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HISTORY OF DHARMAŚĀSTRA
(ANCIENT AND MEDIÆVAL
RELIGIOUS AND CIVIL LAW)

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CHAPTER XIX

DEVAYAJÑA

Devayajña:—As stated in the Tai. Ar. quoted above (p. 696) the Devayajña was performed by offering fuel sticks into fire. According to the Āp. Dh. S. I. 4. 13. 1, Baud. Dh. S. II. 6. 4 and Gaut. V. 8-9, the Devayajña consisted in offering into fire offerings (of food or at least a fuel stick) with ‘svāhā’ uttered after the name of the deities in the dative case. Manu also (III. 71) looks upon homa as devayajña. The devatās to whom homa or devayajña was offered are different according to different grhyas or dharma śūtras. For example, Āśv. gr. (I. 2. 2) says that they are the deities of the Agnihotra (i.e. Sūrya or Agni, and Prajāpati), Soma Vanaspati, Agni and Soma, Indra and Agni, Heaven and earth, Dhanvantari, Indra, the Viśve Devas, Brahman. According to Gaut. they are Agni, Dhanvantari, Viśve Devas, Prajāpati, Agni Svisṭakṛt. Vide Mānava-grhyas II. 12. 2 where the deities are different from those in Āśv. gr. and Gaut. In later smṛtis a distinction is made between homa (or devayajña) and devapūjā. Yaj. in I. 100 speaks of the worship of gods immediately after tarpāna and then in I. 102 includes homa among the five yajñas. Manu II. 176 also makes this distinction. Medieval writers came to look upon Viśvadeva as the devayajña, while others held that homa to gods was different from Viśvadeva. Vide Haradatta on Āp. Dh. S. I. 4. 13. 1. According to Martci and Hārīta quoted in the Smṛtimuktāphala (āhnika p. 383) devapūjā is performed after the morning homa or after brahmayajña and tarpāna in the noon. In medieval and modern times the ancient idea of homa

1685. अहर्षाः स्वाभावस्राधाताचेतिः देवपूजाः समार्थात्राः। बा. ध. स. II. 6. 4; देव-वितर्भुमण्याः स्वाभावस्राधातायाः। अन्वयाद्विष्रवण्यातिवशिष्यते देवयया; प्रजापतिः विश्वकार्यं इत्ययाः। बा. V. 8-9. The mantras become सीमायां चतुर्वत्ते स्वाहा, अश्रियोजास्यां स्वाहा and so on; when स्वाहा is said the offering is thrown into the fire.

1686. देवविद्वेश्वरकारणाऽथ्येव देवयया; केवल्लिङ्गवंश्यामाव्यतिः। देवपूजनानामां नमः। देवमयुष्टिः स्वाभावस्राधातायाः। देवपूजनस्य द्वारे इति कायम्यर्म्योहायस्य। वर्षा द्व न तथयति। यद्य एवतेः स्वाहा। हरस्य । बा. ध. I. 4. 13. 1.

1687. अः देवपूजनस्य। तत्र गतिप्रवेक्षितात्परं इति। विनिधयादेवतापूजा मातहं-मातुपलम। इति सत्यसिद्धान्तगारात। तथा यथा द्वाकाः। कुर्यां देवतापूजनाः अपप्राप्ताच्यतम। इति। सुविद्यात्कारत् (आविष्कार p. 383).

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receded far into the background and its place was taken by an elaborated procedure of devapūjā (worship of images kept in the house). Some space must be devoted to the origin and development of this phase of religious practice.

It is extremely doubtful whether images were generally worshipped in the ancient Vedic times. In the Rgveda and the other Vedas, there is worship of Agni, the Sun, Varuṇa and various other deities; but they were worshipped in the abstract, as powers and manifestations of the one Divine Person or as separate deities or functions behind natural phenomena or cosmic processes. There are no doubt passages where the deities of the Rgveda are spoken of as possessed of bodily attributes. A few verses may be cited in this connection. Indra is described in Rg. VIII. 17. 8 as 'tuviigriva' (with a powerful or thick neck) and 'vapodara' (having big or capacious belly) and 'subāhu' (having well-shaped arms). Rg. VIII. 17. 5 speaks of the limbs and sides of Indra and prays Indra to taste honey with his tongue. In Rg. X. 96. 8 Indra is spoken as having dark green (hari) hair and beard and in X. 105.7 again it is said that the hair on his chin are dark-green and his chin is never injured (in battle). 1688 In Rg. II. 33. 5 Rudra is said to be 'ṛdūdara' (whose abdomen is soft), 'babhrū' (of brown colour) and 'suśipra' (with a fine chin or nose). The Vāj. S. 16. 7 speaks of Rudra as having a dark-blue throat and red (complexion) and 16. 51 says he wears a skin (kṛtti). In Rg. I. 155. 6 Viṣṇu is said to approach a battle with his huge body and as a youth ('bhvac-chastra' and 'yuva'). In Rg. III. 53. 6 Indra is asked to go home at once after drinking Soma, as he has a charming wife and delightful house. In Rg. X. 26. 7 god Pūṣan is said to shake his beard. In Rg. IV. 53. 2 Savitṛ is said to put on a yellowish dṛṣṭi (armour) and in Rg. I. 25. 13 Varuṇa is said to wear a golden dṛṣṭi. It is not necessary to multiply examples. It is possible to argue that all these descriptions are poetic and metaphoric. But there are two passages of the Rgveda that cause much more difficulty than the above. Rg. IV. 24. 10 asks 'who will purchase this

1688. दुविदिवी वपोदरा दुहस्तरप्तस्तो न दः। दस्यै दुवरणे बिजिने || म. VIII 17. 8। द्रिस्तिकावस्थित्का आवलयस्तयपुर्वे भो हृदयम आवर्तम || म. X. 96. 8। दृवं पञ्चकेऽत्र सुमनाय दृवं विरिनयो वहरीमाद। अवलयस्तयपुर्वे न रञ्जा || म. X. 105. 7।

1689. क इत्यि इत्यि नमः सद्य नेत्रायिति पहिदृश्यन्। पत्रा दुवरणे जातुं भुज्ये ने दुवरणुर्वेन मण्डलस्य || म. IV. 24. 10। सद्य ललितेऽपि परा शालकाय देवाः। न सहस्राय नास्ताय शालकाय वागुने न कस्ताय भातास्य। भ. VIII. 1. 5।
my Indra for ten cows and might return it after he (Indra) has killed enemies'? Rg. VIII. 1. 5 says 'O Indra! I shall not give thee for even a great price, not even for a hundred, a thousand or an ayuta (ten thousand)'. It may be argued that there is a reference to an image of Indra. But this is not convincing. It is equally possible to hold that these are hyperbolic or boastful statements of the great devotion of the worshipper to Indra and that there is no reference to an image of Indra. If we look at the Vedic cult described in the Brāhmaṇas where sacrifices of butter, cakes and boiled rice or other grain are offered to several deities in the fire, or animal and soma sacrifices are described at great length, it is clear that the ancient sages hardly ever thought of the worship of idols, but of deities in the abstract to whom they ascribed different functions and poetically represented them as being endowed like human beings with hands and feet and other limbs. It cannot be denied that here and there occur a few passages that suggest images as objects of worship. For example, in the Tai. Br. II. 6. 17 occurs the passage 'may the hot priest worship the three goddesses, that are golden, that are endowed with beauty (or ornaments) that are great ones' &c. It looks as if golden images of the three goddesses are meant. One can say without much fear of contradiction that the religious practices among the higher strata of the Vedic Aryans did not include the worship of images in the house or in temples. But we have hardly any literary materials for judging what the religious practices of the lower or ignorant masses of Vedic India were. In Rg. VII. 21. 5 Vasistha prays to Indra 'may the śīṣṇa-devas not overwhelm our rta' (religious order or practices); similarly in Rg. X. 99. 3 the prayer is 'may he (Indra) striking (or killing) the śīṣṇadevas overcome them by his form or power'. Scholars are sharply divided in opinion about the meaning of the word 'śīṣṇadeva'. Some hold that it denotes people who were worshippers of the phallus (vide Vedic Index, vol. II. p. 382). Others hold that the word is used in a secondary or metaphorical sense for those who are immersed in sexual gratification and do not recognize anything else (as worthy of pursuit). Yāska in his Nirukta (IV. 19) quotes

1690. हृद它的 पद्येक्ष्यति:। तिस्के वेंच: दितियक्ष्यति:। भारतीयैःपात्मक्ष्यति:। तै। तै। तै। II. 6. 17. The three devis are Bhūrați, Iḍa and Sarasvatī.

1691. मा शिस्छदेवा अर्थ दुर्जन्तिः। मा श्रीमणा अर्थ दुर्जन्तिः।। तै। VII. 21. 5; न्रृक्षप्पुराणम् अन्ति ययस्ता दूषो। सै। X. 99. 3; मा शिस्छदेवा: आख्याय:। शिर्षा देनयस्ते:। अर्थ दुर्जन्तिः।!

शैवस्या। तै। IV. 19.
Rg. VII. 21. 5 and explains that the word means 'those who do not observe rules of brahmacarya (celibacy)'. The preponderance of authority and evidence is in favour of the second view. In Rg. VII. 104. 14 (= Atharva VIII. 4. 14), the poet pleads 'if I be addicted to falsehood, O fire, or if I call upon the gods in vain (then you may injure me), but (not being so) why are you angry with me? May those whose speech is false incur slaughter at your hands'. Here 'anúta-devah' is practically the same as 'drogha-vácaḥ' in the fourth páda. In the Tait. Up. I. 11. 2 we have the words 'mátrdevo bhava, pitṛdevo bhava', where all that is meant is that 'one should be devoted to the parents'. Therefore 'siśna-deva' could hardly mean 'those who worship phallus as god'. In Rg. 106 X. 87. 2 Agni is invoked as follows 'with thy tongue reach the müradevas, in thy mouth envelope the eaters of raw flesh after cutting them into bits' and in Rg. VII. 104. 24 Indra is called upon to kill male and female yátudhānas (evil spirits or sorcerers) and it is added 'may the müradevas perish bereft of their necks and may they not see the sun rising up from the horizon'. Yáska in commenting on Rg. X. 4. 4 explains 'mūra' as 'mūdha' (stupid) 168. It is possible to take 'mūra' as meaning 'mortal' or 'perishable' (since the root 'mṛ' assumes the form 'mṛtya' as in Rg. VII. 104. 15). From the above quotations it is clear that the Rgvedic poets knew of low people who practised witchcraft, who were müradevas (i.e. either worshipped perishable objects or were stupid in their cult) and who were the enemies of the Aryans. There are also clear references to enemies who did not look upon Indra as God (Rg. X. 27. 6, X. 48. 7, X. 86. 1).

Phallic emblems have been found in the ancient ruins at Mohenjo-daro (vide Sir John Marshall's work, vol. I. pp. 58–63). Except these finds the earliest known līṅgas so far discovered do not go beyond the first century B. C. But centuries before Christ the worship of images had become widespread in India. According to Haradatta on Āp. gr. 20. 1-3, where the offerings to

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1692. आ तित्त्रासा यूर्दैवतानात्सात क्रोधाते हस्तासात्॥ श्र. X. 87. 2 and अथवेव VIII. 3. 2 (सांस्कृत renders यूर्दैवताराजसत्)। परार्थिति यूर्दैवतायुवपियो पवृत्तिभी अभि हीत्यायाम॥ श्र. X. 87. 14 (=अथवेव VIII. 3. 13 with slight variation at end)। यथा तीर्थते यूर्दैवतायुवत् मा ते हृतासात्सातासात्॥ श्र. VII. 104. 24 (अथवेव VIII. 4. 24)।

1693. चुङ्या अत्र न वर्ण ध्वनिभो महिषम्भो मस्तक बिखे (/श्र. 10. 4. 4/); मूहतः वर्ण अमूहः त्तम्भि वर्ण सिंहः महिषम्भो ते पृष्ठे॥ सिद्ध VI. 9.
Iṣāna, his consort and his son ‘Jayanta’ (the conqueror Skanda) are described, images of these three are worshipped. The Māṇava-gṛhya 1694 II. 15. 6 prescribes that if an image (of wood, stone or metal) were to be burnt down or to become reduced to powder (of itself) or falls (from its pedestal) or breaks into pieces, or laughs, or moves to another place, the householder (in whose house it had been established) should offer ten oblations into fire with certain Vedic verses. In the Baud. gr. II. 2. 13 when describing the ceremony of Upaniṣkramana (taking the infant child out of the house for the first time) it is said that the father after performing homa goes out of the house, worships the images outside (the house), feeds the brāhmaṇas, makes them pronounce benedictions and then brings back to the house the infant. 1695 The Laugāksi gṛhya (18. 3) speaks of devatāyatana (a temple). Gaut. (IX. 13-14) forbids a man from answering calls of nature in front of images or from stretching one’s feet towards them and (IX. 66) requires a man to circumambulate a temple (devatāyatana) that he may meet on his way. The Śān. gr. IV. 12. 15 does the same and uses the same word (S. B. E. vol. 29, p. 125) and in II. 6. 6 mentions a deva-kula (god’s house). Āp. Dh. S. (I. 11. 30. 28) has a similar rule. Manu (II. 176) directs the brāhmaṇārīn to worship images, requires a person to circumambulate images that he may meet with when on a journey (IV. 39), not to cross the shadow of images (IV. 130) and ordains that witnesses be sworn in the presence of images of gods and brāhmaṇas (VIII. 87). Vide also Manu III. 117 and IX. 285. The Viṣṇu Dh. S. (23. 34, 63. 27) mentions the images of gods (devatārca) and speaks of the worship of Bhagavat Vāsudeva as an image. In Vasiṣṭha XI. 31, Viṣṇu Dh. S. 69. 7, 30. 15, 70 13, 91. 10 the word ‘devatāyatana’ or ‘devatāyatana’ occurs. Unfortunately the dates of all these works are far from being certain. But no scholar will assign the Māṇava, Baudhāyana and Śāṅkhāyana gṛhyasūtras and the dharmaśūtras of Gautama and Āpastamba to a later date than the 5th or 4th century B. C. Pāṇini, whom no scholar will place later than 300 B. C. (though there are some who

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1694. वष्णवः तृणोहर वलयेश्वर मधोहर महेश्वर मचोहर…एताविष्कृतपाद…

1695. अद्योपनिथवत्र पाणिनि विभिन्नायणपर्यद्रव… श्वाद यहांनावपदित्। पौ.

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This is quoted in the Sanskrit primer p. 887, where विभिन्नायणि is explained as द्वेषताः.
place him several centuries earlier), teaches that an image by attending on which a person maintains himself and which is not for sale has the same name as the god whose image it is e.g. an image is called Śiva or Skanda when the worshipper makes his livelihood by attending on the image of Śiva or Skanda (and appropriating the offerings placed before the image) which is not for sale. Pāṇini also teaches (IV. 3. 98) that 'Vāsudevaka' is a person who is a votary of Vāsudeva and Patañjali expressly says that Vāsudeva was not a mere kṣatriya, but that the word is the name of God. Patañjali comments on the former sūtra and vouchsafes the very interesting information that the Mauryas who were greedy of gold established or manufactured images, to which this rule would not apply, but it would apply to the images of gods that were in Patañjali's day used for pūjā (worship). According to Patañjali the images manufactured by the Mauryas would be called Śivaka &c. Patañjali, while commenting on Pāṇini IV. 1. 54, gives as examples an image with a long or high nose. The Adiparvā 70. 49, Anuśāsana 10. 20–21, Āśvamedhika 70. 16 speak of devatāyatanas (temples) and Bhīṣma 112. 11 in speaking of terrible portents refers to images in temples trembling and shedding tears. Khāravela, king of Kalinda (latter half of 2nd century B.C.) is said to have re-established an image of Jina carried away by Nandarāja and he is described as 'sārvadevāyatanasaṁkhāra-kāraka' (one who looked after the preservation and repair of all temples). In Kauṭīlya's Arthasaṭāra-II. 4 (variously assigned to different dates from 300 B.C. to 250 A.D.) it is stated that in the centre of the capital shrines of Aparājita, Apratihata, Jayanta, Vaijayanta and temples of Śiva, Aśvins, Vaiśravana, Lakṣmī and of Madirā (wine?) should be erected. It follows from the above discussion that long before Pāṇini there had arisen professional men who made their livelihood by attending on images and that temples of deities must have existed even in the 4th or 5th century B.C.

The question whether the worship of images and the erection of temples spontaneously arose among the Vedic Aryans
or whether they derived the idea from some other race or sectarians has been very often discussed. There are three principal views, viz. (1) that the worship of images was derived from śūdras and Dravidian tribes and absorbed in the brahmanical cult; (2) that the making of images was copied from the Buddhists; (3) that this practice was a natural and spontaneous growth. The second view is not very plausible. Images of Buddha were not made for a long time after his nirvāṇa. He was only represented at first by symbols. If modern chronology about Buddha's ministry is to be followed (he was born about 563 B.C. and died about 483 B.C.), it is almost impossible to hold that images of gods originally came to be made in imitation of images or statues of Buddha, since, as we saw above, temples and images of gods had already become widespread throughout India in the 4th or 5th century B.C.

The first view is supported with arguments of some weight by Dr. Farquhar in J. R. A. S. for 1928 pp. 15-23. Vide also Dr. Charpentier in Indian Antiquary for 1927 pp. 89 ff. and 130 ff. But I do not hold that the reasons for this view are convincing. There is no apparent reason why only about 400 B.C. image worship should have been copied from the śūdras by the brāhmaṇas. The śūdra though given an inferior status had become a part of Indian Society at least a thousand years before 400 B.C., as the Puruṣasūkta shows. He had been serving the brāhmaṇas for centuries before that date and brāhmaṇas could in the times of the sūtras partake of food cooked by him and could take śūdra women in marriage. So, if the worship of images was a practice borrowed from the śūdras, it should have prevailed at least a thousand years before 400 B.C. The fact that the devalaka brāhmaṇa (one who maintained himself by attending on images either for a salary or by appropriating what was placed before the image) was not to be invited at a śrāddha and had thus an inferior status (Manu III. 152) is to be explained in a different way. The institution of worshippers of images had not an hoary antiquity behind it in the time of

1697. See 'History of Buddhist thought' by Dr. E. J. Thomas (1933) for these dates.

1698. Vide Mr. O. C. Ganguly's paper 'the antiquity of the Buddha Image' in Ostasiatische Zeitschrift Neue Folge XIV, Heft 2/3, where he adduces very weighty grounds for holding that the beginning of the cult of the worship of the image of Buddha lies somewhere between 150 B. C. to 50 B. C.
Manu, as that of priests officiating at the śrauta or grhya sacrifices had in his day; besides such men must have neglected the principal duty of a brāhmaṇa (viz. study of the Veda) and so they were looked down upon. Even in the times of the Brāhmaṇas the simple grhya sacrifices were being raised to the level of śrauta rites, which were gradually becoming less and less frequent. The Ait. Br. (11. 8) prescribes that when a man takes up an offering to a deity and is about to say ‘vaṣat’ he should contemplate upon that deity for whom the offering is meant. This would naturally lead the worshipper to invest the deity with anthropomorphic attributes. The Nirukta devotes some space (VII. 6–7) to the consideration of the question of the form of the deities referred to in the Vedic mantras. Three views are propounded, viz. (1) they have an anthropomorphic form, (2) they have no anthropomorphic form, (3) they may partake of both characters, i.e. the deities though really non-anthropomorphic may assume various forms for carrying out some purpose or activity. This last view contains the doctrine of avatāras. When Vedic sacrifices became less and less prevalent owing to various causes (particularly because of the doctrine of ahimsā, the various upāsanās and the philosophy of the Absolute set forth in the Upaniṣads), there arose the cult of the worship of images. Originally, it was not so universal or elaborate as it became in medieval and modern times.

The literature on the subject of image-worship is vast. The principal topics are: the substances from which images are made, the principal deities of which images were or are worshipped, the proportions of the various limbs in manufacturing images, the consecration of images and temples, the ritual of image worship. The subject of consecration of images and temples will be dealt with later on under the topic of Pratiṣṭhā.

In the Brhat-samhitā of Varāhamihira (chap. 58, where images of Rāma, of Viṣṇu with eight or four or two arms, of Baladeva, Ekānamāśa, Śamba, Brahma, Skanda, Śiva, Giriṣā as half of Śiva’s body, Buddha, Jina, the Sun, the Mātrs, Yama, Varuṇa, Kubera are described); in the Matsyapurāṇa chap.

1699. पदेये देवतायें हसिरियैंत्व स्ताना ध्यायेंहुण्डकथिययन् इव. मा. 11. 8, quoted by संकाराभाष्य on वेदांतसूत्र I. 3. 33.

1700. अयाकारविबद्धतमां देवभानां। दुबयविविद्य: स्तानित्येकन्त। ...... आयुर्विविद्या: स्तुरियसकम। ...... अयं वा उपपयिविद्या: श्रुत: अति वा आयुर्विविद्यानांस्य सत्वायेः सारस्याद्य:। श्रुत:। निकाक VII. 6–7.
258-264; in the Agnipûrâṇa chap. 44-53, the Viṣṇudharmottara (III. 44 ff.) and other purâṇas, in the Mânasâra, the Caturvarga-cintâmanî of Hemâdri (Vratakhanda vol. II part 1, pp. 76-222), in several āgama works, in the Devatâmûrti-prakaraṇa of sūtradhâra Mûndana of the 15th century (ed. by Upendra Mohan Sâṅkhyatirtha, Calcutta, 1936) and similar works elaborate rules are given on pratimâlaksana (the characteristics of the images of gods and goddesses). They cannot be dealt with here. In modern times many works and papers, several of them illustrated with plates and photographs, have been published on this subject.  

Medieval digests like the Sm. C., the Smrstimuktâphala, the Pûjâ-prakâśa devote considerable space to the subject of devapûjâ (image-worship) in its various aspects, the last work containing 382 pages in print on this subject. A very concise statement of only a few topics is attempted below.

1701. Besides the Annual Reports and Memoirs of the Archaeological Survey of India, the following is a modest list of such works:

Ars Asiatica (in French), some volumes of which such as vol. III (on Saiva sculpture), vol. X (on Ajânta), vol. XV (about images at Mathurâ) are specially useful; Ludwig Bachhofer’s ‘Early Indian Sculpture’ in two volumes (1929, Paris) with 161 plates (from 300 B.C. to 200 A.D.); Brindaban Bhattacharya’s ‘Indian Images’ vol. I (1921, a very useful work containing original Sanskrit texts from the Vedas to the latest works and several illustrations); N. K. Bhattachal’s ‘Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum’; Rai Bahadur Chanda’s ‘Medieval Indian Sculptures in the British Museum’ (1936); ‘Ancient India’ (from the earliest times to the Guptas as to architecture and sculpture) by K. de B. Codrington 1926, with numerous plates; A. K. Coomarswamy’s ‘History of Indian and Indonesian Art’; A. Foucher’s ‘Beginnings of Buddhist Art’ (1917 translated by L. A. Thomas and F. W. Thomas) and ‘L’ Arte Gréco-Buddhique du Gandhara’ (in two vols. 1905 and 1918); O. C. Gangoly’s ‘South Indian Bronzes’ (1915, with 95 full page illustrations and 45 smaller plates); T. A. Gopinath Rao’s ‘Elements of Hindu Iconography’ (in 4 parts, containing quotations from purâṇas, silpastrastras and other works and numerous illustrations); Grunwedel’s ‘Buddhist Art in India’ (English translation by Agnes C. Gibson revised by James Burgess, 1901); E. B. Havell’s ‘Indian Sculpture and Painting’ (London, 1909), ‘the Ideals of Indian Art’ (London, 1911), ‘Hand-book of Indian Art’ (London, 1920); H. Krishna Sastry’s ‘South Indian Images of Gods and Goddesses’; Nihar Ranjan Ray’s ‘Brahmanical Gods of Burma’ (1932); V. A. Smith’s ‘History of Fine Art in India’ (1911, with hundreds of illustrations); ‘Mûrtivijñâna’ (in Marathi) by G. H. Khare (1939, Poona).
The word ‘devapūjā’ occurs in the Vārtika on Pāṇini I. 3. 25. The digests try to show that, just as yāga (sacrifice) consists in giving up materials accompanied by a mantra with reference to a deity that is then principally in view, so pūjā also is yāga, as therein also there is giving up (or dedication) of materials to a deity. 1702

The next question is; who are entitled to perform devapūjā. Men and women of all varṇas and even the untouchables were to worship Viṣṇu who incarnated himself as man-lion, according to the Nṛsiṁhapurāṇa and Vṛddha-Harita 1704 (VI. 6 and 256). All the male members of a joint undivided family are to perform separately saṃdhyā, brahmāyajña and agniḥotra (if they have consecrated the śrauta and grhyā fires) but devapūjā and vaiśvadeva will be only one for the whole family. 1705 The time for devapūjā is after tarpaṇa at noon and before vaiśvadeva; but some place it after vaiśvadeva. According to Daksā II. 30–31 all devakārya (duties and ceremonies in honour of gods) must be performed in the first half of the day.

One of the peculiar tenets of Hinduism is adhikāra-bheda (difference in rights, duties, ceremonies and worship dependent on difference in intellectual, emotional and spiritual equipment). Not every one was capable of the same discipline and regimen. Image worship was not absolutely necessary for everybody and the ancient writers never thought that when they worshipped an image they were simply paying homage to a material object. They believed that they contemplated the One Supreme Spirit in the form of the image or symbol before them, which helped ordinary people to concentrate their mind on the Godhead to the exclusion of other external and engrossing objects and pursuits.

1702. उपाख्यानमंगलकथनः। वारिक on पा. I. 3. 25 उपाख्यानकथनः. Vide महाभाष्य vol. I. p. 281 which shows that this वारिक was read somewhat differently by others even so early.

1708. वारिक चारविन्द्र यस्मेव वारिकचिन्द्र सत्वाश्च कुलतर्वसादः। तदुक्ते अष्टाविन्द्रोपेतेऽरामोचिन्द्ररासेचिन्द्र: स्पष्टत्। जै., IV. 2. 27–28, on which भ्रात distinguishes between पाण्डु, होम and द्राक्ष as वारिक, वारिकोपेतेऽरामोचिन्द्र, अष्टाविन्द्रोपेतेऽरामोचिन्द्र, वारिकोपेतेऽरामोचिन्द्र, वारिकोपेतेऽरामोचिन्द्र: पत्तरसूत्र संवा: इत्यादि विशेष एवा विशेष इति।; तत्र पुजा वा कृपोऽसौ वारिकानामालकाविष्ठायात्। पुज्याः। कार्यः।

1704. आयुर्विन्द्र: अविन्द्र: वैयान:। व्यवस्थाजत्वः। संपूर्णव अविन्द्र भवस्य सिद्धतर्वस्य।; द्राक्षमां च वारिकोपेतेऽरामोचिन्द्रः। इस्तिनिर्वाह quoted in पुज्यांकार p. 1, उपाख्यानकथन p. 93.

1705. Vide ताराश्रय quoted in the व्यवस्थाजत्वः p. 133.
According to Nārada, the Bhāgavata-purāṇa XI. 27. 9 and Vṛddha-Hārīta (VI. 128-129) Harī is to be worshipped in water, in fire, in the heart, in the sun, on the altar, in brahmapās and in images. Śatātapa says 'the gods of ordinary men are in water, those of the knowing are in heaven, of the ignorant and of those of small intelligence are in wood and clay (i.e. images) and of the yogin in his own self (or heart)'. God is worshipped in fire by throwing oblations, in water by throwing flowers, in the heart by contemplation and in the orb of the sun by japa.

The materials out of which images are to be made are precious stones, gold, silver, copper, brass, iron, stone, wood or clay. One made of precious stones was the best and the most inferior was that made of clay. The Bhāgavata-purāṇa (XI. 27. 12) says that images are eight-fold viz. made of stone, wood, iron, sandal-wood or similar paste, drawn (as a picture), made of sand, of precious stones and lastly mental. The Matsya-purāṇa (258. 20-21) adds 'lead and bronze' to the above eight of the Skanda. Vide also Vṛddha-Hārīta VIII. 120. Among stones the Śālagrāma stone (a black stone containing fossil ammonite found in the Gandaki river near a village called Śālagrāma) and the stone from Dvārakā marked with a cakra (discus) are highly prized in the worship of Viṣṇu. Vṛddha-Hārīta (VIII. 183-189) highly extols Śālagrāma-pūjā. It is stated by Vṛddha-Hārīta that only dvījas can worship Śālagrāma and not śūdras. According to several purāṇa passages quoted in the Pūjāprakāśa (pp. 20-21) even women and śūdras can perform

1706. साकारा विक्रियानिष्ठा तरस्य सर्थम जलस्तुमतम्। पुजायमानानेव कार्य साकारस्वच ध्याये॥ विपणमालितम् III. 46. 3; नारायणाम्। अख्यते इद्य उद्ये सर्थम् विशिष्टे लितमसृष्टम्। यदास्कृते हरे सर्थवचनं स्तुतिमयः स्वतः॥ quoted in पुजायमालितम्। p. 10 and स्वितिः। (आदिका p. 384); अन्ििथम् III. 29. 2 has the same words। इद्ये लितमसृष्टमसृष्टम्। यदास्कृते हरे सर्थवचनं स्तुतिमयः। विद्वाने उद्ये सर्थवचनं स्तुतिमयः॥ इद्यe मृतम् VI. 128-129; अधीने उद्ये सर्थम्।सर्थम्॥ मामार्जे॥ भागवते XI. 27. 9; vide also इद्ये मृतम् VIII. 91-92.

1707. अत्र इद्ये महद्यकारे विद्वते महानन्दिवन्दि। काहारिते हरे उद्ये हरे पुजायमानां। इद्ये महद्यकारे वशाया। शारतातापुरा। आदिकारामा। p. 382; अत्र विद्वाने इद्ये विद्वते उद्ये महानन्दिवन्दि। मामार्जे। इद्ये महद्यकारे वशाया। शारतातापुरा॥ quoted in पुजायमालितम्। p. 8 (this is लितिष्ठद्वरणा 62. 5 and अष्ट्रितम् III. 29. 3); इद्ये महद्यकारे इद्ये विद्वाने उद्ये महानन्दिवन्दि। इद्ये महद्यकारे। अत्र महानन्दिवन्दि। इद्ये महद्यकारे। शारतातापुरा॥ (आदिका p. 384).

1708. रासना दीय्या चौर राजार्थ तमावा। शैवी वा तथा तोहै शैवी राजा। अयं विवर्तवाद विवर्तवाद तथा। विवर्तवाद विवर्तवाद तथा। विवर्तवाद इद्ये महद्यकारे। अयं विवर्तवाद इद्ये महद्यकारे। अयं विवर्तवाद इद्ये महद्यकारे। अयं विवर्तवाद इद्ये महद्यकारे। अयं विवर्तवाद इद्ये महद्यकारे। अयं विवर्तवाद इद्ये महद्यकारे॥ भागवतद्वरण। XI. 27. 12, quoted in पुजायमालितम्। p. 116.
the worship of Śalagrama\textsuperscript{1709}, but they should not touch it. Similarly they are not to worship īṅgas established in the past by sages &c. This worship of Śalagrama is comparatively ancient. Śamkarācārya in his commentary on the Vedāntasūtra speaks in several places of Śalagrama\textsuperscript{1710} being worshipped as a symbol of Hari. Five kinds of stones were used in worship, viz. Bāṇa-īṅgas from Narmadā in Śiva worship, Śalagrama in Viṣṇu worship, metallic stone in Durgā worship, crystal for sun-worship and red stone in Ganeśa worship. The Rājatarangini (II. 131 and VII. 185) refers to the establishment of Bāṇalīṅgas\textsuperscript{1711} of Śiva in Kashmir taken from the Narmadā. About the images to be worshipped in the house it is stated in the Matsyapurāṇa (258. 22) that they should be in size as big as a part of the thumb up to 12 āṅgulas and not more; but an image to be established in a temple should be up to sixteen āṅgulas and not more or its proper height should be arrived at as follows: divide the height of the door into eight parts; taking seven parts divide them into one-third and two-thirds; the pedestal of the image should be one-third and the image should be two-thirds of the seven parts (i. e. \( \frac{2}{3} \) of seven-eighths of the height of the door). Vide Matsyapurāṇa 258. 23-25.

Among the gods popularly worshipped the principal ones are Viṣṇu under various names and in various avatāras, Śiva in his various forms, Durgā, Ganeśa and the Sun.\textsuperscript{1712} The

\textsuperscript{1709.} Śalagrama refers to S. G. (A-S. p. 384); vide also Pr. p. 11 and A. p. 78a quoting S. 258. 22.

\textsuperscript{1710.} Rāj. II. 131 and VII. 185.

\textsuperscript{1711.} Rāj. II. 131.

\textsuperscript{1712.} A. p. 258. 22 where a verse is quoted which supports the diagram in the text 'The same holds the same lines. The image of the person should not stand higher than the pedestal of the image. This verse is quoted in the A. (p. 81a) as from the Matsyapurāṇa of Śivaprakāsha.'
worship of these deities (called pañcāyatanapūjā) is said to have been popularised by the great Śaṅkarācārya. In modern times these five devatās are still worshipped, but they are differently arranged according as the worshipper places one or other of the five in the centre. The following diagram will show the five positions:

**East**

<table>
<thead>
<tr>
<th>North</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śaṅka - Gaṇeśa</td>
<td>Viṣṇu - Sūrya</td>
<td>Saṅka - Gaṇeśa</td>
<td>Viṣṇu - Saṅka</td>
<td>Viṣṇu - Saṅka</td>
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</tr>
<tr>
<td>1</td>
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<td>5</td>
<td></td>
</tr>
<tr>
<td>Viṣṇu</td>
<td>Sūrya</td>
<td>Saṅkara</td>
<td>Devi</td>
<td>Ganeśa</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>4</td>
<td>3</td>
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<td>1</td>
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</tr>
</tbody>
</table>

**West**

In medieval and modern times Viṣṇu has been deemed to have descended to earth ten times to preserve the world and its culture. A brief account of the development of this theory will not be out of place here. The ten well-known avatāras are Matsya (fish), Kūrma (tortoise), Varāha (boar), Narasimha (man-lion), Vāmana (dwarf), Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalkīn. There are faint glimmerings of the theory of avatāras and of these forms even in the earliest Vedic Literature. In Rg. VIII. 17. 131713 it is said that Indra was the grandson of the sage Śrīgavṛṣa. This may be interpreted as meaning that Indra was supposed to have descended on the earth in a human form. In Rg. IV. 26.1 the sage Vāmadeva exclaims1714 'I was Manu and I was also the Sun'. This is referred to in the Br. Up. I. 4. 10 and is often relied upon in support of the doctrine of the transmigration of souls. It may be capable of that interpretation, but if that is not accepted it will at least tend to support the proposition that the Vedic sage thought that the

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1713. यस्ते ब्रह्मवर्धोऽणात् प्रक्षो प्रणावताकष्यपात्यः। व्यासवन्धु आ मनः॥ एत क्ष. VIII. 17. 18; भ्रमक VIII. 5 explains 'प्रवत्त हृदि अनन्तरात्मा प्रजाया नामवधयः'। सावष्ण takes 'णात्' to mean 'इत्यहार' here.

1714. अहं महर्षयं दुर्भोदऽ कादेर्थे ब्रह्मविदिते। एत क्ष. IV. 26. 1; ब्रह्म या ब्रह्मसम आतीर्वत्यार्नमेवेत। अहं ब्रह्मात्मा हृदी तस्मातसवत्तमानवत्ये येः दैवकत्वविविध्यान्तः तदुपयथस्वरूपिणयेऽविविधेऽविविधमतिवेषेऽहं महर्षयं दुर्भोदऽ। हृद. उप. I. 4. 10; शास्त्रविवेचा दूर्भोदऽ गाम्बेदस्य। वेदान्तद्वाह I. 1.30.
Sun could be born on the earth as a human being (i.e., there was an *avatāra* of the Sun). There is another sense in which this passage of the *Ṛg* and that of the *Br. Up.* are understood in the *Vedāntasūtra* I. 1. 30 viz. that Vāmadeva had realized that his soul was non-different from the Supreme Soul, Brahma. The elements of the *avatāra* of Matsya are probably suggested by the story of Manu who was saved from a flood by a great horned fish to whose horn Manu tied the rope of his ship when the flood rose. Vide *Ṣat. Br.* I. 8. 1. 1–6 (S. B. E. vol. 12, pp. 216–218).

The tortoise *avatāra* was probably suggested by the legend that Prajāpati having assumed the form of a tortoise created living beings and that as the words *kūrma* (tortoise) and *kaśyapa* mean the same object all creatures are said to be descended from (or to belong to) Kaśyapa (*Ṣat. Br.* VII. 5. 1. 5, S. B. E. vol. 41, p. 390). The peculiar exploit of the Boar incarnation, viz. raising up the earth from the bottom of the ocean, is alluded to in the *Ṣat. Br.* XIV. 1. 2. 11 (S. B. E. vol. 44, p. 451) ‘a boar called Emūsa raised the earth up and he was her lord Prajāpati.’ In the *Ṛg.* Viṣṇu is said to have pierced Varāha (I. 61. 7) and that he being incited by Indra brings to the worshipper a hundred buffaloes, rice cooked in milk, and the boar (called) Emūsa (VIII. 77. 10). The Tai. *Ār. X.* 1 refers to this myth. In the *Kāṭhaka* S. VIII. 2 Prajāpati is said to have become a boar and plunged in water. Vide also Tai. S. VII. 1. 5. 1 and Tai. *Br.* I. 1. 3. Some elements of the story of the destruction of Hiraṇyakaśipu by Viṣṇu in the man-lion form are supplied by the story of the slaughter of the demon Namuci by Indra at dawn with the foam of waters, since Indra had agreed with Namuci that ‘he would not slay him by day or by night, with the dry or moist

1715. स औप उधिन्ते नाशपाष्टे संस मम उपनामसुद्धे सदृश छट्टे नामः पाषाण परितस्य सुमोचीते श्रेष्ठम्। सत्त्वपरम. I. 8. 1. 5. Vide an interesting and learned article by Prof. Macdonell in J. R. A. S. 1896 pp. 165–189 on the mythological basis of some of the incarnations.

1716. स पञ्चुर्णां नामः पित्रो दम्रो प्रभापिति। मुखा अंशुता महं मधुसुदनानावेच च्यो- करोत्तमातः। कामपिर्व वै कुप्रसन्नस्वलुः। नानोः। वज्रः। काश्यपः। सत्त्वपरम. VII. 5. 1. 5.

1717. इस्ती ह च इत्ये प्रथमः प्रभापितः प्रत्येकमोऽनातः। तत्र उजापन सोऽकर। पित्रो प्रभापितः। सत्त्वपरम. XIV. 1. 2. 11।।सुर्यनामः।।रामेषु कुष्ठेऽन्नम सातापुष्पम्।। पित्रो प्रभापितः। सत्त्वपरम. V. 4.
or with the palm or with the fist, or with staff or bow &c.'
(Śat. Br. XII. 7. 3. 1-4, S. B. E. vol. 44, pp. 222-223). Śat. Br. XII. 7. 3. 4 quotes Rg. VIII. 14. 13 which narrates that Indra cut off the head of Namuci with the foam of waters. In the ancient Tamil work Silappadikāram (translated by Prof. V. R. Diksitar) there is a reference to the Narasimha avatāra. The special achievement of the dwarf incarnation, viz. the request of the dwarf for as much space as would be covered by his three steps, has its counter-part in the Rgveda, where the principal exploits of Viṣṇu are the taking of three steps and making the earth steady or fast. Vide Śat. Br. I. 2. 5. 1 for the Dwarf Incarnation. In the Chāndogya Up. III. 17. 6 it is stated that the sage Ghora Āṅgirasa imparted a certain instruction to Kṛṣṇa, the son of Devaki. This may have supplied some part of the legends about Kṛṣṇa in the Great Epic and the Purāṇas.

We saw above that according to Patañjali Vāsudeva was not a mere kṣatriya but an incarnation of God. Patañjali quotes a quarter of a verse which speaks of Kaṁsa being killed by Vāsudeva and refers to painted shows wherein the party of Vāsudeva were dressed in black and of Kaṁsa in red (vide Mahābhāṣya, vol. II. p. 36 and p. 119). Patañjali also speaks of Ugrasena as a member of the Andhaka clan and Viṣvaksena as a Vṛṣṇi and of Baladeva also (Mahābhāṣya, vol. II. p. 257 on Pāṇini IV. 1. 114) and of Satyabhāmā (vol. I. p. 111) and Akūra (vol. II. p. 295). So the main story of Kṛṣṇa and persons connected with his ministry on earth as gathered from the Mahābhārata, the Harivāmśa &c., were known to Patañjali and to some extent also to Pāṇini. The Besnagar Inscription of Heliodorus (E. I. vol. X. Appendix p. 63 No. 669) shows that even Greeks became devotees of Viṣṇu. The Eran Stone

1718. नक्षित्रेषुदास्य स्थलानां राजासूचित्विव आदिवेशं न विवा न नक्षितोति विर उवाचपातम्।
तस्मातेद्विनिर्यद्विरूढः। अया देवेन सदा। सुहित:॥ सतपत्रय:। तत्पत्रय देवाय:।
कृष्णाय: ॥ ॥
1719. इत्यादिविश्वासः शैवनां शैवज्ञानिः प्रेक्षितं पञ्चमत्। महाभृत्रस्य वास्तुवदेकं
नवं विष्णुमित्वा अद्यापि। श्री र. 12. 17-18; vide also Rg. I. 154. 1-4, I. 155. 4,
VI. 49. 18 &c; न ते विष्णु जाननां न जाती देव महिमः परस्तलम:।
उद्वत्सान नक्षत्रवर्ष: शूर्यवर्ष: नार्तक:। कृष्णाय:।
प्रियस्य:। श्रीमतम:। श्रीमति:। प्रियसां। श्रीमति:।
भविष्याति:॥ ॥ ॥
1720. प्रत्येकस्ते आदिवेशः: कृष्णाय देवकीनुदास्योऽवाचारिणि पद: स च पदव।
प्रामाण्ययुप:। III. 17. 6. Vide 'Vaṣṇavism and Saivism' by Sir R. G.,
Bhandarkar p. 11 on Kṛṣṇa.
In the Mahābhārata and the Rāmāyāna it is frequently stated that God comes down to earth often for punishing the wicked, for the protection of the good and the establishment of dharma. In the Śaṅtiparva (339. 103–104) the avatāras are stated to be ten and they are the same as now accepted except that Hariṣa is mentioned instead of Buddha and Kṛṣṇa is called Śāvatva. Among the Purāṇas also several do not mention Buddha as an avatāra. The Mārkandeya (47. 7) speaks of Matsya, Kūrma and Varāha incarnations and in 4. 53–56 begins with Varāha and mentions Nṛsimha, Vāmana and Māthura (i. e. Kṛṣṇa). The Matsya (47. 39–45) speaks of 12 avatāras, some of which are different from the usual ones and verse 106 states that Bṛhgu cursed Viṣṇu to be born as a human being seven times, as he killed a woman, viz. his wife. The Matsya-purāṇa (chap. 285. 6–7) mentions the well-known ten avatāras including Buddha and this passage is quoted by Aparārka on p. 338. The Matsya-purāṇa 47. 247 speaks of Buddha as the 9th (avatāra). The Nṛsimha-purāṇa chap. 36, the Agni-purāṇa chap. 2 to 16 and the Vārāha-purāṇa 4. 2 enumerate the well-known ten avatāras. The Vṛddha-Hārīta smṛti (X. 145–146) enumerates ten avatāras, includes Hayagrīva in them (in place of Buddha) and expressly says that Buddha should not be worshipped. In the Rāmāyāna (Ayodhya-
kānda 109. 34) Buddha is reviled as a thief and an atheist.¹⁷²³ This passage may be an interpolation. In the Bhāgavatapurāṇa there are three different lists of avatāras at I. 3 (where 22 avatāras occur in which Buddha, Kalkin, Vyāsa, Balarāma and Kṛṣṇa are separately enumerated), II. 7 (where besides the well-known avatāras, Kapila, Dattātreya and others are mentioned), and at VI. 8 Buddha and Kalkin are both mentioned in verse 17.¹⁷²⁴ The Kṛtyaratnākara (pp. 159-160) quotes a passage from the Brahma-purāṇa about a vrata on the 7th of the bright half of Vaiśākha where it is stated that Viṣṇu as Buddha started the Śākyadharma and that on the 7th day of Vaiśākha when the moon is in conjunction with the Pusya constellation, the image of Buddha should be bathed to the accompaniment of sayings of the Śākya and gifts of garments should be made to Śākya ascetics. The same work (pp. 247-248) quotes a passage of the Varāhapurāṇa on the observances of Buddha-dvādaśī, when a golden image of Buddha was to be worshipped and given to a brāhmaṇa. In memoir No. 26 of the Archaeological Survey of India, it is stated (p. 5) that in an inscription from South India of about the 7th century A. D. occurs a verse in a mutilated form in which Buddha is enumerated among the ten avatāras ( ...narasimhotha Vāmanah Rāmo Rāmaśca Kṛṣṇaśca Buddhaḥ Kalki ca te daśa).¹⁷²⁵ From the above discussion it follows that Buddha became in popular view an avatāra of Viṣṇu for the Hindus from about the 7th century A. D. Even about that time he was not universally so treated and orthodox writers like Kumārila (who flourished somewhere about 650 to 750 A. D.) did not admit that he was an avatāra. In his Tantravārttika (p. 195 on Jaimini I. 3. 4) Kumārilabhaṭṭa says that the Śākya texts were promulgated by Buddha and that had strayed from the path of the three Vedas and

¹⁷²³ यथा हि चोरः स तथा यि कुटोर्वयामाते नातिकमनु विदिष्टः अप्रेत्याकाण्ड 109. 34.

¹⁷²⁴ अवधानां कार्त्तिके हरे: सत्वविधिभिजाति। भामपति I. 3. 26; अवधार्जाति माते विशु: कहुः कहुः सति। श्रावणां विवस्त्तां बुधो चूक्ता मयादृश्येत्। ब्याहुदुराण quoted in कृत्यर, p. 159। 'स्वायत्वं दिनो सौर्यो चूक्तं दूरत्वं विशेषणः। तत्तथेऽवृः संपुर्णः जात्राणां मेषे।' शुक्लस्तव बुधः दृष्टं तवं उष्णा जनार्दनाः। '...' शुक्लस्तव राजपुरुषं संह गाति परस्मार्गानां। ब्याहुदुराण quoted in कृत्यर, pp. 247-248.

¹⁷²⁵ सत्स्व बुधो बुधार्ज नातिकमक्षमानाः। रामो रामस्व बुधार्ज बुधो फलोत्क च। बराहदुराण IV. 2; the inscription in the memoir 26 (p. 5) contains the verse in this form. Vide ' Valṣṇavism and Śaivism ' pp. 41-42 for the incarnations of Viṣṇu.

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that acted contrary to the Vedas and asks 1726 the question "what assurance is there that one, who, himself being a kṣatriya, transgressed the dharma laid down for kṣatriyas and betook himself to the profession of a religious teacher and accepted gifts, would impart instruction in dharma that would not lead to confusion? It has been said 'one should leave at a distance a person who does acts contrary to the other world. How can one who deceives himself confer benefit on another'? The Brāhmaṇas of Varāhamihira (60. 19) states the persons who are to hold the office of worshipper in the temples of several deities, viz. the Bhāgavatas for Viṣṇu, the Magas (śakadvipaḥ brahmāṇas) in temples of the sun, dvijas smeared with ashes in Śiva temples, those who know the group of mātrs in the temples of the Mother Goddesses, brahmāṇas in the temples of Brahmā, Buddhists in the temples of Buddha who was good to all and whose mind was full of peace, naked ascetics in the temples of Jinas; whoever is a devotee of a particular god should worship that god according to the procedure prescribed in his own cult. 1727

1726. शास्त्रवाद्विभाजनलिङ्ग्य मानसिकविविधाः सर्वोपेयें समस्तविद्वाद्वादविविधात्वादकथायोऽविनायके भारतादिः। ... स्वस्मातिसंगमनात्येव वेत्तुत्रस्थितं विवेकाणी कथानि स धर्मात्मित्वाद्वादविविधात्वादकथायोऽविनायके॥

1727. विद्याद्वयनायाः सर्वोपेय: शास्त्र: समस्तविद्वाद: मात्रात्मित्वाद: मात्रात्मित्वाद: विविधाः विविधाः मात्रात्मित्वाद: मात्रात्मित्वाद: विविधाः विविधाः। शास्त्रवाद्वादविविधात्वादकथायोऽविनायके। शास्त्रवाद्वादविविधात्वादकथायोऽविनायके। ज्ञानवादात्त्वादकथायोऽविनायके॥

Vide Wilson's Viṣṇupurāṇa vol. V. p. 382 where an analysis of the Bhaviṣyapurāṇa (last 12 chapters) is given. Samba being cursed built a temple of Siva and brought 18 families of Magas from Sakadvipa, with whom the Bhojas (a sub-division of Yādavas) entered into matrimonial alliances, whence the Magas came to be called Bhojakas. In the Harṣacarita IV Bāna speaks of a Bhojaka astrologer called Tāraka who predicts on Harša's birth his greatness and the commentator states that 'Bhojaka' means 'Maga'. Vide Sherrington's 'Hindu Tribes and Castes' vol. I. pp. 102–103 where he describes the Śakadvipaḥ brahmāṇas as Magadha brahmāṇas and not as Magas. For Sun-worship and the Magas, vide 'Vaishnavism and Saivism' pp. 151–155. Vide Weber's essay on the Magavyakti of Kṛṣṇadāsa for the Magabrāhmaṇas and E. I. vol. II. p. 330 ff, the Govindapura stone inscription of the poet Gaṅgaḍhara, who was a Maga, in saka 1059 (1137–38 A. D.), where it is said that the Magas were sprung from the

(Continued on next page)
Kṣemendra (about 1066 A.D.) in his Daśavatāra-carita and the Gitagovinda of Jayadeva (about 1180–1200 A.D.) speak of Buddha as an avatāra of Viṣṇu. Therefore at least before or about the 10th century A.D. Buddha had come to be looked upon as an avatāra of Viṣṇu throughout India. The total disappearance of Buddhism from India, the land of its birth, is a most striking phenomenon, which, as stated by A. Schweitzer in ‘Indian thought and its development’ (tr. by Mrs. C. E. B. Russell, 1935) p. 137, cannot be satisfactorily explained. Though Buddha did not accept the authority of the Vedas and of brāhmaṇas, nor the existence of an individual soul nor the Supreme Soul, he believed in karma and punarjanma and in release from saṁsāra by renunciation and desirelessness. When his followers deified Buddha, when animal sacrifices had been almost stopped and his insistence on universal charity and kindliness and on self-restraint were universally accepted by the followers of the Vedic religion, Buddha came to be deemed an avatāra of Viṣṇu, as the raison d’être for a separate cult ceased and the decadence of morals among monks and nuns hastened the downfall of Buddhism, the finishing touches being added by the Moslem invasions from about 1200 A.D. No one can affirm that persecution had anything to do with the disappearance of Buddhism from India. Though it cannot be said that there was no religious persecution whatever at any time in India, the evidence for persecution is very limited and such persecution if any as may have existed was as nothing compared to the persecution of Christians by other Christians and of Jews in all centuries and particularly in the 20th century by several so-called Christian powers. The few well-authenticated cases of large-scale persecutions are those of Śaśāṅka who persecuted the Buddhists (vide Beal’s ‘Records of the eastern world,’ vol. I p. 212, vol. II, p. 42, 91, 118, 121), of Mihirakula, of a Pândya king (in the 11th

(Continued from last page)
century) who persecuted the Jainas. From Aśoka downwards, kings and the civil power always extended a generous tolerance to all sects (vide Aśoka’s Rock Edict No. 12). The father of the great emperor Harsa was a worshipper of the Sun, while Harsa’s elder brother Rājravardhana was a Buddhist and Harsa, though himself a Saiva, speaks of his brother with greater reverence than of his own father (vide the Madhuban copperplate inscription in E. I. vol. VII p. 155 and I p. 67). Vide Barth’s ‘Religions of India’ pp. 133–134, Farquhar’s ‘Outlines of the Religious Literature of India’ pp. 169, 175 for general religious tolerance in ancient India.

Rāma and Kṛṣṇa were worshipped as avatāras of Viṣṇu at least several centuries before Christ. Kālidāsa in the Rāghu-vamsa (XI. 22) and the Meghadūta indicates that he regarded Vāmana as an avatāra of Viṣṇu as much as Rāma was. Similarly the Varāha and Narasimha avatāras are frequently spoken of in the Kādambari. The Trimūrti i.e. the conception of the triune combination of Brahmā, Viṣṇu and Śiva into one Godhead is also an ancient one. The Mahābhārata (Vanaprava) gives expression to the idea that Prajāpati creates the world in the form of Brahmā, sustains it in the form of the great Purusa and annihilates it in the form of Rudra. Hopkins in his ‘Epic Mythology’ p. 231 holds that this is a solitary passage about Trimūrti and is a late one and that the Mahābhārata in general has no doctrine of Trimūrti, but rather of the equality of Viṣṇu and Śiva. Kālidāsa in his Rāghuvaṃśa (X. 16) and Kumārasambhava (II. 4)1729 breathes the same belief. The temples of Brahmā are now very few and far between, the most well-known being that at Puṣkara (Ajmer). There is a temple of Brahmā in the Idar State and another at Sādhi in the Padra Taluka of the Baroda State. The Padmapurāṇa (Srṣṭikhandā 17) shows that the worship of Brahmā had declined at that time owing, it is said, to the curse of Sāvitrī.

Śiva worship appears to be the most ancient worship that is still prevalent. Sir John Marshall’s work on Mohenjo-daro (vol. I. pp. 52–53 and plate XII No. 17) shows a figure that is most probably of Śiva as a great yogin surrounded by the

1729. श्रीमण्डलिकृतं रक्षके परिप्रेयं सः । त तैरिवभवेन समर्थपित्रोऽस्मथा। मन्दि- पते द द । इति । (विनयं 272. 48; नामिस्तौर्षपरदुर्ग्मद्राकृति के तथास्तवे । द । श्रीमण्डलिकृतं परदुर्ग्मद्राकृति के तथास्तवे । सुमा। स्त्रिभ । II. 4. It is noteworthy that the three aspects of creation, preservation and destruction are ascribed by Kālidāsa to Brahmā here and not to Viṣṇu.
elephant, the tiger, the rhinoceros and the buffalo (as Śiva is called Paṇcatūṇḍa). Vide also the Preface to vol. I, p. VII. At Mohenjo-daro the humped and short-horned bull is among the most prominent objects. Śiva as half male and half female was worshipped long before Kālidāsa (vide first verse of the Mālavi-kāgnimitra and Kumārasambhava VII. 28). Śiva is often spoken of as Paṇcatūṇḍa (with five faces), the five aspects being respectively called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Ṣaṅkha (vide Tai. Ar. X. 43-47, Viṣṇudharmottara III. 48. 1). Though in later times the followers of Śiva and Viṣṇu abused each other, the Mahābhārata and some of the Purāṇas exhibit a most tolerant spirit and say there is no difference between the two. Vide Vanaparva 39. 76 and 189. 5-6, Śānti 343. 132, Matsyapurāṇa 52. 23. The 1000 names of Viṣṇu are enumerated in Anuśāsanaparva 149. 14-120 and the 1000 names of Śiva in Anuśāsana 17 and Śānti 285, 74 ff.

About the images of the sun the Matsyapurāṇa (11. 31 and 33) enjoins that in painting pictures of the sun or in temples of the sun the feet of the sun are not to be drawn or shown.

About Gaṇeśa a few words have already been said (at pp. 213-216). Gaṇeśa came to be worshipped even by the Jainas. Vide Ācāra-dinakara (composed in saṃvat 1468) published in the Kharataragaccha-granthamālā (part II, 1923), where on p. 210 there is the procedure of consecrating an image of Gaṇeśa even for Jainas and ‘Journal of Indian History’, vol. 18 for 1939 p. 158 for different types of Gaṇeśa figures one of which has 18 arms. For a figure of Gaṇeśa with sweetmeats (of about 500 A.D.) vide ‘Ancient India’ by Codrington (Plate XXXIX). The Ācāradinakara says that images of Gaṇeśa may have two, four, six, nine, 18 or 108 arms. The Agnipurāṇa chap. 71, the Mudgalapurāṇa and Gaṇeśapurāṇa deal with Gaṇeśa worship, but their dates are uncertain. The Vārāhapurāṇa chap. 23 narrates a fantastic story of the birth of Gaṇeśa. The Gaṇapatyatharvāśīra (Anan. ed.) identifies Gaṇeśa with supreme Brahma.* The worship of the images of planets is

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* Vide a learned monograph on Gaṇeśa by Alice Getty with a poetic Introduction by Prof. A. Foucher and many plates (1936, Oxford).
comparatively ancient. Yāj. I. 296–298 prescribes that the images for the worship of the nine grahas (planets) viz. the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu (the last two are the nodal points) should be made respectively of copper, crystal, red sandal-wood, gold (for both Mercury and Jupiter), silver, iron, lead and bronze. Yāj. then prescribes the details of the worship of the planets such as the clothes to be gifted, the flowers, incenses, offerings, and the mantras (from the Yāj. S.), the fuel-sticks, the food, and the fee. The Mit. on Yāj. I. 297 quotes nine verses from the Matsyapurāṇa, chap. 94, concerning the details of the images of the nine planets.

About Sarasvatī, the goddess of learning, so early a writer as Daṇḍin (not later than 600 A. D.) says that she was "sarvaśūkla" (all white).

Another deity whose worship is very popular in the Deccan is Dattātreya. His worship cannot have originated later than the first centuries of the Christian era. In the Jābalopaniṣad, he is referred to as a paramahamsa and there is an Upaniṣad named after him. Vanaparva 115, Anuśasana 153, Śānti 49.36, say that he conferred boons on Kārtavirya. Mārkaṇḍeyapurāṇa (chap. 16–19) gives the story of his birth, calls him a yogin and asserts that he was offered wine and meat by his devotees (19.10–12). The Bhāgavata IX. 23, 23, Matsya 47. 242–246 and other purāṇas also refer to him. In the Śiṣupālavadha of Māgha he is spoken of as an avalāra.

The Viṣṇudharmasūtra170 chap. 65 contains one of the earliest detailed description of devapūjā (of Vāsudeva or Viṣṇu). "After having well bathed and washed his hands and feet and performed ācamana (sipping of water) he should worship Lord Vāsudeva who is without beginning or end, before an idol or on the sacrificial ground. Having given animated form in his mind to Viṣṇu with the mantra 'may the Aśvins who possess life give thee life' (Maitrāyanī Sam.

1702. अभाव: द्वृत्ताव: ...मन्यपरेपत (quoted above)। अभिन्नो: मण्डलीनो: त हि जीवकुमार दृष्टा युक्ते मन इपत्युक्ता ते ज्ञाता जान्माय पाणिन्य सिरस्त 

1732. अभावः द्वृत्तावः ...मन्यपरेपत (quoted above)। अभिन्नो: मण्डलीनो: त हि जीवकुमार दृष्टा युक्ते मन इपत्युक्ता ते ज्ञाता जान्माय पाणिन्य सिरस्त
II. 3. 4) and having invited Viṣṇu with the anuvāka ‘yuñjate manaḥ’ (Rg. V. 81), he must worship God with a salutation with his knees, hands and head. With the three mantras ‘apo hi &c.’ (Rg. X. 9. 1–3), he must announce the arghya (water respectfully offered for washing the hands); with the four mantras ‘hiranya varṇāḥ’ (Tait. S. V. 6.1–2) the pādyā (water for washing the feet); with ‘may the waters of the plain propitate us’ (Atharva I. 6. 4), the ‘ācamaniya’ (the water for sipping); with Rg. I. 23. 22 the water meant for the bath (should be offered); with ‘in chariots, in axles, in the strength of bulls’ (Tait. Br. II. 7. 7) unguents and ornaments; with (Rg. III. 8. 4 ‘yuvā suvāsāh) a garment; with ‘endowed with flowers’ (Tait. S. IV. 2. 6. 1) a flower; with ‘thou art a slayer, slay the enemies’ (Vāj. S. I. 8) incense; with ‘thou art lustre, thou art bright’ (Vāj.S.XXII. 1) a lamp; with ‘dadhirāvṇo’ (Rg. IV. 39. 6) a madhuparka (honey mixture); with the eight mantras ‘hiranya-garbhaḥ’ (Rg. X. 121. 1–8) an offering of eatables; a chowrie, a fan, a looking glass, an umbrella, a vehicle, a seat, all these objects he must announce and place before God (Viṣṇu) muttering the Gāyatrī at the same time. After having thus worshipped Him, he must mutter the Puruṣasūkta. After that he who desires to obtain eternal bliss should make oblations of clarified butter, while reciting the verses of the same hymn (Rg. X. 90).” The Baud. gr. pariśesastāra II. 14 describes the daily worship of Mahāpuruṣa (i. e. Viṣṇu). “A man after bathing should cowdung a pure and even spot and draw the image of Viṣṇu, should offer whole grains of rice and flowers to it in worship and then should invoke Viṣṇu to come by offering water with flowers accompanied by the three vyāhṛtis repeated separately and together: then he should utter the words ‘this kūra (bundle) of darbhas is made for the divine lord, its blades are twisted by threes, it is green and gold, accept this’. Then he should cleanse a vessel with water to the accompaniment of the Gāyatrī, should pass kuśa grass across

1733. अथायस् महापुरुषायात्तरः परिशेषसुत्राः परिशेषसुत्राः प्रयालयादस्यादानम्। स्तुतः: सुरी: सुपर्वी से बल्लेश्वराचार्यापिपल्लम् भवस्यन्ति। भवस्यन्ति महापुरुषायात्तरः परिशेषसुत्राः परिशेषसुत्राः। स्तुतः: सुरी: सुपर्वी से बल्लेश्वराचार्यापिपल्लम् भवस्यन्ति। भवस्यन्ति महापुरुषायात्तरः परिशेषसुत्राः परिशेषसुत्राः।
the water poured therein, should then utter the Gāyatrī mantra over it and should then turn it towards the sun with the syllable ‘om’ till he desires (or till he is tired); from that water he offers water for washing the feet (pāḍya) with Rg. I. 22. 18 (trīṇi padā &c); then after having put aside the stale flowers to the accompaniment of the vyāhṛtis, he should offer arghya with the verse Rg. I. 22. 17 (idam Viṣṇur) and should offer ācamanīya with the verse ‘divo vā Viṣṇo’ (Tai. S. I. 2. 13. 2); then he bathes the deity with the three verses Rg. X. 9.1–3 (āpo hi śthā &c), with the four verses ‘hiraṇya-varṇāḥ’ (Tai. S. V. 6. 1. 1–2), with the anuvāka beginning with ‘pavamānaḥ suvarjanāḥ’ (Tai. Br. I. 4. 8) and with the mantra ‘brahma jajñānam’ (Tai. S. IV. 2. 8. 2), with the Vāmadevī ṛk (Rg. IV. 26. 1), with the ‘yajuḥ-pavitra’ (i.e. Tai. S. I. 2. 1 1). Then he satiates (the image of) the deity with water sprinkled round the deity keeping the right hand towards it and taking the twelve names (Keśava and others) with the vyāhṛtis; he offers a garment with the syllable ‘om’, yajnopavīta with the sacred Gāyatrī, ācamanīya with Rg. I. 22. 17, sandalwood paste with the verse ‘gandhadvārām’ (Tai. Ār. X. 1), whole grains of rice (aṅkata) with the verse ‘Irāvatiḥ’ (Rg. VII. 99. 3), flowers with Rg. I. 22. 20 (tad Viṣṇoḥ), incense (dhūpa) with the Gāyatrī, a lamp with the mantra ‘uddāpyasva’ (Tai. Ār. X. 1) and cooked food is offered with the formula ‘devasya tvā’; then he should offer flowers to the image repeating the twelve names of Viṣṇu, associating with each name the verses from ‘trīṇi padā’ to ‘sumṛḍikā bhavantu naḥ’ (Tai. Br. II. 4. 6). Then they laud him with verses derived from the Rigveda, Yajurveda, Sāmaveda or Atharvaveda in praise of Viṣṇu; then he should bid good bye to the Puruṣa (i.e. Viṣṇu) by uttering the three vyāhṛtis (in such formula as ‘om bhūḥ puruṣamudvāsaṁ’) and adding ‘may the Lord, the Great Person, go away for (my) well-being, for conquest and for being seen again.”

In case the image is immovably fixed on a pedestal &c. the invocation to come and the bidding of good-bye are omitted. The Baud. grhyas-ṣesasūtra (II. 17) contains the procedure of the worship of Mahādeva (Śiva). It is almost on the same lines as the worship of Viṣṇu set out above with the difference that the names of Śiva such as Mahādeva, Bhava, Rudra, Tryambaka

1734. Vide above (note 567) for the twelve names of Viṣṇu. The भरसेन will be in four formulae viz. ओऽ ओऽ पुष्पमुहस्तारामिः। ओऽ ओऽ। ओऽ उपसना, ओऽ उपसना। ओऽ उपसना, ओऽ उपसना।
are substituted and some of the mantras are different. A few differences will be found in the text quoted below. It is stated therein that when the worship is of a linga immovably fixed then there is no invocation to come and no bidding of good-bye.

In the Pūjāprakāśa (pp. 97-149) and other digests the methods of devapūjā according to Śaunaka, Ēṛhyaparīśāṭa, Rgvedhāna, Viṣṇudharmottarapurāṇa, Bhāgañvatapurāṇa, the Narasimhapurāṇa are set out in detail. But for want of space they are all passed over. It will have been noticed from the passages of the Viṣṇu Dh. S. and of Baudhāyana cited above that devapūjā contains certain items and stages in the whole procedure. These are called upacāras (ways of service). They are usually stated to be sixteen. They are: āvāhana, āśana, pāḍya, arghya, ācāmaniya, snāna, vastra, yajñopavīta, anulēpana or gandha, puspā, dhūpa, dipa, naivedya (or upa-hāra), namaskāra, pradakṣiṇā and visarjana or udvāsana. In different works, the items differ. Some add bhūsaṇa (ornament) after yajñopavīta and tāṁbūla (or mukhavāsa) after pradakṣiṇā or naivedya (Vṛddha-Hārīta VI. 31-32 and Pūjāprakāśa, p. 98). Therefore some speak of 18 upacāras. Some omit āvāhana, add svāgata (welcome) after āśana, madhuparka after ācāmaniya, and some have stotra (hymn of praise) and pranāma (bow) as distinct upacāras, while others hold that these latter two are one and that pradakṣiṇā is part of visarjana (vide Pūjāprakāśa p. 98). If a person cannot afford to offer vastra (garment) and alamkāra (ornament), he could

1735. अधालो महारणावरः परिष्पार्थिविध्यायायार्थः। लघुस्: । उर्मकेत्त वर्तमानब्रजाचारः अयातुः। अनाचार्य सप्तरात्रिको द्वारः। अविलेन्त्र परिष्पार्थिविध्यायार्थः। र्यो वधो अति देवर्थित प्रयणः प्रवृत्त-सत्यपल्लिः। अति याचार्यस्वामिः स्वतविनिर्भरत-सवायम् हि हि द्वारः। वृद्धाल्यानस्ति, कश्चिं विलेन्त्र, तविलेन्त्र, शान्तिकोन्या, अपो वा इत्यद्वितीयात् कान्तिः। अस्तिकार्यस्य भविष्यति भविष्यति तद्वितीयात् कान्तिः। अविलेन्त्र स्वामिः स्वतविनिर्भरत-सवायम् हि हि द्वारः। अस्तिकार्य स्वामिः स्वतविनिर्भरत-सवायम् हि हि द्वारः।

1736. Vide शल्पसूचकम् 82.9-13 quoted in अर्थार्थः pp. 140-141; अभियत्तम III. 31. 6-10; also स्तुतियोः I. pp. 199, परा. मा. I. 1. p. 367, स्नित्यायनासुरी of र्यियाराक्षकता pp. 556-57, शिलहर्मालकसः p. 27, आचार्यम् p. 71 b quoting आचार्य-सिद्धांतमि for the 16 उपचारः.
perform only ten out of these 16 upacāras viz. from pādya to naivedya; if he cannot afford to offer even ten he may offer only five (pañcapacāra-pūjā) viz. from gandha to naivedya; if he has nothing he may perform with flowers alone all the 16 upacāras. When the image is immovably fixed on a pedestal there is no śvāhana and visarjana and so the items become 14 or one may offer in their place only a handful of flowers with mantras.\footnote{1737} Those who can repeat the Puruṣasūkta (Rg. X. 90) should repeat one of its verses before offering each of the 16 upacāras (see Nṛśimhapūrṇa 62. 9–13). Those who cannot repeat that hymn and women and śūdras should simply say ‘Śīvāya namaḥ’ or ‘Viṣṇave namaḥ’ (adoration to Śiva or Viṣṇu). Vṛddha-Ḥārīta (XI. 81) specially recommends the worship of the child Kṛṣṇa to women and of Hari to widows (XI. 208).\footnote{1738} After each of snāna, vastra, yajñopavita and naivedya, ācāmana is to be offered as part of that upacāra\footnote{1739} (vide Nṛśimhapūrṇa 62. 14). The names of some of these upacāras occur even in the Āsv. gr. (IV. 7. 10 and IV. 8. 1) in relation to the brāhmaṇas invited at śrāddha such as āsana, arghya, gandha, mālya (flowers), dhūpa, dipa and açchādana (i.e. vastra). Farquhar is not right when he says in his ‘Outlines of the Religious literature of India’ p. 51 that the sixteen upacāras ‘are so distinct in character from the sacrificial cult as to betray alien origin.’ When image-worship became general items offered to invited brāhmaṇas were also offered to the image of gods. It was a case of extension and not of borrowing from an alien cult.

A few words have to be said in connection with some of the 16 upacāras.

As regards the water to be employed in devapūjā and rites for the Manes, the Viṣṇu Dh. S. (66. 1) prescribes that it should not have been brought the night before (but it must be drawn

\footnote{1737} Vide śivapicayapujā i. p. 549. In the Mṛndhāra plates of Jayavarman II. dated samvat 1317 (1250–51 A. D.) pañcapacārapujā is mentioned (vide E. I. vol. IX. pp. 117, 119). मस्तितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहলितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहলितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिहलितिह trata

\footnote{1738} Vide āśva gr. IV. 7. 10 and IV. 8. 1

\footnote{1739} Vide āśva gr. IV. 7. 10 and IV. 8. 1
that day). The worshipper should not sit on an āsana made of bamboo or stone, or of unsacrificial wood or on the bare ground, or on a seat made of grass or green leaves, but should sit on a woollen blanket or silken garment or deer-skin (Pujāprakāśa, p. 95). When offering arghya, in the vessel containing the water to be used for that purpose all or as many as one can afford out of the following eight articles are to be mixed up, viz. curds, whole grains of rice, ends of kuṣa grass, milk, dūrvā grass, honey, barley grains and white mustard seeds (Matsyapurāṇa 267. 2 quoted in the Pujāprakāśa p. 34). It is further said that arghya is offered to the image of Viṣṇu by means of a conch in which water is mixed with sandalwood paste, flowers and whole grains of rice. In the water for ācamana are mixed cardamom, cloves, uśira grass and kakkola or as many of them as possible. The snāna (bath) of images is effected with five materials called paṅcāmṛta (five ambrosial things)viz. milk, curds, clarified butter, honey and sugar. 1740 The image is to be bathed with these five in the order stated, so that sugar coming last removes all effects of oiliness. After these a bath with pure water follows. In the paṅcāmṛtasnāna the following Vedic verses are repeated in order; ‘śṛṇyāvasa’ (Rg. I. 91. 16), ‘dadhikrāvna’ (Rg. IV. 39. 6), ‘ghṛtam mimikṣe’ (Rg. II. 3. 11), ‘madhu vātā’ (Rg. I. 90. 6), ‘svāduḥ pavaśva’ (Rg. IX. 85. 6). It will be noticed that each of these mantras is suggestive of the material with regard to which it is uttered. No bath with water or these things is allowed when only a picture or a clay image is to be worshipped. If one cannot afford these, one may bathe the image with water in which the leaves of the basil plant (tulasī) are mixed up, as that plant is deemed to be the favourite of Viṣṇu. The water used in the bath of the image of a God is regarded as very sacred and it is used for ācamana by the worshipper and members of his family and friends and is called tīrtha (it is also sprinkled over one’s head). 1741 As regards the ungueats to be offered (anuleśana or gandha) numerous rules are laid down

1740. लििेण वांक वीिित वाङ्का पञ्चाम्रताः पांका। मुनोऽयमश्च चक्रेश्वरमवर्तेन शर्वस्वस्वस्वस्वस्व।

1741. प्यायः। देवीन गण्याय शल्कपर्वतवर्ताः। देवी देव ममान्यः मयर्चितलिङ्गेः।

क्षणे। दुधिं ततो शम्या विन्दुरीक्षरयास्यः। अत्तत्त्वुद्देश्य सर्वत्राविन्दमदांस्याः।

विक्षोऽवधुर्वती श्रीरी गितंता वारपाययाः। इति नमः सहस्तायं सर्वप्रबधावधायः।

इदलास्तिन्नस्ति श्रीरी स्वेतज्ञुर्यां वं भावोत्तम। quoted in स्वातिक । (आङ्गिक प. 889).
(vide Pūjāprakāśa pp. 39–41). The Viṣṇu\(^{1742}\) Dh. S. (66. 2) says that unguents should be one or more out of sandalwood, pine tree paste, musk, camphor, saffron, nutmeg. If ornaments are offered, then gold and precious stones should be real and not imitation ones (Viṣṇu Dh. S. 66. 4). Very detailed rules are laid down about flowers. The Pūjāprakāśa (pp. 42–49) waxes eloquent over the merit of offering basil leaves to Viṣṇu and using the same wood in worship generally and also when no flowers are available. The Viṣṇu Dh. S.\(^{1742}\) (66. 5–9) prescribes that flowers emitting an overpowering smell or having no smell whatever are not to be used, nor flowers of thorny plants unless the flowers are white and sweetly fragrant; that even red flowers such as saffron flowers and those that spring in ponds or lakes may be employed. There are grades in the merit derived from offering certain flowers, e.g. the Sm. C. I, pp. 201–202 and the Pūjāprakāśa p. 51 quote many verses of the Narasimhapurāṇa, some of which arrange vanamallikā, campaka, aśoka, vāsanti, mālati, kunda &c., in an ascending order among flowers and the jāti flower is said to be the best of the flowers in the worship of Viṣṇu. The same work (p. 56) names dūrvā and twenty-five flowers as favourites with Viṣṇu. Vide Vṛddha-Hārīta VII. 53–59 for the flowers that may be used in Viṣṇu-pūjā and Vṛddha Gautama p. 563. The flowers offered on a day are removed the next day by the worshipper when he is about to offer worship that day. Such flowers are called 'nirmālāya' and great virtue is attached to placing such flowers on one's head by way of homage to the deity worshipped (vide Pūjāprakāśa, pp. 27 and 90). The Sm. C. (I. p. 204) quotes a purāṇa to the effect 'He, whose heart contemplates the form of Viṣṇu, on whose lips there is ever the name of Viṣṇu, who partakes of the naivedya offered to Viṣṇu and who places on his head the water in which the feet of an image of Viṣṇu are washed and the nirmālāya of Viṣṇu, never falls off (from heaven).' The Madana-pārijāta (p. 308) quotes passages from the Viṣṇu-dharmottara about the flowers, that are not to be used in worship. In Śiva worship the following flowers and leaves are in an ascending grade of worth; viz. arka flowers, karavīra flowers, bilva leaves, flower of drona, leaves of apāmārga, flower of kuśa, śanī leaves, 1742. विण्डणपुराणः र्कुणामकीर्तिवर्णप्रेतार्को न बुधाद। विण्ड्यमेष- 66. 2. 1743: नवधीर्धिः । वामपि । न ज्ञविज्ञान। ब्रजविज्ञाणि भांति ज्ञानिणि त स बुधाद। 66. 5–9.
blue lotus leaves, dhāttūra flower, śāmi flower, blue lotus, which is the best (vide Pujāprakāśa, p. 210). The Madanaparījata, p. 303 quotes from the Devipurāṇa verses which enumerate the flowers that are to be avoided in Śiva worship. If no flowers are available, then a fruit may be offered or if no fruit is available then only leaves and lastly only white whole grains of rice or even water may be offered. Lamps are to be fed with ghee or in its absence with sesame oil. Camphor is to be burnt before the image. There is a ceremony called ārātrika (waving lights round the image) performed with several lights or pieces of camphor placed in a broad vessel which is held in both hands and waved round an image and over its head. Vide Pujāprakāśa, pp. 75 and 87. For naivedya no food is to be offered which is declared unfit in the sāstras for eating, nor the milk of a she-goat or she-buffalo though they are allowed for food, nor the meat of the five-nailed animals nor the flesh of the wild boar nor fish. The general rule is stated by the Rāmāyaṇa as whatever food a man eats the same is the food to be offered to his deities. The Śm. O. (I. p. 203) quotes the Padmapurāṇa to the effect that naivedya should be offered in a vessel of gold, silver, bronze, copper or of clay or in palāśa leaves or on lotus leaf. The naivedya is offered with the formula set out below. According to the Brahmapurāṇa quoted by Aparāka, pp. 153–154 and Pujāprakāśa (p. 82) the naivedya offered to Brahmā, Viṣṇu, Śiva, the Sun, Devī, the Mātrās, to goblins and evil spirits respectively is to be given to brāhmaṇas, Sātvatas (Bhāgavatās), those whose bodies are smeared with ashes, to Magas, to the Śaktas, to women, to the poor.
One may also partake of the naivedya offered by oneself and the Śrītimukṭāphalā (Āhuṇika, p. 390) quotes Rg. I 154. 5 in support. After naivedya, tāmbūla is to be offered to the God worshipped. In the ancient grhyas and dharma sūtras no mention is made of tāmbūla or mukhavāsa (materials that will render the breath fragrant). Tāmbūla was probably introduced some time before or about the beginning of the Christian era in South India and then spread northwards. Among the smṛtis, Sāmvarata 55 quoted in the Kṛtyaratnākara p. 560, Laghu-Hārīta (Anand. 39), Laghu-Āsvalāyana (Anand.) 1. 160-61 and 23. 105, Aūṣānas (Jīvānanda, part I, p. 509) refer to the chewing of tāmbūla after dinner. In the Raghuvamśa VI. 64 Kālidāsa describes betelnut plants surrounded by betel creepers. The Kāmasūtra I 4. 16 1749 states that a person after performing the brushing of the teeth, consulting a looking glass and partaking of tāmbūla for rendering his breath fragrant should set about his daily business. Vide also Kāmasūtra III 4. 40, IV. 1. 36, V. 2. 21 and 24, VI. 1. 29, VI. 2. 8 for other references. In the Bhṛat-samhitā of Varahamihira (77. 35-37) the virtues of tāmbūla and its ingredients are described. In the Kādambarī (para 85) the royal palace is compared to the house of a dealer in betel leaves (tāmbūlika) in which lavali, cloves, cardamom, kaṅkola are stored. The Par. M. I. part 1. p. 434 quotes four verses from Vasiṣṭha (not found in the printed Dharmasūtra) about the cutting off of the two ends of tāmbūla leaves before eating them. In the Vrata-khandha (of Caturvargācintāmāṇī, vol. II. part I, p. 242) Hemādri quotes Ratnakośa to the effect that tāmbūla means betel leaves, betel nut and chūnam; while ‘mukhavāsa’ means these together with cardamom, camphor, kaṅkola berries, pieces of copra and mātulunga. The Nityācara-paddhati 1750 (p. 549) quotes verses showing that tāmbūla comprised nine ingredients viz. betel nut, betel leaves, chūnam, camphor, cardamom, clove, kaṅkola, copra, the mātulunga fruit. In modern times pieces of almond, nutmeg fruit and bark thereof, saffron, catechu are taken and mātulunga is omitted. Thus the thirteen ingredients of tāmbūla are

1749. स मातसध्याय जननिकायाः परो श्रीतिर्भवनान: ...वुद्रायस्य हर्षं श्रीतिर्भव- पारसङ्गह: कार्यार्थायिकते। मातसध्याय I. 4. 16.

1750. भूसस्यायस्य कर्तवः तत्साध्यस्य भविष्यम्। मार्शवस्यप्राण 29.39, quoted in सूत्रिक्त. I. p. 235 काल्पकायस्य गर्भस्यप्रवेषात् तथा हर्षाद्वारे भवस्य कार्यार्थायिकते हर्षाद्वारे। मातसध्याय मत्र यदिं वायुदानुप्रयोगस्यविद्यु द्वस्य। निश्चारार्थप्रयति p. 549.
made up. The Aṣṭāṅgasamgraha\textsuperscript{1751} of Vāgbhaṭa also mentions the several ingredients of tāmbūla including the essence of the bark of the Khadira tree (cateshu). In modern times tāmbūla is said to be of 13 guṇas, either because it contains thirteen ingredients or because it effects thirteen good results, the last of which are set out in a subhāṣīta quoted below.

Pradakṣaṁa (going round the image with the right hand always turned towards the image) and namaskāra constitute only one upacāra (item of worship) according to many. The namaskāra to the image is either aṣṭāṅga (with eight limbs) or pañcāṅga (with five limbs.) The first occurs when a person prostrates himself on the ground in front of the image in such a way that the palms of his hands, his feet, his knees, his chest and forehead touch the ground and his mind, speech and eye are fixed on the image and the latter occurs when he prostrates himself with his hands, feet and head.\textsuperscript{1752} There are other definitions of the aṣṭāṅga namaskāra. These several parts of the worship of images have been judicially noticed in Ram brahma Chatterji v. Kedar Nath 36 Calcutta Law Journal 473 at p. 483 (where the normal type of the continuous worship of an idol is described) and Pramatha Nath Mullick v. Pradyumna Kumar Mullick 52 Cal. 809 at p. 815 (P. C.).

In modern times it is the practice to perform in homage to the sun twelve namaskāras or any multiple of twelve and repeat the following twelve names of the sun in the dative preceded by ‘om’ and followed by ‘namah’: Mitra, Ravi, Sūrya, Bhānu, Khaga, Pūṣan, Hiranyagarbha, Marici, Āditya, Savitri, Arka and Bhāskara. There is another method of these namaskāras called Trāṣkalpanamaskāras in which after ‘om’ certain mystic syllables and their combinations in twos and

\textsuperscript{1751} झिकरसातीवस्त्रविनिविष्कार स्त्रे: धारणेति। जातीशचक्रकूदकरकूदकृते। सह॥ तान्मुखीनः कितसङ्कु द्वाय यौगिकाभिज्ञाति॥ हिम्समेव पुरुष च सत्पूर्वस्त्रिविद्रः च तद॥ अहानुसूचितम् I. 5 (विनि परम्परा)। ‘तान्मुख्य करुणिकाभिज्ञानाय जातीशचक्रकूदकृते। कितसङ्कु द्वाय यौगिकाभिज्ञाति॥ हिम्समेव पुरुष च सत्पूर्वस्त्रिविद्रः च तद॥ अहानुसूचितम् I. 5 (विनि परम्परा)।

\textsuperscript{1752} दूरदूरं प्रदर्शं च जाह्नवाहरस्त लिखता तथा। नमस्त वचस्त रक्षा प्रणामोपकारांेश्रीरं॥ quoted from स्वास (आदिप त्रिविषयक p. 389) and पुजारप p. 88; प्रदर्शं प्रदर्शं लिखता यतां तत्र प्रणामोपकारणोऽपि॥ नमस्त वचस्त रक्षा प्रणामो p. 88; दूरदूरं प्रदर्शं लिखता तथा॥ प्रदर्शं प्रदर्शं लिखता यतां तत्र प्रणामो p. 88; दूरदूरं प्रदर्शं लिखता तथा॥ प्रदर्शं प्रदर्शं लिखता यतां तत्र प्रणामो।
fours together with certain mantras are repeated with the twelve names (vide foot-note for illustrations). 1753

The Pujāprakāśa (pp. 166–188) mentions 32 aparādhas (lapses) which should be avoided while engaged in worship or while one is about to perform Viṣṇupūjā and the atonements for these. These 32 aparādhas (offences) against proper etiquette for worship are referred to in the Varāhapurāṇa (130. 5).

A passage from Baudhāyana about Śiva worship has already been quoted and it has been stated that worship of the phallic emblem of Śiva appears to have been current in the very ancient civilization brought to light by the finds discovered at Mohenjo-daro. Sir R. G. Bhandarkar in his 'Vairāgnavism and Śaivaism' has shown how Rudra is described as the supreme deity even in the Rg., how in the Tāi. S. IV. 5. 1–11 there are eleven anuvākas (called Rudras) which contain a sublime eulogy of Rudra (and also in Vāj. S. 16) and how numerous Śaiva sects and doctrines arose in course of time (p. 119 ff). Pāṇini teaches the formation of Bhavaṁi, Śaṁvanta, Rudrāni and Mṛṇāni from the four names of Śiva (IV. 1. 59).

In the sacrifice called Śuлагava in the gṛhya sūtras Rudra is worshipped as the supreme deity. The Āsv. gr. IV. 9. 17 mentions twelve names of Rudra and adds 1754 (IV. 9. 27–29) that all names in the world, all armies, all exalted things belong to him. Patañjali in his Mahābhāṣya (vol. II. pp. 387–388) on Pāṇini V. 2. 76 speaks of a 'Śiva-bhāgavata' (a devotee of Śiva). Vedāntasūtra II. 2. 37 is directed, according to Śaṅkara, to the refutation of the Pāṇḍavata sect of Śaivas. In the Śānti-parva 384. 121–124 the Pāṇḍavata are said to be opposed to the dharmas of varṇa and āśrama. The Kūrmapurāṇa (pūrvārdha, chap. 16) speaks of the

1753. ओँ ह्रां उद्यास सित नमः ह्रां ओँ सिताय नमः। ओँ ह्रां आरोइश्वराय दिये ह्रां ओँ सिताय नमः। ओँ ह्रां उद्यासम नमः ह्रां ओँ सिताय नमः। ओँ ह्रां श्रीमान्य ब्रह्माय नमः। ओँ ह्रां उद्यासाय नमः। ओँ ह्रां श्रीमान्य ब्रह्माय नमः। ओँ ह्रां उद्यासाय नमः।

1754. सर्वोष्ण हि वा अर्प नामायणि। सर्वो नामायणि। सर्ववृद्धधारणाणि। अम्बु।
śāstras of the Śaiva sects, of Kāpālas, Nakulas 1755 (Lakulas?), Vāmas, Bhairavas, Pāṣupatas as meant for deluding the world. The Varāhāpurāṇa (chap.70-71) is also directed against Pāṣupatas. The Pāṣupata brāhmaṇas are stated in the Kādambari to have surrounded the minister Śukanāsa (para 90). Śiva was worshipped in the form of the liṅga or as an image. It is believed that 14 crores of liṅgas were established by Bāna, an Asura devotee of Śiva, in various spots and these are called Bāna-liṅgas (Nityā- cārapaddhati, p. 556) and the Bāna-liṅgas (white stones) found in the Narmadā, the Ganges and other holy rivers are only like them. In the Kādambari (para 130) Bāna speaks of sand liṅgas on the Achoda lake and in another place of a liṅga made of pure mother-o'pearl. The Kūrmapurāṇa (pūrvārdha chap. 26) describes the origin of Liṅga and its worship and the Vāmanapurāṇa 46 lauds the several holy places where ancient liṅgas are established. The famous twelve Jyotir-liṅgas are; Omkāra at Māndhātā, Mahākāla at Ujjayinī (modern Ujjain), Tryambaka (near Nasik), Dhṛṇeśvara at Ellora, Nāganātha (towards the east of Ahmednagar), Bhūmā-Śāmkara (at the source of the Bhūmā river in the Sahyādri), Kedāra-nātha in Garhwal, Viś- veśvara at Benares, Somanātha in Kathiawar, Vaidyanātha new Parali. Mallikārjuna on the Śrisaila, and Rāmeśvara in South India. Many of these are situated in central and western India near each other.

The Pūjāprakāśa (p. 194) quotes Hārita prescribing that Maheśvara may be worshipped by means of the mantra of five syllables (namaḥ Śivāya) or by the Rudra1756 Gāyatri or by

1755. About Lakulīsa, Pāṣupata or Kālamukha, vide ‘Vaiṣṇavism and Śaivism’ p. 119 ff. In the Vaiṣṇavism 23. 221-224 it is said in a prophetic strain that Śiva would assume the form of Nakuli (Lakuli?) and the place where he will appear will be called the holy place of Kālīrohaṇa. Vide E. I. vol. II. p. 124, vol. XII. p. 337, vol. XIV p. 265 for the Lakula doctrine, its śāstras and other information. For the Kāptaikas, vide Bhandarkar’s ‘Vaiṣṇavism and Śaivism’ pp. 117,127. A grant of Nāgavardhana, nephew of Pulakedi (610-539 A.D.), was made providing the worship of Kāptaikas for the maintenance of Mahāśaktins, Yama 29 quoted in Par. M. II. part I p. 335 prescribes the penance of Kṛṣṇa for eating at a Kāptaika’s house. The Karpūramāṇja (about 900 A.D.) I. 22-24 contains a caricature of Kaula (i.e. Kāptaika) practices.

1756. ज्योतिर्लिङ्गणिति सन्तुष्टमायी विश्वेश्वर धनविस्तिर । तस्य भवति श्रवणविपुत्ते ॥

S. 1 and kaṭṭakapā†hītha 17. 11. It closely resembles the famous Gāyatri verse, particularly the words ‘dhiṃahi’ and ‘pracodayāt’ are the same in both.

H. D. 23
"Om" or by the mantra 'iṣanaḥ sarva-vidyānām' (Tai. Ār. X. 47), or by the Rudra mantras (viz. Tai. S. IV. 5. 1-11) or by the mantra 'tryambakair yajāmahe' (Rg. VII. 59. 12). For a devotee of Śiva, the wearing of a string of Rudrākṣa berries is necessary either on the hand, the arm, the neck or on the head. The Śrīmūltapāhala (āhnikā p. 393) quotes verses from the Śrītiratna and the Ratnāvali about the merit secured by bathing the liṅga with cow's milk, curds, clarified butter, honey, sugarcane juice, pañcagavya, water in which camphor and aguru are mixed up, and other substances. The 14th day of the dark half of a month has been sacred to Śiva from ancient times. Bāṇa in the Kādambarī (para 54) refers to the fact that queen Vīlāsavatī went to worship Mahākāla at Ujjayinī on the 14th.

The worship of Durgā has prevailed from ancient times. She is worshipped under various names and aspects. In the Tai. Ār. X. 18 Śiva is said to be the husband of Ambikā or Umā. In the Kena Upaniṣad (III. 25) Umā Haimavatī is mentioned as imparting to Indra the knowledge of the Great Being. The various names of Durgā are Umā, Pārvatī, Devī, Ambikā, Gaurī, Cāndī or Cāndikā, Kālī, Kumārī, Lalitā &c. The Mahābhārata (Virāṭaparva 6 and Bhīma 23) contains two hymns addressed to Durgā in which she is stated to be Vindhyavāsini and fond of blood and wine, and in Vanaparva 39. 4 it is stated that Umā became a kīrāti when Śiva became a kīrātā to test the prowess of Arjuna. In the Kumārasambhava Kālidāsa speaks of Pārvatī, Umā, Aparnā and derives the latter two words (I. 26 and V. 28). Yāj. I. 290 speaks of Ambikā as the mother of Vināyaka. The Devimāhātmya in the Mārkaṇḍeyapurāṇa (chap. 81-93) is the principal sacred text of Durgā worshippers in Northern India. E. I. vol. 9 p. 189 shows that about 625 A. D. Durgā was invoked as a supreme goddess. Bāṇa in his Kādambarī gives a graphic description of the temple of Cāndikā and refers to offerings of blood made to her (para 28), to her trident (triśūla) and her slaughter of Mahīśāsura. The Kṛtyaratnākara (p. 351) quotes verses from the Devīpurāṇa that the 8th of the bright half of a month is sacred to Devī (and particularly of Aśvina),

1757. इसे बाहरो तथा काफे मूर्तिन ब्रह्माध्यास्तात् । अवधः सर्वच्छलानां प्रकाशः
कारखुलिः "सन्तुर्पत्राः" quoted in Purāṇa p. 194.

that a goat or a buffalo may be sacrificed for her.¹⁷⁵⁹ These bloody rites are still continued in the Kālī temple in Bengal and a few other shrines of Durgā. In Bengal the worship of Durgā in Āsvina has been most popular.¹⁷⁶⁰ Raghunandana in his Durgārcana-paddhati gives an elaborate description of the worship of Durgā in Āsvina. Durgā is also worshipped as Śakti. The influence of Śaktta worship has been great throughout India and will be briefly surveyed later on.

In modern times devapūjā differs considerably from the ritual of the ancient works of Viṣṇu and Baudhāyana; it also differs from province to province and caste to caste. A brief analysis of the devapūjā practised by brāhmaṇas in Western India is given below: Ācamana; prāṇāyāma; adoration to Mahāganapati and certain other deities; twelve names of Gaṇeśa, hymn of praise to Gaṇeśa, Gaurī, Viṣṇu; mention of the place and the time with astronomical details about the day, the nakṣatra &c.; then the samkalpa of performing devapūjā with sixteen upacāras; contemplation on Gaṇapati with Rg. II. 23. 1 (gaṇanām tvā); āsanavidhi with an invocation to the earth; nyāsa (mystical sanctification of the body) of the sixteen verses of Rg. X. 90 on sixteen parts of the body; invocation of the deities and the sacred rivers in the water jar and offering sandalwood paste, flowers and whole grains of rice to the jar; then invocation of the conch and bell in a similar way; sprinkling of oneself and the materials of worship with water accompanied by the mantra (‘apavitraḥ pavitro vā &c.’); dhīyāna (contemplation) of Viṣṇu, Śiva, Gaṇeśa, the sun’s disc, Durgā holding a bunch of flowers in one’s folded hands; then offering the sixteen upacāras enumerated above to the accompaniment of the 16 verses of Rg. X. 90 to one’s favourite deity; final benediction.¹⁷⁶¹ When several deities are worshipped, there are two methods in which the upacāras may be offered. One may offer the upacāras from āvāhana to namaskāra to one deity or the principal deity and then the same upacāras to the other deity or deities one after

¹⁷⁵⁹. स्मारातप्रियवेंद्रवद्दी दुष्यंति दुष्योऽर्भिनोऽदिकृतमेव एवं समामोहत्ये युथनस्तप्यामयं गुरुवर्णममप्रज्ञानमिति वृत्तम्। अहंकारकार्यशृऽपितं विभिन्नस्यार्थो यथा।

¹⁷⁶⁰. Vide ‘Durgāpūjā’ by Pratapchandra Ghosh (1871) for a detailed description of Durgāpūjā in Bengal.

¹⁷⁶¹. The benediction is अमेन पदाञ्जालेन नमस्तुर्यस्यामनमाम अहंकारेष्वति मीयते न रत्नदाः बलार्यांगपत्रुष।
another. This method is called kāndānasamaya. The other method occurs when śvāhana is done for the several deities in order, then āsana for all, then pādyā for all and so on up to namaskāra. This is called padārthānusamaya. This method is generally preferred. Vide the com. of Nārāyaṇa on Âśv. gr. I. 24. 7, the com. on Kātyāyana-śrauta I. 5. 9–11 for detailed explanations of these.

From the early centuries of the Christian era the works on Tantra exercised a profound influence on the ritual of devapūjā and several mystical postures of the hands and fingers such as the mudrās and the nyāsas began to occupy the minds of the worshippers.\(^{1762}\) The Bhāgavata-purāṇa XI. 27. 7 says that devapūjā is of three kinds viz. Vaidikī, Tāntrikī and mīśrā. The first and the third are for the three varṇas and Tāntrikī for śūdras.

\(^{1762}\) शैवसाधनाय शिष्य हृदि तै बिषयो मक्ष:। शरणासौनिर्मौल शिष्या मो समयाग्निः॥ भगवत XI. 27. 7 quoted in पूजामार्ग P. 115. Vide also इति श्रेष्ठसहीव. VIII. 37 and XI. 77.
CHAPTER XX

VAISVADeva

Vaiśvadēva.—(offering of cooked food to all Gods).

Dakṣa (II. 56) says that in the 5th part of the day a householder has to allow distribution of food according to his ability to the gods, Manes, men and even insects. Vaiśvadēva is to be offered according to Śatātapa (quoted by Medhātithi on Manu V. 7 and by Aparārka p. 142) in the grhyā fire if one has preserved it, or in the ordinary fire. If no fire is available one may offer it even in water or on the bare ground. Laghu-Vyāsa II. 52 says the same.

Some medieval works like the Śr这一切arthaśāra and the Par. M. (I. part 1, p. 389) state that vaiśvadēva really comprises the three daily sacrifices viz. devayajña, bhūtayajña and pitryajña. The rite is so called because in it sacrifice is offered to all the gods or because food is cooked therein for all the gods. But in the ancient grhyāsūtras the three yajñas are kept distinct. In the Āṣv. gr. III. 1 the five daily sacrifices are enumerated, but only one, the brahmayajña, is thereafter described in detail and we have to understand that Vaiśvadēva has already been dealt with under homa in Āṣv. gr. I. 2, 1-2 and that I. 2, 3-10 is concerned with bhūtayajña or baliharana, out of which the 7th sūtra contemplates an offering to Viśve-devas and sūtra 10 an offering of cooked food to pitṛa. The Śān. gr. II. 14 speaks of Vaiśvadēva, while Gobhila gr. I. 4, 1-15, Khādīra gr. I. 5, 22-35 speak of baliharana only. Pāṇini VI. 2. 39 teaches the accent of ‘ksullaka-vaiśvadēva’ (as a compound). Valk. VI. 17 expressly says that devayajña is the homa to the gods offered with cooked food meant for all the gods. According to Gautama (V. 9) the deities of vaiśvadēva are Agni, Dhanvantari, Viśve-devas, Prajāpati and Svistakṛt (Agni). According to Manu (III. 84-86) the deities are Agni,

1763. एले देवयज्ञां देवयज्ञां दक्षयज्ञां वैष्णव: । शृण्वपार्श्व पृ. 47। एले देवयज्ञां देवयज्ञां दक्षयज्ञां वैष्णव:। शृण्वपार्श्व पृ. 47।

1764. एले देवयज्ञां देवयज्ञां दक्षयज्ञां वैष्णव:। पृ. 47।

1765. एले देवयज्ञां देवयज्ञां दक्षयज्ञां वैष्णव:। पृ. 47।

In modern times the formula is अऽन्ये स्वागत स्वागत इत्यादि स्वागत।
Soma, Agni soma, the Viśve-devas, Dhanvantari, Kuhū, Anumatī, Prajāpati, Dyāvāprthivi, (Agni) Sviṣṭakṛt. The Śān. gr. II. 14. 4 gives the names of ten deities that are slightly different from the list of Manu. According to Pār. gr. II. 9 the deities are Brahmā, Prajāpati, Gṛhyā, Kaśyapa and Anumatī; while the Viṣṇu Dh. S. 67. 1–3 (quoted in the Gr. R. p. 278) states that Vaiśvadeva is to be offered to Vāsudeva, Saṁkarsana, Aniruddha, Puruṣa, Satya, Acyuta, Agni, Soma, Mitra, Varuṇa, Indra, Indrāgni, Viśve-devas, Prajāpati, Anumatī, Dhanvantari, Vāstospati, (Agni) Sviṣṭakṛt. Vide Bhār. gr. III. 12, Mānava gr. II. 12. 1–2, Kāṭhaka gr. 54, Vaik. III. 7 for other lists of deities in Vaiśvadeva. It is on account of this divergence that digests like the Madanapārījāta (p. 317) say that Vaiśvadeva is of two kinds, viz. what is common to all smṛtis like that of Manu and secondly what is stated in one’s own grhyasūtra. The Sm. C. (I. p. 212)⁷⁷⁸ says the same.

All ancient smṛtis say that Vaiśvadeva is to be performed twice, once in the morning and then in the evening. Vide ĀŚv. gr. I. 2. 1, Vas. Dh. S. XI. 3, Manu III. 121, Viṣṇu Dh. S. 59. 13, Gobhila II. 34. But in later times it came to be performed only once in the morning and the saṁkalpa includes both in one statement.⁷⁷⁷ The verses ‘juśto damūna’ (Rg. V. 4. 5) and ‘ehyagna’ (Rg. I. 76. 2) are used in invoking Agni, then the verse ‘catvāri śṛṅgā’ (Rg. IV. 58. 3) and several ordinary verses describing the characteristics of Agni are employed for the dhyāna (contemplation) of Agni. From the food cooked for one’s meal, a portion is taken out in another vessel, and covered with clarified butter; it is then divided into three parts. Then one places one’s left hand on one’s heart and with the right hand takes up from one portion of the food morsels equal to a ripe myrobolan fruit, presses it with one’s right thumb and offers it with the right hand to Śurya, Prajāpati, Soma Vanaspati, Agni-soma, Indrāgni, Dyāvāprthivi, Dhanvantari, Indra, Viśve Devas, Brahmā. Then holy ashes are taken from the fire with the mantra ‘mā nastoke’ (Rg. I. 114. 3) and ashes are applied to the forehead, the throat, the navel, the right and left shoulders and the head with certain mantras and a concluding prayer is

⁷⁷⁶. रामचंद्र उक्त श्रावासाधितं यथा | स्मास विभिन्नश्चार्थयथ | I. p. 212.

⁷⁷⁷. तस्य कल्य इति सांस्कृतिका अद्वित्यः भगवान्तः श्रवायां भविष्यते वार्तां।

⁷⁷⁸. किम् अति देवानिकां भाषामिहः | किम् किरुणे यस्तौ सर्वं | नामस्य कारिणे |
offered to Agni to bestow intelligence, memory, fame &c. as set out below.\[1768\]

Medieval digests like the Mit. (on Yāj. I. 103) discuss the question whether vaisvadeva is puruṣārtha only (i.e. recommended to men for effecting some beneficent consequence to them) or whether it is puruṣārtha as well as a rite for effecting a sanskrita (unseen or spiritual result) of the food cooked. In the latter case food will be pradhāna (the principal matter) and vaisvadeva will be secondary; but in the former case (i.e. if it were only puruṣārtha) food will be secondary and Vaisvadeva principal. Relying \[1769\] on Āsv. gr. I. 2. 1 some say that vaisvadeva is meant as a sanskrita of food and relying on Āsv. gr. III. 1. 1 and 4 others say that it is puruṣārtha. The Mit. declares that vaisvadeva is puruṣārtha only, as Manu (II. 28) holds that the human body is rendered fit for spiritual knowledge by the daily yajñas and by other sacrifices and that if vaisvadeva is not puruṣārtha alone, each time food is cooked in the day (on account of the sudden advent of many guests) vaisvadeva would have to be performed several times in the day; but Manu III. 108 forbids a fresh vaisvadeva in such a case. Sm. C. (I. p. 213) and Par. M. (I. 1. p. 390) hold the same view. The Smṛtyarthaśāra p. 46 and Laghu-Āśvalāyana I. 116 hold the view that vaisvadeva is both for the sanskrita of the householder and also of the food.\[1770\]

There was divergence of view on other questions viz. whether vaisvadeva was to be performed before ēraḍḍha or after it and whether food for vaisvadeva was to be separately cooked from that meant for śraḍḍha. Aparārka p. 462 sets out the conflicting views on the first question and says that for vaisvadeva there are three options, viz. it may be performed immediately after food is ready, or it may be offered after baliharṣa or it may be performed after ēraḍḍha is finished. The Madana-

\[1768\] 

\[1769\] 

\[1770\]
pārijāta p. 320 and Brhat-Parāṣara p. 156 hold that vaiśvadeva must be performed before śrāddha. Vide Smṛtīmuktāṭhaka (śhnikā pp. 406-407) also; on the other hand Anuśāsanā-parvā (97, 16-18) directs that on śrāddha day, pīṭh-tarpana comes first, then offering of bāli, and then vaiśvadeva. The Madanapārijāta p. 318 says that the food for the vaiśvadeva must be separately cooked from what is meant for śrāddha. In the case of a joint family of father and sons or of several brothers, the father alone performs vaiśvadeva or the eldest brother; but if the father or eldest brother is unable to do it himself, a son or younger brother may offer it at his bidding (Laghu-Āśvalāyana I. 117-119).

The food to be offered should be sprinkled over with ghee or with curds or milk but not with oil or salt. Ap. Dh. S.1771 II. 6. 15. 12-14 prescribes that there is to be no homa of kṣāra and lavana (vide note 723 above) and also of food that is mixed up with inferior food (like kulatttha &c.); but if one is compelled to offer inferior food in vaiśvadeva (owing to poverty &c.) he should take some hot ashes from the grhya or ordinary fire towards the north of the fire and offer the food in the ashes. The Smṛtyarthasaśāra1772 p. 47 states that cereals like gram and māsa beans are not to be used in vaiśvadeva food. Even when a man was not going to eat on a particular day he had to offer vaiśvadeva (Aparāśka p. 145). If he could afford no food, he was to offer fruits, roots or even water.1773 He who has no grhya fire may offer vaiśvadeva food into the ordinary fire with only the vyāhrīṣi and the rest may be left for crows.

Ap. Dh. S. (II. 2. 3. 1 and 4) says that vaiśvadeva food should be cooked by āryas (persons of the twice-born classes) that are purified (by bathing &c.), or śūdras supervised by āryas may cook the food.1774 Medieval writers remarked, as usual, that the latter rule about śūdras being cooks applied only to another age.1775 Ap. Dh. S. (II. 2. 3. 10-11) further says

\footnote{1771. न भारदेशस्य होम जीविचर्चा। तथावरासां दुहुरास। अहाधविहार होम जीविचर्च। वहनं भारदेशस्य वयस्तुः भन्यूभवन्ति। अप. च. सु. इ. 6. 15. 12-14.}

\footnote{1772. कौन्ते चचन्त्र मारि महसुर पु वत्सपत्यः। भार व वहनं तर्य मैथिद्रेष्य विश्व-शेत। स्वार्धपरीक्षा। p. 47.}

\footnote{1773. अवमे पति केनापि धतुसाहोकाराभिं। चद्यान्विततः च वर्तितं। स्वार्टित। p. 212 and स्वार्टित। (अहाखिण p. 398).}

\footnote{1774. आप्ता: पश्चायोपापरस्त्रांस्त्रां। स्व। आप्तमिश्रति वा जृति: स्वार्टिता। स्वार्टित। अप. च. सु. इ. 2. 3. 1 and 4.}

\footnote{1775. यत् तेन्ते। आप्तमिश्रता। दुहुरासां दुहुरासां स्वार्टिता। स्वार्टित। भवानवस्त्र च वृत्ति। भवानवस्त्र च वृत्ति। नैद्युगमिश्रति। स्वार्टित। (अहाखिण p. 399).}
that when the food is ready i.e. cooked, the cook should announce while standing; to the owner of the house 'it is ready' and the owner should reply 'it (food) is suspiciously ready, it is food that gives supremacy; may it not be lost.' If no vaiśvādeva is performed on any day, the householder had to fast the day and night (Gobhila-smṛti III. 120). Dakṣa II. 62 and Yama condemn to hell him who takes his own meal without offering vaiśvādeva, when he is not himself in distress or difficulty.¹⁷⁷⁶

It has been stated above (p.158) that the śūdra was to offer all the five yajñas without Vedic or Paurānic mantras, but only with the word 'namah' and he was to use uncooked food for vaiśvādeva. Vide Yaj. I. 121 and the Mit. thereon and Āhnikapraṅkāśa, p. 401.

_Baliharana_ or _Bhūtayajña:_—Here also there is some divergence between the ancient grhya-sūtras and medieval and modern practice. The Āśv. gr. I. 2. 3-11 deals with this. The deities to whom balī (or part of the food taken out when performing vaiśvādeva) is offered are: to the same deities to whom the devayajña is offered as stated above, to the waters, to herbs and trees, to the house, to the domestic deities, to the deities of the ground (on which the house is built), to Indra and Indra's men, to Yama and Yama's men, to Varuṇa and Varuṇa's men, to Soma and Soma's men (these are offered in the several quarters), to Brahman and Brahman's men in the middle, to the Viṣve-devas, to all day-walking beings, to the Rakṣases towards the north; _svadhā_ to the pītṛ (Manes)—with these words he should pour out the remnant of the food to the south, while wearing the sacred thread suspended over the right shoulder. Āśv. adds that if baliharana is performed by night then the words 'to all night-walking beings' are used instead of 'to all day-walking beings'.

Gobhila gr. I. 4. 5-15, Pār. gr. II. 9 and other grhya sūtras, Āp. Dh. S. II. 2. 3. 15-II. 2. 4. 9, Gautama V. 10-15, differ considerably from the above in several respects. But for want of space no reference can be made to these differences.

In bhūtayajña, balī is to be offered not into fire but on the ground, which is to be wiped with the hand and sprinkled with water.

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¹⁷⁷⁶. अङ्कोत्तरीय पौराणिक स्रोतों में इस सूचना प्राप्त नहीं होती।
¹⁷⁷⁷. पौराणिक प्राचीन कथाओं में तथा शास्त्रों के प्राचीन भागों में, तीनों घरों से विशेष रूप से विभिन्न देव के नामकरण बताये गए हैं।
¹⁷⁷⁸. वर्तमान तथा तवथा संसारी हजारों वर्षों परिवर्तनोऽक अन्य उपस्थितियोऽथ धन्य! अन्तः भूमिका प्राचीन छापेवाक भारतीय संस्कृत प्राचीन स्थानोऽपि ज्ञात नह! (स्मार्यत्व) प. 47.

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with water, and then the bali is to be put down and water is poured on it thereafter. *Vide* Āp. Dhist. S. II. 2. 3. 15. The Āp. Dhist. S. (II. 4. 9. 5-6) prescribes that one should make all including dogs and cāndālas participators in the food cooked for vaiśvadeva and adds the view of some (which he disapproves) that one should not give food to the undeserving.1779 Manu III. 87-93 says that after performing vaiśvadeva one should offer balis in all directions to Indra, Yama, Varuṇa, Soma and their followers, a bali to Maruts on the door, to waters a bali in water, a bali to the trees in mortar and pestle, a bali to Śrī on the top of the house, to Bhadrakāli at the foot of the house, to Brahmā and Vāstospati in the midst of the house; a bali may be thrown up in the sky to Viśve Devas, to the day-walking beings (when balihaṇa is done by day) and to night-walking beings (by night); a bali should be offered to the prosperity of all on the first floor1780 and all the remaining portion of the food for balis should be offered to the manes towards the south; the householder should lightly (so that no dust will get mixed with it) offer on the ground some food to dogs, to outcasts, to cāndālas, to those suffering from loathsome diseases (such as leprosy), to crows and insects. Yaj. I. 103 calls upon the householder to throw food to dogs, cāndālas and crows on the ground.1781

These directions to give food even to outcasts, dogs and birds were the outcome of the noble sentiment of universal kindliness and charity, the idea that One Spirit pervades and illumines the meanest of creatures and binds all together. The Śānś. gr. (II. 14)1782 winds up its vaiśvadeva section with this fine exhortation “let him throw food to dogs, to śvapcas (eaters

1779.  तत्रात्यथेवेव भावन: कुर्ष्यतामण्यवाचारण्यः। नारायणश्यो वुधाविद्देष्ये। आप. प. ख. II. 4. 9. 5-6.

1780. Some hold that bali is to be offered on the ground at the top (where the head lies) of the bed of the house-holder and at the other end of the bed. गुरुणात्मक in Manu III. 91 is explained by the गुरुत्वात्मकाकर p. 279 as the latrine and privy at the back of the house.

1781. भूषेष्मथ  हुण्डविवेशारकूटाः शृङ्खलेऽहरेत्। अर्थ कुतोऽव्यवर्गावसेनपथ निविष्यते॥ पार. I. 103.

1782. भूष्म: भूषेष्मथ प्रयोगस्थ परेतदुव्यक्तित सत्त्वसमर्थीपाध्योऽनु सूर्यो नमोभवनं बिच्छूते आवेषेत् इति। पार. प. इ. II. 14. 22-26. Rg. X. 117. 6 is मोत्यां विभिन्नोऽनुष्ठूलानां विभिन्नोऽनुष्ठूलानां नामसमात्मक सर्वविभिन्नोऽनुष्ठूलानां विभिन्नोऽनुष्ठूलानां विभिन्नोऽनुष्ठूलानां। With the last quarter may be compared the भवयात्मा भवयात्म । 13 'हुण्डेष्ये तवं दयन भवयात्मकाणनानित्त।' Vide also Manu III. 118 and Viṣṇu Dhist. S. 67. 43 for the same idea.
of dog-flesh), to birds on the ground; let him eat nothing without having cut off a portion (to be offered as a bali); let him not eat alone, nor before others (relatives and guests), since the mantra says 'the fool gets food in vain' (Rg. X. 117. 6'). The Mahābhārata (Vanaprśa II. 59) says that offering food to dogs, śvapacas and birds on the ground is known as vaisvadeva, which is performed in the morning and evening. The same verse occurs at Anuśāsanaprśa 97. 22–23. Aparārka p. 145 says that vaisvadeva comprises all actions from the offering into fire oblations of food up to the throwing of food to dogs and the like in the morning and the evening.

In modern times the way in which balis are offered and their number are set out in the diagram below. The one drawn is for the morning baliharaṇa. For the evening one the only change necessary would be to put 'agnaye svāhā' (No. 1) in place of 'sūryāya svāhā' and 'nakta-mārībhyaḥ' for 'divā-cārībhyaḥ' in No. 27. The word 'svāhā' is not repeated in the diagram after each name 1783 for the sake of space. Manu III. 121 prescribes that bali is offered in the evening by the wife but without mantras (i. e. she is not to repeat the mantras) 'Indrāya svāhā' &c., but only to contemplate on the several deities.

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1783.
Pitṛyajña:—The word occurs in Rg. X. 16. 10, but its exact meaning is not certain. Pitṛyajña may be performed in either of three ways as stated above (on p. 700) viz. by tarpana (Manu III. 70 and 283), or by performing baliharana in which remnants of bali food are to be offered to the pitṛs (Manu III. 91 and Āśv. gr. I. 2. 11) or by performing śrāddha daily with food on inviting at least one brāhmaṇa for dinner (Manu III. 82–83). Śrāddhas will be dealt with later and the other two (tarpana and baliharana) have already been dealt with. In this daily śrāddha, there is no offering of pinda (balls of rice) and the several strict rules and procedure of the pārśvāna śrāddha do not apply.

1784. निरपभाज्रे हु गण्यातीतजास्पद्य महिला। सर्वचर विद्याधर सर्पवक्ष शतपतिपुष्प भोजयेद। आवाहन सवाकार विष्णुद्रकरणा सिद्ध। परशुरामापी निमित्त बिबंध बीमे ज्ञातस्यों च। निरपभाज्रे स्त्रज्ञेसुर्यशर्मेषमञ्जरः मकाल्प्येद। व्यास इन स्मृतिस। (अभिक व 402)।
CHAPTER XXI

NṚYAJṆA OR MANUŚYA-YAJṆA.

Nṛyajña or Manuśya-yajña: (Honouring guests).—Manu (III. 70) states that this consists in honouring guests. In the oldest hymn of the Rgveda fire is described as a guest in the house of the sacrificer. In Rg. I. 73. 1 Agni is described as lying in a pleasant spot and pleased like a guest (syonaśīr-atithir-na prīṇano). Vide Rg. V. 1. 8 and 9, V. 4. 5, VII. 42. 4 for fire being called atithi. In Rg. IV. 4. 10 it is said of Agni ‘you become the protector, the friend, of him who offers you hospitality in the usual (or proper) order.’ Vide Rg. IV. 33. 7 and Tai. S. I. 2. 10. 1 for the word ātithya. Atharvaveda IX. 6 is an eulogy of hospitality in which the various stages in the reception and feeding of a guest are metaphorically represented as the various actions performed in a sacrifice. The Tai. S. V. 2. 2. 4 refers to the fact that ‘when a guest comes, hospitality in which ghee abounds, is offered to him’ and it remarks that ‘one who comes in a chariot and one who comes in a cart are the two most honoured among guests.’ The Tai. S. (VI. 2. 1. 2) says ‘hospitality is offered to all the followers accompanied by whom a king comes’. Vide Alt. Br. II. 9 for almost the same words. The Śān. Br. II. 9 remarks ‘when a man offers oblations at sunrise, he indeed offers hospitality to a great god who has started on a journey.’ The Tai. Br. (II. 1. 3) shows that a guest was honoured by having a lit lamp placed before him and then food was served to him. The Alt. Br. (25. 5) says that a guest

1785. वियो विशालितिधिनेन विनायकाय। स. V. 1. 9 ‘Agni is a guest dear to all human groups.’ तथा बाला भावसि तथा सजा पद्म आतिष्ठताज्ञानवज्जोतेषु। स. IV. 4. 10.

1786. Vide आप. ख. II. 3. 7. 2 and 6–10 for comparison of hospitable acts with the three savanas and constituent elements of a sacrifice.

1787. साधारणतः यथा अथ असत्त्वनामप्रिततताम्। एव पद्यातिथिः आधाराय सार्वाच्छुदातिं तदनि तदाधिश्रवणेऽवाच्छुदातिं। सं. V. 2. 2. 3 and 4. The words साधारणतः तदनि are quoted in श्र. परिभाषां भू. II. 4. 20.

1788. श वदितदेवो वहितो द्वितेऽपि तदाण्वितवृत्तिः करिते। श्र. मां. II. 9.

1789. अथो पद्यातिथिः उपातिशीला परिभेषित ते। श्र. मां. II. 1. 3.
should not be refused in the evening. The Śat. Br. (II. 1.4. 2. S. B. E. vol. 12, p. 291) remarks that 'it would be unbecoming for a person to take food before men who are staying with him as guests have eaten'. The Satapatha shows that an ox or a goat was cooked for a guest, either a king or a brāhmaṇa (III. 4. 1. 2.). Vide also Ait. Br. 3. 4 for the offering of an ox or barren cow to a king or another deserving person coming as a guest. Yāj. I. 109 also says that a big ox or a goat was to be kept apart for a guest learned in the Veda. But the Mit. and other medieval writers to whom flesh-eating was an anathema and an unspeakable sin for a brāhmaṇa remark that an ox or a goat was to be understood as set apart for the guest to flatter him (with the words 'this ox is yours') just as one says in humility 'all this house is yours' and that the ox or goat was not meant to be given in gift or to be killed since it would be impossible to find an ox each time a śrotriya guest came. The Ait. Ār. I. 1. 1 remarks 'whoever is good and has attained eminence is a (real) guest, people do not treat with hospitality one who is undeserving.' In the Tai. Up. (I. 11. 2) one of the exhortations of the teacher to the pupil returning home is 'atithi-devo bhava' (honour guests). The same Upaniṣad says elsewhere (III. 10. 1) 'let him never turn away a stranger from his house, that is the rule. Therefore a man should by all means acquire much food, for people say (to the guest) 'there is food ready for him.' If he gives food amply, food is given to him amply'. In the Kaṭhopaniṣad (I. 7–9) it is said 'a brāhmaṇa entering a house as a guest is (like) fire. People offer this (well-known) appeasement to him. Oh, son of Vivasvat, offer him water (to wash his feet). If a brāhmaṇa guest stays in a man's house without food, he cuts off (destroys) the hopes and expectations, (fruits of) the friendship (of the good), the rewards of sacrifices and charitable acts, sons and cattle.' Then Yama offered to bestow three boons on Nāciketa as some penance for allowing Nāciketa to remain without food.

1790. तत्तात्वादुर्घर्र साधनतिद्विपस्यद्वघ्य हृतः। अपि भविष्यति। सार्य छुरौकयो गुणेयसिः।।

1791. अथ यदर्थ द्रुतानांशीवियं नौरुषः बालस्य हृतः घृष्टे तथापि कालिः पीयो न च विनासाते। अत्तिकम्यात् प्र. 451।

1792. चो धे नमस्ती धे: अव्यास्यशून्ये स ब अतिधिष्ठति न वासस्यनामार्थवयणामिषये। अभि. भ. I. 1. 1।

1793. वैद्यकाम्: महात्मतिदिमहामहाबृहव | तत्ततां भावित हृष्टे हर देवस्यको- | विधानं: प्र. I. 7; अपि. भ. यु. II. 3. 6. 3 echoes the first half. वचिस्त्र XI. 13 quotes the first half.
in his house for three days. The Nirukta\textsuperscript{1794} IV. 5 in explaining Rg. V. 4. 5 (\textit{jaśto damūnā atithidurōṇa}) derives the word \textquote{atithi} from the root \textquote{at} to go and also from \textquote{tithi} (\textit{day}) and \textquote{a} meaning \textquote{comes} (from \textquote{i} with \textquote{abhi}). Vide Manu III. 102 for another derivation; also Parāśara I. 42 and Mārk. 29. 2–9. Manu and others say that an \textit{atithi} is so called because he does not stay for a whole \textit{tithi} (\textit{i.e.} day) and \textquote{an atithi is a brāhmaṇa who stays for one night only as a guest.}

The honouring of guests comes after the offering of bāli and Baud. gr. II. 9. 1–2, Vas. XI. 6, Viṣṇupuraṇa III. 11. 55 ordain that after bālīharaṇa the householder should wait in front of the yard of his house for as much time as would be required for milking a cow or for a longer time at his desire for receiving guests. Others make it a definite time viz. one-eighth of a \textit{muhūrtā} (\textit{vide} Mārk. purāṇa 29. 24–25 quoted in Sm. C. I., p. 217).\textsuperscript{1795} The Āp. Dh. S. contains a very elaborate treatment of honouring guests (II. 3. 6. 3 to II. 4. 9. 6). Gaut. V. 36, Manu III. 102–103 and Yāj. I. 107 and 111 state that he is called an \textit{atithi} who belonging to a different village and intending to stay one night only arrives in the evening, that one who has already been invited for dinner is not an \textit{atithi} properly so called, that a person who belongs to the same village or who is a friend or fellow-student is not an \textit{atithi}, that one has to honour guests according to one\textquote{s ability, that guests are to be preferred according to the order of varṇas and that among the brāhmaṇas, the śrotriya and one who has completely mastered (at least one) recension of the Veda is to be preferred. Vas. Dh. S. XI. 6 says that the worthiest are to be honoured first. Gaut. V. 39–42 and Manu III. 110–112 say that a kṣatriya is not really an \textit{atithi} to a brāhmaṇa nor are vaisyās nor śūdras; but they add that,\textsuperscript{1796} if a kṣatriya comes to a brāhmaṇa\textquote{s house as a guest (\textit{i.e.} as a traveller who has no food with him and about the time of taking food) he should be treated to a meal after brāhmaṇa guests take their food and vaisyā and śūdra guests should be given food.

\textsuperscript{1794} अतिथि: अष्टान्तित्व दृष्टान्तिः अन्येष्टि तिथिः पञ्चकस्तिविविधो द्वितीय यथा।

\textsuperscript{1795} अथ रौद्रेऽरूपं बृहानितिप्रभुक्षक्षणः। अः योजन्य स्वयं।

\textsuperscript{1796} भाष्यप्रायत्नितिचन्द्रणम्।।।।। भौलमेव तं श्वरयायेत। भाष्यप्रायः।

\textsuperscript{1794} अर्थात्: अष्टान्तित्व दृष्टान्तिः। अन्येष्टि तिथिः पञ्चकस्तिविविधो द्वितीय यथा। विस्मृत इति IV. 5.

\textsuperscript{1795} अथ रौद्रेऽरूपं बृहानितिप्रभुक्षक्षणः। अः योजन्य स्वयं।

\textsuperscript{1796} भाष्यप्रायत्नितिचन्द्रणम्।।।।। भौलमेव तं श्वरयायेत। भाष्यप्रायः।
by a brāhmaṇa householder along with his servants and thereby he should show his kindliness. Āp. Dh. S. II. 4. 9. 5 requires the householder to give food to all who come at the end of the Vaiśvaveda, even including cāndālas, but it mentions the view of some that one need not give food to unworthy persons (vide note 1779 above). Commentators like Haradatta explain that. In the case of worthy guests, if the householder does not give food, though able, he incurs sin; but in the case of unworthy people he incurs no blemish by not giving, but if he gives to them also, he secures merit. Vṛddha-Gautama (pp. 535–536) calls upon a householder to treat even a cāndāla with consideration. Parāśara (I. 40) and Śatātpa went so far1777 as to say that even if a householder hates a visitor or the latter is a fool, the householder should give him food if he arrives at the time of meals. Śāntiperava 146. 5 says that even an enemy when he comes to one’s house as a guest must be hospitably treated, as a tree does not remove its shade from one who approaches it to fell it. But Āp. Dh. S. II. 3. 6. 19, Manu IV. 213, Yāj. I. 163 are opposed to this and state that a guest who is at enmity with the host shall not eat his food, nor shall he eat the food of a host who accuses him or suspects him of a crime. Vṛddha-Hārīta (8. 239–240) states the humane rule ‘if a traveller is a śūdra or belongs to a pratiloma caste (such as a cāndāla) and comes to one’s house tired and hungry, the householder should give him food; but if a heretic or a patita (one outcast for grave sins) comes in that condition, one should not give him cooked food, but only grain. Compare Manu IV. 30. Vṛddha-Gautama (chap. 6, p. 535 and chap. 12, p. 590, Jivānanda part 2) says the same about a cāndāla or śvapāka being given cooked food. Baud. gr. II. 9. 21 enjoins welcome to all travellers including cāndālas.

The guest is to be shown honour by going out to meet him, by offering him water to wash his feet, by giving him a seat, by lighting a lamp before him, by giving food and lodging, by personal attendance on him, by offering him a bed and by accompanying him some distance when he departs. Vide Gaut. V. 29–34, 37, Āp. Dh. S. II. 3. 6. 7–15, Manu III. 99, 107 and IV. 29, Dakṣa III. 5–8. Vanaparva 200. 22–25 and Anuśāsana 2 highly extol hospitality. Anuśāsana 7. 6 says ‘the host

1777. भिपो या पति या हेतो गुरुसः परिषित एव या। वैच्छिन्दे द्व संपत्तिः सतीविष: स्वयंस्यायनः। राजस्य 40, ज्ञातवयो वै लयित्वे I. p. 217 (reads छत्रो वा पति वा गुरुसः सतीविष: &c.).
should give his eye, mind and agreeable speech to the guest, he should personally attend on him and should accompany him when he (the guest) departs; this sacrifice demands these five fees'.\textsuperscript{1798} Ap. Dh. S. (II. 2. 4. 16–21) says that if a brāhmaṇa that has not studied the Veda or a kṣatriya or a vaiśya comes as a guest to a brāhmaṇa, the latter should offer him a seat, water and food, but need not rise to receive him, that if a śūdra comes as a guest to a brāhmaṇa, the latter should ask him to do some work, then give him food, but if he has none, he should send his slaves to bring it from the royal palace (or store-house).\textsuperscript{1799} Haradatta makes the interesting remark that for honouring śūdra visitors the king should set apart in each village some paddy or other corn. Gaut. V. 33, Manu III. 101 (= Vanaparva II. 54 and Udyoga 36. 34), Ap. Dh. S. II. 2. 4. 13–14, Yāj. I. 107, Baud. gr. II. 9. 21–23 say that\textsuperscript{1800} if a man has not the means to give food to all visitors he should at least offer them water, room and grass to lie down upon, and agreeable speech. If the householder is absent, his wife is to look after honouring guests. Gaut. (V. 37–38) says that guests of the brāhmaṇa, kṣatriya and vaiśya castes should be respectively greeted with the words kuṣāla, anāmaya and ārogya and the śūdra with ārogya. Vide Manu II. 127 also and note 831 above.

The motive of this injunction to honour guests was clear, viz. universal kindliness. Other motives were added by śṛṃtis in order to emphasize the observance of this duty. The Śān. gr. II. 17. 1 says "Even if a man constantly gathers grass (i. e. maintains himself by collecting the grains that fall in a field when the crop is taken away) and performs agnihotra, a brāhmaṇa guest who stays in his house without receiving the honour (due as a guest) takes away the (merit) of all his good

\textsuperscript{1798} चारुमाण्नमो वृद्धाः वार्ष वृद्धाः स स्थः पञ्च-कृतियः \textsuperscript{7. 6.}

\textsuperscript{1799} वार्षाणायामाणायासनहुकुम्भकालिनि के वयं न महुसिद्धेत्। राजस्थावैवै च। वृद्धमाणाबर्यामन्नकर्मणि न्यून्नुपवाद। अथवसे वृद्धाः। भासा वा राजकुलावाहुपालिचित- रुप्याः प्रकृतेः। \textsuperscript{II. 2. 4. 16–21; III. 2. 4. 21.}

\textsuperscript{1800} कालें व्यक्तिनिवादार्थिर्न न गृहवक्ष्यायातात्। अयथा चूमिच्चकर्णवणि कर्याणि शास्त्रेन्तवति न सतोगारे न कीर्तनेता कर्जाचेति। \textsuperscript{II. 2. 4. 13–14;}

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works". \footnote{1801} Manu III. 100 says the same. \footnote{1802} Vide also \textit{Ap. Dh. S. II. 3. 6. 6} says that by honouring guests one secures heaven and freedom from misfortune. \footnote{1803} One verse quoted in numerous works like the \textit{Viṣṇu Dh. S. 67. 33}, \textit{Śantiparva 191. 12}, \textit{Viśnupurāṇa III. 9. 15}, \textit{Mārkaṇḍeya 29. 31}, \textit{Brahmapurāṇa 114. 36} is 'when a guest returns from the house of a person with his hope of getting food shattered, he (the guest) transfers his own sins to the householder and departs taking with him the householder's merit (pūnya)'. The \textit{Vaiṣṇupurāṇa} (71. 74) and \textit{Bṛhat-Parāśara} (\textit{Jivānanda, part 2, p. 99}) say that \textit{yogins} and \textit{siddhas} (those who have attained transcendant powers) wander ever this earth in various forms for the benefit of men; therefore one should with folded hands welcome a guest. If one is not able to feed many guests, then \textit{Baud. Dh. S. (II. 3. 15–18)} declares that one should feed him who is endowed with superior qualities or who is the first to arrive or who is a \textit{śrotiya}.

Parāśara (I. 46–47) says that the brahmacārin and the ascetic are the masters of food (i.e. their claim is the first); if one eats without giving to these one should perform the penance of cāndrāyaṇa. When a \textit{yati} comes as a guest, one should give water in his hand, then food and then again water. The food becomes as big as Meru (mountain) and the water as the sea. \textit{Laghu–Viṣṇu} (II. 12–14) highly eulogises a \textit{yogin} as a guest and \textit{Dakṣa VII. 42–44} and \textit{Vyḍḍha–Harita 8. 89} say that if a \textit{yati} stays as a guest in a householder's house for a single night, the latter's accumulated sins are destroyed and when a \textit{yati} takes food at a man's house it is Viṣṇu himself who is fed. \footnote{1803}

If after some guests have been fed another guest or a batch of guests arrives, then the householder should have food cooked

\footnote{1801} Tūṇālayuṣyuktāṁ nityamāṁhitāṁ bṛjantathā ! सति श्रुत्तत्त्वाद्वातः ब्राह्मणोपाधितो चक्षुः ॥ \textit{Jā. ā. II. 17. 1}.

\footnote{1802} ततः पूजनं हराति स्वर्गं! \textit{Aap. ā. ā. II. 3. 6. 6}; \textit{vīda śaśvamāra- \textit{ih} 67. 32 also. \textit{Aśvitaśayam bhāskaro yugāyāmbhūvānti} \textit{tān kuṇḍa kuṇḍaṁ taṁ yugamāra-up sannatam} \textit{mārkṣḍe 29. 31.} \textit{śivam adhī śravantī prakṛtiṁ sākṣaśayamāra-\textit{ih} 71. 74; पराशर निराकृतस्वर्णांम्बितं च भवति। ततं द्रमाणांकारानां अवज्जा कारिति यह ज्ञाति।} \textit{Pūṣṭvpriyā 5. 49 (Jivānanda, part 2)}.

\footnote{1803} Tattvāntarābhisekha jñānaḥ saṁjñāh! \textit{Bṛhat-saṁhitā 8. 89}; साप्ताश ज्ञानवेद च पापमार्गण्यकान्ति। \textit{Vaiśeṣika tattvaśācalaryādhiḥ sārād.} \textit{Bṛhat-saṁhitā 48.}.
again, but in such a case no fresh vāisvadeva and baliharana are necessary. Vide Manu III. 105 and 108. It has been already shown from the Śatapatha that the householder is not to partake of meals before the guests, but rather after the guests. The Ṛṣ. Dā. S. II. 3. 7. 3 states\textsuperscript{1804} ‘he who eats before his guest eats (destroys) food, prosperity, progeny, cattle and merit of his own house’. Manu III. 114 (= Viśnu Dh. S. 67. 39) allows the householder to feed newly married girls (his daughters or sisters), unmarried girls, persons who are ill, and pregnant women even before guests; while Gautama V. 23 says that these should be fed at the same time as the guests. Manu III. 113, 116–118, Viśnu Dh. S. 67. 38–43, Yaj. I. 105, 108, Ṛṣ. Dā. S. II. 4. 9. 10,\textsuperscript{1805} Baudh. Dā. S. II. 3. 19 say that one should feed one’s friends, relatives and one’s servants and then the householder and his wife should dine, that one should not stint one’s servants and slaves (who are to be fed daily with food) in order to be able to feed guests, that he who eats before these (guests, relatives, young women of the house, servants) will have his soul harassed by vultures after death, that he who cooks food for himself only swallows merely sin and that when he eats what remains after offering yajña to gods, beings, pīṭhas and guests, he really eats. Manu III. 285 (= Vanaparva II. 60) says that ‘vighasa is what is left after brāhmaṇas and guests have partaken and āṃṛta is what is left after being offered in sacrifice and one should always eat these.’ Baudh. Dā. S. (II. 3. 68 and 21–22) says\textsuperscript{1806} ‘all beings subsist on food, the Veda declares ‘food is life’; therefore food should be given, as food is the highest offering. One should not take food without giving it to others’ and quotes two verses said to have been sung by food itself. It is on account of these sentiments that are ingrained even to-day in the minds of all Hindus that no Poor Law and no work-houses were required in India. This sentiment undoubtedly leads to abuses, but what system is not

\textsuperscript{1804} 19. 3. 7. 3.

\textsuperscript{1805} 19. 4. 9. 10, Baudh. Dā. S. II. 3. 19 (practically the same).

\textsuperscript{1806} 19. 2. 68, 21–22. ‘अः माना,’ occurs in वे. मा. 83. 1 and ‘अः मानाः स्योऽस्त्राय यात्रस्य ‘ in से. मा. II. 8. 8.
without abuses? The Poor Law and work-houses have their own abuses and the general tax-payer has probably to pay more for relief to the poor, the destitute and unemployed in England than under the Indian system of feeding the poor voluntarily.

Āp. Dh. S. (II. 4. 9. 2–4) says\(^ {1807} \) that when the guest departs, the host should accompany him to the place where his conveyance is drawn up and if he has no conveyance, then till the guest gives him leave to go or if the guest forgets to give leave, the host should turn back from the boundary. Vas. Dh. S. XI. 15 and Yāj. I. 113 speak also of accompanying the guest till the boundary, and Aparārka explains that the boundary may be that of the host’s house site, or of his field or of the village according to the eminence of the guest. Śaṅkha-Likhita\(^ {1808} \) prescribe that the host should accompany the guest till he reaches a public garden or public hall, a prāpū (place where water is distributed gratis), a tank, a temple, a sacred (or big) tree (like the fig tree) or a river and then should go round the guest and say the words ‘farewell till we see each other again.’ It is in accordance with this that in the fourth Act of the Śākuntala Kāṇva’s pupil reminds his teacher that one should accompany one’s dear relative up to some reservoir of water.

\(^{1807}\) शास्त्रशिक्षावाद। शास्त्रज्ञानीपाठकः। अपरापरां शैवसी लिखतेक आर. प. 4. 9. 2–4.

\(^{1808}\) समै यापसी निष्प्रेति। अपरापरांशास्त्रशिक्षाशास्त्रवहनहायुर्दिवधीशस्त्रवहनसे
स्मिन महाकर्मसंपत्तकर्मसंपत्तेऽपि दुनबेदांकायिति। महालिखित quoted in उह. r. p. 292.
CHAPTER XXII

BHOJANA

_Bhojana (taking one’s meals):_—Daksça (II. 56 and 68) states that in the fifth 1809 part of the day the householder should make according to his capacity the gods, pitṛs, men and even lower animals (lit. insects) participators (in food) and after doing that, he should himself partake of the remainder of the food cooked. Thus he was to take his meals during one hour and a half after noon. Bhojana is one of the most important subjects treated of in Dharmaśāstra works and the greatest importance (next to rules about marriage) attaches to the numerous injunctions and taboos about food. The principal subjects to be dealt with under this head are: how many times food was to be taken; the kinds of foods and drinks allowed or forbidden; what causes food defilement; flesh-eating and drinking wine; whose food was to be eaten; etiquette and ceremonies before taking food, at the time of taking it and after taking it.

Great importance was attached to purity of food from very ancient times. In the Chāndogya Up. (VII. 26. 2) occurs this passage ‘when there is purity of food, then the mind becomes pure, when the mind is pure then follows firm remembrance (of the real Self), when the last is secured all knots (that bind the soul to the world) are loosened.’

The several matters about bhojana found in the Vedic literature will be first briefly set out. From Rg. VI. 30. 3 it appears that food was taken, while sitting (‘the mountains sank

1809. एताने च तथा भगे संविभागे पवाताः। देवविविवृद्धाः कीठानां चोप- विषये। संविभाग तत: हुवा दृश्यत: केतसम्भवेत। वृह II. 56, 68. The first verse is quoted by अपातके p. 143.

1810. आहारानादेव सत्यजतमयं: सत्यजतमयं भुवं स्वतः: स्वविवृद्धमनं सर्वकर्मांनं विस- मोक:। चान्दोग्य VII.26.2. शङ्कराचार्य explains आहार in a far-fetched way as आहारे इत्यादीव: शब्दाद्विविवृद्धारम् &c. It is remarkable that on Vedānta- sūtra III. 4. 29 Śaṅkara connects this clause with allowed and forbidden foods ‘परं च सति-आहारानादेव सत्यजतमयं विवृद्धमनं सत्यजतमयं सत्य- नामादित्यतमसं।’ On पा. I. 154 (p. 221) अपातके quotes a long passage from हरित in which we read ‘तत्सर्वंसिद्धिविशेषतं विविवृद्धार: धार्मम् | आहारानादेव सत्य- शुचिलिप्याचाराः।’
down just as men sit down to take food’). ‘A person was to take food only twice a day’ says the Tai. Br. I. 4. 9. and the Śat. Br. II. 4. 2. 6. There were certain taboos about articles of food even in the earliest texts. Tai. S. II. 5. 1. 1 states that all red exudations (resins) of trees or the juice that oozes out from trees when they are cut (with an axe &c.) should not be eaten, since that colour is due to the (sharing of) brāhmaṇa-murder. Similarly the milk of the cow was not to be drunk for ten days after delivery (Tai. Br. II. 1. 1, III. 1. 3). The Ait. Br. 6. 9 states that one should not eat the food of a dikṣita (one initiated for a Vedic sacrifice) till the performance of vupāhoma by him. Rg. I. 187 (vv. 1–7) is a hymn in praise of food. The story of Ucāstī Cākṛāyana in the Chândogya Up. shows that in a dire calamity when no food can be had, one may eat anything, even the remnants of another’s food and the Vedāntasūtra (III. 4. 28–31, sarvānānumatī-ś ca prāṇāyaye tad-darśanāt) is based on this episode in the Chândogya. In the Ait. Ār. V. 3. 3 it is stated that ‘one who knows this (i.e. the Mahāvrata) should not recite these texts before one who knows it not nor dine with him nor should he take delight in his company.’ The sages are said in the Kausitaki Br. (12. 3) to have told Kavaśa who sat in their midst that they would not eat with him as he was the son of a dāśī. The question about flesh-eating and drinking spirituous liquors will be dealt with in detail later.

Manu V. 4 declared that death overtakes brāhmaṇapas on account of four causes, viz. absence of Vedic study, giving up the performance of proper duties and actions, laziness and blemishes attaching to the food taken. The Gr. R. p. 347 quotes verses to the effect ‘food is the filth of men, everything is centred in food, the evil deeds of men resort to their food. Whoever eats the food of another partakes of that man’s sin.’ Therefore elaborate regulations are laid down about everything relating to food. Āp. Dhi. S. I. 11. 31. 1, Vas. Dhi. S. XII. 18, Viśnu Dhi. S. 68. 40, Manu II. 5 say that one should face the east when taking food and the Viśnu Dhi. S. 68. 41 and Āp. Dhi.

1811. तस्मात्र तत्त्वं जान्तृतकः प्रवत्तम्। तत्त्त्वं II. 2. 2. 6: तस्मात्र त्वद्य विद्रहो मायाध्येत्। तै. भा. I. 4. 9. The first is quoted by विद्रह (on. para. I. 114); तस्मात्र त्वद्य विद्रहो मायाध्येत्। तै. भा. II. 5. 1. 4; तस्मात्र त्वद्य विद्रहो मायाध्येत्। तै. भा. II. 1. 1.

1812. नेत्रस्यनिधिनीयं सत्तर्कितो तत्सुविद्य न सभस्वर्णी स्वत्व। तै. भा. V. 8. 3.
S. II. 8. 19. 1–2 allow a man to face the south, except when the diner’s mother is alive. Manu II. 52 (= Anuśāsanaparva 104. 57) states ‘one facing the east eats food which tends to long life, one facing the south eats food which leads to fame, one facing the west eats (so as to produce) wealth and one facing north partakes of truth.’ This means that one who eats facing any one of these directions secures the benefit specified. The Vāmanapurāṇa and Viṣṇupurāṇa quoted in Gr. R. p. 312 disallow the south and west. One must take one’s meals in private in a place screened from public view. The Sm. C. quotes verses of Devala, Uṣanas and the Padmapurāṇa to the effect ‘one should take food in privacy, for one who does so is endowed with wealth and one who eats his meals in public becomes bereft of wealth; one should not eat in the sight of many (who are themselves not eating) and many men should not eat before a single person who is only looking at them’. One may in the company of one’s sons, younger brothers, dependents &c. Some writers went so far as to recommend that ‘one should take one’s food alone and not in the company of even one’s relatives or other brāhmaṇas, since who can know the secret sins a person in whose company one eats is guilty of’? The conception underlying this uncharitable view was stated by Brhaspati to be that ‘when several persons sit down to dinner in a continuous row, the sins of them is guilty of attach to the others in the same row’. Even in modern times many persons in Northern India follow this view and it is a well-known proverb that nine bhagyas have ten hearths. The place where one takes one’s food should be freshly cowdunged and pure. Āp. Dh. S. (I. 5. 17. 6–8) says that one should not take one’s food in a boat nor on a wooden platform, but may do so on a pure floor. One was not to eat while seated on an elephant, or horse or camel.

1813. आहारं हर्षि: कुर्भवाहारं मौल सर्वचा। मुखः हि स्मरणा नुकः स्मार्यकाले हृदये विवर्त॥ ब्रह्मणि quoted in स्मार्यकाले I. p. 221; मैथुन तत्तव समाजवालं स समाजवालं। अनुभाग 163. 47; नाडुत्तरं नृष्णस्वायत नुकः च परंतमातं। नाडुर्वेति-हृदये नसुँ ने नै नै काश्य प्रसन्नज। उदाहरण in समाजवालं I. p. 226; नुकः नैस्रामणानां मैथुनस्मार्यकाले॥ विषयानमधुसूदन 68.

1814. पाणियालोकेभु दुष्टस्वायतः: सह। भुपेश्वरां पति भविष्या भौनिष्ठा इ भवेदो॥ ब्रह्मणि quoted in सूत्रु. र. p. 311.

1815. अप्रवद्धपानां भावानां भायो: सज्जनारपि। कोशि याज्ञार्थि हि वर्तम प्रचण्डतं पत्तमं भेदो॥ अतिविनासा quoted in समाजस्वायतमातं I. p. 227 and पर. मा. I. 1. p. 429. मोक्षाष्टिकृत्य यदुर्वेदणां नुकः च यथार्थाय साधवतं तत्तां सर्वं तत्स्वायतमातं भृत्यते॥ उदाहरण quoted in समाजस्वायतमातं. I. p. 228.
or in some conveyance, or in a cemetery or in a temple or on a bed or chair; nor should one eat food placed on one's palm (Brahmapurāṇa quoted in Gr. R. p. 325). One should wash one's hands and feet before sitting down to take one's meal. Manu IV. 76 says (= Anuśāsana 104. 61-62 and Atri in Jivānanda, part I, p. 9) that one should begin one's dinner while one's feet are wet, since that leads on to long life. Vyāsa quoted in Sm. C. (I. p. 221) prescribes that one should have five limbs wet at the time of taking food, viz. the hands, the feet and the mouth. 1816 All writers prescribe that one should observe silence or at least restraint of speech at the time of meals (e.g. vide Baud. Dh. S. II. 7. 2, Laghu-Hārīta 40). Vṛdhā-Manu quoted by the Sm. C. I. p. 223 1817 requires complete silence till five morsels are taken and restraint in speech thereafter. Following the Vedic injunctions quoted above, Gaut. IX. 59, Baud. Dh. S. II. 7. 36, Manu II. 56, Samvatara 12 and others say that a householder should take only two meals every day, should not eat food in the intervening period and that if he acts up to this advice he reaps the merit of a fast. Gobhila-smṛti (II. 33) says the same and adds 1818 that the evening meal may be taken till one prahara and a half (i.e. 4½ hours) after nightfall. One was not to eat very early in the morning nor at midnight nor at twilight (Manu IV. 55 and 62 and Viṣṇu Dh. S. 68. 48). Āp. Dh. S. (II. 8. 19. 10) allows partaking of roots and fruits between two meals. Below the vessel or plate or leaf from which one eats, one has to draw a figure with water or holy ashes. According to the Brahmapurāṇa (quoted in Gr. R. p. 311) the mandalas (figures) for brāhmaṇas, kṣatriyas, vaisyās and śūdras should respectively be in the form of a square, a triangle, a circle and a crescent; while according to Śaṅkha (in Sm. C. I., p. 221), Laghu-Śatātapa 133, Atri (Jivānanda chap. V. 1, p. 7) in the case of the śūdra water is to

1816. पञ्चाः भोजनं कुर्यामाकृतस्य मांसमार्थिति। हतो पाठं चर्चास्यमेव पञ्चात्तति नत। भैस्मस्य एकाण्डः I. p. 221; vide नेिथा on मांस II. 53 quoting भैस्म 'पञ्चाः हृदये तिथि तेछे वर्तमानहि हरे।' ; vide शालिक 193, 6 for पञ्चाः भोजनम् कुर्यामाकृतात।

1817. अनिवर्धन्वलसिंहिन्यं पञ्चायतोक्तस्यस्य। पञ्चास्य महानामां मानमायायां परि द्वितीयं I. p. 223.

1818. सर्वत्रविभिन्विदम् विमाणम् तर्प्यवासिन्यानि विस्तेऽय। अहिन्सा च तथा तस्मिन्यः। तत्स्मिन कर्मः II. 33 quoted in युध. r. p. 313, अरिष्टकयम् p. 462; ब्राह्मण रू. II. 7. 36 is 'अतिर तत्तात्राः पर सायंमाः तत्वं च। सर्वोपचारी भवति यो। न इति च कर्मम् II' (quoted in युध. r. p. 321); vide अग्निक्रश्य 99, 10; शास्त्र 193, 10, 221. 10 for similar words.
be sprinkled on the ground below his plate. The reasons for
drawing a mandala are stated by these authorities to be that the
Ādityas, Vasus, Rudras, Brahmā and other gods partake of only
that food which is offered after a mandala is made and that
evil spirits and goblins carry away the flavour of the food
when no mandala is made. The person taking his food should
sit on a low wooden stool having four feet or on a seat made
of wool or of the skin of a goat (which latter is said to be
the best by Ap. Dh. S. II. 8. 19. 1). One should not sit
on a seat of cowdung cakes (dried), or of clay, or of the leaves
of asvattha or palāśa or arka plant or a seat made by joining
two planks together or on a shattered one or partly burnt one or
on one made fast with iron (nails). Vide Smṛtyarthaśāra
p. 69. The vessel or plate from which one is to eat is to be
placed on the mandala drawn on the ground. The vessel from
which to eat may be of gold, silver, copper, lotus or palāśa
leaves (vide Veda-Vyāsa III. 67-68, Paithinasi quoted in
Āhnikapraṇaśa p. 467). A copper vessel is forbidden to house-
S. (II. 8. 19. 3) says that a copper plate with gold in the
centre is recommended. But a bronze plate for eating from,
tāmbūla and a luxurious bath with oil &c., were not allowed to
an ascetic, a brahmacārin and a widow. Hārita (quoted by
Sm. C. I. p. 222) stated that one was not to eat in an iron or
earthen vessel, but Ap. Dh. S. (I. 5. 17. 9-12) prescribes that
an earthen vessel not used for cooking may be used as a plate
for meals, but if it had been used for cooking food, then it may
be used as a plate for food after being baked in fire, that an
iron plate scoured with ashes is pure and even a wooden plate
may be used provided it is thoroughly scraped from inside. Manu
IV. 65 states that one should not eat from a broken vessel, but
Paithinasi remarks that there is nothing wrong in eating from
a broken plate made of copper, silver, gold, conch-shell, or stone.

1819. ओऽवर्याब्द: सुर्णीर्म: महसास: आप. भ: ः ः ः. 8. 19. 3; हर्द्वृत
explains ओऽवर्याब्द: as पाज्यमयः.

1820. तामसूर्यायनम् जैव कार्यपार्थ व मोघसनरः पथिस्थ बाद्याय: च विशया च
विन्यन्ते न पवेशरोक्तमिति पाज्यमयः I. p. 222.

1821. अनात्मसे दुर्भोक्तो भोजनवः अपीतसे चेभित्वते च परिश्रुत लाशे वैषयः न
नित्तिन्तिः द्वादसमयः आप. भ: ः ः ः. 5. 17. 9-12.

1822. तामसूर्यायनम्यम् इस्कुस्त्वाहमोगस्यतिः धर्मम्यभासमति वैठीनसि
quoted in स्वतिशिः I. p. 222.

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Āhnika-prakāśa p. 467 explains that this prohibition holds good only if the lotus plant grows on dry land (and not in a pond or the like) or when the palāśa is a young plant. Paśiṅiṇasi (in Sm. C. I. p. 222) prescribes that one who desires wealth should not eat on a plate made of the leaves of the vāṭa, arka, asvaththa, kumbhi, tinduka, kovida and karana trees. Vydhasta-Hārita 8, 250–256 prescribes that the plate may be of gold, silver or bronze or any leaf allowed by śāstras, that leaves of palāśa and lotus are not to be used by householders but may be used by ascetics, forest hermits and in śrāddhas and sets out leaves forbidden and allowed. Even now in modern times people prefer (particularly in caste dinners and marriages) plantain leaves for dining or silver vessels for honoured guests and brāhmaṇas at śrāddha or use plates prepared from stitched leaves of various trees. Before sitting down to take one’s food, one has to perform ācamana (twice) outside the place where one is to eat and has to perform ācamana after taking his meals. This practice was most ancient, as it is attested by the Chāndogya Up. V. 2. 21833 and the Br. Up. VI. 1. 14. The rule is laid down by Āp. Dh. S. I. 5. 16. 9,1834 Manu II 53, V. 138 and others also. Vide Devala (quoted in the Smṛtimukṭapahala, āhnika, p. 418) for ācamana outside the room for meals. When sitting down to eat a person must wear his sacred thread in the upavita form (Āp. Dh. S. I. 5. 15. 1) and must also have an upper garment,1855 but should not cover his head (Manu IV. 45 III. 238, Āp. Dh. S. II. 2. 4. 22–23 and II. 8. 19. 12). A dārvi (ladle or spoon) is to be employed in serving ghee, oil, cooked food, all condiments, salt (i. e. these should not be served by the bare hand) but not in giving water or uncooked food (vide Sm. C. I. p. 223 quoting several smṛtis). The householder may wear in his hand gold or jewel (ring &c.) at the time of meals. Gaut. IX. 59, Vas. Dh. S. III. 69, Manu II. 5. 5–55 say that when food is brought to be served, the person about to eat it should greet it, should pay honour to it, show his delight at it and should not find fault with it. Vas. Dh. S. (III. 69–71)

1833. स होपाच सि ने वासी अभिवेदनिष्ठप इति तोषुतसाहा एवाविष्ठान: पुरस्तांवीपरिवादिः परिदुष्टि। छागाभ्रा V. 2. 2; vide बगाभ्रा (III. 3. 18) and Saṅkara’s bhāṣya for an explanation of the छागाभ्रा and बगाभ्रा passages.

1834. आधवमालय अयत्तोपि हिरावालेषु ति: परिशुद्धत्तुष्टयुक्तेऽ आप. ध. I. 5. 16. 9.

1835. चाटराणाव्याहनत्वपदोपमस्ति ंवितां। आप. ध. II. 8. 19. 12; vide Haradatta for several views.
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says "he should honour food in the morning and evening by saying 'I like it', by saying 'it was good for eating' in the case of food served in śrāddhas and 'it was perfect' as to food offered in ābhuyadayika rites (i.e. in marriage &c.). Kullūka (on Manu II. 54) and the Gr. R. (p. 314) quote verses of the Ādipurāṇa (Brahmapurāṇa in Gr. R.) to the effect that on seeing food one should fold one's hands and should bow to it saying 'may this always be ours' and that God Viṣṇu himself said that whoever honours food honours him. After the food is served on the plate or dish, the eater should sprinkle water round it and say 'I sprinkle thee that art satya (truth) with rta (right order)' (in the morning) and 'I sprinkle thee that art rta with satya' (in the evening). According to some he then offers to the right of the plate or dish on the ground a little of the food in his plate from the west towards the east to Dharmarāja (i.e. Yama), Citragupta and pretas (vide Bhaviṣyapurāṇa quoted in Sm. C. I. p. 224 and Āhnikaprapāsa p. 465).

Others say that these balis are offered to bhūpati, bhuvanapati and bhūtānām pati, while in modern times they are offered to Citra, Citragupta, Yama, Yamadūta (and some add a fifth 'sarvebhyo bhūtebhyaḥ svāhā). He should then sip a little water with the words 'thou art the seat of ambrosia (amṛtopastara-nam-asi) and at the end of the meal the words used are 'thou art the cover of ambrosia' (amṛtipidhānam-asi). All this has been prescribed from very ancient times and has continued to this day. Yāj. I. 106 calls this sipping of water ṣpośana (taking in of water) and its purpose is to make food beneficial like amṛta (nectar) and to cover it as if with a garment. He then offers five morsels on which ghee is sprinkled to the five modes.

1826. राष्ट्र त्रिति सार्क्ष मात्रा ज्ञानमेंथमधुकरे | समजित्विशेष समजित्विशेष | समजित्विशेष समजित्विशेष

1827. अध्ययनानि समस्ततिः कृत्यमिति समस्ततिः | समस्ततिः समस्ततिः | समस्ततिः समस्ततिः | समस्ततिः समस्ततिः
of *prāṇa* preceded by the word ‘om’ and followed by ‘svāhā’. These five *prāṇāhutis* are mentioned in the Chāndogya Up. V. 19–23, where prāṇas are enumerated in the order prāṇa-vyāṇa, āpana, samāna and udāna. The Vedāntasūtra III. 3. 40–41 explains that the Chāndogya passage applies only when one sits down to dinner and not when one goes without it. Medieval digests quoting Brhat-Parāśara added a sixth offering to Brahman after the *prāṇāhutis* and this is done in modern times. While the āhutis to prāṇa are being offered complete silence (absence of all sound including even ‘hum’) is to be observed. Baudh. Dh. S. (II. 7. 6) insists on complete silence throughout the meal and if one speaks, one has to mutter the words ‘Om bhūr bhuvah svar-om’ and then eat further on. Others allow speech after prāṇāhutis for refusing food or condiments or for dharma. *Vide* Sm. M., āhṁika p. 423 which quotes Śāndilya that ‘silence is not necessary at meals for householders and one should show one’s solicitude for those who dine with one by talking to them.’ Śaunaka quoted by Sm. C. I., p. 223, Vṛddha-Hārīta 8. 263–265 dilute upon the different fingers of the hand that are to be employed in taking the five āhutis to the life breaths while the Bhojana-sūtra says that according to Baudhāyana all āhutis were to be offered with all the fingers. Hārīta quoted in the Sm. C. I. p. 226 states that mārjana, offering bali, worship and eating should be done with the tips of fingers. The plate or vessel is to be throughout kept on the ground at a śrāddha dinner and the thumb and the next two fingers of the left hand may be used for holding the plate or plantsain leaf in position, but if the house is full of people and it is likely that dust may be raised by their feet or by their clothes, then a person taking his meal may raise up his plate from the ground with his left hand after he has taken five morsels. The diner is not to allow any sound of eating to escape, he is to put

1829. The five *prāṇāhutis* in order are *ā* *prāṇa* *svāhā*, *ā* *ā* *apāna* *svāhā*, *ā* *udāna* *svāhā*, *ā* *samāna* *svāhā*. In the *vīśuḍhīraṇa* the order is *prāṇa*-vyaṇa, āpana, samāna and udāna. *Vide* āhṁikasaṁñāna p. 470). These have been mentioned by Baudh. Dh. S. II. 7. 3, śaunakaśāstra I. 157, gomīl śaunakaśāstra I. 223, *mārjana* quoted in āhṁikasaṁñāna p. 464. *Vide* āhṁikasaṁñāna p. 469 ‘vahī āhṁikā: mārjane śvāhī’. *Vide* Tai. Ar. X. 32–35 for *mārjana* and āhṁikasaṁñānaśāstra.

1830. प्राणां स द्युक्तावृणि कामिन्येष्मानि सहुकृति: पात्रहृदयः हृदेष्ये । भम्भुरहरण केवल भक्तेष्येके- राजपति । इति कर्मशील हृद्यार्यो दूसरो पार्थ न बालिक्षे.

*Vide* pear. sa I. part 1 p. 417 quoting *prāṇa*-dūrāṇa and śvētā to the same effect.
each morsel in his mouth with all the fingers including the thumb,¹⁸³¹ he is not to wave his hand. Various rules are laid down in the Viṣṇupurāṇa (III. 11. 83-84) and Brahmaṇapurāṇa (quoted in Gr. R. p. 224) as to the order in which various articles are to be eaten, viz. first sweet liquid food may be taken, then salted and sour, and then pungent and bitter, the last item should be milk and after that one should not take curds; a householder should always take food mixed with ghee. One is not to cut off portions of food or cakes, roots, bulbs, fruits or flesh with the teeth and then eat them (Baud. Dh. S. II. 7. 10).

Some sūtras prescribe that while taking each morsel one should say "Govinda". At the time of eating, several postures are forbidden, viz. one should not stretch one's feet or place them on another seat (a footstool &c.) nor should one have one's hands and knees tied by a garment (Viṣṇu Dh. S. 68. 40) nor should one place one's hand on one's left foot, nor should one wear one's shoes or wooden sandals, nor should one come in contact with leather (vide Sūrtimuktāphalā, śhnika p. 425). Baud. Dh. S. (I. 1. 21) states that among usages peculiar to the south were those of eating in the company of one whose upanayana had not been performed or of one's wife or taking stale food. But Baud. disapproved of these. Manu IV. 43, Viṣṇu Dh. S. 68. 46 and Vas. Dh. S. XII. 31¹⁸³² say that one should not eat together with one's wife and Vas. Dh. S. adds the reason that by so doing the child born has no strength as stated in the Śat. Br. X. 5. 2. 9. Kullūka and some other commentators on Manu IV. 43 hold that the prohibition relates to eating in the same dish with one's wife, while, as Medhātithi states, others hold that it applies also to eating with one's wife at the same time and place. The Sm. C. (I. p. 227) and other digests quote a sūtra verse which allows a brāhmaṇa to eat in the same dish with his brāhmaṇa wife and explain the verse as applying to a brāhmaṇa who is on a journey. The

¹⁸³¹. दुन्तिः साकुटिः स्मरणाः वसेत् । न व हर्षेः कुषासू । वसिदिष्ट कुषाणाशेषमियम वसास । वसास quoted in स्तविलिङ्ग, आह्मिष्का p. 423.

¹⁸³². कर्त्तप्रदोषविपद्धतिः कुषासू । स्तविलिङ्ग आह्मिष्का p. 423.

¹⁸³³. आयस्य सह वाज्ञवाज्ञवर्धितम भवतीति जाज्ञवन्दसृष्टिः विज्ञातात् । वसिदिष्ट 12. 31; ' वाज्ञवाज्ञवर्धितं सार्थं न दुग्धेऽक काहचच । दुग्धार्थं 8. 270. भाज्ञवर्धित सह पंचकालिकां वा काहचच । न तत् द्वीपं समस्ये विद्यमानं स्मितां । अध्य. 5. 7-8, quoted in the सिद्धānta on भ. III. 200, स्तविलिङ्ग I. p. 227; सिद्धां तत्र रूढवद p. 330 ascribe it to अध्येक्यः. The words of the वाज्ञवाज्ञ the स्माज्ञवाज्ञवाज्ञायर्मसंस्क्राप्ते X. 5. 2. 9.
Smṛtyarthasāra (p. 69) says that one can eat in the same dish with one’s wife at the time of marriage. The Mit. on Yāj. I. 131 says the same.

Various rules are laid down as to how much one is to eat. Two famous verses quoted by Āp. Dh. S. II. 4. 9. 13, Vas. Dh. S. VI. 20–21 and Baud. Dh. S. II. 7. 31–32 are "an ascetic should eat eight morsels, a forest hermit 16, a householder 32 and a Vedic student an unlimited number. One who has consecrated the Vedic fires, a draught ox and a brahmaśārin are able to perform their work by eating, they cannot perform work when they do not eat." Āp. Dh. S. II. 4. 9. 12 expressly directs that a householder should not stint himself as to food, so that he may be able to properly perform his work. Haradatta explains that the general rule laid down by Āp. Dh. S. itself (II. 1. 1. 2) that one should take only two meals a day does not apply to one who has consecrated the Vedic fires. Baud. Dh. S. II. 7. 33–34 goes further and says that if a householder (who is āhīḷāgni) and a Vedic student practise austeritys by observing a fast they are guilty of sin, because they thereby cause cessation of agnihotra to the life-breaths. But there is no sin if a fast is observed by these as a penance for some lapse. Śābara on Jaimini V. I. 20 (p. 1301) appears to favour the idea that an āhīḷāgni may eat several times a day.

One was to occupy the first seat in a row at a dinner only if specially requested to do so, but when thus seated on the first seat, one should not begin to eat food before others, but after them (Śaṅkha quoted by Aparārka p. 150). While several brahmaṇas are taking their meal in a continuous row, if one of them takes ācāmana before the others, or gives the

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1834. Vide vi. III. 55 for eight morsels for a forest hermit.
1835. The Śra ṣ gr. II. 16. 5 speaks of the ox, the agnihotriṇ and brahmaśārin in the same way.
1836. युस्मो भ्रात्रारी च योंत्रासंतु तपस्वीत्। माणामोहवेक्षोपेऽव अभकाणोऽभेदुष्ट। अयुष्माणामाणिर्माणिते तदेक्षेत विवधानस। भृ. ध. घ. II. 7. 33–34.
1837. यथा देवदृश्यमपर्यथापति स्मरणात् सर्वसानां निविदमानात् अवरोधाति मीती। एकस्तिस्मानाति गमने। साक्षे ओन ओ. V. I. 20.
1838. एवप्रकृतस्तुविवाहमति विवर्णमहाभिषमेण भिष्मवधे। वथेकौति स्येवायां अधववर्धन न भोज्यतु॥ परमाद त. 8, quoted by Aparārka p. 1169. Vide Āp. Dh. S. I. 5. 17. 3; Gautama 17. 19. उपर्य च तुष्यं अत्यं ह्याद्याष्टेयम् च। एतिन्द्रस्तिं विलयं पक्केत्रोव्रो न विविधो॥ लक्ष्मीदारी 74; अधिना भस्मन वैच स्मार्य उद्वौचनं च। इत्यावधाय। शामुणिः पक्केत्रिनिर्मा विविधम्। अद्विन्धुः 7॥ एवप्रकृतिपविवाहमन्त्र सुहीतं ह्यस्मात् स्वरुपस्म। अमता व्रत्वात्वा न ते तयेऽसा सङ्खाते भृहु॥ अधिना भस्मन सक्षीत्त सामन्यप्वाचनं च। इत्यावधाय। शामुणिः पक्केत्रिनिर्मा। विविधम्। एतिन्द्रस्तिं विलयं पक्केत्रिनिर्मा न विविधो॥ लक्ष्मीदारी 74; अधिना भस्मन वैच स्मार्य उद्वौचनं च।
remains of his food to the pupil or gets up, the others should
leave eating the food in their dishes and also get up and the
brähmana who thus prematurely gets up is called a brahmahā
t (a murderer of a brähmana or brahmakaṇṭaka). These rules
are quoted in the Sm. C. (I. p. 227), Gr. R. p. 331, Smṛtimukta-
phala (āhniṣka p. 427). In order to avoid this awkward position
various devices were employed. A paṅkti (row of diners)
ceased to be a continuous line if two diners were separated
from each other by fire, by ashes, by a pillar, a passage, or a
door or by the ground being of a lower level. Aparārka (p. 476)
quotes Brhaspati that even if persons are seated in one row, but
they are separated from each other by (streaks of) ashes and
they do not touch each other, then there is no intermingling
(i.e. persons of different castes also may sit in a row being
separated by a streak of ashes &c.). Āp. Dh. S. I. 5. 17. 2 says
that one should not sit down to dinner in the same row with
underserving persons (by reason of birth, character or learning).

At p. 100 above it has been stated how brähmanas
following several occupations that were deemed low were not
invited at śṛaddhas. Gaut. 1838a XV. 28-29, Baud. Dh. S. II. 8. 2,
Āp. Dh. S. II. 7. 17. 21-22, Vas. Dh. S. III. 19, Viśnu 83. 2-21,
Manu III. 184-186, Saṅkha (in verse) 14. 1-8, Anuśasanaparva
90, 34, the Vāyu (chap. 79 and 83, Ānand. ed.) and several
other purāṇas contain long lists of those brähmanas who
sanctify the company of diners when they sit down for dinner
(they are paṅkti-pāvānas) and of those who defile the company
of diners by their presence in the row of diners (they are paṅkti-

1838 a. पञ्किपावन; वेणियुव्ययसामिनिक्षणिविशेष्यति; सप्ततिनात्त्वादः विविधक्षणिविशेष्यति; पञ्किपावन
रामस्य: वेणियुव्ययसामिनिक्षणिविशेष्यति; पञ्किपावन: हर्मत्र on गौि. XV. 28. Some of the words are differently
explained by the commentators. आश्रमवज्ञान or-सामन is one who chants,
according to Haradatta, 'udu tyam' (Rg. I. 50. 1.) and 'citram' (Rg. I. 115. 1), which constitute a sāman of the Talavakaras, while the
Chandogas hold it to be a different sāman; Medhātithi on Manu III.
185 says they are the sāmans called Jyeṣṭhadhas. The Nākiketa fire
is described in Tai. Br. III. 11. 7 and 8, and Kaṭhopaniṣad I. 1. 17-18.
Rg. I. 91. 6-8 contain the word 'madhu' at the beginning of each.
So one who studies these three madhu verses may be called 'tri-
madhu'. Or possibly there is a reference to the Madhuvidyā referred
to in Sat Br. IV. 1. 5.13 and Br. Up. II. 5. 16. According to Haradatta
'Trisuparparā' are either the three verses Rg. X. 114. 4-6 (ekaḥ supe-
ṛṇaḥ &c.) or the three anuvākas of the Tai. Ar. X. 48-50 (brahmaneta
māṁ madhumetu māṁ).
A pañktpāvana is one who knows the six aṅgas of the Veda (vide note 775 above), who has studied the Jyeṣṭhasāman, who has kindled the Nāciketa fire, who knows the three madhu verses, who has studied the texts called Trisuparna, who maintains the five fires (vide p. 679 above), who has taken the ceremonial bath after finishing vedic studies, who knows the Mantras and the Brāhmaṇa of his Veda, who has studied dharmaśāstra and who is the son of a woman married in the brāhmaṇa form. Āp. Dh. S. adds ‘one who has performed the four medhas’ (Āsvamedha, Sarvamedha, Puruṣamedha and Pitrmedha, according to Haradatta). Manu says that one who understands the meaning of the Veda, one who expounds the Veda, a brahmacārin, one who is a liberal donor (lit. one who gives a thousand cows), one who has reached the age of one hundred are all pañktipāvanas. Śaṅkha states that one who is devoted to Yoga, one who regards gold and a clod of earth as equal, an ascetic given to contemplation are all pañktipāvanas. Anuśāsana 90, 34 and Vāyu 83, 52–55 include those who study the bhāyasas, those who are devoted to grammar, those who study the purāṇas among paṅktipāvanas. Among those who defile company are one suffering from leprosy, a bald man, one who is guilty of adultery, who is the son of a brāhmaṇa following the profession of arms (Āp. Dh. S. II. 7. 17. 21); those who engage in acts not fit for brāhmaṇas, those who are cunning, those who have deficient or excessive limbs, those who have abandoned Veda, the sacred fires and their parents or gurus, those who subsist on food given by śūdras (Śaṅkha XIV. 2–4). Vide Aparārka pp. 453–455 for quotations on those who defile company.

When there was a row of diners, all were to be served the same food and no difference was to be made between one man and another and if a difference were made a penance was prescribed as if he had committed brāhmaṇa murder. If while dining one brāhmaṇa touches another, he should give up eating or after finishing his meal he should mutter the Gāyatrī verse 108 times (as penance). In modern times generally the eyes are touched with water if this happens. If a diner touched a server who had a vessel containing food, the server should place the vessel con-

1839. दत्ते भक्तपरम्परां विषयं मुद्यति रेद्वाच खद्विन्धोपि। नेष्टे शुद्धेऽविनिश्चयः
गृहं गृहमहततः सुन्दरो महत्ति। दवेद्वन्दवस्तुर्युति IV. 63 quoted as वस् इौ स्वरित.
(आधिक p. 427). Vide पञ्चकृष्टि 17. 57 for a similar verse.
taining food on the ground, should perform ṛacamana, the food in the vessel should have water sprinkled over it and then it may be served. One was not to eat or drink with the left hand. One should drink water at the time of meals with a drinking bowl or vessel, one should never drink water with the two hands joined together (Yāj. I. 138), but when not eating food one may drink water with the bare right hand. After finishing one's meal one is to repeat the āpośana 'amṛtāpūdāna-smam-asī' and drink some water, wash one's hands, sip water twice and may lightly brush his teeth for removing particles of food, then sip water again and take tāmbūla.\textsuperscript{1840} Āśvalāyana (in verse) recommends 16 mouthfuls of water (gandūsa) for cleansing the mouth after dinner (Āhn. Pr. p. 483). An ascetic, a Vedic student and a widow were not to partake of tāmbūla.

A person was not to eat everything in his plate; he should leave some remnant\textsuperscript{1841} of food except of curds, honey, ghee, milk and saktu (barley or barley flour). What remains was to be given to one's wife, servant or slave (Par. M. I. part 1, p. 422). No one was to give the remnants of one's food to another nor to eat the remnants of another's food, except a child that might eat the remnants of the food of its parents and guru (vide Śrītimuktāphala, āhnikā p. 431). Remnants of food were not to be given to a śūdrā unless he was one's dependent (Manu IV. 80, Āp. Dh. S. I. 11. 31. 25-26). Atri (quoted in Sm. C. I. p. 228) says that even on sipping water after dinner one remains impure till one's plate is removed, till the ground where the food was taken is cow-dunged, till after leaving his seat he moves on the ground elsewhere. Vide also Āp. Dh. S. II. 2 4. 24. The plate of a brāhmaṇa may be removed by a brāhmaṇa (but not by any one else) and the plates of the brāhmaṇas invited at a śrāddha repast were to be removed by the person who performed the śrāddha or by his son or pupil, but not by one whose upanayana is not performed nor by the wife nor by any one else (Laghu-Āśvalāyana I. 165-166).

\textsuperscript{1840} आचार्ये च ततः कार्ये वृत्ताकारः भक्त्याद्। भोजने हृदानांविष्कृतानि उज्ज्वले। नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै। वा नैरिच्छै।

\textsuperscript{1841} भोजने हृदानां विष्कृतानि कर्मणां अणस्य वृत्तिकालाध्ययः फलं कीर्ते मधुमाती। इत्यतः। न निःशोषकक्त्यावृत्तम् वृद्धिमण्डित्याक्रमं। वसिष्ठं। बोधिने। ततो अविष्कृतं। वसिष्ठं। (अबिष्कृतं)। प. 451.

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Most of the above rules may more or less be exemplified from the descriptions of the procedure of eating set out in Baud. Dh. S. II. 7, from the Bhojnasūtra of Kātyāyana for the followers of the white Yajurveda, from Harita quoted in the Gr. R. pp. 316–17 among the ancient writers and from the Śrītyarthaśāra pp. 68–69 among the authors of digests. It is impossible to set out any of them here for want of space, but an extract from the last work is given in the Appendix. 1842

There were certain rules about abstaining from food in the case of eclipses of the sun and the moon. They are set out in the Sm. C. I. pp. 228–229, the Śrītyarthaśāra (p. 69), Matsyapurāṇa chap. 67, Aparārka pp. 151, 427–430. During the period of eclipse one was not to eat anything. Not only so but for 4 praharas (i.e. 12 hours) and 3 praharas (i.e. 9 hours) before the actual eclipse of the sun and the moon respectively all are to avoid taking food, except children, very old men and persons who are ill. This rule was observed up till very recent times by most people. When the eclipse begins one was to bathe and give gifts, perform tarpāṇa or śrāddha. Then one was to bathe after 1843 the eclipse was over and take food. If the sun sets while still eclipsed, one should bathe the next day on seeing the sun and then take food. If the moon rose eclipsed, one was not to eat anything during the day next to that on which the moon rises eclipsed. That these rules are ancient follows from the fact that some of them occur even in the Viṣṇu Dh. S. An eclipse of the sun is described even in the Rg. V. 40. 5–9 and it was supposed to be brought about by an asura. The Asura Svarbhānu is said to have pierced the sun with darkness in the Kāthaka S. XI. 5 and the Tai. S. II. 1. 2. 2; the Śān. Br. 24. 3 and Tāṇḍya Br. (IV. 5. 2, IV. 6. 13) speak of an eclipse. In the Atharvaveda 19. 9. 10 the Sun and Rāhu are brought together. The Chāndogya Up. VIII. 13. 1 states that the knowing self shakes off his body when goes to the world of Brahma like a horse shedding his hair or like the moon released from the mouth of Rāhu.

Viṣṇu Dh. S. (68. 4–5) prescribes that a man was not to eat when a cow or a brāhmaṇa met with an accident or when the king was in distress (or dead).

1842. Vide Appendix under No. 1842.

1843. ऐशुरायंत्रिः प्रत्येक नावस्तिमाय। नानस्वाय तृतीयोत्तरीयाः। अहंवरस्तिकंपसर्गोऽभिः। ब्रह्मा ज्ञात अमेवधिकै। सिद्धतन्त्रयुक्तः 68. 1–3.
The most elaborate rules are laid down about what food should or should not be eaten and from whom food may or may not be taken. These rules occur in most of the smṛtis. It would be impossible to do justice to all of them. The following smṛtis deal with this matter at length. Gaut. 17, Ṛg. Dh. S. I. 5. 16. 17–I. 6. 19; Vas. Dh. S. 14, Manu VI. 207–223, Yāj. I. 167–181. The Śāntiparva chapters 36 and 78, the Kūrmapurāṇa (uttarārdha chap. 17), Padma (ādikhandā chap. 56), and several other purānas deal with this topic. Among the digests the Sm. C. II. pp. 418–429, the Gṛ. R. pp. 334–395, the Madanapārijāta pp. 337–343, the Smṛtimuktāphala (āhnika pp. 433–451), the Āhnikaprakāśa pp. 488–550 contain very exhaustive treatment. An attempt will be made to present the rules in an orderly manner.

Aparārka p. 241 quotes a passage from the Bhavisya- purāṇa which states the various reasons for food being forbidden viz. jātidda or svabhāvaduṣṭa (i. e. forbidden on account of its very nature) such as garlic, leek, onion &c.; kriyāduṣṭa (forbidden on account of certain actions done with reference to it) such as cooked food served with the bare hand or seen by a patita (outcast), cāndālas, dogs &c., or because one in a row takes ācamana or rises before others; kāladuṣṭa (forbidden because of the time that has elapsed or because of the inappropriateness of the time) such as stale food or food eaten in eclipses or the milk of a cow before ten days have elapsed from delivery; saṁsargaduṣṭa (spoil by foul contact) such as what comes in contact with a dog or wine or garlic, or hair or insects &c.; sahṛdleka (what causes disgust to the mind) such as faces &c. To these may be added rasaduṣṭa (what has lost its flavour) such as pāyasa or kṣīra on the same day; parigrahaduṣṭa (what is forbidden simply because it belongs to a particular individual such as patita). Aparārka (p. 1157) says that condemned food, partaking of which is an upapātaka (a minor sin), is of six kinds, viz. due to svabhāva, kāla, samparka (same as saṁsarga), kriyā, bhāva, and parigraha. An example of bhāvaduṣṭa given by Aparārka is sugarcane.

juice which a man may feel to be forbidden to him because he believes it to be wine. According to Gaut. 17. 12 bhāvaduṣṭa means food offered with disrespect or which the eater comes to hate or becomes disgusted with. Haradatta on Gaut. 23. 23 mentions five of these varieties (of Aparārka p. 1157) except bhāvaduṣṭa.\textsuperscript{1446}

Before proceeding further some remarks must be made about flesh-eating. In the Rg. frequent reference is made to the cooking of the flesh of the ox for offering to gods (particularly Indra). For example, in Rg. X. 86. 14 Indra is made to say 'They cook for me 15 plus twenty oxen'; vide Rg. X. 27. 2. In Rg. X. 91. 14 it is stated that for Agni were sacrificed horses, bulls, oxen, barren cows and rams. In Rg. VIII. 43. 11\textsuperscript{1447} Agni is styled 'one whose food is the ox and the barren cow.' In Rg. X. 79. 6 it is suggested that the cow was cut up with a sword or axe. In the Rg. itself the cow is frequently called ‘aghnyā’ (vide Rg. I. 164. 27 and 40, IV. 1. 6, V. 83. 8, VIII. 69. 21, X. 87. 16 & c.). The word ‘aghnyā’ appears to mean ‘one that does not deserve to be killed’ and the Nirukta (XI. 43)\textsuperscript{1448} explains it in that way. It should be noted that that word occurs sometimes in apposition to ‘chenu’ (as in Rg. IV. 1. 6, VIII. 69. 2). So it may be argued that in the times of the Rg. only barren cows if at all were killed for sacrifice or meat and cows yielding milk were held to be not fit for being killed. It is only in this way that one can explain the high praise bestowed on the cow in Rg. VI. 28. 1-8 and in Rg. VIII. 101. 15 and 16 where the cow is described to be ‘the mother of Rudras, the daughter of Vasus, the sister of Ādityas and the centre of nectar’ and the sage winds up by praying to the knowing man ‘do not kill the cow, that is innocent and is Aditi herself.’\textsuperscript{1449} In Rg. VIII. 101. 16. the cow is called ‘devī’

\textsuperscript{1446} Some of these words occur in वसिद्धर्मसूत्र 14. 28 ‘अर्थ परिवर्त भावुर्द सड़कर्मे एवः सिद्धसामार्ग एव च’.

\textsuperscript{1447} परिमाप्तात्स श्रवणात् उद्दयो व्याक्तम् अवप्रसोदाय अहुःतः। कीलात्पे लोम्बुद्धाय बेच्ये हुता मति जनपे चाखम्प्रे। स्म. X. 9. 14; उसाचाय व्याक्तम् सोम-पुढाय बेच्ये। स्थोमैवध्वस्याय। स्म. VIII 43. 11; वि पर्यांौत्तर गामिन्यासि। स्म. X. 79. 6.

\textsuperscript{1448} अर्था आह्लाद्य अधिति अधिति इति व। दिक्कः XI. 43.

\textsuperscript{1449} भाषा श्लोकाणि बुध्वत्स युवाणिमिति अर्थोद्धेतुत्वाकाशय। अच्छ. रू. I. 24. 25. In अत्य. रू. II. 10. 7 the view of some is stated that when cows return to the village from the pasture the hymn Rg. VI. 28 should be recited by the owner.
(goddess). It appears that the cow was being raised to the status of divinity and there was a great revulsion of feeling about the cow. The great usefulness of the cow and the ox for agricultural purposes, in the family economy and as means of exchange must have powerfully contributed to making the cow a divinity. In the grhya sūtras (like Āśv. I, 24, 25), Rg. VIII. 101. 15 is prescribed as the mantra when in the Madhuparka ceremony the cow is let loose by the guest. The Artharvaveda (XII. 4) fully recognises the cult of the holiness of the cow. That the cow continued to be offered in sacrifices follows from several Brāhmaṇa passages e.g. Tai. Br. III. 9. 8. In the Śat. Br. III. 1. 2. 21 it is stated that the great sage Yājñavalkya was wont to eat the meat of cows and oxen provided it was ‘aśala’ (tender?). The Ait. Br. (6. 8) states that the horse, the ox, the goat and ram are sacrificial animals while the kimpurṣa, gauramṛga, gavaya, the camel and śarabha (a mythical animal with eight feet) were not sacrificial and their flesh should not be eaten. The Śat. Br. I. 2. 3. 9 contains a similar prohibition. The Śat. Br. XI. 7. 1. 3 declares that ‘meat is the best kind of food.’ The work of Mr. L. L. Sundara Ram (Madras, 1927) on ‘Cow Protection in India’ contains an exhaustive treatment of the subject from Vedic times and cites the attitude of other nations and religions towards cow-killing. The veneration for the cow has been so great that pañcabāyga prepared from the five substances due to the cow viz. her milk, curds and ghee of her milk, her urine and dung mixed with water in which kusa blades had been placed was looked upon as purification for many lapses. Yāj. III. 314 mentions the ingredients of pañcabāyga. The Baud. gr. śesā-sūtra (II. 20) contains an elaborate note on the preparation of pañcabāyga, the quantities of the five ingredients, the Vedic verses to be recited when preparing it. Parāśara XI. 28-34, Devala 62-65, Laghuśātātapa 158-162,

1850. तस्मात्माध्यमचालयानमादित्य | तहुः होतिन पाञ्चावन्यः | अमात्यपायमालान्त | भोज्यते विशिष्टम् | सतारपण भा. III. 1. 2. 21.

1851. त एव उसकारन्तर्ध अनेक्य पाञ्चावाले सानिवाषां। ऐः भा. 6. 8.

1852. गोयम्यो गोष्टि गोविंदं हुः सर्विः कुशलोक्तं | निद्रेत गोविंदं हुः पंक्तिः पानम- पालयम् । ...गोयम्यो युध्या गोमुखं रसिः गंधार्षेि स गोष्टि। आद्यमालेि त गोविंदं हुः दुःि- दुःिक्येि तै दुःि। तेनाति युक्तमित्यम् देशस्य तस्स कुशलोक्तं । पराशर XI. 28-33.
The same 257. 5-6 (साधित्रित साधुं औस.) are almost the same as parāśar XI. These and other verses of Parāśara (in all eleven) are quoted by the Mit. on Yāj. III. 314 and by Aparāśika p. 1250.
Matsyapurāṇa 267. 5-6 and other works contain similar rules. Parāśara prescribes that the urine, dung, milk, curds and ghee should be of cows the colours of which are respectively dark, white, copper-red, dark-red and brown or that all ingredients may be of a brown (kapilā) cow. There is some difference of view about colours and also about the quantities. According to Parāśara urine, ghee, and water should be one part each, curds three parts, milk seven parts and cowdung as much as the thumb. According to Atri 299 dung, urine, ghee and milk were to be respectively 1, 2, 4 and 8 parts and curds also 8 parts. When mixing the ingredients, urine is taken with the sacred Gāyatrī, cowdung with 'gandhadvārām' (Tāl. Ār. X. 1), milk with 'āpyāyasva' (Rg. I. 91. 16), curds with 'dadhikrāvno' (Rg. IV. 39. 6), ghee with 'tejosi śukram' (Vāj. S. 22. 1) and kuṣa water with 'devasyatvā' (Ait. Br. 37. 3, Vāj. S. 22. 1).

