

been handed down by tradition as separate works with separate names; and other tracts of the same general style and contents have been written; but it must be remembered that the original Āraṇyakas and Upaniṣads were integral parts of the digested Brāhmaṇas.<sup>1</sup>

Brahmanical speculation culminates in pessimistic Pantheism, in the doctrine of the misery of all earthly existence, from which we can hope for redemption only through reabsorption into the universal All-in-One. This is the result of Brahmanical thought, on which as a foundation was built up the doctrine and order of Buddha; this the link that unites the Brahmanic and the Buddhistic chains of development.<sup>2</sup>

§ 95. The Brāhmaṇas presuppose a thorough acquaintance with the course and details of the sacrifice, and do not undertake a systematic exposition thereof. But when the ceremonies had grown to tremendous length and complexity, it became necessary to have manuals giving full and orderly directions for the use of the celebrant. Such works are the 'Rules for the sacrificers' or Ṛāuta-sūtras, so called because they stand in most intimate relation to the Veda or 'sacred texts' (ṛuti), and continually cite these texts, and prescribe the manner and the occasions of their employment with the various ceremonies.

§ 96. Usage and observance, crystallized into sacred ceremony, invest the whole life of an Aryan Hindu — nay, even his pre-natal and post-mortem existence. These usages differed considerably in different localities, and in the lesser details among the different families of the same locality. In part, perhaps, to counteract the tendency to diversity, books were made describing the observances recognized as normal in a certain school or community. They are called Ḡṛhya-sūtras, or 'Rules of domestic usages.' Here, too, as well as in the sacrifice, everything proceeds with the recitation of Mantras; so that these books also attach themselves to certain Vedas or Vedic schools. The legitimate subjects of these Rules are the 'Sacraments' (saṁskāras), and the 'Simple-sacrifices' (pāka-yajñas) of the householder.

§ 97. There is also a third class of Sūtras, called Dharma-sūtras, which prescribe rules for the every-day life of those who would conform to the example of the virtuous. Since they have to do with 'agreement-conduct,' i.e. the 'conduct' (ācāra) which has for its norm the 'agreement' (sam-aya, lit. 'con-vention') of those who know the law, they are also called Sāmayācārika-sūtras. The matters belonging more properly to the Ḡṛhya-sūtras are sometimes treated also in the Dharma-sūtras. But the legitimate subjects of the latter are far more varied than those of the former. They embrace all sorts of injunctions and restrictions relating to etiquette, to eating and sleeping, to purification and penance, and to the details of the daily life of the student and householder and hermit, and even extend to the duties of the king and to the beginnings of civil and criminal law. In the order of development they are plainly posterior to the Ḡṛhya-sūtras.

§ 98. As the sacred texts of the Mantras grew in sanctity, their dialect and style of thought became obsolescent. For the transmission of the sacred lore, a learned apparatus became necessary. To preserve the written text of a given 'branch' (ṣākhā) of the Veda from any change in "one jot or one tittle," by establishing the relations of the saṁhitā and pada pāṭhas (§ 83) of that branch, there were composed the phonetic treatises, which, because attaching each 'to a

<sup>1</sup> See Whitney, AJP. vii.1-2.

<sup>2</sup> The genetic relationship of Buddhism to Brah-

manism is admirably sketched by Oldenberg, *Buddha*, Introd., chap's ii.-iii.