

Chapter – II

PRAJĀPATI IN THE SAMHITĀ LITERATURE

It is already mentioned in the Introductory chapter that Prajāpati is extolled as a distinct god in the *Brāhmaṇa* literature. In order to trace his prominence in the *Brāhmaṇa* literature, it is pertinent to study the materials relating to god Prajāpati in the Vedic Samhitās.

PRAJĀPATI IN THE ṚGVEDA SAMHITĀ

Prajāpati as the name of a distinct deity is found only in a few passages in the *Ṛgveda*. In one passage of the *Ṛgveda* the word Prajāpati occurs as an epithet of Savitr, the sun-god.¹ The sun is called Prajāpati as he sustains this universe with his light and by producing rain.² In this context Sāyana remarks – ‘*divo dyulakasya dhartā dhāraḥ/ na kevalam diva eva apitu bhuvanasya kṛtsnasyāpi lokasya dhartā prajāpatiḥ prajānām prakāśavṛṣṭyādinā pālayitā*’.³

The term Prajāpati also appears as an epithet of Soma in another passage of the *Ṛgveda*.⁴ The god Prajāpati is invoked to bestow abundant

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1. divo dhartā bhuvanasya prajāpatiḥ piśaṅgam drāpim prati muñcato kavīḥ/
vicakṣaṇaḥ prathayannāpṛṇannurvajījanat savitā sunmanukthyam//
R.V., 4.53.2
 - 2.(a) jyotirviśvasmai bhuvanāya kṛṇvan/ āprā dyāvāpṛthivi antarikṣam vi sūryo
raśmibhiscekitānaḥ//
Ibid., 4.14.2
 - (b) adābhyo bhuvanāni pracākaśat/
Ibid., 4.53.4
 3. Sāyana, Ibid., 4.53.2
 4. tvaṣṭāramagrajām gapām puroyāvānamā hube/
indurindro vṛṣā hariḥ pavamānaḥ prajāpatiḥ//
Ibid., 9.5.9

offspring to the devotees.⁵ Elsewhere, he is supplicated for progeny along with Viṣṇu, Tvaṣṭr and Dhātṛ.⁶ Prajāpati is also spoken of as making cows prolific in the *Rgveda*.⁷ Sāyaṇa states in the relevant verse – ‘*prajāpatirvidhātā mahyaṁ stotre etāḥ gaḥ rarāṇaḥ prayacchan*’.⁸

There are a few hymns dealing with creation in the *Rgveda*. One hymn pertaining to Prajāpati is seen as Hiranyagarbha.⁹ The other hymns which speculate on the process of creation are *Viśvakarmasūkta*,¹⁰ *Puruṣasūkta*¹¹ and *Nāsadiyasūkta*.¹²

One of the great monotheistic hymns in the *Rgveda* is the *Hiranyagarbhasūkta* (R.V.,10.121). Here, Hiranyagarbha is Prajāpati, the Lord of all creatures. In his commentary on the *Hiranyagarbha* hymn, Sāyaṇa states that Hiranyagarbha is nothing but Prajāpati – ‘*hiranyagarbhaḥ hiraṇmayasyāṇdsya garbhahūtaḥ prajāpa-tirhiranyagarbhaḥ/ tathā ca taittirīyakam- ‘prajāpatirvai hiranyagarbhaḥ prajāpateranurūpatvāya’* (T.S., 5.5.1.2.) *iti.*’¹³ The hymn begins with the praise of Hiranyagarbha

5. ā naḥ prajāṁ janayatu prajāpatirājarasāya samanakatvaryamā /
adurmaṅgalīḥ patilokamā viśa śarīṁ no bhava dvipade śarīṁ catuspade//
Ibid., 10.85.43

6. viṣṇuryoniṁ kalpayatu tvaṣṭā rūpāṇi piṁśatu/
ā siñcatu prajāpatirdhātā garbhaṁ dadhātu te// Ibid., 10.184.1

7. prajāpatirmahyamētā rarāṇo viśvairdevaiḥ piṭṛbhiḥ sarīvidānaḥ /
śivāḥ satīrupa no goṣṭhamākastāsāṁ vayanṁ prajāyā sarī sadema //
Ibid.,10.169.4

8. Sāyaṇa, Ibid.

9. Ibid., 10.121

10. Ibid., 10.81,82

11. Ibid., 10.90

12. Ibid., 10.129

13. Sāyaṇa, Ibid., 10.121.1

but ends with a prayer to Prajāpati.

The seer of this hymn is Hiranyagarbha Prājāpatya and the deity to be praised here is 'Ka'. The phrase '*kasmai devāya haviṣā vidhema*' is a refrain to each of the verse of this hymn. Hiranyagarbha was present in the beginning; when born he was the sole lord of created beings; he upheld this earth and heaven. In the beginning he arose and by his greatness he became the sole king of the world. He was the bestower of breath and strength; and became the lord of all this two-footed and four-footed creation. He established the earth and heaven; and ruled over the mountains, the seas and the rivers. His commands are followed by other gods. Thus, he not only creates the world but also by entering into them becomes the lord of all his created things. So, he may claim the rank of one supreme god.

