

**Yajña-gāthā** denotes a verse (Gāthā) containing a maxim as to the sacrifice of any kind or sort,<sup>1</sup> or, as it is expressed in the *Mahābhārata*,<sup>2</sup> a 'verse sung regarding the sacrifice' (*gāthā yajña-gītā*).

<sup>1</sup> Aitareya Brāhmaṇa, iii. 43, 5; Śāṅkhāyana Śrauta Sūtra, xvi. 8, 26; Āśvalāyana Śrauta Sūtra, ii. 12, 6; 9, 6, etc.

<sup>2</sup> xii. 791. 2316.

**Yajña-vacas Rājastambāyana**, 'descendant of Rājastamba,' is the name of a teacher, a pupil of Tura Kāvaṣeya, according to the Śatapatha Brāhmaṇa.<sup>1</sup> He is also mentioned in the *Maitrāyaṇī Saṃhitā*.<sup>2</sup>

<sup>1</sup> x. 4, 2, 1; 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.

<sup>2</sup> iii. 10, 3; iv. 8, 2.

**Yajña-sena** is the name of a teacher with the patronymic *Caitra* or *Caitriyāyana* mentioned in the *Yajurveda Saṃhitā*.<sup>1</sup>

<sup>1</sup> Taittirīya Saṃhitā. v. 3, 8, 1 (Caitriyāyana); Kāthaka Saṃhitā, xxi. 4 (Caitra).

**Yajñeṣu** is the name of a man in the *Taittirīya Brāhmaṇa*.<sup>1</sup> He was made to prosper by his priest **Mātsya**, who knew the exact moment of sacrificing.

<sup>1</sup> i. 5, 2, 1. Cf. Weber, *Naxatra*, 2, 306.

**Yajñopavīta** denotes the 'wearing of the Brahminical thread over the left shoulder at the sacrifice,' and is mentioned as early as the *Taittirīya Brāhmaṇa*.<sup>1</sup> Tilak,<sup>2</sup> however, urges that it was not originally a thread that was worn, but a garment of cloth (*Vāsa*) or of deerskin (*Ajina*). This seems quite probable.

<sup>1</sup> iii. 10, 9, 12. Cf. *Taittirīya Saṃhitā*, ii. 5, 11, 1; *Śatapatha Brāhmaṇa*, ii. 4, 2, 1; 6, 1, 12; and *Prācināvīta*.

<sup>2</sup> *Orion*, 145 et seq., quoting *Taittirīya Aranyaka*, ii. 1, and, the view of the *Mīmāṃsists*, *Jaiminiyanyāyamālā*.

*vistara*, iii. 4, 1. This view is not prejudiced by the quite implausible conjectures as to Orion's belt with which it is combined. Cf. Eggeling, *Sacred Books of the East*, 12, 361, 424.