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10

# **Aux sources des liturgies indo-iraniennes**

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# What is “Knowledge” Justifying a Ritual Action? Uses of *yá evám véda* / *yá evám vidván* in the Maitrāyaṇī Saṃhitā

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## Introduction

Veda means “knowledge” and it is knowledge that the Vedic religion was dependent upon. People thought throughout the long Vedic period that knowledge guarantees them to obtain a religious success, so they called their precious texts “knowledge”. This is shown by the well-known phrase *yá evám véda* / *yá evám vidván* “when he knows thus” / “when he knows thus and does something”, with the main sentence stating “he obtains so-and-so effect or status”, which repeatedly appears in various Vedic texts, from Atharva-Veda,<sup>1</sup> through brāhmaṇas and āraṇyakas, and to upaniṣads.

AV 15.14.1–2 (vrātya hymn) {*sá yát práciṃ dísam ánu vyácalan márutam sárdho bhūtvánuvyácalan máno ’nnādám kṛtvá*} //1// *mánasānnādénānnam atti yá evám véda* //2//

{As he moved out toward the eastern quarter, the troop (*çárdhas*) of Maruts, coming into being (*bhūtvá*), moved out after, making mind [their] food-eater}; with mind as food-eater doth he eat food who knoweth thus. (Whitney & Lanman 1905, 788.)

Taittirīya-Saṃhitā I 5.8.3–4 {*gārhapatyam vá ánu dvipádo vīrāḥ prá jāyante*}. *yá evám vidván dvipádābhir gārhapatyam upatīṣṭhate* // *ásya víro jāyate*.

{Because of the Gārhapatya men are born with two feet}; to him who knowing thus pays reverence to the Gārhapatya with (verses) of two feet, a hero son is born. (Keith 1914, 77.)

- 
1. *yá evám véda* appears in AV 8.10.2–7; 8.10.18–29; 8.10.33; 9.1.23–24; 9.6.45–48; 9.6.62; 11.3.32–51; and many times in the 15th book (vrātya chapter) with 53 examples in total. *yá evám vidván* appears in 9.6.24 and 40–44; *evám vidván* appears in 15.10.1; 15.11.1; 15.12.1; 15.13.1.3.5.7 and 9. See Edgerton 1929, 97–121, especially 104–108.

Taittirīya-Āraṇyaka 5.2.8–9 {*yád valmīkavapā sambhārō bhāvati \, úrjam evá rāsam pṛthivyā áva rundhe \, átho śrótram evá \; śrótraṁ hy etat pṛthivyāḥ \, yád valmīkaḥ \}. ábadhiro bhavati \, yá evám véda \.*

{If (material from) the ant-hill is (added to the clay as) a requisite, he gains the essence of the earth, food. And the faculty of hearing (he gains) too. Because that ant-hill is the faculty of hearing of the earth.} He does not become deaf, who knows thus. (Houben 1991, 52.)

Bṛhad-Āraṇyaka-Upaniṣad IV 1.3–4 {*prāṇō vai, samrāṭ, paramám bráhma. nainaṁ prāṇō jahāti, sárvāny enaṁ bhūtány abhíkṣaranti, devō bhūtvá devān ápyeti, yá evám vidván etád upáste.*

{Das höchste Brahman ist, o Oberkönig, eben der Hauch.} Den verlässt der Hauch nicht, dem strömen alle Wesen zu, der geht, Gott geworden, zu den Göttern, wer, Solches kennend, dieses (das Brahman) verehrt. (Böhlingk 1889, 56.)

Chāndogya-Upaniṣad IV 3.8 {*saiṣā virāḍ annādi. tayedaṁ sarvaṁ dṛṣṭaṁ. sarvaṁ asyedaṁ dṛṣṭaṁ bhavaty annādo bhavati, ya evaṁ veda.*

{Das ist diese die Speise essende *virāj*-. Durch sie wurde dies alles gesehen.} Dies alles wird etwas, was von dem gesehen wurde, der wird eine Speise essen, wer so weiß. (Gotō 1996, 109.)

By knowing the providence of nature that realizes present ritual and the present world, man gains a profit such as obtaining food or comes to an ideal religious state. In the examples, the sentences enclosed in {} are what *evám* indicates, that means the contents of knowledge. In upaniṣads, we see that contents of knowledge were developed philosophically. Examining what knowledge is meant at *yá evám véda / vidván* is exactly an inquiry into the development of thinking and values of people in Vedic period.

In this paper, examples of *yá evám véda / vidván* from Maitrāyaṇī Saṁhitā (MS) containing the oldest ritual explanations will be examined, and what will be presented are contents of knowledge and different uses of *yá evám véda / vidván* phrases that can be categorized into several parameters. These different characteristics are understood as individual linguistic feature that the author of each chapter in MS had. As a result, development stages and streams of philosophical thinking in MS will be suggested.

## 1. Viewpoint of study about Maitrāyaṇī Saṁhitā

Some of my recent studies<sup>2</sup> make it clear that every chapter of MS shows its own peculiarities of style and language. It possibly means that there are several historic layers of language in MS, in other words each chapter was composed by a different author. Also the contact status with other schools, Kāṭhaka-Saṁhitā

2. Amano 2014–2015; 2015, 1161–1167; 2016a, 37–38; 2016b (especially § 4).

and Taittiriya-Saṁhitā, is quite different among chapters; some chapters show an active exchange of ritual opinions with KS (and TS), some chapters don’t, and some chapters indicate a borrowing relationship. Each chapter was formed in a different period and different contact situation. Therefore, a simple relative chronology of the entire texts (such as MS is older than KS or vice versa) is not possible.

Also, in this paper, I attach great importance to which chapter an example appears in. The subjects of all prose chapters are the followings:

I 4	<i>yajamāna</i>	“ritual actions of a sacrificer (at new and full moon sacrifice)”
I 5	<i>agnyupasthāna</i>	“worship of sacred fires”
I 6	<i>ādhāna</i>	“establishment of sacred fires”
I 7	<i>punarādhāna</i>	“re-establishment of sacred fires”
I 8	<i>agnihotra</i>	“daily offering to sacred fires”
I 9	<i>caturhotṛ</i>	“uses of caturhotṛ formulas at sacrifices (actually about sattra and mahāvratā ritual)” <sup>3</sup>
I 10	<i>cāturmāsya</i>	“seasonal rites”
I 11	<i>vājapeya</i>	“soma drinking for winning a chariot race”
II 1–4	<i>kāmyā-iṣṭi</i>	“offering for special wish”
II 5	<i>kāmya-paśu</i>	“animal sacrifice for special wish”
III 1–5	<i>agniciti</i>	“piling of fire altar”
III 6–10	<i>soma adhvara</i>	“preparation for soma ritual”
IV 1	<i>darśapūrṇamāsa</i>	“new and full moon sacrifice”
IV 2	<i>gonāmika</i>	“special rite of calling cows”
IV 3–4	<i>rājasūya</i>	“royal coronation”
IV 5–8	<i>soma graha</i>	“soma drawing”

My recent studies obtained few results about chronology of chapters: I 6 and I 8 can indicate a primitive status,<sup>4</sup> III–IV books indicate different style from I–II, but I 5 is similar to III 1–5.<sup>5</sup> In this paper, I aim to find some properties common to certain chapters and clarify the relationship among the chapters.

## 2. *yá eváñ véda* / *vidván* in Maitrāyaṇī Saṁhitā

### 2.1. Who knows?

MS contains 163 examples for *yá eváñ véda* / *vidván*. In context, knowledge justifying a ritual action is stated, and then it is explained that a sacrificer obtains an effect with “knowing that” or “knowing that and doing a ritual action”. What we should recognize at first is who knows. It is generally understood that the

3. See Amano 2016a, 61–63.

4. Amano 2014–2015, § 3.6.2 and § 4.1; 2016, § 5.

5. Amano 2015, 1166–1167.

knowledge of Veda is a special knowledge for priests, but when we examine the examples of *yá evám̃ véda / vidván*, it is quite obvious that who gets knowledge is a sacrificer:

- [1] I 6.7(4a): 98.2–4 *vāravantīyaṃ vái sṛṣṭvá prajāpatir, yám kāmam ákāmaya, tám ārdhnōt. tám evá kāmam ṛdhnoti yájamāno, yám kāmam kāmāyamāno ḡnīm ādhatté, yá evám̃ vidván vāravantīyaṃ gáyate.*

Welchen Wunsch Prajāpati hatte, nachdem er das [Sāman] mit der Vāravant[-Strophe] geschaffen hatte, den erlangte er; den Wunsch, mit dem er (O) sein Feuer anlegt, erlangt der Opferherr, wenn er mit diesem Wissen das [Sāman] mit der Vāravant[-Strophe] für sich singen läßt. (Amano 2009, 234f.) [O = Opferherr, sacrificer]

- [2] I 4.10(1): 58.1–3 *devātānām̃ vá etád āyātanaṃ, yád āhavanīyo. yád antarāgnī, tát paśūnām̃. manuṣyānām̃ gārhapatyah. piṭṛñām̃ odanapācanaḥ. sārṃvā ha vá asya yakṣyamānasya devātā yajñām̃ āgachanti, yá evám̃ véda.*

Dieses Ahavanīya[-Feuer], das ist der Standort der Gottheiten; der [Teil] zwischen den zwei Feuern, der ist [der Standort] der Haustiere. Das Gārhapatya[-Feuer] ist der der Menschen, das Odanapacana[-Feuer] ist der der Väter. Alle Gottheiten kommen, wenn er (O) vorhat, ein Opfer zu veranstalten, zu seinem Opfer herbei, wenn er dieses Wissen hat. (Amano 2009, 158.)

