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 RGVEDA SAMHITĀ

Prajāpati as the name of a distinct deity is found only in a few passages in the Rgveda. In one passage of the Rgveda the word Prajāpati occurs as an epithet of Savitṛ, the sun-god. The sun is called Prajāpati as he sustains this universe with his light and by producing rain. In this context Sāyaṇa remarks – ‘divo dyulakasya dhartā dhārakaḥ/ na kevalāṁ diva eva apitu bhubanasya kṛtsnasyāpi lokasya dhartā praṇātiḥ praṇānaṁ prakāśaḻvṛṣṭyādina pālayita’.

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

1. dīvo dhartā bhuvanasya praṇātiḥ piśatigāṁ drāpiṁ prati muficato kavih/, vicakṣanāḥ prathayannāpantannurvarjijanat savitā sunmanukthym // R.V., 4.53.2
2. (a) jyotirviśvasmai bhuvanāya kṛṇvan/ āprā dyāvapṛthi vi antarikṣaṁ vi sūryo raṃbibhiṣecitāmaḥ// Ibid.,4.14.2
   (b) adābhyo bhuvanāni pracākaṣat/ Ibid., 4.53.4
3. Sāyaṇa, Ibid., 4.53.2
4. tvaṣṭāramagrajām gapāṁ puṣyāvānamā hube/ indurindro vrṣā hariḥ pavamānaḥ praṇātiḥ// Ibid.,9.5.9
offspring to the devotees. Elsewhere, he is supplicated for progeny along with Viṣṇu, Tvāṣṭṛ and Dhātṛ. Prajāpati is also spoken of as making cows prolific in the Rgveda. Sāyaṇa states in the relevant verse – 'prajāpatirvidhātā mahyam stotre etāḥ gah rāṇaḥ prayacchan'.

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

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 hirāṇmayasyāṇḍasya garbhabhūtaḥ prajāpa-tirhiranyagarbhah/ tathā ca taśaṁraṁsva- 'prajāpatirvai hiranyagarbhaḥ prajāpateranurūpatisvāya' (T.S., 5.5.1.2.) iti. The hymn begins with the praise of Hiranyagarbha

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5. ā naḥ prajām janayatu prajāpatirājarasāya samanakatvamā / adurmaṅgalaiḥ patilokāma viśa saṁ no bhava dvipade saṁ catuspade//
   Ibid., 10.85.43

6. viṣṇuryonisā kālpayatu tvaśtā rūpāṇi pirmatāt/
   ā siṁcatu prajāpatirdhātā garbharāṇi dadhātu te// Ibid., 10.184.1

7. prajāpatirmahyametā rāṇo viśvairdevaiḥ pitṛbhīḥ sarvīrvarṇanāḥ/
   śivāḥ satīrupsa no gosṭhamākastāsarīḥ vayaṁ prajayā sarīḥ 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 Indra and once of the Sun as the ‘all-creating’. In the later Vedas, Viśvakarman appears as an attribute of Prajāpati. The *Aitareya Brāhmaṇa* and the *Satapatha Brāhmaṇa* hold that Prajāpati became Viśvakarman after he created the universe.

14. tvamindrābhurasi tvam sūryamarocayāḥ //
    Viśvakarmā viśvatevo mahān asi // R.V., 8.98.2
15. vibhṛajñijtotiṣā svaragaccho rocanāṁ divāḥ /
    yenemā Viśvā bhuvaṇānyabhṛtvā Viśvakarmanā Viśvadevyāvatā //
    Ibid., 10.170.4
16. prajāpatirviśvakarmā vimuñcata/ V.S., 12.61
17. prajāpatiḥ prajāḥ srṣṭvā viśvakarmābhavat/ A.B., 4.22
18. prajāpatīrvai viśvakarmā / prajāpatiṣṛṣṭvā śītyetat/ Ś.B., 8.2.1.10.
Visvakarman 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?’

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.’

Visvakarman is described as an all-seeing god, having eyes, as well as faces, arms and feet on every side. Thereby it shows a resemblance with him as Brahmā of later mythology, who is four-faced and four-armed.

Visvakarman 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.

