CHAPTER- IV

MYTHS AND LEGENDS IN THE SATAPATHA BRÄHMAŅA

In the Satapatha Brähmaṇa we come across many myths and legends which are narrated in connection with some of the leading Vedic rituals. In the following pages we give only the important myths and legends as described in this Brähmaṇa.

Kāṇḍa-1

1. Indra-Vṛtra Myth. (Sat. Br. 1-1-3-4)

In the 1st Kāṇḍa of Sat. Br. a myth is told about Indra and Vṛtra in connection with the act of cleansing the apparatus. Indra's encounter with Vṛtra and the slaying of the later is a well-known story having its roots in the Ṛgveda. In ancient time Vṛtra was sleeping covering the entire world specially the earth and the heaven. As because he slept covering these all, therefore he is named after Vṛtra. "vr" to cover. In this connection we can mention the derivation from Yāska's Nirukta Yāska derives Vṛtra as follows. vṛtrah vṛnotervā vartautervā vardhatervā ityādi. tat ko vṛtrah? megha iti nairukīḥ tvāstr'āśurāitiḥāśikāḥ aparāeca iyotiscācā misrībhāvakarmano varṣakarma iāyate tatropamārtheṇa yuddhavārṣaḥ bhavati. The mythologists say that he is a demon born of Tvastra but the authors of Nirukta hold that he is nothing but cloud. Sāyana supports the opinion. He says that the root "vr. to cover seems to be quite appropriate. Lightning and clouds combine to produce rain and that interaction of lightning and cloud is described in the simile of the battle between Indra and Vṛtra. After killing Vṛtra, Indra was known by the title of Vṛtraghna. References to this struggle are to be found in many places in this Brähmaṇa e.g., I.2.4.1, I.6.2.3, II.5.3.18, II.5.4.1, II.5.4.9, II.6.1.1, and IV.1.3.1.

2. The Sacrifice and the Black Antelope (Sat Br. I-I-4-1)

The skin of black antelope is regarded as one of the symbol of worship during the Brāhmaṇa age. This story is mentioned in connection with the term Kṛṣṇājīna. The Sat Br. 1.1.4.1 narrates the following story. Once gods performed a sacrifice. But the sacrifice fled away before its completion. It assumed the form of a black antelope and roamed in the forest. The gods captured the black antelope and cut out its skin and brought it back. Since then the skin of black antelope is used in sacrifices as a mat on which the mortar and pestle kept for preparing ablations. In the Vedic ritual tradition the black antelope was very auspicious. It is also found in the Sat Br. III.2.1.1. The use of two skins of the black antelope symbolize the Heaven and the Earth.

3. The story of Manu and the Bull (Sat Br. I-I-4-14)

In the context of Purodāśakarāṇaṁ or preparation of sacrificial cake in the New moon and Full moon sacrifice, a haviskṛt or preparer of sacrificial oblations is called upon by the chief priest Adhvaryu. If the main priest remains absent even then any of the priests present there may prepare the sacrificial oblation by beating first of all the mortar and pestle e.g., tadeko drsadupale samāhanti / tadyadetmatrā vācaṁ pratyudvādayanti etc. In this context this myth is narrated. It runs as follows: Manu had a bull. Once a foe killing voice entered into this bull. The Asuras were continually being crushed to death by the snorting and roaring of this bull. To get rid of this bull, they went to Klāti and Akuli who were their priests. They approached Manu and requested him to perform a sacrifice with this bull. Manu agreed and accordingly, the bull was killed but its voice entered into the wife of Manu and afterward its voice getting out of Mānavi, caused the Asuras to death. So the two priests again went to Manu and told him to perform a
sacrifice with his wife Manavi. Manu agreed because he was god-fearing. As soon as they sacrificed her the voice entered into the sacrifice and sacrificial utensils and remained there forever. So the beating of the millstones with the sanyas makes enemies miserable in the sacrificial ground because of its foe-killing voice.

4. The story of Visvarūpa (Sat. Br. 1-2-3-2)

In another context, the story of Visvarūpa being killed by Indra is related nicely in the Sat. Br. This story is told with reference to the rinsing of dishes where the Āptyas were offered waters. The Āptyas roamed about with Indra. Even as now a days a Brāhman follows a king. On their way they knew that Visvarūpa, the three headed son of Tvasr was destined to be killed by Indra. Thereafter Trita, one of the Āptyas killed Visvarūpa. Being killed by Trita, his assistant, Indra was freed from the sin of killing a Brāhman. In the narration of this myth relating to the Āptyas, the seers of the Sat Br. clearly stated the birth of Āptyas out of waters. Āptyas are said to be Ekata, Dvita and Trita respectively. The story runs as follows: Once upon a time there were four fires. The sacrificer wishing to choose Agni as the hotṛ of the sacrifice approached Agni. Knowing this the first Agni disappeared. So also the other two fires when approached by sacrificial priest disappeared. But the fourth Agni when asked to be the hotṛ of Vedic sacrifice he disappeared and hid himself in waters. But the gods found him out and took him forcibly in to the sacrificial place from waters. At this the fourth Agni was dissatisfied because he thought water was not the safe place for refuge. The gods took him forcibly from waters against his will. There from three were born i.e. Ekata Dvita and Trita. All these became famous as Āptya deities.
5. The story of Paśu-Purodāśa (Sat. Br. I-2-3-6)

Rice-cake offerings took the place of bloody victims for certain sacrifices. To show the efficiency of rice cake in the New moon and Full moon sacrifices the following story is mentioned in the Sat. Br.

Once gods killed a man in their sacrifice. But the sacrificial part i.e. medhā which was fit for offering came out from this manusya-paśu and entered into the horse. Then the horse became next victim fit for sacrifice. The gods discarded man as soon as the medhā came out from him. Then the man turned into a kinḍpurusa. The gods offered the horse in their sacrifice. The sacrificial part of the horse again came out and entered into an ox. The ox then became fit for offering. As soon as the medhā came out from the horse, the god discarded it and it turned into a gauramṛga. The medhā did not exist in the ox for a long time and entered into a sheep. The sheep became fit for becoming a sacrificial offering. Then the gods discarded the ox and it turned into a govaya. The medhā again came out from the sheep and entered into a goat. The goat then became worthy for sacrifice. The sheep when discarded by the gods turned into a camel. The medhā remained for a long time in the goat. The goat therefore is the most prominent sacrificial offering amongst all animals. The gods offered the goat but this medhā came out from this goat and entered into the earth and became rice. The gods then offered purodāśa that was made of rice.

6. The story of Araru (Sat. Br. I-2-4-17)

While narrating the building of the fire altar the seers of the Sat. Br. refers to the throwing of demon Araru. It takes place at the time of removing the grass bush from the sacrificial ground with a wooden sword. This process is known as stambha-yajurharana i.e. name of a particular formula and religious observance or removing clums of grass.
**Aram** was a dread demon. He was driven away from this earth by the gods. The Adhvaryu removed the grass bush from this earth like Aramu.


In the Sat. Br. the Dwarf incarnation of Viṣṇu is referred to with a view to discuss the vediparīgṛaha i.e. preparation of the fire altar. The story is as follows:

The gods and Asuras were the offspring of Prajāpati, the Lord of creatures. Once they contended among themselves for their superiority. The Asuras overcame the gods and became the lord over this earth. After establishing superiority over the gods the Asuras decided among themselves to divide this earth and got possession over it. They in fact started the act of dividing from the east towards the west. Hearing about all these activities of Asuras the gods made up their mind to ask the Asuras to give them their shares back. Thereafter gods went to that place where the Asuras were dividing this earth.

Placing Viṣṇu (in the New-moon and Full-moon sacrifice) at their head they proceeded. They asked the Asuras to give them their share. The Asuras replied that they would allow their share as much as Viṣṇu lies upon and no more. Now Viṣṇu was a dwarf. The Asuras gave gods what is equal in size to the sacrifice. The gods, after gladly accepting the proposal of Asuras placed Viṣṇu on the three directions accordingly and enclosed all the three directions. The gods then obtained the entire earth. They viewed that as great as the altar is, so great is the earth.

