हुविः। अप्यु श्रुतम्।
अञ्जः संस्क्रतमितिः वा। प्रिथं देवेशु विवच्छित्तः। सचेष्वादू य हरस्त उत्तरस्यमेतदुः
ब्रूमः॥

1. RV. X. 35, 10.
2. पतन्त्र M 3.
3. N. 1, 13, 14.
4. RV. V. 84, 1.
5. Omitted by BK, C 4, C 5, C 7,
Kn, M 3, Mi, R 8, W 1, W 2,
W 3.
6. RV. X. 86, 11; AV. 20, 126, 11.
7. जस्यं M 3, W 2.
8. स्रिपृये M 3.
9. RV. X. 86, 12; AV. 20, 126, 12.
10. निमयस्वातिः is given as a variant by
Durga.
११. ४२।] २०२. दैवत्कारणम्। [पृष्ठुः

gैती रोचते�। ज्वलितकर्मणं। अस्यम्परागो गौरे वर्णं पतसारेः। प्रशासीयो भवति।

tasya प्रपा भवति॥ ३९॥

gौरीरीर्माय सत्यातैः तुल्येकपदी द्रिपदी मा नतुपदी।
अद्यापदी नवपदी वंभुरुवः महसाधुः परमे ध्वनेन॥

gौरीरीर्माय सत्यातैः। नतर्तेय कृतेरती। एकपदा मध्यमेन। द्रिपदी मध्यमेन चालिश्यन् च। चतुरपदी विन्ध्यम। अद्यापदी विनिमयार्थान्तरविनिमयः।
नवपदी विनिमयार्थान्तरविनिमयः। सहस्वाण्डा चद्दुः। परमे ध्वनेन।

tasya प्रपाफः भवति॥ ४०॥

tasyaः समुद्र अधि वि शर्वतः तेन जायते इस्मेऽत्तत्तमः।
तन्तः धर्मस्तर्तु लक्ष्णमुपां आच्छिन्॥

tasyaः समुद्र अधिविलयत्। वर्धित मेवः। तेन जीते रिगाध्यायणे भूताति। ततः धर्मशङ्कुत्रत्तमः। तन्तत्तैं भूतान्युपामाविनिमोः।

gौर्यायार्तः। tasya प्रपा भवति॥ ४१॥

gौरीर्मायेदुः कुसं मिपतिः मुः मुर्धैनो विद्वेक्षणः। वगुः।
वक्षाणं वर्मूभमं बावशानाम् सिमाति मायुः पर्यन्ते पयोः।

gौर्यायामेदुस्मूः। सिमांकमिष्टमिनितमूः। आदिविलयित वा।
ङ्ग्यमयाविसिद्धकोपमन्नम। सहस्वाण्डा सर्गुः। धर्मः हर्गुः। अभिनवाशाना सिमाति
मायुः। प्रयाप्ते पयोः। मायुसिद्धादिविलयित वा।

वागेया मायसिका। धर्मेुधुगि व यायाका।

प्रेतुपयतेवं धिनोतेवं। tasya प्रपा भवति॥ ४२॥

1. RV. I. 164. 41; cf. AV. 9. 10. 21.
2. gaurishmaya SRV. I. 164. 41. p. i. 715.
3. Quoted by SRV. loc. cit.
4. RV. I. 164. 42; AV. 9. 10. 22; 13. 1. 42.
5. Quoted by SRV. I. 164. 42. p. 1. 716.
6. N. 2. 5.
7. RV. I. 164. 28; cf. AV. 9. 10. 8.
8. gaurishmaye W 2.
9. इस्मेऽत्तमः W 2; विनिमयार्थम् C 1, C 2, C 3, C 6, M 1, M 4, 8; C 4, C 5, W 1, W 3, and Roth.
उप हृदे सुदृढ़ा ध्रुवसुय्यो शुहस्त्रो गौरुङ्गुगत दौर्हदेनाम्।
श्रेयौ सुहे सतिविता सातिवितोभिषेको अभिन्नस्तजपा प्र वैन्यम्॥

उपहृदे सुदृढेनां ध्रुवसुय्यो शुहस्त्रो गौरुङ्गुगत स दौर्हदेनाम्।
श्रेयौ सुहे सतिविता सुहस्त्रो न आग्नि। यपि हि श्रेयौ सुहे सतिविता सुहस्त्रो यपी यजुर्वती। अभिन्नो ध्रुवस्तुपा। ते रुप प्रवीत्वितः॥

वानेया माध्यिन्यका। अभिन्नस्तजपा प्रवीत्वितः॥

अध्यायस्यां भवितः। अभिन्नस्तजपा। तत्त्वा एव। यपि प्रवीत्वितः॥

सुधुरसाज्ज्वती हि मुखा अभिन्नस्तजपा वन्यायाम्।
श्रेयौ तुम्मयो विशुद्धानी शिवे शुद्धमुद्रकमाचरणती॥

सूद्धुरसाज्ज्वती मुखायं भवितः।। अभिन्नस्तजपा वन्यायाम्।
श्रेयौ तुम्मयो सतिविता श्रुद्धमुद्रकमाचरणती॥

तत्त्वा प्रवीत्वितः॥

हृदे सुदृढेनां शुहस्त्रो शुहस्त्रो गौरुङ्गुगत अभिन्नस्तजपा मन्त्रायामान्।

दुःशास्त्रिभयों पति अन्वये ना वैषे तसि महते सातिवित।

इत्यत सा निग्नव्यायामः॥

पृथ्विस्य सतिवित। पृथ्विस्य अन्तरोक्षम्।

tv
tva

तत्त्वा प्रवीत्वितः॥

सूद्धुरसाज्ज्वती अभिन्नस्तजपा रेवस्मल्लुयिम् या वामस्यत॥

सा नौ अर्जु सो अल्पः नि ईश्वरे भवतु देवरोपिः॥

सूद्धुरसाज्ज्वती अभिन्नस्तजपा रेवस्मल्लुयिम् या वामस्यत॥

सा नौ अर्जु सो अल्पः नि ईश्वरे भवतु देवरोपिः॥

उपा व्याख्याताः। तत्त्वा प्रवीत्वितः॥

1. RV. I. 164. 26; AV. 7. 73. 7; 9. 10. 4. 2. Quoted by SRV. loc. cit.

2. Quoted by SRV. X. 59. 7. p. iv.

3. RV. X. 63. 16.

4. N. 2. 18.
हृद्य व्यार्थ्याता। तस्या पप्या भवति॥ ४८॥

अभिम न हृद्य पृथ्वी माता संपर्कीर्पिंद्रियां वा गृहातु॥

उपरिशी वा वृहदिवा गृहानामस्थूपवाना प्रभृवधासर्वोऽ॥

सिपकु न उर्ज्ज्वलस्य पुष्टः॥

अभिमानादु न हृद्य। पृथ्वी माता। [सर्वस्य माता।] सदृश मन्त्रीम।

उष्णी वा गृहातु। उष्णी वा। वृहदिवा महहिः। गृहातु। भूम्युपवाना।

प्रभृवधेय प्रस्तुम्य। आयोयनस्य [नुपुष्केः] योतिस्थो चोत्रास्य वा। लेखमें

नोत्पर्वस्य पुष्टः॥

रोङ्सि। हृद्यस्य पत्री। तस्या पप्या भवति॥ ४९॥

1. RV. IV. 30. 10.
2. The passage अनः शकटम्—एत्सादेव is omitted by Durga.
3. RV. IV. 30. 11.
4. N. 8. 7.
5. संश्रृि S'ivadatta.
6. सखे C 7, M 3.
7. RV. V. 41. 19.
8. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3; सर्वेश्य माता स्वभावसीमित्रम्: is added on the margin in C 7.
9. उष्णी C 7.
10. Quoted by Skt. V. X. 64. 10. p. iv. 195.
੧੫. ੫੦. 

ਰੱਖ ਨੂ ਮਾਰਨਾ ਵਿਰੀ ਅਕਸਰੁਮਾ ਹੁਵਾਸਤੇ। 
ਆ ਯਾਸੀਨਤਸ਼ਹੀ ਸੂਰਗਾਨੀ ਵਿਅਨਾਕਾ ਸਚਾ ਮਹਤਤਿਆ ਰੋਦਮੀ।

ਰੱਖ ਸੰਨਮ ਮਾਰਨ ਮੰਚੇਂ 
ਆ ਯਾਸੀਨਤਿਆ ਸੂਰਗਮਣੀ 
ਆਨੁਦਰਕਾਨੀ ਵਿਅਨਾਕਾ ਸਚਾ ਮਹਤਤਿਆ ਸਚਤ ਰੋਦਮੀ। ੫੦।

॥ ਇਕਾਦ੍ਰਿਸੋਦਖਾਛਾ:॥

[ਦੇਖੋ ਵਜੋਂ ਅਧਾਕਾ ਲੋਕੀਡਾ ਸੋਮ ਮਨਨ ਤਵਾ ਦੇਵ ਨਵਾਂਵ: ਋ਂ ਸੁੱਭਾ ਦਿਪਕਾਨਮਿਖਾ ਨ ਦੋ ਦੇਸੁ। ਸੋਮਸੇਤੀਆ ਮਾਸਤਿਆ ਦੇਵਗਣ।
ਆ ਵਿਗੁਆਸਮਿਖਾ ਨਦ੍ਰਾਜ਼। ਨਦਰੀਆ ਹੀ। ਹੀ। ਵਿਕ਼ਸਰ ਉਦਾਨ ਨਤਵ ਵਿਗੁਆਸਮਿਖਾ ਨਦ੍ਰਾਜ਼। ਨਦਰੀਆ ਹੀ। ਨਦਰੀਆ ਹੀ। ਨਦਰੀਆ ਹੀ। ਨਦਰੀਆ ਹੀ। ਨਦਰੀਆ ਹੀ। ਨਦਰੀਆ ਹੀ। ਨਦਰੀਆ ਹੀ। ਨਦਰੀਆ ਹੀ। ਨਦਰੀਆ ਹੀ। नाम। 

॥ ਇਕਾਦ੍ਰਿਸੋਦਖਾਛਾ:॥

॥ ਇਤਤਰਤਰਤਰੈ ਪਰਭੁਸੋਦਖਾਛਾ:॥

॥ ਇਤਤ ਨਿਰਕਤ ਏਕਾਦ੍ਰਿਸੋਦਖਾਛਾ: ਸਮਾਸ:॥
अथ द्रादसङ्ग्यायः

अथातो जुश्याना देवता:। नामामस्विनो प्रथमागामिनो मतवः। अभिविनो पयायुवाते सर्वेम्। रसेनायः। उपोतियान्यः। अभिविनो अवदेशाविनावियार्याम्।

तत्काव्याविनो। वायस्वतिवियाविवेचः। अहोरासाविवेचः। मूर्तीचन्द्रमसाविवेचः।

राजानो पुण्यतिताविवेचः। तथयो: कात्त उपयोगसरासाविवेचः।

अनुष्ठावो वि मध्यो ज्योतिर्भवो आदिवः।

तयोरेया मवति ॥ १ ॥

वसादित्वस च चूर्योदस्तिच पेशाविवः।

कुदेदमस्विना युयमुनि तेषां अंगपदभवे।

इति सा निगत्यावयार्याः।

तथयो: समानकालयो: समानकर्मणोः संस्कृतप्रभोरसंस्कृतवेयोऽध्वेचोभवति।

वासलो अन्य उच्चयते। उप: पुष्पस्तम्भनं इति।

तयोरेयापरा मवति ॥ २ ॥

हे हे जतुवा समथप्रेयेनामेवपर्यं तुन्वा को नामविशः श्रेयः।

जिस्वच्चमनुष्यः सिरुक्षस सुरिदिवो अन्यः सूमणः पुत्र उैहे ॥

1. Cf. S'B. IV. 1. 5. 16.  
   इसे ह तै वाराथीवी प्रयासमचिवनि- 
   विमो हंदुः सर्वामाम्बवताः।

2. Cf. BD. VII. 126; Quoted by 
   SRV. I. 92. 1; 112. 1; 181. 4; 
   184. 3; X. 106. 5. pp. I. 416, 486, 
   764, 771; IV. 354.

3. Quoted by SRV. I. 89. 3. p. i. 
   396.

4. The quotation is not traced.

6. S'ivadatta adds the following 
   passage after याख्याता as the text 
   in some of the MSS., which have 
   however not been specified.

वसादित्वस च 'तरयो वसात्तो रातृयो 
   वसात्तो सा दुर्लभस्तरम् तथयोः। चक्रोऽवि 
   वहस्तेवाः। सिसौ पेशाविवः। अपेशा 
   दुर्लभण वुस्तारयोः।

7. तात्त्विक: Roth.

8. RV. I. 181. 4.


[ उषा:

इन वेदों न जानो मंत्रयेने पापेनिष्ठप्यमानाणि तन्वा नाममीश्र समः।
जिष्ठवामः सुमहतो वल्लसपदिता मध्यमः। दिस्योपायः सुभमः पुत्र उस्त्रत
आदिल्यः।

तयोरेवषया भवति || ३ ||

प्रातःजुगा वि स्रोधाभिनवासेह मेन्द्रताम्।
अस्म सोमस्य पीलैः।

प्रातवथिनो विभंधाभिनवाभिधानच्छतामस्म सोमस्य पानय।

तयोरेवषया भवति || ४ ||

प्रातयुनस्यस्वरूपस्यात् हिन्न्यते न सायमस्ति देवया अद्वस्तम्।
उत्तानयो अस्सर्वजते वि चावः पूर्णंपूर्वं यज्ञानो वनीयानां।

प्रातयुनस्यस्यस्तिमेव प्रहितुं न सायमस्ति देवस्या अद्वस्तेत। अप्यन्योऽस्य
स्याधजते वि चावः। पूर्णंपूर्वं यज्ञानो वनीयानायत्वातः।

तयोः कालः सुरान्वयपथर्यतः। तस्सिज्ञा देवता वोपयन्ते।

उपय वदेः: कान्तिकरणे। उद्धेष्यत्वारा अभावमिका। तस्या उषा मवति || ५ ||

उषस्विनेवा मंगुस्मये वाजिनेवति।

येन तोरं च तनयं च धार्मिके।

उषस्ततु [ स्वित्रं ] चायनीयं [ महेर्वियं ] धनमाहर। अस्स्यमत्वाति।

येन पुरात्तस्म पौशांशृष्टिकुमारह।

तस्या उषापरः भवति || ६ ||

1. इहेत स्रव. I. 181. 4. p. i. 764.
2. संस्कृतेश स्रव. loc. cit.
3. उयुतो वि स्रव. loc. cit.
4. रव. I. 22. 1.
5. रव. V. 77. 2.
6. रव. I. 92. 13; स्व. 2. 1081; वस. 34. 33.
7. उमित्तय बक्सी, C 4, C 5, C 7, कं. M 3, M 1, R 8, W 1, W 2, W 3.
9. उमित्तय बक्सी, loc. cit.
रूपाकपायी

२०८. वैद्यकाण्डम्।

प्रति गावोधीयिन्ति मूतरेः।

प्रति बलवति गावो गमनात। अरबीरारोचनात। मात्रो भासो निर्माध्यः।

सूर्यसंवर्तयति। एपिवासिसुधकालत्मा। तस्य प्रता भवति।

सुकिंद्रूक दश्मुलिति। विषुवहृति। हंसिन्यवर्मा। मूर्खमु।

आ रोहं सूयं असुरस्य लोकं स्तोंगं पल्लवं वहतुं कृष्णस्य॥

सुकाश्चति प्रशास्मां सरस्रूपस्। अपि चोपायमां स्यात। सुकिंद्रूकमिति सह्यद्रिविषयनीतिः।

किंचिदं परमधोब्धातिः प्रकाशयतिकर्मणेः। शालमिति। सुस्तो भवति।

शरवल्लच। आरोहु सूयं असुरस्य लोकमुद्रकसर। सूयं पदं वहतुं कृष्णस्य॥

सविता सूयं प्रसाधानयोगमाय राहे प्रजायवे देव। इति च ब्राह्मणम्।

श्रावकपायी वृक्षपेय: पल्ली। एपिवासिसुधकालत्मा। तस्य प्रता भवति॥

श्रावकपायि रेवति सुपुर्ण आदु सुपुर्ण।

परस्तु इत्युः। गियं काविकन्त्रं हरिविंश्चारिदिन्त्रं उच्चरं।

श्रावकपायि रेवति सुपुर्णेऽ मध्यमेऽ मात्रस्य द्रव्यस्य वाच्यम्। बुधां सादु-

ङ्गिनिति व। लाच्चालिनीति व। सप्तं तन्मोटिति व।

प्राप्तातु त इत्युः। उक्तं प्रभावायुपस्मांस्मादद्वाद्। उक्तं उक्तकृतिकां कर्मणां। उक्तकृतादेव कर्मणो यथा। गियं दुश्चित् सुस्तायच्यकर्महि। [सुक्षकर्महि।]।

सरैसादू य इत्युः। उक्तं उक्तस्मादित्युः। आदिलयम्।

1. R.V. I. 92. 1; SV. 2. 1105.
2. Quoted by SRV. I. 2. 6; III. 58. 9 pp. i. 32; ii. 328.
3. R.V. X. 34. 5.
4. Quoted by SRV. I. 92. 1 p. i. 410.
5. R.V. X. 85. 20; cf. AV. 14. 1. 61.
6. सुकाश्चति M 3.
7. Cf. AB. IV. 7. 1; cf. KB. XVIII. 1.
10. The entire passage. श्रावकपायि रेवति…इत्युः। is quoted by SRV. loc. cit. The intervening words स्यात्…उक्तकृतिकां कर्मणे यथा are omitted.


\[ १२. १३. \] २०९. दैत्यकाण्डम् ।

[ सविता।

सरणयः सरणान् । तस्या पशा भवित ॥ ८ ॥

अपाणवहस्मृतं मायेःः कृत्री सरणामिद्विवस्यते ।
उताधिनानां सरणामिद्विवस्यते । अपविनाभरतः यस
dवासीत् । अजहार:ः क्रोण सिरुनोऽसरणयः ।

मध्यमं च माध्यमिकानं च वाचस्मिति नैरुक्तः । यमं च यमी वेदवित्तासिकाः ।
तत्रेतशमां भाषाम् सन्तापस्त आदित्यायमः सिरुनेो जनयास्तः
कारः । स सरणामिन्याः प्रतिनिवाग्याः रूपं हन्या प्रदुःक्रायः । स विवस्तानात्रिवात्म
आभ्येषोऽरुपं हन्या नात्मनुग्रह सवम्यूर्तः । ततोदित्याः देशाते । सवणियः मन्तवः ।
tदृश्याविद्येन्यप्यभविता ॥ १० ॥

तवद् दुहिनं वंदतु कृप्तोतीनां विश्रं शून्यं समेति ।

योमः माना परिभ्रमणा युज्जो जाया विवस्तो ननाः ॥

तवद् दुहिनेतहस्तं करोति [देविर्वते सुधवं समेति] ॥११॥

द्राहानं व च वर्षीय भूतान्यमिश्रतमाणक्षणिः । यसम्य माना परिभ्रमणा महतो जाया विवस्तो ननां
राज्ञिराविश्वस्य । आदित्यायुतस्तधर्मयने ॥ १२ ॥

सविता व्यायामः । नमः कालो यथा गौरपहलतमस्कातीफीरशिववविता ।

तस्येऽया भविता ॥ १३ ॥

विवर्त्ता रूपाणिभो प्राणे मुख्येऽकृष्टः मारसियक्तर्द्रिपेदे चलुन्ये ।

विः नागसन्त्यविवर्तिताः सवयोऽवतु नयाणमुप्यसोः वि राजिति ॥

सथानिः प्रारम्भमाते प्रतिमुख्येऽनाम प्रभाये । कृषि: काल्यात्तिनोऽभविता । उपर्यः
प्रत्युत्तरं भवेऽद्विप्राप्तं चतुपापचः । वेदवित्तासां सविता वर्णीयः ।
प्रयाणमूर्त्यसो विराजिति ।

\[ \text{Notes and references:} \]
1. RV. X. 17, 2.
2. अद्वित्र: स १, C २, C ३, C ६, M १, M ४, N; Roth & Sivadatta.
3. Cf. BD. VII. ७.
4. Cf. op. cit. VI. 162, 163.
5. Cf. op. cit. VII. १.
6. Cf. op. cit. VII. ३, ४.
7. Cf. op. cit. VII. ६.
8. Cf. op. cit. VII. २.
9. RV. X. 17. 1; AV. 3. 31. 5; 18. 1.
11. N. 10. ३१.
12. RV. V. ८१. २; VS. १२. ३.
13. व्यायामप्रकरण ॥ २.
14. सुपर्स: M ३; सुपर्स: C ४, C ५, C ७, Mi, W १, W २, W ३.


1. TS. V. 5. 22. 1.
2. VS. 24. 1—40.
3. [इयागकोपले] Roth.
4. Cf. Vasiṣṭhaa Dh. Sūt. XVIII. 17, 18: अथापि यस्मीतमहोकानुताहिरस्तः नास्ति चित्रः राममुमयेत्। कुस्मण्डी या राम रामणयेव न भर्मयेत्।
5. Cf. also Karka on Pāraskara grhyasūt. I. 4: तथा च वाकाकार्याः—राममुमयेपेयते न भर्मयेत्।...तथा चाह—अभ्यं प्रयम्य चित्रः न राममुमयेत्।
6. Cf. Vaiśvarūpācārya in his Bāla-krīḍā on Yaśāvalkya I. 56: कुस्मण्डी राममुमयेपेयपति इति भर्मायवरातः।
7. Cf. KS. XXII. 7: अभिन्न चित्रः प्रयम्य चित्रः न राममुमयेत्।
8. VS. 24. 35; TS. V. 5. 18. 1.
10. भग: M 3.
11. N. 3. 16.
12. RV. VIII. 41. 2; VS. 34. 35; cf. AV. 4. 16. 2.
13. भगाश्रु: Roth.
14. Cf. KB. VI. 13: तथू भगादय परिवर्ज्जुः।
15. भावाभिष्कर्ति निर्देशायाम्। तथाभासुरभौ भग हि। cf. KB. I. 7. 4. 6: तस्म भगाय द्वियत्तमा भासीमय परिवर्ज्जुः।
16. भूमीवेद्यां कदं। भावाभिष्कर्तिः निर्देशायाम्। तथाभासुरभौ भग हि।
17. Cf. GB. II. 1. 2: भासुरभौ कदं।
18. Omitted by HK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
19. Omitted by Roth.
उद्दे त्यो जातवेदं देवं वंहितं केतवं।
हेतो विद्वानं मुंहेरू।

उद्दहितं ते जातवेदं र्दमयं केतवं। सर्वं भूतानं दशनाय सूर्यमिति।
[ कमल्यमात्रिदिव्यादेवमवक्ष्यत्। ]

tस्येपारं भवति ॥ २५ ॥

विद्वानं देवान्मुःदगुर्मतिः कृप्षेविन्सस्य वस्त्रसाधः।
आया आवापुर्द्धरी अन्तरिक्षं सूर्यं आृत्ता जग्नेवल्लस्युपूर्वं ॥

चार्यानं देवान्मुःदगुर्मति करणस्याश्रयं। आपु: अपू: ध्वापुर्द्धरी अन्तरिक्षं च महत्वेन [ तेन्। ] सूर्यं आत्मा जह्मस्य च
स्थावरस्य च।

अथ वटत्राशिपयों पुष्पितं तत्स्पूर्णं भवति।

tस्येपारं भवति ॥ २६ ॥

शुरुं ते अन्यर्ज्ञातं ते अन्यदिव्यपुरूषं अहं चार्यासि।
विद्वानं हि माया अवसि खवायो मुद्रा ते पूण्यशिव गृंतिरस्तु।

शुरुं ते अन्यन्। लोहितं ते अन्यन्। यज्ञं ते अन्यन्। यज्ञिं ते अन्यन्।
विद्वानं हि सहान धारिष्य चासि। सवृष्टि प्रर्कानान्यवचि। अपेक्षा। 

साजनवति ते पूर्णशिव द्वितिरस्तु।

tस्येपारं भवति ॥ २७ ॥

1. Cf. P.Mbh. vol. II. p. 86: सूर्यसि सर्वदस्य सर्वतेर्य रुद्रागम:।
सर्वान्तं सूर्यविद्या कर्मिन्यासि सूर्यं। ।
2. Cf. BD. VII. 128. ( B ).
3. RV. I. 50. 1; AV. 13. 2. 16; 20, 47. 13; SV. 1. 31; VS. 7. 41; 8. 41; 33. 31.
4. Cf. SRV. I. 50. 1. p. i. 248: उद्दहितं ते जातवेदं देवमवयं: केतवं र्दमयं ते सर्वं भूतानं दशनाय सूर्यमिति।
5. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
6. RV. I. 115. 1; AV. 13. 2. 35; 20. 137. 14.
7. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
8. Cf. BD. ii. 63.
9. RV. VI. 68. 1; SV. 1. 75.
विधानरः प्रवर्शित वदन्ता कार्यों युक्तो अध्यायांकर्मः।
स नौ सारांशविशदाय वियंवियं सीपवानित्व प्र पूर्णः॥

पदधर्मः अधिपतिम् वचनेन। कार्यम् कतः। अध्यायांकर्मम्। अध्याय-
शोधनप्रमित्ति वा। स तो द्वादश चायिनीयायापिधि धमानि। समुद्रमथे च न प्रसादायनु
पूर्णति।

अथ यदिकिं भवति तद्ध्रुपदायति। विप्रयुदिनेत्वा। व्यक्तोनेन।
तथ्यापि भवति॥ १२॥

इदं विप्रयुदिनेत्रं स्रवः न द्वे पुदम्।
समुद्रकष्मम् पाँडुंगः॥

यदिदः किं च तद्ध्रुपदे विप्रुः। विभ्रा निव्रदे पदम्।[केशाभाष्यः।]
पुरुषविधमन्तिकं दिवस्ती शास्कः। समारङ्गोऽद्वे विप्रणे वायनितिनांविवाहः।
समुद्रकष्मम् [पाँडुंगः] यथायेन्त्वतिरिक्ष पदं न द्वयने। अष्टि चायिनाद् स्वानु।
समुद्रकष्मम् पाँडुंगः कद वर्धं न द्वयने इति। गौतमः यद्यः सूर्यनति इति। वसा:
शेषत इति वा। पंसनीयः भवन्ति इति च॥ २०॥

विधानरः व्यवहायोः। तस्येऽर्न निपतो भववेयनष्टायिनः॥ २०॥

विधानरः व्यापतिमनान्तत्स्स्पवसः।
वेदं च चर्च्यायामृती हृदे रथतांमूः॥

विधानरक्षादिलस्य। अनातत्त्सा। नावते महते वनमि। वेदं च कामेदया-
नारकनेत्रा। चर्च्यायामृतात्स्स्मात्कमुखामृ। उत्त्सा च पथं रथमामू। हन्न्द्रमस्मिन्यन्येः
हर्षामि।

१. रससच्चर् Roth.
२. RV. VI. 49. 8; VS. 34. 42.
३. अध्यायकृति: C 1, C 2, C 3, C 6, M 4, S; Roth & S’ivadatta.
४. Cf. BD. ii. 69.
६. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
७. Cf. BD. ii. 64.
८. समुद्रकष्मम् C 1, C 2, C 3, C 6, M 4.
९. अध्याने SRV. I. 22. 17. p. i. 120.

१०. Omitted by SRV. loc. cit. For the reading of the longer recension, see note c.
११. पाँडुर SRV. loc. cit.
१२. विस्तीर्य: C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
१३. The passage: विप्रयुदिनेत्रो,.......

बरस्तीति वा is quoted by SRV. loc. cit.
१४. N. 7. 21.
१५. RV. VIII. 68. 4; SV. I. 364.
१६. बधा Roth.
वहणो व्याख्यानः। तस्मां भवति ॥ २१ ॥

चेन्ना पावकः चर्क्षा सुरुण्णन्तः जनाः अरुः ।
लं वर्णण पद्यविसः ॥

सुरुण्णमुखिति श्रियनामः। सुरुण्णः शकुनिः। भृरिमध्यां तन्नय्यिः। स्वर्गस्य लोकस्यापि लोकाः। तस्मां भवति सुरुण्णः। अनेन पावकम्यानेन। सुरुण्णन्तः जनाः अरुः ।
तवं वर्णण पद्यविसः। तत्स्य वर्गः हरिति चाह्यायः ॥

अधि वोजस्यमाः ॥ २२ ॥

चेन्ना पावकः चर्क्षा सुरुण्णन्तः जनाः अरुः ।
लं वर्णण पद्यविसः ॥

वि तामीचि रजस्फुङ्खदा मिमांसो अनुकुलिः ।
पश्युज्ञमानि मूर्त्ति ॥

व्येषि धामः। रजस्य। पुषु महान्तः लोकम्। अहानि च भिभानोद्वक्ष्मीयांशिस्यं सह । पश्युज्ञमानि जातानि मुः ॥

अधि वा पूर्णस्यम् ॥ २३ ॥

चेन्ना पावकः चर्क्षा सुरुण्णन्तः जनाः अरुः ।
लं वर्णण पद्यविसः ॥

प्रत्यः देवानाः विषि प्रत्यः देवानाः मानुषाः ।
प्रत्यः विषि जातेऽसि ॥

1. N. 10. 3.
2. RV. I. 50. 6; AV. 13. 2. 21; 20. 47. 18; VS. 33. 32.
3. महिनि M 3.
4. बोधा C 1, C 2, C 3, C 6, M 4, 8; & S'ivadatta.
5. The passage सुरुण्णः शकुनिः ... तस्मां पाति is omitted in W 2; but added on the margin.
6. Cf. SRV. I. 50. 6. p. i. 250: तवे।
7. RV. I. 50. 6.
8. RV. I. 50. 7; AV. 13. 2. 22; 20. 47. 19.
9. बोधा C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
10. RV. I. 50. 6.
11. RV. I. 50. 5; AV. 13. 2. 20; 20. 47. 17.
प्रत्यक्षीत्वं सत्त्वम्। उदयरिः प्रत्यक्षिणं ज्योतिषिक्यते। प्रत्यक्षीत्वं सत्त्वम्।
(इदम्) अभिविषयसति।
अपि चैत्यायमेव॥ २४॥

तत् पारं चर्चसा सुरुषुवन्तं जनाः अर्जु॥
तवं वर्णु परीवर्चिः॥

तेन नो जनानर्थविपश्यति॥
केशी केशा रद्मयः। तेषःश्चाम्भचति। काशानार्यस्। [कश्यपानाद्वा।]
तत्स्येपि भविष्यति॥ २५॥

केशीृदिं केशी विधं केशी विभाति गोरेद्वी।
केशी विधा सप्तेष्यं केशीद्वं ज्योतिषिक्यत्वे॥

केश्यांद्रं च विधं च। विपर्यस्यदुर्युक्तम्। विषाणां:। [विपर्यः वाते: गुणेन-स्वाय।]
"विपर्यः वा सचते। धाराविषयिनः च धारायति। केशीद्रं सर्वत्रसिद्धा-
मिष्यातिक्यति। केशीद्रं ज्योतिषिक्यत इवादित्वमाह॥

अधायः ये दुर्योद्योगिः। के शिनिः उच्चे। धृष्मेनानार्य। रजसा च मध्यमः।
तत्तथे यो यथार्थम्। भविष्यति॥ २६॥

तवं: केशिनं कुटुथ्या वि चंदने सबर्त्रे वंपन् एकं एवाभु॥
विश्रमेका अभि चैत्य शरीरसिद्धानिर्माणेकस दृष्टे न शुष्कम्॥
ब्रह्म: केशिन्द्रनु अनुभवन्ते। कालेकर्तालोभिविध्यति। संवत्स्ये वयो चतुर्थंः। इत्यतः पृथ्वियो द्रव्यति। सर्वमेकोडभिविध्यति कर्मभिराधिक्यः।

गतिरेक्षक द्रव्यते न हृणं सध्यमेवः।

अथ यदृ रजसमिनराध्यक्षसंपग्नवति तदुपयायपार्वति। उपयायः।

तत्त्वेया भवति॥ २७॥

पुनरेहि उपयायं सुलभता केल्यावधेः।

य एवं स्मरणं नहः स्मरणं पुनः।

विर्यायानेत्र उत्तरः॥ २८॥

पुनरेहि उपयायं समस्वतात्त्वं वः कर्माणि कल्यावधेः। य एवं स्मरणं।

समास्यायानं निर्देशनं। आयिक मात्रेन। सोकिमेप्ति यथा पुनः। सब्यसादृ य इन्द्र

उत्तसमेतः भूम आदित्यमः।

यमो व्यायामातः। निवेद्या भवति॥ २८॥

रक्षितृक्के सुप्पलिवः देवेः सं विचित्रे यमः।

अथं नो विचित्रतिः। पिना पुरुषाः। अनु वेनेति॥

रक्षितृक्के सुप्पलिवः स्मरितं भृत्तरमेव वा। अपि योगमायं स्थाय। वृक्ष हे भुपलिवः।

स्वरस्य भजनातः। पलाशः पलाशेनातः। देवेण्यः संगच्छते यमः। रक्षितृक्के

स्वरस्य भजनातः। तद्र नः सब्यस्य पाताः। पालित्वाः। पुरुषाः।

अथ स्मरणं एकं पादः। पक्षं पादेः स्मरिति। एकं पादेः पिचित्रति। एको नपादरित्रति वा।

एकं पादं नोलिंहवद्धि।

इत्यति निमो भवति। निवेद्या निमो भवति वेष्यशेष्यामृति॥ २९॥

1. The whole passage यदः....स्मरणः is quoted by SRV. I. 164.44. p. 716. 2. Cf. BD. ii. 67. 3. कल्यावधेऽRoth. 4. RV. X. 86. 21; AV. 20. i. 20. 21. 5. Omitted by W. 2. 6. नापापसिः Roth & SRV. X 86. 21. p. iv. 271. 7. The passage सुप्पलिवः....पुषाः is quoted by SRV. loc. cit. 8. N. 10. 19. 9. RV. X. 135. 1. 10. पक्षाशेषेनात् M 3; पक्षात् पक्षाशेषेनात् is omitted by Durga. 11. AV. 11. 4. 21.
पार्वती सन्तुरेकपाँड्यो दिनो धर्मी सिन्धुरसर: समुद्रियः।
चित्रे देवाः: युग्न्युनं चालिसे मे सरस्वती महाधिमा: पुरुष्यो।

पविः शर्यो भविः। यदिपुनाति कायम्। तदन्। पविरमायथम्। तद्वान-

अतिमयं पार्वेयान्।

इस्यूप सुगो महति। तदृश्च देवना वाक्यापार्वेयी। पार्वतीची व दिव्या वाक्।
तन्यस्तनित्री चाचौन्यमः। अत्यधिकपादः दिनो धारिता। सिन्धुरसर:। आदिः
समुद्रियः। सरस्वती च सह पुरुष्य: स्तुतः। महामाति धीमाः।
कथीमियुपाति। शर्यो। चित्रणां।

श्यावी व्याख्याता। तस्या पर्ष नियानो महायेन्द्रायमार्चिचि। ३०।

यादिन्द्राधि पुरमसे पृथिवियं मध्यमसांक्षामसामृत: स्वः।
अत: परी वृक्षणावा हि यातमाहा सोरसे पिनते मुतसे।

इति सा निमद्वायाताः।

समुद्रो व्याख्यातः। तस्येप नियानो भविः पार्वमायथमार्चिचि। ३१।

पवित्रवसत: परी वाचमासते पिनते प्राप्तो अभि रक्षति व्रतम्।
महः समुद्रे बलराणिरो देवे धीरा: इच्छधृष्टे लघुव्रतवर्म्मः।

पवित्रवसते रक्षित्वते माथ्यमिकः देवममण:। पर्यक्तने [ माथ्यमिकः
वाचम्]"। भावः: पिनते पाय: पुरावःप्रभमार्चितभ: वने कर्मः। मह: समुद्रे बलराण-

सितिरोप्तसुधार्याता। अथ धीरा: शाक्तिः शर्तृगृहः पुक्तसामुक्तकर्मम् आर्यवर्ममार्च्ये।

1. RV. X. 63. 13.
2. Cf. SRV. X. 63. 13, p. iv. 201:
पविः शर्यो भविः। कामसियाद्रि निर्माणसुधः।
3. RV. X. 60. 3. Durga remarks:

राज्यनामसुधः पुष्पो संवर्णः पार्दे सम्प्रति पाठोवेया।

4. च is omitted & added between धारिता and सिन्धु: in M 3.
5. N. 1. 13, 14; cf. 9. 31; 11. 36.
6. RV. I. 108. 10.
7. N. 2. 10.
8. मध्यो W 2.
9. RV. X. 73. 3.
12. Omitted by Roth.
13. मध्यो W 2.
14. आरभमम M 3.
15. आरभमम W 2.


12. 36. तैतत्काण्डम् । [ आदित्यः

अत्र एकपाद्व व्यास्यतः। पृथ्विषि व्यास्यतात्। समुद्रो व्यास्यतः। तेनात्मपि निपातो महावर्षस्य वहुदृश्यन्तायामुनि ॥ ३२ ॥

उत्तॊधोर्मिनः मृणोऽनव एकपात्वृत्तिः समुद्रः। विशिष्ठे देवा अनुज्योऽहुः स्नेनः सन्नाः। कवियस्ताः अत्रन्तु ॥

अंचि च नोहदिहितः याणोऽतु। अज्जगङ्गावव्यथिः च समुद्रव्र वचे च देवा।। सत्यव्रोऽथ। वा। यज्ञव्रोऽथ। वा। हर्मानात मनः सन्नाः। सन्नाः। कवियस्ताः। अत्रन्तु। मेधाविन्द्यात्।।

द्रष्टव त्रिको ग्वत्तमिति च। पत्रतंस्मिन्यायामिति च। अधविति व्ययार्वनाति। मनस्ये नस्यमनन्त। तेनात्मपि निपातो महावर्षस्यामुनि ॥ ३३ ॥

यामध्वः मृणुपिततः द्रष्टवः धियुमर्वतः ।

तत्सिन्नाज्ञायणि पुरुषेऽपि उनका सम्मुखतांत्येनु लुगरचत्यम् ॥

यामध्वः च। मनुष्यं पिना मानवानाम।। द्रष्टवः ।। धियुमर्वति ।। तत्सिन्नाज्ञायणि कमोजि पुरुषेऽपि उक्तानि ।। सम्मुखतांत्येनु।। अर्थशयोद्वृपतः स्तरांज्ज्यम् ॥ ३५ ॥

अधातो दुस्स्वाना देवमणिः। तेनातिलया: प्रथमावामितो भवति। आदित्यः ध्वत्यायातः।। तेनात्मापि भवति ॥ ३५ ॥

हुमा गिरी आदित्येऽयेऽयेऽ हुमा:। सुनाराज्ञो जुधिः।। जुधोमि ।

हुमोतुं मित्रो अंगमा भगा:। नस्तुवित्ततो वर्णोऽदः अंरः।।

द्रष्टव मृणुपितामुनिः।। पुरुषासांविण:।। [पृष्टसांविणः।। पृष्टसांविणः कृति च।। भाषितार्थविधिः ज्ञाता:।। ज्ञाता:।। [ चिंतां जीवनाय ] कृति राजम्य कृति च।। ज्ञाता:।। ज्ञाता:।। ज्ञाता:।। ज्ञाता:।। ज्ञाता:।। ज्ञाता:।।

1. N. 12. 29.
2. N. 12. 30.
3. loc. cit.
4. RV. VI. 50. 14; VS. 34. 53.
5. असिन्यासांविणि C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
6. N. 11. 18.
7. वर्मायाः M 3.
8. Cf. BD. iii. 121.
9. RV. I. 80. 16.

10. मृणु M 3.
11. तत्सिन्नाज्ञायणि वच्चारातिः उक्तत्वाति C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
13. RV. II. 27. 1; VS. 34. 54.
14. प्रक्षाविण्यः C 6, C 7; S'ivadatta.
15. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
सत अः व्याख्याता: \[\text{तेपामेया स्थवित ॥ २५ ॥} \]

सम अः व्याख्यातः शरीरे नम रश्निनति सदुम्मयमादमः।

समाप: लघोऽतो लोकस्मिन्यस्तवत्र जागृतो अस्वमो जन्मदेहि च देवः ॥

सत अः व्याख्यातः: शरीरे। रश्निनति रश्निनति सदुम्मयमादमः।

अयाध्यात्मकः। नम अः व्याख्यातः: शरीरे। प्रहिन्द्रियाणि बिधा सत-स्वामिनि। सत रश्निनति सदुम्मयमादमः। शरीरमन्यमाध्यिनि। समापनानात्मः लघोऽतो लोकस्मिन्यस्तवत्र जागृतो अस्वमो जन्मदेहि च देवः ॥

तेपामेयापरा स्थवित ॥ २६ ॥

तिर्यक्षिलाधमस उध्वर्णो यस्मिन्यः निहितं विश्वरुपम्।

अयासात अः व्याख्यातः सम सारं वे अस्य गोपा महतो वेम्बुषः ॥

तिर्यक्षिलाधमस उध्वर्णयन्त्र उध्वर्णोधनो यस्मिन्यः निहितं विश्वक-पम। अयासात अः व्याख्यातः सम सहार्दिष्टस्यवमः। वे अस्य गोपा महतो वेम्बुषः। \[\text{इः विधिदेवतमः} \]

अयाध्यात्मकः। तिर्यक्षिलाधमस उध्वर्णयन्त्र उध्वर्णोधनो यस्मिन्यः निहितं विश्वक-पम। अयासात अः व्याख्यातः सम सहार्दिष्टस्यवमः। यामस्य गोर्स्युणि महतो वेम्बुषः। \[\text{इः इत्यात्मगतिमाचेष्टः} \]

देशा व्याख्याता:। तेपामेया स्थवित ॥ २८ ॥

देवानां सुङ्ग्रा सृष्टिज्ञयथाच देवानां गातिरिष्यो नो निवर्त्तयाम।

देवानां सुङ्ग्रभुर्व वेदिः वर्य देवा न आपु: ॥ विनन्त् जीविने॥

2. समस्वदृशे च दुः रोथ.
3. VS. 34. 55.
4. ब्रच्य C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
5. Cf. AV. 10. 8. 9. तदल्लित of this stanza marked by \[\text{रोथ और} Sīvadatta \] differs from that of the AV.

6. सख्करमस C 1, C 2, C 3, C 6, M 1, M 4, S; \text{रोथ और} Sīvadatta.
7. सख्करमस C 1, C 2, C 3, C 6, M 1, M 4, S; \text{रोथ और} Sīvadatta.
8. सङ्गीत C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3.
9. N. 7. 15.
10. RV. I. 89. 2; VS. 25. 15.
१२. ४९. दैवतकाण्डम्।

देवानां वष्णु [सुमतेः] कल्याण्यं मनो। श्रुगासिनाम्। क्रेतुगासिनामिति
वा। देवानां दानमसि नो निवर्तनाम। देवानां सवयुपसीदेस्य धर्मम्। देवा न आयुः। प्रवर्धनस्यं किरीं जीवनाय।

दिवनेदेवा: संवेद्येवा:। तेपमेया भवति॥ ३९॥

ओममार्गशीष्टो विवेध द्वारास आ गति।

दृश्योऽदृश्युः सुतुः॥

अवितारो वा। अवनीया वा। मनुष्यमु: सचें च देवा श्राहण्यत।

दृश्यतः। दृष्ठवतः। सुतमिति।

तदेवेदक्षेण देवभूवैं गायः तच्च दृश्यतायुः विवेधते। यसु किंविच्छ यहुः कर्षतः
तदेव देवभूवैं गायः तच्च दृश्यतायुः विवेधते। यदेव देवभूवैं गायः तच्च दृश्यतायुः

क्षुद्रवेदी�।

इति दया दिप्वा अनुप्रवेशः। सूचाः। काशयप आधिवेशक्लिष्टम्। अभिव्वेदीयं
क्षुद्रवेदीः।

साह्यने देवा: साधनान्त। तेपमेया भवति॥ ४०॥

यज्ञेन युज्यमयजन्त्व देवायांस्ति। धर्मं धर्ममन्यायासनु।
तेषु दृ हास्य महिमान:। सचलं यज्ञ पूर्वं साह्यं। सति देवः॥

यज्ञेन यज्ञयजन्त्व देवा:। अभिनासिसमयजन्त्व देवी:।

अभि: पारसील।। तस्मादः। तेन प्रात्यायने। इति च प्राहयास्य।

1. Omitted by BK, C 4, C 5, C 7, Kn, M 3, Mi, R 8, W 1, W 2, W 3.
2. अतुः W 2.
3. Quoted by SRV. I. 89. 2. p. i. 395.
4. RV. I. 8. 7; VS. 7. 33; 33. 47.
5. “स्वष्टिव्र वर्ष ४, ५, ७, ३, ५, १, २, २ और ३.
6. Cf. BD. ii. 128, 122, 133.
7. The term ‘विभाषाय’ is used in BD. iii. 43.
9. RV. VIII. 29.
10. ब्रम्हवेद...अखिता: is placed after आधिवेशक्लिष्टम् in C 4, C 5, C 7, M 3, Mi, W 1, W 2, W 3; is omitted by Durga.
11. भुलाया: काश्यप: is the seer of RV. X. 106.
13. अभिव्वेदीय म 3.
14. RV. III. 38.
15. RV. I. 164. 50; X. 90. 16; AV. 7. 5. 1; VS. 31. 16.
16. Quoted by SRV. I. 164. 50. p. i. 719.
17. Cf. AB. i. 16. 38, 38-40; TS. V. 7. 26. 1: अभि: पारसील। तेन प्रात्यायने।
तत्त्व द्वारा प्रमाणम् श्रवणम् । ते ह नामं सत्यंप्रद्य: सङ्गीताञ्च वः पूवं सायते: सत्गं देवा: साधन।ः युम्यान्ते देवगण इति नेत्ता:ः पूवं देवेन्युषमिर्यायानम्।

वसस्यो यद विवस्तते सर्वेऽः अदिश्यतुसुभिर्वाचर्य इति समायता । तस्मात्वृद्धिया विख्याताः: । इत्यदूत वसुमिर्याय इति समायता । तस्मातः प्रमाणम् विवास्याताः । तस्मातः युज्याताः ।

तेपायेपम् भवति || ४१ ||

सुभा बो देवा: सदाःसम्मु य आत्मम्: सर्वेणसः गुणना: ।

ज्ञेयाविशे: पद्माविसः भवेश्यासे चतु वसस्यो वर्णने ॥

स्वामनानि वो देवा: सुभावस्याम् य आत्मेनाच सर्वनानीमानि । ज्ञापानः: खातितत्वः । पीतासनः । सर्वेभसातु दत्त वसस्यो वर्णने ।

तेपायेपम् भवति || ४२ ||

सम्मा अर्थ वसस्यो अर्थ देवा उसात्वात्तिशे मर्यादाः गुणाः ।

अर्थाकथा उस्रात्यः: क्रुरसः श्रौतो दत्तसः सम्मपातु नो अस्ते ॥

सम्मा अर्थ वसस्यावसर्गसम्म देवा: । ज्ञा पृथिवी । तस्मा भयं उरो चामफाति: मर्यादात्व गम्यत: रस्पंयत: । गुणाः: शोभामानः: । अर्थाच पुनान्यायो बहुजमवा: क्रुरभम् । श्रुयत दुःख्य ज्ञापात्तो नात्सारामः।

वाजिनो वायपेभाः: । तेपायेपम् भवति || ४३ ||

श्च नै महत्त वाजिनो हेतु देवतात्ता मित्रविद्: ख्वरः ।

चम्मुन्नोदिति चर्न्म वेल्सर्वो सन्नेन्मेनाप्ज्युमयामिवः ॥

1. समसेवल्स C 1, C 2, C 3, C 6, M 3, Mi, R 2, R 3, R 5, S.
2. युम्यानो Roth.
3. सुप्पदा अक्षर्म Durga & S'ivadatta.
4. सर्वेणसः रोथ.
5. Cf. TS. 1, 4, 44, 2; of. AV. 7, 97, 4: सुभा बो देवा: सदाः अक्षर्म य आत्मम् सर्वेण मा ज्ञापात: । बहुमानाः प्रमाणमाः: सम वर्णने चर्न्म वेल सावतवां ॥

6. अक्षर्म Roth.
7. RV. VII. 39, 3.
8. रस्पंयत is omitted in M 3, but is added on the margin; also omitted by Durga.
9. सावतवां M 3.
10. N. 2, 28.
11. RV. VII 33, 7; VS. 9, 18; 21. 10.


12. ४६. ]

२२१. देवतकाण्डम्।

[देवपत्रः

सुखा नो मन्नु वाजिनो हानेसु देवनानी यथे। समवतः चुम्वितवः।
स्वकां स्वाध्या इति वा। स्वचान इति वा। स्वार्चित इति वा। जाम्मानन्तोड्हिँिं च
बृक्कं च रङ्कासि च। श्रीप्रभुमहावाचवेद्वः। अमीवा देवावः इति वा।

देवपाल्यं देवानां पल्यः। तासामेवा मच्यतः। ॥ ७३॥

देवानां पद्मोणस्वतिरस्वासु नः। श्रावन्तु नस्तुज्ये वाजसात्ये।
यः। पार्थिवासो या अपामयि ब्रते ता नो देवी: सुखवः। शर्मः यच्छवः।

देवानां पल्य उदाल्योवेद्वः। श्रावन्तु नः। [तुजें] अपयजनाय चालां
स्वासनाय। यः। पार्थिवासो या अपामयि ब्रते कर्मणि। ता नो देवयः
सुखवः। शर्मः यच्छवः। शारणम्।

तासामेवा पर्या मच्यतः। ॥ ७४॥

उत या व्यः देव्योनलीरिन्द्राण्यभू यायायिनी राज।
आ रोदसी वर्णन्ति। श्रुतोऽव व्यः देव्योऽव रूढः नीर्मातामृ।

अपि च श्रा व्यः देवपाल्येः। इति: श्रीमान्तस् पत्ती। अत्यत्स्स्थि। पत्ती। अधिकारिभिः पत्ती। राज: राजग्न:। रोदसी रूढः पत्ती। वर्णनाच व वर्णयस्य पत्ती।
व्यः देवः। कामयतां य अतुकातो जायानां य अतुकातो जायानाम्। ॥ ७६॥

॥ इति ब्राह्मणोपवायः॥
[ अन्यान्य ध्यानानि विश्लेषितं सेविक समानां मानवकुट्ता मानवज्यामित्वमन्निषेधी
मेता उच्चताः। लक्षितकरणमेंवियोगमृणूणवदोषोऽविक्षिप्तोऽकिर्मी संग्राहणमें विशेषतः।
प्रभुमितापुढ़र्थ चित्र श्रुतः ते परत्येकः। उद्वक्तिः विमुर्गिता। व्याप्ताते विशेषभासा
वेणाः। पार्यक्तः चारुप्रकरणके चारुप्रकरणः अपि। देशः। दुःखकोषस्य पारसीयी यैदि
म्भासी प्रभुमितापुढ़र्थ उत्तराऽस्मेयोऽर्थायात्रोऽध्यानाम देशकणणः। इत्या। गिरः। संस्मान
कायपतिमायिनिको वेणाः। भ्रूणोऽस्मात् यथे ब्रह्मचर्याभिषेकेन नौ देशालोकः नोभान्तरतः
वेणाः। 

|| इत्युत्सर्पेत्र वयोभाय: ||

|| इति निरक्तेऽप्रकरणकमः समासः ||

|| इति देशान काण्डमुस्तरार्यः च समासमृ ||

3. Small figure within brackets represents the corresponding section of
the twelfth chapter of the Nirukta.
अथ परिशिष्टम्

अथ व्रयोद्रोऽवधायः

अंधेरमा अतिस्तुतय द्वाचकसते। अपि च वासप्रय एव स्यादृ। महाभाष्यः

dेवतायाः। सोएवसंव भन्यमाह॥

त्वमेव वाम्स्तुमांगत्वभवति॥ श्रति यथेतस्यस्यके॥

न हि लघुवरे निमित्तस्य नेतसे॥ श्रति यथसः॥

अथप्रथन्यः॥ १॥

यदावं इत्य केशं शाखं भूषिणं स्वः॥

न त्यां वज्रस्तुतस्य घुर्यं अनु न जातस्य रोद्रे॥

यदि तं इत्य केशं विधयं: शाखं भूमय: प्रतिमानाति स्वं त्या वज्रस्तुतस्तुकम्पि

स्वाभ न धावाप्रबृव्यायाम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यम्यম्॥

अथप्रथन्यः॥ २॥

1. MS. Wilson 475 dated Samvat 1443 (=1387 A. D.), which gives
Durga’s comm. on ch. 7–12 of the
Nirukta, does not contain the
parisista. Another MS. (Mill.
142.) of Durga’s comm. on both
parts of the Nirukta ends with
ch. 12th which is finished on f.
123. (355). The colophon is as
follows: sic. samastasamancha: This MS.
is dated 1839 A. D. & does not
contain the parisista.

2. The 13th ch. is written continu-
ously: || shri ६ || अयेमा etc.
in M 1; with simply स in M 4,
C 2; with || ६ || in C 8 and S. C 1
is incomplete; and C 3 separates
the 13th ch. from the previous
part; the numbering of the leaves
which contain the 13th is from
the beginning of the MSS. of the
shorter recension, M 3, C 5,
W 2 and Mi, write the 13th ch.
continuously, with shri or श्रि at the
beginning. C 4 separates the
13th & begins अन्नमः गणेशाय; W 1
separates & begins: श्रि गणेशाय
सम; II; W 3 separates & begins:
अन्नमः यास्काय II.

3. Mahabhashya Mi; Roth.
4. RV. II. 1. 1.
5. RV. II. 28. 6.
6. RV. VIII. 39. 5.
बहुविक्षिप्त १२२४. परिशिष्टम्।

बहुविक्षिप्त १२२४. परिशिष्टम्।

यहुंदके वधाकरे गृहसिन्द्रांगमन।
कृष्ण स्नित्वो मुगः कमगेन अनुपोषनो विर्ष्मालादित्यो उत्तरं।

यहुंदके वधाकरे गृहसिन्द्रांगमन। कर्त्ता पुनः मुगः कस्य वधारी गृहः। श्रुणवृत्तान्यं विलोकितं। कमगेन सर्वसात् इत्या उत्तरस्मेतद्रथम् आदित्यम्।

अध्यायान्तरसमानं। न्यायं वर्गमयः।

वहुंदकेण सर्वसात्। पुण्यं सम्भवं विर्ष्मालादित्यो उत्तरं।

व्यक्तित्व द्वारा प्रस्तुत। न च पूर्ववर्त्तमानः। यज्ञाभिषेकः। अर्थं ईशृः। तृषु यज्ञः। महर्षिः। महर्षिः। महर्षिः। यज्ञः। अर्थं सर्वसात्। विस्तारः। उत्तरस्मेतद्रथम् आदित्यम्।

सुण्डिवर्जनं नर्मदीयं नंतरं नुसरणं पुर्विको।

उद्ययज्ञं जेसमनं महेंर त्वं मेघावर्जनं मुद्रायु।

सुण्डिवर्जनं नर्मदीयं नंतरं नुसरणं पुर्विको।

उद्ययज्ञं जेसमनं महेंर त्वं मेघावर्जनं मुद्रायु।

अध्यायान्तरसमानं।

1. कमगेन अनुपोषनो मै, सत, सु ।
2. R.V. X. 86. 22.
3. विपर्ययं प्रतिनिधित्वात् सर्वं स्नित्वो मुगः। नयाथाधिक वायुः। विश्वास अनुपोषनो विर्ष्मालादित्य उत्तरं।
4. विकिरसमान नर्मदीयं नंतरं नुसरणं पुर्विको।
5. विकिरसमान नर्मदीयं नंतरं नुसरणं पुर्विको।

5. मै, सत, सु ।
6. अध्यायान्तरसमान।
7. ईश्वर। मै, सत, सु ।
8. विकिरसमान।
9. विकिरसमान।
10. विकिरसमान।
11. विकिरसमान।
12. विकिरसमान।
13. विकिरसमान।
14. विकिरसमान।
तरस मुन्द्री धार्मिक धार्मिक मुख्यान्धुः।
तरस मुन्द्री धार्मिक।

tarasa mundaari dharmik dharmik mukhaanthe:.
tarasa mundaari dharmik.

taratah sa parap sarva mundra yah sannti dharmik gacchhastriyaa gatim. dharmah
mukhyaanthe:.
dharmayamajjutasya somasa mahapruutyaya vacho stutasya.
avyaya
yasya.

줘सारी श्रृंगार यथा अस्य पादृधे श्रीयरुमुखसांसो अस।
तिर्थ ब्रह्मो रोपणीति भूतो देवो मल्लः आ विवेकेऽः।

जातारी प्रेमिति वेदा वा पतः उक्तः। ब्रह्मस्य पादृधे श्रति सवातिनि श्रीणि।
ये श्रीयं प्रायंन्योदय्यन्ति। सत्त हस्ताः सत्त हन्ताः। 
तिर्थ बहुखेलं बहुरो 
साध्याः
हुप्येऽरोपणीति। रोपणामस्य सवात्रामाणि ऋषिमयुज्यसिः सामसिः 
यथेत्वेत्वेत्युज्यसिः
श्रीणिः
सत्ताः
मल्लः

tiresh

युष्मो सावधानियम् श्रीणिः।

युप्येः श्रीणिः।

भ्रमंचतत्र इदानि वा नेत्रलोक नेत्रमुद्यान गतिभावसतस्तिः।
आ यथा रोहित्तिः रोहित्तिः।
युष्मे सवात्यामिः सवात्यामिः।


cf. sahara on mimamsa i. 2. 48.
cf. also kumarila in his tantravartika on the same sutra.

c. av. 4. 14. 4; vs. 17. 68.

cf. gopatya brah. i. 2. 16.

it appears that the passage in the nirukta is an adaptation of the brhadanu

the stanza is quoted by patañjali in the introductory part of the mahabhadra and is interpreted

with reference to grammar i. e. 4,

horns are the four parts of speech,

noun, verb, preposition & particle;

3 feet are the 3 tenses; seven hands are the seven cases and so on.

cf. the commentary attributed to durga is resumed on the 13th ob.

from thepaya etc.

rv. i. 164. 45.
चतवानि बाच: परिस्तनिव पदानि। तानि विश्रामणि के मेंधाणिनः।
गुहायां शैखः नितानि नार्थ केदारनेति। गुहायां गुहायां। पुराणः नार्थः। जनमानि
तानि चतवानि पदानि। ओक्से महाविद्या ज्ञात्त्वम्। तामकनी वेदान्तभिनिप
पातावेक्षति वेयासानः। मङ्कः कङ्कः शतच्छर चन्द्रधामः। ब्रह्माण्डः
काचः ब्रह्माण्डः ज्ञातनि ध्वस्तः ह्याकाष्ठकृतां क्षेत्रः। काचः ब्रह्माण्डः
हृदाम्। नसन्धा नसन्धा वेयासानः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः
या वा सायणः पद्धु दुरीयम्। या कृशिवः काचः सा चारितः। नामार्थः नामार्थः। दोषाया। अथ
पद्धु दुरीयम्। या भाषाया। अथीः नामार्थः दोषाया। अथीः नामार्थः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः दोषाया। अथीः नामार्थः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः
सा काचः सा काचः। अथापि नामकम् भवति। या वा सायणः

1. Cf. S'B. IV. 1. 3. 15. 16.
2. पूतः म 3, W 2, M 4.
3. वृत्तः म 3.
4. गुप्तः म 3, C 4.
5. धन्यः म 3, C 3, C 4, C 5.
6. राममयोऽशा उद्धवः यथायसिकासिद्धान्तः भवति। राममयोऽशा उद्धवः यथायसिकासिद्धान्तः.

12. Roth does not repeat अनुभवति, which should be done as the evidence of Mss. shows. Mss. of both recensions without any exception repeat anuḥkavaṇa which is a sure indication that the chapter is concluded.

11. M 4, has the colophon: sio. II इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति. C 2, has the colophon: sio. II इति इति इति इति इति इति इति इति.

S & C 6, have the Colophon: sio. II इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति इति.

In the introduction to his commentary on the Rgveda, Sayana describes the Nirukta as foll ws:

वर्णकालं च सामाजय: समामाय इत्यारम तत्सामायांमत्यामयमवः—
beginning with ꞌ and every ch. is
commenced with ꞌ. The text is
not written continuously but is
separated from the previous part
in C 6.

3. See N. 7–12. chapters.
5. Fragment of RV. I. 115. 1.

IV. 368.
7. Śeṣeśa. Bib. Ind.
8. Pradēṣa M 1, M 4, C 2, C 3, C 6,
S; R. B. Bib. Ind.
9. RV. I. 164. 46.
10. Śrīm C 3.
12. ARS. I. 10; TB. 2. 8. 8. 1; TA. 9.
10. 6; TU. 3. 10. 6; Nṛp. U. 2. 4.
13. II ṚBH ṚBH M 1; II ṚBH C 2, C 3;
II ṚBH M 4, C 6, S; ṚBH of
the second pada M 3, C 4, C 5, W 1,
W 3; W 2 places the figure
II ṚBH II. Although the words śūnya
prakāsa: पाषु are written after the
13th section. Mi has the figure
II ṚBH II. This will indicate the
method used by various Mās. in
numbering the following sections.
14. IV. See Bib. Ind. IV. 368.

This shows that by the
time of Śāyāna, the 13th section
was regarded as an integral
part of the Nīruktā. That this
was Śāyāna's genuine belief is
further supported by his frequent
quotations from these sections.

Madhusūdana Sarvaśīvata (C.
1560 A. D.) writes in his com. on
the Mahānāmastra, s'loka 7 मनसा
वाक्यम् समासयः समासायः इवाति
वियोजितावधानामाय निवर्त्तितम्.

A summary of the thirteen
sections is added as follows:-

M 4, C 2, C 6, S. C 2 include
this summary in that of the
following 37 sections given at the
end of the last section of the
next chapter. Although according
to the colophon of C 2 the
13th ch. comes to an end, yet no
summary of its contents is made.
This shows that, in reality, the
13th ch. is not ended.

1. M 1 begins with ꞌ but it does
not begin every ch. with ꞌ. M 4
begins with ꞌ, and every ch. is
commenced with ꞌ. The text is
not written continuously but is
separated from the previous part
in C 6.
<table>
<thead>
<tr>
<th>No.</th>
<th>Textual Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>नाम्: M 1, M 4, C 2, C 6, W 1, S. of SV. See, Bib. Ind. loc. cit.</td>
</tr>
<tr>
<td>2.</td>
<td>इदेवमाना M 1, M 4, C 2, C 6, S. Roth, B; इदेवमाना C 3, see Bib, Ind. loc. cit.</td>
</tr>
<tr>
<td>3.</td>
<td>अर्स. I. 9; TB. 2, 8, 8. 1; TA. 9, 10. 6; Tü. 3, 10. 6; Nrp. U. 2, 4.</td>
</tr>
<tr>
<td>4.</td>
<td>भ्याज्याराजसम् etc. R. से भ्याज्याराजसम् L.</td>
</tr>
<tr>
<td>5.</td>
<td>भ्याज्याराजसम् R.</td>
</tr>
<tr>
<td>6.</td>
<td>न. 11 M 4, 6, 8; न. 12 of the second pāda M 3, 4, 5, W 1, W 3; न. 13 M 4, C 2, C 3; W 2.</td>
</tr>
<tr>
<td>7.</td>
<td>र. V. 164. 31; X. 177. 3.</td>
</tr>
<tr>
<td>8.</td>
<td>Missing in the text but added on the margin in a different hand writing in M 1.</td>
</tr>
</tbody>
</table>

1. तद्दश्वान् Roth. see Bib. Ind. IV. 370. |
2. निर्दार्शम् M 1, Roth. see Bib. Ind. loc. cit. |
3. न. 11 M 4, 6, 8; न. 12 of the second pāda M 3, C 4, C 5, W 1, W 3; न. 13 M 1, C 2, C 3; W 2. |
7. Cf. Bh. Gita. VIII. 17; of Manu i. 73; of BD. VIII. 98. |
8. न. 11 M 4, 6, 8; न. 12 of the second pāda M 3, C 4, C 5, W 1, W 3; न. 13 M 1, C 2, C 3; W 2. |

यूगमहायज्ञनमयेक्षणेन विषुः।
राशि यूगस्वरुपौ दैवीन्द्रविबिद्धेन जनि: || इति || १७६॥


तं परिवर्त्तमानमयोऽनुवर्त्तते। अथा द्रष्टा विभक्तिमात्रोऽहस्तिनि गम्यन्।
स सिद्धांतं विषयं पापकं महाभूमिः विचरोचा वाचाराः। भाग्यशुभ्र वत्कारं च
तेजसोऽस्मि। केवल पुरुषया सुति। पार्थिवास्यां गुणकिर्णितान्। जीवामोक्सनी
स्विष्टत। असिद्धायुगः ज्ञानः पिन्त। त्वाधील्योगिनितानि मार्गः। अर्थात्सस्यसि
व्याधि। सोऽयेः पुरुषः सद्यवः तत्सवृद्धिः प्रत्येकं हृतः॥ २८॥

स यथाश्रयति तद्वर्त। यदि पृथ्वीमयं तद्भवे भविष्यति। यदि हानमनु
नुष्ठये तद्वृत्तो भविष्यति। यदि काममुख्यते सर्ववर्तिन्। इमां योऽति संतोषातः।
तद्वस्त्र सत्तमः। श्रीम्भा रेततः संमति। श्रीम्भायो र्सः। रसाश्रयोणितमित्।
शोणितमानसूम। माउँसामेतुः। भद्रसः स्वाभा। क्रियामोऽवति।
अश्यभो माया। माजातो रेतः। तद्वस्त्र योऽति रेतः सिवक परुषः संमति।
श्रुक्तालिके पुष्पाधारित। शोणितालिके खि भविष्यति। भ्राम्यां समेत नांस्मको भविष्यति।
शुरुक्ति भिक्षेत्र यमो भविष्यति। शुरुश्रीमाणितसंयोगाणितपः सुगोणायशः।
तन्त्रिकिरसिद्धेः शरीरं परं संयम्भसे।

तोऽमेऽयेः पुरुषः सद्यवः तत्सवृद्धिः।
नाना भोलिसंहक्षाः सुवाचरित्याः पार्थि बै॥
आहारं विविषये युक्त। ये तता भाग्यशुभ्रः। तथा।
मात्रार्धं विविषये छिंद्वयेः। श्रुक्तालिके रेतः।
अद्वारक्षु। पंक्तिमात्रे अङ्गमयं सुमानितः।
सार्वो योऽस्मि संयम्भेत्तुः च पार्थिवादेव॥ २८॥

तत्तथ दृष्टे मासे प्रजायते। जातामा वायुना रूपः। न्यानि जन्म-रक्षणम्। अते च गृहमूर्तिः कर्मसंत्त्वरित्य प्रामाण्यम्॥ १९॥

1. प्राण  चः  म 3,  C 4,  C 5,  W 1, W 2, W 3, Mi
2. See Bib. Ind. IV. 372.
3. इ म 4, C 6, S; इ म 11 of the second pada म 3, C 4, C 5, W 1, W 3; इ म 11 Mi; इ म 11 म 1, O 2, C 3; W 2.
4. विद्यातिकता Bib. Ind. loc. cit.
5. तुस्मनसबम  म 3, Mi, W 1, W 2, C 4; अभूमत: म 5.
6. अधिकारी ii. ५. ५; iii. ३. १३. see Bib. Ind. IV. 373.
7. गृहमूर्तिः म 1, M 4, C 2, O 3, C 6, S, R, see Bib. Ind. IV. 373.
8. कृति: इ.
10. ...
11. Untouched.
12. मुद्रविविषय:  M 1, M 4, C 2, C 3, C 6, S, R, B.
13. The passage: रसाश्रयोणितमित्...मृत्यू स्वस्तम दृष्टं is almost identical with the Garbhpani, 2-4.
14. इ म 4, C 6, S; इ म 11 of the second pada म 3, C 4, C 5, W 1, W 3; इ म 11 Mi, इ म 11 म 1, O 2, C 3; W 2.


अध्येत्तरं संशिष्ठमार्कपालं दिशः संपवते। पोषण चवपालनसन। नव भ्राम- 
शानान। सतश्च पुरुषस्य मर्मणम्। अर्थाचतुरो रोमाणी योक्षयः। इदवं यथक- 
पालान। द्राक्षरकपालन जिष्ठ। दृष्टव्याहरुस्वरुषाणी। तेषोपयोगप्रेक्षेत्रस्थलम्- 
पुरुषार्कोणातुसर्नामसंविविधकासूक्तियनां अयिष्टे इति। तै विद्याक- 
संगी समाचारमेवे पूर्वेशणां च। महव्याशानतमसि स्मृत जरामणरुक्षापलादार- 
क्रोनोजनोमोहमदमस्यमस्यरम्यादिप्रेमपर्यंतस्यमैक्षरदेशरीमधुमनाः। दृष्टिसङ्गार- 
बलं जीविताचारनाथिः तद्यथयन्ते। सोज्यामां वहामूक्तकावः चारिलिङ्गोस्मायैः। 
प्रकार्य प्रकृतिरिहितीय तेजसु स्वरुपिणान दृष्टव्याहरु पुष्करस्य तथा विशेषे 
चुनिन्दाहोंक च विद्याधिकते। ॥ २० ॥

अथ ये हिंसामाधिियः विधामुक्ष्यः महत्तपस्तपिरे विरेण वेदोकालिः 
वा कर्मणि कुर्वेनते धूमासमसंबन्धति। धूमाद्ध्रातिः। राजेत्वर्षीयमाणपक्षम्। 
अपद्वीर्यमाणपक्षादृश्यायनध्या। वृक्षणार्थालियव्यवहारकृतम्। पितुलोकश्रुत- 
समस। जन्मतिस्मां वायुम। वायोभिद्धम। वृद्धरोपयथेतेत्रव्। तस्य संक्षेषे 
चुनिन्दाहोंक च विद्याधिकते। ॥ २२ ॥

अथ ये हिंसामुक्ष्यः विधामाधिियः महत्तपस्तपिरे वायोकालिः 
वा कर्मणि कुर्वेनते तेविचिरसंबन्धति। अविचिरः। अह आपूर्वमाणपक्षम्। 
आपूर्वमाण- पक्षादृश्यायनध्या। उपामनात्वतोकृतम्। 
देवलोकालियव्यवहारकृतम्। आदिवाहुकियं। 
स्थितात्ममाणसम। मानस। पुरुषो मृत्युः प्रक्षातमो मसिसंबन्धति। ते न पुनर्जीविते। 
सिद्धा दुन्दुर्दा यत्र हरे न जानिन्ति तस्थिदित्रें वेदित्वम्। अथायः। ॥ २२ ॥

न ते विदाय युध जुगा जानानं युगमाहुस्मानर्ते विशृष्टः। 
नीडर्तेन ग्राहवत्ता जल्याचासुतुर्थ उत्क्राणसा वर्णिति। ॥

न ते विदाय चतुर्यो गमेशं विद्रोहो वर्णितः। अध्ये अध्यायमूलपत्रस्थपा-

1. ततो M 1, C 2, C 3, C 6.
2. पायतो M 3, Mi, C 4, C 5, W 1, W 2.
3. कर्मण M 3, Mi, C 4, C 5, W 1, W 2; see Bib. Ind. IV. 375.
4. दृष्टि ज्ञाति M 1, M 4, C 2, C 3, C 6; II.
5. सोज्यामांसिमहत M 3, Mi, W 1, W 2, W 3, C 4, C 5.
6. जता M 4, C 6; II मता तद्भव पुक्तान C 4, C 5, W 1, W 3; II मवता Mi; II मवता M 1, C 2, C 3; W 2.
7. तत्संक्षेपे is omitted by M 3, Mi, W 1, W 2, W 3, C 4, C 5.
8. चुनिन्दाहोंक L.
9. II मवता M 4, C 6; S; II मवता of the second padā M 3, C 4, C 5, W 1, W 3; II मवता नव मवता Mi; II मवता M 1, C 2, C 3; W 2.
10. II मवता M 4, C 6; S; II मवता of the second padā M 3, C 4, C 5, W 3, W 2; II मवता नव मवता Mi; II मवता M 1, C 2, C 3; W 2. The इति द्विये: पादः: II मवता नव मवता W 1.
11. IV. X. 82. 7; VS. 17. 31; Ts. 4. 6. 2. 2; Ks. 18. 1; Ma. 2. 10 3: 135. 1.
अथ नासिवित् जुम्बल्हस। येद्वाईरेख्या। सारंरेख्या। भृत्यसं कं संस्कृतते। बुधः। ब्राह्मणः। भृत्वा।

अथ भृत्वा। चचेदेन तन्मयः।

अथैते महान्तमातमानेयति सुकानन्देति भवो वन्यविद्यति॥ २६॥

सर्वं पवेते जनिता मर्यादाजनिता द्वियो जनिता धृष्टिः॥

जनितांपूज्यनिता सुप्रेम जनितोन्न्यस जनितोत्त विषण्ड॥

2. समव. B. see 1.
10. Synonym of atmosphere, Ngr. I. 3; of near, II. 16.
14. Cf. Ngr. I. 1; synonym of atmosphere, I. 2; terrestrial deity, V. 1; atmospheric deity V. 4; celestial deity V. 5.
16. सप्त. B. and Bib. Ind. see 11.
17. सप्त. M 3, C 4, C 5, W 1, W 2, W 3, see 11.
23. अववल्पि R. Bib. Ind.
24. वचनायन्तृस्य R.
25. यद्वाहिव्या R.
26. अववल्पि संस्कृतये M 3, C 4, C 5; अववल्पि संस्कृतये W 2, Mi; see Bib. Ind. IV. 381.
27. ॥ ॥ M 4, C 6, S; ॥ ॥ of the second pada M 3, C 4, C 5, W 3; ॥ ॥ M 3, M 3, C 2, C 3, W 2; ॥ ॥ of the third pada W 1.
28. RV. IX. 96. 5.
This is the reading of the Mass of the shorter recension; those of the longer recension read the text as follows:

1. "Blessed be the name of the Lord for ever. Amen." RV. Ex. 6. 6, 7; Ez. 37. 7, 8.

2. "The Lord, the God of Israel, is God to us. Amen." RV. Ex. 15. 2. 10. 4.

3. "I am the Lord your God who brought you out of the land of Egypt, the Lord who has redeemed you. Amen." RV. Ex. 21. 2. 10. 38.
अकालसमुद्रः अथवे विरम्यमनवन्नृजा शून्यस्य राजा।

कृष्ण पवित्रेण अभिः सानो अथवे गृहस्तोमो बाजूः शुचान इत्यदः।

अ्यमकमयिश्च आदिः। परसे व्यवने वर्गमूण्डः जनपदम्यता शून्ययश राजा सर्वभूष्य राजा। कृष्ण पवित्रेण अभिः सानो अथवे गृहस्तोमो बाजूः शुचान इत्यदः।

रसदिवैवयतः।

अद्भुतोऽज्ञानसमुद्र आदिः। परसे व्यवने बालकमयिश्च जनपदम्यता शून्ययश राजा सर्वभूष्य राजा। कृष्ण पवित्रेण अभिः सानो अथवे गृहस्तोमो बाजूः शुचान इत्यदः।

ध्रुवस्त्रोऽणं महत्तवरसकारापं यद्भूमोऽज्ञित देशानु।

रसदिवैवयतः।

महत्त्वस्त्रोऽणं महत्तवरसकारापं यद्भूमोऽज्ञित देशानामाविपल्लम्।

रसदिवैवयतः।

ध्रुवस्त्रोऽणं महत्तवरसकारापं यद्भूमोऽज्ञित ते देशानामाविपल्लम्।

रसदिवैवयतः।

ध्रुवस्त्रोऽणं महत्तवरसकारापं यद्भूमोऽज्ञित देशानामाविपल्लम्।

रसदिवैवयतः।

2. From तेषामिदः... to श्राचेत, the whole passage is taken from 10. 26.


4. पुरुषग्रामः: M 1, M 4, C 2, C 3, C 6, S; B. य. ग. ज. See Bib. Ind. IV. 391.

6. पुरुषग्रामः: Bib. Ind. IV. 391.

7. द्वस्मा: loc. cit.


9. RV. L 164, 38; AV. 9, 28, 7.

10. यद् पुराकृतिकाहिति M 1, M 4, C 2, C 3, C 6, S; R; यद् पुराकृतिकाहिति च. न. च. (see Bib. Ind. IV. 392); प्रामाणिकाहिति Bib. Ind. & Bom. The text preserved in Ms. of both recensions is corrupt. The correct reading can however be restored, for the commentary relating to soul i.e. the passage following अध्यायम् supplies evidence for the text preceding the same. A comparison of these two parts shows that the same words are repeated, except that इति corresponds to rays & actions, आस्मा to the sun and द्रविदम् is used in the latter whereas आस्मा is used in the former. From this comparison, it is clear that the passage should be द्वस्मा... ताकृतिकाहितम्! I have adopted the reading of the Ms. of the shorter recension, because it is closer to the suggested restoration than the other.
The text is corrupt, I have again adopted the text of the shorter recension for it alone has any pretension of being a comment on the Vedic quotation. The passage: न विद्यानाथिः...चारिमि is omitted by all Mss. of the longer recension.
मनसा सह। तौ शब्द्वासिनी विभवासिनी बहुगासिनी वा। पद्यवर्त्तमान न मन। इत्याद्यसमितांवाच। ॥

तद्विदा न येषु येषु ततो जन उपास्येवपूर्वम्।

सद्यो जाग्नानो नि रिणातिः श्रवन्त ये च विष्णुस्वयम्।

तत्रवैतति भूतेऽयुक्ते येषुयेषु अर्दमार्थवेदी यतो जन उपास्येवपूर्वम्। श्रद्धायति। श्रुतिज्ञाति। रिणातिः: प्रातितिकाः दीर्घाकाः वा। अनुमोन्धस्य विचार उक्तम्। इत्याद्यविदेवतम्।

अध्याद्यसमम्। तत्तवति भूतेऽयुक्ते येषुयेषु अर्दमार्थाणकां यतो जन उपास्येवपूर्वम्। श्रद्धायति। श्रुतिज्ञाति। रिणातिः: प्रातितिकाः दीर्घाकाः वा। अनुमोन्धस्य विचार उक्तम्। इत्याद्यसमितांवाच। ॥

को अत्युँ महारी गा दृष्टयो शिर्मातो भार्मिनों दृष्टपातो।

आङ्गिरसहुप्रिश्वार्या मयोचुण्या एवो भूमाण्यमाच्छ सैन्तायते।

कालुभवकारो दुर्हारी गा दुर्हारी। रसविकारवस्तो मातामो दुराधर्यो नवन्दवनिन्दवंकी स्वत्वभूति सूक्ष्मभूति। य इम संडूँ वेदेन कथं स जीवित। इत्याद्यविदेवतम।

अंध्याद्यसमम्। कालुभवकारो दृष्टपातो युक्ते। विद्यायति कर्मश्चति भार्मत्ति दुराधर्यो नवन्दवनिन्दवंकी स्वत्वभूति सूक्ष्मभूति। य इम संडूँ वेदेन चिरं जीवित। इत्याद्यसमितांवाच। ॥

क इत्यादि तुष्को को श्रंभाय को मंत्रे सन्तानां को अन्ति।

कलोकाय क प्रभाषमुँ गृहयेदिश ब्रजनवेशः को जनाय।
क एव गच्छति को द्वाराति को बिमेति को मंसते सन्तसिद्धम्। कस्तो-कायायथम् महते च नो गण्यं रमणीयं दर्शनीयं॥ ३९॥

को अथविषयं द्वियायं पृथवेन सुचा यज्ञात ग्रुदुतमिभोजः।
कस्यैं देवाः आ वंहानशू होम् को मंसते शीतक्षेत्रः सुदेवः।॥

क आदिधयं पूर्वयति हविता च पृथवेन च ग्रुदु यज्ञात ग्रुदुमिभोजित।
कस्यैं देवाः आवहानात्तु होमार्थानको मंसते शीतहोतः सुप्रभः
कल्याणप्रभः। इत्य-पिठैवेदम्।

अथायताम्। क अत्मानं पूर्वयति हविता च पृथवेन च ग्रुदु यज्ञात
ग्रुदुमिभोजित। कस्यैं देवाः आवहानात्तु होमार्थानको मंसते
शीतहोतः सुप्रभः कल्याणप्रभः। इत्य-पिठैवेदम्॥ ४०॥

तवस्त्रां प्र शैनिषो द्वन्तः शैनिषं मल्यें।
न तवदुनायो दीपमिवशति महिन्तिन्द्रं श्रीमिः ते वचः।॥

तवस्त्रां प्रशाङ्तीवेदः। शैनिषं मल्यं न तव्यायोविशति मधवपयाता च पालयिता च
जेता च सुखित्वा च। इत्य श्रीविषमि ते वचः। स्तुतियुक्तम्॥ ४१॥

द्रासुपणम् सुधुजासताः साहाय्य समानं बुधुप च चक्रजाते।
तयोरुँचः विप्पर्वेदः लालस्यनाथसुप्रवो आन्ति चालीशतीं॥

हृद द्रासु प्रतिष्ठाति चुक्तात्रथ्येकतार्दै। दुभृंतं पापं परिसारकसिद्धवच्छते।
सुपणम् सुधुजासताः साहाय्येनायां दृष्टां मपास्यां प्रत्युत्प्राप्तः। विन्ध

1. ॥ २९॥ M ४, C ६, S; ॥ २१॥ of the ३rd pāda M ३, C ४; ॥ २०॥ of the ३rd pāda C ५, W ३; ॥ १७॥ of the ४th pāda W १; ॥ २०॥ M १, Mi; ॥ २१॥ M १, C १, C ३, W २.

2. RV I. ५४. १८.

3. प्रवाहिति M ३, C ४, C ५, W १, W २, W ३, Mi.

4. संस्कृते R.

5. ॥ २३॥ M ४, C ६, S; ॥ २२॥ of the ३rd pāda M ३, C ४; ॥ २२॥ of the ३rd pāda C ५, W ३; ॥ २२॥ of the ४th pāda W १; ॥ २२॥ M १, Mi; ॥ २२॥ M १, C १, C ३, W २.

6. मुखायणत्वा है रिपेटेड इ M ५.

7. इति स्तुतिसंस्कृतम् M ३, W १, W २, W ३, Mi, C ४; इति स्तुतिसंस्कृतम् C ५.

8. ॥ २२॥ M ४, C ६, S; ॥ २२॥ इति तत्तवेयः
पाँडः M ३, C ४; ॥ २२॥ of the ३rd pāda C ५, W ३; ॥ २२॥ of the ४th pāda W १; ॥ २२॥ M १, Mi; ॥ २२॥ M १, C १, C ३, W २.


विचरण म: 1, 4, C 2, C 3, C 6, C 7, S; R. Bib. Ind.

2. दृश्य M 1, 4, C 2, C 3, C 6, C 7, S; R. Bib. Ind.

3. रक्षायो म: 1, Mi; रक्षायो म: 1, M 1, C 2, C 3, C 6, C 7, S; Bib. Ind. रक्षायो म: 1, R.

4. वेदार्थम: M 1, M 4, C 2, C 3, C 6, C 7, S; R; वेदार्थम: Bib. Ind.

5. ॥ ॥ of the 4th pada M 3, C 5; ॥ ॥ वि Mi.

6. RVKII. VII. 55. 8.

7. निरधार: Bib. Ind.

8. The entire section is omitted by MSS. of the shorter recension: M 3, Mi, W 1, W 2, W 3, C 4, C 5.


11. विज्ञानिनिर्देश. M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.

12. ज्ञानिनिर्देश. M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.

13. उसार: M 3.

14. पूर्वेक्ष M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.

15. गात M 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.

16. विति म: 1, M 4, C 2, C 3, C 6, C 7, S; Bib. Ind.; विति म: 1, R.

17. प्रभ M 1, etc.

18. कन्यासा. M 1, etc.

19. परमेश्वरवत: M 3.

20. अनुपातर M: 1, M 3; M 1 etc.

21. युक्ते. M 1 etc.

22. KS. XII. 1. p. 162.


1. RV. IV. 40. 5; VS. 10. 21; 12. 14.
2. हृदेश्य MCS. of the shorter recension.
3. सुरूचिविशेष: C 5.
4. रूपीय व्यवस्थेति: M 1, etc.
5. तहस्नकामावस्थेति: M 1, etc.
6. लघुत्तम M 1, etc.
7. इद्वरूप M 1, M 4, etc.
8. लघूत्तम C 5; लघूत्तम M 1, M 4, C 2, C 3, C 6, C 7, 8; R: Bib. Ind.
10. आपूर्वो M 1, M 4 etc.
11. ब्रह्मवाचस्त्रि वा comes after रिणमा... वा in M 1, M 4, etc.
12. वापनति वा C 5.
13. रसिम्बरो M 1, M 4, etc.
15. रितकी रिमस्त M 1, M 4, etc.; रितकी केदवा M 3.
16. ब्रम्ह M 1, M 4, C 2, C 3, C 6, C 7, 8; R: Bib. Ind.
17. रिमस्त M 1, Mi; रिमस्त M 1, etc.
18. असर्विकाशः Mi; असर्विकाशः M 1, M 4, etc.
19. निर्वाचारिकाशः, M 1, M 4, etc.
20. निर्वाचारिकाशः M 1, M 4, असर्विकाशः निर्वाचारिकाशः R.
21. निर्वाचः M 1, M 4, etc.
22. निर्वाचः M 1, M 4, etc.
23. निर्वाचः M 1, M 4, etc.
24. Omitted by M 1, M 4, etc.
25. निर्वाचः Mi, C 1, W 1, W 2, W 3; सर्वे: दुरोपाद्याद्यव, M 1, M 4, etc.
26. निर्वाचः M 1, M 4, etc.
27. निर्वाचः M 1, M 4, etc.
29. निर्वाचः M 1, M 4, etc.
30. निर्वाचः M 1, M 4, etc.
31. निर्वाचः: हस्तस्य रितकी C 5; सर्वांगां निर्वाचः मित्रां; सर्वे: भोजः भर्तर नुस्त्रां भविष्यम्: M 1, M 4, etc.
32. निर्वाचः Mi; निर्वाचः M 1, M 4, etc.
33. अभावः M 1, M 4, etc.
अय्मस्मकं यजामहे सुगन्धिं पुष्पिकार्यमिः

उपरीक्षमेव वर्तनामान्योद्वैक्षीय भाष्ट्रं॥

ध्यानप्रको शः। त्यस्यस्मकं यजामहे। [ सुगन्धिं ] सुगन्धि सुइवर्ध्मन्तु
पुष्पिकार्यमिः उपरीक्षमेव [ पैदा्््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््््্


11. The passage within brackets is omitted by M 2, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
12. अनलेखार्थः M 1, M 4, etc.
भूत जीव शुद्धे परस्मायन: भूत देहमन्तकशुद्धि समान्तान्।
शुद्धार्थानुपाते चूहस्पतिः भूतायुष्म परिशिष्टम्।
॥

रत्न जीव शुद्धे परस्मायन:। द्रव्यि निगमो भवति। शालसिद्दृश शतं
शैतियान्यानं महतो भर्युष्यति। इतास्मात् शालसिद्धमानं भवति। [शतमनस्य
भवति। इतास्मात् शतं शैतियान्यानं।] शालसिद्ध शतं शैतियान्यानं।
॥ ॥

मा ते रायसं ते उत्तमो वसोऽम्बानक्ति चुना दशेन न।
विश्वा च न उप भिमीक्षि मनुष्य वश्वि चूहिण्यि आ।
॥

मा च ते दैलानि मा च ते कश्चिन् चेरिः: सर्वानि प्रेषणापयपमायः
मनुष्याशिलोवायस्यायस्य: प्रयत्न। अश्वीनं महान्तसिद्धमानसे
यो देवस्य प्रवचन: प्रवचन:। अश्वानमन्यो जाना नासददाति विश्वासाः
गृहः; सर्वार्थिः सहस्त्राणि संकोचां गामयिः एवं वेदः।

अपीत्रा च। नमो महते भूसाय। नमो यासाया। महाबुद्धिमसीय महाबुद्धि-
सीय। ॥ ॥

॥ इति परिशिष्टम् ॥

1. RV. X. 161. 4; AV. 3. 11. 4, 7, 53. 2, 20. 96. 9.
2. चुना मि 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
3. शुद्धार्थानुपाते मि 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
4. इतास्मात् मि 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
5. विश्वासाः मि 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
6. चुना मि 1, M 4, C 2, C 3, C 6, C 7, S; R; Bib. Ind.
7. अश्वानमो जाना नासददाति विश्वासाः। अपीत्रा च। महाबुद्धिमसीय नमो
महते भूसाय। नमो यासाया। महाबुद्धिमसीय महाबुद्धि-
सीय। ॥ ॥

13. अपीत्रा मि 1, M 4, etc.
14. महाबुद्धिम: मि 1, M 4, etc.
15. नमो यासाया मि 1, M 4, etc.
16. RV. X. 129. 1.
17. सतीर्षि 5, M 1, M 4, etc.
18. In the MSS. of the longer recension, M 1, M 4, C 2, C 3, C 6, C 7, S, the line runs thus: नमो महते
भूसाय नम: पारस्कर्षतः नमो यासाया। महाबुद्धिमसीय etc. This
is ignored by Roth. The evidence of the MSS. of both the recensions shows that this passage
should form an integral part of the last section. The section
should be ended after महाबुद्धि-
मसीय, the repetition of this word
indicates that the section comes
to an end here, but not after य
वेदः.
APPENDIX I
APPENDIX I

Relation of the Nirukta to the following texts.

(1) Taittirīya Saṃhitā.
(2) Maitrāyani Saṃhitā.
(3) Kāthaka Saṃhitā.
(4) Aitareya Brāhmaṇa.
(5) Kauśitaki Brāhmaṇa.
(6) Śādvimsa Brāhmaṇa.
(7) Taittirīya Brāhmaṇa.
(8) S'atapatha Brāhmaṇa.
(9) Mantra Brāhmaṇa.
(10) Daivata Brāhmaṇa.
(11) Gopatha Brāhmaṇa.
(12) Aitareya Āraṇyaka.
(13) Taittirīya Āraṇyaka.
(14) Sarvānukramaṇī and Vedārthadipikā of Śadguruśaśya.
(15) Brhat Sarvānukramaṇī.
(16) Ṛgveda Prūtis'ākhya.
(17) Atharva Veda "".
(18) Vājasaneya "".
(19) Taittirīya "".
(20) Brhaddevatā.
(21) Aṣṭādhya-yā of Pāṇini.
(22) Arthaśāstra of Kauṭalya.
(23) Mahābhāṣya of Patañjali.
(24) Pūrva Mīmāṃsā.
(25) Sarvadars'anasamgraha.

सर्वनुक्रमणी वेदार्थदीपिका च।
THE NIRMUKTA.

1. 5: बायुम् ला मनुयम् ला।

1. 15: उह प्रकाश।

ादवेस शायसेताम।

स्वप्तो मैनं हिंसी।

एक एव केदलकतस्य न द्वितीय।

अथवै समिप्यमायायान्त्रूक्ष्मति।

2. 17: बद्धुरोतादू हर्षम् इत्तमभिभिषत विसाहये।

4. 17: दुःखिते मा भाय।

4. 21: नाम्या सजाय गर्भा जायन्त हस्यादु।

अवापि शंकुराधायलां ऊपरवेश।

लतिक्षोगोराणीवधे गांडू सहाय गांडू यज्ञपति।

5. 11: एवम्बितमसहिष्ठयं: पिनिचाति...........

षवा देशा ब्रह्ममायायांबरणित।

6. 8: सा ने सलाहीरेनेऽ।

7. 24: अभिष्मो होिशुद्धि समीरवरति भामन्यः-

श्रिब[धार वे] मुना वसैाति मस्त: चांडा

षुद्धि नवगति बङ्गा[धार वे] अवासाविशे

सौरैति रामिष्ठि: पच्चाह्तेन वर्नित।

8. 22: भालात वे प्रायाक्ष भाला भा अनु-

गाजा।

10. 5: वदोरेद्वनुसय खलिमु। इति

हारितेनकृम।

THE TAITTIRĪYA SAMHITĀ.

I. 7. 7. 2: बायुम् ला मनुयम् ला।

I. 1. 8. 1; I. 2. 12. 2; VI. 2. 7-

3: उह प्रकाश।

I. 2. 1. 1; I. 3. 5. 1; VI. 3. 3. 2:

ादवेस शायसेताम।

I. 2. 1. 1; I. 3. 5. 1; VI. 3. 3. 2:

स्वप्तो मैनं हिंसी।

I. 8. 6. 1: एक एव शो न द्वितीयाय तथेश।

VI. 3. 7. 1: अथवै समिप्यमायायां

-प्रमायाह।

II. 4. 12. 2: स इमाओकानुकोणयोऽद्वितीया

-प्रमायाह।

I. 2. 10. 2: दुःखिते मा भाय।

VI. 1. 7. 2: बद्धम्ववायायान्। गर्भा:

प्रजासं प्रणापायु: ई।। बद्धम्ववायानि।

गर्भाणां शुरै। निद्धर्यः वहास्ति प्रजायान्न प्रजायान्न।

II. 6. 10. 2-3: संहोराणीमह इस्याह।

संघोभेश बाहुस्याद भामोहेन सम्यवायानि।

गांडू सहाय गांडू संहोराणीमह इस्याह।

II. 4. 14. 1: यमाविष्का भारुयमायायांवति

यसिलतमहिंशयं: पिनिचाति।

III. 2. 7. 2: सा ने शलाहीरेनेऽ।

II. 4. 10. 2: अभिष्मो होिशुद्धिवर्गित

मस्तः चांडा नवगति वसा श्लो भा अधाना-

विस्यो श्लो: रामिष्ठि: पच्चाह्तेन वर्निति

भामन्यविह वसा वे मुना वसैाति।

VI. 1. 5. 4: भालात वे प्रायाक्ष

प्रायाक्षायान्न।

I. 5. 1. 1: सोडोरेद्वित्तेद्वनुसय

खलिमु।
The Nirukta.

11. 33: उदमहि ध्रुवं विग्नानसमस्मिस्यं
सा नौ दम्रातु भवं यत्ना तथ्याने देवि
अभि विधेयम ॥

12. 18: अभोरम: साविन: ॥

12. 41: भव: पशुरासीम: । तमालभन्त ।
तेनायजन्त । ईति न वा
ण्याम: ॥

The Taittiriya Samhita.

III. 3. 11. 4: कुत्तप्रयोक्त गुरुमागुणे
सा नौ दम्रातु भव्यं निर्प्राणस्यालेके देवि
ह्विषा विधेयम ।

V. 5. 22. 1: अभोरम: साविन: ॥

V. 5. 18. 1: कुत्तप्रयोक्त भव: ॥

V. 7. 26. 1: भव: पशुरासीम: । तेनायजन्त ।
सैं नौ वा
ण्याम ॥

The Maitrayani Samhita.

त्या मुन्याला ॥

I. 1. 9: अह प्रयोक्त ॥

I. 2. 1; III. 9. 3: भोषे भावसैम: ॥

II. 9. 9: भवस्यायतां सहः वादे वा
भव्यायम् ॥

III. 3. 1: नौ तत्र भव: वषां जयायेण कम्य ॥

IV. 6. 4: भव: यस्तास्वारीं राजस्विनि न तयास्यं
तस्यां पुमांदायद: । क्षयायाद्य यस्तास्वारीं
परास्यनि न तस्यां भव: यस्तां परास्यनि न
पुमांदायद: । भव: यस्त एवात्म-रिषयस्य ॥

IV. 7. 9: स्यदेवात्मरिषयस्य तस्यां यस्त भव: यस्त
पुमांदायद: । तस्यां यस्त यस्त यस्त
परास्यनि न पुमांदायद: ॥

3. 20: तेने देवः नैनेया: ॥

3. 21: मात्स्यान्तरभाषोजनं
क्षत्रियास: पिनाकेपारंतांधक्ष्या ॥

4. 6: एको द्वितिक्षत्सति नवो भवं
ममु: ॥
The Nirukta.

4. 17: सुबिके पाताः।
नवेन पूर्व दयमाना: स्याम।

4. 21: तच्छयोयोस्योमषेदेऽगाढः यमाय गाढः
यजपतते।

5. 5: तें महत: कुरपिनवा व्युः।

5. 11: अत्रिग्रो शमीचं सुशमि शमीचं
शमीच्चप्रिग्रो।

6. 16: ते मेदत्स: प्रति पन्ततामीषाय।

7. 13: इन्द्रय इत्ते।
इन्द्रय इत्तुरे।

7. 17: अथापि ग्राहणं भवति। असि: सबी
देवता इति।

7. 19: यज्ञात: पञ्चविन्दतेऽ[इति] जजात-
वेदसो ज्ञातेवदसम। इति ग्राहणम।
तस्मात्सर्वेन्द्रस्तवोभिनिमोक्षितं। इति
च।

7. 23: अथापि वैद्यनारियो ग्राहकापि
भवति।
अत्री वा भाद्वितिरिवेश्वनरः।
अन्यमेवाभितिरिवेश्वनर इति शाखणुः।

7. 24: अयामहन्ते इतो श्रीति समीरयति भामच्च-
हिबि [बाहू है] भूतवा वस्तिदेः महत: चदा इति
नवनित। यदा [बाहू है] असावादि्योपमी
रसिमित: यद्वैरेतेत्य वस्तिदेः।

8. 19: देवेमहो बनसते हृवांशी
हिरण्यपण्य प्रदिवले अर्थम्।
प्रशिष्विन्नशनया निवृयः
कश्य बसित पविमा रजिहै:।

8. 20: बनसते रसनया निवृयः
पिशपतमा बुधानास्ति बिद्रानुः।
बह देवना दिखितो हृवांशी
प्र च दातरस्मृतेऽद्रोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽषोऽষ
The Nirukta.

8. 20: खाद्यकल...। साहित्यकला आहेती वा। खा वगाहेती वा।

8. 22: खेतीये वेप्रधानः।
9. 42: धेरी जोरकी...बीतां यज।
9. 43: धेरी ऊजापही...बीतां यज।
12. 18: कङ्काडः नामितः।
12. 14: जनं भगो गन्धार्यत।

The Maitrāyaṇi Sāhītī.

I. 8. 1: तस्य दार्शन्ययुक्तीत्...साह।
ििैः कों खों दार्शन्ययुक्तसाहित्ताकार्यां जनम।

I. 4. 12: अनां वे प्रधानः।
IV. 13. 8.
IV. 13. 8.

III. i. 14. 15: कङ्काडः नामितः।
I. 6. 12: जनं भगोमधार्य।

The Nirukta.

1. 5: बाहुरीं त्या मनुरं त्या।
1. 10: मु वितुरं।
मु वितुरं इह।
1. 14: प्रचारणश्रीमियाः।
1. 15: उह यन्त्र।
ओषधे त्रायसनम।
खेती भैं हिंसी।
2. 14: न वा असया लोकं जमुने न क नामम।
3. 4: तस्मिन्यं जातं परास्यन्तिः न पुमासम।
3. 21: प्रासादं तस्मिनः।
श्रीतित्वा: चिन्द्ररोहं तत्तथम।
4. 6: एकत्रो द्रित्तित त्रितं जयो भमु:।
4. 17: श्रवणं मा भयाः।
नवेन वृत्त द्रमाना: स्थान।
5. 5: तन महं: शुरुविना व्रुधु:।

The Kāthaka Sāhītī.

XIII. 14: कङ्काडः त्या मनुरं त्या।
VIII. 3: न वें मु वितुरं।
VI. 2: मु वितुरं इह।
VIII. 2: वद्यपं मर्यमियाः।
I. 8: उह यन्त्र।
II. 1: ओषधे त्रायसनम।
II. 1: श्रवणं मा भयाः।
XXI. 2: न वा असया लोकं जमुने नामम।
XXVII. 9: तस्मिन्यं जातं परास्यन्तिः न पुमासम।

IX. 9: श्रवणं तस्मिनः।
IX. 7: श्रवणं चिन्द्ररोहं तत्तथम।
XXXI. 7: श्रवणं चिन्द्ररोहं तस्मिनः।
II. 8: श्रवणं मा भयाः।
XIX. 13: नवेन वृत्त द्रमाना: स्थान।
XXXVI. 8: श्रवणं मा भयाः।
X. 9: इस्तां श्रवणं तस्मिनः।
XI. 10: अभिरं इस्तां श्रवणं तस्मिनः।
THE NIRMUKTA.

8. 4: आचार्यसिद्धांतोत्तरो च नामपूर्वम्।

8. 19: देवभो वस्तुते हि संवधानः
हिरण्यपर्य विनिवेकः अथवः।
प्रसविशिद्धार्तं नियुतः
भाषा वा विविष्यो रजिष्यः॥

8. 20: वस्तुविशिद्धार्तं
विनिवेकः नियुतः विविष्यः।
वही देवस्त मिविष्यो हि संवधानः
प्रच स्त्रायास्तः वोचः॥

8. 22: प्राण वै प्रयाजः प्राण वा अनुयाजः।
वधाक वै प्रयाजः तत्त्वात् वा अनुयाजः।

9. 42: देवो धेकरः...वीतः बजः।

9. 43: देवो अजहृतः...वीतः बजः।

10. 5: वधाकनास्तिद्वयः वद्यस्त।

11. 29: या दूसरी प्राणभारी नाममुदतः।
योत्रा वा राक्षाः।

11. 31: या दूसरी प्राणभारी नाममुदतः।
योत्रा वा कुवः।

12. 13: अभि चित्ता न रामायुपेयाः। रामा
र्मायुपेयाः न धर्मां।

THE KĀTHAKA SAMHITA.

XXVI. 9: स एता आचार्यसिद्धांतोत्तरो
नामपूर्वः॥

XXVIII. 21: देवभो वस्तुते हि संवधानः
हिरण्यपर्य विनिवेकः अथवः।
प्रसविशिद्धार्तं नियुतः
भाषा वा विविष्यो रजिष्यः॥

नस्तुविशिद्धार्तं
विनिवेकः नियुतः विविष्यः।

वही देवस्त मिविष्यो हि संवधानः
प्रच स्त्रायास्तः वोचः॥

VI. 1: सा वाधितः तस्मिन् त हत पर्यः
तत्त्वात् देवस्त मिविष्यो हि संवधानः
प्रच स्त्रायास्तः वोचः॥

XXVI. 9: प्राण वै प्रयाजः।
XXIII. 9: आचार्यस्त मै प्रयाजः।
XIX. 13.
XIX. 13.

XXV. 1: यस्मात्ततादस्सु वद्यस्त।

XII. 8: या दूसरी प्राणभारी नाममुदतः।
वा राक्षाः।

XII. 7: अभि चित्ता नाममुदतः।
रामायुपेयाः।

THE AITAREYA BŘÄHMAṆA.

V. 7. 3: विष्णुर्महाकृष्णान्त विदित: सत्यम्
संवधानः...वदिन्म विधि विनिवेकः स्त्रायास्तः
भाषाः॥

I. 4. 9: एतद्वै विनिवेकः तत् हस्तं
विनिवेकः स्त्रायास्तः।

XXIX. 4. 18: तद्वै विनिवेकः।
विनिवेकः स्त्रायास्तः। विनिवेकः स्त्रायास्तः।
The Nirukta.

3. 17: आऽरेवपि:।

4. 27: पंकत्व: संवसरस्यति न शाक्रण हेमन्तापिनिर्योऽमसां।

4. 27: पवित्र्ह ह वै चीणि न शालनि संवसर-स्खाकेत्राः इति न शाक्रण समासै।

4. 27: सत च वै शालानि पवित्र्ह संवसर-स्खाकेत्राः इति न शाक्रण समासै।

5. 11: अधिनि शालिच्चमत्त्वादिः शालिच्चमत्त्वादिः शालिच्चमत्त्वादिः।

7. 5: अभि: पृथ्वीविशालं बायुस्वर्णाति बायुस्वर्णाति।

7. 8: अथाथान्त्यविनिर्बन्धा। अथं लोकः प्रातः-सवन्व वसन्तसो गायत्री बिहूष्ट सोहो रथपतान् सवन्व वै व देवगण: समासात: प्रथमे स्थाने।

7. 10: अपैतानिन्नसाधी। अन्तरिहलोके माध्यमिकान सवन्व श्रीपिक्षतुः पवर्दश: कोमो बृहस्पर्न वै व देवगण: समासात: मध्यमे स्थाने।

The Aitareya Brāhmaṇa.

XIII. 10. 2: नेष्ठा भास्तेतिजीर्षो भवन्तू।

I. 1. 14: पंकत्वादिः हेमन्तापिनिर्योऽमसां।

II. 17. 2: चीणि न वै शालानि पवित्र्ह संवसरस्खाकेत्राः।

II. 17. 4: सत च वै शालानि पवित्र्ह संवसरस्खाकेत्राः।

II. 7. 11: अधिनि शालिच्चमत्त्वादिः शालिच्चमत्त्वादिः।

II. 17. 17: विशयं देवसमाति अन्यायः।

II. 17. 17: भयो या इमे बिहूष्टो लोका एतमेव,...

V. 32. 1: तेम्योदिनातिजीर्षो उयोगीमयानि।

II. 32. 1: अधिनि शालानि पवित्र्ह संवसरस्खाकेत्राः।

III. 13. 1: ब्रजतिर्ति: जयसायिः...स्थं कर्ममया: स्वायत्वं गायत्रीमेवायसे: प्रातः-सवन्वेःभवतः।

IV. 29. 1: अश्वत्वदेवय देवसमासस्यहृदयं बिहूष्टो लोमो रथपतान् सवन्व गायत्री ब्रह्मण:।

VIII. 12. 4:...तत्र गायत्रेण चंद्रशा बिहूष्टो लोमेन रथपतान्य सामान्य सङ्कोच।

II. 32. 1: इति माध्यमदिवस।

III. 13. 1: निवृत्तभवन्ति भवन्ति:।

IV. 31. 1: इति: देवसंवसरस्यहृदयं।

VIII. 12. 4: साह्वका रूहमेन चंद्रशा पवर्दशेः कोमो बृहस्पति सवन्वेः।
The Nirukta.

7. 11: अथात्‌ निदान्विताभिषेकः। असैं लोकस्तुमन्त्रायमयस्मायं यत्नां जगती सामयतः। सोमो बादशं साम्ये च देवरनां। समाभाता उत्तमे स्वामे॥

The Aitareya Brāhmaṇa.

II. 32. 1: सुप्रभृत्तिः तृतीयसवनसि।

III. 13. 1: त्रिन्ता विशेषते देवमृि आदि-लोकस्तुमन्त्रायमहायायं लोकस्तुमन्त्रायमहायायं।

V. 1. 1: विशेष वेद देवात्तुमन्त्रायमहायायं त्यस्मात्। सामयतः। सोमो बादशं यत्नां जगती छप्पणां। यदृच्छया देवता स्वामे लोकस्तुमन्त्रायमहायायं दस्यां। समाभाता उत्तमे स्वामे॥

VIII. 12. 4: आदिावतास्तः जगतैने छदमाय साम्ये लोके साम्ये स्वामे छदमाय साम्ये रोहन्तु।

V. 4. 1: एकविश्वः। सोमो बादशं सामायायमहायायं छदमाय। यदृच्छया द्वारे सामायायायं।

VIII. 12. 4: विशेष वेद आदिावताः। साम्ये देवात्तुमन्त्रायमहायायं। साम्ये देवात्तुमन्त्रायमहायायं।

V. 6. 1: विशेषः। लोके। शाकर्मे साम्ये लोकस्तुमन्त्रायमहायायं। त्रिन्ता यत्नां। द्वारे देवनै। समाभाता उत्तमे स्वामे॥

VIII. 12. 4: आदिरथ देवात्तुमन्त्रायमहायायं। त्रिन्ता यत्नां। साम्ये देवात्तुमन्त्रायमहायायं।

V. 12. 1: नीरिक्षितः। सोमो देवात्तुमन्त्रायमहायायं। द्वारे देवनै। समाभाता उत्तमे स्वामे॥

VIII. 12. 4: मद्यनिर्माणं। देवात्तुमन्त्रायमहायायं। साम्ये देवनै। साम्ये देवनै। साम्ये देवनै। साम्ये देवनै॥

7. 7: पञ्चः पवयदा।

7. 17: अथापि श्वाषणं। अथवा सामाय केवलै। इति।

7. 23: तामसुहास्यरोतामिवैतै। शाख्यरोपनरोपन। त्रिन्ता विशेषते।

7. 23: अथापि वैश्वानरीयो ध्रुवक्षापायो। शाख्यरोपन।
The Nirukta.

7. 26: सतीर्जिना बायः।
8. 4: आप्रभिराप्रीणात्तित च माध्यग्रम।
8. 22: प्राणा व प्रागाः प्राणा व अनुयाजा इति च माध्यम।
8. 29: यथा देवतायें हबिष्ठेऽति सपात तां मनसा प्यायेद वपद करिष्यन।
11. 29: या पूर्णा पौर्णासारी सातुमतः।
11. 31: या पूर्णामासाय सा सिनिभारी योतरा सा कुदेवित विष्यते।
12. 8: सबिता सुभवः प्रायस्तत्त तोमाय राखे प्राप्तत्वे या। इति च माध्यम।
12. 41: अविनायमन्यज्ञस्तेशा।
अभि: बहुतान्त्रिकः। तस्रामार्थं। वेनायम्यज्ञताः।
इति च माध्यम।

The Aitareya Brāhmaṇa.

X. 6. 7: प्राणो मानविष्य।
II. 4. 1: आप्रभिराप्रीणात्तित।
I. 11. 3: प्राणा व प्रागाः प्राणा व अनुयाजा।
1. 17. 14: प्राणा व प्रायाजानुजायाः।
I. 11. 3: प्राणा व प्रागाः प्राणा व अनुयाजा।
III. 8. 1: नरस देवस्य हबिष्ठेऽति सपात तां प्यायेद वपद करिष्यन।
VII. 11. 2: या पूर्णा पौर्णासारी सातुमतः।
VII. 11. 3: या पूर्णामासाय सा सिनिभारी।
IV. 7. 1: अधापिते नोमय राखे तुहिते प्रायस्तत्त सुभवाः साविनी।
I. 16. 36: यद्मनितमयज्ञताः।
I. 16. 38: देवनेन्द्रनितमयज्ञताः।
I. 16. 39: देवनेन्द्रनितमयज्ञताः।
I. 16. 12: रक्षित व एवं तालिनमौरे।
I. 16. 40: सेवा स्मर्युतितेऽद्यमांदुति।

The Kausitaki Brāhmaṇa.

XXIII. 2: एता: शाक्त: पौर्णासारी इति
इति तस्रामार्थं। तस्रामार्थं समाहेन।
III. 2: श्रीमं व पद्मसतानि संवृतं सादार्थवादा इति च द्यमाने च.
VI. 13: तस्रामार्थते: पूर्णा कर्मममग इति ते देवा कुज।
VIII. 8: ता व तिङ्के एवं देवताः।
I. 1: अभिनूतं च लोके द्यामेव देवस्मद्या आभु॥
7. 8: अर्थात्मायिमितजीनि। अथैं लोकः प्रातः-
सवने वसन्तो गायनी निवृतू कोमो रथन्तरे
साम।

7. 10: अर्थात्मायिमितजीनि। तत्वावस्थयां
मायनिं संहं ग्राममधिब्रुत्।

पवदशः। लोमो बुँहसाम। वेद देवगणः
समाभाव मध्यमे स्थाने।

अभास्य करम रसायनां दुःखभो या। च का
धर्मार्थितिन्द्रकस्मात्।

7. 11: अर्थात्मायिमितजीनि। असी लोकः
स्वतीयस्वनं बर्षी अपारी।

The Nirukta.

7. 8: अर्थात्मायिमितजीनि। अथैं लोकः प्रातः-
सवने वसन्तो गायनी निवृतू कोमो रथन्तरे
साम।

VIII. 9: गाय्यायामेय गाय्योदर्यं लोकः।

XII. 4: गायनी प्रातः सवने वहति।
XIV. 1: अमिव्यतः। तदिदम लोकं लोकानामापृतः प्रातः सवने वहस।
XIV. 3: अस्तिनौं। गायनोदर्यं विवृत्त।
XIV. 5: अस्तिनौं। प्रातः सवनमापृत।
XXII. 1: प्रथमसहरुपमेय लोक आयतनेनानां-
मिरनाचैव निवृत्तिमो रथन्तरे साम।

प्रथमे पदें सदेवम्।
प्रथमसहरुपमेय लोकः।
प्रायसिणी छन्द:-
श्रवः। लोमें रथन्तरे साम गायनी दिशं वसन्तचूळान।
वसन्तचूळान। वसन्तचूळान।

VIII. 9: निवृत्तमा। मायाम्। अस्वभवन्तिरामेकः।

XIV. 1: उदसो ज्योति। तदन्तिरपिकः
XIV. 3: चुळ्केआन्तिरपिकः।
XIV. 5: इहस। मायनिं सवनम।
XXII. 2: द्वितीयसहरुपतिरिवलोक आयतनेरनेमापृत।

पवदशः। तोमो बुँहसाम।
पवदशः। तोमो बुँहसाम।

अन्तिमाहितां द्वितीयमाहितां।
XVI. 1: वर्षं वेदियं। लिङ्गावलमेय तदावारी

XXII. 2: यदै प्रश्नमस्य तदेवतावल:-
अवृत्ततदुपुष्पुष्पदुपुष्पदुसुतित।

VIII. 9: जागरू। घायथ जागरू।
XIV. 1: सुभि। ज्योतिः।

Kauśitaki Brāhmaṇa.
7. 11: समस्तः सत्यम् साम वे य देशप्रणालिः समानता उत्तमे स्थाने।

XXII. 3: तृतीयमहरसावेश लोक आयतनेन बहुः जगताय गाम्पाः सत्यम् साम...उत्तमे पदे स्तरम्।

XXII. 5: यथा व...अरुः लोकं तृतीयभाषम् भवति छन्दः समाद्वशैलोम् शाब्दः तीर्थिनी दिबं वर्षः जतनामादिलिङ्ग-देवान्देवजातं विनामतिष्ठत्।

XXII. 9: नमुनामाहाबुधनुः छन्दः एकविंशं स्तोत्रं बङ्कों सामेषन्तर दिबं शरस्वतुः...शुभसिद्धि व जनमोहिन्दृश्ये।

XXIII. 3: पश्चनामाहाबुधनिः पंक्ति क्षत्रियरूपं सहस्रो शाक्तरे साम...हेमन्त्रुतां महते देवादेवजातं कल्याणं विषयमिलतिः।

7. 12: पंक्ति: पश्चपदः।

XI. 2: अथ वे पंक्ति: पश्चपदानि।

I. 3, 4. XIII. 2; XIX. 4. 7: पश्चपदां पंक्तिः।

7. 23: अथापि वैश्वानरिः द्वादशकपाले भवति।

7. 23: तत्तथो वा वैदिकरिः मचनारः।

7. 24: अर्थिः य शैलो एकालः।

7. 17: सत्यविषयोपकृतयुद्धेति:। इति च ब्राह्मणम्।

8. 4: रामानादारारः न ब्राह्मणम्।

8. 22: शताहं वे प्रामाण्यं भ्रमणोपयोज्याः।

X. 3: रामायणाराशिः तस्मेततत्तात्सरामानिः रारामणारः तस्मेत विचारारः तस्मादारानि नाम।

III. 4: शताहं वे प्रामाण्यं अनुस्तुतं तत्प्राप्ति।

VII. 1: प्रामाण्यं वे प्रामाण्यं अनुसारं अनुसारं।

X. 3: प्रामाण्यं वे प्रामाण्यं अनुसारं अनुसारं।

VII. 6: अथ वै शक्तिः शौकः तपस्व।
The Nirukta.

11. 29: या पूर्वी पौर्णमासी सानुमती। योतरा सा राकेति विजायते।

11. 31: या पूर्वमावासा सा सिनीवाली। योतरा सा कुदटित विजायते।

12. 8: सबिना सूर्य सर्पचातू सोमाय राहे प्रजापतये वेति भ्राजामु।

12. 14: अन्धो भग इलाहुरुन्तु सो दस्यो प्राणिमसायांणि निर्विवेकानेति च भ्राजामु।

The Kausitaki Brāhmaṇa.

iii. 1: पूर्वी पौर्णमासी सुपवगेदिते पौर्णमसुरामसंति कृप्तिकृतमु। उद्तरां पौर्णमासी सुपवगेदिते।

अन्तःयु पुराणादावाकायथा चन्द्रसंस युद्धक- कसाैते तेन पूर्वी भोगाति रक्षष्टे तेनीरामसु- तरासुपवगेदिते। उत्तरामु हैं वे सुमदो विजाते सिनीवाला...

xviii. 1: अथ यद हु तद सबिना सूर्या श्राव- चातू सोमाय राहे वदि वा ब्राजामु।

vi. 13: तद् भगाय परिज्ञातासायांणि निर्विवेकानेति च भ्राजामु।

The Śadvimsa Brāhmaṇa.

iii. 7: अर्धेव सवर्ले देवता।

The Nirukta.

7. 17: अथापि भ्राजामु भवित। असि: सवर्ले देवता। इति।

11. 29: या पूर्वी पौर्णमासी सानुमती। योतरा सा राकेति विजायते।

11. 31: या पूर्वमावासा सा सिनीवाली। योतरा सा कुदटित विजायते।

The Taittiriya Brāhmaṇa.

III. 2. 8. 4: उद्व यवस।

III. 3. 7. 1: अथवे सम्रियमायावृड्डी- साह।

II. 3. 8. 2: तेनासुनासुरागुजत। तद्दु- रागासुरमुरलम्।

II. 3. 8. 4: दिवा देववामहवाद। तद्भु देवनागुजत। तद्भु देवलम्।

I. 5. 2. 5, 6: अर्द्ध स देवी सहने। तत्तश- सांण नद्यासुरलम्। देवदुत्त्वै नवद्रामणी।...

I. 7. 18. 3: न वा हमाने श्रावण्यु- बिति। तत्त्राद्राणी नद्यासुरलम्।
The Nirukta.

1. 15: प्रमलामदिकीलाहुः।

2. 6: अताधर्मिको दशिमन्धताम्य प्रति हीरते...आदिकलोम्य दीर्थिभवति।

3. 4: अमराद्वातःस्वभवति इद्रयादिभिजायसि।

3. 16: तथा पाणुः पस्यन्ते।

4. 21: अथायाः संयुक्ताःहेस्वलं उच्चते। तत्रह्योरणेषुसद्धां गात्रं यथाय गात्रं यथाय।

The Sātapatha Brāhmaṇa.