The 81st and 82nd hymns of the tenth book of the *Rgveda* are devoted to the celebration of Viśvakarman, the great architect of the universe. The word also occurs as an attribute once of Indra¹⁴ and once of the Sun¹⁵ as the 'all-creating'. In the later Vedas, Viśvakarman appears as an attribute of Prajāpati.¹⁶ The *Aitareya Brāhmaṇa*¹⁷ and the *Śatapatha Brāhmaṇa*¹⁸ hold that Prajāpati became Viśvakarman after he created the universe.

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14. tvamindrābhurasi tvaṁ sūryamarocayaḥ /
viśvakarmā viśvatevo mahān asi // R.V., 8.98.2
15. vibhrājñjtotiṣā svaragaccho rocanaṁ divaḥ /
yenemā viśvā bhuvanānyabhṛtā viśvakarmaṇā viśvadevyāvatā//
Ibid., 10.170.4
16. prajāpatirviśvakarmā vimuñcatu/ V.S., 12.61
17. prajāpatiḥ prajāḥ sṛṣṭvā viśvakarmābhavat/ A.B., 4.22
18. prajāpatirvai viśvakarmā / prajāpatiśṛṣṭvā'śītyetat/ Ś.B., 8.2.1.10.

Viśvakarman is the creator of the entire universe. He creates the sky and the earth. He is the world architect. He is the seer of all. His eyes are everywhere. His face is everywhere. He is of all hands and feet. He is one god. In one of the verses of the 81st hymn, the poet asks, ‘what was the forest, what was the tree, out of which they fashioned heaven and earth? Inquire with your minds, ye sages, what was that on which he took his stand when supporting the world?’¹⁹ The seer of the *Brāhmaṇa* replies to the question which the original poet had left unanswered, by saying, ‘Brahman was the forest, Brahman was the tree, out of which they fashioned heaven and earth. Sages with my mind I declare to you, he took his stand upon Brahman when upholding the world.’²⁰ Viśvakarman is described as an all-seeing god, having eyes, as well as faces, arms and feet on every side.²¹ Thereby it shows a resemblance with him as Brahmā of later mythology, who is four-faced and four-armed.

Viśvakarman is the sole god, producing earth and heaven with his arms as wings. He is regarded as the father, the disposer and knower of all races and all things that exists.²²

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19. kiṁ svidvanam ka u sa vṛkṣa āsa yato dvyāvāpṛthivī niṣṭatakṣuḥ /
manīṣiṇo manasā pṛchatedu tad yadadhyatiṣṭhabhduvanāni dhārayan //
R.V., 10.81.4
20. brahma vanam brahma sa vṛkṣaḥ āsīd yato dyāvāpṛthivī niṣṭatakṣuḥ /
T.B., 2.8.9.6
21. viśvataścakṣuruta viśvatomukho viśvatobāhūruta viśvatarpāt /
sam bāhubhyām dhamati sam patatrairdyavābhūmī janayan deva ekaḥ //
R.V., 10.81.3
22. yo naḥ pitā janitā yo vidhātā dhāmani veda bhuvanāni viśvā /
yo devānam nāmadhā eka eva tam sampraśnam bhuvanā yantyanā //
Ibid., 10.82.3

PRAJĀPATI IN THE VĀJASANEYĪ SAMĤITĀ

Prajāpati is highly praised in the *Vājasaneyī SamĤitā* as the Supreme Being who has pervaded all the universe as the Supreme Soul.²³ He also maintains the three great lustres, viz. Agni, Vāyu and Sūrya.²⁴ The Brahman is also described in the Upaniṣads to light up all by his splendour.²⁵ That Prajāpati is treated as the Supreme Being is also noticeable as he is called ṣoḍaśī in the *Vājasaneyī SamĤitā*.²⁶ The term is adequately explained by Mahīdhara the noted commentator of the *Vājasaneyī SamĤitā*, as bearing the subtle frame or body consisting of sixteen parts which is the indestructible original of the original gross.²⁷

Prajāpati created the whole world and he became the lord of the world.²⁸ It is said that none was born before him.²⁹ He is called