The pañcagavya thus prepared is to be placed near the fire, then it is to be stirred to the accompaniment of 'āpo hi śthā (Rg. X. 9. 1-3) and then the mantra 'mā nastoke' (Rg. I. 114. 8) is to be repeated over it, it may be then offered into fire with green darbhas not less than seven to the accompaniment of 'Irāvati' (Rg. VII. 99. 3), 'Idam Viṣṇur' (Rg. I. 22. 17), 'mā nastoke' (Rg. X. 114. 8), and the śamvati verse (Rg. X. 9. 4) and then the remainder is to be drunk by one who prepares it with the verse noted below.1853 The vessel in which the pañcagavya is to be prepared must be of copper or gold or of pañāsa or lotus leaves (Par. M. II. 1 p. 434 quoting Prajāpati). Viṣṇu Dh. S. 54. 7 and Atri 300 say that a śūdra drinking pañcagavya and a brāhmaṇa drinking surū (liquor distilled from flour) are equally sinful and fall in hell. But Devala 61 and Parāśara XI. 3 and 27 allow śūdras (and women) to take pañcagavya but without Vedic mantras. Therefore the digestes like Śūdra-kamalākara (p. 42) say that a śūdra can take pañcagavya only as a prāya-citta (penance) for a sin and not otherwise. Pañcagavya is also called brahmakūrca. Atri 301 declares that the dung of a cow that eats unclean things is not to be employed for purification. A smṛti passage declares that he in whose house there is not even one cow with her calf becomes devoid of all maṅgalas (auspicious things) and darkness does not

1853. प्रश्नमञ्जस्नान पापे भ्रेते तिलकति वैष्णवः। महाङ्काच्छ भवेत्सर्वेण महीतात्प्रतिवेन्यं || दर्शनं XI. 37. In the उत्साधनादेश the verse now repeated at the time of taking pañcagavya is 'प्रश्नम...तिलकति मानेत। महाने प्रश्नमवस्च ब्रह्मकुर्च...VEDAM'.
leave him. A cow was said to be holy in all limbs except her mouth (Medhatithi on Manu V. 128 quotes ‘गावो मेधयामुखद्र्ते’) and so Manu V. 124 requires food smelt or licked by a cow to be purified. Manu XI. 79 says that if one sacrifices one’s life in defence of brähmanas and cows one becomes free from the sin of even brähmana murder. Viṣṇu Dh. S. 16.18 declares that even an untouchable (bāhya) went to heaven by giving his life in defence of brähmanas, cows, women and children. Vide Viṣṇu Dh. S. 3.45 also. In Gaut. IX. 13–14 the cow is referred to as devatā. As early as the 2nd century A.D. we have the collocation of the words ‘go-brähmapāhita’ (the welfare of cows and brähmanas) in an inscription of Rudradāman (E. I. vol. VIII. p. 44). Vide Gupta inscriptions p. 89 (for ‘go-brähmana-purogābhyaḥ sarvaprajābhyaḥ’). These words also occur frequently in the Rāmāyana (Balakanda 26.5, Aranya 23, 28) and in the Matsyapurāṇa 104.16. The Kapilā (brown) cow was said to be the most auspicious and meant for providing milk for agnihotra and brähmanas, and the śūdra who used its milk was deemed to go to hell (vide Vṛddha-Gautama p. 568).

In spite of the prevalence of animal sacrifices, there are already in the times of the Rg. traces of the conception that a devout offering of praise or of a fuel-stick or of cooked food was as good as a more solemn sacrifice (Rg. VIII. 19. 5, VIII. 24. 20) and that oblations of food made to the accompaniment of heart-felt hymns become like bulls, oxen and cows in sacrifice.\footnote{1854} These verses are quoted by the Āśv. gr. S. (I. 1. 4) and explained (vide p. 677 above). The Śat. Br. XI. 6.1.3\footnote{1855} adumbrates the later doctrine that the eater of meat is eaten in the next birth by the animal killed. The Chāṇḍogya Up. III. 17 regards that tapas, charity, straightforwardness, aḥiṃsā and speaking the truth are the fee (of the symbolic sacrifice). The same Up. (VIII. 15.1) emphasizes that the wise man who has attained correct knowledge does not cause any injury to bhūtas except in the case of sacred rites and reaches the world of brahma and does not return to saṁsāra.\footnote{1856} It appears that the causes that led on to the giving up of flesh at least by some people were

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\item \footnote{1854} आ ते नेव खर द्विभिवर तवं भुरामदित्। ते नेव भस्मुस्मण क्षणभासो वर्ष \| कर्म VI. 16. 47.
\item \footnote{1855} ते होष्णविरं च इते अस्मातसहस्त्रश्रोक्तसम तात्वण्डितिः परित्वर्तयात् \| वल्लभ XI. 6. 1. 3.
\item \footnote{1856} अद्विद्धहस्त व्रतायण वीर्यः \| न च दुष्पर्ययः \| द्वारकोप VIII. 15. 1.
\end{itemize}
many, the foremost being the metaphysical conception that one Supreme Entity pervades the whole universe, that all life was one, and that even the meanest insect was a manifestation of the divine Essence and that philosophical truths would not dawn upon the man who was not restrained, free from crude appetites and had not universal kindliness and sympathy. Another motive for the insistence on _ahimśā_ was probably the idea of defilement caused by eating flesh (vide note 1810 above about 'āharaśuddhi'). Śāṅkha asks people to give up flesh, wine, onions and garlic because the body is built up on the food eaten.\(^{1857}\) The notion that the eater of flesh would be devoured by the eaten in the next birth had nothing to do with the early stages of the doctrine of _ahimśā_, though by Manu and others that notion was later on exploited to emphasize its importance. Further as the Aryans spread over middle, east and south India animal food became unnecessary owing to the climate and the abundance of corn and vegetables. Though opinions may differ as to the causes, it cannot be gainsaid that the phenomenon of the voluntary giving up of meat by vast populations in the continent of India, when their ancestors had been meat-eaters for ages, is unique in the history of the whole world.\(^{1858}\) We shall find that even when the doctrines of _karma_ and transmigration were in full swing, the taking of life for food and in sacrifice was allowed by all the ancient dharmasūtras. Even the _Vedāntasūtra_ (III. 1. 25) does not admit that the killing of animals in sacrifice is impure. The Br. Up. which contains a full statement of the doctrine of transmigration (VI. 2) recommends (VI. 4. 18) to the man who desires that a learned son be born to him the cooking of a mess of the flesh of a bull or ox or of other flesh with rice and ghee.\(^{1859}\) Not only other animals, but even the cow, was on certain occasions killed according to the _gṛhya_ and dharma sūtras on several occasions e.g. (1) in śrāddhas (Āp. Dh. S. II. 7. 16. 25); (2) for a distinguished guest in Madhuparka (Āsv. gr. I. 24. 22-26, Vas. Dh. S. IV. 8); (3) in the _Āṣṭakā_ śrāddha

1857. शरणाकृतद्वारापूज्यमात्रामात्रांसद्यया बुद्धिविद्यया भवेष्णाहारमाविशयाय। कब्रि

1858. Vide Hopkins’ fine tribute to the doctrine of ‘ahimśā’ in ‘Ethics of India’, pp. 227-233. Dr. MacKenzie (‘Hindu Ethics’, p. 113) thinks, not quite rightly, that the doctrine of _ahimśā_ was greatly influenced by the ideas of _karma_ and transmigration.

1859. अथ ये _व्यक्तिस्वयम्_ ने पद्धति विषय्यस्य जनाधिक्ष्यस्य अश्वेषेषे वर्णमेण वा। व्य. उ. VI. 4. 18.
(Hir. gr. II. 15, 1, Baud. gr. II. 11. 51, Vaik. IV. 3), (4) a bull in the Šulagava sacrifice (Āsv. gr. IV. 9, 10).

In the Dharmasūtras numerous rules are given about the flesh of beasts and birds and about fishes. Gaut. 17, 27-31, Āp. Dh. S. I. 5. 17, 35, Vas. Dh. S. 14. 39-40, Yāj. I. 177, Viṣṇu Dh. S. 51. 6, Śaṅkha (quoted by Aparārka p. 1167), Rāmāyaṇa (Kiṣkindhā 17. 39), Mārkandeyapuruṣa (35. 2-4) prescribe that one should avoid the flesh of all five-nailed animals except of porcupine, hare, śvāḍh (a boar or hedgehog), iiguana, rhinoceros and tortoise (some of these works omit the rhinoceros). Gautama adds that one should also avoid the flesh of all animals with two rows of teeth in the two jaws, of hairy animals, of hairless animals (like snakes), of village cocks and hogs and of cows and bulls. Āp. Dh. S. I. 5. 17. 29-31 first forbids the flesh of animals with one hoof only, of camels, of gavaya (Gayal), of the village hog, of the śarabha and of cows, but adds the exception that the flesh of milch cows and of bulls may be eaten as the Vājasaneyaka declares the flesh of these to be pure. Āp. Dh. S. (II. 2. 5. 15) forbids the use of flesh to a teacher of the Veda in the months from upākarma to utsarjana. This shows that even brāhmaṇas who alone would ordinarily be teachers could take meat in the other months of the year. Āp. Dh. S. I. 3. 11. 4 declares that a student had not to observe anadhīya if he ate stale food or uncooked flesh. Āp. Dh. S. II. 3. 7. 4 says that if flesh was offered to a guest, the merit was equal to the performance of the Dvādaśāha sacrifice. The Mahābhāṣya of Patanjali (vol. III. p. 320) states that the precept ‘a village cock or hog is not fit to be eaten leads to the inference that a town hog also is unfit food as meat.’ Vas. Dh. S. XI. 34 goes so far as to say that if an ascetic does not partake of flesh when requested to do so in a śrāddha or in a rite for the gods he falls into hell for numberless years. Gradually, however, a change came over the sentiments of the people. Megasthenes (p. 99) and Strabo (XVI. 1. 59) state that the first caste of philosophers which is divided into two sub-divisions, viz. Brachmanes and Sarmanes (āramanās).

1860. पञ्च पञ्चन्रचन नपन् महानकर्देण राशं | शाब्दिका शविध सोभा रसाय: कुलेष्ठ पञ्चन: || निर्देशकद्विद्वकाण्ड 17. 39. पद्धतिय 14. 47 notes that there was a difference of opinion about the flesh of the rhinoceros and wild boar ‘वक्रेण दु:निर्माणमप्रभाय सुद्दे।’ शाब्दिक 140. 70 is पञ्च पञ्चन्रचन मक्य भवलकावस्तु ने सिद:। 1861. निसर्नकुस्थ पति सर्वे वै सर्वांगस्मृद्धेऽि। वापसिः पञ्चटेनाद्व महानकर्देण वयथतां || पद्धतिय XI. 34; compare मक्य V. 35.

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abstained from animal food and sexual intercourse (probably as brahmacārins) and that after living in this manner for 37 years they began to live with less restraint and began to eat the flesh of animals, particularly of those that did not assist man in his labour. The Great Emperor Aśoka declares in his first Rock Edict how originally thousands of animals were killed in the royal kitchens, how he then brought down the number to two peacocks and one deer daily and how he had resolved to discontinue the slaughter of even this limited number thereafter. Vide also the 2nd and 4th Rock Edicts. In the fifth pillar edict (Delhi–Topra) the Emperor Aśoka notes that when he had been twenty-six years on the throne he declared numerous animals (such as parrots, mainas, hamsas, cakravākas, tortoises, porcupines, fishes &c.) to be avadhya (not to be killed). The general rule as stated by Āp. Dh. S. II. 2. 3. 12 and the Rāmāyaṇa (quoted above on p. 733) was that from that food that was either cooked or got ready for the daily meals of a householder, homa and bali were to be made. Ancient works spoke of meat offerings to gods and in madhuparka and śrāddha. Therefore some of the smṛtis like those of Manu and Vasiṣṭha are in two minds about the use of flesh. Manu (V. 27–44) at first contains a permission to kill animals only in madhuparka, in sacrifices and in rites for gods and manes and on no other occasion. Manu (V. 27 and 32) further says that no sin is incurred in flesh-eating when one’s life is in danger (owing to famine or disease) and when a person partakes of the remnants of the flesh of an animal purchased by him or reared by him or flesh given by another out of what is prepared for offering to gods and manes. Yāj. I. 179 is to the same effect. Manu further clinches his exhortation not to eat animal food by ordaining that he who kills an animal except for the limited purposes stated above is himself killed for as many births as there are hair on the body of the slaughtered animal (Viṣṇu Dh. S. 51. 60 is also the same). Manu then goes on to declare (V. 40 and 44 = Viṣṇu Dh. S. II. 63, 67) that herbs or plants, animals, trees (of which sacrificial posts are made), lower animals, birds, that meet destruction for the sake of performing

1862. गुहापेडिनो पवसस्तीपश्च होमा बलवप्य स्वर्गृहविश्वासः। आप. ध. ख. II. 2. 8. 12.

1863. मन्त्रो च चन्दो च वित्तशृवातस्तिबंधितो । अति वचस्य पदवो भिन्नो भावत्वेत्यमर्मतिये
मनु V. 41. This is the same as वलिक IV. 6, Viṣṇu Dh. S. 51. 64, Śū. gr. II. 16. 1 (Śū. gr. reads सोमे for चन्दौ).
sacrifices are born again in better forms (of existence) and that *hīmāsa* (killing of or injury to sentient beings) done according to the dictates of the Veda should be understood as no *hīmāsa*. Since dharma shines forth from Veda alone. Though Vasiṣṭha Dh. S. (in 14. 39–40) allows the flesh of five five-nailed animals and of animals with one row of teeth (except camels) and also of certain birds and kinds of fish, yet in VI. 5–6 it takes up the same position as that of Manu viz. that *hīmāsa* was allowed only in sacrifices &c. From V. 48–55 Manu takes up the position of total abstention from killing animals even in sacrifices (they are the same as Viṣṇu Dh. S. 51. 69–78). In one verse (V. 48 which is the same as Vas. Dh. S. IV. 7) Manu says that no flesh can be had without killing living beings and killing such beings cannot lead to heaven; therefore one should give up flesh. Verses 53 and 56 are very important as they convey that the merit of him who performs a horse-sacrifice every year for a hundred years and of him who does not partake of flesh (throughout life) is equal and that the word *māṁsa* (flesh) is derived by the wise (from ‘mām’ and ‘saḥ’) as meaning ‘he whose flesh I eat to day will devour me in the next world or birth.’ Yāj. I. 181 is just like Manu V. 53. Manu winds up the whole discussion (in V. 56) by stating that natural appetites lead men on to eat flesh or to drink wine or to indulge in sexual gratification and there is no sin in indulging in these when they are allowed by the śāstra in the case of certain persons and on certain occasions; but abstention in these matters (even on occasions when they are permitted by the śāstras) leads to great rewards. From these passages in

1864. This position that injury done to animals or plants according to Vedic precepts is no *hīmāsa* is an ancient idea. The Mait. S. III. 9. 3 has the words (when a tree is to be cut off for making a sacrificial post the adhvaryu priest places a blade of darbha on the tree at the spot where it is to be cut and then addresses the axe) ‘Oh, axe do not injure this tree; the axe is indeed (like) a thunderbolt; he screens the tree from the thunderbolt by placing the darbha in order to effect ahinsā’ ‘सत्यं नैः हिंसारितिः पद्मो नैः स्थितिसत्तकम् पद्मघनाय।’ (३. 8. 3) The Nir. I. 16 states that one must understand that there is no *hīmāsa*, as the express words of the Veda convey that idea.

1865. न तस्मां तस्मां न तस्मां न च दैवते। यमुनविन्दन्त: दृढविन्दन्त: नित्विन्दन्त: महाकलाः। मन्त्र 56. This is quoted by the Tattvālokā on p. 191. The real meaning of this is brought out by दृढायति ‘सत्यायनम्’ तथा नर्म्य श्वासुर-निर्माशनं। मन्त्र 56. 50. ततः न नैः तात्त्विन्दन्त: नित्विन्दन्त:। न कलाः परमपरारणाः। न कलाः परमपरारणाः।
Manu, Viṣṇu and Vas. it is clear that when the extant works attributed to these authors were composed, they themselves were staunch upholders of ahīṃsā, but that there were two classes of people in their days who were not opposed to flesh-eating, one class holding that killing animals only for purposes for which the Veda expressly sanctioned hīṃsā was not improper and another class that indulged in flesh-eating without restrictions. That in spite of the individual predilections of the author of the Manusmṛti, general usage was different even in Manu's day is indicated by the fact that in III. 227 Manu says that in śrāddha the performer should get ready various kinds of food including flesh of tempting varieties. Yāj. I. 258–260 states how flesh of various animals when served in śrāddha to the brāhmaṇas invited tends to cause satisfaction to the Manes for long periods. Bhāsapati quoted by Sarvajña-Nārāyaṇa explained Manu V. 27 as a pari-samkhyā i.e. Manu does not enjoin flesh-eating on the four occasions stated, but only permits it and forbids it on other occasions. Centuries were required before the views propounded by Manu became predominant. Gradually large sections of the population of India gave up flesh-eating and even those who did not regard it as forbidden to them rarely partook of it or did so in an apologetic way. The spread of Vaishnivism tended to wean people from flesh as required by the Bhāgavata-purāṇa (VII. 15. 7–8) which is to the Vaishnavas what the Bible is to the Christians. In medieval and modern times all brāhmaṇas avoid flesh (except some brāhmaṇas in northern and eastern India that hold that fish may be eaten); so also do many vaisyas, particularly those who are Vaishnavas and even among sūdras there are many who do not touch flesh and regard abstention from flesh as meritorious. From ancient times the kṣatriyas have been meat-eaters. The Mahābhārata has in several places to say a great deal on flesh-eating. In the Vanaprastha 50. 4 it is stated that the Pāṇḍava heroes killed with unpoisoned arrows deer and first offered venison to brāhmaṇas and partook of it themselves. In Saṃhitā 4. 1–2 king Yudhīśthira on the opening of Mayasabhā feasted ten thousand brāhmaṇas with various delicacies including the flesh of wild boars and

1866. ‘...’

1867. ‘...’
deer. Vanaparva 208.11–12 offers the consoling thought (that is conveyed by the Rgveda itself) that animals killed in sacrifices to the accompaniment of Vedic mantras went to heaven and it narrates the story of king Rantideva in whose sacrifices two thousand animals and cows were killed every day. Anuśāsana 116.8 contains the view that there is nothing so nourishing as meat for those who are wounded or weak or worried or who are given up to too much sexual gratification and those exhausted by long travel. Anuśāsana 116.16–19 allows flesh of animals killed by hunting to ksatriyas. There are some passages where the Mahābhārata contains the same sentiments as those of Manu e.g. Anuśāsana 115 highly praises abstention from meat and a few verses of this chapter (e.g. 115.44–45, 48) are very similar to Manu’s (V.27, 51). Śaṅkha quoted by Aparārka p.1167 allows the flesh of buffaloes, goats, rams, ruru deer, ordinary deer and spotted deer. Hārīta quoted in the Gṛ. R. p. 375 mentions the flesh of goats, rams, buffaloes, deer of various kinds (ruru, pṛṣata, nyaniku, ṭka), rhinoceros, and large forest boars as permissible, while Devala quoted by the same forbids the flesh of cows, asses, camels, horses, elephants, lions, tigers, bears, śarabhas, snakes, boa constrictor, rats and mice, cats, mongoose, village hog, dog, jackal, animals of unknown species, cheettas, dark-faced apes, monkeys and human beings. Manu V.51 (= Viṣṇu Dh. S.51.74) says that he who gives consent to the killing of an animal (for food), who cuts off the limbs, who kills the animal, who sells or purchases meat, who cooks it, who serves meat and the eater of meat—these are all guilty of killing. Yama (quoted in Āhn. Pr. p.533) says that the eater is the greatest sinner out of these, as, if there were no eaters of meat, no one would kill animals for food.

Gaut. 17. 29 and 34–35, Āp. Dh. S. I. 5. 17. 32–34, Vas. Dh. S. 14. 48, Viṣṇu Dh. S. 51. 29–31, Manu V.11–14, Yaj. I. 172–175 contain long lists of birds the flesh of which was forbidden and of those the flesh of which was allowed. A few of these may be noted. All birds that subsist on raw flesh (vultures &c.), the cātkaka, parrot, haṁsa, all birds that dwell in a village (such as pigeons), baka, birds that scratch dunghills for food are forbidden; while wild cocks and peacocks were permitted. On Jalmini V. 3. 26–28 Śabara quotes a Vedic text that one who has

1868. यझेँ अङ्गे बहुतं सम्बन्धे मतस्ये सत्यं हि ब्रजेऽस्मि। संस्कृतेऽनिष्ठ मन्येऽपि रूपम्-नवान्यन्त एक परम्परा 208. 11–12. This idea is as old as Rg. I. 162. 21.
constructed the fire altar (*agnicīt*) should not eat the flesh of birds till the sacrifice he has embarked on is finished.

About fish there is no unanimity. *Ap. Dh. S. I. 5. 17. 36–37* says 'among fish the *ceṣṭa* (long-nosed crocodile?) is forbidden, so also are fish with snake-like heads, the *makara*, fish that subsist on dead flesh, fish that have strange forms (such as those that have heads like men, or that look like elephants).’ Manu on the other hand regards fish-eating as the worst form of flesh-eating and forbids all fish (*V. 14–15*), but then makes an exception (*V. 16*) in favour of fish called Pāṭhīna and Rohita if used in rites for gods and Manes and fish called *rūjīna*, lion-faced fish and fish having scales. *Vide Vas. Dh. S. 14. 41–42*, Gaut. 17. 36, Yāj. I. 177–178 also.

About milk several rules are stated in the smṛtis. Gaut. 17. 22–26, *Ap. Dh. S. I. 5, 17. 22–24*, Vas. Dh. S. 14. 34–35, Baud. Dh. S. I. 5. 156–158, Manu V. 8–9, Viṣṇu Dh. S. 51. 38–41, Yāj. I. 170 lay down that the milk of a cow that is *sandhini*, the calf of which is dead, that gives birth to twins and that has not passed ten days after delivery, from whose udders milk oozes of itself, is forbidden. The milk of sheep and she-buffaloes also is not to be used until the lapse of ten days after delivery. The milk of ewes, of camels and of all animals with one hoof is altogether forbidden. The *Mit.* (on Yāj. I. 170) notes that even the curds and other products of such milk as is forbidden, are also forbidden, but Viśvarūpa thought that only the milk of a cow whose calf is dead, or who is *sandhini*, or who has not passed ten days after delivery is forbidden and not curds and other products thereof. The milk of even a cow that feeds on impure food should not be used¹⁸⁷⁰ (*Viṣṇu Dh. S. 51. 41 and Atri verse 301*). In the Vāyupurāṇa even the milk of she buffaloes is forbidden.¹⁸⁷¹ Baud. Dh. S. (I. 5. 159–160) prescribes the penance called Prājāpatya for drinking forbidden milk of all animals except the cow and a fast for three days for drink-

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¹⁸⁶⁹. The word ‘*sandhini*’ is explained in three ways as ‘a cow in heat’, ‘that gives milk once a day’, ‘a cow that yields milk on account of another calf being brought to it, its own being dead’. *Vide Mit.* on Yāj. I. 170.

¹⁸⁷⁰. अतः गायोऽन्निरपि अन्नपर्वं भस्तपलि या। बुरथं हरये च करये च गोमयं च विकिरितः। अन्नि वर्ष ३०१।

¹⁸⁷¹. अन्निर्दिष्टं उपपिनीलं च सर्वमहादर्शं च यत्। गान्निकं चन्द्रं पापः पर्यं विज्ञानं नवः । वायुपराण ७८. १७।
ing the milk of a cow when forbidden. Āpastamba-smṛti (in verse) forbids the milk of a kapilī cow to all except to brāhmaṇas and the Bhaviṣyapurāṇa says that even a brāhmaṇa is to use only such portion of the milk of such a cow that remains after employing it in rites for gods.\(^{1872}\) The Brahma-purāṇa says 'one should not partake of curds at night even if one is starting on a journey, but in madhuparka it may be used at night. Ill-luck dwells in fried grain by day and in curds and barley by night and in Kovidāra and Kapīṭha (trees or fruits) at all times' (quoted in Gr. R. p. 370). Manu IV. 75 forbids the eating after sunset of all food in which sesame are mixed.

Several herbs and vegetables have been forbidden from very ancient times. According to Āp. Dh. S. (I. 5. 17. 25–27) all herbs from which liquors are distilled; kalaṅja (red garlic), palāṇḍu (onions), parārka (dark garlic) and whatever similar vegetables are not used by respectable people, should not be eaten; and a brāhmaṇa text prescribes that 'kyāku' (mushrooms) are forbidden. Gaut. 17. 32–33 forbids tender leaves (of trees), kyāku, laśuna and the resins of trees and the red sap flowing from incisions made in the barks of trees. Vas. Dh. S. 14. 33 forbids the eating of laśuna, palāṇḍu, kyāku, grījana (turnip), śleśmātaka, the resins of trees and red sap (as in Gautama.). Manu V. 5–6 forbids laśuna, palāṇḍu, grījana, mushrooms (kavaka) and all herbs that spring from impure soil and manure, red resins and red sap (as in Gautama) and teḷu (śleśmātaka) fruit. Yāj. I. 171 and 176 adds sīgru and prescribes the penance of cāndrāyana for eating forbidden herbs and vegetables. The great difficulty is to find out the modern equivalents of some of the herbs and vegetables. According to a verse quoted in Gr. R. p. 356 from the Smṛtimaṇjarī there are ten varieties of palāṇḍu of which grījana\(^{1872}\) is one. Aparārka p. 249 quotes passages from the Brahma-purāṇa forbidding various kinds of herbs and vegetables. Vide also Gr. R. pp. 354–356 for quotations from Devala and others about herbs and

\(^{1872}\) श्वेतयात्रेषु दसस्यो वैश्यः श्वेतयात्रे व योधन। ज्ञात्रिकं विसेक्षितं स तस्यार्थः सत्यकिल। श्वोतस्तिनं ज्ञात्रिकं ज्ञात्रिकं स तस्यार्थः सत्यकिल।

\(^{1873}\) रसोद विद्यते दृष्टयोगशोषैष्ठो नहोत्पथर। विद्यते पत्रावलम्ब्य नदयस्य वा परवर्तिकाः। ज्ञात्रिकं ज्ञात्रिकं स तस्यार्थः सत्यकिल।
vegetables that are forbidden. The Mit. on Yāj. III. 290 quotes a sūtra of Sumantu that lāṣuṇa and other vegetables are not forbidden to those who are ill, if they are prescribed by way of medicine.\(^{1874}\) About āsafotida (hīṅgu) Haradatta on Gaut. 17. 32 says ‘it is doubtful whether it is a resin or is a sap flowing from incisions, but even respectable people partake of it and that camphor not being red nor a resin nor a sap may be eaten.’ The Sm. C. (on śrāddha p. 413) says that some smṛtis forbid the use of hīṅgu in śrāddha, while the Ādipurāṇa allows it and therefore there is an option. The Gr. R. p. 354 shows that the round alābu (gourd) was forbidden. Vṛddha-Hārīta VII. 113-119 mentions herbs, vegetables and fruits that are forbidden. Vide also the Smṛtimuktāphala (āhnikā pp. 434-435) for quotations as to the names of several roots, fruits and vegetables that were forbidden together with their South Indian names.

Āp. Dh. S. II. 8. 18. 2 forbids the use of dark grains (like māsa beans) in śrāddha. The Mahābhāṣya says ‘when it is declared that māsa beans should not be eaten, they are not to be eaten even when other grains of corn are mixed up with them’ (vol. I. p. 127).\(^{1875}\) The Gr. R. p. 359 quotes the Brahmapurāṇa\(^{1876}\) forbidding the use of certain cereals generally such as rājamāsa, sthūlamudga (called ‘methi’ in Marathi), masūra &c. Saṅkha-Likhita\(^{1877}\) quoted in Āhn. Pr. p. 394 allows the employment in offering to gods of all cereals, except kodrava, caṇaka (gram), māsa, masūra, kulattha and uddalaka. Vṛddha-Hārīta VII. 110-111 also mentions the corns that are forbidden.

Gaut. 17. 14-16, Āp. Dh. S. I. 5. 17. 17-19, Vas. Dh. S. 14. 28-29 and 37-38, Manu V. 10. 24-25, Yāj. I. 167 prescribe that cooked food which has become sour by being kept for some time or by being mixed with something else should not be eaten nor should stale (over which the day or night has passed) food be eaten, nor food cooked twice (with interval) except curds and buttermilk and except stale articles like vegetables, cakes, fried grain.

\(^{1874}\) शालवेश्य व्यापितं भिषज्या काणामाहतैविविष्यन्ति भवति। पाणि चैव-मकाराणि तेषंपित्र न द्विती; हयुवस्ति दित्तात्। ओऽप्पितम् प्रयोगम् ओऽप्पितम्।

\(^{1875}\) भस्मसा न भोजनप्राय इस्तुकै विभिष्मा अधि न हुपते। महाभाष्यम्।

\(^{1876}\) रक्षणानि श्वस्तानि। इपूर्तिप्रायश्च। इपूर्तिप्रायश्च। स्त्रीत्वात्प्रायश्च। स्त्रीत्वात्प्रायश्च। स्त्रीत्वात्प्रायश्च।

\(^{1877}\) आदमहाभाष्यवेश्य व्यापितं हस्तिकिष्ठायो भक्ता भक्तास्मातसमावेश्च। इपूर्तिप्रायश्च। स्त्रीत्वात्प्रायश्च।
porridge, pulse cakes, those boiled in oil and rice boiled in milk or when mixed with honey; and that even stale food flavoured with ghee or curds or the remnant of food offered to the gods may be eaten. Manu V. 25, Vas. Dh. S. 14. 37-38, Āp. Dh. S. I. 5. 17. 19 and Yāj. I. 169 say that articles of wheat and yava flour and products of milk though stale and unmixed with ghee may be eaten by all dvijātis, provided they have not turned sour.

The above long lists of forbidden vegetables, meat, milk furnish examples of food that is jātīdusā or svabhāvadusā. The rules about not eating stale and sour food illustrate food that is kāladusā. Any article of food which is mixed up with forbidden things like palāṇḍu or is in contact with unclean substances or food in which hair or an insect is found or in which excreta or the limb or tail of a mouse is found, food touched by a woman in her monthly course or in which a bird (like the crow) has thrust its beak or food touched by a dog or smelt by a cow or food from a house in mourning or from a family in impurity due to birth should be avoided (vide Āp. Dh. S. I. 5. 16. 19-20 and 24-29, Manu IV. 207-209, 212, 217, Yāj. I. 167-168). If a dog or an apapātra sees food which a man is eating or if a person when engaged in taking his meal sees a cāndāla, a dog, a crow or a cock or a woman in her course, he should leave the food and get up. Manu (III.239-240) says that a cāndāla, a village hog or a village cock or a dog, a menstruating woman and an impotent person should not be allowed to see brāhmaṇas eating, whether in rites for gods or Manes, or at times of gifts. Kātyāyana says that if a brāhmaṇa hears the voice of a cāndāla, a patita, or a woman in her course he should at once leave eating and if he eats even one morsel after hearing their voice he has to observe a fast for one day. The rules about not eating food from a house in mourning illustrate food that is nimīttadusā (forbidden by reason of an occasion or chance reason), the other rules about food

1873. खुरा च अपमार्ग च बदवः। आप. प. स. इ. 5. 16. 31; उद्वेक्षायि वास्तव बलाय शुद्धनिक्षेत च। खुरानु पदिः परवेश तदवास दुः परिप्रेक्ष्येत। व्यासा quoted in सुचित्र (आदिप. 428), आदिप्रेक्ष्य, प. 482; चण्डकाव्यार्थसूत्रार्थवाच खुरा ब्रजोऽनाथ। कुलबोध पालमवर्ग चैविदःस्वामनीः। काश्यांम् quoted in आदिप्रेक्ष्य. प. 482. द्वरपाल explains पर्वम as 'वाप्तालवर्यं' on आप. प. स. इ. 1. 7. 21. 6 and on आप. प. स. इ. 5. 15. 51 as 'अपारः पार्वेयः। नमि ते पापे नीच्यसे नववर्ति'; on आप. प. स. इ. 1. 3. 25 'अपाष्टं तत्रिकोः। दक्षात्सय। अपवानिः ते तेनाम पापानि पापायंभनि पवित्रविषयं। हृदि च। अपर्शां च (प. 720) 'पवित्रवाचास्तिष्ठितिः शुद्ध।' 

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forbidden because of contact with unclean things or with garlic &c. exemplify samsarga-duṣṭa (forbidden because of contact) and the rules about avoiding food seen by a dog &c. are examples of kriyā-duṣṭa (forbidden on account of certain actions). The smṛti writers were not devoid of practical common sense. Baud. Dh. S. II. 7. 7 says that if in a heap of cooked food, hair, bits of nails or skin or insects or dung of rats is seen, then a lump from that part where these are seen should be taken out and the rest should have water sprinkled over it and holy ashes should be scattered over it and water should be again sprinkled over it and brāhmaṇas should then loudly declare the food to be all right and it may be then used for serving. Vaik. 1879 IX. 15 contains a similar direction. Parāśara VI. 71–74 says that cooked food (rice) amounting in quantity to one droma or one āṭhaka, 1880 if licked by a dog or by a crow or smelt by a cow or an ass, should not be thrown away, but should be purified and then used, and that the portion spoilt by touch &c. should be taken away from the whole mass, the rest should be sprinkled over with water in which a golden piece has been dipped and fire should be brought in contact with it (by ignited darbha) and brāhmaṇas should recite Vedic texts over it and then it may be served. Vas. Dh. S. 14. 23 and 25–26, Yāj. I. 189 and 191 contain similar rules. 1881

Food cooked only for oneself and not for offering to gods or guests should not be eaten (Gaut. 17. 19, Manu IV. 213). This is called saṃskāra-duṣṭa (forbidden on account of the absence of purificatory rites) by the Smṛtyarthasastra p. 68. The largest number of injunctions are concerned with parigrahaduṣṭa (food which may be good in itself but is forbidden because of its coming from the hands of or being owned by certain persons). The following is a fairly comprehensive list of such persons compiled from Āp. Dh. S. I. 6. 18. 16–33 and I. 6. 19. 1, Gaut. 15. 13 and 17. 17–18, Vas. Dh. S. 14. 2–11, Manu IV. 205–220, Yāj.

1879. भक्ताकापुष्पसे पहले सत्तिन्युपसागरामार्जतेति नलकथा: पददेश सुभाषिक्य वस्त्रार्थिन्य दहलीपाद। पैशा. स्मर्त IX. 15.

1880. According to Parāśara (VI. 70) 2 यथार्थ are equal to an आहार and 32 यथार्थ are equal to a गोप. Others define differently. According to Āp. Sūtra p. 305 and रेवदाससारसंहिता part I p. 57, 4 यथा=गोप, 2 यथा=धूप, 4 यथार्थ=तथा, 4 यथार्थ=आहार, 4 आहार=गोप, 2 गोप=धूप and 8 यथार्थ=झारी. Video nisṛte on पै. III. 265 and 274 also.

1881. इतिन्यान्त्रिकित्वेन विकृतेऽवस्य भक्तान्यासामहदुष्टेऽथ। काःपै विनाशसंपुत्तः तस्मादीत्येव संस्कार्यः। वसिद 14. 25–26.
I. 160–165, Veda-Vyāsa III. 50–54, Brahmapurāṇa quoted by Aparārka pp. 1177–79 and other works:—one who has not kept the sacred (śravaṇa and grhya) fires, a miser (who stints even his parents, children, wife through greed), one imprisoned (or fettered), a thief, an impotent person, a wrestler (or one who subsists by going on the stage), a vacant i.e. a worker in bamboo (or nata according to Viśvarūpa), a singer, an actor, an abhiṣasta (one charged with having committed a mahāpātaka), a usurer, a courtzen, a saṅgha or a gāna (group or band of roguish brāhmaṇas or others), one who is initiated for a Vedic sacrifice (till he has not bought soma or has not offered an animal to Agni and Soma; vide Āp. Dh. S. I. 6. 18. 23–26 which quote the Ait. Br.), a physician (who subsists by the practice of medicine), a surgeon, a fowler, a hunter (for selling flesh), one suffering from an incurable disease, one who is irascible or cruel, an unchaste woman, a matta (one intoxicated or puffed up by wealth and learning), an enemy, an ugra (one ferocious in look or words or a man of that caste), patita (an outcast), vṛātya (vide pp. 376–379 above), a hypocrite (or swindler), one who eats the remnants of others' food (or of a śudra), a woman whose husband is not living and who has no son, a goldsmith, a henpecked husband, one who serves as a priest to the whole village, a vendor of weapons, a blacksmith, a niśāda, a tailor, a śrayṛti (one subsisting by keeping dogs, or one who does menial service), a king, 1882 a king's purohita, a rajaka (a washerman or dyer), an ungrateful person, one who makes his livelihood by killing animals, a distiller or seller of liquors, one who stays in the same house with his wife's paramour, one who sells the soma plant, a back-biter, a liar, an oil-presser, a bard, a son-in-law (as long as he has no son or child), 1883 a sonless man (Mit. on Yāj. III. 290 quoting Likhita), one who starts a sacrifice without studying the Veda, a woman sacrificer, a carpenter, one who makes his living by astrology, one whose duty is to ring bells (for reminding the king of the time or awakening him), a grāma-kūṭa (a village officer, Aparārka p. 239), a parivṛtti, a parivividāna, the husband of a śudra woman or of a remarried widow, the

1882. सत्र IV. 218, अश्विन 117, अश्वि 304, आप. 9. 28 (in verse) say 'राजा तेजः आकुरः'.

1883. एक्कोत्तर अभिव तात्त्वादनिविश्वराधेन पिता। अश्विन 305; 'विद्वानेन यास्वति नवेस सभृष्टि न काँदेषु। अभिव तक्तियो नारियापदस्य से गुणे इति' आदिवृद्धिश्च quoted by Aparārka p. 239; हरिचर्यो I. 175 'साक्षात् नैव छुरीपात्र दुर्लक्षणं कहः' (without qualifications); vide हरिचर्यो 15. 80 also.
son of a punarbhū, a worker in hides, a potter, a spy, one who becomes an ascetic without following the rules laid down for that āśrama, a lunatic, one who has sat down at his debtor’s house in dharma. Manu IV. 222 prescribes a fast for three days if a brāhmaṇa partakes of the food of these unknowingly, but the krcchra (Prājapatiya) for knowingly doing so. Baud. Dh. S. II. 3. 10 prescribes the japa of Rg. IX. 58 (tarat sa mandi) for eating the food of one from whom it should not have been taken. Manu XI. 253 and Viṣṇu Dh. S. 56. 6 do the same.

The next question is whose food may be taken. Great fluctuations have occurred in the usages during the last two thousand years or more in this matter. Gaut. 17. 1 says ‘a brāhmaṇa may eat at the houses of all dvijaṁ (the three higher varṇas) who are well-known to be performing the peculiar duties of their varṇa or āśrama.’ Gaut. 2. 41, Baud. Dh. S. I. 2. 18-19, Āp. Dh. S. I. 1. 3. 25 allow a brahmacārin to beg for food at the houses of men of all varṇas, except those who are apapātra and abhiṭasta (suspected of mahāpātaksas). Āp. Dh. S. I. 6. 18. 9 first prescribes for a brāhmaṇa who has returned from his teacher’s house that he should not eat in the houses of the kṣatriya and other varṇas (as a general rule), then he gives the opinion of some that he may take food from members of all varṇas except sūdras, provided they abide by the rules for their varṇa. He also notices that even sūdra’s food may be eaten if he serves a dvijaṁ in virtue of his duty to do so. Even Veda-Vyāsa III. 56 expressly declares that all dvijaṁ who know each other’s families may partake of food at each other’s houses.1884 Āp. Dh. S. I. 6. 19. 2-12 raises the question as to whose food may be eaten and names several sages who differed in their views. Kāṇva said that one may eat the food of only him who wishes to give (and so requests), Kautsa thought that one may eat the food of him only who is holy (puṇya); Vṛṣyāyani said that one may accept from whoever is liberal enough to give; Eka, Kuṇika, Kāṇva, Kutsa and Puṣkarasādi held that alms (food) offered by a pure man may be eaten; Vṛṣyāyani said what is offered by any body without asking may be accepted; according to Hārita one should not accept food which is offered after an express previous announcement ‘I shall give you such and such a kind of food,’ Āpastamba’s own view appears to have been (I. 6. 19. 9-11) that one should accept the food of him whose conduct is religious and who

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1884. वर्ष्यायसि वर्ष्यायनि विभाष्टु विभित्ताया: बेदव्यास ती. 56.
desires to offer food, that one should not accept the food even of a righteous man if he shows even the slightest unwillingness to give and that whatever is offered unasked may be accepted. These directions are rather vague.

In modern times a person is more lax in taking food prepared with oil or ghee or milk. He may take such food from members of certain castes other than his own. But ordinarily he would not take food cooked in water from any person belonging to another caste or even sub-division of the same caste. In towns and cities there is a strong tendency to considerably relax these restrictions. We saw above that in the times of Gautama and Āpastamba and others a brāhmaṇa was allowed to take food prepared in the houses of kṣatriyas, vaiśyas, and even śūdras. Gradually this latitude came to be restricted and most of the sūtras and early smṛtis restrict the liberty to take food from śūdras by saying that only from the following among śūdras a brāhmaṇa can take cooked food, viz. one who cultivates the brāhmaṇa’s field on the system of paying half of the crops to the latter, a family friend, one’s cowherd, one’s barber, one doing personal service i. e. a dāsa (vide Gaut. 17. 6, Manu IV. 253, Viśpu Dh. S. 57. 16, Yāj. I. 166, Āṅgiras 120–121, Veda-Vyāsa III. 55 and Parāśara XI. 21.). Manu and Yāj. add that any śūdra who declares to be a brāhmaṇa that the former is going to be dependent on the latter and who declares what his actions have been and how he will serve the brāhmaṇa is also bhcijātma (one whose food may be eaten). The Mit. quotes a sūtra which includes the potter among these (on Yāj. I. 166) and Devala also does so. It may be stated that Parāśara (XI. 22–24) gives peculiar meanings to the words dāsa, nāpita, gopāla and ārdhika. The general rule forbidding the food of śūdras is stated by Vas. Dh. S. 14. 4, Manu IV. 211 and 223, Yāj. I. 160. Āṅgiras 121 says that he who takes cooked food from śūdras other than the five excepted above has to undergo candrāyana penance. Atri (172–173) prescribes the same penance for a dvija eating the food of a washerman, an actor and a worker in bamboos and the penance of parāka for taking the food of or residing amongst anyajas. Vas. Dh. S.

1885. हुसलो (स्वस्तको?) नामिते गोपे: कुम्र्कार: कुर्व्वत:। भाष्याय:। प्रेते सुध्योपयो:। देवस in युह. r. p. 337; पराशर XI. 22–24 are शुद्धकप्यासुःप्रोच्छण महाध्येन त संस्कृत:। संस्काराणु मवेशाः। असंस्काराणु नावित:। साधश्च यायसुःप्रोच्छणयाः सुह्यपेयस्य थः।। स गंगापल हरित ज्ञेयो भोजयो निवृत्तं संस्कारं।। भैरव- कप्यासुःप्रोच्छण महाध्येन त संस्कृत:। स ब्याप्तिक हरित ज्ञेयो भोजयो निवृत्तं संस्कारं।।
VI. 26-29, Áṅgiras 69-70, Āp. (verse) 8. 9-11 severely condemn a brāhmaṇa partaking of food from śūdras. Áṅgiras 75, Āp. (verse) VIII. 8-9 declare that a brāhmaṇa who is an agnihotra and yet does not desist from śūdra food loses five viz. his self, his vedic lore and his three (sacred fires). Medhātithi on Manu V. 84 expressly states that the barber is touchable and bhojyāna (whose food may be taken). This shows that up to the 9th century A. D. the rules about taking food from even certain śūdras had not become rigid in all provinces of India. Áṅgiras 77-78. Āp. (verse) 8. 11-13 and Yama (quoted in Gr. R. p. 334) declare that a brāhmaṇa may eat at a brāhmaṇa's at all times, at a kṣatriya's only on parvāns (on full moon &c.), at a vaiśya's when the latter is initiated for a sacrifice, at a śūdra's never and the food of the four varṇas is respectively like nectar, milk, food and blood. According to Manu IV. 223 a brāhmaṇa could take from a śūdra uncooked food for a night, if he had no other means of subsistence. When exactly brāhmaṇas were forbidden to take food from kṣatriyas or vaiśyas it is difficult to say. In the Kalivarṇya section all that is forbidden is taking food from the five śūdras enumerated in Manu IV. 253. Gaut. 17.1 prescribes that fuel, water, fodder, roots, fruits, honey, protection, what is offered unasked, a bed, a seat, shelter, conveyance, milk, curds, roasted grain, sāfari (small fish), priyaṅgu (millet), a garland, meat of deer, vegetables must not be refused when offered by any one spontaneously. Vās. Dh. S. 14. 12, Manu IV. 50 are to the same effect. Áṅgiras quoted in Gr. R. p. 337 states that cow's milk, barley flour, oil, oil-cakes, cakes (of flour) may be taken from a śūdra and eaten and whatever else is cooked in milk. Bṛhat-Paśaara VI. says 'uncooked meat, ghee, honey and oils extracted from fruits, even if they are kept in a mleccha's vessel, become pure the moment they are taken out of such vessel; similarly milk, curds, and ghee contained in vessels of ābhirases are blameless and the vessels are pure as long as these articles are contained in them.'

1886. Laghu-Satātapa 128
Ch. XXII] Bhūjana—food allowed

says that corn lying in the field or on the threshing floor, water
drawn from wells and milk while still in the cow enclosures
may be taken even from one whose food is forbidden. Even
such later writers as Haradatta stated that a brahmaṇa may eat
the food of the five śūdras named by Manu IV. 253 in extreme
distress only.

Certain articles were not to be eaten at certain stages only.
For example, a brahmaṇa was not to partake of honey, meat,
and kṣara-lavaṇa (vide Āp. Dh. S. I. 1. 4. 6, Mānava gr. I. 1. 12).
But in danger of life he could eat even these (vide
Medhātithi on Manu V. 27). Similarly a forest hermit and
an ascetic were forbidden many things (which will be
discussed later on). A 5ṣatriya was not to drink soma juice
(vide p. 140 above).

There were rules about the persons who might be engaged
to cook and serve food. As brahmaṇas could in very ancient
times eat the food of all varṇas including at least some śūdras,
no difficulty must have been felt. The Āp. Dh. S. (II.
2. 3. 1–6) prescribes that āryas (i.e. the three varṇas) purified (by a
bath) may prepare the food for vaiśvadeva; they should stop
speaking, coughing or spitting with their faces turned towards
the food that is being prepared and should touch water on touch-
ing their hair, limbs or garment; or śūdras supervised by āryas
may be the cooks. Āp. Dh. S. further requires that when śūdras
are cooks they should shave their hair and beard and pare their
nails every day or on the 8th day or parva days and they must
always bathe with their clothes on. Laghu-Āśv. I. 176 says that
food should be cooked by one’s wife, daughter-in-law, son, pupil,
elderly relative, or one’s ācārya or by oneself. Aparārka (p.
500) quotes a verse of Nārāyaṇa that food must be served to a
dvijāti by a wife of the same caste (if he has wives of different
castes).

Although numerous rules are laid down about the persons
at whose house food may or may not be taken, the ideal placed
before householders was that they should not as far as possible
eat at the houses of others and should only do so if they are
invited by a blameless person (vide Gaut. 17. 8, Manu III. 104,
Yāj. I. 112). Manu III. 104 holds out the threat that those who
constantly seek to subsist on the food given by others become
after death the cattle of those who give them food.

It is necessary to say a few words on drinking liquor
(madyapāna).
In the Rgveda a distinction is made between soma and surā (liquor), the former being an intoxicating drink, but reserved for being offered (as a sacred beverage) to gods and to be drunk by the priests, while the latter seems to have been meant as a beverage for common men and not usually offered to gods. In Rg. VII. 86. 6 the sage 1889 Vasistha implores Varuṇa to recognize that a man does not commit sin by his own urge or power, but that it is due to destiny or surā, anger, dice (gambling) or heedlessness. In Rg. VIII. 2. 12 the sage exclaims that draughts of soma when quaffed by Indra create in his heart such tumult as those who are heavily intoxicated engage in when surā is drunk. Rg. I. 116. 7 mentions among the deeds of Āśvins this that they filled a hundred jars of surā from the hoof of their powerful horse which (hoof) was like kārotara (a strainer or leather-bag?). Rg. I. 191. 10 refers to the leather-bag (of wine) in the house of a vintner. In belauding bhojas (liberal men) Rg. X. 107. 9 says that they won the inner draught of surā (from their foes). In Rg. X. 131. 1890 4 and 5 the Āśvins are praised for having drunk surāma (surā mixed with soma) and helped Indra in his fight with the Asura Namuci. In the Atharvaveda IV. 34. 6 the reward for the performer of sacrifices is said to be heaven in which there are lakes full of ghee and honey, and wherein liquor flows like water. In Atharvaveda 14. 1. 35–36 and 15. 9. 2–3 surā is referred to. The Vāj. S. 19. 7 distinguished between surā and soma ‘thou art the powerful surā and this is soma; don’t destroy me when thou enterest thy place’. In the Tai. 1891 S. II. 5. 1 ff, the Śat. Br. I. 6. 3 and V. 5. 4 there is a legend of Viśvarūpa, the son of Tvaṣṭr, which narrates how he had three heads, one of which was soma-drinking, one wine-drinking and a third for eating.

1889. न स रोषे वुको वचन धृतं: सा चुरा मनुस्विनिवुको अभिन्वति:। सं. VII. 86. 6; इसके पीतासे उपस्थे हूसी हुमड़ुसी न चुरापद। सं. VIII. 2. 12; सातांस्वरसपुष्प इच्छे। शरी कुमालसिज्जात हराया। सं. I. 116. 7; सुखे विचिह शचानि धुलि जाति सोहे। सं. I. 191. 10; भोजा जिल्हुरस्पेपे छाराया भोजा जिल्हुरस्पेहु अहृता। यमलिः। सं. X. 107. 9.

1890. चुरा सुरामानामि चुरासागरामुः सता। विनिपाना दुमसि हुसे कर्मसावतः। सं. X. 131. 4 quoted in सं. I. 4. 2; वुस्थ्रवा नदुरुस्। छोटाइका स्वागत। उपस्ते विद्वं बुझारिणी। समस्तः। अभ्यर्थ IV. 34. 6, चुरा त्वां स्वागत दुमसिन से म भा म हिंसी। रथ पोषनिमाविशिः। वाज. सं. 19. 7; also ते. सं. 1. 4. 2 and ते. सं. 37. 4.

1891. विनिपाने प्रायंवषया दुरोदिती द्रुपाितिसंगीति। सत्य स्त्रि प्रवर्ण्यस्तन सोमपानेहु छरणसाहित्य। ते. सं. II. 5.1.1.; vido कांठसंहिता XII. 10 for similar words.
food, how Indra cut off the heads of Viśvarūpa, how Tvaṣṭrī being furious at the slaughter of his son performed a soma sacrifice from which he excluded Indra, how Indra, though not invited, consumed all the soma that was in the tub, how the drinking of too much soma injured Indra and how the gods healed him by the īṣṭi called Sautrāmaṇi (for Sutrāman, ‘the good protector’, Indra). This Sautrāmaṇi sacrifice was performed for a priest who drank too much soma and therefore either began to vomit or had severe purging. Vide Kātyāyana śr. 19.1.4. It was also performed by him who had an enemy (Śat. Br. XII. 7. 3. 4). In this sacrifice a brāhmaṇa had to be hired for drinking the dregs of surā offered in it and if one was not found willing to do it the dregs were to be poured on an ant-hill.

How surā (liquor) was prepared is described in the Śat. Br. XII. 7. 3. 5 and in Kātyāyana śr. 19.1.20–27 (vide S. B. E. vol. 44, p. 223 n. 2 which summarises the com. on Kātyāyana). In Jaimini III. 5. 14–15 there is a discussion about the Sautrāmaṇi sacrifice and Śabara quotes the passage of the Tai. Br. I. 8. 6 about hiring a brāhmaṇa for drinking the dregs of the surā offered in the sacrifice. The Śat. Br. contrasts soma and of surā by saying ‘soma is truth, prosperity, light and surā is untruth, misery, darkness’ (V. 1. 5. 28). The Śat. Br. V. 5. 4. 21 expresses dread of mixing up the libations of soma and of surā together. The Kāṭhaka Samhitā XII. 12 contains the following interesting remark. “Therefore an elderly person or a younger, the daughter-in-law and father-in-law drink liquor and remain babbling together; foolishness (or thoughtlessness) is indeed sin; therefore a brāhmaṇa does not drink surā with the thought ‘otherwise (if I drink it) I may be affected by sin’; therefore this is for kṣatriya; one should say to a brāhmaṇa that surā, if drunk by a kṣatriya, does not harm the latter.”

This passage makes it clear that at the time of the Kāṭhaka Samhitā public opinion had come to this stage that brāhmaṇas had generally given up drinking surā. This passage read with the

1892. भाषां परिक्रीणारूपमुन्दकोध्यायपातरस्य: भाषां भाषार्थयोजन्यकपातरस्य पात: पयोऽभाषाः न। विवेकेऽविचारकपातरस्य:। सै। मा। I. 8. 6. Vide भाषार्थाधीनति 15. 15. 1–14 where the last सूत्र is भाषां भाषार्थस्य परिक्रीणारूपमुन्दकोध्यायपातरस्य:।

1893. भाषायी उद्धरण्यं। उपर्युक्तेऽविचारकपातरस्य: दक्षिणं नेत्रसमाधानश्च सूत्रसर्वत्र परिक्रीणारूपमुन्दकोध्यायपातरस्य:। सै। मा। I. 8. 6. Vide भाषार्थाधीनति 15. 15. 1–14 where the last सूत्र is भाषां भाषार्थस्य परिक्रीणारूपमुन्दकोध्यायपातरस्य:।

1894. तस्मायोध्याय्यं काण्यपाठ्यं व्यवहारव्यवहारश्च भाषायां पात्त: सूत्रसर्वत्र परिक्रीणारूपमुन्दकोध्यायपातरस्य:। सै। मा। I. 8. 6. Vide भाषार्थाधीनति 15. 15. 1–14 where the last सूत्र is भाषां भाषार्थस्य परिक्रीणारूपमुन्दको�्यायपातरस्य:।

H. D. 100
Tai. Br. quoted above establishes that it had become difficult to find a brähmana willing to drink even the remnants of surā left after being offered in a sacred Vedic rite like the Sautrāmani. The above passage from the Kāṭhaka is quoted by the Tantra-vārtika on Jaimini I. 3. 7 (p. 210) and explained by it as referring to sidhu (rum) and liquor prepared from honey-Saṁkarācāraya in his bhāṣya on the Vedāntaśūtra III. 4. 31 quotes this passage expressly from the Kāṭhaka Samhitā. In the Alt. Br. (37. 4) it is stated that when a king has undergone a solemn coronation ceremony the purohita places in his hand a vessel of surā. Aśvapati, king of Kekaya, proudly declares in the Chāndogya Up. V. 11. 5 to the learned brāhmaṇas that came to him for the lore about Vaiśvānara ‘in my country there is no thief, no miser, no madyapa (drinker of intoxicants), none who has not kept the sacred fires, none who is not learned; no man of loose character; whence can there be a woman of loose character in my country?’ In Chāndogya V. 10. 9 one who drinks surā is enumerated among the five grave sinners.

It is somewhat strange that in some of the grhya sūtras it is stated that in the rites on Anvāṭakā day when pīṇḍas are offered to the male ancestors, pīṇḍas are offered to the mother, paternal grandmother and paternal great-grandmother and also liquor is offered. For example, the Āsv. gr. II. 5. 5 says that ‘to the wives (of the ancestors) are offered surā and the scum of boiled rice in addition’ (to the pīṇḍas). The Pār. gr. (III. 3) states ‘also to the female ancestors he makes pīṇḍa offerings and pours for them liquor and water oblations into pits.’ The Kāṭhaka gr. (65. 7–8) also prescribes that in the Anvāṭakā surā was to be sprinkled with a spoon about the pīṇḍas for women ancestors and the pīṇḍas were to be eaten by servants or by niśādas or may be thrown in fire or water or brāhmaṇas may eat them. It is difficult to account for this. If a conjecture may be hazarded, it is possible that women drank (perhaps secretly) liquor even when their husbands had given up the practice owing to the force of public opinion or that in those days (before the grhya sūtras) intercaste marriages being allowed, the women ancestors might have been kṣatriya or

1895. शाब्दशास्त्राय प्रतिवेद्यकः कालप्राप्तिविविधयोजनः कालकालां सर्वतापि श्रृप्ते तत्स्माद ब्राह्मणं शुरा न विविधः हि। ब्राह्मणस्वः अन्म. श्र. श्र. III. 4. 31.

1896. वियज्ञपितुप्राकः तत्र हृदयश्च न। विज्ञपितुप्राकः तत्र हृदयश्च । श्रीमयुर्व वृहत्त्व श्रीमयूर्व वृहत्त्व । आद्य श्र. II. 5. 3–5; अवश्यकाः संस्कारमोचनं श्रीमयुर्व वृहत्त्वान वृहत्त्वान । तथा ग्रहणम् चार्यत्वम् अवश्यकाः। परम. श्र. III. 3.
vaiśya women and so were not unfamiliar with drinking. Manu XI. 95 forbids drinking to brāhmaṇas and Kullūka notes that there were commentators who held that the prohibition did not apply to brāhmaṇa women. Whatever the reasons for the above directions in the gṛhya sūtras may be, they run counter to the prevailing sentiments, not only of the Kāthaka Sam, and the Brāhmaṇa texts, but also to the unanimous prescriptions of the dharmaśūtras and smṛtis.

Gaut. II. 25, \[1897\] Ap. Dh. S. I. 5. 17. 21, Manu XI. 94 forbid all kinds of intoxicants to brāhmaṇas at all stages of life. Ap. Dh. S. I. 7. 21. 8, Vas. Dh. S. I. 20, Viśnu Dh. S. 35. 1., Manu XI. 54, Yāj. III. 227 hold that drinking surā or madya is one of the grave sins (mahāpātakas). In spite of this, the Baud. Dh. S. I. 2. 4 notes that among the five peculiar practices of the brāhmaṇas in the north was that of drinking rum and it condemns all the five practices. The verses of Manu (XI, 93-94) \[1898\] are frequently quoted in digests and commentaries ‘surā is the filthy refuse of food and sin indeed is called mala (filth); therefore, a brāhmaṇa, a rājanya, and a vaiśya should not drink surā, which is of three kinds, viz. prepared from molasses, from flour (or ground grains) and from flowers of the Madhūka tree; brāhmaṇas should not drink any one of these three.’ The interpretations put on these verses by Viśvarūpa on Yāj. (III. 222), the Mit. on Yāj. III. 253, Aparārka p. 1069 and others establish that the word ‘surā’ primarily applies to paiṣṭi (liquor prepared from flour) as Vedic usage in the Sautrāmaṇi sacrifrice and elsewhere shows, that paiṣṭi is forbidden to all brāhmaṇas, ksatriyas and vaiśyas, that it is the drinking of paiṣṭi alone that constitutes a mahāpātaka, that all intoxicants are forbidden to brāhmaṇas but liquors other than paiṣṭi such as those prepared from molasses or madhūka flowers are not forbidden to ksatriyas and vaiśyas. In the Mahābhārata (Udyogaparva 59. 5) both Vāsudeva and Arjuna are described as intoxicated by drinking the liquor prepared from honey and

\[1897\] सय नित्य ब्राह्मण:। गो. II. 25। सर्व मद्यमेव। आप. च. च. I.5.17.21।

\[1898\] छुडै मद्यवृत्तानि पतनम च मद्यस्पष्टेऽ। तस्मात् ब्राह्मणराजस्ती बैन्यवत्न न पः निचतैलर्षी देवी देवी च दिस्या दियन्ताद्युष्ण छुडै। पयाये सय सर्व न पतनम निजप्रभुसः।। सय XI. 93-94। उसके हिदमध्ये। सय XI. 93 is हुज्जहरौलिन 9. 279 and सय XI. 94 is the same as विज्ञ 28. 82 and सर्वव 117। सर्वप्रभुसः explains माध्यी in three ways ‘माध्यी महाकारस्तत्तिति केचित्। मद्यस्पष्टम मद्यान च छुडात वायस्दा’।
the Tantravārtika tries to establish that there was nothing wrong in this as they were kṣatriyas and as Manu XI. 93–94 and Gaut. II. 25 are to be construed as stated above viz. all intoxicants are forbidden to brāhmaṇas and only paśī to kṣatriyas and vaiśyas. Intoxicants are not forbidden to śūdras, though Vyṛdha-Hārīta (IX. 277–278) declares that some desire that good śūdras should abstain from sura also and that Manu says that even a śūdra becomes patita by falsehood, by partaking of meat and intoxicants and by stealing another’s wealth or wife. Another rule was that brahmaśārinis, of whatever varṇa, had to abstain entirely from every kind of intoxicant (Ap. Dh. S. I. 1. 2, 23, Manu II. 177, Yāj. I. 33). Viśvarūpa on Yāj. I. 33 refers to a passage from the Caraka-śākhā which states that when Śvetaketu suffered from a skin disease (kilāsa), the Aśvins told him to take madhu (honey or wine) and meat as medicine, and when he asked how being a brahmaśārin he could do so, they replied that a person must first save himself (from disease and death) in all ways as a man can say ‘I shall perform meritorious acts’ only if he lives. Aparārka quotes the Brahmapuruṣa and says that in the Kali age human sacrifice, Āśvamedha sacrifice and intoxicating drinks were forbidden to the three varṇas and to brāhmaṇas in all yugas (ages). But this is opposed to history and tradition. The Mahābharata narrates (Adiparva 76–77) the story of Śukra, his daughter Devayāni and pupil Kaca and states that Śukra forbade for the first time brāhmaṇas from drinking intoxicants and declared that, if any brāhmaṇa drank sura thenceforward, he would be guilty of the grave sin of brāhmaṇa-murder.

1899. पत्र वाहितबाजारिकायोद्धयसाधनसाधुबन्धितपिरणयम सत्यंतिषिक्रिययस्वस्ततः तत्रा।

1900. तथा च बततः एकदम्भायेकाभल्ले वधकान्यां चर्चनं कितोको श्रावः

1901. मर्यादा विरि पिन्यरुपायम् शक्तिसाधनसाधनां किं विशेषतः। पत्रादिधारणं।

1902. तो भ्रान्तासमसमयो वाखितसमाहात्मा पापार्थि महामुद्रेन। अनेकंपरि

M2.
Mausalaparva (1. 29-30) states that Balarāma prohibited the drinking of surā from the day the musala (iron pestle) for the destruction of the Yādavas was produced and directed that any breach of his order would be punished with impalement. The Sāntiparva (110. 22) declares that those men who always avoid honey and meat and intoxicants from their birth surmount all difficulties. Sāntiparva (34. 20) prescribes that, if a man drank liquor when in danger of life or through ignorance, he was to undergo upanayana again. Acc. to Viṣṇu Dh. S. 22. 83-85 intoxicants (madya) forbidden to brāhmaṇas are of ten kinds viz. those prepared from madhūka flowers, from sugarcane juice, from ṭāṅka fruit (i.e. kapittha), from koli (i.e. badara or jujube fruit), from dates, from jack-fruit, from grape juice, from honey, from maireya (extracted from the blossoms of a plant) and from cocoa-nut sap. Viṣṇu adds that these ten kinds are not forbidden to kṣatriyas and vaiśyas. Pulastya quoted by the Mit. on Yāj. III. 253 and by Aparārka p. 1075 states that surā (distilled from rice flour) is different from the eleven kinds of madyas that he enumerates (practically the same as in Viṣṇu). It may be stated that this sentiment against drinking is still very strong among brāhmaṇas and drinking is still looked down upon by all castes, though, owing to contact with the West, some people (even including a few brāhmaṇas) have come to regard it as a fashionable indulgence.

Manu IX. 80 and Yāj. I. 73 say that a wife who drinks liquor is to be abandoned (even if she be a sūdra woman married to a brāhmaṇa). The Mit. on Yāj. I. 73 quotes a text (of Parāśara X. 26 and Vas. Dh. S. 21. 15) that half of the body of him whose wife drinks surā is guilty of grave sin (on Yāj. III. 256 it is ascribed to Manu). Vas. Dh. S. (21. 11) says that a brāhmaṇa wife who drinks surā is not allowed by the gods to reach the world of her husband (after death) and that she

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1903. मासुकमेघरं बालूं कौटि खरुर्पानसे । सुदीकारसनाधिकै नैरेय नारिकेल-। अमेत्यानि दुहैता नाम नाम ब्राह्मणसे । दातान-धरिष्यं दैवयं मुहृत्तानि न तु। ब्राह्मणसे 22. 83-84. These are quoted by Aparārka p. 926, where the reading is साधिकार्याविनाक्रम । अवरस्ती न. 1070 quotes these as शुद्धिरूप (reading मे तातार खरुर्पानसे), दुहैताः has two viz. सर and आरित (prepared from arīṣṭa, a kind of berry) in place of बालूं।

1904. पतिवर्धोऽपि वाहिनी वचनं भार्यं उहं विचेत। पतिवर्धोऽपि वाहिनी निर्धिरने ॥ पतिवर्ध 21. 15 and Parāśara X. 26, quoted by विद्वान्य as स्तुतपरम on परा-
III. 250 (पतिवर्धोऽपि न सराते. etc.).
wanders in this world as a leech in water or as an oyster.\textsuperscript{1905} Yāj. III. 256 says the same and adds that such a wife becomes in her subsequent lives a bitch, a vulture or a pig in this world itself.

Viśvarūpa (on Yāj. I. 140) quotes a text that a vendor of liquors is to have a flagstaff at his shop to indicate that it is a liquor shop, that his shop was to be in the midst of the village and that he was not to sell surā to the antyajas except in times of distress (i.e. in diseases &c.).\textsuperscript{1906}

Megasthenes (p. 69) and Strabo (XV. 1. 53) note that Indians did not drink wine except at sacrifices (in the 4th century B.C.). Gautama 23. 1, Manu XI. 90–91, Yāj. III. 253 prescribe that if a person knowingly and frequently drinks surā i.e. paiṣṭi, he can be purified only by death due to the pouring in his mouth of boiling surā or water or ghee or cow’s urine or milk. Yāj. III. 254 prescribes another prāyaścitta (expiation) also. Vas. Dh. S. 20. 19, Manu XI. 146 and Yāj. III. 255 prescribe that if any one of the three varṇas drinks surā through ignorance he becomes pure by undergoing the penance of Kṛcchra and by having his upanayana performed again. Aparāraka (p. 1070) quotes a sāṃti of Kumāra that a child up to five years has to perform no penance for drinking any intoxicant, that after five but before upanayana the child’s parents or other relative or friend has to undergo it viz. three kṛcchras.\textsuperscript{1907}

Manu (VII. 47–52) enumerates in the case of kings ten vices springing from love of pleasure and eight vices produced by wrath and then states that among vices due to love of pleasure drinking, dice, women and hunting are the worst and that drinking is the most pernicious of all the vices of kings. Kauṭilya VIII. 3 agrees with this. Gaut. XII. 38 and Yāj. II. 47 declare that though sons and grandsons are bound to repay their ancestors’ debt as a pious duty, they are not bound to pay

\textsuperscript{1905} या ब्राह्मणी च धरापी च तां ब्रेषा: पति भोजनं महत्तरं सा चतानि कृष्ण-चुंबनाः सुभवति सुभिन्नता च। चतुर्वी 21.11. The words या ब्राह्मणी...पति occur in the Mahābhāṣya (vol. II. p. 99 on पा. III. 2. 8).

\textsuperscript{1906} च्छन्नेच च कुर्ष्यांहिर्ष्यां समथा प्रायं ते संबसेच। व चैवात्सतातिरिप्तं: छुरां बधानवापि। quoted by विष्णु on पा. I. 140.

\textsuperscript{1907} अक्षेरतदा यो वालो मयं मोहातिपुष्पयं। तत्सद्य कुच्छवं कुर्ष्याणमतात्रा चतुर्विद तथा परिवृत्त। जानकृत्यम् in अगारांक्ष. p. 1069; सम्प्रमुखपुष्पयां भवयेन नासित कष्टप्रम च वैष्णवा पञ्चमायित्वम् प्रचोः हुद्यारः। कुमार quoted by अवस्थांक्ष. p. 1070.
debts incurred for liquors, gambling &c. Among the articles that a brähmana is forbidden to sell even when he is forced to take to trade as a means of livelihood is liquor (Manu X. 89 and Yāj. III. 37).

To return to the subject of bhōjana. After finishing one’s midday meal, a person was to chew tāmbūla or mukhavāsa (described above p. 734) and it appears that in ancient times persons smoked also certain preparations made with fragrant herbs and medicaments (and not tobacco which was then unknown). For example, Bāṇa describes in the Kādambarī (para 15) that king Śūdraka after his mid-day meal took in the smoke of fragrant drugs and then chewed tāmbūla.1908 In the Caraka-sāmhitā, sūtra-sthāna chap. 5, there is a description how a reed was to be smeared with pastes of sandalwood, nutmeg, cardamom and several other drugs and spices, how it was to be eight angulās long and as thick as one’s thumb, how it was to be dried and the reed removed and then the dried portion was to be smoked. Vide Indian Antiquary vol. 40 pp. 37-40 for detailed information.

The Viṣṇupurāṇa III. 11. 94 remarks that after taking the mid-day meal one may do acts that would not cause exertion to the body. Dakṣa (II. 68-69) says that after1909 taking dinner one should sit at ease and allow the food to be digested and should read and listen to itihāsa and purāṇas in the 6th and 7th parts of the day, and in the 8th part of the day the householder should look into his private worldly affairs and then perform the evening adoration (sandhyā) outside the house. That the higher and middle classes of society attended in the afternoon the recitation of the Mahābhārata (the itihāsa par excellence) and the purāṇas in the 7th century follows from Bāṇa’s statement in the Kādambarī (para 54) that even queen Vilāsavatī on hearing from the Mahābhārata that the sonless do not reach heaven (which was recited in the temple of Mahākāla at Ujjayinī) became1910 extremely dejected and the fact that Bāṇa

1908. परिपून्मुद्मभवित्वदुर्मीलय च श्रद्धाविशेषः... कादमबरी para 15.

1909. श्रुत्वाय हृदभायाः तद्वत् परिपूण्येत्... सत्यकालमविशेषः । अति लोकवाणः घोषः सत्यव ततः: । दुःखः II. 68-69, quoted by Āñarākā p. 157, स्वतविच. L. p. 225, दुःख. p. 386.

1910. अर्थ तु चापेक्षेऽर्थतः भगवतं महाकालादित्यान्तिते नावार तद्व महाभारते वाचय नैव श्रुतमप्रमाणं किंतु न सत्त्व लोकः: । दुःखः । पुराणः महाकालार्जयमात्रिति दुःख दुःख। कादमबरी (पूर्वपाल para 54). Vide आधिक्य १२०. १५-१८ where न तत्व लोकः सत्त्व लोकः occurs.
is said in the Harṣacarita (III) to have listened after the midday meal to the recitation of the Vāyupurāṇa by the reader Sudṛṣṭi-Yāj. (I. 113–114) directs that the rest of the day (till evening) should be spent in the company of śiṣṭās (learned and respectable people) and of dear relatives and then having performed the evening prayer and offered oblations into the three sacred fires (if he has kept the three Vedic fires) or into gr̥hya fire, the householder should feed guests if they come at night, then he should take his evening meal surrounded by (his children) and servants, should not eat too much in the evening and then go to sleep. Dakṣa (II. 70–71) says that after evening he should perform homa, then take his meal, do other household work, then repeat some part of his Veda and sleep for two watches (six hours) and he should devote some time in the first and last watches of the night to reciting the Veda already learnt.

Numerous rules are laid down in the smṛtis and digests about sleeping, viz. as to the position of the head, what kind of bed to use, where to sleep and what texts to recite and so on Vide Gaut. II. 13 and IX. 60, Manu IV. 57, 175–176, Yāj. I. 136, Viṣṇupurāṇa III. 11. 107–109 for some of these rules. Among the earliest works to give elaborate rules is the Viṣṇu Dh. S. chap. 70, which is set out here. 'One should not sleep when one's feet are wet with water, nor should one have his head towards the north and west or lower (than the other parts of the body), nor should one sleep naked nor below a beam along its length nor in an uncovered place nor on a bed-stein of a palāśa tree nor on one made of five kinds of wood nor on one made of trees split by an elephant nor on one made of wood burnt by lightning, nor on a broken bed-stein nor on one which is scorched, nor on a bed of trees watered with jars, nor in cemeteries nor in an unoccupied house, nor in a temple, nor in the midst of rash (or mischievous) persons, nor in the midst of women, nor above grain, nor in a stable of cows nor on the bed-stein of elderly persons nor over a fire or over an idol, nor before washing his hands or lips after meals, nor should one sleep by day nor in the twilight nor on ashes, nor on an unclean spot, nor on a wet spot nor on the top of a mountain.' Vide

1911. The स्वालिक्ष. (Aś. p. 457) says 'पञ्च व्रज्ञानु जुन्मर्दवस्ताक्षराक्षकान्यक-मुनानि'. The यू. र. p. 397 remarks संस्कृत वाचाद्विपर्वयात्मकम् यथाश्रमविविधः यथाश्रमत्वम् पञ्चाश्चात्तिस्वभावो पञ्चाश्चात्तिकारणं पञ्चाश्चात्तिवाति तत्तथ य: कोऽस। These seem to be verses in the Gītī metre.
Smṛtyarthasāra p. 70, Gr. R. pp. 397–399, Smṛtimuktāphala (āhṇika pp. 456–458), Āhṇika-prakāṣa pp. 556–558 for further details. Some of them may be noted. One should bow to one’s favourite deity and keep a bamboo staff near one’s bed—says the Smṛtyarthasāra. The Smṛtiratna says that one should not sleep on the same bed with a person suffering from an eye disease or with one who is an epileptic or with one suffering from fever, leprosy, tuberculosis, asthma and hiccup. The Ratnavali (quoted in Sm. M. āhṇika p. 457) requires that one should place a jar full of water at the head of the bed-stead, recite Vedic mantras for one’s protection and mantras against poison and also the hymn to Night (Rg. X. 127), remember the five ancient personages well-known as sound sleepers,1912 viz. Agasti, Mādhava, Mucakunda, Kapila and Āstika, salute Visnu and then go to sleep. Hārīta (prose) quoted in Āhṇikaprakāṣa p. 557 contains similar rules. Vṛddha-Hārīta (VIII. 309–310) says that an ascetic, a brahmaçāri, a forest hermit and a widow should not sleep on a cot but on the ground covered over with a deer-skin or a blanket or with kuśas.

In connection with the subject of going to bed at night, a good deal is stated in the smṛtis and digests about sexual intercourse between husband and wife. Some of these rules (viz. about the proper days for intercourse) have already been stated above (pp. 204–205). Gaut. V. 1–2 and IX. 28–29, Āp. Dh. S. II. 1. 11, 16–23 lay down that a householder is to approach his wife on the proper days or he may do so at any time except on forbidden days or when the wife desires it; he is not to have intercourse during day-time or when the wife is ill, nor when she is in her courses nor should he embrace her during that period, Āp. Dh. S. II. 1. 1. 19, Vas.1913 Dh. S. XII. 24 and Yāj. I. 81 refer to the boon conferred on women by Indra according to a legend narrated in the Tāf. S. II. 5. 1. When Indra killed Viśvarūpa, son of Tvaṣṭṛ, he incurred the sin of brāhmaṇa murder; all beings loudly condemned him as ‘brahmanah’, and he went about the universe in search of sharers in his sin, of which one third was

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1912. रत्नवली । माधवे दुर्गुम्बे हुँ लिङ्गाचैर्य निधान त्र । गौटमवै गौटमवै गौटमवै मुकुंडो मुकुंडो मुकुंडो महानारदः । गौतमवै गौटमवै गौटमवै मुकुंडो मुकुंडो मुकुंडो महानारदः।

1913. अच्छे न काछके बिङ्गासेत्रे। अच्छे न काछके बिङ्गासेत्रे। अच्छे न काछके बिङ्गासेत्रे। अच्छे न काछके बिङ्गासेत्रे। अच्छे न काछके बिङ्गासेत्रे।
taken by the earth (which secured the boon that when a pit is
dug it becomes filled up in a year), one-third by trees (that got
the boon that even when pruned they would grow again and the
exudation from trees is the part of brahma[p] that comes out
of trees and the red resins exuded are therefore not to be eaten)
and one third by women, who got the boon that they would
conceive only during their period (of sixteen days) after the
recurring occurrence of menses and that they might indulge in
intercourse till the time of delivery and in the case of whom
the murder is manifested every month.\textsuperscript{1914} Viśṇu Dh. S. chap. 69
puts all rules together, some of which are: A householder must
avoid sexual intercourse after having been invited at a śrāddha
or having partaken of dinner at it or after having given a
a śrāddha dinner or after performing the initiatory ceremony
of soma sacrifice; he must not have intercourse in a temple, in
a cemetery, in an empty house or at the root of a tree, in the
day time\textsuperscript{1915} or at twilight, or with a woman older than himself
or with a pregnant woman or with one who has a limb too
much or is deficient in a limb. Vide Viśṇupurāṇa III. 11.
110–123 for similar rules on the same topic. Most of the rules
are eugenic or based on hygiene, though a few may be held
to be only religious or superstitious. Gaut. IX. 26, Āp. Dh. S.
II. 1. 21–23 and II. 1. 2. 1, Manu IV. 4 and V. 144 say that
after intercourse the husband and wife should take a bath or at
least wash, sip water and sprinkle water over the body and
should sleep on separate beds. Other writers stated different
views.\textsuperscript{1916}

\textbf{Rajasvalā-dharmāḥ.}

From the times of the Taś. S. rules have been laid down
about the duties of a rajasvalā (a woman in her monthly
illness) and about how her husband and other people are to act

\textsuperscript{1914.} स जीवोनसारुपासर्वद-अत्ये ब्रह्माधर्मायें तुलीयम मन्त्रायिते। सा अभवतः
वरुणाशय भविष्यतामर्जयते विक्रृयेते कामका विज्ञानीयें सागरायिते। तस्माद् बुधायितत भ्रमः
प्रज्ञा विक्रृयेते। कामका विज्ञानीयें सागरायिते। ...तुलीयम मन्त्रायें मर्जयते। सा मर्जयते
त्या अभवतः एकम्। तैं सं. II. 5. 1. 4–5.

\textsuperscript{1915.} पाण्य वा एते पश्चिमन्ति वे खिका रस्या संधुवप्यते भूमिर्देवत संधुवप्यते रस्या
संधुवप्यते। पश्चिमन्ति सं. I. 13.

\textsuperscript{1916.} बाष्टी तु पर्माशुरपार्व स्वामीं मैथुनिनिं स्सुदाः। अतो तु सवते कुरूपनाथीयं
सुभूमितवस्त। स्वाशृतवस्त। स्पन्दर्कुरूपनाधि। स्वाशृतवस्त। स्सुदाः। संस्कृतम् 58–61 and प. 16–17; ascribed to सुभूकानाथप in
अपराजय प. 105, एवं। प. 400 and तो गातानाथन्त्रम् संस्कृतं I. p. 120.
towards her. In the Tai. S. II. 5. 1. it is stated "One should not address a woman who has unclean clothes (i.e., who is in her course) nor should one sit with her, one should not eat her food for she keeps emitting the colour of brāhmaṇa murder; they say woman's food is unguent, therefore one should not accept unguent from her; but anything else at will may be accepted." The Tai. Br. III. 7. 1 states "Indeed half of this sacrifice is destroyed in the case of him whose wife becomes untouchable on the day on which the observances for a sacrifice commence (i.e., on the day previous to the performance); but the sacrificer should segregate her (in a different place or house) and offer the sacrifice; by so doing he worships with a sacrifice that is entire (though the wife is absent.)." 1918 The adhikarana in Jaimini (III. 4. 18–19) is based on these texts; Śabarā's bhāṣya quotes the passage of the Tai. S. and of the Tai. Br. and the conclusion established is that these rules, though occurring in the context of the new moon and full moon sacrifices, are not restricted to those sacrifices, but are to be observed by persons generally (i.e., they are purusārtha and not kratvartha). The Tai. S. II. 5. 1 contains thirteen directions about a rajasvala and declares what evil results follow from breaches of them. They are: there is to be no intercourse with her, nor in a forest (after she bathes), nor when she is unwilling (after bath), she should not bathe during the three days, should not bathe with oil in those days, should not arrange her hair with a comb, should not apply collyrium to her eyes, should not brush her teeth, should not pare her nails, should not spin yarn, should not make ropes, should not drink water with a vessel made of palāśa leaves or a vessel that is baked in fire (or is broken). The results of the breaches are respectively that the son (born of her) becomes suspected or charged with grave sins, a thief, shy and not bold, destined to die in water, has a skin disease.

1917. तत्तत्राष्ठरणां अपवादः तत्तत्राष्ठरणां न संबन्धः । न सहारीत । नाराय आस्वादः । महारपायी होषा वर्णं मतिस्मुद्यास्तेद्यो र्र्युषापूः । अम्यांशेन वर्ण खिर्या अस्मात् । अत्यावसेन न मतिरुस्य आस्वादः । है. सै. II.5.1.5–6. Śabarā on Jaimini III. 4.19 says that the words नाराय आस्वादः अपवादेन वर्ण खिर्या अस्मात् really enjoin the prohibition of approaching her for intercourse and the Tatravārtika (p. 952) offers the interesting information that among the Lūtas ‘abhyañjana’ is a synonym for ‘sexual intercourse’ and the लत्तालमदमन्य- खलपर्याप्तकायपर्यन्तपायण्यमण्यमलोकुप्रमस्य.

1918. अभीष्ठा यथैव यथीश्वरी भीतरे पर्यः यथेर्वह मन्मातास्य भक्तिः । तास-पदवद्या पदेः । यथे ज्ञाते पदेः प्रयोजनाद्याशु भक्तिः । ते. मा. III. 7. 1. The लमां on प. III. 45 quotes this.
has a bald head and is feeble, is squint-eyed, has dark teeth, has bad nails, is impotent, is unrestrained (or commits suicide by hanging), becomes a lunatic, or a dwarf. The Tai. S. further directs that she should observe these rules for three nights, should drink water with her hands joined together or with a plate that is not baked in fire. The Br. Up. VI. 4. 13 notes that a married woman in her courses should drink water from a vessel of bronze and should not wash her clothes, a südra male or female should not touch her; on the lapse of three nights she should bathe and she should be made to unhusk rice. Many of the sūtras refer to the rules contained in the Tai. S. about the rajasvālā (vide Āp. gr. 8. 12,¹¹¹ Hir. gr. I. 24. 7, Bhar. gr. I. 20, Baud. gr. I. 7. 22-36, Baud. Dh. S. I. 5. 139). Vas. Dh. S. V. 7-9 contains the story of Indra and the boon given to women and also the rules about rajasvālā (adding that she should sleep on the ground, should not sleep by day, should not eat flesh, should not look at the planets, should not laugh). When Vas. Dh. S. V. 8. and Viṣṇu Dh. S. 51. 16 forbid the eating of the food of a rajasvālā, what is meant is (according to the Gr. R. and other digests) that the food cooked for her or owned by her should not be eaten. Laghu-Hārīta 38 prescribes that a rajasvālā may eat food from her own hand used as a plate; Vṛddha-Hārīta (XI. 210-11) says the same and adds that if she be a widow, then she should not take food for three days and that one whose husband is living should have only one meal a day. Rajasvālā women were also not to touch one another. Viṣṇu Dh. S. (22. 73-74) prescribes that if a rajasvālā touches another rajasvālā of lower varṇa she should observe a fast from that time till the fourth day when she takes the purificatory bath; while if she touches another rajasvālā woman of the same varṇa or higher varṇa, she has to bathe and then take her food. More elaborate rules are laid down by Āṇgiras 48 (who prescribes pāñcagavya), Atri 279-283, Āp. (verse) VII. 20-22, Bṛhad-Yama III. 64-68, Parāśara VII. 11-15. If a rajasvālā is touched by a cāndāla or by any of the antyajas, or by a dog or crow, she has to be without food till she bathes on the 4th day (Āṇgiras 47, Atri 277-279, Āpastamba VII. 5-8). If a woman is suffering from fever and becomes a rajasvālā she is not to be bathed

¹¹¹ The whole of Vas. Dh. S. V. 7-9 is quoted in यु. r. pp. 406-407 and Vas. Dh. S. V. 7 is quoted by लिंगा on वर. III 20 and अवरा p. 105.
on the 4th day to purify her; her purification is to be effected by another healthy woman, who touches her and then herself bathes with her clothes on and this is done ten or twelve times and each time there is sipping of water; then the woman who is ill has her clothes removed and new ones put on and then gifts are made according to ability and she becomes pure (Uṣanas quoted in Mit. on Yāj. III. 20). Similar verses occur in Aṅgiras 22-23. The same procedure is followed where a male who is ill is touched by a rajasvalā or for some other cause he has to undergo the purification of a bath, viz. a healthy male touches him seven or ten times and bathes after each touch, at the end of which the sickly person is to be declared to be free from the impurity (Aṅgiras 21, Parāśara VII. 19-20 quoted in Mit. on Yāj. III. 20). If a rajasvalā dies, then the corpse should be bathed with the five products of the cow (pañcagavya), she should be covered with another garment and then should be cremated (a verse quoted by the Mit. on Yāj. III. 20), while Aṅgiras (42) said that the corpse should be bathed after three days and then it should be cremated. The Mit. on Yāj. III. 20 notes that, if a woman who usually has monthly periods, menstruates within seventeen days, then she has no impurity; if on the 18th, she becomes clean in one day, if on the 19th in two days and thereafter in three days. Vide Aṅgiras 43, Āpastamba (verse) VII. 2, Parāśara VII. 16-17.

So far we have described the daily duties of common men, particularly of brāhmaṇas. Manu VII. 145-147, 151-154, 216-226, Yāj. I 327-333 and Kaut. I 19 dilate upon the daily duties of the king. Kaut. divides day and night into eight parts each and states that in the first part of the day the king should take measures for his protection and attend to income and expenditure, in the second he should look into the causes (or disputes) of the people of the cities and villages, in the third he should bathe, study or recite the Veda and take his meals, in the fourth he should receive revenue in gold and appoint (or examine) superintendents; in the fifth he should correspond with the council of ministers, and receive the secret news brought by his spies; in the sixth he may engage in whatever amusements or sports he likes or in deliberation (on state matters); in the seventh he should review elephants, horses, chariots and soldiers; in the eighth he should consider with the help of his commander-in-chief plans of campaigns. When the day ends he should observe the evening prayer; in the first part
of the night he should see secret emissaries, in the second part of the night he may bathe, revise his studies and take supper; in the third he should lie down after the burst of trumpets and sleep in the fourth and fifth; in the 6th he should be awakened by the sound of trumpets, he should bring to his mind the dictates of śāstra and the mode of carrying them out; in the seventh he should deliberate and send out secret emissaries; in the eighth he should receive, being accompanied by his sacrificial priests, ācārya and purohita, benedictions and should see his physician, chief cook and astrologer and having circumambulated a cow with her calf and a bull he should go to court. Or the king may divide the parts of day time and night time according to his capacity. Other śūrīkāras differed here and there. Kātyāyana prescribed\(^{1920}\) that the king should devote the three parts of the day time (divided into eight) after the first part to judicial work and if he cannot personally do it, he should appoint a judge. Yāj. (I. 327–333) mostly follows (though concisely) the routine sketched by Kaúṭ. The Manusmṛti also hardly adds anything of importance to what we find in Kaúṭ. It is remarkable that in the Daśakumāra-carīta (ucchvāsa VIII) the author closely following the words of Kaúṭilya as to the engagements of the king during the eight parts of daytime and of night also puts in the mouth of the voluptuous jester Vihārabhadra a parody of Kaúṭilya’s solemn dicta.\(^{1921}\)

As to the śāhika of vaiśyas and śūdras no special rules are laid down in the smṛtis. They had to adjust the duties set out for brāhmaṇas to their own case according to their circumstances. A vaiśya belonged to the twice-born classes and he could do if he chose almost every thing that a brāhmaṇa could (except officiating as a priest or teaching as a profession or receiving gifts). Vide pp. 154–164 for the disabilities and the few privileges of the śūdra.

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\(^{1920}\) Vide note 1510 above.

\(^{1921}\) e.g. द्रक्कमित्रिया श्रा व्राहिन्याकालीते दुर्विद्दिगुर्दित धार्मिकप्रियता नमः पथमेवादिते तत्त्वं भवनेतरपद। \ldots \ldots \text{विनिध्वठेनीपणिविधेवारागार्यद्राहरु} \ जवानिकालोकारु व्राहिन्याकाले काढी जीवनत। \ldots \ldots \text{तलिपे} \ श्लाह्रु \ भोणे च \ हड़ते \ \ldots \ldots \text{पतरैः} \ विनिध्वठेनीपणिविधेवारागार्यद्राहरु \ इस्ते \ \text{म्यार्यके} \ नडीकाल। \ldots \ldots \text{व्रकमयस्यवियत्ता} \ VIII.
CHAPTER XXIII

UPĀKARMA OR UPĀKARĀNA AND
UTSARJANA OR UTSĀRGA.

Upākarma or Upākaraṇa means ‘opening, starting or beginning’ (upakrama as the Mit. on Yāj. I, 142 says) and Utsarjana or Utsarga (in Āsv. gr. III. 5, 13) means ‘the cessation of Vedic studies for a certain period in the year.’ Āp. gr. VIII. 1 and Āp. Dh. S. I. 3. 11. 2 employ the word ‘samāpana’ for utsarjana. In former times these two rites were performed on different dates and in different months, but with the decline of Vedic studies in medieval times they came to be performed one after another on the same day. In several śūtras the first of these two is spoken of as adhyāyopākaraṇa (as in Āsv. gr. III. 5. 1.) or adhyāyopākarma (in Pār. gr. II. 10, Vas. Dh. S. 13. 1). In this case adhyāya means ‘study of the Veda’ or it may mean Veda itself because it is studied (pre-eminently). Therefore the rite which signalises the opening of the session for Vedic study in the year is itself called upākarma. In Gaut. 16. 1 the rite of upākarma is called vārṣika either because it took place in vārṣa (the rainy season) or because it took place once a year (from varṣa, a year). The Āsv. gr. III. 5. 19 also states that this rite is called vārṣika.

The time for upākarma is variously stated in the śūtras. The Āsv. gr. III. 5. 2–3 states ‘when the herbs appear, when the moon is in conjunction with the constellation of Śravaṇa, in the month of Śravaṇa or on the 5th (tithi) of Śravaṇa when the moon is in the Hasta nakṣatra.’

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1922. अध्यायनमयस्तप्यापाकरणं पार्थमेव चेत कर्मणं तद्वर्षायोपापाकरणम् नारायण अष्ठ. पृ. III. 5. 1;  ‘अथीपले धृष्टद्वयेन बेरौलेपापाकरणम् उपक्रमोध्यायानं पार्थमेव चेत कर्मणं’ स्नातिक. पृ. I. 142.

1923. अध्यायनमयस्तप्यापाकरणं पार्थमेव चेत कर्मणं तद्वर्षायोपापाकरणम् नारायण अष्ठ. पृ. III. 5. 1–2; अध्यायनमयस्तप्यापाकरणं पार्थमेव चेत कर्मणं तद्वर्षायोपापाकरणम् नारायण अष्ठ. पृ. II. 10; मौद्यपद्यम् हस्तेनाध्यायान्यागुहुपुत्; अग्राष्ट्रमिहितकरुर्गुरुस्वरूपं वाजीर्गुरु, III. 2. 14–15; मौद्यपद्यम् हस्तेनाध्यायान्यागुहुपुत्; अग्राष्ट्रमिहितकरुर्गुरुस्वरूपं वाजीर्गुरु, III. 3. 1 and 13; अध्यायनमयस्तप्यापाकरणं पार्थमेव चेत कर्मणं तद्वर्षायोपापाकरणम् नारायण अष्ठ. पृ. III. 1. 1–2; अध्यायनमयस्तप्यापाकरणं पार्थमेव चेत कर्मणं तद्वर्षायोपापाकरणम् नारायण अष्ठ. पृ. II. 13. 2.
Pār. gr. II. 10 says 'when the herbs appear, when the moon is in conjunction with Śravaṇa on the full moon day in the month of Śravaṇa or on the fifth of the month of Śravaṇa when the moon is in Hasta.' Gaut. 16. 1 and Vas. Dh. S. 13. 1 require that it should be performed on the full moon day of Śravaṇa or Bhadrapada. The Khādīra gr. (III. 2. 14–15) and Gobhila III. 3. 1 and 13 ordain that Upākarma should be performed on the full moon day of Bhadrapada or under the constellation of Hasta in that month or according to some on the full moon day of Śravaṇa. The Baud. gr. III. 1. 2 prescribes that Upākarma may be done on the full moon day of Śravaṇa or Āśādha. The Hir. gr. (II. 18. 2, S. B. E. vol. 30 p. 241) says 'during the fortnight (at the end of which) the full moon of Śravaṇa occurs, when the herbs have sprouted forth, the ceremony for the opening of the annual Veda study (should be performed) under the Hasta constellation or on the full moon day.' The Āp. Dh. S. I. 3. 9. 1 speaks only of the full moon day of Śravaṇa as the time for the performance of the Upākarma rite. Manu. IV. 95 prescribes the full moon of Śravaṇa or Bhadrapada as the time for upākarma. Yāj. I. 142 provides three times viz. on the full moon day of Śravaṇa or on a day (in Śravaṇa) when the moon is in conjunction with the Śravaṇa nakṣatra or on the 5th tithi of Śravaṇa if the moon is in conjunction with Hasta. The Kūmaṇḍapūraṇa (Uttarādha 14. 60–61) holds that Upākarma should be performed on the full moon day of either Śravaṇa, Āśādha or Brādrapada. In this rather bewildering variety of opinions commentators like the Mit. prescribed that one should follow one's gṛhyasūtra.1924 This means (as stated by Medhātithi on Manu IV. 95) that the full moon of Bhadrapada being mentioned by Gobhila gr. and Khādīra gr. Chandogas (students of the Śāmaṇḍa) should perform upākarma on that day; but as Āp. Dh. S. speaks only of the full moon of Śravaṇa, the followers of the Kṛṣṇa Yajurveda should perform upākarma only that day. When there is no rain and so no herbs appear in Śravaṇa or when that day is inauspicious owing to an eclipse or the like, Upākarma may be performed on the full moon day of Bhadrapada by those whose gṛhya sūtra allows

1924. अर्थम् समयमाध्यमस्य व्यवस्थयति साधारणयथावर्जयिः। तत्तत्ति क्षणशालिनां अष्टे अवैष्म्। पुन:शालिनां वैमृद्वयर्मस्य। तत्तत्ति तैत्तिरिवाच्यतात्सौधिके पर्व्यि हृदिभुते त पूर्व-विद्युत्ते पर्व्यि सात्त्पत्ति त हृदिः। अर्थ च निर्देशः। अयक्त्यग्यायर्वन्न्यिवेद्यायुतस्य। अस्ति तवसंकाल्यात्मिकम्यमिश्रणे भाष्ये मात्येषेषा। मद्वन्दवार्तपा p. 85.
the option of two months or on the fifth of the bright half of Śrāvaṇa. But if both days of the full moon in the two months are inauspicious, then Upākarma should be performed on the full moon of Śrāvaṇa. As the Baud. gr. refers to the full moon of Āśāḍha, the followers of the Black Yajurveda may perform upākarma on Āśāḍha full moon, if the full moon of Śrāvaṇa is not available. But the students of the Rgveda cannot do so, since no sūtra of the Rgveda speaks of Āśāḍha as an optional month. Rgvedins have to prefer Śrāvaṇa nakṣatras (so that they may perform upākarma on the 14th or 15th of the bright half of Śrāvaṇa); the followers of the Yajurveda (Śukla) must perform it on the full moon day of Śrāvaṇa when the moon is in Śrāvaṇa nakṣatras, but if the moon is not so, then they have to prefer the full moon day. The students of the Taittirīya sākhā also have to follow this last course. The followers of the Śāmaveda should prefer Hasta. Vide Sam. Pr. pp. 497-498, Sm. M. pp. 32-33, Nirn. pp. 114-120. Some interpreted Yāj. I. 142 in such a way as to yield four times for upākarma, viz. the full moon of Śrāvaṇa, the day in Śrāvaṇa on which the moon is in conjunction with Śrāvaṇa nakṣatra (this may sometimes be the 14th tithi of the bright half), or on the 15th of the bright half of Śrāvaṇa or on that day in Śrāvaṇa when the moon is in Hasta. Why so much importance was attached to the month of Śrāvaṇa and to the constellation of Śrāvaṇa as the season for starting Veda study is obscure. It is possible that that month was originally chosen as owing to showers of rain it is pleasantly cool, there is more leisure and staying inside the house in that month for brāhmaṇas than in other months of the year and then Nature is at its best. The month of Śrāvaṇa being fixed upon, the best day therein would be the full moon (Soma in another sense being the king of brāhmaṇas). If any other day in Śrāvaṇa was to be chosen then the day on which the moon was in Hasta would be the best, which would ordinarily be the 5th of the bright half (of Śrāvaṇa). As the Paurnamāsi of that month was called Śrāvani owing to the moon's conjunction with the Śrāvaṇa nakṣatra (which conjunction usually takes place on that day) the Śrāvaṇa nakṣatra came to be associated with the starting of the annual session of Vedic studies. But that the Śrāvaṇa nakṣatra by itself had no direct connection with upākarma is clear from the fact that several sūtras do not mention it at all. The Gobhila and Khādira gr. do not accept the full moon day of Śrāvaṇa (but of Bhādrapada and the Hasta nakṣatra) as the proper time for upākarma.
Oldenberg in his note on Śān. gr. IV. 5. 2 ‘when the herbs appear, under the nakṣatra Hasta or Śravaṇa’ (S. B. E. vol. 29, p. 112) remarks ‘the nakṣatra Śravaṇa is evidently considered as particularly fit for this occasion because of its name containing an allusion to śruti’. But this conjecture has no plausibility. Hardly any ancient writer makes the suggestion that Śravaṇa and Śruti are brought together on account of the root ‘śru’. The presiding deity of Hasta is Savitṛ. Owing to the supreme importance given to the Gāyatrī verse (of which Savitṛ is the deity) and to the fact that Veda study begins with the recitation of the Gāyatrī, the nakṣatra Hasta would be closely connected with the starting of Veda study. As a matter of fact the Śān. gr. IV. 5. 2 mentions Hasta first and then Śravaṇa; the Hir. gr. does not name the Śravaṇa nakṣatra at all, but names Hasta in this connection; while the Āśv. gr., Pār. gr. and several others mention both Śravaṇa and Hasta.

Upākarma is to be done in the morning. If for part of the day, the moon is in conjunction with Uttarāṣāḍhā and then with Śravaṇa that day is not to be chosen for upākarma, but the next day is to be chosen on which the moon is in conjunction with Śravaṇa and Dhanīṣṭhā. Later writers introduced further complications about the zodiacal sign (rāśi) in which the Sun would be at the time. Garga required that upākarma must be performed during the days when the Sun was in the sign of Leo by the followers of the Sāmaveda and by those who are to the north of the Narmadā river. There is no upākarma in the intercalary month of Śravaṇa and Bhādrapada except for the followers of the Sāmaveda who must perform it in the intercalary month. When upākarma is to be done for the first time after a boy’s upanayana, the planets Jupiter and Venus must not be in the position of asta (i.e. invisibility owing to their being too near the sun).

Upākarma is to be done by brahmacārins, by householders and also by vānaprasthas (forest hermits). The teacher does it in the company of his pupils whether they be brahmacārins or not and performs the homa in his own grhya fire, as the Pār. gr. II. 10 says. Karka the com. of Pār. gr. states that if the ācārya has no pupils then he has no adhikāra (right or eligibility) to perform the upākarma in the grhya fire, while Harihara says that the practice of performing upākarma in the ordinary
domestic fire in the company of a Veda student is based on no authority, but is a mere usage.\textsuperscript{1925}

The procedure of upākarma is set out as follows\textsuperscript{1926} in the Āsv. gr. (III. 5. 4–12): ‘having sacrificed the two ājyabhāgās\textsuperscript{1927} (portions of clarified butter), he should offer oblations of ājya to the following deities, viz. Sāvitrī, Brahmā, Śraddhā, Medhā, Prajātā, Dhāraṇā (memory), Sadasaspati, Anumati, Chandases (metres) and Reśa (sages). Then he sacrifices saktu (barley flour) mixed with curds to the accompaniment of the following mantras; the one verse ‘I praise Agni, the puśhita’ (Rg. I. 1. 1),\textsuperscript{1928} and ‘the Kuśumbhaka has said it’ (Rg. I. 191. 16), ‘O bird, when crying announce welfare to us’ (Rg. II. 43. 3), ‘Sung by Jamadagni’ (Rg. III. 62. 18), ‘In thy abode the whole world rests’ (Rg. IV. 58. 11), ‘you (Maruts) that deserve sacrifice, come to our sacrifice’ (Rg. V. 87. 9), ‘whosoever whether ours or a stranger (Rg. VI. 75. 19), ‘look towards us, look in various directions’ (Rg. VII. 104. 25), ‘Come here, O Agni, the friend of the Maruts’ (Rg. VIII. 103. 14), ‘O king, the oblation that is cooked for thee’ (Rg. IX. 114. 4),—each time two verses; the one verse ‘one is our intention’ (Rg. X. 191. 4); the one verse ‘we choose that blessing and boon.’ When he is about to study the Veda he should, while the pupils (i.e. those who are to be taught the Veda) join him (lit. take hold of him), sacrifice

\textsuperscript{1925} सर्वाभिधेयादि । दि । स यावन्ते गणितिष्ठेऽवस्तिविलामणांकणें जुड़ौ। पार. पर. पर. पर. पर. पर. पर. पर. पर. पर. पर.

\textsuperscript{1926} अतो यो योगराजानां हर्ष स भववधे सत्र। तो च जामदग्निः शान्ति कृपाश्च। स स लघुमते च। द्वैतं च सिद्धान्तमायत आत्मविधेयं, आत्मविधेयं नाविकार हर्ष तर्क:। निर्देश:। पर. पर. पर. पर. पर. पर. पर.

\textsuperscript{1927} वि. च गा. वि. च जामदग्निः सिद्धान्तमायत आत्मविधेयं। आत्मविधेयं नाविकार हर्ष तर्क:। निर्देश:। पर. पर. पर. पर.

\textsuperscript{1928} ये ते स यावन्ते गणितिष्ठेऽवस्तिविलामणांकणें जुड़ौ। पार. पर. पर. पर. पर. पर. पर. पर. पर. पर. पर.

1926. Vide Appendix for the text.

1927. The ājyabhāgās have been explained at Āsv. gr. I. 10. 13–15. Vide f. n. 483 above.

1928. It will be noticed that the first and the last verses of each of the ten maṇḍalas of the Rgveda are repeated in making these oblations of barley mixed with curds. The verse ‘tacchaṁyor-śvāpimahe’ is the last verse of the Bṛgkaṇa recension of the Rgveda. Those who studied the Bṛgkaṇa śākhā were to recite this last verse instead of Rg. I. 191. 4. Both Nārāyana and Haradatta point this out and the former remarks

‘तत्कालयानावरोध तत्कालयानावरोध ब्रह्मवेदेन द्वा हृद ब्रह्मवेदेवतिमुष्कु।’ The Bṛgkaṇaśākhā contained 8 hymns more than the Śākalaśākhā.
to those deities, then offer an oblation to Agni Sviṣṭakṛt and partake of the barley mixed with curds and then follows cleaning. Sitting down to the west of the fire on darbha grass, the ends of which are turned towards the east, he should dip darbha blades into a water pot, he ( the acārya ) should join his hands in the brahmānjali form and then recite ( together with his pupils, if any ) the following: the three vyāhritis preceded by om, these and the Sāvitri verse ( Rg. III. 62. 10 ) he should repeat thrice and then the beginning of the Rgveda ( either one hymn or an anuvāka ).

In the other grhyā sūtras there is a good deal of divergence as to the mantras, the deities and the materials offered as oblations. Pār. gr. II. 10 says that the two āhya portions are offered and then oblations of āhya are to be made to the earth and fire if the Rgveda is to be studied, to the Airy region and to Vāyu if the Yajurveda, to the Heaven and the Sun if the Sāmaveda, to the quarters and the moon if the Atharvaveda and oblations are also offered to Brahmā, to the Chandases ( metres ) in all cases, and to Prajāpati, to the gods, to the Rṣis, to Śraddhā, to Medhā, to Sadassapati, to Anumati. Then Pār. gr. ( II. 10 ) proceeds “with the verse ‘Sadaspatim’ ( Vāj. S. 32. 13=Rg. I. 18. 6 ) the teacher three times sacrifices fried grains. All ( pupils ) should repeat the verse after him. After each oblation they should each time put on fire the three pieces of udumbara wood that are fresh branches with leaves, anointed with ghee, reciting the Sāvitri. And the pupils should put on samidhs in the manner stated above ( Pār. gr. II. 4 ). With the verse ‘Śām no bhavantu’ ( Vāj. S. 9. 16 ) they should gulp down the fried grains without chewing them under the teeth. With the verse ‘dadhikrāvno’ ( Vāj. S. 23. 32 ) they should eat curds. Whatever number of pupils he wishes to obtain so many sesame

1929. *Those deities*—Nārāyaṇa explains that these words refer to the deities ( Sāvitri and others ) enumerated above and the 20 deities of the 20 verses ( at the beginning and end of the ten maṇḍalas of the Rgveda ).

1930. *Cleaning* ( mārjana ) is explained in Āśv. Sr. I. 8. 2. Nārāyaṇa quotes *परिसर्याः परिसर्याः चित्तवाय आसेर्याः तस्मात् नवपर्यायाः* ( अन्य. ऑँ. I. 8. 2 )—when he holds between his joined hands the kusa grass spread round the fire altar and has water sprinkled over himself, that is mārjana.

1931. *Brahmānjali*—is defined by Manu II. 71 as संस्कृतः इस्तासाध्यं स छं ब्रह्मान्जालिः स्तुतः—( i. e. joining the hands together, so that they look like a bud. )
grains should the "ācārya sacrifice by means of a dice board 1932 with
the Śāvitrī or with the anuvāka (Vāj. S. 17. 80–86). After
they (the pupils) have eaten (the remainder) the teacher should
pronounce the word om and then repeat the Śāvitrī three times
and the beginnings of the adhyāyas to the students who are
seated facing the east. All repeat "may it be ours in
common; may it bless us in common; may this Brahman be
powerful with us together. Indra knows that through which
and in which no hatred may spring up among us."

The Āp. gr. (VIII. 1–2) is very brief and states that at the
opening and concluding rites of Vedic study that Rṣi who is
indicated as the Rṣi of the Kāṇḍa (section of the Tai. S.) to be
studied is the deity to whom the rite belongs and in the second
place Sadassapati is the deity. Sudarśanācārya explains 1932
these two sūtras at great length. Briefly what he means is: the
commencement (upākarma) of the study of the whole Veda
(Black Yajurveda) is to be done on the full moon day of Śrāvana,
tarpana is to be done for nine Rṣis and nine oblations of ājya
are to be offered to these nine, the ninth being offered with the
verse 'sadasaspatim' (Rg. I. 18. 6 = Āp. M. P. I. 9. 8). But
when a Kāṇḍa is to be begun that is another upākarma and a
homa is to be performed in respect of it also.

Gradually many accretions were made to the simple upākarma
rite given in the Āsv. gr. and other grhya sūtras. In
modern times upākarma is a most elaborate matter. That of
Ṛgvedins may be briefly described here: After ācamaṇa,
prāpāyāma and reference to time and place, a saṅkalpa is made

1932. अयराम and हरिहर explain आकर्षकद्रेष्ट्र as ‘औपचर्य वाहुराणी
सर्पधुलिना’.

1933. The तर्पण of nine Rṣis according to हरुरुनाचार्य in the अपवायों-
पालित would be प्रतीक पालित तर्पणम्. सोमेन काण्डश्रेष्ठ तर्पणम्. अर्थं...
तर्पणम्. विषयंविशेषणार्थविशेषण तर्पणम्. सार्थविशेषण उपायविशेषण तर्पणम्. वक्षिकविशेषण उपायविशेषण तर्पणम्. वांगितविशेषण उपायविशेषण तर्पणम्. ब्रह्मायण स्वरूपः तर्पणम्. सम्प्रस्थातिर
तर्पणम्. और the nine āhūtas will be offered to these as प्रतीक पालित काण्डश्रेष्ठम्
स्वाहा. सोमाय...स्वाहा. अर्थं...स्वाहा. विषयंविशेषण...काण्डश्रेष्ठम्: स्वाहा. सार्थविशेषण...काण्डश्रेष्ठम्: स्वाहा. वक्षिकविशेषण...काण्डश्रेष्ठम्: स्वाहा. वांगितविशेषण...काण्डश्रेष्ठम्: स्वाहा. ब्रह्मायण स्वरूपः
स्वाहा. सम्प्रस्थातिर स्वाहा. प्रतीक विषयः, सोम, अर्थं and विषयंविशेषण are the principal
वेष्टता: and the other four are subordinate; so in काण्डश्रेष्ठम् oblations
are offered to the first four, then to the devata of the particular काण्डa
begun (either सार्थविशेष or वक्षिकविशेष or वांगितविशेष or ब्रह्मायण) and lastly to Sadassapati.
In उपाकरण, सम्प्रस्थाति takes the place of विषयंविशेष according to
Sudarśana.
as stated below, then follow worship of Gana, the preparation of the altar and fire (as described before for homa in general); then nine śhūtis of clarified butter are made to the nine deities Śāvitrī (as in Āṣv. gr. above), then offerings of barley flour mixed with curds are made to twenty deities with the first and last verses of each of the ten mandalas of the Rgveda viz. to Agni, Aṣṭānasūrya (plural), Agni, Śakunta, Agni, Mitrāvaruṇa (dual), Agni, Apaḥ (water), Agni, Maruts, Agni, Viśve Devas, Agni, Indrāsoma (dual), Indra, Agnāmarutaḥ, Pavamānasoma, Pavamānasoma, Agni, Saṃjñāna. Then the remains of barley and curds are offered to Agni Śvīṣatkaṭ. Then the persons engaged in upākarma should partake of the remains of barley mixed with curds after repeating the verse ‘dadhikrāvno’ (Rg. IV. 39. 6). Then ācamana and mārjana are performed, then homa of a yajñopavīta in fire, then giving of yajñopavita and daksinās to brāhmaṇas and wearing new yajñopavita oneself (which consists in its abhimantrana with the three verses ‘āpo hi śṭhā’ Rg. X. 9. 1–3 and several mantras beginning with ‘hīrāṇya varṇāḥ’, Tai. S. V. 6. 1. 1–2 and Tai. Br. I. 4. 8), after symbolical nyāsa (deposit) of omkāra, Agni, Nāgas, Soma, Pitrās, Prajāpati, Vāyu, Śurya and Viśve Devas on the nine tattvas (strands) of the yajñopavita, then japa of ten Gāyatrī verses for each of the yajñopavitas intended to be worn, then presenting the yajñopavita to the Sun with the three verses ‘udyan-nadya’ (Rg. I. 50. 11–13), clapping the hands thrice, then repeating the mantra ‘yajñopavitam paramam &c.’ (vide f. n. 662 above) and then putting on the yajñopavita, then ācamana, casting away the old yajñopavita in water, prāṇāyāma, then repeating three verses ‘prāthvī tvayā &c.,’ then repeating the words ‘Vidyudasi vidya me pāpmānam-ṛtatsatyam-upaiṃ’ (Tai. Br. III. 10. 9), then placing one’s folded hands with darbha blades between on one’s right knee, to repeat

1934. [Text on the page is partially damaged, but it appears to discuss the practice of offering oblations and suggests a similar practice in modern contexts.]

1935. The method of offering these oblations is first to mention the sage, the deity and metre of the verse and then to state the purpose of its employment in the rite, then to repeat the whole verse preceded by om and followed by svāhā and then to put the oblation on to fire, e.g. अल्पिको श्रवणो न्योपन्यया अन्विताः पित्योऽद्वृत्तीतिजय: होताः रात्राभासं व्याहा: अश्च वच्चन्ति व सम: }


and make others repeat 'om', vyāhrtis and Gāyatrī thrice, then brahmayajña and then saying 'upākṛtā vai vedāh' (the study of the Vedas has been begun), then the ācārya finishes the rest of the rite such as prāyaścitta, then all resolve to feed brāhmaṇas and give daksīṇa according to ability. The ācārya takes leave of the fire, bows to Viśnu and sips water twice.

The grhyasūtras prescribe a holiday (anadhyāya) after the performance of upākarma, though the duration varies. Pār. gr. II. 10 prescribes that he should not study the Veda for three days and nights and should not clip his nails or shave for that period and points out that some said that he should not clip nails or hair till the date of utsarjana (i.e. for 5 months and a half). Śān. gr. IV. 5. 17 (=Manu IV. 119) prescribes an anadhyāya (holiday) for three nights on upākarma and utsarga. Gobhila gr. (III. 3. 9 and 11) says that there is no study on the upākarma day performed on Hasta nakṣatra and that according to some teachers for three days before it and after it. The Bhār. gr. III. 8 enjoins that after upākarma there should be a holiday of three days or one day and for one month thereafter one should not study the Veda in the evening (i.e. the first watch after sunset).

Utsarjana:—About the time of utsarjana also there was divergence of view. The Baud. gr. (I. 5. 163) prescribes that it may be performed on the full moon day of Pauṣa or Māgha. Āśv.gr.(III.5.14) requires Veda study after upākarma for six months and so if the upākarma was performed on the new moon of Śrāvaṇa the utsarjana according to it would be on the full moon of Māgha (vide III. 5. 20 also). The Pār. gr. II. 11 states that after having studied the Veda for five months and a half or for six months and a half they (teacher and pupils) should perform utsarga (i.e. the rite of closing the course of Vedic study). These periods are only approximate, since Pār. gr. II. 12 further says that utsarjana should be performed in the month of Pauṣa when the moon is in the Rohint nakṣatra (i.e. about the eleventh of the bright half) or in middle Aṣṭaka (i.e. 8th of the dark half of Pauṣa). The Gobhila gr. III. 3. 14 says that utsarga is performed on the full moon of Taṣa (i.e. Pauṣa), while the Khādīra gr. III. 2. 24 says that having studied the Veda for four months and a half they close the session on the full moon day of Pauṣa. The Śān. gr. IV. 6. 1 holds that utsarjana should be performed on the first day of the bright half of Māgha; Yāj. I. 143 follows Pār. gr. II. 12 by saying that
utsarga takes place in Pausa on the Rohini nakṣatra or on the 8th of the dark half, while Manu (IV. 95-96) says that after studying Veda for four months and a half from upākarma, utsarga should take place when the moon is in the Pueya nakṣatra thereafter or on the first day of the bright half of Māgha. The Mānava gr. I. 4. 7 says that Veda study is stopped 4½ or 5 or 5½ months after upākarma. These several periods (4½ months, or 5½ months or 6½ months) and the various dates of utsarga in Pausa or Māgha were due to the fact that upākarma may take place on the full moon day of Śrāvana or Bhādrapada (or evenĀśādha) or on the 5th of the bright half of Śrāvana or on Hasta in Bhādrapada or Śrāvana.

The Āśv. gr. III. 5. 13 extends the procedure of upākarma to utsarga and adds (III. 5. 20–22) that offerings of boiled rice are made to the same deities instead of clarified butter, then they take a bath and perform tarpāṇa of those very deities and of ācāryas, rṣis and pitṛs (as in brahmāyajā). Nārāyana states that in utsarjana there is no eating (of barley with curds) as there is in upākarma nor mārjana. Par. gr. II. 12 gives the procedure of utsarjana as follows: "They (teacher and pupils) should go to the brink of water (a river &c.) and offer oblations of water (i.e. tarpāṇa) to the gods, to the metres, to the Vedas, rṣis, the ancient teachers, the Gandharvas, the other teachers, the year with its divisions, the Pītrī, ṣāryas, their (deceased) relatives. After having rapidly recited the Śāvitrī four times, they should utter loudly 'we have stopped (Vedic study).'. There is anadhyāya in utsarjana for the same period as on upākarma and they should then continue the repetition (of the Veda) as before". The Gobhila gr. III. 3. 15 says about utsarjana 'they go out of the village turning their faces to the east or north, they should approach water that is deeper than their waist, should bathe therein and should offer tarpāṇa to the vedas, rṣis and ācāryas.' A holiday was observed on the day of utsarjana for a day and half (pakṣiṇī) or three days after it (Manu IV. 97, Yāj. I. 144).

1936. तपोस्यां ब्रज्ञासानाधिपीतः .... महात्माकाशकामतायं वैष्णवव्याकरणेऽव यथा स्वावात् कामायनार्थः एत। अय्यापीतिः गृहोद्वृत्ति एव। नारायानम्। एवाम् पु. III. 5. 13–14, 20–23; पीवर्ष रोहिण्या मथवारया भागलपारायण: ख्लालान्तम् कालिनिर्रेष्ण्यातिं येदार्थवातिरे राजमाण्याः गुर्भार्मीयार्थां संवर्णने स सारस्यसि ब्रह्मायार्थां स्वर्ग तांत्रिक: साविकिः प्रस्तुताद्वितिः स्त्र इति गुप्त: कार्यं प्रव्ययं ज पूर्विकाः। परा. पु. II. 12.
To give up Veda study for several months altogether was probably found undesirable. Therefore Manu IV. 98, Vas. Dh. S. 13. 6-7, Așuṇaṇaś (p. 515) and others prescribe that after utsarjana the Vedas should be studied till the next upākarma during the bright fortnights of the remaining months and the Vedāṅgas at one’s will or in the dark fortnights. The Gobhila smṛti III. 134 says that after Daksināyana (sun’s passage in the southern celestial hemisphere) for six months one should not study the Upaniṣads and Rahasya texts. It appears that gradually the rite of utsarga in Pausa or Māgha came to be discontinued. Aṣṭāvakra1937 on Mānavagṛhya I. 5. 1 deprecates that in his day hardly any one was found to celebrate utsarga on the day specified by the sūtrakāra, that he was powerless to do anything or to upbraid any one but that he would only describe what the sāstra prescribed. Similarly the Śṛtyarthaśāra, after describing the procedure of utsarjana, remarks (p. 11) ‘after studying the Veda for a year utsarjana may be performed on the day of upākarma or may not be so performed’. Gobhila-Smṛti (III. 128–129, quoted in Sm. C. I p. 55) says ‘when dvijas perform every year upākarma together with utsarjana according to the prescribed procedure, that results in the growth of the Vedas (Vedic study). Whatever act is performed even in sport by brāhmaṇas whose vedas have not grown stale, that act becomes successful.’ Vide Śāṅk. gr. IV. 5. 16 to the same effect. It is on account of this idea that in the saṅkalpa the expression ‘yāta-yāmatānirāsena’ (by removing staleness) occurs. In modern times utsarjana is performed on the same day as upākarms, but precedes the latter. These two together being generally performed in Śrāvaṇa either on the full moon or on Śrāvaṇa nakṣatra or on the 5th of the bright half of Śrāvaṇa are designated by the word Śrāvaṇa.

The modern utsarjana of Ṛgvedins may be briefly described here: after ācamana, putting on a pavitra (a loop or ring) of darbhās (on the finger called anāmikā), prāṇāyāma, mentioning the time and place, a saṅkalpa (as set out above) is made; then pāṅcagavya is taken in by all; then the worship of Gaṇapati, then preparation of an altar for utsarjana homa is made, fire is invited with the verses ‘juṣṭo damūnā’ (Ṛg. V. 4. 5) and ‘ehyagna’ (Ṛg. I.

1937. पद्वर्त दत्त कसिन्धादेव न केचनोस्तर्धगुणसाधिक्षस्य दुर्युगते तदा किं कुम: काजुपातः निर्मिति? प्राप्ताय ब्राह्मणगुणसाधिक्षे निर्मितिः। अद्यावधः मानवशुश्रूषा I. 5. 1; ‘....सति शिल्मायाजिन्यान्तर उत्सर्जनं कार्यं से। वर्षे वाचनीयावलोकितं उत्सर्जनं कार्यं से। सप्तसप्त्तसारं प. 11.'

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76. 2), then the fire called *balavardhana* is established on the *sthandila*, then contemplation of fire with the verse ‘catvāri srīgā’ (*Rg. IV. 58. 3*) and several *paurāṇika* verses; then two samidhs are placed over the fire, then oblations of clarified butter are offered to the deities, Sāvitrī &c. (specified in upākarma above) and of boiled rice to 20 deities, Agni &c. (vide p. 814 above), then the rest is offered to Agni Svīṣṭakṛt, then ācamana, prāṇāyāma, then brahmayajña is performed, then he should say ‘vṛṣṭir-asī vrśca me pāpmānams-ratāt-satyam-upāgam’ (*Tai. Br. III. 10. 9*); then all should say ‘utsṛṣṭā vai vedāḥ’ (the study of veda has been stopped); then clarified butter is offered into fire by way of prāyaścitta with the verses ‘ayāścāgne’ (*Ap. M. P. I. 5. 18*), ‘ato devā’ (*Rg. I. 22. 16*), ‘idam viṣṇur’ (*Rg. I. 22. 17*); then offering to Agni, Vāyu, Śūrya, Prajāpati respectively with the vyāhṛtis separately and together, then offering with the verses ‘anājñātam’ (*Tai. Br. III. 7. 11*), ‘puruṣa-sammito’ (*Tai. Br. III. 7. 11*), ‘yatipākakrat’ (*Rg. X. 2. 5*), ‘yad vo devā’ (*Tai. Br. III. 7. 11*); then follows sarvaprāyaścitta with om and the vyāhṛtis; then mārjana (purification) with the verses ‘āpo asmān mātaraḥ’ (*Rg. X. 17. 10*), ‘idamāpañ pravahata’ (*Rg. I. 23. 22*), ‘sumitrā na āpa’ (*Tai. S. I. 4. 45. 2–3*); then he should think of the Ganges and other holy rivers; then he should honour Agni with the four verses ‘Agni tvam no’ (*Rg. V. 24. 1–4*) and offer the upacāras of sandal-wood paste, flowers &c.; then he should take holy ashes from the homa fire with the mantra ‘mānastoke’ (*Rg. I. 114. 8*) and apply the ashes to his forehead, throat, navel, right and left arms and head; then pray Agni to bestow śraddhā (faith), mendāḥ (intelligence) &c. and then wind up the utsarjana with the words quoted below.²⁵²⁹
CHAPTER XXIV
MINOR GRHYA AND OTHER RITES

The grhyasutras speak of certain other rites performed on certain fixed days in the year. Most of them have ceased to be performed in modern times, though vestiges of some of them appear even now. Gautama (VIII. 19) enumerates the seven pākayajñasamsthās among his forty samskāras. Out of these seven pākayajñas, aṣṭākā, pārvana and śrāddha will be dealt with under śrāddha later on. The seven haviryajñas and the seven somasamsthās will be treated of in the note on Śrauta. A few of the other rites are briefly described below.

Pārvana sthālipāka:—Among the seven pākayajñasamsthās mentioned by Gaut. (VIII.19) is the pārvana sthālipāka. When a person is married and returns to his house after marriage he causes the newly married bride to sacrifice a mess of cooked food. The wife husks the rice grains of which that sthālipāka is prepared. She cooks the mess, sprinkles ājya on it, takes it from the fire. Then he sacrifices to the deities of the Vedic Darṣa-Pūrṇamāsa and then to Agni Sviṣṭakṛt. With the remnants of the cooked food he feeds a learned brahmāna and makes the present of a bull to that brahmāna. From that time the householder constantly sacrifices on the days of the full moon and of the new moon a similar mess of cooked food sacred to Agni. In the case of one who has not kindled the three Vedic fires, the sthālipāka is meant for Agni (it is Āgneya). In the case of an householder who keeps the three Vedic fires the sthālipāka at Full moon is Agnīṣomīlya and Aindra or Māhendra or Aindrāgna on the New moon day (Khādira gr. II. 2. 1–3, Āsv. Śr. I. 3. 8–12). Both the householder and his wife fast on the days of the full and new moon or they eat only once in the morning on those days (Āp. Dh. S. II. 1. 1. 4–5, Āsv. gr. I. 10. 2). This is briefly the pārvana sthālipāka. It is begun on the first full moon day after marriage and is continued throughout the lives of the husband and wife. In the sthālipākas performed throughout life on the full moon and new moon there is no daksinā (of a bull). Vide for details.
Āśv. gr. I. 10 and Āp. gr. 7. 1–19 (among the sūtras) and Saṁskāra-kaustubha pp. 823 ff and Saṁskārapratikāsa pp. 904–906 among later digests.

Caitrī:—According to Haradatta on Gaut. VIII. 19 the Caitrī rite is the same as sūlagava, known as Isānabali to the students of the Āpastamba sūtra (Āp. gr. 19, 13 ff.) and this rite called Caitrī was performed on the full moon day of the month of Caitra. In the Saṁ gr. IV. 19 it is said that this rite takes place on the full moon day of Caitra and there is a brief description of it which is rather obscure (vide S. B. E. vol. 29, p. 132). The Vaik. IV. 8 describes it as follows: On the full moon day of Caitra the house is cleaned and decorated; the husband and wife deck themselves in new garments (lower and upper) and with flowers etc.; after two āghāras1940 are made in fire and rice is cooked in a vessel for the deities, offerings are made of clarified butter, with the mantras ‘grīmo hemanta’ (Tai. S. V. 7. 2. 4) ‘ūrṇam me pūryatam,’ ‘śriye jātaḥ’ (Rg. IX. 94. 4), ‘Vaisāpavam’ (Tai. S. I. 2, 13. 3) and having offered oblations of boiled rice mixed with ghee to Madhu,1941 Mādha, Āsura, Śukra, Śuci, Nabhas, Nabhasya, Isā, Uṛja, Sahas, Sahasya, Tapas, Tapasya, to the deities of Rtus, to herbs, to the lords of herbs, to Śrī (goddess of wealth), to the lord of Śrī, to Viṣṇu; having worshipped to the west of the fire the goddess Śrī and the god Śripati whose face is turned eastwards, he announces the havis (sacrificial food) and having served to the recitation of the hymn to anna (food) the brāhmaṇas with cooked caitrya food he should himself eat in the company of his sapindaṣ.

Sītāyajña (sacrifice to ploughed land):—In the Gobhila gr. IV. 4. 27 there1948 is a brief description of the sacrifice performed at the time of ploughing by one who kept the śmaṭra or aupāsana fire: ‘on an auspicious constellation he should cook a mess of sacrificial food and should offer oblations to the following deities, viz. Indra, Maruts, Parjanya (rains), Aṣani (thunderbolt), Bhaga. And he should also offer (clarified butter) to Sītā, Āsā, Aradā, Anagha.’ In Pār. gr. II. 17 this rite is des-

1940. For āghāras see note 489 above.
1941. Madhu to Tapasya are the ancient twelve names of the months of the year mentioned in Tai. S. I. 4. 14. 1, Vaij. S. VII. 30.
1942. अयोध्य बहुतधिशपम्। कुष्ये नक्षत्र श्यातीस्याः। अपकित्वेषाय वेदलमण्येः। 
कुष्येवहित्वमर्च्यं नक्षत्राण्यथपमपायेय भगवान्। 
सीतामाहामर्च्यानन्दो च वर्गीयम्। 
मोहिलगुषु IV. 4. 27–29.
cribed in greater detail. But for want of space it is not set out here. The Pār. gr. in II. 13 speaks of a different rite to be performed at the time of taking out the plough and using it for ploughing.

Śrāvaṇi or Śravaṇākarma and Sarpabali:-Āśv. gr. II. 1.1–15, Pār. gr. II. 14, Gobhila gr. III. 7. 1–23, Śaṅ. gr. IV. 15, Bhār. gr. II. 1, Āp. gr. 18. 5–12 and others describe these two rites which are performed on the full moon day of Śrāvaṇa, whether the moon be in conjunction with the constellation of Śrāvaṇa or not. Āśv. gr. describes it as follows: 1943 “Having filled a new jar with the flour of unbroken grains of barley he places it on a new śikya (an arrangement of strings for holding pots etc.) along with a spoon for making offerings (bali). Having got ready fried barley grains he smears 1944 half of them with clarified butter. At sunset he prepares a mess of cooked food and a cake on one potsherd and offers oblations (of cooked food) with the four verses ‘O Agni! lead us to wealth by a good path &c.’ (Rg. I. 189, 1–4) verse by verse and offers with one hand the cake prepared on one potsherd with the mantra ‘to the constant one, the Earth demon, svāhā.’ The cake should have been completely submerged in clarified butter or its top may be visible; with the verse ‘Agni, do not hand us over to evil’ (Rg.I.189.5) he sacrifices over the entire cake the clarified butter in which the cake had been submerged. Reciting the verse ‘may the steeds bring bliss to us in our invocations’ (Rg. VII. 38. 7) he sacrifices into the fire the fried grains with his joined hands. 1945 He should give the other (not smeared with clarified butter) fried grains to his people (sons &c.). Out of the jar he fills the spoon with barley flour, goes out of the house with his face towards the east, pours down water on a pure spot and offers sacrifice with the mantra ‘to the divine 1946 hosts of snakes,

1943. Vide appendix for the text.
1944. ‘smears’-Nārāyaṇa explains that this should be done in the day and what follows is to be done after sunset.
1945. ‘joined hands’-When the sacrificer joins his hands the applying of butter (upastaraṇa) and the putting of butter over the havis are done by another person.
1946. The words सप्तेष्वजनमयः स्वाहा may mean ‘the serpents and the divine hosts.’ In the Śat. Br. (S. B. E. vol. 44, pp. 367–368) ‘Sarpavidya and Devajanavidya’ are separate subjects of study. But as the rite is for propitiating the serpents, it is better to take the words to mean ‘serpents that are a divine host.’
svāhā' and makes an obeisance to them with joined hands in the words 'the serpents that are terrestrial,'1947 that are aerial, that are celestial, that dwell in the several directions—to them I have brought this bali; to them I make ready this bali. Having gone round the bali with the right hand turned towards it, he sits down to the west of the bali (and recites the mantra) 'thou art a serpent; thou art the lord of serpents that creep; by food thou protectest men and by a cake the serpents, by sacrifice the gods, me who am in thee (i.e. who seek thy favour and protection) may not the serpents who also are in thee do any harm; I give over the Dhruvā (spoon) to thee.' Then with the words 'O firm one, I give over this one, this one to thee' he gives his people (son, unmarried daughter, wife) one by one. With the words 'O firm one, I give myself over to thee' he gives himself over at the end. Let no one pass between the sacrificer (and the bali) up till the rite of giving in charge (paridāna).1948 'To the divine hosts of serpents svāhā'-with these words let him offer a bali in the evening and in the morning till Pratyavarohana. Some count the days till Pratyavarohana 1949 (from Śravaṇa full moon) and offer the same number of balis on that very day (on which the śravaṇa rite takes place)." The Śāṅ. gr. IV. 15 has a similar ceremony called Śravanākarma; however it practically contains nothing beyond rules about the bali to serpents and it is worthy of note that some of the 16 upacāras associated with honouring a guest and with devapājā are employed (in it and in Āp. gr. &c.) for honouring the serpents viz. offering a comb, unguents, flowers, thread (vastra), collyrium, mirror. The Pār. gr. II. 14 is more elaborate as to sarpabaliki and the deities to whom the oblations of cooked food are offered are 'Viśṇu, Śravaṇa (nakṣatra), the Full moon day of Śravaṇa and the rainy season.' In Pār. gr. also, a comb, ointment, collyrium, garlands are offered to the serpents. Āp. gr. 18. 5–12, Hir. gr. II. 16 (S. B. E. vol. 30, pp. 237–239), Gobhila gr. III. 7. 1–23,

1947. 'The serpents that are terrestrial'. Note नमोः सर्पेश्वरे ये केचमुद्ययामहुः। वेश्वतिश्रे ये द्रिष्टि तेषाः। सर्पेश्वरे नमः। ये बाही रामायो बिषयो ये सर्पेश्वरे\nविश्वः। वेश्ववन्दथ स्वभः कुले तेषाः। सर्पेश्वरे नमः। ये दर्नेवो गतिवानानां ये या दर्नेवसतीरस्तः। ये पावेश्च जेते तेषाः। सर्पेश्वरे नमः। से से। IV. 2. 8. 3, कालकंस। 16. 15, बाजि सं। 13. 6–8 (same verses in all in almost the same words).

1948. Each son, daughter and wife are to be separately named and to be given in charge (of the serpent deity)—says Nārāyaṇa. Dhruva is the lord of serpents (Sudarṣana).

1949. For Pratyavarohana, vide below.
Bhār. gr. II. 1, Baud. gr. III. 10, Mānava gr. II. 16 and others contain similar elaborate rules about sarpabali, the Hīr. gr. and Āp. gr. requiring that the flowers used should be of the kāmsūka tree. It appears that when the husband was absent the wife was to offer the bāli during the four months. The Mānava gr. II. 16. 6 adds that even the śūdra wife of a brāhmaṇa should silently offer the bāli after washing her hands. Vide Śān. gr. IV. 15. 20 also for the wife doing it silently.

Serpent worship arose from the fears entertained about the deadly effects of snake-bites. The serpent cult is very ancient as the quotation from the Tai. S. cited above shows. Vide also Atharvaveda VIII. 7. 23 and XI. 9. 16 and 24. In the Atharvaveda (VIII. 14. 14–16) the well known names of some mythical serpents viz. Takṣaka, Dhrtarāṣṭra and Airāvata occur. The dangers from snakes must have intensified in the rainy season when serpents sought shelter in human habitations owing to vast areas being flooded and in search of their prey, viz. mice and frogs &c. Therefore the rite of offering a bāli to serpents was performed on the full moon day of Śrāvaṇa and a bāli was offered every day to serpents for four months till the full moon of Mārgaśiraṇa on which day took place the Pratyavarghaṇa (re-descent) i. e. discarding the use of cots for sleeping on and using the ground for that purpose. Fergusson in his famous work ‘Tree and Serpent worship’ (1868) traces serpent worship in the nations of antiquity, such as in Egypt, Judea, Greece &c. In the Mahābhārata nāgas figure very frequently. Vide Ādi. 35 and 123. 71, Udyoga 103, 9–16; Anuśāsana 150. 41 (where the names of seven nāgas that support the earth such as Vāsuki, Ananta &c. are specified). In Anuśāsana 14. 55 Śiva is said to have snakes on his body like yajñopavīta. The purāṇas are full of the stories of nāgas. Serpent worship continues to this day particularly in South India, but now serpents are worshiped on the 5th of the bright half of Śrāvaṇa instead of on the full moon day of Śrāvaṇa as in the times of the śūtras. This day is now called Nāgapaṇcami and some account of it will be given later on under vrataṣ. India possesses more varieties of serpents than any single country in the world and the toll of life taken by snake bites is very heavy as compared with any other country.

In certain medieval digests like the Saṃskāra-kaustubha (p. 122) a rite called Nāgabali is described. It is performed on Sinivāli (a day on which the moon is seen, but there is amāvāsyā
thereafter) or full moon day or on the 5th or on the 9th when the moon is in Āśleṣa (of which serpents are the presiding deity). Its object is two-fold viz. to expiate the sin of having killed a snake or snakes and to remove the obstacle to progeny (supposed to arise from the wrath of serpents killed by a person). In this a figure of a serpent is made of the flour of rice or wheat or sesame which is then placed in a śūrpa (winnowing basket), then it is worshipped with the 16 upacāras (described above) and a bali of pāyasa (rice-milk) is offered to it; then after washing the hands and feet and sipping water a homa is performed with ordinary fire (but there is no svistakṛt offering); an oblation of clarified butter is offered with om and all the three vyāhṛtis into the mouth of the serpent figure and the rest of the ājya is sprinkled on its body, the serpent is praised with the mantras quoted above from Tai. S. IV. 2. 8. 3 and certain Purāṇa verses are repeated and the figure is thrown into the fire; then impurity (āsaucā) is observed by the sacrificer and his wife for three days or one day; then eight brāhmaṇas are invited, they are supposed to stand in the place of the burnt effigy and upacāras are offered to them, they are fed and gifts are given to them; then a golden image of a serpent is put into the kalasha (water-pot) and prayer is offered to it, and the golden image or its value or a cow is gifted to a brāhmaṇa.

The Pār. gr. (II. 15) describes a rite called Indrayajña on the full moon day of Proṣṭhapada (i.e. Bhādrapada). It is briefly as follows: Having cooked pāyasa (rice cooked in milk) for Indra and cakes and having placed (four) cakes round the fire, and having offered the two ājyabhāgas he offers the milk rice to Indra; he offers the ājya oblations to Indra, Indrāṇi (Indra’s wife), Aja Ekapād, Ahirbudhnya and to the Proṣṭhapadās; he offers milk-rice to Indra; after he has eaten (a portion of the sacrificial food) he offers a bali to the Maruts; for Śruti says (Śat. Br. IV. 5. 2. 16) ‘the maruts are the eaters of ahuta’; the bali (to Maruts) is offered on leaves of the

1950. Caraka says ‘पूजनार्थणाशक्तिः स्वास्तिः होमो लघुपतिः’. ‘अपवाहुःपति इन्द्राय विभावेषिं पार्सेवन होमः। ततः स्विस्तकृतवादि’. The Svistakṛt is to be performed with the remains of पार्सेवन.

1951. The śatapatha-brāhmaṇa I.10 has the verse चतुर्भिरोजः वर्गमात्राः बलिकर्णया। महतः विद्यमाना। महताः हुततः। ’; vide Manu III, 74 quoted above. The bali is अतुस्त and so Maruta are called Abhutas. The śatapatha passages are ‘अतुस्तातो वेदनां मरुतः। (IV. 5. 2. 16), ‘मरुतो र इन्द्रमात्यंप्रक्रम तस्मात: कर्म वा इन्द्रो चिन्तो समस्तः.’ (IV. 3. 3. 6).
Aśvattha tree, because there is a Vedic passage (Śat. Br. IV. 3. 3. 6) 'the Maruts stayed in the Aśvattha tree.' He offers the bali with the passage 'Śukra-jyotir' (Vāj. S. 17. 80–85) mantra by mantra and with the mantra called vimukha which latter is to be revolved in the mind only (and not to be uttered loudly), for the śrutis says 'these are their names' (Śat. Br. IX. 3. 1. 26). He repeats the mantra 'Indram daivir' (Vāj. S. 17. 86); then follows the feeding of a brāhmaṇa.

The Kauśika sūtra (140) describes the procedure of a festival in honour of Indra for kings. It is begun on the eighth day in the bright half of Bhādrapada or Āśvina in which a banner is raised on Śravaṇa nakṣatra. Vāj. I. 147 declares a holiday for one day on the day on which the banner in honour of Indra is raised and when it is taken down. Aparārka (p. 190) quotes Garga to the effect that the banner is raised by the king on the 12th of the bright half of Bhādrapada when the moon is in conjunction either with Uttarāśāḍhā, Śravaṇa or Dhanisthā and adds that it is taken down on the Bharapī nakṣatra after the full moon day of Bhādrapada. The Kṛtyaratnākara (pp. 292–93) adds that during the days of the festival worship is offered to figures of Indra and his wife Śaci and son Jayanta made of pieces of sugarcane stalks and that it is not raised on Saturday or Tuesday or in periods of impurity due to birth or mourning or in portents like an earth-quake. From Adiparva 63. 1–29 it appears that the festival (called

1952. In Vāj. S. 17. 80–85 there are names of Maruts. They are said (in 17. 86) to be the divine hosts that follow Indra. The ṛṣi (IX· 3. 1. 26) says ṛṣita-vraja-vićita viśvāpa-vićita sarpa-vrata-vićita ūpati-amāvāya vāna-vićita. All the commentators of Pār. gr. say that viśvāpa is the mantra 'उपम भीम द्वास्तु धुनिः तस्सात्मां महाभारतम्' which is Vāj. S. 39. 7. But Oldenberg (in SBE vol. 29. p. 332) says in a note that the first part of Vāj. S. XVII. 86 is called 'Vimukha'.

1953. परिष्कार जै बैयेण्णी तथा पूजन हालिन्धुन: इन्द्रप्राङ्गनलिपिको पद्माणं मतिपाकिभावम् इति तस्य: श्रवण पूजन्य च चूत्तितितवव अव: वेशव: कार्यका मत: संग्रहते रहत: इति तव: सूचित बुधायति ग्य: विषितितवव: अव: वेशव: किंस्यहे राज्यन्वये तेन वर्धिति: इति भववा-भूर्यये बाच्चा हस्तवायेण चेत्तते: स्वपञ्च वृतीलेन दस्तो: मिरिपय महाभाषन: आदिश्यव 63. 17–19, 21–22. नीलकंठ नोटिस in the last verse another reading श्रवण चेत्तति, while the or. ed. of the महाभाषन prefers हस्तवायेण चेत्तति (chap. 57. 21).

H. D. 104
Indramaha) was started by Uparicara Vasu. It is stated there-
in that when that king was prevailed upon by Indra to desist
from being a hermit in a forest and to rule over the country
called Cedi, Indra gave him a bamboo staff as an affectionate
gift and in honour of Indra the king planted it in the earth and
since that time when the year ended a bamboo staff was raised
by kings (and also other humbler persons) and next day it was
decked with baskets full of fragrant substances and ornaments,
and garlands were suspended from it. It is possible that the
raising of a bamboo staff on the first day of Caitra every year
in the Deccan and other places is reminiscent of this ancient
festival in honour of Indra. The Br̥hatasamhitā (chap. 43) describes
the origin of the Indramaha festival and devotes over sixty
verses to the elucidation of the method of celebrating it. Viśṇu
gave to Indra a flag-staff to frighten asuras; in verse 8
it refers to Uparicara Vasu as the originator of the Indra
festival, states on what auspicious conjunctions a carpenter
and an astrologer should go to a forest and gives directions
as to the tree to be selected (Arjuna tree being the best);
then the tree is to be felled the next day and brought to the
capital by the king on the eighth of the bright half of Bhrādra-
pada with a retinue of citizens, ministers and brāhmaṇas; the
city should be decorated with fine patākas (flags) and toraṇas
(festive arches); on the 11th there was to be a vigil, the
trunk of the tree should be pared and chiselled and it should
be placed on a yantra (a mechanical contrivance to raise it up),
homa is to be offered; then it is to be raised up erect on the
12th of the bright half of Bhādrapada when the moon is in
Śravaṇa nakṣatra or even without that being so; five or seven
wooden figures (called śakrakumāris) are also to be placed
near it (to enhance the charm of the staff) and two smaller
staffs (one $\frac{1}{2}$ and the other $\frac{1}{4}$ of the length of the principal
staff) are also to be raised called Nanda and Upananda;
another staff also is to be raised as Indra's mother; the
staff was to be decked with several ornaments, baskets
were to be hung round the staff, each one above the other
and smaller in size, on the 4th day (from 12th tithi)
verses in praise are to be recited and on the 5th day (from
the 12th i.e. on 1st of the dark half) the staff is to be bidden
farewell to.

Āśvayujī:—Gaut. VIII. 19 mentions Āśvayujī among the
seven Pākayajñas as included in his 40 saṁskāras.
The Āśv. gr. II. 2, 1–3 describes the rite as follows: ‘on the full moon day of Āśvayuja (i.e., Āśvina) the Āśvayujī rite (is performed). Having adorned the house, having bathed and put on clean (white) garments, they should take out a mess of cooked food for Paśupati and should offer it with the formula ‘to Paśupati, to Śiva, to Śaṅkara, to Prśātaka, स्वाहा.’ He should sacrifice with his joined hands a mixture of milk and clarified butter with the formula ‘may what is deficient in me be made complete (or full); may what is complete not deteriorate in me. To Prśātaka, स्वाहा.’

The Śān. gr. (IV. 16) requires that in this rite oblations of clarified butter should be offered to Āśvins, to the two stars of Āśvayujī nakṣatra, to the full moon of Āśvina; to Śarad (autumn) and to Paśupati and the mixture of milk and ājya is offered with the hymn Rg. VI. 28 (ā āgavo agman) and that on that night the calves are allowed to join their mothers. Pār. gr. II. 16 calls this rite Prśātakāh, but it prescribes the cooking of pāyasa (milk-rice) for Indra and offerings of that mixture with curds, honey and ghee are made to Indra, Indrāṇi, the Āśvins, to the full moon of Āśvina and Śarad (autumn). The Gobhila gr. III. 3. 1 also calls this rite Prśātaka and it adds the tying to the arms &c. of amulets made of lac together with all sorts of herbs for the sake of prosperity. Vide also Khādīra gr. III. 3. 1–5, Vaik. IV. 9 for this rite.

In most of the grhyasūtras another rite called Āgrayāna is described immediately after Āśvayujī. Haradatta on Gaut. VIII. 19 explains that in the Āśvayujī rite mentioned by Gaut. both the Āśvayujī described above from Āsv. gr. and Āgrayāna are included. Āgrayaṇa is also called ‘Navayajā’ in Gobhilaśmṛti (in verse III. 103) and Navasasyeṣṭi in Manu IV. 27.

1954. आश्वयुजीनाय प्रशातकाय | निधिपतनस्य तन्याय दुधुपे | पद्धातीये विशिष्टाय शुद्धरूपं ग्रहणाय स्वाहिति। ग्रहणाय ज्ञानिणी | न्यायसु उच्च धर्मवाहिनी | धर्मं न युक्तं ज्योतिः ये नौपवस्य ग्रहणाय स्वाहिति। अष्टक. श. II. 1–3. नामयाण्यां निवृत्ते तावं न दृष्टिनां ग्रहणाय स्वाहिति। अष्टक. श. III. 3. 3 says पद्धातिनाय तन्यायात्मकं; vide also नौपवस्यायन (in verse) III. 106.
Agrayana isti is prescribed in the Asv. sruta sutra II. 9 and other sruta sutras for those who have consecrated the three vedic fires (i.e. ahitagnis). According to Narayana an ahitagni is to perform this agrayana sacrifice of fresh corn according to the sruta sutra, but in case of difficulties he may do so in accordance with Asv. gr. II. 2. 4 in the Tretâ fires and that one who has not consecrated the three fires may offer the sacrifice in the sūla (i.e. aupâsana) fire. This agrayana rite is required even by the sruta sutra as to crops of rice, barley and śyāmaka only and no one was to make use of fresh corn of these three kinds without offering this sacrifice, but there was no restriction as to the use of other kinds of corn or as to vegetables &c. The word Agrayana is explained as 'that rite in which fresh fruits are first offered to gods' or 'that rite in which fresh corn is first offered or eaten'. The deities of the sruta Agrayana are three, viz. Indrâgni (or Agnindrau), Viṣvedevas, Dyâvaprithvi (heaven and earth), but in the grhya Agrayana, Agni Śvistakrt is added as the fourth (Śān. gr. III. 8. 1, Āp. gr. 19. 7). Asv. gr. (II. 2. 4–5) gives a very brief description 'united' with the seasons, united with the manners, united with Indra and Agni, svāhā; united...with Viṣvedevas, svāhā; united...with Heaven and earth, svāhā— with these formulas a mess of cooked food is offered at the Agrayana by one who has set up the sruta fires; also by one who has not set up the sruta fires, (the same offerings are made) in the domestic (grhya) fire. Āp. gr. 19. (6–7) also is

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1956. आभ. अ. 9. 1 expresses says 'आयपणण ब्रह्मवाचारिण्यां वर्तमानार्थ' and जरायन on parasasana quotes सनसंसारकार 'नवयज्ञाधिकारस्य: द्वायाका मीत्योऽपि'. नाटीरपालासहुवेदनयेवार्थिणयं: स्वातः। The same Asv. II. 3. 9 has मालिन्द्रापणम नवनस्थवन्यानीयात्

1956. विन्दार्थ on Āp. II. 19. 6 says 'सन कारणा अर्थ नवस्थवन्यार्थविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भाविर्भावि
concise '(Now follows the description of) Āgrāyaṇa for one who has not set up the śrauta fires. Having prepared a mess of cooked food with fresh corn, he offers oblations to the deities of the (Śrauta) Āgrāyaṇa with Svīṣṭakṛt (Agni) as the fourth, he fills his mouth with grains of rice, swallows them, takes ācamana and having rolled up a lump of rice (from the mess of cooked rice) he throws it up on to the top of the dwelling with the next yajus (Ap. M. P. II. 18. 1).'

This rite is also described in Śaṅ. gr. III. 8, Pār. gr. III. 1, Gobhila gr. III. 8, 9-24, Khādira gr. III. 3. 6-15, Vaik. IV. 2, Mānava gr. II. 3. 9-14 &c.

There is one peculiarity in Vaik. viz. that it connects the Pitrās also with this rite. According to Mānava gr. the Āgrāyaṇa is performed on a parva day in Vasanta (spring) with fresh barley that is (then) harvested and with rice in śarad (autumn).

Vaik. VI. 19 prescribes the pṛāyaścitta of pādatrochra or a fast for using first fruits without performing Āgrāyaṇa rite.

In modern times some vestige of this Navayajña (sacrifice of first fruits) still remains. The full moon day of Āśvina is still called in the Deccan 'navyācī paurṇimā' and a few ears of growing crops are picked up, are woven with flowers and tastefully arranged and the whole is suspended from the entrance door or its lintel.

 Ağrahāyaṇi:—This is one of the seven pākayajñās mentioned by Gautama (VIII. 19) among his forty sanskāras.

The full moon day of Mārgaśīrṣa is called Ağrahāyaṇi; the rite 1958 performed on that day is also called by the same name on account of association with it. Pratyavarohana is a rite performed to signalise the giving up of the use of cots and high couches, recommended from the full moon of Śrāvaṇa for fear of snakes (as in Śaṅ. gr. IV. 15. 22). Some describe two rites separately, one on the full moon day of Mārgaśīrṣa and another called Pratyavarohana on the first night of Hemanta (vide Āp. gr. 19. 3-5 and 8-12). There is some divergence as to the time and the exact procedure of this rite. Some (like Āśv. gr. II. 3. 1-2) hold that it may be performed on the 14th day of the bright

1958. आघ्रहायणी सार्वभौमी धौरणमासी तरप्य या क्रिया सार्व सद्रावणाश्रावणी-स्वाध्यवरं। मरदवंशवरपश्यति का अर्थात् नाना-नाम्यं। मात्राबुद्ध मूले विद्वेष्य, पु. II. 17. 1. Vide Tilak’s ‘Orion’ (1893) pp. 73-90 for a learned and penetrating discourse on the word ‘Agrahāyaṇī.'
half or the full moon day of Mārgaśīrṣa. Others restrict it to the full moon day. Very elaborate descriptions are given in Pār. gr. III. 2, Gobhila gr. III. 9. 1–23. As this rite has entirely gone out of vogue a brief description from the Āśv. gr. alone is appended here. "Having again (after Āśvayujit) renovated the house with plaster (of paint or cow-dung) and by levelling (the floor), they should offer after sunset oblations of pāyasa (milk-rice) with the mantras 'strike aside,' O white one, with thy foot, with the front and back portions of the foot these seven women (daughters) of Varuṇa and all (females) that belong to the tribes of the king (of serpents). Inside the house of the white one the serpent did not kill anything, adoration to the white one, the son of Vidārva, svāhā." Here no oblation is offered to (Agni) Sviṣṭakṛt. While gazing fixedly at the fire he repeats in a low voice 'may there be no harm to us from the progeny of Prajāpati.' He should think in his mind of Hemanta (winter) saying 'be auspicious and well-disposed towards us.' To the west of the fire a well-spread layer of grass should be prepared; he should sit down on it and having recited in a low voice 'Be blissful, O Earth' (Rg. I. 22. 15) he should lie down on that layer with his people (sons &c.) with the head towards the east and face turned towards the north. The others may lie down according as space permits or each should lie down one after another, the elder one before the one next to him in years. Those (of the sacrificer's sons &c.) who know the mantras should murmur them (Rg. I. 22. 15 and the mantras referred to in sūtra 12 below). Getting up from the layer they should three times recite the mantra 'from that place may the gods protect us' (Rg. I. 22. 16); the same verse (they should repeat) a fourth time turning their faces to the south, to the west and the north. Having gathered together they should

1959. Vide appendix for text.

1960. The two mantras अप सृष्टि पद्म नादि and न है अवतस्वा occur in अप. म. प. II. 17. 26–27, Pār. gr. II. 14 (in Śravaṇa-karma), Śān. gr. IV. 18. 1, Mānas gr. II. 7. 1 (in all with variations).

1961. Serpents are said to be the progeny of Kādyāpa, a Prajāpati; vide समावशेष 11. 18–19 where Kādyāpa is stated to be one of the Prajāpatis and Adīśarva 16, where it is said that from Kādrū one of the wives of Kādyāpa the snakes were born.

1962. Rg. I. 22. 16 is to be repeated thrice while facing the east and then each pūda of that verse is to be repeated while the face is turned to the south, the west and the north (the verse has only three pūdas, being in the Gṛyātri metre).
repeat in a low tone the mantras sacred to the sun and the Svastiyayana\textsuperscript{183} mantras, cook food and feed the brāhmanas and make the latter pronounce auspicious words.” In the Pāli work called Āṅguttara-nikāya there is a section called Paccorohanivagga in which the Pratyavarohana observed by brāhmaṇas is described. Vide Āṅguttara vol. V. (ed. by Hardy) p. 233 CXIX. and Z. D. M. G. vol. 52 pp. 149–151.

Āgrahāyaṇi has been described also in Khādira gr. III. 3, 1–26, Gobhila gr. III. 9, Mānava gr. II. 7. 1–5, Bhār. gr. II. 2, Āp. gr. 19. 3–5, Kāthaka gr. 60. 1 ff., Kauśika sūtra 24. 24–36 Hir. gr. II. 17. 1 (where Mātrdatta says that Āgrahāyaṇi is also styled Pratyavarohana). Baud. gr. II. 10 speaks of a rite called Pratyavarohana to be performed at the beginning of each of the six r̥tu (seasons) and the intercalary month (if any). This is a different rite.

Śulagava or Itānabali:—This was originally an offering of the flesh of an ox to Śiva. There was some difference of opinion as to the time. Āsv. gr. IV. 9. 2 states that it was to be performed in Śarad (autumn) or in Vasanta (spring) under the constellation of Ārdra. The Baud. gr. II. 7. 1–3 says that every year it was to be performed on the full moon day of Mārgaśīrṣa or on the Ārdra nakṣatra\textsuperscript{184} in that month or whenever cattle suffer from some pest or disease. The Kāthaka gr. (52. 2–3) declares that the Śulagava may be performed from various desires in śarad or vasanta and that according to some ācāryas there is no restriction as to season. The Bhār. gr. II. 8 and Hir. gr. II. 8. 2 say that it may be performed in the bright half of a month and on an auspicious nakṣatra.

Various explanations are given why this rite was called Śulagava. Nārāyaṇa\textsuperscript{185} says Śula here means one who has a

\textsuperscript{183} According to Nārāyaṇa Rg. X. 158., Rg. I. 50. 1–9, I. 115. 1, and X. 37. 1 are called Saurya verses; while स्वस्तियायनाः are the verses that contain the word स्वस्तिः or a benediction, viz. Rg. I. 89. 1, V. 51. 11, X. 63. 1. Nārāyaṇa follows Āsv. Śr. Sūtra VI. 5. 18 as to Saurya hymns; but it is doubtful whether he is right as to the svastiyayana verses. According to the Bṛhad-devatā VIII. 77, Rg. X. 178 is a svastiyayana hymn.

\textsuperscript{184} Rudra is the presiding deity of Ārdra. Vide note 563 above.

\textsuperscript{185} बुधेश्वरस्तीति बुध अर्द्रानां विद्याच प्रयोगाच । बुधीयययः। बुधेने बुधायं गोप- छुष्यन परम । शुद्धागर्भः। नारायण on आन्व. स. IV. 9. 1; शुद्धागर्भः तदोनामकर्ति बुधिः । हर्षेत्र on same.
spit (or pointed rod) i.e. Śiva who is called Śūlīn and that this sacrifice is offered to Rudra Śūlīn with the ox as a sacrificial animal. Haradatta explains that here the ox is marked with the rod (of Śiva).

This rite is most elaborately described in Āsv: gr. IV. 9, Baud. gr. II. 7, Hir. gr. II. 8–9, Bhār. gr. II. 8–10, Pār. gr. III. 8. It appears that even in the times of the grhya sūtras there were many who did not like the rite of ox-flesh. The Baud. gr. (II. 7. 26–27) says\footnote{1966} that if a person cannot secure an ox he may sacrifice with a goat or ram or he may cook a mess of cooked food for Isāna and with that he does everything that is to be done by means of an ox. The commentator Devapāla on Kathaka\footnote{1967} gr. 52. 1 says that only a goat is offered and the bull is let off as the people are opposed to the idea of the sacrifice of an ox.

As this rite has totally gone out of practice only a brief description of it from the Mānava grhya\footnote{1968} (which is the briefest of all on this rite) is given here. Śūlagava is to be performed in Sarad for (propitiating) Rudra. In the north-east of the village and not near it (it is to be performed) at night and there is to be a sacrificial post, not chiselled (into an octagonal shape as in other sacrifices), in the midst of oxen. Before the (final offering) to Agni Svistakṛt (i.e. after performing the usual homa with boiled rice up to this point) he should fill eight vessels made of leaves with blood and offer them in the principal quarters and the intermediate quarters with the eight anuvākas (Tai. S. IV. 5. 1 ff. and Vāj. S. 16th adhyāya) beginning with ‘adoration to thee, O Rudra, who are Manyu (wrath).’ He should not bring the uncooked offerings into the village. He should bury into the ground the rest (of the animal offered) and its skin also. Some ācāryas say that in the pākayajñas in which animals are sacrificed there is no sacrificial post.’

\begin{footnotes}
\footnote{1966}{अय पद्यि गां न करते नेचनं वालभते। ईसानान्य स्थालीपावक या अपत्यि वस्माहितस्य वति तथा प्रवृत्त वाच्यस्। धौ. प. II. 7. 26–27.}
\footnote{1967}{अपवानोहालत्वम् च ज्ञापवो एव। गो: उपवास्त्र्य एव होकावियोधादु। वेषपाल on कालकुरुऽक्ष 52. 1.}
\footnote{1968}{रैक: चारवि चुललव। महाबुवीपां दिशिः प्राध्यायाकले सजिः गच्च सच्चेप-लक्ष्य न्तु। मात्र रीविचन्द्रोन्द्रो शैवित्रिकपुन्ति वूमितिका नन्द्यी बद्ध सच्चेदृः सत्यं सच्चेदृः शैवित्रिकपुन्ति। वूमिति। मात्र ताकाव्यस्त। हेष्य दूधी निकायवैद्यश्च चाचर। अतु- पातके पार्वस्मपक्षवाच्यः।। मात्रवकुर्ष 111. 5. 1–6.}
Vāstu-pratīṣṭhā:—(construction and occupation of a new house).

The Āsv. gr. II. 7-9, ān. gr. III. 2-4, Pār. gr. III. 4, Āp. gr. 17. 1-13, Khādira gr. IV. 2. 6-22 and other grhya works deal with the matter of building a new house. Āsv. gr. (II. 7) says that one who intends to build a house should first examine the ground, which must be non-salinous, which should have herbs and trees, much kūsa and vīrata grass growing on it; that one should dig out thorny plants and plants having milky juice with their roots and remove them and also certain other plants like apāmārga, tilvaka, etc. He should select a spot where the waters coming together from all sides to the centre of it flow round the resting place having the latter on their right side and then are discharged off to the east without noise. Such a spot possesses all auspicious qualities. He should (Āsv. gr. II. 8) also dig a pit knee-deep in the ground to be examined and then fill the pit again with the earth taken out. If the earth taken out fills the entire pit and some earth remains, then the plot is excellent for building a house on; if all the earth dug out just fills the pit, it is of middle quality; if the earth is not enough to fill the pit the plot is to be rejected. Another method is to fill the pit with water and leave it there through the night. If in the morning there is water in the pit the ground is excellent; if it is moist only, the ground is of middle quality; if it is found dry in the morning the plot is to be rejected. The three dvijaśīs should respectively select white, red and yellow ground as a site for their house. The plot should be square or rectangular and the owner should draw a thousand furrows on it. With a śanī or udumbara branch he sprinkles the ground with water, going thrice round it with his right hand towards it and recites the Sāntaśīya hymn. He does this thrice pouring out water without interruption with the three verses ‘āpo hi śtā’ (Rg. X. 9. 1-3). Under the divisions of the bamboo which rests on the chief posts he should have the single rooms constructed. Into the pits in which the posts are to stand he should have an avakā and the water plant called śpalā put down. Having put the plant into the pit in which the middle post is to stand he should spread on it east-ward pointed and north-ward pointed kuśa grass and should sprinkle

1969. This is Rg. VII. 35. 1-15 in which all verses (except 14 and 15) commence with the word ‘śam’ and also have the same word several times.
on the kuśas water into which rice and barley have been thrown with the words 'to the steady one, the earth demon, svāhā.' He should when the middle post is being erected repeat over it the two verses 'stand here &c.' and 'to thee the young child may come &c.' Over the bamboo staff when it is placed on the middle post he recites the hemistic 'rightly ascend the post &c.' On four stones on which dūrvā grass has been spread he should establish the water barrel with the words 'arise on the earth' or with the verse 'the arangara sounds &c.' He then should pour water into it with the verse 'hither may king Varuna come &c.' He then appeases it as follows: he puts gold into water in which rice and barley have been put and with that water he sprinkles it three times, going round it with his right turned towards it with the Santātiya hymn. This he does three times pouring water without interruption with the three verses 'apo hi śtha' (Rg. X. 9.1–3). In the middle of the house he should cook a mess of food, sacrifice from it with the four verses 'Vāstospate prati' (Rg. VII. 54. 1–3 and VII. 55. 1) verse by verse, 1970 should cook food which should be given to the brāhmaṇas to eat, whom he should cause to say 'lucky is the ground.'

The Matsyapurāṇa (chap. 252–257) deals at length with Vāstuśāstra, the construction of a house of various dimensions, its posts, the timber to be employed, the rites to be performed when laying the foundation and at later stages, the rite for Vāstuśānti (propitiatory rite for averting evil).

The Matsyapurāṇa 1971 (256. 10–11) states that a vāstu-yajña has to be performed five times in relation to a house, viz. when laying down the foundation (lit. using the measuring line), when fixing the first post, when raising the first door frame, when entering the house (grhaparvēsa) and when vāstu-śānti is to be performed (for averting evil or on seeing portents). It briefly describes Vāstuyajña as follows (chap. 256. 5–9): On an auspicious day and moment, the stone should be laid over jewels and all seeds; similarly the post is to be worshipped at the hands of four brāhmaṇas; the priest who should wear

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1970. The hymn Rg. VII. 54 has only three verses but four obligations are directed. Therefore the 4th obligation is to be offered with Rg. VII. 55. 1 which also is addressed to Vāstospati.

1971. दृष्टपति तथा कार्यमेव सम्बन्धे युद्धाः। द्रारवस्तोपचये तद्हि पवेशसमये तथा ॥ शक्तुरसमन्मे तह्यास्तुपक्षक्षु पदाधि। प्रभमाये सृष्टिः स्यायानेश्च सत्तत्रसप्तम् ॥ सत्तमः 256, 10–11.
white garments should be master of the Veda and should be accompanied by the artisans, should fix the post that is washed with water mixed with all herbs (or herbs called sarvausadhi) and covered with many whole rice and decked with clothes and ornaments to the accompaniment of Vedic mantras and the tunes of auspicious music; he should perform a homa with honey and clarified butter and should repeat the mantra ‘västo-spate prati’ (Rg. VII. 54. 1); then the owner should feed brähmanas with a dish of rice-milk. The Matsyapurāṇa notes that the foundation should be laid in the north-east corner and the first post fixed in the south-east. The Matsyapurāṇa (chap. 268) describes the procedure of Vāstuśānti and remarks (verses 33-35) that it should be performed when beginning the construction of a temple or a house or a public park or when entering a town or one’s house for the first time for averting all evil and it should also be performed every year in one’s house. In that rite he should make the brähmanas repeat the Rāksoghna hymn and a hymn to Pavamāna Soma (one from Rg. IX. or IX. 1).

In modern times the ceremony of entering a newly built house is an important one, is an extensive affair and marked by great éclat. A very auspicious day is required for this ceremony and numerous astrological considerations enter into the choosing of a proper day. The ceremony of an entrance is preceded on the same day or on the previous day by a vāstuśānti (propitiatory rite) of which grahamakha (a rite for propitiating the planets) forms a part and the usual rites of worship of Gāpēśa and the like (mentioned at pp. 213-218) have also to be performed. A few salient features are mentioned here. A mandala is drawn divided into 81 squares, 63 devatās are invoked to be present in the maṇḍala, then a homa is offered to the nine planets with 28 oblations of fuel sticks, sesame and ājya to each planet and oblations are offered to other deities, the performer and his wife have holy water sprinkled over their heads from auspicious jars, the house is surrounded thrice with thread beginning from the east to the accompaniment of Rāksoghna (Rg. IV. 4. 1-15 or X. 87. 1-25) and Pavamāna (Rg. IX. 1. 1-10) mantras and round the house water is continuously poured in a stream from a jar with the same two hymns. A pit is dug in the south-east corner of the house which is cowdunged, worshipped with flowers and sandalwood paste and a baked brick box containing seven kinds of corn, moss, flowers &c. is lowered into it and the pit is filled up. Then the house is entered to the accompaniment
of music by the owner who is accompanied by his wife, sons and brāhmaṇas and who holds in his folded hands an auspicious jar filled with water and having fresh sprouts, dūrvā grass thereon and marked with sandalwood paste and flowers and covered with cloth. The svasti hymn (vide note 1963 above) and the hymn beginning with ‘kranikradat’ (Rg. II. 42. 1–3) are recited and the auspicious jar is put down on a heap of corn. Then the brāhmaṇas perform puṇyāḥavācana (vide note 503 above), they are honoured and utter ‘may the house be lucky’, dinner is given to the brāhmaṇas who pronounce benedictions, and the owner then takes his meal with his friends.¹⁹⁷²
CHAPTER XXV

DANA (Gifts)

Manu (I. 86) and others state that in the four yugas (ages) viz. Kṛta, Tretā, Dvāpara and Kali, the principal aspects of religious life were respectively tapas, metaphysical knowledge, sacrifices, and gifts. Manu (III. 78) eulogises the stage of householder as the most worthy because all men in the other āśramas are cherished and fed with (Vedic) knowledge (as a teacher of Vedic students) and with food by him. Yama specifies the characteristic features of the four āśramas as follows: 'quiescence is the dharma of ascetics, cessation from taking ordinary food that of forest hermits, dāna (making gifts) that of householders and obedience (or service) that of brahmācārins.' Vide Dakṣa 1. 12-13 also for the peculiar outward characteristics of the four āśramas. Therefore the subject of dāna (gifts or charity) will now engage our attention.

Gifts of various kinds and donors have been highly eulogised in the Rgveda. There are dānastutis (eulogies of gifts) in Rg. I. 125 (where the gifts made by king Svanaya son of Bhārayavya to Kākśīvat are praised and dāna in general is eulogised in verses 5-7), I. 126, 1-5 (where the same praise is continued), V. 61 (where Śrīvāśva praises the donors Taranta, Purumilha and Rathavīti), VI. 47. 22-25 (praise of the donor Prastoka Sārṇijaya), VIII. 18. 22-25 (praise of the gifts made by Sudās Paṭjavana), VIII. 5. 37-39 (praise of Kaśu Caidya), VIII. 6. 46-48 (praise of Tīrindira Pāraśavya), VIII. 46. 21-24 (praise of Kānta), VIII. 68. 14-19, X. 62. 8-11 (praise of Savaṃi). Among the objects gifted the most prominent are cows. In Rg. I. 126. 3 Kākśīvat represents that he received sixty thousand cows.

1973. तपे परं क्तथपे वेदांतं क्षात्रुच्छपे। दानं च ब्राह्मणस्वाभाविकं कलो चुने॥
सुन्दर 1. 56 = तानित्व 132. 28 = वराह 1. 23 = वायुपुरा 8. 66-66. नामानुमुद नामो यमनो कि विमान्यात कथाकसापम। क्रुणानद उद्योगानां छाहुवा बद्धशारिरिणां॥ यम quoted in हेमाकिति (गुरुः प. 6).

1974. उप न्यायायः ज्ञानोऽन्यता जुज्ज्वस्तो बुज्ज रथसो अर्थं। विद्वेद: तद्राश्रम संत्यागारसंकुलं करिण्यं अतिरिक्ते अद्वाद्॥ यम. I. 126. 3. Śrīvaṃś explains श्रवणङ्गी-श्रवणङ्गी गष्टि संप्रौढः भागात।
from Svanaya, along with ten chariots to each of which four bay horses were yoked and in which young girls were seated. In Rg. VIII. 5. 37 reference is made to the gifts of ten thousand cows and of 100 camels by Kausa Caidya. In Rg. V. 30. 12 a gift of 4000 cows to Babhru by the men of king Rnañcaya is mentioned. Horses are also often described as objects of gift, e.g. Rg. V. 18. 5 (gift of 50 horses), VII. 16. 10, VIII. 46. 22 (gifts of 60000 horses, 2000 camels, 1000 bay mares and 10000 cows); VIII. 68. 17. For gifts of camels vide Rg. VIII. 5. 37, VIII. 46. 22. For gifts of young damsels vide Rg. I. 126. 3, VI. 27. 8, VII. 18. 22, VIII. 19. 36, VIII. 68. 17. The word 'vadhya' used in all these passages cannot mean that the young girls were meant to be the wives of the donees, since in some of them the 'vadhya' gifted are as many as 10, 20 or even 50. So they were maid servants or female slaves. Rg. X. 117 contains an eulogy of the gift of food, the 6th verse of which is the basis of the later teaching of Manu III. 118, Vaiśṇu Dh. S. 67. 43, Bhagavad-gītā 3. 13 and is as follows: 'the foolish man (who does not share with others) obtains food to no purpose; I say the truth that it is really his destruction; he does not offer food to Aryaman (i.e. to the gods) nor to his friend (or guest); one who takes food alone (without giving to others) partakes simply of sin.' This injunction was most assiduously followed at all times in India. In the Chān. Up. IV. 1–2 it is stated that Jānaśruti Paurāṇya, a man of faith and very charitable, had erected everywhere shelters in order to feed at all times all people that came from all quarters. Rg. X. 107 (of 11 verses) is an apotheosis of daksinā (gift or sacrificial fee which generally consisted of a cow or cows), which word is repeated several times in almost every verse. Verses 2, 7 and 8 are very interesting: 'Those who make gifts of daksinā (cows or fee) stand high in heaven, those who make gifts of horses stand in the world of the Sun, donors of gold secure immortality (become gods), those who give garments increase the duration of their life. Gifts endow (the donor) with horses, cows, the

1975. पण विवैधः कछु शतख्काणां वृक्षसमेच वुक गोनाम्। ल. VIII. 5. 37; 

1975. अकृतं धनेऽक्षम्पती। पञ्चास्तं तद्वस्तुश्चुनाम्। महती अयं। सत्त्विन:। ल. 

1977. सोवर्धनं विबूधं अमोहं। सत्यं ब्रह्मविनं वध द्वस्त तथ। सार्वभूतं पूर्णस्ति जो 

1977. कलुका on Manu III. 118. The verse occurs in ल. II. 8. 8.
moon (silver?), gold, food which is the life of us and the knowing (donor) makes gifts of his armour. Donors do not die (they reach immortality in heaven), they do not go down to a low goal, they are not harmed, nor do they suffer pain; daksinā renders unto these donors this whole world and also heaven’. Rg. VI. 47. 23 mentions that from Divodāsa gifts of ten horses, ten boxes (i.e. chariots or boxes of gold), ten garments, in addition to dinners and ten lumps of gold were received.1978

It appears that although in the Rg. gifts of horses are spoken of as next in importance to gifts of cows, popular sentiment changed very early. In the Pauṇḍarīka sacrifice the fee was a thousand horses and in the Jyotisṭoma one cow and one horse (Śabara on Jaimini III. 4. 28). The Tai. S. II. 3. 12. 1 says1979 ‘Varuṇa indeed seizes him (i.e. he suffers from dropsy) who accepts the gift of a horse and that one should offer to Varuṇa as many offerings prepared on four potsherds as the horses accepted.’ Jaimini (III. 4. 28-31) establishes two propositions in connection with this that the īṣṭi to Varuṇa is to be performed when the gift of a horse or horses is accepted in a Vedic sacrifice and that the īṣṭi is to be performed by the donor (and not by the acceptor). The Kāṭhaka Sam. XII. 6 also recommends that the horse should not be accepted as a gift, as it has two rows of teeth. In the Tai. Br. II. 2. 5 reference is made to the gift of gold, clothes, a cow, a horse, a human being, a bedstead and several other objects and their presiding deities are said to be Agni, Soma, Indra, Varuṇa, Prajāpāti &c. The Tai. S. II. 2. 6. 3 says ‘he who accepts an animal with two rows of teeth, such as a horse or a human being, (thereby) secures (to himself) a portion of ātman (self); he should offer a mess cooked on twelve potsherds to Vaiśvānara.’ Manu X. 89 forbids the sale of the horse and other animals with unclesed hoofs; but the Pehoa inscription from Garibnath temple shows that brāhmaṇas engaged in the sale of horses and that a tax agreed to be levied from vendors and purchasers was made into a permanent fund for temples and priests (vide E. I. vol. I. p. 186). Gaut. 19. 16 mentions the horse among objects that are gifted by way of

1978. वृक्षार्द्धशूल तीर्थाद्वृत्ति च ब्राह्मणोऽनोऽनं. यसो दीर्घाणिप्राचीर्यो व्राह्माणिश्‌निष्ठयत। स्म. VI. 47. 23.

1979. वसनो तथा द्वितीयौ निषीद्यां योद्धमयो भविष्यति महास्त्रां वा महास्त्रां महास्त्रां सैन्योऽनं भाष्याः भार्तृवाच्याकारतिप्रकरणं ते सं. II. 3. 12. 1.
penance for sins. The Śāṅ. Br. (25. 14) says that he who after promising to gift all, does not give all, is reduced to falling into a deep pit or is killed. The Ait. Br. (30. 9) enjoins that one should not accept a gift rejected by the priests and if one accepts it it should be given over to one's enemy.

The Śat. Br. (II. 2. 10. 6) says 'there are two kinds of devas, the gods (heavenly) and the human gods viz. brāhmaṇas who have studied the Veda and mastered it; sacrifice is divided between these two, i.e. oblations go to the gods and the fee to the learned brāhmaṇas who are the human gods. These two kinds of gods when gratified place him (the sacrificer) in nectar (or in the celestial world).' The Tai. S. VI. 1. 6. 3 states that 'it is indeed ṛapas when a man makes a gift of what he owns.' We saw above (note 11) how the Br. Up. V. 2. 3 inculcates the three virtues of self-restraint, charity (dāna) and compassion. In the Ait. Br. 39. 6 it is stated that the king when anointed should make gifts of gold, fields and cattle. But it appears from the story of Viśvakarman Bhauvana narrated in the Ait. Br. (39. 7) and also in the Śat. Br. (XIII. 7. 1. 13-15) that when he desired to make a gift of the earth to his priest Kaśyapa as sacrificial fee the earth appeared and sang a verse 'no mortal must give me away as a gift; O Viśvakarman Bhauvana, you desired to give me away; I shall plunge into the midst of water, so that this your promise to Kaśyapa is fruitless.' It seems however that gifts of villages had come to be made very early. The Chān. Up. IV. 2. 4-5 narrates how Jānaśruti desirous of learning the samvarga lore

1980. चे है म सर्व वृद्धि सर्व वृद्धिति युक्त गार्थ प्रवलयन कशीतिथि म या मीति 

1981. तस्मावहाय निखुटावृक्षिन्न मलिकापोषणामा मुखा बिधो मुखा बिधायिति।

1982. विदे स. ब. ए. वोल. 12, pp. 309-310 and also vol. 26, p. 341 (where the same passage occurs).

1983. एकादश वाच तर एकादश: वस्त्र वृद्धिति। ए. सं. VI. 1. 6. 3.

1984. दृष्टिपूर्ण सत्त्वमृद्धार्थस्य। न मा सर्व: कथन वृद्धिति विभक्तज्ञोजन ना विवाहित| निम्नलिखित सत्त्वमृद्धार्थ मध्ये सोधत एवं कपिलशुमारस् कस्य:। इति। ए. मा. 39. 7; in the (सत्त्वमृद्धार्थ XIII. 7. 1. 15) the words are सर्वपि दृष्टिपूर्ण शोक: जग्न। न मा। ... भोवन मध्य आसिध। उपसंहि सत्त्वमृद्धार्थ मध्ये दृष्टि तें सत्त्वमृद्धार्थ। इति।
from Raikva offered a thousand cows, a golden chain, a chariot to which mules were yoked, his own daughter (as a wife) and certain villages to Raikva, which came to be known as Raikvaparna villages in the country of Mahāvṛṣa, where Raikva lived.

The literature on dāna is of enormous extent. Apart from casual references in the other parvans of the Mahābhārata, the major portion of the Anuśāsana parva is devoted to the various aspects of dāna. The Purāṇas, particularly Agni (chap. 208–215 & 217), Matsya (chap. 32–91 and 274–289) and Varāha (chap. 99–111), contain numerous verses on dāna. There are digests specially devoted to the topic of dāna, the most extensive and important being Hemādri's Dānakhaḍa (of the Caturvarga-cintāmaṇi), Dānakṛtya-kaumudi of Govindānanda, the Dānayukha of Nilakantha, the Dānavākyavali of Vidyāpati, the Dānasāgara of Ballālasena and the Dānaprakāśa of Mitramiśra. Only a brief summary of the topics dealt with in all these is attempted below.

What constitutes gift (dāna) according to the śāstra has been discussed from very ancient times. There is a distinction between yūga, homa and dāna. The first is constituted by abandoning something that belongs to one, intending it for a deity and accompanying it with Vedic mantras; homa is throwing into fire something belonging to oneself over which one abandons one's ownership and which (thing) is intended for a deity; dāna consists in the cessation of one's ownership over a thing and creating the ownership of another over that thing and this last occurs when the other accepts the thing, which acceptance may be mental or vocal or physical; vide Śabara on Jaimini IV. 2. 28 (quoted above in note 1703 ), VII. 1. 5, IX. 4. 32 and the Mit. on Yāj. II. 27. The Mit. explains that physical acceptance may be effected in various ways such as by actually receiving the thing in one's hand, by simply touching it and quotes a smṛti which illustrates this 'one should give (and the donee may accept) a deer skin (by touching it) on the hairy side, a cow by its tail, an elephant by

1985. एवं च चालित: यदृ वुष्णु हेवलादिविशेष मन्द्रेण स्वपञ्चये | ह्यत्र on जै. VII. 1. 5; सक्तवहनवंदः पररस्त्वपालानं तु व्युस्तम्। पररस्त्वपालानं तथा परी पद्ध स्वाक्षराति तत्त्व संशोधते मात्रयथा। स्ववृत्तिः कारिकायः। मानसे वाच्यह: कारिकायः। ...कारिकाः दुन्द्राक्रमणात्-भिन्नान्तःनिदोन्मेककाविधयः। तत्त्व च विषयः स्वपञ्चये। वुष्णुद्राक्रमणाः तु यदृ वुष्णुन वर्णविशेष व वर्णविशेष च वर्णविशेष। केवलेषु तपस्विनं वर्णविशेषस्मिः स्वपञ्चये। केवलेषुतपस्विनं वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु केवलेषु वर्णविशेषस्मिः स्वपञ्चये। केवलेषु
its trunk, a horse by its mane, a female slave by (touching) her head'. The Mit. adds that as it is impossible to accept a field physically (except by enjoying its fruits) its acceptance is effected by some enjoyment, however small, of its produce. The Viṣṇudharmottara quoted in Dānakriyākaumudi p. 7 gives more examples of the method of acceptance. Vide Brhat-Parāśara (chap. VIII. p. 242) for copious illustrations of the way in which a gift is to be accepted according to the nature of the thing given. The word 'pratigraha' has a technical meaning in Dharmaśāstra. Medhātithi on Manu IV. 5 says 'merely taking a thing (from another) does not constitute pratigraha (as understood in Dharmaśāstra). The latter word is applicable only to a particular kind of acceptance viz. when a person accepts what is given by the donor with the idea that he (the donor) will derive from that act some unseen spiritual result (adrṣṭa or puṇya) and when in making the gift a vedic mantra is repeated. When one gives alms, no mantra (such as 'devasya tvā') is repeated and hence that is not the dāna spoken of by sāstra, nor does any one apply the word pratigraha to the acceptance of an article given through affection to a friend or a servant.' When such a word as vidyādāna (gift of learning to a pupil) is used, the word dāna is employed there in a figurative sense only; otherwise the teacher will have to give a dakṣinā to the pupil, whereas it is the pupil who may give a dakṣinā to the teacher. When some gift is made to an image, the word dāna in that case is also used in a secondary sense, as the image cannot accept the gift. Therefore Devala defines dāna (of the śāstric kind) as 'that is described as dāna when wealth is given according to śāstric rites so as to reach a receiver who is a fit recipient as defined in the sāstra. What is given to a worthy person without an eye to any particular object (to be achieved by such gift) but solely with the idea of doing one's duty, that is called dharma-dāna'. The Dānamayūka p. 3 explains that the definition of dāna given by

1986. नैः धर्मानां श्रवणां भविष्यति। विषिष्ट एव स्वीकारे भविष्यां शुद्धितातिले। अन्तः-इन्द्रया दीपगमन सम्पूर्ण ग्रहेत भविष्यो महति। न च खै वेदां स्वाभाविक स्वाभिमानाधिकाराणमसि। न च भिस्मप्राविय दानास्यमे। न च तत्व प्रतिभवहाराः। नेहाः on तत्त्व IV. 5.

1987. अर्थाधाराः पावे पवित्रपद्मपाद्यनस्। बुधिमयदिविभिः काः कुसत्तम तत्त्व कावः॥ देवकल quoted by अपराकेस p. 287, द्वारकिपाद्यानवारी p. 2, नेहाः। (द्वारकिक p. 13.), नानाकपत्तलाल (D. C. Ms. No. 368 of 1891-95) folio 2 b. The last reads अर्थाधारा for धाराधारा. पवित्रभो दीपसे निष्पवनस्य विशेषाधिक वेदवेदां सन्तुक्कां हनुमने॥ देवकल quoted by नेहाः। (द्वारा p. 14.).
Devala applies to the best kind of dāna (called sāttvika) and not to dāna in general. If a gift is sent to a person, but it is lost while on its way or it is stolen and never reaches the donee, then there is no acceptance and so no complete dāna and the donor cannot reap the reward of dāna in such a case.

There are six āṅgas (constituent elements) of dāna, as stated by Devala, viz. the donor, the donee, śraddhā (charitable attitude), the subject of gift which must have been acquired by the donor in a proper way, a proper time and a proper place. The first four are clearly indicated in Manu IV. 226–227. These six will have to be dealt with one after another.

One important word that deserves consideration in the subject of dāna is ışṭāpūrta. That word has a high antiquity. It occurs in the Rgveda and the sense seems to be 'the cumulative spiritual result or merit due to a man's performance of sacrifices and charitable acts'. Rg. X. 14. 8 is addressed to one recently dead 'may you join the pitṛs, may you be united with Yama, and with your ışṭāpūrta in the highest heaven'. The word, though employed in the singular (probably as a samāhāra-dvandva compound), consists of two parts, ışṭa (what is sacrificed) and pūrta (what is filled). In the Atharvaveda also the word occurs 'may the ışṭāpūrta of our ancestors save us (from our enemy); I seize yonder (man or enemy) with divine wrath' (II. 12. 4). Vide also Atharvaveda III. 29. 1. Sometimes the two components are employed separately or in the dual when compounded. The Tai. S. V. 7. 1–3 has the interesting observation 'when he comes by the Devayāna paths, then make ye his ışṭāpūrta manifest to him; whatever sacrifice was offered, whatever was handed over, whatever was given and the daksinā offered, may Agni present in all actions place all that in heaven among the gods for us.' The Tai. Br. II. 5. 5 says 'may Iśṭa and pūrta last for endless

1988. बुद्धावर्त्तप्रयोगी शक्तिपदार्थों विद्युत्। तेन्युक्तिः कालाध्यायप्रचलिताः।
1989. शक्तिपदार्थों विद्युत्तों कालाध्यायप्रचलिताः।
1990. शक्तिपदार्थों विद्युत्तों कालाध्यायप्रचलिताः।
1991. शक्तिपदार्थों विद्युत्तों कालाध्यायप्रचलिताः।
years; having sacrificed with an offering that is ever-lasting, a man ascended to the highest and ever-lasting world' and Tai. Br. III. 9. 14 remarks "the brähmana should sing 'you made gifts, you performed sacrifices, you cooked food (for serving to others)." Indeed īṣṭāpūrta belongs to a brähmana; he makes him (the king) prosper by īṣṭāpūrta." The Vāj. S. XV. 54 says 'O fire, may you be awake (or kindled), may you be watchful for us; join with īṣṭāpūrta (the sacrificer) and him with his īṣṭāpūrta.' The Kaṭhopaniṣad I. 1. 8 states that when a brähmana guest is allowed to stay in a house without being served with food he destroys the īṣṭāpūrta, the issue and the cattle of the householder. The Mūndaka Up. I. 2. 10 condemns those who regard īṣṭāpūrta as the highest and do not hold that there is anything higher than that and states that they have to come down to this world or to a lower world again after enjoying the blessings of Heaven.