II. 2. 2. 2. p. 146: न प्रप यशो हतो न ददे। ते देवा दक्षणासिद्धमर्यादेन दक्षणामिद्धयान्नमाद दक्षिणा। नाम...अथ समुद्र पद यशो भवति तस्माद दक्षिणा द्वाराति।

II. 3. 7. p. 505: तद्रूपितिभवत।

III. 2. 2. 7: अथপेद ययेन वसो षुरुः। तद्र प्रमेय वचनं षुरुः न हिन्निः।

V. 3. 2. 3: अथाय वृत्तेव अथ अर्थियायाण्विनिधान।

IX. 4. 1. 9: सुगुणः श्रव्य। भृगविस्व शतस्रिवीरतिः सृष्टिशयं हि चक्रसि।

XIV. 2. 2. 2. p. 1055: अथ वै समुद्रो रोद्यं पत्त एतस्मादै समुद्रसर्वो देवा शरीरिः भृगुविशष्टिः समुद्रसिद्धत।

XIV. 9. 4. 8. p. 1106: न यायाचेदो। कामदेते भृगु तस्माय भृगविस्व युक्तेषु सुर्य संशयोपस्मस्य अभिमृद्धि ज्ञेयदाहारस्वयम्भवसिः इत्यादिभिः यासिः।

VI. 2. 1. 4: ययादिफलाभे...वदनसर्वस्यादेते पश्चात्।

I. 9. 1. 24-27: अथ श्रमयोरः। श्रमु-रूं है वास्त्वः।...तत्त्ववाच्यावच्यामे... गात्रं यथाय गात्रं यथाय।
The Nirukta.

4. 27: पञ्चते: संवत्सरस्यति च ब्राह्मण हेमन्त-
-शिरस्यो: समासेन ।

पठिंत्व ह वै ब्रह्मण शतानि संवत्सर-
-स्खाकरात्रा इति च ब्राह्मण समासेन ।

सात च वै शतानि विगतिष्ठ संवत्सर-
-स्खाकरात्रा इति च ब्राह्मण विभागेन ।

6. 31: पूर्वेकामर्म। सोेलस्ततः। अर्थात्:

पूता । इति च ब्राह्मणम।

7. 5: अभि: पूर्वविस्तारो बायुवेंद्रो वान्तरिक-स्थान: 

सूक्तय युक्तान:।

7. 14: अभि: क्रमात। अभि भवति। अर्थ यहेतु प्रणीतते।

7. 17: अथापि ब्राह्मण मूर्ति। अभि: सर्वी 

बेलताः।

7. 23: अथायावादतिः इति पूर्वेन यासिकः।

अथापि वैधानिर्देशो ह्यादशकार्यो 

भवति।

7. 24: भूमिकवादीन्ति हि ब्राह्मणानि मूर्ति। 

पूर्वकाम सैन्तरः। संवर्तार वैधानिर्देशो:। 

ब्राह्मणो 

बैधानिन्।

7. 26: मातरिक्षा बायुः।

8. 10: उपासाना। उपाध नामा च।

8. 22: भेदयति वै भ्राजाकस्त्रांस्थुमाजा 

इति च ब्राह्मणम्। 

हतयो वै भ्राजाय क्ततोद्विमाजा इति 

च ब्राह्मणम्।

The Satapatha Brahmana.

I. 7. 2. 8: पञ्चते: संवत्सरस्य च and 

also in XII. 3. 2. 1.

XII. 3. 2. 3: श्रीनि च वै शतानि पठिंत्व 

संवत्सरस्य रागम:।।अर्थ तत्समं श्रीनि च 

शतानि पठिंत्व संवत्सरस्यादानि।

XII. 3. 2. 4: सत च वै शतानि विगतिष्ठ 

संवत्सरस्याहोरात्राणि।

I. 7. 4. 7: तत्पृष्ठेन पवयाज्ञवत्त्वु हृदा तथा तथा 

तिर्यं हन्तुत तथेऽशृंग: तदुस्स तस्मात्थुहुर- 

दस्तृः। पूर्वेति।

XI. 2. 3. 1: तदृढः बेजनार् घुढः यथार्थो- 

दस्तृस्त्रुतेव लोकेष्यं वायुमान्तरसिः दिस्येव 

सूर्याः।

II. 2. 4. 2: तदद्धर्मनेतदोहः देवनामम- 

जन्यत। तस्मादगिरिः वै नामेष्वरददिनिति 

स जातः। पूर्वस्य भ्राजाय वै पूवेस्य ऐसमथुहुविति 

व तमादुः। सोेलस्ततास्वामिता।

VI. 1. 1. 11: सोसज्ञस्य शक्तस्य यद्य 

सवयामस्य शक्तस्य तस्मादगिरिः वै तस्माद- 

रिप्रायकर्ते।

I. 6. 2. 8: सोइमनेव भ्रान्य संबूखः। सवय 

विधा: सर्व यथासवयांगः 

भृगुः।

IX. 3. 1. 25: स च स वैधानिरोही स 

आदित्वः।

VI. 6. 1. 5: वैधानिरो ह्यादशकार्यः।

XIII. 3. 8. 3: हृद्यूषः (पृथ्वी) वै वैधानिर्देशोः। 

V. 2. 5. 15; VI. 6. 1. 5: संवर्तार 

वैधानिर्देशः।

VI. 4. 3. 4: अर्थ वै वायुमान्तिरिः 

मोदौ वस्तेः।

VI. 7. 2. 3: अहोरात्राः वै नणोपासा।

I. 3. 2. 9: छल्लेख्याकार्यः याहासि। भ्राजाय- 

जेन्त्रो हि तदु याहासि। छल्लेख्याः ब्राह्मणः।

I. 3. 2. 8: छल्लेख्याः याहासि। भ्राजाय-जेन्त्रो 

हि तदु याहासि। छल्लेख्याः छल्लेख्याः।
The Nirukta.

8. 22: प्रणा के प्रवाय: प्रणा वा अनुसारा इति च गार्नम्.

9. 20: उस मे कृत्वाभावते। तदुद्वल्क्यमर्नवते। उसकरे वैततदुद्वल्क्यसिकासते परोक्षेणिति ते गार्नम्.

9. 24: पिन्छिरिशनाम।

9. 26: आप आप्रवेदः।

10. 5: वदरोषीलिङ्गसंहलविमिषाहरुविविकम्।

10. 7: अभिरपि इह उपयोगते।

10. 8: तदु वदेनेव आपः समेतपंचावनिर्देशः न्यायम्। इति विश्लेषते।

10. 26: विकस्मभी...सर्वेऽपि सवाणि भूतानि ज्ञावान्तकार। स आत्मानमण्यततो ज्ञावान्तकार।

10. 31: स्विता सबैच प्रसविता।

12. 14: तद्वो मग इवाहुरुन्यासो न हस्तते। भाविकमुक्षाणिनिर्देशः। इति च गार्नम्।

The Nirukta.

1. 15: भोषने गार्नस्यान्।

The S'atapatha Brāhmaṇa.

XI. 2. 7. 27: प्रणा के प्रवाया। प्रणा अनुसार। इतिभर।

VII. 5. 1. 22: उस मे करिति तभादुद्वकरम्। उसकरे हे तदुद्वल्क्यसिकासते परोक्षेणिति।

I. 9. 2. 20: अरण वे पिन्छ।

VI. 1. 1. 9: यदायसस्यादाय।

IX. 1. 1. 6: मोहोजीविस्तरात्माश्रूपण्य प्राक्तन्त्वात्मायसिन्मन्तः। प्रत्यत्त्वतस। एव शतास्वार्थः।

V. 2. 4. 13: यो वे इहो। सो अन्नम।

VI. 1. 1. 2: एव एवेकाशन्यायात्मान्यमत्त। इनीवेदीयः ईर्देशः तथार्थी इस्यो। वे तन्मित्रे द्वाराचार।

XIII. 7. 1. 1: नाधरभ न वे तन्साराल्लक्ष। उत्तरेण मूतानि भूतानि चामान्वती। तत्संपूर्णं मूतानि भूतानि चामान्वती। तत्संपूर्णं मूतानि भूतानि।

The Mantra Brāhmaṇa.

I. 1. 2. 17: सविता वे देवाना प्रसविता।

I. 7. 1. 6: तदु भगवा देशितात्मानीया यमाजः। तदु भगवा वेश्यानके। तस्यांश्च निर्देशैं...।

The following 2 stanzas are quoted by Sāyanācārya in the introductory remarks of his commentary on the Mantra Brāhmaṇa.

स्याहूद्वर्त्तां भाररः। क्षितमुष्मीं वेदं न विजागितेन भोजयम।

वेर्षेत्तत्सह, सकरे भस्मसुद्वे नामकर्मिद्वा श्रीविवृत्तार्थम।

मयाशिवनिविश्वानां निग्रहेत्रैव शम्यते।

जगाणिविधुकादो न तम्मलति क्षीर्षिता।

Cf. N. 1. 18.


Daivata Brähmana of the Sāmaveda

III. Khaṇḍa

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**The Nirukta.**

N. 7. 12: गायत्री गायते: स्वतिकम्बः।

সিদার্থক শ্রোতাত্ত্বিক গায়ত্রী।

N. 7. 13: जगदी गतम्यम्य छन्दः।

জগদিব গভর্মিত্যম্য ছন্দঃ।

**Khaṇḍa iii.**

अखरोति निर्वचनम्।

The Nirukta.

1. 16: एतदै यजुम् सदैव द्युधुर्सभार्तम्

यह को ध्रुवमात्रसमस्ततत्विति व ब्राह्मणम्।

2. 10: सङ्कुशत्वाकाशादः।

3. 27: भृगु: संजयः।

Gopatha Brāhmaṇa.

II. 2. 6; p. 171: एतदै यजुम् सदैव द्युधुर्सभार्तम्

सत्कর्मक्रिमाणाममोभुधुर्भिष्ट।

I. 1. 7: p. 7: तत् यस्य क्रयवेश्वस्तः

तस्यात् सङ्कुश उच्चवती।

I. 5. 5: भृगो या षट्ट: संजयः।
The Nirukta.

4. 27: बहिष्क है वै श्रीगण च शतानि संस्कार-शाहोरात्रा इति च श्राण्डं समालेन।
सस्ते न वै शतानि विषयतिः संस्कार-शाहोरात्रा।।

7. 8: अथैतान्यमित्रजीनि। अयं लोकः प्रातःस्वरूप गायत्रि विहृतः स्तोत्रम रूपन्तरः
साम।

Gopatha Brāhmaṇa.

I. 5. 5; p. 119: श्रीगण च है वै शतानि बहिष्क संस्कारशाहोरात्राति।।सस्ते न वै शतानि
विषयतिः संस्कारशाहोराति च राजथः।।

I. 1. 29; p. 21: किं दृश्यतिः। ज्ञात-महिदेवयम्। तदेव योगितायम् छन्दः
वृहदिविश्वासनम्।

I. 1. 17; p. 13: तत्व प्रथमायां वृहदिवी-महिमम्। गायत्रि छन्दः विश्वासनम्।
सस्ते ज्ञाताय शास्त्रायम्।

I. 2. 24; p. 62: वृहदिवी वा ज्ञातायायां-महिदेवयम् गायत्रि छन्दः।।

II. 3. 12; p. 199: अथातः प्रातः-स्वरूपम्।
सस्ते अभिधम् गायत्रियम् प्रतापाय।

II. 3. 10; p. 196: दुर्गमात ज्ञात-स्वरूपम्
...एष्यं...ष्ट्राय चतुर्ग्रहम्।...चतुःधरे
तद्वर्त्ते अन्ना ज्ञाताय गायत्रियम्।

II. 3. 16; p. 202: शास्त्राय छन्दः प्रातः-स्वरूपम्।
...परिवर्तिः।।अयं लोकः प्रातः-
स्वरूपम्। चस्ते भोजन्यातिः।

7. 10: अथैतान्त्रिकभक्तिः। अन्तरिक्षको माध्यमिन्द्रथवन्तो श्रीप्रियस्थितपत्र पवमस स्तोत्रो
ण्डतास।
The Nirukta.

7.11: अर्थतान्यादिदिक्षोत्तरी। अभी तोक्क-स्तूतिययस्वनं वर्षा जगती सम्भवः लोमः।

7.12: पनि पापयदा।

7.17: अध्यात्मराज्यं अवर्गत। अघर् सन्धि देवता इति।

7.23: अर्थेऽवीमिकयानं इति शाकुपणिः।

8.22: वस्ये देवतायुहिभिं महिं संदर्भाति तत्र मनसा ध्यायेऽव पद्धकरिष्यन।

11.29: वा पूर्वा पौर्णमसार्यसासुक्तति: बोलता सा राक्षसित बिजायते।

11.31: वा पूर्वानावस्था सा सिनीवली बोलता सा कुर्तिसित बिजायते।

12.14: अभी भग इयाहु।

The Nirukta.

4.27: सत न व गतांति विशालिन्द संस्तर-स्त्राहोराच्छ इति च ब्राह्मणं विकारेन।

The Nirukta.

2.11: तद्व यदेनांत्यापयांनात् श्रुतः स्वयंभ-स्वयमात्मः ज्ञायते। लघुपायाप्रविशकिति बिजायते।

Gopatha Brāhmaṇa.

I. 1.29: सामाज्यादियों दैवतम तद्व ज्योति-जैगिकं चरिते वोः स्पर्शाम।

I. 1.19: तस्य तृतीययाः...दिवमचिह्नाः... जगतेः चन्द्रः सादर्वें लोमः...वर्ष नृत्याः।

I. 2.24: दौङ्गे...आयतनमचिह्नों देवता जगतेः चन्द्रः...।

II. 3.10: तृतीयस्वनं...जगतीभूतात।

II. 4.18: जगतेः अः...तृतीयस्वनं...असी वे लोकस्तूतियस्वनं।

II. 3.8: अस न व पनि पापयदाम।

II. 3.10: अस वा पनि पापयदा।

II. 4.24: इति हृदयन पापयदा पनि।

II. 1.12: अभिज्ञ सन्धि देवता।

II. 1.20: जगती व न दस्मंति दैवतमं वारणे। सत्सत्समिक्यानां अथायमक्षवे-विमुखितं वारणस्तिति व ब्राह्मणं अथायमक्षवे।

II. 3.4: वस्ये देववाने श्रव्यह्यातं तत्र मनसा ध्यायेऽव पद्धकरिष्यन।

II. 1.10: वा पूर्वा पौर्णमसार्यसासुक्तति-बोलता सा राक्षस:।

II. 1.2: तस्यादहुम्बो व भग इयाहु।

The Aitareya Āraṇyaka.

III. 2.1: सत च व गतांति विशालिन्द संस्तर-स्त्राहोराच्छ।

The Taittirīya Āraṇyaka.

II. 9: सप्तसामायान्यः स्वयंभ-स्वयमात्मः ज्ञायते। लघुपायाप्रविशकिति बिजायते।
The Nirukta.

Paribhāṣā 1. 1: वेदतां भृतमानस्यस्माते गौतसालंकरमयात्मिदिदा।
भल्याणां शास्कवर्ण्योद्योगेनिन्धितानुस्माप्नात्मानाभ्यायान्यां श्रीयोऽभमाचति।

61. 98: शुद्धमे दायमीविभेने देवापिन्दिग्यकानो देवस्तुडाबः।
paribhāṣā 2. 4: यस्य वाक्यम् स तद्व:।

18. 33: परं दृष्टतां साधनं संबादो नवीभिक्षामिन्तस्सति॥
I. 166. p. 12....मिश्रावमणोद्भिन्योनंधीर्वीसरसं दुधा बायोनवे कुमे रोतोवद।
paribhāṣā 2. 5: यतैनोवते सा देवता।

paribhāṣā 2. 7: अर्धस्य भृजयो देवताश्चन्द्रोमिष्ठाभवनः।

56. 34: प्रावेना: पदना मौद्यानताहोणाजुधी: प्रसांसा। नामकिततविन्द्रा ज सत्मी जगती।
paribhāṣā 2. 14: एकधि वा महानामाः देवता।।
parı² 2. 16: स द्वि सर्वभूतात्मा।
parı² 2. 18: तद्भूतोन्या देवता।
parı² 2. 12: तत्तात्मा अन्यद्वितीकृतमूलम्।

N. 7. 5: लिङ्ख एव देवता इति नैवः।
भास्यं: त्रिचरितस्थानः। वायुवनं वान्तरिकस्थानः। पूर्वों दुधानः। अपि वा भृमुद्रा, लुधातां अपि ना पूर्वों स्वस्त: त्रिचरित स्वातों स्वातित तस्मिन्यावान्ति।
paribhāṣā. 2. 8: लिङ्ख एव देवता: किल्लोत्तरिकं दुधानं भृमिवान्तं स्वप्नं इति।
parı² 2. 13: किल्लोत्तरिकं दुधानं भृमिवान्तं स्वातप्तम्ब ॥

N. 7. 12: चन्द्रस्थि छायनात्
paribhāṣā. 2. 6: यद्यद्मार्गनिः तस्मानः।
The Nirukta.

N. 2. 10. अन्तरिक्ष कस्मात्। अन्तरा शान्ति भलवतन्तरे इति च। शारीरस्तरात्मकित च।

N. 2. 11. आग्रहंशानात।

N. 7. 12: छन्दोत्ति छादनात॥

N. 9. 32. क्षणः क्रमां क्रमते वा क्रमते वा क्रमेन श्रावुत्तर्क्षण उपद्वितम सधत।

The Nirukta.

1. 1: तथा-देवार्थी श्राविः पदार्थाति नाम-शब्दाः चौथोपनिविदाथ नामस्व भवति।

1. 3: न निर्भं उपस्या अर्थैर्पिरः क्षणमात्र शारीरस्तरात्मकै भवति। उपास्याः पदार्थाः।

1. 4: अथ निपातः पदपूर्णः।

1. 9: अथ ये प्रस्तुतसंबंधितार्थात् अर्थैर्पिरः क्षणमात्र आण्वण्यं पदपूर्णं संबंधितार्थवर्णः।

1. 17: पदश्रेष्ठः संहिता।

Vedārtha Dipikā.

Ved. dip. 2. 8; p. 60: भूमि-व्याप्तिस्तरात्मकै भवति।

Ved. dip. 2. 4; p. 60: उपायम्।

Ved. dip. 1. 1; p. 57: अर्थे। सतीन्ते श्राविः निपातिः।

Ved. dip. 1. 1; p. 57: ऋणः पाणिभिः छादनात॥

Ved. dip. 1. 2; p. 58: क्षणः। प्रवर्तः। क्षणनित्ति निपातिः।

R. Prātisākhya.

12. 5: 699: नामार्थः पदार्थाः पदार्थप्रतिनिविदाथ नामार्थस्याः।

12. 5: 700-701: तथाय चैव अर्थाति नामार्थः।

12. 8: 707: क्षणमात्र नामार्थः सर्वविभाषायः।

12. 8: 707: उपस्यां विशेषः।

12. 6: 702-703: नामार्थः। पदार्थः। क्षणमात्र नामार्थः।

12. 8: 707: निपातः। पदपूर्णः।

12. 9: 708: निपातनिक्षमणेव ज्ञान्तः। अर्थहेतुं श्रावते।

12. 1: 105: संहिता पदश्रेष्ठः।
The Nirukta.

1. 1: तदानवेतानित बलारी पद्यातानि नामाक्षते चोपाग्निपाताथ तानीमानि भवितत।

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Aṣṭhāra-veda Pratisākhyā.

1. 1: बच्छुनापद्यातानि नामाक्षतोपसर्गमिनितानि सत्यपरीयुग्मां गृह्यां गृह्यां भवित्तम।

The following verses are cited by the commentator in the beginning of the fourth chapter (see J. A. O. S. vol. 7, p. 591):

समासविशेषाय यथोवच छन्दसि शाकटायणः।

tथया वस्यांशी च चुदाम्य पद्य नामाक्षतोपसर्गेन निपातनाम॥

II. 1: आष्टाहय यक्ष्मिकायां नाम सत्यायामयुग्मेषवः निपातायादयः सर्व उपसर्गोऽहस्त प्रादयः॥

II. 17: प्रपाणविसामादुर्गिरिनास्कधीनिति च अवसमायसुरुपः व उपनुप्रतिविबाहिति॥

The Vāja. Pratisākhyā.

8. 52: तव्युभी नामाक्षतोपसर्गमिनिपातः।

8. 54-55: किपावासमाक्षतथुपसर्गः बिस्हेषः पक्तः।

सत्यायायामयुग्मां नाम निपातः पाद्यूर्गः॥

The Nirukta.

1. 3: नामाक्षतःजूठ कमोपसंयोगोऽस्तका भवितिः। आ...प्र...भिः॥

1. 4: अष्ट निपातः अष्ट पद्यपूर्णः॥

The Taittirīya Pratisākhyā.

VI. 24: परोपाणविशेषायामयुग्मादुर्गिरिनास्कधीनिति।

The Nirukta.

1. 3: आ...परा...अनि...सति...अति...पु...।

...तिद्वृत...सद्व...उद्व...सम्य...स्वप...।

अनु...अष्ट...उप...परि...अष्ट...॥

The Nirukta.

N. 1. 1: भाष्यामाखयातम॥

N. 1. 1: पुर्णारीमूत्य भाषायातेनान्तने॥

N. 1. 2: यद्व भाष्यार्थम् वस्तततिं दाशः

यत्तित्वयेवस्तिति विधिततमेति कथेतेवपवशयते

विनदस्यालिः।

Brhaddevata.

Brh. D. II. 121: भाष्यामाखयातम॥

Brh. D. I. 44: ग: पुर्णारीमूत्य हृद्रैक एव।

...आष्टाभवेत तथपमादु॥

Brh. D. II. 121: यद्व विकारः भवितिः

ते। जन्यसंख्यां परिशोषो दूरीहरूं विनानाम॥
The Nirukta.

N. 1. 4: अथ निपतता उवाचांचेंचु निपत-ताति। अनुपमांकेंपध कृमोपसमहांकेंपध पद-पूर्णा।

N. 1. 5: अगस्त इत्यादि इविविक्षता महजः संबद्धिसाधकार। स इत्यादि एवं परिविवाहाति।

N. 1. 6: न नूनमालिन्यो णं: कस्तेद्वे यदृष्टम। अन्यस्य निचामिन्य संवरेषणसुताधोंति विन-नयति।

N. 1. 9: पद्यपूर्णातो मितारकरण्यार्थका कन्मी-मिधिति।

N. 1. 20: तद्यदन्यादिते मन्मो निपतति नैच-भुक्त कुदः।

N. 2. 2: अप तद्दृशतमसोबेकाविवेक च... प्रवभस्म निरुज्ञयात। दशम्य: पुष्यो...दश-महाइति।

N. 2. 10: देवापित्यश्चिदियेश: शमतसम नृत्योद्दी कार्यों अर्धां भूतहि:। स शान्तु: कन्मीनिव-निशेत्यायते।

Bṛh. D. II. 89: उवाचे चांचु निपतताः समुहाति:। कृमोपसमहांच च कलिनकरण्यारां।

Bṛh. D. II. 91: स यत्र निश्चित चतुर उवाचार्यः भवनास्ति दे।

Bṛh. D. IV. 48-50: स तात्तवजयाश-माचु निश्चितेऽवेः हंसितादा। सतताभिनिरो- विन्यान्वित सतमकिंति। वितिकिंति तिथिस्तं सहरूमिति चैत्यादा। नित्यतः तद्रविवेकगीता महाधी दत्तमिच्छति। विजायावेशः द्रव्यमुनिः इत्यादि नेत्रति तात्त्वादि।

Bṛh. D. IV. 50-51: न श्रो नात्तादित धाति वैद्य द्रव्यवद्धतमः। कन्मिविवेच्यं संजारे निश्चित्वे विनयति।

Bṛh. D. II. 90-91: मितारकर्ये चांचु पूर्णार्थं अर्थकर्य:। कन्मीतिकिंति विषया ये नारकायाः ते।

Bṛh. D. I. 18: सच्चास्यावेकृतव्यानी निगंधात्ठेऽस कारसिद्ध।

Bṛh. D. II. 106: विमारासिद्धवर्ण: कर्य समासिद्धिन तिति। प्रवभस्म निरााशुचु दण्डहृ दशम्य:। इव।

Bṛh. D. VII. 155-157: आद्रिमात्रायणाविवेक: देवाविवेक: कौऽक्यविवेकान्न शान्तु:। अति दशम्य: विस्तार ज्ञानान्न भूतात। उवेशावेशः देवाविवेक: कन्मीनिवाव मृदु:। दशम्य: रज्जुवस्तु शान्ताश्रयः धन्यवद्धान्न। राजावेशः छन्द्यपादमातः। प्रजा: सा गते गुरू:। स धर्मसमाध्या ध्याना प्रजाय:।

VIII. 1: न रााघ्रममहत्त्वां पुराणेऽक्ताः। शान्तातः।

VIII. 2-6: ततोमितिहल्लकोशः न देवानिरविह्यत। न वन्याभिन्नाय राज्येः राणाः असा:।

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The Nikukta.

The Brhaddevata.

N. 2. 12: पुरोहितः पुर एवं दधितः

N. 2. 17: अहिरभनात । एवंतरिके ।

N. 2. 18: उ परत: कसात । उच्चनिता ।

N. 2. 23: तत सर्वत्रेतस्य नविधेष्वनातः

N. 2. 24: विभाष्यम् ऋषि भुदास: ।

N. 5. 13: उदस्पतः तस्य देशार्मम-\n
N. 5. 14: स्मृ देशा पुष्करे त्वाहारणतः

N. 6. 5: शक्ते शाकुनिनी गायो जालस्यनां \n
N. 6. 31: कहत्ति पुष्करे सोवादतः ।

N. 7. 1: सक्ति ग्रहितायायिः देवतायामां-\n
N. 7. 3: एवमुच्छाति विक्रमाधिन्यक्षेत्रीयां श्रम-\n
Bṛh. D. V. 166: अहिरानेन मेघां इति क रेतु मथम्

Bṛh. D. III. 9: तम उच्चसुधा: ।

Bṛh. D. H. 1.33-1.36: सर्वनिति

Bṛh. D. IV. 106; 107: पुरोहितः

Bṛh. D. IV. 107: पुष्करे त्वाहारणतः

Bṛh. D. V. 155: स्मृ देशा पुष्करे तथा

Bṛh. D. VI. 138: शक्ते शाकुनिनी गायो

Bṛh. D. IV. 139: कहत्ति ।

Bṛh. D. I. 6: अर्थस्थितिः एवं यम्महायमहस्ति।

Bṛh. D. I. 3: तद्विशोभिन्यायामार्गीयाम

मासहस्थः ।

विभाषिता विज्ञापनम् कसाति विभाषिता च ।
The Nirukta.

N. 7. 5: तिष्ठ एवं देवता...अभि: प्रृथिवी-स्थानो बालुयेन्द्रो वाननिर्भयान: सूयो तुस्मान: इ।

N. 7. 8: अथ लोक: प्रातःसमवं बसन्तो गायकी त्रिनितोमो रथन्ते साम वे ज देवणा: समाजाता: प्रगम स्थाने इ...अथ अस्य कर्म वहनं च हृतिपालानां ज देवतानां वष चिन्द्राधिश्वितिपिक्षमयिमन्ततः। अथ भेषजिका: देवा इदु: लोको वरण: पर्यय नरव:। आयामण्यं हृति तृत्रसंद्वसकी दशातिदु विभ्यते। अथ आयामण्यं हृति तु सेक्ष्व:।

N. 7. 10: अन्तरितोन्त्रो माध्यादिन सवनं श्रीमुखाणान्तदुश्वारो वृहस्वाम...। अथ अस्य कर्मि रसितुप्रदानं ज्ञनो या च का च [चिदि Shorter recension] वशतुरितिन्द्र-कर्मेश्व तदु। अथ अस्य संखिका: देवा अभि: लोको वरण: पूपा दृश्यतित्वनुषनसति; पर्वत: क्लसो विन्युयुः। अथ अपि मित्रो बषणेन संस्तुतो पृथ्व र्षेश च सौमो निम्ना [ बायुना Shorter recension ] च पृथ्वा भाटेन च प्रजाय:।

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Bṛh. D. I. 73; 74: तेवमात्रेमैव तल्लक्ष्य वषांहुरुक्तः प्रकृतीर्ते। तेषस्वेवायूः प्राहु-वाहनं चैव यथ यत्।।

Bṛh. IV. 143: आयूपव बाहनं वापिते स्वेह दृष्टते। तेषां तु स्वप्त विद्यायानां वहुहु द्विः सः।।

Bṛh. I. 69: अविसम्येन्द्रति मध्यो बायुवेच च। सूयो दिर्विति विन्यासातः एवेदेन्द्र देवता:।।

Bṛh. D. I. 115-116: लोकेऽव यथ वे प्रातःसमवं किवते वसे। वसन्तशाली च ये, लोको नमुन्यो विभ्रूः। गायको वैकिविव्यय यथ साम र्षेश्वर।।

I. 119-120: तेवताविहारं चैव बहुनं हृतिग्ना तथा। कर्मि र्षेय च मलिकीर्दुष्य विशेषे परिवर्तिते।

I. 117-118: इत्थेन च महंद्रश्व सोमन वर्षणं च। पञ्जनेवनुभिवेत्रि विन्युष्य स्वाय देवता।। अयावमोस्तु पृथ्वा च साम्रायं वर्षणं च। देवतामयात्वसो मयं: संयोजवे-झिवः।। अस्तुनुतसाप्यि सतो दृष्टिः शिवेऽग्रहर्के निरुपाये।

Bṛh. D. I. 130-131: छर्णविध्रुपुर च परिवेस्य लोकानां मण्यम्य पु:। एस्तेव्यात्रो विभासां सवनं मध्यमं च यत।। नित: च प्रोप्यहमेन्ति यथ सामायथे दृश्वं।। शारिरु: च दस्तीति नामत तस्मां शाकरम।।

II. 6: रसादानु तु कमालस दृश्व च निष्ट्र-हृन्य:। स्वते: पर्यतुच सर्वसच बलस विकल्पतु कृति:।

II. 2-5: संस्तुतवेश वृहस्व च विन्युष्या बषणेन च। सोमवायस्तत्वस्तैः श्रीमयानांशै: स्यॉच च। दृश्वतति स्यॉच नामा शास्त्रपि पर्वत:। कामचित्कनिधिविलासानि: स्यॉस्त्रुता:।। मिनयमु श्रूद्ये देवो बषणेन सहसकर:।। दृश्व सोम: पृथ्वा च दुः पृथ्वा च बायुना।। वस्त्राकै च प्रजायो अपवेशो न्यथ: च कृष्टि:।
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N. 7. 11: असा लोकसुत्तीयवर्तव बया जयति सरदस्यामो वेहं साम....जनसमा वाणुया संवत्तरेणिति संस्कार: !....सरद-सूक्तवैतिकयान्तियो वारांज सामेलि द्रष्ठित्य-यत्नानां.

N. 7. 13: देवता:....सुपभाज:....सम्भा-जब....काशिकपालभाजः।

N. 7. 14: अर्थ: कस्सात! अर्थिविवक्ति। अर्थत यहेण प्राप्त्येति। अर्थत नयति संस्कारानां।

N. 7. 18: यहसु सुष्ठ भक्तो यस्मि हुमिनि-रूपासह्यमेव सोक्ति:। निपायमेतो उल्लरे स्योतिनि एतेन नामप्येयेन महेते।

N. 7. 19: जातवेदा:....जातनि भेद। जातनि बेंि बिकु:। जाते जाते विश्राम इति वा जातवियो वा जातनो जातवियो वा जातवेदान।

N. 7. 23: रोहदाप्रस्तवरोहिकीविन्तसमामु-क्राति होनातिसमाते शाके बेशनायें सुवेन प्रतिपदेते....तत उग्रविति मथष्ठाना देवया वें न मस्तकः ततादमिशस्यान्त्रे स्लोतियों बंधिति।

N. 7. 12: भ्र. D. II. 13: असा टुतीयम सबन्ध लोक: सम च रत्नम। बह्यमच वेद वर्षामिश-रोध नुत्तकम।

II. 14: श्रावहिनाणम य: शोम: हुमाय गाम-दाराय यः। छन्द जगति नामा नयति-छन्दसामः यः।

II. 15: एतमच नु विधीया देशः सन्त-विधायशः।

II. 16: ब्रह्मसार्वेद वाणु: य: च संक-संसरि विकु:।

I. 116: गायत्री नक्षिकाण्डम य: साम रथं नरसामः। माया: साम व राजजमात्राय वसु:। सह।

cf. I. 131.

Bhr. D. I. 17: देवतामपत्यानि मयेपु ग्रिविहानि तु। सुकमोक्षायमोक्षः तथा नैनादिकानि तू।

Bhr. D. II. 24: जाने यहे भूताना-म्रणीर्ज्ञे न यतः। नामः चंदनेदो वायुं स्नुतोहिमिति सुनिमिः।

Bhr. D. I. 78: निरूप्तों हुमविमये सुभि न भजते न यधि। सेव ततः प्रामाः साम नियातेन वा सुदुः।

Bhr. D. I. 92: यवधिष्टे हि जात: साराभारी-ण्ड्रा बिषये।

II. 30: सूक्ताति बेद जयातो जातवेदाति कम्यते। यज्ञ जातविदोभुविन्तं जातोप्रिये वेदविदे वा।

II. 31: विशये सर्वज्ञाति याया जात:। पुन: पुनः।

Bhr. D. I. 102-103: रोहदाप्रस्तवरोहिकीविन्तसमामु-क्राति होनातिसमाते शाके बेशनायें सुवेन प्रतिपदेते....तत उग्रविति मथष्ठाना देवया वें न मस्तकः ततादमिशस्यान्त्रे स्लोतियों बंधिति।
The Nirukta.

N. 7. 23: अथापि वैश्यानीयो द्वादशकालो भवति । अथापि छान्दोमिकस कृष्ण सौर्य- वैश्यानीर भवति । अथापि हिंस्वनीयांति सूर्य सौर्यवैश्यानि भवति ।

cf. 7. 24.

N. 7. 24: आद्यविस्मयस्ते ययामुतोऽवः पर्यावरते ।

N. 8. 1: द्रविणोदा: कस्यति । वर्ण: द्रविण- नुस्ते । वचो वा द्रविणं । तस्य वातान्त द्रविणोदा: ।

N. 8. 2: तस्की द्रविणोदा: । इति इति कौषिककः । स बलचन्दनेऽवर्यूर्तम: । .................
अय्यस्याम्बद्रविणोदा: इति शास्त्रपूणिं । आम्बे- घे यहि सूक्ष्मघुर् द्रविणोदा: । प्रवाहाद: । मन्त्रित ।

N. 8. 2: आयोजनास्य वचनं मन्ययुगयां जागरं तस्य देवनामात् सहस्रसुपुनं सहस: सुन्दर सहसो वहुः ।
न्दिजोगः द्रविणोदस उच्यते ।
हयायो: द्वारामेव वैः कथितः । 
शर्याणां गुणो अधिराजं एवं इतिपि निम्नो भवति ।

N. 8. 3: एष हि वनानां पाता वा पालिबिता वा ।

N. 8. 5: नवदिव्यनन्तराय: प्रजाया नामवेष- यमः ।

N. 8. 6: नरासंसो यत्र इति कास्थय: । नरा अविमः शासनिः । अभिषेकनात् । अभिधित शाक- पूणिः । नरः प्रजासयो भवति ।

N. 8. 10: नंडेति द्रामिनाः । अनंके मूलजन्यासः । अष्ट वा नक्षत्रपञ्चां ।

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Brh. D. II. 16-17: के विः तु निन्देन्द्रस्य सौधेवानि रुपः । 
सौधेवानीय हि तस्य जनम दशयोः ।

Brh. D. II. 8-9: सुपर्यूः तु पलयः । 
अस्मुतोऽवः प्रतिवेदादास्य ।

Brh. D. II. 25: द्रविणम चति च वर्ण हि न्यायमयों कर्मणं । 
तस्यम पुरा भलसु द्रविणोदसमु ।

Brh. D. III. 61: तमाहुरियां दाज्जेयस्ये तु वक्ष्यमियोः ।

Brh. D. III. 65: द्रविणोदसिद्धवायः द्रविणोदादाहारं । 
अम्बे वेकेन्द्रस्ये दशयो न्यायदान द्रविणोदस: ।

Brh. D. III. 62: जयस्वे व बचनायाः सक्षमय्योः तरिकाः भाग: । 
III. 64: ...दशये नहसो यस्ताः ।

Brh. D. III. 63-64: हस्याः द्रविणं न्यायमयो यस्ता जागरं । 
द्वाराधिकाराः द्रविणोदादात: शास्त्रम: ।

न्यायायसु नु : इत्यहायेः ।

Brh. D. III. 26: चति नन्यायानि पति: 
पाता पालिबिता वा ।

Brh. D. II. 27: अनन्ताः प्रजासयोऽभिविद्ध: कालवः ।

Brh. D. II. 28: ... त्यहो यथा वस्त्रस्य त्रिभ: । 
स्तुवल्लाबः द्वेशनं वनस्य तः कारवः ।

III. 2-3: नरासंसों भागे भस्य स्तुवल्लाबः द्वेशयाः । 
नर: संभाषित: वर्तस्यभाषाविग्नां श्लोक । 
वैराग्यावस्तु स्वसन्ति नरासु भाषाय: कारवाः । 
तस्य: प्रास्य बालवैश्वयः वैराग्यावस्तु स्वसन्ति ।

Brh. D. III. 9: ... नालास्यार्थम: विमोद्व: 
अष्ट वा नक्षत्राय: पञ्चाऽनन्तरं भवेद ।
THE NIRUKTA.

N. 8. 13: स्वतः तृत्यमहत् हस्ति तेषाम्।
तिष्ठते स्वाधीनसंगमण्यस्तो तस्सर्वसत्यिकर्मण:।

N. 8. 14: माय्यसिल्लेवाहुमध्ये न स्यायः समांतोसिग्रामतिः शानक्षण:।

N. 8. 22: तान्नेत्रावशायामपेन्ताकान्तः तेषां
वासितामात्रेये बायास्य गार्तममस्तिति नारायणसातितः।
मैठातीमं दैवमयमसूक्ष्मस्यभस्ति।

N. 9. 23: दुर्लो भाम्यव्य परिप्रेमान्त्या बृहां
यूक्तम् च गुवास्य समाने म्रव्यहारस्य जिगाय।

N. 9. 40: दुनारीसिरी।छोटो बास:। दुई एकनामी
सौभास आदित्यः सर्षान।।

N. 10. 5: यदरोक्तथादस्य सद्गमिति कांठको।
यदरोक्तथादस्य सद्गमिति हारकद्रव्यः।

N. 10. 8: हनुः इस्ता सनाति।

N. 10. 10: रंजनम्यप्रनबाप्वितस्य परिसिद्धा जन्मीः।
परो जेता अ ज्ञानिका वा
प्रार्ज्ञिका वा रसायनः।

N. 10. 12: भ्रमणसतिर्घुः: पताः।

N. 10. 27: तात्त्वः जिन्यन्तोत्तरक्षे स्यः।
तुज्ञात्मके स्त्रलोकोत्तरी।

N. 10. 42: देवतानामयमेन्त्रमुकानाता।
सुखनां तन्त्रमोहनः।

THE BRAHADDEVATA.

Bṛh. D. III. 16: स्मितस्यमेक्षान् सामस्यमसुखो एव गा।
कर्मसम्पादिनो कैयं।

Bṛh. D. III. 25: तवश्च कृपिकता च योगाम माय्यमेक्षे गाने।

Bṛh. D. II. 154-157: अनेव घ्रनस्युक्तो वास्य तेषा
नृयमाने सदृशे स्वरूपा शिष्येत।
रघुसः ग्रामदेव यज्ञ वायाभे च ग्रामवचो दिनाय श्रियमानेन गाने।
नारायणभेष्टुद्धर्णः च यत्रेवाहो तनुपत्र
हर्षनावः जन्मान्यदिव्य व जगत:।
मेघानयोगास्वातः 
हर्ष श्रीमद्विष्णु देवाय देवेय।

Bṛh. D. VIII. 12: अजायनेन भायमेय ज्ञानमेको तु 
मुख:। अजायनेन युक्त एव ज्ञाने च हुष्यन्ते।

Bṛh. D. V. 8: बासु: छुप्यहर्ष एव चिर:।
हुनासिरे बातुमूर्ति बद्विति।
हुनासिरे बासक हनुः तु मेने सूर्येशा नी मन्येन शाहक्षणः।।

Bṛh. D. II. 34: अरोहीदत्तिष्को विकृतुम्
हदं ग्रामं बार्षिको बहुवचनोस्य ामुः| वन्यानिधिकिलेन खा
हयःसत्तुम:।

Bṛh. D. II. 36: हत्र श्चारी यहांके
रहस्य: सहितोब्जलय;।
र्वेण महता गुफः। लोकेन्द्रमुलेऽसुविशेषः।

Bṛh. D. II. 37-38: वैद्यमाँ घ्रनस्यमेक्षान्तर रस्मायामध्यं 
कार्यसलिरोपाभारान्त  देव
परस्मामाहः। तपस्यायेष विनाश्यामो जन्माप्ताभूति यह तरी 
परो जेता अवज्ञानान्त्रमेक्षणातो ज्ञानी।

Bṛh. D. II. 40: पाताः भ्रमणसतिर्घुः: पताः

Bṛh. D. II. 58: कृपान्तिस्यमेक्षान्तर
हदा तु उच्च शरसेषे। 
...तात्त्वः तेनानुमा राजः।।

Bṛh. D. I. 17: देवतानामयमेन्त्रमुकानाता| 
सुखनां तन्त्रमोहनः। तथा 
नेवासिताः॥
THE NIRMUKTA.

N. 10. 44: वेदाकाय क्षमन्त्यर्द्धं। सुभुम दशहि। Bṛh. D. V. 166: नोहन्ति। सुभुम हृदयो हि सोभन्ति।सहिष्णुस्वायते।

N. 11. 5: चान्त्राधारान्तङ्गमति। चन्द्रो माता चांद्र समन्स्वति। Bṛh. D. VII. 129 (B): चाभ हस्ति। वा चांबाधानां भश्यतु।

N. 11. 6: सुभुमार्शन्ततति। सतो सूर्य च्याम्ब- तीतति। वा। Bṛh. D. II. 60: सुभुम प्रध्यावचच्छति। भोषेष महं तुतम। तेन सुभुमेऽव सतो सूर्यार्थित स्वयम।

N. 11. 16: कशुर्विनया राजः इति। सुभुमन्त आश्रिसस्य नाम्। पुरा भूतु। Bṛh. D. III. 83: सुभुमन्त आश्रिसस्य नामः। सुभुमन्त आश्रिसस्य। पुरा।

N. 12. 1: तत् काव्यिकः। यात्षाब्दसम्प्रस्वतः। अहोराष्ट्राविलेकं। सूर्याचार्यसागरेऽ। Bṛh. D. VII. 126: सूर्याचार्यसागरेऽ तैः। हि प्राणपाली च। तै स्वर्तो। अहोराष्ट्रो च। तावो याताः। तावो रोद्सी।

N. 12. 14: सुभुम निविवेकान्ति। सतो सूर्याचार्य सागरेऽ। Bṛh. D. VII. 128 (B): सुभुम सतो। भूतु सूर्यार्थित सा तावातित सातो। वा।

N. 12. 16: अथ वद्यमेवं शुभायत तस्या भस्ति। Bṛh. D. II. 63: प्रध्यावचच्छति। भोषेष महं तुतम। रामिस्वतः।

N. 12. 18: अथ वद्यमेवं भस्ति। तत्र वद्यमेवं भस्ति। विश्वास्वतेऽव। व्यत्त्वोत्तरेऽ। Bṛh. D. II. 69: विश्वास्वतेऽव। सूर्यान्त्योत्त्वो भस्ति। व्यत्त्वोत्तरेऽ।

N. 12. 25: केशी कैशा समस्तधारान्तङ्गमति। काशान्वा क्रियान्ति। Bṛh. D. II. 65: कुन्ता सतो। शुभायत। बुद्धाम्लसीतते। तरुत्वाञ्च विक्रमे। विक्रमे क्रियामेव। कृपितेन कृपितेन विद्धु।

N. 12. 27: अथ वद्यमेवं भस्ति। तत्र वद्यमेवं भस्ति। व्यत्त्वोत्तरेऽ। Bṛh. D. II. 67: शौचाल समयो भुवना। बुद्धाम्लसीतते। विश्वास्वतेऽव। तरुत्वाञ्च विक्रमे। रामिस्वतः। क्रियामेव। कुर्यावट्ट एव तन।

N. 12. 40: यद्य विक्रियाप्रवृत्तमति। तद्भवन्तानि। यथानि सुभुम। Bṛh. D. II. 133: पार्श न वा यद्य विक्रियाप्रवृत्त। यथानि सुभुम। वा। तद्भवन्तानि। विक्रियाप्रवृत्तमति।

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The Nirukta.

Cf. 1. 3.
1. 3: आ इवच्चायते ।
अनीवायनिमुच्यते ।
अति स्तुइनिद्धितते ।

अपीति संसर्गम् ।

स्तुदुपजनम् ।
परीति सर्वतोभवम् ।
क्षीयणिरनिर्माणार्थ वा ।

1. 17: परं संज्ञेण संहिता ।

The Nirukta.

N. 1. 1: तथाचे चाचि चातारि पद्माति नामायते चोपसंगतिपातम तातीमाति
अर्थात्...

भावप्रथामात्मतम् ।
संस्कृतनामि नामाति ।

N. 1. 3: ...नामायतावोद्ध चर्मीयसंगतोगोद्धत्ता भवित ।

N. 1. 4: अयं निपतात उत्तासपच्छेष्यु निर्पत्तिः

The Nirukta.

1. 7: देविणाद दश्ये ।
1. 13: पपनाथपञ्चवीलादु ।
1. 18: स्वाधुनित्ताः । अग्रोधाः ।
1. 20: मीमो बिल्ममसात । मीमोपेपतसात

2. 2: तत्त्वाचे केवलपनिधयस्य अर्थात् । तत्त्वैत-पुक्तिस्य: पुक्त: पुक्ताति कुपक्तिः

2. 5. गौरि तत्त्विति गौरित्वा नामच्चयम्। यद दूर्व यथा अर्थात । मध्यां भूतानि गयित्वा

The Nirukta.

Pāṇini's Aṣṭādyayi.

I. 4. 89: आद्व मर्यादास्वयने ।
I. 4. 91: अनिपरामे ।
I. 4. 95: अनिनिदिकमे च ।
I. 4. 94: तु: पुजायाम ।
I. 4. 96: अपि: पदार्थवभावनात्मकसंगमवहि-समुच्चितु ।
I. 4. 87: उपद्धिके च ।
I. 4. 88: अपरी ब्रजने ।
I. 4. 97: अधिरिष्टे ।
I. 4. 109: परं संज्ञेणं संहिता ।

The Arthasastra of Kautilya.

II. 10: 28, p. 72: वर्णसंचात: पदम् ।

तद्वद्दिवस्य नामायतालोपस्मिनिपातार्थिः

अविष्कृतिज्ञापमान निन्यायाब्धि ।
तत्र नाम संस्कृतनामिभि ।
क्षीयिन्यानति: पाणियगः ।

अयायान्यायो निषापाता: ।

The Unādi Sūtras

II 50: तत्त्वायनिपठते ।
I. 150: प्रये: विक्रम संप्रसरणे च ।
II 4: उपकुस्मितार्थम: स्थन ।
I. 147: मिषय: दुधा ।

II. 29: प्राचीनविचारां संप्रसरण सरोप: ।
III. 111: प्रतिविद्यमया धिन्त ।
II. 67: समेतः ।
2. 6: कृषि मंदनात्
2.15: राज्यः कसात्...सालेवा स्वात्। दानकर्मण्।
III. 66: अष्टमिक्रियाक्रमिस्विक्षण: कित्।
IV. 67: राष्टिर्भमान सिन्धु।

2. 27: कः कसात्। अनुःतेजःसानम्।
3. 5: अवमुः लोक। दस्ति स्थिते स्वाति।
3. 10: तथानु: ...तत्त्वात्मितत्सत।
3. 21: ब्रह्म: स्थायतेरपृष्ठाणकर्मण्।
4. 10: अवमुः ...लक्षणाम्।
4. 17: राज्यीतिः धनान्न! राजेऽर्गोत्रकर्मण्।
7. 24: चुतान्तित्वात्तनाम। जीविते: सिद्धतीकर्मण्।

8. 2: बलः वा दिक्ष: यदेवेतेनानित:स्वरूपः।
9. 27: आप: आभोरः।
10. 5: राजः ...राजेऽर्गोत्रेण।
10. 4: अवमुःभ्रेतेन्तानन्न!।
11. 30: रक्षा राजेऽर्गोत्रकर्मण्।

The Nirukta.

1. 1: अपि वाहननादेव कस्तुः।

अनुमितातिः चतवारि पदजातानि नामाध्यायाते
सृष्टिमेर्गमयताः तानानाति भवति।

भावधानमाध्यायतम्।
सर्वधानान्न! नामानि।

THE MAHĀBHĀṢYA OF PATAṆJALI.

Vol. III. p. 274: आइल तुच्चो यच्चाकः
भ्रमू।

1. 1. 1. Vol. I. p. 3: चतवारिः श्राजणि
चतवारि पदजातानि नामाध्यायातपरंतिपताः
ताः।

चतवारि श्राजणिता पदनि चतवारि पदजातानि
नामाध्यायातपरंतिपताः।

V. 3. 2. Vol. II. p. 418: क्षिप्राधा-
नामाध्यायात भवति। ...इत्यादि नाम।

* Cf. Annals of the Bhandarkar Institute, vol. IV. part 2. pp. 119-120. The passage in the Annals is full of inaccuracies. The reference on p. 119 to Upādi I. 156; I. 158; II. 235 is wrong; the correct reference being I. 150; I. 147; II. 67 respectively. The quotation of the शुरुः is wrong on the same page: अवमुः etc. should read अवमुः. On p. 120. राष्टिर्भमान सिन्धु IV. 67.

should read राष्टिर्भमान सिन्धु। The passages of the Nirukta are also inaccurately quoted: On p. 119 the derivation of अपि is quoted as अपि:स्वरूपः। But the passage in the Nirukta 4. 10. is the following: अवमुःलक्षण:। लक्षणः। The reference of this passage is wrongly given as 4. 9. On p. 120 राजः राजेऽर्गोत्रः
दानकर्मण्: (sic.) should read राजः कसात्।...राजेऽर्गोत्रः। दानकर्मण्। (N. 2. 18).

Similarly N. 3. 5. अवमुः प्रमाणिते सब्जत (sic.) should read अवमुः कृषिः। दस्ति स्थिते स्वाति।
The Nirukta.

1. 2. स्यासिस्मवल्ल | शब्दसंहारसंग्रह व्यवहारार्थ लोके।

The Mahābhāṣya of Patañjali.


1. 4. 4. Vol. 1. p. 356: एकालम्ब्यचर्चापूर्वकः व्याहित्रीत्वा विपश्चिमः वर्णः। एकालम्ब्यचर्चापूर्वकः बाकः। न ही युगाधिकारयति।

1. 1. 1. Vol. 1. p. 6: कि पुनिनयश्च शब्द आद्वैतिकाः।

1. 1. 6. Vol. 1. p. 105: अर्थसंग्रहः। शब्दयोगः। अर्थ संश्लेषणांशायश्च शब्दः प्रयुक्ते।

1. 1. 9. Vol. 1. p. 175: शब्दनादिनि नाथीये गमये। गामात द्वयातिनाय आनीयेतुपर्यं भुयये।

1. 3. 1; Vol. 1. p. 258: यह भाविनिता इति इ स्म भवानिता भवानिता। ज्ञाते निती विपश्चितार्थे विनितथ्यती।

1. 3. 1. Vol. I. p. 256: क्रियाविहोक उपसम्यः।

1. 2. 1. Vol. I. p. 365: उपसन्यकः पुनरस्यमाश्च। वशं सब्धिकौशिकाश्च शब्दः प्रयुक्ते तत्र क्रियाविशेषानमः।

1. 2. 1. Vol. I. p. 416: एकालम्ब्य वा स्म हृद्योपनियोगालकरण पन्धितमः। स्वतः पुजायामः। स्वतः पुजायामात्मस्वम्।

2. 1. 3. Vol. I. p. 393: समस्यशाचार्यः।

5. 1. 1. Vol. 2. p. 343: परि सर्वस्यमात्रे विनितं।

1. 3. 1. Vol. 1. p. 256: अभिविरभाष्यः।

1. 4: आचार्य आचार्यासह भाष्यतः।

1. 5. 1. 3. Vol. I. p. 38: भाषायासाध्या, येहाद्विष्टिः। भाषायासाध्या, शेषाधिकार्ये।

1. 6: आचार्यासह धर्म व पुराणस्य नामस्यथ।

5. 3. 1. Vol. II. p. 407: अन्वभिव्यासमेव।
The Nirukta.
1. 7: संहेद्रेष्ठनकरणः।

dक्षिणा दृश्यः: समर्थ्यतत्तकरणः। भयौः समर्थ्ययतित।

1. 9: अधिष्ठचतः। अनेकरिखानानः।

1. 12: तत्र नामान्यात्यात्मानीयता शक्त्ताक- 

नामों नैरूसमयताः।

1. 15: अथापीदमतरेण मद्वय्यर्धःस्मृती न 

विषयः।

अथाप्यविसाचारी भवनिः।

1. 17: परः सङ्किष्ठः चंद्रितः।

1. 4. 4. Vol. I. p. 354: परः सङ्किष्ठः 

चंद्रितः।

8. 3. 1. Vol. III. p. 430: परः 

सङ्किष्ठः: चंद्रितः इत्यवदः।

1. 18: श्लोकौपनिवेशाचार निग्रेनेव शब्दः। 

अन्यान्य श्लोकों न तु ज्ञाति कहितित।

1. 19: उत्त लघु: पदवः...उदाहरी युक्ताः।

अर्थेतः: पदसम पदयति वाचमित्र च 

श्रव्यश्लोकोलोकमित्रविद्वादःसाध्यः। 

अर्थेतः: तन्य विसंगः हृदि समात्माने 

विद्युतः।...जायेषध पसे कामयमना 

सुखासा श्रव्यमात्रायुक्त युक्ताः...
The Nirkuta.

2. 1: अध्यायपालोपो भवति जम्मुअंगमु-रिति।

2. 1: अध्यायाध्यायन्तविषयं भवति नोका रजः सिकताऊसंहिति।

2. 2: शिलास्मितिकारी। कम्बोजेवेश भाषये। ...विकारमस्स्वयं हास्यस्त श्रवं श्रवं। दाति-जेवानां श्रावणेऽश्रावणे। दासास्तेववेपु।

2. 18: रात्रेण साहानकमणः।

2. 21: मेन्दूतीति सतः। ...उपरता आप श्रवं श्रवं।

3. 1: अपलं कस्ताद। ...नामेन पत्ततीति श्रवं।

3. 9: श्रीं कस्ताद। विनोदतीति सतः।

3. 16: वारिकोपः जार उच्यते। राजेजेव-विता।

3. 18: सिङ्गः साहान। हिंसेभी श्याम विपरी-तयः।

3. 21: ब्रियः ह्यायं।

4. 9: तत्तु परिप्रेक्ष्यन भवति तत्तु तिक्कमाधुःमतिति श्रवं।

4. 10: शक्मिमि। शाणि। शक्मिमि परिप्रेक्ष्यन पुनंतत।। शुष्कः सचेन्द्राद्वाराय भवति। कस्तेव्यं साहित्यंतस्स चिकित्तिति भवति। यथ-परी यथ-क्रमं क्रम-क्रमं तत्र भौतिकः भौतिकः यथ-क्रमं तत्र।

3. 1: प्राणं कस्ताद। ...नामेन पत्ततीति श्रवं।


1. 1. 2. Vol. I. p. 31: श्रृणेः श्रुण:।

1. 1. 3. Vol. I. p. 9: दशान्त: मन्त्राः। यथा यथा भाष्य कर्मसमर्थ कर्मसमर्थ। विषार एन-समार: भवेन श्रवं श्रवं। ...दानिमायनां श्रावणेऽश्रावणे। दासास्तेववेपु।

Vol. III. p. 36: रात्रेण साहानकमणः।

Vol. III. p. 16: मित्रेमें। सेवक जम्मु जम्मु। अयो द्रातिः।

5. 1. 2. Vol. II. p. 356: दुः अप-लिङ्गमिलिनादप्रस्तु।

5. 1. 2. Vol. II. p. 356: भवमिति विनोदेष्यमु।

3. 3. 1. Vol. II. p. 146: जरमतीति जार:। जीर्णमिति तैरजारा:।

3. 1. 6. Vol. II. p. 87: श्री: श्री॥

1. 2. 3. Vol. I. pp. 245-6: नन्दु बोधेकोपि स्यास्तेवेश श्री।...श्रावणां गभर श्रवं।

I. 1. 1. p. 4: तत्तु परिप्रेक्ष्यन भवति तवं गभर॥

1. 1. 1. p. 4: शक्मिमि। शाणि॥ शक्मिमि। सचेन्द्राद्वाराय भवति। कस्तेव्यं विपरीताः। दिक्कितो मन्त्राः। ...सेरा भाष्यकोटो मन्त्रा सहायनां बाध्यमयं बाध्यमयं। अक्रा सहायं। सक्षमान जानेत्। अभि सहायं। सन्तत्ता। सक्षमान जानेत्। शाणः मन्त्राः। अक्रा सहायं। अक्रा सहायं।

जीतेन्द्रां शाहींनिरितिधि शाबि। एवं शाबि। भवति। शाहींनिरितिधि। शाहींनिरितिधि। 

The Mahābhāṣya of Patañjali.
THE NIRUKTA.

1. 15: अथापि विगतितिवद्या भवनि।
1. 15: अथापिविशदथायं भवनि।
1. 16: अर्थवन्: शब्दसामान्यात्।

1. 16: यथो एतत्तिरिक्तवचो...लीकिक्रेयम्बन्धन्तत।
1. 16: उदितामुचिर्: स भवति।
1. 16: यथो एततिरिक्तिविवादार्यं...लीकिक्रेयम्बन्धन्तत।
1. 16: यथो एतदबितसार्यां...।

THE NIRUKTA.

1. 1: तथान्वेतानि चत्वारिण पदजातानि नामाक्ष्याति चोपसमन्वितातात्ति तानिमानिः भवनिः।

1. 1: भावम्भावामक्ष्यातः।
1. 1: गौरभः पुलवो हस्तीति।
1. 3: नामाल्यायस्य कर्मोपस्योगोत्तका भवनिः।

THE PŪRVA MIMĀMSĀ OF JAIMINI.

1. 2. 36: अर्थविशचतेवाय।
1. 2. 38: अविद्येयाय।
1. 2. 40: अविनिश्चित वाक्यार्यं।
1. 3. 30: प्रयोगचोदनामावादेऽक्तविबन्धा-गात।
1. 2. 44: अविद्ये परम।

1. 2. 41: गुणांशेः पुस्तः: श्रुतै।
1. 2. 45: सेवेचे कर्मोद्घातुत्पादित्यं: सेवेकार-लताः।
1. 2. 47: गुणार्थादित्रिषयः: स्वात्।
1. 2. 49: सतः परमिविनामृ।

SARVADARS'ANASAMGRAHA.

THE PĀNIKARAS'ANA.

p. 140. भु नामाक्ष्यात्मकेतदेः पद्धतिकार्य-निनिः: कर्मचारणिवुद्धमकिमति चेनम्बं प्रकारणात् भवनिः।

1. 144. भावम्भावो हस्तरितिः...कियथवनिः भावम्भावतिः।

p. 135. गौरभः पुलवो हस्तीति...।

1. 140: कर्मचारणायस्य, कियथवनिस्योपायज्ञे-तात्सहस्तयायोऽहर्वत इतिः सेवेकार-लताः कियथवनिस्योगोऽतुत्पादित्यं-भवनिः।

Note.—The references are to the pages of Sarvadars'anasamgraaha edited in Bib. Ind. published at Calcutta in 1858. The system of Pāṇini is discussed in the 13th section of the Sarvadars’a. pp. 135–147 in this edition.
Additions.

P. 4. line 9:—Devarāja says that Mādhava does not read शवः but धिवस्य and शापस्य as synonyms of water. धिवस्य occurs in the Veda as a synonym of water, but as धिवस्य is used in the spoken language (भूषा) in the sense of water, the adoption of धिवस्य is not quite appropriate. शापस्य is extremely obscure. It has never been used as a synonym of water by ancient teachers. It may however be explained in the following way:—शापस्येनेवेति शापस्य...हले तुर्कमात्राय शरणति सुनय इति श्रुयते।

P. 9. l. 11:—For शव as a synonym of बल cf. S'B. 9. 4. 4. 3. p. 738: बले वे शवः।

P. 10. l. 8:—उश्च्वाहा are quoted as synonyms of cow by S'abara in his commentary on the Pūrvamāṁsā, on X. 4. 32. p. 492. (Jivananda's edition.)

P. 11. l. 2:—Satyavrataśāmas'rami attributes the reading संसति to Devarāja (see p. 236. Bib. Ind. edition). This is incorrect for Devarāja really reads संसते see p. 240. op. cit.

P. 25. l. 1:—All the accepted Mss. and printed editions of the Nighaṇṭu put the udātta accent on the ya of रुपयति which occurs in RV. IX. 3. 5 and does not bear any udātta. रुपयति occurs in RV. VIII. 101. 2 also without the udātta. रुपयति is found in RV. X. 37. 3 and is accented on the syllable ya because it occurs in a subordinating clause.

P. 26. l. 1:—शुनासीत्र् bears a double accent in the Nighaṇṭu. As an example of devatā-dvandva compound it should have a double accent. It occurs once only in RV. IV. 57. 5 and is accented on the first syllable only शुनासीत्र्न although it is clear that it is a devatā-dvandva compound. The form शुनासीत्र् occurs in RV. IV. 57. 8. and is also accented on the first syllable only.

P. 27. l. 8:—With Yāska's definition of a noun and a verb, cf. Bhartṛhari, Vākyapadīya.

2. 346: कियाप्रकाशनामस्यात नास्ति सच्चप्रचारता।
व्याकरण पद्यातार्थे साछेनभवति रुपयते॥

P. 28. l. 1-2:—The passage पुष्पाभिर्मृत्...पन्येत्रं is quoted by S'abara in his commentary on the Pūrvamāṁsā 1. 1. 5. p. 15, with the remark: शाक्तिः अन्नेष्टमाहुः।
P. 29 l. 1:-cf. Bhartṛhari, Vākyapāda, 2. 347:

वाक्यस्य सुदृढ़ निर्विशयस्यं च तुषिकक्षम्।

रूपम् गुणुः नालीते वाक्यस्य अनुभयास्यान्॥

P. 30 l. 13:-अवधे अन्यायनिः is quoted by Kṣirasvāmin in his Amaraśīkā, p. 114. 7.


रूपम् बोधोऽपकृष्ठं अन्तमन्तो बाधुभक्तेः।

सत्यतिरिक्तं क्रतव्यमानाधारां यथार्थः॥

सत्यान्ते यथा महाधरां स्थापनाचे।

अन्यति न शास्त्रान्त: यथः सत्यान्त्यात:॥

Cf. Āpastamba, Dh. Śū. 14:-सुभाष्ट्राद्विनिमेनि स अवधे:।

cf. Sābara on l. 3. 13: अवधे वेदोपसिद्धेत:। सत्यान्त्यं युधिः॥

I. 14: cf. Pāṇini, 8. 2. 101: विदितं शोभायें...।

P. 40 l. 18-19:-The two lines are quoted by Kumārila Bhāṭṭa in his commentary Tantraśāratikā p. 213, reading अति सर्वं गुरु विश्वमातायामयस्य अन्यायनिः।

P. 41 l. 5-6:-Cf. Visvarūpācārya in the Balaśriṅgā p. 83: अन्यायनिः गुरु विश्वमातायामयस्य अन्यायनिः। ज्ञाते पदे उत्तराती क्रतव्यमानां शुष्कात् कामात्तीतिशिल्पः।

I. 15:-तूतकाक्षणम् is a variant for तूतकाक्षणम्।

P. 42 l. 4:-Cf. Sābara, 8. 2. 53. vol. 2. p. 252: अति च दृष्टायः: परमस्य:।

P. 44 l. 4:-सत्यान्त्याद्विनिमेनि स अवधे: is quoted by Kumārila Bhāṭṭa in the Tantraśāratikā p. 214.

I. 10:-सत्यः गुरुम् is a fragment of RV. I. 24. 11.

P. 45 l. 3:-Quoted by Kumarila Bhāṭṭa op. cit. p. 146: तथा चोकसं। सत्यतिरिक्तं। क्रतव्यान्त:।

I. 9:-अवधे द्विते गुरुमिति looks like a quotation. ।

P. 48 l. 23:-Roth reads प्रसन्नं for प्रसनन्।

P. 50 l. 10:-Cf. Mahābhārata, Adiparvan, (Kumbhakoṇa ed.) 63. 49.

यं यं क्रतव्यं स्थापति जीवं स शुष्कमभुते।

इति तथा व गुरुमिति तथात्त्वं शर्तं बिनैः॥

In सत्यामिति, तत्त्वे can be either in the vocative or in the genitive. If in the former, the reading should be सत्यामि, if the latter, it should read सत्यामिति. The case is undoubtedly vocative.
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P. 51. l. 14:--The quotation is found in KS. 21. 2, Vol. II. p. 39; Cf. MS. 3. 3. 1, Vol. III. p. 32.

P. 52. l. 15:--इन्द्र:सार:। Cf. Naradaśīkṣāvivāram. i. 4:

इन्द्राकुणन्येऽऽथ: तथातः। इन्द्र: शाब्दः शात्यवाच्यते बहुमीहि।।


P. 57. footnote 4:--Add, N. X. 31.

P. 58. l. 4:--Following the method of the Samhitā text, शुच्येभि should be read शुच्येभी।

P. 60. l. 18:--Roth reads अमृति। Accent is wrong.

P. 60. footnote 11:--The quotation is from KS. XXVII. 9. Vol. II. p. 149.

P. 61. l. 18 as well as footnote 14:--The quotation is attributed to the S'ruti of the Bhāllavis by Vis'varūpācārya in his commentary, the Bālakridā on Yājñāvalkyaśmyti p. 61.

P. 63. l. 2:--Cf. S'ankara on the Vedānta Sūtra 1. 4. 12: कैशिकु देवाः: पितरो गन्धर्वो भूमा रक्षाति च पापः प्रजानन भास्वाति। अन्येऽथ कवारो वर्ण निषादव्यमा: परिश्रीतात:।

l. 6:--वाहु is a variant for वाहु।

P. 65. l. 19:--तत्सशुम्: शुम्यर जघ्नेति लोक्ष लुक्ष like a quotation.

P. 69. l. 1:--The Mss. which mark accent on the quotation have changed the accent. The correct accent should be शाम्यवट्टु वृप्तवात्वल।

P. 76. l. 11:--Roth reads एतेन for अतेन।

P. 79. l. 17:--आविष्कारतः निलहृत इति seems to be a quotation.

P. 85. l. 18:--The quotation is identical with MS. IV. 13. 10.

P. 95. l. 9:--The quotation is found in MS. I. 10. 14; KS. XXXVI. 8

P. 96. l. 16:--For the quotation, see Ṛp. S'raut. Sū. XII. 19. 6. Footnote 16--add, RVKH. XVII. 7.

P. 99. l. 5:--Roth reads स्थ्रुतसवात्त for स्थ्रुतसवात्त।

P. 99. footnote 2:--Omit VS. 5. 7: The quotation is found in TS. II. 4. 14. 1.

P. 100. footnote 12:—Durga’s quotation is identical with KS. IX. 4; MS. I. 10. 2, except the last line, which reads in the KS. as follows:—सच्चिवारी धर्मजन्यासः तद्वरसः। यहां ते तस्मिन मा प्रवद्धारी। The same is given in the MS. as follows:—सत्ते सच्चिवारी तेतस्मि सत्ते सच्चिवारी धर्मजन्य। तत्त सत्ते सच्चिवारी तद्वरसः।

P. 120. l. 15:—Sivadatta reads रूढ़ for उग. It is evidently a mistake.

P. 121. l. 8:—All the Mss. and printed editions read मास्कम्बः. There is no evidence therefore to question the genuineness of आस्कम्बः but as it qualifies रक्षण, it should have been मास्कम्बः for रक्षण is used in the masculine gender only and never in the neuter. Should this be taken as evidence in support of रक्षण being also used in the neuter or a slip on the part of Yāska?

P. 136. l. 19:—Sivadatta adds च after अमस्ववेश्चां।

P. 141. l. 18:—जातेन्द्रस्मि is a variant.

P. 150. l. 8:—The text reads याच्चिते। The root चाचू is used in the Ātmanepadā in classical Sanskrit. Probably a fine distinction is made in this passage i. e. the solicitation is not meant for one’s self but for others, hence the parasmāipada is used.

P. 168. l. 3:—धाराम्यायानि is not correct. It should be either (1) धाराम्यानि श्रीणि or (2) धाराम्याम्। In my opinion, the text is corrupt.

P. 178. l. 20:—Some critics think that the correct reading should be जाचि and not अजाह्मि. This view is erroneous. It is clear, these critics have not understood the passage. The word जाचि is used in the sense of tautology. Some scholars are of opinion that the recurrence of an identical expression in a stanza is tautology. Others think that the recurrence of the same expression in a verse (pāda) is tautology. Another school of thought holds that if there is even a very slight difference (in the expression), it is the negation of tautology. यथा कथा च विशेषो अजानमि अचतिलिपस्त। It is clear therefore that अजानमि and not जाचि is the correct reading.

P. 181. l. 14:—Sivadatta reads सरस्वत् without any justification.
P. 186. l. 3-4:—रायु is used in the masculine gender in the third but in the neuter gender in the fourth line. (रायु राया etc.) The word can be used in both genders but it does not look consistent to use the same word in two different genders in practically the same sentence.

P. 193. l. 14:—S'ivadatta reads साविनिम्: although the same word in Durga's commentary in the same edition is printed as साविनिम्। I think, S'ivadatta confounds the Vedic word साविन with the classical साविन्यू।

P. 194. l. 4:—S'ivadatta reads हृतिद्वायन्ये।

P. 204. l. 13 and 16:—S'ivadatta reads स्वर्यन्त्विमिो and स्वर्यसन्निवद्धिमिो।

P. 206. l. 6:—S'ivadatta reads अनुचमो while Durga seems to favour अनुतमो।

P. 216. l. 7:S'ivadatta adds च after चार्कित।

P. 225. l. 16:—The reading of the text is ईश्वरतमित। I suggest ईश्वरत हृत।

P. 227. l. 1:—S'ivadatta reads अस्वयो which is wrong. It should have been अस्वय।

P. 230. l. 4:—S'ivadatta reads अद्व पान्मि।

P. 231. l. 5:—All Mss. read माने which does not give any sense I suggest मान।

P. 231. l. 14:—The reading of the text is प्रतिपचने but as the subject is वे I suggest प्रतिपचने।
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Page 121 line 19-20 read ०र्प्यूष for ०र्प्यूष

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RV. VIII. 29. 1. RV. VIII. 29.
खर्जनः ्खर्जनः
N. B.—It is a matter of regret that a good many misprints have remained notwithstanding the pains taken to insure accuracy. During the summer vacations I was absent from Lahore for a considerable period. The task of correcting proofs had to be entrusted to some other hand in my absence as the proofs were likely to be lost or would have been very much delayed, had they been sent to me to Cashmere or other distant hills from Bombay. Even as it is, it has taken about six years to print the text of Nirukta. If no arrangement had been made for summer vacations, the period of six years would have been considerably prolonged. I do not say this to throw blame on any particular person. The final responsibility is wholly mine. However I think that most of the misprints are such as can be easily corrected by the reader himself.
THE NIGHAṬTU
AND
THE NIRUKTA
THE OLDEST INDIAN TREATISE
ON ETYMOLOGY, PHILOLOGY, AND SEMANTICS

CRITICALLY EDITED FROM ORIGINAL MANUSCRIPTS AND
TRANSLATED FOR THE FIRST TIME INTO ENGLISH, WITH
INTRODUCTION, EXEGETICAL AND CRITICAL NOTES,
THREE INDEXES AND EIGHT APPENDICES

BY

LAKSHMAN SARUP, M.A. (Panj.), D. Phil. (Oxon.)
LATE PROFESSOR OF SANSKRIT AT THE UNIVERSITY OF THE PANJAB, LAHORE

INTRODUCTION, ENGLISH TRANSLATION AND NOTES

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TO

PROFESSOR A. A. MACDONELL

AS A HUMBLE MARK

OF RESPECT
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LIST OF ABBREVIATIONS

AA. = Aitareya Āranyaka.
AB. = Aitareya Brāhmaṇa.
AP. = Atharva Veda Prātiśākhya.
AV. = Atharva Veda.
Bau. = Baudhāyana Dharma Sūtra.
Bib. Ind. = Bibliotheca Indica.
Ga. = Gautama.
GB. = Gopatha Brāhmaṇa.
IA. = Indian Antiquary.
Īśa U. = Īśāväṣyopaniṣad.
KB. = Kauṭīṭaka Brāhmaṇa.
KS. = Kāṭhaka Saṃhitā.
MahānU. = Mahānārāyaṇa Upāniṣad.
MB. = Mahābhāṣya.
Mbh. = Mahābhārata.
MS. = Maitrāyaṇi Saṃhitā.
MW. = Monier Williams' Dictionary.
N. = Nirukta.
Ngh. = Nighaṇṭu.
N. Su. = Nyāya Sūtra.
Pā. = Pāṇini.
Pu. = Purāṇa.
PM. = Pūrva Mīmāṃsā.
R. Kh. = Rgvidhāna Khaṇḍa.
RP. or RPr. = Rgveda Prātiśākhya.
RV. = Rgveda.
R. Vidh. = Rgvidhāna Khaṇḍa.
RVKḥ. = Rgvidhāna Khaṇḍa.
Ṣaḍ. B. = Śaṭsvimśa Brāhmaṇa.
ŚB. = Śatapatha Brāhmaṇa.
S. Su. = Sāmkhya Sūtra.
SV. = Śāma Veda.
SV. B. = Śāmvidhāna Brāhmaṇa.
Śveta. U. = Śvetaṅvatarpuniṣad.
TA. = Taittirīya Āranyaka.
Tand. B. = Tāṇḍya Brāhmaṇa.
TB. = Taittirīya Brāhmaṇa.
TPr. = Taittirīya Prātiśākhya.
TS. = Taittirīya Saṃhitā.
U. Su. = Unādi Sūtra.
Va. = Vasiṣṭha Dharma Śāstra.
VP., VPr. = Vājasaneyi Prātiśākhya.
VS. = Vājasaneyi Saṃhitā.
VSu. = Vedānta Sūtra.
Ya. or Yaj. = Yajñavalkyya Smṛti.
EIGHTH BOOK.

PREFACE

When I first came to Oxford in the autumn of 1916, I undertook, on the suggestion of Professor A. A. Macdonell, to collate the hitherto unutilized Nirukta Manuscripts, contained in the Max Müller Memorial and the Chandra Shum Shere Collections, and to see if some new light could be thrown on the text of the Nirukta. A careful examination of the materials at my disposal has led me to the conclusion that the text of the Nirukta has been gradually expanded by the addition of short passages, chiefly in the etymological explanations which easily lent themselves to such interpolations. At present the history of this gradual expansion can be traced only down to the thirteenth century A.D. There is a lack of reliable evidence going further. But I have reasons to suspect that even up to the thirteenth century, the text of the Nirukta has not been handed down with a uniform and unbroken tradition. A few remarks of Durga scattered here and there in his commentary open up the possibility that the interpolators were already busy with their nefarious work. There is no doubt that the text had already been tampered with. Thus one should be cautious in making Yāska responsible for many passages, and the numerous absurd derivations contained therein, now commonly attributed to him. All such passages have been pointed out in my edition of the text, which sets forth as clearly as possible the history of the gradual expansion by means of square brackets and foot-notes.

I have also produced, for the first time, a complete English translation of the whole of the Nirukta. I have added numerous exegetical and critical notes with a view to extract as much information as possible from Yāska. And in order to make my work further useful, I have also prepared the following Indexes and Appendices: (1) An Index to the words of the Nighanṭu with meanings;] (2) An Index to the words of the Quoted Passages occurring in the Nirukta with meanings; (3) an Index

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Verborum to the Nirukta minus the Quoted Passages with meanings; (4) An alphabetical list of the Quotations occurring in the Nirukta; (5) An alphabetical list of the Untraced Quotations occurring in the Nirukta; (6) A list of Vedic Quotations arranged in the order of the Samhitas; (7) A list of the Authorities mentioned by Yaska; (8) A list of Stories related by Yaska; (9) The Relation of the Nirukta to other texts, i.e. a collection of parallel passages from the Brahmanas, Pratistasakhyas, Muhabhasya, &c.; (10) An alphabetical list of the etymologies to be found in the Nirukta; (11) A list of the Nirukta passages quoted by Sayana. The whole work being embodied in the form of a dissertation was presented to, and accepted by, the University of Oxford, for the degree of Doctor of Philosophy. Notwithstanding the Statut. Tit. VI, Sec. v. § 5. (8), which requires an Advanced Student to publish his thesis in extenso before suppling for the said degree, the Committee for Advanced Studies very kindly permitted me—taking into consideration the very high cost of printing at present—to publish the Introduction alone. I think I need make no apology for bringing out this part only at present, in the hope that the rest will follow in course of time.

If my labours have borne any fruit, it is simply due to the guidance which I have received in the course of my work, and which it is my very pleasant duty to acknowledge.

I owe a great debt of gratitude to Professor A. A. Macdonell. The inception of this study is, as I have already mentioned, due to his suggestion. The whole work was done under his supervision. His guidance and encouragement have been of invaluable help to me. And through his recommendation the Administrators of the Max Muller Memorial Fund have voted a sum of £50 for the publication of my dissertation—my thanks to them for this generous help. I am much indebted to Dr. F. W. Thomas, Librarian, India Office, and to Dr. J. Morison, Librarian, Indian Institute, Oxford, for granting me facilities in the use of books, and for their readiness to help me in every way whenever I had the occasion to seek their advice. I desire to put on record my special thanks to Mr. Madan, ex-Librarian of the Bodleian, for permission to work on valuable manuscripts during the dark days of air-raids, when the manuscripts had been carefully stored away. Professor A. B. Keith has placed me under great
obligation by giving me his valuable opinion on many difficult points. Dr. T. W. Arnold, C.I.E., Educational Adviser to the Secretary of State for India, has taken a good deal of interest in my work and has supported me in almost every obstacle to the completion of my studies.

It has been my privilege to interpret an ancient Indian author, who, as far as Etymology and Semantics are concerned, is far in advance of the greatest of ancient Greek writers like Plato and Aristotle, and if he comes to be better appreciated, my labour will be amply repaid.

LAKSHMAN SARUP

Balliol College, Oxford.

July, 1920.
INTRODUCTION

THE NIGHAṬU

The following manuscripts have been collated for this edition of the Nighaṭu:

1. Max Müller Memorial MS.  e. 5 = M 1
2. " " " "  e. 6 = M 2
3 and 4. " " " "  e. 7 = M 3 and M 4 respectively
5. Chandra Shum Shere MS.  d. 184 = C 1
6, 7, 8. " " " "  e. 62 = C 2, C 3, C 4 respectively
9. MS. Sanskrit  e. 17 = S
10. MS. Wilson  379 = W 1
11 and 12. " "  502 = W 2, W 3 respectively
13. " "  503 = W 4

a. Detailed Description of the Manuscripts.

M 1.—This is a neatly-written manuscript in Devanāgarī characters on paper. It originally consisted of 13 leaves, but the first two are missing. The accent has been marked in yellow ink. The text is not bounded on either side by double lines.

The size of the paper is $9\frac{1}{2}''\times3\frac{1}{2}''$.

The number of lines on each page varies from 9 to 10. The date given on f. 14 r. as Śak. 1455, is not reliable, and has obviously been added at a later period by a different hand, as the evidence of the writing indicates. The manuscript is well preserved, but neither its general appearance nor the condition and the colour of its paper, nor its spelling lend the least support to the date given above. It is on the whole accurate. It belongs to the longer recension. The scribe seems to have been a devotee of Kṛṣṇa, for he says: श्री कृष्णापेशम्. Neither the name of the scribe, nor of the owner, nor of the place of its origin, is known.

M 2.—This is perhaps the oldest of all the manuscripts of the Nighaṭu. It is written in Devanāgarī characters on paper, but is not well preserved. In many places it suffers from illegibility, partly caused by the smudging of the ink.

It begins: धनो नवेयारः के। के। चतुष्क्षां प्रविष्टामि... एव. It gives the Śikṣā Catusṭayu in 26 leaves. The different treatises are not bodily
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separated from each other, all the four, i.e. Śīkṣā, Jyotiṣa, Chandas and Nighantu being written continuously without a break. The end of each is found on f. 4 r., f. 7 v., f. 12 r., and f. 24 v. respectively. The accent is not marked. The text is bounded on each side by double black lines.

The size of the paper is 9" x 4½".

The number of lines on each page varies from 10-13.

It has preserved the archaic spelling in many cases, especially in the case of श्री; भौर्याद: is written भौर्याद: and तीर्थास: as तीर्थास: on f. 22 v. Ff. 15-26 are slightly worm-eaten. It was copied in the month of Phāḷgūṇa, Sunvat 1778, by a scribe named Śivānanda. It belongs to the shorter recension.

M 3.—This is a paper manuscript, neatly written in Devanagari characters. In this manuscript also the Śīkṣā, Jyotiṣa, Chandas, and Nighantu are written without a break between them. The accent in the Nighantu is not marked. The size of the paper is 9" x 4½", and the number of lines on each page is 7. The text is bounded on each side by double red lines. The name of the owner is Akārāma Kedārāvara, son of Śrī Nandarāma. It was copied for private study at Benares. The date given is Sunvat 1801: (sic) संवत १८०१ नामित आचार्यामनुरूप पंचस्तायु दुस्साहरे संवतसमाप्ति। ऐतिहासिक [sic] निर्देश आलोचनानंतर १००० मृत्युसंप्राय ३५।

It belongs to the shorter recension.

M 4.—This contains the Śīkṣā, &c., without a break between them, and gives, in 23 leaves, the Śīkṣā, Jyotiṣa, Chandas, and Nighantu, which end on f. 5 v., f. 8 r., f. 13 r., and f. 23 v. respectively. The five adhayaḥs of the Nighantu end on f. 15 v., f. 18 v., f. 21 r., f. 22 v., f. 23 v. respectively. It begins: श्री संवतारे नमः। श्री सुआदिही नम:। श्री विषयं श्रीवस्तारे। It ends: ऐतिहासिक एकादशीयम्। समाप्तिः।

The size of paper is 8½" x 3½"; the number of lines on each page is 8. The text is bounded on either side by double red lines. The accent is marked in the Nighantu with red ink. No date is given, nor the name of the scribe, nor the place.

It belongs to the longer recension.

C 1.—It consists of three different manuscripts. The first manuscript, which gives the Nighantu in full, seems to be a fragment, for the first folio is numbered 10. It appears that originally it gave the Śīkṣā Caturṣṭya,
and that now the Nighantu alone survives. It begins on f. 10 r., and ends on f. 22 r. The text is bounded on each side by double red lines. The accent is marked. The size of the paper is 9" × 4½"; the number of lines is 11. It ends: (sic) हृति निघंटः पंचोधायः || श्री तीच्छमाङ्गसारायणः || श्री गजः प्रसवः.||

The date Śak. 1875, and the name of the then owner, Gopāla Ānanda Sarasvatī, are added in a different, probably later, hand. It belongs to the longer recension. C 2.—Is the first of five different manuscripts bound in one volume [c. 62]. It contains the Nighantu in 17 leaves, marking the accent with red ink in the first adhyāya only.

It begins: || श्री गणेश्याय नमः || हृति: श्री: ||. It ends: (sic) हृति निघंटः पंचोधायः || समासः.|| Neither the date nor the name of the scribe is given.

The size of the paper is 8½" × 3½". The number of lines on each page is 7. Ffs. 15, 16, 17 are slightly worm-eaten.

It is written in Devanāgarī characters on paper, and is fairly accurate. It belongs to the longer recension. C 3–C 4.—Are contained in the same volume, each being a Śikṣā Cutṛṣṭaḥ, of which the Nighantu forms a part. The text of each of these Śikṣā Cutṛṣṭaḥ is written continuously, and is bounded by double red lines. The size of the paper is 8½" × 4, and the number of lines on each page is 10. The first two sections of the first adhyāya are missing in the first manuscript. The other manuscript is dated Śaṅvat, 1852.

Both are written in Devanāgarī characters and represent the longer recension.

The other manuscripts are a Śikṣā attributed to Pāṇini, and a Śikṣā attributed to Yājñavalkya. The latter begins: (sic) श्री गणेश्याय नमः याज्ञवल्क्य महात्मेस्वरोदितं बाल्यसामायः उदान्त्यासारं सरितं ततं अनेकं वर्णस्य विशालम् देवतं खाभमेव च, &c. It ends: हृति श्री याज्ञवल्क्यस्य निग्रहसहिष्णु समासः संवतः 30 माहमासे . . . . समासः राम: विष विश विष वि.

Another manuscript bound in the same volume gives in seven leaves the Śikṣā of the Śaṣṭa Veṣa, attributed to Lomaśa. It begins: श्री नमः सामवेदः ||. It has preserved some old spellings; for instance, it writes चेत्र as चेत्र.

The last manuscript gives the Chandimaṅgārī in 5 leaves. It begins: (sic) श्री गणपतये नमः || प्राणमय चेत्रं पुष्पं हनं: ग्रास्येन निघं || विषमुट्टरसिंहू मोरके.
INTRODUCTION TO THE NIGHANTU

It ends: दृति की विष्णुदूर्विरचिता वंदे भवते समाप्ता।

S 4.—This manuscript contains five works. The first four consist of the Śikṣā Catusṭūya, of which the first three works are probably written by the same scribe. The first part gives the Śikṣā in 6 leaves, the second the Jyotiṣa in 4, the third the Chandas in 7 leaves, the fourth the Nighantu. The first and third were copied in Śaka 1665, and the fourth in Śaka 1660. All these parts are complete in themselves individually, each being separately numbered. The name of their former owner is Bhaṭṭa Jayanārāyana of Themṭi.

The Nighantu consists of 9 leaves. The text is bounded on each side by a pair of double red lines. It is a neatly-written manuscript. The accent is marked with red ink. The size of the paper is $9\frac{1}{4}" \times 3^{3/4}"$. For further details see Catalogus Codd. MSS. Bib. Bodl., by Winternitz and Keith, vol. ii, p. 105.

The manuscript belongs to the longer recension, and does not seem to have been used by Roth.

W 1.—This contains two different manuscripts. The first is Vaiḍūryadhānapiṭā, a commentary on the Sārvāṇukramāṇi by Sadguruṣūrya.

The second is the Nighantu. It begins on f. 1 v., and ends on f. 10 r. It is without accent, quite modern, and full of mistakes. It is Roth's F. It belongs to the shorter recension.


W 2.—This manuscript contains three different works.

I. The first work is the Śikṣā Catusṭūya. It is a continuously-written manuscript, the four parts ending on f. 3 v., f. 6 v., f. 11 v., and f. 23 respectively. The Nighantu is given without accent. It is Roth's C, and belongs to the shorter recension. For further details see Catalogus Codd. MSS. Bib. Bodl., vol. ii, p. 104.

W 3. II. This is the second manuscript bound in the volume just mentioned. It gives the Nighantu in 24 leaves. It is without accent. The name of the scribe, partially obliterated by yellow pigment, is the following: मटुरानरायणसुतद्रविष्मिकं लिखितं रामेशरपटराधिकं परोपष्यारवर्म

It is Roth's D, and belongs to the shorter recension.

III. The third manuscript is the Anuvākāṇukramaṇī.

W 4.—This manuscript contains two different works. The first is the Śikṣā Catusṭūya. Its first three parts are written continuously. The

1 The fifth is the Uttarāsaṅkha of the Nirukta.
INTRODUCTION TO THE NIGHANTU

figure in the body of the explanation, as गोष्ठिविवाचित्रितः पुरुषिः। This is most clearly seen in the sections containing verbs, for instance, in sec. 16 of the first chapter, all the stages appear very clearly:

a. युग्मिति ज्याचित्रिताः ॥ १६ ॥ W 1, W 2.
b. „ „ ॥ १७ ॥ M 2, M 3, W 3.

c. युग्मित्यवाचित्रिताः ज्याचित्रिताः ॥ १६ ॥ Manuscripts of longer recension.

From the verbs the process was extended by analogy to nouns, perhaps in imitation of Yāska's own words or for the sake of parallelism, नामविवाचित्रिताः was also introduced. Last of all came the summary and the statement of the sections in every chapter.

Yāska's description of the Nighantu, समान्तानुग्रहसंमानन्तरतः स्वयं व्याख्यातांतः N. I. 1.—and taking into consideration the fact that in some cases, like that of Nighantu II. 6, 8, 11, &c., his only explanation is that a particular word has so many synonyms—suits the shorter recension better, for in the case of the longer recension such an explanation is superfluous. Nighantu II. 11, the shorter recension reads श्याळोरेति गवस्य, while the longer has: श्याळोरेति गव गोष्ठिवाचित्रितः, and Yāska's only explanation (N. 3. 9) is: गोष्ठिवाचित्रितराः गवस्य. To call this the explanation of the longer recension is absurd, while in the case of the shorter recension it may be accepted as an explanation to a certain extent.

c. Devarāja and his commentary.

Devarājajayajvan explains every single word of the Nighantu; his commentary therefore is valuable, for it shows the state of the Nighantu in his day. Moreover, in the introduction to his Commentary, he gives a general description of the many manuscripts of the Nighantu known to him. He says: तेषु च कोषिस्यविविद्येपु लेखकममार्दित: कार्तिश्चत्रार्धवाचार्यस्य। चन्द्रिशुः च कार्तिश्चल्लातिः। चन्द्रिशुः च भाषिष्यविविद्याय भाषिष्यति विष्णुकार्यः। चन्द्रिशुः च ब्राह्मणालिः। एवं ब्राह्मणालिः कोषिशु विष्णुकार्यान्वितमप्रवृत्तिभवनिःसनमर्यादिनकमपरकोषिशु बालाबालानायात् नेष्ठुतं बालाबंस्यामायातः।

He has attempted to supply a critical edition, for he says that Yāska explained 150 words of the Nighantuka Kanda, and Skandavāmi, in his commentary on Yāska, added some more, bringing the total to 200, so the evidence of Yāska and Skandavāmi was very valuable for these 200 words. About the rest he says: चन्द्रिशुः च पदार्थमेकस्य, खुले समासायाः ध्रुवेणाकस्विवेद्येपु लेखकममार्दितस्य माधवस्य माधवस्य समासायाः सब्धात्ताः। संहारायमात् निवाद्यार्थामक्षितमाल्यालिः कार्तिश्चल्लातिः। पूर्वालीकारणात् हर्म्यामात्तात् निहयार्थामक्षितमाल्यालिः। संस्कृतम्।
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figure in the body of the explanation, as \( \text{गोपेन्द्रविनिहितः पुष्पिका:} \). This is most clearly seen in the sections containing verbs, for instance, in sec. 16 of the first chapter, all the stages appear very clearly:

a. शुमद्रित ज्ञतिकर्मण: \( \text{I} \) 16 \( \text{I} \) W 1, W 2.

b. " \( \text{I} \) \( \text{I} \) 19 \( \text{I} \) M 2, M 3, W 3.

c. शुमद्रितविवाद्य ज्ञतिकर्मण: \( \text{I} \) 16 \( \text{I} \) Manuscripts of longer recension.

From the verbs the process was extended by analogy to nouns, perhaps in imitation of Yāska’s own words or for the sake of parallelism, नामध्रिति was also introduced. Last of all came the summary and the statement of the sections in every chapter.

Yāska’s description of the \( \text{Nighantu} \) \( \text{हरिविनाथहरिविनिद्रह} \) \( \text{मीनमनायक} \) \( \text{न. I. 1.} \)—and taking into consideration the fact that in some cases, like that of \( \text{Nighantu} \) \( \text{II. 6, 8, 11, \&c.} \), his only explanation is that a particular word has so many synonyms—suits the shorter recension better, for in the case of the longer recension such an explanation is superfluous. \( \text{Nighantu} \) \( \text{II. 11}, \) the shorter recension reads श्रवैः, while the longer has: श्रवैः नव नीमसारिनि, and Yāska’s only explanation (N. 3. 9) is: नीमसार्यसरां नव. To call this the explanation of the longer recension is absurd, while in the case of the shorter recension it may be accepted as an explanation to a certain extent.

c. Devarāja and his commentary.

Devarājāyajvan explains every single word of the \( \text{Nighantu} \) : his commentary therefore is valuable, for it shows the state of the \( \text{Nighantu} \) in his day. Moreover, in the introduction to his Commentary, he gives a general description of the many manuscripts of the \( \text{Nighantu} \) known to him. He says: तेषु च केवलबद्धे भेदः प्रमादस्तोत्तरदिति: कार्य्येष्वस्य्याथ ज्ञानासारिनि। चन्द्रपुष्य च कालिचित्रालगः। वपनेनुषु कालिचित्रालगः कर्मसङ्गविवर्णालगः। चन्द्रचालः च विपर्ययालगः। एवं बालोरूपुलोन्युवोतिकृतमित्तक प्रतिपदिनित्वविनिगमितिमार्गपरा विकृत्युवाक्यार्थान्तराभित्र वेषयुस्तुं वाक्यप्रमार्यसारमानार्यसारमानार्यसारमानार्यसारमानार्य।

He has attempted to supply a critical edition, for he says that Yāska explained 150 words of the \( \text{Nighantuka Kāṇḍa} \), and Skandasvāmi, in his commentary on Yāska, added some more, bringing the total to 200, so the evidence of Yāska and Skandasvāmi was very valuable for these 200 words. About the rest he says: श्रवैः च पद्मास्मितः कुले समासाया। ध्यानाविनिहितं वेषयुस्त्वर्णितंतंनि माधवगृह महाभारते नामानुग्रहमभास्कर तत्तांनाममर्युवाक्यानान्तरितेन माधवगृहमभास्कर नामानुग्रहमभास्कर च वेषयुस्तुः पद्मास्मिताः प्रतिपदिनित्वविनिगमितिमार्यसारमानार्यसारमानार्यसारमानार्यसारमानार्यसारमानार्य।
Devarājā has frequently given the readings of former commentators like Skandāsvāmi, Bhāṭṭa Bhāskaramiśra, and Mādhava, when he differed from them. His commentary has therefore the value of a collation of a number of manuscripts, brought as he says from various parts of the country, and also of the collation of former commentaries. I have carefully examined it and noted all the differences, as the foot-notes to the text will show.

d. Roth’s edition of the Nighaṇṭu.

Roth examined the commentary of Devarājā, but the manuscripts which he used were probably defective, so that his results are unsatisfactory. Often he attributes readings to Devarājā which are not to be found in the published text of that commentator; for instance (I. 11) the reading पा is attributed to Devarājā, who actually reads पा; he also passes over variants given by Devarājā. Devarājā gives नगा as a variant for गप, which Roth does not mention. Similarly Devarājā gives तुर्थ (I. 12) as a different reading, which Roth again does not notice. Devarājā gives प्रथ: for यय:, which Roth ignores. Other cases are:

I. 14. Roth attributes चनावय: to Dev., whose actual reading is चनावय:.
I. 15. Dev. reads चस: for चस: and gives चस: as the reading of Skandāsvāmi, unnoticed by Roth.
II. 1. Dev. gives चनासम् as the reading of Mādhava for चनास, Roth does not notice it.
II. 5. Dev. gives चनारय: as a different reading for चनाय:, Roth does not notice it.
II. 7. Dev. gives प्रथ: as the reading of Skandāsvāmi also, but he further gives चत: as a variant. Roth does not notice it.
II. 7. Dev. gives तुत: as a variant for यय:, Roth does not notice it.

It is unnecessary to multiply instances, for all such cases can be easily found in my foot-notes to the text of the Nighaṇṭu.
Roth does not give any various readings for the fourth chapter of the
Nīghaṇṭu, although the evidence of the manuscripts as shown in this
edition proves that there are several such variants.

There are a few inaccuracies of accent, for instance in III. 13. चर्च ने छे is accented in manuscripts, but not so in Roth’s edition.

There is, however, a serious omission in IV. 2. हर्याष्. has been omitted
between चहर्याष्: and आरित: . That the omission is an oversight appears
from the fact that though this section is stated to contain 84 words, Roth’s
edition has only 83. Yāska explains every word of the fourth and fifth
chapters of the Nīghaṇṭu. His evidence is therefore particularly valuable
for a critical edition of the fourth and fifth chapters. He gives हर्याष्:
in its proper place and explains it. Both the recensions agree in reading
हर्याष्: between चहर्याष्: and आरित:, and the testimony of Devarāja and
Yāska supports this reading. The omission¹ in Roth’s edition is thus
evidently due to an oversight.

The evidence of Yāska on the fourth and fifth chapters of the Nīghaṇṭu
indicates that he follows the longer recension. Thus in IV. 1 the shorter
recension gives चर्च: ; but Yāska reads चहर्याष्: which is also the reading of
the longer recension. Again चू च, which is omitted by the shorter recension,
is explained by Yāska. In IV. 2 चू च: is omitted by the shorter recension, but
not by Yāska. Devarāja has also followed the longer recension, and this
choice seems to be followed by a long line of commentators, and is also, as
Devarāja says, supported by an unbroken tradition in his own family. The
shorter recension has undoubtedly preserved the original form of the text,
at least towards the end of the sections, but the weighty testimony of
Yāska is against it. I have therefore given the text and the order in
which the words occur in accordance with the longer recension, though at
the end of every section I have placed side by side the text of both
recensions.

e. Bib. Ind. edition of the Nīghaṇṭu.

Sāmaśrami’s edition of the Nīghaṇṭu is useful, for besides publishing
the commentary of Devarāja Yajvan it supplies a much larger number of
various readings than Roth. But it suffers from the one defect of present-
ing only Devarāja’s reading of the text of the Nīghaṇṭu. The commentary
of Devarāja, however valuable as giving the various readings of the
manuscripts of his time, cannot be made the sole basis of an edition of
the Nīghaṇṭu. Moreover, occasionally the text in this edition contains
words which are not justified either by the evidence of the manuscripts of

¹ This was admitted, and later on rectified by Roth himself.
both recensions, or even by that of Devarāja himself. For instance, on p. 236, appears the word संस्करित, which does not exist anywhere; again, on p. 257, we find सांचित instead of the correct form सांचित. Sāmasrami seems to have used six manuscripts, from which he gives a number of various readings in foot-notes, but in the constitution of the text he has consistently followed Devarāja. Hence it is not a critical edition, from the point of view of constituting an independent text of the Nighaṇṭu based on manuscript evidence.

f. The title of the work.

Sāyaṇācārya in the Rgvedabhaṣyabhāṣikā has given the title of Niruktam to this list of words. He says: चर्चावन्धचे निर्विषयतया पद्यां यथोऽज्ञ तत्त्वदेशम्। | गी। | गमा। | जमा। | चाप। | चमा। | इस्मारम् वसव। | वाचिन। | देवपत्नी देवपत्य इत्यं य: पदानां समावः: | समावातस्वस्मिन ग्यचे पदार्थावेद-धाय पर्याप्ता न विवेकत। | तत्वत्त्विधिनम् चिन्तामण्डम् | पश्चात्यानेव किर्म-चयाब्रज एतस्तिन्य यथे परनिर्पेक्षितया पदार्थान्तरङ्गात्त तस्य ग्यचे निविश्वासतिमित।

Madhusūdanavāni, the author of the Prsthānabhedha has also given the title of Niruktam to this list of words. Similarly Sāmasrami follows Sāyaṇa in calling the work Niruktam, although he adds in brackets (Nighaṇṭu). Sāyaṇa is evidently wrong in giving the title of Niruktam to the Sumāmāsya, for Yāska distinctly states that it is called Nighaṇṭu. Sumāmāsyaḥ samāmnātaḥ . . . tum imam Samāmnāyam Nighaṇṭava ityācakṣate (N. I. 1). The list of words can only be called Nighaṇṭu, and it is wrong to call it Niruktam; the term Nirukta can be applied only when some etymological explanations are given. Moreover, all the manuscripts call it Nighaṇṭu.

g. The division of the Nighaṇṭu.

The Nighaṇṭu contains five chapters, the first three are called the Naighaṇṭuka Kāṇḍa, the fourth the Naigama Kāṇḍa, and the fifth the Daivata Kāṇḍa. In other words it may be said that

- the Naighaṇṭuka Kāṇḍa deals with synonyms;
- the Naigama Kāṇḍa deals with homonyms;
- the Daivata Kāṇḍa deals with deities.

There is some sort of a principle discernible in the arrangement of the synonyms in the first three chapters. The first chapter deals with physical things like earth, air, water, and objects of nature like cloud, dawn, day and night, &c. The second chapter deals with man, his limbs, like arm, finger, objects and qualities associated with man, such as wealth, prosperity, anger, battle, &c.
INTRODUCTION TO THE NIGHANTU

The third chapter deals with abstract qualities such as heaviness, lightness, &c. The arrangement, of course, is not scientific, nor, in many cases, even systematic, but it shows at least an attempt to group the words methodically. The compilation of the Nighantu is the earliest known attempt in lexicography. In India it marks the beginning of the Kosa literature, and later Kosas have sometimes been called Nighantuvas. The Nighantu contains only a small number of the words of the Rigveda, and as it does not contain any explanations of the words collected, in Sanskrit or any other language, the modern term 'dictionary' cannot be applied to it, although the Kosas can be so called. It should rather be called a vocabulary, which is a book 'containing a collection of words of a language, dialect, or subject'—when 'the words are few in number, being only a small part of those belonging to the subject, or when they are given without explanation, or some only are explained, or explanations are partial'.

l. The author of the Nighantu.

Nothing definite is known of the author of the Nighantu. There is a vague reference to the time of its compilation in the Nirukta I. 20, which attributes the compilation of the Nighantu along with other Vedangas to a later generation of the sages who had no direct perception of dharmas (truth).

The following two verses occur in the Moksha parvan of the Mahabharata, chapter 342. 86, 87:

युः प्रामर्येव धम्म: खासो शोकिषु भारत ।
मिलिस्थपर्यावहिः बिनः मा तुवमुक्तं ॥
कामिनेनाराय: बेन्याध धम्मं भुध रूढशे ।
तस्मात् युवानां प्रायः कश्चिं मा प्रवाप्ति: ॥

Some conclude from the second verse that Kaeyapa, the Prajapati, is the author of the Nighantu, for the word vrakapi occurs in the Nighantu. It is not safe to build any argument upon such evidence, for supposing that Kaeyapa did invent the word vrakapi he would be the last person to put his own word in a list of difficult words like those of the Nighantu. The Nighantu is probably not the production of a single individual, but the result of the united efforts of a whole generation, or perhaps of several generations.

1 The theory of Kaeyapa's authorship is indeed absurd, and hardly deserves any mention, but as many people in India believe in it, and seriously put it forward, I thought it necessary to make a passing reference to it.
EARLIER EDITIONS OF THE NIRUKTA

THE NIRUKTA

a. Earlier editions of the Nirukta.

The *editio princeps* of the *Nirukta* was brought out by Rudolph Roth, and published at Göttingen in 1852. Sanskrit scholarship in Europe was then in its infancy. The bulk of the Vedic literature was as yet accessible in manuscripts only. Even the text of the *Rgveda* in print was not available, Max Müller having given to the world the first two volumes only of his edition of the *Rgveda* with Sāyaṇā’s commentary.¹ Guides to Vedic studies which are now indispensable, such as Prof. Macdonell’s *Vedic Grammar*, and books of reference like Bloomfield’s *Vedic Concordance*, did not exist at that time. There was not even a good *Vedic* dictionary. Taking these facts into consideration, Roth’s achievement was remarkable. He was the first to observe that the text of the *Nirukta* has been handed down in two recensions, a shorter and a longer one, and to prepare a critical edition of the same based on the manuscript material to which he then had access. It must be admitted that as far as the text of the *Nirukta* is concerned Roth’s work has not been superseded so far, and this fact alone is very creditable to the author of a work published nearly 70 years ago, and speaks highly of the critical judgement exercised by him in the constitution of the text.

But it is obvious that a work produced under such circumstances and about three-quarters of a century ago shows certain defects and limitations. First of all, the materials at his disposal were scanty. For instance, he seems to have consulted only one manuscript of Durga’s commentary, i.e. MS. Mill 142,² by no means an accurate manuscript, and Roth’s incorrect quotations from Durga’s commentary, which I have pointed out in my notes, are perhaps due to the errors of this manuscript. Hence he could not have found it a very reliable guide. Secondly, many of the then prevailing methods of indicating references are now obsolete, as, for instance, Roth’s division of the *Rgveda* into *Mandala, aimivāku*, &c., which has curtailed, to some extent, the usefulness of his *Nachweisung*, pp. 217–28. He gives a list of various readings at the end of the first and the second part of the *Nirukta*, but does not specify that such and such a variant is to be found in such and such a manuscript, a very unsatisfactory method of procedure, which no modern editor would follow. Further, Roth has adopted the text of the longer recension in his edition, but he does not

¹ Professor J. Wackernagel has been kind enough to write to me from Bâle that as Roth’s *Nirukta* first began to be printed in 1847, he could not therefore have made use of Max Müller’s edition of the *Rgveda*, the preface to the first volume of which is dated Oct. 1849.

² Described by Keith in the *Catalogue of Sanskrit Manuscripts in the Bodleian Library*, vol. ii, p. 108.
INTRODUCTION TO THE NIRUKTA

show any reason for this preference. As proved by me elsewhere, the longer recension does not represent the original text of the Nirukta.

Again, he divided the pariśīṣṭa into two chapters, the 13th and the 14th, a division not supported by the evidence of older manuscripts, which makes the whole of the pariśīṣṭa to consist of one chapter (the 13th) only. Roth is also wrong in using the term Naigama Kāṇḍam as applicable to the first three chapters of the Nirukta, the right term being Naighantuka Kāṇḍam.

Further, there are some inaccuracies in the text of the Nirukta itself, which I have pointed out in my notes. Again, there is the inexplicable inconsistency in using large type for printing some Vedic quotations, and small type for others, even when they are of the same length, and are cited from the same Veda. For instance, the passage चापृः नेवः नुम्मा यश 1 is printed in large type and is accented, whilst the immediately following passage चरितमन्त्र चिबुकोस्कर्तञ्जम् 2 is printed in small type, and is not accented, although both quotations are from the Rgveda. Other examples are:

उपरूः मे पर्यायुष गम्म नृस्त्र मा मे द्रधार्षि मभषडः 3 is in large type and accented, but गमी महान्यो गमी चरितमन्त्र 4 is in small type 5 and unaccented.

Again, तिरास्वद्याया परिवार्त 6 is in large type and accented; while पचेष मन्त्रमस्त एति 7 is in small type and unaccented; and चरित म खचच निर्हवित्सा विषा 8 is in large type and accented; while पाषाणो यामिनेक खृष्टिः 9 is in small type and unaccented.

Again, ययामयूधस्त: प्रहर्य-शेषम् 10 is in large type 11 and accented; while चांच भार्य: वषयो वेसिन्द्र 12 is in small type and unaccented.

And यया गुप्ताके दृश्येऽष्टितात 13 is in large type and accented; while रैसौ ब्रश्यो पृथियो मध्येमर्म 14 is in small type and unaccented.

In one case, Roth treats both quotations in the same manner: द्रधार्षि: पुष्याश्चुद्रण चरितमहस्त 15 is in large type 16 and accented.

1 RV. viii. 4. 3; N. iii. 20, Roth's ed., p. 62.
2 RV. x. 333. 1.
3 RV. i. 126. 7.
4 RV. i. 27. 13.
5 Roth's ed., p. 63.
6 RV. v. 75. 7.
7 RV. vii. 104. 21.
8 RV. i. 24. 10.
9 RV. iv. 7. 3.
10 RV. x. 85. 37.
11 Roth's ed., p. 64.
12 RV. x. 96. 5.
13 RV. ii. 12. 1.
14 RV. vi. 66. 9.
15 RV. iv. 19. 9.
16 Roth's ed., p. 63.
17 RV. viii. 102. 21.
This practice of Roth is misleading, and is perhaps responsible for the fact that several Vedic passages printed in small type are omitted as occurring in the Nirukta by Bloomfield in his Vedic Concordance; a few such examples are the following: सर्वायम् भृगुरो न, printed in small type and without accents in Roth’s edition, is not mentioned in VC, as being quoted by Yaska, and similarly—

रमिके चिदुवोकशत् ।
गातूः क्रियनषुष्यस्ते जगाय ।
कुसाय महाक्षम ।
बया द्व रुकः सम विलुहः ।

and also छठर आफरपितम्, a fragment of RV. I. 164. 12, and quoted in the Nirukta 4. 27, and गमसिपूत: a fragment of VS. 7. 1, quoted in N. 5. 6, are ignored. (Besides the reference of परं मुखो चनुपरीक्षिप्त पत्य is wrong in VC. It is quoted in N. 11. 7, and not in N. 10. 7, as stated there. Also the reference to वीर शुरु रूरोजाकम is wrong in VC, where it is RV. III. 46. 3, while the correct reference is RV. III. 41. 3. Other cases are: जर्व र्व प्रथम काणो ब्रह्म, RV. III. 30. 19 e, is wrongly given as IV. 30. 19 e in VC, cf. p. 285 a; the reference of शेषों न स्वयमन्निदित्व पाच: is wrongly given as IX. 63. 5 b in VC, p. 936 b, while the correct reference is VII. 63. 5 b.)

The Bib. Ind. Edition of the Nirukta.

This was published at Calcutta under the editorship of Sāmasrāmi from 1882–91. Its chief merit is that it, for the first time, supplies us with the commentary of Devarāja Yajvan on the Nighaṇṭu and of Durga on the Nirukta. It also adds an index to the words of the Nighaṇṭu as well as to the words of the Nirukta. The practical utility of this index, however, suffers much from its being separated into three indexes, one for each volume and not consisting of one single whole. Besides many misprints and errors of Sandhi, the text constituted is not very valuable from the critical point of view, and is thus not a trustworthy basis for further research. The editor, although his text generally agrees with the shorter
recension, does not seem to realize that there are two recensions of the text of the \textit{Nirukta}, and has thus unconsciously introduced an element of eclectic in his edition. For instance, he omits the phrase: चालाय: कथात् (vol. ii, p. 49), probably on account of its being not found in the manuscripts of the shorter recension, but he puts the line सुभाषित: कथासमालोचना: वामयमणा घन्तुवाचिन्द्र (vol. ii, p. 132) within brackets in his constituted text, although it is omitted by manuscripts of the shorter recension. Further, he omits the passage: वृत्ता च तिष्ठति त्रि त्या चौयते निंदासनिन्यायः from his text, adding it in a foot-note with the remark: रामचरित: पाठ: (vol. ii, p. 181). This shows that he does not follow any general plan with regard to the additional passages of the longer recension, as he sometimes puts them within brackets in the text itself, and sometimes adds them in foot-notes. This would also imply that he does not regard the passage, which he puts within brackets, as interpolations, but only those which he adds in foot-notes; this, to say the least of it, is altogether an arbitrary distinction, made with reference to the additional passages of the longer recension. Further, he is not consistent even in this, for occasionally he puts passages of the shorter recension within brackets as well (see vol. iii, pp. 121-22). Examples might be multiplied. Both these editions (i.e. Roth and Bib. Ind.) are very meagrely punctuated and many sentences, being not properly divided, are misleading or tend to be obscure.

\textit{The Bombay Edition.}

Another excellent edition of the \textit{Nirukta}, together with Durga’s commentary, is that of Mahāmahopādhyāya, P. Śīvadatta, published at Bombay in 1912. In type, in paper, and in general get-up it marks a distinct improvement on its predecessors. The sentences are intelligently divided, and, to a great extent, the obscurities due to defective punctuation in previous editions have been removed. The text followed is that of the longer recension, and the criticism to which Roth’s text is subject, except his inconsistency with regard to the use of large and small type, is applicable to the Bombay edition as well. The editor does not state whether he uses any manuscripts or not in the constitution of his text. As a matter of fact, as expressly mentioned in his introductory remarks, he has taken the two previous editions as the basis of his own work. A critical edition of the \textit{Nirukta} professing to represent the archetype as closely as possible, and based on the manuscript material hitherto not utilized is therefore still a \textit{desideratum}. I have, on these grounds, undertaken to edit the \textit{Nirukta} afresh.
Detailed Description of Manuscripts. 1


PART I. A.D. 1749.

Contents: The Nirukta of Yāska in the longer recension, the text of which consists of two manuscripts, containing the two parts (the pāravārdha and the uttarārdha) respectively. The work is divided into chapters (udhyāyas) and sections (khaṇḍhas) thus: Chapter I, which contains 20 sections, begins on f. 1 v. and ends on f. 10 r. Chapter II, 28 sections, ends on f. 21 r. Chapter III, 22 sections, ends on f. 32 v. Chapter IV has 27 sections, and ends on f. 42 v. Chapter V, 28, sections, ends on f. 53 v. Chapter VI, 36 sections, ends on f. 68 r. The chapters are written consecutively, and at the end of each chapter there is added a short summary, quoting the first word or words of every section—thus indicating and also expressly stating the number of sections in the chapter. The text is bounded on both sides by double red lines, sometimes carelessly drawn, regularly up to f. 23 r., after which similar red lines only occasionally appear.

A short red vertical stroke is placed above the letter where it indicates the application of the rules of euphonic combination, and is also used to mark the termination of a sentence, being thus a sign of punctuation. The khaṇḍha appears at the end of a section only, but also points out the beginning and ending of a quotation. The red vertical stroke is often confusing as the accent in Vedic quotations is also marked with red ink.

There are two figures drawn vertically in red ink on f. 1 r. One looks like a god, probably Durgā, seated in a chariot with a flying banner, the other is the god Ganeš, seated on an ornamented lotus, to which is added in black ink the representation of a small bird, probably a peacock. The two figures contain between them the words: (sic) || निषेधे पुर्वयद्धः प्रारम्भ: || An attempt has been made to colour ff. 14, 29, 42, 49, 64 with yellow pigment, which is frequently used also to obliterate, though only with partial success, individual words, syllables, and letters. Black pigment is also employed to obliterate, for instance on f. 24 v., where half a line is completely covered. The manuscript is neat, well preserved, and accurate. It is the best among those belonging to the longer recension.

1 From the point of view of the general reader the detailed description of the manuscripts can be much curtailed. But as the manuscripts of the Max Müller Memorial and Chandra Shum Shore collections have not been so far catalogued, this description, in addition to supplying information with regard to the manuscripts material available for a critical edition, is also intended to serve the purpose of a descriptive catalogue. And as Professor A. A. Macdonell is in favour of it, I have retained the whole of it, without any curtailment.
INTRODUCTION TO THE NIRUKTA

Size: \(8\frac{1}{2}'' \times 3\frac{1}{2}''\).
Material: Paper.
Number of leaves: ii. + 68.
Number of lines per folio: 9; ff. 3 v. - 13 v. have 10 lines each.
Character: Devanāgarī.
Date: On fol. 68 r.: (sic) संय 9619 (= A.D. 1749) प्रमाणीक चाकमले आर्यनतरुतीयानिह्ने निम्नित, i.e., finished on the third day in the first fortnight of the month of Asvān.
Scribe: On f. 68 r.: (sic) काशीकाम चाकमले पुस्तन निम्नित त्रिस सदाप्राप्तवायागमसु || सृजनम् || विषयक् हेम || व विषयक् महाभाषाया || यथा शुद्धस्मृतिः या मम दोष न विषयते. ||
Peculiarity of spelling: \(t\) is doubled in conjunction, e.g., \(t\) \(y\) = \(tt\) \(y\).

PART II.  A.D. 1775.

Contents: The Nirukta of Vāsya, Chapters VII-XIII, in the longer recension. The text is divided into chapters (adhyāya) and sections thus: Chapter VII has 31 sections, begins on f. 1 v. and ends on f. 11 r. Chapter VIII has 22 sections, and ends on f. 15 r. Chapter IX has 43 sections, and ends on f. 23 r. Chapter X has 47 sections, and ends on f. 33 r. Chapter XI has 50 sections, and ends on f. 43 r. Chapter XII has 46 sections, and ends on f. 54 r. Chapter XIII has 50 sections, and ends on f. 70 r. The so-called two chapters of the pariśālita are treated as one. All the chapters are written consecutively without a break. Chapter VII begins with त्रिस गोजाणश्यनः || त्रिस वेदप्रस्वायः गमः || Chapters VIII and X begin with हरि: चेताः || Chapter IX with हरि: चेताः || Chapter XI with चेताः || त्रि विद्युत्सनमस्त || चेताः || Chapter XII with सेताः, and Chapter XIII with त्रि चेताः. Sect. 14 of the thirteenth chapter also begins with चेताः. The last word of the thirteenth section of the same chapter is repeated. At the end of each chapter a short summary, which quotes the first word or words of each section and states the number of sections in the chapter, is subjoined. The text is bounded on both sides by double red lines from f. 11 r. to f. 33 v. Punctuation is similar to that of Part I. Ff. 6 r.-10 v. do not give the Vedic stanza in full in the text itself, where the first few words only of the stanza are written, while the remaining part of the stanza is added in the margin. Black pigment is used to obliterate a part of the line on ff. 60 v. and 63 r. F. 66 is coloured light blue. This is also a neat, well-preserved, and accurately written manuscript.

Size: \(8\frac{1}{2}'' \times 3\frac{1}{2}''\), and after f. 32, \(8\frac{1}{2}'' \times 3\frac{1}{2}''\).
Material: Paper.
Number of leaves: 70+ii blank.
Number of lines per folio: 9.
Character: Devanāgarī.

Date: On f. 70 r. (sic) संवत् १७ के ३६ (= A.D. 1775) विक्रमादित्य संवत्सरिः चेव अशु १३ (i.e. finished on the thirteenth day of the bright fortnight of the month of Chaitra).
Scribe: On f. 70 r.: श्रृणुविश्वासंवर्ता.

Although these two parts are brought together in the same volume in order to make up the text of the Nirukta they are not related to each other except in so far as they both belong to the longer recension. They were copied at different times as their respective dates show. And the fact that the first part uses the Śaka era, while the second, the Vikrama era, indicates that the former comes from the south, while the latter from the north. For the sake of convenience I have used the sign M 1 for both these parts.

MS. Max Müller Memorial, d. 23. M 2.

