CHAPTER III

Viśve Devas in the ritualistic literature

In the preceding chapters, we studied the Rgvedic and Atharvavedic verses addressed to VD, discussed their features and defined their character. The next Veda to be taken up should be either the Yajurveda or the Sāmaveda. In consideration of the character of the Sāmaveda, namely, the chants based on verses borrowed from the Rgveda, the Śaṁhitā of that Veda is hardly of any use for our purpose. We have therefore to go to the Yajurveda. Now, the Yajurveda is available in several recensions, the, Krṣṇa and the śukla being the two main branches. The Krṣṇa Yajurveda consists of four recensions, namely, the Kāṭhaka, Kapiśṭhalā-kaṭha, Maitrāyaṇī and Taittirīya. It is rather difficult to fix the comparative chronology of these four recensions. The Kapaiśṭhalā-kaṭha is a branch of the kāṭhaka recension. Of the remaining three: the Taittirīya recension has traditionally come in two text-orders, namely, the Sārasvatapāṭha and the Ātreyapāṭha. The Sārasvatapāṭha consists of three distinct texts-Śaṁhitā, Brāhmaṇa and Āraṇyaka. The Kāṭhaka and Maitrāyaṇī have traditionally come in a single text each consisting of an admixture of Mantra and Brāhmaṇa. Vaiśampāyana, otherwise known as Caraka, was the original teacher of the Yajurveda. The terms Kāṭhaka or Kaṭha and Caraka are closely related to each other. It would therefore be proper to take up the Kāṭhaka Saṁhitā first, to be followed by Kapiśṭhalā - Kaṭha, Maitrāyaṇī and Taittirīya. As regards the śukla Yajurveda Mādhyandina recension will be taken up. The passages concerning
VD, whether, mantra or Brāhmaṇa, will be taken up serially. In the case of Śukla Yajurveda, Saṁhitā (Mādhyandina) will be studied first and the Śatapatha Brāhmaṇa will follow.

The Śāmaveda will be considered after the Yajurveda. As noted before, the Sāma mantras need not be taken into account. Passages from the Tāṇḍya and the Jaiminīya Brāhmaṇas will be studied. The Rgveda Saṁhitā was initially studied but its ritualistic texts, namely, the Brāhmaṇa and Āraṇyaka texts of Aitareya and Kauśītakī, could not be taken up there. They will follow the Śāmaveda Brāhmaṇa.

The Kalpasūtras are a part of the Vedāṅgas which form the last part of the Vedic literature. They consist of the Śrauta, Gṛhya and Dharmaṇa śūtras. The Śrautasūtras which are directly based on the mantra and the Brāhmaṇa-portions deal with the Vedic sacrificial religion. Hence it is appropriate to study them wherever necessary side by side with the mantras and brāhmaṇas even though they belong to a later period.

The character of the Yajurveda and Śāmaveda is different from that of the Rgveda and Atharvaveda in that these two Vedas were compiled for the purpose of the ritual. Hence the position of VD in these Saṁhitās will have to be studied from the ritualistic point of view. The original passages will be recorded in notes. Similarly brāhmaṇa-passages will also be given in notes. In the case of the Śrautasūtras, mere reference will be given.
Data from the Kṛṣṇa Yajurveda

1) Kāthaka Samhitā

The first reference to VD is found in the collection of mantras pertaining to the Full-moon and New-moon sacrifices. The Adhvaryu gives out a call for preparing the Vedi which the VD like (KS. 1.9)\(^1\) The Adhvaryu addresses the Soma-shoots to be purchased with the formula, "thou art bright, lustrous, immortal; oblation to all the gods" (KS 2.5)\(^2\) Further (KS 2.6) he implores him: "Do thou provide oblations for all the gods."\(^3\) Agnihotra is offered to Sūrya, Agni Prajāpati: The portion which is wiped out belongs to the Pitṛs. That which he consumes belongs to men. Therefore Agnihotra is said to belong to all the gods (KS 6.5)\(^4\) The oblation offered on the smoky fire belongs to VD that is a group of gods. (KS 6.7)\(^5\) The verses mahi triṇāmavōstu etc. form part of the prayers to be offered by the sacrificer at the Agnihotra. These belong to VD, and the progeny also is connected with VD. (KS 7.9)\(^6\) The Adhvaryu offers an oblation on the place fixed for gambling with the verse pranūnam brahmaṇaspatih (KS 7.14) in which several deities are mentioned. The Brāhmaṇa (KS.8.7)\(^7\) defines this verse as containing the word mantra and addressed to VD which indicates the VD as a separate group added for completeness. KS.9.4 enumerates the oblations to various deities in the different Parvans of the Cāturmāsya. Among these there is āmiṃśa for VD\(^8\) who are obviously taken to be an entirely separate group. KS.9.1 prescribes an optional Iṣṭī for one desiring lordship over kinsmen.\(^9\) In this Iṣṭī cakes are to be offered to Indra and VD. The Brāhmaṇa says that Indra is
Kṣatra and the progeny is connected with VD and that thereby the sacrificer renders the subjects (vis) as abiding by the Kṣatra. Thus VD appear here to be a separate group of the level of vis. One who is afraid of Rājayakṣman should offer cooked rice to VD on the new-moon night. One desiring lordship over kinsmen should offer to VD rice cooked in the milk of a cow who is spotted and whose calf also is spotted. Both the kins and the spotted cow are said to be connected with VD. (KS.12.4)

because kins and spots of the cow indicate a group. When the crops are ripe, Āgrayaṇeṣṭi is to be performed. Oblations to different deities are to be offered herein. There was a race among the gods for a share in this Iṣṭi. The VD asked for a share on the promise that they would promote the crops. Cooked rice is therefore to be offered to VD for abundance. The rice is to be cooked in milk which is said to be connected with VD (KS.12.7) probably because milk is associated with vis. One is asked to offer a multi-coloured (cow) to VD for the fulfilment of desires. VD are indeed the desires. (KS.13.8). The identity of desires with VD is probably accountable for the identity of VD with vis. The Rājasūya sacrifice which abounds in Iṣṭis includes an Iṣṭi in which along with other oblations there is cooked rice for VD (KS.15.1). In the Agnicayana VD who are deemed as beneficial to men are implored to accomplish the various rites pertaining to the cauldron (KS.16.5) like the Aṅgiras. This function attributed to VD is in consonance with their character as vis. Various female deities accompanying those connected with VD are implored to do various functions related to the preparation of the cauldron (KS.16.6). The association of VD with female deities
is worth noting.

In the Agniṣṭoma sacrifice, the Adhvaryu recites among others the verse Viśvo devasyā netuḥ ... Viśvo rāya iṣudhyati (KS.16.7)\(^{(17)}\) at the initiation of the sacrificer. The Brāhmaṇa (KS.23.2) says with reference to this that because of the word Viśva the verse belongs to VD.\(^{(18)}\) While piling up a specific brick in the third layer in the Agnicayana, the Adhvaryu says that the VD the lords may deposit it on the earth.\((KS.17.9).\)^{(19)} In the Agnicayana while formally receiving the sacrificial place, the Adhvaryu expresses the desire that the VD may support with their minds the Agni in the form of the altar (KS.18.3).\(^{(20)}\) The Brāhmaṇa (KS.21.8) which eulogising this rite identifies the VD with the vital airs and also with human beings.\(^{(21)}\) Thus the Brāhmaṇa-text treats VD as a separate deity of not a very high status. In the Śatarudrīya offerings forming part of Agnicayana there is a mention of the Vaiśvadeva soma-cup! (KS.18.11).\(^{(22)}\) Again in the Vājaprasāvīya offering, in the same context, VD are implored for favour along with Maruts and Agnis. So VD are deemed here as a separate deity for completeness. (KS.18.13)\(^{(23)}\)

In KS.18.17, there is a puronuśvākyā for the Prayāja offerings in which VD are addressed together with Agni and Indra. This means that VD are mentioned for completeness.\(^{(24)}\)

In the Agnicayana the Adhvaryu digs earth with a hoe for preparing a cauldron. In the formula employed for that purpose the hoe is identified with Aditi who is accompanied by those connected with VD (Viśvādevyāvatī) (KS.19.7).\(^{(25)}\)

In the Agnicayana forming part of the Abhijit Soma-sacrifice, the sacrificer is required to maintain the fire in the cauldron, for a year. At the beginning of the second year, he is
required to perform an Iṣṭi for Agni, Indra, VD, Brhaspati and Viṣṇu. The cake for VD is on twelve potsherds because the Jagati metre has twelve syllables in each quarter. Consequently the third pressing belongs to VD and the Jagati metre. (KS.22.3). (26) At the close of the third pressing of a soma-sacrifice the Pratiprasthaṭ priest pours out the soma-juice from the Druvā vessel into the Hotṛ's goblet, with the vaisvadevi verse Druvam Druvena havisā etc. The Brāhmaṇa (KS.23.1) eulogises the act by saying that the Hotṛ is connected with VD and the progeny belongs to VD. (27) The Hotṛ is said to be connected with VD because he has to recite verses in praise of different, that is all, gods. But when the Brāhmaṇakāra deems the progeny as connected with VD, he connects the VD with vis. So in one and the same context, VD are taken differently, firstly as all gods and secondly as a separate group of gods of a common status. A Soma cup is offered to VD in the morning pressing. In fact the third pressing was assigned to VD. They however demanded a share in the morning pressing. So Prajāpati allotted them a Soma-cup in the morning - pressing. (KS.23.2). (28) The Praugasastra which is recited by Hotṛ prior to the offering of the Vaisvadeva cup comprises triads of verses addressed to several deities among which VD are one and moreover the Yājya is also addressed to VD. In the third pressing Soma-juice is taken in the Antaryāma - cup from the Āgrayaṇa vessel and is offered to Savitṛ. Soma-juice is taken up in the Sāvitṛa-cup while it still contains remnants of the Sāvitra-cup. This cup is offered to VD. (KS.28.7). (29) This trend of VD in claiming remnants of oblation is prominent in domestic rites. In the concluding parts of a soma-sacrifice a barren cow is required
to be offered. In case three barren cows are to be offered, the first one is for Mitrāvaruṇau, the second one is for VD and the third one for Bṛhaspati. (KS. 29.4). (30)

In the Paśvaikādaśīṇī - rite (Savanīya- animal-sacrifice), eleven animals are to be offered in a Soma-sacrifice. Among these, there is a goat for VD. Progeny is connected with VD. By offering a goat to VD, the sacrificer fastens the progeny to Brahman as it were (KS. 29.9). Following the Vaisvadeva animal there is one for Indra, VD are virility: Indra is power. (31) KS. 29.10 prescribes an animal to VD and another to Maruts and identifies VD with viś and also the Maruts with viś. (32) In KS. 35.20 (=Kapiks. 47.18) while prescribing a cake on twelve potsherds for VD it is said that after having created sacrifice, Indra killed Vṛtra, he drove the Asuras away through the obluation for VD, and also created progeny through it. (33) The first Parvan of the Cāturmāsya is called Vaisvadevaparvan because a very important oblation of Āmikṣa is offered to VD. KS. 36.1 says that Prajāpati created progeny through the Āmikṣa for VD. Therefore progeny is connected with VD. The VD are indeed drops. They are so called because they are numerous. (34) Among the Soma-sacrifices there is one in which the oblations consist of cooked rice for VD, a cake on eight potsherds for Tvasṭṛ etc. Here it is said that Vaiśya is related to VD (KS. 37.3). (35) In the Aśvamedha many animals are offered, among which there is a spotted animal for VD. The number of spots corresponds to the number of VD. (KS. 47.7). (36) Other animals of a similar nature are a variegated (Śilpa) one (KS. 43.1), (37) two barren hornless animals (KS. 43.3), (38) animals with different kinds of spots (prṣatī Kṣudraprṣatī and sthūlaprṣatī - KS. 49.2). (39)
There are three variegated barren cows (KS. 49.3)\(^{(40)}\). All these are dedicated to VD. The study of the KS passages involving the offerings to VD as made above reveals that out of the 40 passages studied, the passages related to the notes Nos. 6, 8-22 and 26-40 understand the VD as having a fixed character. In passages 1-4 and 25 one has to understand all gods by the term VD and in Nos. 7, 23 and 24 a separate group of gods conceived for the sake of completeness through the fear of omitting a god. Note no. 26 denotes a passage in which VD appear simultaneously as all gods and a god of a fixed character. In the passage under note no. 32 both VD and Maruts are compared to visá.

It is pretty clear that, to the seers of the KS, VD were in most passages an entirely separate group of gods. This difference in the mythological character is due to the chronologically late position of the Kāṭhaka Samhitā. The Kāṭhaka Samhitā is a ritual text which must have been composed at a time when the Vedic sacrificial rituals had assumed a rather stabilized form. The mythology and ritual of the RV and AV were more dynamic and contained many features still not stabilized. The mythology and ritualistic practices were going through the process of change and continuity. When we speak about the mythology and religion in particular Vedic text, we have to take into consideration its chronology also. One need not wonder that in the Kāṭhaka Samhitā, we come across a few passages in which the VD are understood as all gods or a group of gods added to others for the sake of completeness. The religion in the Kāṭhaka Samhitā cannot be considered in isolation. It was a continuous development of the earlier religion. Certain notions and religious
elements recur in the later texts from older texts. For example the female deity Aditi has a high philosophical character in the RV., and when that deity finds a place in the Yajurveda-ritual, the brāhmaṇa-explanations pertaining to that ritual are bound to be influenced by the Rgvedic character of Aditi. Another point is the employment of puronuṇākṣyās and yājyās in the Yajurveda-ritual. These are often borrowed from the RV., and consequently the relevant brāhmaṇa explanations would naturally refer to the old mythological characters of the deities concerned.
Notes

1) इसमा नर: कुशत्र वो देवम्रो अथरामिया उपस्थो। इसमा देवा अनूपना विग्रहे शब्दपोषा यज्ञामान विशालु 10.9

2) शुक्मारी चन्द्रमम्सुतमारी वै देवद्वां हवरसी 20.5

3) देव मद्य सोमं श्रीपयमानं ते प्रसारसत्र व श्रीपयो देवम्य नकुल मं चलय दलिता: कल्पय यथार्थ्य यथादेवतमाष्मकंक्वशसी मुक्तसे यथा

4) याज्ञिकारि तालिकूः यत्सानाति तन्मन्नुभाया तस्मानानि हेतुं

वै देवद्वां सुबहे 60.5

5) नागसपुर मं तवै देवमम 60.7

6) वै देवदीर्घा पंता वै देवदीर्घा: प्रजा श्रद्धां योयो: प्रजा प्रजायन्ते

7.9

7) प्र नूपे श्रद्धामपीतार्थामनभो नुहीं समावत्य वै देवद्वाय शम्मवाशः

8) यानिकापादः तवै देवमम 9.4

9) प्रेमसार कादशक्तापल नित्यमेलिनु वै देवदेवां आदरक्षापलं सजानामान: कतं वा

इिन्हे वै देवदीर्घा: प्रजा: याशंबाह विशममज्जुनामकी 11.1

10) कस्मान्देवम्यासवेखु नक्शेषु शमावदसानि ते वै देवदेवन-पश्चामासवासः

राजायमाजयस्मानं यस्मादमुआचलोग्मन्थीमायामायमतववायायमत वै देवदेवन

पश्चामासवासः चाली यन्ति यो राजसमादु बिभीयां 11.3

11) वै देवदेव: कार्ति वै देवदेवा हि सजाना: पृथवया: पृथवदल्याया दुर्गे

भवाविन्य वै देवदेवी हि पृथवी 12.2

12) देवा वा श्रुतिस्वपुकार्याञिः च विवे देवा अभिुन्ड्र भानसे नूसुन्त क्यामिदं प्रयतिव्याम इति| तेष्य एवं भागानक्षुकनसी वा

इत्यंग्रामाय| भृष्मे वै देवदेव: प्रणयत्यंतीनां| पवारो मद्यानि वै देयविनेनी वै देवदेवूं हि पय: 12.7
13) वैश्वदेवी बुधरूपायात्मक कामेयः कामा ते विषये देवा: १३०८
14) ऐन्द्रायको हाश्रकोलसा सैंनेद्रश्चिंयार्थादृश्य एकपपलो वसः
प्रसादस्त्रुताण १५०१।
वैश्वदेवयुर्वः १५०४
15) विषयो वा देवा वैश्वनार्यः कुर्मन्त्वानुपूजनका गुणवसाधिरस्वतः।।
16) अद्व्यःकथा देवी विष्य्यवावीती वृत्तयुक्तस्माच्छस्य आहि; सदस्यः स्वल्पवर्णावर्त द्वयनां वा फलीचर्यिका चिरवषयानांत्र द्वयनां।। घन्धुरावः।। विषयो वा देवीपतीढेयावीती
देवीवर्तम्यावावीती।। तत्त्वो देवास्म मात्र वसः।।
17) व्रतस्य नेतृत्वी कीत समायः।। विशी गयं स्वाध्यान्त सुमानं कीत
पुष्प्य्याः १६.७
18) वसस्मृष्टि देवतानिरत्त्वः।। विषयो देवस्य नेतृत्वतः यथातृतमात स्तन्यानो तेन
सावित्री।। सर्वत्र इत्य नित्तेद्वयाः।। विशी इस वैन्येव।। गुम्मात्री वास्तर्या।
पृथ्यालित सौङ्गी।। सारसान्नस्त्वाहाकि।। इत्यहार्थिनिवेद्वत्ता।।
19) विषये ते देवा अधिपत्यके धर्मानिर्विशेषतीनां। प्रतियंततिरितिवंतानां
विने सर्वुक्ष्म वृत्तियाः अयोणाम १७.८
20) उत्त्मा वा देवा अग्रे भवनु तपिस्तः।। ततानी सभा नूर्नित्वं हर्षातः।।
किम्यानुस्त्रुताः १८.३
21) आदिउन्नतिः ब्रह्मस्वरी।। उत्त्मा उदुम्बरः।। उज्जिवास्म मन्मायात्मी।। धृत्रं
नक्षेत्रं अन्ते।। प्रेयं धान यदु धृत्राः।। प्रणयेर्मा धामान्य धर्मात्मोऽस्ते।।
उद्वया विषये देवा दत्ते। ग्राणा कै विषये देवा: । प्राणीरेवैण्णमुख्यचतुर्वै । मनुष्या वै विषये देवा: । मनुष्योरेवैण्णमुख्यचतुर्वै। अमेवे मारतू विनिमितथिते। ॥

22) वैद्यवचनम में ... यजने कलेताम ॥

23) विषये मय महतो विषय ऊती विषये भवन्द्वयांश्चिदा। विषये देवा आद्वागामार्जितं विषयं दीपं आपि। ॥

24) अमेवे भवाहा दूषूढ़ि हानवेद इन्द्राय हंसम। विषये देवा देविरिदे जुनाति। ॥

25) आदिनिमवा देवी विषवेव्यावतीनि। इंया वा आदिनिमिद्वैदेवीयां स्वाभिस्मस्य अरुक्ते काराय। ॥

26) संकल्पसुन्दरं मूल्या विद्विन्यें संकल्पे। पौराणिकामत्तमा विविध्ये। -

27) होतूचं दसेवन्या वैरेवेदने वैरसिदे वैर वैन्दे वैन्देविरिमा: जना: । प्रजार्जे -

28) बनामुरुधारिल ॥

29) आद्वानां: साविकी सुखं। साविता है देवाना ग्रामनः। सावित्रय सेस्ने वैश्वेदवामागुर्जाति। साविकी अ एव ग्रामसंतलये। वैश्वेदविरिमा: ।

30) थिरि तिन्दुकुर्कृत्याः: रूपमेवाकरणों प्रयमन् कुर्यदिष्ट वैश्वेदविमय बालिन्यं ज्ञात' सहृद्य सरस्वत्य सरस्वत्य ॥

31) अस्य वैश्वेदने वैश्वेदविरिमा: । प्रजा: । प्रजा एव ब्रह्मन्नुमिनिगुणानि।
अथ वैम्भदेवो-धारणी वीर्य वे विशिष्टेवाससह इत्य श्रीर्य वैरे
सवाद्यांवलनुपलिनयुः कर्त्ये २९.९
32) अथ वैन्द्वदेविका बृहस्पति वि:स् वैरे विषिष्टे देवा विषिष्टी विषमायेव
संपायय तां धनायायुवनियुकते २९.१०
33) मघांकां मिः शिषणीकां वृक्षमहले वैन्द्वदेवन वै सौम्यारान्न भानुदत
वैन्द्वदेवन प्रजा अमृजत ३५.२०
34) वैन्द्वदेव्यासिध्या प्रजा अमृजत तस्सादिमा वैन्द्विक: प्रजास्थिका
वै विष्ये देवा: ३६.१
35) वैन्द्वदेवस्यस्नलाभार्योक्षणः वान्गो न्यायं व्यवहो वस्क्यातः...
यक्ष्मदेवो वैयक्षे प्रे बैस्यः ३७.३
36) पृष्ठम वैन्द्विव: ४७.७
37) शिरसो वैन्द्विव: ५८.१
38) राजतनाथी वैन्द्विवाक पिस्कर्यो तुर्के ४८.३
39) पृष्ठम शुद्ध: शृत्या शृत्या स्नात्तुपूतो ता वैन्द्विव: ५७.२
40) तिमाक्षिश्चला वधा वैन्द्विव: ५९.३.
The next text to be studied is the *Kapiṣṭhala-Kaṭha Saṁhitā* because of its closer relation to the *Kāṭhaka* text. Unfortunately it is available in an incomplete form. It follows the *Aṣṭaka-Adhyāya* division, each Aṣṭaka consisting of eight Adhyāyas. Aṣṭakas 2-3 are totally absent. Whatever passages connected with VD are found in the available portions are being studied below:

In the Full-moon and New-moon sacrifices the Adhvaryu gives out a call in connection with the preparation of the Vedi which VD (all gods) are said to have liked. *(KapiKS.1.9).*

Similarly in a Soma-sacrifice VD (all gods) are said to be pleased with the sacrificial place. *(KapiKS.1.16).*

In the morning pressing of Jyotiṣṭoma, a Soma-cup is filled in for VD which of course are a group of gods of a fixed character. *(KapiKS.3.5).*

In the Agnihotra different parts of the oblation belong to the gods, Pitrīs and men, so the Agnihotra is said to belong to VD (all gods) which term is used here in a wider sense *(KapiKS-4.4).* A little later the Agnihotra-oblation which is offered in smoky fire is said to belong to VD who appear to be a separate group of gods. *(KapiKS.4.6).*

At the setting up of the sacred fires, the Adhvaryu offers an oblation on the gambling place with a verse addressed to gods including Varuṇa, Mitra and Aryaman and which is therefore designated as belonging to VD (a specific group of gods) *(KapiKS. 7.4).*

At the establishment of the sacred fires the Adhvaryu deposits the Āhavanīya fire with certain verses which mention VD (a separate group of gods) together with certain other deities *(KapiKS.3.2).*

In the Agnicayana,
the sacrificer lifts up the fire deposited in the cauldron with a verse in which he implores the VD to lift it up (KapiKS. 25.1). In the Brāhmaṇa pertaining to that verse (KapiKS.31.2) the VD (a separate group of gods) are compared to the Prāṇas and Manuṣyas. When the Adhvaryu takes out the cauldron from the loop, he implores VD, Prajāpati and Viśvākarman to release the cauldron from the loop (KapiKS.25.2).