Aparārka (p. 290) quotes the Mahābhārata for defining īṣṭa and pūrta, whatever is offered in the single fire (I. e. grhīya fire) and what is offered in the three śrauta fires and the gifts made inside the vedi (in śrauta sacrifices) are called īṣṭa; while dedication of deep wells, oblong large wells and tanks, temples, distribution of food, and maintaining public gardens—these are called pūrta.' Aparārka quotes Nārada also 'Honouring a guest and performance of vaiśvadeva constitute īṣṭa while the dedication of tanks, wells, temples, places for public distribution of food and gardens is called pūrta and also gifts made at the time of eclipses, or on the sun's passage in a zodiacal sign or on the 12th day of a month.' Hemadri (Dāna p. 20) quotes Śaṅkha that nursing of those who are ill constitutes pūrta. Manu (IV. 226–227) ordains 'one should always assiduously perform īṣṭa and pūrta, which when done with śraddhā and with wealth justly acquired become inexhaustible. One should ever resort to dānadharmā (that mode of dharma which consists in gifts) which is either īṣṭa or pūrta, according

1992. महाभारतम्। एकारणम् हर्षन्ते वेदां खस्य हुपते। अन्तर्गतैः च पद्मानिधिः भिक्षुविभिधिः। वधवन विद्विवधिः। दानदाता। मनु (4) पृष्ठ 195। योगिनियोगिणीं च। यस्य एकारणम् हर्षते। अन्तर्गतैः च पद्मानिधिः। भिक्षुविभिधिः। वधवन विद्विवधिः। दानदाता। मनु (4) पृष्ठ 195। योगिनियोगिणीं च। पद्मानिधिः। भिक्षुविभिधिः। वधवन विद्विवधिः। दानदाता। मनु (4) पृष्ठ 195। योगिनियोगिणीं च। पद्मानिधिः। भिक्षुविभिधिः। वधवन विद्विवधिः। दानदाता। मनु (4) पृष्ठ 195। योगिनियोगिणीं च। पद्मानिधिः। भिक्षुविभिधिः। वधवन विद्विवधिः। दानदाता। मनु (4) पृष्ठ 195। योगिनियोगिणीं च। पद्मानिधिः। भिक्षुविभिधिः। वधवन वि...
to one's means, after meeting a worthy person (as recipient) and with a pleased attitude of mind.'

Any one including women and śūdras could make gifts. So much emphasis was laid on the duty to make gifts that Aparārka quotes a verse\textsuperscript{1993} ‘two persons should be drowned in water after tying round their neck a large stone, viz. a rich man not making gifts and a poor man who is not a tapasvin (who undergoes austerities or who is restrained).’ It is stated in Atri 46, Likhita 6 and other smṛtis that\textsuperscript{1994} ‘Iṣṭa and pūrta are dharma common to all twice-born classes; the śūdra has authority to perform pūrta dharma, but not the Vaidika dharma (sacrifices etc.).’ According to Devala the donor should be free from incurable or disgusting diseases, be religious, charitably inclined, free from vices, pure and following a blameless profession for livelihood. Several smṛtis note that it is a rare sight to see a man giving away in charity wealth earned by him. Veda-vyāsa\textsuperscript{1995} (IV. 60) says ‘amongst a hundred men, one may be found to be brave, among thousands a learned man, among hundreds of thousands an orator, but a donor may or may not be found.’

A good deal has already been said above (pp. 113–114) about the persons fit to be donees (pātra) and an unfit one. A few more words may be added here. Dakṣa III. 17–18 states ‘a gift made to one’s parents, guru, friend, to a well conducted man, to one who has laid the donor under obligation, to the poor, the helpless, those endowed with special excellence, leads to rewards, while gifts made to rogues, to bards, to wrestlers, to those who devote time to bad lores, to gamblers and deceitful persons, to cātas, to cāraṇas and thieves brings no

\textsuperscript{1993} द्वेषायां विभेदं गते भक्ता महाभिलाषः सन्ततिमवाचारे दुर्चित्वं वाचपतिः

\textsuperscript{1994} द्वापूर्ति ब्रजाजीवीरं धर्मं समाधय इवः ||

\textsuperscript{1995} वेदभ्रस्तं जातं शराधेशू च परिधितं || पक्षं शतसहस्रेष्ठं ब्राह्मणं भक्ति श्रावं सः ||

\textsuperscript{2013} द्वापरं जातं शराधेशू च परिधितं || पक्षं शतसहस्रेष्ठं ब्राह्मणं भक्ति श्रावं सः ||

\textsuperscript{2014} द्वापरं जातं शराधेशू च परिधितं || पक्षं शतसहस्रेष्ठं ब्राह्मणं भक्ति श्रावं सः ||

\textsuperscript{2015} द्वापरं जातं शराधेशू च परिधितं || पक्षं शतसहस्रेष्ठं ब्राह्मणं भक्ति श्रावं सः ||

\textsuperscript{2016} द्वापरं जातं शराधेशू च परिधितं || पक्षं शतसहस्रेष्ठं ब्राह्मणं भक्ति श्रावं सः ||
fruit (or merit). Manu 4. 193–200 (= Viṣṇu Dh. S. 93. 7–13) contains a list of persons to whom gifts should not be made, such as a brāhmaṇa who is like a cat or hypocrite or who does not know the Veda. Brhad-Yama III. 34–38 enumerates those brāhmaṇas who are unfit to be invited at a sraddha or to be donees such as lepers, those who suffer from incurable diseases, those who officiate at sacrifices for śūdras, a devalaka and seller of Veda (teaching it with a prior stipulation for money) and in IV. 55–56 says that gifts made to brāhmaṇas that are addicted to bad actions, that are covetous, devoid of Veda study and sandhyā performance, who have swerved from the vows proper (for brāhmaṇas), who are wicked and who are immersed in pleasures of sense become fruitless. Vanaparva (200. 5–9) enumerates 16 futile gifts such as to one who left off the order of saṁyogas or of wealth acquired by unjust means &c. Almost the same verses occur in Brhat-Parāśara (VIII. pp. 241–242), which are quoted in Far. M. I, part 1, p. 188. Vide also Viṣṇu-Gautama (III. chap. pp. 508–509) for numerous futile gifts. It is one’s duty to give food at the end of Vaiśvadeva to all (vide note 1779 above) and the Viṣṇudharmottara directs that as to gifts of food and clothing the only consideration is whether the donor is hungry or in need of clothes and not caste nor qualities. When on seeing a needy person the donor feels pleasure and indicates it by a smiling face, when he shows honour and is free from a feeling of ill-will or irritation (towards the suppliant), that is said to be sraddī, according to Devala. Manu IV. 235 says that he who gives a gift with honour and he who accepts it with honour both go to heaven, but if the reverse is the case they go to hell.

Numerous rules are laid down about the things that can be the subject of gifts (i.e. about deya). Whatever is in this

1996. मातापियोदः लिखन्ति विनिते श्रोतानां श्रद्धारिषि। दीनानादवविलैषु दृष्टि च सकलं भवेन। (१४८२) वचनम् गृहारभवे प्रग्नं विचारये। दत्तव्रता विलैषु दृष्टि भवति विषयश्रद्धारिषि। दृष्टि III. 17–18, the 2nd verse being quoted by अय्यर्के p. 286. About the meaning of दत्ता that occurs in many grants there is no unanimity. The Mit. on Yaj. I. 336 (वातसकर &c.) explains दत्ता: महाका: विष्यायं न वचन-वाचवति। Vide E. I. vol. IX p. 284 n. 10, p. 294, XI. p. 176, XIV. p. 156 for discussion of the meaning.

1996a. अवग्रहायनुशासनपुराण-पाप देव विषयायेत। अवस्य भूमिति पार्श्व विचाराते सायं पदमस्य चेति। विष्यामृत्ति: वृत्तमद्वृत्तपुस्तक p. 5.

1997. सप्तसत्वमिति पार्श्वस्य सायं देव तद्व महाका: विष्यामृत्ति। दृष्टि III. दृष्टि quoted by अय्यर्के p. 288.
world a most desirable thing and what one prizes most in one's house may be given to a man endowed with good qualities by a donor who desires inexhaustible (merit) from it—Anuśāsana parva 59. 7. According to Devala, that is a proper subject for a gift, which has been acquired by the donor himself without causing pain or loss to another or without worry or trouble to himself, whether it be small or valuable (or much). It is not the extent of the gift that causes greater or lesser merit. Merit (puṇya) of gifts depends upon the mental attitude, the capacity of the giver and the way in which the donor acquired his wealth. If a man were to give even the whole earth acquired by unjust means, or if he makes a gift without śraddhā (as defined) or to an unworthy person he would secure no prosperity (religious merit) thereby. On the other hand by making a gift of even a handful of vegetables with a heart full of śraddhā and to a very worthy person, he may secure all prosperity. If one possessing a thousand makes a gift of 100 or one having ten makes a gift of one and another gives only water according to his ability, they all reap an equal reward.

Among deya things, some are the best, some middling, some inferior. Food, curds, honey, protection, cow, land, gold, horse and elephant—gifts of these nine are said to be the best; learning, house for shelter, domestic paraphernalia (like cots), medicine—these four are said to be middling; shoes, swings, carts, umbrellas, vessels, seats, lamps, wood, fruits and whatever is old and worn out and all other unspecified objects are inferior. Yāj. (I. 210–211) appears to have this difference in view when he says that a man, making a gift of land (capable

1998. यथाविवर्तते लोके यथार्थ दृष्टं ग्रहेण तस्मादः परस्याः सत्यवाक्याः प्रमितः दृष्टं साधन पर्यंते। अनुशासन पर्यंते न दृष्टं साधनम्। अनुशासन पर्यंते ि। आपराजाः पर्यंते। यथार्थ पर्यंते। अनुशासन पर्यंते। आपराजाः पर्यंते।

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of yielding a crop or fruits), lamp, wood, garment, water (water-reservoir), sesame, ghee, house for travellers, money for settling a person as a married man (or bringing about his marriage by finding a girl for him), gold, draught ox, is honoured in the heavenly world, while one who makes a gift of a house, corn (of various kinds), protection from danger, shoes, umbrella, flowers, unguents, conveyance (chariot &c.), tree, a desired thing, a cot secures endless happiness. Gifts of three things are said to be superior to the gift of anything else and are styled\textsuperscript{2008} atidāna, viz. of cows, land and Sarasvati (vidyā) according to Vas. Dh. S. 29. 19 and Brhaspati 18. Vas. Dh. S. 29. 19, Manu 4. 233, Atri, 340, Yāj. I. 212 say that the gift of \textit{vidyā} is the best of all gifts such as those of water, food, cows, land, garments, sesame, gold and clarified butter. On the other hand Anuśāsana-parva (62. 2) and the Viṣṇudharmottara (quoted by Aparārka p. 369) say that the gift of land surpasses all other gifts. The Viṣṇu Dh. S. 92. 1 says that the gift of protection from danger (abhayadāna) is the highest. The gifts of certain objects were called \textit{mahādānas}. These and a few other dānas will be dealt with in some detail later on.

Dānas are divided into \textit{nitya}\textsuperscript{2003} (called ājasrika by Devala), \textit{naimittika} and \textit{kāmya}. Whatever is given everyday (such as food after Vaiśvadeva &c.) is nitya, what is given at certain specified times (such as on eclipses) or on account of doing certain acts (such as penance for lapses) is called naimittika, what is given through the desire of securing progeny, victory, prosperity, heaven or a wife is called kāmya (as it springs from a desire). Dedication of a garden or of a well &c. is called dhruvadāna (permanent gift) by Devala; while the Kūrmapurāṇa adds to the well-known three a fourth division called \textit{vimala} (pure) defined by it as ‘what is given to those who know brahma for securing the grace of God with a mind full of devotion.’ Vas. Dh. S. 29. 1-15, Viṣṇu Dh. S. 92 and Manu IV. 229-232 (which are repeated in Vṛddha-Gautama, chap. XI. p. 586) and many of the purāṇas are eloquent over what

\textsuperscript{2002} वायणादिविवाणानि गाथा दुर्भी सरस्वती। अतिभुग हि द्वानि वियवाण ततोथिभन। वसित 29. 19; अति द्वानमि सर्वापि दुर्भीविहास्ति। अहंसा ज्ञ 62. 2.

\textsuperscript{2003} अद्यपस्मतिविव्यवाणानि ततोथिभन हय। तद्यात्मकमित्वादृश्य। भविष्यो हिन्ने॥ आद्यनिवेश्यवर्षीवाणानि विषवत। दुर्भीविहास्ति तद्वाना आद्यनिवेश्यविमाधिवने॥ आद्यपस्म मान्यमान्यमाणमाणिक मुनित॥ देवस्तन स्तम्भिते यां वायणानि तर्कविश्लेषिनि॥ देवस्तनूके वायणानि यां वायणानि मुनित॥ देवस्तनूके वायणानि यां वायणानि मुनित॥ देवस्तनूके वायणानि यां वायणानि मुनित॥ देवस्तनूके वायणानि यां वायणानि मुनित॥ देवस्तनूके वायणानि यां वायणानि मुनित॥ देवस्तनूके वायणानि यां वायणानि मुनित॥ देवस्तनूके वायणानि यां वायणानि मुनित॥
rewards a man reaps by making gifts of water, food, sesame &c. The Bhagavad-gītā (17. 20–22) divides dānas into sāttvika, rājas and tāmasa and defines them as follows: When a gift is made because one feels it one’s duty to make it and at a proper time and place and to a worthy person who will not return it, it is called sāttvika; when it is made with an expectation of the donee doing a good turn in return or with a view to securing some reward therefrom and is given grudgingly, it is rājas; when a gift is made at an improper time or place and to an unworthy person and without showing honour to the recipient and with disrespect (or contempt), it is declared to be tāmasa.

Many texts emphasize a rule similar to that in the Bible ‘But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret”—Matthew VI. 3–4. Yogi-Yājñavalkya says 2004 that the reward of making gifts secretly, possessing knowledge without being puffed up and engaging in japa without others seeing it is infinite. Devala says ‘sacrifice, gift and study lose their power and perish by being declared to others, by boasting about them or by repenting of having done them. Therefore one should not without good reason (such as protecting a gift &c.) proclaim one’s meritorious act.’

Certain things when offered voluntarily by a person with his own hand must be accepted and not spurned even by one who does not ordinarily accept gifts. Manu IV. 247–250, Yāj. I. 214–215, Āp. Dh. S. I. 6. 19. 13–14, Viṣṇu Dh. S. 57. 11 declare that kuṣas, vegetables (raw), milk, fish, fragrant substances, flowers, curds, clay, flesh, a bedstead, a seat, fried barley, water, precious stones, fuel-sticks, fruits and roots, honey, food offered without being asked (except of the impotent, of prostitutes and of patita) must not be spurned, but must be accepted.

Certain objects could not be donated either because one had no ownership over them or because the sages forbade such gifts. Jaimini (VI. 7. 1–7) establishes several propositions, viz. that one can make a gift only of what one owns, that one cannot make

2004. प्रश्नावामी व त्रामानि कङ्क्ष व निरवसङ्क्षय॥ जग्वामी व द्रासरामी एवं परसः पञ्चामकाम॥ रोपियाम् ज्ञायते quoted in युध. p. 243; श्रवङ्गोपायम् 149 is सश्चावामी नरी द्रासानि तपांति अंशयात्; किं द्रासरामि वा विज्ञायते ज्ञायते। सत्त्वायामकामग्नि क नये विवेषाय सत्त्वायामकामम् श्रुव्य श्रुतां परिसरत्वेत्। श्रुतां quoted by अधिकारिक p. 290, हेमारि (कुम. p. 17).

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a gift of one’s relatives (parents, sons, and others) in the Viṣva-
jīt, that a sovereign cannot make a gift of the whole of his
kingdom, that horses cannot be gifted in that sacrifice as śruti
forbids such a gift in that sacrifice, that a śūdra who serves the
sacrificer merely as a duty cannot be given away and that what-
ever is of the full ownership of a person at the time of giving
the daksinā can alone be gifted in the Viṣvajit sacrifice.
Nāradaś (dattāpradānika 4–5) forbids eight kinds of gifts
viz. of what is handed over to a creditor by a debtor for delivery
to a third person, what is borrowed for use (such as an ornament
on a festive occasion), a pledge, property jointly owned with
others, a deposit, son and wife, one’s entire property when one
has children, what has been already promised to another man.
Dakṣa III. 19–20 enumerates nine things as not proper subjects
of gifts (adding to Nārada’s list ‘a friend’s wealth and gift
through fear’ and omitting ‘what is already promised to another’).
Yaj. II. 175 is of similar import. Aparārka p. 779 quotes verses
of Bṛhaspati and Kātyāyana to the same effect. Vide above
(pp. 507–508) as to a man’s power over his children.

The texts took care to set limits to a man’s generosity. After
emphasizing in very eloquent language the obligation to share
one’s possessions, however meagre, with others, Veda-Vyāsa
(IV. 30–31) inculcates the doctrine that charity begins at home.
Āp. Dh. S. II. 4. 9. 10–12, Baud. Dh. S. II. 3. 19 ordain that one
should not stint one’s dependents (whom one is bound to main-
tain), one’s servants and slaves for distributing food to guests
and others. Yaj. II. 175 prescribes that one should make gifts
in such a way as not to cause detriment to one’s family.
Bṛhaspati explains this by saying that one may give away

2005. अन्वेषितं प्राविठककमार्थं साधारणं च पति। निलेन: पुज्यारथं सर्वे संहारं
्वाचये सति। आपलस्यं संहारं कादाहु वर्तमानेन व्यस्तहिं। अध्यात्मपादाधाराचारं पवालयते
मन्विष्णुदृष्टं। नारदं (वृजामादालिक 4–5)। सामायं प्राविठं प्रासं आदिवातं। दृष्टं नु.
सत्वाहितं च निलेन: सर्वें संहारं व्यस्तहि सति। आपलस्यं न वेदविनं नाव वस्तुति संहारं।
यो बुद्धिः स मुद्धतमा मायाविज्ञरते न।। दृष्टं III. 19–20.

2006. पद्मासा विशिष्टेनाऽपथासागीः विशिष्टेना विद्युः। ततो विदमाना मने श्रेयं कष्टादि
क्षति। मिन कथमवतितिव्यस्तहि वेदविनो यथारूपं। पद्मरथपिस्वितानं तथ्विस्तारसा ।
प्रार्थायुपमो ब्रह्मस्थितमः। किं न वीर्यतो। इत्यन्यथो विशिष्ट: कष्ट: कष्टं विशिष्टत:।
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प्रार्थायुपमो ब्रम्हस्थितमः। किं न वीर्यतो। इत्यन्यथो विशिष्ट: कष्ट: कष्टं विशिष्टत:।
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प्रार्थायुपमो ब्रम्हस्थितमः। किं न वीर्यतो। इत्यन्यथो विशिष्ट: कष्ट: कष्टं विशिष्टत:।
प्रार्थायुपमो ब्रम्हस्थितमः। किं न वीर्यतो। इत्यन्यथो विशिष्ट: कष्ट: कष्टं विशिष्टत:।
प्रार्थायुपमो ब्रम्हस्थितमः। किं न वीर्यतो। इत्यन्यथो विशिष्ट: कष्ट: कष्टं विशिष्टत:।
2007. कुमुदवलस्ततस्ततेऽनुसरितस्तते। सत्तावत् तिखा पद्माधुतःसौराङ्ग अर्थेऽ।
प्रस्तुति: किं नाम पद्माधुतःसौराङ्ग अर्थेऽ। प्रस्तुति: किं नाम पद्माधुतःसौराङ्ग अर्थेऽ।
wealth that is over and above what is required for maintaining one's family and for clothing and that the charity of one who disregards this rule is something that is sweet like honey at first but like poison in its effect. In this Bṛhaspati only echoes what Manu says (XI. 9-10) 'the charity of him who has wealth enough to make gifts to strangers, when his own people live a life of misery, is only a false imitation of dharma (and not the true dharma), it is at first like honey but will taste like poison (later). Whatever a man does for his welfare in the next world by stinting those whom he is bound to maintain results in unhappiness to him while living and also after death'. The Anuśāsana parva (37. 2-3) declares that if one makes a gift stinting one's servants, he makes himself a sinner, even though one may say that one would give whatever any one begs for (compare Luke VI. 30 'give to every man that asketh of thee'). Hemādri quotes Śivadharma to the effect that a man should set apart three parts out of five from his acquisitions for himself and his family and two parts for dharma, as life is evanescent.

Certain things were forbidden to be accepted as gifts. The gift of animals with two rows of teeth was forbidden by śruti (vide Śābara on Jaimini VI. 7. 4 quoted above). Vas. Dh. S. 13. 55 declares that a brāhmaṇa should not accept the gift of weapons, poisonous substances and spirituous liquor. Manu IV. 188 states that a brāhmaṇa who is not learned should not accept the gift of gold, land, horses, cow, food, garment, sesame, clarified butter; but if he accepts he is reduced to ashes (i.e. perishes) like wood. Hemādri (Dāna p. 57) quotes the Bṛhma-purāṇa that a brāhmaṇa should not accept the gifts of ewes, horses, precious stones, an elephant, sesame and iron, and that one who accepts a gift of antelope skin or sesame would not be born again as a male and that if a person accepts the bedstead, ornaments and the clothes of one who is dead he would go to hell.

As to the proper times for gifts, several rules are laid down. Apart from the daily duty to make gifts (Yāj. I. 203) gifts had to be made on special occasions and if so made were more meritorious than the gifts made daily. Laghu-Śatātapa (145-153)
says 2009 that a gift must be made on the first day of each ayana (the sun’s passage to the north or south), at the beginning of Ṣaḍastīti and while an eclipse of the sun or moon is in progress and that the rewards of the gifts made on these occasions are inexhaustible. Vanaparva 200. 125 is to the same effect. A gift made on Amāvasyā imparts rewards a hundred times (of the reward of making it on any ordinary day), a thousand times when made on the suppression of a tithi, a hundred thousand times when made on the equinoctial day and a gift brings endless rewards when made on Vyatīpāta. Saṅvarta (208–209) says that gifts made on the ayana day, equinoctial day, vyatīpāta, the suppression of a tithi and on the eclipses of the sun and moon, on new moon day, 12th day, samkrānti (sun’s passage into a zodiacal sign) becomes inexhaustible and these tithis are highly commended and so also Sunday for a bath, japa, homa, dinner to brāhmaṇas, fast and gifts.2010 Śatātpa (146) states that 16 ghaṭikās before and also after the moment when the sun enters a new zodiacal sign is the holy time for gifts, while others give 30 ghaṭikās (before and after) for Karkaṭaka (Cancer samkrānti), 20 for Makara (Capricorn) and 105 for Tula (Balance) and Meṣa (Aries). Viśvarūpa on Yāj. I. 214–217 states that the times specified as the proper occasions for śrāddha are all of them the most appropriate times for making gifts. Vide Prajāpati 25 and 28 and Atri 327 for similar rules. Saṅkha says that if amāvasyā falls on Monday, the 7th tithi on Sunday, 4th on Tuesday, 8th on Wednesday—these four are like

2009. अपने विपुले वैष ब्रह्मचरितम्। अयनसौंदर्यारैः अयनांस्तापपक्षपाठे। वनपर्व 200. 125; अयनांस्ताप पर्वशुद्धियो ग्रहेण ब्रह्म। ब्राह्मचरितम्। वैष विक्रमेण। ब्राह्मचरितम्। वैष विक्रमेण।

2010. तत्तमान्यशेषे द्वां तत्तवं तद् विनिक्षये। बिपुले ब्रह्मचार्यम्। वैष्ठम्। वैष्ठां। तत्तमान्यशेषे द्वां तत्तवं तद् विनिक्षये।

When three tithis occur on the same day it is called तीन तिथिः as the middle one is suppressed in the calendars (vide अयरको र p. 292); तीन तिथिः is quoted as तीन तिथिः by हेमात्रि (भा p. 69). तीनिपात is one of the 27 योग्य beginning with विजयम् and is defined as विजयम् तीनिपातम् नदीयां। यथा तिथिपात मायापात: च उच्चये। (हेमात्रि according to अयरको र p. 426)—when the moon is in the constellations of Sravaṇa, Aṣvinī, Dhanistha, Aṛdra, Aśleṣa (first quarter) and amāvasyā falls on Sunday it is Vyatīpāta. Even Bṛṣa in the Harṣacarita IV states that Harṣa was born on a day that was free from all inauspicious conjunctions such as Vyatīpāta.
eclipses and so gifts made on these days yield infinite rewards (quoted by Hemādri, dānakhaṇḍa p. 66). The Viṣṇu Dh. S. chap. 39 deals with the rewards of the gifts of various articles made on the full-moon days of the twelve months of the year. Anuśāsana chap. 64 speaks of dānas on the 27 nakṣatras from kṛttikā.

The general rule was that gifts were not to be made at night. But there are several exceptions. Atri 327 states that a gift even at night is commended on the occasions of eclipses, marriages, saṃkrāntis and the birth of a child. Devala2011 quoted in Par. M. I. part I. p. 194 has a similar verse and the Par. M. adds that only on the Cancer and Capricorn saṃkrāntis are gifts allowed to be made at night.

The above rules about the special occasions for gifts are amply borne out by epigraphic evidence. A few examples may be cited. A very large number of grants on copper and stone relate to gifts of lands and villages at the time of solar eclipses. For example, vide Tiwarkhed plate of Rāṣṭrakūṭa Nannarāja dated śaka 553 (653?) in E. I. vol. XI. p. 279, I. A. vol. VI. p. 73 (in śaka 534 i.e. 613 A. D.), the grant of 30 nivartanas of land purchased for 30 gadyānakas of gold on a total eclipse of the sun in 754 A. D. in the time of Cālukya Kirtīvarman II (E. I. vol. III. p. 6), E. I. vol. III. p. 193 (of śaka 716), E. I. vol. IX. p. 100 (in 660 A. D.). Grants on the occasion of a lunar eclipse are found in J. B. B. R. A. S. vol. 20, p. 135 (Navsari plates of Rāṣṭrakūṭa Mahāsāmanatādhipati Karkarāja issued in śaka 738, i.e. 817 A. D.), in E. I. vol. I. p. 341 (Patna Inscription of the time of Yādava Singhaṇa dated śaka 1128 i.e. 1207 A.D.), E.I. vol. 19, p. 41, E.I. vol. 20, p. 125 (in saṅvat 1108). Grants on ayana days may be seen in I. A. vol. 12, p. 193 (Haddāla plates of the Cāpa Mahāsāmatādhipati Dharanī-varāha issued in śaka 836), the Saṅjan grant of Amoghavāra dated śaka 793 (Uttarāyaṇa-Mahāparvani). Grants on Saṃkrāntis are found in E. I. vol. VIII. p. 182 (Dhulia plate of Karkarāja dated śaka 701), E. I. vol. XII. p. 142 (in 1087 A. D.), E. I. vol. VIII. p. 159 (in saṅvat 1207). It may be noted that not only on the sun's passage in a rāṣi, but even on Jupiter's passage in a rāṣi (Taurus in this case) a grant was made as seen in Lucknow Museum plate of Kīrtipāla (E. I. vol. VII. p. 93 in saṅvat 1167 i.e. 1111 A. D.). A village was

2011. राहुकेतुमनस्कांतिरिहर्षपरमृष्टिः च स्नानवाचार्यी मुरुर्मिनि काममव्यस्तं च \ देवल quoted by हेमायि (बाल p. 81).
granted on Visuvasamkrānti to a brāhmaṇa in honour of Buddha by Mahāpāla I, a king of Bengal (vide E. I. vol. XIV, p. 324). For grants on Akṣaya Trītyā (3rd of the bright half of Vaiśākha) vide E. I. vol. 14, p. 198 (when 32 villages were granted to 500 brāhmaṇas in saṁvat 1156) and E. I. vol. VII. p. 98 (Lar plates of Govindacandra of Kanoj in saṁvat 1202). For a grant made on Mahākārtika (the full moon day of Kārtika) vide E. I. vol. X, p. 75 (which is a grant to several brāhmaṇas for enabling them to offer bali, caru, vaiśvadeva, agnihotra and the five mahāyajñas, in Kalacuri saṁvat 292 i. e. about 540 A. D.).

The places (dēṣa) where gifts are to be made are also specified in the smṛtis, purāṇas and digests. Gifts made in the house yield ten times as much merit (as when made elsewhere), a hundred times when made in a cowpen, a thousand times when made in sacred places (tīrthas) and an infinite number of times when made near an image (or liṅga) of Śiva. The Skanda-purāṇa quoted by Hemādri (dāna p. 83) states that Benares, Kurukṣetra, Prayāga, Puṣkara (Ajmer), the banks of the Ganges and of the ocean, Naimiṣa forest, Amara-kaṇṭaka, Śrīparvata, Mahākāla (at Ujjayint), Gokarna, Veda-parvata—these and the like are declared to be holy places resorted to by gods and siddhas; all mountains, all rivers and the ocean are holy; the habitations of cows, siddhas and sages are also holy; whatever is donated in these sacred places confers infinite reward.

When making a gift of anything one has to pour water on the hand of the donee. Āp. Dh. S. II. 4. 9-10 states that all gifts are to be made with water except in the case of vedic sacrifices where they are to be made as directed by the vedic texts. Gautama V. 16 says the same. In the case of all gifts they are to be accompanied by a separate dakṣīṇā. The Agni-purāṇa quoted in 211. 31 makes an exception in the case of gifts of

2012. यहै बुधुमुण्ड बुध मोहें चैव हताभिधिः। पुष्पतिष्ठतु साहसमन्न विवसाकाध्याय।

2013. द्वाराज्ञी कुश्रेण भयाण। पूकरणेन च। गुर्गुरसदुवीरं च नैथिनासरेभिभक्षकं।

2014. समान्यकूटपूर्णां दानातिः। चीरं मणिरति विकरे। आप्र. व. खु. II. 4. 9-10; सत्त्वविवर्धन सत्यातब्धुनपुरुसं।

2015. अवन्तविवर्धनं धनं वो चैव विशेषतं। विवर्धन नाउजीनाय ऋक्षमीव हुतं हृद।
gold, silver, copper, husked rice, corn, daily śrāddha and daily
devāpūjā (which may be without daksīṇā). That daksīṇā should
consist pre-eminently of gold, but if gold itself is the article
donated then the daksīṇā may be of silver. In the case of very
costly gifts like tulaśpurusa, the daksīṇā may be one hundred or
fifty or 25 or ten miskas or one-tenth of the price of the thing
gifted or according to ability.

Hemādri (Dāna pp. 96–97) and Dānamayūkha (pp. 11–12)
quote verses from the Viṣṇudharmottara stating the presiding
deities of the several articles that are donated (such as Agni of
gold, Prajāpati of dāsas, Rudra of cows &c.) and adds that
wherever no presiding deity is specifically named Viṣṇu is the
presiding deity. Those very verses are quoted as from the Kāpila-
pañcarātra in the Dānakriyākaumudi (p. 5). The Agnipurāṇa
(209. 40–48) has similar verses. This notion is derived from the
Brāhmaṇas and Śrautasūtras which speak of Rudra as the pre-
siding deity of the gifts of cows, Soma of garments, Prajāpati of
human beings and so on (vide Tal. Br. II. 2.5, Āp. Śr. 14. 11. 3).

The general procedure of making gifts may be stated here
once for all. The donor and the donee should have taken
their bath and should wear two white garments each, the donor
should wear a pavitra, perform ācamana, should face the
east, should wear the sacred thread in the upavita form,
be seated on a pure seat (of kuśa &c.) and seat the donee
on a seat and make him face the north, then the donor should
utter the name of the subject of gift, its presiding deity
and the purpose for which he makes the gift, and say
‘I make a gift to you of such and such an article,’
pour water on the donee’s hand, and when the donee says
‘give’ the donor should sprinkle water on the subject of gift
and place it into the hand of the donee, who utters the syllable
‘om’ and says ‘svasti’. Then daksīṇā is given to the donee.
The detailed formula is set out below. 2016 Necessary changes

2016. The formula may be described as follows: अम् अऽसऽकऽले नाति
अवस्यऽ पऽसे आमुकलीयी अनुकरणास्रीऽभासीऽ भारतवर्षयायेरुपदेर् युष्महयाये अशुक-
योऽ; अनुकरणाम् अनुकरणम् अनुकरणम् अनुकरण् अनुकरणम् भाज्यम् युष्म-
स्रोम्येण अनुकरणेण दुःखमाः संयम्बे इति द्रुतारम्भेऽ सकुलं शतवााः। वैवीतां कर्मवयम
सुहीता श्वस्तिती ष्टेत। अमेवादि: आमुकरणानं इतस्य अनुकरणानकरणम्: श्रीधारी
बुधगणे अनुकरणाय अनुकरणान्वर्गाय दुःखमाः संयम्बे न नर्मम इति। वैवीयाः।
Vide अधिकुपाण 209, श्रीमानो (युष्महयाये) pp. 506–7 and बुधविजयास्वरूपी pp. 14 ff.
for the procedure. अधिकुपाण 209. 59–61 mentions the following
purposes for which gifts are usually made: युष्महयाये बुधगणः अमुकरणाकरण:।
कैलातिथियासारः–तौभाराधर्मयुष्महयाये। सर्वपापोपसात्मत्वं स्वर्गीयोऽवतिपत्रे। अवतिपत
संयम्बे श्रीमानो न द्वित: सिसः।
have to be made as to the statement of the occasion, the receipt of the subject of gift &c. (if it is land or a house, it cannot be received in the hand; the donee simply walks round it or on it or enters it).

Yāj. I. 133 prescribes that the king should daily make gifts to brāhmaṇas learned in the Veda, of milch cows, gold, land, houses and the requisites of marriage (i.e. maidens, expenses of marriage &c.). This was nothing new that was prescribed by Yāj. It has been followed for ages by the kings. The Vanaparva\(^{2017}\) 186. 15 states that he who makes a gift of a maiden in the brāhma form or of land enjoys bliss in the world of Indra. We find from the inscriptions of Uśavadāta\(^{2018}\) (probably in the 1st century A.D.), son-in-law of Nahapāna, at Karle and Nasik that he gave 3 lakhs of cows, 16 villages to gods and brāhmaṇas, fed one lakh of brāhmaṇas every year, got eight brāhmaṇas married at his own expense at Prabhāśa (in Katiyawar), built flights of steps on the river Bārṇāśa, constructed quadrangles, houses and halting places (pratiśkṛaya) at Bharukaccha (modern Broach), Daśapura (in Malwa), Govardhana (Nasik) and Śorpara (modern Sopara), constructed wells and tanks; kept free ferry boats over the rivers Ibā, Pārāda, Damaṇa, Tāpi, Karabēṇa, Dāhanukā (all between Thana and Surat); established meeting halls and shelters for gratuitous distribution of water; conferred 32000 cocoman trees in Nanangoḷa (modern Nargol) on the assembly of brāhmaṇas of the Caraka Śākha at Rāmatīrtha in Śorpara and three other places. He adds that he purchased from a brāhmaṇa for 4000 kārṣṭṭapaṇas a field that originally belonged to the brāhmaṇa's father and made a grant of it for supplying food to the assembly.

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\(^{2017}\) Vide E. I. vol. VII p. 57 for Karle Inscription No. 13 of Uśavadāta and E. I. vol. VIII p. 78 (for Nasik No. 10) ‘नवपराय साहास जागा त्रिपणः पवित्र वदन्युभिते भगिन्युभिते भगिन्युभिते भगिन्युभिते भगिन्युभिते।

\(^{2018}\) Vide E. I. vol. VII p. 57 for Karle Inscription No. 13 of Uśavadāta and E. I. vol. VIII p. 78 (for Nasik No. 10) ‘नवपराय साहास जागा त्रिपणः पवित्र वदन्युभिते भगिन्युभिते भगिन्युभिते भगिन्युभिते भगिन्युभिते।

\(\text{Nasik No. 10}\).
of monks coming from all quarters that dwelt in the cave constructed by him. This is certainly a formidable list of benefactions for one ruler.

As to spending money for the marriages of brähmanas and settling them as householders, a few words may be said here. Dakṣa\textsuperscript{2019} III. 32-33 says ‘The merit of him, that establishes a brähmana who is without father or mother by performing his sāṁśkāras and by getting him married, is beyond reckoning’. A man does not secure that bliss by observance of agnihotra or the performance of Agniṣṭoma, which he secures by establishing a brähmana in life’. Aparārka (p. 377) quotes a long passage from the Kālikāpurāṇa about Naiveṣika dāna. Its purport is briefly as follows: ‘The donor should choose eleven brähmanas of śrotriya families (devoted to the study of the Veda) and of good character and conduct, should build eleven houses for them, should get them married at his expense, should furnish the houses with stores of corn, with cattle and maid servants, beds, seats, vessels of clay and copper and other utensils for taking food and with garments; and having thus furnished the houses, should settle the eleven brähmanas in the eleven houses and for their maintenance bestow upon each one hundred nivartanas of land or a hamlet, or half a village; he should induce the brähmanas to be agnihotris. By so doing he secures all the merit that is secured by the performance of sacrifices, vratas, various dānas or pilgrimages to sacred places and enjoys in heaven all pleasures. A man who is unable to do as much as above may settle only one brähmana according to his means and he secures the same rewards’. In the Epigraphic records there are numerous instances of kings spending for the marriages of brähmanas. For example, the Aphsad Inscription of Ādityasena (vide Gupta Inscriptions No. 42, p. 203) speaks of gifts of agrahāras on the marriages of one hundred brähmana girls to brähmanas. A copper-plate grant of the Śilāhāra prince Gaudarāditya speaks of the king having got 16 brähmanas married at his expense and of having created endowments of three nivartanas for each for their maintenance at the time of their marriages (vide J. B. B. R. A. S. vol. 13, p. 1, dated 1032 Śaka). As the brähmanas were supposed to lead a

\textsuperscript{2019} भातापिदविधिनं तु सत्सासाधः रामायणम्।। प: स्थापत्य सत्येव पुष्पसुधाय।। न विचायते न न तत्रावस्थितां जन्मन्त्रमेव ठप्पयते। यक्षैव: गङ्गायेव हूँसा विनायण स्थापितं।। दुःख III. 32-33. The first is quoted by अपराक्षी p. 378.

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life of comparative poverty, plain living and high thinking and as they were the inheritors, preservers and transmitters of the sacred literature of the country, as they also engaged in teaching without stipulating for any fee, the State that had in those days no settled educational system as in modern times deemed it its duty to provide the resources which would enable the brāhmaṇas to carry on their self-imposed task. Yāj. II. 185 declares that the king should set apart in his capital a place for the habitation of brāhmaṇas learned in the Veda, should establish them there, should provide means of maintenance for them and then say to them ‘follow your duties’ (svadharma). Aparārka quotes (p. 792) thereon from Brhaspati several verses that add ‘the king should bestow on the brāhmaṇas who are learned and kindle the sacred fires (agnihotris) houses and lands under his own edicts from which no taxes in the present or future would be levied. The brāhmaṇas so settled should perform for the citizens their religious rites whether daily or to be performed on occasions or kāmya or for averting evil omens or for the sake of prosperity and should give decisions in the cases of doubts. They should make rules and conventions for the whole village or for corporations and guilds and for religious purposes. Those rules must be observed and when there is trouble caused by rogues and thieves all must join to put it down and that object must not be left to one person.’ These prescriptions indicate what benefit was expected of the marriages and settlement of learned brāhmaṇas. Kauṭ. II. 1 also prescribes that lands free from taxes and fines should be settled upon purohitas, śrotiṇyas &c. There is nothing peculiar to India or to the caste system in this. Among the numerous charitable purposes mentioned in the preamble to the Statute of Elizabeth (43 Eliz. chap. 4) which (preamble) is even now applicable in England ‘the marriage of poor maids’ is one.

The gift of land has been eulogized as the most meritorious of all gifts from ancient times. Vas. Dh. S. 29.16 quotes a verse which is found also in Brhaspati 7, Viṣṇudharmottara and Matsyapurāṇa (quoted by Aparārka pp. 369, 370), the

2020. बेदविस्मादविद्व बिमानच्छोटशिबाश्चन्द्रोपनिष्टितिः। आद्यत्सर्पयेश्च तेवां धुरण्यत्र
प्रकृति स्वरूपम्। अद्वयसिद्धार्थस्ते महाबृहस्पतिः। मुक्ताभिमानृते भविष्यते श्रवणार्थोऽस्मानी।
निष्ठ नैसौमितीकामास्य शासनिभव पवित्रिकं तथा। परापण्य तर्क भूलेते सत्त्विकां भिन्नतेः
तथा। शासनेतिशिक्षाय दृष्टेतसत्सम्भविकया। विश्वासाकारे दृष्टे सारे धारणे धनोदिः तवमेव च।
पापोद्धरं बस्य वैद्यराहस्या श्रुतः। तीनकामस्य कार्यं सर्वं शास्त्रेण स्थापितं। तदस्सति
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Mahābhārata (Anuśāsana 62. 19) and which says ‘whatever sin a man may commit when in straitened circumstances, he is purified therefrom by making a gift of only as much land as is equal to gocarṇa’. Aparārka (pp. 368, 370) quotes many verses from the Viśpuḍharmottara, the Adityapurāṇa, the Mṛtyupurāṇa on the high rewards reaped by the gift of land, The Vanaparva (93. 78-79) declares ‘whatever sins a king is guilty of in bringing the earth under his control, all those he gets rid of by performing sacrifices with munificent gifts; by bestowing on brāhmaṇas lands and cows in thousands, the king becomes free from all sins as the moon is freed from darkness’ (Rāhu). Anuśāsana 59. 5 voices the popular sentiment that ‘gifts of gold, cows and land save even the wicked’.

2021. परिवर्धितक्रमेऽपि पार्य पुर्वो इति सिद्धितः। अधि गोचर्यवागान् भूमिद्राजाणे सुमिरभुणेन छल्पति। परिवार 29. 16, अनुप्रासम 62. 19, बृह. 7, विविधपुराण 4, 164. 18. The नित्य. on या. I. 210 quotes it as Manu's and reads the 2nd पार्य as ‘गोचर्यवागाने छल्पति’। ब्राह्मण defines gocarṇa as equal to ten nivartanas and a nivartana is defined by him as land that is 30 rods (square) with a rod of ten cubits. ब्रह्मचर्य दुःखोऽविशालं भूमि मन्यते सत्त्वों मन्यते। बुद्ध तात्वेऽविशालं गोचर्यवागान् मन्यते। नित्य. on या. I. 210 quotes बृह. 8, as सत्त्वों मन्यते...वुद्ध तात्वेऽविशालं गोचर्यवागाने दुःखोऽविशालं मन्यते। नित्य. I. 17 also reads ‘वुद्ध तात्वेऽविशालं।’ Br. 9 gives another definition of gocarṇa ‘that extent of land which a thousand cows with their calves and a bull occupy without being compelled to stand doing nothing is called gocarṇa’। सप्त प्रभुवही दुःखोऽविशालं। नित्य. XII. 49 says that that land which a hundred cows with one bull occupy without being closely packed together is gocarṇa. विषुवृह. S. 5. 181 defines gocarṇa differently as ‘that much land of whatever extent the crops raised on which will maintain one man for a year’. Vide Aparārka p. 1225 and Hemādri (Vratakhanda, part 1 pp. 52-53) for several definitions of gocarṇa. The word nivartana is very ancient. Kauṭ. (II. chap. 20) says that danda is equal to four aratis, ten dandas are equal to one rajja and 3 rajjas are equal to a nivartana (so that a nivartana is 30 dandas). The Band. Dh. S. (III. 2. 2-4) speaks of a brāhmaṇa who maintains himself by cultivating six nivartanas of land. A field of 100 nivartanas is mentioned in Nasik Inscription No 5 (E. I. vol. VIII p. 73). The word nivartana occurs also in a grant of the Pallava king Śivakandavarman (E. I. vol. I p. 6). Vide E. I. vol. XI p. 280 for a note on nivartana.

2022. पद्वेः सुक्ते किरिष्ठ्राणा भुमिमसाभुणये। सयं इत्यत्से पथायुष्ण्याहस्युक्तिकेन। मासामधेऽदुःखु भ्रामायति रजस्तेन सहस्रं। सुक्तेऽस्य पार्यंत्यस्यमोघेयं दुःख सत्त्वः। बृहस्पति 33. 78-79.
As gifts of land were so highly valued, the smṛtis contain numerous rules about them. Yāj. (I. 318–320)2003 prescribes the following rules: 'when a king makes a gift of land or bestows a nibanda he should execute a writing (about the gift) for the information of future good kings. He (the king) should issue a permanent edict bearing his signature and the date on a piece of

2003. वृम्भ धृति निनुष्ठान वा हुष्या नेष्यां तू कार्यदेत्। आयामिति द्वियातिस्वरूपाय मार्मिक:। पदे वा तात्पर्येऽवा स्वरूपिनिविविधिभिः। अभिमेलेन्द्रयेवावृत्यायाताः पतीनाः। अनात्परिपरमाः वृम्भेऽवेशेऽविविधिनामः। स्वातंशकालं सप्तां शासनं कार्यस्यस्यासः। परे. I. 318–320. विश्वास्य: on par. I. 318–320 reads द्वारायेवेशेऽविविधिनाम: on remnants. ‘द्वारायेवेशेः द्वारायेवेशेऽविविधि यस्य...सर्वो वसेस्ति द्रुतवाः।’ For the verse vide... vide Appendix. Nibanda is a fixed payment to be made every year or month on certain occasions to a person or temple or the like, for example of so many betel leaves or betelnuts out of each load of betel leaves or nuts. It is translated rather inaccurately as corroy by Colebrooke and others. Viśvarūpa on Yāj. II. 124 explains it as 'a permanent endowment' (akṣayaśanidhi); the Mit. explains 'एकात्म यावलयकारसः स्मर्यात् एकात्म...एकात्म तद्विद्धित्वरूपिनि। The Mit. explains 'द्वारायेवेशेऽविविधिनामः' differently as 'त्रितीये दृति तर्पणे तस्य चेदः...नधिवत्ती (—वीती ?) निवर्णं तत्तंतिमां यथात्प्रयासमः। अपरं परं प्रसः मतिर्ने यथासायनिः सदान्तः वा त्रृथमः।' This passage of Yāj. is cited in The Collector of Thanu v. Hari 6 Bom. 546 (F. B.) at pp. 557–558 and the definition of nibanda from the Vyasahāramayyukha in Ghelabhai v. Hargovan 36 Bom. 94 at p. 101. One of the verses of ब्रह्माण्डः तथा स्वातंशकालं सप्ताः। अनात्परिपरमाः वृम्भेऽवेशेऽविविधिनामः। अपरं परं प्रसः मतिर्ने यथासायनिः सदान्तः वा त्रृथमः। (अङ्गलः p. 579). For examples of the grants of nibandhas, vide E. I. vol. XIV p. 295 at p. 309 where memerous dues on articles are given to a temple by the Paramāra king Cāmudpārāja (on one bharaka of candied sugar and jaggery one varāka and on loads of cotton thread dyed with mahśīṭha one rupee, one cocomut on a load of cocomuts, one betel-nut from one thousand nuts, one paliṅkā on each jar of ghee or oil), E. I. vol. XII at p. 331 (Inscription at Yewur dated 1105 A. D. as to a gift of nibanda for the benefit of a temple of Keśava 'on sales of areca nuts an imput of five areca nuts on each gold piece and 25 leaves on each load of betel leaves'), E. I. vol. XI p. 26 at p. 30 the grant of one hāra of barley corn for each water wheel for the worship of a Jain saint in samvat 1167), E. I. vol. XI. p. 36 (grant in sam. 1189 for two paliṅkās of oil from each oil-mill payable to the shrine of a Jain saint), E. I. vol. XI. p. 37. In the Mathūra Brāhmī Inscription of the 26th year of the reign of the Śaka king Devaputra Huṇḍa (about the beginning of the 2nd century A.D.) a permanent endowment was called 'akṣayanīvī (E. I. vol. 21 p. 55 at p. 60). So also the same word is used in the Nālandā stone Inscription of the time of Yāsāvarmadeva with regard to a Buddhist temple (E. I. vol. 20 p. 37 at p. 89). Vide also E. I. vol. 15 p. 15 and E. I. vol. 17 p. 346 at p. 348. The Gupta Inscription No. 62 (p. 261) records the gift of twelve golden dināras made as an akṣayanīvī (a permanent endowment) from the interest of which one ḍhikṣa was to be fed every day.
cloth or on a copper-plate marked at the top with his seal and write down thereon the names of his ancestors and of himself, the extent (or measurements) of what is gifted and set out the passages (from smṛtis) that condemn the resumption of gifts'. Viśvarūpa the oldest extant commentator of Yāj. states that the edict or order should also bear the names or signatures of the royal officers such as ājñā, dūtaka, the name of the place where the king's army is encamped &c. and that the names of women (such as the queen mother or queen) should be mentioned, and that verses stating the result of resuming gifts made by former kings should find place in the edict. Aparārka (pp. 579-580) quotes long extracts from Brhaspati and Vyāsa on the same subject. Brhaspati says that a royal edict recording a gift of land should be executed on a piece of cloth or on copper-plate, should state the place (of issue) and (the names of) the king's ancestors, that it should be stated to last till the sun and moon endure, that it was not to be resumed or taken back and was to be free from all future taxes and that it was to go on to the sons and grandsons from generation to generation (of the donee), it should state that heaven would be the reward of the donor and those that continued the gift, that the result of the resumption of the gift would be hell for 60,000 years to the resumer and it should bear the king's seal, the year, the month, the fortnight and day and should bear the signature of the superintendents (royal officers). Vyāsa after stating these requisites adds that the edict should be addressed to brāhmaṇas and other respectable people, to the king's officers, to all householders and to all others including medas and cāndalas, that it should state that the gift is made for securing merit for one's parents and one's self.

The thousands of copper-plate grants and inscriptions on stone published so far show that these directions contained in Yāj., Br. and Vyāsa have been followed to the letter from at least the 5th century onwards. In the earliest inscriptions verses about the merit of gifts and the sin of resumption do not occur. For example, in Gupta Inscription No. 8 (pp. 36 ff) dated 88 of the Gupta Era (i.e. 407-8 A.D.) of Chandragupta II the only words (in prose) are 'whoever would cut off this charitable gift would be guilty of the five great sins'; similarly in the Gupta Inscription No. 5 (p. 32) dated Gupta era 93 the words are 'whoever would destroy this charity now set on foot would be guilty of the murder of brāhmaṇas and cows and of the five
sins that bring immediate punishment'. In the Inscriptions of the early Pallava king Śivaskandavarman also (E. I. vol. I p. 7) such verses are not found. In the copper-plate grant of Skanda-gupta (dated 146 Gupta year i.e. 465-66 A.D., Gupta Inscriptions No. 16, p. 68) there is a verse on the point, but it is not one of those that are found in most inscriptions.

In the earliest records verses lauding gifts and depreciating their resumption are few (one or two) but in later records their number increases. For example, in the copperplate of Maitraka Vyāghrasena (E. I. vol. XI, p. 221) there are only two verses and in the plates of Dhrusasena dated Gupta-Valabhi samvat 206 and 210 respectively there are only two and three verses (E. I. vol. XL pp. 107, 111), while there are 16 verses in an inscription of Yaśākārnadeva dated in Kalacuri samvat 823 (E. I. vol. XII p. 205) and 15 verses in the copperplate grant of Cāhamāna Ratnapāla dated in Vikrama samvat 1176 (E. I. vol. XI, pp. 312-313). In most of the inscriptions containing these laudatory and imprecatory verses, they are cited as from Vyāsa or Manu or from smṛti in general. In the Appendix a list of about forty such verses is given and in the footnotes it is pointed out wherever possible from what smṛti or other source they are taken and a reference is made to some of the earliest inscriptions and grants where they occur. The references will show that these verses occur in inscriptions from all parts of India. Two of the most usual verses are: 'the earth was donated by many such kings as Sagara and others; whatever king is lord of the earth at any particular time enjoys the reward (merit) of the gift of that land. The donor of land enjoys bliss in heaven for sixty thousand years and he who

2024. यो धार्मिकमें चित्तमिति निबृत्त गोपि श्रायण हिताधातक: स: । स: पालकः: प्रभ- विद्यधिपत्यं व्याहेष्ट्र: सोयविनियमताः । From Gupta Inscription No. 16 at p. 71. In the Sanjan plates of Amoghabarśa I (E. I. vol. 18 p. 235 at p. 251) occurs besides 6 verses the following prose passage, ‘प्रभवधिपतिसभवताव- दुततिरिक्तस्त्राः प्रभवधिपतिसभवताँ क्षान्वमेंब्रेतु स प्रभवधिपतिसभवतिः सोयविनियमताः संधुः: प्रभवधिपतिः ।. Vide also E. I. XI. (of Valabhi era 206) p. 107 for the same words.

2025. Vide Pargiter's paper in J. R. A. S. for 1912 pp. 248-255 for some verses relating to gifts of lands in land grants. He deals with only seven verses and refers only to the Purāṇas and the Mahābhārata. In my notes (in the appendix) an attempt has been made to trace some of them to the smṛtis. It is quite possible to trace more of these verses in the smṛtis if a more thorough search were made than I could find time to make.
destroys (or resumes) it or who abets the destruction dwells in hell for the same period.' In spite of such imprecations it appears that lands donated by former kings were sometimes confiscated by their successors. For example, in an inscription of Indrarāja III dated śakte 836 it is stated that the king restored four hundred villages that had been confiscated by former kings (E. I. vol. IX, p. 24 at p. 33 'pūrvaprathvīpālavinuptāni'); in the Talmanchi plates of Cālukya Vikramāditya I (dated 660 A. D.) there is a recital that 'he re-established the endowments of temples and brāhmaṇas that had been lost in the three kingdoms' (E. I. vol. IX, p. 100). The Rājatarāṅgini (V. 166-170) states that king Śāmkaravarman (in the first half of the 10th century), the son of Avantivarman, deprived temples of all their properties for replenishing his treasury emptied by his vices. Parāśara (XII. 51) says that the sin of resuming land already donated cannot be expiated even by performing a hundred Vājapeya sacrifices or by the gift of millions of cows. In the Khoh plates of Parivrājaka Mahārāja Śāmkṣobha (Gupta Inscriptions No. 25 p. 115) dated Gupta satnāt 209 (528-529 A. D.) there is a peculiar curse pronounced on him who would interfere with his gift 'him who would interfere with this gift I shall, though functioning in another body (on account of rebirth), consume (burn) with terrible curses (or imprecatory thoughts)'. Vide also Gupta Ins. No. 23 p. 107 of G. S. 191. When a grant of a village or villages was made kings excepted therefrom grants already made in favour of shrines of gods and brāhmaṇas. For example, in the Pikira Grant of Śimhavarman (E. I. VIII. p. 162) it is stated 'this village is granted by us as a gift to brāhmaṇas excepting the cultivated lands given as endowment to gods' (devabhogahalavarjam). In E. I. vol. X. p. 88 (of 697 śakte) the grant excludes 'the portion already bestowed on gods and brāhmaṇas' (pūrvaprattā-deva-brahma-dāya-rahitah). The grant of the village by the Candella king Paramardideva in sam. 1236 expressly excludes five halas (land measure) of land granted to Buddha (i.e. to a temple of Buddha then existing). Vide E. I. XX. at p. 129. This shows that a Hindu king respected an endowment already made to a shrine of Buddha or to a monastery of Buddhists (devaśṛ-śuddhi-śatka-paṇcaśalam

2026. आराध्यपृष्ठसन्मयुष्म भाषणकोशः श्रेयं श्रेये। देवर्शिनीं स सर्वश्रेष्ठे जाहाराग्राम-ङ्गितमिर। ... ग्रामपूज्यसम्बन्धायात्मनागनामकरणः सः। स्वर्यव वट्टाक्षर बोधयति ्सम्बाहवक इत्यवधानः॥ राजस्वश्रुणिः॥ V. 166 and 170.
bahiṣṭṛtya). Vide also I. H. Q. vol. VIII for 1932 p. 305 (plates of Bhoja dated saṃ. 1079 where the expression 'deva-brāhmaṇa-bhūktivarjam' occurs); E. I. vol. II p. 360 (saṃ. 1162); E. I. 14, p. 194 (saṃ. 1150); E. I. vol. I, p. 85 at p. 88 (G. S. 334). There are many instances where kings making grants of a field say that they purchased it from the owner and then bestowed it. For example, in E. I. vol. 17 p. 345 there is a grant by Kumāragupta (G. S. 193) of this character and see p. 856 above where such a grant is referred to. Even in the most ancient grants what is granted is set out with great particularity. A few examples will show this. In the Naṣik Inscription No. 3 of Vasiṣṭhīputa2027 Siri-Puḷumāyi (E. I. vol. 8 p. 65) the grant is in these words 'And to this village of Sāmalipada (Sāmalipadra) we grant the immunity belonging to monk's land, making it not to be entered by royal officers, not to be touched (by any of them), not to be dug for salt, not to be interfered with by the district police, (in short) to enjoy all kinds of immunities'. So also the Mayidavolu plates2028 of the Pallava Śivaskandavarman state (E. I. vol. VI, p. 87) 'to this village of Viripara we grant all the immunities enjoyed by the brahmadeyas. Let it be free from digging for salt, free from being interfered with by the district police (or officers), free from supply of bullocks in succession, free from the entrance of soldiers, free from supply of boiled rice, water pots, cots and lodgings, with these and all other immunities prescribed (by rules) regarding all brahmadeyas, we have caused it to be exempted'. In the Gupta Inscriptions No. 55, p. 235 (the Chammak copperplate of Pravarasena II)2029 there are numerous words about the various taxes and exactions remitted which it is difficult to understand at this distance of time, but some of

2027. एतस च गामस सामतिपुस्स भिक्षुहुल्यविहार वितरान अपाल्स अनोमस अलोकास्त्रक अर्दस्विमिक सब्जातपर्यायार्थ च। E. I. vol. VIII at p. 65.

2028. एतस गामस विपिरस सब्जात्वश परिहरे वितरान अलोकावर्त्तक अर्दस्विमिक आरासिष्टिकहिं अभिप्पेयं अस्करोदकल्विनाः सिलातस्याः एवैहि अमहि ब सब्जातविहायाद्रास सब्जातपर्यायिर विरासिरितो। E. I. vol. VI. at p. 87.

2029. चाम्माकाभाथासामार्ग: ... अतिरिक्त: ... अपाराचरितं, परम्परालाभाय चाम्माकाभाथासामार्ग: अपाराचरितं। यथा अवस्थितं अवमहामहेश्वर: (अम्बेदकरेश्वर?:) अपाराचरितिविन्यस्त। अवमहाबन्धवः: अवमहामहेश्वरः। अलोकायमहेश्वरः। समकालिकीपुस्तकाल्य: ... गुप्ता Ins. p. 238; at p. 136 (G.S. 214) the words are शास्त्रोत्सवीयः सामवेदकाल्यः राजामञ्चवस्त्रस्वस्त्रवस्त्रस्याल्यः। कवितय: ... वेदात्मास्वितयः (here only the fines imposed upon thieves were exempted from the gift).
which may be stated 'it was to be free from taxes, not to be entered by the regular soldiers, nor by cātas, it was to be entirely free from all obligations of forced labour, it was to carry with it hidden treasure and all deposits.'

It is often stated in the grants that lands or villages are granted with the eight bhogas (vide E. I. vol. VI. at p. 97, the Gadag Ins. of Hoysala Vira-Ballâla in sûke 1114). The eight bhogas are enumerated in some of the inscriptions themselves. In the Śrīśaila plates of Virūpākṣa (of sûke 1388) they are stated to be nidhi (treasure trove), nikṣepa (what is deposited on the land), vāri (water), aśman (stones, mines), aṅgini (actual privileges), āgāmi (future profits), siddha (what is already brought under cultivation), sādhya (waste land that may in future be turned into cultivable land). In the times of the Marathas when lands or villages were granted it was usual to put in such words as 'jalataru-ṭrṇa-kāśṭha-pāśāṇa-nidhi-nikṣepa' (water, trees, grass, wood, stones, treasure-trove and deposits). It has been decided by the modern Indian Courts that these words conferred on the grantee ownership in the soil itself and that in the absence of these words it is possible to hold that the grant was only of the royal share of the revenue and not of the soil itself.

The question whether the king is the owner of all land in his kingdom has been discussed from very ancient times. Jaimini (VI. 7. 3) states the proposition that in the Viśvajit sacrifice (where the sacrificer has to donate everything that belongs to him) even the emperor cannot make a gift of the whole earth of which he may be the ruler, since the earth is common to all (to the sovereign as well as to those who cultivate

2030. सिद्धिसिद्धांशा अस्तित्वाणियत्वमिव संस्कृतम्। सिद्धांशायामिनिति क्षेत्रमन्वितोऽवेध संपूर्णम्। E. I. vol. 15 at p. 22; in the Conjeevaram plates of Tejāsa (sūke 1444), the verse runs 'सिद्धिसिद्धांशायामिनिति क्षेत्रमन्वितोऽवेध संपूर्णम्॥ Vide also E. I. vol. I. at p. 400 (sūke 1451, in Canarese) "सिद्धिसिद्धांशायामिनिति क्षेत्रमन्वितोऽवेध संपूर्णम्॥१५। Vide also E. I. vol. XIII p. 54 n.1 and I. A. vol. 19, p. 244 for the meaning's of these words.

2031. For a grant where these words occur and which was held to be of the soil, vide Ravji v Dadaji 1 Bom. 523; for a grant which was held to be of the royal share of the revenue only, vide the grant in Vaman v the Collector of Thana 6 Bom. H. C. R. (A. C. J.) 191. Vide also Amrit Vaman v Hari 44 Bom. 237 about the interpretation of the words 'water, grass &c.'
it and make use of it). Śabara elaborates this by adding that others have as much right over the earth as the emperor, that the emperor is entitled to a share of crops produced from the earth as his since he protects them; but that all other persons also walk on the earth, produce crops on it, get their sustenance from it and so they also have rights over the earth and therefore there is no difference between the emperor and other persons as to rights over the earth. This view is relied upon by the Vyavahāramayukha which says 'therefore it is said in the 6th chapter of Jaimini that the whole earth cannot be given away by the emperor and a province by a feudatory chief. The ownership in the several villages and fields on the entire earth or in a province belongs to the holders of the land alone, while kings are entitled only to collect taxes. Therefore when kings now make what are technically called gifts of fields, no gift of land (soil) is effected thereby, but only provision is made for the maintenance of the donee (from the taxes which are alienated by the king). Where however houses and fields are purchased from the holders thereof (by the king) he has also ownership (over the fields &c.) in those cases and he in such cases secures the full merit of the gift of land (if he makes a gift of such fields). These passages embody the important proposition that the state is not the owner of all lands, but is only entitled to levy taxes from the holders of land.

There is another view also according to which the king was the owner of lands and the subjects were only occupants. This latter view, being more convenient and paying, has been adopted in modern times by the British Government in its policy and legislation (e.g. vide section 37 of the Bombay Land Revenue Code, Bombay Act V. of 1879). The Mit. on Yāj. I. 318 states that the words of Yāj. imply that the privileges of

2032. न दुःसि: व्यास्तपूर्ववादशिष्टवादः । अः VI. 7. 3; न दुःसिः भुमार्थी । कुस:। कोम्यायायाति ते महायु दुपर्ये न कुस्य क्षीत्येनक्षीति । आहः न हृदार्यी सार्येश: भोमन । स ताहि: कुस्य । सोडनि नाति भ्रमः। कुस:। वाप्रता दुस्मिभावने सार्येश: भोमने तास्य: हायुषिपिः । न हक: कुस्य:। सार्येश: रेतश्चिकं पहसी प्रभवा संस्त्रानसस्म्यायुषिपिः। न दुस्मिभावने। तत्किदायाः न महायायात्रपरस्तर्वेश: भोमायणो वाप्रतायवादिः परमात्मिके बद्धतिष्ठते तत्समार्थः महति न कुस्य:।

2033. Vide for the text my edition of the स्ववस्थासभूष क. 91.

2034. अनेक यूपस्यं दुस्मिभावने शिवाद्राहने शाधिकारे न भोमायाति दुस्मिष्ठम्। मिन्म या. I. 318. Numerous grants were addressed to rātrapati, vījayapati, bhogapati &c. Vide Gupta Ins. No. 24 p. 110, E. I. XI at p. 82 (1076 sah.) and XII at p. 34 for the word 'bhoga' in the sense of a district in a kingdom'. Bhukti also has the same sense.
making a gift of land or of a nibandha belonged only to the king and not to the governor of a province or a district under the king. The Mit. on Yāj. II. 114 quotes a smṛti3035 ‘land passes on the happening of six circumstances viz. with the consent of one’s village, of one’s agnatic relations, of sāmantas, and of one’s coparceners and when accompanied with water and (dakṣinā of) gold’ and remarks that the consent of sāmantas (neighbours) is only necessary as a safeguard against disputes about boundaries and that of the villagers is necessary for giving notice of the alienation to all. As the king is not mentioned here, the king’s consent does not appear to have been necessary for the gift of land by a private person. But it appears that the king’s consent was sometimes sought for gifts by private persons and obtained e. g. in Gupta Ins. No. 31 p. 135 Mahārāja Sarvanātha (G. S. 214) approves of a gift of two villages made to a person and his sons and grandsons in succession for the worship of the goddess Piṣṭapurikādevī by a donee to whom they had been originally granted.

On account of the great value attached to copper-plate grants as documents of title, there were great temptations to forge them. In the Madhuban copper-plate of Harṣa (E. I. vol. VII. p. 155 at p. 158) reference is made to a grant fabricated by a certain brāhmaṇa named Vāmarathya about a village called Somakundakā. Manu IX. 232 prescribes death as the penalty for fabricators of royal charters. Vide Fleet on ‘Spurious Indian Records’ in I. A. vol. 30, p. 201.

From Manu and other smṛtikāras it appears that so far as lands already brought under cultivation are concerned they appear to hold that the ownership of the land is in the cultivators and the king is only entitled to levy taxes for the protection he affords. In Manu VII. 130–132 it is stated ‘the king should take a fiftheth part of cattle and gold and a sixth, 8th or 12th part of the crops and a sixth part of trees, flesh, honey, ghṛṣa, perfumes, herbs, liquids, flowers, roots and fruits &c.’ and in X. 118 Manu allows the king to raise his demand in times of emergency to a fourth of the produce of land. Manu IX. 44 states that a field belongs to him who uproots the stems of trees and shrubs from waste or uncultivated land. Manu VIII. 39 provides that in ancient treasure-

3035. सम्ब्रम्भान्तिसामान्यविवाहाध्यक्षलेख च। हिंदुपत्र्रकाद्विग्रहण पद्वसम्पूर्णति बृहस्पतिः ॥ निता. II. 114.
trove found underneath the ground and in mines the king is entitled to a share because he affords protection and because he is lord of the earth. This militates against the view that the king is the owner of all lands, since, if that were so, Manu would have declared that the king took all the mines and treasure found in a cultivated field. In VIII 243 Manu prescribes a fine for a cultivator not cultivating his field at the proper time or allowing the crops to be eaten up. But this would not make the king the owner, since the fine is imposed because the king is deprived of his share of taxes by the action of the cultivator. All these passages show that Manu held that the ownership of arable land was in the cultivator himself and the king was only entitled to demand a certain share of the produce (which is designated bhāga or kara as in Manu VII. 133). This is further supported by the conduct and practice of powerful but good kings who purchased lands from their holders when they wanted to donate lands already cultivated. It may be conceded that land that was waste or not cultivated by anybody was deemed to belong to the king. Manu (VII. 115–119) enjoins that the king should appoint a headman for a village and officers for ten, 20,100 and a thousand villages, that each of the preceding one was to report to the officer next above him about crimes and other matters, that the headman of a village was to take for his livelihood the perquisites (such as food, fuel &c.) that the king could daily demand from the villagers, and that the other officers were to be remunerated by grants of plots of land (which when first granted must have been uncultivated). Kauṭ. II. 1 states that land prepared for cultivation may be granted to cultivators who will pay a tax for life, that lands may be confiscated from those who do not cultivate them and may be given to others, that lands bestowed upon superintendents, accountants and similar persons as remuneration cannot be sold and mortgaged by them. For want of space this subject cannot be further pursued here. In modern times opinion has been sharply divided on the question whether the revenue from the land is in the nature of rent or is a tax. Baden Powell in ‘Land Systems of British India’ vol. I, pp. 240, 280 holds that land revenue is not rent but is a tax. In an elaborate judgment delivered by Sir Michael Westropp C. J. after exhaustively reviewing the original sanskrit texts (pp. 30–39) and the works and reports of famous statesmen and writers such as Elphinstone, Munro, Mill and Wilson (pp. 39–53) the conclusion arrived at is stated to be that ‘the proprietary
right of the sovereign derives no warrant from the ancient laws or institutions of the Hindus and is not recognized by modern Hindu lawyers as exclusive or incompatible with individual ownership' (p. 53).

The word agrahāra has been applied to the grant of lands or villages to brāhmaṇas from very ancient times. It occurs frequently in the Mahābhārata e.g. Vanaparva 68. 4, Āṣrama-vāsipparva 2. 2, 10. 41, 13. 11, 14. 14, 25. 5. Vide E. I. vol. I, p. 88 (grant of the Valabhi king Dhruvasena III. in G. S. 334 i. e. 653-654 A. D.) and in the Madhuban copper-plate of Harṣa dated in the 25th year of his reign (i. e. 631, A. D., E. I. vol. I, p. 73 and VII at p. 158).

Gifts of certain kinds are called Mahādānas. According to the Agnipurāṇa (209. 23-24) the Mahādānas were ten, viz. gifts of gold, horses, sesame, elephants, maids, chariots, land, house, a bride, and a dark-brown (kapilā) cow. The Mahādānas are, however, usually enumerated as 16 in the purāṇas (vide Matsya, chap. 274-289, Agni, chap. 210, Līṅgapurāṇa II, chap. 28 ff). The sixteen mahādānas are: Tulāpuruṣa (weighing a person against gold or silver which is then distributed among brāhmaṇas), Hiraṇyagarbha, Brahmanda, Kalpavrṣa, Gosahasra, Kāmadhenu (or Hiranyakāmadhenu), Hiraṇyāśva, Hiraṇyāśvaratha (or simply Aśvaratha), Hemahastiratha (or simply Hastiratha), Pañcalāṅgala, Dharada (or Haimadharadāna), Viśvacakra, Kalpalata (or Mahakalpa-), Saptasāgara, Ratnadhenu, Mahābhūtaghaṭa. In the Līṅgapurāṇa (Uttarārdha, chap. 28 ff) the names are somewhat different. The names of these Mahādānas (of some at least) go back to centuries preceding the Christian Era. The word 'Mahādānāni' occurs in the Mahābhārata (Āṣramavāsī-parva 3. 31, 13. 15). In the Hathigumpha Inscription of Khāravela (2nd century B. C.) Kalpavrṣa appears to be mentioned (E. I. vol. XX. p. 79). Bāṇa often refers to Mahādānas in general and Gosahasra in particular. It has already been shown (on

2037. कन्नमाभित्रितान नागाः काशीरामभविनोः। करणा त चापिधा गोधर्मचालानानि
व खवत्त। अनूदितराव 209. 23-24. This verse with slight variations is quoted by Goperae p. 198 (but without the name of the work).
2038. भिग्नात्मचालिताः स्वास्थ्याधिकारलकारायाः। कामनरी para 85 (two meanings of बल); भिग्नात्मचालितांस्वास्थ्याधिकारलकारायां इव विषयवषयः अस्ति।... महाभाषा-
विचारसिद्धान्तानुविद्या। हर्षवर्षी त्री, 11th para.
how Uṣavadāta made extensive gifts some of which fall under mahādānas. The Tulāpuruṣa is very frequently spoken of in the Epigraphic records. The Cambay plates of the Rāṣṭrakūṭa king Govinda IV (dated saka 852) state that the king was weighed against gold (E. I. vol. VII. p. 26). Vide also E. I. vol. XI p. 112 (in Dantivarman Ins. of saka 675), E. I. vol. IX, p. 24 (Rāṣṭrakūṭa Indrarāja III weighed against gold in saka 836), E. I. vol. XI, p. 20 at p. 23 (Hematula of Govindacandra mentioned in sam. 1186), E. I. vol. XIV, p. 197 (dated sam. 1156, when 32 villages were given as daksinā after the two mahādānas of tulāpuruṣa and gosahasra); E. I. vol. VII, p. 17 (refers to tulāpuruṣa of Kṛṣṇarāya of Vijayanagara in saka 1437). The tulādāna is mentioned in the ancient Tamil work Silappadikāram (vide p. 311 of Prof. Dikshitars translation). In E. I. vol. XII, at p. 10 it is stated that king Laksmanasena of Bengal granted a village as daksinā when he performed the Mahādāna called Hemāśvaratha. The Sanjan plates of Amoghavarṣa (dated saka 793) speak of the Hiraṇyagarbha mahādāna performed by Danti-durga at Ujjayini (E. I. vol. XVIII, pp. 235, 238). In the Śrīraṅgam plates of Devarāya II of Vijayanagara dated saka 1350 it is stated that the prince gave a dinner to one lakk of brāhmaṇas at the holy place or Prayāga (modern Allahabad) and on a lunar eclipse performed the Pañca-lāṅgala vrata (J. B. B. R. A. S. vol. XIII, p. 1 at p. 3).

Brief notes will now be added for setting out the procedure of the mahādānas. The Matsya-purāṇa (chap. 274–289) devotes about 400 verses to these. Aparārka (pp. 313–344) not only quotes almost all these verses of the Matsya-purāṇa, but also adds further details from the Bhavisyottara-purāṇa in certain cases. Hemādri (Dānakhaṇḍa pp. 166–345) is far more elaborate and quotes (in addition to the Matsya) long passages from the Liṅga, Garuḍa and other purāṇas and from works on Tantra and the Āgamas. The Dānakhaṇḍa devotes pp. 86–151 to the 16 mahādānas. The Matsyapurāṇa (274, 11–12) states that the mahādānas were performed by such ancient heroes and kings as Vāsudeva, Ambariṣa, Bhārgava, Kṛtaṇīrṣa Arjuna, Rāma, Prahlāda, Pṛthu and Bharata. It then gives general directions about the construction of the pandal (maṇḍapa) required in making these mahādānas. The maṇḍapa may be of various sizes, 16 aratnis (one aratni being equal to 21 śāṅgulas of the donor) or 12 or 10 cubits (one cubit being the length of the arm from the tip of the middle finger to the end
of the elbow), should have four doors and a vedi (raised platform) of seven or five cubits prepared with bricks, there was to be an arch on the vedi for holding the balance, it should have nine or five kuṇḍas (pits in the ground for holding fire) or one kuṇḍa, two auspicious water jars were to be placed at each door of the pandal, the tulā was to have two posts and a cross beam of the same wood (such as śvattha, bilva, palāśa &c.) and was to be decked with golden ornaments. These details have to be passed over here for want of space. The rest of the procedure about tulāpurusa is briefly as follows (Matsya, chap. 274): Priests knowing the four Vedas were to be placed on the four sides respectively (viz. Rgvedins to the east, Yajurvedins to the south, Sāmadevins in the west and Ṭhārnavaṇas in the north). Then four homas were to be offered to Ganesa, the planets, the lokapālas, the eight Vasus, the Ṛdīyas, the Maruts, to Brahmā, Viṣṇu, Śiva, the sun and the herbs and Vedic hymns referring to these were to be recited.

At the end of the homa, the guru invokes with flowers and incense the lokapālas (lords of the worlds or quarters) with paurāṇika mantras, viz. Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Īśāna, Ananta and Brahmā. Then the donor should give golden ornaments, ear ornaments, golden chains, wristlets, rings, clothes to the priests and double (what is given to each ṛtvik) to the guru. Brāhmaṇas should then recite the vedic hymn on śānti (propitiatory verses averting evil). Then the donor again bathes and clad in white garments and wearing garlands of white flowers and having flowers in his folded hands invokes the balance that is supposed to be Govinda (Viṣṇu), and after per-ambulating the balance, he should step

2039. There is a work called Kuṇḍūrka by Śaṅkara, son of Nilakaṇṭha, which in 15 stanzas succinctly gives all information about kuṇḍas. They are of ten kinds, circular, lotus-like, crescent-shaped, yoni, triangular, quadrangular, pentangular to octagonal. The diagonal drawn from north-east to south-west may be one hasta, two hastas, four, 6 or eight according as the oblations to be offered are 1000 or more up to 10,000 or from 10,000 up to a lakṣa, or from a lakṣa up to ten lakṣas (4 hastas), from ten lakṣas up to a crore (six hastas) and any number beyond a crore (8 hastas). This extent is necessary for preventing the oblations from falling outside the kuṇḍa. Kuṇḍas of different forms were employed according to the rites performed. Vide Hemādri (dāna, pp. 125–134) for further details.

2040. The hymn ‘śām na indragn!’ Rg. VII 35. 1–15, in the first 19 verses of which the words ‘śām naḥ’ occur at the commencement.
into one pan and in the other pan brāhmaṇas should place pure gold. Then the earth should be invoked and thereafter the donor should leave the balance and give half of the gold to the guru and the other half to the brāhmaṇas, pouring water on their hands before doing so and he may also make grants of villages to the guru and other priests. Then he should honour brāhmaṇas, other respectable people and the poor and helpless with gifts. One who performs this rite stays for innumerable years in the world of Viṣṇu. The same procedure was applied to weighing a man against silver or camphor (Aparārka p. 320, Hemādri, dānakhandā p. 214). Apart from kings who got themselves weighed against gold as shown above, lesser persons such as ministers sometimes indulged in this mahādāna, as Caṇḍēśvara, a minister of the Mithilā kings, states with pride in his Vivādaratnakāra (vide H. D. vol. I, p. 370).

_Hiranyagarbha:_—(Matsya 275, Līṅgapurāṇa II. 29). The preliminary procedure about the pandal, the time, place, the materials, the puṇyāhavācana, the invocation of the lords of quarters is the same in this and the other mahādānas as in tulāpurusa. The donor should then bring forward a golden kunda (basin or vessel) 72 fingers high and 48 broad and having the shape of a muraja (tabor) but looking like the interior surface of a golden lotus (with eight petals). The golden vessel (it is called Hiranyagarbha) should be placed on a heap of sesame. Then the golden vessel is to be addressed with paurāṇika mantras, identifying it with Hiranyagarbha (the Creator). He should then enter the golden vessel, sit facing the north, hold in his hands golden images of Brahmā and Dharmarāja and hold his head for five breaths between his knees (to simulate the position of the foetus in the mother’s womb). The guru then repeats on the golden vessel the mantras of garbhādhāna, pumavavana and simantonnayana (and mentally revolves the other procedure of these); the guru thereafter makes the donor rise out of the golden vessel to the accompaniment of auspicious music. Then the remaining twelve samāskāras are performed symbolically on the donor.

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2041. Rg. X. 121. 1-10 is a hymn to Hiranyagarbha and begins ‘Hiranyagarbhaḥ samavartatāgre bhūtasya jītaḥ paitr-eka āsīt.’

2042. Hemādri (dāna, pp. 230-231) quotes verses to the effect that garbhādhāna is to be imitated by sprinkling the juice of dūrvā in the right nostril of the donor, simantonnayana by the presence of the fruit of udumbara (as in that rite), annaprāśana by feeding brāhmaṇas with pāyasa (rice cooked in milk) and so on.
who repeats the mantra to Hiranyagarbha and says 'formerly I was born from my mother but only as a mortal, now being born of you I shall assume a divine body.' Then the donor, seated on a golden seat, is bathed with the mantra 'devasya tvā' (vide above note 653a) and he distributes the golden vessel among the guru and other priests.

**Brahmāṇḍa:**—(Matsya 276). In this dāna, two vessels (pans) of gold are to be prepared resembling the two halves of a hemisphere (to represent the dome of heaven above and the earth below). The two halves are to be made of gold weighing from 20 *palas* to a thousand according to the donor's ability and their length and breadth should be from 12 to 100 fingers; the pans should have (golden) figures of the eight diggajas, the vedas and six aṅgas, of the eight lokapālas and of brahmā in the middle of them, of Śiva, Viṣṇu, the sun on their top, of Umā and Laksṇa, of Vasus, Adityas and Maruts inside; the two should be covered with a silk garment and placed on a heap of sesame; eighteen kinds of corn should be arranged round them. Then in the eight quarters from the east golden images of Anantaśayana (Viṣṇu lying on the snake), Pradyumna, Prakṛti, Śaṅkarṣaṇa, the four vedas, Aniruddha, Agni, Vāsudeva should be respectively arranged. Ten jars covered with cloth should be placed near; gifts of ten cows with golden-tipped horns, with copper vessels (for milking them) and covered with garments should be made and gifts of sandals, umbrellas, seats, mirrors should be made and the golden pans (called Brahmāṇḍa) should be addressed in paurāṇika verses and the gold should be distributed to the guru and priests (2 parts to the guru and one part to each of eight priests).

**Kalpapāda or Kalpavrśa:**—(Matsya 277, Liṅga II, chap. 33). A golden tree is to be manufactured with several fruits hanging down from it and with many ornaments and clothes. The gold may be from three palas to a thousand according to one's means. From half of the gold the Kalpapāda is to be prepared and placed on a heap (prastha is a measure of 32 palas) of jaggery, with images of Brahmā, Viṣṇu and Śiva and the sun and five branches and the other four trees, Santāna, Mandāra, Pārijāta and Haricandana are to be made each from ¼ of the one half of the gold taken and planted respectively in the east, south, west and north. Under the Kalpavrśa, figures (golden) of Kāmadeva (the god of love) and his four wives are to be placed. Eight jars filled
with water and covered with silk cloth and surrounded by lamps, chowries, umbrellas are to be arranged and 18 dhānyas also; prayers are to be offered to the Kalpavr̥kṣa to ferry the donor over the ocean of saṁsāra; then the kalpavr̥kṣa is to be donated to the guru and the other four trees to four priests. Aparārka (p. 326) quotes Bhavisyottara to the effect that a sonless man or woman should make this mahādāna.

Gosahasra :— (Matsya 278, Liṅga II. 38). The donor should subsist for three days or one day on milk alone and then the preliminary procedure of invoking lokapālas, pūnāyaḥvācana, homa etc. should be gone through. Then fragrant substances should be applied to the body of a bull made to stand on the altar and ten cows out of 1000 should be selected. They should be covered with clothes, have their horns gold-tipped and the hoofs tipped with silver and these cows should be brought inside the pandal and honoured. A golden image of Nandikesvara (Siva’s bull) having golden bells round its neck, covered with silken cloth, scents and flowers, with horns gold-tipped, should be placed in the midst of the ten cows. The donor should bathe in water that is medicated with the herbs called sarvausahaan and with flowers in his folded hands invoke the cows with mantras expressing the greatness of cows and address the image of Nandikesvara as Dharma and should bestow the golden image of Nandi on the guru with two cows and donate one cow each to eight priests and to other brahmanas five or ten cows each out of the remaining. The owner should then subsist on milk alone for one day and should be continent that day. The donor would dwell in the world of Siva and would save his pitṛs and maternal grand-father and other maternal ancestors.

Kāmadhenu :— (Matsya 279, Liṅga II. 35). The figures of a cow and a calf should be made from very pure gold, either one thousand or 500 or 250 palas in weight and one without

2043. The following verse enumerates the 18 dhānyas: ‘पत्राध्यानदःदशं लिङ्गमीकोषकोषकोषकुटं च तीसिति। अद्वारहृदयाङ्गांभाषा प्रस्तराच्यास्मिनयतेः च दुरंतकुंडलाम्बितिः स दुरंतमारः।’ (अपरार्क p. 323). मत्रप 276. 7 speaks of ‘eighteen dhānyas’.

2044. The Kalpapadaṇas (wish-yielding trees) are said to be five: ‘मंडुरा, प्रीजितका, सांतेना, कल्पप्रक्षा और हरिकृताना’. एवम् ये विद्यार् अनुजां पारिजातस्त्। समनाना: काल्पप्रकोषकुंडलिः च हरिकृतकुंडलः।

2045. The वर्णवर्गम् are ten: ‘कुले माती मात्रां द्वारा छोट्यांप्रचुरखः च सारां: आपकोकलिं च संपौपयते वृक्ष स्वतः।’ छात्रोपरिविद्या quoted by भ्रात x17.
much wealth may make them from even three *pālas* of gold. The skin of a black antelope should be spread over the altar, thereon a *prastha* of jaggery should be kept and on it the golden cow should be placed being decked with jewels, surrounded by eight auspicious jars, fruits, eighteen kinds of grains, cowries, copper vessel, lamps, an umbrella, two silken garments, bells, neck ornaments &c. The donor should invoke the cow with *paurāṇika* mantras and then make a gift of the cow and calf to the guru. Hemādri (dānakhaṇḍa, pp. 265–274) quotes passages from the Matsya, Agni, and Linga purāṇas and from the Kāmika and other works.

**Hiranyakṣīva:**—(Matsya 280). On the altar deer skin should be spread and sesame placed and a golden horse is to be made from gold of the same weight as in Kāmadhenu and the donor is to invoke the image of the horse (identified with the supreme God) and the image is to be donated to the guru. Hemādri (dānakhaṇḍa p. 278) adds that the horse figure is to have silver welded on in five places,2046 viz. the four feet and the mouth.

**Hiranyakṣīvarataḥ:**—(Matsya 281). A golden chariot should be made with figures of seven or four horses, four wheels, a golden flagstaff surmounted by a sapphire jar. There are to be four auspicious jars. Then this is donated along with cowries, an umbrella, silken garments and cows according to one’s means.

**Hemahastirātha:**—(Matsya 282). A golden chariot resembling a toy-cart should be made with four wheels, having figures of eight lokapālas, Brahmā, Śiva, the Sun, with Nārāyaṇa, Laksṇī and Puṣṭi in the middle of it, on the flag-staff there should be an eagle and the figure of Gaṇeśa on the end of the pole, there should be four golden elephants. Then it is to be invoked and donated.

**Pañcalāŋgalaḥ:**—(Matsya 283). Five ploughshares should be made of some strong wood (teak, sandal &c.) and five of gold, ten fine oxen should be decked with gold on their horns and with pearls on their tails, silver on their hoofs and a gift of these and of land equal to one kharvaṇa, khetā2047 or village or

2046. A horse that is white in five parts of the body viz. the four feet and the mouth is deemed very auspicious and called ‘pañcakalyanaka’.

2047. *ḥemādri* (dānakhaṇḍa p. 283) quotes from the *saṃskṛteṇa* ‘lo呂–*वर्णरोपणं* सत्वोऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽআঃ প্রান্তক্ষিপ্তাঃ.

2047. *ḥemādri* (dānakhaṇḍa p. 283) quotes from the *saṃskṛteṇa* ‘lo呂–*वर्णरोपणं* सत्वोऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽঃ সত্ত্বয়ঞ্জতম পূর্ণ তত্ত্বেন তথা ক্ষের তথ্যায় এই অর্থহয় তথা পূর্ণজয়ং বিলাসতে। কোষ্ঠেশ্বরেন দুস্তি যাসিতে ব্লান্তক্ষিপ্তাঃ ইঃ।
a gift of one hundred or fifty nivartanas according to one's means should be made. A brāhmaṇa with his wife is to be honoured with golden chains, rings, silken garments, wristlets.

**Dharadāna or Haimadharadāna:**—(Matsya 284). A golden figure of the earth resembling Jambudvīpa is to be made with mountains on the borders and mount Meru in the middle, showing hundreds of figures and the seven oceans, made out of from five palas up to 1000 palas of gold according to one's means. Then it is to be invoked with many verses and half or $\frac{1}{7}$ of it is to be donated to the guru and the rest to the other priests.

**Viśvacakra:**—(Matsya 285). A wheel with 16 spokes and 8 fellies should be made of gold, which may be in weight from 20 palas to a thousand palas according to one's means. On the first nave there should be the figure of Viṣṇu in yoga posture, with the conch and cakra near him and the figures of eight goddesses. On the second nave the sages Atri, Bhṛgu, Vasīṣṭha, Brahmā, Kaśyapa and the ten avatāras of Viṣṇu should be carved, on the third Gauri and the mother-goddesses, on the 4th the twelve Adityas and four Vedas, on the fifth the five bhūtas (elements, earth &c.) and the eleven Rudras, on the sixth the eight lokapālas and the eight elephants of the quarters, on the seventh eight missiles and (eight) auspicious things and on the 8th the gods at intervals. Then the donor should invoke this wheel and donate it.

**Mahākalpalatā:**—(Matsya 286). Ten kalpalatās with figures of various flowers and fruits should be made of gold, they should have figures of Vidyādhara couples, of deities resembling lokapālas and the several saktis, viz. Brahmī, Anantaśakti, Āgneyī, Vārunī and others and above all there should be a canopy. Two of the kalpalatās should be placed in the middle of a circle drawn on the altar and the other eight in the eight quarters on the altar. There should be ten cows and jars. Two should be bestowed on the guru and the remaining eight on eight priests.

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2048. The eight missiles are 'सौकृष्णविष्णुमामिक्ष्णाकुमारस्यभूमि च।' स्मितिश्रेष्ठि हस्याचिन्त हेतु चार्य महाशस्ते॥ महाबुध्दरणै ग्रन्थितम्।' quoted in 'बालबिध्वंश प. 331' and the eight maṅgaliya things are 'इक्ष्णावतशस्वत्वचरणाः सत्त्वमेव तथा। इत्यत्कालं विषये च। च च बालस्वरच च॥ आदर्शागेति विशेषं नक्षत्रं नक्षत्रावहस्य॥' वराणिसिस्नातिः in the same.
**Saptasāgaraka** (Matsya 287). Seven vessels (kunda) with a diagonal of either 10½ angulas (pradesa) or 21 angulas should be made from gold weighing from 7 palas to a thousand palas according to one’s means. The seven vessels should be respectively filled with salt, milk, clarified butter, jaggery, curds, sugar, holy water. In the several kundas golden images of Brahma, Vishnu, Siva, the Sun, Indra, Lakshmi and Parvati should be dipped and all jewels should be thrown in them and all dhanyas should be arranged round them. A homa to Varuna should be performed and then the donor should invoke the seven oceans (symbolized by the seven kundas) and then they should be donated.

**Ratnadhenu** (Matsya 288). The figure of a cow is to be made of precious stones. 81 padmaraga (ruby) stones are to be placed in the mouth of that figure, a hundred pusparaga stones in the tip of her nose, a golden tilaka on her forehead, a hundred pearls in the eyes, a hundred pieces of coral on the two eyebrows, two pieces of mother-o’pearl represent the ears, there should be golden horns, and the head should be of one hundred diamond stones, with one hundred on her neck, one hundred sapphires on the back, a hundred lapis lazuli on the sides, crystal on the belly, a hundred saugandhika stones on the waist, hoofs of gold and tail of pearls and other parts of the cow’s body are to be represented in a similar manner with various precious stones and the tongue with sugar and dung with jaggery, urine with ghee and a calf is to be made with ¼ of what is required for the cow and then both are donated.

**Mahābhūtaghata** (Matsya 289). A golden jar is to be set with precious stones with a diagonal of from 10½ angulas to 100 angulas. It is to be filled with milk and clarified butter and on it figures of Brahma, Vishnu and Siva are to be drawn as in the case of Kalpavruksha, and the figures of the earth raised by the great boar, of Varuna on his conveyance of Makara, of Agni on a ram, of Vayu (on a deer), of Ganesha on a rat should be kept in the jar together with the figures of Rigveda having a rosary, Yajurveda holding a lotus, Samaveda holding a lute, Atharvaveda holding sruca and sruva ladies and Puranas (the fifth veda) holding a rosary and water jar. The golden jar then should be donated.

Most of the smritis highly extol the gift of a cow or cows. Manu IV. 231 states that the donor of a cow reaches the world
of the Sun. Yāj. (I. 204–205), Agnipuruṣa 210. 30 prescribe that when making a gift of a cow, she should have the horns and hoofs tipped with gold and silver respectively, she should be accompanied with a bell metal vessel (for milking her) and she should be covered with cloth, she should be mild in temper and the gift should be accompanied with a money payment and that whoever makes such a gift stays in heaven for as many years as there are hair on the cow's body. Vide Saṃvarta verses 71, 74–75 also. In the Anuśāsana-parva 2049 (51. 26–34 and chapters 77, 78 and 81) there are frequent eulogies of cows. Anuśāsana 57. 28–29 are just like Yāj. I. 204–205. Anuśāsana (63. 17–18) explains that the cow is a constituent element of sacrifice, that the cow nourishes men (with milk), that their progeny (the oxen) are useful in agriculture and therefore cows deserve the highest praise. Aparārka (p. 295–297) quotes numerous passages from the purāṇas eulogizing cows. Among cows kapilā is the best for gift (Anuśāsana 73. 42 and 77. 8). Anuśāsana (77. 10ff) explains why the dark-brown cow (kapilā) is the best. Yāj. I. 205 states that if the cow donated is kapilā it saves (from sin) the donor's family up to seven generations (including himself). Aparārka p. 297 quotes Saṃvarta to the effect that the kapilā cow is equal to ten ordinary cows. The Varāhapatra chap. 111 deals with the gift of a kapilā cow. The method of giving a cow is briefly as follows 2050 (Hemārī, Dānakhaṇḍa p. 451 ff, Dānamayukha pp. 185–186): The cow is made to stand facing the east together with her calf and is worshipped by the donor (after having bathed and tied his top-knot) who sits near the tail and the donee sits facing the north. The donor holds in his hand a vessel containing

2049. योगिस्वाल्यन न पयामान धनं किंचिनचित्रायुसुल || कौतिन्तं ब्रह्म व्यायाम शारी पारिधिण्य || गायन भाषाये धीर सर्पपापाय श्रीवर || साहारायारखुकारो गोपु निषय मलिखिताः। गायन पञ्चाय नेत्रस्य देव तथा पञ्चाय तु सख्यः || सुस्व त स्वर्गस्य संगाये गायन स्वर्गस्य तृजिताः। अल्पसहस्र 51. 26 and 33; अल्पसहस्र 71. 33 is ब्राह्मण धेण्ये ब्राह्मणस्य कार्य- होतों आणुपलाभाप्रवत्तिः यथा। यामलिखित स्मारणिः भवस्यति सर्पपापायाः स्पर्शये स्वर्ग- लोकः। This is like या. I. 205.

2050. One of the mantras is 'वज्राकपिलधारणक य बीमारामणविनी। विन्यस्य: परो चेतु: भीष्मचारण गया ||'. The procedure in the द्रामपुर्वक is 'अथेवादि. . . . . गायन कार्यं हि सुपुरुषः मायुमाहो विवर्तना गमिने च संपूर्णं सुहुमप् वायस्कवस्य. इसे दूरित्वम् तत् पुष्टी शुद्ध धरणे विभक्तस्य जुगतन्त्रायाः उक्तक्षमस्वमिथितनक- सैन्यः पञ्चायतः तत् सत्यम् तत् . . . . . गायनमस्य च पार्श्वार्थ: अति अपनायः गायन:। साहारायारायारखुकारो गोपु निषय मलिखिताः। गायन पञ्चाय नेत्रस्य देव तथा पञ्चाय तु सख्यः। द्रामपुर्वक pp. 185–186. येष्यानि और द्रामपुर्वक quote gomati verses from the महाभारत also viz. अल्पसहस्र 78. 23–25.
clarified butter in which a piece of gold is put. The tail of the
cow is dipped into the butter and then taken out and placed into
the right hand of the donee with the hair turned towards the east
and also water, sesame and kuśa grass are placed in the donee’s
right hand. The donor holds in his hand a vessel full of water
from which he sprinkles water with paurāṇika mantras, gives
dakṣīṇā and then the cow starts with the donee and the donor
follows them a few steps and repeats certain verses eulogizing
cows. The Agnipurāṇa (210.34) specially recommends that
one who is at the door of death should make the gift of a cow
(particularly a dark one) who would enable him to cross the
blazing river in the world of Yama called Vaitarani (and hence
the cow is also called Vaitarani).

Yāj. I. 206–207 (206 = Agnipurāṇa 210.33), Viśnu Dh. S.
88. 1–4, Vanaparva 200.69–71, Atri 333, Varāhapurāṇa 112
201 attach special importance to the gift of a cow when she is just
on the point of giving birth to a calf (and therefore styled ‘ubha-
yatomukhi’) and the donor is said to stay in heaven as many
years as the hair on the body of the cow and her calf. Aparārka
(pp. 299–301) quotes a long prose extract from Cvavāna on the
procedure of this gift. When the head of the calf has appeared,
the donor should say to the worthy donee ‘accept this cow for
confering a favour on me and not because you desire this gift’
and repeat Rg. IV. 19. 6. Then taking hold of the cow with the
formula ‘ka idam kasmā adāt’ (Atharvaveda III. 29. 7, Āsū.
Śr. 5. 13, Āp. Śr. 14. 11. 2), the donor takes down the calf
and recites in a loud voice Rg. IV. 27.1 (‘garbhe nu’). Then after
kindling fire the donor repeats mantras addressed to the gods,
pitṛs, rivers, mountains, plants, seas, serpents, herbs respectively
viz. Rg. I 139. 11, X. 16. 12, X. 75. 5, IX. 75. 4, III. 8.
11, VII. 49. 1, VI. 75. 14, I. 90. 6. Then the donor should propi-
tiate the Earth with mantras (addressed to the Earth) viz. Rg.
I. 112. 1, I. 22. 13, I. 185. 7, I. 164. 41; the donor should offer
84 oblations of clarified butter, feed brāhmaṇas and receive

2051. बाल्येास्त्रयं व पाण्डवी शिष्येष्व पञ्चुर्य तत्तिः नायेयः न पञ्चयास्त्रयः पञ्चुर्य तत्तिः-स्मात्। अस्तिकः रूपसः रोमाणिः तस्सः चुबिक्षितः। तत्तिः नायेयः स शिष्यते।।
वर्धयुत्तसत्साहिः स्वागःशिश्वेदैः स्मः यूः स्मः शिष्यते॥ बलपर्यं 200.67–71. चः. I. 207 and वर्धपुराण 112. 28 are almost the same as बलपर्यं 200. 70.
their benedictions in the terms of Rg. V. 51.11 (‘svasti no’). The gift of such a cow with the paraphernalia of gold or silver, fields, corn, clothes, salt and the like, sandal-wood, releases a man from the sins of eating or drinking forbidden food, brāhmaṇa murder, incest &c.

In imitation of the gift of the cow gifts of certain articles were made and they are also described as dhenuś. The Matsyapurāṇa (chap. 82, 17-22) speaks of ten dhenuś viz. of gudā (jaggery), ghṛta (ghee), tila (sesame), jala (water), kṣṛtra (milk), madhu (honey), śarkarā (sugar), dadhī (curds), rasa (other liquids) and godhenu (cow itself). It gives (chap. 82) a detailed description of gudadhenu and adds that the liquid dhenuś should be kept in jars and others should be in heaps, that the same procedure applies to all, and that some add suvarṇadhenu, navanita-dhenu (cow of butter) and ratnadhenu (cow of jewels). The Agnipurāṇa (210.11-12) enumerates the same ten dhenuś.

In the Anuśāsana-parva 71.39-41 the three dhenuś of ghṛta, tila and jala are mentioned. The Varāhapurāṇa (chap. 99-110) describes in detail twelve dhenuś, viz. all mentioned in the Matsya (except ghṛta and godhenu) and navanita, lavana (salt), kārpaśa (cotton) and dhānya (corn). The procedure of all is more or less the same. Black antelope skin four cubits in length is to be spread on the ground that has been cowdugend and has darbhās strewn on it with the neck portion to the east (this represents the cow) and a smaller skin is also spread (to represent the calf). If it is gudā-dhenu it is made of 2 or 4 bhāras and the calf is made with one fourth of that for the cow. Various articles such as conch shells, sugarcane pieces, pearls, crowies, coral &c. are placed on the skin, to represent the various limbs of the cow, which is worshipped with dhūpa (incense) and lamps and invoked with paurāṇika mantras. Then the articles are donated to a brāhmaṇa. Hemādri (Dāna, p. 401) notes that according to the Padmapurāṇa a single jar of liquids and one dropa of solids constitute these dhenuś, while

2052. अपरार्के pp. 304-5 quotes मत्य 82. 17-22 and the following verses. Vide Aparārka p. 303 and Agnipurāṇa 210.17-18 from which the following table may be set out: five घुण्डस=one नाद, 16 नाद=one घुण्ड, 4 घुण्डस=one पद, 100 पद=हुल, 20 हुलाः=भार. Vide Manu VIII.134-135, Yaj.I.363-364 (which say that four or five suvarṇas are equal to a नाद).
the Dānaviveka establishes that kumbha\textsuperscript{2052} is equal to 1000 palas and others hold that kumbha contains 512 palas. These several dhenus may be donated on eclipses, on the full moon days of Kārtika and Māgha, on Yugādi days or when the 7th tithi of a month falls on a Sunday and that the donor should subsist for three days on the substance to be donated. Aparārka pp. 303–313, Hemādri (Dāna.) pp. 397–466, Dānamayūkha pp. 172–184 dilate upon these dhenus, but all those details are passed over here for want of space.

It appears that on account of the high merit associated with the gift of cows, donors sometimes passed old and weak cows on to donees. The Kathopaniṣad I. 1. 3 appears to contain a condemnation of such practices.\textsuperscript{2054} “He who makes gifts of cows that simply drink water and eat grass, but yield no milk and do not possess strength (to conceive and produce calves) reaches those worlds called ‘anandāḥ’ (without delights).” The Mahābhārata (Anuśāsana 77. 5–6) echoes the very words of the Kathopaniṣad. In the Anuśāsana-parva 66. 53\textsuperscript{2055} it is said that one should not bestow on a brāhmaṇa a cow which is lean or is without her calf, which is barren and diseased, which is wanting in a limb or is exhausted. Hemādri (Dāna, pp. 448–449) quotes this and other passages of similar import that state that

\begin{itemize}
\item 2053. मर्थ, आदक, न्यूण व खारि are ancient measures of corn. Even Pāṇini mentions some of these. Vide Āṇ. V. 1. 33 and V. 4. 1. 110 (for khāri), V. 1. 53 (for kṛchaka). The Āp. Dharma S. II. 8. 20. 1 mentions droupa. There was no unanimity as to their exact extent. Aparārka (p. 305), Hemādri (Vratakhaṇḍa) part I (p. 57), Par. M. II. part 1, p. 141 quote verses (the latter two say from Bhaviṣyapuruṣa) which give the following table: 2 pahs = महति, 2 महलिस = खुव्र, 4 खुव्र = मर्थ, 4 मर्थ = आदक, 4 आदक = न्यूण, 16 न्यूण = खारि. Parāśara VI. 70 says that 2 prasthas are equal to kṛchaka and 32 prasthas are equal to a droupa and the Par. M. marks भ्रमावर्तमाण धार्मिकानि vratapreṇikaṇ. Vide विनिष्ठ. on यि. III. 265 and 274, तैतिकी of भारतारामेण (verses 7–8). According to Aparārka (p. 846) a kumbha is equal to 2 droupas. The Prāyaścitattītava (p. 514) quotes the Kalpataru to the effect that 10 droupas are equal to a khāri and 20 droupas to a kumbha.
\item 2054. पीतोऽक्रां जयतुत्तमः कुष्ठोऽहा विनिष्ठिष्ठा। अनम्भा नाम वे लोकालस्मि
गणाति ता वृजत" काठोपः I. 1. 3; पीतोऽक्रां जयतुत्तमः नस्करिष्ठा विनिष्ठिष्ठा। अपरापी
गोप्यसेवकाः जीविष भाप्रिसमि जाताय। बृजः तः गविष्ठिः हि ज्ञेषु नारायणे। कृष्णा
नन्दन 77. 5–6.
\item 2055 न उष्णाः नावस्याः प्र वर्षाः नोमानान्त तथा। न व्यूँ न परिदाताः सुधारोऽ
मात्रायण्ये। नन्दन 66. 58.
\end{itemize}

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the man who makes a gift of such a useless cow enters into the darkness of hell.

The Matsyapurāṇa (chap. 83, 92) speaks of ten kinds of dānas called parvatadānas or merudānas, viz. of dhānya (corn), lavaṇa (salt), guda (jaggery), hema (gold), tiṣa (sesame), kārpāsa (cotton), ghṛta (ghee), ratna (precious stones), rajata (silver), ākara (sugar). The Agnipurāṇa (210. 6-10) enumerates these ten. Aparārka (pp. 344-354) quotes all the chapters of the Matsya. Hemādri (Dāna, pp. 346-396) not only dilates upon these ten dānas, but speaks of 12 of such dānas from Śaiva works like the Kālotara. These dānas were called parvata, tiṣa or acala because the substances were heaped up like hills. The procedure in all of them is the same. A square platform inclined towards the north-east or east was to be prepared, smeared with cowdung and strewn with kuṣa grass. In the midst of it a heap was to be made to represent a mountain with smaller heaps to represent hills at the foot of the mountain. In the case of the mountain of dhānya, it is to be made with 1000 or 500 or 300 droupā measures of corn. Three trees of gold are to be planted on the middle of it and in the four directions lotus-like plants of pearls, gomeđa and puṣparūga, emeralds and sapphires, lapis lazuli respectively. Many more picturesque features such as gold and silver images of 81 gods are described in the Matsya. A guru and four priests are to be chosen for homa and 13 āḥutis are to be offered to each of the gods. In the gift of salt, from 1 to 16 droupās thereof are to be employed, in the gift of jaggery from 3 to 10 bhāras, in that of gold from 1 to 1000 palas, in that of sesame from 3 to 10 droupās, of kārpāsa from 5 to 20 bhāras, of ghee from two kumbhas to 20, of ratnas from 200 pearls to 1000, with attendant hills of precious stones ¼ of the pearls, of cotton from 20 palas to 10 thousand, of sugar from half a bhāra to 8 bhāras.

The smṛtis, purāṇas and digests speak of the gifts of many animals such as of elephants, horses, buffaloes, of articles like clothes, deer-skins, umbrellas, shoes, which are all passed over here. But two or three of these many dānas deserve notice. Aparārka (pp. 375-376) extracts a long passage from the Bhavisyottara about constructing in the month of Caitra a maṇḍapa for the distribution of water to travellers in the midst of a city or in a waterless desert or near a temple. A brāhmaṇa was to be engaged for wages to distribute water and this was to be continued for four months or at least three fortnights.
Another important gift is that of manuscripts of the epics, dharmaśastras and purāṇas. Aparārka (pp. 389-403) and Hemādri (Dāna, pp. 526-540) quote from the Bhavisyottara, Matsya and other purāṇas long extracts about the merit secured by making such gifts, the Matsya in particular also stating the number of verses in each of the 18 purāṇas. The Agnipurāṇa also in speaking of the gifts of MSS. of purāṇas states the number of verses in each (chap. 272). The Bhavisyapurāṇa states that books may be placed in a maṭha for the use of all people and that he who arranges for the reading of books in the temples of Śiva, Viṣṇu or the Sun reaps the merit of the gifts of cows, land and gold. E. I. vol. 18 p. 340 records a gift to a temple in which provision is made for the reading of the Mahābhārata from a part of the income (in Kerala in the 11th century A. D.). The Agnipurāṇa 211. 61 eulogises also the gifts of the works called Siddhāntas.

In medieval and modern times gifts were and are made with a view to propitiate the planets. And this sentiment can be traced back to the days of the sūtras. Gaut. XI. 15 advises the king to perform the rites that experts in astrology and in portentous signs might indicate (as necessary) for averting evil consequences and states (XI. 16) that according to some ācāryas the welfare of the king depends upon the performance of such rites. The Āsv. gr. (III. 12. 16) states that the purohita should direct the king to fight from the direction or side on which the sun is or (if fighting at night) from the side on which Venus shines (and not from a side opposite to them). Yāj. (I. 295–308) deals with Grahaśānti (propitiation of planets). He states that he who desires prosperity, or the averting of calamities, or good rains, long life and health and also wants to harm his enemies by magic rites should perform a sacrifice; that the nine planets are the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu; that images

2056. प्रहुमयों संपुर्णे दुस्तंक महतापदेशम् सामान्यं सर्वलोकानं स्थायेन्द्र च ।
सोपै । ... सिरोपाये विश्रुद्धे दर्पणेन भवेन तथा। या वारपति वर्गेन्त सवउ दुस्तकारः
मदु गोहुप्रकाष्यासारसि शाक्याप्यासारसि च। मयाहि तेन दुष्टानि भवन्ति दुस्तरेष्व
भविष्यति। quoted by Aparārka pp. 389 and 391.

2057. पापित्त श्रृवेदधातिनिकाय महाक्षुममापिष्टि। तवधीनामय श्रेणे पोषयोऽसे
महिजनि। गोपि ति. XI. 15–16; आद्रिप्रमीलतं श्रावथाय महेन्द्रेत। आधृ. बृ. III. 12. 16.
Vide या. I. 295 = महापदेश 93. 2 and या. I. 302, 303 = महापदेश
93. 27-28.
of the planets are to be made respectively of copper, crystal, red sandal-wood, gold (for both Mercury and Jupiter), silver, iron, lead and bell-metal or they may be drawn on a piece of cloth in these colours or may be painted in circles on the ground with colours; that flowers and clothes may be offered to them of the respective colours described above; fragrant substances, incense of guggulu should be offered to them and oblations of cooked food may be made to them in fire with the following mantras respectively, viz. Rg. I. 35. 2, Vāj. S. 9. 40, Rg. VIII. 44. 16, Vāj. S. 15. 54, Rg. II. 23. 15, Vāj. S. 19. 75, Rg. X. 9. 4, Vāj. S. 13. 20, Rg. I. 6. 3. The fuel-sticks to be offered to the nine planets should respectively be of the following trees and plants: of arka plant, palāśa, khadira, apāmārga, pippala, undumbara, śāmi, dūrva and kuśa grass. 108 or 28 samidhks of each of these should be thrown into the fire, they being anointed with honey, clarified butter, curds and milk. The foods on which the brāhmaṇas are to be regaled at dinner in the grahāyajña are respectively rice mixed with jaggery, rice cooked in milk, haviṣya food (i.e. the food on which the ascetics live), corn that ripens in sixty days cooked in milk, curds and rice, rice with clarified butter, rice mixed with crushed sesame, flesh (with rice), rice of various colours. The fe(lakṣīṇā) to be paid should respectively be a milch cow, conch, a draught ox, gold, clothes, horse (white), dark cow, iron weapon, a goat. ‘The rise and fall of kings depend upon the (aspects of) planets and the existence and destruction of the world depend upon planets; therefore the planets should be honoured the most’—says Vāj. I. 308.

The Matsya-purāṇa in chap. 93 contains a detailed procedure of grahaśānti and chapter 94. (1-9) describes how the images of the nine planets are to be represented. Vide Vaik. IV. 13 and also Baud. gr. śeṣa-sūtra I. 16 for a similar treatment. In modern times the dānas (articles donated) to propitiate the nine planets are those stated in the

2058. The mantras of the nine planets slightly differ in the Matsya-purāṇa (93. 33-37) from those of Vāj. I. 300-301. Matsya 93, 59-63 names the same daksīṇes as Vāj. and Aparāśka p. 575 quotes those verses. All the nine verses of Matsya 94 are quoted by the Mit. on Vāj. I. 297-98. Vāj. probably meant to rely only on the Vāj. S., but as some of the mantras occur in the Rg., references to the latter have been given.
Dharmasindhu quoted below. The S. R. M. (pp.123-164) contains a long-drawn procedure of Grahamakha, a rite to propitiate the planets. A Grahamakha is either nitya (on Visuva day, ayana day, birth nakṣatra), naimittika (to be performed on such occasions as upanayana) and kāmya (for removal of adversity &c.)

Aparārka (pp. 365-366 on Yāj. I, 209) quotes a long passage from the Nandipurāṇa about the founding of hospitals (ārogya-śālā) where medicines were supplied free to patients. ‘Since the four puruṣārthas (goals of life) viz. dharma, artha, kāma and mokṣa, depend upon health, he who provides for securing this may be said to have made gifts of everything.’ The passage further states that a competent physician should be appointed. Hemātri (dāna, pp. 893-95) quotes the same passage and another from the Skandapurāṇa to the same effect.

The smṛtis prescribe that when a man accepts as a gift what he should not accept, he incurs sin from which he becomes free by giving up the thing, by reciting certain veda mantras, (like the Gāyatrī) and by tapas (prāyaścitta). Vide Manu XI. 193 (= Viṣṇu Dh. S. 54. 28). This sin is said to be due to ‘asat-pratigraha’ which may arise either from the caste or actions of the donor (e. g. the donor may be a cāṇḍāla or patita) or from the time or place (e. g. taking a gift in Kurukṣetra or in an eclipse) or from the object given (such as a gift of wine or of an ewe, of the bed-stead of a deceased person or of the cow called ‘ubhayatoumukhi’). Yāj. III. 289 and Manu XI. 194 (= Viṣṇu Dh. S. 54. 24) prescribe for asat-pratigraha the penance of staying in a cow-stable for one month subsisting on milk alone, observing complete celibacy, repeating the Gāyatrī mantra 3000 times every day. The donor, in the above cases, may incur no sin, but the donee does. The Dānakriyākaumudi (pp. 84-85) quotes passages from several purāṇas condemning the acceptance of gifts on the Ganges and other sacred rivers and places, and the gifts of elephants, horses, chariots, the beds

2059. अष्ट्रार्थोऽधानानै। माणिक्यायोपपुष्पेनेनवधार्मिकतादिकंवधार्मिकविनाशायेषाम्। अस्त्रार्थस्मात्। वास्तवायोपपुष्पेनेनर्त्तिपरः। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै। नीलायतै। यथाभिघातस्मात्। अनुच्छेदै।

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and seats used by the dead, black deer-skin, the cow called ubhayatomukhi. The Dūnacandrika²⁰⁶⁰ quotes the Padmapurāṇa to the effect that a brāhmaṇa who is in great difficulty to maintain himself may accept a gift on the banks of the Ganges and other sacred rivers, but should himself make a gift of the 10th part of it and then he would incur no sin.

We have already seen (pp. 338–39) how even in the Rgveda various rewards are promised to those who make gifts of cows, horses, gold or clothes. The Tai. S.⟩.I. 8. 4. 1 makes it a matter of give and take between gods and man (dhehi me dadāmi te ni me dehi ni te dadhe). The same sentiments and notions continued down to the latest ages and are re-inforced by further and very detailed promises of rewards for several kinds of gifts. Vas. Dh. S. 29. 2–27, Viṣṇu Dh. S. 91–92, Saṁvarta verses 46–93 may be read in this connection.

A gift once completed by acceptance is irrevocable. Yāj. II. 176 prescribes 'what is promised should be given and what has been donated should not be taken back'. Nārada¹⁰⁶¹ (Datta-pradānika, verse 8) declares that the price of goods (delivered), wages, what is paid for pleasure (derived from dancers &c.), a gift made through affection, a gift made through gratitude (for favours received), money paid for a bride (to her kinsmen) and gifts for religious and spiritual purposes—these are given irrevocably. But a gift though promised was not complete and irrevocable in all cases. Gaut. V. 21 declares that a gift, though promised, need not be completed if the donee to whom it is promised is a person guilty of irreligious or improper conduct (such as visiting prostitutes). Manu VIII. 212 is similar in import. Kātyāyana states¹⁰⁶² that if a man of his own free will promises a gift to a brāhmaṇa, but does not carry out that promise, he becomes a debtor (to that brāhmaṇa) in this world and the next. This means that a gift promised to a brāhmaṇa, though not completed by acceptance and delivery,

²⁰⁶⁰ अथ चेतनायुज्यवद्या भाष्यो इच्छिकारित:। वृषाकृमाणिर्म वमावेंच धमोऽ न

²⁰⁶¹ पप्यपुनर्युर्युरुरुप्रस्वभा स्नेषारायणकाराम। भ्रीषुकाजयांभृद्धिः च वर्ण निविदो विदुः।

²⁰⁶² मात्रेत्वा नात्रूल ववनषिरविभिषेकम् वृषाय न स्फलं भवेत। ॥ नालवृत्तो वर्णम् न कायाधिकारिनयेषी सहस्रं न स्फलं भवेत। ॥ (पप्य. p. 193).

²⁰⁶³ मात्रेत्वा नात्रूल ववनषिरविभिषेकम् वृषाय न स्फलं भवेत। ॥ नालवृत्तो वर्णम् । (पप्य. p. 193), which explains सहस्रं फलातं विभिषेकम्।
could not be revoked and could be enforced in a court as a debt and the promisor fined for breach.

Gautama states (V. 22) that the promises made by those who were carried away by rage or extreme joy or who were under a sense of dread or were ill or distressed or covetous or made by a minor (under 16) or an extremely old man or by one who is a fool (or under delusion) or was intoxicated or made by a lunatic may be revoked by them and in doing so they incur no sin or blame. Nārada\textsuperscript{2063} (Dattāpradānīka, verses 9–10) amplifies this by stating 16 kinds of invalid gifts, viz. all those in Gautama (except those due to joy and covetousness) and also what is promised as a bribe, promises in jest, giving to a person mistaking him for another, gift induced by fraud or made by one who is not his own master, gift made to a man with the idea of getting something in return (but who does not do so), gift to a person who is unworthy, though he proclaimed himself to be worthy, and a gift for a purpose which is sinful. Kātyāyana (quoted by Aparārka p. 781) is just like Nārada and adds that if a man is in danger of life and promises the gift of all his wealth to whosoever may save him, he may resilie from the promise. Aparārka p. 782 quotes verses from Brhaspati similar to Nārada's. Manu VIII. 165 declares that a sale, mortgage or gift brought about by fraud, or every transaction in which a trick is played, may be set aside (by the king). Though a gift made by one who is ill or distressed (ārta) is declared by Gautama to be revocable, Kātyāyana\textsuperscript{2064} states an exception viz. that when a man whether in sound health or suffering from a disease declares a gift for religious purposes and dies without completing it, then his son (or other heir) should be made to carry out that gift. This verse contains the germ of the idea of wills, since the mere declaration of the intention of a man to make a gift for religious purposes is here

\textsuperscript{2063} कुञ्जीभद्रीकार्यानं कस्य चालनां तथा चालनां विद्युतान्तरित चालनां ित्ततयास्मात् चालनां विद्युतान्तरितान्तरितकार्यानं। भो.-V. 22. अरुरु तु भविकाशकाः प्रेमसमासमिति। सर्वोपरिशेष्टाद्वरुस्तपाकस्यान्तरितान्तरितान्तरितान्तरितकार्यानं।

\textsuperscript{2064} कल्याणे का द्वे भारतीय स्थापनाणि। अद्वैत तु द्वे व्यवस्थिते नात्र-संसारः। कार्यानजन ितैत्तिक प्रेमसमासमिति। सर्वोपरिशेष्टाद्वरुस्तपाकस्यान्तरितान्तरितान्तरितान्तरितकार्यानं। भो.-V. 22. अरुरु तु भविकाशकाः प्रेमसमासमिति। सर्वोपरिशेष्टाद्वरुस्तपाकस्यान्तरितान्तरितान्तरितान्तरितकार्यानं।
made enforceable after his death. Aparārka p. 782 conveys that the word 'son' is only illustrative and that every heir taking the estate is liable to make good the promise of the deceased.

In modern times a gift or bequest for dharma without any qualifying expression is held to be too vague an indication of the donor’s or testator’s intention to constitute a valid gift to charity and is declared to be void for uncertainty. Vide 6 Bom. 24, 14 Bom. 482, 17 Bom. 351, 23 Bom. 725, 735 (P. C.). But this is opposed, as pointed out in 30 Mad. 340 at pp. 342–346, to the spirit of the ancient Hindu law. The word ‘dharma’ when used in relation to gifts had a well-recognized meaning and not a vague uncertain one. It means ‘iṣṭa’ and ‘pūrta’ gifts according to Manu IV. 227. It appears that in 23 Bom. 725 their Lordships of the Privy Council rested content with the meaning of the word given in Wilson’s Dictionary, did not examine any original Sanskrit texts to find out the meaning of the word dharma used in connection with gifts and applied the principles laid down in such English cases as Morice v. The Bishop of Durham (9 Ves. 399 and 10 Ves. 522). But there is no reason why the charitable intention being quite clear the court as representing the king should not have by framing a scheme applied the property donated or bequeathed to one charitable purpose out of the several objects specified in the definition of pūrta on principles analogous to the doctrine of cy-près. 2065

2065. Vide Lewin’s ‘Law of Trusts’ (14th ed. of 1939) pp. 472–474 where several cases are cited out of which In re Pyne (1909) Ch. 83 would support the argument advanced above.
CHAPTER XXVI

PRATIŚTHA AND UTSARGA

Pratiśṭhā and Utsarga (foundation of temples and dedication of wells, tanks, parks &c. for the benefit of the public).

The subject of gifts naturally leads on to the topics of pratiśṭhā and utsarga. We saw above (p. 157 f. n. 370) how the construction of temples, wells and similar religious and charitable foundations and institutions was included under pūrṇadharma and how sūdras were entitled to perform such dharma. The Mit. on Yāj. II. 114 points out that women (and widows) were entitled to spend on pūrṇa objects, though they were not authorized to perform iṣṭa dharma (i. e. vedic sacrifices &c.). Modern decisions have gone so far that a Hindu widow whose powers of alienating for secular purposes property inherited from her husband are very limited has been held to possess greater powers of alienation if the alienation be made for the spiritual benefit of her deceased husband and dedications by her of a small fraction of the property for the continuous benefit of the soul of the deceased owner have been upheld. Such works of public utility have been highly recommended from very ancient times. Sabara on Jaimini I. 3. 2 refers to the smṛti rules about charitable objects which are based on such śrutī passages as 'O Agni, who art ancient and a king, thou art to the man who desires to offer a sacrifice like prapā (shed where water is distributed to travellers) in a desert'.

2066. कँ  ❋ पञ्चममुद्रा धर्मपौर्णमयपत्रे श्रीणामिष पूर्वश्रमिकारजनवर्ग्यम
पुर्जतर्तु | निम्न  | on या. II. 114.

2067. Vide Sardar Singh v. Kunj Behari L. R. 49 I. A. 383 p. 391 (a gift made by a widow of a small part of her husband’s property to the temple of Jagannātha at Purī for bhoga i. e. food offerings to the deity was upheld); Thakur Indraj Bux v. Thakur Sheo Naresh, 2 Lucknow 713 (where a temple erected and endowed by a widow for the benefit of her husband’s soul as well as of her own by alienating about 9th part of the entire property left by her husband was held to be valid).

2068. पञ्चममुद्रानि च परिपकाराय न धर्मपौर्णमयवस्त्ये। तथा कँ भुस्माद। पञ्च-
मिष परा अर्जिति॥ तथा स्थलपौर्णमिति परिपकार्याति च। शर्यर on वै. I. 3. 2; धर्म-
मिष परा अर्जिति इत्यक्षे पूर्णे मृत्यु सकार॥ वर. X. 4. 1; बोजस्वें दुःखारिगीत बेलम
परिपकारे हृदयायेव विचरः। वर. X. 107. 10.

H. D. 112
Rg. X. 107. 10 a puṣkariṇī (a tank) is mentioned. The Viṣṇu Dh. S. (chap. 91. 1–2) states 'one who digs a well (for the public) has (the consequences of) half his sins destroyed when the water has begun to flow forth; one who dedicates a pond is forever happy (free from thirst) and attains the world of Varuṇa.' Bāṇa in his Kādambarī (para 44) mentions that smṛtis enjoined upon men the foundation (for public use) of halls, shelters, wells, prapūs, gardens, temples, embankments, water wheels &c. Some sages went so far as to say that the reward of sacrifices is only heaven, but by pūrta (consecration of temples, tanks and gardens) one secures release from samsāra. This shows that charitable works for the use of the public or large sections of the public came to be regarded as more meritorious than sacrifices the gifts in which benefited only brāhmaṇas.

From very ancient times the procedure of dedicating a well or tank to the public has been settled. Among the earliest is the one in the Sāṅkhyāyana gr. V. 2 (S. B. E. vol. 29 pp.134–135) which is as follows: Now about the consecration of ponds, wells and tanks. In the bright fortnight or on an auspicious tihi (day) having cooked a caru (boiled food) of barley in milk he (the donor) should sacrifice with the two verses 'tvam no agne' (Rg. IV. 1. 4–5) and with the verses 'ava te hała' (Rg. I. 24. 14), 'imām me varuṇa' (Rg. I. 25. 19), 'uduttamaṁ Varuṇa' (Rg. I. 24. 15), 'imāṁ dhiyam' (Rg. VIII. 42. 3) and with the words 'the domestic one, he who goes away from the house, the refreshing one, he who goes into the kennel, he who dwells in the kennel, he who comes out of it, the greedy one, the destroyer of enemies' to the different directions beginning with the west (Vāruṇi, one over which Varuṇa presided) from left to right. In the centre he makes oblations with milk with the verses 'viśvatas caksuruta' (Rg. X. 81. 3), 'idam Viṣṇur' (Rg. I. 22. 17); he plunges into the water with the verse 'yat kim cedam Varuṇa' (Rg. VII. 89. 5). A cow and a pair of

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2069. चूत्तित्वापेयेन समारस्य्यमणाः सरस्वतीसनस्यस्यनवस्यवर्तकशिरिको दुः चिताः सिधार्थिणिः (उज्ज्वलनिः)। कार्यपुराणे para 44.

2070. हृदयम् स्थूति धर्मं शुध्द तो सिद्धांसता। शिशिरायं तथा। पूर्वनिष्ठ पर्वतार्थो तद्रथा। शुद्धिक्रिया वृहत्तितां वृहत्तितिः धीर्यपार्थासायनाः। कार्यपुराणे quoted in स्वयंपरशक्तिः p. 10.

2071. Even in the e. g. Rg. in VII. 49. 3 (yāśeś reṣa vaṇo yati madhye) Varuṇa is the lord of waters and therefore it is appropriate that in dedicating wells and tanks to the public Varuṇa should be invoked in several verses.
clothes are the fee for this sacrifice. Then follows the feeding of brāhmaṇas.

The Āśv. gr. pariśīṭa IV. 9, Pār. gr. pariśīṭa, Matsya-purāṇa chap. 58, Agnipurāṇa chap. 64 contain a more extensive procedure about the dedication of wells and reservoirs of water. That in the Pār. gr. pariśīṭa is briefly as follows: “In the northward passage of the sun, in the bright half, on an auspicious day, tithi, vāra (week day), nakṣatra and karaṇa the donor should cook caru sacred to Varuṇa of barley, offer the two ājyabhāgas and sacrifice in fire ten oblations of clarified butter with the mantras, Rg. IV. 1. 4, IV. 1. 5, I. 25. 19, I. 24. 11, Kāṭ. śr. 25. 1. 11 (ye te śatam Varuṇa), ayāścāgne (Kāṭ. śr. 25. 1. 11), Rg. I. 24. 15, Rg. I. 24. 8, Vāj. S. IV. 36, Vāj. S. VIII. 24. He then sacrifices (ten oblations) of the mess of cooked food to Agni, Soma, Varuṇa, Yajña, Ugra, Bhima, Śatakru (Indra), Vyuṣti (prosperity), Svarga (Heaven) and lastly to Agni Sviṣṭakṛt (with svāhā at the end of each as in ‘agnaye svāhā’). After partaking of the remains of the cooked food he should introduce aquatic animals (like fishes and tortoises in the pond &c.) and having bathed and decked a cow he should make the cow enter the reservoir, repeat the Puruṣāsūkta (Rg. X. 90. 1–16) and donate that cow to the ācārya and should also make presents to him of two ear-rings, clothes and of another cow as fee and give a dinner to brāhmaṇas.” Aparārka (p. 413–414), the Nirnayasindhu and others add from the Bāhrūca gr. pariśīṭa that when the cow enters the water, he should repeat a mantra ‘may you make this water holy: may the water always be pure, holy and ambrosia-like; while saving me (from sin) may you bathe in sacred water; she crosses from region to region and also saves (me and others);’ and that the donor holds the end of the cow’s tail, enters the water and brings her out in the north-east corner (of the reservoir). This procedure

2072. अपालो चापीकृतवर्णारम्भवतिः परमावलोकनम् अवगुणाने व्याप्ताय तत: पालणयो वर्षे वर्षेवय ब्रह्मचारियार्यासि सम्बन्धाय: तत्त्वावलोकनम् अवगुणाने व्याप्ताय तत: पालणयो वर्षे वर्षेवय ब्रह्मचारियार्यासि सम्बन्धाय: तत्त्वावलोकनम्

2073. The ten verses are quoted in full in the Dānakriyākaumudī pp. 175–176.
does not apply to the consecration of a well. In that case a cow is only made to go round the well.

Gradually the procedure prescribed in the purānas came to have the upper hand so much so that Aparārka (p. 15) says that in pratiṣṭhā the procedure prescribed in the purānas has to be followed and no other. 2074

Aparārka (pp. 409–414), Hemādri (Dāna pp. 997–1029), Dānakriyākaumudi (pp. 160–181), Jalāśayotsarga-tattva of Raghunandana, the Pratiṣṭhāmayūkha and Utsargamayūkha of Nilakanṭha, Rājadharmakauśubha (pp. 171–223) and several other works give a very comprehensive procedure of the consecration of wells, ponds and tanks, based upon the gṛhya-pariṣiṣṭas, the purānas such as the Matsya chap. 58, the Tantras, Pāñcarātra and other works. This procedure is passed over here. The idea 2075 was that unless the reservoir was consecrated in the way prescribed its water was not holy and when consecrated it became holy. Pratiṣṭhā generally means dedicating to the public with prescribed 2076 rites. Utsarga means ‘divesting oneself of ownership over a thing and dedicating it for the use of all.’ There were four principal stages in the procedure of pratiṣṭhā; first the sāṅkālpa, 2077 then the homa, then the utsarga (i.e. declaration that the thing has been dedicated) and lastly the daksinā and feeding of brāhmaṇas. In Deosaran Bharthi v. Deoki Bharthi 3 Patna 842 it was said (at p. 850) ‘the essential ingredient that constitutes a gift whether of movable or of immovable property in the Hindu Law is the Sāṅkālpa and the Samarpaṇa whereby the property is completely given away and the owner completely divests himself of the ownership in the

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2074. एवं महादार्मायुक्ति उपग्रास्त्वेकाविकल्पना ब्राह्मण जानय। तेजायाच ध्यानिलाभारमयमयायक्ष्य भविष्यपुराणो विकाराप्रथादात। अवराय य प्र 15।

2075. तद्वा जार्ज परिश्रम स्थापनश्रवणस्त्रृशक्तुम्य। कुशारोपणाति राजेन्द्र न स्वरुपस्त्रृशक्तुम्य। तथापूर्वप्रकाशमित्र समस्ता स्वरुपस्त्रृशक्तुम्य। अवराय तद्वा सतीपार्वती दिनोत सङ्कालपक्षे वरस। भविष्यपुराण विनिमय क्षयानुसार विनिमय महापुराण अवराय प्र 338।

2076. महादार्मायुक्ति सर्वविभक्तान्तर्जनमित्रि। तुम्मानियाकायुढी प्र 166।

2077. The संस्कृत् would be in the form अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि। तुम्मानियाकायुढी प्र 167; the उक्ति is made in some such words as ओ अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि अवरायादित्रि। तुम्मानियाकायुढी प्र 179; at the end of the rite the donor recited the verse ‘स्तदाय्य तपस्याये नया वर्गीये जय। तुम्मानियाकायुढी। सार्वत स्वाधिकार।’ quoted in श्रीमद्भागवतम् प्र 179 and 216.
property'. In the case of temples, the proper word to use is pratiṣṭhā and not utsarga.

There is a difference in the technical meaning of dāna and utsarga. In the former the donor gives up his ownership over a thing, makes another the owner of it and cannot thereafter use it nor has he any control over it. When a man makes an utsarga, he no doubt gives up his ownership, but he gives up the thing for the benefit of all (as in the formula above he uses the word 'sarvabhūtebhyah') and so the opinion of most writers is that he can as a member of the public make use of the thing dedicated by him, though there were a few authors who recommended that he should not do so.2077a

Reservoirs of water that are dug out by man are of four kinds, kūpa, vāpi, puskarini and tādāga.2078 Some of the works define kūpa as a well that is from five to fifty cubits in length (if rectangular) or in diameter (if it is circular). It has generally no flight of steps to reach the water. Vāpi is a well with a flight of steps on all sides or on three or two sides or one side only and its mouth may be from 50 to 100 cubits; a puskarini is from 100 to 200 cubits in length or diameter and a tādāga (a tank) is from 200 to 800 cubits. The Matsyapurāṇa 154. 512 states that a vāpi is equal to ten kūpas (in merit) and a hrada (deep reservoir) is equal to ten vāpis; a son is equal to ten hradas and a tree is equal to ten sons. According to the Vaiṣṇava-saṁhitā quoted by Raghunandana a puskarini is up to 400 cubits and a tādāga is five times as much. At certain auspicious times only the consecration of wells and tanks is to take place.2079

Trees have been highly prized in India at all times. They were useful in sacrifices for making the yūpa (the post to

2077a. अश के विचार। स्वरूप जलायुक्तार्थोपपेक्षा विचार। यस्मिन दुः स्खीतार्थः जाकेत। तत्त्व द्वितीयम् पुण्य-संबंधित। अति एक स्त्रियां परदेश- मेन्द्र स्वरूपार्थविचारार्थ वातिन्द्रान्त स्वरूपमेण। सर्वस्वार्थः तथ। यस्मिन द्वितीयम् नित्यत्वार्थमेव।

2078. अश के विचार। । तथा जलायुक्तार्थसर्वार्थम् जलायुक्तार्थसर्वार्थम्। तथा जलायुक्तार्थ।

2079. Vide जलायुक्तार्थम् p. 132 and हेषाय (जलायुक्त p. 1003) quoting विचारार्थम्.
which the sacrificial animal was tied), for idhma (samidha which were thrown into fire), for the several ladies like sruva, juhū etc. The Tai. Br. I. 1. 3 speaks of seven holy trees. The Tai. S. III. 4. 8. 4 states that idhma (samidha) should be of the nyagrodha, udumbara, aśvattha and plakṣa trees, as they are the abodes of Gandharvas and Apsaras.2080 Besides trees with their verdant foliage looked beautiful and the leaves of some of them (such as the mango tree) are hung up even now in pandals and at entrances of houses as auspicious in marriage and other ceremonies. Hemādri cites a passage from the Brahmapurāṇa that the twigs and leaves of the Aśvattha (the pīpal tree), udumbara, plakṣa, cūta (mango) and nyagrodha are styled pañcabhaṅga2081 and are auspicious in all rites. The palāśa tree was held to be so sacred that one was not to make seats, sandals or tooth brush from it or its branches and twigs (Baud. Dh. S. II. 3. 25). Trees gave shelter against heat and also yielded flowers and fruits (for worship of gods and pīṭhās). When felled their wood was useful in building houses, for making implements of husbandry and for producing heat and warmth. In his 7th Pillar Edict (of Delhi-Topra) Aśoka mentions the construction of wells at a distance of 8 kraśas and the planting of banyan trees and mango groves (C. I. I. vol. I pp. 134–135). The Mahābhāṣya (vol. I. p. 14) quotes a portion of an ancient verse which conveys that if a person waters and tends mango trees, his pīṭhās feel extremely pleased.2082 Manu IV. 39 and Yāj. I. 133 require the snātaka to circumambulate well-known trees (like aśvattha) if he meets them on the way. The Kādambari also refers to this practice of worshipping trees, particularly by women desiring to have a son.2083 The Mahābhārata (Anuśāsanaparva 58. 23–32) highly eulogizes plant life and divides plants into six kinds viz. vṛkṣa (tree), lata (creepers that cling to trees), valli (creepers that spread on the ground), gūlma (bushes), tvākaṣāra

2080. नैपोऽर्थो अहुः क्षण अवि भवेते व गद्ध्वर्तस्वर्त दुह।।
से. स. III. 4. 8. 4.

2081. अखरभृस्सरसस्तुपुस्यस्मिनस्मिनः। पञ्चक्षृणु इति गोक्षा। सर्वंकाशे कौण्डिनः।
हेमाद्रि बलमण्डः p. 47.

2082. अखरभृज सिक्ता। तिरथ दीर्घिता।। महाभाष्य vol. I. p. 14. The several benefits mentioned above are narrated in Anuśāsana-parva 58. 28–30 and Viṣṇu Dh. S. 91. 5–8.

2083. अखरभृजस्य पुत्रविद्यमानः महावस्त्रस्वतिच कलमकृष्णसाय वचनः। कादम्बरी para 56.
(trees whose bark is strong, while the inside is hollow, like bamboos) and grass and adds that he who plants trees is saved (in a future existence) by them just as sons do and that they should be tended like sons. The Viṣṇu Dh.S.91.4 says the same thing. Hemādrī (Dāna pp. 1030-31) cites a long passage from the Padmapurāṇa how by planting different trees and plants like aśvattha, āsoka, tamarind, pomegranate and others a man secures such rewards (respectively) as wealth, removal of sorrow, long life, a wife, &c. Vṛddha-Gautama (Jiv., part 2. p. 625) identifies the Aśvattha tree with Śri Kṛṣṇa. The Mahābhārata (Śanti 69. 42) forbids even the felling of the leaves of trees like the aśvattha that have a platform built for them (caitya). Śāntiparva 184. 1-17 graphically describes how trees have life since they feel pain and pleasure and grow though cut. The Bhavisyapurāṇa quoted in the Utsarga-mayūkha (p. 16) states he who plants either one aśvattha or one picumarda or one nyagrodha or ten tamarind trees, or the three trees i.e. kapittha, bilva and āmalaka or plants five mango trees would not see hell (i.e. would not be condemned to hell for his sins). The Matsyapurāṇa (chap. 270. 28-29) requires that to the east of the maṇḍapa of a temple fruit-bearing trees should be planted, to the south trees that contain milky sap, to the west a reservoir of water with lotuses therein should be constructed and to the north a flower garden and sarala and tāla trees. Vas. Dh.S.19.11-12 prescribes that no one should injure (i.e. cut) trees that yield fruits and flowers except only for purposes of cultivating the land (and for sacrificial purposes, as laid down in Viṣṇu Dh. S. 51. 63). The Viṣṇu Dh. S. V. 55. 59 prescribes that the king should award the highest fine, the middling fine, or a fine of 100 kārsāpanas or of one kārsāpana respectively against those who wrongfully cut a tree bearing fruit or a tree that bears flowers, or who cut creepers and shrubs or grass.

Hemādrī (Dāna pp. 1029-1055) deals at length with the planting of trees, the dedication of a garden and the merit.

2084. हनुमान दुर्गदेव इतिहासारपनि परशुर च | तस्मादादागे सदृशा रोप्या अरोपे-<br> चिना सदृश | दुर्गदेविद्यापथ दुर्गास्ते धर्मस स्तुत: | अहुवासन 58. 30-31; इतिहासार-<br> चिन्द्रामणि पत्राक्रमे यथा रङ्गम | विनयदर्शन 91. 4. 

2085. चैत्यानां सर्वश्च त्वायथविद्व स्त्रयस्म पताकः | वालिका 69. 42. 

2086. अहुवासनां विश्वामित्रां विभोधितां वृद्धि विचित्रितां | कारिकित्विश्वामित्रक-<br> श्रव यवतारापार्थि नवकं न पवित्रः | वारिकविभागी दुर्गदेवन्धू प्ल प 16 एविन राजाधन-<br> चिन्द्रामणि इतिहासारपनि परशुर च | तस्मादादागे सदृशा रोप्या अरोपे-<br> चिना सदृश | दुर्गदेविद्यापथ दुर्गास्ते धर्मस स्तुत: | अहुवासन 58. 30-31; इतिहासार-<br> चिन्द्रामणि पत्राक्रमे यथा रङ्गम | विनयदर्शन 91. 4. 

2087. एनभवान विश्वान्धू विनयदर्शन 91. 4.
acquired by making gifts of various trees. The procedure of dedicating a garden is prescribed in Śaṅ. gr. V. 3, Aśv. gr. pariśīta IV. 10, the Matsyapurāṇa 59, Agnipurāṇa 70 and in many other works. It is modelled on the dedication of wells and tanks. The Matsyapurāṇa expressly states that the procedure of the consecration of a tank is extended to the consecration of everything, such as a prāśada (a large house or hall for public use), a garden &c., the only difference being that the mantras are different. 2088 The procedure in Śaṅ. gr. 2089 (V. 3) is: Having established the sacred fire in that garden and having cooked a mess of food, the donor should sacrifice with the words (Viṣṇave svāhā, Indrāgniḥhyām svāhā, Viśvakarmāne svāhā) and with verses Rg. III. 8. 6 ff. (yān vo narā), verse by verse. Then he recites over the garden the verse Rg. III. 8. 11 ‘vanaspate śatavālō vi roha.’ The fee for the sacrifice is gold.

Devatā-pratiṣṭhā—(Consecration of an image in a temple).

Though the dharmasūtras speak as shown above of images and temples, it strikes one as somewhat strange that none of the principal grhya and dharma-sūtras contains any procedure of consecrating an image in a temple, while in the purāṇas and some of the digestis much space is devoted to the topic of devatā-pratiṣṭhā. The Matsyapurāṇa in chap. 264 and the Agnipurāṇa in chap. 60 and 66 deal with devatāpratiṣṭhā in general. There are special chapters in the purāṇas on the consecration of the image of Viṣṇu or of Śiva or the Liṅga. It would be impossible to deal in any detail with all this matter. The worship of god can be done in two ways, viz. without any outward symbol and with a symbol. The first is achieved by a prayer and offering oblations into fire; the second by means of images. But even image worshippers are quite conscious that god is pure consciousness (cit), is one without a second, is without parts and without a physical body, and that the various images

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2088. एवंसेव वृक्षेण तद्वाग्निविधितवत्वे। कुपवाँपुरेण सर्वाद्व तथा बुकवालिणिं च॥

2089. अधारानेनापालमायां स्थानीयाः अपविलयं विषये लोकान्त्रि प्रापमां च तेन गंगालाभम्। स्वास्थ्यसिद्धिः सर्वोत्तमवर्षे लोकवल्लक इत्यभिन्नम्।
in which he is thought as in-dwelling are so imagined for the benefit of worshippers.\textsuperscript{2090}

The worship of god through the medium of images is again two-fold, viz. done in one's house and in a public temple. The latter is, according to many works, the best and the completest, since it allows of the celebration of festivals and the performance of the varied items or modes of worship (\textit{upacāra}). Private worship of idols in one's house has already been dealt with above (pp. 726-736) under Devapūja. Now the worship of images in temples remains to be dealt with. The establishment of images in temples is again of two kinds viz. \textit{calārcā} (where the image can be lifted up, moved to another place) and \textit{sthīrārcā} (where the image is fixed on a pedestal or is not meant to be lifted up or moved). The consecration of these two differs in certain details.

Here numerous matters have to be considered. The principal matters to be attended to according to the Matsyapurāṇa (264-66) are: the auspicious time for the consecration of an image, the erection of a \textit{maṇḍapa} to the east or north of the temple, the erection of a vedi therein, erection of four \textit{toranas} (arched gates) for the \textit{maṇḍapa}, placing two auspicious jars at each of four gates filled with scented water and herbs and covered with mango leaves and white cloth, raising of banners all round the \textit{maṇḍapa}, worship of lokapālas (guardian deities of quarters), erecting another \textit{maṇḍapa} for bathing the image in, bringing the image and honouring the artizans, drawing lines on the image or linga with a golden needle to represent the lustre of eyes, the selection of a qualified sthāpaka or ācārya and of from eight to 32 other priests (called mūrtipā); taking the image or linga to the \textit{maṇḍapa} meant for bathing the image, bathing the image to the accompaniment of music with pañcagavya mixture, with mṛttikā (loose earth), with holy ashes and water; rendering it pure by repeating four mantras (viz. samudrajyeṣṭhāḥ, āpo divyāḥ, yāsam rāja and āpo hi ṛṣṭhā, which are respectively Rg. VII. 49. 1-3 and X. 9. 1); offering worship after the bath to the image with sandalwood paste and covering it with a garment (with the verse 'abhī vastrā' Rg. IX. 97. 50), placing the image in a standing position with the mantra 'uttisṭha' (Rg. I. 40. 1); placing the image in a chariot with the verses

\textsuperscript{2090} विश्वनाथवर्धनीस्य निकलकापादिकिरिण: । उपासकानां कार्यर्थ अष्टानी कल्याणा ॥ quoted in the श्रवणविवरण of रघुनन्दन (p. 50).

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'ā mūraja' and 'rathe tiṣṭhan' (Rg. VI. 47. 31 and VI. 75. 6) and entering it in the mandapa with the verse 'ā krṣṇena' (Rg. I. 35. 2); placing the image on a bed on which kuśa grass and flowers are strewn with the face (of the image) towards the east; placing a water jar (called nidrākalaśa) having gold in it and a piece of cloth at the mouth towards the head of the image with the mantras 'āpo devī' (Tait. S. VII. 3. 13. 1) and 'āpo asmān' (Rg. X. 17. 10); placing under the head of the image silken pillows, sprinkling honey and clarified butter, and worshipping with mustard with the verse 'āpyāyasva' (Rg. I. 91. 16 or IX. 31. 4) and 'yā te rudra' (Tait. S. IV. 5. 1. 1); offering worship with sandalwood paste and flowers and tying a band (pratisara) on the right hand (of the image) with 'bārhaspatya' mantra; placing a parasol, chowrie, mirror, jewels, auspicious herbs, household utensils, fine vessels and seats by the side of the image with the verse 'ābhi tuvā' (Rg. VII. 32. 22); honouring the image with the presentation of various foods and condiments with the verse 'tryambakam yajamāhe' (Rg. VII. 59. 12); placing four priests and four doorkeepers in the four directions viz. a priest knowing Rgveda in the east and so on and each of the four priests is to repeat from his own Veda several hymns and verses e.g. the Rgvedin priest should recite Śrīsūkta (Rg. I. 165), Pavamāna hymn (from Rg. IX. 1), Śāntikādhyāya (Rg. X. 16), then a hymn to Indra. Then the ṣārāya is to perform homa towards the head of the image with Śāntika mantras and offer into the fire 1000 samidhs (fuel sticks) each of palāśa, udumbara, aśvattha, apāmārga and śami trees and then touch the feet of the god; preparing nine kuṇḍas each one cubit square and offering into them one thousand samidhs each time on touching the navel, the chest and the head of the image; remembering the eight forms (mūrti) of god viz. the earth, fire, the sacrifice, the sun, the water, wind, moon and ākāśa and offering homa to these with vaidyka mantras; placing auspicious jars near each kuṇḍa; bathing the image at every watch and offering incense, food (naivedya), sandalwood paste; offering bali to all beings, and dinner to brāhmaṇas and persons of other castes at one's desire; celebrating a festival at night with dances, song and music; this may go on from one day to seven days (it is called adivāsana); then the temple building is to be sprinkled over; finding out a place for the image either to the north or slightly to the north-east in the temple; a stone in the form of a tortoise is to be placed on the temple floor;
preparing a pinda and bathing it with pañcagavya with mantras; then raising the image with the mantra ‘uttiṣṭha’ (Rg. I. 40. 1), bringing it in the inmost chamber of the temple and placing it on the pīṭha (pedestal), offering it arghya water, pāḍya water, madhuparka; then the nyāsa (depositing) of eight kinds of jewels viz. diamond, pearl, lapis lazuli, conch, crystal, puspārāga, indranila and nila in the eight directions from the east, also of eight kinds of grains viz. wheat, barley, sesame, mudga, nivara, śyāmāka, mustard and rice and also eight fragrant things such as white and red sandal-wood, agar, uśira &c. Nyāsa of all these is to be made after repeating om and the paurāṇika mantras (with ‘namo namaḥ’ at end) of the eight guardians (lokapālas) viz. Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Iśana and also of Brahmā (9th) and Ananta (10th); raising the image and fixing it in the scooped up portion of the pedestal with the mantra ‘dhruvādyaur’ (Rg. X. 173. 4); placing one’s hand on the head of the image and contemplating on the well-known form of the deity that is established, whether Viṣṇu, Śiva, Brahmā, the Sun; repeating appropriate mantras (viz. those of Rudra, Viṣṇu, Brahmā, the Sun in the case of the respective gods whose image is established); establishing deities near the principal image of the god’s dependants (such as Nandi in the case of Śiva); invocation (āvāhana) of the principal deity with its attendants with paurāṇika mantras; bathing the image with curds, milk, clarified butter, honey and sugar and then with water in which flowers and scents are mixed up; repeating the following mantras again and again viz. ‘yaj-jāgrato dūram-upaiti’ (Vāj. S. 34. 1), ‘tato vīrād-ajāyata’ (Vāj. S. 31. 5), ‘sahasraśrās’ (Rg. X. 90. 1), ‘yenedam bhūtam’ (Vāj. S. 34. 4), ‘na tvāvām’ (Rg. VII. 32. 23); touching four times with water the feet, the waist and head (of the image); giving gifts of clothes, ornaments &c. to the acārya and to the poor, the blind and the distressed and to others that may be gathered to see; filling with sand any aperture in any direction in which the image appears to be unstable and performing propitiatory rites for the guardian of that quarter and making gifts suitable to each lokapāla; celebrating a festival for three, five or seven days.

The general procedure of consecrating an image has been given above at some length from the Matsya-purāṇa in order to convey some idea how in the first centuries of the Christian era the consecration of images was done. It will be noticed

namah svabhāḥ) and offering an oblation in fire. The Tattva-
nyāsa consists in repeating 'Ātmata-tvāya namah, svabhā' and
the same formula as to Ātmattvādhipati, Kriyāśakti, Śivatattva
(or Viṣṇu-tattva), Śivatattvādhipati, Īchhāśakti, Viśvātattva,
Viśvātattvādhipati, Ādhāraśakti. The Mantranyāsa is as
follows: taking a mantra of certain letters for a god (e. g. one
of 12 letters as in 'om namo bhagavate Vāsudevāya') one has to
repeat each letter in the formula 'om omkāra namaḥ svabhā'.

The Dharmasindhu III (pūrvārdha) sets forth a brief
procedure of the consecration of images in which only one
priest is required (vide pp. 333–34). In modern times also the
procedure of devāpratisthā contains numerous elements and
is extremely long.

The Vaikhānasaya Smārtasūtra (IV. 10–11) contains perhaps
the earliest extant detailed description of the consecration of the
image of Viṣṇu. But it appears to have been mainly concerned
with an image installed in private houses or with the worship
of an image by one individual. It is briefly as follows:2092
After the daily homa comes the daily worship of Viṣṇu, which
(worship) comprehends in itself the worship of all gods. A
brāhmaṇa passage (Ait. Br. I. 1) says 'Agni is indeed the
nethermost (or the lowest) among gods and Viṣṇu the highest;
between these two stand all the other deities'. Therefore hav-
ing established in one's house the highest god Viṣṇu the house-
holder worships him at the end of the evening and morning
homa. He should make an image of Viṣṇu in length not more
than six fingers; he should perform its consecration in the
bright half (of a month) on an auspicious nakṣatra. Three
days before he should prepare the space (kuṇḍa) of the gṛhya
fire and perform the several rites of proksaṇa, drawing lines as
described (in Vaik. I. 9). Then he is to perform homa up to
āghāras (as described above pp. 210–11). Then he performs the
sacrifices to the limbs in the words 'to the teeth, svabhā: to
the jaws, svabhā', and other obligations with the six mantras
beginning with 'ato deva' (Rg. I. 22. 16–21). Then he performs
while repeating audibly the hymn to Puruṣa (Rg. X. 90. 1–16)
the opening of the eyes (of the god Viṣṇu) with a golden
needle. Having spread in a river or a pond or in a vessel filled
with water cloth and kuṇa grass with the mantras beginning
'ye te satam' (mentioned in Vaik. III. 17) he lays down (the

2092. Vide Appendix for the text.
image of) the god on these with the head turned to the east and leaves the image there. On the second day after he bathes, he offers at night the āghāra in the usual way; he brings eight jars, fills them successively with pañcagavya, ghee, curds, milk, water mixed with whole rice, water with fruits, water with kuśa grass, water with jewels (pearls &c.); worships the god, bathes the image with the (contents of) the (eight) jars successively with the following mantras: ‘vasoh pavitram’ (Vāj. S. I. 31), ‘agnā śāhī’, ‘iṣe tvōrje tvā,’ ‘ṣam no devīr,’ "catvāri śringā’ (Rg. IV. 58. 3), ‘somo dhenum’ (Rg. I. 91. 26), ‘catvāri vāk’ (Rg. I. 164. 45), ‘idam viṣṇur’ (Rg. I. 22. 17); he further bathes the image with perfumed waters to the accompaniment of the mantras ‘āpo’ (Rg. X. 9. 1), ‘hiranyavarpaḥ’ (Tai. S. V. 6. 1. 1) and the pavamāna section. He then makes to the north of the fire a vedi (altar) with rice, places a seat on it, spreads cloth on it, places the god thereon and having decked (the image) with clothes &c. worships the image. He has the benediction pronounced (by the brāhmaṇas), he touches the pratisara (a band or ribbon) with the svasti hymn2093 and ties it (on the right hand of the image) with the mantra ‘svastidā viśaspatīr’ (Rg. X. 152. 2). He then lays the god down as before. After filling with purified clear water a jar that is not dark-coloured, he places it by the (right) side of the image, touches it with the syllable ‘om’ and throws into it a bunch of kuśa grass, whole rice, a piece of gold and a jewel (pearl). Having meditated on the god who is really without parts as residing in his own heart and also in the clear water, as golden in splendour, as having red face, eyes, hands and feet, as wearing the śrivatsa mark and a yellow garment, as having (in his hands) the conch and the disc, as of benign countenance and as possessed of all parts (i.e. complete) he should bow before him. Having sprinkled water round the fire and having lauded the work of the hotṛ, he invokes the god by name in the southern praṇidhi vessel in the words ‘om bhūḥ puruṣam’ (śvāhāyām) and performs invocations in the same way with vyāhṛtis separately and together and of Nārāyaṇa,

2093. Iṣe tvōrje tvā, agna śāhī, śam no devīr-are the beginnings of the three Vedas, Yajurveda (Śukla and Kṛṣṇa), Śāma vedas and Atharvaveda. In the Śaunakya recension of the Atharvaveda the first verse is ‘Ye triśaṃtāḥ’ and ‘śam no devīr’ is Atharva I. 6. 1.

2094. The svasti ः is svasti ः of śvastikā &c Rg. V. 51. 11-15, in each verse of which the first word is svasti.
Viṣṇu, Puruṣa, Satya, Acyuta, Aniruddha, Śrī, Mahā. Having poured out the rice (for the sacrificial offering) he sacrifices four times with ghee and with a hymn to Viṣṇu, with the Puruṣasākta (Rg. X. 90), with the mantras beginning with ‘ato devāh’ (Rg. I. 22. 16-21) and with the mantra ‘medini devī’; he should then offer the mess of boiled rice sprinkled over with clarified butter after invoking the god’s names (Keśava and 11 others mentioned in Vaik. III. 13). On the following morning he bathes, placing the god in the standing position after uttering ‘om’; carries the image with the jar while muttering the śākuna hymn (Rg. II. 42. 1-3 and II. 43. 1-3) in the north-western direction into his house or in a temple or in the āgnihotra-shed; placing down on the pedestal meant for the image jewels and gold he instals the image of Viṣṇu saying ‘I install Viṣṇu’ while repeating a hymn to Viṣṇu and the hymn to Puruṣa (Rg. X. 90). He makes a nyāsa on the head, on the navel, on the feet and the chest of the image of the syllables svāh, bhūvāh and bhūh and om; fixing his mind on the god with the mantra ‘īdām Viṣṇur’ (Rg. I. 22. 17) and taking with a bunch of kuśa grass the clear water that has been already poured in the jar and that has already the śakti (power personified) in it, he makes (the water) flow on the head of the image and performs the invocation with the words ‘I invoke Viṣṇu’. Having propitiated by worship as laid down in the śāstric rules he presents the sacrificial food (to the image).

In Vaik. IV. 12 the daily worship of Viṣṇu is set out.

The practice of attaching dancing girls to temples is of respectable antiquity. The origin of this practice appears to be analogous to the institution of Vestal virgins in Rome. The Rājataraṅgiṇī (IV. 269) speaks of two dancing girls attached to a temple (devagṛhāsīre nartakyau) who danced and sang at a place as it was the custom of their family, though the temple itself was buried underground. In the Vaghli (Khandesh District) stone Inscription dated śake 991 (1069-70 A. D.) there is a grant of Govindarāja making provision for dancing and singing by damsels²⁰⁹ (vīlāsīnī). In the Inscription of the Cāhamāna king Jojaladeva dated saṅhuat 1147 (1090-91 A. D.) the courtezans of all temples are said to have been ordered to come in their best dress and celebrate a festival with music (E. I. vol. XI. 26 and 27) and the king records an imprecation.

²⁰⁹. वालक विलासिनियां विलासिनिसमन्विताः (E. I. vol. II p. 227).
against all who might stop that practice. The Iṭṭagi (30 miles east of Gadag) inscription dated 1112 A. D. records (E. I. vol. XIII. p. 58) that a brāhmaṇa named Mahādeva donated houses for the retinue of dancing girls and other attendants of the gods at Iṭṭagi. This practice of devadāsis (minor girls dedicated to the service of temples) or bhāvinis (which term is known in the southern parts of the Ratnagiri district) was held by the modern Indian Courts to be immoral and whoever disposes of any person under the age of 18 years (or obtains possession of any person) with intent that such person shall at any age be employed or used for the purpose of prostitution or illicit intercourse with any person or with knowledge that the person is likely to be employed or used for any such purpose at any age is liable to be prosecuted under Sec. 372 and 373 of the Indian Penal Code (as amended by Act 18 of 1924.2096) In Bombay there is the Bombay Devadasis Protection Act (Bombay Act X. of 1934) which declares the performance of ceremonies for dedicating an unmarried woman to an idol or temple illegal and renders the dedicator or abettor thereof liable to punishment (one year’s imprisonment or fine or both).

Punah-pratisthā:—(Re-consecration of images in temples). The Brahmapurāṇa quoted by the Devapratisthātattva and the Nirnayasindhu says 'when an image is broken into two or is reduced to particles, is burnt, is removed from its pedestal, is insulted, has ceased to be worshipped, is touched by beasts like donkeys or falls on impure ground or is worshipped with mantras of other deities or is rendered impure by the touch of outcasts and the like—in these ten contingencies, god ceases to indwell therein.' When an image is polluted by (contact with) the blood of a brāhmaṇa or by the touch of a corpse or the touch of a patita it should be re-consecrated. If an image is broken in parts or reduced to particles it should be removed according to śastric rules and another should be installed in its place. When

2096. Vide Queen Empress v Tippa, 16 Bom. 737; Reg. v. Jaiil Bhavin 6 Bom. H. C. R. 60 (Crown Cases) for convictions for dedication of minor girls to temple-service and marrying them to an idol; also 1 Mad. 164, 15 Mad. 41 and 75. The Marathi word ‘bhāvin’ is derived from bhāvinī (a woman having bhāva) and bhāva in the language of Sanskrit rhetoric means ‘love of god’ (ratir-devi-vidi-viṣayaḥ ... bhāva iti proktai Kāvyaprakāśa IV. 35). Vide Entoven’s ‘Tri-bes and castes of Bombay’ vol. I, pp. 145-147 for information about Bhāvinī.
an image is broken or stolen a fast should be observed. If images of metal such as of copper are touched by thieves or cândālas they should be purified in the same way in which polluted vessels of those metals are purified and then they should be re-consecrated. If an image properly consecrated has had no worship performed without pre-meditation (i.e. owing to forgetfulness or neglect) for one night or a month or two months or the image is touched by a śūdra or a woman in her monthly illness, then the image should have water adhuvāsa (placing in water) performed on it and it should be bathed with water from a jar, then with paścagavya, then it should be bathed with pure water from jars to the accompaniment of the hymn to Puruṣa (Rg. X. 90) repeated 8000 times, 800 times or 28 times, worship should be offered with sandal-wood paste and flowers, naivedya (food) of rice cooked with jaggery should be offered. This is the way in which the re-consecration is effected.

Jirnoddhāra (rehabilitating old or dilapidated temples &c.). This subject is closely connected with the preceding topic and is dealt with in the Agnipurāṇa, chap. 67 and 103 (about lingas); the Nirgajasindhu (III. pūrvārdha p. 355), the Dharmasindhu (III. pūrvārdha p. 335) give an extensive procedure following the Agnipurāṇa. This is done when the image in a temple or a linga is burnt, or reduced to particles or is removed to another place. The Agnipurāṇa (103. 4) says that if an image or linga is carried off by the strong current of a river, it may be re-consecrated elsewhere according to the rites prescribed in the śāstra. According to the Agnipurāṇa 2097 (103. 21) a linga that is reputed to have been established by the asuras (like Bāṇasya) or famous sages or by gods or by those who were expert in Tantra should not be removed to another place, whether it be worn out or broken, even after the performance of prescribed rites. The Agnipurāṇa prescribes (chap. 67. 3-6) that an image of wood when extremely worn out may be burnt, one of stone may be thrown into water, one made of metal or of a jewel (pearl &c.) should be thrown into very deep water or the sea after carrying it covered with cloth in a cart to the accompaniment of music and on the same day another of the same dimensions and substance should be installed after the purification of the image is effected. When the daily worship of an image

2097. नाभ्येऽन्म स्वेष्येऽन्म चूपाप्रिलिते पाचिः । वत्स्यावति संस्कार्य लिंगमुखे ।
अहुद्दासा लिंग्मावन्च मलविदाय । जीर्ण वाच्यवती नई विशिष्याति न वास्पेदੁ।
अग्निपुराण 103. 4 and 21.

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had been stopped of set purpose or when it is touched by śudras and the like, purification can be effected only by re-consecration. Re-consecration can be done even in intercalary months or when Venus is too near the sun to be visible. When a temple or a well or a tank is breached or when a garden embankment or a public hall is injured, one should offer four oblations of clarified butter with the four verses ‘idam Viṣṇur’ (Rg. I. 22.17), ‘mā nastoke’ (Rg. I. 114. 8), ‘Viṣṇoh karmāṇi’ (Rg. I. 22. 19), ‘pādosya’ (Rg. X. 90. 3), and then a dinner may be given to brāhmaṇas.

The procedure of jīrṇaḥdāra is given at length in the Nīrṇayasindhu, the Dharmaśindhu and other works. Vydhahas-Hārīta IX. 409-415 also deals with re-consecration. Śaṅkha-Likhita quoted in the Vivāda-ratnakara and other works say that, when an image, a garden, a well, a bridge (over a moat or river), a flagstaff, a dam, a reservoir of water are breached, they should be repaired (or raised), re-consecrated and the person guilty of breach should be fined 800 pānas. When worship was stopped, some authors prescribed re-consecration, while others prescribed only prokṣaṇa as laid down in the Devapratiṣṭhātattva (p. 512) or Dharmaśindhu (III pūrvārdha p. 334).

The Kirādu (Jodhpur) Inscription of the time of king Bhima deva of Anahillaṇātaka records that in place of an image broken by Turuṣkas (Moslems) a new one was installed in samvat 1235 (1178-79 A. D.) by the wife of Tejaḥpāla, a subordinate officer of the feudatory Cāhamāna Mahārajaputra Madanabrahim (vide E. I. vol. XX, Appendix p. 56 No. 381).

Mathapratiṣṭhā:—(the founding of a monastery or a college for teachers and pupils.)

The founding of mathās appears to have been not very ancient. The Baud. Dh. S. (III. 1. 16) in speaking of a householder who is an agniḥotrin remarks ‘after departing from his house he (the householder) stops at the extremity of the village, builds there a hut (kuṭi), or a cottage hall (matha) and enters it’. Here matha does not appear to have any technical sense. In the lexicon of Amara a matha is defined as ‘a place where pupils (and their teacher) reside’. A temple

2098. मतिसाक्षाककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककककल
and a matha were both established from the same religious motive or sentiment, but they served different purposes. A temple was built principally for the purpose of prayer and worship. It also often provided for religious instruction, for the recitation of the Mahabharata, the Ramayana and the puranas, for kirtans to the accompaniment of music. But these latter were only secondary purposes. In the case of the mathas they were primarily intended for the instruction of pupils or the laity by some great teacher in the tenets of a sect or in the doctrines of some philosophy or in some branch of learning such as grammar, mimamsa, astronomy and the like. In many cases shrines or temples are associated with or affiliated to the mathas, but the worship of a particular deity is not the primary object of mathas. Mathas among the followers of the Vedic religion probably owed their origin to the example of Buddhist monasteries (viharas). The foundation of mathas received a great fillip after the times of the celebrated Advaita teacher, the great Shankaracarya, whom tradition credits with having established for the propagation of his system of Vedanta four mathas at Sringeri, Purli (Gowardhanamatha), Dvaraka (Sradama) and Badari (Jyotirmatha). Vide E. C. vol. VI Sg. No. 11 (an inscription dated 1652 A.D.) where reference is made to a grant in Sringapura, the dharmaśṭha established by Shankaracarya, to the famous matha at Sringeri for the worship of Mallikarjuna, Vidyashankara-svami and Sradambara. Other acaryas like Ramanuja and Madhva established their own mathas and the number of mathas is now legion. Originally a matha started by a sannyasin like the great Shankaracarya must have had no property, as ascetics were prohibited by the śastras from possessing property, except such articles of personal use as clothes, sandals, religious books on palm leaf or paper &c. Besides sannyasins were required not to stay long in one place. So people built shelters for them, in order to accommodate them when they visited their town or village and these were probably originally called matha, which in its narrow sense means a place where an ascetic resides. In its wider sense it means an institution where a teacher presides and instructs several disciples in religious and analogous tenets, practices and dogmas. But gradually the zeal and devotion of the disciples and followers of the great

teachers endowed the mathas with considerable moveable and immovable properties. The origin of mathas (spoken of as mathams in South India) has been lucidly set forth as follows in Sammantha Pandara v. Sellappa Chetti 2 Mad. 175 at p. 179 "a preceptor of religious doctrine gathers around him a number of disciples whom he initiates into the particular mysteries of the order and instructs in its religious tenets. Such of these disciples as intend to become religious teachers renounce their connection with their family and all claims to the family wealth and as it were affiliate themselves to the spiritual teacher whose school they have entered. Pious persons endow the schools with property which is vested in the preceptor for the time being and a home for the school is created and a matham constituted. The property of the matham does not descend to the disciples or elders in common; the preceptor, the head of the institution, selects from among the affiliated disciples him whom he deems the most competent and in his own life-time instals the disciple so settled as his successor, not uncommonly with some ceremonies. After the death of the preceptor the disciple so chosen is installed in the gaddi and takes by succession the property which has been held by his predecessor. The property is in fact attached to the office and passes by inheritance to no one who does not fill that office. It is in a certain sense trust property; it is devoted to the maintenance of the establishment, but the superior has a large domain over it, and is not accountable for its management nor for the expenditure of the income, provided he does not apply it to any purpose other than what may fairly be regarded as in furtherance of the object of the institution. Acting for the whole institution he may contract debts for purposes connected with his matham and debts so contracted might be recovered from the matham property and would devolve as a liability on his successor to the extent of the assets received by him". Vide also Giyana Sambandha Pandar Sannadhi v. Kandasami Tambiran 10 Mad. 375, pp. 384–389; Vidypurna Tirtha Swami v. Vidyanidhi Tirtha Swami 27 Mad. 435 at pp. 438–439, 451, 453–55, Kailasam Pillai v. Nataraja, 33 Mad. 265 (F. B.) at pp. 267, 273–277 for further remarks on the origin, growth and objects of mathas.\textsuperscript{2100}

2100. Vide Rājarāngīnī VI. 87-88 where the king is said to have donated to the head of a matha (mathādhipati) where pupils were taught almost all his wealth.
The head of a matha is called svāmī, maṭhāpati or maṭhādhipati or mahanta (usually written as mohunt in the Law Reports). The head of the matha is usually appointed according to the custom and practice of each matha, generally in one of three ways, viz. (1) the head for the time selects from among his disciples a fit one to succeed him, (2) the disciples elect one from among themselves to succeed on the demise of the head, (3) the ruling power or the original founder or his heirs appoint the head when there is a vacancy.

That temples and mathas have throughout the centuries been supplementary to each other, both ministering to the religious and spiritual wants of the people can be shown by a few examples. It has been seen how Bāna (in the seventh century) refers to the recitation of the Mahābhārata in the temple of Mahākāla at Ujjayinī. The Raṭārāṅgini (V. 29) states how king Avantivarman of Kashmir appointed one Rāmaṭa Upādhyāya to the post of expounder (vyākhyātṛpadaka) of grammar in a temple (about 900 A.D.). The Agnipurāṇa2101 enjoins that in a temple of Śiva or Viṣṇu or the Sun if any one reads a book he may thereby acquire (the merit of) the imparting of all knowledge. Some mathas on the other hand provided for instruction not only in spiritual knowledge but also in secular knowledge. In the Patna Inscription of the time of the Yādava king Śīṅgahaṇa, we read that Caṅgadeva, the court astronomer and astrologer, established in śāke 1128 (1207 A.D.) a matha for the study of the Siddhānta-śiromani (an astronomical work) of Bhabakaracārya, the grandfather of Caṅgadeva (E. I. vol. I. p. 338), the matha being endowed with lands and other sources of income by two feudatories of Śīṅgahaṇa. Vide also E. C. vol. VI. Sg. No. 11 referred to above (p. 907) where in endowing the matha at Śrīneri provision was made for the worship of Mallikārjunā and Śrādāmba. A passage quoted in the Dānasaṇḍhikā from the Skanda- purāṇa states that a matha should be provided with cots and seats, should be thatched with grass and provided with platforms and should be donated to brāhmaṇas or ascetics at some auspicious time; by so doing a man secures all his desires and if he has no worldly desires he secures release (from saṁsāra).2102

2101. विश्वासाये विज्ञाने सत्यं भवे सत्यं. सत्यवाचः स स्यास्यस्यस्य काष्ठश्रेरसु । अविद्युराण 211. 57.

2102. श्रवणं सर्वरावे पञ्चाशः पञ्चाशस्यस्यसुद्दि । तत्रैवाच्छिन्नवेद न्यायविवाहिः छहोभिवं। पञ्चाशः पञ्चाशश्चयं को शरीरं शः पिण्येवाय । सत्यवेदविद्याध्यात्मिक विद्यायो न्यायविद्यायो श्रावणसुद्दि । सत्यसुद्दि quoted in ब्राह्मचिह्निका p. 152.
The word maṭha was sometimes used in the sense of a dharmāśāla, a place provided for the temporary residence of travellers from distant parts. For example, the Rājatarangini VI. 300 states that queen Diddā constructed (about 972 A. D.) a maṭha for the residence of the people from Madhyadesa, Lāṭa and Saurāstra.

Throughout India for many centuries there have been well-endowed temples and maṭhas. But how the rulers or the ancient and medieval courts of justice regulated the administration of these institutions or their funds or how they prevented or stopped maladministration or misappropriation is not dealt with exhaustively anywhere.

In Girijanund Datta Jha v. Sailajanund Datta Jha 23 Cal. 645 it is observed as follows (at p. 653) 'notwithstanding the existence of numerous richly endowed Hindu shrines all over India from the earliest times, the Hindu Law strictly so called is, as Sir T. Strange complains (see his Hindu Law, Ed. of 1839, vol. 1, p. 32) meagre in its provisions relating to religious endowments, a fact which may perhaps be accounted for on the supposition that the high reputation for piety and purity of character justly enjoyed for the most part by the priestly classes of ancient India who had the management of the shrines was deemed a sufficient safeguard against breach of duty, so as to render detailed rules of law to regulate their conduct unnecessary.' In the following some of the meagre material that can be gathered from Dharmāśāstra works and analogous writings is set out. Manu (XI. 26) first appeals to the religious sentiments of people by declaring that the wicked man who from greed seizes the property of gods or of brāhmaṇas feeds in another world on the leavings of the food of vultures. Śābara remarks (on Jaimini\textsuperscript{2103} IX. 1.9) that when it is said that a village or field belongs to a god, that is not a literal expression but used only in a secondary sense. That is said to be owned by a person which one can use as one likes; a field or a village cannot be used by a deity; but the attendants on the god (or temple) are maintained out of what is donated to a temple or god. From this it follows that all those rules that apply to a gift to a human being do not apply to a property dedicated to an

\textsuperscript{2103} वेषसारी वेषसर्वार्थिनिः उपवाचार्यम्। भो वपुष्पमेः विविधायामाहिति तस्य स्म॥ न च वास्ते चेत्य च चर्चा चित्तयं विविधायेकः वेषसारी। तदत्तिस्ते वेषसर्वार्थिनिः। वेषसन्धिकारणं दशं ततो चुरंतिकारति वेषसार्वार्थिः वस्प्पकत्रः॥ सत्त्वनाय जै. IX. 1. 9.
idol. Medhatithi\(^{2104}\) (on Manu XI. 26 and II. 189) points out that images cannot be said to be owners in the literal sense, but only in a secondary or ideal sense, since the idol in a shrine cannot use the property at its will nor can it safeguard it and ownership consists in being able to use the thing owned as one desires and in being able to preserve it. In modern times courts in India have laid down that an idol is a juridical person capable of holding property, though from the very nature of the case the possession and management of the property rests with a manager or a trustee. A matha is in the same position as an idol. The rights of the idol or of the matha can be safeguarded and vindicated in a court of law only by the manager or trustee of the temple or by the head (called mohunt) of the matha.\(^{2105}\) Vide Bhupati Nath v. Ram Lal 37 Cal. 128 (F. B.) at pp. 145–153 where Mr. Justice Mukerji examines at length passages of Sabara, Medhatithi, the Dayabhaga and its commentators to explain what is meant by a gift to an idol according to the notions of the Hindu writers. Manu and other Smritikaras lay down that it is part of the king’s duty to prosecute and fine persons interfering with or destroying the property of temples. Yaj. II. 228 prescribes a fine of 40, 80 or 160 papanas respectively for cutting off the twigs, principal branches of trees or the entire trees themselves that grow on built up platforms or in cemeteries or on boundaries or in holy places or near temples. Yaj. (II. 240 and 295) prescribes the highest amercement for fabricating a false edict or for tampering with royal edicts by inserting more or less than what is intended to be granted by the king. The Mit. on Yaj. II. 186 says that the king should sedulously safeguard all rules made about the pastures for cows (in a village) or about the preservation of tanks and temples. Manu IX. 280 requires the king to pronounce the death sentence on those who break into a royal storehouse or an armoury or a temple and prescribes that the breaker of an image shall repair the whole damage and also pay a fine of five hundred papanas. Kaut. III. 9 prescribes punishment

\(^{2104}\) नाहि देवतां लस्वालिकांगदाति हुमर्थार्थीसमप्राणाहि एवायां ब्राह्मणां। नेतर. on माय XI. 189; द्वेषतिक्रया भागात्मिकत्वद्विखयं वर्जनासहूङ्ख्यो वेदेष्यस्य होत्तत्वमं स्वस्वालिक- संज्ञायना देवागामसम्बन्धित्व। न ति देवता द्वेषव्याप्ता धर्म निमुखते। न परिपाट्यपापान्तकां दुःस्वयः। सेवा। on माय XI. 26.

\(^{2105}\) Vide Prounno Kumari v Golab Chand L. R. 2, I. A. 145 at p. 152; Pramatha Nath v Pradyumna L. R. 52 I. A. 245, 251–52.
for encroachment on temples. From the Kautūliya we know that kings appointed an officer called ‘devatādhyakṣa’ (Superintendent of temples) and that when the king’s treasury became empty it was part of the duty of that officer to bring together all the wealth of the temples in the forts and other parts of the country and the king could in an emergency use that wealth (and probably used to return it later when financial stringency ceased). Among matters called prakṛṣṭaka (miscellaneous) of which the king was to take cognisance suo motu without anybody’s complaint, Nārada includes (in verse 3) ‘abstraction of gifts’ and ‘gifts of villages and towns to brāhmaṇas’ (verse 2). According to the Sm. C. among the topics called chalas were two viz. the destruction of a reservoir of drinking water and of a temple. Kātyāyana states that mere wrongful possession for any length of time of women, of state property and of temple property would not confer ownership on anybody. These texts indicated that the Government of the day protected temple properties, tanks, wells and the like that were dedicated to the public and exercised powers of superintendence and correction in matters affecting them. Yāj. II. 191 says that those who look after the business of guilds etc. in which many are interested should be students of the Veda, men of rectitude and free from greed. They are styled kāryacintaka by him. Bṛhaspati quoted by Aparārka says (p. 796) that these kāryacintakas (committees) should consist of two, three or five persons and that if there be disagreement between the larger bodies and the committee the king should decide that dispute and should bring round to the proper path whoever might be in the wrong. It appears that from very ancient times (3rd or 2nd century B. C.) the committee in charge of religious foundations was called gośṭhi and the

2106. नर्निवधक्षेपे पूर्णि साहसवर्णं। नर्निवधक्षेपे चतुष्पिरस्तिनाम। तेन तपांवनतिस्मादपारम्परास्त्रे कुशलगुप्तजयपीयविषयक्षास्थवन्धस्त वाक्यप्रका। कौशिकपरम् ३। ६। झुक्को युपविद्वेशतां यथास्थवन्धस्त कौशिकु चूर्ण। सर्वेच चतुष्पिर। कौशिकपरम् ५। २।

2107. खलन्य भापरावर्ग विशालव विश्वेशता। विश्वेशतां विश्वप्राचयाश्चात्वेशकोल्लिणं। पशुभुजीं कारार्यं गायकारापरिलक्षकं। विनाशस्म विनाशीं च तथा भावतालं च। विनाशस्म विनाशीं च। विनाशस्म विनाशीं च। भावतालं च। विनाशस्म विनाशीं च। विनाशस्म विनाशीं च। भावतालं च। (वेब. p. 27)।

2108. हाते चरु पञ्च वा काकयी। स्नातनिविवाविष्कर्ष। कौन्तेय वर्णं तेषां ग्रामामेबन्तं। गणाधिकं। बुधवत्सक्ति विशिष्टतां। हाते चरुं सह समवानं विषविषयं अन्वेषय। तत्रा विपारेयपरां वस्मानं व्याप्तेषत तत्त्व अयपारं। हाते चरुं (वेब. p. 796)।
members goṣṭhika. In some inscriptions the superintendent of a temple is called sthānapati (vide SrIrangam plates of Devarāya II datedakte 1356 in E. I. vol. 18, p. 138). In the Sirpur Stone Inscription of Mahāsivagupta (about 8th or 9th century A. D.) of Mahākosala provision is made for a portion of the property granted being heritable by the sons and grandsons of the donees only if they were worthy, kept up aṅghotra, studied the six aṅgas and had clean mouths and did not engage in service and further that if the heir did not possess these qualities or died without leaving a son &c., then another person, a relative with the requisite qualifications, could be made the recipient of that share, and he was to be elderly and learned and was to be chosen by mutual agreement and the king’s express order was not to be necessary for his selection. Pāṇinasi quoted by Aparārka p. 746 ordains that the king should not deprive temples and corporations of their properties. A record from Malabar of the 11th century A. D. gives the details of temple administration in Kerala, that was in the hands of Yogam (corporation) wielding independent power (E. I. vol. 18 p. 340). The Peshwa’s Government at Poona often interfered when disputes arose about properties dedicated to shrines and tombs of saints between the managers of the temples or among the heirs of the saint to whom lands had been originally donated. For example, the Peshwa made an award in 1744 A. D. about the principal religious and charitable institution in the Deccan, viz. the Chinchavad Samsthān, whereby he set apart one half of all properties bestowed on the shrine at that place for purely religious and charitable purposes and distributed the other half between the manager and his kinsmen who were all descendants of the original founder, Shri Moraya Gosavi (vide Chintaman v. Dhondo.

2109. Vide E. I. vol. II. p. 87 (votive inscription from Sanchi) at p. 92 where mention is made of Bodha-goṣṭhi (Buddha goṣṭhi); E. I. vol. I. p. 184 at p. 186 (for goṣṭhika), E. I. VIII p. 219 (Ahu inscription No. 2 dated 1230 A. D.) which gives the names of the committees of management who and whose descendants were to manage the foundation (अजस्त चर्मस्थापे दुस्तावकामोहिकां नामानि यथा। ... ... एवविपलकामकर्धनं मयाच विबद्धतारूपमविवैष्णवस्य तपायं करण्यं निःसाौयिं च).

2110. Vide भारत तद्वपरायणमस्यादर्शीद्वादेशंसे वक्त्रिंिः। एवतदवन्यानास्यम्याौद्वदिवहीौे-वत्तिः। वच्छद सैण्ड्यवंश भारी गण्यापुरो विस्तत्तं । वर्गोंस एवस्यप्रेयस्ययुक्तां निःसाौयिं जयं। हैौ धृष्टिस्वयं संक्षेपं सत्यविवे वर्णित county। एवमध्ये अ संक्षेपमं सदृशपथ च नुवं भव्यं। E. I. vol. XI. p. 190 verses 30-32.

H. D. 115
15 Bom. 612 at p. 615). A similar award was made by the Peshwa in 1777-78 A. D. about the Brahmanal Samsthan in the Satara District (vide Anja v. Narayana 21 Bom. 536). This privilege of ancient rulers to redress grievances and correct abuses in the management of religious and charitable endowments devolved upon the British Government as laid down by the Privy Council in Rajah Mulhu Ramlinga v. Perianayagum Pullai, L. R 1 I. A. 209 at p. 232 'it is evident...that the British Government, by virtue of its sovereign power, asserted as the former rulers of the country had done, the right to visit endowments of this kind and to prevent and redress abuses in their management'. The Indian Central and Provincial Legislatures have placed on the Statute book many Acts regulating religious and charitable endowments. A list of the most important of these enactments is given below.\footnote{111}

Property dedicated to a god is called 'devottara' (the word being written as debutter in the Law Reports, particularly from Bengal). Vide Sham Charan Nandi v. Abhiram Goswami, 33 Cal. 511 at p. 523. A good deal of litigation comes up to the courts about the rights and liabilities of the trustees and the sevaka (called Shebat in Bengal), about their mismanagement of the temple properties and their removal and so forth.

Among impartible things Manu (IX. 219) included yoga-kśema. The Mit. on Yāj. II. 118-119 shows that several meanings were attached to that expression by various writers, but that relying upon a verse of Laugākṣī it prefers the meaning of īṣṭa and pūrta. Therefore the Mit.\footnote{112} declares that gifts dedicated by a person to the public by expending ancestral wealth such

\footnote{111} The Religious Endowments Act (XX of 1863) as amended by Act XXI of 1925; The Charitable Endowments Act (VI of 1890); Religious Societies Act (I of 1880); Indian Civil Procedure Code, Sections 92-93 (Act V of 1908); Indian Limitation Act, Section 10 (Act IX of 1908); Charitable and Religious Trusts Act (Act XIV of 1920); Madras Hindu Religious Endowments Act (Madras Act II of 1927, applying to temples and maths also); Tirupati and Tirumalai Devasthanams Act (Madras Act XIX of 1933); The Bombay Public Trusts Registration Act (Bombay Act XXV of 1935).