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19. kiṁ sviddvanāṁ ka u sa vṛkṣā āsa yato dvīvāpṛthivī nīśatakṣuh/
    manīśiṇo manasā pṛcchatedu tad yadadhyatisthabhduvanāni dhārayan //
    Ṛ.V., 10.81.4

20. brahma vanarīn brahma sa vṛkṣaḥ āsīd yato dvīvāpṛthivī nīśatakṣuh/
    T.B., 2.8.9.6

21. viśvataścaksurūta viśvatomukho viśvatobāhuruta viśvatarpāt/
    saṁ bāhubhyāṁ dhamati saṁ patatraidyavābhūmī janayān deva ekaḥ //
    Ṛ.V., 10.81.3

22. yo naḥ pitā janitā yo vidhātā dhāmani veda bhuvaṇāni viśvā/
    yo devānāṁ nāmadhā eka eva tarśaṁ sarpaśnaṁ bhuvaṇā yantyanyā/
    Ibid., 10.82.3
PRAJĀPATI IN THE VAJASANEYĪ SAMHITĀ

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

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

23. yasmānna jātaḥ paro anyo asti ya āviveśa bhuvanāni viśvā/
prajāpatiḥ prajayā saṃrāṇastraṇī jyotiṁśi sacate sa śoḍaśi// V.S., 8.36
24. ......prajayā saṃrāṇaṇaḥ saṃrāmanaṇaḥ kriḍān/ yaśca triṇī jyotiṁśi
aviṇāyusūrya-lokaśaṇāṇi sacate sacate sevate paramātmārūpeṇa//    
Uvāṭa, Ibid.
25. na tara sūryo bhāti na candratārakāṁ nemā vidyuto bhānti kuto’yamagnīḥ/    
tameva bhāntamanubhāti sarvarśaḥ tasya bhāśā sarvamidāṁ vibhāti//   
Kāṭh. U., 2.2.15
26. prajāpatiḥ prajayā samrānastraṇī jyotiṁśi sacate sa śoḍaśi// V.S., 32.5
27. śoḍaśi śoḍaśākālaṁmakaliṅgaśāfrīropahitaḥ sa eva/ Mahīdhara, Ibid., 8.36
28. prajāpatirviśvakarmā mano gandharvastasya ṭrōṣāmānyapsarasaṇaṁ ēṣataḥ nāma/    
sa na idāṁ brahma kṣatram pātum tasmai svaḥā vāt tāvyaḥ svāhā//    
V.S., 18.43
29. yasmājjātaṁ na purā kīṁ ca naiva ya ābhuhūva bhuvanāṁ viśvā/
Ibid., 32.5
prathama, i.e. the first-born and svayambhû, i.e. the self-born having neither beginning nor end.\textsuperscript{30} Mahîdhara explains the two terms thus, \textit{‘prathamah- sarvasya ādiḥ anadinidhanaḥ puruṣa/ svayambhûḥ – svayam bhavatiti svayambhûḥ svecchādhṛtasaṅraḥ’}.\textsuperscript{31}

Prajâpati is the lord of creatures and he is often supplicated for progeny. In a hymn of the \textit{Vājasaneyī Samhitā}, he is offered oblation for having a vigorous male child. Prajâpati is called \textit{vṛṣā} and \textit{reto dhā},\textsuperscript{32} the two terms being explained by Mahîdhara as ‘one who impregnates’.\textsuperscript{33} Elsewhere, he is called \textit{brhaduksa} literally the great bull\textsuperscript{34} and the term is explained by Uvata, a commentator of the \textit{Vājasaneyī Samhitā} as- \textit{jagadutpattivijā}, i.e. he is the root cause of the creation of the universe.\textsuperscript{35} Prajâpati is also known as Viśvakarman in the \textit{Vājasaneyī Samhitā}.\textsuperscript{36} In this hymn of the \textit{Vājasaneyī Samhitā}, the epithet Viśvakarman is explained by Mahîdhara as he is Prajâpati, the maker of the universe.\textsuperscript{37}

