Chapter IV

The View of Sacrifice as Entertained in a few selected Vedic passages

1. Purusa Sūktā of the Rg Veda

2. The View of Sacrifice expressed in the Sūktā

3. Viśvakarma Sūktā

4. Viśvarūpajāmayana Sūktā

5. Puruṣa Yajña of the Yajur Veda

6. Puruṣa Yajña of the Śāma Veda
CHAPTER IV

THE VIEW OF SACRIFICE AS ENTERTAINED IN A FEW SELECTED VEDIC PASSAGES

It is seen that reference to Yajña is scattered in innumerable contexts in the Saḥhitās; many of them do not serve the purpose of giving us an insight into their nature and structure. But there are passages in the Vedas that give us a perspective of the Vision of life the Ṛsis sought to unfold in the sacrificer’s discerning eye in the image of an Yajña. They serve the purpose of invoking and unfolding in the Āryan mind a cosmic consciousness conducive to the apprehension of reality in its totality. A few such passages have been selected and presented here for the purpose of this thesis.

1. Purusa Śūkta

Purusa Śūkta is an amalgam of two currents of thought, philosophical and sociological, (the idea of creation in the Allegory of a याग).

The first part gives the gist of its philosophy. Purusa is this all that has been and that will be. The whole of this universe is nothing but a quarter of him, three quarters are immortal; thousand headed is he; he has a thousand eyes, and feet; he extends ten digits beyond the universe.

The creative aspect of the gods’ yajña or sacrifice is especially made evident in the Purusa Śūkta of the Ṛgveda which explains in detail how the various things came to be when the gods performed (usually extended) the sacrifice with Purusa as victim. This sacrifice has as its theatre the whole universe
and from it have been born all the things.

Since the hymn is well known among Vedic students and scholars a reproduction of the entire text does not seem necessary for the purpose of this thesis. Therefore only a brief summary is attempted here.

The Purusa Sūkta describes the formation of the world from the body of the primordial Purusa. He is so vast that he covers and even overlap the earth, not only in space but also in time, for he covers the three ages of the past, the present, and the future. Only one quarter of the Cosmic Person is visible and emerges into the sphere of the manifested. From the Purusa, Virāj, the first divine emention, proceeded. This uncreated being ascends and descends into every being and every activity. Gods stretch out the Purusa's body, just as threads are stretched on the loom, and offer him as an oblation. He is offered in his entirety according to the prescribed rites and with the use of the proper elements, which are represented by the seasons.

The Purusa sacrifices himself by dismembering himself and scattering around the necessary number of portions for the completion of the work of creation. He performs an act of Self-immolation so that the Universe may come into being. From this sacrifice offered completely come all things both animate and inanimate. Thus he has diversified himself in infinite varieties of forms in various directions and has entered into all that are sentient beings (Sāśana) and all that are insentient objects (anaśana).  

Verse 15 of the hymn sums up the idea of the sacrif-  

---

fice. The last stanza repeats the underlying thought of the whole hymn, that the cosmic man is the total sacrifice or Yajña. By sacrifice creation reverts to the man. The Yajña of the cosmic man signifies divine transcendence investing humanity. This Universal Sacrifice possesses a two-fold dynamism: it includes a sacramental downward movement of the All toward the earth and a sacrificial upward movement of the world toward the All. These two aspects are inseparable one from the other precisely because of the unity of the integral sacrifice, because of the sacrificial order of the Universe.

The view of Sacrifice in this Sūkta

In the yāga referred to in this Sūkta Purusa becomes the havis. "Yat purusena havisā dévā yajñamatavata . . ." There is a similar reference in another place, "tam yajñam barhisiprauksan . . ." They sprinkled the victim yajña in barhis - putting upon the grass Abadhana purusam pāsu . . . They tied purusa as a victim of their yāga. Here we find the idea of victim which is the main part of pāsu yāgas. The object or the victim of the yāga is described in many ways; in one place as yajña tam yajñam . . ., in another place as the Purusa. We can take both as meaning the Supreme God or the Absolute of Philosophy. The implication is that the one becomes the many. If the ultimate truth keeps its oneness intact there is no question of the universe. The oneness is victimised to become the Many.

Another curious thing is that the victim of yāga is called yajña. But as an allegory the whole process is also described as an yajña. When one thinks that the entire creation is called to perform in one way or another the sacrifice one does
not wonder at the character of omnipresence that the 'Sruti' attributes to the concept of yajña. The yajña is within everything for everything is called to perform it in one way or another. The sacrifice is in a sense so intimate to everything that the 'Satapatha Brāhmaṇa'\(^3\) does not hesitate to call it the self of everything. All that is, all the gods have a single life principle, the sacrifice. One incarnates it at will in Prajēpati or in Visnu, or in the faithful who offers the sacrifice or in the priests that it employs; in fact it is diffused everywhere; it resides in a latent state in all that is, since all that is partakes of the sacrifice. This diffusion may be understood as the fundamental capacity of everything to immolate itself, to sacrifice its own separateness in order to regain the original unity or, to say the same in another way, in order to reconstruct the body of Prajēpati.