Contents: The first half (Chapters I–VI) of the Nirukta in the longer recension. The text is divided into chapters and sections thus: Chapter I begins with शी गणितर्य नम्: on f. 1 r., has 20 sections, and ends on f. 10 r. Chapter II has 28 sections, and ends on f. 19 r. Chapter III has 22 sections, and ends on f. 27 v. Chapter IV has 27 sections, and ends on f. 35 v. Chapter V has 28 sections, and ends on f. 44 r. Chapter VI has 36 sections, and ends on f. 55 v. The text is bounded on both sides by double red lines. Punctuation is similar to M 1. The Vedic stanzas are not given in full, but the word घर्म is added after the first two or three words of the quotation thus: f. 5 r. आयामस्त: बायामस्त: || घर्म: || In Saṁdhi the sign of the elision of short a is retained, but not always, e.g. f. 2 r. चर्चा पर्यायेन and ज्ञातसिस्म, loc. cit. Ff. 5, 10, 15, 20, 25, 30, 35, 40, 45, 50, i.e. every fifth except the last is coloured with yellow pigment.

It is a very neat and beautifully written and modern manuscript.

Size 10½" × 4½".
Material: Paper.
Number of leaves: ii + 55 + ii blank.
Number of lines: 9.
Character: Devanāgarī.
Date: Not given, but looks modern.
Scribe: Not known.
The colophon runs: द्वितीय द्वितीय धारया: || शुभं भवति ||
Contents: The Nirukta of Yāska in the shorter recension. The pariśīṣṭa is treated as one chapter, and all the 13 chapters are written consecutively, the pūrvarddha being separated from the uttara-rddha only by the words: (sic) रत छह। The text is divided into adhyāyas, pādhas, and khaḍas thus: Chapter I begins on f. 1 v. with the words ती गवाणय नम; it has 4 pādhas, which end on ff. 3 r., 7 r., 9 v., and 11 v. respectively.

The sections are numbered continuously—the numbering of sections in each pāda being not afresh, but the continuation from the previous section—thus Chapter I has 27 sections: the 1st pāda comes to an end after the 5th section; 2nd pāda after the 15th section; the 3rd pāda after the 21st section; and the 4th pāda after the 27th section. Chapter II has 7 pādhas: 1st pāda has 7 sections, and ends on f. 14 r.; 2nd pāda has 5 sections, and ends on f. 16 r.; 3rd pāda has 3 sections, and ends on f. 17 r. (where it is wrongly stated तुल्यम्। 4th pāda has 7 sections, and ends on f. 18 v.; 5th pāda has 3 sections, and ends on f. 19 v.; 6th pāda has 5 sections, and ends on f. 21 r.; 7th pāda has 6 sections, and ends on f. 23 v. Sections in this chapter are not numbered continuously, but at the end of the chapter: the total number of the sections is stated thus: (sic) मम: याद: I जानिकान 36। द्वितीयोऽध्यायः। Chapter III has 4 pādhas: the 1st pāda has 7 sections, and ends on f. 26 r.; the 2nd pāda has 6 sections, and ends on f. 29 v.; the 3rd pāda has 6 sections, and ends on f. 32 r.; the 4th pāda has 6 sections, and ends on f. 35 r. As in Chapter II, the total number of sections is stated to be 25. Chapter IV has 4 pādhas: the 1st pāda has 8 sections, and ends on f. 37 v.; the 2nd pāda has 8 sections, and ends on f. 40 r.; the 3rd pāda has 6 sections, and ends on f. 43 r.; the 4th pāda has 7 sections, and ends on f. 45 v. As before, the total number of sections is given in the colophon on f. 45 v. as 29. Chapter V has 4 pādhas: the 1st pāda has 6 sections, and ends on f. 48 v.; the 2nd pāda has 8 sections, and ends on f. 51 v.; the 3rd pāda has 7 sections, and ends on f. 54 r.; the 4th pāda has 10 sections, and ends on f. 57 v.; the total number of sections being given as 31. Chapter VI has 5 pādhas: the 1st pāda has 5 sections, and ends on f. 60 r.; the 2nd pāda has 13 sections, and ends on f. 65 v.; the 3rd pāda has 8 sections, and ends on f. 68 v.; the 4th pāda has 5 sections, and ends on f. 70 v.; the 5th pāda has 8 sections, and ends on f. 73 v.; the total number of sections, i.e. 39, being added in the colophon, which runs as follows: (sic) पंचम: पादः। चौदौध्यायः। चावात्कान 35। हे हे। रत छह। Chapter VII has 7 pādhas: the 1st pāda has 5 sections, and ends on f. 75 v.; the 2nd pāda has 3 sections, and ends on f. 76 v. (wrongly numbered
as 75 on the restored part); the 3rd pādu has 10 sections, and ends on f. 79 r.; the 4th pādu has 5 sections, and ends on f. 80 v.; the 5th pādu has 3 sections, and ends on f. 81 v.; the 6th pādu has 9 sections, and ends on f. 83 v.; the 7th pādu has 9 sections, and ends on f. 86 v.; the total number of sections, i.e. 44, is added in the colophon. Chapter VIII has 3 pādus; the 1st pādu has 4 sections, and ends on f. 88 r.; the 2nd pādu has 12 sections, and ends on f. 91 v.; the 3rd pādu has 7 sections, and ends on f. 93 v.; the total number of sections, 23, is stated in the colophon as before. Chapter IX has 4 pādas; the 1st pādu has 10 sections, and ends on f. 96 r.; the 2nd pādu has 11 sections, and ends on f. 98 v.; the 3rd pādu has 13 sections, and ends on f. 102 r.; the 4th pādu has 9 sections, and ends on f. 104 r.; the total number of sections being 43. Chapter X has 4 pādus; the 1st pādu has 13 sections, and ends on f. 108 r.; the 2nd pādu has 11 sections, and ends on f. 110 v.; the 3rd pādu has 13 sections, and ends on f. 114 r.; the 4th pādu has 10 sections, and ends on f. 116 v.; the total number of sections being 47. Chapter XI has 4 pādus; the 1st pādu has 12 sections, and ends on f. 119 r.; the 2nd pādu has 9 sections, and ends on f. 121 v.; the 3rd pādu has 13 sections, and ends on f. 125 r. (the colophon is completely obliterated with black pigment); the 4th pādu has 16 sections, and ends on f. 128 v.; the total number of sections being 50. Chapter XII has 4 pādus; the 1st pādu has 11 sections, and ends on f. 131 r.; the 2nd pādu has 8 sections, and ends on f. 133 v.; the 3rd pādu has 15 sections, and ends on f. 136 v.; the 4th pādu has 12 sections, and ends on f. 140 r.; the total number of sections, as stated in the colophon, is 46. Chapter XIII, written consecutively, has 4 pādus; the 1st pādu has 13 sections—the last word of the 13th section is repeated, a sign of the termination of the chapter—and ends on f. 144 r.; the 2nd pādu has 19 sections, and ends on f. 152 v.; the 3rd pādu has 9 sections, and ends on f. 155 r.; the 4th pādu has 7 sections, and ends on f. 157 v.

It marks the accent not only on Vedic stanzas, but on fragments of Vedic quotations also, several words preceding the quotation are similarly marked. The danda appears at the end of a section, or the beginning and end of a quotation.

Size: 9½" x 3½".
Material: Paper.
Number of leaves: ii + 157 + ii blank.
Number of lines: 8; f. 157 has 9 lines.
Character: Devanāgarī.
Date: Not given, but rather old.
Scribe: Not known.
INTRODUCTION TO THE NIRUKTA

Injuries: It is a very much injured manuscript; f. 12 is torn on the left-hand side, and the text is restored on a patched-up piece of paper; a part of f. 23 and 52 is injured and the text is similarly restored; on f. 153 v. and 154 v. the right half is restored; f. 157 is restored in a different handwriting. Besides, the leaves are torn in innumerable marginal spaces, but without injuring the text.

Peculiarity of spelling: It has preserved the old calligraphy. Some of the chief peculiarities are: च्र with च्र is sometimes written as च्र, e.g. f. 1 v., line 5, प्राप्त is written प्रप्त. Cf. also f. 1 v., line 6.

ए is written as ए; e.g. f. 1 v., line 5, तवि = ताचि; f. 2 v., line 1, तनेश = तेनेश; f. 63 r., line 2, निष्प्रा = निष्प्रा, and so on.

ए is occasionally written as ए; e.g. f. 2 r., line 5, ब्रह्म = व्रह्म and ज्ञायते = ज्ञायते, line 6. वनक्ति = वर्नक्ति; f. 2 v., line 8, वर्णेश्वर = वर्णेश्वर.

But in the case of ए this method is not always adhered to; occasionally ए is written in the ordinary way; e.g. f. 2 v., line 5, चर्काळिं च not चर्कालिं; f. 2 v., line 7, पृथ्वीतरिः and not पृथ्वीतरिः; f. 63 r., line 2, चर्काळिं and not चयास्य, चर्काळिम and not चयास्य.

श्री is written as श्री, e.g. f. 2 r., line 1, श्री = भृगो; line 2, बन्धुवर्यखः = बन्धुवर्यखः, line 8, सांपीकाः = सांपीकाः.

Occasionally ए is written like ए, and the sign of ए in conjunction is added, not at the bottom, but on the side of a letter; e.g. f. 1 v., line 3, लौकिकमधो = लौकिकमधो; but f. 2 r., line 1, पुष्यो is written in the ordinary way; f. 1 v., line 3, श्रू = श्रम.

त्र is written as a short horizontal stroke in conjunction with other letters; e.g. f. 1 v., line 4, चत्तरि = चत्तारि, line 6, सत = सठ; f. 2 r., line 5, चन्द्रकालिं = चन्द्रकालिः; f. 1 v., line 7, मूर्तिः = मूर्ति.

त्र is occasionally written as a short horizontal stroke, even when it is not a conjunct consonant; e.g. f. 2 r., line 2, चन्द्र = चन्द्र, but in conjunction with च it is written in the ordinary way; e.g. cf. चन्द्र above, and प्रमृतो f. 1 v., line 6. There is dittography also, e.g. f. 2 r., line 3, युगपदव्रात्ताः.

The manuscript belongs to a period when calligraphy was still in a process of transition, consequently it preserves the old and new forms of letters side by side; it cannot therefore be later than the fifteenth century. I think that among the manuscripts of the Nirukta in the Bodleian this is the oldest and best manuscript belonging to the shorter recension.
Contents: The Nirukta (7-14 chapters; the parisiṣṭa is treated as two chapters) in the longer recension. The text is punctuated with a short and vertical stroke, indicating Samādhi and the termination of a sentence, while the daudā appears at the end of a section, or the commencement and end of a quotation. Accent is marked with red ink in Vedic quotations. The work is divided into chapters and sections, thus: Chapter VII begins with ॥ श्री गणेशाय नमः ॥ हरिः श्रीम् ॥ on f. 1 v., has 31 sections, and ends on f. 15 v. Chapter VIII has 22 sections, and ends on f. 23 v.; Chapter IX has 43 sections, and ends on f. 35 r. Chapter X has 47 sections, and ends on f. 49 r. Chapter XI has 50 sections, and ends on f. 61 v. Chapter XII has 46 sections, and ends on f. 75 r. Chapter XIII has 13 sections, and ends on f. 79 v. Chapter XIV has 37 sections, and ends on f. 96 r. All the 14 chapters are written consecutively, and at the end of each chapter a summary similar to that described on p. 1 is added.

Size: 11" × 5".
Material: paper.
Number of leaves: ii + 96 + ii blank.
Number of lines: 7.
Character: Devanāgarī.
Date: Not given.
Scribe: Not known.

The colophon on f. 96 r. runs as follows: ॥ इति निष्कर्षि वरिष्णुधनुद्धर्श्यो-ध्यायः ॥ ९४॥ श्री रामचरियरमणचरियरमण श्री ॥

It is a neat, well-written, fairly accurate, and modern manuscript.

MS. Chandra Shum Shere, d. 178. C 1.

The text of the Nirukta is made up of two different manuscripts, which contain Chapters I–VI and VII–XII respectively, but both are incomplete, and both belong to the longer recension. The two parts are separated by a fragment of a third manuscript (ff. 38–43), which gives a part of Chapters XI and XII. The fragment has no value for the purpose of collation, and is therefore ignored.

PART I.

Contents: The Nirukta (Chapters I–VI) in the longer recension. The text is divided into chapters and sections thus: Chapter I begins on f. 1 v., has 20 sections, and ends on f. 7 v.; Chapter II has 28 sections, and ends on f. 12 r.; Chapter III has 22 sections, and ends on f. 18 v.;
Chapter IV has 27 sections and ends on f. 25 r.; Chapter V has 28 sections, and ends on f. 30 v.; Chapter VI has 35 sections only, the remaining sections are missing. The text is bounded on both sides by double red lines ff. 1–21; by double black lines ff. 11 r., 17 v., and 22–36; f. 12 is written in a different handwriting. The accent is marked in red ink in Vedic stanzas only. Double short vertical red strokes are used to indicate sautki and the end of a sentence, which are replaced by similar black strokes from f. 7 v. to f. 12 r., which are again replaced by a similar single red stroke ff. 19–30. The danda, as usual, appears at the end of a section only, or at the commencement and the termination of a quotation. The chapters are written consecutively. Numerous notes are added on the margin, and sometimes between the lines of the text also, e.g. ff. 2, 3, 12, 18 v., 19. At the end of each chapter a short summary, as described on page 1, is subjoined:

Size 13″ × 5″.
Material: paper.
Number of leaves: 1 + 36 + 1 blank.
Number of lines: 10 ff. 1–25; 11 ff. 26–36.
Character: Devanāgarī.
Date: The last leaves of the manuscript are missing; neither the date nor the name of the scribe is known. From its appearance the manuscript looks old, f. 8 is numbered as f. 9, and f. 9 as f. 11, and the mistake continues up to the end; the reference to folios are therefore to the number added in pencil.
Injuries: It is injured in many places, e.g. ff. 7–12 on the top (left).

Part II.

Contents: The uttarārdha of the Nirukta (Chapters VII–XII) in the longer recension. The text is divided into chapters and sections thus: Chapter VII begins on f. 1 v. with the words "क्री महिणाय यम:" has 31 sections, and ends on f. 11 r. (= f. 54 r.); Chapter VIII has 22 sections, and ends on f. 15 v. (= f. 58 v.); Chapter IX has 43 sections, and ends on f. 28 v. (= f. 66 v.); Chapter X has 47 sections, and ends on f. 32 r. (= f. 75 r.); Chapter XI has 30 sections, and ends on f. 40 v. (= f. 83 v.); Chapter XII has 48 sections only, and ends on f. 49 v. (= f. 91 v.); the remaining portion of the manuscript is missing. All the chapters are written consecutively, and at the end of each chapter a summary similar to that of Part I is added. The text is bounded on both sides by two sets on double black lines, ff. 1–34 (ff. 44–77) and ff. 41–48 (ff. 84–91); and by similar red lines ff. 35–40 (ff. 78–88). The accent is marked in red ink in Vedic stanzas
only, and a short vertical red stroke is occasionally used for punctuation; the use of the danda is similar to that of Part I. F. 9 (= f. 52) is written in a different handwriting.

Size: 11⅛" × 4⅞".
Material: paper.
Number of leaves: 48 + i blank.
Number of lines: 9–10.
Character: Devanāgarī.
Date: The last part of the manuscript is missing; consequently the date and the name of the scribe are not known.
Injuries: ff. 18 (= 61), 34–40 (= 77–83) are slightly injured in the top margin; f. 22 (= 65) is practically defaced by black and yellow ink, and f. 28 (= 71) by water.


The text is made up of two different manuscripts.

Part I.

Contents: The pūrvaśāntaka of the Nirukta in the longer recension. The manuscript is fragmentary and incomplete, containing Chapters I, IV, V, and a part of the first section of the VI. The text is divided into chapters and sections. Chapter I has 20 sections, and ends on f. 13 v. Chapter IV has 27 sections, and ends on f. 26 r. Chapter V has 28 sections, and ends on f. 40 r. The accent is marked in red ink in Vedic stanzas only, while a short vertical red stroke is used for punctuation. The words (sic) रति नीर्धते पुर्वशान्तके प्रथमोथ्याया: are wrongly added at the bottom of f. 1 v. in a different handwriting. F. 1 r. has a figure of Gaṇeṣa drawn rather crudely in red with two female attendants.

Size: 13⅛" × 5⅜".
Material: paper.
Number of leaves: i + 40.
Number of lines: 7–8.
Character: Devanāgarī.
Date and scribe: Not known.
Injuries: ff. 13–14 are slightly injured by worms. It looks modern. T. numbering in the original is wrong; the reference is to the number added in pencil. It is full of mistakes.

Peculiarity of spelling: f. 2, l. 1 ब्रज्या is written as ब्रज्य, f. 2, l. 1 गी is written as गी.
PART II.

Contents: The *uttarārddha* of the *Vṛukṣa* (Chapters VII–XIII) in the longer recension. The text is divided into chapters and sections thus: Chapter VII has 31 sections, and ends on f. 6 v. (= 46 v.), the colophon adds: श्री रामो वर्तितारः। Chapter VIII has 22 sections, and ends on f. 10 r. (= 50 r.); Chapter IX has 43 sections, and ends on f. 15 r. (= 55 r.); Chapter X has 47 sections, and ends on f. 20 v. (= 60 v.); Chapter XI has 50 sections, and ends on f. 26 v. (= 66 v.); Chapter XII has 46 sections, and ends on f. 32 r. (= 72 r.); Chapter XIII begins on f. 32 v. (= 72 v.), has 18 sections, and ends on f. 34 v. (= 74 v.): the colophon runs (*śīrā* the last chapter, which is also named XIII, has 37 sections, which are not numbered anew, but continuously from the previous section, and ends on f. 42 r. (= 82 r.). Chapters VIII–XII are written consecutively, and a summary, similar to the one described on p. 1, is added at the end of each chapter, but the summary on f. 42 r. (= 82 r.) also includes that of the first 18 sections, although the summary of these sections is already subjoined on f. 34 v. (= 74 v.).

The colophon on f. 42 r. (= 82 r.) runs thus: श्री निषेधी प्रयोद्धोपाध्य। The text is bounded on both sides by double black lines, ff. 1–23 (= 41–63) and ff. 38–42 (= 78–82) by similar red lines, ff. 24–36 (= 64–76), f. 37 (= 77) is coloured yellow. A short vertical red stroke is employed for punctuation, the dropping of *visarga* is indicated by adding them on the top of the letter just before the red stroke, e.g. f. 1 v. (= 41 v.), 1. 3: प्रवेशः; *op. cit.* l. 4: पूतिष्ठा ह्रद्रमः; *op. cit.* l. 8: पूवस्योऽविच चाहिनिल त. and so on.

Occasionally the short red stroke is written ʃ, but the sign ʃ is not meant to point out the elision of short a, e.g. *op. cit.* l. 3: प्रश्वः। Sometimes ʃ is replaced by x. The *danda* appears at the end of a section, or at the beginning and end of a quotation. The accent is marked in red ink on Vedic stanzas.

Size: 13½" x 5½".

Material: paper.

Number of leaves: 42 + i blank.

Number of lines: 12–17.

Character: Devanāgarī.

Date and scribe: Not known.

Injuries: f. 1 (= 41), ff. 21–22 (= 61–22), f. 23 (= 63) are slightly injured. It is a neat, but closely written manuscript.
The text of the Nirukta is made up of two manuscripts.

**PART I.**

Contents: The pārvārdhā of the Nirukta in the longer recension. The work is divided into chapters and sections thus: Chapter I begins on f. 1 r. with the words: (sic) श्री गृहेश्वर श्री रामाय नमः, has 20 sections, and ends on f. 7 r. Chapter II has 28 sections, and ends on f. 12 r. (ff. 8–9, containing sections 3–11 of the second chapter, are missing in the original). Chapter III has 22 sections, and ends on f. 18 r. (ff. 19 and 21–23, containing sections 11–12 and 14–19, are missing in the original). Chapter IV has 27 sections, and ends on f. 23 v. Chapter V has 28 sections, and ends on f. 29 v. Chapter VI has 36 sections, and ends on f. 38 r. The chapters are written consecutively, the summary is added as usual, punctuation and accents in Vedic stanzas are marked in red ink. The text is bounded on both sides by double black lines, f. 1 r. has a few laudatory verses written on it and the words: (sic) श्रवण परिशोध || हेम नुविष्कर्दित || चाहं.

A part of line 9 on f. 5 r., and of line 4 on f. 7 r., of line 5 on f. 7 v., is obliterated with black pigment. Two lines are added to the top of f. 13 v., f. 19 v. is partially defaced by light red ink, and half a line on f. 20 r. is similarly obliterated with red pigment. Colophon on f. 38 r. runs thus: ॥ इति मिस्रिके पूर्णेष्ठि पहो भाष्याः ॥ श्री रामचन्द्राय नमः ॥ श्री विवेकराय नमः ॥ गुर्ममुखे श्री वर्णन्तय नमः ॥ A female figure is drawn on f. 38 v., and a list of several articles is added. The prominent difference of ink, characters, carelessness, occasionally disproportionate red vertical strokes, frequent use of red ink for marginal notes, smudging of the black ink, give a very untidy appearance to the manuscript.

Size: 12½″ × 5½″.
Material: Paper.
Number of leaves: i + 38 + i blank.
Number of lines: 10–11.
Character: Devanāgarī.
Date and scribe: Not known.

The name of the owner is given on f. 1 r. as Goḍabole Laksmaṇa Bhaṭṭa.

Peculiarity of spelling: It occasionally writes र as र, e.g., f. 1 v., line 1, श्री रामाय = श्री रामाय. Like M 1, it frequently doubles त in conjunction with other letters, e.g. f. 1 v., line 2, समास = समासच; line 3, रूप-माय = रूपमय; line 4, चलारि = चलारि; line 8, निखं = निखं.
PART II.

Contents: The *uttarārdha* of the *Nirukta* (Chapters X-XIII) in the longer recension. The text is divided into chapters and sections thus: Chapter X begins on f. 1 r. (= 40 v.), has 47 sections, and ends on f. 16 v. (= 55 v.). Chapter XI has 50 sections, and ends on f. 31 v. (= 70 v.). These two chapters are written consecutively. Chapter XII begins with a blank section and has 46 sections, and ends on f. 13 v. (= 83 v.). This seems to be a different manuscript from the previous one containing Chapters X–XI; the pagination begins anew, the handwriting is different, and unlike the former the text is bounded on both sides by double red lines. The *pariśīta* is separated from Chapter XII, and is treated as one chapter. The numbering of leaves starts anew from the first. It begins with a blank section on f. 1 r. (= 84 r.), has 50 sections, and ends on f. 14 v. (= 97 v.). The last word of the 13th section is repeated, but the summary is added at the end of the 50th section. The summary, as usual, is added at the end of every chapter. The accent is marked in red ink in Vedic quotations, while a short vertical red stroke is used for punctuation. A line in different handwriting is added at the bottom of f. 1 v. (= 40 v.). A line and a half in red ink is added on the right-hand margin of f. 22 r. (= 61 r.); part of the 30th section of the eleventh chapter is finished off on the top and right-hand margin on f. 31 v. (= 70 v.). A line is added on the top of f. 11 v. (= 81 v.). Section 43 of Chapter XIII is left out in the text, but added on the top and the margin on the right on f. 13 r. (= 96 r.).

Size: 9″ × 4″.
Material: Paper.
Number of leaves: 31 + 13 + 12 (= 58) - 1 blank.
Number of lines: 7 to 9.
Character: Devanāgarī.

Date and scribe: Not known; the colophon runs thus: तत्र द्धिव्यम् सप्तमोधायः.

Injuries: It is slightly injured by worms in several places, e.g. ff. 7–4 (= 47–54) and ff. 1–3 (= 84–86).

It has a modern look.


The text is made up of two manuscripts, containing the *pūrvaardha* and the *uttarārdha*, with the *pariśīta* respectively, each being copied by a different scribe, at a different place and period. They will therefore be separately described.
MS. 1. A.D. 1629 Copied at Benares.

Contents: The पूर्वर्द्धा of the Nirukta in the shorter recension; the text is divided into chapters, पादस, and sections, thus: Chapter I has 6 पादस; the 1st पाद contains 5 sections, and ends on f. 2 v.; it is not stated where the 2nd पाद comes to an end, probably it should be ended after the 4th section, as the number of the following section begins anew; the 3rd पाद has six sections, and ends on f. 6 v.; the 4th पाद has 4 sections, and ends on f. 8 r.; the 5th पाद has 2 sections, and ends on f. 9 v.; the 6th पाद has 6 sections, and ends on f. 11 v.; 27 being the total number of sections given in the colophon, which runs thus: (sic) इ इ 27। निरुक्त: पादमध्य: पादमध्य: ॥

Chapter II has 7 पादस: the 1st पाद contains 7 sections, and ends on f. 13 v.; 2nd पाद contains 5 sections, and ends on f. 16 r.; 3rd पाद contains 3 sections, and ends on f. 17 r.; 4th पाद contains 7 sections, and ends on f. 18 v.; 5th पाद contains 3 sections, and ends on f. 19 v.; 6th पाद contains 5 sections, and ends on f. 21 r.; 7th पाद contains 6 sections, and ends on f. 23 r.; the total number of sections being 36. Chapter III has 4 पादस: 1st पाद contains 7 sections, and ends on f. 25 v.; 2nd पाद contains 6 sections, and ends on f. 28 v.; 3rd पाद contains 6 sections, f. 30 containing sections 5-6 is missing; 4th पाद contains 6 sections, and ends on f. 33 v.; the total number of the sections being 25. Chapter IV has 4 पादस: 1st पाद has 8 sections, and ends on f. 35 v.; 2nd पाद has 8 sections, f. 38 containing a part of the 8th section of the 2nd पाद, and the 1-2 sections of the 3rd पाद is missing; 3rd पाद has 6 sections, and ends on f. 40 v.; 4th पाद has 7 sections, and ends on f. 43 v. Chapter V has 4 पादस: 1st पाद contains 6 sections, and ends on f. 46 r.; 2nd पाद contains 8 sections; f. 48 containing sections 6-8 is missing; 3rd पाद contains 7 sections, and ends on f. 51 r.; 4th पाद contains 10 sections, and ends on f. 54 r.; the total number of sections being 31. Chapter VI has 6 पादस: 1st पाद contains 5 sections, ending on f. 56 r.; 2nd पाद contains 6 sections, and ends on f. 58 r.; 3rd पाद contains 7 sections, and ends on f. 61 r.; 4th पाद has 8 sections, and ends on f. 64 r.; 5th पाद has 5 sections, and ends on f. 66 r.; 6th पाद has 8 sections, and ends on f. 68 v.; f. 1 is missing. The text is bounded on both sides by double black lines. Punctuation is similar to that of C 3. Occasionally marginal notes are added in red ink.

Size: 8.75” × 3.5”.
Material: paper.
Number of leaves: i + 64.
INTRODUCTION TO THE NIRUKTA

Number of lines: 10.
Character: Devanagari.

Date: on f. 68 v. (= 64 v.): (sic) द्वितीय संवत् 964-3 वर्ष वैशाखम 8 चुः
(i.e. completed on Wednesday in the former half of the month Vaisākha A.D. 1627).

Scribe: on f. 68 v. (= 64 v.): (sic) चं हारमुरं चं विवासुरं चं दरसुलुं चं
परिपूर्ण शासिता अधीनता पठायबे ल

Place: on f. 68 v. (= 64 v.): (siv) भविष्यप्राप्तशत्तीयुते अधीनता यथासन-
रवायति नमः

Injuries: ff. 1, 30, 33, 48 are missing; f. 22 is injured, and slightly defaced, and f. 33 is defaced by marginal notes.

Peculiarity of spelling: ए is occasionally written as ए, e.g. f. 2 r. line 2:

मरणावरोपके = मरणावरोपके: f. 2 r., line 8: वहति = वर्तति f. 2 v., line 4:
प्र परिपुर्लर = प्र परिपुर्लरिक is occasionally written as ए/ँ e.g. f. 2 v., line 2:

मानाभावो = मानाभावाय: but cf. line 3, f. 2 v., line 8: वर्ततो =

प्रतिवधारणीयो = प्रतिवधारणीयो, line 4: प्रतिवधारणीय:

Manuscript containing the uttarārātha. A.D. 1691.

Copied at Ducua.

Contents The second part (Chapters VII-XII) of the Nirukta in the shorter recension; the text is divided into chapter, पादः, and section. In this division, and the number of पादाः in a chapter, and that of sections in a पादः, it agrees with M 3. The 7 पादाः of Chapter VII end on ff. 3 r. (= 67 r.), 4 v. (= 68 v.), 7 v. (= 71 v.), 9 r. (= 73 r.), 10 v. (= 74 v.), 18 r. (= 77 r.), 16 v. (= 80 v.) respectively; the 3 पादाः of Chapter VIII end on ff. 18 r. (= 82 r.), 21 v. (= 85 v.) 24 r. (= 88 r.) respectively; the 4 पादाः of Chapter IX end on ff. 27 v. (= 91 v.); 80 r. (= 94 r.), 38 v. (= 97 v.), 35 v. (= 99 v.) respectively; the 4 पादाः of Chapter X end on ff. 39 v. (= 103 v.), 42 v. (106 v.), 46 r. (110 r.), 48 v. (= 112 v.) respectively; the 4 पादाः of Chapter XI end on ff. 51 v. (= 115 v.), 54 r. (= 118 r.), 58 v. (= 122 v.), 62 v. (126 v.) respectively; the 4 पादाः of Chapter XII end on ff. 65 v. (= 129 v.), 68 r. (= 132 r.), 71 v. (= 135 v.), 75 v. (= 139 v.) respectively. f. 56 r. (= 120 r.) is left blank. The text is bounded on both sides by treble black lines. The accent in Vedic quotations is marked in red ink. The short vertical stroke is replaced by a similar black stroke for punctuation. The use of the daṇḍa is similar to M 3.

The parāśītra is separated from Chapter XII, and is contained in ff. 76-94 (= 140-158). The division of the text into पादाः and Khaṇḍas
is identical with M 3. The 4 pādas of Chapter XIII end on ff. 80 v. (= 144 v.), 89 r. (= 153 r.), 91 v. (= 155 v.), 94 r. (= 158 r.) respectively.

Pagination is continued from the end of Chapter XII. The date given on f. 94 r. (= 158 r.): (sic) संवत् १७४४ वर्षः वेष्ठमाति शुक्रवर्षे १५ गुरुवारिः। This cannot be genuine, for it is clear from the numbering of folios that it must have been written after Chapter XII, which was finished in संवत् १७४३; hence, it could not be earlier than १७४१. The name of the scribe is Harirâma, a resident of Mupalipura. The colophon runs thus: (sic) चंद्रशुभर धीरवामिखे सुभवीरवामिखे वृजनगरवामिखे पंचवीलसामानुकाम सूर हरिश्चर सूर हरिश्चरमिखे स्वयं लिखितं.

Size: 9” x 4”.
Material: Paper.
Number of leaves: 94 + i blank.
Number of lines: 8.
Character: Devanâgarî.
Date: on f. 75 v. (= 139 v.): स्वतः श्री संवत् १७४३ (= A.D. 1691)

Scribe: on f. 75 v. (= 139 v.): दीर्घ सोमस्कर: he seems to have taken great pains in copying the manuscript, for he remarks:

(sic.) समपुर्फुट्तिकटिवायांसमुदिरघोसमुखं।
केंद्रित लिखितं यत्थं यद्यां परिपालनयत॥

Place: on f. 75 v. (= 139 v.) (sic) श्री वामिखे जविहिसिदं।
Injuries: ff. 1-11 (= 65-75) are slightly defaced.

Peculiarity of spelling: it occasionally writes इ as in Part I, e.g.

f. 1 v. (= 65 v.), line 1 इवतं = देवतं

" " " प्रामाण्य = प्रामाण्य

" " " 3 चार्यपालम् = चार्यपालम्

Some of the figures for numbers are occasionally slightly different: ८ = ८, ५ = ५, ३ = ३ f. 73 r. (= 137 r.), चो is written as चें; f. 78 r. (= 137 r.), line 8: चोमास: = चंमास:.


The text is made up of two manuscripts which are described separately.

MS. containing the pūrvādha, a.v. 1758.

Contents: Chapters I–VI of the Nirukta in the shorter recension. The text is divided into pādas and sections. It agrees with C in having
six pādas in Chapter I. It is carelessly written, and full of mistakes. The text is bounded by double red lines up to f. 24, and by similar black lines, ff. 25-67. Ff. 55 v., 56 are defaced by disproportionate marginal notes. F. 57 is wrongly numbered 56 in the original. The first four lines on the top of f. 58 r. are to be crossed. Two geometrical figures are drawn on f. 1 r.

Size: \( 8\frac{1}{4}'' \times 4\frac{1}{2}'' \).
Material: Paper.
Number of leaves: i + 67.
Number of lines: 7-14.
Character: Devanāgarī.

Date: on f. 67 v. (sic) चंद्र १२९५ युर्वरि मोती चौ चस चि मुके (= A.D. 1758).
Scribe: The name of the owner is added in a different handwriting on f. 67 v.: चार पोपिच नामनकारणसृष्ट मारुराम निषि ग्नुम्न मयति (i.e. this book belongs to Nāthrāma, son of Bhāmānagabara).

MS. containing the uttārārdha with the parisēṣṭa, dated A.D. 1479.

Contents: Chapters VII-XIII of the Nirukta in the shorter recension, written consecutively. The text is divided into pādas and Khaṇḍas, agreeing with C 4 in the number of pādas and Khaṇḍas, distributed in each chapter and pāda respectively. The seven pādas end on ff. 2 v. (= 69 v.), 3 v. (= 70 v.), 5 v. (= 72 v.), 7 r. (= 74 r.), 8 r. (= 75 r.), 9 v. (= 76 v.), 12 r. (= 79 r.); the three pādas of Chapter VIII on ff. 18 r. (= 80 r.), 15 r. (= 88 r.), 17 v. (= 84 v.); the four pādas of Chapter IX on ff. 20 r. (= 87 r.), 22 r. (= 89 r.), 24 v. (= 91 v.), 26 r. (= 93 r.); the four pādas of Chapter X on ff. 29 v. (= 96 v.), 31 v. (= 98 v.), 34 v. (= 101 v.), 36 v. (= 103 v.); the four pādas of Chapter XI on ff. 39 r. (= 106 r.), 41 r. (= 108 r.), 43 v. (= 110 v.), 46 v. (= 113 v.); the four pādas of Chapter XII on ff. 49 r. (= 116 r.), 51 r. (= 118 r.), 54 r. (= 121 r.), 56 v. (= 123 v.); the four pādas of Chapter XIII on ff. 60 r. (= 127 r.), 67 r. (= 134 r.), 69 v. (= 136 v.), 71 v. (= 138 v.). The text is bounded on both sides by double black lines. The accent in Vedic stanzas is marked in red ink. Punctuation is similar to M. 8. It is a very good manuscript, neat and accurate.

Size: \( 8\frac{1}{4}'' \times 3\frac{1}{4}'' \).
Material: Paper.
Number of leaves: 72 + i blank.
Number of lines: 9.
Character: Devanāgarī.
Date: on f. 71 v. (= 138 v.): खं शं वसंत १५३५ (१५३५) वर्ष माहुशा गुडी २१ जुलै.

Scribe: on f. 71 v. (= 138 v.): पीताबर्तिण मित्रजं संपूर्ण लिखितमति रुपम् रूपम्। The Colophon runs thus: (विशेष) श्री शाब्दप्रबारी महाराजाधिराज श्री माता निष्ठ- खराओ शाब्दंत्रणार कान्तिश्च राष्ट्रस्त्रपति महाराजाश्च श्री श्री अंकरमुख याज्ञव श्री प्रयागदारसुन्त: यान श्री आमाधियाश्च याज्ञवल्क्य &c. The name of the owner is given on f. 72 r. (= 139 r.): शाब्दंत्रण श्री प्रयागदारसुन्तं याज्ञवल्क्य श्री लक्ष्मण वाज्ञवल्क्य श्री विश्व. Rites and sacrifices performed by the owner at various places of pilgrimages like Kurukṣetra, Benares, &c., are enumerated on f. 72 r. (= 139 r.).

Peculiarity of spelling: थ is always written as ध; ए is written as ए; e.g. चार्थि = चार्थि on f. 71 v., line 6.

\[ \text{f. 54 r.} \ (= 121 r.), \ \text{line 3:} \ देशवण: = देशवण: \]
\[ \ \ \ \ \ \text{4: तेषा = तेषा and so on.} \]

\[ \text{f. 53 v.} \ (= 120 v.), \ \text{line 9:} \ सविं ध्रुम: = सविं ध्रुम: \]
\[ \ \ \ \ \ \text{2: पितां = पितां and so on.} \]

\[ \text{f. 53 v.} \ (= 120 v.), \ \text{line 1:} \ विविधस्वती = विविधस्वती \]
\[ \ \ \ \ \ \text{2: दुरानि = दुरानि} \]
\[ \ \ \ \ \ \text{6: मुखस्वता = मुखस्वता.} \]

\[ \text{f. 5 r.} \ (= 72 r.), \ \text{line 6:} \ चब्रोपिकं = चब्रोपिकं \]

\[ \text{र्त्र in conjunction with} \ थ \text{is written as a short vertical stroke, and with} \ \text{स or र} \text{as a horizontal stroke, e.g.} \]

\[ \text{प्रशं = प्रशं; र्त्रपि = र्त्रपि} \]

\[ \text{तलाह = तलाह; ल = ल and so on.} \]

\[ \text{र्त्र is written variously as र्त्र or र्त्र or र्त्र.} \]

Injuries: ff. 9 (= 76), 10 (= 77), 19 (= 86), 29 (= 96) are slightly injured.


Contents: The Nirukta of Yāska in the longer recension. It consists of three manuscripts; the first contains Chapters I-V in 86 leaves (86 v. gives a part of the first section of Chapter VI); the second, Chapter VI in
INTRODUCTION TO THE NIRUKTA

27 leaves (numbered in the original as 47–73 = 87–113); the third, Chapters VII–XIV, in 78 leaves (= 114–191). The division of the text into Chapters (ādhyāya) and sections (Khaṇḍas), the punctuation, and the method of marking the accent in Vedic stanzas are identical with M 4. The text is bounded by double red lines only occasionally. F. 3 is replaced by a leaf in a later handwriting. Ff. 87–92 are written on blue paper. A summary similar to M 4 is added at the end of each chapter.

Size: 8 1/4" × 4" (ff. 1–86) and 7 1/2" × 8 1/2" (ff. 87–118), 7 1/4" × 8 1/2" (ff. 114–191).
Material: Paper.
Character: Devanāgari.
Number of leaves: i + 191 + i blank.
Number of lines: 7 (ff. 1–113), 7–10 (ff. 114–191).
Date and Scribe: Not known.

The name of the owner is added on f. 114 r.: रद्द पुष्कर्ण चतुष्ठचर्यारर- मन्दस्यं पुष्कर्ण चोदीश्चर्य गमः।

MS. Chandra Shum Shere, d. 183. C 7.

Contents: The uttarārdha of the Nirukta, Chapters VII–XI, and sections 1–27 of Chapter XII in the shorter recension. The text is bounded by treble black lines on both sides, and is divided into pādas and Khaṇḍas. The numbering of sections does not begin anew in each pāda, but is consecutive for the whole chapter, and agrees with the manuscripts of the longer recension. It looks old; the ink is totally effaced in several parts, which makes it difficult to read; but it is not really old, for it does not display any characteristics of old writing. It is full of mistakes. Three lines are added at the bottom on f. 13 v., 52 v. Marginal notes are occasionally written.

Size: 9 1/4" × 5 1/4".
Material: Paper.
Number of leaves: i + 58 + i blank.
Number of lines per folio: 7.
Character: Devanāgari.
Date and Scribe: Not known, for the last leaves are missing.

Peculiarity of spelling: र is occasionally written as a short horizontal stroke in conjunction. F. 1 v., line 1; शुरीण = शुरीण, f. 1 v., line 2: शृङ्ग = शृङ्ग. र is doubled in conjunction with र, e.g. कल्य = कल्य. F. 58 v. is torn in two.
DETAILED DESCRIPTION OF MANUSCRIPTS


Yāśka's Nirukta, a.d. 1768.

This is described in detail by Keith in the Catalogue of Sanskrit Manuscripts, vol. ii, p. 107. His description may be supplemented by the following: the Colophon on f. 79 v. runs thus: (sic) "स्री॥

मंगलं लेखकाणां च पाठकाणां च मंगलं।
मंगलं सर्वेषतुतानं मंगलं सर्वमंगलं॥
यात्रां पुस्तकं इत्य तात्रां लिखितं सत्यं
यद्य नुभमुद्ध वा नम दौषरो ज दीयतां॥२॥

Two more verses are added in a different hand, one being a slight modification of a verse from the Puñcatantra. The pārvārāhaka and the uttarārāhaka are written in different hands.

Peculiarity of spelling: ख and ठ are occasionally doubled in conjunction with र, e.g.

f. 1 v., line 7: तयोरस्वषणं = तयोरक्षणं
f. 2 r., " 2: मूर्ति = मूर्ति

Number of lines per folio: 7 (ff. 1-21), 9 (ff. 22-79), 7 (ff. 80-162), 8 (ff. 163-183).

Injuries: Ff. 53-63 are slightly injured by worms on the left marginal top.


This manuscript is described in detail by Keith in the Catalogue of Sanskrit Manuscripts in the Bodleian Library, vol. ii, p. 106. His description may be supplemented as follows:

Peculiarity of spelling: It writes घा as घ

घ is occasionally written as घ, e.g. घर्धति = घर्धत
घ " " " " " 1/घ, " " तरित = तरित
घर " " " " " 1/घ, " " संघर्षि = संघर्षि
घर " " " " " 1/घर, " संघर्षिति = संघर्षिति

Number of lines per folio: 8 (ff. 1-61), 9 (ff. 62-78), 8 (ff. 79-91), 9 (ff. 92-101), it varies from 10-11 (ff. 102-130).

F. 104 is upside down. The size of leaves (ff. 79-86) is: 8½" x 3½". Ff. 79-130 are written in a handwriting different from that of the previous folios.
INTRODUCTION TO THE NIRUKTA


This is described in detail by Keith in the Catalogue of Sanskrit Manuscripts in the Bodleian Library, vol. ii, p. 107. His description may be supplemented by the following:

Peculiarity of spelling: प is occasionally written as 1/, e.g. f. 2 r., line 2: त्रिपि = राष्य; जति = ज्ञात; पषि = प्रथात; f. 2 r., line 3: त्रिपि = त्रायुज; तेबिष्का = तेबिष्का.

प is written as 1/ए, e.g. रंद्रेष्य = रंद्रेष्य.

चो " " 1/1, रंद्रो = रंद्रो; तुमावो = तुमावा.

But its chief peculiarity is that it frequently doubles consonants in conjunction, e.g. f. 2 r., line 2: युर्म्भा: य is doubled, रङ्ग्रुस, ध is doubled; तुनासा, न is doubled; line 4: विशङ्ग, ध is doubled; line 5: स्त्राभास, ध is doubled; पुन्तुोभ, ध is doubled; line 6: पुन्तुशहस्त्र for पुन्तुशहस्त्र; line 7: सर्न, ध is doubled; f. 2 v., line 2: विद्वेदियत for विद्वेदियत, f. 3 r., line 1: चाङ्ग, ध is doubled; line 6: चाङ्ग, ध is doubled, चाङ्ग, ध is doubled; f. 4 r., line 1: तांत्रालङ्ग्वसंवर्षिद्रादिपरमाशः for मोहकिद्रगुणतिबिश्चत्वमेति, and so on.

MS. Mill 144. Mi.
Copied at Ahmedabad, a.d. 1730.

This is described in detail by Keith in the Catalogue of Sanskrit Manuscripts in the Bodleian Library, vol. ii, p. 106. It occasionally doubles न in conjunction with other consonants, e.g. f. 2 r., line 8: वार्तिविप्राशस &c.

The numbering of sections does not begin anew in each पद, but is continuous, and agrees with the longer recension as to the total number of sections in Chapters IX–XII. It belongs to the shorter recension.

MS. Sanskrit, e. 17. S.
A.D. 1781.

This is described in detail by Keith in the Catalogue of Sanskrit Manuscripts in the Bodleian Library, vol. ii, p. 105. The text is punctuated as usual, and divided into chapters and sections. A summary similar to the one described on p. 1 is added at the end of each chapter. It belongs to the longer recension. The text is bounded on both sides by two sets of double red lines. It is a neat and accurate manuscript.
The Relationship of the MSS.: two recensions.

The manuscripts fall into two groups, and for the sake of convenience and brevity, may be called A and B—A representing the longer and B the shorter recension. None of the manuscripts grouped in these two families is earlier than A.D. 1479. Although they have been copied from earlier manuscripts—often with great labour and trouble—as some of the scribes remark—neither of them transmits the text of the Nirukta in an uninterpolated state. Both recensions add the pariśīta—which can be proved to be an interpolation by independent testimony—as an integral part of the text, and cannot, therefore, be the faithful representatives of the archetype. Moreover, both have besides the pariśīta, an entire section or the equivalent of a section added on to them. These additions are meaningless. The commentary on the Vedic stanzas quoted therein is very poor, and written in a style quite different from that of Yāska. For instance, there can hardly be any doubt as to the interpolated character of ix. 2, which is given as a constituent part of the text by the manuscripts of both recensions. Further, the commentary on the Vedic stanza in xi. 7 is meaningless and written in a different style. The Vedic stanza, being quite easy, requires no explanation. Yāska generally does not comment on easy Vedic stanzas, simply remarking: iṣit sa nigada-vyākhyātā, i.e. 'this stanza is explained by the mere reading'. In all such cases, this note of Yāska comes after easy Vedic stanzas only. It would thus be intelligible, if it had followed immediately the Vedic stanzas in xi. 7. But as the text now stands, it is placed just after a very difficult Vedic stanza in xi. 8. This is contrary to Yāska's method. It is clear that the words: iṣit sa nigada-vyākhyātā were originally placed immediately after the Vedic stanzas in xi. 7. The intervening passage is an interpolation, and rather a clumsy one, for it can be easily detected. This is further proved by the fact that Durga, who repeats every word of Yāska in his commentary, ignores them. How these additions gradually find their way into the text is illustrated by the following example. There is an easy quotation in xii. 2, and Yāska, as usual, simply adds: iṣit sa nigada-vyākhyātā. Some interpolators have endeavoured to add, after these words a short comment. Thus some manuscripts here subjoin the following remark: वसातित् अः चरणो वसातित्यो रातणो वसलि दुरातणो:।

Further, each recension contains passages, which, being superfluous, are omitted by the other, or are amplified versions of those in the other. For example, B adds, between vii. 19 and 20, one entire section, which is omitted by A. It is clearly an interpolation as the commentary on the Vedic stanzas is identical with that of xiv. 38 with slight alterations.

1 Cf. N. x. 18, 24; xi. 8, 45; xii. 81.
Again, in B the commentary on the Vedic stanza quoted in v. 27, reads as follows: सुदिश्यस्तं ब्रह्माष्ट्रायो वस्त्र तथ देव सर्व सिंधवं: प्राधायाबुधचरणं बालुको सुभिरामिभेश्य निगमो भवति।

A's version of this is greatly amplified:

सुदिश्यस्तं ब्रह्माष्ट्रायो वस्त्र तथ देव सर्व सिंधवं: सिल्पु सवधास्त्रायो न्यायात्मक सार्वतं तिर्थो यथा: अदुवमुदचरणं। सुभिरामधुयथा। बोधिते तेतिरितिरितिषमेष्माष्ट्रायो पूर्णं बच्चुमर्हस्तारमंतरं गारंसिरस्व- रक्षितास्तं च। तदेतस्यामृतं झुलायर्बेश्य निगमो भवति।

Further, A contains a long passage in 5.5: राघु रघुप्रमच्छ। ित्ताविदः। ommmitted by B.

d. 'Omissio ex homoeoteleuto' in Sanskrit Manuscripts.

It is clear, therefore, that both the recensions cannot faithfully represent the archetype. Hence the question arises which of them adheres more closely to the original? Roth adopted the text as given by the longer recension in his edition, without, however, assigning adequate reasons for his preference. The same text is also adopted by most of the editors of the Nirukta. This text, as has been shown above, does not represent the original. It is true that often the longer recension preserves the better text, for sometimes passages are omitted by accident. The eye of the scribe wanders from a particular word to the same or to a similar word, occurring further on in the text, with the result that the intervening words are omitted. This phenomenon known as omissio ex homoeoteleuto is universal and of very frequent occurrence. The following example illustrates this kind of omission. In copying the lines: 'The book, which is rather scarce, was till very lately of absolute necessity for the Student of the Christian hymnology, above all for the Student of Adam of St. Victor's hymns; the eye of the copyist wandered from the student of the first to the same word in the second line and the words of the Christian . . . . for the' were left out. The same thing happened to the scribe of MS. C 8.

In copying the sentence: संर्यायनबर्त तद्वरायु मुलस्य। चर्यायुरायत तद्वरायुसुरस्यर्तितिः चिन्तात्मकतिः his eye wandered from the word चर्यायु in the first line to the same word in the second line, with the result that the words तद्वरायु मुलस्य। चर्यायुतार ग्रंथे left out.

Again, in copying N. vi. 22: खूंरे राघु: तस्यायु पृथक्क विनिधिणु। RV. VIII. 4.19. खुः च: समाजित्वात्रो महामामविति। the eye of the scribe wandered from the खूः of the first line to the similar word खूः in the second line.

1 Clark, Delhi of Manuscripts, p. 1.
consequently the intervening words राध: शतानि . . . . दिविदित्वू were omitted in MS. C 3.

Further in N. ii. 26: त्रेवोऽन्यसारिता सुपारिष्ट: कब्राणापारिष्ट: पारिष्ट: पञ्चायते: पुनार्मेष: प्रमुख पारिष्टी देवायुज्ययति। तस्म यथं प्रसवे यास उत्तरे: त्रेवोऽन्यसारिता सुपारिष्ट: is the first pāda of the second hemistich of the stanza of RV. III., 33. 6. Unconsciously the scribe remembered the second pāda तस्म यथं प्रसवे यास उत्तरे: and wrote it down immediately after finishing the first pāda with the result that the intervening words कब्राणापारिष्ट: पारिष्ट: पञ्चायते . . . . . पुनार्मेष: are missing in MS. C 4. It cannot therefore be concluded that the shorter recension is always the best, for sometimes omissions are accidental.

e. Dittography in Sanskrit Manuscripts.

On the other hand, there is also the phenomenon called dittography, i.e. the repetition or addition of a few words or sentences. An excellent example of dittography is furnished by The Globe on July 9, 1915.

'The Echo de Paris publishes a message from Cettinje announcing the message from Cettinje announcing the appointment as Governor of Scutari of Bojo Petrovitch.'

The part of the second line is a verbatim repetition of a part of the first line.

In N. ii. 28, उत्त वाजि चिपशि तुर्क्षति थोवााणां बधो चनि . . . . . क्रांन दुधिष्ठः: . . . . .

चनिष्ठ बाणनीति बाणानसौ। क्रांन वाजि चिपशि तुर्क्षति थीवाणां बधो

दुधिष्ठः: . . . . . the eye of the scribe wandered by chance after क्रांन to the Vedic stanza, and he mechanically copies the whole of the first line except उत्त वाजि in MS. C 5.

Again, in N. vi. 8, the scribe of the MS. Mi. repeats गृहातिकम्वा वा.

Further there are some passages whose omission by B is absolutely unjustifiable. Yāska explains every word occurring in the fourth chapter of the Nighantu. The omission of the passages containing the explanation of any of these words is therefore inconsistent with Yāska's plan. Examples of such omissions are the following. Yāska explains बितृमा: (Ngh. 4. 3. 12) in N. vi. 3, but the passage बितृमा बितृस्थारिष्ट: is omitted by B. Again, Yāska explains थोष्क्त: (Ngh. 4. 3. 28) in N. vi. 6 as थोष्क्त चवपास्थ, which is omitted by B. This omission makes the following Vedic quotation meaningless.

Further, in commenting upon a Vedic stanza, Yāska always starts from the very beginning of the stanza. To leave out the first few words and to

1 Clark, op. cit., p. 6.
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begin from somewhere in the middle of the stanza is altogether foreign to his practice, yet if the text of B be followed, the omission of the passage: चरमित्र सुज्ञातार्थिनिविवक्तेन (N. vi. 26) would involve Yāska in an inconsistency. All this shows that B is not absolutely reliable.

Now let us examine A. The majority of the manuscripts of A belong to a period later than those of B. Thus, not one of them has preserved the old spelling, while most of the B MSS. retain this peculiarity, i.e.

of writing य as 1/ as बार्ब for बाल
    ऐ " 1/ए " विना " विना
    ॐ " ब " 1/ " चाचा " नंदा
    क for ् " चोकार " चोड़ा:

Again, some of the A MSS. divide the pariṣṭhita into the so-called thirteenth and the fourteenth chapters, while those of B put the whole of the pariṣṭhita into one chapter only, which is numbered the thirteenth.

It has already been pointed out that A contains an obvious interpolation in N. vi. 5, and an amplified version of B's comment in N. v. 27. Besides these there are shorter passages scattered throughout the book which are omitted by B and are suspected to be interpolations. One very fertile and insidious source of interpolations is supplied by Yāska's own method of giving etymological explanations. He does not content himself with one derivation, but goes on adding derivation after derivation of a single word till the whole list of probable, possible, and even fanciful etymologies is exhausted. In many cases, interpolators found it quite easy to add new derivations and attribute them to Yāska. A contains a considerable number of such additions, while B has only two.

The following are a few samples:

N. ii. 6. A reads: पुष्पो व्रज्यात। पुष्पा चाँ तिरतति च। चा चिन्तिताःपरिभाषः। विषन्तातीर्थसः।

B reads: पुष्पो व्रज्यात। विषन्तातीर्थसः।

The two derivations are omitted.

N. ii. 10. A reads: हिरसं बकातः। हिरसं हितरसं नस्तिति च। हितरसं नस्तिति च।

B reads: हिरसं बकातः। हितरसं हितरसं नस्तिति च।

N. ii. 13. A reads: सुर्यसार्धित्यामदितिः। सुर्यसार्धित्यामदितिः।

B reads: सुर्यसार्धित्यामदितिः।

N. ii. 20. A reads: आमिनारा आमिनावी ज्ञानोत्तराधाम सुर्याधिश दे।

B reads: आमिनारा व्यवहाराधाम सुर्याधिश दे।
N. ii. 22. A reads: प्रथम दृति मुख्याम ग्रंमो भवति। इत्यादिन्तिरितिः।
                         बिहरतेन नेष्ठाण्यं बिहितं नेष्ठाण्यामुद्रें यायते।
B reads: प्रथम दृति मुख्याम ग्रंमो भवति। इत्यादिन्तिरितिः।

N. iii. 8. A reads: ज्ञानगमिषो भवसीति वायागामिषो भवसीति वायाकारिणो मायसीति सापचारिणो मायसीति पाङ्गुः मायसी।
B reads: ज्ञानगमिषो भवसीति वायागामिषो भवसीति वायाकारिणो मायसीति सापचारिणो मायसी।

N. iii. 10. A reads: ज्ञानां विद्वेषां खण्डाविद्वेषां तत्त्वाविद्वेषायाः।
B reads: ज्ञानां विद्वेषां। तत्त्वाविद्वेषायाः।

N. iii. 15. A reads: को यां श्रयो विधविवेष दूरवरस। दूरवरं कर्षां। हस्तीयो यह बताते। विघ्नता विघ्नातो मायसी।
B reads: को यां। श्रयो विधविवेष दूरवरस। विघ्नता विघ्नाता मायसी।
In this particular case it is obvious that the passage दूरवरं कर्षां, &c., is an interpolation, for as the words stand in the first line, Yaska would naturally give the etymological explanation of विघ्नता first and then of दूरवर, not vice versa. As a matter of fact he does so; after explaining विघ्नता, he says:
दूरवरो दृष्टिरितिः। This would have been absurd if the reading of A represents the original.

N. iii. 16. A reads: ब्रह्माः इति ग्रंमो दृष्टिः। ग्रंमो ग्रंम-शकोः या 16।
B reads: ब्रह्माः इति ग्रंमो 16।

N. iii. 19. A reads: निर्लिङ्गाविचारिः या। निर्लिङ्गाविचारिः।
B reads: निर्लिङ्गाविचारिः।

N. iv. 2. A reads: मध्याद्रा ... खात।। मध्याद्रा मध्याद्रीत्तिः। मध्याद्रा
मध्याद्रीत्तिः मिलाः।
B reads: मध्याद्रा ...। मध्याद्रा मध्याद्रीत्तिः मिलाः।

N. iv. 10. A reads: सच्चिरी भान्द्राद्रा ज्ञानाद्रा ज्ञानाद्राद्रा ज्ञानाद्राद्रा।
B reads: सच्चिरी भान्द्राद्रा ज्ञानाद्राद्रा ज्ञानाद्राद्रा।

N. iv. 18. A reads: इत्यादिः। समीरिताणाः। समीरिताणाः। समीरिताणाः।
B reads: इत्यादिः। समीरिताणाः। समीरिताणाः।

N. iv. 15. A reads: कन्ता कन्तगर्वः मायसी। कन्ता नातकेते या। कन्तगर्वः
B reads: कन्ता कन्तगर्वः मायसी। कन्ता नातकेते या। कन्तगर्वः।
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N. iv. 19. A reads: चद्धर्म हर चचति। योधा हरांपुष्चने। चचबन्धो हरसं

B reads: चद्धर्म हर चचति। योधा हरांपुष्चने।

N. v. 3. A reads: परापरित या सायन्यारित या सर्वापरित या।

B reads: परापरित या सायन्यारित या।

N. v. 12. A reads: सुमस्यारी सिंहमस्यारी समस्यारी।

B reads: सुमस्यारी।

N. v. 26. A reads: विद्या कोमुना। कोमृष्णमाणा वर्यामुर्दीति या। कोमृष्णे

B reads: विद्या कोमुना। कोमृष्णमाणा वर्यामुर्दीति या।

N. vi. 8. A reads: विनार्ति विनारिकम्या या गुजारिकम्या या गुजारिकम्या या।

B reads: विनार्ति विनारिकम्या या गुजारिकम्या या।

N. vi. 16. A reads: रमवत चर्चयंगममनस्ति वाधवर्तमाति वाधवसंपादित

B reads: रमवत चर्चयंगममनस्ति वाधवसंपादित रिति या।

N. vi. 33. A reads: श्रीवते विन्दौ। विनबरविरम। विन वीरिवेन वाधवसंपादस।

B reads: श्रीवते विन्दौ। विन वीरिवेन वाधवसंपादस।

N. vi. 32. A reads: नुस्थ रुम्पशति विन्दूरा या भिन्दूरा या मध्यद्रो या . . .

B reads: नुस्थ रुम्पशति भिन्दूरा या मध्यद्रो या . . .

N. vi. 33. A reads: जदुरे चर्चनपातिती नमनपातिती शश्वातिती दूरपातिती या समाध्यादेलिचिती शश्वादेलिचिती दूरस्वेलिचिती या।

B reads: जदुरे चर्चनपातिती नमनपातिती या समाध्यादेलिचिती शश्वादेलिचिती दूरस्वेलिचिती या।

Instances might be multiplied, but the above examples suffice to show that A has been much more tampered with than B.

Fortunately, as has been said above, Durga repeats every word of the Nirukta in his commentary, so that the text of the Nirukta 'in toto' can be reproduced from his commentary alone. This commentary therefore serves the purpose of a manuscript of the Nirukta and supplies valuable information about the condition of the text in its author's time. Durga does not recognize the pariyāśa as an integral part of the Nirukta, as in fact he is even unaware of its existence. Thus his commentary preserves the text of the Nirukta as current before the addition of the pariyāśa. Further, it derives great value from the fact that Durga displays critical judgement in the adoption of readings in the text, while giving variants and adding critical notes on them. For example, in N. i. 2, he reads वर्यादश्याम् but
gives युगपत्त as a variant, adding: युगपुद्दयानामयुगपुद्दयानामतुभावपि पाठः बाहारः प्राप्तः।

Again, in N. i. 12, he reads संविष्टातनि but gives संविष्टातनि as a variant, adding अथवा संविष्टातनि तानि संविष्टातनि तानि चेतुभावधेकै पाठः।

Again, in N. iii. 15, he remarks: अधि न य इत्यस्य निधिष्टमुद्वच्यो दुर्मद्यासो सुरायामिक्षबने नागार्थिति मन्त्रमाना: केविद्राव निगमं नाधीयते। अधिरे पुनः
समासायानुकुलमोऽधिति मन्त्रमाना एववेवं निगममधीयते।

Again, in N. iii. 21, he reads चविनायः but gives चविनायः as a variant, adding: चन्द्र साधिति चविनायः नामि। तत्ताविनायः नाम।

Again, in N. iv. 19, he reads सु: but gives जसन्तः as a variant, adding: 
माध्यमिपि सुरिलेखः पाठः। (sic) सरसिलेखः प्रसादपाठः।

Again, in N. vi. 2, he remarks: निरले या इत्यक्षेत्रयुगब्ध एता त्रिति वाच्चृतः।

Again, in N. vi. 4, he reads चयनायान्तः but gives चयन्यान्तः and चयन्यान्तः as variants.

Again, in N. vi. 6, he reads चयनायः but gives चर्यन्स as a variant, adding: चर्यन्सेविमेव नव्यि। तत्तिसामपूपकः।

Again, on N. vi. 21, he remarks: चक्षुः प्रसाधकः। माध्यमिक्षबने जातार्थमेवः मन्त्रमानो माध्यमारो निगमं जाधीति। केविद्रेवि शेषमधीयते। दृतः दौ 
विष्विदेयुः। 8. 8. 8.

Again, on N. vi. 33, he remarks: माध्यमिक्ष न सुभवित नाधिते। तत्त्व सम्यकः पाठःलेखः। ततो दौध्यामः।

This shows that Durga took pains to ascertain the correct readings and has handed down a sort of critical edition of the Nirukta, as it existed in his time.

\[f. 1.\] Three stages of interpolations.

We have thus manuscript materials which belong to three distinct periods.

(1) D, i.e. the commentary of Durga, written before the edition of the pariśīstiśas and embodying the whole text of the Nirukta, represents the earliest period, i.e. about the thirteenth century A.D.

(2) B, i.e. the manuscripts of the shorter recension represent a period later than D,—when the pariśīstiśas were added, but not divided as yet into different chapters, and when the old orthography was still prevalent.
(3) A, i.e. the manuscript of the longer recension, represents a still later period when the *paribhāṣas* had been divided into chapters and the old orthography had gone out of use.

A collation of these three different recensions indicates that three distinct stages of interpolations in the *Nirukta* can be clearly traced. For example, let us take a passage in N. i. 4. On collating D, B, and A, we find that the reading of D has been expanded in B, and that of B in A.

N. i. 4. D reads: आचार्यविद्वद्धः यूधादिति पुष्पायामः। इच्छितिरिलुक्मारः
कुक्षावांविद्वद्धः रेखवः

B reads: आचार्यविद्वद्धः यूधादिति पुष्पायामः। आचार्य आचार्य वांविद्वद्धः
विद्वद्धगाणिनिति सूक्तिति ता। इच्छितिरिलुक्मारः। कुक्षावांविद्वद्धः रेखवः
कुक्षावः: कुक्षेऽकु रुद्रवः। न श्रवणः

A reads: आचार्यविद्वद्धः यूधादिति पुष्पायामः। आचार्य आचार्य वांविद्वद्धः
विद्वद्धगाणिनिति सूक्तिति ता। इच्छितिरिलुक्मारः। कुक्षावां
विद्वद्धः रेखवः
कुक्षावः: कुक्षेऽकु रुद्रवः। न श्रवणः

Another example for these three stages is supplied by N. ix. 2, as follows:

D reads:
चतुर्याबाणाकारः। तत्त्वानि महति ॥ ९॥

मा नो निमो चच्चो चच्चो परिपुर्वन ॥ ॥

B reads:

चतुर्याबाणाकारः। तत्त्वानि महति ॥ ९॥

चतुर्य चतुर्य सुरुः ॥ ॥ चच्चो परिपुर्वन ॥

मा नो निमो चच्चो सुरुः चच्चो सुरुः। विद्वद्धगाणिनिति सूक्तिति ता।
बाणाबाणः चच्चो ॥ ॥ विद्वद्धगाणिनिति सूक्तिति ता।
मा नो निमो चच्चो परिपुर्वन ॥ ॥

A reads:

चतुर्याबाणाकारः। तत्त्वानि महति ॥ ९॥

चतुर्य चतुर्य सुरुः ॥ ॥ चच्चो परिपुर्वन ॥

चतुर्य चतुर्य सुरुः चच्चो सुरुः। विद्वद्धगाणिनिति सूक्तिति ता।
विद्वद्धगाणिनिति सूक्तिति ता। विद्वद्धगाणिनिति सूक्तिति ता।
मा नो निमो चच्चो परिपुर्वन ॥ ॥
THREE STAGES OF INTERPOLATIONS

It has been shown above that the list of etymologies increases as one passes from the text of B to that of A. In the same manner the list of etymologies increases in B as compared with D. The following are some examples.

N. i. 4. D reads: कुञ्जराणिकिद्राहरैववृक्षिति। नु रक्षयो: ।
B reads: कुञ्जराणिकिद्राहरैववृक्षिति। कुञ्जरा: कुञ्जरु हीद्रुति। नु रक्षयो: ।

D reads: वधा: जाया वधे:। जाया: ज्ञाया:।
B reads: वधा: जाया वधे: वातायणा व्यवस्था। जाया: ज्ञाया: ज्ञाति वा।

N. i. 7. D reads: बुधद्रेम से रेदे:। बुधद्रिति सहतो नास्तिष्ठयम्।
B reads: बुधद्रेम से रेदे:। सनो मनति:। बुधद्रिति सहतो नास्तिष्ठयम्।

N. ii. 22. D reads: बुधवासिद्रुद्धज्ञानम् ... शक्तकसो भंगते वा। ॥२२॥
B reads: बुधवासिद्रुद्धज्ञानम् ... शक्तकसो भंगते वा। पुरोचन्य प्रयाति: पूरवति वा। ॥२२॥

N. ii. 26. D reads:
तस्य वर्यं प्रस्ते चाम उर्वोः।
प्रकाशायायात चामुगुष:। ॥२६॥

B reads:
तस्य वर्यं प्रस्ते चाम उर्वोः।
उर्वो कार्यं कस्योतिरिविशन्यवाम॥
प्रकाशायायात चामुगुष:। ॥२६॥

N. iii. 18. D reads: सिङ्ग: वहितः। संपूर्वस्व वा हुति: संहार इत्योतिति वा।
B reads: सिङ्ग: वहितः। हिंसे वा खादु धिपरीत्यहः। संपूर्वस्व वा हुति:
संहार इत्योतिति वा।

N. v. 4. D reads: ग्यर्यो ग्रामक्षयो भविति। ग्यर्यो दृष्यः शरमचयः।
B reads: ग्यर्यो ग्रामक्षयो भविति। कुञ्जिति कल्यायिः। ग्यर्यो दृष्यः शरमचयः।

N. v. 23. D reads:
वहितायो वहितायतः। समस्तवतः।
हिति पंचम्याम्। ॥२३॥

B reads:
वहितायो वहितायतः। समस्तवतः।
हिति पंचम्याम्। उद्यर्थारिकतं।
वहितायो प्रमाणाद्वत्तचः।
समस्तावत्तचः सहे। ॥२३॥
MS. C 1 agrees with B except that the last line नमकायम्भि कुमः is omitted.

N. vi. 3. D reads:

कदर रचः सहमूलामिक्षुः

पुष्यम्यिः प्रतिगुष्ठीर्णम्

B reads:

कदर रचः सहमूलामिक्षुः

मूः मोक्षसाद्धारा मोक्षसाद्धारा मोक्षसाद्धारा

पुष्यम्यिः प्रतिगुष्ठीर्णम्

N. vi. 8. D reads: घेयो देवाराजक्षेत्रा हयपा बालिष्ठाः ॥

B reads: घेयो देवाराजक्षेत्रा हयपा बालिष्ठाः 

N. vi. 24. D reads: दस्या धमनयो मधविः

A reads: दस्या धमनयो मधविः धमनायु भौषिणि

B omits it altogether.

N. vi. 28. D reads: चया प्रिया । । । । यस्य युस्त्य बिनुदेव युगम्

B reads: चया प्रिया । । । । यस्य युस्त्य बिनुदेव युगम्। बिनुदेव त्रतितंबरति

सौते विनुदीति। तत्तित्त्वर्षान्त स्वयमान तत्तमाना।

f. 2. Parallel instance of Servius, commentator of Virgil.

Thus the stages of interpolation at different periods can be traced. The principle of the ‘best MSS.’ is obviously inapplicable in this case, for none of the manuscripts can be called the best. All that is available is the best manuscript of each family, and the best plan, under the circumstances, would be to place all the three families side by side. Fortunately it is possible to do so, for the successive interpolations from one family to another are invariably the amplifications of the text of a shorter recension, and are thrust between sentences wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yāsaka. I have, however, distinguished the evidence of Durga’s commentary from that of the manuscripts of the Nirukta, although Durga’s commentary is very important for supplying such valuable evidence for the history of the text of the Nirukta, it cannot, strictly speaking, be called a manuscript of the Nirukta. The relation of the shorter to the longer recension is shown by the use of square brackets, which contain the additional passages of the longer recension, while the relation of the shorter recension to the text preserved by Durga is indicated by foot-notes. An analogous example is furnished by Latin literature. The text of Servius, commentator of Virgil, shows a similar threefold amplifica-
tion, the three stages of interpolation being pointed out by Thilo in his edition. I think the text of the *Nirukta* reproduced from Durga represents the archetype as closely as it is possible to restore it with the help of the present materials. I have collated\(^1\) sixteen manuscripts myself, besides taking into account fourteen manuscripts collated by Roth, and eight by the editor of the *Nirukta* in Bib. Ind. Thus, directly and indirectly, the evidence of about forty manuscripts has been available for this edition, and the text may therefore be regarded as more or less settled.

\textit{g. Commentators of Yāska.}

Although, from an early period, Yāska's work has been recognized as one of the most important \textit{vedāṅgas} by the orthodox tradition of literary India, he, unlike Pāṇini, has not had many commentators. This does not mean that he had few followers or that his speculations did not dominate the thought of succeeding generations. On the contrary, he has been acknowledged to be the pre-eminent authority on etymology. Hence (at first sight) it seems rather inexplicable that his work should have been commented upon by so few people. One reason of this paucity is that Yāska's work itself is a commentary and not an independent treatise, hence it did not stand in need of much elucidation. Secondly, it is written in classical Sanskrit prose, and, notwithstanding its somewhat archaic and terse style, is easily intelligible to the reader as compared, for instance, with the aphorisms of Pāṇini; consequently there was not much demand for further comment. Yet three commentators, at least, are known to have elucidated Yāska's work.

(1) Ugra is mentioned as a commentator on the *Nirukta* by Aufrecht in his \textit{Catalogus Catalogorum}.\(^2\) But no other information, about his personality, the character of his work, and the time when he lived, is available. No reference is made to him by any of the other writers in the same field.

(2) The second commentator is Skandasvāmi, mentioned by Devarājāyajvan.\(^3\) A manuscript of his work exists in the Bibliothèque Nationale, Paris,\(^4\) and a friend of mine from Lahore has recently informed me that he has obtained a complete manuscript of his commentary.

\(^1\) Since then, on my visit to Paris, I have been able, through the courtesy of Professor Sylvain Lévi, to examine the *Nirukta* manuscripts in the Bibliothèque Nationale, Nos. 267–64, described by Cabaton in the \textit{Catalogue sommaire des Manuscrits Sanscrits et Pali}, pp. 89–40. All of them, except the first collated by Roth, belong to the nineteenth century. They all represent the text of the longer recension, and do not afford any other variants. The contents of Nos. 263 and 264 is Durga's commentary, which comes to an end with the twelfth chapter.

\(^2\) Vol. i, p. 297.

\(^3\) See Bib. Ind. \textit{ed.}, vol. i, pp. 2–4.

\(^4\) \textit{Loc. cit.} (Aufrecht).
(3) But the most important of all these commentators is Durga. He seems to be later than Devarājayajvan who is familiar with the then extant commentaries on the Vedas, the Nighantu, and the Nirukta, and who does not mention Durga in the long list of the authorities used by him for the purpose of his own work. Although a conclusion based on the argument of silence is not cogent, yet in this particular case, it is justified to assume that Durga is not referred to because he was posterior to Devarāja, hence Durga would also be later than Skandasvāmi. Durga’s commentary is published, and has superseded the works of his predecessors. His work is important for two reasons: (1) he is the last of the commentators, and therefore represents the fullest development of the traditional interpretation of the Nirukta; (2) the very fact that it has survived at the cost of earlier commentaries indicates its importance. We shall therefore examine his work somewhat in detail.

Date of Durga.

It has already been pointed out that in all probability he is later than Devarājayajvan, though this assumption hardly helps us, for the date of Devarāja himself is not known. However, Durga’s lower limit can be determined almost with certainty. A manuscript of his commentary in the Bodleian Library is dated 1387 A.D. The date is genuine and is accepted as such by Professor A. B. Keith. The manuscript was copied at Bhṛgu Kṣetra in the reign of Mahārāṇa—Durgasimhavijaya. Thus he could not be later than 1387 A.D. It is difficult to identify any particular site with Bhṛgu Kṣetra, but probably it was situated somewhere between the Sarasvati and the Jammā. As Durga wrote his commentary in a hermitage near Jammu, a place not easily accessible in the absence of modern means of communication, the migration of the MS. of his commentary to Bhṛgu Kṣetra presupposes the lapse of sufficient time in order to account for the spreading of his fame as a commentator from the isolated heights of Jammu to the plains of Bhṛgu Kṣetra. It will not be far from the truth, therefore, to place Durga about the thirteenth century A.D.

Durga does not speak of any predecessors by name nor does he leave any clue as to the sources of his own commentary. Unlike Devarājayajvan, he does not give the slightest information about himself or the general state of the Nirukta during his time. That he wrote his commentary in a hermitage near Jammu is proved by the colophon on ff. 132 v. at the end of the eleventh chapter of the Nirukta, which runs as follows:

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1 Ms. Wilson 475.
3 Ms. Wilson 475.
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This shows that the full name of the commentator was Durgasinha. The fact that he lived in a hermitage and was addressed as bhagavat indicates that he was an ascetic and belonged to some particular order of Sannyāsa. Further, he is a descendant of the family of the Vasiṣṭhas. He does not explain the stanza RV. III. 53. 23, quoted by Yāska to illustrate the meaning of the word lodham, because the stanza implies hostility to Vasiṣṭha. He says: चतुःस्तगम एव शब्दः का वसिष्ठ्विणिषी च चः । च चिविज्ञो वासिष्ठः । च चतुः न नित्रेभोमि । 'The stanza, in which this word (lodham) occurs is hostile to Vasiṣṭha. And I am a descendant of Vasiṣṭha, belonging to the Kapiṣṭhala branch, hence I do not explain the stanza.'

Sāyaṇa has the following note on it: पुरा खचु विशालसिन्धि: युद्धनाम राजाविस्थातः । स च कैविचित्क चारण वसिष्ठ्विधिपुत्रः । विशालस्वच नित्रेभो राजाविस्थाती चिविज्ञायपि: । ता च चिविज्ञो वसिष्ठा न नुभलिं ।

'There was formerly a royal sage named Sudās, a disciple of Viśvāmitra. Somehow, he became an object of Vasiṣṭha’s hatred. Then, Viśvāmitra, in order to protect his disciple, reviled Vasiṣṭha with these stanzas. These are the imprecatory stanzas. The Vasiṣṭhas do not pay any attention (lit. listen) to them.' This corroborates Yāska’s statement that there are stanzas which contain asseveration and imprecation only.

Durga’s commentary is important for it repeats every word of Yāska, thus the text of the Nirukta ‘in toto’ could be reproduced from Durga’s work alone. As none of the manuscripts collated by me is older than the fifteenth century, Durga supplies therefore evidence of a very valuable character for the textual criticism of the Nirukta. The number of variants attributed by Durga to his predecessors and his frequent remarks that the text is corrupt and that the right reading is to be discovered,—all such cases I have pointed out in my notes,—indicate that there has been no unbroken tradition with regard to the handing down of the text of the Nirukta.

Further there seems to have been some sort of revival of the study of the Nirukta in the neighbourhood of Jammu in Durga’s time, for it seems difficult to imagine that in an isolated place like Jammu, Durga sat down to write his commentary simply for the love of writing a commentary. It is more reasonable to suppose that Durga accomplished this task in order

1 The Nirukta, iv. 14.
2 Durga’s Commentary on the N. iv. 14.
5 N. vii. 3.
to meet the demand for a good text, elucidation of obscure passages, and amplification of Vāska’s arguments, a demand which a revival of the study of the Nirukta had called forth. The examination of the manuscript of Durga’s commentary, mentioned above, leads one to the conclusion that Durga did not live to complete his work and that he himself wrote his commentary up to the end of the 11th chapter only. This is indicated by a comparison of colophons in the manuscript which, at the end of the 7th–12th chapters, numbered as 12–17 by Durga consecutively from the five chapters of the Nighantu, are as follows:

(1) At the end of the 7th chap. on f. 50 r. ॥ दात्रीषियाथः ॥
(2) " 8th chap. on f. 70 v. ॥ रति निष्फलनो धोरो ... चायः ॥
(3) " 9th chap. on f. 86 v. ॥ चाल्लर्यां मन्त्र ... समासः ॥
(4) " 10th chap. on f. 112 r. ॥ चाय ... पंचदशोषियाथः समासः ॥
(5) " 11th chap. on f. 182 v. ॥ चाल्लर्यां निष्फलना वंशु-राज्यमन्वजायिन आचार्यमचार्यांस्वजावकी नोचाल्याथायाथः चतुष्पतः ॥

A comparison of these five colophons shows that the first four do not contain any reference to Durga by name nor to his honorific titles, which fact implies that they were written by Durga himself, while that at the end of the 11th chapter was added by some disciple, who speaks of Durga as an ārya and addresses him as bhagavāt. Durga could not have appropriated these titles himself unless he was very vain. Another point in favour of the fifth colophon being written by a person other than Durga is that while the first four colophons say that such and such a chapter has come to an end, the fifth remarks that such a pada of that chapter has come to an end. The colophon at the end of the 11th chapter is the final inscription and as such should have been placed at the end of the 12th chapter, where no such description is found; the colophon there, on f. 150 r., being ॥ वास्तुका चतुष्पतः पारः ॥

This leads one to the conclusion that Durga himself wrote his commentary up to the end of the 11th chapter, whose colophon was added by a disciple who also wrote the commentary on the 12th chapter, and faithfully refrained himself from adding the name of Durga in the colophon at the end of the 12th chapter. MS. Mill 142, dated A.D. 1889, and described in the Catalogue of Sanskrit Manuscripts in the Rājeian Library by Keith,1 also preserves the final inscription at the end of the 11th chapter, while on f. 128 v., at the end of the 12th chapter it simply says ॥ वास्तुका चतुष्पतः पारः ॥ It is also to be noticed that in this manuscript

1 Vol. II, p. 106.
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as well, the word adhyāyu only is used in the earlier colophons while pāda makes its appearance in those at the end of the 11th and the 12th chapters. Another point of minor importance may also be adduced in this connexion, i.e. the manuscripts have the following śloka at the end of the 12th chapter.

स्यामिषपि दशम बामी करोऽवगंविषिदितम् ।
स्मिसमश्च तथा कुर्घायं शुंगारःकियाम् ॥

As Durga is shown to be a hermit, to ascribe these verses to him will be highly inappropriate.

Durga and the Pariśīṭa.

Both the published editions of Durga’s commentary regard the commentary on the portions of the 13th chapter as an integral part of Durga’s work. But the MS. Wilson 475, dated 1387 A.D., and MS. Mill 142, dated 1839 A.D., do not contain the commentary on the 13th chapter. In both these manuscripts the commentary is completed at the end of the 12th chapter and the MS. Mill 142, expressly say that the work is finished.

॥ समाधि च चक्षुष ॥

Moreover, the 13th chapter was not added to the Nirukta by Durga’s time, as is proved by his remark in the introductory part of his commentary:

चतुर्वं ध स तथा दार्शात्माती भाषविद्वार: ।
तम्मिदाविदविकम्: समाधय: समाचार: ॥

‘And this (the Nirukta) is its (the Nighantu’s) amplified commentary consisting of twelve chapters whose first sentence is “a list has been handed down by tradition.”’ Hence the commentary on the 13th chapter was written at a later period and attributed to Durga by some disciple or follower of his.

Yāska’s contributions to Etymology, Philology, and Semantics.

1. Date of Yāska.

History is the one weak point of Sanskrit literature, being practically non-existent. Not a single systematic chronological record has survived, and so complete is the lack of any data to guide us in this matter that the dates of even the most famous Indian authors like Pāṇini and Kalidāsa are still subject to controversy. Yāska’s date cannot therefore be determined with absolute certainty. One can arrive at a relative date

1 This evidence is, however, inadequate. To make the case plausible, it must be corroborated by the internal evidence, i.e. the difference of style, treatment, &c. With this view I am now systematically examining and comparing the commentary on the twelfth with that of the preceding chapters. Later on I shall add the result of my examination.
only by bringing together the isolated pieces of information supplied by archaeological finds, literary references, and accidental mention of known historical or political events. This evidence, however, is not conclusive, and is differently interpreted by various oriental scholars. There is a great difference of opinion among them about the precise date of Yāska, but at the same time there is also the unanimity which sets down his lower limit as not later than 500 B.C. As this limit has not been questioned so far (while his upper limit is carried as far as 700 B.C.), it may therefore be safely assumed that Yāska lived at least about a century earlier than Plato. Both Yāska and Plato sum up as it were the results of their predecessors in philological and etymological investigations in the Nirukta and the Cratylus respectively. Both stand pre-eminent with regard to their age, and have dominated the thought of succeeding generations in their respective countries. Yāska's work is important for the history of philology and etymology. And as the representative record of the researches of ancient Indians, it is of considerable interest for a comparative study of the Indian and Greek achievements in these two branches of knowledge in the earliest period of their history.

2. Phonetic equipment of Yāska.

Before we proceed to examine, in detail, the principles laid down by Yāska for etymology, or his speculations in philology, it will be worth while to inquire whether Yāska was a properly qualified person to undertake the task, i.e. whether he possessed any knowledge of sound-laws, or, in other words, whether he received any phonetic training, and of what sort? As has already been pointed out, historical and biographical records about ancient India do not exist, or at least, if they existed, have not survived. Nothing definite is, therefore, known about the life of Yāska, nor about the period in which he lived, nor about the educational system which then prevailed. In the absence of such records it is therefore extremely difficult to ascertain the worth of his qualifications, or the extent of, and his familiarity with, sound-laws. Yet some indirect information can be pieced together by collecting a few isolated data capable of throwing some light on the subject. In the first place, Yāska is acquainted with a vast amount of Sanskrit literature. The numerous exemplary quotations occurring in the Nirukta conclusively show that he knew the Rg-veda, the Sāma-veda, the Atharva-veda, the Yajur-veda, and their pada-pāthas, the Taิตtirīya Sāṁhitā, the Maitrāyāni Sāṁhitā, the Kāthākā Sāṁhitā, the Aitareya Brāhmaṇa, the Gopuṭha Brāhmaṇa, the Kaṇṭāṭaka Brāhmaṇa, the Satapatha Brāhmaṇa, the Prasūṭākhyas,
and some of the Upaniṣads. The full list of all the works known to him is given in the Appendix. This shows that Yāska was a man of comprehensive knowledge and vast reading. Secondly, he refers to and quotes the opinions of the various schools of thought which existed in his time, i.e. the school of etymologists, the school of grammarians, the school of ritualists, the school of legendists, the school of Naidānas (i.e. specialists, in primary causes). Further, he discusses and criticizes the views of many authorities—his predecessors and contemporaries. The full list of these is also given in the Appendix. The mention of eminent scholars and schools of thought presupposes specialization in their respective departments of knowledge which implies some uniform system of training and a sufficiently high order of education extending over a long period. Otherwise it is difficult to conceive how these various schools could have come into existence at all. Thus it can be assumed without much doubt that Yāska had received some kind of training in one, or more than one, of these schools. He discusses the doctrines of the schools other than his own, and thus seems to have acquired a general familiarity with them to be able to do so. Thirdly, he distinctly mentions the prātisākhyas, i.e. phonetic treatises which record the researches made by ancient Indians in the physiological and the acoustic aspects of Phonetics. These treatises themselves presuppose the existence of the pad-va-pāṭhas, i.e. ‘the word texts’, which give every word of the samhīta in its isolated state, i.e. free from the euphonic combinations, and analyse compounds into their component elements. Gradually by the time of Yāska, a strong phonetic feeling had come into existence, as is evident from the scientific arrangement and classification of the Sanskrit alphabet. This shows that Yāska was furnished with some phonetic equipment, such as the state of the scholarship of the time permitted him to acquire. This view is supported by the fact that Yāska is familiar with and recognizes the following phonetic phenomena: (1) Syncope as in जन्मः (they went) from the root गस् (to go); (2) Metathesis as in सोक्षा ‘a drop’ from चुँ (to drop), रचुः (rope) from चुः (to emit), and त्रँ ‘knife’ from द्रः (to cut), and so on; (3) Anaptyxis, as in आस्कु from the root चस् (to throw), दारः (door) from the root चुः (to cover), अपक्षा: from the root अस्सु (to fry), &c.; (4) haplogy as in तृष = tri + rca, i.e. ‘three stanzas’. He is also acquainted with assimilation, and has noticed an example of prākṛtization in the Rg-veda while explaining जुट्ठा by जस्ता (N. v. 24). For the detailed account of his observations on phonetic phenomena see Chapter II, sections

1 All these words are found in the Nirukta, ii. 1-2. I have cited examples furnished by Yāska himself.
1-2. From what has gone before, it may be concluded that Yāska was a man of extensive reading, that he had pursued a systematic course of study, and that he was furnished with some phonetic equipment. This conclusion is further supported by the fact that his explanations are pervaded with a rationalistic spirit and devoid of the mystifying or supernatural element, a characteristic of the ritualist and the parivṛddhajaka school, cf. e.g. Yāska’s explanation of Vṛtra. He is altogether free from fanaticism, bigotry, and intolerance when he meets Kautsa’s adverse criticism of what he believes to be the revealed hymns, but gives rational answers to the various points of objection. He is actuated by a scientific spirit even when he is dealing with gods. Thus, for instance, he classifies gods into various groups, i.e. the terrestrial, the atmospheric, and the celestial according to the sphere of their activity, and assigns definite functions to each. Yāska’s classification of gods has nothing corresponding to it in the mythologies of other nations. Further, his treatment of synonyms and homonyms is also scientific. At first he attributes a particular meaning to a particular word, and then supports his assertion by quoting a passage, generally from the Vedic literature, in which that word is used in that particular sense. Whether or not one agrees with him in attributing particular meanings to particular words, it cannot be denied that his method is scientific and, notwithstanding his remote antiquity, surprisingly modern. This scientific spirit, so evident in the Nirukta, could be developed by a scientific training only. In the absence of any definite information, the preceding statement will, I think, give some indication as to Yāska’s qualifications to undertake the task which he set before himself.

3. Importance of Etymology.

Taking both the East and the West together, Yāska is the first writer on etymology. He is also the first to treat it as a science by itself. According to the orthodox Indian tradition, the Nirukta has, for a long time, been recognised as a treatise which deals specially with etymology. But the claim of Yāska is not based on this recognition. He has summarized his doctrines in the Nirukta. His remarks on the importance of etymology may sound very commonplace to us, but probably appeared to have the same profundity of wisdom when they were first uttered about 2,500 years ago, as President Wilson’s fourteen points for the modern political world. His arguments for etymology are summarized as follows:

(1) Etymology is essential for the proper understanding of the Vedic texts.
(2) Etymology is the complement of grammar.¹

(3) Etymology is necessary for the analysis of the sanhitā into the pada-pātha, and of words into their component elements.

(4) Etymology has practical utility, for it enables one to discover the primary deity of a stanza which bears the characteristic marks of more than one deity, and thus helps to perform the sacrifice with perfection.

(5) Etymology is a science, and should be studied for its own sake, for knowledge is commended, and ignorance is condemned. (Chapter I, sec. 15–17.)


Yāska’s fundamental notion about language is, that all words can be reduced to their primordial elements which he calls roots. With this idea he lays great emphasis on the point that as every word can be traced to an original root, one should never give up a word as undervariable. His first general principle is, ‘One should give the etymological explanation of words whose accent and grammatical form are regular, and are accompanied with a radical modification in the usual manner’, i.e. in accordance with the laws of phonology. One would hardly question the derivation of पञ्च from पञ्च ‘to cook’, or of पाठज from पद् ‘to read’, or of वृक्ष from वृष ‘to know’, or of न्द from न्द ‘to break’, and so on. It should be observed that Yāska recognized the importance of accent, and accords it a due place in his principle. It is obvious that the above-mentioned rule is limited in its scope, for only a comparatively small number of words can fulfil the conditions therein laid down. Yāska therefore strikes a note of warning and says that a disproportionate importance should not be attached to grammatical form, for the rules of grammar are not universal like laws of nature, and have many exceptions, adding that one has also to take into consideration phonetic phenomena such as syncope, metathesis, haplography, anaptyxis, assimilation, &c. His second principle is that in case the accent and grammatical form are not regular, and are not accompanied with a radical modification, one should always take his stand on the meaning of the word and endeavour to derive it from some similarity of form, or if there is no such similarity of form, even from the similarity of a single letter or syllable. Thus, according to Yāska, one should not be afraid to derive, dois, du, doive, dusse, &c. from devoir, ‘to owe’, or ỉṣṭi (sacrifice) from the root yaj (to sacrifice), on account of the apparent dissimilarity of their form. Comparative philology furnishes the best examples to illustrate Yāska’s remark that often there is hardly any resemblance between a word and its original source, i.e. its primitive

¹ Tad idam vidyā-sthānam yatharogyāḥ kāthāpyam. N. i. 15.
and derivative forms. Cf. IE. *penques; Skt. pañca; Zend. païca; Gk. πέντε; Lat. quinque; Lith. pentè; Goth. finf; Germ. fünf; OE. fif; Eng. five. Again, French larmé and English tear have only r in common, both being otherwise quite different from their original source *dakru, which assumed an Anglo-Saxon form tear, and a primitive Lat. lacru. The Eng. ewe and Lat. ovis have nothing in common, and each has exclusively preserved some parts of their original *ovis. Eng. four, Germ. vier, have only r in common with Gk. ρίτταρες. Eng. quick (orig. 'alive') has only i in common with Gk. βίος (life). Eng. silt, and Gk. ῥῆδ (ἴδρα, 'seat') have nothing in common, and each has preserved one exclusive part of the original *sed. Again, cf. IE. *ghanas; Skt. harinsa; (Gk. χήν; Lat. anser (for hunser); Germ. Gans; OE. ge; Eng. goose.

But the application of this rule by an incompetent person gives rise to grotesque results; many such cases are supplied by the Nirukta, e.g. Śākapāyana's derivation of Sat-ya, the ya of which he formed from the causal of i, and Sat from as, 'to be'. Yāsaka foresaw the danger of the misuse of his principle. So after laying down his rule, he adds a note of warning. He urges that single words isolated from their context should not be thus derived, for without a knowledge of the context, it is often difficult to know the precise meaning of a word. He recommends that derivations should not be explained for a person not acquainted, or not well acquainted, with grammar, and not for one who has not studied etymology as a pupil. He says, 'One should indeed explain derivations for one's own pupil who has been in residence studying etymology or for one who is capable of understanding; for the intelligent and for the diligent.' N. ii. 3.

The third principle of etymology laid down by Yāsaka is that one should derive words in accordance with their meanings. 'If their meanings are the same, their etymologies should be the same, if the meanings are different, the etymologies should also be different.' (N. ii. 7.)

This principle is on the whole sound, for in every language there occurs the phenomenon that words of different origin often assume the same form. For instance:

Skt. Aśkr derived from the root aj means 'driven'.

Aśk " " " aj 'beamed'.

Aja " " " ajj 'driver'.

= a-jā " " " jān 'not born'.

Aśikṣa = an-ikṣa from √iks means 'unwished'.

= an-ikṣā " √yaj 'not sacrificed'.

Aśudāra = an-udāra means 'a niggardly man'.


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Skt. Anudāra = ānu-dāra means 'followed by a wife'.
  " = ā-pavāna  " 'without air'.
Apavāna = apa-vāna  " 'a grove'.
  " = a-vāsāna  " 'not dressed'.
Avasāna = a-vāsa  " 'resting-place'.

English Abode. From abide, meaning 'delay' or 'dwelling-place'.

Abode. OE. abeōd-an, connected with the primitive verb beōdan,
meanin ‘prognostication’; cf. fore-bode.

Abound. OFr. abundoër, abonder, habonder; Lat. abundāre, meaning
‘to be plentiful’.
  " = a-bound, meaning ‘to get limits to’.

Admiral. OFr. amiral, derived from the Arabic amīr-al, latinized in
various ways and assimilated according to popular forms,
meaning ‘a naval officer’.
  " A by-form of admirable. OFr. amirable, Lat. admirabil-em,
meaning ‘exciting admiration’.

Adust. Lat. adust-us, Fr. aduste, meaning ‘scorched’.
  " = a-dust, meaning ‘in a dusty condition’.

Aught. OE. eht; OHG. eht; Goth. aht-s, meaning ‘possession’.
  " OE, ō, ō + wht; OHG. eowht, iowht, &c.; ME. ächt, ächt,
meaning ‘anything whatever’.

Baw. OFr. baie; Lat. bāca, meaning ‘a small fruit, a berry’.
  " Fr. baie; Lat. bāia, meaning ‘an indentation of sea into land
or of land into the sea’.

  " OFr. bāte; Lat. type bātā, meaning ‘the division of a barn’.

  " OFr. baw; It. bada; Lat. badare, ‘to open the mouth’, meaning
‘barking or baying’.

  " Cf. ON. bāgr, bāgja, ‘to push back’, meaning ‘an embankment
or dam’.

Short form of baw-antler, meaning ‘the second branch of a
stag’s horn’.

  " Fr. bai; Lat. bādus, meaning ‘a reddish-brown colour’.

Beak. Fr. bec; It. becco; Sp. bico; Late Lat. beoccus, meaning ‘a bird’s bill’.
  " ‘A justice of the peace’.

  " A variant of beek, ‘to warm’.

Bear. OE. beru; OHG. bero; Mod. G. bär; cf. ON. björn; Lat.
ferus, meaning ‘an animal’.

  " OE. brye; cf. Goth. barisins, meaning ‘barley’.

  " OE. and OHG. ber-an; ON. ber-a; Goth. bair-an; Lat. fer;
Gk. φερ; Skt. bhar, meaning ‘to carry’. 
English Dole derived from French déuil means 'grief'.

"related to Teut. déul; Ger. Teil means 'portion'.

Fame. Fr. fâme; Lat. fâma (report); Gk. φήμη, meaning 'public report'.

" Fr. fâim; Lat. famës; cf. OFr. afamer, meaning 'want of food, hunger'.

" Obsolete form of fam.

Fast. OE. fæstan; OHG. justan; ON. fæstu; Goth. fustan, meaning 'to abstain from food'.

" ME. fest; ON. fest-r, meaning 'a rope'.

" Fr. juste; Lat. justus, meaning 'arrogance'.

Fold. OE. fold; OLG. folda; ON. fold, related to *feldu, 'field', meaning 'ground'.

" OE. floodon; OHG. fuldan; ON. fælru; Goth. fillan; OTeut. *fuldan; cf. Lith. pilta; Gk. δί-κατος, meaning 'to arrange one thing over another'.

" ME. faol; Mod. LG. fael, meaning 'an enclosure for domestic animals'.

" ME. fold; OHG. fult; ON. fældr, meaning 'a bend or ply'.

Hound. OE. hund; OHG. hund (d-); Goth. hunds; ON. hundr;

" Gk. κύων, κυς; Skt. śvam, meaning 'dog'

" ME. hun; ON. hávn, meaning 'a projection'.

Seal. OE. seol; OHG. selah; ON. sel-r, meaning 'an animal'.

" OFr. sel; It. seghello; Lat. sigillum, meaning 'a device'.

Sound. Derived from Fr. son; Lat. sonus, means 'noise'.

" OE. sunl, means 'strong'.

" Fr. sonder; Lat. subundare, means 'testing depths'.

French Air. Gk. ἀήρ; Lat. aer-em; Sp. aire, meaning 'the gaseous substance which envelops the earth'.

" OFr. aïre, meaning 'disposition'.

" It. aria, meaning 'melody'.

Champs. Lat. campus; It. campo; Sp. campo, meaning 'field'.

" OFr. cant, meaning 'side'.

Chère. Feminine of cher, 'dear'.

" Gk. χαρά, 'face'.

Cousin. -a. Lat. consobrinus; It. cugino, -a; Sp. sobrino, -a; Ptg. sobrinho, -a, meaning 'a relative'.

" Lat. culciinus, meaning 'an insect'.

Devant. Preposition meaning 'before'.

" Fr. participle of devoir, 'to owe'.

Fou. Lat. focus; It. fuoco; Sp. fuego; Ptg. fogo; OFr. fou, meaning 'fire'.

INTRODUCTION TO THE NIRUKTA
French Feu. Derived by Estienne and Scheler from Lat. *fuit > feu > feu; by Ménage from Lat. *felix > felicitas > felix > feu; by Littre from OFr. *fu * > feu, connecting with Lat. fuitus, meaning ‘dead’.

Fier. Lat. *fidare for (fidere); It. fidare; Sp. and Ptg. fiar, meaning ‘to put confidence’.

Fer. Lat. ferus; It. and Sp. fier; Ptg. fero, meaning ‘proud’.

Firme. Lat. firmus; ME. firm, meaning ‘firm’; cf. Skt. *dhr.

Firme. Med. Lat. firma, meaning, a farm.

Franc. Lat. francus; It. franco; Sp. and Ptg. franco, meaning ‘free’.

Geste. Meaning ‘a French coin’.

Geste. Lat. gestus, meaning, ‘gesture’.

Geste. Lat. gesta; It. gesta, meaning ‘heroic deed, poetry’; cf. chanson de geste.

Louer derived from Lat. locare means ‘to let’.

Laudare means ‘to praise’.

German acht. OHG. ahto; MHG. ahte; Goth. ahtau; OE. eahta, derived from an IE. root; cf. Skt. aṣṭau; Gk. ἀκτα; Lat. octo; Lith. aštani, meaning ‘eight’.

Ball. From bellen, meaning ‘barking’.

Ball. MHG. bal, bulles; cognate with OHG. ballo; MHG. balle; ME. bal, bulle; OTeut. *ballon, *ballan; cf. Lat. foll-is, ‘something inflated’; Fr. balle, meaning ‘a ball to play with’.

Ball. Fr. bal; It. ballo; Fr. bater or baller; Lat. ballare; Gk. βαλλω, meaning ‘a dance’.

Bauer. OHG. bâr; MHG. bâr; LG. buur; ON. bôr; OE. bôr, ‘dwelling’; cf. neighbour; OE. neah-gebur and nach-bur; E. bower; OTeut. *bôro(m), from Teut. *bô; IE. *bhu; cf. Skt. bhû (bhûmi, ‘earth’); Gk. φῶ; Lat. fui (futurus); meaning ‘bird-cage’.

Bauer. OHG. bâr; MHG. bâr; cf. Erbauer, Ackebauer, from the *buan, ‘to cultivate’; Du. bouwen; MHG., MDu. bâwen; meaning ‘a peasant’.

Bulle. MLG. bulle; MDu. bulle; Du. bul, bol; ON. bôl, boli; ME. bote (boole); cf. ME. bulle, bulle and E. bull, bullock; meaning ‘a buffalo’.

Bulle. MHG. bulle; OE. bulle; E. bull; Fr. bulle, derived from Lat. bulla, meaning ‘a papal mandate’.
German Gei seln. Pl. of gei sel, OHG.  gi nel; MHG.  gi sel; OE.  gi sel, meaning 'hostages'.

" A form of gei seln, MHG.  gei seln, meaning 'to whip'.

Kehren. OHG.  kēr n; MHG.  kēr n, meaning 'to sweep'.

" OHG.  kēr n; MHG.  kēr n, meaning 'to turn'.

Kieser. OHG.  kienforha; MHG.  kienbrum and the corresponding word to OHG.  *kienforhe; cf. Kien and Führe, meaning 'Scotch fir, pine tree'.

" MHG.  kīver, kīvel, kīvela; OSaxon.  kālōs; OE.  cēfl, meaning 'jaw'.

Kiel. OHG.  kīol, chīol; MLG.  kēl, kēl; MHG  kīol; OE.  cēol, OS.  kīol, meaning 'keel'.

" MHG.  kēl; LO.  guīle; E.  quill, meaning 'a piece of reed or feather of a bird'.

Laden. OHG.  kladan; MHG.  ladan; OS.  kladan; OE.  kladan; Goth.  (af.)hladan; E.  lade, meaning 'to load'.

" OHG.  ladān; MHG.  ladon; Goth.  lapōn; OE.  lāf, meaning 'shop'.

Mandol. MLG. MDu.  munsle; OE.  mund, munden; E.  mound, meaning 'to count by fifteen'.

" OHG.  manuda; MHG.  mandel; OFr.  albmande, also amonde, amondre; cf. Sp. almendra; It. mandorla, mandula, meaning 'almond'.

Mark. OHG.  marka; MHG. mark; OS.  marka; OE.  mearc, meaning 'boundary'.

" MHG.  mark; MDu.  marc; ON.  myrk; OE.  marc; Med. Lat.  marca, marces; Fr.  march; It. marco, marca, meaning 'a coin'.

" OHG.  murg, murg; MHG.  mure, ūrurg; OS.  murg; OE.  mearc, mērc; MDu. murch, mūry; Mod. Du. murg; OTeut.  *mūrgo; cf. AV.  musa; Skt.  mūṣa; meaning 'the soft fatty substance of bones'.

Reis. OHG.  hrūs; MHG.  rūs; ON.  hrūs; MDu.  rūs; OF.  hrūs, meaning 'twigs or small branches'.

" MHG.  rūs; MLG.  rūs; ME.  rūs; OFr.  rōs; It.  riso; Lat.  *orizum; Gr.  ὄριζα; cf. Skt.  vrūki, meaning 'rice'.

Hindi kāma derived from Skt.  kṛ means 'work'.

" " " kum " 'love'.

Examples might be multiplied. It is clear that such words can be satisfactorily derived only with reference to their meaning, for being derivable
from more than one original source, they are liable to be connected with
the wrong root unless the derivation is based on the meaning. Yāska's
rule is therefore sound. But in criticism of Yāska's rule, it may be
remarked that words, having the same origin, come to acquire different
meanings. For instance, Lat. cupé (cupido), 'to desire', and Skt. kuy, 'to
be angry', have the same common origin. Again, cf. IE. klutós; Skt.
śrutōs; Gk. κλυτός; Lat. (in)clutus; OE. hlūd; Eng. loud. Yāska did not
know any other language besides Sanskrit, his horizon was therefore
necessarily limited, yet his familiarity with the two phases of the Sanskrit
language, i.e. the Vedic and the classical, which is historically the develop-
ment of the former, and which in their relation to each other bear a close
correspondence to that of the Ionic and the Attic tongues, placed him on
a better working ground than those who were not fully conscious of such
historical development. There is no passage in the Cratylius, for instance,
showing that Plato realized that the Attic was historically the outgrowth
of the Ionic language. On the contrary, the following passage indicates
that he was not aware of any such development.

5. Plato on Etymology.

Soc. 'Yes, my dear friend; but then you know that the original names
have been long ago buried and disguised by people sticking on and
stripping off letters for the sake of euphony, and twisting and bedizen-
ing them in all sorts of ways... And the additions are often such that at
last no human being can possibly make out the original meaning of the
word.'¹ Again, Plato does not recognize that etymology has any scientific
or even systematic basis. He does not seem to realize that derivation of
words should be governed by some general rules. In addition to the
above, I quote the following passage in support of my statement:

Soc. 'Now attend to me; and first, remember that we often put
in and pull out letters in words and give names as we please and change
the accents.'² Evidently he did not attach much importance to accent.
The only principle, which can hardly be so called, is contained in the
following passage:

Soc. 'And whether the syllables of the name are the same or
not the same, makes no difference, providing the meaning is retained; nor
does the addition or subtraction of a letter make any difference so long

² Ibid. p. 341.
as the essence of the thing remains in possession of the name and appears in it.'

These three passages from the Cratylus indicate that Plato looked upon etymology as a compendium of individual conjecture which would justify Voltaire's famous satire that, 'Etymology is a science in which vowels count for nothing and consonants for very little', and Max Müller's well-known epigram that, 'a sound etymology has nothing to do with sound'. The fundamental difference between Yāsaka and Plato is that the former distinguished roots from affixes and suffixes, i.e. the radical from the formative element, and hence was able to formulate general principles for analysing words into their constituent parts; the latter did not realize this distinction and consequently made conjecture the basis of etymology. It may be remarked, however, that Sanskrit is generally acknowledged to be more perspicuous than Greek; it was easier therefore to see this distinction in Sanskrit than it was in Greek, and besides Yāsaka had the advantage of inheriting this knowledge from a long line of predecessors who had made this discovery at a very early period. But Yāsaka's greatness, even if every one of his etymological explanations is proved to be wrong—as many are manifestly so,—lies in the fact that he is the first to claim a scientific foundation, and also the first to formulate general principles for etymology.


In two aphoristic rules, Yāsaka enunciates his view as to why articulate speech is given preference to other modes of expression, such as gestures, movements of hands and body, &c. He says, 'words are used to designate objects with regard to everyday affairs in the world, on account of their comprehensiveness and minuteness'. Durga, the commentator of Yāsaka, explains the term 'comprehensiveness', with regard to the psychological process involved in the apprehension of meaning through the instrumentality of the spoken word. He says that there are two phases of consciousness in the human mind, i.e. (1) the manifest, and (2) the unmanifest. When a person desires to express the manifest consciousness, his effort results in the exhalation of breath which modified in the various speech-organs produces the word. The word again pervades the unmanifest consciousness of the hearer, makes it manifest, and thus the meaning is apprehended. Using philological terminology, we may express the same thing by saying that there are permanent word-records in the sub-conscious strata of the human

\[1\] Jowett, Dialogues of Plato (3rd ed.), vol. 1, p. 386.
\[2\] The Nirukta, i. 2.
\[3\] Durga on X, i. 2.
mind. These word-records are brought from the sub-conscious to the conscious state by articulated speech. It may be objected that whatever the psychological process may be, the most important use of the word is to express and convey the meaning to somebody else, and this purpose can equally be accomplished by other methods, such as gestures, movements of hands, face, and eyes. As if Yāska had anticipated this objection, he adds the term ‘minuteness’ in his aphorism. Durga has the following comment: The movements of hands and the winking of the eyes, &c., are also comprehensive, they will express the meaning and in this manner we will be saved the trouble of studying grammar and the bulky Vedic literature. True, gestures, &c., are comprehensive, but they are not minute, i.e. they involve greater effort in production and are always indefinite. Even discarding Durga’s elaborate explanation of ‘comprehensiveness’, Yāska’s aphorism can mean only that words are used in the everyday affairs of the world because they are capable of giving expression to every kind of meaning with their numerous shades of difference, and are produced with comparatively less exertion. There seems to be no doubt that at the time of writing the above-mentioned aphorism, Yāska had in his mind the alternative method of expression by means of gestures, &c. And his argument that words are preferred to gestures, on account of the economy of effort, has a strikingly modern note.

7. Origin of Language.

Yāska is a follower of the school of etymologists, whose fundamental doctrines is that all words are derived from original roots. Gārgya and the followers of the school of grammarians do not agree with him. There is also a short discussion about onomatopoeia. Aupamanyava maintains that there is no such thing as onomatopoeia, but Yāska holds that there are some words which are formed by the mere imitation of sounds of nature, mostly the names of birds, such as crow, partridge, &c., but which can be derived otherwise also. It is surprising that in this connexion he does not mention the word cuckoo. Besides the names of birds, he thinks that the following words are similarly formed. Kitava, ‘a gambler’; dundubhi, ‘a drum’; cīcā kṛṣṇotī, ‘it makes a cīcā sound’; kṛka, the former part of kṛkavāku, ‘a cock’. According to Yāska, onomatopoeia does not play any important part in the foundation of language. He discards

1 Nirūka, i. 12.  
2 Loc. cit.  
4 Ibid. v. 22  
5 Ibid. ix. 12.  
6 Ibid. ix. 14.  
7 Ibid. xii. 18.
therefore the so-called Bow-wow theory. As Yāska reduces all words to primordial roots, he may therefore be regarded as an adherent of the root-theory.

This again affords a point of difference from the Cratylus, where Plato, in attempting to trace the origin of the sounds of the alphabet to the sounds of nature, considers onomatopoeia to be the most important factor in the formation of language. As an objection to his theory, it may be remarked that the objects with which men in primitive society are most familiar would be things like ‘cave’, ‘pit’, ‘tree’, &c., and the naming of these objects precludes all imitation of natural sounds. Words like ‘digger’, ‘weaver’, &c., would represent a higher stage of civilization.

8. Parts of Speech.

Yāska says that there are four parts of speech: noun and verb, preposition and particle. At first sight, it seems inexplicable that an ancient author like Yāska should mention preposition as a part of speech and should ignore adverbs which historically can be shown to have been evolved at an earlier stage of the linguistic development than the former. The difficulty, however, disappears when it is remembered that prepositions in Sanskrit are seldom used to express case relations, but mostly serve as adverbial prepositions. With Yāska’s division of speech into four parts may be compared the remarks of Dionysius of Halicarnassus, who attributes a similar classification to Aristotle.

‘Composition is . . . a certain arrangement of the parts of speech. . . . These were reckoned as three only by Theodectes and Aristotle and the philosophers of those times, who regarded nouns, verbs, and connectives as the primary parts of speech. Their successors, particularly the leaders of the Stoic school, raised the number to four, separating the article from the connectives.’ According to Aristotle, ‘Diction viewed as a whole is made up of the following parts: the letter (or the ultimate element), the syllable, the conjunction, the article, the noun, the verb, the case, and the speech.’

9. Aristotle’s definition of Noun and Verb.

Yāska defines the noun and the verb as follows: ‘A verb has becoming as its fundamental notion, a noun has being as its fundamental notion. But where both (i.e. becoming and being) are dominated by becoming as in a verbal noun), a becoming arising from a former

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2 See also Max Muller, loc. cit.
3 Nirukta, l. 1.
4 Literary Composition, ch. iii, Robert’s ed., p. 71.
5 Pericles, 90. 1456 b., Bywater’s ed., p. 57.
to a later state is denoted by a verb, as 'he goes', 'he cooks', &c.; while the embodiment of the whole process beginning with the original and ending with the final conception, which has assumed the character of being, is denoted by a noun, as 'going', 'cooking', &c.¹ Further, becoming has six modifications: (1) genesis, (2) existence, (3) alteration, (4) growth, (5) decay, and (6) destruction.² With these may be compared Aristotle's definitions of noun and verb. A noun or name is a composite significant sound not involving the idea of time, with parts which have no significance by themselves in it. . . . A verb is a composite significant sound involving the idea of time, with parts which have no significance by themselves in it. Whereas the word 'man' or 'white' does not imply when, 'walks' and 'has walked' involve in addition to the idea of walking that of time present or time past.³

In his definition of a verb, Aristotle lays great emphasis on the idea of time, but ignores the idea of action involved in it; his definition is therefore incomplete and states the element of lesser importance only, for of the two ideas of action, and time, the former is of primary and the latter of secondary significance. Yāsaka has hit on the right word, i.e. becoming which expresses both, the notion of action and time as well. Aristotle's definition of a noun is a negative one. He explains what it does not involve, but not what it positively does involve. Yāsaka, on the other hand, gives a positive definition, setting forth being to be the fundamental notion of a noun. Further, he also defines a verbal noun, which is ignored by Aristotle.

Yāsaka explains prepositions as words which bring into prominence the subordinate meaning of nouns and verbs. He then subjoins a list of twenty prepositions assigning to each its appropriate meaning. Proceeding further, he divides particles into three groups, (1) comparatives, (2) conjunctives, and (3) expletives. He defines these terms, giving a list of the particles of each group, explaining their meanings and illustrating their uses by suitable quotations from Vedic literature. They are treated in detail in the first chapter of the Nirukta (sec. 3–9).

Yāsaka observes the dialectical differences in the spoken language of his time. Thus he points out certain characteristics of the speech of the Aryans and the Kāmbojas, the people of the East, and the people of the North.⁴ He acknowledges the relation of the classical to the Vedic Sanskrit. Thus he remarks that their vocabulary is identical,⁵ that their use of prepositions and particles with occasional exceptions is similar.⁶

¹ Nirukta, i. 1.
² Op. cit. i. 2.
⁴ Nirukta, ii. 2.
⁵ Op. cit. i. 16.
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He seems to be conscious of the historical connexion of the two languages when he says that the words of the one are derived from the roots of the other. He knows that it is not nouns only, but also verbs, which have synonyms. 'So many verbs have the same meaning. So many are the synonym of a noun (lit. being).' He explains homonym as a word which has more than one meaning. He also notices certain idiomatic expressions, whose order is immutably fixed as 'Indra and Agni', 'father and son', but not 'Agni and Indra', 'son and father'.

Semantics.

How names are given.

The epoch of Yāska was an age of remarkable literary activity. There seems to be a general striving after the search of truth in all the departments of human knowledge. On the philosophic side, it marks the beginning of the Upaniṣadic period which preached monotheism of an exalted type, and gave expression to some of the sublimest thoughts ever recorded in the history of mankind. On the religious side, it was the harbinger of the Buddha who was soon to carry out a campaign of vigorous protestantism against the then prevailing ritualistic practices. Even in the matter of style, it is the period of transition which ushered in the era of the aphorism (śūtra). As shown above, the age was busy with grammatical and philological speculations, nor was semantics ignored. In the first chapter of the Nirukta (see 12-14), Yāska discusses the question, how names are given. The most important arguments are set forth in the form of questions and answers. A critic is introduced who raises the various points of objection, each of which is duly answered by the author. It is a dialogue consisting of two monologues which are put in the mouths of the critic and the author in succession. The arguments are as follows:

1 Every being who performs a particular action should be called by the same name, e.g. every one who runs on the road should be called ṛṣaya (runner), and not the horse alone; everything that pricks, as a needle or spear for instance, should be called ṛṇa (pricker) and not a blade of grass alone.

2 Every being 'should be given as many names as the actions with which that particular being is associated, e.g. a pillar should be called not sthāna (i.e. which stands upright) only, but also dvarā (i.e. which rests in a hole), and also asūnya (i.e. which is joined with beams).

3 Only such words should be used in giving names as regularly derived from roots according to the rules of grammar, so t

the meaning of the object which they denote, should be quite clear and free from doubt, e.g. purusa (man) should be puri-saya (i.e. city-dweller); usaha (horse) = ashta (i.e. runner); trna (grass) = tardana (pricker) and so on. (4) If the name of an object is to be determined by its actions, the being precedes the action (e.g. the horse comes into existence before it actually runs), the designation of a being, which is earlier, from an action, which is subsequent to it, is not tenable (perhaps for the reason that it will leave the being nameless during the interval). (5) People indulge in sophistry in explaining names, as for instance, when it is said that earth (prthivi) is so called on account of its being broad (prath), they do not consider as to who made it broad and on what basis.

Rejoinder.

(1) We find that of the beings who perform a particular action, all do not get the same name but only a few, e.g. every one who cuts wood is not called taksaka, but the carpenter alone is so called; it is the ascetic only who is called pari-vraja (i.e. a wanderer) and not every one who wanders; it is only the sap of the sugar-cane that is called jiva (i.e. enlivening) and not everything that enlivens; it is only the planet Mars that is called bhumi-ja (i.e. earth-born), and not everything that is born from the earth and so on. He seems to imply that there is a law of specialization by which a particular name comes to be exclusively associated with a particular object.

(2) He means to say that in spite of their manifold activities, objects take their name from one particular action, which is the most important and the most special to them, e.g. a carpenter performs many actions, yet he is called taksaka (i.e. a cutter of wood), because the shaping of things by cutting wood is his most important function and can be specially associated with him. Durga has the following comment on it:
... Tat yuddhakhana-tanitam prasakshita
darshana. 

\[ \text{Chh} \]

Thou seest, my friend, and we also see, that one man who cuts wood is called 'carpenter', while another who does the same is not so called. You may well ask the reason. Listen; go and ask the world, quarrel with the world if you like, for it is not I who made this law. But this is what we find: of those who do the same work, some are named in accordance with that activity, others not. You may say that because one object is named in accordance with that activity, therefore others doing the same thing should be similarly named... Although all nouns are derived from verbs, the choice of names with reference to a particular action is made by nature (svabhavatah); or it may be that the choice is made by the law of special action. A man who performs one particular action more specially, whatever other actions he may perform, will obtain his name from that particular action. This is a settled rule. For we do not call the man, who cuts wood now and then, by the name of carpenter, but him we call carpenter who cuts wood at any time, or in any place and always. This is an instance of a name, the choice of which is made by special action and this name may be freely given; to others who perform the same action specially. And if sometimes, or somewhere, some other action is still more special to them, they will obtain their names in accordance with that action only...  

We see that persons who perform many actions, obtain their names from one particular action. A carpenter performs many other actions, but he is not called after those activities... If it be said, that many persons who perform the same action, should have a common name, and one person who performs many actions, should have as many names, all that we can say is, that it is contrary to the practice of the world. Neither is the case. Whether many persons perform a particular action, or a single person many actions, the law about the names is that the choice is made by natural selection.  

With this may be compared the remarks of Bréal.

One conclusion is to be drawn from all that has gone before: it is an undisputed fact that Language designates things in an incomplete an

\[ 1 \text{ Of Max Müller's translation of some parts of the above-quoted passage (ibid., p. 167).} \]
inaccurate manner. *Incomplete*: since we have not exhausted all that can be said of the sun when we have declared it to be shining, or of the horse when we say that it trots. *Inaccurate*: since we cannot say of the sun that it shines when it has set, or of the horse that it trots when it is at rest, or when wounded or dead.

Substantives are signs attached to things: they contain exactly that amount of truth which can be contained by a name, an amount which is of necessity small in proportion to the reality of the object. . . . It will be impossible for language to introduce into the word all the ideas which this entity or object awakens in the mind. Language is therefore compelled to choose.  

(3) Many words whose grammatical form is quite regular are used to denote names of objects, such as *vratati* (creeper), *jāgaruka* (wakēful), *dāvē-komē* (one who sacrifices with a ladle), &c.

(4) We find that many objects get names which are based on subsequent actions, e.g. the wood-pecker.