In the examples, we recognize a sacrificer as subject of *yá evám̃ véda / vidván*, that is implicated by the verbs in middle voice,<sup>6</sup> *agnīm ādhatté* “[the sacrificer] establishes his fire” and *vāravantīyaṃ gáyate* “[the sacrificer] lets [a priest] sing *vāravantīya* [sāman]”, and in the main sentences the sacrificer is explicated by the word *yájamāna-* and *yakṣyamāna-* (future form of *yájamāna-*). In almost all cases in MS, with only few exceptional examples,<sup>7</sup> the subject of *véda / vidván* is a sacrificer.<sup>8</sup>

## 2.2. What does the knower do?

In order to understand this more deeply, we should look in what the sacrificer does after “he knows”. The followings are several of 63 examples for *yá evám̃ vidván*. The examples are classified into three categories: 1) holding a sacrifice, 2) individual ritual action in a ritual, 3) general act:

6. See Amano 2009, 31–32.

7. In the following places, active verbs are used: I 5.8(2): 76.12 *samidha ādadhāti*, III 4.8: 56.15 *agnīm cinóti*, IV 1.10: 13.11 *stambayajúr háratí*, IV 6.2: 80.9f. *bheṣajám karóti*. In IV 1.4: 6.4f. both sacrificer and priest have knowledge: *ápah śradhdhá. śráddhāsya deváh śrán manuṣyā iṣṭāya dadhate, yasyaivám̃ vidúṣa evám̃ vidván apáh prāṇáyati.*

8. There are cases that take plural verbs that indicate the several participants in a ritual act, e.g., III 7.10: 90.6f. *yá evám̃ vidvánṣah samavamṛśánti.*

1) Holding a sacrifice

- [3] I 7.2(2a): 111.4 *yá evám̐ vidván punarādhéyam ādhatté*  
when he knows thus and establishes his fire again
- [4] I 8.1(4): 116.5 *yá evám̐ vidván agnihotrám juhóti*  
when he knows thus and offers agnihotra
- [5] I 10.5(1): 145.3f. *yá evám̐ vidván cāturmāsyáir yájate*  
when he knows thus and holds cāturmāsyā rituals

2) Individual ritual action

- [6] I 6.7(4a): 98.1f.,: 98.4.: 98.7 *yá evám̐ vidván vāravantīyam gáyate*  
when he knows thus and lets [the priest] sing vāravantīya [sāman]
- [7] III 4.6: 53.2 *yá evám̐ vidvánt saṁvatsarám agním bibhárti*  
when he knows thus and brings his fire for one year
- [8] III 8.3: 96.12f. *yá evám̐ vidván védim cottaravedim ca kuruté*  
when he knows thus and makes vedi and uttaravedi
- [9] IV 6.4: 83.6f. *yá evám̐ vidván āgrāyanám grhníté*  
when he knows thus and draws āgrāyaṇa [graha]

3) General act

- [10] I 11.5(3): 166.15f. *yá evám̐ vidván ánnam átti*  
when he knows thus and eats food

The number of examples: 1) holding a sacrifice (23 examples),<sup>9</sup> 2) individual ritual action in a ritual (33 examples), 3) general act (7 examples).

In certain chapters, examples indicating 1) holding a sacrifice appear repeatedly. All examples and the numbers of their appearances are the followings:<sup>10</sup>

I 5 (agnyupasthāna chapter; 2×) *yá evám̐ vidván agním upatísthate*  
when he knows thus and worships his sacred fire (performs his agny-  
upasthāna ritual)

I 6 (ādhāna chapter; 10×) *yá evám̐ vidván [...] agním ādhatté*  
when he knows thus and establishes his sacred fire (holds his ādhāna ritual)

I 7 (punarādhāna chapter; 2×) *yá evám̐ vidván punarādhéyam ādhatté*  
when he knows thus and establishes his sacred fire again (holds his  
punarādhāna ritual)

9. There are examples indicating both of 2) individual ritual action and 1) holding a sacrifice: I 6.3(7): 91.9f. *yá evám̐ vidván śárkarā upakíryāgním ādhatté* “wenn er mit diesem Wissen sein Feuer anlegt, nachdem er Kies auf [die Feuerstätte] gestreut hat” (Amano 2009, 215). These appear only in I 6. Other examples are I 6.3(2): 90.2 4 and I 6.3(3): 90.10–12.
10. It is notable that many of these examples are attested in the first book that seems to contain old chapters. About features and location of each chapter, see § 5–6.

I 8 (agnihotra chapter; 4×) *yá evám̐ vidván̐ agnihotrám̐ juhóti*  
when he knows thus and offers agnihotra (performs his agnihotra)

I 10 (cāturmāsya chapter; 2×) *yá evám̐ vidván̐ [cāturmāsyaír̐] yájate*  
when he knows thus and holds cāturmāsya rituals

III 1–5 (agniciti chapter; 1×) *yá evám̐ vidván̐ agním̐ cinuté*  
when he knows thus and holds an agniciti ritual

IV 1 (darśapūrṇamāsa chapter; 1×) *yá evám̐ vidván̐ yájate*  
when he knows thus and holds [a new and full moon sacrifice]

In these examples, it seems to be viewed that a sacrificer should know the value of a sacrifice consisting of reasonable ritual actions and be willing to hold the sacrifice. It follows that knowledge worked to tempt people to hold sacrifices.<sup>11</sup>

Quite interestingly, the chapter for rājasūya (royal coronation) contains no example for *yá evám̐ véda / vidván̐*. It seems to indicate that a king who holds his rājasūya needed not to get knowledge. This probably says that warriors and kings were excluded from ritual intellectuals,<sup>12</sup> or rather, it can be attributed to the fact that rājasūya was more political than religious in character.

### 2.3. Are *yá evám̐ vidván̐...* and *yá evám̐ véda* different?

The next question is whether *yá evám̐ vidván̐...* and *yá evám̐ véda* are different from each other. Can we say that *yá evám̐ vidván̐* means “when he knows and does” and *yá evám̐ véda* means only “when he knows”? If a special individual ritual action matters, just *yá evám̐ vidván̐...* phrase can work well, but when holding sacrifice as 1) in above § 2.2 is meant, *yá evám̐ véda* can implicate that he knows thus [and holds the sacrifice], for every *yá evám̐ véda* phrase stands in context of ritual. In the following examples, we see [11] use of *yá evám̐ vidván̐* and [12] use of *yá evám̐ véda*, and the both state the effect *ṛdhnoti* “he succeeds”:

[11] I 8.7(1): 125.7f. *téṣāṃ yó dvír̐ ájuhot, sá ārdhnod. tásyétare sájātyam̐ úpāyann. ṛdhnoti, yá evám̐ vidván̐ agnihotrám̐ juhóti.*

Wer von ihnen es zweimal darbrachte, der hatte Erfolg; in dessen Abhängigkeit gerieten die anderen. Erfolg hat er (O), wenn er mit diesem Wissen das Agnihotra darbringt. (Amano 2009, 308.)

[12] IV 1.2: 3.15f. [*indrānyāḥ saṃnāhanam*] *iti= indrāṇī vā ágre devātānāṃ sámanahyatā ṛddhikāmā. sárdhnod. ṛddhyā. ṛdhnoti, yá evám̐ véda.*

[The mantra says:] “wrapping of Indrāṇī”. Indrāṇī got dressed at first among the gods, wishing success. She succeeded. [The mantra works] to succeed. He (the sacrificer) succeeds, when he knows thus.

11. Use of prescriptive optative of causative *yājayet* that is characteristic in MS indicates an intention to spread sacrifices, see Amano (2019, § 4–5 and n. 23).

12. See Amano 2019, § 5, n. 23.

These examples do not indicate the equivalent of *yá evám vidván* and *yá evám veda*, but tells that both can bring the same effect.

Examining the frequency of both uses shows some clear biases among chapters. Some chapters prefer *vidván* and some chapters use only *veda* (see data in § 4.3). It could be a reasonable explanation that tendency to focus on knowledge more than ritual action or to focus on ritual action more than knowledge is attributed to thought and language style the author of each chapter had.

### 3. Uses of *yá evám veda* / *yá evám vidván*

#### 3.1. Contents of knowledge

Here we examine what *evám* indicates, that forms the contents of knowledge. The examples are classified roughly to three groups, 1) myth, 2) general statement, 3) ṛṣi’s talk or act:<sup>13</sup>

##### 1) Myth

[13] I 8.1(1): 114.11 – I 8.1(4): 116.5

{impf.; myth} *prajāpatiḥ prajā asṛjata. sá vá agnīm evágre mūrdhatò ’sṛjata.... sò ’smāt sṛṣṭāḥ pārān aid bhāgadhéyam ichámānaḥ. sá tát evá návindat prajāpatir, yád áhoṣyat. táñ svá vāg abhyavadaj “juhudhi=” iti. sá itá evónmṛjyājuhót [/ sváhā /] iti... tásyā áhutyāḥ púruṣo ’sṛjyata. dvitíyām ajuhót. tátó ’svo ’sṛjyata.... ṛṭíyām ajuhót. tátó gáur asṛjyata. caturthím ajuhót. tátó ’vir asṛjyata. pañcamím ajuhót. tátó ’jásṛjyata. ṣaṣṭhím ajuhót. tátó yávo ’sṛjyata. saptamím ajuhót. tátó vṛihír asṛjyata=. eté saptá grāmyāḥ paśávo ’sṛjyanta.*

{present; result of knowledge} tán evávarunddhe, yá evám vidván agnihotrám juhóti.

Aus der Darbringung wurde da der Mensch geschaffen; die zweite [Darbringung] brachte er (Prajāpati) dar, daraus wurde das Pferd geschaffen... Die dritte [Darbringung] brachte er dar, daraus wurde die Kuh geschaffen; die vierte brachte er dar, daraus wurde das Schaf geschaffen; die fünfte brachte er dar, daraus wurde die Ziege geschaffen; die sechste brachte er dar, daraus wurde die Gerste geschaffen; die siebte brachte er dar, daraus wurde der Reis geschaffen: Diese sieben domestizierten Haustiere wurden geschaffen. Die gewinnt er (O) für sich, wenn er mit diesem Wissen die Agnihotra[-Milch] darbringt. (Amano 2009, 277–280.)

The content of knowledge in this example is a mythological event that seven kinds of cattle and farm products were created from the offerings to Agni by Prajāpati.

Also in the next example, a creation myth of Prajāpati is the content of knowledge:

13. This was examined at first on the examples from MS I 4–7 in Amano (2014–2015, § 3.1.2).

[14] I 6.3(7): 91.7–10

{impf.; myth} *śithirā vā iyám ágra āsīt. tám prajāpatiḥ śárkarābhir adṛṁhad.*  
{present; ritual action + result} *yāñ śárkarā upakíryāgním ādhattá, imám evá tád dṛṁhati.*

{final dative} *dhṛtyai.*

{present; effect of knowledge} *tád, yáthemám prajāpatiḥ śárkarābhir ádṛṁhad, evám asmin pasávo dṛṁhante, yá evám vidván śárkarā upakíryāgním ādhatté.*

Die [Erde] hier war am Anfang locker; sie machte Prajāpati mit Kies fest. Weil er (O) sein Feuer anlegt, nachdem er Kies auf [die Feuerstätte] gestreut hat, macht er damit die [Erde] hier fest; [das dient] zur Befestigung. Wie Prajāpati die [Erde] hier mit Kies festmachte, so bleiben deshalb die Haustiere fest bei ihm (O), wenn er mit diesem Wissen sein Feuer anlegt, nachdem er Kies auf [die Feuerstätte] gestreut hat. (Amano 2009, 215.)