8. **The story of Mathava Videgha (Sat. Br. I-4-1-10).**

The fourth chapter of the 1st Kāṇḍa of Sat. Br. mainly deals with the kindling of fire and libation of butter. When the sacrificer takes the buttered spoon, there this story occurs.
Mathava was the king of Videgha. Gotama Rāhūgaṇa was his family priest. One day Mathava videgha carried Agni Vaisvanara in his mouth. Mathava did not answer to his family priest when he repeatedly addressed him mentioning verses bearing the characteristics of Agni from the Ṛgveda. But at the very mentioning of butter, Agni-vaisvānara came out from his mouth. When Mathava was unable to hold him, Agni-vaisvānara fell down on this earth. Mathava was at that time on the river Sarasvati. Agni went burning towards the east. Both of them followed Agni. He burnt over all these rivers. The river which was called Sadānirā flowed from the northern mountain. But it did not burn over. So the Brāhmaṇa did not cross the river in former times thinking that it had not been burnt out by Agni-vaisvānara. Now a days there are many Brāhmaṇas to the east of Sadānirā. At that time, the east of Sadānirā was very uncultivated. But, at present, it is very cultivated. Thus this Brāhmaṇa seer declares.

9. The story of Mind and Speech (Sat. Br. I-4-5-8)

As usual, prayers are uttered in a low voice in the case of sacrificial gift which are dedicated to Prajāpati. In this context the following allegory is described.

Once a dispute took place between mind and speech as to which was the better of the two. They went to appeal to Prajāpati for his decision. Prajāpati decided in favour of mind, saying to speech, mind is indeed better than speech. Because speech is an imitator of mind. Hence whatever is performed in sacrifice for Prajāpati, that is performed in a low voice. For speech would not act as oblation bearer for Prajāpati.

10. The story of Soma and the Bird (Sat. Br. I-7-1-1)

This story occurs when the sacrificer drives the calves away from the cows with a pariṇa branch. When Gayatri flew towards Soma a footless archer was aiming at her. At
that time, Gayatri was carrying Soma. He severed one of the feathers of either of the Gayatri or of king Soma. The feather which fell-down became a parṇa tree. The seer of the Brāhmaṇa believes that the Soma shall be transmitted to the sacrificers and with this end in view the sacrificers use parṇa branch for driving away the calves.

A similar story is related here in the Śat. Br. specially in the 1st Kāṇḍa but in a different context (Śat. Br. 1.8.2.10). At the time of offering the barhis in the context of aniyājas a verse in Gayatri metre is sung first of all. Once Gayatri being a felcon brought Soma from heaven (Śat. Br. 1.8.2.10) i.e., sa vai khalu barhiḥ prathamāṁ yajati/ tad vai kanistham chandah sad gayatī prathamā chandasaṁ yujyate / tad u tadviryenaiva- yad syeno bhūtva divaḥ somamāharat.

Again another similar story is found in the Śat. Br. III.2.4.1. in the third Kāṇḍa. Soma was in the sky. The gods were then on earth. The gods desiring Soma which was in heaven created two illusions called suparnī and kadru. Gayatri flew up to Soma for the gods. While she was carrying Soma, the Gandharva Visvāvasu stole Soma from her. The gods were aware of his. They knew that the Gandharvas were fond of woman and so they sent Vāk to them and she returned to them together with Soma.

11. The story of Prajāpati and his Daughter (Śat. Br. 1.7-4-1)

This story is told in the context of taking vessel where oblations for a Brāhmaṇa is kept in the Darśapūrṇamāsa sacrifice. It runs as follows : Prajāpati developed a passion for his own daughter either the Sky or the Dawn. Accordingly he is united with her. Gods saw this unlawful activity of their Lord Prajāpati and thought that it was a great sin. Such attitudes of a father to his daughter is really a shameful deed. Gods then approached Rudra, the lord of beasts with the appeal of piercing Prajāpati by his severe
weapon i.e. arrow. Rudra, at the request of gods pierced Prajāpati. At this, half of Prajāpati's seed fall on the ground and remained there. The seers realised this heinous act of Prajāpati and reacted as such, when a father embraced his daughter, uniting with her, his seed dropped on this earth. This became the Agni-Maruta chant. When the anger of the gods subsided they cured Prajāpati and cutout that dart sent by Rudra. Prajāpati doubtless is this sacrifice.

12. The story of Manu and the Fish (Sat. Br. I-8-1-1)

In the Sat. Br., the seer describes the food to be offered to Brahman, specially in the New moon and Full moon sacrifices. Ida is given to the chief priests of sacrifices. viz. Brahman, the sacrificer, subpriests etc. In the context of narrating the mānavī īḍā i.e. food prepared by man as opposed to daivī īḍā (food prepared by gods), the seer of this Brāhmaṇa tells this story. The story runs as follows:

In one morning, the attendant brought water for Manu for washing his hands. When he was washing himself, a fish came into his hands. The fish asked Manu to rear him up and said that he would save him from a great flood that would carry all creatures of this world very soon. When he was enquired of by Manu regarding the process of saving the fish told that for creatures like fish it was very easy to be destroyed. Because fishes are small creatures. So he asked Manu to keep him in a jar. When he would grow there Manu should dig a pit and keep him into it. When the fish again would outgrow there, Manu should take him down to the sea. Thereafter, Manu built a ship and prepared for forthcoming flood as advised by the fish. The flood came and Manu tied the ship to the horn of the Fish with a rope. The Fish carried the ship towards the northern mountain and there Manu tied the ship to a big tree. The flood swept away all the creatures except
Mann. When the water was reduced, Manu descended from the mountain. Thus Manu was saved by the Fish.

Kāṇḍa—I

1. The story of Gold (Sat. Br. II-1-1-5)

The Adhvaryu first makes the fivefold lustration of the hearth. He sprinkles the lines with water and puts down a piece of gold and on it throws salt soil and the mould of a mole hill, with which he forms the hearth round-circular in the case of Gārhapatiya, square the Āhavaniya and semi circular the Dakṣināgni. This story is told with reference to the offering of gold in the kindling of fires. Water moreover is female and fire is male, The Adhvaryu thereby supplies water with a productive aim. Agni at one time cast his eyes on the waters. He came together with them. After their union, his seed became gold. For this reason the gold shines like fire.

2. The story of Saptarṣi and the Krțtikās (Sat. Br. II-1-2-4)

The second Kāṇḍa is known as Agnīyadhāna or kindling of the sacred fires. The first chapter is known as Naksatra Brāhmaṇam and in this context the following story is mentioned.

The Adhvaryu should not set up his fires i.e. Gārhapatiya and Āhavaniya under the Krțtikās because the Krțtikās were the wives of the Saptarṣi. For Saptarṣi were in former times called as Riksas or bears. They were separated from their wives. The Saptarṣi rise in the north and the Krțtikās in the east. So he should not set up his fires under the Krțtikā. Saptarṣi were—Marici, Aṅgiras, Atri, Pulastya, Vāsīṣṭha, Pulaha and Kratu. Rather the fire shall be kindled under the Krțtikās. Because he has intercourse with these Krțtikās.
3. The story of Citra and the Indra (Sat. Br. II-1-2-13)

In the second Kānda of the Sat. Br. the kindling of fires is elaborately dealt with. Here the seer declares a discourse on asterism. It is known as Nakṣatra Brāhmaṇam. Relating to the kindling of fires in the Citrā Nakṣatra, a myth has been beautifully placed here with.

Praising the star Citrā the sacrificers advocate that the kindling of fires shall take place under the Citrā star. Once the gods and Asuras contented among them for their superiority. Both of them wanted to attain the heavenly region. The Asuras then constructed a fire altar and named it as Rauhiṇa. They thought that by giving this name to their proposed altar they would surely ascend the heaven. Knowing this aspirations of Asuras Indra, the chief of gods thought that the Asuras would surely ascend the heaven. With a view to foil their aspirations he made a plan. Accordingly, he secured a brick and proceeded there in the guise of a Brāhmaṇa. He asked the Asuras to allow him to put a brick there himself. Indra did that the Asuras allowed him to do that. Accordingly Indra put a brick there. The fire altar was about to complete at that time. Indra told the Asuras that he should take back his brick which belonged to him. He took hold of it and pulled it out and on its being pulled out, the fire altar fell down and along with the falling down of it the Asuras too fell down. Indra then converted those fallen bricks into thunderbolts and clove the necks of Asuras. Thereafter, the gods assembled and lauded Indra for slaying so many enemies. Hence the wonderful nature of the asterism gave it the designation Citrā. The seer declares that a ksatriya shall especially desire to take advantage of this star Citrā, only then he can vanquish his enemies.
4. The story of Milk (Sat. Br. II-5-1-1)

In the beginning Prajāpati existed alone. He created living beings thereafter. Living beings mean man and domestic animals. The living beings created by him passed away. He created a second race of beings. They also passed away. He created a third race. They also passed away. Prajāpati then became aware that his creatures passed away far want of food. He made the breasts in the forepart of their body. Again he then created living beings. The beings created by him continued to exist. Milk is indeed food. For in the beginning Prajāpati produced it as food and hence food means progeny.