(5) If *prthivē* (earth) is derived from *vṛuth* (to be broad) there is no sophistry at all. It is not necessary to consider as to who made it broad and on what basis, for it is broad to the eye.

Thus the question is discussed in the *Nirukta*. The same question is discussed at length in the *Cratylus* also, wherein Plato propounds three theories and makes the three characters in the dialogue their exponents. Hermogenes holds that names are conventional, arbitrarily given, and altered at will. Its antithesis is represented by Cratylus who maintains that they are natural. Socrates takes an intermediate position and admits that names are natural and at the same time have an element of convention as well.

i. Early anti-Vedic Skepticism.

In the fifteenth section of the first chapter of the *Nirukta*, a critic is introduced in the person of Kaṁsa, who not only questions the authority of the Vedas, but actually maintains that the Vedic stanzas are meaningless, adducing several arguments in support of his assertion. From the twentieth section of the same chapter it is evident that Yāska believes the Vedic hymns to be revealed, having been handed down from generation to generation by oral tradition, and requiring to be studied with great care; the purpose of his own work being to facilitate this study. As the

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Nirukta is one of the six auxiliary treatises of the Veda, it is rather difficult to say with what object Yāska presented and tried to controvert the view of his opponents, for it is inconceivable that the learned theologians would reproduce, in their orthodox books, a controversy which challenges the most fundamental beliefs of their religion. The reproduction of the Kautsa controversy indicates on the one hand, that not only Yāska was endowed with a rationalistic spirit, and was free from bigoted fanaticism, but also that it was possible to carry on such discussions with tolerance at that period of remote antiquity; and implies on the other, that Kautsa was an eminent scholar, or some great personality, or the exponent of some philosophic system, whose thought could not be ignored. Some, however, think that Yāska has invented Kautsa as a convenient method of giving expression to Vedic Scepticism. This view is conjectural, and is not supported by any evidence. Yāska uses the terms ek, and ekam, aparām, &c. when he wants to refer to something in general, and he could have very well employed the same terms with regard to the above-mentioned controversy, had it not been associated with a particular individual, i.e. Kautsa. There is no ground to doubt the historical existence of the authorities whose opinions are quoted, or referred to, or to whom particular statements are attributed, by Yāska. And unless the contrary can be proved, it may be assumed that Kautsa was an historical entity. It may also be taken for granted that he was the leader of a movement, which may be described as something akin to materialistic rationalism, and which was the result of a remarkable literary activity, a characteristic of the epoch of Yāska, as pointed out elsewhere. But Kautsa was by no means the originator of such a movement, the beginning of which can be traced to an earlier period. Its origin is probably to be sought in sectarianism. For a considerable time, the Atharva-veda was not recognized as divine revelation. For the followers of the Atharva-veda, it was therefore necessary to demonstrate the superiority of their own Veda to the RV., the SV., and the VS. Perhaps the most effective means, employed for the achievement of this object, was to invent legends and allegorical stories, in which all the four Vedas are introduced, and in which a certain task is proposed for them. The RV., the SV., and the VS. are invariably shown to be incompetent in its performance, and it is given up as too difficult by the three Vedas in succession, being finally accomplished by the AV., whose superiority over the other three Vedas is thus implicitly expressed. I quote the following two stories from the Gopatha Brāhmaṇa in support of my statement:
EARLY ANTI-VEDIC SCEPTICISM

‘Speech said to them, “tame the horse”. “Be it so”, replied they. Having approached him, the RV. said, “I shall tame the horse”. When he set about (accomplishing it), a great terror seized him. He turned her in the eastern direction. He declared, “this horse is wild indeed”. The VS. approached him, and said, “I shall tame the horse”. When he set about (accomplishing it), a great terror seized him. He turned her in the western direction. He declared, “this horse is wild indeed”. The SV. approached him and said, “I shall tame the horse” “How indeed wilt thou tame the horse?” “Rathantar is the name of my song of praise which is neither terrific, nor harsh. With that the horse is praised”. But when he set about (accomplishing it), the same great terror seized him. He turned her in the northern direction. He declared, “the horse is indeed still wild”.

After these futile attempts, they are advised to seek Atharvāna the tamer. They approach him and request him to tame the horse. He prepares the water of tranquility, which he sprinkles over the horse. From every limb of the horse flames fall down on the ground, and the horse, perfectly tame, salutes the sage.

The object of the following story is to show the incompetency of the three Vedas to afford protection:

‘The gods said to Indra, “Do now protect this sacrifice of ours. Verily protect us with that form of thine, with which thou affordest us the greatest shelter, with which thou canst best protect us”. He assumed the
form of the RV., and having approached, stood before them. The gods
said to him, "assume some other form; with this form thou canst not
afford us the greatest shelter, with this form thou canst not best pro-
tect us". He assumed the form of the VS., and having approached
stood behind them. The gods said to him, "assume some other form;
with this form thou canst not afford us the greatest shelter, with this
form thou canst not best protect us". He assumed the form of the SV.,
and, having approached stood to their north. The gods said to him,
"assume some other form; with this form thou canst not afford us the
greatest shelter, with this form thou canst not best protect us".1

Indra then assumes the form of the Brhad-veda, i.e. the Atharva-veda,
which is approved by the gods as competent to give them the greatest
protection.

It need hardly be said that the efforts of the followers of the Atharva-
veda were crowned with success, for, in course of time, the AV. was
recognized as one of the revealed scriptures. But their method of dis-
crediting the other Vedas gave rise to a movement of inquiry and
skepticism—a movement, the traces of which can still be discovered in
isolated passages of the Aranyakas and the Upanisads. Besides the fact
that the anti-Vedic ideas have been preserved in the Aranyakas and the
Upanisads, which, according to the orthodox tradition, are a part of the
scriptures, indicates that the movement must have been important and
wide-spread, so much so that even some of the Vedic Scholars came under
its influence, and freely gave expression to their heterodox views, some
of which have survived. I quote the following passages in support of the
foregoing conclusion:

एतत्र च वै तद्विवश्र आचार्यपोऽवत्तत: वाचेत्या: विमर्शं परमस्वविचारमात्र विमर्शं सर्य परं
वच्चारसि । वाचि हि प्रार्थ जुजम: प्रार्थे या परं चो न कृप वसेष: च एवाचरणः।

' Verily it was so, then the Kāvaṣeyas, the learned seers, said, "to what
purpose shall we study the Vedas, to what purpose shall we sacrifice?
We sacrifice breath in speech, and speech in breath; whosoever is born is
indeed the authoritative person." 2

यथासद्भवसति वै प्रशा वद्धति तति राजस्वति भूमिस्वातिसंप्रदाय पृथ्विकोणी तिरं वर्षदुपिति
पदर्द्ध विषय ।

' People say, "Hymn, Hymn". This earth indeed, is the hymn, for all,
whatever exists springs from it.' 3

The study of the Vedas is regarded as avidyā (non-knowledge) in MU.

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1 GB. l. 2. 19; Bib. Ind. ed., p. 86. 2 A.A. ill. 2. 6; Keith's ed., p. 189.
2 A.A. ii. 1. 2; Keith's ed., p. 101.
EARLY ANTI-VEDIC SCEPTICISM

I. 1. 4–5; as lower knowledge in MU. III. 2. 3; KU. I. 2. 23. The full force of this condemnation will be realized, if it is borne in mind that the Upanisads are also regarded as revealed books (śruti). The case would be analogous if, for instance, St. Paul had declared in one of his epistles that the study of the Bible is non-knowledge, or lower knowledge. The following are the other anti-Vedic passages: Brh. U., I. 5. 23; Kau. U., II. 5; Ch. U., V. 11–24; Tu., II. 5; Vivekacūḍāmāṇi 2; the Jain Uttarādhyāyana sūtras, IV. 12; XIV. 12; Gītā, II, 42, 45; IX. 21: XI. 48, 53. In order to reconcile them with the pro-Vedic doctrines, the commentators have offered ingenious explanations of these passages.

It is possible that the Buddha came under the influence of this anti-Vedic movement at an early period, which may be responsible for his vehement denunciation not only of Vedic rites and practices, injunctions, and invocations, &c., but of Vedic lore. He held them up to ridicule, and discarded them as an obstacle to final emancipation. His views about Vedic knowledge have been preserved in the form of a dialogue in the Tevijjā sutta in the Dīgha Nikāya. Two Brāhmaṇās, Vāsettha and Bhāradvāja quarrel as to which is the true path. Unable to settle their dispute, they go to the Buddha for a decision. The Buddha holds a conversation with them, and after perplexing and confounding them with analogies and arguments in a Socratic manner, gradually leads them to his own way of thinking, and finally converts them to Buddhism. The important parts of the dialogue with regard to the Vedas are the following:

13. ‘Well then, Vāsettha, those ancient Ṛṣis of the Brāhmaṇās versed in the three Vedas, the authors of the verses ... to wit, ... Vāmādeva, Vessāmitta, Jamadagni, Āṅgirasa, Bhāradvāja, Vāsettha, Kassapa, and Bhagu—did even they speak thus, saying: “We know it, we have seen it, where Brahmā is, whence Brahmā is, whither Brahmā is?”’

“Not so, Gautama!”

15. “Just, Vāsettha, as when a string of blind men are clinging to one another, neither can the foremost see, nor can the middle one see, nor can the hindmost see—just even so, methinks, Vāsettha, is the talk of the Brāhmaṇās versed in the three Vedas but blind talk ... the talk ... of the Brāhmaṇās versed in the three Vedas turns out to be ridiculous, mere words, a vain and empty thing.”

24. “Again, Vāsettha, if this river Aciravatī were full of water even to the brim, and overflowing, and a man with business on the other side, bound for the other side, should come up, and want to cross over, and he, standing on this bank, should invoke the farther bank, and say, ‘Come hither, O Farther Bank! Come over to this side!’”

“Now what think you, Vāsettha? Would the farther bank of the
river Aciravati, by reason of that man’s invoking and praying and hoping and praising, come over to this side?"

"Certainly not, Gantama!"

25. "In just the same way, Vāsettha, do the Brāhmaṇas versed in the three Vedas... say thus: Indra we call upon, Soma we call upon, Varuna we call upon, Isana we call upon, Pajāpati we call upon. Brahmā we call upon... Verily, Vāsettha, that they, by reason of their invoking and praying and hoping and praising, should after death... become united with Brahmā—verily such a condition of things can in no wise be."

26. "...Therefore is it that the threefold wisdom of the Brāhmaṇas, wise in their three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called perdition."" ¹

In criticism of this, it may be remarked that the views of the Buddha concerning Vedic prayer are erroneous. His arguments, and especially his analogy of the bank of the Aciravati are applicable to any other prayer as well, and thus prayer itself will become an absurdity. Not only is prayer a very important act of worship in every religion, but in the form of the wheel of prayer is the most distinguishing characteristic of Tibetan Buddhism. Moreover, prayer is a psychical phenomenon, it exerts a powerful influence on the mind through the medium of subconscious suggestion, and as such its efficacy is beyond doubt. Further, the analogy of the Buddha is fallacious. To compare not only sentient but omniscient and omnipotent God with an inanimate piece of matter like the bank of a river, and then to deduce a conclusion from this comparison that because the latter does not respond to prayer hence the former also does not do so, is altogether unjustifiable. Nevertheless the Buddha’s denunciation of the Vedas developed a strong contempt for them in his followers who often trampled them under foot.² It is also probable that these teachings of the Buddha inspired other non-Vedic schools as well. The criticisms of some of these schools are equally vehement, and one seems to hear the reverberated echo of the voice of the Buddha even in some of their expressions. The following passage gives the views of the Čārvaka system:

² See Śāhārodayapāma, the episode of Kumārila Bhaṭṭa’s life in a Buddhist monastery.
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... If you object... “how should men of experienced wisdom engage in the Agnihotra and other sacrifices”,... your objection cannot be accepted as any proof to the contrary, since the Agnihotra, &c. are only useful as means of livelihood, for the Veda is tainted by the three faults of untruth, self-contradiction, and tautology; then again the impostors who call themselves Vedic Paññitites are mutually destructive, as the authority of the Jñānakanda is overthrown by those who maintain that of the Karmakanda, and vice versa; and lastly, the three Vedas themselves are only the incoherent rhapsodies of knaves, and to this effect runs the popular saying: Brihaepati says that the (performance of) Agnihotra, the three Vedas, the three staves, and smearing oneself with ashes, are but means of livelihood for those who have neither sense, nor manliness.'

'If a beast, slain in the jyotistoma sacrifice goes to heaven, why then, does not the sacrificer kill his own father?'

'The three authors of the Veda were buffoons, knaves, and spirits of darkness. Jorphart, turphart, &c., these are the well-known rhapsodies of the Paññitites.'

The Ārhat system has the following criticism with regard to the Vedas:

... And a non-eternal omniscient being cannot be the subject of an eternal Veda; then how can he be expounded by a spurious and a false Veda?’

Cf. also: ‘There was neither the Sāma-veda, nor the Yajur-veda, nor the Rg-veda, nor was any work done by man.’

The earlier anti-Vedic scepticism, together with the doctrines of the Buddhist, the Čārvaka, and the Ārhat systems must have created, in

1 Barve-darśana-samgraha, Bib. Ind. ed., p. 8.
For this passage I have adopted Cowell’s translation with some modifications.
3 Loc. cit.
5 Mahābhārata Vana-parvan, 11284.
course of time, a considerable amount of opposition to the teachings of the Vedas. It was therefore necessary for the followers of the Vedas to answer the objections of their opponents and to re-establish their position. Hence Jaimini was compelled to devote almost the whole of the first adhyāya of the Puruṣa-Mind śāstra to the examination and refutation of such objections. The substance of Kauṭsya’s criticism, together with the subject-matter of Yāska’s rejoinder is amplified with numerous additions in the first chapter of the PM. The controversy, however, is too long to be quoted here. Kumārila Bhaṭṭa, the commentator on the PM, was another expounder of Vedic doctrines, and after him the task devolved on the great Śaṅkarācārya, who by his eloquence, vast learning, profound philosophy, and great powers of debate rebuilt the shattered supremacy of the Vedic religion, and extirpated Buddhism and other non-Vedic systems from the land of their birth. But adverse critics of the Veda, even after the great Śaṅkarācārya, have not been altogether unknown in India. For instance, Nānaka, the founder of the Sikh religion, may be mentioned as a notable teacher who laid great emphasis on saintliness, and discarded the Vedas as mere mythical records. He said:

\[
\text{Santa ki mahiṁa veda na jena}
\]
\[
\text{Gırion veda kahini.}
\]

‘The greatness of a saint is not known to the Veda; all the four Vedas are merely (books of) stories.’

Hence we find that Śaṅkapācārya again reverts to the same discussion in the introduction of his commentary on the Rg-veda. The number of arguments for and against is still further increased. A brief summary of the controversy is subjoined:

**Criticism.**

‘The *prima facie* view is that there is no such thing as the Veda, how can there be a part of it, as the Rg-veda? . . . It is not possible to admit the existence of the Veda, for it is not capable of definition or proof.’

(1) If the Veda is defined as being the last of three kinds of proofs, perception, inference, and evidence, the definition will be too wide, for it will include the Smṛtis as well.

(2) If the Veda is defined as an instrument of apprehending transcendental things, the definition will again suffer from the same defect.

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1 However, the final blow was dealt by the Mohammedan invaders, who destroyed the Buddhist monasteries in the Northern part of India.

2 See Max Muller’s edition of the RV, with the commentary of Śaṅkapācārya, vol. I, pp. 2-3. The Sanskrit text of the introductory part of Śaṅka’s commentary, together with an English translation, is given by Peterson in his *Handbook to the Study of the Upanishads*, Part I.
(8) The qualifying expression, 'being not the product of human authors', will not improve the definition, for the Vedas are the works of human authors, though they may be super-men.

(4) If you say that by 'human authors' you mean 'men having a corporeal frame', we will draw your attention to the purusa-vâstä.

(5) If you say that by 'corporeal frame' you mean 'a body which is the result of the actions of a previous life', we will point out that Agni, Vâyu, and Âditya, the authors of the Vedas, were endowed with bodies which were the result of actions of a previous life.

(6) If the Veda is defined as a collection of words (sabda-râśi) consisting of the mantra and the Brâhmaṇa, it does not hold good, for up till now it has not been settled what is mantra, and what is Brâhmaṇa.

(7) Nor is there any proof of the existence of the Veda. The scriptural quotations in support of your contention are useless, as they are cited from the Vedas themselves, and nothing can be proved by its own evidence. No man, however clever, can mount his own shoulders.

(8) If you say that the consensus of public opinion is in favour of the Vedas, we will reply that the whole world can be deluded; for instance, the people believe in a blue sky, yet there is no such thing as sky, nor has its blue colour any reality.

Sâyaṇa's rejoinder.

(1) The definition of the Veda as a collection of words, consisting of the mantra and the Brâhmaṇa is faultless; therefore Āpastamba has said, 'The Veda is the name given to the mantra and the Brâhmaṇa.'

(2) It is true that things like a jar, or a piece of cloth, &c., are not self-luminous, but it does not follow from this that the sun, and the stars, &c., too have no such character. Granting that it is impossible for a man to mount his own shoulders, nevertheless, the Vedas have the power to illuminate themselves as well as other things.

(3) You have to recognize the various kinds of proofs, including evidence. And the evidence of the Smṛtis, and of tradition cannot but be admitted as proof of the existence of the Veda. Hence, the Vedas cannot be overthrown by any of the infidels like the followers of Cārvāka.

Further criticism.

(1) Admitting that there exists a thing called the Veda, it is not worth a commentary, for the Veda is of no authority (na hi Vedah pramāṇam).

(2) Some define authority as 'an instrument of sound experience', others as 'a means of acquiring knowledge, not known before'. Neither of these is to be found in the Veda.
INTRODUCTION TO THE NIRUKTA

Then follows an amplified statement of Kautsa's criticism. Sāyana's reply gives the substance of Yāska's rejoinder with additions and modifications, to which is added a long quotation from the first chapter of the pūraṇa-Mīmāṃsā, reference to which has already been made.

It would be superfluous to collect the pre-Vedic passages. The Vedas are the foundation of the whole of Sanskrit literature. But the triumph of the Vedic school is apparent from this fact alone that all the anti-Vedic systems have either perished, or been driven into exile, or been reduced to insignificance. Thus the pre-Buddhist anti-Vedic scepticism can now be traced in a few isolated passages only. Buddhism, once the state religion of the Mauryan Empire at its zenith under Aśoka,—the then greatest Empire in the world,—has been banished from its native land. The Cārvāka and the Ārhatas systems have been reduced to insignificance. Their followers are few and far between, and their influence on Indian thought and religion is so small that for all practical purposes it can be safely ignored.
THE NIRMUKTA

CHAPTER I

A TRADITIONAL list (of words) has been handed down (to us). It is to be (here) explained. This same list is called Ni-ghanṭawas. From what (root) is (the word) Ni-ghanṭawas derived? They are words quoted from the Vedas (ni-gamā). Having been repeatedly gathered together from Vedic hymns, they have been handed down by tradition. Aumamonya holds that, as these are the quoted words of the Vedas, they are called Ni-ghanṭawas on account of their being quoted (ni-gumānāt). Or else (the word Ni-ghanṭawas) may be (so called) from being fixed only (ḥau), i.e. (a list, in which) they (the words) are fixed together, or collected together (ḥkar).

Now, what (are) the four classes of words? They are the following: noun and verb; prepositions and particles. With reference to this, they thus prescribe the definition of noun and verb; the verb has becoming as its fundamental notion; nouns have being as their fundamental notion. But where both are dominated by becoming (a becoming arising from a former to a later state is denoted by a verb, as 'he goes', 'he cooks', &c. The embodiment of the whole process from the beginning to the end, which

2 Durgā explains ni-gamā as: ni-sevamāḥ ni-gamānāt und ni-gamānāt na pariśuddhāḥ naṃ manārthaṃ ganaṇanāt māyaṃyaṃ.
3 Both adopted the variant samākṣaya on the principle, lecito difficillior potior est, but this reading is not supported by the evidence of MSS., and, later on, was admitted to be unjustified by both himself; see Budanumā, i, p. 4.
4 Cf. RP, xii, 5, 699; VP, vili, 55; AP, i, 1; Kauṭilya, Arthaśāstra, ii, 10, 26, p. 71; Patañjali, Mahābhūṣya, i, 1, 1; Kielhorn’s edition, p. 8; Dionysius of Halicarnassus on Literary Composition, ch. ii, Robert’s edition, p. 71; Aristotle, Poetics, 1456 b 1; Bywater’s edition, p. 57; Wackernagel, Althochdeutsche Grammatik, vol. i, p. 137; cf. also Dharmānīmaṇḍana, xxxv, Anacodcia Oxoniensis, vol. i, part vi, p. 7.
5 I.e. Preceptors. Durgā.
6 Identical with Bh. D. ii, 121, see Professor Macdonell, Bydhādarśa, vol. ii, p. 65; cf. Kauṭilya, Arthaśāstra, loc. cit.; RP, xii, 5, 701, 707; VP, vili, 54; the commentator on AP, J. A. O. S., vol. vii, p. 691; PM, li, 1, 1; Patañjali, Mahābhūṣya, i, 1, 1, Kielhorn’s edition, vol. i, pp. 844, 856; Aristotle, Poetics, 1456 b 10, Bywater’s edition, p. 68; Guna’s trans. IA, vol. xlv, 158.
7 The same as note 6 except Bh. D.; cf. Jowett, Dialogues of Plato, vol. i, pp. 363–6: 'Name is not a musical or pictorial imitation but it is expression of the essence of each thing in letters and syllables.'
has assumed the character of being, is denoted by a noun, as 'going', 'cooking', &c. The demonstrative pronoun is a reference to beings, as 'cow', 'horse', 'man', 'elephant', &c; to be, to becoming, as 'he sits', 'he sleeps', 'he goes', 'he stands', &c.

According to Audumbarāyana speech is permanent in the organs only. According to Audumbarāyana speech is permanent in the organs only.  
(Here ends the first section.)

In that case the fourfold division (of words) will not hold good, nor the grammatical connexion, nor the mutual reference of sounds which are not produced simultaneously. Words are used to designate objects, with regard to everyday affairs in the world, on account of their comprehensiveness and minuteness. They, too, are the names of gods as well as of human beings. On account of the impermanence of human knowledge, the stanza, (directing) the accomplishment of action, is (to be found) in the Veda.

According to Vārṣayāyana, there are six modifications of being: genesis, existence, alteration, growth, decay, and destruction. Genesis denotes only the commencement of the first state, but neither affirms nor denies the later. Existence affirms a being that has been produced. Alteration connotes the modification of elements of a non-decaying being. Growth denotes the increase of one's own limbs or of objects which are associated (with one's self), as he grows by means of victory, or he grows with his

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1 Cf. Patanjali, Mahabharata, c. 1. 1. 1. 1. vol. i, pp. 1 and 5.
6 Cf. Jowett, sp. cit., vol. i, p. 358: According to Vārṣayāyana, there are six modifications of being: genesis, existence, alteration, growth, decay, and destruction. Genesis denotes only the commencement of the first state, but neither affirms nor denies the later. Existence affirms a being that has been produced. Alteration connotes the modification of elements of a non-decaying being. Growth denotes the increase of one's own limbs or of objects which are associated (with one's self), as he grows by means of victory, or he grows with his

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7 This is tantamount to the statement that the Veda is the repository of eternal and perfect knowledge.
8 Cf. Eng. D. ii. 121; see Professor Macdonnell, Sanskrit, vol. ii, p. 75; the passage is quoted verbatim by Patanjali, sp. cit. i. 3. 1, vol. i, p. 355, except that he calls Vārṣayāyana, etc., and uses the past tense.
9 The word a-pravasana is used by Yāska in order to show that alteration—which may be for better or for worse—is to be interpreted as denoting the former only and not the latter.
body. The term decay denotes its antithesis. Destruction denotes the commencement of the later state, but neither affirms nor denies the former.

(Here ends the second section.)

Hence, other modifications of becoming are only further developments of those (enumerated above), and should be inferred according to the occasion.

'Unconnected prepositions', says Śākaṭayana, 'have no meaning, but only express a subordinate sense of nouns and verbs.'¹ 'They have various meanings,' says Gārgya; 'hence, whatever their meaning may be, they express that meaning (which brings about) modification in the sense of the noun and the verb.'² The word ā is used in the sense of 'hitherward';³ pra and pūrṇa are its antitheses: abhi,⁴ 'towards'; prati is its antithesis: uti and av, 'ap' val'; nir and dur are their antitheses: ni and av, 'downwards'; ni is their antithesis: sam, 'combination'; vi and ap are its antitheses: aha, 'similarity' and 'succession': ṣṛ, 'contact': ṣā, 'succession': pari, 'being all around': udhi, 'being above', or 'supremacy'.⁵ Thus they express various meanings to which attention should be paid.⁶

(Here ends the third section.)

Now the particles occur in various senses,⁷ both in a comparative sense, in a conjunctive sense,⁸ and as expletives. Of them, the following four are used in the sense of comparison.⁹ Iva (has this sense) both in the classical and in the Vedic Sanskrit: thus 'like Agni', 'like Indra', &c. The word na has the sense of negation in classical, and both (i.e. the sense of negation and comparison) in Vedic Sanskrit: thus in the passage, 'They did not recognize

¹ Cf. RP. xii. 6. 707; upasarga vidhena kṛtya: 'The preposition is the specializer (of meaning)'; VP. viii. 64-5; AP. iv. 3; see Whitney, J.A.O.S., vol. vii, p. 515; Pāṇini, Āpastamba i. 4. 55; pradāyaḥ upasargaḥ kṛṣṇa-yogī; Patañjali, op. cit. i. 8. 1, vol. i, p. 266: 'A preposition is the distinguishing mark of an action'; cf. also ii. 1. 1, vol. i, p. 365.

² Cf. RP. xii. 6. 702-3: 'Prepositions are twenty and they express a meaning together with the other two (i.e. noun and verb)'; Patañjali, op. cit. i. 8. 1, vol. i, p. 356: 'But again individual prepositions express the distinction of actions, whenever a word which denotes the same action is used.'

³ Cf. Pāṇini, op. cit. i. 4. 89.

⁴ Op. cit. i. 4. 91.

⁵ Cf. RP. xii. 6. 702-3; VP. vi. 24; Pāṇini, op. cit. i. 4. 53; the list of prepositions in RP. and VP. is identical with that of the Nirukta, but enumerated in a different order; it is also identical with the list in the gatha, if the double forms of niḥ and dhi are not taken into consideration; cf. also AP. i. 18; the list is incomplete and only half of that given in RP., VP., N., and Pa; prepositions are explained by Pāṇini, op. cit. i. 4. 83-97; Patañjali, op. cit. i. 4. 4, vol. i, pp. 341, 345-9; Professor Macdonell, Vedic Grammar, pp. 414-21; cf. also A Vedic Grammar for Students, pp. 208, 211-55, 265 6.

⁶ The sentence is omitted by Durga.

⁷ Cf. RP. xii. 9. 708: nipitadā tathavādā nipitamād... ihā ca asthitah.]


Indra as a god it has the sense of negation. The established use is (to place it immediately) before that which it makes negative. In the passage ‘Like hard drinkers of wine’ it has the sense of comparison. The established use is (to place it immediately) after that with which it compares. The word ṛt has many meanings. In the sentence ‘Will the teacher kindly explain it?’ it is used in the (sense of) respect. [From what root is (the word) ṛtṛya derived?] Ṛtṛya (teacher) is so called because he imparts traditional precepts (ṛ-ṛya); or because he systematically arranges (ṛ + ṛ + uta) the various objects (of knowledge), or because he systematically develops the intellectual faculty. In the expression ‘like curd’, it is used in the sense of comparison; in ‘bring even the sour gruel’, it is used in the sense of contempt. Kul-māraḥ (sour gruels) are so called because they are wasted away (sidantii) in families (kuśa). The word Ṛru has many meanings. In the sentence ‘therefore he will do it’, it is used in assigning a reason; in ‘how pray will he do it?’ in asking a question, as well as in ‘has he really done it?’ It is also used in the sense of comparison (as follows):

Of thee like the branches of a tree, O widely invoked one!

Of thee like the branches of a tree, O widely invoked one!

Vṛṣṭi means branches, (and) is derived from (the root) ri (to move): they move in the wind. Śā-kāṭi (branches) are so called because they rest in the sky (kha-vṛṣṭi), or (the word) may be derived from (the root) ṛk (to be able).

Now a conjunctive particle is that by whose addition separateness of notions is indeed recognized, but not like an enumerative one, i.e. because of a separation by isolation. The word Ṛṣi is used in the sense of ‘aggregation’, and is joined together with both, as: ‘I and you, O slayer of Vṛtra!’ Ṛṣi is used in the same sense, as ‘for gods and for manes’. The word Ṛṣi is used in the sense of deliberation, as: ‘Ah, shall I put this earth here or there?’ Moreover, it is used in the sense of ‘aggregation’ (as follows).

(Here ends the fourth section.)

1 x. 36. 1; N. 18. 4.
2 The passage beginning from ‘Of them . . . negation’, is translated by Muir; see Sanskrit Text, vol. ii, p. 151.
3 viii. 2. 12.
4 The passage within square brackets is omitted by Durgā.
5 Cf. Patañjali, ep. cit. 1. 1. 8, p. 83.
6 The passage beginning, ‘From what root . . . intellectual faculty’, is omitted by Durgā.
7 The sentence is omitted by Durgā.
8 vi. 24. 8.
9 The sentence is omitted by Durgā.
11 viii. 62. 11.
12 x. 16. 11.
13 x. 119. 9.
CONJUNCTIVE PARTICLES

'Vāyu and thee, Manu and thee.' The words aha and hū have the sense of 'mutual opposition', and are combined with the former (member) as 'let this man do this, the other that', and 'this man will do this, not that', &c. The letter u is also used in the same sense, (being joined) with the later (member), as 'these people tell a lie, these the truth': it is further used as an expletive, as 'this', 'that'. The word hū has many meanings in (the sentence) 'therefore he will do it', it (is used) to point out the reason; in (the sentence) 'how pray will he do it?' to ask a question; in (the sentence) 'how can he analyse it?' to (indicate) displeasure. The word kild (is used to express) superiority of knowledge, as 'thus truly it happened'.

Moreover, it is combined with the two (particles) ut and man ut in asking a question, as 'was it not so?' and 'was it so, pray?'. The word mad denotes prohibition, as 'do not do it', and 'do not take'. The word khul also (denotes prohibition), as 'enough of doing this', and 'have done with it'. Further, it is used as an expletive, as 'thus it happened'. The word sāyut has the sense of uncertainty in classical Sanskrit: (in the sentence) 'was it ever so?' it (is used) in an interrogation; (in the sentence) 'was it ever so pray?' in an interrogation but not to oneself. The word nūn has the sense of uncertainty in the classical language, both, i.e. the sense of uncertainty and that of an expletive, in Vedic Sanskrit.

Agastya, having assigned an oblation to Indra, desired to offer it to the Maruts. Indra, having presented himself, lamented (as follows).

(Here ends the fifth section.)

There, it seems, it does not exist; there is no to-morrow, who knows that which is not past? The mind of another is apt to waver; lo! the expected is lost.

There, it seems, it does not exist, i.e. there is no to-day nor indeed to-morrow. To-day, on this day. Dyut is a synonym of day (so called) because it is bright (√dyut). To-morrow, the time that is still expected. Yesterday, the time that has expired. 'Who knows that which is not past?' i.e. who knows that which is yet to come (i.e. the future)? This

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1 Th. 1. 7. 2.
2 Cf. Muir’s translation of the sentence, Sanskrit Texts, vol. ii. p. 151: 'The particle “nūn” is used in the bishop to signify uncertainty; in the Veda, too, it has that signification, and is also a mere expletive.'
3 Cf. the story related in Brh. D. iv. 44-51; Professor Macdonell’s ed., vol. ii, pp. 188-9;
4 l. 70. 1.
5 Durga paraphrases me by compara-orthos. He is wrong, for me is accounted and could not therefore mean ‘for us’, i.e. it is not -was, but a compound of the negative particle me + u. Cf. N. 1. 7.

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see also the different versions of the story, Sieg. Lebensstet des Eupides, pp. 108-20.
other word abhātum (‘wonderful’) = abhātum, i.e. something which, as it were, is unprecedented. The mind of another is apt to waver’, i.e. fickle. Another, a person not to be introduced (to good people). Cittam (mind) is derived from (the root) cit (to know), ‘Lo! the expected is lost’. [even the assigned thing is lost]. assigned, i.e. a thing intended (for offering).

Moreover, it (nunam) is used as an expletive.

(Here ends the sixth section.)

May that rich reward of thine, O Indra; milk every boon for the singer. Be helpful to the worshippers, do not put us aside, let good fortune (come) to us; may we speak loudly in the assembly with heroes.

May that (reward) of thine milk every boon for the singer. Boon, what is to be chosen. Singer, praiser. Rich reward, i.e. abounding in wealth. The word mahām is a synonym of wealth, it is derived from (the root) maṇh, meaning to give. Inśāṇi (reward) is derived from (the root) dākṣa, meaning to cause to accomplish: it causes the imperfect to be accomplished. Or else, it may be (so called) from circumambulating. With reference to the quarter, (it means) the quarter natural to the hand, i.e. the right hand. Dukṣāṇa (right) is derived from (the root) dākṣa, meaning to work strenuously, or from dā, meaning to give. Hustaḥ (hand) is derived from (the root) āsa (to strike): it is quick to strike. Fulfil the desires of the worshippers. Do not pass us over, do not give, leaving us aside. Let good fortune be for us. May we speak loudly in our own assembly. Bhaya (good fortune) is derived from (the root) bhaj (to distribute). The word bhūt is a synonym of ‘great’: it is grown all round. Having heroes, or having blessed heroes. A hero, he disperses (vi-trayati) the enemies, or it (vi-ru) may be derived from (the root) vi, meaning to go, or from vīr (to be powerful).

1 Explained by Durga as an offspring of a low-class man who lives in various ways, or who is not to be brought to the assembly of the good.

2 The passage within square brackets is omitted by the MRS. of the shorter recension and Durga.

3 H. II. 31.


5 This is tantamount to the statement that the word dākṣa also means ‘the southern quarter’. Durga remarks: prābhuḥ dākṣaḥ panditaḥ panditaḥ prābhuḥ dākṣaḥ panditaḥ prābhuḥ dākṣaḥ panditaḥ dākṣaḥ. The expression, ‘natural to the hand’, is to be understood as being pointed out by the right hand while one faces the eastern direction.

6 The sentence is omitted by Durga.

7 Durga paraphrases Patajali by mind. pradāmānān samapati, i.e. ‘he kills in various ways’. He seems to take vi as a non-compound root, and is supported in this interpretation by śatapatha, iv. vi. 9, where vi is enumerated as a verb of the tenth class. But Yāska appears to take it as a compound of vi + ir (to dispense), for he distinguishes it from the denominative verb, cf. his third derivation.
The word sim has the sense of totality, or is (used) as an expletive:¹
Aditya sent them forth.²
Sent them forth, i.e. sent them forth on all sides. And also:
From all sides the wise one has manifested bright rays.³
i.e. The sun has uncovered (them) on all sides. Su-\(r\-\nu\-\nu\-\nu\) means the rays of the sun, (so called) on account of their brilliant light (su-\(r\-\nu\-\nu\-\nu\)). Or else the word sim takes the ablative suffix (\(-\nu\-\nu\)) without any meaning, i.e. sim\(n\-\nu\) = sim\(u\-\nu\) = sim\(\nu\-\nu\), (which means) 'from the boundary'. Sim\(\nu\) means boundary: it forms the seam between two countries. The word \(t\-\nu\), being a pronoun with the sense of 'opposition', is unaccented. Some hold it to be a synonym of 'half'.

(Here ends the seventh section.)

One sits increasing the store of stanzas; a second chants the g\(\-\nu\-\nu\-\nu\) hymn in \(s\-k\-\nu\-\nu\-\nu\) measures. One, i.e. Brahmā, expounds the science of being; whilst another metes the measure of the sacrifice.⁴

With these words, (the stanza) declares the application of the duties of the priests. One sits increasing the store of stanzas, i.e. the invoker. A stanza (\(t\-\nu\)) is a means of worshipping (\(t\-\nu\-\nu\)). A second chants the g\(\-\nu\-\nu\) hymn in \(s\-k\-\nu\-\nu\) measures, i.e. the chanter. G\(\-\nu\-\nu\) is derived from (the root) \(\-\nu\-\nu\), meaning to praise. S\(k\-\nu\-\nu\-\nu\) are stanzas; it is derived from (the root) \(\-\nu\-\nu\) (to be able). It is known: because with these he was able to slay V\(\-\nu\-\nu\), that is the characteristic of the \(s\-k\-\nu\-\nu\) stanzas.⁵

One, i.e. the Brahmā, expounds the science of every being. Brahmā is omniscient: he knows everything; Brahmā is supereminent from knowledge, Brahmā is supereminent all around. One metes the measure of the sacrifice, i.e. the (performing) priest. A\(d\-\nu\-\nu\-\nu\-\nu\-\nu\-\nu\) (priest) = a\(d\-\nu\-\nu\-\nu\-\nu\-\nu\-\nu\), i.e. he directs the sacrifice, he is the leader of the sacrifice, or else, he loves the sacrifice. Or (the word is formed) by the addition of (the suffix) \(\nu\-\nu\) (to \(\-\nu\-\nu\-\nu\)) in the sense of studying. A\(d\-\nu\-\nu\) is a synonym of 'sacrifice': the verb \(\-\nu\-\nu\) means to kill, (a-\(d\-\nu\-\nu\) denotes) the negation of it (killing). According to some, the word (\(t\-\nu\)) is a particle, then how could it be a noun of unaccented character? It is clearly inflected. 'Lo! they call thee,

¹ Cf. Professor Macdonell, A Vedic Grammar for Students, p. 249.
² li. 25. 4.
³ AV. 4. 1. 1; 5. 6. 1; SB. 1. 821; VS. 18. 3.
⁴ x. 79. 11.
⁵ Cf. KB. xxiii. 2: 'Because with these, he was able to slay V\(\-\nu\-\nu\), hence they (are called) \(s\-k\-\nu\-\nu\-\nu\).' See Guna, Bhandarikaśa Comm. Vol., p. 44.
steadfast in friendship, (here it is) in the accusative: 'for one she yielded her body', in the dative. Further, it is (inflected) in the nominative plural.

(Here ends the eighth section.)

Friends, having (similar) eyes and ears, were unequal in the speed of their minds. Some are like tanks, which reach up to the mouth, and are suitable for a bath; others indeed are like those which reach up to the breast, and (are meant) to be seen only.

[Friends], having (similar) eyes and ears. Akh (eye) is derived from (the root) caks (to see); 'it is from nay (to be beautiful), says Agarayana. It is well known: Therefore, they are, as it were, more beautiful. Kurva (ear) is derived from (the root) kyt (to cut); it has its entrance torn asunder; 'it is from g (to go), says Agarayana. It is well known: Going upwards, as it were, they have protruded in space. They were unequal in the speed of their minds. Some reach up to the mouth, others up to the breast. Agam (mouth) is derived from (the root) ou (to throw), or else (from d-agam, 'to flow'); food flows towards it. Daghnas is derived from (the root) dagh, meaning to flow, or from dus (to be wasted); it is very much wasted. Some are like tanks, suitable for bathing. Suitable for bathing, i.e. for bathing; (others are) to be seen only. Hrad (tank) is derived from (the root) hrid, meaning to make a sound, or from hlad, meaning to make cool. Further, it (too) is used in the sense of 'aggregation', as 'recurrences and possession of Adivas', i.e. possession of Adivas, and recurrences.

Now the words which are used—the sense being complete—to fill up a sentence in prose, and a verse in poetic compositions, are expletives such as lam, im, id, and u.

(Here ends the ninth section.)

Men without garments, and having many children, being afraid of a wolf, as it were, longed for the dewy season to live.
Dowry season to live. *sīśiṛam* is derived from (the root) *śr* (to crush), or *sām* (to put an end to).

He emitted it for pressing;¹ i.e. he created it for pressing (the soma-juice).

May our hymns make him grow.² May our hymns, i.e. songs of praise, make him grow. *Gīrās* (songs) is derived from (the root) *gr* (to speak).

This person, whom thou approachest, is for thee.³ Thine is this man whom thou approachest. *Ira* is also used (as an expletive), as 'they all knew it well', and 'they both knew it well'. Moreover the word *nā* is combined with *id* in (the sense of) 'apprehension'.

(Here ends the tenth section.)

With oblations some seek heaven from this world; others press soma-juices in sacrifices. The pure rejoices indeed with their rewards: pursuing crooked ways, lest we should fall into hell.⁴

Hell is going downwards, i.e. falling lower and lower; or it does not contain even slight room for happiness. Moreover the words *na ca* are joined with the word *id*, in interrogation, as 'do they not drink wine?' *Srāti* (wine) is derived from (the root) *sā* (to press). Thus they are used in various meanings, to which attention should be paid.⁵

(Here ends the eleventh section.)

With these words, the four word-classes, i.e. the noun and the verb, propositions and particles, are explained in their (respective) order. With reference to this, Śākaṭāyana holds that nouns are derived from verbs. This, too, is the doctrine of the etymologists.⁶ 'Not all,' say Gargya and

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¹ I. 9. 2; AV. 20. 71. 6.
² viii. 13. 18.
³ i. 30. 4; AV. 20. 45. 1; RV. 1. 163; 2. 949.
⁴ RV. Khila x. 106. 1.
⁵ Panini uses the term *vipāda* to denote not only particles, but also prepositions, see *Āggaṇḍhayā*, l. 4. 55. The technical word employed by him for particles alone is *sūgpa* (op. cit. i. 1. 37). Particles are unenumerated in the *gopa* called *āidāyaj* (op. cit. i. 4. 57). The total number of particles collected in the list is 195. This, however, does not include *cid* and *a* mentioned by Yāska. Of the 195 particles, 32 only are explained in the *Nirukta*: (1) comparatives, *ra*, *ma*, *ca*, and *su*; (2) conjunctives, *ca*, *da*, *va*, *ha*, *kila*, &c.; (3) expletives, *homa*, *im*, *id*, *u*, &c. Cf. Pataṇjali, op. cit. i. 1. 6; l. 4. 4, vol. i, pp. 94, 240–1; Professor Macdonell, *Vedic Grammar*, p. 459.
⁶ Cf. Pataṇjali, op. cit. ili. 3. 1, vol. ii, p. 188: 'And the noun is derived from the verb' says the author in the *Nirukta*. 'The noun indeed is derived from the verb', so say the etymologists, and the son of Śakaṭa in grammar. Among the grammarians, Śākaṭāyana says, 'The noun is derived from the verb'; of. also Bresl, *Semantics*, p. 107: 'It comes from the fact that the verb is the essential and the capital part of our languages, which serves to form substantives and adjectives'; see Moseolm, *The Origin of Thought and Speech*, p. 74.
some of the grammarians, but only those, the accent and grammatical form of which are regular and which are accompanied by an explanatory radical modification. Those (nouns), such as cow, horse, man, elephant, &c., are conventional¹ (terms, and hence are underviable).

Now, if all nouns are derived from verbs, every person who performs a particular action should be called by the same name, i.e. whoever runs on the road should be called 'runner' (see, 'horse'); whatever pricks (like needle, &c.), 'pricker' (grain, 'grass'). Further, if all nouns are derived from verbs, a substantive should obtain as many names as the actions with which it is connected: thus a column should also be called 'beam-supporter', and 'that which rests in a hole'.

(Here ends the twelfth section.)

Moreover, substantives should be named according to the regular and correct grammatical form of a verb, so that their meanings may be indubitable, e.g. puruṣa (man) should take the form of puruṣā (city-dweller); uṣā (horse), of uṣṭa (runner), trasyam (grass), of tardanan (pricker). Further, people indulge in sophistry with regard to current expressions, e.g. they declare that earth (prthivā) is (so called) on account of being spread (prthiḥ), but who spread it, and what was the base? Again, Śaṅkāyana derived parts of one word from different verbs, in spite of the meaning being irrelevant, and of the explanatory radical modification being non-existent, e.g. (explaining sat-yā) he derived the later syllable ya from the causal form of (the root) i (to go), and the former syllable sat from the regular form of (the root) as (to be). Further, it is said that a becoming is preceded by a being, hence the designation of a prior (being) from a posterior (becoming) is not tenable; consequently this (theory of the derivation of nouns from verbs) is not tenable.

(Here ends the thirteenth section.)

¹... there remain in the end certain simple elements of human speech—the primordial roots—which have sufficed to provide the innumerable multitude of words used by the human race; Max Müller, Lectures on the science of language, 6th ed., vol. ii, pp. 70, 80, 88; cf. also AA. II. 1. 8; II. 1. 6.

¹ Photiæus was, in the Creusidæ, a character in the person of Hermogones who maintains that names are conventional, that they are given arbitrarily and can be altered at will. The diametrically opposite view, that names are natural, is put in the mouth of Creusides while Hermogones takes an intermediate position, admitting that names are natural, while at the same time they have an element of convention also. Some passages of the dialogue relevant to the controversy are given in the additional notes; see Jewett, Dialogue of Pluton, ed. ed., vol. i, pp. 324, 377, etc., 368, 378.
1. ARE ALL NOUNS DERIVED FROM VERBS?

As to (the statement) that all those (nouns), the accent and grammatical form of which are regular, and which are accompanied by an explanatory radical modification, are derived, (we reply that) in that case it is quite evident. As to (the point) that every person whoever performs a particular action should be called by the same name, we see that in some cases the performers of the action do obtain a common name, while in others they do not, e.g. a carpenter or ascetic, enliven, earth-born, &c. With this, the following objection is answered as well. As to (the point) that substantives should be named in such a way that their meanings may be indubitable, (we reply that) there are words (of that character), words of rare occurrence, i.e. single words formed by primary suffixes, as creeper, guest, one having matted locks, a wanderer, wakeful, one who sacrifices with a ladle, &c. As to (the objection) that people indulge in sophistry with regard to current expressions, (we reply that) it is with regard to current expressions alone that (etymological) examination is most desirable. With regard to 'they declare that earth (पृथिवि) is (so called) on account of being spread (पृथक्); but who spread it, and what was the base?' (we reply that) it is indeed broad to look at, even if it is not spread by others. Moreover, in this way all known words, without any exception, can be found fault with. As to (the point) that a certain individual derived parts of one word from different verbs, (we reply that) the person who made such a derivation in spite of the meaning being irrelevant should be blamed; it is the fault of an individual, not of the science (of etymology).

As to (the argument) that the designation of a prior (being) from a posterior becoming is not tenable, we see that in some cases prior beings do obtain their names from posterior becoming, but not in others, as 'a woodpecker', 'one having long locks', &c. Bilva is (so called) from being supported or from sprouting.

(Here ends the fourteenth section.)

Moreover, without it (etymology) the precise meaning of Vedic stanzas cannot be understood. For one who does not understand the meaning, a thorough investigation of accent and grammatical form is not possible.

1 The former two, i.e. a carpenter and an ascetic, are examples of cases where people who perform the same action get a common name; the latter two are examples of cases where they do not get a common name, as enliven means the juice of sugar-cane, and earth-born means the planet Mars.

hence this science (etymology) is the complement of grammar and a means of accomplishing one's own object. 

'If (the object of the science) is to ascertain the meaning of Vedic stanzas, it is useless,' says Kautsa, 'for the Vedic stanzas have no meaning';¹ this is to be established by the following arguments: propositions have their words fixed, their order, too, is immutably fixed.² Further, the accomplishment of the ritual form is enjoined by the Brāhmaṇa,³ as 'Spread it wide',⁴ and so he spreads; 'Let me pour out',⁵ and so he pours out. Further, their meaning is impossible,⁶ as 'Save him, O plant!'⁷ and while striking, one declares, 'Do not injure him, O Axe!'⁸ Moreover, their meaning is contradictory,⁹ as 'There was but one Rudra and no second',¹⁰ and 'Rudras, who on earth are thousands without number';¹¹ 'O Indra! thou art born without a foe',¹² and 'Indra vanquished hundred armies together'.¹³ Further, one enjoins a person who is already acquainted, as 'Address the hymn to Agni which is being kindled'.¹⁴ Besides, it is said, 'Aditi is everything'. 'Aditi is heaven. Aditi is atmosphere,',¹⁵ &c. will be explained later on.¹⁶ Further, their meaning is obscure,¹⁷ as ṣaṃvyāḥ,¹⁸ yāhrimāḥ,¹⁹ jārayāya,²⁰ kāṭabāh,²¹ &c.

(Here ends the fifteenth section.)

Vedic stanzas are significant, because (their) words are identical (with those of the spoken language). There is the Brāhmaṇa passage: This indeed is the perfection of the sacrifice, that the prescription of the form, that is to say, the action which is to be performed, is declared by a stanza of the Rg or the Yajurveda.²² 'Playing with their sons and grandsons,

¹ Cf. P.M. i. 2. 1.
² Op. cit. i. 2. 32.
³ Cf. P.M. i. 2. 33.
⁴ Ts. i. 1. 8. 1; vi. 2. 7. 8; cf. MS. i. 1. 9; KS. i. 8; xxxi. 7; TB. iii. 2. 8. 4.
⁵ Cf. VS. 2. 18.
⁶ Cf. P.M. i. 2. 34-5.
⁷ Ts. i. 2. 1. 1.
⁸ VS. 4. 1; 5. 49; 6. 15.
⁹ Cf. P.M. i. 2. 35.
¹⁰ Cf. Ts. i. 8. 6. 1.
¹¹ VS. 16. 54.
¹² x. 185. 2; AV. 20. 95. 3; SV. 2. 1162.
¹³ x. 188. 1; AV. 19. 18. 2; SV. 2. 1199; VS. 17. 38.
¹⁴ Ts. vi. 3. 7. 1; MS. i. 4. 11; TB. iii. 8. 7. 1; SB. i. 3. 5. 2. 3, See Gune, Divyadākshāya Comment. Vol., loc. cit.
¹⁵ i. 89. 10.
¹⁶ See N. 4. 23.
¹⁷ Cf. Patanjali, op. cit. ii. 1. 1, vol. i. p. 363; P.M. 1. 2. 38.
¹⁸ The word occurs once only in RV. i. 160. 3.
¹⁹ The word occurs once only in RV. v. 44. 8.
²⁰ The word occurs once only in RV. vi. 12. 2.
²¹ The word occurs once only in RV. viii. 77. 4.
²² iII. ii. 2. 6; ii. 4. 2; the passage without the words 'or the Yajurveda' is found in AB. i. 4. 18. 15. 17, &c. Of Hām's translation: 'What is appropriate in its form, is successful in the sacrifice; that is to say, when the verse (yū or yajna) which is recited refers to the ceremony which is being performed.'
As to (the objection) that propositions have their words fixed, their order too is immutably fixed, (we reply) that it is the same with regard to the everyday speech of the world, as ‘Indra and Agni’, ‘father and son’. As to (the objection) that the accomplishment of the ritual form is enjoined by the Brāhmaṇa, (we reply) that this is a mere reiteration of what has been said already. As to (the objection) that their meaning is impossible, (we reply) that no injury is to be inflicted, so it must be understood by the authority of the Vedic passage. As to (the objection) that their meaning is contradictory, (we reply) that the same (objection) is applicable to the everyday speech of the world, as ‘this Brāhmaṇa has no rival’, ‘this king has no enemies’, &c. As to (the objection) that one enjoins a person who is already acquainted, (we reply) that in salutation a person announces his name to one who is already acquainted with it; the mixture of honey and milk is declared (to the guest) who is already acquainted with it. As to (the objection) that Aditi is everything, (we reply) that it is the same in the everyday speech of the world, as ‘all fluids reside in water’. As to (the objection) that their meaning is obscure, (we reply) that it is not the fault of the post if the blind man does not see it; it is the fault of the man himself. Just as among the country-folk a man becomes distinguished with (a little) knowledge, so among the scholars of the traditional Vedic lore a man of profound knowledge alone is worthy of praise.

(Here ends the sixteenth section.)

Moreover, without this (etymology) the word-division is not possible.

Be merciful, O Rudra, to the footed wanderer.

The footed wanderer, i.e. cows, provision for the journey: (āvasāya) is derived from (the root) āv, meaning to go, with the suffix asa; it is therefore not analysed (in the Padapātha).

Having released the horses.

Here (ava-sāya is derived from the root) so preceded by the preposition (ava); in the sense of releasing it is therefore analysed.

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1 x. 85. 42; AV. 14. 1. 22; this is an example of the identity of words of Vedic stanzas with those of classical Sanskrit.
2 i.e. The order of words in these idiomatic phrases cannot be reversed, e.g. it will be wrong to say, ‘Agni and Indra’; ‘son and father’.
3 Durga’s explanation of the example is that water is the source of all fluids, hence all fluids are contained within water.
4 See Introduction, Early anti-Vedic Scepticism, a summary of the controversy is given by Muir, op. cit. vol. II, pp. 169-72.
5 x. 169. 1.
6 i. 104. 1.
IMPORTANCE OF ETYMOLOGY

Here has come this messenger of death.\(^1\)

(Nirṛtyā) is either in the ablative or in the genitive case, (so it is written in the Padapātha) as ending in the visarjaniya (= nirṛtyāḥ).

Far, far away call for death.\(^2\)

Here (nirṛtyā) is in the dative case, (so it is written in the Padapātha) as ending in ai (= nirṛtyai).

Sāṃhitā is the closest conjunction by means of euphonic combination.\(^3\)

Sāṃhitā is based on the original form of words.\(^4\) The phonetic treatises of all schools are based on the original form of words.

Moreover, in the sacrificial act, there are many injunctions with regard to the characteristics of deities. This is to be established by the following.

Should some people say, 'We here know the characteristic marks' (of deities, we need not therefore study etymology,' set before them the following stanza).

Like Indra, like Vāyu, the gods fill thee with strength.\(^6\)

Here is the characteristic mark of Indra and Vāyu in a stanza addressed to Agni.

Shining like Agni, O Manyu! be strong.\(^7\)

Similarly (the characteristic mark of) Agni (is found) in a stanza addressed to Manyu.\(^8\) Trivītah means shining. Of this word (the part) trivītah is a synonym of light.

Moreover, there is praise of knowledge and censure of ignorance.

(Here ends the seventeenth section.)

He is the bearer of a burden only,—the blockhead who, having studied, does not understand the meaning of the Veda. But he who knows the meaning obtains all good fortune and, with his sins purged off by knowledge, attains heaven.\(^9\)

Whatever is learnt without its being understood is called mere cramming; like dry logs of wood on an extinguished fire, it can never illuminate.\(^10\)

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\(^1\) x. 165. 1; AV. 8. 27. 1.
\(^2\) x. 164. 1; AV. 20. 96. 22.
\(^3\) Quoted by Pāṇini, op. cit. 1. 4. 109; cf. Patañjali, op. cit. 1. 4. 4, vol. 1, p. 354.
\(^4\) Identical with RP. ii. 1. 106, except that the order of words is reversed.
\(^5\) The sentence is incomplete, abrupt, and obscure, very unlike the style of Yāska. The meaning has to be completed by an additional clause put within brackets.
\(^6\) vi. 4. 7; VS. 23. 13.
\(^7\) x. 84. 2; AV. 4. 81. 2.
\(^8\) The meaning is that etymology helps to discover the principal deity to whom a stanza is addressed. This cannot be found out by the knowledge of the characteristic mark only as in the cases adduced by Yāska.
\(^9\) Sāṃhitaparipāṇīḥ B. 8.
\(^10\) Loc. cit. quoted with the variant adhitam by Patañjali, op. cit. 1. 1. 1, vol. 1, p. 2.
Sthānuḥ (post) is derived from (the root) sthā (to stand). Artha (meaning) is derived from (the root) ar (to go), or it is (so called because) it stops from going.\(^1\)

(Here ends the eighteenth section.)

Seeing one does not see speech, hearing one does not hear it. And to another she yielded her body like a well-dressed and loving wife to her husband.\(^2\)

Even seeing, one does not see speech; even hearing, one does not hear it. With these words, the hemistich describes the ignorant man. 'And to another she yielded her body', she reveals herself, i.e. knowledge; the manifestation of meaning (is described) by this speech, i.e. the third verse. Like a well-dressed and loving wife to her husband [well dressed at proper seasons, dressed in an auspicious manner, and loving], i.e. just as he (the husband) sees her and hears her at proper seasons: this is the praise of one who understands the meaning.\(^4\) The stanza following this explains it still more (explicitly).

(Here ends the nineteenth section.)

They certainly declare one to be steadfast in friendship, him no one can overpower in conflicts (of debates). But that man wanders with a barren delusion; he listened to speech that is without fruit or flower.\(^5\)

Indeed, they declare one to be steadfast in friendship with speech, i.e. taking delight in it, and having thoroughly understood the meaning, or in friendship with gods in a delightful place; they do not overpower him, who knows the meaning well, even in powerful debates. But that man wanders with a barren delusion, i.e. with a symbol of speech. To him (speech) does not grant desires, which are to be granted by speech. Who heard speech without fruit or flower in the abodes of gods and men, for that man speech has no fruit nor flower, or has very little fruit or flower. The meaning of speech is called its fruit and flower. Or the sacrificial stanzas, and stanzas addressed to deities, or the deity and the soul are its fruit and flower.\(^6\)

\(^1\) Durga takes artha in the sense of wealth, and explains the two derivations as (1) wealth is approached by greedy people, (2) wealth stops from going with the deceased person to the next world. Durga's explanation of artha does not suit the context, which here denotes 'meaning' or 'knowledge'. By sthānuḥ Durga understands an asa. A person who commits Vedic texts to memory without understanding is compared to an asa bearing a load of sandal-wood, who perceives its weight but not its fragrance.

\(^2\) x. 71. 4; cf. N. 1. 8.

\(^3\) The passage within square brackets is omitted by MSS. of the shorter recension and Durga.

\(^4\) The whole section is quoted by Patanjali, op. cit. i. 1. 1, vol. i, p. 4.

\(^5\) x. 71. 5; cf. N. 1. 8.

\(^6\) Cf. Muir, op. cit. vol. i, p. 255.
Seers had direct intuitive insight into duty. They by oral instruction handed down the hymns to later generations who were destitute of the direct intuitive insight. The later generations, declining in (power of) oral communication, compiled this work, the Veda, and the auxiliary Vedic treatises, in order to comprehend their meaning. *Bilma = bhilma* (division) or illustration.¹

So many roots have the same meaning. *Dhātuh* (root) is derived from (the root) *dhā* (to put). So many are the synonyms of this substantive. This is the homonym of so many meanings. This name of a deity is incidental, the other is primary. With reference to this, the (name) which occurs in a stanza addressed to another deity is called incidental.²

(We adore) thee like a horse with long hair.³

(We adore) thee like a horse that has long hair. Long hair is for warding off the gad-flies. *Dama* (gad-fly) is derived from (the root) *damś* (to bite).

Like a fierce animal, roaming everywhere, haunting the mountains.⁴

As a fierce animal roaming everywhere, haunting the mountains. *Mrgaḥ* (animal) is derived from (the root) *mṛj*, meaning to go. Fierce, of whom all are afraid. ‘Dreadful’ is derived from the same root also. *Ku-caraḥ* means ‘one who moves in a crooked manner’. If it be an epithet of a deity (it means) ‘where does he not go?’ Haunting the mountains, living in mountains. *Girīḥ* means a mountain: it is raised up. *Parvata* (mountain) is (so called) because it has joints (*parva*). But *parva* is derived from (the root) *pr* (to fill), or from *prī* (to propitiate). Here, during a period of a fortnight, they propitiate the gods. It (mountain) is (so called) on account of the similarity of the joints of the nature of the other (period).⁵ Seated on a cloud. A cloud is called mountain from the same reason (i.e. from its being raised).⁶ The section which deals with the appellations of deities to whom panegyrics are primarily addressed is called the *daivata*; this we shall explain later on, but the synonyms and homonyms now.

*(Here ends the twentieth section.)*

³ i. 27. 1; SV. I. 17; 2. 984.
⁴ i. 164. 2; x. 182. 2.
⁵ According to Durga, a mountain has joints in the form of stone slabs, and a period has joints in the form of time with its various divisions. Cf. Muir, *op. cit.* vol. iv, p. 69.
CHAPTER II

Now (we shall deal with) etymology. With reference to this, the words, the accent and the grammatical form of which are regular and are accompanied by an explanatory radical modification, should be derived in the ordinary manner. But the meaning being irrelevant, and the explanatory radical modification being non-existent, one should always examine them with regard to their meaning, by the analogy of some (common) course of action. If there be no (such) analogy, one should explain them even by the community of a (single) syllable or letter;¹ but one should never (give up the attempt at) derivation. One should not attach (too much) importance to the grammatical form, for these complex formations (vr̥tta-yāh) are (often) subject to exceptions. One should interpret inflected cases according to the meaning. In prattam (= pra-dattam, ‘given away’) and avattam (= ava-dattam from ava ś-do, ‘divided’) only the initial parts of the root survive. Further, there is aphaeresis of the initial part of the verb uṣ (to be) in weak forms, as sātāh (‘they two are’), santi (‘they all are’), &c. Further, there is elision of the final part, as in gatvā (from ś-gam, ‘having gone’), yataṁ (ś-gam, ‘gone’), &c. Further, there is elision of the penultimate, as in jagmatuh (red. form of gam, ‘they two went’), and jagmuh (red. form of gam, ‘they all went’).² Moreover, there is the modification of the penultimate, as in rājā (rājan, ‘king’), dacā (danaś, a ‘staff-bearer’), &c. Further, there is elision of a letter, as in tatuḥ yāmi (= tatvā yācāmi), &c.

Moreover, there is elision of two letters, as in trea (= tri + rca, ‘three stanzas’). Further, there is alteration in the initial part (of the root), as in jyottih (ś-dyut, ‘light’), ghamah (ś-ham, ‘killer’), binduh (ś-bhid, ‘a drop’), bātih (ś-bat, ‘to be hired or nourished’), &c. Further, there is metathesis, as in stokāh (from ścūt, ‘a drop’), rajjuh ³ (‘rope’), akatāh ⁴ names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony, and twisting and bedizening them in all sorts of ways...” Durga paraphrases akṣara (syllable) by aṣara (accent).

¹ Cf. Jowett, Dialogues of Plato (3rd ed.), vol. i, p. 335; the Cratylus, 398: ‘And whether the syllables of the name are the same or not the same makes no difference provided the meaning is retained; nor does the addition or subtraction of a letter make any difference so long as the essence of the thing remains in possession of the name and appears in it.’ Also p. 341, Soc. ‘Now attend... and just remember that we often put in and pull out letters in words and give names as we please and change the accents.’ And p. 856, Soc. ‘...but then you know that the original


³ Durga derives rajjuh from ś-rj, but it is more likely to be derived from ś-raj.

⁴ Durga derives akatāh from ś-kas, ‘to shine’, but it is more probably derived from ś-kā or ś-kā; cf. Patañjali, op. cit. i. 1, 2, vol. i, p. 31.
('sand'), tarku (\textit{\textkri}, 'a knife'). Further, there is change in the final part (of the root).\textsuperscript{1}

(Here ends the first section.)

\textit{Oghah} (\textit{\textva}, 'flood'), meghah (\textit{\textmi}, 'cloud'), nādhah\textsuperscript{3} (‘refuge’), gādah (\textit{\textga}, 'fordable'), Vadhuh (\textit{\textva}, 'bride'), mudhu (\textit{\textmu}, 'mead'). Further, there is anaptyxis, as in \textit{āsthat} (\textit{\textaś}, ‘to throw’), \textit{dvārah} (\textit{\textdva}, 'door'), \textit{bharājā} (\textit{\textbhara}, 'ripe'. D.), &c. With reference to this, it is pointed out that when a root contains a semi-vowel contiguous to a vowel it becomes the origin of two primary bases. There, if an accomplished form is not derivable from one base, one should try to derive it from the other. Even there, some are of rare occurrence, as \textit{ātih} (\textit{\textav}, 'protection'), \textit{mpduh} (\textit{\textmpra}, 'soft'), \textit{prthuh} (\textit{\textpṛta}, 'broad'), \textit{şratah} (\textit{\textṣra}, 'a drop'), \textit{kūrūnum} (\textit{\textkva}, 'sounding'). Further, Vedic primary nouns are derived from roots of classical Sanskrit, as \textit{dumāndh} (devoted to the house), \textit{kṣetrasādhāh} (one who divides the fields), &c.; and also nouns of classical Sanskrit from Vedic roots, as \textit{uṣṇam} (warm), \textit{ghṛtam} (clarified butter).\textsuperscript{3} Further, primary forms alone are employed (in speech) among some people; secondary forms among others. The verb \textit{śavati}, meaning to go, is used by the Kambojas only. Kambojas (are so called because) they enjoy blankets (kambala), or beautiful things.\textsuperscript{4} A blanket (kambala) is a desirable object (kamaniya). Its modified form \textit{śava} is used by the Aryans: \textit{dāī}, in the sense to cut, is employed by the people of the east, while the people of the north use \textit{dātra} (sickle).\textsuperscript{5} In this manner, one should explain single words.

Now with regard to derivatives and compounds, whether of one or more than one member, one should explain their component parts in their respective order, having first divided (the words) into them.\textsuperscript{6} Punishable, i.e. a person [a person of punishment] deserving punishment, or something to be accomplished by punishment. \textit{Duȧça} (punishment) is derived from

\textsuperscript{1} For the detailed examination of this section, see Introduction, \textit{Yāsaka’s Contributions}, &c.

\textsuperscript{2} Durga derives nādhah from \textit{\textvaḥ} (to bind), but it is probably from \textit{\textvadā}; cf. nādhāvamānh.


\textsuperscript{4} The sentence is omitted by Muir in his translation as if it did not exist. As it is given by MSS. of both recensions and explained by Durga, it cannot be regarded as an interpolation, hence its omission by Muir is unjustified; see \textit{Sanskrit Texts}, vol. ii, p. 366.

\textsuperscript{5} Both denies the correctness of \textit{Yāsaka’s} statement that the Aryans use \textit{kasa} (see \textit{Uebersetzung}, p. 17). His denial is, however, groundless, because \textit{Yāsaka} is corroborated by a grammarian of such eminence as Patañjali (see the \textit{Mahābhāṣya}, l. l. 1, vol. i, p. 9). The passage in the MB. is almost identical with the \textit{Nīrūka}.

(the root) \textit{dad}, meaning to hold. People say, ‘Akrūra holds the jewel’.\(^1\)

'The word (\textit{danda}) is derived from (the root) \textit{dam},' says Aupamanyaya. ‘Inflict punishment on him’ is (used) in censure. \textit{Kaksya} means girth of a horse: it is carried round the region of girth. \textit{Kakṣaḥ} (armpit) is derived from (the root) \textit{gāḥ} (to plunge into) with the suffix \textit{kṣa}, or from \textit{khyā} (to make known) with redundant reduplication: what is there worth seeing? Or it (may be derived) from \textit{kṣa} \(^2\) (to rub against). On account of this \(^3\) analogy (i. e. of being rubbed) it means ‘human armpit’, and on account of the analogy of the arms and their root, the word (signifies armpit) of a horse.

\textit{(Here ends the second section.)}

Royal servant, a servant of the king. \textit{Rājā} (king) is derived from (the root) \textit{rāj} (to shine). \textit{Puruṣaḥ} (person) = \textit{puru-śadāḥ} (one who sits in a city), or = \textit{puru-kṣayaḥ} (one who sleeps in a city), or is derived from (the root) \textit{pr} (to fill), i. e. he fills the interior, with reference to the inner soul.

This entire (universe) is filled by that inner soul, to whom there is nothing anterior, nothing subsequent, than whom there is nothing more minute, nor more great, and immovable like a tree, who alone lives in heaven.\(^4\)

This, too, is a quotation. \textit{Viśeṇaḥ} (person) = \textit{vī-ṣaraḥ} (one who drags about like a despicable dog). The words \textit{vi} and \textit{caka} are used (to denote) ‘gait of a dog’; \textit{deśi} means a despicable gait; \textit{kudra} means a despicable \textit{drāti}; \textit{cakulrāti} is the same as \textit{kudrāti} with redundant reduplication: he who possesses that (\textit{kudrāti}) is called \textit{viśeṇaḥ}. A beauty of auspicious colours, i. e. one whose beauty is like that of auspicious colours. Auspicious, it is desirable. \textit{Varmuk} (colour) is derived from (the root) \textit{vṛ} (to cover). \textit{Rūpam} (beauty) is derived from (the root) \textit{ru} (to shine). In this manner one should explain derivatives and compounds. One should not explain as I conceive, derive their significance from the primary.'

\textit{Soc.} . . . ‘Ought we not, therefore, first to separate the letters, just as those who are beginning rhythm first distinguish the powers of elementary, and then of compoundsounds?’

\textit{Soc.} . . . ‘Must we not begin in the same way with letters, first separating the vowels, and then the consonants and mutes into classes, according to the received distinctions of the learned?’ Cf. Bṛh. D, ii. 106.

\(^1\) The story of Akrūra, a king, and a jewel called \textit{syamanlaka} is related in the \textit{Mahābhārata}, the \textit{Bhāgavata} and the \textit{Brahma Purāṇa}, and \textit{Hemacandra}; see the \textit{Nirukta} in Bib. Ind. ed., vol. ii, p. 164, foot-note.

\(^2\) Durga remarks that an armpit always itches, because it is full of perspiration, hence it is constantly rubbed and may be appropriately derived from the root \textit{kṣa} ‘to rub’.

\(^3\) By \textit{it} Durga understands the armpit of a woman. His explanation that from the analogy of the armpit of a woman the word \textit{kṣa} means the armpit of a man is arbitrary.

\(^4\) TA. 10. 10. 8; Mahān. U. 10. 4; Śvētā U. ill. 9; cf. Muir, op. cit. vol. v, p. 374.
isolated syllables, either to a non-grammariian, or to a non-residential pupil, or to one who is (incapable of) understanding it.\(^1\) Eternal indeed is the scorn of the ignorant for knowledge. But one should explain to a residential pupil, or one who is capable of knowing them, the intelligent and the diligent.

(Here ends the third section.)

Verily knowledge approached Brāhmaṇa. Protect me, I am thy treasure. Do not expound me to the scornful, nor to the unstraightforward, nor to one who has no self-control; thus shall I grow powerful.\(^2\)

One should honour him as a father and mother, and should never bear enmity towards him who pierces ears with truth, without causing pain, and bestowing ambrosia.\(^3\)

Just as religious students, who, having received instruction, do not-honour their teachers with word, thought, and deed, are not to be fed by the teacher, similarly that knowledge does not feed them.

In order to protect thy treasure, O Brāhmaṇ! expound me to him alone whom thou knowest to be pure, diligent, intelligent, observing the rules of a celibate life, and who never bears enmity towards thee.\(^4\)

Sevadhi means treasure.

(Here ends the fourth section.)\(^5\)

Now, therefore, we shall proceed in order. The word gauḥ is a synonym of ‘earth’, (so called) because it goes very far, or because people go over it (√gum). Or it may be derived from (the root) gā with the suffix au (gā + au = gau). Moreover, it is a synonym of ‘an animal’, from the same root also. Further, in the latter meaning, there are Vedic passages where primary forms (of gauḥ) are used in a derivative sense: ‘Mix soma with milk,’\(^6\) i.e. (gauḥ is used in the sense) of milk. Matsarṣah means soma; it is derived from (the root) manuḥ meaning to satisfy. Matsarṣah is a synonym of greed also: it makes man mad after wealth. Payas (milk) is derived from (the root) pā (to drink), or from pṛṣṭā (to swell). Kṣāraṃ (milk) is derived from (the root) kṣur (to flow), or it is derived from ghas (to consume) with the suffix iva, like uśtra (root of

\(^1\) Cf. AA. iii. 2. 6.
\(^2\) Cf. Manu, ii. 114; Vasiṣṭha, ii. 8; Viṣṇu, xxix. 9.
\(^3\) Cf. Manu, ii. 144; Vasiṣṭha, ii. 10; Viṣṇu, xxx. 47; Āpastamba, i. 1. 14.
\(^4\) Cf. Manu, ii. 115; Vasiṣṭha, ii. 9; Viṣṇu, xxix. 10; all the four stanzas are quoted from Sambhitapancad B. 8, Burnell’s ed., pp. 29-32.
\(^5\) According to Roth, the section on àtaka is an interpolation. The evidence of the MSS. and of Durga goes against him, but from the nature of its contents the section seems to be of a spurious character. \(^6\) ix. 46. 4.
a plant). ‘Milking soma, they sit on a cow-skin,’¹ i.e. (gauh is used in the sense) of cow-skin used for sitting on. Aṃśuḥ (soma is so called because) no sooner than it goes in, it is agreeable, or it is agreeable for life. Carma (skin) is derived from (the root) car (to move) or (it is so called because) it is cut off (from the body). Moreover (gauh) means skin and phlegm: ‘Thou art girded round with skin and phlegm, be strong’;² this (is said) in praise of a chariot. ‘Moreover, it means tendon and phlegm: ‘Girt with tendon and phlegm, it flies when discharged’;³ this is in praise of an arrow. Bow-string is called gauh also: if it be gavyā, it is the derivative form; if not (it is causal), i.e. it sets arrows in motion.

(Here ends the fifth section.)

On every strip of wood twanged the well-strung string: thence the men-est-ing birds flew.⁴

On every strip of wood, i.e. on every bone. Vṛkṣa (tree) is (so called) from being cut down (vṛṣa). [Or it stands having covered (vṛ) the earth kṣa (earth); kṣa is derived from (the root) kṣi meaning to dwell].⁵ Twanged the well-strung string, i.e. it makes a sharp ringing sound. The (verb) mīṃ means ‘to make a low sound.’ From thence birds fly in order to eat men. The word viḥ is a synonym of bird, and is derived from (the root) vi, meaning to go. Moreover, it is a synonym of arrow also from the same root. The sun is called gauh also. ‘Lo that (charioteer) in the sun who has joints.’⁶

‘Having joints means having brilliance,’ says Aupamanyaya.⁷ Moreover, a ray of the sun illuminates the moon.⁸ That the illumination of the moon is caused by the sun is to be established by the following: Susumna is the ray of the sun, the moon is the holder.⁹ This, too, is a Vedic passage. That (ray) is called gauh also. Here indeed they thought of the ray:¹⁰ this we shall explain later on. All the rays are called gāvah also.

(Here ends the sixth section.)

¹ x.,9 4. 9.
² vi. 47. 26; AV. 6. 125. 1; cf. N. 9. 12.
³ vi. 75. 11; VS. 29. 48; cf. N. 9. 12.
⁴ x. 27. 22.
⁵ The passage within square brackets is omitted by the MSS. of the shorter recension and Durga.
⁶ vi. 56. 3.
⁷ According to Durga, days and nights are joints, hence the sun is called one who has joints.
⁸ This shows that Yāska was acquainted with the non-self-luminous character of the moon.
⁹ VS. 18. 40; SB. ix. 4. 1. 9. Durga explains susumna as ‘one who gladdens all beings’.
¹⁰ i. 84. 15; AV. 20. 41. 8; SV. 1. 147; 2. 265; cf. N. 4. 26.
We desire to go to those regions of you two, where are nimble and many-horned rays. There, indeed, shines forth brightly that highest step of the wide-striding Viṣṇu.1

We long to go to those regions of you two, where are rays [many-horned], having a large number of horns.2 The word bhūri is a synonym of ‘many’; (so called) because it produces much. Śr̥ṅgu (horn) is derived from (the root) śṛ̥ (to rest, on), or from śṛ̥ (to slay), or from śam (to destroy); or (it is so called because) it grows up to protect, or it comes out of the head. Ayāsah means nimble. There shines forth brightly the highest step, i.e. the loftiest step, of the wide-striding, i.e. of the great-paced, Viṣṇu. Pādaḥ (foot) is derived from (the root) पड़ (to go); when it is placed down, (the same word in the neuter gender) means a footstep. The word (also signifies) a quarter of division from the analogy of a quadruped; and other quarters from the analogy of the pāda of division.

In like manner, doubts are entertained with regard to other nouns as well; (the rule is that) they should be explained according to their meaning: if their meanings are uniform, their etymologies are uniform; if their meanings are multiform, their etymologies are multiform.3 With these words, the twenty-one synonyms of earth are dealt with. With reference to them, nīrṛtih (earth) is (so called) from giving enjoyment; the other word (nīrṛtih), which signifies calamity, is derived from (the root) p (to befall); the latter is confused with the former; their difference (should be noted). The following stanza is addressed to her.

(Here ends the seventh section.)

He, who made it, did not know of it; it was hidden from him who saw it. Encompassed within the womb of the mother, and multiplying greatly, he entered the earth.4

'People having many children fall into calamity,' say the ascetics. 'It refers to the phenomenon of rain,' say the etymologists. 'He who made it'; the verbs 'to make' and 'to scatter' are used in connexion with the phenomenon of rain. He did not know of it, i.e. the middle one.5 He, the middle one, who saw it concealed by the sun, alone knew of it.6 In the womb of the mother: mother (mātṛ) means atmosphere; in it, the beings are measured out (nir √māt). Womb means atmosphere: this is a vast

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1 i. 154. 6; cf. Professor Macdonell, Vedic Reader, p. 85.
2 Cf. Muir, op. cit., vol. iv, pp. 73, 74.
3 In criticism of this rule, it may be remarked that words of different origin often come to acquire the same meaning, and
   words of the same origin different meanings; see Introduction, Yaska's Contributions, &c.
4 i. 164. 39; AV. 9. 10. 10.
5 According to Durga, it refers to cloud.
6 I.e. Indra alone knew of it. Durga.
region encompassed by air. This other (meaning, i.e.) a woman’s womb, is derived from the same root also: it is surrounded.\(^1\) Multiplying greatly, he reaches earth through the phenomenon of rain.\(^2\)

Śākapūṇi\(^3\) made the determination that he would know all the deities. A deity having the two characteristics\(^4\) appeared before him. He did not know her; he said to her, ‘I would like to know thee’. She referred him to the following stanza, with the words that it was addressed to her.

(Here ends the eighth section.)

Here he snorts, covered by whom the speech, resting on a spluttering (cloud), utters a lowing sound. She indeed frightened the mortal with her (thundering) actions; becoming lightning, she concealed her form.\(^5\)

Here he thunders, surrounded by whom the speech utters a lowing sound, i.e. makes a noise, or (utters a lowing sound) like māyu, i.e. the sun.\(^6\) This is the atmospheric speech. Resting on a spluttering \(^7\) cloud, she frightens the mortal with her (thundering) actions,\(^8\) deeds, and, becoming lightning, conceals her form.\(^9\) The word vavriḥ is a synonym of form: because it covers (√ vr, to cover). Having overspread the earth with rain, it draws it back again.

(Here ends the ninth section.)

The following fifteen (words) are synonyms of gold.\(^10\) From what (root) is hiranyāgṛha derived? It is circulated (hriyate) in a stretched form,\(^11\) or it

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\(^1\) According to Durga it is surrounded by sinews and flesh.

\(^2\) Two different interpretations of the word nirṛṭih, (1) as signifying calamity, according to the ascetics; (2) as meaning earth, according to the etymologists, are here presented. Durga remarks that similar differences of interpretation exist with regard to other Vedic passages as well. He cites dāchi-kratuµa akārīram as to be recited at the time of eating curds according to AP. vi. 13; the same is also chanted by women, in a horse-sacrifice, in the vicinity of the horse, when the queen has risen. He thinks this difference of application of the same stanza is to be based on different interpretations of the stanza, and points out the importance of etymology for the correct understanding of the Vedic texts and hence for their correct application at sacrifices.

\(^3\) Sāka-puṇi is explained by Durga as a gatherer of herbs.

\(^4\) i.e. Male and female, or the atmospheric or the celestial characteristics. Durga.

\(^5\) i. 164, 29; AV. 9, 10, 7.

\(^6\) The sun is called māyu, because he is the measurer of all beings (√ mū). Durga thinks that the first hemistic describes the internal thunder of a cloud which is yet unmanifested.

\(^7\) Cloud is called spluttering, because it splutters water. Dhvamsani is translated as ‘Wuchi’ by Roth.

\(^8\) Durga thinks this refers to the manifested thunder, which produces a most dreadful sound; everybody is frightened and seeks shelter. Roth translates cittibhiḥ by ‘mit Zischun’.

\(^9\) According to Durga, having manifested herself as lightning and producing rain, she disappears.

\(^10\) According to Durga, synonyms of gold follow those of the earth, because gold, being found in earth, is intimately associated with it.

\(^11\) i.e. In the form of ornaments, being extended in the form of beautiful bracelets, necklaces, &c. Durga.
is circulated from man to man, or it is useful and delightful; [or it is the delight of the heart], or it may be derived from (the root) hary, meaning to yearn after.

The following sixteen (words) are synonyms of atmosphere. From what (root) is antarikṣam derived? It is intermediate (antarā, i.e. between heaven and earth); it is the end of the earth; or it lies between these two (i.e. heaven and earth), or it is imperishable in the bodies. With reference to this, the word semudra (atmosphere) is confused with semudra (which means terrestrial ocean). From what (root) is semudra derived? From it waters flow up (sam + ud + √dru), or waters flow towards it (sam + abhi + √dru), beings take delight in it, or it is a great reservoir of water, or it moistens thoroughly (sem + √ud). Their difference (should be noted). With reference to this, they relate (the following) legend: Devāpi and Śantanu, sons of Rṣiśena, were two brothers, who belonged to the clan of the Kuru. Śantanu, the younger brother, caused himself to be installed as king. Devāpi retired to practise austerities. From that time the god did not rain for twelve years in the kingdom of Śantanu. The Brāhmaṇa said to him, 'Thou hast committed (an act of) unrighteousness. Because thou hast caused thyself to be installed as king, having put thy elder brother aside, therefore the god does not rain in thy kingdom.' Then he, i.e. Śantanu, sought to invest Devāpi with sovereignty. To him said Devāpi, 'Let me be thy priest and sacrifice for thee'. Here is his hymn expressing a desire for rain. The following is a stanza of this hymn.

(Here ends the tenth section.)

The seer Devāpi, son of Rṣiśena, acting as the performing priest, knew (how to obtain) the goodwill of the gods. He caused the divine waters to flow from the upper to the lower ocean by means of rain.

Arṣiśenaḥ means the son of Rṣiśena (i.e. one whose army is well supplied with spears), or of Iṣīta-sena (i.e. one whose army is mobilized). Army is (so called because) it has a commander, or a uniform mode of marching.

1 i.e. In the form of coins. Durga remarks: sana hi yaṃcaḥoṁ śrīyaṁ; this shows that there was gold currency in Yavāka's time.
2 'Even a mouse', says Durga, 'enjoys itself, if it possesses gold, how much more a human being!'
3 The story is also related in Bh. D. vii. 155-7; viii. 1-7; see Professor Macdonell's note in his edition, vol. ii, p. 292; cf. Sieg, Sagenstücken der Rigveda, pp. 129-142. The story is also found in different versions in the Mahābhārata and many Purāṇas; see Muir, op. cit. vol. i, pp. 271 ff.
4 This shows that the different castes were not divided into water-tight compartments by a rigid barrier of mutual exclusiveness. Here we find a Kṣatriya acting as a priest, so the promotion from one to the other was not infrequent.
5 Cf. Muir, op. cit. vol. i, pp. 269, 270.
6 x. 98. 5.
Putra (son): either he very much protects by offering (sacrificial cakes, &c.); or put being (the name of) a hell, he (the son) saves one from that. The seer, acting as the performing priest. A seer is (so called) from his having vision. ‘He saw the hymns,’ says Aupamanyaya. It is known because the self-born Brahma manifested himself to them while practising austerities, they became seers; that is the characteristic of the seers. Devāpi, one who knew, i.e. was aware of (how to obtain) the goodwill of the gods, i.e. the blessed will of the gods, by songs, praise, and gifts to the gods. From the upper to the lower ocean: upper, raised much higher; lower, moving below (the ground). Adhāk (below), i.e. it does not run; with this word its upward motion is denied. The stanza following this explains this much more.

(Here ends the eleventh section.)

When Devāpi, domestic chaplain to Śantana, and selected to be the performing priest, imploring kindled fire, the generous Bṛhaspati granted him speech, which was heard by the gods, and which was the winner of rain.

Śan-tanu means, peace to thee, O body, or peace to him in his body. Domestic chaplain is (so called because) they place him in front. Selected to be the performing priest, (he) imploring kindled fire. Which was heard by the gods, i.e. which the gods hear. [Which was the winner of rain], i.e. requesting rain. Raurāṇa (generous) is a reduplicated form of rā (to give). Bṛhaspati was Bṛhma; he granted him speech. Bṛhat has been fully explained (i. 7; cp. x. 11).

(Here ends the twelfth section.)

The following six (words) are common (synonyms) of sky and sun. Those which primarily belong to the sun will be explained by us later on. From what (root) is āditya derived? He takes the fluids, he takes (i.e. eclipses) the light of the luminaries, or he blazes with lustre, or he is the son of Aditi; this last (epithet) however is rarely applied to him in the text of the Rgveda, and he has only one hymn addressed (under this epithet).

The sun, son of Aditi, [i.e. the son of Aditi]. In like manner, there

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1. Cf. Manu, ix. 188; Viṣṇu, xv. 44.
2. Cf. the Rāmāyaṇa, i. 8. 3–7, quoted by Muir, op. cit. vol. iv, p. 441.
3. T. A. ii. 9; see Gune, Bhandarkar Comm. Vol.
4. x. 98. 7.
7. The word āditya is derived from the same root a-sād, in SB. xi. 6. 8. 8; TB. iii. 9. 21. 1; T. A. i. 14. 1; Brh. U. iii. 9. 5; all the passages bearing on the etymology are cited by Muir, op. cit. vol. iv, p. 117.
8. Aufrecht proposes the variant a-sūkta-bhāk, as it has no hymn addressed to it, but one stanza only. See Muir, loc. cit. The author, however, means to say that although hymns are addressed, oblations are not offered under this epithet; cf. Durga’s remarks.
9. x. 88. 11; cf. N. 7. 22.
SYNONYMS OF THE SUN AND SKY

are panegyrics of other deities addressed to them as Ādityas, as in the case of Mitra, Varuṇa, Aryaman, Dakṣa, Bhaga, Amśa. Also of Mitra and Varuṇa:

Ādityas, lords of the act of bestowing.¹ Lords of gift. Also of Mitra alone:

May that mortal, O Mitra, be rich in food, who, O Āditya, abides by thy ordinance.²

This too is a Vedic quotation. Also of Varuṇa alone:

Now let us be in thy ordinance, O Āditya!³

The word vrata ⁴ is a synonym of action, having the sense of abstaining: because it enjoins. This other meaning of vrata (i.e. a vow) is derived from the same root also: because it chooses. Food is called vrata also, because it covers the body.

(Here ends the thirteenth section.)

Svar means the sun; it is very distant, it has well dispersed (the darkness), it has well penetrated the fluids, it has well penetrated the light of the luminaries, or it is pierced through with light. Dyauḥ (sky) is explained by the same. Pṛṇi means the sun: It is thoroughly pervaded by the bright colour,’ say the etymologists. It closely unites the fluids; it closely unites the light of the luminaries; or it is closely united with light. Now sky is (so called because) it is closely united with luminaries and the virtuous. Nakṣa means the sun, [the bearer of fluids], bearer of lights, leader of luminaries. Now the sky: the word kām is a synonym of happiness, the opposite of its negative form (i.e. mākṣa).

There is no misery for the man who has departed to the other world.⁵

There is no wretchedness for the man who has departed to the other world; it is the virtuous only who go there. Gaṅgh means the sun: it causes the fluids to move, it moves in the sky (विस्ताप). Now the sky is (called gaṅgh) because it is gone very far from the earth, or because the luminaries move in it. Vistap means the sun: it has pervaded the fluids, it has pervaded the light of the luminaries, or it is pervaded with light. Now the sky is (called vistap) because it is pervaded by the luminaries and the virtuous. Nabhās means the sun; [bearer of fluids], bearer of lights, leader of luminaries. Or else it may be the word bhūnas itself, in reversed order: it is not that it does not shine. The sky is explained by the same.

(Here ends the fourteenth section.)

The following fifteen (words) are synonyms of ray. Ray is (so called)

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¹ I. 136. 3; II. 41. 6; SV. 2. 262.
² III. 59. 2.
³ I. 24. 15; VS. 12. 12.
⁴ Cf. Roth, Erklärungen, p. 31.
⁵ See Roth, op. cit. p. 21; the quotation is untraced.
on account of restraining. Of these the first five are common (synonyms) of horse and rays.

The following eight (words) are synonyms of quarter. From what (root) is disah derived? It is derived from (the root) diarr (to point out), or they are (so called) from being within easy reach, or from pervading. With reference to these, the word kāṣṭhā is a synonym of many objects. Kāṣṭhā means quarters: they are situated having gone across. Kāṣṭhā means intermediate quarters: they are situated having crossed each other. The sun is called kāṣṭhā also: it is situated having gone across. Destination is called kāṣṭhā also: it is situated having gone across. Waters are called kāṣṭhā also: they are situated having gone across, i.e. stationary waters.

(Here ends the fifteenth section.)

The deposited body was in the midst of waters which neither stay nor rest. Waters march against the secret (outlet) of Vyātra; in deep darkness lay he whose enemy is Indra.

The deposited body, i.e. the cloud, was in the midst of waters which neither stay nor rest, i.e. waters which are non-stationary. Śarīra (body) is derived from (the root) sr (to kill), or from šam (to destroy). Waters march against, i.e. know, [the secret] outlet of Vyātra. Dīgha (long) is derived from dūr (to lengthen). Tamas (darkness) is derived from tām (to spread). Ā-sayād is formed from (the root) ā-śā (to lie). Whose enemy is Indra, i.e. Indra is his slayer, or destroyer, therefore he (is called) having Indra as his enemy. But who is Vyātra? 'It is a cloud,' say the etymologists. 'It is a demon, son of Tvāṣṭā,' say the legendarians.] The phenomenon of rain is produced by the commingling of water (vapours) and lightning (jyotiś). With reference to this, there are figurative descriptions of battle. Indeed, the descriptions of Vedic stanzas and the narratives of the Brāhmaṇas (depict him), no doubt, as a serpent. By expanding his body, he blocked the channels (of the rivers). When he was killed, waters flowed forth. The following is the stanza which explains this.

(Here ends the sixteenth section.)

Having the demon as their master, and the cloud as their guardian, the obstructed waters stood (behind) as kine (held back) by a merchant.

1 Cf. Roth, loc. cit.
2 i. 32. 10.
3 According to Durga, these waters are in the interior of the cloud, so as long as the cloud does not rain they move with the moving cloud, and finally rest in the ocean.
4 Dūrga explains nīyam as the outlet in the cloud through which the waters flow down. Roth translates Vyātra nīyam as 'von Vyātra unübermerkt', i.e. without being noticed by Vyātra; see op. cit. p. 21.
He slew VRtra, and reopened that outlet of water which had been closed.¹

Having the demon as their master,² as their overlord. Dāsa (slave) is derived from (the root) dās (to exhaust): he causes the works to be exhausted. Having the cloud as their guardian, i.e. guarded by the cloud, they stood (behind). The cloud (ahi) is (so called) on account of its motion:³ it moves in the atmosphere. This other (meaning of) ahi, i.e. a serpent, is derived from the same root also, or from āv[h]an (to attack) with its preposition shortened: it attacks. The waters held back as cows by a merchant. Pani means a merchant; a merchant is (so called) from trading (√pay). A trader is (so called because) he cleanses his articles of trade. The outlet of waters which had been closed. Bilam,⁴ the opening through which anything is conveyed, is derived from (the root) bhṛ (to convey). He slew VRtra and reopened that outlet. VRtra is derived from (the root) vr (to cover), or from vṛt (to roll) or from vṛdh (to grow). It is known: because he covered, that is the characteristic of VRtra.⁵ It is known: because he rolled,⁶ that is the characteristic of VRtra. It is known: because he grew, that is the characteristic of VRtra.

(Here ends the seventeenth section.)

The following twenty-three (words) are synonyms of night. From what (root) is rātriḥ (night) derived? It exhilarates the nocturnal creatures and causes the others to cease work, and makes them strong, or it may be derived from (the root) rā meaning to give: the dew is given away during this (period).

The following sixteen (words) are synonyms of dawn. From what (root) is usāliḥ (dawn) derived? (It is so called) because it shines (√vas).⁷ It is the time subsequent to night. The following stanza is addressed to her.

(Here ends the eighteenth section.)

This light, the best of all lights, has come, and has generated a variegated and extensive illumination. Just as being born it gives birth to the sun, so the night has left its seat for the dawn.⁸

¹ l. 32. 11.
² Durga explains the compound as a saru-raja, but the ascet shows that it is a successive compound. His explanation is: a slave of servants, i.e. a servant, exhausted in the performance of various works entrusted to him, drinks, water, and becomes freshly

³ Of Brh. D. v. 166.
⁴ Durga paraphrases it as by nāryamadāyam, i.e. an outlet.
⁵ TS. l. 4. 12. 2; i.e. he covered the waters of the atmosphere. Durga.
⁶ According to Durga, he was instrumental in settling the waters in motion.
⁷ Durga derives usāliḥ from usah, "to disperse"; it disperses darkness. Of Brh. D. iii. 9.
⁸ l. 118. 1; SV. 2. 1099.
This light, the best of all lights, has approached. It has generated a variegated, well-known, and very extensive illumination. Just as being born it gives birth to the sun, i.e. the night to the sun, so the light has left its seat, i.e. place for the dawn. A woman’s womb is (so called because) the foetus is joined with it. The following, another stanza, is addressed to her.

(Here ends the nineteenth section.)

Resplendent, having a resplendent calf, the white one has come; the black one has left places for her. Having a common relation, immortal, succeeding each other, the two bright ones wander about fashioning the colour.

Having a resplendent calf, i.e. the sun. The word ruṣat is a synonym of colour; it is derived from (the root) ruc, meaning to shine. The sun is called her calf on account of companionship, or of drawing up the juices. Resplendent, the white one has come. Śvastyā (the white one) is derived from (the root) śvīt (to be bright). The black one has left places for her: the one of black colour, i.e. the night. Kṛṣṇam (black) is derived from (the root) kṛṣ (to drag away): it is the despised colour. Now (the seer) praises them together: having a common relation, having a common tie; immortal, having the characteristic of immortality; succeeding each other [coming after one another], i.e. with reference to each other; the two bright ones wander about, they themselves are bright, (so called) on account of shining. Or else they wander about with heaven, i.e. they wander about along heaven. Fashioning [creating], making each other’s inner self.

The following twelve (words) are synonyms of day. From what (root) is ḍhāḥ (day) derived? (It is so called because) people accomplish works during (this period). The following is its incidental occurrence in a stanza addressed to Vaiśvānara.

(Here ends the twentieth section.)

1 Durga remarks that the sun is too hot, the moon is too cool, but the dawn is neither cold nor hot, hence it is the best of all other lights.

2 The text seems to be corrupt: it should read ‘dawn’ instead of ‘night’; the present reading makes the sentence meaningless. There is a confusion in the sequence of birth.

3 Cf. 2. 8.

4 I. 118. 2; SV. 2. 1100.

5 The dawn is represented as being followed by the sun. She is compared to a cow followed by her calf: this is companionship. As the calf drinks milk from the udder of the cow, so the sun draws up the dew, which is particularly associated with dawn, hence the sun is called her calf. Durga.

6 The first hemistich describes the points of contrast, i.e. the one is white, the other black, one comes, the other leaves; the second hemistich, the points of resemblance.

7 The sun is the common tint. Durga.

8 The night is called bright also, on account of the multitude of shining stars.
SYNONYMS OF CLOUD

The black day and the white day, the two regions roll on with (activities) worthy of knowledge. As soon as born, Vaiśānara Agni, like a king, has overcome darkness with his light. 1

The black day, i.e. night. The white day, i.e. bright day. The two regions 2 roll on with activities worthy of knowledge, i.e. which should be known. As soon as born, Vaiśānara Agni has dispelled darkness with his light like the rising sun, who is the king of all luminaries.

The following thirty (words) are synonyms of cloud. From what (root) is mega (cloud) derived? (It is so called) because it sheds water (śmih). They are common with the synonyms of mountain up to the two words upara and upala, which mean cloud: clouds cease to move in it, or the waters are made inactive. 3 The following stanza is addressed to them.

(Here ends the twenty-first section.)

In the measurement of gods they stood first; from their division, waters flowed down. The three working in succession warm the earth; the two carry the fertilizing moisture. 4

In the creation of gods they, i.e. groups of atmospheric gods, stood first. 5 First is a synonym of 'chief': it is foremost. [Kṛṣṇatram 6 means atmosphere, i.e. where the clouds are cut into pieces.] By cutting clouds into pieces water 7 is produced. The three working in succession warm the earth, i.e. cloud, wind, and sun cause the herbs to become ripe with heat, cold, and rain. Working in succession, i.e. with their respective functions, they sow the worlds one after another. This other (meaning of) anvāpa, i.e. a bank of a river, is derived from the same (root) also: it is sown with water. Or else it may (really) be anvāp, just like prāo; from that form (anvāp) anvāpa may be derived as prācina (from prāo). The two carry the fertilizing moisture, i.e. wind and sun (carry) the water (vapours). Bydākam (moisture) is a synonym of water; it is derived

1 vi. 9. 1; AB. v. 15. 5.
2 Durga paraphrases rajast by rājīkā, i.e. dyers; and remarks that the day colours the world with light, night with darkness.
3 The word upara (cloud) is derived from upa āram (to cease to move). Yāska's explanation, 'the clouds cease to move', is obscure, and is passed over by Durga.
4 x. 27. 28.
5 According to Durga, this refers to the creation of clouds, i.e. Prajāpati, while creating gods, created clouds first on account

of their importance; for had there been no clouds, the entire universe would have perished for want of rain.
6 Both translates kṛṣṇatram as 'seed' or 'seedland'; see op. cit., p. 22.
7 According to Durga, the word upara here denotes water. Originally it means 'cloud', then 'the water of the cloud', and lastly 'water in general'. He cites an analogous case of the extension of meaning: 'crying mounds of earth', i.e. mounds of earth here signify people seated on them.
from (the root) brā, meaning to make a sound, or from bhramś (to fall down). Purīṣam (fertilizing) is derived from (the root) pṛ (to fill), or from the causal of pṛ.

(Here ends the twenty-second section.)

The following fifty-seven (words) are synonyms of speech. From what (root) is vāc (speech) derived? It is derived from (the root) vac (to speak). With reference to these, the word Sarasvatī is used both in the sense of ‘a river’ and of ‘a deity’ in Vedic passages; we shall explain the (Vedic passages) where it is used in the sense of a deity later, and just now those where it is used in the sense of a river.

(Here ends the twenty-third section.)

Like one who digs the lotus-stem, she has shattered the peaks of mountains with her might and strong waves. Let us worship Sarasvatī, who sweeps what is far and what is near alike, with well-composed hymns, for our protection.

She (has shattered) with her might, i.e. with crushing powers. The word śuṣma is a synonym of strength, (so called) because it crushes (everything). Bisam (lotus-stem) is derived from (the root) bis, meaning to split, or grow. Peak is (so called because) it is very much raised up, or it is very lofty. With mighty waves. Who sweeps what is far and what is near alike, i.e. who destroys what is on the other, as well as what is on this, bank. Pārun means something afar; avārum, something near at hand. Let us attend upon the river Sarasvatī with well-composed sublime songs of praise, and acts (of worship), for our protection.

The following hundred and one (words) are synonyms of water. From what (root) is udākum (water) derived? (It is so called) because it moistens (√ud).

The following thirty-seven (words) are synonyms of river. From what (root) is udyak (rivers) derived? (They are so called because) they produce a sound (√udy), i.e. they are roaring. Their character is mostly secondary, and very rarely primary. With reference to this, they relate (the following) legend. The seer Viśvāmitra was the domestic priest of Sudās, the son of Pijavana. Viśvā-mitra, friend of all. All, moving

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2 vi. 61. 2; TB. ii. 8. 2. 8.
3 Durgā also interprets the stanza as addressed to Sarasvatī, the deity; Sarasvatī is the atmospheric speech, the peaks of mountains are the tops of clouds shattered by her strong waves, i.e. mighty thunders. She sweeps what is far and near, i.e. heaven and earth.
together. Su-dās, a bountiful giver. Puijavana, son of Pijavana. Again Pi-javana, one whose speed is enviable, or whose gait is inimitable.\(^1\) Having gathered his wealth, the priest came to the confluence of the Sutlej and the Bias. Others\(^3\) followed him. He, i.e. Viśvāmitra, implored the rivers to become fordable. (He addressed them) in the dual as well as in the plural number. With reference to this we shall explain (the stanza in which he addresses them) in the dual number later, and just now (the stanza in which he addresses them) in the plural number.

(Here ends the twenty-fourth section.)

Stop your courses for a moment, ye great floods, at my friendly bidding. I, the son of Kuśika, and desirous of protection, invoke the river with a sublime hymn.\(^3\)

Stop from flowing at my friendly bidding, I who prepare soma (for you). Great flood, rich in water. The word ṛṣam is a synonym of water, (so called because) it pervades everything. For a moment (stop) your courses,\(^4\) your journeys, or your protections. A moment, a recurring (unit of) time. ṛt is derived from (the root) ṛ, meaning to go. Muḥuhū (again) as if the time was indolent (muḥuhū) as long as a moment. Abhi-keṇam = abhikṣanam (a moment). Keṇa (an instant) is derived from (the root) keṇ (to injure): it is the injured time.\(^5\) Kālaḥ (time) is derived from (the root) kāl, meaning to go. I call upon the river with a great, mighty, sublime, profound panegyric, full of wisdom, for protection. Son of Kuśika. Kuśika was (the name of) a king. The word kuśika\(^6\) is derived from (the root) kruṣ, meaning to cry, or kraṇṣ, meaning to cause to shine; or he is a good expounder of meaning. The rivers answered (as follows).

(Here ends the twenty-fifth section.)

Indra, the wielder of the thunderbolt, dug our (channels); he smote down Vytra, the enclosure of rivers. Savitṛ, the god of beautiful hands, led us (hither), at his stimulation we flow expanded.\(^7\)

Indra, the wielder of the thunderbolt, dug our (channels); the verb rud means to dig. He smote down Vytra, the enclosure of rivers, has been explained. Savitṛ, the god of beautiful hands, i.e. of auspicious hands, led us (hither). Paṇāḥ (hand) is derived from (the root) paṇ, meaning to

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1 According to Durgā, it means a person who walks so quickly that others cannot keep pace with him.
2 i.e. Servants or robbers. Durgā.
3 ili. 38. 5.
4 Durgā paraphrases escāḥ by udāśāḥ, 'with waters', and takes escāḥ to mean 'prayers'; ili. 28 (your course) at our prayers.
5 Durgā remarks that an instant is called 'injured time', because it is so short.
6 Cf. Roth, op. cit., p. 23.
7 ili. 38. 6.
worship: they worship gods, having folded their hands. At his stimulation, we flow expanded.

Urñya (expanded) is derived from (the root) āra (to cover). 'It is derived from (the root yr (to cover),' says Aurnavābha. Having (thus) answered, the rivers consented in the end.

(Here ends the twenty-sixth section.)

We shall listen to thy words, O bard; thou camest from afar with this chariot. I bend myself down for thee, as a nursing mother (for her son), as a maiden to embrace her lover.

We listen to thy words, O bard! Go afar with this chariot. We bend down for thy sake, as a nursing mother for her son, or as a maiden bends herself to embrace her lover.

The following twenty-six (words) are synonyms of horse. Of these, the last eight are (always used) in the plural number. From what (root) is aśvāḥ derived? (It is so called because) it trots on the road, or it eats too much. With reference to these, the word dadhikrā (horse) is (so called because) it runs while bearing a rider on its back, or it neighs while bearing a rider on its back, or it looks beautiful while bearing a rider on its back. There are Vedic passages where the word is used (both in the sense of) a horse and of a deity. We shall explain those (passages where the word is used in the sense of) a deity later, and in this place those (where it is used in the sense of) a horse.

(Here ends the twenty-seventh section.)

That courser hastens with speed, although it is bound by neck, flank, and mouth. Putting forth its (best) power, dadhikrā sprang along the bends of roads.

That courser, i.e. swift runner, trots on the road with speed, i.e. quickly, although it is bound by the neck. Grīvā (neck) is derived from (the root) grī (to swallow), or from grī (to call out), or from gra (to seize). Bound by flank and mouth has been explained. Putting forth its (best) power, i.e. action or intelligence. Anusaptavāvat is a word (derived) from the simple original form of (the root) tas (to spread). Bends of roads, curves of roads.

1 i.e. He is our lord; he alone has the right to issue orders to us, and not you. Durga.
2 iii. 38. 10.
3 Yāska explains yapātha (perfect) by yāki (imperative); this gives better sense but cannot be grammatically justified. If it is construed as perfect, the meaning would be equally relevant, i.e. we shall listen to thy words, for thou camest (ā yapātha), i.e. thou hast come, from a long distance, and hence deservest some compassion, and so on. Durga follows Yāska; cf. Roth, op. cit., p. 28.
4 iv. 40. 4; the stanza is translated by Professor Macdonell, J.R.A.S., vol. xxv, p. 489.
5 Dreadful, i.e. it inspires terror in the heart of those who look at him. Durga.
SYNONYMS OF FLAME

Panthāḥ (path) is derived from (the root) pāt (to fall), or from pād (to go), or from pāth (to move). Aṅkaḥ (curve) is derived from (the root) aṅc (to bend). Āpanīphaṇat is a reduplicated form (intensive) of (the root) phañ (to bound).

The following ten (words) describe the specified teams of gods for the knowledge of association.

The following eleven verbs mean to shine. That very number of the following (words) is the synonym of flame.

(Here ends the twenty-eighth section.)

CHAPTER III

The following twenty-six (words) are synonyms of action.¹ From what (root) is karmā (action) derived? (It is so called) because it is done (√kṛ).

The following fifteen (words) are synonyms of offspring.² From what (root) is apatyā (offspring) derived? (It is so called because) it spreads farther, or with offspring one does not fall ³ (into hell). With reference to this, we shall quote (the following) two stanzas, in order to show that the offspring belongs to the begetter only.⁴

(Here ends the first section.)

The treasure of the stranger is indeed to be avoided; may we be masters of eternal wealth. (The child) begotten by another is no son; he is so for the fool (only); O Agni, do not corrupt our paths.⁵

The treasure of the stranger is indeed to be avoided, i.e. it is not to be approached. Stranger, one who is distant. Rekṣa is a synonym of wealth: it is left by the deceased (√rīc). May we be masters of eternal wealth, as of the parental property. (The child) begotten by another is no son. The word sēṣas is a synonym of offspring: this is what remains of the

¹ According to Durgā, synonyms of action follow those of flame, because it is in the flame of the burning fire that actions like the performance of sacrifice, &c., are accomplished.
² Synonyms of offspring follow those of action, because procreation is the most important of all actions. Durgā.
³ Cf. Manu, ix. 188; Viṣṇu, xv. 46.
⁴ Cf. Manu, ix. 81-8; the opposite view is expressed in Manu, ix. 48, 49-51. 54; Ga. Dh. xvi. 9-14; Āp. Dh. ii. 18. 6-7; Vasiṣṭha, xvii. 6-9, 63-4.
⁵ vii. 4. 7. Durgā remarks that the stanza forms a part of a dialogue between Agni and Vasiṣṭha. The latter implored the former to grant him a son, as all his sons had been killed. The former asked him to get a son by adoption or purchase, &c.; whereupon he denounced all but the legitimate son.
deceased. That is a child for the fool, i.e. insane, only. Do not corrupt our paths. The stanza following this explains it much more.

(Here ends the second section.)

The stranger, however delightful, should not be adopted, begotten in another's womb; he should not be regarded (as one's own) even in thought. To his own abode he certainly goes back. Let the new (hero), impetuous and irresistibl e, come to us.¹

The stranger should never be adopted, although he may be the most delightful man. The child begotten in another's womb should not be regarded as 'this is my son', even in thought. Now he goes back to the same abode from whence he came. Ōkaḥ (abode) is used as a synonym of dwelling-place. Let the newly-born (hero), impetuous, i.e. swift and overpowering; his rivals, come to us; he alone is (the real) son.

Now (some lawgivers) cite the following stanza in support of a daughter's right to inheritance,² others hold (that it is to be cited) in support of a son's right to inheritance.

(Here ends the third section.)

The husband admits that he (the father) shall obtain a grandson from the daughter,⁴ the wise man, honouring the process of the sacred rite. When a father arranges a husband for his daughter, he bears himself with a tranquil mind.⁵

The husband admits the daughter's right to be appointed as a son, with regard to (the discharge of) the duties of offspring. A daughter is (so called because) it is difficult (to arrange) for her welfare,⁶ or she fares well at a distance; or (the word dukītā) is derived from (the root) duk (to milk). He has obtained a grandson, i.e. the son of the daughter is the grandson.⁷ The wise man, honouring the process of the procreative sacrifice, i.e. (of the diffusion) of the seminal fluid, which is produced from each and every limb, which is engendered from the heart, and which is inserted in the

¹ vii. 4. 9.
² Durga offers two interpretations, (1) i.e. a child begotten on one's own wife from the seed of another man; (2) a child begotten on a woman other than one's own wife. An illegitimate son is already denounced in the preceding stanza, quoted in section 2; I think, therefore, that the adopted child is the object of denunciation in this stanza, hence Durga's second interpretation is more appropriate.
³ Offspring has been explained as that which spreads farther than the progenitor. Both the son and the daughter continue the line, so both are offspring, and should have equal rights to inheritance. Durga.
⁴ The translation of the 1st and 3rd pāda is approximate only.
⁵ iii. 81. 1; AB. vi. 18. 2.
⁶ She is difficult to please, wherever she may be given away in marriage. Durga.
⁷ She is always milking, &c., in the form of presents from her other. Durga.
⁸ Cf. Manu, ix. 128, 18.
mother, (holds) that both children (i.e. the son and the daughter) have the right to inheritance without any distinction (whatsoever). The selfsame view is expressed in the following stanza and sloka.

Thou art produced from each and every limb; thou art engendered from the heart itself. Verily, thou art the very soul named son, as such live a hundred autumns.

In the beginning of the creation, Manu, the self-existent, declared himself that according to law the right of inheritance belongs to both children (the son and the daughter) without any distinction (whatsoever).

'Not the daughters,' say some (of the lawgivers). It is known: therefore the man has the right to inheritance, but not the woman. And also: therefore they abandon a woman as soon as she is born, but not the man. Women are given away, sold, and abandoned, but not the man. 'The man also,' retort others, 'as is seen in the case of Sunahsepa.' According to another view, this refers to a maiden who has no brother.

[Women, all clad in red garments, move like veins.] They stand with their path obstructed like women who have no brother.

They stand like women who have no brother, and whose path is obstructed with regard to procreation and the offering of the sacrificial cake. With these words the simile implies the prohibition of marrying a brotherless maiden. The stanza following this explains it much more.

(Here ends the fourth section.)

Like a brotherless maiden who goes back to men, like one who ascends the pillar of the assembly-room for the acquisition of wealth, like a well-dressed wife longing for her husband, dawn displays her beauty like a smiling damsel.

Like a brotherless maiden who goes towards men, i.e. parental ancestors, (to render) the duties of offspring and to offer the funeral cake, but not to her husband. Like one who ascends the pillar of the

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1 Durga remarks that an identical garbadhâna ceremony is performed, and the same Vedic texts are recited, both for a son and a daughter. The process of birth is the same in both cases, so there is no difference between them.

2 SB. xiv. 9. 4. 8; Byh. U. vi. 4. 8; SV. B. 1. 5. 17; Bandhâyana, ii. 2. 14.

3 The sloka is not found in the extant code of Manu. A similar view is expressed: Manu, ix. 130, 138, 139.

4 MS. iv. 6. 4; iv. 7. 9; cf. also TS. vi. 5. 8. 2; vi. 5. 10. 8.

6 The passage within square brackets is omitted by the MSS. of the shorter recension and Durga. As Yaska himself does not explain the first hemistich, it is clear that he quoted the second hemistich only. Hence, according to the evidence of Yaska himself, the shorter recension has a better claim to represent the archetype.

7 Of. Manu, iii. 11; Yajña, i. 63.

8 Of. Roth, op. cit., p. 25.
assembly-room in order to obtain wealth, i.e. a woman from the south. Garta signifies the pillar of the assembly-room; it is derived from (the root) gṛ (to invoke): transactions made under it are true. There she who has neither son nor husband ascends. There they strike her with dies. She obtains wealth. The cemetery heap is called gartu also, being derived from (the root) gur (to raise): it is raised up. A cemetery is (a place where) repose is tranquil, or the body becomes tranquil. Śarīra (body) is derived from (the root) śr (to burn), or from śam (to destroy). Śma-bru (beard) is hair, (so called because) it stands (vśrī) on the body (śmani). Loma (hair) is derived from (the root) lū (to cut), or from li (to cling to). One should not expose the lower part of the sacrificial post; the negligent sacrificer who exposes the lower part of the sacrificial post shall soon rest in the cemetery. This too is a Vedic quotation. Chariot is called garta also, being derived from (the root) gṛ, meaning to praise: it is the most praised vehicle.

Ascend the chariot, O Mitra and Varuṇa.

This too is a Vedic quotation. Like a well-dressed wife, eager for the husband at the proper seasons, dawn displays her beauty as a smiling damsel her teeth. There are four similes. One should not marry a brotherless maiden, for his (the husband’s) son belongs to him (to the father of the girl). From this, the prohibition of marrying a brotherless maiden and the father’s right to appoint his daughter as a son are evident. When a father selects a husband for his unmarried daughter, he unites himself with a tranquil mind. Now (some lawgivers) cite the following stanza (in support) of their denial of a daughter’s right to inheritance. Some are of opinion that the major share belongs to the (appointed) daughter.

(Here ends the fifth section.)

The legitimate son did not leave wealth for his sister. He made her the place of depositing the seed of her husband. If the mothers have engendered offspring, one is the performer, and the other is the director, of good deeds.

Na jāmaye means not for the sister. Jāmik (sister) is (so called because) others beget jā, i.e. offspring, on her, or the word may be derived from (the root) jum, meaning to go: she has mostly to go (to the husband’s

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1 Durga marks that the custom of the people of the south is that a woman who has lost her son and husband approaches the dice-board, and the gamblers make a collection for her.
2 The quotation is untraced.
3 v. 62. 8.
4 The quotation is untraced.
5 Cf. Manu, iii. 11; Yaśavalkya, i. 58.
6 i.e. He is free from the tormenting anxiety of childlessness. Durga.
7 Cf. Manu, ix. 184.
8 iii. 81. 2.
family). The legitimate, i.e. one's own son, left, i.e. gave, wealth. He made her the place of depositing the seed of her husband, i.e. the man who accepts her hand. If the mothers have engendered vahni, i.e. a son, and avahnj, i.e. a daughter, one of them, i.e. the son and the heir, becomes the procreator of children, and the other, i.e. the daughter, is brought up and given away (in marriage) to another person.

(Here ends the sixth section.)

The following twenty-five (words) are synonyms of man. From what (root) is manusjyaḥ (men) derived? (They are so called because) they connect their works after having thought about them (√man) or because they were created by a wise creator. Again, the verb manusyati is used in the sense of being wise. Or they are the offspring of Manu, or of Manus. With reference to this, there are Vedic passages (in which) the word 'five-tribes' is used.

(Here ends the seventh section.)

To-day, then, let me first think out the speech with which we, the gods, shall overcome the demons. Ye partakers of sacrificial food, ye holy five-tribes, enjoy my sacrifice.¹

To-day, then, I will think out the best speech with which we gods may overpower the demons. Demons (a-su-rāḥ) are (so called because) they delight in evil places, or they are expelled from places (√us, to throw). Or else the word asūḥ is a synonym of breath; inhaled, it rests in the body, i.e. endowed with it (√su-rāḥ). It is known: he created gods (suvān) from good (su), that is the characteristic of gods; he created demons (asvān) from evil (a-su), that is the characteristic of demons.² Partakers of sacrificial food and holy, i.e. eaters of the sacred food and holy. The word āj is a synonym of food, (so called) because it gives strength, or it is easy to divide when cooked. Ye five-tribes, enjoy my sacrifice. According to some, (the five-tribes) are the gandharvās, the manes, gods, demons, and evil spirits. 'They are the four castes with nīśāda as the fifth,' says Aupamanyaya.³ From what (root) is nīśāda (hunter) derived? (He is so called because) he lives by killing animals. 'Sin is embodied (nī- √sad) in him,' say the etymologists.

When with the tribe of five peoples.⁴

With the tribe consisting of five peoples. Five, united number, i.e. (remains) uninfluenced in the masculine, feminine, and neuter genders.

¹ x. 58. 4.
² Cf. TB. ii. 3. 3. 2. his note vol. 1, p. 177.
³ Cf. Muir, op. cit., vol. ii, p. 175; see also viii. 63. 7; AB. v. 6. 3.
The following twelve (words) are synonyms of arm. From what (root) is bāhu (arm) derived? (It is so called because) they perform various actions with them.

The following twenty-two (words) are synonyms of finger. From what (root) is aṅgulayāh (fingers) derived? (They are so called because) they go foremost, or they drip foremost, or they act foremost, [or they move foremost], or they mark, or they bend, or may be (so called) from decorating. The following stanza is addressed to them.

(Here ends the eighth section.)

Worship them who have ten protectors, ten girdling circles, ten yoke-straps, ten binding thongs, ten reins; who are immortal, who bear ten car-pole, and who when yoked are ten.¹

Avarānyāh means fingers: they promote actions. Girdling circles illumine actions. ‘Yoke-straps’ is explained by ‘binding thong’. Reins penetrate actions. Who bear ten car-poles, and who when yoked are ten. Dākṣā (pole) is derived from (the root) dhārů, meaning to hurt. This other (meaning of) dākṣā is derived from the same (root) also: it hurts (the team), or it supports them.

The following eighteen roots have the meaning ‘to desire’.

The following twenty-eight (words) are synonyms of food. From what (root) is annam (food) derived? It is brought near (ā ānām) created beings, or it is derived from (the root) ad (to eat).

The following ten roots have the meaning ‘to eat’.

The following twenty-eight (words) are the synonyms of power. From what (root) is balam (power) derived? Power is (so called because) it sustains; it is derived from (the root) bhā (to sustain).

The following twenty-eight (words) only are the synonyms of wealth. From what (root) is dhanam (wealth) derived? (It is so called) because it gives delight (vā dhi cl. 5).

The following nine (words) are synonyms of cow.

The following ten roots have the meaning ‘to be angry’.

The following eleven (words) are synonyms of anger.

The following hundred and twenty roots have the meaning ‘to go’.

The following twenty-six (words) are synonyms of quick. From what (root) is kṣipram (quick) derived? (It is so called because) the interval is short.

