

reaching God. Few or none of "us" are yet qualified to abandon ourselves. As far as there is a Way, it can be trodden step by step. There is an intellectual preparation, which not merely prepares the way to a verification (*sacchikīriyā*) but is indispensable to it. As long as we love "our" selves and conceive of a "self-denial" only in terms of "altruism," or cling to the idea of a "personal" immortality for our or other selves, we are standing still. But a long stride has been taken if at least we have learned to accept the idea of the naughting of self as a good, however contrary it may be to our "natural" desire, however *allen menschen fremde* (Eckhart). For if the spirit be thus willing, the time will come when the "flesh," whether in this or any other ensemble of possibilities forming a "world," will be no longer weak. The doctrine of self-naughting is therefore addressed to *all*, in measure of their capacity, and by no means only to those who have already formally abandoned name and lineage. It is not the saint, but the sinner, that is called to repent of his existence.



Ātmayajña: Self-Sacrifice

Svasti vah parāya tamasa parastāt

Mundaka Upaniṣad, II.2.6¹

When a man vows to Almighty God all that he has, all his life, all his knowledge, it is a holocaust.

St. Gregory, XX Homily on Ezekiel

Just as Christianity turns upon and in its rites repeats and commemorates a Sacrifice, so the liturgical texts of the *R̥g Veda* cannot be considered apart from the rites to which they apply, and so are these rites themselves a mimesis of what was done by the First Sacrificers who found in the Sacrifice their Way from privation to plenty, darkness to light, and death to immortality.

The Vedic Sacrifice is always performed for the Sacrificer's benefit, both here and hereafter.² The immediate benefits accruing to the Sacrificer are that he may live out the full term of his life (the relative immortality of "not dying" prematurely) and may be multiplied in his children and in his possessions; the Sacrifice ensuring the perpetual circulation of the "Stream of Wealth" (*vasor dhārā*),³ the food of the gods reaching them in the smoke of the burnt offering, and our food in return descending from heaven in the rain and thus through plants and cattle to ourselves, so that neither the Sacrificer nor his people shall die of want. On the other hand, the ultimate benefit secured to the Sacrificer who thus lives out his life on earth and in good form is that of deification and an absolute

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¹ "Welfare to ye in crossing over to the farther shore of darkness!"

² "For the winning of both worlds," TS VI.6.4.1; "that 'life's best' that has been appointed by the gods to men for this time being and hereafter," Plato, *Timaeus* 90D.

³ TS V.4.8.1, V.7.3.2, 3; ŚB V.4.1.16, VII.3.1.30, IX.3.2, etc.; MU VI.37, BG III.10 ff. The *vasor dhārā* is represented iconographically in the Cakravartin compositions at Jaggayapeta, cf. James Burgess, *Buddhist Stūpas of Amarāvati and Jaggayapeta* (London 1887), pl. LV, fig. 3, etc.

immortality. These distinctions of temporal from eternal goods correspond to that which is sharply drawn in the Brāhmaṇas between a mere performance or patronage of the rites and a comprehension of them, the mere participant securing only the immediate, and the Comprehensor (*evamvit, vidvān, viduh*) both ends of the operation (*karma, vrata*). This is likewise the well-known distinction of the *karma kānda* and *karma mārga* from the *jñāna kānda* and *mārga*—a division of *vīcā*⁴ that is ultimately resolved when the whole of life is sacrificially interpreted and lived accordingly.

To know Indra as he is in himself is the *summum bonum* (Kauṣ. Up. III.1, cf. AĀ II.2.3); and already RV VIII.70.3 points out that “none attaineth Him by works or sacrifices” (*na . . . karmānā . . . na yajñāih* [cf. ŚB X.5.4.16]). If it is not by any mere activity nor by any ritual means, it is clear that it can only be by an understanding or verification of what is done that he can be found. Here, then, we propose to ask not what is enacted outwardly, but what is accomplished inwardly by the understanding sacrificer.

