

ritual authority in the first four books of the Śatapatha Brāhmaṇa,³ and as an authority on dogmatic, specially noted for his insistence on truth, in the last book.⁴

³ i. 6, 3, 26; ii. 1, 4, 27; 3, 1, 9; 4, 1, 2; 6, 1, 25, 33; 3, 17; iv. 5, 8, 14.

⁴ xiv. 1, 1, 33, and notes 1, 2.

Cf. Weber, *Indische Studien*, I, 430

et seq., whose suggestion of the identity of this teacher and the founder of the Sāṃkhya system is not, however, acceptable. See Garbe, *Sāṃkhya Philosophie*, 29, 30.

Āsuri-vāsin is a name of **Prāśnī-putra** in a Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 2, in both recensions).

Ā-secana designates a vessel to hold liquids, such as meat juice (*yūṣan*)¹ or ghee.² Of its shape and make we know nothing.

¹ Rv. i. 162, 13.

² Śatapatha Brāhmaṇa, ii. 1, 9, 5. Cf. Zimmer, *Altindisches Leben*, 271.

Ā-starāṇa denotes the coverlet of the settle (**Āsandī**) of the **Vrātya**.¹ A tiger's skin serves as the coverlet of the king's seat in the royal consecration (**Rājasūya**).² In the **Kauṣītaki Upaniṣad**³ the word used is **Upastarāṇa**.

¹ Av. xv. 3, 7.

² Aitareya Brāhmaṇa, viii. 5.

³ i. 5. Cf. Zimmer, *Altindisches Leben*, 155.

Āstra-budhna is the name of a man whom Indra is said in the **Rigveda**¹ to have assisted. It is not clear whether **Venya**, who is mentioned in the same line, was his friend² or his enemy,³ whom Indra saved or defeated for him.

¹ x. 171, 3.

² So Grassmann and Griffith in their translations.

³ So Ludwig, Translation of the **Rigveda**, 3, 167.

Ā-sthātṛ.—The warrior in the chariot is once thus designated (as 'standing on the car') in the **Rigveda**.¹ Normally he is named **Rathin** or **Ratheṣṭhā**.

¹ vi. 47, 26. Cf. Zimmer, *Altindisches Leben*, 296.