It was by means of seasonal sacrifice or Vaiśvadeva oblation that Prajāpati produces living beings.

5. Indra-Vṛtra Myth (Sat. Br. II-5-3-18)

It is said that in the context of Sakamedha offerings Indra slew Vṛtra. It is by means of all the seasonal sacrifices, that the god slew Vṛtra. The sacrificer invited Indra to make a bull roar in the Sakamedha offerings. The sound is known as Vaṣat. For the bull is indeed Indra's form etad vā indrasya rūpam yadṛṣabhaḥ.

6. Indra-Vṛtra Myth (Sat. Br. II-5-4-1)

The Mahāhaviṣṭ or great oblation is an integral part of the Sakamedha. By means of the great oblation Indra slew Vṛtra. So the sacrificer thereby slay his wicked, spiteful enemy and gain the victory by performing this seasonal sacrifice.
7. Indra-Vṛtra Myth (Sat. Br. II-5-4-9)

Before the slaying of Vṛtra he was indeed Indra, but after slaying of Vṛtra he became Mahendra even as a king becomes a Maharāhja after obtaining victory. For this reason a ricepap is offered to Mahendra i.e. Indra.

Kāṇḍa—III

1. The story of Aditi and the Elephant (Sat. Br. III-1-3-3)

The third Kāṇḍa of the Sat. Br. mainly deals with Agnistomayāga. Here the description of consecration or Diksāsanā is found. Having brought water forward the Adhvaryu takes out material for a cake of eleven potsherds for Agni and Viṣṇu. Then offer a rice pap to the Adityas. In this context the following story is mentioned.

Aditi had eight sons. Among these seven sons having good shapes were gods. But the eighth one was known as Mārtanda and he was deformed. It was a mere lump of flesh and blood. Some however said that he was of the size of a man. The seven sons of Aditi feeling sympathy for their youngest one fashioned it as man. The flesh which was cut of after fashioning the shape of man out of this lump became the elephant. As because elephant is fashioned out of the flesh of man therefore it should not be given as gift. The eighth son of Aditi was later on known as Vivasvat, the Aditya.

2. The story of Trikakud (Sat. Br. III-1-3-12)

The third Kāṇḍa mainly deals with the Agnistoma yāga. For this purpose, the sacrificer anoints himself from the head down to the feet. After that he anoints the eyes and makes his eyes sound by anointing them. Once upon a time, when the gods killed the Asura Susna, then this demon entered into the eyes of man. He looks like a young lord. The sacrificer raises a rampart of stone, all around himself for the ointment is produced
from stone. For when Indra killed Vêtra he transformed that eye of Vêtra into mount Trikakud. So the ointment produced in the mount Trikakud is used as an ointment for the eyes of the sacrificer.

3. The story of Soma and Vāk (Sāt. Br. III-2-4-1)

Vāk forms the subject of many narratives in which she is represented as a prototype of woman. Once Soma was in heaven and Gāyatrī in the form of a bird fetched it down but it was stolen by Gandharvas. So they sent Vāk to the Gandharvas. The Gandharvas were fond of woman and Vāk returned to the gods together with Soma. The Gandharvas recited the Vedas for getting Vāk as their own. Then gods sat and created a situation of singing and dancing. She ultimately came to the god's side.

4. The story of Indra and Meṣa (Sāt. Br. III-3-4-18).

The procession and entrance of king Soma is described nicely here in this Brāhmaṇa. Indra is the presiding deity of this sacrifice. So the sacrificer requested Indra to come over the sacrificial ground. In this context the story of Indra-Meṣa occurs.

Indra once came to Medhātiṭhi, the son of Kanva in the form of a Meṣa i.e. a ram. Indra-Meṣa then took the drink of Soma offered thereby Medhātiṭhi. Indra had a special attraction for Soma. Here this story concludes.

5. The story of Ahalyā (Sāt. Br. III-3-4-18)

In the same context the story of Indra and Ahalyā is mentioned. Here Indra is invoked to come to Soma sacrifice. He is addressed here specially as the paramour of Ahalyā
6. The story of Purūravas and Urvasi (Sat. Br. III-4-1-22)

In this Brāhmaṇa the description of ātithya or guest offering (hospitable reception) given to king Soma is found. Verily, the guest offering is the head of the sacrifice. Soma truly comes as the sacrificer's guest. So he prepares for Soma that guest offering. In churning the fire they produced that sacrifice. Agni means all the gods. The sacrificer lays two sprouts of a kuśa grass with the tops towards the east and these two are as if two sons born together from a woman. He lays the lower churning stick with the top to the north saying that it is Urvasī. While churning the fire with these two fire sticks the sacrificer here refers to the famous myth of Purūravas and Urvasī as such: Urvasī was a nymph, Purūravas was her husband and the child which sprung from that union was Āyu. In like manner he now produces the sacrifice from that union.

This story occurs in this Brāhmaṇa in detail but with a different context. In Sat. Br. XI.5.1.1. There is a discourse on the making of fire sticks out of Asvattha tree. Here the story of Purūravas and Urvasī is narrated as follows:

Urvasī an apsara fell in love with Purūravas, the son of Ida. When she consented to become the wife of Purūravas, she stipulated three conditions. She said "embrace me thrice a day, but never see you without garments, "for this is the nature of women. Thus she lived with him for a long time. A son was born to them. His name was Āyu. But the Gandharvas wanted Urvasī to came back to heaven. They contrived to break one of the conditions. One night they robbed the two little lambs whom Urvasī loved like her children. She shouted when she knew that her lambs were taken away by the thief. Purūravas jumped up naked as he was, then the Gandharvas sent a flash of lightening and Urvasī perceived the king naked and immediately Urvasī vanished. Mad with grief, the
king wandered. There was a lake full of lotus flowers. The nymphs were swimming and playing there in the form of swans. Urvasī was also there. Having seen her husband, she appeared before him. At that moment she expressed her regret for him and spoke to him, "In a year from today, you will come, then you may stay with me for a night." He went there on the last night of the year. He saw a golden palace. Then the Gandharvas spoke to Purūravas alone to enter there. They sent Urvasī to him. Next morning the Gandharvas granted him a boon and according to the boon he became one of the Gandharvas. A son was born to them again. Then the Gandharvas taught him a special form of fire sacrifice by which a mortal will be transformed into a Gandharva.

7. The story of Vāk Lioness (Sat. Br. III-5-1-13)

Underlying the discourse on the Soma sacrifice, the seers of this Brāhmaṇa describes beautifully the altar of Soma. In this context, they hold discussion on the Mahāvedi (great altar) and Uttaravedi (high altar) respectively. Holding discussion on the sacrificial altar with particular reference to Soma sacrifice, the seers declare thus –

The sacrificial fee that the Ādīyas gave to the Āṅgiras was Vāk. Āṅgiras refused to accept it as Dakṣiṇā. Since Āṅgiras did not accept it the sacrifice performed by Ādīyas remained incomplete. The Ādīyas then gave them the sun as sacrificial fee. The sun became a white horse and came to them as a sacrificial gift and the Āṅgiras accepted it. Vāk, being rejected by the Āṅgiras become angry and turned herself in to a lioness. The lioness roamed about seizing upon everything that existed between the abode of the gods and the Asuras. The gods invited her to join them. So did the Asuras. Willing to go over to the gods she wanted to know what would be her reward if she joined them. The gods
granted her the boon that every offering shall reach her before it reaches Agni. She joined the gods. Since then offerings reach her even before Agni.

8. The story of Prajāpati (Sat. Br. III-9-1-1)

This story is related in the context of animal sacrifice in the Sat. Br. Once Prajāpati felt tired after the creation of living beings in this universe. The creatures thus created gradually turned away from him. They were found not to share with his joy and sorrow. Realising their absence and mental attitude Prajāpati was determined to bring back all these creatures. With a view to this, he went on praising and toiling himself. Thereafter he saw the Ekādaśini Īsti. He offered eleven victims there in this sacrifice and regained all his lost creatures repeatedly. Thus Prajāpati felt happy once again.

