

31.

(The Nivid hymn for the Vis've Devâh. On the Dhâyyâs of the Vais'vadeva Shastra. To what deities it belongs. On the concluding verse of this Shastra.)

He repeats the Vais'vadeva hymn.²¹ The Vais'vadeva Shastra shows the relationship of subjects (to their king). Just as people represent the interior part

²¹ This is *â no bhadrah kratavo* (1, 89). The Nivid inserted before the last verse of this Vis'vedevâh hymn is :

विश्वे देवाः सोमस्य मत्सन् । विश्वे वैश्वानराः । विश्वे हि विश्व-
महसः । महिमहान्तः । ताक्कान्नेमतिथीवानः । आस्त्राः प-
चतवाहसः । वातात्मानो अग्निदूताः । ये द्यां च पृथिवीं च तस्युः ।
अपश्च स्वश्च । ब्रह्मच क्षत्रं च । बर्हिश्च वेदिं च । यज्ञंचोरुचांतरिक्षं ।
ये स्य त्रय एकादशाः । त्रयश्च त्रिंशच्च । त्रयश्च त्रीच शता । त्रयश्च
त्रीच सहस्रा । तावन्तो भिषाचः । तावन्तो रातिषाचः । तावतोः
पत्नीः । तावतीर्माः । तावन्त उदरणे । तावन्तो निवेशने । अतो
वा देवा भूयांसः स्य । मा वो देवा अपिशसामापरिशसावृक्षि । विश्वे
देवा इह अवन्निह सोमस्य मत्सन् । प्रेमां देवा० (Sapta Hâutra).

The text as given in the Sâṅkhây. S'r. S. 8, 21, differs in several passages. Instead of ताक्कान्न० it has पक्कान्न० which is, no doubt, more correct. The words तावन्त उदरणे तावन्तो निवेशने are transposed; they follow after तावतीर्माः after which ताव० भिष० and ताव० रा० are put. Instead of अपिशस० there is अविशसामाविशसा पुरा वृक्षि. The translation of some terms in this Nivid, which is doubtless very old, is extremely difficult. Now and then the reading does not appear to be correct. It is, however, highly interesting, as perhaps one of the most ancient accounts we have of the number of Hindu deities. They are here stated at 3 times 11; then at 33, then at 303, then at 3003. It appears from this statement, that only the number 3 remained unchanged, whilst the number 30 was multiplied by 10 or 100. Similarly the number of gods is stated at 3339 in a hymn ascribed to the Rishi Vis'vâmitra Rigveda. 3, 9, 9. This statement appears to rely on the Vais'vadeva Nivid. For if we add 33+303+3003 together, we obtain exactly the number 3339. This coincidence can hardly be fortuitous, and we have strong reasons to believe, that Vis'vâmitra perfectly knew this Vis've Devâh Nivid. That it contains one of the most authoritative