THE GRIHYA-SUTRAS

RULES OF VEDIC DOMESTIC CEREMONIES

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INTRODUCTION TO THE GRIHYA-SUTRAS.

WE begin our introductory remarks on the literature of the Grihya-sutras with the attempt to collect the more important data which throw light on the development of the Grihya ritual during the oldest period of Hindu antiquity.

There are, as it seems, no direct traces of the Grihya ceremonies in the most ancient portion of Vedic literature. It is certain indeed that a number of the most important of those ceremonies are contemporaneous with or even earlier than the most ancient hymns of the Rig-veda, as far as their fundamental elements and character are concerned, whatever their precise arrangement may have been. However, in the literature of the oldest period they play no part. It was another portion of the ritual that attracted the attention of the poets to whom we owe the hymns to Agni, Indra, and the other deities of the Vedic Olympus, viz. the offerings of the Srauta-Ritual with their far superior pomp, or, to state the matter more precisely, among the offerings of the Srauta-Ritual the Soma offering. In the Soma offering centred the thought, the poetry, and we may almost say the life of the Vasishthas, of the Visvamitras, &c., in whose families the poetry of the Rig-veda had its home. We may assume that the acts of the Grihya worship, being more limited in extent and simpler in their ritual construction than the great Soma offerings, were not yet at that time, so far as they existed at all, decked out with the reciting of the poetic texts, which we find later on connected with them, and which in the case of the Soma offering came early to be used. Probably they were celebrated in simple undecorated fashion; what the person making the offering had to say was doubtless limited to short, possibly prose formulas, so that these ceremonies remained free from the poetry of the above-mentioned families of priests. We think that the character of the verses given in the Grihya-sutras, which had to be repeated at the performance of the different ceremonies, justifies us in making these conjectures. Some of these verses indeed are old Vedic verses, but we have no proof that they were composed for the purposes of the Grihya ceremonies, and the connection in which we find them in the Rig-veda proves rather the contrary. Another portion of these verses and songs proves to have been composed indeed for the very Grihya ceremonies for which they are prescribed in the texts of the ritual: but these verses are more recent than the old parts of the Rig-veda. Part of them are found in the Rig-veda in a position which speaks for their more recent origin, others are not contained in the Rig-veda at all. Many of these verses are found in the more recent Vedic Samhitas, especially in the Atharva-veda Samhita which may be regarded in the main as a treasure of Grihya verses; others finally have not as yet been traced to any Vedic Samhita, and we know them from the Grihya-sutras only. We may infer that, during the latter part of the Rig-veda period, ceremonies such as marriage and burial began to be decked out with poetry as had long been the case with the Soma offering. The principal collection of marriage sentences and the sentences for the burial of the dead are found in the tenth Mandala of the Rig-veda, which, for the most part, is known to be of later origin than the preceding portions of the collections. If we look into the character of the verses, which these long Grihya songs are composed of, we shall find additional grounds for assuming their early origin. A few remarks about their metrical character will make this clear. There is no other metre in which the contrast between the early and later periods of Vedic literature manifests itself so clearly as in the Anushtubh-metre. The Anushtubh hemistich consists of sixteen syllables, which are divided by the caesura into two halves of eight syllables each. The second of these halves has as a rule the iambic ending ( ), though this rule was not so strictly carried out in the early as in the later period. The iambic ending is also the rule in the older parts of the Veda for the close of the first half, i.e. for the four syllables before the caesura. We know that the later prosody, as we see it in certain late parts of Vedic literature, in the Pali Pitakas of the Buddhists, and later in the great epic poems, not only departs from the usage of the older period, but adopts a directly contrary course, i.e. the iambic ending of the first pada, which was formerly the rule, is not allowed at all later, and instead of it the prevailing ending is the antispast ( ) It goes without saying that such a change in metrical usage, as the one just described, cannot have taken place at one jump. And accordingly a con-
sideration of the Vedic texts reveals a transition period or rather a series of several transition periods between the old and the new standpoints. The first change is that every other ending of the first pada is allowed by the side of the iambic ending. The two forms of the ending, the one prevailing in the earliest, and the one prevailing in the later period of the prosody, the iambic and the antispastic, are those that occur most frequently in the intermediate period, but besides them all other possible forms are allowed.