The following eleven (words) are synonyms of near. From what (root)
is antikam (near) derived? (It is so called because) it is brought near (ā √‘nt).

The following forty-six (words) are synonyms of battle. From what (root) is somgrōma (battle) derived? (It is so called) from going together (sam √‘gum) or from shouting together (sam √‘q?), or (because) the two villages have come together. With reference to this, there are Vedic passages (in which) the word khala (is used).

(Here ends the ninth section.)

Single-handed I overcome this one (opponent); irresistible I overcome two. What can three do (against me)? In battle I thrash them well, as if they were sheaves. How dare my enemies, who are without Indra, revile me?¹

Single-handed I overpower this² one (opponent); resisting all rivals, I overpower two. What can three do against me? One is the number gone a little (√‘i, to go). Two is the number running farther (√‘dru, ‘to run’). Three is the number gone across farthest (tṛ, ‘to cross’). Four is the number moved most (√‘cāl). Aslão (eight) is derived from (the root) as (to pervade). Nine, not to be won (√‘vaṇ), not not obtained³ (na+van √‘āp). Ten, exhausted⁴ (dus), or whose meaning is seen (√‘dṛś). Twenty, two times ten. A hundred, ten times ten. A thousand, a powerful (number). Ashatam (ten thousand), pravatam (hundred thousand), niyutam (million), of these each latter the former multiplied by ten. Arhuda means a cloud: urunam means water;⁵ giver of water [cloud], it shines like water, or—it seems to be like water. Just as that cloud when raining becomes a large mass, so like that is the number arbulam (ten millions). ‘In battle I thrash them well, as if they were sheaves’, i.e. like sheaves I trash them well in battle. The word khala is a synonym of battle; it is derived from (the root) khal (to fall), or skhal (to kill).⁶ This other (meaning of) khala, i.e. threshold, is derived from the same root also: it is scattered over with grain. ‘How dare my enemies, who are without Indra, revile me?’ i.e. who do not know that I am Indra, or who have no Indra.

¹ x. 48. 7; cf. Brh.D. i. 49.
² Durga thinks ‘this’ refers to the universe as a whole and not to any single opponent.
³ No work is done on the ninth day, and to begin anything on that day is regarded as inauspicious. Durga.
⁴ The word daśa (ten) recurs in ekadasa, &c.
⁵ Durga.
⁶ Durga explains arunam as aruna-dīna gomāna-dīna emā, i.e. from the root ṛ, to go. In Monier-Williams’s dictionary the meaning ‘water’ is not attributed to arunam.
⁷ i.e. Heroes fall, or kill each other. Durga.
The following ten verbs have the meaning pervade. With reference to these, two synonyms, i.e. ākṣāna and āpāna, are participles, and mean ‘pervading’, ‘obtaining’, respectively.

The following thirty-three roots have the meaning ‘to kill’. With reference to these, the form viyātaḥ is either the present indicative, ‘he crushes’, or imperative, ‘crush’.

Thou art invoked, O Shatterer.

O breaker in pieces. [Khaṇḍa (fragment) is derived from (the root) khaṇḍ (to break).] The word taḍīt has the joint sense of ‘near’ and ‘killing’, (so called) because it kills.

(Here ends the tenth section.)

Through thee, O Lord of prayer, bringer of prosperity, may we obtain wealth which men covet. Chew those niggards, who prevail against us far and near, into a shapeless form.

Through thee, O Lord of prayer, good promoter of prosperity, may we obtain enviable treasures from men. Chew them into shapeless form, i.e. the enemies who are far from us and who are near to us, the niggards, who are not liberal, or who are stingy. The word āpnaḥ is a synonym of form because it obtains (√āp) (something to rest upon). ‘Taḍīt means lightning,’ says Śākapūṇi, ‘for it smites and is seen from afar.’ Or else it may be meant to be the synonym of ‘near’ alone.

Though afar, thou shinest brightly as if near. Although at a distance, thou lookest bright as if near at hand.

The following eighteen (words) are synonyms of thunderbolt. From what (root) is vaṭrak (thunderbolt) derived? (It is so called) because it separates. With reference to these, the word kutsa is derived from (the root) kṛt (to cut). It is also the name of a seer. ‘A seer is a composer of hymns,’ says Aupamanyava. Further, it has the meaning ‘to kill’ only; his friend Indra slew drought.

1 viii. 17. 12; AV. 20. 5. 6; SV. 2. 76.
2 Durga explains, ‘because it kills’, as referring to lightning, which, according to him, is called taḍīt also, because it kills. This is anticipating Śākapūṇi in the next section.
3 ii. 28. 9.
4 According to Durga, there are two kinds of enemies, (1) who are difficult to be destroyed, (2) who are easy to be destroyed. The former are the liberal ones; the latter, the niggards.
5 i. 94. 7.
6 It separates living beings from life.
7 Cf. Roth, op. cit., p. 80; Durga remarks that the word kutsa, meaning ‘thunderbolt’, should be derived from the root kṛt (to cut), and meaning ‘a seer’, from the root kṛ (to compose).
8 i.e. Invigorated by the panegyrics of Kutsa. Durga.
9 i.e. Something which dries up the juices, a demon, or a cloud. Durga.
The following four roots have the meaning to be prosperous.
The following four (words) are synonyms of lord. With reference to these, the word *ina* means either (1) one who is endowed with prosperity, or (2) who endows others with prosperity.

(Here ends the eleventh section.)

Where (birds) of beautiful wings vigilantly invoke the portion of immortality with knowledge. The lord, the guardian of the entire universe, he, the wise one, here approached me, the immature.

Where (birds) [of beautiful wings], i.e. rays of the sun falling in a beautiful manner, invoke, i.e. move towards the portion of immortality, i.e. of water, with consciousness. The lord, the guardian of all created beings, i.e. the sun: he, the wise one, here approached me, the immature one. Wise, having intelligence. Immature, i.e. one who is to be maturated. The sun is called as of mature wisdom in the description of the Upaniṣad. This is with regard to the deity.

Now about the self. Where (the birds) of beautiful wings, i.e. senses, easily going astray, vigilantly invoke, i.e. move towards, the portion of immortality, i.e. of knowledge, with consciousness. The lord, the guardian of all senses, i.e. the soul; he, the wise one, here approached me, the immature. Wise, having intelligence. Immature, i.e. one who is to be maturated. ‘The soul is of mature wisdom’ describes the characteristic of the soul.

(Here ends the twelfth section.)

The following twelve (words) are synonyms of much. From what (root) is *bahu* (much) derived? (It is so called) because it is produced on a large scale.

The following eleven (words) are synonyms of small. *Hrṣva* (small) is derived from (the root) *kras* (to become small).

The following twenty-five (words) are synonyms of great. From what (root) is *maḥān* derived? ‘He repudiates others through pride,’ says Śākapuṇi (*māna* + √*kā*).

Or he is to be respected (√*mumh*). With reference to these, the two words *vavakśitaḥ* and *vivakṣaśe* are the reduplicated forms either of (the root) *vac* (to speak) or of *vah* (to carry).

1 i. 194. 21; cf. Av. 9. 9. 22.
2 i.e. They fall on a bright object which is quite free from darkness, or they shine when they fall. Durga.
3 i.e. They make the water warm, or having seized fluids in the form of vapours go back to the sun. Durga.
4 i.e. They have full knowledge of what they are required to do. Durga.
5 Yāska derives *vavakśitaḥ*, perfect of *vākṣy* (to wax), from *vāc* or *vah*.
The following twenty-two (words) are synonyms of home. From what (root) is grhāh (homes) derived? (They are so called) because they seize everything (v.grah).

The following ten roots have the meaning ‘to attend’.

The following twenty (words) are synonyms of happiness. From what (root) is sukham (happiness) derived? (It is so called because) it is useful for the senses (kham). Kham (sense) again is derived from (the root) kham (to dig).

The following sixteen (words) are synonyms of beauty. Rūpa (beauty) is derived from (the root) rue (to shine).

The following ten (words) are synonyms of praiseworthy.

The following eleven (words) are synonyms of wisdom.

The following six (words) are synonyms of truth. From what (root) is satya (truth) derived? (It is so called because) it is spread among the good, or it originates with the good.

The following eight words have the meaning ‘to see’. And [the following] roots, cīṇati, &c., are mixed with nouns.

The following nine words (are enumerated) in order to make the list (complete, i.e. including) all words (classes).

Now, therefore, the similes. When an object bears (some) resemblance to another which is otherwise dissimilar, (it is denoted by a simile), says Gārgya. With reference to this, their function is to compare an inferior quality, or an unknown object, with a higher quality, or a very well known object. Further, (there is also the comparison of) the higher with the inferior.

(Here ends the thirteenth section.)

As two thieves, who risk their lives and haunt the forest, have secured (their victim) with ten fingers.

Who risk their lives, who give up their lives. Who haunt the forest, i.e. who frequent the forest: the author compares the two arms, which

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1. It is the great alone who have homes of their own, so synonyms of home follow those of great. Durga.
2. A house can never be made full. Durga.
3. Synonyms of the verb ‘to attend’ follow those of homes, because it is in homes that people attend or are attended. Durga.
4. Synonyms of happiness come next, because thus attended one feels happy. The happy are the beautiful. Durga.
6. Cf. Roth, op. cit., p. 51; Durga remarks that there are three nouns, i.e. cīṅyat, sicarṣapāth, and cīrīcarṣapāth, in the list, the rest are verbs.
7. i.e. prepositions and particles are included also. Durga.
8. According to Durga, the statement is applicable to the Veda only.
9. x. 4. 6; cf. Roth, op. cit., pp. 31-2.
10. i.e. Highwaymen who are determined to rob or to die. Durga.
produce fire by (the process of) friction, with two thieves.\(^1\) ‘A thief is (so called because) he does that, i.e. [becomes the doer of that], which is sinful,’ say the etymologists. Or the word may be derived from (the root) tan (to spread): his activities are manifold,\(^2\) or he is active both during the day as well as night.\(^3\) Have secured (their victim) with ten fingers, have well secured, i.e. have put (in a place of safety). Thus the higher quality (of the arms) is intended (to be compared).

(Here ends the fourteenth section.)

Where are you at night, where during the day? O Ásvins, where do you get your necessary things, where do you dwell? Who puts you to bed in a dwelling-place as a widow a husband’s brother; and a bride a bridegroom?\(^4\)

Where do you remain at night, and where during the day? Where do you obtain the necessities of life, and where do you dwell? Who puts you to bed as a widow her husband’s brother? From what (root) is deva derived? (He is) so called (because) he is the second husband.\(^5\) Widow is (so called because) she is without a supporter, or from trembling, or, according to Carmaśiras, from running about.\(^6\) Or else the word dhava\(^7\) is a synonym of man; vi-dhavā (‘widow’, is so called because) she is separated from man (dhava). The word deva means a player (√dv, ‘to play’). Maryāḥ means ‘a man’, i.e. one who has the characteristic of

\(^1\) This is an example where something higher, i.e. the two arms employed in producing fire by friction, is compared with something inferior, i.e. two thieves, who rob people in a forest. The point of comparison is, just as thieves secure their victim, so we tightly fasten the two sticks to produce fire. Durga.

\(^2\) Durga attributes this explanation to the school of grammarians, although there is no evidence to do so.

\(^3\) i.e. He commits thefts in the village during the night and robs people in the forest during the day. Durga.

\(^4\) x. 40. 2.

\(^5\) The passage within square brackets is evidently an interpolation, as shown by the following: (1) the four words viśāvā, deva, maryā, and yōtā are explained by Yāska in the same order in which they occur in the second hemistich of x. 40. 2, but this passage disturbs the regular order; (2) the first derivation of deva is separated from the second by the intervening explanation of viśāvā; this is against the method of Yāska, who places all the etymologies of one word at the same place, connecting them with ‘or . . . or’; (3) the passage is omitted by the MSS. of the shorter recension and Durga.

It refers to the Indo-European practice of the nyoga, cf. Xenophon, Rep. loc. i. 9; Plutarch, Lives, part I, ch. iii, sec. 3 and sec. 5; Caesar, Commentaries, bk. iv, ch. xiv; Deut. xxv. 5; St. Matthew xxii. 24; Manu, ix. 57-68; Gau. xvii. 4-5; Bau. ii. 4, 9-10; Va. xvii. 56. 61; Yā. i. 68, 69; see Hastings, Encyclopaedia of Ethics and Religion, article on Nyoga.

\(^6\) i.e. The word is derived from the root dhā with vi: at the death of her husband, a woman trembles at the dark prospect of the future, or she runs about without being protected by anybody (vi√dhāv).

\(^7\) Both thinks āhāvā to be a coined word; see op. cit., p. 32.
being mortal. \textit{Yogā} (a woman) is derived from (the root) \textit{yu} (to join),\textsuperscript{1} \textit{Krūte} \ldots \tilde{a} = \tilde{a} \textit{kurute}, i.e. who makes you rest in the dwelling-place.

Now the particles have already been explained. The word `as' (denotes) a simile of action:

As the wind, as the forest, as the ocean stirs.\textsuperscript{2}

As the brilliant fires.\textsuperscript{3}

The soul of consumption perishes beforehand as that of a captive bird.\textsuperscript{4}

\textit{Ātmā} (soul) is derived from (the root) \textit{at} (to go), or \textit{āp} (to obtain); i.e. it may be (called) `obtained' (in the sense) that it is omnipresent.

They of golden breasts, who are like \textit{Agni} on account of their brilliance.\textsuperscript{5}

They who are like \textit{Agni}, [i.e. the brilliant Maruts of resplendent breasts], brilliant and having golden breasts.\textsuperscript{6}

\textit{(Here ends the fifteenth section.)}

Just as one should be afraid of him who takes the four (dice) until they are deposited, so he should not be eager for harsh speech.\textsuperscript{7}

Just as one is afraid of a gambler who holds the four [dice],\textsuperscript{8} in the same manner one should be afraid of (using) harsh speech. One should never be eager for (using) harsh speech.

The letter \(\tilde{a}\) is a preposition, and has already been explained. It is also used in the sense of a simile:

As a consumer to his enjoyment.\textsuperscript{9}

Like a consumer to his enjoyment. The sun is here called the consumer: he is the consumer of night; he is the consumer of lights also.\textsuperscript{10}

Further, there is the Vedie quotation:

\textit{May the sister's consumer hear our call.}\textsuperscript{11}

The author calls dawn his sister, from companionship, or drawing the juices. Or else this human lover may have been meant; the enjoyment

\textsuperscript{1} Durga explains that a woman unites herself with a man.

\textsuperscript{2} v. 78. 8; according to Durga, it is recited at the time of delivery: 0 child! ten months old; just as the wind, the forest, and the ocean move freely without any difficulty, so come forth from the womb of the mother without injuring her.

\textsuperscript{3} l. 50. 8; AV. 18. 2. 18; 20. 47. 15; VS. S. 40; ŚB. 4. 5. 4. 11.

\textsuperscript{4} x. 97. 11; VS. 12. 85.

\textsuperscript{5} x. 78. 2.

\textsuperscript{6} According to Durga, some, thinking that the passage, \textit{agnir na ys, &c.}, is explained by \textit{durmadāso na surāyām} (N. 1. 4), do not cite the quotation x. 78. 2.

\textsuperscript{7} l. 41. 9.

\textsuperscript{8} i.e. Before the dice are deposited on the gambling board, or remains in suspense as to whether he will win or lose. Durga.

\textsuperscript{9} Frag. of x. 11. 6²; AV. 18. 1. 28.

\textsuperscript{10} Night disappears at the rising of the sun, and the light of the moon and the stars is eclipsed by that of the sun. Durga.

\textsuperscript{11} vi. 55. 5.
in that case will refer to the woman, derived from (the root) bhāj (to enjoy).

In mesah, &c., the simile is (denoted) by the word bhūta, i.e. having disguised as:

Being disguised as a ram, thou hast approached us.¹

Mesah (ram) is derived from (the root) mīš (to blink), just as pasūḥ (animal) is derived from pas² (to see).

In Agni, &c., the simile is (denoted) by the word rūpa, i.e. having the form of:

Golden in form and glittering like gold sat the offspring of waters golden in colour.³

i.e. One whose form is like the colour of gold. And the word thā also (is used to denote a simile).

Him (thou milkest) like the ancient, like the former, like all, like the present (sacrificers).⁴

i.e. Just as the ancient, as the former, as all, as these (sacrificers) milk. This, it is nearer than that. That, it is farther than this.⁵ The word amuthā is explained by 'like that'.

The word vat (denotes) a simile in accomplishment: Like a Brāhmaṇa, like a contemptible man.⁶ As a Brāhmaṇa, as a contemptible man.⁷ Contemptible, one who has the nature of an ox, or that of a beast.

(Here ends the sixteenth section.)

Hear Praskaṇva's call, O (Lord of) great ordinances, and having created beings as thy property, like that of Priyamedha, Atri, Virūpa, and Anāgiras.⁸

Priyamedḥah, i.e. one to whom sacrifices are dear. Just as (thou hast heard the call) of these seers, so hear the call of Praskaṇva. Praskaṇvaḥ,⁹ a son of Kanva, or one born of Kanva; it is formed on the analogy of praṇam (in front). Bhṛgu¹⁰ was produced in flames, i.e. one who, although being roasted, was not burnt. Anāgiras (was born) in

¹ viii. 2. 40.
² It seems as if Yāska recognized pas as an independent root, and not the ordinary form of ṣāṃ.
³ l. 85. 10.
⁴ v. 44. 1.
⁵ Cf. Roth, op. cit., p. 82.
⁶ The quotation, if it is a quotation and not an invented example on Yāska's part, is untraced.
⁷ i.e. He studies like a Brāhmaṇa, or croaks like a contemptible man. The simile refers to some particular accomplishment. Durga.
⁸ i. 45. 3.
⁹ Cf. Roth, loc. cit.
¹⁰ Cf. TB. i. 8. 2. 5; indraṇya . . . traddhā ain-dṛṣṭam sthānam parṇapalat. Bhṛgu trṣṭam adhikāvaḥ; the seminal fluid of Indra, having his characteristic power, was discharged threefold. The third (person) born was Bhṛgu; cf. Manus, i. 35, 59, which mention Bhṛgu as sprung from fire; MBh. Ādi. 2905 and Vāyū Pu. i.
ONOMATOPOEIA

live coals. Live coals (are so called because) they leave a mark, or they are bright. They said, 'Seek the third in this very place'; therefore A-tri\(^1\) is so called, i.e. not three. Vaikhānasa is (so called) from being dug out (√khan, 'to dig'). Bhāradvāja is (so called) from being brought up (√bhr). Virūpa, multiform. Lord of great ordinances, i.e. whose ordinances are great.

(Here ends the seventeenth section.)

Now (the rhetoricians) describe metaphors as similes in which the object of comparison is stated without the particles of comparison. 'Lion', 'tiger', &c., denote excellence; 'dog', 'cow', &c., are used in contempt.

The word kāka (crow) is an onomatopoetic word. This onomatopoeia is mostly found in the names of birds. 'Onomatopoeia does not exist,' says Aupamanyava. Kāka (crow) is (so called because) it is to be driven away (i.e. from √kal). Tittiri (partridge) is (so called) from hopping (√tṛ), or because it has variegated spots of the size of a sesamum seed. A Francolin partridge is (so called) because it is withered like a monkey, or it is swift like a monkey, or it is slightly brown, or it warbles a melodious note. Dog, swift runner, or (the word āvā) is derived from (the root) āuv, meaning to go, or āvas (to breathe). Lion (simha) is (so called) from its power of resistance, or it is derived from (the root) hims (to injure) by metathesis, or from han (to kill), preceded by the (preposition) sam: it kills having collected. Tiger is (so called) from smelling, or it kills having separated.

(Here ends the eighteenth section.)

The following forty-four roots have the meaning to worship.

The following twenty-four (words) are synonyms of wise. From what (root) is medhāvīt (wise) derived? (He is so called because) he is endowed with that, i.e. wisdom. Me-dhā (wisdom) is (so called because) it is stored (√dhā) in the mind.

The following thirteen (words) are synonyms of praiser. A praiser is (so called) from praising.

The following fifteen (words) are synonyms of sacrifice. From what (root) is yajña derived? 'It is a well-known act of worship,' say the

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9. 100 describe Bhrgu as born from the heart of the creator, and Bhāg. Pu. iii. 12. 28 speaks of him as born from the skin of the creator.

\(^1\) Durga relates the following story. Prajāpati took his own seminal fluid, and sacrificed. From the blazing fire Bhrgu was born; Aṅgiras rose from the ashes. Then the two just born said, 'Seek the third also here', hence the seer who sprang up was called A-tri. Not satisfied as yet, they began to dig, and the seer thus produced was called Vaikhānasa. A similar story is related in Brh. D. v. 97-108; see Professor Macdonell's edition, pp. 190-1.
SYNONYMS OF WELL [3. 19]

etymologists. Or it is (an act of) supplication (to gods), or it is sprinkled with the yajus formulas. 'It has a large number of the skins of black antelopes,' says Aupamananyava. Or it is directed by the yajus formulas.

The following eight (words) are synonyms of priest. From what (root) is ṛtvik (priest) derived? (He is so called because) he is the furtherer of sacrifice. 'He sacrifices with the stanzas of the Rgveda,' says Śākāpani. Or he sacrifices at proper seasons.

The following seventeen roots have the meaning 'to beg'.

The following ten roots have the meaning 'to give'. The following four roots have the meaning 'to solicit'. The two verbs svapiti and susti have the meaning 'to sleep'.

The following fourteen (words) are synonyms of well. From what (root) is kūpa (well) derived? (It is so called because) drinking (water) from a well is difficult, or from (the root) kūp (to be angry).

The following fourteen (words) are the synonyms of thief. From what (root) is stena (thief) derived? (He is so called because) he is the receptacle of sin,' say the etymologists.

The following six (words) are synonyms of what is ascertained, and what is obscure. [From what (root) is nirnāta (ascertained) derived? (It is so called because) it is cleansed (of doubts).]

The following five (words) are synonyms of distant. From what (root) is dūrāma (distant) derived? (It is so called because) it is drawn out (dūrāma).

The following six (words) are synonyms of ancient. From what (root) is purāna (ancient) derived? (It is so called because) it was new in the days of yore.

Also the following six (words) are synonyms of new. From what (root) is navam (new) derived? (It is so called because) it is brought just now.

(Here ends the nineteenth section.)

The following twenty-six synonyms are in pairs. The words pravītra and abhiteṣe¹ are (synonyms) of near. Pravītra, i.e. arrived at; abhiteṣe, i.e. approached.

Come quickly to us, when the drought is arrived.²

Lo! the maker of room has approached.³

These two are the Vedic quotations.

Dāhkram and arbhakram are (synonyms) of small; dāhkram is derived

¹ According to Roth (op. cit., p. 34), pravītra refers to morning, and abhiteṣe to evening. Grassmann attributes to it the meaning 'advance', 'forward course', &c.
² viii. 4. 2; SV. 1. 262; 2. 1971.
³ Cf. Roth, loc. cit.
⁴ x. 138. 1; AV. 20. 95. 2; SV. 2. 1151.
from (the root) dabh (to destroy): it is easily destroyed. *Arbhakam*, it is extracted (*ava√h*).

Come, approach, embrace, do not think (my hair) to be small.\(^1\)

Salutations to the great, salutations to the small.\(^2\)

These two are the Vedic quotations.

*Tiras* and *sutas* are (synonyms) of attained. *Tiras*, i.e. it has crossed over (\(√tṛ\)). *Sutas*, it is moved together (\(√ṣṛ\)).

O undeceived ones, come round quickly across the turn.\(^3\)

Smashing like an earthen jar, he attacks the demons who move together.\(^4\)

These two are the Vedic quotations.

*Tvah* and *nemah* are (synonyms) of half. *Tvah*, not fully spread (i.e. half). *Nemah*, not brought in full (i.e. half). *Ardhah* (half) is derived (1) from (the root) *hṛ* (to take away) by metathesis, or (2) it may be derived from (the root) *dhr* (to hold), i.e. it is held out (\(=\) extracted), or (3) from (the root) *ṛdh* (to increase): a most abundant division.

One half reviles, one half praises.\(^5\)

Half are gods, half are demons.\(^6\)

These two are Vedic quotations.

*Rkṣāh* and *strbhīh* are (synonyms) of stars. *Nakṣatra* (stars) is derived from (the root) *naks*, meaning to go. There is also a Brāhmaṇa passage: These are not gold (\(nau-kṣatrāṇi\)).\(^7\) *Rkṣāh*\(^8\) (stars) appear to be raised up. *Strbhīh* (stars) appear to be scattered (in the sky).

These stars which are placed on high.\(^9\)

Looking at the sky with stars, as it were.\(^10\)

These are two Vedic quotations.

*Vamrībhīh* and *upajihvikāh* are (synonyms) of emmet. *Vamrīyah* (emmets) are (so called) from vomiting. *Simikā* (emmet) is (so called) from crawling. *Upajihvikāh*, smellers.\(^11\)

[Unmarried maidens (have taken) the undivided son from the emmets.\(^12\)]

When the emmet eats, when the pismire crawls.\(^13\)

This is the Vedic quotation. [These are two Vedic quotations.]

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1. i. 126. 7.
2. i. 27. 13; cf. VS. 16. 26.
3. v. 75. 7.
4. vii. 104. 21; AV. 8. 4. 21.
5. i. 147. 2; VS. 12. 42. One half reviles, i.e. demons; one half praises, i.e. gods. Durga.
7. According to Durga, kṣatra is a synonym of wealth. The stars glitter like gold.
9. i. 24. 10; TA. i. 11. 2.
10. iv. 7. 8.
11. Theirsomelling power is very acute. Durga.
12. i.e. An insect provided with proboscis; cf. Roth, *loc. cit.*; BI. ii. 854.
14. viii. 102. 21; VS. 11. 24.
Urdaram and krdaram are (synonyms) of granary.\textsuperscript{1} Urdaram, i.e. pierced upwards (ud-d\textit{\textdollar}r\textit{\textdollar}ram), or pierced for food (\textit{\textdollar}r\textit{\textdollar}je d\textit{\textdollar}r\textit{\textdollar}ram).

Fills him like a granary with barley.\textsuperscript{2}

This is a Vedic quotation. He fills him like a granary with barley. Krdaram, i.e. something into which a hole is bored (k\textit{\textdollar}rt\textit{\textdollar}a-d\textit{\textdollar}r\textit{\textdollar}am).

Being kindled, anointing the granary\textsuperscript{3} of intellects.\textsuperscript{4}

This is a Vedic quotation.

\textit{(Here ends the twentieth section.)}

Rambh\textit{\textdollar}a\textit{\textdollar}h and pin\textit{\textdollar}\textit{\textdollar}k\textit{\textdollar}am are (synonyms) of staff. Rambh\textit{\textdollar}a\textit{\textdollar}h, i.e. people grasp it.\textsuperscript{5}

(We) grasped thee as decrepit people their staff.\textsuperscript{6}

This is a Vedic quotation. (The sense is that) we lean on thee as decrepit men on their staff. Pin\textit{\textdollar}\textit{\textdollar}k\textit{\textdollar}am (bone), i.e. with this one destroys (\textit{\textdollar}p\textit{\textdollar}n\textit{\textdollar}\textit{\textdollar}st\textit{\textdollar}t\textit{\textdollar}i). Clad in skin, trident in hand, whose bow is unbent.\textsuperscript{7}

This is a Vedic quotation.

Men\textit{\textdollar}h and gn\textit{\textdollar}h are (synonyms) of women. 'Striyah' (women) is derived from (the root) \textit{\textdollar}st\textit{\textdollar}\textit{\textdollar}\textit{\textdollar}y\textit{\textdollar}\textit{\textdollar}a\textit{\textdollar}h, meaning to be bashful. Men\textit{\textdollar}h (women) are (so called because) men honour them (\textit{\textdollar}m\textit{\textdollar}\textit{\textdollar}n\textit{\textdollar}\textit{\textdollar}n\textit{\textdollar}\textit{\textdollar}\textit{\textdollar}y\textit{\textdollar}\textit{\textdollar}ant\textit{\textdollar}i). Gn\textit{\textdollar}h (women) are (so called because) men go to them (\textit{\textdollar}g\textit{\textdollar}a\textit{\textdollar}c\textit{\textdollar}h\textit{\textdollar}ant\textit{\textdollar}i).

Thou didst make even the wifeless to be possessed of a consort.\textsuperscript{8}

Women cut thee, the active spread thee.\textsuperscript{9}

These are two Vedic quotations.

\textit{\textdollar}sep\textit{\textdollar}h and vaitasah are (synonyms) of penis. \textit{\textdollar}sep\textit{\textdollar}h is derived from (the root) \textit{\textdollar}s\textit{\textdollar}\textit{\textdollar}\textit{\textdollar}p\textit{\textdollar}\textit{\textdollar}\textit{\textdollar}p\textit{\textdollar}\textit{\textdollar}h, meaning to touch.\textsuperscript{10} Vaitasah, it is faded.\textsuperscript{11}

Loving whom we embrace.\textsuperscript{12}

Thrice during the day hast thou embraced me.\textsuperscript{13}

These are two Vedic quotations.

Ay\textit{\textdollar}a and en\textit{\textdollar}h are (synonyms) of reference.

With this faggot we worship thee, O Agni!\textsuperscript{14}

Here it is in the feminine gender.

\textsuperscript{1} Cf. Durga's explanation, quoted by Roth, op. cit., p. 36.
\textsuperscript{2} ii. 14. 11.
\textsuperscript{3} Butter is the granary of intellects. Durga.
\textsuperscript{4} VS. 29. 1.
\textsuperscript{5} According to Roth (\textit{loc. cit.}) \textit{\textdollar}r\textit{\textdollar}a\textit{\textdollar}h means to catch hold, to keep hold, or to lean upon.
\textsuperscript{6} viii. 45. 20.
\textsuperscript{7} KS. 9. 7; cf. VS. 3. 61; \textit{\textdollar}S\textit{\textdollar}B. ii. 6. 2. 7; TS. i. 8. 6. 2.
\textsuperscript{8} v. 31. 2.
\textsuperscript{9} MS. i. 9. 4; 184. 8; KS. 9. 9.
\textsuperscript{10} \textit{\textdollar}r\textit{\textdollar}y\textit{\textdollar}y\textit{\textdollar}a\textit{\textdollar}h \textit{\textdollar}h\textit{\textdollar}i\textit{\textdollar}t\textit{\textdollar}w\textit{\textdollar}a\textit{\textdollar}m\textit{\textdollar}\textit{\textdollar}r\textit{\textdollar}a\textit{\textdollar}h. Durga.
\textsuperscript{11} Cf. Durga's explanation, quoted by Roth, op. cit., p. 37.
\textsuperscript{12} x. 25. 37; AV. 14. 2. 38. The translation is not literal.
\textsuperscript{13} x. 26. 3. This was addressed by Urvad to Pururavas, when the latter implored her to stay.
\textsuperscript{14} iv. 4. 15.
With this, to us, O Agni.1
Here it is in the neuter gender.

With this husband commingle thy body.2
Here it is in the masculine gender.
Sisaktu and sacate are (synonyms) of service.

Let him who is smart attend upon us.3
i.e. Let him who is smart serve us.

Attend upon us for thy welfare.4
i.e. Serve us for thy welfare.

The word swasti is (a synonym) of non-destruction, i.e. honoured existence: it exists well. Bhyasate and rejate are (synonyms) of fear and trembling.

At whose breath heaven and earth trembled.5
The world is afraid of the great ones,6 O Agni!7
These are two Vedic quotations.

The following twenty-four (words) are synonyms of heaven and earth.
The following stanza is addressed to them.

(Here ends the twenty-first section.)

Of these two, which is prior, which posterior? How were they born, O sages! who knows? All that exists, they themselves support. The two days roll on like chariot-wheels.8

Of these two, which is prior, which posterior? How were they born,9 O sages! who knows them thoroughly? They themselves support all their functions, whatever they are. And their two days, i.e. day and night, roll on as if placed on chariot-wheels.10 With these words, the seer describes the greatness of heaven and earth.

(Here ends the twenty-second section.)

1 vii. 16. 1; SV. 1. 45; 2. 99; VS. 15. 82.
2 ii. 85. 27; cf. AV. 14. 1. 21.
3 i. 18. 2; VS. 8. 29.
4 i. 1. 9; VS. 8. 24.
5 ii. 12. 1; AV. 20. 84. 1.
6 i.e. The Maruts. Durga.
7 vi. 66. 9.
8 i. 185. 1; AB. v. 18. 10; KB. 23. 8.
9 The question is whether they were born simultaneously like twins, or one after another. Durga.
10 Cf. Roth, op. cit., p. 87.
CHAPTER IV
HOMONYMS

SYNONYMS\(^1\) have been explained. Now therefore we shall take homonyms\(^2\) in their respective order and (such) Vedic words whose grammatical forms are obscure. They call this (i.e. the list of homonyms) aikapadikam,\(^3\) (i.e. composed of single words).

Jahā means ‘I have killed’.

(Here ends the first section.)

O men, what friend has said, Unprovoked I have killed my friend? who flies from us?\(^4\)

The word muryā is a synonym of man, or it may be a synonym of boundary. [Boundary, it is settled by men.] Boundary is the (line of) division between two bounded places. Mithuti means to provoke. What innocent man have I ever killed?\(^5\) Who runs away from us because he is afraid of us?

Nidhā means ‘a net’, (so called) because it is laid (on the ground). Pābyā means a collection of snares. Pāsah (snare) is derived from (the root) pās (to fasten), on account of being fastened.

(Here ends the second section.)

Imploring seers, fond of sacrifices, approached Indra like birds of beautiful wings. Uncover the encompassed, fill our vision, release us as if we were bound by a net.\(^6\)

Vayuḥ is the plural of vi (bird). [Of beautiful wings, i.e.] the beautifully falling rays of the sun approached Indra imploring. Uncover our encompassed vision.\(^7\) Cakṣuḥ (eye) is derived from (the root) khya (to know), or cakṣ (to see). Fill, i.e. enlarge or give. Release us who are bound with snares as it were.

By the region of ribs, hips, and arms.\(^8\)

\(^1\) Lit., many words which have one meaning.
\(^2\) Lit., single words which have many meanings.
\(^3\) According to Durga, aikapadikam is a conventional term. Or it may be significant and is rightly applied to the list of homonyms, in which list each word stands by itself, while in the list of synonyms the words are arranged in groups. However, there are a few exceptions in the list of homonyms, as somocakṣṭha, &c.
\(^4\) viii. 46. 27; cf. Roth, op. cit., p. 88.
\(^5\) Durga gives a second interpretation of the sentence as follows: Who will say, ‘I am innocent, kill me’?
\(^6\) x. 78. 11; SV. 1. 819.
\(^7\) Cf. Roth, op. cit., p. 88.
\(^8\) Frag. of V. 21. 48; TB. i. 11. 1.

Durga quotes and explains the stanza in full.
The region of the ribs, i.e. a part (of the body) consisting of joints, Préøah (joint) is derived from (the root) spré (to touch): it touches the back part. Préøaham (back) is derived from (the root) spré (to touch): it is touched by limbs (of the body). A limb is (so called) from being marked, or from being bent. Šromih (hip) is derived from (the root) sroa, meaning to go forward, i.e. a hip appears to go forward when a person walks. Šitāma means forefoot (dos). Dos (fore-foot) is derived from (the root) dru (to run). 'Šitāma means uterus,' says Šákabāṇi, 'it is open.' 'It means liver on account of its dark-red colour,' says Taïtikī. Šydāmam (dark-red) is derived from (the root) šyai (to cause to conceal). Liver is (so called) because it is cut out with great difficulty. (Šitānut) means fat, because it is white (šiti) meat (māṃsam),' says Gālava. Śiti (white) is derived from (the root) so (to whet). Māṃsam (meat), it is honoured; it is thought (delicious); or else, the mind perishes in it. Medus (fat) is derived from (the root) mid (to grow fat).

(Here ends the third section.)

O Indra, wielder of the thunderbolt, give us whatever excellent treasure there is. With both hands bring that wealth to us, O treasure-knewer.

Whatever [excellent], glorious, and abundant wealth there is, O Indra; or that which I do not here possess, (i.e. taking me-ha-nā) as consisting of three words, that wealth should be given to us, O wielder of the thunderbolt. Adrih (thunderbolt) is (so called because) with it he splits (mountains), or it may be derived from (the root) ad (to eat).

It is well known: they are eaters of soma. The word rādhas is a synonym of wealth: with it, they conciliate. Bring that wealth to us, O Lord to whom treasures are known, with both thy hands. Let both thy hands be full.

Dumānās, one who is inclined towards kindness, or one who is inclined to charity, or one who is inclined to self-control. Or else the word dama is a synonym of home; (dumānās, therefore) may mean, 'one who is devoted to home'. Manas (mind) is derived from (the root) man (to think).

(Here ends the fourth section.)

1 Joints are called ribs, because they consist of ribs. Durga.
2 Every limb becomes bent in course of time. Durga.
3 According to Durga it is cut out with great ease, because it is so soft.
4 i.e. It is prepared for a person who is to honoured. Durga.
5 i.e. It is enjoyed by a person with hearty pleasure, or by those who are intelligent. Durga.
6 v. 83. 1 ; SV. 1. 845 ; 2. 522.
7 Śakalya, the author of the Rgveda padāpātha, does not analyse the word mehand, while Gargya, the author of the Śāmaveda padāpātha, analyses it into me-ka-na. Yāska explains it in both ways.
8 x. 94. 9.
9 Cf. Both, op. cit., p. 89.
Devoted to the house, welcome guest in dwelling-places, approach this sacrifice of ours, O wise one! Having destroyed all assailants, bring to us the treasures of our enemies, O Agni.¹

Atithiḥ (guest), one who goes (ṣat) to the houses, or one who goes to the families or houses of other persons on certain dates² (ṣ i + t i thih). The word duwona is a synonym of house: they (homes) are difficult to be satisfied (duwr + suk, 'to satisfy'), i.e. difficult to be provided for.³ Approach this sacrifice of ours, O wise one! Having destroyed all assailants, bring to us the treasures of our enemies, i.e. having destroyed the forces of our adversaries, bring to us the treasures or the food from the homes of our enemies.

Mūṣāḥ means a mouse. Mūṣikā (mouse) again is derived from (the root) mūṣ (to steal). Mūṣāḥ is derived from the same root also.

(Here ends the fifth section.)

Bricks torment me on every side, like rival wives. O (Indra) of a hundred powers, oppressing cares devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this (state) of mine.⁴

Bricks, i.e. bricks of the wall, torment me on every side, like rival wives. As mice devour the greasy threads. Or (śiṇḍā) may mean one's own limbs, i.e. they devour their own limbs;⁵ so oppressing cares, desires torment me, the singer of thy praises, O Lord of a hundred powers. [Know, O heaven and earth, of this (state) of mine.] Realize, O heaven and earth, this (state) of mine. This hymn was revealed to Trita fallen into a well.⁶ With reference to this, there is an invocation, accompanied with a legend, a stanza, and a gāthā.⁷ Trita was one most eminent in wisdom. Or else the word may have been intended as a synonym of number, i.e. skatala, dvitala, tritala, thus the three were produced.⁸

(Here ends the sixth section.)

May we, with an active mind, partake of thy pressed soma, as if it were paternal property. O king soma, prolong our lives, as the sun prolongs the summer days.⁹

May we, with (an active), i.e. quick, or vigorous, or enlightened mind, partake of thy pressed soma-juice, as if it were paternal property.

¹ v. 4.5; AV. 7. 78. 9.
² i.e. He comes to the houses of sacrificers on the full-moon day and other days of sacrifice. Durga.
³ Durga quotes the following passage: It is difficult indeed to provide for one’s family.
⁴ l. 108. 8; x. 32. 2: cf. Bṛh. D. 7. 34.
⁵ It is the habit of some birds to devour their own tails, and the habit of the mouse is to first besmear its tail with grease and to lick it afterwards. Durga.
⁸ Cf. Professor Macdonell, J.R.A.S. xxv.
⁹ viii. 48. 7; KS. 17. 19.
O king soma, make our lives long, as the sun does the days in summer. Days are (so called because) they are of different courses, or they are bright, or they pass away.

The word kurutana (do), as well as the words kajtana (do), hantana (kill), and yātana (go), have (na) as a redundant addition.

Jatharām means belly; (all that is) eaten is held in it, or is deposited in it.

(Here ends the seventh section.)

Indra, the bull, accompanied by the Maruts, is for battle. Drink soma for rapture after food. Pour down the flood of mead into thy belly. From days of yore thou art the king of soma-draughts.

Indra, accompanied by the Maruts, i.e. having the Maruts as his companions. Bull, i.e. one who brings down rain. For battle, for a delightful battle. Drink soma for rapture, i.e. for a maddening victory, after food, i.e. after meals. Pour down the flood of mead into thy belly. Madhu means soma, is derived from (the root) mad (to exhilarate), and is compared with soma (on account of the analogy of exhilaration). This other (meaning of madhu (wine) is derived from the same (root) also. Thou art the king of soma-draughts (now, as thou wert) in the former days.

(Here ends the eighth section.)

Titātī means a sieve: it is covered with a hide, or it has holes, or its holes are (small) like sesameum seeds.

(Here ends the ninth section.)

Where the wise have sifted speech in their minds, as if winnowing grain in a sieve, there friends recognize friendships; the blessed mark is impressed on their speech.

As if winnowing grain in a sieve. Sakāt (grain) is derived from (the root) sac (to cling): it is difficult to wash; or it may be derived from the (root) kas (to shine) by metathesis: it is fully blown. Where the wise have sifted speech, i.e. knowledge, in their minds. Wise, very learned, or great thinkers. There friends will recognize friendships. The blessed mark is impressed on their speech. Blessed is explained by fortunate: it is to be

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1 i.e. They are cold during the night and warm during the day. Durga.
2 i.e. They destroy cold. Durga.
3 i.e. They are extended, they roll on one after another at insta tuum. Durga.
4 Durga quotes VS. 12. 69; RV. v. 4. 30. 2; and RV. 2. 8. 26. 3 to illustrate kajtana, hantana, and yātana respectively.
5 iii. 47. 1.
7 Cf. Pataijali, op. cit., i. 1. 1, vol. i, p. 4.
8 x. 71. 2.
enjoyed, or acquired by created beings, or its existence is the cause of enjoyment, or it goes to the deserving person. *Laksñat* (mark) is (so called) from obtaining, or from indicating, [or from a desire to obtain], or from marking; or it may be derived from (the root) *lug*, meaning to desire, or from *lug*, meaning to cling, or from *lujj*, meaning not to praise.¹

We shall explain *ispura* later on.²

(Here ends the tenth section.)

That is the divinity of the sun, that is his greatness, that in the midst of actions he rolled up what was spread out. When he has yoked the bay steeds from the stable, night still spreads around her garment for him.³

That is the divinity of the sun, that is his greatness, that in the midst of actions, i.e. works which were being done, he gathers together what was spread out. When he has yoked the bay steeds, i.e. the rays of the sun, or the horses. Night still spreads around her garment for him, i.e. it disconnects the bright day from all. Or else it may have been used in the sense of comparison, i.e. like night he spreads his garment. There is also the Vedic quotation:

Weaving what was spread, she wove again.⁴

i.e. She gathered together.

(Here ends the eleventh section.)

Verily, thou art seen together with Indra, going with the dauntless (group). Both joyous and of equal valour.⁵

Verily thou art seen together with Indra, going in the company of the dauntless group.⁶ Both of you are joyous, happy. Or else the meaning may be 'with that happy group'. 'Of equal valour' is to be similarly explained.

(Here ends the twelfth section.)

With well-formed haunches, symmetrical flanks, together the spirited, divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path.⁷

With well-formed haunches, with protruding, [well-protruding], or broad haunches. With symmetrical flanks, i.e. whose flanks are compact, or whose head is in the middle. Or else *éira* refers to the sun, i.e. it follows all created things to rest, and stands in their midst. This other (meaning of)

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¹ i.e. Men who have *laksñat* do not praise themselves. *Durga*. The whole section is quoted by Patañjali, loc. cit.
² See 6. 17.
³ i. 115. 4; AV. 20. 126. 1; VS. 38. 37.
⁴ ii. 38. 4.
⁵ i. 6. 7; AV. 20. 40. 1; 70. 3; SV. 2. 300.
⁶ i.e. The Maruts. *Durga*.
⁷ i. 163. 10; VS. 29. 21.
śīraḥ (i.e. the human head) is derived from the same root also: the senses depend upon it. Together the spirited [divine coursers]. Śūraḥ (spirited) is derived from (the root) śu, meaning to go. Divine, born in heaven. Coursers, racers. They make efforts like swans in rows. Ḥoṃsbh (swans) is derived from (the root) haṃ (to smite): they tread the way in lines.

Śrenī (row) is derived from (the root) ērī (to combine), they are combined.

When the steeds have reached, i.e. arrived at, the celestial path, track, course. The panegyric of the sun is the panegyric of the horse, for the horse was fashioned from the sun: ¹

O Vasus, ye fashioned forth the horse from the sun.²

(Here ends the thirteenth section.)

Observing the forests, when thou hast gone to the mothers, the waters. That return of thine, O Agni, is not to be forgotten, when being afar, thou wert here in an instant.

Kāyamāna ³ means observing, or desiring ⁴ the forests, when thou hast gone to the mothers, the waters, i.e. hast become extinguished. O Agni, that return of thine cannot be forgotten, when being afar and being produced, thou wert here in an instant.

Thinking him a beast, they drive the greedy one away.⁵

Thinking him a beast, they drive the greedy seer away.⁶

(Praise) Agni of purifying flames.⁷

i.e. Of pure light: ⁸ it rests through all, or pervades all.

(Here ends the fourteenth section.)

Like two small dolls on their newly-wrought, perforated, wooden seats the bay steeds shine on their course.²

Two dolls, two young maidens.¹⁰ Kavyā (maiden) is (so called because) she is an object of love (kumantuṣṭā), or (because it is said) to whom should her hand be given, [or because she is brought by the lover], or it may be quotes: Waters verily are the source of Agni. Return, i.e. lightning, if it is born from waters, or the terrestrial fire, if generated from the friction of the two sticks. Durga. ² iiii. 58. 28.

Durga ignores the stanza, because it implies hostility to Vasiṣṭha, he himself being a descendant of Vasiṣṭha. ³ iiii. 9. 8; viii. 43. 31; 102. 11.

² Cf. Roth, op. cit., p. 42.

² iv. 32. 28.

¹ Cf. Roth, loc. cit.

¹ According to Durga this gives Yāśka's answer to an anticipated objection. The objection is that the stanza is to be interpreted as addressed to the sun, and as such its application to the horse-sacrifice is highly inappropriate. To this Yāśka rejoins, that the panegyric of the one is the panegyric of the other, &c.

² iiii. 9. 2; SV. i. 58.

³ 'Avoiding, or being afraid, or respectful.' Grassmann, op. cit., p. 443.

⁴ i.e. Desiring the wood, which is the source of thy birth, as well as waters. He
derived from (the root) *kan*, meaning to shine. 'The words relating to the seats of the maidens are in the locative singular,' says Śākapūni, i.e. on the ornamental wooden seats. Dāru (wood) is derived from (the root) *dṛ* (to split), or from *drus* (to injure). Drus (wood) is derived from the same (root) also. New, newly made. Small, not large. As they shine on their seats, so the bay steeds shine on their courses. This is a joint panegyric of two bay steeds.

'He has given me this, he has given me that'; having thus enumerated, the seer said:

On the bank of the Suvāstu.

Suvāstu is the name of a river. Tugru means a ford, (so called because) people hasten towards it.

Will the Maruts again bend down for us.

Once again, the Maruts bend down for us.

We shall explain the word naskataḥ later on.

Incite Indra, in order to give us wealth, with those gladdening, foaming and exhilarating draughts, which thou hast.

Incite Indra, so that he may give us wealth, with those draughts of thine, which are gladdening, which foam, and which are accompanied with songs of praise.

(Here ends the fifteenth section.)

She has appeared like the breast of the pure one, she has displayed lovely traits like a singer. Waking up the sleepers like a mother, this most constant one has come of them that are coming again.

She has appeared like the breast, i.e. light that is exalted, of the pure one. The pure one is the sun, (so called) from purifying. This other (meaning of) vakṣas (breast) is derived from the same (root) also: it is exalted in the body. A bird, too, is called the pure one, from the same purifying: it roams over waters. Waters, too, are called the pure one, from the same purifying. Nodhās (singer) means a seer: he composes a new hymn. As he makes his desires apparent in his songs of praise, so dawn manifests her beauteous forms. Adma-sad (mother)—udma means food—i.e. one who sits at a meal, or one who obtains food. Waking up the sleepers, the most constant one has come of them that are coming again.

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1 The author of the Padapāda agrees with Śākapūni.
2 viii. 19. 37.
4 'A sweeping flood, waterfall, and then a secret place,' Both, loc. cit.
5 vii. 58. 5.
6 See 7. 17.
7 ix. 76. 6.
8 i. 124. 4.
9 Of. Roth, op. cit., p. 44.
[Waking up the sleepers], the most constant one has come of them that are coming again.

They, possessors of speech and impetuous.\(^1\)

Impetuous, or ambitious, or having a direct perception. \(\text{Vāśi}\) is a synonym of speech, (so called) because it is spoken.

Let us two praise (him), O priest! sing in answer to me, let us compose an agreeable hymn to Indra.\(^2\)

Some think it to be a panegyric on invocation; others, a recitation on pressing the soma. It is, however, addressed to Indra.

We shall explain the word \(\text{paritakmyā}\) later on.\(^3\)

\((\text{Here ends the sixteenth section.})\)

\(\text{Suvite} = su + \text{ite}, \text{or} = \text{sūte}, \text{i.e. in (the sense of) going well, or to give birth to.}\)

Place me in good position.\(^4\)

This, too, is a Vedic quotation.

\(\text{Dayatih}\)\(^5\) has many meanings.

Let us protect the old with the new.\(^6\) (In this passage \(\text{dayatih}\)) means to protect.

Who alone here distributes wealth.\(^7\) (In this it) means to give, or to divide.

Irresistible, dreadful, he burns the forests.\(^8\) (In this it) means to burn. Irresistible, one who is difficult to be resisted.

The treasure-knower, slaying his foes.\(^9\) (In this it) means to slay.

These soma-juices are pressed, let the Āśvins, who come at dawn and are of equal valour, drink them. I am (here), indeed, to refresh and to salute you. The crow flying at daybreak has waked me up.\(^10\)

\(\text{dayamānaḥ},\)\(^11\) i.e. flying.

The word \(\text{nū cit}\) is a particle, and is used in the sense of ancient and modern; \(\text{nū ca also}\) (is similarly used).

Even to-day as in the days of yore, the same is the work of the rivers.\(^12\)

And to-day the function of the rivers is the same as it was in ancient times.
The present and the past place of treasures.¹

The modern and the ancient place of treasures. The word *rayiḥ* is a synonym of wealth; it is derived from (the root) *ṛā*, meaning to give.

(*Here ends the seventeenth section.*)

May we obtain (lit. know) that unlimited gift of thine.²

May we obtain that illimitable gift of thine. The sun is called *akūpāra* also, i.e. unlimited, because it is immeasurable. The ocean, too, is called *akūpāra*, i.e. unlimited, because it is boundless. A tortoise is also called *a-kūpu-ara*, because it does not move in a well.³ *Kacchapa* (tortoise) is (so called because) it protects (*pāti*) its mouth (*kaccham*),⁴ or it protects itself by means of its shell (*kaccheśu*), or it drinks (*pā*) by the mouth. *Kaccha* (mouth or shell of a tortoise) = *khu-cchu*, i.e. something which covers (*chādryati*) space (*kham*). This other (meaning of) *kaccha*, 'a bank of a river', is derived from the same (root) also, i.e. water (*kam*) is covered (*chādyate*) by it.

To destroy the demons, he sharpens his horns.⁵

i.e. For the destruction of the demons, he sharpens his horns. *Rakṣas* (demon) is (so called because) life has to be protected (√*rakṣ*) from him, or he attacks (√*kṣaṇ*) in solitary places (*rahusti*), or he approaches (√*nukṣ*) at night (√*rātrau*).⁶

Impetuous, Agni with impetuous steeds.⁷

i.e. Swift with swift horses, or nobly-born Agni with horses of noble breed.

Let the agile rest in this sacrifice.⁸

i.e. They who move swiftly.

(*Here ends the eighteenth section.*)

So that the gods be ever for our prosperity, our watchful guardians day by day.⁹

So that the gods may always be the promoters of our prosperity. Watchful, vigilant. Our guardians on every day.

*Cyavāna*¹⁰ is (the name of) a seer: he is the collector of hymns. There are Vedic passages in which it occurs as *cyavāna* :

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¹ i. 96. 7.
² v. 39. 2; SV. 2. 528.
³ i.e. On account of its shallowness. Durga.
⁴ i.e. As soon as it smells any danger, it draws its mouth within the shell and assumes the characteristic shape of the tortoise.
⁵ v. 2. 9.
⁶ Roth derives rakṣas from √ṛṣ, 'to kill', op. cit., p. 46.
⁷ x. 3. 9.
⁸ VS. 38. 5.
⁹ i. 89. 1; VS. 25. 14; KS. 26. 11.
¹⁰ Cf. Roth, op. cit., p. 46.
You two made the decrepit Cyavāna young again, to move anew like a car.¹

You two made the decrepit Cyavāna, i.e. who was very old, young again, in order to move about like a car. Fuvā (a youth), he stirs (pra-yautī) actions. The verb takṣati means to make.

Rajas² is derived from (the root) raṇj (to glow). The two lights are called rajas, water is called rajas, worlds are called rajas, blood and day are called rajas.

[Variegated and thundering worlds move in different directions.³ This is a Vedic quotation.]

Huras is derived from (the root) ḫṝ (to take away). Light is called huras, water⁴ is called huras, worlds⁵ are called huras, [blood and day are called huras. Mix this light with thy light, O Agni.⁶ This is a Vedic quotation.]

The wise sacrificed.⁷

People, having a precise knowledge of the various acts of worship, sacrificed.

The word vyantaḥ has many meanings.
Looking at the foot of the god with obeisance.⁸
(In this passage it means 'to see'.
O hero, partake of the oblation.⁹
(In this it) means 'to eat'.
Eat and drink the milk of the cow.¹⁰

Do you eat and drink the milk of the cow. Uṣrīyā [and uṣrā] is a synonym of cow, (so called) because enjoyable things flow from it.

The soma being pressed by the intelligent,¹¹ the well-conducted lovers of wealth have willingly praised thee, O Indra.¹²

i.e. Having presented the soma, they have praised thee.

Pour down the golden juice in the lap of the wood, prepare it with chisels made of stone.¹³

Pour down the golden juice in the lap of the wood, i.e. of a wooden being exhausted, are taken away from them.

¹ x. 89. 4.
² Cf. Muir, op. cit., vol. iv, p. 71. Yāska does not illustrate the various meanings of rajas by suitable examples. Durga supplies them and explains Yāska’s omission by the remark that the word is frequently used in these senses.
³ v. 68. 3; TB. ii. 4. 5. 4.
⁴ i.e. It is taken away from a well, &c., by people for living. Durga.
⁵ i.e. People, the merit of whose deeds
⁶ x. 87. 25; SV. 1. 95.
⁷ v. 19. 2.
⁸ vi. 1. 4.
⁹ ili. 41. 8; AV. 20. 28. 8.
¹⁰ i. 158. 4; AV. 7. 78. 5.
¹¹ It is the intelligent alone who are capable of pressing the soma, and not others who do not possess intelligence. Durga.
¹² The quotation is untraged.
¹³ x. 101. 10.
cup. The golden juice is the soma, (so called from) its golden colour. This other (meaning of) harih (i.e. a monkey) is derived from the same (root) also.\(^1\) Prepare it with chisels made of stone, i.e. with stone-made chisels, or with songs of praise.\(^2\)

May he, the noble one, defy the manifold creatures, let phallus-worshippers not penetrate our sanctuary.\(^3\)

May he overpower them, i.e. the manifold creatures who are hostile to us. Let the phallus-worshippers, i.e. the unchaste—śiśna\(^5\) (phallus) is derived from (the root) śīth (to pierce)—not approach our sanctuary, i.e. our truth, or sacrifice.

(Here ends the nineteenth section.)

Surely there will come those future ages, when kinsmen will behave like strangers. Seek, O fair one, a husband other than me; for him, thy consort, make thy arm a pillow.\(^6\)

There will come those future ages, when kinsmen will act in the manner of strangers. Jāmi\(^7\) is a synonym of tautology, fool, and one born in the same caste. Make thy arm a pillow for thy consort; seek, O fair one, a husband other than me is explained (easily).

(Here ends the twentieth section.)

Heaven is my father, progenitor; here is my uterine relative; the great earth is my mother. The womb is within the two widespread world-halves; the father here bestowed a life-germ on the daughter.\(^8\)

Heaven is my father, protector, benefactor, progenitor; here is my uterine relative; the great earth is my mother. Relative is (so called) from being connected together. Uterine is (so called) from being fastened together. It is said: children are born fastened to the umbilicus.\(^9\) Hence the near relatives are called as having a common umbilicus, or a common tie. A near relative is (so called) from being well known. The womb is within the two widespread world-halves. Widespread, i.e. spread very wide, or spread very high. There the father bestows the life-germ on the daughter, i.e. the rain-cloud on the earth.

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\(^1\) Durga quotes a verse from the Rāmāyana, according to which the monkeys are described as 'soft like the śirṣa flower, and glittering like gold'.

\(^2\) In the second case, the meaning would be: prepare, i.e. season or purify the soma-juice with songs of praise, which are comprehensive and sublime. Durga.

\(^3\) i.e. Who destroy our sacrifices. Durga.

\(^4\) Cf. Roth, op. cit., p. 47.

\(^5\) x. 10. 10; AV. 18. 1. 11.

\(^6\) Cf. Roth, loc. cit. Durga remarks that Yasaka does not cite passages to illustrate the meaning of jāmi; he himself follows suit.

\(^7\) i. 184. 23; cf. AV. 9. 10, 12.

\(^8\) Cf. TS, vi. 1. 7. 2.
[Desirous of peace, desirous of happiness.]  
Now bestow sinless peace and tranquillity upon us.  
The words rapas and vīpram are synonyms of sin; i.e. freedom from diseases, and the warding off of dangers. Moreover, a descendant of Brhaspati is called samyū also:

This we beg of Śamyū: to go to the sacrifice; to go to the lord of sacrifice.

This too is a Vedic quotation. (The meaning is) in order to go to the sacrifice, and to the lord of the sacrifice.

(Here ends the twenty-first section.)

Aditi, unimpaired, mother of gods.

(Here ends the twenty-second section.)

Aditi is heaven, Aditi is atmosphere, Aditi is mother, father, and son. Aditi is all the gods, and the five tribes; Aditi, what is born and what shall be born.

With these words, the seers describe the greatness of Aditi. Or else, all these things are unimpaired.

Whom the Bhrugas raised.

Eriye is a reduplicated form of īr (to raise), preceded by the preposition ā.

(Here ends the twenty-third section.)

People shout after him in battles, as they do after a clothes-stealing thief, or a falcon let loose and swooping downwards, and a glorious herd of cattle.

(People shout) after him as they do after a clothes-stealing thief, i.e. one who steals clothes. Vastram (clothes) is derived from (the root) vas (to wear). The word tāyu is a synonym of thief: 'he is a store-house of sin,' say the etymologists, or it may be derived from (the root) tas (to perish). People shout after him in battles. The word bhara is a synonym of battle; it is derived (from the root) bhṛ (to bear), or hṛ (to carry away).

1 The explanation within square brackets is contradictory to Yāsaka's comment and is thus an indirect argument in support of its spurious character.
2 x. 15. 4; VS. 19. 56; cf. AV. 18. 1. 5.
3 Cf. Roth, op. cit., p. 48.
4 TS. ii. 6. 10. 2; SB. i. 9. 1. 96.
5 Durga attributes the two explanations to the school of etymologists and to the school of legendarians respectively.
6 i. 89. 10; AV. 7. 6. 1; VS. 25. 23.
7 i. 143. 4.
8 iv. 88. 5.
9 i.e. He perishes on account of his unrighteous conduct. Durga.
10 i.e. The heroes, or the treasures of the enemy are carried away.
downwards, pouncing downwards. Downwards is going down; upwards is going up. Like a falcon let loose.\(^1\) Falcon is (so called because) it swoops in an admirable manner. And a glorious herd of cattle, i.e. a famous herd of cattle: glory and the herd, or wealth and the herd.

\(Y\text{utham}\) (herd is derived from (the root) \(y\text{u}\) (to connect): it is compact.

While kindling, the man of noble wisdom extols him,\(^2\) i.e. he praises him.

\(M\text{andi}\) (praiseworthy) is derived from (the root) \(m\text{and}\), meaning to praise.

Worship the praiseworthy (Indra) with hymns and oblations.\(^3\)

Bring worship to the praiseworthy (Indra) in (the form of) panegyrics with offerings of food.

\(G\text{auh}\) has been explained.\(^4\)

\((\text{Here ends the twenty-fourth section.})\)

Indeed, in this place, it is said, they thought of the ray separated from the sun; here in the house of the moon.\(^6\)

In this place, indeed, the rays of the sun, together of their own accord, thought of the separated, i.e. disunited, removed, disconnected, or concealed (ray); there, in the house of the moon.\(^6\)

\(G\text{atu}\) has been explained.\(^7\)

[Dawns made a move for man.\(^8\). This too is a Vedic quotation.]

\(D\text{amasayah}\) means works, (so called because) they finish them.

Thinking (to make) the works (fruitful) for the peasant, (you let) the waters (flow).\(^9\)

This too is a Vedic quotation.

He became prosperous, distress does not approach him.\(^10\)

He became prosperous, distress does not come near him. The words \(a\text{mphatih}, a\text{mphah},\) and \(a\text{mphuh}\) are derived from (the root) \(h\text{an}\) (to injure) by metathesis, after making its penultimate the initial part (\(h\text{an} \rightarrow a\text{hn} \rightarrow a\text{nh} = a\text{mph}\)).

O \(B\text{hraspati, thou dost destroy the derider.}\(^11\)

\(^1\) According to Durgā, \(j\text{astam}\) means 'bound', i.e. a falcon in this state cannot fly up, but comes down and kills its prey, being applauded by people. This explanation seems to be far-fetched and illogical, for a bound falcon cannot kill its prey.

\(^2\) x. 45.1; VS. 12. 18.

\(^3\) l. 101.1; SV. 1. 380.

\(^4\) See 2. 5.

\(^5\) l. 84. 15; AV. 20. 41. 3; SV. 1. 147; 2. 265.

\(^6\) Cf. Roth, op. cit., p. 49.

\(^7\) See 4. 21.

\(^8\) iv. 51. 1.

\(^9\) x. 188. 1. Cf. Roth, op. cit., p. 49.

\(^10\) l. 94. 2.

\(^11\) l. 90. 5.
O Brhaspati, when thou destroyest the derider.\(^1\) 
\(P\)\(\dot{y}\) means to deride. 
Viyute means heaven and earth, (so called) from their remaining apart from each other.

Alike, heaven and earth terminating at a distance.\(^2\) Alike, of equal measure. Measure is (so called) from being measured. Dūram has been explained.\(^3\) Antah (end) is derived from (the root) ut (to go).

The word rāhuk\(^4\) is a term (used to denote) the idea of separation.\(^5\) It is also used in the sense of prosperity.

Being prosperous, thou hast sacrificed; being prosperous, thou hast toiled.\(^6\)

In a state of prosperity, thou hast sacrificed; in a state of prosperity, thou hast exerted thyself.

The words asyāḥ and asya have the acute accent when referring to a primary, and grave when referring to a secondary, object. The more emphatic meaning has the acute accent, the less, the grave.

For the obtainment of this, be near us, O goat-teamed one, gracious and bounteous.\(^7\) [Be glorious, O goat-teamed one.]

For the obtainment of this, be near us.

Gracious, without being angry. Rurivān (bounteous) is a reduplicated form of (the root) rā (to give). The seer addresses Pūsan as goat-teamed. Goat-teamed, goats are his courser. Now the grave accent:

Let her husband, who has a long life, live for hundred autumns.\(^8\)

May her husband, who has a long life, live for hundred autumns. Autumn is (so called because) the herbs become ripe during this period, or the rivers are in flood.

The word asya (his) is explained by the word asyāḥ (her).

(Here ends the twenty-fifth section.)

Lightning is the middlemost brother of this sacrificer who is noble and benevolent. His third brother is butter-backed. Here I saw the lord of the universe with seven sons.\(^9\)

Lightning is the middlemost brother of this sacrificer, i.e. who is worthy of being invoked; who is noble, i.e. who is to be honoured; who is benevolent, benefactor. Bhrātā (brother) is derived from (the root) bhṛ, meaning to take: he takes a share (of patrimony), or he is to be brought

\(^{1}\) i.e. One who does not sacrifice and the object of whose life is self-enjoyment.
\(^{2}\) iii. 54. 7. Cf. Roth, op. cit., p. 50.
\(^{3}\) See 3. 19.
\(^{4}\) Cf. Roth, loc. cit.
\(^{5}\) Durgā quotes RV. iv. 40. 5 to illustrate the meaning of separation.
\(^{6}\) VS. 8. 20.
\(^{7}\) i. 128. 4.
\(^{8}\) x. 85. 89; AV. 14. 2. 2.
\(^{9}\) i. 164. 1; AV. 9. 9. 1. Cf. Roth, op. cit., p. 51.
up. His third brother is butter-backed, i.e. this Agni. There I saw the lord of the universe, i.e. the protector of everything, or supporter of everything, or with seven sons; i.e. with the seventh son, or whose sons have gone everywhere. Seven is an extended number. There are seven rays of the sun, they say.

(Here ends the twenty-sixth section.)

Seven yoke the one-wheeled car. One horse having seven names draws it. Three-navelled is the wheel, imperishable and irresistible, on which all these worlds rest.

Seven yoke the one-wheeled car, i.e. the car which moves on a single wheel. *Cakram* (wheel) is derived from (the root) *cak* (to repel), or *car* (to move), or *kram* (to go). One horse having seven names draws it, i.e. the sun: seven rays draw up the juices for him, or the seven seers praise him. The other word *nāma* (name) is derived from the same (root, *nam*) also; (so called) from being drawn up. The second hemistich chiefly describes the year: the three-navelled wheel, i.e. the year with its three seasons, summer, rainy season, and winter. Year is (so called because) people live together by them. Summer, juices are swallowed during this period. Rainy season, during this time it rains. Winter, full of snow. Again, *himam* (snow) is derived from (the root) *hun* (to injure), or from *hi* (to hasten). Imperishable, having the characteristic of non-decay. Irresistible, not dependent on anything else. The seer praises the year, on which all created beings rest together, with all measures.

When the five-spoked wheel began to roll.

This is with reference to the five seasons. There is the Brāhmaṇa passage: There are five seasons in the year, taking the winter and the dewy season together:

Six are said to have been inserted.

This is with reference to the six seasons, which are inserted in the navel as spokes. Again, *sat* (six) is derived from (the root) *sah* (to bear).

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1 In a stanza addressed to Vāyu, the order of the three gods is as follows: (1) Vāyu, (2) Īśā, (3) Agni; hence Agni is the third. Durga.

2 Durga attributes to the legendarians the saying: that the sun verily is the seventh son. He also quotes a Brāhmaṇa passage which says that the sun is the seventh and Indra is the eighth.

3 This refers to the sun, i.e. whose rays go everywhere. Durga.

4 l. 164. 2.

5 Cf. Durga's explanation, quoted by Roth, op. cit., p. 51.

6 l. 164. 18; AV. 9. 9. 11.

7 Cf. AB. l. 1; SB. l. 3. 5. 1; l. 7. 2. 8.

8 l. 164. 12; AV. 9. 9. 12.
That twelve-spoked one does never decay.\footnote{1}{i. 164, 11 ; AV. 9. 9. 18.}

One wheel and twelve fellies.\footnote{2}{i. 164. 48 ; AV. 10. 8. 4.}

These are with reference to months. A month is (so called) from measuring.\footnote{3}{i. e. The year is measured, as it were, by months. Durga.}

In it are placed together three hundred spokes, as it were,\footnote{4}{According to Durga, the second va in the passage has the sense of aggregation.} and sixty moving one after another.\footnote{5}{Cf. GB. i. 5. 5 ; AB. ii. 17 ; ŚB. i. 8. 6. 9 ; xii. 2. 2. 3.}

There is the Brāhmaṇa passage: Verily, there are three hundred and sixty days and nights in a year.\footnote{6}{i. 164. 11 ; AV. 9. 9. 18.} This is taking the day and the night together (i.e. as one).

There stood seven hundred and twenty.\footnote{7}{AB. ii. 17 ; ŚB. xii. 2. 2. 4 ; cf. GB. i. 5.}

There is the Brāhmaṇa passage: Verily, there are seven hundred and twenty days and nights in a year.\footnote{8}{x. 189. 6.} This is taking the day and the night separately (i.e. as two).

(\textit{Here ends the twenty-seventh section}).

\section*{CHAPTER V}

He found the cloud in the course of the rivers.\footnote{9}{Cf. Roth, \textit{op. cit.}, p. 52. Surrounded on all sides by water-vapours, or flowing on all sides. The course, i.e. the atmosphere. Durga.}

\textit{Saśnim} means a cloud, (so called because) it is washed.\footnote{10}{vili. 25. 16. 4.}

O men! invoke the best carrier of invocations, the hymn, who is the messenger.\footnote{11}{\textit{Nyāyantā} gaṇḍānī pūṇāḥ prabhāṣānti. Durga.}

O men, invoke the messenger, i.e. the hymn, who is the best carrier of invocations. \textit{Naṅgā} means men: they repeatedly move (\textit{vṛtyaṇti}) in actions.\footnote{12}{x. 4. 2.} \textit{Daruḥ} (messenger) is derived from (the root) \textit{jū} (to be quick), or from \textit{dru} (to run), or from the causal of \textit{vṛ} (to keep back).

[Thou art the messenger of gods and mortals.\footnote{13}{Cf. Roth, \textit{op. cit.}, p. 52. Surrounded on all sides by water-vapours, or flowing on all sides. The course, i.e. the atmosphere. Durga.} This too is a Vedic quotation.]

\textit{Vānākānaḥ} is a participle (formed) from (the root) \textit{vas} (to desire), or from \textit{vās} (to roar).
Desiring the seven shining sisters. This, too, is a Vedic quotation.

Vāryum (boon) is derived from (the root) vr (to choose). Or else (it is so called because) it is the best.

We choose that boon, the best protection. We choose that boon, which is the best (protection), i.e. it is to be protected, or you are its protectors, or it belongs to you.

The word andhas is a synonym of food, (so called because) it is to be sought.

With drinking vessels pour down the exhilarating food.

Pour down the exhilarating food with drinking vessels. Amatram means a vessel, (so called because) the householders eat from it. The householders (are so called because) they are innumerable. A drinking vessel (is so called because) people drink from it. Darkness is called andhas also, because no attention can be fixed in it or because nothing is visible. People also use the expression andhasa tamaś, i.e. 'blinding darkness'. This other (meaning of) andhas (blind) is derived from the same root also.

He who has eyes sees, but the blind man cannot know. This, too, is a Vedic quotation.

(Here ends the first section.)

Attached to each other, having many streams, rich in water.

Devoted to each other, or without abandoning each other, having many streams and rich in water.

Vanusyati means to slay, its grammatical form is not known.

May we slay those who seek to injure us.

This too is a Vedic quotation.

May we, in battle, conquer the perverse, and him who seeks to injure the long-spread (sacrifice).

May we, in battle, conquer the perverse, i.e. the pernicious, the sinful person, who desires to spoil our long-spread sacrifice. Pāpaḥ (sinful person) is (so called because) he drinks what is not to be drunk, or having

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1 x. 5. 5.
2 viii. 25. 18.
3 From atra dāna-sambandhitā andhaḥ sabbāndhānaḥ upadhyaya. Durga.
4 ii. 14. 1.
5 i.e. Soma. Durga.
6 According to Durga, the word a-śā denotes something which cannot be measured, i.e. countless a. Householders are therefore called a-śā for the same reason.

7 i. 164. 16; AV. 9. 9. 15.
8 vi. 70. 2; cf. Roth, op. cit., p. 82.
9 i.e. Heaven and earth, who cause much rain to fall, or who support the manifold creation, and who are rich in clarified butter. Durga.
10 i. 183. 1; viii. 40. 7.
11 i.e. A person addicted to the gratification of sensual pleasures. Durga.
committed sin, he falls lower and lower;\(^1\) or the word may be (formed) from the intensive of the root *yaṭ* (to fall).

*Taruṣyati* has the same meaning also.

Accompanied by Indra, may we slay Vṛtra.\(^2\)

This too is a Vedic quotation.

*Bhandanā* (applause) is derived from (the root) *bhanda*,\(^3\) meaning to praise.

The widely-loved bard praises him with many names.\(^4\)

This too is a Vedic quotation.

He utters forth praises which are rich in offspring.\(^5\)

This also (is a Vedic quotation).

Go quickly, O wanton, with some one other than me.\(^6\)

Go at once, O wanton, with some person different from me. Speaking in this manner, thou hurtest me as it were. Āhanā\(^7\) (a wanton) is (so called from) her lascivious speech. Āhanāḥ (i.e. the vocative) is derived from the same.

*Nadāḥ*\(^8\) means a seer; it is derived from (the root) *nadh*, meaning to praise.

The love of the self-controlled seer has come to me.\(^9\)

The love of the self-controlled seer, i.e. of one who is celibate and who has controlled himself with regard to procreation, has come to me. It is said that with these words a seer’s daughter wailed.\(^10\)

*(Here ends the second section.)*

Soma, whose (greatness) neither heaven, nor earth, nor waters, nor atmosphere, nor mountains (fathomed), has flowed.\(^11\)

According to some, *akṣāḥ* is formed from (the root) *āṣ* (to go).

When the cowherd dwells with kine in a watery place, soma flows from the milked cows.\(^12\)

The fox stalked the approaching lion.\(^13\)

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\(^1\) See Ashtavaikuṇṭha, 48, 2; KS. 23. 11.


\(^3\) See Ashtavaikuṇṭha, 8; Durga paraphrases *kavi* (bard) by *krīṇa-dārśana* (of comprehensive vision).

\(^4\) x. 10. 8; AV. 18. 1. 9. This is a part of a dialogue between Yama and Yami; cf. Roth, *loc. cit.*

\(^5\) Durga quotes a Brahman passage in support of the meaning attributed by him to the word *āhanāḥ*.

\(^6\) Cf. Roth, *loc. cit.*

\(^7\) i. 179. 4; cf. Brh. D. i. 58.

\(^8\) Durga identifies the seer’s daughter with Lopāmudrā, wife of Agastya. Being lovesick, she addressed this strophe to her celibate husband. The story is related at greater length in Brh. D. iv, 57–60; Professor Macdonell’s edition, vol. ii, pp. 140–2; cf. Sieg, *op. cit.*, pp. 120–6; Roth, *loc. cit.*

\(^9\) x. 89. 6.

\(^10\) x. 107. 9; SV. 2. 848.

\(^11\) x. 28. 4. The quotation is irrelevant, and is omitted by Durga.
Some think that (the word *aksāh*) means to dwell in the former, and to flow in the latter quotation.\(^1\) When the cowherd dwells with kine in a watery place, then soma flows from the milked kine. \(^2\) In all quotations (the word *aksāh*) means to dwell,’ says Śākapuṇi.

The word *śātrum\(^1\)* is a synonym of quick: it is of swift motion.

He, the winged one, Agni, who has all created beings as his property, made quickly whatever moves, the immovable and the movable.\(^2\)

And he, the winged one, Agni, who has all created beings as his property, made in a moment all that moves, the stationary and the non-stationary.\(^3\)

*Ūṭih* (protection) is derived from (the root) *au* (to protect).

To thee (we turn round) for protection, as to a chariot.\(^4\)

This too is a Vedic quotation.

We shall explain Ṣāsamāne later.\(^5\)

Vyāraka has approached Indra with a soma draught.\(^6\)

i.e. With drinks, or with beautiful hymns, [or with rousing panegyrics].

He found it glowing like a fully-manifest dream.\(^7\)

‘Dream’ refers to the atmospheric light (i.e. lightning) which is visible occasionally only; he found it flashing like that (lightning).

Twofold existence, and the source of happiness on account of food.\(^8\)

Double existence, i.e. in the middle and the highest sphere. Source of happiness, source of comfort.

As hunters seek game.\(^9\)

As hunters seek game, so panegyrics seek thee.

*(Here ends the third section.)*

**Varāhāh** means a cloud: it brings (ṣāky) the best means of livelihood.

There is a Brāhmaṇa passage: Thou hast brought the best means of livelihood.\(^10\)

From afar he pierced the cloud by hurling his thunderbolt.\(^11\)

This too is a Vedic quotation. This other (meaning of) *vārdhah* (boar)

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\(^1\) Cf. Roth, *op. cit.*, p. 54.

\(^2\) x. 33. 4.

\(^3\) Durga takes it to mean that Agni consumes all the movable and immovable things at the time of final dissolution.

\(^4\) viii. 68. 1; SV. 1. 334; 2. 1121.

\(^5\) See 9. 39.


\(^7\) x. 79. 8; cf. Roth, *op. cit.*, p. 55.

\(^8\) ili. 17. 5.

\(^9\) viii. 2. 6. Durga explains *prapta* as panegyrics addressed to thee, and with as greedy persons; cf. Roth, *loc. cit.*

\(^10\) MS. of the longer recension place the quotation between ‘roots also’ and ‘he tears up’, in 1. 9.

\(^11\) I. 61. 7; AV. 20. 35. 7.
is derived from the same root also: he tears up the roots, or he tears up all the good roots.

Indra (slew) the ravening boar.¹

This too is a Vedic quotation. The Áṅgirases are called varāhās also:

The Lord of prayer, with the powerful Áṅgirases.²

Moreover, these groups of atmospheric gods³ are called varāhavahā also:

Seeing the groups of atmospheric gods, of golden chariot-wheels, of iron tusks, running.⁴

Svasarāṇi⁵ means days: they move of their own accord. Or else, svār means the sun, he causes them to move.

As rays to the days.⁶ This too is a Vedic quotation.

Svāyāh means fingers: [they create works]. Sāvyāh means arrows: they are made of Sauccharum sara (sara). Sāra (arrow) is derived from (the root) īr (to rend).

As with arrows one (pierces), supporting (a bow) with two arms.⁷

This too is a Vedic quotation.

Arkaḥ means a god, (so called) because they worship him. Arkaḥ means a stanza, (so called) because it is by means of a stanza that they worship (gods). Arkam means food: it creates created beings to shine. Arkaḥ means a tree (Calotropis gigantea): it is compressed with bitterness.⁸

(Here ends the fourth section.)

Chanters chant thy praises, singers sing the song. Brāhmaṇaḥ raised thee up like a pole, O god of a hundred powers.⁹

Chanters chant thy praises. Singers sing forth the song of thy praise. The Brāhmaṇas raised thee up like a pole, O god of a hundred powers! A pole (vampā)¹⁰ is (so called because) it grows in a forest (vana-kaya), or is so called from being divided into different parts.

Pavā¹⁰ means the rim of a wheel, (so called) because it brushes away the earth.

Lo! with the rim of their chariots they rend the mountain with their might.¹¹

The Maruta destroyed him with the edge of their sword.¹²

These two are Vedic quotations.

¹ vii. 66. 10.
² x. 67. 7; AV. 20. 91. 7.
³ From the plural number of the word group, Durga concludes that this refers to the Maruta.
⁴ i. 88. 8; cf. Roth, op. cit., p. 56.
⁵ Cf. Roth, loc. cit.
⁶ i. 8. 8.
⁷ ix. 110. 5; SV. 2. 857.
⁸ It is bitter through and through. Durga.
⁹ i. 10. 1; SV. i. 342; 2. 694.
¹⁰ Cf. Roth, op. cit., p. 57.
¹¹ v. 52. 9.
¹² Cf. Durga’s remarks quoted by Roth, loc. cit.
This too is a Vedic quotation. Water is called *pavitram.* Having a hundred waters (i.e. streams), rejoicing with food.\(^1\)

\(\text{i.e. Having much water. Fire is called *pavitram.* Air is called *pavitram.* Soma is called *pavitram.* The sun is called *pavitram.* Indra is called *pavitram.*}

Agni is pure, may he purify me. Vāyu, Soma, the Sun, Indra, are pure, may they purify me.\(^2\)

This too is a Vedic quotation.

*Todah* is derived from (the root) *tud* (to push).

*(Here ends the sixth section.)*

I, the liberal giver, call upon thee, O Agni, in many ways. I am indeed the master (of thy panegyrics). As in the cavity of some great well.\(^3\)

I, who am a liberal giver, invoke thee alone: *arih* means an unfriendly person; it is derived from (the root) *ṛ* (to injure). The master is called *arih* also, from the same root. Having seen that oblations offered to other deities are sacrificed in fire, the seer declared, *'as in the cavity of some great well'; i.e. as in the opening of some great chasm.\(^4\)

Having a good gait, i.e. one whose manner of walking is good.

Sacrificed to from all sides, the butter-backed having a good gait.\(^5\)

This too is a Vedic quotation.

*Sipiviṣṭa* and *Viṣṇu* are two synonyms of Viṣṇu.\(^6\) *'The former has a contemptuous meaning',* says Aupamanyava.

*(Here ends the seventh section.)*

What was blameable in thee, O Viṣṇu! that thou didst declare, *'I am Sipiviṣṭa'. Do not hide this shape from us, for, in battle, thou wert of a different form.*\(^7\)

O Viṣṇu, what is there obscure about thyself, i.e. not worthy of being known, that thou sayest to us,\(^8\) *'I am denuded like a phallus', i.e. whose

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1 vīl. 47. 3.
2 The quotation is untraced.
3 I. 160. 1; Sv. I. 97.
4 Durga amplifies Yāsaka’s explanation as follows: I invoke thee alone because I am master, i.e. competent to praise thee well, and am capable of offering many oblations. Another reason for invoking Agni alone is his inexhaustible power of consumption, which is compared with that of some deep well or great chasm. *Sarva* is derived from *ṣṛ* (to injure) and means *'an opening'. The word is also called *toda.*
5 v. 87. 1.
6 Muir attributes the sentence to Aupamanyava. There is no evidence, however, to support this view. Durga does not put it in the month of Aupamanyava; cf. Sanskrit Texts, vol. iv, p. 505.
7 vīl. 100. 6.
8 Muir reads the negative particle *na* instead of *nāḥ* *'to us'. This is evidently a
rays are not displayed? ¹ Or else, it may be that (the word is used as) a synonym of praise: O Viṣṇu, what is this well-known (shape) of thine, i.e. worthy of being fully known, that thou sayest to us, 'I am enveloped with rays (śipī-viṣṭa)', i.e. whose rays are displayed? Rays are here called śipāyāḥ, i.e. he is enveloped by them. Do not hide this shape from us. The word varpas is a synonym of form, (so called) because it covers things. For in the battle, i.e. in the combat, thou wert of a different form;⁴ i.e. whose rays are gathered together. The following stanza explains it much more.

(Here ends the eighth section.)

I, a master of hymns, and knowing the sacred customs, to-day praise that name of thine, Śipivīṣṭa. I, who am weak, glorify thee, who art mighty, and dwellest beyond this world.⁵

I, a master of hymns, to-day will sing forth that name of thine, Śipivīṣṭa. I am master, i.e. lord, of hymns. Or else it is thou who art a master, I, who am weak, praise thee who art mighty. The word tupaṣa is a synonym of mighty: he is risen high. Who dwellest beyond, i.e. very far from this world.

Glowing with heat, i.e. one whose glow has reached us.
May we two together serve the god of glowing heat.⁶
Let us both attend upon the god, whose glow has reached us.
Agile, i.e. one whose speed is great.
The agile has shortened the life of the demon.⁷
He caused the life of the demon to be shortened.

(Here ends the ninth section.)

From two sticks, men with fingers have produced fire by the motion of their hands; a fire, glorious, seen at a distance, lord of the house and active.⁸

¹ mistake, for Roth's edition, which Muir seems to have used, has the right reading viṣṭa. This reading is also supported by the evidence of the MSS. of both recensions and Durga. Cf. Sanskrit Texts, vol. iv, p. 88.
² i.e. The rising sun at daybreak, when its rays are not displayed. Durga.
³ Śipivīṣṭa is a name of Viṣṇu; this is also shown by the following passage: TS. ii. 5. 2: Viṣṇuva Śipivīṣṭya. It means 'a bald person', and according to TS. ii. 2. 19. 5, 'a diseased person whose private parts are exposed'; cf. Muir, op. cit., vol. iv, pp. 584-5.
⁴ Śipī means 'animal' also, cf. TS. ii. 5. 5.
⁵ Cf. Roth, op. cit., p. 59.
⁶ vii. 100. 5.
⁷ vi. 55. 1.
⁸ Whose glow, or whose anger, has reached us. Durga.
⁹ iii. 49. 2.
¹⁰ vii. 1. 1; SV. 1. 72; 2. 723.
Didhitayāḥ¹ mean fingers: they are employed in (the performance of) actions. Fire-sticks are (so called because) fire rests in them, or because fire is produced from them by attrition. By the motion of their hands, by the circular movement of their hands. They produced fire, glorious, visible at a distance, the lord of the house, and swift.

(Here ends the tenth section.)

At one single draught Indra drank thirty lakes full of soma.²

At one draught alone Indra drank them together, i.e. along with one another; this is the meaning. (Lakes) full of soma, i.e. dear to his heart, or full to the brim, or consecrated to Indra. Or else Indra is a lover of soma, or he drinks till his desire, his appetite, is completely satisfied.³ With reference to this, the interpretation of the ritualists is the following: There are thirty libation-vessels consecrated to one deity at the meridional pressing of the soma-juice. These (libation-vessels) they drink at a single draught. They are here called lakes. ‘There are thirty days and nights in the second, and thirty in the first half of a month,’ say the etymologists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.⁴ There is also a Vedic quotation:

The imperishable one whom the imperishable drink.⁵

They fill him again in the first fortnight. There is also a Vedic quotation:

As the gods cause the moon to grow.⁶

Adhrigukhaḥ (lit. irresistible) means a stanza, (so called) from being at the head of a cow (i.e. = adhi-guha). Or else it is intended to refer to an injunction, for there is a repetition of words: Toil, O irresistible one, toil well, toil, O irresistible one.⁷ Fire also is called irresistible.

(The drops) flow for thee, Ó irresistible and mighty one.⁸

i.e. One whose motion is unrestrained and who is active. Indra is called irresistible also:

(I send) a gift to the irresistible Indra.⁹

This too is a Vedic quotation.

¹ Cf. Roth, op. cit., p. 60.
² vili. 66. 4.
³ Kema ind. is used to denote complete satisfaction, see Pa. i. 4. 66; cf. Roth, loc. cit.
⁴ Durga remarks that the stanza is addressed to Indra; the explanation of the etymologists presupposes it to be addressed to Āditya, and it is therefore irrelevant. He meets this self-raised objection by citing a Brahmana passage, ‘That Āditya is verily Indra,’ and gets over the difficulty by identifying the one with the other.
⁵ VS. 5. 7; cf. AV. 7. 81. 6.
⁶ VS. 5. 7; cf. Roth, loc. cit.
⁷ AB. ii. 7.
⁸ ili. 21. 4.
⁹ i. 61. 1; AV. 20. 35. 1.
Āṅgūṣāḥ means a hymn: it is to be chanted aloud.

With this hymn we possess Indra.¹

With this hymn we have Indra with us.

(Here ends the eleventh section.)

With infused energy, rushing to the attack, shaker, impetuous, great hero and foaming, soma surpasses all plants and trees. All the counter-measures did not deceive Indra.²

One whose anger is roused, and who rushes to attack, [i.e. who is quick to attack, or who attacks while moving.] i.e. soma, or Indra. Dhuniḥ (shaker) is derived from (the root) dhū (to shake). The word śimi is a synonym of action, or it may be derived from (the root) śam (to exert oneself), or from śak (to be able). The foaming soma: that which remains as residue after soma is strained is called ṣṛṣṣam, i.e. something which is thrown away, hence soma is called ṣṛṣṣi, i.e. containing the residue. Further, this is used as an epithet of Indra also: ṣṛṣṣi, the wielder of thunderbolt.³ That portion (i.e. the residue) and the grains belong to his (i.e. Indra’s) steeds.⁴ Grains are (so called because) they are parched in a kiln, or dried on a board.

Let thy steeds devour grain and sniff at the residue.⁵

This too is a Vedic quotation. (Bahdham)⁶ is formed by reduplicating the first syllable and removing the penultimate of (the root) bhas, which means to devour. Soma surpasses all plants and trees. All the counter-measures do not deceive Indra; i.e. the counter-measures which they adopt against him are of no avail before Indra: they perish before they reach him, i.e. without reaching him at all. Some are of opinion that the stanza is primarily addressed to Indra, while the reference to soma is of secondary character. Others hold that it is primarily addressed to both.

Śmaṣṭi,⁷ i.e. something which runs quickly, or runs in the body.

The ridge has held back the water.⁸

The ridge has held back the water.

(Here ends the twelfth section.)

¹ i. 105. 19.
² x. 89. 5; cf. Roth, op. cit., p. 62.
³ v. 40. 4; AV. 20. 12. 7.
⁴ This is the reason why Indra is called ṛṣi, i.e. one whose steeds feed on the residue of soma (ṣṛṣṣam).
⁵ Cf. Roth, op. cit., p. 68.
⁶ Durga refers to the śūtra Pa. vi. 4. 100.
⁷ Yaska does not attribute any definite meaning to the word. Durga translates it as 'a river' or 'a vein'. The word occurs in the RV. once only. It is probably connected with aṣasa and means 'an elevated edge', or 'bank'; cf. Roth, op. cit., p. 68.
⁸ x. 106. 1; SV. 1. 239.
VĀJAPASTYAM

Urvasī is (the name of) a naiad, (so called because) she pervades wide regions (urā + viś 'to pervade'), or she pervades by means of thighs (urā + viś 'to pervade'), or her desire is great (urā + viś 'to desire'). Apsaras (a naiad) is one who moves on water. Or else the word apsarā is a synonym of beauty; it is derived from the negative of (the root) pad (to devour): it is not to be devoured, but to be gazed at, or to be made pervasive. It is for clear perception,' says Śākapūṇī. In 'Whatever forbidden food', (apsaras signifies) something which is not to be eaten. In 'Pervading indeed', (the word signifies) pervasive. Apsaras is (therefore) one who possesses that (apsara), i.e. a beautiful person: the beauty is either acquired by her or given to her. On seeing her, the seminal fluid of Mitra and Varuna fell down. It is to this that the following stanza refers.

(Here ends the thirteenth section.)

O Vasistha, thou art a son of Mitra and Varuna. O Brahman, thou wert born from the mind of Urvasī. (Thou art) the drop that fell in divine fervour. All the gods received thee in the atmosphere. O Vasistha, thou art certainly the son of Mitra and Varuna. O Brahman, thou wert born from the mind of Urvasī. (Thou art) the drop that fell in divine fervour. Drop, it is well nourished, it is to be absorbed. All the gods supported thee in the atmosphere. Puṣkarāṃ means atmosphere: it nourishes (pārīti) created beings. Water is called puṣkarāṃ, because it is a means of worship (pād-kuṟam), or to be worshipped (√pā). This other (meaning of) puṣkarāṃ (lotus) is derived from the same root also: it is a means of decorating the body (vayup-kuṟam). Puṣyum (flower) is derived from (the root) puṣ (to bloom).

Vayunum is derived from (the root) ve (to string): it signifies desire or intelligence.

(Here ends the fourteenth section.)

He here spread the unintelligible darkness; he made it intelligible with the sun.
He spread unknowable darkness; he made it knowable with the sun.

Vājapastyam means soma.

May we obtain the soma. This too is a Vedic quotation.

Vājagandhyam" has the same meaning) with gandhyu as the second member of the compound.

May we eat the soma. This too is a Vedic quotation.

Gandhyam is derived from (the root) gruh (to seize).

Like food which is to be seized, they desire to unite themselves with the straightforward.

This too is a Vedic quotation.

The verb gadh means to mix. Mixed on all sides, mixed all around.

This too is a Vedic quotation.

Kauvra-yāna means one whose car is made, whose wisdom is ripe, whose chariot is made. This too is a Vedic quotation.

Taurav-yāna means one whose car is very quick.

Approach our sacrifice with the Maruts, thy friends of equal power, O Indra whose car is swift.

This too is a Vedic quotation.

Ahru-yāna means one whose car does not bring shame on him.

Make it presently, O (Agni) whose car does not bring shame.

This too is a Vedic quotation.

Hura-yāna means one whose car is moving constantly.

(We found) silver on him whose car moves constantly. This too is a Vedic quotation.

Who, steady in every action, belongs to all.

i.e. Pervading all hymns.

Vrandt is derived from (the root) vrund, meaning to become soft.

(Here ends the fifteenth section.)

When thou uprootest forests, roaring at the head of wind, and the draught which makes them soft.

When thou causest the forests to fall with thy deadly weapon, or roaring at the head of the howling wind, and the draught, i.e. the sun who is the drying agent.

The hard became soft.

1 ix. 93. 12; SV. 2. 1080. Durga derives Vājapastyam from vāja and √pat (to fall).
2 Cf. Roth, op. cit., pp. 64-5.
3 ix. 93. 12; SV. 2. 1080.
4 iv. 16. 11.
5 i. 126. 6.
7 Cf. Roth, ibid.
8 iv. 4. 14.
9 vii. 26. 23.
10 i. 101. 4.
11 i. 54. 5.
12 Fragment of ii. 24. 3.
This too is a Vedic quotation. The verbs *vṝḍ* and *vṝṇ*, meaning to be hard, are joined together with the former.

*Nīṣkapta* means a libidinous person, i.e. devoid of virility. *Pasas* (virility) is derived from (the root) *sap*, meaning to touch.

O, do not hand us over to others, as a libidinous person his wealth.¹

Just as the libidinous man wastes his wealth on others, so do not ye hand us over to others.

*Tuṇākām* means water, (so called) because it flows quickly.
Like water on a mountain.²

This too is a Vedic quotation.

*Kṣūmpam* means a mushroom, (so called because) it is easily shaken.

(Here ends the sixteenth section.)

When, with his foot, will he trample the infidel man like a mushroom? When indeed will Indra hear our prayers?³

When, with his foot, will he trample the unworshipping man like a mushroom? When indeed will he listen to our hymns? The word *aṅgul* is a synonym of quick: it is gone as soon as it is calculated.⁴

*Nīcumpuṇa* means soma, the exhilarating food, i.e. it exhilarates (when mixed) with water.

(Here ends the seventeenth section.)

These pressed soma juices accompanied by their consorts flow lovingly to be partaken. Soma spreads to waters.⁵

These pressed soma juices accompanied by their consorts, i.e. waters, flow lovingly to be partaken, i.e. to be drunk. Soma goes to waters. Ocean is called *nīcumpuṇa* also: it is filled with water. The last sacrificial ablation is called *nīcumpuṇa* also: *on* this occasion, they recite in a low tone, or they put the sacrificial utensils down.⁶

O last sacrificial ablation.⁷

This too is a Vedic quotation. *Nīcumpuṇa* occurs as *nicuṅkuṇa* also.

*Pudih* means a goer, (so called) because he goes.

(Here ends the eighteenth section.)

He who catches hold of thee, O morning guest coming with wealth, like a bird with a net, shall be rich in kine, gold, and horses; great is the life which Indra will bestow upon him.⁸

¹ I. 104. 5.
² vii. 33. 4.
³ i. 34. 8.
⁴ The sentence is omitted by Durga. The word *aṅgul* is here by Yāska derived from *aṅgak*, ‘to calculate’, and *aṅk*, ‘to go’.
⁵ viii. 38. 22.
⁶ i.e. For the purpose of cleansing. Durga.
⁷ VS. 3. 48; 8. 27; 90. 18. Cf. Roth, op. cit., p. 67.
⁸ i. 126. 2.

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He who catches hold of thee, O guest who goest at daybreak, coming with food, as a boy catches a bird in a net, becomes rich in kine, gold, and horses; great indeed is the life which Indra bestows upon him. A net is (so called) from being let loose on the ground, or from lying on the ground, or from being spread on the ground.

Pāduḥ₁ (foot) is derived from (the root) pūl (to walk).

That bright foot of his manifests light, conceals water, and is never relinquished.²

The sun manifests light and conceals water. The word busum is a synonym of water. It is derived from (the root) brū, meaning to sound, or from bhraṇiś (to fall). Whatever water he causes to fall by raining, the same he draws back again by means of his rays.

(Here ends the nineteenth section.)

Vykaḥ³ means the moon, (so called) because her light is disclosed, or because her light is not sufficient, or because her light is strong (compared with stars).

(Here ends the twentieth section.)

The red moon, maker of the month, indeed, saw (the stars) going along the route. Having observed she rises up like a carpenter with a bent back; be witness of this, O heaven and earth.⁴

The red, i.e. bright. Maker of the month, i.e. the moon is the maker of months and fortights.⁵ The moon indeed saw the multitude of stars going along the heavenly route. And having observed every star with which she will come in conjunction, she rises up like a carpenter suffering from a bent back; be witness of this, O heaven and earth. The sun is called vyka also, because he dispels (darkness).

The constant one invoked you, O Aśvins, when you released her from the mouth of the wolf.⁶

There is a legend that dawn was seized by the sun. She called upon the Aśvins, who released her. A dog is called vyka also, on account of biting.

The wolf, the killer of sheep, is indeed his warder.⁷

i.e. Killer of young sheep. A young sheep is (so called because) it is

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¹ Of. Roth, op. cit., p. 67.
² x. 37. 24.
³ Cf. Roth, op. cit., p. 68.
⁴ i. 106. 18; cf. Brh. D. 2. 112.
⁵ The Indian calendar, according to which daily business is transacted, is lunar and not solar. In order to bring it into harmony with the solar calendar, an extra month of about thirty days is added every fourth year.
⁶ i. 117. 16.
⁷ viii. 66. 8; AV. 90. 97. 3; SV. 2. 1042.
covered with wool. Ūruṣa (wool) again, is derived from (the root) vr (to cover), or from ūruṣa (to cover oneself). A she-jackal is called vrkṣa also.

The father made R̄jraṣva, who made a gift of a hundred rams to the she-wolf, blind.¹

This too is a Vedic quotation.

Jorāyākṣam ² is a synonym of unknown, i.e. what is to be made known.³

(Here ends the twenty-first section.)

O Indra and Agni, promoters of sacrifice, the gods to whom fat oblations are offered! you partake of (the food of that man) who praises you when the soma-juices are pressed, but not of his who speaks what is unknown (to him).⁴

O Indra and Agni, you partake of the food of that man who praises you two when the soma-juices are pressed. But the two gods, to whom fat oblations are offered, do not partake of the food of that man who speaks what is unknown to him, i.e. who is a mere reciter.⁵

Kṛtthiḥ ⁶ is derived from the root kṛt (to cut): it signifies fame or food.

Great like fame is thy protection, O Indra.⁷

O Indra, thy protection in the atmosphere is very great indeed, like fame. This other (meaning of) kṛtthiḥ (garment)⁸ is derived from the same root also: it is made of cotton threads. Or else it is used for the sake of comparison.²

Clad in skin, trident in hand, and with bow outstretched.¹⁰

[Wander about wearing the skin garment, and come to us bearing the trident.¹¹]

This too is a Vedic quotation.

Śruṣṭa-ghanta.¹² means a gambler: he destroys (hanti) himself (svam). One-self is (so called because) it is dependent.

As a gambler picks up the die marked with four dots in play.¹³

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¹ i. 116. 16.
² 'Magniloquence, or challenging speech'; cf. Roth, op. cit., p. 68; 'agreeable speech'; Grassmann, Wörterbuch zum Rigveda, p. 300.
³ i.e. On account of being not understood.
⁴ vi. 59. 4.
⁵ i.e. One who recites stanzas on the bank of some river and does not perform any practical work. Durga. He quotes a Brāhmaṇa passage: Because among the gods Indra and Agni have the major share, &c.
⁷ viii. 90. 6; sv. 2, 762.
⁸ According to Durga, the other meaning of the word is 'a girl', so called because she is wrapped in cotton clothes.
⁹ This is explained by Durga as giving the third meaning of the word, i.e. 'a skin', from the analogy of a cotton garment.
¹⁰ KS. 9. 7; cf. VS. 8. 61.
¹¹ VS. 16. 51.
¹³ x. 48. 5; AV. 20. 17. 5.
As a gambler picks up the die marked with four dots in play. *Kitava* is an onomatopoetic word = *kim* + *tum*, i.e. what have you got? ¹ Or else it is a benedictory exclamation, 'good luck'. ²

The word *urnam* ³ is an unaccented pronoun and has the sense of comprehensive.

*(Here ends the twenty-second section.)*

Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat. ⁴

Let the weapon of all our evil-minded, i.e. whose minds are sinful, and always vindictive enemies not smite us as a wave does a boat. *Ormi* (wave) is derived from the root *urn* (to cover). A boat (*nau*) is (so called because) it is to be pulled through (*vrnt*), or the word may be derived from the root *urn* (to bend). With reference to this, how can a noun be an enclitic? ⁵ (It is a noun) for the reason that it is inflected. ⁶

Let give us wealth on all occasions. ⁷

In (the above quotation) the word occurs in the locative case. The verb *siiti* means to give.

Protecting from all attacks. ⁸

In (the above quotation) it occurs in the ablative case. The verb *urusyati* means to protect. It occurs in the nominative plural also:

Let all others be destroyed. ⁹

*(Here ends the twenty-third section.)*

O Men, the consumer of waters, who is also the bountiful, fills you with obligation: the father, the observer of the deed. ¹⁰

He causes the waters to be consumed with obligations. The words *pipuri* and *papuri* mean either to fill, or to please. The father who observes the deed, the action, ¹¹ i.e. the sun.

¹ i.e. His friends the other gamblers ask him questions like the following: did you win? how much did you win? or, what have you got to stake? &c. Durgo; cf. Roth, *op. cit.*, p. 63.

² i.e. His friends wish him good luck, as he begins to play.


⁴ *viii.* 75. 9.

⁵ *The particles alone are accentless; as nouns always have an accent, it cannot be a noun. This is the objection.* Durgo.

⁶ *Yaska's rejoinder to the objection is, that it is accentless is quite obvious, and that it is a noun is shown by the fact that it is inflected and three quotations illustrating its inflexion in the nominative, ablative, and locative are cited. Towards the end of the twenty-second section Yaska says that *urnam* is a pronoun; he here uses the word *urnam* in the same sense.* Cf. Professor Macdonell, *Vedic Grammar for Students*, p. 495.

⁷ *vii.* 31. 8.

⁸ *v.* 34. 8.

⁹ *vili.* 80. 1-10.


¹¹ Cf. Roth, *op. cit.*, p. 69. According to Durgo, the two words *siiti* and *papuri* are in contrast
The word śumbu\(^1\) is a synonym of thunderbolt; it is derived from (the root) śum (to kill), or from the causal of baḍ (to knock off).

The thunderbolt that is terrible; with that, O widely-invoked one.\(^2\)

This too is a Vedic quotation.

Kap rayāḥ\(^3\) = kūpāyāḥ, i.e. having a stinking smell. The word ka-pāyam is (so called because) it is difficult to be purified, (even) when one tries to expiate a vile deed.

(Here ends the twenty-fourth section.)

The first invokers of gods went forth their several ways, their glorious deeds are hard to surpass. Many, who were not able to ascend the ship of sacrifice, remained in this very world, stinking.\(^4\)

They went forth severally. Prthak (severally) is derived from (the root) praṭth (to spread). First invokers of gods: i.e. who invoked the gods, and performed glorious and heroic exploits, which are hard to be surpassed by others, i.e. those who were not able to ascend the ship of sacrifice. Now those, who were not able to ascend the ship of sacrifice, remained here, i.e. in this very place, or in debt, or in this world. The word śrma\(^5\) is a synonym of arm, (so called because) it is very much moved (śam √ mr).\(^6\)

O son of strength, thou soon drawest all these pressed soma juices which thou supportest thyself.\(^7\)

O son of strength, thou soon favourest all these places which thou supportest thyself.

Apaneitram,\(^8\) a means of protection from calamity, i.e. a bow, or coat of mail. A coat of mail (kaṇvaṇam) is (so called because) it is bent in a crooked manner (ku + ancoitaṁ), or it is slightly bent (ka + uncoitaṁ), or it is fitted on the body (kāye + anoitaṁ).

(Here ends the twenty-fifth section.)

Refresh the horses, win fortune, here make a chariot that brings prosperity. Pour down, in the cavity, the drink for men, having wooden troughs, furnished with a stone wheel and pails and armour.\(^9\)

Refresh the horses; win good fortune: let victory be your fortune; make a chariot that brings prosperity. Having wooden troughs: wooden,
made of wood; trough (ā-hāṭa) is (so called) from being invoked. Conveyance (āvah) is (so called) from driving (ā-√vah).

Cavity (avata) is (so called because) it goes down very deep (aya-ātula). A stone wheel, i.e. a pervading wheel, or a wheel that frightens away. Having pairs of armour: let your armours be the substitutes for pails. Kōṣa (pail) is derived from (the root) kus (to draw out): it is drawn out. This other (meaning of) kōṣa (treasure) is derived from the same root also: it is accumulation, a great collection. Pour down the drink for men, water for men. The seer compares a battle with the characteristic of a well.

Palate¹ is called kākulam: kākust signifies tongue, that (tongue) is placed under it. Tongue is (called) kākust because, being noisy (kākūyamānā), it utters sounds. [Or it may be derived from (the root) kūkūy, meaning to make a sound.] Tongue (jihvat) is (so called because) it calls out again and again (jokuvā). Tāla (palate) is derived from (the root) tṛ (to cross): it is the highest part (in the mouth), or from lat (meaning to be long) by metathesis like talam (surface); the word lata (creeper) is (derived from the same root) without metathesis.

(Here ends the twenty-sixth section.)

O Varuṇa, thou art a benevolent god, into whose palate flow the seven rivers as into a hollow channel.²

Thou art a benevolent god, i.e. a bountiful god, into whose palate flow the seven rivers for their course as into a hollow channel. This too is a Vedic quotation.³

[Thou art a benevolent god, i.e. a bountiful god, or a munificent god, O Varuṇa, to thee belong the seven rivers. A river (sindhu) is (so called) from flowing (svu). Into thy palate flow the seven streams. Su-ārmi⁴ (channel), i.e. having beautiful waves. Just as a stream (flows) into a hollow channel.

According to Taiṭiki, bṛtiṇam⁵ means atmosphere, and is derived in the following manner: the former part from (the root) wṣ and the latter from (the root) ṛṛ: the birds or luminaries move in it. The following Vedic stanza illustrates this.]⁶

(Here ends the twenty-seventh section.)⁷

¹ Cf. Patañjali, op. cit., i. 1. 1., vol. i, p. 4.
² vili. 69. 19; AV. 90. 92. 9.
³ This is the version of the MS. of the shorter recension and Durga.
⁴ Cf. Grassmann, op. cit., p. 1667; he derived it from √ṣ (to move).
⁶ 'The comment placed within square brackets is the version of the MS. of the longer recension.
⁷ The section is quoted in toto by Patañjali, op. cit., i. 1. 1., vol. i, p. 4.
For them he twisted the grass soft to tread, in the atmosphere they appear like lords of all creation. At night, at dawn, at men’s earliest call, (may) Vāyu and Pūṣan (come) with their teams for our welfare.  

For them, the grass soft to tread is twisted. They come as protectors or benefactors of all. Birītām means atmosphere: it is full of fear or light. Or else it is used for the sake of comparison, i.e. they appear like kings, lords of all, in a great multitude of men. At the termination of night, at the earliest call of men (may) Vāyu and Pūṣan (come) with their teams for our welfare, i.e. protection. With his team, i.e. one whose steeds are yoked. ‘Yoked’ is (so called) from being restrained or yoked.

Avāha 2 is used in the sense of abhi. ‘It means to obtain’, says Śākapūṇi.

Pāri, tm, and śim have been explained.  3

Enam and enam are explained by the words asyu and asyāh.  4

Srāi 5 means a hook, (so called) from urging (ṣtr). Aṅkuśa (hook) is derived from (the root) anc (to bend); it is bent.

From the vicinity of the hook, let him here come to ripe grain.  6

This too is a Vedic quotation.

From the nearest place of the hook, let him come to the ripe herbs, let him come to the ripe herbs.

(Here ends the twenty-eighth section.)

CHAPTER VI

O Agni, O Sovereign lord of men, burning quickly with thy flames, thou art born, glowing with bright (days), from the waters, from within the flintstone, from the forest-trees, and from the herbs.  7

O Agni, burning quickly with thy flames, thou (art born) with bright days. The words āśu and āśu are two synonyms of quick. Keṇi, the latter part (of āśu-śu-keṇi), is derived from (the root) keṇa (to injure); it quickly injures, or procures (saṇoti) with its flames.  8 Śuk is derived from (the root) śuc (to shine). Or the nominative has been used for the ablative; this is shown by the context.  9

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1 vil. 29. 3; VS. 28. 44.
3 See 1. 7; cf. Professor Macdonell, op. cit., pp. 476, 486, 496.
4 See 4. 25.
6 x. 101. 8; VS. 12. 66.
7 H. 1. 1; VS. 11. 27.
8 The division of the word, in the latter case, is the following: āśu-śu-keṇi.
9 i.e. All the other words, like ‘from the waters, from within the stone’, &c., are in the ablative.
i.e. the letter ś, is a preposition; the latter is formed from the desiderative of the causative of (the root) śuc, i.e. desirous of kindling quickly. Śuc (glowing) is derived from (the root) śuc, meaning to glow. This other (meaning of) śucı (pure) is derived from the same root also: 'Sin is removed from him,' say the etymologists.

May Indra make us fearless from all quarters.1

Āśā means quarters, (so called) from being situated (ā-śad). Āśā means intermediate quarters, (so called) from pervading (√asā).

Kāśi means fist, (so called) from shining (pra-kāś). Fist (muṣṭiḥ) is (so called) from releasing (√muṣ), or from stealing (√muṣ), or from stupefying (√muḥ).3

These boundless regions, which thou hast seized, O Indra, are thy fist, O Lord of wealth.4

These two regions, i.e. heaven and earth, having a boundary, are (so called) from being bounded. Rodlius means a bank: it restrains the stream. Kālu (bank) is derived from (the root) ruj (to break) by metathesis; and loṣṭu (lumps) without metathesis.5 Boundless, very extensive. These which thou hast seized are thy great fist, O Lord of wealth!

O Indra, crush the handless, thundering (cloud).5

O Indra, having made him handless, crush the cloud that thunders all around.

(Here ends the first section.)

The cover easy to pierce, the enclosure of speech, being afraid, yielded before slaughter. He made the paths easy to tread for driving the cattle. The following speech well protected the widely-invoked one.7

Alāṭīṣa means easy to pierce, i.e. a cloud. Vula (cover) is derived from (the root) vr (to cover). Vrūja (enclosure) is (so called) because it moves in the atmosphere. Of go, i.e. of the atmospheric speech. Being afraid, he yielded before slaughter. He made the paths easy to tread for driving the cattle: he made the paths easy to traverse in order to drive forth the cattle. The flowing speeches well protected the widely-invoked one, i.e. waters on account of their flowing, or speeches on account

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1 II. 41. 19; A.V. 20. 20. 7; 57. 10.
3 Fist is called stupefying, because one becomes perplexed as to what its contents are.
4 III. 50. 5 4; Roth, op. cit., p. 72.
5 III. 50. 8; VS. 18. 60.
6 III. 50. 10.
of being uttered. The rain-water is invoked by a large number of people. The verb dham means to go.

(Here ends the second section.)

O Indra, tear up the Raksas with their root, rend them in the middle, shatter them in the front. How far did you entice him? Throw the burning weapon upon the foe of prayer.1

O Indra, tear up the Raksas with their root. Mūlam (root) is (so called) from releasing (√mūr), or from stealing (√mus), or from stupefying (√muk).2 Rend them in the middle, shatter them in the front.

Agram (front) is (so called because) it comes nearest (ā-gatam). How far, i.e. up to what country.

Salalākum3 means one who is perplexed; it means 'one who is sinful', say the etymologists. Or it may be surālākum, i.e. moving everywhere, formed by reduplicating (the root) sp (to move). Tupaṣī (burning) is derived from (the root) tuṣ (to heat). Iti (weapon) is derived from (the root) han (to kill).

(Indra) indeed (slew) even him who was lying and swelling (4) (with waters), i.e. having auspicious waters, whose waters are auspicious.5

Virudhah means streams, (so called) from flowing (vi√sru).

The seven streams grew like branches.6 This too is a Vedic quotation.

Virudhah means herbs, (so called) from growing (vi√ruh).

Herbs are our means of salvation.7 This too is a Vedic quotation.

Nukpad-dāthum8 means one who strikes down any man who approaches, or who strikes down by means of a weapon which can reach all.

Who strikes the approaching opponent, who is swift and who dwells on mountains.9 This too is a Vedic quotation.

A-skyththou10 means one whose life is not short. The word kṛilu is a synonym of short: it is mutilated.

He whose life is not short, who is undecaying, and who is brilliant.11

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1 ili, 80. 17
2 Durga omits the sentence mūlam to (√muk).
3 'Melting' of Grassmann, op. cit., p. 1491.
4 V. 32. 6.
5 Yaska paraphrases kai-paṣama by suha-paṣama; Durga by kauṣuma, i.e. a cloud whose water is sweet; Skythpa by suha-karoum paṣama; 'swelling', Grassmann, op. cit., p. 311; cf. Roth, op. cit., p. 72.
6 vi. 7. 6.
7 x. 97. 8; V8. 12. 77.
8 Durga explains it as na-kṣpad-dātham, i.e. one who annihilates by his mere presence without killing; annihilating; Grassmann, op. cit., p. 187.
9 vi. 32. 2; AV. 20. 86. 2.
10 i.e. Having a long life. Durga. Grassmann, op. cit., p. 187, 'not scanty.'
11 vi. 32. 2; AV. 20. 86. 8.
This too is a Vedic quotation. [Niśrmbhāḥ 1 means drawing with a firm step.]

(Here ends the third section.)

May those goats, who draw with a firm step, bring Puṣan, the refuge of men, in a chariot, may they (come) bearing the good. 2

May those goats, who draw with a firm step, bring Puṣan, the refuge of men, i.e. the refuge of all the born beings, 3 in a chariot.

Bṛhad-ukthāḥ 4 means a sublime hymn, or one to whom a hymn, or a sublime hymn, is to be addressed.

We invoke him to whom sublime hymns are to be addressed. 5

This too is a Vedic quotation.

Rāju-udāra means soma: its inside (udāra) is soft, or it is soft in the inside of men.

May I be together with my friend, the soma. 6

This too is a Vedic quotation.

We shall explain the word rājya later on. 7

Pulukāma means a man of many desires. Man is indeed of many desires. 8 This too is a Vedic quotation.

Asinuṣṭ means eating insatiably.

Eating insatiably and devouring too much. 9

This too is a Vedic quotation.

Kupanāḥ means creeping, i.e. worms.

O wise ones, as worms consume 10 a tree. 11

This too is a Vedic quotation.

Bhā-ṛjtkā 12 means one whose light is well known.

With a banner of smoke, (kindled) with fuel, of well-known light. 13

This too is a Vedic quotation.

Rujānāḥ 14 means rivers: they break (rujantī) their banks.

He, whose enemy is Indra, 15 crushed down the rivers. 16

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1 Durga explains the word as ‘drawing quickly’; and Grasmann as ‘stepping firmly’, op. cit., p. 785.
2 vi. 55. 6.
3 Durga explains janamrayam as ‘one whose glory has become manifest’, i.e. as a possessive compound, which is impossible from the accent.
4 Both doubt the accuracy of Yāska’s etymology, which is supported both by M. W. and Grasmann, op. cit., p. 910.
5 viii. 32. 10. 6 viii. 48. 10.
7 See 6. 88.
8 i. 178. 5. Cf. Kālidāsa, Kumāra-samhāra, iv.
9 x. 79. 1.
10 Lit. steal.
11 v. 54. 6. Durga also takes vedhān as an epithet of worms, i.e. who penetrate into the inside of a tree and consume its sap.
12 Durga explains the word as ‘of straight or steady light’, and Grasmann, op. cit., p. 391, of radiating light.
13 x. 12. 2; AV. 18. 1. 30.
15 Durga takes indra-jatir as a sumptuous compound, but from the accent it is clearly a possessive compound.
16 i. 32. 6; TB. 11. 5. 4. 4.
This too is a Vedic quotation.

 kartik (power, or army) is derived from (the root) jā (to speed), or dhu (to run), or di (to hurt).

 The army dispatched (against us) will not be strong.2

 The oblation has reached you every day with protection.3

 The food has reached you from all sides with protection. Ghrapsa means day.

(Here ends the fourth section.)

 Upalaprasathā4 means a woman who grinds grain on stones, or who throws grain down on stones. [Indra asked the seers, 'How does one live in famine? One of them answered, 'Nine are the means of livelihood in famine, i.e. cart, pot-herbs, kine, net, restraining the flow of water, forest, ocean, mountain, and the king.' This stanza is explained by the mere reading of it.]

(Here ends the fifth section.)

 I am a bard, my father is a physician, my mother a stone-grinder. Planning in various ways, desirous of wealth, we live, following (others) like cattle: flow, Soma, flow for Indra's sake.6

 I am a bard, i.e. a composer of hymns. My father is a physician. The word tatak is a synonym of offspring, it means father or son. Stone-grinder, i.e. she who prepares barley meal. Namā, derived from (the root) nam, means either mother or daughter. Planning in various ways, i.e. working in various ways. Desirous of wealth, lovers of wealth. We follow the world like kine. 'Flow, Soma, flow for Indra's sake,' this is the solicitation.

 Seated, he slays the higher one, in his lap.7 In the bosom.

 Prakalavid8 means a trader, i.e. one who knows the small, even the minutest parts of a thing.

 Bad friends, measuring like a trader.9

 This too is a Vedic quotation.

1 Cf. Roth, op. cit., p. 74; Grassmann, op. cit., 499. According to Durga, jā means to injure.
2 f. 139. 8.
3 vit. 69. 4; cf. Roth, loc. cit.
5 The passage within square brackets is omitted by MSS. of the shorter version and Durga, and is evidently irrelevant. Cf. Brh. D., loc. cit.
6 f. 112. 3. Cf. Roth, loc. cit.
7 f. 27. 18. Indra lets the higher one, i.e. the one in the form of rain-water, flow in the atmosphere. Durga.
8 Cf. Roth, op. cit., p. 75; 'reckoning the smallest part', Grassmann, op. cit., p. 864.
9 vit. 18. 15.
Abhyurdhayauyaḥ 1 means one who offers sacrifices having made them into separate parts.