Kānda—IV

1. The story of Aindravāyavagraha (Sat. Br. IV-1-3-1)

While describing the Aindravāyavagraha in the Soma sacrifice the following myth is narrated:

Indra, when hurled the thunderbolt at Vṛtra, did not know about Vṛtra's death. Then the gods requested Vāyu to go and see where Vṛtra was lying. Vāyu asked the gods as to what would be his reward for this deed. They said that when the first vasat utterance took place of king Soma, it would be his reward. Then Vāyu went and informed gods that Vṛtra was killed. The gods rushed there to take possession of their property (Soma). The part seized by one of them, became an ekadevatyagraha (belonging to one deity), and the two parts of them seized there on became a dvidevatyagraha and when many are seized then they became bahudevatyā. Because they caught up each separately by means of
vessels therefore the libations are called graha. The dvidevatyagraha i.e. libation belonging to two gods at the morning Soma feasts are the Aindravāyava, the Maitrāvaruna and the Asvins. But Soma that was neither fit for offering nor fit for drinking. The gods then requested Vāyu to blow through Soma to make palatable. Then Vāyu again asked the gods that what would be his reward. They replied that those vessels would be named after him. Then Vāyu blow a second time through him and made him palatable and Soma was fit for offering and drinking. Hence those vessels though belonging to various deities are called Vāyava and he is the first vasat of king Soma and those vessels are named after him. Indra then thought that as Vāyu had the largest share of their sacrifice, and also he was the first vasat of king Soma and moreover those vessels were also named after him so he desired a share therein. They both went to Prajāpāti for his decision. Prajāpāti divided the cup of Soma into two parts and said to Indra that half of the cup of Soma was Vāyu's. Then he divided the other half into two parts and assigned to Indra a fourth part for his share. One fourth is the same as a quarter. So this is known as Aindravāyava graha.

2. The story of Maitrāvarunagraha (Sat. Br. IV-1-4-1)

Mitra and Varuṇa are Soma's intelligence. Intelligence indeed is Mitra and will is Varuṇa. Mitra is the priesthood and Varuṇa the nobility. The priesthood is the conceiver and the noble is the doer. In the beginning the priesthood and nobility were separate. Then Mitra, the priesthood could stand without Varuṇa the nobility. But Varuṇa, the nobility could not stand without Mitra or priesthood. Whatever deed Varuṇa did unsped by Mitra, the priesthood as a result he could not succeed. Varuṇa, the nobility then called upon Mitra and told him that if they did their work united together
then always good result will come. From that time onwards, these two were known as 
Maitrāvaruṇagraha. Hence it is quite proper that a Brāhmaṇa should be without a king.
But it is quite improper that a king should be without a Brāhmaṇa. So when a ksatriya
intends to do a deed ought by all means to resort to a Brāhmaṇa, for he verily succeeds
only in the deed sped by the Brāhmaṇa.

3. The story of Cyavana (Sat. Br. IV-1-5-5)

Among the myths related to Asvins the heavenly physicians, the Cyavana myth
was a popular one during the Vedic age. Holding discussions on the vessels where Soma
juice was kept specially for the gods Asvins this story is beautifully referred to in the 
Sat. Br.

Once, the Bhṛgus and Āṅgiras had the opportunity to attain the heaven. But Cyavana, the Bhṛgava, belonging to Āṅgiras was left behind only for his decrepit and
ghost like appearance. At that time Saryāta, the Mānava (the son of Manu) was
wandering with his tribe and stopped for a while in the place where Cyavana Bhṛgava
was sitting. The king did not see him but his children and followers seeing ghost like
Cyavana pelted him with clods. At this Cyavana got angry with Saryāta and his children
and sowed discord among them, father fought with son and brother with brother. King
Saryāta was astonished seeing the behaviour of his children and followers and thought
that his children had caused either certain serious crime or he had done some mistakes.
He asked the cowherds and shepherds whether they had seen anything unnatural that day.
The shepherds told him that there was lying a decrepit and ghost like man whom the boys
have pelted with clods from a very short distance. Hearing their words Saryāṭa felt that
ghost like man is none other than Cyavana Bhṛgava. Repeatedly he mounted his chariot
along with his daughter Sukanyā and proceeded to meet the seer there. He addressed the seer that although he never met him, yet he was aware of his power and austerity. Surely his boys had done serious crime for what he might be offended. He introduced his daughter Sukanyā to him and jointly they prayed to him. He said that the seer should let his tribe live at peace and not to quarrel and fight. Afterwards his tribe was found to live peacefully onwards and the seer promised him not to offend again.

At the time, the Asvins wandered about here on earth curing deseases. They saw Sukanyā and desired to win her love. But she refused their proposal immediately. In a reply to their criticism regarding her proposed husband Sukanyā made it clear that surely she would tie her knot with this seer Bhārgava and none other else during her life time. Again she told them that as they were incomplete and imperfect so she could not give her consent to their proposal. They wanted to know about their incompleteness and imperfectness from her. She agreed to tell them the cause if they made her husband young and active. They agreed to her proposal asked her to take Cyavana down to a pool.

She took Cyavana down to the pool and he came forth with the age he desired. Cyavana then told them that in Kurukṣetra the gods performed a sacrifice and they excluded them from their sacrifice. The Asvins went to the sacrifice performed by devas and asked them where they were not allowed to take part in sacrifice. They asked the gods to invite them to their sacrifice. But the gods rejected their request and said that they could not invite them as because they were impured by wandering and mixing with men and curing them. The Asvins replied to them that they were performing a headless sacrifice and nothing else. If they were invited they could make it a perfect one. Accordingly, the gods invited
them and offered them their requisite cup. Thereafter, the Ashvins became the Adhvaryu priest of the sacrifice made by gods.

4. The story of Sandā and Marka (Sat. Br. IV-2-1-4)

This is a short story we come across on the discussions of the two Sukra-Manthigraha under the Soma sacrifice. There were two Asura-Raksas viz. Sandā and Marka. These two Asuras were constantly disturbing the institutions of sacrifices of the gods. The gods could not drive these two away. At last they made a plan to drive these two Asuras. They according to the plan, offered two cups of Soma juice to these two Asuras. Seeing the offering of Soma juice these two Asuras came down to them. At that time the gods caught them and drive them away.

Kāṇḍa-V

1. The story of Gods and Asuras (Sat. Br. V-1-1-1, 2).

The fifth Kāṇḍa of the Sat. Br. mainly deals with the two important vedic sacrifices viz., the Vajapeya and Rajasūya. They come under the category of Soma sacrifice. The Vajapeya is a ceremony of great importance. Rajasūya may be performed by a king who has not yet performed the Vajapeya. But Vajapeya cannot be performed after Rajasūya. The fifth Kāṇḍa begins with the following story:

Prajapati created both gods and Asuras. The Asuras through their arrogance went on offering into their own mouths. But gods went on making offerings into one another. Prajapati the lord of creatures is both the sacrifice and the year. So Prajapati gave himself up to the gods. Thus the sacrifice is owned by the gods.

2. The story of Horses (Sat. Br. V-1-4, 5)

In the Vajapeya sacrifice, consecration is being held in many places. At the midday Soma feast the Adhvaryu consecrates the sacrificer by sprinkling water. Prajapati
is the sacrifice which is here performed and from which these creatures have been
produced. After that, he sprinkles the horse with water. Showing the sprinkling of the
sacrificer the seers show that of the horse. In this context this story comes up. In ancient
time the horse was produced incomplete. So the horse could not stand on all of its feet. It
stood lifting one foot on each side. Then what was left behind of it in the water, he
thereby becomes complete formed. Thereafter the Adhvaryu sprinkles the horse with
water.

3. The story of Svarbhanu (Sat. Br. V-3-2-2)

There were eleven offerings fixed in the Rājasya sacrifice. These are known as
Ratnahavī or precious offerings. After these offerings, the Adhvaryu offers to Soma and
Rudra a rice pap. It is cooked in milk from a white cow with a white calf. In this context
the following story is told in the Sat. Br.

Once upon a time, Svarbhanu, the Asura, struck the sun with darkness. Being
covered with darkness he did not shine. Soma and Rudra removed the sun’s darkness.
Freed from evil, the sun burnt that Asura. In this way, the king also sometimes enters
darkness or darkness enters him. Soma and Rudra remove the king’s darkness and freed
him from evil. He thus becomes consecrated. That is why, the pap is cooked in milk from
a white cow which has a white calf. The sacrificial fee for this oblation is a white cow.
Black implies darkness.