A particular brick is to be piled up in Agnicayana with a mantra in which VD (a separate group of gods) are implored together with Vasus, Rudras, Ādityas etc. to deposit that brick (KapiKS.25.10). Similarly KapiKS.26.3, 7. After the Śatarudriya oblations, the Vaiśvākarmaṇa oblations are to be offered with a number of verses; among these there is a verse in which enquiry is made about the foetus borne by waters and witnessed by VD. (KapiKS.28.2). The answer is given in the very next verse in which visve is substituted by sarve, thus indicating "all gods" as the meaning of the word viśvedevāh. In the Śatarudriya rite, certain formulas denote the various Soma-cups among which there is a cup for VD (KapiKS.23.11). Vājaprasavīya oblations are offered in Agnicayana. Among the relevant verses in which along with Maruts and Agnis, VD are implored for favour (KapiKS.29.2). There is a verse udbudhyasvāgne etc. (KapiKS.29.6) which is similar to Taiśiv. iv.7.13 but in a changed order. It speaks about the flaring up of the fire on the occasion of joining the rite of Agnicayana to the Soma-sacrifice and implores VD (all gods) to adorn the sacrificial place. In the Saumika Cāturmāsyas, the Vaiśvadevaparvan accompanies the morning pressing (KapiKS.36.4). In a Soma-sacrifice, if three barren cows are to be offered in the concluding part,
there is one for VD, the other two being for Brhaspati and Mitravaruṇa. The offering to VD is to be made between the other two. The progeny belongs to VD, so by offering to VD in between, one deposits virile power among the progeny. (KapiKS.44.5). In Paśvaikādaśini animals are to be offered, among others, to VD and Indra, VD are compared to virile power and Indra to might. (KapiKS.45.2). In another sequence of animals there is one to VD and the next to Maruts because according to the Brāhmaṇa text both are Viś (KapiKS.45.3). KapiKS.47.4 contains a verse ayam vajño vardhatām etc. (cf. KS.35.3) in which a desire is expressed that the sacrifice may be concluded successfully. There the VD (all gods) are requested to help it. Résumé -

The Kapiṣṭhala-Kaṭha Saṁhitā is a sub-branch of the Kaṭhaka Saṁhitā, hence one cannot expect much divergence of matter in it when compared with the Kaṭhaka Saṁhitā. Moreover, a large portion is lacking in the KapiKS. Out of the twenty passages studied above, five passages (1, 2, 4, 15 and 20) seem to understand all gods by the term VD. In others, VD have to be understood as having a fixed character of a group of gods.
1) इसे नर: कृपुज भविष्यते देवमायो गुणामातिया उपस्थे। इसमा देवा अनुभवना विश्वे सारस्यो यज्ञामानं विश्वन्तु 1.9
2) पुदमगमन देवमजन दुर्गीया यज्ञ देवा अनुभवना विश्वे। अनुममाम्यो संचरनो यज्ञामा सारस्यो° नामान्या विश्वन्तु 1.16
3) अभिमाकर्षण्यो दीः दिव्य देवास आगा। दाइयासो दाइया: सुनम्। उप्यायमुही-लोकसं। विश्वस्यद्वा देवमाय: एष ते यो:। विश्व-स्यद्वा देवमाय: 3.5
4) अभिमाकर्षण्यो होत्याम्। अभिमाकर्षण्यो हि यज्ञस्वाली। पञ्चावास्ते हृदेवनाम्।
5) (अभिमाकर्षण्यो घन्धुरूपम् तदेव। दिव्य:। यमादे रेष्यामेलितुत्तायेव तदस्यायस्मायि-नां। नमी। नदी। दिव्यानित्तेवम् 4.6
6) श्रद्धां भ्रमणाप्रतिनिदित्वं वद्य:। व्रद्धस्या वर्षणं मित्रा अर्थमा देवा।
7) वनी मन्युरोपस्य प्रायेवमृतमुद्ज्वलसे।
8) उदु का विश्वे देवा अनुभुतु। पणका।
9) राजा से विश्वे देवा। प्राणिवेशनुमुद्ज्वलसे। मनुष्या से विश्वे देवा।
10) अभिमाकर्षण्यो नामा ता (वा विश्वे) अस्मिन्तु देवा।...मनुष्यमातिया:
सर्वरिच्छिल्म: सन्तवित्विहैदेवः ....| प्रातये | वातैधानरायाः आचिनाच्याः
ाद्वयतातिरिभेण । वा 25.10

11) अस्मिन्न भागीनस्य विचित्रां देवानामाध्यिष्ठायं शून्तं निषाणं क्रयासिद्धा
स्तोत्र: 26.3

ाधिपत्यकारे दृष्टी दिक्क। विखे ते देवा अधिष्ठय:। बृहस्पतिनिहैति नां
प्रतिद्यं | भिनवनायात्तेऽभृति। बैंविश्वेत्वेअतेने
उक्ते विश्वाये सम्वेतान्म । 26.7

12) कं निविंद्ये प्रधामं देवारोण यजने देवा: समपस्यन्त विखे। तमिष्णे प्रायं
देवारोणे यजने देवा: समपस्यन्त सर्वे । 28.2

13) आयमण्ड्ये में दुरुक्कृयस्वेदस्य में।। वेन्त्र० अयमेव में 28.11

14) विखे अम मसती विखे कती विखे। भवनवनमायः मुखोः। विखे मा
देवा अवस्माणवेष विखसीनु द्विवेण वाजो अत्र । 29.2

15) उद्घस्वागने प्राचिनवागृहाः। त्वाभिश्चातिः संस्तोतियान्यापन्न‌| आक्षेपसाधने
अध्येतरस्मालेब्घे देवा यजमानि सीता । 29.6

16) यद्दाये तामागें योद्धनवल्लम्। भुक्तदेषवेम भरात:। सवनमकुर्वन
वराणप्रायस्वानाद्यादेवे सवने साक्षेपसाद्यतीक्षणम् । 36.4

17) यद्य तिस्ते नुकुरवत्वः। सप्तमिवाद्वराणं प्रायम्य कुण्यदीय वैधेद्वेयमथ
बार्तावां नृत क्षत सतातायाम् |। यदैव बैंविश्वेत्ते व सारस्वता न्त
भक्तो देवानां प्रेष्य भ्रात्रणमायवात्यताय। बैंविश्वेति मथे मथे नवले। वैन्देविनिग्:।
प्राना:। आवास्वेत रात्रो दिशानि । 45.5

18) अथ वैविश्वेतोमेवः।। वैरवे वे विखे देवा: अश सर । 46.2

19) अथ वैविश्वेतो भवानि:। वे वे विखे देवा: विघ्नन्ति।। विने वें सम्पाय
तन्ना भ्रात्रणानुविनुभुनाने । 46.3
20) यही यही वर्षता गौफिरङ्गियां वैदः स्ववात्स् सुमायाः। इदं कर्मिनि
वर्षिष्यन्येवं यज्ञ विष्ये अवनु देवः ॥ ४८.४, वि. कृप. ३५.३
Closely allied to the Kāthaka (and Kapishthala-Kātha) Sāmhitā is the Maitrāyaṇī Sāmhitā. This text also contains several references to VD in its mantra and brāhmaṇa portions. Clarified butter is an oblation which is very often used in the Śrauta rites. In the Full-moon and New-moon sacrifices the clarified butter, when it is procured, is identified with brilliance, immortality and a substance related to VD. (MS.i.1.11). The same formula is repeated at the purchase of soma in the Agniṣṭoma sacrifice. (MS.i.2.4). Clarified butter is a material which is often offered to All gods. In a Soma-sacrifice, Dvidevatya Soma-cups are offered to Vāyu and Indrāvāyu, Mitra-Varuṇa and Aśvinaus. After offering Soma to each of the twin deities the Pratiprasthātṛ pours half of the remnants into the vessel for Aditi referring respectively to Devas, Viśvadevas and Viśve Devas. (MS.i.3.9). These terms denote All gods. Even though the evening Agnihotra is offered to Agni and to Prajāpati and the morning Agnihotra to Śūrya and Prajāpati, the Agnihotra in general is regarded to have been offered to All gods (VD) (MS.i.8.5). The Brāhmaṇakāras however deem VD as a separate group of gods in the context of Agnihotra when they say that the smoky flame of fire in Agnihotra belongs to VD (MS.i.8.6). The Agnihotra-oblation passing through various stages, has been regarded as belonging to various deities. When offered it is said to belong to VD (All gods) MS.i.8.10).

In the Cāturmāśyas, the first Parvan is Vaiśvadevaparvan. (cf. MānśŚ.i.7.1-2). It is so called because in that Parvan
the prominent oblation is āmīkṣā offered to VD. (MS.i.10.1)⁶

When Prajāpati thought of creating progeny, he created the Vaiśvadeva-parvan of the Cāturmāśyas from the Agniṣṭoma (MS.i.10.5).⁷ Therefore the progeny is said to be related to VD who are identified with drops (MS.i.10.6).³ A sacrificer who is desirous of cattle is asked to go in for the Vaiśvadevaparvan because the Vaiśvadeva oblation is regarded as the procreation (MS.i.10.8).⁹ One who has enemies is asked to offer a cake on twelve potsherds to VD. Before offering, the cake is to be divided and again to be joined, thinking in mind about one who is dear to him. He does so because progeny is related to VD. (MS.ii.2.5)¹⁰ Cooked rice is asked to be offered on the new-moon day to VD for one who is suffering from consumption. (MS.ii.2.7).¹¹ One who has enemies is advised to offer cooked-rice to VD. This Iṣṭi is also prescribed for one who desires a village. For this Iṣṭi the Adhvaryu procures clarified butter from the houses of all relatives of the sacrificer. There by he holds their minds together as it were. The sacrificer is thus united with the kins, sons, women and cattle. A spotted milk-cow is given away as Dakṣīṇā, because she is related to VD. The Iṣṭi is related to VD. Progeny is related to VD, therefore the sacrificer obtains progeny (MS.ii.3.2).¹² There are six Prāṭastotras to be chanted in certain Soma sacrifices. Among these there is one Vairūpa which belongs to VD, appropriately so because VD are manifold. (MS.ii.3.7).¹³

Optional animal-sacrifices have been prescribed for the fulfilment of certain desires. Among the animals there is a barren cow vaśā—a word which has variously been explained by the brāhmanapakāras. Thus vaśā is read as vaśā,
"fat." Bṛhaspati first took up the fluid flowing from the cut up head of Gāyatrī. That became the red barren cow dedicated to Bṛhaspati. Next Mitra-Varuṇa took it up whence became two-coloured barren cow dedicated to Mitra-Varuṇa. Lastly the VD took it up whence became the varie gated barren cow dedicated to VD (Ms.ii.5.7). In the numerous Iṣṭis prescribed in the Rājasūya, there are two in which cooked rice is offered to VD (Ms.ii.6.13). In the different formulas employed in the con-secration-bath of the royal sacrificer, there is one in which are implored for favour the Jagatī metre, Saptadaśa stoma, vairūpa Sāman and VD (Ms.ii.6.10). In another formula it is said that the Adhvaryu is sprinkling the sacrificer with the brilliance of Soma, lustre of fire, might of Indra and mental faculty (kratu) of VD (Ms.ii.6.11). In the Agnicayana, VD who are beneficial to men are implored to fashion the cauldron - a function in which their associates are female deities like Aditi, wives of gods, Dhiṣanā, Gnās, Varūtrī and Janis accompanied by those who are related to VD (Ms.ii.7.6) VD are thus here a separate group of gods engaged in a com-paratively minor function. In the Agnicayana, the sacrificer lifts up the cauldron containing fire in the sling put round his neck when he recites a verse imploring VD to carry the fire (Ms.ii.7.10). While digging out earth for preparing the cauldron in the Agnicayana, the Adhvaryu recites a formula in which Aditi accompanied by theose related to VD is implored to dig out (Ms.iii.1.3) Certain bricks are piled up in Agnicayana with formulas addressed to VD (Ms.ii.8.7,9,11 Vārāśṣ.ii.1.8.1) In the soma-rite, VD among other deities, are expected to be provided with offering in the Satarudrīya (Ms.ii.11.5).
In the Agniṣomīya sacrifice forming part of the Agniṣṭo sacrificial food is carried towards the priests after the off of the animal's organs. At that time, the cooked organ known as the adhyūdhnī is taken to the Hotṛ priest, because he is said to belong to VD and the progeny also pertains to the VD. (Ms.iii.10.4) In the Sautrāmaṇī sacrifice, the liquor is passed through a woolen filter when a number of verses are recited. In one such verse the purifying goddess related to VD is said to have arrived (Ms.iii.11.10). In the Aṣvamedha sacrifice a large number of animals—domestic and wild are procured. Among these there is spotted female anime which is dedicated to VD (Ms.iii.13.6), barren animals (Ms.iii.13.12), rhinoceros and spotted animals to VD (Ms.iii.14.21). When the horse is carried towards the immolation—chamber, a male goat said to belong to VD is carried in front as the share of Pūšan. (Ms.iii.16.1) Mi. iv.3.2 (cf. MānŚŚ. I.vi.4.4) prescribes the Āgrayaṇa Iṣṭī as a part of Rājasūya, when crops become ripe, the gods ran a race. Agni and Indra won the race, therefore a cake on twelve potsherds is offered to them. When the corns grew up there was only a handful of barley, a handful of paddy, a handful of beans and a handful of sesame. The VD said to gods, "if you agree to give us a share, we shall increase the quantity." Gods agreed and consequently the VD increased the crops and got a share of cooked rice. Thus an oblation to VD results into abundance. The rice is cooked in milk, so milk belongs to VD. Thus VD are regarded as a separate group of gods particularly related to the common people and their product. Another rite in the Rājasūya, namely āsāmavesti points to same character of VD. In this Iṣṭī, there are five oblation
for different deities among whom there is cooked rice for VD (Ms.ii.6.13). If the sacrificer is a Vaisya, the oblation for VD should occupy the central place (Ms.iv.4.9, cf. Mānśs. IX.ii.1.32,33) (Mānśs. ix.2.1.32-33 (29)) This Iṣṭi is prescribed also for one who desires food.

In a Soma-sacrifice Vasatīvarī waters are procured on the day preceding the soma pressing day in the afternoon while the sun is still shining. It the water is taken after sunset, one should hold five above while the water is being carried. This is because, as the brāhmaṇa says, Agni represents All gods. About the water it is said that the sap of soma has entered into water, and that water is related to VD. (Ms.iv.5.2) (30) This also indicates the relation of VD to Viś who as agriculturists are closely associated with water. In the morning pressing nine soma-cups and vessels are filled in. The Ṇrayaṇa vessel is filled in with the verse dedicated to VD, namely ye deva divya ekādaśa stha (Ms.i.3.13) which speaks about eleven gods each in the heaven, earth and water. (Ms.iv.6.1, Mānśs. II.iii.5.9 (31)) The couple of views that the Hotṛ is related to All gods and that the progeny is related to VD has found expression in the rite that the Soma-Juice contained in the Ṇrayaṇa vessel is poured into Hotṛs goblet in the third pressing (Ms.iv.6.6). (32) A Soma-cup is offered to VD in the morning pressing after the Praūgasātra is recited. Ms.iv.6.8 has pointed out its significance as follows: there was a competition among the gods and demons about the conclusion of the Soma-sacrifice. In that a cup was offered to VD in the morning pressing, the sacrifice is concluded with the Vaiśvadeva cup. Through this
offering the deities are gratified in the morning pressing; gratified they proceed to the subsequent pressings. (Ms.iv.6.8)\(^3\)

The Brāhmaṇakāra has a particular attachment to the phrase that the progeny is related to VD. He often quotes it. He repeats it while prescribing the taking-up the Vaiśvadeva-cup in the remnants of the Śāvitra-cup. (Ms.iv.7.1).\(^{34}\) In the Paśvaikādaśīni, a brown animal is offered to VD (Ms.iv.7.3).\(^{35}\)

In each sacrifice, Dakṣiṇās are to be given away to officiating priests. The brāhmaṇakāra mentions various types of Dakṣiṇā and eulogises them. When he mentions a cow as Dakṣiṇā, he says, "the cow belongs to VD; through her (giving away) the sacrificer attains the dear abode of VD." When he mentions a piece of cloth as a gift, he says "a piece of cloth belongs to All gods; through it, the deities whom he has offered become gratified by him" (Ms.iv.8.3).\(^{36}\) Here the word viśva is clearly used to denote a specific group of gods, while the word sarva is used to denote all. When three barren cows are offered at the conclusion of a Soma-sacrifice, the one to VD should be offered between the other two (Ms.iv.8.6).\(^{37}\)

For the Pravargya rite, earthen pots called Mahāvīra are to be ceremonially prepared. The prepared pots are to be baked by burying in a pit, Aditi and wives of gods who are accompanied by those related to VD are prayed for help in this regard (Ms.iv.9.1).\(^{38}\) Among the oblations of gharma to be offered to the different deities, there is one to Śāvitr accompanied by Ṛbhu, Vibhu, Vāja and VD (Ms.iv.9.8).\(^{39}\) It seems the adjective "accompanied by those related to VD" (Viśvadevyāvat) has often been used as a stock-phrase by the brāhmaṇakāras. The gharma is praised when the sacrificer consumes it (Ms.iv.9.9).\(^{40}\)
Ms. iv.10-14 is a big collection of puronuvākyā-yaśyās (and also prāṣas) to be employed in the various Iṣṭis and other sacrifices. It contains certain verses which are directly or indirectly connected with VD. In Ms. iv.11.2 (and also iv.14.4) there is a pair of puronuvākyā-yaśyā for Bṛhaspati who is said to be viśvadevya or viśvadeva that is, related to the VD.\(^{(41)}\) In an optional Iṣṭi offered to Agni-Maruts for rains. Agni is said to be supported by VD (Ms. iv.11.2)\(^{(42)}\). In Ms. iv.12.6 the yaśyā for Dhātṛ refers to devāḥ and Viśve devāsah indicating VD as a separate group of gods.\(^{(43)}\)

Résumé - while the KS contains scattered Anuvākas recording the puronuvākyā - yājyās to be recited by the Hotṛ, the Maitreyāyaṇī Samhitā preserves at the end a big collection of such verses. In the remaining portions the Ms. has ritualistic and even literal correspondances with the KS. to a large extent. So there is no wonder that many of the passages from Ms. as studied above agree with those from the KS. Among the forty-three passages there are four passages where in we have to understand "all gods" by the term VD. In the remaining cases VD represent an entirely separate group of gods. As in KS. even in Ms. there are certain passages in which VD appear as a deity related to the common people pursuing agriculture and other productive occupations. In certain optional sacrifices the desired objects are concerned with villages and rural life. There are vegetarian oblations which pertain to the agricultural products. The animals in the animal - sacrifices represent in some way the multiple character of VD. The Arthavādhas like the oft - quoted vaiśvadevya vai prajāḥ establish the relationship of the sacrificer and rural surroundings with VD. There are
of course references indicating the traditional character of
the VD constituted by thirty three gods.
1) ज्योतिरस्यवृत्तमात्रेः ब्रह्मदेवमात्रे ।। 1.4.1। 1.2.4
2) उपयामश्रीतेऽपि दीवेम्यस्यायमश्रीतेऽपि । विशेष्येवायम्यस्यायम
श्रीतेऽपि विशेष्यायम् देवम् ।। 1.3.9
3) यो वा आमस्यहृदवस्य वैश्वदेवं वैदांशुलक । यन्त्र पशुपालिविद्यात् दुधिहस्य
पशुपालि । पशुपालिविद्यात् ।। 1.8.5
4) यत्र शून्यमेव ज्योतिरश्च देवम् ।। 1.8.6
5) बैरेश्वरं दुरस्मि ।। 1.8.10
6) वैश्वदेवज्ञानम् ।। 1.10.1
7) आमिरशोभीवेदेवं यस्मिनु निमयः प्रजापति । प्रजा असरुषं ।। 1.10.5
8) अर्थमा वैश्वदेवार्थमा । प्रजापति । प्रजा असरुषं । ता वैश्वदेवादृश्य ।
तस्मादिभिस वैश्वदेवः प्रजा । विचायवायवाय । सतोऽस्माते विशेषे दैवाज्ञानं
पुष्प पञ्चाति ।। 1.10.6
9) वैश्वदेवे च दूरी सासोहुक्त ।।। वैश्वदेवे यजुत पशुपालिम् न वस्य ।
प्रजापिने शास्त्रे शास्त्रे । सतोऽस्माते पुषपं । सासोऽस्माते वातससंस्कारे ।
प्रजाने च प्रजालोकितविष्ठाय दैववेयूम् । वैश्वदेवे यजुत प्रजननाय च वस्य
पञ्चाति । स्यां माण्डां च गच्छिनाति ।। 1.10.8
10) यें विश्वदेवेन वचनीकाः निर्विशेषाविश्वायम् । तनं वलिपिः कृतं समया वर्णण
व्यूर्तं । इस्में मां भावुं ये भूतायम् । सतीं यं विख्यातं वर्णविशेषाविश्वाय मध्य मध्य
आर्थिज्ञानिक्षणाय पुरुषार्थविशेषाविश्वायम् । अन्तरा विख्यातं में यजुः सद्वृत्तं ।
इस्में मां भावुं ये समर्थाम् । सतीं यो गुरुमि । स्यां भूतायम् । स्यां भूतायम्
प्रजा ।। 1.2.5
11) तस्मी च प्रजापति । आयुर्वेदानीमvantस्य आमावायाय । वैश्वदेवं च सदा
निर्वपति ।।। यह राजस्यमहृत्युं मात्रं आमावायायार्थे । वैश्वदेवं च परं
निर्विशेषेण वे स तस्मि प्रायाचित्रमाधिकन्त नेनेवाचम्य प्रायाथिसमें 
किदानि इि 2.7

12) वै घेराके चरसे निर्विशेषः नहुवा। ग्राममाहो यजने। ग्राममाहोः पुतनम् - 
वै यजने। सततेः सततानां संगृहाताः।...इने वै सजानाः। सजानाः इति पुजना 
द्विक्षितं इति पश्चात् इति - पुत्रकेनामो कृपाणिरक्षिता। सरह वै क्रियेन। अय 
यहु। चदम्य शिवाय शिवायाऽः शर्मा: प्रजासना प्रवाहकर्ते इि 3.2

13) विखेणां देवाना। वै कुर्माः इि 3.7

14) चदम्य वै यजने नारिषन्त। न स वषस्त्राकांशं गायत्री। श्रीस्वामीण - 
तस्यांश्रीवाणिरिविन्याचै श्रीस्वामीणस्त। वचनकांस। वक्तावनेश्वरी 
आहुव्यथे वै ता प्रक्षरेन वधा अवेवमक्रामाशाः वक्तावने। आहुव्यथे 
वै शासीनावसा औ पुनः जाठी ततो यः। प्रथमो रसः चादस्तः भुवान्तित्वप्रा - 
शृङ्खला। शाग्यिणी बालिकापायः ततो भाल्यकारपं मिलाकार्णो स ब्रह्मण 
मेण्ड्राज्ज्यां मथो यौऽवंताः विखेण देवा: सा ब्रह्मण वै क्रियेन ीि 5.7

15) जंगली तव चन्द्रसामास्तु सप्तदशा स्मों। वै मृयां साम विखेण देव 
देवति: इि 6.10

16) सौमस्य वा युष्मनान्त्रेष्वे जेत्रेष्वे प्रेयायण विखेणां तव देवाना ला 
आहुव्यथे प्रजात्सामाये इि 6.11

17) विखेणा तव देवा। वै तात्वान्तः कृपाणिरजानुक्रमे छन्दसार्दक्रियस्तु। छुःवाले... 
आदिनिविषा देवी विष्णुद्यवती पुष्पियाः। सदस्ये आकुस्तवलनलवर। 
देवाना 
वा पलीश्वेद्यवती पुष्पियाः। सदस्ये आकुस्तवलनलवर। धिषणाः तव 
देवी विष्णुद्यवती पुष्पियाः। सदस्ये आकुस्तवलनलवर। 
माल्य देवीर्विष्णु - 
श्वेद्यवती: पुष्पियाः। सदस्ये आकुस्तवलनलवर। धिषणाः तव 
देवी विष्णुद्यवती पुष्पियाः। सदस्ये आकुस्तवलनलवर। 
...विखेणा तव
देवा वैधानरा आच्छादनाणामर्त चंद्रसा ॥७॥

18) उदा वा विष्णु देवा अमे भरनु चिनिमि:। स नो मवाक्षरे विस्मातु: ॥७॥

विश्वो आद्याने विनाद्वामनिरु: द्वारे विष्णु देवा हाती, विष्णु होंदे देवा स्वयं अन्नमुङ्गा:। वैधाने वारस, वैधाने जसीतस्मादभागुहा यानी ॥३॥

19) प्रजापतिक्रा अमन्यत यो वा अस्या अमे विसंवनिष्यतातः स आरिष्याती।

स: पुत्रानुरुपस्यदिनिधि देवी विन्ध्यदेवः प्रक्षिप्या:। संस्ये अर्द्धवर्तयं -

लवैंद्री ॥३॥

20) अमे: पुरोरिणायपि नाम तान वा विष्णु अप्सराणु देवा:। नीपारुषा चूतवतीह सीढ प्रजावदसे ग्रंथिणा यशस्वि ॥८॥

विश्वे ने देवा अधिपतिः:। वैधाने जळीरा ने उक्षे अवर्यायें समस्याम्।

विश्वायीर्त्वेयेदेवताय जागतेन देवान्येंक्रो:। पदार्धामि: पद्मः पद्धार्मामि ॥४॥

विश्वे ने देवा गोपतार:। ॥८॥

21) विश्वे ने मे देवा इन्द्रघ्न्य मां ॥१॥

22) अध्याये प्रणा हराने। वैधाने कै दोऽत्र। वैधाने विष्णु:। ॥

युतु वै प्रणा अन्नायकः। सवा पुराणा:। पूजायामि: करोति ॥१०॥

23) वैधाने पुजनी देवीयाभायस्य कहुँ जननी वीरयुक्त:। तवा मदन: सघ -

मायेयाः कथ स्वाम पतयो स्वीणम् ॥२॥

24) शितघा वैधाने ॥३॥

25) पिष्कु वैधाने ॥३॥

26) रख्या वैधाने:। विष्णुस्य देवक्य:। पुष्यत: ॥३॥

27) पुजा छाण: पुरो अधीन वाणिज्यमुङ्गो भाणि नीयते विष्णु:।

अमृत्रियं यत् पुरोदासमवता । कैन्द्रेन श्रीप्रवसय जित्याति ॥१॥
28) तेवा औषधीय पक्कात्मकम्... तस्मादेवथनमसि आधुरानन्नेः कार्याः... आधारायो शारदेशकाला भवायि... एका वेत तांहे यहकस्य मुख्यारसीकाला শ্রীরিত্রকাঃ মাধুর্য্যাকাসলপ্পুল্ল। তারিয়েদ্বং অনুভবম কথনং পনেন প্রথমী প্রায়ঃ। ভাগে নাস্তিকানে | তারিয়েদ্বং অনুভবম কথনং পনেন প্রথমী প্রায়ঃ।

29) আন্তর্যোরূপান্তঃ হিন্দু রক্ষিন, ভারতসভ্যতাঃ জিনিষের দেশগুলি।

30) প্রাণীর্যামগো মুক্তানি এনো হােন প্রাণরস্যো ভক্তির সামৃদ্ধ্য রসঃ প্রবর্তনাচাৈম: 

31) নবৈতে প্রাতঃশো গৃহনি... ব্রহ্মায়ন প্রাপ্তাঃ: ।

32) ততু নমস্কার বন্ধনানি। বৈষ্ণবীদেব যী হোতা। বৈষ্ণবীরিমাঃ প্রজা:।

33) দেবার্থ প্রাপ্তু আসুরাসযুদ্ধনিঃ তৈ দেবা: প্রাত:। পবনে বৈষ্ণবে মন্ত্য।

34) সাদাসিংহ সন্তীতে বহিরহিতানি বৈষ্ণবীরিমাঃ প্রজা:। সাধিত: প্রাপ্তু: রূপ্তু যী প্রজা:।
35) वैष्णवी वैष्णविविन्ना: मणि: भवन्ते ।
36) यद्वा ददाने वैष्णवी गीतिक्रिया ददानां तथा प्रियं धामीयं। यथाती ।
37) वैष्णवी महद्यत आत्मेत रैते का एतनस्थानो ददाने... यहैं वैष्णवी ।
38) अद्वितिया देवी विश्वदेव्यवतिः प्राथिशिवा: सधसये अक्षुःस्वत्वनलवर।
39) सभिनें तुरुस्मति बिष्णुमति वानवति विरचितवत्वे स्वाहा भवन्ते।
40) अद्वितिया ते देव धम्म कब्रुसि बिष्णुमति वानवति बुःस्वानितको विख्याति -
41) बुःस्वानिते गुणस्व नो हन्यती विख्याति। सस्य रत्नाने राजुः। यव पिछे
42) यत (या वेदेपि: श्रुतुचानो अत्य आदिस्यों मन्युष्यं। साधिये। किर्किये -
43) धाता दधानु दशुः कुशी मनुष्यों मनोज्ञानो मीदूः दुःहो। तथे देवा

The peculiarity of the Taittirīya recension as against the other recensions of kṛṣṇa yajurveda is that in its Sārasvata-pāṭha it consists of three separate texts: Taittirīya Samhitā, Brāhmaṇa and Āraṇyaka. The Ārṣeya-pāṭha which covers all the three texts in a single treatise, even though old, is not thoroughly uniform in character. We shall first take up the Samhitā, then the Brāhmaṇa and finally the Āraṇyaka.