Pādā, who sacrifices in separate parts, pours down. 2

This too is a Vedic quotation.

Itse means thou rulest.

Thou rulest, O King, over the treasures of both (the worlds) indeed. 3

This too is a Vedic quotation.

[Kṣomasyu—means of abode.] 4

O Aśvins, ye gave a spacious abode to Kaṇva. 5 This too is a Vedic quotation.

(Here ends the sixth section.)

We are thy kinsmen. 6 i.e. We in the nominative. Come to us, O Aśvins of equal power. 7 i.e. To us, in the accusative.

With us who are equally strong, O Bull. 8 i.e. With us, in the instrumental case.

Extend this to us, O Lord of wealth, and wielder of the thunderbolt. 9 i.e. To us, in the dative case.

May he secretly separate the enemy even when far from us. 10 i.e. From us, in the ablative.

Our desire spreads like the submarine fire. 11 i.e. Our, in the genitive case.

Bestow treasures on us, O Vasus. 12 i.e. On us, in the locative case. 13

Pāthas means atmosphere: it is explained by the word pathā. 14

Like a flying falcon, he sweeps down the atmosphere. 15

This too is a Vedic quotation.

Water is also called pāthas, from drinking (व पा, 'to drink'). He observes the water of these rivers. 16

This too is a Vedic quotation.

Food is also called pāthas, from swallowing (व पा, to swallow). O wise one, carry up the food of the gods. 17

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1 'Most munificent', Durga; 'distributing'.

2 vi. 50. 5.

3 vi. 19. 10.

4 The passage within the square brackets is omitted by MSS. of the shorter recension only, and not by Durga.

5 i. 117. 8.

6 VS. 4. 23.

7 i. 118. 11.

8 i. 165. 7.

9 ii. 86. 10.

10 vi. 47. 18.

11 iv. 30. 19; TB. ii. 5. 4.

12 VS. 8. 18.

13 All these quotations, i.e. seven in all, have been cited to show that the word asmā is used in all the seven cases.

14 'Region, heavenly path, abode', Grassmann, op. cit., p. 305; cf. Roth, op. cit., p. 76.

15 ix. 68. 5.

16 vii. 84. 10.

17 x. 70. 10.
This too is a Vedic quotation.
Svātmanī means at the stimulation. We (go) at the stimulation of the divine Sāvitrī. This too is a Vedic quotation.
Saprathās means broad all round. O Agni, thou art broad all round. This, too, is a Vedic quotation.
Viduthānī means knowledge. Urging forth knowledge. This too is a Vedic quotation.

(Here ends the seventh section.)

Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and the yet to be born, with vigour; we did not think of every share.

Absolutely dependent they approach the sun. Or else it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun. Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born. Let us think of that portion with vigour, with strength.

Ojuś (vigour) is derived from (the root) oj (to be strong) or from ulj (to subdue).

Āśāḥ (a mixture of milk and soma) is (so called) from being mixed (āśā, to mix) or from being slightly cooked (āśārd, to cook). Now the other meaning of āśāḥ (benediction) is derived from the root āśās (to pray for).

For Indra, kine (yield) mixture. This too is a Vedic quotation. And also: That true benediction of mine to the gods.

When the mortal has brought thy share, thou that swallowest most hast consumed the herbs.

When the mortal has obtained thy share for thee, thou that swallowest most hast consumed the herbs. Jīgarti means to consume, or to invoke, or to seize.

(We are) ignorant, (thou art) wise, we do not perceive thy greatness, thou indeed knowest, O Agni.

We are confused, but thou art not confused; we do not know, but thou, O Agni, surely knowest thy greatness.

1 Cf. Roth, op. cit., p. 76; Grassmann, op. cit., p. 1495.
2 v. 71. 2.
3 v. 18. 4; Av. 2. 757.
4 III. 27. 7; Sv. 587.
5 vii. 99. 3; Av. 20. 58. 1; Sv. 1. 967; 2. 669; V. 53. 41.
7 vii. 69. 5; Av. 20. 22. 6.
8 Th. III. 2. 7. 2.
9 i. 163. 7; x. 72; Vs. 29. 18.
10 Although very tired, the horse swallows grass. This is his greatness, for others in a similar state cannot even move. Durga.
11 x. 4. 4.
Śākamānāh means praising. (He) who praising verily offers your oblations with sacrifices. This too is a Vedic quotation.

The god with favour turned towards the gods. The god whose favour is directed towards the gods. \( Kyu \) is derived from the root \( kyp \) (to pity), or from \( k yp \) (to manage).

(Here ends the eighth section.)

For I have heard that you are more liberal than a son-in-law, nay even more than a brother-in-law. Now with this oblation of soma, O Indra and Agni, I will compose a new hymn for you.

I have heard that you are more liberal indeed than a would-be son-in-law, i.e. one whose son-in-lawship is not quite complete. It is well known that the people in the south apply the term \( vijñāmātā \) to the husband of a purchased maiden. By this is meant a bridegroom, whose relationship is not quite complete as it were. \( Jāmālā \) (son-in-law) is (so called because) he is the progenitor of jā, which means offspring. Nay even more than a brother-in-law, i.e. more liberal than a brother-in-law. They, who are well versed in primary causes, remark that a brother-in-law is (so called because) he comes very near on account of his relationship. Or else he is (so called because) he sows parched grain from a winnowing basket. \( Lājāh \) (parched grain) is derived from (the root) \( lāj \) (to parch). \( Svyam \), a winnowing basket, is derived from the root \( so \) (to finish). \( Śūrpam \) means a sieve for winnowing grain, it is derived from (the root) \( ār \) (to fall off). Now, O Indra and Agni, I shall compose [a new] altogether new hymn for you, along with this oblation of Soma.

We shall explain \( omākāh \) later on.

(Here ends the ninth section.)

O Lord of prayer, make the soma-presser glorious like Kākṣīvat, the son of Uṣij.

O Lord of prayer, make the man who presses soma, i.e. who prepares soma, resplendent like Kākṣīvat, the son of Uṣij.

\( Kākṣīvān \), who possesses secluded apartments. \( Auṣija \), son of Uṣij.

\( Uṣij \) is derived from (the root) \( uṣ \), meaning to desire. Or else the armpit

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1 I. 161. 7.
2 I. 127. 1; AV. 20. 67. 3; VS. 15. 47; SV. I. 465; 2. 1168.
3 I. 109. 2.
4 Cf. Roth, \( yp, cit, p. 70. \)
5 I.e. One who lacks the qualities of a worthy son-in-law, but who pleases the girl’s father by making many costly presents. Durga.
6 A brother-in-law, i.e. brother of the wife, is very liberal in his gifts, because he is very desirous of pleasing his sister.
7 It is a part of the marriage ceremony. The brother-in-law takes grain from a winnowing basket and throws it on the head of the bride and bridegroom.
8 See I. 40.
9 I. 18. 1; VS. 3. 22; of SV. I. 199; 2. 813.
of a man may have been intended: make me, i.e. him (who has fine shoulders), O Lord of prayer, resplendent, me who press, prepare the soma.

(Here ends the tenth section.)

O Indra and Soma, let the wicked man, the vaunter of his evil deeds, be heated like a pot on the fire, being tormented by you. Bear unyielding enmity to the foe of prayer, the eater of raw meat, the malignant man of fierce eyes.¹

O Indra and Soma, (torment) the vaunter of evil deeds. Agha (evil deed) is derived from (the root) han with the preposition a shortened, i.e. it kills. Taurus is derived from (the root) tap (to heat). Pot (caru) is (so called because) it is a heap of clay (myc-cyapr), or it may be derived from (the root) car (to walk), from it waters go up. (Bear enmity) to the foe of prayer, [i.e. one who hates a Brähmana, and who eats raw meat], to the eater of raw meat, [and to the man whose eyes are fierce], and to the man of dreadful eyes. ‘Raw meat is (so called because) it is procured by carving,’ say the etymologists. Bear enmity. Unyielding, not ceasing;² or else which may not be reconciled even by those who are free from malevolence. Malignant,³ i.e. a vagabond who goes about (saying) ‘What now,’ or ‘What is this, what is this?’ for the sake of back-biting. Piśunaḥ (back-biter) is derived from (the root) piś (to adorn): he adorns (his yānas) in various ways.

(Here ends the eleventh section.)

Make thy powerful throng extensive like a net, go like a king accompanied by his minister, on an elephant. Hastening after the net with speed, thou shootest: transfix the fiends with darts that burn most fiercely.⁴

Make thy powerful throng. Powerful throng (vījuḥ)⁵ is (so called) from being maintained (√pxl). Prasitiḥ is (so called) from being fastened (pra√xii) – noose or net. Go like a king who is accompanied by his minister, or who is the terror of his enemies, or who is followed by his own attendants, i.e. retinue well-nourished with food,⁶ or (riding) a fearless

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¹ vii. 104. 2; Av. 8. 4. 2; cf. Roth, op. cit., p. 78.
⁴ iv. 4. 1; VS. 18. 9.
⁵ ‘Strength or power’, Durga; cf. Roth, op. cit., pp. 78-9.
⁶ Lit., who acts like a disease for his enemies.
⁷ i.e. His body-guard. Durga.
elephant. Hastening after the net with speed: the word tṛṣṇī is a synonym of quick; it is derived from (the root) tr (to pass over), or from tuvar (to hurry). Thou shootest, transfixed the fiends with darts that burn, or enflame, or crush down most fiercely.

The disease of evil name, which attacks thy womb.\(^1\)

Aṁtva\(^2\) is explained by abhyaman, i.e. disease. 'Of evil name' signifies a worm (germ of disease) whose name is sinful. A worm (kṛṣṇik) is (so called because) it grows fat (vṛmid) on raw flesh (krayya), or it may be derived from (the root) krum, meaning to creep, or from krām (to crawl). Transcending all the evil deeds.\(^3\)

Transcending all the crooked and wicked ways. Aṁtva,\(^4\) (something) transfixed with which (a man) is separated (from life or happiness), i.e. disease or fear.

Away, O disease.\(^5\)

This too is a Vedic quotation.

Aṁtva\(^6\) means 'made at home', or one's own intellect.

Whose intellect is of a high order, whose lustre shone [at stimulation].\(^7\)

This too is a Vedic quotation.

The word śrūṣṭi is a synonym of quick: it pervades quickly.\(^8\)

(Here ends the twelfth section.)

O Agni, sacrifice quickly for them, i.e. wise Bhaga and Nāsātya, who are longing for it, in this sacrifice.

O Agni, offer oblations quickly to them who long for, i.e. desire, (their portions) in this sacrifice, i.e. Bhaga and Nāsātya, i.e. Aśvins. 'They are ever true and never false,' says Aurnavābha. 'They are promoters of truth,' says Āgrāyaṇa. Or else they are (so called because) they are noś泡沫born.\(^9\) Purandhi\(^10\) means very wise. With reference to this, who is very wise? Some think it to be an epithet of Bhaga, who is placed prior to it (in the stanza); according to others, it refers to Indra; he is of manifold

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\(^{1}\) x. 163, 2; AV. 20, 96, 12.  
\(^{2}\) Cf. Roth, op. cit., p. 80; Grassmann, op. cit., p. 98.  
\(^{3}\) AV. 12, 2, 23. The word stārītus does not occur in the RV. So Yāsaka was obliged to seek his illustration from AV.  
\(^{4}\) Cf. Grassmann, op. cit., p. 80.  
\(^{5}\) Frag. of x. 108, 12; AV. 3, 2, 5; VS. 7, 44; see 3, 28; cf. SV. 2, 121.  
\(^{6}\) Cf. Roth, op. cit., p. 80; Grassmann, op. cit., p. 90, 'weight, sunshine', &c.  
\(^{7}\) AV. 7, 14, 2; SV. 1, 464. The word occurs twice in RV. i, 64, 9: 73, 2; but Yāsaka quotes neither of them.  
\(^{8}\) 'Immediately', Grassmann, op. cit., p. 1439.  
\(^{9}\) Cf. 12, 1.  
\(^{10}\) 'Bountiful', Grassmann, op. cit., p. 224.
activities, and the most dreadful shatterer of cities. Others take it to mean Varuṇa, i.e. who is praised with regard to his intelligence. This supernatural power of the most wise one. This too is a Vedic quotation.

The word rṣiṣṭa is a synonym of colour; it is derived from (the root) ruc, meaning to shine.

The brilliant strength of the kindled one has been seen. This too is a Vedic quotation.

(Here ends the thirteenth section.)

There is indeed kinship, O gods destroyers of malignant persons, and there is friendship among you.

O gods destroyers of those who seek to injure others, of you there is indeed kinship, and there is friendship among you. Ṇyānaḥ (friendship) is derived from (the root) Ṇ (to obtain).

Sudātraḥ means bountiful giver. May Tvāṣṭā the bountiful giver distribute wealth among us. This too is a Vedic quotation.

Suvindūtraḥ means benevolent. O Agni, come towards us with benevolent gods. This too is a Vedic quotation. Ānuṣākḥ is the name of a series of succession, it clings one to the other.

They spread the grass successively. This too is a Vedic quotation.

Turuṇuḥ means overpowering.

He, the overpowering, the great, the dustless, (shines) in the atmosphere. This too is a Vedic quotation.

Girvanāḥ means a god: they win him over with hymns.

The agreeable; the sublime hymn to the god. This too is a Vedic quotation.

(Here ends the fourteenth section.)

1 According to Durga, dhī is a synonym of work, hence purandhi means one of manifold activities.
2 v. 85. 6.
4 v. 1. 2; SV. 2. 1097.
5 viii. 27. 10.
7 ‘Liberal, lending out’. Grassmann, op. cit., p. 1584.
8 vii. 34. 22; VS. 2. 21; 8. 14.
10 x. 16. 9; AV. 18. 8. 48.
12 viii. 45. 1; SV. 1. 188: 2. 688; VS. 7. 82.4
14 i. 56. 8. Durga takes areṇu pāṃśye as one compound, but they are two different words, as is indicated by the accent.
15 vii. 89. 7; SV. 2. 781.
The wind-tossed gods, who seated in a well-tossed region, created all these beings together.\(^1\)

In a well-stirred region, the group of atmospheric gods who are stirred by breath,\(^2\) i.e. wind, and who, while satisfying the earth with fluids, created living beings. The principal clause ‘they sacrificed’ has been passed over.

Straight is that spear of thine, O Indra.\(^3\)

(The spear) which is hurled towards the enemy or which has reached the enemy.\(^4\)

By his skill, he won everything on which the stake was laid.\(^5\)
By his skill, he won all that on which the stake was laid.
Like a procreating bull, (Agni) has been generated with sacrifices.\(^6\)

(Here ends the fifteenth section.)

Enjoying they have stood forth to you, all of you have become the chiefs, O Rbhus.\(^7\)

Enjoying\(^8\) they have stood\(^9\) forth to you. All of you have become the chiefs by going in front, [or by swallowing first of all], or by accomplishing first of all. Or else, the word agriya\(^9\) is agram itself with meaningless case-termination.

O Indra, none eat these prescribed oblations, bestow upon us cooked food and soma.\(^10\)

O Indra, eat these prescribed oblations and bestow food. The word canas\(^11\) is a synonym of food. Pacati is used as a noun.
Accept it cooked from the fatty portion.\(^12\)
This too is a Vedic quotation. Or else it may be in the dual number.
It is well known when it is in the singular.

Just as: The cooked oblation of rice, O Agni!\(^13\)

Śurudhah\(^14\) means waters: they restrain heat well. They are indeed the first waters of the sacred rite.\(^15\)

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\(^1\) x. 32. 4; VS. 17. 28.
\(^2\) ‘A-sûrtas, non-bright, dusky’, Grassmann, op. cit., p. 157; Roth, loc. cit.
\(^3\) i. 169. 8.
\(^4\) In battle, on account of heated imagination, enemies exclaim, ‘Oh it is hurled towards me, it is hurled towards me’. Durga.
\(^5\) v. 44. 8; see i. 15.
\(^6\) vi. 12. 4.
\(^7\) iv. 34. 8.
\(^8\) ‘Being attended upon by the gods.’ Durga.
\(^9\) Durga paraphrases pra asetha by prasikho, i.e. prescribed. It is quite wrong, for asetha is root so. 3rd pl. of sthiti.
\(^10\) x. 116. 8.
\(^12\) Cf. VS. 21. 50.
\(^13\) ii. 23. 2.
\(^15\) iv. 33. 8; cf. 10. 41.
AMINAH

Aminah\(^1\) means immeasurable, great, or invulnerable.  
Immeasurable with forces.\(^2\) This too is a Vedic quotation.  
Jugghat\(^3\) means waters (so called because) they produce a sound.  
The Maruts like the waters.\(^3\) This too is a Vedic quotation.  
A-pratisclutah\(^4\) means unopposable, or unrestrainable.  
For us, who are unrestrainable.\(^5\) This too is a Vedic quotation.  
Śaśudānaha\(^6\) means eminent.  
Eminent he has surpassed even his own intellect.\(^7\) This too is a Vedic quotation.  

(Here ends the sixteenth section.)

Sṛprah\(^8\) (supple) is (so called) from slipping (\(\sqrt{sṛp}\)).  
This other (meaning of) sṛprah is derived from the same root also, i.e. clarified butter, or oil.  
(We invoke) the supple-armed for our protection.\(^9\)  
This too is a Vedic quotation. Kurusmāna means two arms: they are the promoters\(^10\) of actions (\(\sqrt{kr} \sqrt{suṇā}\)).  
Su-sīprum\(^11\) is explained by the same also. O thou having very supple limbs, in the food rich in kine.\(^12\) This too is a Vedic quotation.  
Śprere\(^13\) means the two jaws or the two nostrils. Hānu (jaw) is derived from (the root) hān (to kill). Nāsikā (nose) is derived from (the root) \(\sqrt{nas}\) (to join).  
Open the jaws and pour forth the milk beverage.\(^14\)  
This too is a Vedic quotation.  
Dhenā\(^15\) (milk beverage) is derived from (the root) dhā (to put).  
Rumṣeu\(^16\) (delightful) is (so called) from giving delight (\(\sqrt{rum}\)).  
He the delightful one perceived with his variegated light.\(^17\)  
This too is a Vedic quotation.  
Dvi-burhāh\(^18\) means one who is great in two, i.e. the atmospheric and the celestial regions.

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\(^{1}\) From \(\sqrt{am}\) (to go): 'impetuous', MW.; 'mighty', &c., Grassmann, op. cit., p. 93.  
\(^{2}\) Frag. of vi. 19. 1; VS. 7. 89.  
\(^{3}\) v. 52. 6.  
\(^{4}\) 'Irresistible', Grassmann, op. cit., p. 79.  
\(^{5}\) i. 7. 6; AV. 20. 17. 12.  
\(^{6}\) 'Presumptuous, self-confident, splendid, victorious', Grassmann, op. cit., p. 1877.  
\(^{7}\) i. 33. 18.  
\(^{8}\) 'Spreading, extending, oily', &c., Grassmann, op. cit., p. 1677.  
\(^{9}\) viii. 82. 10; SV. 1. 217.  
\(^{10}\) Lit., bathers (pra-mālārau).  
\(^{11}\) 'Having beautiful lips', Grassmann, op. cit., p. 1554.  
\(^{12}\) viii. 21. 8.  
\(^{13}\) 'Lips', Grassmann, op. cit., p. 1894.  
\(^{14}\) i. 101. 10.  
\(^{15}\) 'Milch cow, mare', &c., Grassmann, op. cit., p. 695.  
\(^{16}\) Cf. Grassmann, op. cit., p. 1129.  
\(^{17}\) li. 4. 5.  
\(^{18}\) Having 'twofold strength or greatness', &c., Grassmann, op. cit., p. 662.
And the doubly great, immeasurable with his strength.  
This too is a Vedic quotation.

Akrūra ² (fort) is (so called) from being attacked. Like a fort, the supporter of enemies in battle.³ This too is a Vedic quotation.

Urāṇaḥ means making abundant.

From days of yore, thou art employed as a messenger, making (the small) abundant.⁴ This too is a Vedic quotation.

Stīyāḥ⁵ means waters, (so called) from being collected together. The sprinkler of rivers and the rainer of waters.⁶ This too is a Vedic quotation.

Stīyāḥ⁷ means guardian of waters, or one who guards them who approach him (for protection).

May he be our guardian, aye the protector of our bodies.⁸ This too is a Vedic quotation.

Jābdru⁹ means one who grows with speed, or who grows causing others to decay, or who grows swallowing (darkness or juice).

The sun was placed on high in the beginning of creation.¹⁰ This too is a Vedic quotation.

Jarātham¹¹ means a hymn; it is derived from (the root) γγ (to invoke).

Addressing the hymn, sacrifice to the wise one for wealth.¹² This too is a Vedic quotation.

The word kuliṣa¹³ is a synonym of thunderbolt; it is the shatterer of banks.

Like the branches (of a tree) cut down by the thunderbolt, the cloud rests being in close contact with the earth.¹⁴

A branch of a tree, (so called because) it is attached to it. This other (meaning of) skandha,¹⁵ i.e. shoulder, is derived from the same root also: it is attached to the body. The cloud lies on earth, being in close contact with it.

¹ vi. 19. 1; VS. 7. 89.
³ III. 1. 12.
⁴ iv. 7. 6.
⁵ 'Snow-field, glacier', Grassmann, op. cit., p. 1599.
⁶ vi. 44. 21.
⁷ 'Protector of the household', Grassmann, loc. cit.; 'well', Durga.
⁸ x. 69. 4.
⁹ 'Hastening', Grassmann, op. cit., p. 477; 'the disk of the sun', Durga.
¹⁰ iv. 5. 7.
¹¹ 'Making old, demon', MW.; 'an epithet of Agni as a consuming agent', Grassmann, op. cit., p. 481.
¹² vii. 9. 6.
¹³ 'Axe, hatchet', Grassmann, op. cit., p. 390.
¹⁴ i. 33. 5.
¹⁵ i.e. From v'skandha 'to be attached'.
Tuñjahl (gift) is derived from (the root) tuj, meaning to give.

(Here ends the seventeenth section.)

I do not lack excellent praise of Indra, the wielder of the thunderbolt, in these subsequent hymns which are addressed to him at every gift.2 I find there is no end to the praise of Indra, the wielder of the thunderbolt, in these subsequent hymns which are addressed to him at every gift.

Barhanā3 means strongly.

The far-famed demon was strongly made.4 This too is a Vedic quotation.

(Here ends the eighteenth section.)

Illustrious indeed becomes that man who presses the soma-juice for him during day and during night. The mighty Indra, lord of wealth, strips him bare, who amasses wealth, who is fond of decorating his body, and who is a companion of selfish men.5

The word ghrumṣa is a synonym of day, (so called because) juices are evaporated during this period. Uḍhas6 means the udder of a cow, (so called) because it is more raised than the other parts, or because it is fastened near the abdomen. From the analogy of giving fatty fluids,7 night is called  uḍhas also. The man who presses soma for him during the day and even during the night becomes indeed illustrious.

He strips him bare, i.e. the mighty lord of wealth strips him bare—the man who amasses wealth, who is averse to the spread of righteousness; who is fond of ornaments, who does not sacrifice, who is a fop, who decorates his body gaudily; who is selfish, who is the friend of selfish men.8

He cleft the strongholds of him who lay in the bowels of earth, Indra shattered the lofty draught.9

Indra cleft the strongholds of him who lay in the holes of earth10 and shattered the lofty cloud.

(Here ends the nineteenth section.)

1 'Shock, assault', MW.; 'start, run, pressing or pushing forward', Grassmann, op. cit., p. 540.
2 i. 7. 7; AV. 20. 70. 30.
3 'Great growth, or slaughter', Durga; 'strength, might', &c., Grassmann, op. cit., p. 900; 'tearing, pulling', MW.
4 i. 54. 3.
5 v. 84. 3.
6 Yāsaka derives uḍhas from uḍā/ḥan or from uḍā/nah; cf. Lat. über, Gk. oθαρ, AS. über, Irish uth, Ger. über.
7 i.e. Dew, Durga.
9 i. 38. 12.
10 Durga explains 陀ब as cloud, i.e. who rests having closed the outlets (bīta) of water, which causes the food (ह) to grow.
Hastening forth for this Vṛtra, O lord who can hold much, hurl the thunderbolt on him. Desiring channels, for the waters to flow, rend him across like the joint of a cow.  

Hastening forth, O Lord, hurl the thunderbolt quickly on this Vṛtra. Kiṣṇedhā ² means one holds so much (= kiyad-dhā), or one who surrounds many attackers. Desiring channels for the waters to flow, rend the joints of the clouds like those of a cow.

Bhṛmi (whirlwind) ³ is derived from (the root) bhram (to move).

Causing enlightenment, thou art the whirlwind of men. ⁴ This too is a Vedic quotation.

Viṣṇu ⁵ means great expanse.

Conducting us across this great expanse. ⁶ This too is a Vedic quotation.

(Here ends the twentieth section.)

Let that fluid of ours be wonderful, a cover for many and a self for others. May the brilliant Tvāṣṭā, who loves us, release it for our prosperity and wealth. ⁷

May Tvāṣṭā, who loves, i.e. longs for us, release that quickly-flowing, great and self-amassed water ⁸ for the prosperity of our wealth.

Rāṣṭrāh means noisy; it is derived from (the root) rāp (to chatter), or rūs (to make a sound).

Of the life of the noisy. ⁹ This too is a Vedic quotation.

Rījotī means to decorate.

[Thou decoratest thy strength at day-breaks. ¹⁰ This too is a Vedic quotation.]

The word rūj is derived from the same also.

(Let) Varuṣa (lead us) with right guidance. ¹² This too is a Vedic quotation.

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¹ i. 61. 12; AV. 20. 85. 12.
² Durga construes kiṣṇedhā with Vṛtra, i.e. the cloud who holds unmeasured quantities of water. He overlooks the fact that Vṛtra is in the dative, while kiṣṇedhā is in the nominative case. Grassmann (op. cit., p. 396) explains it as ‘distributing much’.
³ i.e. Thou bringest men into the wheel of transmigration.
⁴ i. 81. 16.
⁵ Something which spreads far and wide on every side, i.e. the wheel of transmigration. Durga. ‘Danger, affliction’, Grassmann, op. cit., p. 1810.
⁶ vii. 60. 7.
⁷ i. 142. 2; AV. 5. 27. 10.
⁸ Durga explains viṣṇu as water, i.e. rainwater, and Grassmann as ‘fluid, seminal fluid’, op. cit., p. 543. Durga explains su-bhāda = na + a + bhāda, i.e. brilliant.
⁹ Frag. of i. 22. 4.
¹¹ Durga remarks that Yáska does not cite any Vedic passage to illustrate rījotī, for it is explained by Māyākura. However, some MSS. give RV. iv. 8. 1.
¹² i. 90. 1; SV. 1. 218.
Pratadvasū\(^1\) means they two who have obtained wealth.

O Indra, urge the two bay steeds that have obtained wealth towards us.\(^2\) This too is a Vedic quotation.

*(Here ends the twenty-first section.)*

Send our sacrifice for the worship of the gods, send our prayer for the attainment of wealth; release the udder at the performance of the sacred rites, let waters be obedient to our call.\(^3\)

Send forth our sacrifice for worshipping the gods, send forth our prayer for the attainment of wealth. At the performance of sacred rites, at the performance of sacrifice or the yoking of sacrificial car. A car is so called because it is covered with the excrement of the animal, or because it moves slowly, or because it produces a creaking sound when it moves. Let waters be obedient to our call full of comfort. Let waters be full of comfort for us.

O Indra, offering much that is good.\(^4\)

O Indra, giving much that has to be won.

Hating the impious, king of both, Indra offers to tribes and men.\(^5\)

He scatters the impious, and always hates them who do not press the soma-juice. He distributes wealth among the soma-pressers. King of both, i.e. king of celestial and terrestrial wealth. The two words coṣkāyamānu and coṣkāyate are reduplicated forms.

Sumat means of one’s own accord. That on which my heart is set has approached me of its own accord.\(^6\)

Let that on which my heart is set approach me of its own accord, i.e. by (means of) the sacrifice. This stanza is used in the horse-sacrifice.

Diviṣṭiṣu means sacred rites which lead to heaven. Abundance of wealth consisting of hundred horses in the sacred rites of Kuruṅga.\(^7\)

Sīhāru (abundant) is (so called because) it becomes great having been collected in all measures. Ånu (minute) means something which is not abundant. It is the preposition anu (used as a noun) with its suffix dropped like sampratī. Kuruṅga was the name of a king, (so called) because he attacked (the tribe of) the Kurus, or because he attacked the dynasties (of his enemies). Kuru is derived from (the root) kṛt (to cut).

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2 viii. 18. 27.
3 x. 30. 11.
4 i. 33. 3.
5 vi. 47. 16.
6 i. 162. 7; VS. 35. 30.
7 vii. 4. 19; 24. 29; cf. Brh. D. 6. 44.
The word krūra (cruel) belongs to the same root also. Kul (family) is derived from (the root) kus (to knead), it is kneaded.

Dūtah (messenger) has been explained.1

Jīnāvātik means to animate.

Clouds animate the earth, fires the sky.2 This too is a Vedic quotation.

(Here ends the twenty-second section.)

Amatraḥ means ‘without measure’, ‘great’, or ‘one who is invulnerable’.

Great without measure, mighty in a fortified place.3 This too is a Vedic quotation.

The wielder of thunderbolts is praised as identical with the hymn.4

The wielder of thunderbolts is praised as equal to the hymn.

Aunāraṅātim5 means one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked.

Praise well the giver of wealth, whose gifts are not vulgar.6 This too is a Vedic quotation.

Aunavā7 means one who is not dependent on others.

Increase the independent, mighty, sweet-tongued, and praiseworthy lord of prayer with hymns.8

Increase the lord of prayer, who is independent, who does not depend on others, the mighty, the sweet-tongued (whose speech is delightful), or whose tongue is fascinating, the praiseworthy, with hymns, i.e. stanzas of praise, which are the means of worship.

Asāmi9 is the opposite of sāmi (incomplete). Sāmi is derived from the root so (to kill).

Liberal givers, bear this complete strength.10

O ye whose gifts are delightful, bear this strength which is complete.

(Here ends the twenty-third section.)

Let me not make thee angry like a wild beast at the time of soma-pressing by straining the soma, or by my always beseeching hymns; for who has not besought the Lord?

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1 See 5.1.
2 i. 154. 51.
3 iii. 36. 4.
4 x. 22. 2.
6 viii. 4; AV. 20. 58. 2.
7 Cf. Grassmann, op. cit., p. 52.
8 i. 190. 1.
10 l. 89. 10.
May we, always beseeching with our hymns, songs, praises, and the straining of the soma,\(^1\) not make thee angry like a wild beast at the time when soma is pressed; for who has not besought the Lord? \(\text{Gal}^\text{dā}\)\(^2\) means vessels, (so called) because the extracted juice is stored in them.

Let the soma-draughts flow into thee, aye! and the extracted juices of vessels.\(^3\) These two words are inflected in various cases. Here it (\(\text{gal}^\text{dā}\)) means the juices which have been extracted in the vessels.

\((\text{Here ends the twenty-fourth section.})\)

We do not think ourselves guilty, or poor, or devoid of lustre.\(^4\)

We do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity, and activity, said the seer.

\(\text{Bukura}\)\(^5\) means one who gives light, or who inspires awe, or who runs effulgent.

\((\text{Here ends the twenty-fifth section.})\)

O Aśvins, working wonders; sowing the grain with the plough, milking food for man, blasting the impious foe with lightning, you made far-spreading light for the Ārya.\(^6\)

[O Aśvins, sowing grain, as it were, with a plough.] \(\text{Vy}^\text{ku}\) means a plough, (so called) from cutting. \(\text{La}^\text{ṅ}^\text{g}^\text{alu}\) (plough) is derived from the root \(\text{la}^\text{ṅ}\) (to cling), or it is (so called) because it has a tail. \(\text{La}^\text{ṅ}^\text{ga}^\text{la}\) (tail) is derived from (the root) \(\text{la}^\text{ṅ}\) (to cling), or from \(\text{la}^\text{ṅ}^\text{a}\) (to wave), or from \(\text{lamba}\) (to hang down). Milking food for man. O fair ones!\(^7\) Blasting the impious foe with lightning or with (a flood of) water. \(\text{Ārya}\) means the son of the lord.

\(\text{Bekanātāḥ}\) are, indeed, the usurers, (so called) because they make (their principal sum) double, or because they advance on (security) of double (value), or because they demand double (price).

Indra overcomes all the usurers who behold the daylight and the dishonest merchants.\(^8\)

Indra subdues all usurers who behold the daylight, who behold the sun,

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1 viii. 1. 20; SV. 1. 307.
2 ‘Straining of soma’, Grassmann, \(\_\_\_\). cit., p. 388.
3 i. 15. 1; vii. 92. 22; SV. 1. 197. 2; 1010; VS. 8. 42.
4 viii. 61. 11.
5 ‘A wind-instrument used in war’, Grassmann, \(\_\_\_\). op. cit., p. 897.
6 i. 117. 21.
7 Durga explains \(\text{du}^\text{ra}^\text{au}\) as ‘enslavers of enemies’, or ‘the promoters of works like agriculture, &c., by means of rain’. The passage consisting of the etymological explanations, from \(\text{Vy}^\text{ku}\) . . . up to (hang down), is omitted by Durga.
8 viii. 66. 10.
whose vision is limited to the present only, who do not see the (future) days by their action. Merchants are traders.

(Here ends the twenty-sixth section.)

O Ādityas, run to us the living ones before the slaughter; where are you, the hearers of our call? 1

O Ādityas, run 2 to us while we are still alive, i.e. before we are slain; where are you, the hearers of our invocations? It is known to be the composition of the fish caught in a net. The fish 3 are (so called because) they float in water, or they revel in eating each other. Net is (so called) because it moves in water, or it is set in water, or it lies in water.

Aṃhuraḥ means distressed. The word aṃhuraṇum is derived from the same root also.

Taking away from the distressed. 4 This too is a Vedic quotation.

The wise established seven boundaries, transgressing even one of them a man falls into distress. 5

The wise made seven boundaries, a man going beyond even one of them becomes distressed. They are theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness, and false accusation of heinous crime. 6

Buta is a particle, it is (used) to denote distress and compassion.

(Here ends the twenty-seventh section.)

Alas! thou art a weakling, O Yama, we have not found any heart or spirit in thee. Another, indeed, will embrace thee, resting on thy breast like a woodbine on a tree. 7

A weakling, i.e. devoid of all strength. O Yama, thou art a weakling, i.e. of little strength. I do not know 8 thy heart, thy mind. Another woman, indeed, will embrace thee, joined with thy breast like a woodbine with a tree. Libuḍa (woodbine) means a creeper: it clings (√vṛ), distributing (vi-bhaj-unā). Vṛtata (creeper) is (so called) from selecting (√vṛ), or from entwining (√vi), or from spreading (√tun).

1 viii. 67. 5.
2 Yāska paraphrases abhi-dhūta by abhi-dhāta. The former is imp. of √abhi with abhi.
3 Mānuṣ (fish) is derived from √syaṇḍa (to float) and maṇḍu (water).
4 1. 106. 17.
5 x. 5. 6; AV. 5. 1. 6.
6 The sentence is quoted by Saṅga in his commentary on x. 5. 6. In Max Müller’s second edition of the RV. with Saṅga, the word bhrṛ-ṣeṣahāyam is omitted, consequently the number of boundaries is six instead of seven.
7 x. 10. 18; AV. 18. 1. 15.
8 Yāska paraphrases aśva-kāstudio by viśānuvā. The former is the 1st per. plur. aor. of √śa; the latter 1st per. sing. pres. of √śid.
ŚIRIMBĪTHA

Vātāpyum means water; wind (vātā) causes it to swell (√ā ṣayai).

Purifying the water, the delight of all. This too is a Vedic quotation.

As a trembling young bird has been placed on a tree. As a trembling, or anxiously longing, young bird, i.e. the young offspring of a bird. Śākalya has analysed vāyah into vā and yāḥ: then the finite verb would have had the acute accent, and the sense have been incomplete.

The word ratharyati means one desirous of something accomplished, or one who desires a chariot.

This god desires a chariot. This too is a Vedic quotation.

(Here ends the twenty-eighth section.)

Fatten the perennial cow like food, i.e. which never runs dry. Ādhavaḥ (agitator) is so called from agitating.

Thou art the perfection of intellects and agitator of priests. This too is a Vedic quotation.

Anauśānavaḥ means one whose speech is irreproachable.

Like Indra, thou bringest victory, and thy speech is irreproachable.

This too is a Vedic quotation.

(Here ends the twenty-ninth section.)

Go to the hill, O barren, one-eyed, hideous, ever-screaming (famine). We frighten thee away with those heroes (lit. beings) of the cloud.

O barren, one-eyed, hideous (famine). 'One-eyed (is so called because) his sight is crooked,' says Aupamanyava. Or it may be derived from the root kan, meaning to be small.

The verb kan is used to denote the smallness of sound, as 'it sounds inaudible'. A (person) is called kanas on account of the smallness of his size, and kāṇa on account of his short vision, i.e. one-eyed. 'Hideous, i.e. whose manner of walking is crooked,' says Aupamanyava. Or the word (vi-kāṇa) may be derived from (the root) krīḍ (to be crooked) by metathesis: he is very crooked. Ever-screaming, always screeching, go to the hills. With the heroes of the cloud. Śīrīmbītha means a cloud: it is

1 ix. 35. 5.
2 x. 20. 1 ; AV. 20. 75. 1.
3 'One who drives in a chariot,' Grassmann, op. cit., p. 1189; 'one who desires speed (ramphayan)'; Durge.
4 ix. 3. 5 ; SV. 2. 600.
5 vi. 88. 8.
6 Cf. Grassmann, op. cit., p. 182.
7 'Shaker, exciter, mixture, combination', Grassmann, op. cit., p. 177.
8 x. 26. 4.
10 x. 84. 5 ; AV. 4. 31. 5.
11 x. 155. 1 ; cf. Brh. D. viii. 60.
12 'Appellation of a man', Grassmann, op. cit., p. 1895.
shattered in the atmosphere. *Bītham* means atmosphere. *Bītham* is explained by *bīriṭa.¹* We frighten thee away with its heroes, i. e. waters. Or else, *ācirimbithu* is (a name of the seer) Bhāradvāga, who endowed with black ears, destroyed evil fortune (with this stanza). We frighten thee away with his heroes, i. e. actions. The verb *cātay* means to frighten.

*Parāśurāma²* means a seer, born from the old and exhausted Vasiṣṭha.

The seer Vasiṣṭha (surrounded by) a hundred demons.³ This too is a Vedic quotation.

Indra is called *parāśuru* also, he is the destroyer of [other] demons.

Indra was the destroyer of the demons.⁴ This too is a Vedic quotation.

*Krīvirdatī⁵* means having sharp teeth.

Where your bright weapon, having sharp teeth, rends.⁶ This too is a Vedic quotation.

*Karūḷatī⁷* means having gaps in the teeth. [Or else, having seen some god with gaps in his teeth, the seer made this remark.]

(Ends the thirtieth section.)

May god Aryanaman give you all fair and beautiful things. O destroyer (of enemies), may Pūṣā Bhaga, and the god having gaps in his teeth give you all fair and beautiful things.⁸

Fair (is so called because) it is to be won. Destroyer (is so called) from destroying. But who is the god who has gaps in his teeth?⁹ According to some, it is an epithet of Bhaga who comes before it. According to others, this god is Pūṣā, because he has no teeth.¹⁰ Pūṣā is without teeth, says a Brāhmaṇa passage.

O Indra, (make) the tribes liberal and sweet in speech.¹¹ O Indra, make us men charitable and soft in speech.¹² This noxious creature thinks me to be without a hero.¹³

This imp desirous of making mischief takes me to be of little strength as it were.

*Idamṣuyah* means desiring this. Moreover, it is used in the sense of ‘like that’. The expression ‘Indra desirous of wealth’ here means ‘having wealth’.

¹ See 5. 27.
³ vii. 18. 21.
⁴ vii. 104. 21; AV. 8. 4. 21.
⁵ ‘Having bloody, formidable teeth’, Grassmann, op. cit., p. 359.
⁶ l. 166. 6.
⁸ iv. 50. 24; cf. Brh. D. iv. 188.
¹⁰ l. 174. 2.
¹² x. 86. 9; AV. 20. 126. 8 · cf. Brh. D. 1. 53.
Rich in horses, kine, chariots, and wealth. This too is a Vedic quotation.

(Here ends the thirty-first section.)

What are the cows doing in the country of the barbarians? They neither get the milk (to mix) with soma, nor kindle fire. Bring to us the wealth of the usurer. Subdue the low-born to us, O lord of wealth.

What are the cows doing in Kīkaṭa? Kīkaṭra is the name of a country where the non-Aryans dwell.

Non-Aryan tribes are (so called because it is said), 'What have they done?' or their assumption is that religious rites are useless. They neither get the milk to mix with the soma, nor kindle fire. Bring to us the wealth of the usurer. 

Magunda means a usurer: he advances with the thought that it will come back to him; his son, i.e. born in the family of great usurers, is called pramaganta. Or it means an epicurean who assumes that this is the only world and there is no other. Or it may mean impotent, fond of sexual intercourse; or one who paralyses himself, i.e. his testicles. He makes his testicles firm as two pins. Low-born, born in a low family, or whose family is low.

Śākā (branch) is derived from (the root) śak (to be able).

Āni (testicles) are (so called) from being fitted (vañati).

O lord of wealth, subdue him to us. The verb radhanti means to subdue.

Bundōja means an arrow. [Arrow] it pierces, it inspires awe, or it shines when it flies.

(Here ends the thirty-second section.)

Thy bow is most powerful, strongly made, and well shaped. Thy arrow is golden and swift. Both thy arms which knock down enemies and increase sweetness (for us) are well equipped and fit for war.

Powerful, having a great capacity of discharging arrows, or having an enormous capacity of discharging arrows. Thy bow is well made, well shaped, delightful. Thy golden arrow is the accomplisher. Both thy arms are [fit for battle] beautiful, well equipped for battle. Rūpe means

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1 i. 51. 14.
2 iii. 52. 14.
3 Cf. Muir, op. cit., vol. ii, p. 350. Sayana explains Kīkaṭa as atheist who have no faith and say: 'What is the use of sacrifices, sacred rites, gifts, and oblations? Eat and drink, for there is no world other than this.' 'A name of non-Aryan tribes', Grassmann, op. cit., p. 327.
4 Sayana explains it as the name of a king also.
5 The wealth of such a person, like that of a usurer, is not spent in religious works, Durga.
6 According to Sayana, naidakkham is the name of a city.
7 'Bow, arrow', Grassmann, op. cit., p. 910.
8 viii. 77. 11.
knocking down by movement, knocking down by motion, [knocking down by sound, knocking down at great distance], or piercing the vital parts by movement, by motion, [piercing from the sound, or piercing from a distance].

(Here ends the thirty-third section.)

From the mountains, Indra transfixed the mellow cloud and held his well-aimed arrow.¹

From the mountains, Indra held the well-aimed arrow and transfixed the well-ripe cloud, the giver of rain-water.

Vyndam and vyndaraka are explained by bunula (arrow).

(Here ends the thirty-fourth section.)

This same sacrificer, who is the maker of Yama, carried oblations which the gods enjoy. He is generated every month, day by day; the gods appointed him their oblation-bearer.²

This same sacrificer, who is the maker of Yama, carries food which the gods eat. He is generated every month, every fortnight, day after day. And the gods appointed him their oblation-bearer.

Ubdham.³ is derived from the root urmu (to cover), or from ur (to cover). Great was that cover and compact also.⁴ This too is a Vedic quotation.

Rbtam.⁵ means one whose lustre is gone, or taken away, or concealed, or lost.

(Here ends the thirty-fifth section.)

You covered the fire with snow during the day. You have bestowed on him strength rich in food. You have brought fire on earth, and you have raised the whole group for their welfare, O Aśvins.⁶

You have covered fire with snow, i.e. water, during the day, i.e. at the end of the summer season. You have bestowed on us and Agni strength rich in food. You have raised that fire which is inside rbtam, i.e. earth, herbs, trees of forests and waters. The whole group, i.e. a group consisting of all classes of every kind.

Gāna (group) and guṇa (quality) are (so called because) they count. All the herbs and living beings who spring to life on earth during the rainy season are but forms of the Aśvins. With these words, the seer praises them, the seer praises them.

(Here ends the thirty-sixth section.)

¹ viii. 77. 6.
² x. 58. 3.
³ Bhāra, membrane round the embryo, Grasemann, op. cit., p. 266.
⁴ x. 51. 1.
⁵ According to Durga, it means earth, on account of its non-luminous character.
CHAPTER VII

Now, therefore, (we shall explain) the section (of the Nighanṭu) relating to deities. The section, which enumerates appellations of deities, to whom panegyrics are primarily addressed, is called ādīvatam, i.e. relating to deities. The following is the detailed examination of the same. A particular stanza is said to belong to a deity, to whom a seer addresses his panegyrics with a particular desire, and from whom he wishes to obtain his object. The stanzas, to which reference has just been made, are of three kinds: (1) indirectly addressed, (2) directly addressed, (3) and self-invocations. Of these, the indirectly addressed stanzas are composed (lit. joined) in all the cases of nouns but the verb of the third person (only).

(Here ends the first section.)

Indra rules heaven, Indra the earth. 4
The chanters (praise) very much Indra alone. 5
These Tṛṣṇas being active with Indra. 6
Chant the sāma-stanzas for the sake of Indra. 7
Without Indra, no place whatsoever is pure. 8
I will indeed proclaim the heroic exploits of Indra. 9
Our desires rest on Indra. 10 And so on.

Now the directly addressed stanzas are compositions in the second person and are joined with the word 'thou' as the pronoun.

Thou, O Indra, (art born) from strength. 11
O Indra, slay our enemies. 12 And so on.

Moreover, the praises are directly, while the objects of praise are indirectly, addressed.

Do not praise any other. 13
Sing forth, O Kanvas. 14

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1 The praise is of four kinds, according to its reference to (1) one's own name, (2) one's relatives and friends, (3) one's accomplishments, (4) one's beauty. Durga.


3 The clause 'to which ... been made' is not the literal translation, but rather gives expression to the contextual meaning of the word नाम used by Yāska.

4 x. 89. 10.

5 1. 7. 1; AV. 20. 33. 4; 20. 47. 4; 20. 70. 7; SV. 1. 198; 2. 146.

6 x. 69. 6; SV. 2. 720.

7 x. 153. 2; AV. 20. 98. 5; SV. 1. 120.

8 x. 152. 4; AV. 1. 21. 2; SV. 2. 1218; VS. 8. 44; 18. 70.

9 viii. 1. 1; AV. 20. 85. 1; SV. 1. 242; 2. 710.

10 Cf. Roth, op. cit., p. 100.

11 viii. 98. 1; AV. 20. 62. 5; SV. 1. 388; 2. 875.

12 i. 32. 1; cf. AV. 2. 5. 5.

13 x. 153. 2; AV. 20. 98. 5; SV. 1. 120.

14 i. 37. 1.
Approach, O Kuśikā, be careful.¹

Now self-invocations are compositions in the first person and are joined with the word ‘I’ as the pronoun, e.g. the hymn of Indra Vaikunṭha;² the hymn of Lava;³ or the hymn of Vāk,⁴ daughter of Ambhīṇa, and so on.

(Here ends the second section.)

Indirectly addressed and directly addressed stanzas are by far the most numerous. Self-invocations are few and far between. Moreover, (in some stanzas) there is only praise (of the deity) without any benediction (being invoked), as in the hymn: I will indeed proclaim the heroic exploits of Indra.⁵ Further, (in some stanzas) there is only benediction without any praise (being offered), as: May I see well with my eyes, may I be radiant in my face, may I hear well with my ears.⁶ This is mostly found in the Yajurveda (śākhāvṛtyave) and sacrificial formulae.⁷ Further, (in some stanzas) there are asseverations and imprecations:

May I die to-day, if I be a juggling demon.⁸
Now may he be deprived of ten heroes.⁹

Further, (in some stanzas) there is an intention of describing a particular state:

Then was no death, nor indeed immortality.¹⁰
In the beginning (of creation) there was darkness, hidden in darkness.¹¹ Further, (in some stanzas) there is apprehension arising from a particular state:

The benevolent god may fly forth to-day and never return.¹²
I do not know whether I am this or (that).¹³ And so on.

Further, (in some stanzas) there are censure and praise:

He alone is guilty who eats alone.¹⁴
This dwelling-place of a liberal person is (beautiful) like a lotus-bed.¹⁵

Similarly, there is censure of gambling and praise of agriculture in the dice-hymn.¹⁶ In this manner and with various intentions, seers have visions of their poetic compositions (mantras).¹⁷

(Here ends the third section.)

² x. 48; 49.
³ x. 119.
⁴ x. 126.
⁵ l. 82. 1; cf. AV. 2. 5. 5.
⁶ The quotation has not been traced.
⁸ vii. 104. 15a; AV. 8. 4. 15a.
⁹ vii. 104. 15b; AV. 8. 4. 15b.
¹⁰ x. 129. 2.
¹¹ x. 129. 3; TB. ii. 8. 9. 4.
¹² x. 95. 15.
¹³ l. 164. 87; AV. 9. 10. 16; cf. Brh. D. i. 56; N. 14. 22.
¹⁴ x. 117. 6; TB. ii. 8. 8. 3.
¹⁵ x. 107. 10.
¹⁶ x. 34.
With reference to this, the following is the ascertainement of the deity of those stanzas whose deity is not specified. Such stanzas belong to the same deity to whom that particular sacrifice, or a part of the sacrifice, is offered. Now, elsewhere than the sacrifice, they belong to Prajāpati according to the ritualists; and to Narāśāmsa according to the etymologists.1

Or else the deity may be an optional one, or even a group of deities.2 It is, indeed, a very prevalent practice, (in everyday life) in the world, (to dedicate things in common) including what is sacred to gods, to guests, and to the manes.3 As to the view that a stanza belongs to the deity to whom the sacrifice is offered, (it may be objected) that non-deities are also praised like deities, e.g. the objects beginning with horse and ending with herbs,4 together with the eight pairs.5 But he (the student) should not think that matters relating to gods are adventitious as it were. This is to be clearly seen (by the following): On account of the supereminence of the deity, a single soul is praised in various ways. Other gods are the individual limbs of a single soul.6 Or else, as people say, seers praise objects according to the multiplicities of their original nature, as well as from its universality. They are produced from each other.7 They are the original forms of each other.8 They are produced from (action (karma)),9 they are produced from the soul. Soul is even their chariot, their horse, their weapon, their arrows; soul is indeed the all-in-all of gods.10

(Here ends the fourth section.)

1 There are three deities only,11 say the etymologists: (1) Agni, whose sphere is earth; (2) Vāyu or Indra, whose sphere is atmosphere; (3) the sun, whose sphere is heaven.12 Of these, each receives many appellations on account of his supereminence, or the diversity of his function, just as a priest, although he is one, is called the sacrificer (hotṛ), the director of the sacrifice (adhvaryu), the possessor of the sacred lore (brahmā), and the chanter (udgāti). Or else they may be distinct, for their panegyrics as

2 Cf. Durga, quoted by Roth, op. cit., p. 112.
3 Cf. AB. i. 14. ii. 6; KB. x. 4; and also AB. i. 15.
4 Ngh. v. 8. 1-22.
5 Ngh. v. 8. 29-30.
7 As, for instance, Dakṣa is born from Aditi, and Aditi from Dakṣa. Durga.
8 As for instance, fire, lightning, and the sun are the original forms of each other. Durga.
9 i.e. To make existence possible by bringing the human works to accomplishment. There will be no crops without the sun and there can be no life without food. Durga.
10 This is Yāska’s rejoinder to the objection that non-deities are praised like deities. The so-called non-deities, says Yāska, are but different manifestations of the same single soul. In other words, Yāska here propounds the doctrine of pantheism. Cf. Bṛh. D. i. 78-74.
11 AB. ii. 17; KB. viii. 8.
12 AB. v. 32; SB. xi. 2. 3 1; Sarva. Pari. 2. 8; Bṛh. D. i. 69; cf. RV. x. 158. 1; Muir, op. cit.
well as their appellations are distinct.\(^1\) As to the view that (one receives many appellations) on account of the diversity of functions, (it may be remarked) that many men also can do the actions, having divided them among themselves. With regard to it, the community of jurisdiction and enjoyment should be noted, as for instance, the community of men and gods with regard to earth. Community of enjoyment is seen in the following, i.e. the enjoyment of earth by the cloud, together with air and the sun, and of the other world together with Agni. There everything is like the kingdom of man also.

(Here ends the fifth section.)

Now (we shall discuss) the appearance of the gods. Some say that they are anthropomorphic, for their panegyrics as well as their appellations are like those of sentient beings. Moreover they are praised with reference to anthropomorphic limbs:

O Indra, the two arms of the mighty one are noble.\(^2\)
That (heaven and earth), which thou hast seized, is thy fist, O lord of wealth.\(^3\)
Moreover (they are praised) as associated with anthropomorphic objects:

O Indra, come with thy team of two bay steeds.\(^4\)
A beautiful wife and delightful things are in thy house.\(^5\)
Moreover (they are praised) with regard to anthropomorphic actions:
O Indra, eat and drink the (soma) placed before (thee).\(^6\)
Hear our call, O God that hast listening ears.\(^7\)

(Here ends the sixth section.)

Others say that they are not anthropomorphic, because whatever is seen of them is unanthropomorphic, as for instance, fire, air, the sun, earth, the moon, &c. As to the view that their panegyrics are like those of sentient beings, (we reply) that inanimate objects, beginning from dice and ending with herbs,\(^8\) are likewise praised. As to the view that they are praised with reference to anthropomorphic limbs, (we reply) that this (treatment) is accorded to inanimate objects also:

They shout with their green mouths.\(^9\) This is a panegyric of stones.

As to the view that (they are praised) as associated with anthropo-

\(^1\) Sarva. Paris. 2. 13.
\(^2\) vi. 47. 8; AV. 19. 15. 4.
\(^3\) III. 30. 5.
\(^4\) II. 13. 4.
\(^5\) III. 58. 6.
\(^6\) x. 116. 7.
\(^7\) l. 10. 8.
\(^8\) Kgh. v. 8. 4-22.
\(^9\) x. 94. 2.
morphic objects, (we reply) that it is just the same (in the case of inanimate objects):

Sindhu yoked the comfortable car, drawn by a horse.\(^1\)

This is a panegyric of a river. As to the view that (they are praised) with regard to anthropomorphic actions, (we reply) that it is exactly the same (in the case of inanimate objects):

Even before the sacrificer, they taste the delicious oblations.\(^2\) This too is a panegyric of stones. \(^3\) Or else they may be both anthropomorphic and unanthropomorphic. Or else (the unanthropomorphic appearance) of the gods, who are really anthropomorphic,\(^4\) is their countereffect in the form of action. \((Kārṇa)\) as sacrifice is that of a sacrificer. This is the well-considered opinion of those who are well versed in legendary lore.

\(\text{(Here ends the seventh section.)}\)

It has been said before that there are three deities only. Now we shall explain their shares and companions. Now the following are the shares of Agni: this world, the morning libation, spring, the Gaṇga metre, the triple hymn, the rahatandurum chant, and the group of gods who are enumerated in the first place.\(^5\)

Agniṣṭōṭhi (wife of Agni), Pṛthivī (earth), and Ilā (praise) are the women. Now its function is to carry oblations and to invoke the gods. And all that which relates to vision is the function of Agni also. Now the gods with whom Agni is jointly praised are (1) Indra, (2) Soma, (3) Varuṇa, (4) Purjanya, and (5) the Rūtas. There is a joint oblation offered to, but no joint panegyric addressed to, Agni and Viṣṇu in the ten books (of the Ṛgveda).\(^6\) Moreover there is a joint oblation offered to, but no joint panegyric addressed to, Agni and Pūṣan. With regard to this, the following stanza is cited (in order to show their) separate praise.

\(\text{(Here ends the eighth section.)}\)

May Pūṣan, the wise, the guardian of the universe, whose cattle are never lost, cause thee to move forthwith from this world. May he hand thee over to these manes, and (may) Agni (entrust) thee to the benevolent gods.\(^7\)

May Pūṣan, the wise, whose cattle are never lost, who is the guardian

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\(^1\) x. 76. 9.
\(^2\) x. 94. 2.
\(^3\) According to Durgā, the visible form of gods, like air, the sun, &c., are the working selves, but the presiding deities of fire, &c., are the real gods and they are anthropomorphic. Cf. Professor Macdonell, \textit{Vedic Mythology}, pp. 15-20.
\(^4\) N̄g. v. 1-3.
\(^5\) Cf. \textit{AB.} ii. 32; iii. 13; iv. 29; viii. 12, 17; KB. viii. 8. 9; xii. 4; xiv. 1. 8. 5; xxii. 1; GB. i. 1. 17. 21. 29; 2. 24; ii. 8. 10; 12. 16; Brh. D. i. 115-18.
\(^6\) x. 17. 8; AV. 18. 2. 54.
of the universe, i.e. he, the sun, is indeed the guardian of all created beings, forthwith cause thee to move from this world. The third verse, ‘May he hand thee over to the manes’, is doubtful. According to some, it refers to Pūṣan, (mentioned) in the preceding hemistic; according to others this extols Agni, (mentioned) subsequently, (May) Agni (entrust) thee to the benevolent gods.

Suvidatrum means wealth: it may be derived from (the root) viḍ (to find) with one preposition (su) or from daī (to give) with two prepositions (su and vi).

(Here ends the ninth section.)

Now the following are the shares of Indra: the atmosphere, the midday libation, the summer, the triśṭubh metre, the fifteenfold hymn, the great chant.1 and the gods who are enumerated in the middle place as well as the women.2 Now his function is to release the waters and to slay Vytra. And all action that relates to strength is Indra’s function also.3 Now the gods with whom Indra is jointly praised are Agni, Soma, Varuṇa, Pūṣan, Brhaspati, Brahmānapati, Parvata, Kutaśa, Viṣṇu, Vāyu. Moreover, Mitra is jointly praised with Varuṇa; Soma with Pūṣan and Rudra; Pūṣan with Vāyu; and Parjanya with Vāta.

(Here ends the tenth section.)

Now the following are the shares of Āditya: that world (i.e. heaven), the third libation, the rainy season, the jagati metre, the seventeenfold hymn, the Vairāya chant, and the gods enumerated in the highest place as well as the women.4 Now his function is to draw out and hold the juices with his rays. All that relates to greatness5 is Āditya’s function also. He is jointly praised with Candramas, Vāyu, and Samvatsara.6 One should frame the remaining portions of seasons, metres, hymns, &c. in accordance with the distribution of the places (already mentioned). Autumn, the anuṣṭubh metre, the twenty-fold hymn, the Vairāya chant are terrestrial. Winter, the maṇḍūki metre, the twenty-sevenfold hymn, the Śākara7 chant are atmospheric. The dewy season, the aticchandus metre, the thirty-threefold hymn, the Raimala chant are celestial.8

(Here ends the eleventh section.)

1 Cf. KB. iii. 5; Yad dirgham bhak, ‘what is long is great’.
2 Ngh. v. 4.
3 Cf. AB. ii. 32; iii. 18; iv. 31; viii. 12. 17; KB. viii. 9; xiv. 1. 5; xxii. 2; GB. i. 1-17, 18, 24, 29; ii. 8. 10; 4. 4; Brh. D. i. 190-1; ii. 2-5.
4 Cf. Ngh. v. 5.
5 ‘Eldogmatrical’, MW; ‘mysterious’, Roth.
6 Cf. AB. ii. 32; iii. 18; v. 1; viii. 12. 17; KB. viii. 9; xiv. 1. 5; xvi. 1; xxii. 8. 5; GB. i. 1. 19. 24. 29; ii. 8. 10; 4. 18; Brh. D. ii. 18-18.
7 Cf. KB.: ‘These are Śākara verses. With these verily Indra was able to slay Vytra; that Indra was able to slay Vytra with them is the characteristic of Śākara verses.’
8 Cf. AB. v. 4. 6; 12. 19; viii. 7. 12. 17; KB. xxii. 9; xxiii. 3; Brh. D. i. 116. 131.
Stanzas are (so called) from thinking, metres from covering, [hymn from praising]. Yajus is derived from (the root) yaj (to sacrifice). Sāma is (so called because) it is measured out by the stanza, or it may be derived from (the root) as (to throw). 'He thought it equal to the stanza,' say they who are well versed in Vedic metres.

Gāyatrī is derived from (the root) gai, meaning to praise, or from gam with tri by metathesis, i.e. three-coursed.

There is a Brāhmaṇa passage: ‘It fell out of (Brahma’s) mouth while he was singing.’ Uṣṇih is (so called because) it has stepped out, or it may be derived from (the root) snih, meaning to shine. Or comparatively speaking, (it is so called) as if furnished with a head-dress. Uṣṇīsa (head-dress) is derived from (the root) suṣi (to wrap round). Kakubh is (so called because) it has an elevation. Kakubh and kubja (crooked) are derived from (the root) kuj (to be crooked) or ubj (to press down). Aṁṣṭubh is (so called) from praising after. There is a Brāhmaṇa passage: It follows the Gāyatrī, which consists of three verses only, (with its fourth verse of praise). Brhatt is (so called) from its great growth.

Panktī is a stanza of five verses. The second member of the word Tristubh is derived from (the root) stubh (to praise). But what does the tri mean? (It means swiftest), i.e. it is the swiftest metre. Or (it is so called because) it praises the threefold thunderbolt. It is known: that it praised thrice, that is the characteristic of the Tristubh.

(Here ends the twelfth section.)

Jagati is a metre gone farthest, or it has the gait of an aquatic animal. There is a Brāhmaṇa passage: ‘The creator emitted it when he was disinclined to do anything’. Virāt is (so called) from excelling, or from being at variance with others, or from extension; from excelling, because the syllables are complete; from being at variance, because the (number of) syllables varies; from extension, because the (number of) syllables is very

1 Cf. GB. ii. 8. 10; Bibh. Ind. ed. p. 128: ‘Gāyatrī, verily, consists of eight syllables’. Cf. also AB. iv. 29: ‘Gāyatrī conceived, she gave birth to Aṁṣṭubh. Aṁṣṭubh conceived, she gave birth to Panktī. Jagati conceived, she gave birth to Aticechandaa.’

2 Cf. KB. iii. 5: ‘What is long is brhat’.

3 Cf. AB. v. 19: ‘Panktī consists of five verses’: KB. xi. 2.

4 Cf. GB. ii. 8. 10: Bibh. Ind. ed. p. 128: ekadrakṣyad vai trīṣip; cf. also AB. viii. 2.

5 The third Khaṇḍa of the Dāivata Brāhmaṇa.

6 ‘It spreads like the waves of water.’ Durga. Cf. KB. xxx. 11: ‘They recite the five metres, Aṁṣṭubh, Gāyatrī, Uṣṇih, Tristubh, and Jagati during the night, they are verily night metres’.

7 i.e. When he had lost all pleasure in his work. Durga.

8 Cf. AB. vi. 29: ‘Virāt consists of ten syllables’.
large. Figuratively it is called the ant-waisted.\footnote{Pi\textit{p}ī\textit{ṭ}īkā (ant) is derived from (the root) \textit{pēl}, meaning to go.}\footnote{3}

With these words, these deities are dealt with. Those to whom the hymns are addressed, oblations are offered, and stanzas are addressed are by far the most numerous. Some are incidentally mentioned.\footnote{4} Moreover, one offers oblations to gods, having announced (lit. joined together) them with their characteristic appellations, as to Indra, the destroyer of \textit{Vyṛtra}, \textit{[to Indra, who excels \textit{Vyṛtra}].} to Indra, the deliverer from distress, and so on. Some make a list of these also, but they are too numerous to be collected together in a list. I enlist that appellation only which has become a conventional epithet and with reference to which chief praise is addressed (to the deity). Moreover, a seer praises deities with regard to their activities, as (Indra), the \textit{Vyṛtra}-slayer, or the city-destroyer, and so on. Some make a list of these also, but they are too numerous to be collected together in a list. These (epithets) are mere indications of (a particular aspect of the proper) appellations, just as give food to a Brāhmaṇa who is hungry, or unguents to one who has taken a bath, or water to one who is thirsty'.\footnote{5}

(\textit{Here ends the thirteenth section.})

Now, therefore, we shall take up the deities in their respective order. We shall first explain Agni,\footnote{6} whose sphere is the earth. From what root is Agni derived? He is the foremost leader;\footnote{7} he is led foremost in sacrifices, he makes everything, to which it inclines, a part of himself. 'He is a drying agent', says \textit{Sthanāṭhīvī}, 'it does not make wet, it does not moisten.' 'It is derived from three verbs', says \textit{Śākapūṇi}, 'from going, from shining or burning, and from leading.' He, indeed, takes the letter \textit{a} from the root \textit{ā} (to go), the letter \textit{g} from the root \textit{aḍ} (to shine), or \textit{dāh} (to burn), with the root \textit{nā} (to lead) as the last member. The following stanza is addressed to him.

(\textit{Here ends the fourteenth section.})

\footnote{1} This metre has only a few syllables in the middle. \textit{Dūrga.}
\footnote{2} The whole of the twelfth section and this part of the thirteenth section are almost identical with the third \textit{Kṣāṣṭi} of the \textit{Delavata Brāhmaṇa.}
\footnote{3} Cf. \textit{Byl. D. I. 17.}
\footnote{4} The words 'hungry', 'thirsty', &c., merely describe a particular state of a person, but do not represent the individual himself or independent entities; similarly epithets like 'Vyṛtra-slayer', &c., indicate a particular activity of a deity, but do not represent the deity itself\footnote{5} Cf. Professor Macdonell, \textit{Veda Mythology}, pp. 98-100.
\footnote{6} Cf. \textit{AB. v. 10}: \textit{Agni mṛt, 'Agni is the leader'}; also the etymology given by Professor Macdonell, \textit{op. cit.}, p. 97: \textit{Byl. D. ii. 24.}
I praise Agni, placed foremost, the god, the priest
Of the sacrifice; the sacrificer and the best bestower of gifts.¹

I praise Agni, I beseech Agni. The root ṛḍ means to solicit, or to worship. Purohitā (placed foremost) and yajū (sacrifice) have been explained. Deva (god) is (so called) from making gifts (√dā) or from being brilliant (√dīpt), from being radiant (√dīyut), or because his sphere is heaven. He who is called god (deva) is also called deity (devatā). Sacrificer, invoker. (Hoiō) (sacrificer) is derived from (the root) ḫru (to sacrifice), says Aurnavābha. ‘The best bestower of gifts’, the most liberal giver of delightful riches. The following additional stanza is addressed to him also.

(Here ends the fifteenth section.)

Agni should be solicited by seers, old as well as new; he shall bring the gods here.²

May Agni, who should be solicited, [should be worshipped], by older seers as well as by us, who are the younger ones, bring the gods to this place. He (the student) should not think that Agni refers to this (terrestrial fire) only. The two higher luminaries (lightning and the sun) are called Agni also. With reference to this (the following stanza refers to) the Agni of the middle region.

(Here ends the sixteenth section.)

Let them procure Agni like beautiful and smiling maidens of the same mind. Let the streams of clarified butter be united with fuel; enjoying them the god, who has all created beings as his property, is gratified.³

Let them⁴ bend down towards it like maidens who have the same minds.⁵ Sumunum (of the same mind) is (so called) from breathing together or from thinking together. (Let them bend towards) Agni like beautiful smiling maidens, is a simile. Streams of clarified butter, i.e. of water. Let them be united with fuel. The root nus means to obtain or to bend. Enjoying them, the god who has all created beings as his property is gratified. The root hru means to desire to obtain, i.e. he desires to obtain them again and again.

¹ i. i. 1; cf. Professor Macdonell, *Vedic Reader*, p. 8.
² i. 2.
³ iv. 58. 8: VS. 17. 96.
⁴ i.e. Streams of water bend towards the atmospheric fire. Durga.
⁵ i.e. Maidens who possess qualities such as youth, beauty, &c., have the same mind, i.e. of devoting themselves to their common husband. Durga, who thus indirectly supports polygamy.
⁶ i.e. The atmospheric fire. Durga.
The wave, rich in honey, has arisen from the ocean. This is regarded as referring to the sun.

He rises, indeed, from the ocean and from the waters. This is a Brāhmaṇa quotation. Moreover, there is a Brāhmaṇa passage: Agni is all the deities. The stanza following the present one explains it more clearly.

(Here ends the seventeenth section.)

They call Agni Indra, Mitra, and Varuṇa; (they) also (say) that he is the divine Garutmān of beautiful wings. The sages speak of him who is one in various ways; they call him Agni, Yama, Mātrīśvan.

The wise speak of this very Agni, [and] the great self, in various ways, as Indra, Mitra, Varuṇa, Agni, and the divine Garutmān. Divine, born in heaven. Garutmān is (so called because) he is praised, or whose soul is mighty, or whose soul is great. He to whom the hymn is addressed and the oblation is offered, is this very (terrestrial) Agni. These two higher luminaries receive (praise and oblations) under this appellation incidentally only.

(Here ends the eighteenth section.)

From what root is Jātavedāḥ derived? He knows all created beings, or he is known to all created beings, or else he pervades every created being, or he has all created beings as his property or wealth, or he has all created beings as his knowledge, i.e. discernment. There is a Brāhmaṇa passage: that because, as soon as he was born, he found the cattle, that is the characteristic of Jātavedā. And also: Therefore, in all seasons, the cattle move towards Agni. The following stanza is addressed to him.

(Here ends the nineteenth section.)

(We will press soma for Jātavedā. He shall consume the property belonging to the niggard. He takes us, i.e. the assembly, across all obstacles; Agni carries us across troubles like a river by means of a boat.)

(We will press soma for Jātavedā, i.e. unto Jātavedā, or Jātavedās)

1 iv. 66, 1; VS. 17, 89; cf. AB. i. 22.
2 KB. xxv. 1, 9; AB. v. 16.
3 Cf. AB. i. 1; ii. 8; TB. ii. 1. 12; GB. H. i. 13; Ṣad. B. 8, 7; SB. i. 6, 2, 8; MS. i. 4, 16.
4 1. 164, 46; AV. 9. 10. 28.
5 Cf. Brh. D. i. 78.
6 Cf. Brh. D. i. 22; ii. 80-1.
7 The quotation is untraced. Cf. AB. i. 15: Agni hi devīnam padaḥ, 'Agni indeed is the (sacrificial) animal of the gods'.
8 ii. 99, 1. The stanza is omitted by the MSS. of the longer recension, Roth, and Durga. Cf. 14. 33.
worthy of being worshipped. For the pressing and straining of the immortal king, i.e. the soma, he shall consume, i.e. he will burn with determination, or reduce the property of the niggard to ashes, for the sake of sacrifice. The meaning is that he will cause soma to be offered. He takes us, i.e. the assembly, across all obstacles, all difficult places. Agni carries us across troubles like a river, a very deep and broad stream, by a boat, i.e. he helps us to overcome difficulties as if he were to take us across a river by means of a boat. The following additional stanza is addressed to him also.\(^1\)

Do ye impel Jātavedas, the strong horse, to sit on this our grass.\(^2\)

With your actions impel Jātavedas, who pervades everywhere. Or else it may be a simile, i.e. Jātavedas, who is like a horse, may he sit on this our grass. In the ten books (of the Rgveda) there is but a single hymn, containing three stanzas in the Gāyatrī metre, addressed to Jātavedas. But whatever is addressed to Agni, is associated with Jātavedas too.\(^3\) He (the student) should not think that this refers to (terrestrial) Agni alone; even these two upper lights are called Jātavedas also.

With reference to this, (the following stanza refers to) the Agni of the middle region.

Let them procure like maidens of the same mind.\(^4\) This we have already explained.\(^5\) Now (the following stanza refers to) the sun.

They uplift him, Jātavedas.\(^6\)

We shall explain this later on.\(^7\) He, to whom the hymn is addressed and the oblation is offered, is this very (terrestrial) Agni Jātavedas. These two upper luminaries receive (praise and oblations) under this appellation incidentally only.\(^8\)

\textit{(Here ends the twentieth section.)}

From what root is \textit{Vaiśvānara} derived?

He leads all men, or all men lead him. Or else, \textit{Vaiśvānara} may be different appearance, but without success.

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\(^1\) The whole comment is omitted by MSS. of the longer recension, Roth, and Durga. The stanza, together with its explanation, is spurious. The style in which this passage is written is quite different from that of Yāska and similar to that of the author of the fourteenth chapter. It is, as a matter of fact, almost identical with the commentary of 14.38. The few minor differences seem to be made with a deliberate intention to give it a different appearance, but without success.

\(^2\) x. 188. 1.

\(^3\) iv. 58. 8; VS. 17. 96.

\(^4\) See § 17.

\(^5\) i. 50. 1; 'AV. 13. 2. 16; 20. 47. 18; SV. 1. 31; VS. 7. 41; 8. 41.

\(^6\) See 12. 15.

a (modified form) of viśva-ru, i.e. who pervades all created beings. The following stanza is addressed to him.

(Here ends the twenty-first section.)

May we be in the goodwill of Vaiśvānara, for he indeed is the king, the refuge of all the worlds. Born from this world, he beholds this entire universe. Vaiśvānara stretches with the sun.¹

Born from this world, he surveys the entire universe. Vaiśvānara stretches together with the sun. May we be in the benevolent will of Vaiśvānara, i.e. of him who is the king and the place of refuge of all created beings. But who is Vaiśvānara? The preceptors say, 'This is the atmospheric fire, for the seer praises him with regard to the phenomenon of rain'.

(Here ends the twenty-second section.)

I will proclaim the greatness of the bull. Supplicating men attend upon him who is the slayer of Vṛtra. The Vaiśvānara Agni killed the demon, shook the waters, and shattered Śambhara.²

I will speak forth the greatness, i.e. the pre-eminence of the bull, i.e. the sprinkler of the waters. Supplicating men, i.e. whose request is to be granted, and who are desirous of rain, attend upon, i.e. serve him, who is the slayer of Vṛtra, i.e. the cloud. Duryu (demon) is derived from (the root) dus, meaning to lay waste: in him the juices are wasted, or he causes works to be laid waste.³ The Vaiśvānara Agni slew him, shook the waters, and shattered Śambhara, i.e. the cloud.

'Now (the reference is) to that sun;' say the older ritualists. The tradition handed down in the sacred texts is that the increase of libations is in accordance with the ascending order of these worlds. After the ascension, the series of descending is designed. The sacrificer accomplishes this series of descending with the Vaiśvānara hymn,⁴ recited on (the occasion of) the invocation addressed to Agni and the Maruta. But he should not lay too much emphasis on the hymn, for it is addressed to Agni. From thence he comes to Rudra and the Maruts, the deities whose sphere is the atmosphere; from thence to Agni, whose sphere is this very world, and it is precisely on this spot that he recites the hymn.⁵

Moreover, the oblation assigned to Vaiśvānara is distributed in twelve poteherds,⁶ for his function is twelvelfold. Moreover, there is a Brāhmaṇa

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¹ I. 96. 1; Va. 96. 7.
² I. 59. 6.
³ I.e. Works like agriculture, &c., are laid waste if the rain is withheld. Durga.⁴ vi. 8-9.
⁶ Cf. AB. vii. 9; KB. iv. 3; Brh. D. ii. 18-17.
passage: That Āditya verily is Agni Vaiśānara.\(^1\) Further, the invocations in the liturgy are addressed to Vaiśānara, the sun, as: ‘Who illuminates heaven and earth’\(^2\).

He indeed illuminates both heaven and earth. Further, the chāndomika hymn\(^3\) is addressed to Vaiśānara, the sun:

He shone present in heaven.

He, indeed, shone present in heaven. Further, the havispāntiya\(^4\) (i.e. libation to be drunk) hymn is addressed to Vaiśānara, the sun.

‘This very (i.e. terrestrial) fire is Vaiśānara,’ says Śākapūni.\(^5\) These two upper lights are called Vaiśānara also. This (terrestrial) fire is called Vaiśānara, because it is engendered from them (i.e. the upper lights). But how is it engendered from them? Where the lightning fire strikes a place of shelter,\(^6\) it retains the characteristics of the atmospheric fire, i.e. flashing in waters and becoming extinguished in solid bodies, as long as (that object) is not seized upon. But as soon as it is seized upon, this very (terrestrial) fire is produced, which becomes extinguished in water, and blazes in solid bodies.

Now (the following is the process of its production) from the sun. The sun having first revolved towards the northern hemisphere, a person holds a polished (piece of) white copper, or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it: it blazes forth, and this very (terrestrial) fire is produced.\(^7\) Moreover, the seer has said:

Vaiśānara stretches with the sun.\(^8\)

But the sun itself cannot stretch together with his own self. A particular thing stretches together with something different only. One kindles this fire from this world, the rays of that one become manifest from the other world. Having seen the conjunction of their light with the flames of this terrestrial fire, the seer made (the above-mentioned) remark.

Now (had Vaiśānara been the sun), there would have occurred expressions relating to Vaiśānara in those same hymns and shares which are assigned to celestial deities, i.e. Savitr, [Sūrya], Pūsan, Viśnu, and [the Viśvedevas.] And they would have praised him by (attributing to him) the functions of the sun, as thou risest, thou settest, thou revolvest, &c. It is only in the hymns addressed to Agni that there are found expressions

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\(^1\) The quotation is untraced.
\(^2\) The quotation is untraced.
\(^3\) VS. 88. 92; cf. KB. xxx. 10, ‘cattle verily are chandomas’; cf. also AB. v. 16.
\(^4\) x. 88. 4; cf. GB. i. 2. 20.
\(^6\) i.e. Wood or water. Durga.
\(^7\) This shows that Yāsaka was familiar with the scientific law of the refraction of heat and light.
\(^8\) i. 98. 1.
relating to Vaiśvānara. And the seer praises him (by attributing to him) the functions of Agni, as thou carriest, thou cookest, thou burnest, and so on.

As to (the view) that the seer praises him (by attributing) the phenomenon of rain, (we reply) that it is possible with regard to this (terrestrial) fire also.

Uniform with days, this water goes up and falls down again. Clouds bring new life to earth, fires animate heaven.¹

This stanza is explained by the mere reading of it.

(Here ends the twenty-third section.)

The bay steeds having beautiful wings clad in waters fly up their dark course to heaven. They turned round from the seat of waters, and lo! the earth is made wet with clarified butter.²

The dark egression, i.e. the night of the sun. Bay steeds having beautiful wings are the draught-animals, i.e. the rays of the sun.³ When from heaven, from the common dwelling-place of waters, i.e. the sun, they turn down towards the earth, the latter is made wet with clarified butter, i.e. water. The word ग्न्युत्क is a synonym of water; it is derived from (the root) ग्न्य, meaning to besprinkle. Moreover, there is a Brāhmaṇa passage: Agni verily sends forth rain from this world. Having become [indeed] the space-coverer (i.e. cloud) in the atmosphere, it rains; the Maruts conduct the emitted rain. When, indeed, the sun turns round fire with his rays, then it rains.⁴ As to (the view) that after ascension the series of descending is designed, (we reply) that this takes place by the injunction of the sacred texts. As to (the view) that the oblation assigned to Vaiśvānara is distributed in twelve potters, (we reply) that the number of potters has no (reference to) the explanation (of the function), for the oblation⁵ assigned to the sun is distributed in one, as well as in five potters. As to the Brāhmaṇa quotation, (we reply) that the Brāhmaṇas, indeed, speak of many divisions, as: the earth is Vaiśvānara, the year is Vaiśvānara, Brāhmaṇa is Vaiśvānara,⁶ and so on.

As to (the view) that invocations in the liturgy are addressed to Vaiśvānara, the sun, (we reply) that the liturgy is addressed to this very (terrestrial) fire. ‘Who shone for the tribes of men.’⁷ As to (the view) that

¹ I. 164. 51; TA. i. 9. 5.
² I. 164. 47; AV. 6. 22. 1.
⁴ TS. li. 4. 1. 2; KS. xli. 10.
⁵ Cf. KB. v. 8: अधा यत सावर्य चकपलां.
⁶ The quotation is untraceable.
⁷ The quotation is untraceable. It is the terrestrial fire which shines for men alone. Durga.
the chāndomika\textsuperscript{1} hymn is addressed to Vaiśvānara, the sun, (we reply) that it is addressed to this very (i.e. the terrestrial) fire.

Sacrificed with blazing fires.\textsuperscript{2} Blazing fires, profusely generated fires, or burning fires; it is with them that the sacrifice is made. As to (the view) that the hymn,\textsuperscript{3} 'Libation to be drunk', is addressed to Vaiśvānara, the sun, (we reply) that it is addressed to this very (terrestrial) fire.

(Here ends the twenty-fourth section.)

The undecaying and pleasant libation to be drunk is sacrificed in fire which touches heaven and knows the sun. For its maintenance, existence, and support, the gods spread it with food.\textsuperscript{4}

The oblation which is to be drunk, which is pleasant and undecaying, is sacrificed in fire which touches heaven and knows the sun. For all the various actions, i.e. maintenance, existence, and support, the gods spread this fire with food. Moreover, the seer said:

(Here ends the twenty-fifth section.)

The mighty seized him in the lap of the waters; the tribes attended on the king worthy of honour. The messenger brought Agni from the sun, Mātariśvan (brought) Vaiśvānara from afar.\textsuperscript{5}

Seated in the lap, in the bosom, of the waters, i.e. in the mighty world of the atmosphere, the groups of mighty atmospheric gods seized him like tribes who wait upon the king. Worthy of honour, having panegyrics addressed to him, or worthy of respect [or worthy of worship]. Whom the messenger of the gods brought from the shining one, the sun who drives away darkness, who impels all things and who is very far. [Or else] the seer called Mātariśvan, the bringer of this Vaiśvānara fire. Mātariśvan is air: it breathes in the atmosphere, or moves quickly in the atmosphere. Now the seer praises him with the following two stanzas in order to enter into all places.

(Here ends the twenty-sixth section.)

At night Agni becomes the head of the world. Then in the morning he is born as the rising sun. This is the supernatural power of the holy ones that with full knowledge he accomplishes the work so quickly.\textsuperscript{6}

The head is (so called because) the body depends on it. He who is the head\textsuperscript{7} of all beings at night is Agni, thence he himself is born as the sun rising

\textsuperscript{1} VS. 33. 92.
\textsuperscript{2} Śākh. Śr. S. x. 10. 8°.
\textsuperscript{3} x. 88.
\textsuperscript{4} x. 88. 1.
\textsuperscript{5} vi. 8. 4.
\textsuperscript{6} x. 88. 6.
\textsuperscript{7} Just as it is impossible to live without a head, so life is not possible without fire. Durga.
in the morning. They know this profound wisdom of the holy gods who accomplish sacrifices: the work that he performs with full knowledge, i.e. hastening he goes through all places. The stanza following this explains it still more.

(Here ends the twenty-seventh section.)

With a hymn, in heaven, the gods generated Agni, who fills both heaven and earth, with powers. They made him for a threefold existence indeed. He ripens herbs of every kind.

The gods made that Agni, whom they generated in heaven and earth with a hymn and who fills both heaven and earth, with [powers], i.e. actions, for threefold existence. 'For the terrestrial, atmospheric, and celestial (existence),' says Śākapūṇi. There is a Brāhmaṇa passage: Its third part, which is in heaven, is the sun. With these words, the seer praises him with reference to fire. Now, in the following stanza, the seer praises him with reference to the sun.

(Here ends the twenty-eighth section.)

When the holy gods set him, the sun, the son of Aditi, in heaven. When the ever-wandering pair come to life, then they behold all the worlds.

When all the holy gods set him, the sun, [Aditi’s son], son of Aditi, in heaven, when the wandering couple, i.e. the couple that always wanders together, i.e. the sun and the dawn, were created. How is the word mithuna (couple) derived? It is derived from (the root) mī, meaning to depend, with the suffix thu or tha, having the root nī or ṭuṇī as the last member. Depending on each other, they lead each other, or win each other.

Its (meaning), i.e. ‘human couple’, is derived from the same root also; or else they win each other, when they are united. Now, in the following stanza, the seer praises him with reference to Agni.

(Here ends the twenty-ninth section.)

Where the lower and the higher dispute as to which of us, the two leaders of sacrifice, knows more. The friends who enjoy together, and accomplish the sacrifice, were competent. Now who will decide this?

Where the divine sacrificers, i.e. this (terrestrial) and that atmospheric

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1 Of Ab. vii : ‘The sun verily enters into fire when setting. He then disappears. Agni verily is born as the sun’.

2 Of Ab. v. 16: mittūnāṃ and pattums, ‘cattle verily are the couple’.

3 Of Mār. sp. cit., vol. v, p. 207.

4 x. 88. 11.

5 x. 88. 10.

6 The quotation is un traced.

7 x. 88. 17.
Agni, dispute, as to which of us two knows more about the sacrifice. Which of the priests, who tell the same tale, and who enjoy together, and who are the accomplishers of sacrifice, will decide this for us? The stanza following this explains it still more clearly.

(Here ends the thirtieth section.)

O Mātariśvan, as long as the birds of beautiful wings wear directly the illumination of dawn, so long the Brähmaṇa, sitting lower than the sacrifice, and approaching the sacrifice, bears it.¹

As long as there is the illumination or the manifestation of dawn. The particle of comparison is here used in the sense of ‘directly’, as ‘place it directly here’. (As long as) birds of beautiful wings, which fly in a beautiful manner, i.e. these nights, O Mātariśvan, wear the light of the bright colour, so long the Brähmaṇa sacrificer, who approaches the sacrificer and sits lower than this sacrificer, i.e. this Agni, bears it.

But the recitation of the sacrificer is addressed to Vaiśvānara, who is not Agni: O divine Savitṛ, he chooses thee, i.e. this fire, for the sacrificer, along with thy father, Vaiśvānara. The seer calls this very fire ‘Savitṛ’ (stimulator), and the atmospheric or the celestial fire, who is the progenitor of all, ‘father’. He to whom the hymn is addressed and the oblation is offered is this same (terrestrial) Agni Vaiśvānara. These two upper luminaries receive (praise and oblations) under this appellation incidentally only.

(Here ends the thirty-first section.)

CHAPTER VIII

From what root is āñiṇodaḥ (giver of wealth) derived? Dravinam means wealth (so called) because people run (√dru) towards it, or strength (so called) because people run by means of it; āñiṇodaḥ (therefore) means the giver of wealth or strength.² The following stanza is addressed to him.

(Here ends the first section.)

Thou art the giver of wealth. In worship, the priests with stones in their hands adore the god in sacrifices.³

It is thou who art the giver of wealth.⁴ The word āñiṇasah means

¹ x. 88. 19.
³ i. 15. 7.
⁴ Roth construes āñiṇodaḥ with priests, taking it as nom. pl. Yāska, however, explains it as nominative sing.
people who sit down (to distribute) wealth, or who prepare (offerings of) wealth. Or else it means a cup of soma: ‘let him drink from this.’ They adore, i.e. implore, praise, increase, or worship the god in sacrifices.

But who is this giver of wealth? ‘It is Indra,’ says Krausniki; ‘he is the most liberal giver of strength and wealth,’ and all deeds relating to strength belong to him.’ The seer also says:

I think he is indeed born of energetic strength.  

Moreover a seer calls Agni a descendant of the giver of wealth, because he is born from him.

Who generated fire between two stones. This too is a Vedic quotation.

Further, there are expressions relating to the ‘giver of wealth’ in (stanzas used in) sacrifices and offered to the seasons. ‘Indra’s drink’, again, is the (name) of their vessel. Further, he is praised with reference to the drinking of soma. Further, a seer says: May the giver of wealth and his descendant drink.

‘This very (i.e. terrestrial) Agni is called “giver of wealth”,’ says Śākapūṇi. The expressions referring to ‘the giver of wealth’ are found in hymns addressed to Agni only.

Gods supported Agni, giver of wealth. This too is a Vedic quotation. As to (the view) that Indra is the most liberal giver of strength and wealth, (we reply) that all gods possess supernatural power. As to (the quotation) ‘I think he is indeed born of energetic strength’, (we reply) that this very (i.e. terrestrial) fire is produced when churned with energetic strength; he is therefore called ‘son of strength’, ‘offspring of strength’, ‘child of strength’, and so on. As to (the view) that a seer calls Agni ‘a descendant of the giver of wealth’, (we reply) that he is so called as he is generated by the priests, who are here called ‘givers of wealth’, because they offer oblations.

This son of seers is the overlord. This too is a Vedic quotation. As to (the view) that ‘Indra’s drink’ is the name of their drinking-cup, (we reply) that it is a mere apportionment, as all the cups used in drinking soma are called ‘belonging to Vāyu’. As to (the view) that he is

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2 X. 73. 10.
3 I.e. Agni is born from Indra. Durga.
4 H. 19. 5; A.V. 30. 34. 8.
5 The quotation is untraceable.
7 L. 96. 1.
8 X. 73. 10.
11 Av. 4. 30. 9; VS. 5. 6.
12 Roth translates bhātriḥdīrṇam as ekrumā (dirsadī), i.e. ‘honouring invitation’. See op. cit., p. 116; the etymological meaning of bhāti (ved., air) is distribution, cf. Grassmann, op. cit., p. 921. Durga’s explanation of the same word is not quite clear.
praised with reference to the drinking of soma, (we reply) that this happens in his (Agni’s) case also.

Accompanied by associating troops, and rejoicing, drink soma.\(^1\) This too is a Vedic quotation. As to (the quotation) ‘May the giver of wealth and his descendants drink’, (we reply) that it refers to this very (i.e. terrestrial) fire.

(Here ends the second section.)

May thy draught animals, with which thou drivest without being injured, become fat. O lord of the forest, O courageous one, drink thou soma, O giver of wealth, from (the cup called) neṣṭra, together with the seasons.\(^2\)

May thy draught animals, i.e. the team which draws (the chariot), with which thou drivest, without suffering any injury, become fat. Be firm. Having stirred\(^3\) and having approved,\(^4\) O courageous one, (drink) thou from the neṣṭra (cup), placed on the subordinate altar. Dhīṣṇya = dhīṣṇya, i.e. the subordinate altar, (so called) because it is the place of recitation. Dhīṣṇā [means speech] is derived from (the root) dhīs used in the sense ‘to hold’.\(^5\) Or else it distributes or procures intelligence. He is called ‘the lord of forests’, because he is the protector or benefactor\(^6\) of forests. Vana (forest) is derived from (the root) van (to win). Drink with the seasons, i.e. with periods of time.

(Here ends the third section.)

Now therefore the Āprī deities. From what root is Āprī derived? From (the root) āp (to obtain) or from prī (to please). There is also a Brāhmaṇa passage: One pleases them with Āprī hymns.\(^7\) Of these, Idkma (fuel) comes foremost. Fuel is (so called) from being kindled (samvīdha). The following stanza is addressed to him.

(Here ends the fourth section.)

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\(^1\) v. 60. 8.  \\
\(^2\) ii. 37. 8.  \\
\(^3\) ‘Having mixed, i.e. mixed together with the finger. It is the habit of the people who drink, to shake the liquid with their finger.’ Durga.  \\
\(^4\) Durga paraphrases abhi-gāyya by abhyad-yomā, i.e. ‘having lifted up’; Roth (op. cit.) translates aufnehmen, i.e. ‘taking up’, cf. Grassmann, op. cit., p. 402.  \\
\(^5\) ‘Speech holds the meaning, for eternal indeed is the connexion between speech and meaning.’ Durga.  \\
\(^6\) According to Durga, Agni is the protector of forests, or trees of forests, because he does not burn them, although he is capable of doing so, as he exists in their interior. Roth has misunderstood Durga, as the following remark of his shows: ‘Agni is so called because, according to Durga, he can burn wood.’ See op. cit., p. 116; cf. Brāh. D. ill. 26.  \\
\(^7\) AB. ii. 4; KB. x. 3. 2.
Kindled to-day in the abode of man, O god, having all created beings as thy property, thou offerest sacrifice to the gods. And, O wise one, having plenty of friends, bring (them); thou art the messenger, thou art the learned bard.\(^1\)

Kindled to-day in the house of every man, O god, having all created beings as thy property, thou offerest sacrifice to the gods. And O wise one, i.e. one who possesses knowledge, having plenty of friends,\(^2\) bring them. Thou art the messenger, thou art the [learned], i.e. having profound knowledge, bard. 'Ithma is sacrifice,' says Kāthakya. 'It is Agni,' says Śākapūṇi.

Tanūnapāt, 'one's own son.' ['It is clarified butter,' says Kāthakya.] The word napāt is a synonym of offspring which does not immediately succeed a person (i.e. a grandson);\(^3\) it is very much propagated downwards. In this case, the cow is called tanū (because) delicious things are prepared (tutāh) from her. Milk is produced from the cow, and the clarified butter is produced from milk. 'It is Agni,' says Śākapūṇi. Waters are here called tanū (because) they are spread in the atmosphere. Herbs and trees are produced from waters and this (fire) is produced from herbs and trees. The following stanza is addressed to him.

(Here ends the fifth section.)

O bright-tongued Tanūnapāt, having anointed the leading paths of the sacred rite with honey, be sweet. Directing the act of worship and our thoughts together with our prayers, carry our sacrifice to the gods.\(^4\)

'Narāsamsa is sacrifice,' says Kāthakya: 'seated men (narāḥ) praise (śaṁa) gods in sacrifice.'\(^5\) 'It is Agni,' says Śākapūṇi: 'he is to be praised by men.' The following stanza is addressed to him.

(Here ends the sixth section.)

Of these, the gods, who are skilful, pure, meditative, and who enjoy both kinds of oblations, we will praise the greatness of the adorable Narāsamsa with sacrifices.\(^6\)

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1 x. 110. 1; AV. 5. 12. 1; VS. 29. 25.
2 Durga explains the word nirod-mahāy as 'one who is honoured by his friends'; according to Roth, op. cit., p. 117, it means niśodāyik, i.e. 'gracious'. The accent shows it to be a possessive compound, and it may be translated as 'one whose might is his friends'; cf. Graumann, op. cit., p. 1040.
3 According to Durga, it means a 'grandson', and signifies (1) clarified butter, i.e. the offspring of milk, which is itself produced from the cow; thus clarified butter is the grandson of the cow; (2) Agni, the grandson of waters, i.e. the offspring of trees and herbs which are produced from waters. According to Roth, loc. cit., it does not necessarily mean 'a grandson', but 'a descendant in general'; cf. Graumann, op. cit., p. 590, 'a son of one's own self'.
4 Cf. Brh. D. ii. 27.
5 x. 110. 2; AV. 5. 12. 2; VS. 29. 25.
7 vii. 2. 2; VS. 29. 27.
Of these, the gods, who are of noble deeds, pure, promoters of meditation, and who enjoy oblations of both kinds, i.e. the soma and other oblations, or the mystical and the supplementary ones, we will highly praise the greatness of the holy Narāśaṁsa.

Ihlā is derived from (the root) ṭādā, meaning to praise, or from inhl (to kindle). The following stanza is addressed to him.

(Here ends the seventh section.)

Being invoked thou art to be praised and worshipped. O Agni, come united with the Vasus. O great one, thou art the sacrificer of the gods. As such, O excellent sacrificer, do thou sacrifice to them, incited (by us).3

Being invoked thou shouldest be praised and worshipped. O Agni, come associated together with the Vasus. O great one, thou art the sacrificer of the gods. The word yulva is a synonym of great, i.e. gone (√ya), and invoked (√hu). As such, O excellent sacrificer, do thou sacrifice to them, incited (by us). Incited, impelled, or implored. Excellent sacrificer, the best sacrificer.

Burhiṭ (grass) is (so called) from growing rapidly. The following stanza is addressed to him.

(Here ends the eighth section.)

The grass in the eastern direction is twisted at daybreak with injunctions for the covering of this earth. He spreads it farther and farther to make the best and most comfortable seat for the gods and Aditi.5

The grass in the eastern direction is strewn at daybreak, in the first period of the day, with injunctions in order to cover this earth. He spreads it [farther and farther]: it is scattered to a great extent, or spread to a great extent. Best, excellent, or very wide. A most comfortable seat for the gods and Aditi. The word syonam is a synonym of comfort; it is derived from (the root) so (to rest): they rest in it, or it is to be resorted to.

1 Roth (op. cit., p. 118) construes epām with Narāśasasya, i.e. the plural with the singular, which is grammatically impossible. He defends himself by saying that Narāśasasya = Narāṇām, but without any support or justification. He explains this as virorum imperium tenens, i.e. 'holding power over men'. Cf. Grassmann, op. cit., p. 718.
2 Cf. AB. ii. 1, i.e. the food of oblation. According to Roth, loc. cit., it means one to whom prayer is addressed, i.e. Agni.
3 x. 110. 8; AV. 5. 12. 3; VS. 29. 28.
4 Cf. Professor Macdonell, Vedic Mythology, p. 154.
5 x. 110. 4; AV. 5. 12. 4; VS. 29. 29.
6 Roth, op. cit., p. 119, translates eštā by di-luculé, i.e. 'at dawn', and Durga explains it as 'for covering'. Cf. Grassmann, op. cit., p. 1288.
Dvārāḥ (door) is derived from (the root) jū (to press forward), or from dru (to move), or from the causal of vr (to exclude). The following stanza is addressed to them.

(Here ends the ninth section.)

Spacious doors remain wide open like beautiful wives for their husbands. O divine doors, great and all-impellers, be easy of access to the gods.¹

Having spaciousness, make yourself wide open as exceedingly beautiful wives do their thighs for their husbands in sexual intercourse. The thighs are the most beautiful parts (of the body). O divine doors, mighty, i.e. great. All-impellers, i.e. all come to the sacrifice through them. ‘It is the door of the house,’ says Kāṭhakya. ‘It is Agni,’ says Śākapūṇi.

Uṛṣaṁnakta = dawn and night. Dawn has been explained. The word naktā is a synonym of night: it anoints beings with dew; or else it is (called) night (because) its colour is indistinct.² The following stanza is addressed to them.

(Here ends the tenth section.)

Pressing forward, adorable, brought near each other, dawn and night the divine women, mighty, shining beautifully and putting forth beauty adorned in a radiant manner, may sit down on the seat³ (yoni).

Smiling or causing good sleep⁴ may (they) take their seat or sit down, i.e. the holy ones, neighbours of each other, divine women, mighty, shining beautifully, i.e. resplendent, and putting forth beauty adorned in a radiant manner. Śukra (radiant) is derived from (the root) śuc, meaning to shine. The word pēus is a synonym of beauty; it is derived from (the root) pīē (to adorn): it is well adorned.

Daivīyā hotārā means the two divine sacrificers, i.e. this (terrestrial) and that (atmospheric) Agni. The following stanza is addressed to them.

(Here ends the eleventh section.)

The two divine sacrificers are foremost, sweet-voiced, and the measurers of sacrifice for the man to worship. They are inciters, active in the sacrifices, and with injunctions point out the light in the eastern direction.⁵

¹ x. 110. 5; AV. S. 12. 5; VS. 29. 80.
³ x. 110. 6; AV. S. 12. 6; 27. 8; VS. 29. 81.
⁴ Yāsaka explains suganṣapit as ‘smiling, or causing sleep’. Durgā follows Yaśaka. According to Roth, op. cit., p. 119, it is a de-
⁵ nominative form of supi, ‘to distribute’; cf. Sāyana’s derivation quoted by Roth, loc. cit. It is, however, a participle of suṣā which is derived from su (to press), and means ‘pressing’; cf. Grassmann, op. cit., p. 1588.
⁶ x. 110. 7; AV. S. 12. 7; VS. 29. 83.
The two divine sacrificers are foremost, endowed with sweet speech, and the creators of sacrifice for the man [for every man] to worship. They are inciters, workers in sacrifices, who enjoin that one should offer sacrifice in the eastern direction.

_Tisro devīḥ_ means the three goddesses. The following stanza is addressed to them.

_(Here ends the twelfth section.)_

May the light of the sun come to our sacrifice quickly, and speech, here instructing like man: May Sarasvatī and the three goddesses of noble deeds sit on this most comfortable seat of grass.¹

May the light of the sun come soon to our sacrifice. The sun is (called) bhārata: its light (therefore) is (called) bhāratī.² And (may) speech, instructing here like a man, (come to us). May Sarasvatī and the three goddesses of noble actions sit on this comfortable seat of grass.

_'Tvāṣṭr'_ (is so called because) it pervades quickly,’ say the etymologists. Or it may be derived from (the root) tvīṣ, meaning to shine, or from tvāks, meaning to do. The following stanza is addressed to him.

_(Here ends the thirteenth section.)_

O wise and excellent sacrificer, incited (by us) sacrifice here to-day to the god Tvaṣṭr, who adorned these two progenitors, i.e. heaven and earth, and all the worlds with beauty.⁴

O wise and excellent sacrificer, incited (by us) sacrifice here to-day to god Tvaṣṭr, who made these two progenitors, i.e. heaven and earth, and all created beings beautiful. According to some, Tvaṣṭr is an atmospheric deity, because he is enlisted among the atmospheric gods.⁵ ‘He is Agni,’ says Śākapūṇi. The following, another stanza, is addressed to him.

_(Here ends the fourteenth section.)_

Spreader of light, the beautiful one grows among them, elevated by his own glory in the lap of the oblique. Both were afraid of Tvaṣṭr, who was being born, turning back, they both serve the lion.⁶

Light is (so called) from making (things) well known. The diffuser of light, the beautiful one grows among them. Cāru (beautiful) is derived from the root _car_ (to be diffused). Jīhmanī (oblique) is derived from the

1 x. 110. 8; AV. 5. 12. 8; VS. 29. 33.
2 According to Yāska, bhārata means ‘the light of the sun’. But bhārata and gh evidently stand in opposition to each other: i.e. as goddesses of speech; cf. Grassmann, op. cit., p. 983.
4 x. 110. 9; AV. 5. 12. 9; VS. 29. 34.
6 i. 95. 5.
root ḥā (to bound). Elevated, held up. By his own glory, by the glory of his own self. In the lap, i.e. bosom. Both were afraid of Tvāṣṭṛ, who was being born. [Turning back, they both serve the lion.] Heaven and earth, or day and night, or the two sticks of wood: turned towards the vanquisher, they both 1 attend upon him.

(Here ends the fifteenth section.)

Vanāṣpatiḥ 2 (lord of herbs) has been explained. The following stanza is addressed to him.

(Here ends the sixteenth section.)

Preparing the food and the season by oblations to the gods, bestow them thyself. May the lord of herbs, the god pacifier, and Agni enjoy the oblations with honey and clarified butter.3

Having prepared 4 the food and oblations at the proper time of performing the sacrifice, bestow thyself on thyself. May these three, i.e. the lord of herbs, the god pacifier, and Agni, enjoy the oblation with honey and clarified butter.5

But who is the lord of herbs? 'It is the sacrificial post,' says Kāṭṭhaka. 'It is Agni,' says Śākapūṇi. The following, another stanza, is addressed to him.

(Here ends the seventeenth section.)

O lord of herbs, lovers of the gods anoint thee with divine honey in sacrifice. Whether thou standest uplifted or whether thy abode is in the lap of this mother, here bestow wealth on us.6

Lovers of the gods anoint thee, O lord of herbs, with divine honey and clarified butter in sacrifice. Whether thou standest uplifted, or whether thy dwelling-place is made in the lap, i.e. bosom, of this mother, thou shalt give us riches.

'It is Agni,' says Śākapūṇi. The following, another stanza, is addressed to him.

(Here ends the eighteenth section.)

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1 The word both refers to the two arms of the priest who produces fire by attrition. Cf. Roth, p. 120.
2 See above, § 8.
3 x. 110. 10; AV. 5. 12. 10; VS. 29. 35.
4 Roth, op. cit., p. 120, translates sanajjan as sāltending, i.e. swallowing.
5 Taska, followed by Durga, explains madhva as a noun, i.e. 'with honey'. Roth, op. cit., makes it an attribute of pīrṇa, i.e. 'with sweet butter'; a very far-fetched explanation. The same word occurs in iii. 8. 1, quoted in the next section, coupled with daśyan, i.e. 'divine'. From the comparison of this passage it is clear that madhva cannot be taken as an attribute.
6 iii. 8. 1.
O lord of herbs, having golden wings, circumambulating and having fastened oblations with a cord, carry them to the gods along the most straight paths of sacrifice; this is thy object from the days of yore.\textsuperscript{1}

O lord of herbs, (carry) oblations to the gods; having golden wings, i.e. wings of the sacred law. Or else it may have been used for the sake of comparison, i.e. whose wings glitter like gold. This is thy object from the days of yore, it is an ancient object of thine, hence we address thee. Carry (oblations) along the paths of sacrifice, which are the most straight, i.e. whose course is most straight, which abound in water, and which are free from darkness. The following, another stanza, is addressed to him.

(\textit{Here ends the nineteenth section.})

O lord of herbs, learned in all the ways, having fastened the oblations with the most beautiful cord, carry them to the gods, O thou desirous of bestowing, and among the immortals proclaim the giver.\textsuperscript{2}

O lord of herbs, having fastened with the most beautiful cord,\textsuperscript{3} carry the oblations of the giver\textsuperscript{4} to the gods [in sacrifice]: learned in all ways, i.e. well versed in all branches of knowledge. And proclaim the giver among the immortals, i.e. gods.

Consecrations by saying ‘hail!’ (they are so called because) the word \textit{svāhā} (hail!) is uttered in them; or speech herself said, ‘well, ho!’ or one addresses himself, or one offers oblation consecrated with (\textit{svāhā}) ‘hail’. The following stanza is addressed to them.

(\textit{Here ends the twentieth section.})

As soon as he was born, he measured the sacrifice, Agni became the leader of the gods. May the gods eat the oblations consecrated by the utterance of ‘hail’ in the speech of this sacrificer, set up in the eastern direction.\textsuperscript{5}

As soon as he was born, he created the sacrifice. Agni became the chief of the gods. May the gods eat the oblation consecrated with the utterance of ‘hail’ in the speech, i.e. mouth, of this sacrificer, set up in the eastern direction. [With these words they sacrifice.]

With these words the \textit{āṇā} deities are dealt with. Now who is the

\textsuperscript{1} MS. 4. 8. 7; 208. 10; KS. 18. 21; TB. iii. 6. 11. 2.

\textsuperscript{2} x. 70. 10; MS. 4. 18. 7; 209. 1; KS. 18. 21. Cf. TB. iii. 6. 12. 1.

\textsuperscript{3} ‘With a well-twisted, strong cord’, Roth, \textit{op. cit.}, p. 121.

\textsuperscript{4} Yāsaka explains \textit{āndhiṣṭaḥ} as gen. sing., i.e. ‘of the giver’. Durga amplifies it by the remark: ‘of the giver, i.e. of the sacrificer’. The word has no accent and can therefore be vocative only and refer to Agni, i.e. ‘desirous of bestowing’. Roth, \textit{loc. cit.}, attributes the following meanings to it: ‘wooer, bridegroom, husband’, Grassmann, \textit{op. cit.}, p. 600.

\textsuperscript{5} x. 110. 11; AV. 5. 12. 11; VS. 29. 36.
god to whom the introductory and the concluding oblations are offered? According to some, they are offered to Agni.

(Here ends the twenty-first section.)

The introductory and the concluding oblations are exclusively mine. Give me, O gods, the juicy portion of the offering: butter of waters and the fragrant exhalations of herbs. May the life of Agni be long.  

The introductory and the concluding oblations are exclusively thine, and so will be the juicy portions of the offerings; nay, this whole sacrifice will be thine, O Agni; to thee will bow down the four quarters. 

Further, there is a Brāhmaṇa passage: Verily, to Agni belong the introductory, and to Agni the concluding oblations. According to others, they have the metres as their deities. There is a Brāhmaṇa passage: Verily, to the metres belong the introductory, and to metres the concluding oblations. According to others, they have the seasons as their deities. There is a Brāhmaṇa passage: Verily, to the seasons belong the introductory, to the seasons the concluding oblations. [According to others, they have sacrificial animals as their deities. There is a Brāhmaṇa passage: Verily, to sacrificial animals belong the introductory, to sacrificial animals the concluding oblations.] According to others, they have breath as their deity. There is a Brāhmaṇa passage: Verily, to breath belong the introductory, to breath the concluding oblations. According to others, they have soul as their deity. There is a Brāhmaṇa passage: Verily, to soul belong the introductory, to soul the concluding oblations. 

But the well-considered view is that they are addressed to Agni. The rest is mere apportionment. Then why are these views put forward? It is well known: A person, about to utter the sound vañjā, should meditate on the particular deity to whom the oblation is offered. 

With these words, these eleven Āpri hymns are dealt with. Of these, the hymns of Vasiṣṭha, Atri, Vadhryaśva, and Gṛtsamāda are addressed to Narāśaṃsa; the hymns of Medhātithi, Dirghatamas, and that of invitation (praiṣas) to both (i.e. Narāśaṃsa and Tānūnapāt). The hymns other than those (mentioned above) are therefore addressed to Tānūnapāt, to Tānūnapāt.  

(Here ends the twenty-second section.)
CHAPTER IX

Now therefore we shall take up in order the terrestrial beings to which panegyrics are addressed. Of these, the horse is the foremost. Āvā (horse) has been explained. The following stanza is addressed to him.

(Here ends the first section.)

The horse as draught animal desires a comfortable chariot and the encouraging shout of the inciter; the male organ (desires) the two hairy rims; the frog (desires) the pond; flow, Indu, flow for Indra’s sake.

The horse as a draught animal; the draught animal (desires) a comfortable (chariot) [the draught animal a chariot]. The word sukham (comfortable) is a synonym of ‘good’.

Good is auspicious, very suitable [or it proceeds in a very suitable manner. Laughter; goer, or protector, or benefactor; the male organ goes towards. Water causes to conceal.] Māna has been explained. The following stanza is addressed to him.

(Here ends the second section.)

Let not Mitra, Varuṇa, Aryaman, Āyu, Indra, Rbhuksan, and the Maruts overlook us, because we will proclaim the heroic deeds of the horse, the courser, born of the gods, in the assembly.

On account of our proclaiming the heroic deeds of the horse, the courser, born of the gods, in the assembly, i.e. at sacrifice, may not Mitra, Varuṇa, Aryaman, Āyu, Vāyu, the swift one, Indra, the wide dweller or the king of the Rbhus, and the Maruts overlook us.

A bird (is so called because) it is able to lift itself up, or to make a sound, or to rush along, or else they wish him to be always auspicious, or the word (sakunī, bird) may be derived from (the root) sak (to be able).

The following stanza is addressed to him.

(Here ends the third section.)

Crying violently and proclaiming its nativity, it impels speech as a rower a boat. O bird, be highly auspicious. May no apparition whatsoever find thee anywhere.

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1 See 2. 27; cf. also 1. 12. 2 ix. 112. 4.
3 The section in two must be spurious; cf. Roth, op. cit., p. 126. Māṇḍūma as a masc. is senseless, for it refers to māṇḍū, ‘not us’, of the following quotation, nor has it been explained.
4 i. 162. 1; VS. 25. 24.
5 The etymological explanations of sakunī given by Yāsaka are the following: (1) √sak and √nī, (2) √sak and √nad, (3) √sam and √kr.
6 ii. 42. 1; of Brh. D. iv. 94.
It cries violently, proclaiming its birth, i.e. its name is onomatopoetic. It propels speech as a rower does a boat. O bird, be highly auspicious i.e. exceedingly auspicious. Mangalam (auspicious) is derived from (the root) gṛñ, meaning to praise. Or else (from gṛñ, to swallow), i.e. it swallows evil things. Or else (the word) is aṅgu-luma, i.e. having limbs. According to the etymologists (it is derived from √vwṣj), i.e. it submerges sin. Or else (people say) 'let it come to me'. May no overpowering force find thee on any side.

A bird uttered a lowing sound to Grtsamada, as he was about to proceed (to acquire) a particular object. This is indicated by the following stanza.

(Here ends the fourth section.)

O bird, speak out what is auspicious in the south, and that which is auspicious in the north. Say what is auspicious in front of us and also what is auspicious behind us.

The stanza is explained by the mere reading of it.
Grtsamada = Grtsa-madam, i.e. wise and joyful. The word grtsa is a synonym of wise; it is derived from (the root) gṛñ, meaning to praise.

Mandakā (frogs) = maja-kā, i.e. divers, (so called) from diving. Or the word may be derived from (the root) maul, meaning to rejoice, or from mand, meaning to be satisfied. 'It is derived from (the root) maul (to decorate)', say the grammarians. Or else, their abode (okus) is in water (mande). Mandu (water) is derived from (the root) maul (to rejoice) or from maul (to be merry). The following stanza is addressed to them.

(Here ends the fifth section.)

Sleeping for a year, the frogs have uttered forth speech, impelled by the cloud, like Brāhmaṇas engaged in religious rites.

Sleeping for a year, the Brāhmaṇas, who are engaged in religious rites, i.e. who have taken the vow of silence. Or else a simile may have been intended, i.e. (uttered speech) like Brāhmaṇas, who are engaged in religious rites. The frogs have uttered forth speech which has been impelled by the cloud.

1 The bird is an object of praise. Durga.
2 Auspiciousness destroys misfortunes as soon as they arise. Durga.
3 According to Durga, lam = ram, the possessive suffix: the letter n is added without any meaning, and amga signifies the various ingredients, as honey, milk, etc., of the

4 i.e. Mangala is derived from the root gmn with nām, i.e. 'going to me'.

5 'Signifying success.' Durga.
6 RVKH. 2. 43. 1; cf. Professor Macdonell, Vedic Mythology, p. 162.
7 'The frogs are adorned with variegated lines on their skin by nature.' Durga.
8 The sentence is omitted by Durga.
9 viii. 108. 1; AV. 4. 15. 18; cf. Bṛh. D. vi. 27.
10 Cf. Professor Macdonell, Vedic Mythology, p. 151.
Vasiṣṭha, desirous of rain, praised the cloud. Frogs applauded him. On seeing the applauding frogs, he praised them. This is indicated by the following stanza.

(Here ends the sixth section.)

O frog, join me. O swimmer, invoke rain. Float in the middle of the pond, having spread your four feet.¹

The stanza is explained by the mere reading of it.

Dice (aṅgāk) are (so called because) they are obtained (√uṣ) by gamblers, or (wealth) is obtained through them. The following stanza is addressed to them.

(Here ends the seventh section.)

The waving ones of the great (tree), growing in windy places, rolling on the gambling board, intoxicate me. The ever-wakeful berry of the vibhīḍaka tree appears to me like a draught of soma that grows on the Mūjavit mountain.²

The waving berries of the mighty vibhīḍaka tree intoxicate me. Growing in windy places, i.e. growing on mountain slopes. Rolling on the gambling board. Board (irinam) is free from debt (nir-ṛṇam). It is derived from (the root) ṛṇ (to go), i.e. it is distant. Or else, herbs have been removed from it. Like a draught of soma growing on the Mūjavit mountain. Maujavitah, i.e. grown on Mūjavit. Mūjavit is the name of a mountain, (so called because) it abounds in Saccharum sara (muṇju). Muṇja is (so called because) it is thrown out (√muca) by a kind of rush. Isṭā (a kind of rush) is derived from (the root) is, meaning to go. This other (meaning of) isṭā (i.e. arrow) is derived from the same root also. Vibhīḍaka (name of a tree) is (so called) from piercing. Wakeful is (so called) from keeping awake.³ The poet praises them (i.e. dice) in the first and condemns them in the succeeding stanzas.⁴ This is known to be the composition of a seer made miserable by dice.

Grāvāṇah (stones) is derived from (the root) han (to kill), or from gṛ (to praise), or from grah (to seize). The following stanza is addressed to them.⁵

(Here ends the eighth section.)

¹ RVKH. 7. 108.
² x. 84. 1; R. Vidh. 8. 10. 1; cf. Bṛh. D. vii. 86.
³ Yāska takes bhṛdo as an adjective, agreeing with vibhīḍakasya to be supplied, as in the text of the RV. vibhīḍakāḥ in the nominative singular, is the subject of the second line.
⁴ Debts incurred on the gambling board, unlike others, are not payable by the descendants of the debtors. Durga.
⁵ According to Durga, dice are called wakeful, because they keep the winner awake through the joy of winning, and the loser on account of the misery of his loss.
⁶ See x. 84. 2–14.
⁷ x. 94. 1.
Let them proclaim. Let us proclaim. Address the stones who speak in return, when ye, O unsplit mountains, quick and rich in soma, together bear the sound, i.e. invocation for Indra.¹

Let them proclaim. Let us proclaim. Address the stones who speak in return. When unsplit mountains, i.e. who are not to be split up. Quick, making haste. Together (producing) soma. Ṣloku (call) is derived from (the root) ṣṛ (to break open). Ghūm (sound) is derived from (the root) ghūs (to sound). You are rich in soma, or you are in the abodes of one who is rich in soma.

A nārāsamsa stanza is that with which men are praised. The following stanza is addressed to it.

(Here ends the ninth section.)

I present, with wisdom, the sublime hymns of Bhāsvya, who dwells on the Sindhu—the unsurpassed king who, desirous of glory, measured out a thousand libations for me.²

Sublime hymns, i.e. not childish, or not few. A child—turning round for strength—is to be brought up. Or else his mother is sufficient for him, or his mother is (a source of) strength for him. Or the word bāḷa (child) is derived from bāḷa (strength), with the negative particle placed in the middle.³ I present with wisdom, i.e. with ingenuity of mind, or praise, or intelligence. Of the King Bhāsvya, who dwells on the Sindhu, and who prepared a thousand libations for me—the king who is unsurpassed, or who is not hasty, or who does not hurry, and who is desirous of praise.

(Here ends the tenth section.)

A king obtains praise on account of being associated with sacrifice, and the paraphernalia of war from their association with the king. Of these, the chariot comes first. Rathuḥ (chariot) is derived from (the root) ṛuḥa, meaning to speed, or from ṛṣhva by metathesis:⁴ one sits in a chariot with joy, or from raṇ (to chatter) [or from raṇ (to make a sound)].⁵ The following stanza is addressed to it.⁶

(Here ends the eleventh section.)

² l. 126. 1; cf. Brih. D. iii. 155.
³ The passage, 'A child... in the middle,' is omitted by Durga. It gives the etymological explanation of a word which neither occurs in the text of the RV, nor in that of Yaska, hence I agree with Durga in thinking that the passage is spurious.
⁴ i.e. sṝṣtv > sṛṣṭva, and by metathesis raṇa.
⁵ The last two etymologies are omitted by Durga.
⁶ Cf. Professor Macdonell, op. cit., p. 185.
O lord of forests, our friend, promoter, and a noble hero, indeed be firm in body. Thou art girt with cowhide, be strong. May thy rider win what is to be won.  

O lord of forests, indeed be firm in thy limbs. Thou art our friend, promoter, and a noble hero, i.e. a blessed hero. Thou art girt with cowhide, hence be strong, i.e. be very firm. May thy rider win what is worthy of winning.

