

and cognate topics of a mystical character which form the proper sphere of the Brâhmaṇas, commenced already during the Saṁhitâ period, as one may learn from such hymns as Rigveda 1, 95, and the so-called Vâmana Sûkta 1, 164. Even at the time of the composition of the present Brâhmaṇas, there existed already some time-hallowed sayings, which resemble in every respect those dicta of the Brahmâ priests, of which the bulk of the Brâhmaṇas consists. I instance here the *Brahmodyam* (Ait. Br. 5, 25), which was used already at that time at the conclusion of the tenth day's performance of the Dvâdasâha sacrifice. It is, therefore, very difficult to draw a strict line of separation between the period during which the hymns were composed, and that one which brought forward the speculations known by the name of Brâhmaṇas. On a more close comparison of the mystical parts of the Saṁhitâ with the Brâhmaṇas, one must come to the conclusion, that the latter were commenced already during period of the former.

Let us say a few words on the division made of the contents of the Brâhmaṇas by the Indian divines and philosophers. According to the introductory chapters to the Hiraṇyakes'î (and Apastamba Sûtras) the Brâhmaṇas contain the following topics :—

(1) *Karmavidhânam*, or *vidhi*, i. e. rules on the performance of particular rites. To this class all those sentences in the Brâhmaṇas are referred which contain an order expressed in the potential mood, such as *yajeta*, he ought to sacrifice; *s'âmset*, he ought