\begin{itemize}
\item[30.] \textit{subhaḥ svayambhûḥ prathamo’ntarmaḥatyayāvaye/}
\textit{dadhe hararbhamntvayāṁ yato jātah prajāpatih//} \textit{Ibid.,} 23.63
\item[31.] Mahîdhara, \textit{Ibid.}
\item[32.] \textit{agnā i patrīvansajürdevena tvāṣṭrā somarha pibā svāhā/ prajāpativrṣāsi retodhā reto mayi dhehi prajāpateste vṛṣṇo retodhāso retodhāmaśīya//}
\textit{Ibid.,} 8.10
\item[33.] \textit{prajāpatih prajānāṁ pālakastvāṁ vṛṣāsi sektā bhavasi/ retaso vīryasya dhārayitā cāsī//} \textit{Mahîdhara,} \textit{Ibid.}
\item[34.] \textit{upayāmagrhitō’si susārmāsi supratisthāno brhaduksāya namaḥ/} \textit{Ibid.,} 8.8
\item[35.] \textit{brhaduksāya namaḥ mahāsecanāya jagadutpattibijaya prajāpataye namo…….. ‘prajāpatirvai brhaduksah’ iti śruti/} \textit{Uvata,} \textit{Ibid.}
\item[36.] \textit{dhruvāsi dharuṇāśtrā viśvakarmaṇā/} \textit{Ibid.,} 13.16
\item[37.] \textit{viśvaṁ karotīti viśvakarmaṇā/ tena sarvasya kartrā prajāpatinā//} \textit{Mahîdhara,} \textit{Ibid.}
\end{itemize}
Prajāpati is also invoked for guarding treasure along with the gods Dhātṛ, Savitṛ, Agni, Tvaṣṭṛ and Viṣṇu. Prajāpati’s epithet nidhipā, in this context, is worth noting. Mahīdhara elaborates the term – ‘nidhipāttī nidhipāḥ mahāpadmaśaṅkhapadmādinidhīnām navānāṁ palavita’. Thus, he is praised as the protector of the nine treasures of Kubera, viz. mahāpadma, padma, śaṅkha, makara, kacchapa, mukunda, kunda, nila and kharva.

Prajāpati is said to exist in uttered speech. 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. It is also stated that all the living beings are the offspring of Prajāpati. Prajāpati is the lord of the world and he is earnestly prayed to protect all the living creatures. He is invoked to bestow rich possessions and to drive

38. dhātā rātiḥ savitedaṁ juṣcantāṁ prajāpatirnīdhipādeva agniḥ/
tvaṣṭā viṣṇuḥ prajāya sāmrarāṇāḥ yajamāṇāya draviṇāṁ dahāta svāhā/
Ibid., 8.17


40. mahāpadmaśca padmaśca śaṅkho makarakacchhapou /

41. paramesṭhyamidhitāḥ prajāpatirvaci vyāhṛtāyamandho acchetaḥ/
savitā sanyāṁ viśvakarmā dīkṣāyāṁ pūśā somakrayāyām// V.S., 8.54

42. prajāpatiścarati garbhe antarjāyamānō bahudhā vijāyate/
tasya yonir paripāyanti dhīrāstasminhatsthurbhuvanāni viśvā// Ibid., 31.19

43. amṛtā’bhūma prajāpatiḥ prajā’abhūma//
Ibid., 18.29

44. sa no bhuvanasya pate prajāpate yasya ta’upari gṛhā yasya veha/
asmai brahmaṇo’smai kṣatrāya mahī śarma yaccha svāhā// Ibid., 18.44

45. prajāpate na tvadetanyanyo viśvā rūpañī parito babhūba/
yatkāmāste juhumastanno’astu vayaṁ syāma patayo rayiṇāṁ// Ibid., 23.65
mishap from his devotees.  

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. 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. It is also said that Prajapati through the knowledge of Vedas drank the essence (rasam) from the foaming (parisrut) food (anna). All the gods are identified with Prajāpati in the Vājasaneyī Samhitā. Agni, Āditya, Vāyu, Candramas, Śukra, Brahman, Ap are identified with Prajāpati.

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

46. prajāpatou tvā devatāyāmupodake loke nidadhabyasou/
apa naḥ śosūcaḍadham//
Ibid., 35.6

47. dṛṣṭvā rūpe vyakarotsatyanrte prajāpatiḥ /
aśradhāmanṛte’dadhācchraddhāṁ satye prajāpatiḥ//
Ibid., 19.77

48. vedena rūpe vyapibatsutasutou prajāpatiḥ/
Ibid., 19.78

49. annatparisruto rasāṁ brahmaṇā vyapibat kṣatraṁ payaḥ somāṁ prajāpatiḥ/
Ibid., 19.75

50. tadevagnistadādityastdvāyūstadu candramāḥ/
tadeva śukraṁ tad brahma tā’apaḥ sa prajāpatiḥ//
Ibid., 32.1
PRAJĀPATI IN THE TAITTIRĪYA SAMHITĀ

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. 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. Sāyaṇa elaborates the idea thus – ‘yad idam prajāpaśurūpaṁ jagadidānim drśyate tadinaṁ sṛṣṭeḥ pūrvaṁ prajāpatiḥ ekaḥ āsīt prajāpatireva sthito nānyat kimcidityarthah/ saḥ ca prajāpaśusrṣti kāmastatsādhanaṇena svaśariradudaramadhyaśavartiniṁ paṭasadṛṣiṁ vapaṁ utkhidyoddh-ṛtavān/ nanu svayameva svavapāmutkhidyajāṁ tata utpādy a tāṁ ca svārthamālabhya jagat sarvamapyasṛjjeti māhadevaitadindrajaṭam.’