23. yasmāna jātaḥ paro anyo asti ya āviveṣa bhuvanāni viśvā/
prajāpatiḥ prajayā samrānastrīṇi jyotīmṣi sacate sa ṣoḍaśī// V.S., 8.36
24.prajayā samrānaḥ samramamaṇaḥ krīḍan/ yaśca trīṇi jyotīmṣi
agnivāyusūryalokṣaṇāni sacate sacate sevate paramātmārūpeṇa//
Uvāṭa, Ibid.
25. na tara sūryo bhāti na candratāraḥ nemā vidyuto bhānti kuto'yamagniḥ/
tameva bhāntamanubhāti sarvaṁ tasya bhāsā sarvamidaṁ vibhāti//
Kāth. U., 2.2.15
26. prajāpatiḥ prajayā samrānastrīṇi jyotīmṣi sacate sa ṣoḍaśī/ V.S., 32.5
27. ṣoḍaśī ṣoḍaśakalātmakaliṅgaśarīropahitaḥ sa eva/ Mahīdhara, Ibid., 8.36
28. prajāpatirviśvakarmā mano gandharvastasya ṛkṣāmānyapsarasa eṣṭayo nāma/
sa na idaṁ brahma kṣatraṁ pātuṁ tasmai svāhā vāt tāvyaḥ svāhā//
V.S., 18.43
29. yasmājjātaṁ na purā kim ca naiva ya ābabhūva bhuvanāṁ viśvā/
Ibid., 32.5

prathama, i.e. the first-born and svayambhū, i.e. the self-born having neither beginning nor end.³⁰ Mahīdhara explains the two terms thus, ‘*prathamah- sarvasya ādih anadinidhanaḥ puruṣa/ svayambhūḥ – svayam bhavatīti svayambhūḥ svecchādhṛtaśarīrah.*’³¹

Prajāpati is the lord of creatures and he is often supplicated for progeny. In a hymn of the *Vājasaneyī Samhitā*, he is offered oblation for having a vigorous male child. Prajāpati is called *vṛṣā* and *retodhā*,³² the two terms being explained by Mahīdhara as ‘one who impregnates’.³³ Elsewhere, he is called *bṛhadukṣa* literally the great bull³⁴ and the term is explained by Uvaṭa, a commentator of the *Vājasaneyī Samhitā* as- *jagadutpattivīja*, i.e. he is the root cause of the creation of the universe.³⁵ Prajāpati is also known as Viśvakarman in the *Vājasaneyī Samhitā*.³⁶ In this hymn of the *Vājasaneyī Samhitā*, the epithet Viśvakarman is explained by Mahīdhara as he is Prajāpati, the maker of the universe.³⁷

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30. subhūḥ svayambhūḥ prathamō’ntarmahatyamaṇave/
dadhe hararbhamntviyaṁ yato jātaḥ prajāpatih// Ibid.,23.63
31. Mahīdhara, Ibid.
32. agnā i patnīvansājūrdevena tvaṣṭrā somaṁ piba svāhā/ prajāpativṛṣāsi retodhā
reto mayi dhehi prajāpateste vṛṣṇo retodhaso retodhāmaśīya//
Ibid., 8.10
33. prajāpatih prajānām pālakastvaṁ vṛṣāsi sektā bhavasi/ retaso vīryasya
dhārayitā cāsi// Mahīdhara, Ibid.
34. upayāmagrḥhito’si suśarmāsi supratīṣṭhāno bṛhadukṣāya namaḥ/ Ibid., 8.8
35. bṛhadukṣāya namaḥ mahāsecanāya jagadutpattibījaya prajāpataye
namo..... ‘prajāpatirvai bṛhadukṣah’ iti śruti/ Uvaṭa, Ibid.
36. dhruvāsi dharuṇāstrtā viśvakarmaṇā/ Ibid., 13.16
37. viśvaṁ karotīti viśvakarmā/ tena sarvasya kartrā prajāpatinā//
Mahīdhara, Ibid.

Prajāpati is also invoked for guarding treasure along with the gods Dhātṛ, Savitr, Agni, Tvaṣṭṛ and Viṣṇu.³⁸ Prajāpati's epithet *nidhipā*, in this context, is worth noting. Mahīdhara elaborates the term – ‘*nidhīnpātīti nidhipāḥ mahāpadmaśaṅkhapadmādinidhīnām navānām palayitā*’.³⁹ Thus, he is praised as the protector of the nine treasures of Kubera, viz. *mahāpadma*, *padma*, *śaṅkha*, *makara*, *kacchapa*, *mukunda*, *kunda*, *nīla* and *kharva*.⁴⁰

Prajāpati is said to exist in uttered speech.⁴¹ He is also said to move in the womb, remaining unseen he becomes born, i.e. manifests his existence in various ways. The intelligent people discern his origin and in him alone stand all existing (living) creatures.⁴² It is also stated that all the living beings are the offspring of Prajāpati.⁴³ Prajāpati is the lord of the world and he is earnestly prayed to protect all the living creatures.⁴⁴ He is invoked to bestow rich possessions⁴⁵ and to drive

38. dhātā rātiḥ savitedaṁ juṣcantāṁ prajāpatimnidhipādevo agniḥ /
tvaṣṭā viṣṇuḥ prajāyā saṁraraṇā yajamānāya draviṇaṁ dahāta svāhā//
Ibid., 8.17

39. Mahīdhara, Ibid.

40. mahāpadmaśca padmaśca śaṅkho makarakacchapou /
mukundakundanīlāśca kharvaśca nidhaya nava// Apte, V.S., *Sanskrit-
English Dictionary*, p. 282, Under *Nidhi*.

