

the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech; sound, etc., are the ten libations; the points of the compass, wind, sun, moon, earth, fire, *Vishnu*, *Indra*, *Prajapati*, and *Mitra* are the ten fires, etc. (XIV, 21); in this connection an ancient story is cited, viz. that of the institution of the seven *hotrs*, the nose, the eye, the tongue, the skin, the ear, the mind, and the understanding (*buddhi*), not knowing the qualities of one another; the nose, etc., and the understanding never succeed in apprehending doubt, it is the mind [alone] that apprehends it; the nose, etc., and the mind never succeed in apprehending determination; it is the understanding alone that apprehends it; in this connection this ancient narrative of a discourse between the senses and the mind is cited: as the nose does not smell, etc., without the mind, the mind thought itself to be the eternal and foremost one of all the elements; but the senses said that without them the mind would have no enjoyments at all, etc. (XIV, 22); likewise the ancient story of the institution of the five *hotrs*: *Prāna*, *Apāna*, *Udāna*, *Samāna*, and *Vyāna*; the wind nursed by *Prāna* > *Apāna* > *Vyāna* > *Udāna* > *Samāna*; these asked *Brahmán* in days of yore as to which of them was the foremost; *Brahmán* said that he upon whose extinction all the life-breaths become extinct is the foremost; it turned out (as *Brahmán* said) that they are all foremost and not foremost, as they possess the attributes of one another (XIV, 23); likewise the ancient story of the discourse between *Nārāca* and *Ṛ. Devamata*. *Devamata* said: Which part of a creature that takes birth comes first into existence, is it *Prāna* or *Apāna*, etc.? *Nārāca* seems to give the following explanation: *kāma* (desire) is (1-2) *samāna* and *vyāna*, which move transversely and alternately [from the man to the woman, and vice versa?] and have sprung from *sattva*; from *kāma* springs the vital seed [in the man] and the *rajas* or blood [in the woman]; from the union of these two springs (3) *prāna*, and from the seed being modified by *prāna* springs (4) *apāna*; these two move up and down and represent the two libations in the [mystical] fire; from the sexual intercourse of the loving pair springs *harsha* (pleasure), which is (5) *udāna* = the fire between *prāna* and *apāna* = the fire between day and night = the fire between *sat* (the existent) and *asat* (the non-existent) = [the union between *Samāna* and (Nil.)] *Vyāna* = *Çānti* (tranquillity) = eternal *Brāhman* ("as the brahmins know"); in fire the smoke is *tamas* (darkness), and the ashes *rajas* (passion). [Nil. takes all the expressions figuratively in a philosophical sense; according to him the seed (*çukra*) is = *adr̥ṣṭa*, i.e. the *karman* of past lives, the blood (*çonitam*) = attachment to the objects of sense, *prāna* = *lingātman*, *apāna* = death, etc.] (XIV, 24); likewise the ancient story of the *Caturhotra*, i.e. the sacrifice with four *hotrs*; the instrument, the action, the agent, and emancipation; at the sacrifice of *yoga* the *Prāna* is the *Stotra*, etc. (β); people knowing *Nārāyana* recite some *Ṛcs*; to *Nārāyana* animals (i.e. the senses, Nil.) were offered in days of yore; and some *Sāmans*; *Nārāyana* is the soul of all (XIV, 25); † there is one ruler, residing in the heart, etc.; instructed by him the seven *Ṛ.*'s shine in the firmament; having lived with that instructor, *Indra* attained to the sovereignty of all the worlds. There is one enemy, residing in the heart; instructed by him all snakes are always hated († v. 746-750). In this connection the old story of the instruction of the snakes, the gods (and *As.*), and *Ṛ.* by *Prajapati* is cited; asked by them what is highly beneficial, he said *om*, i.e. *Brāhman* in one syllable;