\footnote{112} भोजन श्रेयं अ भोजनश्रेयम। भोजनवेनालवल्लभारायणं ओलसरायानिष्कागमिः कर्म इति। श्रेयं तस्मान नण्डयथासनातीतन्तरागमानिष्कागमिः पूर्व कर्म इति। तु कर्मं पूर्वविधं विद्वृत्तविरोधायानिष्कागमिः। यथाः संभाविः। श्रेयं पूर्वं गणितिविद्वृत्तविरोधानिष्कागमिः। अविभाज्यं ज्ञे स वं श्रेयं गणितिविद्वृत्तविरोधानिष्कागमिः। इति। नित्यं च तदात्मा। on Ch. II. 118-119.
as tanks, gardens, and temples could not be partitioned by the sons and grandsons. In modern times also the same is the rule. Besides properties dedicated to temples and other religious and charitable purposes are generally inalienable, according to legislative enactments and judicial decisions, except where an alienation is absolutely necessary for the upkeep of the religious worship or for the benefit and preservation of the institution.

A question arises whether, when a work of public utility is dedicated, the founder possesses any control over the thing dedicated and if so to what extent. The Viramitrodaya (on Vyavahāra) furnishes an answer to this question. The following is the gist of its argument keeping as close to the original as possible. When a man throws an oblation into fire, his ownership over the oblation comes to an end; but the oblation belongs to nobody. No human being has accepted it. Yet the sacrificer can prevent any one who wants to desecrate the offering by bringing it into contact with something impure from doing so and can see to it that the offering is reduced to ashes in the fire undisturbed. Similarly when a tank or a garden is dedicated to the public, the ownership of the founder in the thing is gone, but there is no other individual owner and no new ownership arises in any single person; yet the founder can prevent a third person making himself owner of the thing dedicated to the public and it cannot be argued that the founder cannot interfere for protecting the thing and that there is no blame if he does not safeguard the assumption of ownership by a third person. The practice of respectable people viz. the exercise of the right of preservation in the case of both (i.e. in the case of what is offered into the fire and what is dedicated to the public) is based on this consideration. The sāstric injunction about utsarga does not merely contemplate the divesting


2114. फँहुँ वानस्थिति स्वस्थिति भक्तिविलेकनिकाजातवं सरकरा-नियमित्यस्वस्थिति पर्यावरणधारकाकाजातवं स्त्रयादेशेतेण स्या अधिकृति अस्तित्वाचार्मध्यस्त्राप्राप्तिसंकल्पितेण स्वस्थितिस्वस्थिति अस्तित्वाचार्मध्यस्त्राप्राप्तिसंकल्पितेण स्त्रयादेशेते। विषयः वस्त्रष्ट्रान्तरस्त्राप्राप्तिसंकल्पितेण स्वस्थितिस्वस्थिति अस्तित्वाचार्मध्यस्त्राप्राप्तिसंकल्पितेण स्त्रयादेशेते। तथा णिकाजातवं सरकरा-नियमित्यस्वस्थिति पर्यावरणधारकाकाजातवं स्त्रयादेशेते।
of one's ownership and dedication to the public, but also that
the thing dedicated be enjoyed by the public without inter-
ference or encroachment, just as in homa also one does not
merely desire to throw an oblation into fire (and rest content with
that) but one desires to see that the oblation is reduced to ashes
and is not rendered impure. This shows that the founder of
a temple or the builder of a tank or garden would always
retain a power to preserve the thing dedicated.

Questions as to whether a new image can be substituted
by the trustee or the shebait of a temple or whether he can
remove the image to another place do come before the courts.
Vide Kali Kanta Chatterji v. Surendra 41 C. L. J. 128; Pra-
matha Natha v. Pradyumna Kumar 30 C. W. N. 25 (P. C.) where
the P. C. laid down (p. 33) that family idols are not merely
movable chattels and that their destruction, degradation and
injury are not within the power of the founder or other custo-
dian for the time being; vide Hari Raghunath v. Anant Bhikaji
44 Bom. 466, where it was held that the manager of a public
temple has no right to remove the image from the old temple
and instal it in another new building, especially when the
removal is objected to by a majority of the worshippers.
CHAPTER XXVII

VĀNAPRASTHA (forest hermit)

Vaikhanasa appears to have been the ancient name for Vānaprastha. In the Anukramani one hundred Vaikhanasas are said to have been the seers of Rg. IX. 66 and a Vamra Vaikhanasa is the seer of Rg. X. 99. The Tai. Ā. I. 23 connects the word Vaikhanasa with the nakhas of Prajāpati (ye nakhās te vaikhanasah). It appears that in ancient times there was some work called Vaikhanasa śāstra which treated of the rules for forest hermits. Gaut. III. 2 uses the word Vaikhanasa for this āśrama. Baud. Dh. S. II. 6.19 defines a vānaprastha as one who follows the practices laid down in Vaikhanasa-śāstra. Vṛddha-Gautama (chap. VIII, p. 564) appears to suggest that Vaikhanasas and Pāṇcarātrikas were two schools of Vaipūyas, the former calling Viśṇu by the appellations of Purusa, Acyuta and Aniruddha, while the Pāṇcarātrikas spoke of Viśṇu as having the four mūrtis or vyūhas viz. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The Par. M. vol. I, part 2, p. 139 after quoting Vas. Dh. S. 9. 11 (śrāmapakenāgnumādhyāya) remarks that Śrāmapaka is Vaikhanasa-sūtra that propounds the duties of tapasvinīs. Kālidāsa in the Śākuntala speaks of the life led by the charming Śākuntala in Kanva's hermitage as vaikhanasa vrata (I. 27). Manu VI. 21 describes the Vānaprastha as abiding by the views (māta) of Vaikhanasa and Medhatīti explains that Vaikhanasa is a śāstra in which the duties of the forest hermit are expounded. The Mahā-

2115. ये नक्खासे पैठाग्न्यसः ये बालस्ते बालिश्यसः। सै. आ. I. 23.
2116. वाराणसी वैज्ञानकशास्त्रमहावाराणसः। शै. व. छ. II. 6. 19.

2117. युप्त च ततः सुक्षमस्यसूचिदिर। अनित्रां च नां मा पाहुर्वकानरसबिः।
         अभ्यस्य लेख्ये विज्ञानमस्ति नां स्मार्य पाराराविकः। वाह्येवं च राजेन्य सुरुचिः समाधायी नां।
         महान समाधिमुखं च वाकुर्वृती पवकसी। सुव्रतचं विज्ञानम VIII. p. 564. These and other verses are quoted as from आनवेनिकार्य by भर्त. म. I. part I p. 366. अध्यात्मिक in his वेदान्तसाक्ष्यस्लेखन (Vijianagram Series) p. 453 tells us that, according to the वैद्यान्तसाराम, the Pāṇcarātra school is not Vaidika.

2118. पैठालसे जिम्मनया ज्ञातमामयद्राह व्यापाररजे स्थरस्य निश्चिताभि नायवसायं।
        कालकुस्तान्त I. 27.
bhārata\(^{119}\) (Śānti 20. 6 and 26. 6) states that the view of the Vaikhānasas is that it is better to have no desire for amassing wealth than to hanker after wealth. Śaṅkarācārya on Vedānta-sūtra III. 4. 20 speaks of the third āsrama as vaikhānasā and as indicated by the word *tapas* used in Chān. Up. II. 23. 1.

The word *vānaprastha* is according to the Mit. the same as *vana-prastha*, which means ‘one who stays in a forest in a pre-eminent way’ (by observing a strict code of life). Kṛśna-svāmi derives it differently.\(^{110}\)

The time for becoming a forest hermit arises in two ways. According to the Jābālopaniṣad quoted above (p. 421) a man may become a vānaprastha immediately after the period of studenthood or after passing some years as an householder. Manu (VI.2) indicates the age by saying ‘when a householder sees his skin wrinkled and his hair growing white and sees the sons of his sons he may betake himself to the forest’. The commentators were divided in their opinions, some holding that all three conditions (wrinkles, grey hair and seeing son’s sons) must be fulfilled before one could become a forest hermit, others held that only one of them need be fulfilled and others again said that these conditions are only indicative of the age viz. that a man must be old or over 50. Kullūka on Manu III. 50 quotes a smṛti ‘a man may resort to a forest after 50’.

Gaut. III. 25–34, Ṛ. Dh. S. II. 9. 21. 18—II. 9. 23. 2, Baud. Dh. S. III. 3, Vas. Dh. S. IX, Manu VI. 1–32, Yāj. III. 45–55, Viśnu Dh. S. 95, Vaik. X. 5, Śaṅkha-smṛti VI. 1–7 (in verse), Śāntiparva 245. 1–14 and Anuśāsana 142, Āsvamedhika-parva 46. 9–16, Laghu-Viśnu III, Kūrmapurāṇa (uttarārdha chap. 27) contain numerous rules about forest hermits. The principal points are stated below with a few references:

(1) One may go to a forest with one’s wife or one may leave her in charge of one’s sons (Manu VI. 3, Yāj. III. 45). The wife may accompany if she desires. Medhātithi notes that some explained that if the wife was young he may place her in charge of the sons and that an old wife may accompany her husband.

\(^{2119}\) वैःसासायों कौन्तेय भूपस्ते भजन यथा । इवेत घनेशनरस्यस्यस्वानानि गरी
चस्यणम् \(*bhāntiprabha* 20. 6–7.

\(^{2120}\) वनं धर्ममेव निगमनं द्व तितिति व्यतिजीति वनमयः: वनमयः एव वायमयः:
संख्यां दृष्टपरः । स्मारे \(*ṣaiva* on p. III. 45. स्वरस्वातिको द्वायमयं होवर्ते स्यस्य ‘मति
प्रचलित सत्ताय: वनमयः मधो वायमयः: वैःसासायोऽपः’

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\(^{119}\) वैःसासायों कौन्तेय भूपस्ते भजन यथा । इवेत घनेशनरस्यस्यस्यस्वानानि गरी
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\(^{110}\) वनं धर्ममेव निगमनं द्व तितिति व्यतिजीति वनमयः: वनमयः एव वायमयः:
संख्यां दृष्टपरः । स्मारे \(*षावेय* on p. III. 45. स्वरस्वातिको द्वायमयं होवर्ते स्यस्य ‘मति
प्रचलित सत्ताय: वनमयः मधो वायमयः: वैःसासायोऽपः’

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(2) He takes with him to the forest his three Vedic fires and his gṛhya fire, together with such sacrificial utensils as the ladies called sruc, srupa. Ordinarily the wife's co-operation is required in offering sacrifices, but when the wife is given in charge of the sons, her co-operation then is supposed to be dispensed with or it may be held that she has consented to all acts by agreeing to stay with the sons. On repairing to the forest he should perform the śrauta sacrifices of new moon and full moon, the āgṛayaṇā īṣṭī, the caṛurmaśyas, Turująṇā and Dākṣaṇyaṇā (Manu VI. 4. 9–10, Yaj. III. 45). The sacrificial food was to be prepared from corn like nīvāra growing in the forest. It appears that according to some writers the forest hermit was to give up his śrauta and gṛhya fires and kindle a new fire in accordance with rules laid down in the śrāmapaṇa (i.e. the Vaikhānasa sūtra) and offer sacrifices therein. Vide Gaut. III. 26, Āp. Dh. S. II. 9. 21. 20 and Vas. Dh. S. IX. 10.

2121. If he has followed the ardhaśāna mode, then he has separate śrauta and gṛhya fires; but if he has followed the sarvaśāna mode, then he has only śrauta fires, which alone he takes with him. When a man consecrates the three śrauta fires he may do so with half of his śmaṛta fire and keep only half of the śmaṛta fire. This is ardhaśāna. If he does not keep the śmaṛta fire separate it is sarvaśāna. Vide Āp. Śr. V. 4. 12–16, V. 7. 3 and Nṛṣyaśindhu (III pūrvaśāna, p. 370). If he has no śrauta fires then he takes only the gṛhya fire. One who has no wife living can also become a forest hermit. Vide Mit. on Yaj. III. 45. Dākṣaṇyaṇa is a modification of the Darśapunmanda śrauta sacrifice (Āp. Śr. III. 17. 4 and 11, Ādv. Śr. II. 14. 7f and comm. on Kā. Śr. I. 2. 11) and Turjuvena is an īṣṭayāṇa according to Ādv. Śr. II. 14. 4–6 and a śattra according to Āp. XXIII. 14. 1.

2122. Medhasthiti on Manu VI. 9 states that the Śrāmapaṇa fire is to be kindled by him only whose wife is dead or who becomes a forest hermit immediately after the close of the period of student-hood.

2123. Āraṇayikeṇāmāmaṇaḥ (Gṛ. III. 26; Āraṇayikeṇāmāmāyābhitiḥ ... ... śivāḥ). Bārīkā IX. 10. 50/51. He states "Āraṇayikeṇāmāmāyābhitiḥ ... ... śivāḥ". These words occur also in Baud. Dh. S. II. 6. 20. śivāḥ explains that he is to swallow holy ashes in order to deposit fires in his self, while Nṛṣyaṇa explains that he is to do so by repeating the mantra 'Yā te agne yajñiyas' (Tai. S. III. 4. 10. 5). The Baud, Dh. S. II. 10. 30–31 refers to this. भस्तः न: समस्तसाधिति आराणयीक्रियात्मर्मयः परि ते अर्थे यज्ञिः सत्तुरिति विपरीते विसातिति। The Viak. IX. 1–5 details how a person on entering the order of vaikhanasa is to establish the śrāmapaṇa fire. At first it deals with the establishment of śrāmapaṇa fire by one whose wife accompanies him and then by one whose wife does not accompany him and winds up. Saṁyaph: Āraṇayikeṇāmāmaṇaḥ: तत्सत्सात्त्रातिस्थापितं मन्त्रिति अराणयकलिस्ययां निस्षाणयः। अपवेदकं विद्याश्रयौ हृदं बुद्ध्या ... ... चने निवेदतुष्य तपस्यां आयेवसेत्यमृदूष्टः।
Ultimately he is to leave the keeping of fires by depositing the sacred fire in his own self according to the rules prescribed (in Vaikhānasa sūtra). Vide Manu VI. 25, Yāj. III. 45.

(3) He has to give up all food that he used to partake of when he was in his village and also all household paraphernalia (cows, horses, beds &c.) and subsist on flowers, fruits, roots and vegetables growing in the forest on land or in water or on corn fit for sages such as nīvāra and śyāmāka (Manu VI. 5 and 13, Gaut. III. 26 and 28). But he has to avoid partaking of honey, flesh, mushrooms growing on the ground, and the vegetables called Bhūṣṭraṇa, Śigruka, the Śleśmātaka fruit, though these are forest produce (Manu VI. 14). Gautama allowed him as a last resort to partake of the flesh of animals killed by carnivorous beasts. Yāj. III. 54-55, Manu VI. 27-28 allow him to beg for alms at the dwellings of other hermits or allow him to go to a village and bring by begging silently eight morsels of food. He can use salt prepared by himself only (Manu VI. 12).

(4) He has to perform the five daily sacrifices to gods, sages, Manes, men (guests) and to bhūtas with food fit for ascetics or with fruits, roots and vegetables and give alms thereout (Manu VI. 5 and 7, Gaut. III. 29-30, Yāj. III. 46).

(5) He has to bathe thrice in the day, in the morning, at noon and in the evening (Manu VI. 22 and 24, Yāj. III. 48, Vas. IX. 9); while Manu VI. 6 appears to prescribe a bath twice a day only in the morning and in the evening. So there was an option.

(6) He was to wear a deer-skin or a tattered garment (i.e. one of bark or kuśa grass or the like) and allow his hair and nails to grow. Vide Manu VI. 6, Gaut. III. 34, Vas. IX. 11.

(7) He should be devoted to the study of the Veda and recite it inaudibly (Āp. Dh. S. II 9. 22. 9, Manu VI. 8, Yāj. III. 48).

(8) He should live a life of complete continence, should be self-restrained, friendly (to all), collected in mind, ever liberal but never a recipient and be compassionate towards all beings (Manu VI. 8, Yāj. III. 45 and 48). In view of Yāj. III. 45, Vas. IX. 5 and Manu VI. 26, Kullūka seems 2124 to be

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2124. वालस्यमद्यपरः मन्नारायणः साधित: सोपास्यो ब्रजेदः । पा. III. 45 । कृपाियतः । वञ्चिद IX. 5.
wrong in holding that if a forest hermit takes his wife with him he may cohabit with her at the prescribed times.

(9) He is not to use corn growing on ploughed land in the forest even if the owner neglects to garner it nor is he to eat fruits and roots growing in villages (Manu VI. 16 and Yāj. III. 46).

(10) He may cook wild corn or he may eat only what becomes naturally ripe (like fruits) or he may pound between stones the grain to be used by him, or may employ his teeth only as mortar and he is not to employ ghee in his cooking or religious rites but only the oil of wild fruits (Manu VI. 17 and Yāj. III. 49).

(11) He is to eat only once either in the day in the 4th part (of the day divided into eight) or at night or he may take food every alternate day or once after two or three days (Viṣṇu Dh. S. 95. 5-6, Manu VI. 19). He may also follow the method of the penance of Cāṇḍrāyaṇa (stated in Manu XI. 216) or he may subsist on wild fruits, roots and flowers only (Manu VI. 20-21, Yāj. III. 50) or may eat only once at the end of a fortnight (according to one's ability). He may reduce gradually the quantity of food he takes, ultimately subsisting on water alone or on wind (Āp. Dh. S. II. 9. 23. 2, Manu VI. 31). Vide Viṣṇu Dh. S. 95. 7-12 also.

(12) He may accumulate food materials only for a day or a month or a year (but never for more than a year) and should throw away his stored food material every year in the month of Āśvina (Manu VI. 15, Yāj. III. 47, Āp. Dh. S. II. 9. 22. 24).

(13) He should practise severe austerities by standing in the midst of five fires (4 fires in the four directions and the blazing sun overhead), by standing in the open in the rains, by wearing wet garments in winter (Manu VI. 23-34, Yāj. III. 52, Viṣṇu Dh. S. 95. 2-4) and thus habituate his body to privations and mortifications.

(14) He should gradually give up residing in a house, but should stay under a tree and subsist only on fruits and roots (Manu VI. 25, Vas. IX. 11, Yāj. III. 54, Āp. Dh. S. II. 9. 21. 20).

2125. नवे सर्दी मासे युगाणं त्रां दानीयात्। अप. ध. छ। II. 9. 22. 24.
2126. बुद्धोदनिनिकेन सुर्यं ज्वर्मयो मात्रथो जानिनिनिकित। बासिठ IX. 11.

H. D. 116
(15) At night he should sleep on the bare ground, should pass the day either sitting or moving about or in the practice of Yoga and should make no effort to enjoy the things that give pleasures (Manu VI. 22 and 26, Yaj. III. 51).

(16) He should study the various texts of the Upaniṣads for the purity of his body, for the increase of his knowledge and ultimately for realising brahma (Manu VI. 29–30).

(17) If the forest hermit suffers from some incurable disease and cannot properly perform his duties or feels death to be near, he should start on the great journey (Mahāprasthāna) turning his face towards the north-east, subsisting on water and air only, till the body falls to rise no more (Manu VI. 31, Yaj. III. 55). The Mit. and Aparārka (p. 945) on Yaj. III. 55 quote a smṛti ‘a forest hermit may resort to the distant journey or may enter water or fire or may throw himself from a precipice’. 2127

The Baud. Dh. S. III. 3 gives an intricate classification of vānaprasthas. They are either pacamānakas (who take cooked or ripe food) or apacamānakas (who do not cook their food). Each of these two classes is again sub-divided into five. The five pacamānakas are sarvāraṇyakas, vaitusikas, those who subsist on fruits, roots and bulbous roots, those who subsist on fruits only, those who subsist on vegetables only. Sarvāraṇyakas are of two kinds, viz. indrāvasikas (who bring creepers, shrubs and cook them, offer agnihotra therewith and offer it to guests and eat the rest) and reto-vasikas (who bring the flesh of animals killed by tigers, wolves or hawks and cook it and offer to Agni &c.). The apacamānakas are five viz. unmajjakas (who do not employ implements of iron or stone for holding food), pravrttāśinaḥ (who eat food from their hands, without using any vessel), mukhenādāyinaḥ (who eat food with their mouth, without using their hands, as beasts do), toyāhāras (who subsist on water only), vāyubhakṣaḥ (who observe total fast). These are according to Baud. the ten dīkṣās of Vaiṣṇavaś. Manu also (VI. 29) calls the rules to be observed by forest hermits dīkṣās.

Bṛhat-Parāśara (op. cit. XI. p. 290) speaks of four divisions of vānaprasthas viz. Vaiṣṇavaś, Udumbara, Vālakhilīya and

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2127. वानप्रस्थः बृहत्पराशरः अपकामानकाः सुहृद्यायिनाः वायुत्तिसिकाः। इति सर्वायाः। नित्यम् on Yaj. III. 55 (the printed text of Bṛhat reads पीराच्छायम् while the text reads हृदथ्रायम्).
Any person of the three higher varṇas could become a vānaprastha, but a śūdra could not do so. Manu VI. 1 when starting the topic of vānaprasthas employs the word ‘dvīja’. In the Sāntiparva 21. 15 it is stated that a ksatriya after transferring the kingdom to his son should subsist in a forest on wild food and follow the śrāvaṇa scriptures.118 In the Āśvamedhika-parva 35. 43 it is expressly stated that the order of vānaprasthas is meant for the three dvījīts.119 The Mahābhārata cites many examples of royal personages becoming vānaprasthas. Yayāti after crowning his youngest and most dutiful son Puru as a king is said to have become a forest hermit (Ādiparva 86. 1) where he practised various austerities (Ād. 86. 12-17) and ultimately ended his life by fasting (Ād. 75. 58). In the Āśramaṇāsīl-parva (chap. 19) the blind king Dhṛtarāṣṭra is said to have become a forest hermit with his wife Gāndhārī who put on bark garments and deer-skin. The Par. M. (I. part 2, p. 139) relying on Manu VI. 2, Yama and other sages states its view that men of the three varṇas could become forest hermits. Women also could repair to the forest. The Māsala parva (7. 74) states that when Kṛṣṇa left the mortal body, Satyabhāmā and other queens of Kṛṣṇa entered the forest having resolved to undergo severe austerities. The Ādiparva (128. 12-13) narrates that, on the death of Pāṇḍu, Satyavatī with her two daughters-in-law repaired to a forest for austerities and died there. Vide also Sānti 147. 10 (for Mahāprasthāṇa) and Āśramaṇāsīlparva. 37. 27-28. According to Vaiś. VIII. 1 and Vāmanapurāṇa 14. 117-118 a brāhmaṇa could pass through all four āśramas, a ksatriya through three (he could not be a sannyāsin), a vaśya

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118. वानप्रस्थ्या तत्संशयेत्।
119. वानप्रस्थ्या तत्संशयेत्।

Vide note 2123 above.

2129. भाकनर द्विजसिद्धिमात्रं वधाणाद्विद्वि: है। सर्वविभवे वर्णोऽहिस्व: तंत्रिधि: वहे। आचार्यविकारे 35. 43; सर्वविभव सर्वविभवा वहे: कृप्तस्य संज्ञा। वहे वाईवर्य राजस्तावसिद्धां कृपित्वम्। मोठे 7. 74; वायुविभव वायुविभागिता चिकित्सं। सर्वात्मानो वैवर्यस्य वधानस्य व्यवस्था वायुविभव नवनियम: वैवर्यस्य प्राचिनवादः। वैवर्यतिस्मात् VIII. 1.
through two (brahmacarya and gārhasṭhya) and a sūdra could resort to only one viz. the householder's mode of life. Vide the story of Śambūka referred to above (p. 119).

The question whether ending one's life by starting on the Great Journey or by falling from a precipice is sinful exercised the minds of many writers on dharmaśāstra. The Dharmaśāstra writers generally condemn suicide or an attempt to commit suicide as a great sin. Parāśara (IV. 1–2) states that if a man or woman hangs himself or herself through extreme pride or extreme rage or through affliction or fear he or she falls into hell for sixty thousand years.\textsuperscript{2130} Manu V. 89 says that no water is to be offered for the benefit of the souls of those who kill themselves. The AdiParva (179. 20) declares that one who commits suicide does not reach blissful worlds. Vas. Dh. S. (23. 14–16) ordains "whoever kills himself becomes abhiṣasta (guilty of mortal sin) and his sapindas have to perform no death rites for him; a man becomes a killer of the self when he destroys himself by wood (i.e. by fire), water, clubs and stones (i.e. by striking his head against a stone), weapon, poison, or ropes (i.e. by hanging). They also quote a verse "that dvija who through affection performs the last rites of a man who commits suicide must undergo the penance of Cāndrayaṇa with Tapta-krochra". Vas. Dh. S. 23. 18 prescribes a pārayaścitta for merely resolving to kill oneself (even when no attempt is made). Yama (20–21) prescribes that when a person tries to do away with himself by such methods as hanging, if he dies, his body should be smeared with impure things and if he lives he should be fined two hundred pana; his friends and sons should each be fined one pana and then they should undergo the penance laid down in the sāstra.\textsuperscript{2131}

In spite of this general attitude, exceptions were made in the smṛtis, the epics and purāṇas. When a man was guilty of brāhmaṇa murder, he was allowed to meet death at the hands of archers in a battle who knew that the sinner wanted to be killed in that way as a penance or the sinner may throw himself head

\textsuperscript{2130} अतिसाधारितःधार्मिकध्या धार्मिकोऽध्या यमी खा भयात्। ब्रह्मचर्यिन्द्रि दुस्यादिवं गतिर्देशं विधीते॥ पुश्यमातपीपुरूणं अभ्ये तमासि स्मरसि। वार्त वैवेशयाजनि नस्यं प्रतिच्छेदं॥ परासारं IV. 1–2.

\textsuperscript{2131} आलाम धात्येंत्रस्तु रुप्यधिमित्वप्रामाणयः। युज्ञसेविनं हेतुम रीवाने गिरिकाः कृतं॥ बुधानात्युपधिमित्वाणि नरसंघं पणिकं दुस्मनं। पापविनां ततः। कुरुषंधािर्मयोऽदित्स।॥ यस्म 20–21.
downwards in fire (Manu XI. 73, Yāj. III. 248). Similarly the drinker of spirituous liquor expiated his sin by taking boiling wine, water, ghee, cow's milk or urine and dying thereby (Manu XI. 90-91, Yāj. III. 253, Gaut. 23. 1, Vas. Dh. S. 20. 22). Vide also Vas. Dh. S. 13. 14, Gaut. 23. 1, Āp. Dh. S. I. 9. 25. 1-3 and 6 for similar deadly penances for incest and for drinking liquor and for theft. The Āp.Dh.S. (I.10.28. 15-17) quotes Hārīta who condemns such penances involving death. At extremely holy places like Prayāga, the Sarasvatt and Benares persons were allowed to kill themselves by drowning with the desire of securing release from samsāra. The Śālyaparva (39. 33-34) states 'whoever abandons his body at Prthūdaka on the northern bank of the Sarasvatt after repeating Vedic prayers would not be troubled by death thereafter.' The Anuśāsanasparva (25. 62-64) says that if a man knowing the Vedānta and understanding the ephemeral nature of life abandons life in the holy Himālayas by fasting, he would reach the world of brahma. Vide also Vanaparva 85. 83 (about suicides at Prayāga). The Matsya-purāṇa (186. 34-35) eulogises the peak of Amarakaṇṭaka by stating 'whoever dies at Amarakaṇṭaka by fire, poison, water or by fasting enjoys the pleasures (described in verses 28-33). He who throws himself down (from the peaks of Amarakaṇṭaka) never returns (to samsāra).'

There are historical examples of this practice supplied by Epigraphy. The Khairha plates of Yasahkaradeva (dated Kalacuri samvat 823 I. e. 1073 A. D.) narrate that king Gāṅgeya obtained release along with his one hundred wives at the famous banyan tree of Prayāga (E. I. vol. XII. p. 205 at p. 211). King Dhanḍaveya of the Chandella dynasty is said to have lived for more than 100 years and to have abandoned his body at Prayāga while contemplating on Rudra (E. I. vol. I. p. 140). The Cālukya king Someśvara after performing yoga

2132. छुङ्कलागानी ह छुङ्कि छुङ्कि मभियोभवत अवीपायविद्वस्तायमस्व। निष्के-
कविरि हारितः। यो ज्ञातमानं परं मातमपमपोभिस्तं एव स भवति। अयो. च. 
I. 10. 28. 15-17.

2133. स्वस्तिकारे तीरे परस्परोदर्मान्तस्तु । पुष्पङ्कले कप्परो मैनं भो नास्य 
स्वेदः। शालस्य 39. 33-34

2134. एवं शोको महेश्वरो यो छुङ्कलागानी। अयो तंत्रस्ते साति तथा चैव ज्ञान-
पक्षे। अनुक्किता पवित्तरं परस्परोधर्मयेत। पतंज छुङ्कि यथा प्रश्व मथं देशे 
मनस्य 186. 34-35.

2135. माते मध्यस्वस्याविनिर्दद्धो साय शालेन छुङ्कितात्त्विप् छुङ्कि। E. I. vol. 
XII. 205 at p. 211.
rites drowned himself in the Tuṅgabhadrā in 1068 A. D. (E. C. vol. II. Sk. 136). The Raghuvamśa VIII. 94 poetically describes how Aja in his old age when his health was shattered by disease resorted to fasting and drowned himself at the confluence of the holy rivers, the Ganges and the Śarayū, and immediately attained the position of a denizen of Heaven.

Apart from suicide for purposes of penance or at holy places the smrritis allowed, as said above, a forest hermit to start on the great journey to meet death and also allowed in certain circumstances death by entering fire, or by drowning or by fasting or by throwing oneself from a precipice even for those who were not hermits. Gautama (14. 11) prescribes that no mourning need be observed for those who willfully meet death by fasting, or by cutting themselves off with a weapon, or by fire, or poison or water or by hanging or by falling from a precipice. But Atri (218–219) states some exceptions viz. 'if one who is very old (beyond 70), one who cannot observe the rules of bodily purification (owing to extreme weakness &c.), one who is so ill that no medical help can be given, kills himself by throwing himself from a precipice or into fire or water or by fasting, mourning should be observed for him for three days and śrāddha may be performed for him.' Apārākha (p. 536) quotes texts of Brahmagarha, Vivasvat and Gārgya about an householder 'he who suffering from serious illness cannot live, or who is very old, who has no desire left for the pleasures of any of the senses and who has carried out his tasks may bring about his death at his pleasure by resorting to mahāprasthāna, by entering fire or water or by falling from a precipice. By so doing he incurs no sin and his death is far better than tapas, and one should not desire to live vainly (without being able to perform the duties laid down by the śāstra). Apārākha (p. 877) and Par. M. (I. part 2, p. 228) quote several verses from Ṛṣipuṇḍa about dying by fasting, by entering fire or deep water or by falling from a precipice, or by going on mahā-

2136. डुळ्डुळ्डूळ्डूळ्डूळ्डूळः । श्राद्धार्थमभिभूतिः । आसाराम धार्मिक्यस्वतः भवत्सन्न- ज्ञानसन्धिग्निः । तथाविद्या निःशक्तिं विविदुण्डितिः । दूरवेदन्त्य सा क्रोष्णा च चारु- मार्गेषु व आशीयिकौ । आशीयिकौ 218–219 quoted by नेपालिन्दिः in महाभारत V. 89, लिप्तं on प. 111. 6. अपाराक हेमका p. 902 (as from Aṅgiras), परं प. प्रार्थनाम 1. सं. 2. p. 228 (as from वायुमहात्म्य). 2137. तथा क बद्धमर्मः । पो जीविद्वृत्ति च भक्तितं महायमायार्थपदिकमिः । सोभ्याण्ड- नामाभिषेकास्तु । विविदुण्डितिः । भवशत्क सूर्यनाः भक्तिकर्षणं । विविदुण्डितिः । देशमहापरितात्त्विकमिः । तथा गार्गीयं भवत्सन्नमनिष्ठकाय । महारामाधवमस्तरं भवत्सन्नमनिष्ठकाय । भवत्सन्नमनिष्ठकाय । विविदुण्डितिः quoted by अपाराक हेमका p. 536.
prasthāna in the Himalayās or by abandoning life from the branch of the vaṭa tree at Prayāga, the verses declaring that not only does such a man not incur sin but he attains the worlds of bliss. In the Rāmāyaṇa (Araṇya, chap. 9) Śara-bhaṅga is said to have entered fire. We find that the Mṛcchakāṭika (I. 4) speaks of king Śūdraka as having entered fire. In the Gupta Inscriptions No. 42, the great Emperor Kumāra-gupta is said to have entered the fire of dried cowdung cakes. The editor remarks that there is necessarily no reference to the fact that the emperor voluntarily embraced death by fire. But it appears that there is no great propriety in the description if all that is meant is that the Emperor’s corpse was burnt with ‘kariṣa’.

Some put forward a Vedic passage ‘one who desires heaven should not (seek to) die before the appointed span of life is at an end (of itself)’ as opposed to the permission for suicide given by the smṛtis. Medhātithi on Manu VI. 32²¹³⁸ quotes this Vedic text and explains it away by saying that if śruti intended to lay down an absolute prohibition against suicide in every case, it would have simply said ‘one who desires heaven should not (seek to) die’. The Vāj. S. (40. 3) contains a verse saying ‘whoever destroy their self reach after death Asura worlds that are shrouded in blinding darkness’, which really refers to persons ignorant of the correct knowledge of the Self. But this has been interpreted by many as referring to those guilty of suicide (ātmahan). Vide Uttarasāmacarita IV, after verse 3²¹³⁸ and Br. Up. IV. 4. 11 for a verse similar to that in the Vāj. S. The Rājatarāṅgiṇī (VI. 1411) refers to officers appointed by the king to superintend pṛāyopaveśa (resolving on death by fasting).

Among Jains a similar rule prevailed. The Ratnakaranda-srāvakācāra (chap. 5) of Samantabhadra (about 2nd century A. D.) dilates on Sallekhana, which consists in abandoning the body for the accumulation of merit in calamities, famines,

²¹³⁸. न धृत तत्त्वातु ह न दुरायुष्ट रक्तामविगति लक्ष्मीत्रः कुतो भागस्य शमीरपुरः। उपयुक्ते । जव्हत विलस्चालितेऽसस्तरोपाताहिता न विधिते यथार्थस्य सुभूम्ये। येव हि तत्त्व उपयुक्ते न दुरायुष्ट हृतिः। अक्षमाविगते श्राविगते सर्वे प्लावनेऽविचारस्य रक्तामविगति । मेधा. on महा 32. Vide कुमार. on महा VI. 31 for an explanation of the same Vedic quotation.

²¹³⁹. अवस्थापित श्राविगते रक्तामविगते च ाविगते बिन्यामो निर्माणसाधन इत्यर्थे इत्यर्थे इत्यर्थे । उपरसङ्केतित IV after verse 3.
extreme old age and incurable disease. The Kalandri (Sirohi State) Inscription records the suicide of a Jain congregation by fasting in samhaut 1389 (E. I. vol. XX., appendix p. 98 No. 691).

From the account of the death of Kalanos the Indian gymnosophist at 73 given by Megasthenes (Mc Crindle p. 106) we can gather that the practice of religious suicide prevailed long before the 4th century B. C. Strabo (XV. 1. 4) states that with the ambassadors that came to Augustus Cæsar from India also arrived an Indian gymnosophist who committed himself to the flames like Kalanos who exhibited the same spectacle before Alexander.

In the times of the purānas the method of starting on maha-prasthāna and suicide by entering fire or falling from a precipice came to be forbidden and was included in Kalivarja.2141

It will be noticed that some of the duties and regulations prescribed for vānaprasthas are practically the same as those for sannyāsins. For example, the rules laid down in Manu VI. 25–29 for forest hermits are almost the same as those for parivṛśjakas2142 (Manu VI. 38, 43, 44). The Ap. Dh. S. employs the same words twice in delineating the characteristics of both (II. 9. 21. 10 and 20). The order of hermits gradually leads on to or rather passes over into that of sannyāsins. Both have to observe celibacy and restraint of senses, both have to regulate the intake and quality of food, both have to contemplate on the passages of the Upaniṣads and strive for the knowledge of Brahman. There were no doubt some differences. The vānaprastha could be accompanied by his wife at least in the beginning, a sannyāsin could not be so. A vānaprastha had to keep fires, perform the daily and other yajñas at least in the beginning, the sannyāsin gave up his fires. The vānaprastha had to concentrate upon tapas, upon inuring himself to privations, severe austerities, and self-mortification, while the sannyāsin

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2140. उपसने पुरुषे जपसि सवाधि स प्रिमतिकारे। परम्पर तथा दिनित्ववलयवभु: सत्ते-वालापार:।। राजकान्तकारकुब्जाका प्रकाशी।। I owe this quotation to the kindness of Prof. Upadhye of Kolhapur.

2141. अशापस्यांगक्षे सोविषयो तथा मध्य:। एवं वन्मार्ग विश्वस्वयो ज्ञनोनाथ्यर्थिनी-विष्णु:।। रथदरविकुप्युं, पूर्णियो:।। vide also सुमित्रा।। I. p. 12.

2142. अनुसिद्धविषय: सवाक्षारामकारो छलिन: स्वाम्याय वन्मार्गमानो वास्तव:।। आय: च। II. 9. 21. 10 and again एकात्मित्विनिदितः।। वास्तव।। आय: च। II. 9. 21. 20 (about वास्तव)
was concerned principally with *sanyama* (restraint or quiescence of senses) and contemplation of the highest Reality, as stated by ŚāṅkaraŚārya on *Vedāntasūtra* III. 4. 20. Owing to the great similarity and virtual fusion of the two āśramas the stage of vānapraṣṭha came to be gradually ignored and people passed from the householder's life directly to the life of sannyāsa. Govindasvāmī on Baud. Dh. S. III. 3. 14–17 remarks that the ācārya (Baudhāyana) should be asked why he describes the two orders of vānapraṣṭha and sannyāsa as distinct. In course of time no one probably became a vānapraṣṭha and therefore having recourse to the stage of vānapraṣṭha came to be forbidden in the Kali age.
CHAPTER XXVIII

SANNYĀSA

Sanvyāsa.—(the order of ascetics.). That the Chān. Up. was well aware of the three āśramas of student-hood, house-holder and forest hermit has been shown above (p. 420). It is somewhat doubtful whether the Chān. Up. regarded sannyāsa as the fourth and the last stage in a man’s life when ideally planned. It merely states that ‘one that holds fast by the realization of brahman attains immortality’. But it appears that a stage of the abandonment of worldly riches, a life of begging and contemplation of the Absolute and its realization had been known to the earliest Upāniṣads like the Brhadāranyaka. Whether it was the fourth stage or whether it could be reached even in the stage of brahmaçarya or of a house-holder is left in doubt so far as the older Upāniṣads are concerned. The Jābālopaniṣad (4) has been quoted above (p. 421) to show that it gave an option either to regard sannyāsa as the 4th stage in a man’s life or to resort to it immediately after any of the first two āśramas.

In the Br. Up. (II. 4. 1) we see that Yājñavalkya 2146 when about to become a parivrājaka (a wandering ascetic) tells his wife Maitreyī that he was going to leave home and that he wanted to divide whatever wealth he had between her and her co-wife Kātyāyani. This shows that a parivrājaka had even then to leave home and wife and to give up all belongings. The same Upāniṣad in another place (III. 5. 1) states ‘those who realize Ātman give up the hankering after progeny, possessions and heavenly worlds and practise the beggar’s mode of life; therefore the brāhmaṇa, having completely mastered (and so risen beyond) mere learning, should seek to be like a child (i. e. should not make a parade of his latent capacities or knowledge) and having completed (gone beyond) knowledge and

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2146. जैनेन्द्रियि होलाध प्राज्ञग पुज्ञायु मन्यायु अर्यम्कुलामनागालेक हन्त
लेखना हम्नाम्याद्वे करणामीति। भुव. उ. II. 4. 1; एत्तै तन्माध्याय विष्णुवा
भाग्यम्। द्वितीयावथ विद्वेदावथ लोकालाभावुष्यावथ मिति एतं।....
तत्तां साधनान्। पाणिक्षयेन निविद्य भार्यो निःसर्गा विद्वेदाः।
भाग्यो व पाणिक्षय व निविद्याय भाग्यये श्रीसर्गा वोर्गे व निविद्याय
भाग्यम्। भुव. उ. III. 5. 1. Vide Vedāntasūtra III. 4. 47–49 and 50 for a discussion of this last passage.
bālya (child-like behaviour) he should attain to the position of a muni, and having risen beyond the stage of a muni or non-muni, should become a real brāhmaṇa (one who has realized brahman). Vide also Br. Up. IV. 4. 22 for similar words and sentiments. The Jābālop aniṣad (5)\textsuperscript{2147} declares that the ascetic (parivrāt) wears discoloured (not white) garments, has a tonsured head, has no possessions, is pure, hates (or injures) no one, begs for alms and thereby tends to attain non-difference from brahma. In the Paramahāmasa, the Brahma, the Nārada-parivrājaka, and the Sannyāsa Upaniṣads, numerous rules are laid down about sannyāsa. But the antiquity and the authenticity of these Upaniṣads is extremely doubtful and therefore passing them over attention will be confined to the dharmasūtras and other ancient smṛtis.

Gaut. III. 10–24, Ap. Dh. S. II. 9, 21, 7–20, Baud. Dh. S. II. 6, 21–27 and II. 10, Vas. Dh. S. X., Manu VI. 33–36, Yāj. III. 56–66, Vaik. IX. 9, Viṣṇu Dh. S. 96, Śaṅtiparva chap. 246 and 279, Adiparva chap. 119. 7–21 and Āśvamedhika 46. 18–46, Śaṅkhāsūrti (VII in verse), Daksīṇa VII. 28–38, Kūrmapurāṇa (Uttarārdha, chap. 23), Agnipurāṇa 161 and many other smṛtis and purāṇas dilate upon the characteristics and duties of ascetics (yatidharma). Some of the most salient features are set out below with a few references.

(1) In order to qualify himself for sannyāsa, a person had to perform a sacrifice to Prajāpati in which whatever he had he distributed to priests and the poor and the helpless (Manu VI. 38, Yāj. III. 56, Viṣṇu Dh. S. 96. 1, Śaṅkhā VII. 1).\textsuperscript{2148} The Yatidharma saṅgraha (p. 13) prescribes that the Prajāpatyeṣṭi should be performed by him who had kept the three veda fires and the īṣṭi to Agni should be performed by others who kept only the grhya fire. The Jābālop aniṣad 4 adds that the sacrifice should be for Agni (and not for Prajāpati as some hold). The

\textsuperscript{2147} अथ परिवारु विर्यंवातः सहस्रपरिषाहः स्नित्यादातीर्येषां स्वतः मुदात्रवाच्च भवे-तिति। जातालोपिनात् 5, quoted by ठाकुराचार्य in his भाष्य on बहु. उ. III. 5. 1 as सूत्रित।

\textsuperscript{2148} प्रस्तेशे सहस्रपरिषाहि नित्योपयोद्य नित्या। संस्मृतेयो सुद्रायो वाह्यो मुदात्र-वपयेत्। इसलिहाराण 58. 36. स्मृतिः (सपॉनस) p. 173 quotes it as of चिन्ह and reads सहस्रपरिषाहि, and का for नित्या. अपराक्रम p. 951 quotes this from इसलिहाराण but reads सहस्रपरिषाहि and का। बौद्धवमतात्यो दुष्किर्धाण्याः च हस्ता तथ्यादि-शत्रुही ज्योत्परिषाहि नामोहो स्नित्यादाते विभिन्नकाल्या विद्वानां राजा दुध्वला। दुध्वला चतुर्वेदी प्रस्तेशे विचिन्त्रितम्। भिन्नता on बहु. III. 56–57.
Nṛsimhapurāṇa (60. 2-4) requires that before entering upon this order one should perform eight śrāddhas. The Nṛsimhapurāṇa 58. 36 allows every one who is a vedic student to become an ascetic if his tongue, his sexual emotions, his appetite for food and his speech are pure (i.e. under strict control). The eight śrāddhas are daiva (to Vasus, Rudras, Ādityas), ārṣa (to the ten sages viz. Marci and others), divya (to Hiranya- garbha and Vairāja), mānusya (to Sanaka, Sanandana and five others), bhautika (to five bhūtas, prthvī &c.), paitṛka (to Kavyavād fire, Soma, Aryaman, pīṭras called Agniśvātta &c.), mātrārāddha (to ten mātrās such as Gaurī, Padmā, ātmaśrāddha (to Paramātman). Vide Yati-dh. p. 9 and Sm. M. p. 177. Manu is careful to point out (VI. 35-37) that a man should fix his mind on mokṣa after studying the Veda, procreating sons, performing sacrifices i.e. after discharging his debts to the sages, the pīṭras and gods. Baudh. Dh. S. II. 10. 3-6 and Vaik. IX. 6 state that an householder who has no children or whose wife is dead or who has established his children in the path of dharma or who is over 70 may become an ascetic. Kautīlaya (II. 1) prescribes that if a person embraces the order of ascetics without making proper provision for his wife and sons he shall be punished with the first ammoneement.²¹⁴⁹ He has to deposit his fires in himself and leave home (Manu VI. 38).

(2) After leaving home, wife, children and possessions, he should dwell outside the villages, should be homeless and stay under a tree or in an un-inhabited house wherever he may be when the sun sets and should always wander from place to place; but he may remain in one place only in the rainy season²¹⁵⁰ (Manu VI. 41, 43-44, Vas. Dh. S. X. 12-15, Śaṅkha VII. 6). Śaṅkha (quoted by the Mit. on Yaj. III. 58) allows him to stay in one place only for two months in the rains, while Kaṇva says that he may stay one night in a village and five in a town (except in the rains). When he follows the rule of staying four or two months in one place, he should do so from the full moon of Āśādi or an ascetic may always stay on the banks of the Ganges.

²¹⁴⁹. नववारसमतिविधाय मनः भ्रातं भ्रातं साधवः सिंहं क ग्रामलयं। कौतिल्य II. 1.
²¹⁵⁰. अनिर्व्वतं वसति वलंद। भ्रातास्य केवले गुरुपरागे व बुद्धस्येव। अर्थव- निर्विध। वारस X. 12-15, 16; गुरुपरागादिकल: स्थायिक्षरतं गुरुपरागे। सर्व VII. 6; the words पच्छर्तापत्यपरागे हुनि: occur in वलवर्द X. 12, 11 also.
(3) He should always wander alone without a companion, as by so doing he will be free from attachments and the pangs of separation. Dakṣa (VII. 34–38) emphasizes this point very well: 'the real ascetic always stays alone; if two stay together, they form a pair; if three stay together they are like a village and if more (than three stay together) then it becomes like a town. An ascetic should not form a pair or a village or a town; by so doing he swerves from his dharma, since (if two or more stay together) they begin to exchange news about the ruling prince, about the alms obtained and by close contact sentiments of affection, jealousy or wickedness arise between them. Bad ascetics engage in many activities viz. expounding (texts) for securing money or honour and also gathering pupils round them. There are only four proper actions for an ascetic and no fifth viz. contemplation, purity, begging, always staying alone'. Nārada says 'there are six acts which ascetics must do as if ordered by the king under the threat of a penalty viz. begging, japa, contemplation, bath (thrice daily), purity and worship of Śiva or Viṣṇu (quoted in Yati-dh. p. 62 and Sm. M. p. 188).

(4) He should be celibate, should always be devoted to contemplation and spiritual knowledge and should be unattached to all objects of sense and pleasure (Manu VI. 41 and 49, Gaut. III. 11).

(5) He should move about avoiding all trouble or injury to creatures, should make all creatures safe with him, should bear with indifference all disrespect, should entertain no anger towards him who is furious with him, should utter benedictions over him also who runs him down, should never utter an untruth (Manu VI. 40, 47-48, Yāj. III. 61, Gaut. III. 23).

(6) He should neither kindle śrauta fires nor gṛhya fire nor even ordinary fire for cooking food and should subsist on

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2151. एवो शिष्यतेऽपूर्वक स्त्री शिष्यतेऽपूर्वक स्त्रीते। तमो रागस्य सह तमो रागस्य सह तत्सदृशी अर्ह्मेऽति। तत्सदृशी अर्ह्मेऽति।

2151. a नागरुपथः। निशोहितो जरो द्वारणस्य हृदराजस्य। कर्तव्यपति सों।


(7) He may enter a village for begging food only once a day, he should not ordinarily stay in a village at night (except in the rains) but if he stays at all he should do so only for one night (Gaut. III. 13 and 20, Manu VI. 43, 55).

(8) He should beg alms from seven houses without selecting them beforehand (Vas. Dh. S. X. 7, Śaṅkha VII. 3, Ādi. 119. 12 ‘five or ten houses’). Baud. Dh. S. (II. 10. 57–58) prescribes that he should visit for alms the houses of brāhmaṇa householders of the Śālina and Yāyāvara types and should only wait for as much time as would be required for milking a cow. Baud. Dh. S. II. 10. 69 quotes the view of others that an ascetic may take alms from persons of all varṇas or food from only one among dvijātis; Vas. X. 24 also says that he should beg of brāhmaṇas only. The Vāyupurāṇa I. 13. 17 prescribes that ascetics should not eat food belonging to one man (but should eat food collected from several houses), or flesh or honey should not accept āmasāraḍḍha (i.e. śrāddha with uncooked food), should not use salt directly or by itself (i.e. they may eat vegetables in cooking which salt has been used). According to Uśanas (quoted in Sm. M. p. 200 and Yati-dh. pp. 74–75) food obtained by begging is of five kinds viz. mādhukāra (collecting food from any three, five or seven houses at random just as bees collect honey from any flowers), prākprāṇita (when a request is made by devotees to take food at their houses even before the ascetic gets up from his bed), ayācita (when invitation to take food at his house is given by a man before the ascetic starts on his begging round), tālkālika (the food that is announced by a brāhmaṇa the moment the ascetic approaches), upapanna (cooked food brought to the matha by devoted disciples or other people). Vas. Dh. S. X. 31 says that a brāhmaṇa ascetic should avoid food at śūdra houses and Aparārka p. 963 explains this as implying that in the absence of brāhmaṇa houses an ascetic may beg for food from kṣatriyas and vaiśyas. In later times begging alms from persons of all castes was forbidden, being included among kalivarjya actions (‘yates tu sarva-varṇeṣu na bhiksacaraṇam kalau’). Vide Sm. M. p. 201. It was stated by Parāśara and Kratu that no fault attaches to an ascetic if he being very old or very ill took food from a single person on a certain day or for several days or begged for food at the house of his sons.
friends, teacher or brothers or wife (vide Sm. M. p. 201, Yatidh. p. 75). According to Parāśara I. 51 and the Sūtasamhitā (Jñāna-yoga-khanda 4. 15-16) the first claim on the food cooked in the house is that of an ascetic and a brahmaśārīrin and one has to perform the Cāndrayana penance for taking one's meals without giving alms to them. In giving food to an ascetic first water is poured on his hand, then food is given and then again water is poured on his hand (Parāśara I. 53 quoted by Haradatta on Gaut. V. 16). Vide Āp. Dh. S. II. 2. 4. 10 and Yāj. I. 107.

(9) He should go out for begging when the smoke from kitchens has ceased to rise and when the noise of pestles has died down and the live coals (in the kitchen) have been extinguished and the plates used for the dining (by the householders) have been kept aside i.e. he should beg food in the evening (Manu VI. 56, Yāj. III. 59, Vas. X. 8, Śaṅkha VII. 2). He should not take as alms honey or flesh (Vas. X. 24). He should not endeavour to secure alms by the practice of predicting, interpreting portents and omens or by the practice of describing the consequences indicated by them, nor by astrology nor by expounding the principles of a lore nor by casuistry (or discussion) nor should he approach a house that is already besieged by hermits, brāhmaṇas, birds and dogs, beggars or others (Manu VI. 50-51).

(10) He should not eat food to satiety, but should eat only as much as is necessary to keep body and soul together and should not feel delight when he gets substantial alms nor feel dejected when he gets little or nothing (Manu VI. 57 and 59, Vas. X. 21, 22 and 25, Yāj. III. 59). There is a famous verse 'an ascetic should take only eight morsels of food, a forest hermit 16, a householder 32 and a vedic student an unlimited number' (Āp. Dh. S. II. 4. 9. 13, Baud. Dh. S. II. 10. 68).

(11) He should hoard nothing and he should own or possess nothing except his tattered garments, his water jar, begging bowl (Manu VI. 43-44, Gaut. III. 10, Vas. X. 6). Devala quoted by the Mit. on Yāj. III. 58 declares that the ascetic should possess only a water-jar, a pavitra (cloth for straining water), pādūkās, an āsana and a kānthā (wallet for protection from extreme cold.). The Mahābhārata states that wearing ochre-coloured garments, shaving the head, and keeping a water jar and three staves—these are only outward signs meant
to secure food and do not lead to mokṣa⁹¹b (dialogue of Janaka and Sulabhā). The Mahābhāṣya (vol. I. p. 365) also declares that a man is known to be a parivrājaka on seeing his three staffs. The Vāyupurāṇa I. 8 (quoted by Aparārka pp. 949–950) lays down what he should possess. He should take a staff of bamboo the outward surface of which is intact, which is not formidable and which has the parvans (the parts between the joints) of equal length, which is surrounded by a rope of cow’s tail hair four angulas in length and has three knots and which he holds in his right hand; he should have a śikya (loop on which to carry his jar or other things) made of kuśa or cotton or hemp threads or strings and of the form of a lotus and six muśtis (fists) in length; he should also have a water jar and a pātra (vessel or bowl for begging); he may have a seat (āsana) of wood square or round in size for sitting on or for washing his feet; he should have a loin-cloth to cover his private parts and a kanthā (patched garment or wallet) for protection against cold and he may have two pādukās (sandals). He should have only these and should not accumulate anything else.

(12) He should wear garments only for covering his private parts and may wear such garments as were worn by others and are used by him after washing (Gaut. III. 17–18), while Āp. Dh. S. (II. 9. 21. 11–12) states that he should wear clothes thrown away by others and that some say that he may be naked. Vas. (X. 9–11) says that he should cover his body with a piece of cloth (sāṭī) or with deer skin or with grass cut down for cows. Baudh. Dh. S. II. 6. 24 requires that his garments should be ochre-coloured (quoted by Aparārka p. 962).

(13) The begging bowl and the plate from which the ascetic eats should be made of clay or wood or of a gourd, or of bamboo which should be without holes and he should not use metal vessels; and these vessels are to be cleaned with water and secured with cow’s hair (Manu VI. 53–54, Yāj. III. 60 and Laghu-Viśeṣu IV. 29–30).

(14) He should pare his nails, cut all his hair and beard (Manu VI. 52, Vas. Dh. S. X. 6); but Gaut. III. 21 appears to

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⁹¹b 2151 b. वायुपुराण्य सौलभ्यः भिषिश्वर्यः कमण्डुलयः।तिष्ठतात्तपेतिभिः मोक्षमेव महिः।; quoted from the Mahābhārata in the Vedānta-kāṅkṣāpatipradīṣṭā p. 639 on Vedānta-sūtra III. 4. 18; विनिर्देश्यायं च दुःख परिव्राजकम् ईति। Mahābhārata Vol. I. p. 365 (on Ya. II. 1. 1).
allow him an option viz. he may tonsure the whole head or keep only a top-knot.

(15) He should sleep on raised ground (sthāṇḍīla), should feel no concern if he suffers from an illness, he should neither welcome death nor should he feel joy for continuing to live, but he should patiently wait till the time of death, as a servant waits till the time he is hired expires (Manu VI. 43 and 46).


(17) He should be trīdāṇḍī (carrying three staffs) according to Yaj. III. 58, while Manu VI. 52 simply says he should be dāṇḍī (i.e. carrying a staff). The word dāṇḍa is used in two senses, a staff of bamboo or restraint. Baudh. Dh. S. II. 10. 53 gives an option that he may be ekadāṇḍī or a trīdāṇḍī and also says that he should not cause harm to creatures by speech, actions and mind (II. 6. 25). Manu XII. 10, which is the same as Dakṣa (VII. 30), declares that that man is called trīdāṇḍī who has restraint over his speech, mind and body. Dakṣa makes certain apt remarks 'Even gods who pre-eminently possess the sattvāguna are carried away by pleasures of sense; what of men? Therefore he who has given up his taste for pleasures should resort to dāṇḍa; others cannot do it as they will be carried away by pleasures. An ascetic is not called trīdāṇḍī by carrying bamboo staffs; he is trīdāṇḍī who has the spiritual dāṇḍa in him. Many people make their livelihood under the guise of (carrying) three dāṇḍas' (VII. 27–31, quoted by Aparārka p. 953). Restraint of speech requires that he should observe silence, restraint of action that he should cause injury to no creature and restraint of mind that he should engage in pāṇḍayāma and other yogic practices. Dakṣa himself says (I. 12–13) that the three staffs are the special outward sign of a yāti as the girdle, deer-skin and staff are the outward signs of the vedic student or long nails and beard are indicia of the forest hermit. Laghu-Viṣṇu IV. 12 says he may be ekadāṇḍī or trīdāṇḍī. The Jivanamuktiviveka (p. 154)

2152. अभिप्रेतनिकृतं र्यावृत्तसाधारणं दुविनः स्ताश्चाय एनोत्रज्ञानी शार्च ताज्ञे पाण्डुपति मिष्टयुक्तिहेतुन्तज्ञब्रह्मवेदि अवर् वं शु. II. 9. 21. 10; the words स्ताश्चाय ... शार्चे are quoted by Saṃkara in his bhāṣya on Br. Up. III. 5. 1.

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quotes verses to the effect 'he who wields the staff of the knowledge of Reality is called ekadandi, while he who merely holds a stick in his hand without knowledge and eats everything (or has all sorts of desires) reaches terrible hells'.

(18) He should recite the vedic texts referring to yajnas or gods or texts of a metaphysical character found in the Vedanta (such as 'satyam jñanam-anantam brahma' in Tai. Up. 2. 1). Vide Manu VI. 83.

(19) He should walk after ascertaining with his eye that the ground he treads is pure, should drink water after passing it through a piece of cloth (in order to prevent ants &c. being taken in by him), he should utter words purified by truth and should do what his conscience (inner voice) decides to be right or proper (Manu VI. 46, Śaṅkha VII. 7, Viṣṇu Dh. S. 96. 14-17).

(20) In order to generate the feeling of vairāgya (desirelessness) and to curb his senses he should make his mind dwell upon the body as liable to disease and old age and as packed full of impurities; and should revolve in his mind the transitory nature of all mundane things, the trouble one has to undergo in body and mind from conception to death, the incessant round of births and deaths (Manu VI. 76-77, Yāj. III. 63-64, Viṣṇu Dh. S. 96. 25-42).

(21) Truthfulness, not depriving another of his possessions or his due, absence of wrath (even against one who harms), humility, purity (of body and food &c.), discrimination, steadiness of mind (in sorrow), quiescence (or restraint) of mind, restraint of senses, knowledge (of the self), these are the dharma of all varnas (or these constitute the essence of dharma). And these have to be acquired most of all by the ascetic, since the outward signs, viz. the scanty clothing, the water jar &c. are not the real means of discharging the real duties of sannyāsa, as anyone can possess these outward signs. Vide Manu VI. 66, 92-94, Yāj. III. 65-66, Vas. X. 30, Baud. Dh. S. II. 10 55-56, Śānti. 111. 13-14, Vāyupurāṇa vol. I. 8. 176-178 (ten characteristics, five called vratas and five upavratas).

(22) He should endeavour to purify his mind by prāpāyama and other practices of yoga and thereby enable himself gradually to realize the Absolute and secure final release (Manu VI. 70-75, 81, Yāj. III. 62, 64).

In many works ascetics are divided into four classes. The Mahābhārata (Anuśāsana 141. 89) says that ascetics are
of four sorts, kuṭīcaka, bahūdaka, harīsa and paramahāmsa, each later one being superior to each preceding one.²¹⁵²a Vaik. VIII. 9, Laghu-Viṣṇu IV. 14–23, Sūta-saṁhitā (Māṇyayoga khaṇḍa chap. 6), Bhikṣukopaniṣad, Prajāpati (quoted by Aparaṛka p. 952) define these four. They do not all agree. The kuṭīcaka, as the name itself implies, is one who resorts to sannyāsa in his own house or in a hut erected by his sons, begs food of his sons and relatives, wears the top-knot, the sacred thread, has the three stāf[s, carries a water-jar and stays in the same hut. The description of these four contained in Vaik.,²¹⁵³ being probably among the oldest available, is set out here. The kuṭīcakas stay in the hermitages of sages like Gautama, Bharadvāja, Yājñavalkya and Hārīta, take eight morsels of food every day, know the essence of the path of Yoga and hanker only after mokṣa (release). The bahūdakas have three stāf[s, the water-jar and wear garments dyed with ochre, beg for food at seven houses of sage-like brāhmaṇas or other well-conducted men but avoid taking flesh, salt and stale food. The harīsas stay not more than one night in a village and not more than five nights in a town for alms or subsist on cow’s urine or dung, or fast for a month or always perform the cāndrāyana penance. Pitāmaha quoted in Sm. M. (varṇāśrama p. 184) states that the harīsas carry only one danda, enter a village only for alms and otherwise stay under a tree or in a cave or on a river bank.

The Paramahāmsas always stay under a tree or in an uninhabited house or in a burial place and either wear a garment or are naked; they are beyond the pairs of dharma and adharma, truth and falsehood, purity and impurity. They treat all alike, they regard all as the Self, to them a clod of earth or gold is the same and they beg alms from persons of all varṇas. The description in the Bhikṣukopaniṣad is almost in the same words

²¹⁵²a ब्राह्मिष्या भिक्षूस्ते कुटीचकमवृक्षोऽभावप्रसस्तम्। इत्यात्प्रसारप्रशस्तम्। अल्पालसायणं १४१. ८९ विभागः ८४ कृत्यां न ज्योतिर्मिथ्यायां।

²¹⁵³. तव कुटीचकम् नात्मा भ्रात्राभोजिताः सविश्वस्य वर्तायां ब्रह्माचार्यां। ब्रह्मण्याहस्य सविप्रदोषां ब्रह्मण्याहस्य सविप्रदोषां।

Ch. XXVIII ] Sannyāsins—kinds of 939
and also contains the words of the Jabalopanishad as to Paramahamsas. It appears that long before the Ap. Dh. S. (II. 9. 21. 13-17) i.e. at least five or six centuries before Christ there were people who thought that an ascetic was beyond all vidhi (injunctions to do a thing) and niṣedha (prohibition), that he was above the ordinary rules about truthfulness or falsehood, that he should not care for pleasure or pain or for the study of the Vedas, or for this world or the next, he should simply seek to realize the Self, that when he realizes the Self all his sins, if any, would be liquidated thereby. Ap. combats these ideas by saying that such sentiments were opposed to the śāstras laying down rules about ascetics, that by realizing the Self, he cannot be free from the effects of what he does or the consequences of having a body. The sentiments which Ap. controverts arose from such passages as the one2154 in the Br. Up. IV. 4. 23 ‘This is the eternal greatness of the man who realizes brahma that by the actions he does, he does not add to it or detract from it. Therefore one should only know the real nature of that greatness; he on knowing brahma is not affected by an evil action.’ In the Kaustubha Br. Up. III. 1 it is stated2155 ‘whoever realizes One (the Supreme Spirit), his worlds (i.e. his position) are not destroyed by any action of his, not even if he kills his parents, not even by theft nor by the murder of a learned brahmaṇa.’ These words are not to be taken literally, they are merely a boastful utterance (a praudhivāda), they are really laudatory statements emphasizing the supreme value of the realization of brahman. Similarly the Chāṇ. Up. IV. 14. 3 says ‘just as water does not stick to a lotus-leaf, so sinful actions do not cling to him who knows this’. In the same Upanishad (V. 2. 1) we read ‘to him who knows this, nothing becomes unfit as food.’ The Upanishads, however, generally lay great stress on moral virtues and emphasize that a high moral life is absolutely necessary for the seeker after spiritual truth. Vide Br. Up. IV. 4. 23, Chāṇ. Up. III. 14. 1, Kaṭha Up.

2154. यद सिरस महिला मातृपर्य न वर्तित कार्यन मो जनसाधन। तस्येव व्यासपदिक विविध्विन न विदिवस्य करणा वार्तेय। इति। यह उप. IV. 4. 23, quoted in ध. अ. श. II. 6. 36 and II. 10. 7-9.

2155. स यो मा विज्ञानीयाकाय केल पार कार्यन होको सर्वके न मातृपर्य न विदिवस्य न ज्ञानार्य। कौश. उप. III. 1; पद्म पुराणपालक आचार्य न ज्ञानेत्र गुणेवाविधे पार्व कर्म न ज्ञानेर इति। यह उप. IV. 14. 3; न न नाना विविधे किर्तिवार्ताम प्रवृत्तिः इति। यह उप. V. 2. 1; न च निर्माणवात्रासंवादुक्तिः वायुविविधे इति। तथा विषाणुपालक विषाणुपालनाभावास समपर्युग्म। सार्वभौम on ब्रह्माण्ड II. 3. 48.
I. 2. 23, I. 3. 8-9 and 12. The position of the Vedāntsūtra (in III. 4.27-31) is that the seeker after eternal truth must be endowed with restraint of senses and quietness of mind and he cannot act just as he pleases (ŚabdaścātoŚāmakāre) and spurn all rules of morality. Śaṅkarācārya on Vedāntsūtra II. 3. 48 and other places makes this position perfectly clear. Viśvarūpa on Yāj. III. 66 states that even ascetics of the paramahamsa type are not allowed (by Yāj. and other sages) to behave as they please. The Par. M. (I. part 2, pp. 172-176) says that the paramahamsa should have only one dāṇḍa and argues that paramahamsas are of two kinds viz. viḍvat (those who have already realized brahman) and vividiṣu (those who are eager seekers after realization) and relies on Br. Up. III. 5. 1 for the former and Br. Up. IV. 4. 22 and Jābālopaniṣad for the latter. Yājñāvalkya is an example of viḍvat-sannyāsa, which leads to jīvanmukti (i.e. release even when the body still persists), while the latter (vividīṣā-sannyāsa) leads to release after the body is no more (i.e. videha-mukti). Vide Jīvan-muktivi-veka p. 4 ff.

The Jābālopaniṣad 8156 (6) describes the state of paramahaṁsas at great length. They are sages like Śānvartaka, Āruni, Śvetaketu, Durvāsas, Rbhu, Nidāgha, Jādabharata, Dattātreya, Raivatakā; they do not exhibit any visible signs of their order or any visible rules of conduct; though they are really not mad they behave like one mad; they go out for alms only for keeping body and soul together; they are unaffected by acquisition or absence (of alms), they have no house but wander about and stay in a temple or on a heap of grass, on an ant-hill, or at the foot of a tree or on a river bank or in a cave, they have attachment for nothing, they are centred in contemplation of the One Spirit. According to Śūtrasūṃhitā

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2156. तत्र परसङ्गा नाम संवर्तकानग्निवेशते: दुःधृत-प्रत्यतिमात्रात् अधिकौत्तरत अनुगमनं उद्देशयाचाचारं एतं तत्र परमेश्वरम् ... ... ... मायास्वरूप-पाकायं पद्धोवताते विन्दुकोऽपि चैत्योपसरसः ... ... लक्षणान्योः समस्याय ज्ञानार्थश्वेतवृङ्क- स्वप्नकृतप्रमाणाः प्रकृतीयुताः ... ... त्वमन्दिरेऽन्तु संयत्सङ्केत्याश्च अन्ततस्च अन्तस्तस्तः संन्यस्तस्तः करोडः स्त्रियां स परसङ्गा सांगां। जावालोपानिषदः 6. The story of संवर्त who was a great Yogin and wandered about naked is found in अवातेबिकर्तावं chap. 6 and Śāṅkara on V. S. III. 4. 37 also refers to that story. The words तत्र परसङ्गा नाम ... ... रैवतदेवस्थवः are quoted by सार्वन on ने. आ. II. 11 and अय्यक्ष ... ... उद्देशयाचारं are almost like बलिष्ठ X. 18-19.
(II. 6. 3–10) it is only hāṃsa and paramahāṃsa that give up śikhā and the sacred thread.

The Sannyāsopaniṣad (13) adds two more varieties to the four enumerated above viz. 'turīyātīta' and 'avadhūta' and defines them as follows: 'turīyātīta' (one who is beyond the 4th stage viz. of paramahāṃsa) eats only fruits in the way cows take food (i.e., he does not hold them in his hands), if he takes cooked food then only from three houses, he wears no cloth, his body only continues to live (but he is not conscious of that fact), he deals with his body as if it were dead. The avadhūta is beyond all restrictions, he takes food from all varṇas except those who are charged with mortal sins or are pātita (outcasts) and eats like an ajagara (a box constrictor) i.e., lying down and opening only his mouth without any effort and is solely absorbed in the contemplation of the real nature of the Spirit. Medhātithi²¹⁵⁷ (on Manu VI. 32) is quite emphatic that sannyāsa does not consist in defying all the rules of śāstra, but in giving up the sentiment of egotism and of possessiveness and that it is not true to say that for the sannyāsin all rules (even of morality) are non-existent.

One important question on which opinion was sharply divided is whether sannyāsa was allowed to all the three varṇas or only to brāhmaṇas. Those who held that it was allowed only to brāhmaṇas argued as follows: In the Br.²¹⁵⁸ Up. IV. 4. 22 we find the words 'this Self brāhmaṇas seek to know by the study of the Veda'; similarly Br. Up. III. 5. 1 states 'after knowing this Self, brāhmaṇas give up the hangering after progeny, wealth and heavenly worlds and practise begging' and Mundaka I. 2. 12 'closely examining the worlds that are the rewards of actions, a brāhmaṇa should come to be disgusted &c.' Here, the word 'brāhmaṇa' being used,  śrutī indicates that brāhmaṇas alone can be sannyāsins. Manu (VI. 38)

²¹⁵⁷. अयाप्तवेत कर्मसंपन्नां निम्बुनिमिनवर्त्तायिष्यैं नैत केतिष्ठार्यायः नित्त्वितिः। ना धर्मा धार्मिक हालिदारत्वाणां इत्व संपन्नासार्थ यथा समाप्ताय नित्त्वितिः।

²¹⁵⁸. तत्स्वे वेदभाष्यान्तं मृद्ध्वाः निशिपिविपस्ति। हुसु उ. IV. 4. 22; दत्से जे तमारात्मा विविधविषा मृद्धवा। दुःठानाघ निशिपिविपस्ति। हुसु. उ. III. 5. 1; परिवार होकार कर्मविदानां मृद्धवां निशिपिविपस्ताधार्यस्यः हुसुते। हुश्चकोप. I. 2. 12. पुष्पम् on हुसु. उ. III. 5. 1 says 'मृद्धवाणात्मिकानां अन्तिमां कर्मविदानांहाराम्' and on IV. 5. 15 (at end) says 'हृदयमार्गितां वा पावणमार्गितां। न हि कश्चिं वैद्य प्राप्तीम् परिसरसूच्यतिः सत्यम् अभिमूच्यते सिद्धिः। 'तद्कालय स्वायत्ता।' हुश्चकोपांद्वैर्यायिष्यतां हुसु. 17. 11.
begins his description of the 4th stage with the words 'a brāhmaṇa should leave his house and go into the world as a wanderer' and winds up the chapter (VI. 97) by saying 'I have declared this fourfold procedure in relation to brāhmaṇas'. Laghu-Viṣṇu V. 13 emphatically states that the ascetic order is meant only for brāhmaṇas and the other three āśramas are meant for all dvijas. Those who assert that all the regenerate classes can resort to sannyāsa hold that the word 'brāhmaṇa' in the upaṇiṣads is used only as illustrative (upalakṣaṇa) and not in an exclusive sense and that a Śrūṭacāra (Kātyāyana) expressly says 2159 'the three varṇas after studying the Veda can pass through four āśramas'. The Jābālocaniṣad (4) ordains 'whether a man has fulfilled his vrata or not, whether he has performed samāvartana (the ceremonial bath after studying Veda) or not, whether his fires (Vedic) have ceased or not he should resort to the wandering ascetic's life the very day on which he feels disgust with mundane affairs'. 2160 It thus allows even a brahmacāri to become an ascetic; a kṣatriya and vaisya could be a brahmacāri. Yāj. III. 32 states that sannyāsa is a means of purification (of the mind) in the case of twice-born classes. Besides the only condition precedent mentioned by the Jābālocaniṣad for resorting to pravrajyā (ascetic life) is vaṁśīyat and whoever feels the latter is authorized to betake himself to that stage. Yāj. III. 61 while laying down the observances of ascetics employs the word 'dvijāḥ' and not 'brāhmaṇāḥ'. The Kūrma-purāṇa also says (Uttarārdha 23. 2) that a dvija should become an ascetic.

Both these opposing views are supported by the most famous authors. The first view that only brāhmaṇas can be sannyāsins is affirmed by the great Śamkaraścārya in his bhāṣya on Br. Up. III. 5. 1 and IV. 5. 15. It is most interesting and also very refreshing that Sureśvara 2161 in his Vārtika on Śamkara's

2159. भयाणो वर्णाणि भेदनन्तर पत्थर आधमो इति, स्वतं ब्रह्मकारकर्मानि द्विजाति-माहेश्वराकारकर्मानि। सिद्धा. प्र. 1. 56–57. The स्वृतविषय प. 65 states that the सुतस्मृतविषय is कारणात्मकः. 4.

2160. पुनः सति वा तत्त्वी वा स्रवं वा कारश्चार्थो च पर्यात्त विप्रिये-रुपहृते व समस्ते। जाद्यानि-यो. 4.

2161. भयाणामार्थो वर्णाणि तत्त्वो सर्वपालबुर्विभायात्। ब्रह्मणायेऽपि सर्वपालबुर्विभायाद्विजो भावयं विद्वन्नयं। कु. त. 758, v. 1651; भयाणास्विकरणं सर्वपालवृद्धयो भवते तत्त्वा। यथोपयत्ानां नालक ब्रह्मणवर्णेयं तद्भव। आर्थिकान्ति विश्वात् ब्रह्मणवर्णम् तद्भव। वर्णत्त्वविशिष्टो विषयो भेदतुभेदते। स्वयन्त्र विद्विषात्तिर्भवास्वाम्य भवते। यवथाय वाविश्वास्वाम्य भवते। वाप्पकारार्थात् तथा। भयाणात् 758 व. 56 ॥ ॥ ॥ ॥ ॥ ॥ ॥
bhāṣya on Br. Up. III. 5. 1 first explains the views of his guru, then enters the lists against his great master and combats his views with cogent arguments. Most of the medieval writers and works such as Medhatithi on Manu (VI. 97), the Mit., the Madanapārijāta (pp. 365–373), the Śrītīmuktāphala (Varāhārāma p. 176) uphold the view that only brāhmaṇas can resort to the 4th āśrama, while a few works like the Śrītīcandrika (I. p. 65) support the second view. The position of Viśvarūpa\(^{2162}\) (on Yāj. III. 61) that only brāhmaṇas can resort to sannyāsa causes great perplexity. Sureśvara and Viśvarūpa are generally regarded as identical (vide H. D. vol. I. pp. 261–263 and Journal of the Andhra Historical Society for 1931, vol. V. p. 187). But Sureśvara holds the view that the word brāhmaṇa in the relevant texts is only illustrative. Therefore it follows that either Sureśvara changes his views or that Sureśvara and Viśvarūpa are not identical. Anandagiri in his commentary on Sureśvara's Vārtika (p. 759) cites passages from the Mahābhārata (Ādi. 119) to establish that kṣatriyas could resort to sannyāsa.\(^{2163}\) Śāntiparva (63. 16–21) allows sannyāsa to kings when their life is about to end. But the general words of Śānti 62. 2 appear to be in conflict with this.\(^{2164}\) Kalidāsa states that Raghu became a yātu when he grew old, installed his son on the throne and stayed in a cottage outside the capital and draws a very poetic and striking picture of the contrast between the old king turned ascetic and the prince become king (Raghu-varīṣa VIII. 14 and 16).

So far as the smṛti texts and the medieval works are concerned a śūdra could not become a sannyāsin. The Śāntiparva (63. 11–14) is quite clear that a śūdra cannot be a bhikṣu. It also (18. 32)\(^{2165}\) informs us that in its day many (probably

\[^{2162}\] विन्यास सन्धानाय द्राक्षेण सत्सारोपदेशात्। विन्यास न वा III. 61.

\[^{2163}\] आभूषण 119. 6–9, 12, 25 (or ed. 110. 6–9 and 12, 24) मोक्षेन्य स्मृतसपथाय तदोऽस्मिन न महाभार तस्माद। तत्तस्मादेव तदाधिकारी तेकातसपथस्वरूपः। एकाकाव्यसमानः॥

\[^{2164}\] विन्यास 12।... एकाकाव्यसमानः॥

\[^{2165}\] विन्यास 25। अन्वयसमानः (p. 759) quotes three of these.
including śūdras) assumed the outward signs of the 4th āśrama, got their heads tonsured and moved about in ochre-coloured garments (kāṣāya) for seeking alms and gifts. But there are clear indications that śūdras did assume even in the times of ancient smṛtis the ascetic’s garb and mode of life. The Viśṇu Dh. S. V. 115 and Yāj. II. 241 (as read by Viśvarūpa) prescribe the fine of one hundred pāpas for one who gave a dinner to śūdra ascetics in rites for gods and the manes. When the Āśrama-vāsika-parva 26. 33 states that Vidura was buried as an ascetic, the commentator Nilakaṇṭha remarks that this indicates that even śūdras can follow the mode of the ascetic life.\textsuperscript{2165a}

It appears that even women could in rare cases adopt the ascetic’s life in ancient brāhmaṇic times. The Mit. on Yāj. III. 58 quotes a sūtra of Baud. (strīpām caṅka) to the effect that according to some ācāryas even women could adopt the ascetic mode of life. Patañjali in his Mahābhāṣya (vol. II. p. 100) speaks of a woman ascetic (parivrājīkā) named Śaṅkarā. Yama quoted in the Sm. C. (on-uyavahāra p. 254) declares ‘neither in the Vedas nor in the dharmaśāstras is pravrajyā enjoined for women; ( procreation and care of ) progeny from a male of the same varṇa as herself is her proper dharma, this is the established rule.’\textsuperscript{2166} The Sm. C. gives in a far-fetched way absence of sexual intercourse as the meaning of pravrajyā here. Atri (136-137) lays down that six actions by women and śūdras lead to sinfulness viz. japa, tapas (austerities), pravrajyā (ascetic’s life), pilgrimages, endeavour to secure miraculous power by repeating spells, sole devotion to the worship of a goddess.\textsuperscript{2167} In the drama called Mālavikāgnimitra Kālidāsa describes the Paṇḍitä Kauśikī as wearing the garb of an ascetic (in I. 14). It must be said that the general trend of Hinduism is against women adopting the homeless or ascetic life. The Jātakas (e.g. IV. 392) rarely speak of cāndālas as adopting the homeless condition.

\begin{flushleft}
\textsuperscript{2165a} भो भो राजकु रुपंकृतिष्ठितसंस्कारत | कृत्तिप्रविष्टिः संवाचे ते पर्यत् स्मारणः ||

\textsuperscript{2166} \textsuperscript{2167}
When the question is asked whether śūdras or women could resort to sannyāsa there is likely to be some confusion. The word ‘sannyāsa’ conveys two ideas: abandonment of all actions (kāmya karma) that spring from the desire to secure some object or other and secondly, following a certain mode of life (āśrama) the outward signs of which are carrying a staff and the like and the entrance into which is preceded by the utterance of the praisha. The Jīvan-muktiviveka2168 (p. 3) states that mokṣa (amṛtatva) depends upon tyāga (abandonment) as stated in the Kaivalyopanishad (2) ‘not by actions, nor by progeny nor by wealth, but by tyāga some attained mokṣa’ (release).

For such abandonment even women and śūdras are eligible, the best example of a woman giving up everything being that of Maitreyī, the wife of Yājñavalkya, who plainly told the sage (Br. Up. IV. 5. 3-4), ‘what have I to do with that which will not make me immortal (will not release me from saṃsāra)?’ The Bhagavad-gītā (18. 2) also declares that sannyāsa means the giving up of actions springing from desires (to secure certain objects). The Jīvan-muktiviveka further states that by resorting to the āśrama of sannyāsa the mother and the wife of a sannyāsin are supposed not to be born again as women (but they may be born as men). So women and śūdras may abandon all actions, though they could not adopt the peculiar ascetic mode of life with its outward symbols. According to Śrikanṭha’s bhāṣya on Vedāntasūtra I. 3. 34 the order of sannyāsa, the peculiar rules of which are recommended by Vedic texts, is only for the three varṇas, while mere nyāsa (abandonment of worldly pleasures and desires) can be resorted to by women, śūdras and mixed castes.2169

Some espoused the view that sannyāsa was meant only for the blind, the cripple and the impotent, that is, for persons who possessed no eligibility (adhiṣṭāna) for the performance of

2168. अर्थे च येवूऽपेदः संप्रसादः स्त्रियः। जन्मापायमकालास्तथा यावः। ये वैद्याद्रारपूवेक्ष्यापत्ताः असत्यपेति। उंश्ज्जयते नाता पर्यन्त ये ज्ञेययास्त।।।

2169. यहन्त्याय यात्राः भृतसंप्रसादः हृदः। श्रीकान्तस्माभमां च भगासामाति संज्ञितः। शताश्चैव अवतरोव योवादमाति अनन्ततः। अनीसमच लयाः सन्मोच्चितिनिलयाः। अभिलोकतिनिलयाः (Adyar ed. 1935) p. 3. न कर्मणा … न जात: is बैतूलियनिश्चित 2.

2169. यहन्त्याय यात्राः भृतसंप्रसादः हृदः। श्रीकान्तस्माभमां च भगासामाति संज्ञितः। शताश्चैव अवतरोव योवादमाति अनन्ततः। अनीसमच लयाः सन्मोच्चितिनिलयाः। अभिलोकतिनिलयाः (Adyar ed. 1935) p. 3. न कर्मणा … न जात: is बैतूलियनिश्चित 2.

quoted by Śrikanṭha in Bhāṣya on Vedāntasūtra III. 4. 22 (भाष्याश्रय)
Vedic rites. Śaṅkaracārya in his bhasya on V. S. III. 4. 20 refutes the view that the passage of the Jābālopaniṣad (4) cited above relates to those who are not eligible for performing Vedic rites and establishes that that passage has in view the general prescription that there is a stage of life called pārvivṛājya (sannyāsa) meant for all that seek release from saṃsāra. Suresvara in his Vārtika on Śaṅkara's Br. Up. bhasya (p. 1908 v. 1144) also refutes the view.\textsuperscript{170} Medhātithi on Manu VI. 36 rejects this view (of some) by saying that the blind or cripple cannot follow the rules and practices (such as not staying in one village for more than one night) just as they cannot perform Vedic rites and hence it could not have been intended by the smṛti writers that sannyāsa was only for the blind and the cripple, nor can the impotent take to sannyāsa as no upanayana is performed in their case. The Mit. on Yāj. III. 56 follows Medhātithi. The Sm. Mu. (p. 173) and Yati-dh. (pp. 5–6) quote verses to the effect that 'the son of an apostate from sannyāsa, one having bad nails or black teeth, one emaciated by phthisis, one devoid of a limb—these do not deserve to resort to sannyāsa. Similarly those who are guilty of mortal sins or are suspected of them or are vrātyas, those who have left the path of truth, purity, sacrifices, vrata, tapas, charity, study of the Veda and homa should not be allowed to take up the ascetic life'.

One of the principal rules for a yati was that he was to leave wife and home and never to think of sexual matters or to revert to the life of a house-holder. Atri\textsuperscript{2171} (VIII. 16 and 18) declares 'I see no penance (expiration) for that twice-born man, who, after having resorted to the duties of a celibate (sannyāsin), falls off from that stage; he is neither a dvija nor a śūdra, his children become cāndālas called Vidūra'. Śaṅkara on V. S. (III. 42) explains that these words are only intended to emphasize the great effort required to remain celibate as a sannyāsin and that expiations are as a matter of fact prescribed for a bhikṣu having sexual intercourse. Dakṣa VII. 33 requires the king to brand on the forehead with the mark of

\textsuperscript{170} 2170. भापुक्षणताभिषिप्यो पञ्च त्रैयशिमकहःप्यते। पारिमार्यचे न पुष्पमनस्करपन्यः। चुर. उ. भाष्यभाषिक p. 1908 verse 1144.

\textsuperscript{2171} 2171. आध्वेयेन नित्यं भस्मं तष्ट्वां तष्ट्वात् ब्रजः। पापविश्चति न पयपायम् येन सुभवेन्य आत्मच्छ। ... ... वे च मनस्तिस्य च वेगवानां वीक्षिताम् | विरोधानां साम सावितात् जायसे नाथ तत्तः।। अः VIII. 16 and 18. The first is quoted by शास्त्र on शेषानुवाद III. 4. 41.
dog's foot and banish from the kingdom a person who after becoming a sannyāsin does not abide by its rules (of celibacy &c.). It has been seen above that a man who falls away from the order of sannyāsins became a slave of the king for life (p. 185). Atri requires a sannyāsin not to stay even for a day in the place where live his father and mother, brother and sister, wife or son or daughter-in-law, his agnates or cognates or friends, or his daughter or her sons (Sm. Mu. p. 206).

Originally these injunctions about complete restraint and abandonment of sexual life and total lack of property were faithfully followed by ascetics. The great ācārya Śaṅkara was a celibate all his life, but he is said to have established four mathas as stated above (p. 907) for the propagation of his doctrines and philosophy at Śrīśingapurā (modern Śrīgeri) and other places. Pious devotees bestowed considerable donations on these mathas. In course of time these mathas went on increasing and huge properties came to be under the control of the pontiffs of these several mathas. There arose ten orders of advaita sannyāsins alone\textsuperscript{2172} viz. tīrtha, āśrama, vana, araṇya, giri, parvata, sāgara, sarasvatī, bhrāratī and purī. These ten orders are said to be the pupils in succession of the four disciples of Śaṅkara i.e. the first two of Padmapāda, the next two of Hastāmalaka, the next three of Toṭaka (or Toṭaka) and the last three of Śureśvara. The several mathas at Śrīgeri, Kānci, Kumbhakonam, Kudalgi, Saṅkeśvara, Śivagangā have been quarrelling among themselves as to their jurisdictions\textsuperscript{2173} and their rights to claim monetary payments from the people and to exercise spiritual authority in matters of expiations, excommunication &c. To support the claims of the various mathas pedigrees of

\textsuperscript{2172} The text is a primary source, and the numbers refer to footnotes.

\textsuperscript{2173} The text is a primary source, and the numbers refer to footnotes.
teachers and pupils appear to have been fabricated, no two of which agree in toto and in some of them Suresvara is said to have lived for 700 or 800 years. The disciples of Ramanuja and Madhva also have many mathas of their own. Vallabhacarya (one of the great Acaryas that interpreted the Vedanta-sutras) and his disciples do not accept the order of sanhayasa. According to them in the Kali age sannyasa is forbidden for the seeker as it leads on to regret and worry (if its rules are to be strictly observed) and that the parityaga (abandonment) that is the essence of sannyasa does not consist in resorting to the 4th Arama but in behaving in the way in which bhaktas (devotees) like Uddhava acted (vide Bhagavata III. 4). Most of these mathas have large endowments or incomes which are spent in pomp and show (e.g. keeping golden images and paraphernalia). Very few of the heads are really learned even in ancient Sanskrit Literature in all its branches, they are impervious to modern tendencies and requirements, are obscurantists and generally oppose all ideas of reform. Only a very few mathas are presided over by persons who have been celibate throughout their lives. Most of them originally were householders and then took to sannyasa. Besides the succession to the gadi is often a hole and corner affair. When the incumbent is about to die the influential and intriguing persons round him catch hold of some aspiring householder, make him a disciple of the dying sannyasin and afterwards he is installed as the pontiff.

2174. Wilson’s ‘Religious Sects of the Hindus’ vol. I, p. 201 (for 29 acaryas of Shringeri from Govinda, the teacher of Sankara, to the present day; J. B. B. A. S. vol. X; pp. 373–74 for 56 occupants of the Shringeri gadi from Sankara; and ‘Shankaracharya and his school’ (1923) by the late Mr. M. R. Bodas, which last (in Marathi) is a very valuable work, containing lists of pontifical succession of five mathas (pp. 91–103) and also the Mathamnyasetu (in Sanskrit) mentioning the several mathas, their traditions, mottoes &c.

2174 a. वसुदासां संम्बलसन्यास, (published by M.T. Taliwala in 1918 with eight commentaries) states ‘अत: कलो स संम्बलस: पक्कासापि नामयथा। पाणिकारं अवज्ञादि तस्मानाज्ञाने न संम्बलसे। १६; तस्मादनुज्जानिर्विराकारं परियथ्यामो वियषिन्तस्य। अयोद्धा महते स्वयंप्रकरितेन मिष्ठिता मलित: ॥ २१॥’ पुस्तोजस्वायम् in his com. (called विश्वनिः) on verse 16 remarks that bhaktas (those who follow the path of bhakti, devotion to Krsna) should resort to renunciation (parityagga) in the way which Lord Krsna ordered his great devotee Uddhava to follow (vide Bhagavata III. 4. 20–21) and not by way of sannyasa taught by those who follow the path of knowledge ‘सत्ततिष्ठि-विविधसन्त्यावसायन कलो अवज्ञाहितजनक विविधसम्बलस्य चासनमर्यादात् ते जानामर्यादै वेध सन्ध्यात् न कुर्वायत्।’
He retains his attachment to his former family and uses a good deal of the income for his relatives and friends. Real reform of the mathas cannot come unless great improvements are made in selecting a successor. There must be several disciples, the selection must not be made on the incumbent's death-bed, representative bodies must have a voice in the selection. The heads of ascetic mathas have often come to the courts on questions about dignity, jurisdiction and properties. For example, in 3 Moore's Indian Appeals p. 198 the Śrīneri Pontiff claimed a declaration that he alone was entitled to proceed on the public road in a palanquin crosswise and for an injunction restraining the Swami of the Lingayats from doing so; in Madhusudan Parvat v. Shree Madhav Teertha, 33 Bom. 278, the Śāmkaraśārya of the Śrāda maṭha at Dwarka sued for a declaration that the defendant was not entitled to the title and dignities of a Śāmkaraśārya and that he was not entitled to call for or receive any offerings from people at Ahmedabad or other places in Gujarat either in his assumed capacity of a Śāmkaraśārya or as a Śāmkaraśārya of the Jyotir-maṭha (this claim was also rejected on the grounds that the suit was not of a civil nature and that the offerings were voluntary).

In Vidyā Shankara v. Vidyā Narsimha, 51 Bom. 442 (P. C.) the Privy Council had to deal with a pretty tangle of claims between four persons, the plaintiff and the defendant each claiming to be the lawful Śāmkaraśārya of Sankeshwar and Karvir maṭha and both having selected a disciple to succeed them. These illustrations indicate how the world-renouncing ideal of conduct set forth by the great Śāmkaraśārya is honoured in modern times by those who swear by his name. They should lay to heart the words of the Jivanmuktiviveka and the quotation in it from Medhātithi (pp. 158-159) 2175 viz. 'if an ascetic secures a maṭha as a fixed place of residence and thereon a sentiment of ownership arises in him his mind will be disturbed when loss or expansion of the maṭha takes place; therefore an ascetic should not possess a maṭha nor should he have vessels of gold or silver for his use nor should he gather pupils round

2175. यदि निष्कल्पवासी वैष्णवस्वरूप संपादयेतेऽवर्गीयं सति तत्त्वारा-भिस्माविचं निविष्केत। यथा मथो न परिवहितव्यवस्था सौरवराजस्थानीयं निपासिस्मनसुर्यविप्रणायांगमत्तमक्षीमणि य नृपेश्वराय। यथा मंडन रत्नलोपकं संपर्कं, समप्त्येस्वराय। सीताकाव्योऽद्भाबायों परेर्यहयानां यहुः। यथा धृतातिसुर्यायं पवित्रिः परिव्रह्यः। विनीतान्तरार्थानि पवित्रिः समाप्तत्वं विनीतेव। संम्पर्कसममित्येव श्रीमान्: संमर्पणं स द्रवास्याः क्रेय: संपर्कसंपर्कम्। जीवनभुक्तिविचारं pp. 158-159.
himself for securing service from them or in order that they may honour him, spread his fame, or bring money to him, but he may gather disciples only for removing their ignorance."

In J. R. A. S. for 1935 pp. 479-486 Dr. J. N. Farquhar contributes a very learned article on the organization of the sannyāsins of the Vedānta. Therein he shows how Moslem armed fakirs molested and even killed Hindu ascetics, how Madhusūdana Sarasvati approached the Emperor Akbar, how failing to get complete redress he initiated kṣatriyas and vaisyas into seven out of the ten orders of sannyāsins and armed them, how these sannyāsins fought against the moslem fakirs and also among themselves, how even non-brahmin women are initiated into the giri and purī orders and how in Northern India the pure monastic orders are those of tirtha, āśrama and sarasvatī. This innovation later on led to serious consequences. The sannyāsins and fakirs infested the province of Bengal and their incursions and depredations caused great alarm in the first days of the British rule (latter half of the 18th century \[2176\]). This shows how the rule of ahimsā enjoined upon ascetics became perverted. Various estimates have been made about the number of persons in India professing to lead the ascetic life. They could easily have been 10 per cent of the population, particularly in Northern India. They generally led very indolent, parasitic and dissolute lives. There are however, reasons to believe that in recent times the number of so-called sannyāsins is being substantially reduced owing to several causes. There have been swarms of monks and nuns in Christian countries also. Before the suppression of the monasteries by Henry VIII in England about 400 years ago, the number of monks, nuns and persons dependent on them was enormously large. Vide 'English monks' by Geoffrey Baskerville, p. 285, (f. n. 2) where the figures of monks and nuns in England, France and Spain at various periods are given.

According to both ancient and modern Hindu Law, when a man became a sannyāsin, he became cut off from his family and lost all his rights to property, partition and inheritance in that family. Vas. Dh. S. 17. 52 lays down that those who resort to another āśrama (i. e. vānaprastha or sannyāsa) are excluded

2176. Vide 'Sannyasi and Fakir raiders in Bengal' by Rai Saheb Jamini Mohan Ghosh (1930) for a detailed and interesting account.
from their share (in the family property). This result, however, does not follow by merely wearing the garments of a sannyāsin, but in order that this result may follow a person must have performed the necessary ceremonies for entering the order of sannyāsins. On the other hand whatever belongs to a sannyāsin such as his clothes, his sandals, his books would not devolve on his blood relations as heirs but will go to his spiritual heir (viz. his pupil). Vide Yaj. II. 137 and the Mit. thereon. These rules, however, do not apply to a śudra turning an ascetic. He does not become severed from his family by entering the order of asceticism, unless a usage to that effect is established. Vide Somasundaram v. Vaihilina, 40 Mad. 846 (at p. 869), Harishchandra v. Atir Muhmuad, 40 Cal. 545.

The most serious inroad, however, on the ideal of sannyāsa was made when people professing to be ascetics were allowed to have wives or concubines. The Vāyupurāṇa (quoted in the Yati-dharmasaṅgraha p. 108) invokes dire consequences on him who after becoming a sannyāsin has sexual intercourse, viz. he becomes a worm in ordure for 60,000 years, passes through the lives of a rat, a vulture, a dog, a donkey, a pig, a tree without flowers and fruit, a goblin and then he is born as a cāṇḍāla. The Rājatarangini (III. 12) records that when the queen of Meghavāhana built a monastery she established in a portion of it ascetics who followed the rules of conduct laid down for their order and in the other portion ascetics, who were condemn-able because of their acting like householders, together with their wives, sons, cattle and wealth. In the Presidency of Bombay several cases have come before the courts about the rights of succession to Gharbharī Gosavis (i.e. ascetics who have a house and family). Vide Gosain Rambharti v. Mahant Surajbharti, 5 Bom. 682 (where it was held that a Gosavi who succeeded as a disciple to a mohunt did not forfeit his rights by subsequent marriage), Balgir v. Dhondgir, 5 Bom. L. R. 114, Gitabai v. Shiybaks, 5 Bom. L. R. 318, Hirabharti v. Bai Javer, 30 Bom. L. R. 1555.

2177. अर्थात्त्र वायुभाष्यमात्रायाम्: बलिसद 17. 52, quoted by the Mit. on याज. II. 137; तै भैरव वस्त्रवात वहीना वायुभाष्यमात्रायाम्: पारवर्तिनां ज्ञ व चाविद्विद्विभ: फळम् वृद्धारूपम् VII. 259.

2178. अर्थात्त्र सिद्धांत: सिद्धांतरस्त्रांतिनित्य: अर्थात्त्र गार्थवण्णमां तथौ सच्चिदायत्त: बलिसद III. 12.

2179. Vide Steele's 'Law and customs of Hindu castes,' Appendix B on pp. 444-446 'Gharbarie Gosavies' by Mr. Warden.
In the Gupta Inscriptions we have several records of a line of kings who were the feudatories of the imperial Guptas and who bear the appellation 'nrpati-parivrājaka' (kingly ascetics). Fleet thinks (p. 95 n. 1) that the word means no more than what is conveyed by such words as 'rāṣṭra', but this is unconvincing. Their gotra was Bharadvāja and the founder is said to have been an incarnation of Kapila (p. 115). It is likely that the founder, after being a king, ultimately became a sannyāsin and his descendants (in the fashion poetically described by Kālidāsa) also became ascetics after adorning the throne for some time. Hence they probably came to be called nrpati-parivrājakas. It is interesting to note that Vyāsa quoted in Sm. M. (p. 176) and Yati-dh. (pp. 2–3) forbade sannyāsa in the Kali age, though he made an exception to this extent as long as the division of society into varṇas existed and as long as the Veda was studied so long sannyāsa could be resorted to in the Kali age.2180 Nāgeśa in his Vṛtṛyatāprāyaścitta-nirñaya (p. 46) makes the curious statement that according to the Sannyāsa-pāddhati of Vyāsa a wise brāhmaṇa should not resort to sannyāsa when 4400 years of the Kali age will have expired (i.e. after 1299 A. D.).2181 This dictum was probably due not only to the difficulties of observing to the letter the code of life sketched for sannyāsins, but also to the fact that about 1299, the whole of India was being harassed by Moslem invaders and adventurers who made the helpless sannyāsins the first target for their fanatic zeal and persecution. The Nirñaya-sindhu (III, pūrvārdha, end) quotes the above verse of Vyāsa and remarks that this prohibition of sannyāsa is meant to apply to sannyāsa with three dāṇḍas.

The Baudh. Dh. S. II. 10, 11–30, the Baudh. ārya-śeṣasūtra IV. 16, the Vaik. IX. 6–8 contain the procedure of becoming a sannyāsin. That of the Baudh. Dh. S. being probably the most

2180. भाषा: अन्यायेऽपि गवांकाम संन्यासं पर्यतुकच | देवस्य लोकस्य काली वाचा विस्मरिते ॥ इति : तत्प्रायावाचताम स एव | यथायांभागाभिलोक्ति यथाप्राय: यथादस्तु: मयद्वे यथायां | संग्रामायोधिष्ठित व कोरक्तं द्वीपाय मः इति : स्वस्तिकः। p. 176 (वर्णांभम), पश्चात्तत्त्वं मध्यम परं षडी। pp. 2–3.

2181. भाषापांहृतस्वतानि ब्याप्तकालांतरिष्ठानि च वक्तर्या वाचार्याधिपति इति : संग्रामस्य न कर्तव्यं वाचार्येण बिज्ञानस्य | संग्रामस्थति of भाषा quoted in मानस' s वर्त्तमानायुक्तान्तरिष्ठ च b. p. 46; also in विषयलिङ्ग यी. द्वारा end. H. D. 120
ancient among extant works is briefly set out below.\footnote{2182} After having cut the hair on the head, the beard, the hair on the body, the nails, he makes ready three sticks, a loop of strings, (a piece of cloth as) a water strainer, a jar and a bowl. Having taken these he should go to the end of his village, or to the extremity of the boundary of his village, or the fire-hall; he should partake of clarified butter, milk and curds (mixed together) and should fast or drink water. Then he should recite the vyāhrtis separately preceded by ‘om’ and followed by the words ‘I enter the Śāvitrī’ and by one pāda of the sacred Gāyatrī and then all together.\footnote{2183} Before sunset, he heaps fuel on the gārhapatya fire (if he has maintained Vedic fires), brings the anvāhāryapacana (daksināgni) to the spot, takes the flaming āhavaniya fire out of the gārhapatya, melts clarified butter on the gārhapatya, cleanses it (with blades of kuśa), takes four portions of the butter in the spoon called ‘sruc’ and offers in the āhavaniya fire on which fuel-sticks have been heaped a full oblation (i.e. whole spoonful) four times saying ‘om svāhā’. This is called Brahmānvādhāna (putting fuel-sticks on fire for securing knowledge of brahman). Then in the evening after agnihotra has been offered, he strews grass to the north of the gārhapatya fire, places on the grass sacrificial vessels in pairs with the upper parts turned downwards, spreads darbha grass to the south of the āhavaniya fire on the seat meant for the brahmā priest, covers it with black antelope skin and remains awake the whole of that night. Then he rises at the time (muhūrtta) sacred to Brahmā and offers agnihotra in the early morning at the proper time. Then after covering the part of the altar called prāthyā and bringing water he prepares an offering for Agni Vaiśvānara cooked on twelve potsherds. That well-known īṣṭi will be the last he will perform. Afterwards, he throws in the āhavaniya fire those sacrificial vessels which are not made of stone or earth. And throwing the two aranis (the wooden logs by the friction of which fire was

\footnote{2182} The central ideas of the ceremony are the renunciation of all worldly ties, contempt of the world and all earthly riches, a life of ahimās and contemplation on and realization of the Absolute Brahman. The summary is close to the original, only omitting a few quotations, a few repetitions and some matters that have already been dealt with.

\footnote{2183} He will say ‘अं दोऽस्यातिः महिषासि तस्तिद्विधेषिवयः, अं दुर्ध: सारिष्ठि मविषासि भवः त्च ... निति। अं च सः सः ... शास्ति विषयो च ... पादः and lastly अं दुर्धः सः सारिष्ठि मविषासि तसः ... पादः. Vide वै. प. ५. II. 10. 14–17. This is called सारिष्ठिवायेषः.
produced for vedic rites) into the gārhapatya fire with the words
'may you two be of one mind with us.' He (mentally) deposits the three fires in himself. Repeating the mantra 'yā
te āgna yajñāyā tanār' (Tai. S. III. 4. 10. 5) he inhales the smell of the smoke of each of the three fires thrice. Then
standing within the sacrificial enclosure he says thrice in a low
voice and thrice aloud the words 'om bhūḥ, bhuvah svāh. I
have entered the order of sannyāsa (lit. I have abandoned), I
have entered the order of sannyāsa, I have entered the order of
sannyāsa.' Lastly he pours out as much water as will fill his
joined hands saying 'I promise that no injury will proceed
from me to any creature.' He must henceforward restrain his
speech. He holds his staff saying 'thou art my friend, protect
me.' He takes the śikya (loop of strings) with the words
'yādasya pāre rajasaḥ' (Tai. S. IV. 2. 5. 2); he takes the cloth
for straining water with the text 'yena devaḥ pavitraṇa' (Tai.
Br. I. 4. 8 and Nirukta V. 6); he takes the water jar reciting 'yena
deva jyotiśordhvan' (Tai. S. V. 7. 2. 2); he takes the bowl
after reciting the seven vyāhrtis. Taking with him the
staffs, the loop of strings, the cloth as a water strainer, the
water-pot and the bowl he goes to a place where water can
be had, bathes, sips water and sprinkles himself (performs
mārjana) with the Surabhimati 2184 verse (dadhi-krāvno, Rg.
IV. 39. 6), with Ablīṅgā verses, Vāruṇi verses, Hīranyaavarna
verses (Tai. S. V. 6. 1. 1 = Atharvaveda I. 33. 1-4) and Pāva-
māṇi verses (Rg. IX. 1 &c.). While still in the water he
performs sixteen prāṇāyāmas after (mentally going over) the
Aghamārṣaṇa verses (Rg. X. 190. 1-3), comes out of the water on
the bank, wrings his garments, puts on another pure (washed)
garment, sips water, takes the cloth for straining water with
the words 'om bhūr bhuvah svāh' and performs tarpaṇa to the
seven 2185 vyāhrtis. He then fills his joined hands with water and
performs tarpaṇa to the Manes just in the same way as he
did to the gods, then he worships the sun with the two verses
'udu tyam' (Rg. I. 50. 1) and 'citram' (Rg. I. 115. 1). He
then offers tarpaṇa to the Ātman (self) with 'the syllable om is
brahma; this light (the sun) that diffuses warmth is indeed

The Tai. Br. III. 9. 7 calls Rg. IV. 39. 6 Surabhimati.

2185. The kartāṇa will be in the form om śruṣṭaṁṣyaṁ and so on for śruṣṭaṁ,
śruṣṭaṁ, śnuḥ; jñaṁ, kṛtaṁ, śāntavya. This is व्रेतस्वरण. The विनुत्तरण will be om चूँ
रस्ता, om घुँः रस्ता and so on.
brahma; this which gives warmth is indeed the Veda; this indeed that sheds warmth is the (proper) object of knowledge'; then he worships the Atman with the words 'the Self is brahman, it is light'. Let him repeat the Gayatri verse one thousand times or an unlimited number of times. Repeating 'om bhūr-bhuvah svāh' he takes up the water strainer (cloth) and fetches water. Let him not thereafter perform ācamana with water that has not been drawn up (from a well), which has not been strained and which has not been completely cleansed. Let him not wear thereafter white garments. He may carry one staff or three. He has to keep the following vows: ahimsā (abstaining from injury to any creature), truthfulness, not depriving others of any property of theirs, continence, and liberality. There are five minor vratas (vows) viz. absence of anger, waiting upon the guru, avoidance of carelessness (or rashness), cleanliness, purity in food. Then follow rules as to begging for alms (some of them are at pp. 933–934 above). When he returns from begging, he places the alms in a pure spot, washes his hands and feet and announces (the alms) first to the sun with the verses 'udu tyam' (Rg. I. 50. 1) and 'citram' (Rg. I. 115. 1); he also announces the alms to brahman with the text 'brahma jājānam' (Tai. S. IV. 2. 8 =Atharvaveda IV. 1. 1). It is declared (in Vedic texts) that after the brahmādāhāna the sacred fires are contained in the sacrificer himself; his pṛāpa, apāna, vyāna, udāna and samāna represent the five fires gārhapatya, anvāharyapacana (dakṣipāgni), āhavaniya, sābyha and āvasathya. These five fires indeed abide in the Atman; he, therefore, offers (the obligations) in the Atman only. This sacrifice offered in the soul, which is centred in and based on the Atman, leads the soul to bliss. Giving compassionately portions of the alms to creatures and sprinkling the remainder with water, he should partake of it as if it were some medicine. After he has eaten and taken ācamana he worships the sun with the Jyotiṣmati verse viz. 'ud vayam' (Rg. I. 50. 10) after inaudibly muttering the

2186. Vide Manu VI. 46 for straining water. 'Liberality'—the ascetic has ex hypothesi no property, but his tyāga may consist in imparting knowledge and giving his ms. or books to the needy.

2187. Rg. I. 50. 10 is उद्वयम् सत्तयाः पूजाय ज्योतिषमति उद्वयम्. It contains the word ज्योतिं and is therefore styled ज्योतिषमति. Bühler is inaccurate in holding the verse 'udvayam' as different from Jyotiṣmati (vide S. B. E. vol. 14 p. 281). The words वायो आत्मसंवा माणि are also अथवंश
19. 60. 1.
two texts 'vān me āsan' (Tai. S. V. 5. 9. 2) and 'nasoh prānah' (Tai. Ār. X. 72). Let him eat food given without asking, regarding which nothing has been settled beforehand and which comes to him by chance and so much only as is necessary to support life.

Now they quote the following rules for the case where the teachers explain the Upaniṣad 'standing (in the day), keeping silence, sitting (at night) in the posture\textsuperscript{2187}\textsuperscript{a} of crossed legs, bathing thrice a day, he shall subsist entirely on rice grains, oil-cake, food from barley, sour milk and milk'. It is declared in Vedic texts 'on that occasion he shall keep strict silence and converse as much as is necessary with the teachers deeply versed in the three Vedas, with ascetics or other learned persons in the several āśramas, after pressing the teeth together, all the while contemplating on what he hears, but not in such a way as would cause a breach of his vow. He may keep only one of the rules out of the three viz. standing (in the day), rigid silence and sitting with crossed legs (at night) and not all together. Eight things do not cause him who is intent on vows as above to break his own vow viz. water, roots, clarified butter, milk, sacrificial food, the wish of a brāhmaṇa, an order of his guru, and medicine. Let him mutter the mantras in the evening and morning that are repeated in the Āgniḥotra. He should perform his evening sandhyā adoration with mantras addressed to Varuṇa and in the morning with those addressed to Mitra (Rg. III. 59). It is declared in the Veda 'limited in number are the ṛk verses, the sūmans and the yajus formulae, but there is no limit to this that is brahma.' In this way (i.e. repeating om) the ascetic may give up the rest of the Veda, but should stand firm by the root of the Veda (viz. om). The Veda is the tree and its root is praṇava (om). He should meditate on 'om'. Prajāpati has declared that praṇava leads on to union with brahman. Let him cleanse the vessel of brahman with seven vyāhṛtis.\textsuperscript{2189}

\begin{itemize}
\item \textsuperscript{2187} a. भरसेशा is defined as 'वर्ण पादमेवकालस्वितः विग्नवानसारी तु सारस्वतस्य' न्वतात्त्वोऽसः वर्षासनन्तः. कातिसिक्षा कामप्रेम 15. 52 refers to this posture in योग.
\item \textsuperscript{2188} The Vāraṇa verses meant here are the three verses वर्णित्विष्णु occurring in Tai. S. III. 4. 11. 6 and the Maitrī verses are the three verses विष्णुप्रभो वर्षीप्रियतया, सिनो जनाय, प्र स निश्च in Tai. S. III. 4. 11. 5.
\item \textsuperscript{2189} ब्रह्माज्ञान may mean the bowl for alms or the body of the ascetic. This shows that besides 'om' he should also frequently recite the seven vyāhṛtis.
\end{itemize}
Among medieval works the Śṛṛtyarthasaśra (pp. 96–97), the Sm. M. (pp. 177–182), the Yati-dh. (pp. 10–22), the Nirṇaya-sindhu (III. Uttarārdha pp. 628–632), the Dharmasindhu give various detailed procedures. Many of the medie-
val works and manuals (paddhatis) on sannyāsa frequently refer to a work called Brahmānandi, which I have not been able to secure. The procedure in the Dharmasindhu contains the following elements. Sannyāsa is to be resorted to in the northward passage of the sun and for a man who is about to die even in the southward passage. He should find out a teacher possessed of the virtues of quiescence and note for three months the duties of ascetics in his company, should purify himself with āp a of the sacred Gayatri, Rudra mantras and by Kuśmāṇḍa homa (for which see Tai. Ār. II. 7). He should then make a saṅkalpa 2190 after reciting the place and time on a riktdā tithi and should perform the prāyaścitta of catukṛcycchra by giving a cow or money for each as stated above (pp. 199–200). Then he should begin to perform on the 11th or 12th day 16 śrāddhas of himself and sapindikaraṇa. Then he is to perform eight śrāddhas (vide above p. 932) and tarpana as a subordinate part (aṅga) of these eight śrāddhas. On the day these eight śrāddhas are performed or on the next day he should shave off the whole head after keeping six hairs out of his top-knot, pare his nails, then take his bath, then he is to donate to brāhmaṇas and his sons all his wealth except his wearing apparel and the materials for homa. The garments he is to wear should be dyed with red chalk; he should secure a bamboo staff as high as his head &c. and as thick as his finger and brought by a brāhmaṇa; that staff should be sprinkled over with water from a conch to the accompaniment of ‘om’, the puruṣa hymn (Rg. X. 90) and such names (of Viṣṇu) as Keśava. He should also keep ready a water jar, a strip for his loins and a garment to cover his body and a wallet and pādukās (sandals). He should declare his resolve (saṅkalpa) to become a parama-
hamsa and perform the worship of Gaṇeśa, punyāhavācana, worship of mother goddesses and Nāndi-śrāddha. He should then perform āp a by saying ‘namaḥ’ to Brahmā (in the dative), Viṣṇu, Rudra, Sūrya, Soma, Ātman, Antarātman, Paramātman and also repeat the first pādas of each of the four

2190. Vide p. 267 above for रिक्तदातिः. The सहूलेख will be समलकि संस्कारिकविवेचनम् भवन्तः।कृत्यवा भक्तिविशेष विद्यमानसम्बन्धयुक्तसम्पूर्णाः।

- इन्द्रियस्य अनुभागासाधनोपसाधनं भवन्तं विद्यमानेऽग्रहणः।
Vedas. He should then eat three handfuls of barley flour with ‘om’ and touch his navel. He should then sip thrice clarified butter or water mixed with milk and curds, repeating the mantras ‘trivrd-asi’, ‘pavrdd-asi’, ‘vivrdd-asi’ (all three in Vāj. S. 15. 9) and then drink water with the mantra ‘may the waters purify’ (Tai. Ār. 10. 23), then perform ācamana and declare his resolve to fast. Then comes Sāvitrípravesa (as in Baud. above); then he should kindle his gṛhya fire or if he has no gṛhya fire then he should bring domestic fire with the mantra ‘prṣṭo divi’ (Rg. VII. 5. 27) and kindle it with the three mantras ‘tat savituh’, ‘tāṁ savituh’ and ‘viśvāni deva’ (Rg. III. 62. 10, Vāj. S. 17. 74, Rg. V. 82. 5). Then comes brahmān̄vyādhāna before sunset (see above p. 954). He should thereafter perform evening sandhyā adoration, homa and vaiśvadeva and keep awake the whole night near the fire. Then the next morning after the daily homa and Vaiśvadeva he should offer a mess of cooked food to Agni or Vaiśvānara and perform the homa to pṛāṇa and others, the puruṣāṅktra homa and Virajā homa. The Virajā homa is a lengthy performance and the principal elements in it are: the offering of 40 oblations of each out of the three viz. fuel-sticks, boiled rice and clarified butter after repeating certain formulae such as ‘may my five pṛāṇas be purified, may I be light (illumination) free from rajus (the principle of activity or obstruction) and from evil, svāhā; this is for the pṛāṇa and the rest, it is not mine.’ In this way oblations are offered to five senses, the mind, buddhi, seed, thought and saṅkalpa, to the constituents of the body, to the several limbs of the body (head, hands and feet &c.), to puruṣa and others, to the five elements, to the five guṇas of the elements, to the five kośas (sheaths) and several others. Then an oblation of ājya is made to Prajāpati. Then he should recite the Puruṣa hymn (Rg. X. 90) and the first sentences of the four Vedas, offer oblations to Agni Svistakṛt, distribute gifts to students and others, he should burn his wooden utensils in his gṛhya fire if he has kept one and donate the metal vessels to his guru, then he should deposit the fire in himself by reciting ‘ayam te yoniḥ’ (Rg. III. 29. 10) and ‘yā te agne yajñiyā’ (Tai. S. III. 4. 10. 5) thrice and should face and take in the blaze and warmth of his gṛhya fire, should take a black antelope skin and leave his house. He should give blessings to his sons and other near relatives and bid good-bye to them with the words ‘to me belongs no one nor do I belong to any one.’ Then he should go to a reservoir of water, take in his folded hands water and offer it
to all gods with the hymn Rg. X. 103 (1-13). He should declare a resolve to resort to sannyāsa for the realization of brahman and offer three handfuls of water in the reservoir. He should then discharge water into the reservoir from his joined hands saying 'I have given up the hankering for sons, wealth, worlds and for everything, may there be safety to all creatures from me, svāhā.' Then he should again declare that he has abandoned everything, all pleasures, all sentiments of anger &c., all joys of flowers, scents, dancing and music, all duties of varṇa and āśramas &c.; he should also declare 'I shall not cause any injury to any creature in thought, word or by the body; may all creatures have no fear of me.' He should think of the sun and other gods as witnesses to this declaration and standing in navel-deep water should again perform the Sāvitṛpraveśa and offer water in declaring 'I have risen beyond the desire for sons, worlds and wealth and shall practise begging.'

After this comes the utterance of the praiṣa (the call or direction). In a low, moderate and loud voice the entrant should declare 'om, bhūḥ I have given up everything, om bhuvah, I have .........., om svah, I have........., om būr bhuvah svah, I have given up everything ' and should discharge water in the reservoir of water with the words 'may there be no injury to all creatures from me, svāhā.' He should pluck out the top-knot, take out his sacred thread and hold them in his hand and offer them in water with water with the words 'water is indeed all deities, I sacrifice (the top-knot and sacred thread) to all gods, svāhā' and then he should send up a prayer to Vāsudeva. Then he should remove his wearing apparel and walk five steps with his face to the north. Then the Śārya should bow to the entrant and should hand over to the latter a piece of loin cloth and upper garment and a staff. The entrant should wear them and hold the staff with appropriate mantras and also a water jar and an āsana (a seat). He should then hold a fuel-stick in his hand, bow to his guru, sit down in the eagle posture and make a request to the guru in the words 'Oh teacher, who are like the Lord of the Universe to me, save me who am scorched by the fire of samsāra and who am bitten by Death; I have thrown myself on your mercy' and also repeat the verse 'yo brahmāṇam' (Śvetāsvatara Up. VI. 18 quoted in note 856 above).  

2191. The verse ये बहुते ग...हसरवहि...प्रचये ((नेपालवत्तोप. VI. 18)) is very appropriate to the occasion.
waited upon the guru with these words and placing his right knee on the ground, he should clasp the feet of his guru and should say 'teach, Sir, brahma to me.' The guru should contemplate on his soul as brahman, should recite over a conch full of water the sacred syllable 'om' twelve times, should pour the water from the conch on his disciple, should recite the propitiatory verse 'śam no mitraḥ' (Rg. I. 90. 9), then lay his hand on the head of the disciple, should recite the Puruṣa hymn (Rg. X. 90), should place his hand on the heart of the disciple and mutter the mantra²¹⁹² 'I place thy heart in disciplined obedience to me,' the guru should then mutter in the right ear of the disciple the syllable 'om' and should enlighten him about the significance of 'om' and of paṇḍikaraṇa;²¹⁹³ he should then impart to the disciple one of the four great Vedānta sentences (mahāvākyā) 'praṇānam brahma' (Ait. Up. III. 3), 'aṣṭamāṣṭāna brahma' (Br. Up. II. 5. 19), 'tat tvam-asi' (Chān. Up. VI. 8. 7), 'aham brahmaṁś' (Br. Up. I. 4. 10) in accordance with the tradition of his school and enlighten him about the meaning thereof. Then he should give to the disciple a name ending in tīrtha, āśrama &c. according to the tradition of his order. Then the guru may bring about what is called paryaṇkaśauca and give to the disciple the yogapati.

The paryaṇka-śauca (purification by being seated on a stool &c.) may be briefly described. On an auspicious day a householder seats the ascetic in front of him on a wooden stool or seat, places five heaps of earth to his left and also to his right and also pure water on both sides. Then the householder simultaneously washes the two knees of the ascetic with water and earth from the first heap of earth on the left. Then he should wash his own left hand with earth and water taken from the half of the first heap on the right and with the remain-

²¹⁹². सम नेष्टे हस्ते नेष्टे बुधानि सम चित्रमन्याभिर्ते न अतु। सम चाघनेकवपी गुप्तर्गुप्तलिः विज्ञान नमांत्ति। This occurs in आध्य. प. I. 21. 7 and पार. प. II. 2 in उपनि.मन where the teacher addresses the boy in these words. The same words are addressed in the marriage rites by the bridegroom to the bride, as e.g. in पृ. gr. I. 8 (where ज्ञापति is substituted for ज्ञापति).

²¹⁹³. पर्वतकरण is a Vedānta doctrine analogous to विवृत्तकरण (which occurs in the Chān. Up. VI. 3 and 4 and V. S. III. 4. 20). Vide the वैद्यान्तसार for it and the work called पर्वतकरण by संक्षरोप्यास (in Benares Sanskrit series).

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ing half of the first heap on the right he should wash both his hands seven times with the same water. With the second heap on the left he should wash simultaneously the two thighs (jaṅghā) of the ascetic four times and with one half of the second heap on the right he should wash his own left hand seven times and with the other half of the second heap (on the right) he should wash both his hands four times. The ankle, the upper part of the foot and the lower part (sole) of the foot of the ascetic are respectively washed with the third, fourth and fifth heap on the left and his own left hand and both hands are washed a certain varying number of times with 3rd, 4th, 5th heaps on the right.

The yogapāṭṭa (lit. the cloth of yoga, union with Spirit) is given in the following way: After the ascetic has undergone paryāṅkaśauca, he should cleanse his waist, wear a string round his waist and his loin cloth and cover his waist with a piece of cloth. He should then sit with his guru's permission on a high seat and should propound some Vedānta topic in the presence of the persons assembled. The ascetic guru should sprinkle on the head of his ascetic disciple water from a conch to the accompaniment of the Puruṣa hymn (Ṛg. X. 90), should honour him by offering clothes, sandalwood paste, flowers, incense, lamp and naivedya. He (the guru) should hold a piece of cloth over the head of the disciple, recite along with the other yatis the chapter called Viśvarūpa (11th chapter of the Bhagavadgītā) from the 15th verse to the 33rd verse. He should then give the name already determined upon to the disciple and say to him 'Henceforward you may admit to samnyāsa one who is eligible for it, initiate him and give him the yogapāṭṭa.' Then the disciple bows to the yatis older than himself. Then the guru gives to the disciple a waist-thread and a staff marked with five mudrās and should offer his own salutation to the disciple according to the tradition of his order. Other ascetics and house-holders also should bow to the disciple, who should only repeat the word 'Nārāyana,' should leave the high seat and seat his guru thereon, should bow to the guru according to the rules of the order and to the other ascetics.²¹⁹

The Jābālopaniṣad (5)²¹⁹⁵ allows samnyāsa to those even who are suffering from disease and are about to die, all that is required being that they should declare in words and resolve in their mind to enter the order of samnyāsa. No extensive ceremonial is required. Aṅgiras and Sumantu quoted in Śrī. M. (pp. 174 and 182) state ‘when a man is shatter by old age or harassed by his enemies or is suffering from (an incurable) disease he may resort to samnyāsa by merely uttering the praiṣa (vide above p. 960) and no further rites would be absolutely necessary. He should recite thrice in the morning, at noon and in the evening; ‘I have given up everything (or entered upon samnyāsa)’ and further say ‘I forswear whatever action I may have done through ignorance, indolence or carelessness; I shall cause no harm to creatures with my hands or feet, with my speech, body or mind; may all creatures have no fear from me.’ The Dharmasindhu (III, uttārārdha) says that in this samnyāsa for those at the door of death the absolutely essential elements are the resolve (samkalpa), the uttering of the praiṣa and the giving of the promise of non-injury and the rest of the rites may or may not be performed according to circumstances. Even now such a samnyāsa (called aturasamnyāsa) is sometimes resorted to by religious-minded men in extremis, the only essentials gone through being saṃkalpa (declaration of resolve), kaṣaura (tonsure of the head), sāvitṛpraveśa (described above at p. 954) and praśococāra (utterance of praiṣa).

One question on which controversies have raged from very ancient times is whether an ascetic should give up his top-knot and sacred thread also. The Jābālopaniṣad (5)²¹⁹⁶ states

²¹⁹⁵. प्राणात् रिप्रमनसा वाचा संप्रसेतु । जावलोपिनिवृत् 5 । आतारान च संप्रासे च न विपितिय च निषया । पैयभायं सत्यावर्त संगपत्तं तत्र पुरवेद ॥ संप्रसब्दात्मिति बूहाकस्तपेतु विदुष कनात ॥ मैयारामसीत विदोतकाला बुध्वारदुधविदुरये ॥ पौराणिकाद्वारे कर्म जीतवानसा सया । मन्नावलोक्ष्योधरयाचरास रसप्रज्ज्ञव ॥ ुदेयं भस्माह रसायत न । पूर्वयो करायं विशेषां (विशेषांति) प्रारंभमानसासाः । करिवे मात्रामात्रां हिंसा मात्राम। सत्य समांतं ॥ कुसुम्बु वैदिक सुधितं । पृथिवी । प. 174; vide पालिप. सं. p. 2 for a similar quotation from Aṅgiras. The एवर. सं. I. 2. p. 149 quotes the verse आत्मा गोत्रमान च संप्रासे एवा सहमारान.

²¹⁹⁶. अथ वैमति पश्चां पात्तववधयु पृष्ठात्मिति वा पात्तववधयु अवकालपिनीसारी कर्माद्वारे बाध्य। स हेतुतथ्य पात्तववधयु। इत्यदिकाः तथाकालपिनीतिः च आत्माः । जावलोपिनिवृत् 5 । तत्र पश्चात्तात्तथे सत्यावर्त संगपत्तं तत्र जलाविन्द मेयों केरामं पात्तववधयु च इत्येवतः सुधारदशायनांमात्रतिकृताद् । जावलोपिचि. 6. This is referred to in वैपाकः अपसारपुरिसित p. 641.
that Atri asked Yājñavalkya how a man who did not wear a yajñopavita (when he became an ascetic) could still be a brāhmaṇa and that the great sage replied that in the case of the ascetic the Self was his yajñopavita and the same Upaniṣad (6) states that the paramahamsa is to abandon in water the three dāndas, the water-jar, the śikya, the begging bowl, the water-strainer, the topknot and yajñopavita and should be a seeker after the Self. In the Āruṇika Up. (2) it is said 2197 that he should discharge his yajñopavita on the earth or in water and that he should give up his śikhā and the sacred thread. Śāṅkara in his bhasya on Br. Up. III. 5. 1 sets out at some length the arguments and the authorities on both sides and ultimately gives it as his own view that the sacred thread and śikhā should be given up by the ascetic. Viṣvarūpa on Yāj. III. 66 also discusses this matter and propounds the same view. On the other hand Vṛddha-Hārītī 2198 VIII. 57 declares ‘if an ascetic gives up the acts peculiar to brāhmaṇas, viz. keeping a topknot and wearing a sacred thread, he becomes a cāndāla while alive and is born a dog after death.’ The Jīvanmuktiviveka (p. 6 ff.) and Par. M. I. part 2, p. 164 ff. discuss this point and arrive at the same conclusion as Śāṅkara. The Mit. on Yāj. III. 58 gives an option. In modern times saṁnyāsins give up these two.

Some special rules are laid down about the āhnikā (daily rites) of ascetics. 2199 They have to perform śauca, brushing the teeth, bath; just as house-holders have to do. Manu V. 137 (=Vas. Dh. S. VII. 19, Viṣṇu Dh. S. 60. 26, Śaṅkha 16. 23-24) says that forest hermits and ascetics have respectively to perform three and four times as much śauca (bodily purification) as house-holders. As to food, it has already been seen (p. 935) that they are to eat only once and only eight morsels. Ascetics have to worship Puruṣottama (i. e. Vāsudeva with his four forms), Vyāsa (with his four pupils, Sumantu, Jaimini, Vaśampāyana, Paśa), the Bāhyakāra Śāṅkara (with his four pupils) and so on. Certain rules are laid down for an ascetic as regards

2197.  तं होरास मन्यपितलस उत्तमभादुपुष्पमादीस रिवां द्वितेशीति च ज्ञाति । —— वृक्षधामचरी वा बायावतीधाराय वा उपरसौं युक्तधारण वा विशेषेति । आयतनिकोपनिषतः १-२।

2198.  सत्यायात्मापस्तवात् भाजार्थ परित्याज्येत् । स जीवधात्र चर्क्षलो शुचि भावो भिन्नायते । उत्तमोत्तम वी. 57

2199.  Vide Yati-dh. p. 95 for details of the daily worship by ascetics.
giving and receiving honour or salutation. An ascetic should bow to gods and to older ascetics who act according to the rules of their order, but should not offer namaskāra to an house-holder even if the latter be well-conducted. If another person bows to an ascetic, the latter should not pronounce any benediction but should only utter the word2200 ‘Nārāyana.’ When an ascetic (even one who has taken saṁnyāsa on his death-bed) dies, he is to be buried and not cremated. No mourning is to be observed for a yati when he dies (Atri 97) and no śrāddhās are to be offered on his death except the pārvāṇa on the 11th day after death (vide Aparāśka p. 538). If an ascetic hears of the death of his son or any other relative, he does not become impure and has not to bathe but on hearing of his mother’s or father’s death he has to bathe, though he observes no mourning2200.

According to the theory of Dharmaśāstra, the king is not only the head of the civil administration and the fountain of justice, but he is also the final controlling authority in preserving religious and spiritual institutions, he is to see that people follow the dharma, to punish them for breaches of the religious and spiritual codes and to see to the administration to them of appropriate penances. In short, he is also the Defender of the Faith. Vide Gaut. XI. 9-11, Viṣṇu Dh. S. III. 2-3, Nārada (prakīrṇaka) verses 5-7, Yāj. I. 337 and 359, Atri 17-20, Manu VII. 13. But he regulated spiritual and religious matters not by his arbitrary authority but on the advice of his purohita and ministers and after taking the opinion of the assemblies (parişad) of learned men. Whenever difficult questions arose about the validity of anything from the religious point of view or about penances for lapses, or about excommunicating or ostracizing a man the opinion of the assembly of learned men was sought. Therefore, detailed rules are laid down in the Dharmasūtras and smṛtis about the constitution of parīṣads. In modern times, the British Government being neutral in matters religious or ecclesiastical, the ascetic heads of the various maṭhas have been in the habit of assuming to themselves jurisdiction

2200. सत्त्वप्राप्यस्ववर्धनं हर्याचं देवसंबंधप्रणमदाति। नामस्माक्षरिणिः विक्रियत महात्मांगीति। कथितो यथा वेदो तथा नायानायां न वस्तं कर्मविविधताः। हारिते, परं गणर्ते न परागायमातिरं भवति भवति नायानामं कथायमातिरं विद्यते। अति, बोले विधि p. 206.

2200 a. Vide संप्रदायप्रवृत्तिः of लोको राजाः (extracted from his work called महानारायणम्, D. O. No. 119 of 1882–83) folio 51 a ‘न नामवाचवर्तमानं सुस्तेन सत्त्वविविधतां साध्यं’.
over persons professing to follow their dogmas in ecclesiastical matters such as prescribing penances for lapses, settling disputes between castes, and deciding upon questions of outcasting. A few words must be said about the pariṣad and about the claims of the Śamkaračāryas (the modern heads of maṭhas) to regulate religious matters affecting their followers.

Among the oldest texts on this point is the one contained in the Tai. Up. I. 11, viz. the exhortation of the teacher on the eve of the student's departure at the close of his studies. If you have hereafter a doubt about any rite or about a course of conduct, you should behave in the way in which the brāhmaṇas of your place, who are thoughtful, intent (upon doing their duties), act spontaneously (without being urged by any one), are not hard-hearted and have an eye only to dharma (and not to kāma or artha) will behave. The same holds good about your conduct towards persons charged (generally falsely) with sins or lapses.

The words 'sabha' (Rg. X. 34. 6) and 'samiti' (Rg. X. 97.6) occur even in the Rigveda but their exact significance is doubtful and the former word at least seems to bear the sense of 'gambling hall' in some passages. In the Upaniṣads, however, the words samiti and pariṣad assume a more definite sense, meaning 'an assembly of learned men in a particular locality'. The Chāṇ. Up. V. 3. 1 states that Śvetaketu Āruṇeya repaired to the assembly (samiti) of the Pañcālas (where Pravāhaṇa Jávali put him five questions of a metaphysical and esoteric nature). The Br. Up. VI. 2. 1 when narrating the same episode employs the word 'pariṣad'. These passages establish that in the times of the Upaniṣads there were assemblies of learned men where intricate questions were discussed. Gaut. 28. 46 prescribes just as the Tai. Up. I. 11 does that in matters about which there is no certain rule (or there is doubt) one should do what is commended by respectable persons not less than ten in number, who are clever in discussion and are above covetousness. The Āp. Dh. S. I. 3. 11. 34 declares that holidays other
than those stated by him may be observed as settled by pariṣads. The Baud. Dh. S. II. 1. 44–45 prescribes “the relatives of a brahmacārī who is guilty of sexual intercourse should empty a water pot in the pariṣad and the offender should confess ‘I, so and so by name, am guilty of such and such a misdeed’ and that after the erring person has performed penance and when he has touched water, milk, ghee, honey and salt, the brāhmaṇas should ask him ‘have you performed the penance?’ The other shall then reply ‘yes’; then they shall admit him who has performed penance to all sacrificial rites making no difference between him and others.” This clearly establishes that at least five centuries before the Christian era it was the privilege of the assembly of the learned brāhmaṇas to administer penance to a sinner and then restore him to all rights of interdining and other social intercourse. Vas. Dh. S. I. 16 declares ‘there is no doubt that whatever persons who have studied dharmaśāstra and the three Vedas expound as purifying themselves and others is the proper dharma.’ Āp. Dh. S. I. 1. 1. 2 declares that the conventions of those that know dharma are the authoritative standard (of conduct for ordinary men). When the smṛtis declare that Veda, smṛti and the usages of śiṣṭas are the three sources of dharma (e.g. Vas. Dh. S. I. 4–5) they convey that śiṣṭas can and should determine from time to time what is religious conduct. When Bṛhaspati enjoins that doubts about dharma should not be settled by blindly following the letter of śāstras, but that logic and reasoning should be employed, he strikes the true note of the spirit of the ancient sages. Vide also Manu XII. 106 and Gaut. XI. 23–24 for the importance of tarka in settling matters of dharma. Manu XII. 108 states ‘if one were to ask how one should act in matters of dharma on which no express rule is declared in this work, the reply is that in such cases what is declared to be a proper rule of conduct by respectable (śiṣṭa) brāhmaṇas would undoubtedly be the dharma.’ Yāj. III. 300 requires that a person guilty of a sin or lapse should declare it to an assembly of learned brāhmaṇas and undergo such vrata (penance and

2204. अथाति ज्ञात: परिपुषुपर्यं नमेवद्वाद्विगुमियं इति। परिलोच्यं यथा इत्यदु: क्रियासमर्थवर्त्त्वा माध्यमकः हृदयविश्वामीर्यश्वेतगोपिष्ठको रघुवाणिः सर्वार्जे सध्यप्रत्येकः। पौरः च: इति II. 1. 44–45.

2204 a. केवल दानानिधिः न कर्त्त्वपी वि निष्यं। दुष्किरीभुर्विज्ञे दु: समेवहाविः। नानाः इति दुस्सपतिः इति गुरुः। जमात्यि। वरस्मतिः इति स्वातितिः। (सर्वनां प. 44.)
observances) as is approved of by the pariṣad. Śaṅkarācārya in his bhāṣya on Br. Up. IV. 3. 2 makes the very significant remark "it is therefore that in coming to a decision on a subtle point of dharma, it is desirable to have a pariṣad working and a specially distinguished person is wanted (to give the lead) as stated in the rule 'a pariṣad should consist of not less than ten persons or of three or of one (specially distinguished)'." These several authorities establish that for over 1500 years before the great Śaṅkarācārya the pariṣad of learned brāhmaṇas was the acknowledged authority for settling doubtful points of dharma and administering penances on lapses from proper conduct, and that Śaṅkarācārya himself acknowledged this privilege of the pariṣad.

The next question is: what is the number of persons required to constitute a pariṣad for deciding on doubtful points of dharma and what their qualifications should be. According to Gaut. 28. 46–47 a pariṣad should consist of at least ten persons viz. four, each of whom has mastered one Veda, three members who are respectively a (perpetual) student, a house-holder and a saṁnyāsin and three more each of whom has studied distinct dharmāṣṭras. Vas. Dh. S. III. 20, Baud. I. 1. 8, Parāśara VIII. 27 and Āṅgiras declare that four persons each of whom has mastered one of the four Vedas, one who knows the Mīmāṁśā, one who has studied the six subsidiary lores of the Veda, one who has studied dharmāṣṭra and three persons who are a house-holder, a forest hermit and a saṁnyāsin constitute a pariṣad of ten. Manu XII. 111 defines the ten as consisting of three masters of each of the three Vedas (excluding the Atharvaveda), one who has studied Logic, a student of Mīmāṁśā, a student of Nirukta, a master of dharmāṣṭras and three members in each of the first three āśramas. Bhāspati quoted in Par. M. II. 1 p. 218 declares that a pariṣad may be constituted by seven or five persons sitting together who have studied the Vedas, their six subsidiary lores and dharmāṣṭra and that such a pariṣad resembles a solemn

2205. अत एव वि धर्मविवासार्थे परिश्रमाय प्रोक्ते । दुर्खप्रियस्यभाष्यम् इत्यादिवर्षयते ।

2206. बाशुदिति विक्षयी व अपृतिवृत्तिं वा अस्तम्यायां न श्रवये । यद्यवेद्य इत्यादिवर्षयते ।

2207. लोकोपदेशदाताः सत्यं भर्गोद्वर्तिः । ज्ञातिष्ठति विषयते । स्तु: सा यज्ञसमुद्भूति

2208. समन्वितं विषयते । व्रजस्वायूपी समन्वितं विषयते ।
sacrifice. Vide also Aṅgiras quoted by Aparārka p. 23 for seven or five men as constituting a pariṣad. Vas. Dh. S. III. 7, Yāj. I. 9, Manu XII. 112, Parāśara VIII. 11 state that at least four or three men should constitute a pariṣad, but they should be students of each of the four Vedas, should be agnihotris and should have also studied dharmasāstra. If even three cannot be found then even a single man can declare the dharma in case of doubt (Gaut. 28. 48), but he must possess special qualifications. Gaut. 28. 48, Manu XII. 113 (= Atri 143) require that he must be the best of brāhmaṇas, a śiṣṭa and a deep student of the Veda. Yāj. I. 9, Parāśara VIII. 13, Aṅgiras say that a single person who is the best among ascetics possessing knowledge of the Self may form a pariṣad and declare what is the proper rule is on a point of doubt. Though the texts permit in extreme cases a single man to declare dharma in case of doubt they give emphatic warning that this should not be done as far as possible. Baud. Dh. S. I. 1. 13 observes the way of dharma is very subtle and difficult to follow and it has many entrances (i.e. it appears different in different circumstances); therefore a person though knowing much should not undertake single-handed to propound the proper course of conduct in case of doubt. The texts also emphasize that doubtful points of dharma are not to be decided by the votes of ignorant people, even if they muster in thousands. Manu XII. 114–115 (= Baud. Dh. S. I. 1. 17 and 12 = Vas. Dh. S. III. 5–6 = Parāśara VIII. 6 and 15) state that even if thousands of brāhmaṇas who have observed no vrata and who have studied no Vedic mantras and who make their living merely by virtue of their caste come together they do not constitute a pariṣad. When such foolish persons deluded by ignorance and ignorant of dharma declare (a penance for a sin) the sin is multiplied a hundred-fold and reaches the propounders.

The Mit. on Yāj. III. 300 remarks that the number mentioned as constituting a pariṣad is not material, that all that is meant is that for lesser sins a small number of learned men can

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2208. अन्तिमरामविद्यानि ब्रजाणां पञ्जयाजितानि। वेदिकरं ददातामस्मेकौपिन परिवृत्त; पारसार विधिमयात्मकता।

2209. तदार्थस्य वस्तुरूप देहा कुसुमबाण गात्म। दस्यशास्त्र वाक्योऽक्षे कञ्जनमहापवीि

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declare the penance, but in the case of serious sins, the number of persons who constitute the pārīṣad should be large. Devala quoted in the Mit. on Yāj. III. 300 says that when the sin is not grave, brāhmaṇas may declare the penance without reference to the king (and restore the sinner to his privileges) but when the sin is grave, then the king and brāhmaṇas must carefully examine the matter and then declare the penance. Parāśara (VIII. 28–29) ordains 'brāhmaṇas should declare penance for sins with the king’s consent, that they should not declare the expiation of sins by penance of their own motion and that if the king decides to give prāyaścitta without reference to brāhmaṇas, the sin becomes increased a hundred-fold.' It is the duty of the pārīṣad to declare an appropriate penance when a man comes to it, declares his lapse and seeks to be freed from the taint and if the pārīṣad knowing what the appropriate penance is refuses to administer it, they incur the same sin as that committed by the man who approaches them. Parāśara VIII. 2 prescribes that one should on being convinced of his having committed a sin at once repair to the assembly of learned men, should prostrate himself on the ground before them and request them to administer prāyaścitta (expiation). The Mit. on Yāj. III. 300 quotes Parāśara that the sinner should announce his sin after offering the present of a cow or a bull or the like to the pārīṣad.

It will be shown immediately below that these rules of the smṛtis were observed to the letter by Hindu kings and learned brāhmaṇas in medieval times. When the successors of Śaṅkara-cārya began to interest themselves in the work done by the pārīṣads for centuries before the advent of the first cārya cannot be ascertained. A large part of Northern India was under Moslem rule for about 500 years from about 1200 A. D. and a portion of the Deccan and a part of South India also were under Moslem rule for about three hundred years. Numerous documents have been published by the late Mr. Vishvanath K. Rajwade (a scholar
who made unique contributions to the elucidation of Maratha History, Marathi Philology and Marathi Literature) and his friends. From these it appears that during the time of the Maratha domination learned brāhmaṇas of holy places like Paithan, Nasik and Karad were consulted in religious matters by the king or his minister, that the holders of the 'gādi' of Śaṅkarācārya at Śaṅkėśvara and Karavira and other seats were also rarely consulted in these matters and that it is only after the advent of the British rule that2212 the Śaṅkarācāryas have begun to claim almost exclusive jurisdiction in ecclesiastic matters and in restoring men to their castes or excommunicating them for lapses. It will be seen from passages quoted below that both the learned brāhmaṇas at holy places like Karad and the Śaṅkarācāryas claim the exclusive right in these matters by reason of immemorial usage.

In several works it is said that the parīṣad must be constituted by śiṣṭas (vide Gaut. 28. 46). Śiṣṭa is variously defined by some smṛti works. The Baud.2216 Dh. S. (I. 1. 5–6) says 'Śiṣṭas are those who are free from envy and pride, who keep only as much corn as is measured by kumbhī (vide p. 111 f. n. 235), who are free from greed and from hypocrisy, arrogance, covetousness, delusions and anger. Those are śiṣṭas who have studied the Veda according to the prescribed method, together with its appendages (viz. Itihāsa and Purāṇas), who know how to draw inferences from that and who tend to make people realize the teaching of the Veda.' The Mahābhāṣya defines śiṣṭas in almost the same words as Baud. Dh. S. I. 1. 5. Vas. Dh. S. 1. 6 defines śiṣṭa as one whose mind is free from desires.

2213. Vide Rajwade's Khand 21 published by the Bharata-itihāsa-samhāchodhaka Manḍalo at Poona, letter No. 205 at pp. 256–58 dated taka 1778 (1856 A. D.) for the claim of the Śaṅkarācārya of Karavira 'सत्त-विकारी जैसे पारी धर्मवाद पालन निष्ठा उसें अनु श्रद्धा करें तो हा अधिकार मद्दरणीय संस्कारस्या आदि. कराकर यांस दुर्बलान धार्तृक कहत पत्र शिलित हैं वर्तमान नाथी.' On the other hand letter No. 227 in the same volume at p. 276 dated taka 1778 addressed to the assembly of brāhmaṇas at Kasağaon by the assembly of Karabha (Karad in Satara District) asserts 'पृष्ठीपाद आधार ग्र्वदाश्यपद्ध पापस्थित करण्यासा अधिकारे क्षेत्राता पूर्वार्थ अध्ययन &c.'

2214. शिष्या भादुब भिन्नास्त्रा निर्यशकारा सुन्तीवर्णया अलोकङ्गुरुणा सुन्ताययेहाम- महानययितिविवरता। धर्माभिलाषिणे येषां येवं सपर्यवेद्या। शिष्याश्च्वस्यन्यासाना द्वितीय वर्षवाच्चस्त्रा॥ भौ. य. व. I. 1. 5. 6. This last is Manu XII. 109 and Vas. VI. 43 (with slight variations). शिष्या बुद्धस्वाभासात्। वसिष्ठ इ. 6. Compare भाद्रास्य vol. III. p. 174 'तत्त्वस्वाभासिणे ये बुद्धाना कुम्भिवर्णायः अलोकङ्गुरुणा अवृत्तात्त्वकारणात्। किंसिद्वृत्तेऽथत् कर्तारहितविचाराकारणात् परस्परस्यत्रस्वविकारणात्। शिष्या॥ \'}
The Matsyapurāṇa 2215 145. 34–36 and Vāyu, vol. I. 59. 33–35 derive the word śīṣṭā and restrict it to Manu, the seven sages and other similar great sages, who in each æon (Manvantara or yuga) settle the rules of conduct for succeeding ages.

It is well-known that Shivaji, the great founder of the Maratha Empire, established a council of eight ministers, viz. Mukhya Pradhāna, Amātya, Saciva, Mantri, Senāpati, Pañḍītarao, Nyāyādīhiṣa and Sumanta. 'The jurisdiction of the Pañḍītarao extended over 2216 all religious matters, he was to examine and decide disputes about dharma and adharma, he was to honour śīṣṭa (respectable people) on behalf of the king, was to make his signature expressing his approval of the writings (decisions) about ācāra, vyavahāra and prāyaścittas (made by learned brāhmaṇas). He was to superintend and carry into immediate execution gifts, propitiatory rites (for the king). This shows that even in matters of prāyaścitta (penance for lapses and sins) the final control rested with the Pañḍītarao, who used to send doubtful matters to learned brāhmaṇas at holy places like Wai, Nasik, Karad for their opinions and accept them. There are letters which show that the Pañḍītarao convened meetings of learned brāhmaṇas and with their approval declared prāyaścitta in the case of a brāhmaṇa who had been forcibly converted by Mahomedans and who was thereafter restored to caste.

That sometimes the Pontiff of the Saṅkeśvara matha was consulted even in disputes about rights to lands and villages follows from a decision contained in Rao Bahadur Vad's work pp. 203–210 (of 1730 A.D.). Here a dispute arose between Śrīkarācārya (to whom a village had been donated by king Rājarāma) and his agnates, who, taking advantage of the fact that the gift-deed was made in the name of five persons including Śrīkarācārya, put forward their claims to that village. This dispute was referred to the Svāmī of Saṅkeśvara and Karavira who decided on the authority of Vijñānesvara, the Vyavahārama-yūkha and the Dānakamalākara that though the document was

2215. सिद्धेश्वर निन्द्रानन्द सिद्धांत शिल्पयेत्य सम्पन्ने। सर्वनामस्य दे सिद्धा इह लिखस्य यथासिद्ध। न्यायवाजक लोकसत्तात्सिद्धिः। न्यायस्याह ब धमार्धे तत्त्व किसप्रयं संगच- भते। तत्र निद्वेष्टिषों धमिः श्यायोन्ते व वुः लुः। ततां 145. 34–36.

2216. Vide 'Sanads and Letters' in Marathi selected by Rao Bahadur Vad (1915) p. 123 'पविलध्वषां यथप्रस्तुति कर्ममं धार्मिकवि, धर्मसं धर्मः पाठ्यन विशिष्टा करारीं। स्वाराहि, श्याया, पारस्तिस पत्रें होतित्व श्यायानि संमति चिंता करारे। दृष्टमस्य, शरीरिः, अभ्यत्र भक्तार्थ स्वाराहि करारे।'
executed in the name of five persons, the gift of the village with water, kuśa and gold was made to Śrikarācārīya alone and that therefore he alone was the true owner.

There are cases where the head of the Karavira matha issued an order (in śaka 1644 i. e. 1722 A. D.) asking people to dine with a brāhmaṇa whose wife had illicit connection with a gosūvī and who had performed the necessary prāyaścitā. 2217

On the other hand in numerous instances the assembly of learned brāhmaṇas was approached either by the Pandītaraṇa or by the interested parties themselves to declare the proper penance and restore the guilty party to his caste. 2218 Numerous documents and letters showing the part played by the family of Gijre at Karad (in the Satara District) in the matter of giving decisions on questions of dharma-sāstra have been published by the late Mr. V. K. Rajyade. One Gangadhara Ranganatha Kulkarni of Harsul 2218a was forcibly converted by the Moslems; then the Maratha king Sambhaji ordered his minister the Pandītaraṇa to restore him to his caste after giving him appropriate prāyaścitā and the Pandītaraṇa called a meeting of learned brāhmaṇas, looked into works like the Mitākṣara and with the approval of the brāhmaṇas administered prāyaścitā to him and sent him on a pilgrimage. There is a similar case in which the Pandītaraṇa under orders from the king writes to the

2217. Vide भारत-बङ्गाल-संस्कृत-संस्कृतं-संस्कृतं तिथियमेदितनुषं प. 130 'सूक्ष्मिक भव विष जापमा जोतिरि मेले काठी वांची डूँड जोतिरि सरता जीव गोसवापी वागे अब केली. बाहराकै लौक जोले सवा साबालित भव करारे जोतिरि धेरागीकर्ते गोवे.... रायस तीव्र वास रुसे रुपदित्य एण भूख भूख वेले देशे साबालित वागे वाले रायस अबाकै संसर्गसायसी वसुक्त अज्ञा केली.'

2218. Vide मचारुकां इंशारासारी सार्ववं लङ्क 98 हीथीकादी वालारी pp. 84-360 (कुक्कुट-गिजरे परावर्य वालारी कागद प. 192 मे 1932).

2218 a. Vide भारत-बङ्गाल-साबालित-संस्कृतं तिथियमेदितनुषं pp. 130-131 'गणार रुपस छोटाकै कसे हरुट वास पांढरारी बांटकारे बांटकारे ताव रायस ककसन रुक्कदित्य छुताकै ककसन होजन प्रायोत्त वास अज्ञा विषय. ए बाबी अज्ञा राजपी दश्तारामार वाले सभी समस्त विशेषिक बांटकारे बांटकारे संसारी मिताला- राग निशच्य पारी प्रायोग्यत ककसन रायस रुपस वास प्रायोपकरण साधारण धेरागीकर्ते.' This order was issued by Moreshwar Panditaraṇa in śaka 1608 (1866 A. D.). Vide for Netaji Palkar’s conversion and reconversion लिखिताकारी पत्रपत्र संपादन, लङ्क 99 (published by Satkāryottjejakā Sabba at Dhulia) document No. 282 (at p. 289) dated śaka 1612 (1690 A. D.) 'आयारांशाले श्वरास्त लोक आचे ही रायस हस्तलाम कराये असे केले आई स्मारसारी हस्तलाम केले मो जोतिरी राजे व साबालित राजे व जोतिरी राजे व जोतिरी ककसन होजन बांटकारे बांटकारे रायस तिथिक वालारी' and शिवसरकाराधायकसारसार, लङ्क 9 published in 1930 by the Shivsakhrakārālined at Poona, entry No. 1863 of 24th July 1876 A. D.
learned brāhmaṇas of Karad about the prāyaścitta to be administered to one Khandu Jadhav who had been forcibly made by the Moslems to eat their food and in which he informs the brāhmaṇas that a fee of two rupës should be taken from the man. It may be noted in passing that Raja Netaji Palkar who was one of the great commanders under Shivaji, the founder of the Maratha Empire, was made a moslem by the Mogul Emperor Aurangzeb and was subsequently taken back into the Hindu fold by Shivaji. In another document the learned brāhmaṇas of Poona, 46 in number, write to the brāhmaṇas of Karavrāma about one Narasimha Bhaṭṭa Toro of Paithan who had engaged as a priest in a Vedic sacrifice in which he had offered the effigy of an animal made of flour, who had therefore been made outcast and who was subsequently restored to the caste after undergoing penance.

The above brief account will show that for hundreds of years even before the first Śaṅkarācārya flourished it was the privilege of the assembly of learned brāhmaṇas to decide doubtful points of religious conduct and prescribe penances for lapses, that the same privilege continued undisturbed till the advent of the British rule, that rarely the heads of the mathas, by virtue of their eminent position, their supposed detachment from and renunciation of worldly affairs and their reputation as ascetics, were asked to decide (following Yaṭ I. 9) doubtful points of religious and theological importance, that it is only during the last few decades that such heads began to claim exclusive jurisdiction in such matters.

It is desirable in the interest of the solidarity of the several Hindu castes and the rapid growth of progressive and advanced views that matters of practices, penances and restoration to caste should be in the hands of the bodies of learned men or the caste itself than in the hands of a single ascetic styling himself Śaṅkarācārya, who often happens to know nothing of dharmaśāstra and only puts his seal of approval on what interested persons are about him say.

2219. Vide भारत इतिहास-संसीमा-भाषा, तुलनात्मक संस्कार प. 94 ‘आज्ञाप्रथा एवं वेदांतसंस्कार, कालांतरंबुध्य संस्कारः मृतोपयोगितार योजनाभाजी अनुवादि. धीरं छायावर्ती भाषा केवल ऐसी जो संपुत्त जापम राजवर्षी पत्रवर्षी जौरवर्षी बालन आपड़े अत्र बालके रायस राजबी स्तारी छायावर्ती. एकत्यास पाठवर्षी राजवर्षी संस्कारकन संपुत्त जापम पाठवर्षम अटे. वाराणस स्वरुप बारे ऐतिहासिक भाषावर्षी मृतोपयोगितार योजनाभाजी अनुवादि. धीरं छायावर्ती एवम् बुझर बालन काेण. सिंहवर्षी जो हावर्षी वाराणस. द्विप्रविधिः.’

2220. Vide the Marathi Quarterly journal called ‘संसीमा’ for the year 1857 vol. IV (for April 1855).
After this review of the stage of samnyäsa we see that asceticism presents several aspects viz. fasting or at least reducing the intake of food, abstention from meat and drink and pleasures of sense, total absence of sexual gratification and suppression of the sexual emotion, vow of silence, sleeping on bare ground, nakedness or making use of minimum clothing, contempt for the world and its riches. The Hindu Scriptures however do not enjoin self-infliction of pain or flagellation that was indulged in by monks in the early centuries of Christianity. Asceticism in the several forms indicated above is a feature common to all religions. It is the fashion to assert that Indians have the highest regard for asceticism and that the men whose memories they cherish as ideals of human conduct are ascetics. This statement is only partially true. Christ also taught abandonment of worldly ties and the spurning of riches as the best for entering the Kingdom of Heaven (vide Matthew 19. 21, Luke 14. 26 and 33, St. John 2. 15–16). It is only during the last three or four hundred years that Western peoples have given up much of what was thought for centuries to be the main teaching of Christ and regard successful men of action or politicians or men of martial exploits as their ideals and heroes. In India also martial glory has often raised men to the position of heroes or avatāras, but only when they delivered their countrymen from the tyranny and persecution of evil men or foreigners. Parasurāma, Rāma and Krṣṇa are avatāras because they fought against tyranny and barbarity and not because they brought as large a slice of the earth under their domination as possible for purposes of exploitation or vainglory. Martial exploits for self-aggrandisement or for domination for domination’s sake have never evoked great enthusiasm in India. Shivaji, the great hero of the Marathas, was paid almost divine honours even during his life-time not for his martial exploits, but for his having freed the Marathas and other peoples from Moslem tyranny, persecution, religious intolerance and fanaticism.

2221, Vide 'Mystics, ascetics and saints of India' (1908) by J. C. Oman p. 271 'It is the ascetic profession that time out of mind has been a pre-eminent dignity in the eyes of the Indian people.'
CHAPTER XXIX
SRAUTA (VEDIC) SACRIFICES*

Introductory

A deep study of Vedic sacrifices is quite essential for the proper understanding of the Vedic Literature, for arriving at approximately correct statements about the chronology, the development and the stratification of the different portions of that Literature and for the influence that that Literature exerted on the four varṇas and the caste-system, on the splitting up of the brāhmaṇas themselves among several sub-castes and on the institution of gotras and pravaras. Early European scholars generally paid scant attention to the deep study of the Vedic sacrifices and endeavoured to understand the meaning of the Vedas principally by reference to grammar, comparative philology and the comparison of several passages containing the same word or words. Max Müller put forward a tentative scheme of chronology based mostly on subjective considerations and prompted by the great prejudice felt by European scholars generally against admitting any great antiquity for the Vedas. Therefore the endeavour of most European scholars has been to show that the mantras could not have been composed before 1400 B.C. It is beyond the scope of this work to enter into any discussion about the dates of the various sections of the Vedic Literature. It must be here said, however, that I do not subscribe to the view that 1400 B.C. is the uppermost limit of the original composition of the Vedic hymns. The hymns may have been composed for aught we know several thousand years.

* In this chapter a few special abbreviations have been employed as follows: Ṇp. = Ṛṣṭapaṇa-srautasūtra (ed. by Dr. Garbe), Ṇdv. = Āśvalāyana-srautasūtra (in the Bibliotheca Indica series), Baud. = Baudhāyana-srautasūtra (ed. by Dr. Caland), Jai. = the Purvamānuśa sūtra of Jaimini with Šabara’s bhūṣya (in the Ānandaśrama series), Kat. = Kṣatryya-srautasūtra (ed. by Dr. Weber), Sat. or Satyāṣṭha-sūtra = Satyāṣṭha-srautasūtra (in the Ānandaśrama series), ŚkāŚukhāyana-srautasūtra (ed. by Hillebrandt in the B.I. series).

2222. Some of the brāhmaṇa castes such as the KṚṢṹas, Maitṛyaṇyus, Carakas and Jūmbīṇas owe their origin to their ancestors having studied particular Vedic Śūkhas.
before that date. Most of the Vedic Samhitās that we now have are arranged (except the Rgveda to some extent) definitely for the various aspects of the cult of the sacrifice and indicate a state of things when different priests were required for the sacrifices, who used mantras from the collections they had studied.

For a thorough understanding of Vedic sacrifices, the several Veda Samhitās, the Brāhmaṇas and the Śrauta sūtras must be carefully studied. Among works in English that are very helpful must be mentioned, Haug's translation (with notes) of the Aitareya Brāhmaṇa, Prof. Eggeling's translation of the Śatapatha Brāhmaṇa with notes (S.B.E. vol. XII, XXVI, XLI, XLIII, XLIV), Prof. Keith's 'Religion and Philosophy of the Veda and Upaniṣads, translation of the Black Yajurveda (2 vol. in Harvard Oriental Series) and of the Rgveda Brāhmaṇa (one volume in the same series), Kunte's 'Vicissitudes of Aryan civilization in India.' (1880) particularly pp. 167–232. Besides these Weber and Hillebrandt have written in German scholarly works on Vedic sacrifices; Caland and Henry published a very learned, exhaustive and methodical work in French on the Agniṣṭoma (1906). In this connection the late Dr. S. V. Ketkar's labours and researches embodied in his Marathi Encyclopædia (vol. 2 and 5) are worthy of special consideration, since they furnish a much-needed corrective to the somewhat one-sided views of most European scholars that have written on Vedic Literature, though one is bound to differ from him in several matters. The following pages are based principally on the original texts, though here and there the works of modern scholars have been availed of.

In his Pūrva-māṁsāsūtra, Jalāmi submits thousands of texts to the principles of māṁsa elaborated by him and arrives at definite conclusions on matters affecting the details of various sacrifices. An attempt has been made in these chapters on śrauta to include many of his conclusions, a task, which so far as I know, has not been essayed by any modern writer on dharma or śrauta up till now.

2223. Prof. Dumont's 'L'Agnihotra' (1939) came into my hands when these pages were passing through the press. Hillebrandt's 'Das Altindische Neu-und Vollmondopfer' (Jena, 1879) and 'Rituallittatur Vedische Opfer und Zauber' (1897, in the Encyclopædia of Indo-Aryan Philology and Antiquities) deservedly enjoy a high reputation among works on śrauta sacrifices.

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The fundamental conceptions of \textit{Yajña} (sacrifice) go back to Indo-European\textsuperscript{2224} antiquities though the traces are rather faint. But it is quite clear that the cult of the sacrifice had been much developed in the Indo-Iranian period. There is a very striking resemblance between the Vedic Agniṣṭoma and the Homa ceremony of the Parsis (vide Haug’s \textit{Alt. Br.} vol. I, Introduction p. 59 ff.). There are numerous words indicative of the cult of the sacrifice both in the Vedic language and in the ancient Parsi religious books. For example, words like aṭharva, āhuti, uktha, bharhis, mantra, yajña, soma, savana, stoma, hotṛ do also occur in the ancient Parsi religious scriptures.\textsuperscript{2225} Though Vedic sacrifices are now very rarely performed (except a few simple ones like the Darśa-pūrṇamāsa and the Cāturmāyas), they were in great vogue several centuries before the Christian era. Centuries after the advent and spread of Buddhism we learn from inscriptions and literary traditions that kings often performed the ancient solemn Vedic sacrifices and gloried in having done so. In the Harivamśa (III. 2. 39–40), in the Mālaviyāgnimitra (Act V, which speaks of Rājasūya), in the Śūṅga Inscription from Ayodhyā (E. I. vol. XX. p. 54) Senāpati Pusyamitra is said to have performed the Aśvamedha (or Rājasūya). In the Hاثighetumpha Inscription (E. I. vol. XX. at p. 79) king Khāravela is extolled as having performed the Rājasūya. In the Bilsad stone Inscription of Kumāragupta dated in the Gupta year 96 (i. e. 415–6 A. D.) it is stated that his great ancestor Samudragupta performed the Aśvamedha that had gone out of vogue for a long time (cirotṣannāśvamedhāhārtuḥ, in Gupta Inscriptions at p. 43). In the Pārdi plates (of Cedi sarh. 207 i. e. 456–7 A. D.) the Traikūṭaka king Dahrasena is described as the performer of Aśvamedha (E. I. vol. X. p. 53). The Pikira grant of Sinhavarman (E. I. vol. VIII. p. 162) describes the Pallavas as the performers of many Aśvamedhas and another Pallava grant (in E. I. vol. I. p. 2 at p. 5) refers to the performance of Agniṣṭoma, Vājapecya and Aśvamedha. The Chammak plate of the Vākūṭaka king Pravarasena II (Gupta Inscriptions No. 55


\textsuperscript{2225} Vide Hillebrandt’s \textit{Ritus-Litteratur. Vedische Opfer und Säuber} (1897) p. 11 for a long list of such words.
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p. 236) speaks of Pravarasena I as the performer of many Śrauta sacrifices.2226

The original worship of fire may have been individualistic as well as communal or tribal. The daily āgnihotra was an individual affair; but as even simple Ṣiṣṭas like dārśapūrṇamāṣa required four priests, and Soma sacrifices required 16 priests and costly preparations, these sacrifices partook more or less of a public or at least congregational character. It appears that as most brāhmaṇas were poor and could not carry on even the daily āgnihotra, which pinned them down practically to one place and did not allow them to move out of the village for securing their livelihood, even āgnihotra must have been comparatively rare in early times. Such Vedic sentences as ‘one who has begot a son or sons and whose hair is still black should consecrate the Vedic fires’ (quoted by Śabara on Jaimini I. 3. 3 and cited on p. 350 above) establish that agnyādāhāṇa was advised for brāhmaṇas when they had reached middle age (and not before). The daily āgnihotra required the maintenance of at least two cows, besides thousands of cow-dung cakes and fuel-sticks. For the maintenance of āgnihotra and the performance of dārśapūrṇamāṣa (in which four priests were employed) and the Cāturmāsya (where five priests were required) the house-holder was required to be well-to-do. And the Soma sacrifices could be performed only by kings, nobles and the rich and by those who could collect large subscriptions. We find that kings while making grants often expressed that the object of the grants was to enable the brāhmaṇa donees to offer bali, and caru and to perform āgnihotra. For example, in the Sarasvini plates of Buddharāja dated in Kaṭaccūrī sam. 361 i. e. 609-10 A. D. the grant is made for bali, caru and āgnihotra and in the Damodarpur plates (dated 413-44 and 447-48 A.D.) the grants are made for āgnihotra and for the performance of the five daily yajñas.2227 During the centuries of Moslem domination no help from royalty could be expected and so the institution of Vedic sacrifices languished. In the last hundred years or so, solemn

2226. अर्थित्रेष्ठाकरणिकादिक्योक्तिवर्तनिज्ञानसमवेतर्स्तिसङ्करणसंज्ञानधीरश्चतुर्ध्वमर्यादाजिनिः। These very words occur in the Dulia plates, E. I. Vol. III. p. 258 at p. 260.

2227. Vide E. I. vol. VI p. 294 at p. 298 ‘चतुर्ध्वमर्यादाजिनिः’ (in Sarasvini plates); E. I. vol. XV. p. 116 ‘अर्थित्रेष्ठ’ (p. 130), ‘वर्तनिज्ञानधीरश्च’ (p. 133), वामस्तिसांस्तज्ञानस्तुप- ज्ञानसंज्ञानसंज्ञानसाधिक्योक्तिवर्तनिज्ञानधीरश्च’ (p. 143) of the Damodarpur plates.
Vedic sacrifices have been performed only rarely. But, since many of the grhya ceremonies as set forth in the grhya sūtras closely imitate the procedure of the Vedic fire cult and Vedic sacrifices formed the first and foremost manifestation of the sentiments of faith and worship in India, a work dealing with Dharmāśāstra cannot be said to have dealt with its subject completely and adequately if the treatment of Vedic sacrifices were left out altogether, the following bare outline is presented here, the more so as sacrifices were the first dharmas according to Rg. X. 90. 16.

The Śrauta-sūtras contain a very detailed, meticulously accurate and vivid description of the several sacrifices that were performed in ancient times. These works were manuals compiled for the practical purpose of giving directions to those who engaged in such sacrifices. They are based on ancient Brāhmaṇa texts, which they quote at every step, many individual sūtras being couched in the very language of the Brāhmaṇas, and on actual practice and only bring together what was in vogue. The object of the following pages is not to present a thorough and detailed treatment of Vedic sacrifices, but only to indicate what the cult of the Vedic sacrifice was like and to furnish a brief description of some prominent sacrifices. The treatment is mainly based on the Śrautasūtras of Ṛṣv., Āp., Kāṭ., Baud., Satyāśādha with occasional references to the Samhitās and Brāhmaṇas. The several divergences among the sūtras, the paddhatis and modern practice are not generally dwelt upon for the sake of saving space. One very useful work is a compilation called Śrautapādārthanirvācana, by Nageshwar Shastri published in the Benares Sanskrit series, though one of its drawbacks is that it gives no references to any texts. The Mīmāṃsā-vidyālaya at Poona has prepared sets of all the utensils required in sacrifices and has published an album containing pictures of utensils and maps of various altars required in Vedic sacrifices. The Cāturmāyas, the Paśubandha, the Jyotiṣṭoma have been described in some detail, the darsapūrṇamāsa has been dealt with in extenso, and other sacrifices have been only briefly touched upon in this work.

We find that even in the remotest ages when the hymns of the Rgveda Samhitā were composed and compiled, the main features of the sacrificial system had been evolved. That there were three fires appears clear from Rg. II. 36. 4 (where Agni is asked to sit down in three places), I. 15. 4, V. 11. 2 (‘men
kindle Agni in three places'). The Gārhapatya fire is express-
ly named in Rg. I. 15. 12. The three savanus (i.e. pressings of
Soma in the morning, mid-day and evening) are mentioned in
Rg. III. 28. 1 (prātaḥ-sava), III. 28. 4 (mādhyandina savana),
III. 28. 5 (ṛṣīya savana), III. 52. 5–6 and in IV. 12. 1 (where
it is said that the sacrifice gives food to Agni three times on all
days), IV. 33. 11. It may be affirmed that the sixteen priests5228
required in Soma sacrifices were probably well-known to the
composers of the Rgveda hymns; Rg. I. 162. 5 mentions hotṛ,
adhvaryu, agnimindhha (agnit or āgnidhra), grāvargābhā
(grāvastut), śaṁśṭa (prasaśṭr or maitravaruna), suvīpra
(brāhma)?; Rg. II. 1. 2 refers to hotṛ, potṛ, neśṭṛ, agnit,
prasaśṭṛ (maitravaruna), adhvaryu, brahma; Rg. II. 36 speaks
of hotṛ, potṛ (v. 2.), āgnidhra (v. 4.), brāhmaṇa (brāhmaṇa-
chāmain) and prasaśṭṛ (v. 6.). In Rg. II. 43. 2 we have udgātā.
In Rg. III. 10. 4, IX. 10. 7, X. 35. 10, X. 61. 1 seven hotṛs
are referred to and in Rg. II. 5. 2 the potṛ priest is spoken of as
the 8th. The word 'purohita' occurs very frequently (Rg. I. 1.
1, I. 44. 10 and 12, III. 2. 8, IX. 66. 20, X. 98. 7). The Rgveda
names Ātriśtra (VII. 103. 7), Trikadruka (II. 22. 1, VIII. 13.
18, VIII. 92. 21, X. 14. 16). The yūpa (the post to which the
sacrificial animal was tied) and its top called caśāla are

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2228. The sixteen priests (ṛtvij) are: हृत्र मैत्रवरुः, प्रावः, 
सत्त्वक ज्ञातिः, पवित्रोमन्त्राशा, महते, भ्रामपुत्रतिगुणभिः, 
परात्मन्त्राशा, पवित्रोमन्त्राशा, पश्चिम, 
प्रावः, मैत्रवरुः, पवित्रोमन्त्राशा, महते, 
भ्रामपुत्रतिगुणभिः. Of these hotṛ, adhvaryu, 
brahma and udgātā are the four principal ones and the three that
follow each of them in the above enumeration are their assistants.
The functions of the four principal priests are referred to in Rg. X.71.11.
In Rg. II.43.1 we have the singer of Sāmans. In Agnihatru only adhvaryu
is required, in the Agnyādheya, Darsapūrṇamāsa and other iṣṭis four
priests are required viz. adhvaryu, āgnidhra, hotṛ and brahma; in the
Cīturmāyas five are required viz., the four (of darsapūrṇamāsa) and
the pratipasthātṛ; in the animal sacrifices a sixth is added viz., the
maitravarunā. In Soma sacrifices all sixteen are required. In the
Cīturmāya called śīkamedha the āgnidhra is addressed as brahmaputra
(vide Asv. Sr. II. 18. 12) and this may explain Rg. II. 43. 2 (cited on
p. 27 above) where the word 'brahmaputra' occurs). Vide Tai. Br.
II. 3. 6 and Baud. II. 3 for these provisions about the number of priests
required. Some added a 17th priest called sadasya and Baud. II. 3 gave
him three assistants also, though the Śat. Br. X. 4. 2. 19 forbids the
employment of a 17th priest. There are other persons required in a
sacrifice, such as the Śamitr, the omaśadhvaryus, but they are not
called ṛtvij. Vide Ap. XXII. 1. 3–6 for the Trikadruka called Jyotir,
Gauḥ and Āyuḥ.
mentioned in Rg. I. 162. 6. Rg. III. 8 is full of the praise of the yāpa. The person who killed the animal sacrificed (the śamitṛ) is mentioned in Rg. 162. 10 and V. 43. 4. The Gharma (the pot of boiled milk required in the Pravargya rite or perhaps the Dadhighharma in the mādhyandina savāna) is mentioned in Rg. III. 53. 14, V. 30. 15, V. 43. 7. It was believed that the animal offered in a sacrifice went to heaven. 

Fire for sacrifice was produced by attrition from two aravīs (vide Rg. III. 29. 1-3, V. 9. 3, VI. 48. 5). The darvī (Rg. V. 6. 9), struc (Rg. IV. 12. 1, VI. 11. 5), juhū (Rg. X. 21. 3) are mentioned in the Rg. Numerous verses in praise of gifts occur in the Rg., which have been pointed out above (pp. 837-839).

In Rg. III. 53. 3 there is a clear reference to the call or permission sought by the hotṛ (āhāra) and the response of the adhvaryu (pratigara). Rg. X. 114. 5 speaks of the twelve grahanas (cups) of Soma. In Rg. I. 28. 1-2 reference is made to the broad-bottomed stone (grāvan) used for beating Soma stalks, the mortar in which Soma is pounded and the adhiṣavāna (pressing) board. In Rg. I. 20. 6, I. 110. 3, I. 161. 1 and VIII. 82. 7 the wooden vessel called ‘camasa’ used for drinking Soma is spoken of. The word ‘avabhṛtha’ (concluding bath in a Soma sacrifice) occurs in Rg. VIII. 93. 23. In Rg. X. 51. 8-9 the words prayāja and anuyāja occur. The ten Āpri hymns of the Rgveda indicate that at the time of their composition the animal sacrifice had already some of the principal features that are seen in the śrāuta sūtras.

Some of the general rules applicable in all śrāuta rites may be stated once for all. Vide Āsv. sr. I. 1. 8-22. Unless otherwise expressly stated, the sacrificer should always face the north, should sit down cross-legged, and the sacrificial materials (like kuṣa grass &c.) should have their ends pointed towards the east. The sacred thread should be worn in all rites in the upavita form, except where the nivita or prācināvīta form is expressly ordained; wherever a limb (aṅga) is mentioned or no particular limb is mentioned, it is the right limb (hand, foot, finger) that is meant; wherever the word ‘dātī’ (he
gives) is used the yajamāna (the sacrificer) is the agent of the action. Kāt. śr. I. 10. 12 states that the yajamāna is the actual performer in the case of gifts or repeating texts where the word 'vācayati' occurs in the sūtras or in anvā-rambhana, or in choosing a boon, in the case of observances (such as truthfulness), and in the case of measures (i.e. when it is said that a thing should be of the height of a man, it is the sacrificer's height that is meant). When any rite is prescribed without expressly stating the performer, it is the hotṛ who does it and in the case of prāyaścittas wherever the words 'juhoti' and 'japati' occur the brahmā priest is the agent to do those latter acts. When the first pāda of a ṛk is mentioned for being employed in any rite the whole verse is intended to be recited; when the first words of a hymn are mentioned for being employed in a rite, but the words quoted in the sūtra do not amount to a pāda, the whole hymn is to be repeated in that rite; wherever more than the first pāda of a verse is mentioned, it is intended that three verses are to be recited (that verse and the two following). Japa, āmantraṇa, abhimantraṇa, śpyāyana, upaśāhāna and mantras that indicate the rite that is being performed are to be recited in a low voice (upāṁśu). A special rule (apavāda or viśeṣaviddhi) is stronger than a general rule (prasaṅga).

Other general propositions are: Yāga (sacrifice) is constituted by dravya (material), devatā (deity) and tyāga and yāga means abandonment of dravya intending it for a deity; homa means the offering of dravya in fire intending it for a deity. Yajātis (sacrificial rites) for which no express reward is declared by the texts are the aṅga (subordinate part) of the principal yāga. Mantras are of four categories viz. ṛk, yajus, sāman and nigada; ṛks are metrical; a yajus has no restriction as to metre, but it is a complete sentence (Kāt. śr. I. 3. 2); a sāman is sung; nigadas are praiṣas i.e. words addressed to another calling upon the latter to do a certain thing e.g. 'prokṣaṇīr-āsādaya, srucāḥ sammṛḍhī' (Kāt. Śr.

2231. पञ्जपन्धावलीकालात्त्वबण्ड । कालयः यी. I. 2. 4; vide जैनिति IV. 4. 34 for a similar rule.

2232. The division into ṛk, yajus, and sāman was made even before the ṛk-saṁhīta was composed. For ṛk, vide Rg. X. 71. 11 and X. 90. 9, for yajus Rg. V. 62. 5 and X. 90. 9, for sāman Rg. VIII. 95. 7 and I. 164. 25 (the two famous chants called Rathantara and Gṛyātra are named). The word 'nivid' occurs in Rg. I. 96. 2.
II. 6. 34). They are yajus, but they are distinguished from ordinary yajus formulae by the fact that nīgadas are uttered loudly, while ordinarily a yajus is recited in a low voice. Jaimini in II. 1. 38–45 brings out this distinction between ordinary yajus and nīgada. Vide Jaimini II. 1. 35–37 for the definitions ofṛk, sāman and yajus. Verses from the Rg. and Sāmadeva are recited loudly, all yajus are muttered in a low voice except āśruta (i.e. passages like 'āśrāvaya'), pratyāśruta (the response 'astu śrauṣṭ'), pravara-mana (agnir devo hota &c., set out in note 1139 above), samvāda (requests and permissions as in 'brahmaṇa, shall I sprinkle with water' and 'yes, do sprinkle'), sam-prāśa (summons to do something as 'prakṣanir-āsādaya'). Loudness is of three kinds, high-pitched, middle-pitched and low-pitched. The Śaṃdheni verses are to be recited in a middle pitch, all mantras in the rites from anvādāna up to āḍyabhaṅga in Jyotiśoma and prāṭāḥ-savāna are to be recited in a low pitch, while in all rites in dārsapūrṇamāsa the mantras are to be recited in a low pitch from āḍyabhaṅga to svīṣṭakṛt. The rest of the mantras in dārsapūrṇamāsa after svīṣṭakṛt and in Trāṭya Savāna are to be recited in high pitch. Mantras that are being recited at the time of doing anything (and produce the idea 'I shall do it') are to be recited first and then the act is to be begun (e.g. cutting is to be done immediately on reciting 'iṣe tvā'). Vide Jaimini XII. 3. 25. An act is to be begun to be performed the moment the reciting of a mantra accompanying it is finished (Kāṭ. I. 3. 5–7). Utkara is the spot where the dust of the Vedi is swept up and praniṭā is water kept in a vessel to the north of the āṭhavanīya after repeating a mantra over it. The sacrificial ground where the fires are maintained is called vīhāra (Śabarā on Jaimini XII. 2. 1 says 'vīhāra iti gārhapatyādiraṇāgnistretocyste vīharamāt'). The way for going to or coming from the vīhāra is between the praniṭā (water) and utkara in the case of īṣṭis (i.e. to the east of utkara and to the west of praniṭā) and between the utkara and the cātvāla pit in other cases (Āp. ār. I. 1. 4–6, Kāṭ. ār. I. 3. 42–43). This path for going to the vīhāra is called tīrtha. The cātvāla is a pit which is required only in soma and animal sacrifices. Many sacrificial utensils are required out of which the sruva (which may be called the dipping spoon) is made of khadira wood and is one arañi in length and has a mouth (or bowl) that is rounded and is as wide as the front joint of the thumb. The sruca (offering ladle) is one cubit in length, has a bowl at one end of the shape and
size of the palm, that has a spout resembling a swan’s bill in shape. Sruc is of three kinds: juhū (ladle) made of palāṣa, upabhṛt of aśvattha and the dhruvā is made of vikaṅkaṭa wood and all other sacrificial utensils are made of vikaṅkaṭa but those that are not directly connected with homa are made of varāṇa tree; the sword called sphyā is made of khadirā (Kat. I. 3. 31-39). The principal yajāṅapātras (or yajāṅayudhās as they are often called) are given in the note below.  

All samśkāras (like adhīṣrayāṇa, paryagnikaraṇa, heating a sacrificial utensil) are to be done (except when expressly stated.

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2233. The Tai. S. I. 6. 8. 2-3 says ‘यो वे वृक्ष पञ्चायुधानि वेदेऽ हस्तोपर्यः पञ्चात् स्थायक कपसांतः चाभिष्टोह्रुः वर्गेन च हुः बहुतालिष्ट च हस्तस्य महं बृक्षोपायः ते वृक्षाद्यायुधानि।’ Vide also Šat. Br. I. 1. 1. 22 for these ten and Kat. II. 3. 8. Jaimini III. 1. 11 says that the passage about the ten yajāṅayudhās is a mere anuvāda and not a vidhi and hence all are not to be employed in all actions, but only where each is suitable or is prescribed by a special text. Vide also Jai. IV. 1. 7-10. The adhvaryu or yajāṅaka places the pātras in twos at a time. The kapālas (potsherds) whatever their number form one pātra; they are pieces broken from a jar. The pair ā are: sphyā (the wooden sword) and kapāla, then the sūrpa (made of split bamboo or of nāda grass or of reed) and agnibotra-havaṇī and so on. The com. on Kat. II. 3. 8 says that whatever pātras may be required in the several rites are to be got ready and he enumerates many such pātras. The juhū, upabhṛt and dhruvā symbolically represent respectively the right arm, the left arm and the trunk of yajāṅa. Vide Šat. Br. I. 3. 2. 2. The number of kapālas varies according to the rite that is performed and the sūtra of the performer. Besides the ten principal ones enumerated above there are others that are required viz. वृक्ष, उपाल, चुकु, घुंघा, माण्डिल्लाण, हस्ताक्ष, नास्त्र, चिदोपनिवी, मण्डिल्लाण, आयणवली, चेष्ट, बुगाराणी, पोट, बुद्रपरिवासन, चुड़ि, इच्छणवली, अत्वाहरणवली, तित्तर, गीतिकरणवली, अन्तर्वकरणवली. Vide com. on Kat. I. 3. 36 for the names and sizes of all these and other utensils and for directions on the materials of which they are to be made. When the person who has maintained the sacred fires dies he is cremated with his Vedic fires and his wooden sacrificial vessels ‘आशीत्यासिमामचिमवस्तुस्य पञ्चायुधं’ quoted by Šabarā on Jaimini XI. 3. 34. Vide Šat. Br. XII. 3. 5. 2. This is what is called गस्तिसिंहम of the utensils. This means that the utensils are placed on the several limbs of his corpse (e. g. the juhū in the right hand) and his body and they are burnt together. That is the final disposal of the yajāṅapātras. Jaimini (XI. 3. 43-44) declares that though the yajāṅapātras are set out in the ‘śrutī’ texts when speaking about paṃrāmaś īṣṭī, still they are to be made ready at agnīkṣedhaya and are to be kept throughout since that date till the sacrificer’s death and that their cremation with the sacrificer’s body is their final disposal (pratipatti).

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to the contrary) by the gārhapataya fire, but the cooking of a havīs may be done on either gārhapataya or āhavanīya according to one’s sūtra. When the material is not specified, homa is performed with clarified butter and all homas are done in the āhavanīya when there is no express text and the juhū ladle is to be employed in offering homa (Kāt. I. 8. 44–45). Those parts that are to be done with Rg. mantras are to be done by the hotṛ priest (unless there be a special direction or reason to the contrary), the adhvaryu does what is to be done with Yajurveda, the udgātr with Sāma-veda and the brahmā priests with all the three Vedas (vide Ait. Br. 25. 8). Brāhmaṇas alone are to be priests (Jai. XII. 4. 42–47). The sacrificer’s wife is seated south-west of the gārhapataya fire and her face is turned towards the north-east (Kāt. II. 7. 1). At the beginning of an īṣṭi or other rite five operations (called bhūsaṁśkāra) are to be performed on the mound (khara) of the āhavanīya and also on that of the daksīṇā fire viz. parīsāmūhana (sweeping round with wet hand) thrice from the east to the north, smearing thrice with cowdung (gomaya-upalepana), drawing with the wooden sword (sphya) three lines from south to north but towards the east (i.e. the last is to be in the east) or from east to west but towards the north, to remove the dust from those lines with the thumb and the ring finger, and sprinkling thrice with water (abhyuksana).

Agnyādheya

Gaut. (VIII. 20–21) enumerates seven haviryajñas and seven somasamāsthūs. Agnyādheya is the first of the seven haviryajñas. Agnyādheya is the same as agnyādham. It is an īṣṭi, which word means ‘a sacrifice performed by a sacrificer and his wife with the help of four priests’ (vide above note 2228). The details of a model ṭṛtīya are given later on under darśapūrṇamāsa. Agnyādheya occupies two days, the first day called upavasatā being taken up by preliminary matters and the 2nd with performance of the main rites. There are two times for the performance of agnyādheya. It may be done on one of the seven nakṣatras, viz., Kṛttikā, Rohini, Mrgaśīra, Pūrvā Phalguni, Uttarā Phalguni, Viśākhā, Uttarā Bhādrapāda. Āp. adds other nakṣatras viz. Hasta, Cittā and states the several

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2224. त्रयोदशिकाः। पुत्रभ्रम होत्रं किंतु चतुर्वज्ञार्णं सामोदकोशैनं यक्ष्या जिद्या अभिं अयं केवल मात्रं क्रियत इति। प्रथम विचारति च वि-पारु। व. भ. 25. 8.

appropriate nakṣatras when the sacrificer desires certain results (V. 3. 3–14). According to Śat. Br. II. 1. 2. 17 and Āp. V. 3. 13 a kṣatriya should consecrate sacred fires on the Citrā nakṣatra. Or agnyādheya may be done on a parva day in spring by a brāhmaṇa, in summer, in the rainy season and autumn respectively by a kṣatriya, a vaśya and an upakruṣṭa (for the latter vide p. 74 above). But even when choosing the season, one must have regard to the seven nakṣatras specified above. Āp. states that the setting up of the fires may take place on Full moon or New moon day and that hemanta or śarad is the proper season for a vaśya, the rainy season for a rathakāra (carpenter) or all the varṇas may first consecrate the fires in śīśira (Āp. V. 3. 17–20). Vide Jai. II. 3–4 about the meaning of the Vedic passage 'a brāhmaṇa should set up fires in spring' (Tai. Br. I. 1. 2). The Śat. Br. (III. 1. 2. 19) appears to condemn the setting up of fires by reliance on nakṣatras and recommends (XI. 1. 1. 7) that agnyādhaṇā should be performed on the New moon of Vaśākha on which there is Rohini nakṣatra. In case of difficulty one may perform agnyādheya in any season and if one has resolved upon performing a soma sacrifice one need not stop to consider the season or nakṣatra. The man who wants to perform agnyādheya must not be too young nor too old (vide p. 979 above).