41. parameṣṭhyamidhītaḥ prajāpatirvaci vyāhṛtāyamaṇḍho acchetah/
savitā sanyāṁ viśvakarmā dīkṣāyāṁ pūṣā somakrayanyām// V.S., 8.54

42. prajāpatiścarati garbhe antarjāyamāno bahudhā vijāyate/
tasya yonīm pariśyanti dhirāstasminhatsthurbhuvanāni viśvā// Ibid., 31.19

43. amṛtā'abhūma prajāpatiḥ prajā'abhūma/ Ibid., 18.29

44. sa no bhuvanasya pate prajāpate yasya ta'upari gṛhā yasya vaha /
asmai brahmaṇo'smai kṣatrāya mahi śarma yaccha svāhā// Ibid., 18.44

45. prajāpate na tvadetanyanyo viśvā rūpāni parito babhūba/
yatkāmaṣṭe juhūmastanno'astu vayanī syāma patayo rayīnām// Ibid., 23.65

mishap from his devotees.⁴⁶

It is the god Prajāpati who has differentiated truth(*satya*) and falsehood (*anṛta*) into two groups. He assigned the lack of faith (*aśraddhā*) to falsehood and faith (*śraddhā*) to truth.⁴⁷ By the knowledge of the Vedas, Prajāpati drank up both forms, the pressed (*suta*) and the unpressed (*asuta*), i.e. *soma* and milk or the foaming liquor, *parisrut*.⁴⁸ It is also said that Prajapati through the knowledge of Vedas drank the essence (*rasam*) from the foaming (*parisrut*) food (*anna*).⁴⁹ All the gods are identified with Prajāpati in the *Vājasaneyī Saṁhitā*. Agni, Āditya, Vāyu, Candramas, Śukra, Brahman, Ap are identified with Prajāpati.⁵⁰

Thus we find that Prajāpati occupies a very prominent place in the *Vājasaneyī Saṁhitā* and he is extolled as the creator and supporter of the living world.

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46. prajāpatou tvā devatāyāmupodake loke nidadhabhyasou/
apa naḥ śośucaḍadham// Ibid., 35.6
47. dṛstvā rūpe vyakarotsatyānṛte prajāpatiḥ /
aśradhāmanṛte' dadhācchraddhām satye prajāpatiḥ// Ibid., 19.77
48. vedena rūpe vyapibatsutasutou prajāpatiḥ/ Ibid., 19.78
49. annatparisruto rasam brahmaṇā vyapibat kṣatram payaḥ somam prajāpatiḥ/
Ibid., 19.75
50. tadevāgnistadādityastdvāyūstadu candramāḥ/
tadeva śukram tad brahma tā'āpaḥ sa prajāpatiḥ// Ibid., 32.1

PRAJĀPATI IN THE TAITTIRĪYA SAMĪHITĀ

In the *Taittirīya Samhitā*, the gradual rise of Prajāpati is significant. Prajāpati is depicted here mainly as the creator god. Prajāpati created the whole world. At first, this world was a sheet of water only. Prajāpati becoming wind, rocked about on a lotus leaf and he could find no support. He saw the sheet of waters. On it he piled the fire, that became this earth and he could find the support.⁵¹ Prajāpati was alone in the very beginning and he desired to create offspring and cattle. He took out from his body the omentum, and placed it in the fire. The hornless goat then came to life; he offered it to its own deity; then he created offspring and cattle.⁵² Sāyana elaborates the idea thus – ‘*yad idam prajāpaśurūpam jagadidānīm drśyate tadinam sṛṣṭeḥ pūrvaṁ prajāpatiḥ ekaḥ āsīt prajāpatireva sthito nānyat kimcidityarthah/ saḥ ca prajāpaśusṛṣṭi kāmastatsādhanatvena svaśariradudaramadhyavartinīm paṭasadṛśim vapām utkhidyoddh-ṛtavān/ nanu svayameva svavapāmutkhidyajam tata utpādya tam ca svārthamālabhya jagat sarvamapyasṛjeti mādadevaitadindrajātam.*’⁵³

Prajāpati is also stated to have created creatures with the Brāhmaṇa class at first.⁵⁴ It is said that Prajāpati created offspring;

51. āpo vā idamagre salilamāsīthsa prajāpatiḥ puṣkaraparṇe vāto bhūto’lelāyathsah/ T.S., 5.6.4.2

