

The gods saw it (crying) "Prajâpati commits an act never done (before)." (In order to avert the evil consequences of this incestuous act) the gods inquired for some one who might destroy the evil consequences (of it). Among themselves they did not find any one who might do that (atone for Prajâpati's crime). They then put the most fearful bodies (for the gods have many bodies) of theirs in one. This aggregate of the most fearful bodies of the gods became a god *Bhûtarân*<sup>29</sup> by name. For he who knows this name only, is born.<sup>30</sup> The gods said to him, "Prajâpati has committed an act which he ought not to have committed. Pierce this<sup>31</sup> (the incarnation of his evil deed)." So he did. He then said, "I will choose a boon from you." They said, "Choose." He then chose as his boon sovereignty over cattle.<sup>32</sup> That is the reason that his name is *pas'umân*, i. e. having cattle. He who knows on this earth only this name (*pas'umân*), becomes rich in cattle.

He (*Bhûtavân*) attacked him (the incarnation of Prajâpati's evil deed) and pierced him (with an arrow). After having pierced him he sprang up (and became a constellation). They call him *n-rîga*, i. e. deer (stars in the Orion), and him who killed that being<sup>33</sup> (which

<sup>29</sup> Sây. takes him as Rudra, which is, no doubt, correct.

<sup>30</sup> This is only an explanation of the term *bhûtavân*.

<sup>31</sup> This refers to the *pâpman*, i. e. the incarnate evil deeds, a kind of devil. The evil deed of Prajâpati had assumed a certain form, and this phantom, which is nothing but a personification of remorse, was to be destroyed.

<sup>32</sup> This appears to confirm Sâyana's opinion that Rudra or Siva is here alluded to. For he is called *pas'upati*, master of cattle.

<sup>33</sup> Sây. refers the demonstrative pronouns *tam imam*, by which alone the incarnation of Prajâpati's evil deed is here indicated to Prajâpati himself, who had assumed the shape of a buck. But the idea that Prajâpati was killed (even in the shape of a buck) is utterly inconsistent with the Vedic notions about him; for in the