This is precisely the stage of metrical development which the great Grihya songs of the tenth Mandala of the Rig-veda have reached. Let us consider, for instance, the marriage songs and the marriage sayings, X, 85, and see what kind of ending there is at the end of the first pada. Of the first seventeen verses of this Sukta sixteen are in Anushtubh metre (verse 14 is Trishtubh); we have therefore thirty-two cases in which the metrical form of these syllables must be investigated. The quantity of the syllable immediately preceding the caesura being a matter of indifference, we have not sixteen but only eight a priori possible combinations for the form of the last four syllables of the pada; I give each of these forms below, adding each time in how many of the thirty-two cases it is used:

We see that all the possible combinations are actually represented in these thirty-two cases, and accordingly the metrical build of this Sukta shows that it belongs to a period to which only the latest songs of the Rig-veda collection can be referred, but the peculiarities of which may be often noticed in the Atharva-veda and in the verses scattered throughout the Brahmana literature.

A hasty glance suffices to show that those verses of the Grihya ritual which do not appear in the Samhitas, but which are quoted at full length in the Grihya-sutras, are also in the same stage. For instance, the seven Anushtubh verses which are quoted Sankhayana-Grihya I, 19, 5. 6, give us the following relations, if we investigate them as we did those in Rig-veda X, 85:

Thus even the small number of fourteen hemistichs is enough to give us seven of the eight existing combinations, and no single one occurs at all often enough to allow us to call it predominant.

Or we may take the saying that accompanies the performance of the medhaganana on the new-born child. In the version of Asvalayana we have:

In the version adopted in the school of Gobhila the context of the first line is different, but the metre is the same:

Or the saying with which the pupil (brahmakarin) has to lay a log of wood on the fire of the teacher:

There would be no object in multiplying the number of examples; those here given are sufficient to prove our proposition, that the development of the Grihya rites in the form in which they are described to us in the Sutras, that especially their being accompanied with verses, which were to be recited by their performance, is later than the time of the oldest Vedic poetry, and coincides rather with the transition period in the development of the Anushtubh metre, a period which lies between the old Vedic and the later Buddhistic and epic form.

Besides the formulae intended to be recited during the performance of the various sacred acts, the Grihya-sutras contain a second kind of verses, which differ essentially from the first kind in regard to metre; viz. verses of ritualistic character, which are inserted here and there between the prose Sutras, and of which the subject-matter is similar to that of the surrounding prose. We shall have to consider these yagnagathas, as they are occasionally called, later; at present let us go on looking for traces of the Grihya ritual and for the origin of Grihya literature in the literature which precedes the Sutras.

The Brahmana texts, which, as a whole, have for their subject-matter the Vaitanika ceremonies celebrated with the three holy fires, furnish evidence that the Grihya fire, together with the holy acts accomplished in connection with it, were also already known. The Aitareya-Brahmana gives this fire the most usual name, the same name which is used for it in the Sutras, grihya agni, and de-
scribes a ceremony to be performed over this fire with expressions which agree exactly with the style of the Grihya-sutras. We often find in the Brahmana texts also mention of the terminus technicus, which the Grihya-sutras use many times as a comprehensive term for the offerings connected with Grihya ritual, the word pakayagna. For instance, the Satapatha Brahmana, in order to designate the whole body of offerings, uses the expression: all offerings, those that are Pakayagnas and the others. It is especially common to find the Pakayagnas mentioned in the Brahmana texts in connection with the myth of Manu. The Taittiriya Samhita opposes the whole body of sacrifices to the Pakayagnas. The former belonged to the gods, who through it attained to the heavenly world; the latter concerned Manu: thus the goddess Ida turned to him. Similar remarks, bringing Manu or the goddess Ida into relation with the Pakayagnas, are to be found Taittiriya Samhita VI, 2, 5, 4; Aitareya-Brahmana III, 40, 2. However, in this case as in many others, the Satapatha Brahmana contains the most detailed data, from which we see how the idea of Manu as the performer of Pakayagnas is connected with the history of the great deluge, out of which Manu alone was left. We read in the Satapatha Brahmana:

'Now the flood had carried away all these creatures, and thus Manu was left there alone. Then Manu went about singing praises and toiling, wishing for offspring. And he sacrificed there also with a Paka-sacrifice. He poured clarified butter, thickened milk, whey, and curds in the water as a libation.' It is then told how the goddess Ida arose out of this offering. I presume that the story of the Pakayagna as the first offering made by Manu after the great flood, stands in a certain correlation to the idea of the introduction of the three sacrificial fires through Pururavas. Pururavas is the son of Ida; the original man Manu, who brings forth Ida through his offering, cannot have made use of a form of offering which presupposes the existence of Ida, and which moreover is based on the triad of the sacred fires introduced by Pururavas; hence Manu's offering must have been a Pakayagna; we read in one of the Grihya-sutras: 'All Pakayagnas are performed without Ida.'

There are still other passages in the Brahmana texts showing that the Grihya offerings were already known; I will mention a saying of Yagnavalkya's reported in the Satapatha Brahmana: he would not allow that the daily morning and evening offering was a common offering, but said that, in a certain measure, it was a Pakayagna. Finally I would call attention to the offering prescribed in the last book of the Satapatha Brahmana for the man 'who wishes that a learned son should be born to him;' it is there stated that the preparation of the Agya (clarified butter) should be performed 'according to the rule of the Sthalipaka (pot-boiling),' and the way in which the offering is to be performed is described by means of an expression, upaghhatam, which often occurs in the Grihya literature in a technical sense.

We thus see that the Brahmana books are acquainted with the Grihya fire, and know about the Grihya offerings and their permanent technical peculiarities; and it is not merely the later portions of the Brahmana works such as the fourteenth book of the Satapatha Brahmana, in which we meet with evidence of this kind; we find it also in portions against the antiquity of which no objections can be raised.

While therefore on the one hand the Brahmana texts prove the existence of the Grihya ceremonial, we see on the other hand, and first of all by means of the Brahmana texts themselves, that a literary treatment of this ritualistic subject-matter, as we find it in the Brahmanas themselves with regard to the Srauta offerings, cannot then have existed. If there had existed texts, similar to the Brahmana texts preserved to us, which treated of the Grihya ritual, then, even supposing the texts themselves had disappeared, we should still necessarily find traces of them in the Brahmanas and Sutras. He who will take the trouble to collect in the Brahmana texts the scattered references to the then existing literature, will be astonished at the great mass of notices of this kind that are preserved: but nowhere do we find traces of Grihya Brahmanas. And besides, if such works had ever existed, we should be at a loss to understand the difference which the Hindus make between the Srauta-sutras based on Sruti (revelation), and the Grihya-sutras resting on Smriti (tradition) alone. The sacred Grihya acts are regarded as 'smarta,' and when the question is raised with what right they can be
considered as a duty resting on the sacrificer alongside of the Srauta acts, the answer is given that they too are based on a Sakha of the Veda, but that this Sakha is hidden, so that its existence can only be demonstrated by reasoning.