then they ran away in various directions from desire of self-instruction; first arose in the snakes the disposition of biting; in the *As.* the disposition for ostentatious pride; the gods betook themselves to gifts, and *M.-ṛ.* to self-restraint (XIV, 26). The brahman compared the world to an impassable fastness (*durgam*), and *Brāhman* to a great forest; asked by his wife, he described this forest copiously (XIV, 27); "it is not I, but nature that smells scents, etc." In this connection an ancient discourse between an *adhvaryu* and a *yati* is recited: Beholding an animal sprinkled with water at a sacrificial ceremony, a *yati* blamed the *adhvaryu* for that destruction of life. The *Adhvaryu* appealed to the *Vedas*, saying, "This goat will not be destroyed, but will be benefited; that part of it which is of earth will go to earth," etc.; the *yati* said that if the sacrifice was to the benefit of the goat, then the goats ought to give their consent; "abstention from cruelty is alone worthy of approbation; one should be guided by perception"; the *adhvaryu* objected that by smelling what belongs to the earth, etc., one takes life, as all these entities have life; the *yati* distinguished between the indestructible and the destructible of the soul (*ātmanah*); of these only the indestructible is really existent; to him who is freed from all existent objects there is no fear; the *adhvaryu* admires and praises him, and says that he has no fault by performing those rites according to the *mantras*; the *yati* remained silent; the *adhvaryu* proceeded with the sacrifice (XIV, 28). Follows the ancient story about the 1,000-armed king *Kārtavīryarjuna* and the Ocean; v. *Arjuna Kārtavīrya* (c) and *Paraçu-Rāma* (d) (XIV, 29) with *Alarka* (e) (XIV, 30). The brahman said: There are three foes in the world (i.e. ninefold, on account of the three *guṇas*); exultation, satisfaction, and joy < goodness; desire, wrath, and hatred < passion; lassitude, sloth, and delusion < darkness. Persons conversant with the ancient *kalpas* recite some verses which were sung in days of old by king *Ambarīsha*, who had acquired a tranquil soul: "I have killed all foes, etc., but the greatest vice has not yet been destroyed by me . . ." (XIV, 31). Then the old narrative of the discourse between a brahman and king *Janaka* (f) is cited (XIV, 32-33). Asked by his wife as to how this knowledge may be acquired, the brahman said: Know that *Brāhmaṇi* (i.e. *buddhi*, Nil.) is the [lower] *araṇi*, the preceptor the upper *araṇi*; penances and conversance with the scriptures turn the upper *araṇi*; knowledge is the fire produced. Asked by his wife about the symbol (*lingam*) of *Brāhman* called *kshetrajña*, the brahman answered that he is without symbols and qualities. *Kṛshna* said: Then the mind of that brahman's wife, upon the destruction of the *kshetrajña*, became that which is beyond the *kshetrajñas*, in consequence of the knowledge of *kshetra*. Asked by *Arjuna*, where now that brahman and his wife were, *Kṛshna* said: "My mind (*manas*) is the brahman, my understanding (*buddhi*) is the *brāhmaṇi*; he who has been called *kshetrajña* is I myself" (XIV, 34).

Brāhmaṇah = *Çiva* (1000 names¹).

Brahmaṇah çāstra(m) ("the *Vedas*," PCR.). § 702 (Mokshadh.): XII, 292, 10735 (*°nirdeçā*).

Brahmaṇah kshaya(h). § 615 *kk*. (Kurukshetrak.): IX, 53, 3025. Cf. *Brahmakshet*

Brahmaṇah pada(m). § 480 (*Pativrato*. *Brahmaṇa-vyādhasamvāda*): III, 209, 13895 (*apnoti yat param*).—§ 641 (*Rājadh.*): XII, 79, 2982.—§ 677 (Mokshadh.): XII, 236, 8621 (*ninīshet*); 237, 8780 (do.).—§ 684 (do.): XII, 271, 9739 (*anvicchan*).—§ 687 (do.): XII, 275, 9871