52. prajāpatirvā idameka āsīt so’kāmayat prajāḥ paśūntsrjeyeti sa ātmano vapāmudakkhidat tāmagnau prāgrhnāt tato’jastūparaḥ sambhavat tam svāyai devatāyā ā’labhata tato vai sa prajāḥ paśūnasṛjata/ Ibid., 2.1.1.4

53. Sāyana, Ibid.

54. brahmamukha vai prajāpatiḥ prajā asṛjata/ Ibid., 5.2.7.1

they being created went away from him, they went to Varuṇa. He pursued them and asked them back. But Varuṇa refused to give them back to him. He asked Varuṇa to choose a boon, and then gave them back to him. He chose a boon from them, it was the black beast with one white foot.⁵⁵ When Prajāpati created the offspring, Indra and Agni hid them away. Prajāpati came to know that Indra and Agni have hidden away from him the offspring. He then perceived an offering to Indra and Agni on eleven postsheds, and offered it, and the two gods restored offspring to him.⁵⁶

It also states that Prajāpati created Agni and then it went away from him. Prajāpati checked by the *vāravantīya*, and that is why the *vāravantīya* has its name.⁵⁷ Prajāpati piled the fire, it became razor-edged, the gods in terror did not approach it, they clothing themselves in the metres, approached it, and that is why the metres have their name.⁵⁸ In another context, it is described that Prajāpati created the fire and then it ran away east from him; he cast the horse at it, it turned to the south; he cast the ram at it, it turned to the west; he cast the bull at it, it turned to the north; he cast the goat at it, it ran upwards.

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55. prajāpati prajā asṛjata...sa kṛṣṇa ekaśitipādabhavat / Ibid., 2.1.2.1
56. prajāpati prajā asṛjata tāḥ sṛṣṭā indrāgnī apāgūhatāṁ so'cāyata
prajāpatirindrāgnī vai me prajā apāghukṣatāmiti / Ibid., 2.2.1.1
57. prajāpatiragnimasṛjata sosmāthsṛṣṭaḥ parāñaittaṁ vāravantīyenāvārayata
tadvāravantīyasya vāravantīyatvaṁ śyaitenaśyetī akuruta tacchayaitāsyā
śyaitatvam / Ibid., 5.5.8.1
58. prajāpatiragnimacinuta sa kṣurapavirbhūtvā'tiṣṭhattaṁ devā bibhyato
nopāyante chandobhirātmānaṁ chādayitvopāyantacchandasaṁ
chandastvam / Ibid., 5.6.6.1

He cast the man at it. In that he puts down the heads of animals and he piles it, winning it on every side.⁵⁹ In another context, it is stated that as soon as Prajāpati created Agni the *Rākṣasas* were fain to destroy.⁶⁰

Prajāpati is the lord of the world.⁶¹ He is said to be the Hiranyagarbha (golden germ).⁶² He is stated as all-creator, the mind, the *Gandharva*.⁶³ The mind is also derived from Prajāpati.⁶⁴ Prajāpati saw the *Virāj*, by it he created the past and the future.⁶⁵ Prajāpati created the fire and he became desirous of supremacy. He put down the fire, then he attained the supremacy.⁶⁶ Prajāpati is unlimited;⁶⁷ on the other hand he is stated as full as it were.⁶⁸ He is stated as disposer, ordainer, highest ontoker, supreme lord and the ruler.⁶⁹ Prajāpati is the lord of treasures⁷⁰ and his world is called *vibhān*.⁷¹

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59. prajāpatiragnimasrjata sosmāthsrṣṭaḥ ...sarvata evainam/ Ibid., 5.7.10.1
60. prajāpatiragnimasrjata taṁ srṣṭaṁ rakṣāṁsi ajighāmsantsa
etadrākṣoghnamaśyattena vai sa rakṣāṁsyapāhata/ Ibid., 5.1.10.1
61. prajāpatirvai bhuvanasya patiḥ/ Ibid., 3.4.8.6
62. prajāpatirvai hiranyagarbhaḥ/ Ibid., 5.5.1.2
63. prajāpatirviśvakarmā mano gandharvatasyarkṣāmānyapsaraso vahnayaḥ/
Ibid., 3.4.7.1
64. mano vai prajāpatyam/ Ibid., 1.6.10.6
65. prajāpatirvirājamapaśyat tayā bhūtaṁ ca bhavyaṁ cāsṛjat/ Ibid., 3.3.5.2
66. prajāpatirvā etaṁ jyaiṣṭhyakāmo nyadhata tato vai sa jyaiṣṭhyam agacchat/
Ibid., 5.7.6.6
67. prajāpatimṛdhnotyaparimito nirupyo'parimitaḥ/ Ibid., 1.7.3.2
68. pūrṇa iva hi prajāpatiḥ/ Ibid., 5.1.9.1
69. dhātā vidhātā paramā uta samdrk prajāpatiḥ parameṣṭhi virājā /
Ibid, 5.7.4.4
70. prajāpatirnidhipatiḥ / Ibid., 1.4.44.1
71. prajāpatervibhānāma lokāḥ/ Ibid., 1.7.5.1

