

Trairvaṇi is mentioned as a pupil of Aupacandhani or Aupajandhani in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.¹ In the Mādhyam̐dina recension² his name occurs twice in the second Vaṃśa, in both cases as a pupil of Aupajandhani.

¹ ii. 6, 3 (Kāṇva=ii. 5, 21 Mādhyam̐dina); iv. 6, 3 (=iv. 5, 27).

² iv. 5, 27.

Trai-vṛṣṇa, 'descendant of Trivṛṣan,' is the patronymic of Trayaruṇa in the Rigveda (v. 27, 1).

Try-aruṇa Trai-vṛṣṇa Trasadasyu is the name of a prince whose generosity to a singer is celebrated in a hymn of the Rigveda.¹ In the Pañcaviṃśa Brāhmaṇa² he appears as Tryaruṇa Traidhātva Aikṣvāka, and is the hero of the following story. He was out in his chariot with his Purohita, or domestic priest, Vṛṣa Jāna, and by excessive speed in driving killed a Brahmin boy. This sin was atoned for by the Purohita's using his Vārṣa Sāman (chant). The Śātyāyana Brāhmaṇa, cited by Sāyaṇa,³ elaborates the tale. As Vṛṣa had held the reins, king and priest accused each other of the murder. The Ikṣvākus being consulted threw the responsibility for the crime on Vṛṣa, who thereupon revived the boy by the Vārṣa Sāman. In consequence of this unfairness of theirs—being Kṣatriyas they were partial to a Kṣatriya—Agni's glow ceased to burn in their houses. In response to their appeal to restore it, Vṛṣa came to them, saw the Piśāci (demoness), who, in the form of Trasadasyu's wife, had stolen the glow, and succeeded in restoring it to Agni. This version with some variations occurs also in the Bṛhaddevatā,⁴ which connects the story with a hymn of the Rigveda.⁵ Sieg's attempt⁶ to show that the hymn really refers to this tale is not at all successful.⁷

¹ v. 27, 1-3.

² xili. 3, 12. Cf. the Tāṇḍaka recension, cited in Sāyaṇa, on Rv. v. 2, where Trasadasyu is given as the king's name.

³ On Rv., loc. cit. See also the Jaiminiya Brāhmaṇa version in Oertel, *Journal of the American Oriental Society*, 18, 20.

⁴ v. 14 et seq., with Macdonell's notes.

⁵ v. 2.

⁶ *Die Sagenstoffe des Rgveda*, 64-76. Cf. Geldner, *Festgruss an Roth*, 192.

⁷ See Oldenberg, *Sacred Books of the East*, 46, 366 et seq.; *Rgveda-Noten*, 1, 312; Hillebrandt, *Göttingische Gelehrte Anzeigen*, 1903, 240 et seq.