But the Brahmana texts furnish us still in another way the most decisive arguments to prove that there have been no expositions of the Grihya ritual in Brahmana form: they contain exceptionally and scattered through their mass sections, in which they treat of subjects which according to later custom would have been treated in the Grihya-sutras. Precisely this sporadic appearance of Grihya chapters in the midst of expositions of a totally different contents leads us to draw the conclusion that literary compositions did not then exist, in which these chapters would have occupied their proper place as integral parts of a whole. Discussions of questions of Grihya ritual are found in the Brahmana literature, naturally enough in those appendices of various kinds which generally follow the exposition of the principal subject of the Srauta ritual. Accordingly we find in the eleventh book of the Satapatha Brahmana, among the manifold additions to subjects previously treated, which make up the principal contents of this book, an exposition of the Upanayana, i.e. the solemn reception of the pupil by the teacher, who is to teach him the Veda. The way in which the chapter on the Upanayana is joined to the preceding one, is eminently characteristic; it shows that it is the merest accident which has brought about in that place the discussion of a subject connected with the Grihya ritual, and that a ceremony such as the Upanayana is properly not in its proper place in the midst of the literature of Brahmana texts. A dialogue (brahmodya) between Uddalaka and Saukeya precedes; the two talk of the Agnihotra and of various expiations (prayaskitta) connected with that sacrifice. At the end Saukeya, filled with astonishment at the wisdom of Uddalaka, declares that he wishes to come to him as a pupil (upayani bhagavantam), and Uddalaka accepts him as his pupil. It is the telling of this story and the decisive words upayani and upaninery which furnish the occasion for introducing the following section on the Upanayana. The subject is there treated in the peculiar style of the Brahmana texts, a style which we need not characterize here. I shall only mention one point, viz. that into the description and explanation of the Upanayana ceremony has been inserted one of those Slokas, such as we often find in the Grihya-sutras also, as a sort of ornamental amplification of the prose exposition. 'Here a Sloka is also sung,' says the Brahmana:

akaryo garbhi bhavati hastam adhaya dakshinam
tritiyasyam sa gayate savitrya saha brahanah.

From this passage we see, on the one hand, that the composition of such isolated Slokas explaining certain points of the Grihya ritual goes back to quite an early period; on the other hand, we are compelled to assume that the Slokas of this kind which are quoted in the Grihya-sutras differ nevertheless from the analogous Slokas of the early period, or at any rate that the old Slokas must have undergone a change which modernized their structure, so as to be received into the Grihya-sutras; for the metre of the Sloka just quoted, which has the antispast before the caesura in neither of its two halves, and which has even a double iambus before the caesura in one half, is decidedly of an older type than the one peculiar to the Slokas quoted in the Grihya-sutras.

Another Grihya section in the Satapatha Brahmana seems to have found its place there through a similar accidental kind of joining on to a preceding chapter as the above-mentioned passage. In XI, 5, 5 a story of the battle of the gods and Asuras is told: the gods beat the Asuras back by means of constantly larger Sattra celebrations and conquer for themselves the world of heaven. It seems to me that the description of the great Sattras celebrated by the gods is the occasion of the joining on of a section beginning with the words: 'There are five great sacrifices (mahayagnas); they are great Sattras: the offering to Beings, the offering to men, the offering to the Fathers (i.e. the Manes), the offering to the Gods, the offering to the Brahman.' After this introduction follows an account of one of the five great offerings, namely of the Brahmayagna, i.e. of the daily Veda recitation (svadhyaya). The third Adhyaya of Asvalayana's Grihya-sutra begins in exactly the same way with the sentence: 'Now (follow) the five sacrifices: the sacrifice to the Gods, the sacrifice to the Beings, the sacrifice
to the Fathers, the sacrifice to the Brahman, the sacrifice to men,' and then follows here also a discussion of the Brahmayagna, which is entirely analogous to that given in the Satapatha Brahmana. Asvalayana here does not content himself with describing the actual course of ceremonies as is the rule in the Sutra texts; he undertakes, quite in the way of the Brahmana texts, to explain their meaning: 'In that he recites the Rikas, he thereby satiates the gods with oblations of milk, in that (he recites) the Yagus, with oblations of ghee,' &c. It is plain that the mode of exposition adopted by Asvalayana in this passage, which is different from the usual Sutra style, finds its explanation in the supposition that exceptionally in this case the author of the Grihya-sutra had before him a Brahmana text, which he could take as his model, whether that text was the Satapatha itself or another similar text.