This example is different from [13] in the point that the content of knowledge is not only the myth, but also the ritual action in the present ritual modelled after Prajāpati's act in myth and the purpose of the ritual action. What is important here is the connection between mythological event and ritual action. The use of *yáthā... evám* is focusing on the connection again, and it says that the connection is the most important knowledge for the author. I mention one more example from the same chapter, I 6:

[15] I 6.3(1): 89.8–13

{impf.; myth} *prajāpatir vā idám ágra āsīt. tám vīrúdhō 'bhyàrohann. asuryò vā etá, yád ósadhayas. tá \*atitīṣṭighiṣann \*atitīṣṭigham nāsaknot. sò 'socat. sò 'tapyata. táto 'gnír asṛiyata. tám agnīm sṛṣṭám vīrúdhām téjo 'gachat. tá asuṣyan. ná tátaḥ puráśuṣyant. sá prajāpatir agnīm ādhatta= "imá evá sahá" iti. tá asahata.*

{present; effect (general statement)} *tát, sādhyai vāvāśá ādhiyate.*

{present; effect of knowledge} *tád yáthádó vasantāśisire 'gnír vīrúdhāḥ sáhata, evám sapátnam bhrátrvyam ávartim sahate, yá evám vidván agnīm ādhatté.*

Das [Ganze] hier war am Anfang Prajāpati; ihn bedrängten die Gewächse (*vīrúdhas*) mit ihrem Wuchs (*abhyàrohan*). Diese Pflanzen, das sind [weibliche] Asuras. Als er über sie steigen wollte, konnte er nicht über sie steigen. Er brannte vor Schmerz, er erhitze sich; daraus (aus der Hitze) wurde Agni geschaffen. Zu ihm ging der Glanz der Gewächse, als Agni geschaffen war; sie verdorrten. Davor verdorrten sie nicht. Da legte Prajāpati Agni als sein [Feuer] an [in der Erwartung:] "Die hier werde ich so überwältigen"; sie überwältigte er. Deshalb wird das bekannte [Feuer] in Wirklichkeit zur Überwältigung angelegt. Wie Agni in jener Zeit, im Frühling und in der kalten Zeit, die Gewächse überwältigt, so überwältigt er (O) damit den Rivalen, den Nebenbuhler und den Mangel [an Nahrung], wenn er (O) mit diesem Wissen sein Feuer anlegt. (Amano 2009, 209–210.)

It is characteristic in I 6 to explain the connection between mythological event and ritual action and to emphasize it with *yáthā... evám* phrase.<sup>14</sup>

2) General statement

[16] I 8.6(3b): 124.7–9

{optative; ritual prescription} *grhñīyān náktam agnīm.*

{nominal sentence} *asuryā vái rátrir.*

{present; result of ritual action} *jyótiṣaivá támas tarati.*

{present; effect of knowledge} *dívā ha vá asmā asmīm̐ loké ×bhávati, prásmā asáu lokó bhāti, yá evám̐ véda.*

Er soll in der Nacht das Feuer nehmen. Die Nacht gehört zu den Asuras; mit dem Licht kommt er durch die Finsternis hindurch. Tag wird es für ihn in der Welt hier, für ihn leuchtet die jenseitige Welt voraus, wenn er dieses Wissen hat. (Amano 2009, 306.)

[17] I 9.5(2b): 136.5–7

{present; general statements} *áyuṣe kám amāvāsyèjyate. sám +iva vá eṣá ábhriyate.*

{present; effect of knowledge} *sárvam áyur eti, yá evám̐ véda.*

{present; general statement} *svargáya lokáya kám̐ saumyo ’dhvará ijayā.*

{present; effect of knowledge} *éti svargám̐ lokám̐, yá evám̐ véda.*

Für die Lebenszeit wird das Neumondopfer veranstaltet. Diese (die Sonne) wird gleichsam zusammengebracht; die ganze Lebenszeit durchläuft er (O), wenn er dieses Wissen hat. Für die himmlische Welt wird das Soma-Ritual veranstaltet; zur himmlischen Welt geht er (O), wenn er dieses Wissen hat. (Amano 2009, 338.)

We do not find mythological explanation in these examples. They have general statements that include cosmological and ritualistic facts as the content of knowledge, and show a tendency to accord importance to philosophical thinking rather than mythological explanation.

3) *Ṛṣi*’s talk or act

[18] I 4.10(2): 58.5–9

{present; ritual prescription} *[agnér jihvási...] iti purodāśyān ávapati.*

{nominal sentence; general statement} *devátānām̐ vá eṣá gráho.*

{aorist; result of ritual} *devátā vá etád agrahīd.*

{*sma vái* + present; habitual action of precursor} *etád dha sma vá āhāruná áupaveśir “áhutāsu vá ahám̐ áhutiṣu devátā havyám̐ gamáyāmi, sám̐sthitena yajñéna sám̐sthām̐ gachāni=” iti.*

14. I 6.3(1): 89.12f., I 6.3(7): 91.9f., I 6.6(4): 96.11–13, I 6.6(5): 96.15–18, I 6.9(4): 100.20–22, I 6.9(5): 101.6–9, I 6.13(1): 107.10–12. Only one example from other chapter is IV 6.6: 89.4. The chapters IV 5–8 belong to the tradition line I 6 – III 6–10. See § 5.

{present; effect of knowledge} *tād, yá evám̃ véda=, áhutāsv evāsyāhutiṣu devātā havyaṃ gāchati, sām̃sthitena yajñéna sām̃sthām̃ gachati.*

[Mit den Worten:] “Du bist die Zunge Agnis, das Freigeben der Stimme” streut er (P/O) [den Reis/die Gerste] für Opferkuchen [in den Mörser] ein. Das ist es, die Gottheiten bei sich zu führen. Die Gottheiten hat er (O) auf diese Weise bei sich geführt. Folgendes pflegte Aruna Aupaveśi zu sagen: “Bevor die Darbringungen geopfert sind, lasse ich die Opfertgabe zu den Gottheiten kommen, mit dem abgeschlossenen Opfer werde ich zum Abschluß kommen”. Wenn er (O) dieses Wissen hat, kommt deshalb seine Opfertgabe zu den Gottheiten, bevor die Darbringungen geopfert sind, mit dem abgeschlossenen Opfer kommt er (O) zum Abschluß. (Amano 2009, 159.)

The examples of this use, that are found mostly in I 4 (see § 4.5), are quite different from those indicating mythological event or cosmological fact, because a talk of a precursor (ṛṣi) is something like a secondary knowledge.

### 3.2. Volume of knowledge

The length of explanation for *yá evám̃ véda / vidván* is examined here. There are examples not only with long and detailed explanations but also with quite simple explanations:

[19] = [13] I 8.1(1): 114.11 – I 8.1(4): 116.5 (The myth is continued from the beginning of the chapter to the end.)

{impf.} *prajāpatiḥ prajā asṛjata. sá vá agnīm evāgre mūr̥dhatò 'sṛjata.... sò 'smāt sṛṣṭáh páráñ aid bhāgadhéyam ichámānaḥ. sá tād evá návindat prajāpatir, yád áhoṣyat. táñ svá vág abhyávadaḥ “juhudhi=” íti. sá itá evónmṛjyājuhó // svāhā // íti.... tásyā áhutyāḥ púruṣo 'sṛjata. dvitīyām̃ ajuhó. tátó 'śvo 'sṛjata.... tṛtīyām̃ ajuhó. tátó gáur̥ asṛjata. caturthīm̃ ajuhó. tátó 'vir̥ asṛjata. pañcamīm̃ ajuhó. tátó 'jāsṛjata. ṣaṣṭhīm̃ ajuhó. tátó yávo 'sṛjata. saptamīm̃ ajuhó. tátó vṛihír̥ asṛjata=. eté saptá grāmyāḥ paśávo 'sṛjanta.*

{present; result of knowledge} *tán evāvarunddhe, yá evám̃ vidván agnihotrám̃ juhóti.*

[20] = [15] I 6.3(1): 89.8–13 (The myth and explanation contain 13 sentences.)

{impf.; myth} *prajāpatir vá idám̃ ágra āsīt. táñ vīrúdhò 'bhyārohann. asuryò vá etá, yád óśadhayas. tá +atitīṣṭighiṣann ×atitīṣṭigham̃ násaknot. sò 'śocat. sò 'tapyata. tátó 'gnír̥ asṛjata. tám̃ agnīm̃ sṛṣṭám̃ vīrúdhām̃ téjo 'gachat. tá ásūṣyan. ná tátah purásūṣyant. sá prajāpatir̥ agnīm̃ ádhatta= “imá evá sahá” íti. tá asahata.*

{present; effect (general statement)} *tát, sādhyai náváišá ádhīyate.*

{present; effect of knowledge} *tád yáthādo vasantāśisīrè 'gnír̥ vīrúdhah̥ sáhata, evám̃ sapátnam̃ bhrátr̥vyam̃ ávartim̃ sahate, yá evám̃ vidváṇ agnīm̃ ádhatté.*

In these examples, knowledge contains a mythological event and also the connection between myth and present ritual, and therefore the explanations are quite long. By contrast, the following example shows a short explanation:

[21] I 5.9(3): 77.14f.

{present; ritual prescription} *trír āha*;

{nominal sentence; general statement} *trīṣatyā hí devá.*

{present; effect of knowledge} *rócate ha vá asya yajñó vā bráhma vā, yá eváñ veda.*

Dreimal spricht er es, denn die Götter haben dreifache Wahrheit. Sein (O) Opfer und Brahman leuchtet, wenn er dieses Wissen hat. (Amano 2009, 191.)

The content of knowledge is explained in only one sentence. Both long and short explanations are found throughout MS. Nevertheless, there is a tendency to prefer a long explanation or to prefer a short one according to chapter (see § 4.7).

### 3.3. Construction of logic

The main sentences of *yá eváñ veda* / *vidván* refer to the effect that knowledge (and ritual action) can bring. There are two types in these sentences: 1) ritual action and knowledge bring one effect, 2) a ritual action brings a result, and in addition to that the knowledge (with/without action) brings an effect:

#### Simple effect

[22] = [1] I 6.7(4): 98.2–4

{impf.; myth} *vāravantíyañ vái sṛṣtvá prajāpatir, yáñ kāmam ākāmayata, tám ārdhnot.*

{effect of knowledge} *tám evá kāmam ṛdhnoti yájamāno, yáñ kāmam kāmāyamāno ’gním ādhatté, yá eváñ vidván vāravantíyañ gāyate.*

[23] = [21] I 5.9(3): 77.14f.

{present; ritual prescription} *trír āha*;

{nominal sentence; general statement} *trīṣatyā hí devá.*

{present; effect of knowledge} *rócate ha vá asya yajñó vā bráhma vā, yá eváñ veda.*

#### Double effects

[24] I 5.7(4): 75.11–14

{gerundive; ritual prescription} *aindrāgnyáparapakṣá upasthéya.*

{nominal sentence; general statement} *aindrāgnó vá aparapakṣáh.*

{*evá* + present; result of ritual action (1)}<sup>15</sup> *pūrvapakṣáyaiváinam páridadāti*<sub>(1)</sub>.