It is particularly in this capacity that the sacrificer is the sacrifice and not merely because he performs it. That is, from the Vedic standpoint the mere performance of the sacrifice is not enough; it is also necessary to fall a prey to the sacrifice, so that if catches hold of oneself. To sacrifice is to be sacrificed. To that refers the appellative of "yajamāna" which the sacrificer commonly receives and which has of necessity a reflexive sense, to wit, he who sacrifices himself. In that sense the 'Satapatha Brāhmaṇa'\(^4\) tells us that the sacrificer becomes a prey to Agni and Soma. Now Agni and Soma have seized him, who consecrates himself, between their jaws and the offering is he himself who is consecrated; thus they have seized him bet-

\(^3\) SB 14.3.2.1
\(^4\) SB 3.3.4.21
ween their jaws. The same idea is repeated with the following variant.\textsuperscript{5} And he himself that consecrates himself is the food of the gods. What is said of the earthly sacrificers in general applies also to the heavenly sacrificers, the gods, who according to the Brāhmanas feel the urge of immolating their wondrous forms and powers for the sake of keeping their supremacy over the Asuras.\textsuperscript{6} Now this immolation which the gods make in favour of Indra is explicitly called a sacrifice in the Satapatha Brāhmana.

To sum up, the sacrificer is the Sacrifice not only by the fact of sacrificing, but above all by the fact of sacrificing himself. It is this self sacrifice which gives the right to the attainment of the supreme sacrifice and to the identification with it.

In this regard the Atharva Veda promises an unlimited world and an unlimited \textit{Yajñā} to the man who performs certain sacrificial rites.\textsuperscript{8} He who sacrifices himself here on earth does it with the intention of uniting himself with the sacrifice in the highest heaven. As \textit{Atharva Veda} says: "May I be joined with Indra's power . . . with the oblations, with the work done by the good sacrificer."\textsuperscript{9} The sacrifice with which the sacrificer wants to be united is not just his own sacrifice, but his own sacrifice after having attained the supreme sacrifice and having merged in it. It is in fact the supreme sacrifice as the gathering point

\textsuperscript{5} SB 3.6.3.19
\textsuperscript{6} SB 3.4.2.1-16
\textsuperscript{7} SB 12.8.1.1
\textsuperscript{8} AV 9.5.22
\textsuperscript{9} AV 6.124.1
of all sacrifices as well as their birth place or starting point.

(Sukrtasya yoni). Taśmāt yajñāt sarvahutah ... From this
yajña, fully accomplished or the sacrifice of everything, without
residue. The sacrifice in which the omnified purusa was sacri-
ficed. Further here we find reference to prasadājyaṁ (a mixture
of dadhi and ghee - this information is from prayōga). It is
connected with yāga. There is a reference to 'saṁidh', paṁdi
and number of paṁdi and saṁidh ... saṁtāsyaasam paṁdhaatāth
trissaptā saṁidhābhkritāth. The seven Vedic chandas or the seven
spheres of the Universe or the five elements and mind and intel-
lect are stated to have become the enclosure (Paṁdha) of the
Yajña or besides three assistants who supervise the ritualistic
functions, three main Vedas and the rising sun; thus altogether
seven are the paṁdhis. The fuel used is listed as consisting
of twenty one kinds. All of them are illuminators, each in its
own way, in the cosmos. They are the twelve months + the five
seasons + the three worlds + the Sun; microcosmically the five
elements + their five subtle qualities + the five senses of
knowledge + the five senses of action + mind.

Many things came out from this yāga. Vaṁsata became
śiva, grīmsa became ichma, saradh became havis. The first
born purusa is placed on the barhis and sprinkled him (purifi-
catory ceremony). From that yāga prasadājya was collected. From
the prasadājya they made the cattle of the forest and cattle of
the village. From that yāga ṛṣis and sāmanas are born, ghandamāni
born, vajus also born. From that horse came out and the cattle
and the animals with double incisors and those with a single
set ... Chandra became the menas, from the cakṣus śūrya came,
from the mukha, Indra and Agni. From the Prāna Vāyu took birth. From his navel atmosphere, from the head dyaū came; from the feet earth, from the ear the quarters, likewise he fashioned the world.