The cattle are belonged to Prajāpati; their overlord is Rudra.⁷² In another context, it is stated that Prajāpati created the cattle and then they entered day and night. He recovered them by means of the metres.⁷³ It is also stated that Prajāpati is the lord of rain⁷⁴ and he makes the cloud to fall.⁷⁵

In a context of the *Taittirīya Saṁhitā*, it is stated that Indra was equal with the gods, but he did not attain distinction. He had recourse to Prajāpati and thereby he became prosperous. Having become prosperous, he was afraid and thought it would burn him. Then, again he had recourse to Prajāpati. Prajāpati from the *śakvarī* fashioned the verse containing the word ‘*ṛcaḥ*’, for atonement, to prevent burning.⁷⁶ Prajāpati is regarded as *Anuṣṭubh* metre⁷⁷ and he is seventeen-fold.⁷⁸

All the gods are Prajāpati,⁷⁹ he assigned food to the gods⁸⁰ and he assigned the sacrifices to the gods.⁸¹ Prajāpati created the gods and Asuras; thereafter the sacrifice was created, after the sacrifice the metres;

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| 72. | prajāpatyā vai paśavasteṣāṁ rudrodhipatiḥ/ | Ibid., 3.1.5.1 |
| 73. | prajāpatiḥ paśūnasrjata te srṣṭā ahorātre prāviśan /
tāñchandobhirnvavindyacchandobhirupatiṣṭhte svameva tadanvicchati// | Ibid., 1.5.9.7 |
| 74. | vṛṣṭikāmaḥ prajāpatirvai vṛṣṭyā īśe/ | Ibid., 2.1.8.5 |
| 75. | prajāpatirudadhim cyāvayāti/ | Ibid., 3.5.5.2 |
| 76. | sa prajāpatimupādhāvat. . . . sa prajāpatiḥ śakvaryā adhirevatīm niramimīta/ | Ibid., 2.2.8.6 |
| 77. | prajāpatiranuṣṭup/ | Ibid., 3.4.9.7 |
| 78. | saptadaśaḥ prajāpatiḥ/ | Ibid., 1.6.11.1 |
| 79. | prajāpatiḥ sarvā devatāḥ/ | Ibid., 2.1.4.3 |
| 80. | prajāpatirdevebhto’nnādyam vyādiśat/ | Ibid., 2.3.6.1 |
| 81. | prajāpatirdevebhyo yajñān vyādiśat / | Ibid., 2.6.3.1 |

they went away in all directions. The sacrifice went after the Asuras, the metres after the sacrifice and then the gods came to know that they had recourse to Prajāpati. Prajāpati took the strength of the metres and bestowed it upon the gods. Then the metres ran away and the sacrifice followed the metres.⁸²

Prajāpati distributed the sacrifice to the gods. He perceived that the *anvāhārya* mess was unalotted. He conferred it upon himself and thus the *anvāhārya* is connected with Prajāpati. The gods perceived the *anvāhārya* connected with Prajāpati, they seized it, then the gods prospered, the Asuras were defeated.⁸³ *Anavāhārya* is a mess of food cooked with rice and it is often mentioned as a sacrificial fee in the *Brāhmaṇa* texts. The sacrificer redeems the oblation by the mess of rice and he thereby supplies or makes good of it whatever wanting in the sacrifice. Therefore, it is called *anvāhārya*.⁸⁴

Prajāpati is stated as 'Ka' and he performed the sacrifice with mind, verily he performed the sacrifice with mind to prevent the Rākṣasas following.⁸⁵ It is also stated that Prajāpati created the sacrifices, the Agnihotra, the Agniṣṭoma, the full-moon sacrifices, the

82. prajāpatirdevāsuraṇasṛjata tadanu yajño'sṛjata....tadanu
chandārṇsyapākaman chandārṇsi yajñāḥ / Ibid., 3.3.7.1
83. prajāpatirdevebhyo yajñān vyādīṣat sa riricāno'manyata sa
etamanvāhāryamabhaktamapaśyat.... Ibid., 1.7.3.2
84. āhutimevānvāhāryeṇa niṣkrīṇāti / tadyadetadhīnam yajñīasyānvāharati
tasmādanvāhāryo nāma/ Ś.B., 11.1.8.6
85. atho manasā vai prajāpatiryajñamatanuta manasaiva tadjñān tanute
rākṣasāmanavavacārāya.... prajāpatirvai kaḥ / T.S., 1.6.8.4

Ukthya, the new-moon sacrifice and the Atirātra.⁸⁶ The sacrifice, in the beginning, belonged to Parameṣṭhin, and by means of it he reached the supreme goal.⁸⁷ He furnished Prajāpati with it, and by means of it, Prajāpati reached the supreme goal.