{present; effect of knowledge (2)} *sárvā ha vá enam devátāh sampradáyam ánapeksam gopāyanti*<sub>(2)</sub>, *yá eváñ vidván agním upatíṣhate.*

15. To refer to a result of ritual action, the present tense with *evá* is often used; see Amano 2009, 11–12.

Mit der [Strophe] für Indra und Agni soll man in der zweiten Monatshälfte an es herantreten [und es verehren]. Die zweite Monatshälfte gehört zu Indra und Agni; für die erste Monatshälfte faßt er es ein<sub>(1)</sub>. Alle Gottheiten bewachen es (das Feuer), indem sie einander ablösen und ohne wegzublicken<sub>(2)</sub>, wenn er (O) mit diesem Wissen an das Feuer herantritt [und es verehrt]. (Amano 2009, 186.)

[25] = [16] I 8.6(3b): 124.7–9

{optative; ritual prescription} *gr̥hñīyān nāktam agnīm.*  
 {nominal sentence} *asuryā vai rātrir.*  
 {evá + present; result of ritual action (1)} *jyótisairivá támas tarati*<sub>(1)</sub>.  
 {present; effect of knowledge (2)} *dívā ha vá asmā asmíml loké <sup>2</sup>bhāvati,*  
*prásmā asáu lokó bhāti*<sub>(2)</sub>, *yá evám̐ véda.*

... mit dem Licht kommt er durch die Finsternis hindurch<sub>(1)</sub>. Tag wird es für ihn in der Welt hier, für ihn leuchtet die jenseitige Welt voraus<sub>(2)</sub>, wenn er dieses Wissen hat. (Amano 2009, 306.)

In case of double effects, logic of ritual action and higher-level knowledge seem to be taken as two different dimensions. This type is found in many chapters, but some have no example for it. In such chapters containing no example for double effects, knowledge (philosophical thinking) was probably merged into ritual logic and was not separable from ritual action.

We turn to the next examination on how the content of knowledge and effect of knowledge are connected. In many cases, content of knowledge and effect of knowledge are connected by lucid logic:

[26] I 9.5(2a): 135.12–16 *prāṇo vai dáśahotā... agnihotrám̐ vai dáśahotā...  
 áyuse kám agnihotrám̐ hūyate. sárvam áyur eti, yá evám̐ véda.*

Der Daśahotr[-Spruch] ist der Atem,... Der Daśahotr[-Spruch] ist das Agnihotra,... Für die Lebenszeit wird das Agnihotra dargebracht; die ganze Lebenszeit durchläuft er (O), wenn er dieses Wissen hat. (Amano 2009, 336f.)

Knowledge here contains identification of the daśahotr formula as breath and agnihotra, and the connection between life and agnihotra as well. Therefore, the effect to obtain the full life is easily understood.

An easier case shows the use of the same words and the same sentence construction:

[27] IV 5.6: 72.2–5 *té devá antaryāmám apaśyaṃs. tám agr̥hñata. ténāsūrān ebhyó lokébhyo 'ntárdadhata. táto devá ábhavan, párásurās. tát, yá evám̐ vidván antaryāmám gr̥hñitè, 'ntaryáménaivá <sup>16</sup>bhrátrvyam ebhyó lokébhyo 'ntárdhatte, bhāvaty átmánā, párāsya bhrátrvyo bhavati.*

Then the gods saw the antaryāma [graha]. They drew it. They shut off the Asuras from these worlds with it. Following this, the gods became [winner], the Asuras faded away. Therefore, when he knows thus and draws the antaryāma

16. Ed. von Schroeder *bhrátrvyám.*

[graha], he shuts off his rival from these worlds with the antaryāma [graha], he becomes [winner], his rival fades away.

By contrast, the following examples have quite difficult logical constructions. In these, logical connection between knowledge and effect is not obvious. Only who knows further about what is not stated could understand the logic:

[28] III 7.8: 85.13–17

{impf.; myth} *sómo vā amútrāsīt. té devā gāyatrīm prāhinvann: “amúñ sómam āhara=” iti. sã vítatañ yajñam āvāpaśyat. sáikṣata: “yád yajñásyāntareśyāmy, ātmānam antāreśyāmi=” iti. tásyai vā etāñ sómo jīvagrahām prābravit.*

{ritual prescription (mantra)} [*svajā asi, svabhūr asi=*] *iti.*

{nominal sentence; general statement} *sómasya vā eśā jīvagrahāḥ.*

{present; result of ritual action (mantra)} *sómasya vā etāj jīvagrahām grhnīte.*

{present; effect of knowledge} *nādhvaryúḥ sánn ártim árchati, yá eváñ veda.*

Soma was in yonder world (in heaven). So the gods sent Gāyatrī, [saying] “Bring here soma in yonder world!” She saw the sacrifice unfolding below her eyes. She saw: “When I interrupt some [part] of the sacrifice, I will interrupt myself, (therefore I should bring soma soon)”. Then Soma requested her to capture him alive. [Mantra says:] “You are born by yourself, you exist by yourself”. This is alive-capturing of Soma. He (the sacrificer) captures soma alive in this way. He is not harmed, although he is an adhvaryu priest, when he knows thus.

The myth deals the origin of the alive-capturing mantra for Soma, which brings the effect that the sacrificer captures Soma alive. This logic is understandable, but the connection to the next sentence is not obvious at all. Capturing Soma alive works to let the sacrificer escape from harm. It is slightly understandable, but the logical connection is not lucid, and difficult to follow because of quite unlike vocabularies. Why an adhvaryu priest is mentioned in the last sentence is not obvious. In this passage, quite few is explained, and only who knows the background can understand it.

[29] III 4.2: 47.1f.

{nominal sentences; general statement} *agnír vái vásus. tásya vā eśā dhārā.*

{present; effect of knowledge} *sárvān ha vā asmā agnír dóhānt sárvān kāmān duhe, yá eváñ veda.*

Vasu is Agni. This stream belongs to him. Agni obtains milk for all milk vessels, [obtains] all wishes by milking (wish-giving cows).

Without knowledge about the background, it is almost impossible to understand the connection among *vásu-*, stream and milking. This passage presupposes some discussion about a mantra that is not cited there.<sup>17</sup>

17. Mantra MSI 7.1: 110.1–2<sup>m</sup> (AVPI 41.3, SV II 1183) = I 7.4(1): 112.14–15 *sahá rayyá nívartasvágne pínvasva dhārayā / viśvápsnyā viśvátas pári // “Kehr heim zusammen mit Reichtum! Agni, strotz vom Strom, der alle Milchlabung enthält, von allen Seiten ringsherum!”* (Amano 2009, 271)

Such a difficult logic that can be hardly understood without knowing the background is found in certain chapters. It is probably because the chapters were intended for intellectual audience, or because ritual discussion was ripe in the group at that period.

### 3.4. *Spread and formalization of knowledge indicated by yá eváñ veda / vidván*

Examined here is how precious the knowledge is taken as, and a new phase of spread of knowledge and formalization of *yá eváñ veda* will be observed.

In not few cases, *yá eváñ veda / vidván* appears at the end of discussion. In these cases, the *yá eváñ veda / vidván* phrase gives a final, ultimate answer for the discussion. A good example is the following:

[30] III 8.4: 99.3–5 *agnír vāvá devayájanam. tád, yá eváñ vidván yátraivá kvà cāgnim ādhāya yájate, devayájana evá yajate.*

*Devayajana* (place of worshipping the gods) is Agni. Therefore, when he knows thus and holds a sacrifice [at the place] wherever he set up his fire, [it means] he holds a sacrifice at devayajana.

From the beginning of this chapter, a question “what or how should be devayajana?” is discussed and many answers are given, for example:

*yád vāvá prācīnapravaṇam, tád devayájanam...  
etád vá uttarāvan náma devayájanam....  
etád vái puróhvir náma devayájanam....  
prakāśó vái námaitád devayájanam....  
yé yúvāna ārṣeyá ṛtvíjo váhnayas, tád devayájanam....*

At the end, the ultimate knowledge “devayajana is Agni” is given, and the discussion is finished by the conclusion “the place wherever he set up his fire is devayajana”.

To take such an ultimate answer as “knowledge” is an attitude to take account of preciousness of knowledge. But we see a different phase in some cases:

#### *Fixed phrase*

[31] I 9.3(1): 132.16–18 *dákṣiṇena hástena deván áṣṛjata, savyénásurāms. té devá víryāvantó bhavan, mṛddhá ásurās. táto devá ábhavan, párásurās. tád, yá eváñ veda, bhávaty átmánā, párāsya bhrátrvyo bhavati.*

Mit der rechten Hand schuf er die Götter, mit der linken Hand die Asuras; da wurden die Götter mit Kraft versehen, die Asuras schwach. Daraufhin wurden

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and discussion III 4.1: 45.7 [*vásor me dhárāsad*] *íti vásor dhárām juhóti. ghṛtásya vá eśá dhārā* “[Thinking] “I will have a stream of welfare”, he offers offering [by the name of] stream of welfare. This is a stream of melted butter”.

die Götter [Sieger], die Asuras gingen unter. Deshalb wird er (O) selber [Sieger], wenn er dieses Wissen hat; sein Nebenbuhler geht unter. (Amano 2009, 328.)

*bhávaty ātmánā, párāsyā bhrátrvyo bhavati* that presupposes *táto devá ábhavan, párásurās* appears 11 times in connection with *yá eváñ véda* / *vidván*. This phrase is applicable to various scenes and is actually used in many variations. The following is one of the examples:

[32] = [27] IV 5.6: 72.2–5 *té devá antaryāmám apaśyañs. tám agrhñata. ténásurān ebhyó lokébhyo ’ntárdadhata. táto devá ábhavan, párásurās. tád, yá eváñ vidván antaryāmám grhñitè, ’ntaryáménaivá \*bhrátrvyam ebhyó lokébhyo ’ntárdhatte, bhávaty ātmánā, párāsyā bhrátrvyo bhavati.*

The knowledge in this case is a popular and well-known knowledge. It is different from the former case of ultimate, precious knowledge.

Also the following is a fixed expression:

[33] II 5.4(3): 52.3–5 *sá vatsáñ vāyāvā álabheta. vāyúr vá anáyor vatsó. vāyúr imé prádāpayati. prátte ha vá imé duhe, yá eváñ véda.*

Dieser (O) soll ein Kalb [zum Opfer] für Vāyu heranziehen. Vāyu ist das Kalb der beiden hier (Himmel und Erde); Vāyu macht, daß die beiden hier Milch geben. Die beiden hier, die bereit sind, Milch zu geben, melkt er (O) für sich, wenn er dieses Wissen hat. (Amano 2009, 566)

*duhe* “milks for oneself, obtains milk” is often used with *yá eváñ véda* / *vidván* and is meant as typical effect of knowledge (with 21 examples). *práttā*-... *duhe* that appears 7 times is a kind of fixed expression.

