

posha (fodder) and *ûsha* (herbs of pasturage)? This is the reason that those who care for what proceeds from the cow (such as milk, &c.) put the question (when sending a cow to a pasturage), are there *ûshâs*, i. e. herbs of pasturage? For *ûsha* is fodder.

That world turned towards this world, surrounding it. Thence heaven and earth were produced. Neither came heaven from the air, nor the earth from the air.

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(*On the Sâma Prishthas.*)⁶

At the beginning there were Brihat and Rathantaram; through them there were Speech and Mind. Rathantaram is Speech, Brihat is Mind. Brihat being first created, thought Rathantaram to be inferior; the Rathantaram put an embryo in its body and brought forth Vairûpam. These two, Rathantaram and Vairûpam joined, thought Brihat to be inferior to them; Brihat put an embryo in its own body, whence the Vairâjam was produced. These two, Brihat and Vairâjam joined, thought Rathantaram and Vairûpam to be inferior to them. Rathantaram then put an embryo in its body, whence the Sâkvaram was produced. These three, Rathantaram, Vairûpam, and Sâkvaram thought Brihat and Vairâjam to be inferior to them. Brihat then put an embryo in its body, whence the Raivatam was produced. These three Sâmans on each side (Rathantaram, Vairûpam, Sâkvaram, and Brihat, Vairâjam, Raivatam) became the six Prishthas.⁷

At this (time, when the Sâma Prishthas originated) the three metres (Gâyatrî, Trishṭubh, and Jagatî)

⁶ See page 214.

⁷ The purport of this paragraph is to show why on certain days of the Dvâdasâha the Rathantara Sâman, and on others the Brihat Sâman is required for forming a Prishtha with another Sâman. See on these different Sâmans, 4, 13.