4. The story of Namuci (Sat. Br. V-4-1-8, 9)

For Rājasya sacrifice tiger skin is necessary for consecration. The tiger skin is
spread out in front of the Maitrāvaruna’s hearth. On the hind part of the tiger skin a piece
of lead is laid down. The sacrificer kicks it off with his foot as if he kicked of Namuci’s
head. There was once an Asura, Namuci by name Indra knocked him down trod with his foot upon him and he then trodden upon. He tore off his head from his foot and there from sprang Raksas.

Kāṇḍa–VI

1. Creation Myth (Saū. Br. VI-1-1-1)

In this Brāhmaṇa the detailed explanation of the Agnicayana or building of the fire-altar is given. Here either fire-altar is identified with Prajāpati or Prajāpati is identified with the fire altar. In this context there are many myths found in this Brāhmaṇa. The following myth is one of them.

In the beginning this universe was non-existent. The Rṣis doubtless were the vital airs. Indra was in the midst of the vital airs. He, by his power kindled those other vital airs from the midst. As he kindled (indh), he was the kindler (indha). They mystically called him Indra for the gods loved the mystic. The vital airs being kindled created seven separate persons. Observing their inactiveness the vital airs wanted to make these seven persons into one person. They compressed two of them what was above the naval, and two of them what was below the naval. One person become the wing or side. One person was the base i.e. the feet and what excellence i.e. rasa there was in those seven persons that they concentrated above, that became his head and because they concentrated the excellence (Sṛi), therefore it was called the Śiras. Because they restored to the whole system, therefore, it was called Sarīra. That same person became Prajāpati, Lord of generation, and that person who became Prajāpati is this very Agni or fire-altar which is to be built now.
2. The Creation Myth (Sat. Br. VI-1-1-8)

Once Prajapati desired to reproduce creatures out of him. Then he toiled and practised austerity. He created first of all Brahman, i.e. Vedas. It became a foundation to him. Resting on that foundation he again practised austerity. Then he created the waters out of Vāk. It pervaded everything and because it pervaded whatsoever there was here, therefore it is called water (āpah) and because it covered (var) it is also called water. Then he entered waters. Thereafter, an egg arose. The embryo which was created as the foremost (agre) as it was created foremost (agram) of this, therefore, it is called Agni i.e. Agni. The tear became the asru what was really called asva and that part of the egg which made a noise in crackling became an ass (rasabha) and the juice which was to the shell of the egg became the he-goat (aja). The shell became the earth. Then he threw the earth into the water. The juice which flowed from it became a tortoise. The whole earth dissolved into water. The entire universe appears to be of one form only i.e. water. After that, he created clay, mud, soil, sand gravel rock, plants and trees and therewith he clothed this earth. This earth became a foundation. The earth then thinking herself quite perfect began to sing. So her name was Gāyatri. The story of tortoise also occurs in this Brahmana (Sat. Br. VII-5-7-1-5) where we see that Prajapati about to create offspring became a tortoise moving in the primeval waters. This chapter of Sat. Br. is known as Kurmestkopadhanam. In Purāṇa the tortoise is an avatāra of Visnu.

3. The Birth of Rudra (Sat. Br. VI-1-3-8)

Prajapati, the creator of this universe has been nothing but the personification of sacrifice during the Vedic age. Prajapati created this universe. On the eve of the building of the fire altar, the various creations of Prajapati have been beautifully held in the
beginning of the sixth Kānda of the Śat. Br. Here is a beautiful myth relating to the birth of Rudra, (in the form of Agni, fire) and his various names are found. The story is this – Prajāpati laid seed into his daughter. Therefrom a boy was born. He began to cry. Prajāpati requested him not to cry. But the boy told Prajāpati to give him a name so that he could be free from evil. Prajāpati gave him the name Rudra. Because he cried (ṛud) therefore he was called Rudra.

4. The story of Agni (Śat. Br. VI-3-1-22)

While describing the Śāvitrā libation we find the following story. There are the eight Śāvitrā formulas. The Gāyatrī has eight syllables, and Agni is Gāyatra. When the libation was offered at that time Agni went away from the gods. As Agni symbolized the cattle, so the gods searched him by means of the cattle and he thereafter regained his original form. Even today the animal manifests to its own form. Then they saw one animal as a substitute for two animals, an ass as a substitute for a cow and a sheep. Then Agni went away from these cattle and entered into a reed. The reed was Agni’s womb and the womb did not injure the child. From this womb Agni would be born. So the Munja grass is kept in the construction of the fire altar.

5. The Myth of Kṛmuka (Śat. Br. VI-6-2-11)

The gods and the Asuras both of them sprung from Prajāpati. The gods having placed Agni in front, went up to the Asuras. The Asuras cutoff the point of the flame held forward. It settled down on this earth and became the Kṛmuka tree. So it is sweet for there is vital essence in it and also it is red, for it is a flame that Kṛmuka tree being the same as this Agni.
1. The story of White Horse (Sat Br. VII- 3-2-14)

   While constructing the fire altar, a white horse should be kept in front of the altar. The white horse means Prajāpati and also the sun. It is symbolical.

   Once Agni went away from the gods and entered into water. The gods requested Prajāpati to search him because Prajāpati was Agni’s father. He became a white horse and went in search of Agni. Prajāpati found Agni on a lotus leaf having crept forth from waters. Prajāpati looked at Agni and as a result Agni burnt Prajāpati. Since then the white horse has a reddish mouth and two weak eyes. Agni thought that as because he hurt Prajāpati therefore he should give him a boon. Accordingly, he gave him boon. According to this boon one who seeks Agni, in the form of white horse, find him and having found him, he then builds him up. So in the time of construction of the fire altar there should always stand a white horse.

2. The story of Puṣkaraparṇa (Sat Br. VII- 4-1-13)

   In the first layer of the fire altar the sacrificer puts a lotus leaf in the centre of the altar that which he wore round his neck, during the initiation period. The lotus leaf is called the foundation of the fire altar and also the womb from where Agni is born. When Indra had killed Vṛtra, thinking that he had not laid him low, entered the waters. He requested them to make a strong hold for him. Now what essence of the waters there was that they gathered upwards on the surface and made it a strong hold for him, and because he made (kar) it a strong hold (pūh) for him therefore it was Puṣkara. Puṣkara parṇa means lotus leaf. When the sacrificer puts the gold plate on the lotus leaf he then establishes Agni in that essence which the waters gathers for Indra.
3. The story of Golden Man (Sat. Br. VII- 4-1-15,16)

In the Puruṣėstakopadānam of the Sat. Br. we see the 1st layer of the fire altar where the sacrificer lays the gold man on the golden plate, that is made of gold too. For gold is light and fire is also light. As gold is immortality, so fire is also immortality. It is a Puruṣa because Prajāpati is the creator for this purusa. When Prajāpati was relaxed after creation, his pleasing form went out from him. Then the gods also left him. The gods by the request of Prajāpati, restored him. They put that pleasing form into him. Then the gods were pleased with that form of Prajāpati and as the gods were pleased (ram) with his pleasing form he is called hiranya which means made of gold.

Kaṇḍa—VIII

1. The story of Pranabhṛt Bricks (Sat. Br. VIII-1-1-3)

It is found that the Kaṇḍa VIII of the Sat.Br. mainly deals with the construction of fire-altars and thereby there came the uses of various bricks. The authors of this Brāhmaṇa specifies these innumerable bricks by telling myths related to gods of Vedic pantheon. These bricks are identified sometimes with life giving airs too. Here we mention only a few important such myths.

The sacrificer laid down the Pranabhṛt bricks in the first layer which represented the vital airs Agni or fire altar Prajāpati.

Once Prajāpati got disjointed by producing creatures. The vital airs departed from Prajāpati. He requested the vital airs to return to his body. They told him to make food for them for which they were eagerly awaited. At last Prajāpati with the help of vital airs created food. Pranabhṛt was the food. For food upholds the vital air.
So when the fire-alter is constructed, the different sets of prāñabhṛt bricks are used. These bricks are none other than the vital airs or food. It is said symbolically.