Agyādheya means the placing of burning coals for the generation of the gārhapatyā and other fires at a particular time and place by a particular person to the accompaniment of certain mantras. Agnyādheya comprehends the several acts from the bringing of the arañīs (two wooden logs) to the offering of pūṛṣāhuti. When this last takes place the person who engages in the rites attains the position of an śhitāgni (one who has consecrated the sacred Vedic fires). Agnyādhaṇā is meant for all sacrificial rites and not merely for enabling a man to perform darśapūrṇamāseṣṭi (Jai. III. 6. 14–15, XI. 3. 2). The sacrificer should bring home through the adhavyu priest two arañīs from an aśvattha tree that grows inside a śamī tree with the mantra 'yo aśvatthah śamī-garbhaḥ' (Āśv. II. 1. 17). The branch to be cut must be one on the east or north side of the tree and its foliage must be turned towards the east or north. When the branch falls on the ground the portion of it that...
touches the ground should be used for making the lower āraṇi. Two āraṇis (logs of the branch) should be cut off, planed and formed into rectangular pieces and they should be allowed to become dry. In the lower āraṇi there is a spot called devayoni (the place of origin of the god i.e. fire) which is 8 and 12 angulas from the two ends of the lower āraṇi (of 24 angulas) where by means of a drill inserted in the upper āraṇi fire is produced by attrition. According to Baud. each āraṇi is 16 angulas long, twelve in breadth and 4 in height, while according to Kāt. (as quoted in com. on Æp.) it is 24 angulas long. According to Æp. (V. 1. 3) the aśvattha may not be growing inside a śāmi tree. The two āraṇis are invoked (abhi-amanṛaṇa) with the formula ‘aśvatthaḥ...deheḥ āyur-yaJayāṁe’ (Tai. Br. I. 2. 1.) and the adhvarya brings together on the altar (vedi) seven items that are earthy and seven items that are of wood or five of each or 8 earthy items (if those of wood are seven). The eight earthy items are: sand, saltish earth, the earth from a hole infested by mice, the earth from an ant-hill, the clay (sūḍa) from the bottom of a reservoir of water that never dries up, earth that is struck by wild boars, pebbles, gold (Æp. V. 1. 4 ff.) with mantras appropriate to each. The seven wooden items are: (parts of) aśvattha, udumbara, pāraṇa (palāśa), śāmi, vikāṇā, kaṭa, a tree struck by lightning (or by wind or cold) and a lotus-leaf. Baud. II. 12 enumerates these somewhat differently. The sacrificer prepares a raised place for worship (devayajana)

2237. In Tai. Br. I. 2. 1 occur most of the mantras referred to by Æp. under agnyāḥbeya.

2238. Several rules are laid down about the choosing of the place of worship (devayajana) in Śat. Br. III. 1. 1, Ait. Br. I. 3, Dr̥ṣṭhyāṇa Br. I. 1. 14-19 &c. It should be the highest place and in its vicinity there should be no spot which is on a higher level than it, it should be even and firm and incline towards the east or north, being a little higher in the south. It should have many plants growing on it and in front of it there should be water (a well &c.) or a large tree or a public road. The Śat. Br. III. 1. 1. 5 emphasizes that if one secures learned and skilful priests it does not matter what kind of sacrificial ground one selects. The Ait. Br. I. 3 requires that the dikṣita is to walk about and sit usually in the devayajana, and he must not leave it at all at sunrise, sunset and when priests are engaged in āsrāṇa (saying ‘O āsrāya’). Vide Śrāṇa on Tai. S. I. 2. 1 for yajñā śaśsāhi and com. on Kṣat. VII. 1. 19-24 for the same. The yajña-śaśsā is called ‘dikṣitavimita’ in the Ait. Br. I. 3 and it is the same as prācīnavamsa-śaśsā. Itṣis are performed in the prācīnavamsa-śaśsā, but the Utraravedi required in animal, soma and some other sacrifices is outside it. Further rules are given under Agniśṭoma.
sloping towards the east with the mantra 'uddhanyamānam-asya' (Tai. Br. I. 2. 1), sprinkles it with water to the accom-
paniment of the mantra 'śam no devir' (Rg. X. 9. 4=Tai. Br.
I. 2. 1), and constructs a shed having the end of the principal
bamboo or ridge turned northwards or eastwards. Beneath the
middle of the ridge of the hut towards one end is the place
(āyatama) meant for the gārhapatya fire; the place of the
āhavanīya fire is to the east of the gārhapatya at a distance of
eight prakramas2239 for a brāhmaṇa, eleven and twelve for a
kṣatriya and vaśya respectively or all may have it 24 steps
(pada) or at a distance found by the eye to approximate to
the distances stated (without actual measurement). The place
for the daksināgni is near the gārhapatya to the south-east after
a third of the distance between the gārhapatya and āhavanīya.
There are to be separate sheds for the āhavanīya fire and the
gārhapatya in elaborate sacrifices but for the ordinary sacrifices
like dārśapūrṇamāsa one shed only is usually constructed which
houses all the three fires. It is laid down that only Vedic rites
are to be performed with the three fires, and that they were not
to be used for ordinary cooking or for secular purposes (vide
Jaimini XII. 2. 1-7). The sabhīya fire is to be established in
front of the āhavanīya in the gambling hall and the āvasathya
fire is in a shed (for guests) to the east of the sabhīya.2240

The sacrificer gets the hair on the head and face shaved,
pares his nails and then bathes; the wife also does the same
except shaving the hair on the head. The husband and wife are
to establish fires after wearing two silken garments each,
which are to be given up to the adhvaryu at the time of distri-
buting daksinā (after the rite of agnyādheya is finished). The
sacrificer should perform the saṃkalpa (words indicating resolve)
of performing agnyādheya and choose his priests (ṛtvig-varāṇa)

2239. According to the com. on Ṛp. V. 4. 3 a prakrama is equal to
two or three padas, a pada being 15 śāṅgulas (Baud.) or 12 śāṅgulas (Kṛt.).
But the com. on Kṛt. VIII. 3. 14 says that a pada is equal to two
prakramas. The gārhapatya was also called prajabhitva (vide Jaimini
XII. 1. 13) and the Daksināgni was called anvēkṣaryapacana, because
on it was cooked the boiled rice with which pṛṇa-pīṭryajña was
performed on the new moon. Vide Manu III. 123, Tai. Br. I. 1. 10 and
'दशणास्तमकत्वायेः ०ष्टिधि' quoted by Śaṅkarā on ŚŚ, XII. 2. 3.

2240. The com. on Ṛp. V. 17. 1 notices divergent views about
sabhya and āvasathya fires, some holding that these were not to be
established at all, others holding that they are optional, while Ṛp.
makes them obligatory.
by touching their hands with appropriate mantras and offer
them madhuparka (vide Ap. X. 13–14 for the mantras
'agni-r-me hota &c.). In the afternoon or when the sun is over
the trees the adhvaryu should fetch a portion of fire from the
aupāsana (grhya fire) and kindle a fire called brāhmaudanika
(one prepared for brahmaudana) 2241 to the west of the place
for the gārhapatya or he may take up the whole of the aupāsana
fire (of the yajamāna) or he may generate fire by attrition. He
should prepare a sthāndila (an altar of sand &c.) and should
draw thereon three lines from west to east and three lines from
south to north and should sprinkle water on the sthāndila and
then he should bring burning coals from the aupāsana fire
and place them on the lines so drawn. If he takes up the
whole of the aupāsana fire, then he should take on two leaves
of udumbara a cake of barley flour and another of rice and
should throw on the place of the brāhmaudanika fire the barley
cake to the west and the rice cake to the east and then establish
the fire thereon. The adhvaryu puts apart at night to the
west of the brāhmaudanika fire on the red hide of a bull having
the neck part to the east and the hair outside or on a bamboo
utensil four dishfuls of rice 2242 grains after repeating the mantra
‘devaṣya’ and with the words ‘I set apart what is pleasing to
prāṇa that is brahman,’ which are repeated four times (with
prāṇa, apāṇa, vyāna and lastly with brahman only) or he may
do so silently. He cooks the grains (of rice or barley) in four
vessels filled with water, he does not cleanse the rice grains
with his hand after pouring them into the water, nor does he
drain off the water while cooking; some cook the grains in
milk. From the cooked food (the brahmaudana) he takes
some in a spoon (darvī) and offers it into (the brahmaudanika)
fire with the mantra ‘pra vedhase kavaye’ (Rg. V. 15. 1 =
Tai. Br. I. 2. 1). He should say ‘this is for Brahman; not
mine.’ Having put the cooked food separately into four dishes
and pouring plenty of ghee over it, the sacrificer draws the
plates over the ground towards the priests without letting them
go and brings them near the four priests who are descendants
of illustrious sages. The remaining portion of the brahmaudana

2241. The reason why ब्रह्मांडन is so called is given by Śaṅkara on
Tai. Br. I. 1. 9 ‘ब्रह्मांडन वेष्णविद्वय होमायथ ब्रह्मांडनानुविजयता तथा महामायथ च
परम्परपीय अस्वस्त्वाति ब्रह्मांडनः’.

2242. The putting apart of grains from a large receptacle on to
a smaller receptacle for use in sacrifice later on is called nirvāpa.
is drawn out of the pots, the rest of the clarified butter is poured over it and three samidhs of a citriya aśvattha that are wet (not dry), that are a span in length and have on them their leaves and fruits are dipped therein and turned about therein with a mantra and then they are put on the fire to the accompaniment of three gayatrīs (addressed to Agni) for brähmanas, three Triṣṭubhs for ksatriyas and three Jagatis for vaiyās (the verses are set out in Āp. V. 6. 3).

When the samidhs are offered into fire he (sacrificer) gives three heifers to the adhvaryu and a similar number to each of the brähmanas who eat the brahmādana. This brahmādana along with the gifts of heifers and offering of samidhs may be performed daily for one year before the date of agnyādhāna. These samidhs must be offered by everyone intending to set up the three sacred fires 12 days, three days, two days or a day before the day of agnyādheya. He (sacrificer) has to keep certain observances viz. he does not partake of flesh, does not cohabit, others do not take away fire from his house; he subsists (for three days) only on milk or on boiled rice, he has to speak the truth and to avoid sleeping on a cot. If for some reason the sacrificer is unable to perform agnyādheya in a year (or 12 days &c.) from the time he offered brahmādana he should again cook brahmādana, offer the samidhs and then should perform agnyādhāna when he can do so. On the night previous to the day of agnyādhāna the adhvaryu (according to Bharadvāja, all the priests) keeps certain observances viz. he does not eat flesh nor does he approach his wife.

On that night a goat having dark spots on its skin is tied towards the north of the place for the garhapatyā fire with a mantra ‘praṣā’ agne &c.’. The yajamāna observes a vow of silence on that night and people keep him awake that night by playing upon a lute and a flute (but there is an option viz. he may not keep awake nor observe silence). The sacrificer remains awake the whole of that night placing pieces of wood on the brahmādanika fire with the verse ‘śalkair-agnim &c.’ (but if he does not keep awake he heaps on the fire logs of wood

2243. The Tai. Br. (I. 1. 9.) employs the words ‘citriyaśvattha-syādadhāti’ and Sāyāṇa explains ‘अन्वयस्यवालोपविष्टहि इत्युपपते’ प्रोक्तो यावनेत्तिर्दीप्तलिवीया समिः आदुपादू।।

2244. The Tai. Br. I. 1. 9 says ‘महालोलव पवति’... माहुतिनि बाध्या आशुक्यये... प्रेक्षयं संपर्वते नीपनेत्तिमिया इत्यतुपपति।।
at one time and then goes to sleep).²²⁴⁵ At day-break the adhvaryu heats the two arañis against that fire with two verses ‘jātavedo bhuvanasya &c.’ and ‘ayam te yonir-ṛtviiyah’ (both in Tai. Br. I. 2.1). Then the brāhmaṇaṇika fire is extinguished, the two arañis are invoked with the verse ‘agni rakṣāmi’ and the yajamāna keeps waiting for the arañis that are brought with the verse ‘mabī viśpatni.’ The adhvaryu hands over the arañis to the sacrificer with the verse ‘dohyā ca te’, who receives them with a verse and immediately invokes them with two verses. Both (adhvaryu and yajamāna) repeat in a low voice the formula ‘mayi gṛñāmyaṃgre &c.’ The adhvaryu arranges the place for the gārhapatiya with the verse ‘apeta vita’ and sprinkles it with water with ‘śam no devir.’ He does the same for the places (āyatanas) of the daksīṇa fire (to the south-east) and of āhavanīya, sabbhya and āvasathya fires. Even since ancient times there have been agnihotrinis who did not set up the sabbhya and āvasathya fires. Half of the sand (that has already been brought among the sambhāras) is divided into two parts, one (i.e. ⅓ of the whole heap) being scattered over the place of the gārhapatiya and the other (⅔) over the place of the daksīṇagni. The other half of the sand heap is divided into three parts each of which is scattered in the places of the other three, āhavanīya, sabbhya and āvasathya (but if no sabbhya nor āvasathya is to be kept then the half is entirely scattered over the āhavanīya place). In the same way the other earthy materials are placed over the places of the fires with appropriate mantras. After he places the lime stones or pebbles on the various places he brings to his mind his enemy. Then he spreads the various materials on the fire places and after mixing together the materials of wood to the accompaniment of two mantras he scatters them just as he scattered the sand (after dividing them as stated above). He casts to the north over the materials a piece of gold on the place of the gārhapatiya²²⁴⁶ and invokes it with a mantra and assigns at a distance a piece of silver for his enemy or throws it into water if he has no enemy. The same process (of casting a golden piece) is followed as to the places of the other fires. He removes the ashes of the brāhmaṇaṇika fire (that


²²⁴⁶. Though gold is among the earthy materials, it was not dealt with while the other earthy things were being divided.
has been extinguished as stated already) and in its place deposits the two arānis from which he produces fire by drilling. When the first rays of the sun spread in the sky (i.e., before the sun’s disc is seen, but the eastern horizon is lit up by rays) he places the upper arāni on the lower one to the accompaniment of the ‘daśa-hotṛ’\(^{2247}\) formulae. While generation of fire by attrition is proceeding a white or red horse from whose eyes no water drops (i.e., who is not bleary-eyed) and whose knee is dark (or any horse with full testicles) is kept present and a sāman of Śakti Sāṅkṛti is sung; when smoke rises a sāman of Gāthina Kauśika is sung and also the verse ‘aranyor-nihito’ (Rg. III. 29. 2).

He (the adhvaryu) invokes the fire with the mantra ‘upāvarṣa jātavedaḥ’ (Tait. Br. II. 5. 8) the moment it is produced. Then the adhvaryu makes the sacrificer recite the catur-hotṛ (mantras)\(^{2248}\) and invokes the fire when kindled with the mantra ‘ajannagniḥ’. When the fire is produced the yajamāna bestows on the adhvaryu the most desirable fee (i.e., a cow), which he accepts with a mantra. After the fire is produced, the yajamāna breathes over it with the formula ‘prajāpatistvā’ (Tait. S. IV. 2. 9. 1). The adhvaryu holds over the fire his folded hands turned downwards with a verse, makes it blaze forth by means of fuel-sticks with the words ‘samrāḍasi’ (Tait. S. IV. 3. 6. 2), holds it in his folded hands turned upwards, sits down on a seat and while the Rathantara and Yajñāyajñīya sāmans are being chanted, he establishes the gārhapatiya fire on the sambhāras (the earthy and wooden materials scattered as above) by repeating certain mantras according as the sacrificer

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\(^{2247}\) The daśa-hotṛ are the ten sentences occurring in Tait. A. III. 1. viz: ज्वलित: चुन्द्र। चित्तमाप्यः। चापवेदिः। आधीर्वदां वर्गः। केरी आदिः। विख्यातमार्गः। चाभयाधिशृः। न मन्त्रव्यक्तः। मायो हृदै। सामासिः। 1. Vide Ait. Br. 24. 6 for the ten in a different order. It should be noted that here ten things connected with the human body are identified with ten things connected with homa.

\(^{2248}\) The catur-hotṛ are the mantras in Tait. A. III. 1-5 commencing with ‘cittiḥ srut’. Vide also Tait. Br. III. 12. 5 and note 904. The Ait. Br. 24. 4 says ‘वेशनाम् वा व्याप्ताणिं चुन्द्र नाम प्रम्पुत्राणां’. The daśa-hotṛ mantras in the preceding note are only a portion of the catur hotṛ (vide Skyaṇa on Tait. Br. III. 12. 5). In the Tait. Br. I. 1. 8 it is said रेस्तवसमस्वायत्ववायु दर्शितायाः सामीदानाः। ... रेवब्रह्मचारायु वायुविधातायाः। ... दक्षिणायत्व आदिवर्ग आदीपादाः।

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has a certain gotra (or pravara) and the first vyāhṛti (i.e. bhūḥ) or the first two vyāhritis (bhūḥ, bhuvah), the first two Sarparājī formulae and the first of the Gharmaśiras texts. The formula for establishing the gāhrapatyā according to the gotra is stated in note 2249. When establishing the gāhrapatyā on the sambhūras the adhvaryu further repeats certain mantras (given in Ap. Sr. V. 12. 2) and then the yajamāna invokes the fires with the mantra ‘sugāhrapatyō’ (Tai. Br. I. 2. 1) and the adhvaryu makes the yajamāna repeat the Gharmaśiras formulae. The adhvaryu strews darbhas round the gāhrapatyā (i.e. he does paristaraṇa).

The procedure for establishing the āhavaniya is to be so arranged that the fire is actually established when half of the sun’s disc rises above the eastern horizon. The adhvaryu lights fuel-sticks on the gāhrapatyā for being carried forward and he takes in a vessel the sand on which fire would be supported to the accompaniment of four verses. Then while carrying the fire, he raises a little the kindled bundle of fuel-sticks and holds the fire on the sand. Then the adhvaryu makes the yajamāna repeat in the right ear of the horse the Agnitanū formulae (set out in Ap. Sr. V. 13. 7), holds the fire for some time and then lays it down in the place for the āhavaniya.

2249. When the sacrificer is a Bhūrgava the formula is Bhūrāṃ vedaṁস্তবায়া যোগমন্ত্রাদিতা ভার্ষমায়দ্যস্তত্ত্বক্ত্যায়া. If he is an Asgirasa or any brāhmaṇa who is not a Bhūrgava or Asgirasa the formulae are respectively Abhūvatā yama &c. and Abhūratva yama. In the case of a king, a kaṭriya, a vaisya or a rahatkē sacrificer the formulae respectively are चित्तवर्त्तया भास्करी भार्षमध्ययाद्यस्तत्त्बक्त्या यायाद्याया. &c. Vide the. Mr. I. 1. 4. for the mantras Bhūrāṃ &c. The sārpaṇkī formulae are शुभिचूर्णि धोरणिकृति निवारितिरिहितिः. The formulae called āhavaniya are set out in Ap. Sr. V. 12. 1 and Satyakieha III. 4. They occur in the. Mr. I. 1. 7 and are: चर्म, निर्मलदृष्टयांगिनि से लिपि: पश्चातः भूषिक्षितस्त। चाङ्गहस्तकण्य तन्त्राय चर्म॥ वात: माणस्तर्विस्मितमः से लिपि: पश्चातः भूषिक्षितसः। स्थिरिको तन्त्राय निधिं चर्म॥ अर्द्धवस्तर्विस्मितः दुर्लभद्विस्मितमः से लिपि: पश्चातः भूषिक्षितसः। पद्धो चिथा कदः चर्म॥ चिथा तदः चिथा चिथा ज्योतिः। ते से द्वितीयेन ते से द्वितीयेनाद्याय। ब्रह्मणम्। Out of these चर्म: चर्म: is repeated when establishing अपराःपराः, वातः माणये. तदः when establishing आयामीयेन। Vide the. Mr. I. 1. 8 for this. The Gāhrapatyā mound is circular, that of the āhavaniya is square and that of the Dakṣīṇa is semi-circular. All three are about one square aratni in area.
The Āgnidhra priest then brings domestic fire or produces fire by attrition, sits down with his knees raised up, and establishes the dakṣiṇāgni, while the Yajñayajñīya sāman is being chanted and follows the procedure of repeating formulæ according to the gotra (as above) and repeats the 2nd vyāhṛtī (bhūvaḥ), the three Sarparājī formulæ and the 2nd Gharmaśiras (viz. the verse 'vāṭaḥ ..... .... pacā'). After repeating several other formulæ (as in Ṛgv. Śr. V. 13. 8) he sets down dakṣiṇā fire on the sambhāras.

The fire brought for establishing dakṣiṇā fire may be fetched from the house of a brāhmaṇa, a kṣatriya, a vaiśya or a śūdra who is extremely prosperous like an asura (if the sacrificer desires prosperity), but he should thereafter never eat at that man’s house; or (according to Baud. Śr. II. 17) it may be brought from the gārhapatyā fire or according to Āśv. from the house of a vaiśya or of any rich man or it may be produced by attrition.

When the āhavanīya fire is being taken (in a vessel) from the gārhapatyā the Vāmadevya is chanted and they proceed towards the east preceded by the horse, repeating three mantras. To the south of the vihāra the brāhmaṇ priest makes a chariot or a chariot wheel move up till three revolutions of the wheel take place (six times for an enemy). A third part of the distance (between the gārhapatyā and the place for āhavanīya) the fire is carried at the height of the knee, the 2nd third at the height of the navel, the last third at the height of the mouth. No one is to come between the sun and the fire. He takes the fire with both his hands stretched to the right. In the middle of the distance the yajamanā gives a gift to the priest. In the middle of the distance the adhvaryu puts down a piece of gold and then crosses over it with the mantra ‘nākosi.’ The adhvaryu makes the horse that faces the east go over the sambhāras to their north with its right hoof placed in such a way that the live coals of the fire when established would fall on the foot-print made by the horse and making the horse turn to its right he again makes the horse go over the sambhāras with a formula ‘yadakrandaḥ’ (Ṛg. I. 163. 1). The horse is held

2250. अरि चा गाहेण्यविधिस्यवायार्यपंचममाहुपाति। श्री. अश्र. II. 17; उच्चयेवपाति
   किष्किष्मासानीय विद्वद्ध्वासितततो वैकोषिलं हर्यपेते विद्वत्वम् च सगद्वपारिशस्त्रम् च,
   सन्धिधेयाः गाहेण्यपशुवाचनीये अलंकारदीर्घम्। आश्र. अश्र. I. 2. 1.

2251. Vide Tait. Br. I. 1. 7 for the mantra मार्गीमार्दविश्र (which is mentioned in Ṛg. V. 14. 5) and the words मार्गीमार्दविश्र अनिलानालि.
facing the west to the east of the place for the śāhavaniya. The horse must be young and according to Paṅgṛayanyānī Brāhmaṇa a young bull may do (if a horse is not available). According to the Bṛhat Brāhmaṇa the (śāhavaniya) fire should be established on the footmark of an animal called Kamandalu or of a goat (according to Vājasaneyaka). Then the sacrificer mutters auspicious formulæ and sends to his enemy (a curse) with the formula ‘go to him, O fire, with thy terrible forms.’ Having invoked the fire with the verse ‘Yād-Idam divah’ (Tai. Br. I. 2. 1) he turning his face to the west and standing to the east establishes the śāhavaniya fire. The śāhavaniya is laid down upon the sambhāras when the Bṛhat Śāman, the Śvaita, Vāravantīya and Yajñāyajñīya are being chanted, and the procedure of repeating consecrating mantras according to gotra is being followed, when all the vyāhṛtis, all the Sarpa-rājī mantras, the third Gharmaśiras formula and certain other verses are recited. The sacrificer invokes the śāhavaniya when it is being established with the formula ‘ānāse &c.’ (which occurs in Tai. Br. I. 1. 7) and he follows the priest (whether adhvaryu or āgnidhra) in repeating the various vyāhṛtis, the Sarparājī verses and the Gharmaśiras formulæ. The fire when established should be propitiated with clarified butter and plants (i.e. fuel-sticks) after repeating certain formulæ (set out in Ṛg. V. 16. 4). The śāmans are sung by the brahmā priest in Agnyādhaya (and there is no udgātā priest).

The sabhya and āvasathya fires are established with domestic fire or fire produced by attrition or with fire taken from the

Tai. Br. I. 1. 7 has the words यज्ञाय: क्रिया अपत्ति and the verses देव देव &c. (set out in Ṛg. V. 15. 2).

2253. The verses ‘abhī tvā śūra’ (Ṛg. VII. 82. 22), ‘kaye nas-citra’ (Ṛg. IV. 31. 1), ‘tvām-iddhi havāmahe’ (Ṛg. VI. 46. 1), ‘āsvam na tvā vāravantam’ (Ṛg. I. 27. 1), ‘abhī pra vah surādasam’ (Ṛg. VIII. 49. 1), ‘yajñāyajñā vṛ’ (Ṛg. VI. 48. 1) are respectively the śāmans called Rathaṇṭara, Vāmadevya, Bṛhat, Vāravantīya, Śvaita and Yajñāyajñīya. All these verses occur in the Śāmaveda (vide vol. III. p. 83, 87, 330, Ṛg. I. p. 120, 483 and 147 respectively, B.I. series). Vide Tai. S. V. 5. 8. 1-2, Ait. Br. 19. 6 for the names of these and other śāmans. Jai. (III. 3. 9) declares that, though śāman verses are as a rule to be chanted loudly, in śāhāna they are to be uttered inaudibly (upāhāna), since śāhāna is to be done with yajurveda procedure.

2254. Jaimini in Pūrva-mimāṃsāsūtra (X. 8. 9-11) discusses the question whether the brahmā priest must chant these gītās or whether there is an option. Vide Tai. Br. I. 1. 8.
Śhavanīya, according to the mode of establishment dependent on the gotra as stated above. He puts on each fire three samidhs of the āsvattha tree with three verses (Rg. IX. 66. 19, 21, 20) and three samidhs of śami smeared with ghee after repeating certain mantras (Rg. IV. 58. 1–3). Or these samidhs may be offered in the śhavanīya (if sabbhya and āvasathya are not kept up).

Then he offers a pūrṇāhuti, the sacrificer gives gifts, mutters certain auspicious formulæ, waits in worship upon the five (or three) fires. Then if the yajamāna is a kṣatriya dice play takes place. The gifts given to all the four priests are cloth, a cow and bull, and a new chariot, while a goat, pūrṇapātra and a pillow of several coloured threads are given to the āgnidhra, a horse to brahmā, a bull to adhvaryu, and a dhenu to the hotṛ. There are larger gifts specified according to the sacrificer's ability.

Kāṭ. (IV. 10. 16) ordains that after establishing the Vedic fires the yajamāna should observe complete celibacy for 12 nights, 6 nights or at least three nights, should sleep near the fires on the ground (and not on a cot), should offer homa of milk to the fires. Baud. II. 20 prescribes further observances for twelve days.

Punarādheya: When within a year after a man sets up the Vedic fires he suffers from severe illness (such as dropsy) or suffers loss of wealth or his son dies or his near relatives are harassed or made captive by his enemies or he becomes cripple in a limb, or if he is desirous of prosperity or fame he again sets up the fires. The procedure is essentially the same as for agnyādheya with a few differences e.g. fires are fed with kuśa

2255. The comm. on Kāṭ. IV. 10. 5 explains दूराया चुडा आत्माति: पूर्णाहुतिः. The procedure ordinarily applying to all śhutis of clarified butter is: The adhvaryu puts butter into the butter-pot, which is placed on the gārhapātya fire to melt. Having wiped the sruva (dipping spoon) and juhū (offering spoon) with darbha grass and having taken the butter pot off the fire he dips two darbha blades used as strainers (pavītra) into the heated butter and fills the juhū with the sruva. Then he takes a samidh, walks over to the north side of the śhavanīya, strews darbha grass round it and puts the samidh on that fire. Then he sits down with bent right knee, pours the butter in the juhū on to the fire with the word svāhā and the sacrificer utters the formula 'agnaya idam na mama'. This holds good in agnyādheya and agnibhotra, but in many other rites the principal (pradhāna) offerings are offered while the priest is standing.
grass and not with wood nor with fuel-sticks, the two ājyabhā-gas are for āgni alone (while in the model sacrifice they are for Agni and Soma), the punarādheya is performed in the rainy season and at mid-day. Other differences and details are passed over.\(^{2256}\) Jai. (VI. 4. 26-27) states that punarādheya is a prāyaścitta only if both the fires (gārhapatya and śhavaniya) have been extinguished or discontinued and (in X. 3. 30-33) that when punarādheya is resorted to for some desired object, the fees that are prescribed in agnyādāhāna are not the fees to be given, but other dakṣinā is given.

Agnihotra

According to Gau. VIII. 20 there are seven forms of havīryaṣītas of which agnihotra is the second. From the evening of the day of agnyādheya the householder has to perform agnihotra\(^{2257}\) (burnt offering of cow's milk &c.) twice daily in the evening and morning to the end of his life or till he becomes a samnyāsin, or as the Sat. Br. (XII. 4. 1. 1) says 'Those who offer agnihotra indeed enter upon a long sacrificial session; agnihotra indeed is a sattra that ends with old age or death, since he becomes free from it only by old age or death.' Satyāśāba prescribes (III. 1) that from the time of setting up the three śrauta fires, agnihotra and darsapūrpa-māsa are obligatory on all members of the twice-born classes and he holds that the niśāda and rathakāra also are bound to perform them, though other sūtrakāraś are opposed to this. Vide pp. 45-47 above. Jai. (VI. 3. 1-7 and 8-10) holds that agnihotra being obligatory, it may be undertaken even by him who is not able to perform every detail of it in its entirety, but that a kāmya rite should be undertaken only by him who is able to carry out every detail. Vide also Jai. II. 4. 1-7 where 'yāvajjivam-agnihotram juhoti' is explained as laying down a

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2257. The word agnihotra is derived in the Tai. Br. II. 1. 2 as the rite in which homa is offered to Agni and Sāyaṇa says 'अपरे होध स्त्रीलोक-सिद्धांतिः हृदि शास्त्रीर्विष्णुवाक्यस्वतःकार्यतिः कर्मान्' 'अपरे होश्चति तद्विपल-तथा विष्णुभो. Vide Jai. I. 4. 4 (which establishes that in अर्थों ज्ञाति स्वर्गालयम्: the word 'agnihotra' is the name of a rite). The Sat. Br. XII. 4. 1. 1 says 'श्रीपत्रं ह या यह उपवासे वेदिस्थितं जहातेर्ते जरायं विनं यहिस्थितं जरायं वां ज्ञातं स्वर्गामयुक्तं सत्यवादि (III. 1) says 'अष्टाधातिरिहितं वृक्षपुर्णमातिः निष्ठीति' 'विष्णुविस्मार्यावधानाधिकारिः वृक्षपुर्णमातिः निष्ठीति.'
characteristic required of the performer. The several sūtras present differing details and mantras.²²⁵⁸ According to one view all the three fires are permanently maintained by the house-holder²²⁵⁹ (Kāt. IV. 13. 5); according to others only the gārhapatya is permanently kept (Āp. VI. 2. 13) and the daksīnāgni is permanently kept only if it was set up by attrition at the time when the house-holder performed agnyādheya. The house-holder calls upon the adhvaryu to bring the āhavaniya from the gārhapatya in the evening and also in the morning; this is so only if the yajamāna engages an adhvaryu in the daily agnihotra, but if the yajamāna does the daily agnihotra himself this call is unnecessary. As to the daksīnāgni in the daily agnihotra, Āśv. (II. 2. 1) mentions several alternatives viz., it may be brought from the house of a vaiśya or from the house of any rich man or it may be produced by attrition or it may be kindled into flames if it is kept permanently. He should take burning coals from the kindled gārhapatya in a vessel and carry them to the place of the āhavaniya with the mantra 'devam tvā devebhyaḥ śriyā uddharāmi' and should repeat when carrying the burning coals towards the east the mantra 'raise me up from sin that I knowingly or unknowingly may have committed; save me from all the sin that I may have committed in the day' (this in the evening agnihotra, in the morning agnihotra it being said 'sin that I committed at night'). Vide Āśv. II. 2. 3 and 6, Āp. VI. 1. 7, Baud. III. 4. He should face the sun and place the burning coals in the āhavaniya mound with the mantra (amṛtahutim &c., in Āśv. II. 2. 4, Āp. VI. 1. 8, Baud. III. 4). In the morning agnihotra also he should face the sun and do other things stated above. According to Kāt. (IV. 13. 2) the evening agnihotra is to be commenced before the sun sets and the morning one before the sun rises. Āśv. says that the homa is performed

²²⁵⁸ Vide Śat Br. II. 2. 4 ff, Tai. Br. II. 1. 1–11, Ait. Br. 25. 1–7, Āp. 6, Kāt. 4. 12–15, Āśv. II. 2. 5, Baud. III. 4–9, Sat. III. 7.

²²⁵⁹ Those called gataśrī perpetually maintain the three fires (Kāt. IV. 13. 5 and Āp. VI. 2. 12.). They are a thoroughly learned brūmaṇa, a victorious kṣatriya king and a vaiśya who is the leading man of his village. 'गताश्रीस्तवः सत्यप्रेमः सत्य थारप्रेमः। यथे वे गताश्री: शुद्धवातः रावण:। श्रवणीयः रजस्य वैयक्तिकिति, पञ्चम् in com. on Kāt. IV. 13. The word 'gataśrī' occurs in Tai. S. II. 5. 4, 4 and Sat. Br. I. 9. 5. 12. 'यथे वे गताश्री: शुद्धवातः राजा त्रिस्तेवय तस्मात् सेनवसः' तै. सं. II. 5. 4. 4. गताश्री is to be explained as 'गताः प्रत्येकः गताः अर्थातः गताः अर्थातः परा' com. on Kāt. IV. 13. 5.
after the sun sets. There have been two views on this point from very ancient times viz. whether agnihotra is to be performed before sunrise or after sunrise. Vide Ait. Br. 24. 4-6 and Kautilya Br. II. 9. Ap. (VI. 4. 7-9) mentions four views as to both evening or morning time for agnihotra viz. it should be the samvâdi of day and night for both or it may be when the first star is seen or in the first watch of the night or in the 2nd (for evening agnihotra) and at dawn, or when a part of the disc of the sun just appears on the horizon or after the sun comes up. The householder performs agnihotra after finishing his samâdhya adoration. There is a difference of opinion, some holding that the homa in the grhyya fire should precede the agnihotra in the Vedic fires, while others hold that it should come after the Vedic agnihotra.\(^\text{2260}\) The householder after performing samâdhya follows either of two modes (Kâ. IV. 13. 12 and IV 15. 2, Āp. VI. 5. 3, according to his sâkhâ), goes towards the áhãvaniya through the space between the places of the gârhapatya and dakshîna or by a route to the south of these two fire places and having gone round the áhãvaniya sits down to the south in his usual place (or crosses from the western side of the áhãvaniya and sits down to its south) and the wife also sits in her place (Kâ. IV. 13. 13, Āp. VI. 5. 1-2). The householder then sips water (performs ácamaṇa) with the words ‘vidyāsvidyā me pâpmânam-rtât satyaṃ-upaimi mayī śraddhā’ (Āp. VI. 5. 3). The wife also sips water.\(^\text{2261}\) Then both husband and wife should observe silence till the agnihotra (morning or evening) is gone through. A man who has no wife can perform the daily agnihotra (vide Ait. Br. 32. 8). The adhvaryu performs parisamâhana (wiping with the wet hand from the north-east to the north) thrice for the three fires. He strews round the

\(^\text{2260}\) संस्कारस्थानान्तः पूर्वार्तिरिव जहानस्तः स्मातेकैः ततुकः। कोरं वैतातिकं कृत्यं स्मातेऽहुः पुष्पविकिर्त्वम्। स्मातीर्घ्यं वैवृह्वन्तिः तस्मिनुस्मत्र विचित्रः। हृदि । com. on कार्याणि। श्रीं इव। IV. 13. 12 and cited as श्रद्धाजः in the संस्कारेण quoted in आद्यसार स. p. 52.

\(^\text{2261}\) The paddhati in the com. on Kâ. IV. 13 remarks उपेयाण्यतिरिस्तु श्रद्धार्थः। श्रद्धाजः। तस्मिनुस्मत्र। This shows how gradually the wife lost all importance in Vedic rites and came to be a mere silent spectator of all the weary details that had to be gone through by the sacrificer and the priest. Jaimini VI. 1. 17-21 stated generally that the husband and wife co-operated in performing yajña, but in VI. 1. 24 he qualifies the general statement by saying that the wife cannot do all the actions which are to be done by the sacrificer, but only those which she is expressly asked to do in the texts.
śhavaniya fire darbha grass (performs paristaraṇa) in such a way that the darbhas to the east and west have their ends turned to the north and of those to the north and south turned to the east and the strewing proceeds from the east, then to the south, then to the west and then to the north. In the same way he strews darbha grass round the gārhapatiya and then round the daksināgni.

Taking water in his right hand, he sprinkles it round the śhavaniya first, beginning from the northeast and ending in the north. Then he walks towards the west pouring a continuous stream of water from the śhavaniya up to the gārhapatiya. He then sprinkles (performs paryuksaṇa) the gārhapatiya from left to right and then the daksināgni. Or one may sprinkle water (and this is the usual order now in the Deccan) round the gārhapatiya first and then round daksināgni and then pour a stream of water from the gārhapatiya to the east up to the śhavaniya (Āsv. II. 2. 14). Āsv. (II. 2. 11-13) says that the mantra in paryuksaṇa is “ṛtasatyābhyām tvā paryuksāmi” and each fire is sprinkled thrice, water being taken freshly at each time and the mantra being repeated each time and that sprinkling may first be done round the daksināgni, then round gārhapatiya and then śhavaniya. Vide Kāt. IV. 13, 16-18, Āp. VI. 5. 4.

The homa is performed with cow’s milk for him who performs agnihotra as a sacred duty and not for any particular reward in view, but one who desires to secure a village or plenty of food, or strength or brilliance may employ respectively yavāgū (gruel), cooked rice, curds or clarified butter (Āsv. II. 3. 1-2). Then an order is issued to the person engaged to milk the agnihotra cow that stands to the south of the sacrificial ground with her face to the east or north and that has a male calf. At the time of milking the calf is to the south of the cow, and first sucks milk and then the calf is removed and the milking is done. The person to milk the cow should not be a śūdra (Kāt. IV. 14. 1), but Āp. (VI. 3. 11-14) allows even a śūdra to milk the cow, while Baud. (III. 4) says that he must be a brāhmaṇa. Rules are laid down about the udders from which milk is to be drawn and about persons for whom it is to be drawn (Śat. III. 7 based on Tai. Br. II. 1. 8). The milking is not to be begun by pressing the udders, but by making the

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2262. Tai. Br. II. 1. 6 identifies the cow with agnihotra and II. 1. 7 states that the cow’s milk in its various stages belongs to various deities since the time it is in the udder (when it is Baudra) till after it is offered (when it is dear to Indra).
calf suck them first (na станан sammpśati’ Āp. VI. 4. 2 based on Tai. Br. II. 1. 8). Milking is to be begun the moment the sun sets (Āp. VI. 4. 5). The vessel in which the milk is to be held is of earthenware manufactured by an ārya (i.e. one who belongs to the three regenerate classes), but without using a wheel and the vessel must have a wide mouth and straight sides and not slanting ones (Kāt. IV. 14. 1, Āp. VI. 3. 7). It is called agnihotрастhāl (Āp. VI. 3. 15). The adhvaryu takes from the gārhapatiya fire some burning coals for boiling the milk and keeps them to the north of the gārhapatiya in a separate spot. Then he goes near the cow, holds the vessel in which the cow has been milked, brings it towards the east of the āhavanīya, sits to the west of the gārhapatiya and heats the vessel on the burning coals mentioned above. He takes a darbha blade (other than one of those that are strewn round the gārhapatiya),kindles it and holding it over the milk illuminates the milk with its light. He then takes water in a sruva and sprinkles one drop or some drops into the boiling milk (Āsv. II. 3. 3 and 5). He should then again hold a burning blade (the same blade used before) over the hot milk and light it up. He does this thrice and then casts away the blade to the north. There was a difference of view whether the milk to be offered should be brought to the boiling point or should only be simply hot (vide Śat. Br. II. 3. 1. 14-16 and com. on Kāt. IV. 14. 5). Then the pot of milk is slowly lifted with three mantras and drawn down to the north from the burning coals (Āsv. II. 3. 8, Tai. Br. II. 1. 3 ‘vartma karoti’). Then the burning coals on which the milk was boiled or heated are thrown back in the gārhapatiya fire. Then a sruva and sruca both made of vikaṅkaṭa wood are cleaned with the hand (to remove dust) and are heated on the gārhapatiya (or āhavanīya according to Āp. VI. 7. 1). He then again heats the sruca and sruva on the gārhapatiya, asks the yajamāna ‘shall I take out milk from the pot?’ with the sruva’and the yajamāna

2263. The Tai. Br. II. 1. 3 says जन्वीरा नेन्द्रालक्ष्मी विक्ष्मालविशस्याति। व्यक्तवर् करोति। ... अरियोत्तप्ति। ... शिः एवंकितवर्ति। ... विद्याविद्वधातुपति। The sprinkling of water from the sruva on the milk is called pratiṣekā (Āp. VI. 6. 3-4). This is referred to in Tai. Br. II. 1. 3. The sruca with which agnihotra is offered is called agnihotra-havāpi, which is made of vikaṅkaṭa wood, is as long as one’s arm or arata (Āp. VI. 3. 6 and com. thereon).

2264. Āp. VI. 7. 1 states that words addressed by the adhvaryu differ according to the time ‘विज्ञप्तप्रतिषविद्धपारा करोधो द्रार्जनागसिर्दिष्ठविद्धपी- मधिनमेक्ष्यस्यात्स्यि हर्यं हृषेन्य: पामेऽर्यो षष्ठात्सचिति साधवासाः। एक्कस्याल्पैः भवः।’
replies standing 'Yes, do take out'. Then the adhvaryu holds in his right hand the srava ladle and in his left hand the agnihotra-havanti with its mouth turned upwards, pours out into the agnihotra-havanti milk from the milk pot (already heated) with the srava four times and keeps the srava in the milk pot. In Ap. VI. 7, 7-8 and Aśv. II. 3, 13-14 it is said that the adhvaryu knowing the mind of the householder should draw the fullest ladle for the most favourite son of the sacrificer or if the latter desires that the eldest son should be most prosperous and the later ones less and less, then the first ladle is filled to the fullest; on the other hand if he wishes the youngest to be prosperous then the last ladle drawing is the fullest. Then the adhvaryu carrying a samidh of palāsa wood a span in length over the rod of the sruc (inserting his finger between the two), holds the two together over the gārhapatyā very near its flames, carries the sruc towards the śhavanīya holding it as high as his nose; when in the midst of the distance between the gārhapatyā and the śhavanīya, he brings the sruc down (to the level of his navel) and then again raising it up as high as his mouth, he reaches the śhavanīya and places the sruc and samidh on darbha blades (on the kūra, says Baud. III. 5) to the west of the śhavanīya. He himself sits to the northwest of the śhavanīya facing the east, bends his knees, holds the sruc in his left hand and with the right hand offers the samidh in the midst of the śhavanīya fire with the mantra 'rajetāṃ tvāgni jyotisam' (according to Aśv. II. 3. 15). Then he sips water with the mantra 'vidyud-asi vidya me pāpmānam-rāt-satym-upaini' (Ap. VI. 9. 3, Aśv. II. 7. 16). When the samidh has caught fire and is burning brightly, he offers the first oblation (of milk) on the samidh about two finger-breadths from its root with the mantra 'om bhūr-bhumah-svaroḥ, agnirjotit jyotiragnih svāhā' (Vāj. S. III. 9). According to Kāt. he may optionally repeat the mantra.

2265. Milk is poured five times for those who are called pāṇavattins such as householders whose gotra is Jamadagni (Ap. VI. 8. 2). According to Baudhāyana (pravardhāyā 5) Vatsas, Bidhas and Ārṣṭiṣeṇas are pāṇavattins. Ap. sets out the five mantras repeated at each of the five times when milk is poured with the srava.

2266. The mantras differ according to the sutra. According to Ap. VI. 9. 3 one samidh or two or three may be offered and he prescribes different mantras for the three. The Tai. Br. II. 1. 3 upholds the offering of only one samidh.
'sajür devena' (Vâj. S. III. 10). According to Ap. (VI. 10. 8) in the evening agnihotra the mantra is 'agnirjyotir' &c; while in the morning agnihotra it is 'sûryo jyotir-jyotiḥ sûryaḥ svâhā' (Vâj. S. III. 9). Then he places the sruc on the kuṣa blades and looks at the gārhapataya with the thought 'bestow on me cattle'. Then he again takes up the sruc, makes a second offering (of milk) which is larger in measure than the first one, but this is offered silently, while he contemplates upon Prajāpati in his mind. This second offering is made to the east or north of the first in such a way that the two will not come in contact. He keeps more milk in the sruc than what is taken up in making the second offering. He then raises the sruc twice (thrice according to Ap. VI. 11. 3) in such a way that the flames of the fire turn northwards and places the sruc on the kūroa. He scours with his hand turned downwards the spout of the ladle and then rubs his hand to which some drops of the milk stick on the north side of the kūroa (the points of the kuṣas that are towards the north) with the words 'salutation to the gods' (Kât. IV. 14. 20) or 'to you for securing cattle'. Ap. (VI. 10. 10) says that he scours in the evening the sruc (in order to remove what sticks to it) from the end of the handle down to the bowl with the mantra 'iṣe tvā' (Tai. S. I. 1. 1. 1.) and in the morning from the bowl to the end of the ladle with the mantra 'ūrje tvā' (Tai. S. I. 1. 1. 1.). Then while the palm is turned upwards, and while he wears his sacred thread in the pârācâṅvita mode he places his fingers to the south of the roots of the kuṣa blades on the ground silently or with the mantra 'svadhâ pitṛbhyaḥ' (Kât. IV. 14. 21 and Âsv. II. 3. 21) or 'svadhâ pitṛbhyaḥ pitṛṇ jîvna (Ap. VI. 11. 4.). Then he sips water (but with the sacred thread in the upâvîta form) with his face turned to the east. Then he walks to the place of the gārhapataya, takes a fuel-stick (samîdh) in his hand while standing. He then sits down to the northwest of the gārhapataya with his face turned towards the

2267. The Tai. Br. II. 1. 2. says tasmābhavane sāryṁ hruṇte śravaye maṭat₁. According to the Tai. Br. II. 1. 9 the mantras are 'ātṛihīṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁ. This has the same words. Ap. VI. 10. 9 (alternatively) and Sat. III. 7. prescribe a joint mantra for a joint deity 'ātṛihīṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁtyaṁ. 2268. Vide Tai. Br. II. 5. 11. 5 'tasmābhavane gacchantā mṛgāḥ', Sat. Br. I. 3. 5, 10, Tai. Br. II. 1. 2. 3. 19 says gacchanti maṇita kṣavatā vṛttēṁ hemiṣṭhayeḥ.
east, bends his knee, offers the *samidh* in the gārhapatya fire, then drawing out in the srava milk from the pot offers it into the fire with a mantra (tā asya sudadohasaḥ’ Rg. VII. 69. 3, according to Āsv. II. 3. 26, or ‘iha puṣṭim puṣṭipatiḥ...puṣṭi-pataye svāhā’, according to Kāt. IV. 14. 23). He offers a second oblation of milk by the srava ladle into the dakṣiṇāgni with the words ‘annādāyānna-pataye svāhā’ and a second one silently. He then touches water, turns northwards and with one of his fingers (with the ring finger ‘āṇāmikā’ according to Kāt. IV. 14. 26) he takes out what remains in the sruc and licks it noiselessly without allowing it to come in contact with his teeth. He then sips water and licks it a second time and then sips water. He then takes into another vessel or on his own palm all remnants (of milk &c.) in the sruc and licks the contents of the vessel or his palm once with his tongue. According to Āp. (VI. 11. 5 and VI. 12. 2) and Baud. III. 6 he holds the sruc in such a way that its rod is turned east or north, and licks the sruc itself twice, fills it with water, pours down to the west the water (from the ladle) with the mantra ‘propitiate those who partake of leavings’, sips water, and wipes the agnihotrahatani with darbha blades. Then he washes his hand, performs ācamaṇa twice, goes near the āhavanīya, sits down, fills the sruc with water and spills the water from the ladle to the north of the āhavanīya with the words ‘devān jinva;’ he repeats the same process again and wearing the sacred thread in the pṛācināvita form and turning to the south he pours water to the south of the āhavanīya for the pīṭras with the words ‘pīṭra jinva’. He then repeats the same process as for gods and sprinkles water upwards in the north-east a third time with the words ‘sarpa-paṭi jinva’. He fills the sruc a fourth time, removes the darbhas from the place (kūra-sthāna) where they were placed to the west of the āhavanīya,

2269. The licking of the agnihotrahavanī is one of the actions forbidden in the Kali age ‘अविक्रियाह्रणपाच लेषो तीहपरिवह,’ quoted in Sm. C. I. p. 12; vide com. on Śat. III. 7 ‘पार्यवेदोद्वृत्तया दुखा विपया-भविष्य बिहितरः’ where it is said ‘अर् स्वदुराभिध्रुविलहणं कातो वेदविश्वास-वाचननामयं मातिविज्ञातो बस्तेनर्पयं भाष्यकार्.’
pours down water on that place thrice, so as to end the stream in the east or north. He then heats the sruca and sruva on the āhavanīya fire together and keeps them on the antarvedi or hands them over to an attendant. He then offers three samidhas to each of the three fires in the order in which he performed paryuksaṇa (i.e. in the order āhavanīya, gārhapatiya, dakṣiṇāgni, or gārhapatiya, dakṣiṇāgni, āhavanīya). After this the house-holder engages in waiting upon agni with vātsapra prayers or in a brief worship by repeating only 'bhūrbhuvah svāh &c.' (Vāj. III. 37); then he pays silent homage to the āhavanīya and sits near it for a moment; then he sleeps or sits near the gārhapatiya; then he performs paryuksaṇa for all the fires, then the householder breaks silence and performs ācamana and then when he goes out he contemplates in mind the dakṣiṇāgni. The wife also performs ācamana (at the end) silently.

According to Kāṭ. (IV. 12. 1–2) the upāsthāṇa (worship or homage) of the fires in the evening after oblations are offered in agnihotra with the Vātsapra mantras (Vāj. S. III. 11. 36 and Sat. Br. II. 3. 4. 9–41) is optional and the householder may simply repeat one verse (Vāj. S. III. 37 and Sat. Br. II. 4. 1. 1–2). Āp. (VI. 16. 4 and 6) prescribes as upāsthāṇa the six verses 'upaprayanto' (Tai. S. I. 5. 5) and several others, which are passed over for want of space. There were several views about upāsthāṇa, some holding that upāsthāṇa was to be performed only in the evening and not in the morning, others holding that it was to be performed at both times but only with the Vātsapra mantras (Rg. X. 45) or with the Gōsūkta (Rg. VI. 28) or Aśvasūkta (Rg. I. 163). Vide Āp. VI. 19. 4–9 to VI. 23.

Āp. (VI. 15. 10–13) has certain interesting rules about agnihotra in the case of kṣatriyas. At first he says a kṣatriya should permanently maintain the āhavanīya fire, but he does not perform the daily agnihotra. He should however send food from his house to a brāhmaṇa at the time when the agnihotra homa is ordinarily performed, whereby he secures the performance of agnihotra, but the adhvaryu should make the rājanya recite the mantras of the worship of fire (agnyupasthāna noted above). A rājanya however who has performed somaśāga and always speaks the truth may perform agnihotra daily. Āśv. (II. 1. 3–5) says that a kṣatriya (and a vaiśya) may perform agnihotra on the New Moon and Full Moon days, that on other
days he should send cooked food to a brāhmaṇa who is devoted to his duties and that a ksatriya or vaśya who always abides by truth (in thought and word) and has offered a soma sacrifice may engage in daily āgnihotra. It is probable that these rules were made to allow more time to ksatriyas and vaśyas for their chief occupations. According to Āp. VI. 15. 14–16, Āśv. II. 4. 2–4 and others the householder should every day personally perform the āgnihotra, but if he cannot do that, he must do it personally at least on parva days and on other days a priest, a pupil or a son may perform his āgnihotra for him.

The procedure in the morning āgnihotra is the same as the evening āgnihotra except in a few details e.g. the paryuṣkāna mantra in the morning is different in Āśv. II. 4. 25 'satyaṛṭa-bhyām tvā paryuṣkāmi', while in the evening it is 'ṛṣasatya-bhyām tvā &c.' (Āśv. II. 2. 11), the samidh is offered into fire in the morning with the mantra 'haripīm tvā sūrya-jyotīsamaharistakām-upadadhe svāhā' (while in the evening the mantra is 'rajaṭām tvā gniyotiṣam rātrim-istakām-upadadhe svāhā' Āśv. II. 4. 25 and II. 3. 15); the mantra in offering an oblation of milk in the fire in the morning is 'bhūrbhuvaḥ-svarom, sūryo jyotīr jyotiḥ sūryaḥ svāhā', while in the evening the word 'agniḥ' is substituted for 'sūryaḥ' (Āśv. II. 4. 25 and II. 3. 16). Vide Kāt. IV. 15 for further details.

The sūtras set out rules about what the householder is to do when he leaves his home for one night or for a longer period. Vide Śat. Br. II. 4. 1. 3–14, Āśv. II. 5, Āp. VI. 24–27, Kāt. IV. 12. 13–24. According to Āśv. the important rules are: he kindles the fires into flames, sips water (śācama) and performs the worship of the śhavaniya, gārhapatya and daksīṇagni by going near them and repeating respectively the three mantras 'śaṁsya paśuṁ mepāhi', 'nṛya praśām me pāhi' and 'āśharva pītum mepāhi' (all three in Vaj. S. III. 37). Then while standing near the daksīṇagni he should look at the other two with the mantra 'imān me itrava-varunānām gṛhān gopāyatam ..... punar-anāt' (Kāṭhaka S. VII. 3., Mai. S. I. 5. 14, with variations). He then traces the same way back and comes to the śhavaniya and offers worship to it with the mantra 'mama nāma' (Tai. S. I. 5. 10. 1, quoted in note 553 above). He should then start on his journey without looking back at his fires and should mutter the hymn 'mā pṛāṇama.' When he reaches a place from which the roof of his fire-house is not visible he may break silence. On reaching the road leading from his house to
his destination he should recite ‘sādā sugaḥ’ (Rg. III. 54. 21). When he returns from his journey to his village, he should repeat ‘api panthām’ (Rg. VI. 51. 16). He should then observe silence, take fuel-sticks in his hand and on learning that his fires have been kindled into flames (by his son or pupil) he should look at the ṛhāvanīya with two verses (set out in Āṣv. II. 5. 9). Then placing the samidhs he does homage to the ṛhāvanīya with the verse ‘mama nāma tava ca’ (Tai. S. I. 5. 10. 1) and then he places samidhs on the ṛhāvanīya, gārhapatya and daksināgni with one mantra each (which are Vāj. S. III. 28–30).

These rules apply when the house-holder alone goes on a journey leaving the wife at home. When the house-holder is away alone it is his duty to perform all actions at the time of agnihotra and darśapūrṇamāsa (such as sipping water) which he can perform without his fires and to go mentally through the whole procedure and to observe all vrataś (such as subsisting on roots and fruits when required). Vide Ap. IV. 16. 18, Kāṭ. IV. 12, 16 and com. thereon. When he goes on a journey alone he should entrust his fires to his wife and should appoint a priest to perform the necessary rites (vide note 1634 above). When the house-holder starts on a journey accompanied by his wife he should take his fires with him. If both husband and wife go on a journey without taking their fires with them, then a priest cannot offer the agnihotra homa in their absence and on return the house-holder has to again set up the fires (has to perform punarādhāna).

2270. ʼमतसा नैत्यक वर्म वनस्पतिपञ्जितः। उपायेन प्रभुव। सर्वेऽथाकालमहनं
जेत। समिलशस्त्र या। 157; प्रवचन सहारसमिलशस्त्रानि ग्राजमार्य जपति। अध. IV. 16. 18.

2271. अनसमं दुःस्वरूपी ... भःवृद्धयिनीकः॥ विद्याप्रजन समार्थविस्तीतीसाध्यतत्वत्
पञ्चति। होमकालाज्ञाय तस्य दुर्वाराध्याय।्॥ समिलशस्त्र III. 1-2, quoted by
नवरेत्रान्नकार p. 101 and भागादन्तपत्रम् on अध. सभ. VI. 27. 5. For the first verse,
see n. 1635 above.
PLAN SHOWING
"DARŚAPŪRṆAMĀSA-VIHĀRA"
(as seen at the Mīmāṃsā Vidyālaya, Poona)
CHAPTER XXX

DARŚA-PŪRÑAMĀSA 2272

The Darśa-pūrṇamāsa sacrifice is the pattern or archetype (prakṛti) of all other ists (which are called vikṛtis or modifications). The śrauta sūtras therefore describe first the Darśa-pūrṇamāsa at length, though in the order of time agnyādhāna comes first. Āsv. II. 1. 1 says that all īṣṭis, sacrifices in which an animal is offered and those in which soma is offered are explained by the Pañamāsa īṣṭi. According to Āp. III. 14. 11–13 a person, after he sets up the three fires, has to perform the Darśa-pūrṇamāsa throughout his life (till he becomes a saṁnyāśin) or for thirty years (after which he may stop) or till he becomes very old (and unable to perform the rite). 2273

The word ‘amāväśyā’ literally means ‘the day when (the sun and the moon) dwell or are together.’ It is that tīthi (day) on which both the sun and the moon are the nearest to each other, while pañamāsā is ‘the tīthi on which the sun and the moon are at the greatest distance from each other.’ Pūrṇamāsa means ‘that moment when the moon is full.’ Darśa has the same sense as amāväśyā. Darśa is taken to mean ‘the day on which the moon is seen only by the sun and by no one else.’ Darśa (m) and pūrṇamāsa (m) secondarily mean the rites that are performed on the amāväśyā and the pañamāsā respectively. 2274 An īṣṭi means a sacrifice in which the sacrificer employs four priests.


2273. ‘चाषीयं बुद्धिपुर्णात्मकस्वात्मक पेजेत्’ quoted by Sabara on Jai. X. 8. 36. Vide Sat. Br. XI. 1. 2. 13 (S. B. E. vol. 44, p. 5) for 30 years. सामर्थ्या पाषाजीवं पेजेत्. चिस्ततात् का व्यक्तिः। वीर्यं च विस्मित। आयं. III. 14. 11–13.

2274. Vide वैदिकसे on सर्थाराज (I. 1. ‘संयूति य’) ‘सोमिति: परसो या विकारं दुर्चार्यकृतिर च चार्यसत्तारस्त् च तथा। तथा पृष्ठा मात्र धन्यं पदिक्षेत्रं स दुर्चार्यपरावर्त्य निर्बचनमुश्ततः। ... यद्य परसो बुद्धिसर्वप्रथमप्रथमप्रथम (पाणिनि 3. 1. 122) इति पाणिनिसूत्ताराय कर तस्मात्तत्वमात्रस्यतिर्थम्। तथा अर्यसूत्रायेव नामेषे बुद्धिसंहस्तो व्यक्तयात्।’

H. D. 127
A sketch of the darśapūrṇamāsa ṛṣṭi is given below principally based upon the śrautasūtras of Satyāṣṭhā and Āśvalāyana.

One who has performed agnyādheya should begin the performance of darśapūrṇamāsa on the first Full Moon day after it. The ṛṣṭi on the Full-moon day may occupy two days, but all the actions to be performed in it can be compressed into one day.\[2275\] If extended over two days it is performed on the full moon day and the pratipad (the first day of the dark half that follows the Full Moon day), the former being called upavasatha day\[2276\] and the latter yajaniya day. On the upavasatha day agnyanvādhāna (offering fuel-sticks into fire) and paristaraṇa are performed in the case of the pūrṇamāsa rite and on the yajaniya day the rest is performed. If it is the first pūrṇamāsa ṛṣṭi or the first darśa ṛṣṭi, then the sacrificer has to perform the Anvārambhaṇīya ṛṣṭi, which is briefly described in the note below.\[2277\]

On the morning of the full moon day the sacrificer, after the performance of his daily agniḥotra, sitting on a seat of darbhas to the west of the gārhapatiya, holding kuśa grass in his hand and performing pṛāpṛāma and accompanied by his wife, makes a satkalpa (resolve) as noted below.\[2278\] Then he says to the four priests viz., adhvaryu, brahma, hotṛ and agniḥbra

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**2275.** Vide com. on Kṣt. II. 1. 16–17 'नौसात्सले यद्वृद्धकर्मवस्तुकलुद्वास्मितयाय प्रकरणां भवति। आदिमयमः सता: स्वरुपोद्धारः प्राप्तवर्मनां कक्षाया।' तद्वृद्धकर्मवस्तुकलुद्वास्मितयाय प्रकरणां भवति।

**2276.** The Sat. Br. I. 1. 7 derives the word by saying that as all the gods betake themselves to the sacrificer's house and abide by him ('from vas' with 'upa') it is called upavasatha. Com. on Ap. I. 14. 16 says 'नो भव्याः अविवर्षीये निश्चित्रितः बास वृद्धासा।' (2276) तद्वृद्धकर्मवस्तुकलुद्वास्मितयाय प्रकरणां भवति।

**2277.** At first two oblations are offered to Sarasvatī with two mantras from Tai. S. III. 5. 1. 1. and the anvārambhaṇīya follows. In this a cake cooked on eleven potsherds is offered to Agni and Viṣṇu, a causa to Sarasvatī, a cake on twelve potsherds to Sarasvat and a cake on eight potsherds to Agni Bhagin. Jaimini (IX. 1. 34–35) establishes that the anvārambhaṇīya is not repeated every time, but is performed only once. Vide Tai. S. III. 5. 1, Ādv. II. 8, Ap. V. 23, 4–9, Baud. II. 21 for further details.

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**2278.** The Śrāvastī is śrāvastīyayāṃ śṛṇaṃसत्कारयते यद्य; on satkalpa he employs the word वृद्धासा for pṛāpṛāma.
If the sacrificer is one who has already performed a soma sacrifice then he has to go through the ceremony called 'sākhā-haraṇa'. Such a sacrificer had to offer sāmnāyya (which is

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2279. A mantra is ordinarily to be recited after saying 'om'. But this is not the rule in ārṣaṇa rites and so this has not been stated in the text everywhere. The fuel-stick may be offered either by the sacrificer or by the adhvaryu (Kṣṭ. II. 1. 2).

2280. The first verse is अर्धः प्रहारिणी दुर्घच ये मयोपोष पुरानालोहिति चर्चन्तं। आदिवर्ग उपकृतिः उपकृतिस्वरूपं ये प्रभारय द्वितीयं द्वितीयं। This is repeated if the pūrpaśa līṣṭi extends over two days, but if performed in one day he has to say the first prayer for the yajñapāṇa. The third verse is तुस्मलोष्य प्रघारिणी द्वितीयं परिप्रहारिणी पूर्वम्। आदिवर्गसम्बन्धः ततात्तपूर्वा पौर्णिमास्त प्रमित्वमेव चात्ति। On the darṣeṣṭi he repeats अर्धप्रहारिणी हि द्वितीयं for the ārṇyasaṃśa hि in the above.

2281. There is a great divergence of view as to the mantras, the order of the fires and the number of samīdhās. Kṣṭ. (II. 1. 3-4) prescribes the offering of two samīdhās in each fire (one with a mantra and the other silently). The hymn Rg. X. 128 or Tai. S. IV. 3. 14 is called 'Vihavya'. In the Rg. it has nine verses, in the Tai. S. it has ten. Some held that three verses of this hymn should be repeated for each fire (Āp. I. 1. 5). The order of fires was, according to some, first gārhpātya, then daksināgni, then hāvanīya (Kṣṭ. II. 1. 6). Some said that only the yajātris were to be uttered when offering fuel-sticks (Āp. I. 1. 7, Kṣṭ. II. 1. 6). Another view was that fuel-sticks were to be offered silently.
prepared by adding to fresh heated milk the sour milk or curds of the preceding night's milking). According to the Tai. S. II. 5. 4. 1 sānṇāyya was offered only by a somayāţi. Sānṇāyya was offered to Indra or Mahendra (Sat. Br. I. 6. 4. 21 and Kātt. IV. 2.10). The Tai. S. II. 5. 4. 4 says that only one who is gataśri (explained above in note 2259) can offer sānṇāyya to Mahendra, while Sat. (I. 4 p. 103) says that for a year or two after soma-yagā the sānṇāyya should be offered to Indra and then to Mahendra. In the full moon īṣṭi the deités to whom purodāśa (oake) is offered are Agni and Agnīśoma and in it ājya is offered to Prajāpati silently between the two purodāsas. In the new moon īṣṭi the deities of purodāśa are Agni and Indrāgni and sānṇāyya is offered by a somayāţi to Indra or Mahendra instead of the purodāśa to Indrāgni (Āśv. I. 3. 9–12).

Now sākhāharana (which applies only to him who has performed soma-yāga and only in ārṣeṣṭi) will be described. The adhvaryu fetches a fresh branch of the palāśa or sami tree, which (branch) is taken from the eastern, northern or north-east side of the tree, which has many leaves and which has not a dried up end. Vide Jai. IV. 2. 7 about the text 'he brings a branch turned to the east' &c. He cuts it off with the words 'īṣe tvā' (Tai. S. I. 1. 1. 1), then touches water, makes it straight or wipes it down with 'ūrje tvā' (Tai. S. I. 1. 1. 1), brings it towards the sacrificial ground with a verse 'imām prācīm' (Tai. Br. III. 7. 4 set out in Āp. I. 2. 1, Sat. I. 2, p. 76). With that branch he drives away (or separates) from their mothers six calves with the mantra 'vāyavas sthopāyavas stha' (Tai. S. I. 1. 1. 1). The adhvaryu makes the cows (of the sacrificer) start for the pasture with 'the mantra 'devo vah savitā prāpayaatu...mā vah stena ṭṣata māgha-saṁsaḥ' (Tai. S. I. 1. 1), invokes them, when they have started, with a mantra 'suddhā apaḥ suprapāne pibantiḥ' (Rg. VI. 28. 7, Tai. Br. II. 8. 8 set out in Sat. I. 2. p. 79). Then he returns to the house of the sacrificer with 'dhruvā asuṁ...bahvīṁ' (Tai. S. I. 1. 1) and keeps the branch in a well-known place (so that it might not fall or be lost) on the sacred fire ground or on a wooden frame near the fires with 'protect the cattle of the sacrificer' (Tai. S. I. 1. 1). Jai. (III. 6. 28–29) states that sākhāharana is meant for both evening and morning milking.

The sacrificer crosses by the west of the shavanItya to its south and performs scamana (sipping water). Then he contemplates on the sea and pays homage to the deities viz. Agni, Vayu, Aditya and Vratapati in the manner set out below.

Barhiraharana (bringing in the bundles of sacred kusa grass for use). There are various stages in this operation, each stage having its own mantra. The mantras are short prose formulae which occur in the Tai. S. I. 1. 2. They are not set out in detail here. The various stages are: he (adhyavyu) takes up a sickle or the rib of a horse or ox kept to the north of the garhapatya with the famous mantra ‘devasya tvā savitūḥ prasave ....... adade’ (I take thee at the impulse of God savitṛ &c.). He pays homage to the garhapatya with a mantra. The sickle (but not the rib) is heated on the garhapatya fire. He then goes to the east or north of the sacrificial ground (vihāra) for some distance, finds out a spot where the desired grass grows, leaves aside one clump of darbhas from those growing there and marks as many clumps of darbha as he feels would be enough for his purpose, leaves one clump or one or two blades with the words, ‘I leave you aside as the portion of beasts’, touches those darbhas that he intends to cut with ‘this is for the gods’, holds them by his closed fingers (of the left hand), rubs them upwards with his right hand, brings the sickle in close contact with them, repeats a mantra over the grass and cuts off as much as can be held in his closed fingers the nails of which touch each other. This first handful of blades that are cut is called prastara. Then he further cuts an uneven number of handfuls of darbhas (3, 5, 7, 9, 11), repeating the same processes and mantras for each handful, touches the stumps from which blades are cut off with the mantra ‘God Barhis! may you grow into a hundred shoots’ and touches the region of his heart with ‘may

2283. In the case of one who has not performed somayoga and who therefore offers no sthanyakya the actions from cutting off a twig to its being laid down are not done, but the first important matter that is begun in his case is fetching barhis (kusa grass). Vide Baud. I. 1 'एषु देव षडनयती विषुः पलितदेवे'.

2284. अष्टि ग्रावस्ये ब्रह्मणिकां तपोभवाः तस्माद राष्ट्रस्याः वा व्रत्तस्य, एकत्र नातिकर्मां राष्ट्रस्याः एकत्र नातिकर्मां राष्ट्रस्याः । वैदिकां ग्रावस्ये एकत्र नातिकर्मां राष्ट्रस्याः। Vide Tai. S. I. 5. 10. 3 for the first and Tai. Br. III. 7. 4 for all.

2285. अष्टि आब्रवस्ये ब्रह्मणिकां तपोभवाः तस्माद राष्ट्रस्याः वा व्रत्तस्य, एकत्र नातिकर्मां राष्ट्रस्याः एकत्र नातिकर्मां राष्ट्रस्याः । वैदिकां ग्रावस्ये एकत्र नातिकर्मां राष्ट्रस्याः। Vide Tai. S. I. 5. 10. 3 for the first and Tai. Br. III. 7. 4 for all.

Ap. I. 4. 3 and Baud. I. 2 speak of an uneven number of muggis, while Sat. I. 2, p. 84 says they may be even or uneven in number.
we grow into thousand branches'. He touches water and
goes round a handful of darbhas a cord (śulba) from left to
right, then puts thereon another handful of darbhas and passes
a cord round it. In this way three or five handfuls are sur-
rounded by a cord, which has its end stretched on the ground
towards the east or north. Then heaps of blades are added on
and over the last heap the prastara is placed. The whole is
then firmly bound with the cord and a knot is made. He takes
hold of the bundle thus tied, raises it up, places it on his head,
returns with it by the way he went, keeps it inside the vedi
on some grass (and not on the bare ground) near the spot
where the middle paridhi would be. He pronounces over the
barhis thus placed a mantra and keeps the barhis near the
gārhapatiya on a mat or the like. He also cuts off silently and
brings along with barhis other darbhas called paribhojanīya and
dried up kuśa grass also (ulaparājī).

Idhmāharana (bringing the wood-sticks). Twenty-one
wood-sticks of palāsa or khadira are required, out of which 15
are meant for throwing into the fire at the time of repeating
the sāmidhen verses, three are paridhis, two sāmidhas are
to be used at the two āghūras and the 21st is the stick for
anuyājas. A cord is made of darbhas and spread on the ground
with its end to the north, the idhma is heaped on it with a
mantra (Āp. I, 6. 1, Sat. I, 2. p. 89). The bundle is tied with
the cord and a knot is made and the idhma is laid alongside
of the barhis. The pieces of wood that are thrown off when
cutting the idhma are called idhmāpravratcena. A bunch of
darbhas called veda is made of the size of the knee of a calf by
doubling and tying the darbhas with a cord and cutting the

2286. The paribhojanīya darbhas are meant for making seats for
the priests, the sacrificer and his wife. Vide Haug's tr. of Ait. Br.
p. 79 for a note on barhis, paribhojanīya and veda. Āp. I, 6. 4 states
that while making the veda bunch the mantra 'tvayā vediṁ vividuḥ'
(Taf. Br. III, 7. 4) is recited.

2287. Parivin means an encircling stick of wood 'अंगेदिक सिन्धु
लानि वृक्षाणि परिविनि' com. on Sat. I, 2, p. 88. They are of some sacrificial
tree such as palāsa, kārṣūmalya, khadira, udumbara &c. They may be
undried or dried but must have the bark on. The middle one is the
thickest, that to the south is the longest, that to the north is the thinnest
and shortest. Vide Āp. I, 5. 7-10 and Kst. II, 8. 1 for paridhīs. The
paridhīs are about three spans or one bāhu long, while samidhas are
two spans (prādesa, distance between the thumb and index finger when
both are stretched away from each other).
darbhas about one span above the tying cord and a mantra is repeated over it (‘vedosai’ &c. in Sat. I. 2. p. 90). This veda is employed in sweeping the vedi with a mantra. It is given to the wife when she has to repeat a mantra in any action (compare Ásv. I. 11. 1). The cut portions of darbhas of which veda is formed are called veda-parivāsana. These two, idhmapravraścana and veda-parivāsana, are placed together. He takes up a branch, cuts off its leaves (but not all) inside the vedi, so chisels one end of it as to make of it a shovel. This is called upaveśa. He recites a mantra over it (upaveśac... bhavasi nah, Ap. I. 6. 7, Sat. I. 3. p. 91.). In the Full moon sacrifice the upaveśa is made silently. He places on the upaveśa a triple (made of three darbhas) band of darbhas in such a way that the roots and end portions of both are in contact but they are not tied together into a knot over it. The sacrificer invokes this triple band called pavitra with a mantra ‘trīvṛt palāsa &c.’ (Tal. Br. III. 7. 4, Áp. I. 6. 10, Sat. I. 3. p. 92).

After this in the afternoon the pinda-pitṛyajña is performed in the darṣetī, but not in the pūrṇamāsā īṣṭī. Pinda-pitṛyajña is separately described below.

If the sacrificer has celebrated the soma sacrifice at some time then he has to perform sāyam-doha. When the householder has offered the evening agnihotra, he spreads darbhas to the north of the gārhapataya, washes the śānāyya utensils (that are the same as are required for sāyam-doha) in twos and lays them on the darbhas with their mouths turned downwards. The utensils are stated in the note below. He then makes

2288. अकुपरेन्द्रणिः कालिकवेषं हर्ति समासादाल इम्। com. on Ap. I. 6. 7. It is one span long, Com. on gāt. II. 4. 26 says ‘उपवेशोद्रवर्षावलिन्यं हस्तर-भूति वादार’ It is of pālaśa and one end of it is made to resemble a shovel.

2289. अरिशेश्वरणिः कालिकवेषं स्वामाविविवरणमिथिं निसन्ने शोकन्यपां द्रापास्य व विवाहविणधि। सतावह 1. 3. p. 93. These are eight. Vide Ap. I. 11. 5 for these. For agni-hotarhavanī and upaveśa vide notes 2263 and 2286 above. Ukhā is the same as the kumbhi of Ap. Ukhā is an earthen vessel or pan. Abhidhanā is a rope for tying the cow (or the calf according to com. on Ap.). The two sīdānas are ropes for tying the hind feet of the cow near her hoofs and knees. Dohana is the pot in which the cow is milked. There is a wooden or metal lid to cover the dohana. Sakhā-pavitra is made from the branch out of which the upaveśa was prepared and consists in the top of that branch which is tied round with three darbhas like a braid (according to Sr. P. N.).
two pavitras (strainers, purifiers) of two darbhas that are alike in appearance and colour, a span in length, the tips of which are not cut, but which are cut from their stems with a knife or sickle by having a blade of grass or wood placed over them (but not with the nails) with a mantra 'pavitra stho' (Tai. Br. III. 7. 4) and are invoked with a mantra (pranapanau &c.). The adhvaryu wipes them with water upwards (from the bottom) with the mantra 'you two are holy by the mind of Visnus'. Jai. III. 8. 32 (and also Sabara thereon) says that the two pavitras and the vidhratis (described later on) are not taken from the cut barhis, but from the kusa grass called pairbhohaniva. The adhvaryu loudly announces 'purify the cow, the ropes and all the utensils'.2290 The adhvaryu places the two pavitras inside the agnihotra-havan, pours water therein, purifies the water by moving the pavitras eastward and then backwards and raising them up thrice with their tips to the north by repeating the mantra in the gayatri metre 'devo vaḥ savitopunāu' (Tai. S. I. 1. 5. 1) once,2291 there being a rest at the end of each pada (and twice silently). He invokes the water with 'āpo devira-agrupuva... (Tai. I. 1. 5. 1, Vai. S. I.12-13), then turns the mouths of the vessels upwards and sprinkles them thrice with the water (leaving no water in the agnihotrahavan) and with 'may you purify for this divine rite, for the worship of gods' (Tai. S. I. 1. 3. 1). He keeps the two pavitras in a well-known place. He waits for the cows coming from the pasture with a mantra 'etā ācaranti' (Tai. Br. III. 7. 4).2292 The adhvaryu takes the upaveṣa with 'thou art dhṛṣṭi, impart brahma' (Tai. S. I. 1. 7. 1), takes out with the upaveṣa burning coals from the garbapatya to its north. He places the ukhā on those coals and kindles burning coals round it with 'may you become hot with the tapas of Bhrgus and Aṅgirasas' (Tai. S. I. 1. 7. 2). Then he issues a direction to the milker of the cow 'announce

2290. Most of the mantras in the sṛyandoha are taken from the Tai. S. I. 1 and 5, 7 and Tai. Br. III. 7. 4 and they are not specified in each case. Some mantras are sautra. Each action is accompanied by a mantra which directly or indirectly refers to it. As the Ait. Br. I. 4 says evaṁ pṛśayam teṣaṁ yad avasthitam yat kare kṣiptaṁ tasyāvasthitam evaṁ.


2292. From Āp. I. 11. 10 it appears that the mantra 'etā ācaranti' is recited by the sacrificer.
to me when the calf joins the cow". He places the śākhāpavītra with its tip to the east (to the north in the morning milking) in the ukhā with a mantra, touches the ukhā and restrains his speech²²⁹³ holding the śākhāpavītra. The person who is to milk the cow takes the abhīdāni (the rope) with 'adityai rāṇāsai' (Tai. S. I. 1. 2. 2) and the two nīdāna ropes silently and makes the calf join the cow with 'thou art Pūṣan'. The adhvaryu issues a direction that no one is to pass between the cow that is being sucked by the calf and the sacrificial ground (vīhāra) and all obey it. The adhvaryu invokes the cow with a mantra and the milker sits down near the cow to milk her with a mantra.²²⁹⁴ The householder repeats a mantra when the cow is being milked and another when he hears the sound of the streams of milk falling into the vessel. The milker brings the milk to the adhvaryu, who asks him 'whom did you milk, declare to us, (this is) an offering to Indra, it is vigour'. The milker refers to the cow by her name (such as Gaṅgā) and adds 'in whom milk has been placed for gods and men'. The adhvaryu replies 'she (the cow named) is the life of all'. The adhvaryu places the pavitra in the kumbha (or ukhā) and pours therein the milk across the pavitra with a mantra. The adhvaryu gets two more cows milked in the same manner (i.e. with the same mantras &c.) except the directions (such as no one should come &c.). The only difference is that the names of the cows will be different (such as Yamunā) and that the 2nd and 3rd cows are referred to by him respectively as 'viśvavyacāh' and 'viśvakarmā' instead of 'viśväyuh' (in his prati-vacana). After three cows are milked he loudly utters thrice 'milk much for Indra, may the offering (havya) increase for the gods, for the calves, for men; be ready for milking again'. If there are more cows (generally six are referred to) they also are got milked with the same mantras as for the first cow or silently and the adhvaryu does not hold his tongue, nor does he

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²²⁹³. The com. on Ap. I. 12. 5 explains that 'vāgyamana (holding one's tongue) means 'not uttering any word except a mantra'. 'सम्म- जन्यप्राप्तचर्याः वायमपूण सिद्धि व्याहरेविंति लिङ्गात्' com.

²²⁹⁴. The cow is to be made to yield milk by the sucking of the calf and not by manipulating the udders with the hand. 'वर्तेन अः धौकायं मन्त्रं साह, साह, 'com. on Sat. I. 3. p. 96. The तै. या. II. 1. 8 (न लघ- शलित) forbids manipulation of the udders with fingers to induce the flow of milk. Ap. I. 12. 15 says that there is an option as to whether a śūdra can be the milker in this sacrifice.

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touch the kumbhī while the other cows are being milked. Jai. (XI. 1. 47–53) concludes that the passage of Tai. Br. about milking the other three cows is a mere anuvāda and not a vidhi and Šabara quotes passages of the śrutī that on that night no āgniḥotra is offered with milk and the children in the house do not get any milk (as all milk is used up for the sānnāyya). When all are milked, if any drops have fallen about (on the ground &c.) he repeats a mantra (Tai. S. I. 1. 3. 1) and invokes the pot in which sānnāyya is to be prepared with a mantra. He washes the inside of the milking vessel with water and then pours that water into the pot (in which sānnāyya is to be prepared). He heats the milk and pours over it (i.e. does abhīghāraṇa) clarified butter silently. He draws the heated pot from the burning coals in such a way as to make a line on the ground and places it to the east, north or north-east with a mantra. When the bottom of the heated vessel cools, he adds curds to it in order to coagulate the fresh milk with 'I add soma (i.e. curds) to thee in order to turn thee into curds for Indra' (Tai. S. I. 1. 3). He adds to the vessel what remains sticking to the pot or srūo after āgniḥotra was offered with a mantra or silently. He pours water in the vessel that is meant as a lid or cover and places that cover or lid on the pot of heated milk. If the covering be of earthenware he throws thereon grass or a twig. He takes out the śākhāpavitra with a mantra (if a palīśa branch was used) or silently (if one of śami was used) and keeps it in a secure place. He keeps the sānnāyya in the gārhapatiya side of the vihāra on a sīkṣya or some such contrivance with 'O Viśnu, guard the offering'.

He brings another branch with which or with darbhas he separates the calves for the morning milking (on the principal day). The same procedure as for sāyaṃdoha is followed in the

2295. There were several views here about adding curds. One, two or three cows are milked on the day previous to the upavasastha day (i.e. on the 14th) and that milk is used to acidify the fresh heated milk of the evening of the upavasastha day. Another method was to milk the cow or cows on the 12th, then to add the curds of that to the milk of the 13th day and add all the curds of those two days to the milk of the 14th day i.e. milking and adding of curds was to go on continuously from the 12th, 13th and 14th or from 13th or from 14th. Vide Ap. I. 13. 12 and Sat. I. 8, p. 99. If no curds be available he adds either rice or pieces of palāśa bark or wild or village badara fruit or pūtika plant (the pratinidhi of soma) to the milk to make it sour. Vide Ap. I. 14. 1, Sat. I. 3. p. 100.
morning milking (of the principal day). There are a few differences as to mantras, as to not adding coagulating substance, which are passed over.

After the sayamdoha (evening milking) the adhvaryu directs (agnidhra or some other priest or himself) 'strew kuśa grass round the fires, first round ahavanīya, then gārhapatya, then daśāpīgni' or the order may be first gārhapatya, then daśāpīgni and lastly ahavanīya. The darbhas strewn on the south and north have tips turned to the east. The sacrificer mutters a mantra when kuśas are being strewn.

Having done so much he observes the amavasyā as an upavasatha. Thus on the amavasyā day he performs agnyanvādāna (offering fuel-sticks into fires), separating the calves with the branch, sayamdoha, bringing barhis and īdhma, preparing the veda and vedi and observing some vows. But two of these viz. separating calves from their mothers and sayamdoha are performed only by him who has already performed a soma sacrifice. In the case of the pūrṇamāsa īṣti if spread over two days, on the Full moon day only agnyanvādāna and strewing kuśas round the fires are gone through and on the next day are performed the bringing of barhis and idhma and making of veda and all the other rites. If the īṣti is to be performed in one day only, then kuśa grass is strewn round the fires after the making of the veda bunch.

About śāṅnāyya Sat. states some divergent views. The Kāpeyās held that even one who has not performed soma-yāga may offer śāṅnāyya and the deity in his case will be Indra and after he offers Soma, the deity for śāṅnāyya will be Mahendra. According to Śabarā on Jai. X. 8. 44 the Gopāyanas held that one who has not performed a soma sacrifice may offer śāṅnāyya. According to Sat. himself, for a year or two after Somayāga the deity will be Indra and then Mahendra if the sacrificer so desires. Persons of the Aurva and Gautama gotras and those who are gataśī (vide note 2259) may if they like offer śāṅnāyya to Mahendra even before performing Somayāga. Compare Ṙop. I. 14. 8–11 and vide Jai. X. 8. 35–46 (about the two purodāsas and śāṅnāyya).

On the principal day (i.e. the first day of the dark half in the case of pūrṇamāsa) the sacrificer offers his daily agniḥotra before sunrise and begins after sunrise the performance of the pūrṇamāsa īṣti (and in the case of the daraseṭṭi before sunrise).
He washes his hands with water with the mantra "May I be able to carry out this rite meant for you two and for gods" (Tai. S. I. 1. 4. 1). From the place of the gārhapatya fire to the śhavaniya he spreads a line of dry kuśa grass continuously with their tips to the east (without leaving any space uncovered) with the mantra 'thou art the continuity of the sacrifice, I spread thee for the continuity of sacrifice, thee for the continuity of the sacrifice' (Tai. Br. III. 2. 4) and then spreads another line of kuśas to the south and another to the north of this first line silently. To the south of the śhavaniya, seats of kuśa grass are made ready for the brahmā priest and the sacrificer, that of the brahmā being to the east of the seat of the sacrificer and directly to the south of the śhavaniya and of the sacrificer to the south of the south corner of the east side of the vedī. To the north of gārhapatya kuśas are strewn with their tips to the east or north and on them the sacrificial implements (yajñapātras) are placed in twos after being washed with water and with their mouths turned down, viz., the sphyā and kapaḷas &c. (vide above note 2233 for the ten). This is called pātrāśadana (placing the utensils near). 2296

Then follows brahmavaraṇa.

The sacrificer sitting on a seat with his face to the north then chooses his brahmā priest who faces the east near the utkara with the formula 2297 'O! Lord of the earth! Lord of the worlds! Lord of great being (Heaven?)! I choose thee as brahmā' (Tai. Br. III. 7. 6). The brahmā priest when so chosen mutters a long formula (which is given in Āp. III. 18. 4 from the Tai. Br. III. 7. 6 and part of which is translated here) 'I am the Lord of the earth, Lord of the worlds, lord of the great being. Being impelled by god Savitṛ I shall perform the duties of a priest. God Savitṛ! Here they choose thee (who art) Lord of speech, as the divine

2296. Besides the above the following are also placed:—摩擦 有助 有助 有助 時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時時��

2297. The choosing of brahmā takes place on the north of the vedī near the utkara, and then the brahmā priest comes to the south of the Śhavaniya either from the east side or the west side of the Śhavaniya according to one’s ślīkṣa; vide (Kṣt. II. 1. 21 and com.).
brahmā priest: I proclaim this to mind, mind proclaims to Gāyatri...the Viśve Devas to Bṛhaspati, Bṛhaspati to Brahmā, Brahmā is bhūḥ, bhuvah, suvaḥ. Bṛhaspati is the priest of the Gods, I am the brahmā priest of human beings'. Then he loudly says 'O Bṛhaspati, protect the sacrifice' (ibid.) and crossing the altar by the west of the āhavanīya towards the south of the āhavanīya, stands to the south of his seat with his face to the north, takes a kuṣa blade from the blades on the seat prepared for him, casts it to the south-west (the direction of Nir-ṛti, ill-luck) with the words 'avaunt,' Daidhiśavya (son of a re-married widow?), get up from this place, occupy the seat of another, who is more ignorant than me' (Tai. S. III. 2. 4. 4.), touches water and sits down on his seat with face to the east with a mantra and then faces the āhavanīya with a mantra 'Here do I, impelled by God Savitṛ, sit on the seat of Vasu (or prosperity) lower in level (than the āhavanīya mound), I occupy the seat of Bṛhaspati, this I declare to Agni, to Vāyu, to the Sun, to the Earth' (vide Āp. III. 18. 4, Kāṭ. II. 1. 24.). The brahmā is required to be the most learned in Vedic lore (brahmīśtha, as Āp. III. 18. 1 says) and he is to observe silence while mantras are being repeated and superintends all actions. His permission is asked by the adhvaryu at the time of doing most of the acts, such as leading forward the praṇīta water, sprinkling the bundle of fuel-sticks and kuṣa grass. There are four priests in dārśa- pūrṇamāsā (vide note 2228). The sacrificer also crosses by the west side of the āhavanīya to its south, throws away silently a blade of kuṣa from his seat and then sits down on the seat prepared for him, with his face to the east. The adhvaryu takes two darbhas of equal thickness, the tops of which are not cut off and makes them a span in length by cutting off their roots (without using his nails).

The adhvaryu, sitting to the west (or north) of the gārhapsatyā fire, takes a camasa (a rather flat vessel or pan) in which water is to be carried forward with 'to thee for Dakṣa' (Āp. I. 17. 1) and washes it thrice with water once with mantra and twice silently. The mantra is 'thou art made of plants, may

2298. अद्वैनानामीवर्तितस्तुवा सन्नेत्र स्वितर्म च तेषामाचार्य व्रति भद्रसाकांसिनी- करे। महासाकाराणे निरस्पर्शित निरस्त: पानमा सह तेन च व्रितम हयति। काल्या. II. 1. 22-23.

2299. The two darbha blades are called paviṭra (neuter noun) and the process described here is called paviṭracarāṇa and has been described above.
you be washed for gods, may you shine for the gods, may you be pure for gods' (Āp. I. 16. 3). He keeps the two pavitras in the camasa and pours water in the camasa with 'who takes you, let him take you, for whom shall I take you, I take you for him, you for prosperity' (Āp. I. 16. 3) and at the same time contemplates on the Earth with 'I take you with this' (not uttered). He fills the vessel so as to leave some space at the top and purifies the water by the process called utpavana (described above in note 2291). He then invokes them with 'may the divine waters, that are the first purifiers and the leaders carry this sacrifice to the front, may they place the lord of the sacrifice in front, Indra chose you in his fight with Vṛtra, you chose him in the fight with Vṛtra, you are sprinkled' (Tai. S. I. 1. 5. 1). The adhvaryu then asks the permission of the brahmā priest in the words 'Brahman! shall I carry forward the water' and issues a direction 'sacrificer, observe silence'. The brahmā priest mutters a mantra 'Lead forward the sacrifice, sustain these deities, may the sacrificer be on the back of heaven. Place this sacrifice and the sacrificer in the world where the seven sages and other men of holy deeds dwell' and loudly says 'yes, do carry the water forward'. The adhvaryu then repeats the verse 'who carries you forward? Let him carry you forward. I carry forward the divine waters; may they sit round our sacrifice, conveying to the sacrificer thousandfold prosperity, the waters that delight in drink, having a shining (or oily) appearance'. He holds the water in a vessel which is covered by the sphya that has its tip to the east and that is held level with his nose and carries it forward without allowing even a drop to fall down. When the water is being carried the sacrificer invokes it with a mantra. The adhvaryu places the water vessel (praṇītāpātra) on darbha grass to the north of the āhavanīya with the mantra 'you are sanctified by brahma (prayers); who employs you? Let him employ for (securing) all desires, for the worship of gods (Āp. IV. 4. 4)' and then covers the vessel with kuṣas. All these acts constitute praṇītāpranayana. While the water is being placed near the āhavanīya the sacrificer invokes it with the immediately preceding mantra and passes his eye over the whole of the sacrificial ground. No one is to pass between the āhavanīya and the praṇīta water (Kāt. II. 3. 4).

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2300. The mantra is सुवस्य कथ याचरे वहंतें अतं संह तुष्टम् प्रेमे-कामम्। प्रवेसंग्नि विराक्षो च हर्द्विन्य अद्वग भद्रपहलापि दुःपरिवर्तरसंपन्नाम्। व्यासिति। पहि नयत ज्ञानसिद्धैर्। It occurs in Āp. IV. 4. 4.
The principal purpose of the praṇīta waters is that they are
used for making the ground grains into a dough for puroḍāsa
and their final disposal is to be poured into the vedī (Jai. IV. 2,
14–15). The adhvaryu comes back by the same way that he
went, places down the sphya among the yajñapātras and touches
the sacrificial utensils with his hand wearing a pavītra with the
mantra ‘may the divine groups enter into the sacrificial
utensils’.

Then follows nirvāpa⁵²⁰¹ (taking out handfuls of grains or
a portion of other sacrificial material). The adhvaryu takes in
his hand the ladle called agnihotra-havāni with ‘thou art made
of a tree for dakṣa’ (strength). Then he holds it in his
left hand and takes the winnowing basket (śūrpa) in his
right hand with ‘to thee for the all-pervading (yajña)’. Then
he heats it (ladle) on the gārhapatya fire with
‘the rakṣas (evil spirit) is burnt, the enemies are burnt’. He
then touches water.⁵²⁰² The adhvaryu asks the permis-
sion of the sacrificer in the words ‘sacrificer! shall I
take out sacrificial material’ and the sacrificer replies ‘yes,
do take out’. The adhvaryu then utters the words ‘I go
towards the wide space’ and approaches a cart or wooden
frame (sakaṭa) standing to the west of the āhāvaniya or gārha-
patya containing either rice or barley grains (in the husk),
which has the shafts turned to the east or north, which has the
yoke joined to it and is covered with mats. While touching
the right side of the yoke he mutters ‘thou art dhūr (destruc-
tive fire), injure the destructive (enemy), destroy him who
seeks to destroy us and whom we seek to destroy’. He touches
the left shaft and mutters the mantra ‘thou art of the gods
(i.e. belongest to them), thou art the purest (or the most
generous), the fullest, the dearest, the best carrier, the best
summoner of the gods’. He places (firmly touches with) his
right foot on the left wheel (of the sakaṭa) with ‘Viṣṇu tra-
versed thee’. He mounts the cart with his left foot with ‘thou
art an unbent receptacle of havīs, mayst thou be strong and not

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⁵²⁰¹ The mantras required here occur in Tai. S. I. 1. 4 and Vāj. S.
I. 7 ff and so are not indicated in each place. ‘बुधतार्यमेव दुधार्यमे निर्मया’;

⁵²⁰² Whenever any mantra referring to evil spirits and the like
is uttered, one has to touch water thereafter before doing anything
else. Vide ‘तैं प्रेक्ष्यं राजस्तनामात्रनमाधिबर्णयो मस्तकाक्स्या दिव्यमार्गम् तात्कोष्ठर्ये’
नाराय. I. 10, 14.
break (or bend'). He makes an opening by removing the mats covering the śakata and looks at the corn to be used for making the puroḍāsa and at the mats while repeating twice the mantra 'I look at thee with the eye of Mitra, do not be afraid, do not tremble, I shall not injure thee'. He touches the corn (to be used for puroḍāsa) with 'may you sustain strength', then touches his own heart with 'put milk in me' and touches water. Then he throws aside a blade of grass or clod of earth with 'warded off is the evil spirit', touches water and repeats the Daśahotṛ mantras. He places the two paviṭras in the winnowing basket (silently), takes one handful of the grain (from the cart) with 'may the five fingers give you for protection, and not to the enemy' (Maitrāyaṇīya S. I. 1. 5), puts (empties) the handful in the sruc (agnihotrahavan) and puts in the winnowing basket (on which the two paviṭras have been kept) four handfuls of grain by means of the agnihotra-havanī, three with the mantra (repeated thrice) 'at the command of god Savitṛ, with the arms of Aśvins, with the hand of Pūṣan I take out thee that art dear to Agni' and the fourth silently. Jai. (IX. 1. 36-37) concludes that this mantra is the same even in all modifications of the dārāpūrṇamāsa and Śabara explains 'savitruḥ prasave' as meaning 'urged by the yajamāna' (or when the sun rises), 'aśvins' as meaning the sacrificer and his wife (as they make a gift of the horse in agnayadhaya) and pūṣan as meaning 'yajamāna' himself (who supports all). In Jai. XI. 4. 44-45 it is stated that the mantra for nirvāpa 'devasya tvā', the mantra for cutting off barhis (barhirdevasadanam dāni) are to be repeated and not to be uttered only once. In Jai. V. 2. 4-5 it is established that all the saṁskāras are to be performed on all the grains after four handfuls are taken and not on each handful as it is taken out. The sacrificer invokes with a mantra while the adhvaryu is making the nirvāpa 'I call here Agni, the hotṛ and the gods that are well disposed to sacrifice; may the gods, pleased in mind, come and may they partake of this my offering.' Having finished the taking out of grains in

2303. The 'daśahotṛ' mantras are 'स्विस्विच खुजज्विचलासार्य' &c. quoted in note 2247 above.

2304. If the puroḍāsa is meant for Agni and Soma (jointly) as in pūrṇamāsa, the words 'agniṣomābhāṃ yujām' will be substituted for 'agnaye yujām' and the names of other deities in the cases of other puroḍāsas. Vide Kṛ. II. 8. 21, Āp. I. 18. 1, Jaimini IX. 1. 38-39.
four handfuls, (the adhvaryu) throws on them some more grains with his hand. If no cart is available, he keeps an earthen vessel on the spyha placed on the altar with its tip to the north or east and takes out the grains from that vessel (this is the modern practice) and then removes the wooden sword from underneath it. The same procedure is followed in the case of puroḍāśas for other deities. The adhvaryu touches the grains taken out with 'this of the gods' and touches the rest (remaining in the śakaṭa or vessel) with 'this is curs together (with the gods)'. He invokes the grains taken out with 'I take (or invoke) thee for increase and not for malevolence.' He moves out of the matts covering the cart (or from near the vessel) taking with him the śūrpa with 'thee I release from the fetters of Varuṇa.' (compare Maitrāyani S. I. 1. 5). He looks at the sacrificial ground, the fires, the utensils, the priests with 'may I see heaven' and at the āhavanīya with 'the light of Vaiśvānar (Agni).' He gets down from the cart with 'may the posts (or mansions) of Heaven and Earth, stand firm' (if corn is taken from a vessel he only mutters these words). He invokes the grains that have fallen down (when four handfuls were taken out) with 'to Heaven and Earth, svāhā' and goes near the gārhapatya with 'follow wide space (or sky). He puts down the śūrpa (containing the corn taken out) near the gārhapatya to its west (or near that fire on which in that particular rite he has to bake the cake) with 'I make you sit on the lap of Aditi.' 2305 and consigns it to the protection of that deity (for which the cake is meant) with 'O fire! protect the sacrificial material.' 2306 The adhvaryu pours water in the (agnihotraḥavani) ladle to which the awns of the rice or barley grains stick and purifies it thrice with the two pavitras (blades of kuśa) held in the hands and with the mantra 'may god Savitr &c.' (vide p. 1024 above) and invokes it with 'may the divine waters' &c. Then the adhvaryu seeks the permission of the brahmā priest with 'Brahman! shall I sprinkle' (with holy water the sacrificial material). The brahmā priest mutters 'sprinkle the sacrifice, sustain these deities &c.' and loudly says 'Yes, do sprinkle.' The adhvaryu then sprinkles water thrice, once with the mantra 'at the command of Savitr ...... I sprinkle

2305. Aditi in this passage means the earth, according to the Tai. Br. III. 2. 4.
2306. If the cake is meant for Agni and Soma then the mantra would be अतोपोि द्रव्य स्किरनाय.  

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Thee that are dear to Agni' (or Agni and Soma or other deity as the case may be) and twice silently. One should so sprinkle that drops of water may not fall on the fire. He then upturns the sacrificial utensils (i.e. instead of their mouths being down, their mouths are now upturned) and sprinkles them thrice with water with 'may you become pure for divine rite, for worship of gods'. The rest of the water taken for sprinkling is placed to the east of the gārhapatya (in a square). It is stated by Jaimini (IX. 1. 2-3) that the prokṣaṇa of the mortar and pestle or the mill-stones has an unseen spiritual result (apūrva).

The adhvaryu sits to the west of the gārhapatya, takes hold of the black antelope skin lying on the altar with 'thou art the whirl of the wind' and shakes it thrice on the utkara holding it in such a way that the neck portion is up and the hairy portion inside (towards himself) with 'destroyed is the evil spirit, destroyed are the enemies'. To the west of the utkara he spreads the antelope skin with its neck portion westwards (Sat. Br. I. 1. 4. 5) and its hairy portion upwards with 'thou art the skin of Aditi'. The portion of the skin near the anus (of the animal) is twisted below the hairless part and both parts are held together with 'may the earth know thee'. While still touching the skin he places the mortar on it with 'thou art the adhiṣṭavaṇa (the utensil for pressing or beating the grains) made of a tree, may the skin of Aditi know

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2307. The com. on Ksat. II. 3. 40 यानिरविस्थितोऽर्था वाप्रायं यथे वायुः ब्रह्माण्ड्यमाय तथा तुष्टिः।

2308. The black antelope skin has been throughout the ages a symbol of holiness and vedic culture. It is therefore that ēryāvarśa was defined, as shown above (p. 13), as that territory where the black antelope wanders naturally. Vide Sat. Br. I. 1. 4. 1-2, where yajña is said to have escaped from the gods and wandered about as a black antelope and the white, black and yellow hairs of the antelope are said to represent respectively brahma, sīmā, and yajña. On account of its holiness, the antelope skin is employed for husking and bruising the grains (from which the cake is to be made).

2309. अमि इरा ग्रहिष्ठि दश्यर्नुस्तातात्त्विकाण्डी भवेणुपपस्मपति। साप्पाण्ड I. 5; आप. I. 19. 5 has उपस्तात ... श्वरि। The com. on both give slightly different interpretations. अग्रनी कविच्छेदः उपस्तात्त्विकाण्डीवधानपाण्डी वलिनिर्माणानन्दस्येन स्वरः विशिष्टस्य करोतीतिः। com. on Ap. The tail portion is twisted under the skin so as to make one portion a little higher than the rest and so as to make the mortar or mill-stone placed on the skin to incline in one direction.
thee'. Holding the mortar (ulūkha) by the left hand he pours into its mouth the sacrificial materials (unhusked grains of rice or barley) thrice with 'thou art the body of Fire,' thou art a prompter of speech, I take thee for the enjoyment of the gods' and a fourth time silently. He takes the pestle with 'thou art a stone (hard like a stone), though produced from a tree; mayst thou so strike this sacrificial material for the gods that it will be enjoyable to them!' and beats the grains in the mortar thrice with 'may I strike the evil spirit, the enemy of heaven, away!' (the mantra is recited only once according to Jai. XI. 4. 42). After striking thrice the adhvaryu utters a summons to haviskt, with 'come, O Haviskt' (repeated thrice)\(^{2311}\). When the grains begin to be husked the adhvaryu utters a call to āgnidhra 'strike loudly'. The āgnidhra takes kutaru (āsmān, a stone) with 'thou art a stone, thou art one that makest a hymn of praise (or glory)' and he strikes therewith the large mill-stone (ṛṣad) that is placed on the altar (twice, once with mantra and once silently) and the smaller one (upalā) once with 'proclaim food (to the gods), proclaim strength; may you (all sacrificial utensils) proclaim that (the food) is full of excellent flavour; may we conquer the hordes (of enemies) by this noise'. The āgnidhra may

2310. As fire blazes forth when oblations are thrown on it, the grains (from which a cake is to be prepared) are said to be the body of fire. One can speak loudly if one is well-fed and so the grains are said to be prompters of speech.

2311. The prāja (summons) is हविष्कृतवेदि हविष्कृतवेदि हविष्कृतवेदि. The figure 3 is used to show that the preceding letter is piṭa (of three moras). Haviskt literally means 'one who separates the grains from the husks.' According to Tai. Br. III. 2. 5 the summons is addressed to many divine havisktas 'हविष्कृतवेदियापि एव देवानां हविष्कृतः' तत्त्र हविष्कृतवेदियापि निष्कृति निष्कृति. In the case of the brāhmaṇa sacrificer the call for the person who separates is हविष्कृतवेदि, for a kṣatriya sacrificer हविष्कृतवेदि, for a vaisyā हविष्कृतवेदि and for the śādra हविष्कृतवेदि. Or the first call may be employed for all. Vide Satapatha 1. 4. 12, Āp. I. 19. 9-10, Sat. I. 5. According to some हविष्कृत means 'the person who prepares the haviskt' as also the formula used to call him. On the Vedic text 'हविष्कृतवेदिभिः निष्कृतवेदिभिः' Jaimini concludes that this sentence contains an injunction to summon thrice the wife or other separator of grains (III. 2. 5-9). Jai. (XI. 2. 11) establishes that there is no haviskt call in savanīya puroḍhasas. According to Sat. Br. I. 1. 4. 13 the wife formerly rose to the haviskt call but in its time either the wife or the āgnidhra priest rose.
strike silently with the yoke-pin (śamyā) instead of using a stone (Āp. I. 20. 4). He repeats this thrice (i.e. striking with a stone or yoke-pin is done nine times in all). After this the sacrificer's wife or some one else (such as the āgnidhra) threshes the grains in the mortar (Kāt. II. 4, 14). Jai. (XI. 1. 27) states that the beating has a seen purpose (viz. removal of husk) and so it is to be continued as long as required for effecting that purpose. Jai. (IV. 2. 26) further lays down that the Vedic sentence 'vribhān-avahanti' is a restrictive injunction (niyamavidhi) in that, when unhusking can be effected either by using the mortar and pestle or by some other method (such by using the nails) it restricts one to the former method. The adhvaryu then holds the winnowing basket near the mouth of the mortar to its east or north with the words 'thou art grown by rain'2312 (as it is made of bamboo) and touches the beaten grains (to be used for puroḍāsa) with 'you are grown by rain'. He then puts with his hand the beaten grains into the winnowing basket with 'may (the sūrpa) know thee' (the grains as its own). Holding the sūrpa over the utkara he thrice winnows the grains and frees them from the husk (which falls on the utkara) with 'thrown away is the evil spirit, thrown away are the enemies' (i.e. the husks are meant to be the portion of evil spirits). He makes the husks sticking to the sūrpa fall on the utkara with 'blown away are the enemies'. He puts the husks from the place of the utkara over the (middle) potsherd (on which the cake is to be baked) and places them (the husks) underneath the black antelope skin in its north-west corner with 'thou art the portion of evil spirits'. He does not look at these husks. He presses down with his hand the spot where the husks are kept with 'pressed down is the evil spirit'. He touches water, sprinkles the potsherd (on which the husks were) with water and keeps the potsherd in its place. He separates the husked and unhusked grains with 'may the wind separate you.' He then pours out the grains of rice from the sūrpa in the pot with the words 'may the god Savitṛ with his golden hands (rays) accept you'. He then takes them and pours them in the mortar and issues a direction (pralṣa) to the sacrificer's

2312. The word शुचि is employed in all these mantras for attaining prosperity. Vide Tai. Br. III. 2. 5 'पर्वतर्या वा ओषधय: | पर्वतर्या इरीणा- सुदुःध्ये.' Jaimini IV. 1. 26 has a discussion on the placing of husks or the potsherd on which the puroḍāsa is to be baked.
wife to make the rice free from the thin coating of husk. The wife or some one else or a dāsi (a maid-servant) does the threshing several times, then she hands over the pestle to the āgniḍhra who beats with the pestle the grains and then the wife does the final beating with ‘may you become pure for the gods, shine for the gods, purify for the gods’. The adhvaryu puts the kanas (little particles of rice grains) separated from the polished grains of rice in a vessel, cleanses the polished grains that are in the sūrpa with water. That portion which remains after the grains are beaten thrice is made to flow towards the ukara with the water (collected in another vessel) that is used in washing the polished grains with ‘this is the portion of evil spirits. May the waters carry it forward from this place, svāhā’, the water being also poured inside the vedī. Then he repeats the whole procedure about the black antelope skin from its being taken up to its being spread already described. Then the adhvaryu places the yoke-pin (śamyā) with its head (kumba, thick part) to the north on the antelope skin with ‘thou art the support of the heavenly world’; he establishes the larger mill-stone (dṛśad) with its face to the east on the śamyā in such a way as to cover the śamyā with its western half with ‘thou art intelligence (though) made of a stone; may the support of heaven know thee’; then he places the smaller mill-stone on the larger one with ‘thou art intelligence (though) a child of the mountain; may the dṛśad know thee’. The adhvaryu then bends and looks at the polished grains that are in the sūrpa with ‘you are honeyed rays’. He spreads the polished grains on the larger mill-stone thrice with ‘at the command of god Savitṛ……hands of Pūṣan’ (vide p. 1024 for the omitted words). I spread you, you are corn, satiate the gods’ and once silently. He draws the smaller mill-stone over the grains to the east with ‘to thee for prāpa’ to the west with ‘to thee for āpāna’.

2313. The ṭeṣ is ‘विश्वानितकति’ (Āp. I. 20. 11 and सर्वावध I. 5). कठी-करणेन तरंगेयण: कणांति विदेशकरण: com. on सर्वावध I. 5. This is to be done thrice, once by the wife, then by the āgniḍhra, and then again by the wife. If the wife is not available, then the third is done by the adhvaryu himself. The mantra is recited only once. Vide ‘वो वा वैविद्यानासनानास्यांविविधानां’ आय. I. 20. 13 and com., ‘अविचारसाध्यांसारसिद्धि विद्यायामि विनिदीनांसिद्धायामिव दश्यस्यांविद्विषादविषाद.’

2314. The skin is the earth. He holds with his left hand the skin, the yoke-pin, the larger mill-stone successively as he proceeds.

2315. उष्णातिविभावतातिविभावता बुधक: मणापानाधान: सापण on वै. स. I. 1. 6 ‘प्राणाय त्वाधाब्रह्म: त्वा भानाय त्वा.’
and holds it firmly in the middle of the lower mill-stone with ‘to thee for vyāna’. Ultimately he grinds towards the east with ‘I hold this (smaller mill-stone) for the life (of the sacrificer) in a long and continuous series of actions (here grinding)’. Thereafter he continuously grinds the grains at his pleasure. He throws the ground grains from the larger mill-stone with the smaller mill-stone on to the antelope skin with ‘May God Savitṛ with his golden hands (rays) accept you’ and bends down to look at the ground grains with ‘I look at you with an unimpaired eye.’ He then issues a direction to the wife ‘grind (or pound) without scattering (the grains away from the larger mill-stone or from the antelope skin) and make them into fine flour.’ Either the wife grinds or a maid-servant (dāsi) may do so (Āp. I. 21, 8–9); and then keeps aside the well-ground flour in a well-known place. The adhvaryu heats on the gārhapatya water called madanī brought from the prapūta water. The offerings (of cooked vegetable food) are cooked either on the gārhapatya or on the āhāvaniya fire.

The adhvaryu, after sitting to the west of the gārhapatya, takes the upaveṣa with ‘thou art dhṛṣṭi (bold one), give brahma (holy food?).’ He separates two burning coals from the western portion of the gārhapatya fire with the upaveṣa and keeps them on the eastern side of the gārhapatya mound itself. He casts outside one of the two coals to the north-west of the gārhapatya with ‘O Fire! Dash aside the fire that eats (cooks) raw food (not cooked in accordance with śāstra); and forbid that fire that eats flesh (cooks ordinary meat food).’ He then touches water, places the remaining coal on that spot on the west (of the gārhapatya mound where he has to place the potsherd) with ‘bring that fire that worships the gods.’ He then places the middle one (of the eight potsherd) thereon with ‘thou art firm, make the earth firm, strengthen life, progeny and surround the sacrificer with his kinsmen.’ He lays a

2316. Or मल्लिति may refer to the skin (vide Uvaṭa on Vaj. S. I. 20 where this mantra occurs).

2317. According to Āp. I. 23, 24 the kapālas are first arranged (kapelopadheṇa) and then the madanī water is heated, while Satyaṛṣṭha (I. 5–6) reverses these processes.

2318. According to Vaikhṛṣṭa the southern of the two burning coals is cast aside. Vide com. on Satyaṛṣṭha I. 6, p. 185. According to Āp. I. 22, 2 the coal that is not cast away is placed to the south on the gārhapatya mound and thereon the first potsher is laid.
burning coal on that potsherd with 'burnt is the evil spirit, burnt are the enemies.' The potshards, whether eight, eleven or more or less, are arranged on the gārhapatya mound. To the east of the central one he places a kapāla with 'thou art the supporter, make the aerial space firm, strengthen prāṇa and apāna, surround the sacrificer with his kinsmen.' Then a third is placed to the east of the 2nd with 'thou art dharuṇā (supporter), support heaven, the eye, the ear and surround &c.' He places the 4th kapāla to the south-east with 'thou art dharma (supporter), support the directions, the home, progeny, surround &c.'; he places the fifth to the south-west with 'thou art the strength (or host) of maruts'; he places the 6th in the north-west with 'thou art a restrainer, support the directions, wealth, prosperity, surround &c.'; he places the 7th to the north-east with 'I place thee that art uninjured from all the directions for the reconciliation (or love) of all kinsmen'; and lastly the remaining one to the north with 'thou art cīt (intelligence).

2319. The arrangement of eight potshards according to Sat. I. 6 is shown in the diagram. The arrangement according to Ap. I. 22–23 and Kṛt. II. 4. 27–34 somewhat differs. The com. on Kṛt. II. 4. 37 explains how eleven potshards are to be arranged and how less or more are to be arranged. Eggeling summarises the com. in S. B. E. vol. 12 p. 34n. Vide Tai. S. I. 1. 7 for भ्रमसि &c.
In modern times many agnihotris do not generally employ eight or eleven potsherds but employ one earthen brick (that would have the shape of the kapālas when placed together), on which lines are scratched to indicate the number of kapālas. Then taking coals from the gārpapatya he spreads the coals on the potsherds (whether 8, 11 or more or less) with the veda bunch repeating for each potsherd 'may you be heated by the tapas of Bhṛgus and Āṇgirases.'

The adhvaryu heats the pātrī (the purodāsa pātrī, according to Kāt. II. 6. 49) that is washed with water on the fire on which the cake is to be baked and when it is heated and slightly cooled he places the pavitras on it and pours on to it across the pavitras the flour (of ground and bruised grains) from the black antelope skin with the yajus mantra 2320 'devasya tvā ... agnaye juṣṭam saṁvapāmi' thrice and once silently. While pouring the ground grains he restrains his speech and gives up the restraint only when he spreads holy ashes over the purodāsa (vide below). He purifies the flour by moving forwards and backwards and raising up the two pavitras (darbha blades) the tipe of which are turned northwards thrice (i.e. he performs utpavana) once with the mantra 'haryos-tvā vārābhyaṁ-ut-punāmi' or with the mantra 'devo vaḥ' (vide note 2291 above). He takes in the aruva ladle water from the pranītā water, and supporting it on the veda bunch pours that water on the flour with a mantra 'waters have joined with waters &c.' (Tai. S. I. 1. 8. 1) and also pours thereon the hot water from the madanti vessel with the mantra 2321 'you are generated from waters' and mixes the flour through and through on all sides with the water from left to right with 'may you be well mixed up with water' (Tai. S. I. 1. 8. 1). He stirs and mixes the flour and water with the mekṣaṇa 2322 with 'I mix thee together for generation', and makes a ball (of the flour) with 'thou art the head of the sacrifice'. He then

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2320. Appropriate changes will have to be made according to the deity for whom the cake is meant (i.e. either Śaṅkara or Āṇgirasa &c.). Vide Ap. I. 24. 1 and पण्डतत्वेयेि संस्कर्ति in Tai. Br. III. 2. 8.

2321. Flour becomes well mixed up when it is wetted with hot water. 'You are &c.'—these words are addressed to the flour. Vide Haug's translation of Ait. Br. p. 3 n. 3 as to how the cake is baked.

2322. The mekṣaṇa is a rod of adusta wood one aratni long having at one end a square board four aṅgulas in length (to be used like a mixing spoon).
divides the ball into two parts with 'may you (two) become separate according to the respective shares (of the deities)'. He makes two balls of equal size from the dough and touches the two separately with 'this for Agni' and 'this for Agni and Soma'. From the group of potsherd's to the south he removes the burning coals with the veda bunch with 'Here do I remove the face from the approaching (or attacking) army' and then removes the coals also from the group of potsherd's that are to the north. Taking the ball of flour that is to be placed on the southern potsherd's with 'thou art the head of the sacrifice' he bakes the ball with 'thou art heat and bestower of all life' and similarly bakes the other ball on the northern group of potsherd's in the same way. He makes the cake assume the shape of a tortoise, but its back should be neither too high nor too low like an apūpa and the cake should be as large as the hoof of a horse. He spreads the cake so that it covers all the potsherd's with 'may thou spread wide' (i.e. have progeny &c.). He puts water in the vessel (with the water from which the flour was mixed up) and sweeps the surface of the cake from left to right with his wet hand in such a way that the cake will have a skin-like continuous surface with 'mayst thou take on a skin'. He passes a burning firebrand thrice round each cake with 'vanished is the evil spirit, vanished are the enemies'. He applies over the cakes the flames of burning darbhas with 'may the god Savitṛ bake thee in the kindled (fire) called näka'. He applies heat by passing round the cakes burning fire-brands with 'may fire not burn thy body! O Fire, protect the offering'. He spreads over the cake ashes in which there are also burning coals with 'mayst thou be connected with prayer'. The adhvaryu issues a direction (to the agnidhara) 'bake the cakes without burning them' and here he gives up the restraint of speech (that was imposed as stated above).

He heats with a burning firebrand the water used for wiping the fingers and for scouring the vessels and draws with the sphya to the west of the śhavanīya (or gārpapatya) three lines

2323. In pūrṇamānte the two balls are for Agni and Agni-Śomau and in darsa for Agni and Indragni.
2324. Āp. (I. 24. 6-7) says that the first ball is baked on all the eight potsherd's for Agni and then the other ball is baked.
2325. अतरुपनवशाकलितवदशानस्तरस्य शर्यस्य पतितं कारणं | अप. I. 25. 4, सरस. I. 6. p. 141. 'तत्राति कादिक्रमेन्दुप: कादिक्रमेन्दुपबवषितस्य- बिनलक्ष्णो नात्त्वस्य नातिनीयः हुङ्कम: 'com. on सरस. H. D. 130
(on the vedi) running from south to north (or optionally from west to east, according to Āp. I. 25. 14); he pours that water on each of the three lines thrice in such a way that the water let fall on one line does not become mixed with that poured on the next line and that in pouring water he proceeds from east to west with 'to Ekata, svāhā! to Dvita, svāhā! to Trita, svāhā!' (Tai. S. I. 1. 8. 1). 2326

To the west of the ahavanīya he constructs a vedi, which is in length as much as the height of the sacrificer or which is as long as required for one's purpose and which has curved sides. 2327 The sacrificer repeats a verse 'I make a mansion for him &c.' (Tai. Br. III. 7. 6) and touches the spot where the vedi is to be made. The adhvaryu sweeps the spot of the vedi with the veda bunch once with the mantra 'they knew the vedi by means of the veda bunch &c.' (Tai. Br. III. 3. 9) and twice silently before the dust and weeds are removed. 2328 The yajamāna invokes the vedi when it is being swept by repeating certain verses viz. 'you, a young lady, with four tufts of hair &c.' (Tai. Br. III. 7. 6). The adhvaryu takes the sphya

2326. The story of Ekata, Dvita and Trita who are called ṣpuya occurs in Tai. Br. III. 2. 8. In the Rg. we frequently come across Trita, a devotee of Indra, who is there sometimes called Āptya. Vide Rg. I. 105. 9, VIII. 12, 16, VIII. 47. 13. Trita is said to be the seer of Rg. IX. 102 and X. 1-7.

2327. According to the com. on Sat. I. 6, p. 145 the vedi should be 4 aratnis or 96 angulas in length. According to Kṣat. II. 6. 2-10 the vedi should be 4 aratnis on the west side and 3 on the east, three finger breadths deep, should slope towards the east or north, should be contracted in the middle, the corners of its eastern side (called anīkas, shoulders) should envelope the ahavanīya mound and all the herbs growing thereon and the roots should be uprooted. The vedi is deemed to have the shape of a young woman with broad hips (the two corners of the west side are called ṣroni) and a slender waist and verses are repeated which describe it in terms of a well-decked young lady. 'पुरस्तान्त्रीपरस्तान्त्री पक्षायमश्रीपरस्तान्त्री मथे संज्ञानार्थ विभावति' आद्र. II. 3. 2. In the figure here the vedi is away from the gṛhapatya. This is so for those who follow the sutra of Apastamba. For those who follow Satyānātha the vedi begins much nearer to the gṛhapatya than is seen in the figure here and the daṅgāṇa is also nearer the gṛhapatya.

2328. Ṛṣiçeṇa रैवेि ... मित्रविस्थिति पुरस्तान्त्रयच्छुस्रोतेन बेदेन बेदेि भि संज्ञाति। परापर्स्थिति द्वन्द्वितियेन सत्यविज्याति। सत्यव. I. 6. pp. 140-140, आद्र. II. 1. 3-4. The com. on आद्र. II. 1. 4 says सर्वत्रविस्थिति सत्यव. परस्तान्त्रीपरस्तान्त्री सत्यवाक्यम् ये वाक्यति 1. It is called सर्वत्रविस्थिति because the stalk of darbha is cut after reciting a yajus formula.
(wooden sword) along with two darbhas with ‘I take you at
the impulse of Savitr ....... with the hands of Pusan’, invokes
it with ‘thou art the arm of Indra’, cleanses upwards the tip of
the sphyA with a darbha with ‘thou art wind with a thousand
tips (or edges) and a hundred sharp brilliances’ and places a
darbha with its tip to the north or east on the eastern portion of
the vedi at a spot which is 32 a ngulas from the eastern side of
the vedi (i.e., ⅓ of the length of the vedi) with ‘thou art armour
for the earth.’ He strikes the darbha with the sphyA saying
‘O Earth, meant as the place for worshipping gods, may I not
injure the root of thy herb’. He moves aside with the sphyA
the dust together with the cut blade of darbha with ‘struck
aside is the demon Araru from the earth’. He removes the
dust and the blade with the sphyA outside the vedi towards the
uttara 2330 with ‘go to the cowpen, the place of the cows.’
While this is being done the sacrificer recites by way of invo-
cation ‘O gods! I cut off with the bolt of Indra the head of
him who hates me &c.’ (Tait. Br. III. 7. 6). The adhvaryu
looks at the vedi with ‘may Heaven rain on thee’ and at the
sacrificer with ‘may rain shower on thee’. The agnidhra
sits down with the palms of his hands turned upwards to
the north of the vedi and outside it on a spot at the
distance of two padas (footsteps) from the north side of the
vedi with ‘salutation to heaven and to the earth.’ The
adhvaryu spreads near the agnidhra the dust together with
the cut blade of grass at the distance of one prakrama
to the north of the vedi from a spot which is 32 a ngulas (or
⅓ of the vedi) from the eastern side of the vedi 2331 with
‘O God Savitr! bind with a hundred fetters in the most distant
region him who hates us and him whom we hate; do not free
them from the fetters’. The agnidhra covers with both his

for details about the construction of the vedi. According to Sat. (II. 6,
p. 152) following Vedic texts, the vedi is prepared on the PauramAsi
day in the PauramAsi i śṭi and on the previous day in the darsAṣṭi.
Jaimini V. I. 29 explains the consequences of this on the order in which
the various actions are performed.

2330. The utkara is called गोद्वान, as गो means speech and as the
agnidhra sits near the utkara and makes the pratyAṣṭāvaṇa formula
अष्ट्रेṣ्य from near it.

2331. This defines the position of the utkara. चण्ड द्वेष चवितस्यस्यु-
जतः पञ्चसहस्रस्यस्य उद्विद्यदुस्परिष्टिः व देवतेस्यस्यस्य उक्तः। आप. II. 1. 6-7.
वस्त्रितिः तत्स्यर्थ शतवर्ष पांडुसिद्धान्तः। com. on Sat. I. 6. p. 148.
hands joined together the place of the utkara with ‘the restless one is held down’ and remains so. The adhvaryu strikes the vedi with the sphyā a second time and a third time and the same procedure is followed by him and by the ṣaṅghra as at the first striking except that one mantra is different for each priest at each of the two strikings. The adhvaryu strikes with the sphyā a fourth time but silently and all actions of the first striking are repeated but without mantras. The adhvaryu removes all the remnants of the darbhas from the vedi, the yajamāṇa recites the invocatory verse ‘I cut off the head’ &c. and the ṣaṅghra covers a fourth time with his hands with ‘may Aruru not spring upwards to thy heaven’. The adhvaryu then draws with the sphyā on the vedi a line from the south corner of the west side of the vedi towards the east up to the southern shoulder (on the east side of the vedi) with ‘may the Vasus enfold you with the Gāyatrī metre’. He draws a line on the western side of the vedi towards the north with ‘may the Rudras enfold thee with the Triśūṭhī metre’ and draws a line from the northern corner of the west side towards the east with ‘may the Ādityas enfold thee with the Jagati metre’. While this is being done the yajamāṇa mutters a verse ‘O Brhaspati, envelope the vedi &c.’. He makes the shoulders of the vedi raised up and envelope the ṣāḥavaniya mound and the two corners on the western side turned towards the gārhapatya and the vedi is contracted in the middle. The adhvaryu issues a direction (to himself

2332. The action of covering with the hands symbolizes the consequence desired viz., that the enemy is confined to the spot to which he is consigned and cannot escape therefrom. Vide Ta. Br. III. 2. 9 for exposition.

2333. परिश्रमण means ‘drawing lines with the sphyā round the vedi in order to indicate the extent of the vedi.’ ‘परिश्रमण परि सम्बन्धितेऽपि रेखात्मकतिवर्णः प्रतिश्रमण नेत्रि नेत्रितिवर्णप्रांगण’ com. on Kāṭ. II. 6. 25. The enveloping with lines may be done up to the middle of the vedi or up to the shoulders (the corners of the east side of the vedi) or up to the ṣāḥavaniya mound. पूर्वपरिश्रम (or-परिश्रम) and उत्तरपरिश्रम or-परिश्रम are technical expressions, the first refers to the actions done from enveloping with the mantra to Vāsus up to the ṣaṅghra digging the vedi and levelling it. ‘पूर्वपरिश्रमितिर्वर्षित करणं संवां संवधारणामि’…… जामलेने…… युरस्ततः उत्तरपरिश्रमितिर्वर्षित यथा अवर्षितान्तरस्तरम् करणं परिश्रमिति’ com. on Kāṭ. II. 6. 25. पूर्वपरिश्रम is somewhat like the first rough plan and उत्तरपरिश्रम conveys the idea of final completion.

2334. Really this is a mere mantra for japa.
or to the āgnidhra or to the attendants if any) 'O men! make this vedi and make it occupied by the Vasus, Rudras, Adityas &c.' (Kāthaka Sam. I. 9). The āgnidhra digs up with the sphyā the upper layer of dust with 'Araru has been struck off from the earth, bring here him who worships the gods' and carries the dust so dug towards the utkara. When this is being done the sacrificer recites two texts. The āgnidhra digs the ground from west to east for making the vedi with 'at the prompting of God Savitṛ, the worshippers do their work'. Whatever roots remain in the ground he removes with the sphyā, and all dust that remains he removes to the utkara. The adhvaryu addresses the brahmā priest 'O brahman! I shall I undertake the further enfolding of the vedi'. The brahmā priest mutters a mantra 'O Brhaspati, enfold the vedi &c.' and loudly replies, 'Yes (om), do enfold'. He enfolds the vedi from the south, west, and north respectively 2335 with 'thou art rta (right), thou art the abode of rta, thou art the glory of rta'. The yajamāna mutters while this is being done a verse 'O Brhaspati! enfold the vedi' (same as the one recited by the brahmā above). The adhvaryu says 'thou art dhā (support of the havis), thou art svadhā (the source of pindaś offered to Manes), thou art the wide earth, thou art rich' and makes the surface of the vedi level by means of the sphyā from east to west. The yajamāna invokes the vedi with a mantra 'Having become the earth, it nourished greatness &c.' (Tait. Br. III. 7. 6). The adhvaryu addresses a mantra 2336 (Tait. S. I. 1. 9) to the vedi 'O virapśin! Before the cruel (Araru) creeps out &c.', holds the sphyā in a slanting position in a spot which is beyond ⅔ of the length of the vedi from its western side and issues a direction 2337 'obtain or set down the

2335. The words आत्ममनि, आत्मस्वमनि, आत्मधीरि are addressed to the vedi. They are from Tai. S. I. 1. 9.

2336. According to Sāyāna, विराप्सिः is irregular for विराप्सिः addressed to the vedi and means 'having priests.'

2337. The πρέα is मायाधरासाम्यामाधिनर्द्धसाम्य' युं' and भूष्ठ्त संधुष्ठि पर्लि संतत्त्राज्ञेयेवेष्ठि १. Vide Tai. Br. III. 2. 9 and Sat. I. 6. p. 153. According to Sat. this is addressed to himself by the adhvaryu who does all these actions in order. According to Kṛt. II. 36–37 the direction is addressed to āgnidhra and according to the om. on Ap. II. 3. 11 there is an option. Even if the yajamāna has two or more wives the direction is still पर्लि संतत्त्रा, since the rule is that there is no

(Continued on next page)
water for sprinkling, put down the idhma (fuel-sticks) and barhis (kuśa grass), clean the sruva and the sruca ladies, gird up the wife (of the sacrificer), and come out with clarified butter.’ Then the āgnīdhra (or adhvaryu) places two pavitraś inside the agnihotraḥavanī (sruca), pours water into it, draws the sphyā in a slanting position (from the spot where it had been held fixed) a short distance to the north thereby causing a furrowed line on the vedī, holds the sphyā in the left hand inside the vedī and the agnihotraḥavanī in the right hand, drops a little water from the agnihotraḥavanī on to the furrowed line made by the sphyā and places the agnihotraḥavanī (containing the water) on the spot where the sphyā had been originally held fixed slantingly with ‘O abode of r̥ta.’ The adhvaryu brings to his mind him whom the yakṣamāna hates. When the prokaṇṭa waters are being placed the yakṣamāna mutters a mantra. The adhvaryu throws the sphyā in such a way that it falls on the utkara with ‘thou art produced from a tree, thou hast a hundred points, thou art the death of the enemy.’ Then seizing the sphyā with his fist by the bulging part thereof he draws it towards the east from the utkara. He washes his hands on the utkara and also the sphyā with water but does not touch with his bare hand the point of the sphyā (i.e., he cleans the other parts of the sphyā with his hand by pouring the water thereon and cleans the point by only pouring water thereon). To the north of the śhavanīya he places with both hands the idhma and barhis, the latter to the north of the former. The sphyā is placed near the prāṇīṭa waters to their west (Kat. II. 6. 43).

With the ends of the blades cut off in making the vedā bunch he (the āgnīdhra or adhvaryu himself) wipes the sruva and the three ladies viz. juhū, upabhṛt and dhruvaś, invokes them with ‘you are not sharpened (and yet) you destroy our enemies.’ He takes up the sruva and the sruca ladies with ‘Agni summons you, who are filled with butter, for the worship

(Continued from last page)
of the gods,' heats them on the āhavāniya or gārhapatya with 'burnt is the evil spirit, burnt are the enemies, I heat you with the very dazzling light of Agni.' He cleans the sruva, the bowl by rubbing its inside several times and its outside on all sides once with the tips (of the vedaparivāsanāni) and its rod with the roots (of the portions of the cut blades) with 'May I not brush the place of cows! I clean thee that art strong (or possessed of food) and that subduest enemies' (Tai. S. I. 1. 10. 1). He cleans the jhūḷā ladle, the bowl by rubbing its inside several times from west to east with the tips (of the cut portions), its outside from east to west with the middle portions and its rod with the roots with 'May I not brush out speech and life-breath, I clean thee &c.' He cleans the upabhṛt, the inside from east to west (as for sruva), the outside from west to east with the middle portions and the rod with the roots with 'may I not rub out the eye and the ear, I clean thee &c.' He cleans the dhruvā ladle as he did the sruva, with the difference that the mantra is 'May I not rub out progeny and home &c.' He does not allow a cleaned vessel to come in contact with one that is not cleaned, but if they are brought in contact he again heats the vessel (already cleaned) and cleans it again. He takes up the vessel called prāṣitrabharana,²³²⁹ heats it on the fire (but without mantras) and cleans it, the bowl with the tips (of cut blades) on all sides from the outside to the inside and the rod with the roots 'with may I not brush out food, progeny and prosperity, I clean thee that art strong and subduest enemies'.

According to Āp. II. 4. 10 and com. on Sat. I. 7 p. 158 the sruca ladles and the prāṣitrabharana are laid on darbhas in front of the utkara or to its west on the north side of the vedī. He sprinkles with water the cut portions of the veda bunch with

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²³²⁸ The portions cut off in making the veda bunch (called vedaparivāsanāni) have three parts, āsya (tips), madh and mūla. The first and last are employed in cleaning the madh. The mantra in Tai. S. I. 10 is gōḍaṁ na niṣṭhūṁ bājīṁ na sāvahāṁ sāṅgāṁ, vācbāya gāṁ caḥ. bhaḥ: oṁ oṁ yaṁ yoṁ ma na niṣṭhūṁ bājīṁnaṁ na sāvahāṁ sāṅgāṁ. gōḍaṁ ... saṁāṁśaḥ is uttered when cleaning mūla, vācbāya gāṁ na niṣṭhūṁ bājīṁnaṁ na sāvahāṁ sāṅgāṁ for mūla, bhaḥ: oṁ oṁ na niṣṭhūṁ bājīṁnaṁ na sāvahāṁ sāṅgāṁ with upadūḥ, māma Yoṁ ma na niṣṭhūṁ bājīṁnaṁ ... saṁāṁśaḥ with mūla. 'Śāntoṣāya śāntoṣāya śāntoṣāyantīṁ śāntoṣāyām,' com. on Sat. I. 7 p. 158.

²³²⁹ Prāṣitra is a portion of the hāpis left over after offering into the fire, that is to be given to the brahmā priest and prāṣitrabharana is the vessel that holds it and that is made of khādira wood, is shaped like a cow’s ear, is one span long and has a rod four añgulas in length.
which the vessels were cleaned and offers them into that fire (गर्हपात्या or अभावंत्या) on which the vessels were heated with this artistic thing (the darbha that springs from water) spread down from heaven, it resorts to the spaces of the earth; we destroy our enemy with it that has a thousand shoots, svāhā!" (Tai. Br. III. 3. 2).

Then comes patnisāmahnahana (girding up of the sacrificer's wife).

The agnidhra takes up the veda bunch, the ayasthāli, yoktra, and the two darbha blades used as pavitra. The wife (of the sacrificer), while sitting to the south-west of the gārhapatya with knee raised up or standing is girt up by the agnidhra (by the adhvaryu, according to com. on Ṛp. II. 5. 6) with the yoktra (cord of muñja grass) with the mantra, 'I hoping for a favourably disposed mind, progeny, good luck, beautiful body and observing the vratas of Agni, gird up myself for meritorious actions' (Tai. S. I. 1. 10. 1). In modern practice the wife girds up her waist with the yoktra herself. He does not gird her up over the garment worn round the waist but inside it (Ṛp. II. 5. 5 says there is an option). The yoktra has a loop at one end in which the other end is inserted and the cord is passed round the waist of the wife twice, a knot like that of the top-knot (śikā of a man) is made to the north of the navel with 'may Pūsan tie a knot for you' and it is drawn to the south of the navel from left to right. She waits upon (does adoration to) the gārhapatya by standing and saying 'O fire, Lord of the house, call me near'. Standing to the west of the gārhapatya she pays

2340. According to Kṛt. II. 6. 50 the cut blades used in securing the vessels are thrown on the utkara. Ṛp. II. 5. 1 gives an option.

2341. The ayasthāli is a pot in which clarified butter is taken with a mantra after the pavitra blades are placed therein and from which the sacrificial ladles are filled. The yoktra is a triple (having three strands) cord of muñja grass with which the waist of the sacrificer's wife is girt with a mantra by the agnidhra at the direction of the adhvaryu in sacrificial rites. The wife is made fit for participation in the sacrifice by being girt up. Vide Tai. Br. III. 3. 3 'आत्मानानसिंचनमिश्याद मेघालेल्या केवली कुष्ठा आत्मित्र सन्यासि अद्वैतमा ... कमित्यात् एव पतिम्य पात्रपर्ययस् । तत्तते तयाः वस्त्रविवरणति ।'. According to some (Ṛp. II. 5. 6) the mantra 'काश्मि' is recited by the wife. The words in Sat. 1. 7 p. 160 are 'उत्सत्ता वाचनिधियं प्रतिषभुवान', निषensely. प्रतिषभुवान means विप्र्या। प्रतिषभुवान (com. on Ṛp. II. 5. 6) i.e. a knot that can be unloosened by untwisting. Girding her up represents making her undergo a vratā for the sacrifice, as stated by the Tai. Br. quoted above.
adoration to the wives of the gods with ‘May you wives of the gods summon me near you’ and she looks at the same spot (west of gārhapatya and not east) with ‘O wife, O wife (of the god)! this is thy world, salutation to thee, do not injure me’. She sits facing the north at a place which is south-west of the gārhapatya with ‘May I have no widowed state just as Indrānī has none. May I have good sons like Aditi! O gārhapatya endowed with all means, I sit down near thee for good progeny’ (Tai. Br. III. 7. 5). On sitting down she mutters (japati) ‘O fire! we, who have virtuous husbands and who have good progeny, who are not treated with contempt, have sat down near thee, that destroyest enemies and that cannot be destroyed (Tai. S. I. 1. 10. 1-2); may my sons be destroyers of enemies and my daughter be ruling (a queen); I also am victorious (over my co-wives) and my glory with my husband is highest (Rg. X. 159. 3).’ The āgnidhtra opens the mouth of the big jar (covered with a piece of cloth or the like) in which ghee has been stored with ‘may Pūṣan open thy mouth’ and takes from it into another vessel ghee that should be a little more than what would be required in the rite, heats it on the dakṣina fire with ‘Viṣṇu traversed this’ (Rg. I. 22. 17). He takes up from the spot where all utensils have been placed the ājyasthāḷi (pot for clarified butter) with ‘thou art Aditi, whose pavitra is not cut off’ and pours into that pot in which two pavitras are placed plenty of clarified butter; thou art the milk of the great ones (the cows), the fluid of herbs, I take out from thee that art inexhaustible a portion for the worship of gods (this is the nīr-vāpa of clarified butter). He melts the butter in the ājyasthāḷi on the burning coals of the southern portion of the gārhapatya.

2342. The region of the wives of the gods is to the west of the gārhapatya.

2343. In Rg. X. 86. 11 (and Tai. S. I. 7. 13. 1) we read इन्थ्राणिमास्त नारिकु हर्मानसाहमवद्व। न ह्यां अपरम च न जरसा मर्यते परितिविवस्वास्वद यदव।

2344. The com. on Sat. I. 7. p. 161 significantly remarks that the mantras to be repeated by the wife should be learnt by her from her father or husband before agnyādāhāna ‘पत्नी गार्हपत्यार्धश्रवणिकोश्यं गर्भानार्धवर्धभेदः प्रजातिः परितिविवस्वास्वदं स्त्रीवन्दनम्।’

2345. The com. on Āp. II. 6. 1 notices that in the absence of ghee made from cow’s milk, ghee made from the milk of a she-buffalo or a she-goat may be used as a substitute or even sesame oil. But the mantra is the same (there is no शत of the words referring to cows that occur in the mantra).

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fire with 'to thee for sap', takes it down (from the coals) with 'to thee for strength', holds it over the veda bunch and hands both the pot and the veda bunch to the wife. She first closes her eyes and then holding her breath (opens her eyes and) looks down on the clarified butter with 'thou art the milk of cows; the fluid of herbs, I look on thee for securing good progeny with an invincible eye' (Tai, S. I. 1. 10. 3). The āgndhra places the ājyasthālī on the northern portion of the gārhapatyā fire and melts it with 'thou art light'; he takes it from the fire with 'to thee for light' and carries it to the south of the śhavanyā with 'follow after light'. He melts it on that fire with 'may Agni not remove thy light'. He takes up the pot and returns by the way he went and places it with a mantra 'thou art the tongue of Agni' (Tai, S. I. 1. 10. 3) to the north of the proksanīl waters on the line drawn with the sphyā.

The adhvaryu and the yajamāna both close their eyes, holding their breath, (open their eyes and) look down upon the clarified butter with 'thou art ājya, thou art truth ...... may I partake of thee' (a long mantra from Tai, S. I. 6. 1. 1–2). The adhvaryu purifies (performs utpavāna of) the ājya thrice with two pavitras\[2346] the points of which are held towards the north by continuously carrying them backwards and forwards with 'thou art bright, thou art the flame, thou art light' (Tai, S. I. 1. 10. 3). He performs utpavāna of the proksanīl water with 'devo vaḥ savitotpunātu &c.' (Tai, S. I. 1. 10. 3). The adhvaryu fills with the sruva ladle that has no trace of anything sticking to it and that is held in the right hand clarified butter inside the vedi, while holding the sruca together with the veda bunch in the left hand. The juhū ladle is so held that its bowl is alongside of the hollow of the ājyasthālī, that of the upabhṛt is near the middle of the ājyasthālī and the dhruvā is on the ground. In the juhū and dhruvā four ladlings are made with sruva while in the upabhṛt eight are made\[2347], but the upabhṛt contains the smallest portion of ājya, the juhū contains a good deal and the dhruvā contains

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\[2346\] The com. on Sat, I. 7. p. 165 explains how this particular utpavāna is done 'वाहपयवाहं पवित्रे पवाहयवाहं पवाहयं नीलयं बुः पवाहय-पवाहयापीयतं कस्य पवित्रपुरानिः पवाहयवाहेत्'. TheṚgvedins move the pavitras from the west to the east only.

\[2347\] There are various views about the number of times ājya is poured with the sruva into the three ladies (sruca). Vide Ṛ. II. 7. 4–6; Sat, I. 7 pp. 165–167. The general rule is stated above.
the largest quantity. When the jhū is being filled the mantras are four 'ṣukram tvā...grhṇāmi pañcānām tvā...dhartrāya grhṇāmi' (Tā. S. I. 1. 10. 3 and I. 6. 1. 2–3); in the case of the upabhṛt the mantras are eight 'pañcānām tvartānām... suvṛtyāya tvā...grhṇāmi'; in the case of the dhruvā the mantras are 'suprajātṛvāya tvā grhṇāmi......devatāḥbhīyo grhṇāmi' (Tā. S. I. 6. 1. 3). The yajamāṇa also invokes with the same mantras when the ladling is going on. The adhvaryu removes the ājaśṭhāli together with the veda and sruva from the vedi, keeps the āja in some place other than the uktara, invokes the prokṣant waters with 'the divine waters (apo devir &c., Tā. S. I. 1. 5. 1) and seeks the permission of the brahmā priest with 'brahman, shall I sprinkle.' When the brahmā says 'yes' he sprinkles thrice the idhma (fire-wood brought, vide p.1014 above), the veda bunch and the vedi, each with a separate mantra (from Tā. S. I. 1. 11. 1). He places the whole bundle of barhis with the knot to the east inside the vedi with a (sautra) mantra 'we had recourse to barhis &c.' and sprinkles the tips, the middle portions and the roots of the barhis respectively with 'to thee for heaven', 'to thee for the aerial region', 'to thee for the earth.' While the sprinkling proceeds the yajamāṇa repeats a verse 'may the waters and herbs be well disposed to the yajamāṇa &c.' (Āp. IV. 6. 1). He dips the tips of the barhis in the water contained in the āgniḥotra-havāni and then the roots also. He sprinkles over the knot of the barhis from east to west water from the sruca over which he places his hand (so that water oozes over it from his finger tips) with 'to you for nourishment' (Tā. S. VII. 1. 11). He pours down the remaining prokṣant water from the southern corner (śropi) of the west side of the vedi to its north corner with 'svadhā to the pīṭras, mayst thou be strength for the barhiṣad pīṭras, may you (the particles of water) go to the earth with strength' and the yajamāṇa says 'this is for the Barhiṣad pīṭra.'

Now comes barhirāstarana (strewing the vedi with kuśa grass). He loosens the knot of the bundle of barhis with 'may Pūṣan loosen thy knot'. He takes in his hand the prastara bunch drawing it towards the east slowly from the bundle of barhis (as if towards the āhavanīya) with 'thou art the crest (stāpa) of viṣṇu i. e. yajña (Tā. S. I. 1. 11.). With 'I implant prāṇa and apāna in the yajamāṇa' he places the two pavitra blades (used in utpavana above) on the prastara, hands it over to the brahmā priest, who passes it on to the
yajamāna who holds it in his hand. He strews darbha2347a
grass on the vedi and places the cord that tied the barhis
thereon with ‘God Barhis! I strew thee that art soft like
wool, as a good seat for the gods’. The darbas are spread in
three or five series (or divisions) beginning from the west side
of the vedi towards the east (or the reverse according to some) in
such a way that the tips of one set that is already spread cover
the roots of the next and the grass is so thickly strewn that the
ground below cannot be easily seen. When the kuśa grass is
being strewn the yajamāna recites a mantra ‘O barhis, that are
soft like wool, being spread ....... place me in heaven &c.’
(Tai. Br. III. 7. 6), when the vedi is covered with the middle
division of the barhis he recites the mantra ‘this young lady
with four tufts of hair &c.’ (Tai. Br. III. 7. 6) and when the
vedi is completely covered he recites a long passage ‘May you
be auspicious to me .......... increase food, strength, spiritual
lustre, martial brilliance, prosperity, progeny, cattle for me
&c.’ (Tai. Br. III. 7. 6).

He takes out two blades (to be used later) for the anuṣṭajas
and keeps them separately to the east, feeds the āhavanīya with
fire-wood, takes back the prastara from the hand of the yaja-
māna, and while holding the prastara himself places the three
encircling fuel-sticks (paridhi) round the āhavanīya fire. The
middle paridhi is placed on darbhas to the west of the
āhavanīya with the tip towards the north with 2348 ‘thou art
gandharva &c.’. While the middle paridhi is being placed the
yajamāna recites a mantra (Tai. Br. III. 7. 6). The other two
paridhis are laid to the south and north of the āhavanīya place
with their tips to the east, the southern one extending a little
beyond the āhavanīya place and touching the middle paridhi
and the northern one also touches the middle paridhi. The
yajamāna repeats two long passages when the southern and
northern paridhis are being laid (portions of which are identical

2347a. According to the Tai. Br. III. 3. 6 barhis represents human
beings and the vedi represents the earth. ‘वर्तिः स्युपालि । मजा वे यस्मिः।
सुभिषिते सेविः। मजा एव भूमित्वं परिवर्तनति ’. In Tai. Br. III. 3. 6 we have
जमजमान वे दत्ते which Tai. I. 4. 23 says is a mere arthavādā.

2348. The mantra for the middle paridhi is नमःश्चिमि विद्यावासविवेच-नीलाधिशीतयो चजानवर्तम परिवर्तिता इंद्रिता, that for the southern paridhi is नमःश्च भासवाशिस्त्रिक द्रव्यो चजानवर्तम ... इंद्रिता; that for the northern one is निवचास्वीचि
त्वचातिपरिवर्तिता द्रव्यां चरणां ... इंद्रिता. These occur in Tai. 8. I. 1. 11 and
Vaiś. 8. II. 8.
with that repeated by the yajamāna for the middle paridhi). The adhvaryu invokes the āhavanīya 'may the sun guard you against all injuries whatever' (Tai. S. I. 1. 11). He places (in the midst of the āhavanīya fire) two samidhas with their ends turned upwards on which the āghāras (will be offered later on), one to the south with the mantra 'O Fire, the wise one, may we kindle thee &c.' (vitihotram tvā kave &c. Rg. V. 26. 3 or Tai. S. I. 1. 11) and the other to the north of it silently. From the midst of the barhis he takes two darbhās of equal length, that have no blade shooting from inside of them; these are called vidhṛtī and are laid down on the barhis strewn on the vedi in the middle portion of the latter with their tips turned northwards with 'you two are the regulators of people'. When the vidhṛtīs are being laid down the yajamāna repeats a long passage 'I cut off my enemies with the vidhṛtīs.....may you support life, progeny and cattle in me' (Tai. Br. III. 7. 6). The adhvaryu keeps the prastara bunch on these two vidhṛtīs with 'sit in this abode of Vasus, Rudras and Ādityas' (Tai. S. I. 1. 11) and the yajamāna repeats a mantra 'this prastara is the support of both Prayājas and Anūyājas &c.' (Tai. Br. III. 7. 6). The adhvaryu places the juhū on the prastara in such a way that its rod will be alongside of the roots of the prastara bunch with a mantra.2349 The upabhṛt is placed to the north of the juhū in such a way that its root is very much to the west of the root of the juhū and it is underneath the vidhṛtīs, and the dhruvā is placed to the north of the upabhṛt over the vidhṛtīs and its root is very much to the west of that of the upabhṛt. The three should not be so placed as to touch each other. The yajamāna repeats three passages (all from Tai. Br. III 7. 6) addressed to the three ladies when they are being placed. The adhvaryu lays down the sruva to the south of the juhū (or to the north of the dhruvā but a little behind its bowl) with 'thou art a bull possessed of strength, I seat thee in the extent of vaṣṭākāra'. He places the ajyasthālī also in such a spot as space would permit. The yajamāna repeats a mantra for sruva and another for ajyasthālī (Tai. Br. III. 7. 6). The adhvaryu invokes the ladies (sruca) with 'these sat in the world of good deeds; O Viṣṇu protect them, protect the sacrifice

2349. The same mantra is repeated for all three, only the name of the particular sruca being inserted 'ज्वरसति पुत्रपी मात्रा तिष्ठेत भाषा तिरि 
मयम्य शरीरि यपदक्षिणि पुत्रपी .... सिंधुि युगमसि पुत्रपी ....... सिंधुि विदे Tai. 
S. I. 1. 11 and compare Veṣ. S. II. 6.
and the lord of sacrifice and me who bring sacrifice' (Taf. S. I. 1. 11, Vâj. S. II. 6). He invokes the clarified butter with 'you are all-pervading, belong to Viṣṇu and are the abodes of Prajāpāti'. He takes in his hand the ājyasthālī together with the śruva and the vedā bunch, removes with the vedā bunch the burning coals from the southern purodāsa with 'Here do I remove the mouth from the attacking army' and then removes them also from the northern purodāsa. He invokes the purodāsa with 'O Sun, O Light, shine forth for great vigour.' He spreads a little clarified butter in the purodāsapātri for each of the two cakes with 'I make a happy seat for you, I arrange for a seat full of pleasure with a stream of butter' (Taf. Br. III. 7. 5) and drops clarified butter over (i.e. performs abhīghāraṇa) the southern purodāsa which is intended for Agni with 'May Agni whose source is ghee increase (or be pleased), may he accept the offerings, anoint the holes, anoint the skin; I sprinkle thee that art good looking, that art dear to Agni and that securest wealth with the lustre of cattle (i.e. ghee) for Agni' (Taf. Br. III. 7. 5) and drops butter silently on the northern purodāsa. If the second offering be sānāyaṇya (instead of a purodāsa) he drops clarified butter over the boiled milk with a mantra 'May that self of yours that has entered cattle...go to the gods and secure heaven for me who am a sacrificer' (Taf. Br. III. 7. 5). He removes the purodāsa into the pāṭrī (vessel) from the potsherds without allowing it to break up into pieces and without making it roll about with 'this baked (purodāsa) that is moist and has broad prominences, that is the protector of the world, that is the generator of thoughts (or prayers) comes out for a bath' (Taf. Br. III. 7. 5). He brushes away the ashes (sticking on the back of the purodāsa) with the vedā bunch and lays it down in the purodāsapātri on the butter that has already been sprinkled over it with 'Sit on that, be firmly placed in nectar, O offering, that art the essence of rice grains, with a favourable mind' (Taf. Br. III. 7. 5). He sprinkles clarified butter over it a second time and keeps it aside with 'mayst thou be strong.'

He sprinkles clarified butter over each of the potsherds (on which the purodāsa was baked), counts them and keeps them aside with 'may not prosperity in the form of food and the flavour of earth pass away' (Taf. Br. III. 7. 5). He anoints...

2350. Ap. II. 11. 2 says that if the purodāsa is made of barley flour he does not repeat the mantra as the word 'rice' occurs there in.
both the purodāsas with butter with ‘may god Savitṛ anoint thee with honey’ (the mantra is repeated twice), the upper part being anointed by the sruva ladle with plenty of ghee in such a way that there are no mere drops of ghee on it as there are specks on the back of the tortoise (but the ghee is well spread over the whole surface) and that the lower skin of the purodāsa is anointed with ghee by the right hand. He lays down the two purodāsas to the west of the srucas, that for Agni being to the south and the other being to the north with ‘may you occupy this loved seat by your lovable lustre.’ If sānñāyya is to be offered, he brings together (makes them touch each other) in the middle of the vedi the two jars of it and then keeps them separate, the one containing the boiled milk on the southern corner of the west side of the vedi and that containing curds on the northern corner thereof. When the sānñāyya is being thus placed the yaṣajāna repeats a verse ‘yasta ātmā’ &c.’ (Tait. Br. III. 7. 5) and repeats a mantra (from Tait. Br. III. 7. 6) invoking the purodāsa for Agni, that for Agniṣoma (or Indra and Agni), the hot milk, the curds (the sānñāyya in cases where it is offered).

The adhvaryu lays down the veda bunch in front of the dhruva ladle with ‘this veda sought the earth that was concealed &c.’ (Tait. Br. III. 7. 6), strews darbhas round the corners of the vedi, and prepares the seat for the hotṛ which is to the north of the northern śroni of the vedi and the darbhas spread on the seat have their points turned eastwards or northwards. The adhvaryu invites the hotṛ in the words ‘O Hotṛ! come’. The hotṛ priest sits down to the north-east of the śāhavanīya with face to the east, performs ācamana with the sacred cord in the upavita form, enters the sacrificial ground (vihāra) by the way called tirtha (vide p. 984 above). He enters with his right foot first, plants his heel alongside of the northern śroni and steps upon the barhis (spread on the vedi) with his toes, spreads out the fingers of both hands which he joins together and holds them on a level with his heart, looks straight at the horizon (and neither upwards nor downwards) and stands facing the east. This is always the position of the limbs of the body in the case of the hotṛ unless there be any express direction to the contrary. The adhvaryu takes a samidh from the idhma and issues a direction to the hotṛ ‘recite

2351. On ैविलापपरिशीर्ष the comm. on Āp. II. 11. 10 says ैविल परिशीर्षति वादावाःस्वाभावेव वेधाइतापरिशीर्षति.
for Agni that is being kindled'. The hotṛ recites ‘salutation to the expounder, salutation to the supervisor, salutation to him who reports, who will repeat (or respond to) this? He will repeat this. May the six broad (or great) ones, viz. heaven and earth, day and night, waters and plants save me from sin. Speech has stood firm (and so has) yajña. I shall deal with (i.e. recite) the metres well. I resort to myself so and so (here the hotṛ utters his name in the objective case). In the past and in future, as to things born and to be born I have recourse to (Agni) who is apāvya (?). Bring me the non-cessation of speech’. So saying he contracts his fingers towards himself and then extends them as before by saying ‘O fire! make the cattle take delight in me’. (Then he should proceed) ‘Heaven and earth are my armour. Fire is my armour, the Sun is my armour and may the intermediate quarters be my armour! O gods! I shall to-day reflect over that highest part of speech, whereby we may vanquish the asuras; O five people, who deserve sacrifices and food accept my offering.’

Having finished this japa, the hotṛ sets about repeating the Sāmidheni verses. The vajamāna repeats the āśa-hotṛ mantras before the sāmidheni (vide note 2247 for āṣaḥhotṛs). First he utters the syllable ‘him’ thrice (or once) and the mystic words ‘bhūrbhuvāh svarom’ are muttered inaudibly by him. Then come the sāmidheni verses. The sāmidheni verses are (vide Āśv. I. 2. 7) eleven viz. Rg. III. 27. 1, VI. 16. 10–12, III. 27. 13–15, I. 12. 1, III. 27. 4, V. 28. 5–6. But fifteen sāmidheni verses are to be repeated in Darśa-pūrṇamāsa and the number fifteen of the verses is obtained by repeating each of the first (pra vo vājś, Rg. III. 27. 1) and the last verse (ā juhota

2352. The passages नमः पवके नम उपज्जे ...... कुष्ठयः constitute the entire japa which the hotṛ mutters, the last clause being Rg. X. 53. 4. This last is explained in Nirukta III. 8. The words नमः पवके &c., are a sastra passage (Āśv. I. 2. 1) and have a parallel in Śīn. I. 4 ‘नवोपश उपज्जे नमो वस्त्र उपयोगे नम आदिभागायुक्ते &c.’

2353. The verses are called Sāmidheni because they are repeated when Agni is being kindled or fed with fuel. अन्तः सामिष्ठनाय वचनः सामिष्ठनाय—com. on Āśv. I. 2. 3. Vide Sat. Br. I. 3. 5. 1 हुर्ये ह या सतवभूधोऽऽनाति तत्साधिष्यो नाम, सनिष्ठे सामिष्ठनानासिनि तत्साधिष्ठनाथवेत्य नाम ॥ सामिष्ठनिन् means सामिष्ठनात्मकै and is derived from सामिष्ठ.

2354. According to Āśv. I. 2. 3–4 the repetition of ‘him’ thrice and of ‘bhūrbhuvāh svarom’ are technically called सामिष्ठनाओत्तर. Vide Tāl. S. II. 5. 7–8, Tāl. Br. III. 5: 2, Sat. Br. I. 3. 5–1. 4. 1. Sat. Br. I. 4. 1. 8 states that the word ‘him’ is uttered inaudibly.
Rg. V. 28. 6) thrice. They are all to be repeated in the same pitch (not minding udātta, anudātta or svarita accents) i.e. ekadṛṣṭati. Jaimini IX. 1. 33 states that whatever ṛk is the first or last (whether ‘pra vo vājā’ &c. or any other) is to be repeated thrice (i.e. repetition three times is an attribute due to the place of a verse and it is not an attribute of any particular verse). The syllable ‘om’ is to be added at the end of each verse and the adhvaryu sitting down near the āhavaniya throws into the āhavaniya fire a samidh the moment ‘om’ is uttered by the hotṛ at the end of a verse. The sacrificer then utters at each samidh ‘agnaya idam na mama’. In this way when eleven samidhs have been offered, all the remaining samidhs (except one kept aside for the anuyājas) are offered into the fire the moment the last verse but one (viz. samiddho agna, Rg. V. 28. 5) or the last verse (ājuhotṛ, Rg. V. 23. 6) is recited. Āsv. (I. 2. 8–22) gives detailed rules about how these samidheni verses are to be recited. The note below would illustrate the method of their recital. The hotṛ repeats the nīgada ‘O fire, you are great, you are brāhmaṇa (the impulse to prayers), you are Bṛāṛata (the sustainer)’ in such a way as to join it with the last ‘om’ repeated after the last samidheni verse and then makes a stop. Then the

2355. Āsv. I. 2. 9 defines ‘उदयायुपक्ष्यत्विताह्य पि समिकर्षेऽक्ष्यस्य’ and the com. explains ‘उदयायुपक्ष्यत्विताह् य रस्मिसमिद्यजस्य जापसिद्धमात्र अविश्वक्ष्यस्यमख्यादेवतास्यप्राप्तियोगानुसारीन्यान्तसंदेहयोक्तिः।’

2356. The verses are recited as follows: ‘Om’ being added at the end of the 1st, it is to be recited as āsūnaḥ and then it is to be continuously joined on to the next verse viz. the same verse repeated twice again, the 3rd being joined to the verse Ag Aśvāṣṭe Aṣṭy V. 16. 10. As in this follows: ‘Oṃ’ is to be pronounced like a nasal ह. The hotṛ is not to stop (avasāna) or take breath at the end of verses but at the end of the half verses. At the end of the last ‘om’ of the last verse the nīgada अदे महाः असि बाहुण भारत is to be joined on to it and then the hotṛ stops at the word ‘Bṛāṛata’. The Tai. Br. III. 5. 3 has अदे महाः असि बाहुण भारत। असि असि। अदे महाः असि बाहुण भारत। &c.

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hotṛ invokes the names of the pravara sages of the sacrificer as many as he may have (1, 2, 3 or 5), the most remote one being first uttered, then the more remote and so on. In the case of a kṣatriya or a vaiśya sacrificer, the invocation is made of the pravara sages of the purohita of the sacrificer or of the names ‘Mānava, Aīla, Paurūravasa’ or of ‘Mānava’ for all in case of doubt (Āsv. I. 3. 3-5). He then proceeds ‘(Agni) that was kindled by the Gods and by Manu, that was sung by the sages, whom wise men gladened, that was praised by the sages, that was aroused by prayers, that is offered ghee, the bringer (or leader) of sacrifices, the charioteer of sacrifices, the unobstructed hotṛ, the swift carrier of offerings’. He takes breath here and proceeds ‘thou art the mouth and the vessel of the gods, the juhū of the gods, a camasa (cup) with which the gods drink; O fire! as the spokes are centered in the felly, so thou encompassest the gods, bring the gods to this sacrificer’. Then he calls upon Agni to bring the several deities, viz. Agni, Soma, Agni, Prajāpati, Agni-śomau, the ghee-drinking gods and adds ‘bring Agni for the hotra (the function or office of hotṛ), bring thy own greatness, O Jātavedas (fire), bring and sacrifice with a

2357. Vide notes 1189–1140 about reciting the names of the pravara sages. For example, if the gotra of the sacrificer is Śaṅḍilya the hotṛ repeats Śaṅḍila, Asita, Devala; if it be Vatsa, he repeats Bhṛgava, Cyṝsana, Āśvāna, Āurva, Jāmadagnya. Agni is here invoked to help the sacrificer as the summoner of the gods on this occasion, as he did help the illustrious ancestors of the sacrificer. Vide Haug’s tr. of Ait. Br. pp. 479–480 (note) and S. B. E. vol. 13 p. 115 (note) for pravara. It should be remembered that this pravara repetition is part of the nigada. He takes breath at the end of the pravara words. Then follow the words द्रेश्चे ... दुर्भिंद्वात (Āsv. I. 3. 6). Here he again takes breath. Then come fourteen words आन्वाद ... परिक्षरति. Then the words आन्वाद द्रेश्चे ... यज form the आन्वादानिवेद.

2358. The Āsv. dr. I. 3. 6 contains the whole formula ‘द्रेश्चे ... दुर्भिंद्वात’ (viṣṇuṇ Bhājana śastraḥ). The verses of the Ayodhya Mahābhārata of the Ayodhyas are considered to be composed by the poet Kālidāsa. This passage from द्रेश्चे to यज्ञानाथ and the one in the next note occur in Śāk. I. 4–5. The words आन्वाद ... यज्ञानाथ are called तत्त्वस्वतिः and constitute the words of a nivāda. Vide Śat. Br. I. 4. 2. 5-16 for the words द्रेश्चे ... यज्ञानाथ and their brief explanations.
good offering'. This part of the formula is given below. These are the deities in this invocation in pūrṇamāsa but in the darśeṣṭi, Indragnī are to be substituted in place of Agniṣoma for him who does not offer sāṅnāyya and Indra or Mahendra for him who offers sāṅnāyya and Prajāpati is omitted.

Having thus invoked the deities (i.e. the whole of the invocation up to this is done standing), the hotṛ sits down with knees raised up, removes the kuṣa (on the vedi) to its north and measures the space of a span on the vedi with 'Aditi is his mother, do not cut him off from the air.....with yajña, with vaṣaṭkāra as the thunderbolt I kill him who hates us and whom we hate '(Āsv. I. 3. 23). The yajamāna repeats a verse 'fire in whom offerings have been thrown is kindled &c.' (Kāṇṭhaka Sam. IV. 14), when the fire flames up with the fuel-sticks that are offered and another mantra 'Gods and pitras, whatever I may be I sacrifice &c.' (Tai. Br. III. 7. 5) is repeated. He fans after the deities are summoned as above the āhavanīya fire thrice with the veda bunch. He while sitting takes clarified butter from the dhruva ladle with the srava, holds it on the veda, passing the srava over the north-west corner (of the āhavanīya) where the two parihāsa meet he pours, while revolving in his mind the mantra 'to Prajāpati Manu, svāhā', a continuous, long and straight stream.

2359. अप्रिमय आदश सोमवासव अप्रिमाण्य श्रमापतिनासस्य अप्रिमाण्यासासव स्वस्त्रां अश्रायपि आदिः होमवासव स्वस्त्रां महिमात्माश्रय आदिः गारेक्ष: इष्य्यो पञ्च. Vide Āśv. I. 3. 6-14 and 22 (and com. on I. 3. 6) and Sat. Br. I. 4. 2. 16-19. The आ in आदिः is to be drawn to three moras (i.e. it is पञ्च) and this is indicated by the figure 3. Vide 'मूहित्यिश्वभौषिष्ववष्पह-व्यासत्वः' प्र. VIII. 2. 91. The god Prajāpati is mentioned inaudibly. The ēṣyāpās are the devatās of prayājas and ananyājas. Vide Sat. Br. I. 4. 2. 17. The words अश्रायपि आदिः होमवासव are for calling Śvētākṣar. In the Tai. S. II. 5. 9. 4. and Tai. Br. III. 5. the last part of the formula is slightly different 'आ यावि इष्य्यो पञ्च इष्य्यो पञ्च गारेक्षः.'

2360. This pouring of ēṣya is called ēghaṛa. There are two ēghāras, the one described here being the first. In the first Prajāpati is the devatā, in the 2nd Indra. In the first ēṣya is poured from north-west to south-east and in the 2nd from the south-west to north-east. Both are done by the advaryu. Jaimini I. 4. 4 establishes that the word 'ēghāra' is the name of a rite (karmāṇadhim) and not a guṇavādhi. Vide also Jaimini II. 2. 13-16 on the passages āṣayamāṇapārthi, वेलवाणार्यान्वितi, भाज्यापार्थिः, कल्याणार्यान्वितi &c. In XI. 1. 54-67 Jai. establishes after a lengthy discussion that the ēghāras are performed only once in the darśapūrṇamāsat and are not repeated at each of the principal offerings.
of clarified butter on the fire bursting into flames in the āhavanīya place towards the south-east and makes all the fuel-sticks (already thrown over the fire) come in contact with (the butter so poured). The yajamāna says 'this is for Prajāpati' and invokes the butter poured as āghāra with 'thou art the mind of Prajāpati, enter into me with mind.' Taking ājya from the ājyasthāl in the srusva he strengthens (or increases or adds to) the dhruvā with 'let the dhruvā be strengthened with ghee &c.' (Tai. S. I. 6. 5. 1). He then issues a direction to the āgnīdhra 'O Āgnīdhra, clean thrice each of the paridhīs and the fire.' The āgnīdhra holds the tying cords of the idhma on the sphyā and silently cleans (or wipes) the paridhīs with them in the order in which they were placed (round the fire) from their roots to the tips i.e. he cleans the middle one first, moving with his right towards the paridhi from the north with his face towards the east; then he cleans the southern one by going to the south in front of the āhavanīya; then he cleans the northern paridhi by going from behind (the west of) the āhavanīya towards the north; then he returns by the way he went to his usual place and wipes the fire thrice, once with the mantra, 'O fire, that securest strength (or food)! I wipe thee......that eatest food for the sake of food' (Tai. Br. III. 7. 6) and twice silently. When about to make the āghāra he folds his hands in adoration to the gods with his fingers to the east in front (i.e. to the east of) the juhū and upabhṛt with O fire! thou art the world, spread in all directions; O sacrificer (Agni), adoration to thee' (Tai. S. I. 1. 12. 1). He folds his hands towards the south in adoration with 'to the pīṭras, svadhā.' He then touches water and takes up the juhū in the right hand with 'O juhū! come, Agni summons thee for the worship of the gods' and takes the upabhṛt in the left hand with 'O upabhṛt! come, god Savitr calls thee for the worship of gods' (Tai. S. I. 1. 12. 1). He places the upabhṛt on juhū with 'O well-controlling ones, may you two abound in ghee to-day for me, may you be well covered and well surrounded' (compare Vāj. S. II. 7). He takes the juhū from under the upabhṛt to the east completely and holds it on the upabhṛt in such a way that their bowls are placed on each other and when he is about to throw the ājya into fire he merely holds the upabhṛt in his left and holding the juhū in his right

2361. Though the mantra is addressed to Agni alone, as Agni comprehends in himself all gods, it may be said to be meant for all gods.
makes the offering with it. He crosses over to the south of the ōhavanlya with the right foot but without treading upon the prastara and after repeating the mantra 'O Agni and Viṣṇu! May I not step down on you! May you become apart from me: May you not cause trouble (or heat) to me; may you, who are the makers of worlds, make a place (or world) for me' (Tāi. S. I. 1. 12 and Tāi. Br. III. 3. 7). He stands to the south of the ōhavanlya with 'thou art the seat of Viṣṇu; from here Indra performed his exploits' (Tāi. S. I. 1. 12). He places his right foot inside the vedī and makes the toes of the left foot touch the heel of the right. Then inserting the jūhū by the point where the southern paridhib joins the middle one (i.e. from the south-west) he, while standing, pours from it towards the north-east (as in the first) a continuous stream of ājya with 'having well begun, the sacrifice of the sacrificer, which is to rise (i.e. to bring prosperity), which is uninjured and which is offered to Indra, touches heaven; svāhā' (Tāi. S. I. 1. 12) and makes the ghee come in contact with all the fuel-sticks (idhma) thrown into the fire. The yajamāna says 'this is for Indra.' The adhvaryu, after making this offering (the 2nd āghāra), lets out his breath which he had held up at the time of making the offering. After pouring ājya over the fire he raises up the jūhū over the ōhavanlya with '(fire) is kindled pre-eminently.' He crosses over to the north separating the jūhū and upabhṛt with 'save me, O fire, from evil (or sin) and establish me in good deeds' (Tāi. S. I. 1. 12). With the ājya in the jūhū he smears the dhruvā thrice, once with 'ghee is anointed by fire, sacrificial offering is anointed by sacrificial offering, the aerial regions are anointed by fire-flame' and twice silently. He takes ājya from the dhruvā ladle with the sruva and sprinkles it over the ājya in the jūhū with 'suvirāya svāhā' and sprinkles ājya from the jūhū over that in the dhruvā with 'sacrifice is spread continuously by sacrifice'.

2362. Āp. (II. 13. 5–6) and Sat. (II. 1. pp. 181–182) say that this is the mode of holding the two ladles in all Śūtis (he also holds the two on a level with his navel).

2363. Anointing (samaṇjana) is done by sprinkling a drop, but prayabhūkaṇa requires that ājya should be poured in a stream however slight. 'समयनेत्रित्रिबव्याधिकरणके सत्प्रम्पियार्येण्यित्रिकोपपातां भाषयो: ' com. on Sat. II. 1. p. 185.
After keeping the two ladies (jukū and dhruvā) in their proper places, he (the adhvaryu) sets about choosing (invoking) the pravara. The adhvaryu brings in contact with (twines round) the sphya the tying cords of the idhma and one blade from the the kuṣas strewn on the vedi and stands to the north of the vedi (or near the utkara) for reciting the pravara mantra. He faces the south (the east according to com. on Kāt. III. 2. 3). The āgniḍhra stands to the west of the adhvaryu facing the south near the utkara. The adhvaryu then inaudibly utters a formula 'who will become the adhvaryu here?' He will become the adhvaryu here. Yajña (will be adhvaryu) of yajña, I stand in the abode of Viṣṇu. May speech perform the function of a priest, may mind do so, I resort to speech. Bhūḥ bhuvah suvah!' (Āp. II. 15. 1 and Sat. II. 1. p. 186). The āgniḍhra after touching the binding cords of idhma, the sphya and the kuṣa blade also inaudibly repeats a similar mantra 'who will become the āgniḍhra here &c.' (Āp. II. 15. 2). The adhvaryu addresses the brahmā priest 'O brahman shall I call on (the āgniḍhra) to listen to the pravara?' The brahmā priest first repeats inaudibly 'O lord of speech! make (him) listen to this speech, make the sacrifice be heard among gods, and me among men (Āp. III. 19. 3); sustain these deities in heaven &c.' and then loudly says 'yes, do make him listen (om3āśrāśvaya). The adhvaryu says 2264 'a3 śrāvaya' (make to listen) and the āgniḍhra holding the sphya covered with the binding cord responds with 'astu śrāuṣaṭ' (lit. yes, let him hear). The adhvaryu then utters 'May Agni, the divine hotṛ, the wise one, the discriminating one, sacrifice for the gods, like Manu, like Bharata, like that one, like that one. Let him bring (the gods) to the accompaniment of holy prayer. The brahmāpas are the protectors of this sacrifice.

2264. The call of the adhvaryu in the form 'O śrāvaya' (for ३ श्रावया) is technically called 'कश्रावया' or 'कवृता', while the response of the āgniḍhra in the form 'astu śrāuṣaṭ' is called 'प्रत्यक्ष्रावया' or 'प्रत्यकवृता'. Vide Sat. Br. I. 5. 2. 6–7 where, to explain these two words, a legend is narrated of the sacrifice fleeing from the gods. The formula uttered by the adhvaryu is either आत्मा or ओत्मा according to Sat. II. 1. p. 186 and according to Āp. II. 15. 3 it is also simply आत्मा or ओत्मा. Vide Pāp. VIII. 2. 91–92 for the pluta. The आत्मा responds with अस्तु ओत्मा.
This (so and so by name) is the human hotṛ.’ While the adhvaryu is engaged in the āśāvāpa call the hotṛ should follow him with an invocation ‘make the sacrifice heard among gods, and make me heard among men for fame, glory and spiritual eminence’ (Āsv. I. 3. 23). When the adhvaryu chooses the hotṛ (in the words ‘so and so is the human hotṛ’) the hotṛ should repeat ‘God Savitṛ! they here choose thee that art fire for the office of hotṛ together with thy father Vaśvānara. May Heaven and Earth protect me. Agni is the (divine) hotṛ. I am the human hotṛ’ (Āsv. I. 3. 23). He gets up with a mantra ‘udāyuṣā &c.’ (Tai. S. I. 2. 8. 1) and on getting up recites ‘O adhvaryu! sixty plus ninety chains are spread near (or inside) Agni, the hotṛ. They bind the ignorant, (but) the wise one goes beyond (overcomes) them’ (Āsv. I. 3. 24). Having approached the adhvaryu with ‘I, a hotṛ priest, follow the path of rta’ (Āsv. I. 3. 25) the hotṛ should touch the adhvaryu on the latter’s shoulder with his right hand that hangs by his side and the āgniḍhra also with his left with ‘we touch Indra as the purohita in this rite of choosing the hotṛ, whereby the gods reached the highest Heaven and the Āṅgirases also did so’ (Āsv. I. 3. 27). He should wipe (purify) his face thrice with the blades used in binding the idhma, once with ‘thou art a

2365. The adhvaryu mutters the name of the hotṛ but the word ‘mānuṣāḥ’ is loudly uttered and the first vowel in it is made piṭa. The Sāt. Br. I. 5. 1. 5–13 sets out the pravara-mantra and explains it: 

अधिवर्युवः ते समास विद्युसिस्मित तवामुस्मवद्वा सत्सन्नतवद् आयार्थ: संस्कृत: 
तत्त्वांगविवेदक्षुण्यताः मन्त्रां च राजस्य अर्थ: यथेष्ठ: 
भविष्यति: नामस्याति 


After the names of the pravara sages are taken; for example, if the yajamāna is of Kauḍika gotra then he utters कुटिलसन्स अवयवर्षस्य विभाविष्यत: 

Vide notes 1139 and 1140 above for the two modes of taking the pravara names, one with affix वः (where the first sage mentioned is the most remote, the next comes after him in time) and the other mode by taddhita formation where the latest among the pravara sages is mentioned first as in वैद्यानाचार्यवर्षकौषीनिधि जाय (VI. 1. 43) asserts that one who has not three pravara sages is not eligible for performing dāsārṇāmāsā. 

Ap. II. 16. 12 and XXIV. 10. 18 and Sat. II. 1. p. 188 give rules about the pravara names of royal sacrificers and of those who have two gotras and state that some held that ‘Manuvat’ is the pravara for all. Vide notes 1152–53. For the महतवम् आसिंवेदो ... माहित्याम: vide Ap. II. 16. 5 and II, Sat. II. 1. pp. 187–188.
cleaner (or purifier), purify me together with my progeny and cattle, and twice silently. After touching water he should, standing to the west of the seat and with face to the east, address the seat of hotṛ (Āsv. I. 3. 30) with 'away, O daiddhāsvaya &c.' (vide above p. 1021). He should take a blade of kuśa from the hotṛ's seat with the thumb and the finger next to the smallest and cast it away to the south-west with 'the demon that keeps off wealth is cast aside.' With (Āsv. I. 3. 31) 'here do I like a horse sit down in the seat of vasu' (wealth) he should sit down, the right leg being placed on the left one. He sits down with 'God barhis, may I sit down on thee that occupiest a good seat' (Āsv. I. 4. 7). With the cap of his knee he touches the barhis (spread on his seat) with 'O Hotṛ! May you pre-eminently occupy the barhis' (Āsv. I. 4. 8). Then he mutters (performs japa of) certain texts viz: 'bhūpataye namaḥ .......... chandāmsi prapadye' (Āsv. I. 4. 9), Rg. X. 158.1, I. 27. 13, X. 52. 1, X. 53. 2 and 4. When the japa is finished and the fuel-sticks (idhama) thrown on to the fire are blazing he should make the adhvaryu hand over to him the two sūces with this prose formula (nigada) 'may Agni, the hotṛ, know (undertake) the duty of hotṛ, that gives protection. O sacrificer! The deity is well disposed to you in that you have chosen Agni as the hotṛ'. He should finish the nigada (Āsv. I. 4. 11) 'Hold the adhvaryu's sūc that abounds in ghee, that is devoted to the gods and is possessed of all boons; let us praise the gods that deserve praise, let us bow to them that deserve adoration and offer sacrifice to the gods that deserve it' (Āsv. I. 4. 11).

The adhvaryu, when the hotṛ sits down, throws down on the vedi the blade of grass (that was brought in contact with the sphya). The yajamāna says 'O gods and pītra, O pītra and gods &c.' The yajamāna should repeat the Caturhotṛ mantras before the prayājas are offered (vide note 2248).

The adhvaryu takes the juhū and upabhrī, crosses from behind the paridhis to the south of the vedi with the right foot first and facing the north-east offers the five prayāja oblations of clarified butter beginning to the west of the place where the two streams of āghāras meet and ending in the east (Āp. II. 17. 1) or he offers the five offerings in the four principal quarters from the east to the north respectively and the last in the middle of the ṣāhavanīya (Sat. II. 2. p. 199). The procedure

of prayājas is as follows:—"First he says 'aśārāśvaya',
the agnidhra standing near the utkara facing the south and
holding the śhya makes the response 'āstu śrauśat'. Then
the adhvaryu gives a direction to the hotṛ with reference to the
first prayāja 'Samidho yaja' (recite the yājya verse for the
deity Samidhah). The hotṛ recites "Whoever we are, we
sacrifice to the deity samidhah; may the samidhs, O fire, par-
take of the ayya. Vauśat." When the sound vaśat is heard
the adhvaryu offers ayya from the juhū towards the eastern and
the most blazing part of the āhavanīya fire. He may either
occupy the same position or proceed eastwards as he offers each
offering. Jai. III. 1. 19-20 deals with this question viz. that he
can offer the prayājas by proceeding eastwards. After each

2367. वै. भाग. III. 5. 4 has अभिहारिता वैशिखिहीं वेषु मायाद्विव । स्तो वधु । साकु ते प्रजामन द्रेष्टा । धूतातितनावना सुभाषस्वर्ण वेष्याप्रव विभवाराय । ईत्यादि वेषु ईवैः
ईवेदग्याद् । नरसार्या नमस्याद् । यजान यावाराय । Vide also Sat. Br. I. 5. 2-3.
अप्ला. I. 4. 10 has अभिहारिता वैश्विताहृत वेषु मायाद्विव साकु ते प्रजामन द्रेष्टा यो अभिनिधीनाः र्यवसत होतारमभु । इति जयेद । This mantra is called एणायपाय । The hotṛ
recites the words अभिहारिता ...... यो अभिनिधाद तो stops to take breath
and recites inaudibly होतारमभु । From अभिहारिता to वस्तियान is one निंदास ।
The साध्य explains 'साकु नै वेष्याप्रव: नितरो नमस्याद ब्रह्मणः यज्ञाय ।' I. 5. 2. 3.

2368. The prayājas (fore-offerings) are five in Darṣāpūrṇaṁa and
are oblations of ayya introductory to the principal offerings and
anuṣṭhānas (that are only three in Darṣāpūrṇaṁa) are offered subse-
quent to the principal offerings. The prayāja offerings are addressed
to five viz., सतिस्या, तनुस्या (or तनुस्यां), इति (or इति); वाहकातः;
(वाहकातः) नामस्यानां (or नामस्यानां). Jai. (V. I. 4-7) enjoins that prayājas must be offered
in the order of the text viz. first to Samidhah and so on, and II. 2. 2
declares that with each repetition of the word 'yajati (used five times)
there is a separate unseen result (दश्ता or अप्न्या). The three deities
of the anuṣṭhānas are चदिः, मायाद्विव, अर्थतिस्याप्रव: The word is written either
as अनुवर (Rg. X. 51. 8-9) or अनुवर (Ṛp. II. 9. 8 and elsewhere).
According to Alt. Br. 7. 3 वाहकातः: means विनेरेवाः. In the
Nirukta VIII. 22 there is a discussion as to the devatas of
prayājas and anuṣṭhānas and after mentioning several views Yāska
states his own opinion that they are 'ग्युया' i.e. they are the
different forms (Tani) of Agni. Jaimini (IX. 2. 59-60) holds that
the words 'Samidhah', 'Taniapasta' &c. are really the names of a rite, that
they do not convey that Samidhs, Taniapasta and others are deities and
that the mantras repeated by the hotṛ convey the devatas, which is Agni.
The com. on Sat. II. 1. p. 198 has a long note on this and accepts Jai-
mini's position. In Tai. S.I. 6. 1 five prayājas of darṣāpūrṇaṁa are
mentioned and they are brought in relation to the five seasons. The five
constituent formulas connected with each of the five prayājas are well
brought out in Tai. S.I. 6. 11 'अभावायेति अवसर्वसतु अभिनिधीन अवसर्वसतु
वाहकातः ये प्रजामन हेतु प्रजायां वर्षां यथावतः सतिस्यां मायाद्विव
प्रत्ये एवेद मलि यज्ञान्त तिष्ठिति य यज्ञायामुनि ।'.

H. D. 133
Vasāṭkāra the hotṛ repeats 'speech is energy. He (Vasāṭkāra) is indeed energy. May prāṇa and apāna be in me' (Āṣv. I. 5. 17). The yajamāna says when the first prayāja is offered 'this is for the Samidha. I gratify Vasanta among the seasons, May he (Vasanta) being gratified gratify me'. The same procedure is followed as to the remaining four prayājas viz. there is first āśravāna, then pratyāśravāṇa by the āgniḥdra, praśa to hotṛ, recital of the yājya by the hotṛ with vasāṭkāra at end, offering of ājya into fire by the adhvaryu, the tyāga by the yajamāna and connecting the five prayājas with the five rītas (seasons) in order from Vasanta (hemanta and śīśāra being taken as one). The second prayāja offering is meant for Tanūnāpāt, but those who belong to the Vasiṣṭha, Śunaka, Atri, Vadhryaśva and Rājanya (Viśvāmitra?) gotras substitute Nāraśamsa for Tanūnāpāt (Śān. I. 7. 3 is slightly different). The whole procedure is briefly indicated in Sanskrit in the note below. The first three prayāja offerings are made with the ājya in the jhū, but as to the 4th (to Barhis) he pours half of the ājya contained in the upabhṛt into the jhū and then makes the offering. Wherever there are more prayājas than 5 (e.g. in Varuṇa-praghāṣa there are nine, in Paśubandha ten) the 4th, 7th and 10th are offered in this way (vide Sat. II. 2. p. 199 and Kāt. III. 2. 22-23). Vide Jai. IV. 1. 40 and 41-45. These mantras (in the note) occur in Tai. Br. III. 5. 5 where 'viyantu' is substituted for 'vyantu' (as is usual with the Taittirīyas). The words 'ye yajämaha' used at the beginning of each yājya are called 'āgūh'; but there are no such words in the anuyājas (Āṣv. I. 5. 4). Vasāṭkāra is uttered at the end of all yājyas and in anuyājas also. The yājya is pronounced very loudly and with great distinctness as to the 'ye' of 'ye yajämaha' and the last syllable of the yājya is made plula. In Āṣv. I. 5. 9. 9-14 there are other rules not set out here. The pronouncing of vasāṭ was a very solemn and
mystic matter and even in modern times the word is uttered very loudly and forcibly. The Alt. Br. XI. 6 says that ‘the vaṣṭākāra is a thunderbolt; when a man utters vaṣṭākāra he should think of his enemy; thereby he plants the thunderbolt on him.’ Āsv. I. 5. 18 states that vaṣṭākāra was to be uttered only by day and not by night. There are three tones (mandra, madhyama and uttama). Up to the prayājas and after śaṁyuvaśa the mandra tone is employed. After prayājas up to svīṣṭakṛt the tone is to be madhyama. Thereafter up to śaṁyuvaśaka it is to be high. Vide Āsv. I. 5. 25–28 and Āsv. I. 5. 4–8 for these and several other rules. Āsv. II. 15. 12 states that the agūh (the words ye3 yajāmahe), the om (at the end of an anuvākya) and the vaṣṭākāra are pronounced in a high tone everywhere.

