

received fifteen *yajuses* from Arka (Sūrya) (*daśa pañca ca prāptāni yajūṃsy arkān mayānagha*) 12. 306. 21; Sūrya gave the *yajuses* (to Yājñavalkya) in the east (*atra* (i. e. in the east) *duttāni sūryeṇa yajūṃṣi*) 5. 106. 11 (Nī on Bom. Ed. 5. 108. 11 : *yājñavalkyāyetaḥ śeṣaḥ*). B. Relationship with deities : Nārāyaṇa has his abode in the *ṛcs*, the *yajuses* and the *sāmans* (*ṛgyajuh-sāmadhāmānam*) 12. 47. 27; Bhīṣma while praising Kṛṣṇa-Nārāyaṇa said that he was of the nature of a *stotra* and, as a bird named Yajus, had metres for its limbs, Trivṛt (*stoma*) for its head, and Rathantara and Brhatī *sāmans* for its eyes (*yaḥ suparṇo yajur nāma chandogātras tri-vṛtchirāḥ / rathantarabṛhatyakṣas tasmai stotrātmāne namaḥ* // ) 12. 47. 28; (Nī., however, on Bom. Ed. 12. 47. 44 : *suparṇaḥ vedapurusaḥ yajur iti yasya nāma chandāṃsi gāyatrīyādini yasya gāitrāṇi hastādini / trivṛt tribhir ṛgyajuh-sāmabhir vartata iti yogād yajñāḥ sa eva śiro yasya / yasya rathantaram bṛhaḥ ca vaskalpikam sāma prītivākyam*); (2) Upamanyu while praising Śiva said that he was Śatarudriya among the *yajuses* 13. 14. 159. C. *yajus* and sacrifice (real or metaphorical) : The sage Taṇḍi while praising Mahādeva said that the Adhvaryu priests give offerings to him in sacrifice with the repetition of *yajus* formulae 13. 16. 48; Trita, fallen in a well, mentally thought of the *ṛcs*, the *yajuses* and the *sāmans* for offering a Soma sacrifice (*ṛco yajūṃṣi sāmāni manasā cintayan munih*) 9. 35. 33; the Yakṣa asked Yudhiṣṭhira : "which is the one *yajus* suited for sacrifice?" (*kim ekaṁ yajñīyaṁ yajuh*); the reply was : "mind is the (one) *yajus* suitable for sacrifice" (*mano vai yajñīyaṁ*

*yajuh*) 3. 297. 34-35; one who dwells in a forest (*vānaprasthāśrame vaset* 12. 236. 5) should, till death, give five (offerings) to the *prāṇas* in the three fires in himself with the *yajus* formula, (and) eat six (morsels) without criticizing (the food) 12. 236. 25 (*trīṇs caivāgnīn yajet samyag ātmany evātmamokṣaṇāt* (?) / *prāṇebhyo yajuṣā pañca śaṭ prāśnīyād akutsayan* // Nī., however, on Bom. Ed. 12. 244. 26 : *'hṛdayam gārhapatyō mono 'nvāhāryapacana āsyam āhavanīyaḥ'* *iti vaiśvānaravidyoktaprakāreṇa ātmamokṣaṇād dehapātāvadhi ātmani dehe evāgnīn yajet ... yajuṣa uccāraṇānantaram pañca grāsān prāśnīyāt śaṭ vā / akutsayan annam anindan*). D. *yajus* and meat-eating : One who eats meat which is sanctified by the *yajus* formula (i. e. sacrificial meat) incurs no sin (*yajuṣā saṁskṛtaṁ māṁsam upabhuñjan na duṣyati*) 13. 148. 17; consecration by the *yajus* formula is extended even to ordinary food which does not involve killing (*nātmārtham pācayed annam na vṛthā ghātayet paśūn / prāṇi vā yadi vāprāṇi saṁskāram yajuṣārhatī*) 12. 235. 5 (Nī., however, on Bom. Ed. 12. 243. 6 : *prāṇi chāgādīḥ aprāṇi aśvatthādīḥ yajuṣā chedanamantreṇaiva kratvartham eva saṁskāram arhatī na tu bhakṣaṇamātrārtham*); according to 12. 186. 13, however, one who has abstained from meat should not eat (even) meat which is sanctified by the *yajus* formula (i. e. should not eat even sacrificial meat) (*yajuṣā saṁskṛtaṁ māṁsam nivṛtto māṁsabhakṣaṇāt / na bhakṣayet*; Nī. on Bom. Ed. 12. 193. 14 : *yajuṣā yajurvedavidādhvaryuṇā māṁsam yajñīyam api nivṛtto na bhakṣayet*). E. The study of *ṛcs*, *yajuses* and *sāmans* : One who does not know the *ṛcs*, the *yajuses* and the