In connection with the Aśvamedha sacrifice, it is stated that the eye of Prajāpati swelled and it fell away that became a horse; because it swelled (*aśvayat*), that is the reason why the horse (*aśva*) has its name. By the Aśvamedha Prajāpati became whole. The Aśvamedha is the atonement for everything and cure for everything.⁸⁸

The gods were afraid of death. They had recourse to Prajāpati, for them he offered offering to Prajāpati a hundred *kṛṣṇālas* in weight. By it he bestowed upon them immortality. For him who fears death he should offer to Prajāpati this offering a hundred *kṛṣṇālas*.⁸⁹

Thus, the materials traced in context to Prajāpati in the *Taittirīya Saṁhitā* prove undoubtedly the all-pervading character of Prajāpati.

86. prajāpatiryajñānaṣṭatāgnihotraṁ cāgniṣṭomaṁ ca pourṇamāsīm
cokathyaṁ cāmāvāsyām cātirātraṁ ca/ Ibid., 1.6.9.1

87. parameṣṭhino vā eṣa yajño'gra āsīttena sa paramām kāṣṭhāmagacchat tena
prajāpatiṁ niravāsāyayat tena prajāpatiḥ paramām kāṣṭhāmagacchat /
Ibid, 1.6.9.2

88. prajāpaterakṣyaśvayattat parā'pattattadaśvobhavadyaśvayattadśvasyāśvat-
vaṁ ...aśvamedhenaiva pratyadadhureṣa vai prajāpatiṁ sarvaṁ karoti...
eṣa prāyaścittissarvasya bheṣajam sarvaṁ vā.../ Ibid., 5.3.12. 1

89. devā vai mṛtyorbibhayuste prajāpatimupādhāvan tebhya etām
prajāpatyām śatakrṣṇālām niravapat tayaivaīṣvamṛtamadhāt /
Ibid., 2.3.2.1

PRAJĀPATI IN THE ATHARVAVEDA SAMĀHITĀ

The *Atharvaveda Samhitā* also supplies plenty of information regarding the greatness of Prajāpati. He is identified with *virāt*.⁹⁰ He has been also called the first-born of righteousness.⁹¹ He is again connected with time (*kāla*), time is the lord of all and is the father of Prajāpati.⁹² Time was Prajāpati in the beginning and generated progeny.⁹³

Prajāpati is found closely connected with generative powers and gift of progeny. In a prayer, it states that Prajāpati possessing generative powers together with firm support (*pratiṣṭhā*), protects the devotee from the fixed quarters.⁹⁴ He ascended with his progeny to the highest region.⁹⁵ Prajāpati is stated to act in unison with progeny.⁹⁶ He bestows pleasure (*ruci*) to his devotees.⁹⁷ It is also stated that the highest, lowest and middlemost all the forms are created by Prajāpati.⁹⁸

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90. virāt vāg virāt pṛthivī virāḍantarikṣam virāt prajāpatiḥ/ A.V., 9.15.24
91. yamodanam prathamajā ṛtasaya prajāpatistapasā brahmaṇe'pacat/
yo lokānām vidhṛtirnābhireṣāt tenoudanenāti taraṇi mṛtyum// Ibid., 4.35.1
92. kāle tapaḥ kāle jyeṣṭham kāle brahma samāhitam /
kālo ha sarvasyeśvaro yaḥ pitāsīt prajāpateḥ// Ibid., 19.53.8
93. kālaḥ prajā asṛjata kālo agre prajāpatim/
svayambhūḥ kaśyapaḥ kālāt tapaḥ kāladaajāyata// Ibid., 19.53.10
94. prajāpatirmā prajānavātsaha pratiṣṭhyā dhruvāyā diśaḥ pātu tasmin krame
tasminchraye tām puram praimi/ sa mā rakṣatu sa mā gopāyatu tasmā
atmānām pari dade svāhā// Ibid., 19.17.9
95. prajāpatiḥ prajābhirudkrāmat / Ibid., 19.19.11
96. prajāpatiḥ prajāyā samraranah/ Ibid., 2.34.4
97. rucimā dadhātu prajāpatiḥ/ Ibid., 3.15.6
98. yat paramamavamaṁ yacca madhyamaṁ prajāpatiḥ sasṛje viśvarūpam/
Ibid., 10.7.8

He is the lord of creation and protector of all creatures. With his power he generated all that exists.⁹⁹ It is described that Viṣṇu prepares the womb (*yoni*), Tvaṣṭṛ adorns the forms, Prajāpati pours in the embryo.¹⁰⁰ Thus, Prajāpati generates the offspring (*prajā*).¹⁰¹