Among the extremely various prescriptions which we find in the last sections of the Satapatha Brahmana, there is a rather long section, which also really belongs to the Grihya domain. To quote from this section: 'If a man wishes that a learned son should be born to him, famous, a public man, a popular speaker, that he should know all the Vedas, and that he should live to his full age, then, after having prepared boiled rice with meat and butter, they should both eat, being fit to have offspring,' &c. Then follows a description of an Agya offering, after which the marital cohabitation is to be performed with certain formulas. This, however, is not the last of the acts through which the father assures himself of the possession of such a distinguished son; certain rites follow, which are to be performed at birth and after birth, the Ayushya ceremony and the Medhaganana. These rites are here prescribed for the special case where the father has the above-mentioned wishes for the prosperity of his child; but the description agrees essentially with the description of the corresponding acts in the Grihya-sutras, which are inculcated for all cases, without reference to a determined wish of the father. It is a justifiable conjecture that, although this certainly does not apply to the whole of ceremonies described in the Grihya-sutras, many portions of these ceremonies and verses that were used in connection with them, &c., were first developed, not as a universal rite or duty, but as the special possession of individuals, who hoped to attain special goods and advantages by performing the ceremony in this way.

It was only later, as I think, that such prescriptions assumed the character of universality, with which we find them propounded in the Grihya-sutras.

It is scarcely necessary to go through the sections of the texts of other Vedic schools referring to the Grihya ritual in the same way in which we have done it in the case of the Satapatha Brahmana. The data which we have produced from the great Brahmana of the white Yagur-veda, will be sufficient for our purpose, which is to give an idea of the stage in which the literary treatment of the Grihya ritual stood during the Brahmana period. As we see, there were then properly no Grihya texts; but many of the elements which we find later in the Grihya texts were either already formed or were in the process of formation. Most of the verses which are used for the Grihya acts--in so far as they are not verses composed in the oldest period for the Soma offering and transferred to the Grihya ceremonies--bear the formal imprint of the Brahmana period; the domestic sacrificial fire and the ritual peculiarities of the Pakayagnas which were to be performed at it, were known; descriptions of some such Pakayagnas were given in prose; there were also already Slokas which gave in metrical form explanations about certain points of the Grihya ritual, just as we find in the Brahmana texts analogous Slokas referring to subjects connected with the Srauta ritual.

Thus was the next step which the literary development took in the Sutra period prepared and rendered easy. The more systematic character which the exposition of the ritualistic discipline assumed in this period, necessarily led to the taking of this step: the domain of the Grihya sacrifices was recognised and expounded as a second great principal part of the ritual of sacrifices alongside of the Srauta domain which was alone attended to in the earlier period. The Grihya-sutras arose which treat, according to the expression of Asvalayana in his first sentence, of the grihya as distinguished from the vaitanikani, or, as Sankhayana says, of the pakayagnas, or, as Paraskara says, of the grihyasthalipakanam karma. The Grihya-sutras treat their subject of course in exactly the same
style in which the sacrifices of the Srauta ritual had been treated by the Srauta-sutras, which they constantly assume to be known and which are the works of teachers of the same Vedic schools, and oftentimes even perhaps the works of the same authors. Only certain differences in the character of the two groups of texts are naturally conditioned on the one hand by the greater complexity of the Srauta sacrifices and the comparative simplicity of the Grihya sacrifices, on the other hand by the fact that the Srauta-sutras are entirely based on Brahmana texts, in which the same subjects were treated, while the Grihya-sutras, as we have seen, possessed such a foundation only for a very small portion of their contents.

It goes without saying that the above-mentioned statement that the subjects treated of in the Grihya-sutras are Pakayagnas or Grihyasthalipakas should not be pressed with the utmost strictness, as though nothing were treated in the Grihya-sutras which does not come under these heads. First of all the term Sthalipaka is too narrow, since it does not include the offerings of sacrificial butter which constituted a great number of ceremonies. But besides many ceremonies and observances are taught in the Grihya-sutras, which cannot in any way be characterised as sacrifices at all, only possessing some inner resemblance to the group of sacrifices there treated of, or standing in more or less close connection with them.