Taittirīya Samhitā (TaIs)

In a Soma - sacrifice, while purchasing the soma-plant, the Adhvaryu addresses it as being an oblation for VD i.e. for all gods. Even though Indra is the most prominent Soma-drinker, other deities also receive Soma-cups. In the morning pressing, Soma-shoots are measured by the Adhvaryu with a formula in which he says he is taking up Soma-shoots for Indra accompanied by those related to VD, which term denotes a group of gods. In the Full-moon and New-moon sacrifices the Adhvaryu takes up clarified butter with a formula in which the clarified butter is said to be bountiful to all men and related to VD that is to all gods, not to a specific group of gods. In the Rājasūya sacrifice a number of Iśṭis are prescribed to be performed. Among the oblations for some of those Iśṭis cooked rice for VD is a conspicuous oblation. In one of the Iśṭis in the initial procedure, there is a cake for Indra-Agni and cooked rice for VD. In the Vaiśvadevaparvan of the Āturmāsya, āmikā for VD is a prominent oblation; therefore the Parvan is known after VD. In the Sunāsirīya-
parvan of the Cāturmāyas, there is cooked rice for VD among
other oblations. Among the Iṣṭis called diśām aveṣṭayaḥ,
again there is cooked rice for VD. TS. I. viii.22.2 gives
puronuvākyā-yājyās for Brhaspati in which Brhaspati is described
as viśvadevya and viśvadeva related to VD.

Among the animal-sacrifices is prescribed a speckled goat
to be offered to VD by one desirous of food. The reason is
that food is related to VD. About the speckled character of
the goat, it is pointed out that food is manifold. A similar
sacrifice is prescribed also for one desirous of a village with
the argument that the kins are related to VD. This indicates
that the VD are deemed as a group of gods related to viś
and thereby to agriculture and common life. Similarly a speckled
barren cow is offered to VD by one desirous of food and also
one of the desirous of a village. Among the optional Iṣṭis there
is one prescribed for one desirous of a village. In this Iṣṭi,
a cake on eleven potsherds is to be offered to Indra and
another 12 potsherds to VD. The obtaining of village
includes the control over kins and folk. The Sāmgraḥani Iṣṭi
for VD is prescribed for one desirous of a village with a
similar argument. In the New-moon sacrifice Sāmnāyya
is to be offered to Indra or Mahendra. For obtaining curds,
milk is required to be coagulated. The coagulating with rice-
grains is related to VD. Again the Sāmnāyya is said to be
related to VD.

In the morning pressing at Agniṣṭoma, there are three
Soma-libations for twin divinities. After each offering the
Pratiprastrātr priest pours a part of the remnants of Soma into
the Soma-vessel for Aditi each time with a rather different formula. At the first time he says, deveyhas tvā, at the second time visvadeveyas tvā and finally visvadeveyas tvā deveyhas.³⁴ Even though rather variant, three formulas refer to one and the same deity namely Vē; that is a specific group of gods. Sāyaṇa in his commentary explains the latter two formulas in his own way. In his view the compound visvadeva denotes the collective nature and the last formula stresses their individuality.²⁵ Offerings are prescribed to be made with the abhyātāna formulas in a sacrificial rite by which the sacrificer desires to prosper. Because the Vē, the "all gods" accomplish that rite, the abhyātāna formulas are related to Vē.²⁶ In the Viśnvatikrama formulas to be recited by the sacrificer Vē are associated with Jagatī metre, saptadaśa stoma and Vaiśvadevya Sāman.²⁷

In the Agnicayana earth is dug out with which a cauldron is prepared. Goddess Aditi accompanied by those related to Vē that is a group of gods is prayed to dig out the earth.²³ Similarly wives of gods, Dhiṣpaṇās, divine women and protecting females who also are accompanied by those related to Vē are prayed to play their part in preparing the cauldron.²⁹ The Vē who are beneficial to men are implored to moisten the cauldron.²⁰ In the Āśvamedha sacrifice when the horse is led to the Śāmitra chamber, a goat related Vē is made to proceed ahead and as the portion of Pūṣan.²¹ This relation of the goat to Vē points to the pastoral and agricultural character of Vē.

In the Āśvamedha sacrifice, a spotted deer is offered (22).
character of VD. Similarly a multicoloured animal and two brown hornless goats indicate the same thing. In the Abhijit Soma sacrifice characterised by Agnicayana, the sacrificer is asked to maintain the fire in the cauldron for one year and in the second year he has to perform an Iṣṭi comprising many oblations among which there is a cake on twelve potsherds for VD. The reason behind the cake on twelve potsherds is that the Jagati metre has twelve syllables in each quarter and the third pressing in a Soma-sacrifice is related to VD and the Jagati metre. The relation between spotted animals and VD in the Asvamedha is still more visible. An spotted deer, a deer with big spots and one with small spots, three multicoloured barren cows and three multicoloured goats are dedicated to VD.

In the Agniśṭoma sacrifice, the soma-cups are prescribed to be filled with the Agrayaṇa-cup being the first. That cup is to be filled in with the verse TS. I.iv.10.1 in which each one of the eleven gods said to be residing in the heaven, on the earth and in waters. The soma-cup is taken up for all these. The next part of the formula clearly assigns the cup to VD which thus form a specific group of gods. According to TS. VI.v.2.3, the soma-juice in the Dhruva vessel is to be poured into the Hotraṃasa while reciting the verse related to VD. The verse (TS.III.ii.3.5) is:

\[ dhṛtvam dhṛtvam haviṣāva somam nayāmasi ][
\[ yathā naḥ sarvamījjagadācyakṣam sumanā asat || \]

This verse is not addressed to VD. Then why does the Brāhmaṇakāra say Vaiśvadevyām rci śasyamānāyām? A look
at the Kāndānu-krama of the Ārṣeyapātha of the Taittirīya recension would solve the problem. According to the Kāndānu-
krama TS. VI. v.2 is included in the second Praśna called grahaṇa of the second Śaumya-kāṇḍa. The verse dhruvaṁ
dhruveṇa haviṣa etc. is included in the eleventh Praśna
called aupānuvākyam of the fourth Vaiśvadeva-kāṇḍa, that is,
a kāṇḍa different from the Śaumya-kāṇḍa. Therefore, the
brāhmaṇa-kāra referred to the relevant verse as forming part of
the Vaiśvadevakāṇḍa. The brāhmaṇa-kāra has also used his stock-
phrase "The progeny is related to VD." It is again quoted in
connection with the taking up of the Vaiśvadeva portion in
the śukra-cup.\(^{(32)}\) In the third pressing, there is a Soma-
libation for VD which is taken in the cup used for the libation
of Śaṅkya. In this connection the brāhmaṇa says: VD could
not manage the third pressing. They therefore thought of seeking
the help from Śaṅkya. They carried Śaṅkya over to the third
pressing even though the right place for him to have a share
was the morning pressing. The morning-pressing is related to
the Gāyatrī metre to which Śaṅkya also is related. Therefore a
soma-libation is offered to Śaṅkya in the third pressing. The
stock-phrase of the progeny related to VD is quoted here also.\(^{(33)}\)
In the Paśvaikādaśīni a goat is offered to VD.\(^{(34)}\) The stock-
phrase is repeated here. The goat for VD is offered prior to
that for Indra. Food is related to VD, hence it is procured
thereby.\(^{(35)}\) In the krutudākṣa, formulas to be recited by the
Adhvaryu in the Aśvamedha sacrifice Vāsus, Rudras, Ādityas and
VD are respectively associated with Gāyatrī, Triṣṭubh, Jāgatī
and Anuṣṭubh metres.\(^{(36)}\) In the Daśarātra sacrifice Trīvṛd
Agniṣṭoma is performed on the third day. In this sacrifice
the Agniṣṭoma stotra is based on verses addressed to VD.
Thereby the sacrificer prospers. On the ninth day is performed Trayastrimśa U kthya. In this sacrifice the U kthya- stotra is based on verses addressed to VD. Thereby the sacrificer becomes stabilised. Thus VD are related to prosperity and stability. The U tsargiṇām ayana is performed by omitting certain days from the Gavām ayana. In the third pressing of all the days, cooked rice is to be offered to VD instead of to Soma. This is because the third pressing belongs to VD. In the same U tsargiṇām ayana there is an Iṣṭī of four oblations, the last one of which is a cake on twelve potsherds to VD. This is because, as the brāhmaṇa says, the third pressing belongs to VD accompanied by the Ṛbhus.

Taittirīya Brāhmaṇa (TaiBr.)

The next Taittirīya text is the Taittirīya Brāhmaṇa. Out of the three Taittirīya texts, the Taittirīya Śaṁhitā alone has the Padapātha. The Sārasvatapātha therefore seems to have been established very early. Even though the Taittirīya recension must have been originally in the form of an admixture of mantra and brāhmaṇa like other Kṛṣṇa Yajurveda recensions, some influential Ācārya, perhaps. Ukha (cf. ukhāya prāha tittirīḥ-Kāṇḍānukrama) initiated the tradition of the Sārasvatapātha, giving prominence to the Śaṁhitā text.

In the Gavām ayana on the last nine days, additional animal sacrifices are performed. Among these a bull is offered to VD on the third day. In the Vājapeya, sacrifice a chariot-race takes place during the midday-pressing, the sacrificer approaches his chariot with the Viṣṇukrama for-
The chariot is said to belong to VD. With the next verse he pays obeisance to the deities residing in the chariot. So we have to understand all gods by VD. Sāyana also says that the chariot is the conveyance of all gods (sarveṣām devānām vāhanatvāt). In the Agniṣṭoma sacrifice the sacrificer, while being consecrated, is sprinkled with water to the accompaniment of purificatory mantras. In one such mantra the purifying goddess related to VD is invoked. VD need not be taken here to denote a specific group of gods. In the Maitrāyaṇī Śāṃhitā the verse is employed towards the sprinkling of the sacrificer with surā in the Sautrāmaṇī sacrifice.

Tais. I.3.2-7 has prescribed Cāturmāṣya sacrifice as a part of the Rājasya sacrifice. Taisr.i.4-7 presents more details of the Cāturmāṣyas. In Taisr. I.iv.9.5, Prajāpati is said to have become established in this world by the Vaiśvadevaparvan. Whoever performs the Cāturmāṣyas obtains the year. The VD offered together. They offered to Agni and won this world in which fire exists. One who performs the Vaiśvadevaparvan wins this world. The Āgrayaṇeṣṭi is prescribed partly in Tais. and partly in Taisr. In the Vṛiṇyaagrayaṇa, there is cooked rice for VD. Food is related to VD, so by offering cooked rice, the sacrificer gets food. Prajāpati is said to have created progeny through Vaiśvadevaparvan. In this Parvan āṃkṣā is offered to VD. Progeny is related to VD, so the sacrificer obtains progeny through the offering to VD.

About the Agnihotra, the brāhmaṇa says that it belongs to VD, that is to say, to all gods. The Agnihotra-milk
passes through various stages until it is offered. Bubbles appear when the milk is put on fire for cooking. These bubbles are said to be belonging to VD. that is to say to a specific group of gods. The fire in which the Agnihotra-milk is offered may belong to one of the different stages. The fire in each of these stages is identified with a specific deity. Thus the fire which has caught the entire faggot is identified with VD, that is again a specific deity. Further the brāhmaṇa mentions a number of deities including VD, and says that the Agnihotra becomes offered to all these deities without omitting any of them.\(^{(50)}\)

TaiBr. has prescribed certain Śava-sacrifices. A Vaisīyasava is prescribed for a vaisīya desiring prosperity. In this sacrifice among the seven oblations prescribed in an Iṣṭi there is a cake for VD because a Vaisīya is related to VD.\(^{(51)}\) This feature of the VD is often mentioned. Among the various optional animal-sacrifices there is one in which a variegated goat is offered to VD by one desirous of food.\(^{(52)}\) Two points are to be noted here: the variegated character of the animal indicates the collective nature of VD; secondly food denotes the close relation of VD to agriculture and other professions of the common people. The Yājñī-verse for the offering of the omentum contains the word viśvadevaḥ, which is explained by sāyaṇa in his commentary as Viśvadevaśabdō vasurudrādīśabdavād ganaviśeṣavācī. In the Full-moon and New-moon sacrifices, after the śāmyuvāka rite there is an offering of the remnants of clarified butter in the Juhū and Upabhṛt lad les with a verse in Tristubh metre, namely saṁsrāvabhāgā
stha etc. (Tait. I.i.13.2). About this the brāhmaṇa says that the Vasus, Rudras and Ādityas share the remnants, and they are gratified by that offering which is made with the abovementioned verse that is said to belong to VD. The brāhmaṇa further says that these Vasus, Rudras and Ādityas are the VD. In the Aśvamedha the royal sacrificer is consecrated through twentyone oblations, called vaiśvadeva to be offered each day. As the formulas (T S.vii.3.15) indicate, the offerings are made to various deities which are termed as VD. These oblations have been brought into prominence by an Arthavāda: Prajāpati created Aśvamedha. Nothing could maintain it. Only the Vaiśvadeva oblations supported. Therefore these are offered. Originally the horse is related to VD. The relation is then shifted to Prajāpati.
Taittirīya Āraṇyaka:

The last Taittirīya text is the Taittirīya Āraṇyaka. Even though it has the character of an Āraṇyaka, it has still preserved the brāhmaṇa type to a certain extent by continuing the prescription of the Kāṭhaka Āryanas which commenced in the Taittirīya Brāhmaṇa and also by dealing with some other rites. In the Āruṇaketuka cayana, certain watery bricks are placed with certain formulas. Among these there is one in which VD are said to be arranging them variously. There are similar cases in other Kāṭhaka āryanas. (57) Mantras and brāhmaṇa for the Pravargya rite have been collected in the fourth and fifth Āraṇyaka. The fourth Āraṇyaka begins with the Mantras for the anterior ṣānti. The Adhvaryu expresses his desire to utter speech related to VD, which is auspicious, indestructible and dear to gods. (53) By VD we have to understand all gods since gods in general are mentioned in the same formula. After the gharma is prepared, the Adhvaryu and Pratiprasthāṭya carry the Mahāvīra-pot filled with gharma towards the east with certain formulas, two out of which deserve our attention. In one Bṛhaspati accompanied by those related to VD is invoked. In another the Adhvaryu says that offering is made to VD. (59) After the Pravargya rite is over, the Pravargyautensils are collected in a basket which is then deposited on a wooden stool specially provided for the purpose. The Pravargya thus seated is related to VD. (60) In the Pravargya rite many deities are involved on different occasions. VD are therefore to be understood in this context as a collective deity to complete the list for the fear of omission.
The Śrautasūtras generally follow the Saṃhitā and Brāhmaṇa of their respective recensions. So far as the ritual is concerned, they are not expected to add to our knowledge of the character of VD. Therefore references to VD in Śrautasūtras are generally of no avail for the purpose of this thesis. In some cases they have been recorded along with the relevant mantra or brāhmaṇa. Āpastamba Śautasūtra xx.25.3-21 prescribes the Sarvamedha sacrifice which is of the Daśarātra type. It is to be performed by a king who desires to have full command over all. In this sacrifice firealtar is to be piled up having the area of one hundred and one puruṣas. The first day is the Agniṣṭut sacrifice of Agniṣṭoma type. The second day is the Indraṣṭut sacrifice of Īkṣyata type. The third day is the Sūryastut sacrifice of Īkṣyata type. The fourth day is the Vaiśvadeva (or Viśvedevastut) of Īkṣyata type. In this sacrifice all Soma-libations are of different types. Satyāsādhaḥ. 14.6 prescribes similarly. Mānava Śrautasūtra 3.18 prescribes the Sarvamedha, but it is of a different kind.

Résumé:

The Taittirīya texts as a whole are more extensive than the other recensions of Kṛṣṇa Yajurveda. The number of ritualistic rites prescribed therein would also be a little larger than that in the other recensions. So the Taittirīya texts as a class, may be regarded as rather different from the class of other recensions. There is however no vital difference between these two classes so far as the part played by VD in rituals and also the character of VD are concerned. In forty passages from T S. studied here,
there are only two passages wherein VD need to be understood as all gods. While purchasing the Soma-plant for a soma sacrifice the Adhvaryu addresses it as being an oblation for VD. Because soma-cups are offered to a number of deities, it is reasonable to say that the poet had in his view all gods, not a specific group of gods deemed as a deity. Again in the Abhyātāna formulas VD are invoked. These formulas which are recorded in all Yajurveda recensions are very often employed in offering oblations of clarified butter in obligatory incidental and optional rites. Naturally VD stand here for all gods.

The Agnihotra rite is prescribed in the Taittirīya Brāhmaṇa. It is dealt with in all Yajurveda recensions. Because the Agnihotra is required to be offered every evening and morning by one who has set up the sacred fires, it is prescribed in the Āraṇyasūtras belonging to all the other Vedas besides the Yajurveda. The Agnihotra-worship may therefore be said to be intended for all gods. Even then when an occasion comes to go into the details combined with arthavādas, the brāhmaṇakāra does not fail to express his own view concerning the VD. In twelve other passages VD are of course treated as an entirely separate group of gods of a fixed character.

In the Taittirīya Āraṇyaka there are only four passages in which VD are involved. In the Pravargya rite which is dwelt upon in the Taittirīya Āraṇyaka and also in all Yajurveda recensions, the officiating priests recite one set of formulas at the beginning and another at the end, called
Sānti. In the anterior Sānti the Adhvaryu expresses his desire to utter speech related to VD. Here it is expedient to understand ("all gods") by the term VD in the sense of excepting these few passages in which VD are taken to be all gods in pursuance of the continued tradition of ritualistic religion, one comes across VD as a deity having a fixed character. Even this fixed character has different shades as already observed. Sometimes they are described as thirty three in number, thrice eleven, sometimes consisting of eight Vasus, eleven Rudras and twelve Ādityas. Their multiplicity finds correspondence in many ways, sometimes in the number of colours of the animal to be offered, sometimes in the form of other oblations. The main characteristic features of VD as pointed out previously, namely, their close relationship with common people, rural life, pastoral and agricultural occupations and products are found in the Taittirīya texts also.
Notes

Taittiriya Samhita:

1) सुधास्यवन्तमाली वैधेदेव हैव: I.ii.4
2) इनिन्द्राय लादियवत इनिन्द्राय वा विशेषेष्यान्ते I. iv.1.1, Baudh.55.7.5
3) आज्ञामाली सत्यमाली सत्यस्याण्यान्तमाली इव्वा स्वस्वामालं वैधेदेवमुद्धुन—
   सुधास्यवन्त मालमालस्य: सहोरस्य सरमानामालस्य I. vi.1.1
4) वैधेदेवं चर्चं ध्रुवजीवं वहीं दासिणाय I. viii.1.2
5) आज्ञामालकारां निविष्णुतेः वैधेदेवीमाधेस्याय I. viii.2.1
6) वैधेदेवं ब्राह्मणपालं वैधेदेवं नस्मित्वाय शुनालीय शुनालियाय पुरोजास्यā I. viii.7.1
7) वैधेदेवं चर्चं पिताकी पवित्री दासिणाय I. viii.19.1
8) बृहस्पते गुप्तस्व नो हर्याने विचिन्द्रव: शास्त्र नानामि दाक्ष्ये एव चिन्ते
   विचिन्द्राय वृही यशीवधेम नन्त्यम रहिमि: वृहस्पते सुश्रुंगा वेरवती
   ब्रह्मस्याम पतयो र्याणाम I. viii.22.2
9) वैधेदेवं बुधुरुपमालमेतान्त्याम I: वैधेदेवं वा अन्नमु | विशामावेदनमेंनमें
   सार्वभौमने प्रक्षालिताः अन्नाद्व एव मिलः | बुधुप्यो
   भवति: बुधुरुपं हनने समुखः | वैधेदेवं बुधुरुपमालमेतान्त्यामकाम I: वैधेदेवा
   वै सर्जानाः | विशामावेदनमेंनमें भागधेयमेव वधूस्याताः I. I.6.4
10) वैधेदेवीं बुधुरुपमालमेतान्त्यामकाम: वैधेदेवं वा अन्नमु | विशामावेदनमेंनमें
    सार्वभौमने प्रक्षालिताः | त एवर्माहं अन्नं प्रक्षालिताः | अन्नाद्व एव मिलः | चान्द्रमां चा
    एहं र्वसी यद्यां | सर्व एव र्वतु अवन्नमु | चान्द्रमां स्वस्य समानात्मकान्याः
    वैधेदेवीं बुधुरुपमालमेतान्त्यामकाम: I. i.7.5
11) ऐन्नाद्वादेशकारां निविष्णुतेः पितारूपं ब्राह्मणपालं अ्रामकाम | इनिन्द्राय विशेषेष्याय
    वैधेदेवमेंन भागधेयमेव प्रक्षालिताः | त एवर्माहं सर्जानां प्रक्षालिताः | अण्येयानमेंनमें
    II. ii.11.3, Āpā śa. xix.19.17
12) देवीदेवी साधृःश्री निर्विपैद् ग्रामकामः। देवीदेवा वै सजातः। विष्णुते
देवनस्वेन भाग्येऽनोपधावते। ते एवात्सै सजातान् प्रवचनानि। ग्रामीये
भवानि II. iii. 9. 2

13) यदूं तपुते वालस्वेयं तथोदाचनेन मानुं स्वरूपना तनू सेनं दक्षगगनाकी
II. v. 3. 5

प्रभवाण्यं तदात्सै किल्लेरूं साग्नायणीमिति। तिक्षित्वामाति। दुग्यानि। विष्णुते
तद्विज भाग्येऽनोपधावते। II. v. 3. 7

14) देवीस्तव विन्दुवेभयं शिवस्तव विन्दुवेत् श्रीमेत् \[ \text{मृत्र} \] ii. 10. 1, BaudhS. 7. 12

15) विन्दुवेभयं शिवस्तव देवमेत्। इन्ही मनुष्योऽपमुलं। समस्तानवर्णं
नुक्तानु। गणप्राधाण्येन विन्दुवेयं श्री समासनीदेवता।| ग्रामीये विक्षेप्य श्री
न्यायस्वतिः। Com. on III. ii. 10. 1

16) यदुर्विद्वेषे देवा समहरु तस्मादामध्याना वैष्णवे। यदू प्रजानेवगाणने।
भगवङ्गति तस्मादण्याः। ग्रामीये। III. iv. 6. 1

17) विष्णुते पृथ्वी गणोऽधिकर्षे ज्ञाने सुधृः चन्देश चन्द्रेश चमेव
धामविद्वेषे सामा तः। v. 3. 2, cf. श्री III. vi. 14. 1