The Brāhmaṇas abound with evidence that the victim is a representation of the sacrificer himself, or as the texts express it, *is* the sacrificer himself. In accordance with the universal rule that initiation (*dīkṣā*) is a death and a rebirth, it is explicit that “the initiate is the oblation” (*haviṛ vai dīkṣitah*, TS VI.1.4.5; cf. AB II.3), “the victim (*paśu*) substantially (*nidānena*) the sacrificer himself” (AB II.11).⁵ This was to be expected, for it is repeatedly emphasized that “We [the sacrificers here and now] must do what was done by the gods [the original sacrificers] in the beginning.” It is, in fact, himself that the god offers up, as may be seen in the prayers “O Agni, sacrifice thine own body” (*yajasva tanvam tava svām*, RV VI.11.2; cf. I.142.11, *avasṛja ūpa tmanā*), and “sacrifice thyself, augmenting thy body” (*svayam yajasva tanvam vrdhānah*, RV X.81.5), [“Worship thyself, O God” (*yajasva tanvam*, RV X.7.6, VI.11.2)]. To sacrifice and to be sacrificed are essentially the same: “For the gods’ sake he chose death, for his offspring’s [the same ‘gods’] sake chose not im-

⁴ The *locus classicus* for the *vīcā*, *affirmativa* and *remotivis*, is MU IV.6. These are also the *śaiḥya* and *śaiḥya* paths, of those who are and are no longer under the law. Those who attempt to take the latter before the first has been followed to its end are certain to lose their way.

⁵ Cf. TS VI.1.5-4, ŚB I.2.3-5 with Eggeling’s note (SBE, Vol. 12, p. 49) and ŚB III.3.4-21.

mortality: they made Brhaspati the sacrifice, Yama gave up (*avirecit*,⁶ poured or emptied out) his own dear body” (RV X.13.4). [So in ŚB I.6.3.21, “Me (Soma) shall they offer up to all of you.” Prajāpati at his own sacrifice “gave himself up to the gods” (ŚB XI.1.8.2 ff.; the sacrificer “gives himself up to the gods, even as Prajāpati gave himself up to the gods . . . for the (Sacrifice) becomes an oblation to the gods”; cf. ŚB VIII.6.1.10.] And so it is “by the Sacrifice that the gods offered up the Sacrifice” (*yajñena yajñam ayañanta devah*, RV X.90.16): we shall see presently why, and how correctly, Sāyana says in commenting on the last passage that “the gods” are “Prajāpati’s breath-forms” (*prānarūpā*; see n. 56).

The sacrificer’s offering up of himself is ritually enacted in various ways. The *prastara*, for example, which represents the sacrificer, is thrown into the Fire, and he only saves himself from an actual immolation by an invocation of the Fire itself (ŚB I.9.2.17, cf. III.4.3.22): one who ritually approaches either the household or the sacrificial Fire does so reflecting that “that Fire knows that he has come to surrender himself to me” (*paridām me*, ŚB II.4.1.11, cf. IX.2.1.17, IX.2.3.15, 17, IX.4.4.3, AB II.3), and if, indeed, “he did not expressly make this renunciation of himself (*ātmanah paridām na vadeta*), the Fire would deprive him of it” (ŚB IX.5.1.53).⁷

Otherwise stated, “the Sacrificer casts himself in the form of seed” (represented by grains of sand⁸) into the household Fire (*ātmānam . . . retobhūtam sīncati*, ŚB VII.2.1.6) to ensure his rebirth here on earth, and

⁶ *√ric* is to “pour out” or “flood,” and with *ati*, to “overflow,” the passive “to be emptied out over” having often the same value. A superabundance in the source and deficiency in the recipient are implied, hence *anātriktau* = minus and plus, *puṇḍrum muliebre et membrum virile* (cf. Caland on PB XIX.3.9). To be “spent, or emptied out, as it were” (*riticāna iva*, PB IV.10.1 and *passim*) follows emission: only “as it were,” however, in *divinis*, because “the Single Season is never emptied out (*nātricyate*, AV VIII.9.26).” In RV X.90.5, the sacrificial Person “is poured out over, i.e., overflows the Earth from East to West” (*atyaricyata paścād bhūmin atho parah*); cf. JUB I.54.7, *atyaricyata*, and I.57.5, *ubhayato vācā atyaricyata*.

⁷ *Qui enim voluerit animam suam salvam facere, perdet eam*, Mark 8:35.