The Sutra texts divide the Pakayagnas in various ways; either four or seven principal forms are taken up. The commonest division is that into the four classes of the hutas, ahutas, prahutas, prasitas. The division into seven classes is doubtless occasioned by the division of the Haviryagnas and of the Somayagnas, which also each include seven classes; for the nature of the sacrifices in question would hardly of itself have led to such a division. The seven classes taken up are either those given by Gautama VIII, 15: 'The seven kinds of Pakayagnas, viz. the Ashtaka, the Parvana (Sthalipaka, offered on the new and full moon days), the funeral oblations, the Sravani, the Agrahayani, the Kaitri, and the Asvayugi.' Or else the seven classes are established as follows, the fourfold division being utilised to some extent: 'Huta, Prahuta, Ahuta (sic, not Ahuta), the spit-ox sacrifice, the Bali offering, the re-descent (on the Agrahayana day), the Ashtaka sacrifice.' According to the account of Prof. Buhler, the exposition of Baudhayana, who gives this division, keeps closely to the course which it prescribes. For the rest, however, the Grihya texts with which I am acquainted do not follow any of these divisions, and this is easily accounted for, if we consider the artificial character of these classifications, which are undertaken merely for the sake of having a complete scheme of the sacrifices. On the contrary, as a whole the texts give an arrangement which is based on the nature of the ceremonies they describe. In many instances we find considerable variations between the texts of the different schools; often enough, in a given text, the place which is assigned to a given chapter is not to be explained without assuming a certain arbitrariness on the part of the author. But, as a whole, we cannot fail to recognise in the arrangement of the different texts a certain agreement, which we will here merely try to explain in its main traits; the points of detail, which would complete what we here say, will occur of themselves to any one who looks at the texts themselves.

The domestic life of the Hindus represents, so to speak, a circle, in which it is in a certain measure indifferent what point is selected as the starting-point. Two especially important epochs in this life are: on the one hand, the period of studentship of the young Brahmakarin devoted to the study of the Veda; at the beginning of this period comes the ceremony of the Upanayana, at the end that of the Samavartana; on the other hand, marriage (vivaha), which besides has a special importance for the Grihya ritual, from the circumstance, that as a rule the cultus of the domestic sacrificial fire begins with marriage. One can just as well imagine an exposition of the Grihya ritual, which proceeds from the description of the studentship to that of the marriage, as one which proceeds from the description of the marriage to that of the studentship. The Samavartana, which designates the end of the period of studentship, gives the Hindu the right and the duty to found a household. On the other hand, if the exposition begins with the marriage, there follows naturally the series of ceremonies which are to be performed up to the birth of a child, and then the ceremonies for the young child, which finally lead up to the Upanayana and a description of the period of studentship. The Hiranya-
kesi-sutra alone, of the Sutras treated of in these translations, follows the first of the two orders mentioned; the other texts follow the other order, which has been already described by Prof. Max Muller almost thirty years ago, and we cannot do better than to give his description: 'Then (i.e. after the marriage) follow the Samskaras, the rites to be performed at the conception of a child, at various periods before his birth, at the time of his birth, the ceremony of naming the child, of carrying him out to see the sun, of feeding him, of cutting his hair, and lastly of investing him as a student, and handing him to a Guru, under whose care he is to study the sacred writings, that is to say, to learn them by heart, and 'to perform all the offices of a Brahmakarin, or religious student.'