18) अदितिनिथाय देवी विन्दुवेद्यायती श्रीयित्या। सधस्येद्रुस्तव्यं स्वल्पवर्त
IV. i. 6. 1; BaudhS. 10. 6

19) देवानां (वा) पुण्यविन्दुवेद्यायती श्रीवित्या। सधस्येद्रुस्तव्यं स्वल्पवर्तः।
धिष्णायस्तव देवीविन्दुवेद्यायती। श्रीवित्या। सधस्येद्रुस्तव्यं स्वल्पवर्तः। श्रीस्तवा
देवीविन्दुवेद्यायती। श्रीवित्या। सधस्येद्रुस्तव्यं स्वल्पवर्तः। श्रीस्तवा।
वन्धुवेद्यायती। श्रीवित्या। सधस्येद्रुस्तव्यं स्वल्पवर्तः। श्रीस्तवा।
BaudhS. 10. 6

20) विष्णुते (वा देवा वैष्णवे) आ श्रुव्यस्तव्यं स्वल्पवर्तः। श्रीस्तवा। रस्तवात् IV. i. 6. 3
21) एक चाल : पुरो अधेन वाणिज्य प्रसन्नो भागे नीयो विशेषत्वः 

22) पूजनी वैश्वदेवः \( \text{VII.17.1} \)

23) शिल्पो वैश्वदेवः \( \text{VII.22.1} \)

24) वैश्वदेवी विधाय दूः प्रसन्नी \( \text{VII.24.1} \)

25) संवतसरमुख्यं शृवा विकृति संवत्सर आयुर्मुख्याक्षरं विशेषत्वः दीन्द्र-मैकाक्षराणं वैश्वदेवं व्रजास्वादकारणां... तृतीयो संवतसरमुख्याणं यजनेन \( \text{VII.5.1} \)

26) यद्वास्वादकारणी भवति व्रजास्वादकारणी यजनी वैश्वदेवानुजानुजान तृतीयस्वाभावः तृतीयस्वाभावः तृतीयस्वाभावः \( \text{VII.5.2} \)

27) पूजनी संवतसरमुख्यं शृवा विकृति संवतसरमुख्यं शृवा विकृति \( \text{VII.12.1} \)

28) निर्देशः शिल्पो दशा वैश्वदेवः \( \text{VII.13.1} \)

29) शिल्पाग्रामी वैश्वदेवः \( \text{VII.20.1} \), BaudhaSS, 15.9, ĀgāsS, XX.14.7, XX.15.3

30) देवान्वी यद शरिकुर्वन्ति तदस्मात् अनुप्रवन ते देवाआयुर्मुख्यान् आयुरस्वल्पैि 

31) देवान्वी यद शरिकुर्वन्ति तदस्मात् अनुप्रवन ते देवाआयुर्मुख्यान् आयुरस्वल्पैि 

32) देवान्वी यद शरिकुर्वन्ति तदस्मात् अनुप्रवन ते देवाआयुर्मुख्यान् आयुरस्वल्पैि
32) वैधेदेव शुकुपालेन गृहलानि वैधेदेवो वे भ्रा. v, 4,1-2; 
Baudh.s. 7,17

33) वैधेदेव देवान्तो मन्न नीदवच्छन्। ते सबितारं प्रामयः सवनमानं 
सत्ते तूतीयसवनमाप्ने पर्यवेप्न। ततो ते तूतीय सवनमुदयच्छन्। 
यत्रूतियसवने आविष्कर् श्रृष्टि तूतीयस्य सवनस्वीकार्यामै। सवित्तापालेन 
वैधेदेवं कलित्तारं गृहलानि वैधेदेवो वे प्रणान्। वैधेदेवं कलशं। सबितान 
प्रस्तवामोगे। यत्र भवित्तपालेन वैधेदेवं कलशं गृहलानि ...एवं ते वैगाने- 
विविधोपयं देवत्थ इत्याह वैधेदेवो द्वारः प्रणा. v, 7, 2, 3

34) वैधेदेवो भ्रान्ति वैधेदेवो वे प्रणान्। प्रणा एवाम् प्रजनसिद्धियामि- 
वैत्तिकाकिर्दी प्रणा. vi, 5, 2

35) उपस्तलदेवने वैधेदेवमा तपसि भैरवेदेवं का अननमनसेव पुस्ततादा धोते 
प्रणा. vi, 5, 3; Baudh.s. 16, 11, 12; Ṛṣiś. xx, 22, 4

36) बरुआदिर्भैं देवत्तथा गायणो घन्डसमा युनामि ... रहस्चर्ति वैभवने रेखना 
नेतुमेन (वा घन्डसमा युनामि ...आदियमिर्येन्द्रित्यथा आन्त्ये वा घन्डसमा 
युनामि ... निम्बीदेवं वैरिविवर्तणानुकुलमेन (वा घन्डसमा युनामि प्रणा). 1, 18, 1

37) ग्रिभुदेविश्वो वैधेदोधु। पुष्करतिवादकानि प्रणा. ii, 5, 5

38) उपाध्येयं वैधेदेवोच्च तत्त्वित्त्वः वैधाले वैधावले वैधावले प्रत्येके 
सम्मयस्मिनिय वैधाले प्रणा. iii, 5, 6; Baudh. 5, 16, 31

39) वैधेदेवं परं तूतियसवने विनिविवालि। वैधेदेवं वै तूतियसवनम्। नेत्रिवेख 
तूतियसवनाम् - प्रणा. vi, 6, 4

40) वैधेदेवं द्वादशकामां (पुरुषार्म)। निविवासो वे नैवाम्। अमृतमां तूतिय- 
सवज्ञेन यत्रूतियेवं द्वादशकामां विनिविवास देवता एव तहांगीय। कुः नाम 
सवनं द्वादशमि: उपायानि प्रणा. v, 7, 2, 3
Taittirīya Brāhmaṇa:

41) कै विद्ये वे (पशुम) आतंत  प्रविद्या एवाकरन  वे । इि. 5, 2

42) विष्णुमानो  मनो | वेष्ठेवेने  भूवेशत्तोऽकालानां ज्ञानाः | वेष्ठे वे । वे रथः।

अँगि न्यायावर्तिनी सर्वं सर्वतां याविष्ठाः या न देवता सदा सविशेष तः तथा (व)

नमस्त्वानी । इि. 11. 5, 4; ठप के . 5, 6 - 6

43) कै विद्ये पुनः  प्रवर्त्ते  देव्यानां । अस्य म हवि  रथमानवु लीतपूर्णः । त्या मननति -

रेवदामायेः । कवय यस्यां पन्यो रनीण्या । इि. 1, 8, 2

44) यथातुर्मान्यानां वेष्ठे वेत्तिवेत्तिवाट्तिर्मेव प्रवाहित । कल्पिताहाराणारायणे ।

वीकृतिश्रेष्ठमृणु  वायदे । हर ॥ तथा ॥ भवस्यवागीश व ये एवं न्यायानां नारायणां ने

ईि. 1, 9, 5

45) प्रजा है वे । संक्रमणातीतीयो । धर्म एवं विष्णु मात्माः ये वेष्ठे । विष्णु रेवदामाः ।

सर्वसमयाति । नाश्वेत्वेवालानाः । ते एवं तैकाम । यास्केन्द्राः ।

वेष्ठे वेत्ति यज्ञे । एवमेव तैकाम इत्यति । इि. 1, 10, 2 - 3

46) वेष्ठे वेत्तिवेत्तिवाट्तिर्मेव । वेष्ठे वेत्ति वा अन्नम । अन्नमारसै । सस्वयानि । इि. 1, 10

47) वेष्ठे वेत्ति वे । प्रजापति । प्रजा । अन्नमारसै । तास्वृतास । वे अनाजाति । इि. 2, 1

48) प्रजा एव तथाजनान । प्रजापति । वेष्ठे वेत्तिवेत्तिवाट्तिर्मेव । वेष्ठे । प्रजा ।

प्रजापति वायदे । प्रजापति इि. 2, 5, 8 रही । 5, 1 - 4

वेष्ठे वेत्ति । प्रजा । ता एवाः । कुलः । इि. 1, 10, 2

49) एवं प्रजा । संस्थानां श्रेष्ठतः । अन्नन्येः । वे वेष्ठे वेत्ति वे । हविविन्यस ।

किंदेवत्य । मात्रेवेत्तिर्मेव । वेष्ठे वेत्तिवेत्तिवाट्तिर्मेव । 

ईि. 2, 4, 6

50) तैकाम गानः । वायवेत्तिवेत्तिवाट्तिर्मेव । अन्नमारसै वेष्ठे वेत्तिवेत्तिवाट्तिर्मेव ।

अतिरिक्ताति । वेष्ठे वेत्ति । वेष्ठे वेत्ति वा अन्नमारसै । अन्नमारसै । वेष्ठे वेत्तिवेत्तिवाट्तिर्मेव ।

मात्रेवेत्तिर्मेव । वेष्ठे वेत्ति । वेष्ठे वेत्ति । वेष्ठे वेत्ति । वेष्ठे वेत्ति । वेष्ठे वेत्ति ।

ईि. 1, 7
52) आ नौ विज्ञ अर्धा गंधु देव:। सिनो अर्धा कस्तुरकस्वो:। मुनि नया

53) तानैव तेन प्रीताति। वैयक्तव्यवहाराः। इति विवेक देवा:। निदेशसाने।

dhāmam satvam satvam

54) प्रजापतियकामयात ग्रामेन्द्रे प्रीताति। स तपो ज्ञातव्यत।

55) नेन्युहोन | तेन्युहोन देवना उद्दामना | मा दीक्षामत्व | मा योजन | नेन्युहोन देवना

56) वैष्णवोऽ अस्म:। ते यहां यज्ञार्थे कुयांत्।

57) वयाबद्वेदा विषारसि।

58) वैष्णवोऽ वाचमुमालियोऽ विचारकव्रोऽ मुहा।

59) वृहस्पतिः क्षिठ्यवेद्वमावते भाषा। विधानवेदनायाहिः।

Baudhs. 5.13, 15.19, 15.10.
(60) वैष्ठेष्म: संस्करण: VII. 11 - 3
(61) सर्वमेधिो दशराजः। राजा व्यवहर योः कामेत वर्णिद्विधायमिति।
एकशतिविण्डो विण्डोः। आभिषुद्यान्तर्यामः। प्रक्षमाहः। सर्वमेधेऽभ्रमात। इन्हस्तुः
दुक्ष्यो द्वितीयोः। सर्वमेधेऽब्रह्मात। सूक्ष्मेनुदक्ष्यस्तत्रों्यम्। सर्वः स्पौर्णधातुः। वैष्ठेष्म
उक्ष्यस्तन्त्रः। सर्वः वैष्ठेष्मः अपा: दि. XX. 25. 3 - 9; सत्याशाद्भास: स.
xv. 6. 15 - 20.
As already observed, the Yajurveda is divided into two main branches: Kṛṣṇa and Śukla. So far we have studied the Kṛṣṇa Yajurveda texts. Tradition says that Śukla Yajurveda had fifteen recensions, whose names are available in records. Out of these fifteen, the texts of only two recensions, namely Kāṇva and Mādhyandina have been preserved. The main distinction between the Kṛṣṇa and Śukla Yajurveda is that while the Kṛṣṇa Yajurveda texts are an admixture of mantra and brāhmaṇa, the Śukla Yajurveda is characterised by separate texts of mantra and brāhmaṇa, Vājasaneyas is a common designation of mantra-portions of both the recensions. So there is Vājasaneyas Kāṇva Śaṁhitā and Vājasaneyas Mādhyandina Śaṁhitā. Similarly there is Kāṇva Śatapatha Brāhmaṇa and Mādhyandina Śatapatha Brāhmaṇa. Both the Śaṁhitā texts have been printed. While the Mādhyandina Śatapatha Brāhmaṇa is fully printed, the Kāṇva Śatapatha Brāhmaṇa is printed in part. So far as the ritual is concerned, there is very little difference between the Kāṇva and the Mādhyandina Śaṁhitās. The main difference is between the divisions of texts and the systems of accents. There is very much literal correspondence. Same is the case with the brāhmaṇa texts of the two recensions. Even literally they are closely related. There is some difference between the divisions and the ritualistic injunctions. The difference between the ritualistic prescriptions of the two recensions is so insignificant that the śrautasūtra, namely, the Kātyāyana śrautasūtra is common to both the recensions. The Śrauta-
sūtra is mainly based on the Mādhyandina recension and the
ritualistic differences, if any, have been noted. In the following pages, therefore, relevant portions from the Mādhyandina, Vājasaneyā Samhitā and Mādhyandina Śatapatha Brāhmaṇa have been studied. The Kāṇva recension is presumed to have been covered by the Mādhyandina. Even though the Vājasaneyā Samhitā and Śatapatha Brāhmaṇa generally go concurrently in the ritualistic explanations, the Samhitā and Brāhmaṇa will be studied here one after the other for the sake of convenience.

Vājasaneyā Samhitā (Mādhyandina) : (VājaS)

In the Full-moon and New-moon sacrifices the Brahman impelled by the Adhvaryu permits the Adhvaryu to proceed with the Anuyāja offerings. While doing so he implores Savitṛ and Bṛhaspati to help the conclusion of the sacrifice and also VD to rejoice in the sacrifice.\(^{1}\) Here VD are understood as a group of gods mentioned for completeness. In the concluding part of the same sacrifice, the Adhvaryu throws on the Āhavanīya fire the sacrificial grass spread within the altar with a verse in which Indra together with Ādityas, Vasus, Maruts and VD is implored to anoint the sacrificial grass with clarified butter.\(^{2}\) Here VD are mentioned together with other deities for completeness. In the Agniṣṭoma sacrifice the Adhvaryu purchases shoots of Soma by giving a piece of gold, among other things, to the Soma-seller. While addressing that piece of gold, he eulogises it as related to VD,\(^{3}\) who are a group of gods particularly connected with wealth of different kinds. In the Agniṣṭoma sacrifice the Adhvaryu prepares the ĀgniĪdhra chamber and touches it saying that it belonged to VD (all gods cf. SatBr. III.vi.1.26)\(^{4}\) In the same sacrifice a
soma-cup is filled in for VD at the morning pressing.\(^{(5)}\)

Here of course, VD are a group of gods having a fixed character. There is another Soma-cup for VD in the third pressing.\(^{(6)}\) On the Mahāvrata day of the Gavām ayana sacrifice, the Adhvaryu takes out three soma-shoots from the Aṃsū cup and puts them one by one into the bulk of Soma-shoots placed on the pressing stone. He does so with three formulas in which the Soma is asked to pass along the dear path respectively of Agni, Indra and VD.\(^{(7)}\) Here VD stand for a a group of gods and at the same time all gods including Agni and Indra. Soma passing through different stages is identified with various deities. Thus Soma-shoots poured down on the pressing stone are identified with VD.\(^{(8)}\) Again the Soma-juice taken up into the goblets is identified with VD.\(^{(9)}\) In the Vājapeya sacrifice, while he is being sprinkled, the royal sacrificer recites certain formulas in which he expresses his desire to win the different metres which were won by different deities by different numbers of syllables. Here he desires to win the Jagatī metre which VD won with twelve syllables.\(^{(10)}\) After this the Adhvaryu makes offerings to various deities having a specific leader and residing in various directions. Among these there is an offering to gods having VD for their eyes and residing in the western direction.\(^{(11)}\) So VD are here considered as different from gods in general and at the same time they are regarded as their leaders.

In the Agnicayana a cauldron is made of earth; fire is deposited therein, the sacrificer hangs the cauldron with fire placed in a sling which he puts round his neck and makes
strides at particular times every day during the Dīkṣā-days, The Adhvaryu prepares this cauldron with formulas in which various deities are implored to prepare it. Here VD who are benficial to people are asked to prepare the cauldron with the Anuṣṭūbh metre. (12) The cauldron is fumigated and is burnt into the oven with certain formulas. VD are asked to fumigate it with Anuṣṭūbh metre. Further Aditi, wives of gods, Dhiṣaṇās, Varūtrīś and Gnās accompanied by those related to VD are implored to bake the cauldron. (13) Thus, VD, particularly in company with female deities are expected to render help in a function related to village industry. Again VD are asked to sprinkle the cauldron with milk with Anuṣṭūbh metre. (4) The relation of VD with the Anuṣṭūbh metre is thus to be noted. In the second layer of the fire-altar four Aśvini bricks are to be piled up on the borders of the Retāḥśic-bricks. VD are said to be praising the fourth of them. (15) Further Vaiśvadevī bricks are also to piled (Vājaś.14.7). Twelve č Chandasyā bricks are to be piled up in the same layer with formulas dedicated to the respective metres. These have specific deities among which VD is one. (16) There are two more bricks representing the Vaiśvadeva and Agnimāruta Śastras in the third pressing in a Soma sacrifice. (17) After the Citi is completely piled up, the fire is carried over it. Prayer is offered to this Āhavanīya fire in which VD (all gods) and the sacrificer are said to be living in the high abode. (13) In the Vasordhārā offerings in the Agnicayana, clarified butter is offered on the Āhavanīya fire in a continuous stream while Śatarudrīya formulas are being recited. In one such formula VD and other deities are expected to be gratified with the offerings. (19) Similarly Vaiśvadeva Soma-cups and
other cups are expected to be gratified. (20)

In the Sautrāmana sacrifice, surā is offered with certain mantras among which there is one pointing to the third pressing as belonging to VD. (21) The sacrificer is sprinkled with surā with number of verses. In one of these verses, the purifying goddess related to VD (all gods) is invoked. (22) In the Aśvamedha sacrifice, the horse is taken to a water-pond where he is sprinkled with water in the names of VD and many other deities. (23) In the same context impelling by VD is referred to. (24) Oblations of various categories of food (annahoma) are to be offered to different categories of divinities among whom there are many deities. VD is one of them. (25) Numerous animals of various categories are offered in Aśvamedha. Forest animals and many others are simply fastened to the sacrificial posts and are subsequently released. Among these there are multicoloured female goats dedicated to VD, (26) variegated male goats, (27) rhinoceros and spotted deers. (23) When the horse is carried to the immolation chamber, a goat which is said to be belonging to VD is led in front of the horse as the share of Pūṣan. (29) Again there is a variegated goat and two brown and hornless goats for VD. In the Pravargya rite, the gharma when prepared is offered on the Āhavanīya fire, among other deities to Bṛhaspati accompanied by those related to VD. (32) Pravargya in different stages is identified with different deities. Pravargya utensils collected in a basket and deposited on the stool are identified with VD. (33)

i) Satapatha Brāhmaṇa:
Even though the Śatapatha Brāhmaṇa (M) runs parallel to the Vājasaneyā Madhyandina Samhitā, the Brāhmaṇa in its deliberations sheds more light on the character of VD, hence it would be expedient to study it independently in spite of certain possible repetitions.

In the Full-moon and New-moon sacrifices, the Adhvaryu cleanses the rice-grains with the formula devebhyaḥ śundhadhvam. The Brāhmaṇa says that one should not recite that formula. The oblation is really assigned to a specific deity or deities. If one utters the formula, the oblation would belong to VD (all gods). By that formula one would be creating dispute among the gods. Therefore one should cleanse the rice-grains silently.\(^{(34)}\) In the said sacrifice, the puronuvākyā-yājya of the Śviṣṭakṛt offering are respectively piprīhi devān and agne yad adya Śviṣṭakṛt corresponds to the third pressing in a Soma-sacrifice, and the third pressing belongs to VD. Therefore, the puronuvākyā-yājya are related to VD.\(^{(35)}\) In this connection, it may be observed that the puronuvākyā-yājya are really addressed to Śviṣṭakṛt Agni. In the same sacrifice, before going to offer the Patniśaṁyājas the Adhvaryu holds together the Juhu and Upabhṛt ladles and offers the remnants of clarified butter with a formula. Whatever oblation is taken without mentioning the deity is claimed by all gods. Clarified butter is taken without mentioning any deity. Therefore it belongs to VD (all gods).\(^{(36)}\)

While normally the five Prajāja-offerings are made to different deities in an Iṣṭi, in the Punarādheya, they
are made to Agni alone. This offering is concealed as it were, therefore, the Prajāya-yājyaś are uttered silently. This exclusive offering is opposite to the one which is made to many, (vaiśvadeva).\(^{(37)}\) In the Agrayaṇeṣṭī, a cake is offered to Indra-Agni and cooked rice is offered to VD. While giving reason for the cooked rice to VD, the Brāhmaṇaṇkāra says, Indra, Agni are Kṣatra and VD are viś, when Kṣatra conquers, viś are enjoyed. Because Indra-Agni controlled VD, therefore, cooked rice is for VD.\(^{(33)}\) In the Dākṣayaṇayajña the Full-moon sacrifice as well as New-moon sacrifice is performed on two days each. In regard to the New-moon sacrifice a cake for Indra-Agni is offered on the preceding day and a cake for Agni and Payasyā for Mitra-varuṇa are offered the next day. The offering to Indra-Agni corresponds to the third pressing of a soma-sacrifice. The third pressing belongs to VD and Indra-Agni are indeed VD.\(^{(39)}\) Being chief deities, they are regarded as VD. In the Vaiśvadevaparvan of the Cāturmāsyas payasyā for VD is a specific oblation. Payasyā corresponds to a woman and whey (vājina) corresponds to semen virile. From this union infinite all was gradually generated. Therefore the payasyā is said to be vaiśvadevi (giving birth to all).\(^{(40)}\) In the Vaiśvadevaparvan, they do not raise the Uttaravedi in order that it (the sacred work) may be unobstructed, that it may be entire and that it may be worthy of VD.\(^{(41)}\)

In the Agniṣṭoma sacrifice, before purchasing soma the Adhvaryu offers clarified butter on the Āhavaniya fire from the Juhū ladle in which a piece of gold tied with a darbha- (i.e. clarified butter provided with gold) blade has been put. After having offered the complete milk, he
takes it out with a formula (Vājas.4.13) in which gold has been described as pure, brilliant, immortal and related to VD (a collective deity concerned with agricultural products i.e. wealth)\(^{(42)}\) The Agnīdhra chamber is prepared towards the north-west of the Havirdhāna-carts. The Adhvaryu touches it with the formula "thou art related to VD." (Vājas.5.20).

This relation is threefold. Firstly, on the day preceding the soma-pressing day, VD (all gods) stay in this chamber with reference to the Vasatīvarī waters. Secondly: The Āhavanīya, Gārhapatiya and Agnīdhralīya fires were formerly burning. They were wiped out. Thereby they ceased to burn. They were detained in the Agnīdhra chamber. Gods conquered the Asuras near the fire deposited in the Agnīdhra chamber. Therefore all gods (VD) got back their immortality. Therefore the Agnīdhra chamber is related to VD.\(^{(43)}\) Prśadājya is an oblation which is a mixture of ghee and curds. It is used for the Anuyāja-offerings in the Cāturmāsyas, Animal-sacrifice and Soma-sacrifice. Prśadājya is related to the VD\(^{(44)}\) (a group of gods having a fixed character), Prśadājya has curds as a constituent which is an agricultural product. The common people are closely associated with pastoral and Agricultural life. They are the visā with whom VD are often identified.

In the Agniṣomīya animal-sacrifice the Adhvaryu, while proceeding towards the immolation - chamber together with the animal, sacrificer and certain priests, gives out a call to the Maitrāvaruṇa priest to further call out the Hotṛ-priest with regard to the animal-oblation to be offered to gods.

