

They ask, Why do they repeat at the morning libation a Puroruk addressed to Jâtavedâs, whereas this deity has its proper place at the evening libation? (The answer is) Jâtavedâs is life. For he knows (*veda*) all that are born. As many as he knows of are born, (*jâtânâm*) so many (only) exist.¹⁹ How could those exist of whom he does not know (that they are born?) Whosoever (what sacrificer) knows that he himself is made a new man (by means of the Ajya Shastra), he has a good knowledge.

40. He repeats (the hymn), *pra vo devâya Agnaye* (3, 13).²⁰ (The word) *pra* means *prâṇa* (life). For all these beings move only after having been endowed with *prâṇa*. Thus the Hotar produces the *prâṇa* (for the sacrificer), and makes it ready (for use).

He repeats, *dīdivāṁsam apūrvyam* (3, 13, 5).²¹ For the mind has become shining (*dīdāya*), and nothing exists anterior (*apūrvyam*) to the mind. Thus he produces the mind (of the sacrificer), and makes it (ready for use).

He repeats, *sa naḥ s'armâni vîtaye* (4). *Vâch* is *s'arma* (refuge). For they say about one who is repeating with his speech (the words of another) "I have stopped his talkativeness (*s'armavat*)."²² By

¹⁹ This is an explanation of the name "Jâtavedâs."

²⁰ This is the Ajya-sûkta, the chief part of the Ajya-shastra.

²¹ Though in the Sûkta the fifth verse, it is the second, if this hymn is used as the principal part of the Ajya Shastra.

²² The words शर्मवदास्माआयांसि are no doubt an idiomatical phrase of the ancient Sanscrit, the exact meaning of which it is now impossible to determine. Sâyaṇa explains it in the following way:

अस्मै गुरोक्तार्थस्य सम्यगनुवादिने शिष्याय शर्मवत् सुखयुक्तजीवनं संपन्नं। यस्मात् तस्मात्। हे शिष्य आयांसि समन्ततो नियतो ऽस्मि

The irregular form आस्मा instead of अस्मै he takes a Vedic anomaly. The phrase, he further adds, is applied in common life when one's speech is stopped. The author of the Brâhmana adduces this phrase only in illustration of the supposed identity of *Vâch* with *S'arma*.