

**THE KHYANA RAYAKA:  
WITH AN APPENDIX ON  
THE MAHVRATA, PP. 1-82**

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The khyana rayaka: With an Appendix on the Mahvrata, pp. 1-82 by Arthur Berriedale Keith

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**ARTHUR BERRIEDALE KEITH**

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THE  
ŚĀṄKHĀYANA ĀRAᅇYAKA  
WITH AN APPENDIX  
ON THE  
MAHĀVRATA

BY  
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## CONTENTS.

	PAGES
PREFACE . . . . .	v, vi
INTRODUCTION . . . . .	vii-xv
TRANSLATION . . . . .	1-72
<i>Adhyāya</i> I. The Mahāvratā . . . . .	1-7
" II. The Mahāvratā (conclusion) . . . . .	7-15
" III. The Path after Death . . . . .	16-21
" IV. The Nature of Brahman . . . . .	21-30
" V. The Unity of the Self . . . . .	30-36
" VI. The Definitions of Brahman . . . . .	36-41
" VII. The Saṃhitā Upaniṣad . . . . .	41-50
" VIII. The Saṃhitā Upaniṣad (conclusion) . . . . .	50-56
" IX. The Strife of the Senses . . . . .	56-58
" X. The Internal Agnihotra . . . . .	58-60
" XI. The Presages of Death . . . . .	60-64
" XII. The Spell of the Bilva Amulet . . . . .	64-70
" XIII. The Brahman Offering . . . . .	70, 71
" XIV. The Brahman Offering (conclusion) . . . . .	71
" XV. The Vamśā . . . . .	71, 72
APPENDIX. <i>The Mahāvratā</i> . . . . .	73-85



## PREFACE.

THOUGH MSS. of the Śāṅkhāyana Āraṇyaka have for many years been available in Europe, that text as a whole has been unfortunate in remaining unedited, probably owing to the fact that most of it is not of special importance or originality, and that the part of greatest value and interest, the Kauṣītaki Upaniṣad, was published as long ago as 1861 by the late Professor Cowell in the *Bibliotheca Indica*. It forms, however, in many respects a close parallel to, and commentary on, the Aitareya Āraṇyaka, and I have thought it desirable to complete my edition and translation of that work by a literal rendering of the Śāṅkhāyana Āraṇyaka.

I am aware that in several places my version is unsatisfactory, and I should have preferred if I could have found it possible to obtain further manuscript material for the constitution of the text of Adhyāyas vii-xv. But I am inclined to think that it is important in Sanskrit studies to observe some proportion between the effort expended and the value of the result, and I trust that this translation will afford students of the Veda a means of seeing, with the least expenditure of time and trouble, exactly what the Śāṅkhāyana Āraṇyaka contains. A full comparison with the Aitareya Āraṇyaka will be found in my edition of the latter work, in the Indexes to which I have included the lexicographical and other matter of the Śāṅkhāyana so fully as to render an Index to this translation needless.

I have added, as of more general interest, an Appendix on the Mahāvratā rite. This paper was prepared for the recent



meeting of the Congress of Religions at Oxford, which I was unavoidably prevented from attending, but at which Professor Macdonell very kindly read an abstract of the paper.

I have to express my heartiest thanks to the Council of the Royal Asiatic Society for accepting this translation for their series, and to Miss Hughes for the great trouble she has been so good as to take to secure its satisfactory production and to remove errors. Professor Eggeling, under whom I commenced to learn Sanskrit, has done me the honour of reading a proof and of making suggestions which I have been only too glad to accept.