This is what belongs to VD (all gods) in an animal sacrifice\(^{(45)}\) While offering the animal’s cooked organs on the Āhavanīya fire, the Adhvaryu in between offers a part of the oily
portion of the fat with the formula mentioning the oblation as related to the midregion. This formula is said to be vaisvadeva because the midregion is related to VD. The midregion is related to VD because thereby this progeny, out-breathing and in-breathing, follows in the foot-steps of the midregion. (46)

In the Ekādaśinī, the eighth animal to be tied up to the sacrificial post, is the mne to VD. VD indeed are everything. Prajāpati swole himself again with all. Everything reached him. He made everything dependent on him. This animal follows the one to Bṛhaspati. Bṛhaspati is Brahman and VD are all this. The animal for Indra comes after that for VD. Kṣatra indeed is Indra. VD are Viś. One thereby provides food for him (Indra) beforehand. (47) The relation of VD to Viś and material life is evident in this instance. The Vasatiyarī waters are taken from a river or pond by day. They are taken for all gods. The rays of the sun are all gods. All gods come to the sacrificer's house. (48) In the morning pressing, the Adhvaryu offers the Antaryāma Soma-cup. He fills it with the mantra the second quarter of which is antardadhāmy urv antarikṣaṃ. Through this offering the offsprings move within the midregion breathing in and breathing upwards; therefore this cup is regarded as belonging to all gods. The third quarter is sajūr devebhir avaraiḥ paraiś ca. Because this quarter speaks about lower and upper gods, it renders the cup as belonging to all gods. (49) The Adhvaryu takes up Soma-juice for VD in the Śukra-cup. Prior to this the Ṛtu-cups were filled up and offered. In that the Adhvaryu filled up Ṛtu-cups, he created all this. Had he stopped there,
whatever progeny was created, that much would have existed, it would not have procreated. In that he takes up the Vaiśvadeva-cup he makes them procreate. Therefore the progeny procreates in its turn. The Śukra-cup is indeed the sun who shines. His rays are VD. therefore the Adhvaryu takes up Soma for VD in the Śukra-cup. (50) Here VD are compared in two ways. Firstly, they are connected with procreation. Secondly, they are compared with rays of the sun. Rays are many and they are progeny of the sun. So in both ways VD are related to progeny, and this indicates their relation to common people. Just as there is a vaiśvadeva-cup in the morning pressing, similarly, there is another Vaiśvadeva cup in the third pressing. The Śatapatha Brāhmaṇa calls it Mahā-vaiśvadeva. After the Savitṛ-cup is offered, but is not consumed, the Adhvaryu takes in the same cup Soma-juice for VD (Mahāvaiśvadeva). Savitṛ is the mind of this and all this corresponds to VD. One acts in all spheres following the foot-steps of the mind. Further Savitṛ corresponds to Prāṇa and all this corresponds to VD. (By the offering of the Vaiśvadeva-cup) one deposits Prāṇa and Udāna in all this. Those Prāṇa and udāna pervade all-this. The third pressing is said to be related to VD by reason of Sāman, Ṛk and Yajus. The Vaiśvadeva cup is filled in from the Pūtabhṛt jar. Pūtabhṛt is related to VD, because soma-juice from it is taken for gods, men and Pitr̥s. (51) In this long passage VD are said to be corresponding to 'all this'; to the third pressing by reason of Sāman, Ṛk and Yajus, and again to the Pūtabhṛt jar because of the soma being taken for gods, men and Pitr̥s. Thus the Śatapatha Brāhmaṇa seems to have taken much freedom in explaining the ritual and also in defining the character of VD. The tendency is to widen
the scope of the authority of VD wherever possible. Further there is a discussion about the Vaiśvadeva cup. Had it turned towards the morning pressing the cattle would have been with the Brāhmans only because the morning pressing belongs to the Gāyatrī metre and Gāyatrī corresponds to Brahman. Midday pressing belongs to Indra; Indra corresponds to kṣatriya. If the cup had turned towards the Midday pressing, the cattle would have been with the kṣatriyas only. Third pressing is related to VD. VD are all this. Because this cup turned towards the third pressing, cattle are with all. Thus VD are identified with 'all this'. Cooked rice is offered to Soma in the third pressing. If it is offered in the morning or Midday pressing, there would be a dispute with gods and Pītrs. The third pressing is related to VD that is to gods, Pītrs and men. Therefore there would be no dispute. A barren cow is offered to Mitrāvaruṇa in the concluding part of Agniṣṭoma. If three cows are to be offered, the first should be to Mitrāvaruṇa, the second to VD and the third to Bṛhaspati. In the morning pressing when the cups and vessels are filled in with Soma-juice, the sacrificer prays them with certain formulas. He prays to the Ādhavanīya and Pūtabhṛt pitchers to be purified for the splendour of all offspring. The two pitchers are related to VD because from these cups and vessels are filled in for gods, men and Pītrs. Here VD are looked upon from a wider perspective.

In the Rājasūya sacrifice, the cāturmāsyā sacrifices are to be performed through a year. The first Parvan is the Vaiśvadevaparvan. Prajāpati created abundance and progeny through Vaiśvadevaparvan. Similarly the royal sacrificer
creates abundance and progeny through Vaiśvadevaparvan. (56)
There are Pañcavatīya offerings among which there is one for
gods having VD for their eyes and sitting towards the west
on the fire deposited towards the north. (57) Gods have also
other deities for their eyes, so here VD are a group of
gods with a fixed character. There are Pañcabila oblations
among which there is cooked rice for VD. In this sacrifice a
spotted bull is given away as Dakṣinā. Spottedness of the bull
is abundance of colours. VD are indeed the Vis. Vis indeed
is abundance. Therefore a spotted bull is given away to the
Hotṛ priest. (59)

In the Agnicayana, when the cauldron is prepared, Aditi,
wives of gods, Dhisañās, Varūtrīs, and Gniś accompanied by
those related to VD are requested to help in various ways. (59)
Among the bricks to be piled up, there are Vaiśvadevi bricks
which are to be used in the second layer. The VD perceived
this second layer, they approached together with the
essence, namely, these bricks. (60) In the same layer, the
Aḥvaryu piles up Nākasad bricks on the central line. Among
these, there is one Adhipatnī having VD as the lord's of the
direction in which this brick is laid down. (61) The tenth
kāṇḍa of the Satapatha Brāhmaṇa which forms a part of later
addition, dwells upon the Agnicayana in a mystic way. Of
the verse (vājaś. 14. 4) one part is Agni's, one part Indra's
and one part of VD. With that part thereof which is Agni's, they
made up that part, of him (Prajāpati) which is Agni's, with
Indra's part that which is Indra's and with the part of VD
that which is of VD. In this very fire-altar they thus made
him up wholly and completely. Here VD are taken to be a
whole. A passage from the tenth Kāṇḍa enumerates forty-one bricks of the second layer which include five Vaiśvadevi bricks. Similarly Cāturmāsya sacrifices have been described mystically in the eleventh Kāṇḍa. Thus it is said that Prajāpati formed himself out of the Cāturmāsyaśas. The oblations in the Vaiśvadeva-parvan became his right hand. They are again said to be the (right) arm. A view has been mentioned that puronuvākyā-yājyās of oblations in each Parvan were of a specific metre. Thus in the Vaiśvadevaparvan, they were all Gāyatrīs. In the same Kāṇḍa, while assigning the various components and stages of the Agnihotra-milk to the various deities, it is said that the milked out milk belongs to VD. Again the cooked milk taken into the Agnihotra-ladle also belongs to VD. In the thirteenth Kāṇḍa while enlogising the vaiśvadeva oblations, the Brāhmaṇa states an Arthavāda. Prajapati created the Aśvamedha. Created, it enveloped the Ῥk and the Sāman. The Vaiśvadeva oblations lifted up the Aśvamedha. Therefore the Adhvaryu offers the Vaiśvadeva oblations for the lifting up of the Aśvamedha. In the Aśvamedha, numerous animals are tied. Among these there are certain animals which are dedicated to VD. The horse also is related to VD. It is for the allness of the horse. The animals to be offered are variegated. Therefore animals in the world are variegated. They are of different colours, therefore animals are of different colours. The statement that animals and horse are related to VD is repeated.

The Vaiśvadevasāstra in the third pressing of one-day Soma-sacrifice is described in the thirteenth Kāṇḍa. With regard to the offering of omenta, the view of Satyakāma Jābāla has been mentioned that the omenta of other animals
should be offered after the offering of the animal for VD. Vaisvēve Devah are "all gods." So thereby he gratifies the deities according to their share. In the Asvamedha twenty-one barren cows are offered. Among these the one offered to VD is the second. Or there are eleven. In the Sarvamedha which is a ten-day sacrifice, the fourth day is Vaisvādeva, Visvedevas means all-gods. This sacrifice is performed for the obtainment of all gods. All Soma-cups are offered to VD. They are filled in with verses addressed to VD. In the Pravargya rite bhāma is offered to several deities. Among these, there is Bṛhaspati accompanied by those related to VD. In the portion of the fourteenth Kanda of the Śatapatha Brāhmaṇa which corresponds to Bṛhadāraṇyakopaniṣad, Vidagdha Sākalya asked Yājñavalkya about the number of gods. The latter replied with the VD-Nivid forming part of the Khilas that they were three hundred and three or three thousand and three.

Résumé

As in the recensions of the kṛṣṇa Yajurveda, in śukla Yajurveda also one comes across the numerous features of VD. The basic meaning of VD, namely, all gods is traced in some passages (see notes 4,18,22). The notion that VD form a group of gods as an element among other gods is often met with in RV. and AV. It continues to exist in Yajurveda also. Thus in vājas it is to be understood at least in four passages (7,19,23,25). In one passage(2), VD are mentioned together with VAsus Ādityas and Maruts. In one passage(11), they are said to be eyes of gods. In some passages(12-14) they are related to the Anuṣṭubh metre. In one passage, their relation to
wealth is evident. Gold, the symbol of wealth is called Vaisvadeva. In other passages VD have to be taken as an entirely separate group of gods.

Coming to the Śatapatha Brāhmaṇa, we find that the author of the Brāhmaṇa has while retaining the features of VD as in Vājas. taken the freedom of looking at VD in a wider perspective in the wake of laying down the Arthāvādas focusing on the ritual prescriptions. The character of VD as all gods continues to exist in a few passages (34,36,43,69). That VD formed a group of gods was the view entertained by seers of RV, AV and YV. There were various notions about the number of units constituting such a group. The view that VD was a group of three hundred and three or three thousand and three gods has found mention in a Divvid of RV-Khilas and also in the last portion of Śatapatha Brāhmaṇa identical with Brhadāraṇyakopaniṣad. In one place (39) they are identical with Indra-Agni. There are indications that VD came to be regarded as a deity of an ordinary status. Thus they are associated with many female deities including Aditi (59). They are related to midregion (46).

Their relation to spotted and variegated animals and things and agricultural products indicates their contact with Vis (42,44,53,66). A peculiar attitude in the Śatapatha Brāhmaṇa is that VD came to be looked upon from a wider perspective. Thus in one passage (51), they are identified with gods, men and Pitrs. Moreover, they have been identified with "all this." (52).
Notes
Vajasaneya Samhita:

1) मनो जूटिक्षणंतामाज्यस्य भ्रमस्पतिवारस्मः तनोतितकं यस्मोऽस्मेयम्
दढानु। विंच्यैदेववास द्व भान्यनामेऽऽ प्राक्षु 2.13

2) सं बांहुरक्षणात्मकं ज्ञाते समादिवैरैस्मुः: संंसर्थिं। सामस्मिद्रो विश्व-
देवारूणामि दिव्यं नमो नमो गन्धर्वं यत्वान् 2.22; Cf. Sūttra I.i.x.2.31

3) तस्यातने सत्यनस्मयं: ग्रामवे तनो यन्माम्यो भवाय। शुक्मास्मि यन्माम्यस्य -
मृत्तमार्ये वैश्वदेववासो 4.18

4) वैश्वदेववासी 5.30

5) श्रीसुरवन्नाति ज्ञाते विंच्यो देववास आ गत। शरीरान्तो राशुः: सुमम। उपयाम -
देवेश्य: गृहीतोत्तरी विशेषस्वल्ल देवेश्य: एवं भ योणरि विशेषस्वल्ल: 4.7.33

6) उपयामस्हुतीन्द्रि सुभासिनी सुभासिन्नी श्रुतुमलासन बुद्धुद्धाय नमः। विशेषस्वल्ला
देवेश्य: एवं भ योणरि विशेषस्वल्ल देवेश्य: 4.8

7) ऋशि क्षणं देव सेसनास्य: प्रियं पायोडपीरि कशी व्रं देव सम्यक्रस्य प्रियं-
पायोडपीद्विसम्सलक्ष व्रं देव सोवः। विशेषियाम् देवाना प्रियं पायोडपीरि: 8.50

8) विंच्ये देवा अंक्षुभुः नुष्मलि विश्वप्राणः। आध्यात्मान्तः यमुः। फूयमानो-
विषु: संक्रिह्यामाणि वायु:। फूयमान:। फूलुः। फूलुः। श्रीरक्रिह्यामाणि सिकु:। 8.57

9) विंच्यैदेववासांच्छेदकोषविन्निनी। सुखोमयी धुमी। कशी। फूयमाणी। वाणीमाणी।
श्रुतताती भास्य। रङ्गमाण:। पितारः नारायण:। 8.58

10) भिन्नो नवाक्षेरण जिवृत्सतोमधुमुखं गंगात्मकं धर्मस्तं धर्मस्तं धर्मस्तं -
यत्वात्मुरोपामो एकादशायारण विंच्यैदेवा विंच्यैदेवा आदिमार्ये जगात्मुद्यम्यस्यसा -
मृत्तमार्ये 9.33

11) विंच्यैदेवाभेदम्यो देवेश्य:। पार्श्वालसृश्य:। भवाय: 9.35
ये देवा विनिवेदनेना: पण्डुसक्षेत्रमेवः स्वातः १० ३६

12) किस्मे त्वा देवा वैधान्तरा: कुण्डलीनातुपत्ते घन्दसा २० ५८

13) किस्मे त्वा देवा वैधान्तरा धूप्यानु २० ६०

अर्ददिशा केवी विनिवेदितात षाणियः: सधस्ये अर्कुस्वलनलंकत्वाद् देवानं
(ता पलिबंबिनिवेदिताति: षाणियः: सधस्ये अर्कुस्वलनचतुर्व्रेष्ट्वा धिष्णार्कु
देवीनिवेदिताति: षाणियः: सधस्ये अर्कुस्वलननिधियरुविरे वक्तं वृष मेहकीे
श्रृद्धेयातिनी: षाणियः: सधस्ये अर्कुस्वलनचतुर्व्रेष्ट्वा धिष्णार्कु
श्रृद्धेयातिनी: षाणियः: सधस्ये अर्कुस्वलनचतुर्व्रेष्ट्वा धिष्णार्कु
श्रृद्धेयातिनी: षाणियः: सधस्ये अर्कुस्वलनचतुर्व्रेष्ट्वा धिष्णार्कु

14) किस्मे (त्वा देवा वैधान्तरा आधुद्वृन २२ ६५

15) षाणियः: पुरोहितस्वस्वे नाम तां (ता किस्मे अभिगृहा देवा: सौभाग्यः
ङ्गतन्त्रीह सोद अप्राप्तस्मि क्रिन्यात्कस्मनविनाधिक्षु साधारणामिति (त्वा ४५ ४

16) अभिविनिवेदतात्व तथा देवता सूची देवता चन्द्रमा देवता चन्द्रमा देवता चन्द्रमा देवता देवता -
ढिल्या देवता चन्द्रमा देवता चन्द्रमा देवता विनिवेदतात्व देवता ४५ २०

17) वैविद्वेदिशिष्ठाति उक्ते अध्यायं अन्तमात्रा १५ १४

18) उद्ध्वस्तवोऽस्य प्रतिज्ञ्यायुः तथिष्ठृते संयुक्तेर्पति -पा अत्येवस्तवोऽस्य
उद्ध्वस्तवोऽस्य प्रतिज्ञ्यायुः तथिष्ठृते संयुक्तेर्पति -पा अत्येवस्तवोऽस्य
अध्युतारस्तवीर्यन्वेदित्रीर्याया ममायणं चीति तात १५ ५५

19) किस्मे -पा मे देवा हस्तेऽव मे यथो दात्वनमात्रां १५ १७

20) आध्यात्मानसे त्वा वैविद्वेदित्वमे ५८ २०

21) वैविद्वेदं सरस्वत्वा तुरंत आत्मानां स्वात्मां १९ ६६

22) वैविद्वेदं सरस्वत्वा तुरंत आत्मानां स्वात्मां १९ ४४

23) ज्ञायते (वा ज्ञाते प्राप्तास्मादविनिवेद्यमायं का ज्ञाते प्राप्तास्मायां तीव्रजीपि त्वा
24) देवेय: सभितवानिसमावधे विषदेवम्। गिया भणे मनामे २२.१४
25) विषमिभृशक्षी देवेय: २२.२८
26)शिला वैष्ठदेवी शैलिक्रममव: २४.५
27) भवुरभ वैष्ठदेव २४.१४
28) बुधो वैष्ठदेव: ... विषेम्पा देवानां दानम् २४.४०
29) एस धागे: पुरो अर्चन नाणिना पुःळी मागो नीयो विषदेव: २५.२५
30)शिलपी वैष्ठदेव: २५.५८
31) वैष्ठदेवी पिषाङ्की दृष्टि २५.५९
32) बुधपाती (क) विषदेवान्य स्वात ३४.८
33) प्रजापति: संस्करणाम: समाद्वा संभृती वैष्ठदेव: संसार: ३७.५
   Satapatha Brhadhdma:
34) तद्वैशा देवेय: शुन्यघर्म देवाम्: शुन्यप्रायः फलादकुर्वलिः। तदुः
   तथा न कृपयां। आदिव पा एवं देवतायें हिन्द्रक्षरन्तः। यद्यह
   देवेयः। शुन्यप्रायः नामामि ढोगाः। तस्मादु पुण्यमिव फलादकुर्वलिः १.२४.२४
35) तपस्या अवलोकनं याज्ञवल्क्यायेकवक्षण्मभवत्वसर्ववस्तिवं श्रवे
   स्वितःक्षेत्रपदिवं भृति वस्तिवं प्राप्तिः। देवानां उः विकृति नवनावताये
   वैष्ठदेवम्। अभी यदय विश्वासात्य तात्त्विनिः तथायायेव वैष्ठदेवम्।
   तपस्याद्विधानः स भवतः नवनावताः वृश्चिकमत्तस्वतस्य रूपम्। तस्मादाधि अध्याज
   याज्ञवल्क्यायेकवक्षण्मभवतं: भवतं: १. vii. ३.२६
36) (पुरुः जीयं च मा महं श्रुतानि) स ये विषेस्याय देवेयम्: सम्रायस्तिनि।
   यत्ताद्वारा देवतायें हन्तिति पराते सब्राति तस्मिन्देवता अवपित्रत्वशी
   महतेः। न वाक्यावलक्ष्यः भ न देवतायें हन्तिति, नानायिनां यवायामं।
तस्मादेतर्यों देवेक्षणः संत्रस्ताः हृदिपिते स्वपंसांताः/संज्ञार्थं स्वेदाः व्यवस्थिते अतु वैचित्रयं हुवर्तिते।

प्रारम्भे विशेषतः परिधेयार्थः देवा शानि प्रकार्ष्यं हि परिविधाः व्यापारसि भवति।

ग्रहणातिः चतुष्क्षेत्रः तीनि दशं प्रतिच्छेदः तर्भवधे स्त्रेयोऽभिरिष्टम्।

उन्निष्ठिः निष्ठेन्द्रेषु स्नेहमुद्राः सप्ततिः निश्चित्तः निष्ठेन्द्रे निष्ठेन्द्रे निष्ठेन्द्रे।

37) (स्वर्य आभोगी भवति) तेनोपरिष्टु वसाये। तस्माद जातिः वा सर्वं भा निष्ठेन्द्रे प्रवेशानि तिर इव सर्वं भा ब्रम्हात्रि वैधवेण्यं इव मृत्युवि प्रवेशानि तिर इव तदविन्द्रेषु तस्मादुपाश्च अवास्ते ॥ ॥ ॥ ॥ 3.16

38) अथ शोभाः वसाये शोभाः वसाये शोभाः वसाये। वसाये वसाये वसाये वसाये वसाये।

39) (स्वर्य आभोगी भवति) तेनोपयोगः। तस्मादेतर्यों देवेक्षणः संत्रस्ताः हृदिपिते स्वपंसांताः/संज्ञार्थं स्वेदाः व्यवस्थिते अतु वैचित्रयं हुवर्तिते।

40) योक्ष्या प्रसंस्ते योक्ष्या प्रसंस्ते योक्ष्या प्रसंस्ते योक्ष्या प्रसंस्ते योक्ष्या प्रसंस्ते।

41) अथ आभोगी। नीरक्षित्विन्यासाः वैद्यवेण्यं अशुभसान्ताः अशुभसान्ताः अशुभसान्ताः।

42) (स्वर्य आभोगी भवति) तेनोपयोगः। तस्मादेतर्यों देवेक्षणः संत्रस्ताः हृदिपिते स्वपंसांताः/संज्ञार्थं स्वेदाः व्यवस्थिते अतु वैचित्रयं हुवर्तिते।

43) (स्वर्य आभोगी भवति) तेनोपयोगः। तस्मादेतर्यों देवेक्षणः संत्रस्ताः हृदिपिते स्वपंसांताः/संज्ञार्थं स्वेदाः व्यवस्थिते अतु वैचित्रयं हुवर्तिते।
सर्व हु सम वाक्यनि पुरा ज्वलानि। यथायमावस्य यथा गार्हपत्ये यथाग्रीहस्तयमेति एतागुदाययमेति एवेतन्त ध्यालोणि ततः श्रीभ्रमाधि संसर्गपुन्यात्माप्राप्ति श्रीमाधि जिग्राह्यानि विषये देवा अपमार्जनायवर्तस्माः -
कृष्णदेवम् श्री. vi. 1. 26, 28

44) पश्चात्येहि दृश्यव्ययं व्यक्तिमिः विषयेन वितिश्रेयं देवानि समिदिनि वैष्णवेन श्री सुक्तायश्यम् श्री. vi. 3. 6

45) अथ सनीयमि वैदेहः। हे गृंज्याध्युक्तारदति स अन्नात्मायोगियच्यूनि होनर्वव्य देवेयम् इत्येदतु वै॒ष्णवेन पशौः श्री. viii. 1. 11

46) चूहुं धीत्यावः पिन्ति वसं वसापावः पिन्तिपत्रिप्रमोऽस्रे प्रवाहेतातन वै॒ष्णवेन यजुर्ब्राह्मणि विषयेन वाहुः अन्तर्तितं तथ्यदेवानि अन्तर्तितं प्रज्ञा: अण्णायौहीदृश्यायानात्मिनिमुक्ताति तेन वै॒ष्णवेन श्री. viii. 3. 32

47) अथ वैष्णवेन इति। सर्व कृ विशेषाके: सर्वेन तथा जापाति: पुनारामामायायमस्त सर्वेन मुम्पवधायायमस्त सर्वेन मुम्पवधायायमस्त पुनारामामायायमस्त सर्वेन मुम्पवधायायमस्त सर्वेन मुम्पवधायायमस्त कुरूः। तथा यास्त्यायमनुरागि भवानि ब्रह्म वै नृस्मापि: सर्वसिद्धे विषये देवा अस्मात्वेत्तस्वस्य श्रव्तं इति. ix. 13, 14

तथेति च शेषेनाम: महानि। श्वेत वाक्यन्ध्रो विषय विषये देवां अण्णात्मचतुः -

dt (पुरस्ताकोरति श्री. ix. 1. 16

48) देवा गृंज्यात्मः पिन्तिपत्रिप्रमोऽस्रे श्रुतानि श्रुतानि:। तस्मादिव श्रुतियाचेतसके श्रुतानि य एष्ट्यापि विशेष्याऽद्वा तदेवाय गृंज्यात्मकश्चित्त्वेष्वे देवानां सर्वस्मातिदिव श्रुतियाचेतस वाह्येन तस्मातिदिव दिवा गृंज्यात्मः। एततः कृ विषये देवा: यज्ञानात्मक युक्तानाभिप्राति इति. ix. 2. 6, 7

49) अनंतज्ञे गृंज्यादिही देवायम। अनंतान्नात्मकाननकान्नं सन्नातेवैदेहिः।

परंपरायाः तदेवां वैष्णवेन करोति तयादेवानि: प्रज्ञा: अण्णात्मावैदेह्यायानः.
दिक्षितभूषानी तेन वैधेववृद्धनारायणे महावर्माद्वेशवेनी। इति वै
महद्वारानाधृत युलस्य नेता तस्मादाह मधवाननिन द।। हो २०१६।
5०) अथ वैवृद्धेऽन य सह श्रुतार्थ सर्व वादवर्म प्राणायण वनसु घरे महाराजेः
यज्ञेनते देवावासयति याबो तेह्यां प्रजा। सूर्यनाथायो हृदाभिषेपन
प्राणायणात्। अथ वैखः यस्य ग्राहं श्रुतिः अयमेवात्वर्माभितर्विनेन तस्मादाह च वर्माद्वेशवेनी।
व्यवसूत्ततात्ततस्यार्थम्। प्रजा सुनस्यान्त्तम तस्मादाह श्रुतार्थम्।
वै सुनिः य एष तस्मादाह तस्मादाह श्रुतार्थम्। वै तस्मादाह श्रुतार्थम्।
अथानां श्रुतार्थम्। ओमासघन्निः श्रुतिः वै तस्मादाह श्रुतार्थम्।
दाशुः सुनम्। अयमेवात्वर्माभितर्विनेन वै तस्मादाह श्रुतार्थम्।
5१) अथाभिक्तर्विनां पालनात्। वैखः यस्य ग्राहं श्रुतार्थ तस्मादाहित्वानां पालनात्।
वैखः यस्य ग्राहं श्रुतार्थम्। अथै तस्मादाहित्वानां पालनात्।
वैखः यस्य ग्राहं श्रुतार्थम्। अथै तस्मादाहित्वानां पालनात्।
ब्रह्माय महायमे ब्रह्माय महायमे।
5२) स यत्रमुगृहनन्दस्वयम्रकारणे। गायणं वै आस्माणमवर्म वृही गायणी
53) सूक्ष्यत: प्राणा प्रचरीत...। स यवानस: सवाना रा प्रत्येकः माध्यान्दिने
वा सवाने समद: हुणहैदवेशवं दृष्टयो तृष्णाय तत्त्वाते प्रत्येकः
वैश्वदेवं हैं तृष्णात्सवः तथा हासमटे करौण नानावाक्यामन्वात वसूल
हेतु परायजः पितरसरसमावानुवाक्यामन्वातः ईव। ४। २। ३।
54) अधिकरेव विषये देवा अमरीयृत्युत्सवः। नसे वैश्वदेविक समस्थवद्य
वाहीपद्या एकोलगुको मे भुदसपाते। ॥ १०।। स: सम्भु: वा भूत्यो बा दयालुः
स एना: सवः आलामेत सवः के तत्सार्थे भवानि सवं निन्ते मः: ससखः बा
भूत्यो वा ददानी सवमेतः एवमेच याधारः मैलावाक्यमेलावायूः वैश्वदेविमय
वाहीपद्याम ईव। ५। १। १०।।
55) अध्यात्माध्मण:। आय पै: से क्ववेदा वर्षे पवन: कामस्याक्षी
मेल प्रजायो क्ववेदान्त से वर्त्स्ये पवित्रायिनी क्वेदविषें कायवाक्यावकी वै
विद्वेद्य उत्तमार्थवान महाभाष्यमो: पितृभूतवहारिष-पालवाहमो। ईव। ७। ६। ३।
56) वैश्वदेविन यज्ञे से वैश्वदेविने: से प्रजापतिभुताने यज्ञ: साहूः भूमाने
यज्ञ: सृष्ट: सुपारिशी समोदेशेष एव वैश्वदेवतां भूमाने यज्ञ: सुनुरे भूमाने
यज्ञ: सृष्ट: सुपारिश: यज्ञे। ॥ २। १। ४।।
57) विश्वदेवलालेः इश्वाय: पशुस्त्रकु: स्वाहिर्योऽपरायेन तुहोते।। १५।।
वे देवा विश्वदेवनेता: पशुस्त्रकु: स्वाहार। ॥ २। ५। ५-६।
58) आयुष्यभाषकामात:। पुरोहित्वा भवानि संस्कार: वाचाय्य:। सुवर्धिष्ट: पालवाहिने
कामात: पुरोहिताः भवति सस्योः काटस्या वाचाय्य:। वैश्वदेवक:।
भवानि ते पर्याधिकालास्यद्यानि मैनावकारी...एषः-करः पर्याधिकालास्यद्यानि वृत्ताणि भवानि ते तेषां पर्याधिकालानि तस्माचालि: पर्याधिकार्यो नामः प्र. ५.१।