The adhvaryu after the five prayāja offerings comes back and pours some ajya270 (left in the jhū after the prayāja offerings) over the several offerings (havīṅci), first over the dhruva, then over the puroḍāsas, the boiled milk, the curds in the order in which they are sacrificed later on. Lastly he pours a little ajya over the upabhṛt. He lays down the ladles (aruci). He holds them in his hands from the time when he offers the ājyahāgas up till the offering to Agni Sviṣṭakṛt. He puts into the jhū four ladlings of ājya with the sruva with ‘may the dhruva be strengthened with ghee in each sacrifice for those who serve the gods &c.’ (Tai. S. I. 6. 5. 1) and anoints the blades of the prastara with a drop of ājya.

Now follow Ājyahāgas.271 The adhvaryu issues a direction to the hotṛ ‘recite the anuvākyā (invitatory) verse for Agni.’ The hotṛ repeats Rg. VI. 16. 34 (Agni-vṛtrāṇi......āhutaḥ) with om added at the end. Then there is āśrāvana by adhvaryu and pratyāśrāvana by āgniḍhra, then the prāśa of adhvaryu to the hotṛ to repeat the yājya for Agni. The hotṛ repeats the yājya “may Agni who is favourable (or pleased), partake of the ājya” preceded by ‘ye3 yajāmahe’ and followed by ‘vau3 sat.’

270. The com. on Sāt. II. 2. p. 200 says that this action is the pratisamāsā (in the language of māṁsāsakas) of the adhvaryu and is not meant as abhigraha, but the com. on Sāt. III. 3. 9. says that this is śaṁṣaṇa and not pratisamāsā.

On hearing 'vausaś', the adhvaryu offers ājya in the northern and most blazing part of the āhavanīya. The yajamāna recites 'Agni has his eye (everywhere). May I become possessed of sight by worship offered to him.' The same procedure is followed as to the second ājyabhāga to Soma which is offered in the southern and most blazing part of the āhavanīya fire. In pūrṇamāsa the two ājyabhāgas are called Vṛtraghna and in the darsēṣṭī they are called 'Vṛdhvanvantau' (Āsv. I. 5. 32 and 35). Vide Jai. III. 1. 23. The adhvaryu is on the north side of the vedi when he takes up portions of ājya in the juhū and issues the direction to recite the anuvākyā from there. Then he crosses to the south of the āhavanīya, performs āśrāvaṇa and issues the praiṣa for the recital of the yājya after the āgniḍhra responds with 'astu āśrāvaṣṭ.' The whole procedure is briefly set out in the note below.²⁹²

Puronuvākyā and Yājya are required in ājyabhāgas, in āvāpa, in Śvistakṛt and in Patnīsaṃyājas, but in prayājas and anuyājas there are only yājyās (vide Sat. II. 2, p. 189). The puronuvākyā is recited by the priest while sitting, while the yājya is recited standing and the recitation of these is only a sāmekāra and not a principal act (vide Jai. X. 4. 39–41). Four ladlings with sruva are made in the juhū for all sacrificers in ājyabhāgas and other homas, but in the case of sacrificers whose gotra is Jāmadagnya five (paṇcāvatta) ladlings are made in the juhū (Āp. II. 18. 2, Sat. II. 2 pp. 190–191) and one whose gotra is not Jāmadagnya may have five ladlings after taking the permission of a Jāmadagnya. The puronuvākyās for the ājyabhāgas in darsēṣṭī are Rg. VIII 44. 12 (for Agni) and Rg. I. 91. 11 (for Soma).

²³⁷². होता। अस्मिन्नाच्छन्नो ज्वलनो ... आकृतो। (हृद अनेकः पुरोहितकाण्ड)।
अभिन्नोः आप्रवं आत्मनिमित्तता च सङ्केति समेतती। होता। देवस्यान्तर्गती भवाणीः अवश्यायप्रभ ैव दौर्चवुद्ध (वर्दहंसक)। बर्तमाने उद्योगिनिः (आद्यनीचे) उत्पत्ति अवश्यायप्रभ ैव। होता। अवश्यायप्रभ ैव। पीएमाणे ... ... पीएमाणे। हृद (आय. शो. 1. 5. 17)। जयमाणे। अवश्यायप्रभ ैव। वर्दहंसक वर्दहंसकै। अभिन्नोः पञ्चावतानि पञ्चावतानि यहीला सोमावभाजनैः हृद समेतती। होता। तथो सोमाता।
केलेवै। (श्र. 1. 91. 5, सोमप्रस पुरोहितकाण्ड)। अभिन्नोः आप्रवं ... सोमसंगै सस्वेधनै। होता। देवस्यानं सोमसंगै। सोम आप्रव वर्दहंस बेलको वर्दहंस (सोमप्रस सचराचा)। बर्तमाने अवश्यायप्रभ ैव। आद्यनीचे बुद्धिकाण्डे बुद्धिकाण्डे। &c. Vide Āsv. I. 5. 29। अस्मिन्नाच्छन्नो ज्वलनस्वि परस्वायप्रभाताः पुरोहितकाण्डे &c., and Tai. Br. III. 5. 6 for these आप्रवायप्रभ वायप्रभ। आप्रवायप्रभ is also called पुरोहितकाण्डे।
'परीः पनि द्वेशरूपवायप्रभातिः यो च कर्त्तवे हृद वर्दहंसकरो भो। वी. हेम. आप्र. II. 18. 3 uses the word पुरोहितकाण्डे । अपराधायप्रभ अपराधायप्रभ वायप्रभातिः संगै।'
The adhvaryu having gone across (towards the purodāśas that are made ready) sprinkles clarified butter on the sruca (jhumū) with 'apyayatām dhruvā &c.' (vide p. 1059 above), touches the several sacrificial offerings with 'do not be afraid, do not tremble, may I not injure thee; may not thy lustre leave thee; carry across this sacrificer who brings offerings, rain on the earth, in order I shall offer the cut portions; I make an adoration to you, do not injure me' (Tai. Br. III. 7. 5). 2372 With his thumb and two fingers (viz. the middle and anāmikā, but using only the fleshy parts and not the nails) he cuts off a portion from the middle of the purodāśa (cake) meant for Agni and from its front half. Sat. II. 2, p. 191 and Āp. II. 18. 9 say that the avadāna (portion cut or severed) is as much as the front joint of the thumb (as a general rule) but that the svištakṛt offering is larger than the ordinary offering for other deities 2374 &c. For the Jámadagnyas a third portion is cut off from the hind part of the purodāśa. Portions from ājya and sannāyya are taken out with the sruva and of cooked food (caru) with the mekṣaṇa. The portion cut from the middle is placed in the eastern part of the bowl of the sruca and the second portion in the western part of the bowl. He sprinkles clarified butter with the sruva (in which ājya is taken from the ājyaśāhālik) on the cut portions and on the purodāśa from which they were cut 2375 with 'when cutting portions from thee I acted against thee, I anoint that again with ājya, may that grow again in thee' (Tai. Br. III. 7. 5). Everytime he offers a fourfold (caturavatta) portion he smears a drop of ājya on the blades of the prastara.

Then follows the principal sacrifice. The adhvaryu issues a direction to the hotṛ 'recite an anuvākyā for Agni'. Hotṛ recites (as anuvākyā) Ṛg. VIII. 44. 16 followed by 'om' (as

2373. मा ने मा संविक्षा ... मा हिंसी: | सै. मा. III. 7. 5, quoted in Āp. II. 18. 9, Sat. II. 2, p. 194 and Baud. I. 16.

2374. अष्टुहस्याहाऋषी द्वांत्याहाऋषी भवति । उण्ययुवाराणि स्वपीयाति । वैशेष: सावित्रिहाराणि सावित्रिहक्लेण: | प्रेतानि तथा चातुर्यकरणिकानि । सर्वत्रापाध् II. 2, p. 191.

2375. The sprinkling of butter on the sruva (upastaraṇa), the placing in the sruca of the two portions cut off from the purodāśa and the sprinkling of butter over the cut portions (abhigṛhaṇa) constitute four items and so are called 'caturavatta.' When three portions are cut off from the purodāśa or other offering for Jámadagnyas then there are (with upastaraṇa and abhigṛhaṇa) five items (paṇḍavatta). Vide Sat. Br. I. 6. 1. 21 for the four with their technical names.
agnirmūrdhā...jinvatom). Then there is āsravaṇa and pratyā-
śravaṇa. Then the adhvaryu issues his direction to the
hotṛ to recite the yājya which is Rg. X. 8. 6 ( ye3 yajāma-
heśnīm bhuvo......havyavāho3m vau3ṣat ). Then the adhva-
ryu throws the oblation (ahuti) of purodāsa portions on
to the fire. The method of this is 2377 that he drops a part
of the yājya from the sruc first (that was sprinkled in
it at upastaraṇa and abhigharana), then the two purodāsa
portions are thrown and lastly he allows the remaining
yājya from the bill-like mouth of the sruc to flow over the
purodāsa offerings as if covering them but without disturbing
them. The principal ahutis are introduced at the point of
the confluence of the two aghāras and each one is offered
in the aḥavaniya to the east (or north-east) of the preceding
one but in contact with the latter. The yajamāna makes the
tyāga ‘this is for Agni’ with ‘may I have food to eat on account
of this worship of Agni.’ After this offering of purodāsa to
Agni, there is an upāṃśuyāja (a silent sacrifice) with clarified
butter offered to Prajāpati or to Agnisomau or Viṣṇu. When
offered to Prajāpati the anuvākyā and yājya are Rg. X. 121. 10
and Tai. Br. II. 8. 1 2377 ( taveme lokā &c.) and when offered to
Agnisomau they are Rg. I. 93. 2 and 6. According to Āp. I. 19.12
and Jai. X. 8. 51-61 it is offered only on Purṇamāstī. In this,
the reference to the deity is always inaudible, but even here the
āsruta, the pratyāsruta, and two directions for reciting anuvākyā
and yājya and the vatsākāra are uttered loudly. The sacrifi-
cer says in this upāṃśuyāja ‘thou art a destroyer; may I be
uninjured and may I subdue evil.’ The offering is made of the
yājya in the dhruvā ( Jai. X. 8. 47-48 ) and the devaśa is either
Prajāpati or Agni or Viṣṇu ( Jai. X. 8. 49-50 ) and the offering
is caturavatta ( Jai. X. 8. 33-34 ). The second purodāsa is
offered to Agni and Soma on pūrṇamāsa in the same way, the
anuvākyā and yājya being respectively Rg. I. 93. 9 and 5 and
to Indrāgni in darśeṣṭi, the anuvākyā and yājya being Rg.
VII. 94. 7 and VII. 93. 4. This is the case when the sacrificer

2376. अनिवर्धोरवाच्य ज्वरोद्विगुण हृदयवर्धे ब्रजोपायलयं ब्रजोपायलयं ब्रजोपायलयं ब्रजोपायलयं ब्रजोपायलयं सर्थवानतत

2377. In मायापथेषु प्रमोदितेषु मयापथेषु प्रमोदितेषु (अथवा पथेषु X. 13. 1. 10 with क्रोध it will be प्रमोदितेषु), मयापथेषु प्रमोदितेषु प्रमोदितेषु तस्ये
होक्ता... हर्षितम् (म. म. II. 8. 1) the name Prajāpati is everywhere uttered
does not offer sānnyāya to Indra or Mahendra. When the sacrificer offers sānnyāya to Indra the anuvākyā and yājya are respectively Rg. I. 8.1 and X. 180.1 and when it is offered to Mahendra they are respectively Rg. VIII. 6.1 and X. 50.4. In the case of sānnyāya he takes two portions of the boiled milk and two of curds (or three of curds for pańcāvattins) and there is upastaraṇa in the sruc only once and abhīgharaṇa also once.

After the principal offerings comes the offering to Agni Śviṣṭakṛt. He sprinkles a little yājya in the sruc, cuts off one portion from each of the several remnants of the havis from their northern halves in the order in which the several sacrificial ingredients are offered to the deities (twice in the case of pańcāvattins), sprinkles over these cut portions clarified butter twice, but does not sprinkle yājya on the remnants of havis and offers them in a spot in the north-east of the fire but not so as to come in contact with the other āhutis already offered (viz. yāyabhāgas and puroḍāsa). In this also there is the direction to repeat anuvākyā, recital of anuvākyā, āsravana, pratyaśravana, direction for yājya, the yājya itself and vāṣṭākāra. The anuvākyā for Śviṣṭakṛt offering is Rg. X. 2.1 and the yājya is long and is set out below. The whole of it is to be recited without taking breath or he may take breath after reciting half of Rg. VI. 15.14. The yajamāna says 'this is for Agni Śviṣṭakṛt and not mine. May I attain to stability and long life by the worship offered to Agni Śviṣṭakṛt. May Agni protect

2378. Vide Āsv. I. 6.1 for the anuvākyās and yājyas of the principal offerings. Śāk. I. 8 states them somewhat differently.

2379. According to Baud. I. 17 he cuts off (for Śviṣṭakṛt) portions as follows: सहस्र बलिणष्ठि परोदासयोत्परापूलीवयति सहस्र धनायत्सहस्रसरध परोदासय सहस्रसूरिव सहस्रसूरिव: Vide Jai. IV. I. 28-32.

2380. Āsv. (I. 6.8-5) gives the rules about the yājya for Agni Śviṣṭakṛt (vide also Śāk. I. 9.): देव पवासविश्ववेदकाशीविष्युतनायाव: निबुव्ययवाचोऽनिबुत्याययवाचोत्परापूलीवयति न्यायत्सहस्रसरध परोदासय सहस्रसूरिव सहस्रसूरिव: Vide Jai. IV. I. 28-32.

In the worship offered to Agni-śomaṇa or Viśṇu then anuvākyas or हृदय is pronounced for ह in the above. Vide Āsv. I. 8. 13-16. अंगे श्रृवण... अंग is Rg. VI. 15.14. If the तपस्वाचि is offered to Agni-śomaṇa or Viśṇu then अनुवाक्याची or विष्युत्याची is uttered in place of पपःनेतसे: When the 2nd puroḍāsa is offered to Indraṇi on Amārasya then substitute तपस्वाचि for अनुवाक्याची: and if sānnyāya is offered then धनायत्सहस्रसरध अर्थ-ग्रहणः.
me from bad sacrifice (or a curse); may Sāvitṛ save me from him who speaks evil of me. May I vanquish him who, whether far or near, is my enemy!" (Tai. S. 1. 6. 2. 4). Jai. VI. 4. 3 lays down that if after portions are cut for Śvistakṛt as directed they are destroyed accidentally, there is no fresh cutting for Śvistakṛt again.

The adhvaryu comes back to the north of the vedi from the spot where he offered to Śvistakṛt, fills the jūḥū with water and pours it round the paridhis (or their places) beginning from the middle one and proceeding from left to right with 'I offer this offering into Vaiśvānara, it is a spring with a hundred or a thousand streams. May he support in this that is being filled, my father, grandfather and great-grandfather' (Tai. A. VI. 6) and then touches water. The sacrificer makes the tyāga with 'this is for (my) father &c.' and then touches water. The adhvaryu lays down the two stūpas in their proper places. Then he tears the surface (or top) of the puroḍāśa meant for Agni from west to east, inserts his thumb and the anāmikā (rīng-finger) and takes out from inside the cake a portion which is as much as a barley grain or the pippala berry with 'let this be cut off, somewhat bigger than a barley grain or than the wound made by an arrow. May we not injure this holy and well-offered havis of the sacrifice' (Tai. Br. III. 7. 5). He takes off a portion from the other puroḍāśa also in the same way but without piercing the top. These portions are called prāśitra. The brahmā priest looks at the prāśitra when it is being taken out with 'I look at thee with the eye of Mitra' (Āsv. I. 13. 1). The adhvaryu sprinkles clarified butter on the vessel called prāśitrāharaṇa (that in which prāśitra is carried), keeps the prāśitra in it and sprinkles ājya over it (does abhīghāraṇa), takes it to the east of the āhanīya by the space between the brahmā and yajamāna on one hand and the āhanīya on the other and then lays it down to the west.

2381. विद्वद्धार्ष वा मानिष्कबद्धितं सत्वाधार II. 8. p. 205. The com. explains 'pippala' as the berry of asvattha, while the com. on Āp. III. 1. 2 explains विद्वद्धार्ष मानिष्कबद्धितं. According to some a portion is taken only from the Agneya puroḍāśa (vide Sat. II. 3. p. 206). आपिन्त्रण हर्ष हर्ष भविष्यते भविष्यते हर्ष पवनः com. on Sat. II. 8. p. 206. Vide note 2389. Kāt. (I. 3. 40-41) says that it is like a mirror in shape (that is like an elongated circle) or like a camakā (i.e. rectangular in shape). In modern times only the rod is very small, otherwise पवनिष्करण is just like आपिन्त्रण in shape.
of the śāhavaniya (to the west of the pranitā waters, according to Baud. I. 17). The adhvaryu then sprinkles sāya in the idāpātra, he cuts off the first portion of idā from the southern half of the purodāsa meant for Agni with 'from the southern half I cut off (idā) seen by Manu, from whose foot ghee oozes, that is moved by Mitra and Varuṇa, that has a face in one direction only (in the south), without mixing it with others' 2382 (Tai. Br. III. 7. 5). From the eastern half of the same purodāsa he cuts off a thin but long slice which is the portion of the yajamaṇa (according to Baud. I. 18 it is three or four aṅgulas long) and which is anointed (or smeared) with sāya and placed near the dhruvā (or to the east of the dhruvā) in some vessel on the barhīs. Then he cuts off a part from the portion of the cake that is between its southern and eastern parts. In the same way (i. e. repeating the verse 'seen by Manu' &c.) he cuts off a portion as idā from the northern purodāsa and other things offered (such as the boiled milk and curds). He then sprinkles sāya over the cut portions and removes them towards the east on the vedi. He crosses to the south in front of the hotṛ, sits behind the hotṛ with his face to the east and anoints the front two joints of the fore-finger of the hotṛ with sāya from the srūva, first the front joint and then the one next to it. The hotṛ wipes with the palm of the hand turned towards his chest the uppermost joint of the finger on the upper lip and the next joint on his lower lip with 'I partake of thee that art sacrificed by the lord of speech for food, for pāne' and 'I partake of thee that are offered by the lord of the mind for strength, for apāna' respectively (Āśv. I. 7. 1–2; compare Sat. Br. I. 8. 1. 14–15). He touches water. The adhvaryu turns from right to left, comes back to the place whence he went, sits down to the east of the hotṛ with his face

2382. The word 'idā' is the appellation of a devatā and secondarily applies to sacrificial materials and also to a rite. 'इदाभवेला तद्वर्मनस्या-निर्धरिता' com. on Sat. II. 3, p. 207. Āp. III. 1. 1 employs idā and prādītra in the sense of rites. The idāpātra is made of āsvātha wood, has a bowl four aṅgulas wide and is as long as the foot of the sacrificer and has a rod four aṅgulas long. According to Āp. III. 1. 7 and Baud. I. 18, the first portion of idā is cut off from the purodāsa to the south meant for Agni. Āp. III. 1. 6 says 'इदावपि उपस्तिरं सपेषी वषुर्द्वर्मणं वर्तनेन भवानि समवदति अग्निस्य ईशान: नात्र.' The five aṅvatās are effected by sprinkling sāya twice over the portions cut (vide com. on Āp. III. 2. 1). The story of the deluge, of Manu and of Idā as his daughter occurs in Sat. Br. I. 8. 1. In Sat. I. 8. 1. 7 and 8 we read 'तत्रवेष्टस्य ईश्वर्यं पदे संतिन्द्रे दन्ता विधायिनी समस्यायाम दानं होचक्षुः काशीति। मनोपुच्छितं।'
turned westwards, offers the iḍā to the hotṛ and the sacrificer recites a long mantra (Tai. S. I. 6. 3. 1–2, ‘Śūrūpa-varṣa-varṣa eśmān...devān-apyetu’) and looks at the iḍā when it is being taken to the hotṛ. The hotṛ accepts the iḍā (i.e., the vessel of iḍā) in his joined hands, places the iḍā in his left hand, keeps his right hand near the iḍā to its west with the fingers turned northwards and makes the adhvaryu cut off from the iḍā itself a portion called avāntareṇḍā into the right hand in the following manner. The adhvaryu spreads drops of ājya on the right hand of the hotṛ with the sruva in which are poured the remnants of the ājya in the idāpātra, then the adhvaryu takes a portion from the idāpātra and drops it on to the right hand and the hotṛ himself cuts a second portion from the middle of the iḍā with the space between his thumb and the fore-finger; then the adhvaryu sprinkles over the iḍā in the right hand of the hotṛ ājya as above. The hotṛ grasps the two portions with the thumb of his right hand, draws in the fingers of the right hand, but (keeping the thumb outside) does not close them into a fist, takes into his right hand the iḍā placed in his left. He (the hotṛ) raises the iḍā on a level with his mouth or nose and invokes it.

The idopahvānam or ilopa—(invocation of the iḍā) is described at length by Āsv. I. 7. 7. By this invocation it is supposed that the deity Iḍā becomes favourable to the sacrificer. It is a niguda, but a large part of it is said inaudibly (up to ‘vrṣṭir hrayatām’) and the rest loudly. The sentences run in pairs e.g. ‘Iḍā has been invoked with the Heaven, with the great Āditya; may iḍā together with Heaven and the great Āditya call us near’. In the portion that is loudly uttered, there are three pauses, viz. after ‘idopahūtā’, after ‘manuṣyāḥ’ and after ‘devī devaputra’. The adhvaryu, the āgniḍra and the sacrificer touch the idāpātra with their hands and remain so till the

2333. वृक्षिणं होतात् पाणिविद्याया अर्थात्तोषणेश्वरि। लेपणपुप्पुणाति। स्वर्य होतात्

2334. Vide Appendix for the text. This invocation differs considerably from the one contained in Sat. Br. I. 3. 1. 19ff, Tai. Br. III. 5. 8.

2335. According to com. on Sat. II. 3. p. 210 the brahmā priest does not join in touching the idāpātra. This is also the practice in modern times of those who follow Sat. According to Baud. I. 18 and Kṛt. III. 4. 12 the brahmā does join.
end of the invocation. When the invocation goes on inaudibly the yajamaná mutters (jspati) 'O Ídá! come ...... (Áp. IV. 10. 4)' and when it is loudly uttered he mutters 'thou art cit &c.' (Áp. IV. 10. 4, where they are called Manusyagavi mantras) and utters loudly 'May you breathe into all beings, may all beings breathe on account of you &c.' and several other mantras (Áp. IV. 10. 4 and 7). He looks at the hotr and thinks of Vāyu in his mind 'O Vāyu! Ídá is thy mother' (Áp. IV. 10. 5); when the words 'this yajamaná has been called' are uttered, he mutters 'May I, so invited, be endowed with cattle'. When the invocation of Ídá is finished, he repeats 'may Indra put in us vigour &c.' When the words 'the divine adhvaryus' are uttered, the adhvarya mutters 'May I be endowed with cattle.'

When the invocation of Ídá is finished the adhvarya passes round the áhavaníya towards its east and takes the práśitra to the brahmá priest and hands it over to him. Ásv. I. 13. 2 describes in detail what thereon the brahmá does. He looks at the práśitra when it is being brought with 'I look at thee with the eye of Mitra.' He receives the práśitra in his joined hands with 'I accept thee at the impulse of god Savitr....with the hands of Pášan.' He lays down the vessel containing práśitra to the west of the áhavaníya inside the vedí on kuśa grass, with its rod to the east, 'I place thee in the navel of the earth, in the lap of Aditi.' He takes the práśitra with the thumb and the ring-finger and eats without masticating it with the teeth with 'I eat thee with the mouth of Agni, with the mouth of Bhraspati.' Then he performs ṛcamaṇa and again drinks water with 'I sprinkle truth over thee; may the deities that dwell inside waters avert (the evil in) this. Do not injure my eye, my ear, my life.' He should touch his navel with 'I hold thee in the belly of Indra.' Then he washes the vessel in which práśitra was contained, fills it with water, pours water thrice from it holding the vessel and the palm of the hand towards one's chest.

The hotr eats the avántareda after the brahmá eats the práśitra with a mantra 'O Ídá! favour this our portion &c.' All the four priests together with the sacrificer as the fifth then

2386. 'उष्णासाते हि यास्थ्रीयविष्कृता भागे जुतस्त स: जिन्दुष्णु जिन्दासतः वायस्यो- मुखायिने तत् को राव्य तत् को वायस्यासिे भागमिसिमिः। सवशस्मणः सवशवमस: सवशविर्दिष्टैः
partake of the idā with a mantra 'thou art idā, thou art agreeable, thou art the bringer of happiness, place us in abundance of wealth and good progeny. I eat thee for the lustre of the face, for the fragrance of the mouth.' After eating idā they observe silence till they perform mārjana. They perform mārjana inside the vedi near the prastara bunch with 'May mind resort to light. May all gods regale themselves here' (Tāi. S. I. 5. 3. 2).

The adhvaryu divides the purodāsa baked for Agni into four parts (and no other purodāsa nor sānnayya) by piercing its surface and keeps it on the barhis (kuśas strewn on the vedi), the last part being made the biggest of all four. Vide Tāi. III.1.26–27. The yajamāna recites a mantra 'bradhna pīnasva &c.' (Tāi. Br. III.7.5) and directs the four parts of that purodāsa separately as portions of the priests by saying 'this is for brahmā, this for hotṛ, this for adhvaryu, this for āgnidhra.' beginning in order from the south-east. The adhvaryu points out the portion of the yajamāna (vide p. 1065 above). When that is done, the adhvaryu makes the biggest of the four parts which is meant for the āgnidhra 'ṣaḍavatta' (out sixfold). The āgnidhra eats his portion with 'thou art the portion of heaven, thou art the āgnidhra of fire, thou art the sāmitra of fire, I eat thee with the mouth of fire, salutation to thee! Do not injure me.' The adhvaryu brings the portions of brahmā and yajamāna where they are sitting in separate vessels with the veda bunch. The portions of the hotṛ and adhvaryu are brought by the adhvaryu in other vessels. The adhvaryu, hotṛ and brahmā eat their portions respectively with 'thou art the portion of the aerial region,' 'thou art......of the earth,' 'thou......of heaven.'

2387. Mārjana means 'sprinkling water on the head after a mantra is recited' (कार्जन समाने किरसि मोहकामक्रिया; com. on Sat II. 3, p. 210). See however note 755 above and Ṛṣr. I. 8. 2.

2388. According to Ṛp. III. 3.6–7 'ṣaḍavatta' is effected in either of two ways; first upastaraṇa in some vessel (on the hand of the āgnidhra, according to com.), then placing on it one part out of two in which the largest portion meant for āgnidhra is cut, then abhīgharāṇa, then again upastaraṇa, placing the second part and the abhīgharāṇa; or first upastaraṇa twice, then the two parts of the largest portion and then two abhīgharāṇas. Sat. II. 3, p. 211 mentions only the first method.

2389. It will have been noticed from the preceding that the four priests have each a share in the cake for Agni and that they also share with the yajamāna the idā. The hotṛ has further the aṣṭāntareaḥ and the brahmā partakes of the prāśitra besides.
The conclusion of Jaimini (III. 4. 48-50) is that these portions are not meant as the fee paid to the priests (parikrāya), but the four parts are meant to be eaten by them.

Plenty of rice is cooked on the dakṣiṇa fire. This is called anvāhārya. The adhvaryu sprinkles ājya over it (i.e. performs abhīghārapa) and takes it from the dakṣiṇa fire to the north of it. He issues a direction to the yajamāna 'offer (the boiled rice) to the priests that sit to the south' and when the sacrificer says 'come to the south' the priests do as requested (i.e. come to the south). The yajamāna issues a direction to the four priests 'this boiled rice is yours, take it according to your shares'. The rice is divided into four parts and the priests accept their respective portions with 'I accept thee at the impulse of God Savitṛ .......... with the hands of Pūṣan; may king Varuṇa take you. Who gave to whom? Desire (Kāma) has given to Kāma ...... O Kāma, this is thy fee. May Āṅgirasa with upturned palm accept it' (the whole formula occurs in Āp. XIV. 11. 2). The priests come back to the north (and then brahmā comes to his usual seat). The adhvaryu keeps aside the remnants of the several offerings (such as the agnīśomīya cake or sānṇāyya) and of the boiled rice outside the vedi to its north.

He throws into the āhavaniya the two blades that are now kindled at the fire and had been kept aside (vide p. 1040 above). The adhvaryu says to the brahmā priest 'O brahman! we shall start or commence' (Tai. S. II. 6. 9. 1). The brahmā priest first utters 'Bṛhaspati is Brahmā; he sat in the seat of Bṛhaspati; O Bṛhaspati! you protected the sacrifice; protect the sacrifice and me' (Āsv. I. 13. 6) and loudly gives permission 'yes, do start' (03m pratiśtha). The adhvaryu directs the āgniḥdra 'O agni, take the samidh (that is left) and wipe the paridhis and fire, each once'. The āgniḥdra takes the samidh and offers it into fire with the mantra 'O fire, this is


2391. य इत्य क्षमा अवलोकते &c. This is called कामसत्विति and occurs in many connections (such as marriage, adoption of a son). Vide Atharva-veda III. 29. 7, Tai. Br. II. 2. 5 (where it is explained), Tai. Ār. III. 10.
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thy samidh; \textsuperscript{2392} may you increase and be strengthened by it. May the lord of the sacrifice (the yajamāna) increase and be strengthened; svāhā' (Śat. II. 4. p. 212). The yajamāna says as usual 'agnaya idam' and repeats 'O fire, this is thy samidh &c.' (Āp. III. 4. 6) and implores Agni to vanquish and destroy his enemies (the lengthy formula is in Āp. IV. 11. 5). He (the āgniḍhra) without moving about wipes the paridhiś as before with the tying cords of idhna (but without holding the sphyā), the middle one from south to north and the other two from west to east, and wipes the fire also from west to east with 'O fire, that securest food &c.' (Āp. III. 4. 7 gives the whole). He sprinkles water over the tying cords (with which wiping was done) and throws them into the ṛhavantya with 'do not injure our cattle, (you) who are Rudra, the lord of beings &c.' (Sat. II. 3. p. 213). The yajamāna makes the tyāga 'this is for Rudra, the lord of beings, who moves among rows (of Maruts).'

The yajamāna touches water and mutters a mantra (which is in Āp. IV. 11. 6 'vedirbarhiḥ &c.). The yajamāna also performs japa of the Saptahotṛ \textsuperscript{2392} formulas before the anuyājas are offered. The adhvaryu takes into the juhū the sīya from the upabhṛt (leaving some in the latter), crosses over to the south with the juhū and sets about offering the three anuyājas. First there is the āśravana (Oṣūrāśvaya), then pratyāśravana (astu śrauṣṭaḥ) by āgniḍhra who always holds the sphyā when saying this. Then the adhvaryu issues a direction to the hotṛ 'recite the yājya for the devas.' When the hotṛ recites the yājya and utters vaṃśatḥ the adhvaryu standing in one place offers the first sīya offering on the samidh (offered for anuyājas as stated on 1069 above) to its east, the 2nd and 3rd to the west on the samidh itself (but all three are offered to

\textsuperscript{2392} It is interesting to see that according to Kaṭ. III. 5. 2-3 the mantra 'this is thy samidh' (Vāj. S. II. 14) is recited by the hotṛ and if he be ignorant then by the yajamāna. This shows that even then priests ignorant of the work expected of them or at least ignorant of the formulas they had to recite for a yajamāna had sometimes to be engaged. The Sat. Br. I. 8. 2. 4 also refers to this स याज्य प्रथम न होता वेदेष्वरिः स्वयमाहसौहमनः.

\textsuperscript{2393} The Saptahotṛ formulas are: सहायवः परिषिद्ध। सत्पविवधुरं। अपसु-पवणा अर्जित। अपसुवा उपवत। अनात्मवक्ष्यापिवधुरं वधवतःप्रित। अपत्यक उदरात। तै. भ. III. 5. The four priests, the āgniḍhra, prastotṛ; and prati- hotṛ are often called the seven hotṛs.
the east of the meeting point of the two ṣghāras). The third and last offering of ājya is begun on the west but carried east in a continuous stream so as to become mixed up with the first two. In each case the yajamāna repeats the formula of tyāga. The yājyās and tyāga are given below in the note.2394 The adhvaryu then comes back to the north, lays the two ladies (sruc) in their proper places and he and the yajamāna mutter the two formulas (Tai. S. I. 6. 4. 2 called vājavati). The adhvaryu takes up in his right hand with palm upwards the juhū and prastara (prastara being placed over the palm and juhū over the prastara) with ‘vājasya......grabhīṭ’ (Tai. S. I. 6. 4. 2) and holds down (so as to bring it in contact with bārhis) with palm turned downwards in the left hand the upabhrīt ladle (which is under the palm) with ‘athāsapatnān......akah’ (ibid). He again takes up the juhū with ‘udgrāhbham ca’ (ibid) and presses down the upabhrīt with ‘nigrāhbham ca.’ At this time the juhū held in the right hand is far apart from the upabhrīt held in the left. Then he moves with the right hand having palm turned upward towards the east on the vedi itself the juhū with ‘brahma deva avivṛdhan’ (the gods increased holy prayer) and with the left hand having palm downwards he leaves outside the vedi the upabhrīt with ‘athāsapatnān...vyasyatām’ (ibid. ‘Indra and Agni hurled away my enemies’ &c.). Then he touches water, sprinkles water over the upabhrīt, takes it up and anoints with the butter remaining in the juhū the three paridhis, the middle one with ‘to thee for Vasus,’ the southern one with ‘to thee for Rudras’ and the northern one with ‘to thee for Ādityas.’ The yajamāna recites in each case ‘this is for Vasus,’ ‘this is for Rudras,’ ‘this is for Ādityas’ followed in

2394. There are three anuyājas. The first praśa is Ṛṣevaḥ yat and the two others are simply yat. The three yājyās are. Ṛṣevaḥ sadāśucane vahaveṣyataḥ vedaṃ | Ṛṣevaḥ nāmaṁ tātāsuḥ suhoveṣyate vedaṃ | Ṛṣevaḥ titāstāvasambhāvya nāmaḥ. The third formula includes the prayer: ‘athāsapatnān...vyasyatām’ (ibid. ‘Indra and Agni hurled away my enemies’ &c.). Then he touches water, sprinkles water over the upabhrīt, takes it up and anoints with the butter remaining in the juhū the three paridhis, the middle one with ‘to thee for Vasus,’ the southern one with ‘to thee for Rudras’ and the northern one with ‘to thee for Ādityas.’ The yajamāna recites in each case ‘this is for Vasus,’ ‘this is for Rudras,’ ‘this is for Ādityas’ followed in

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each case with a prayer noted below. After keeping the jhū in some spot on the vedi other than where the prastara is, the adhvaryu, having mixed the prastara with the two vidhṛtis (vide above p. 1045) with 'may heaven and earth be of the same mind; may Mitra and Varuṇa help you with rain' he leaves the vidhṛtis on the barhīs and smears the prastara (with the remnants of ājya) in the three ladles (sruc), the points in jhū with 'licking the one that is smeared' (Tā. S. I. 13. 1), middle portions in upabhṛt with 'viyantu vayah' (ibid) and the roots in dhrūvā with 'prajām yonim' (ibid). He does the anointing a second time (with the same mantras). He anoints a third time in the reverse order viz. the roots first in dhrūvā, the middle portions in upabhṛt and the tops last in jhū (the mantras being the same for each ladle). The yajamāna repeats, while the prastara is being anointed, a mantra 'may kuśa be anointed with ghee' (Ap. IV. 12. 3). Taking out a blade from the prastara so anointed with 'to thee for long life', he places it in a known place (for use later on). When the blade is taken away from the prastara the yajamāna recites a mantra (apipred yajñō...yajamānam viśantu).

The adhvaryu takes the prastara (and also the sūkha i.e. twig used at the time of milking cows when sānāyya is to be offered), introduces the prastara (together with the twig) at the corner in the north where the middle and northern parībhīs meet and says 'ājārāvaya.' When the āgниdhra responds with 'astu śrawaśat,' he issues a direction to the hotṛ the divine hotṛs are desired (or requested); you being human and directed to utter the words of success recite hymns for the god called sūktavāka.' The hotṛ begins the recitation of sūktavāka.

2395. वज्ञमानः—सम्बन्धानी न मया। सर्वथेषान्व चानानारिषयः। ....... वज्ञवेष्यालोकानारिषयः। ....... आधिवेष्यावनालोकानारिषयः। आप, IV. 12. 3.


2397. The word sūktavāka has two meanings viz. the deity Agni and also the formula repeated by the hotṛ. Vide Ap. III. 6. 5-6 for the two meanings 'सूक्तवाकाय तुसा कृतव' in śutra 5 and आद्वयसने तुसकावेषि in 6. Śv. I. 9. contains sūktavāka and rules about its recitation. 'सूक्तवाको नानेदेवानासारामाय इद्य ध्यानाधारिती हर्षप्रवाकः' com. on Ap. III. 6. 6. Vide Tai. S. II. 6. 9. 6f., cf. Dr. III. 5. 10 for इद्य ध्यानाधारिती &c. and Sat. Br. I. 8. 3. 1-19 and I. 9. 1. 1-23 for a disquisition on sūktavāka.
The contents of the sūktavāka may be briefly indicated. He begins ‘O heaven and earth, this blissful event has taken place; we have so flourished as to pronounce the good words (viz. ‘fire has accepted this havis &c.’) and our adoration (to the gods); O fire, you should declare good words, so that we may feel elevated; thou art the declarer of good words.’ Then numerous words follow that state the various attributes of heaven and earth. Then it is declared that Agni and other deities (named) have accepted the offering and made it flourish. Then the sacrificer is named and it is said that he hopes for various blessings such as long life, worthy sons. The whole is concluded with ‘we men belong to Agni. May we have (the fruits of) sacrifice and wealth. May both heaven and earth save us from sin (or evil). May the most desirable thing come here. Here is adoration to the gods.’ After the sūktavāka the adhvaryu throws upon the śāhavaniya the prastara (and the sākha, in case of sānnāyya) with ‘may waters and plants be strengthened; you are the
drops of Maruts; go to heaven and send thence rain to us' (Tai. S. I. 1. 13. 1).\footnote{2399} Jaimini makes it clear (VI. 4. 43-47) that śākhā is not a subordinate complement of the prastara but the real meaning of the text 'he throws the prastara with the śākhā' is to indicate the time when the śākhā is to be thrown into fire. Jaimini (IV. 2. 10-13) states that the throwing of the śākhā into fire is pratipattikarma (i.e. that is the final disposal of the śākhā). When throwing the prastara he does not bend his hand but holds it rather straight and hanging downwards and the tips of the prastara are not put beyond the fire nor are they turned upwards, nor are the tips allowed to be first scorched. He raises it up, brings it slowly down and rolls it on the hearth of the āhavanlya (making the upper portion come down and vice versa). The adhvaryu, when the hotṛ says 'this sacrificer seeks (hopes for) blessings' directs the āgnidhra to consign the prastara to fire. The āgnidhra thrice raises with his joined hands the prastara into the āhavanlya fire. The sacrificer makes the tyāga to the several deities mentioned in the sūktavāka (agnaya idam, somāyedam &c.) and adds (Tai. S. I. 6. 4. 1) 'may I win victory following the victory of Agni' (then of Soma and so on for the other deities).\footnote{2400} When the hotṛ mentions the name of the sacrificer the latter recites 'these blessings have come here' (Tai. S. I. 6. 4. 2 and Āp. IV. 12. 5). The adhvaryu directs the āgnidhra to throw into fire on the prastara the blade of kuṣa taken from the prastara and kept aside (as described above p. 1072) and the āgnidhra\footnote{2401} does so with 'Good speed to the tanūs, svāhā'. The yajamāna mutters 'this for the Tanūs' and proceeds 'This pillar spread down from heaven and was raised over the earth. With it that has a thousand shoots we worry our enemy etc.' (Tai. Br. III. 7. 6 and Āp. IV. 12. 8). The adhvaryu points out thrice with his forefinger the blade thrown into fire with 'this, this' and touches his nose and eyes with 'Agni! thou art the protector of life, protect my life, thou art the protector of eyes' (Tai. S. I. 1. 13. 2). Then the adhvaryu touches the earth inside the vedī with 'thou art stable' (ibid.).

\footnote{2399} According to Āp. III. 6. 7 when this mantra is repeated there is no svāhā uttered after it. But others differ.

\footnote{2400} \textit{अग्निवत्सृजितसूक्तिकथितम् च यथातिष्ठो दृश्यताऽक्षेत्राः} । अप. IV. 12. 4. Vide \textit{ैैै} IX. 1. 4-5.

\footnote{2401} According to com. on Āp. III. 7. 4-5 it is the adhvaryu who puts into fire the blade of the prastara.
The āgniḍhra then addresses the adhvaryu ‘talk with me’. The adhvaryu asks ‘has (the prastara) been consigned to flames’? The āgniḍhra replies ‘it has gone to the fire’. Then after āśrāvaṇa and pratyāśrāvaṇa the adhvaryu touching the middle enclosing stick (paridhi) issues a direction to the hotṛ: ‘Good speed to the divine hotṛs (here the paridhis) and bliss to human hotṛs. Recite for samyoh.’ Then the hotṛ recites the verse ‘we long for that samyoh, for (the) path to sacrifice and to the lord of sacrifice. May divine bliss be ours! May there be bliss for human beings. May the means (of bliss) ascend upwards! All health to the two-footed and the four-footed that are ours’ (i.e. to men and cattle). When the Śamyuvāka is repeated the yajamāna mutters ‘may I attain stability by yajña, śamyoḥ (health and wealth) by the worship of Viśnu’ (Tai. S. I. 6. 4. 3). The adhvaryu then throws into the fire the middle paridhi with ‘O God Agni, that paridhi which you laid down .... svāhā’ (Tai. S. I. 1. 13. 2).

The adhvaryu then pushes on to the burning coals of the śhavanīya the other two paridhis together (the southern and northern ones) with ‘the food of sacrifice has come together.’ He thrusts the tip of the northern paridhi underneath the middle one in the burning coals and keeps the tip of the southern over the middle one. When the paridhis are being thrown on the fire the yajamāna mutters ‘I loosen thy girdle &c.’ (Tai. S. I. 6. 4. 3). After the paridhis are thrown the adhvaryu invokes them ‘may you spread (i.e. prolong the life of) the sacrificer’.

The adhvaryu then lays on the bowl of the juhū the upabhṛt and lets flow from the two ladies the remnants of butter into fire with ‘O Viśve Devas! You have for your share the remnants (sāṁsrāva) of ājya,...svāhā’ (Tai. S. I. 1. 13. 2).

2402. The words are असमस्थिताःप्रर्तिभवधवरूपः। असमिताप्रवेशः। सच्चासपरिप्रेष्यविस्थापः। स्विस्विस्तृति। समवेष्टी। सत्प्रवाहः II. 4 p. 218.

2403. For the formula ‘तत्त्वपरोर्बस्मिनिः’ (Tai. S. I. 6. 10. 2) vide note 1684 above. As the most prominent words in it are śamyoḥ, this formula is called śamyoḥ (lit. utterance of śamyoḥ). It occurs in Tai. Br. III. 5.11. These words gave rise to the name of a sage तত्त्वपरोर्बस्मिनिः whose legend is narrated in the Sat. Br. I. 9. 24-25, Tai. S. II. 6. 10. Vide S. B. E. vol. 12 p. 254 n. 1.

The yajamana makes the tyāga with 'this is for Vasus, Rudras Ādityas who are sharers in the samārāṇa (remnants of ājya),' then utters a benedictory formula invoking blessings (vide Āp. IV. 12. 10 and Tai. S. I. 6. 4. 4) and touches the veda bunch lying inside the vedi.

The priests partake of the remnants of ājya and wash the ājya sticking to the ladles.2405

The adhvaryu takes up the jhū and upabhṛt, the hotṛ takes the veda bunch and the āgnidhra takes the pot of ājya (ājya-sthāli) together with the sruva. Being about to perform the patnisamāyājas the adhvaryu passes to the south of the gārhapatyā fire (from its east side) and the other two priests (hotṛ and āgnidhtra) pass to its north. The adh varyu places the two ladles on the sphyasa with 'I place you in the abode of Agni whose house is indestructible; may you who are happy place me in happiness for the sake of happiness; may you who are the foremost (or leaders) protect me when I am in front' (Tai. S. I. 1. 13. 2-3). They sit to the west of the gārhapatyā and set about the offerings of Patnisamāyājas with the two ladles in the dhyāna tone. They three sit to the west of the gārhapatyā with knees raised up, the adhvaryu being seated to the south, the āgnidhtra to the north and the hotṛ between the two. The hotṛ hands over the veda bunch to the adhvaryu who takes it with 'I have stood up following the immortals with long life &c.' (Tai. S. I. 2. 8. 1), stands up and sits down to the west of the gārhapatyā. When the wife (of the sacrificer) holds the veda bunch and touches the adhvaryu with a blade of darbha, the adhvaryu takes into the jhū four ladlings of ājya with sruva (from the pot of ājya). Then the procedure for each of the four offerings resembles the prayāja offerings, viz.

2405. The ladies are the sruva, the jhū and upabhṛt and not the dhruvā (com. on Sat. II. 4. p. 220).

2406. Patnisamāyāja literally means offering made to the wives (of the gods) along with (some other deities). 'परन्तः समितिययते दे
वतितसङ्राजा,' com. on Sat. II. 5 p. 223. These are four offerings of ājya made in succession to Soma, Tvāṣṭṛ, Devapati (wives of gods) and Agni Gṛhpati. Vide Sat. Br. I. 9. 2 for a treatment of patnisamāyājas. Kāt. (III. 1. 2-4) shows that there were several views as to the path by which the adhvaryu went to the south. वहान्त is explained as अन्त स्वरः साधनः पृथ्यवस्त्रविद्यः अनिष्णः; गङ्गायवस्त्रनिष्यक्ष्यनन्त्वोऽस्य: उपांशुः; com. on Āp. III. 8. 8. All formulas must be uttered here in these tones except some words to be specified later on.
the adhvARYu issues a direction to the hotṛ to recite an anuvākyā (invitatory prayer) for Soma (then for Tvāṣṭrś and so on), then the hotṛ recites the anuvākyā, then there is āśrūta and pratyasrūta, followed by adhvaryu directing the hotṛ to recite the yājya for Soma (or Tvāṣṭṛ or others as the case may be), and when the hotṛ utters "vai 3ṣat" the adhvaryu pours the ājya oblation from the jūhū into the gārhapatya (in this rite). The offering to Soma is made in the northern part of the gārhapatya, that to Tvāṣṭṛ in the southern part and for the rest between these two. The offering to the wives of the gods may be made in an enclosed space (i.e. by placing a screen to the east of the gārhapatya) so as to shut the gārhapatya from view on the eastern side. Additional offerings were allowed to be made to Rākṣa, Sinivālī and Kuhū by those who desired sons, cattle or prosperity respectively either before or after the offering to the wives of the gods. The procedure is briefly indicated in the note below.

The yajamāna makes a tyāga (of the offering) with 'this for Soma' (or for Tvāṣṭṛ and so on) and adds a separate formula in each case invoking separate blessings of vigour, cattle, progeny and stability (vide Āp. IV. 13. 1 and Tai. S. I. 6. 4. 3-4). The adhvaryu offers in the gārhapatya with the sruva an

2407. आश्वनीयत: परिचितेवे ब्रह्मचर्यमार्पिकते च। आप. III. 9. 3 and the com. says 'यथाविनीयो न हुवद्वे तथा परिचितं च भव्यमार्पिकोऽगतिपत्याः।' In modern times a wooden frame is placed to the east of the gārhapatya as a screen. The reason why the gārhapatya is screened from view is stated in the Śat. Br. I. 9. 2. 12 to be "for, up to the time of the Sāmiṣṭayajus the deities continue waiting, thinking 'this he must offer to us'; he thereby conceals this offering from them; and accordingly Yājñavalkya says 'whenever females (human) eat here they do so apart from men'."

2408. अध्वर्यः सत्सिद्धान्तः इदमाक्षरमिद्वा इति सत्सिद्धान्तः। इति यद्यपदेव (स. I. 91. 16)। आध्वर्यम प्रावेशमाघीर्यते अध्वर्यः | समथे वेषस्वरूपस्वरूपति। होता। प्रावेशमाघीर्यते समथे संसै वेषस्वरूपस्वरूपति। (पार्श्वः, स. I. 91. 18)। The adhvaryu and pārśva for त्याग are thus साहीत्यविनायक....... केवल: (स. I. 13. 10) and tasyaśुद्धियमादित्य: तत्सत्सवधि। विद्यामाि (स. III. 4. 9), for वेषपती हे वेषपती परिवर्तकः.... शष्ण मन्यते और तत्सत्सवधि प्रावेशमाघीर्यपार्श्वः.... आध्वर्यः (स. V. 46. 7-8), for अध्वर्य हे अध्वर्य हे अध्वर्य हे अध्वर्य हे अध्वर्य हे (स. VI. 15 13) and ईष्टविनायका.... विद्यामाि (स. V. 4. 2)। Vid. Āp. I. 10. 5. The उत्तमसर्वेक्ष्यमात् and pārśva in the case of rākṣa, sīrvakās are respectively Āp. II. 32. 4-5, I. 11, 32. 6-7 and those for त्याग are stated in Āp. I. 10 8 (the entire verses are given in this case). They occur in Tai. S. III. 3. 11. 5 and Atharvaṃveda VII. 47. 1 and 2 (with slight variations).
oblation of ājya with "may the wife unite with her husband... svāhā" (Tai. Br. III. 7. 5 quoted on p. 556 n. 1291). The sacrificer’s wife touches the adhvaryu (with a blade of darbha) when he makes the last offering. The yajamāna makes the tyāga ‘this is for the undecaying Great Soul, the light in Heaven.’

The adhvaryu then smears the two front joints of the hotṛ’s finger as before, first the hind joint and then the front joint. He breathes over it and touches water. The adhvaryu drops into the palm of the right hand of the hotṛ four drops of ājya as idā and six in that of the āgniḍhra. The hotṛ inaudibly invokes both (viz. his own idā and āgniḍhra’s), the hand of the latter being held underneath the former’s) in the same words as before (vide Appendix under note 2384). When the words ‘this yajamāna has been summoned’ are uttered, the wife mutters ‘being summoned may I surpass in the possession of cattle,’ and the adhvaryu also performs japa as above. When the idā is being invoked the adhvaryu, the āgniḍhra and the wife (with a darbha blade) touch the hotṛ. The yajamāna invokes ājya idā with ‘may idā cover us with ghrta &c.’ (Āp. IV. 13. 4). At the end of the invocation of idā the hotṛ eats the idā (drops of ājya) and the āgniḍhra eats his with ‘father Heaven has been invoked, may the fire summon me from āgniḍhra for my life, lustre &c.’ (Tai. Br. III. 7. 6). He silently performs mārjana after partaking of idā. The patisāmyājas end with the invocation of idā or they may be finished after reciting Śaṁyuvāka (Sat. II. 5, p. 225; Āsv. I. 10. 9; Kāt. III. 7. 13).

The adhvaryu sitting to the west of the daksīṇa fire places on it the chips cut from the idhma (idhma-pravraścana, vide above p. 1014) and offers two oblations called phalikaraṇa and pīṭalepa.2413 Having thrown into the ājya ladled into
the jhū four times with the sruva the smallest grains (that were produced when rice grains were husked and pounded for making purodāsas), the adhvaryu offers them into the dakṣiṇa fire with 'O fire, that hast unhurt life and not cool body, guard me against the sky (lightning)... make our food free from poison... svāhā' (Tai. S. I. 1. 13. 3). When this home is made the yajamāna rubs (wipes) his mouth with 'svāhā to thee, that art Sarasvati Yaśobhaginī' (who loves laudation) and makes the tyāga with 'this is for Agni who has long life and not cool body' and wipes his face with 'svāhā to thee, that art Sarasvati Vṛṣabhaginī' (who loves residing together, Āp. III. 10. 2). The adhvaryu takes again four ladlings of ājya with the sruva into the jhū and pours therein the remnants of ground grains which still stick to the several utensils and offers them into the dakṣiṇa fire with 'whatever stuck to the mortar, pestle and the winnowing basket...! Svāhā' (Tai. Br. III. 7. 6 and Āp. III. 10. 1). The yajamāna says 'this is for the All-Gods'.

The hotṛ hands over the veda bunch to the sacrificer's wife and makes her repeat aloud 'thou art veda...may I secure progeny. To thee for Kāma' (Āsv. I. 11. 1) and the sacrificer recites, when the veda bunch is being given to the wife 'thou art Veda ...... may I secure gifts' (Tai. S. I. 6. 6. 4) and when the veda is placed on her lap by the wife 2414 she repeats 'may veda give &c.' (Tai. S. I. 6. 6. 4). The wife thrusts it with 'drive out the enemy, the hater' (Āp. III. 10. 4). The wife touches her navel with the top of the veda bunch if she desires progeny.

The hotṛ unties the yoktra (the girdle) of the wife with 'I release thee from the fetter of Varuṇa &c.' (Rg. X. 35. 24).2415 The wife lays aside the yoktra and the adhvaryu makes her recite 'here do I unloosen the fetters of Varuna &c.' (Tai. S. I. 1. 10. 2). The hotṛ winds round the yoktra twofold, places it to the west of the gṛhapatiya fire with its loop and end to the east, keeps over it the blades of the veda with their points to the north.

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2413. The meaning of Yaśobhaginī and Vṛṣabhaginī in Sat. II. 5. p. 230 is obscure. In Vēj. S. II. 20 Ṛgvedamānī is explained by महीपर as जीवा: महारथ महासा पदा: तरत चलसो भविन्ती शायुम. In बारकसं. V. 4 सरस्वती is called क्षरमणिनी.

2414. According to Āp. (III. 10. 3–4) the hotṛ throws the veda thrice on the lap of the wife who returns it back three times.

2415. तत्र अष्टमाखरवर्तु बिभिन्न प्रकृतयोगिन्यित्वायाऽभियोगोहिनिः वेद- दुर्लभाय साधिति। आय. I. 11. 4; the comm. says परकर्षण दुर्लभेनयः पाणि। प्रकृतियोगोहिनि दुर्लभायः: सविन्धा वर्तुयः.
and lays down a pūrṇapātra⁴¹⁶ (a vessel filled with water) to the east of the blades but touching them. The hotṛ touches that vessel and makes the wife who touches it repeat "mantra 'thou art full &c.'" (Tāl. S. I. 6. 5. 1). The hotṛ sprinkles water from the pūrṇapātra in all directions and makes the wife, who also sprinkles water from it in all directions, repeat 'Let the gods and the priests purify (or wipe) in the eastern direction &c.' (Tāl. S. I. 6. 5. 1–2, quoted in Āsv. I. 11. 7). The hotṛ places into the joined hands of the sacrificer's wife with the palm upwards the yoktra, and places his left hand with palm turned upwards on the wife's folded hands (but in modern practice the hotṛ does not hold his hand over the wife's) and pours down the water from the pūrṇapātra on the hands (his and the wife's) and makes her repeat 'May I not throw away progeny &c.' (Āsv. I. 11. 8). The hotṛ holds by his right hand the tops of the blades of the veda bunch (the binding cord of which has already been unloosened), proceeds from the gārhapatya to the āhavanīya, repeats Rg. X. 53. 6 (tantum tanvan &c.) and without shaking them, strews continuously some of them from the gārhapatya to the āhavanīya. The rest of the blades the hotṛ lays down and, standing to the north-east of the āhavanīya, takes ājya from the pot of ājya (ājayasthāli) in the sruva and offers with svāhā at the end of the mantras obligations of ājya, which are called "sarvaprayāyasūta" (explanation for all lapses). The mantras are given below.⁴¹⁷ Having made the obligations the hotṛ pays homage with the 'samsthājapa (lit. the prayer muttered on completion)⁴¹⁸ and goes out of the sacrificial ground by the way called tīrtha (vide above p. 984).

The adhvaryu pours from a vessel full of water (pūrṇapātra) water into the joined hands of the wife in which the yoktra is

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⁴¹⁶ पूर्णाश्र is explained by com. on Sat. II. 5 p. 229 Ṣ十三届 वृष्प विद्यव पावन। त्र य त म् वृष्पभवन्ति। भूरः भूरः सत्वभन्त। स्त्र कर्मीति कर्मीति ना मे खोजः। ते ते I. 6. 5. 1. quoted in आध्य. I. 11. 6.

⁴¹⁷ The mantras are "अपायार्थ् पञ्चविभासलब्धिः ... ध्रेद्ध ध्रेद्ध स्वाहा" (आध्य. I. 11. 13 and सत्य. II. 6. p. 232). अलो द्रेद्ध: ध्रामभि: स्वाहा (क्र. I. 23. 16), द्रेद्ध द्रेद्ध: ध्रामभि: स्वाहा (क्र. I. 22. 17), द्र: स्वाहा, ध्र: स्वाहा, त्व: स्वाहा, ध्रुवंति स्वाहा। The obligations are in all seven. The mantras of स्त्रप्रभासिनि differ a great deal in the different śūtras. अपायार्थ् ... भेज्य द्रामभि I. 14 कालाद्वै। V. 4.

⁴¹⁸ ओ च द्रेद्ध यथा अपायार्थ् द्रोहेऽद्रोहे द्रोहेऽद्रोहे। भेज्य यथार्थ् तत्समये तम प्रचेतिरिति तत्स्मृति तस्मृति संस्थापः। अध्य. I. 11. 15. This is called संस्थापः because it is the last of the acts the hotṛ does in this rite.
held. When the wife lets down the water on the ground she mutters ‘May I be united with long life, progeny &c.’ (Tai. S. I. 1. 10. 2). After pouring the water she wipes her face with her wet right hand and goes out as she desires." The hotṛ strews the blades of the veda, the sacrificer repeats ‘through you they knew the vedi &c.’ (Tai. Br. III. 7. 4).

The adhvaryu comes back by the way he went, repeats ‘may the dhruvā be strengthened &c.’ (Tai. S. I. 6. 5. 1) and offers two āhūtis of ājya to Sarasvatī with the jhū into the āhavanīya with ‘to thee, who are Sarasvatī, called Yāsobhagīnā, svāhā’ and with ‘to thee Sarasvatī called Veśabhagīnā, svāhā.’ The yajamāna makes the tyāga in similar words. The adhvaryu again takes ājya in the jhū and offers an āhūti to Indra with ‘Indropānasya kehamanaso veśān kuru sumanasah sajātān’ (Sat. II. 5. p. 230, Ṛp. III. 10. 2) and the yajamāna says ‘this is for Indra &c.’ The adhvaryu offers an oblation of ājya with sruva on the pūrṇamāsa iṣṭi with ‘we offer worship to pūrṇamāsa the foremost &c. svāhā’ (Tai. Br. III. 7. 5 quoted by Sat. II. 5. p. 230) and a similar oblation on darśeṣṭi with ‘Amṛvāsyā is fortunate and full of happiness &c. svāhā.’ The yajamāna makes tyāga. These are called pūrvānāhoma and according to some they are optionally performed before the offering to Śvīṣṭakṛt. Jaimini (IX. 2. 51–56) establishes that these two homas are not performed in other iṣṭis that are the modifications (vikṛti) of darśapūrṇamāsa and in IX. 2. 57–58 establishes that both are not performed on pūrṇamāseṣṭi and darśeṣṭi, but the first homa (in which there is an oblation to pūrṇamāsa) is alone performed on pūrṇamāseṣṭi and the other on darśeṣṭi. The adhvaryu takes ājya six times with the mantra ‘āpyāyatām dhruvā &c.’ (Tai. S. I. 6. 5. 1) and offers six homas called Ṛṇāṣṭha homas with six mantras (with svāhā at the

2419. Ṛp. III. 10. 9 says that the wife goes out saying ‘May I be endowed with prosperity, cattle, progeny, domestic happiness’. The com. on Sat. II. 5. p. 229 explains the words वपरि वस्त्रि as माण्डोप सेषों वा राजका उत्तरस्य प्राप्तिश्च: and quotes Ṛp. III. 10. 9.

2420. The meaning of the first part of this mantra is obscure and the text appears to be corrupt. It occurs also in Vṛāha Sr. I. 3. 7. 13.

2421. The six Ṛṇāṣṭha mantras occur in Sat. II. 5. p. 231, Ṛp. II. 20. 6 and II. 21. 1. The first four are from Tai. Br. III. 7. 5, the 5th from Tai. Br. III. 7. 11 and the first portion of the 6th from Tai. S. I. 3. 10. 1. According to com. on Ṛp. II. 21. 1, these homas are offered with the jhū.

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end of each) and the yajamāna repeats the tyāga six times ‘to Nārīṣṭhas Agni and Vāyu, ‘to Nārīṣṭhas Indra and Vāyu (twice), ‘to Nārīṣṭhas Soma and Mrutu, ‘to Nārīṣṭha Brahman, ‘to Nārīṣṭha Paramātman.’

The adhvaryu recites ‘apayyatam dhrūvā’ (Tai. S. I. 6.5.1), takes ājya thirty-eight times and offers with the juhā oblations called sarvaprāyaścittas to thirty-eight deities in the āhavanīya with a mantra for each,²⁴²² and there is an appropriate tyāga in each case.

The adhvaryu repeats the mantra ‘apayyatam &c.’ (Tai. S. I. 6.5.1), increases the dhrūvā (with ājya), stands erect inside the vedi and offers with the dhrūvā three homas called Samiṣṭayajus²⁴²² in the āhavanīya with ‘ye path-finding gods! after finding the path, return by it. O Lord of the mind! place this our sacrifice among the gods, in speech, in the wind’ (Tai. S. I. 1.13.3). When the word svāhā is repeated the second time he throws the barhis into the fire. The yajamāna says ‘this is for the path-finding gods, for Yajña—for Paramātman’ and utters the invocation ‘agne adadhiyō’ (Tai. S. I. 1.13.3) and after the barhis is thrown the verse ‘dīvah khalo’ (Tai. Br. III. 7.6). The yajamāna then eats his own share of the sacrificial food with ‘let the lord of sacrifice be united with prayer &c.’ (Tai. S. I. 3.8.1).

But if it is the sānnāyya, he takes in the boiled milk with ‘May this havis, a giver of progeny, be for my welfare &c.’ (Tai. Br. II. 6.3) and curds with ‘dadhikrāvno’ (Rg. IV. 39.6), Āp. IV. 14.2 notes that a yajamāna who is not a brāhmaṇa should not eat sānnāyya. The adhvaryu strews the vedi with

²⁴²². These 38 mantras (some of them of single words like igh-bhṛṣā svāhā, bhṛṣā svāhā) are set out in Sat. II. 6 pp. 232–234. Āp. (III. 11–12) contains most of them, but in a different order.

²⁴²³. ‘Samiṣṭayajus’ would literally mean ‘a Yajus formula indicative of the completion of the sacrifice or of sacrificing together for many deities’. It now means ‘an oblation’. The mantra is वेञ्चा वाहु-विषया मातृ विषया मातृसम्बलन मनस्सपत इम्ये नो वेञ्चा वेञ्चा यज्ञ स्वाहा चापि स्वाहा पारे था। Tai. S. I. 1.13.3. There is a difference of view about the Samiṣṭayajus. According to Āp. III. 18.2 (and com.), Band, I. 21, Kṣt. III. 8.4 the oblation is only one (made at the end of the whole mantra), though the word svāhā occurs thrice (twice in the mantra itself and once repeated at the end of the mantra). According to Sat. II. 6 pp. 234–235 the oblations are three. Vide Vṛj. S. II. 21 for the mantra (slightly different) and Sat. Br. I. 9.2. 26-28 for its explanation.
the darbhas spread on the seat of the hotṛ with 'strew over the vedi &c.' (Tai. Br. III. 7, 5). He carries the prapitā waters from the eastern side with 'to you for prosperity' and pours them down inside the vedi with 'may he who joined you together separate you'. The adhvaryu pours on those prapitā waters a continuous stream of water for the yajamāna who holds it in his joined hands and mutters 'thou art true, be true to me ...... do not perish for me' (sadasī ...... keśṭhāh' Tai. S. I. 6. 5. 1), throws up water in different directions with 'may gods and priests cleanse with water in the east &c.' (Āśv. I. 11. 6–7), pours the rest inside the vedi with 'I discharge you to the ocean, that is your origin' (Āp. IV. 14. 4) and 'wipes his face with his wet right hand with 'O Sarasvatī! that honey which you have in waters &c.' (Tai. Br. II. 5. 8 quoted in Āp. IV. 14. 4).

The adhvaryu then takes up the upaveśa and conceals it inside the dust of the utkara (vide Āp. III. 13. 6) and if it is desired to practise magic against one's enemy, then he throws the upaveśa on the utkara after taking the enemy's name (Āp. III. 14. 1, Sat. II. 6. p. 237). Vide Tai. Br. III. 3. 11 for the upaveśa and the mantras. The adhvaryu takes leave of the Yajña with 'Let him who yokes you discharge you' (Tai. S. I. 5. 10. 3 quoted in Sat. II. 6. p. 237) and passes his eye over the whole sacrificial ground.2424 Then he discharges the kapālas with 'the kapālas that were in the cauldron' (Tai. S. I. 5. 10. 3–4 quoted in Sat. II. 6. p. 237), counts them and keeps them aside. Then the adhvaryu goes out. The brahmā also places a fuel-stick on fire with 'the fire has been worshipped &c.' (Āp. III. 13. 1 and Sat. II. 8. p. 261) and then leaves by the way he came.

The yajamāna gets up from his seat and takes what are called 'the strides of Viśṇu' (viṣṇukrama).2425 These are four taken from the south corner (śroni) on the south side of the vedi. He starts towards the east putting the right foot always first, never allows the left foot to come in front, does not go beyond the āhavanīya place and each succeeding step covers

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2424. According to com. on Sat. casting the eye over the vihāra constitutes the discharge (vimokha) of the yajña.

2425. This act is called Viṣṇu-krama because the four mantras repeated in it all begin with 'viṣṇoh kramosi' and because the yajamāna actually takes four steps in it.
more ground than each preceding one. He first recites four mantras 'thou art the stride of Viṣṇu &c.' (Tai. S. I. 6. 5. 2) when taking the strides. Then he mutters a long prayer to the Sun 'O Light of Mitra rising to-day &c.' (Tai. Br. III. 7. 6 and Tai. S. I. 6. 6. 1, quoted in Āp. IV. 15. 1 and I. 16. 1). He contemplates the destruction of his enemy with the words 'Here do I exclude from a share my enemy the evil-doer &c.' He revolts round himself from left to right with 'I turn the turning of Indra' (Tai. S. I. 6. 6. 2) and goes round the śhavanīya with 'Let me have auspicious riches and may evil riches remain away from me' (Āp. IV. 15. 4). He bends over the śhavanīya with 'thou art light' (Tai. S. I. 1. 10. 3), pays homage to it with 'May I be united with my children and may my children be united with me &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 15. 4). He puts the fire into flames 'O fire, being kindled, shine for me &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 16. 5). He prays to the śhavanīya with 'The sacrifice is endowed with riches, may I be endowed with riches &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 15. 5). He prays to the dākṣina fire 'O fire, cook food pleasantly eaten for our progeny' (Āp. IV. 16. 5). He prays to the gārhapatya fire with the two verses to Agni Pavamāna (Rg. IX. 66. 19–20, Tai. S. I. 6. 6. 2), and with 'O Agni Gṛhapati! I am a good house-holder &c.' (Tai. S. I. 6. 6. 3). If he has no son he prays 2426 'I pray for that blessing full of spiritual lustre for my son (to be) and if he has a son he prays 'I pray for my son so and so that blessing &c.' (Tai. S. I. 6. 6. 3). He sits between the two fires inside the vedi with 'to thee (unborn or born son as the case may be) who art light &c.' (Āp. IV. 16. 6). He places on his lap the blades of the veda (that had been unloosened) and sitting inside the vedi mutters the Ati-mokṣa mantras 'May Agni guard me against those gods that strike the sacrifice &c.' (Tai. S. III. 5. 4. 1–2 indicated in Āp. IV. 14. 10).

He then comes to his seat, looks at the whole sacrifice with 'who yokes thee? Let him free thee' (Tai. S. I. 6. 6. 3). He then discharges himself from vrata with 'O fire, lord of vratas, I observed vrata &c.' (Tai. S. I. 6. 6. 3, Tai. Ā. IV. 41,

2426. तामाशिभवांके तन्त्रे व्येगात्मकांति जातातुष्टा स्माधिभवांके स्वेत- मुखाय व्यस्तिभवात्मकांति जातातुष्टा। स्माधिभवांके स्वेतमुखाय विच्छे व्यस्तिभवात्मकांति (षत्रुष्ट). vide com. on Āp. IV. 16. 3. Here सुरे and विद्रुष्ट are the names of the sons. Vide Tai. S. I. 6. 6. 3। स्माधिभवांके स्माधिभवात्मकांति तामाशिभवांके व्यस्तिभवात्मकी।
Vaj. S. II. 28). He then utters the mantra which speaks of the re-performance of yajña ‘Yajña hath become, it has come into being ...... let him make us overlords, may we be lords of wealth’ (Tai. S. I. 6. 6. 4). He then gets up and mutters a text after going out with his face to the east ‘O fire, the sacrifice is endowed with cows ...... May this sacrifice be rich in food in halls’ (Tai. S. I. 6. 6. 4) and a further prayer (given in Āp. IV. 16. 15). Then after saying ‘thou art rain ...... a bow to you’ he touches water. Then the sacrificer issues a direction ‘the brāhmaṇas have to be satiated’ (with dinner &c.).

Lastly the yajmanāṇa offers final prayers by repeating Rg. I. 189. 1, VII. 4. 1, VII. 10. 3, I. 189. 3, I. 189. 2, III. 6. 1 and winds up with ‘salutation to thee once, twice, thrice, four times, five times, ten times, a hundred times. May there be salutation to thee up to a thousand times. Do not injure, may we be free from debts in this world, in the next world, in the third world; may we, free from debts, dwell in all the paths, those that are Devayāna (lead to the gods) and those that lead to the pītra.’ According to Tai. S. II. 5. 3. 1 and Āp. III. 15. 1–5 there is an additional purodāsa offered to Indra Vaimrđha. Jai. (IV. 3. 32–35) declares that this purodāsa is offered only on the Full Moon day sacrifice and not in the New Moon sacrifice. Vide Jai. X. 8. 17–19 for seventeen sāmidheni verses in the Vaimrđha īṣṭī.

There are differences in the procedure of darseṣṭi as compared with that of the pūrṇamāsesṭi which have been noted in the above at the respective places. There are several modifications of the darsapūrṇamāsa such as the Dākṣāyaṇa yajña, the Vaimrđha, Sākamprasthiya, which are omitted here for want of space. Jaimini (II. 3. 5–11) establishes that the Dākṣāyaṇa, Sākamprasthiya and Samkrāma yajñās are modifications of darsapūrṇamāsa.

Piṇḍapitrāyajña

It is so called because balls of rice are offered to the pītra2428 in this rite. According to Jaimini IV. 4. 19–21 Piṇḍapitrāyajña

2427. पञ्च हो स उप च म आयुष मे च बल च ....... पञ्चपिर्वमे सल्लिहस्सेति दसर्वोषर्नाताल्पम् सोमने पञ्चाय वेदा जयति। इविरसि दश मे पावयात्सुतास्यपुष्पस्या- मितिस्तत्त्व जयतात। तदर्वव तथापण्यास्वम भवति। आप. IV. 16. 15–16, Vide न्य. III. 10. 9 for इविरसि &c.

2428. आयुषरायणम पद्धतिबद्धमस न पद्धतिभवृतु तथा: विण्डपितुपण्ड जयते। आप- I. 7. 1–2. बदवेच मृत्युः प्राप्त: ‘भिष्म: भिष्मः प्राप्तः’; सदादेव on सर्वपाणि says ‘भिष्म: भिष्मः प्राप्त्विव’—II. 7. p. 245.
is an independent rite and not a mere subordinate part of the darśa sacrifice. On the other hand several writers held that it was a subordinate part (aṅga) of darśa e.g. Kāt. IV. 1, 30 appears to be of that opinion and the padhāni on it notes that all bhasyakāras like Karka stick to that opinion. The pinda-pitrāyajuña is briefly described below. For details, vide Sat. Br. II. 4, 2; Tai. Br. I. 3, 10, II. 6, 16, Āsv. II. 6-7, Āp. I. 7-10, Kāt. IV. 1. 1-30, Sat. II. 7, Baud. III. 10-11. It is performed on amavasyā day when the moon cannot be seen and its distance from the sun is the least, in the last third part of the day or when only the rays of the sun are visible on the tops of trees. The caru (boiled rice) is cooked on the dakṣiṇāgni and the oblation is offered in the same. In this and other ways a contrast is brought out between rites for gods and for Manes. He kindles a blade on the dakṣiṇa fire and carries it to the south-east of that fire with the mantra 'ye rūpāṇi &c.' (Vāj. S. II. 30). All actions are to be done facing the south-east unless otherwise specified. The darbha grass (to be employed in this rite) is severed at one stroke and is brought with or without its roots (Āp. I. 7, 3-4). Strewing round the dakṣiṇāgni darbha grass (paristāranaṇa) with their ends turned to the south in the case of those that are placed to the north or south he spreads darbhas to the north. He places to the north-east or to the north-west of the dakṣiṇāgni singly the yajñapātras required in this rite on darbha grass viz. carusthālī, sūrpa, sphyra, mortar and pestle, sruva, dhruvā, antelope-skin, fuel-sticks cut off at one stroke, meksana, kamandalu, and whatever else may be necessary. The adhivaryu going to the south of the śakāta (the wooden frame on which the paddy is stored and which is to the west of the fire) fills the carusthālī (vessel for cooking rice) that is placed on the sūrpa with paddy to the brim and removes the grains (that rise above the brim) on to the sūrpa (which overflowing grains are returned to the śakāta). The mortar is then placed on the black antelope-skin and the wife with her face to the south-east beats with the pestle the paddy grains.
taken out in the carusthāli and removes the husks by means of the winnowing basket. Without trying to separate the husked grains from the unhusked ones the grains are washed once and cooked on the daksīṇa fire (in such a way that the grains of rice are not entirely soft). He should draw with the sphyā a line between the gārhapatya and daksīṇa fires or to the south-east of the latter with the words ‘the asuras and evil-spirits that occupy the vedi are scattered away’ (Vāj. S. II. 29 quoted in Sat. II. 7. p. 249 and Āp. I. 7. 13). He should then sprinkle that line (as the vedi for this rite) with water, spread round it the darbha grass (cut off with one stroke), take clarified butter in the dhruvā spoon, place it to the south of the daksīṇāgni, sprinkle on the mess of cooked rice clarified butter from the dhruvā. He places to the south of the daksīṇāgni, collyrium, unguents, a mat and a pillow.

Wearing the sacred thread in the prācināvita form (according to Āp. I. 8. 3 and Sat. II. 7. p. 248 the adhvaryu wears it in the upavita form) he offers on the fire the idhma (i.e. fifteen fuel-sticks), takes a portion of the boiled rice with the mekṣaṇa, pours clarified butter over it, cuts off two portions of the rice on it, again sprinkles clarified butter over the portions and the rice from which they are taken, offers into the daksīṇa fire one āhuti (oblation) with the words ‘Somāya pitrāte svadhā namaḥ’, then again sprinkles clarified butter on the portion cut off and offers it with the words ‘Agnaye kavyaavanāya svadhā namaḥ’. He then throws the mekṣaṇa on to the fire. Then on the line made with the sphyā he sprinkles water thrice with the mantras ‘Śundhantām pitaraḥ, śundhantām pitāmahaḥ, śundhantām prapitāmahaḥ’ (may the fathers, grand-fathers and great-grand-fathers wash themselves pure). He offers three balls of rice on that line one after another with the hand turned sideways (i.e. the pinda is let off on the line from the part of the palm between the thumb...

2432. In the case of this offering there is उपस्तरण, then विषवाण, अनिवारण (and व्यविवाप्लम) as in the case of oblations to gods.

2433. Āp. I. 8. 3-4 and Sat. II. 7. p. 248 (following Tai. Br. I. 8. 10) speak of three āhutis ‘सोमाय विद्वीलाय सवधा नमः’, ‘समायाबिस्कृते पितामहे सवधा नमः’, ‘अग्नये कव्यावामा सवधा नमः’. Sat. adds विषवाणे after कव्य- वामा and states that the third āhuti consists of the boiled grains of rice sticking to the mekṣaṇa. For the first and third vide Vāj. S. II. 29.

2434. Āp I. 8. 9 notes that all actions from this onwards are done by the house-holder himself who wears his sacred thread in the prācināvita form.
and the index finger) with appropriate mantras, the first to the father with the words 'this is for you father,' to N. N. and those who come after you, to the grand-father with the words 'this is for you grand-father &c., to the great-grandfather with similar words. The pīṇḍa (ball of rice) for the great-grandfather is the biggest of the three, that for the grand-father being larger than that for the father. There was a difference of view among the teachers as to the procedure when any of the three ancestors was living, Gāṇapārī holding that pīṇḍas were offered only to the deceased ancestors and he who was living was only honoured, while Taulvali said that pīṇḍas were to be offered to three ancestors whether living or dead and Gautama stating that if any ancestor out of the first three above the sacrificer was alive, three pīṇḍas were to be offered and an ancestor beyond the great-grand-father may then be included. Ṛṣv.(II.6.20–23) refutes all these views by saying that no pīṇḍa can be offered to any ancestor beyond the great-grand-father and none to those who are alive nor to any ancestor between whom and a preceding ancestor a living ancestor intervenes, but that the pīṇḍas meant for ancestors that are alive may be thrown into fire (with svāhā at the end and not svadhā). According to Ṛp. I.9.8 and Sat. p. 252 if the householder's father be living he should not offer pīṇḍas but should stop after he performs the homa. If he has two fathers or grand-fathers or great-grand-fathers (owing to adoption or niyoga) he should take two names with reference to the pīṇḍa offered to that ancestor. When the pīṇḍas are placed on the line referred to above he invokes the pīṇḍas with a formula 'Here you may regale yourselves, O pītis and may you partake according to your shares'(Vāj.S.II.31). Then he turns round and faces the north, sits down holding his breath till he feels exhausted, then again turns round and faces the pīṇḍas and utters the invocation.

2435. The words would be तस्मां तत्र अनुदक्षरितम् एव तवानन्द एवस्य विपत्तम् अनुदक्षरितम् &c. Some added अनुस्मरणां after अनुदक्षरितम्, but the com. on Sat. II. 7 p. 251 says that it is wrong.

2436. यहि विपत्ता तस्येककलिनिणिः हि द्रापुक्कर्वेदः। अपि. I. 9. 7 and Sat. II. 7 p. 251. Then the formula will be एतहै ततो (पितामहो हतिपितामहि या) अनुदक्षरितामि एव एतानन्दात्।

2437. In the है. सं. I. 8.5. 1–2 the words here and elsewhere are slightly different viz. एवतद्वत्तेऽवत हेतो विपत्ता पितामहम् एव तवानन्द विनिर्देशितर्वषेकपितामहिः मविनिर्देशिति वषेक पितामहिः सिवेत। The खल्क्या II. 4. 20 explains अनुदक्षरितम् as 'अकशील्'.
'the pitṛs have regaled themselves and have partaken according to their shares' (Vāj. S. II. 31). He smells the boiled rice. Then he again offers water (ninayana) with the words 'Sun-
dhantām &c.' (vide above p. 1087) on the line made with the
sphya, he puts on the three pīṇḍas one after another the
unguents and collyrium respectively with the words 'asau
abhyaṁkaṇvā' (you by name so and so father &c. apply the
unguents) and 'asau aṁkaṇvā' (you so and so father, &c. put
the collyrium in the eye). He should then place as garment
on each of the pīṇḍas the hem of a garment (daśā) or woolen
tuft or a hair from his own body (the part above navel) if he
is beyond fifty years of age with the words 'O pitṛs, this is the
garment for you, may you not come in contact with any other
(garment) than this' (Āsv. II. 7. 6). Then he should wait
upon the pitṛs with salutation and mutter the mantra 'saluta-
tion to you, Pitṛs, for (securing) food, salutation to you,
Pitṛs, for strength' &c. and also the three verses 'manovā-
huvāmahe' (Rg. X. 57. 3-5). He should then make the
pitṛs start forward on a stream of water (i.e. by pouring
water on the pīṇḍas) with the mantra 'O well-disposed pitṛs!
May you depart away by the ancient and awe-inspiring paths,
after bestowing on us wealth and welfare. May you send
down to us prosperity including all manly sons' (vide Tai.
S. I. 8. 5. 2 for first half). He should walk a little towards the
dakṣināgni with the verse Rg. IV. 10. 1 and then towards the
gārhapatyā with the mantra 'May the gārhapatyā fire deliver
me from whatever sin I may have committed against Heaven
and Earth, or parents and may the same fire make me sinless'
(Tai. S. I. 8. 5. 3). He should take hold of the middle pīṇḍa
with the words 'O pitṛs! bestow on me a valiant (son) and
should make his wife eat that ball of rice with the mantra.
'O pitṛs! may you deposit an embryo that will be a young boy wearing a lotus wreath, so that he may be unhurt' (compare Vṣ. S. II. 33). The other two pīṇḍas may be thrown into water or fire or a person who has recently lost all appetite for food may eat the two or one who is harassed by some incurable disease (such as leprosy or tuberculosis) may eat them, the result being that he is either cured or dies. Kāt. IV. 1. 20 adds that the adhvaryu collects the pīṇḍa in a pot and the house-holder bends down and takes the smell thereof. Then the darbha blades taken out with one stroke are thrown into the fire, the utensils are sprinkled with water and then taken up in twos and laid aside.

A householder who had not consecrated the three vedic fires also had to perform the pīṇḍa-pitṛ-yajña on amāvāsyā, but he offered it in the gṛhya fire. Vide Āśv. Śr. II. 7. 18, Sam. K. p. 838ff., Sam. Pr. 908ff. Gaut. V. 5 prescribes that a householder should at least daily offer water to the pitṛs and do more (i.e. offering food &c.) according to his ability and inclination. Manu II. 176 prescribes daily pitṛ-tarpana (satiating the pitṛs with water), for which see pp. 668–69.
CHAPTER XXXI
CĀTURMĀSYAS (seasonal sacrifices) 2442

According to Āsv. II. 14. 1 the term Īṣṭayana comprehends the Cāturmāsyas, Turāyana, Dāksāyana and other īṣṭis. The cāturmāsyas are three (or four according to some), viz. Vaiśvadeva, Varunapraghāsa, Sākamedha (and Śūṇāsīrya). Each of these is called a parvan (part or joint) of the cāturmāsyas. They are called cāturmāsyas because each of them takes place after four months. 2442 They are performed respectively on the Full Moon days of Phālguna (or Caitra), of Āśādha, Kārtika and on the 5th full moon from the day on which the Sākamedha is performed (i.e. on Phālguna) or two or three days before it (com. on Āsv. II. 20. 2). They indicate the advent of three seasons viz. vasanta (spring), varṣa (rain) and hemanta (autumn). If the Vaiśvadevaparva is performed on Caitra Full Moon, then the Varunapraghāsa and Sākamedhās will be performed on Śrāvana and Mārgasīrṣa Full Moon days respectively. The Tai. Br. I. 6. 8 states the reward secured by the performance of the cāturmāsyas. 2445

According to Āsv. on the day previous to the Full Moon of Phālguna when beginning the cāturmāsyas he performs an īṣṭi for (Agni) Vaiśvānara and Parjanya. According to Kāt. V. 1. 2 there is an option viz. he may perform this īṣṭi or the Anvārambhaṇyā īṣṭi. Then on the Full Moon day he performs the Vaiśvadeva īṣṭi in the morning and then performs the


2443. वैभवशिविभिष्टवामणी भवति काल्याणां वा चैत्रं वा वैष्णवमार्ग | श्री V. 1; चाहमीरयमाणां फल्यायणां। काश्या V. 1. 1; com. ‘चतुर्दशः चतुर्दशः मासं भवति इति भुव्यायः। तत्र भवार्थानि चतुर्दशं रात्रेः चतुर्दशं इति वाशिककृतः’.

2444. वहनर वैभव्येन यज्ञेऽवर्त्त्व दण्डवत्य प्राण्यदेहित्वा ये देवता साक्ष्मेष्यं यज्ञे साक्ष जयक्यां विज्ञाप आप. VIII. 4. 13. There is no fixed time for Śūṇāsīrya. It may be performed at one’s will immediately after Sākamedha, or two, three, or four days after it or one month or four months after it. Vide Kāṭ. V. II. 1-2 and com. thereon.

2445. वैभव्येन यज्ञे यज्ञे नवं तद्यथानां वृष्टि ता वैष्णवमार्गायं पाणामुक्ति इति साक्षेष्यं शुद्धिकयति। वर्षस्ये च निरवन्दिते। विदुषेऽज्ञान च च वर्षसि गर्भपति। नै. भ. I. 6. 8.
pūrṇamāsa iṣṭī. According to the com. on Kāt. V. I. the Vaiśvadeva iṣṭī is performed in the morning of the first day after Full Moon and then follows the pūrṇamāsa iṣṭī of Phālguna. The sacrificer has to keep certain observances on all the parvans of the cātur-māṣyas viz. he has to shave his head and face, to sleep on the ground (not on a cot), to avoid honey, meat, salt, sexual intercourse and decorations of the body. There is an option as to shaving the moustaches and beard viz. he should shave only on the first and last parvans or may do so on all four. There are five offerings common to all cāturmāṣyas, viz., a purodāsa (cake) on eight potsherds for Agni, boiled rice (caru) for Soma, a purodāsa on 12 or 8 potsherds (12 according to Tai. S. I. 8. 2) for Savitr (upāmu, inaudibly), a caru for Sarasvāti, a caru of finely ground rice for Pūṣan. The reward secured by the performance of the cāturmāṣyas is heaven. The cāturmāṣyas may be performed throughout life or for one year only.

In the introductory iṣṭī to Vaiśvānara and Parjanya, there is a cake prepared on twelve potsherds for Vaiśvānara and caru for Parjanya. The anuvakya verses (according to Āsv.) for the two are 'vaiśvānara ațjjanad-agnir &c.' (Āsv. II. 15. 2 sets out the whole) and 'parjanya aț pragāyata' (Rg VII. 102. 1) respectively and the yājya verses respectively are 'prṣṭo divi' (Rg I. 98. 2) and 'pra vātā vānti' (Rg V. 83. 4). In the Vaiśvadev-parvan itself there are (besides the five offerings common to all cāturmāṣyas) three more offerings viz. a cake (purodāsa) on seven potsherds for Marut Svatavas (self-strong) or for the Maruts, a payasyā (or āmikṣā, according to Baud. V. I) to

2446. पौर्णमासं च जातिद्वारातः क्षात्रियां ब्राह्मणां प्राप्ति। कठां करिविद्विषीत। इन्द्रियिन पापित
अवः। जयां। सुभाषितवर्णाः वधाविनाति वर्णित। सतो भवेताप्रुप्त। भारं सर्वं च पर्षु।
आचार्यस्यमार्गिनी। आन्तर. II. 16.22–27; कठां साधनादोषी स्वरिक्रिमणी अवलोकनायते।
नारायण on आचार.

2447. चाँदवान्ये सर्वरूपमो चेत। quoted by Sabara on Jai. XI. 2.12.

2448. When milk is drawn in the morning and heated and then the sour milk of the preceding evening is added on to it, the mixture divides itself into two portions, the solid one being called āmikṣā and the liquid above it is called चाजिन. Note that the पत्स वृत्तावन्यत्र सा वृन्देष्यविना-क्षिप्त चाजिनियो चाजिनियो। quoted by śabara on Ā. II. 2. 23 and IV. 1. 22. śabara further remarks 'आचार्यां वृन्देष्यस्य विभिन्तो न चाजिने। तत्र हि वृन्देष्यस्यः
संबुधो रस उपचार्यते। ... पतिते तिककुदतो रसः।' चाजिनवेश on कार्तार. IV. 3. 10 remarks आचार्यां पतिते वृन्देष्यविना-क्षिप्तलिङ्गः। The first cāturmāṣya is called Vaiśvadeva because the most characteristic offering in it is the āmikṣā to All Gods. आचार्यांस्यविनात निर्देशकविनात लेखिकेन घुपाक्षयक्षयानष्टमस्य पर्यन्त: सतान्याः वैश्वदेवमिले। com. on. Āy. VIII. 1. 2.
the All-Gods (Viśve Devāḥ) and a cake on a single potsherds to Dyāvāprthivī (Heaven and Earth).

Kāt. (V. 1. 21–24) requires that this Valśvadeva-parvan should be performed in a spot which inclines towards the east,2449 that the sacrificer and his wife each put on two fresh and unworn garments (one lower and the other upper) which they have to wear again at the Varuṇapraṅgāñaparvan. Kāt. (V. 1. 25-26) following Ṣat. Br. (II. 5. 1) says that barhīs (sacred grass to be strewn on sacrificial ground) is tied up in three bunches separately with a rope of grass and then all three bunches are tied together with a bigger rope and therein (i.e. inside this last rope) is thrust a bunch of flowering kuśa grass, which is to be used as prastara. After putting the yajña-pāstras2450 on the sacrificial ground, fire is produced by churning from the arānis. Being directed by the adhvaryu the hotṛ priest repeats at the time of churning fire the verses Rg. I. 24. 3, I. 22. 13, VI. 16. 13–15 (except the last pāda of VI. 16. 15) and stops till he receives another direction (sampraisa) from the adhvaryu. If fire is not produced at once the hotṛ should go on repeating the hymn, Rg. X. 118, till fire is struck from the arānis.2451 On hearing from the adhvaryu that fire is produced and that he should repeat a formula for that event, the hotṛ repeats the last pāda of Rg. VI. 16. 15 at which he had stopped (after the syllable om added at the end of that verse of Rg. X. 118 at which he hears about the production of fire). Then he should repeat Rg. I. 74. 3 and stop after repeating half of Rg. VI. 16. 40, then recite Rg. VI. 16. 41–42, I. 12. 6, VIII. 43. 14, the verse ‘tamarjyanta sukratum’ and then repeat Rg. X. 90. 16 as the paridhānyā (the finishing verse).2452 There are nine prayājas and nine anuyājas in the Valśvadeva-parvan, while in the Darśapūrṇamāsa there are only

2449. भाविनमवेणे देवशेषः चेषेति quoted by सन्त on जै. I. 3 22 and XI. 2. 1.

2450. The yajña-pāstras required here are stated at length in the paddhati in Kāt. V. 1.

2451. According to Kāt. V. 2. 1–5 the adhvaryu directs the hotṛ to repeat, while the churning proceeds, the formulae (Vṛj. S. V. 2) शार्याँ श्रवत् सध्यानि वेच्छनि ततः ...... सर्वानि जाग्येण ...... सर्वानि and the adhvaryu churns from left to right thrice for each of the three formulae, that when fire is produced it is put in the place of the āhavanīya with Vṛj. S. V. 3.

2452. सर्वानि परिधानीपिति विद्याति | आन्त्र. II. 16. 8.
five prayājas and three anuvāyas. The number nine of the prayājas is made up by adding before the 5th prayāja of the Darśapūrṇamāsa four as stated in the note below. Rg. V. 82. 7 and VI. 71. 6 are the anuvākyā and yājya for the offering to Savitṛ, Rg. VI. 54. 9 and VI. 58. 1 for that to Pūṣan and VII. 59. 11 and VI. 66. 9 for that to Maruts. The nine anuvāyas are made up by adding after the first anuvāya of the darśapūrṇamāsa six more. After the anuvāyas, or after the sūktavāka or śaṁyuvāka, an offering of vājina is made to the deities called Vājins. The remainder of the vājina is brought in a vessel and is dealt with in the same way as iḍā (i.e. it is placed in the folded hands of the hotṛ by the adhvaryu, the hotṛ then holds it in his left hand and then on the right hand some ghee is sprinkled by the adhvaryu and then two portions of the vājina are put thereon and then again some ajya is sprinkled over it), the vessel is then raised as high as the mouth or nose, the hotṛ should request the other priests in order (as done in the note) to repeat an invocation (upahava) with a mantra and then the hotṛ, adhvaryu, brahma and āgniṣṭhra partake of the vājina by merely smelling it. The sacrificer partakes of the vājina actually. Kät. (V. 2. 9 and 12) adds that the adhvaryu offers three offerings called samiṣṭa-yajas respectively to Vāṭa, Yajña and Yajñapati with three mantras (viz. Vāj. VIII. 21, 22 first half and 22 latter half) or only one samiṣṭa-yaja may be offered (with Vāj. S. VIII. 21) in Vaisvadeva and Sunāsiriya parvams. According to the Sat. Br. (II. 5. 1. 21) the daksiṇā in this rite is the first born calf of the season. Kät. (V. 2. 13) further says that the sacrificer may on finishing each of the three cāturmāyas (except Sunāsiriya) shave himself.

2453. नन्द मपाजः मायुसमाक्षुर आचेतु अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो

2454. Tai. S. IV. 1. 11 states in one place the anuvākyas and yājyas for all the oblations made in the Vaisvadeva rite.

2455. अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो अव्रो

2456. vide also Baud. V. 4. for the mantra.
Jai. (IV. 1. 22–24) concludes that āmikṣā is the principal purpose of mixing curds in boiled milk and not vājina and in VIII. 2. 1–9 that in offering vājina the procedure of istici is to be followed and not of Somayāga though īruṭi in one passage states 'somo vai vājinam'. Vide also Jai. II. 2. 23.

**Varuṇapraghāsa.**

The word Varuṇapraghāsa is masculine and is always employed in the plural. The Śat. Br. (II. 5. 2. 1) gives a fanciful etymology viz. that yavas (barley grains) belong to Varuṇa and as these are eaten (from ghas to eat) in this rite it is so called. This rite is performed in the rainy season four months after Vaiśvadeva on the Full Moon day of Āṣāḍha or of Śrāvaṇa. The sacrificer should go out of his house to a spot where plenty of shrubs grow. Two altars (vedi) have to be prepared to the east of the āhavanīya inclined towards the east, one south of the other. The northern vedi is in charge of the adhvaryu and the southern one in charge of his assistant, the pratiprasthāṭr (Āp. VIII. 5. 5.). The latter follows the adhvaryu in doing the same actions on the southern vedi that are done by the adhvaryu on the northern vedi except carrying the water forward, girding the wife, producing fires and a few others specified in Kāt. V. 4. 33; all the orders (sāṃprāyas, like 'agnaye samidhyamānāya anubṛhi') are to be uttered once and everything that concerns the uttering of words is to be done by the adhvaryu only (Āp. VIII. 5. 17)²⁴⁵⁷. But Jai. XII. 1. 18 says that the mantras for taking ājya, for prokṣaṇa and the like are to be recited by the two separately. The procedure is like that of Vaiśvadevaparvan except where special directions are given. The two vedis are separated from each other by a space (at the corners) two, three or four aṅgulas or a span or even wider (Āp. VIII. 5. 10). There is a single utkara. The pratiprasthāṭr moves between the two vedis. On the previous day he makes ready pots full of karambha i.e. husked grains of barley slightly fried on the daksīṇa fire, ground and mixed.

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²⁴⁵⁷. Jaimini XI. 2. 35–43 deals with the question that pratiprasthāṭr does on the southern vedi whatever adhvaryu does on the northern. Jai. further (XI. 2. 44–48) states that though there are two vedis and the pratiprasthāṭr follows the adhvaryu in doing all that he does, there is not a double set of priests.
with curds (Kāt. V. 3. 2). According to Āp. (VIII. 6. 3) it is the wife that makes these karambhapātras. These pātras exceed by one the number of the children (sons, unmarried daughters, grandsons and unmarried grand-daughters) of the house-holder (Kāt. V. 3. 3-5, Āp. VIII. 5. 41, who includes daughters-in-law) or they are at least three (if the house-holder is childless or has only a son or two). The figures of a ram and ewe are also made of the remaining part of the ground and fried barley used for the karambhapātras, the male being made by the adhvaryu and the female by the pratiprasthāṭī and each figure having the characteristic signs of sex. The figures of the ram and ewe are covered by the adhvaryu and pratiprasthāṭī respectively with a bunch of the wool of some animal other than the edakā (wild goat) or with the ground tips of kusa (in the absence of wool). Besides the five offerings common to all cāturmāṣyas (these being offered in the Varuṇa-pragāsas with all attributes and subsidiaries as in Vaiśvadeva, according to Jai. VII. 1. 17-21), in this rite offerings are made to four more, viz. Indra and Agni, the Maruts, Varuṇa and Kā i.e. Prajāpati (Āśv. II. 17. 14) and the offerings are a cake on twelve potsherd (for Indrāgni), payasyā or āmiḳā (for Maruts and Varuṇa) and a cake on one potsherd for Ka silently. All offerings are made from yava or only the karambhapātras are so made and the figures of the ram and the ewe also are made from yava and the rest from rice grains (Āp. VIII. 5. 36-37). The anuvākyā and yājyā verses of each of these four special offerings to Indrāgni, Maruts, Varuṇa and Kā are respectively

Rg. VII. 94. 18, VI. 60. 1; I. 86. 1, V. 58. 5; I. 25. 19, I. 24. 11; IV. 31. 1, X. 121. 1 (Āśv. II. 17. 15).

Straight to the east of the śhavanśya about three prakramas from it the northern vedi is prepared and several rules are laid down in Kāt. (V. 3. 13 ff) and its com. about its extent. The northern vedi is six or seven aratnis in length from west to east, its western side is four aratnis and its eastern side is three aratnis or the vedi may be even much larger than this. On this vedi a fire-place is constructed with the earth dug up from the sacrificial pit called cātvāla which is measured with a yoke-pin 32 aṅgulas in length and made to the east of the utkara and after leaving a space between it and the utkara for

2458. Vide Tai. S. IV. 2. 11 for mostly other anuvākyas and yājyās of the four special offerings and other offerings, though all of them occur in the Ṛgveda.
the priests to move about. The pit is knee-deep, is outside the uttaravedi to its east and is measured from the northern corner of the uttaravedi at a distance equal to the yoke-pin and is square, the east side being 32 āṅgulās in extent or ¼ of the vedi or of the extent of a yoke or of ten steps of the yajamāna (on all sides). In the midst of the northern vedi a hole (nābhi) is made, a span in length on four sides and having four corners or it may be as large as the hoof of a bull or a horse. On the uttaravedi water is sprinkled with a mantra and gravel is also spread with ‘a lioness art thou’ (Vāj. S. V. 10). That night the uttaravedi is covered with darbhas. In the morning the adhvaryu and pratiprasthāṭr carry forward fire on to the two vedis from the gārhapatyā (according to Āp. VIII. 5. 22) or from the śhavanīya (according to Kāṭ. V. 4. 2–3) by means of kindled fuel-sticks (idhma) held in earthen pots or by dividing the śhavanīya in two parts. Jai. (VII 3. 23–25) declares that the carrying forward of the fire is done only in the Varuṇapraghāsas and Sākamedhas. The pratiprasthāṭr draws with the sphyā a line from the śhavanīya to the northern hind corner of the southern vedi or of the uttara-vedi (according to Kāṭ. V. 4. 9–10) or he connects the two vedis (Āp. VIII. 5. 20) by drawing a line from the north hind corner of the southern vedi to the south front corner of the uttaravedi. He surrounds the hole (nābhi) with three sticks (paridhīs), one span long, of devadāru tree on the west, south and north (with Vāj. S. V. 13) and puts down thereon guggulu (bdellium) and perfumed substances and the hair on the head or between the horns of a ram and places the fires on these materials (sambhāras). The pratiprasthāṭr places daksiṇa fire on a square mound of one aralni in length after drawing lines and sprinkling water. The figure of the ram is put in the payasyā meant for Maruts and that of the ewe in the payasyā meant for Varuṇa. The liquid called vājīna (of both payasyās) is collected in separate pots and in the payasyā are put the fruit of karīra and leaves of āśati. All the offerings except the payasyā for Maruts and the pots of karambha are placed by the adhvaryu on the uttaravedi; while the pratiprasthāṭr places the payasyā for Maruts together with the pot for āṣya and also the karambha pot (if the yava grains for them had not been taken out by the adhvaryu) on the southern vedi and the vājīna is placed near the utkara by both. When the adhvaryu issues a direction to the āghudhra ‘please sweep clean the paridhīs of the two fires’ (the two śhavanīyas on the two vedas) with the ropes binding the idhma, the pratiprasthāṭr goes to the
sacrificer's wife sitting near the gārhapatyā and asks her to declare what lover or lovers (jāra)\(^{2459}\) she has. She either declares the names of her lovers or lifts up (if she feels shame in the declaration) as many blades from the bunch of darbhas lying on the ground as the number of lovers she has had. If she names any, he (the pratiprasthātṛ) declares that Varuṇa will seize him or them. If she conceals the truth, the result would be that her dear relatives would suffer. If she has none she says so. In that case or when she has declared or intimated her lover or lovers, the pratiprasthātṛ makes her repeat the verse ‘praghāsino havāmahe’ (Vāj. III. 44). The pots are placed in a sūrpa made of īṣika (reed) in which a little āṣya is sprinkled, then there is further sprinkling of āṣya thereon twice (abhīghāraṇa), the sūrpa is placed on the head of the wife who is led by the pratiprasthātṛ between the fires and the seats of the brahmacāri priest and the sacrificer to the east of both āhavaniyās and then to the northern vedī; and she standing to the east of the daksina fire with her face to the west takes down from her head the sūrpa into her right hand and offers the contents (using the sūrpa\(^{2460}\) as a juhū ladle) into the daksina fire with ‘mo su na indrātra’ (Rg. I. 173, 12, Vāj. S. III. 46 or Tai. S. I. 8. 3. 1) muttered by the sacrificer and with the verse ‘yad grāme’ (Vāj. S. III. 45, Tai. S. I. 8. 3. 1) uttered by the wife as offering prayer (yājya). Āp. (VIII. 6. 26) says that the adhvaryu or pratiprasthātṛ may offer the oblation of kārmbha pots and the sacrificer and his wife may only touch his hand from behind. When the pratiprasthātṛ leads back the wife to her seat near the gārhapatyā fire (by the same way that she came) he makes her repeat the verse ‘akran karma’ (Vāj. S. III. 47, Tai. S. I. 8. 3. 1). Then the adhvaryu offers the five offerings common to all cāturmāsya (stated above) and the cake to Indra and Agni.

2459. This is based on the Tai. Br. I. 6. 5 ‘वेज्जर ताम्भु...... निःश्चरित निधिप्रशायितेऽधनवचलिति’. This is quoted by Āp. VIII. 6. 22 and Āp. states (VIII. 6. 19) that she is made to repeat ‘praghāsino havāmahe’ Tai. S. I. 8. 3. Vide note 1342 for the first part of the quotation. The Sat. Br. II. 5. 2. 20 has also a similar passage.

2460. Āp. VIII. 6. 23 says that both husband and wife offer the contents of the sūrpa, while Ext. V. 5. 11 gives an option. Āp. (VIII. 6. 24) says that the verse ‘mo ṣu’ is repeated by the yajamāna as the invitational prayer (puruṇuvākyā) and ‘yad grāme’ (which refers to the commission of sins and the expiation thereof) as the yājya by both.
on twelve potsherds and then sits silent. Then the prati-
prasthātr cuts off a portion of the āmiśa for Maruts together
with the whole of the figure of the ewe (this is the first avadana)
and offers it into fire. He mixes the second portion of the
payasyā for Maruts with the leaves of śami and fruits of karira
and offers it. Then the adhvaryu offers two portions from the āmi-
śa meant for Varuṇa mixing the figure of the ram in the first
or second avadana for Varuṇa. According to Āp. (VIII. 6. 31)
the adhvaryu offers the first portion of the payasyā along with
the figure of the ram and the second portion of payasyā having
in it the fruit of karira and the leaves of śami. Then the adh-
varyu offers the cake to Kā silently. Then both adhvaryu and
pratiprasthātr make an offering to Agni Śvistakrt. The fee
(dakṣina) is either a cow with its calf or a horse or six or
twelve bulls.

The rite is concluded by the priests and the sacrificer and his
wife going for a bath (avabhrtha) in a river or the like taking
with them the remainder of payasyā for Varuṇa and the scrap-
ings from the pan that are treated like the refuse (ṛjiṣa of Soma).
The remainder of payasyā serves as hāvis (sacrificial offering)
at the avabhrtha, a portion of which is offered to Varuṇa and
the whole of what remains is offered to Agni and Varuṇa
instead of to Agni Śvistakrt. The sacrificer and his wife silently
come to the water, throw into the water the scrapings (niskāsa)
that are placed in a vessel (sthālī) with a mantra (Vāj. S. III. 48,
according to Kāt. V. 5. 30 and ‘samudre te’ Tai. S. I. 4. 45. 2,
according to Āp. VIII. 8. 12). They do not plunge their heads
into water but only splash water over their heads and rub each
other’s backs with water. They then put on new clothes and
make a gift of the clothes so far worn (that they had already
worn at the Vaiśvadeva-parvan) to one of the (five) priests or
to another (worthy) person at their pleasure. After returning
to the house the sacrificer puts a fuel-stick on the āhavanīya
(with Vāj. S. VIII. 27). Jai. (VII. 3. 12–15) states that this
avabhrtha has the same characteristics as the avabhrtha in

2461. According to Āp. (VIII. 7. 5–7) a full grown bull is the fee
or the sacrificer may give more at his pleasure and he says that some
teachers prescribe a cow as the fee.

2462. According to Āp. VIII. 8. 15 the sacrificer invokes the water
with ‘devīr-paḥ’ (Tai. S. I. 4. 45. 3) and repeats ‘sumitiyā na Ṛpa’
(Tai. S. I. 4. 45. 2) when going into the water,
Somayāga and that the material offered therein is the scrapings from the pañ and not the puroḍāsa (VII. 3. 16).

Sākamedha

This third parvan of the cāturmāsyas is described at great length in Baud., Āp. and Kāt. Only a few salient features are brought out below. ‘Sākamedha’ is used in the plural, since there are many rites therein and many and various offerings (com. on Kāt. V. 6. 1). It literally means ‘kindling along with or at the same time as’ (sākam edha). The name is probably given because the first offering in it is a cake on eight potsherds offered to Agni Anikavat with the rising sun. It is performed four months after the Varuṇa-praghāsas on the Full Moon day of Kārtika or Mārgaśīra (according as the Vaiśvadeva-parvan was performed on the full moon of Phālguna or Caitra). The whole of this parvan requires two days. On the day previous to the full moon there are three iṣṭis offered at the three savanas (morning, midday and evening) to the three deities respectively, viz. to Agni Anikavat a cake on eight potsherds in the morning, to Śaṭapana Maruts caru (oblation of cooked rice) at midday, to Gṛhamedhin Maruts in the evening a caru boiled in the milk of all the cows belonging to the sacrificer (Āp. VIII. 9. 8). As regards this last caru it is stated (Āp. VIII. 10. 8 and VIII. 11. 8–10, Kāt. V. 6. 29–30) that if plenty of rice is cooked the priests and the sons and grandsons of the sacrificer (who have had the upanayana performed) eat the food to satiety and go to sleep that night in the same hall without indulging in any talk about poverty or hunger. Jaimini (V. 1. 19–22) refers to the text ‘agnaye anikavate pṛta-rāṣṭakapālaḥ &c.’ and states as the conclusion that all the three rites are performed on one day and no part of the three is to be performed the next day. On that night the milk cows are let loose to mix up among their calves (which can then drink the milk of their mothers without let or hindrance). He, however, binds down that calf which is required for milking the cow that has lost its own calf (and which is to be milked the next morning for the offerings


2464. Aṣṭa पौर्णिमासम् उपयुक्तप्रायेऽविनीतो वुद्धार्थमण्डयित्वं निष्पर्यं स्वपदूर्विवर्णात। च। वै। ९। आप। VIII. 9. 2 and Śat. I. 8. 4. 6 have the words आचार ... ... जोधा।
to the Manes). That night and in the next morning agnihotra is performed with rice gruel (and not with milk). On the next day (the principal day of Sākamedha) the sacrificer either before or after the daily agnihotra performs a homa with a darvī taking a portion of the boiled rice sticking to the bottom of the sthāll (pot) that had been cooked for the offering to Gṛhamedhin Maruts the previous evening. He fills the darvī\(^{2465}\) (ladle) with a mantra (Vāj. S. III. 49, Tal. S. I. 8. 4. 1). Then the adhvaryu directs the yajamāna to fetch a bull and make it bellow. When the bull bellows, he offers the rice in the darvī into fire with a mantra (Vāj. S. III. 50, Tal. S. I. 8. 4. 1). If the bull does not bellow, then the oblation is offered after the brahmā priest directs ‘offer’. Ṛśv. (II. 18. 11–12) states that the homa may be offered (if the bull does not bellow) at the thunder of a cloud or some make the āgnidhra roar calling him ‘brahmaputra’ (‘the son of the brahmā priest’, whose assistant he is). The bull is given as fee to the adhvaryu. Then an īṣṭi is offered to Kṛdīn Maruts with a cake cooked on seven potters and a caru to Aditi. This is followed by a mahāhavis (a great offering), which consists of eight offerings to eight deities. They are five offerings common to all cāturmāsyaśas, the 6th offering is a cake on twelve potters to Indra and Agni, the 7th is caru to Mahendra (or according to Ṛśv. II. 18. 18 to Indra, or Vṛtraḥan Indra or Mahendra), the 8th is a cake on one potsherds to Viśvakarman\(^{2466}\) (inaudibly). According to Āp. he offers the 8th offering of a cake after taking the names of the four months Sahas, Sahasya, Tapas and Tapasya (i.e. Mārgaśīrṣa to Phālguna). A bull is the fee of this Mahāhavis (or a cow according to Āp.).

After the mahāhavis comes the pīṭṛyajña which is called mahāpīṭṛyajña. To the south of the daksīṇa fire a new vedi having four corners in the four principal directions\(^{2467}\) is prepared and has the same length and breadth as the height

\(^{2465}\) According to the com. on Kkt. V. 6. 40 this darvī-homa is offered in the śaṇaviśya, while according to Āp. VIII. 11. 19 it is offered in Gṛhaśatya. The oblation is meant for Indra.

\(^{2466}\) According to Ṛśv. II. 18. 18, Rg. IV. 32. 1 and VI. 25. 8 are the anuvākye and yākye respectively for Indra or Mahendra and Rg. X. 81. 6 and X. 81. 5 respectively for Viśvakarman.

\(^{2467}\) According to Kkt. V. 8. 21 the four corners face the intermediate quarters and he relies on Sat. Br. II. 6. I. 10. Vide S. B. E. vol. 12 p. 422 n. 3. for this special vedi.
of the sacrificer (Āp. VIII. 13. 2). He brings fire from the dakṣina fire and lays it on the new vedī in the centre and all offerings that are to be offered in the āhavanyāya are offered in this fire. In this mahāpitrasyaṇa the wife does nothing. In this yajña a cake on six kapālas is offered to Somavat Pitrā or to Pitrmat Soma, dhānās (fried barley) to Barhiṣad Pitrā, mantha2468 to Agniśvattā Pitrā. Āśv. II. 19. 21 adds another deity viz. Yama and according to some (vide Āp. VIII. 13. 16) the devatās and offerings are ājya to Pitṛmat Soma, a cake on six potsherds to Barhiṣad Pitrā, fried barley to Agniśvattā Pitrā and mantha to Yama or Agni Kavyavāhana or Yama Aṅgirāsvat Pitrmat. The beating of grains (with a pestle) and grinding is done by the adhvaryu or āgnidhra to the east of the gārhapatiya fire with his face to the south. The cake is cooked on burning coals taken with a shovel from the gārhapatiya to its south and the dhāna is fried on the dakṣināgni. There are some prayājas (omitting barhis out of the five at the darsāpūṛṇapāsa) and so also anuyājas. Instead of the usual direction (called āsruta) of the adhvaryu to the āgni-dhra 'O śrāvaya', in this rite he utters 'Om svadhā'; similarly the āgnidhra responds (pratyāsruta) with 'astu svadhā' instead of the usual 'astu srausāt' and instead of the syllable 'vausāt' uttered at the end the words 'svadhā namaḥ' are employed. Instead of the concluding offering usually made to Agni Śviṣṭakṛt, in this rite it is made to Agni Kavyavāhana. In this rite two anuvākyās and one yājya are repeated at each offering i.e. Rg. X. 15. 1, IX. 96. 11 are the two anuvākyās and Rg. X. 15. 5 the yājya for Somavat Pitrā, Rg. I. 91. 1 and I. 91. 20 are the anuvākyās and VIII. 48. 13 the yājya for Pitṛmat Soma, Rg. X. 15. 4 and X. 15. 3 the anuvākyās and Rg. X. 15. 2 the yājya for Barhiṣad Pitrā, Rg. X. 15. 11 and X. 15. 14 the anuvākyās and X. 15. 14 the yājya for Agniśvattā Pitrā, Rg. X. 14. 4-5 the anuvākyās and X. 14. 1 the yājya for Yama, Rg. X. 15. 9 and IV. 11. 3 the anuvākyās and I. 96. 1 the yājya for Agni Kavyavāhana (vide Āśv. II. 19. 22, 24). The adhvaryu or sacrificer sprinkles water from a water vessel thrice

2468. The cow that has no calf of its own but yields milk on having the calf of another is called विलाप्य. Its milk is put in a vessel in which half ground barley grains are laid and then stirred once or thrice, according to Āp. VIII. 14. 14, with a piece of sugar-cane to which is tied a string. He does not directly touch the piece of sugar-cane when stirring, but stirs it by moving the string and the stirring is done from right to left. This preparation so stirred is called mantha.
round the vedi from right to left. He offers water for washing the feet to the three ancestors (of the sacrificer) in the north-west, south-west and south-east corners of the vedi respectively. He mixes portions of the cake, the fried barley and the mantha and prepares three balls therefrom and offers them facing the south on the three corners referred to above for the three ancestors with the appropriate mantras (etat te tata ye ca tvam-anu, etat te pitamaha &c.). According to Ap. (VIII. 16. 7) he prepares three more pindas for the three ancestors beyond the paternal great-grand-father and invokes them on the pindas in the reverse order i.e. the sixth ancestor on the first (out of these other three pindas), the fifth on the 2nd pinda and the fourth on the 3rd. He then wipes off the remnants of the pindas (pinḍalepa) sticking to the hand on the north-eastern corner of the vedi with 'atra pitaro' (Vāj. S. II. 31 first half). The priests and the sacrificer with faces to the north leave that place, wear the sacred thread in the upavita form and wait upon the abhavaniya with Vāj. S. III. 51-52 (= Tai. S. I. 8. 5. 1-2), and on the gṛhapatya with Vāj. S. III. 53-55 (= Tai. S. I. 8. 5. 2-3). Then entering the vedi the sacrificer, wearing the sacred thread in the prācināvita form, mutters the mantra 'anīmadanta' (Vāj. S. II. 31 latter half). They sprinkle the vedi from left to right and do all the rest as in pinḍapitrayajña. The sacrificer then folds his hands with 'namo vah' (Vāj. S. II. 32) or makes six namaskāras (salutations) and invokes the blessing 'give us house' (Vāj. S. II. 32). This rite ends with Śamīyu (Āsv. II. 19. 2, Kāt. V. 9, 32) i.e. 'tacchāmyorā ...... śam catuspade' (Tai. Br. III. 5. 11) and there is no patnīsaṃyāja homa in dakṣina fire and so on. The remaining portion of the material for offerings is thrown into the fire or into water or may be eaten by the priests.

The last rite in the Sākamedhas is the Traiyambaka homa. Vide Tai. S. I. 8. 6, Śat Br. II. 6. 2. 1-17, Āsv. II. 19. 37-40, Āp. VIII. 17-19, Baud. V. 16-17, Kāt. V. 10. This homa is offered to Rudra. Some of its peculiarities may be noted. In this the adhvaryu takes out material to prepare cakes cooked on one potsherd exceeding by one the children (the sons and grandsons together with their wives and unmarried daughters) of the sacrificer or at least four (if he is childless or has no more than a few children). Every thing is done facing the

2469. Vide Tai. S. I. 8. 5 for 'etat te &c.'
north and all places where offerings are to be made must be to the north. He cooks the cakes on the northern side of the gār-
haspatya and may anoint the cake with clarified butter,\textsuperscript{2470} he
carries a single smoking firebrand kindled at the daksīṇa fire
with the mantra ‘eka eva rudro’ (Tai. S. I. 8. 6). All (priests
and relatives) go to a spot near by in the north-east and lay
down one cake on earth dug out by rats from a hole with the
words ‘O Rudra! the rat is thy beast’ (Tai. S. I. 8. 6, 1.) or if
one has an enemy and one hates him one may think of him
and offer that cake with the words ‘that is thy beast’. He
places the single firebrand in a spot where four roads meet
and which has the usual five purifying rites performed on it and
offers thereon with the middle leaflet of a pālāśa leaf (used as
the juhū ladle) portions cut off once each from all the cakes
prepared for Rudra with the mantra ‘O Rudra! this is your
portion, may you partake of it together with Ambikā, your
sister, svāhā’ (Tai. S. I. 8. 6 = Vāj. S. III. 57). The remainder
he places on the earth heap dug up by rats and covers it with
earth. After coming back from the heap, the sacrificer and
the priests mutter a mantra (Vāj. S. III. 58) or only the
yajamāna mutters the same mantra (Tai. S. I. 8. 6). The yaja-
māna, his children and his wife and other ladies go round the
fire thrice from right to left (as in pīrṇajāna) with the famous
mantra ‘TryAMBakam yajāmahe’ (Tai S. I. 8. 6 and Vāj. S.
III. 60) striking their left thigh with their right hand and
again thrice striking their right thigh with their right hand.
The unmarried daughter of the yajamāna desirous of a husband
should go round the fire from right to left and again from left
to right (thrice in each mode), with the above mantra altered
to suit her case (Vāj. S. III. 60).\textsuperscript{2471} The portions of the cakes
that remain are thrown up in the air by the yajamāna so high
that a cow (or bull) with upturned mouth cannot reach them
and he catches them in his hand one after another.\textsuperscript{2472} If he

\textsuperscript{2470} This anointing with ḫya is called ‘prapadaṇa’ (bestowal
of life or soul). Kṣt. V. 10. 10–13 and Ḡp. VIII. 17. 9–12 differ in the
order of offerings to Rudra and on the rubbish dug out by rats.

\textsuperscript{2471} Ḡp. VIII. 18. 2 says (against Kṣt. V. 10. 15) that they go
round from left to right. Her mantra becomes ‘bhavatvam yajamete
dvātepi pañcaviśeṣau’ (Vajaskāyin) or ‘dvātepi mā päjate’ (as quoted in
Vaj. VIII. 18. 3.)

\textsuperscript{2472} According to Ḡp. VIII. 18. 4 the portions of cakes are thrown
up by the several persons and seized by them and then placed in the
joined hands of the yajamāna and this is done thrice.
cannot catch them he touches them when they fall on the ground. They are then placed in two woven baskets (half and half), which are then hung from the two ends of a bamboo pole or the beam of a scale or a pole made of a sacrificial tree and he fastens them on two sides on a tree trunk, or a tree or a bamboo or ant-hill, in such a way that a cow or bull cannot reach them, with the mantra (Vāj. S. III. 61 first part, Tai. S. I. 8. 6 'esa te rudra bhāgaḥ). They mutter the mantra 'avatatadhanvā &c.' (Vāj. S. III. 61 latter half and Tai. S. I. 8. 6) repeatedly without taking breath and do so thrice (according to Āp. VIII. 18. 9). They (priests and yajamāna) return to the place where the other rites were performed and touch water. According to Āp. (VIII. 19. 1–3) a white horse is the dakṣiṇā or a white bull or a bull that has a white spot of hair.

Śunāsirīya

Besides the five offerings common to all cāturmāsya, the special offerings in this īṣṭi are a cake on twelve potsherds to Śunāsīrau (Vāyu and Āditya, according to com. on Kāt. V. 11. 5 and to Indra Śunāsīra, according to Āp. VIII. 20. 5 and com.), an obliteration of fresh warm milk (not heated) direct from the cow to Vāyu, a cake on one potsherd to Śūrya. There is no uttaravedi in this rite, and no fire is produced by attrition. There are five prayaśas, three anuyājas and one samiṣṭayajus, but according to Āp. VIII. 20. 6 there are nine prayaśas and anuyājas. The dakṣiṇā for the rite is a plough with six bulls or two big bulls and for the cake to Śūrya a white horse or a white bull (Kāt. V. 11. 12–14), while according to Tai. S. I. 8. 7 it is a plough to which twelve oxen are yoked and according to Āp. (VIII. 20. 9–10) a plough with twelve or six oxen.

'Śunāsīrau' occurs in the Rgveda IV. 57. 5 and 8. In Rg. IV. 57. 4 and 8 the word 'śunam' occurs several times. The meaning is doubtful. According to Yāsaka's Nirukta IX. 40 Šuna and Śīra mean Vāyu and Āditya respectively; while the Sat. Br. II. 6. 3. 2 appears to hold that śuna means prosperity and śīra means 'essence or sap' (śāra) and this īṣṭi is so called because the sacrificer thereby secures both prosperity and sap.


H. D. 139
European scholars see in this name a reference to the plough and ploughshare. 2474 Vide Vedic Index vol. II. p. 386.

Āgrayaṇa (offering of first fruits) 2475

This is an āṣṭi, without performing which an āhūtāgni was not to make use of freshly harvested rice, barley and millet. It was either performed on a New Moon day or Full Moon day, but the procedure was the same as that of the āṣṭi on New Moon. The time of the āgrayaṇa āṣṭi with rice is sarad (autumn) when one had ample rains. 2476 As barley crops became ready in vasanta (spring), the āgrayaṇa for yavas was to be performed in spring. Āsv. allowed an option that when the āṣṭi was once performed in the autumn one may not perform it in spring for the barley crop. The āṣṭi for millet crop (śyāmāka) was performed in the rainy season and therein a caru was offered to Soma. The āṣṭi was so called because therein the first fruits (agra) were first employed or eaten (ayana).

According to Āp. (VI. 29. 6) there are 17 kindling verses (sāmidheni), which number is obtained by inserting two additional verses called dhāyya after the 8th or 9th sāmidheni of the darśa-pūrṇa-māsa āṣṭi. The deities and offerings are a cake on twelve pots herds for Indra and Agni (or according to Āp. VI. 29. 10 and Āsv. II. 9. 13, it is either Aindrāgna or Āgnendra), a caru cooked in milk or water for All Gods (Viśve Devāḥ) silently, a cake on one potsherd to Heaven and Earth and caru to Soma (if the first fruits are millets). Kāt. IV. 6. 7 allows an option that the caru for All Gods may be of old rice, For him who performs only daily agnihotra or who does not

2474. According to Āsv. II. 20. 3 the devatās of the 6th, 7th, and 8th offerings are Vāyu Niyutvat or Vāyu (simply), Šunaskrā or Indra Šunaskrā or Indra Śūna and Sūrya. The anuvākṣa and Ṛjya verses of these are respectively Rg. VII. 92. 1 and 3 (Vāyu Niyutvat), VIII. 26. 25 and VII. 90. 2 (for Vāyu simply), IV. 57. 5 and 8 (for Šunaskrā), Indra vayām Šunaskramasmin pakṣe havanmahe sa vajēṣu praṇo vīdāt and X. 160. 5 (for Indra Šunaskrā), III. 30. 22 and X. 160. 5 (for Indra Śūna), I. 50. 4 and I. 115. 1 (for Sūrya).


2476. चन्द्र वर्षजल दृष्ट: स्थायिकषकशमन जलेत: ....... अवि न क्रिया वर्जेतुः पाय: आय: II. 9. 3 and 5.

2477. अते अवय सद्ये देव कर्षन्त: यवाष्टयुष्टुः स्नायुष्टयोऽस्मिन्स्वयं तथा: com. on Āay: II. 9. 1.
perform any īṣṭī except dasāparṇamāsa Kāt. IV. 6. 11 and Āsv. II. 9. 4 prescribe that he may make his agnihotra cow eat the first fruits, viz., rice or barley bundles or food and with the milk of that cow perform on the āgrayaṇa day the home. But this alternative was not open to the king who had to perform this īṣṭī (Āsv. II. 9. 6). According to Kāt. (IV. 6. 16–17) the caru of millets for Soma is performed only for the forest-dweller and a caru of bamboo seed is prescribed for Soma in summer. About the daksīṇā there are various opinions. According to Kāt. (IV. 6. 18) it is either a repaired waggon or silk cloth, madhuparka (i.e. honey, curds and ghee) or the cloth worn by the sacrificer in the rains. According to Āp. (VI. 30. 7) the first among the calves born before the Full Moon of Māgha is the fee, and cloth for īṣṭī with millets. Jai. has several sūtras about silk cloth and a calf being the daksīṇā in this rite and that rice cooked on daksīṇa fire is not the fee (vide X. 3. 34–38). Vide also Jai. XII. 2. 34–37 (about the characteristics of the barhis).

The āgrayaṇa sacrifice in the grhya fire has been already described (pp. 827–829) and it will have been noticed that it was a replica of the ārauta sacrifice meant for those who had consecrated the three Vedic fires.

Kāmyeṣṭī

In the Śrauta sūtras there are rules for the performance of several īṣṭīs on the occurrence of certain events or for the purpose of securing some desired object. Āsv. II. 10–14, Āp. XIX. 18–27 and others mention several such īṣṭīs, viz., the ayuṣkāmaṇḍi (for one desirous of long life), the svastyayanti (for safe journey), the putrakāmaṇḍi2478 (for one desirous of a son or one adopting a son, Āsv. II. 10. 8–9), Lokāṇa, Mahāvairāji (Āsv. II. 11. 1–4) or Mitravindā (Kāt. V. 12, for one who is desirous of prosperity, territory, friends and long life, addressed to ten deities), Samjñāṇi (for the reconciliation of those who have fallen out), Kāririṣṭi2479 (for one who desires rain, Āsv. II. 13. 1–13, Āp. XIX. 25. 16 ff.), Turāyaṇa (Āsv. II. 14. 4–6),

2478. The Kālikspurāṇa quoted in the Vyavahāramayukha (p. 114 text) prescribes that on adopting a son who is about five years old (or more) the adopter should perform the putreṣṭī.

2479. In the Kāririṣṭi the sacrificer had to wear a dark garment having dark hem. Tai. 8. (II. 4. 7–10) deals with this īṣṭī.
Dākṣāyana (Āśv. II. 14. 7–10). These and other āṣṭis though very interesting from several points of view have to be passed over for want of space.

2480. For the Mitra-vindūvide Sat. Br. XI. 4. 3; for the Dākṣāyana vide Sat. Br. II. 4. 4 and Sat. Br. XI. 1. 2. 13 (S. B. E. vol. 44 p. 5), which says that the Dākṣāyana need be performed only for 15 years, since therein two new moon and two full moon offerings are performed every month.
CHAPTER XXXII

PAŚUBANDHA OR NIRŪDHAPASUBANDHA

(immolation of an animal in sacrifice).

The animal sacrifice is an independent sacrifice and it is also performed in some sacrifices as a constituent part (aṅga). The independent animal sacrifice is called nirūdhapāsubandha (offering of an eviscerated animal) and the subordinate ones are called saumika (Āsv. III. 8. 3-4). The nirūdhapāsu is really a modification of an animal sacrifice in somayāga (called agnisomlya paśu) as Jai. VIII. 1. 13 declares, but in many sūtras the full procedure of both is set out in the nirūdhapāsu section (vide Kā. VI. 10. 32 and com. on Kā. VI. 1. 31). The nirūdhapāsabandha itself becomes the prakṛti (archetype or model) of all other animal sacrifices, except savanīya paśu and anūbhandyapāṣu. The independent animal sacrifice is to be performed every six months or every year by the ahiitāgni throughout his life. 2482 If done once a year it was to be performed in the rainy season (i.e. in Śrāvaṇa or Bhadrapada) on New moon or Full moon day or if done six monthly then at the beginning of the southward and northward passages of the Sun (dakṣināyana and uttarāyana). Then it may have to be performed on any day and not necessarily on amāvasyā or paurṇamāsī. According to Āsv. (III. 1. 2-6) optionally an īṣṭī before and after the independent pāsabandha rite may be performed and if performed it is offered either to Agni or to Agni-Viṣṇu or to Agni and Agni-Viṣṇu. In this sacrifice there is a sixth priest called Maitrāvaruṇa (or Praśāstṛ) in addition to the five required in the cāturmāṣyas. An udumbara staff is given to the sacrificer when he is initiated for a sacrifice like Agniṣṭoma. In the paśubandha when the Maitrāvaruṇa enters the sacrificial ground after the priests are chosen the adhvaryu

2481. Vide Śat. Br. III. 6. 4 ff, XI. 7. 1 ff, Tai. S. I. 3. 5-11, VI. 3-4; Kā. VI, Āp. VII, Āsv. III. 1-8, Baud. IV.

2482. Manu IV. 26 also recommends an animal sacrifice at the beginning of the ayanas. Āp. VII. 3. 2-3 and Baud. IV. 1 set out the yajñapāstras and other materials required in paśubandha.
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(or yajamāna in some śākhās)²⁴⁸³ hands over that staff (which in length would reach the mouth of the sacrificer) to the maitrāvaruṇa with a mantra and the maitrāvaruṇa accepts it with a corresponding mantra. The maitrāvaruṇa stands slightly bent to the south of the seat of the hoṭṭ resting his staff on the vedī and utters directions to the hoṭṭ to repeat yājyaś. Till he utters the first praiṣa he is not to touch himself or any one else with the staff. The maitrāvaruṇa is to utter in a standing posture while holding the staff the praiṣas and the anuvākyās wherever a praiṣa is employed and do a few other acts standing; but the rest of his duties in some sacrifices he does sitting. Jaimini (IV. 2. 16–18) has a discussion (arising out of Tai. S. VI. 1. 4. 2 ‘krite some maitrāvarunāya ‘danḍam prayacchati’) on the question whether the handing over of the staff to maitrāvaruṇa is a pratipattikarma or an arthakarma (the conclusion is that it is the latter). The adhvaryu makes an offering of clarified butter in the śāhavaniya, which is called yūpāhuti, with the sruva or with a sruca in which four ladings of ājya have been poured, with the mantra ‘uru viṣṇo’ (Vāj. S. V. 41, Tai. S. 1. 3. 4. 1). The adhvaryu, taking the rest of the ājya and the sruva, goes to a place where trees grow, accompanied by a carpenter (taksan) holding an axe (Āp. VII. 1. 13 and Kat. VI. 1. 5). The sacrificial post (yūpa)²⁴⁸⁴ is to be made of the paḷāsā, khadira, bilva or rauhitaka tree according as one desires various rewards (Āp. VII. 1. 16), but in Soma sacrifices the yūpa must be of khadira, if possible. Jai. (VI. 3. 28–30) states that, if by accident the sacrificial post made of one kind of tree is destroyed during the continuance of the rite, another yūpa of the same tree or of a tree very similar to it is to be substituted. The tree to be cut must be full of leaves, must not have its top dried up, must be straight and growing on a level spot, and its branches must be turned upwards and it should be bent in some direction other than the south. Adhvaryu, brahma, the sacrificer and carpenter touch the tree after selecting it with the mantra ‘atyanyān’ (Vāj. S. V. 42, Tai. S. 1. 3. 5). The adhvaryu touches the trunk of the tree all round (where it is to be cut) with the sruva anointed with ājya with the mantra

²⁴⁸³. महास्वार्त कीर्मिक प्राप्त ब्रजस्त्रै सप्तचतु दुहितयेव सरस्वती गार्गेयस्य परमपिन्यात्तिकाग्निगंधिका विधी- ववायीन्यो गार्गेयस्य भूतिः परमपिता मयाप्यात्तिर्मात्रिः आदि. III. 1. 16; compare Kāt. VI. 4. 4, Āp. VII. 14. 5.

²⁴⁸⁴. Vide Sat. Br. III. 6. 4 to III 7. 1 for an extensive treatment of everything regarding the yūpa, and also Ait. Br. 6. 1–8.
'May god Savitṛ anoint thee with madhu' (Tai. S. I. 3. 5) or with 'Vieṣṭe ṭva' (Vāj. S. V. 42). He keeps obliquely a darbha blade on the trunk with the words 'oṣadhe trāyasvainam' (Tai. S. I. 3. 5 or Vāj. S. V. 42) and strikes the tree with the axe with the mantra 'O axe! do not injure it' (svadhite mainām himśh; Vāj. S. V. 42 and Tai. S. I. 3. 5). The first chip of the tree that is cut off, he keeps in a well-known place and the tree is cut at such a low height from the ground that the stump left in the ground would not strike against the axe of a cart going that way. The tree should be so cut that it should not fall to the south; it should fall to the east or north or north-east (Āp. VII. 2. 7); when it is falling he repeats the mantra 'do not scratch the heaven with your top &c.' (Vāj. S. V. 43 or Tai. S. I. 3. 5). He offers ājya with the juhū on the stump of the tree with the mantra 'O tree, grow again with a hundred shoots' (Vāj. S. V. 43, Tai. S. I. 3. 5) and having touched one's body with 'may we grow into a thousand branches' (ibid.) he cuts off from the bottom upwards the twigs and knots of the felled tree. There were several views about the length of the yūpa (Āp. VII. 2. 11-17, Kāt. VI. 1. 24-26). According to some the yūpa may be of any length from one aratnī to 33 aratnis, but Kāt. gives the usual length at 3 or 4 aratnis and Āp. (VII. 2. 17) also quotes the Śat. Br. (XI. 7. 4. 1) that the yūpa in nirūḍha-paśubandha is three or four aratnis in length, while in Soma sacrifices the other measures may apply. Kāt. (VI. 1. 31) states that in somayāga the yūpa may be from five to fifteen aratnis in length except 7, 10 or 14 aratnis and in the Vājapeya sacrifice the yūpa is 17 aratnis in length and in the Aśvamedha it is 21 aratnis. According to Āp. it must be in length at least as much as the height of the yajamāna or as much as the yajamāna with hands upraised. The girth of the yūpa is not fixed. That part of the yūpa which is to be planted in the pit is called upara, which is not to be chiselled and which is about a 5th of the whole log but the rest of it is to be chiselled from the bottom towards the top so as to make the yūpa have eight angles and it should be somewhat tapering towards the top. One corner or angle (out of the eight) should be more prominent than the rest and should face the fire. Out of the top portion of the tree that remains after making the yūpa the carpenter prepares a wooden head-piece, eight-cornered and of the length of the hand from the wrist to the tips of the fingers and contracted in
the middle like a mortar. This piece is called caśāla and is made hollow so as to fit in exactly on to the top of the yūpa like a turban and the peg-like top of the yūpa on which the caśāla is fixed should protrude two or three aṅgulas beyond the caśāla (Kāṭ. VI. 1. 30).

The nirūḍhapaśubandha occupies two days, though it may be performed in one day. On the first of the two days called upavasatha2486 preliminary matters such as preparing the vedi, bringing the yūpa are performed.

The vedi (a single one) in the nirūḍhapaśubandha is prepared like the one in Varuṇa-praghāsas to the east of the usual āhavanīya fire-place (and not to the west as in darśa-pūrṇamāsa). The dimensions of the vedi are variously given. According to Āp. VII. 3. 7–9 the vedi is three or four aratnīs on its western side, six aratnīs in length from west to east and three aratnīs on the eastern side and it is less in breadth towards the east or it is as wide as the axle on the west, of the length of the shafts of a cart and to the east as wide as that portion of a yoke which is between the outer holes thereof. On this vedi an uttaravedi (a high altar) is measured with the śamya2487 (yoke-pin) on the eastern one-third of the vedi. From the northern corner of the eastern side (the shoulder) of the vedi, a pit called cātvāla is measured one śamya square about one prakrama to its north; it is dug with a spade taken with the mantra 'devasya tvā ....... ādade' (Vāj. S. VI. 1) and it is silently dug as deep as the knee or three vitastis (36 aṅgulas). The Taś. Br. I. 5. 10 gives the latter measure. The cātvāla is in front of the utkara and a passage is left between the utkara and the cātvāla which is contiguous to the north side of the mahāvedi (vide Šat. Br. III. 5. 1. 24–30). The earth dug up is heaped on the uttaravedi thrice2488 with the mantra

2486. Vide Āp. VII. 6. 3 and com. वहवालात्तचार्य विविधसेन्द्रिये (कौशम्य-भण्डराय | बंगालिङ्गयाय | सिन्धिजुल्लयाय | भगवानप्रतियाय | शक्तिप्रति वेयोक्ता)

2487. The yoke-pin (śamya) is of khadira wood and 32 aṅgulas long, having at the end eight knobs each of one aṅgula. Its length is variously given. According to the com. on Āp. I. 15. 13 it is one arm in length or 32 aṅgulas, while com. on Kāṭ. I. 3. 36 says it is one span in length. Its thicker part is called kumba.

2488. Āp. VII. 4. 5 and VII. 5. 1–2 give the several mantras which accompany the various operations of preparing the uttaravedi and the nābhi.
a lioness art thou' (Tai. S. I. 2. 12. 2) and a fourth time silently and then is spread over the uttaravedi with 'uru prathaṣva ...... prathatām' (Tai. S. I. 2. 12. 2); he breaks up the clods with the śamya, invokes the earth dug up, sprinkles it, spreads gravel on the earth so dug up and spread, pours down the remainder of the water contained in the prokṣaṇī vessel to the north of the uttaravedi by means of a channel made with one stroke of the sphyā and cements together the borders of the uttaravedi (with water and earth). On the uttaravedi he makes a square hole (called uttaranābbhi) a span in measure or measuring as much as a bull's or horse's hoof, invokes it and sprinkles it with water and the rest of the water is drained off to the south (as water was drained off to the north above). Then he covers the uttaravedi with twig of udumbara or plakṣa tree and waits, if the paśubandha is so performed as to extend over two days. In the morning next day he pours clarified butter in a stream on the uttaravedi from the south-east corner to the north-west corner and from the south-west to the north-east carrying a golden piece in such a way that the butter will fall on the gold. Then he places three (pine) paridhis (enclosing sticks) which are of kārṣmarya wood (according to Āp. VII. 7. 7) round the nābbhi in the west, south and north and puts down on the uttaravedi certain materials viz. bdellium, fragrant and appetising grass, bunch of white wool from between the horns of a ram (petva). Having kindled idhma (a bunch of samidha) at the āhavanīya fire, he carries forward the kindled sticks (in a vessel) which is supported on a vessel containing gravel (to prevent the scorching of the hands) to the uttaravedi and places them down on the nābbhi over the bdellium and other things. This becomes the āhavanīya for all actions in the paśubandha and the original āhavanīya becomes the gārhapatyā.

He takes a spade with a mantra (e.g. Vāj. S. VI. 1), draws to the east of the new āhavanīya an outline of the hole to be dug for inserting the yūpa. He digs a pit so deep that when the yūpa is erected therein its upara (the lower unchiselled portion) will not be exposed to view and he throws out to the east of the pit the earth dug out. The pit is so

2489. The baked clay vessel which is held beneath the vessel in which fire is carried is called upayamani. The vessel in which fire is carried is called abhujauṣṭhapātī.

2490. एव प्रश्नोध्यज्ञमानीपि पतः परोदि ह पाणिरय:। अप. VII. 8. 3.

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dug that it is partly within the vedī (prepared for paśubandha) and partly outside\textsuperscript{188} (i.e. it is on the border). The yūpa is laid down in front of the pit, with its top to the east, is washed with water and sprinkled over with water in which barley grains have been mixed, a separate mantra (prthivyai tvā &c. as in Vāj. S. V. 26) being recited when sprinkling the bottom, middle and top of the yūpa. He places a handful of kuśas and the first chip (that was cut off with the axe from the tree) on the yūpa which are both subsequently thrown into the hole, the ends of the kuśas being towards the north and east; and then places to the north of the top of the yūpa the caśāla. The rest of the water taken for sprinkling is poured into the hole for the yūpa with ‘Śundhantām lokaḥ piṭṛadeṇāḥ’ (Vāj. S. VI. 1, Tai. S. I. 3. 1. 1) in which there is a reference to the world of the piṭrā. He silently makes an offering of clarified butter in the hole with the sruva ladle. Then the adhvaryu or yajamāna sits to the south of the yūpa and anoints it with ordinary śīya (over which no samākāra has been performed) by means of a chip from its top to its bottom including all its angles (but excluding the upara). While the adhvaryu is doing this he issues a direction to the hotṛ priest to repeat a verse for the yūpa that is being anointed\textsuperscript{189} and the hotṛ repeats ‘aṇjantī tvām’ (Rg. III. 8. 1) and stops when he has repeated half of it (Āśv. III. 1. 8). Then the caśāla is anointed both inside and outside and placed on top of the yūpa with a mantra (Vāj. S. VI. 2, Tai. S. I. 2. 2. 3). Then that angular part of the yūpa which is to face the fire together with the corresponding part of the upara is anointed in a continuous stream and the adhvaryu touches all round and holds with his hand that part of the yūpa over which a girdle would be placed later on. At the direction of the adhvaryu the hotṛ priest repeats the verses Rg. III. 8. 2–3, I. 36, 13–14 and III. 8. 5 (half), while the yūpa is being raised up. It is laid in the hole with a mantra (Vāj. S. VI. 3, Tai. S. I. 3. 6. 1 ‘yā te dhāmāni’) in such a way that its top will slant towards the śhavanlyā and its corner (which is more prominent than

\textsuperscript{188} This passage is discussed by Jai. in III. 7. 13–14 and his conclusion is that it indicates only the spot where the yūpa is to be erected. The comm. on Kṣt. VI. 2. 8 says ‘Avasaṃgho vātusāraḥ viniśa śaṅκuṣṭe śyaḥ sāyaḥ śaṅkāryaḥ vā bhūteście śvam’. 

\textsuperscript{189} The verses are: ‘yā te dhāmāni’ and the verse to be repeated: Taur. VII. 10. 6. Ap. prescribes Tai. S. I. 3. 1. 2 ‘ud-divam’ as the verse to be repeated. Kṣt. VI. 8. 7. prescribes Vāj. S. VI. 2.
the rest) will face the śhavaniya fire. If there are eleven yūpas in an animal sacrifice, then those prominent corners of all eleven yūpas should face the śhavaniya. He fills from left to right the hole for the yūpa with earth with 'brahmavanim tvā' (Vāj. VI. 3, Tai. S. I. 3. 6. 2). The adhvaryu then strokes the earth thrice with the staff of the maitrāvaruṇa so as to make the ground round about the yūpa level with the rest of the ground with 'brahma dṛṇha kṣatram dṛṇha' (ibid) and sprinkles it with (ordinary) water all round. Two girdles of darbha are prepared one with two strands and two vyāmas in length (for the victim) and the other with three strands and three vyāmas in length (for the yūpa). The yajamāna touches the yūpa and the adhvaryu makes him recite 'observe the exploits of Viṣṇu' (Rg. I. 22. 19, Vāj. S. VI. 4, Tai. S. I. 3. 6. 3) and look at the head-piece with 'that is the highest step of Viṣṇu' (Rg. I. 22. 20, Vāj. S. VI. 5). Āp. (VII. 11. 3) says that he takes in his hand the girdle for the yūpa with 'devasya tvā savituḥ' and rubs up the yūpa with the hand having the girdle therein with Rg. I. 22. 19. Then he begins to encircle the yūpa with the middle of the girdle at a spot which is of the same height as the navel of the sacrificer or in the middle of the yūpa. He calls upon the hotṛ to repeat Rg. III. 8. 4 (yuvā suvāsāḥ) when the yūpa is being encircled with the girdle. The girdle is passed round the yūpa in three coils from left to right. When he has finished doing it he repeats 'parivrāśi' (Vāj. S. VI. 6, Tai. S. I. 3. 6. 2). The two ends of the girdle are intertwined into one another and he inserts the tip of the girdle inside the loop at the other end. Āp. (VII. 11. 6-10) says that the girdle may be pushed down or higher up from the place indicated above or the ends may be dealt with differently according as the yajamāna desires rain or not or according as female or male progeny is desired for the yajamāna. To the north of the corner of the yūpa facing the śhavaniya he inserts in the middle or last coil of the girdle or in all coils of the girdle the svaru. Jai. (XI. 3. 5-7) concludes that the samśkāras of prokṣaṇa (sprinkling), anointing (aṇjana), raising up (ucchrayaṇa)

2493. A vyāma or vyāpyāma is equal to four aratīnas.

2494. The svaru is the first piece that is severed when the yūpa was being hewn out of the tree trunk that was felled. Sabara on Jai. XI. 3. 9 remarks: "धवनेनकावरपि तुर्यम वागवं: सर्वं: संभविति "... & भवम भवान: पदार्थतं तस्यः कार्यं हि वेधमति: । Jai. (in XI. 3. 8-12) establishes that the svaru is only one like the yūpa, even if there are many animals to be sacrificed in the same yajña.
and surrounding with a girdle (parivṛṣṇa or parivṛṣṇayāṇa) are performed on the yūpa only once and are not repeated at each time an animal is sacrificed. The girdle is an āṅga of the yūpa and not of the pāṣu, as otherwise as many girdles will be required for the yūpa as the number of victims to be sacrificed in a yāga (vide Jai. IV. 4. 22–24). The svarūpa is connected as an āṅga with the victim (for anointing the victim with it) and not with the yūpa (Jai. IV. 4. 25–28). Vide Jai. IV. 2. 1–6 also.

The animal to be sacrificed is bathed with scented water, is led between the cātvāla and utkara and brought in front of the yūpa to the east with the animal’s face to the west. The animal is a he-goat (chāga) which must not have a broken horn and must not be devoid of an ear or eye or tooth or tail, must not be lame nor have only seven hoofs (instead of eight, as each of the feet has two hoofs). If the animal is defective in any one of these ways an expiatory offering of śāya has to be made to Viṣṇu or Agni-Viṣṇu or Sarasvatī or Brahma (Ap. VII.12.3). Then follows Paṭūpakaṇa which may be done in two days. He takes a darbha blade other than from those spread on the vedi with ‘upāvīr-asī’ (Vāj. S. VI. 7) and touches the animal (that stands facing the west) therewith with the verse ‘near the gods’ (upā devān, Vāj.S.VI.7). Another way (according to Ap. VII. 12. 5–8) is: he takes two blades of kuśa reciting ‘iṣe tvā’ (Tai. S. I. 1. 1) and takes a branch of plakṣa tree that has many leaves and twigs, that is not dry at the end and is not hollow and touches the victim with the blades and the branch and repeats the two mantras ‘upo devān-dāvīr-viśaḥ and ‘praṇāpater-jāyamāṇa’ (Tai. S. I. 3. 7. 1 and III. I. 1. 4) and the words ‘I assign thee, who are dear to Indra and Agni.’ Then he produces fire by churning from the aranīs and offers homa in accordance with the procedure of the Vaiśvādeva-parva (vide above pp. 1093–94). Ap. (VII.12. 11) says that upākaraṇa may be done after the production of fire. He makes a loop of the

2495. gūnena vṛkṣaśekhaṁ prapaṇāṁ tāpyakaraṇāṁ. com. on Keś. VI. 3. 26; śeṣatapasye sādāprāṇya-pākaraṇe. com. on Ṛg. VII. 12. 8.

2496. According to Ṛg. VII. 12. 9 the words ‘vṛcchāryaṁ kṣa tārd’ occur in five acts with the appropriate verb viz. ṛpakaṇa, śaśeṣa (tying to the post), ṭaśaśa, ṭhāṣaśa (taking away the omentum) and ṛṭeṣa (pouring clarified butter over the heart of the animal when about to be thrown as an offering). For example, he would say ‘vṛcchāryaṁ kṣa tārd viṣṇuṣṭhānoṣuḥ śaśaṇoṣuḥ... ταρ्हि μοίχανि’
girdle which has two strands and which is two vyāmas in length; he twines the loop round the right fore-leg of the animal and then fastens tightly the girdle on the right horn with the mantra ‘ṛtasya tvā’ (Vāj. S. VI. 8, Tai. S. I. 3. 8); and ties the raśanā (girdle) round the yūpa towards its north with ‘devasya tvā’ (Vāj. S. VI. 9 or Tai. S. I. 3. 8. 1). He sprinkles water over it with ‘abhyaśatauṣadhitbhayo’ (Vāj. S. VI. 9). Then he makes the victim drink water (by holding below its mouth the agnihotra-havanī filled with water) for the last time with ‘apām perurasi’ (Vāj S. VI. 10, Tai. S. I. 3. 8. 1). Then he sprinkles water over the upper limbs and lower limbs (such as its heart and belly) and over the whole of its body. Then he performs all the procedure of the darśa-pūrṇamāsa beginning from the direction to the hotṛ to repeat a verse when the fire is being kindled up to the prayājas (i.e. the samidhena, pravara-varaṇa by the hotṛ, devatāhvāna, āghāras and pravaravaraṇa by the adhvaryu).

The paśu is meant either for Indra-Agni or Sūrya or Prajāpati and one has to dedicate the victim throughout one’s life in every paśubandha to that deity which one chooses at the first animal sacrifice (Kāṭ. VI. 3. 29–30). He anoints the victim with ājya from the juhū ladle on its forehead, its shoulders and its hind parts after the last āghāra is offered (as in darśa-pūrṇamāsa) and before dhruvā-samañjana (laddling ājya in the dhruvā ladle with the juhū thire, once with a mantra and twice silently). While the animal stands he offers the prayājas, that are eleven in the paśubandha (while in darśapūrṇamāsa they are only five and in cāturāsayas they are nine). The method of offering these in paśubandha is as follows: the adhvaryu directs the maitrāvaruṇa to request the hotṛ to repeat the yājya verses from the Āpṛ hymns of the prayāja offerings in succession. The praiṇga (directions to the hotṛ) that the maitrāvaruṇa utters are rather lengthy and hence the text of only one is given below.

2497. If the animal has sat down it is made to stand up.

2498. अघ्न्धुप वरिष्ठा: प्रेयसिते प्रेयिन: समिद्रावर्षण अह! होता यस्यांविन सत्तिं द्रुपिताद तत्र कथितं सत्तिं नासा प्रभियो। सत्तिं: प्रवर्य वर्थविन द्रुपितं वेद्यक्रवर्य होर्यं। This is the praṣā for samidhah. In the other praṣās the names of deities are also put in the objective case (e.g. होता प्रायस्वे-पावेत्य वहांसंस्य) Vide Vāj. S. 21. 29–40 for the praṣās of all the prayāja deities uttered by Maitrāvaruṇa with reference to the Āpṛs.
Rgveda ascribed to ten different sages. They are: I. 13 (of Medhātithi Kāṇya), I. 142 (of Dirghatamas Aucathya, an Āṅgirasa), I. 188 (of Agastya), II. 3 (of Gr̥t̥samada, a Śaunaka), III. 4 (of Viśvāmitra), V. 4 (of Atri), VII. 2 (of Vasiṣṭha), IX. 5 (of Kāśyapa), X. 70 (of Vadhryaśva), X. 110 (of Jama- dagni). Out of these in Rg. I. 13 and I. 142 there are verses for both Tanūnapāt (2nd prayāja deity) and Narāsaṁsa; while Rg. I. 188, III. 4, IX. 5 and X. 110 have only Tanūnapāt (and no Narāsaṁsa) and the rest have only Narāsaṁsa (and no Tanūnapāt). According to Āsv. III. 2. 5-7, persons of Śunaka and Vasiṣṭha gotras should repeat their own Āprī hymn (viz. II. 3 and VII. 2 respectively), persons of gotras other than these two should employ the Āprī hymn beginning with ‘Samiddho adya’ (according to the com. Rg. X. 110 and not I. 188) or persons of any one of the ten gotras may employ an Āprī hymn

2499. The word ‘Āprī’ appears to be used in two senses. One sense is ‘a deity or deities’ invoked by the verses of the hymn. Yāśka (in the Nirukta VIII. 4-22) holds a lengthy discussion on the Āprīs, where he appears to regard the Āprī as deities; अप्रा आस्थिः। आरित्र: कत्सादु। आप्नोति भीमारुप्यः। आयीप्रभोपायतांति य वायस्मेव। सतार्तस्यः पथानांसी पदगः। (Nir. VIII. 4). The 2nd meaning of Āprī is ‘a verse (yajya) that gratifies a deity’. In this sense the word is used in the Ait. Br. VII. 4 ‘आयीप्रभोपायतांति समियो पदगः।... ततस्यायम याज्यत। नासांसै पदगः। इदो याज्यत।’ बार्तिर्येज्यत। हृदयो याज्यत। अयात:iस्तोक्त याज्यत। देव्या देव्याः पदगः। तितो देव्याः पदगः। तथारं याज्यत। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः याज्यत। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृतिः पदगः। वस्मृति

In this passage the explanations of समियो पदगः and others have been omitted. The word Āprī is here derived from the root ‘prī’ to please, while Yāśka also suggests an alternative derivation from ‘ṛp’ to obtain but cites no Brāhmaṇa text in support of that derivation. The Sat. Br. III. 8. 1. 2 derives ‘Āprī’ from ‘ṛp’ to fill. According to Yāśka the first Āprī deity is ‘Idhun’, while according to the Ait. Br. it is ‘Samidhaḥ’. It is to be noted that he explains all the verses of Rg. X. 110, as the Āprī hymn but as that hymn does not contain a verse about Narāsaṁsa he quotes one from another Āprī hymn a verse for him viz. Rg. VII. 2. 2 (in Nir. VIII. 7). Hence it is probable that he held the view that the Āprī verses for all persons should be taken from Rg. X. 110, while the Ait. Br. prefers the view that one should repeat that Āprī hymn that is ascribed to the founder of one’s gotra. Yāśka (Nir. VIII. 23) divides the Āprī hymns into three classes, those containing verses addressed to both Tanūnapāt and Narāsaṁsa, those addressed to Narāsaṁsa only and

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ascribed to the founder of his gotra if he is from among these ten sages. The words of Āśv. 1.5.21-22 create some difficulty. Āśv. there prescribes that when uttering the yājya at the time of offering the 2nd prayāja, the formula should contain an address to Tanūnapāt for all except for persons of Vasiṣṭha, Śunaka, Atri, Vadhryaśva and Rājanya gotras. These latter should utter a formula addressed to Narāśāmaśa. Here if 'rājanya' refers to Viśvāmitra, then the difficulty is that in the Āpī hymn (III.4) ascribed to him, the 2nd deity is Tanūnapāt and not Narāśāmaśa; but it is possible that the word 'rājanya' stands for a kṣatriya sacrificer in general and does not refer to Viśvāmitra gotra at all. After ten prayājas are offered, the adhvaryu says to the slaughterer of the victim 'bring your two-edged knife.' The adhvaryu takes the svaru (chip of wood) and anoints the svaru and one edge of the knife with the clarified butter from the bill-like (or spout-like) part of the juhū ladle (according to Āp. VII.14.10 the svaru is anointed thrice) and holding the svaru below the knife touches with both the head of the victim (forehead, according to Kāt. VI.5.12) with a mantra (Vāj. S. VI.11, Tai. S. I.3.8.1). After placing back the svaru whence it was taken the adhvaryu gives the knife back to the slaughterer (śamitr) with the words 'let this edge be marked by you' (Sat. Br. III.8.1.5). The animal when killed is cut up by the slaughterer with the un-anointed edge and the flesh when roasted is cut up with the edge that is anointed. The adhvaryu directs the maitrāvāruna to recite a mantra for indicating that fire (a fire-brand) is being carried round the victim and the maitrāvāruna recites 'agnirhotā no' (Rg. IV.15.1) or the verses Rg. IV.15.1-3 (according to Āśv. III.2.9). To the north of the cātvāla pit, he digs up a spot for establishing the

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those addressed to Tanūnapāt only. He mentions an 11th Āpī hymn occurring in the praśa (i.e. probably the praśādhya Āpī hymn). There are Āpī hymns in the other vedas also. For example, vide Viś. S. 21.12-22 (only Tanūnapāt), 29.25-36 (containing addresses to both Tanūnapāt and Narāśāmaśa and being the same as Rg. X.110 except the verse to Narāśāmaśa which is taken from Rg. VII.3.2), Atharvaveda V.12 (same as Rg. X.110), V.27. The Tai. Br. III.6.3 contains all the Āpī verses of Rg. X.110 and the verse Rg. VII.3.2. There is considerable literature on the Āprī, both ancient and modern. Vide Tai. S. IV.1.8, Tai. Br. II.6.12 and 18 and Ait. Br. (Haug's tr. pp. 81-82), Max Muller's H. A. S. L. pp. 458-467.
Sāmitra fire.\textsuperscript{2500} The āgnidhra, lighting a fire-brand at the āhavanīya, carries it thrice round the victim, the yūpa, the āhavanīya fire, the place where the sāmitra fire is to be kindled, the cātvāla pit and the clarified\textsuperscript{2501} butter, from left to right with the mantra ‘parī vājapatiḥ kaviḥ’ (Ṛg. IV. 15. 3, Tai. S. IV. 1. 2. 5). In modern times the priest perambulates all these together and not separately. The āgnidhra throws the firebrand on to the āhavanīya fire and again goes round the above objects thrice from right to left. According to Āp. VII. 15. 4–6, the adhvaryu makes one, two, three or four offerings of ājya, with mantras called apānya, when fire is carried round the victim, when it is set free from the yūpa and led on (Tai. S. III. 1. 4. 1–2). The āgnidhra, again taking up the same fire-brand, starts to go with his face to the north and the victim is led after the āgnidhra by the sāmitṛ (who takes away the cord of girdle from the victim’s head and ties it round its neck). The pratiprasthāṭr (an assistant of adhvaryu) touches the animal (that is being led northward) from behind with two utensils (spits) made of kārśmarya wood (used for roasting vapā, omentum), the adhvaryu touches the pratiprasthāṭr and the sacrificer touches the adhvaryu.\textsuperscript{2502} A pit is got dug (by a servant) for covering in it the undigested food and the feces of the victim when killed. They (the priests and yajamāna) should not pass beyond the place for the sāmitra fire. The adhvaryu takes two kuśa blades from those with which the vedi is strewn and says to āgnidhra ‘Oṣārāvaya’

\textsuperscript{2500} The fire on which the flesh of the victim is roasted is called Sāmitra. The burning fire-brand, after it is carried round the victim, is placed by the adhvaryu (who takes it from the āgnidhra’s hand) on a spot to the north of the cātvāla and that becomes the Sāmitra fire.

\textsuperscript{2501} There are several views here. Some hold that the fire-brand s to be carried round the victim alone, others hold that it is to be carried round the first five objects and others add ājya; others that the fire-brand is carried round the victim, the place of Sāmitra and ājya. Vide Kṣṭ. VI. 5. 2–3, Āp. VII. 15. 2 and com. thereon. This operation of carrying fire round the victim is called paryagnikaraṇa. According to the Tai. Br. III. 8. 17 the mantras ‘meṣas-tvā pacatair-avatu’ are apānya and that the Prūnas are apānya (the mantras are Tai. S. VII. 4. 12. 1).

\textsuperscript{2502} The idea of this touching seems to be that some spiritual influence passes from the consecrated victim to the sacrificer.
and the latter replies ‘astu śrauṣṭa’ and then the adhvaṛyu issues an upapraṣa (a supplementary direction) to the maitrāvaraṇa to prompt (the hotṛ) to recite for the offerings to Gods. The hotṛ then recites the famous (but long) adhvirgraṣa, which is an invocation to divine and human slaugh-

2503. The maitrāvaraṇa is an assistant of the hotṛ and the praṣa he utters is अध्वर्ह्यग्रण्वाश्वत्स नि देवेश्वर देवेष्वर हन्तवर्याः मातोतिप्रभावने चेवादिः कल्पनामास वर्षकपाः पालनिन्दन्द्यो शर्वषयः. Vide आष्ट. III. 2. 10, भ. भ. VI. 5, से. भ. III. 6. 5.

2504. The adhvirgraṣa is: व्रत शिलार आवभासुख मस्त्रवा उपनयत मेघा दूर आज्जाताम नेपतिप्न्य नेदारा. माता अन्नि मह स्तुपीत वहिर्र्वेवे माता मम-वाल्मृत वितान्त भाता समजोयों सरस सरोप्यत्. उद्वृत्तीवा अन्तसे पड़े लिखसतात चूरे चालुक्य-प्रकोटात मणिमथतावतविषिद्विहसुः विभा: अंत्रेष्ठ गुप्तविष। एववर्त त्वर-मधुशतावतरा बनाया अपि यात्रे चापतविविषवतरं प्राप्तवर्त। एवेनयुष्य चकः कुशलात माता चाह दाला दोषीन कपरेयात्सविषिद्विहसुः अमी अष्ठीयो वेदक्षणकाशिल्ला। एव-विविषिद्विहसु चाहुस्तः अश्वादनीयो व्यवस्थायुष्य कुशलात वाहवयात मातायें वाहवयात अन्तान एवतः संस्कृतातः. बनिदुषक्तम ना शाक्तिक्ष मर्नायको भृतमला तथेष्व परिवर्तिः प्राशिलित:। अन्नुष्ठ शाक्तिच ज्ञातम शाक्तिच शाक्तिच शाक्तिच शाक्तिच शाक्तिच अपायः अभिषो. आष्ट. III. 3. 4, भ. भ. V. 17. This occurs in Tāl. Br. III. 6. 6 and Alt. Br. VI. 6-7, where some expressions are also explained. Aṣ्व. (III. 2. 11-30) explains how changes (vha) are to be effected in this formula in different rites according to the limbs concerned, the deities and the number of victims. Aṣ्व. (III. 3. 2 and 4) provides that the words क्षमाः, अण्वपि and अन्तता एवतः संस्कृतातः अण्वपि is repeated thrice. This whole formula is called adhvirgraṣa and adhvirgraṣa was also supposed to be a deity presiding over the slaughtering of a victim in sacrifice. Vide com. on Aṣ्व. III. 2. 11. There were as remarked by Sūta. Sr. nine pauses to take breath at the end of each of the first nine sentences. The Nirukta (V. 11) explains ‘adhvirgraṣa’ as meaning a mantra and also states that the word is applied to Agni in Rg. III. 21. 4 and to Indra in Rg. I. 61. 1. The Nirukta quotes the words ‘अनुभो ग्रिहिषिर एंतिः अनुभो:’. Jaimini considers questions arising from some of the words used in this formula; in IX. 3. 27-28 (when there are many victims in a sacrifice, the singular ‘cakṣur’ is still to be used), IX. 3. 29-31 (the word ‘ekadha’ is explained), IX. 3. 32-40 (some socially read ‘medhapataye’ and some ‘medhapatibhṛṣṇ’ and the word means ‘devata’), IX. 4. 1-16 (about ‘26 ribs’ when there are two or more victims), IX. 4. 22 (‘uruka’ means ‘vapā’), IX. 4. 23-24 (‘prastak’ means ‘pra- dastau’), IX. 4. 25-27 (the words ‘śyena, śalakā, kaśyapa, kavaṣa and arekaparaḥ only mean that the limbs are to be taken out entire and when so taken out they resemble the hawk and other objects mentioned. Jai. (IX. 1. 65-49) says that in the Ātrīstra sacrifice of the eke to Sarasvatī the adhvirgraṣa does not occur. Different views were entertained as to who the ūmi was, the usual opinion being that he was a

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terers calling upon them to bring the animal to the holy doors of the sacrificial place, wishing that the parents, relatives and friends of the victim will consent to its death and expressing the hope that its several organs and limbs, such as the eyes and ears, will be merged in divinities like the sun and giving directions as to how its parts are to be cut and disposed of. On reciting this solemn formula the hotṛ, while still occupying his seat, turns to the right (i.e. he comes to face the west) and has the sacrificial place behind his back and the maitrāvaruṇa does the same. The adhvaryu throws one of the two blades taken up by him to the west of the sāmitra fire, the victim is held over that blade with its head to the west (or to the east, according to Kāt. VI. 5. 17) and feet to the north. Then its mouth is firmly held so as to stop its breathing and choke it to death or it is strangled to death without allowing it to give out a cry, by using a halter round its throat. The adhvaryu says 'kill it without allowing it to utter a cry' and then he along with the pratiprathārī, āgniḍhra and the sacrificer come back to the śhavanīya which they face, turn from left to right and remain with their backs to the animal that is being killed (i.e. they do not see the actual slaying of the animal). According to Āp. VII. 16. 7 the sacrificer repeats at this time several verses such as Tai. S. III. 3. 1. 2, Tai. Br. III. 7. 7, the purport of which is that the victim may go to heaven, the sacrificer himself also may go to heaven after securing welfare in this world. When the sāmitṛ declares that the victim is killed the adhvaryu says 'let it lie down for a moment.' If the paśu bleats while being strangled the adhvaryu then offers

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person other than the rtvika (though a few opined that one of the rtviks who choked or strangled the animal was called sāmitṛ). Vide Kāt. VI. 7. 1-4 and the com. thereon. According to Jat. III. 7. 28-29, sāmitṛ is the adhvaryu himself. Āsv. XII. 9. 12-13 shows that the sāmitṛ may be a brāhmaṇa or a non-brāhmaṇa. The Ait. Br. VI. 7 and Āsv. III. 3. 4 state that the hotṛ is to utter audibly 'O (divine) slaughtermens! whatever merit exists in this make that belong to us, whatever is sinful, make it go elsewhere'. The words अतितार, अतिभागत, अताप are called अस्वसा (stops or pauses). The last is pronounced as अस्वाप.

2605. According to Kāt. VI. 5. 21 the adhvaryu only says 'kill it (the paśu), it has gone following (the gods)'; सत्तायनयमक्षितप्रेयम्. The com. on Āp. VII. 16. 5. explains 'अत्तैसप नारः सत्तायनस्' (it is killing without wounding or drawing blood). Sat. Br. III. 8. 1. 15 has the words सत्तायना ....... विद्विदि.
siya in fire (as an expiation). The sacrificer and adhvaryu with vapāśrapanīs (splits) approach the dead victim with the words 'O slaughterers, may you approach' (Tai. S. III. 1. 4. 3). He then removes the cord (by which the victim was tied) with 'may Aditi remove this cord' (Tai. S. III. 1, 4. 2). He winds round the rāsanā (girdle of the victim) into a loop, keeps it on the arteries of the victim leading to the ears, attaches it to a peg and throws it into the cātvāla pit (Āp. VII. 17. 4-6). According to Kāt. VI. 5. 26 he throws the tying cord into the cātvāla by means of the two vapāśrapanīs. Then the adhvaryu directs the pratiprasītr to lead forward the sacrificer's wife from her seat to the vedi. When leading her who has a jar of water in her hands for washing the feet and other limbs of the paśu, the priest makes her recite a verse in honour of the sun 'namaste atāna' (Vāj. S. VI. 12, Tai. S. I. 3. 8. 2). Āp. adds that the wife, priests and the sacrificer touch water on the cātvāla pit (VII. 18. 4) with a mantra (Tai. S. I. 3, 8. 2 'āpo devīḥ). The wife sitting down near the dead paśu washes with water the several parts of the victim's body viz. its mouth, nose, eyes, navel, penis, anus, feet (all together) with appropriate formulae in each case (viz. 'vācam te śundhāmi' &c. Vāj. S. VI. 14). With the water remaining in the jar the adhvaryu and sacrificer sprinkle the other parts, such as the head, with Vāj. VI. 15 (Tai. S. I. 3. 9. 1). The adhvaryu turns the animal on its back and places on the victim's body a blade of kuśa with its end to the east about four fingers below the navel of the animal with 'oṣadhre trāyasva' (Vāj. S. VI. 15), places the marked edge of the knife on that blade, makes a slit on the kuśa blade and the belly obliquely, takes in his left hand the portion of the blade cut off and anoints the ends of the other portion of the blade with blood (that spirits out from the slit) with 'thou art the portion of evil spirits' (Vāj. VI. 16), touches water and throws that blood-stained blade on the utkara.2505 The

2506. Kāt. (VI. 5. 23) says that where an animal is sacrificed in a Soma sacrifice (as the agniṣomana paśu or savāṇyā paśu in Agniṣōma) it is the neṣṭ who leads forward the wife. If the sacrificer has several wives they all are led and all repeat the formula (Vāj. VI. 12), but only one carries the water jar.

2507. The vapē (omentum) of the paśu is about four fingers below the navel.

2508. In Kāt. the mantras about paśu-bandha are taken from Vāj. S. VI. 1-22 and they are not mentioned here in many cases.
sacrificer treads upon the blood-stained blade with the left foot (and then touches water with his hand). The adhvaryu then pulls out from the belly of the victim the omentum, envelopes the two spits (vapāśrapaṇaḥ) with it, pierces the thin end of the vapā with one spit, severs it from the belly on all sides and sprinkles it with water holding the spits over the cātvāla pit. Then the pratiprasṭhātṛ heats the omentum on the śāmitra fire. The adhvaryu, pratiprasṭhātṛ and āgnidhra come from the cātvāla to the āhavanīya. The āgnidhra throws the śāmitra fire (viz. the firebrand and not the fire produced by attraction) into the āhavanīya and the adhvaryu also throws into it the portion of the blade held in his left hand (as stated at p. 1123 above). Āp. (VII. 19. 3) adds that the śāmitra holds tightly by the closed fingers of his hands the two portions of the skin of the victim’s belly till the omentum is offered into fire. The pratiprasṭhātṛ, standing to the north of the āhavanīya fire, heats the omentum on that fire, carries it by the space between the yūpa and āhavanīya, goes round to the south side, and roasts the omentum on the āhavanīya. The adhvaryu takes clarified butter in the sruva ladle and pours ājya on the omentum that is being held for roasting on the āhavanīya by the pratiprasṭhātṛ with a mantra. When drops (stokas) of fat begin to drip from the omentum, the adhvaryu directs the maitrāvaruṇa to recite for the drops. The maitrāvaruṇa recites Rg. I. 75. 1. and Rg. III. 21. 1-5. When the omentum is well roasted, the pratiprasṭhātṛ says to the adhvaryu “it is roasted, proceed.” The omentum is placed on the south corner of the western side (śropi) of the vedī on a branch of plakṣa tree stretched on the barhis (kuśa grass on the vedī). Then the hotṛ recites the mantra for srugādāpana (making the adhvaryu take up the jūhū and upabhṛt ladles) and the adhvaryu issues a direction to the maitrāvaruṇa

2509. Āp. VIII. 18. 14 has the characteristic words which the sacrificer utters when treading अधेन्त्रस्त्रेष्य पवार्भितिविवेकम् रोक्षात्मक हनुमां रक्षाश्च तत्र पवार्भितिः। This formula occurs in Vaj. S. VI. 16.

2510. The vapāśrapaṇa are made of sticks of kārāmarya wood, one being straight and pointed while the other has two forks at the top.

2511. चार्पायं अद्वितायां तपस्वाधेयानां गोत्रयुज्येदयतं परमसं श्रावाभयं देवता अवोदयत्वा । तया श्रावाभयं कर्म | कम. VI. 6. 18. In each of the five verses of Rg. III. 21 the word ‘stoka’ occurs. Vide Ādv. III. 4. 1 for the verses that are to be repeated.

2512. The adhvaryu directs the maitrāvaruṇa in the words स्वात्त्रन्त्रस्य केष और the latter says होता वक्षवृत्त्वर्ष वर्षायुज्येदयत्वा अयो नेत्रत्वा आद्व. III. 4. 3) and the hotṛ then repeats the last Āpṛīr verse (whatever hymn is used) as the yajya for the 11th त्रयम्.
priest to ask the hotṛ to recite the last Ṙṛṣi verse as the yājya for the 11th prayāja (which had remained to be recited). Having offered ājya (the 11th prayāja) into fire and having offered the two ājyabhāgas (according to Jal. X. 8. 5 and some others the ājyabhāgas are not offered in independent animal sacrifices nor in the animal sacrifice iti soma-yāga, Āp. VII. 20. 8) he puts ājya in the juhū ladle, places a piece of gold thereon, then the whole omentum on that piece (taking it from the spits), places another golden piece on the omentum, on which he pours ājya. The adhvaryu then offers into the ṣhavanīya the omentum so treated to Indra and Agni (or Śrīva or Paḍāpati as stated above on p. 1117). The anuvākyā and yājya of the vapa are respectively Ṛg. I. 93. 1 and 5. According to Āsv. III. 4. 4. the pradānas (yāgas) in all paśu-bandhas are three, viz. vapa, puroḍāsa and havis. After offering vapa, the adhvaryu throws, while standing to the north, into the ṣhavanīya the vapaśrapani spits, the one with two forks having the forks in the east and the other having its point turned to the west (according to Āp. VII. 21. 3 it is the prati-prasthār who does this). The adhvaryu offers on the spits the samerāva (the drippings). Āp. (VII. 21. 5) and some other sūtras prescribe that the fee of one bull and three milk cows or three other cows is given to the priests at this stage. The priests (six), the sacrificer and his wife go out to the cātvāla and there purify themselves by mārjana (purifying with drops of water) with ‘idamapaḥ pravahata,’ Vāj. S. VI. 17 and Ṛg. X. 9. 8 (while Āp. VII. 21. 6 prescribes five, viz. the three ‘apo hi ṣṭhā’ Ṛg. X. 9. 1–3, ‘idamapaḥ’ Ṛg. L. 23. 22, ‘nirmā muṇicāmi’ Ṛg. X. 97. 16 = Vāj. S. XII. 90). When doing this the maitrāvaruṇa lays down his staff (Āsv. III. 5. 1).

Now preparations are to be made for the paśu-puroḍāsa and the necessary utensils are placed to the east of the ṣhavanīya (the former ṣhavanīya i.e. the gārhapatyā in this sacrifice) on kuśa grass by the āgnidhra. The devata of the puroḍāsa is the same as the devata of the victim i.e. Indra and Agni (vide

2513. In this way the offering (omentum) becomes fivefold (एकःय्य) and this is done even for those who ordinarily make an offering caturvatta. Vide Āp. VII. 20. 10–11 and Jal. X. 7. 72–73.

2514. The com. on KSi. VI. 6. 28 expressly states that the wife also repeats the mantra (Vāj. S. VI. 17). Āsv. III. 5. 2 states that mārjana is performed with Ṛg. X. 9. 8 and ‘sumitiyā na ṣya’ Tail. S. I. 4. 45. 3–3.

2515. पदर्चने स्त्रीवस्त्रे पचासरीवासः com. on Āp. VII. 22. 1.
p. 1117 above). Jal. (XII. 1. 1–6) prescribes that the procedure (viz. prayājas) performed at the time of offering vāpa is not to be repeated when the paśupurodāsa is offered. The adhvaryu separates the various organs (such as the heart, the tongue) from the corpse without cutting into parts each organ (according to the com. on Āp. VII. 22, 5 and 7 it is the śamītr who cuts up the several limbs). There is some divergence as to the limbs of the victim that are cut off and are used as avadānas and since animal sacrifices became rare or were altogether stopped in medieval times, the commentators do not explain all the words used in the ancient texts in the same way (vide Āp. VII. 22, 6, Kāt. VI. 7. 6–12 and Baud. IV. 8). According to Āp. VII. 22, 6, the limbs cut off are: the heart, the tongue, chest, the liver, the kidneys (vṛkyau, vṛkkau in Kāt.), left forefoot, the two flanks (pārśve), the right haunch, a third part (i.e. the middle one) of the entrails—these are meant for the devatās and are to be offered with the juhū ladle; the right fore-foot, the left haunch, the thinnest third of the entrails—these are for sviṣṭakṛt; the kloman (the right lung?) plīhan (the spleen), purītāt (pericardium?), adhyūdhni (a tubular vessel above the udder), vaniṣṭhū (large entrails?), medas (fat), jāghani (the tail). Kāt. VI.

2516. According to Kāt. VI. 7. 6 it is the foremost (or upper) joint (pūrvaruḍaka) of the left forefoot (that is taken) among the first nine. Kāt. VI. 7. 6. describes the first nine as jauhavam (to be offered with the juhū) and the next three as connected with upabhūt ladle. The three cut into upabhūt are called tryaṅga and are meant for Sviṣṭakṛt. Vide Śat. Br. III. 8. 3. 18 (S. B. E. Vol. 26 p. 205). The whole of the entrails are taken off at once and divided only at the time of cutting and putting into the juhū ladle.

2517. According to com. on Kāt. kloman is gṛṇaṅgikā, while com. on Āp. says it is a fleshy gland called ‘tilaka’ resembling the liver. Purītāt is pericardium according to com. on Kāt. and entrails (antra) according to com. on Āp. Medas according to com. on Āp. is the membrane covering the heart and the vṛkyā.

2518. Vide Jaimini III. 8. 20–23 about jāghanī and purṇiṣamāya and com. on Kāt. VI. 7. 10 for the various meanings attributed to jāghanī. Jaimini has several sūtras on paśu. In X. 7, 1–2 he establishes that the whole animal is not one offering, but that its several limbs are separate offerings. In X. 7. 3–9 he establishes that only eleven organs (heart &c.) are fit to be offered, that the shoulders, head, anūka and sakthin are altogether prohibited; in X. 7. 10–11 he declares that the three aṅgas, viz. the front portion of the forefoot, the middle of the entrails, and the dropi are offered to Sviṣṭakṛt; in X. 7. 12–17 he deals with the adhyūdhni given to hotṛ and vaniṣṭhū to śagnidhra.
7. 11 adds that kloman and the next three may be cut off or not. The medas (fat on the abdomen) is, according to Kāt., thrown on the guda (entails) if the victim be thin. The tail is to be employed as an offering in the Paññāmyāśa, according to Kāt., and the largest part of the intestines (3rd of the whole) was to be employed as offering in upayaj homa. The undigested grass (inside the belly of the victim) is put in a pit dug up to the west of the śāmitra fire and to the north of the utkara and on it the blood of the victim is poured with the words 'thou art the portion of evil spirits' (Vāj. S. VI. 16.). The victim's heart is held pierced on a pike (śūla) made of varana wood one aratni long and is roasted on the śāmitra fire and all other parts of the victim except the heart are cooked in an ukā (pot for boiling or cooking). According to com. on Āp. VII. 22. 9 this cooking is done by the śāmitra. Jai. XII. 1. 12 prescribes that the cooking is done on the śālamukhiya fire and not on śāmitra fire. The adhvaryu performs the operation of sprinkling butter on the juhā and upabhrā, cuts two portions from the middle and front parts of the cooked material into the juhā, pours butter over it and offers it into fire for Indra and Agni, then cuts one portion (for Śvīṣakṛta) into the upabhrā, makes two pourings of butter over it and makes an offering to Agni Śvīṣakṛta. Jai. (XII. 1. 10-11) concludes that the offering of the paṣupuroḍāśa is made with the ladies used in darṣapūrṇamāsā and not with the soma vessels (viz. the cups and camasas). Then a portion is cut off out of the remainder of the material from which puroḍāśa was offered and placed in a vessel called prāṣitrāharana (which portion of the sacrificial food is eaten by the brahmā priest) and some portion is cut off as the īda, which is invoked with mantras and eaten by all the priests. He then thrice asks the śāmitra whether the hauś (the heart roasted on a pike) is ready cooked and the latter simply replies 'it is cooked'. Kāt. VI. 8. 1 prescribes that the śāmitra should in his reply utter only the word 'śṛtam' and should not add any word like 'revered sir' (bhagavaḥ) or 'hi'. The śāmitra then

2519. According to Āṇv. III. 5. 9 द्वारा प्रदछत्रिः उपोषाकर्ष धपां रक्तिः गौर्यम् is the direction of the maitreśvaruṇa to the hotṛ and Rg. III. 1. 28 and III. 54. 22 are the purunuṣkyaḥ and yeṣye of the offering of puroḍāśa to Agni Śvīṣakṛt (in all animal sacrifices).
takes off the heart from the pike (śūla) on which it was roasted, and keeps it in a pot (kumbhī) and pours over it pṛṣadājya (clarified butter in which sour milk is mixed) with ‘saṃ te’ (Vāj. S. VI. 18, Tai. S. L. 3. 10. 1) and ājya over the other portions of the paśu. The śamitr gives the hṛdaya-śūla (the pike on which the heart was roasted) to the adhvaryu who does not keep it on the bare ground nor throw it in water, nor does he touch with it himself or others (but holds it tied by a cord). He takes these (viz. the roasted heart and the cooked organs) between the yūpā and the āhavaniya fire and places them on the southern part of the altar (viz. its southern corner of the western side) over which kuśa grass is already spread. Then ājya is sprinkled over four utensils viz. juhū, upabhṛt, vasā-homahavani (a sṛuc ladle with which the offering of vasā i.e. of the gravy is to be made) and the vessel in which idā is to be cut. Then a golden piece is placed in the juhū and the upabhṛt, which are then kept on twigs of plaksa tree and then in the juhū and upabhṛt are cut by the pratiprasthātr (with the anointed edge of the knife) portions of the heart, then of the tongue and then of the chest (this order is stated in the Tai. S. VI. 3. 10) and then of the other limbs in any order (the whole of the entrails being at this stage cut in three parts). Two portions of the size of the fore-part of the thumb are cut both in the juhū (of the daivata limbs) and upabhṛt (of the limbs meant for Śvistakṛt). While this is being done the adhvaryu directs the maitrāvaruṇa to repeat texts for the havis that is to be offered to Manotā and the maitrāvaruṇa repeats the whole hymn Rg. VI. 1 (in the first of which only the word Manotā occurs as an epithet of Agni, probably meaning ‘thinker’). He takes the gravy in the vasāhomahavani2520 with ‘reṣ-asī’ (Vāj. S. VI. 18); pours ājya over it twice and mixes the two together with the knife. The rest of the vasā he pours in the idāpāstra to which are

2520. Vide Sat. Br. III. 8. 3. 14 (S. B. E. vol. 26 p. 203 where Manotā is of the feminine gender) and Ait. Br. VI. 10; the latter refers to Rg. VI. 1. 1–13 and says Vēk, Go and Agni are the three Manotās. The hymn also is called Manotā (vide Asv. III. 4. 6 and com.). The manotā-mantra is the same, though the animal may be offered in some sacrifices to other deities. Vide Jai. X. 4. 42.
added the chest and other boneless parts. When the yajya for Indra-Agni is half repeated, a part of the vasā is offered by the pratiprasthāṭy sitting to the north into fire with 'ghṛtam ghṛtapūranaḥ' (Vāj. S. VI. 19, Tai. S. I. 3. 10. 2) and with the remainder of the vasā he makes offerings in each direction with 'diśaḥ pradīṣaḥ' (Vāj. S. VI. 19, Tai. S. I. 3. 10. 2). No vasā is kept for being partaken of by the priests (com. on Kāṭ. VI. 8. 22). Then the adhvaryu takes in the juhū a part of prṣadājya (motted butter) from the pot of prṣadājya and offers to Vanaspati and after taking the contents of the upabṛṭ into the juhū makes the offering to Svistrakṛt (Āp. VII. 25. 14 and Kāṭ. VI. 8. 18–22 state that the order of these last offerings may be different). Then he touches the remaining organs and limbs of the pāsu and keeps the juhū and upabṛṭ in their places. Then the idā (to be eaten by the priests) is brought between the yūpa and the ahavaniya fire. After the idā is invoked the six priests and the sacrificer partake of it, but there are special portions assigned to each viz. the vaniṣṭhū is given to the āgnidhra, the adhyudhū to the hotṛ and the chest to brahmā. Then they all purify themselves by māṛjana. The adhvaryu then directs the āgnidhra 'bring burning coals for upayaj offerings', directs the pratiprasthāṭy (called upayaṣṭi here) to attend to the coals; to the brahmā

2521. The whole animal is the sacrificial material (just as rice-grains are the material from which caru is prepared for offering) and ṭawis is constituted by the heart and other organs of the animal. Vide com. on Kāṭ. VI. 8. 6 and Jai. X. 7. 1–2. The several organs and parts are taken out of the ukkha and spread over a large bamboo vessel (varāsa-pāṭrā), the last part being placed in the north. The adhvaryu performs on each of the eleven limbs (called jauhava) prṣadāṇa (vivification) while no prṣadāṇa is done for the portions to be offered to Svistrakṛt. According to Āp. VII. 24. 5 only one portion is cut from the limbs meant for Svistrakṛt. Several rules are laid down in Āp. VII. 24. 6–12 about the cutting of some parts. Out of the three parts of the entrails, one of medium thickness is cut in two and placed among the dalvata portions, the thinnest part being for svistrakṛt; the medas is cut in three parts, two being put in the two srucas and the third in the idāṃśratra. The medas is mixed in the broth of the victim's limbs. The idā is made from the first six out of the limbs (heart &c.) and the vaniṣṭhū is the 7th. The idā is increased by the addition of the limbs that have no bones viz. kloman, spleen and puritāt.