⁸ Just as also, in being initiated, the sacrificer had been made to pass through all the stages of insemination, embryonic development in the womb, and birth; see AB I.3, where we have *saretasam . . . kṛtvā* “having made him possessed of seed,” the seed from which he will arise as a new man (cf. Eckhart’s “He who sees me, sees my child”).

⁹ The Kusāna coins, notably Kanīṣka’s, on which the king is shown standing left with his right hand over a small altar, are probably representations of this ritual action, and as much as to say that the king has performed the Rājasūya sacrifice and is, if not a god, in any case a ruler by divine sanction.

Sun and Moon are the divine and human worlds, Om and Vāc (JUB III.13, 14), [i.e., Self and self, *le soi* and *le moi*]; and again, that the Sun is Indra, the Moon Vṛtra, whom he swallows on that night before the new moon appears (SB I.6.4.18, 19). It appears, indeed, from a correlation of this passage with SB II.4.4.17-19, that Vṛtra is the solar Indra's bride—cf. RV x.85.29, where the Sun's bride, who enters into him (*viśati patim*), is originally ophidian, acquiring feet only on her marriage (as in the marriage of a mermaid to a human); and that there are more ways than one of "killing" a dragon. All this expresses the relationship of the Breath to the "elemental self," Eros to Psyche, the "Spirit" to the "soul," and is paralleled in Meister Eckhart's "The soul, in hot pursuit of God, becomes absorbed in Him . . . just as the sun will swallow up and put out the dawn" (Evans ed., I, 292; cf. Dante, *Paradiso* xxvii.136-138), who is herself a "snake" (*apād*) in the beginning (RV I.152.3, vi.59.6).¹³

Into the details of the Soma Sacrifice (an indispensable part of the Agnihotra, oblation to Agni, burnt-offering), we need not enter here, except to remind ourselves that the shoots (*amśu*) of the Soma plant, or any plant that represents Soma and of which the stems or fruits are used, are "pressed" (*suta*)—i.e., crushed and ground—and that the strained and purified juice is offered in the Fire, and also partaken of by the priests and the sacrificer. There is a real analogy of the Soma mill to the wine-press, and of Soma juice to the "pure blood of the grape" (Deut. 32:14), and of the rite to the "drink offering" of the wine in the Fire (Lev. 23:13), *noster deus consumens* (Deut. 4:24), and of the slaying of Soma to the killing of the grain when it is threshed and ground. Ac-

¹³ Cf. Coomaraswamy, "Two Passages in Dante's *Paradiso*" and "The Rape of a Nāgi" [both in the present volumes—ED.].

[From another point of view, the coition (*samāgamana*) of the Sun (Mitra) and Moon (Varuna) on the night of their dwelling together (*amāvāsya*), called a marriage of the full and waning moons, the (full) moon being identified with Varuna and the waning moon identified with Mitra (see SB II.4.4.17-19): precisely because the waning moon is assimilated by the Sun, and that which is eaten is called by the name of the eater (SB x.6.2.1, with specific reference to the Sun and Moon). This is the same thing as the solar Indra's swallowing up the lunar Vṛtra on "the night of dwelling together" (cf. KB III.5); Vṛtra is therefore to be seen as Indra's wife—"Potentiality hath gotten feet (i.e., shed her ophidian nature) and as a wife jāyā with her Lord" (RV x.85.29). In erotic parlance, to be "slain" and to be *in gloria* are one and the same thing. Now we see just what it is that the "hero" failed to do in the story of the Lady of the Land in The Earthly Paradise. And we see again that marriage is an assimilation of hostile principles, and that to be assimilated is to die. It is precisely in all these senses that the soul (which must as Eckhart says, "put itself to death") is to be thought of as the Bride of Christ. Can we wonder that Vincent of Beauvais spoke of Christ's *ferocitas*?]

into the sacrificial altar with a view to his rebirth in heaven,¹⁰ employing verses containing the verb *āpyai*, "to grow,"¹¹ and referring to Soma, for "Soma being the Breath" (*prāṇah*), he thus introduces Breath into the effused seed and so quickens it (SB VII.3.1.12, 45, 46); the verses (VS XII.112, 113) concluding "growing, O Soma, unto immortality, gain thou thy highest glory in the Sky," i.e., that of the Moon (SB III.4.3.13).