2. Viśvakarma Sūkta

Though we find details of yajña in Yajur Veda and Brāhmaṇas the substance of yajñas are fully used in Mantras too. In many mantras the Ṛgvedic seers invites the god to drink Soma. The majority of the Ṛgvedic mantras are connected with the drinking of Soma with simple prayer. In that sense it seems to be a simple ritual. On the basis of this some scholars began to guess that at the time of the Ṛgveda rituals were very simple; Only at the time of the Yajur Veda the rituals were so elaborated. From the historical point of view, concerning the origin and development of rituals such a view may be possible; we don't deny. But the idea that the Yajur Veda or rituals based on the Yajur Veda mantras did not exist at the time of Ṛgveda cannot be allowed to pass without criticism; because we fond that the existence of rituals at the time of the Ṛgveda is an established fact. Offering victim is not directly found in the Ṛgveda. But there are a number of references. One among them, we may allude, is the 1st mantra of the Viśvakarma Sūkta.

It is a well known fact that the Viśvakarma Sūkta has high philosophical importance. It has a reference to creation. In the form of questions and answers it is a wonderful specimen of philosophic thinking of the Vedas. Viśvakarmen, "all-maker", has two hymns of the tenth book devoted to his honour: they add,
however, comparatively little to our appreciation of the begin-
nings of Vedic thought: but we find here the tendency which is
found in Indian conceptions to insist that the creator, who is
self-created, is not merely the material cause, but also the
efficient cause of the world. The process, therefore, by which
the world emerges from the unity at its base assumes a decidedly
curious aspect: there is first the unity, which may be con-
ceived as a creator god: then, derived from it, the waters or other pri-
meval substance: then the god appears in the waters as a spirit
to bring about the development of the universe.

Hymn 81

He who sat down as Hotr-priest, the Rei, our
Father, offering up all things existing —
He, seeking through his wish a great possession, came
among men on earth as arche-typal
What was the place whereon he took his station? What
was it that supported him? How was it?
Whence Viśvakarma, seeing all, producing the earth,
with mighty power disclosed the heavens
He who hath eyes on all sides round about him, a mouth
on all sides, arms and feet on all sides.
He, the Sole God, producing earth and heaven, weldeth them,
with his arms as wings, together.
What was the tree, what wood in sooth produced it,
from which they fashioned out the earth and heaven?
Ye thoughtful men inquire within your spirit whereon he
stood when he established all things
Thine highest, lowest, sacrificial natures and these thy
midmost here, O Viśvakarma,
Teach thou thy friends at sacrifice, O Blessed, and come
thyself, exalted, to our worship.
Bring thou thyself, exalted with oblation, O Visvakarman,
Earth and Heaven to Worship
Let other men around us live in folly: here let us have
a rich and liberal patron.
Let us invoke today, to aid our labour, the Lord of speech,
the thought-swift Visvakarman.
May he hear kindly all our invocations who gives all bliss
for aid, whose works are righteous. 

Hymn 82

The father of the eye, the wise in spirit, created both
these worlds submerged in vastness.
Then when the eastern ends were firmly fastened, the heavens
and the earth were far extended
Mighty in mind and power is Visvakarman, Maker, Disposer,
and most lofty presence.
Their offerings joy in rich juice where they value one,
only one beyond the seven Reis.
Father who made us, he who, as disposer, knoweth all races
and all things existing.
Even he alone, the deities name-giver - him other beings
seek for information.
To him in sacrifice they offered treasures - Reis of old,
in numerous troops, as singers.
Who, in the distant, near, and lower region, made ready
all these things that have existence.
That which is earlier than this earth and heaven, before
the Asuras and Gods had being -
What was the germ primeval which the waters received where
all the Gods were seen together?
The waters, they received the germ primeval where in the 
Gods were gathered all together.

It rested set upon the unbom's navel, that one 
wherein abide all things existing.

You will not find him who produced these creatures; 
another things hath risen up among you.

Enrapt in misty cloud, with lips that stammer, hymn - 
chanters wander and are discontented.  

Here we find the idea of offering, offerer and the 
offered. These are the main principles of sacrifice. Here the 
offerer is mentioned by the name Hotr. Things offered are the 
whole universe, imā viśvā bhuvaṇāni.