Such a popular knowledge must have been referred to in the period when some kinds of knowledge were widely spread.

### Repeat

Repeatedly used *yá eváñ véda* indicates another phase of a formal use. This phenomenon appears only in I 9 and IV 2 (see § 4.9). For this use, *yá eváñ véda* appears mostly:

[34] I 9.5(2a): 135.15–136.2

*áyuse kám agnihotrám hūyate. sárvam áyur eti, yá eváñ véda.  
cákṣuse kám darśapūrṇamāsá ijyete. ná cákṣuṣo grhe, yá eváñ véda.  
śrótrāya kám cāturmāsyániyante. ná śrótrasya grhe, yá eváñ véda.  
vācé cātmāne ca kám saumyo ’dhvará ijyate. ná vācō nátmáno grhe, yá eváñ véda.*

Für die Lebenszeit wird das Agnihotra dargebracht; die ganze Lebenszeit durchläuft er (O), wenn er dieses Wissen hat.

Für das Augenlicht wird das Neu- und Vollmondopfer veranstaltet; über das Augenlicht klagt er nicht, wenn er dieses Wissen hat.

Für das Hörvermögen werden die Cāturmāsyā[-Opfer] veranstaltet; über das Hörvermögen klagt er (O) nicht, wenn er dieses Wissen hat.

Für Stimme und Selbst wird das Soma-Ritual veranstaltet; über Stimme und Selbst klagt er (O) nicht, wenn er dieses Wissen hat. (Amano 2009, 336–337.)

[35] IV 2.13: 36.8–16

*tām devā aduhra háritena pátreṇa yajñám cāmṛtaṃ ca.  
duhé yajñám cāmṛtaṃ ca, yá evám̐ véda=.  
 átha pitáro 'duhra rajaténa pátreṇórjaṃ ca svadhám ca.  
duhá úrjaṃ ca svadhám ca, yá evám̐ véda=.  
 átha manuṣyà aduhra dārupātreṇánnaṃ ca prajāṃ ca.  
duhé 'nnaṃ ca prajāṃ ca, yá evám̐ véda=.  
 áthā ṛṣayo 'duhra camaséna chándāṃsi ca paśúṃś ca.  
duhé chándāṃsi ca paśúṃś ca, yá evám̐ véda=.  
 átha gandharvāsparáso 'duhra puṣkarparṇéna púṇyaṃ gandhám̐.  
duhé púṇyaṃ gandhám̐, yá evám̐ véda=.  
 átha sarpá aduhrālāpunā viśám̐.  
duhé bhrátrvyāya viśám̐, yá evám̐ véda=.  
 áthásurā aduhrāyaspātreṇa srávatā bhútiṃ ca párábhūtiṃ ca.  
duhé bhrátrvyāyábhūtiṃ ca párábhūtiṃ ca, yá evám̐ véda.*

In these examples, *yá evám̐ véda* is rather formal. The repeat style appears at enumeration of things and their attributes and reminds us of the style of telling story in upaniṣad, for example at the beginning of Bṛhad-Āraṇyaka-Upaniṣad IV. The repeat style and exclusive use of *yá evám̐ véda* are showed by the chapter I 9 and IV 2 that can show a new style of philosophical discussion.

### 3.5. Use of sentence particles: *ha vái* and *tád*

*yá evám̐ véda* / *vidvān* often appears with sentence particles *ha vái* or *tád* in the main sentences. There are many appearances in already examined examples:

*ha vái*

- [36] = [2] I 4.10(1): 58.12f. *sárvā ha vá asya yakṣyámāṇasya devatā yajñám āgachanti, yá evám̐ véda.*
- [37] = [15] I 8.6(3b): 124.8f. *dívā ha vá asmā asmíṃl loké \*bhávati, prásmā asáu lokó bhāti, yá evám̐ véda.*
- [38] = [21] I 5.9(3): 77.14f. *rócate ha vá asya yajñó vā bráhma vā, yá evám̐ véda.*
- [39] = [24] I 5.7(4): 75.12–14 *sárvā ha vá enaṃ devatāḥ sampradāyam ánapekṣam̐ gopāyanti, yá evám̐ vidvān....*
- [40] = [29] III 4.2: 47.1f. *sárvān ha vá asmā agnir dōhānt sárvān kāmān duhe, yá evám̐ véda.*

*tád*

[41] = [14] I 6.3(7): 91.9f. *tád, yáthemāṃ prajāpatiḥ śárkarābhir áḍṛñhad, evám asmin paśávo ḍṛñhante, yá eváñ vidván śárkarā upakíryāgním ādhatté.*

[42] = [15] I 6.3(1): 89.12f. *tád, yáthádó vasantāśísiré ’gnír vírúdhah sáhata, eváñ sapátanam bhrátrvyam ávartim sahate, yá eváñ vidván agním ādhatté.*

[43] = [27] IV 5.6: 72.4f. *tád, yá eváñ vidván antaryāmám grhñité, ’ntaryāménaivá +bhrátrvyam ebhyó lokébhyo ’ntárdhatte, bhávaty átmánā, párāsya bhrátrvyo bhavati.*

[44] = [31] I 9.3(1): 132.17f. *tád, yá eváñ véda, bhávaty átmánā. párāsya bhrátrvyo bhavati.*

When we examine the context for the examples given above, we recognize that *ha vái* appears following a general statement, and *tád* follows a mythological statement. This applies to all the chapters of MS, with only a few exceptions.

#### 4. Distribution of the uses of *yá eváñ véda / vidván* in MS

Now, I provide data telling in which chapter how many examples appear, according to uses examined above. We will find some chapters indicating high percentage and some indicating low percentage, that can be extracted as features of language and style each author of the chapter had. And we will get some groupings of chapters that have common features.

##### 4.1. Appearances of *yá eváñ véda / vidván* in MS

At first, I provide the number of appearances of *yá eváñ véda / vidván* in the chapters of MS (about contents of the chapters see § 1).<sup>18</sup>

Table 1. Appearances of *yá eváñ véda / vidván*

Chapter	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1–4	II 5	III 1–5	III 6–10	IV 1	IV 2	IV 5–8
Attestation	6	6	17	2	10	19	3	3	4	3	18	17	13	45	13

The frequent use in IV 2 is striking, and I 9 is the second. (III 1–5, III 6–10 and IV 5–9 are big chapters, and therefore the frequency of the phrase is actually not very high in these chapters).

18. There are variations of *yá eváñ véda / vidván* that are not counted in this study. These are a negated version (*yá eváñ ná véda*, e.g., in I 4.5[6]: 53.6f. or *yó ’vidván*, e.g., in I 9.4[3]: 133.17 etc.) and a variation with other word instead of *evám* (for example *sá yás tát pitṛñám pitṛtváñ véda* in IV 2.1: 21.3f.; there are many examples of this type in IV 2). The latter type is used also in general statements with *vái*, e.g., *yó vái cáturhotṛñ anusavanám tarpayitavyān véda, tṛpyati prajāyā ca paśúbhiś ca* in I 9.5(5): 137.3f.

4.2. *ha vái* and *tád*

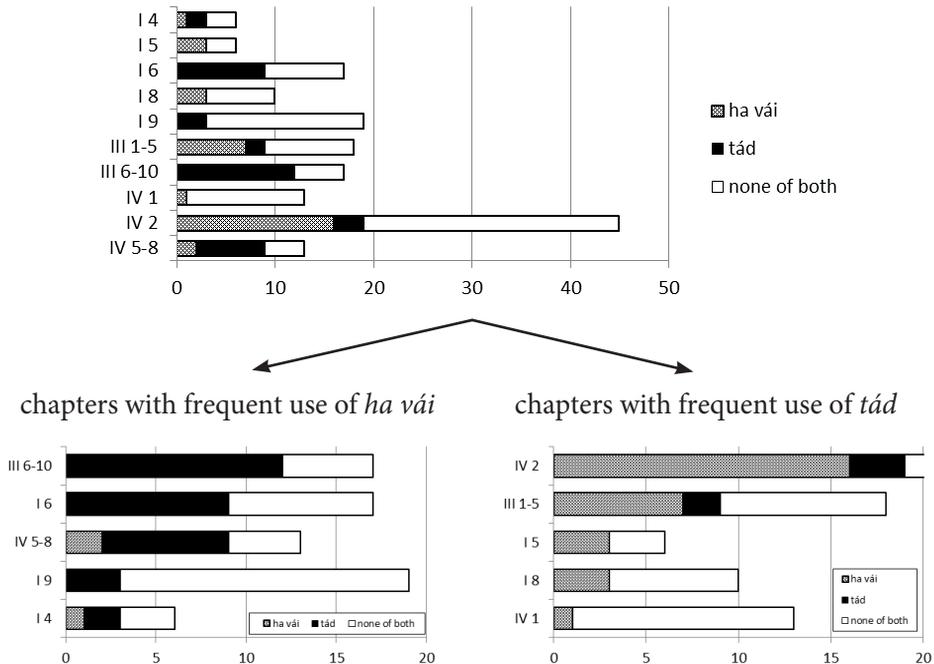
Here the distribution of the use of *ha vái* and *tád* examined in § 3.5 is given. We obtain quite obvious groupings:

Table 2. Appearances of *ha vái* and *tád*<sup>19</sup> / appearances of *yá evám̃ véda* and *vidvān*

	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1-4	II 5	III 1-5	III 6-10	IV 1	IV 2	IV 5-8
<i>ha vái</i>	1/6 17%	3/6 50%	0/17 0%	0/2	3/10 20%	0/19 0%	0/3	3/3	1/4	2/3	7/18 39%	0/17 0%	1/13 7%	16/45 36%	2/13 15%
<i>tád</i>	2/6 33%	0/6 0%	9/17 53%	2/2	0/10 0%	3/19 16%	3/3	3/3	1/4	1/3	2/18 11%	12/17 71%	0/13 0%	3/45 7%	7/13 54%

Note: I 7, I 10, I 11, II 1-4 and II 5 have only very few examples of *yá evám̃ véda* / *vidvān*, and therefore they are not taken account of at percentage of each use.

In the histogram, we see two groups of chapters preferring *ha vái* and chapters preferring *tád*:



19. *ha* instead of *ha vái* I 8.2(3): 117.9f.; *ha tvái* IV 1.3: 5.11f., IV 5.9: 77.17; *tád... ha vái* I 11.5(3): 166.15f., I 11.5(4): 167.6f., III 3.4: 36.13f.; *tád... ha* I 11.5: 166.17, III 7.3: 78.5f. (ed. von Schroeder *sám̃ hí jīryataḥ* should be corrected to *sám̃ ha jīryataḥ*), IV 6.2: 80.9f.