This introduces us to "Soma," of whom we shall have much to say. For he too, King Soma, is the victim: Agni the eater, Soma the food here below, the Sun the eater, the Moon his food and oblation above (SB XI.1.6.19, x.6.2.1-4, and *passim*). We cannot pursue this relationship here at full length except to say that "when eater and food (*adya* = *puroḍāśa*, sacrificial cake) unite (*ubhayam samāgacchati*), it is called the eater, not the food" (SB x.6.2.1), i.e., there is an assimilation in both senses of the word; that this assimilation is also the marriage effected on the night before the new moon's rising (*amāvāsya*, "cohabitation,"¹² *Pāṇini* III.1.122) when she enters into (*praviśati*) him (JUB I.33.6); that the

¹⁰ Sexual intercourse, ritually understood, is a kind of Soma sacrifice (BU VI.2.13, VI.4.3). The household Fire is identified with the wife, of whom one is born again here; the sacrificial Fire is the divine womb into which one pours (*irīcati*) himself, and from which a solar rebirth ensues. The Comprehensor of this doctrine, making the Burnt Offering (*agnihotra*), has therefore two selves, two inheritances, human and divine; but one who offers, not understanding, has but one self, one inheritance, viz. the human (JUB I.17.18). "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). With the sowing of one self as seed into the Fire and the quickening of this seed by the Breath, cf. Rom. 6:4 ff.: "We are buried with him [Christ] by baptism unto death . . . planted together . . . our old man is crucified with him, that the body of sin might be destroyed. For he that is 'dead' is freed from sin. Now if we be dead with Christ we believe that we shall also live with him."

¹¹ At the full moon offering there are references to the slaying of Vṛtra (the moon, SB I.6.4.18), "because Indra smote Vṛtra with the full moon offering. In that they have references to waxing at the new moon offering, it is because then the moon passes away (*kṣapam . . . gacchati*) and verily thus does he cause it to grow and wax" (KB III.5).

¹² Sun and Moon, Breath and Substance, are a progenerative pair (Prašna Up. 1.4-5, cf. Plutarch, *Moralia* 368b). Their marriage is probably implied in RV LXXXV.18, 19 (cf. A. A. Macdonell and A. B. Keith, *Vedic Index of Names and Subjects*, London, 1912, s.v. *candra*), and by the word *amāvāsya* itself. For comparative material cf. Ernest Siecke, *Die Liebesgeschichte des Himmels*, Strasbourg, 1892. Love and Death are one person. There are inseparable connections between initiation, marriage, and death, and alimentary assimilation; the word "marriage" itself seems to contain *mer* (Skr. *mṛ* to die, cf. *maryah*, marriageable youth); and very many of the words used in our texts with respect to the unification of the many in the one imply both death and marriage, e.g., *apī-ti*, *saṁbhū*, *saṁgama*, *saṁdhā*; cf. *τελέω* to be perfected, be married, die.

according to Plutarch (*Mordia* 353), the Egyptians thought of wine as "the blood of those who had once battled against the gods, and from whom when they had fallen and had been mingled with the earth, they believed vines to have sprung."

As to this last, "barley stalks are Soma stems" (SB XII.7.3.13); "barley is Varuṇa" (SB XIII.3.8.5),¹⁴ as was Soma tied up before his pressing (TS VI.1.1.2, 5); and brandy (*surā*, fermented liquor prepared from rice and barley) is one of the substances that can be made to be Soma by rites of transubstantiation (SB XII.7.3.11). The grains contain the sacrificial essence (*medha*) that had been in Man (*puruṣa*, cf. RV X.90), from which it passed to the horse, etc., and finally into the earth, whence it is regained by digging (cultivation). The grain is threshed, husked, winnowed, and ground. In the kneading and cooking the sacrificial cake (*puṛoḍasa*) acquires the animal qualities of hair, skin, flesh, bone, and marrow, and "the Man whom they had offered up becomes a mock-man" (*ḥimpuruṣa*).¹⁵ The cake becomes the sacrificial animal, and contains the sacrificial essence of the former animal victims. It can hardly be doubted that, like our "gingerbread men," the cake was made in the shape of a man.¹⁶ The whole procedure is expressly equated with the sacrifice of a living victim; the threshing and grinding are, like the slaying of Vṛtra

¹⁴ For the inauspiciousness of Varuṇa's uncultivated barley ("wild oats") cf. KB v.3 (those who eat of it are Varuṇa's prisoners); RV VII.18.5-10 (the *yavasa* of the unherded kine), and *per contra* the Aryan barley that the liberated kine enjoy, X.27.8.