By viśvā bhuvaṇāni the whole universe is included. Referring 
the offering there is a word juhvāt which means a homa. The 
conception behind this part of the verse is that Viśvakarman 
performed a Homa where all things are said to become oblations. 
This Ṛk  

is further elaborated by the Brāhmaṇa text quoted by 

Yāska in his Nirukta. According to the Brāhmaṇa the Viśva- 
karman performed a Sarvamedhavāga where he offered all beings 
in his own self, at the end he offered his soul himself. Then 
the Brāhmaṇa quotes the very same verse found in the Rgveda: 

Viśvakarman bhuvaṇah Sarvamedhe Sarvāni bhūtāni 

juhavānca kāra sa atmanamapi antato 

juhavānca kāra tadabhivādinesary bhavati 

Ya tma viśvā bhuvaṇāni juhvāt iti 

12 RTH Griffith, (tr) The Hymns of the Rgveda, 3rd Edition 
Vol. II (Benares: E.J. Lazarus and Co., 1920) 

13 Ref. SB 13.7.1.1 

14 IV 10.26
Here we are to understand that the oblation of homa is, in the first instance, the whole universe. The whole universe is offered in his Ātman. Secondly he offered himself to himself. The mystery of this passage may be solved with the help of philosophical doctrines. The ultimate reality is one; but others are apparent. By the knowledge of the one, consciousness of plurality automatically disappears.

From the theological point of view the whole universe dissolves in the Īśvara, because everything emanates from him. Ultimately Īśvara dissolves this world also into himself. It may be the pūrṇayoga or dissolution in the language of the Upanisad.

Here the dissolution is described in allegorical yāga. As a wonderful demonstration of the ultimate truth, the Vedic passage says: "He offered himself to himself". Oneness of things (or philosophical absolutism) is described in this allegory of the yāga. Here we are reminded of the apparent duality between the knower and the known as the ultimate is divided as the offerer and the offered. The difference is apparent. Ātmānam atmanā... In Brāhmaṇas this is called Sarvamedha yāga. The Sarvamedha occurs in the Brāhmaṇa passage quoted by Vāsita.

"Sarvamedha Sarvamidam". The Yāga of sarvamedha is vividly described in 'Catapatha Brāhmaṇa'. 15

Of course, here also we find an allegory of yāga, but the object is different. That is, Viśvakarma bhasmanah, to get the lordship of the world he offers himself in the
bhūtas (beings). Hantsah bhūtesu ātmanam juhavāni bhūtāni ca ātmanīt

"Verily, there is no perpetuity in austerities; well, then, I will offer up mine own self in the creatures, and the creatures in mine own self. And, accordingly by offering up his own self in the creatures, and the creatures in his own self, he compassed the supremacy and the sovereignty, and the lordship over all creatures; and in like manner does the sacrificer, by thus offering all sacrificial essences in the Śarvamedha, compass all beings, and supremacy, sovereignty, and lordship."

Here also we find oneness of reality, and apparent plurality. The plurality is pervaded by oneness. Ten days yāga is described in 'Satapatha Brāhmaṇa' this is termed as dāsārātrayajasā.

The triad of the first principle, primitive matter, and the first born of creation, is carried out mythologically in an interesting hymn to Brahmanaspāti. In the Rgveda we learn of Dakṣa as father of Āditi, and also her son, an absurdity in which the philosophic basis is clearly that of the conceptions of the three stages of creation.

16 SB 13.7
17 RV 10.72.2
18 RV 10.72
19 A. B. Keith: The Religion and Philosophy of the Vedas and Upanisads, p. 437
The principles which helped to evolve the gross universe are called Viśvasrjäh (creators of the world). As the process of evolution continues for thousands of years, the Veda took the process as 'aval'. Avane means a Sattre yaga which is performed for one year and more. The Agnistôme and other soma-ñgagas performed only on one day out of five days of the yaga. They are called akãhas. If the very same sutyeshaas continued from 2 to 12 days it is called 'ahina'. If it is continued beyond 12 it is called Sattre (This is also upto one year only). One year Sutyeshaa yaga is called Avanee. Gavamayana is the model for all Ayanas. Viśvasrjämayaana is at the end of all Ayanas.

(In the Veda they followed Ayana Satam Varse Sahasrañi (one lakh of years). Then they became diksitah) (Vajamåna of Soma yaga) and followed sattre. Here the tapas was a Vajamåna - Grhapati. Grahapati is a technical name for the Vajamåna in Sattre yaga. The very same Brahhman became Brahhman rtvik. 21

Notr becomes Satya, immortality becomes Udgaatr, the past becomes prastottr, future becomes pratiharttr, präna becomes adhavañu, apññá becomes pratiprastâtr, things of seasons become second Udgaatr, the seasons become members of satas.