2522. According to com. on Āp. VII. 26. 8 the hotṛ is the upayaṣṭi. According to Jai XII. 4, 8 this offering of the entrails is a samakṛta (pratipatikarma) and when many victims are sacrificed in one rite, the entrails of all animals are offered as upayaj offerings.
priest he says ‘shall I start’ and also directs the āgniḥdra to place a samidh on the fire. The āgniḥdra brings red-hot coals from the śāmitra fire, and puts them down on the northern corner of the west side of the altar after removing the kuśas strewn thereon (in soma the coals may be optionally brought from the āgniḥdrīya fire-place and placed on hotṛ dhīṣṇya). The third and thickest part of the entrails (that has been kept aside) is cut obliquely into eleven parts, which are offered into the red-hot coals placed as above by the pratipraštār with his right hand, each with a mantra (for eleven mantras vide Vāj. S. VI. 21, Tai. S. I. 3.11.1), when the cry vauṣṭ is uttered for each of the eleven anuyājas that are offered with pṛṣadāyja here (Āp. VII. 26. 12). These eleven offerings of the entrails are called upayājas (additional offerings), vide Jai. XII. 4. 8. At the end of the 11th offering, the pratiprasṭār touches his mouth and the portion sticking to his hand is wiped on the barhis with the words ‘adhyayastvaṇadhibhyāḥ’ (Tai. S. I. 3.11). At the end of the anuyājas, the svaru is placed in the jhuḷa ladle and offered into fire with ‘may thy smoke reach the sky, may thy flame reach heaven, fill the earth with thy ashes, svāhā!’ (Vāj. S. VI. 21, Āp. VII. 27.4). Āp. (VII.27.6-7) and others say the direction (prasā) for repeating the sūktavāca is uttered by the maitravaruṇa (and not by the adhvarya). The hotṛ repeats it and the maitravaruṇa throws his staff into the shavaniya fire (Āśv. III. 6.21) and Āp. (VII. 27.8) says that the three paridhis also are thrown into fire by means of the arūca except the dhruvā. The patnīsamyāja is performed with the tail of the animal, which is taken to the south of the sacrificial ground. There was a difference of opinion whether portions of the tail were offered to all the four deities of patnīsamyāja or to some only (vide Kāt. VI. 9. 14-20). According to Āp. (VII. 27.10) and Kāt. (VI. 9. 15-19) only ājya offerings are made to Soma and Tvastṛ, the inside part of the tail (on which no hair grow) is cut up for the wives of the gods and the hairy part is cut up for Agni Gṛhapati. Whether

2523. The first snava is śravabhaṣaṇa, the remaining ten all have the words śravabhaṣaṇa with ten names of deities in the objective case, viz. अतिरिक्तः, त्र्यो संविदाः, निग्रासनिः, अहोनचे, उन्वसिः, घानवतिंभिः, एक्षे, शीभे, विन्यं न्या, अधिक देशाभावः.

2524. The praś of śravabhaṣaṇa is ‘अतिरिक्तः होत्रचारवीतिव वजनाः’ ई.ी. हः रघुनाथपाय नेविेवे मात्रार्थः द्वापारक्रम तुप्ता, खर्दि.’

2525. For the patnīsamyājas, vide above p. 1076.
the sacrificer is caturavattin or pañcaavattin, all four or five portions are cut off from the tail and there is no under layer (upastaraṇa) and upper layer (abhīgharāṇa) of ṣāya in this case. According to Kāṭ. VI. 9. 20 portions of the tail are offered to all devatās of patnīśaṁyāja. Vide Jai. XII. 4. 10-16 and III. 3. 20-23 on this. Ṛg is cut from the hairless portion of the tail for hotṛ and from the hairy portion for the agniḍhra and the rest of the tail is handed over to the sacrificer’s wife who passes it on to the adhvaryu or some brāhmaṇa. The śāmītra had so far partaken of nothing, but he is now given the shoulder of the victim, but if he be not a brāhmaṇa he gives it to a brāhmaṇa. They offer three samiṣṭayajus,556 throw the barhis into fire, approach a pond (or reservoir of water) taking with them the spit (sūla) on which the heart was roasted. Āp. VII. 27. 15 says that they carry557 the sūla in such a way as not to touch it. The adhvaryu enters in the midst of the water and conceals the spit into the bottom underneath with its tip downwards with the mantra ‘thou art sorrow; give him sorrow who hateth us and whom we hate’ (Tai. S. I. 3. 11. 1-2 and also with Vāj. S. VI. 22 according to Kāṭ. VI. 10. 3 ), at the same time thinking of his enemy (without taking his name). If he does not enter water, then he may pour some water to the east of the yūpa and should conceal the spit at the place where the dry space and wet space meet. Āśv. (III. 6. 25-26 ) prescribes that all the priests, the sacrificer and the wife do not touch the sūla after it is thrust into the earth, do not look at it, and return, each taking one after another three fuel-sticks with a mantra for each and put them on fire with a mantra for each stick one after another, after doing homage to the śāhavanīya with Rg. I. 23. 23. Then they all perform māṛjana near the concealed sūla or the cātvāla with ‘sumītriyaḥ na ṣāpa oṣadhavah’ (Tai. S. I. 4. 45. 2 ) or according to Kāṭ. VI. 10. 5 they touch water with ‘dhāmino . . . . . . sumītriyaḥ na ṣāpah’ (Vāj. S. VI. 22 ). Then they pray Varuṇa to free them from sin in the words ‘dhāmino dhāmino rājan’ (Tai. S. I. 3. 11. 2 ), and ‘ud-uttamam’ (Tai. S. I. 5. 11. 3 ). They lay samiṣṭha on the śāhavanīya as in Varuṇapraghāsa. The animal sacrifice ends with the samiṣṭhaṇa as in darśapūrṇamāsa.

Kāmyāḥ Pātavaḥ:—Just as several kāmya iṣṭīs were prescribed for securing various desired objects so various animal

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2526. For samiṣṭayajus, vide p. 1062.
2527. The priests, the sacrificer and his wife go to a pond.
sacrifices are found in the texts prescribed for the attainment of such objects as prosperity, villages, eloquence &c. Tai. S. (II. 1. 1-10) refers to several such sacrifices. For example, Tai. S. II. 1. 1 says 'one who is desirous of prosperity should offer a white paśu to Vāyu; one who is desirous of a village should sacrifice an animal to Vāyu Niyutvat; one who having command over speech or words is not able to speak eloquently should offer an ewe to Sarasvatī' (II. 1. 2. 6). The Tai. Br. (II. 8. 1-9) contains the anuvākyās and yājyās of the vāpa, purodāsa and havis offerings of many animal sacrifices. Āp. (XIX. 16-17) deals with kāmya animal sacrifices. Āsv. III. 7 gives the anuvākyās and yājyās of a group sacrifice (Aikādaśīna) of eleven animals to Agni, Sarasvatī, Soma, Pūṣan, Brhaspati, Viśve Devas, Indra, Maruts, Indra-Agni, Savitṛ, and Varuṇa; while Āsv. III. 8. 1 sets out the anuvākyās and yājyās of eighteen animal sacrifices in addition.

These follow the procedure of the nirūdhapāsubandha sacrifice and are all passed over here.

2528. The Aikādaśīna animal sacrifice is a special form of the animal sacrifice, for which Āp. XIV. 5-7 may be consulted. It follows the procedure of savantiya paśu (Jai. VIII. 1. 14). In this there may be thirteen yūpas for eleven paśus or only one yūpa for all paśus. Eleven yūpas are the ordinary ones, the 12th is called upaśaya, the whole of which is chiselled, but is not implanted in a pit like the others; it lies near the yūpa to the south; the 13th is called pātnivata and it is not higher than the navel when imbedded in the ground. The yūpas are so arranged as to rise on the south side i. e. the southern-most is the tallest of all. The paśu tied to the pātnivata is meant for Tvaśṛ, but it is let off and stūya is offered. Jai. (II. 3. 19) concludes that when the Vedic text says 'after carrying fire round the pātnivata victim, it is let off', only a special matter is laid down concerning the pātnivata victim. He further says (in IX. 4. 56-60) that the stūya offered is not a substitute for the victim, but is a separate rite in which the deity is the same. Vide Kāt. VIII. 8. 27 ff. If there be more yūpas than one, then the samakāras from aūjana to parivyāna (surrounding with a girdle) are all to be done on one, then on another and so on. Vide Jai. V. 2. 7-9.
A B C D = Mahāvedi in soma-yāga
a b c d = Ordinary vihāra
A H = Ahavanīya fire
D A = Daksināgni
G = Gārhapatya fire
Br = Brahmā priest seat
Y = Seat of sacrificer
P = Seat of wife
ag = Agnidhra's seat
h = Seat of hotṛ
u = Utkara
Pr = Prāntā water
Br 1 = Seat of Brahmā when stotras are chanted in sadas
Y 1 = Seat of yajamāna when stotras are chanted
Br 2 = Seat of brahmā at time of Pādu offering
Y 2 = Seat of yajamāna at time of Pādu offering
Ω = Ashuśwari post
v = place of udvāta when chanting
w = place of pralobha when chanting
m = place of pralobha when chanting
θ = Seat of वैग्राहय in सुव्रत
ब्र = अवधानाकविषय
स्र = योगविषय
:: four उपरव holes
CHAPTER XXXIII

AGNIŞTOMA

Sacrifices are often divided for convenience into īṣṭi, paśu and soma. According to Gaut. VIII. 21 and Lāṭ. Śr. V. 4. 24 there are seven forms of soma sacrifices, viz. Agniṣṭoma, Atyagniṣṭoma, Ukthya, Śoḍaśin, Vājaṃeya, Atirātra and Aaptor- yāma. The Agniṣṭoma is the model (prakṛti) of all soma sacrifices. The Agniṣṭoma is a one day (ākāhika or ekāha) sacrifice and it is an integral part of the Jyotiṣṭoma so much so that the two are often identified. Soma sacrifices are classified into those that are finished in one day (and so called ekāha), those that are celebrated for more than one day up to twelve (and so called ahīna), those that extend over more than twelve days (and are called Sattrā). The dvādaśa is both a sattrā and an ahīna. The Jyotiṣṭoma occupies generally five days and the chief rites performed on these days are: (1) choosing of priests, madhuparka, dikṣāntyosthi, consecration of the sacrificer (dikṣā); (2nd day) Prāyāniṃ īṣṭi (i.e. opening īṣṭi), purchase of soma, ātithyeyosthi (īṣṭi offering hospitality to soma), Pravargya, Upasad (homage twice a day in the morning and evening); (3rd day) Pravargya and Upasad twice again; (4th day) Pravargya and Upasad, Agnipraṇayana, Agniśomapraṇayana, havirdhāna-praṇayana, animal sacrifice; (5th day called sūtya or saṃviṣṭa) pressing of soma, offering it and drinking it in the morning, mid-day and evening, the udayaniṇā (concluding īṣṭi), avabhṛtha (final purificatory bath). In the following pages only a skeleton outline of


2530. Vide Jai. X. 6. 60-61 for sattrā and ahīna. 'एको ह्रदयं योग- वैवधितः | तत्स्थितिः तथा देयन्तरस्य | स तु कथाप्रकरणं | तत्स्तितायते वाचस्य सध्यदस्यमतिः सत्यस्य | हरिविवेश्योमाः वैवभित्ति |' सर्वस्य प. 471 on जै. II. 2. 2.

2531. एको ह्रदयं लिप उपस्त्राः उज्जवलम् समाविष्ठिः | तिर्थं यो वैवधिताः | उपस्त्राः समाविष्ठिः उस्त्रविष्ठां बल्लम् | आप्त. X. 15. 1; also जै. IV. 2. 17 एको ह्रदयं यो वैवधिताः | उपस्त्राः दांतारस्यचन्द्र्यस्य | Vide Jai. VI. 5. 28-29 where Śabara and Kumārila seem to disagree.
Agniṣṭoma is presented, derived from the principal Śrauta sūtras. Jai. in VI. 2. 31 declares that the performance of Jyotiṣṭoma is obligatory on all members of the three higher varṇas, just as upanyāsa is, since the word brāhmaṇa in Tai. S. VI. 3. 10. 5 (a brāhmaṇa when born comes charged with three debts) is only illustrative. Agniṣṭoma is so called because in it Agni is praised or because the last chant (stotra) is addressed to Agni. It is to be performed in vasanta (spring) every year and on the New Moon or Full Moon day (Ap. X. 2. 5 and 8, Kāt. VII. 1. 4 and Sat. VII. 1 p. 562). The general view expressed in Jai. IV. 3. 37 was that one should perform a soma sacrifice after having performed darśapūrṇamāsa, cāturmāṣyas and paśu sacrifice, but some held that it could be performed even before darśa-pūrṇamāsa, but after agnyādhāna (Āsv. IV. 1. 1-2 and Sat. VII. 1 p. 556). Jai. (V. 4. 5-9) also states this as the view of some. Jaimini, however, declares that all modifications of the Agniṣṭoma must be performed after one has begun to perform darśapūrṇamāsa (V. 4. 26). The intending sacrificer sends a person called somapraṇāka (inviter to officiate at a soma sacrifice) to invite brāhmaṇas who are thorough masters of the Veda, neither too young nor too old, with clear and loud voices and not deficient in any limb (Tāndya Br. I. 1. 1, Drāhyāyaṇa Sr. I. 1. 10, Ap. X. 1. 1). He invites the principal four or all the 16 (or 17, including 'sadasya') priests (ṛtvij), who make inquiries whether some other person has refused the office and whether the fee will be excellent. Those portions of the choosing mantras are uttered audibly wherein the priests are invoked as if they were divinities and the portion asau mānuṣaḥ or tvam mānuṣaḥ is uttered loudly. When the priests come madhuparka is offered to them. The sacrificer goes to the king (of the country) to ask for a sacrificial ground (devayajana), even if he has one already, with the formula 'god Varuṇa, give me devayajana.' This is a mere

2532. स या पवेषीयोऽस्मं पवस्तःस्तरःवाष्ट्राद्वितीयोस्मं सत्तनाधिपतिः द्वाराधिकतः परिक्रिया हनि हि ड्येया। रै. मा. 14. 5; अधिदेशोऽः सामविकर्ता। अप. X. 2. 5; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अतिविस्तर्यं विन भवेष्यति। संविद्धो भवेष्यति। अप. X. 2. 8; पवाश्चास्सिद्धं सबे अति...
form, but even the king has to make a similar request (in his case) to the hotṛ and other priests. The requirements of a proper devayajana have already been given above (p. 988n). In the western portion of the devayajana from which all roots are uprooted, a pavilion^{2535} (vimita, a four-cornered maṇḍapa) is erected, the central ridge and the covering bamboos of which run from west to east, which has doors (two cubits wide) in all directions and which slightly inclines towards the east, or a rectangular house (sālā) may be built, twenty aratnis long and ten aratnis wide (Kāt. VII 1. 19–25, Āp. X. 5. 1–5, Baud. VI. 1). A shed for cooking the vrata food is erected to the south of the pavilion and another to the west for the patni (wife of the sacrificer). The sacrificer while in his house implants his gārhapatiya and āhavanīya fires on the arapīs with a mantra ‘ayam te yonīḥ’ (Vāj. S. III. 14., Tai. S. I. 5. 2.), comes to the devayajana, enters (along with the priests and his wife) the maṇḍapa by the eastern door with the arapīs in his hand, and touches the central post of the pavilion. The things that are required (sambhārāḥ)^{2536} are also brought to the pavilion. In the pavilion a vedi is prepared and fires are established after being produced by attraction. Offerings of ājya with the sambhārayajas formulas (Tai. Ā. III. 8), with the sapta-hotṛ formulas (Tai. Ā. III. 5) are made and also a yūpāḥuti is offered. Outside the pavilion to its north the sacrificer gets the hair on the head, arm-pits and on the face cut by a barber in a tent covered with mats, pares the nails of his hands first (of the right hand first from the small finger) and then of the feet. Jai. (III. 8. 3–11) establishes that it is the sacrificer (and not the adhvaryu) who pares his nails, cuts his hair, brushes his teeth, subsists on milk. Sat. VII. 1. p. 587 states that the nails of the left hand are pared first and then of the right hand. He brushes his teeth with an udumbara twig, then he bathes in a reservoir of water or in a kuṇḍa after putting a golden piece in it with mantras, performs ācamana and drinks water as a consecration.

2535. The pavilion is called prāgvaṃśa or prācīnavamśa and according to some it is 16 prakramas long (from west to east) and 12 prakramas wide (from south to north). It may have four or five (one in the north-east) doors and apertures in the four quarters. Vide Āp. X. 5. 5.

2536. Baud. VI. 1 enumerates thirteen requisites (sambhāras) that the yajamāna brings with him and thirteen more which are placed round about the wife.
All these from paring nails (called apsu-dikṣā) except the cutting of hair are also undergone by the wife at the instance of the pratiṣṭhāṭya priest (but without mantras). The adhvaryu hands over a fine silken fresh garment to the sacrificer which the latter wears. In the afternoon in the praṇāṁśa he partakes of food (rice) mixed with ghee and sprinkled over with curds and honey or whatever is liked by him. The wife also does the same. He takes up butter (navanita) with two bunches of darbha grass and smears himself thrice with them beginning from the face. He applies collyrium with a darbha blade twice to the right eye and once to the left or thrice to both. The adhvaryu performs the purification (pavana) of the sacrificer outside the praṇāṁśa to its north by three bunches of seven darbhas each rubbed twice over his body above the navel and once below the navel with mantras and the sacrificer also mutters mantras. The wife also does all this (smearing the body with butter, applying śaṭjana and purification) without mantras at the instance of the pratiṣṭhāṭya. The sacrificer enters the pavilion by the eastern door and the wife by the western and occupy their respective seats. Then follows dikṣāṇīya īṣṭi which is so called because it effects a samśkāra in the man intending to sacrifice and because after it is performed he is entitled to be called ‘dikṣita’. The conclusion in Jai. V. 3. 29–31 is that a man becomes a dikṣita at the end of the dikṣāṇīya īṣṭi and has thenceforward to observe the rules laid down for a dikṣita and that one does not become a dikṣita by being given the staff or the girdle &c. At first six śhūtis called dikṣāhūtis are offered, four with śiyā taken from the dhūravā into the srūva, 5th with the sruc and the sixth is called pāṃśhūtī and is offered with sruc (in which twelve ladlings with srūva have been made). These six śhūtis are called ‘audgraḥaṇa’ (Ap. X. 8. 7 and com. on Sat. VII. 1. p. 591) or ‘audgrābhana’ (Kät. VII. 3. 16). In the dikṣāṇīya īṣṭi a cake

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2537. For the word ‘apsudikṣā’, vide Kät. VII. 2. 7. According to Baud, the hair of the wife also is cut (VI. 3) The com. on Sat. VII. 1. p. 587 makes the interesting remark that according to the sūtrakṛta the adhvaryu himself pares the sacrificer’s nails, but that as in his time the priests had no instruction in such matters and as people had come to look with disfavour on such a practice, the barber pares the nails.

2538. According to some the meal takes place before the cutting of hair (vide Ap. X. 6. 10).

2539. श्रीकाश्योवरसन प्रविधङ्कीययो न. com. on Abh. IV. 2. 1; नववर on Jai. V. 3. 31 says ‘श्रीकापपति वासुक्षरती सनारम्या भविषि’.
prepared on eleven potshehrs is offered to Agni-Višṇu (or boiled rice with clarified butter). Some offered another offering of boiled rice to Aditi. Several matters that occur in the model īṣṭi (such as observing a vrata, the girding up of the wife, cutting off a portion for yajamāna, phalikaraṇaḥoma, cooking anvahārya rice as fee for the priests, samisṭhayajus) are omitted in this īṣṭi (Baud. VI. 3 mentions ten matters that are omitted, Āp. X. 4. 12, Sat. VII. 1. p. 575). According to Jai. VIII. 1. 3–10 the several actions done in the model īṣṭi are not to be extended to somayāga unless the vedic texts expressly say so, and Jai. X.1.4 establishes that there is no ārambhāniya īṣṭi in dikṣanīya and other īṣṭis of somayāga. The dikṣanīya ends with the patnāsanyājas and the eating of the 2nd īḍā (Sat. VII. 1. p. 578). Certain rules are laid down about the pitch of the voice in the several rites. According to Āp. X. 4. 9 everything is said inaudibly till the agnisomīya rite. According to Kāt. (VII. 2. 31–32) the voice reaches the highest pitch in the dikṣanīya īṣṭi, the mantras in the prāyanīya and ātithya īṣṭis are in a lower tone than in the dikṣanīya and the upasad mantras are repeated inaudibly. The dikṣā (consecration) of the sacrificer and his wife proceeds as follows. To the south of the āhavanīya two black antelope hides (or one if two are not available) with the neck portion to the east are spread on the altar with the hairy part outside. He (the priest) sits to the west of the antelope skin bending his right knee; the sacrificer touches the white and black spots (or the line that joins them, Kāt. VII. 3. 23), then creeps upon the hide with his right knee bent and sits down on the western side of the hide. The sacrificer ties round his waist above the garment worn by him a girdle of three strands made of hemp and muśja grass, covers his right shoulder with a fresh garment and folds round his head a piece of cloth, he is given the horn of a black antelope about a span in length with three or five folds (from left to right), which he ties to the hem of his garment (or in the corner of his upper garment). He touches his forehead above the right brow with the horn, draws a line with it from west to east outside the vedi, and if he wants at any time to scratch

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2540. All these several actions in the dikṣā are done to the accompaniment of mantras as in Vaij. IV. 9 ff. and Tai. S., but they are not referred to for reasons of space. Elsewhere also mantras have been often omitted.

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his body he does so with that horn. Jai. (XI. 4. 48-49) declares that the mantra is to be repeated only once even if the yajamāna feels the desire to scratch several parts of his body at the same time. The adhvaryu gives a staff of udumbara (or of some other sacrificial tree) which is as high as the sacrifier's mouth (or chin), which he raises up and keeps on his right shoulder. While the adhvaryu is doing these things for the yajamāna, the pratiprasthātr does the same things for the wife (without mantras) except that she has the yoktra girt round her upper garment, that her head is covered by a jāla (a net or fillet) of wool and she has a piece of some sacrificial tree one span long for scratching her body. The sacrificer and adhvaryu repeat long passages wherein the word diksā occurs frequently (Āp. X. 10. 6 and X. 11. 1), and the adhvaryu makes him repeat the sambhāra-yajas mantras (Tai. Ā. III. 8). The sacrificer then contracts the fingers of both hands one after another with mantras (first the small fingers of both hands, then the ring-fingers of both hands and so on) and ultimately he clinches his fists. He observes silence. Some priest (like the pratiprasthātr) other than the adhvaryu inaudibly declares (to the gods) thrice and loudly proclaims to the world thrice 'this brāhmaṇa has undergone the consecration, son of so and so, grandson of so and so, great-grandson of so and so, the son of such and such a woman, grandson of such and such a woman and great-grandson of such and such a woman'. Even when the sacrificer was a kṣatriya or vaiśya, the announcement was still to be 'this brāhmaṇa' &c.," since after diksā a person was supposed to be reborn and to be a child of holy prayer and to have become pure enough for receiving spiritual influences. The Sat. Br. III. 3. 3. 12 states 'he who is consecrated becomes an embryo'. Dikṣā takes place in the afternoon (Āp. X. 12. 1) and the sacrificer observes silence till the appearance of stars in the evening. The adhvaryu directs the milking of two cows to supply milk for

2541. अतिरिक्त विचारायांस्याति विवेधितेविविधार्थ ब्राह्मणोत्साधारण पुष्पोद्धार धौतोद्धार पौरीक्षण भावतुपरि ब्राह्मणो धूतं आपि अन्य यथा लिखित। सत्यात्मकप्रतिक्रियाभित्र सत्यात्मक प्रतिक्रिया। आप. X. 11. 5-6; compare कार्यना. VII. 4. 11-12, Baud. VI. 5, Sat. VII. 1. p. 597. The reference by name will be like the following 'आद्वितिकार्यां ब्राह्मणो धूतमकार्यां धूतमकार्यां नाता पुष्पथारण: इत्यद: सत्यात्मक: पौरी। भाषणसंग्रहः नाता पुष्पथारणः इत्यद: सत्यात्मकः पौरी' com. on Sat. or one may say 'ब्राह्मणमकार्यः रुपम्' &c.
the sacrificer and his wife who are to subsist on the milk of the two cows during the period of the sacrifice. This vrata (observance) of subsisting on milk is declared by Jai. (IV. 3. 8-9) to be kratvartha (an obligatory rule) and not purusarthha (recommendatory). Vide also Jai. VI. 8. 28. Some allowed rice or barley to be cooked in that milk. The two cows were milked in two separate vessels, one of which (meant for the sacrificer) was heated on the gārhapatyā and the other (for the wife) was heated on the dakṣiṇa fire. A kṣatriya or vaiśya sacrificer could take gruel or āmikṣā respectively or all persons could subsist on milk or on rice cooked in milk or on fruits (if enough milk was not available) or if he had a desire for curds, he could use curds or use fried barley grains or he could take ghee. He was to take his food at midday or midnight long after ordinary men have taken their meals and he took his food from a pot which was not earthenware and the wife from a copper pot. Persons who were not dīkṣitas were not to see him when taking his milk or other vrata diet. The wife was also to take her milk or other diet in her own place. Vide Āp. X. 16 and Kā. VII. 4. 19-34 for details. The dīkṣita and his wife (to some extent) have to observe certain rules (till the final bath) and people also had to observe some rules with reference to him. He has to keep awake on the night of the dīkṣa (Jai. XII. 1. 17), on the night when soma is purchased and on the night before the pressing day. He is not to speak with women or śūdras nor should a śūdra follow him. If he is obliged to speak to a śūdra he should do so by employing a messenger belonging to the three higher varnas. He may speak to or bless another, but he was not to bow to another, even if the latter was his ācārya or father-in-law or a king. No one was to touch him or to address the dīkṣita by his name (but use only such terms of address as 'bhoh', 'dīkṣita' &c.). The sacrificer was not to keep aside the antelope horn till the fees were distributed. He could laugh covering his face with his hand and should not show his teeth. He was not ordinarily to answer calls of nature by day, but if he has to do so, he must do so in a shaded spot. He has to observe complete celibacy. While he is consecrated for the sacrifice, he does not go out by the

2542. Āp. X. 12-15, Baud. VI. 6 give long lists of the observances for a dīkṣita out of which a few are set out above.
western door, nor does he perform the daily agnihotra, nor vaṁśavadeva nor offering of bali nor perform the darsapūrṇamāsa ĺsti ( Jai. XII. 1. 19–23 ), but he may employ another to do all these. He must speak the truth and address people in a pure and conciliatory style adding the word 'canasita' when addressing a brāhmaṇa and the word 'vicaksana' when addressing a ksatriya or vaisya ( vide Ait. Br. I. 6 ). He must always be in the pavilion at sunrise and sunset; he sleeps on the ground to the south of the āhavanīya with his head to the east and sleeps on his right side and does not turn his back to the fire. He always sits on antelope hide and never leaves it and his staff ( except when answering calls of nature ). No one is to eat the food given by a dikṣita till the āgniṣomīya victim or its omentum is offered. It is recommended by all the sūtras that dikṣā ( consecration ) should not be finished in one day, but it should extend over 12 days or a month or a year or till from being fat he becomes lean ( vide Āp. X. 14. 8, X. 15. 4, Āśv. IV. 2. 13–15 ). Every day ( while the dikṣā lasts ) the sacrificer observes silence from the afternoon till the appearance of stars and in the morning from before sunrise till the sun goes up. The dikṣita is allowed to go himself or to send agents called ( sanihāra ) 2543 to collect money and materials necessary for the sacrifice. He has to observe many rules on his journey ( vide Āp. X. 19. 6–16 ).

After the day ( or days of dikṣā ), the next day the first rite is the prāyaṇīya 2544 ( opening ) ĺsti. In this ĺsti caru ( rice ) cooked in milk is offered to Aditi ( Jai. IX. 4. 32–40 ) and four offerings of āyja to four more deities viz. Pathyā Svasti, Agni, Soma and Savitṛ in the four directions ( viz. east, south, west and north ) respectively. Caru is offered to Aditi in the centre. Agni Svīṣṭakṛt is the sixth deity. According to Āśv. IV. 3. 3 no ājayabhāgas are offered in this ĺsti, but according to Kāṭ. VII. 5. 15 they are offered. The priests that officiate in this ĺsti should as far as possible officiate in the Udayanīya ( concluding ) ĺsti. The rites of this ĺsti end with the first Samyu, 2545 but there is no patni-sāmyāja and no samiṣṭhayajus.

2543. तस्मादिसिष्टो व्रतार्थ चुर्ति वचनित । यज्ञेष्टर्समस्मात्सिष्टिः विपक्षको । पुरा सत्यपरिष्टि सनीधरायार्थ सुझावति । आप. X. 18. 4–5, vide कालप. VII. 5. 3–4.

2544. मलिनायमेत्तथा च दृष्टि वर्णिता चुर्ति भाषणिता । com. on Āp. X. 21. 1.

2545. Vide Jaimini X. 7. 38–42 for the propositions that the prāyaṇīya ends with the first samyu and the stithyā with the first ĺṣa.
The puronuvākyā verses in this āṣṭi become the yājya verses in the udayanīya āṣṭi and vice versa (vide Āśv. IV. 3. 2 for them). He keeps aside in a well-known place in the praṇātha the cooking pot (from which the leavings of rice sticking to the bottom are not removed according to some), the mekṣaṇa and the barhis (except the prastara) for use in the udayanīya. Jai. (XI. 2. 66-68) refers to this use of nīśkāsa in the udayanīya āṣṭi.

Then comes the purchase of soma (referred to in the Brāhmaṇas and Sūtras as ‘rājan’). Soma is purchased from a brāhmaṇa of the Kutsa gotra or from a śūdra (Āp. X. 20. 12 allows it to be purchased from any brāhmaṇa). Jai. III. 7. 31 states that the vendor of soma is someone other than the priests. The seller of soma is asked to free it from the weeds that may be mixed up with it; the adhvaryu turns his back towards soma when this (weeding) is being done and neither the adhvaryu nor his assistants nor the sacrificer nor the latter’s sons should do the weeding out nor does anyone of these see it being done (Sat. VII. 1, p. 609). The soma plant is placed on the southern part of the red hide of a bull by the pratiprasthātī spread on the place where uparavas (four sounding holes) will be made later on and the seller of soma sits on the northern part of the hide. A water jar is placed in front of soma. The doors of the sacrificial hall are shut, the adhvaryu pours into the juhū four times āśya from the dhruvā ladle used in the praṇāinya (or five times for those who are pañcāvantins), ties a piece of gold by a blade out of the darbhā spread on the altar, puts down into the juhū the blade with the gold and makes an offering into the āhavanīya of that āśya (this offering is called hiranyavati shuti); he takes out the piece of gold, casts the blade (with which it was tied) on the vedi and ties the gold piece with a thread. The doors of the hall are opened and the adhvaryu and yajamāna come out. To the south of the eastern door of the sacrificial hall stands a heifer (called somakravāṇi), that is one, two or three
years old, is tawny, has yellowish brown eyes or is red (but
has no red eyes), has not given birth to a calf, has no deficiency
and is not tied (vide Ap. VI. 20–5 and Sat. VII. 2, p. 623 for
further details). The cow is not held by her ear or her foot is
not tied by a rope (she may be held by the neck, if necessary).
She is invoked by the adhvaryu (who is sitting) with a mantra
"oidasi" (Vāj. S. IV. 19, Tai. S. I. 3. 4. 1). The cow is led towards
the north, the adhvaryu and yajamāṇa follow her. After she
goes six steps, at her 7th step, the brahmā and yajamāṇa sit
down to the cow’s right, behind her sits the adhvaryu and the
nēṣṭṛ priest to her north. They keep the golden piece on the
spot where the 7th step is put by her (which is first covered with
his folded hands by the adhvaryu) and make an offering of it
to Aditi (adityai idam na mama). Taking the sphyā the
adhvaryu draws lines round the 7th foot-print (once with a
mantra, twice silently) from right to left (Ap. X. 23. 3 adds
that lines are drawn also with the antelope horn of the sacrifi-
cer); the dust on the lines is gathered with the hand and put
into a pot (štālī) and handed over to the yajamāṇa who passes
it on to his wife who invokes the cow with a mantra. He washes
his hand (that has the piece of gold in it) on the 7th foot-print
(of the cow), pours some water on the dust collected in a pot,
divides the dust into three parts, one of which is placed on the
cold ashes of the gārhapatya, the 2nd on the cold ashes of the
āhavaniya and the third is given to the wife who places it in the
house. The adhvaryu ties the piece of gold to his small
finger (on which it must be at the time of āpyāyana and pres-
sing of soma and at the time of taking the ānsu and ādabhya
cups). The adhvaryu directs the sacrificer’s servant to bring a
piece of cloth for tying soma, another for covering it all round
and a turban; the first is carried by the adhvaryu or yajamāṇa
and the rest by the pratiprastāṭr. They go with their faces to
the east towards the soma which is in a four-wheeled cart

2547. अक्षणेचाकायम्या विश्राष्ट्रम् ग्यथा सोमस्य क्रीणाति I quoted by Sabara on
Jaimini III. 1. 12, who engages in a lengthy discussion about the
purport of this passage. Vide तै. सं. VI 1. 6. 7 ‘आकायम्या, क्रीणाति ...' अक्षणेच्
विश्राष्ट्रस्य क्रीणास्ति ठूळस्य भवि स्वप्तेऽपि द्वेषयतया क्रीणास्ति I' where other
requirements are set out. The idea was that the cow (the price of
Soma) was to resemble the soma beverage in colour as much as possible.
Vide also Jai. IV. 1. 25. The cow was called somakrayani as soma was
purchased with it; सोमस्य क्रीणले चयो ग्यथा सा सोमक्रयानि says com. on Sat. VII.
2 p. 623.
covered all round and above with mats &c. Detailed rules follow how soma stalks (aṃśu) are selected and taken with the hand, tied in the cloth and covered with the turban (Āp. X. 24-7-14, Kāṭ, VII. 7. 12-21). The yajamāna pays homage to soma and waits upon Aditi (Āp. X. 25. 1). The adhvaryu hands over the soma (so tied and turbaned) to the vendor of soma and there ensues a dialogue (which is a mock drama) between the vendor and the adhvaryu wherein they haggle for the price of the soma (five times, beginning with a kālā or 1/16th or the thigh of the cow and ending with the whole cow). Gold piece is also offered to the vendor of soma, who says ‘soma is sold to you but offer me some other animals’ and the adhvaryu replies ‘yours are the gold piece, clothes, goats, another cow, a cow and bull and three other cows.’ Adhvaryu comes with the soma in his right hand and pushes aside the garment from the sacrificer’s right thigh and places the soma tied in a piece of cloth on the thigh of the sacrificer, who mutters the text ‘śvāna bhrājān-ghāre’ &c. (Vāj. VI. 27, Tai. S. I. 2. 7. 1). Ultimately the gold piece and somakrayan cow are brought back, another is offered in exchange and the former is sent to the cowpen belonging to the sacrificer. Āp. (X. 27. 8) and Sat. (VII. 2. p. 644) say that according to some the vendor is always struck with sticks and clods of earth (i.e. there is a show of seizing the soma from him and driving him away with sticks, vide Kāṭ. VII. 8. 27 also). The sacrificer’s staff is handed over to the maitravaruṇa priest (vide Jai. IV. 2. 16-18) and the sacrificer holds in both his hands the bundle of soma placed on his thigh, gets up, places his hand on his head and thereon the bundle of soma, approaches a cart (śakaṭa) kept to the south (of the place

2548. The Śat. Br. III. 3. 3 (S. B. E. vol. 26. pp. 69-70) contains the haggling at length. Vide also Āp. X. 25. 1-16, Kāṭ. VII. 8. 1-21. Sat. (VII. 2. pp. 636-643) sets out what things are offered in exchange of soma and the dialogue between the adhvaryu and the vendor of soma. There were several options as to the things offered in exchange for soma. They were ten viz. seven cows, a gold piece, clothes, a she-goat; some said they were 13 (ten cows plus the other three) or only four (one cow and the other three).

2549. Śvāna, Bhrāja and others are supposed to be Gandharvas, guardians of the cow and other things offered as the price of soma. Vide Śat. Br. III. 3. 3. 11 (S. B. E. vol. 26 p. 72). Jaimini (XII. 4. 5-7) states that ten things are offered as the price of soma and that soma is not purchased by offering these separately, but by offering them in one lot (samuccaya). Baud. VI. 14 enumerates them in one place.
where soma was bought) that is washed, is covered with a mat or the like and has all its parts complete. The adhvaryu spreads on the box of the cart a black antelope-skin with the neck portion to the east and hairy side upwards, places the soma thereon, covers it with another piece of cloth, ties a skin to a staff as a flag. Two oxen are yoked to the cart, the Subrahmanya priest (an assistant to the udgāṭ) standing on the ground between the two shafts of the cart drives the oxen holding two palāśa branches in his hand (as whips). The adhvaryu touches the cart and directs the hotṛ to repeat a verse for soma that is bought (or being taken round) and directs the subrahmanya priest to pronounce the Subrahmanya invocation. The hotṛ stands three steps behind the cart between the two wheel-tracks, and while keeping his heels firm and unmoved throws up to the south with a verse (tvam viprah, Āśv. IV. 4. 2) cloths (or dust) thrice with the forepart of his foot, then utters standing 'him bhūr bhūvahā vārom' and a verse 'bhadrāb abhi śreyāh prehi' (Āśv. IV. 4. 2). While following the moving cart between wheel-tracks he recites Rg. I. 91. 9–11, X. 71. 10, IV. 53. 7 (half) and stops. When the cart stops the hotṛ approaches the soma from the south side of the cart, and stands facing it. He touches the soma or the cloth covering it with two verses (called paridhānīyā viz. Rg. I. 91. 19 and VIII. 42. 3). Then the sacrificer touches the soma and comes to the sacrificial hall (śālā) along with all the priests. The subrahmanya priest recites the famous subrahmanya lītany (which is an

2550. The formula is: 'सुभद्रपरिच्छसि सुभद्रपरिच्छसि सुभद्रपरिच्छसि इम्यागस्थ दिव आगस्थ मैथानितेश्वर वृहा-नवधतय ने मैथानितेश्वर ने मैथानितेश्वर ने मैथानितेश्वर ने मैथानितेश्वर ने मैथानितेश्वर । देवो ह्रामा आगस्थात्मकान्तस्मत्तांतिक्तम् ।' लाटायण I. 9. 1 ff. and भाष्याण I. 8. 3–5. Vide Sat. Br. III. 4. 17–20 for the formula and explanation, Ait. Br. 26. 3 (explains why this nigada is called subrahmanya in the feminine gender), Tai. Br. I. 12. 3–4. This lītany is required on the 2nd and following days of the Agniśoma and almost on all days of other Soma sacrifices. On the 2nd day, after the word नीलमक्षण, the subrahmanya says 'देवो ह्रामा', on the 3rd day 'देवो ह्रामा', on the 4th day 'देवो ह्रामा' and on the last day (soma-pressing day) अथ भाष्यान. Vide Jai. XI. 4. 27–29 about the indication of the day of soma in the Subrahmanya indvadāśa. As to the last sentence 'देवो ह्रामा' there were divergent views. Some employed only आगस्थ समष्ट, others employed the word 'आगस्थ' before देवो ह्रामा. Saibara on Jaimini XI. 4. 27 shows that he accepted 'ह्रामानागस्थ समष्ट' as the text of the call. Vide Drāhyāyaṇa I. 9. 10–12 for the views. Pāṇini (I. 2. 37–38)

(Continued on next page)
Invitation to Indra). According to Lāt. I. 3. 1 this litany is recited after the performance of ātithyā īṣṭi, but according to Ap. and Kāt. it is recited before ātithyā. At the time of each upasad the subrahmanya litany is recited (Sat. VII. 4. p. 676). According to Lāt, the subrahmanya stands inside the spot where the altar would be prepared and recites the litany and the yajamāna touches him and the wife touches the yajamāna. The formula is ‘O Subrahmanya (Indra who protects excellent prayers), come, O Indra! O Lord of hari (bay) steeds! Ram of Medhātithi! Menā (wife or daughter?) of Vṛṣaṇāśva! Attacking buffalo! Lover of Ahalyā! O Kauśika! O brähmaṇa! Thou who callest thyself Gautama!’ Then he should state ‘in so

(Continued from last page)

gives rules about the accents of the Subrahmanya. According to Lāt. and Drāhyāya ṇa I. 3. 17 the subrahmanya litanies after the upasads are finished are recited near the utkara outside the altar. The priest takes breath at each of the first two words (सुनास्यालेव), then again after तेन and after हुष्ठ. This invocation is repeated thrice (Ap. X. 28. 6, Lāt. I. 3. 10). On the Agniṣṭoma day (day before pressing) before the reference to suṭya, the words ‘asau yajate’ (this, so and so, offers sacrifices) occur and the names (नागक्रत्र, gotra and vyāvahārika names) of the sacrificer are mentioned with the names of his ancestors (son of so and so, grandson of so and so, great-grandson of so and so) and then the names of his living descendants according to seniority by birth, both males and females, in the words ‘father of such and such a son &c.’ Manu IX. 126 refers to this last.

In Rg. I. 51. 1 and I. 52. 1 Indra has the appellation ‘meṣa’ and there is a legend that Indra became a ram and drank the soma of Medhātithi Kṛṣṇa. In Rg. VIII. 2. 40 it is said that Indra in the form of a ram carried off Medhātithi Kṛṣṇa. In Rg. I. 51. 13 Indra is spoken of as born of the Menā of Vṛṣaṇaśva (menābhavo vṛṣaṇaśvaṣya) and Śkaṇḍa quotes the Tāṇḍya that Menā was the daughter of Vṛṣaṇaśva. Indra is addressed as Kauśika in Rg. I. 10, 11. The legend of Indra’s love for Ahaḷya, the wife of Gautama, is well-known. Vide Rāmāyaṇa I. 48 and Vṛṣṇipurāṇa I. 9. 21. Jaimini (in IX. I. 42–44) states that when the Subrahmanya litany is uttered in Agniṣṭoma and other rites and when for Indra the word Agni is substituted, there is no substitution of other adjectives in place of Harivat and others. Śabara, however, notes that yajñikas do substitute other words viz. they says ‘अर अनवल रोहितत्तम पुरुषार् नाभनी जातार्थी हर्षप्रद हर्षित’.” Kumārila-bhaṭṭa in his Tamtravārtika (p. 208 on Jai. I 3. 7) explains, like a modern comparative mythologist, that Indra in this legend means the Sun and Ahaḷya means the night. And similar: पर्यायविवलितायुक्तस्यायणम्: सर्ववैयाविद सर्वनामात्मार्थाय राज्यस्याद्यायम् अनेकायां उद्घि । Vide Haug’s tr. of Ait. Br. pp. 383–84, S. B. E. vol. 26, p. 81–82.

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many days, to the soma feast.' Then he adds 'Ye Gods and 
brahmañas! come hither!' While the Subrahmanya is being 
recited the sacrificer mutters certain prayers (Ap. X. 23. 5).
Near the eastern door of the prāgyaṁṣa the pratiprastāṭr stands 
holding by the ear a goat (as a present to king Soma) that has 
white and dark spots of hair or red and dark ones, that is 
hornless, fat and bearded. The cart is stopped to the east of the 
prāgyaṁṣa with its shafts to the east or north, the yoke-pins 
are taken out; the oxen are released from the yoke (or only one 
ox, the northern one, is released). While this is being done prepa-

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erations are made for stithyēṣṭi to receive hospitably as a guest 
king Soma. The adhavyu and three other priests make ready a 
stool or couch (śandī) of udumbara wood, having feet as high as 
the navel, with a board one aratni square plaited with cords of 
muñja grass, on which a black antelope skin is spread. On this 
the soma is placed after being taken out of the cart. Soma 
thus seated on the couch is brought inside the śāla by the eastern 
door, is taken to the west of the śāvanīya and established to the 
south of the śāvanīya to the east of the seat of the brahmā priest. 
Then follows the work of stithyēṣṭi. The wife quickly takes out 
the materials for a cake on nine potsherds for Vīṇu (who is the 
principal deity in this īṣṭi). In all īṣṭis (in Agni-stoma) after 
the dikṣāṇḍa up to udayanīya (the concluding īṣṭi) there is no 
agnyanvādhāna, no taking up of vrata, no subsisting on fast 
food, no gifts and no choosing of brahmā. There are only five 
prāyāja offerings and no anuyājas.²²⁵¹ Fire is produced by 
attrition, and the īṣṭi comes to an end after the first īḍā. For 
details see Ap. X. 30 and Kāt. VIII. 1. After the īḍā is eaten 
there is tānūnaptra, a solemn convenant made by the sacrificer 
and the priests pledging themselves in the name of Tanūnapṭā 
(the mighty blowing wind, that is the witness of all living 
beings) not to injure each other. They make this²²⁵² convenant 
by touching simultaneously clarified butter taken in a vessel 
of kāṁsya or in a camasa from the āśya in the dhruvā ladle 
used in the stithyā and placed on the southern hip (south 
corner of west side) of the altar. That clarified butter used 
for this convenant is shaken by the adhavyu and is kept by him 
in a vessel (which is not earthen-ware) in a well-known spot

²²⁵¹ Vide Jaimini X. 7. 38–39 and 40 for the proposition that 
there are no anuyāja offerings in stithyēṣṭi and that it ends with īḍā.

²²⁵² अन्यायार्जीति पञ्चनालतदस्तः पञ्चविषयस्तातुद्वऽ समस्तुभासिति। आप. 
XI. 1. 2. Vide also Sat. VII. 3. p. 660.
and is given mixed with the fast milk (vrata-dugdha) to the sacrificer in the afternoon (for eating). Then follows the avāntara-dikṣā (intermediate consecration) of the sacrificer, in which he offers a fuel-stick in the āhavanīya fire (with ‘agnie vratapās’ Vāj. S. V. 6), the wife also silently offers a fuel-stick in gārhapatya; he touches water heated in a vessel called madanti, clenches his fists more closely, tightens his girdle and drinks only hot milk. All priests also touch the madanti water and together with the sacrificer strengthen⁵⁵⁵ the soma stalks with their hands holding golden pieces with the mantra ‘āṃśur-āṃśu’ (Vāj. S.V.7, Tai.S.I:2. 11. 1). Then they place their right hands one after another on the prastara which is on the southern end of the vedī with the palms turned upwards and cover the palms with their left palms turned downwards (this action being called nihnav, according to Āp. XI. 1. 12 and Kāt. VIII. 2. 9). Nihnav⁵⁵⁴ is a kind of salutation to Heaven and Earth.

Then follows Pravargya and after that Upasad or the Upasad may precede Pravargya (Āp. XI. 2. 5, Sat. VII. 4. p. 662). Both are done twice, in the morning and then in the afternoon, for at least three days (2nd, 3rd and 4th) if soma is to be pressed on the 5th, but if soma is to be pressed on the 7th or any later day (from the beginning) then there will be more Pravargyas and Upasads.⁵⁵⁵ The same barhis, prastara and paridhis employed in the ātithyā are used in the upasads and in the rite of Agniṣomīlya pasū.

Pravargya is separately dealt with in most sūtras, as in Āp. XV. 5–12, Kāt. XXVI, Bau. IX. 6 ff. It was supposed to provide the sacrificer with a new celestial body.⁵⁵⁵. It was an

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2553. This is called ‘āpyāyana’ (strengthening or increasing), which according to com. on Āp. XI. 1. 11 and Sat. VII. 3. 661 means ‘touching with a mantra’ or according to others ‘sprinkling with water’. Vāj. S. V. 7, and Tai. S. I. 2. 11. I read अइलाणोऽवेच सोमाद्या क्षतावेचार्यि, in which the word ‘āpyāyatam’ occurs.

2554. भिन्नो नाम नस्त्यार: धावार्विधृपत्तिवेच समस्मुन्निर्विचिती द्वस्तवारः। लेन पाथिनिधा नस्तस्त्यारकालिक्येण कर्त्तव्यः। com. on Āṣṭ. IV. 5. 7.

2555. एव सार्यानां: पर्मोपितस्वत्वः प्रभर्तिः। शुरुस्वते प्रशुद्वत्र:। पुषङ्गानोऽवेच हाइस्वतः।। हाइस्वताः बहुविधानिक्यः। आप. XV. 12. 5.

2556. लिङ्गीर्ज्ञयिवम् आत्मा-पवित्रशः। समेतहि स्वत्वः प्रकृतिः। सामस्तोऽवेचकोऽस्तोऽपूर्वः। समयस्ते द्वेषस्ते यज्ञशुद्धिः अनेनति।। पवेचः भिन्नाः नेत्रेः वसेः।। धे. मह. IV. 5.
independent rite by itself (apūrva) and was not the modification of any other rite (vide com. on Kāt. XXVI. 2, 5). It appears from Āp. XIII. 4, 3-5 that the Pravargya rite was not necessarily performed in every Agniṣṭoma. The gharma is styled Samrāṭ in Vāj. S. 39, 5, is identified with the sun, is said to be the head of Yajña and the hot milk was divine life and light. Vide Ait. Br. IV. 1, Śat. Br. XIV. 1-4, Tai. Ār. IV. 1-42, V. 1-12; and Haug’s translation of Ait. Br. pp. 41-43 (note), S. B. E vol. 44, Intro. XLVI—L. An earthenware vessel, one span in height, is made, the middle of which is contracted (like a mortar), which has a rim or belt (mekhalā) about three fingers lower down from the top which is a large and deep bowl and has at the end a hole or spout for pouring in liquid. This is called mahāvīra and it resembles three pots placed on one another. There are two other earthenware vessels (which are called mahāvīra). There are also two milking bowls (pinvana) and two round plates called rauhina for baking two cakes. All the three are heated with the fire of horse dung kindled at the gārhapatya (or daksina according to some) fire-baked in a square pit like ordinary, pans and then taken out. The two purodāsas baked on the round rauhinas are offered into fire in the morning and evening to Day and Night respectively. The vessel called mahāvīra is placed on a raised clay platform and fire is kindled round it, and when it is hot ghee is poured into it. The principal mahāvīra is the first vessel and the other two are not to have the different processes performed on them (they are apracaraniya, Āp. XV. 6, 11). These other two are kept covered with cloth on the big āsandī to the north of the stool on which soma is placed and to the south of the ahavanīya (Kāt. XXVI. 2, 17). To the boiling ghee in the principal vessel are added the milk of a cow and of a she-goat having a male young one. The hot milk thus mixed and contained in the mahāvīra is called ‘gharma’, of which offerings are made to Āśvins, Vāyu, Indra (with Vasus and Rudras and Ādityas), to Savitṛ, Brhaspati, Yama. The sacrificer drinks (the priests only smell) the remainder by the upayamant. The hotṛ repeats several mantras at various stages from the time the mahāvīra is placed on the raised platform up to the time when the hot milk is offered and the priest called prastotṛ chants sāmans. The whole of this ceremony is called Pravargya. A few interesting matters out of the numerous details of this rite are indicated here. All the doors of the sacrificial hall are screened with cloth, the wife’s shed also is so screened and she is to sit in her
shed (and not to see the mahāvīra,²⁵⁵⁷ but at a later stage she looks at it and repeats a mantra, Kāt. XXVI, 4. 13). Whatever wooden pātras are required in this rite they are²⁵⁵⁸ made of udumbara and the cords are made of muṇja grass. The paridhis were thirteen and of viṅkāṅkata and the fuel-sticks for boiling the gharma were to be of the same wood or of khadira, palāśa, udumbara and a few other trees. There were three black antelope skins to be used as fans and two rukmas (plates or bars) of gold and silver, two vedas (bunches of kusa), one of which has its ends cut off. Special rules are laid down about the clay out of which the mahāvīra vessel is to be made (vide Āp. XV. 1. 9 ff.) viz.²⁵⁵⁹ it was to be dug from a pit to the east of the āhavanīya fire; with that earth was to be mixed the dust dug by a wild boar and the clay from an ant-hill, pūtika (a plant), the hair of a goat and of a black antelope skin; on it an ajā (she-goat) was to be milked. The clay so mixed is to be carried only by men of the higher castes and hot water is to be poured on the clay only from madanti vessels²⁵⁶⁰ in order to mix the various ingredients. No śūdra nor woman is to look at all this. Two vessels for milking the cow and the she-goat are made of this very clay. The Mahāvīra is to be lifted up only with two wooden pieces like tongs (called pariśśa or sapha) and never otherwise. The āsāndi (stool or chair) on which the mahāvīra is to be placed is bigger than the one for king Soma (thereby bringing out its super-eminence as samrāṭ) and it is placed north of the seat for Soma. Two kharas (mounds covered with

²⁵⁵⁷. The pravargya was an awful and mystic or reconcite affair and so the wife was not to see it. ʻउदंसंपर्धा मध्यत्ʼ com. on Āp. XV. 5. 4.
²⁵⁵⁸. For the pātras and things required vide Kāt. XXVI, 1. 2 and 2. 10 and Āp. XV. 5. 7–20. Vide also Śat. Br. XIV. 1. 2 and com. on Kāt. XXVI. 1. 1.
²⁵⁵⁹. The Śat. Br. XIV. 1. 1, 10–11 explains by a legend the names gharma, pravargya, mahāvīra and samrāṭ. तान् (विन्मत्र: त्वारित:) पृष्ट्विति पवत। सत्रिविरासतिबिन्धुपबन्धेतारः माहेश माहुष्यत तथाप्र० पृष्ट्वित्यपवतसम्यांगमः वायाहुष्यन तत्सामसयः। ते इत्याभुवः। सत्रिविरासतिबिन्धुपबन्धेतारः को एकत्र स्थिरं पाणिभिः संसमुख्यतस्मात सम्भव। हर्षवर्ष. XIV. 1. 1, 10–11. The Śat. Br. further on (XIV. 1. 1. 18ff) says that Dādhyahārvaravaśa knew the doctrine of Pravargya (called Madhu) and imparted it to Advins and refers to Rg. I. 116. 12.
²⁵⁶⁰. In the Pravargya wherever water is to be used it is hot water and taken from the madanti vessel. According to Kāt. VIII. 1. 11 wherever after the avāntaradikṣa water is required it is to be taken from the madanti (and it is to be hot) till the time when the sacrificer loosens his clenched fists.
sand) are made to the north of the gärhapatya and of the śhavanīya and a third mound (called ucchiśta khara) is made in the north-east of the prāgvarṇa, having a channel outside (the śālā) for wiping off the leavings. A silver blade or plate of one hundred rakṣikās (berries for weighing) in weight is inserted in the loose sand of the western mound, sheaths of reed grass kindled at the gärhapatya are thrown on the mound and the mahāvīra vessel is placed thereon. Then pieces of vikaṅkata wood (paridhi) are laid round the Mahāvīra by the adhvaryu and pratiprasthātṛ, in all 13, the last being placed by the adhvaryu. Then a gold bar or plate (representing the Sun) is placed on the Mahāvīra pot. The adhvaryu fans the fire thrice by means of the three fans made of black antelope skin from right to left and then thrice from left to right. When a blaze is produced the gold plate is taken away. According to the Ait. Br. IV. 2 and Āsv. IV. 6. 3: the ṛtṛ recites several verses (21 in number) when the empty Mahāvīra is being heated (they constitute the pūrva paṭala) and several operations such as anointing it are being performed. The Ait. Br. IV. 5 further prescribes 21 verses for recitation by the ṛtṛ when the cow is being milked (they are called uttara paṭala). Vide Āsv. IV. 7. 4 also.

According to Śat. Br. XIV. 2. 2. 44-46 and Jai. III. 3. 32-33 the Pravargya was not to be performed at a sacrificer's first soma sacrifice and it was not to be performed for anyone and everyone, but only for him who was well-known or was a complete master of the veda. On the day previous to the soma pressing day, the two performances of pravargya and upasad are combined and gone through in the morning and on that day takes place the 'udvāsana' (setting out or orderly discharge) of the pravargya either by laying out the pravargya apparatus in the form of a human body or by throwing them in the midst of water or in a river island &c. They (the priests and yajamāna) set out as a general rule (Āp. XV. 16. 6) all the implements on the uttaravedi, the principal mahāvīra vessel as the head is placed close to the front side of the navel of the uttaravedi, the two other mahāvīras are placed to its east, the bunch of kuśa grass (called veda) is placed on top of the mahāvīra to represent śikhā (top-knot of hair), the two lifting sticks (śephas) are placed on two sides as arms and so on. Vide Śat. Br. XIV. 3. 1. 16, Āp. XV. 15, Kāt. 26.7.14 ff. According to Āp. XV. 11. 10-13 the yajamāna and some of the priests viz. ṛtṛ, adhvaryu, brahmā, pratiprasthātṛ and āgnidhra drink the remainder of the milk (gharma) from the upayamanī (a large wooden spoon).
When a person performs pravargya he should not for a year partake of meat, should not approach a śūdra woman for sexual intercourse, should not drink water from an earthen pot and should not allow a śūdra to eat the leavings of his food (Āp. XV. 12, 13). According to Sat. Br. XIV. 3. 1. 32 ff the gold plate goes to the brahmā, the gharma to adhvaryu, while according to Āp. XV. 13. 1 the sacrificer gives the gold and silver plates to adhvaryu, the cow to hotr, the she-goat to āgnidhra and a pregnant cow to brahmā.

Upasad

is an īṣṭi. The several processes such as agnyanvādhāna found in the darśa-pūrṇamāsa are not performed in this īṣṭi, but a start is made from the carrying forward of the praṇīta water. Offerings of clarified butter are made in this īṣṭi to Agni and Soma with the juhū ladle and to Viṣṇu with the juhū after pouring therein the ājya taken in the upabhṛt ladle; that is, the principal deities are Agni, Soma and Viṣṇu and that besides the āhūtis of ājya to these there are the upasad āhūtis with the mantra ‘yā te’ &c. Vide the com. on Kath. VIII. 2. 35 for all details. All actions done after the āṭīthya īṣṭi such as the strengthening of soma, the ninhava, the recital of the sukhramayā lītany take place in each upasad (performed in the morning and afternoon for three or more days).

There are no ājyaabhāgas, no prayājas nor anuyājas and no offering to Agni Svistakṛt (Āsv. IV. 8. 8.). The three verses, Rg. VII.15.1–3, are repeated thrice each, so as to make nine kindling verses (sāmidhenis) in the morning and Rg. II. 6. 1–3 (repeated thrice) are sāmidhenis in the evening. Upasad offering is made by the suvra ladle with the mantra ‘yā te agne ayaḥśaya tanur’ 2665 (Vāj. S. V. 8) on the first day, on the 2nd day with the same verse but reciting ‘rajaḥśaya’ for ‘ayaḥśaya’ and on the 3rd day with ‘hariśaya’ for ‘ayaḥśaya’.

2661. According to the com. on Sat. VII. 4. p. 665 the word is derived from 'sad' (to shatter) with 'upa' and means 'that by which the allied cities became shattered'; 'उ उपयुक्ति संवतसति एवानुसारि इत्यदि विशिष्टीकी चक्रि यथा समस्तति' । उ उपयुक्ति: स्यें सह समस्तस्मि अर्थ आद्यतप्यते विशिष्टी चक्रि यथा समस्तति । ...... तेषाऽमुद्दारणं विवेच्यते पुरुष आत्मविद्यमास्तुविशिष्टविवेच्यभाविका मन्त्रिज्ञा ।' Vide Kaush. Br. VIII. 8 for the legend.

2662. यह ते अर्थ अवस्थाम印度विद्वेद्यह नहीं। उसे व्याघ्रायणवेदित्वं व्याघ्रायणवेदावित्वात्। प्रति. सं. V. 8. The Tai. S. I. 2. 11. 2 reads 'य ह ते अर्थावस्थाय व्याघ्रष्टा हरार्या' Vide Jai. II. 1. 48 for the proposition that the very words तवदपक्षः &c. are to be connected with the words रज्जवत्वा and हरार्या (and no other ordinary words are to be coined for completing the sentence). Vide Jai. V. 3. 3 for another detail.
The upasad mantras show that they have reference to the sieges of iron, silver and gold castles. How these mantras came to be inserted here it is difficult to say. Vide Sat. Br. III. 4. 4. 3-4 (for the cities and their siege). Ap. XI. 4. 8 adds that if a hostile king gives battle or attacks the capital of a kṣatriya performing a soma sacrifice, on the first upasad a piece of iron should be placed in the sruva ladle and offered along with the clarified butter, on the 2nd upasad a piece of silver and on the 3rd a piece of gold should be so placed. The yājyās of the morning upasad become the anuvākyās in the afternoon and vice versa. Jaimini (X. 7. 43-46) establishes that Upasads are special iṣṭis (apūrva) and only those parts that are expressly stated in the texts are to be performed in them and not others that occur in the model iṣṭi. The procedure of upasad is like upāṁśuyāja (Sat. VII. 4. p. 666).

On the 2nd day of the upasads after the morning pravargya and upasad rites are performed the great vedi for the soma sacrifice is measured and made (Kät. VIII. 3. 6, Sat. VII. 4. pp. 679-685 and Ap. XI. 4. 11). In front of the āhavanīya to the east a peg (śāṅku) is driven in the ground at a distance of 6 prakramas (Baud. VI. 22) or according to Kät. VIII. 3. 7 at the distance of 3 prakramas to the east from the eastern post (i.e. the middle of the door) of the ordinary agni-sāla a peg is driven which is called antahpātya (intermediate) or tālāmukhiya (according to Baud.); 36 prakramas to the east from this peg another peg is driven, which is called yūpāvatiya (i.e. connected with the hole for yūpa). A cord is stretched between these two pegs and is called prṣṭhyā (spine). On both the south and north sides of the first peg (i.e. of antahpātya) pegs are driven at the distance of 15 prakramas and on the south and north sides of the 2nd peg two pegs are driven at a distance of 12 prakramas each. In this way the west side called śropī (hips) of the mahāvedi is 30 prakramas and the

2563. For prakrama vide p. 989 n. 2239 above. Instead of prakramas, the measurement may be only with the padas (footsteps of the sacrificer). Vide com. on Ap. XI. 4. 13. According to com. on Kät. VIII. 3. 14 a pada is equal to two prakramas. Kät. VIII. 3. 10 optionally allows 16+ prakramas on the north and south of the first peg i.e. the śropī (west side of the mahāvedi) will then be 33 prakramas (instead of 30). Even so early as the Tai. S. these measurements of the mahāvedi are given; 'विसंतयाः पश्चातापिरधिभ मणिसि वर्षस्वतावधिभ चतुर्विषयिः इत्यत्स्विषयिः' (VI. 2. 4. 5).
east side called aṁsa (shoulders) is 24 prakramas and the length of the mahāvedi is 36 prakramas. A rope is passed all round the mahāvedi. Almost all the saṁskāras that are performed for the vedi in darśapūrnamāsa are performed for the great vedi in somayāga (Sat. VII. 4. p. 685). An uttaravedi (a quadrangular platform raised high) is measured on the mahāvedi in its eastern part. This uttaravedi is on its west side (śroṇi) ten padas (i.e. five on the south and five on the north of the prṣṭhyā) and on its east side (aṁsa) eight padas (some hold that the uttaravedi is 10 padas on all sides i.e. a perfect square). The cātvāla pit (i.e. its southern shoulder or the middle point of the southern side) is 1½ padas (or one prakrama, according to Sat. p. 687) to the north from the northern shoulder of the mahāvedi towards the west, while the utkara near which the āgniḥdra sits is 12 prakramas to the west of the cātvāla 2564 (i.e. its western side or its middle) and one prakrama to the north of the line of the vedi. The utkara is about two padas in extent (com. on Sat. VII. 4. p. 687). The way to and from the vedi is between the utkara and the cātvāla pit. The vedi is prepared (i.e. its earth is loosened, clods are broken, roots taken out) with the sphyra, a rib (of some holy animal) or an axe. For the nābbhi vide at p. 1113 above. That day the vedi remains covered with the branches of udumbara or plakṣa tree.

On the next day both the pravargyas and upasads of the morning and afternoon are gone through in the morning. After the udvāsaṇa of the pravargya, the bringing forward of the fire (agnipräṇayana) from the āhavanīya to the uttaravedi takes place. The fire placed on the nābbhi becomes the āhavanīya for all actions in the soma sacrifice and the original āhavanīya becomes the gārhapatya (Āp. XI. 5. 9–10). Kuśa grass, the fuel and vedi are thrice sprinkled with water and the vedi is covered with that grass with the points of the blades to the east. Two carts, washed with water, with their yokes tightly bound but with no yoke-pins, are brought round from the āgniśāla and placed in the mahāvedi, one about one cubit (aratni) to the south of the prṣṭhyā line and the other to the north about one cubit. The cart to the south (called daksīṇa-havīrḍāna) is larger than the one to the north and the shafts of both are towards the east. These carts are called havīrḍāna because

2564. For the cātvāla vide p. 984 above.
the soma plant (which is the havīs in somayāga) is to be placed thereon. The south and north carts are respectively in charge of the adhvaryu and pratiprasthāṭr. They are then covered with grass mats or thatch made of split bamboos. A maṇḍapa (called havirdhāna-maṇḍapa) is erected by having six posts in front of the two carts and six behind them and having two bamboos on the posts from south to north. He suspends from the front part of the maṇḍapa a garland-like sheaf of twisted grass (raraṭṭi). Various saṃskāras are performed on the axles of the carts by the wife and pratiprasthāṭr respectively. Detailed rules about covering the carts and similar matters are passed over (Āp. XI. 7–8, Kāṭ. VIII. 4). The havirdhāna maṇḍapa is higher in the east than in the west and has two doors one to the east and the other to the west (Sat. VII. 4. p. 701). No one is to take his meals or even to eat ṛdā inside the havirdhāna maṇḍapa. The adhvaryu digs four round holes (in two rows, two in each row) below the fore part of the shafts of the southern cart (but not far from the axle), each hole being about one span in diameter, being at a distance of one span from each and all being connected by cross-way subterranean passages. They are one arm deep. They are dug in such an order that the hole to the north-east is the last (i.e. first south-east one is dug, then north-west one is dug, then south-west and then north-east or first north-west one, then south-east, then south-west and lastly north-east). On these holes are spread kuṣa blades over which two wooden boards (adhiṣavaṇa-phalaka) are placed over which is spread the red skin of a bull (adhiṣavana-carma), on which soma juice is extracted by means of four stones. These holes add to the noise of the stones by the sound reverberating through them and they are therefore called uparava. Jai. (XI. 4. 52–53) states that the mantra ‘rakṣo-hano’ is to be repeated at each time when a hole is dug and not only once for all holes. The adhvaryu and the sacrificer

2565. ॥ श्रीमो शास्त्रविद्यायद्यति हृदयोंगे अनसी। Com. on कार्यम् VIII. 3.21.

2566. ॥ ज्ञायन नाम ज्ञायन। तेषां ज्ञायनिन्दितानिन्दितहस्ते श्रवणीयानिन्दितानिन्दितवर्गम्

तत्र सौम्यमिथ्यते। वासिन्द्रवचिन्तनानाम् याब्रजोक्तलक्ष्यविरागस्तुप्रवर्त्तयति

ज्ञायन नामाल्पकारसे। Com. on Kāṭ. VIII. 4. 28; उप उपरिहासः व्रतां ॥ ॥ दाशवी

वेदेन्ते। Com. on Sat. VII. 6 p. 703. Vide Kāṭ. VIII. 4. 28–VIII. 5. 24 and

Āp. XI. 11. 1–XI. 12. 6 for detailed rules about the sounding holes (uparavas).
insert their right hands in the holes (the adhvaryu inserting his hand in the south-east hole and the sacrificer in the north-west and then a second time the adhvaryu insert his hand in the south-west hole and the sacrificer in the north-east) and touch each other's hands and adhvaryu asks 'sacrificer! what is there?'; the sacrificer replies 'welfare (or happiness)' and the adhvaryu in a low voice says 'may that belong to us both.' This is done twice (Kät. VIII. 5. 14-21). At the second time the yajamāna asks 'adhvaryu! what is there?'; the adhvaryu replies 'welfare' and the yajamāna says 'let it be mine.' The uparavas are sprinkled with water beginning from the south-east one and ending with the north-east one with a mantra ('rakṣoḥaṇo &c.' Vaj. S. V. 25, Tai. S. I. 3. 2.). Then the rest of the proksant water is poured into them, kuśas are spread over their bottoms as in the hole of the yūpa (described above), a golden piece is placed thereon and offering of āśya is made.

To the east of the uparavas or of the adhiṣavaṇa-carma or of the upastambhāna a four-cornered mound (khara) is made for keeping the soma vessels on with the earth (dug up from the uparavas) that is sprinkled with water and mixed with sand. In front of this mound sufficient space is left to move about in the havirdhāna maṇḍapa. To the west of the utkara at a distance of six prakramas (which comes to about the middle of the north side of the great altar) is prepared the shed for āgnidhra, which is half inside and half outside the great vedi, which has four posts and the beams of which run from west to east, which has a door to the south and is covered on all sides with mats. This shed is so made that its west side would be a continuation of the end of the western side of the havirdhāna maṇḍapa and this shed is a square having sides of five aratnis each (com. on Kät. VIII. 6. 13.). The ṣadas is measured at a distance of three prakramas from the western side of the great vedi to its east and has its length from south to north. The width of the ṣadas is nine aratnis (or half of its length) and its length (from south to north) 27 aratnis or as much as would be necessary for allowing room to all the priests, their dhīṣyās (seats) and the prasarpakas (assistants and spectators). In the midst of the ṣadas a post of udumbara is fixed which is of the height of the sacrificer above its pit and which is placed at a distance of one prakrama to the south of the prasthyā. All saṁskāras that

2567. Upastambhāna is a prop made of two upright staffs held together by a rope on which the front portion of a cart might rest.
are made on the yūpa and its pit are made in the case of this post except those referring to takala (vide p. 1115 above). The udumbara post has an ear-like protuberance towards the east when it is fixed in the pit. On that protuberance a gold piece is offered with the juhā and ājya is poured on in such a way that some of it will trickle to the ground. This audumbari is thicker than any post of the sadas. The posts on the borders of the sadas are as high as the navel of the yajamāna towards its sides, but in the middle they are as high as the audumbari post. On the posts of the sadas beams are placed running from south to north and west to east. The middle of one third of this is covered with three mats that have their ends to the north, and then to the south and north of the middle portion three mats (on each side) are placed in such a way that their ends are turned towards the audumbari post. The sadas is covered with nine mats in all that are well sewn together. The sadas is surrounded by screens and it has two doors to the east and west (just as the havindhāna pavilion has). Some prepare the sadas first and then the uparavas or vice versa (Āp. XI. 10. 19). The doors of the prāgyamāna, the sadas and havindhāna are so arranged (opposite each other) that a person sitting in one of these can see into all. Then eight dhīśyayas (seats) are to be prepared. The first is made in the āgnidhra shed in its middle in such a manner that between it and the north side of the great vedi some space will be left for moving about. Six more dhīśyayas are to be made in the sadas. The earth for all these dhīśyayas is taken from the cātvāla pit. The six seats are made in the eastern portion of the sadas leaving between them and the eastern side of the sadas sufficient space to move about. The earth is spread on the seats by the adhvaryu who faces the north when preparing all the seats (except two) and who is touched by the sacrificer with the sphyā. Over the earth sand or gravel is spread on all the seats. Out of the six seats the adhvaryu facing the west makes the seat for the hotṛ to the north of the prsthya line but touching it about one prakrama from the eastern door of the sadas (or on the prsthya line itself, according to Āp. XI. 14. 4). Then four more seats are made to the north of the seat of the hotṛ in order for brāhmaṇacchāmasin, potṛ, nesṭṛ and acchāvāka respectively, each of which is at the same distance from the next and the seat of the acchāvāka is (four aṅgulas) larger than those of the rest. The seats are either square or round (according to Sat VII. 7. p. 723) and of 18 aṅgulas in diameter
or on each side, and at the distance of one cubit or 18 aṅgulas from each other (com. on Kāt. VIII. 6. 22). To the south of the hotṛ's dhīṣṇya, the adhvaryu with his face to the north prepares at a distance of 4½ aratnīs from the hotṛ seat the seat for maitrāvaruṇa (or prāśastṛ), which seat is also to the south-east of the audumbarī post. The seat of maitrāvaruṇa is prepared immediately after hotṛ's seat. These seven priests viz. āgniđhra to maitrāvaruṇa are called the 'seven hotṛs' in soma-yāga according to Taï. Br. II. 3. 6 and Sāyana thereon, but Ṛśv. I. 2. 26 seems to be opposed to this. Outside the sadas just opposite the āgniđhra shed to the south is prepared the mārjāliya shed which is half inside the great vedi and half outside to the south and in the midst there is the mārjāliya seat made by the adhvaryu facing the south. The mārjāliya shed has a door facing the north. When all these several sheds and seats are got ready the adhvaryu and spectators have to enter and leave the great vedi by a route between the cātvāla pit and the utkara or between the cātvāla and the āgniđhra shed and according to some on the day on which soma is pressed spectators may move about anywhere (Āp. XI. 13. 10–11).

On the uparavas slender kuśas with tips to the east or north are spread and over them are kept two boards (of udumbara or palāsa or kārśmaya wood) called adhiśavāna-phalaka between which there is a space of two aṅgulas (towards the west) which are one aratni long, are washed with water, their

2568. The mārjāliya is so called because the sacrificial vessels are cleansed there, तुष्यर्ते द्वारानि किैत्ये पाराशाले च तन्त्रानवीर्याथि. com. on सत्या. VII. 7. p. 726; द्वारानिति मार्जालीन्यं तपिद्वसं वषिणायं पेशे: समानसीरिवेशेण यथा वसिग्नेनालं विषयं संख्यो भाषिति।

2568a. According to com. on Kāt. VIII. 5. 25 the boards are of Varana wood. They are so called because 'अधि उत्तरिं अभिध्वसो गोते जयोते अविभवशीलभक्ते' com. on Kāt. VIII. 5. 25. The hide according to com. on Kāt. VIII. 5. 26 is of a bull and it relies on Ṛg. X. 94. 9 'अंबु अहस्तो अनवाले गधि' for support. According to Āp. XII. 2. 14 the stones are four, according to Kāt. VIII. 5. 28 they are five. The fifth stone, according to Āp. XII. 2. 15, is called upara, it is very broad and on it soma stalks are to be crushed and round it the four stones (called gravaṇ) are placed, the gravaṇs being one span long and big and so tapering as to allow easy beating of soma stalks.
eastern face being curved like the board of a wheel and the western face being straight. In modern practice the boards are not curved on the east, but are straight. The wood is dry and well planed. In sacrifices in which soma is pressed on more days than one the boards are grooved and made to fit in each other and pierced with a nail. The boards are made firm by driving two pegs through them in front, two behind and one each to the north and south (so that they will not recede). Vide Baud. VI. 28. The space of two fingers between the two is filled with the dust dug out from the uparavas. One board is placed on the two southern uparavas and the other on the two northern ones. On the two boards is placed a hide (called adhisavana-carma), which is red and cut up all round to fit in with the boards, with the neck portion to the east and the hairy portion up. On the hide are placed four stones (grāvan) for pressing soma juice. The adhvaryu then issues directions to spread bharis over the great vedî (except the uttaravedi, the khara, uparavas and dhiṣṭyas, Sat. VII. 7. p. 727) and for making the sacrificer take only one-fourth of the fast milk on which he is to subsist (according to Kāt. VIII. 6, 30, half of the milk). Then begins the procedure of the sacrifice of an animal to Agni and Soma (jointly). This is on the same lines as the nirūḍhapaśubandha which has already been described. The various actions such as paristarana, placing the sacrificial pātras, prokṣana are gone through. One more ladle called pracaranī made of vikaptağa wood and resembling a juhū is used in addition (Āp. XI. 16. 6). The pratiprasthātṛ (or neṣṭṛ according to Sat. VII. 8, p. 736) brings the wife from her usual place (the patniśālā). The sacrificer's near relatives who always share the same roof are called. The yajamāna touches the adhvaryu, the wife touches the sacrificer, the sons and brothers of the sacrificer touch the wife. They are all covered with a fresh piece of cloth and the adhvaryu offers with the pracaranī offerings of ajya called Vaisarjina2569 to Soma (Kāt. VIII. 7. 1, Āp. XI. 16. 15). Then comes the carrying forward (pranayana) of Agni and Soma. Fire is kindled on the āhavanīya and is carried to the uttaravedi. Numerous utensils and vessels are taken to the great vedî beyond the sadās for use in the animal sacrifice and in the pressing of soma next.

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2569. According to the Sat. Br. III. 6. 3. 2 the Vaisarjina offerings are so called because by them he sets free all (from the root 'ṣṛj' with 'vi').
day and kept in proper places. Fire is established in the āgnidhra dhišyā. The soma stalks are taken to the havirdhāna maṇḍapa and placed in the southern cart (havirdhāna) on a black antelope skin. The sacrificer consigns the soma to the care of gods with a mantra ‘God Savitṛ! here is thy soma’ (Vāj. S. V. 39, Tai. S. I. 3. 4. 2). Then the yajamāna gives up the intermediate dikṣā after offering into the āhavanīya a samidh with the mantra ‘Agne vrata-pate’ (Tai. S. I. 2. 11. 1, Vāj. S. V. 40) i.e. he loosens his girdle and his fists (that so far had been clenched), gives up the vow of silence (to be observed at both sandhyās) and his fast food and he hands over his staff to maitrāvaruṇa (Āp. XI. 18. 6). He may on the next day (soma pressing day) partake of soma and the leavings of sacrificial food. Hereafter he may be addressed by name and food prepared in his house may be taken by others (Kāṭ. VIII. 7. 22). Then the sacrifice of the animal to Agni and Soma takes place (of the omentum, the paśupurodāśa and havīs). Jāi. after a lengthy discussion (VI. 8. 30–43) holds that this paśu must be a chāga (a goat). Jāi. (VIII. 1. 12) states that the procedure of darśa-pūrṇamāśa is followed in this animal sacrifice and not of soma sacrifice. Vide also Jāi. VIII. 2. 10–14. Animal sacrifice has already been described above (pp. 1109–1131); but there are a few points of difference between the nirūḍha-paśubandha and the agniṣṭomīya paśu offered the day previous to the soma-pressing day; viz. the svaru is not offered into fire in the latter nor is the heart-spit discharged. According to Jāi. III. 7. 43–45 the maitrāvaruṇa is the priest where prāśa and anuvākyā are to be uttered (ordinarily the prāśa is given by adhvaryu and the anuvākyā is uttered by hotṛ.). When the omentum is offered a direction is issued to the subrahmaṇya priest to chant the subrahmaṇya litany for inviting Indra in which the sacrificer is described as the son, grandson and great-grandson of so and so and as the father and grandfather of so and so

2570. Vide Kāṭ. VIII. 7. 5–8 and com. thereon and Āp. XI. 17. 1–6 for the utensils and vessels.

2571. दुःसङ्ग पदार्थों मार्गपिर्वो भक्त्रजात्रे विष्ठाजीपत्र समर्पात सेवयति किस्मा लिखितदीर्घतः अपि आप. XI. 20. 3–4; vide also Kāṭ. VIII. 9. 12. The com. on Āp. says ‘विष्ठाजि दुःसङ्ग पदार्थों सेविते किस्मा लिखितदीर्घतः’ Lēs. I. 3. 18–19 states ‘पारद्वारकाः भक्त्रजात्रेऽपि न संवेदित ‘अपि’ अध्याये यथावेष् ब्रजिष्ठां वे जीवे।’
(vide note 2550 above). Hereafter wherever the subrahmanya is to be recited it is in this form. The agnismayā rite ends with the Patnāsāmyāja (Sat. VII. 8. p. 757). When the subrahmanya call has been made, standing with his face to the west he brings in a jar the water from a flowing river that starts from a mountain, but he should not pass over a river that is near his place, even if it does not start from a mountain. He takes this water before the sun sets and from a spot in the river where the shadow of a cloud and sunshine meet or (if that is not possible) in the shadow of one's own body or of a tree or of the river bank. He should fill the jar with water against the stream with 'havismatīr' (Vāj. S. VI. 23, Tai. S. I. 3. 12. 1). Śat. Br. III. 9. 2. 8–9, Kāt. VIII. 9. 8–10 and Āp. XI. 20. 10–12 suggest other alternative sources for the water. He enters with the jar of vasatīvarī water by the path between the utkara and cātvala, takes it by the north of the āgniḍhra shed, enters the sāla by the eastern door and places the jar to the west of the sālāmukhiya fire. In the second watch of the night the advartyā carries the jar of vasatīvarī waters on his shoulder and takes it round the altar and fires in several ways (minutely described in Āp. XI. 21. 3–5, Sat. VII. 8. p. 759 and Kāt. VIII. 9. 18–23). At that time only the sacrificer and his wife are allowed to stay inside and all others have to go out. Ultimately the vasatīvarī jar is placed in the āgniḍhra shed (Āp. XI. 21. 5, Kāt. VIII. 9. 23) and the soma plant also is placed in the same hut but on the āsandī (a large stool or couch). The sacrificer keeps awake or is kept awake that night in the āgniḍhra shed or in the havirdhāna shed and guards the soma stalks, while the wife keeps awake in the prāgayamsa (the

2572. There was a difference of opinion as to whether the Vasatīvarī waters were brought before or after the subrahmanya call. Vide com. on Kāt. VIII. 9. 12.

2573. Water which was to be employed next day in extracting soma juice is called vasatīvarī. The word probably means 'desirable for abode or dwellers' (as the Sat. Br. III. 9. 2. 16 seems to suggest). Those waters are carried round for protection and for repelling evil spirits.

2574. The shālayāsīra is the ordinary ahaṛatī according to Sat. VII. 8. p. 736.

2574a. आराधनेष्वर वर्तमान ज्ञात्वापि परम्परेय पर्वतेये आप. XI. 21. 12.
usual sacrificial hall). All the priests stay that night in the āgnidhra shed and no one is to stay in the sadas. That night the pratiprasūṇa draws milk in the evening for the paysasyā (śāṃkṣa) to be offered to Mitra and Varuna the next day and the adhvaryu issues orders to milk the cows that yielded the fast milk for the sacrificer and his wife for making respectively from their milk āśīr (i.e. soma mixed with milk) and for the graha (cup) of curds (dadhi) and to milk the cow that yielded the milk in the pravargya rite for dādhyārma (a warm beverage made with inspissated milk) and for the milk that will be heated but not mixed with butter milk (to be offered) to Mitra and Varuna and boiled milk mixed with butter milk and brought to the state of curds for the Āditya graha (cup). The priests deck themselves with ornaments and fine clothes and stay for the night in the āgnidhra shed.

The last day (generally the 5th day) is called 'sutyā' (on which soma is pressed). The priests are awakened sometime after midnight long before dawn in order to be able to finish all actions up to āpāmṛtu (i.e. the extracting of Soma with upāmṛtu stone before sunrise, com. on Āp. XII. 1. 1). Then the adhvaryu sips water and invokes the āgnidhra shed, the havirdhāna shed, the sadas shed, the śruca ladles and vessels called vāyavya (that are contracted in the middle like a mortar, are one span in length and have a bowl on the upper part, Āp. XII. 1. 4). The adhvaryu makes 33 offerings of ājya called yajñatanu in the āgnidhriya fire with mantras (from Tait. S. IV. 4. 9. 1). The various 2575 pātras are placed on the khara (mound), the upām-

2575. बुधना साधने चफां ग्रामान्तराकामचिविवेको वृक्षवर्ग्य। com. on Sat. VII. 8. p. 760.

2576. Among the several pātras the following deserve notice: बुधनाकलस (a vessel like a droga or trough in shape) with the बुधकलस, kept below the southern havirdhāna cart to the west of the axle, the ādāvanīya trough (for cleansing soma) of clay placed on the box of the northern havirdhāna cart, the pūtabhrīt (that has a wide mouth) trough of clay at the mouth of the yoke of the same cart, three (or more) ekadhana jars (that hold water to be poured over soma in extracting the juice). The dropanakalasa is square or round and the other two are earthen and like kumbhas. The dasāpavitra is a strainer made of the wool of a living ram, which wool must be white. It is to be about an aratna in length (vide com. on Kṣit. IX. 2. 16). Vide Haug's tr. of Alt. Br. note on pp. 488-490 for the vessels and the method of extracting soma juice.
supātra on the south corner of the eastern side of the great vedī and the antaryāmapātra on the north corner and between the two the grāvan (stone) called upāṁśusavāna (employed in extracting soma). Āp. (XII. 1. 6—XII. 2. 13), Śat. (VIII. 1, pp. 770—777), and Kāt. IX. 2 describe at great length how and where the numerous pātras required on this day are placed. According to Kāt. IX. 2. 1 the unnetṛ priest arranges the pātras. Then preparations are made for the savanīya paśu (the animal to be killed and offered on the day of the pressing of soma) on the lines of the agnisomīya paśu offered the previous day. Then so early before dawn that birds have not begun to chirp or men to speak the adhvaryu issues directions, to the hotṛ to recite the prātaranuvāka (morning prayer) in honour of the gods that come early in the morning (viz. Agni, Uṣas and the Aśvins), to the brahma priest to observe silence, to the pratiprasthatṛ to take out the materials (nirvāpa) for the savanīya cake and to the subrahmanya to recite the subrahmanyā litany (he will use the words ‘adya sutyām’ in the formula) and promises the hotṛ that he (the adhvaryu) will follow the hotṛ mentally in the latter’s recitation. The hotṛ sits down between the yokes of the two havirdhāna carts and recites the prātaranuvāka in three parts (called kratu), the first for Agni, the second for Uṣas, and the third for the Aśvins.2577 In each part he has to repeat at least one hymn in each of the seven metres viz. Gāyatrī, Anuśtubh, Triṣṭubh, Brhati, Uṣpīha, Jagaṭi and Paṅkti. Aśv. (IV. 13. 6—IV. 15. 3) states the hymns to be recited, the minimum being at least one hundred r̥ks. If all the hymns and verses specified by Aśv. are recited the total of the Agneya section will be over 1324 (out of which verses in Gāyatrī are 320, in Triṣṭubh 591 and only one hymn, Rg. V. 6 of 10 verses, is in Paṅkti metre).

2577. In Rg. V. 77. 1 the Aśvins are called ‘prātar-yeśevē’ (early coming). Vide Ait. Br. VII. 5 ‘वेश देवो वेदः: यात्रेवाणी तपोविषयं अविनो य सततिः सतिस्मित्वमुविनिरामश्चावत्’. Certain verses are omitted from the hymns because they are addressed to some other deity or because they are in another metre than the one required. For example, in Rg. VIII. 11 the last verse is in Triṣṭubh and so it is omitted in the Gāyatrī group; similarly in Rg. X. 8 the last three Triṣṭubh verses are omitted as they are addressed to Indra.
About 250 verses²⁵⁷⁸ are set out by Āśv. for being recited in the Uṣas kratu and about 407 in the Āśvina kratu of the prātaranuvāka (in all about 2000 verses i.e. nearly one-fifth of the whole of the Rgveda). The prātaranuvāka is to be recited in the low or base (mandra) scale (Āśv. IV. 13. 6). Āśv. further directs that even when the minimum of 100 verses or any number short of the one prescribed by him are recited, the order of the hymns set out by him is to be followed and that the three hymns Rg. VII. 12 (to Agni in Triṣṭubh), VII. 73 (to Āśvins in Triṣṭubh) and I. 112 (to Āśvins in Jagati) are called mangala (auspicious) and that if the darkness of night is still there when he is about to finish the prātaranuvāka he should go on repeating Rg. I. 112 till sunlight appears (Āśv. IV. 15. 7 and 9).

While the Prātaranuvāka is being recited by the hotṛ, the āgnidhra (according to Kāt. IX. 1. 15, the pratiprasthātṛ according to Āp. XII. 4. 4) priest takes out materials (nīrāvāpa) for five offerings which are a cake on eleven potsherds for Indra, dhānā (fried barley) for two Haris (bay horses of Indra), Karambha (barley flour with curds) for Pūsan, curds for Sarasvatī, payasyā for Mitra and Varuṇa. There is an option that all five are meant for Indra, but the last four are in that case to Indra associated with the other deities in order as shown below.²⁵⁷⁹ The adhvaryu asks the hotṛ to think of water and issues directions to the attendant of maitrāvaruṇa holding a maitrāvaruṇa camasa (a flat wooden dish or cup with a handle) that he should come with the adhvaryu, to the neṣṭṛ to fetch the wife or wives of the sacrificer, asks the other r̥tviks to hold the ekadhana pitchers and the āgnidhra to wait near the cātvāla pit with vasatiṝvari waters. The adhvaryu goes to a pond or

²⁵⁷⁸ Vido Prof. Eggeling's note in S. B. E. vol. 26 p. 230 for the variation in tone when repeating the hymns and detached verses. The word kratu occurs in the Ait. Br. VII. 8 'तन्त्रक्रत्यायां कृष्णश्राविणां तत्त्व-मात्स्यिष्ठस्'.

²⁵⁷⁹ Payasyā is the same as āmikṣa. Vide com. on Āp. XII. 4. 11 and above n.2448. ब्रजायु सरिबेस घाणात, ब्रजायु मृष्णस्या करमन, ब्रजायु गर्भाविवेदेशी भूषि, ब्रजायु मित्रावरुणस्य परपत्रां com. on Kāt. IX. 1. 20. अप. differs in some details. He says that karambha is mantha (parched barley meal) mixed with water or njya (com. on Āp. XII. 4. 13) and parivāpa (15jas of rice) are offered to Sarasvatī (Āp. XII. 4. 6 and 13). Vide Sat. VIII. 1. p. 783 which is 'ब्रजायु हरिस्ये ...... करमन्त सरस्त्रे भारस्ये परिवापत्ताः-विन्यास पुरोक्षासमावायाम्.'
lake, makes offerings of ājya with the camasa of maitrāvaruṇa, fills it with water, the ekadhana pitchers also are filled and the wife fills a vessel called pannejana or pānnejana (a small vessel with water for washing the feet or thighs). While the ekadhana pitchers are being filled the hotṛ recites Rg. X. 30. 1-9 and 11 which are called 'aponaptriya verses' as the deity of those verses is 'apāmnapāt' (vide Ait. Br. VIII. 2, Aśv. V. 1. 8 and S. B. E. vol. 26. p. 232 n. 2). Then the water in the maitrāvaruṇa camasa and the vasātivāri waters are mixed up together. And placing the vasātivāri water in the hotṛcamasa the adhvaryu hands the camasa to the sacrificer, which water is thence-forward called nigrābhya (Āp. XII. 9. 1) Then the adhvaryu makes an offering of curds from a cup (called dadhi-graha, Āp. XII. 7. 5-7). He also takes a few soma stalks from the heap of soma, places them on the upara (vide note 2582) and pours some vasātivāri water over them, beats the stalks with the stone, extracts soma juice, fills a cup with it and offers it (this is called soma-graha, Āp. XII. 7. 10-12). Āp. XII. 9 and Kāt. IX. 4 describe how soma is extracted to fill the Upāṁsūgraḥa by using the Nigrābhya water, a portion of it is offered in the southern part of fire (the tyāga is 'idam sūryāya') and a portion is kept in the Āgrayaṇāsthālī and a large coil of soma stalks is placed in the Upāṁsūgraḥa for use in the evening pressing. Vide Haug's tr. of Ait. Br. p. 489 and S. B. E. vol. 26 pp. 244-245 n. 2 for the method of the pressing of soma for upāṁsūgraḥa (they slightly differ). Then comes the mahābhīṣava (the great or principal pressing of soma). The adhvaryu goes near the adhavanīya trough and pours into it all the water that is in the maitrāvaruṇa camasa and a third part of the vasātivāri water also is poured in that trough and also of the ekadhanā water. The rest of both kinds of waters is kept in the place of the ekadhanā water (viz. to the west of the axle of the northern havirdhāna and below it). The adhvaryu sits to the north of the adhīsavaṇa-carma towards the east and behind him sits the sacrificer, to the south of the adhīsavaṇa-carma sits the pratiprasthāṭra, to the west nesṭrā and to the north the unnetṛ (Āp. XII. 12. 2

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2580. एक्खरण अज्ञा वात्सा अतः पायोजन् नातामावहीमायाये स्वाती पायोजनं च पस्यसिंस्कारः। com. on अतः. XII. 5. 3.

2581. There are two kinds of waters used in extracting soma, viz. वसातिवारी that are brought the preceding night and ekadhanā brought that very day (com. on आश्व. V. 1. 9.)
and Sat. VIII. 3. p. 825). A very large portion of the soma stalks is to be taken for the morning pressing and a small one for the midday one (Āp. XII. 9. 7). The adhvaryu takes hold of the stone called upara,\textsuperscript{2582} places it on the adhisavana hide, brings soma stalks thereon, nigrābhyā water is poured on them, the stalks are beaten by the priests with the other stones held in their right hands, which have a golden ring or the like. This is called the first turn or round (paryāga). Then there is a second turn, when the stalks of soma scattered about in the first beating are collected and are again pounded. Then there is a third turn. The texts even prescribe how many times the stalks are to be beaten in each turn (vide Āp. XII. 10. 4–8, 9 and XII. 12. 8–9). The wet and pounded stalks are collected by the adhvaryu into a vessel called sambharanī,\textsuperscript{2583} are put in the ādhavaniya trough which already contains water, the ādhavaniya contents are thoroughly stirred, the stalks are washed, pressed, then taken out and placed on the adhisavana-carma. The four stones are again placed facing the upara (the central big stone), the sediment or dregs (ṛṣa)\textsuperscript{2584} of the soma stalks are put over the face of the stones. The dronakalasa (a big trough) is carried from its place and kept over all the stones by the udgātri priests, who spread over it a woollen strainer or sieve held on a wooden frame or stool with its hem to the north and its centre (nābhi) made of the bunch of wool that was handed over to the sacrificer when soma was purchased (Āp. X. 26. 11 and XII. 13. 1). The unnetṛ priest takes in a vessel (camasa) the soma liquid from the ādhavaniya trough, pours it into the hotreasma containing nigrābhyā water held by the sacrificer, who pours a continuous stream on to the woollen strainer (from the hotreasma). From the stream of soma juice flowing down from the strainer all cups (that are wooden) up to the dhrūva cup are filled, the first being the cup called antaryāma. The soma that falls in the dronakalasa is called śukra (Kāt. IX. 5. 15). The Upāṁśu cup is offered before sunrise, while the adhvaryu offers the antaryāma cup when the sun rises (Āp. XII. 13. 12). The cups filled

\textsuperscript{2582} The stone (upara or adri) is called upāṁśusavāna (Kāt. IX. 4. 6). Com. ‘उपाङ्गशवाय सोम: दूसरे वेष उपाङ्गशवाय इति चिन्मिती संस्का’.

\textsuperscript{2583} संस्कारत्निकत्तमम् सरस: सोमोक्रकाथिमयं संभवदी वरुणं सह:पूर्णपामनिर्मातिमयं com. on कामव. IX. 5. 6.

\textsuperscript{2584} अन्नमी कोम: यदीमस्य पूर्णात्मकातिसतिसर्वहृद्रुविभयं जनार्धनं भवति तेन स्वाभारी लोमः। निर्बत V. 12.
are Aindravāyava, Maitrāvarūṇa, Śukra, Manthiṇī, Ágrayaṇa, Ukthya, Dhrūva and they are placed on various spots of the mound (khara) described at p. 1155 above. As the cups are filled from the stream (dhāra) they are called dhāragrahas (com. on Kāṭ. IX. 6. 26). The cups are wiped with the hems of the strainer or another strainer is employed for the purpose (Āp. XII. 14. 10–11). In the case of the maitrāvarūṇa cup the contents are mixed with boiled but cooled milk, those of the manthiṇī with barley flour. The three grahas viz. Ágrayaṇa, Ukthya and Dhrūva are filled to the brim. He then fills three cups called atigrāhyas for Agni, Indra and Sūrya (Āp. XII. 15. 9, only in Agnistoma and not in other soma sacrifices). After the cups are filled, the dropakalāsa trough is half filled with soma juice, then the stream of soma stops (Āp. XII. 16. 9, Kāṭ. IX. 6. 26), all fluid from the woolen strainer is wrung out into the dropakalāsa and the strainer is kept aside. Then he pours from the maitrāvarūṇa camasa which is filled with skadharṇa waters into the ādhavanlyā trough as much as would be necessary (for filling all soma vessels in the morning pressing); he spreads the strainer with its hem to the north on the mouth of the pūtsbhṛt trough, pours thereon a portion of the soma juice that is in the ādhavanlyā trough and then touches all the three troughs with distinct mantras (Āp. XII. 16. 11). Then the adhvaryu, prastotṛ, pratihartṛ, udgāṭa, the brahmā (being the last) come out of the havirdhāna shed touching each other with the right hand in the order stated (Tāṇḍya Br. VI. 7. 12, Āp. XII. 17. 1), adhvaryu being the first (some give a slightly different order). They perform (or according to Kāṭ. the adhvaryu alone performs) what are called ‘viprud-dhōmas’.2585 When the soma is being pressed drops of it are scattered about. In order to make these drops go to the gods and also as a sort of expiation this offering of ṣṭya is made to Soma (in all the three savanas). Then the five priests touching each other (adhvarya being the leader, brahmā being the last and the sacrificer touching him) creep with heads bent in a stealthy manner (like hunters pursuing a deer, according to Āp. XII. 17. 3–4) towards the north for the purpose of the Bahispavamāṇa

2585. विपूल (f) means ‘a drop or spray’. स्त्राणां विपूलां वेदान्तस- रणां गैयुष्यमाते भवति होता (com. on Āp. XII. 16. 15); अविद्ययः वेदान्तस- रणां गैयुष्यमाते भवति होता (com. on Kāṭ. IX. 6. 30).
chant that is to be sung. The adhvaryu takes two blades from the grass strewn on the altar, throws one in the catvāla pit and the other in front of the udgātr priests or gives a handful of kuśa grass to the prastotṛ with 'Vāyu makes the him sound' (Tāi. S. III. 3. 2. 1). The udgātr priests ask the permission of the brahmā priest 'shall we chant' (and also of Maitrāvariṇa, according to Āśv. V. 2. 11) and he replies 'yes, do chant' (after repeating in the morning pressing 'bhūr-indravantaḥ', but with 'bhuvah' and 'svaḥ' in the other pressings). Vide Āśv. V. 2. 12-13. According to Āp. XIV. 9. 7, X. 10. 1 the brahmā repeats the text 'deva savitar &c.' and then one of the texts called stomabhāgas (in Tāndya I. 9-10), the one employed here being the first viz. 'rāśmirasi' (thou art a ray, to thee for residence, give impulse to residence) and then gives permission. All pavamāna chants are introduced in this manner (i.e. by giving a handful of kuṣas to the prastotṛ &c.). In the case of stotras other than pavamāna, the adhvaryu makes the chanters start after giving them two kuṣa blades with 'asarji ...... upāvartadhvam'. At the time of chanting the bahispavamāna stotra, the priests and sacrificer sit inside the vedi not far from the catvāla pit in a certain order and look at the catvāla or they sit round the northern shoulder of the vedi. The udgātr sits facing the north, the prastotṛ sits facing the west and the pratihāṛṇya sits facing the south-east; in front of them with faces to the west sit adhvaryu and the pratiprastātṛ and the sacrificer sits to the south of these. They sit placing their right foot on the left thigh, look at the horizon and hold their mouths straight (neither hanging down nor up-lifted). This is the position of the chanters in all stotras (Laṭ. I. 11. 18-23). Then the prastotṛ, udgātr and pratihāṛṇya chant the bahispavamāna chant. The place where this chant takes place is called 'astava' (com. on Āśv. V. 3. 16).

2586. The purpose of this creeping is that the sacrifice is like a deer 'बुधे लक्षण विश्रितसि' Āp. XII. 17. 4. Vide Sat. Br. I. 1. 4. 2 referred to in note 2308 above for the story of yaja having assumed the form of a black antelope.

2587. बहीः प्रविष्टां प्रविष्टां तत्रः बहिष्मवमान बहिष्मविन्धि गतानि दुनानीति बहिष्मवमाननिति च. com. on Sat. VIII. 4. p. 847.

2587a. Vide Baud. VII. 7, com. on Sat. VIII. 4 p. 848, in each of which the order is different. Āśv. V. 2. 4 says that while creeping out for a pavamāna, the maitrāvariṇa and brahmā are always behind the akṣman priests.
The Bahispavâmaṇa of sacrifices lasting for more than one day is chanted in the sadas except on the first day (vide Drâhyâyaṇa Sr. IV. 1. 13). The sacrificer and at least four of the other priests (but not adhvaryu) act as choristers (upagâṭṛ, Āp. XII. 17. 11–12). According to Lâṭ. I. 11. 26 and Drâhyâyaṇa III. 4. 6 the priests sing the chorus ‘ho’ and the sacrificer says ‘om’ continuously in the mandra (low) tone in the intervals between the prastâva and the other elements of the chant and also during the chanting of these elements except the nidhana, according to com. on Drâhyâyaṇa III. 4. 6 and stop from doing so at the finale (nidhana) which is to be sung by the three sâma priests together. Jai. (III. 7. 30) states that the choristers are some of the priests (rtviks) themselves (except adhvaryu) and not others. At the time of the first prastâva of the bahispavâmaṇa chant, the sacrificer mutters the famous prayer (set out on p. 5 above) ‘asato mā sad gamaya ... māmṛtam gamaya’ (Br. Up. I. 3. 28 and com. on Kât. IX. 7. 4), while according to Āp. XII. 17. 14 the sacrificer mutters the daśahotṛ text (vide p. 993 above for them). The first stotra at each pressing is called Pavanâna (Āp. XII. 17. 8–9), that at the morning savana being called Bahispavâmaṇa, those at the 2nd and 3rd pressings being respectively called Madhyandina pavamâna and Ārbhava or Tṛtiya Pavanâna. The other stotras are called Dhurya (com. on Kât. IX. 14. 5).

According to Lâṭ. I. 12. 1 and Drâhyâyaṇa Sr. III. 4. 16–17 the prastotṛ takes the prastara bunch from the adhvaryu, asks the permission of the brâhmaṇa and the praśâṣṭr and then hands over the prastara to the udgâṭṛ who touches his thigh with it, and keeps it down with a yajus mantra.

2588. अथातः पवमाणादेवतामारोही: स वै ततो शाम शामीति स पञ्च प्रसुपालेश्वरानि अवेषुस्तो न सदृशस्वत मस्तो न अंयविलायतं सुकुमारस्वत नपि वियति. Br. Up. I. 3. 28. These three Yajus sentences are called abhyāroha and are to be recited only once with the accent that they have in the Sat. Br. According to Āp. XII. 17. 15–16 the sacrificer mutters at the beginning of the Bahispavâmaṇa stotra also ‘āyenosā’ and at the beginning of the first pavamâna of the other two pressings the following two mantras respectively. The Tai. S. III. 2. 1. 1 has the mantras ‘सो वै पवमाणादेवतामारोही विजेतेषु पवमाणादेवतारोहिति न पवमाणास्येवशिश्विते देवनोस्य नागपर्यस्यायु कर्तव्यम् अत त्वमास्ति त्वस्वरूपं संसाय न पार्वत: ... पार्वत:’ Vide Tâḍyâ Br. I. 3. 8 and Drâhyâyaṇa III. 4. 27 for these mantras.
The three sāman priests then commence the chanting of the Bahispavamāna stotra, while looking at the cātvāla (Tāṇḍyā VI. 7. 24). The verses in this stotra are nine, viz. Rg. IX. 11. 1-3, IX. 64. 28-30 and Rg. IX. 66. 10-12; they correspond to Sāmaveda II. 1. 1. 1-3 (Benfey) and S. V. vol. III. pp. 4-5, 7-8, 10-11. According to the com. on Lāṭ. VI. 10. 1 each sāman in a stotra has five parts called prastāva (preceded by ‘hum’ uttered by the sāman priests together), udgitha, pratibāra, upadrava and nidhana (finale), which are respectively chanted by the prastotṛ, udgātr, pratihātr, udgātr, all the three together. According to Lāṭ. I. 12. 7 the Bahispavamāna is begun to be chanted after once uttering the syllable ‘hum’, while the udgitha in all cases begins with ‘om’ (Lāṭ. VI. 10. 13). In other stotras the himkāra is made more

2589. स्त्रीगताय नामन् प्रतिचर्यायमलकरापद्विधानभावना भक्ति्यस्वत्याशिविध- विभूति तत्स्था भाषा भनिः प्रतिहार्य; अभिः खेन्त्रा भविष्यति। अभि देवाः हुयक्ष्ये। तस्य उपयोगम्। अभि पारस्मायी मायात्तेन कराम। अभिः देवाः हुयक्ष्ये। पारस्मायी कराम। अभिः देवाः हुयक्ष्ये। पारस्मायी कराम। हीरे उपासने... नोढ़ूँ is the कस्त्राक, अभि ... पारस्मायी कराम and so on. The other verses of the Bahispavamāna are set out below. लाखायानम् (VII. 10. 18-11. 14) illustrates how this verse is to be chanted. Vide Haug’s tr. of Ait. Br. p. 120 for a note on this. In many rites the nidhana was not fixed but could be varied according to the desire of the yajamāna. Vide तांकायम्. VII. 1. 11 ‘हुयः प्रभुकालम् निधमे कुर्वले: स्वर्गमात्रम् यहो अखरवर्धकालाय आयुर्वञ्चचित्व्या हस्तिपर- भिभस्ति’ and लाखायानम् VII. 11. 15, तै. II. 2. 28-29.

अभि ते मुनून प्रयोगम्। अभि मात्रविना अशिवा दे दे उद्वे देवाः यदो 1 2 3 1 2 | हे आ रुँ | वैयै। सो 3 5 2 3 5 2 ||

सै न पवत्स श्रे गवयम्। अभि शात् जा ना नाय यहाँ तो शात् रौजो 1 ना 3 1 2 1 2 | हे आ रुँ | वैयै। 3 5 2 3 5 2 ||

हितायहितत्वः (हितायहितत्वः) वैविद्युतविना हक्षेऽसै। अभि पारस्मिः। भावो जा नाय रूप रुँ शेमादेव सुको 1 2 1 2 | हे आ रुँ | जादि। 3 5 2 3 5 2 ||

‘हितोऽसैं’ हेतृतिसिद्धम्। अभि मात्र वात्यकालम् 1 2 3 2 1 2 | हे आ रुँ | वैयै। सो 3 5 2 3 5 2 ||

(Continued on next page)
than once (vide com. on Drāhyāyaṇa Śr. III. 4. 22). The Lāṭ. Śr. itself illustrates (in VII. 10. 18–21) how the first verse is chanted. The nidhanas for the nine verses are (Lāṭ. VII. 13. 7) sāt, sām, suvaḥ, idā, vāk, a (for the last four verses). The note below will, it is hoped, convey some idea (however vague) of the manner in which the sāman verses are manipulated for the purpose of chanting. It is very difficult (nay, almost impossible) to convey in print how the sāmans are sung. The difficulty is aggravated by the fact that the notations adopted in the mss. and the editions are different and hardly any two MSS. agree in all respects. Besides the present writer does not profess to have studied the intricacies of ancient Indian or modern European music and is not in a position to write a dissertation on this topic. He has, however, given below and elsewhere such general and useful hints as could be gathered from Sanskrit works. Those who are desirous of making a

(Continued from last page)

This is taken from a Ms. in the possession of Śvāmī Kevalānanda of Wai, Dist. Satara. The figures over the letters are shown in red ink in the Ms., the figures that come after the letters in the same line are shown in dark ink. In D.C. Ms. No. 334 of 1883–84 which is on Agniṣṭoma audgūra all the nidhanas of the Bāhispavamāna have at the end the same figures, viz. ट, ट and there are in it also a few more variations from the text printed above from the Wai Ms. A third Ms. (copied in 1755 A.D.) in the Bhau Daji collection at the Bombay Asiatic Society’s Library has also been very useful in setting out the sāmans. In the Devaṅgāra Brāhmaṇa of the Śāmaveda (ed. by Burnell) it is stated that the devatas of the sāmans are determined by the nidhana. In all sāmans having a nidhana the deity is Indra except where special rules indicate other deities.

‘अन्नि वर्ष: प्रभापि: सोऽऽी वर्षस्फळान्तः पुष्प सर- त्वीर्यासि। इन्द्रियविद्या पणिनिध्वनिः इन्द्रियिंनिध्वनिर्गत्यायाः। सर्वाणि सिद्धन- वर्षस्फळग्रामवाचस्पदार्थः। सर्वाणि स्त्राणिः मात्रापातानि च सर्वस्फळाः। एतस्ताद्ध्वाऽः’ ईशानाध्वाय I.
close study of the sāmans may read the following: The Pañca-
vidha-sūtra, edited by Dr. Richard Simon (Breslau, 1913);
Sāyaṇa’s introduction to his commentary on the Sāmaveda in
vol. I of the B. I. edition; Nāradiya-sīkṣā published in the
Benares Sanskrit series; Satyavrata Sāmaśrami’s learned notes
in his edition of the Sāmaveda in five volumes (in B. I. Series);
Burnell’s Introduction to Sāmavidhāna Brahmana (1873),
Introduction to the Jālmīnyā text of the Āṛṣeya Brahmana
(1878, where on p. XV he gives diagrams of the hand and
fingers employed in indicating the chanting of the sāmana),
Introduction to Rktantra-vyākaraṇa, particularly p. XXXVIII
(1879); ‘the Vedic chant studied in its textual and melodic
form’ by J. M. Van der Hoogt (Wageningen, Holland, 1929)
which presents a special study of stobhas; translation (with
notes and Introduction) of the Pañcarāmā Brahmana by
Dr. Caland (in the B. I. series, 1931); the Introduction to the
recent edition of the Sāmaveda brought out by Pandit Sātavale-
kar at Aundh (1939); ‘the Music of Hindostan’ by A. H. Fox
Strangways (Oxford, 1914), particularly pp. 249–279; a booklet
‘the Ancient Mode of singing sāmagāna’ by Mr. Lakṣmāna
Śāṅkarabhaṭṭa Drāvida of Poona. It may, however, be stated
here that even on reading these books no thorough knowledge
of sāmagānas can be acquired. Thorough investigation and
research have yet to be made in these gānas and the first
endeavour must be to collect gramophone records of the methods
of chanting adopted throughout India and then compare them.
A generation or two hence, it is feared, hardly any learned
sāma singers will be left.

Most of the sāman chants are taken from the Rgveda. In
reciting a verse from the Rgveda attention has to be paid to the
accents called udātta, anudātta and svarita. When the same
verse is chanted as a sāman, one has to attend besides to the
notes of the melody to which the verse is being sung. The
way of marking the accents of the Rgveda verse is not followed
when it is taken in the Sāmaveda. The svarita of the Rgveda
is represented in the Sāmaveda MSS. in several ways, but
generally by the figure 2 written above the letter and anudātta
preceding an udātta is represented in the Sāmaveda sambhāta
by the figure 3 and udātta following an anudātta has the figure
one placed on the letter. There are further detailed rules about
these accents and also other marks which are not set out
here. Only one further remark is made. The letter ‘ra’
preceded by 3 is placed over a svarita coming after the udatta which follows another udatta. Modern sāma singers have generally no knowledge of these ancient rules and signs but only chant as they learned from their teachers, nor do their chants always agree with the notations in the several MSS. Further there is a certain monotony and sameness in their melodies. If one hears a modern singer sing songs in several rāgas like the Jogi or Jhinjotī or Khamāch a person totally ignorant of the rāgas can feel, however vaguely, the difference between the two. But this is not so when a Rathantara melody or a Bhati melody is sung.

According to the Sāmavidhāna-brāhmaṇa (I. 1. 8 and 14) these notes (also called svaras) are seven, viz. kruṣṭa, prathama (1st), dvitiya (2nd), tṛtiya, caturtha, paṅcama (or mandra) and antya (last) or atisvārya. 2591 Sāyaṇa explains that the seven svaras named above are arranged in a descending scale, though from the words first, second and so on one is apt to suppose that they are in an ascending scale. Sāyaṇa further states that these seven svaras are also called yamas. 2592 In the Nārādiya-śikṣā (Benares Sanskrit series) the seven svaras are stated to be prathama, dvitiya, tṛtiya, caturtha, mandra, kruṣṭa and atisvāra (I. 12). The kruṣṭa is the highest note and comes before prathama in many texts. The same work (III. 5) mentions the seven classical notes, śadja, ṛṣabha, gāndhāra, madhyama, paṅcama, dhāvata and niṣāda (which are indicated in modern India as sa ri or re ga ma pa dha ni). The Nārādiya-śikṣā then (V. 1-2) tries to establish a correspondence between the seven ancient names of the notes of sāma chanters and the seven notes of classical times by stating that the seven sāman notes mentioned (from prathama onwards) are respectively the same as the notes produced on the Indian vīṇā (lute) called madhyama, gāndhāra, ṛṣabha, śadja, dhāvata, niṣāda and paṅcama.

Pandit Sātavājekar (Introduction to the edition of the Sāmaveda p. 2) holds that the printed Nārādiya-śikṣā has

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2591. ततोत्तो कहतानं इव सामः स्वरसं देषा उपयोजितां योगवेष्टनां पदस्तिः महत्या जीवितं तो द्वितीयसं सम्बन्धांशस्त्तनं पदश्च यथाहतः सिद्धौ ये चाप्रेक्षु हृदेषुः या प्रसादस्वरसंस्कारं योग्यस्तमोग्यात्माः चन्द्रवत्योऽयोग्यां महत्यांमीशास्त्रार्थम्: सतेवायासातिः सा कोशार्येऽचिं भायतुः। सामविध्वासाध्यम् I. 1. 8.

2592. तत्र जय नमः स्वरसस्ततः द्वारानामाः सत चारै भवति सामै। अवलोकनाय प्राप्यविशेषः सत स्वरं ये यमार्जस्त धृष्टं। आलंकारांश्च च प्राप्य सामान्यिकम् एकथा एकादशः एस्य । (Published by Sanskrit Sahitya Parisad, Calcutta.) The com. says ये सत स्वरं ध्वनिसंवेदन- स्वभाववशीलो गृहसाहित्येऽं सामान्यवेदनमानन्तरं ये च कु-द्वम-त्रि-स्त्री-चन्द्र-ग्री-सरस्वतिवाचः। सामान्य भिन्नतास्य वस्तु देखितम्।
wrongly transposed the places of niṣāda and dhaivata. The notations employed in the North Indian and South Indian Mss. of the Sāmaveda vary considerably and the confusion is made worse by the fact that the several sākhās (such as the Kauthumās, the Rānāyaniyas and Jaiminīyaś) have various readings and varying notations of their own. The Nārādīya-śikṣā further points out (VI. 2–6) that the sāmans can be sung to the notes of the ordinary vīnā and also to the accompaniment of the movements of the thumb and fingers of the hand (and so it calls the latter gātravīṇā, ‘body-lute’). The reciter sitting cross-legged is to place his hands on the two knees, to touch by the tip of the thumb the middle parva (joint) of the fingers for indicating the several notes of the song (and not the root of the fingers) and to hold the hand in front of his nose like a cow’s ear. The seven svaras are indicated as follows: the krūṣṭa is on the head (top) of the thumb, the prathama (i.e. madhyama of classical notes) is on the central part of the thumb; gāndhāra, ṛṣabha, sādja and dhaivata (i.e. 2nd, 3rd, 4th and mandra) are respectively indicated by (touching with the tip of the thumb the central joints of) the fore-finger, the middle finger, the ring finger and the small finger; and niṣāda is indicated at that part of the palm below the small finger which resembles a channel when the fingers are closed in a fist.

While the Bahispavamāna is being chanted the unnetṛ priest pours the soma juice contained in the ādhavaniya vessel on to the pūtabhrāt trough over which the woollen strainer is stretched with its hem to the north. When the chant is finished the ādhvarya issues directions (praiṣa) to the āgnidhra priest to kindle fires (on the dhiṣṇyas), to strew kuṣa grass (on the vedi) and to deck the purodāsas and to the pratiprasthatṛ to come with the savaniya (to be sacrificed on the pressing day) paṇu (animal). The āgnidhra brings burning coals from the āgnidhriya fire and kindles fires on the dust (or sand) of the several dhiṣṇyas beginning with that of the hōtṛ (in the order in which the seats were arranged and with the same mantras). The

2593. यो सामवाणि मध्येः स वेण्णर्वसः तरः। पीति स गाम्भरसतुर्विच- स्रक्षेण स्त्रुतः॥ चतुर्थी चश्चर्य हरायुः पक्षासि चैवतो भवेत्। वहिः निवालो विजेः। सत्तमः प्रक्षम: स्त्रुतः॥ नारादीयसित्सा V. 1–2.

2594. अमुच्छरोतितो कृतो लङ्कुष: मध्येः। पीति त्रिनिद्रा ह गाम्भर बरुषमत्वं न्ययेऽ॥ अग्निमहं चश्चर्य हरायुः। पक्षासि च बैरोतः। तदानानां धोयसाहू निवालो तत्र विजेः।॥ नारादीयसित्सा VII. 3–4.
agnidhra spreads kuśas beginning from the gāhapatya up to the śahavanīya, along the prāśthyā line and decks the purodhāpas. He offers soma into the śahavanīya, agnīdhṛya and mārjṭalya fires and āśya in others. The adhvaryu, whom the sacrificer touches, fills the āśvina cup (graha) from the drona-kalaśa with the periplavā (a small spoon resembling a scuś without its rod, Āp. XII. 2. 7) and the other cups that are not dhārāgrahas are also filled in the same way.

Then begin the rites for the offering of the savanīya pasū, commencing from the tying of a triple girdle round the post (yūpa). According to Kāṭ. IX. 8. 1 the girdle (raśana) that was used the previous day at the time of sacrificing the Agnī-somīya animal is again used for the savanīya pasū, while according to Āp. XII. 18. 12 a new girdle is used. In the Agništoma the animal sacrificed on soma-pressing day is a goat for Agni. In the Ukṣya sacrifice another goat (in addition) is sacrificed for Indra and Agni, in the Śoḍāsin sacrifice a third pasū (a ram according to Kāṭ. IX. 8. 4, a goat according to Āp. XII. 18. 13) is offered in addition and in the Ātirātra a fourth one (a goat) to Sarasvatī in addition. Kāṭ. (IX. 8. 5–6) allows optionally a ewe. These four animals that are offered are called stomaśya (Kāṭ. IX. 8. 7) and kralupātus (Āśv. V. 3. 4). Then the procedure of Nirūḍhapaśu-bandha described above is followed up to the offering of the vapā (omentum) and subsequent mārjana (purification with water). Then all the priests and the sacrificer enter the sadas and occupy places to the east of the audumbarī post and to the west of their several seats (dhiṣṇyās) and other places after looking (with mantras for each) at the several cups, the three troughs (śahavanīya, pūtabhṛt and drona-kalaśa), the clarified butter and vessels and the sacrificer pays homage to all these (with mantras set out in Āp. XII. 19. 5 ff).

At this stage the pratiprasṭhār brings the five savanīya offerings (vide p. 1163 above). The adhvaryu places them on the vedi, cuts off portions of the offerings, arranges them in one large vessel (or the juhū) in such a way that the cake for Indra is placed in the middle, the dhāna is to the east of it, karambha to the south, parivāpa to the west and āṃikā to the

2595. This coming back to the dhiṣṇyas is called sarpaśa. Vide Kāṭ. IX. 8. 25. Āśv. V. 3. 24 says ‘पूर्वीनेरुपश्रीनमिच्छन बिकर्षाय भवालसतःसरे–
परिमोक्षात्’.
north. The portions meant for svistakṛt are placed in the Upabhṛt. The adhvaryu issues his direction to the maitrāvaruṇa to recite the anuvākyā for the purodāsa and other offerings to Indra in the morning pressing and to ask the hotṛ to repeat the yājya for the same. The anuvākyās for the purodāsa and other offerings in the three savanas are respectively Rg. III. 52. 1, 5, and 6 and the anuvākyās in the three savanas for the svistakṛt offering are Rg. III. 28. 1, 4 and 5 respectively. The maitrāvaruṇa’s praiṣa to the hotṛ and the latter’s formula before the offering is made are given in the note below. \[2596\]

The adhvaryu makes the principal offering into fire and then the svistakṛt. Portions of the remainder are cut off for the Brahmā priest, iqū is cut off and placed on the seat of the hotṛ and the rest is kept securely for the sacrificer.

Then offerings of soma from the cups are made to the joint deities (dvidevatya grahas) viz. for Indra and Vāyu, Mitra and Varuṇa, and the two Aśvins. After this comes camasonnayana. The unnetṛ fills to the west of the uttaravedī nine camasas for the priests called camasādhvaryus, by first pouring in each some soma from the dronakalasa (this is upastaraṇa), then soma from the pūtabhṛt trough and then again from the dronakalasa (this is abhīgharaṇa). The order in which the nine are filled is: first that of hotṛ, then for brahmā, udgāṛ, sacrificer, maitrāvaruṇa, brāhmaṇaccharinsin, potṛ, netṛ, āgni-dhra (there is none for unnetṛ and acchāvāka here). The maitrāvaruṇa repeats Rg. I. 16, VII. 21 and IV. 35 in the three savanas respectively when the camasas are being filled (Aśv. V. 5. 14). Then follows sūkramanți-pracāra. The adhvaryu takes the soma cup called Śukra, the pratiprasthaṛ the Manthin cup and the camasādhvaryus the camasas that are placed on the uttaravedi. The camasādhvaryus are not rtviks chosen by the yajamāna but they are assistants chosen by the priests (the rtviks themselves). Vide Jai. III. 7. 27. Jai. (III. 7. 26–27) further says

\[2596\] ‘पत्र: मातासाध्येष्याः दुरोकालाणामहर्षयः’ is the direction to the ने्मायत्व in मातासाध्येष्याः माध्यिनिभवत्व सर्वसाध्येष्याः c. in माध्यिनिभवत्व and तुदिरिस्व यस्मात्रेष्याः माध्यिनिभवत्व c. in तुदिरिस्व. Vide आध्य. XII. 20. 15, क्ष. IX. 9. 6 and 8, सत. VIII. 6. प. 863. The जैव is होता पश्चात्र हरिङ्गो धराः अरु दुरोकालाण वर्ष्यम् सर्वसाधपित्त यादार्थाय परश्रमयो धुरुष्यपूर्वे। सिनीपित्तव्यौः पुप्पम् मातासाध्य दुरोकालाणित्व: अध्यिनाय ज्ञाताः पौयूं होर्ष्यम् ।. Vide आध्य. V. 4. 3. The होता says ‘दुरोकालाण हरिङ्गो हरिङ्गो... ज्ञाताः पौयूं होर्ष्यम्’ (the words हरिङ्गो... हरिङ्गो are repeated from the above जैव of मातासाध्य.). Vide तं. VIII. 6 for हरिङ्गो... हरिङ्गो... हरिङ्गःौ. as the words of the जैव.
that they are generally ten. They (advayu and pratipras-
thāṭ) cover the cups with two pieces of wood (chiselled off when the 
ypa was made) that are sprinkled with holy water, wipe 
the cups from their mouths downwards with two pieces (of the 
ypa, but not sprinkled) saying ‘wiped off is Śaṇḍa’ (advayu 
says) and ‘wiped off is Marka’ (says pratiprasṭhāṭ). They place 
the cups on the south and north corners of the western side of 
the uttaravedi, go to the south and north of the yupa, throw away 
the unsprinkled chips (referring to the repulse of Śaṇḍa and 
Marka) outside the vedi and the sprinkled ones are placed 
into the āhavanīya and standing on both sides of the yupa they 
two offer the cups with their faces to the west and the cama-
sādhvayus (who are nine here and ten in other cases, vide 
com. on Kāt. IX. 11. 2) do the same with faces to the east and 
silently. All these offerings are made to Indra (com. on Kāt. 
IX. 11. 2). The pratiprasṭhāṭ pours what remains in the 
manthlin cup into the śukra cup and the advayu pours the 
mixture of the soma juice remnants of the two cups into the 
hotṛ-camasa. The advayu directs attendants to refill the cups 
of the maitrāvaruṇa, brāhmaṇa-chaṁṣin, pṛṭ, nṛṣṭṛ and 
agniḥra with soma from the dronakalasa and the contents are 
offered into fire respectively for Mitra and Varuṇa, Indra, 
Maruts, Tvāṣṭṛ, Agni. Then the hotṛ, advayu and pratipra-
strasṭhāṭ partake of the remnants of the contents of the cups 
offered to the double deities (Indra and Vayu, Mitra and VARUNA, 
the two Aśvinīs). Vide Āp. XII. 25. 13. A keen controversy is 
carried on in the sūtras whether the advayu or hotṛ drinks 
first. Vide Āp. XII. 24. 6, Kāt. IX. 11. 12–17. The contents 
the cup for Indra-vayu are drunk twice and of the rest 
once. The mantra in all cases of the drinking of soma 
by the priests is ‘vāgdevi juśaṇa somasya trpyatu saha 
prāṇena svāha’ (Vāj. S. VIII. 37, Āp. XII. 24. 11. 12, Kāt. IX. 11. 
19, Āśv. V. 6. 22). The remnants in the cups are poured into hotṛ-
camasa. Then a very small part of the purodāsa is thrown

2597. It is rather strange that Prof. A. B. Keith says (in ‘Religion 
and Philosophy of the Veda’ part 2 p. 329) ‘they are filled the goblets 
of the priests and offerings of the śukra and manthlin cups made for the 
strange figures of Śaṇḍa and Marka’. As shown above the offerings of 
śukra and manthlin were made to Indra. Baud. VII. 14 says pravṛtteni 
śvā наиболее. Sā no samathośāśvaksya... evam kṣaṇamiva jñātāmin śvāheṣi. Āp. 
XII. 23. 9 has the same verse. Śaṇḍa and Marka (or Amarka) are here 
offered only chips of wood; they are said to have been the purohitas of 
into the aindra-vāyava cup by the adhvaryu, a portion of the payasyā in the maitrāvaruna cup and the dhāpā in the āsvina cup. Vide Jai. III. 8. 33 (where it is said that this effects a samśkāra of the purodāsa &c). The pratiprsthātr then keeps these cups on the northern wheel-track of the southern havirdhāna cart. The adhvaryu and other priests make an offering of Vajina (Kāt. IX. 12. 1). The several priests drink soma from their camasas (in a rather complicated manner, for which vide com. on Kāt. IX. 12. 3 and Āp. XII. 25. 16-23). The hotr drinks once from all camasas and twice from his own camasa, the maitrāvaruna and other priests drink from their own camasas twice (Āp. XII. 25. 19-21).  

2598. On drinking, soma the priests touch their mouth and heart with Rg. VIII. 48. 3-4 'we drank soma and have become immortal &c.' Vide Āsv. V. 8. 26. All the camasas are then strengthened or replenished (āpyāyana) by the priests by repeating two mantras 'āpyāyasva' &c. (Rg. I. 91. 16 and 18 = Vaj. S. XII. 112-113, Tai. S. III. 2. 5. 3) and by filling them with soma from the pūtabhṛt trough and then they are placed under the southern havirdhāna cart to the west of the axle and are thence-forward called Nārāśamaśa till the taking up of the Vaiśvadeva cup (Āp. XII. 25. 24-27, Kāt. IX. 15. 5-8). The adhvaryu takes a small portion of the purodāsa and while giving it to the achāvāka priest who sits outside the sadas in front of the seat (dhīṣya) prepared for him says 'O achāvāka, say whatever you have to say.' The achāvāka holding the portion on a level with his mouth recites the three verses, Rg. V. 25. 1-3 (achāvo agnimavase &c.). He combines the 'om' uttered at the end of the third verse with a long prose formula2599 (nigada) which ends with 'O brāhmaṇa! call us who are brāhmaṇas.' The adhvaryu on hearing this requests the hotr to summon the achāvāka (to the soma drink). When the hotr calls him, the achāvāka

2598. The com. on Kāt. IX. 11. 23 states that the contents of the vishvēṣṭa are not actually drunk, but only smelt or only brought in contact with the lips. When vessels are filled with the sacred soma no question arises as to uchāṣṭa 'न सोमिनिधित्वा भवस्ति सर्वाण्यथे ज्ञातेन सर्वं मध्यमति' com. on Kāt. IX. 12. 3. Vide Āsv. V. 6. 3 न सोमिनिधित्वाभवस्तिः.

2599. The nigada is given by Āsv. V. 7. 3 'अस्त्रेण प्रयविभोरसड्यद्यारहान नित्यावस्थापेत्राचारीप्ररमणानि सोमे ध्वेषस्तेऽपि अत्यन्त माध्यमान्यामपेश्वयिञ्जिति.' The achāvāka probably came to be so called from the first word 'achā' of Rg. V. 25. 1 which he recites.
recites Rg. VI. 42 and a camasa is filled for him first with soma from the dropakālaśa, then from the pūtabhrī trough and again from the dropakālaśa. After the acohāvāka recites Rg. VIII. 38.7 (as the vajaya) the adhvaryu makes an offering of soma from his camasa in the āhavaniya, the acohāvāka lays down the piece of purodāsa and sitting on his own seat drinks the remainder of soma himself from his camasa and also eats the portion of purodāsa given to him (Āsv. V. 7. 7 and 9). His camasa is then placed among the other camasas.

After the acohāvāka sits down, the brahmaṇa, hotṛ, adhvaryu, māltrāvaruṇa and āgniḍhra partake of the idā of the savaniya cake and the other four offerings in the ēgniḍhra shed (Āp. XII. 25. 8-15, Āsv. V. 7. 10, Kāt. IX. 11. 29 and IX. 12. 16). The sacrificer also partakes of it and the wife partakes of light food (rice &c.) in her shed (Kāt. IX. 12. 16-17, com. on Āp. XII. 25. 12). Āp. (XII. 25. 13) states that at this time take place several of the acts that are done in the dārśapūrṇamāsa such as throwing the sākhā on fire, the offering of vajīna, the two homas of piṭṭalepa and phallikarpaṇa &c.

Then comes the offering of rtugrakhas. These cups are filled from the dropakālaśa and are offered by the adhvaryu and the pratiprasthātṛ to the twelve months (Madhu, Mādhava, and so on, from Tai. S. I. 4. 14 or Vāj. S. VII. 30) or 13 months (when there is an intercalary month called Sansarpa in Tai. S. I. 4. 14. 1 and Amhasaspati in Vāj. S. VII. 30) or 14 (vide Āp. XII. 27. 1). There are 6 pairs of months, for the first of which the offering is made by the adhvaryu and for the 2nd by the pratiprasthātṛ with the mantra (Vāj S. VII. 30) ‘upāyāmaṛhitosai madhave tvā’ (and so on). Baud. VII. 16 gives at length all the mantras for the twelve months. The praiṣas are uttered by the māltrāvaruṇa and when the adhvaryu enters the havir-dhāna pavilion to make the offering the pratiprasthātṛ leaves it and vice versa. The vāṣāṭkāra for the first six is uttered respectively by hotṛ, potṛ, nēṣṭṛ, āgniḍhra, brāhmaṇāścaramsīn and māltrāvaruṇa and the adhvaryu or pratiprasthātṛ (as the case may be) eats of the remains in the cup with that priest who utters the vāṣāṭkāra. In the next four the vāṣāṭkāra is uttered by hotṛ, potṛ, nēṣṭṛ and acohāvāka and for the last two by hotṛ. After this a cup is filled from the dropakālaśa or pūtabhrī for Indra and Agni (Āp. XII. 27. 8, Kāt. IX. 13. 20). All the soma pātras from which soma was drunk by the priests are washed on the mārjalya place (Āp. VII. 27. 10).
It would not be out of place to remark here that according to the Ait. Br. 35. 2-4 (referred to on p. 140 above) a kṣatriya sacrificer was not to drink soma, but if he desired he might drink the liquid obtained by pounding the young sprouts of the banyan tree and the fruits of that tree and of the udumbara and of other holy trees mixing them with curds.\textsuperscript{2600} It is however to be noted that in classical Sanskrit literature sometimes kings are described as ‘somapāh’. The sūtras (e.g. Sat. VIII. 7. p. 882, Āp. XII. 24. 5) say the same. Jai. (III. 5. 47-51) refers to this practice and says that the liquid so prepared and poured into a cup is called phala-camasa and is really an offering made on a coal taken from the āhavaniya to its north, and not a mere substitute for some estable. Vide also Jai. III. 6. 36.

The adhvaryu with the ṛtu cup in his hand sits down near the door of the sadas in front of the ṛtu with his face to the east, mutters the words ‘Idā, the summoner of gods’ (Tai. S. III. 3. 2. 1). Then the ṛtu performs japa of a long passage\textsuperscript{2601} (found in Āśv. V. 9. 1), he issues without uttering himkāra a call (āhāva) to the adhvaryu loudly viz. ‘Śom3sāvo3m’ (let us both praise)\textsuperscript{2602} and recites inaudibly the prayer called

\textsuperscript{2600} S स परिष राजपत्र वैहः या प्राणेश्वर परिष स्त्रीम विनंक्रविसेभ गद्यपालिति- राजयतः संधिषण्य बुधगुप्त्यम् तत्रस्य मर्य यथचष्य सीमस्य. quoted by Sabara on Jai. III. 5. 47 and III. 6. 36. Vide Ait. Br. 35. 4 for the ingredients ‘अधातवेष त्त स्त्रीम गद्यपासरसप्राप्ति फलतिनि चौद्यराधक्ष्याधारीनि च आध्यात्मिकुप्पानां चाः समस्य।’ Vide note 61 above.

\textsuperscript{2601} सुमतमने ये दिता मातारत्यथा चतुर्धिख्यक्ता किश: शंकसन। ...... क हर्ष हसिष्टति स हर्ष हसिष्टति। Āśv. V. 9. 1. This is the japa. The Ait. Br. X. 6 has the whole of it except the first five mystic letters, but it appears to explain those five and also the rest of the passage. Vide Haug's note on p. 151 of tr. of Ait. Br. for the whole formula.

\textsuperscript{2602} This summons is called ‘āhāva’ (from the root ‘hve’ to call) and this is the śhāva in all ṛstras in the morning pressing (Āśv. V. 9. 2). The most common pratigara uttered by the adhvaryu is छोपानि रैव (pronounced as ṛvā) while at the first śhāva it is the one given above in the text. Vid: Āśv. V. 9. 4-10, Āp. XII. 27. 11-17, Sat. VIII. 8. pp. 896-898 for various modes of the pratigara. The Tai. S. III. 2. 9. 5 puts the pratigara as ‘सोमस्वमौ दायवेष प्रतिपवागते’ रत्न्तरिष्य is explained as pratigaram virājaparyant hriṣi (com. on Āśv. V. 9. 4 and Sat. VIII. 8. p. 897). In the mid-day pressing the śhāva is अध्यात्मं होर्यं- सांथों (Āśv. V. 14. 3) at the beginning of all ṛstras and in the evening pressing it is अध्यात्मं होर्यं-सांथों (Āśv. (Continued on next page))
The adhvaryu stands up or bends his body with his face to the west at the door of the sadas and makes the response (pratigara) with 'śomśamo daiva' (Āśv. V. 9. 5). There are several śāvās and several pratigara in the course of reciting all the texts connected with a śastra. The tūṣpimśāmsa is of three clauses or six clauses (vide below). 2603 Then he loudly repeats twelve clauses called nivid, pausing at the end of each clause 'fire kindled by the gods, kindled by Manu..... the hot chosen by the gods..... May the god bring the gods hither, may the god worship the gods, may he, Jātavedas, perform the rites' (Ait. Br. X. 2, Āśv. V. 9. 12). 2604 The Ait. Br. explains these clauses, says that they are to be loudly recited and calls them a puroruc for Jātavedas (Ait. Br. X. 7). This nivid is not to be combined with the Tūṣpinśāmsa, but the last word of the former is to be combined with the first verse of the Āhya śastra, which is the name of the hymn Rg. III. 13 (verses 1-7). The first verse of this hymn is recited

(Continued from last page)

V. 18. 4). The śāvā is required at the beginning of all śastras whether recited by the hotṛ, the maitrāvarṇa, brāhmaṇeṣaṁśain or acohāṃśka. Vide Āśv. V. 10. 10-12, about the śastras these priests recite and how each of the śastras they recite in the morning and evening pressings contains four śāvās and how the śastras in the mid-day pressing have five śāvās. Āśv. (V. 10. 13-17) specifies the places where śāvā is to be uttered. Various explanations are given of the pratigara e.g. Śāyana on Ait. Br. XII. 1 explains 'शोचमहो वैसविः' as ये होतत्तत् हसो तत्र आसमोदेः तद् पश्चात्मकमनित्तत्व बुधा. It appears that the śāvā and pratigara came to have a mystic significance and so several permutations and combinations of them arose. Vide Āp. XIII. 13. 8-10, Sat. IX. 3. p. 925 where three different forms of pratigara in the Vaiśvadeva śastra of the evening pressing are given. Vide Haug's tr. of Ait. Br. pp. 141-142 n. on आहाय and प्रतिग.,

2603. दुर्रिसिद्धयोगिनित्वरस्वाय | हृशी व्योगिनिकी हृशीविद्यायोऽस्य | छोर्णीयममिच्छित वस्वस्यविक्षाय: | पद्ध वै कर्योः | पुरोपरःहर्षिद्वरपेःस्वेद | Āśv. V. 9. 11. When six clauses are required the three clauses are each divided into two parts, the first ending with the first word 'jyotir' in each clause. The Ait. Br. IX. 7 says that the first clause in the above is the tūṣpimśāmsa in Āhya śastra and Prauja śastra of the prtaḥsavana, the 2nd of the Niṣpevalya and Maruvatīya śastras of the mid-day pressing and the third of the Vaiśvadeva and Āgnimārūta śastras of the third pressing.

2604. अहिये निन्दना, अत्रतिभिर्म, आतिः घृषंदिः, होता हृषपुः, होता महत्तु, प्राप्तिज्ञानाय, स्तिरिधिपानाय, अथैः होता, दृष्टिकोपयाह, भा द्वे देशमान्यत, पश्चात्तिमित्वं देशते, सो अध्ययन कारति जातेदेवस् | वे: मा. X. 2.
thrice, each half of that verse being kept separate from the next half (Āsv. V. 9.15, 20–21) and ‘om’ being added to the end of the verse. At the end of the sixth verse the hotṛ repeats the āhāva (śoṣṁśavoṁ) and the adhvaryu responds with the pratigara ‘śoṣṁśamo daiva.’ And then the hotṛ recites the 7th verse of Rg. III. 13 (which being the last verse of the āśtra is called paridhāniyā, Āsv. V. 9.23). At the end of the āśtra, the adhvaryu responds with the word ‘om’ (Āsv. V. 9.10). After the recitation of the āśtra the hotṛ mutters ‘the recitation is concerned in speech; to thee for glory’ (Tā. S. III. 2, 9.1). The adhvaryu then takes the Aindrāga cup of Soma and the camasādvaryus take the camasas and after āsravaṇa and pratyāsruta the adhvaryu issues a direction to hotṛ ‘O reciter of an uktha (i.e. āśtra), repeat a yājya verse for Soma.’ Then the hotṛ recites Rg. III. 25.4 as the yājya (Āsv. V. 9.26) and when he utters ‘vauṣṭa’ the adhvaryu offers the soma from his cup into the āhāvaniya fire and after a second vauṣṭa is uttered (with the words ‘somasyāgne vihi3 vauṣṭa’) the camasādvaryus only shake the Nārāśamsa cups. The adhvaryu first partakes of the remnant from the soma cup and then the other priests who have camasas eat the contents of the camasas (Āp. XII. 28. 1–3).

It will have been noticed from the preceding description that there are six or seven elements connected with the recitation of the āśtras: (1) the inaudible japa, (2) āhāva and pratigara, (3) tūṣṇimśaṁsa, (4) the nivid or purūrak, (5) sūkta, (6) japa of words ‘uktham vāoi’ (Āsv. V. 10. 22–24) with certain words added that differ at different times (this is called ukthavīrya), to which the adhvaryu responds with ‘ukthasāh’ &c., (7) the yājya (Āsv. V. 10. 21).2605 Only the Tūṣṇimśaṁsa does not occur in the other āśtras.

In the Agniṣṭoma there are twelve stotras and twelve āśtras. The words āśtra and stotra in their etymological sense mean ‘praise or laud,’ but a stotra is a laud that is sung to a melody and a āśtra is a laud that is only recited (vide Śabara on Tā. VII. 2. 17). A āśtra always belongs to and follows a stotra. In the prātaḥsavana the hotṛ begins his āhāva after the

2605. Vide Haug’s note 3 on pp. 177–178 to his tr. of Ait. Br. about the several ways in which the words ‘uktham vāoi’ occur in the several āśtras. The Ait. Br. speaks of these elements and in X. 1 expressly says ‘नृप या आहावः कषे निषिद्ध विद्या यस्याः’.
udgaṇṭ makes hinikāra in the stotra he chants and in the other two savanas the hotṛ does so after the pratiḥāra element of the stotra (Āṣv. V. 10. 1–3) when the prastotṛ draws his attention by uttering the word ‘esā’ (this) at the time of the prastāva of the last verse in the stotra. The ājyaśāstra is the first śastra in the Agniṣṭoma and the āgnimārūta is the last. Jai. (II. 1. 13–29) establishes that when the vedic text says ‘he recites the prauga śastra’ or ‘he chants the ājya stotra,’ what is meant is not that these stotras and śastras are merely some subordinate matters in connection with the devatā of the rite, but they are really principal matters. In X. 4. 49 Jai. states that in the Agniṣṭut sacrifices there is no uha of the stotras and śastras of the Agniṣṭoma, but they are sung and recited as in Agniṣṭoma. In the morning savana (pressing of soma), five stotras are chanted viz. Bahispavamāna and four ājyaśotras; in the mid-day pressing five more viz. the mādhyandina pavamāna and four Prśṭhastotras (vide Haug’s tr. of Ait. Br. p. 193 n. 29) and in the evening pressing two stotras viz. the Ārēhava pavamāna and the Agniṣṭoma-sāman (viz. yajñā-yajñā vo &c.). The corresponding twelve śastras are: in the morning the Ājyaśāstra (by hotṛ), Prauṅgaśāstra (by hotṛ) and three ājyaśastras (by maitrāvaruṇa, brāhmaṇāchāmsin and acchāvāka, these three priests being called hotrakas); in the mid-day pressing the marutvāṭiya śastra (by hotṛ), niśkevalya śastra (by hotṛ) and three more by the three assistants of the hotṛ; in the evening pressing the two śastras are vaiśvadevaśastra and āgnimārūtaśastra (both by the hotṛ). The Bahispavamāna is chanted in the Trīvṛtstoma, the four ājyaśotras and the mādhyandina pavamāna in the Paṅcadaśāstoma, the four Prśṭha-stotras and the Ārēhavapavamāna in the Saptadaśāstoma and the yajñāyajñāya in the Ekavimśāstoma (vide Tāṇḍya Br. XX. 1. 1). Stoma means a group of verses and paṅcadaśāstoma and similar words mean that the verses (usually three) are increased to 15, 17, 21 &c. by repetition in various patterns (which are called viṣṭulī). There are three viṣṭutis of the paṅcadaśāstoma. These patterns differ in the order and number of repetitions. The prastotṛ marks the several turns, the number of verses and the order by means of small sticks a span long (called kuṣas) cut from the udumbara tree and placed on a piece of cloth spread in the
midst of the singers. Vide Lāt. II. 6. 1-4. For example, the first ājyastotra (Ṛg. VII. 16. 10-12 = S. V. II. 1. 1. 4, ed. by Benfey) is raised to fifteen verses in three paryāyas (turns) of five verses each. If the three verses are denoted by a, b, c then the 15 verses will be a a a b c (first paryāya), a b b b c (2nd paryāya) and a b b c c (third paryāya). Vide Tāṇḍya Br. II. 4. The 2nd viṣṭuti of the pañcadaśastotra is represented by a a a b c, a b c, a b b b c c and the 3rd viṣṭuti by a b c, a b b b c and a a a b c c (vide Tāṇḍya Br. II. 5-6). The word stoma is to be distinguished from stotra. The latter is a chant of a certain number of verses set to a certain melody out of those mentioned in the gānas of the Śāmaveda. Stobhas are musical interjections and flourishes introduced in the sāman chants such as 'hāū', 'hāī', 'ī', 'ū', 'hum' (vide Chān. Up. I. 13). Hāū and hāī are stobhas employed in the Rāthantara and Vāmadevya sāmans respectively. Jai. IX. 2. 39 defines stobha as that which is in addition to the letters of the rūķ (that is being chanted) and has other varṇas than those of the rūķ (adhiṇam ca vivarṇam ca Jaiminīḥ stobha-sābatvat). The word sāman means, no doubt, a chant (gītī), but since stobhas are necessary to bring out the melody and help in musical appreciation they are included in the connotation of the word sāman²⁶⁰⁷ (Jai. II. 1. 33, IX. 2. 34-38). Śabara states that there are a thousand (numberless) means of adding to the charm of the melody (gītī), which only conveys certain notes produced by internal effort and which is denoted by the word sāman. The chant has a fixed extent and is sung on a rūķ verse. In order to effectuate that chant resort is made to change of letter (as in 'ognī'] for 'agnā' in 'agnā ayāhi vitaye), to stobha and the other devices stated below²⁶⁰⁸. Since the rūķ verses are

²⁶⁰⁷. Āṣād on IX. 2. 35 says 'कः स्तोभसंवरे कालांतरायासिद्धार्थ्य भवति: सामास्येऽवाक्ष: '1. The हँद्रे शिक्षा demurs to this and remarks 'यथिर् ततोभ न सामास्यावाक्षायान्तिश्विष्यने। कप्रसः। सामास्यावाक्षादुःवा। तस्यधिर्मयाऽऽत्तुः सामास्यावाक्षायान्तिश्विष्यने।' In another place Āṣād says 'सामास्यावाक्षासिद्धार्थ्यः कालांतरायासिद्धार्थ्यः तस्यधिर्मयाऽऽत्तुः सामास्यावाक्षायान्तिश्विष्यने।' on Ś. VII. 2. 1.

²⁶⁰⁸. सामास्येऽवाक्षः सङ्ख्याया। आह। कः सङ्ख्याया नाम। उपर्ये नीतिनाम् किया। सा आयुष्यप्रस्तवस्य मानिस्वविदेशणात्मभिन्निका। सा सामाश्चार्थ्येऽवाक्षः। सा निष्पत्तिप्रस्तवस्य कालं यथिऔ। सामास्यावाक्षायाः तस्यधिर्मयाऽऽत्तुः कालं एव। तस्यधिर्मयाऽऽत्तुः। तस्यधिर्मयाऽऽत्तुः सङ्ख्याया। साधवत् वस्तुभवन्तुः। साधवत् वस्तुभवन्तुः। शास्त्रे अनुसारः। सामास्यावाक्षः। शास्त्रे कैलादेवम्।' Vide footnote of शास्त्रे on p. 12 of the Introduction to सामास्येऽवाक्षः vol. I (B. I. series) for explanation of these words.
sung to a certain melody the ṛkṣas are the skeleton, the notes of
the melody are the flesh that clothes the bare bones, they are,
super-imposed over the ṛkṣa, and the stobhas are embellishments
or flourishes like the hair on one’s body. This very apt and
happy figure is employed by the Sāmavidhāna Brāhmaṇa to
illustrate the relationship of the ṛkṣas, the notes and the
stobhas.\footnote{Each sāman chant is primarily connected with
certain verses, e.g. when we speak of Rathantara without
more the verses meant are Rg. VII. 32. 22–23 abhi tvā śūra &c. =
S. V. II. 1. 1. 11 (Benfey) and S. V. vol. III. pp. 83–84 (B. I.
series); and when one refers to the Vāmadeva sāman without
further qualification the verses intended are Rg. IV. 31. 1–3
(kayā naścitra ābhuvat) = S. V. II. 1. 1. 12 (Benfey) and
S. V. vol. III. pp. 87–89 (B. I.). These are called the own
(svakiya) verses of the respective sāmans (vide com. on
Dṛavyāyana II. 1. 1) and that one verse occurring in the pūr-
vārṣikā part of the Sāmaveda, which is the first in the sāman
as set out in the Uttarārṣikā portion, is called the yoni of the
sāman (Jai. VII. 2. 17 and Śabara thereon). But the verses
that are the own verses of a sāman can be sung to another
melody. Tāṇḍya XV. 10. 1 says ‘the kavati verses’ are the
verses ‘kayā naścitra &c.’ which are the svakiya verses of the
Vāmadeva. When some texts say ‘he chants the Rathantara
on the kavati verses’ what is meant is that, not minding
the Vāmadeva melody to which the verses ‘kayā naścitra &c.’
primarily attach themselves, they are to be sung to the Rathan-
tara melody in that particular rite. So the word sāman as
applied to Rathantara, Bṛhat, Raivata and others means
simply a melody and not one or more ṛk verses that are
sung\footnote{Jaimini deals in about 60 adhikaranaś with matters arising
out of the relation of the Sāmaveda to sacrifices in V. 3, IX. 1,
IX. 2, X. 5–6 and elsewhere. Some of the conclusions are
very interesting and may be briefly indicated; viz. the úha-
grantha is of human authorship (IX. 2–13), the ṛk is principal
and the melody is an attribute of it (IX. 2–13), the whole

\textit{Note:} The Calcutta edition of the Sāmaveda (vol. II
pp. 519–542) contains a parāśītha on stobhas. Similarly the
Dṛavyāyana I. 6. I

\textit{Note:} Introduction to Sāmaveda vol. I. p. 10 (B. I. series).}
melody is to be sung on each ῥ of the sāman (IX. 2. 14-20),
the verses of a sāman should as far as possible be in the same
metre (IX. 2. 21-22), the ῥ verses set out in the Uttarārācikā
are to be taken for singing the melody on (IX. 2. 23-24), that
two verses have to be arranged as three by repetition of the
4th or last pāda in certain melodies (IX. 2. 25-27), that in the
Yajñāyājñāya sāman for the words ‘girā girā’ in the original
‘ira ira’ has to be substituted in the melody (IX. 1. 50-51).

After the recitation of the śastra and the partaking of
remnants of soma the adhvaryu takes the Vaiśvadeva cup, fills
it from the dronakalasa, touches it with two kuśa blades, hands
over the blades to the prastotṛ priest and urges the sāman
priests to chant a stotra. This is the mode in all cases of
dhurya stotras. Stotras other than the Bahispavamāna are
chanted near the Audumbhari post in the sadas; the prastotṛ sits
facing the west behind the adhvaryu, the udgāṭr sits to his west
facing the north, and the pratiḥātr sits facing udgāṭr, but
looking towards the south-east (Tāṇḍyā VI. 4, 14, Drāhyāyana
III. 3. 28). The stotra chanted after the Vaiśvadeva cup is
taken and the three following ones are called śījastotras
(Com. on Ap. XII. 28. 6). The 2nd śastra is called prougha (Āsv.
V. 10, 6) which is recited after the taking up of the Vaiśvadeva
cup and is supposed according to the Ait. Br. XI. 2 to confer
food. This śastra is made up of Rg. I. 2 and 3 (in all 21 verses),
which are divided into seven triplets addressed to seven deities
in order viz. Vāyu, Indra-vāyu, Mitra and Varuṇa, Āsvins,
Indra, Viṣve Devas, Sarasvatī. Each of the seven triplets is
preceded by a verse called puroruk. The first puroruk is pre-
ceded by ‘him’ and ‘bhūr-bhuvah svaro 3m.’ The 2nd verse
of Rg. I. 2 is repeated thrice (and not the first as is usual, com.
on Āsv. V. 10. 6). At the end of the recitation the priest mutters

2611. The first śījastotra is Rg. VI. 16. 10-12, S. V. II. 1. 1. 4
(Benfrey); S. V. vol. III. pp. 14-15; the 2nd is Rg. III. 62, 16-18, S. V.
II. 1. 1. 5 (Benfrey) and S. V. vol. III. pp. 16-17 (B. I. series), the
third is Rg. VIII. 17. 1-3, S. V. II. 1. 1. 6 (Benfrey), S. V. vol. III.
pp. 18-19 (B. I. series), and the 4th is Rg. III. 12. 1-3, S. V. II. 1. 1. 7
(Benfrey), S. V. vol. III. pp. 19-21 (B. I. series).

2612. The first triplet with introductory words and puroruk will be
हि  भूरः  भूवः  स्वरः  भूर-भुव-स्वरः  ब्रजः  ब्रजः  नगरः  नगरः  नगरः
&c. Vide Haug’s tr. of Ait. Br. pp. 158-159 for seven
puroruk verses and how they are to be recited. Eight puroruk
verses are set out at the end of the Nirṣyasāgara ed. of the ῥgveda in gothā
form. The puroruk ब्रजरूपमा &c. is in Tai. Br. II. 4. 7 and Vai. S. 27. 31.

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ʿukthein vāci ślokāya tvāʾ (instead of ʿghoṣāya tvāʾ), and Rg. I. 14. 10 is the yājya of the Prauga-śastra. This cup is offered and the remnants of it and of the camasses are drunk by the priests. Then from the Ukhthyaśālt containing soma a third is taken for filling three cups to Mitra and Varuna, Indra, and Indra-Agni. Stotras and śastras follow at each of these three cups, the śastras being repeated respectively by the maitrāvaruṇa, brāhmaṇacohamsin and acchāvāka. For want of space all these three śastras cannot be set out at length here. Āśv. V. 10. 26 very succinctly incites them. Each of these śastras has four parts, (1) a triplet called stotriya (because those very verses have been chanted in the corresponding stotra); (2) then another triplet called anurūpa which should agree in metre, deity and even the sage (according to some) with the stotriya triplet (Āśv. V. 10. 26–27); (3) the core or principal part of the śastra, hence called uktha-mukha (vide Śān. VII. 11. 3 ); (4) a yājya verse. For example, in the maitrāvaruṇa śastra, Rg. III. 62. 16–18 constitute the stotriya triplet (those three verses are chanted as the 2nd yajya-stotra), Rg. V. 71. 1–3 form the anurūpa triplet, Rg. V. 68. 1–5 and Rg. VII. 66. 1–9 are the uktha-mukha and Rg. VII. 66. 19 is the yājya of the śastra. This brings the prāthaśavana to an end, and the adhvaryu makes an offering at the end with the words 'May Agni protect us in the morning savana'. At the bidding of the adhvaryu the maitrāvaruṇa asks all the priests to come out of the sadas and they come out by the way they went in.

Then before the mādhyaninda savana begins the priests again enter the sadas, and the yajamāna enters by the eastern door. The procedure of the mid-day pressing is in main outlines the same as that of the morning one (Āp. XIII. 1. 2). There is no hurry in the first two pressings, but the third pressing is got through with speed (Āp. XII. 29. 12). There are a few points of difference. In the mid-day pressing there are no cups for the joint deities (dvidevatyagrabhas), no cups for the seasons (Āp. XIII. 1. 4). The great pressing is done as in the morning pressing, but in a loud voice (Āp. XIII. 1. 8). In this pressing the vasatiṇari waters are taken in the hotṛamasa, are handed over to the yajamāna and become the nigrāḥhya for pressing soma. The cloth in which soma stalks are tied is loosened and given for wearing as a turban to the priest called grāvastut and it is taken back from him after he recites the praise of the crushing stone (Āp. XIII. 1. 5 and com.). The cups taken are five, viz. śukra and manthin, āgrayana, two marutvatiya and ukthya
(also taken either before both marutavitya cups or between the two). The grāvastut (praiser of the stones used in crushing soma stalks) enters the havirdhāna pavilion by the eastern door, throws away a blade of kusa on a spot which is to the north-east of the northern point of the axle of the southern havirdhāna cart and stands opposite the soma stalks with face to the south-east. He takes the cloth in his joined hands, folds it round his head and face from left to right thrice (so as to make it look like a turban). When the stalks of soma are placed for being crushed he should recite certain verses by the middle tone (Āsv. V. 12. 7-8), which is the tone for all vedic texts in the mid-day pressing. The texts repeated by the grāvastut are (Āsv. V. 12. 9-11): Rg. I. 24. 3, V. 81. 1, VIII. 81. 1, VIII. 1. 1, X. 94 (this hymn is called Arbuda), Rg. X. 76 and 175. Before the last verse of Rg. X. 94, the two hymns Rg. X. 76 and X. 175 are recited. Either between the latter two hymns or after them or before them he recites as many pavamāṇa verses as are required up till the taking up of the cups, finishes the last verse of Rg. X. 94 and hands back the turban to the sacrificer. Āsv. further directs that from the hymn Rg. X. 94 which has 14 verses the 4th is taken out and the last is the paridhāntya (the finishing verse) and the rest (12 verses) are divided into four triplets and each of the triplets is either preceded or followed by a triplet out of the following viz. Rg. I. 91, 16-18, IX. 8. 4, IX. 15. 8, IX. 107. 21, VIII. 72. 8, VIII. 72. 16, IX. 17. 4, I.X. 67. 14-15 (which together come to twelve verses). The four triplets are respectively recited by the grāvastut at the time of sprinkling water on the soma stalks, pounding with the hands, extracting juice, and collecting the soma juice in the ādhavanīya trough (Āsv. V. 12. 15-19). In the mid-day pressing the place of the Bahispavamāṇa is taken by the Mādhyandina-pavamāṇa stotra (Āp. XIII. 3. 7). This stotra consists of Rg. IX. 61. 10-12, X. 107. 4-5, X. 87. 1-3, that is Sāmaveda II. 1. 1. 8-10 (Benfey) and S. V. vol. III. pp. 22-23, 41-42, 78-80. The yajamāṇa mutters several texts before the mādhyandina pavamāṇa is chanted and during its chanting (Āp. XIII. 3. 1).

After the chanting of the Mādhyandina-pavamāṇa comes the rite called Dadhigharma, if the sacrificer has performed the Pravargya rite (Āsv. V. 13. 1). The pratiprasthātṛ brings curds in the ladle (sruc) made of udumbara; the curds are heated on the agnidhiṇya fire. The hotṛ when asked ‘is the
havis heated' repeats Rg. X. 179. 2 as the anuvākyā and X. 179. 3 is the yājyā and after he says 'vauṣaṭ' the curds are offered in the āhavaniya, and when he repeats 'agne vihi' and also a second vauṣaṭ another offering of the heated curds is made and the remnants of curds are eaten by those who partake of the remnants in the Pravargya rite. Then the paśupurodāsa (of the animal killed in the morning) and the other offerings (such as purodāsa on eleven potsherds) are made and the remnants eaten. Then ten camasas are filled (including that of acchāvāka). Then offerings of soma from the śukra and manthin cups are made respectively by the adhvaryu and pratiprasthātṛ and the camasādhvaryaus offer the soma taken in their camasas and the remnants are partaken by the priests. After this come the offerings of ājya called dakṣināḥutu or dakṣina homa (Kat. X. 1. 4., Sat. IX. 2. p. 910). The procedure here resembles the Vaisarjina homa described above (p. 1158). Gold is tied by the hem of the garment that covers the yajamāna and his family, it is placed in the ājya contained in the juhū, and two āhutis are offered with 'udu tyam' (Rg. I. 50. 1) and 'citram (Rg. I. 115. 1) in the gārhapatya fire, the piece of gold is taken out and the yajamāna holding that gold piece and ājya in his hands approaches the dakṣinā (the various articles that constitute the fee) placed to the south of the mahāvedi. Vide Sat. Br. IV. 3. 4 about dakṣinā (derived from 'dakṣay' to invigorate) where it is stated that no priest should officiate at a soma sacrifice for a fee less than one hundred cows. Āp. (XIII. 5. 1—XIII. 7. 15) gives numerous rules about the dakṣinā to be distributed among the sixteen priests. The dakṣinā may consist of 7, 21, 60, 100, 112, or 1000 cattle or an unlimited number or a man may give all his wealth except the share of the eldest son2613 and when he gives a thousand cattle or all his wealth he has to give one mule in addition (Āp. XIII. 5. 1–3). He may also give goats, sheep, horses, slaves, an elephant, clothes, chariots, corn of various kinds, asses. A man may give his own daughter in marriage (in the daiva form) as fee (Āśv. V. 13. 7). With regard to the cows meant as fee Āp. states that the yajamāna drives them with the black antelope skin so as to form them into four groups. One group (i. e. ¼ of the whole number) is given to the adhvarya and his assistants.

2613. Prof. Keith in 'Religion and Philosophy of the Veda' part 2 p. 330 says 'after which the fees should be given consisting of 7, 21......cattle or all the sacrificer's goods save his eldest son'. He obviously means 'save his eldest son’s share'.
in such a way that the pratiprasthātṛ, neṣṭṛ and unneṣṭṛ receive respectively half, one-third and one-fourth of what the adhivaryu gets; that is, as stated by Kāt. X. 2. 25 and the com. on Ṛp. XIII. 2. 12, twelve cows are given to each of the four principal priests, 6, 4 and 3 respectively to each of their assistants in the order stated above in note 2228 (supposing one hundred cows are to be distributed). Jai. (as indicated below) and Manu VIII. 210 refer to this rule of distribution. The āgnīdhra is the first recipient of gifts, receiving a piece of gold, pūrṇapātra and a pillow woven with threads of all colours. The pratiḥartr is the last recipient (Ṛp. XIII. 6. 2, Kāt. X. 2. 39). Gifts are made to the priests while they sit inside the sadas and to the adhivaryu and his assistants in the havirdhāna pavilion. To a brāhmaṇa of the Atri gotra (who is not a ṛtvik) a gold piece is given before everybody else or after the āgnīdhra (Ṛp. XIII. 6. 12, Kāt. X. 2. 21). After the āgnīdhra come brahmā, udgātṛ and hotṛ (Kāt. X. 2. 26). Apart from the gifts meant for the ṛtviks something is given according to ability and inclination to the camasādhvaryaus, the sadasya and to sight-seers in the sadas (they are called prasar-pakas), except to those who belong to the Kāṇva or Kaśyapa gotra or those who ask for a gift (Ṛp. XIII. 7. 1–5, Kāt. X. 2. 35). Ṛp. (XIII. 7. 6–7) says that generally no gift is to be given to one who is not a brāhmaṇa, but a gift may be given to a non-brāhmaṇa who knows the Vedic lore, while no gift is to be made to a brāhmaṇa who is not learned. Kāt. X. 2. 38 states that the wife also joins in making gifts. After the anuvākyya is repeated by the maitrīvaraṇa for the marutvatīya cup to be described below no gifts are made (Ṛp. XIII. 7, 14, Kāt. X. 3. 2). On making the gifts the sacrificer does obeisance (namaskāra) to the priests and utters an invocation as to animals donated in the words ‘who gave to whom?’ Drāhyāyana (V. 3. 14–19) states that before accepting a gift every priest murmurs the famous mantra ‘I take thee at the impulse of god Savitṛ.... &c’ (Tāṇḍya I. 8. 1) and after receiving the gift each donee murmurs ‘who gave to whom’ (Tāṇḍya I. 8. 17). The gifts are taken away by the path between the āgnīdhriya shed and the sadas and then by the tirtha (Drāhyāyana V. 3. 13). Jai. (X. 2. 22–28) declares that the making of gifts to the priests is not merely a formal act as part of the sacrificial rites, but is intended to induce the priests to give

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2614. क व्रतं कस्या...कालेवचे। विविधसि योगस्य सुवातुं यथयथि मतिपुरंक्वल्लितप्यि-लालभेन्मेवपि। आव. V. 13. 15. For क व्रतं &c. vide note 2391.
their services in return for the gifts. In Jai. X. 3. 39-49 it is concluded that in the words 'the dakṣina is 112' the vedic text refers only to cows and not to the various kinds of corns, in X. 3. 50-52 that the division of the gifts is to be made by the sacrificer and not left to be done by the priests and that all the priests do not share equally, but according to the Vedic texts some get half (they are ardhinaḥ), others one-third (they are called tṛtyinaḥ) and still others one-fourth (X. 3. 53-55). Jai. XII. 1. 32 states that as valuable gifts are given in Somayaṇa, there is no rice cooked (called anvāhārya) for the priests in the ists of Somayaṇa as there is in darśapūrṇamāsa (note 2390).

When the gifts are taken away by the priests the sacrificer casts away the antelope horn in the cātvāla pit with two mantras (Āp. XIII. 7. 16). Jai. (IV. 2. 16-19) says that this casting away is the final disposal of the horn (it is a pratipatti-karma) and (in XI. 3. 13-14) that this casting takes place on the last day in sacrifices like the Dvādaśāha. The adhvaryu offers five offerings of ājya called Vāishvakarmanā (i.e. for Viśvakarman) in the āgniḥdra fire with five mantras from Tai. S. III. 2. 8. 1-3 (Āp. XIII. 7. 17 and Sat. IX. 2. p. 911). The adhvaryu and the pratiprasthāṭr take two cups for (Indra) Marutvat and offer them. The remnants of the cup in pratiprasthāṭr's hand are poured in the adhvaryu's cup; from this mixture a portion is poured in the cup of the pratiprasthāṭr. The priests partake of the remnants. Then a third Marutvatiya cup is taken to the accompaniment of the śastra called marutvatiya²⁶¹³.

2615. The parts of the महाभारतीयांश may be briefly indicated here from आद्व. V. 14. 3ff. हि च धूषिः ब्रम्हस्यांश | अवगृहिः शास्त्रस्यांश (आश्चयः) | शास्त्रसातो वेदेऽस्यांश (प्रविष्टः) according to Ait. Br. or शास्त्रसातो वेदेऽस्यांश according to Tai. S. (vide note 2602 above). Then Rg. VIII. 68. 1-3 (triplet called pratipad), Rg. VIII. 2. 1-3 (a triplet called anucara), Rg. VIII. 53. 5-6 (called Indrāṁhava pragāṭha); Rg. I. 40. 5-6 (called Brāhmaṇaspatyā pragāṭha); Rg. III. 20. 4, 1, 91. 2, 1. 64. 6 (three verses called Dhāyyas); VIII. 89. 3-4 (Marutvatiya pragāṭha), Rg. X. 73. 1-6; a nivīd 'Indro Marutvān' (आद्व. V. 14. 20, Śat. VIII. 16. 1 gives the whole in 20 short clauses); Rg X 73. 7-11; japa in the words 'uktham vacindrīya śvavate tvā' (आद्व. V. 14. 26); and lastly Rg. III. 47. 4 as the yajya. This śastra follows after and is connected with the Mādyandina pavamāna stotra (com. on Kṛt. X. 3. 7). According to Kṛt. X. 3. 8 the pratigara of adhvaryu here is 'modamo daiva.' According to Ādv. V. 14. 7-8 pratipad and anucara consist of three verses and pragāṭhas consist of two ṛk verses. A pragāṭha is called Bṛhat when the two verses are in Brhati and Satobhāṭi metres and it is called Kkubha when there is a combination of verses in the Kākubha and Satobhāṭi metres.
recited by the hotṛ (Āp. XIII. 8, 2) and at the end of the recitation of that śāstra it is offered. Then a cup for Mahendra is taken. The stotra for Mahendra is called Prāṣṭha,2616 and is chanted at this time, being sung in Ratha utara melody (Lāṭ, II. 9, 7, Āsv. V. 15, 2-3). Then follows the Niśkevalya śāstra by the hotṛ. After the Māhendra cup is offered, the pratiprasthāṛ, neṣṭṛ and unnṛt take up three grahas (cups) called Atigrāhyā respectively for Agni, Indra and Sūrya (Āp. XIII. 8, 7-9). Then three Uktīya cups are offered as in the morning pressing. Then three Prāṣṭhastotras2617 are chanted.

2616. The Rg. verses of the Rathantara sāman are (VII. 32-22-23):

अभिलो हृद नेष्ट्रोऽधुन्या इति धन्वितः। इशान्मुख्य ज्ञात: स्वेष्ट्रोऽशीवान्तिन्द्र तथेि।

न लावाः अन्यो दिश्यो न पार्थिन्यो न जातो न जीत्याते। अखश्योऽर्थवन्नन्ति नातिनोऽग्नित्त्वा

गणयंत्यत्तत्त्वा द्वाराः॥ These two are respectively in the Brāhati and Paṅkti metres and together constitute a Bāhrata Pragatā. Vide Jai. IX. 2, 25-28 and Śabara thereon. In chanting these to the Rathantara melody they are to be made into three, by repeating the 4th pāda of the first with the first half of the 2nd verse and the last of this with the latter half of Rg. VII. 32. 23. The Wai Ms. writes it as follows:

हृद भासतिः धन्वितः। इशान्मुख्य ज्ञातः कुघिः २ ३

अतोऽर्थवन्नन्ति नातिनोऽग्नित्त्वा

तस्य ज्ञाते न २ ३ जातः ३। नापर्थिन्या २ ३ ४ तार वो ६ विन्दः॥ असुः ॥ ने जोऽवाः।

उत्तर न जीत्याते अखश्योऽर्थवन्नन्ति नातिनोऽग्नित्त्वा नापर्थिन्या २ ३ ज्ञातः । सेव्यावलि २ ३ १

बाजः २ ३ ४ हौ अनोः। वो ६ विन्दः॥ असूः॥ The Wai Ms inserts after ज्ञातः,

विन्दः। नापर्थिन्या २ ३ जातः ३। नापर्थिन्या २ ३ ४ तार वो ६ विन्दः॥ असूः॥

This is probably in accordance with लाहुवलणवैट VII. 11-6-8. तात्रज्ञा VII. 6. 11 says that असूः is the निधन of रघुन्तर; vide तात्रज्ञा VII. 7. 1 and 3 for मत्स्वर and मत्स्वर of रघुन्तर. The Ms. in the Bombay Asiatic Society's Library places the letter 'ra' wherever in the other two there is a vertical stroke and it has no figure over 'him' and 'om.' There are a few other differences also (not noted here). In the B. I. edition (vol. III. p. 85) the scheme is a good deal different as the following (only the first verse is taken) will show:

अभिलो हृद नेष्ट्रोऽधुन्या। इशान्मुख्य ज्ञातः। कुघिः। असूः॥ वो २ जातिनो ३ ३।

इशान्मुख्य ज्ञातः। कुघिः। असूः।

2617. The 2nd प्रास्तोत्च्यि is शान्तवेदः, Rg. IV. 31. 1-3, Śānaveda II. 1. 1. 12 (Benfey) and S. V. vol. III. pp. 87-89; the 3rd is नीचेस, Rg. VIII. 88. 1-2, Śānaveda II. 1. 1. 13 and S. V. vol. III. pp. 91-92; the 4th is कालेश, Rg. VIII. 66. 1-2, Sānaveda II. 1. 1. 14 (Benfey) and S. V. vol. III. pp. 101-102.
each followed respectively by the śastraś recited by the maitrāvaruṇa, brāhmaṇā_charaṁśin and acchāvāka. This closes the mid-day pressing of soma.

The evening pressing commences with the taking of the Āditya cup (a cup the deity of which is Aditi). In the third pressing the Vedic texts are to be uttered in the highest tone (Āsv. V. 17. 1). The procedure in this pressing resembles that of the mid-day pressing (Sat. V. 3. p. 915). The adhvaryu, the sacrificer, the pratipasthār, āgnidhra and unnatr enter the havir dhāna shed by the eastern door and the wife enters by the western door (Kāt. X. 3. 2–3). The doors of the havirdhāna shed are shut when there are many persons sitting inside the vedi (Āp. XIII. 9. 2, Sat. IX. 3. p. 915). The adhvaryu takes into the Āditya cup a part of the remnants of the soma from the cups for the joint deities. In the middle or western part of the āditya cup he adds curds and then again takes the whole of the remnants of the soma from the cups for the joint deities (that has been poured in the āditya asthālī). He stirs the contents of the cup with the upāntusavāna stone used in crushing the soma stalks and mixes them well together. He then takes out the stone and places it among the stones used for crushing soma stalks. The āditya cup is not placed down, but is covered with darbhās or with the right hand of the adhvaryu, who comes out after the doors of the havirdhāna are opened, takes it to the uttaravedi, stirs the contents with darbhās in such a way that a few drops fall down out of the cup. After the usual praṭīṣṭhā and the other procedure the adhvaryu throws the darbhās on the ṛāhvanīya and offers the contents of the āditya cup into fire. At the time of offering the contents and also immediately after doing so he does not look at the offering but looks elsewhere (Āsv. V. 17. 3). He does not partake of the remnants of soma in the āditya cup but keeps it with the remnants of soma therein among the several vessels. He puts on the ṛīṣa (the dregs of soma stalks) that is left after the two pressings the stalks (amaśu) that are in the adabhaya vessel and the upāntusupātra and silently extracts soma juice therefrom. In the āgnidhra shed the sacrificer’s wife prepares by churning ‘āśir’ (milk mixed with soma) and enters the havirdhāna shed by the western door. The yajamanā enters by the eastern door, spreads on the mouth of the pūtabhṛt trough the strainer and pours thereon along with his wife the āśir with four mantras (Tai. S. III. 2. 8. 4–5). He
fills the āgrayaṇa cup from four streams (the fourth being from the remnants of soma in the adityapātra), while in the mid-day pressing there are only three streams (Sat. IX. 3, p. 918, Āp. XIII. 10. 11). In this pressing no turban is given to the grāvasastuṭ priest. Then the Viprūḍ-dhoma is performed. The Ārbhava pavamāna is then chanted on the lines of the Mādhyaṇḍina pavamāna.

The ḫavis prepared from the various limbs of the (savāṇīya) paśu sacrificed in the morning is then offered (Āp. XIII. 11. 3, Āsv. V. 17. 4). After the ḫā is partaken of by the hotṛ, the puroḍāśa (cake baked on 12 potsherds, Sat. IX. 3, p. 920) is offered to Indra and the rest of the procedure up to the laying down of the Nārāśaṃsa cups is followed. Then soma of the third pressing is offered by the adhvarya from the hotṛcamasa and by the camasādhvarya from their camasas and as elsewhere the priests and camasādhvarya partake of the remnants. After the Nārāśaṃsa cups are laid down each of the priests who drink soma from camasas takes from the softest part of the puroḍāśa three small balls (or pills), places them on the ground to the south of his own camasa and they then offer them to their own father, grand-father and great-grand-father with the appropriate mantras (Āp. XIII. 12. 9, Āsv. V. 17. 5). They mutter the namaskāra mantras (vide note 2438 above) and the sacrificer utters the Śaḍ-dhotṛ mantras (Āp. XIII. 12.

2618. The third pressing is connected with the Ṛbuḥs as the praśa of the adhvarya shows: तुषारपृश्चक्तर्पार्थम् विभुद्ध: यद्यनति विस्तुत: सतिनु- विषो विवस्तविवाय विन्यस्मातादीवतत्त्वाति अङ्गितेष्ठ मेघाः सोमाभाषितानां भवेय (Sat. IX. 3, p. 921, Āp. XIII. 12. 2). The Ṛbuḥs are three viz. Ṛbhu, Vībhva and Vṛja (Rg-I. 161. 6 and IV. 33. 3, IV. 34. 1) and their exploits are narrated in Rg. I. 20, I. 110 and 111, I. 161, Rg. IV. 33–37 &c. The Ait. Br. (28. 4) narrates the myth that the Ṛbuḥs were mortals but were made immortal by Prajāpati and were given a share in the third pressing. It is therefore that the first stotra in the third pressing is called Ārbhava-pavamāna. This sloka is constituted by Rg. IX. 1. 1–3, IX. 108. 1–2, IX. 106. 1–3, IX. 101. 1–3, IX. 75. 1–3=Śāmaveda II. I. 15–19 (Benfey) or S. V. vol. III pp. 105–107, 115–116, 121–123, 131–133, 165–169.

2619. Vide note 2435 for the mantras. Āsv. and Lṣ. II. 10. 4 says the mantra is ‘अतिशयो सर्वोपर्ययं यज्ञानाहस्मयास्वपनस्मिति.’ Kṣt. X. 5. 11 notes that the procedure of Piṇḍapitryajā from pīṇḍāsna to smelling the pīṇḍa is observed but without water and (in X. 5. 12) gives it as his opinion that it is really the yajamāna’s ancestors that are offered pieces of the puroḍāśa and not those of the camasādhvarya.

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10-11) which are in Tai. Ār. III. 4. Then the Śāvitra cup is offered (Āp. XIII. 13. 1, Āśv. V. 18. 1). The Vāśvadeva cup is thereafter filled from the Pūtabhṛt trough, but there is no stotra chanted for this cup; the vāśvadeva śastra however is recited by the hotṛ (Āśv. V. 18. 5-13). Then rice (caru) is boiled for being offered to god Soma. The adhvaryu wears the sacred thread in the prācināvita form, cuts off to the south of the ṣhavaniya one oblation from the boiled rice with his right hand and another with the mekṣaṇa, crosses to the north of the ṣhavaniya, and with his face to the south offers in the southern part of the ṣhavaniya fire the oblations of rice, the yājya being ‘tvam soma pitṛbhiḥ saṁvidānaḥ’ (Rg. VIII. 48. 13). Yājya is poured on the remnants of the caru in the pot, the adhvaryu sees his face in the clarified butter (Āśv. V. 19. 4), anoints his eyes with the yājya by means of his thumb and ring-finger and then hands over the pot of rice (with yājya therein) to the three udgātr priests, who see their reflections in the yājya and if they cannot see their reflection (which is an evil omen) then more yājya is poured and two mantras are repeated (Āśv. V. 19. 5, one being ‘bhadrām karṣeṇbhīḥ ’Rg. I. 89. 8) and then again they look for their reflection in the yājya. The āgnidhra carries lighted roots of darbhas to the several dhṛṣyās and establishes them thereon as fires and the adhvaryu pours yājya taken afresh in a pot over them while the darbhas are glowing (Āp. XIII. 14. 5-6, Sat. IX. 4 p. 929). He keeps some yājya in the pot, takes the cup called Pāṭniṇvata,²⁶²⁰ fills it from the soma in the Āgrayanāsthali, mixes in it the yājya that remains after pouring over on the dhṛṣyā fire-brands and offers it into the northern part of the fire. Jai. (in III. 2. 33-37) lays down several propositions about this cup viz. that it is offered only to Agni Pāṭniṇvat and not also to Indra-Vāyu and other joint deities (though the soma in the Āgrayanāsthali had in it the remnants of the contents of the grahas for joint deities), that, though the mantra in offering it contains the word Tvāṣṭṛ (‘O! Agni Pāṭniṇvat! drink soma joined with god Tvāṣṭṛ’) that cup of soma is offered only to Agni Pāṭniṇvat and not to Tvāṣṭṛ also and

²⁶²⁰. The Pāṭniṇvata cup is offered to Agni Pāṭniṇvat. The yājya verse repeated in a low voice by the āgnidhra (according to Āśv. V. 19. 7.) for it is Rg. III. 6. 9 ऐसदेख सरस पानवर्ष नागार्त्य वा विभिषो ब्राह्म। परन्थवर्गिःस्य ग्रें देवतानुष्ठानम् यस्मात् प्रस्तवः।). According to Ap. XIII. 14. 8, Sat. IX. 4 p. 930, the text uttered with स्वहिः is ; अन्नदेख परन्थवर्गविभिषो त्वास्त्र सरस विप्र स्वहिः। (वाज. सं. VIII. 10, वि. सं. I. 4. 27. 1).
that, though Rg. III. 6. 9 (the yajña verse) contains a prayer about the thirty-three gods, the Pātnīvata is not to be supposed to be offered to them also. The adhvaryu then issues various directions to the several priests (Āp. XIII. 14. 11, Sat. IX. 4. p. 930). The āgnidhra sits on the lap\(^{2681}\) of the neṣṭr and partakes of the remnants of the Pātnīvata cup (Āsv. V. 19. 8, Kāt. X. 6. 24), while so sitting. He washes that cup on the mārjāliya and keeps it on the khara. The camasses of the hotṛ and others are filled by the unnetṛ in such a way that no soma is left, the two jars of soma are wiped with the dātas and they are all kept with mouths turned downwards. The adhvaryu starts the udgāṭr priests on their chant of Yajñāyajñālya stotra (Āp. XIII. 15. 3), which is the principal stotra of the Agniṣṭoma (Sat. IX. 4. p. 931 calls it ‘Agniṣṭoma Śāman’). All those priests who are to chant the stotra and the choristers cover their heads together with the ears.\(^{2683}\) Those who come as sight-seers into the sadas should join in the chant as choristers (Āp. XIII. 15. 6). When the udgāṭr makes the hīnkāra of the yajñāyajñālya stotra he looks at the sacrificer’s wife who is brought by the neṣṭr near the udgāṭr. When the nīdhana (finale) of the first verse is being sung the wife removes the garment from her right thigh and with her face to the north pours the pānnejani water on her thigh up till the pṛastāva of the third stotriya of the first paryāya\(^{2683}\) (so as to leave no water in the jar). The wife retires to her shed when the udgāṭr asks her to go or when he has looked at her thrice and she has poured water thrice (Kāt. X. 7. 5–6). While the chant proceeds the sacrificer repeats the septahotṛ mantras (note 2393 above). The Yajñāyajñālya śāman is Rg. VI. 48. 1–2 = Śāmaveda

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2621. Āp. XIII. 15. 1 and Sat. IX. 4. p. 931 do not apparently like this sitting on the lap of the neṣṭr and so give an option ‘जोपर्य्य आसित्व गुप्तपर्य्य आसित् त्रिक: स्थात्’ सर्वपावाभ.

2622. According to Āp. XIII. 15. 5 it is optional to cover the ears. According to Sat. IX. 4. p. 931, all persons whether priests or sightseers that are in the sadas cover their heads and ears and the yajamāna may do so or not.

2623. यज्ञायायायाय विक्रुणं मति पर्यर्थः कांतेषु | निर्वन्त मति परस्य द्रिक्षः सूक्ष्मवस्त्र- | मनोविच्छेदैः पुरुषायां सत्यीयायां महतायां सर्वत् सुदुर्वक्ष भिन्न्वेद

लोकायत II. 10. 15–17 and ब्राह्मण VI. 2. 15–17; ऊपरत् द्रुस्तेश्वरर्चणामार्गिताः | अन्तःकर्णेऽस्य जापत तत्त्वि विषापेते | आप. XIII. 15. 11. Vide also चान्द्रवाच. III. 7. 8–14 for this.
II. 1. 20 (Benfey) and S. V. vol. III. p. 175-177. 2624 After this comes the recitation of the अग्निमरुता शास्त्र (Āṣv. V. 20. 6) which is to be done in the druta (quick) mode of recitation. 2625 While the hotṛ recites Rg. X. 9. 1-3 (the hymn beginning with ‘āpo hi śṭhā’), which is part of this śāstra he touches water separately at each verse, the other priests touch him, they all remove the covering from their heads, 2626 the hotṛ utters the śāvā, the adhvaryu utters the pratigara after splashing water. There are śāvās when the four verses of Rg. VI. 47. 1-4 are being recited in the अग्निमरुता śāstra. According to Sat. IX. 4. p. 932 the śāvā at the beginning of the first

2624. The verses of the Yajñasyajñīya śāman are: यज्ञन्याय यो अन्तः’ गिरा गिर च ददासे । प्राप्रे व्रतमुद्यः’ जातिवैदम् पिंयो मिदं न शरीयतम् ॥ कुर्वो नवंतः स हि नायामस्मुद्यविशेषम् हुयदत्तेयते । सुव्रदाजेवचिटः सुतवद्रव उत्त नाता ततानन्दम् ॥ (तता VI. 48. 1-2). The first is in the Bṛhatī metre and the 2nd in Satobhrati. These two verses are to be turned into three. The śāman is as follows (from Wai Ms.). हुम् । वशी ॥ योहा ॥ धो ॥ सामियाइ । वशी ॥ महाराज इरा धो ॥ नामी ॥ वर्तसमुत्तर जाता ॥ धो ॥ सामियाइ । धो ॥ सौम । प्रायं मिरा ॥ सुद्र ॥ सियाइ । धो ॥ सौम ॥ प्रायं मिरा ॥ 2625. The Poona Ms everywhere has धो ॥ सौम ॥ and reads प्रायं मिरा in the first line, धो ॥ सौम ॥, मार्गिता, बाल्मुद्याइ, तनु ॥ नाता । The Bombay A.Society’s Ms. reads चि almost in every place where चि occurs in the other Ms. For the change of गिरागिरा च into रमा इरा प्रायं मिरा VIII. 6.10. In the B.I. edition the first verse is set down (vol. III. p. 177) as follows: थो ॥ थौ ॥ थो ॥ मार्गिता ॥ धो ॥ नाता । धो ॥ नाता ॥ सौम ॥ प्रायं मिरा ॥ सुद्रा ॥ नाता ॥ धो ॥ सौम ॥ प्रायं मिरा ॥ 2626. The mode of recitation is of three sorts, viz. विलितकित, सद्रम and तता (com. on Āṣv. V. 20. 2). These are mentioned in आचार्यार्थार्थ XIII. 18 also.

