

(of a kingdom), so do also the hymns (represent the interior, the kernel, of the Shastra). The Dhâyyâs, then, are like what is in the desert (beasts, &c.) That is the reason that the Hotar must repeat before and after every Dhâyyâ the call *s'ômśâvom* (for every Dhâyyâ is considered as a separate recitation distinct from the body of the Shastra). (Some one might object) how can verses, like the Dhâyyâs, which are life, be compared to a desert? Regarding this he (the Aitareya Rishi) has told, that the deserts (*aranyâni*) are properly speaking no deserts on account of the deers and birds to be found there.

The Vais'vadeva Shastra is to be likened to man. Its hymns are like his internal parts; its Dhâyyâs are like the links (of his body). That is the reason that the Hotar calls *s'ômśâvom* before and after every Dhâyyâ (to represent motion and flexibility). For the links of the human body are loose; these are, however, fastened and held together by the Brahma. The Dhâyyâ ²² and Yâjyâ verses are the root of the

passages for fixing the number of Hindu deities follows from quotations in other Vedic books. So we read in the Bṛihad Aranyaka Upanishad (page 642-49, edited by Roer, Calcutta 1849) a discussion by Yâjñavalkya on the number of gods, where he appeals to the Nivid of the Vais'vadeva hymn as the most authoritative passage for settling this question. Perhaps the oldest authority we have for fixing the number of the Hindu deities, on the first instance, at thirty-three, is Rigveda. 8, 28, 1. The hymn to which this verse belongs is said to have descended from Manu, the progenitor of the human race. Its style shows traces of high antiquity, and there can be hardly any doubt, that it is one of the earliest Vedic hymns we have. The division of these thirty-three deities into three sets, each of eleven, equally distributed among the three worlds, heaven, air, and earth, (see 1, 139, 11) appears to be the result of later speculations. According to the Nivid in question, the gods are not distributed among the three worlds, but they are in heaven, and earth, water, and sky, in the Brahma and Kshatra, in the Barhis, and on the Vedi, in the sacrifice, and in the air.

²² Here the regular Dhâyyâs (see 3, 18), are to be understood, not those extraordinary additions which we have in the Vais'vadeva Shastra.