From this result we obtain the following groupings:

*ha vái* I 5, (I 8), III 1–5, (IV 1), VI 2 :: *tád* (I 4), I 6, (I 9), III 6–10, IV 5–8.

#### 4.3. *yá evám̃ véda* or *yá evám̃ vidván*

As mentioned in § 2.3, choice of *véda* or *vidván* can be attributed to style or interest that each author had:

Table 3. Attestations of *yá evám̃ véda* / appearances of *yá evám̃ véda* and *yá evám̃ vidván*

	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1–4	II 5	III 1–5	III 6–10	IV 1	IV 2	IV 5–8
<i>yá evám̃ véda</i>	6/6	3/6	3/17	0/2	6/10	14/19	0/3	1/3	3/4	2/3	13/18	6/17	9/13	44/45	6/13
	100%	50%	18%		60%	74%					72%	35%	69%	98%	46%

From the result we obtain the following groupings:

- frequent use of *véda* I 4, IV 2;
- frequent use of *vidván* I 6, III 6–10.

#### 4.4. Action following *yá evám̃ vidván*

As examined in § 2.2, there are three types of action following *yá evám̃ vidván*:

Table 4. 1) Holding a ritual, 2) Individual ritual action, 3) General act / appearances of *yá evám̃ vidván*

	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1–4	II 5	III 1–5	III 6–10	IV 1	IV 2	IV 5–8
1)	0/0	2/3	10/14	2/2	4/4	0/5	2/3	0/2	0/1	0/1	2/5	0/11	1/4	0/1	0/7
2)	0/0	0/3	4/14	0/2	0/4	5/5	1/3	0/2	0/1	0/1	3/5	10/11	2/4	1/1	7/7
3)	0/0	1/3	0/14	0/2	0/4	0/5	0/3	2/2	1/1	1/1	0/5	1/11	1/4	0/1	0/7

From the result we obtain the following groupings:

- (only or mostly) holding a ritual I 5, I 6, I 8;
- individual ritual action I 9, III 1–5, III 6–10, IV 5–8.

#### 4.5. Contents of knowledge

As examined in § 3.1, there are three types of contents of knowledge: 1) myth, 2) general statement, 3) *ṛṣi*'s talk or act:

Table 5. 1) Myth, 2) General statement, 3) Ṛṣi's talk or act  
Appearances of *yá evám̃ véda* and *yá evám̃ vidván*

	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1-4	II 5	III 1-5	III 6-10	IV 1	IV 2	IV 5-8
1)	0/6	1/6	13/17	2/2	5/10	11/19	3/3	2/3	3/4	1/3	6/18	13/17	4/13	26/45	7/13
	0%	17%	76%		50%	58%					33%	76%	31%	58%	54%
2)	3/6	4/6	4/17	0/2	4/10	8/19	0/3	1/3	1/4	2/3	12/18	4/17	9/13	16/45	6/13
	50%	67%	24%		40%	42%					67%	24%	69%	36%	46%
3)	3/6	1/6	0/17	0/2	1/10	0/19	0/3	0/3	0/4	0/3	0/18	0/17	0/13	3/45	0/13

From the result we obtain the following groupings:

- many myths, few general statements I 6, III 6-10;
- few myths, many general statements I 5, III 1-5, IV 1,
- ṛṣi's talk or act I 4, IV 2.

#### 4.6. Emphasis of the connection between myth and present ritual

As examined in § 3.1, there are examples for the explanation of connection between myth and present ritual as contents of knowledge:

Table 6. Connection between myth and present ritual / appearances of *yá evám̃ véda* and *yá evám̃ vidván*

	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1-4	II 5	III 1-5	III 6-10	IV 1	IV 2	IV 5-8
explaining	0/6	0/6	6/17	1/2	5/10	0/19	1/3	2/3	3/4	1/3	2/18	8/17	2/13	11/45	5/13
connection	0%	0%	35%		50%	0%					11%	47%	15%	24%	38%

From the result we obtain the following groupings:

- emphasizing connection I 6, I 8, III 6-10, IV 5-8;
- no explanation of connection I 4, I 5, I 9.

#### 4.7. Volume of knowledge

As examined in § 3.2, there are cases that the explanation is very long and detailed, or in opposition quite short, preceding to *yá evám̃ véda* / *yá evám̃ vidván*:

Table 7. 1) Long explanation (longer than 10 sentences), 2) Short explanation (shorter than 4 sentences) / appearances of *yá evám̃ véda* and *yá evám̃ vidván*

	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1-4	II 5	III 1-5	III 6-10	IV 1	IV 2	IV 5-8
1) long	1/6 17%	1/6 17%	5/17 29%	1/2	5/10 50%	1/19 5%	1/3	2/3	1/4	1/3	1/18 6%	11/17 65%	1/13 7%	3/45 7%	3/13 23%
2) short	5/6 83%	5/6 83%	9/17 53%	0/2	2/10 20%	14/19 74%	1/3	1/3	2/4	2/3	12/18 67%	3/17 18%	11/13 85%	29/45 64%	7/13 54%

From the result we obtain the following groupings:

- frequently using long explanations, few short explanations I 8, III 6-10;
- few long explanations, many short explanations I 9, III 1-5, IV 1.

#### 4.8. Construction of logic

As examined in § 3.3, there are two types of statements about the effect of knowledge, 1) simple effect (ritual action and knowledge bring one effect), 2) double effects (a ritual action brings a result, and additional to that knowledge brings an effect):

Table 8. Constructed by double effects / appearances of *yá evám̃ véda* and *yá evám̃ vidván*

	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1-4	II 5	III 1-5	III 6-10	IV 1	IV 2	IV 5-8
double effects	1/6 17%	2/6 33%	4/17 24%	0/2	1/10 10%	0/19 0%	0/3	0/3	1/4	2/3	6/18 33%	1/17 6%	4/13 31%	5/45 11%	0/13 0%

From the result we obtain the following groupings:

- two dimensions of ritual and higher-level knowledge I 5, III 1-5, IV 1;
- one dimension of ritual and knowledge I 9, IV 5-8.

In § 3.3, whether content of knowledge and effect is connected by lucid logic or difficult logic:

Table 9. 1) Lucid logic, 2) Difficult logic / appearances of *yá evám̃ véda* and *yá evám̃ vidván*

	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1-4	II 5	III 1-5	III 6-10	IV 1	IV 2	IV 5-8
1) lucid	3/6 50%	4/6 67%	5/17 29%	2/2	5/10 50%	11/19 58%	2/3	0/3	3/4	2/3	5/18 28%	7/17 41%	4/13 31%	19/45 42%	10/13 77%
2) difficult	0/6 0%	1/6 17%	0/17 0%	0/2	0/10 0%	0/19 0%	0/3	1/3	1/4	1/3	7/18 39%	7/17 41%	6/13 46%	19/45 42%	2/13 15%

From the result we obtain the following groupings:

- frequently using lucid logic, few difficult logic I 4, I 5, I 8, I 9, IV 5-8;
- few lucid logic, frequently using difficult logic III 1-5, IV 1.

#### 4.9. Spread and formalization of *yá evám̃ véda* / *vidván*

As examined in § 3.4, there are examples for fixed expressions with *yá evám̃ véda* / *vidván* and repeated use of *yá evám̃ véda* / *vidván* in certain chapters:

Table 10. Fixed expressions / appearances of *yá evám̃ véda* and *yá evám̃ vidván*

	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1-4	II 5	III 1-5	III 6-10	IV 1	IV 2	IV 5-8
fixed	1/6	0/6	0/17	0/2	2/10	4/19	2/3	1/3	4/4	2/3	6/18	11/17	4/13	7/45	2/13
expressions	17%	0%	0%		20%	21%					33%	65%	31%	16%	15%

From the result we obtain the following groupings:

- no fixed expression (primitive, original) I 5, I 6,
- frequently using fixed expressions (spread of knowledge) III 1-5, III 6-10, IV 1.

Table 11. Repeated use / appearances of *yá evám̃ véda* and *yá evám̃ vidván*

	I 4	I 5	I 6	I 7	I 8	I 9	I 10	I 11	II 1-4	II 5	III 1-5	III 6-10	IV 1	IV 2	IV 5-8
repeat	0/6	0/6	0/17	0/2	0/10	8/19	0/3	0/3	0/4	0/3	0/18	0/17	0/13	10/45	0/13

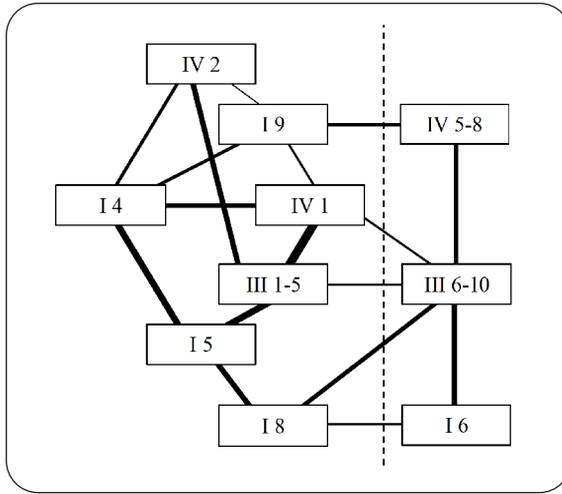
From the result we recognize the tendency of the chapters:  
repeated use of *yá evám̃ véda* / *vidván* I 9, IV 2.

## 5. Features of each chapter and relationship among the chapters

From the data mentioned in the tables above, we got some groupings. Chapters belonging to a group can have close relationship with each other, that could be a teacher-student relationship, exchanging relationship in the same period or others (or just a coincidence). In consideration of the relationships found in the groupings, the following model of correlation among chapters was obtained:<sup>20</sup>

20. This model is built according to the result obtained from the examinations in this study. Some chronological factors clarified in past studies are taken into account only for localization of some chapters.