2625. The mode of recitation is of three sorts, viz. विलितकित, सद्रम and तता (com. on Āṣv. V. 20. 2). These are mentioned in आचार्यार्थार्थ XIII. 18 also.

2626. तथाद्वारसंस्थितापोषिताया मात्राचैनविश्लेषणममङ्कार्यं पुनः। लात्वार्थम् II. 10. 20; the com. says that the head was covered for fear of being scorchd by fire when the yajñasyajñīya addressed to Agni was being chanted. It is appropriate that when the hymn to waters is reached the covering of the head is removed. Vide Āp. XIII. 15. 18.
verse has a response which is ‘madā modalva moda modalva (or daiva)’. 2627

When the last verse (paridhāṇiyā) of the Agnimārutarāstra is being recited (or at one of several other stages, according to Āp. XIII. 16, 2-5 and Sat. IX. 4, p. 933) the pratiprasthātṛ brings into the hotṛ-camasa the soma contained in the dhruva graha and the adhvaryu offers the soma contained in that camasa and the camasādhvaryus offer the soma in their cups and the priests partake of the remnants. When the upayāja homa with reference to the animal killed in the morning is performed and the paridhīs are cast into the fire, he takes the Hariyojana cup. 2628 The unnetṛ brings into it all the soma contained in the āgrayaṇa-sthālī and mixes therein plenty of fried barley grains, places the cup on his head, comes out of the havirdhāna shed, steps backwards and forwards several times. Then the contents are offered to Indra (the tyāga by the yajamāna is ‘idam Indraya harivate’) and the remnants are brought to the sadas for being partaken by the priests and the sacrificer. They distribute the remnants into other vessels, drink the fluid only smacking their lips, press the fried grains between their teeth so as to extract and take in all juice out of them and spit out of the vedī the masticated fried grains and sip water. According to some (Kāt. X. 8.5) the priests only smell the fried grains. They throw chips of the tree from which the yūpa was made into the āhavanīya each with ‘thou art the explanation (means of removal) of the evil caused by gods, men pitṛs &c.’ (Vāj. S. VIII. 13., Tai. S. III. 2, 5, 7 quoted in Āp. XIII. 17. 9). They partake of the thick cheese-like layer on curds with ‘dadhikravno’ (Ṛg. IV. 39. 6) in the āgnidhra shed (Sat. IX. 4, p. 935, Āp. XIII. 18. 1). They cast into the jars containing remnants of Ekdadhana waters green dūrva.

2627. Ādv. V. 20. 6 has स्वाभिकलायमिति चाहो सचे चाहारं नवरो चेष्ट प्रेमसाहो !; Ādv. XIII. 15. 14 says ‘स्वाभिकलायमिति महुर्मौज जलवयभस्मशर्मशशों मर्यादार्थति महानिद्राः इव मांलामुद्र इत्येका यथावचारत’. This last appears to be corrupt. The footnotes in Band. Vili. 15 show how uncertain the ms. readings are. Sat. IX. 4, p. 932 explains यथावच as स्वाभिकलायमिति महानिद्राः यथावच:

2628. This cup is called Hariyojana because it suggests the yoking of the horses of Indra for his return after being present at the soma offerings throughout the day. ‘हरियोजने स्वितम पाई भगवानप्रेमसेवति हरियोजन इत्यावस्तुतत्तत्वविधाय दारिपर्यंत’, com. on Sāng. IX. 4, p. 934; ‘हरियोजने भुजने महिनमथेमुर्लातिति हरियोजने यथा’, com. on Ādv. XIII. 17. 1.
grass, squeeze that grass well, impart to the water a sharp flavour (by the juice of the dūrva), pour the water into ten camasas. Each priest smells his camasa (and those who have none smell the one nearest to them) to the west of the cātvāla or in the place (called āstāva) where the Bahispavamāna was chanted (Āp. XIII. 17. 9, Kāt. X. 8. 7, Sat. IX. 4. p. 935) and pour the water down into the cātvāla pit (Sat. IX. 4 p. 935, or inside the vedi according to Āp. XIII. 18. 1). All priests wait upon the śhavanīya with the mindā mantra ‘yanma atmano mindābhūt’ (whatever fault has been mine, Agni has mended it’ &c. Tai. S. III. 2. 5. 4). The priests then discharge themselves from the vow made at the Tānūnapatra ceremony. Then the Pattisamāyajas are performed as in the animal sacrifice (Āp. XIII. 18. 3). The adhvaryu offers with the juhū nine samiṣṭhayajas offerings in a continuous stream, standing inside the vedi. Then he performs the pṛayaścittas for actions like spilling soma drops about and offers a savanāhuti (i.e. an ājya offering indicating the completion of the Agniṣṭoma). The adhvaryu issues a direction to the maitrāvaraṇa to urge the priests to come out of the sacrificial shed and the latter do so.

Then follows the Avabhrtha (the final purificatory bath). The procedure of this is an iṣṭi. Jaimini, however, in X. 7. 47–50 lays down that the avabhrtha is a special rite and therefore all that takes place in the dārśaṃamāsa iṣṭi does not follow as a matter of course. A fuel-stick is laid on fire, a veda bunch is made, kuśa is strewn round the fires (that is parisṭaraṇa), the necessary yajñapātras are placed with mouths downwards, No śāhima is brought and some do not even prepare the vedi. Only four ladlings of ājya are taken in all the ladles (ṣruca). The nirvāpa is only for a cake to Varuṇa on one potsherds (Āp. XIII. 19. 3). There are no prāṇīta waters (Sat. IX. 5. p. 938), and no girding up of the wife (vide above p. 1040 for it). The ājya in the ladles and the grains taken out for purodāsa are placed on the shoulder (north corner on eastern side) of the uttaravedi. The sacrificer takes out from its pit the post of udumbara (audumbari in the sadas), places it on the hide and board used in extracting soma juice and all other utensils except the four sthālis viz. the agrayaṇa, ukthya, sāitya-sthālī and dhruvāsthamālī (vide Tai. Br. I. 4. 1 for these four sthālis of olay) that are smeared with soma in the space between the cātvāla pit and the utkara or on the northern shoulder of the vedi on the large stool (āsandī) used for soma.
The yajamāna casts away the antelope skin in the cātvāla pit. (Other ways of disposal are also mentioned in Āp. XIII. 19. 8-9.) When starting for avabhṛtha he offers clarified butter with ‘O! Fire, that givest life &c.’ (Tai. S. I. 3. 14. 4), a second oblation with the mantra ‘avabhṛtha, nicumpuṇa &c.’ (Vāj. S. VIII. 27).²⁶²⁹

A third oblation of śiṣya is made to Rudra (Āp. XIII. 20. 1) with ‘namo Rudrāya’ (Tai. Br. III. 7. 9). When starting from the vedi or from near the cātvāla with faces to the north they recite Rg. I. 24. 8 (Tai. S. I. 4. 45. 1). The adhvaryu issues a direction to the prastotṛ to chant a sāman. The sāman chanted is called ‘avabhṛthāṣāman’ (Lāṭ. II. 12. 1). It is ‘agniṣṭapati’ (vide Śat. Br. IV. 4. 5. 8 and Drāhyāyaṇa śr. VI. 4. 1). When the nīdhana of the sāman is being sung, all the priests, the yajamāna and his wife thrice repeat that finale. They do so a second time when they have traversed half of the distance to the reservoir of water and a third time when they reach the water (Āp. XIII. 20. 4 and Sat. IX. 5. p. 941). The same procedure is followed for the Varuṇa purodhā as in Varuṇapragnaṇa for nīkāsa. The dregs of soma are thrown into water with the branch of the udumbara tree and curds are poured over it. All utensils smeared with soma are thrown into water (Āp. XIII. 21. 12, Kāṭ. X. 8. 24). Jai. (IV. 2. 19-22) says that this casting into water is merely the final disposal (pratipatti) of these utensils and the śrutī passage ‘they approach the water for the final bath with whatever is smeared with soma’ does not lay down any subordinate matter about avabhṛtha. The girdle of the yajamāna and the yoktra, the jāla (not on the head of the wife) and the antelope skin of the wife are dipped in water. The yajamāna invokes the water with ‘devitrāpah’ (Tai. S. I. 4. 45. 3) and enters. The deep silent waters of flowing rivers are to be preferred, but in the absence of such waters any water reservoir will do (Kāṭ. X.8.19). The yajamāna and the wife enter water, splash water on their heads (but do not dip them into water), rub each other’s back. A handful of kuśa is thrown into the water and this handful in the water serves as the āhavanīya for all āhutis in avabhṛtha.

²⁶²⁹ The mantra in Vāj. S. is अशुद्ध निर्दयुष्ण निषेधपविष्य निरुधुष्णा: तव देवंद्रेप्यमानि। निषेधपविष्य देवश्रवाहः ततिधुषुष्णा: तव। Ap. XIII. 19. 16 following Tai. Br. II. 6. 6 reads निषेधपविष्य for निषेधपविष्य. Vide Lāṭ. II. 12. 9, where this mantra is used at the time of sprinkling oneself with water after the bath.
The prayers and anuvṛyas are offered as in darsapūrṇamāśa (except to God Barhis). Jai (XI. 2. 30-34) lays down that not only is the principal offering of purodāsa offered into water but also all subordinate ones like āghāras. A portion of the purodāsa for Varuṇa is offered therein. The rest of the purodāsa is offered to Agni and Varuṇa, which becomes the Sviṣṭakṛt offering in this case (Kat. X. 8. 27, Sat. IX. 5 p. 944). The unnetṛ at the direction of the adhvaryu leads all out of the water (the yajamāna or hotṛ being the first). The yajamāna and his wife put on fresh garments and come out. The cloth with which soma was enveloped is worn as a turban by the yajamāna and that in which soma stalks were tied is worn by the wife and both the pieces of cloth are donated later on in the Udavasānīya iṣṭi to the adhvaryu (Āp. XIII. 22. 3-4). The priests, the yajamāna and the wife hold each a fuel-stick of udumbara, mutter the Mahiya ṛk (viz. apāma somam-amṛṭa abhūma, Rg. VIII. 48. 3), proceed following the unnetṛ towards the sacrificial ground without looking back at the water, perform māṛjana in front of the cow-stable (of the sacrificer) and place the fuel-stick (carried by each) on the śhavan’ya with ‘edhosi &c.’ (Tāi. S. I. 4. 45. 3) and wait upon that fire with ‘apo anvacārisam’ (Āp. XIII. 22. 6 quoting Tāi. S. I. 4. 45. 3). Then follows the Udayanīya (the concluding iṣṭi). It is performed in the prāgyamās (and not on the specially prepared uttaravedi). The procedure is like that for the prāyanīya iṣṭi (already described on p. 1140). In the same sthāl (pot) in which the prāyanīya offering was cooked and to the bottom of which some remnants stick he takes the offering for this iṣṭi. The wife again ties round her waist the yoktra. Prayājas are optional and if not offered no āśya is taken in the jūhā. The yājyās and anuvākyās of the prāyanīya become respectively the anuvā- kyās and yājyās of the Udayanīya. The order of deities is different, viz. Agni is the first, Pathyā Svasti the last for āśya offerings (Āp. XIII. 23. 4, Sat. IX. 6. p. 950, Āsv. VI. 14. 3). When the Udayanīya is finished the anubandhā rite follows॥ ॥ (Āp. XIII. 23. 6, Sat. IX. 6. p. 951). A barren cow is to be offered to Mitra and Varuṇa. The procedure is the same as that of Nīrtāha-pāṣu-bandha. Some sacrificed three anubandhā cows viz. to Mitra and Varuṇa, to the Viśve Devas and to Brhaspati,

2650. Often the word is written as ānubandhā ‘वज्राक्रमनवज्राक्रमनवर्तमाण’ comb on Ṛp. XIII. 23. 1; ‘वज्राक्रम वज्राक्रमातिनिष्ठ सरङ्गेत्र हर्षि अनुप्रवेशं’ ॥ comb. on Sat. 1X. 5. p. 951.
but Āp. (XIII. 23. 6. 10 and 14) restricts them to Vājapeya, Rājasūya and satras. Kāṭ. (X. 9. 14–15) says that instead of the cow, a bull may be offered or only payasyā may be offered to Mītra and Varuṇa.\(^{261}\) Āp. XIII. 24. 10 states that in place of the anubandhīya cow the followers of Rgveda offered āmikṣā to Mītra-Varuṇa and the offering was made by the hotṛ in front of the havirdhāna shed and all the ceremonies in the archetypal Īṣṭī up to Iḍā were performed in that rite. After the anubandhīya (or āmikṣā) was offered came the five offerings called Devikā viz. a cake on twelve potsherds to Dhatṛ and four oblations of rice cooked in milk in the four athālis mentioned above (in which soma had been placed) to Anumati, Rākṣa, Sīnvāli and Kuhū (Āsv. VI. 14. 15, Āp. XIII. 24. 1–3). The yajamāna shaves his hair and moustache near the southern side of the vedi (Āp. XIII. 23. 16). The āhavaniya fire is taken to the north outside the mahāvedi in an earthen-ware vessel and the kuśas strewn on the vedi are burnt thereon and the smoke issuing therefrom is invoked with a mantra (Sat. IX. 6. p. 954), the adhvaryu offers on the fire (of the kuśas) ground barley from his joined hands (Āp. XIII. 24. 16–17). The fires are then deposited in the arapis by repeating ‘ayam te yonih’ (Rg. III. 29. 10, Tai. S. I. 5. 2, Vāj. S. III. 14) as stated in Āsv. III. 10. 5. Having given up the sacrificial ground he again produces fire by attrition to the north of the sacrificial ground and the udavasānīya Īṣṭī is performed.\(^{262}\) In this Īṣṭī a cake baked on eight or five potsherds is offered to Agni (Āp. XIII. 25. 5, Sat. IX. 6. p. 956). In this Īṣṭī (Āsv. VI. 14. 24) everything is done as in the punarādheya, but the mantras are muttered inaudibly in all cases except the last anuvāja. A bull is the fee or as much gold as will purchase a bull. Instead of this Īṣṭī an offering of ājya was made by some (Āp. XIII. 25. 7–8) from the juhū in which twelve ladlings were made with sruva with ‘idam viśpur’ (Rg. I. 22. 17).

\(^{261}\) In modern times no cow is sacrificed, but only āmikṣā is offered. Among the actions forbidden in the Kāli age is the slaughter of anubandhīya. ‘यथा नियोजनाः नो नायुवत्सप्रथोदिता व । तथो-बार्षिकोनां नेत्र संपत्ति वैते’ quoted by the Mit. on Vāj. II. 117.

\(^{262}\) ‘उद्ववसानां इवउद्ववसानीयं’ com. on Āp. XIII. 25. 3; ‘उद्वव-सानाम् इवउद्ववसानीया’ com. on Sat. IX. 6. p. 955. Udvvasana is the counter-part of udvvasana. When at the beginning the sacrificer enters upon the holy ground sought from the king it is udvvasana. Vide ‘पुनस-सनम देववते त्रिविश्व इव देववतमहद्वसति’ Āap. X. 3. 3 (com. अध्ववसानिः सहारिनिर्वायलेक्ष्यमायसद्विव्ययः).

H. D. 151.
Ingenious theories have been advanced by European scholars about the origin of the soma sacrifices. Considerations of space forbid the discussion of this topic here. Those who are interested in these speculations may consult Prof. Eggeling’s Introduction to S. B. E. vol. 26 pp. XI-XXIII (where several European works are cited and questions about soma are discussed), L’ Agniṣṭoma (pp. 481-490), Prof. Keith’s *Religion and philosophy of the Veda &c.* pp. 331-332 and the works cited there. With the greatest respect for all these learned and industrious European savants it must be said that none of the theories has any great plausibility or carries conviction. The cult of the soma is at least Indo-Iranian and no sure traces are left in the ancient Indian religious books of the origin of that cult. We have simply the institution of the sacrifice before us and all else is imagination and speculation. One important question is the relation of the plant soma to the moon (also called soma as in Rg. X. 85. 1 and 2). The moon is generally called ‘mās’ or ‘candramās’ in the Rg. (Rg. V. 51. 15, X. 85. 19, VIII. 94. 2, X. 12. 7, X. 68. 10). In Rg. VIII. 82. 8 occurs the very striking simile \[2633\] ‘Soma that is seen among the (soma) vessels as the moon in waters’ and the Atharvaveda (XI. 6. 7) states that the god whom people call Candramas is soma. In several places soma is addressed as indu (which certainly means the moon in later literature). Vide Rg. IX. 86. 24, 26, 37, VIII. 48. 2, 4, 5, 12, 13. It is said that soma grew on Mūjavat (Rg. X. 34. 1) and in the Ārjikīya country (Rg. VIII. 64. 11) on the river Susomā. Even in the Rgveda soma appears to have become mythical. In Rg. IX. 86. 24 soma is said to have been brought from heaven by Suparna (eagle or bird?) and in I. 93. 6 by a Śyena (hawk). Another matter to be noted is that the soma plant had certainly become rare, \[2634\] if not unobtainable, in the times of the Brāhmaṇas. The Śat. Br. IV. 5. 10 mentions several substitutes for soma, among which are Phālguna plants having brown flowers,
Dūh plant and greenish kuśas. The Tāṇḍya Br. says 'If one does not secure soma, one may extract juice from pūtikas'. Jai. (III. 6. 40 and VI. 3. 13–17) states that this passage restricts a sacrificer when no soma is available to pūtikas and prevents the employment of other substances similar to soma and in VI. 3. 31 he declares that pūtikas are the proper prati-nidhi (substitute) for soma and not any other substance even if it may be more similar to soma than pūtikas, but that if both pūtika and soma are unavailable then another substance similar to soma may be employed. Āsv. (VI. 8. 5–6) states that if soma stalks be not available then pūtika stalks and Phālguna plant should be used or other plants mixed with pūtikas may be employed (and the com. adds that those others are dārva, kuśa and the like). In the Deccan the plant that is taken to represent soma when soma sacrifices are rarely performed is called 'rāṇṣera' (in Marathi) which grows in the hills of the Deccan.
CHAPTER XXXIV

OTHER SOMA SACRIFICES

The sūtras speak of seven forms (sāmsthās) of soma sacrifices. These seven forms are Agniṣṭoma, Atyagniṣṭoma, Ukthya, Śoḍaśin, Vājapeya, Atirātra and Aptoryāma (according to Kāt. X. 9. 27, Āśv. VI. 11. 1, Lāt. V. 4. 24). The first of these has been described in some detail above. Owing to restrictions of space only a few words can be said about the other soma sacrifices. All sūtras do not state the same number of soma sacrifices. Āp. XIV. 1.1 and Sat. IX. 7. p. 958 expressly say that Ukthya, Śoḍaśin, Atirātra and Aptoryāma are the modifications of Agniṣṭoma and the commentaries of both point out that there were several views on the number of the modifications of the Agniṣṭoma. In the Brāhmaṇas the Agniṣṭoma, Ukthya, Śoḍaśin and Atirātra are generally mentioned as forms of Jyotiṣṭoma (vide Śat. Br. IV. 6.3. 3, Tai. Br. I. 3. 2 and 4, which last mentions Vājapeya also).

Ukthya or Uktaha. In this there are three more stotras (called uktha stotras) and śastras (called uktha śastras) to be chanted and recited in the evening pressing, thus bringing the total of stotras and śastras to fifteen (Āit. Br. 14. 3, Āśv. VI. 1. 1–3). Āp. XIV. 1.2 says that the Ukthya, Śoḍaśin, Atirātra and Aptoryāma are respectively performed by him who desires cattle, vigour, progeny and cattle, all objects. In the Ukthya an additional victim, a goat (over and above those offered in Agniṣṭoma) is sacrificed for Indra and Agni on the pressing day. Vide Ait. Br. XIV. 3, Āśv. VI. 1. 1–3, Āp. XIV. 1, Sat. IX. 7. pp. 958–959, Haug’s tr. of Ait. Br. p. 251 n, S. B. E. vol. 41, pp. XIV–XVI.

Śoḍaśin. In this sacrifice in addition to the fifteen stotras and fifteen śastras of the Ukthya there is an additional stotra and a corresponding śastra called Śoḍaśin in the tṛtiya savana (both the śastra and the sacrifice have the same name, as the comm. on Āśv. VI. 2. 1 says). There is an additional cup in the morning or at all pressings according to some (Āp. XIV. 2. 4–5). It is made of khadira wood and is quadrangular in shape (Sat. IX. 7. p. 960). The stotra for the śoḍaśin cup is begun to be chanted.
about sunset after the adhvaryu hands over a piece of gold to the sāma singer (instead of kuśa grass, Ṛg. XIV. 3. 1.). Soma is purchased for a cow that is of very small stature and has red-coloured ears. In this rite an additional victim viz. a ram is sacrificed for Indra. The fee is a reddish brown horse or a female mule. Vide Ait. Br. 16. 1–4, Āśv. VI. 2–3, Ṛg. XIV. 2. 3 ff, Sat. IX. 7. pp. 959–962, Haug's tr. of Ait. Br. p. 255–256n, S.B.E. vol. 41 pp. XVI–XVII for further details.

Atyagniṣṭoma. This form is obtained by adding the ŝoḍaśistotra, the ŝoḍaśīn cup and an additional victim for Indra to what prevails in the Agniṣṭoma; vide S.B.E. vol. 41, p. XVII.

Atiṟātra. This soma sacrifice is referred to even in the Ṛgveda (VII. 103. 7). As this sacrifice is not finished in one day but only after the day and night pass away it is called Atiṟātra. Ṛg. X. 2. 4 notes that according to some the Atiṟātra is performed even before Agniṣṭoma. The Atiṟātra has 29 stotras and 29 ēśstras. In this the additional stotras and ēśstras are repeated at night in four rounds (called paryāyas) of three stotras and ēśstras. Āśv. VI. 4. 10 points out these 12 ēśstras. In this sacrifice the ēśstra called Āśvina is recited, but before it six ēḥutis are offered at night. The Āśvina-ēśstra closely follows the procedure of prātarānuvāka, must comprise at least a thousand verses and was to be recited till sunrise (vide Haug's tr. of Ait. Br. pp. 266–269n for description of this ēśstra). At twilight is chanted a stotra appropriately called Sandhistotra (Haug's tr. of Ait. Br. pp. 266–267n). It is in the Rathantara melody. If the sun did not rise by that time the hotṛ was to continue reciting Ṛg. I. 112 and when the sun rose he was to recite saurya hymns (viz. Ṛg. X. 158, I. 50. 1–9, I. 115, X. 37). A fourth animal viz. an ewe (or ram according to some) is offered to Sarasvatī on the pressing day (Sat. IX. 7. p. 963). The principal camasas in the night are offered to Indra Āpiṣṭarvāra (Sat. IX. 7. p. 963.). A puroḍāśa on two potsherds is offered by the pratiprasthāṭr to Āśvins (Āśv. VI. 5. 23 and Sat. IX. 7. p. 965) and a soma cup is offered to the Āśvins. Jai. X. 8. 6 notes that as a vedic passage says 'there is no ŝoḍaśīn cup in Atiṟātra' and another says there is, the first is a prohibition and there is an option. For details vide Ait. Br. 14. 3 and 16. 5–7, Āśv. VI. 4–5, Sat. IX. 7 pp. 663–665, Ṛg. XIV. 3. 8—XIV. 4. 11, S. B. E. vol. 41 pp. XVII–XX.
Aptoryāma—This sacrifice is similar to Aitrātra of which it appears to be an amplification. Only there are four additional stotras (i.e. 33 in all) and four additional śastras recited by the hotṛ and his assistants, and there are four camasas in relation to these last respectively for Agni, Indra, Viṣve Devas and Viṣṇu (Āp. XIV. 4. 12–16, Sat. IX. 7 pp. 966–967, Śān. XV. 5. 14–18 and Sat. X. 8. p. 1111). According to Āśv. (IX. 11. 1) he whose cattle do not live or who desires to secure cattle of good breed should perform the Aptoryāma. Āśv. (IX. 9. 22–23) says that in this the fee is more than a thousand (cows) up to an unlimited number and the hotṛ gets a special gift of a white chariot (plated with silver) to which female mules are yoked. This sacrifice is generally joined with others. The Tāṇḍya Br. (XX. 3. 4–5) states that the rite is so called because by its performance one secures whatever object one desires (from āp to obtain).

Vājapeya—(lit. food and drink, or drink of strength or of food or of a race). Though this rite is said to be a form of Jyotiśoma and though it follows the procedure of Śoḍaśin (Āp. XVIII. 1. 4) it has so many special features of its own that it may be said to be an independent sacrifice. One characteristic feature is that the number 17 is predominant in this sacrifice (Āp. XVIII. 1. 5, Tāṇḍya XVIII. 7. 5), viz. there are 17 stotras and 17 śastras, the 17th being the Vājapeya stotra and śastra, 17 animals sacrificed for Prajāpati, 17 objects distributed as fee, the yūpa (of bilva or khadira wood) was 17 aratnīs in length, at the time of enveloping the yūpa with a girdle in this rite 17 pieces of cloth were employed for the purpose (Āp. XVIII. 1. 12), it lasted for 17 days (for 13 days dikṣā, 3 upasad days and one pressing day) or there were 17 dikṣās (and then the rite lasted for 21 days). Vide Āśv. IX. 9. 2–3 and Āp. XVIII. 1. 6–7. Another feature was that there were seventeen cups of surā (wine) for Prajāpati as well as 17 cups of soma. Another peculiarity was that there were seventeen chariots to which horses were yoked and a race was run, when seventeen drums that were arranged on the northern troti of the vedī were simultaneously beaten (Āp. XVIII. 4. 4 and 7, Kat. XIV. 3. 14) to the west of the āgniḍra shed.

2636. Various meanings are assigned to 'Vājapeya'. The Tai. Br. I. 542 says 'बाजाप्रया वा एवः। वर्ज बोधिते ब्रह्म देवस्व। सीपो ये ब्रह्मपेयः।...

 अर्जुनः बाजाप्रयः।', शाक्यशास्त्रनीति (XV. 1. 4–6) states 'परम्ये वै वेद्यः। अर्जुन पाण्डः।

पाण्ड ये प्रवा मध्यात्मा। तत्तात्मायमोऽत्त्वे।'.
This complicated rite was undertaken by one who desired overlordship (ādhipatya, as Āśv. IX. 9. 1 says) or prosperity (Āp. XVIII. 1. 1) or svārājya (the position of Indra or uncontrolled dominion). It was performed in the autumn. Only a brāhmaṇa or a kṣatriya could perform it, but not a vaśya (Kāt. XIV. 1. 1 and Āp. XVIII. 1. 1). In the case of a brāhmaṇa the reward aimed at must have been the attainment of the position of a super-eminently learned or prosperous man. All the priests, the sacrificer and his wife wear chains of gold, and Āśv. IX. 9. 5 adds that the chain worn by the hotṛ has a hundred lotus-like pendants studded with precious stones. The golden chain worn by each priest becomes part of his fee. Besides the three viz. for Agni, Indra and Agni and for Indra (a ram), a barren cow for Maruts and ewe for Sarasvatī and 17 hornless, young and virile goats of one colour (or all of dark colour) for Prajāpati are offered in this rite (Āp. XVIII. 2. 12–13, Kāt. XIV. 2. 11–13). For the 17 cups of wine (called parisrut, prepared from several herbs) the pratiprasthāṅg prepares a separate mound (khara) to the west of the axle of the southern havirdhāna cart on which the wine cups made of clay are to be kept. The soma cups are to the east of the axle of the cart and wine cups to the west and they are to be kept separate. According to Kāt. (XIV. 1. 17 and 26) it is the neṣṭṛ priest that gets ready the mound and the wine cups. In the midst of the wine cups a golden cup of honey is placed (Tai. Br. I. 3. 3, Kāt. XIV. 2. 9). The wine is purchased ready-made in exchange for lead from a long-haired man at the time when soma stalks are purchased, or the material, for making wine is bought, and is entered into the sacrificial enclosure by the southern door and is boiled on the dakṣiṇa fire (Kāt. XIV. 1. 14–17). The yūpa has four angles (and not eight as elsewhere) and has no top protruding beyond the casāḷa, but its top is even and is slightly depressed in the middle. The casāḷa of the yūpa (which is 17 aratnis high) is made of wheat flour (Tai. Br. I. 3. 7, Āp. XVIII. 1. 8, Kāt. XIV. 1. 22). A race is run in connection with the mid-day pressing in the

2637. श्राबि वाज्येष्वत्सरसयाकाराय पवेतः | quoted by ṣaev on Ā. X. 2. 64 and X. 7. 51. The Tai. Br. I. 3. 2 has च एव विहाद वाज्येष्व च पवेत् नय्यति स्वाराज्यः. संतोऽसलम्यम परंति लिङ्गमेव इतिहासः; वाज्येष्वतिर श्च जापातिभिन्नते। तायाबाय 18. 6. 4.

2638. त च एव माइयमय चैव राजस्वयमव च सहः | tā. mā. I. 3. 2; च माइयम राजायथ उर्दकुरिचत्स स वाज्येष्व पवेत्। तायाबाय VIII. 11. 1.
following way (Āp. XVIII. 3. 3 and 12–13). The Tai. Br. I. 3. 2 refers to the race won by Bṛhaspati and connects the Vājapeya with that race. Seventeen chariots are got ready to the east of the śhavanīya with their yokes to the north or east. One of them is the sacrificer’s chariot to which three horses are yoked with mantras and a fourth runs along the third but is not yoked. These horses are made to smell the caru of wild rice (nīvāra) which is meant for Bṛhaspati. To the sixteen other chariots four horses each are yoked outside the vedi but without mantras (com. on Kāt. XIV. 3. 11). A kṣatriya (rājaputra according to Āp.) shoots an arrow from the space between the cātvāla and utkara and notes the spot where it falls, from which he shoots an arrow a second time. This is done seventeen times. On the spot where the arrow falls at the 17th shooting, he plants a post of udumbara wood as the goal for the chariot race (Āp. XVIII. 3. 12 and Kāt. XIV. 3. 1–11 and 16–17). When the race starts, the brahmā priest fixes an udumbara chariot-wheel (having seventeen spokes according to Kāt. V. 12. 11) on an axle (or udumbara post navel-high) implanted on a spot between the cātvāla and the utkara (or near the utkara) and ascends on that wheel with ‘at the impulse of God Savitṛ may I win vāja (vigour, food or race) with the help of Bṛhaspati, the winner of vāja’ (Āp. XVIII. 4. 8, Kāt. XIV. 3. 12 which mentions Vāj. S. IX. 10). When the wheel is revolved from left to right (it is revolved thrice) the brahmā chants the Vājī-sāman (2639) (Āp. XVIII. 4. 11, Āśv. IX. 9. 8, Lāt. V. 12. 14). According to Lāt. (V. 12. 13) the brahmā only rests his arms on the wheel. The yajamāna occupies the chariot on which mantras were recited and the adhvaryu (or his pupil) also gets into it to instruct the yajamāna to repeat the Vedic formulae he has to utter. Other persons (called vājaśtri) join in the race and sit in the other sixteen chariots and a kṣatriya or vāisyā sits in one of them and the race starts with speed. All the seventeen drums are beaten on the northern śrōṇi of the vedi to urge on the horses. All the horses are made to smell the caru of wild rice (nīvāra) cooked in 17 pots for Bṛhaspati. The chariot of the sacrificer is in front and the others follow his, but do not overtake it. The adhvaryu makes the yajamāna

2639. The verse to be chanted by brahmā is आझिस्यां आ जात वाजिनो अस्ममिच्छया सविन्द् सतने । सवम् अवस्यो जयम् ॥ This is one of the few verses of the Śāmasāveda that are not found in the Rgveda. If the brahmā cannot chant it, he is to mutter it thrice (Āśv. IX. 9. 8).
recite the formulae of victory such as ‘agnirekāṣarena’ (Vāj. S. VIII. 31-34, Tai. S. I. 1. 11). When the chariot reaches the goal, the chariot is taken to its north and then turned round to the south. All the chariots return to the sacrificial ground and the horses are again made to smell the caru of nivāras and a homa is offered for discharging the drums (dundubhi-vimocantya-homa). A berry (kṛṣṇala, gold of that weight) is given to each of those that rode the chariots, but that gold is taken back from them and is donated to the brahmā who also receives the golden jar of honey (Kāt. XIV. 4. 17, Āp. XVIII. 5. 5) after it is presented to and taken back from the kṣatriya or vaisya. The cups of soma are taken up by the priests (the adhvaryu taking the hotra-camasa), and the camasāhvaryus take up their cups; while the pratiprasthātṛ takes up the principal wine cup and the other sixteen are taken up by those who joined in the race. The adhvaryu starts towards the east with the soma cups with ‘sam pṛcah’ (Tai. Br. I. 3. 3), the pratiprasthātṛ to the west with the wine cups and stands near the mārjālya shed. After the adhvaryu offers the soma cups, the wine cups are shaken and given to the sixteen persons who took part in the race and they quaff them on the southern śroni of the vedi. According to Kāt. (XIV. 3. 20 and XIV. 4. 16) the kṣatriya or vaisya who sat in one of the chariots receives all the wine cups. When preparations are made to chant the Mahendra stotra, the nēstṛ requests the wife to put on a short undergarment of darbha and the yajamāna wears a silken garment (tāṛpyam) inside the garment which he wears as a diksita. A ladder is raised against the yūpa to its north or south (Kāt. XIV. 5. 5) and when the sacrificer climbs to the top of the yūpa a dialogue ensues between the sacrificer and his wife (Kāt. XIV. 5. 6-11, Āp. XVIII. 5. 9-11). The sacrificer addresses ‘wife, come, let us ascend to heaven’. The wife responds ‘let us ascend’. They engage in this dialogue thrice. According to Kāt. XIV. 5. 8 both husband and wife climb to the top of the yūpa, while according to Āp. (XVIII. 4. 12) only the husband does so who finally says ‘out of us both I shall ascend to heaven’. On reaching the top he touches the osāla of wheat flour and mutters ‘we reached the heaven, the gods’ (Tai. S. I. 7. 9. 2, Vāj. S. IX. 21). Thence he looks at his house with ‘May I live long with my children’.

2640. Vide S. B. E. vol. 41 p. 85 n for various explanations of ‘tāṛpya’.

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(Tat. S. I. 7. 9. 2) or in the several directions with Vāj. S. X. 22 (Kāt. XIV. 5. 11). Vaiśyas (explained as his children, by the com. on Kāt. XIV. 5. 12) throw up to him 17 bags of salt or saltish earth enveloped in leaves of Śvatatha or (according to Ap. XVIII. 5. 16-18) the adhavryu, brahma, hotṛ and udgaṛ rise up the bags to his face on long poles respectively from the east, south, west and north with mantras (referring to food, vāja and winning of vāja) He receives them and descends. He plants his right foot on a piece of gold placed over a goat-skin spread in front of the yūpa on the ground with its neck to the east and hairy side outside and his left foot on the skin itself and from thence he sits down on a couch placed on the west side of the uttara-vedi. The offerings of the omentum and other limbs of the animal for Sarasvatī and of other animals are made, the wild rice caru for Bṛhaspati is offered and the priests partake of the remnants as usual. The animals for Prajāpati are offered at the time of the mid-day pressing. Before the offering to Śvīṣṭakṛṣṭ of the wild rice caru is made water and milk are poured in a vessel of udumbara and food of seventeen kinds of grains or of as many as the sacrificer remembers except one is also put therein and seven offerings are made of all this with the sruva and the yajamāna is sprinkled with the rest (Kāt. XIV. 5. 20-24). He does not eat throughout his life-time the food of the one kind of grain that was omitted. The adhavryu declares thrice after taking the name of the sacrificer 'he, so and so, is saṁrāṭ' (overlord). Ap. XVIII. 7. 18 says that on performing Vājapeya a man is entitled to use the white parasol. After the performance of Vājapeya the sacrificer had to observe certain rules of conduct (vide Lāṭ. VIII. 12. 1-4, Ap. XVIII. 7. 16-17). He should act like a ksatriya (i. e. he may study and make gifts, but should not teach or accept gifts), he should not rise to receive or do abhivadana or carry errands for or sit on the same couch with a person who had not performed that sacrifice. The adhavryu receives the horses and the chariot in which the sacrificer sat (Ap. XVIII. 3. 10) and receives also all the 17 clothes with which the yūpa was enveloped. As to other fees there is some divergence among Ap. XVIII. 3. 4-5, Āśv. IX. 9, 14-17, Kāt. XIV. 2. 29-33 and Lāṭ. VIII. 11. 16-22. Āśv. says that 1700 cows, 17 chariots to which horses are yoked, seventeen
horses, seventeen animals which men ride, seventeen draught oxen, seventeen carts, 17 slave-girls decked with golden nīkas round their necks, 17 elephants with golden girths—these constitute the fee in Vājapeya and Āśv. suggests other alternatives. Āp. XVIII. 3. 4 is almost the same but adds seventeen goats and ewes. Lāt (VIII. 11. 16-18) is also practically the same as Āśv. but adds several alternatives about cows. In the Kuruvājapeya (variously explained in the com.) cows donated are only 17, in other Vājapeyas 1700 or 17000 cows may be given. Lāt. further says that the gifts may be equally divided among all the priests, that the chariot occupied by the sacrificer over which yajas mantras were recited and the couch with its coverlet are given to the udgātṛ, the goat-skin with the golden piece is taken by the hotṛ.

It will have been noticed that this sacrifice has several picturesque elements in it. In the race and the drinking bout of seventeen cups there is a popular element. In the climbing to the top of the yūpa by the sacrificer and in the boiled wild rice for Bṛhaspati there is a symbolism of holiness and eminence.

Āśv. IX. 9. 19 says that after performing Vājapeya a king should perform Rājasūya and a brāhmaṇa should perform Bṛhaspatisava, while Āp. XVIII. 7. 15 recommends the Sautrāmaṇi after it. Kāt. (XIV. 1. 2-8) states various views.

Jaimini in several adhikaranaś deals with the śrutis texts about Vājapeya. They may be briefly indicated here. In I. 4. 6-8 he shows that in the sentence 'one desiring to secure overlordship should sacrifice with Vājapeya' the word Vājapeya is the name of a rite (karmanāmadheya) and that that sentence does not lay down some subordinate matter (such as what material is to be used) in the model sacrifice and that the word vājapeya does not mean gruel or similar substance. In Jai. III. 1. 18 it is said that the text 'of the Vājapeya the yūpa is 17 aratnas'

2642. According to Jai. IV. 3. 29-31 the Bṛhaspatisava is an aṅga of Vājapeya and the sentence वाजपेयेभ्यूँ ब्रह्मपतिसवन यजनेन does not lay down a time for the performance of that rite. Vide Tai. Br. II. 7. 1 and Āp. XXII. 7. 5 ff, Āśv. IX. 5. 3 ff for ब्रह्मपतिसव which is a kind of Ekāha soma sacrifice and which is to be performed by one who desires overlordship (ādhipatya) or spiritual eminence (brahmavācasa) according to Āśv. IX. 5. 3 or by one who desires to be the purohita of a king (Tai. Br. II. 7. 1).
means that the yupa required for the sacrifice of animals in the Vajapeya is to be 17 aratnis high and not that any other thing like the Sodashipatra was to be 17 aratnis. When the Tai. Br. (I. 3. 4) says that seventeen animals are to be killed for Prajapati, they are 17 separate yagas and not one rite (karma). When it is said that caru is prepared in milk in seventeen sarvas (pots), the method of taking out handfuls of grains (as in darapurnama) is not applicable. Jai. says (in XI. 4. 30) that the vessel (kumbhi), the sula and the spit for roasting the omentum are the same for all the victims, that the omentum of the victim for Prajapati is not sprinkled with the sjya remaining after the prayaja offerings are made (IV. 1. 33-39) and that the chariot which was occupied by the sacrificer is to be specially given to adhvaryu and not any one of the seventeen chariots i.e. there is a restrictive rule about the share in chariots for the adhvaryu, while there is none as to the other priests (X. 3. 74-75).

The Agnistoma and the other forms of soma sacrifices so far described are ekaha (one day) soma sacrifices i.e. in them soma is offered in cups on one day thrice (in the morning, midday and evening). The sutras (e.g. Asv. IX. 5-11, Baud. XVIII. 1-10, Kat. XXII), however, mention and describe several other one day soma sacrifices, such as Brhaspatisava, Gosava, Syena, Udbhid, Visvajit, Varatyastoma (already described above on pp. 345-347) which are left out for want of space.


2644. The Visvajit from among the ekahas is a very striking sacrifice. In this the sacrificer either gives a thousand cows or all wealth after separating the share of the eldest son (and excepting land and sudras who serve him as a duty). Jai. sets out several propositions about this sacrifice in IV. 3. 10-16, VI. 7. 1-20, VII. 3. 6-11, X. 6. 13. After this rite, the sacrificer stays three days at the root of an udumbara tree subsisting on fruits and roots, for three days in a settlement of nigadas (where he may subsist on nivaras i.e. on rice, surniska and the flesh of deer), for three days among vaisyas (jana, also explained as 'persons of another gotra') and three days with ksatriyas (samana jana, (Continued on next page)
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The ahina sacrifices are those the duration of which is two to twelve days of soma pressing, which always end with an atirātra and which together with the dikṣā and upasad days should not extend beyond a month. They should be begun on a Full Moon day. Among them there are groups of sacrifices that last for two days, three days (e.g. Gargatirātra), four days, five days (called pañcarātras of which Pañcaśāra-diya is one), ṣadahās and so on. Among the numerous rites called ahinas, the Āsvamedha and Dvādaśāha deserve notice. The Āsvamedha will be described later on. The Dvādaśāha is both an ahina and a sattra (Āsv. X. 5. 2). There are several varieties of Dvādaśāha, one being called Bharata-dvādaśāha (Āsv. X. 5. 8., Ap. XXI. 14. 5). The twelve days of the Dvādaśāha as a sattra are constituted by the Prāyanīya (the commencing rite, an Atirātra), Prāṣṭhāṇa Śadaha (6 days), Chandomas which are Uくthyas (3 days) and a tenth day which is

(Continued from last page)

also expalined as sagostras). For a year he should not refuse what is offered but should not beg. Vide Kāś. XXII. 1. 9–33, Lātt. VIII. 2. 1–13. The Gosava is a very strange rite. The Tai. Br. II. 7. 6 briefly describes it. One who desires svārājya may perform it and Āp. (XXII. 12. 12–20 and XXII. 13. 1–3) states that for a year thereafter he should be paśuvrata (act like cattle) i.e. should drink water like them and cut grass (with his teeth) and approach his mother &c. (probably only as a make-believe). नेतृत्व संसारं पिठुळैं भवति। उपायायोऽियुज्विषेद्याविच चार्धेन्द्रम्बाहृ। उप मातसिद्धां रूपसतयुख गतंगर्म | आप, XXII. 13. 1–3. Another very striking ekāha sacrifice is the सर्वसंसार. This is performed by one who desires to die on performing it and to obtain heaven. When the Arbhava pavamāna stotra is begun to be chanted in the third pressing, the sacrificer directs the priests to finish the sacrifice and enters fire. This sacrifice is called भुज्यक्षणसिद्धम्. Vide तत्त्वसावाट्रणम् XVII. 12. 5, Jaimini X. 2. 57–61 where Sabara appears to quote some vedic texts very similar to Āp. XXII. 7. 21–25 'सक्तकालो वजेत व: कामेदयामालया सर्वे लोकलिप्यतांसिद्धिः ....... अर्थे रघुपालस्य गौतमस्वरूप वर्णयोगोधातं वासस्य विशेषातिः: मनः स्विस्यस्याच मार्गम: समापत्तमे प्रक्ष्यति। सवेद संसिदिते।' 2645. Vide Sat. Br. IV. 5. 4, Āsv. X. 1. 11–X, 5. 13, Āp. XXII. 14ff., Kāś. XXIII, śāh. XVI. 19–30, Lātt. IX. 5–12.

2646. According to Kāś. XII. 3. 1 a prāṣṭhāṇa ०dahā is so constituted that the first day is an Agniṣṭoma, the fourth is a Śodāsini and the rest are Uक्तhyas, while an Abhīplava ०dahā is so constituted that the first and last are Agniṣṭomas and the rest are Uक्तhyas. There is also a difference between the two as regards the stomas. Vide S.B.E. vol. 26 pp. 402–403 n. 4. For the Chandomas, vide Haug's tr. of. Ait. Br. p. 347 n.
an Atyagniṣṭoma (called Avivākya, on which no speaking or dispute about errors is allowed) and the Udayanīya (concluding rite, which again is an Atirātra). The principal differences between the Dwādaśāha as an ṣaṁhina and a sattra are: (1) a sattra can be performed only by brāhmaṇas, while a dvādaśāha may be performed by any one of the first three varṇas; (2) the sattra may extend over even long periods (such as a year or more), while a dvādaśāha cannot so extend; (3) in the sattra the distinction of yajamāna and priests does not exist but all are yajamānas and all work as priests, while in dvādaśāha that distinction exists; (4) as a consequence of the above in a sattra there are no ṣaṁkṣiṇas. Kāt. XII. 1. 4 states that wherever in the vedic texts the words 'upayanti' and 'āṣate' occur it is a sign of a 'sattra' (and so in that case the rules about sattras will apply) but where the word 'yajate' or 'yājayet' is used it is a sign of an ahīna. In an ahīna only the last day is an Atirātra, but in a sattra both the first and last days are Atirātras (Kāt. XII. 1. 6).

It is now necessary to say something about a few other striking sacrifices.

Rājasūya.—This is strictly not a purely soma sacrifice, but it is a most complex ceremony extending over a very long period (more than two years) and comprising a number of separate īṣṭis (like the one to Anumati), Soma sacrifices (like Paviitra) and animal sacrifices (Kāt. XV. 1. 3). Even the briefest statement of the several rites will occupy many pages. An attempt will be made to indicate only a few salient features.

This ceremony could be performed only 2647 by a kṣatriya. There was a difference of view, some holding that it could be performed only by him who had not celebrated the Vājapeya (Kāt. XV. 1. 2), while others held that it should be celebrated after Vājapeya (Āsv. IX. 9. 19). In the Śat. Br. IX. 3. 4. 8 it is said 'by performing the Rājasūya one becomes a king (rājan)

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2647. राजा राजसूयन बनेत। स्वास्पावतित्रते IX. 1. 1, सत्यायत (XIII. 3) adds स्वर्ज्ञनित्य before बनेत. Vide Ap. XVIII. 8. 1, Kāt. XV. 1. 1; राजसूयन तथा आत्मावलमणो योजन quoted by Sabara on Jai. XI. 2. 12; Śā. XV. 13. 1 after narrating that Varuṇa secured super-eminence, complete dominion and overlordship by performing it states तथो एव प्वालकानाः वाजाजुेपैन वज्ञकृ ति राज्यानां अर्यलोकं त्वराल्पमालिपतं परेति। The word राजसूय is derived by Sabara as ‘राजा तस्म नुपने तस्मां जतासूय। रजों ना यज्ञो राजसूय’ (on Jai. IV. 4.1). Soma is called rājan.
and by the Vājapeya an emperor (samrāt) and the position of the king is (obtained) first and thereafter of emperor.' On the first day of the bright half of Phālguna the sacrificer undergoes dīkṣā for a soma sacrifice called Pavitra, which follows the procedure of Agniśṭoma (Lāt. IX. 1. 2, Ásv. IX. 3. 2, Kāt. XV. 1. 6). There was difference of opinion as to the number of dīkṣā days (Lāt. IX. 1. 8, Kāt. XV. 1. 4). The Abhiṣecaniya ceremony which is the principal among the rites of Rājasūya took place exactly a year after the Pavitra sacrifice was commenced (Lāt. IX. 1. 4). At the end of the Abhiṣecaniya the sacrificer did not actually enter into water for the final bath (avabhṛtha), but wearing shoes made of boar-skin he repaired from the sacrificial ground (devayajana) to the water, put into the water black antelope horn or the foot portion of a black antelope skin and returned wearing shoes of black antelope skin (Lāt. IX. 1. 23–24).

There are five offerings commencing the next day after the Pavitra sacrifice, one each on one day. Then on the Full Moon of Phālguna there is an āṣṭi to Anumati (a purodāsa being offered). Vide Kāt. XV. 1. 9 and Áp. XVIII. 8. 10. There is an offering to Nirṛti prepared from the particles of grains that fall to the west of the śamyā from the mill-stone when the grains for the purodāsa to Anumati are being ground. The particles are taken in the srava and a firebrand being lighted from the dakṣina fire, the offering is made to the south of the vihāra on that fire-brand or on some saltish land. On the full moon day of Phālguna are begun the cāturmāsyaas (i.e. first the Vaiśvadeva, then after four months Varuṇapraghāsas and so on). This goes on for one year. Between the parvams of the cāturmāsyaas, the monthly full moon and new moon sacrifices are performed. The cāturmāsyaas come to an end with the Śunāśīriya parva on the first of the bright half of Phālguna. After that several rites follow such as the Pañcavātiya in five fires in the four directions and in the middle (Áp. XVIII. 9. 10–11, Kāt. XV. 1. 20–21), the Apāmārga-homa (Áp. XVIII. 9. 15–20, Kāt. XV. 2. 1 ff.). Then there are twelve offerings called 'ratnīnām havīṇi' performed on twelve days one

2648. The 'ratnis' are enumerated somewhat differently in different texts, though some are common to all. Vide Tai. S. I. 8. 9. 1–2, Tai. Br. I. 7. 3, Sat. Br. V. 3. 1. 'रत्नानामवानिः हविणि भविष्य एते ये राजरथ मवातारः' तत्र. मव. I. 7. 3.
after another in the houses of the 'ratnas' (jewels) viz. of the sacrificer himself, his queens and state functionaries (Kāt. XV. 3 and Āp. XVIII. 10). The deity to whom an offering is made is appropriate to the person in whose house the offering is made and the offerings and fees also differ. The twelve persons (according to Kāt.) are the sacrificer, the commander of the army, the purohita, the crowned queen, the sūta (minstrel?), grāmanṭi (village headman), the kṣattrī (chamberlain), saṃgrahitr (treasurer or charioteer?), aksāvāpa (superintendent of gambling), govikarta (hunter?), dūta or pālāgala (courier), parivṛkṣi (the discarded queen) and the deities respectively are Indra, Agni Anikavat, Bṛhaspati, Aditi, Varuṇa, Maruts, Savitṛ, Aśvins, Rudra (for both aksāvāpa and govikarta), Agni, Nirṛti (the offering in this case is a caru of black rice husked with the nails). The daksinā also vary (vide Āp. XVIII. 10. 15-30, Kāt. XV. 3. 16-34). Then follow several offerings. Then comes the Abhiṣecanīya rite which is the central ceremony in Rājasūya and which lasts for five days (one day dikṣā, three days upasads and one sūtyā day of soma pressings). The dikṣā of Abhiṣecanīya (anointing rite) is performed on the first of Caitra. It is performed on the southern part of the sacrificial ground while the Daśapeya is performed on the northern portion. In the Abhiṣecanīya and Daśapeya the hotṛ must be of the Bṛṛugotra (Tāṇḍya Br. XVIII. 9. 2, Kāt. XV. 4. 1, Śāṇ. XV. 13. 2). The Abhiṣecanīya follows the procedure of the Ukthya. Soma is bought for both Abhiṣecanīya and Daśapeya at the same time, but half of it (for Daśapeya) is deposited, after being carried in a cart, in the house of the brahmā priest. Then there are eight offerings of caru called Devasū-haviṁśi viz. to Savitṛ, Agni Grhapati, Soma Vanaspati, Bṛhaspati, Indra, Rudra, Mitra, Varuṇa. According to Āp. XVIII. 12. 7-8 after these eight offerings the brahmā priest announces to the 'ratnīna' that the sacrificer is their king and refers to the tribes or people occupying the country.⁴⁴⁴ Vide Kāt. XV. 4. 15-17 also. At the end of iḍā in the case of these caru offerings the priest brings waters of seventeen kinds in seventeen vessels of udumbara wood, viz. of the Sarasvatī river, flowing water of a river, water from ripples produced by the entrance of a man or animal, water

2649. अविन्त्र रशिन्य आपेक्षितयश्च दो सर्तत रजेति । एव व: कुर्वे रजेति कौरयतः ।
एव म: पञ्चालय: रजेति पञ्चालयः । एव म: कुचपञ्चालयः रजेति वा कुचपञ्चालयः । एव भो जनता रजेतिप्रभावः राजः । सोमोहोश्याक्षेत्रविद्याभावः रजेति विद्यार्ज्जु अयति । आप
XVIII. 12. 7-9.
from a river drawn against the current, water of the sea, of ocean waves, of whirl-pools, of deep steady reservoirs always exposed to the sun, rain water in sunshine before it falls on the ground, of a lake, of a well, of frost &c. (Kāt. XV. 4. 21-42, Āp. XVIII 13. 1-18). All the waters are poured into a vat of udumbara which is placed near the seat of Māitrāvarūṇa. After the Marutvatīya cup is offered in the Ukhiya rite, he spreads to the east of the vessel of water a tiger skin on the western end of which lead is placed. Six homas called Pārtha are offered (Āp. XVIII. 15. 8, Kāt. XV. 5. 34.) and then with a gold piece tied in two kuśa blades the water in the big vessel is cleansed (that is upavāna is performed) and is distributed in four vessels made of palāśa, udumbara, nyagrodha and aśvattha. The sacrificer wears a silken garment (tārpaṇa, explained by Kāt. XV. 5. 7-11), a white turban (one end of which hangs from the shoulder) and a mantle. The sacrificer recites the Āvid formule (Āp. XVIII. 14. 10, Kāt. XV. 5. 21, which refers to Vāj. S. X. 9.). The adhvaryu gives a strung bow and three arrows to the sacrificer, who puts a copper piece in the mouth of a long haired man (eunuch) for averting evil (from spirits and snakes?); vide Vāj. S. X. 10. The sacrificer treads upon the piece of lead and brushes it away with his foot and stands on the tiger-skin with a gold piece under his foot and has a fillet of gold on his head. The sacrificer holds up his arms. He strides in the quarters. The sacrificer stands facing the east and the adhvaryu, standing in front of him, first sprinkles him with the holy water contained in the vessel of palāśa, the other priests follow viz. the brahma sprinkles him from the right with water in udumbara vessel and so on. Besides, the king's brother (Kāt. XV. 5. 30) or another kṣatriya (Āp. XVIII. 16. 3) sprinkles him with water from the udumbara vessel, a friendly kṣatriya from the third vessel and a vaiśya from the fourth (Āp. XVIII. 16. 3-5) says a kṣatriya sprinkles water from udumbara vessel, a vaiśya sprinkles from behind the king with water from aśvattha vessel and a friend from the common people sprinkles from the north side with water in the nyagrodha

2650. The Śat. Br. V. 3. 5. 4. connects these offerings with Prthu Vainya (the first consecrated king of men). The mantras are in Vāj. S. X. 5.

2651. In the Tai. S. 1. 8. 12. 2 the Āvid formule are interesting and they are: आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा ... आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा आविष्कारितपूर्वपीरिचन्द्र हुज्ज तथा

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vessel). These actions are probably symbolic of the consent of all people to the anointing. The sacrificer rubs with the antelope horn over the whole of his body the holy water sprinkled over him (Kat. XV. 6. 8). According to Kat. XV. 6, 1-2 at this stage or after the dice play (to be described later) the hotṛ priest sitting on a cushion inlaid with gold recites the story of Śunahṣepa for the sacrificer's benefit. Ap. XVIII. 19. 10 places this recital after the dice-play. Āsv. IX. 3. 9 says that the story of Śunahṣepa is recited to the anointed king after the marutvatīya śastra in the Abhiṣecanīya rite (and before the Niṣkevalya śastra), the king being seated on a golden cushion and surrounded by his son and ministers. The adhvaryu also sits on a cushion inlaid with gold and utters the responses (pratigara) uttering 'om' (as the pratigara) at the end of each rūk and 'tathā' at the end of each gāthā.

At the end of the recitation the sacrificer donates a hundred or a thousand cows to the hotṛ and to the adhvaryu and donates also their respective cushions. The king takes three strides called Viṣṇukrama on the tiger-hide. All the remnants of the anointing waters are poured in the palāsa vessel and are handed over by the anointed king to his son with the words 'May my son continue this my work and this my prowess.' Then two homas are offered (called nāmavyatiṣaṇjanīya) in which at first the son is declared to be the father of his father and then secondly the relationship is rightly put. Vide Ap. XVIII. 16. 14-15, Kat. XV. 6. 11. Then there is a symbolic march for the plunder of cows. As in Vaiṣepeya a chariot is made ready, four horses are yoked to it, the sacrificer ascends it, and takes the chariot in the midst of a group of hundred or more cows belonging to his kinsmen collected to the north of the āhavanīya.

2652. Vide Ait. Br. 33 for the story. Sākh. (XV. 17. 27) contains (with a very few additions and slight variations) the whole of the Ait. Br. passage on the story of Sunahṣepa.

2653. अविलेष्यचः पलिलमेव तथेति गाथायां। Āsv. IX. 3. 11, Kat. XV. 6. 3, Ap. XVIII. 19. 13. For example, he responds with 'tathā' at the end of each of the ten gāthās from rūk in the Ait. Br. But some of the verses like kṛṣṇa būm (Bg. I. 24. 1 quoted in Ait. Br. 33. 4) are rūks. There is no pratigara except at the end of rūk verses and gāthās, when the Sunahṣepa story is narrated.

2654. As an example may be given this. अपमानिष्ठो मूर्तिष्ठो विशेष्य विद्वद्वारः इत्यदया भवति पपावर तद्यहातिर्वेदिति अर्जुनोभिषेकः विशेष्यः com. on Kat. Vaiṣ. S. X. 20 refers to this word as न भवेताद्यथयो ऐति ... .... सत्तात्वसत्ताप विद्वद्वारष्ठिनित्य सत्य गत्वा यतैव ... लोकत्वष्ठ सत्ताप ...
touches one of them with the string of his bow and says 'I seize these.' Then he restores to the owner as many cows as are collected or more and returns to the sacrificial ground and makes four offerings called Rathamocanlya. Vide Kāt. XV. 6. 13-23. Lāt. (IX. 1. 14-22) gives a more graphic account that at the time of giving gifts, the king's kinsmen are collected with their wealth, arrows are discharged at them by the sacrificer, they themselves bring back the arrows and declare 'O king, may you be victorious.' One-third of their wealth is distributed among the priests, one-third is given at the time of the Daśapeya to the worthy brāhmaṇas brought in that rite, one-third is returned to the kinsmen, villages are bestowed on them and they become rājanayas (king's nobles) but not worthy of coronation. Before getting down from the chariot he puts on boar-skin shoes, bows to the earth with 'O mother earth! do not injure me nor may I injure thee' (Vāj. S. X. 23, Tai. S. I. 8. 15. 1). The king then sits on a chair or throne made of khadira that is placed in front of the āgndhirya shed (Āp. XVIII. 18. 5-8, Kāt. XV. 7. 1-4). The priests and the 'ratnins' take seats round him; the brahmaṇ priest (the purohita or adhvaryu according to Kāt. XV. 7. 11) hands over the sphya to the king, from whom it passes on to several persons viz. the king's brother, sūta, sthapati, village headman, kinsman (Āp. XVIII. 18. 14-16). According to Kāt. (XV. 7. 13) the kinsmen and the pratiṃprasthāt mark out a place for dice play with the sphya (according to Āp. XVIII. 18. 16 the superintendent of gambling does so). On the ground so marked a quadrangular hut or shed is erected. Five dice are handed over to the king who is lightly struck by the priests with sticks of sacrificial trees. The king calls as umpires (upadraṣṭr) the saṁgrhaṭr, the bhāgadugha (collector of taxes) and the kṣatṛ (Āp. XVIII. 19. 6-8). The play is so arranged that the best throw (of the dice) comes to the king and the worst to his kinsman. It appears that the dice play required golden pieces also beyond a hundred or a thousand in number (Āp. XVIII. 19. 1). According to Kāt. (XV. 7. 25-26) the king actually undergoes the avabhṛtha bath, while Lāṭyāyana as stated above differs. After the offering of anubandha cow and the performance of the udavasānyā īṣṭi, a cake prepared from a mixture of rice

2655. कसावि द्व निष्ठियाः जस्फुलिः: | सजाताम्ब जातिः | Kāt. XV. 7. 18-19. कावि and जाति are throws of dice. It is difficult to find out how exactly dice-play took place. Vide Eggeling's note in S.B.E. vol. 41 pp. 106-107.
and barley and baked on twelve potsherds is offered to Indra and Viṣṇu. For ten days after the Abhiṣecāntiya he offers successively on each day offerings called ‘saṁśrāpam haviṁśi’ respectively to Savitṛ, Sarasvatī, Tvāṣṭṛ, Pūṣan, Indra, Brahmā, Varuṇa, Agni, Soma, Viṣṇu (Kāṭ. XV. 8. 1-4, Āp. XVIII. 20. 7 which says they are ten or seven and they begin with Agni; Āsv. IX. 4. 6 speaks of only seven). Each of these is offered in fire set up in a devayajana to the east of the preceding one and the last of the ten is offered in the shed prepared for the Daśapeya rite (Āp. XVIII. 20. 8-10, Kāṭ. XV. 8. 2-3). On each of the ten (or seven) āśītis (of saṁśrāpam haviṁśi) he offers to the priests ordinary or golden lotus flowers and on the tenth day he wears a garland made of those flowers. That becomes his consecration (dikṣā) for the next rite, viz. Daśapeya. Jaimini declares (in XI. 2. 57-62) that though soma is purchased for both Abhiṣecāntiya and Daśapeya at the same time (vide p. 1216 above), yet in the two ekāhas the whole procedure of soma sacrifices is repeated. A different proposition is stated in Kāṭ. XV. 8. 10-13 (except as to dikṣā and avabhṛtha which are repeated in both rites). On the tenth day after the Abhiṣecāntiya is finished the Daśapeya is performed (Lāṭ. IX. 2. 1, Kāṭ. XV. 8. 14 says on the 7th day i.e. on 7th of the bright half of Cātra). This rite is so called because in it each of the ten camasas (cups) of soma are partaken of by ten brahmānas (Āsv. IX. 3. 18, Āp. XVIII. 21. 3). The brahmānas are the ten ṛtviks who ordinarily partake of the soma in camasas plus 90 more (called anuprasarpakas) who possess special qualifications, viz. whose ten ancestors on the father’s and mother’s sides were masters of Vedic lore, had rigorously performed their duties and were engaged in holy actions and who had no sexual or marital alliances with non-brahmānas (vide Āsv. IX. 3. 19-21, Śān.)

2666. Vide note 574 for the passage of Āsv. According to Āp. XVIII. 21. 3-4 and Kāṭ. XV. 8. 16 the ten ancestors on the father’s side only should have been drinkers of Soma. Vide Lāṭ. IX. 2. 5-7. The पराभविष्ट 3. 4. 18 says देवता बहुदेह्व नीमित्तदेह ब्रह्मविष्ट (पराभविष्ट) रिऩा (पि. 1?) विः भाद्रपदेयश्वरी पराभविष्ट (पराभविष्ट?). The editor, Dr. Raghu Vira, was puzzled by this sūtra. It means (when corrected as shown) that the priests and others who came to drink soma and could not trace ten generations of soma-drinkers entered after reciting a verse out of the verses that begin with the words ‘pibī somam’ (like Rg. VI. 17. 1 or VII. 22. 1) and the verse ‘why do you ask the brāhmaṇa about his father or mother’ (Kāṭhaka Śaṁ, 30. 1 or Maitrīya Ś. IV. 8. 1). The verse is: किं मादाग्न्य नितरं सिद्ध दुष्प्रति मातरं । सुरं ब्रह्मसिद्ध र निता न शिवाम्।
XV. 14. 8–11). Kāt. XV. 8. 17 gives an option that one need not investigate whether the ten ancestors of each were soma-drinkers, but the one hundred brāhmaṇas should enter the sadas after reciting Vāj. S. X. 30.

Fees are prescribed at many of the constituent rites in Rājasūya, but special fees are mentioned in connection with the Abhiṣe Ścāntiya and Daśapeya (Āsv. IX. 4. 2 ff.). At the Abhiṣe Ścāntiya Āsv. recommends 32000 cows to each of the four principal priests, 16000 to each of the first assistants of the four, 8000 to each of the next four, 4000 to each of the last group of four (Āsv. IX. 4. 3–5). These come to the huge figure of 240000 cows. Vide Śān. XV. 16. 16–19 also for such large figures. At the Daśapeya 1000 cows are the fee and then there are special rewards for the 16 priests (Āsv. IX. 4. 7–20, Āp. XVIII. 21. 6–7, Kāt. XV. 8. 23–27, Lāṭ. IX. 2. 9–15) viz. a golden chain, a horse, a milk cow (with calf), a goat, two golden ear-rings, two silver ear-rings, twelve five year old pregnant cows, a barren cow, a round golden ornament (rukma), a bull, cotton cloth, a thick hemp piece of cloth, a cart full of barley drawn by an ox, an ox, a heifer, a young three year old bull respectively to udgātṛ, his three assistants, adhvaryu, pratīprasthātṛ, brahmā, maitrāvarūṇa, hotṛ, brāhmaṇāchāmsin, potṛ, nesṭṛ, acchāvāka, agnīdhra, unnetṛ and grāvastut.

For one year after the avabhṛtha bath in Daśapeya, the king has to keep certain observances (called devavratas in Lāṭ. IX. 2. 17 ff) viz. he should not plunge in water for daily bath but should only rub his body with water, should always brush his teeth, pare his nails, should not cut his hair (but may shave the mustache or beard), should sleep in the sacrificial fire-shed on a tiger-skin with its hair upwards, should daily offer fuel-sticks; his subjects (except brāhmaṇas) should not cut their hair for a year, nor should horses' hair be cut for a year. For a year he should never walk on the ground unless he wears shoes (Kāt. XV. 8. 29).

There are several minor offerings, such as those called pāncabila in four quarters and in the midst (Kāt. XV. 9. 1–3), twelve prajñj offerings at the interval of a month or on two days (Kāt. XV. 9. 11–14, Āp. XVIII. 22. 5–7).

At the end of a year from the Daśapeya took place the rite called Keśavapantya which followed the procedure of the

2657. केरा भयं गार्ति संस्कां संज्ञा लक्ष्मणः केरा भयं तस्मिद चरवं श्रेयं सिद्धाय। com. on लाभायत्वोऽसैं IX. 3. 1.
Atirātra sacrifice (Āsv. IX. 3. 24) and in which hair grown for a year were cut off. About the exact time of the rite there were different views. The com. on Āsv. says it was performed on some day in the bright half of Vaiśākha, while the com. on Kāt. XV. 9. 20 says that the pressing day of Keśavapaniśya fell on the Full moon day of Jyeṣṭha. Vide also Lāt. IX. 3. 1–3. Then follow two rites called Vyuṣṭi-dvīrātra (dvīrātra for prosperity), which were respectively (first) an Agniṣṭoma and (the 2nd) an Atirātra performed at the interval of one month (Kāt. XV. 9. 21–23, Āsv. IX. 3. 25–26). There were several views about the time of their performance (Lāt. IX. 3. 5–9, Āp. XVIII. 22. 14–16). Then one month after the 2nd Vyuṣṭidvi-rātra (i.e. on Śrāvana Full Moon day) was performed the rite called Keśtradṛśi (lit. stability of martial power) which followed the procedure of Agniṣṭoma (Āsv. IX. 3. 27, Lāt. IX. 3. 13). Śān. (XV. 16. 10–11) refers to the legend that Kurus lost in each battle because they did not offer the Keśra-dṛśi rite. 2668 According to Śat. Br. V. 5. 5. 6–9 in place of the Udavasāniya there was the Traidhatavī īṣṭi in which a cake prepared of barley and rice mixed together was offered. This finished the Rājasūya, but one month after it in the bright half the Sautrāmaṇi īṣṭi was performed. This last is dealt with separately below.

It will have been seen that this complex rite is full of symbolic elements and also popular elements like dice-play.

In the sabhāparva of the Mahābhārata (chap. 33–35) there is a description of the Rājasūya performed by Yudhiṣṭhīra, but it is of the vaguest sort and does not go into any details. Vide Jai. IV. 4. 1–4 (the dice-play has no independent fruit and that it, though held for the cow referred to in Āp. XVIII. 19. 2, is not an āṅga of the abhiṣeṇaṇya only, but really of the whole Rājasūya), V. 2. 13–15 (in the offerings called Devaśūhaviniṣi, which are prepared from several kinds of corn, the mortar is one for pounding all the corns one after another), XI. 4. 1–3, XI. 4. 4–7 (the priests chosen at the beginning should continue to work till the end), XI. 4. 8–10 (about the offerings in the houses of the ‘rātnins’), XI. 4. 43 (the mantra

2668. अर्थेन नक्षत्रस्य भृतिमा पञ्चे। बधुवेलोमेव ्फलतःतःतःतःतःतः। तेनो ह विद्येन इत्युत्पन्न अभिव्यक्तिः हुँ। श्यू ह मानवंद्रभवतर || अन्ततत्त्वं ्हुमेवं श्रवणस्थितं हुभःताक्ष्याभास्य भूल। तथा मिल वधवं चवेदीनं मोचव। हावकाव्यस्य वसंत XV. 16. 8–11.
recited at the time of beating corn in the mortar has to be repeated in the Devasūhaviniṣī); II. 3, 3 (holds that the iṣṭi in which purodhasas are offered to Agni and others and in which the fees are various such as gold and which is called Aveṣṭi is a separate iṣṭi and that though in the Rājasūya it is performed only by a king, it can be performed independently of Rājasūya by a brāhmaṇa in a somewhat different order of offerings).
CHAPTER XXXV

SAUTRĀMAṆI
data and other sacrifices

This rite is included among the seven forms of havir-
yajñas (Gaut. VIII. 20, Lāṭ. V. 4. 23). It is not a soma sacrifice
but is a combination of an īṣṭi with animal sacrifice (Śat. Br.
XII. 7. 2. 10). The chief characteristic of it is the offering of
surā (wine) in it. In modern times milk is offered in place of
XIX. 5. 1 there are two kinds of this rite, viz. Kaukili and
Caraka-sautrāmaṇī (or the ordinary one). Kaukili is an
independent rite, while the ordinary Sautrāmaṇī is performed
at the end of the Rājasūya (one month after it) and also at
the end of the piling of the fire-altar (agnicayana). Lāṭ. V.
4. 21 states that there is chanting of sāmans only in the Kaukili
and not in the other variety and according to Kāṭ. XIX. 5. 1
(com.) it is the brahmā that chants the Sāman to Indra in the
Bṛhatī tune (viz. Vāj. S. XX. 30) Āp. XIX. 1. 2, states that
in the ordinary sautrāmaṇī the procedure is that of the nirūḍha-
paśubandha and that (XIX. 5. 2) in Kaukili also the same
procedure applies. There are two fires as in Varunapraghāsa,
but the southern one is not established on a vedī (Kāṭ. XIX. 2. 1
and V. 4. 12). Some held (as is done by Śat. Br. XII. 7. 3. 7)
there were two vedis behind which two mounds were raised, one
for cups of milk and the other for cups of surā. The rite takes
four days, during the first three out of which wine is prepared
from various ingredients, while on the last day three cups of
milk and three of surā are offered to Aśvins, Sarasvatī and
Indra and animals are slaughtered for the same three.

In this rite the victims are a reddish-white goat for the
Aśvins, an ewe for Sarasvatī, and a bull for Indra Sutrāman
(Śān. XV. 15. 1–4, Āśv. III. 9. 2). A brief description of
the method in which wine was prepared in the Sautrāmaṇī is given
below from the Śat. Br. V. 5. 4, XII. 7. 2, Kāṭ. XV. 9. 28–30,

2660. The word Sautrāmaṇī is derived from sutrāman (a good
protector), an epithet of Indra (vide Ṛg. X. 131. 6–7). Sat. Br.
V. 5. 4. 12 derives it as ‘one who was well saved (by the Aśvins)’.
XIX. 1–2 (and com. thereon). Rice-grains (or malted rice grains and malted barley or śyāmāka) germinated and ungerminated covered in linen cloth are purchased from an eunuuch in exchange for lead, wool and fried grain for thread. This purchase takes place on the southern one of the vedis specially prepared for this rite near the peg called antahpātya on a hide. The rice grains are cooked in plenty of water and the malted barley grains are powdered and boiled. The water and scum are strained through woollen cloth. The hair of the lion, the wolf and the tiger are thrown into the mixture (this is symbolic of the characteristics of prowess, impetuosity and fury found in those wild beasts). Certain vegetable substances such as myrobalans, ginger, nutmeg (which serve as yeast and are mentioned in the note below), are powdered and boiled in plenty of water. The hot watery scum from the two pots of boiled rice and powdered barley is taken into two vessels and the extract of vegetables is poured in both of them, the mixture being called māsara. The boiled rice and barley are also mixed with the extract of powdered vegetables, put in a kumbhi (a big jar) along with contents of the māsara vessels and the jar is placed in a pit dug to the south-west of the sacrificial hall and kept there for three nights. On the first day the milk of one cow meant for Aśvins is poured into the kumbhi placed in the pit and powder of śaspa is added. The next day the milk of two cows meant for Sarasvatī is poured into the kumbhi and powder of tokma is added. On the third milk of three cows meant for Indra is added and also the powder of fried rice grains (lāja). To the west of the mound prepared on the southern vedi a pit is dug (outside the vedi according to com. on Kāt. XIX. 2. 7.) on which is spread bull's hide over which a sieve of bamboo is held and the liquid from the large jar is poured over the sieve (called kārotara). The wine thus purified is collected in a

2661. Kāt. (XIX. 1. 18 ff) uses the words śadv (malted rice or grass), nōvam (malted barley), nāśṣāḍ (vegetable substances). The com. on Kāt. XIX. 1. 20 quotes verses specifying these latter: संजैंक्तम् विभक्तां वै न्यात्री वैव वृन्दवी. वहर्तान्तकसंयुक्तां विपक्षां वैव वृन्दवी. वैव मस्तिष्के प्रस्तुतम् वैव वृन्दवी। अवस्पष्टम् सहस्तिरामे युद्धवेदविः सिद्धोऽर्द्धे। वास्तं च परवर्ती च भीमसे भुज्याः भुजीयते।' आप. XIX. 5. 4 defines nāśṣāḍ differently.

2662. Āp. XIX. 5–6 and Baud. XVII. 31–32 state methods of preparing sura which differ in several details, though the principle is the same. It is prepared by fermentation from rice, barley and other corn. So this sura would be 'pāṣīta' out of the three varieties mentioned in Manu XI. 94.
sala (a vessel of palāsa wood) and it is further purified by means of the hair of the tail of a cow and a horse. Of this purified wine the pratiprasthāṭr fills the cups for being offered to the three deities, viz. the Āśvins, Sarasvatī and Indra. Either one or three cups are filled for each of the three deities (Kāt. XV. 10. 13). This is done after the offering of the omentum and after mārjana. According to Āp. XIX. 2. 9–11 and Kāt. XV. 10. 12 powders of kuvala, karkandhā and badara fruits are added to the wine in the cups and they are offered in the daksīṇā fire (Kāt. XV. 10. 17). There was only one puronuvākyā, one praiṣa and one yājya for all cups. On the daksīṇā fire a vessel having a hundred holes covered with a hair strainer and gold and containing the remnants of the wine cups was hung by means of a tikya and the trickling drops of wine were offered to pīṭras called Somavat, Barhiṣad and Agniṣvāttva with Vai. S. XIX. 52–60. It is to be noted that the remnants of the wine were not drunk by the priests, but were either drunk by a brāhmaṇa hired for the purpose (Āp. XIX. 3. 3) or they were poured over an ant-hill. Āśv. (III. 9. 5–6) says that the priests muttered a verse (which is Vai. S. XIX. 35) and only smelt the remnants of the wine offered (this is called prāpaṇabhakṣa). Śān. notes that some teachers recited the puronuvākyā, yājya and praiṣa in an entirely changed form (probably as directly mentioning only surā and not in the phraseology of soma) but it should not be so done, since that is a method fit only for asuras. From this one may plausibly argue that the Sautrāmaṇī was practised among Asuras (non-Aryan people or schismatics) and was adopted by the Vedic Aryans, with appropriate changes. But it is clear that the drinking of surā by priests was condemned even then.

2663. Vide Āśv. III. 9. 3. The puronuṃvākyā is Rg. X. 131. 4, the yājya is Rg. X. 131. 5 and the praiṣa to the hotṛ to repeat the yājya is: 'Hata vaśadāśa bartvaratīnīḥ kṣatrayāṃ somahāṃ kṣatrayāṃ kṣatrayāṃ kṣatrayāṃ pihatu viśnuṣu kṣatrayāṃ kṣatrayāṃ kṣatrayāṃ hāṃ jātva.' (Āśv. III. 9. 3.). It will be noticed that surā is referred to in terms of soma. Śān. says 'sattvāṇiḥ viśnuṣuḥ somahāṃ kṣatrayāṃ kṣatrayāṃ kṣatrayāṃ kṣatrayāṃ kṣatrayāṃ kṣatrayāṃ hāṃ jātva.' According to Śān. the adhvaryu recited Vai. S. XIX. 34 (= Tai. Br. II. 6. 3) and the pratiprasthāṭr and udgāṭṛ recite Vai. S. XIX. 35 as the mantra for smelling surā. Vide Lāṭ. V. 4. 15 also for asvadhaṃ.

2664. Vide note 1892 for a quotation from Tai. Br. to the same effect.
ing (in S. B. E. vol. 44 p. 246 n) does not appear to be right so far at least as the sūtra literature goes when he says that the priests drank the remnants of the wine cups (though the Śat. Br. uses the somewhat doubtful word 'bhakṣayanti' which in the sūtras also means 'smelling').

All three animals in the sautrāmaṇi may be goats. A fourth animal was offered to Brhaspati under certain circumstances (Ap. XIX. 2. 1-2). Though the omentum of the victims was offered to Aśvins, Sarasvatī and Indra, the paśupuroḍāṣas were offered to Indra, Savitṛ and Varuṇa (Āśv. III. 9. 2). This rite was performed at the end of Rājaśūya or for one who performs cayana or for one who suffers from purging due to excessive drinking of soma beverage or who vomits soma or from the openings of whose body (except the mouth) soma flows out. The independent (kaukili) sautrāmaṇi was performed for a brāhmaṇa who desired prosperity, or for a king who was driven from his kingdom or for one who had no cattle (Kāṭ. XIX. 1. 2-4). In the beginning and at the end there was a caṇu to Vāditi.

The northern vedi is in extent only one-third of the vedi for a soma sacrifice. When the uttaravedi is being prepared the pratiprasthātṛ takes earth from the cātvāla pit, makes a mound to the south of the uttaravedi, a second mound for keeping wine cups in front of the daksīṇa fire, brings fire from the daksīṇa fire and establishes it on the mound which is to the south of the uttaravedi. According to Kāṭ. XIX. 2. 11 (which is part of the description of the independent sautrāmaṇi) the adhvaryu purifies on the northern vedi milk contained in a vessel made of reeds (vetasa) and fills cups of milk, the one for Aśvins being made of aśvattha wood, and those for Sarasvatī and Indra being made of udumbara and nyagrodha. The three cups of milk are offered together by the adhvaryu. After the offering to Vānaspāti in the animal sacrifice a couch of muñja cords is placed between the two vedis and the sacrificer sits on the couch which is covered with a black antelope skin with a silver plate under his left foot and a golden one under his right foot. The adhvaryu offers thirty-two cups of vasā (fat) from vessels made of the hoofs of bulls with Vāj. S. XIX. 80-95. The remnants of fat are contained in a saṭa (vessel) of reeds. The adhvaryu sprinkles over the yajamāna whose body has been rendered fragrant with unguents the liquid from that vessel till it trickles down up to his mouth. The adhvaryu touches the sacrificer who summons his men
and servants calling them by auspicious names (such as suśloka). The men lift him gradually first up to the knee, then up to the navel &c. The sacrificer alights on a black antelope skin when a 33rd cup of fat is taken, a sāman in the Bṛhat tune for Indra (Vāj S. XX. 30) is chanted by the brahma priest and the nidhana (finale) of it differs according to the varṇa of the sacrificer\(^{2664a}\) and is sung in chorus by all and then the 33rd cup is offered. There is the final purificatory bath as in Somayāga. Finally, after the caru to Aditi āmikṣā is offered to Mitra and Varuṇa and then an animal to Indra Vayodhas. Jaimini lays down certain propositions about the Sautrāmaṇi. In III. 5. 14–15 he states that all the contents of the grahas of milk are offered in the fire on the northern vedī and of the wine cups into the southern fire and nothing is left out of them for being offered as Śvīṣṭakṛt offering or for the purpose of idā. In IV. 3. 29–31 it is established that when the Vedic text says `after piling the fire altar one should perform Sautrāmaṇi' there is no injunction about the time of performing Sautrāmaṇi but what is declared is that the Sautrāmaṇi is an aṅga (a subordinate constituent) of the principal rite viz. agnicayana and in IX. 3. 40–41 it is stated with reference to the same text that the sautrāmaṇi is not necessarily performed immediately after agnicayana but on the Full Moon day or New Moon day thereafter. In VIII. 2. 1–9 Jaimini declares that though the surā offered in Sautrāmaṇi is spoken of as soma and though several actions such as purchase of surā, tying in cloth are common to surā and soma, the general procedure to be followed in Sautrāmaṇi is that of ārāṣapūrṇamāsa and not of soma sacrifice and that surā is spoken of as soma by way of lauding the offering of wine cups.\(^{2665}\)

Āsvamedha (Horse-sacrifice).

This is one of the most ancient sacrifices. Rg. I. 162 and 163 show that the horse-sacrifice was in vogue long before the composition of those two hymns. It was believed, as said above

(on p. 982) by the composer of those hymns that the horse when sacrificed went to heaven. A goat was led in front of the horse (Rg. I. 162. 2-3 and I. 163. 12). The horse was decked with ornaments, it was anointed with the svaru (I. 162. 9) and it perambulated fire thrice or fire was carried round it thrice (I. 162. 4); cloth and a piece of gold are provided for the dead body of the horse to lie down upon (I. 162. 16). Horse's flesh was cooked in a pot called ukhā (I. 162. 13) and offered in fire (I. 162. 19); 34 ribs are mentioned in Rg. I. 162. 18, while 26 ribs are mentioned in other texts with reference to the goat. It appears that āgūḥ, yājya and vasāṭkāra were uttered in making offerings of the horse's flesh (Rg. I. 162. 15). The horse is identified with Ṇidita, Trita and Yama (Rg. I. 163. 3).

This rite is described in the Sat. Br. XIII. 1-5, Tai. Br. III. 8-9, in which several ancient monarchs are enumerated who performed the Āsvamedha. The Tai. Br. III. 8. 9 identifies the Āsvamedha with the kingdom and states 'he, who being weak, offers an Āsvamedha, is indeed thrown away (lit. split away). If the enemies (of the king) were to secure the horse, the sacrifice would be destroyed'. The sūtras closely follow the Brāhmaṇas. The Āsvamedha is deemed in the sūtras to be an ahīna of three pressing days (Āsv. X. 8. 1, com. on Kat. XX. 1. 1., Śān. XVI. 1. 2.). A paramount sovereign (sārvabhāma) or a crowned king who is not a sārvabhāma may perform this sacrifice (Āp. XX. 1. 1, Lat. IX. 10. 17.). Āsv. X. 6. 1 states (probably following the Alt. Br. about the Mahābhisēka in Rājasūya) that one who desires to secure all objects, to win all victories (including one over his own senses) and to attain all prosperity may perform Āsvamedha. A beginning is made on the 8th or 9th of the bright half of Phāguna or on the same days of Jyeṣṭha or

2666. राज्या या अभयेति; ..... परा या एव तिष्ठते दोषक्षोधकोपशेष यज्ञे। पद्मीय अर्थ विस्तृत हन्येतास्य पमा।'ते सं. III. 8. 9. The Alt. Br. does not describe the Āsvamedha, but the Mahābhisēka (called Indra) of the Rājasūya.

2667. सर्वाः कालाधारश्च सर्वं विज्ञातिविज्ञातिविद्यायां सर्वं बुद्धिनिर्देशितपापः कालाधारश्च। आधु. X. 6. 1; स एव इत्यस्य विषयस्य सर्वं बिविधतेतरं सर्वं- हृदयकारणकर्त्तव्यं सर्वं राजां वैदिकनिदिर्दं परस्परं गुणं साध्यं नोक्तं स्वाध्यं पर- स्वपक्षेष एवं पुरुषोद्योग्यं पारस्यां गुणं नागराजाञ्जिलविद्यययं स्वाध्यं पुजारं आशुत्सं परापापं दुबलं नागाध्यं पारस्यां गुणं यथास्थायं एकार्थिति समेते नन्दुम वाज्यस्य कार्यं सार्वाध्यं निदित्वोति। ते सं. 39. 1. The words from साध्यं to परास्यां गुणं are quite familiar to all brāhmaṇas even in modern times.
Aṣāḍha according to some (Kāṭ. XX. 1. 2–3, Lāṭ. IX. 9. 6–7). Āp. holds that it should be begun on the Full Moon of Cātra (XX. 1. 4). Rice from four vessels, four ānjalis and four handfuls is cooked (it is called brahmaudana); it is smeared with ghee and given to the four principal priests who are also given one thousand cows each and gold weighing one hundred berries (Kāṭ. XX. 1. 4–6, Lāṭ. IX. 9. 8). Two īśīs are performed, the first for Agni Mūrdhanvan and the 2nd for Pūṣan (Āśv. X. 6. 2–5, Kāṭ. XX. 1. 25). The yajamāna cuts off his hair, pares his nails, brushes the teeth, bathes, puts on new garments, wears a golden ornament (niṣka), observes silence. Vide Tai. Br. III. 8. 1 and Āp. XX. 4. 9–14 for these. His four queens well-decked and wearing niṣkas come near the king, the crowned queen accompanied by princesses, the 2nd queen (vāvāta, the favourite one) accompanied by daughters of kṣa- triyas, the third (parivṛkti, the discarded one) accompanied by daughters of sūtas and village headmen and the fourth (pāḷagali, of low origin) accompanied by daughters of kṣattris (chamberlains) and saṁgrahitras. The yajamāna enters the fire-hall and sits to the west of the gārhapatya facing the north.

Various rules are stated about the horse’s colour and other qualities (Śat. Br. XIII. 4. 2. 4, Kāṭ. XX. 1. 29–35, Lāṭ. IX. 9. 4). The horse must be all white with dark circular spots and of great speed, or the front part of its body may be dark and the rest of the body white, or it may have a tuft of dark blue hair. The horse is sprinkled with holy water by the four principal priests standing in the four directions (from the east), each surrounded respectively by a hundred princes, a hundred ugras who are not kings, by sūtas and village headmen, and by chamberlains and saṁgrahitras (Āp. XX. 4, Sat. XIV. 1. 31). A dog with four eyes (i.e. having two natural eyes and two depressions in the skin above the eyes) is killed by a man of the śyogava caste or by a voluptuary with the pestle of sidhrakā wood. The horse is made to enter water and the corpse of the dog is with a loop of reeds made to float under the horse (Āp. XX. 3. 6–13, Kāṭ. XX. 1. 38 ff., Sat. XIV. 1. 30–34). The horse is brought near the fire and offerings are made in the fire till the water ceases to drip down from the horse’s body (Kāṭ. XX. 2. 3–5). A girdle made of muṣāja grass or of

2668. या पशुपतिन्द्र विषयम् यज्ञारस्य सा यावस्य एकाक्षरी। अपपश्चिमा परिक्षी। सत्यपरस्मेऽः IX. 10. 1–2.
darbhās 12 or 13 aśatnis long and smeared with the ājya that remains after being poured over the brahmaudana is invoked with the mantra ‘imām—agṛbhāṇan raśanām ṛtasya’ (Tai. S. IV. I. 2. 1, Vāj. S. 22. 2) and the horse is bound with it after taking the permission of the brahma priest. The horse, having water sprinkled over it with mantras and after the sacrifier repeats into its right ear the several appellations for a horse (Āp. XX. 5. 1–9), is let off to roam over the country accompanied by four hundred guards with the mantra ‘O gods, the guardians of quarters, protect this horse &c.’ (Vāj. S. XXII. 19, Tai. S. VII. 1. 12. 1). The guards include one hundred princesses deserving to be seated on couches in the presence of the king, wearing armour and the other guards are armed with swords, arrows and thick clubs according to their rank (Tai. Br. III. 8. 9, Āp. XX. 5. 10–14, Kāt. XX. 2. 11). The horse is allowed to roam for a year where it likes and is not made to turn back, but it is prevented from associating with mares or plunging into water for a bath (Kāt. XX. 2. 12–13). While doing their duty of guarding the horse, the guards are to subsist by demanding food from brahmaṇas who do not know the procedure of Aśvamedha (or depriving them of it) or on cooked food taken from all brahmaṇas; they may stay in the houses of chariot-makers (Āp. XX. 5. 15–18, Kāt. XX. 2. 15–16).

Every day during the year that the horse is absent, three ʻīṣṭis are offered to Savitṛ in the morning, mid-day and evening, when Savitṛ is respectively addressed as Satyaprasava, Prasavīṭṛ and Aśavīṭṛ; (Āsv. X. 6. 8, Lāṭ. IX. 9. 10, Kāt. XX. 2. 6). When the prayāja offerings are made a brahmaṇa (other than the priests) with a viṇa chants three laudatory gāthās in honour of the king composed by himself stating ‘you donated this, you performed such and such a sacrifice, you cooked food for distribution’ (Āp. XX. 6. 5, Kāt. XX. 2. 7). This singing took place thrice a day after the ʻīṣṭi to Savitṛ (Ṣat. Br. XIII. 4. 2. 8–14, Tai. Br. III. 9. 14). A kṣatriya lute player also sang three laudatory songs (Ṣat. Br. XIII. 1. 5. 6, Āp. XX. 6. 14) referring to the battles fought and victories won by the sacrificer. Every day for a year after the ʻīṣṭi to Savitṛ is finished the hotṛ sitting on a golden cushion to the south of the śhavanīya fire recites to the crowned king surrounded by his sons and ministers the narratives called ‘Pārīplava’ (revolving or recurring legends). When about to commence the Pārīplava the hotṛ makes the summons ‘adhvaryo3’ and the adhvaryu seated on a golden seat (with four legs) responds with ‘ho
hotar' (Āsv. X. 6.10-13). The other priests also sit down on cushions or boards and bands of singers holding lutes sit down to the south and sing of the good deeds of the king along with those of his ancestors (Ap. XX. 6.13). As the king is thus engaged in sacrifices and in listening to the Pārīplava and to the songs, Ap. (XX. 3.1-2) notes that, till the Āsvamedha is performed, the adhvaryu becomes the king, as the sacrificer (the crowned king) declares 'O brāhmaṇas and nobles! this adhvaryu is your king. Whatever honour you (usually pay to me) should be paid to him. May whatever he does be regarded as done by you.' Āsv. (X. 7.1-10) sets out what the Pārīplava is. Sat. Br. XIII. 4.3 and Śān. XVI. 2 also deal at length with the Pārīplava and they agree with Āsv. in most places. For ten days one after another different texts are recited and this goes on for a year in narrative cycles of ten days. On the first day the hotṛ says 'Manu was the son of Vivasvat, men are his subjects' and points at the house-holders sitting down in the sacrificial hall with 'they (men as subjects of Manu) are here sitting down' and then recites some one hymn of the Rgveda saying 'to-day the Veda is that of r̥ṣis.' On the second day he says 'Yama is the son of Vivasvat, the pīṭras are his subjects' and points to the old men assembled and recites one anuvāka from the Yajurveda. On the 3rd day Varuṇa and the gandharvas (as his subjects identified with fine looking young men) are mentioned and some hymn from the Atharva-veda dealing with diseases and their cure was narrated. On the 4th day the narration relates to Soma, son of Viṣṇu and Āpsaras (identified with beautiful young women), and some

2669. Various methods of response (मतिशर) are mentioned by Ap. and others. 'उपविद्यववयोऽहस्वववई द्वोता मन्न्यस्ते होऽयो होतितिष्ट्ठुः परिश्यानाति अरो होतितिष्ठवा ।' अप. XX. 6.11-12; 'है नोतितिष्ठा पलिशुपानाति ।' काल्या, XX. 8.2; 'है नोतितिष्ठा सर्वः पलिशुपानाति ।' साक्षारवाण 16.1.27. Ap. (XX.6.7) says that Pārīplava and Bhauvanyava are recited every day for a year.

2670. The following quotations will illustrate the Pārīplava recital. सर्वोत्तरं महाभासवत्तद्धर रङ्गपथ विकल्प इन आस्तत दृष्टि दुधरोपिणि उपवासानीति: स्तूलता-हुष्ट्रिविष्टुरुऽन्येः सोरलस्तिति तुर्क निमित्तेवः। ह्रिष्टावर्मनि योगी वैष्णवत्स्तिः सिञ्ज्ञो विकल्प इन आस्तत दृष्टे स्वरिन्ध्रिष्टि उपवासानीति: स्तूलतापक्षिरस्ति यव्यव्यः प्रेमः सोरोरिथिष्ट्ठुः निमित्तेवः | अप. X. 7.1-2. In the Vedāntasūtra (III. 4. 23-24) the conclusion is stated that the Ṛkhyānas (such as that of Pratardana and Indra in Kaṇṭhaki Up. III. 1, of Jānasruti in Chān. Up. IV. 1.1 and of Yajñavalkya and his wives in Br. Up. IV 5, 1) in the Upaniṣads are not meant to be recited in the Pārīplava, since only certain legends alone are specified in the texts for that purpose.
hymn containing magic spells from the Áṅgirasa Veda; on the 5th the narration relates to Arbuda Kādraveya and serpents (identified with visitors who know serpent lore and poison lore); on the 6th day to Kubera Vaśravāṇa, his subjects the Rakṣases (identified with evil doing selagas and the lore of Piśāca Veda (?)). On the 7th the narration relates to Asita Dhānvana, his subjects the Asuras and usurers and some illusion (a trick) from Asura lore, on the 8th day to Matsya Sāmada, his subjects aquatic animals, Puṇjīṣṭhas (fishermen) from Matsya country and some Purāṇa passage from the Purāṇa-veda, on the 9th to Tārṣya, son of Vipaścit, his subjects the birds and brahma- cārins and some narrative (itiḥāsa) from the itiḥāsaveda; on the 10th day Dharma Indra, his subjects the gods and the young śrotṛyas who accept no gifts, and some sāman from the Sāmaveda. Every day for a year in the evening four oblations called Dhrīti were made in the āhavanīya (Kāt. XX. 3. 4). On the first day 49 homas called Prakramas were made in the dakṣina fire with Vāj. S. XXII. 7–8 (beginning with ‘himkārāya svāhā’). Vide Śat. Br. XIII. 1. 3. 5, Tai. S. VII. 1. 19. In this way the Śaṅkti istrī, singing, listening to Pārīplava and Dhrīti offerings went on for a year. For a year the sacrificer kept observances as in the Rājasūya (Lāt. IX. 9. 14). Large fees were given to the hotṛ and adhvarya (Lāt. IX. 9. 12–13 and 16) and to the singers (Kāt. XX. 3. 7).

Several explicatory ceremonies are prescribed (Āp. XXII. 7. 9–20, Kāt. XX. 3. 13–21) if the horse died or suffered from disease. If the horse was carried away by an enemy the sacrifice was destroyed. At the end of the year the horse was brought to a stable and the sacrificer underwent dikṣā (initiation). There were 12 dikṣās, 12 upasads and three sutyā days (days on which soma was pressed). Vide Śat. Br. XIII. 4. 4. 1, Āsv. X. 8. 1, Lāt. IX. 9. 17. After the dikṣā the sacrificer is sung as on a par with the gods and on the pressing days, at the time of svabhṛtha, the udayantya istrī, the anubandhyā and the udava- sānyā he is spoken of as on a par with Prajāpati. There are 21 yūpas (stakes) all being 21 aratnis high. The central one is of Rājūdāla (śleṣmataka) tree. On its two sides are two pine yūpas and on both sides thereafter there are three yūpas.

2671. विवेकानाथ ज्योति नमः संकीर्णति बीणामयकित इलाईस विज्ञानम् संबंधते। एवं संभापत्यात्। मायतिका निर्बार्यतेषुष्णिषुन्मुत्वेषुपत्तिकेषुत्त्मकोऽभिविश्विति। अप. XX. 7. 14–16.

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each of bilva, khadira and palāśa (Tai. Br. III. 8. 9, Sat. Br. XIII. 4. 4. 5, Ap. XX. 9. 6–8, Kāt. XX. 4. 16–20). Large numbers of animals are tied at all these stakes and slaughtered. Even wild animals like boars and birds are bound and held between the intervals of the yūpas (Ap. XX. 14. 2 ff.). Vide Vāj. S. XXIV for a list of hundreds of animals out of which those from Kapiṣṭhala onwards (Vāj. S. XXIV. 20 ff.) are let off after fire is carried round them (Kāt. XX. 6. 9, Ap. XX. 17. 5). The 2nd among the three pressing days is the most important and is full of several very striking matters (such as the ribald dialogue, the bhrmodya &c.). The horse to be sacrificed is yoked to a chariot along with three horses, the adhvaryu and sacrificer occupy the chariot and take it to a lake or reservoir of water, make the horses enter it (Kāt. XX. 5. 11–14). On the horse's return to the sacrificial ground it is anointed with clarified butter by the crowned queen, the favourite queen and the discarded queen in the front, the middle and hind parts of its body respectively. They also respectively tie 101 golden beads on the head, mane and tail of the horse with bhūḥ, bhuvāḥ and svaḥ. They give the remnants of the previous night's offering to the horse with Vāj. S. XXIII. 8. If it does not eat it the remnants are cast into water. Near the yūpa a dialogue takes place between the hotṛ who asks 'who wanders alone' (Vāj. S. XXIII. 9) and 'who was the first to be thought of' (Vāj. S. XXIII. 11) and the brahma replies with Vāj. S. XXIII. 10 and 12 respectively. The horse is praised by repeating Rg. I. 163 (Āsv. X. 8. 5). A piece of cloth is spread over grass, thereon a mantle is spread and a gold piece is placed thereon and the horse is killed thereon. Before the words 'adhrigo śamidhavam' in the adhrigu praśa Rg. I. 162 and Rg. I. 163. 12–13 are to be recited. When the horse is killed, the wives of the king go round it thrice from left to right with 'ganānām tvā'; thrice from right to left with 'priyānām tvā' and again thrice from left with 'nidyānām tvā' (all in Vāj. S. XXIII. 19). They fan the dead horse with their garments while braiding their hair on the right side upwards loosening the hair on the left side and strike their left thighs with their right hands (Ap. XXII. 17. 13, Āsv. X. 8. 8). The crowned queen lies down by the side of the dead horse and both are covered by the adhvaryu with the mantle on which the horse lies and she unites with it (Ap. XXII. 18. 3–4, Kāt. XX. 6. 15–16). Then according to Āsv. X. 8. 10–13 outside the vedi the hotṛ abuses the crowned queen in obscene language and
she returns the abuse along with her one hundred attendant princesses and the brahmā priest and the favourite wife enter into a similar obscene abuse. According to Kāt. XX. 6. 18 the four principal priests and the chamberlain enter into an obscene abusive dialogue (given in Vāj. S. XXIII. 22–31) with the queens along with their young female attendants. Vide Śat. Br. XIII. 2. 9 and Lāt. IX. 10. 3–6. The attendant princesses raise the crowned queen from near the horse with ‘dadhikrāvṇo’ (Rg. IV. 39. 6 = Vāj. S. XXIII. 32). The horse is cut up with golden, silver and iron (lauhi may mean copper) needles by the crowned queen, the favourite queen and the discarded one with Vāj. S. XXIII. 33–38. They take out the fat of the dead horse in place of the omentum taken from the goat in other sacrifices (Āp. XXII. 18. 10–11, Kāt. XX. 7. 7). The blood of the horse is cooked and offered at the end of the other offerings to svistakṛt (Āp. XXII. 19. 10 and Kāt. XX. 8. 8.). Before the omentum of the animals meant for Prajāpati is offered there is brahmodya (a theological dialogue, where questions and riddles are propounded and answers given) between the priests in the sadas. According to Aśv. X. 9. 2–3 at first the hotṛ asks the adhvāryu ‘who roams alone &c.’ (Vāj. S. 23. 45) and the adhvāryu replies ‘the sun roams alone &c.’ (Vāj. S. 23. 46). Then the hotṛ again asks ‘what light is like the sun’s &c.’ (Vāj. S. 23. 47) and the adhvāryu replies ‘truth is light equal to the sun &c.’ (Vāj. S. 23. 48, which however reads ‘brahma sūryasamam’). Then the brahmā priest asks udgāṭṛ and he replies (Vāj. S. 23. 49–50), then the udgāṭṛ asks a question and the brahmā replies (Vāj. S. 23. 51–52). Then the four priests come out and each asks the sacrificer who sits facing the east the question ‘I ask you the furthest limit of the earth &c.’ (Rg. I. 164. 34) and the sacrificer replies ‘this vedi is the furthest limit’ (Rg. I. 164. 35). Vide Lāt. IX. 10. 9–14 for almost the same questions and answers.²⁶⁷² Kāt. (XX. 7. 10–15) mentions Vāj. S. XXIII. 49–62 as the dialogue that takes place at this stage in the Āśvamedha and states that Rg. I. 164. 34 (= Vāj. S. XXIII. 61) is the question propounded by the sacrificer (and not by the priests as Aśv. says). Two grahas called Mahiman are offered, one before the omentum is

²⁶⁷² In several sacrifices such riddles were mooted; vide Aśv. VIII. 13. 14 for one in Daśāstra which is taken from Ait. Br. 24. 6, and Śat. Br. IV. 6. 9. 20; vide Tai. S. VII. 4. 18, Tai. Br. III. 9. 5 for brahmodya and Rg. X. 88. 18 and VIII. 58. 1–2 for questions and answers.
offered and the other after it (Sat. Br. XIII. 5. 2. 23 referring to Vāj. S. XXIII. 2, Āsv. X. 9. 4, Kāt. XX. 7, 16–17 and 27). Offerings of the vapā of all animals are made to the several deities of whom Prajāpati is the last. Then the king sits on a lion’s or tiger’s skin, a piece of gold is placed on his head with Rg. I. 90. 1, a bull-hide is held over his head, he is sprinkled with the remnants (samsrāva) of the offerings called mahiman and offerings are made to the twelve months, Madhu, Mādhava &c. and seasons Vasanta &c. After the several offerings, on the third pressing day, the sacrificer performs the final purificatory bath. At the end of the avabhṛtha iṣṭi, on the head of a bald man, whose eye-balls are yellowish-brown, who has prominent teeth, who is suffering from white leprosy and who dips into water, an offering is made (three according to Ap. XX. 22. 6) with the words ‘to Jumbaka, svāhā’ (Vāj. S. XXV. 9). Vide Kāt. XX. 8. 16, Sān. XVI. 18. 18 and Sat. XIV. 5. 4. The latter add two important details, viz. that the man should be of the Atri gotra and that he should enter such deep water that it should flood his mouth. The Tai. Br. III. 9. 15 says that the āhuti ‘to Jumbaka, svāhā’ is the last in Aśvamedha and that Jumbaka means Varuṇa. A hundred cows and a cart to which bulls are yoked are given to him. When the sacrificer comes out of the water after avabhṛtha persons guilty of such grave sins as brāhmaṇa murder plunge into that water and become purified without having performed the penances prescribed for such sins (Kāt. XX. 8. 17–18).

Apart from the gifts provided for many of the subordinate rites performed in the Aśvamedha, Lāt. (IX. 10. 15—IX. 11. 4) prescribes that on the first and last of the three soma pressing days he should donate a thousand cows and on the second day he should donate all the wealth that belongs to the non-brāhmaṇa residents in one district (janapada) out of his realm.

2673. अल्पे में तक्षक्षं न दुर्योगस्तिनं सुर्येन जुरानिः ।
एतेऽपि ब्राह्मणस्य कपय ।

2674. Vide note 333 above where Tai. S. (V. 3. 12. 1–2) is cited. viz. यथा ब्राह्मणं यथावतिमेव यथात्; Sat. Br. XIII. 3. 1. 1 has the same words. According to Gaut. 22.9, Āp. Dh. S. I. 9. 24. 22 and Manu IX. 82–83 if the murderer of a brāhmaṇa, after declaring his crime, bathed in water in which the king took his final avabhṛtha bath, he would be free from that sin. Prof. Eggeling (S.B.E. vol. 44p. XL. note 1) does not advert to the fact that expiation for brāhmaṇa murder was thus prescribed by the dharmaśutras.
or he should donate to the hotṛ the wealth in the eastern part of the country conquered by him and the wealth in the southern, western and northern parts respectively to the brāhmaṇa, adhvaryu and udgātṛ and their assistants or he should at least donate 48,000 cows to each of the four principal priests, 24,000, 12,000, 6,000 to each of the four groups of three assistants of the principal priests in order. Āśv. X. 10. 10 also says that he should donate the wealth of non-brāhmaṇas in the four conquered quarters except land and human beings. Kāṭ. (XX. 4. 27–28) contains similar rules.

Even in ancient times this sacrifice must have been rare. The Tai. S. V. 4. 12. 3 and Sat. Br. XIII. 3. 3. 6 both state that the Āśvamedha was a sacrifice which was utsanna (gone out of vogue). The Atharvaveda (XI. 7. 7–8) also appears to regard the Rājasāya, Vājapeya, Āśvamedha, the sattras and several other sacrifices as utsanna. The origin of the rite is obscure. In it several popular, religious and symbolical elements are inextricably blended and some rites like the queen lying down near the dead horse must be regarded as unaccountable survivals from the hoary past. Various theories have been advanced to account for the origin, but there is, as is to be expected, no agreement among scholars. Vide S. B. E. vol. 44. pp. XVIII–XXXIII, Prof. Keith's Introduction to Tai. S. pp. CXXXII ff. and 'Religion and Philosophy of the Veda' part 2 pp. 345–347 for the several theories of European scholars.

In the Āśvamedhika parva of the Mahābhārata Āśvamedha is described at some length. It is probable that in the epic only the popular elements and a few of the religious rites were emphasized. In chap. 71. 16 Vyāsa tells Yudhiṣṭhira that the Āśvamedha purifies a person of all sins.\textsuperscript{2675} The dikṣā took place on the full moon of Caitra (72. 4). The sphya, kūrcas and utensils were made of or inlaid with gold (72. 9–10). The greatest warrior of the day, Arjuna, was appointed to guard the horse during its rambles for a year, and he was asked to avoid battle and carnage as far as possible (72. 23–24). The horse was kṛṇasāra (marked with dark spots, 73. 8). Arjuna was accompanied by a pupil of Yājñavalkya and many learned brāhmaṇas (73. 18) for the performance of propitiatory rites (śānti). No indication is given as to the number of soldiers.

\textsuperscript{2675} अन्यनेत्रोऽहि राजेश्वर: पञ्चवाण्मनादः। तेनेत्री वै यिपाप्तं ये भविषा

नाय संसायः॥ आन्यनेत्रस्त्र 71. 16.
that accompanied Arjuna. The horse is said to have wandered over the whole of India from east to south, then west to north. After many fights with opponents Arjuna meets death at the hands of his son Bahhruvâhana, king of Mañipura, whom he upbraided for meek submission, but is brought back to life by his wife Ulûpi, the Naga princess (chap. 80). Arjuna spares the lives of the opponents whom he vanquishes and invites them to the sacrifice. The description of the sacrifice follows the general outline given above. But there is hardly any detailed or graphic description of the special features of Aśvamedha and one rather carries the impression that the author does not depict what he has seen but only what he has heard or read. The pravargya (88. 21) and the pressing of soma are mentioned (88. 22). There were six yûpas of bilva, 6 of khadira, two of devadâru and one of ślesmâtakâ (88. 27-28). Bull’s heads and aquatic animals were built into the fire altar (88. 34). Draupadi was made to lie by the dead horse (89. 2-3). There are several points of difference. The altar is shaped like a Garuda (88. 32), the bricks were of gold, and 300 animals were sacrificed. It is said that the vapâ of the horse was offered (89. 3), while Āp. (XX. 18. 11) emphatically states that there is no vapâ in the case of the horse. Great emphasis is laid on the huge masses of food distributed to all, on the drinking bouts and singing parties and the feeding of the poor and helpless (88. 23, 89. 39-43). Corces of niśkraś were donated to brâhmaṇas and the whole earth to Vyâsa (89. 8-10) who returned it to Yudhishṭhira for gold to be given to him and to brâhmaṇas. The Bālkânda of Rāmâyana (chap. 13-14) contains a more graphic description of the Aśvamedha performed by Daśaratha for securing sons. It expressly refers to the Kalpasūtra (tryahosśvamedhaḥ samkhyaśtaḥ kalpasūtreṇa brâhmaṇaiḥ).

In I. A. vol. VIII. p. 273 (at p. 278) we find that a general, called Udayacandra, of Nandívarma Pallavamalla (about the 9th century A.D.) defeated Prthivivyâghra, king of Nişadha, who had accompanied the horse in his horse sacrifice. In E. C. vol. X. Kolar No. 63 it is stated in an inscription of 757 A.D. that the Čalukya emperor Pulakeśi was purified by his bath at an Aśvamedha. In the very ancient Nānaghat Inscription (A. S. W. I. vol. V. pp. 60-61) an Andhra king 2676 is described as

2676. In the Bhāgavata-purāṇa XII. 1. 20 the founder of the Andhras is said to have been a vṛṣala and the Matsya (144. 43) says that śūdra kings will perform Aśvamedha in the Kali age.
having performed the Rājasūya, two Aśvamedhas, Gargatrirātra, Gavāmayana and Āṅgirasāṁ-ayana. In the first half of the 18th century Savaī Jayasing, king of Amber, performed an Aśvamedha (vide Įsvaravilāsakāvyā of Kṛṣṇa-kavi, D. C. Ms No. 273 of 1884–86 and ‘Foona Orientalist,’ vol. II. pp. 166–180).

Sattra

It was shown above (pp. 1213–1214) that the Dvādaśāha sacrifice partook of the characteristics of both ahina and a sattra and a few points of difference between the two were also set out there. Sattras are sacrificial sessions, the duration of which varies from 12 days to a year or more. Their archetype (prakṛti) is the Dvādaśāha (Āśv. XI. 1.7). Sattras again may for convenience be divided into those called Rātrisattras and those called Sāmvatsarika (carried on for a year or more). Āśv. (XI. 1–8–XI. 6. 16) and Kāt. (XXIV. 1–3) speak of numerous Rātrisattras called Trayodaśārātra and so on up to Śatarātra, state the principles on which these sattras are evolved from the Dvādaśāha, the model, and set out the schemes of all of them. If only one day has to be added then it is the Mahāvrata that is added before the last day called Udayanīya. If two or more days are required to be added then they are added before the Daśārātra (that forms the central part of the Dvādaśāha and comes after the Prāyanīya day). In the case of Rātrisattras of many days' duration sādahās are added (Kāt. XXIV. 1. 5–7, Āśv. XI. 1. 8–14); the Daśārātra is never repeated but is only one in the same sattra (Kāt. XXIV. 3. 34). For want of space all the Rātrisattras will be passed over. The Gavām-ayana (lit. the course or way of the cows i.e. the sun's rays or days) is the model of all Sāmvatsarika sattras (Āśv. XI. 7. 1 and com., Jai. VIII. 1. 8, Kāt. XXIV. 4. 2). Several sattras of the duration of one year or more are mentioned in the sūtra texts such as Ādityānām-ayana (Āśv. XII. 1. 1), Āṅgirasāṁ-ayana

2677. For further information on Aśvamedha vide Tai. S. IV. 6–9, IV. 7. 15, V. 1–6, VII. 1–5; Tai. Br. III. 8–9, Sat. Br. XIII. 1–5, Āp. XX. 1–23, Sat. XIV, Āśv. X. 6–10, Kāt. XX, Lat. IX. 9–11, Baud. XV; S. B. E. vol. 44 Intro. pp. XXIV–XXXIII, Prof. Keith’s tr. of Tai. S. CXXXII–CXXXVII.

Kuṇḍapāyinām-ayana (Āsv. XII. 4. 1), Sarpāṇām-ayana, Trai-
vārṣika (one for three years), Dvādaśāvārṣika, Ṣat-trimśad-
vārṣika, Śatasamvatsara for sādhyas (Āsv. XII. 5. 18) and
Sahasrasamvatsara, Sārasvata (performed on the holy Sarasvatī
river). A few words will be said only about the Gavām-ayana.

Gavām-ayana which is a Sāmavatsarīka stratta (extending
over 12 months of 30 days each) consists of the following parts
(Taṇḍya XXIV. 20. 1, Āsv. XI. 1. 2–6 and 7. 2–12, Sat. XVI.
5. 18–40, Āp. XXI. 15 ff.):

A. Prāyaṇīya Atirātra (opening day)
   Caturvīṁśa, an Ukthya
   Five months, each consisting of four Abhiplava sādahas
   and one Prāṣthya sādaha (i.e. each month of 30 days).
   [Three Abhiplavas and one Prāṣthya]
   Abhijit day (Agniṣṭoma)
   Three Svarasāman days.
   All these together come to six months of 30 days each.

B. The Viṣuvat or central day (which is Ekaviṁśastoma)
on which an Atigrāhya Soma cup is offered to the sun
and also a victim.

C. Three Svarasāman days (on
   which sāmans called Svara are
   chanted, Taṇḍya IV. 5)
   Viṣvajit day (Agniṣṭoma)
   One Prāṣthya and three Abhiplava
   sādahas
   Four months, each consisting of one Prāṣthya in the
   beginning and four Abhiplava sādahas
   [Three Abhiplava sādahas]
   One Gosṭoma (Agniṣṭoma)
   One Āyuṣṭoma (Ukthya)
   One Daśaraṭra (ten days)
   Mahāvrata day (Agniṣṭoma)
   Udavaniya (Atirātra).
   All these in C come to six months.

2679. The Viṣuvat day is like the central ridge of a shed from
which on two sides two thatches spread slantingly downwards. In
order to imitate the Sun’s passage to the north and south, the arrange-
ment shown in A is reversed in C. अध विनुष्पयेक्षिकः । न पूर्वमुप यक्षो
मोचस्य । अध्य. XI. 7. 7–8. For a description of Chandomas vide
Haug’s tr. of Ait. Br. p. 347 n.
The Gavām-ayana was performed for various rewards viz. progeny, prosperity, plenty (or greatness), high position, heaven (Āp. XXI. 15. 1, Sat. XVI. 5. 14). About the day on which dikṣā (initiation) for it took place there were several views. The Ait. Br. (19. 4) prescribes that it should be done either in Māgha or Phālguna. Some (Sat. XVI. 5. 16–17, Āp. XXI. 15. 5–6) said that dikṣā took place four days before the Full Moon of Māgha or Caitra. Vide Lā. X. 5. 18–19, Kāt. XIII. 1. 2–10 for the several days. Jai. VI. 5. 30–37 and Kāt. XIII. 1. 8 favour the view that the dikṣā should be undertaken four days before the Full Moon day of Māgha (i.e. on ekādaśi day) since the Vedic texts prescribe the Ekāṣṭakā day of Māgha (i.e. 8th of dark half) for the purpose of soma (after 12 days of dikṣā). In the Gavām-ayana the procedure of the Dvādāśāha as a sattra is to be followed (Āp. XXI. 15. 2–3, Jai. VIII. 1. 17), but some held that in Gavām-ayana there were to be 17 dikṣās (instead of 12). There are certain general rules about sattras which may be stated here. They are to be performed by many as sacrificers and only brāhmaṇas can perform them (Jai. VI. 6. 16–23, Kāt. I. 6. 14). There are no separate priests (ṛtvij), but the yajamānas themselves are the priests (Jai. X. 6. 45–50 and 51–59, Sat. XVI. 1. 21). A text quoted by Śabara on Jai. VI. 2. 1 says that the persons who engage together in a sattra must be at least 17 and not more than 24 and each of the performers secures the same unseen (or spiritual) reward for which the sattra is performed (Jai. VI. 2. 1–2). There is therefore no varanā (choosing) of priests and there is no question of remunerating them for their services by several gifts as in Jyotiṣṭoma (Jai. X. 2. 34–38). At the time when gifts are made in other rites, in sattras the sacrificers perform the Dākṣiṇa homas and waving their dark antelope skins they go out with their faces turned northwards by the path by which dākṣiṇas are taken away in other rites (Sat. XVI. 2. 19, Kāt. XII. 2. 18). As no dākṣiṇas are to be donated in sattras agents (called sauhāras) are not to be sent for collecting subscriptions (Sat. XVI. 1. 40). The sacrificial utensils (yajñapātras like juhū) to be used in the sattra are specially got prepared for the common use of all, while each keeps his own utensils separate with which he is cremated if he dies in the midst of the performance (Jai. VI. 6. 33–35). Though the general rule is that there is no pratīnidhi (substitute) for the performer of rites like agnihotra, the sattra is an exception, since if any one of the many performers dies in the midst of a
sattra another person may be substituted by the others in his place (Jai. VI. 3. 22), but he is only an agent secured by payment and the spiritual unseen reward of the sacrifice goes to the performer that is dead (Jai. VI. 3. 23-25). The Tāṇḍya Br. IX. 8. 1 states that if one of the performers of a sattra dies after dikṣā, he should be cremated, his bones should be tied in his antelope-skin and placed beyond the mārālīya shed and his son or other very near relative should be given dikṣā and be associated in the sattra. Only those who have consecrated the three Vedic fires can engage in sattras except in the Sārasvata sattra (Jai. VI. 6. 27-32). According to Jai. (VI. 6. 1-11) only those who follow the same procedure can join in the sattra, otherwise difficulty is caused in the case of the Prayājas and the Āṇī verses. The second prayāja deity in the case of Vasiṣṭhas and Śunakas is Narāśāṃsa, while Tanūnapāt is the second prayāja deity in the case of other gotras. After stating the view of Gāṇagārī that only those who have the same gotra can join in a sattra, Āśv.(XII. 10. 2-3) states the view of Śaunaka (and it is his view also) that even persons of different gotras may join in a sattra, that where in a particular matter there is a difference of procedure in accordance with the difference of gotra, the procedure should be regulated by the gotra of one (called gṛhapati) of those who join in the sattra. Jai. (VI. 6. 24-26) states the somewhat striking rule that even among brāhmaṇas those who belong to the Bhrigu, Vasiṣṭha and Śunaka gotras cannot join in a sattra but only those who belong to the Viśvāmitra gotra or who have a similar procedure (about prayājas &c.), since śrutī requires that the function of hōṭra in a sattra must be performed by one belonging to Viśvāmitra gotra. If after making a resolve to join in a sattra or if after just beginning a sattra a man gives up the idea, he had to perform by way of penance the Viśvajit rite (Jai. VI. 4. 32 and VI. 5. 25-27).

Though in a sattra all are yajamānas yet one of them becomes the gṛhapati; those actions which only one can perform and which are done in other sacrifices by the yajamāna (except what are śaṁskāras like vapaṇa) are here done by the gṛhapati alone and others only touch him (e. g. in tying the veda or placing a fuel-stick on fire, Kāt. XII. 1. 9-15). In performing dikṣā a peculiar procedure is followed (Kāt. XII. 2. 15, Sat. XVI. 1. 36, Āp. XXI. 2. 16-XXI. 3. 1). The adhvaryu first gives dikṣā to the gṛhapati and to brahmā, hōṭra and udgātr; the pratiprasthātr gives dikṣā to adhvaryu, then to maitrāvaruṇa.
brahmāṇa-ocharāmin and prastotṛ; the nestṛ gives dikṣā to the pratiprahāṭṛ and the aschāväka, āgnidhra and pratihartṛ; the unnetṛ gives dikṣā to nestṛ, the grāvastut, and subrahmāṇya and lastly the pratiprahāṭṛ or another brahmāna (who is himself a dikṣāta) or a Veda student or snātaka gives dikṣā to unnetṛ. Each of the wives of all these is given dikṣā along with her husband (Kāt. XII. 2. 16). Every day one of those who join in a sattra guards soma silently and others are allowed to study their Veda and to fetch fuel-sticks (Śat. Br. IV. 6. 9. 7, Kāt. XII. 4. 1 and 3). On the tenth day there is brahmodya⁶⁶⁸⁰ as in Aśvamedha or they engage in the abuse of Prajāpati for having created such pests as bees and wasps and thieves (Āp. XXI. 12. 1-3, Sat. XVI. 4. 33-35, Kāt. XII. 4. 21-23).

While engaged in the sattra the performers have to observe certain rules (Āśv. XII. 8, Drāhyāyaṇa Śr. VII. 3-9 ff). From the day the dikṣāṇiyā istrī is performed in the sattra, the usual duties to pitṛs (such as pinda-pitr-yaṭāṇa), to gods (such as Āgniḥotra) are stopped till the end of the sattra. They have to give up sexual intercourse and must not run, they should laugh covering their teeth (so as not to show them), should not jest with women, should not speak to those who are not āryas, should not plunge in deep water, should give up falsehood and anger, should not climb up trees or enter a boat or chariot. Rules are laid down as to whom to bow to. A sattrīna should eschew singing, dancing and instrumental music. While dikṣās are going on he should subsist on milk. On pressing days he should partake of the remnants of havis only or of fruits and roots and other food fit for vrata.

One of the most interesting day is the Mahāvrata, which is the last day but one in a sattra. Several strange and bizarre rites are performed on this day. This day is so called because it is specially meant for Prajāpati who is 'mahān' and mahāvrata means 'anna' (Tāṇḍya IV. 10. 2, Śat. Br. IV. 6. 4. 2). In this a mahāvratīya cup of soma is offered in addition to the

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⁶⁶⁸⁰ The Tāṇḍya Brāhmaṇa (IV. 9. 12 and 14) speaks of both brahmodya and the parivadana of Prajāpati 'महोदय व्रतम् महोदयस्य एव वस्तिवदन्ति 'मजापति युतस्य यस्तं स्तु यथा श्रीसिद्धान्तवत्सलं मजापतिः वर्णित्वत्.' The com. gives several explanations of both. वर्णितन्य (IX. 4. 16-18) says 'मजापति युतस्य पप्पल्लकोः कर्मभिर्मित्वये श्रीसिद्धासनं किंविदेव स्यात्.'
usual ones and a victim is slaughtered for Prajāpati. In connection with this cup a mahāvṛata sāman is chanted followed by the recitation of the Mahād-uktha (great laudation) of the hotṛ. Vide Haug's tr. of Ait. Br. p. 283 n, S. B. E. vol. 43 pp. 282–283 note 5. The chanting of the Prāthastotras is started by a brāhmaṇa who plays on a harp (vāṇa) with a hundred strings of muñja grass (Sat. XVI. 7. 7–9, Tāṇḍya V. 6. 12–13). During the chanting the udgātṛ priest sits on a chair of udumbara, the hotṛ on a swing, the adhvaryu on a board and the other priests on seats of grass (Tāṇḍya V. 5. 1–12). A brāhmaṇa in the front part of the sadas and a śūdra at the back alternately belaud and abuse those engaged in the sattra, the former saying they have done well and the latter saying they have not done well (Tāṇḍya V. 5. 13). An ārya and a śūdra engage to the west of the agnīdhra shed in a contest for a white circular skin that symbolizes the sun (for whom the Gods and Asuras fought laying claim to the Sun as their own), the fight being so arranged that it culminates in favour of the ārya (Tāṇḍya V. 5. 14–17, Sat. XVI. 7. 28–32). A harlot and a brahmacārin abuse each other on the northern hip of the altar.

Sexual intercourse between a man and a woman (that are strangers to the sacrifice) takes place in a screened shed to the south of the mārjāliya shed (according to Kṣt. XIII. 3. 9). This probably is a symbol for indicating creation of the world by Prajāpati to whom the mahāvrata specially appertains. A chariot is made ready to the east of the southern corner of the vedi. A noble or a kṣatriya in full armour occupies it, armed with a bow and three arrows. He goes round the vedi thrice and discharges three arrows at a hide but not so as to pierce it through and through (Śān. XVII. 15).

They beat drums placed on all corners of the vedi and strike a bull-hide spread over a hole dug to the west of the agnīdhriya shed, half inside the vedi and half outside (this is called 'bhūmi-dundubhi'). When the priests chant, the wives of the performers act as choristers to the singing priests (Jai. X. 4. 8, Sat. XVI. 6. 21, Āp. XXI. 17. 15–16) and play on several instruments. Eight servants and maids or slaves and

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2861. पत्त्वर्षपाथारितिः अन्यपात्याविन्यायमेव तपरसः कुर्वांर्ति सह स्वन्धन्यो तोक्त- स्मासतिः सरक्षा V 6. 8. The com. explains that अध्यात्मिक is a lute made to yield sound by the breath from one's mouth. 'अपरापदिति पत्त्वर्षपाथारितिः तिशारात्मात्रात्रिः। कामपात्रणः विषादोति अत्यामुक्तिविचित्रश्च। ' Sātvatantra XVI. 6. 21.
slave girls, placing water jars on their heads dance thrice round
the mārjālyya seat, striking the ground with their right feet
and singing popular songs (gāthās) in which cows are lauded
as mothers of ghee and which contain words like 'this is
sweet' (Sat. XVI. 6. 39-41, Āp. XXI. 19. 17-20 and XXI. 20).
These features of the mahāvrata show that it was some
folk festival in the hoary past and was welded on to the solemn
vedic sacrifices as a relaxation after the weary days and
months of sacrifices. The Ait. Ār. (I and V) gives an esoteric
turn to the mahāvrata. In one place it summarizes all the
popular features of the Mahāvrata.2688

On the Udayantiya day three anubandhyā cows are
offered to Mitrāvaruṇa, the Viśve Devas and Brhaspati (Kāt.
XIII. 4. 4).

In the Indian Antiquary, vol. 41, Dr. Sham Sastry
contributed a series of articles on the Vedic calendar in which
he adduced weighty arguments for holding that the Gavāmayana
was a symbolic representation of the efforts made to square up
the Vedic lunar year with the solar year by adding intercalary
days. It is somewhat remarkable and also indicative of the
bias of most western scholars that while Prof. Keith in his
work on the 'Religion and philosophy of the Veda' refers
ad nauseam to all sorts of lucubrations by European scholars
on the origins of the Vedic sacrifices, about rain spells and
fertility rites and similar lore he does not condescend to
notice the views of Dr. Sham Sastry or Mr. Tilak, which have
far more probability than many of the learned hypotheses
advanced by European scholars who appear to be obsessed by
the notion that Vedic usages must be similar to practices found
in the 19th century among the backward races of Africa,
America and Oceania.

Though the sūtras speak of sattras for a hundred or a
thousand years, there were writers even in ancient India who
thought that such sattras did not exist in fact, at least in
historical times. Patañjali states in his Mahābhāṣya that
the sattras of a hundred or a thousand years were never
attempted in times near to his day and that Yājñikas prescribe

2688. 2688. शामशानर्यैः कारणिः एततिवर्गैः प्रज्ञवल्कणी बुधादिः राजसमुष्येऽवर्षे
परमतन्त्रान्तरिन्ते यूनिमण्युणितं परमपर्यं कार्यरिजणे देवानां अ मैधृधम महामहारितंवर्ये:
संवर्तितैनेष्य साम्य निष्क्रिप्यापि सुधे राजसमुष्येऽवर्ये मदिपवे। दै. आ. V. 1. 5
rules for them following the tradition of sages. Jaimini also boldly asserts that when the texts speak of Viśvasrājānyana for a thousand saṅvatsaras the word saṅvatsara means only a day (Jai. VI. 7. 31–40).

Among the other sāstras the Sārasvata sāstras are most instructive, since in them many places on the most sacred Sarasvati and other rivers were approached by the sacrificers during the course of the sacrifice. Vide Āśv. XII. 6., Lāṭ.-X. 15 ff, Kāṭ. XXIV. 6. 14 ff.

Agnicayana (piling of the fire-altar)

The construction of the fire-altar is a special rite and is the most complicated and most recondite of all Śrauta sacrifices. The Śatapatha Brāhmaṇa devotes five out of its fourteen sections (about one-third of the whole work) to cayana and is the leading work on that subject. Prof. Eggeling in his very learned Introduction (pp. XIV ff) to vol. 43 of the S. B. E. deals with the fundamental conceptions underlying this śrauta ritual. According to him cayana was originally an independent rite and was later on incorporated in the system of Soma sacrifices. At the bottom of this rite are certain cosmogonic theories. Even in the Rgveda we meet with the conceptions that Hiranyagarbha or Prajāpati (Rg. X. 121) is the creator of the universe, that creation, destruction and re-construction of the universe are eternal, ever-recurring processes going on from all time and will go on for all time (Rg. X. 190. 3, 'dhatā yathāpūrvaṃ-akalpayat'), that Puruṣa himself became the sacrificial material (havis) and the year and seasons aided in the process of the reconstruction of the sacrificed and dismembered Puruṣa. Man himself who is a child of this process must also do his part in the reconstruction of the world. This he can do best by identifying Fire with Prajāpati (as in Śat. Br. X. 4. 1. 12) and regarding Fire as the Highest Divinity and

2683. स्रोपस्तायि वाङ्भवत्तिकाति वाङ्भवस्ह्रित्कायचि प न च चाह्यवे कालिकृपि व्यवह-रति चेकलवुषिमसंपर्वसचि पदसंबोधि हि स्वमानवयो भविष्यकादमल्यचि शास्त्राणांनि विविधे। सहाराभवः वो प. I. p. 9 शब्दोऽकासिंहः

2684. कान्तिकृपि व्यवहारायि चायवे। कारपारा. XXIV. 5. 24.

the source of all life and activity and the periodic performance of sacrifice in fire as his contribution, however small it may be, to the process of re-creation and re-construction. The reconstruction of the world by Prajāpati a man can imitate by himself constructing an elaborate structure with bricks. The Śat. Br. in several places brings out these ideas, though in a somewhat esoteric way (e.g. VI. 2. 2. 21). The tenth kāṇḍa (section) of the Śat. Br. is the rāhasya (the esoteric doctrine) of cayana. Most of the acts done in the piling up of the altar are a symbolic representation of the process of re-creation and re-construction as will be seen later on. In the Śat. Br. the principal authority on this doctrine of cayana is not Yājñavalkya (who is the dominating figure in the first five sections of that Brāhmaṇa) but Śaṇḍilya who traces that doctrine through a succession of teachers to Tura Kāvaśeeya who received it from Prajāpati himself (Śat. Br. IX. 5. 2. 15-16, X. 4. 1. 11, X. 6. 5. 9 &c.).

A very brief description of the cayana based principally on Kāṭ., Sat., and Ṛṣ. is given below.

The construction of the fire-altar in five layers is an āṅga of Somayāga. But cayana is not obligatory in every soma sacrifice. It must however be performed in the Somayāga called Mahāvratas (which as stated above is the last but one day in Gavāṃ-ayana). When a man desires to pile the fire altar, he first offers after the Full Moon īṣṭi of Phālguna (i.e. on the first of the dark half) or on Māgha new moon five animals (viz. a man, a horse, a bull, a ram and a he-goat were offered, the man in a screened place). The heads of the beasts were built up into the altar and their trunks were thrown in water, which was then used for making bricks from clay. Kāṭ. (XVI. 1. 32) allows an option that instead of killing animals golden or clay heads of these may be used. In modern times when rarely cayana is performed only golden images of the above five are taken. Then on the 8th of the dark half of Phālguna a horse, an ass and a he-goat are taken in procession

2586. भाजापत्य च एसत्सर्म प्रजापतिः प्रोबेते कर्माणार्बतेदनिष्कर्षे वेप्रजापतिः।

2587. It appears that the man was not actually killed, but was let off. He was to be a vaisya or kṣatriya (Kāṭ. XVI. 1. 17). According to Baud, X. 9 the heads of a vaisya and of a horse killed in battle are taken 'सेना में हृदेयरूपयोग या वैस्ययोग च दिससि। दुर्गम्य च वसवे एवसे खण्डनित। एसत्सर्वितः।'. Vide Kāṭ. XVI. 1.32 also.
to the south of the āhavanīya fire (the horse leading) with their mouths to the east and the place from where clay is to be taken is reached by the horse. To the east of the āhavanīya a square pit is dug and a ball of clay is put therein which brings the pit on a level with the surrounding ground. At the middle of the distance between the clay lump and the āhavanīya clay taken from an ant-hill is heaped. A spade one cubit long made of some sacrificial tree is kept to the north of the āhavaniya. The ant-hill clay is placed on the lump of earth in the pit with that spade. The horse is made to plant its foot on the clay in the pit. He (the priest) draws three lines with the spade on that lump of clay, spreads black antelope skin to the north of the lump and thereon keeps a lotus leaf on which the lump of clay from the pit is placed and the corners of the skin are tied with a girdle of muñja. He takes up the hide with the clay therein, raises his arms towards the east, holds the bundle over the animals that come back in the reverse order (the goat leading). According to Āp. XVI. 3, 10 the bundle is placed on the back of the ass and brought near a tent. The lump is placed to the north of the āhavanīya in a tent screened on all sides; then he takes the hair of the he-goat and mixes the hair in that lump of clay with water in which palāśa bark is boiled and mixes therewith gravel, iron rust and small stones. From the clay thus mixed the wife of the sacrificer (or the first wife if there are several) prepares the first brick called Āṣādha, which is in measure as much as the foot of the sacrificer, is rectangular and has three lines scratched on it. The sacrificer prepares an ukhā (fire-pan) from the mixture of clay, which is one span in diameter. According to some three pans are made. He also makes three bricks called Viśva- jyotis, each having three lines and so marked as to show which is first, second and third. The remaining clay is called upasaya and is kept aside (as it will be required later). The ukhā is fumigated with the smoke from seven horse-dung cakes kindled on the daksīṇa fire. A square hole is dug with the spade referred to above, therein fuel is put and the bricks and the ukhā (with the mouth downwards) are put for being baked and more fuel is added. He removes the coals and ashes and takes out during the day the bricks (four) and the ukhā, on which the milk of a she-goat is sprinkled. Thereafter other bricks are made which have three lines on each, which are generally as long as the sacrificer’s foot and are baked till they are red.
The dikṣa (initiation) for the rite takes place on the amavāsyā of Phalguna. The dikṣānīya ṣṭi and other usual rites are performed. Either the yajamāna or the adhvaryu places the ukhā on the āhavanīya and puts thereon 13 samidhas one span in length. The sacrificer wears a golden ornament with 21 pendants reaching up to his navel. The ukhā is taken from the āhavanīya to the east of the āhavanīya and is placed in a tikya and fire is put into it. He carries for a year or a shorter period (12, 6 or 3 days according to Āp. XVI. 9. 1) this fire placed in the ukhā. On alternate days in the year he adores the fire with the Vātsapra mantras (Vāj. S. XII. 18–28 = Rg. X. 45. 1–11), takes the Viṣṇu strides (Viṣṇukramas); he also removes the ashes, puts fuel-sticks on the fire in the ukhā.

Then follows the building of the altar. The altar has five layers, the first, third and fifth being arranged in the same pattern and the 2nd and 4th being of a different pattern from the 1st, 3rd and 5th. The altar may have several forms such as that of a droma (trough), a chariot-wheel, a śyena (hawk), kanika (heron), suparṇa (eagle) &c. Vide Tai. S. V. 4. 11, Kāt. XVI. 5. 9. The altar requires bricks of several shapes; some are triangular, some are oblong, some are perfectly square, some are oblong plus a triangle (in one). They are not to be placed one over the other as one chooses but are arranged in peculiar ways, some in front, some on the sides and so on. A sound knowledge of geometry and mason craft is required in constructing the altar. Every brick is to be placed after repeating a mantra. The bricks have various names to distinguish them. For example, the bricks called Yaṇusmati are to be used in building the body (of the birdlike pattern, which is the most usual one), but not in building the sides or tail of the layer. The usual mantras in laying down and invoking a brick are two viz. 'tayā devatayā-...śīda (Vāj. S. XII. 53, Tai. S. IV. 2. 4. 4) and 'tā asya sūḍa-dohasaḥ' (Vāj. S. XII. 55, Tai. S. IV. 2. 4. 4). Sat. XI. 8. 18 says that 'tayā devatayā......dhruvā śīda' is repeated after each brick is deposited. But special mantras are prescribed in several cases e. g. as to the ten lokampṛṇā bricks the mantra is 'lokam pṛṇa' (Vāj. XII. 54, Tai. S. IV. 2. 4. 4). Some kinds of bricks bear

2688. यज्ञविभत्र बिम्बित दुर्जयानाम् …… समुज्ञित बिम्बित च, कामयेत कृपये-
वैद्यात्कियोन्नत स्थापिति …… आश्रयस्य बिम्बितं जागरूकीत विद्याज्ञानम्। तै. स. V. 4. 11 where several other patterns such as यज्ञविभत्र, उपभोक्तवं, रघू-
चक, द्विः, सन्तूष, द्वाराक्षित् are mentioned.

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the names of sages (e.g. Vālakhilya bricks). Probably they were first used by those sages. There are three bricks which are called svayam-śṛṇṇāḥ (i.e. they are long and thin stones and have natural holes) and which are placed in the centre of the 1st, 3rd and 5th layers and are deemed to represent earth, air and heaven. 

Jai. (V. 3. 17–20) deals with the respective positions of certain bricks called citrini and lokamṛṇa.

On the day of the last dikṣā the measuring of the plot to be used as vedi takes place. Measurements are made with a rope which is in length twice the height of the sacrificer. A fifth part of the sacrificer’s height is called aratnī, tenth part is called pada, each pada is divided into twelve angulas and three padas make a prakrama (Kā. XVI. 8. 21). The ground for the uttaravedi on which the altar is to be constructed is ploughed with an udumbara plough and the ropes are made of muṇja. Six, twelve or twenty-four oxen are yoked to the plough. He sows on the furrows made by the plough various kinds of corns (Āp. XVI. 19. 11–13 says fourteen kinds, seven being grāmya and seven wild). He omits one kind of corn which he has to abstain from partaking throughout life thereafter (Kā. XVII. 3. 6–7). If so many kinds of corn cannot be had then in those furrows barley corn mixed with honey is sown. Then clods of earth are put thereon and the ground is made level. Several things are got ready and placed one after another on this ground (Āp. XVI. 13. 10 where they are said to be bricks but not of clay). Vide Sat. XI. 5. 21 also. The placing of bricks is begun after the first upasad (Sat. XI. 7. 2). A lotus leaf is first laid down on the spot where the horse planted its hoof (Āp. XVI. 22. 3) and on that leaf the golden ornament worn by the yajamāna at the time of the Viṣṇu strides is placed with the mantra ‘brahma jajāśnam’ (Vāj. S. XIII. 3, Tai. S. IV. 2. 8. 2). To the south of that ornament is laid down the golden image of a man with head to the east and face turned to the sky in such a way that the image does not cover the hole pierced in the golden ornament (disc) by passing a string with which it was tied round
the neck (the mantra repeated being very significant 'in the beginning Hiranyagarbha arose' Rg. X. 121. 1 = Vāj. S. XIII. 4). The sacrificer performs the adoration (upasthāna) to the golden man with the three verses 'bow to the serpents' (Vāj. S. XIII. 6-8, Tai. S. IV. 2. 8. 3). One should thereafter never go to the north of the image from the south by passing in front of it (i.e. to the east of it). By the side of the two arms of the golden man he places two sruca (one of kārśmarya wood filled with ghee near the right hand and the other of udumbera filled with curds near the left) with their tops to the east. A brick called svayamātṛṭṇā on which ājya is offered and over which the yajamāna breaths is handed over to a brāhmaṇa who places it in the centre with the help of the adhvaryu, the brāhmaṇa being looked upon as fire (Tai. S. V. 2. 8. 2). On that brick a dūrā creeper is placed in such a way that its roots are on the brick and its tops hang on to the ground towards the east. Then the brick called dviyajus is laid to the east of the dūrā, two retrahsc bricks to the east of the preceding, then two ṛṭavya bricks and then the Aśādhā brick is placed to the east of the preceding. On all ṛṭavya bricks avakāṣ (mosslike plants) are deposited. About one aratni to the south of the Aśādhā brick and to the east of the Svayamātṛṭṇā brick he places a living tortoise with its face to the east on the avakā plants (Āp. XVI. 25. 1, Kāṭ. XVII. 4. 27-28). The tortoise is anointed with a mixture of ghee, honey and curds, is enveloped in moss covered with a net and made motionless by means of pegs (Āp. XVII. 25. 2, Sat. XI. 7. 42). When depositing the tortoise it is invoked with three verses (Vāj. S. XIII. 30-32) which express the wish that the tortoise may go to the deep waters, that the sun and fire may not torment it by heat, that it may reach heavenly worlds and that divine rain may follow. Even in modern times a tortoise is so built up into the altar. A mortar and pestle of udumbera wood, each one span in length (the mortar being contracted in the middle and the pestle being rounded) are placed about one aratni to the north

2691. The tortoise was probably built up into the altar to imitate the action of Prajāpati. Prajāpati is said to have created the world after assuming the form of a tortoise. Vide note 1716 and p. 718 above. Or this may be a relic of the widespread usage of slaying an animal and burying its body under the foundation of a building, a bridge &c.

2692. The mortar represents the goni or womb, the ukhṭ represents the belly, and the pestle represents 'bisna' (vide Sat. Br. VII. 5. 1. 88).
of the svayamāṭṭhāna brick. A śūrpa also is placed near the above two (Āp. XVI. 26. 5). The ukhā filled with sand, ghee and honey is placed on the mortar and offerings of ājya are made on it with the sruva ladle. The fire in the ukhā is transferred to a hearth with eight bricks in the centre of the fifth layer, on which a second layer of eight bricks (called punaścītī) is laid. This fire becomes the gārhapatiya for the Fire-altar (Śat. Br. VIII. 6. 3. 7-11, Kāt. XVII. 12. 18-21). Seven pieces of gold are placed on the golden image, the first on the mouth, then two each on the two nostrils, the two eyes and two ears. In the forepart of the ukhā, the heads of the five animals (on which curds and honey are poured and on which 7 gold pieces are thrust) are placed in a certain order. The human head is in the middle, to the north the heads of the horse and ram and to the south the heads of the bull and goat (Kāt. XVII. 5. 13-18, Āp. XVI. 27. 5-19). According to Āp. and Śat. the head of a serpent also may be placed (Āp. XVI. 27. 22, Śat. XI. 7. 63) or only the mantras 'nāmo astu sarpebhyāh' (Vāj. S. XIII. 6-8, Tai. S. IV. 2. 8. 3) may be recited. The various kinds of bricks are heaped in various directions on thick mud spread on the above stated things so as to form the first layer. According to Śat. (XI. 5. 22) each layer consists of only 200 bricks (1000 for all five), when the sacrificer performs the cāyana for the first time; he employs 2000 for all layers when he performs it a second time and this number goes on increasing each time he repeats anicāyana. According to the Śat. Br. (S.B.E. vol. 43 p. 22 n. 1), Kāt. XVII. 7. 21-23 the bricks required for all the five layers are 10800. The time required for piling also varies. Some held that the piling took one year (8 months for the first four layers and 4 months for the last) or all the layers may be laid in a few days. Sat. (XII. 1. 1 ff) and Āp. (XVII. 1. 1-11, XVII. 2. 8, XVII. 3. 1) state that the five layers are laid on five successive days. On each layer thick mud (purīṣa) prepared from the earth (mixed with water) dug out of the cātvala pit after touching a dark or bay horse that stands to the north is spread with 'prāto divī' (Vāj. S. XVIII. 73, Tai. S. I. 5. 11. 1 quoted by Āp. XVI. 34. 6-7, Sat. XI. 5. ). Each layer and the spreading of mud are carried out each day between the two upasads (morning one and afternoon one). When all the layers are
completed the śhavanīya fire is established on the altar so built. Eight dhīṣyatas, square or round, have to be constructed with bricks, viz. the āgnidhra and 7 others as in somayāga (but the number of bricks for each differs). A small round and variegated stone (sāman) is placed to the south of the āgnidhra’s place on the northern part of the fire-altar. A fuel-stick is kindled on the new gāharapatya hearth, taken over the avaya-mātrāna brick of the 5th layer and an offering of the milk of a dark cow whose calf is white is made on that fire. Śatarudriya homa is offered to Rudra. On the western corner of the northern side of the Fire-altar which is enclosed by a line of stones on all sides there are three stones, as high as the knee, naval and mouth on which (serving as śhavanīya) 425 oblations are offered to Rudra and his fearful aspects by means of the leaf of the Arka plant (serving as jhū) of wild sesame mixed with gavedhukā. A twig of arka plant is used to clear the leaf of the offerings. The priest faces the north and makes the oblations standing, the mantras being taken from the Śatarudriya section (beginning with ‘namaste rudra manyave,’ Vāj. S. XVI. 1–66, Tai. S. IV. 5. 1–10). The arka leaf and twig are thrown into fire. The altar is cooled by the āgnidhra with the water from a jar which is held over the stone referred to above. The stone is thrown to the south of the altar with ‘May sorrow go to him whom we hate’ (Vāj. S. XVII. 1) and if it is not broken the adhivāyu breaks it into pieces. On a long bamboo, a frog, avakā plants and reed (vetasa) twigs are tied and drawn over the altar from the south hip to the south shoulder and then they are thrown on the utkara. The Gāyatrā, Rathantara and other sāmans are sung (Śat. Br. IX. I. 2. 35 ff, Kat. XVIII. 3. 1 ff). Then follow numerous offerings, viz. one purodāsa to Vaiśvānara and 7 purodāsas to the Maruts, Vasordhāra (stream of wealth) offerings of āśya from an udumbara sruc, which is finally thrown into the fire, 6 Pārtha oblations as in Rājasūya followed later by six

2694. This is symbolical cooling. All three are suggest of water.

2695. The 7th purodāsa to the Maruts is called ‘aranyo anāsya’ because the mantra for it ‘ugraśca bhimaśca’ (Vāj. S. XXXIX. 7) is to be repeated in a forest.

2696. Vasordhāra is the name of the whole rite in which several hundred offerings are made to Agni with mantras (Vāj. S. XVIII. 1–29, Tai. S. IV. 7. 1–11, Kat. XVIII. 5. 1, Āp. XVII. 17. 8) to secure all powers of the Firegod to the sacrificer.
more after the abhiṣeka of the sacrificer, the Vājaprāsaviya offerings of the mixture of milk and water with the gruel of 14 grāmya and wild corns with an udumbara sruva that is four-cornered like a camasa (the sruva being thrown into the fire at the end). With the remnants of Vājaprāsaviya offerings collected in a pot he sprinkles the sacrificer who sits on a dark antelope skin spread on an udumbara couch to the north of the tail of the fire altar. A royal sacrificer sits on a tiger skin and a vaisya on a goat-skin. After this six Pārtha offerings are made followed by twelve Rasṭrabhṛt (supporting the kingdom) homas of ājya with mantras, that contain the words 'vāṭ' and 'svāhā' (Vāj. S. XVIII. 38-43, Tai. S. III. 4. 7). Then three Vāṭa (wind) homas are offered casting with his joined hands wind outside the vedi to the east and the three winds thus caught are represented as yoked to the chariot like horses; the mantra being Vāj. S. XVIII. 45, Tai. S. IV. 7. 12. 3 (Kāt. XVIII. 6. 1-3, Āp. XVII. 20. 11).

Then the procedure of Somayāga is followed. One or two special characteristics may be noted. Before the Prātaranuvāka the Fire is represented as yoked after touching the paridhis and repeating three mantras 'I yoke the fire &c.' (Vāj. S. XVIII. 51-53, Tai. S. IV. 7. 13. 1) and then Agni is released from the yoke before the Āgnimārutha stotra (i.e. Yajñāyajñāya) in the evening with a mantra (Vāj. S. XVIII. 54, Tai. S. IV. 3. 4. 2). After the anubandhyā paśu-purodāsa, messes of boiled rice are offered to Anumati, Rākṣa, Sinīvāli and Kuhū and a cake on twelve potsherds to Dāḥyā. At the end of the Udavanasīya payasyā is offered to Mitra and Varuṇa or he may perform sautrāmanā (Āp. XVII. 24. 1, Sat. XII. 7. 14).

2697. The बाजपसप्रसीय is one rite in which there are two groups of seven offerings, the first seven with the mantras beginning 'vājasye-mam prasavah' (Vāj. S. IX. 23-29, Tai. S. I. 7. 10) and seven others with the mantras 'vājasya nu prasave' (Vāj. S. XVIII. 30-36 and Tai. S. I. 7. 7). Vide Sat. Br. IX. 3. 4, Sat. XII. 6. 5, Kāt. XVIII. 5. 4-5, Āp. XVII. 19. 1-3. The mantra means 'for the promotion of vigour' (or food) &c.

2698. The first mantra is अतातात्त्वकार्याः अतात्त्वकार्याः प्रसदोपत्तगतो द्रुपो नाम. स न इत्यदि इति पवेत तस्य सहस्रा पवेत तस्मात् सहस्रा. The latter half is repeated in all six verses. One śhuti is made after पवेत and another after सहस्रा. Vide Kāt. XVIII. 5. 16, Sat. XII. 6. 15 ff. The first is made to a male deity, and the 2nd to Apsarasas variously named.
One who has performed the piling of the fire-altar has to observe certain vrataś for a year viz. he should not bow to any one, he should not run in the rains, he should not partake of the flesh of any bird, he should not approach a śūdra woman. After he performs agnicayana a second time, he should approach no woman except his own wife of the same caste, when he has performed cayana thrice he should not approach even his own wife (vide Āp. XVII. 24. 1–5, Kāt. XVIII. 6. 25–31, Sat. XII. 7. 15–17). Jai. (II. 3. 21–23) declares that the piling of the fire-altar is a sāṃskāra of fire and not an independent yāga by itself.

If a man does not prosper in the year after he performs agnicayana he may perform punaściti (just as punarādheya is performed). According to Āp. XVII. 24. 11 a punaściti can be performed for three objects, viz. for prosperity, for Vedic lore or for progeny.

In performing the innumerable and wearisome details of sacrifices many mistakes must have been committed and therefore the Brāhmaṇas and Śūtras prescribe numberless expiations, some simple and others complicated. But this subject will be dealt with in the next volume under prāyaścittas.

In the next volume a few remarks will be offered on the philosophical side of sacrifices and on the causes whereby they gradually faded into the background and gave place to other religious observances.

2699. The idea appears to have been that the sacrificer was not to disperse the spiritual power acquired by fire-worship, but to conserve it in himself.

APPENDIX
OF
LONGER EXTRACTS IN SANSKRIT

Page 202, note 470—अथ यथ जायामात्रः विन्दुः प्रया खण्डः प्रदेशम् इतिविद्यते। न इतिविद्यते प्रायोजनः इत्यतः। अथायामात्रः बयाखरशः अपेनान्तः बयाखरशः इत्यतः। अथायामात्रः बयाखरशः अपेनान्तः बयाखरशः इतिविद्यते।

Page 207, note 481—अथ च भोज्यस्यादिहिस्तावार्तः सर्वतः धातु-परिवर्तिक्रिया चूक्ष्णः इति प्रदेशम्। अध्यात्मायाः प्रविश्याताः सर्वतः धातु-परिवर्तिक्रिया चूक्ष्णः इति प्रदेशम्। अध्यात्मायाः प्रविश्याताः सर्वतः धातु-परिवर्तिक्रिया चूक्ष्णः इति प्रदेशम्। अध्यात्मायाः प्रविश्याताः सर्वतः धातु-परिवर्तिक्रिया चूक्ष्णः इति प्रदेशम्। अध्यात्मायाः प्रविश्याताः सर्वतः धातु-परिवर्तिक्रिया चूक्ष्णः इति प्रदेशम्।
एक मध्यमांक तयार होने के बाद, भविष्य में प्रकाशित होगा।
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tab pādārthāmabhavīrākṣārī vijnānandō dharmāstra

dharmānāyāṃ dharmānāyāṃ vijnānandō dharmāstra

dharmānāyāṃ dharmānāyāṃ vijnānandō dharmāstra

1. अध्य. भ. ३. १०. ११; लिखित. भ. ३. २. ११
2. बी.अक्षरद्वै. १. ५. ६.
3. अध्य. भ. ३. १२. ५; लिखित. भ. ३. २. ११; वार्तकप्रतीय. २. १.
4. वार्त. सं. १६. १५; भ. अध्यायक. ४. ४२. थ.
5. लिखित. भ. ३. १२. ५; वार्तकप्रतीय. २. १.
6. अध्य. भ. ३. १२. ५; लिखित. भ. ३. ३. १।
Appendix of longer extracts

नु: परिसमुद्रपुरुषेणे कुशार्त। ततो दशर्णमादी पाणिमयो निष्कृत तेन स्मुद्रे निमास्ति। ऑ तेजसां नाम समनस्तिने। अथात्मनुप्रतितत्व। ऑ मध्ये मेधावीतिश्रृं मनों नमनमितां विशिष्टमाने द्वारात। माशो मेधावी नागी मनस्तिने द्वारात। मध्ये मेधावी मध्ये मध्ये निवृत्त। ऑ यस्य अथ तेजस्तानां तेजस्तुः भूयास्तु। वर्ते अथे इस्तानां इस्स्नी भूयास्मिति।

अथावायेऽ दुष्या आज्ञेन स्विष्टरूपं जुगहिति। ऑ यदृच्ये करणोपयोगिरिं यद्य नूतनिहायकर्ष्य। अधिकषत स्विष्टमानु विद्वानु सर्व रिघ्ये द्रुतं करितो मे। अथवे स्विष्टमानो दुष्युत्रे सर्ववेधात आड्विताय कामाय समर्थये स्वाधा। अथवे स्विष्टमानो हस्तं न ममिति त्यागं। रूमृगानगरणुम्भाव्यायं संसारं जुगहिति। ऑ विवेषतुः देवेऽयं स्विष्टमानु। विवेषतुः देवेऽयं हस्तं न ममिति त्यागं। कुमारेण सह निगृहात्मकं धरये। अभ्रातु मेधावी यथात्तुः थिरं ध्रुवं। आत्मं तेज आरोग्यं वेदिहूँ मे हृद्भावात हृतं।

तत: स्थितिदार्यायं प्रस्ते त्यस्तानु आधार्यं उपविशिष्टात। कुमारा आधार्यस्य पादप: शिरसा पृण्य नुताजस्तिनिवात्र अधार्यपते। सािवार्य भो अनुबूध्यति। आधार्य: ऑ तथा हितुक्ष्या आमना: सुस्ताकुकुमार स्वामिनास्य हुतमहास्तिनिवात्रणे। वेषय गायक्या गाधिनो विन्यस्यत्र ऋषि सावित्र देवता गायकृ भवन:। ऑ नूत्त्वक्ष स्व। तस्वितुदीर्घयं मनः देवस्य धीमान। विघ्यो ययो न: प्रचोदयात। हृति सािवार्य-मनः विन्यस्निवेदिनात।

अथ वतीवेदयं कुशार्त। बालाचार्यस्य। अद्व: शृण्वस्य कर्म कुरू। विना मा स्वाधीनी। सार्वं वद्य। स्वाधात्तविवेचनायं न प्रमद्वित्वमः। मातृदेशो भव। राज्यवेदो भव। बलमृद्विस्वेति।

तत: कुमाराः पूर्वाभिभुविनाशत्र नेत्रामास्त्री॥ पदात। मेधावी देवी जुगमाणा न आगाध्येपाची मंत्रा सुनात्वस्माना। लव्या जुगा जुगमाणा दुर्रुकावत्र बुङ्गुदंगेव विभृत्ते। सुविधा॥ लव्या जुगा ऋषियांवति देवि लव्या महागतराशित लव्या॥ लव्या जुगाहिनां लिखते। वसु सा नो जुगस्य द्रविणे मेधे॥

7. आर्या. ध. 3. 21. 1.
8. तत् सन्य. 3. 1. 1; 3. 1. 9.
9. आर्या. ध. 3. 10. 125; विनयव. ध. 3. 1. 7.
10. आपस्तार्योमरादारं. 2. 10. 13; आर्या. ध. 3. 10. 22.
11. आर्या. भौ. 3. 36. 15.
12. का. सं. 3. 16. 10; का सं. 3. 15. 4; राज. सं. 3. 15.
13. आस्तार्या. 3. 4. 5.
14. तत् उपनिषत 1. 13.
15. तत् आर्यण 30. 19. 9.
PAGE 314, NOTE 746 (रमणिन्यमणमलसंकलिता संस्का) — आचार्यमणायामयोरन्तरं श्रीपरमेश्वरप्रीतिः मातासंयोपासित (सार्वसंयोपासितिः श) वयाकाशः ह्रतं संकलनं कुरऽह। (ततः अर्थशास्त्रम) और भूपक्षः सा। तत्ततवितरिभन्नमां गणों देशस्य धीमाहि। वियो यो न् प्रचोदयात्। श्रीशुभाविद्वर्त्तम् दृष्टं न मम। इस्कुण्ड्रा सूर्याकुण्ड्रा जातमुक्षितेऽवियारस। (तदन्तरं जयं) और सुपुर्णः सा। तत्ततवितरिभन्नमां गणों देशस्य धीमाहि। वियो यो न् प्रचोदयात्। ह्रतं दशाकाली जनेव। (ततः सूर्यपरशाखम्) पुरुष्कर्ण्येन यम सूर्यां भाजारयं भृहः श्रमीतं समुहं तेज। येते परं वर्णनात्मणं ततस्य परामर्शः योगसार्वो पुरुषः सौम्यस। (अभिवाद) नम। अमुकवर्ततनिमां-अमुकोदितमां अमुकदेशरे अमुकशङ्का-अमुकसूदायाः अमुकशर्मांमिनिविद्यरे भो। अन्येन संयोपासानाथें करणं भगवान् श्रीपरमेश्वरश्रीपीता। और तत्तवः।
Page 490 Note 1144—The 49 pravara groups among which the hundreds of gotras enumerated in the Baud. Śr. (pravarapraśna 1–54) are assigned are given below, being arranged alphabetically from the first name in the group. The sections of the pravarapraśna (in Dr. Caland’s edition) have been indicated in each case. Brief foot-notes are added showing only the important divergences in the texts of Āśv. Śr. (XII. 6. 10–15), Āp. Śr. (24. 5–10) and Satyasādha-srauta (21. 3). It should not be forgotten that the MSS and printed editions present various forms of the same name.

1. Agastya-udāśyupuṇya-vājānapātita vahāva (Agastya)—vai. 51.
2. Agastya-udāśyupuṇya-soāpyaḥpātita soāpava (Agastya)—vai. 50.
3. Agastya-udāśyupuṇya-sudāśyupuṇyaḥpātita Agastya—vai. 49.
4. Agastya-gotama-karepupati karepupatitā gotam (Agastya)—vai. 15.
5. Agastya-gotama-vamadevita vamadev (Agastya)—vai. 16.
6. Agastya-gotama-mādhavita mahādev (Agastya)—vai. 11.
10. Agastya-bājaśraya-mahāgnāṇaṁ jātraṇa—mahāgnāṇaṁ jātraṇa (Agastya)—vai. 18.

2 and 3. Āśv. says that Agastis have optionally these two pravara, while Āp. and Sat. state that they have only one pravara viz. Agasty or three, viz. No. 3.
8. Āśv. and Āp. agree but Āśv. reads pūrkcakṣu.
9. Āp. (24. 6) and Sat. agree. According to Āśv. this is the pravra of māhāgnāṇaṁ and amrteśātman.
10. Āśv., Āp. and Sat. say that this is the pravra of māhāgnāṇaṁ, but Āp. and Sat. add that optionally they are the pravra viz ahaśraya māhāgnāṇaṁ jātraṇa.
11. Ādv. agrees but has the order भार्गवजागरणदेशस्त्रियास्वति and allows optionally three pravaranas viz. आक्षिपत्ताष्ट्रस्त्रकम्यमार्ग, while Āp. gives the प्रवर्त्त as आक्षिपत्ताष्ट्रस्त्रकम्यमार्ग and also, according to some, भार्गवजागरणमार्गस्त्रियास्वति.

12. Ādv. and Āp. agree, but give another optional प्रवर्त्त according to some, viz तारार्थ्यार्थिवार्यस्त्रियास्वति.

14. According to वै. this is the प्रवर्त्त of संक्षीपति and 16 others, while Ādv. reads it as आक्षिपत्ताष्ट्रस्त्रकम्यमार्ग, states that optionally the प्रवर्त्त is संक्षीपत्ताष्ट्रस्त्रकम्यमार्ग and mentions only संक्षीपति and four others as having this प्रवर्त्त.

15. Ādv. agrees, but states that according to some the प्रवर्त्त is 'आक्षिपत्ताष्ट्रस्त्रकम्यमार्ग', Āp. states this as the प्रवर्त्त of अत्वन्तित कारणः.

16. Ādv. reads 'आक्षिपत्ताष्ट्रस्त्रकम्यमार्गस्त्रियास्वति', 'आध्यात्म 'आक्षिपत्ताष्ट्रस्त्रकम्यमार्गस्त्रियास्वति, 'सत्यावर्त्त 'आक्षिपत्ताष्ट्रस्त्रकम्यमार्गस्त्रियास्वति.'

17. Ādv. agrees, but according to वै. the Haritas have 19 subdivisions, while Ādv. mentions only हरित, कुंडल, द्रुम, राज, बृहद, भोगवत as having this प्रवर्त्त group and adds that according to some the प्रवर्त्त is सामाज्यास्त्रकम्यमार्गस्त्रियास्वति. Āp. accepts this option of प्रवर्त्त.

18. This is the प्रवर्त्त of गौतमस्त्रियास्वति according to Ādv. and of आयाप्श्र गौतमस्त्रियास्वति (a subdivision of आक्षिपत्ताष्ट्रस्त्रकम्यमार्ग) according to Āp. and Sat.

20. According to Ādv. the प्रवर्त्त of द्रुमस्त्रियास्वति is आक्षिपत्ताष्ट्रस्त्रकम्यमार्गस्त्रियास्वति.

21. Āp. and Sat. agree, but Ādv. reads 'आयाप्श्र-सामाज्यास्त्रकम्यमार्गस्त्रियास्वति.'
25. Aśv. agrees, but Āp. and Sat. give this as the \textit{वर्ग} \textit{क्षय} (without qualification).
26. Sat., Āp. and Aśv. agree, but Sat. reads \textit{हृतोत्सव}.
27. According to Aśv. \textit{काष्ठपावतरासारसिद्ध} is the \textit{क्षय} of \textit{काष्ठप} in general and the \textit{वर्ग} of \textit{शाळिका} is either \textit{शाळिकासिद्ध} or \textit{काष्ठपावसारसिद्ध}.
28. Aśv. and Sat. state that \textit{शाळिका} have either two \textit{प्रवर} sages viz. \textit{शाळिकासिद्ध} or three viz. \textit{काष्ठपावसारसिद्ध}.
29. According to Aśv. the \textit{Sunakas} have either one \textit{प्रवर} viz. \textit{Gṛtsamāda} or three \textit{प्रवर} \textit{ग्रत्समाद} or three \textit{प्रवर} \textit{ग्रत्समाद} and \textit{Saṃśaṅg} by \textit{Saṃśaṅg}.
30. Aśv. and Sat. state that \textit{Saṃśaṅg} have only one \textit{प्रवर} \textit{‘Gṛtsamāda’} (and there is no option).
31. Aśv. reads \textit{बृहत} and \textit{बिल्ल}.
32. Aśv., Āp., Sat. agree, but Āp. and Sat. state that according to some \textit{आशीर्य} are \textit{विभाग}, viz. \textit{मूण्डिकासिद्ध}.
33. Aśv., Āp., Sat. say this is the \textit{वर्ग} of \textit{बृहतक} that have \textit{दक्ष}, \textit{वायु}, \textit{मौन}, \textit{मौक} as \textit{अडद्व} according to Āp. and read \textit{साधु}.
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35. According to Ādv. this is the place of Saitas (पैतानम्) and of पैतानम् (no subdivisions named) according to Āp. and Sat.

36–38. Ādv., Āp. and Sat. agree, but they say that the Parśaras (among Vasiṣṭhas) have the place stated in 38, while Āp. and Sat. further state that according to some Vasiṣṭhas three places viz. वासीष्ठम्-मयमालामयम् (No. 39). Ādv. and Āp. state that Kuṭūnas have the same place as No. 37. Ādv. says that the place of Upanāya is वासीष्ठम्-मयमालामयम्.

39. Sat. agrees but reads मयमालामयम्.

40. Ādv., Āp., Sat. agree, but Sat. reads वासीष्ठम्.

41. Ādv., Āp., Sat. agree.

42. Ādv., Āp. agree.

43. Āp. and Sat. agree, but Ādv. states that their place is वैभागिकोपनाथ-राज-पौरीति.

44. Ādv., Āp., Sat. agree, but Āp. remarks that the Madhucchandashas are Dīnājñayās.

45. Ādv., Āp. agree, but both read मयमालामयम्.

46. Ādv., Āp., Sat. agree.
Page 527 note 1230 (विवाहिते)–अभ्य. ग्र. 1. 7. 3-22—पञ्चाशेषेद्रुकक्षसाधन अपिणयोगीतात्रुस्तादुदुक्कें समन्तार्थभायः हुना विज्ञापतयक्षज्ञेशः भाप्लुक्कः आसिनायः गुणागते ते सौम्यालाय हस्तिमविदुक्केमुः गुणायाविद्या कामयीत पुनः एव ने पुजः जारिष्टिः। अहुकुमिते श्रीकामः। रोमाणे हस्तः साहुमुकुमयक्रमः। मुद्गलेनमधमिनुकुलमं च यजः परिष्टिजपति। अमोहक्षित सा त्वः सा त्वमस्यमोहे धीरेण्य प्रणीत तः सामाधिकरणम् तथेहें विशेषायें। प्राणः प्रजननायें संकल्पाः रूपमिते सम्यन्यानां जीवन श्राद्धः शगिति। परिणीत परंपीयायनमानोपनेति। इमसात्मसामर्योहसेवं तथा सिध्ये भति। सत्यः दृष्टायतोब्धितह दृष्टेन हत्ति। कपिलामुकसतिये भाया वातायताणो वा द्वितीयानायकति। निविद्यंदुक्कानामु। पयोभाच्यं हत्ति। अवलं च। एवोऽनुभाषः। अर्थमणु नु देवेन कन्या अनिमयक्षतम। स इमा देवेन अर्थमणु पेतो मुखानु नामुः। स्वः। करुण नु देवेन कन्या अनिमयक्षतम। स इमा देवेन वरुणः पेतो मुखानु नामुः। स्वः। पुष्णु नु देवेन कन्या अनिमयक्षतम। स इमा देवेन पुष्णु पेतो मुखानु नामुः। वालोऽन्यविद्विश्वजयिण्यैः शुचेष्य जुन्नवाय। अर्थरणवि शुपुरुपुत्तायमः तूवाय बचुरूमृ। अपिणवि हेतु वातायत तत्समृपि आहुती न सौनिपत्ति। अपिणि श्रेत्रे निमु अनुदाह रहेन हस्तान्ति। ऊणासुः केवलफः भोजः हस्तान्ति। म ता मुखानु द्वावय पाराहितिः। उत्तमानुष्ठाता॥ अथोऽन्यमवालोऽन्यमवाला विषाणा तस पदगान्युक्तकामावतीय एकपूर्वी द्विपीय रावणपाय द्विपीय मायोवनाय चूतुपीय प्रनाय: पच्चमुनु पुरुषः। सत्यः सत्यः भवः सामाधिकरणम् भव मानमुनात भव। पुरुषाधिवेदनस बालिको सन्दुः पुनः हस्तान्तिः। नमु नामु नामु नामु नामु नामु नामु। उपनायणवि विवरणघरसतिः। बालवथिष्ठा दुर्ध्राय जीविताय जीविताय जीविताय। अगार एतां राशिं नयनिः। धुमरमुत्तां सभासिनिः हत्तिः। बालविदुवेते जीवितां प्रजाः विदेषेष्यः।

Page 543 note 1258 (मुखपूकः) भायव. ग्र. 1. 24. 5-26—धुमप म्यानीय। सर्विः मद्याएः। विषयः पाल्यमाग्यांचनांदीय मधुपकः गोर्निहितेणां विशिष्टरूपैः केवः वेदयने। आई सर्विः सजराताना विवुतांमिः सुरं। इत्र तममधितिहासि चो भा कसाभाभिनेद्वितिमुः विश्व उपशिरोत। अक्रमन वा। पारोऽ महालाप्यात दृष्टिष्ठाय माहायान पवभ्रुपस्तु। सर्विः शुद्धाय। माहायान्यायरोद्धरणातिन नविध्यः। अभाचमीयः। थेनानामान्यदीय महान्यत्प्रसर्वान्यकोनीति। मधुपकः महाभाषणायमम्यस्तिकतं मिस्थस्य तथा चूतुपीय सन्ध्यः हस्तान्तपने। हृदास्य श्रेष्ठेः चूतुपीय महान्यतिचित्तविशिष्टाय: वालवथिष्ठे महान्यतिचित्ताय जीविताय जीविताय जीविताय। अगार एतां राशिं नयनिः। धुमरमुत्तां सभासिनिः हत्तिः। बालविदुवेते जीवितां प्रजाः विदेषेष्यः।

Appendix of longer extracts

PAGE 821 NOTE 1943 (अवधारणा) — आवश्यक पौराणिक अवधारणा

PAGE 830 NOTE 1959 — नियमानुसार पुनर्वर्णितः लेखनसाधनोपयोगाति

PAGE 862 NOTE 2025

1. बइत्रिकायत दुस्तराजनीमलं साधनादिकः

1. This occurs in अवधारणयुग IV. 164. 22 (मुक्ता का लिए) in पञ्चपुराण VI. 33. 26-27. This is read as राजनिष्ठ्रेति कैविते दुष्टराजीमलं साधनादिकः in E. I. vol. 20 p. 159 (in G. S. 159 i.e. 478-9 A. D.). In E. I. vol. 15. p. 133 (G. S. 139) 2nd pāda is बइत्रिकायत। This verse is बइत्रिकायत 26 एवं इत्यसूत्रम् p. 541; it is ascribed to Vyāsa in I. A. VI. p. 363 (sāke 500) and p. 9 Gupta Inscriptions (G. S. 199), to Manu in E. I. vol. VI. p. 18; vide for other early citatons E. I. vol.I. p. 88, vol. II. 'p. 20, VIII. p. 162, I. A. vol. 19 pp. 16-18, Gupta Inscriptions No. 21 p. 93 (156 G. S.), No. 23 p. 108 (G. S. 191).
2. Quoted by Śrīla Prabhupāda in Bhāgavata Purāṇa on p. 369.


4. This is Bhūṣṇaṁ 28, and Aparārka p. 370 from Āśāvitacitam (in both Abhidhāna and Bhūṣṇaṁ reads pādṛṣṭe). Vide Gupta inscriptions No. 23 (G. S. 191) and No. 26 p. 119 (Abhidhāna) in G. S. 174, I. A. VI. p. 363 (saka 500), E. I. VI. p. 45 (G. S. 300), E. I. XIII. 270 and 333. Purgiter in J. R. A. S. 1912 p. 250 points out that verses 1, 2 and 4 occur in Padmapurāṇa VI. 33. 26–30.

5. Padmapurāṇa VI. 33. 32. This is viṣṇu 28. 16 (except 3rd pāda), Bhūṣṇaṁ 30, pādṛṣṭe 200. 128, sānti 77. This occurs in Gupta Ins. No. 51 p. 296, E. I. VI. p. 285 at p. 293 (saka 789), E. I. VII. at p. 105, E. I. IX. p. 37 (saka 836). The Sār. Br. (S. B. E. vol. 26 p. 63) says 'Gold is sprung from Agni's seed'.


12. This is बृहस्पति 17 (with slight variations) and is quoted by अष्टप्रमाण p. 370 as from विभुधप्रप्ते. It is also पुरुस्करण VI. 83. 17. It occurs in Gupta Ins. No. 26 p. 117 (G. S. 174) and in Naihati plate of Ballālāsena, E. I. XIV. p. 156 at p. 161.

13. This occurs in Gupta Ins. No 26 p. 117 (G. S. 174).

H. D. 160
14. This is ब्रम्हवति 39 (with slight variations) and is quoted as वस्य in दूर. p. 514 (दूरेष्वर्यमाकृति). विश्ववर्ग on व. III. 252 quotes this verse but the 2nd half is अवहन ज्ञानस्ये प्रभातं सप्तमस्ये भवस्य । This occurs in E. I. IX. at p. 305 (साह. 1148), E. I. vol. II. p. 363 (साह. 1196), E. I. XI. at p. 145 (1047 A. D.).

15. This is ब्रम्हवति 32, पञ्जाबुल म. 33. 36-36, and पञ्जाबुल र. 164; it is quoted in the Mit. on येज. II. 114. It occurs in E. I. II. p. 360 (साह. 1162), VII. 93 (1077 A. D.), E. I. IX. at p. 305 (साह. 1148), XI. p. 20 at p. 24 (साह. 1186) and p. 145 (1047 A. D.).

16. This is ब्रम्हवति 6, भक्तिपुराण (उक्तपर्व chap. 164. 16), पञ्जाबुल म. 33. 6. It occurs in the Chiplun plates of Satyādraya Pulakesi II (between 609-642 A. D.), in E. I. III. at p. 52, in E. I. XII. p. 205 (1073 A. D.).

17. This is in E. I. VIII. pp. 287 (G. S. 199), Gupta Ins. No. 25 p. 115 (G. S. 209).

18. This occurs in the Pikira plates of Pallava Simhavarmman (E. I. vol. VIII. p. 162).

19. This is Manu IV. 235 and occurs in E. I. vol. II. p. 360 (साह. 1162).

20. This occurs in E. I. XIII at p. 22 (Belgaum Ins. of 1204 A. D.).

22. अन्तर्दृश्यं ग्रिहीतं संशोधनं परिभाषितं।
एतां न निर्वस्तेन पूर्वाजतयज्ञतां च।

23. शनिधि भयानलं संस्करणां व्रतमभवतारण।
भूयिवदनस्य विषाणुनि फलाभेतस्यवर्धन।

24. न तथा सक्षात् बिधा न तथा सक्षा धनम्।
यथा तु मुनयं पारणामस्य कलो युगे।

25. भूमिदानायारं दानं न भूतं न भविष्यति।
तस्येक दुरालय्यारं न भूतं न भविष्यति।

26. पूर्वं पूर्वार्थेऽव दुखं भूतं हरेतु यः।
स नित्यव्ययम् नामो नरकं केवलेतुः।

27. गण्यते पास्यो भूमिभद्धण्यते वृद्धिभवन्।
न गण्यते विधायति पर्वतसंस्थाणे फलम्।

28. परदुःध्वं तु यो भूमिभविष्कालकाचार।
स वहाः पारणां नागों। लिंप्तं पूर्वार्थेऽवार्थिते।

29. हति काल्यादभिनुविनुलोकां यथायथभन्निन्य वनस्पतिः।
हति विकल्पनान्तिकालनिन्यों हि पुनः परस्परतयों विलोपणाः।

30. यात्राविषयमित्रं कुसुमाधिपत्यमापसपत्मशाखा।
विषयोपमोग्यं।
भाषान्त्याण्यन्यान्यगृहसुमा नरणां धर्मः। सऽस्म परमः परस्परस्यस्य।

22. E. I. VI p. 18. (plates of Kadamba Kṛṣṇavarman ascribe it to Manu).

23. This is वृद्धिभवन् 15 (with variations), व्रतमभवतारण VI. 33. 15 and occurs in E. I. VII. at p. 93 (1077 A. D.), I. H. Q. for 1922 vol. VIII. p. 305 (sāh. 1079), E. I. X p. 89 (sāk. 697), E. I. XIV p. 156 at p. 162. वानुपरार च प्रकृतिवर्त्तमान प्रकृतिविद्या।

24. This occurs in E. I. vol. II. p. 219, where it and verses 7, 12, 40, 41 are quoted after the remark ‘हति काल्यादभिनुविनुलोकां यथायथभन्निन्य वनस्पतिः।
हति विकल्पनान्तिकालनिन्यों हि पुनः परस्परतयों विलोपणाः।’

25. The first half is quoted from विकल्पनान्तिकालनिन्य by अपराख्य च. प्रकृतिवर्त्तमान प्रकृतिविद्या।


27-28. Both occur in E. I. VI. p. 97 (Gadag Ins. of Hoysala Viraballīka, sāke 1114). वृद्धिभवन् 36 has इत्यथायथ गृहयिस्मादव्याह! स इत्यथायथायस्य गृहस्मादव्याह! No. 28 is quoted (with slight variations) in वृद्धिभविष्नुसंस्कार IV. 164. 33.

33. E. I. XI. at p. 312–313 (samvat 1176), E. I. XII. p. 205 (1073 A. D.). This is संस्कर 73.  
34. Compare बुद्धस्तिः 35 which is quoted with variations by सूत्र । p. 517. This occurs in E. I. XI. pp. 312–313, E. I. XII. 205; compare पञ्चदराम VI. 33. 34.  
35. First half is वरिष्ठ 29. 19 and बुद्धस्तिः v. 18. This occurs in E. I. XI. at p. 312–313 (samh. 1176). पञ्चदराम VI. 33. 18 is very similar.  
36. This is संस्कर 78, बुद्धस्तिः 33. This occurs in E. I. XI. at p. 312–13.  
37. This is बुद्धस्तिः 38 (वापी कुपलक्षमण अद्व का), पञ्चदराम VI. 33. 37 (वापी-कुपलक्षमण) and occurs in E. I. XIII p. 280–281 (सके 690), E. I. XI. pp. 382–383. पञ्चदराम XII. 51 is वापीकेतुलालायांश्चेर्पेश्चे:। वापी ... ... बुद्धस्तिः ।  
38. This is पञ्चदराम 40 (हुस्तु भवन्ति तरोछति पद ... ... अवस्थिताः &c.) and occurs in E. I. XIII. p. 312–3 and is quoted as पञ्चदराम's in यानकिरिणाचाविद्री p. 41. Vide पञ्चदराम VI. 33. 38.


42. This occurs in E. I. vol. XIII. at p. 173 (āke 977).

43. E. I. XV at p. 5 (about 8th century A. D.).
पृष्ठ सत्यमच्चयु态势विख्रूण भिड़े महीनिति नामावाचा निर्वंपें व्याप्तेन विश्वासुकुमः-सूक्ष्मायामो देवारीज़ पिने जातो मेंदिनी वैशार्यति चतुरावर् हुला नामा साज्ञा चह जड़तावद। भीमां राज्या मणेन देवादुध्याय शकुनुदुर्दे जवनसा कुलमेन देवमानीय गुलें वाज्यां देवाराचारकस्ताद्वारा वाचारपिए रटें खृष्ण त्या संयत्सर्व ब्रह्माकुमःसूक्ष्मायां विश्वु प्रतिष्ठापायमीति प्रतिष्ठाय मुख्यस्य मूर्ति नामो पादे चं खुररुक्षुभिभायि हुरसे मणेन विनयसेर्ते विश्वुरिति देवे ध्यानकुमःस्थानायां शक्तिगुरु तू पुर्वनादाय शिर्मत्स्य मूर्ति विश्ववासायमति संसारा वाल्वाने करोति। विनिवेशार्य इश्वरदेवस्य। वैद्यानस्सनात्म VI. 10–11.

PAG 1066 NOTE 2384—हरोपुत्रवो यह दिवा बुहनालिच्यनोपास्यं ह्या हुरतां सह दिवा बुहनादिःस्यनेडीपुत्रवो सहस्तरिच्युण वामदेव्यन बुहनोपास्यं ह्रदा हुरतां सहस्तरिच्युण वामदेव्यन बुहनेडीपुत्रं सह धृष्ठिः रथसत्याराच्यनोपास्यं ह्या हुरतां सह पृथिविः रथसत्याराच्यनोपास्ता गावः सहालिः उप मा गावः सहालिः हुरतां मुख्यान्तो थेनुः सहमथो म में धृष्ठिः हुरतां मुख्यान्तो थेनुः गोहृष्ठपुपा म मोहृष्ठपुपाओ हुरतां मुख्यान्तो थेर्ना सह होरार उप मा दिव्यः म सह होरारो हुरतां मुख्यान्तो सह म क्षा उप मा सह म क्षा पुरुषो हुरतां मुख्यान्तो दृष्ठिः मारिस दृष्ठिः हुरतां मुख्यान्तो थेर्ना सह हुरतां मुख्यान्तो थेर्ना मानवी पृथिी मेंारश्वरी मृष्ठदेवसुतामुर्ति देव्या अस्यस क्षुरूना उपहृता मृश्चा। य ह्यं यहरसामाचे ध्यानारी वर्षानुसारे धारणामेत्यो पूर्वों अंतरात देवः देवः। उपहृताव्र यज्ञावर्ता उत्सार्धं देवपर्यायामुर्तो भृहस्ती हुविचकरण हंदे मे देवं हविद्विषालित्ति तालिमपुहुश्य हति। आय्या भरी। I. 7. 7.
GENERAL INDEX

(N. B.—Full references to works and authors like the Mahābhārata, Manu, Yājñavalkya that are quoted dozens of times have not been given. After the first dozen references the attempt has been given up in such cases. The only exceptions made are about ‘Inscriptions’, ‘Jaimini’, and ‘Śabara’.

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ERRATA

(A few misprints due to the loss of such loose parts as
anusvāras have not been specified here, since
they can be easily detected)

Page  Line or note  read

4     note 7       छात्तासट्टू for छात्तासट्टू
26    note 57     लुप्ती for लुप्ती
54    note 126    कन्तायि for कन्तायि
56    note 132    सच्चा for सचा
57    line 3       'pratiloma ones'
58    note 138    संकरजातिना for संकरजीताना
61    note 149    सब्द for सब
70    note 170    '172' for '202'
100   line 4       'Saudhanavâna'
117   note 252    दुधेद्या for दुधेद्या
126   note 276    सब्दोऽन न निर्विवहवो
151   note 345    omit 'for कालिबवर्य texts vide Appendix'
152   line 5       क्रत्वर्ता for 'kvarvartha'
168   note 391    वर्गावर्भ for 'वर्गावर्भ'
172   note 402    गर्भ लस्तुलिब्धेन
186   note 435    गर्भवासवानी तत्प्र
236   in last line but one read 'rites' for 'rights'
241   line 6       'Phālignunis'
249   note 565    चूलामविषयेवादि-
266   line 13     राज्यु for 'Aja'
271   note 623    में या पें
285   note 666    'on sutras 6-7 says'
293   note 691    'वलिन्द्र 8.17' for 'वलिन्द्र 8.9'
308   note 729    मादेवासाखिका
322   note 766    लक्षिसितिपितेति
359   note 875 line 7 दुहहस्ति:
373   line 14     व्रताणि for 'vratam'
391   line 31     'notes 2218a and 2219' for 'notes 2321-22'
395   note 938    चुपुरकाराण 59.35-36
432   note 1025 last line गौतमवर्धमाकोपिस्ता
453   note 1071    -गृहराजस्मृतार्थप
463   note 1092    'III. 4. 6' for 'III. 4. 15'
489   note 1142    हारीतो for हारसो
529   note 1235    पद्यपृथ्व
559   note 1299    सचणां
History of Dharmatāstra

597 line 20 read 'Yuddhakānda 117. 27' for 'the same kānda 116. 28'.

646 note 1519 last line read 'नरियापिवित्तस्यप्रथयायाय'.

649 note 1527 read 'हिंसितुरिभ्यरा'.

657 note 1555 remove the bracket before श्र and after 108.

733 note 1746 read '102. 30 and 108. 15' for '103. 30 and 104. 15'.

757 note 1810 read सत्यन्मानी.

761 note 1821 read 'पृष्ठ' भौजास्ये वामिनावः 'वामिनावः'.

791 line 13 read 'a kṣatriya'.

813 note 1933 read 'would be'.

854 note 2015 read तुष्यन दुःखिना.

870 line 22 read 'of Prayāga'.

896 note 2088 read एव एव विविधार्थः.

983 note 2093 read 'adhvaryu' for 'hotr'.

1008 note 2270 read -हेतु for -हेतु.

1032 note 2322 read 'śavatthā'.

1034 note 2328 read सत्यन्मानी.

1040 line 9 read 'क्षयस्याति' for 'स्यायस्याति'.

1066 note 2383 read अपशुरुप्तपृष्ठस्तरतः.

1070 note 2393 read 'pratihārya'.

1077 note 2408 line 4 read स्वयं.

1094 note 2455 read अत्यन्त उपस्थततः.

1106 note 2477 read अर्थे अपयः.

1186 line 10 read 'succinctly indicates'.

1187 line 26 insert 'VIII. 72. 7' after 'VII. 72. 8'.

1191 note 2616 read in line 15 अस्तु and नयनस्तिन्तु in line 16.

1206 note 2636 read पार्थ for पार्थ.

1227 line 18 read 'to Aditi'.

1253 line 13 read 'navel'.
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