Prajāpati maintains all the worlds.¹⁰² He verily fashioned the thirty-three worlds¹⁰³ and he has three lights.¹⁰⁴ He also fixed the heaven in the sky.¹⁰⁵ Prajāpati discharges water upwards from all the water-bodies.¹⁰⁶ He is connected with thunder in several ways. His voice is thunder.¹⁰⁷ He manifests himself to the creatures by thundering in a clear sky.¹⁰⁸

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99. prajāpatiścarati grbhe antardṛśyamāno bahudhā vi jāyate /
ardhena viśvaṁ bhuvanaṁ jajāna yadasyardhaṁ katamaḥ sa ketuḥ //
Ibid., 10.8.13
100. viṣṇuryonim kalpayatu tvaṣṭā rūpāṇi piṁśatu /
ā siñcatu prajāpatirdhātā garbhe dadhātu te // Ibid., 5.25.5
101. prajāpatirjanayti prajā imā dhātā dadhātu sumanasyamānaḥ / Ibid., 7.20.1
102. yasmintstabdhvā prajāpatirlokāntsavān adhārayat /
skambhaṁ taṁ brūhi katamaḥ svideva saḥ // Ibid., 10.7.7
103. etasmād vā odanāt trayastrimśataṁ lokān niramimīta prajāpatih /
Ibid., 11.5.3
104. jyotiṁṣi yāni trīṇi prajāpatou / Ibid., 10.7.40
105. mayi varco atho yaśo' tho yajñasya yat payaḥ /
tanmayi prajāpatirdivi dyāmiva dṛmhatu // Ibid., 6.69.3
106. prajāpatih salilādā samudrādāpa īrayannudadhimardayati / Ibid., 4.15.11
107. (a) stanayitnuste vāk prajāpate vṛṣā śuṣmaṁ kṣipasi bhūmyāmadhi /
agnervātānmadhukaśā hi jajñe marutāmugrā naptih // Ibid., 9.1.10
(b) stanayitnuste vāk prajāpati vṛṣā śuṣmaṁ kṣipasi bhūmyāṁ divi /
tām paśava upa jīvanti sarve teno seṣabhūrja piparti // Ibid., 9.1.20
108. yad vīdhne stanayati prajāpatireva tat prajābhyaḥ prādurbhavati /
Ibid., 9.1.24

Prajāpati is said to have cooked the rice-mess for the priest, Brahmā.¹⁰⁹ *Sabhā* and *Samiti* are his two daughters.¹¹⁰ It is also noted that *Ekāṣṭakā*, the mother of Indra and Soma, is the daughter of Prajāpati.¹¹¹ The brahmacārin became Prajāpati by practising severe penance. He, then became the Virāj, the most powerful controller of the universe.¹¹² Prajāpati is regarded as breath (*prāṇa*).¹¹³ The dwelling houses for the mankind were fixed and made by Prajāpati, who made the forest trees give rise to young plants.¹¹⁴

Thus, Prajāpati occupies an important place in the *Atharvaveda Samhitā*.

Historically, the *Sāmaveda*, is of little importance, for it hardly contains any independent subject-matter. All its verses except seventy-five have been taken directly from the *Rgveda*. Its contents are derived chiefly from the eighth and especially from the ninth maṇḍalas of the

109. yamodanaṃ prathmajā ṛtasya prajāpatistapasā brahmane'pacat/ Ibid, 4.35.1

110. sabhā ca mā samitiścāvatām prajāpaterduhitarau sambidāna/ Ibid., 7.13.1

111. indraputre somaputre duhitāsi prajāpateḥ / Ibid., 3.10.13

112. brahmacāri prajāpatiḥ/ prajāpatirvi rājati virāḍindro'bhavad vaśī // Ibid., 11.7.16

113. prāṇamāhuḥ prajāpatim / Ibid., 11.6.12

114. yastvā śāla nimimāya saṃjabhāra vanaspatīn /
prajāyai cakre tvā śāle parameṣṭhe prajāpatiḥ // Ibid., 9.3.11

Rgveda. The verses of the *Sāmaveda* are meant to be sung at the ceremonies of the Soma sacrifice. The *Sāmaveda* is, therefore, only the book of words employed by the special class of Udgātr priests at the Soma sacrifice.¹¹⁵

As far as references of Prajāpati is concerned, out of the original seventy-five *sāman* mantras, only one *mantra* is addressed to him in the *Sāmaveda*. In this *mantra*,¹¹⁶ Prajāpati is regarded as Parameṣṭhin and he abides in the highest region.

115. cf. Macdonell, A.A., *A History of Sanskrit Literature*, p.114

116. mayi varco atho yaśoṭho yajñiasya yatpayah /
parameṣṭhi prajāpatirdivi dyāmiva dṛṇhatu // S.V., 1.6.3.1

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