2. The story of Āśvina Bricks (Ṣat. Br. VIII-2-1-3)

The second layer consists of five or of four sets of bricks. The gods requested Āśvins who were Brahmanas and physicians to lay down their second layer. The Āśvins laid down for them the second layer of the fire altar. From that incident onwards they became Adhvaryu of the gods. So the name of the bricks of the fire altar is Āśvina bricks.

3. The story of Indra, Agni (Ṣat. Br. VIII-3-1-3)

When Prajāpati got disjointed the deities took him and went off in different directions. Indra, Agni and Visvakarman took the middle part of Prajāpati and went away. Then Prajāpati requested them to restore him. So Indra, Agni and Visvakarman restored that part (middle part) unto him and from then according to the wish of Prajāpati they became the best friends of all the gods.

The gods having laid down the second layer, by meditation they knew that the great third layer was above the earth and below the atmosphere. The world pleased them. They requested Indra and Agni to lay down the third layer of the fire altar. As the fire altar is known as Prajāpati. So, Indra and Agni laid down the middle part of Prajāpati. They were honoured as best among gods and settled there by means of Visvakarman.

4. The story of Vāyu (Ṣat. Br. VIII-4-1-6)

When Prajāpati got disjointed, the gods went away from him. Vāyu, taking that part of him which was above the waist and below the head and went away. Prajāpati
requested *Vāyu* to come and to restore him and *Vāyu* restored him. Because *Vāyu* means vital air.

The eighteen bricks representing the stomas are laid down in the fourth layer of the fire altar. The stomas being the vital airs and *Vāyu* also being the vital airs lays upon the altar.

5. The Story of *Sprtaḥ* Brick (*Sat. Br. VIII* - 4-2-1)

When the body of *Prajāpati* had been restored, he became pregnant with all beings. When they were in his womb, evil, death seized them. He told the gods that with their help he wanted to free all these beings from evil, from death. By means of gods *Prajapati* freed all beings from evil, from death. As he freed (*ṣṛṣṭi*) these bricks are thereof called *ṣṛṣṭih* bricks.

6. The story of *Asapatnā* Bricks (*Sat. Br. VIII* - 5-1-7)

Having completed the fourth layer, the gods by meditation, knew that the fifth layer was none other than the shining heaven. That world pleased them. They wanted to make that world foeless and undisturbed. While meditating, they saw the *Aspatnā* or foeless bricks. They laid them down and by means of these bricks they made that world foeless.

Once *Prajāpati* had been restored and he saw the evil on every side of him and again he saw these foeless bricks and laid them down. By means of those bricks he drove off the foe i.e. evil. Therefore they are called foeless bricks.

So the sacrificer places the *Asapatnā* or foeless bricks on the fire altar to make the whole world foeless and undisturbed.
1. The story of Satasirsa Rudra (*Sat. Br. IX-1-1-6*)

The ninth Kānda mainly deals with the Satarudriya offerings. The fire altar on which the fire is to be deposited is here narrated beautifully. The deity here is Rudra. Satarudriya means the obligation offered to hundred Rudras. The gods bestowed then highest form upon Agni. The fire was longing for food and they gathered for him that food, the Sāntadevatyam and appeased him.

Once Prajāpati got disjointed as because the deities departed from him. Only one god did not leave him and he was Manyu (wrath). He remained within. Prajāpati cried and the tears of him fell down and settled on Manyu. He became the hundred headed, thousand eyed Rudra and the other drops that fell down spread over this world by thousands. As they originated from crying (ṛud), they were called Rudras (roarers).

rodayacca tesamutpatthe śruratavam. That hundred headed thousand eyed he with his bow string he being fearsome, was in quest of food. The gods were afraid of him. As they appeased (śam), the hundred headed (satasirsa) Rudraḥ therefore he was called sutasirsarudrasāmaniyam what is also called Satarudriya.

2. The story of Śāman Hymns (*Sat. Br. IX-1-2-32*)

When the construction of the whole Agni is completed, the Adhvaryu sings hymns round the altar and the gods laid into him that highest form of immortality. Śāman are vital airs, so Śāman hymns are used and the vital airs are immortality.

The gods wanted to be immortal and boneless while meditating, they knew that by singing these Śāman hymns they made their body boneless and immortal.
Thus the sacrificer sings the Sāman hymns that make his body boneless and immortal.

3. The story of Apratirathaḥ hymns (Sat. Br. IX- 2-3-5)

Once the gods wanted to perform a sacrifice. The Asuras tried to smite them from the south and told them not to perform the sacrifice. The gods requested Indra, the highest, mightiest and strongest of all to protect the sacrifice. With the help of Brhaspati, Indra chased away the Asura from the south and spreaded this sacrifice in a place free from danger.

Thus the Brāhmaṇa utters the Apratirathaḥ hymns then that utterance chased away the Asuras from the south.

4. The story of Ruīmati Oblation (Sat. Br. IX- 4-2-13)

The sacrificer offers the Lightsome oblations. These oblations are called ruīmati, because the three verses used with them contain the word ruk being prayers for the bestowal of light. The construction of the whole Agni is completed. He wishes for brilliance (ruk) and the gods by means of this oblations endows him with brilliance.

When Prajāpati got disjointed, his brilliance departed from him. Then the gods restored him, by means of these oblations. Thereafter he was endowed with brilliance.

5. The story of Varuṇa Oblation (Sat. Br. IX-4-2-16)

The sacrificer offers oblations relating to god Varuṇa. When Prajāpati was dismembered, his strength departed from him. Then the gods restored him by means of this oblations and bestowed strength upon him. Varuṇa is the ruling power and ruling power means strength.
Kaṇḍa–X

1. The story of Bricks (Śat. Br. X-1-3-1)

Prajāpati created living beings. From the out breathing he created the gods and from the downward breathing he created the mortal beings and at last he created death as the consumer of mortal beings. But one half of that Prajāpati was mortal and the other half was immortal. He was afraid of death with that part which was mortal. Having became two fold, clay and water he entered into this earth. The gods searched for him and gathered him out from this earth. That part of him which was in the water, they gathered as water and that which was in this earth, they gathered as clay. Having gathered together both clay and water the gods made a brick. So a brick consists of both clay and water.

Prajāpati was no other than this fire altar which is now built up. The mortal parts of him are these layers of earth and those which were immortal are these layers of bricks.

2. The Golden form of Prajāpati (Śat. Br. X-1-4-9)

Prajāpati made a golden form for his body. This was the final form of his body. People speak of this golden form of Prajāpati. The sacrificer makes a golden form of his body which is known as Agnicit. He who has built an altar is born in this world, as one made of gold. On this point; Śāndilya and Saptarathavahani were once disputing with one another. According to Śāndilya the golden form was of Prajāpati. But Saptarathavahani said that Prajāpati’s form was hairy. Śāndily opined that Prajāpati had both hairy and hairless form. When the altar is completely built Agni is led forwarded and after that logs of wood are offered as oblation. The flames are similar to gold.
3. The story of Prajapati and the Bird (Sat Br. X-2-1-1)

Prajapati once wanted to go to heaven. By means of all the sacrificial animals i.e. man, horse, bull, ram and he-goat he could not go to heaven. He saw this bird like shaped, Fire-altar and constructed it. He attempted to fly up without contracting and expanding the wings, but could not do so. But at last by contracting and expanding the wings he did fly up. Even to this day birds can only fly up when they contract their wings and spread their feathers.

4. The story of Indra and Agni (Sat Br. X-4-1-5)

The tenth Kanda of the Sat Br is nothing but a discourse on the mystery of fire altar. In this context the sacred fire, the arka, the one Aksara, the great Brahman is narrated beautifully. The fire has been symbolically stated as the arka (flame). It is said, arka is this very fire which they bring here (Sat. Br. X-4-1-4), in order to praise Indra and Agni. In this context the following story is told. Here Indra and Agni both represent the fire. Indra and Agni were created as the Brahma (Priesthood) and the Ksatra (Nobility) respectively. The Brahma was Agni and Indra was Ksatra. When created the two were separate. They thought that it was unable to produce creatures if they remained separate. So both of them became one form. Indra and Agni are the same, as the two the gold plate and gold man. The gold plate worn by the sacrificer while carrying about the ukthya Agni. Gold means light. Indra and Agni are the light. Gold means immortal life. Indra and Agni mean immortal life. Whatever is of brick that is Agni and what filling of earth, there is in the altar that is Indra. By means of one form both of them produced creatures.
5. The story of Syāparana (Sat. Br. X-4-1-10)

By the worship of Agni for whom the altar is built up, the seers of the Brāhmaṇa praises Agni, the Prajāpati, the Aksara, the abode of three castes i.e. Brāhmaṇa Kṣatra and Vaiśya. While praising this Almighty Agni together with Indra the story of Syāparna occurs here as follows.