The agricultural symbolism survives in our word "culture." The rocky ground of the soul must be opened up if it is to yield fruit; and this is a matter of spade-work and sweat. Cf. Philo, *Legum Allegoriae*, I.48 (on Gen. 2:4, 5), Mind as the laborer in the field of sense perception.

¹⁵ Analogous to the mock man (*ḥimpuruṣa*, *anaddha-puruṣa*) made "in the place of a man" (Sāyana, *puruṣasthāne*), and no doubt in human form, to represent the chthonic (*purīṣya*) Agni (SB VI.3.1.24, 3.3-4, 4-4.14) and "heaped up for to be the sacrificial essence, to be food" (*ciyamāna* . . . *medhāyety annāyati*, SB VII.5.2.32). The untamed soul is indeed a *ḥimpuruṣa*, a mockery of the real Man.

¹⁶ The shape of the sacrificial cake may depend on the context. In SB III.8.3.1, the *puṛoḍasa* is certainly a round cake, representing a man's head, or rather face, and the Sun's disk; seven other cakes, representing the "seven breaths" (ears, eyes, nostrils, and mouth) are arranged about it to complete it. As these "breaths" are also "glories" (*śrīyaḥ*), this is made the basis of the hermeneutic etymology of "head" (*śiras*). Cf. Philo, *De opificio mundi*, I.29 (κεφαλή . . . ἐπὶ τὰ χροῖα, *δυσὶν ὀφθαλμοῖς*, etc.) and I.33 (πρόσωπον, *ἐνθα τῶν αἰσθησέων ὁ τόπος*, etc.) cf. I.51 (ἐν προσώπῳ τὰς αἰσθησεις ἐδημοῦργει). Philo says that the divine power is infused "by means of the median breath" (διὰ τοῦ μέσου πνεύματος); this median breath is precisely the *madhyamaḥ prāṇaḥ* and *madhye vāmana* of the Aranyakas and Upaniṣads.

and Soma, sins requiring expiation; the flour that has been "killed" by the mortar and pestle and millstones is ritually quickened in order that the gods may be given the "living food"¹⁷ they require (SB I.1.4.6-1.2.3.9 and AB II.8, 9). ["Verily, living he goes to the gods" (TS V.6.6.4); cf. Rom. 12:1, "present your bodies a living sacrifice."] The traces of the passion of the "Vegetation Spirit" survive in popular¹⁸ agricultural rites all over the world, and notably in the words of the song "John Barleycorn," whose awns, like those of the rice in AB II.9, are his "beard," the mark of his manhood, and who, although they treat him so "barbarously," springs up again.

The polarity of Soma is like Agni's. The Soma when bought and tied up (in the form of a man, to represent the sacrificer himself, SB III.3.2.18) is of Varuṇa's nature, and must be made to be a Friend (Mitra) with the words, "Come unto us as the Friend (Mitra) creating firm friendships for pacification" (*śāntyai*, TS VI.1.1.1, 1.2.7).¹⁹ It must never be forgotten that "Soma was Vṛtra" (SB III.4.3.13, III.9.4.2, IV.4.3.4), and it needs no proof here that Vṛtra = Ahi, Pāpman, etc. Accordingly, "Even as Ahi from his inveterated skin, so [from the bruised shoots] streams the yellow rain, prancing like a horse" (RV IX.86.44), "even as Makha thou, Soma, goest prancing to the filter" (RV IX.20.7).²⁰ "The Sun, indeed, is Indra, and that Moon none but Vṛtra, and on the new-moon night he,

¹⁷ On the "living food" of the gods, cf. Coomaraswamy, "The Sun-kiss," 1941, p. 55, n. 26.

¹⁸ It may be noted that *lokyam* in AB II.9 is *not* "the people's" (Keith), but "conducive to the sacrificer's world," i.e., the "world" (*lokaḥ*) of SB X.5.2.12, X.5.4.16; KB VIII.3; BU I.4.15, 1.5.17; MU VI.24, etc., i.e., the world of the Self, world of the gods, Brahmaloḥa, heaven.