अथ य एष वैष्णवदेवश्चेष्यानि।तस्य श्रुत्वंयथ्यानि श्रुत्वा अद्वैतवर्णनं अवधृतसंगतिः सौविषीत्वा ते विन्याः वेदां श्रुत्वा नेत्रस्मात्वृत्तिनीद्वितिकं ते हृदेने ददाति होता परे श्रुतां तस्मां ददाति ददाति प्र. ५.१।४।

59) आदित्यज्ञानविविधश्चमहापाध्यायो विविधदेवविविधश्चमहापाध्यायो विविधदेवमहादेवश्च।

60) यहेतु वैष्णवश्रीरस्वदेशानि। ये कै ते विषये देवा एतां द्वितीयं पिनिकास्यन्ते तद्भवेत नात्मापूर्वतं नात्मावनुद्धारतानि। ता सत्यं। प्रजातिरितिः नेत्रस्मात्वृत्तिनीर्हृदेने नेत्रस्मात्वृत्तिनीर्हृदेने नेत्रस्मात्वृत्तिनीर्हृदेने।

61) इत्यकः सदानि।...अति मध्ये। अधिपंक्त्यासे बुड्डी विजेतायथपली र नामीएव बृहत्ति दिव्यिओ ते देवा अधिपंक्त्यं हि विषये तेस्येव दिव्यश्री वेदः अधिपंक्त्यः।।|

62) तस्या अस्तेवानेनाः। अस्तेवानेनाः वैष्णवोऽविष्णुः नामीपरं वैष्णवोऽविष्णुः।

63) प्रजापतिरः नात्माश्चर्तामां विद्यः। स इम्येव दस्यिं भां। वैष्णवेऽन्ते...
हिंदीस्वतंत्र तस्यामैवादृऽध्ये आभेस्य हविरिंद्य सौम्यामिदं साधित्वम्।

अ च वद्वारिष्ट: पुरोक्षो भवानि। वर्णेश्वर वालस्वलामिदं

वैष्णवमय य एष उपरिप्रत्यस्थ संथारस्वनालामिदं वैष्णवेदं वैवर्णवास्त-मीनिवीयं


tदा अश्लेषकृतं भवानि तस्मात्वनस्ततंकम्।

तदेकाहु: | सर्वगायं वैष्णवेवं हाले: स्वात्सवकुमरुः। ब्रजसुधासा: सर्वजागरं

महाराजः: स्वात्सवकुमरुः। सुनसाविनीयम्।

v. 2.1-2

सूक्ष्म: 

रूपेश मे नानवायिनीहोत्रि वायूब्यो वत्स: संजूरस्वरुष बिराद

वायुविकल्पाचिन्तं दुःखमानं वैष्णवें दुःखे वायुविकल्पाचिन्तामाच्योगमेवायुविकल्पाचिन्तता

-सप्ताक्षरोडाक्षरामाचण्ये वास्तु: प्रत्यानी सांस्कृतिकास्तुमानां वासाल्पे

-अमुदातात्माचिन्तामाचण्ये वैष्णवाचण्ये महादेवायोगतं वायुवर्गम्यं

v. 3.5

वायुविकल्पाचिन्त्यमां वैष्णवं निर्वहितमाम्।

65) अज्ञाविशेषेन धर्मसुकम्। सुख: प्रजाम्बविनाश साम ते वैष्णवाचण्युदय

पशुबहुरोपदेवानी शुष्कोपाध्यायानोगित्ते।

66) एकादशा दशमाण्डलाका यप्तां श्रीमुनिक्षेत्रायुष्टवै वैवर्णै

निषुविक्षेत्रायुष्टवै वैवर्णै श्रीमुनिक्षेत्रायुष्टवै वैवर्णै

श्रीमुनिक्षेत्रायुष्टवै वैवर्णै श्रीमुनिक्षेत्रायुष्टवै वैवर्णै

v. 8.1

67) एकादशा दशमाण्डलाका यप्तां श्रीमुनिक्षेत्रायुष्टवै वैवर्णै

निषुविक्षेत्रायुष्टवै वैवर्णै श्रीमुनिक्षेत्रायुष्टवै वैवर्णै

श्रीमुनिक्षेत्रायुष्टवै वैवर्णै श्रीमुनिक्षेत्रायुष्टवै वैवर्णै

v. 5.4

68) ददाहु: माते सर्व पश्वो यद्नाद्वायुयाधोगमानेन वै सर्व पश्वो यद्नाद्वायुयाधोगमानेन

v. 3.3

69) अष्टाद्वायुयाधोगमानं अतिरिक्तवाद एव अतिरिक्तवाद एव अतिरिक्तवाद एव अतिरिक्तवाद एव

शर्विकाभिके निविवेद दण्डनी मही भावायोगवृक्षत् ज्ञेवीकारीः अनुभवस्वधर्मावजकारीः...
अनुसूचीकारिके निवेदक दशापूर्वक विवेचना द्वारा सातों नोट रेफ़र -
छलागिंदली शास्त्रीकारिके निवेदक द्वारा की नोट वी. मिनाकरणात्याच्याच्याचा (खण्ड ७.४.११)
(५१) अनुसूची का व्याख्या होते: नामावर धर्मतात्यात्यांतर वैद्यविद्या वर्तमान है।
(५२) उद्यायीयांना संस्थेतात्यांरून एकविंदांत या अनुकूळता आलमसे -
(५३) उद्यायीयांना संस्थेतात्यांरून एकविंदांत या अनुकूळता आलमसे -
(५४) वैद्यविद्याचा वर्तमान वर्तमान "देवात्यांचे देवताणे -
(५५) वैद्यविद्याचा वर्तमान वर्तमान "देवात्यांचे देवताणे -
(५६) वृहस्पति वाविद्यालयात स्वायत्त अनुसूची होते।
(५७) तत्त्वाचे विवेचना "शाक्ति: प्रभुच्चालन कर्ता देवा आयुक्तविद्याची वैद्यविद्या साधना नोटिसाचे साधन करता आयुक्तविद्याचे शास्त्रीयांचे होते।
C) Data from the Kauthuma

SAMAVEDA

In the present chapter which deals with the ritualistic literature as a whole, it will be now proper to proceed to the Sāmaveda after having studied the various recensions of Yajurveda. The Sāmaveda consists of verses practically borrowed from the Ṛv and of various Gānas based thereon. Even though these Gānas hold a significant place in the rituals, their study is hardly of any use for our purpose of ascertaining the character of VD. Let us, therefore, proceed to the brāhmaṇa-literature. Among the three available recensions of Sāmaveda, namely, Kauthuma, Rāṇāyanīya and Jaiminiyā, the Kauthuma is well established and is represented by extensive literature. Rāṇāyanīya is identical with the Kauthuma for all purposes. The Jaiminiyā has the Saṁhitā and the brāhmaṇa which are printed. By the reason of very scanty manuscripts material, the brāhmaṇa text is much corrupt. It is without any commentarial aid. The Jaiminiyā Śrautaūtra is printed only in part. The entire Śrautasūtra which has luckily been discovered, is not printed so far even though its commentary is printed. The Jaiminiyā Gṛhyasūtra is printed.

1) Tāṇḍya Mahābrāhmaṇa

We shall now begin with the Tāṇḍya Mahābrāhmaṇa which is furnished with an extensive and lucid commentary by Sāyaṇa. In the first three Adhyāyaṣ various Viṣṭutis have been elucidated. Chapter four and five are devoted to the prescriptions of chantings in Gavām āyana. An altar is to be piled up in that sacrifice. The Udāgāṭṛs pray to the cātvāla with the chant of Vasiṣṭhasya Nihava Sāman. That Sāman is based on a verse addressed to VD (viśve devā
mama śṛṇvantu ...). Cattle bear different colours. Therefore by chanting this sāman, the Udgātrīs win cattle.\(^{(1)}\) In the Gavām ayana, there is an option of leaving out a day in each month. In that case the calves are to be driven away from their mothers on the previous evening. The evening milk is coagulated. Next morning the savaniya animal is immolated; its omentum is offered. Then there is a sacrifice of a cake on eight potsherds for Agni related to the pressing, another cake on eight potsherds for Agni, curds for Indra and cooked rice for VD. Here the morning pressing comes to an end. In the third pressing organs of the animal are offered. Then there is a sacrifice of a cake on twelve potsherds; a cake on twelve potsherds for VD and cooked rice for Agni-Maruts. The third pressing comes here to an end.\(^{(2)}\)

From the sixth Adhyāya onwards, the Agniṣṭoma is prescribed. Prajāpati is said to have created the world though the Agniṣṭoma sacrifice. From his middle-portion, he created the Saptadaśastoma. It was followed by the Jagatī metre, VD, Vaiśya and the rainy season. Therefore the Vaiśya even being consumed by Brahma and Kṣatra does not perish because he was created from the middle-portion. He has plenty of cattle because he is associated with VD and Jagatī metre. The rainy season is his season.\(^{(3)}\) In the midday pressing Vāmadevya Sāman is chanted which is followed by the reciting of a Śāstra by Maitrāvaruṇa. The triad on which the Sāman is based begins with kayā naṃ citra ābhuvad and ends with śatam bhavasy ūtaye. For various reasons this triad is said to be related to Prajāpati, Agni, Indra, and Mitra-varuṇa. Because the last quarter of the triad contains the word śatam indicating plurality, it is also related to VD.\(^{(4)}\)
Like the normal Cāturmāsya sacrifices, there are Saumika Cāturmāsyas. In these sacrifices, while performing the Vaiśvadevaparvan, one should modify and add certain things. One should perform the Agniṣṭoma characterised by the Trivṛtstoma. The first stotriya verse in the Bāhiṣpavamāna Chant should be addressed to Agni (agnā āyūṃśi pavasta). The Savanīya animal should be dedicated to Vṛd and the Ānūbandhyā barren cow should be dedicated to Brhaspati. The relation between Vṛd and Brhaspati is noteworthy. The Soma-sacrifices relating to the three remaining Parvans have also been prescribed.

According to the Vedic calendar, there is a cycle of five years named as Śāṁvatsara, Parivatsara, Īdāvatsara, Anuvatsara and Īdvatsara. The first four of these correspond respectively to Agni, Sūrya, Candramas, and Vāyu. By performing the saumika type of Vaiśvadeva Parvan, one obtains Agni and the Śāṁvatsara.

The relation between the Vaiśvadevaparvan and Agni, the purifying deity of terrestrial fire is worth noting. This points to the particular relation of Vṛd to Viś. The Tāṇḍya Mahābrāhmaṇa ascribes unlimited credit to the performer of the Saumika Cāturmāsya. Beginning with the daily Agnihotra, the Brāhmaṇa multiplies the credit obtained by performance of bigger and bigger sacrifices in a graded manner, until it comes to the credit obtained by the Gṛhapati of a Śāṁvatsara sattra. Further it is said that that credit is equal to only a part of credit obtainable by performing the Vaiśvadevaparvan of the Saumika Cāturmāsya. The grade ultimately reaches the performance of the ŚunāŚirīyaparvan.

Among the Ekāha Soma-sacrifices there is one called Upāṇavya. This sacrifice was prescribed by Prajāpati to the
gods so that they may overpower the Asuras. One who is accused should perform this sacrifice. It may be performed also by one who desires a village or cattle. In this sacrifice the Agniṣṭomaṣṭotra should be based on the verse addressed to VD, namely \textit{uṣa naḥ sūnavo girah} (Uttarārcaṇa vii.3.13).\textsuperscript{(7)} Among the Ahīnas there is a Cāturmāśya sacrifice of Jamadagni having four Soma-pressing days. Jamadagni is said to have performed this sacrifice for prosperity. In this sacrifice there are twelve upasad-days on which as the principle oblation for the Upasad sacrifice, a cake is offered instead of clarified butter. For each Upasad there is a different deity to which the cake is offered with a specific mantra. The twelfth cake on twelve potsherds is for VD. The mantra with which the cake is to be offered is addressed to Tvaṣṭṛ, not to VD. 

\textit{Śayāṇa} explaining this says that because Tvaṣṭṛ is the artisan of gods, he carries out the functions of VD.\textsuperscript{(3)} There is a Sattra called \textit{Kunḍapāyinām ayanam} which goes on for a year. Every month there is a different ritual. The consecration period is one month. Then there are twelve Upasad days on the first of which soma is purchased. Then Agnihotra, Full-moon and New-moon sacrifices, and Vaiśvādevaparvan and other parvans of Cāturmāśyas take one month each. Then there are certain soma sacrifices. The purpose of this sattra is all-round prosperity.\textsuperscript{(9)} There is a series of Īśṭis called Turāyāṇa which may be performed every day through a year for prosperity. The oblations are a cake on eight potsherds for Agni and a cake of eleven potsherds for Indra and cooked rice for VD. Without being consecrated the sacrificer wears a skin of black antelope. The cake for Agni represents the morning pressing, the one for Indra the midday pressing and the cooked
rice for VD the third pressing. The third pressing is related to VD. (10)

Other Brāhmaṇas of the Kauthuma recension:

ii) Śadviṃśa Brāhmaṇa: The Śadviṃśa is so named because it comes immediately after the Tāṇḍya i.e. Pañcaviṃśa Brāhmaṇa. It is a continuation of the Tāṇḍya mahābrāhmaṇa in respect of ceremonials. It has one reference to the VD. The Brāhmaṇa proposes the Vaiśvadeva - sattrā of thirteen days duration. This Sattrā was performed by the VD having king Soma as the chief sacrificer. The VD said "Let our king Soma predominate in all directions." It was the VD who decided upon the lordship of Soma. (11) Here they are separate group of gods.

iii) Sāmavidhāna Brāhmaṇa: The minor Brāhmaṇas of the Kauthuma sāmaveda contain stray references to VD. Let us take them up one by one. In the Sāman chanting there are the following musical notes: Kruṣṭa, Prathama, Dvitiya, Tṛṭīya, Caturtha, Mandra and Atisvārya. Each of these is related to a specific deity, Kruṣṭa is related to Prajapati or Brahman or VD, Prathama to Ādityas, Dvitiya to Sādhyas, Tṛṭīya to Agni, Caturtha to Vāyu, Mandra to Soma and Atisvārya to Mitrāvaruṇa. (12)

iv) Devatādhyāya Brāhmaṇa: The Brāhmaṇa proposes to mention the deities of Sāmans. With regard to the Sāmans characterised by different Nidhanas, the Brāhmaṇa mentions the deities Vasus, Rudras, Ādityas and VD. The Svaranidhana Sāmans belong to the Vasus, the iḍānīdhanā Sāmans to Ādityas, Vānini-dhans Sāmans to VD and the Sāmans with all other Nidhanas to Rudras. (13) Here VD are understood as a deity separate from Vasus, Rudras and Ādityas. The Brāhmaṇa further assigns
different metres to different deities. Thus the Gāyatrī metre took resort in Agni, Virāj in Mitrāyuruṇa, Triṣṭubh in Indra and Jagati in VD.\(^{(14)}\) The relation of Jagati to VD is very often pointed out.

v) Ārśeya Brāhmaṇa :- The Vedic chanters are required to know and pronounce prior to the chanting of a Sāman, the Rṣi, the metre and deity of the Sāman which they are going to chant. The Ārśeya Brāhmaṇa in its introductory portion draws attention to the propriety of this knowledge and practice. The information about the Rṣis, metres and deities of the verses in the Sāmaveda Saṁhitā is available in the Anukramaṇīs. How to acquire this information with regard to the Sāmans recorded in the Pūrva- and Uttaragāna is a question. So far as the deity and metre are concerned, there is no difference between the Sāmaveda Saṁhitā and the Pūrva- and Uttaragāna. The Rṣi of a Sāman however differs from the Rṣi of the Yoni mantra from the Saṁhitā. The Ārśeya Brāhmaṇa professes to fulfil the above-mentioned need, but actually it provides only the index of the names of Sāmans. It does not mention the Rṣi, metre and deity. There is however a source to know the Rṣi of the Sāmans. Mostly the names of Sāmans are derived from the names of the Rṣis. In some cases they are attached to the names of the Sāmans in genitive case. For the remaining cases reference may be made to the books of Pūrva-āna where names of Rṣis, metres and deities are mentioned. There are two Sāmans based on the verse aśvī rathā surūpa. They are attributed to VD or Anūpa or Vādhryaśva. The name vaisvadeva is given to two more Sāmans.\(^{(15)}\) There are three Sāmans based on the verse gāyanti tvā gāyatrīṇah. The first two are
composed by Śikhandin while the third Udvaṃśiṣya is attributed to VD. (16) There are nine Sāmans on the verse vṛṣa pavasva dhārayā. The fourth and fifth are attributed to VD. (17) There are six Sāmans on the verse Indrāyendo marutvate. The first, second and fifth are attributed to VD. (18) The Sāmans based on the verses apaghnaṇ pavase and ayā pavasva dhārayā are attributed to VD. (19) There are eight Sāmans on the verse abhi somāsa āyavaḥ. The first two are attributed to VD. (20) There are two Sāmans on the verse pavasva devavitaye. They are optionally attributed to VD. (21) There is a Sāman on the verse visve deva mama śṛṇvantu yajñam which is attributed to VD. (22)

vi) Chāndogyopaniṣad - Brāhmaṇa:-

There are two references to VD in this Brāhmaṇa. In the first Bṛhaspati and VD are requested to protect the worshipper. (2) In the second VD, Mātariśvan, Dhātr and Deṣṭri are implor ed to tie together the hearts of the married couple. (24)

D) Data from the Jaiminīya recension:

i) Jaiminīya - Brāhmaṇa:

This Brāhmaṇa belongs to the Jaiminīya recension of the Sāmaveda. The initial portion deals with the Agnihotra. In the morning light, Prajāpati created progeny. Savitṛ indeed is Prajāpati, and Prajāpati is identical with VD. Therefore the morning Agnihotra becomes offered unto Prajāpati identified with VD. The Agnihotra is thus related to VD. (25) The Agnihotra milk in various stages is related to seventeen deities. The milk is made hot and when it is filled in the
Agnihotra ladle, it is related to VD. Agnihotra is related to Anuṣṭubh metre. When the Agnihotra is offered for eight days, the total number of Agnihotra-offerings become thirty-two. The Anuṣṭubh metre has thirty-two syllables. VD are thirty-two. They are related to Anuṣṭubh. The Anuṣṭubh metre yielded as many desires as the syllables for VD. Similarly it yields desires for the Agnihotra-offerer. The offerer wins Anuṣṭubh among the metres and VD among the gods. One who knowing this, offers Agnihotra, reaches the region of VD.

If the sun sets while the Āhavanīya fire is not yet spread out for Agnihotra-offering what should be done? What is the expiation? VD (all-gods) go away from such a sacrificer. One should tie a piece of gold with a darbha-blade and carry it towards the west. That is the symbol of the sun; and form of day-time. One should kindle the faggot and carry it towards the east. One should add fuel to that fire, take four spoonfuls of clarified butter into the ladle and make an offering to VD. When a guest staying at the host's home becomes angry for some reason, the host follows him and pacifies him by offering a bull or a calf or something else dear to him. Similarly the sacrificer follows VD who then become pacified. Here VD stand for all gods.

Coming to the Agniṣṭoma, we find the relation of VD with several things. Prajāpati created from his abdomen saptadāśa stoma, Jagatī metre, Vāmadevyā Sāman, VD among the gods, Vaisya among men and cow among the animals. Therefore Vaisya is related to Jagatī metre and VD. In the midday pressing of Agniṣṭoma, the second Prsthastotra to be chanted is Vāmadevyā
Sāman. There was a quarrel between gods and Asuras about retaining the splendoured wealth created by waters. Prajāpati asked gods to retain it so that it may belong to all of them. Because the Sāman is chanted on Gāyatrī verses, it belongs to Agni. Because it is chanted as a Prāthastotra in the midday pressing, it belongs to Indra. Because it is chanted on the verses the first of which begins with the syllable Ka, it belongs to Prajāpati. Because it is based on verses not specifically addressed to any deity, it belongs to VD. Because it is chanted for the convenience of the Maitrāvaruṇa priest, it belongs to Mitrā-varuṇa. This Vāmadevyā Sāman yields cattle.\(^{31}\) According to Tāṇḍya Br. Xvii.8.3; the Sāman based on verses with non-specified deity belongs to Prajāpati. JaiBr. assigns it to VD. In the Jaimitiya Brāhmaṇa, there is a discussion about the creation of various Sāmans and their constituents. Different deities created different Sāmans through the impulse of Prajāpati. Agni created Svāra Sāmans with Gāyatrī verse. Indra created Sāmans with Ničhanas with Triṇūḍbh verse. VD created Aila Sāmans with Jagati verse. Prajāpati created Kksāma Sāmans with Anuṣṭubh verse. Aila Sāman which is related to Jagati has VD for its deity.\(^{31}\) In a Soma-sacrifice Subrahmaṇya is to be invoked everyday from the Dīkṣā-day up to the pressing day. About this the Brāhmaṇa enquires "what is the deity of Subrahmaṇya?" one should answer "Indra". By the Subrahmaṇya one invokes Indra. One should however answer VD." By the Subrahmaṇya, one invokes VD. Some teachers invoke the relevant deity. In the Agniśṭut sacrifice Agni, in Indrastoma sacrifice, Indra, in the Vaiśvadeva sacrifice, VD. In a sacrifice for non-specified deity, the non-specified deity. It is not so. There cannot be an ill intention about
the Brāhmaṇa. One should invoke the deity as it may occur.\(^{(32)}\)

There is a sacrifice called Indrastoma. Indra became supreme by performing this sacrifice. But Vṛtra aspired to conquer the sacrifice. So Indra approached gods for help. Gods said to him, "give us a share in the sacrifice which is exclusively yours." When a king conquers, the subjects expect a share. Therefore, a conquering king gives share to the people. Indra gave the morning pressing to Vasus, midday pressing to Rudras and the third pressing to Ādityas and VD. With their strength, Indra killed Vṛtra and gods conquered Asuras.\(^{(33)}\) The three pressings rested on Indra's praise. In that the morning pressing which is based on Gāyatrī verses, covers verses addressed to Indra, thereby Indra shared the sacrifice with the Vasus. In that the midday-pressing which is based on Triṣṭubh verses, covers verses addressed to Indra, thereby Indra shared the sacrifice with the Rudras. In that the third pressing which is based on Jagatī verses, covers verses addressed to Indra thereby Indra shared the sacrifice with Ādityas and VD. The Viś approached Indra asking for a share in the sacrifice just as wives approach their husband. Indra allotted share to the abovementioned gods in the three pressings. Just as a king, after having won the battle, shares the wealth with his subjects, similarly Indra shared with these. Therefore they say, "For Indra accompanied by Vasus, Rudras, Ādityas and VD."\(^{(34)}\) There is a sacrifice named Viśvadeva which should be performed by one desiring offspring and cattle. It is characterised by Triṣṭu stoma and its Sāmans are based on verses addressed to VD.\(^{(35)}\) There is another Viśvadeva sacrifice prescribed for the same purpose with certain different
Among the Dasaśāstra sacrifices, there is one known as Trikakup. One desirous of offspring and cattle is asked to perform this. The ninth day is Sarvastoma Atirātra. The Sāmans to be chanted are to be based on "nonstale" verses addressed to Vā.(37)

II) Jaiminiya Upaniṣadbrāhmaṇa:

In the Jaiminiya Upaniṣad brāhmaṇa, there is a myth which brings out the significance of the single syllable Om as representing the three Vedas. Prajāpati created gods. Following them, evil death was created. Gods approached Prajāpati and said, "why did you create death after us!" Prajāpati said to them, "You provide metres and enter into the respective metres. So that you will be separated from death." Now the Vasus provided for Gāyatrī and they entered into it. She covered them. Rudras provided for Triṣṭubh, and they entered into it, she covered them. Ādityas provided for Jagatī and entered into it. She covered them. Vā provided for Anuṣṭubh and entered into it. She covered them.(33)

There is an interesting myth concerning the origin of the Vaisvadeva Sāman: Desiring to conquer the Āsuras, gods said, "let us create the second." They thought of creating Sāman. They asked Dyāvāprthivī to generate Sāman. Dyau said, 'This Prthivī is impure; purify her." Becoming pure she said, "Dyau is impure; purify him." The two generated Sāman. Gods said, 'now let us distribute this." Prajāpati said, 'You go away. The Sāman belongs to me. I shall distribute it amongst you." He said to Agni, "You are the eldest son, you choose your part
first." He and others chose their parts. Then he asked VD to choose their part. They chose the Vaisvadeva Sāman because it procreates. One who chants it would get offspring. Thus the Vaisvadeva Sāman is related to procreation.