Once Syāparna, the son of Sāyaka, realising the greatness and supereminence of Agni said to his followers that if he could complete sacrifice to Agni, then his race would once able to rise to the designation of kingships, Brāhmaṇas and peasants of the country of Salvas. Besides, by continuous exercise, labour and devotion made towards completion of fire sacrifices, his race would once surpass the Salvas (the people of Salva province) in both ways i.e. for the fire altar newly built up, stands for social eminence and fame together and rich.

6. The story of the Stars (Sat. Br. X-4-4-1)

When Prajāpati was creating beings, death, the devil overpowered him. He practised austerities for a thousand years striving to leave evil behind him.

While he was practising austerities lights went upwards from his hair pits. The stars were none other than the lights. As many hair pits as there were, so many muhurtas there are in a sacrificial performance of a thousand years.

Kānda–XI

1. The story of Golden Egg (Sat. Br. XI-1-6-6).

In the Kānda XI, we find the important cosmogonic legend of the golden egg from which Prajāpati was born in the beginning of the evolution of this universe.
In the beginning this universe was nothing but a sea of water. The waters desired to reproduce. They toiled and performed devotions. When they were becoming heated a golden egg was produced. This golden egg floated nearly a year. Therefrom Prajāpati was produced after a year. He broke open this golden egg. At the end of a year, he tried to speak. He said Bhuh then this word became this earth, then uttered Bhuvah, it became the air and Svah, this word became this sky.

Therefore, a child tries to speak at the end of a year.

2. The story of Prajāpati, Indra and Soma (Sat. Br. XI-1-6-18)

The eleventh Kānda of the Sat.Br. starts with the supplementary remarks on the New moon and the Full moon sacrifices. Here the birth of Prajāpati from a golden egg is shown. After being created Prajāpati is described here as creating gods and demons. Delivering lectures on the creations of gods and demons, here the following story is very briefly referred to.

Prajāpati told his son Indra to perform a wish fulfilling sacrifice. Accordingly, he performed the sacrifice for his son. Having sacrificed, Indra wanted to become speech. Because speech is everything. So Indra is also called Vāk. Then Indra told his brothers Agni and Soma to perform for them a wish fulfilling sacrifice. He performed it for them. Having sacrificed, one of them became the eater of food and the other became food. Agni became the eater of food and Soma the food himself.

3. The story of Janaka (Sat. Br. XI-3-1-1)

Janaka, the king of Videha, once asked Yājñavalkya about Agnihotra. Yājñavalkya told him that the Agnihotra was milk indeed. Then Janaka asked him that if there were no milk then what should be done. Yājñavalkya replied that rice and barley
might be offered as oblations. If there were no rice and barley, herbs were offered as oblations and instead of herbs fruits were offered, and instead of fruits water were offered as oblations. Then Janaka said that if there were nothing to offer, Yajnavalkya told him that truth should be offered in faith. Janaka was highly pleased with his answer and gave him a hundred cows as reward.

4. The story of Sri (Sat. Br. XI -4-3-1)

Before going to describe the Mitra-Vinda Kāmyēsti, the story of Sri is narrated in the eleventh Kānda of Sat Br.

Once Prajāpati was heated while creating living beings. From him Sri came forth. She stood there shining and trembling. The gods beheld her at this moment and set their mind upon her. They asked Prajāpati to give them permission to kill her and to take all her essence. Prajāpati replied that Sri being a woman should not be killed by gods. Because, generally people never kill a woman. Prajāpati allows them to take all essence from her alive. Thus Agni took her food, Soma her royal power, Varuna her universal sovereignty, Mitra her noble rank, Indra her power, Brhaspati her holy lustre, Pūṣan her wealth, Sarasvati her prosperity and Tvastr her beautiful forms. But Sri being loot thus asked Prajāpati the way by which she can get back all her wealth. Prajāpati advised Sri to institute a sacrifice by which she can regain her lost essence. Accordingly Sri began a sacrifice and invited all those gods to her sacrifice. The gods came to her sacrifice. These gods were offered oblations uttering relevant verses of the Vedas. These gods then taking oblations from her gave back each of her essence and went to heaven. Thus Sri by instituting a sacrifice got her all lost essence.
5. The story of Bhrgu (Sat. Br. XI-6-1-1)

Bhrgu, the son of Varuna had the superiority complex over his father regarding knowledge. Varuna was aware of it. He wanted to teach him a lesson and told Bhrgu to visit to the eastern, southern, western and northern regions along with that of northeast. Varuna also requested him to tell everything.

At first, Bhrgu went forth for eastern region. There he saw a group of men dismembering one another. He was hurt and asked them the cause of such activity. They replied that these dismembered men treated them badly in previous world. So in return they were treating them as such in this world. Bhrgu in return asked them the way by which they may save themselves. They replied that only Varuna, father of Bhrgu could answer him. In this way, it is seen that in the directions such as south, west, north etc., Bhrgu saw men being eaten by men, men crying aloud etc. Each time he was answered by the effected people that only Varuna could give the correct answer to all these serious events of this world. At last he went forth towards the north east region there he saw two women, one beautiful and one over beautiful. Between them stood a man black in colour, with yellow eyes and a staff with his hand. On seeing him terror seized him and he went home and sat down. Varuna told him that he should study his lessons well and good. Later on, Varuna cleared all doubts faced by Bhrgu in his adventure.

6. The story of Yajnavalkya (Sat. Br. XI-6-3-1)

Janaka, the king of Videha once performed a sacrifice. There he arranged numerous gifts for the priests. Among these gifts he set a thousand cows aside and declared among the Brāhmaṇas (the priests) that he who was the most learned in sacred rite among them, should drive away all those thousand cows. Yajnavalkya told the king
that he would drive away to these cows towards him. Hearing this, all other Brahmaṇas were wandered and said Yajñavalkya that although he was not a learned man yet he thought himself to be so and tried to drive these cows at his own will. Yajñavalkya replied that he had no such motive. He simply wanted these thousand cows and nothing else. Then the Brahmans spoke to themselves as to who among them would question Yajñavalkya. Suddenly, there came in front Sakalya, the learned one. Seeing Sakalya Yajñavalkya told Sakalya that he should not act according to the Brahmaṇa priests present there as because they used him as a tool for quenching only a firebrand. Dishonouring the words of Yajñavalkya, Sakalya questioned him repeatedly to prove his superiority. He asked him about the gods of the Agnihotra and Darsāpurṇamāsa-yāga. Then he asked questioned about Vasus, Rudras and Adityas. Yajnvalkya told him that there were eight Vasus, eleven Rudras and twelve Adityas. Then he wanted to know about Indra and Prajāpati. According to Yajñavalkya, Indra indeed was thunder and Prajāpati was sacrifice. Thunder meant thunderbolt and sacrifice meant cattle. Then Sakalya asked Yajñavalkya about the three worlds and at last about one god i.e. breath. Yajñavalkya told Sakalya that as he was questioning him beyond the deity so he should die in such a way that even his bones would not reach his home and Sakalya died in that way. Robbers carried his bones out mistaking for gold. Here the tale comes to an end.

8. The story of Samrāj Cow (Śat. Br. XI-8-4-1)

In the eleventh Kāṇḍa of Śat. Br. we see two types of animal sacrifices, one of Haviryajña order and another of the order of the Soma sacrifice. In this context in the fourth Brāhmaṇa under this Kāṇḍa the following story is found.
Once upon a time, a tiger killed the Samraj cow of the sacrificers who sacrificed under the kingship of Kesin, the Grhapati. Reacting on the loss of the cow, Kesı told the sacrificers about the atonement for this. The sacrificers replied that they did not know anything about this but only Khandika Audbhari knew this. This Khandika Audbhari certainly would desire as much as he needs. Kesı dared to approach Khandika Audbhari to know the atonement for the loss of Samraj cows. He thought that if Khandika Audbhari wanted him die then he would die along with the unfinished sacrifice. Seeing Kesı, Khandika said to him that if he came to meet him with thoughts like that there were those skins on deer, they broke their ribs and cooked them, the skin of the black antelope was attached to him, then it was not benefited to Kesı. Kesı replied politely that he came there only to know the atonement for the loosing of a sacrificial cow that was killed by a tiger all on a sudden at her sacrificial session. Khandika stated that regarding this matter he would certainly consult with his counsellors. In fact he thoughts to himself that if he told him the atonement then the race would prevail there and not his, but by that he would certainly gain the highest heaven and if he did not, then he could not attain the highest heaven. Despite the counsellings of his counsellors, Khandika decided to tell him the atonement proposed by Kesı. Khandika told him that he should take another cow to replace the dead one and that would be his Samraj-cow in a few days. Hearing this atonement given by Khandika, Kesı returned home.

