

to repeat (such and such a verse); *kuryât*, he ought to proceed (in such or such a way), &c. This is the principal part of the Brâhmaṇas, and has for the Brahmans about the same significance as in the Talmudic Literature the *halakah* has for the Jews; it is simply authoritative.

(2) *Arthavāda*. This term comprises the numerous explanatory remarks on the meaning of mantras and particular rites, the reasons why a certain rite must be performed in a certain way. This is the speculative part, and is on account of its containing the germs of all Hindu philosophy, and even of grammar, of the greatest importance. There is nowhere anything like an approach to a regular system perceptible, but only occasional remarks bearing on philosophical and grammatical topics. For the history of grammar, the fifth Pañchikâ of the Aitareya Brâhmaṇam is of a particular interest. We learn from it, that at that time not only numerous attempts were made to explain the meaning of words by etymology, but that the Brahmans even had already commenced to analyse the forms of speech by making distinctions between singular and plural, present, past, and future tenses, &c. The idea of *mukti* or final absorption in the Supreme Being, as taught in the later Vedânta philosophy, is even with most of its particulars spoken out in several of those explanatory remarks. I allude here to the frequently occurring terms, *sayujyatâ* junction, *sarûpatâ* identity of form, *salokatâ* identity of place, which mark in the later times different stages of the final beatitude.