20 Tândyamahå Brahmaana, 25.18., TB 3.12.9

Mimamsakas while dealing with this yaga say that following of this yaga is impossible for human beings (Sahasram ñyuñam asambhavat)

They took this as an arthavāda, indirect glorification of yajña.
The months and half months served as _cemasādhvāryus_, bearers of soma cup. The _tejas_ of Brahmān served Brahmanāchāmsin, the _yaṣas_ of Brahmān becomes _acchāvāka_. _Rāma_ served as _prāsastr_, the _sahās_ (tolerance) becomes protection of _dhruvagṛha_, the _ośas_ becomes _grāvastuti_, _apaciti_ becomes _potr_, _tvisi_ becomes _patnī_ of _visvasṛj_. _Āhuti_ covered the _havis_, _kṣudh_ (hunger) becomes _idhma_ (fuel) _transē_ also becomes protector of victim, the _Mukurta_ becomes _presya_ (servants) _mṛtyu_ becomes killer of victim.

Such a _yēga_ was followed by _Viśvasṛja_ in thousands of years. From that one there came out a golden bird to protect the world—this is well known by the word Brahmān. Non-knower of the Vedas would not think of him. He overcomes all. He is said to be the Ātman. At the end of life we must meditate upon him. He is _Kūtastha_. His eternal glory never diminishes by actions. By knowing him others also become Brahmān, the immortal.

_Viśvasṛjāmayāṇa_ is the highest Vedic ritual (which is the uppermost of sacrificial session rituals _sattrayāga avana_). The _pañcaviṃśa Brāhmaṇa_ tells us that it was in fact by means of this session (_sattrē_) that Agni came into the state of setting all things in motion (_sarasva prāsravam agacchat_), or alternatively, that it is by means of this thousand years' session that the All—Emanaters (_Viśvasṛjāh_ i.e., all the powers participating in the act of creation) emanated all the universe (_viśvam asṛjanta_).²²

²² PB 25.9-2; 25.18.1-2
According to the vedic theory of creation, a singular cosmic entity, Prajāpati is called the creator of the world. In other places they refer to creators in plural. It is also based on the theory of evolution. Matter evolves by itself, produces everything, including planets, earths, plants, trees and human beings. This evolution is not limited to one person; it is directed by different agencies, as the evolution of matter needs so many factors like time, space etc. They are taken as the creators of the world, in the plural sense. As usual, they are personified. The word Visvasvarṣa occurs in the text itself. But who are they?

Do they belong to natural phenomena or supernatural powers. A deep study of the text will help us to fall in favour of the idea of natural phenomena, because according to the basic conception of the vedic thinkers, matter automatically evolves. There is no necessity of any external power to induce it or control it. According to the Vedas, all powers are immanent in Nature.

So when the Vedas talk about creation with plural agencies, we take matter which in course of time, is naturally evolving. As many agencies are involved, evolution is identified with a yāge Yāge, of course is one entity. For the fulfilment of yāge many agencies are necessary. The wonder is that there is a Yajamāna with his patni. But both of them, for the fulfilment of yāge, become equal to others. (here creation or evolution is equated with sattrā yāge). In Sattrā yāge all rtvigs are equal i.e., beneficiaries of yāge are equal). Another point to be noted is that the evolution of matter does not come overnight, like milk of yesterday producing curd to day. (According to geologists the evolution takes millions and billions of years. The Sattrā
yāga which is continued for a number of years is identified with evolution; Of course theological, not geological).

Another point is that, at the end of the yāga (as a result of yāga) the seers found a golden bird. It also reveals the fact that the yāga must produce an effect. Concerning the statement about the bird, the Veda declares that it is the Brahman. Hiranmayah Sakunih Brahmanāma. Then they describe the Brahman in philosophical terms. In Vīśvaśrīmayāna two points are very important (1) the natural evolution taken as a yāga (2) concept of Brahman connected with it. (Birds are symbols of transcendental and omnipresent aspects of reality. They come to earth, live with us and go away. The bird is taken as a symbol of the infinite, god. It is natural for the Ṛgvedic seers to identify the infinite divinity with a particular natural object. The well known Ṛgvedic passages which declare the oneness of God and the apparent plurality used the word Suparna to denote the infinite.

Indram mitram Varunam Agnīmāhu
Ratho divyah sa Suparno garutmān
Ekam sad viprā bahudhā vadanti
Agniḥ yamaṃ mātariśvanamāhūḥ 23
Suparnam viprah kavayo vacobhi-
rekaṃ santām bahudhā kalpayanti 24.

The second text clearly states that poets with their power of imagination, through their words make the one as many Here Suparna is used to denote the One. The poet speaks in many ways of what is One only.

23 KV 1.164.46
24 KV 10.114.5
Now let us go into a little more details of the Sukta. Tapas served as Ārhapati. Then in this Yāga the Brahman is taken to serve as Brahman. This idea is based on the theory of Sāksī caitanya of philosophers. Matter moves in its own way, following its own law. As the Brahman is transcendental it has nothing to do with the changes in the matter. The matter moves, taking that this movements are granted by the Brahman. So in yāgas Brahman priest simply 'sits down', he won't move, other rtviks move, they follow an action, taking for granted that it is sanctioned by Brahman. Satya served as hotr. Hotr is a priest who praises God on each and every occasion. Sometimes praises of ordinary people may be untrue. But the worshipper knows that his God knows everything, so He cannot be deceived or brought to his favour by flattery. Satya is identified with hotr.