Figure 1. Correlation between chapters



On this model, I reflect the features of uses of *yá evám̐ véda* / *vidván̐*:

Figure 2. Frequent use of *yá evám̐ véda* / *vidván̐* (to § 4.1)

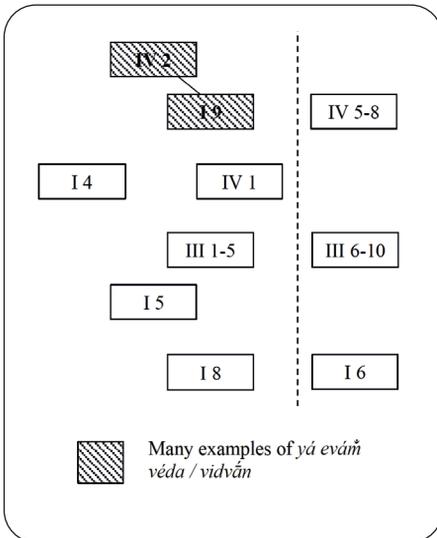


Figure 3. Use of *ha vái* and *tád* (to § 4.2)

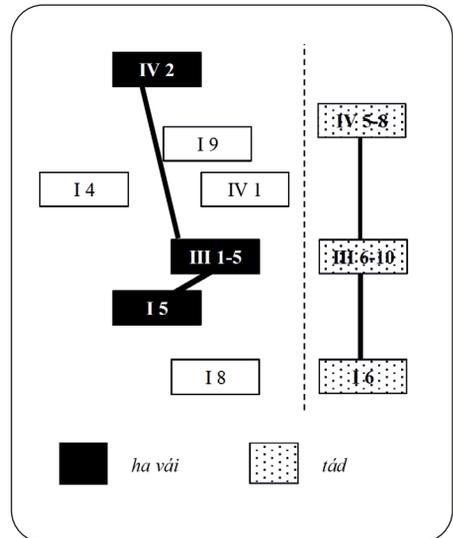


Figure 4. Use of *yá evám veda* or *vidván* (to § 4.3)

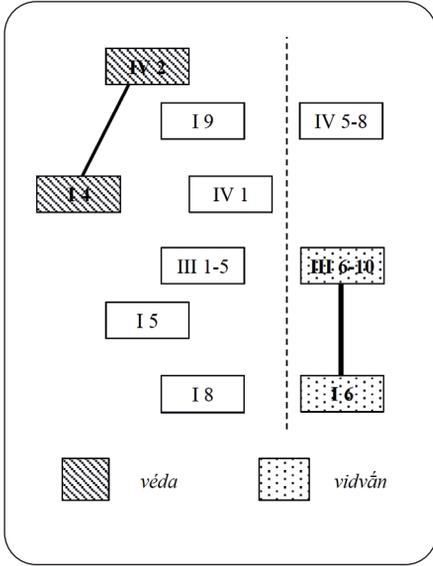


Figure 5. Action following *yá evám vidván* (to § 4.4)

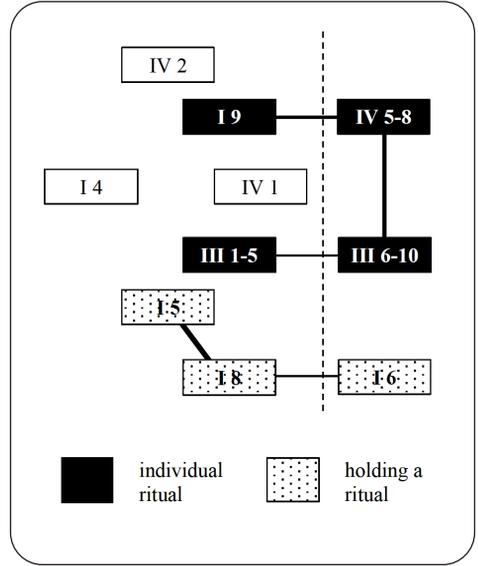


Figure 6. Contents of knowledge (to § 4.5)

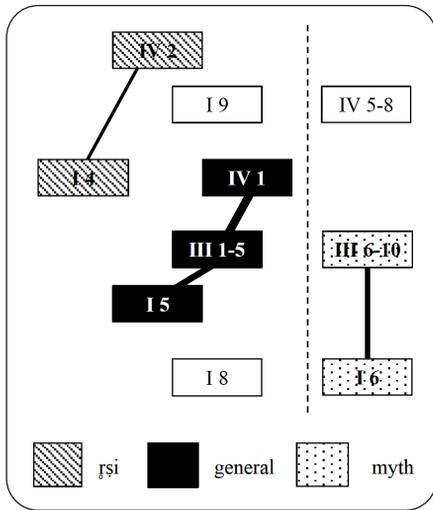


Figure 7. Emphasis of the connection between myth and present (to § 4.6)

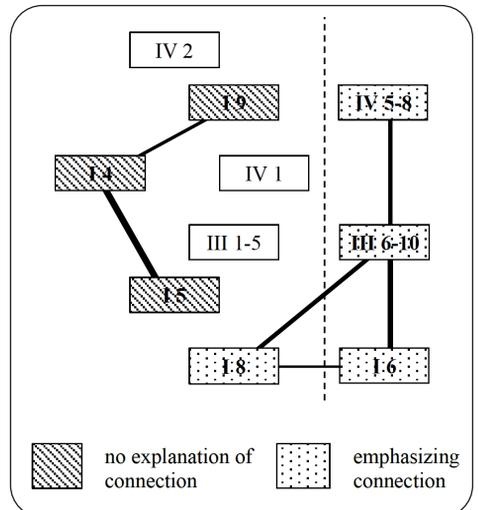


Figure 8. Volume of knowledge (to § 4.7)

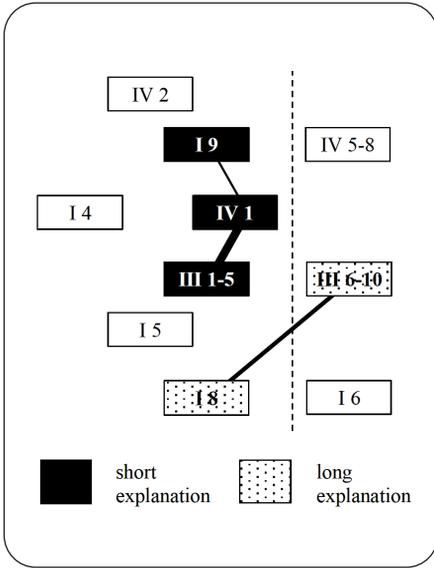


Figure 9. Construction of logic: one or two dimensions (to § 4.8)

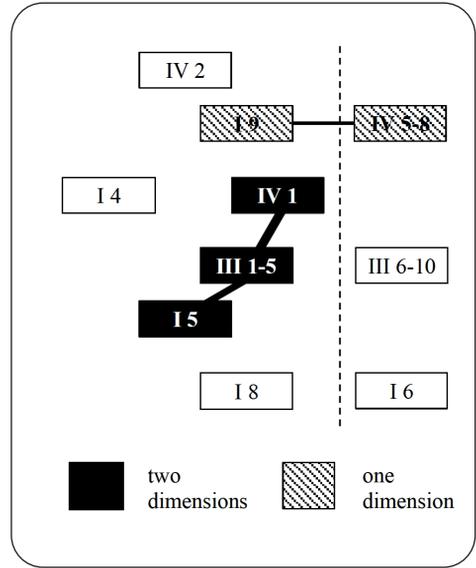


Figure 10. Difficulty of logic (to § 4.8)

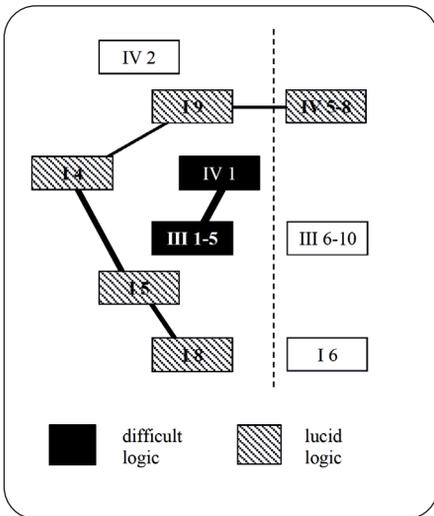


Figure 11. Fixed expressions (to § 4.9)

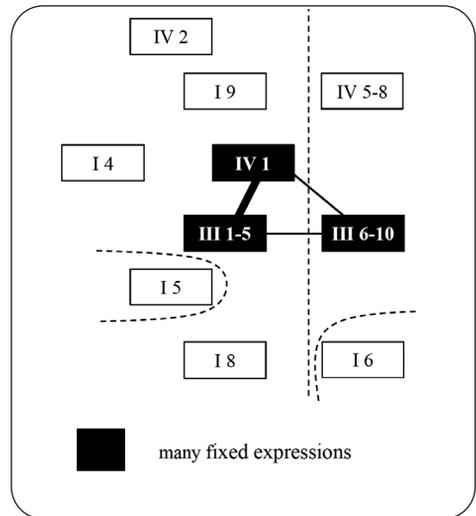
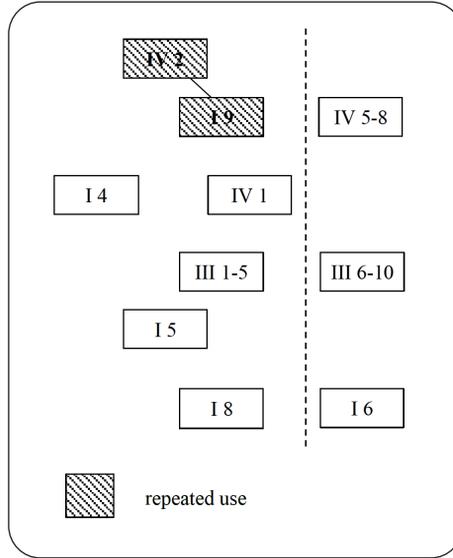


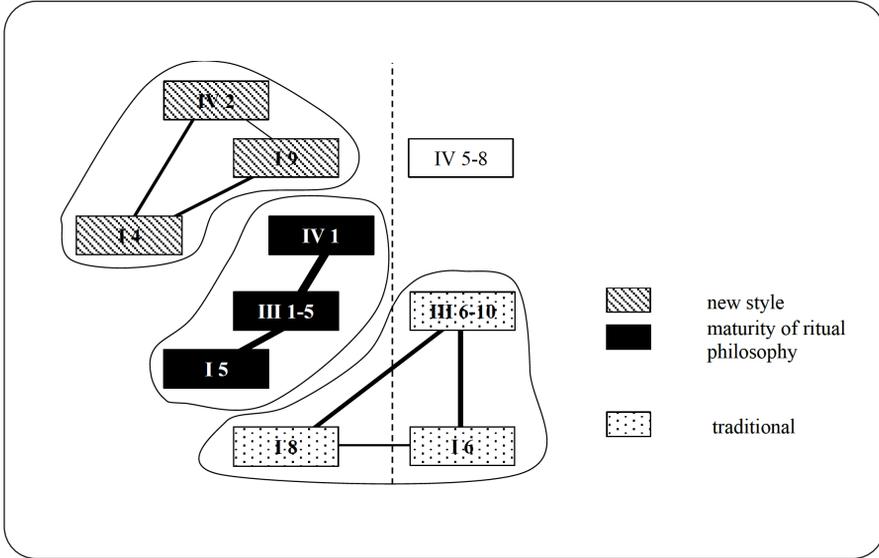
Figure 12. Repeated use of *yá eváñ veda* (to § 4.9)

This study is in process to make a more reasonable model. Nevertheless some inferences about process of composing MS are possible:

- 1) III 6–10 seems to have taken over the tradition of I 6 and I 8 (the oldest chapters) [figure 3, 4, 6, 7, 8];
- 2) the line of I 5, III 1–5 and IV 1 is located at the center of the tradition, especially III 1–5 and IV 1 can show a period of maturity of ritual philosophy [figure 3, 6, 8, 9, 10, 11];
- 3) I 4, I 9 and IV 2 opened a new phase, especially I 9 and IV 2 seem to indicate a new philosophical style<sup>21</sup> [figure 2, 4, 6, 7, 10, 12];
- 4) IV 5–8 has connection with both of the traditional line and the new style [figure 3, 5, 7, 9, 10].