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

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51. āpo vā idamagre salilamāśīthsa prajāpatiḥ puṣkaraparṇe vāto bhūto’leśayathsalḥ/ T.S., 5.6.4.2
52. prajāpatirvā idameka āsīt so’kāmayat prajāḥ paśūntṣṛjeyeti sa ātmano vapaṁmadakhidat tāmagnau prāgrhnat tato’jastūparam saṁbhavat tāṁ svāyai devatāyā a’labhata tato vai sa prajāḥ paśūnasṛjata/ Ibid., 2.1.1.4
53. Sāyaṇa, Ibid.
54. brahmamukha vai prajāpatiḥ prajā aṣṛjata/ 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.  

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 postsherds, and offered it, and the two gods restored offspring to him.

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. 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. 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.

55. prajāpati prajā asṛjata...sa kṛṣṇa ekaśtipādabhavat / Ibid., 2.1.2.1
56. prajāpati prajā asṛjata tāḥ srṣṭā indrāgni apāgūhatāṁ so’cayata prajāpatirindrāgni vai me prajā apāghuṣatāmiti / Ibid., 2.2.1.1
57. prajāpatiragnimasṛjata sosmāthsṛṣṭāḥ parāṇaittamaḥ vāravantiyenāvārayata tadvāravantīyasya vāravantīyatvāṁ śyaitenaśyeti akuruta tascchayaitasya śyaitatvam / Ibid., 5.5.8.1
58. prajāpatiragnimacinuta sa kṣurapavirbhūtvā’tiṣṭhattaraḥ devā bibhyato nopāyante chandobhirātmānaṁ chādayitvopāyantacchandasāṁ 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. In another context, it is stated that as soon as Prajāpati created Agni the Rākṣasas were fain to destroy. 

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

59. prajāpatirragnimāsṛjata sosmāthsṛṣṭāḥ...sarvata evainam/ Ibid., 5.7.10.1
60. prajāpatirragnimāsṛjata taṁ sṛṣṭaṁ rakṣāṁsi ajighāṁsanta
etadrākṣoghnmapāṣyaṭtena vai sa rakṣāṁsyapāḥata/ Ibid., 5.1.10.1
61. prajāpatirvai bhuvanasya patiḥ/ Ibid., 3.4.8.6
62. prajāpatirvai hiranyagarbhah/ Ibid., 5.5.1.2
63. prajāpatirviśvaksamā mano gandharvatasyarkṣāṁnyaapsaraśo vahnayāḥ/ Ibid., 3.4.7.1
64. mano vai prajāpatyam/ Ibid., 1.6.10.6
65. prajāpatirvārājamaṇapāṣyat tayaḥ bhūtaṁ ca bhavyam caśṛjat/ Ibid., 3.3.5.2
66. prajāpatirvā etarh jyaiśthyakāmo nyadhatta tato vai sa jyaiśthyam agacchat/ Ibid., 5.7.6.6
67. prajāpatimṛdhnotyaparimito nirupyo parimitalah/ Ibid., 1.7.3.2
68. pūrṇa iva hi prajāpatih/ Ibid., 5.1.9.1
69. dhātā vidhātā paramā uta samdēk prajāpatih parameśthī virājā/ Ibid, 5.7.4.4
70. prajāpatirnīdhipatiḥ/ Ibid., 1.4.44.1
71. prajāpatervibhānāma lokaḥ/ Ibid., 1.7.5.1
The cattle are belonged to Prajāpati; their overlord is Rudra. 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. It is also stated that Prajāpati is the lord of rain and he makes the cloud to fall.

In a context of the Taittirīya Sanhitā, 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 'ṛcchā', for atonement, to prevent burning. Prajāpati is regarded as Anuṣṭubh metre and he is seventeen-fold.