Then comes the Udgātr, he serves as immortality. Immortality is identified with Udgātr because through his gāna we cross the temporal world. The past serves as the prastotr. Pratihātr serves as bhāvisyat.

Then the prāṇa served as Ādhyāvyu. Ādhyāvyu is a rtvig who is all in all. He is the vital part of yāga. Prāṇa is the vital aspect of life. Ādhyāvyu leads the yāga; as Prāṇa leads life.

25 Tapas becomes necessary for any creation; (tapa ślocane) very often we find in the Vedas, in connection with creation, reference to tapas.

sa tapo tapayata sa tapastaptvā idam sarvam sarjata. (He performed tapas. Having performed tapas, he created all this whatsoever we perceive) Tū 2.6

26 The Veda gives more importance to the future then to the past. See TS 5th cento. "Bhāvisyati hibhibyo bhūtat." The future is more important than the past.
Tad yatha arṣe rathem va yunīyat evam adhvaryuh

yajñam yunakti. The Ratham is built by one person with the help of other parts. Likewise the whole structure of yāga is built by Adhvaryu. Similarly in yāga there is a rtvig called pratiprastātr. He is an assistant to the Adhvaryu. Like Adhvaryu he moves all the time; he is not found in Darśapūrṇamāsa; but from pasubandha onwards he comes there and helps Adhvaryu in his actions. He is inseparably connected with Adhvaryu. So he is identified with Apāna. Everything connected with human life comes according to seasons. The season is the main division of time (to get something). According to the Atharva Veda there is only one season. Later on it is taken as two, three, four, five. However the rtus play an important role in producing things. They are six. In yāga they serve and enjoy yāga; they are sādasyas (audience) i.e., these Rtuṣ are identified with Sādasyas. Rtuṣ produce grains and other food stuff. They are taken as helpers in singing, Upagātarah, the Reis observe things coming out. This is a beautiful scene taken in the natural way. The half month and full month served as omasaadhvayu. The point is that ardhamāsas are twenty-four and māsas are twelve.

In Soma yāgas there are omasaadhvayuṣ whose function is to help adhvaryu in his Soma home. In yāgas adhvaryu performs home, generally with the help of grha. At the very same time there is a prescription of homas with omasa which keeps soma juice. The omasa are the vessels given to twelve rtvigs to keep and drink soma. Offering with the help of omasa must be done simultaneously with Somahome. So Adhvaryu requires the help of some people to take omasa to Ahavaniya and offer it there. They are
called camasādhvāryus. They are identified with half month and full month. The Brahman is always identified with a lustre. Brahmatejas is very often referred to in the Vedas. The tejas of Brāhma also has contributed to the evolution of the world.

There is a rtvīg connected with Brahman, he is called Brahmanachamān. As the Brahmartvīk is identified with Brahman he is also identified with Brahma tejas. Brahmatejas served as Brahmanachamī (Asamsat Brahmanah tejah).

The word yasāh is very pet with the Vedas. It means fame. The yasās is identified with Brahman. Acsāvāka is a rtvīk. Yasās is identified with him. The word rtaṃ (famous in the Rgveda) means order. It is also taken as twin word with satyam. In the evolution of the world, order becomes necessary.

Here the prāsāstr, first assistant of hoṭra is identified with rtaṃ, because rta is also connected with Satyam. Rtaṃ esāṃ prāsāstasāt

Ur is a word which is said to be the essence of food that served as a carriage for the somarāja. Sahās is the power of tolerance. In his encounter with the world man must cultivate the sahas. Ojas and Sahās are two words connected with material body; both of them are necessary for the individual. Here the Sahās is equated with 'dhruvagopa'. In Somayāga the Dhruvagṛha is taken in the morning session. It is kept upto the tṛtiyāsavāna. The use of this gṛha comes only at that time. Till then it is kept by the son of the king.

tam rajāputrah Gopaye āvantyanāt

The word dhruva means stability. Maintaining stability
is the function of the king. So the son of the king asked to protect it. Likewise the stability of the universe also is necessary. To maintain that stability there is a person too; Śahā is identified with such a person. Tolerance produces stability.

There is a rțvik in ṛṛg, grābhastuṭ who praises the stone used for extracting Somajuice from Soma plant. The ojāś is identified with Somajuice. Ojāś is necessary to praise the god. Ojā śabhyaṣṭuṭ grābhān

Apačiti is honouring others. (In the modern sense it is called atithīṣatkāra, -) He becomes, potṛ, he is a rțvik belonging to the Brahma rțvik. Likewise tviṣi is light, served as nestr.