A. BERRIEDALE KEITH.

*London, September, 1908.*

## INTRODUCTION.

THE Mahāvṛata in the form described in the Śāṅkhāyana Āraṇyaka is the ceremonial performed on the second last day of the Gavāmayana Sattra, a sacrifice extending over a year and symbolic of the year. As a form of the Agniṣṭoma the ritual feature of the day is its division into three parts, the morning, midday, and evening pressings of the Soma and their accompanying Stotras of the Sāman singers and Śastras of the Hotṛs. The Śastras alone are systematically dealt with in the Śāṅkhāyana Āraṇyaka, though mention is made also of the corresponding Stotras. In the morning pressing there correspond to the Bahispavamāna and to four Ajya Stotras the Ājya and Praūga Śastras of the Hotṛ and three Ājya Śastras of the Hotṛakas. In the midday pressing there correspond to the Mādhyandinapavamāna Stotra and four Prṣṭha Stotras the Marutvatīya and Niṣkevalya Śastras of the Hotṛ and three Niṣkevalya Śastras of the Hotṛakas. In the evening pressing there correspond to the Ārbhavapavamāna Stotra and the Yajñāyajūiya Sāman the Vaiśvadeva and Āgnimāruta Śastras.

These Śastras receive, however, very different shares of the attention of the writer of the Āraṇyaka, i and ii. After an introduction (i, 1) he devotes a single chapter to the Ājya and Praūga Śastras (i, 2), and one to the Marutvatīya Śastra (i, 3). He then describes and explains the ceremonies preceding immediately the Niṣkevalya Śastra or Mahad Uktha, which forms the essential and highest part of the ritual, commencing with the oblations of ghee (i, 4; 5), interpolating a legend of Viśvāmītra (i, 6), and concluding with the ceremonial of the mounting of the swing (i, 7; 8), which symbolizes the sun. The Mahad Uktha itself, in its full

detail, occupies nearly all the second book (ii, 1-17), and a concluding chapter (ii, 18) deals with the Vaiśvadeva and Āgnimāruta Sastras.

The Āraṇyaka does not go into any detailed explanation of the ceremonies alluded to in i, 4; 5; 7; 8, and to understand the allusions it is necessary to refer to Śāṅkhāyana Śrauta Sūtra, xvii and xviii, of which a brief summary follows.

Preparations for the ceremony are commenced some days before it begins. For making a swing for the Hotṛ there are brought together two or three planks, preferably of Udumbara wood, an arm<sup>1</sup> thick, an ell long, pierced at the corners; also two forked poles of over a man's height, a cross-bar and strong cords of Muñja grass, more than two fathoms long. For the Udgātṛ's seat Muñja or Darbha grass is used, and the feet are a span high, the other parts an ell. The Adhvaryu is given a bundle of Muñja or Kuśa grass, on which he stands and makes his responses. The other priests have only *bṛsis* (mats) a span high. A lute with a hundred strings is got ready, the body of Palāśa, the handle of Udumbara wood, or *vice versa*; it is covered with a red ox-hide, hairy side upmost, and as bow a naturally crooked reed with leaves is used. For the maidens who are to dance water-jugs are provided, and there is a variety of musical instruments<sup>2</sup> which are merely names to us. There are also four or six drums, two within and two without the Sadas. A horse and chariot are ready and a bow and three arrows for use by a king or other distinguished archer. The target consists of an entirely round skin hung up between two posts to the left of the Āgnīdhra. Behind the Āgnīdhra a hole is dug and covered with the skin of the sacrificial animal, which serves as the so-called 'earth-drum,' which is beaten with the tail of the sacrificial animal. The presence of a Śūdra woman and an Āryan 'bald head' is mentioned as antiquated and obsolete.<sup>3</sup>

<sup>1</sup> None of these measures can be fixed with certainty; cf. Hopkins on Epic Measures, *J.A.O.S.*, xxiii, 147 seq.; *Z.D.M.G.*, lvi, 347.

<sup>2</sup> *Avaghatarikā, alābuvīnā, ghātakarkarī, godhāvīnākā, kōṇḍavīnā, picchorā*, etc. Cf. the list in Śāyana's comm. on *Āitareya Āraṇyaka*, v, 1, 5, quoted from *Āpastamba*.

<sup>3</sup> Śāṅkhāyana Śrauta Sūtra, xvii, 1-6.