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

72. prajāpatyā vai paśavasteṣāṁ rudrodhipatiḥ/ Ibid., 3.1.5.1
73. prajāpatiḥ paśūnasṛjata te srṣṭā ahorātre prāviśan /
   tāṅchandobhirnvavindyaacchandobhirupatiṣṭhete svameva tadanvicchati//
   Ibid., 1.5.9.7
74. vrṣṭikāmāḥ prajāpatirvai vrṣṭyā īśe/ Ibid., 2.1.8.5
75. prajāpatirudadhim cyāvayāti/ Ibid., 3.5.5.2
76. sa prajāpatimupādhāvat....sa prajāpatiḥ śakvaryā adhirevatāṁ niramimīta/
   Ibid., 2.2.8.6
77. prajāpatiranuṣṭup/ Ibid., 3.4.9.7
78. saptadasaḥ prajāpatiḥ/ Ibid., 1.6.11.1
79. prajāpatiḥ sarvā devatāḥ/ Ibid., 2.1.4.3
80. prajāpatirdevebho'nādyaran vyādiśat/ Ibid., 2.3.6.1
81. prajāpatirdevebhyyojānān 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.

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. 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.

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

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82. prajāpatirdevasurānasṛjata tadānu yajño'sṛjata.....tadanu
    chandāṁsyapākaman chandāṁsi yajñāḥ / Ibid., 3.3.7.1
83. prajāpatirdevebhyo yajñān vyādiśat sa riricāno'manyata sa
    etamanvāhārayamabhaktamapaśyat.... Ibid., 1.7.3.2
84. āhutimevānāhāryeṇa niṣkriṇāti / tadyadetadhīmaṁ yajñasyānvāharati
tasmādanvāhāryo nāma/ Ś.B., 11.1.8.6
85. atho manasa vai prajāpatiryajñamatanuta manasaiva tadajfiam tanute
    rākṣasāmanavavacārāya.... prajāpatirvai kah/ T.S., 1.6.8.4
Ukthya, the new-moon sacrifice and the Atirātra. The sacrifice, in the beginning, belonged to Parameśthin, and by means of it he reached the supreme goal. 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.

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

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

86. prajāpatiryajñānasṛṣajatāgnihotram cāgniṣṭomarṇ ca pourṇamāśiṁ
cokathyaṁ caṁāvāsyāṁ cātirātram ca/  
Ibid., 1.6.9.1

87. parameṣṭhinavo eṣa yajño'gra āṣīttena sa paramāṁ kāṣṭhāmagacchattena prajāpatirn niravāśayyat tena prajāpatiḥ paramāṁ kāṣṭhāmagacchatt/  
Ibid, 1.6.9.2

88. prajāpateryakṣyaśvayattat parā' pattattadaśvobhavadyaśvayattadāśvasyaśvat-vaṁ...aśvamedhenaeva pratyadadhureṣa vai prajāpatiṁ sarvarṁ karoti...eṣā prāyaścitāścvāsarvasya bheṣajam sarvarṁ vā.../ ibid., 5.3.12. 1

89. devā vai mrtyoribhibhayuste prajāpatimupādhāvan tebhya etāṁ
prajāpatyaṁ śatakṛṣṇalāṁ nirvapaṇa tayāvaiśvamṛtamadadhāt/  
Ibid., 2.3.2.1
PRAJĀPATI IN THE ATHARVAVEDA SAMHITĀ

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

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. He ascended with his progeny to the highest region. Prajāpati is stated to act in unison with progeny. He bestows pleasure (*rucī*) to his devotees. It is also stated that the highest, lowest and middlemost all the forms are created by Prajāpati.