The word *dundubhi* (drum) is onomatopoetic. Or else it is (so called) being made of a split tree. Or it may be derived from (the verb) *dundubhya*, meaning to make a sound. The following stanza is addressed to it.

(Here ends the twelfth section.)

Fill earth and heaven also with thy roar. Let the immovable and the movable think of thee everywhere. Besides, O drum, together with Indra and the gods, keep off the enemy farther than afar.

Fill earth and heaven with thy roar. Let them all that are immovable, i.e. stationary, and that are non-stationary, think highly of thy loud call. O drum, associated together with Indra and the gods, disperse the enemy farther than what is very far.

Quiver is the receptacle of arrows. The following stanza is addressed to it.

(Here ends the thirteenth section.)

The father of many (daughters), and whose sons are many, clangs and clashes, having reached the field of battle. Slung on the back, the quiver, when hurled forth, conquers strifes and all the hostile armies.

The father of many (daughters) and whose sons are many is with reference to arrows. When exposed, it smiles as it were. Or it is an onomatopoetic word. *Saṅkāha* (strife) is derived from (the root) *sać* (to suffer), or from *kṛ* (to scatter), preceded by the preposition *sam*. Slung on the back it conquers when hurled forth, is explained.

Handguard is (so called because) it is held firmly on the hand. The following stanza is addressed to it.

(Here ends the fourteenth section.)

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1 vi. 47. 28; AV. 6. 125. 1; VS. 29. 52.
3 This gives the first derivation of the word *dundubhi*, i.e. the former part from *druma* (tree), and the latter from the root *bhid*.
4 vi. 47. 29; AV. 6. 126. 1; VS. 29. 55.
5 Cf. Professor Macdonell, *loc. cit.*
6 vi. 73. 6; VS. 29. 42.
Like a serpent, it encompasses the arm with its coils, protecting it from the impact of the bowstring. May the manly handguard, learned in all expedients, well protect the man from all sides.¹

Like a serpent, it encircles the arm with its coils, shielding it from the strokes of the bowstring. The handguard well versed in all the sciences. A man is (so called because) he possesses abundance of manly spirit,² or the word punān (man) is derived from (the root) punuš (to crush).

Bridles have been explained.³ The following stanza is addressed to them.

(Here ends the fifteenth section.)

Seated on the car, a skilful charioteer guides his steeds in front of him, to whatever place he likes. Admire the greatness of the bridle. From behind, the reins give direction to the mind.⁴

Seated on the car, a skilful charioteer, i.e. a noble charioteer, guides his steeds, which are in front of him, to whatever place he likes. I worship the greatness of bridles. The reins, although they are behind, give direction to the mind.

Dhanuṣ⁵ (bow) is derived from the root dhanu, meaning to go, or to kill: the arrows are discharged from it. The following stanza is addressed to it.

(Here ends the sixteenth section.)

May we win kine with the bow, and with the bow the combat. May we win dreadful battles with the bow. The bow brings the desires of the enemy to naught. May we conquer all quarters with bow.⁶

The stanza is explained by the mere reading of it.

Samudāḥ (battle) = sam-adāḥ (i.e. eating together) from (the root) ad (to eat),⁷ or = sam-mudāḥ (i.e. raging together) from (the root) mad (to rage).

Jyā (bowstring) is derived from (the root) ji (to conquer), or from ji (to conquer, cl. ix), or it is (so called because) it causes arrows to fly quickly. The following stanza is addressed to it.

(Here ends the seventeenth section.)

Coming close to the ear as if desirous of whispering a secret, and embracing its dear friend, this string, stretched on the bow, and leading us to salvation in battle, utters a low shrill sound like a woman.⁸

¹ vi. 75. 14; VS. 29. 51.
² Compare to a woman, who is poor in spirit, a man has more manly strength. Durga.
³ See 2. 9.
⁴ vi. 75. 6; VS. 29. 48.
⁵ Cf. Professor Macdonell, loc. cit.
⁶ vi. 75. 2; VS. 29. 89.
⁷ People devour each other, as it were, in battle. Durga.
⁸ vi. 75. 8; VS. 29. 40.
It comes close to the ear as if desirous of speaking. Embracing, as it were, its dear friend, i.e. the arrow. It utters a [shri]l sound like a woman. This string stretched on the bow. In battle, in strife. Leading us to salvation, [leading us across].

Iṣu¹ (arrow) is derived from (the root) iṣ, meaning to go [or to kill]. The following stanza is addressed to it.

(Here ends the eighteenth section.)

She wears a beautiful wing. Deer is her tooth. When hurled, she flies girt with cow-phlegm. May the arrows grant us protection there where men run to and fro.²

She wears a beautiful wing is with reference to the swift feathers of arrows. Her tooth is made of the horn of deer.³ Or else it is derived from (the root) mṛg (to pursue).⁴ 'When hurled, she flies girt with cow-phlegm', has been explained.⁵ May the arrows grant us protection there where men run in the same direction and in the opposite direction, i.e. protection in battles.

Lashing rod is called whip. Whip (kuśā) is (so called because) it reveals (yra-kāśayati) danger to the horse. Or else it is derived from (the root) kṛṣ (to drag) on account of being small. Further, speech is called (kuśā because) it reveals meaning, or it rests in space; or it is derived from (the root) kruś (to make a noise). The following stanza is addressed to the horsewhip.

(Here ends the nineteenth section.)

They strike their thighs and deal blows on their buttocks. O lashing rod, impel sagacious horses in battles.⁶

They strike their thighs, i.e. their moving thigh-bones. Sukthi (thigh-bone) is derived from (the root) sac (to be united), the body is fixed in it. And they deal blows on their buttocks.⁷ Jughanam (buttock) is derived from (the verb) jaṅghanya (to strike repeatedly). O lashing rod, impel horses that are [sagacious,] of highly-developed intelligence, in battles, i.e. contests, or conflicts.

¹ Cf. Professor Macdonell, loc. cit.
² vi. 75. 11; VS. 29. 48.
³ This gives the detailed description of an arrow. The pointed end is made of the horn of a deer, which is very sharp, and the rest is covered with beautiful wings. Cf. Durga's remarks.
⁴ According to Durga, certain arrows possess the power of pursuing even an invisible enemy and of discrimination in attack.
⁵ See 2. 5.
⁶ vi. 75. 13.
⁷ Durga takes jaṅghauti as a particle in the vocative case, agreeing with aṣṭojani. This explanation is wrong. Not only is it opposed to that of Yāska, but jaṅghauti, as the accent indicates, cannot be in the vocative case.
Mortar (ulākhulam) is (so called because) it causes to spread out (uru-kuram), or it has a hole at the top, or it prepares food (ūrī-kuram). There is a Brāhmaṇa passage:¹ 'Make me large,' said he. Then indeed he became a mortar. Verily, they call it ury-kuram (causing to spread out), indirectly ulākhulam, i.e. mortar. The following stanza is addressed to it.

(Here ends the twentieth section.)

Whenever, O Mortar, thou art set to work from house to house. Then utter thy brightest sound like the trumpet of the conquerors.²

The stanza is explained by the mere reading of it.

(Here ends the twenty-first section.)

Vṛṣabhaḥ means one who rains down offspring,³ or who increases the seed very much. Vṛṣabhaḥ is therefore so called from raining, i.e. whose characteristic is to rain. The following stanza is addressed to him.

(Here ends the twenty-second section.)

Thundering they approached him. In the midst of the strife, they made the bull shed water. Through him Mudgala won a hundred thousand well-nourished kine in battle.⁴

Thundering they approached him is explained. They made the bull shed water in the midst [of battle], i.e. the place of conquest or swiftness. Through him (he conquered) the king of beautiful possessions.⁵ The verb bharv means to eat. Or else, Mudgala won a thousand well-nourished kine in battle. The word pradhana is a synonym of battle: treasures are scattered forth in it.

Wooden mace, i.e. mace made of wood. With reference to it they relate a legend. A seer Mudgala, a descendant of Bhṛmasyāva, having yoked his bull and a wooden mace, and having fought in battle, won the contest. This is indicated by the following stanza.

(Here ends the twenty-third section.)

Look at this yoke of the bull and the wooden mace lying in the middle of battle, with which Mudgala won a hundred thousand kine in battles.⁶

Look at this yoking together of the bull, and the wooden mace lying in the middle of battle, with which Mudgala won a hundred thousand kine in battles. The word vṛtanḍīgam ⁷ is a synonym of battle, (so called) from dispersing or conquering hostile armies. Mudgala means one who possesses

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¹ Cf. ŚB. vii. 5. 1. 12.
³ Prajāpati-kīthuṣṭam reṭah sūcāt yomau.
４ Durga.
５ x. 102. 9.
６ According to Durga, sūrīkari means a prosperous country, especially rich in barley.
７ Cf. Roth, op. cit., p. 130.
beans, or who swallows beans, or passion, or pride, or joy.\textsuperscript{1} Bhārmyakṣa, a son of Bhṛmyaśva. Bhṛmyaśva means one whose horses are always wandering, or he is (so called) from horse-breeding.

The word pītuḥ is a synonym of food. It is derived from (the root) pā (to protect), or from pā (to drink), or from ṭhāy (to swell). The following stanza is addressed to it.

\textit{(Here ends the twenty-fourth section.)}

Verily I will praise the food, the holder of great invigorating strength; with whose vigour Trita rent Vṛtra limb by limb.\textsuperscript{2}

I praise the food which contains great invigorating strength. The word taviṣṭ\textsuperscript{3} is a synonym of strength. It is derived from (the root) tu, meaning to increase. With whose vigour, i.e. power, Trita, i.e. Indra who abides in three places, rends Vṛtra limb by limb.

Rivers have been explained.\textsuperscript{4} The following stanza is addressed to them.

\textit{(Here ends the twenty-fifth section.)}

Hear this my hymn of praise, O Gaṅgā, Yamunā, Sarasvatī, Śutudrī together with Paruṣṇi, Marudvṛdhā with Asikni, and Ārjikīyā with Vitastā and Susomā.\textsuperscript{5}

Attend\textsuperscript{6} to this my hymn of praise, O Gaṅgā, Yamunā, Sarasvatī, Śutudrī, Paruṣṇi, Marudvṛdhā with Asikni; hear, O Ārjikīyā with Vitastā and Susomā.\textsuperscript{7} This is the general sense. Now (follows) the etymological explanation of every word. Gaṅgā is (so called) from going (v'gum).\textsuperscript{8} Yamunā, she flows, joining herself (with other rivers), or she flows gently.\textsuperscript{9} Sarasvatī—the word suras is a synonym of water, it is derived from (the root) sr (to flow)—rich in water. Śutudrī, quick runner, rapid runner,\textsuperscript{10} or it runs swiftly like one who is goaded. Trāvati is called Paruṣṇi, i.e. having joints, [shining,] winding. Asikni, non-bright, non-white. The word sitam is a synonym of white colour, its antithesis is (denoted by) a-situm. Marudvṛdhā, i.e. swollen by all other rivers and winds. Vitastā, not burnt,\textsuperscript{11} mighty, having high banks. Ārjikīyā is called Vipāś, so called

\textsuperscript{1} Cf. Roth, \textit{op. cit.}, p. 129.
\textsuperscript{2} i. 187. 1.
\textsuperscript{3} Cf. Roth, \textit{op. cit.}, p. 180.
\textsuperscript{4} See 2. 24.
\textsuperscript{5} x. 75. 8.
\textsuperscript{8} i.e. She goes to the best place, or sends created beings to the best place. Durga.
\textsuperscript{9} There are no waves in it. Durga.
\textsuperscript{10} Cf. Mbh. Ādi-par., verse 6752, \textit{Satadā vidrūtā yasmā ca chātādura iti vidrūtā 1}.
\textsuperscript{11} Durga says, on the authority of the \textit{Śrimādhemi Brāhmaṇa}, that there was fire called \textit{Vāidēha} which consumed all rivers except this one.
because it rises in ḍvāku, or it flows in a straight line. The Vipāś is (so called from bursting forth, or from loosening fetters, or from being extended. It is called fetterless because the fetters of the moribund Vasistha were loosened in it.\(^1\) Formerly it was called Uruñjirā. Susomā is the Sindhu, (so called because) rivers flow towards it. Sindhu is (so called from flowing.

Apaḥ (waters) is derived from (the root) ṣp (to obtain). The following stanza is addressed to them.

(Here ends the twenty-sixth section.)

Ye waters are indeed beneficent. As such bestow strength on us, so that we may look upon great happiness.\(^2\)

Ye waters are indeed a source of comfort. As such bestow food on us, so that we may look upon great happiness, i.e. delight.

Herbs (ṣvaḥ-dhayah) are (so called because) they suck (dhayaniti) the burning element.\(^3\) (ṣvaḥ), or (because) people suck them when something is burning (in the body). Or else they suck the morbid element (dvāṣa). The following stanza is addressed to them.

(Here ends the twenty-seventh section.)

I think there are indeed one hundred and seven abodes of the tawny ones, the herbs, that were produced three ages before the gods, in days of yore.\(^4\)

I think there are indeed one hundred and seven abodes of the tawny ones, i.e. tawny-coloured ones, the herbs, which carry off (disease) produced three ages before the gods, in days of yore. There are three kinds of abodes, i.e. places, names, and species. Here species are meant.\(^5\) Or else there are seven hundred vital parts of man, the herbs are applied on them.

Night has been explained.\(^6\) The following stanza is addressed to it.

(Here ends the twenty-eighth section.)

O night, the terrestrial region of the father together with (atmospheric) places has been well filled. Thou art great, and encompassest the abodes of heaven; the dreadful darkness draws all around.\(^7\)

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\(^1\) Cf. Mbh. Ādi-par., verses 6746 and 6750.
\(^2\) x. 9. 1.
\(^3\) There are two etymologies given, (1) from ṣvṛ (to burn) and ṣvṛṣ to suck, (2) from ṣvṛṣ and ṣvṛṣha.
\(^5\) i.e. There are 107 kinds of herbs.
\(^6\) Yāska explains ṣvapiṇa as ṣvapiṇiṣ on ṣvapiṇiṣ, i.e. 700. According to the ordinary meaning of the words used, indicated by the accent and pa, the phrase can only mean 'a hundred and seven'.
\(^7\) See 2. 18.
\(^8\) RVKH. x. 127. 1.
WILDERNESS

O night, thou hast well filled the terrestrial region along with the places of the middle (region). Great, mighty, thou encompassest the abodes of heaven; the dreadful darkness draws all round the region.

Wilderness is the wife of desert. Desert (aranya) is (so called because) it is far (upa-arña) from the village, or because it is dull (a-rumana). The following stanza is addressed to her.

(Here ends the twenty-ninth section.)

O wilderness, how is it that thou who disappearest in deserts ever onwards dost not seek the village? it appears that fear does not find thee. The seer addresses her with the words, 'O wilderness, how is it that thou who disappearest in deserts, i.e. forests, like one directed to some place onwards, dost not seek the village? It appears as if fear does not find thee.' Or the word ivâ is used in the sense of slight apprehension (i.e. the slightest fear).

Faith (śrad-dhā) is (so called) on account of being based on truth (śrad). The following stanza is addressed to it.

(Here ends the thirtieth section.)

Through faith is fire kindled, through faith is oblation offered. With our speech we announce faith at the head of fortune.

Through faith is fire well kindled, through faith is oblation well offered. With our speech we announce faith to be at the head, i.e. the chief limb of fortune, i.e. prosperity.

Earth has been explained. The following stanza is addressed to it.

(Here ends the thirty-first section.)

O Earth, be pleasant, thornless providing a resting-place; grant us extensive protection.

O Earth, be comfortable, thornless providing a resting-place. Rksarāh means 'thorn', it is derived from (the verb) rch (to be stiff). Kunṭakāḥ (thorn) is (so called) (because it says to itself), Whom (kum) should I hurt and which does not undergo any change. The tutelary deity of this intuition is called śraddhā. Cf. Professor Macdonell, op. cit., p. 119-20.

x. 151. 1.

Durga quotes a passage which says that the gods do not accept the oblations of the faithless.

1 x. 151. 1.

Cf. Professor Macdonell, op. cit., p. 154.

2 x. 146. 1.

3 Durga remarks that the poet lost his way in the forest, and being puzzled as to what direction it was, and being afraid, addresses the goddess of the forest, 'How is it that I am afraid and thou art not?'

4 Durga remarks that śrad-dhā means that intuitive attitude which one assumes towards religion and secular and spiritual matters.
or it may be derived from (the verb) kṛt (to pierce), or from kanḍ, meaning to go, i.e. it is very prominent on the tree. Grant us (let them grant) protection from all sides, i.e. extensive protection.

Aṇvā (disease) has been explained. The following stanza is addressed to it.

(Here ends the thirty-second section.)

Infatuating the heart of these (our enemies), seize their limbs; depart, O Aṇvā, approach (them), burn with flames in their hearts. Let our enemies abide in blinding darkness.

Infatuating the heart [the intellect] of these (our enemies), seize their limbs; depart, O Aṇvā, approach them, burn their hearts with flames. Let our enemies grope in blinding darkness.

Agnayi is the wife of Agni. The following stanza is addressed to her.

(Here ends the thirty-third section.)

I call upon the wife of Indra, the wife of Varuna, and the wife of Agni for welfare and for drinking soma.

The stanza is explained by the mere reading of it.

(Here ends the thirty-fourth section.)

Now, therefore, the eight pairs, mortar and pestle. Mortar has been explained. Pestle (musalum) is (so called because) it moves again and again (muhuh-sarum). The following stanza is addressed to them.

(Here ends the thirty-fifth section.)

Adorable, best winners of food, they are held aloft, devouring food like steeds.

Worthy of being worshipped with sacrifices, best distributors of food, they are held aloft, devouring food like steeds.

Two receptacles of oblations, i.e. depositories of oblations. The following stanza is addressed to them.

(Here ends the thirty-sixth section.)

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1 The passage within brackets is omitted by the manuscripts of the longer recension and Durga.
2 See 6. 12.
3 x. 108. 12.
4 Cf. Professor Maconochie, op. cit., pp. 124–5. Yāska’s explanation that Agnayi is the wife of Agni is liable to criticism, for in the following stanza she is associated with drinking soma—a function not very appropriate for the wife of Agni.
5 1. 22. 12.
6 See 9. 20.
7 1. 28. 7.
8 The mortar is mounted or made to stand upright; the pestle is lifted up for pounding. Durga.
O ye free from treachery, let the holy gods sit in your lap; here, to-day, to drink the soma.\(^1\)

Let them (gods) sit in your lap, in your bosom, [or else, O ye not to be injured]. Holy gods, accomplishers of sacrifice; here, to-day, for the drinking of soma. Heaven and earth have been explained.\(^2\) The following stanza is addressed to them.

(Here ends the thirty-seventh section.)

To-day may heaven and earth extend our accomplishment, this sky-touching sacrifice, to the gods.\(^3\)

To-day may heaven and earth extend farther our performance, i.e. this sky-touching sacrifice, to the gods.

Vipāś and Śutudrī have been explained.\(^4\) The following stanza is addressed to them.

(Here ends the thirty-eighth section.)

Like two bright cows, like two licking mothers, Vipāś and Śutudrī hasten forth eagerly with their waters from the lap of the mountains, contending like two mares let loose.\(^5\)

From the lap of the mountains, i.e. from their mountainous abode. Eagerly, i.e. longingly.\(^6\) Like two mares who are released, or who are out of temper. Contending—the verb hās is used in (the sense of) emulation—or who are excited. Like two [bright] beautiful cows, two mothers licking together;\(^7\) Vipāś and Śutudrī hasten forth with their waters.

The ends of the bow are (so called because) they send forth arrows, or they are made of wood, or they never fail. The following stanza is addressed to them.

(Here ends the thirty-ninth section.)

Approaching each other like women of the same mind, they bear (arrows) in their lap as a mother does a son. May these quivering ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.\(^8\)

Approaching each other like two women who have the same thought, they bear arrows in their lap, i.e. bosom, as a mother does a child. May these destructive ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.

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\(^1\) ii. 41. 21.
\(^2\) See 1. 13. 14; 3. 22.
\(^3\) ii. 41. 20.
\(^5\) ili. 38. 1.
\(^6\) i.e. Longing for their mutual confluence or the sea. Durga.
\(^7\) i.e. Two mothers who want to lick the same calf.
\(^8\) vi. 75. 4.
Wind and sun. 1 *Sunaḥ* means wind, (so called) because it moves quickly in the atmosphere. *Sirah* means the sun, (so called) from moving (√ṣṛ). The following stanza is addressed to them.

*(Here ends the fortieth section.)*

O wind and sun, enjoy this praise. Sprinkle ye both this (earth) with whatever water you make in heaven. 2

The stanza is explained by the mere reading of it.

The two approving goddesses, the two goddesses who approve without reflection, i.e. heaven and earth, or day and night. According to Kāṭṭhakya, they are crop and season. The following invitation is addressed to them.

*(Here ends the forty-first section.)*

The two approving goddesses who bestow treasures: of these two, one shall remove the ills and hostilities, and the other shall bring noble treasures for the sacrificer. Do ye both eat in order to win and to bestow treasures. Sacrifice. 3

The two approving goddesses, i.e. the two goddesses who approve without reflection. [Who bestow treasures,] who distribute treasures. Of these two, one causes ills and hostilities to be removed, and the other brings excellent treasures for the sacrificer, in order to win or bestow treasures. Do ye both eat, drink, or desire the sacrifice. With these words, the invitation is expressed.

Two goddesses worshipped with food-oblations, two goddesses who are to be worshipped with food-oblations, i.e. heaven and earth, or day and night. According to Kāṭṭhakya, they are crop and season. The following invitation is addressed to them.

*(Here ends the forty-second section.)*

The two goddesses worshipped with food-oblations: one shall bring the strengthening food, and the other a common meal and drink. May we partake of the old with the new and of the new with the old. The two goddesses worshipped with food-oblations, and causing strength, have bestowed that strengthening food. Do ye both eat in order to win and to bestow treasures. Sacrifice. 4

The two goddesses worshipped with food-oblations, i.e. who are to be worshipped with food-oblations. One brings food and juice, and the other—common meal and drink. May we partake of the old with the new and of the new with the old. The two goddesses worshipped with food-oblations,

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and causing strength, have bestowed that strengthening food. Do ye both eat and drink or enjoy desire, in order to win and to bestow treasures. Sacrifice. With these words, the invitation is expressed.

(Here ends the forty-third section.)

CHAPTER X

Now, therefore, (we shall take up) the deities of the middle region. Of these, Vāyu² (wind) is the foremost. Vāyu (wind) is derived from (the verb) vā (to blow), or it may be derived from the verb vē (meaning to move). ‘It is derived from the verb ī (to go),’ says Sthāulāśthivī, ‘the letter v being meaningless.’ The following stanza is addressed to him.

(Here ends the first section.)

Come, O beautiful Vāyu, these soma-juices are made ready. Drink them, hear (our) call.²

Come, O Vāyu, worthy of being seen. These soma-juices are made ready [i.e. prepared]; drink them and hear our call. What deity other than the atmospheric will the seer thus address?³

The following, another stanza, is addressed to him.

(Here ends the second section.)

May the ever-running steeds, the chariot-horses, who move in a straight line, bring the vigorous Indra, in a car of beautiful wheels, towards the old and the new food: lest the nectar of Vāyu be wasted.⁴

The constantly-running steeds, the chariot-horses, i.e. the horses which draw the chariot. Who move in a straight line, i.e. whose course is straight. May (they) bring Indra, who is becoming very powerful, in a car of blessed wheels, in order to join the old and the new food. The word śravas is a synonym of food, (so called) because it is heard (śēru). So that the

² i. 2. 1.
³ The commentator here criticizes Yāska’s view that Vāyu is foremost among the atmospheric deities. He claims that place for Indra. He then endeavours to justify Yāska by trying to identify Vāyu with Indra. He says: ‘It is indeed well known that Indra, whose sphere is the atmosphere, drinks soma. The preparation of soma-juice is meant for him only. It is not to be pressed for any other deity. Vāyu is therefore Indra himself.’
⁵ Cf. 4. 17. Durga explains now as the soma which is gathered and offered at the same time; old, as the soma which is gathered at the morning libation and offered at the midday or the evening libation.
soma-draught of this Vāyu may not be wasted. According to some, the stanza is primarily addressed to Indra, the function of Vāyu being subordinate; according to others, it is primarily addressed to both.

Varuṇa is (so called) because he covers (√vṛ). The following stanza is addressed to him.

*(Here ends the third section.)*

Varuṇa sent forth the cloud, opening downwards, and created heaven, earth, and the intermediate space. With it, the king of the entire universe moistens earth as rain does barley.

Varuṇa (sent forth) the cloud, whose door opens downwards. (A cloud, *kabandham*, is so called because) *kurnam*, which means water, is deposited into it. Water is called *kabandham* also—the verb *bandh* is used to denote an unfixed state—it is comfortable and unrestrained. He creates heaven, earth, and the intermediate space. With that greatness, the king of the entire universe moistens earth as rain does barley. The following, another stanza, is addressed to him.

*(Here ends the fourth section.)*

I praise him, who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nabhāka at the same time. Let all others be killed.

I praise him well with speech, i.e. song or eulogy, equal to the respectable hymns of the manes and the panegyrics of Nabhāka at the same time. Nabhāka was a seer who, in his speech, called him one having seven sisters at the birth of these flowing (rivers). He (Varuṇa) is called one belonging to the middle region. Now this is he himself. Let all others be killed. All others, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful, shall not be suffered to live.

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1 There is no negative particle in the text of the RV. Yāsaka uses the verb *dēs* in 1.9, which is explained by Durga as *kṣerthayām*. It may be that Yāsaka derives the negative meaning from the preposition *w*. However, this explanation does not hold good, for Yāsaka uses the words: *va vi dasyat, paraphrased by Durga as avidante *supakṣiptāṃ.*

2 v. 95. 3

3 According to Durga, the word *kīrtvā* is derived from *val, 'to go'. He says: *bandhār antahākām, n bhūtās śivalo nāmavādā. Tad- vighatādā va bandhitā. Karp ca tathā gayaṃ ca hi bandhānḥ.*

4 This stanza does not bring out with sufficient clearness the characteristic of the atmospheric Varuṇa, rain being mentioned as a function of the celestial sun. The stanza therefore leaves one in doubt as to whether Varuṇa is an atmospheric or a celestial deity. The ambiguity, however, is cleared by the next stanza.

5 v. 41. 2


7 The root *vṛś* means ‘to kill’ according to Nīg. ii. 19.
Rudra is (so called) because he bellows (rauti), or because he runs (dravati) vociferating (int. of ru), or it is derived from the causal of the verb rud (to roar). There is a Kathaka passage: Because he has roared, that is the characteristic of Rudra. There is a Haridravika passage. Because he roared, that is the characteristic of Rudra. The following stanza is addressed to him.

(Here ends the fifth section.)

Bear these songs to Rudra of strong bow and swift arrows, the god rich in food, irresistible, the assailant, the disposer, armed with sharp weapons. May he hear us!³

Bear these songs to Rudra of massive bow and swift arrows, the god who abounds in food, unassailable by his opponents, the assailant, the disposer, and armed with sharp weapons. May he hear us. The word tigma is derived from (the root) tij, meaning to sharpen. Ayudham (weapon) is (so called) from killing. The following, another stanza, is addressed to him.

(Here ends the sixth section.)

May that bright weapon of thine, which, hurled down from heaven, flies on earth, avoid us. O god of authoritative speech, thou hast a thousand medicines; do thou not hurt our sons and descendants.⁴

May that bright weapon of thine, which is hurled down from heaven, i.e., from beyond heaven, (avoid us). Didyut (bright weapon) is derived from (the root) do (to cut), or from dyu (to assail), [or from dyut (to shine)].⁵

It flies on earth. Kymā means earth, it flies on it or along it. Or else it flies bringing destruction. May it pass us over. O god of authoritative speech, a thousand medicines belong to thee; do thou not injure our sons and grandsons. Tokam (offspring) is derived from the verb tud⁶ (to push). Tanayam (son) is derived from the verb tan (to spread). Agni is called Rudra also.⁷ The following stanza is addressed to him.

(Here ends the seventh section.)

O thou who art skilled in praise, be active for the worship of every man; a beautiful hymn for Rudra.⁸

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² vii. 46. 1.
³ Yaska explains svadham as annavate. Roth, op. cit., p. 185, attributes to it the meaning ‘independent’, substantīg, or ‘magnificent by nature’, substërvlich; cf. also Muir, op. cit., vol. iv, p. 814.
⁴ vii. 46. 8.
⁵ Two other derivations suggested are the following: (1)  śro 8 cl. ‘to shine’,  śro 4 cl. ‘to cast’.
⁶ He is pushed, as it were, by his father, who urges him to do this or who prohibits him from doing that.
⁷ Agni is identified with Rudra; cf. AV. 7. 87. 1: yo aghau rudra yo apec antar... tasmai rudhaya nāmo aste aghaye.
⁸ i. 27. 10; SV. 1. 15; 2. 1018.
of the mightiness of his power. He, O men, is Indra. Thus the gratification of the seer who had an intuitive insight into reality expresses itself conjoined with a narrative.¹

Parjanya² (cloud) is derived from (the verb) ṯṛṇ (to be satisfied) by reversing the first and the last (letter): one who gives satisfaction and is favourable to men (ṛṇ + ānyā = ṯṛṇ + ānyā = par + ānyāḥ), or he is (so called because) he is the best conqueror (parah + √jīn), or he is the best progenitor (parah + √jīu), or he is the bestower of juices (ṛṇa + √jī). The following stanza is addressed to him.

(Here ends the tenth section.)

He strikes down trees and he strikes down demons, the entire universe was afraid of the great slaughter. Even the guileless fly from the rainer, when Parjanya thundering strikes the evil-doers.³

He strikes down the trees and he strikes down the demons. All beings are afraid of this great slaughter. Great, indeed, is his slaughter. Even the innocent, being afraid, run away from him whose function is to rain, when Parjanya thundering strikes the evil-doers, i.e. men who commit sinful acts.

Bṛhas-patih⁴ is the protector or supporter of the great. The following stanza is addressed to him.

(Here ends the eleventh section.)

On all sides he saw water bound up by the cloud like fish dwelling in shallow water. Having rent (the cloud) with a dreadful roar, Bṛhaspati drew it out like a cup from a tree.⁵

On all sides he saw water bound up by the all-pervading cloud like fish living in shallow water. He took it out like a cup from the tree. From what verb is camuṣāḥ (cup) derived? (from √cami) i.e. they drink in it. Bṛhaspati having rent it with a dreadful roar, i.e. sound.

Brahmaṇas-patih is the protector or supporter of brahma. The following stanza is addressed to him.

(Here ends the twelfth section.)

All the rays of the sun drank that very stream of water, pervading and flowing downwards, which Brahmanaspati pierced with his might, and together they poured an abundant spring rich in water.⁶

¹ According to Durga, the seer Gṛṣṇamāda, a friend of Indra, who had enjoyed his companionship, expresses his gratification in the stanza. He remarks that the stanzas of the RV. often refer to historical events also. He offers an alternative explanation for ‘conjoined with a narrative’, i.e. which is worthy of being related to posterity.
³ v. 88. 2.
⁴ Cf. Professor Macdonell, op. cit., 101-4.
⁵ Cf. above, 2. 12 ; Brh. D. ii. 1.
⁶ x. 63. 8 ; AV. 20. 16. 8.
⁷ i. 24. 4.
All the rays of the sun, which appear like the sun, drink that very stream of water, pervading, flowing, and spreading downward, which Brahmanaspati pierced with his might, i.e. with power. And together they pour out the abundant springs, rich in water, i.e. abounding in water.

(Here ends the thirteenth section.)

Lord of the abode—kyetram (abode) is derived from (the verb) kṣi, meaning to dwell—the protector or supporter of the dwelling-place. The following stanza is addressed to him.

(Here ends the fourteenth section.)

We will win with the lord of the abode as with a friend; bring to us a horse or cow, O nourisher. He shall be gracious to us for such (gift).²

We will win with the lord of the abode as with a very friendly person. Bring, O nourisher, a well-nourished cow and horse. He shall be gracious to us for such (gift).

With strength or wealth. The verb mṛś means to give. The following stanza is addressed to him.

(Here ends the fifteenth section.)

O lord of the abode, bestow upon us the wave, rich in honey, distilling honey, and well purified like clarified butter, as a cow does its milk. May the lords of the sacred law be gracious to us.³

Bestow upon us, O lord of the abode, as a cow her milk, the honeyed wave, distilling honey, i.e. water, well purified like clarified butter. May the lords or protectors of law be gracious to us. The verb mṛlay means to protect, or to worship. With reference to this some think that the recurrence of the same expression in the same stanza means tautology, as for instance, ‘the wave rich in honey’, and ‘distilling honey’; others think that the recurrence of the same expression in the same verse (yāda) is tautology, as for instance, ‘Golden in form, he is golden in appearance’.⁴ Another school of thought does not admit tautology, if there is some difference, even if it is very slight, as for instance, ‘as from water the frogs’, and ‘as frogs from water’.

Vāstospatih⁵ (house-lord)—vistulh (house) is derived from (the verb)

1 Cf. Professor Macdonell, op. cit., p. 138.  
2 iv. 57. 1.  
3 iv. 57. 2.  
4 ii. 35. 10.  
5 x. 166. 5.  
vas, meaning to dwell—is the lord or protector of the house. The following stanza is addressed to him.

(Here ends the sixteenth section.)

O lord of the house, thou art the killer of disease, wearing all forms; be our very kind friend.¹

O lord of the house, thou art the killer of disease, wearing all forms; be our very happy friend. The word śeva is a synonym of happiness (sukha). The verb śīṣ takes the suffix va, which replaces the letter next to the penultimate (i.e. ṣ) and optionally takes guṇa.²

The word śiva is derived from the same root also. He becomes the deity of all those forms that he longs for.

Maghavā assumes every form.³ This too is a Vedic quotation.

Vācas-pati is the lord or protector of speech. The following stanza is addressed to him.

(Here ends the seventeenth section.)

Come again, O lord of speech, together with the divine mind. O lord of wealth, make me happy, let my body (depend) on me alone.⁴

The stanza is explained by the mere reading of it.

Aṃkān naṇāṭ ⁵ is explained by the offspring of the self (tunā-napāt).⁶ The following stanza is addressed to him.

(Here ends the eighteenth section.)

Offspring of waters, who shines within the waters without fuel, whom priests implore in sacrifices; thou hast given us honeyed waters with which Indra grew in vigour.⁷

Who [will shine, i.e.] shines in the interior of waters without fuel, whom wise men praise in sacrifices; O offspring of waters, give us honeyed waters for pressing the soma with which Indra grows in vigour, i.e. in vigorous action.

Yama⁸ is (so called) because he governs (√yam). The following stanza is addressed to him.

(Here ends the nineteenth section.)

With oblation, worship the king, Yama, son of Vivasvat (the sun), who has departed along the great heavenly heights, who has made the path clear for many, and who is the rendezvous of men.⁹

¹ vii. 55. 1.
² Śīṣ + va > śiva and, with guṇa, śeva.
³ iii. 58. 8.
⁴ AV. 1. 1. 2.
⁶ See 8. 5.
⁷ x. 80. 4 ; AV. 14. 1. 87.
⁸ Cf. Professor Macdonell, op. cit., p. 171.
⁹ x. 14. 1 ; cf. AV. 18. 1. 49.
Who has departed: who has gone round the heavenly heights, i.e. elevations and depressions. The verb ay means to go. The sense is: and with oblation, worship the king, Yama, the son of Vivasvat (the sun), who has shown the path to many and who is the rendezvous of men. The verb duvasyati means to worship. Agni is called Yama also. The following stanzas proclaim him.

(Here ends the twentieth section.)

Like a spear hurled, it inspires awe as the archer’s arrow of bright appearance.

Yama, indeed, is what is born, Yama, what shall be born; he is the maidens’ lover, the matrons’ lord.

With the moving and the non-moving oblation we obtain him, the kindled god, as cows do their abode in the evening.

These are hemistichs. Like a spear hurled, it inspires terror (among enemies) or courage (among friends), as does the archer’s arrow of bright appearance, of dreadful appearance, [of strong appearance, of glorious appearance], of great appearance, or of shining appearance.

Yama indeed was born, associated with Indra.
Ye are twin brothers, whose mother is here and there.

This too is a Vedic quotation. Yama is, as it were, what is born and what shall be born. Maidens’ lover, i.e. one who causes maidens to be loved. Matrons’ lord, i.e. one who causes matrons to be protected. Matrons have Agni as their chief deity, on account of their association with sacrifice.

Agni was thy third husband. This too is a Vedic quotation.

As cows obtain their home in the evening so may we obtain the kindled god, who is well kindled with pleasant things, with our non-stationary, moving, i.e. oblation in the form of an animal, and non-moving, stationary, i.e. oblation in the form of herbs.

Mi-tra is (so called) because he preserves (trāyate) from destruction (pra-mi-ti) or because he runs (draunati) measuring things together (√mi), or

1 It is not clear why Yāsaka introduces the verb ar, ‘to go’. Durga does not throw any light on it.
2 i. 68. 7.
3 i. 66. 8.
4 i. 66. 9. According to Durga, the word ay in the text of the RV. is an expletive.
5 vi. 59. 2.
6 Indian marriage is accomplished by taking seven steps round the fire-altar. Fire is here called maidens’ lover, because fire causes the marriage to be accomplished, with which the period of maidenhood comes to an end.
7 x. 86. 40; AV. 14. 2. 8.
the word is derived from the causal of (the verb) mid (to be fat). The following stanza is addressed to him.

(Here ends the twenty-first section.)

Proclaiming, Mitra leads men forth, Mitra supported earth and heaven. Ever watchful, Mitra beheld the tribes. To Mitra sacrifice the fat oblations.\(^1\)

Proclaiming, i.e. speaking encouraging words, Mitra leads men; Mitra alone supports earth and heaven. Without winking Mitra beholds the tribes. The word krṣtayāḥ is a synonym of men, (so called) because they are active, or because their bodies are long (vi-krṣṭa). ‘To Mitra sacrifice the fat oblations’ has been explained. The verb hū means to give.\(^2\)

Kāh is (so called because) he is loving, or surpassing, or happy. The following stanza is addressed to him.

(Here ends the twenty-second section.)

In the beginning, the golden foetus took shape; he was the sole existing lord of the universe. He supported this earth and heaven. Let us, with oblations, worship the god Kā.\(^3\)

The golden foetus; the foetus made of gold, or he whose foetus is made of gold. The word garbhāḥ (foetus) is derived from the verb grbhā (used) in the sense of praising, or (so called because) it swallows useless things. Now when a woman receives the life-germs (guṇān) and her own life-germs are brought into contact with them, fertilization takes place.\(^4\) He came into existence in the beginning. He was the sole existing lord of the universe. He supports earth and heaven. ‘Let us, with oblations, worship the god Kā’ is explained. The verb vīdāḥ means to give.

Sarasvat has been explained.\(^5\) The following stanza is addressed to him.

(Here ends the twenty-third section.)

Be our protector with those waves of thine, O Sarasvat, which are rich in honey and distil clarified butter.\(^6\)

The stanza is explained by the mere reading of it.

(Here ends the twenty-fourth section.)

\(^{1}\) iii. 59. 1.

\(^{2}\) The sentence is omitted by Durga.

\(^{3}\) x. 121. 1; AV. 4. 2. 7; Vs. 18. 4; 28. 1; 25. 10.

\(^{4}\) Durga describes the process of fertilization as follows: ‘When a woman receives from a man the life-germs, i.e. the essence of the marrow of his bones, &c., in the form of seminal fluid and brings them (i.e. spermatozoa) in contact with her own life-germs, i.e. the essence of her flesh and blood in the form of her germinating fluid, then by the mutual contact of the male and female fluid in the interior of the uterus which is capable of receiving them, fertilization of a woman takes place. Or when a woman admires the qualities of a man, on account of her love for him, and a man a woman, the result of their mutual admiration is passion, and passionate intercourse produces fertilization.’ i.e. By Sarasvat.

\(^{5}\) vii. 96. 5.
VIŚVAKARMAN is the maker of all. The following stanza is addressed to him.

(Here ends the twenty-fifth section.)

VIŚVAKARMAN is sagacious, mighty, creator, disposer, and supreme beholder. The objects of their desire rejoice together with food, where beyond the seven seers, they declare (only) one to exist.¹

VIŚVAKARMAN is of a penetrating mind, pervading, creator, disposer, and the most supreme beholder of beings. The objects of their desire, i.e. objects which are loved or sought after, or approached, or thought about, or aimed at. They rejoice with waters. Where these seven seers, i.e. luminaries. Beyond them is the sun. In him (the sun) they (the luminaries) become one. This is with reference to the deity.

Now with reference to the soul.

VIŚVAKARMAN is of a penetrating mind, pervading, creator, and disposer, and the most supreme manifestor of the senses. The objects of worship of these (senses), i.e. objects desired, or sought after, or approached, or thought about, or aimed at. They rejoice together with food. Where these seven seers, i.e. the senses. Beyond them is the soul. In him (the soul) they (senses) become one. This expounds the course of the life of the soul.²

With reference to it they relate a legend. VIŚVAKARMAN, the son of Bhūvāna, sacrificed all beings in a universal sacrifice.³ He sacrificed even himself in the end. This is indicated by the following stanza.

Who sacrificed all these created beings.⁴ The following stanza explains it still more explicitly.

(Here ends the twenty-sixth section.)

O VIŚVAKARMAN, growing with oblations, thyself sacrifice earth and heaven. On both sides let other men be stupified. Here may Indra be our inciter.⁵

¹ x. 82. 2.
² The manuscripts of the longer recension read stāṃbā, while those of the shorter read usāmin. I prefer the latter to the former, because a comparison of the adhi-daiśvītra and adhy-atmāna explanation of the stanza shows that Yāsaka intends to bring about a contrast between his two interpretations. For this reason he uses tēsim, cidā, tadānand, and stāṃbā in the former, and asīmā, indā, cīdā, tadānand in the latter. The corresponding word for stāṃbā is therefore usāmin, hence I conclude that the reading of the shorter recension is the correct one.
³ Universal sacrifice is regarded as very efficacious. Cf. ŚB. xiii. 7. 1. 1: "Ah, I will sacrifice myself in created beings, and created beings in myself. Then, having sacrificed himself in all created beings and created beings in himself, he acquired superiority, sovereignty, and overlordship over all created beings. Likewise, a man having sacrificed all oblations and all created beings in a universal sacrifice, acquires superiority, sovereignty, and overlordship." Cf. also Manu, xii. 91; Isa. U. 6; AP. I. 23. 1; Muir, op. cit., vol. v, p. 872.
⁴ x. 81. 1; VS. 17. 17.
⁵ x. 81. 6; SV. 2. 999; VS. 17. 22.
O Viśvakarman, growing with oblations, thyself sacrifice earth and heaven. On both sides let other men, i.e. rivals, be stupified. Let Indra, who is pre-eminent in knowledge, here be our inciter.

Tārṣya¹ is explained by Tvaṣṭr: (1) he dwells (kṣaryati) in the crossed-over place (√tṛ), i.e. atmosphere; (2) he protects (raksati) objects quickly (tārṇum); or (3) it is derived from (the verb) ās (to pervade). The following stanza is addressed to him.

(Here ends the twenty-seventh section.)

Let us, here, invoke Tārṣya, who is rich in food, incited by gods, mighty, impeller of chariots, the felly of whose wheel is unhurt and who is a hero in battle, quickly for our welfare.²

(Let us invoke) him who is exceedingly rich in food. Jāti signifies motion or pleasure; devarjatum therefore means one who is incited by the gods, or pleased by them. Endowed with might, transporter of chariots, the felly of whose wheel is uninjured and who is victorious in battles. Let us be quick and here invoke Tārṣya for our welfare. What god other than the atmospheric would the seer have thus addressed?³ The following stanza is addressed to him.

(Here ends the twenty-eighth section.)

Who even spread, with his might, the five tribes in a moment, as the sun, with his light, does the waters. A hundredfold, a thousandfold in his speed. Like a hurled javelin, they cannot keep him back.⁴

Who also spreads five human tribes, in a moment, with his might, i.e. strength, as the sun does the waters with his light. His motion gains a hundredfold, a thousandfold speed. Like a discharged arrow made of reeds, they cannot keep him back.

Manyu⁵ (anger) is derived from (the verb) man, meaning to shine, or to be angry, [or to slay]: arrows shine through anger. The following stanza is addressed to him.

(Here ends the twenty-ninth section.)

Accompanied by thee on the same chariot, O Manyu, let our heroes, demolishing, making hairs stand on their end, unassailable, swift like Maruts, having pointed arrows, sharpening their weapons, fire-incarnate rush forth towards the (enemy).⁶

¹ Cf. Professor Macdonell, op. cit., p. 148.  
² x. 178. 1; AV. 8. 85. 1; SV. 1. 882.  
³ The characteristic of the atmospheric gods is strength. They perform deeds of valour, and all that requires power. The author thinks that this trait is clearly attributed to Tārṣya in the stanza, and according to him, therefore, Tārṣya can be no other than an atmospheric deity.  
⁴ x. 178. 8; AB. iv. 20.  
⁵ Cf. Professor Macdonell, op. cit., p. 119.  
⁶ x. 84. 1; AV. 4. 87. 1.
Having mounted the same chariot with thee, O Manyu, let our heroes, demolishing, causing the hair to stand on end, unassailable, swift like the Maruts, having pointed arrows, sharpening their weapons, rush forward towards the enemy. Fire-incarnate, i.e. destroying like fire, or armed, or wearing a coat of mail.

\textit{Dadhikrā} has been explained.\textsuperscript{1} The following stanza is addressed to him.

\textit{(Here ends the thirtieth section.)}

Dadhikrā spread out the five tribes with might as the sun the waters with his light. Thousand-gaining, hundred-gaining is the swift courser. May he commingle these speeches with honey.\textsuperscript{2}

Dadhikrā spreads out water [with might] with strength as the sun the five human tribes with light. Thousand-gaining, hundred-gaining is the swift, i.e. having speed, courser, i.e. having motion. May he commingle these speeches of ours with honey, i.e. water. \textit{Maulhu} (honey) is derived from the verb \textit{dham} (to blow) reversed.

\textit{Savitṛ} \textsuperscript{3} (is so called because) he is the stimulator of all. The following stanza is addressed to him.

\textit{(Here ends the thirty-first section.)}

Savitṛ has fixed the earth with supports; Savitṛ has fastened heaven in unsupported space; Savitṛ has milked the atmosphere, shaking itself like a horse, and the ocean bound in illimitable space.\textsuperscript{4}

Savitṛ caused the earth to be fastened with supports. In the supportless atmosphere Savitṛ has made the heaven firm. Savitṛ has milked the cloud fastened in the atmosphere, i.e. fastened in the illimitable space, or fastened in space which does not move quickly, or hasten, i.e. (the cloud) which moistens, shaking\textsuperscript{5} itself like a horse. What other god than the atmospheric one would the seer have thus described? The sun is called Savitṛ also. He is so praised in the \textit{Hiranyakastūpa} hymn.\textsuperscript{6} The seer \textit{Hiranyakastūpa} proclaimed this hymn in the act of worship. This is indicated by the following stanza.

\textit{(Here ends the thirty-second section.)}

\textsuperscript{1} See 2. 27. Cf. Professor Macdonell, \textit{op. cit.}, p. 148.
\textsuperscript{2} \textit{iv.} 83. 10.
\textsuperscript{3} Cf. Professor Macdonell, \textit{op. cit.}, p. 32.
\textsuperscript{4} \textit{x.} 179. 1.
\textsuperscript{5} The word \textit{dham} is explained by Durga as ‘shaking’, and also by Roth, \textit{op. cit.}, p. 148. But in his famous lexicon he attributes to it the meaning ‘sounding’, which is adopted both by Muir, \textit{op. cit.}, vol. iv, pp. 110–11, and Max Müller.
\textsuperscript{6} \textit{x.} 149.
Like Āngirasa Hiranyastūpa, I invite thee, O Savitṛ, to this sacrificial food. Thus worshipping and bowing before thee for protection, I kept watch as for a stalk of soma.1

Golden tuft of hair: a tuft of hair made of gold or one having a golden tuft of hair. Stūpa (tuft of hair) is derived from the verb styai (to be collected into a heap), i.e. a collection. O Savitṛ, like Āngirasa, I invite thee to this sacrifice, i.e. sacrificial food. Thus worshipping, bowing before thee for protection, I keep watch as for a stalk of soma.

Tvāṣṭṛ has been explained.2 The following stanza is addressed to him.

(Here ends the thirty-third section.)

The divine stimulator, multiform Tvāṣṭṛ, generated and nourished manifold mankind. All these created beings and the great divinity of the gods are solely his.3

The divine stimulator, omniform Tvāṣṭā, nourished mankind by the gift of juice. And he generated them in various ways. All these beings, i.e. waters, are his. And for him is the one great divinity of the gods, i.e. the state of being endowed with wisdom or with the bread of life. The word us-u is a synonym of wisdom: (1) it throws out the senseless; and sense is thrown into it (√as, to throw); (2) or the word asu-ratva has its first letter (v) elided.

Vāta4 (wind) is (so called) because he blows (vāti). The following stanza is addressed to him.

(Here ends the thirty-fourth section.)

May Vāta blow towards us what is healing, full of happiness and comfort for our heart. He shall prolong our lives.5

May Vāta blow towards us the healing medicines and what is full of happiness and comfort for our heart. And may he prolong our life.

Agni has been6 explained. The following stanza is addressed to him.

(Here ends the thirty-fifth section.)

Thou art invited to this beautiful sacrifice for the drinking of soma. Come, O Agni, with the Maruta.7

Thou art invited to this beautiful sacrifice for the drinking of soma.

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1 x. 149. 5.
3 iii. 55. 19; AV. 18. 1. 5.
4 Cf. Professor Macdonell, op. cit., pp. 81-8.
5 x. 186. 1; SV. 1. 184; 2. 1190.
6 See 7. 4.
7 i. 19. 1; SV. 1. 16.
As such, O Agni, come together with the Maruts. What god other than the atmospheric one would the seer thus address? The following stanza is addressed to him.

(Here ends the thirty-sixth section.)

I prepare the sweet mead for thee to drink first. O Agni, with the Maruts.¹
I prepare the sweet mead, i.e. made of soma, for thee to drink first, i.e. to partake of first. As such, O Agni, come together with the Maruts.

(Here ends the thirty-seventh section.)

Vena is derived from (the root) ven, meaning to long for. The following stanza is addressed to him.

(Here ends the thirty-eighth section.)

This Vena impels them who are in the womb of the variegated one. Light is the chorion in measuring the region of vapours. At the contact of waters and the sun, the wise kiss him with thoughts like an infant.²
This Vena impels (them who are) in the womb of the variegated one, i.e. in the womb of one who is endowed with variegated colours, i.e. waters. Light is the chorion, his light serves the purpose of chorion. The chorion develope with the external membrane of the foetus, or it is joined with the external membrane. At the coming together of waters and the sun, wise men kiss, lap, praise, cause to grow, or worship, with hymns as they do an infant. Infant (śiśu) is (so called because) he is worthy of praise (śaṃsāntya), or it is from (the root) śi, meaning to give.³ Foetus is obtained after a long time.

Aṣu-niti is (so called because) it carries breath away (auṣṇ māyatī). The following stanza is addressed to it.

(Here ends the thirty-ninth section.)

O Aṣuṇiti, support the mind with us for the continuation of life, prolong well our age. Make us happy in the sight of the sun, do thou increase our body with clarified butter.⁴
O Aṣuṇiti, support the mind within us for a longer life. And prolong our age, and make us complete for beholding the sun. The verb rādh is used in the sense ‘to be subdued’.

We will not be subjected to the foe, O King Soma!⁵ This too is

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¹ L. 19. 9; viii. 3. 7; AV. 20. 99. 1; SV. 1.
² x. 138. 1; VS. 7. 16.
³ It is given by man to woman. Durga.
⁴ x. 59. 5.
⁵ x. 138. 5; AV. 5. 8. 7.
a Vedic quotation. Do thou increase the self, i.e. the body, with clarified butter.

Rtah has been explained. The following stanza is addressed to him.

(Here ends the fortieth section.)

Of Rta, indeed, are the earlier invigorating draughts. Contemplation of Rta kills vices. The call of Rta awakening and illuminating, pierced even the deaf ears of the living being;

Of Rta, indeed, are the earlier invigorating draughts. Consciousness of Rta kills all that should be avoided. The call of Rta pierces the ears even of the deaf. Deaf, whose ears are closed. Causing to wake and making bright the ears of the living being, of the moving being, of man, of light, or of water.

Indu is derived from (the verb) indh (to kindle) or from ud (to moisten). The following stanza is addressed to him.

(Here ends the forty-first section.)

May I proclaim that to the auspicious Indu who, like one to be invoked, is vigorous. He stirs prayer; the slayer of demons stirs prayer. May he himself drive away from us the mockery of the scoffer with slaughter. May the wicked drop down, lower and lower, like some insignificant thing, may he drop down.

I proclaim that to the auspicious Indu, like one who is worthy of being invoked, who is vigorous, rich in food, or full of desire, he causes our prayers to stir; and the slayer of demons causes them to stir with strength. May he himself drive away the man who scoffs and his mockery from us with slaughter. May the wicked drop down. Even lower than that may he drop down, like an insignificant thing. Some think that repetition (of the same words) adds a greater force to a (particular) sentiment, as for instance: Oh, she is beautiful, oh, she is beautiful. This (repetition) is characteristic (of the style) of Parucchepa. He was a seer. He whose organ is (large) like a joint, he whose organ is in every joint.

With these words, the twenty-seven appellations of deities are dealt with. Hymns are addressed and oblations are offered to them. Of these,

1 See 2. 25; 3. 4; 4. 9; 6. 22.
2 Iv. 23. 8; cf. 6. 16.

Parucchepa is mentioned in TS. ii. 5. 8. 8.

Nrmdeha and Parucchepa dispute as to whose knowledge is of a superior kind. They try to kindle fire in moist wood. The former produces smoke only, the latter a flame, and thus establishes his superiority.
the following, i.e. Vena, Asuniti, Rta, and Indu, do not have oblations offered to them.

Prajā-pati is the protector or supporter of creatures. The following stanza is addressed to him.

(Here ends the forty-second section.)

O Prajāpati, no one except thyself did encompass all these created things. With whatever desire we sacrifice to thee, let that be ours. May we be lords of treasures.1

O Prajāpati, no one, indeed, other than thyself encompassed all those created things. With whatever desire we sacrifice to thee, let that be ours. May we be lords of treasures: (this) is a benediction.

Ahi has been explained.2 The following stanza is addressed to him.

(Here ends the forty-third section.)

With hymns thou singest (the praise) of Ahi, born in the waters, sitting in the lowest part of the rivers, in vapours.3

With hymns thou singest (the praise) of Ahi, born in waters, sitting in the lowest part of the rivers, in vapours, [in waters]. Budhnam means atmosphere; waters are held bound in it; the other word budhnam (body) is derived from the same root also, i.e. breath is held bound in it. He, who is Ahi, is budhnya, i.e. a dweller in atmosphere, budhnam meaning atmosphere. The following stanza is addressed to him.

(Here ends the forty-fourth section.)

May Ahi who dwells in the atmosphere not put us to hurt. May the sacrifice of this man, the lover of sacred rites, never fail.4

May Ahi who dwells in the atmosphere not put us to injury. May his sacrifice never fail, i.e. of the lover of sacrifice.

Su-purṇa (having beautiful wings) has been explained.5 The following stanza is addressed to him.

(Here ends the forty-fifth section.)

One had beautiful wings; he has entered the ocean, he beholds this entire universe. With a pure mind I saw him from near, him the mother kisses and he kisses the mother.6

One has beautiful wings; he enters into ocean; he beholds all these

1 Of Professor Macdonell, op. cit., p. 118.
2 x. 31.10; AV. 7. 80. 3; VS. 10. 20; 22. 65.
3 See 2. 17.
4 vii. 34. 16.
5 vii. 34. 17; cf. Bṛh. D. v. 165.
6 See 4. 8; 7. 33.
7 x. 144. 4; AA. III. 1. 6. 15.
created beings. With a pure mind I saw him. Here the seer, who had intuitive insight into reality, (expresses) his pleasure in a narration.¹

The mother, i.e. atmospheric speech, kisses him and he kisses the mother. Purūravas is (so called) because he cries too much. The following stanza is addressed to him.

(Here ends the forty-sixth section.)

On his being born, the goers (guñāḥ) sat together and the rivers flowing by themselves strengthened him, when, O Purūravas, the gods strengthened thee for the great battle, for slaying the barbarian.²

On his being born the goers, i.e. waters, (so called) from going, or else the divine women, sat together, and the rivers, [flowing by themselves,] moving by themselves, strengthened him, when the gods strengthened thee, O Purūravas, for the great battle, for the delightful combat, for slaying the barbarian, the gods (strengthened thee), the gods.

(Here ends the forty-seventh section.)

CHAPTER XI

Śyena (falcon) has been explained.³ The following stanza is addressed to him.

(Here ends the first section.)

Having seized soma, the falcon bore a thousand, ten thousand libations together. Here, in the enjoyment of soma, the bountiful left the illiberal behind, and the wise the dull-witted man.⁴

Having seized soma, the falcon carried a thousand, ten thousand libations at the same time. (The word) thousand is used with reference to the sacrifice, in which soma is pressed a thousand times. In the sacrifice there are ten thousand soma-draughts, or there are ten thousand gifts in connexion with the pressing of soma. There the bountiful left the unfriendly, i.e. the non-liberal, behind in the enjoyment of soma, and the wise the dull-witted man.

He is praised with reference to the drinking of soma, and in a hymn addressed to Indra; he is therefore identified with Indra.

Soma is a plant: the word is derived from (the root) *su* (to press): it is pressed again and again. Its character (as a deity) is mostly secondary and only rarely primary. In order to point out its (primary use) in the hymns relating to soma-juice while it is being purified, we shall quote (the following stanza).

*Here ends the second section.*

Be pure with thy sweetest and most gladdening stream. O soma, thou art pressed for Indra to drink.¹

The stanza is explained by the mere reading of it.

Now here is another stanza addressed to him or to the moon, as follows.

*Here ends the third section.*

Because they grind the herbes together, one thinks that he has drunk the soma. Of the soma which the Brāhmaṇas know, none whatsoever partakes.²

The hemistich, 'Because they grind the herbes together, one thinks that he has drunk the soma', refers to the useless-pressed soma, which is not soma at all. Of the soma which the Brāhmaṇas know, none whatsoever, i.e. no one who does not offer sacrifice, can partake. This is with reference to sacrifice.

Now with reference to the deity. The hemistich, 'Because they grind the herbes together, one thinks that he has drunk the soma', refers to the soma pressed with the Yajus formula, which is not soma at all. Of the soma which the Brāhmaṇas know, i.e. the moon, none whatsoever, i.e. no one who is not a god, can partake.

The following, another stanza, is addressed to him, or to the moon.

*Here ends the fourth section.*

O god, when they drink thee, forthenceforward thou livest again.

Wind is the protector of soma; the mouth is the maker of years.

O god, when they begin to drink thee, forthenceforward thou again livest; this refers to some particular libations, or to the first and second fortnights of the lunar month. Wind is the protector of soma. The seer calls wind its protector on account of companionship or extracting the juice.³

The month is the maker of years, of annual periods, i.e. the plant soma on account of its (assuming) particular shapes, or the moon.

*Candrama⁴* (the moon) is (so called because) it roams about noticing (√*casy + √dram*) or is bright and measures (candra-maḍ), or its measure is bright. *Candra* (bright) is derived from (the verb) *cand*, meaning to

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¹ x. 1. 1; SV. 1. 465; 2. 39; VS. 26. 26.
² x. 56. 23; AV. 14. 1. 3.
³ x. 66. 5; cf. AV. 14. 1. 14.
⁴ Op. 2. 20.
shine. The word *candunam* (sandalwood) is derived from the same root also.

It roams about beautifully, or it roams about for a long time. Or the former part of the word (*candramāś*) is derived from (the verb) *cam* (to drink). *Cāru* (bright) is derived from (the verb) *ruc* (to shine) reversed. The following stanza is addressed to him.

(*Here ends the fifth section.*)

When he is born, he is ever new, the banner of day he goes before dawns. Approaching he distributes their share among the gods; the moon extends farther long life.¹

When he is born he is ever new to the beginning of the first fortnight. ‘The banner of days he goes before dawns’ refers to the end of the second fortnight.

According to some the second verse has the sun as its deity. ‘Approaching he distributes their share to the gods’ refers to the half-monthly oblation of clarified butter. The moon farther extends long life.

*Mṛtyu* (death) is (so called) because he makes people die. ‘He is (so called because) he causes the dead to be removed,’ says Śatabalākṣa, the son of Mudgalā. The following stanza is addressed to him.

(*Here ends the sixth section.*)

Away, O Death, depart along the path that is thine own, but different from the road of the gods. I speak to thee, who hast eyes and possessest the power of hearing. Do not injure our children, nor our heroes.²

Away, O Death, certainly, O Death, certainly depart, O Death, with this it is declared, O Death, the dead is for him who causes him to be removed, O Death. It is derived from (the verb) *mad* or from *mud*. The following stanza is addressed to them.

(*Here ends the seventh section.*)

Here is the impetuous meeting of the two mighty ones. O Indra and Viṣṇu, the drinker of the pressed soma-juice avoids you. You two turn aside that which is directed towards mortal man, aye, the dart of the archer Kṛśānu.³

The stanza is explained by the mere reading of it.

*Viśvānaru* has been explained.⁴ The following stanza is addressed to him.

(*Here ends the eighth section.*)

¹ *x. 85. 19*; cf. *Av. 7. 81. 2*.
² *x. 18. 1*; *Av. 12. 2. 21*; *Vs. 85. 7*.
³ *i. 155. 2*. The stanza together with the commentary on *x. 18. 1* in the 7th section is omitted by Durga; cf. Roth, *op. cit.*, p. 147.
⁴ See 7. 21.
Bring your worship to the great (god) who is being exhilarated, and (who is giver of) food, who is dear to all men, who is all-powerful; to Indra, whose great strength is very overpowering, whose great glory and power heaven and earth honour.¹

Honour [you], with praise, the great god, giver of sacrificial food, who is being exhilarated, i.e. who is rejoicing, who is being praised, or who is being implored; who is dear to all men, and who is all-powerful; and to Indra, in whose pleasure there is exceedingly great strength and most praiseworthy glory and power bestowed on men. Heaven and earth worship you. What god other than the atmospheric would the seer have thus addressed?

The following, another stanza, is addressed to him.

(Here ends the ninth section.)

Viśvānarā the divine stimulator has lifted up the all-impelling immortal light.²

The meaning is that Viśvānarā, the god who stimulates, has lifted up the all-impelling immortal light.

Dhātṛ³ is the creator of all. The following stanza is addressed to him.

(Here ends the tenth section.)

May Dhātṛ give uninjured life extending to the sacrificer. We meditate on the goodwill of the god whose laws are true.⁴

May Dhātṛ give prolonged and undecaying livelihood to the liberal worshipper.

We meditate on the goodwill, the blessed will, of the god whose laws are true.

Vidhātṛ is explained by dhātṛ. The following is his incidental mention in a stanza addressed to many deities.

(Here ends the eleventh section.)

In the law of King Soma and Varuṇa, in the protection of Brhaspati and Anumati, to-day in thy invocation, O Maṅgavan, and of Dhātṛ and Vidhātṛ, I partook of the jars.⁵

The meaning is: induced by these deities I partook of the jars full of soma-juice. Kalūṣa (jar) [from what verb is it derived?] is, (so called because) kalūṣa, particular measures of soma, are deposited in it (kalūṣa + āṭā).

¹ x. 60. 1. ² vii. 76. 1; cf. Brh. D. vi. 11. ³ Cf. Professor Macdonell, op. cit., p. 115. ⁴ AV. 7. 17. 2. ⁵ x. 107. 8.
Kalīḥ and kalāḥ are both derived from (the root) kṛ (to scatter); their measures are scattered.

(Here ends the twelfth section.)

Now therefore (we shall deal with) the groups of atmospheric deities. Of these, the Maruts¹ come first. Mu-rutah, of measured sound (√mī + √ru), or of measured brilliancy (√mī + √ru), or they run very much (mahad + dru). The following stanza is addressed to them.

(Here ends the thirteenth section.)

Come, O Maruts, with chariots charged with lightning, of good speed, furnished with spears and having horses as their wings. Fly to us like birds, O ye that have wise counsel, with the most wholesome food.²

O Maruts, with (chariots) charged with lightning. Of good speed, i.e. that turn well, or praise well, or shine well. Come with chariots furnished with spears. Having horses as their wings, as the means of flying. Fly to us like birds with the most wholesome food. Having wise counsel: whose works are blessed or whose wisdom is blessed.

Rudras have been explained.³ The following stanza is addressed to them.

(Here ends the fourteenth section.)

Come, O Rudras, accompanied by Indra, of one accord, riding in golden chariots for prosperity. This thought from us longs for you, (come) like springs from heaven for one who seeks water in the hot season.⁴

Come, O Rudras, with Indra, accordant for the action of bringing prosperity. This thought from us yearns strongly for you as the thirsty for the divine springs of water. Ṭṛṇuṣṭa is derived from (the verb) ṭṛṇ (to be thirsty). Udānayūḥ⁶ (one who seeks water) is derived from the verb udānyu (to moisten).

R-bhavah are (so called because) they shine widely (uru + bhā), or they shine with sacred rite (ṛta + bhā), or they live with sacred rite (ṛta + bhū).⁶ The following stanza is addressed to them.

(Here ends the fifteenth section.)

Having performed laborious works with zeal; institutors of sacrifice, being mortals, they attained immortality. The Rbhus, sons of Sudhanvan,

¹ Cf. Professor Macdonell, op. cit., p. 77. ³ v. 57. 1.
² i. 88. 1. ⁴ Cf. Professor Macdonell, op. cit., pp. 181–4. ⁵ Durga remarks that some commentators explain udānyu as a bird called ṭrākā, at whose prayer divine springs of water come down from heaven.
⁶ See 10. 5; cf. Professor Macdonell, op. cit., p. 74.
radiant like the sun, mixed things together with their works during the year.\footnote{1}

Having finished the works with utmost quickness, the bearers, or the wise \textit{Rghus}, attained immortality although they were mortals. The \textit{Rghus}, sons of Sudhanvan, looking like the sun, or wise like the sun. They mixed things together with their works, \textit{i.e.} actions during the year.

\textit{Rghu}, \textit{Vibhu}, and \textit{V\=a\=ja} were the three sons of Sudhanvan, a descendant of \textit{\=A\=ngiras}.\footnote{2} With reference to them there are Vedic passages which mention the first and the last (\textit{Rghu} and \textit{V\=a\=ja}) in the plural number, but not the middle one. With regard to this, \textit{i.e.} the use of plural number of \textit{Rghu} and the praising together of the cup, there are many hymns in the ten books (of the \textit{Rgveda}). The rays of the sun are called \textit{Rghus} also.

When you slept in the house of the unconcealable one, because (you were) there, hence, O \textit{Rghus}, you did not come here to-day.\footnote{3}

The unconcealable one is the sun, \textit{(so called because)} he cannot be concealed. Because you slept in his house: as long as you remain there, so long you cannot be here.

\textit{\=A\=ngirasas} have been explained.\footnote{4} The following stanza is addressed to them.

(\textit{Here ends the sixteenth section.})

These seers are indeed multiform, moreover they are inscrutable. They are sons of \textit{\=An\=giras}; they were born of \textit{Agni}.\footnote{5}

These seers have many forms. Their actions are inscrutable, or their wisdom is profound. They are sons of \textit{\=An\=giras}. \textit{They were born of \textit{Agni}}: with these words their birth from \textit{Agni} is described.

The Manes have been explained.\footnote{6} The following stanza is addressed to them.

(\textit{Here ends the seventeenth section.})

Let the lower manes who press soma, go upwards, up the higher ones, and up the middle ones. May the manes who followed breath, who are harmless, and who know the sacred rites, come to us at our invocations.\footnote{7}

Let the lower manes go upwards, let the higher manes go upwards, let the middle manes go upwards. Who press soma, \textit{i.e.} who prepare the soma-juice. Who went in pursuit of breath, \textit{i.e.} life. Who are harmless, \textit{i.e.} who are not hostile. And who know what is truth and what is sacrifice. May the manes come at our call. \textit{Yama} is said to be an

\footnote{1} i. 110. 4. \hfill p. 142. \hfill x. 63. 5.\footnote{2} Op. \textit{Bh.} D. iii. 84. \hfill \footnote{3} i. 161. 11. \hfill \footnote{4} See \& 17; cf. Professor Macdonell, \textit{op. cit.}\footnote{5} \hfill \footnote{6} See \& 21. \hfill \footnote{7} x. 18. 1; \textit{AV.} 18. 1. 44; VS. 19. 19.
atmospheric deity,\textsuperscript{1} the manes are therefore regarded as atmospheric deities also. Āṅgirasas have been explained.\textsuperscript{2} Manes have been explained.\textsuperscript{3} Bhrṛgus have been explained.\textsuperscript{4} Atharvāṇas,\textsuperscript{5} i.e. motionless—the verb thārvu means 'to move', its negation—i.e. who are without motion. The following stanza is addressed to them in common.

(\textit{Here ends the eighteenth section.})

Āṅgirasas and our manes of ninefold gaits, Atharvāṇas and Bhrṛgus, the soma-pressers: may we be in the goodwill of those holy ones, in the blessed favour of their minds.\textsuperscript{6}

Āṅgirasas and our manes of nine gaits, i.e. whose ways of going lead in nine directions. Atharvāṇas and Bhrṛgus, the soma-pressers, i.e. who prepare the soma-juice. May we be in the goodwill, in the blessed will of the holy ones, in the auspicious, excellent, generous, or blessed favour of their minds. ‘This refers to a group of atmospheric deities,’ say the etymologists. ‘They are manes,’ says the tradition. Moreover, seers are praised.

(\textit{Here ends the nineteenth section.})

Their splendour is dazzling like that of the sun, their greatness is unfathomed like that of the ocean, their speed is like that of the wind. Your hymn, O Vasīṣṭhas, cannot be imitated by any other.\textsuperscript{7} This is the (panegyric).

Ā\textit{ptyāḥ}\textsuperscript{8} is derived from (the verb) āp (to obtain). The following is their incidental occurrence in a stanza addressed to Indra.

(\textit{Here ends the twentieth section.})

Praiseworthy, multiform, great, most supreme lord, worthy of being obtained among those to be obtained, he crushed seven demons with his strength; and he overpowers many adversaries.\textsuperscript{9}

Worthy of praise, of many forms, very wide, most supreme master, worthy of being obtained of those who should be obtained, who tears to pieces the seven givers or the seven gift-makers with his strength; who overpowers many adversaries. The verb sākṣ means to obtain.

(\textit{Here ends the twenty-first section.})

\begin{itemize}
  \item \textsuperscript{1} Cf. Professor Macdonell, \textit{op. cit.}, p. 171.
  \item \textsuperscript{2} See 3. 17; cf. Professor Macdonell, \textit{op. cit.}, p. 142.
  \item \textsuperscript{3} See 4. 21.
  \item \textsuperscript{4} See 3. 17; cf. Professor Macdonell, \textit{op. cit.}, p. 140.
  \item \textsuperscript{5} Professor Macdonell, \textit{op. cit.}, p. 141.
  \item \textsuperscript{6} x. 14. 6; AV. 18. 1. 58.
  \item \textsuperscript{7} vii. 85. 8.
  \item \textsuperscript{8} Cf. Professor Macdonell, \textit{op. cit.}, p. 67.
  \item \textsuperscript{9} x. 120. 6; AV. 20. 107. 9.
\end{itemize}
Now, therefore, (we shall deal with) the groups of atmospheric goddesses. Of these Aditi comes first. Aditi has been explained. The following stanza is addressed to her.

(Here ends the twenty-second section.)

At the birth and ordinance of Dakṣa, thou attendest, O Aditi, on the two kings Mitra and Varuṇa. In births of diverse forms, Aryaman of the seven priests and rich in chariote has his path unobstructed.

O Aditi, thou attendest on two kings, Mitra and Varuṇa, at the birth and the ordinance, i.e. action, of Dakṣa. The verb viniḍati is used in the sense of attending. Rich in obligations, he attends upon (gods). Or it is used in the sense of ‘praying for’. Aryaman, i.e. the sun, having many chariote, and whose path is unobstructed, i.e. unimpeded, chastises the enemy. Seven priests: seven rays extract juices for him, or seven seers praise him. In births of diverse forms, i.e. activities, sunrises.

They say that Dakṣa is a son of Aditi and is praised among the sons of Aditi. But Aditi is the daughter of Dakṣa.

Dakṣa was born from Aditi, and Aditi sprang into life from Dakṣa. This is the text also.

How can this be possible? (We reply) they may have had the same origin, or, in accordance with the nature of gods, they may have been born from each other, or they may have derived their characteristics from each other. Agni is called Aditi also. The following stanza is addressed to him.

(Here ends the twenty-third section.)

May we be those to whom, O Aditi, mistress of noble wealth, thou wilt grant perfect innocence, and whom thou wilt impel with blessed strength, and food rich in offspring.

O Aditi, mistress of noble wealth, (may we be they) to whom thou givest innocence, i.e. faultlessness, in the entire sphere of action. Āgās is derived from (the root) guṃ, preceded by the preposition ā. Enas (sin) is derived from (the root) ē (to go). Kīl-ätāṃ: destroyer-of glory, i.e. averseness to the performance of noble deeds: it destroys the reputation of a person.

1 Cf. Professor Macdonell, op. cit., p. 190.
2 x. 64. 5; cf. Brh. D. vii. 104.
3 i. 12. 9; SV. 2. 196; VS. 6. 23.
4 i. e. She prays that ‘may these two sons of mine work for the good of the world’. Durga.
5 According to Durga it means ‘very swift’.
6 By the enemy Durga understands darkness; i.e. the sun dispels darkness.
7 i.e. The rising of the sun in different parts of the sky at different periods. Durga.
8 x. 72. 4.
9 According to Durga, ‘also’ here denotes cause.
10 Of. 7. 4; SB. iii. 1. 8. 3. See Roth, op. cit., pp. 160-1; Muir, op. cit., vol. iv, p. 18.
11 i. 94. 15.
And whom thou impellest with blessed strength, i.e. vigour, and goods, [wealth] rich in offspring. May we be those persons.

Saramā is (so called) from moving (√sṛ). The following stanza is addressed to her.

(Here ends the twenty-fourth section.)

With what desire has Saramā attained this place? The road leads far off to distant regions. What is the errand for us? what was the night? and how hast thou crossed the waters of the Rasā?¹

With what desire has Saramā come here? The road is distant. Jugurīḥ (leading) is derived from the intensive form of the verb gam (to go). (Far off), i.e. winding with curves. What was the errand with regard to us? what night? Purītukmyā means night, (so called) because talāma surrounds it on both sides. Talāma is a synonym of heat, (so called) because it goes away (√tak). How hast thou crossed the waters of the Rasā? Rasā, a river, is derived from (the verb) ras, meaning to make a sound. Or else how (hast thou crossed) those roaring waters? There is a legend that the bitch of the gods, sent forth by Indra, conversed with the demons called Panīs.

Sarasvatī has been explained.² The following stanza is addressed to her.

(Here ends the twenty-fifth section.)

May Sarasvatī, who purifies, who possesses large stores of food, and who is rich in devotion, like our sacrifice.³

May Sarasvatī, our purifier, having abundant stores of food, and rich in devotion, i.e. in acts of worship, like the sacrifice.⁴ The following, another stanza, is addressed to her.

(Here ends the twenty-sixth section.)

With her banner Sarasvatī makes the great ocean manifest. She presides over all devotions.⁵

With her banner, i.e. with her activity or wisdom, Sarasvatī makes the great ocean manifest, i.e. causes it to be known. She presides over all these sacrifices. This is applied to the objects of speech; speech is therefore regarded as belonging to the sphere of the atmosphere.

Speech has been explained.⁶ The following stanza is addressed to her.

(Here ends the twenty-seventh section.)

¹ x. 106. 1 ; cf. Brh. D. viii. 26. ⁴ Durga explains it as 'may she carry the sacrifice to the gods'.
² See 2. 28. ⁵ i. 8. 10 ; SV. I. 189 ; VS. 20. 84. ⁶ See 2. 28.
When Vāc, speaking unknown words, sat down as the charming queen of the gods, the four milked food and milk, but where did her best portion go?\(^1\)

When Vāc, speaking unknown, i.e., unintelligible, words,\(^2\) sat down as the [charming] pleasant\(^3\) queen of the gods, all the four quarters milked food and waters. But where did her best portion go?\(^4\) It may be that which goes to the earth or that which is taken away by the rays of the sun. The following, another stanza, is addressed to her.

(Here ends the twenty-eighth section.)

The gods generated divine speech. Animals of all shapes speak it. May that charming milch cow, in the form of speech bestowing on us strength-giving food, easily approach us.\(^5\)

The gods generated the goddess Vāc.\(^6\) Animals of all shapes speak it, i.e., animals whose sounds are articulate, and those whose sounds are inarticulate. May that pleasant milch cow, in the form of Vāc bestowing food and juice on us, easily approach us.

'Anumati and Rākā are two wives of gods,' say the etymologists. 'They are the days of full moon,' say the ritualists. It is known: that which is the earlier day of full moon is Anumati, that which is later is Rākā.\(^7\)

Anumati (approbation) is (so called) on account of approving (anu + √man). The following stanza is addressed to her.

(Here ends the twenty-ninth section.)

O Anumati, do thou approve of it and bring peace to us. Impel us for expert judgement, prolong our lives.\(^8\)

Do thou approve, O Anumati, and bring happiness to us. Bestow food on our offspring and prolong our lives.

Rākā is derived from (the verb) rd, meaning to give. The following stanza is addressed to her.

(Here ends the thirtieth section.)

With noble praise I call upon Rākā of noble invocations. Let the blessed one hear us and wake up herself. With unbreakable needle let her sew the work. May she give us a hero worthy of a hundredfold praise.\(^9\)

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1 viii. 100. 10.
2 i.e. In the form of thunder. Durga.
3 i.e. Giving satisfaction or delight to the whole world on account of producing rain. 'Set down,' i.e. when she begins to produce rain. Durga.
4 i.e. Having caused the herbs to grow, where do these showers go; where do they come from every year? Durga.
5 viii. 100. 11.
6 Durga explains devd as 'giver of waters'.
7 A.B. vii. 11; Śād. B. iv. 6; GB. 2. 1. 10.
8 AV. 7. 30. 2; Vī. 84. 8; cf. Byh. D IV. 88.
9 ii. 82. 4; AV. 7. 48. 1.
With excellent praise, I invoke Rākā, to whom excellent invocations are addressed. May the blessed one hear us. May she wake up herself. With an unbreakable needle may she sew the work together, i.e. function of procreation. Sūt (needle) is derived from (the verb) sūv (to sew). May she give us a hero of a hundred gifts, worthy of praise, i.e. whose praises should be proclaimed.

'Sinīvālī and Kuhū are two wives of gods,' say the etymologists. 'They are the days on which the moon is invisible,' say the ritualists. It is known: that which is the earlier day on which the moon is invisible is Sinīvālī, that which is later is Kuhū.¹

Sinvālī: sinam means food: it makes created beings strong (sināti); vālam means a particular period, and is derived from (the verb) vr (to cover)—i.e. rich in food in that period, or hairy. Or it is (so called) because the moon being very minute during this period is to be attended, as it were, with a hair. The following stanza is addressed to her.

(Here ends the thirty-first section.)

O broad-hipped Sinīvālī, thou who art the sister of the gods, enjoy this oblation which is offered to thee, and grant, O goddess, offspring to us.²

O Sinīvālī, having broad thighs. Stuka, (thigh or tuft of hair), derived from (the verb) stya (to be heaped together), means a heap, i.e. having a large tuft of hair, or praise. Thou art the sister of the gods. Svastā (sister) = sva + asā, i.e. she who sits (sādā) among her own people (asā). Enjoy this oblation, i.e. food. O goddess, grant us offspring.

Kuhū is derived from the verb guh (to conceal). Or (it is said) where has she been? Or at what place is she invoked? Or where does she sacrifice the offered oblation? The following stanza is addressed to her.

(Here ends the thirty-second section.)

I invoke again and again Kuhū of noble actions and invocations, who knows her work, in this sacrifice. May she give us the glory of our manes: as such, O goddess, we worship thee with oblation.³

I invoke Kuhū of noble deeds, to whom the actions are known, and of noble invocations, in this sacrifice. May she give us the glory of our manes, i.e. ancestral property or ancestral fame. 'As such, O goddess, we worship thee with oblations' is explained.

Yami has been explained.⁴ The following stanza is addressed to her.

(Here ends the thirty-third section.)

¹ AB. vii. 1; Sañ. B. iv. 6; GB. 2. 1. 10. ⁵ Cf. 10. 19; Professor Macdonell, op. cit., p. 171.
² ii. 39. 6; AV. 7. 46. 1; VS. 34. 10.
³ AV. 7. 47. 1.
(Embrace) another, O Yami, another shall embrace thee as a creeper a tree. Do thou seek his heart and he thine, with him make the blessed contract.¹

Indeed, Yami, thou wilt embrace some one else and he thee, as a creeper does a tree. Do thou seek his heart and let him seek thine. With him make the blessed contract, i.e. blessed and auspicious. Yami loved Yama who repulsed her, such is the legend.

(Here ends the thirty-fourth section.)

Urvasī has been explained.² The following stanza is addressed to her.

(Here ends the thirty-fifth section.)

Who shone like a flash of lightning bearing to me the desired watery (gifts). From the waters has been born a noble and strong hero. Urvasī extends long life.³

Who shone like a flash of lightning bringing to me the desired watery (gifts), i.e. waters of the world of the atmosphere. When [this takes place] then certainly is born from the waters this lord, strong hero, i.e. man, or who is favourable to men, or the offspring of men. Well born, very nobly born. Now Urvasī increases long life.

Prthivi (earth) has been explained.¹ The following stanza is addressed to her.

(Here ends the thirty-sixth section.)

There indeed, O earth, thou bearest the instrument of splitting the mountains, O great one, and abounding in heights, thou quickenest the earth with thy might.⁴

Truly thou holdest, O earth, the instrument of splitting, of rending, [of tearing asunder] mountains, i.e. clouds, in that region, O great one, thou, abounding in declivities, or in water, quickenest the earth with thy greatness.

Indrani is the wife of Indra. The following stanza is addressed to her.

(Here ends the thirty-seventh section.)

I have heard the wife of Indra to be the most fortunate among these women. Like others, her husband never dies from old age. Indra is supreme over all.⁵

¹ x. 10. 14; cf. AV. 18. 1. 16.
² See 5. 18; cf. Professor Macdonell, op. cit., p. 134.
³ x. 96. 10.
⁴ See 1. 18. 14.
⁵ v. 84. 1.
⁶ x. 96. 11; AV. 20. 126. 11. For the refrain of Deutschland über alles.
I have heard the wife of Indra to be the most fortunate among these women. Never, indeed, does her husband die from old age even in extreme years. We say this to Indra, who is supreme over all. The following, another stanza, is addressed to her.

(Here ends the thirty-eighth section.)

I never rejoice; O Indrāṇi, without my friend Vṛśākapi, whose watery and dear oblation here goes to the gods. Indra is supreme over all.¹

O Indrāṇi, I never enjoy myself without my friend Vṛśākapi, whose watery oblation, i.e. cooked in water, or seasoned with water, which is pleasant, now goes to the gods. We say this to Indra, who is supreme over all.

Gaurī is derived from (the verb) ruce, meaning to shine. This other word gauru, which means white colour, is derived from the same root also: it is praiseworthy. The following stanza is addressed to her.

(Here ends the thirty-ninth section.)

Fashioning waters Gaurī lowed, one-footed, two-footed, aye, four-footed, eight-footed, nine-footed, and having become thousand-syllabled in the highest heaven.²

Fashioning, creating waters Gaurī lowed. One-footed with the middle (air). Two-footed, with the middle (air) and the sun. Four-footed, with the quarters. Eight-footed, with the quarters and intermediate quarters. Nine-footed, with the quarters, intermediate quarters, and the sun. Thousand-syllabled, i.e. having much water in the highest heaven. The following, another stanza, is addressed to her.

(Here ends the fortieth section.)

Oceans flow down from her, thereby the four quarters subsist. Thence flows the imperishable; on that the entire universe lives.³

Oceans flow down from her, i.e. the clouds pour rain, and all the created beings, dependent on the quarters, live thereby. Thence flows the imperishable water; on that all created beings live.

Gaurī has been explained.⁴ The following stanza is addressed to her.

(Here ends the forty-first section.)

The cow lowed after the blinking calf. On its forehead she made the sound hīn for recognition. Longing for the flow of the warm milk-stream, she utters a lowing sound and swells with milk.⁵

¹ i. 86. 12; AV. 20. 126. 12. ² i. 164. 41; cf. AV. 9. 10. 21. ³ i. 164. 42; AV. 9. 10. 22; 13. 1. 42. ⁴ See 2. 5. ⁵ i. 164. 28; cf. AV. 9. 10. 6.
The cow lowed after the calf, who blinks, or who does not blink, i.e. the sun. On its forehead she made the hiṅ sound for recognition. Longing for the flow, i.e. oozing, of the warm, i.e. fresh milk,¹ she utters a lowing sound and swells with milk. Or else she lows like māyu, i.e. the sun. This is the atmospheric speech. 'This is the giver of warm milk,' say the ritualists.

Dhenu (milch cow) is derived from (the root) dhe (to suck), or from dhi (to nourish). The following stanza is addressed to her.

(Here ends the forty-second section.)

I call upon this milch cow which is easy to milk. The deft-handed cow-herd shall milk her. Savitṛ shall generate the best stimulation. I will well proclaim the heat kindled around us.²

I call upon this milch cow which is milked easily, and the cow-milker of blessed hand milks her. May Savitṛ produce the best stimulation for us. This, indeed, is the best of all stimulations, the water or milk which is prepared with a yajus formula.

Fire is kindled all around, I will proclaim it well. This is the atmospheric speech. 'This is the giver of warm milk,' say the ritualists.

Agnhyā (cow) is (so called because) she is not to be killed, (a + √han), or she is the destroyer of sin. The following stanza is addressed to her.

(Here ends the forty-third section.)

Be indeed fortunate with good pasture, hence may we also be fortunate. Eat grass, O cow, and always drink limpid water while wandering.³

Be fortunate indeed as eating good pasture. Hence may we now be fortunate. Eat grass, O cow! Always drink limpid water while wandering. The following, another stanza, is addressed to her.

(Here ends the forty-fourth section.)

Making the hiṅ sound, the treasure queen, desiring the calf of treasures with her mind, has approached. Let this cow yield milk for the two Aśvins, and may she grow for greater prosperity.⁴

The stanza is explained by the mere reading of it.

Pathyā means fortune, (so called because) it dwells in the atmosphere the word pantiśa denoting atmosphere.

The following stanza is addressed to it.

(Here ends the forty-fifth section.)

¹ According to Durga, 'the oozing,' &c., is the flow of rain and the evaporation of water.
² l. 164, 26; AV. 7. 78. 7; 9. 10. 4.
³ l. 164. 40; AV. 7. 73. 11; 9. 10. 30.
⁴ l. 164. 37; AV. 7. 73. 3; 9. 10. 5.
The fortune which comes abounding in wealth to riches is best indeed in the distant atmosphere. May she preserve us at home and abroad. May she, whose guardians are the gods, be easy of access.¹

Fortune is indeed best in the distant atmosphere. She comes abounding in wealth to riches, i.e. treasures which are worthy of being sought after. May she protect us at home, i.e. in our own dwelling-place, and abroad, i.e. in travelling to distant places. May she be easy of access. The guardian goddess, i.e. who protects the gods, or whom the gods protect.

Uṣas (dawn) has been explained.² The following stanza is addressed to her.

(Here ends the forty-sixth section.)

Being afraid, Uṣas has fled from the shattered car, because the strong bull has struck it down.³

Being afraid, Uṣas has fled from the shattered car, i.e. the cloud. Anas means wind, derived from (the verb) an (to breathe). Or else it may be for the sake of comparison, i.e. as if from the car. Anas means a car, (so called) because rags are tied to (ā-nah) it, or it may be derived from (the verb) an, meaning to live: it is a means of livelihood for people.⁴

Cloud is called anas from the same verb also. Because the strong bull, the rainer, i.e. the atmospheric god, has struck it down. The following, another stanza, is addressed to her.

(Here ends the forty-seventh section.)

Here lies her car, shattered and all broken into pieces. She has fled afar.⁵

Here lies her car, shattered in such a manner as if it were a different car altogether. Broken into pieces, i.e. without a single connected piece. Dawn has fled afar, being pushed out, or being pursued.

Iḷā has been explained.⁶ The following stanza is addressed to her.

(Here ends the forty-eighth section.)

May Iḷā, the mother of the herd, or Urvaśī praise us with the rivers. May Urvaśī, praising with the mighty heaven, and concealing the prepared thing of the living man, accompany us for the increase of the strength-giving portion.⁷

¹ x. 68. 16.
² See 2. 18.
³ iv. 30. 10.
⁴ This shows that some sort of hackney carriages, or carriages which plied for hire, were obtainable in the time of Yāsaka.
⁵ iv. 30. 11.
⁶ See 8. 7.
May Ila, the mother of the herd [the mother of all], or Urvashī with rivers praise us. Or may Urvashī, praising with the mighty heaven, i.e. the great heaven, and concealing the prepared thing, i.e. the ready-made thing of the living being, [of the man.] of light, or of water, attend to the increase of our food.

_Rodasī_ is the wife of Rudra. The following stanza is addressed to her.

(_Here ends the forty-ninth section._)

We invoke indeed the glorious chariot of the Maruta, wherein has stood Rodasī, bearing delightful things, in the company of the Maruta.

We invoke the swift, the famous chariot of the Maruts, i.e. the cloud, wherein has stood Rodasī bearing the delightful waters, in the company of, i.e. together with, the Maruta.

(_Here ends the fiftieth section._)

CHAPTER XII

Now, therefore, (we shall deal with) the celestal deities. Of these, the Ādvins come first. The Ādvins are (so called) because they two pervade (√aś) everything, one with moisture, the other with light. ‘They are called Ādvins on account of their having horses (āśva),’ says Aurnavābha. Who then are the Ādvins? According to some they are heaven and earth, day and night, according to others. Some take them to be the sun and the moon, (while) the historians regard them as two virtuous kings. Their time is after midnight, which, in consequence, is an impediment to the appearance of light. The part in the dark is the atmosphere, and the part in the light is the sun. The following stanza is addressed to them.

(_Here ends the first section._)

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2 Cf. Sāyana on I. 167. 4; ‘Some say that the wife of Rudra is called Rodasī, others think that this is the name given to the wives of the Maruts. The latter view is the right one.’ Cf. op. cit., I. 167. 5; Rodasī is the wife of Marut, or lightning. Cf. Muir, op. cit., vol. iv, p. 499.

3 v. 56. 9.

4 Cf. Professor Maxonell, op. cit., p. 49.


6 Cf. ŚB. iv. 1. 5. 16.
You wandered like two black clouds during the nights. O Aśvins, was it that you came to the gods?\(^1\)

The stanza is explained by the mere reading of it.\(^2\) It is with reference to their separate individual praise that the hemistich is addressed to the two Aśvins, who are mostly praised conjointly, and whose time and functions are identical. One is called the son of night, the other son of dawn. The following, another stanza, is addressed to them.

(Here ends the second section.)

Born here and there, they are conjointly praised with reference to their own names and a spotless body. One of you is the victor, the promoter of noble sacrifice; the other is regarded as the blessed son of heaven.\(^3\)

Born here and there they two are praised together with reference to a body unstained by sin and to their own names. One of you two is the victor, the furtherer of very great strength, i.e. belonging to the middle region; the other is considered the blessed son of heaven, i.e. the sun. The following, another stanza, is addressed to them.

(Here ends the third section.)

Awaken the two early-yoking Aśvins. May they come here to drink of this soma.\(^4\)

Awaken the Aśvins, who yoke early in the morning. May they two come here to drink of this soma. The following, another stanza, is addressed to them.

(Here ends the fourth section.)

Offer sacrifice and impel the two Aśvins in the morning: there is no divine worship: that in the evening is unacceptable; also another than us sacrifices and gives satisfaction. The earlier a sacrificer worships, the more he gains.\(^5\)

Sacrifice and impel the Aśvins early in the morning: there is not an oblation offered to the gods in the evening: that is not enjoyed, another than us should sacrifice and give satisfaction. The earlier one sacrifices, the more he wins, i.e. he is the best winner. Their time is up to the rising of the sun; during this period\(^6\) other deities are invoked.

\(Uṣas\) is derived from (the verb) \(vaṣ\), meaning to desire. The other \(uṣas\)

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\(^1\) The quotation is untraced.

\(^2\) Cf. Roth, \textit{op. cit.}, p. 159.

\(^3\) i. 181. 4.

\(^4\) i. 22. 1.

\(^5\) v. 77. 2.

\(^6\) According to Durga, the time immediately following that of the Aśvins is the time for sacrifice, during which many deities are invoked.
(dawn) is derived from (the verb) vas (to shine), and belongs to the middle region. The following stanza is addressed to her.

(Here ends the fifth section.)

O Uśas, abounding in food, bring to us variegated (wealth), with which we may support son and grandson.¹

O Uśas, rich in food, bring that [variegated.] noteworthy, [respectable] wealth to us, so that we may support our sons and grandsons thereby. The following, another stanza, is addressed to her.

(Here ends the sixth section.)

These same dawns have raised their banners, they anoint the sun in the eastern half of the region. Like bold heroes making their weapons ready, the red mother cows proceed.²

These same dawns have lifted up their banner, i.e. light. The plural number may have been used for one deity only, in order to show respect. Together they anoint the eastern half of the intermediate world with the light. Like bold heroes making their weapons bright.³ The preposition nir has been used in place of the preposition sam.

I go to their meeting-place as a woman to her lover.⁴ This too is a Vedic quotation.

They go forth; the rays (gām) are (so called) on account of going (√gam). They are called red (a-rāṣṭha), on account of shining (a-√rāc). Mothers (ma-ṭarāh): the measurers (√mat) of light.

Sūryā⁵ is the wife of the sun. This very dawn (uśas) after the expiry of a good deal of time (becomes sūryā). The following stanza is addressed to her.

(Here ends the seventh section.)

O Sūryā, ascend this world of nectar, which is very bright, free from impurities, multiform, golden in colour, easy to turn and with beautiful wheels, in order to bring comfort to thy husband.⁶

Shining beautifully, whose impurity has been destroyed, omniform. Of the terms may have been used for the sake of comparison, i.e. bright like a beautiful Kimpūkha flower, soft like the silk-cotton tree. Kimpūkha is derived from (the verb) kṛṣṇā, meaning to illumine. Śalmalīkh (silk-cotton tree) is (so called) because it is easy to pierce, or because it abounds in pricking

¹ I. 92. 13; SV. 9. 1061; VS. 34. 38.
² I. 92. 1; SV. 2. 1106; cf. Bṛh. D. iii. 121.
³ i.e. They make the world bright as soldiers do their weapons. Durga.
⁴ x. 34. 5. The passage is cited to illustrate the interchange of the prepositions a and sam.
⁵ x. 35. 20; cf. AV. 14. 1. 61.
thorns. O Sūryā, ascend the world of nectar, i.e. of water. Do so, in order to bring happiness to thy husband. There is a Brāhmaṇa passage: Savitṛ gave Sūryā in marriage to King Soma, or to Prajāpati.\footnote{1}

Vṛṣākapāyi is the wife of Vṛṣakapī. This very (Sūryā) after the expiry of a good deal of time (becomes Vṛṣākapāyi). The following stanza is addressed to her.

\textit{(Here ends the eighth section.)}

O Vṛṣākapāyi, abounding in wealth, having noble sons and fair daughters-in-law, Indra shall eat thy bulls and the agreeable oblation, which can do everything. Indra is supreme over all.\footnote{2}

O Vṛṣākapāyi, abounding in wealth. Having a noble son, i.e. the atmospheric Indra. Having a fair daughter-in-law, i.e. the atmospheric speech. A daughter-in-law is (so called because) she sits well, or procures well. Or else she procures svu, which means offspring. May Indra devour thy sprinkling bulls, i.e. these atmospheric heaps of clouds. Ukṣan (sprinkling bull) is derived from the verb ukṣ, meaning to grow, i.e. they grow with water. Make thy oblation agreeable, which brings infinite happiness [the oblation which brings happiness]. We say this to Indra, i.e. the sun, who is supreme over all.

\textit{Saranyū} is (so called) on account of moving. The following stanza is addressed to her.

\textit{(Here ends the ninth section.)}

They concealed the immortal lady from the mortals; having made one of like appearance, they gave her to the sun. And Saranyū bore the Āśvins when that took place, and deserted the two twins.\footnote{3}

They concealed the immortal lady from the mortals. Having made one of similar appearance, they gave her to the sun. Saranyū supported the Āśvins when that took place, and deserted the two twins. ‘The atmospheric (Indra) and the atmospheric speech (are meant),’ say the etymologists; ‘Yama and Yami,’ say the historians. With reference to this, they relate a legend.\footnote{4}

Saranyū daughter of Tvaśṛt bore twins, Yama and Yami, to Vivasvat, the sun. She having substituted another lady of similar appearance, and having assumed the shāpe of a mare, ran away. He, Vivasvat, the sun, having also assumed the shāpe of a horse, pursued her, and joined her.

\footnote{1}{\textit{AB.} iv. 7; cf. \textit{KB.} xviii. 1; cf. \textit{Guna, Bhand. Comm. Vol.}, p. 49.}

\footnote{2}{x. 86. 13; \textit{AV.} 20. 126. 13.}

Hence the Āśvins were born. Manu was born from the lady of similar appearance. This is indicated by the following stanza.

(Here ends the tenth section.)

Tvastṛ celebrates the marriage of his daughter: hence this entire universe comes together. Being married, the wife of the great Vivasvat, and the mother of Yama, disappeared.\(^1\)

Tvastṛ celebrates the marriage of his daughter.

[This entire universe comes together.] All these created beings come together. Being married, the wife of the mighty Vivasvat, and the mother of Yama, disappeared, i.e. the night, who is the wife of the sun, disappears at sunrise.

(Here ends the eleventh section.)

Savītr has been explained.\(^2\) His time is that when the sky, with its darkness dispelled, is overspread by the rays of the sun. The following stanza is addressed to him.

(Here ends the twelfth section.)

The wise one puts on all forms. He has generated bliss for the biped and the quadruped. Noble Savītr has looked on heaven. He shines bright after the departure of dawn.\(^3\)

The discreet one puts on all the brilliant lights. Wise (kavi) is (so called) because his presence is desired (ןוֹק), or the word is derived from (the root) kav (to praise). He generates bliss for bipeds and quadrupeds. Noble Savītr has seen heaven. He shines brightly after the departure of dawn. It is known from the list where animals are enumerated\(^4\) that a goat, having characteristic black marks on the lower parts, is sacred to the sun.\(^5\)

From what analogy is this so? From the analogy that at his time it is dark below on earth. Having characteristic black marks on the lower parts, i.e. dark in the lower parts. From what analogy is this so?\(^6\) Having kindled the sacred fire, one should not approach a lovely dark maiden. It is only for the enjoyment and not for any sacred purpose that a lovely dark maiden is approached. From the analogy that she belongs to the dark race.\(^7\) It is known in the list that enumerates

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\(^1\) T. vi. 17. 1; AV. 3. 31. 5; 16. 1. 58; cf. Brh.
\(^2\) See 10. 31.
\(^3\) v. 31. 2; VS. 12. 3.
\(^4\) VS. 22. 46.
\(^5\) Tā. v. 8. 22. 1; VS. 22. 55.

\(^6\) and ? The question is: 'how does the word used come to signify "dark"?' The answer is this. The word used literally means a lovely maiden, but it has acquired the significance 'dark’ because the maiden belongs to the dark race.
animals: the cock is sacred to the sun. From what analogy is this so? (The cock is sacred to the sun), because he announces the time (of the sun). The former part of the word kr̥ka-vāku is onomatopoetic, the latter is derived from (the root) vāku (to speak).

Bhaga has been explained. His time is previous to the sunrise. The following stanza is addressed to him.

(Here ends the thirteenth section.)

May we invoke the early-conquering Bhaga, the fierce son of Aditi, him who is the supporter. Thinking of whom the destitute, even the rich, aye even the king says, 'Bestow on me'.

May we invoke the early-conquering Bhaga, the fierce son of Aditi, him who is the supporter of all. Thinking of whom the destitute, i.e. the poor desirous of becoming rich. Even the rich—the word turu (rich) is a synonym of Yama, being derived from the verb tṛ (to cross), or from tur (to hasten), i.e. on account of hastening, Yama is (called) of 'quick-gait'—even the king says to him, i.e. Bhaga, 'Bestow'. They say that Bhaga is blind: it is not visible, while it has not risen. There is a Brāhmaṇa passage: Prāśitra destroyed both his eyes. It is known: Bhaga (fortune) goes to man, i.e. the sun after rising goes to men.

Sūrya is derived from sṛ (to move), or from sū (to stimulate), or from soūr (to promote well). The following stanza is addressed to him.

(Here ends the fourteenth section.)

Rays uplift him, the god who has all created things as his property, i.e. Sūrya, for all to see.

The meaning is that the rays lift up Sūrya, who has all created things as his property, for all beings to see.

[What god other than the sun would the seer have thus addressed?] The following, another stanza, is addressed to him.

(Here ends the fifteenth section.)

The variegated splendour of the gods, the eye of Mitra, Varuṇa, and Agni, has gone up. He has filled heaven, earth, and the intermediate space. Sūrya is the soul of the moving and the stationary.
The noteworthy splendour of the gods, the perception of Mitra, Varuna, and Agni, has gone up. He has filled heaven, earth, and the intermediate space by his greatness [that greatness]. Sūrya is the soul of the movable and the immovable (universe).

Now when he goes on account of the increase of rays, he is called Pūṣan.1 The following stanza is addressed to him.

(Here ends the sixteenth section.)

Thy one form is bright, thy other is holy. Day and night are dissimilar in form. Like heaven art thou. Thou protectest all arts, indeed. Here let thy gifts be blessed, O Pūṣan, rich in food.2

Thy one form is bright, bright-red. Thy other is holy, i.e. to which the sacrifice is offered. Thy function is to make the day and the night of different forms. And thou art like heaven. Thou protectest all sciences. Here let thy gift be full of fortune, O Pūṣan, abounding in food. The following, another stanza, is addressed to him.

(Here ends the seventeenth section.)

Made ready with desire, he has reached the worshipful overlord of every path with speech. He shall give us invigorating draughts of sparkling surface. Pūṣan shall accomplish our every thought.3

Made ready with desire, he has reached, or come in contact with, the worshipful supreme overlord of every path. May he give us treasures of noteworthy surface, and may Pūṣan accomplish our every action.

Now that which is set free becomes Viṣṇu. Viṣṇu4 is derived from (the root) vis (to pervade), or from vy-uś (to interpenetrate). The following stanza is addressed to him.

(Here ends the eighteenth section.)

Viṣṇu strode over this (universe). Thrice he planted his foot, enveloped in dust.5

Viṣṇu strides over this and all that exists. Thrice he plants his foot, [for threefold existence]. ‘On earth, in the intermediate space, and in heaven,’ says Śākapūṇi. ‘On the mountain of sunrise, on the meridian, and on the mountain of sunset,’ says Auranvābha.

Enveloped in his [dust], i.e. the foot-print is not visible in the stormy

1 Cf. Professor Macdonell, op. cit., p. 85.
2 vi. 56. 1; SV. I. 75.
3 vi. 49. 8; VS. 24. 49.
4 See ii. 3-9; cf. Professor Macdonell, op. cit., p. 87.
5 i. 29. 17; AV. 7. 28. 4.
atmosphere. Or it is used in a metaphorical sense, i.e. his footsteps is not visible, as if enveloped in a dusty place. Pāmsavāḥ (dust) is (so called) because it is produced (√sū) by feet (pādukaḥ) or else it lies scattered on the ground, or it is trodden down.

(Here ends the nineteenth section.)

Viśvānara has been explained.¹ The following is his incidental mention in a stanza addressed to Indra.

(Here ends the twentieth section.)

I invoke for you the lord of Viśvānara, whose prowess is unhumbled, with the desires of human beings, and with the protection of chariots.²

In this sacrifice I invoke Indra, (lord) of Viśvānara, i.e. the sun, of unhumbled prowess, or of mighty strength, with desires, courses, or protection of men, i.e. of mortals along with the protection, i.e. path, of chariots.

Varuṇa has been explained.³ The following stanza is addressed to him.

(Here ends the twenty-first section.)

The eye with which, O pure Varuṇa, thou seest the active sacrificer among men.⁴

The word bhuranyu is a synonym of ‘quick’. Bhuranyu means a bird: it flies to a long distance; it carries one to the heavenly world also. Flying together with (bird), the sacrificer is called bhuranyu also.

With this perception, O purifier, thou seest the actively striving sacrificer among men. The words ‘we praise that eye of thine’ must be supplied. Or else the context (should be sought) in the following stanza.

(Here ends the twenty-second section.)

The eye with which, O pure Varuṇa, thou seest the active sacrificer among (bird) men:⁵

with that thou reachest heaven in various ways, measuring the wide region and days with nights, and seeing many generations, O sun!⁶

Thou reachest heaven in different directions, measuring the broad region, the mighty world, and days with aktus, i.e. nights, and seeing, O Sūrya, many generations, i.e. creatures. Or else (the context is to be sought) in its preceding stanza.

(Here ends the twenty-third section.)

¹ See 7. 21.
² viii. 65. 4; SV. 1. 364.
³ See 10. 3.
⁴ i. 50. 6; AV. 13. 2. 21.
⁵ i. 50. 6.
⁶ i. 50. 7.
The eye with which, O pure Varuna, thou seest the active sacrificer among men:  
(with that eye) thou risest before the tribes of gods, before men, before all (to enable them) to behold the light.  
Before all this [thou risest. Light is called 'facing this' because it faces everything]. Thou beholdest (this). Or else (the context is to be sought) in the stanza itself.

(Here ends the twenty-fourth section.)

The eye with which, O pure Varuna, thou seest the active sacrificer among men, with the same eye thou beholdest us men also.

Keśi, having long hair—by hair, rays are meant, i.e. endowed with rays, (so called) on account of shining (kāś), [or on account of being very bright (pru-√kāś)]. The following stanza is addressed to him.

(Here ends the twenty-fifth section.)

Keśin bears fire, Keśin water, Keśin heaven and earth, Keśin this entire universe for beholding the light, Keśin is called this light. Keśin (bears) fire and water. The word viśāna is a synonym of water, derived from the verb vi-sañā from sanā preceded by vi, meaning to purify, or from sac (to accompany) preceded by vi. He supports heaven and earth. Keśin beholds this, i.e. all this. Keśin is called this light. With these words the seer describes the sun.

Moreover, these other two lights are called Keśin (having long hair) also: (terrestrial) fire on account of the smoke, and (the atmospheric) fire on account of mist. The following stanza is addressed to them in common.

(Here ends the twenty-sixth section.)

Three lights (having long hair) perceive at the proper season. One of them strews in the year. One beholds the entire universe with its powers. Of one the sweep is seen, but not its shape.

Three lights (having long hair) perceive at the proper season, i.e. they behold at the right time. One of them strews in the year, i.e. the fire burns the earth. One beholds everything with its actions, i.e. the sun. Of one the motion is seen, but not its shape, i.e. the middle one.

Now he who, with his rays, causes everything to quiver is called

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1 L. 50. 6.  
2 L. 50. 5; AV. 18. 2. 20; 20. 47. 17.  
3 Cf. Roth, op. cit., p. 176.  
4 L. 50. 6.  
5 x. 186. 1; cf. Brh. D. viii. 49.  
Vṛṣākapi, i.e. the shaker with his rays. The following stanza is addressed to him.

(Here ends the twenty-seventh section.)

O Vṛṣākapi, thou who art the destroyer of dreams, who art about to set along the path once more; come again, we two will regulate the prosperous course. Indra is supreme over all.¹

O Vṛṣākapi, thou who art the destroyer of dreams, i.e. the sun, by rising (in the morning), causes dreams to be destroyed. As such thou art about to set along the path once more. Come again, we two will regulate the well-stimulated actions. We say this to Indra, i.e. the sun, who is supreme over all.

Yama has been explained.² The following stanza is addressed to him.

(Here ends the twenty-eighth section.)

Here, where under a tree of beautiful leaves Yama drinks together with the gods, our father, lord of the house, longs for the old ones.³

Where under a tree of beautiful leaves or in the chosen dwelling-place (of the virtuous). Or else it may have been used for the sake of comparison, i.e. as if under a tree of beautiful leaves.

Vṛksah (tree) is (so called because) it is felled.

Palaśam (leaf) is (so called) from falling.

Yama goes together with the gods, i.e. the sun with rays. There may the protector or supporter of us all long for the old ones.

Aja ekapād:⁴ the one-footed driver, or he protects with one foot, or he drinks with one foot, or he has only one foot. He does not draw one foot out.⁵ This too is a Vedic quotation.

(Here ends the twenty-ninth section.)

The daughter of lightning, thunder, the one-footed driver, supporter of heaven, the Sindhu, the waters of the ocean, the all-gods, and Sarasvati, together with prayers and praise, shall hear my words.⁶

Pavi means a javelin, because it tears the body open; pavi-ram means a pointed weapon, i.e. furnished with javelins; pavi-ra-vān, one who possesses this weapon, i.e. Indra.

Indra stood at the head.⁷ This too is a Vedic quotation. Its deity is speech, Pāvīraśā, and pāvīraśā is divine speech. Thundering, i.e. reverberation of the speech of another. And the one-footed driver, supporter of

¹ x. 86. 21; AV. 20. 126. 21.
² See 10. 19.
³ x. 185. 1.
⁴ Cf. Professor Macdonell, op. cit., p. 73.
⁵ AV. 11. 4. 21.
⁶ x. 65. 13.
⁷ x. 60. 3.
heaven, and the river, and waters of the ocean (atmosphere), all the gods, and Sarasvati, may hear these words of mine, joined with purandhi, i.e. praise, and joined with prayers, i.e. rites.

Prthivī (earth) has been explained. The following is her incidental mention in a stanza addressed to Indra and Agni.

(Here ends the thirtieth section.)

Whether, O Indra and Agni, you two dwell on the highest, on the middlemost, or even on the lowest earth. From thence come, both of you, O mighty lords! Now drink of the pressed soma. The stanza is explained by the mere reading of it.

Samudraḥ has been explained. The following is its incidental mention in a stanza addressed to Pavamana.

(Here ends the thirty-first section.)

Having a purifying instrument they sit round speech, their ancient father preserves the ordinance. Varuna placed the mighty ocean across, the wise were able to begin in the waters.

Having a purifying instrument, having a ray, the groups of atmospheric gods sit round [atmospheric speech]. Their ancient, i.e. old and atmospheric, father preserves the ordinance, i.e. the course of action. Varuna places the mighty ocean across, i.e. within. Now the wise are able to begin, i.e. to commence the work in the dharṣaṇa, i.e. in the waters. The one-footed driver has been explained.

Prthivī (earth) has been explained. Ocean has been explained. The following is their incidental mention in another stanza addressed to many deities.

(Here ends the thirty-second section.)

May the serpent of the depth hear us. May the one-footed driver, the earth, the ocean, the all-gods, the promoters of truth, who are invoked and praised, and the stanzas uttered by wise men, protect us.

Also may the serpent of the depth hear us. And may the one-footed driver, the earth, the ocean, the all-gods, the promoting truth or promoting sacrifice, and who are invoked and praised with stanzas, and the stanzas uttered by wise men, i.e. uttered by intelligent men, protect us.

Dādākṣaṭ, i.e. driver (aktā) towards meditation (dhyānam), or medita-

1 See l. 18. 14 ; 9. 81 ; 11. 30.
2 l. 166. 10.
3 See 2. 10.
4 l. 76. 2.
5 12. 29. 28.
6 l. 18. 14 ; 12. 30.
7 l. 2. 10 ; 12. 30.
8 vi. 50. 14 ; VB. 84. 58.
tion is driven into him. Atharvan has been explained. Manu is (so called) from thinking (√man). The following is their incidental mention in a stanza addressed to Indra.

(Here ends the thirty-third section.)

Whatever devotion Atharvan, father Manu, and Dadhyañ have spread, as before the prayers and hymns have come together in Indra, who respects self-rule. May the devotion which Atharvan, Manu, the father of the Mānavas, and Dadhyañ have spread, prayers, i.e. pious works, and hymns come together as before in that Indra, who respecting self-rule, pays homage according to law.

(Here ends the thirty-fourth section.)

Now, therefore, (we shall proceed with the) groups of celestial gods. Of these, the Ādityas come first. The Ādityas have been explained. The following stanza is addressed to them.

(Here ends the thirty-fifth section.)

I sacrifice these hymns, whose surface is brilliant with clarified butter, with a ladle to the Ādityas, who are eternal sovereigns. May Mitra, Aryaman, Bhaga, mighty Varuṇa, Dakṣa, and Aṃśa hear us. Whose surface is brilliant with clarified butter, i.e. emitting clarified butter, or distilling clarified butter, [or distributing clarified butter, or dripping clarified butter]. I sacrifice oblations with ladle to the Ādityas for a long time [in order to live long] or who are kings for a long time. May Mitra and Aryaman, and Bhaga, and the creator of many births, Dakṣa, Varuṇa, and Aṃśa hear these hymns of ours. Aṃśa is explained by Aṃśu.

Seven seers have been explained. The following stanza is addressed to them.

(Here ends the thirty-sixth section.)

Seven seers are placed in the body, seven protect the seat without neglect. Seven works went to the world of setting where two gods who never sleep and sit on the sacrifice keep watch.

Seven seers are placed in the body, i.e. rays in the sun. Seven protect the seat, i.e. the year without neglect, i.e. without being negligent. Seven pervading ones: they alone go to the world of the sleeping one, i.e. the setting sun. There wake two gods who never sleep and sit at sacrifice, i.e.

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1 See 11. 18.  
2 i. 80. 16; cf. Brh. D. iii. 121.  
3 ii. 27. 1; VS. 34. 54.  
4 See 10. 26.  
5 VS. 34. 55.  
6 See 11. 18.
the air and the sun. This is with reference to the deity. Now with reference to the self. Seven seers are placed in the body, i.e. six senses and the seventh knowledge in the soul. Seven protect the seat without neglect, i.e. they do not neglect the body. Seven works: these same go to the world of the sleepy one, i.e. the setting soul. There two gods who never sleep and sit at the sacrifice keep watch, i.e. the self of wisdom and lustre. Thus he describes the course of the self. The following, another stanza, is addressed to them.

(Here ends the thirty-seventh section.)

The ladle having side holes and its bottom turned upwards—wherein is placed the omniform glory. Here sit together the seven seers who became the guardians of this great one.¹

The ladle having side holes and a top-knot, or which expands at the top, wherein is placed the omniform glory. Here sit together the seven seers, i.e. rays who became guardians of this mighty one. This is with reference to the deity. Now with reference to the self. The ladle having holes on the sides and held fast at the top, or arousing at the top, wherein is placed the omniform glory. Here sit together the seven seers, i.e. the senses which became the guardians of this mighty one. Thus he describes the course of the self.

The gods have been explained.² The following stanza is addressed to them.

(Here ends the thirty-eighth section.)

May the blessed goodwill of the righteous gods, may the gift of the gods, turn down towards us. We honoured the friendship of the gods, may the gods prolong our age so that we may live.³

May we (live) [in the goodwill], in the blessed will of gods, who go straight, or who go at the proper season. May the gift of the gods turn down towards us. We honoured the friendship of the gods. May the gods prolong our age so that we may live long.

Vive deva, all the gods. The following stanza is addressed to them.

(Here ends the thirty-ninth section.)

Come, O All-gods, protectors and supporters of men, and gracious to the pressed soma of the worshipper.⁴

Protectors or to be protected; supporters of men, all-gods, come here, liberal to the sacrificer of the pressed soma. With reference to this, there is found in the ten books (of the Rigveda) only one hymn, composed in the

¹ AV. 10. 8. 9.
² See 7. 15.
³ I. 86. 3; VS. 32. 15.
⁴ I. 8. 7; VS. 7. 33; 33. 47.
Gāyatrī metre and containing three stanzas, which is addressed to the Viśve devāḥ (all-gods). But anything which is addressed to many deities is used in the place of those (hymns) addressed to the all-gods. 'Only that hymn which has the characteristic word “all” should be used for them,' says Śākapūni. This principle, however, cannot be of very wide application. The hymn,1 'One tawny', contains ten stanzas of two verses each, without any characteristic mark. The hymn2 of Bhūtāmśa, son of Kaśyapa, addressed to the Āśvins, has the characteristic mark in one stanza only (out of eleven). The Abhitaśīya hymn3 has the characteristic mark in one stanza only.

The gods who are to be propitiated are (so called) because they lead straight to the goal. The following stanza is addressed to them.

(Here ends the fortieth section.)

The gods worshipped sacrifice with sacred rites. Those were the first ordinances. Becoming great they verily obtained heaven, where dwell the earlier gods who are to be propitiated.4

The gods worshipped sacrifice with sacred rites, i.e. gods worshipped Agni by performing sacrifices (lit by kindling fire). There is a Brāhmaṇa passage: Agni was the victim. They immolated him, with him they made sacrifice.5 Those were the first ordinances. Having become great they verily enjoyed heaven together, where dwell the earlier gods who are to be propitiated, i.e. who lead straight to the goal. 'They are a group of gods whose sphere is heaven,' say the etymologists. The tradition is that that was the first epoch of the gods.

Vāsus are (so called) because they put on everything. On account of the Vasus Agni is called Vāsava, this is the explanation; hence they are terrestrial. On account of the Vasus Indra is called Vāsava, this is the explanation; hence they are atmospheric. Vasus are the rays of the sun, (so called) on account of shining forth; hence they are celestial. The following stanza is addressed to them.

(Here ends the forty-first section.)

We have made your seat easy to approach, O gods, you who were pleased to come to this libation. Having eaten and drunk, may all the Vāsus bestow treasures on us.6 We have made your paths easy to traverse. O gods, you were pleased to come to this libation. Having eaten and

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1 viii. 29. 2 x. 106. 3 iii. 38. 4 1. 164. 50; x. 90. 16; AV. 7. 5. 1; VS. 5 AB. i. 16; cf. Muir, op. cit., vol. ii, p. 177. 6 TS. 1. 4. 44. 2; cf. AV. 7. 97. 4; VS. 8. 18.
drunk, may all the Vasus bestow treasures on us. The following, another stanza, is addressed to them.

