

The principal tendency of this part is, to show the close connection of the visible and invisible worlds, between things on earth, and their counterparts or prototypes in heaven. Pantheistic ideas pervade all the Brâhmaṇas, and are already traceable in hymns of the Sāṃhitâ.

(3) *Nindâ*, censure. This refers principally to the controversial remarks contained in all Brâhmaṇas. There was amongst these ancient divines and metaphysicians often difference of opinion as to the performance of a certain rite, or the choice of a particular mantra, or their meaning. One criticised the practice of the other, and condemned its application often in the strongest terms. The censure is generally introduced by the expression “but this opinion is not to be attended to.” The sacrificers are often cautioned from adopting such a malpractice, by the assertion that if a priest would proceed in such or such a way, the sacrificer would lose his life, be burned by the sacrificial fire, &c.

(4) *S'āṃsâ*, i. e. praise, recommendation. This part comprises principally those phrases which express that the performance of such or such a rite, with the proper knowledge, produces the effect desired. They almost invariably contain the expression, *ya evam veda*, i. e. who has such a knowledge. The extreme frequency of this phrase in the Brâhmaṇas, and Upanishads, is probably the reason, that the whole sacred knowledge was comprised afterwards only by the general term *veda*. Originally