21. Amano (2016a, 48–51, 57–60 and 62–63) suggests that the chapters I 9 and IV 2 show unusual linguistic phenomena, also esoteric ritual and philosophical thinking, that can indicate their relationship with vr̥tya/sattra culture (āraṇyaka culture). As mentioned in Introduction above with n. 1, AV 15 vr̥tya hymn contains many examples for *yá eváñ veda* / *vidván*. So I think it is worth to consider the connection between the vr̥tya culture and the philosophical new style of MS I 9 and IV 2 where the use of *yá eváñ veda* increased.

Figure 13. Lines and waves in tradition of MS



## 6. *yá eváñ veda / vidván* in Kāṭhaka-Saṃhitā and Taittirīya-Saṃhitā

KS contains 196 examples for *yá eváñ veda / vidván*, TS 163 examples. In both texts, the number of examples in agnicayana and sattrā chapters is striking.<sup>22</sup> Detailed examination of the examples has not been done presently, but following few remarks can be indicated:

- 1) the use of *yá eváñ veda / vidván* with *tád* that is characteristic in MS (with 48 examples; see § 3.5) is never found in KS and TS;
- 2) the use of *ha vái* at *yá eváñ veda / vidván* that is characteristic in MS (with 37 examples; see § 3.5) appears in 10 examples in KS and only one example in TS;
- 3) the fixed expression *bhávaty ātmánā...* with *yá eváñ veda / vidván* (see § 3.4) appears in 11 examples in MS, in 13 examples in KS, and only one example in TS;
- 4) *duhe* is used in the main sentence with *yá eváñ veda / vidván* phrase often in MS (with 21 examples; see § 3.4), but only 2 times in KS, 3 times in TS;
- 5) percentage of *yá eváñ veda / vidván* preceding the main sentence is 26 % in MS, 24 % in KS, 66 % in TS. TS prefers the preceding *yá eváñ veda / vidván* phrase.

From these remarks, we see that MS and KS have common features in some cases, and KS and TS have common features in other cases.

22. Agniciti chapter: KS 19–22 (40 examples), TS V 1–7 (37 examples). Sattrā chapter: KS 33–37 (29 examples), TS VII 1–5 (53 examples).

MS III 6–10 shows a striking high percentage of the preceding *yá evám véda / vidván* phrase (82%), and so we can say that MS III 6–10 has a common linguistic feature with TS. And TS V 1–7 shows a striking low percentage of the preceding *yá evám véda / vidván* phrase (35%), and so we can say that this chapter has a common feature with KS(/MS). When such examinations are stored, it will be clarified how the three schools (MS, KS, TS) exchanged with each other and which chapter (which ritual) was at the interface between them.

## 7. Further challenge of the study

In this paper, just the concept and method of the study were presented. The purpose is to clarify the process of composing Yajurveda-Saṁhitā texts that was formed over time, exchanging with each other. For this purpose, abundant data need to be gathered from all the chapters of all the three texts.<sup>23</sup> They should be not only about style and language but also ritual, thinking and others. An analysis of this big data will make further detailed consideration possible, for example, reasonable distinction of the old part from the young additional part inside a chapter, that was not taken account of in this paper but can give important information about the process of composing the texts.<sup>24</sup>

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23. Kobayashi (2012, 77–92) gives attention to difference of use of the particles *vái* and *evá* among Vedic brāhmaṇa texts.

24. I take the view that almost every chapter contains an additional part. A statement of “a linguistic feature of chapter I 6” is, strictly said, not right. In my past studies, additional parts of some chapters are pointed out: I 4.10–15 of I 4; I 5.(12–)14 of I 5; I 8.6–10 of I 8; see Amano (2014–2015, § 3.4.1, n. 13 and 2016a, 54–56 with n. 64). In the figures above, I 8 is located between I 5 and I 6, and at more detailed study, it would become clear that the older part of I 8 is close to I 6, and the younger part to I 5. The chapters III 1–5 form the agniciti chapter, and III 1–3 use only *yá evám véda* whereas III 4 use both *yá evám véda* and *vidván*, which can indicate that III 1–3 and III 4 belong to different historic layers and different authors.

Appendix 1. List of *yá evám̐ véda* / *vidvān* in MS (**boldface** = examples cited above)

	<i>yá evám̐ véda</i>	<i>yá evám̐ vidvān</i>
I 4	I 4.5(6): 53.7, I 4.7(1): 54.16f., <b>I 4.10(1): 58.2f., I 4.10(2): 58.8f.</b> , I 4.12(1): 60.18f., I 4.12(4): 61.18	
I 5	<b>I 5.9(3): 77.14f.</b> , I 5.9(5): 78.1f., I 5.11(5): 80.11	<b>I 5.7(4): 75.12f.</b> , I 5.8(2): 76.12f., I 5.9(2): 77.9f.
I 6	I 6.3(4): 91.1f., I 6.4(5): 92.20, I 6.5(1): 94.4	<b>I 6.3(1): 89.12f.</b> , I 6.3(2): 90.2–4, I 6.3(3): 90.10–12, <b>I 6.3(7): 91.9f.</b> , I 6.6(4): 96.11–13, I 6.6(5): 96.15–18, <b>I 6.7(4): 98.1f.,: 98.3f.,: 98.6f.,:</b> 98.8–10, I 6.9(4): 100.20–22, I 6.9(5): 101.6–9, I 6.13(1): 107.10–12,: 107.16f.
I 7		<b>I 7.2(2): 111.4f.</b> , I 7.5(3): 114.4f.
I 8	I 8.1(1): 115.5, I 8.2(2): 117.1f., I 8.2(3): 117.9f., I 8.6(1): 123.15, <b>I 8.6(3): 124.9</b> , I 8.6(4): 124.15	I 8.1(1): 115.4f., <b>I 8.1(4): 116.5</b> , I 8.6(4): 124.18f., <b>I 8.7(1): 125.8f.</b>
I 9	I 9.3(1): 132.12,: 132.13f.,: <b>132.17f., I 9.5(2): 135.15f.,: 135.16f.,: 135.17,: 136.1f.,</b> I 9.5(2): 136.2f.,: <b>136.6,: 136.7</b> , I 9.7(1): 138.13, I 9.8(1): 139.9–11, I 9.8(2): 139.18,: 139.19f.	I 9.4(3): 133.16f., I 9.4(4): 133.20f., I 9.4(5): 134.5f., I 9.4(6): 134.11, I 9.4(7): 134.16f.
I 10		<b>I 10.5(1): 145.3f.</b> , I 10.5(5): 146.4f., I 10.15(1): 154.18f.
I 11		<b>I 11.5(3): 166.15f.,:</b> 166.17, I 11.5(4): 167.6f.
II 2	II 2.8(1): 22.3, II 2.9(5): 23.5, II 2.13(3): 26.1	
II 4		II 4.2(3): 40.1f.
II 5	<b>II 5.4(3): 52.4f.</b> , II 5.4(7): 53.1f.	II 5.9(4): 60.4
III 1	III 1.5: 7.6f., III 1.7: 9.5f.	
III 2	III 2.8: 29.1f.	
III 3	III 3.2: 34.12f., III 3.3: 35.18f., III 3.4: 36.13f., III 3.9: 42.5,: 42.12f.,: 43.7	
III 4	III 4.1: 45.17f., <b>III 4.2: 47.1f.</b> , III 4.8: 55.19	<b>III 4.6: 53.2</b> , III 4.8: 56.12f.,: 56.15f., III 4.9: 57.3f.,: 57.7f.
III 6	III 6.10: 74.14f.	III 6.4: 64.10f.

	<i>yá evám̄ véda</i>	<i>yá evám̄ vidván</i>
III 7	III 7.8: 85.17	III 7.1: 75.10, III 7.3: 78.2f.,: 78.5f., III 7.10: 90.6f.
III 8	III 8.2: 94.11f.	III 8.1: 92.8f., <b>III 8.3: 96.12f.</b> , <b>III 8.4: 99.4f.</b> , III 8.5: 99.12f., III 8.10: 109.15f., III 8.10: 111.16
III 9	III 9.1: 113.7	
III 10	III 10.5: 136.17, III 10.6: 138.4f.	
IV 1	IV 1.1: 1.8f.,: 2.10f., IV 1.2: 3.12, <b>IV 1.2: 3.16</b> , IV 1.3: 4.18, IV 1.7: 9.11, IV 1.8: 9.18f., IV 1.11: 15.2f., IV 1.13: 18.16	IV 1.3: 5.11f., IV 1.4: 6.4f., IV 1.10: 13.10–12, IV 1.12: 15.17f.
IV 2	IV 2.1: 21.13.,: 21.14.,: 21.15.,: 21.16.,: 21.17f.,: 21.19, IV 2.1: 22.1f.,: 22.3f.,: 22.57.,: 22.7.,: 22.15f.,: 22.18f., IV 2.1: 22.20f., IV 2.2: 23.9f.,: 23.13f.,: 23.16f.,: 24.1, IV 2.2: 24.3f.,: 24.5f., IV 2.3: 24.16.,: 25.11.,: 25.12f., IV 2.4: 25.16.,: 25.18f.,: 26.2.,: 26.4, IV 2.7: 28.6f., IV 2.7: 28.8f., IV 2.8: 29.15f.,: 30.2f., IV 2.9: 30.13f., IV 2.9: 30.15f.,: 31.9f., IV 2.10: 32.17f.,: 33.15f., IV 2.12: 35.20, <b>IV 2.13: 36.7f.,: 36.9.: 36.11f.,: 36.12f., IV 2.13: 36.14.: 36.14f.,: 36.16</b>	IV 2.3: 25.4f.
IV 5	IV 5.5: 70.11f., IV 5.8: 74.19f., IV 5.9: 77.17	<b>IV 5.6: 72.4.</b> ,: 73.4f.
IV 6	IV 6.1: 78.4, IV 6.6: 89.4	IV 6.2: 80.9f., <b>IV 6.4: 83.6f.</b>
IV 7	IV 7.3: 96.16f.	IV 7.6: 100.6f., IV 7.7: 103.1f., IV 7.8: 103.10f.

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