

Vāja-ratnāyana, 'descendant of Vājaratna,' is the patronymic of Somaśuśman in the Aitareya Brāhmaṇa (viii. 21, 5).

Vāja-śravasa is mentioned in the last Vaṃśa (list of teachers) of the Bṛhadāranyaka Upaniṣad¹ as a pupil of Jihvāvanta Bādhyoga.

¹ vi. 4, 33 (Mādhyamdina = vi. 5, 3 Kāṇva).

Vāja-śravasa, 'descendant of Vājaśravasa,' is the patronymic of Kuśri in the Śatapatha Brāhmaṇa.¹ It is also the patronymic of the father of Naciketas in the Taittirīya Brāhmaṇa,² where the name is apparently Uśant, though it is understood by Sāyana as a participle in the sense of 'desiring.' The Vājaśravases are in the Taittirīya Brāhmaṇa said to have been sages.³ They were Gotamas.⁴

¹ x. 5, 5, 1.

² iii. 11, 8, 1. Cf. Kāthaka Upaniṣad, i. 1, with different names, on which see Weber, *Indian Literature*, 157, n.

³ i. 3, 10, 3.

⁴ Cf. Taittirīya Brāhmaṇa, iii. 11, 8.

Vājasaneya is the patronymic of Yājñavalkya in the Bṛhadāranyaka Upaniṣad¹ and the Jaiminīya Brāhmaṇa.² His school, the Vājasaneyins, are mentioned in the Sūtras.³

¹ vi. 3, 15; 4, 33 (Mādhyamdina = vi. 3, 7; 5, 3 Kāṇva).

² ii. 76 (*Journal of the American Oriental Society*, 15, 238).

³ Anupada Sūtra, vii. 12; viii. 1. Cf. Weber, *Indische Studien*, i. 44, 53, 83, 283; 2, 9; 4, 140, 257, 309; 10, 37, 76, 393, etc.

Vājin in several passages of the Rīgveda¹ denotes 'steed' with reference to its swiftness and strength. In one passage² it is perhaps, as Ludwig³ thinks, a proper name, that of a son of Bṛhaduktha, but this view seems forced.

¹ ii. 5, 1; 10, 1; 34, 7; iii. 53, 23; vi. 75, 6; x. 103, 10, etc.

² x. 56, 2.

³ Translation of the Rīgveda, 3, 133.

Vājina in the later Saṃhitās¹ and the Brāhmaṇas² denotes a mixture of hot fresh milk with sour milk.

¹ Taittirīya Saṃhitā, i. 6, 3, 10; Vājasaneyi Saṃhitā, xix. 21, 23.

² Śatapatha Brāhmaṇa, ii. 4, 4, 21; iii. 3, 3, 2; ix. 5, 1, 57, etc.

Cf. Eggeling, *Sacred Books of the East*, 12, 381, n. 2; Garbe, *Apastamba Śrauta Sūtra*, 3, 445, calls it 'whey.'