Popular agricultural rites are no more, generally speaking, of popular origin than are the narrative forms of folklore. It is a mistake to suppose that scripture ever makes use of "old folklore ideas pressed into its service" (Keith, AA, p. 251, n. 5). On the contrary, as Professor Mircea Eliade has very justly observed, "La mémoire collective conserve . . . des symboles archaïques d'essence purement métaphysique. . . . La mémoire populaire conserve surtout les symboles qui se rapportent à des 'théories' même si ces théories ne sont plus comprises" ("Les Livres populaires dans la littérature roumaine," in *Zalmoxis*, II, 1939, p. 78). Cf. Coomaraswamy, "Primitive Mentality" [in Vol. I of this edition—ED.].

¹⁹ See Appendix I.

²⁰ It is the general rule that the Ādityas have been originally Serpents, and have vanquished Death by the sloughing of their inveterated skins (PB XXV.14.4). Cf. the procession (*udāsarpani*) of the *sarpasir mantrakṛtaḥ* . . . *āśvīśaḥ Arbuda* in AB VI.1; it is curious that just as Soma is strangled with a turban (*uśīśa*), SB III.2.18, so Arbuda (whose glance is baleful) is blindfolded with a turban in AB. On Soma's "prancing" or "playing" (*krīḍā*) cf. Coomaraswamy, "Lāī," 1941 [in this volume—ED.].

Indra, completely destroys him, leaving nothing remaining; when the Sun devours (*grasitvā*) him,²¹ he sucks him dry and spits him out (*taṃ nidhīrya nirasyati*); and having been sucked out (*dhītaḥ*), he grows again (*sa punar āpyāyate*); and whoever is a Comprehensor of this [myth or doctrine] in the same way overcomes all Evil (*pāpman*), leaving naught of it remaining" (ŚB 1.6.4.13, 19, 20; cf. TS 11.5.2.4, 5, JUB 1.33.6 [and *vṛtram ahim* . . . *āvayāt*, RV x.113.8]). The stone, in fact, with which Soma is pressed and slain, is identified with the Sun (Āditya Vivasvant, ŚB 11.9.4, 8), what is enacted here corresponding to what is done there. And as *in divinis (adhīdevatam)* and in the ritual mimesis, so "within you" (*adhyātman*): the powers of the soul (sight, hearing, etc.) that are Brahma's immanent forms are called his "swallow" or "sink" (*giri*); and conversely the Comprehensor of this himself "swallows" or "sinks" (*girati*) the hateful, evil foe (*divisāntam pāpmanam bhṛātṛvyam* = Vṛtra),²² and "becomes with Self" (*bhavaty ātmanā*), and like Brahma "one whose evil foe is as refuse" (*parāśya*, a thing to be cast out, spat out, rejected or refused, AĀ 11.1.8); the cycle is reversed and completed when in sleep (or in *samādhi* or at death) the Breath (*prāṇaḥ*, immanent deity, Sun, Brahma) itself "swallows up" (*jagāra*) the "four great selves,"²³ viz. these same powers of sight, hearing etc. (JUB 11.2).

So also in terms of the animal sacrifice offered to Agniṣomau, who, when they have been united, jointly "overcome the Sacrificer," who is born in debt to Death (ŚB 11.6.2.16) and is only redeemed by the actual victim, "or rather [i.e., more truly], they say: 'Unto Agniṣomau Indra

²¹ As Bṛhaspati "eats" (*ādat*) Vala, RV x.68.6. Cf. n. 72.

²² When Indra casts his bolt "at the evil hateful foe" (*pāpmane divisate bhṛātṛvy-āya*), it is "Vṛtra the Evil One" (*vṛtram pāpmanam*) that he smites (ŚB 11.3.3.5): "brotherhood" expressing "enemy" because the Asuras are the "elder brothers" of the Devas (*jyeṣṭha*, "elder," from √ *ṛya*, to "oppress." We have argued elsewhere (*Spiritual Authority and Temporal Power in the Indian Theory of Government*, 1942, n. 22) that throughout the sacrificial texts the "Enemy" is primarily Vṛtra, Pāpman, Mṛtyu (Buddhist Māra, Pāpivant), and that any application of the formulae to other and human enemies is always secondary; that it is only when the King has overcome his own Devil that he is empowered to overcome other devilish rebels. Keith is clearly right in saying that a magical application of the rites is foreign to the *Rg Veda*, but as certainly wrong in saying that "the sacrifice in the Brāhmanas is a piece of magic pure and simple" (*Religion and Philosophy of the Veda and Upanishads*, London, 1925, p. 454).

