

accepted by Oldenberg.⁸ Bloomfield⁹ has interpreted the legend as one of heavenly, not of human, events. Mudgala, probably a variant form of Mudgara,¹⁰ which in the later language means a hammer or a similar weapon, may be meant as a personification of the thunderbolt of Indra, rather than a real man.¹¹ Later¹² Mudgala is a mythical sage.

⁸ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 78.

⁹ *Ibid.*, 48, 547.

¹⁰ According to Geldner, *Vedische Studien*, 2, 1, Indrasenā in x. 102, 2, is the name of Mudgalāni; but its sense, 'Indra's bolt,' rather indicates the mythical character of the passage.

¹¹ If the name means a real man, it

may be connected with **Mudga**, 'bean.' See Zimmer, *Altindisches Leben*, 240.

¹² Av. iv. 29, 6; Āsvalāyana Śrauta Sūtra, xii. 12; Bṛhaddevatā, vi. 46; viii. 12. 90.

Cf. Ludwig, Translation of the Rigveda, 3, 166, 167; Oldenberg, *Religion des Veda*, 280; Keith, *Journal of the Royal Asiatic Society* 1911, 1905, n. 1.

Muni occurs in one hymn of the Rigveda¹ where it seems to denote an ascetic of magic powers with divine afflatus (*devēṣita*), the precursor of the strange ascetics of later India. This agrees with the fact that **Aitaśa**, the Muni, is in the Aitareya Brāhmaṇa² regarded by his son as deranged, a view not unjustified if the nonsense which passes as the Aitaśapralāpa.³ 'Chatter of Aitaśa,' was really his. The Rigveda⁴ calls Indra the 'friend of Munis,' and the Atharvaveda⁵ refers to a 'divine Muni' (*deva muni*), by whom a similar ascetic may be meant.

In the Upaniṣads⁶ the Muni is of a more restrained type: he is one who learns the nature of the Brahman, the Absolute, by study, or sacrifice, or penance, or fasting, or faith (*śraddhā*). It must not of course be thought that there is any absolute distinction between the older Muni and the later: in both cases the man is in a peculiar ecstatic condition, but the ideal of the Upaniṣads is less material than the earlier picture of the Muni, who is more of a 'medicine man' than a sage. Nor would it be wise to conclude from the comparative rareness

¹ x. 136, 2. 4. 5. In verse 1 he is described as 'long-haired.'

² vi. 33, 3.

³ See Bloomfield, *Atharvaveda*, 98 *et seq.*

⁴ viii. 17, 14. Cf. vii. 56, 8; Max Müller, *Sacred Books of the East*, 32, 376.

⁵ vii. 74, 1. Cf. Whitney, Translation of the Atharvaveda, 40; Śatapatha Brāhmaṇa, ix. 5, 2, 15, and **Muni-marāṇa**.

⁶ Bṛhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 4, 25; Taittirīya Āraṇyaka, ii. 20