(Here ends the forty-second section.)

The divine Vasus have here enjoyed themselves with the earth. The bright ones have embellished themselves in the wide atmosphere. O you, moving in extensive space, make your paths hitherward. Listen to this our messenger, who has started on his journey.¹

The divine Vasus enjoyed themselves here with the earth. Jmd means earth. The dwellers on earth and the bright ones, i.e. shining ones, embellished, i.e. cause to reach or to enjoy in the wide atmosphere. Make these paths lead towards us, O swift ones, and listen to this our messenger, i.e. Agni, who has started on his journey.

Vājinaḥ (impetuous) has been explained.² The following stanza is addressed to them.

(Here ends the forty-third section.)

May the impetuous ones of measured speed and shining brightly be favourable to us in invocations at divine service. Chewing the serpent, the wolf, and the demons, they shall quickly move diseases from us.³

May the impetuous ones be a source of happiness for us in invocations at divine service, i.e. sacrifice. Of measured speed, of well-measured speed. Shining brightly, moving beautifully, or praising beautifully, or shining beautifully. Chewing the serpent, the wolf, and the demons, may the divine coursers soon remove diseases from us.

Divine wives, wives of the gods. The following stanza is addressed to them.

(Here ends the forty-fourth section.)

May the willing wives of the gods protect us. May they befriend us for offspring and winning of booty. Grant us protection, O goddesses whose sphere is earth, and who abide in the ordinance of waters, and who are easy to invoke.⁴

May the willing wives of the gods protect us. May they befriend us [for offspring, i.e.] for begetting children, and for winning food. May those goddesses who are on earth, and who are also in the ordinance, i.e. pious work, of waters, and who have noble invocations addressed to them, grant us protection, i.e. shelter. The following, another stanza, is addressed to them.

(Here ends the forty-fifth section.)

¹ v. 39. 3.
² See 2. 22.
³ v. 36. 7; VS. 9. 18; 21. 10.
⁴ v. 48. 7; AV. 7. 49. 1.
May the divine women, wives of gods: Indrāṇī, Agnāyī, Aśvinī, and Rāṭ, enjoy themselves. May Rodāsi and Varuṇāṇī hear us. May the goddesses enjoy that which is the proper season of consorts.¹

Moreover may the divine women, wives of the gods, enjoy themselves: Indrāṇī, the wife of Indra; Agnāyī, wife of Agni; Aśvinī, wife of the Aśvins; Rāṭ, she who shines; Rodāsi, wife of Rudra; Varuṇāṇī, wife of Varuṇa. May the goddesses enjoy, i.e. long for that, the proper season of consorts.

(Here ends the forty-sixth section.)

¹ v. 46. 8.
EXEGETICAL AND CRITICAL NOTES

CHAPTER I

1. 1.*] Muir translates the passage as follows: 'A sacred record (sāmāṃnāya) has been compiled, which is to be expounded. This is called the Nighāṭuṣa.' His rendering of sāmāṃnāya by 'a sacred record' is not quite correct. It may be that he has been led to this conclusion on account of misunderstanding the following explanatory note of Durgacārya: 'The meaning is, that this compilation has been put together by seers, as being an illustration for understanding the meaning of the Vedic stanzas, in a single list, divided into five chapters.' He explains the word sāmāṃnāya as follows: 'The list of words beginning with gauṣ and ending with devapati is called sāmāṃnāya. . . . It is called sāmāṃnāya because it is handed down by tradition.' That the word sāmāṃnāya means 'a list' or 'a traditional list' is further shown by the following passages:

*Atha varṇasāmāṃnāyaṃ vyakhyāyamāt.*

'Now we shall explain the list of letters.'

*Atha varṇasāmāṃnāya.*

'Now the list of letters.'

The Tri-bhāṣya-rāma has the following comment:

'sam denotes aggregation; a tradition; and maṇḍya signifies the instruction handed down from generation to generation in succession.' Cf. also: padākṣara-sāmāṃnāyam chandaśy eva pratipāthāma.

Muir also leaves out the words imaṃ saṃmaṇnāyaṃ in his translation of the third sentence, which may be translated as 'this same list'.

1. 8.] Yāsaka gives three derivations of the word Nighāṭuṣa: (1) from √gauṣ with the preposition at, (2) from √hauṣ with at, (3) from √hṛ with at. None of them is satisfactory as they do not account for the cerebral ṣ. Durga, fully conscious of the unsatisfactory character of Yāsaka's etymologies, tries to get over the difficulty by the following ingenious theory of his own. He says: 'The arrangement of words is indeed threefold, i.e. those whose grammatical form is (1) direct, (2) indirect, and (3) obscure. With reference to them, the root is explicitly stated in words of direct grammatical forms; it is inherent in those of indirect forms. As regards words of obscure forms, the process of

* The bracketed figure does not represent the chapter and the sections, but the sections and the lines.

2 Vpr. viii. 1.
3 Tpr. i. 1.
4 Amrtākṣara-vraṇa, 1. 6.
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explanation is the following: having been reduced from the state of obscurity to that of the words of indirect forms, they should be explained by those of direct forms, e.g. ni-gvantavāh is a word whose grammatical form is obscure. The same (being reduced to) ni-gvantavāh attains to the state of a word of indirect form, and as ni-gamayitārah to that of a word of direct form.'

This theory acquires some plausibility from the explanation of Aupamanyavā, but there is no evidence to show that Yāska agreed with Durgā's threefold classification. On the contrary, Yāska does not follow the process laid down by Durgā, that words of obscure forms should be explained by those of direct forms through the intermediation of those of indirect forms. This fact alone is sufficient to indicate that Yāska did not subscribe to the view of the commentator.

Another more or less fanciful derivation of the word nighantu is suggested from the root grānt or grāth by transposition, which, however, has the merit of accounting for the cerebralization through r, i.e. ‘a list of words which have been strung together’, or from ghat or ghati with ni, ‘to join together’, i.e. ‘a list of words which have been joined together’.

1. 6.] Gune translates the passage as follows: ‘Nouns are where being predominates and a verb is where becoming predominates respectively.’ The translator has changed the order of the original without any justification.

1. 7.] Owing to the want of precise punctuation the commentator has not clearly understood the passage. He ends the sentence with bhavataḥ and gets over the difficulty of grammar by construing bhavataḥ twice as follows: चष पुजपिििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
The commentator cites the following two stanzas to show clearly the difference between nouns and verbs:

They call that notion by the term verb, which is connected with many actions, which proceeding from a former to a later state is yet one, and which is accomplished through the termination of the actions.

A becoming, produced by the completion of action, capable of being expressed by a word ending in a primary affix, and joined with number, case, inflexion, and gender, should then be regarded as a noun.'

1. 8.] With a view to further distinguish nouns from verbs, Yāska says in this sentence, that there is a specific difference in the use of terminology applicable to nouns and verbs, e.g. beings can only be pointed out by a demonstrative pronoun, as ‘this cow’, ‘that elephant’, &c. Verbs, on the other hand, cannot be so pointed out. In order to indicate them, one is obliged to use the verb ‘to be’. The use of different technical terms, which are non-interchangeable, shows that there is some fundamental difference of notions between them, the characteristics of which have already been mentioned.

1. 10.] In the original text, the sentence forms a part of the first section, and is immediately followed by the second. It introduces a controversy, i.e. whether words are permanent or impermanent,—a controversy which in its character differs altogether from the subject-matter of the first section. To begin the second section with this sentence would have been therefore a more logical division of the sections, and more in harmony with the modern conception of what constitutes a paragraph. That a section of the Nirukta more or less corresponds to a paragraph is indicated by the evidence of older MSS. which place the full stop, i.e. danda, at the end of, and very seldom within the section itself, excepting the commencement and the conclusion of a quotation. This is further supported by the fact that, in most cases, one section is devoted to the explanation of one Vedic stanza only. Hence it is argued that the division of the text of the Nirukta into sections, as constituted at present, is illogical and arbitrary. It is therefore proposed1 to discard in this respect the authority of the MSS., which has been hitherto strictly followed, and ‘to make sections according to the most natural division’.2 ‘Faithfulness’, says Guna, ‘is indeed a merit, but it should not be overdone, at least not where reason says otherwise.’3 The suggestion is rather a bold one and, I think, contrary to the canons of modern editorship. The suggested improvements can very well be shown in foot-notes, but the wisdom of rearranging the text itself in opposition to the evidence of the MSS. is doubtful. However, there are practical difficulties in accepting this suggestion. Redivision of sections would involve the transference of a considerable number of passages to new sections, and would thereby reduce the utility of various books of reference, as far as these passages are concerned. Further, if the sections of the Nirukta do not harmonize with the modern con-

1 CE Guna, op. cit., p. 157.
2 loc. cit.
3 loc. cit.
ception of what constitutes a paragraph, does it necessarily follow that they are illogical? Is this, by itself, a conclusive proof of their arbitrary character? To my mind, the answer is in the negative, for the ancients may have had a different conception of the constitution of a paragraph. As far as Yāska is concerned, a careful examination of all the sections of the Nirukta indicates that Yāska proceeds methodically in his division of the text into sections, which division is based on a general principle. By the time of Yāska very great weight was attached to the Vedas, especially by that scholar himself, as is evident from Chapter I, particularly from his rejoinder to the adverse criticism of Kautsa. To him, a Vedic stanza was of the utmost importance, and accordingly formed a very suitable beginning for a new section. There are 400 sections altogether in the first twelve chapters of the Nirukta, distributed among those chapters as follows:

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329 sections out of the total of 400 begin with a Vedic stanza. The sections which do not so begin, and which in many cases could not so begin, as for instance those in the introductory remarks and discussions of the first and the seventh chapters, are shown in the following list:

- Chapter I: 1, 2*, 3*, 4, 5*, 12, 13, 14, 15, 16, 17.
- Chapter II: 1, 2*, 3*, 4, 5, 10, 18, 14, 15, 18, 23.
- Chapter III: 1, 7, 13, 18, 19, 20, 21.
- Chapter IV: 1, 17, 22.
- Chapter V: 4, 6, 18, 20.
- Chapter VI: 5, 17, 28.
- Chapter VII: 1, 8, 4, 5, 6, 7*, 8, 10, 11, 12, 18*, 14, 19, 21.
- Chapter VIII: 1, 4, 18.
- Chapter IX: 1, 11*, 22, 35.
- Chapter X: 1, 14, 25, 38.
- Chapter XI: 1, 18, 22, 35.
- Chapter XII: 1, 12, 20, 35.

The total number of these sections is 72, of which eight only, marked with an asterisk, can be regarded as arbitrarily divided when judged by the modern conception. One explanation is the following. In beginning a section with a Vedic stanza or verse, it became necessary to place its short introductory note
at the end of the previous section, e.g. *Athaypical bahurucana.* It appears
that this method of putting a short sentence of a section at the end of a previous
section—which was a necessity in the case of sections beginning with Vedic
stanzas—has been mechanically extended to the eight sections mentioned above.
From what has gone before, it will be clear that the sections in the *Nirukta* are
not illogically nor arbitrarily divided, but are based on a general principle
adopted by *Yaska.* Guna’s suggestion to rearrange the sections and to discard
the authority of the MSS. is therefore unacceptable.

‘Speech is permanent in the organs only’ means that the character of speech
is evanescent. Sounds disappear as soon as they are uttered. They have
no existence beyond articulation by the vocal organs and their corresponding
cognition by the sense of hearing. With this may be compared the remarks
of *Patañjali*:

> ‘Because speech is set in motion by individual letters and because the
letters are annihilated as soon as they are uttered.’

‘Speech is set in motion by individual sounds. One cannot produce two
sounds simultaneously. Take the word *govinda,* for instance: when the sound *g*
is being produced, neither *au* nor the *visarjanīya* can be uttered; when *au* is being
produced, neither *g* nor the *visarjanīya* can be given utterance; and when the
*visarjanīya* is being produced, one can neither pronounce *g* nor *au*, because they
are annihilated as soon as they are uttered. The sounds indeed are perishable
after being uttered, i.e. as soon as they are uttered they have perished.’

*Durga* has the following comment: ‘As soon as the speech of the speaker is
an act of utterance in the organ, so long only it is possible to say that it exists,
but fallen from lips it no longer exists . . . And the sounds that have perished
and that have not perished cannot be conjoined.’ The question whether words
are eternal or non-eternal was a very important subject of discussion among
the ancient Indians. For instance, cf. *Patañjali.*

‘But again, is the word eternal or non-eternal (lit. created)? Whether it is
eternal or non-eternal is thoroughly discussed in the *Samgraha.*’ There the
arguments against (the proposition) are stated, as well as the arguments in favour thereof. The conclusion (arrived at) in that work is this, that although the word is eternal, it is also non-eternal; the definition being applicable in both ways.' Patanjali, however, does not seem to agree with the conclusion arrived at in the Samgraha. He remarks:

'The twofold character of words is not proved.

'Twofoldness of (the character of) words is not proved. If it be said that twofoldness has been proved, this cannot be maintained.' He says further:

'Words are eternal. In the eternal words there must be sounds which are perpetual, unchangeable, and free from elision, addition, and modification.

'This is proved by the eternity of sounds ... words are eternal.'

The character of words is discussed by him at greater length in his comment on the varrttika: सिद्ध गृहर्षसंबन्धे. The argument may be summarized as follows:

The relation of words to the objects they denote is eternal. This power of denotation of objects is natural and uncreated, and so are the objects. It may be objected that although matter is uncreated, yet the various forms into which it is moulded are non-eternal; e.g. the earth is not created by man, but the various pots and jars, into which it is shaped, are the creations of a potter, hence the words denoting these forms cannot be eternal. To this the answer is given that the form is eternal also, for it is not something radically different from the matter, but only a particular state which the matter assumes at a particular time. 'But how is it known that word, object, and their mutual relation are eternal?' From the ordinary usage of the world. In daily life, people perceive objects and use words to denote them. They do not make any effort in creating them, because effort is necessary in producing what is non-eternal only; e.g. a man desirous of using a pot goes to the house of a potter and says, 'Please make me a pot, I want to use it', but a man desirous of employing a word does not go to the house of a grammarian and say, 'Please, sir, make me a word, I want to use it'. People perceive objects and use words to denote them without any effort."

The way in which Patanjali refers to the Samgraha shows that it was a work of some eminent scholar and was very well known in his time. Further Patanjali does not agree with the conclusion arrived at in the Samgraha; he is therefore not likely to be its author. Nagaji seems to be right in ascribing its authorship to Vyadi, who, besides being quoted several times, is mentioned as an adhyaya along with Sutakya and Gavrta in Rpr. xii. 12.

No MS. of the Samgraha, nor of any other work by Vyadi, has been so far discovered, except a solitary MS. of Vyadi paribhasha Vyrti, in the temple library of the Maharaaja of Jammu and Cashmere. The MS. is described in Stein's Catalogus of Skt. MSS. on p. 47. The description of the MS. is very meagre, so it is impossible to judge whether or not it is a genuine work by Vyadi.

1 op. cit. i. 1. 1. 6, vol. i, p. 104.
2 op. cit. i. 1. 1. 8, vol. i, p. 188.
3 op. cit. i. 1. 1. 1, vol. i, p. 6.
4 Cf. Jaimini, PM. i. 1. 5.
With this may be compared the remarks of Plato in the Cratylus:

Soc. 'And speech is a kind of action?'

Her. 'True.'

Soc. 'And will a man speak correctly who speaks as he pleases? Will not the successful speaker rather be he who speaks in the natural way of speaking...?'

Soc. 'And we saw that actions were not relative to ourselves, but had a special nature of their own.'

The question of the eternity of words was important not only to the grammarians and philologists, but also to the followers of the orthodox systems of philosophy. To their mind, the transcendent powers of the divine relation, i.e. the Siva, seemed to be involved and to depend on the solution of this principle. Hence the question forms a topic of discussion in almost every school of thought. It has been very fully treated by Jaimini in the first of his Puravimana.

The arguments against the eternity of words are set forth in i. 1. 8-11; their refutation is contained in i. 1. 12-17; further arguments in support of the eternity of words are given in i. 1. 18-23. Some of the arguments are as follows:

Words are Eternal.

(1) Words are eternal because they are not uttered for the sake of utterance alone, but to express some meaning, and no meaning could ever be comprehended, had the words been transient.

(2) Because everywhere there is a universal cognizance of words.

(3) Because the number is used. When one word has been used several times, it is usually spoken of as having been used so many times and not that so many words have been used. This shows that the same thing in the unchangeable character of the word is recognized even when it is uttered or used after intervals; hence words are eternal.

Akhanda-bharaṇāyaṇa's view as to the nature of words may be regarded as based on a doctrine akin to that of flux. With this may be compared the following remarks of Plato in the Cratylus:

Soc. 'I myself do not deny that the givers of names did really give them the idea that all things were in motion and flux: which was their sincere but, I think, mistaken opinion... Tell me, whether there is or is not any absolute beauty or good, or any other absolute existence?'

Crat. 'Certainly, Socrates, I think so.'

Soc. '... But let me ask whether the true beauty is not always beautiful.'

Crat. 'Certainly.'

Soc. 'And can we rightly speak of a beauty which is always passing away?... Must not the same thing be born and retire and vanish while the word is in our mouth?'

1 Jowett, Dialogues of Plato, vol. i, p. 527
Soc. ‘Nor can we reasonably say, Cratylus, that there is knowledge at all, if everything is in a state of transition and there is nothing abiding.’

2. 1.] As most of the MSS. do not mark the avagraha, the sign of a, it is not clear whether the reading represents yugapat or ayugapat. The few MSS. that do mark the avagraha are inconsistent, as they use it only occasionally. Their evidence is therefore not cogent. However, none of the MSS. mark the avagraha in this particular instance. Nevertheless I think the reading represents ayugapat. My reasons are as follows: (1) From the physical point of view, to produce simultaneously more than one sound is an impossibility; yugapat would therefore convey no sense.

(2) The context points to ayugapat, for the sentence is intended to show the absurdity of Audumbarāyana’s view that speech is permanent only in the organ. But if we read yugapat the whole sentence becomes meaningless, for then the grammatical relation of the sounds which are produced simultaneously is possible, even if it is held that speech is permanent in the organ only.

(3) This is in agreement with the view taken by Durga, who reads ayugapat and gives yugapat as a variant.

(4) Another objection to the reading yugapat is that it would make grammar superfluous. When words are produced simultaneously their mutual connexion is simultaneous also. Durga remarks, ‘The unconnected alone is connected (with something). In this case (i.e. reading yugapat) the roots are for ever connected with prepositions and affixes; and affixes with elision, addition, and modification of letters.’

Durga attributes the statement तत्त सवृह ... योग्य to the Purvapakṣa and thinks the rejoinder to begin with the words असुसिक्ष्वाभु शब्द, a view which cannot be maintained. The sentence तत्त सवृह, &c., is a negative sentence; it refutes the view of Audumbarāyana. According to Durga’s interpretation, the controversy would be divided into three parts as follows:

(1) Audumbarāyana. Words are permanent in the organs only.

(2) Purvapakṣa. In that case the fourfold classification, &c., of words cannot be maintained.

(3) Yaska’s rejoinder. On account of the pervasiveness and minuteness of words, the fourfold classification can be maintained. Durga thus introduces a third party into the discussion and tends to make out Yaska as supporting the view of Audumbarāyana, by refuting his critic.

I think there are only two parties, i.e. Audumbarāyana and Yaska; No. 1 gives the view of the former, No. 2 the rejoinder of the latter; while No. 3 does not relate to this controversy at all, but deals with an altogether new topic, i.e. the superiority of speech over gestures, &c. Yaska’s rejoinder begins, therefore, with तत्त सवृह, &c.

2. 2.] It may be objected that there is no necessity for using words, for the meaning can very well be conveyed by means of gestures. To this Yaska replies that gestures, facial expressions, movements of hands and eyes, require
comparatively greater effort in their production, and are always indefinite. Their meaning can never be absolutely clear, it always involves some doubt. The word ‘minute’ implies comparatively less effort and greater accuracy. Patañjali refers to the same subject as follows: ‘The meaning is clearly understood when the word is uttered. “Bring the cow”. “Eat the curd”: these words having been uttered, the cow is brought, and the curd is eaten.’ With this may also be compared the remarks of Plato in the Cratylus: 1

Soc. ‘And here I will ask you a question: suppose that we had no voice or tongue, and wanted to communicate with one another, should we not, like the deaf and dumb, make signs with the hands and head and the rest of the body?’

Her. ‘There would be no choice, Socrates.’

Soc. ‘We should imitate the nature of the thing; the elevation of our hands to heaven would mean lightness and upwardness; heaviness and downwardness would be expressed by letting them drop to the ground; if we were describing the running of a horse, or any other animal, we should make our bodies and their gestures as like as we could to them.’

2. 8.] Words are used to designate objects not only by men, but by gods also. Like Yāsaka, Plato also thinks that gods use words in giving names to things, and it follows therefore that the names given by gods would be the right names: 1

Soc. ‘He often speaks of them; notably and nobly in the places where he distinguishes the different names which Gods and men give to different things. . . . For the Gods must clearly be supposed to call things by their right and natural names; do you not think so?’

Her. ‘Why, of course they call them rightly, if they call them at all. But to what are you referring?’

Soc. ‘Do you not know what he says about the river in Troy . . . “Whom”, as he says, “the Gods call Xanthus, and men call Scamander”.’

Her. ‘I remember.’

Soc. ‘. . . Or about the bird which, as he says, “The Gods call Chalcis, and men Cymindis”: . . . Or about Baticia and Myrina:

“The hill which men call Baticia and the Immortals the tomb of the Sportive Myrina”.

If words are used with reference to gods—human knowledge being neither perfect nor permanent—mistakes are likely to be made in addressing and invoking gods, which will make them angry and render various acts of worship, like sacrifice, &c., fruitless. In order to do away with such mistakes, injunctions, invocations, and hymns, &c., which are meant to complete and make worship fruitful, are laid down in the Vedas. A part of this paragraph is written in the sūtra style, which style may therefore be regarded to have commenced about the time of Yāsaka. This is probably the earliest specimen of the sūtra style.

1 Jowett, op. cit. vol. 1, p. 368. 1 Jowett, op cit., vol. 1, p. 332.
EXEGETICAL AND CRITICAL NOTES

4. 1.]  EXEGETICAL AND CRITICAL NOTES

Like Yāska, Jaimini also lays emphasis on the Veda as being the source of dharma: 'Dharma is the object, the source of which is the Vedic injunction.'

And also: 'On account of the prescription of action being the object of the Veda.'

3. 8.] Cf. Vājasaneyaprātiśākhya: 'A verb denotes an action, and a preposition makes that action specific.' The Rgvedaprātiśākhya:

The prepositions are twenty; with the other two (i.e. noun and verb) they express a meaning. They are: pra, abhi, ā, para, niḥ, duḥ, anu, vi, upa, apa, sam, pari, prati, ni, ati, adhi, su, ud, ava, and api.' This list is identical with that of the Nirukta, except that they are enumerated in a different order.

Cf. the Taittiriyaprātiśākhya: 'ā, pra, ava, upa, abhi, adhi, prati, vi, ni, are prepositions.' It contains only half the number of prepositions. Cf. Panini: 'Pra, &c., are called prepositions when joined with verbs.' The list of the prepositions is given in the gana called prādayah, which is identical with that of the Nirukta, if the double forms of niḥ and duḥ, in the former, are not taken into consideration. The technical term used by Panini for preposition is kārmapravacaniya. He uses the word upasarga in a wider sense, i.e. covering both prepositions and adverbs. The various meanings of the prepositions are explained by Panini, i. 4. 88–97. Cf. also the Atharvavedaprātiśākhya: 'Disjoined from the verb, however, are such as are used without significance ...'

4. 1.] Particles are classified by Yāska under three groups:

(1) Particles of comparison, which are only four in number, and whose meanings and uses are illustrated by suitable examples. Yāska does not define the term upamā (comparison) in this connexion, but discusses its meaning later on.

(2) Particles which denote kārmopasamgraha, Yāska’s explanation of which term is not clearly expressed, nor does Roth make it more lucid. The obscurity has led Durga to misinterpret the sentence. He takes kārmopasamgraha as equivalent to samuccaya, i.e. ‘aggregation’; this is only one of the meanings expressed by the said term, which is very comprehensive. It is quite obvious that the term is designed to cover all the meanings expressed by the particles enumerated in the second group, i.e. those beginning with ca and ending with

1 PM. i. 1. 2.
2 Op. cit., i. 2. 1. Questions like the eternity of taba, the impermanence of human knowledge, the infallibility of the Veda, form topics of discussion in almost every system of philosophy; cf. VSu. i. 3. 28; i. 4. 28; ii. 1. 4; ii. 4. 20; NSu. i. 1. 7; ii. 1. 64–7; ii. 2. 15–17; iii. 2. 49; VaiSu. ii. 2. 21–87; vi. 1. 1; x. 2. 9; SpSu. v. 45–51; v. 87–40; v. 58–61.
3 viii. 84. The list of the prepositions is given in vi. 24, which is identical with that of the Nirukta.
4 xii. 6: 702.
5 i. 15.
6 i. 4. 58.
7 Cf. Patañjali, i. 4. 4: vol. i, pp. 341, 345–9; see foot-note (in the text).
8 iv. 8.
10 N. 8. 18.
11 Erläuterungen, p. 6.
i.e. Guna translates the sentence yasyagamit, &c., as follows:¹ 'Owing to whose advent (i.e. use) separateness of the वर्त (senses or ideas) is indeed known, but not as in simple enumeration owing to separate position or independent mention, that is बमोदयसंयं, i.e. adding or putting together of the senses or ideas.'

One must admit that the meaning of the term is not quite clear. One does not know what is the precise difference between 'simple enumeration' and 'putting together'. My translation of the sentence is the following: 'That by whose addition separateness of notions is indeed recognized, but not as an enumerative one, i.e. on account of a separateness by isolation, is a conjunction.' I think 'conjunction' is the nearest corresponding word in English which will cover all the meanings expressed by the particles of the second group, and which is therefore equivalent to karmopapamagaha. For example, in the sentence, इनाह्य पृथीभीमान निदधानीह विह वा: 'Ha! I will put this earth here or there', separateness of place is recognized by the use of the particle वा; the repetition of वा by itself would have failed to convey the idea of different places. This notion of separateness is expressed, not by a categorical enumeration as horse, cow, man, elephant, &c., but by the use of the particle. Again, in the sentence, चयमोहद्वं करोस्वयमभिः: 'Let one man do this, the other that,' two distinct actions are mentioned, the notion of whose distinctness is conveyed by the particle वा. The particles of the second group are explained with appropriate examples in the Nirukta, i. 4 9. With this definition of a conjunction may be compared the following remarks of Aristotle:²

' A conjunction is (a) a non-significant sound which, when one significant sound is formable out of several, neither hinders nor aids the union, and which, if the speech thus formed stands by itself (apart from other speeches), must not be inserted at the beginning of it, e.g. με, ὀ, τοι, ἃ; or (b) a non-significant sound capable of combining two or more significant sounds into one; e.g. ἐπί, περί, &c.

(8) Particles which do not express any meaning, but are merely used to fill up a sentence in prose or verse, are expletives. They are enumerated towards the end of the ninth section; they are four in number: kām, iṃ, id, and u; but later (in the tenth) iwa is added to this list. Quotations showing their uses are cited and explained in the tenth section. The meaning of id, when combined with iwa and u, is discussed and illustrated by suitable examples in the eleventh section. Thus id combined with iwa is used to denote apprehension: 'lest we should', &c.; id combined with u is used in asking questions: 'don’t they drink?' The above-mentioned list of the particles of the third class is by no means complete. Some particles of the second group, i.e. a, b,
**12. 2]** EXEGETICAL AND CRITICAL NOTES

*kāhu, nānām*, are occasionally used as expletives, and *śīm* in Vedic Sanskrit. *Śīm* was originally the accusative singular of a pronoun, related to *sā*, as *kim* to *ka*. It appears in the Rgveda as an enclitic particle.

7. 3.] Roth thinks that Yāska explains *nānām* by *adyatanam*, ‘to-day’, and remarks, ‘J. hat darin Unrecht.’ This view is erroneous. According to Yāska, the particle *nānām* is used (1) to signify ‘uncertainty’, and (2) as an expletive. These two uses are exemplified by two respective quotations, the former illustrating its meaning of ‘uncertainty’, the latter showing its use as an expletive. Hence it is that, in the latter case, Yāska neither repeats nor paraphrases *nānām* by any other word in his commentary, indicating thereby that it is an expletive, while in the former quotation *nānām* is repeated by Yāska in his explanation, showing thereby that it has the sense of ‘uncertainty’. The word *adyatanam* is not intended to paraphrase *nānām*, but is added for the sake of amplifying Indra’s brief statement.

12. 2.] Cf. the following passages: AA. ii. 1. 3: चाहातो रेतसः खः। . . . . प्राणाम् रेतो दृष्यं हल्ल्यश् रेतो मणी लच्छी रेतो वायवस्ये: रेत: कर्म ‘Now, therefore, the origin of seed. . . . Heart is the seed of people, mind is the seed of heart, speech is the seed of mind, and *action* is the seed of speech.’ AA. ii. 1. 6: तस्थ वाक्ष्यिनिपातं द्रामानि तद्वेदं वाच तथा तथा नामभ- द्रामिनि: सर्वेन यिं सन्ते होय्न नामस्मीः सर्वेन वा वाचांविवेद्धि। ‘Speech is his thread, names the chords. All this is woven by this speech of his, in the form of thread and names as chords. For all this is named, and by his speech he names everything.’ Cf. also CH. U. vi. 5. 1-4; 6. 1-5; vii. 2. 1; vii. 12. 2. See Keith, A.A. Translation.

Śākaṭāyana: a famous ancient grammarian, quoted in RV. Prā. i. 13, 17; xiii. 16, 747 (Max Müller’s ed., pp. 13 and 271); in Vaj. Prā. iii. 8, 11, 86; iv. 4, 126, 188; in A. Prā. ii. 24; in Āstādhyāyī iii. 4, 111; viii. 3, 18; 4, 50; and in N. 1. 3, 12. No work of his has been preserved. The Śabdānuśāsana quoted by Vopadeva and various other writers is the work of a modern Jain grammarian called Śākaṭāyana.3 Aufrecht regards him as the author of the Unādisūtras. They, however, cannot be the work of the ancient Śākaṭāyana, for they clearly bear a modern stamp. Belvalkar4 attributes the Unādisūtras to Pāṇini. His argument is that ‘they use saujñās such as hrasva, dirgha, buta, udatta, lopa, samprasāraṇa, and abhyasa in the same sense in which Pāṇini uses them’. This argument is inconclusive because, the works of Pāṇini’s predecessors being lost, we have no means of judging whether or not he is indebted to them for those terms. Some at least of these saujñās or technical terms were derived from a common stock; Yāska himself, for instance, makes use of a few of them, as

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3 On the authenticity and date of the modern Śākaṭāyana, see IA., vol. xliii, pp. 205-12.
4 *Systems of Sanskrit Grammar*, p. 25.
Again, in some cases Panini's teaching, as pointed out by Belvarkar himself, runs counter to the Unadisutras. Thus to ascribe the authorship of the U. Sktras to Panini does not rest on firm ground. Moreover, Patañjali's defence of Panini against the adverse criticism of Kātyāyana is that 'the Unadi words are crude forms of nouns which are not derived'. This statement implies that Patañjali did not regard all nouns as derivable from verbs. He also attributes the same doctrine to Panini, and Patañjali, I think, cannot be accused of not knowing well, or misunderstanding Panini. So, according to this testimony, both Panini and Patañjali were the followers of the school of Gārgya. The Unadisutras, on the contrary, are the product of the school of Sākātayana, whose fundamental doctrine was that all nouns are derived from verbs; they cannot therefore be attributed to Panini. It is probable that, in their original form, they were written by Sākātayana, but were extended and modified by subsequent writers, and in spite of their modernness still bear traces of their ancient origin.

Gārgya: an ancient grammarian, quoted by Yaska i. 3, 12; iii. 13, and Panini, iv. 1. 106; vii. 8. 99; viii. 8. 20; 4. 67, and mentioned by Durga as the author of the padapatha of the Sāmaveda. No work of his has survived. Both Panini and Patañjali seem to be his followers, for they regard the Unadis as underivable. It is therefore no wonder that his work, after the appearance of the Aṣṭādhyāyī, has not survived.

12. 8.] The sentence तच्छ सरस्यानारी ... पुष्पो द्रातित which is somewhat difficult, is differently interpreted by various writers. The crux lies in the word sam-vijñātā. Durga paraphrases this word as follows: samam vijñahāni akamatyena vijñahāni, 'discriminated unanimously; i.e. discriminated with absolute agreement'. Max Müller translates it by 'intelligible', Roth by 'arbitrarily named'. Roth's translation seems to be based on Durga's second explanation of the same term, which is as follows: sam-vijñāna-padam iva śāstra ruchi-sabdasyeyam samjña: 'in this (branch of) knowledge, the term sam-vijñāna is a technical expression used for a conventional word.' Durga resorts to the Comparative Method and quotes: tāmy apy ek samamananti ... sam-vijñāna-bhātām syat, in support of his explanation. He is further corroborated by a comparison of all the passages of the Nīlakaṇṭī in which the word sam-vijñāna or (with the omission of the prep. vi) sam-jña occurs. We may therefore take the word to signify 'a conventional term'.

The next problem in the sentence is the punctuation. Max Müller takes sam-vijñātāni, &c., as the principal clause to complete the relative clause tadbhva...

1 Panini’s sūtra vi. 2. 189 is opposed to U. Sktras.
2 On the relation of the three grammarians, see Kielhorn, Panini, Kātyāyana, and Patañjali.
4 History of Ancient Skt. Lit., p. 165.
5 op. cit., p. 9, 'willkürlich benannt'.
6 N. 7. 13.
8 op. cit., p. 165.
... syātām, and translates as follows: 'For first, if the accent and formation were regular in all nouns and agreed entirely with the appellative power (of the root), nouns such as go (cow), aśva (horse), puruṣa (man) would be in themselves intelligible.' He succeeds in thus construing the sentence by translating yatra by 'if'; leaving out tāni; and by attributing to sam-viṣṇātāni a meaning not borne out by the comparison of passages. Roth divides the sentence by placing a semicolon after syātām and takes sam-viṣṇātāni, &c., as a co-ordinate clause; but in order to connect the two clauses, he supplies the word dagegen. Durga offers two interpretations. Firstly, he places a full stop after tāni and takes the words yathā gaur aśva, &c., as a co-ordinate clause, supplying, however, the words na punah; the translation of the sentence according to this interpretation would be the following: 'The words whose accent and grammatical formation are regular and which are accompanied with an explanatory radical element are unanimously recognized to have been derived from roots; but not words like "cow", "horse", "man", "elephant", &c.'

Secondly, he places a full stop after syātām and takes sam-viṣṇātāni, &c., as an independent sentence. According to this division, the first sentence would consist of one single relative clause, without any principal clause. To meet this difficulty he remarks: 'Tad akhyātajam guṇakṛtam iti pratima iti vākyā śeṣah.' 'We think that the words, "that is derived from a verb", must be supplied as a supplementary clause.' The translation according to this interpretation is the following: 'Those words whose accent and grammatical formation are regular, and which are accompanied with an explanatory radical element, are derived from roots. Words like "cow", "horse", "man", "elephant", are conventional terms.'

Gune does not seem to be aware of this second interpretation of Durga and independently arrives at a conclusion identical with that of Durga, and suggests the adoption of the supplementary words: sarvam tat prādesīkam. These words occur in Yāska’s rejoinder in section 14. His argument is that, in his rejoinder, Yāska always first repeats the words of his opponent and then answers the objection. According to Gune, the sentence placed within the words yatho etad and iti exactly represents the original statement of the critic. The sentence placed within these words in Yāska’s rejoinder in section 14 contains the supplementary clause sarvam tat prādesīkam, which, being thus assigned to the critic by Yāska himself, must have formed a part of the sentence under discussion. He remarks, 'And we are also sure, comparing the initial passage [i.e. in the pūrṇapāka] with its counterpart in Yāska’s reply at R. 36. 10, that खर्द तत्र प्रादेशिकम must have been there. Its omission is strange and unaccountable. Perhaps it is the scribe’s mistake...’ In other words, Gune thinks that the passage in Yāska’s rejoinder could be used as a MS. (archetype), furnishing evidence, which cannot be challenged, for the critical edition of the

original passage of the critic in section 12. A closer examination, however, does not support this theory, for a comparison of the statements of the critic with those assigned to him by Yāska, in his rejoinder, shows that Yāska repeats, and puts between yatho etai and iti, only so many words of his opponent as are necessary for the controversy. He does not repeat them in toto. It is evident, if one compares section 13 and section 14:

Pūrṇapaksa. Yāska’s rejoinder.

1. 13: ओषधि य एवं आयवान्ध- 
संकारी य था चारिं प्रतीता
चारिं सुखातीवास्वाचवीरग्राहित . . .

1. 14: यथो एतयबाचिप्रतीता-
विकारे यथो एतपंद्रः पद्भर्गर्गसंध-
पद्रोध: पद्नृस्रभाववाचवाच गािता
कारीत. .

In both these cases, Yāska repeats only a part of his opponent’s statements. Guna’s assertion is therefore unfounded; hence his suggestion as regards the adoption of a supplementary clause cannot be accepted.

The sentence can, however, be explained without having recourse to an assumed interpolation. The difficulty will disappear if a full stop be placed after syātam and the passage na survanta . . . syātam be construed as one sentence. I would then translate: ‘Not all the words,’ say Gargya and some other grammarians, ‘but only those, the accent and grammatical form of which are regular and which are accompanied by an explanatory radical element. Those such as “cow,” “horse,” “man,” “elephant,” &c., are conventional terms.’

Durga has the following theory about nouns: ‘There is a threefold order of nouns; i.e. (1) those whose roots are apparent; (2) those whose roots can be inferred; (3) and those whose roots are non-existent. With reference to this, the nouns whose roots are apparent are such as “deer,” “bringer,” &c. Nouns whose roots can be inferred are such as “cow,” “horse,” &c. Nouns whose roots are non-existent are such as diltha, dariltha aruninda, and varinda, &c.’

It is quite evident that Yāska, a follower of the school of etymologists—whose fundamental doctrine is that all nouns are derived from roots—could not have recognized the third category of his commentator, who thus appears to be a follower of the school of Gargya.

14.] With the Nirukta controversy about the origin and nature of names may be compared a somewhat similar discussion in the Cratylus, where Plato propounds three theories, represented by the three characters of the dialogue. He puts in the mouth of Hermogenes the doctrine that names are conventional. The opinion of Cratylus that names are natural is diametrically opposed to this. Socrates takes an intermediate view. He refutes the view of Hermogenes that names are given arbitrarily and altered at will:
Soc. 'Well, now, let me take an instance. Suppose that I call a man a horse or a horse a man, you mean to say that a man will be rightly called a horse by me individually, and rightly called a man by the rest of the world; and a horse again would be rightly called a man by me and a horse by the world: That is your meaning?'

He then expounds the principle of the natural correctness of names.

Soc. 'Then the actions also are done according to their proper nature, and not according to our opinion of them? In cutting, for example, we do not cut as we please ... but we cut ... according to the natural process of cutting; ... Her. 'I should say that the natural way is the right way.' ... Soc. 'And this holds good of all actions?'

Her. 'Yes.'

Soc. 'And speech is a kind of action?'

Her. 'True.' ...

Soc. 'And is not naming a part of speaking? for in giving names men speak.'

Her. 'That is true.'

Soc. '... Is not naming also a sort of action?'

Her. 'True.'

Soc. 'And we saw that actions were not relative to ourselves, but had a special nature of their own?'

Her. 'Precisely.'

Soc. 'Then the argument would lead us to infer that names ought to be given according to a natural process, and with a proper instrument, and not at our pleasure: in this and no other way shall we name with success.'

Socrates also admits the element of convention in names:

Soc. 'Yes, my dear friend; but then you know that the original names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony, and twisting and bedazzling them in all sorts of ways: and time too may have had a share in the change.' ...

Also:

Soc. 'To say that names which we do not understand are of foreign origin; and this is very likely the right answer, and something of this kind may be true of them; but also the original forms of words may have been lost in the lapse of ages; names have been so twisted in all manner of ways, that I should not be surprised if the old language when compared with that now in use would appear to us to be a barbarous tongue.'

Cratylus maintains that names are either true or not names at all:

Crat. 'Very true, Socrates; but the case of language, you see, is different; for when by the help of grammar we assign the letters a or b, or any other letters, to a certain name, then, if we add, or subtract, or misplace a letter, the

1 Jowett, Dialogues of Plato, Cratylus, p. 385.
2 Ibid., p. 387.
3 Ibid., p. 414.
4 Ibid., p. 421.
name which is written is not only written wrongly, but not written at all; and in any of these cases becomes other than a name."

Soc. "I believe that what you say may be true about numbers, which must be just what they are, or not be at all; for example, the number ten at once becomes other than ten if a unit be added or subtracted, and so of any other number: but this does not apply to that which is qualitative or to anything which is represented under an image."¹

As regards the derivation of names:

Soc. "All the names that we have been explaining were intended to indicate the nature of things."

Her. "Of course."

Soc. "And that this is true of the primary quite as much as of the secondary names."...

Soc. "But the secondary, as I conceive, derive their significance from the primary."

Her. "That is evident."

Soc. "Very good, but then how do the primary names which precede analysis show the nature of things?"...

Soc. "But how shall we further analyse them?... Ought we not, therefore, first to separate the letters, just as those who are beginning rhythm first distinguish the powers of elementary, and then of compound sounds?"²

Plato’s doctrine, "that names rightly given are the likenesses and images of the things which they name,"³ does not hold good, for in a large number of cases names are not the images of things themselves, but of our concept of them. It was Locke who first pointed this out, and Max Müller amplified his argument as follows: "Each time that we use a general name, if we say dog, tree, chair, we have not these objects before our eyes, only our concepts of them; there can be nothing in the world of sense corresponding even to such simple words as dog, tree, chair. We can never expect to see a dog, a tree, a chair. Dog means every kind of dog from the greyhound to the spaniel; tree, every kind of tree from the oak to the cherry; chair, every kind of chair from the royal throne to the artisan’s stool.... People often imagine that they can form a general image of a dog by leaving out what is peculiar to every individual dog."⁴

In an elaborate discussion, Madhava brings together the views of various grammarians as to the meaning of words and its cognition: Vajapyayana maintains that all words express a generic meaning and a particular substance is apprehended after the apprehension of the genus which has an intimate relation with them. Vyādi maintains that words mean individual things, that they explicitly express the individual substance, while the genus is implied.

¹ Jowett, Dialogues of Plato, Cratylus, p. 378.
² Ibid., pp. 367-70.
³ See idem., p. 387.
⁴ Science of Thought, pp. 77, 78, cited by Moncadel.
Panini, he says, accepts both views. He attributes to words a generic meaning, for he says the singular is used to denote the class, while the plural may be optionally used (Pa. i. 2. 58); on the other hand, by i. 2. 64, his acceptance of the individualistic theory is quite apparent (Sarvadarśana-samgraha, p. 145). But the next question is, how does the cognition of the meaning, whether generic or individualistic, take place? For instance, when the word ‘cow’ is pronounced, there is a simultaneous cognition of dewlap, tail, hump, hoofs, and horns. Is this cognition produced by the single letters composing the word ‘cow’, or by their aggregation? The first alternative is not tenable, for the cognition of the object cannot be the result of a string of separate and individual letters without some unifying cause, as a garland cannot be made from a collection of separate flowers without the unifying string. The second alternative is impossible, for there can be no aggregation of sounds, each of which ceases to exist as soon as it is pronounced. If you attribute a ‘manifesting’ power to the letters, this power can be exercised only in succession and not simultaneously. Moreover, if each letter has a separate manifesting power, then the pairs of words rasa, sara; vana, nava; nadi, dina; rama, mava; roja, jarā, &c., since the pairs have the same number of the same letters, should each have had the same meaning. Moreover, the baseless assumption of aggregation would involve mutual dependence. Since it is impossible that letters should convey the meaning by themselves, we have to accept the hypothesis of a unifying factor which is all-pervading and whose existence is independent of letters, and which is technically called sphota (Sarvadarśana-sam., Bib. Ind., pp. 140–4).

16. 1.] This is a very important statement made by Yaska. He is fully aware of the close relationship of the Vedic language with the bhāṣā of his own times, which could be no other than the classical Sanskrit. Further, he seems to be conscious of the historical growth of the latter from the former, when he says that the nouns of the bhāṣā are derived from Vedic roots. It is needless to point out that it completely answers Kautsa’s criticism that the Vedas are meaningless; for many words which they daily use in the bhāṣā are identical with those used in the Vedas, and if in the bhāṣā they do express any meaning, they must do so in the Veda. It would be absurd for Kautsa to deny that the words in the spoken language express a meaning. Thus he is constrained to admit that the Vedas have a meaning. A similar objection appears in Sāyana’s preface to the Rgveda: तद्विविक्षितकर्ज्ञानात्राद्विविक्षितच्छान्तिमय्यायायनार्थम् गाथा ‘From all these reasons, (it is clear) that there is no intelligible significance in the Vedas.’ One of the examples here given is as follows: ‘Suppose a woman named Purñika is plying the pestle. A Brāhmaṇa boy called Mānavaka is committing to memory a pestle-stanza, just close to her. The recitation of the stanza does not keep time with the fall of the pestle at every stroke. No meaning is conveyed to the woman, nor is there any intention to convey any meaning to her. Similarly, at the performance of sacrifices, the recitation of Vedic stanzas
does not convey any meaning.' In answering this, Sayana quotes विविधबुद्धि वाक्याविह: (Pt. Mt. i. 1. 31): 'But the meaning of (Vedic) expressions is not different,' his comment being वाक्यमार्गी बालवैद्यमार्गरूपिष्ट: 'The meaning of expressions of the Vedic Sanskrit and of the popular speech is not different.' As to the example, the Brahmana boy does not intend to convey any meaning at the time of learning his lesson, and the woman therefore does not understand, a woman, moreover, being incapable of understanding the Veda: at sacrifices the priest does intend to convey a meaning, and others do understand it. And if at any particular time there is no intention of conveying a meaning, it would be altogether unjustifiable to conclude that there is no meaning at all.

16. 4.] The objection is that because the Brahmana text prescribes the complete form of the sacrificial acts, the Vedic stanzas are superfluous, the only use being their mere recitation. Yaska's reply is that the Brahmana text merely reiterates what is enjoined by the Veda. Sayana here quotes अन्वाचायक्षत 'because it is mentioned in the Vedic stanzas,' and his comment is: यथा पाली र: कुर्विति दृष्टि स काराभविन्य स दानात्मिक य: प्रशान्ति इति न प्रशान्ति 'just as in popular speech, he who says 'do this' is the cause of the performance of the action, so in this case too, he who says 'spread' is the prescriber of the act of spreading.' And to suppose that the use of the Vedic stanzas consists solely in recitation would be attributing a transcendent importance to them. We need not go so far, 'for,' says Sayana, 'their non-transcendent use is the expression of meaning.'

16. 5.] Cf. Sayana's preface (p. 3). अवध वामसामार्थमान्तम अमो इम्विष्ठय: | सत्यं प्रतिरित्तुर्यतं प्रत्यतं: | यथावतिवेदनाम दशकप्रायाः | चेतनविवोधनं सूत्वं ततो ... विपरीतवेदक्ष्टवादप्रायमायम | 'The stanza, "O herb, save him," is about grass. The stanza, "O axe, do not injure him," refers to an axe. ... In these stanzas, inanimate objects, grass, axe, and stones, are addressed like sentient beings. Therefore the Veda, on account of such absurd invocations which are contrary to common sense, is of no authority.' He further quotes the Sutra (Pt. Mt. i. 2. 36), अवद्वेदक्ष्टवादान्त | 'because a meaning is attributed to lifeless things,' and his comment is that lifeless things, such as grass, stones, and axe are described as if they were living beings and had the powers of saving, injuring, hearing, Ac. The answer is as follows: The inanimate things themselves are not addressed in those Vedic stanzas, but their immanent deities, which have been treated at length by Baidrayana. He further quotes, अवद्वेदक्ष्टवादान्त: 'There is a figurative description in such expressions.' His comment is: 'This is very frequently employed in poetical compositions. For instance, a river is described as having a pair of cakrapakṣa birds for her breasts, a row of awans for her teeth, a kasa plant for her garment, and mose for her hair. Similarly, the Vedic texts invoking inanimate objects should be construed as implying praise. If by cultivation
the plant will protect, much more so will the cultivator; if even the stones
listen to the morning recitation of the Vedic texts, how much more will the
learned Brāhmaṇas.

16. 6.] Cf. Śaṅkara’s preface (p. 8):

एष एव द्रुतो... यावत्तिकमहि मौनोति याक्षन्तिकाम्बात्रोधवधामाक्षम

......

एवक्रमिष्टं द्रुतया समहितं वहच्छितं... शास्त्र... आचारः।

‘The Veda is not authoritative, because statements like “One Rudra
alone, &c.” are contradictory, as if one were to say that he is observing the vow
of silence for life. . . .’

‘There is no such contradiction, because even one Rudra by his greatness
can take on a thousand forms.’ He further quotes the fifth Śūtra:

गुणाद्विप्रतिविधं खातात। ‘On account of the figurative description, there will be
no contradiction’ (ibid. i. 2. 47).

16. 8.] Cf. Śaṅkara’s preface:

तत्र मंत्रः काविद्विलेखः। अध्यक्षः... यावत्रिपिन... जर्मरी तुष्योरेतु... 

गणिते मध्ये: काविद्विलेखः चुतुष्यते।......

‘Now some of the stanzas convey no meaning... anayaksa... yādvṛmin, ...
&c. Those stanzas express no meaning at all.’ To this Śaṅkara replies by
repeating Yaska’s sentence that it is not the fault of the post if the blind man
does not see it. He further quotes: सत: परमविज्ञानम् ‘The meaning exists,
but it is obscure’ (ibid. i. 2. 49). His comment is: विवेक्षण एवाचः
प्रामाण्यकारितिविहि भायते। तेन विगमारकारितिविहि चाहतुः यथोः परिक्षण-
यिनः। ‘The meaning does exist, but it is not recognized by people on
account of their neglect, laziness, &c. Their meaning should be inferred from the root
in accordance with etymology and grammar and parallel passages.’ Then he
explains jarrhari and turpharitā as names of the Aśvins.

17. 1.] After pointing out the great importance of etymology for an accurate
analysis of words into their constituent elements, Yās’ā incidentally defines
samhitā as ‘the closest conjunction (of original words) by means of euphonic
combination’ or as ‘based on original words’. By means of using certain words,
Yaska always gives a general indication of the source of his quotations. If the
quotations is from the Vedas or Samhitās like the MS. KS., &c., he regularly uses
the phrase athāpi nigamo bhavati; if it is from the Brāhmaṇas, he uses the
words iti viśyate, iti ca, &c. Quotations from other sources are similarly
indicated; thus two quotations—one from some metrical law-treatise—are intro-
duced with the words: tadb etad r̥khalokābhyaḥ abhyuktam (see 3. 4), but he
nowhere cites without acknowledgement; as his definitions of Samhitā are not
qualified with any such phrase, I take them to be Yaska’s own. The first is
adopted by Panini (i. 4. 109), the second by the RV. Pra. (ii. 1): Yaska is consequently earlier than Panini and the extant R. Pratishakhya.

It is, however, very likely that the Pratishakhya were known to Yaska in an earlier form. Probably the sentence, 'that the grammatical treatises (parvadini) of all the different schools are based on the original forms of words', alludes to the Pratishakhyas, these being the oldest grammatical treatises. Sometimes the words parvada and pratishakhya are interchanged, as is shown by the evidence of a MS. in the Bodleian, which uses the word parvada in the place of pratishakhya. This leads to the conclusion that Yaska knew some pratishakhyas, although he is earlier than the modern R. Pratishakhya.

17. 6.] Yaska here intends to point out the practical utility of etymology for the performance of sacrificial rites. For the success of sacrifice, it is of the highest importance to know the deity of a stanza. Sometimes the general principle that a stanza belongs to a deity whose characteristic mark it bears is not applicable, for instance, to a stanza which bears the characteristic marks of more than one deity. In such cases, one has to find out which deity is primarily and which is incidentally mentioned, and this, Yaska implies, can only be done with the help of etymology; hence the importance of etymology for practical purposes like the performance of sacrifices.

17. 17.] The last point adduced by Yaska in favour of the science of etymology is that knowledge should be acquired for its own sake. He quotes two stanzas from the Rgveda to show that it is through knowledge that one is purged of his defects, attains an unassailable position, and all the joys and blessings of this world and the next. His arguments in favour of etymology may be summarized as follows:

1 Etymology is the complement of grammar and is therefore essential for understanding the meaning of the Vedic texts.

2 It is essential for an accurate analysis of words into their constituent elements.

3 It is of great importance for the performance of sacrifice, for it enables one to find out precisely the deity of a particular stanza, and to recite the appropriate texts while offering oblations to various gods.

4 Lastly, knowledge for its own sake is commended and ignorance condemned.

18.] Roth thinks the whole of the eighteenth section is an interpolation. The second stanza is quoted by Patañjali in the Mahabhadra.1 If Roth is right, the interpolation is an old one.

20. 10.] The paragraph traces the origin and the necessity of compiling the list of words called the Nighanta. The hymns were revealed by direct intuition to the primeval bards. They handed them down to their successors by oral instruction. Later generations being devoid of direct intuition, and being weary of oral instruction, compiled with a desire to facilitate the study of the Vedas,

1 See foot-note in the text.
the Nighaṇṭu, the Veda, and the Vedaṅgas. The last sentence attributes the compilation of the Nighaṇṭu, the Veda, and the Vedaṅga to the same period. Yāska, however, makes it clear that by compilation of the Veda he does not mean the composition of the Vedic hymns, which, he says, were revealed by direct intuition. Yet what he intended to convey by the ‘compilation’ of the Veda is not clear. According to Durgā it refers to the growth of the branches (śākhā) of the Veda. But it more probably refers to the constitution of the Samhitā text and the arrangement of the hymns of the Rgveda into ten books. Yāska several times refers to the ten books of the Rgveda with the term dāsatayin; and he expressly states that it was the hymns and not the Samhitā text that was revealed to the primeval seers. This definition of Samhitā, moreover, indicates that he regarded it as a later production. Thus it is likely that by ‘compilation of the Veda’ Yāska means the constitution of the Samhitā text. The use of the singular number here is significant.

It would be equally interesting to ascertain what Yāska meant by the Vedaṅgas. He could not possibly mean the six traditional Vedaṅgas for the simple reason that some of the Vedaṅgas, like Paṇini’s Asṇādhyāga, are much later than Yāska and therefore could not have been known to him. Secondly, though Yāska’s Nirukta itself is a Vedaṅga now, he himself could not have been so presumptuous as to regard his own commentary as a Vedaṅga. Nor did he regard the Nighaṇṭu as a Vedaṅga, for he refers to it as ‘the list’, and its separate mention in the sentence; ‘later generations . . . compiled the Nighaṇṭu, the Veda, and the Vedaṅga’, suffices to show that to Yāska the Nighaṇṭu meant something different from the Vedaṅgas. Yāska quotes from many Brāhmaṇas, and he was obviously familiar with most of them. The large number of Brāhmaṇa quotations in the Nirukta indicates that in Yāska’s time the Brāhmaṇas were popular treatises, not only for the performance of sacrifices, but as handbooks of the common stock of wisdom. From their auxiliary character in the study of the Veda, it might be argued that in Yāska’s time the Brāhmaṇas were included in the Vedaṅgas. This argument acquires some plausibility from the fact that in the above sentence Yāska says nothing about the compilation of the Brāhmaṇas, thus implying that they are Vedaṅgas. This inference is, however, invalidated by Yāska’s practice of regularly mentioning these works by their proper name, i.e. Brāhmaṇa. Nor does he anywhere give any hint whatsoever that their study is essential for the proper understanding of the Vedas. But on the other hand he does say that without etymology it is not possible to understand the meaning of the Veda. Etymology, therefore, is an auxiliary science for the study of the Veda. In Yāska’s time there was an established school of etymologists, whose opinions he quotes on more than twenty occasions. The standard treatise of this school would therefore constitute one of the Vedaṅgas. Yāska further says that etymology is the complement of grammar. In his view grammar is therefore equally important for understanding the Vedas. Besides individual grammarians,
Yaska on several occasions also refers to the school of grammarians. Their standard work would thus be another Vedânga. In his discussions Yaska moreover quotes the opinions of the two schools of ritualists, the older and the younger. Their most authoritative work or works would form another Vedânga. Two other schools, those well versed in legendary lore and in Vedic metre, are also quoted. Their standard works would form additional Vedângas. These would give rise to the later Vedângas and subsequently, after the time of Panini, become stereotyped in the most authoritative surviving work of each school. Astronomy would, as less essential, have been added later, and the number of Vedângas finally accepted was six.

20. 12. This gives a general description of the contents and the main divisions of the Nighantu. The first part deals with the synonyms both of nouns and verbs; the second with homonyms; the third with deities, whether primarily or incidentally mentioned. Then comes the explanation of the primary and incidental mention and the definition of the adverbs.

CHAPTER II

1. The MSS. of the longer recension and the commentator read ānena, while those of the shorter one āhārma. Both are consistent in their reading, for they have their respective reading in S. 1. 14, the greater part of the first sentence in which—and also its counterpart in section 12—is identical with the passage under discussion. The authority of the commentator no doubt throws greater weight on the side of ānena, which, on that ground, was adopted by Sāmaśrami, who, finding that four of his MSS. read āhārma, remarks in the foot-note, param evah-viruddhaḥ, and ignores it without any further comment, as if that fact alone were sufficient for its condemnation. Both does not seem to have any knowledge of the variant āhārma, for he does not mention it in his list of Abweichende Lesungen der kurzeren Recension. The variant āhārma, however, gives a better meaning. If we adopt the reading ānena, the translation of the sentence would be the following: With regard to these words, the accent and grammatical formation of which are regular, and which are accompanied by an explanatory radical element, (we say that) they should be explained in the ordinary manner. To a follower of the school of etymologists the phrase underlined would be meaningless, for, according to their fundamental doctrine, every word is accompanied by its radical element. Yaska, in this case, would be placed on the horns of a dilemma: either he must give up the fundamental doctrine of his school, or recognize the absurdity of his sentence. The meaning is considerably improved by adopting the reading

1 Bib. Ind., vol. ii, p. 147.
2 pp 108-12.
vikārena; the translation of the sentence in this case is the following: ‘With regard to those words, the accent and grammatical formation of which are regular, and which are accompanied by an explanatory radical modification, (we say that) they should be explained in the ordinary manner.’ Yāska in this case is saved from the above dilemma. Further, in the immediately following sentence vikāra actually makes its appearance and is coupled with prādesīka also. In my opinion vikārena is therefore the original reading.

2. The meaning of Yāska, when he says that some Vedic nouns are derived from the roots of the classical Sanskrit and vice versa, is not quite clear. At first sight he would here seem to regard the Vedic and the classical Sanskrit as two distinct languages with two different sets of roots, which in some cases have mutually influenced each other. But from his remarks in the first chapter it is evident that he is conscious of the close relationship between the Vedic and the classical languages. To Kautsa’s criticism that the Vedic hymns are meaningless, Yāska replies that they are significant because their words are identical with those of the spoken language. He notices the uses of prepositions and particles common to the two languages. He seems to realize as well that the one is historically the outgrowth of the other when he points out that the meaning of a particular word in the classical Sanskrit is only an extension from that of the Vedic language. In fact, as expounder of the Nighāntu and the commentator of about 600 Vedic stanzas, he could not have failed to observe the close affinity of the Vedic and classical Sanskrit. Considering these facts, the distinction made by Yāska between the roots of the Vedic and the classical Sanskrit would seem inexplicable. With a view to reconcile these apparently contradictory views, I propose to interpret the passage as follows: the statement that Vedic nouns are derived from classical roots means that the roots from which those particular words are derived do not occur in verbal forms in the Veda, but survive in the classical language only. Agni is called damūnas in the Vedic hymns. Yāska would no doubt have derived the word damūnas from the root dam, ‘to become tame’. He would say that although the root dam is still used in the sense of ‘becoming tame’ in classical Sanskrit, it does not occur in this sense in the Vedic language. Similarly, when he says that classical words like usnam, ghṛtam, &c., are derived from Vedic roots, all that he means is that the roots us and ghṛ are used in their respective meanings ‘to burn’ and ‘to drip’ in the Vedic language only, and that they have lost these meanings in the classical language.

2. 10.] Yāska here notices the dialectical difference of the spoken Sanskrit, or what otherwise may be called provincialisms. He divides people into those who employ primary forms and those who employ secondary forms. According to this distinction the Kambojas and the Easterners use primary and the Áryas and the Northerners derivative secondary forms. Yāska differentiates the Áryas from the Easterners and the Northerners. This shows that the Easterners

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1 See 1. 14.
2 See 1. 3-4.
and the Northerners were not Áryas— at least, were not regarded as such by Yásaka— although they must have been brought under the influence of the Áryas to such an extent as even to adopt their language. The same distinction in almost identical words is made by Patañjali in the Mahábhárata.1 Roth’s2 denial of the correctness of Yásaka’s statement that the Áryas use śvā in the sense of motion is groundless, because Yásaka is corroborated by a grammarian of such eminence as Patañjali. Moreover, Roth seems to forget that Yásaka’s statement is made with regard to the spoken language only as distinguished from the written.

At the same time Roth’s suggestion that the whole passage: ग्रंथिनिर्विन्द थे इति is spurious and added by a more learned grammarian than Yásaka cannot be accepted, because Patañjali quotes the sentence: अर्थिनिर्विन्दि भलोचिते वाष्टिर्विवार एममायि माननि श्वार इति । although the etymological explanation of the words kumbhāpas and kambala looks suspicious in itself, besides being very clumsily thrust between ग्रंथिनिर्विन्दि भलोचिते वाष्टिर्विवार माननि विवारसमायिं एस., which are in fact the two component parts of a complete sentence. Moreover, the passage in the Mahábhárata does not contain these etymological explanations. It is thus very likely that they were added later on.

2. 18.] Yásaka derives the word dānā from the root dad, ‘to hold’. In order to show that the root dad is not pure invention on his part, Yásaka gives an example illustrating the use of the root dad in the sense of ‘holding’. The commentator remarks that dad is used in this sense even in Vedic Sanskrit also, and cites विवेकित्वा: पुष्पे ला हुर्स in support of his statement. He further adds that Akrūra was the king of Vṛṣṇideva and held a jewel called sāmanaraka. This story (of the sāmanaraka jewel and King Akrūra) is related in the Bhāgarata and Brahma purāṇas, the Mahābhārata, and Hemacandra.3

2. 21.] Yásaka gives three derivations for the word kākṣa. Durgā interprets the word kākṣa in three different ways, probably in order to match the etymological explanation. Durgā’s interpretations can be deduced from the etymologies of kākṣa: it is possible that Yásaka himself intended to express the different meanings of the word. If so, it would be an illustration of his principle that the derivations should be different when meanings are different. Kākṣa means (1) the region of the girth, hence kākṣa means girth, i.e. the belt carried round the region of the girth; (2) cords used in churning milk. In this sense it is derived from the root gāh, ‘to churn’, with the suffix kṣ. Durgā remarks: अस्मि शारतिविचित्रावर्जित व्र happi विशेष विकोष्ठारति जी द्वाराः द्रव्यं ।

(3) Armpit, as the most concealed part of the human body, and not therefore to be made known. In this sense it is derived from the root khyā, ‘to make known’, in two ways: (a) from the reduplicated form of the root

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1 Patañjali, Mahābhārata i. i. 1, p. 9. 2 Roth, Nirukta: Erklärungen, p. 17. 3 See Sin. Ind. ii. 164, foot-note.
3. 13] EXEGETICAL AND CRITICAL NOTES 225

khyā, i.e. kakhyaḥ > kaksāḥ, the reduplication being useless; (b) from the root khyā with kim, i.e. kim, khyāḥ > kaksāḥ. The meaning would be: What is there to be made known in the armpit? Nothing. Being hidden, it should not be exposed. Durga's comment is: एवं किमभन्न खापलयमि न बिद्द्यविद्यमेवलागूहुतुभी। समिलयेत्। (4) Armpit, as the most rubbed part of the human body, either (a) on account of the motion of the arms, or (b) in order to allay the itching sensation caused by perspiration. In this sense, it is derived from the root kas 'to rub'. Durga remarks: निखषिताः हसी सेद्यशिक्षलाक्षष्मूं दराति ततो नै: कवि यतस्मातः श्यणक्रियायोगालक्ष्मू रनुषुधत।

Yāska's attempt to derive kaksā from gāḥ and khyā is futile. It is impossible to derive kaksā from gāḥ or khyā. The nearest approach to a phonetically accurate etymology is the derivation of kaksā from the root kas.\(^1\) It is, however, doubtful whether all the etymologies given above are genuine. As shown elsewhere, many are interpolated.

2. 24.] Durga explains तत्तामाताय by स्तीकष्ण सामायात्त. There is nothing in the text to justify Durga's explanation of तत्त. Further, it confuses the sense of the text, Durga's comment being: स्तीकष्ण सामायात्त मनुष्यको अपि कथ रनुषुधत। 'on account of its similarity with the female armpit the male armpit is also called kaksā (armpit).' The words तत्तामातात्त come immediately after कथाया। Yāska's meaning seems to be the following: The word kaksā is derived from the root kas (to rub). From this similarity (of being rubbed) the human armpit is so called (i.e. kaksā).

3. 13.] Roth\(^2\) translates the passage as follows: 'But even simple (einfache) words one should explain neither to a non-grammarian, nor to a stranger, nor to any one else (sonst einem) who is unfit (untauglich) for this science.' The literal rendering of Yāska's words would be: 'He should not explain simple words (ekapadāni), not to a non-grammarian, nor to a stranger, or to one who does not know (anything about) this (science).' Yāska goes on to say: 'But one should explain (the ekapadāni) to one whom he knows, or to one who is capable of understanding, or to a wise and pious man.' By ekapadāni Yāska evidently means primary (nominal) derivatives, the explanation of which in Nirukta 2. 2 he contrasts with that of secondary derivatives (tuddhitas) and compounds (samāsas), while in this passage he states to what kind of people (secondary derivatives and compounds, as well as) even simple words (i.e. primary derivatives), should not be explained. Durga has the following comment:

प्रकारणोपपद्कारणीयां यानि सन्ति तति काश्चाविष सदिक्षावान। नित्वयां निर्विस्वायां निर्विस्वायां। फिक कारणम। तेवां प्रकारणाक्षरपदार्थः श्रवणेत्वर्गाधिनम्। लोकस्तौ प्रकारणसिद्धोपक्षेव, नित्ययां तत्सह प्रथवाच्ये योगार्थपरार्थ स्त्रां।

The commentator quotes जहा in support of his remarks and indicates that on

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\(^1\) Cf. Zend kasa, Lat. coxa, O.H.G. hahen.

\(^2\) See Erläuterungen, p. 18, note on ii. 3. 10.
examining the word ज्ञात in its isolated state, it cannot be said whether it is derived from the root han, 'to kill', or ha, 'to abandon'. He also quotes a stanza from the Rgveda and shows that the character of मि, whether it is a pronoun or a particle, can be ascertained by context only. The argument is that in order to give the etymological explanation of a word, one should know its meaning, which can be fully realized with the help of the context only, hence the warning against explaining isolated words.

4.] Roth¹ thinks that the verses quoted in the section are interpolated. It is remarkable that they are accented. The accent, however, is not marked with strict grammatical accuracy. Roth¹ thinks that this is an example of unskillful admixture of the grammatical and the musical accentuation. The verses are quoted from the Sūntapatrika.² With the exception of the third verse, they are identical in subject-matter with Manu ii. 114, 116, 144; Vasistha ii. 8, 9, 10; Vijnana xxix. 9, 10, xxx. 47; Apastamba i. 1, 14. The fourth section has no connexion whatsoever with the preceding or the following section and interrupts the otherwise logically harmonious order of the text.

5.] From here begins the explanation of the words of the Nighantu in the order in which they occur in that list. All the synonyms enumerated in the first three chapters of the Nighantu are disposed of in the remaining part of the second and third chapters. Every synonym is not explained. Only a few are selected for this purpose, others are passed over. Yāska contents himself with indicating the general method of explanation. The commentator characterizes the work of Yāska on the three sections of synonyms as follows: चित्रशिस्ते चूँमिति उपरि | चूँमिति तत्त्वपरार्थिनियोग्यायार्थिनियोग्योद्धाराचितपरार्थिनियोग्यार्थिनियोग वेदात्मानं सा आधा विशेषेण प्रकर्ष्ये | What, then, is the characteristic of this commentary? We reply that this commentary on the three sections of synonyms is that which explains a state, synonym, analysis, number, doubtful derivations and quotations, as well as their different interpretations. Examples are as follows: (1) State—the word gauḥ is a synonym of earth; (2) Synonym—the declaration of an obscure by a well-known substantive, as the word gauḥ means the sun; (3) Analysis—the word gauḥ means the sun because it moves (गच्छति) in the atmosphere; (4) Number—there are twenty-one synonyms of earth; (5) Doubtful derivation—the word sirīḥ is derived from the root raṃ with ni, or from the root r. In the former case it means the goddess of death, in the latter distress; (6) Doubtful quotation—'He who made it', &c.; (7) Different interpretations—the ascetics hold that a man of large progeny comes to grief, &c.

6. 7.] According to Yāska, the sun is called gauḥ also. In order to illustrate this meaning of the word gauḥ, he quotes RV. vi. 56. 3. The word gauḥ occurs in the locative singular in the stanza, which, according to Yāska, means 'in the sun'. But Durgā explains गच्छिणी by गच्छिणी नृपतिमोदककायिं. Roth trans-

¹ See Erklärungen, p 18.
lates गृहि by ‘through the course of clouds’ (durch den . . . Wolkenzug). In his explanation Durga remarks: उत्ताध्यन्ति कन्द्रि समानार्थः. The joints (yatuse) are the days and nights according to Aupamanyayya. He explains वर्ष as (1) the wheel-shaped brilliant disk that is constantly revolving; (2) as the cycle of time with its divisions and subdivisions into year, seasons, month, fortnight, day, night, hour, minute, second, and the twinkling of the eye.

6. 11.] Roth thinks that in the sentence: सोःचि शौर्धान्ति refers to the moon. His argument is that if the sun is called gauह, the moon, to which a ray of the sun brings light, can also be so called. And he attributes the same meaning to the word goह in the stanza RV. i. 84. 15 quoted by Yāska. This explanation is misleading and does not suit the context. The word in the sentence does not refer to the moon, but to that particular ray of the sun which illuminates the moon. This is a case of extension of meaning. The sun is called gauह, then each of its rays is called gauह. This meaning becomes clear from the sentence which follows the one under discussion, wherein Yāska says: सर्वाघि यमो गाव उथनि, ‘all the rays are called gauह also.’ This shows that स in the previous sentence refers to one ray and not to the moon. Durga interprets the passage rightly. He remarks: सोःचि सुभुखो राग्मयधिः प्रायो गौरिलबुषिते.

7. 1.] Durga explains गाव by यमो in accordance with the meaning given to it by Yāska. Roth translates it by cattle (Rinder). As to Durga’s explanation of the dual वां see Roth’s note on ii. 7, Erläuterungen, p. 19.

8. 1.] The stanza RV. i. 164. 32 is quoted to explain the meaning of Nirṛtiḥ.

According to the interpretation of the ascetics, nirṛtiḥ means distress. The stanza in that case would mean: The man, who causes impregnation (गर्भ वर्तति), does not know the reality, for he acts either in a moment of passion or with a desire to get a son. When he comes to know of it, he still does not realize his responsibility, for the foetus is hidden from him. But the child nourished in the mother’s womb is born in course of time. Thus multiplying, the poor man, unable to make adequate provision for the bringing up of his children, comes to grief. Durga’s words are: काव्यद वेत्रभाजी वेत्रभाजी दरिढ्द्र: पुष्पः

This passage foreshadows the Malthusian doctrine. Another different interpretation of the followers of the school of ascetics is that the man who causes impregnation becomes himself involved in transmigration, and being born again and again, comes to grief. This is an admonition to lead a celibate life.

According to the interpretation of the etymologists, the word nirṛtiḥ means earth. The meaning of the stanza then would be: The cloud which discharges the rain-water does not know anything about it, as to where it comes from. It is hidden from the atmospheric cloud which sees it falling, because in the atmosphere it exists in the form of vapours, while the rain-water, swelling in the atmosphere and increasing in various ways, falls to the ground.

Roth thinks it refers to lightning which quickly disappears in the clouds and
leaves an abundant progeny in the form of showers of rain (Regenquasse) which fall on the earth. See Erläuterungen, p. 20, note on ii. 8. 1.

8. 11.] The legend of Sakapūṇi, together with the whole of the ninth section, has no bearing on the subject-matter of the chapter and is altogether out of place. It certainly produces the impression of an interpolation. See Roth, loc. cit.

9. 2.] The second half of the second hemistich is interpreted by Durga as referring to the re-evaporation of the rain-water. As atmospheric deity in the form of lightning, it brings rain down. As celestial deity in the form of the sun, it takes the water up by evaporation. Thus the deity has the double characteristic. This explanation seems to fit in with Yaska's sentence तत् देवतोसमलेखा प्रादुर्भुवृच

13. 4.] The sentence is a little puzzling with regard to its context. According to the normal construction, the word तत् in the sentence should refer to the word आदिक. ; but this does not suit the meaning of the passage, for in the Rgveda it is neither applied rarely to the sun, nor precluded from being the receptacle of offerings. Durga explains the passage satisfactorily by construing तत् with the last derivation in the preceding sentence; the meaning then would be that the epithet आदिक is rarely used in the Rgveda with reference to the sun and has only one hymn addressed to him, while oblations are not offered to him under this appellation.

Durga also refers to disagreement among the commentators with regard to the interpretation of this sentence. See Roth, Erläuterungen, p. 21, note on ii. 13.

19. 5.] Dawn is explained by Yaska as the time subsequent to night and antecedent to sunrise. So figuratively it may be said that the night gives birth to the dawn, and the dawn to the sun. The passage: चन्द्र प्रमुख सायिन् प्रवतय राष्ट्राराष्ट्राय दिशाय रोनिमारिन्ति is not clear. The sequence of the genesis of the dawn and the sun does not proceed in any order. The words underlined disturb the regular succession of the birth of the dawn and the sun. The text in this particular place seems to be corrupted. The meaning will be relevant if the word चन्द्र . . . . be substituted for राष्ट्रिय. The translation in that case would be: 'just as being born she gives birth to the sun, i.e. the dawn to the sun, so the night has left place for dawn.' Durga's comment is the following: जयां आदिकखां बचनें हेतुरत्नसरत्नसादिष्ठं राष्ट्राराष्ट्राय बचनें हेतुरिति.

20. 4.] The sun is called the calf of the dawn from two analogies: (1) The calf always goes with the mother. The sun and dawn also appear simultaneously. On account of this companionship the sun is described as the calf. (2) The calf enjoys the privilege of taking milk from the udder of the mother cow; the sun also drinks the dew which falls at early dawn and is looked upon as the calf sucking the milk. See Roth, op. cit., p. 22.

21. Roth thinks that Yaska has wrongly introduced the sun in his explanation of the second hemistich of the stanza RV. vi. 9. 1. At first sight it may appear far-fetched, but the simile is apt and justifiable. The text of the Veda is the
following: 'Being born the Vaiśvānara fire has overcome darkness with its light like the king.' Yāska's explanation of the same is the following: 'Being born, i.e. being kindled, the Vaiśvānara fire has dispelled darkness with its light like the sun who is the king of all luminaries.' The dispelling of darkness by Agni could aptly be compared with that of the sun alone, hence Yāska's explanation is far from being unduly far-fetched.

24.] See Roth's note on बिसखा, op. cit. It may be pointed out that the meaning 'digger of a lotus stalk' is more appropriate for the force of comparison. Durga also explains the stanza by interpreting sarasvati as atmospheric speech, and by paraphrasing 'peaks of mountains' by 'tops of clouds', 'waves' by 'thunders', 'sweeping what is far and near' by 'sweeping heaven and earth'.


Durga has the following comment: 'The horse hastens forth in spite of being bound in several places. Anything else bound in a single place would not have been able to move, much less to hasten forth.' See Roth, op. cit., p. 23.

CHAPTER III

4. 4.] Durga's argument for looking upon the daughter as equal to the son is that the daughter's son is a grandson. A sonless man can have no grandson; hence if a man had a grandson, he has a son ipso facto. Consequently the daughter would be equal to a son. This argument is not very sound. For it will be applicable in case a man has both a son and a daughter, will give to the daughter a status equal to that of the son, and will entitle her to all the rights and privileges of a son. Historically this is not true of the Aryan family. The daughter never enjoyed equality with a son as far as succession and inheritance were concerned, for on marriage she passed out of the patria potestas of the paterfamilias.

Durga's second argument for the equality of a son and a daughter is that the sacrificial rites performed on the birth of a son are identical with those performed on the birth of a daughter; the sacred texts used in the celebration of the garbhādhāna ceremony are the same; and finally the physical and physiological processes involved in procreation are without any distinction whatever in begetting a male or a female child. It will be superfluous to add that Durga's comment gives the argument employed in the text in an amplified

1 14. 9. 4. 8.  
2 Cf. ix. 180.
state. Metrical passages from the *Satapatha Brahmana* and *Manu* are cited in support of the view stated above, while the *Maitrāyani Samhita* is quoted to corroborate the ideas of the opposite school. Both pros and cons are thus placed side by side.

4. 15.] The passage shows that women were sold and abandoned. Durga explains sale and abandonment as marriages by purchase and capture. It may also refer to slavery. Abandonment in fact survived among some Indian communities, noticeably the Rajputs, who exposed female children. This led to infanticide, to which the British Government has put a stop only in modern times.

Roth thinks that the passage beginning with अष्टादशत and ending with पितृश पुरस्त is an interpolation for the following reasons: (1) the explanation of the two hemistichs of the stanza (RV. iii. 31. 1) quoted in the fourth section is separated in a forced manner, (2) the length of the intervening passage; (3) the looseness of its connexion; (4) the designation of the metrical passage अष्टादशत &c. as a stanza of the Rgveda (vii) - a term which Yāska never uses and which is evidently a mistake in the present case, as the verses do not belong to the Rgveda, nor possibly could belong to any other of its recensions, on account of their form and contents; (5) finally, the deviation from the purpose of the chapter is remarkable. Roth, however, is unable to say whether the whole or a part of the intervening passage is an interpolation. The only justification which he finds for this irrelevancy is that scholars were particularly busy with the controversy concerning the laws of inheritance.

All external evidence—i.e. of the MSS. of both recensions and of Durga, who has preserved a critical text of the *Nirukta* in his commentary—is against Roth's conclusion. As to the internal evidence, the argument of violent separation of the explanation of the two hemistichs and of the looseness of connexion is exaggerated, for the passage up to न दक्षिण रचितिः is an amplified exposition of the second pada of the first hemistich. As to Roth's fourth argument, the very fact that the word *rk* is not used to denote a stanza of the Rgveda in the *Nirukta*—as Roth himself says—shows that it did not then express the meaning attributed to it by Roth. On the contrary, the word *vigram* is always employed by Yāska to indicate a Vedic passage. The author using a different word for a metrical Brāhmaṇa passage shows that he was fully conscious of the difference between the Vedic and non-Vedic passages. Hence it is not a mistake. As to the deviation from the subject proper of the chapter, it may be said that ancient authors had nothing which could correspond to the modern system of foot-notes; they were obliged therefore to put any discussion arising out of cognate or allied subjects within the text itself.

No doubt the intervening passage is a long one and has no other parallel in
the *Nirukta*, yet to regard it as an interpolation without some positive proof would be going too far. The assumption would be more or less conjectural.

4. 16.] The followers of a third school, representing a compromise between the two other schools which champion the rights of the daughter and the son respectively, hold that it is the brotherless daughter who has a right to inherit the patrimony. Durga states the case for a brotherless daughter as follows: The brotherless girl alone inherits the patrimony and not one who has a brother. The male agnates, who have the right to offer the funeral cake to the deceased, and are alive, preclude a woman from inheritance, because she contributes to the growth not of her father's but of a different family, i.e. of her husband, hence she has no right to claim a share in her father's property. But a brotherless daughter is different. In that case there is no one to perform the funeral rites for the deceased, and because the daughter's son discharges these duties through the relationship of his mother, his mother, i.e. the brotherless daughter, is entitled to inherit the property of her late father. A stanza is quoted from AV. (i. 17. 1). The MSS. of the shorter recension and the *Bib. Ind.* edition of the *Nirukta* cite the second hemistich only. The MSS. of the longer recension and Durga according to the Bombay edition of the *Nirukta* give the stanza in full. From the fact that in the text of the *Nirukta* the second hemistich is alone explained, one may conclude that originally the quotation was limited to the second half of the AV. stanza only. Durga remarks that the stanza is used in the preparation of medicines for a woman suffering from excessive menstruation. The charm signifies: Let all the blood-vessels come to a standstill, like brotherless daughters who find their path obstructed.


5.] Roth seems to have misunderstood the significance of the first pada of the stanza RV. i. 124. 7, quoted in the fifth section. He thinks that a brotherless maiden becomes homeless after the death of her father. Being homeless and destitute she approaches men boldly. This is not what is meant. The meaning is that a daughter, although given away in marriage and therefore usually lost to the parental family, comes back to discharge the duties of a son because she is brotherless. Both dawn and the brotherless daughter are conceived as going away from their natal home, and the point of comparison lies in their return; the one comes back next morning in accordance with the law of nature, the other by the law of society. The simile is rather crude.

There are four similes in the stanza. Roth seems to have noticed three only.

Na, the particle of comparison, is used four times, and Yāsaka also says that there are four similes. They are as follows: (1) dawn comes back to men like a daughter who has no brother; (2) she goes to obtain wealth like one who mounts the platform in the gambling-hall; (3) like a well-dressed wife desiring her husband; and (4) like a smiling maiden, she discloses her beauty.

गर्त्तास्कः is explained in the *Nirukta* and by Durga as meaning a southern woman who goes to the gambling hall to obtain wealth. गर्त्ताः is interpreted
as समाखाल्ल, which, according to Durga, means चष्टविषयप्रीठ, i.e. the seat or place where the die is thrown. The word गर्तिस is derived from the root गर्त (to invoke) and acquires this sense because it is सत्यमंगल, which is explained by Durga as follows: संवैयन्य इति तत सत्यमंगल पतितमंगलम न पतितमंगलिष्य । प्राचीन विद्वानाश्रावृतं लुकते।

Durga does not seem to have a very clear idea of the peculiar custom to which he refers. At one place, he says: 'If a sonless woman goes there, she obtains wealth. The gamblers give her wealth. This is the custom of the southern people.' At another place, he says: 'The woman who has lost her son and husband mounts it, i.e. takes her seat on it in the midst of the gamblers. Then she obtains wealth from the relatives of her husband, i.e. her share of the property, settled upon her by her husband.' Whether the wealth was given by the gamblers or by the relatives of the deceased husband is not made clear; the precise nature of the custom remains therefore doubtful. In this connexion it may be mentioned that among the orthodox Hindus of Northern India, there still prevails a custom called jholibhurana, i.e. 'filling the lap', according to which the members of a woman's paternal family fill her lap with money on her becoming a widow. This attempt to explain a passage of the Rigveda with regard to the customs of Southern India indicates that the expounder himself belonged to the south. It will be going too far to read the peculiar customs of the south in the Rigveda. This confused and altogether far-fetched explanation of the stanza, together with a number of irrelevant derivations which follow the explanation, and the use of the epithet शिपोमु with regard to a passage which is apparently a Brahmana quotation, make the authenticity of the passage doubtful.

गर्तिस should be interpreted to mean, 'one who fights in a chariot'; the simile then would be natural. 'Like a chariot-fighter, the dawn comes to obtain wealth.'

5. 10.] Roth paraphrases उपरक von dem oberen unbehaarten Theil, i.e. unhewn upper part. It is more likely that the lower part is meant, which, according to Durga, should be covered with earth and grass. The meaning seems to be that the lower part of the sacrificial post should be buried in the ground and not exposed to sight. Durga says that the unhewn part of a sacrificial post is called उपरक. I think the part meant is lower and not upper, for the upper part remaining above the surface of the earth will still be exposed even if it be smeared over with mud and grass. Further, the part to be buried under ground is likely to be left unhewn.

5. 19.] This is the explanation of the second hemisticch of RV. iii. 31. 1, quoted in the fourth section. According to Durga the daughter here means the brotherless daughter. He remarks: This is the second half of the stanza left over. This is explained to support the theory of 'the brotherless daughter'. The first hemisticch should be similarly interpreted. The sonless man has the
daughter's son as his grandson only when the daughter is brotherless and the rite of 'appointment' is performed. But he has no such claim on the sons of those daughters who have brothers. Otherwise all the husbands will be deprived of their sons and marriage itself will be useless and a burden. Or every male child will have a double pedigree. Moreover, every wife being the daughter of somebody may be called upon by her father to remain in her paternal home. This will throw society in confusion. Therefore the son of that daughter only who is duly appointed in accordance with law belongs to her father, but not the son of a daughter who has a brother.

According to Durga the texts which advocate equality between a son and a daughter refer to a brotherless daughter. रेतस्विच भिक्षारं चूक्ष्ठितिर रेत: सिद्धित तं जामातारस:, i.e. husband.

Durga explains प्रारंभिति ‘he arranges, or selects, or makes him approach’, संगमेन मरण, i.e. free from the anguish of sonlessness.

6.] The meaning of the word विढ़ि: is obscure. Yāska followed by Durga explains it by वोढा in the fourth section and by पुचस्य in the sixth. Moreover, he seems to take विढ़ि: as a copulative compound standing for both man and woman.

8.] Durga makes the following remarks on the stanza RV. x. 58. 4: The rṣiship is that of Śāucika Agni, and this is his dialogue with the Viśvedevās. 1 Roth’s criticism of it is, that although a mythological element is found in the two preceding hymns, it is entirely lacking in this hymn.

Durga takes देवा: as a vocative, which is not only against Yāska’s explanation, but is impossible on account of the accent. The translation of the stanza according to Durga would be as follows: ‘I know that most excellent strength of speech with which we shall overcome the evil spirits. O gods, partakers of food and accomplishers of sacrifice, and ye five-tribes, favour my sacrifice.’

8. 9.] Two explanations are given of ‘the five-tribes’, in the Nirukta. According to one view, ‘the five-tribes’ are the gandharvas, manes, gods, evil spirits, and demons; according to Aupamanyava, they are the four castes and the Niṣādas. The former is highly improbable, because the five-tribes are called upon to participate in the sacrifice and an invitation to demons and to evil spirits to share the sacrifice is inconceivable on the part of any sacrificer. The evidence of the stanza itself is against this view. The first hemistich mentions the overthrow of the evil spirits in clear and unmistakable terms.

Further, on account of the eternal hostility between the gods, the guardians and promoters of the sacrifice, on one hand, and the evil spirits and demons, the disturbers and destroyers of the sacrifice, on the other, it does not seem possible that both gods and demons could be thus asked to enjoy the sacrifice. A gathering of this kind could never be harmonious. The latter explanation

1 See Roth, op. cit., pp. 27-8.
is undoubtedly the better one. Yāska quotes RV. viii. 63. 7 to show that the five-tribes of the stanza under discussion are meant to be human, and thus supports this view by implication. Dūrga, of course, agrees with Yāska. This means that the four castes and the Niṣadas shared the sacrifice in common. This would imply some sort of inter-dining among the various castes, and would show that the water-tight compartments into which the various castes are divided, and separated by rigid barriers of mutual exclusiveness, did not exist in Yāska's time. Further, the epithet 'holy' (yajñīya-saḥ) is applied to 'five-tribes'. If we accept Aupamanyava's view, all the four tribes and the Niṣadas would be holy. This would mean, even if the Niṣadas, who according to the etymologists are sinful beings, are excluded, that the lower castes were not despised by the upper ones, especially the Brāhmaṇas, which would again imply greater equality for the former and less tyranny on the part of the latter. This shows that, unlike the moderns, the ancient Brāhmaṇas could not have regarded themselves as polluted by the mere sight or the touch of the lower castes, otherwise the latter would neither have been invited to partake of the sacrifice, nor called holy; i.e. the problem of the pariah and the 'untouchables' had not then arisen, or rather the pariah and the 'untouchables' themselves did not exist.

10. 9.] The etymological explanation चमुन्नारातीति वास्तुस्वरूपातीति वा is not found in Dūrga's commentary. As shown in the introduction, the passage therefore is an interpolation. The spurious character of the passage is indicated by the internal evidence also: Yāska has already explained the word ambu-da (cloud) as the giver (from the धा to give) of water (ambu). The passage in question is, therefore, superfluous. Moreover, it does not explain the etymology of the word ambu-da. Besides, here the derivation of ambu-da is of secondary importance; it is the word arbu-da that Yāska wants to explain. For this purpose he finds it necessary to explain arnam first, and explains ambu-da incidentally. It is reasonable to expect that in such a case he would not attach too much importance to ambu-da. This evidence, together with Dūrga's omission of the passage, leads me to the conclusion stated above.

12.] According to Dūrga, the meaning of the stanza i. 163. 21 is as follows: 'The rays of the sun—which fall on a bright object whose darkness is removed, or which are bright when they fall—having obtained a share of the immortal water from the earth, and being accompanied by it, join all creatures in invocation; or, having seized the fluids, respectfully go back to the sun. They have the knowledge of their duties. The lord, wise guardian of the entire universe, i.e. the sun, approached me, whose intellect is immature.'

With regard to the soul, the meaning is as follows: the senses, well placed in their several organs, having obtained a share of the immortal knowledge, stimulate the consciousness of the inner person with regard to external

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1 See Macdonell and Keith, Vedic Index, under pavana janaḥ.
objects, or approach the faculty of discrimination, bearing the knowledge of external objects in order to bring about their cognition. The senses themselves have no power of apprehension. They are but the unconscious instruments of the conscious purusa, who is the doer, and whose nature is knowledge. The lord, guardian of all senses, i.e. the soul, the wise one, has entered me, the immature one.

15. 4.] ‘Devurah is so called because he is the second husband.’ This refers to the custom called niyoga. It prevailed among the Jews1 and was also an Indo-European2 practice. It is also found among the Purans, a Borneo jungle people of very primitive type, among the Bayaka in Africa, among the Aleuts, and Thlinkeats, and Koloshes.3

15. 13.] Roth translates पुरा जीविषां चया as noch ehe sie gleichsam ans Leben greift, i.e. ‘before it, so to say, attacks life’. Durga explains the same words as: यथा जीविषाः पुरा एव हृनाद्विद्विजीव जीवो नञ्चैत। The passage is quoted in order to illustrate the use of yathā as a particle of comparison.

20. 9.] Roth says that, according to Durga, the inaccurate diction of Yaska has given rise to the divergent reading चमान्तविन्दितस् धीरोत्तति। (op. cit., iii. 20. 7, pp. 34–5). Roth probably has misunderstood Durga. At any rate, Durga does not say anything about the ‘inaccurate manner of expression of Yaska’. It is also not clear to me in what Yaska’s inaccuracy consists. Moreover, Roth’s quotation from Durga’s commentary is defective; Durga’s sentence runs thus: चमान्तविन्दितस् धीरोत्तति तथापि योव्यम्। . . . . सत: संख्यतं मवति। एविभूष सत्यं मवति।

The words underlined are mutilated and मवति is omitted in Roth’s quotation. Durga only wants to say that some MSS. of the Nirukta have the variant चमान्तविन्दितस्. And in his paraphrase of the two Vedic quotations, RV. v. 75. 7 and vii. 104. 21, he explains both तिर: and सत: not by the meaning attributed to them by the reading मवविन्दितस् but by that of the variant. His remark is as follows: तिरष्टिधर्षया तिरोधष्टिधर्षया दूर एव खाने . . . . सत: प्रदेशाद्व दूरादिकः।

1 See Deuteronomy xxv. 5; St. Matthew xxii. 24.
2 See Xenophon, Rep. Lac. i. 9, cited by Grote, ii. 6, p. 520, and note at the end of vol. ii.
CHAPTER IV

Durga, after the usual benedictory stanza, quotes two verses without indicating their source, to the effect that a seer, after greatly expanding knowledge, should expound it briefly, for in the world an adherence to prolixity and conciseness is desired of learned men (according to the exigencies of the occasion). He takes this dictum as a test of sound scholarship and applies it to the commentary of Yāska. He shows that it is followed by Yāska, who is concise and also prolix as the occasion demands. According to him, brevity is the characteristic of the second and the third chapters of the Nīrūkta, commenting on the synonyms which should be and are explained briefly, i.e. by giving the necessary information about a particular word, its synonyms, their number, quotations to obviate ambiguity of meaning, and explanation of the same. All this exposition is brief. He then notices omissions on the part of Yāska in the explanation of synonyms in the Nīrūkta. 'In this part of his commentary of the Nīrūkta,' he remarks, 'one single meaning indicates many words and many words denote one single meaning.' He adds that the different shades of the meanings of these words are not explained. In order to make his meaning clear he gives the following example: 102 words beginning with यस्ती and ending with यत्तद्व: are explained to have the general meaning of motion. But a particular word expresses a particular kind of motion only to the exclusion of others; e.g. the verb kasati denotes hopping only and not flying; तोठछत्र is used in the sense of rolling only—in connexion with a ball, for instance; तोठछत्र expresses 'trickling' and is used in connexion with liquids only. Thus the specific forms of the general meaning should be investigated. Further, the usage of different provinces is not explained. In some places the common words are used to denote technical expressions and vice versa. These arguments of Durga may be supplemented by drawing attention to the fact that only a few of the synonyms are explained—the rest are passed over. With this section of Yāska's commentary Durga contrasts his commentary on homonyms. He points out that the whole list of the homonyms is explained word by word. Different meanings of one word are fully explained and illustrated with Vedic quotations. The characteristic of Yāska's commentary on homonyms is therefore prolixity.

2. 11.] Many meanings are attributed to the word बिषास. On account of its different interpretations by Yāska and his contemporaries, and the several theories put forward by Durga, the word seems to have lost its precise meaning at an early period. It is evident that the word means a particular part of the sacrificial animal. Durga's one theory is that the body of an animal can be divided into: (1) external parts, as shoulders, hips, &c.; (2) internal parts, as tongue, heart, &c. He thinks that the two words preceding बिषास in the
passage quoted by Yāska refer to the external parts of the body, i.e. flanks and hips, hence शिराम would naturally also refer to some external part. This is the argument adduced by him while explaining Yāska's sentence that the word शिराम means 'forearm' (dos). The word dos is derived by Yāska from the root dṛu (to run), 'because', says Durga, 'it is with the strength of the forearm that animals run'. Durga's second theory is that the two words preceding शिराम in the passage referred to above describe successive parts of the body; शिराम therefore would mean a part which comes next to hips, i.e. arms. It is for this reason that he paraphrases ऋषिद्वान by गुद्व and derives विषिद्व from the root विष्ण 8 cl. 'to pervade', and explains विषिद्व as वापस: स पुरीषेन मवति . . . चरवा . . . विश्राममा: स मवति, i.e. it is full of ordure, . . . or its flesh is loose. I myself derive विषिद्व from सो with वि and translate it as 'it is open'.

The various meanings attributed to शिराम are the following: (1) 'forearm', by Yāska; (2) yonīḥ (uterus) explained as equivalent to anus, according to Durga, by Śkapūṇi; (3) 'liver' on account of its dark colour (ṣyāman), by Taśyāki; (4) fat, lit. white meat (ṣiti-māmsa), by Gālava.1 Durga remarks, 'Thus it is clear that the grammatical form and the meaning of the word शिराम are not (precisely) known'.

11.] Durga explains RV. i. 115. 4 as follows: 'The divinity and the greatness of the sun is that, ignoring all workers in the midst of their work, he rolls up the net of light which is difficult to be gathered by others, but which the sun rolls up in an instant, without much trouble and without any other help. He has yoked the bay steeds—i.e. rays which draw up fluids—from the stable, i.e. the earth. The earth is the sadhastham, for it is hence that rays extract fluids.' The meaning is that when the rays are withdrawn from the earth, night spreads her garment over all.

15.] Roth translates the word कलिमका as 'image', and Langlois as 'marionette'. According to Yāska, however, it means a 'maiden'. Durga explains it by ग्रामभिधिका, i.e. an image made of the śāla tree.

17.] The quotation रूपे लुता रान्व: &c., has not yet been traced. In both the Bib. Ind. and the Bombay editions of Durga's commentary the stanza is given in full. But Durga explains the fourth verse only. His remark, that the rest is to be discovered (सुमोहनः च ज्ञेयः), indicates that he did not know the other verses of the stanza. To include the first three verses in the above-mentioned editions of Durga's commentary is therefore a mistake.

18.] Yāska quotes one Vedic passage only to illustrate his meanings of the two words चक्रपार्स्क and द्राक्षे. The order in which these two words occur in the Nighantu is reversed in Yāska's quotation. According to Yāska, the word चक्रपार्स्क means 'sun, ocean, and the tortoise'. Durga paraphrases the word by चक्रतिस्तूपमिवर्गध्व, i.e. 'complete without any flaw', and further explains the

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1 See Roth, op. cit., iv. 3. 6, pp. 38-9.
term as that which may be sufficient in this, and glorious in the next world. Durga's derivation of भूम्पार्श्वः is the following: भूम्पार्श्वः - भूम्पर्श्वः - भूमसिन्दुर्नायकः. He says: च दशीति दुष्टार्थ्यः पराय पूर्वाः सुअस्ति कुरिता पराय ब्रह्म प्रवर्ण न कुतित्य परायामप्रयाम.

Durga notices the difference of the order of the two words in the Nighantu and the Nirukta, and concludes that the Nighantu and the Nirukta are the works of different authors. See Roth, op. cit., iv. 18, p. 45.

The word सुतः is explained as 'moving swiftly', i.e. derived from the root तुज, or as 'having good offspring'. On the latter Durga remarks: 'The word तुक is a synonym of offspring. The offspring of Agni is intended to be golden. And Agni himself is called of golden seed, and so on.' Durga paraphrases सुप्रस्तात्त्व: by प्रस्तात्त्व, i.e. 'of noble breed', or the horses who have noble foals, for it is the noble horses only who can breed noble foals, i.e. the fact of breeding noble foals implies praise of the horses, and the possession of such horses implies praise of Agni.

19.] Durga's explanation of रूपांतरितः does not indicate any reference to phallicism. There is no evidence to show that Durga or Yaska was even aware of its existence. According to them the phrase denotes profligate persons whose sole or chief end in life is to gratify their sensual desires. But the phrase is a possessive (Hahurathi) compound, and can be translated accurately only as 'they whose god is the phallus'. It may be that the cult of the phallus, inasmuch as it originated from the aborigines, was not known to Yaska or Durga. In ancient times it was a widespread cult, and in one form or another survived in many Roman Catholic countries, like Belgium, France, and Italy, down to the middle of the eighteenth century. Phallic remains are discovered all over the world, notably in Ireland. According to some, the maypole and the cross are also phallic survivals, a very doubtful conclusion. The worship of Śiva as the lingam may remotely be connected with it. See Hastings, Encyclopaedia of Religion and Ethics, 'Phallic'. Cf. also phallic objects, monuments, and remains.

21.] Durga explains the stanza RV. i. 164. 35 as follows. Heaven is my father, the progenitor, and the great earth is my mother, because the rain descends from heaven to earth, helps the various herbs and plants to grow, which nourish the body and endow it with the seed of future generations: heaven and earth are therefore the primeval cause of life. The intermediate space is the womb, i.e. the source of rain-water. The father has bestowed the life-germ on the daughter, i.e. the cloud has bestowed the rain-water on the earth. The earth is here called the daughter (दुःकिल) because it is placed at a great distance from the cloud (दुर्किल).

21. 10.] Yaska takes श्रेष्ठः as a compound and explains श्रवळ and श्रवळ. This analysis is in agreement with that of the author of the Padapatha. Durga remarks that Yaska has divided one word having the ablative or genitive ending
into two words of the accusative case, and in order to connect the sense of the passage has supplied the words ‘diseases’ and ‘dangers’ in the *Nirukta*. Roth agrees with Yaska’s explanation. Cf. *op. cit.*, p. 48.

23.] Durga explains माता (mother) by सर्वभूतिनिमीची, i.e. fashioner of all beings; पुर्ण: as पृथ्वी चक्षु: पापाचार्ये त्र, i.e. one who saves from a great sin. According to the interpretation of the etymologists the meaning of the stanza would be as follows: ‘Heaven is unimpaired, the intermediate space is unimpaired. He is the mother, the father, and the son. The विश्वेदेवाः are unimpaired, the five-tribes are unimpaired, and all that is born, or is yet to be born.’

24.] Roth’s translation of the second hemistich is not clear. The word जमुरिन्स: is explained as जस्यम् by Yaska, which is paraphrased by Durga as वजनम् ‘bound’. He says: . . . . वर्गं ज्ञात्वत्तुत्तमा च एष थांकिक इति प्रसिद्धो राज्यां स हि बहुलादुप्ततिनिमलोष्य न शक्तिः नीचीरव्य गच्चति गला च प्रकाशार्थीनि हिनिति सत्तानि। . . . . न द्याब्दं: याचैः नीचीरव्यः। There is a contradiction in Durga’s explanation: a falcon that is bound cannot pursue its prey; जस्यम् derived from the √जस्य means ‘liberate’, ‘free’, ‘let loose’. Cf. Roth, *op. cit.*, iv. 24, p. 48.

25. 12.] Durga explains देवपियुयम् as one who is addicted to self-enjoyment and who does not sacrifice to the gods.

25. 19.] Yaska does not cite any passage to illustrate चढ़कः in the sense of ‘separate’, &c. Durga supplies the quotation RV. vi. 40. 5 for this purpose. He says that some commentators interpret the passage (VS. 8. 20) quoted by Yaska in two ways, i.e. taking alternately the two meanings of चढ़कः ‘separate’, and ‘prosperity’.

Cf. Roth, *op. cit.*, 14, p. 50.

25. 25.] Roth thinks that the text is corrupt and the word चाजाव is superfluous. I do not agree with Roth, for with a proper punctuation the sentence is quite clear. It is to be read thus: चाजावितः पुष्यवसाह। चाजाव। चाव चाजान;। ‘The author calls Pusan goat-teamed. Goat-teamed, i.e. goats are the courser.’ Cf. Roth, *op. cit.*, 18, p. 51.
CHAPTER V

Durga explains सङ्ग्राम as 'wrapped up in waters, flowing on all sides, or well-washed, i.e. a cloud'. He explains चरण as 'in the atmosphere', and नदीनाम as 'of waters'. According to Durga, the sense is as follows: Indra found the cloud in the atmosphere and noticed its strength, so he bored holes into it for the waters to flow down. The waters then proclaimed Indra to be Gandharva. Durga adds, 'it is heard that Indra is Gandharva and the Maruts are his nympha'.

3.] Durga explains पदम by चविमाणम, i.e. manifest, and paraphrases सम्म by सम्म after Yāska. According to him, lightning remains invisible during eight months, appearing in the rainy season only, hence the epithet चविमाणम is used with regard to it. Cf. Roth, op. cit., 15, p. 55.

4.] According to Durga, the groups of atmospheric gods here refer to the Maruts, for the word group has been used in the plural number and it is the Maruts only who have several groups, each consisting of seven members. He then quotes the Brāhmaṇa passage: ते समंस मरुति गवा: । He further says that Rudra is called varuka also, and quotes RV. i. 114. 5, in support of his statement. Cf. Roth, op. cit., 5, p. 56.

7.] Yāska's explanation of RV. i. 150, 1 is confused. He explains चरण: by चविमिन्न: But a worshipper cannot be unfriendly to the god whom he worships. Roth connects चरण: with चरण: and deduces the meaning, 'strange, stranger, guest, and a hostile person'. The other meaning, 'lord', attributed to चरण: by Yāska is equally unsatisfactory as far as the present passage is concerned. Durga makes an attempt to explain चरण: as 'competent to offer oblations and sing praises'. But by so doing he ignores the interrogative particle फिरि. Yāska's explanation of the third pada is obscure. Durga derives चरण from the root सु to injure, and paraphrases it by चरण. According to him the sense is that just as many streams flow into some wide cave, and notwithstanding the large number of streams the holding capacity of the cave is not affected thereby, so many oblations are poured into fire, without affecting the latter's capacity to consume them. Having seen this phenomenon, the seer proclaimed, तद्विज्ञ च न तास्या, i.e. (oblations flow into fire as waters) into the cavity of a great well. Cf. Roth, op. cit., p. 59.

7.] Muir\(^1\) attributes the sentence, 'the words निपुन्य and विश्व are two names of Viśnu', to Aṣamanyava. This, however, is not correct. The first

\(^1\) Cf. Sanskrit Texts, vol. iv, p. 505.
sentence contains Yāska's own remark, while the second gives the view of Aupamanyava. Durga puts the second sentence only in the mouth of Aupamanyava, and his interpretation is supported by internal evidence also. Durga remarks that the two names of Viṣṇu, the first alone is illustrated, because the second belongs to the daivata kanda. Cf. Roth, op. cit., v. 8, p. 59.

12.] Durga remarks that some think the stanza x. 89. 5 to be chiefly addressed to Indra, and explains the third pāda as follows: i.e. Indra pervades everything as Soma does all plants and trees. Following Yāska, Durga suggests two alternative interpretations: he ascribes (1) the first hemistich and the fourth pāda to Indra, and the third pāda to Soma, (2) the first three pādas to Soma and the last to Indra. The meaning would be, (1) Indra, who is infused with energy, who rushes to the attack, the shaker of enemies, the impetuous, the great hero armed with the thunderbolt—he all counter-measures do not deceive; they perish even before they reach him; may he and Soma which surpasses all plants and trees favour us; (2) may Soma which infuses energy, which flows quickly, the shaker of vessels, active, exhilarating, foaming, and surpassing all plants and trees, and Indra whom all counter-measures do not deceive; they perish even before him; favour us. In both cases, Durga thinks this to be a joint panegyric to Indra and Soma. Cf. Roth, op. cit., v. 12, p. 62.

24.] Yāska explains कुटख by तलख. This shows that he noticed this example of Prakṛtization in the Rgveda. Whether he deduced any general principle of Prakṛtization, or whether he was even aware of the existence of this phenomenon, is doubtful. Durga mechanically repeats Yāska's words. Apparently the paraphrase of कुटख by तलख did not strike him as unusual.

25.] Durga explains the second hemistich of the stanza x. 44. 6 as follows: 'Men, who were unable to obtain thy favour and who could not ascend the ship of sacrifice, being chiefly addicted to sensual pleasures, committed vile deeds and consequently obtained bodies appropriate to their deeds in accordance with the law of Karma.' He then quotes a passage without indicating its source: शष य दृष कपुष्चरणा चम्यशी ह यति कप्यां योगिमाप्यविर्य श्योभिन्न वा सुषमर्योनि वा चष्ठालयोंनि वा। 'Now there is a prospect that they, whose deeds are vile, will obtain a vile form of existence, i.e. that of a dog, or of a pig, or of a low-born man' (Chāṇḍ. Up. v. 10. 7).

25.] Durga remarks that some commentators explain the stanza x. 50. 6 with reference to Agni, i.e. Agni is called the son of strength (śūno sahasaḥ) as he is produced by strongly twirling one stick on another. This explanation, according to him, is inaccurate, for it is contrary to the context, as the hymn (x. 50) is addressed to Indra. He thinks that the epithet, 'son of strength', here refers to Indra, who is so called because he is the son of prāṇa. Cf. Roth, op. cit. 7, p. 70.

26.] Durga explains the stanza x. 101. 7 as follows: 'Refresh these horses
with water and fodder as the battle is near at hand. Win a good victory with
the refreshed horses. A victory, when one's dear friend, brothers, sons, &c.,
are killed, is not good. Having a noble car, pour down men into this well of
battle as if they were water,' &c. He explains चावतः as बुधे: स हि जमाणीः
सहारावातितोऽवाहितो बरवति जत इतवर्षः।

CHAPTER VI

Yaska divides the word āśu-śu-kraniḥ into three parts and says, 'āśu, and śu
are synonyms of quick'. The latter part, kraniḥ, is derived from the root krān
(to injure). According to him the word therefore means, 'injuring very
quickly.' Durgā has not rightly understood Yaska and consequently mis-
construes the sentence. He thinks that the word śu occurring in Yaska's
statement does not refer to the second part of the word āśu-śu-kraniḥ, but to an
altogether different word which means 'space', and which has been used by
Yaska incidentally only: सु-रेवतीस्त्र प्रामुखिक्षम... He says that the
three parts āśu-śu-kraniḥ, Yaska explains the first (āśu) and the third (kraniḥ)
but passes over the second (śu), adding that śu is derived from the root śuc, 'to
shine.' Durgā's explanation of Yaska's division and derivation of āśu-śu-kraniḥ
is quite wrong, and it is surprising to note that he could thus misunderstand
Yaska's very clear statement. After deriving each individual part of āśu-śu-
kraniḥ, Yaska explains the meaning as आशु शुषा चवत. It appears that
Durgā has connected these three words with each part of āśu śu-kraniḥ respec-
tively and hence his mistake. It may be again pointed out that Yaska very
clearly says that the words āśu and śu are synonyms of 'quick', and he nowhere
derives śu from śuc. Yaska offers another etymological explanation of āśu-śu-
kraniḥ. The first part ā is the preposition and the second part is formed from
the desiderative form of the root śuc. Grassmann agrees with Yaska's second
derivation. Cf. op. cit., p. 188. Both probably was not aware of the contra-
diction in Durgā's explanations of Yaska.

2.] Durgā explains बाणम by waters stored up in the interior of the cloud.
When the cloud is pierced, waters flow down without any other obstruction.
Running by downward channels they protect reservoirs like lakes, tanks, &c.
He paraphrases पुश्चलस्त्र by बाणम. He gives a second interpretation of the
same as follows: The rain-water coming down from a pierced cloud is invoked
by the people. They shout with joy, 'Oh! how fine.' Words like these
coming out of people's mouths protect the rain-water. He takes बाणी: in the
sense of 'waters' in the first case, and in the sense of 'shouts of people' in the
second, and derives चाणक from the root चह (to flow) in the former and from चेम in the latter sense.

3.] Durga explains चाण कीवत: as ‘from every side’. The meaning, according to him, is, ‘Uproot them from every side so that the enemy, even if they try their best, may not be able to know from which side they are being uprooted. Or uproot them without a trace.’ Durga’s last sentence is strikingly modern. His words are: यथा न किषिण्यायमिष्टे।

4.] In his paraphrase of the stanza v. 54. 6 Durga explains वेधस: in two ways: (1) as an epithet of worms, i.e., the worms which penetrate a tree and consume its sap; (2) as an epithet of the Maruts, i.e., O wise Maruts, you steal the waters of a cloud as worms the sap of a tree. Durga’s second interpretation is the correct one; वेधस: is in the vocative case as the accent indicates, and can only be connected with the Maruts.

6.] According to Durga, a mother is called nanā (from √nam) because she stoops in her various acts of kindness, such as giving suck to the baby. A daughter is called nanā also, because she stoops down while she attends on her father. He remarks that if the word tatas is taken in the sense of ‘a father’, then nanā would mean ‘a mother’; but if the former signifies ‘a son’, then the latter would mean ‘a daughter’. He paraphrases bhīṣak by brahmā and remarks that brahmā is called bhīṣak because it is he who prepares remedy (bheṣaja) for sacrifice when the disease of expiation becomes manifest. He then cites a passage which looks like a Brāhmaṇa quotation: ‘Verily is this sacrifice cured where there is a Brahmā who knows so much.’ He adds that bhīṣak means a physician also.

6.] The passage containing the explanation and illustration of the word kṣonasya, and placed within square brackets, is omitted by the MSS. of the shorter recension. The omission however is not justified. The genuineness of the passage is beyond doubt, for the word kṣonasya occurs in the list of homonyms enumerated in the fourth section of the Nighantu, and must therefore be explained and illustrated, as every word in the above-mentioned list is so treated according to Yaska’s plan. If the passage in question is omitted, kṣonasya would be left unexplained. Thus a gap would be created which would make the otherwise complete commentary of Yaska on homonyms incomplete. The unjustifiable character of the omission is further proved by the evidence of Durga, who does not question the authenticity of the passage.

8.] Yaska’s explanation of the stanza viii. 99. 3 is very unsatisfactory. He suggests two alternative interpretations. He ignores the particle iva in his first, and id and na in both his interpretations. Durga has not rightly followed his second interpretation, wherein the meaning of the particle iva is explained. Durga mistakes the explanation of iva for that of id, passed over by Yaska in both cases. Durga justifies Yaska by saying that iva, id, and na are expletives. This is I think the only instance where na has been taken as an expletive.
Both Yaska and Durga paraphrase bhaksata by a participle. For the form bhaksata, see Professor Macdonell's Vedic Grammar for Students, p. 401.

14. Yaska explains रिघाद्धस: by रेषयद्वारिष्ण: Durga reads रेषयद्वारिष्ण: and gives रेषयद्वारिष्ण: as a variant. None of the MSS, which have been collated so far, except one utilized by the editor of the Nirukta in the Bib. Ind. and specified by him as K, have the reading रेषयद्वारिष्ण:. although Durga's reading acquires a certain amount of plausibility as to its correctness on account of the similarity of sound, for रिगाद्धस: and रेषयद्वारिष्ण: are more similar to each other than रिगाद्धस: and रेषयद्वारिष्ण: Durga's explanation of the word यो द्वि रेषयद्वारिष्ण हिसावायथाति तक्ते त आयुधायथाक्षि गति is far-fetched. He divides riśad-asah contrary to Yaska, who seems to take it as riśa-dasaḥ, i.e. destroyers of the enemy. A more natural way of explaining the word would be riśa-adaḥ, i.e. devourers of the enemy. Grassmann explains it as 'destroyers of violent acts'. Roth's quotation of Durga's comment is inaccurate. He makes the sibilant in dasinaḥ palatal, while it is dental. Cf. Roth, op. cit., vi. 14, p. 80.

15. Yaska construes चसूरः as the nom. pl. and explains it by चसूरादिता: or दातासमीतिः: as an epithet of the atmospheric gods. Evidently he derives चसूरः from चसु and दृः — a poor etymology. In the text of the Rigvedic stanza (x. 82. 4) चसूरः is immediately followed by चसूरः. The former is the opposite of the latter, and both are in the same case, yet according to Yaska the former is the nom. pl. while the latter is the loc. sing.; the former is an epithet of the gods, the latter of the region. This interpretation is very unsatisfactory and destroys the contrast intended to be brought about by the use of two opposite terms. Durga mechanically follows Yaska. The natural way would be to take चसूरः and चसूरः both as loc. sing. and to connect them with रसस. This will bring out the contrast. चसूरः is derived from च (to move), i.e. trodden, and चसूरः as its opposite would mean 'untrodden'. I translate the Vedic passage as follows: 'seated in the region which is trodden and which is not trodden,' &c. Grassman translates चसूरः as 'not illumined', 'dusky'; see Winterbuch, p. 157.

16. Yaska paraphrases एयाभिष्म: by एयाभिष्म: i.e. he derives it from the root jām (to be born). But grammatically it is aq. pass. of the root ज (to grow old), and the sense will suit the Vedic quotation better than that expressed by jām, i.e. Agni has been made old by sacrifices as a father of cows by his many children. It occurs only once in the RV.

Durga remarks: शेण साख: पुष्पीचादिदिलितर्भा प्रवायत एवं चश्चूर विश्रुथकारतेिनेक्षवा जायतेिधिणी:।

16. Yaska remarks that pacuta is used as a noun in x. 116. 8, that it occurs in the singular and dual numbers, and quotes VS. 21. 60 and RV. iii. 23. 2 to support his statement. Durga goes still farther and says that pacuta is used in the plural also: एतेवस्यमेव द्विषपम द्विषपम वा स्वयति मधुरस्यायनेऽनात। As if to illustrate his remark, he construes pacuta in the above-mentioned stanza.
with *having* as object, as *before* and *before* *soma*. The translation should therefore be: ‘accept graciously the cooked viands and the soma’.

19.] Durga gives three explanations of the word *śādas*: (1) The hand-press full of soma-juice, taking it as a noun; (2) below, taking it as an adverb. The meaning then would be: release the soma-juice in various vessels and cups below the skin used for straining purposes. जूध र्व सोमवृषभाविष्यवन्यम | जूधसीलध्वारस्त ; (3) below or above; the meaning is: release the straining-skin which is below or above the sacrificial car: यद्विय जस्तकर्घाधारायुपरि वाक्षिलेकाशः.

22.] Durga takes *श्यारति* to be *Yaska*’s explanation of *श्यारति*. He is evidently wrong, for *Yaska* clearly says that both *श्यारति* and *श्यारति* are intensive forms, paraphrasing the former by दत्त and the latter by अभावाशः.

28.] The author of the *Rgvedapadapatha* analyses *वायः* into *वा* and *यः*. *Yaska* rightly objects to this analysis, for the relative pronoun would introduce a dependent clause whose finite verb, according to the rules of accentuation, should have the acute accent. And because the finite verb has the grave accent, it shows that the clause is not dependent and therefore *Sākalya*’s analysis is not correct. *Yaska*’s other objection to the analysis is that the meaning will be incomplete. *Yaska* takes *वायः* as one word, meaning the young of a bird. For the accent of the verb in a dependent clause, see Pa. viii. 1. 66; Professor Macdonell’s *A Vedic Grammar for Students*, p. 467.

30.] Durga reads *रामिन* instead of *कामिन* and explains: *तन यानि दुःथानि रामारि संविदसमाधानि शुद्दितंयुक्तानि तैत्तिर्यं सं नाशयहः*. Famine is personified. On account of starvation, the sight of famine-stricken people becomes dim, therefore famine is called one-eyed. On account of insufficient nourishment, people totter on their legs, therefore famine is spoken of as having a crooked gait. Famishing people scream, and so famine is called screaming. It is called barren because there are no crops, or because people are no longer liberal in their gifts.

33.] The entire section, including the stanza together with the commentary, seems to be spurious. *Yaska* never cites more than one Vedic quotation to illustrate the same meaning of a word. The commentary on this stanza bears the stamp of a different commentator. As the style has affinities with comments of the *pariṣṭas*, it is likely that it has been added by the author of these. The explanation of *rāsye* and *ṝśvyādha* is not satisfactory. Durga has also noticed this doubtful explanation and remarks: भाषण न स्मृतिविव चक्ति तथा समेतः पाठिष्ठिष्ठिष्ठो धोषम.

APPENDIX

AN ALPHABETICAL LIST OF STORIES RELATED
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