²³ The breaths or powers of the soul are so many "selves" or "persons" (the seeing man, the hearing man, etc.), but act unanimously as the man himself, for or against his real Self, the Breath, their Head and Leader (AĀ 11.3.5.6, 11.2.1; JUB 11.7.4; CU 11.2.4 ff.; Kauṣ. Up. 11.2, 8, 11.20), source and last end.

slew Vṛtra" (TS 11.1.11.5;²⁴ similarly ŚB 11.3.4.21). Thus "ransoming Self by self" (KB 11.3.3),²⁵ "by self he enters into Self" (VS xxxii.1.1). The like holds good in terms of the supplementary sacrifice of the Cake (*puroḍāśa*), which contains the sacrificial property (*medha*) that was originally in the human victim (ŚB 1.1.4.8, 9, 11.8.3.1-3).

Or rather, it is not Soma himself, but only his evil (*pāpman*) that is slain (ŚB 11.9.4.17, 18).²⁶ For "Soma is the Regnum" (*ḥṣatra*, ŚB 1.3.5.8); and it is precisely that he may be enthroned, and rule indeed, that he is "slain" (ŚB 11.3.2.6). The guilt from which Soma is cleansed is that he oppressed Bṛhaspati, his Purohita, or that he was even capable of thinking of such a thing (ŚB 11.1.2.4); his passion is an assimilation to and a marital reunion with the Sacerdotum. The whole pattern underlies and is reflected in the rites of royal initiation (*rājasūya* = *varuṇa-sava*)—"This man is your king, Soma the king of us Brāhmanas" (VS x.18). The prince dies that the king may be born of him; there remains no evil, nothing of his Varuṇya nature in the king; it is not himself but his evil that is killed. The beating with sticks (ŚB 1.4.4.7) may be compared to the pressing of Soma and to the threshing of grain by which it is separated from the husks. As Indra slew Vṛtra, so the king overcomes his own hateful, evil foe (ŚB 1.2.3.7).

In the beginning, Indra overcomes Vṛtra for the sake of Agni and Soma, whom he has swallowed; in the Sacrifice Agni and Soma overcome

²⁴ Not as Keith renders it (against the Commentary) "by Agni and Soma," but for them because they are in Vṛtra, from whom they can escape only when Indra makes him yawn (TS 11.5.2.3, 4), only when "Indra forced the Engulfer to disgorge, compelled the panting Dānava" (*jāgarim indro apajagurānah prati śvatan-tam dānavam han*, RV 1.29.4; cf. viii.21.11, *śvasantam*, and note √ *śvas*, *śus*, in "Śuśna"). Vṛtra is the Sacrifice; it is in the same way that Indra and Agni are brought forth from the Person, the Sacrifice, in RV x.90.13, and that "as from a fire laid with damp fuel . . . so from this great being (*bhūta*, viz. *ātman*) were the Vedas, worlds and all things breathed forth" (*nivāsītam*, BU 11.5.11, MU 11.32; cf. JUB 1.47.3, "The All, that is his breathing forth"). Beyond all question the "Great Being" from whom all these things are breathed out is the Vṛtra from whose mouth (when Indra made him yawn) "went forth all gods, all sciences, all glory, all food, all wealth," leaving him drained (ŚB 1.6.3.15.16); just as Śeṣa (*yad āśīryata*, see Appendix 2) = Ātman, so here also Ātman, Mahābhūta = Vṛtra. For just as "Him being One they call by many names" (RV 1.164.46, etc.), so the one Urmythos (*bhāvarvita*, Genesis) has been told and retold in many ways, and that not only in India, but all over the world where "in den verschiedenen Kulturen findet man die Dialekte der einen Geistesprache" (Alfred Jeremias, *Atorientalische Geisteskultur*, Berlin, 1929, foreword).

²⁵ Cf. Lev. 1:4.

²⁶ "That the body of sin might be destroyed," Rom. 6:6.

