

sprang from Prajâpati's misdeeds), *mṛiga vyâdha*, i. e. hunter of the deer (name of star). The female deer *Rohit* (into which Prajâpati's daughter had been transformed) became (the constellation) Rohinî. The arrow (by which the phantom of Prajâpati's sin was pierced) which had three parts (shaft, steel, and point) became such an arrow (in the sky). The sperm which had been poured forth from Prajâpati, flew down on the earth and became a lake. The gods said, "May this sperm of Prajâpati not be spoilt (*mâdushat*)."
This became the *madusham*. This name *madusha* is the same as *mânusha*, i. e. man. For the word *mânusha*, i. e. man, means "one who should not be spoiled" (*mâdushan*). This (*madusha*) is a (commonly) unknown word. For the gods like to express themselves in such terms unknown (to men.)

34.

(How different creatures originated from Prajâpati's sperm. On the verse addressed to Rudra. Propitiation of Rudra.)

The gods surrounded this sperm with Agni (in order to make it flow); the Marutas agitated it; but Agni did not make it (the pool formed of Prajâpati's sperm) move. They (then) surrounded it with *Agni Vais'vânara*; the Marutas agitated it; Agni *Vais'vânara* (then) made it move. That spark which first blazed up from Prajâpati's sperm became that *Aditya* (the

older parts of the Vedas he appears as the Supreme Being, to whom all are subject. The noun to be supplied was *pâpman*. But the author of the Brâhmanam abhorred the idea of a *pâpman* or incarnation of sin of Prajâpati, the Lord of the Universe, the Creator. Thence he was only hinted at by this demonstrative pronoun. The mentioning of the word *pâpman* in connection with Prajâpati, was, no doubt, regarded by the author, as very inauspicious. Even the incestuous act committed by Prajâpati, he does not call *pâpa* sin, or *dosha* fault, but only *akṛitam*, "what ought not to be done," which is the very mildest term by which a crime can be mentioned.