

his hostility to Viśvāmitra. The latter was certainly⁵ at one time the Purohita ('domestic priest') of Sudās, but he seems to have been deposed from that post, to have joined Sudās' enemies, and to have taken part in the onslaught of the kings against him, for the hymn of Sudās' triumph⁴ has clear references to the ruin Viśvāmitra brought on his allies.⁶ Oldenberg,⁷ however, holds that the strife of Viśvāmitra and Vasiṣṭha is not to be found in the Rigveda. On the other hand, Geldner⁸ is hardly right in finding in the Rigveda⁹ a compressed account indicating the rivalry of Śakti, Vasiṣṭha's son, with Viśvāmitra, the acquisition by Viśvāmitra of special skill in speech, and the revenge of Viśvāmitra, who secured the death of Śakti by Sudās' servants, an account which is more fully related by Ṣaḍguruśiṣya,¹⁰ which appeared in the Śātyāyanaka,¹¹ and to which reference seems to be made in the brief notices of the Taittirīya Saṃhitā¹² and the Pañcaviṃśa Brāhmaṇa¹³ regarding Vasiṣṭha's sons having been slain, and his overcoming the Saudāsas. But it is important to note that no mention is made in these authorities of Sudās himself being actually opposed to Vasiṣṭha, while in the Aitareya Brāhmaṇa¹⁴ Vasiṣṭha appears as the Purohita and consecrator of Sudās Paijavana. Yāska¹⁵ recognizes Viśvāmitra as the Purohita of Sudās; this accords with what seems to have been the fact

⁵ See Rv. iii. 33. 53; Muir, *Sanskrit Texts*, i², 328 et seq.

⁶ Hopkins, *Journal of the American Oriental Society*, 15, 260 et seq.

⁷ *Op. cit.*, 204, n. 3.

⁸ *Op. cit.*, 2, 158 et seq.

⁹ iii. 53. 15. 16. 21-24, the last four verses being the famous *Vasiṣṭha-dveṣiṇyaḥ*, which Durga, the commentator on the Nirukta, declines to explain, because he was a Kāpiṣṭhala Vasiṣṭha (see Muir, *op. cit.*, i², 344; Bṛhaddevatā, iv. 117 et seq., with Macdonell's notes). What the verses really mean is not at all certain. See Oldenberg, *Rigveda-Noten*, i, 254 et seq.

¹⁰ Cf. Śāyana on Rv. vii. 32, and Macdonell's edition of the Sarvāṇukramaṇi, 107; Weber, *Indische Studien*, i, 119.

¹¹ See the note in the Anukramaṇi on vii. 32, where both the Tāṇḍaka and the Śātyāyanaka are quoted (Muir, *op. cit.*, i², 328).

¹² vii. 4, 7, 1. In iii. 1, 7, 3; v. 4, 11, 3, also Vasiṣṭha is a foe of Viśvāmitra.

¹³ iv. 7, 3; viii. 2, 3; xix. 3, 8; xxi. 11, 2. The story is alluded to in the Kauṣṭaki Brāhmaṇa, iv. 8, and in the Jaiminiya Brāhmaṇa, i. 150; iii. 26. 83. 149. 204. In ii. 390 it is definitely stated, as in the Śātyāyanaka (n. 10), that Śakti was cast into the fire by the Saudāsas.

¹⁴ vii. 34, 9; viii. 21, 11. Cf. Śāṅkhāyana Śrauta Sūtra, xvi. 11, 14.

¹⁵ Nirukta, ii. 24; Śāṅkhāyana Śrauta Sūtra, xxvi. 12, 13.