Śraddhā served as Agniḥrā. Agniḥrā is a rțvik connected with the Brahman group. As keeping of fire is his function he serves in yaga throughout with adhvaryu.

In Somayāga he has a separate place. Here, a fire is kept which is called Agniḥriya. It is a separate shelter. 'Śraddhā served the functions of Agniḥriya.

Irā means anna that is served. Akūti is not other than mental attitude that served as a covering vessel.

Vāk served as Subrahmanya. Vāk and Subrahmanya are identified in Sadvimsa Brahmaṇa of the Śaṁa Veda while explaining subramanya havana in the Yajusa Brahmaṇa of the Śaṁa Veda it is identified with Vāk. It is also found in the Jaiminiya Brahmaṇa of the Śaṁa Veda. The Rțvik Subramanya is employed to call Indra and other gods and Brahmaṇa. He makes a loud voice in calling Subrahmanya. "Subramanyom, Subramanyom, Subramanyom ..." Indra is described as good brahminhood. So Vāk is identified with
Subramanya. Ahaś and Bṛtri, day and night served as guardians of cows, because the protection of the cow is necessary.

The muhūrtas become presyas (servants). The mṛtyu served as Sāmite. Sāmite is a great killer. Mṛtyu is identified with Sāmite because mṛtyu is killer of life; both are terrible. Here we find abstract ideas in connection with the allegorical yāga. Such as tapas, brahman, satyam, amṛtam, bhūtam bhāvisyat, prānah āpanah, seasons, production of seasons, half-months, full months, brahmatejas, yaśas, Rtm, Urk, Ojah, apaciti, tvisi, araddhā, irē, āhuti, Keadh, trena vāk, shorētrau, muhūrtā, mṛtyu. In the evolution of the world these principles served as agents. This is described here taking the allegory of Sastrayāga.

This Viśvasrjāmayanasūkta is indirectly referred to in Pañcasūkta Brāhmana, because in Ayanas only the Sāma Veda plays an important role.

This vivid description of Brahman and its relation to yāga helps us to think that this is an allegorical representation of the evolution of the world with the help of natural agencies, the embodied Rta. Apart from its cosmic significance the sacrifice of the gods has a liturgical import. Concerning this point, the first thing which strikes our attention is the character of model, proto type which the celestial liturgy is supposed to have in respect of the earthly sacrifice. Everything in the vision of the rṣis has its model in the celestial plane, without excluding the sacrificial order on earth.
At the end of the Mahānārāyanopanisad the life of the individual is described as a yajña. The whole process of life is connected with parts of a yajña. This is an important phase in the evolution of the concept of yajña.

tasyaivam vidūso yajñaasyataṁ yajamānaḥ
Sraddhā patni Sarīramidhman uro vedih
lomāni barhī Vedaśākha hrdayam yūpah
Kema ājyam manyuh pāsuḥ tapo agnih damah Samayita daksinā
ekk hota praṇa udgata caksūradhavyah
mano Brahme Srotam āgniḥ yavadhryate
sa dīkṣā yedaśānti taddhavir yat pibati tadasya somapānam
yat ramate tadupasādah yat samacarati Upāvīśati Utthiṣṭate
ce sa pravrtyah)
yanmukhaḥ tadāhavenīyah ya vyāhitrābhatih
tajjuhoti yatasyāyaḥ prātarattī tat samidhaṁ
yat śāyam prātaḥ madhyamandinca tāṇi savenāni
ye ahorātre te darsapūraṇa mānas
ye ardhamaśāca māsaśca te cāturmāsyaṇi
ye rtavah te pāsubandhāḥ ye samvatsaraśca
parivatsaraśca te aharganāḥ
Sarva vedaśaṁāṁ etat satram yahmarenam tadavahṛtah
etadyayī jāraṁaryam agnihtram satram.

27 Swami Vimalananda, ed. and tr., Mahānārāyanopanisad
section 80 (Nilapore: Sri Ramakrishna Math, 1957)
Also see T.A. 10.64
For this yajñā or vidyā yajñānā is ātman.
Śraddhā is paṭhaṃ (serām) is ātman, chest is yād, hair is the heart (houyā) the yeda he has learnt is his thut of hair;
Atman (the individual soul) is said to be yajamâna and ārddhâ his patni; without ārddhâ no yajña will be fulfilled. The whole body is taken as ādha (sacrificial fuel) because body suffers throughout the life. The chest is taken as the Vedi, because all things happen in the Vedi only. Çaksus is the adhvaryu, always moving like adhvaryu. Identification of mind with the Brahman is also interesting. Manas controls all movements of sense organs. Life is taken as a dîksa; natural food and drink as Somapâna. Pravargya and upasad are both independent rituals attached to Somayâga. The enjoyment in life sexual or otherwise is identified with Upasad, ordinary natural movements, sitting, walking, standing etc. are identified with pravargya. The time, day, night, morning, evening, midday, half-month full month; season year and parivatsara (second year in five years cycle) all are identified with parts of a yâga. As the individual is giving up, at the end of his life, all his properties to others, it is identified with this yâga where all things are given as a daksina; that is considered as the avadharm, end of the yâga.