There were six Udgātṛs of gods: speech, mind, eyes, ears, inbreathing and outbreathing. The first three respectively became fire, moon and sun. The ears became the directions. They are indeed the VD.

Résumé

The Sāmaveda and its Brāhmaṇas play the specific role of chanting Sāmans on various occasions in a Soma- sacrifice, and also in some other rites like the Agnyādheya and Saurāmaṇī. Therefore it is appropriate to see how the Sāmaveda literature as a special category looks at VD. It is natural that the Sāmaveda literature should look at the VD from their own aspect - their relation to various features and functions of Sāman.

The Agnihotra is a daily rite with which all followers of Vedic religion irrespective of their recension are concerned. Therefore this rite is dealt with in the Śrautasūtras belonging to all Vedic schools. Among the Brāhmaṇas of the Sāmaveda, the Jaiminiya Brāhmaṇa opens its discussions by expounding the Agnihotra in detail. Agnihotra has been regarded by all Brāhmaṇas as a worship of gods in general and the Jaiminiya Brāhmaṇa follows in the line. At the morning Agnihotra, oblations are offered to Savitṛ (sun) and Prajāpati. The Brāhmaṇa
identifies savitri with Prajāpati and Prajāpati with VD. Here is an attempt to elevate the status of VD. According to this Brahmaṇa, VD are thirty-two in number; thirty-two are the syllables of Anuṣṭubh metre. The number thirty-two of Agnihotra-oblations is arrived at by counting the Agnihotra-offerings of eight days. (3x4=32). Thus the Agnihotra-offerer attains VD and Anuṣṭubh metre. If at the evening Agnihotra, the sun sets before the Ṣhavanīya fire is carried forth, the priest is asked to offer an oblation to VD (all-gods) by way of expiation.

There is a typical myth in both the Tāṇḍya and Jaiminīya Brahmaṇas which throws welcome light on the character of VD. Prajāpati is said to have created from his abdomen Saptadasa stoma, Jagatī metre, Vāmadevya Śaṁan, VD and Vaiśya. The association of these things is noteworthy. This correspondence is denoted in Yajurveda-texts also. The Vāmadevya Śaṁan mentioned here is characterised by Saptadasa stoma. The triad on which it is based (Kayā naś citra ..) is said to be belonging to different deities from different aspects. Because no deity is mentioned in it directly, it belongs to VD. Tāṇḍya Brahmaṇa says that the last quarter of the last verse refers to a hundred (śatam bhavasya ātave ), it belongs to VD. In a Soma-sacrifice Subrahmanyā is invoked every day from the day of consecration until the pressing day. Jaiminīya Brahmaṇa remarks that it is related to VD (all gods). According to Tāṇḍya Brahmaṇa, a Śaṁan based on verse with non-specific deity (anirukta) belongs to Prajāpati, while according to Jaiminīya Brahmaṇa it belongs to VD. The Sāmavidhāna Brahmaṇa ascribes the different musical notes of a Śaṁan to different
deities. Among these Kṛṣṇa note is ascribed to Prajāpati, Brahman, or VD. This association of VD with Prajāpati is an attempt to elevate the status of VD. Devatādhyāya Brāhmaṇa deems VD as different from and therefore a sum-total of Vasus, Rudras and Ādityas since it ascribes Nidhanas to them differently.

Like the Brāhmaṇa- portions of Yajurveda, the Sāmaveda Brāhmaṇas also closely associate VD with Viś, offspring, cattle and other worldly things. The Vaiṣvādeva sacrifice is prescribed for one desiring offspring and cattle. The chanting of Vaiṣvādeva Śaman grants offspring. Originally the three pressings of a Soma-sacrifice were assigned respectively to Vasus, Rudras and Ādityas. In the Indrastoma, Indra allotted a share in the third pressing to VD, so that the Viś may have a representation. According to the Tāṇḍya Brāhmaṇa, in the sacrifice called Jamadagni's Catūrātra, a cake is offered to VD as the oblation in the Upasad sacrifice while the mantra with which it is offered is addressed to Tvāṣṭṛ, who is the artisan of gods. There is a myth in the Jaiminiya Upaniṣad Brāhmaṇa in which Prajāpati advised gods who were afraid of death to create metres and take shelter in them. Thus VD created the Anuṣṭubh metre and entered into it for protection. Compared to the Tāṇḍya Mahā Brāhmaṇa, the Jaiminiya Brāhmaṇa presents myths shedding light on the characteristic features of various deities to a larger extent.
Notes

Tāṇḍya Mahābrāhmaṇa:
1) वैद्यदेवतामुः परम पवित्रां विभूतिः सूर्य पशुनां रूपं पशुनेव तत्‌ जयादादेवे।
   (10mm. वैद्यदेवतामुः परम पवित्रां सूर्य पशुनां रूपं पशुनेव तत्‌ जयादादेवे)
   वैद्यदेवतामुः पशुनां रूपं पशुनेव तत्‌ जयादादेवे। v.4.6
2) श्व सुदृढः सम रति वर्योपसनकुपकि प्रातः पशुमालयनो तस्य वपया
   अनश्रृंगी तत्‌सृष्टिनिमालांकपालेन तत्‌ अभिमेयनाशकपालेन ततैव धनीन्द्रण
   तत्तत्थ्रुणा वैद्यदेवेन तत्‌ जयादादेवे। v.10.9
3) स भवत्वा एव वनजनासपदायस्तु नान्य तत्‌वा घनादिनां नूसन्यत्वम्।
   किभी देवादेवता चैव प्रशो मनुः परमं चतुर्थान्तादेविन्त्यकामानि यहीं वनजनासप
   देवाणां मनुष्योऽथ। वर्यस्तु नूसस्थानादेविन्त्यकामानि यहा देवाणां नूसस्थानादेविन्त्यकामानि यहा देवाणां नूसस्थानादेविन्त्यकामानि यहा देवाणां नूसस्थानादेविन्त्यकामानि यहा
   वास्तुकुमारे देयो। हि जगते वर्यस्तु नूसस्थानादेविन्त्यकामानि यहा देवाणां नूसस्थानादेविन्त्यकामानि यहा देवाणां नूसस्थानादेविन्त्यकामानि यहा देवाणां नूसस्थानादेविन्त्यकामानि यहा
   राजन्य्यस्य जापो धरो। हि सूर्य v.6.10
4) स द्वादशमुः पदं तेन वैद्यदेवम् v.8.7
5) चित्राकृतिदेवो वैद्यदेवस्य लोकोऽप्रातीत प्रातं पशुमालयनो ष्ठि वैद्यदेव: पशुमालयनो ष्ठि
   कपालठानो वन्धनो xvii.13.1-2
6) आमिः मंचस्त: सूर्य: परिवतस्य द्वकेरेरि नायुस्तुवल्लोपायाति तथेकायाति
   संवत्सरं वैद्यदेवाणां जगते सूर्य परिवतस्य द्वकेरेरि नायुस्तुवल्लोपायाति
   संवत्सरं वैद्यदेवाणां जगते सूर्य परिवतस्य द्वकेरेरि नायुस्तुवल्लोपायाति
   संवत्सरं वैद्यदेवाणां जगते सूर्य परिवतस्य द्वकेरेरि नायुस्तुवल्लोपायाति
   संवत्सरं वैद्यदेवाणां जगते सूर्य परिवतस्य द्वकेरेरि नायुस्तुवल्लोपायाति
   वानस्सिंह्याति xvii.13.17
   यदा संवत्सरस्य भूस्पतिमिथित्वस्य वैद्यदेवस्य सानामानार्थे ओ शरीर परस्तरं
   परस्तरस्य सार्र v.7.14.3
7) वैद्यदेवी भवाति विवे देवे देवा उपाख्यानम् xviii.1.17
8) देव: वच सुंदरस्या प्रधासनेऽथ यज्ञमाणेऽथ वीजाय स्वयमः सूर्यता
   हि: स्वाहा। आमिः एककपाला आमिः एककपाला आमिः एककपाला आमिः एककपाला
   सौम्यस्तुवकपाल: साविन्त: पशुकपाली धान: पशुकपाली धान: पशुकपाली धान: पशुकपाली धान: पशुकपाली धान: पशुकपाली धान:
वारस्त्वाक्राक्षणां सैनी नवकपाले वाक्यों दशकपाल ऐन्द्र एकांद्र कपाले वैच्छिकीय श्रवणकपाल: नौ.१०.२२, २३

9) मार्गः श्रीलिंग भवानी तेथे मार्गः सीमाने नीयाणे तें हृदयोपवाद उपस:-
श्रद्धालिंग सीमानुपन्ध मासमहिरीयं चुक्ति मार्गः दक्षिणमिश्रायां सहिते
मार्गः वैच्छिकीय मासम् नौ.१२.४।

10) मद्याममोक्षिकायां भवानीमुखर्या तेथे देवाला मुखाना एव तेच्छेताला
अहरमोक्षिकायो श्रवणस्वरूप नीयाणीय अवेशं एकांद्रकपाले भवानीमुखर्या
तेथे मार्गः सीमाने मासमहिरीय मासम् नीयाणीय अवेशं दक्षिणमिश्रायां
वैच्छिकीय मासम् तुलियस्वरूप तुलियस्वरूप मासम् नीयाणीय नौ.१२.४।

Sādviṃśa Brāhmaṇa:

11) विशेषिर्दिः: सर्वास्तर सीमाने राजा गृहपतिना। तें वैच्छिकीय एव नो
राजा समेत दिशिते। तस्मात् सीमाने राजा सहिते नक्षत्राण्। तस्मात् १२.१.
Samavidhāna Brāhmaṇa:

12) कुष्ट्रः प्राक्षणीय अभ्रोः वा वैच्छिकीय आदित्याणां निययः: साध्यानोः दक्षिणयोऽने
समानोः वायोऽध्ययः। सीमाने सक्तर मिनाकरणांतरांस्वरूपः। १२.१।
Devatādiḥṣya Brāhmaṇa:

13) कस्मो रक्तभवानी विशेष देवः: १.१७

वस्तुनां स्वाराणी रक्ताणां विधिनविलक्ष्या आदित्याणामेवाने विशेषां
देवाणां तांत्रिकनानां १.१८

14) विशेषिर्दिः: श्रवणिकनामोऽनिश्चित्रिन्द्रस्य निश्चित्रिस्य भावो अधः। विलेखः
वैच्छिकीय तेन प्राक्षणिया अभ्रोः २.८

Aṣṭaka Brāhmaṇa:

15) तैत्तिरियक मेनीआदिनीवेद्याभ्यो सर्वावस्ते वा। अव्ययं अव्ययं। अस्वांशियसचुरूणं
सङ्कः। ११। पञ्चमः पञ्चात्मकम् २। मन्त्रं मन्त्रांविकम् ३५, ६.५, ४२, ८.७, १०.२८
16) श्रैवस्तीवाहेंद्रे। विशेषां देवानांकृतिः च तत्तीयः iii.12.1
17) सोमसामनी ए। आशु च भर्गवी। वैभवेद्रे। शन्तसामनी ए। योजकां ये। वैभवेद्रे।

18) श्रीकृष्णे चै। इन्द्रसम च। वैभवेद्रे। आ०। वैभवेद्रे। देवेऽऽ। आ०।

19) श्रीमें श्रीमें। सोमसाम श्रीमें। श्रीमें। सुर्यसमोतसः v.3.6
20) वैभवेद्रे। शन्तसामनी। वैभवेद्रे। सुकृतसः - श्रीमें। शन्तसामानी। त्रीणिः v.5.8
21) प्राजापत्ये। वैभवेद्रे। वैभवेद्रे। v.10.6
22) शन्तसाम श्रीमें। वैभवेद्रे। Chandaugopanishad Brahmaṇa:

23) आ नासनसः श्रीमें। वैभवेद्रे। श्रीमें। सुर्यसमोतसः v.3.5
24) समस्तः श्रीमें। वैभवेद्रे। श्रीमें। सुर्यसमोतसः v.3.5

25) अन्य यदृ चेतर नात्र। प्रामाण्ये एकासमृ। बैं युक्ते। प्राजातिः प्रजा:

26) वैभवेद्रे। उक्तिः सत्वः। प्राजातिः श्रीमें। सत्वः। प्राजापत्यः श्रीमें।

27) आ वैभवेद्रे। एकासमृ। आ वैभवेद्रे। एकासमृ। आ वैभवेद्रे। एकासमृ।
28) यदाहनिनिमनुभूतमध्यसत्ततितिर्यादिते, किं तन कर्म का आयामानीतितै।
एतस्मातचतुर्वै विषये देवक अपक्षापानी यस्याहवनिमनुभूतमध्यसत्ततितीनः।
अ देवतीन भुवन्य रिवायं प्रवच्य पथावास्थरे।
तदिन्त्य रूपे दिनये व एव तपानी अन्नेः वा एन्दद्रपमृ।
हस्तीति रूपे दिनये। अस्संख्यतां आदीवः प्राण्ये लेवु।
तस्मातसमाधायां बवदुर्कृतितां आन्येः गृहीताः विषये देवेश्वर स्वाभा याने गुप्तान्।
तपयावः सधव आकाशवासिनेनुनक्षेत्रे यन्त्यैवोऽहः वानुमनः।
येतांप्रैणेन वा सत्तानाति। तस्मात् देवानुमनन्तयेन तद् विष्णु देवानुमनन्तयेन ते हकमे सर्व एवसुकृत्य भवानि।

30) स (अज्ञापायः) उदानः एव मध्ययसर मर्यदः स्वशुभः समुक्षन जगानी दृढः काव्येण वामेवायं साम विष्णु देवेत् देवानन्त वैश्वेऽ मर्यद्ये गां द्वितृत्वैः।
स्माद् वैश्वेऽ जगानी-छण्डा वैश्वेऽ वैश्वेऽ देवत्वा।
तस्मात् दु प्रजाधिपम्। उदानः हि एवं प्रजननार्थ अमृजात ।

31) स (अज्ञापायः) देवान अत्यक्षर भाति वा इर्रमानिलक्षमज्याधिभिनि।
सौद्येऽगतिजया स्वारम्यसुरातनेन श्रावः निवेदनानि विषये देवानलेन छाने प्रजायाभिने नुवलसभस्मानः। नो... यज्ञानन्नैः वैश्वेऽ वदें तरु 1।

32) तत्र रूपः किदेवक युक्तम्योऽणे एन्द्राये ध्रुवान्। एवं बेत्यावालयोऽनि।
अयो ह द्वृयावायुः वैश्वेऽ विष्णु देवानात्यापती।
तां ह वा एकूण यथाॆदेवतामाहुयाति। सर्विन्येनाममिहुत सेव्र्क्रियेन्द्रसौत्सवः वैत्थमेवेक्ष्वः अनिर्दिधामानिशक्तसूक्ष्यत| तु ह शास्तन तथा। गो हे ब्रह्मणी व्यापारिकाः। यथानितिनिमेवाक्षणेन। 2.८०

(33) अयुष्ण मन्द्रितोः। इति ता अकाम्यं सर्विन्येन पुरुषो श्रेष्ठाप ग्रन्थिः। स एतन यज्ञपञ्चयनं। तमारस्तं। नेतानं। ततो वेन्येन सर्विन्येन श्रेष्ठात्ममन्त्रं। गच्छन्ति स्वान्तः श्रेष्ठात्मं य एव वेदः। इत्ये ह वा ध्यैर। यज्ञ वासो अर्नितं आस। यज्ञन ह वाध्यक्यः। तद्वै। ५ हृदीश्चेत्तोः। स देवानुपाधायाः। पुष्पाश्रिताः। वहनस्मितन्त्रं वहनस्मितन्त्रं। तमुवृत्तं। अत्र्वै नै। नै। नै। नै। नै। नै।

(34) स ऐंत्रिष्येश्वरोऽवृहे। स ऐंत्रिष्येश्वरोऽवृहे। प्रातंस्वं भव्येन्द्रीयुः माध्य्याः। स्वं ऐंत्रिष्येश्वरोऽवृत्तिसमन्तं। तत्त्वं दर्शन स्तं। आनुभवं। ऐंत्रिष्येश्वरोऽवृत्तिकित्वं वसुन्तः। एव तेन यतं समस्वं। अथ यतं वैहुः। सव माध्य्याः। सययैश्वर्यं। कित्वं। सुद्राणोऽवृहे। एव तेन यतं समस्वं। अथ यतं वैहुः। सव माध्य्याः। सययैश्वर्यं। कित्वं। आदिप्रवाहमेव तेन। यतं समस्वं। विषेषं। च। देवानाम। त एनातं। यतं। उपासिन्तं। विशिष्टे। सामसयमेनौद्वारामेव। यथा भतिः। भाया। उपस्थिताः। तत्त्वं। वैसुवाः। एव। प्रातं। सवेनेन। नामाः। उपासिन्तं। तव। ऐंत्रिष्येश्वरोऽवृहे। विषेष। स्वं। वैसुवाः। नामाः। ऐंत्रिष्येश्वरोऽवृहे। विषेष। स्वं। वैसुवाः।

(35) अयुष्ण वैत्थमेव। प्रजननकामोऽपेत्तेन यन्ते। प्रजनपतिवस्त्रिकोऽकाम्यं। २.१५०
बहुः प्रज्ञा पशुमृतः प्रज्ञायेयः वैयक्तिकः प्रज्ञाः सूर्यमृतः। स एत्य धमनण्यत।
तमास्तः तेनायतं ततो वे वे बहुः प्रज्ञा पशुमृतः प्रज्ञायेयः वैयक्तिकः प्रज्ञाः
असूरज्ञार्थ स तस्मान कामितत बहुः प्रज्ञा पशुमृतः प्रज्ञायेयः वैयक्तिकः प्रज्ञाः
प्रज्ञासूरज्ञार्थ स तस्मान यज्ञेऽवर्धार्थ प्रज्ञा पशुमृतः प्रज्ञायेयः वैयक्तिकः प्रज्ञाः
प्रज्ञासूरज्ञार्थ स तस्मान यज्ञेऽवर्धार्थ प्रज्ञा पशुमृतः प्रज्ञायेयः वैयक्तिकः प्रज्ञाः
जोधसूरज्ञार्थ। तद्द बहु एव वैयक्तिकः भवते वैयक्तिकानासमो ज्ञानां सूर्यायः। स
सर्व एव वैयक्तिकः भवते वैयक्तिकानासमो ज्ञानां प्रज्ञाः। 2.146
36) सौंडकाम्यत वैयक्तिकः प्रज्ञासूरज्ञार्थ। स एत्य वैयक्तिकः भवते वैयक्तिकानासमो
तमास्तः तेनायतं ततो वैयक्तिकः प्रज्ञा असूरज्ञार्थ। स एत्य वैयक्तिकः प्रज्ञाः
प्रज्ञासूरज्ञार्थ स तस्मान यज्ञेऽवर्धार्थ। तद्द बहु एव वैयक्तिकः भवते वैयक्तिकानासमो
ज्ञानां प्रज्ञाः। 2.230
37) अशीषम विनक्तुः प्रज्ञानकामो देनास्य यज्ञेऽवर्धा विनेष्य वै देव देवानाम् प्रज्ञायमान्।
विनेष्य एव देवानाम् तत्र देवानाम् प्रज्ञायमान्। पशुमृतः यज्ञेऽवर्धा| सर्वाङ्गीमा धनिकार्थे
भवानि 2.325

Jaiminiyopanishad Brahmaṇa:
38) प्रजापतिस्वदीक्षाय वै नायुः। तान्त्री मृत्युः पापान्न्यायम्। प्रजापतिस्वदीक्षाय वै
स्ववन्त वर्धाय नौहृतः सूर्याय चैन्यः। पापान्न्यायम् अन्तवस्त्रयनस्याभास्यते
तान्त्रिकेऽम्भित्वांगिकान सम्मिल। तान्त्रिकाना यज्ञात्मकान प्रविष्टाः। ततो मृत्युः पापान्न्यायम्
विषम्भर्र्ययति। वसवी गायणां सम्मिल। तान्त्रिकाना यज्ञात्मकान प्रविष्टाः। तान्त्रिकाना यज्ञात्मकान प्रविष्टाः।
स्ववन्त वर्धाय नौहृतः सूर्याय चैन्यः। प्रजापतिस्वदीक्षाय वै नायुः। कुस्तानुज्ञेयं सम्मिल। तान्त्रिकाना यज्ञात्मकान प्रविष्टाः।
पापान्न्यायम् अनुपुष्यं सम्मिल। तान्त्रिकाना यज्ञात्मकान प्रविष्टाः। तान्त्रिकाना यज्ञात्मकान प्रविष्टाः।
39) देवाय वै विनेष्याय अनुपुष्यं द्वितीयं कर्तवायेः... तेज्युवन समयेव
 सौंपत्य उनी धरति . . . त इम हावास्थियों अभिनन्दने समेत नाम ज्ञानानंतरीति
... सौंपत्य उनी धरति . . . त इम हावास्थियों अभिनन्दने समेत नाम ज्ञानानंतरीति
... सौंपत्य उनी धरति . . . त इम हावास्थियों अभिनन्दने समेत नाम ज्ञानानंतरीति
... सौंपत्य उनी धरति . . . त इम हावास्थियों अभिनन्दने समेत नाम ज्ञानानंतरीति
... सौंपत्य उनी धरति . . . त इम हावास्थियों अभिनन्दने समेत नाम ज्ञानानंतरीति
... सौंपत्य उनी धरति . . . त इम हावास्थियों अभिनन्दने समेत नाम ज्ञानानंतरीति
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... सौंपत्य उनी धरति . . . त इम हावास्थियों अभिनन्दने समेत नाम ज्ञानानंतरीति
... सौंपत्य उनी धरति . . . त इम हावास्थियों अभिनन्दने समेत नाम ज्ञानानंतरीति
Data from the Rgveda Brāhmaṇas

1) Aitareya Brāhmaṇa:

After having studied the Śāmaveda-literature, let us now turn to the Rgvedic literature. Since in a Soma-sacrifice, a stotra precedes the Śastra, it is proper to study Rgvedic texts after Śāmaveda. Out of the two recensions of Rgveda Brāhmaṇas, Aitareya and Śāṅkhāyana, the Aitareya being older one, may be taken up first.