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90. *virāt vāg virāt prthivī virāḍantarikṣaṁ virāt prajāpatiḥ* / *A.V., 9.15.24*
91. *yamodanam prathamājā ṛtasaya prajāpatistapasā brahmaṇe 'pacat/ yo lokānāṁ vidhūrtimābhircet tenoudanenāti taraṇi mṛtyum/* *Ibid., 4.35.1*
92. *kāle tapaḥ kāle jyeṣṭhaṁ kāle brahma samāhitam/ kālo ha sarvasyeśvaro yaḥ pitāsīt prajāpatiḥ/* *Ibid., 19.53.8*
93. *kālaḥ prajā asṛjata kālo agre prajāpatim/ svayambhūḥ kaśyapaḥ kālat tapaḥ kāladajayata/* *Ibid., 19.53.10*
94. *prajāpatirmā prajananavatsaha pratiṣṭhyā dhruvāyā disāḥ pātu tasmin krame tasminchraye tāṁ puraṁ praimi/ sa mā rakṣatu sa mā gopāyatu tasma atmānaṁ pari dade svāhā/* *Ibid., 19.17.9*
95. *prajāpatiḥ prajābhūrdrakramat/ * *Ibid., 19.19.11*
96. *prajāpatiḥ prajaya saṁrānāh/* *Ibid., 2.34.4*
97. *rucīma dadhatu prajāpatiḥ/ * *Ibid., 3.15.6*
98. *yat paramamavamaṁ yacca madhyamaṁ prajāpatiḥ saṣṭye viśvārūpam/ * *Ibid., 10.7.8*
He is the lord of creation and protector of all creatures. With his power he generated all that exists. It is described that Viṣṇu prepares the womb (voni), Tvaṣṭṛ adorns the forms, Prajāpati pours in the embryo. Thus, Prajāpati generates the offspring (praṇā). Prajāpati maintains all the worlds. He verily fashioned the thirty-three worlds and he has three lights. He also fixed the heaven in the sky. Prajāpati discarges water upwards from all the water-bodies. He is connected with thunder in several ways. His voice is thunder. He manifests himself to the creatures by thundering in a clear sky.

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99. prajāpatiścarati grbhe antardṛṣṭyamāno bahudhā vi jāyate / ardhena viśvarāṃ bhuvanām jajāna yadasyardharāṃ katamaḥ sa ketuḥ //

Ibid., 10.8.13

100. viṣṇuryonim kalpayatu tvāṣṭā rūpāṇi piṁsātā / ā sīncatu praṇāpatirdhātā garbhe dadhātā te//

Ibid., 5.25.5

101. prajāpatirjanayti praṇā imā dhātā dadhātā sumanasyāmānāḥ /

Ibid., 7.20.1

102. yasmīnantstabdhvā praṇāpatirlokānēvān adhārayat / skambham tām brūhi katamaḥ svideva saḥ//

Ibid., 10.7.7

103. etasmād vā odanāt trayastrimśatarām lokān niramimīta praṇāpatih /

Ibid., 11.5.3

104. jyotīṃśi yāni trīṇi praṇāpatou /

tanmayī praṇāpatirdivi dyāmiva drūḥatu //

Ibid., 10.7.40

105. mayi varco atho yaso tho yajñasya yat payah /

tanmayā praṇāpatirdivi dyāmiva drūḥatu//

Ibid., 6.69.3

106. praṇāpatih salilādā samudrādāpa īrayannudadhimardayati /

Ibid., 4.15.11

107. (a) stanayitnuste vāk praṇāpate vṛṣā śuṣmaṁ kṣipasi bhūmyāmadhi / agnervatātmadhukāsaḥ hi jajñe marutāmugrā naptīḥ //

Ibid., 9.1.10

(b) stanayitnuste vāk praṇāpate vṛṣā śuṣmaṁ kṣipasi bhūmyānī divi /

tāṁ paśava upa jivanti sarve teno sesabhūrja piparti //

Ibid., 9.1.20

108. yad vīdhne stanayati praṇāpatireva tat praṇābhyaḥ 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-mater. All its verses except seventy-five have been taken directly from the *Ṛgveda*. Its contents are derived chiefly from the eighth and especially from the ninth maṇḍalas of the

109. *yamodanāṁ prathmajā ṛtasya prajāpatistapasa brahmaṇe’pacat/* Ibid, 4.35.1

110. *sabhā ca mā samitiścāvatāṁ praṇāpaterdvitarau saṁbidāna/ *Ibid., 7.13.1

111. *indraputre somaputre duhitāsi praṇāpatet̄h/ *Ibid., 3.10.13

112. *brahmacāri praṇāpatiḥ/ praṇāpatirvi rājatī virāḍindro’bhavad vaśī/ *Ibid., 11.7.16


114. *yastvā śāla nimimāya saṁjabhāra vanaspatiṁ/ praṇāyai cakre tvā śāle parameśthe praṇāpatiḥ/ *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 Udgāṭṛ priests at the Soma sacrifice.\textsuperscript{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,\textsuperscript{116} Prajāpati is regarded as Parameśthin and he abides in the highest region.

\begin{quote}
\textit{mayi varco atho yasotho yajñasya yatpayah /}
\textit{paramesṭhi prajāpatirdivi dyāmiva dhīhatu //} 
S.V., 1.6.3.1
\end{quote}

\textsuperscript{115} cf. Macdonell, A.A., \textit{A History of Sanskrit Literature}, p.114

\textsuperscript{116}