Kanda-XII

This Kanda of the Sat. Br. starts with the description of the Sattra or sacrificial sessions. While describing the Sattras the following short story occurs. Once gods were performing the initiation ceremony for a period of a thousand years. When five hundred
years passed with them, everything was worn out. The gods then perceived the unexhausted element of the sacrifice and by means of that unexhausted element i.e. the Vedas they obtained success. So the Vedas are called unexhausted elements.

1. The story of Indra (Sat. Br. XII-7-3-1)

Indra killed Tvastar’s son Visvarūpa. Seeing the death of his son Tvastar got furious and thereafter he brought soma juice from Indra. Indra by force drank all his soma juice. But he committed a serious mistake. Therefore his vital power flowed away from his limb. From his eyes flowed his fiery spirit and became he goat and what flowed from his eye-lashes became wheat and what flowed from his tears became Kuvala fruit. From his nostril his vital power flowed and became ram, his strenght flowed from his mouth and became the bull. In this way his vital powers went from him. Namuci seized upon his energy or vital power and laid there dissolved. The gods requested the two physicians Asvins to restore Indra. The two Asvins and Sarasvati having taken the energy or vital power from Namuci restored them to Indra and saved him from evil. Thus they saved him from evil by means of Sautrāmaṇī sacrifice. Infact, Sautrāmaṇī was a sacrifice that saves the self from death and repels evil etc.

3. The story of Duṣṭaritu (Sat. Br. XII-9-3-1)

Duṣṭaritu Paumisayana had been expelled from the kingdom which had come down to him through ten generations. Now king Valhika Pratipīya, Kauravya, heard that Cakra Sthapati wanted to perform a Sautrāmaṇī and to confer upon him the dominion over the Śrīnajas. Then Valhika came to Sthapati at that particular time of the sacrifice when the cups of milk and soma juice were drawn. He said that surā juice must not be offered in Ahavaniya. He told him that it was a repeatition of the sacrifice. Again he told
him that at first the Sauiramaṇi sacrifice was with the Asuras. Then he went forth towards the gods. Then he came to waters and the waters welcomed him. But the Sauiramaṇi was afraid of the Asuras. The waters led him forward, therefore the waters were called Pranitah. Vālhika Pratipīya then told that the kingdom of Srinjayas now belonged to Dusiaritu by means of performing Sauiramaṇi sacrifice. By means of the circumambulate fire the gods shut on their rivals and threw out the Asuras from their sacrifice. So the Ahavaṇiya is the womb of the gods.

Kāṇḍa—XIII

1. The Pariplava legend (Sat. Br. XIII-4-3-3)

This is a famous legend mentioned in the Sat. Br. After releasing the horse of the Asvamedha sacrifice to wander, the sacrificer and the Hotr narrate the Pariplava legend before the members of the royal family including the consecrated king. The word Pariplava means revolving or cyclic. This legend revolves again and again in a year. The sacrificer narrates this story thirty six ten days. It is all about ten famous kings of ancient India and about their subjects and excellencies are beautifully related.

On the very first day, setting out of the horse of the sacrifice, the sacrificer narrates the story of king Manu Vaivasvata. He was a very famous king in ancient India and his subjects were men. Manu instructed then Rgveda. There after, the story of Yama-Vaivasvata is narrated by him on the second day. Yama Vaivasvata was also a king of manes and he instructed his subjects the Yajurveda. On the third day, the story of king Varuna Āditya is told by the sacrificer to the members of the royal family including the consecrated king who instructed his subjects the Atharvaveda. Next comes the story of
narration of king *Soma Vaisnava* on the fourth day. His subjects were *Apasaras*. *Angirovidya* was instructed by him to them. On the fifth day, the sacrificer narrates the story of king *Arbuda Kaṭraveya* whose subjects were snakes and *Sarpavidya* was instructed to them by him. The sixth day was fixed for the narration of the story of king *Kuvera Vaiśravanaḥ*. He was the king of *Rākṣas*. *Devayajnavidya* was instructed by him to his subjects. On the seventh day, the sacrificer narrates the story of king *Asita Dhāuva*. He instructed his subjects, the *Asuras Māyavidya*. Next comes the story of king *Matsya-Sammada* and it is narrated on the eighth day. *Itihāsa* was instructed to the aquatic animal i.e. *Udakecara* by him. *Udakecara* were his subjects. There after, the story of *Tārksya Vaipasyato* is narrated by the sacrificer on the ninth day. He was the king of birds and *Purāṇas* were instructed by him to his subjects. Lastly, i.e. on the tenth day, the sacrificer narrates the story of king *Dharma Indra* whose subjects were *Devas*. He instructed the *Samaveda* to *Devas*.

2. The story of *Parīkṣita* (*Śat. Br. XIII*-5-4-1)

Moreover in the description of the horse sacrifice there occur many beautiful stories. In fact by the performance of this great sacrifice all the pains and evils of men were believed to be warded off. Here is this story — *Indrota Daivāpa Saunaka* once performed the horse Sacrifice for *Janmejaya Parīkṣita*. By this he became successful in throwing out all his evil deeds and misfortunes. Even a *Brahman* slaughter got free of his great sin by its performance. It was found in the *gāthā* or lore as well. The gāthā said, the righteous *Parīkṣita* performing horse sacrifices, by these righteous work became free of his sinful work one after another.
3. The story of Bharata Dausyanti (Sat. Br. XIII 5-4-11, 12, 13, 14)

The author of this Brahma narrated the results of the performance of the horse sacrifice by referring to many beautiful stories. Here we find the following story.

Once upon a time Bharata the son of Dusyanta performed the horse sacrifice. Thereafter he attained the entire earth strode once by Visnu in ancient time. Now this earth is ruled over by the race of Bharatas. Bharata moreover is said to bind seventy eight steeds for Indra, the Vrtra slayer on the bank of Yamuna and fifty five near Gangā. Apsarā Sakuntala gave birth to Bharata at Nadapit. This Bharata after conquering the whole earth brought to Indra more than the thousand horses. Moreover, the greatness of Bharata was such a thing which neither men before nor those after him attained, just as a mortal man never touched the sky with his arms. Bharata was thus praised here.

Kāṇḍa–XIV

1. Dadhyān Ātharvana (Sat. Br. XIV-1-1-18)

Once upon a time gods went on worshipping and toiling with the headless sacrifice. Dadhyān Ātharvana who knew the essence of sacrifice thought that how this head of the sacrifice was put on again and how this sacrifice became complete. But Indra told him that if he taught the sacrificial mystery to any one else he would cut off his head. This was heard by Asvins. They went up to Ātharvana and told him that they both wanted to be his pupils and they wanted to learn about pure essence of this sacrifice. He told them that if he taught them the sacrificial mystery then Indra would cut off his head. Then they assured him for giving protection. He received those two gods as his pupils and taught them the Pravargya Vidyā. After that Asvins cut off his human head and replaced it by that of horse. By the time Indra heard what happened to and having...
approached Dadhai Atarvanya he immediately cut his head by his thunderbolt. Then the Asvins again joined the original head to their preceptor Dadhai Atarvanya. Thus this Pravargya knowledge was preserved by the Asvins and here this story concludes.

2. The story of the Boar and the Earth (Sat. Br. XIV-1-2-11)

The description of Pravargya is found in the first part of the Kāṇḍa XIV of the Sat. Br. It was an important sacrifice during the Vedic period. While describing the collecting materials for making the Mahāvīra pot the following story occurs in this Brāhmaṇa. This story is said to be one of the best stories related to the incarnations of Lord Visnu in the Purāṇas. While taking an ant-hill and its placing on the black antelope's skin this story is related thus: In the beginning the earth was so large as of the size of a span. A boar called Emusa raised her up and he was her Lord Prajāpati. With that mate, Lord Prajāpati got delighted and became completed.