In the morning pressing of Agniṣṭoma, the Praūgaśastra is the second Śastra which is recited by the Hotṛ. It consists of six triads addressed to different deities. The sixth triad is addressed to VD and the subsequent yājyā is said to be Vaiśvadevi. The Soma-cup is also known by the name of VD. In the yājyā, Agni, Indra, Vāyu and Mitra are mentioned along with VD. So here VD indicated a group of gods mentioned as an element added to other gods to make up a whole. Viśve means all. The Brāhmaṇa draws attention to the analogy with fire in the manner that the fire eventhough one is spread out in different places and thus assumes different forms (Āhavanīya, Gārhapatya, Anvāharapacana, Āg nidhrīya, Śālāmukhiya, Prājahita and Dhiṣyā-fires). (1) In the third pressing, a soma-cup is offered to VD. It is preceded by the reciting of a Śastra which is designated as Vaiśvadeva even though it includes verses addressed to other deities also. The special relationship of VD with the Anuṣṭubh metre is visible here also. In each pressing, the first Śastra begins with an anuṣṭubh verse. A myth is woven around this peculiarity. (2) The character of the VaiśvadevaŚastra is further explained. The Vaiśvadevashastra corresponds to a state. Just as a state includes people,
similarly the Śastra includes hymns. Just as the region of a state covers forest, similarly the Śastra includes Dhāyyās. There is also another correspondence. The Vaiśvadevaśastra is like a human being. The hymns are his limbs, the Dhāyyās are joints. The Śastra is further related to the five people (pañcajanāh) It is a Śastra for the gratification of Devas, men etc. It contains the verse for Aditi in which VD and the five people are said to belong to Aditi. (3) Thus in view of the Aitareya Brāhmaṇa, VD represent the Viś, the common people and their life. The carriers of the third day of the Navarātra included in the Dvādasāha sacrifice are VD, Saptadaśa stoma, Vairūpa Sāman and Jagatī metre. (4) The mutual relation of these is conspicuous. The Aitareya Brāhmaṇa records a myth assigning the third pressing to VD. The Asuras and Rakṣases attacked the sacrifice of gods. They were driven away by Agni from the eastern side. They entered the sacrifice from the western side. Knowing this, gods sent VD, whom they regarded as their own form, towards the west, that is, in the third pressing. VD defeated the Asuras and Rakṣases. Similarly the sacrificers drive away Asuras and Rakṣas from the west, that is, the third pressing through VD, that is, through themselves. (5) Therefore the third pressing belongs to VD.

ii) Aitareya Āranyaka:

There are a few references to VD in the Aitareyānānyāka. In the Vaiśvadevaśastra to be recited in the Mahāvrata sacrifice, the Pratipad and Anucara triads are the same as the Vaiśvadevaśastra in Agnistoma. This is appropriate (rūpa-samṛddha) because on this Mahāvrata day many things (bahu) are
done. The well-known aṣyavāṃśīya hymn of the RV. (1.164) which is addressed to VD is also added here. There is also another hymn ā no bhadrāh kratavaḥ which is also addressed to VD. (6)

iii) Śāṅkhāyana Brāhmaṇa:

This Brāhmaṇa which consists of forty chapters is junior to the Aitareya Brāhmaṇa. In the fifth chapter it deals with the Āsturmāsyas. In the Yajurveda Brāhmaṇas Prajāpati is said to have created the world through the Vaiśvadevaparvan of the Āsturmāsyas. The same idea is referred to in this Brāhmaṇa. (7) Āṃikṣā for VD is one of the principal oblations in this Parvan. VD means all gods. The Āṃikṣā is prepared for the pleasure of all gods. (8) In the Agniṣṭoma, the Hotṛ invokes Indra accompanied by Ṛbhus, Vibhus, Vāja, Brhaspati and VD. (9) In the Paśvaikādaśini, the sixth animal is dedicated to VD. The food which is eaten is manifold. By offering the animal to VD, one obtains manifold food. (10) The Brāhmaṇa mentions the nuclei of the three pressings. By reciting the Praūgaśāstra, the morning pressing is secured; by reciting the Niśkevalyaśastra for Indra, the midday pressing is secured; by reciting the Vaiśvadevaśastra, the third pressing is secured. In the Praūgaśastra many deities are praised, thereby all the three pressings become related to all gods. (11) The Hotṛ commences the reciting of the Vaiśvadevaśastra with verses addressed to Savitṛ, because gods are impelled by Savitṛ. The opening
verse is Anuṣṭubh. The Vaiśvadevaśastra is related to Arbhava-
pavamāna, Anuṣṭubh is the metre of Soma. The Śastra is Vaiśva-
deva, so that no deity is excluded. The Vaiśvadevaśastra and
the Vaiśvadeva-cup are for the obtainment of food. There are
four hymns in this Śastra. Cattle indeed is this Śastra. More-
over cattle are of four kinds and again four-footed. Thus the
Śastra aims at the obtainment of cattle.\(^{(12)}\) In the Gavāma-
yana sacrifice, hymns to VD are inserted, such hymns should not
be the hymns addressed to a single deity or a dual deity. The
Śastra does not become stale with hymns of one deity, nor with
dual deity. Only with the hymn to VD, the Śastra becomes stale.
Therefore only hymns addressed to VD are inserted for the
strengthening of the pressing days, for the nonstaleness of the
Abhiplava ṣaḍahās.\(^{(13)}\) In the Gavāyana, there is the
central day (viśuvant). On both sides of that day, there are
three soma-sacrifices called Svarasāmānāḥ. In these
sacrifices the Pratipad triads pertaining to the Vaiśvadeva-
sāmans are those which pertain to those in the first three days
of Samūlha Prṣṭhya ṣaḍaha. The hymns together with the Anucara
triads in their third pressings are those which pertain to the
latter three days of the same. The Vaiśvadeva hymns are taken
out and those non-specifically belonging to Prajāpati which
indirectly belong to VD are inserted.\(^{(14)}\) Here the identity
established between VD and Prajāpati is remarkable. "All" is
tending to be 'one'.

iv) Śāṅkhāyana Aranyakā:

In the Mahāvrata sacrifice of the Gavāmayana the Hotṛ
canters the Niṣkevalya Śastra in the Midday pressing, being
seated on a swing. He sits on the swing while muttering four formulas. The first formula refers to the Vāsur and the Gāyatrī metre, the second to Rudras and Triṣṭubh metre, the third to Adityas and Jagati metre and the fourth to VD and Anusṭubh metre. (15)

F) Data from the Atharva Veda Brāhmaṇa

i) Gopatha Brāhmaṇa:

This Brāhmaṇa which belongs to the Atharva Veda is regarded as a junior Brāhmaṇa-text—both in chronology and in subject-matter. It contains a description of the Agnihotra. The Agnihotra milk being filled in the Agnihotra-ladle is said to belong to VD. When the remnants in the Agnihotra-ladle are consumed by the offering priest they gratify firstly the vital airs, then the wombs and finally the VD, when the entire remaining quantity is consumed. (16) While prescribing the Agrāyaṇeṣṭi, the Gopatha Brāhmaṇa has referred to the myth already related by certain Brāhmaṇas; when the world was created, there was only a single bunch of barley, a single of paddy, a single of beans and a single of sesame, VD said to gods, "we shall multiply this provided you assign us a share." The gods agreed because VD stands for abundance. Therefore the grains multiplied. The rice for VD should be cooked in milk so that it may be related to VD. Milk belongs to VD. (17) In the Vaiśvādevaparvan of the Čaṭurmāsyas, there are eight oblations which are equal to those four Full-moon sacrifices. In that they churn out fire; Vaiśvādevaparvan is the lord of creatures. It propagates this divine embryo. (18) With regard
to the Sunāsīrīyaparvan, it is said that Caturmāśyas correspond to Prajāpati and a year consisting of twenty-four fortnights. Vaiśvadevaparvan is his mouth. Among the Dakṣiṇās, there is a cow. The cow belongs to VD. By giving away a cow, the sacrificer reaches the dear abode of VD.

Résumé:

The Aitareya Brāhmaṇa and Āraṇyaka, Saṅkhāyana Brāhmaṇa and Āraṇyaka and the Gopatha Brāhmaṇa of the Atharvaveda are taken into account in this section. As texts dealing with the sacrificial ritual, they do contain references to VD; but many of them do not touch upon the character of VD, hence are not taken into account here. The relation between VD and Anuṣṭubh metre is pointed out in the Aitareya Brāhmaṇa also. In each pressing, the first Śāstra begins with an Anuṣṭubh verse and a myth is wound round this feature. The Aitareya Brāhmaṇa has recorded a myth assigning the third pressing to VD. Gods defeated the Asuras and Rakṣases who attacked their sacrifice towards the east with the help of Agni. They attacked from the west. Gods regarded VD as their own form and through them drove away the Asuras from the west which means the last part of the sacrifice that is the third pressing.

As the Saṅkhāyana Brāhmaṇa says, the vaiśvadeva-cup and the Vaiśvadeva śāstra in the third pressing are aimed at the obtainment of food. They also grant cattle because cattle are of four kinds and are four-footed, and the Vaiśvadevasastra consists of four hymns. In the Pasvaikādasinī the sixth animal is dedicated to VD. This offering brings manifold food to the sacrificer. The Gopatha Brāhmaṇa supports the proposition of
other Brāhmaṇas when it says that the offering to VD in the Ṛgrayaṇa brings abundance of food and milk to the sacrificer. Among the Daṅgāṇas to be given away, there is a cow which belongs to VD. On the Svarasāman days of the Gavām ayana, the Vaiśvadeva hymns are substituted by those non-specifically belonging to Prajāpati, because they indirectly belong to VD.
Notes

Aitareya Brāhmaṇa:
1) वैष्ठदेवं संसाते तेनाग्रथम् अवधानवः...। वैष्ठदेवं संसाते तेनस्मात् ग्राह्यम्।
   ज्ञात: पश्चाय प्रकारिति वैष्ठदेवानि हस्तानि वैष्ठदेवं संसाते तेनस्मात् ग्राह्यम्।
   तद्वस्त करते।... अथ यदेन्नकम् सन्त: अरुध्दा विहाराते तदस्य वैष्ठदेवं
   रूपं तदस्य तेनानुरुपंसाते...।।२०४...

2) तत् तृतीयवर्गाणां देवासोद्वरानुषुम्भव, वैष्ठदेवं प्रवचनं मूलग्राहं तत्स्थितमात्。
   १२.३

3) वैष्ठदेवं हृदसाते।। यथा वै प्रजा एवं वैष्ठदेवं प्रयाज्यते जनता एवं मूर्त्तिः
   ... यथा वै तुल्य एवं वैष्ठदेवं प्रयाज्यते यथा यथावाचनसुतसुन्यवेदः...।।
   परिध्यावतः धार्मिकः...।। पाण्डवानुष्ठानो एतदक्षिण यथाव्यवहाराः सत्यां को प्रतल्प्रयो
   ज्ञानानुसर्यं देवमृत्युष्याऽ गन्धवास्पदाः सत्यां य-पितृवां पैतृवां या
   नत्कृतानामुक्तः कोणामुक्तं गन्धवास्पदाः सत्यां य-पितृवां पैतृवां या
   प्रग्रहजनाएव।। यथा य-पितृवां पैतृवां या गन्धवास्पदाः
   एव।। यथा य-पितृवां पैतृवां या
   ज्ञानजनां तपायम्।। रिवै देवा अश्रुः

4) जिविं ये देवा देवतासृतीयमहस्तनी सप्नस्या: सोमो वैरूपं सात
   नगरींिपुण:।। २५.१

5) ते वै पुनर्दायस्य अस्थ:। पत्थरोत्तीर्थाय प्राणिकं सप्न:। प्रतिवेद्य
   विधिनेव धार्मिकां परमायुर्वातीयो विधिनेव धार्मिकां परमायुर्वातीयो
   समन्दरसूरयोऽस्मात् तर्फविक्रियं समन्दरसूरयोऽस्मात् तर्फविक्रियं
   समन्दरसूरयोऽस्मात् तर्फविक्रियं ।।। २७.१
Aitareya Āranyaka:

6) तत्तबिनुभूतिनिमहेद्या नौ देव भतितारीते वैन्दिकद्वयम् प्रतिपदनुच्छेतनेका-
हि कृपसम्कृतः। बुधा एतासिन्नर्ति किम् किम् वारणं किलाई शान्तया
एव शान्तिवे प्रतिष्ठितः। शान्त्यास्य तत्तत्त्वसाधायामनति: प्रतिवेष्ठितः।

अस्य वामस्य लेखनिकाः हेतुरूपने साध्यं वेदकथानेन बुधस्य न्यूनदृश्ये
स्याहोऽः स्याम्!

आ नौ भस्मः ब्रह्मा। अयो यन्त्र विनद साते वैन्दिकद्वयुक्तिमार्गः
मूलसम्सृतः। बुधा एतासिन्नर्ति किम् किम् वारणं किलाई शान्तया एव
शान्तिवे प्रतिष्ठितः। शान्त्यास्य तत्तत्त्वसाधायामनति: प्रतिवेष्ठितः १५३

Śāṅkhāyana Brāhmaṇa:

7) अथातृद्धित्युपस्थितां न्यायः श्रवणानि प्रवृज्जनां: पद्गुणां पौर्णिमांस्यां
प्रमोदतः। बुधस्य एतसंक्षेपस्य यथायोगः पौर्णिमाः पुर्वातः बुधं
Pुच्छं पूवितं लघुः प्रवृज्जनां सामस्यानि समानानि स्यात्मास्यामेवातिचं
समाते। तस्कृतण्याः पौर्णिमाः वैन्दिकद्वयेन यज्ञे सुरवते एव तस्कृतस्यं
श्रीलाभयो भृजनयपद्मानि एव तथापुस्थितानि।तसमात्तुसंपादितः प्रवृज्जनां
भवसंपादितः द्विविविविवियन्ते। तानि तथा चतुर्वीशो भवताः श्रीलाभाः
पौर्णिमास्याः श्रवणं भवतथा। चतुर्वीशाः एव पौर्णिमाः वैन्दिकद्वयं
श्रीलाभस्य श्रवणं च तस्मातः प्रवृज्जनां वैन्दिकद्वयं तस्मातः
देवं गर्भ्या प्रसज्जनाति ५। । ।

वैन्दिकद्वयं देवं प्रज्जनाति: प्रज्जन: अभ्रस्य ताः सृष्टिः अभ्रस्य वर्णस्य
यवान्नत्युपस्थि: कर्तस्य वर्णपक्षः: प्रवृज्जनाः ५। ३

8) अथ वैन्दिको पयस्योऽस्य सर्वदा यश्चिन्त्य: देवा: सत्विनामस्य देवाः
प्रीतम्... आय महपत्तायो श्रीमानि मनो तत्वय हरस्य पूजपिे वैट्ठे देविनेन्द्रे भवात् ५.२

१) माध्यमेन्द्र सवनमादवहन्तीन्द्र वादियविकल्मस्तुभुमान्त्र वेदशमनां वाजवनां

२) तृतीयाय वात्यस्थिदेशेः ब्रह्मवाचो वायुपुरोदुहायां शैवी नाना संहा ताथा याहा तथा -

३) तत्तमानं शैवेशव: ज्ञी विश्वायु वा रक्षणनामणि उपन्यासपमाणे

12.८

४) तुः शांसांते तेन प्रांत: सावनमादवहनान्त्र शांसांते तेन माध्यमेन्द्रा

५) सवनमापां वैट्ठे देविने तेन तृतीयायाचनमापां। अथ वैट्ठे देविने

६) वृत्त्ये शांसाना शांसाने सवनमापां शांसाने विश्वायु प्रकुप्ताने। विश्वायु: शांसेः साधित्युक्तेः शांसाना

७) वैट्ठे देविने वैट्ठे देविने तुः देविने १५.४.५

८) दश्की वैट्ठे देविने प्रवत्तिपितं सावित्रपुरातां वै देव: ... तस्मातृवृजः कर्म

९) इत्युतान वैट्ठे देविने प्रवत्तिपितं पवादीनक्षे वा विश्वायु वैट्ठे देविने वायुस्तुः

१०) वैट्ठे देविने वैट्ठे देविने वैट्ठे देविने वैट्ठे देविने वैट्ठे देविने प्रवत्तिपितं पवादीने

११) तस्मातृवृजः कर्म इत्युतान वैट्ठे देविने वैट्ठे देविने वैट्ठे देविने वैट्ठे देविने

१२) दश्की वैट्ठे देविने वैट्ठे देविने वैट्ठे देविने प्रवत्तिपितं सावित्रपुरातां वै देव: ... तस्मातृवृजः कर्म

१३) तस्मातृवृजः कर्म इत्युतान वैट्ठे देविने वैट्ठे देविने वैट्ठे देविने वैट्ठे देविने

१४) पृथुवी ज्ञात्वत् अत्याहस्य यात्याहस्य प्रवत्तिपितं

१५) प्रवत्तिपितं प्रवत्तिपितं वैट्ठे देविने वैट्ठे देविने वैट्ठे देविने वैट्ठे देविने
तत्थानि तत्त्र वैद्यवेदी भवानि तांगुर्षूप्तान्यानि प्राणाप्याय्यानि रक्षानि
परिवा स्त्रियंदवेदवस्थानि 24.9

tanahayan anarāyaṇa:

15)प्रेतगुप्तीक... तत्त्र उत्तमरं भवानि...  दसोत्नामागमानाणि वृजत्त्रय कोटि
वस्तुलो गाहेण रणसारोहिन्तु... सरक्रिया वैदिकमेव रणसारोहिन्तु
...आदिद्वारलो आङ्गेने रणसारोहिन्तु... विभिन्न लो देवा आनुमृणेन
रणसारोहिन्तु 1.7(4.8)

gopātha brahmāṇa:

16)स त्रिवृणणं वैदिकसमानम्... स्मियण प्रयामसुधारणारी श्राने
तत्त्वं लोकौ ज्ञापितमालेक्षम्... सत्यसर्वा प्राणाश्रवणते श्राणरानिणाहि
ये द्वितीयों गन्दस्त्रैन् तस्मादनां श्रवणं जीवनं भधत् सृविवा
प्राणाश्रवणस्वरात्वान्तथानेपाहि 1.3.12

17)एयो वै ततो यद्त्र शुद्धिरासिद्धार्थमा दृश्यितका मात्रायुक्ता हितस्वरुपा
तत्त्वं देवा अबृवस्त्र करो एतत्त्रथीत्त्रस्य मद्गो नीयोगस्ते। तदृत्तम एव
वैदिकवेदी यथ यथवेदायेन स्वादेष्ये स्वादेस्वकुरवायां। वैदिकवेदें इ पयः ॥ 1.7

18)अयातः तातुस्मृतिः प्रथमः । फलुमा पौर्णिमास्या चालसिद्धान्तुप्रयुक्तः
...मेज्यक्षिणी वि एतो चालसिद्धान्तमी... सत्यानायशीह विविधे भवनां
प्रत्युत्सागों पौर्णिमाणां वैदिकां विद्वते समासोदय युकिते सर्वानि
प्रजापतिः वैदिकाहिणि प्रजायां इवायते देवे गार्म प्रजायाति ॥ 1.19

सूत्रस्त्री(पौर्णिमास्या च) भवं तत्त्र राहु सह शुक्लपरे वैदिकमेव भवानि ॥ 1.20

19)संव एव प्रजापति: स्वस्वकतस्त्रहुविशेषः यवानाद्धारिणी। तस्मा
मुरलमेव वैदिकेण बाहु सहस्त्रप्रधानमा ॥ 1.26
20) यहां देश वैश्वदेवी की गौरंवैषाणिक तेर्वानो तेर प्रियं
धामोंपै। II. 3. 19
Conclusion:

While reviewing the character of VD in the RV, we saw that VD were originally understood as (i) all gods; (ii) a separate group of gods including all the preceding gods; (iii) a separate group of gods added for the sake of completeness lest no god should be omitted. There was then a beginning to treat them as an entirely separate group. The same position existed even in AV with the character of a separate group of a still lesser degree. In the RV, there were certain rituals even though their relations with the relevant verses were not strictly settled. In the AV, there were rituals to a large extent with fixed relations with most of the AV-mantras. The rituals in the AV are moreover of a magicoreligious character.

The rituals, in Yajurveda and other ritualistic literature were a part of a well-developed complex ritual system, were fixed in a wider sense, and their relation to the verses and formulas in the Yajurveda was fixed. It is therefore natural that we should expect a major change in the character of VD in the Yajurveda and other ritualistic literature. The passages useful for deciding upon the character of VD as obtained in the Vedic recensions have been separately collected and studied in the preceding pages. Even though the essence of the sacrificial rituals is mostly identical in the various YV. recensions, one comes across a few differences of minor nature in their treatment of the subject. Each recension has been studied separately. As already observed only such passages have been selected for study as may be useful in defining the character of VD. Even then to collect such passages exhaustively
from each recension was a difficult task, particularly in view of the fact that the passages had to be hunted out by comparing the passages involving the use of two different words visve and devān in all cases. It is, however, hoped that all important passages have been recorded.

Because the passages are closely connected with the rituals, it would be convenient to record the main rituals for ascertaining the character of VD in the ritualistic literature:

(i) In the Ṛgrayaṁa Iṣṭi, cooked rice for VD is one of the oblations.

(ii) The first among the four Parvans of the Cāturmāsyas is the Vaisvadevapaīrvan. Among its oblations there is Āmikṣā for VD.

(iii) In the third pressing of the Agniṣṭoma sacrifice, a Soma-cup is offered to VD. Vaisvadevasastra is recited before its offering.

(iv) In optional Iṣṭis and animal sacrifices prescribed in the Yajurveda, there are several rituals in which principal oblations are offered to VD.

(v) Some of the Sāman-elements in the rituals are related to VD, e.g. Saptadaśa stoma, Vāmadevya Sāman, Vairūpa Prṣṭha, Kruṣṭa note etc.

(vi) Certain āutra-elements in rituals are related to VD, e.g. Jaṅgī and Anuṣṭubh metres.
The Brāhmaṇas belonging to Yajurveda, Sāmaveda and Rgveda have eulogised the VD in their own way in the Arthavādas pertaining to the various rituals. These eulogisations render help in ascertaining the character of VD. Of the three Vedas, Yajurveda is the principle factor which provides the canvas for the frame of the ritual. Sāyaṇa has rightly said in, his commentary on the Taittirīya Saṃhitā: bhittisthānīyo yajurvedaś cittasthānīyav itarau.

Among the rituals, there are some, like the Agnihotra and other optional offerings which are related to only one Veda, namely Yajurveda. Iṣṭis and animal-sacrifices are related to Yajurveda and Rgveda. All types of Soma-sacrifices are related to the three Vedas. There are certain ritual-items in which the word VD means "all gods". When such items form part of a Soma-sacrifice, the same meaning is generally to be accepted. Same is the case with the meaning. "a group of gods including all the preceding gods" or "added for the sake of completeness." In the rituals however, VD have generally assumed the character of an entirely separate group of gods. The plurality of VD finds analogy in rituals in various forms. Thus the animals offered to VD are sometimes prescribed as variegated, spotted etc. Their number is given as thrice eleven, or thirty two or even three hundred three or three thousand and three, Sometimes they are associated with Agni and Indra, at the same time they stand for"all gods" including Agni and Indra. Sometimes Vasus, Rudras and Ādityas constitute VD. This trinity of gods is significant in the Vedic mythology beginning with the RV. In the Soma-ritual, the pressings are
assigned respectively to Vasus, Rudras and Adityas. The third pressing was first assigned to Adityas alone and later to VD, or both Adityas and VD. The three pressings are distributed in another way also: Morning pressing belongs to Agni and Gāyatri metre; the midday pressing to Indra and Triśūtbh, and the third pressing to Adityas and Jagatī metre. Alternatively VD are associated with third pressing and Jagatī metre.

VD are associated with the Anuṣṭubh metre in certain texts on several occasions. Attempts have been made by scholars to explain this relation between VD and Anuṣṭubh metre. The Vedic metres are arranged in two series: In the first series seven metres rise by four syllables each in each quarter. (Saṁta cchandāmsi caturuttarāṇi) IN the later series the chief metres are Gāyatri (3x3), Triśūtbh (4x11), Jagatī (4x12), Anuṣṭubh (4x8), Paṃkti (5x3) and Aticchandas (7x3). The Anuṣṭubh is involved in the second series. About this series Weber (Über die Metrik der Inden Indische Studien 8, Berlin 1963.p.16) says, "Here the object is not to deal with a metrical system rising in strict uniformity, but perhaps with a grouping which rests on the mystic ground of more or less sanctity of the metre concerned and on the conditions brought in relation to them. But as pointed out by H.W. Bodewitz, (Jaiminiya Brāhmaṇa, I.1-65, Leiden, 1973,p.37) "in numerical symbolism, the principle of the element added to a totality is important." Therefore the identification of Anuṣṭubh with the Viśve Devas is based on their peculiar position at the end of a series in which they may act as a separate entity and at the same time as the encompassing totality." (p.39). Thus it may be observed
that in several of the cases where VD appear as a separate group of gods, the view of totality might also be prevalent.

The study of ritualistic literature carried out so far points out that the character of VD as a separate group of gods has various facets. Firstly they appear as having a minor status. Secondly they are associated with Female deities like Aditi, wives of gods, Gñas, Dhiṣaṇās and Varūtrīs at the moulding of the cauldron in Agnicayana. Thirdly they are often identified with Vis. Maruts who are the followers of Indra have also been identified with Vis. If we compare the status of Vis vis-a-vis Brahma and Kṣatra, the secondary position of VD as Vis becomes evident. In the Soma-ritual, we come across the phrase in which Indra is said to be accompanied by Rbhu, Vibhu, Vāja and VD; at other times by Vasus, Rudras, Adityas and VD. In the myth explaining these phrases, Indra is compared to a king and VD etc. to subjects. Fourthly because they are Vis that is, common people, their association with pastoral and agricultural life, rural products and economy has very often been depicted. Oblations are offered to them for offspring and cattle. As against this picture, we sometimes find VD as enjoying a high status. Thus sometimes Prajāpati and VD are described on a par. What is non-specified (anirukta) belongs to Prajāpati or VD according to Tāṇḍya Brāhmaṇa. The Kruṣṭa musical note belongs to Prajāpati, Brahman or VD. VD are at times compared to directions and ultimately are related to "all this". It is remarkable that plurality has been identified with singularity. From the Ṛgveda down to the Āraṇyakas and śrautasūtras VD have passed through a number of different characters – from
all gods to a group of gods with different shades of meaning, and further to the supreme divinity. While there is no doubt, change in the character of VD in different aspects, there is also a continuity of notion.