This may be called adhyatma yajña; by the word adhyatma we mean the body and its movements. Life itself is taken as a yajña, as wholly sacred.

5. Purusa yajña of the Samaveda

Here a person's entire life is considered symbolically a soma-sacrifice.

1. Verily, a person is a sacrifice. His (first) twentyfour years are the morning Soma-libation, for the Gâyatri meter has twenty-four syllables and the morning Soma-
libation is offered with a Gāyatrī hymn. The Vasus are connected with this part of the sacrifice. Verily, the vital breaths (prāna) are the vasus, for they cause everything here to continue (javas).

2. If any sickness should overtake him in this period of life, let him say: 'Ye vital breaths, ye Vasus, let this morning libation of mine continue over to the midday libation. Let not me, the sacrificer, be broken off in the midst of the vital breaths, of the Vasus. He arises from it; he becomes free from sickness.

3. Now the (next) forty-four years are the mid-day libation, for the Tristubh meter has forty-four syllables and the mid-day libation is offered with a Tristubh hymn. The Rudras are connected with this part of the sacrifice. Verily, the vital breaths are the Rudras, for (on departing) they cause everything here to lament (rud).

4. If any sickness should overtake him in this period of life, let him say: 'Ye vital breaths, ye Rudras, let this mid-day libation of mine continue over to the third libation let not me, the sacrificer, be broken off in the midst of the vital breaths of the Rudras'. He arises from it; he becomes free from sickness.

5. Now the (next) forty-eight years are the third libation, for the Jagati meter has forty-eight syllables and the third libation is offered with a jagati hymn. The Ādityas are connected with this part of the sacrifice. Verily, the vital breaths are the Ādityas, for (on departing) they take everything to themselves (ādadate).

6. If any sickness should overtake him in this period of life, let him say: 'Ye vital breaths, ye Ādityas let this third libation of mine continue to a full length of life. Let not me, the sacri-
ficer, be broken off in the midst of the vital breaths, of the 
Adityas. He arises from it; he becomes free from sickness.

7. Verily, it was this that Mahidasa Aitaraya knew when he used 
to say: 'Here, why do you afflict me with this sickness - me, 
who am not going to die with it?' He lived a hundred and six-
ten years. He lives to a hundred and sixteen years who knows 
this doctrine of 24 & 44 & 48 years.

1. When one hungers and thirsts and does not enjoy himself - that is 
a Preparatory consecration ceremony (diksa).

2. When one eats and drinks and enjoys himself - then he joins in 
the Upasasa ceremonies.

3. When one laughs and eats and practises sexual intercourse - 
then he joins in the chant and Recitation (stutam sestra).

4. Austerity, alms-giving, uprightness, harmlessness, truth-
fulness - these are one's gifts for the priests.

5. Therefore they say: 'He will procreate (Sasyati): 
He has procreated (asasta):

6. When Ghora Angirasa explained this to Krsna, the son of Devaki, 
he also explained - for he had become free from desire - In the 
final hour one should take refuge in these three thoughts: "You 
are the Indestructible; you are the Unshaken; you are the very 
essence of life (prana). On this point there are these two 
verses:-

29 The ceremonies constitute part of the Jyotistoma (praise of light) 
form of the Soma sacrifice and during which the sacrificer is al-
lowed a certain amount of food.

30 In this exposition of the similarities between man and the sacrifi-
ce these two words are used in a double signification. They mean 
also in relation to the sacrifice "He will press out (the soma-
juice)! He has pressed (it) out that is his rebirth (punar - ut-
padana) Death is an ablution after the ceremony.
7. Proceeding from primeval seed (The early morning light they see, that gleameth higher than the heaven)\textsuperscript{31}.

From out of darkness all around,
We, gazing on the higher light -
Yea, gazing on the higher light -
To \textit{sūrya}, god among the gods,
We have attained - the highest light!
- yea, the highest light!\textsuperscript{32}

\textsuperscript{31} SV 1.1.10 With slight variation, RV 8.6.30
\textsuperscript{32} VS 2.21 varying slightly from RV 1.50.10