In this way we find, as a rule, in the foreground in the first part of the Grihya-sutras this great group of acts which accompany the domestic life from marriage to the studentship and the Samavartana of the child sprung from wedlock. We find, however, inserted into the description of these ceremonies, in various ways in the different Sutras, the exposition of a few ritualistic matters which we have not yet mentioned. In the first place a description of the setting up of the sacred domestic fire, i.e. of the ceremony which in the domain of the Grihya ritual corresponds to the agnyadheya of the Srauta ritual. The setting up of the fire forms the necessary preliminary to all sacred acts; the regular time for it is the wedding, so that the fire used for the wedding acts accompanies the young couple to their home, and there forms the centre of their household worship. Accordingly in the Grihya-sutras the description of the setting up of the fire stands, as a rule, at the beginning of the whole, not far from the description of the wedding.

Next the introductory sections of the Grihya-sutras have to describe the type of the Grihya sacrifice, which is universally available and recurs at all household ceremonies. This can be done in such a way that this type is described for itself, without direct reference to a particular sacrifice. This is the case in Paraskara, who in the first chapter of his Sutra describes the rites recurring at each sacrifice, and then remarks: 'This ritual holds good, whenever a sacrifice is offered.' Similarly Asvalayana, in one of the first chapters of his work, enumerates the rites which are to be performed 'whenever he intends to sacrifice.' Other texts give a general description of the Grihya sacrifice by exemplifying it by one special sacrifice. Sankhayana chooses for this the sacrifice which the bridegroom has to offer, when a favourable answer has been granted to his wooing; Gobhila gives at least the greater part of the rules in question a propos of the full moon and of the new moon sacrifice; Hiranyakesan, who opens his account at the period of the studentship of the young Brahmana, describes the sacrificial type a propos of the Upanayana rite.

The sacrifices which are to be offered daily at morning and at evening, those which are celebrated monthly on the days of the new moon and of the full moon--the Grihya copies of the Agnihotra and of the Darsapurnamas sacrifices--and, thirdly, the daily distribution of the Bali offerings: these ceremonies are commonly described along with what we have called the first great group of the Grihya acts, immediately preceding or following the Vivaha.

We find, as a second group of sacred acts, a series of celebrations, which, if the man has founded his household, are to be performed regularly at certain times of the year at the household fire. So the Sravana sacrifice, which is offered to the snakes at the time when, on account of the danger from snakes, a raised couch is necessary at night. At the end of this period the festival of the re-descent is celebrated: the exchanging of the high couch for the low couch on the ground. Between these two festivals comes the Prishataka offering on the full-moon day of the month Asvayuga; it receives in the Grihya texts the place corresponding to that which actually belongs to it in the series of the festivals. As a rule the acts we have just mentioned are followed, in accordance with the natural series, by the Ashtaka festivals, which are celebrated during the last months of the year.

Alongside of these acts which are connected with fixed points of the year we find in the various Grihya texts an account of a series of other ceremonies, which, in accordance with their nature, have no such fixed position in the system of the ritual. Thus, for instance, the rites which refer to the choice of a piece of ground to build a house or to the building itself; further, the rites connected
with agriculture and cattle raising. In many texts we find together with this group of acts also an account of the ceremonies, related to fixed points in the year, which stand in connection with the annual course of Vedic study: the description of the opening festival and of the closing festival of the school term, as well as a point which generally follows these descriptions, the rules as to the anadhyaya, i.e. as to the occasions which necessitate an intermission in the study of the Veda for a longer or for a shorter period. As a rule, the Grihya-sutras bring the account of these things into the group of acts which refer to the household life of the Grihastha; for the Adhyapana, i.e. the teaching of the Veda, held the first place among the rights and duties of the Brahmana who had completed his time at school. On the other hand these ceremonies can naturally also be considered as connected with the school life of the young Hindu, and accordingly they are placed in that division by Gobhila, between the description of the Upanayana and that of the Samavartana.

The sacred acts connected with the burial and the worship of the dead (the various kinds of Sraddha rites) may be designated as a third group of the ceremonies which are described to us in the Grihya-sutras. Finally, a fourth group comprises the acts which are connected with the attainment of particular desires (kamyani). Among the texts here translated we find a somewhat detailed account of these ceremonies in the Gobhila-sutra and in the Khadira-Grihya only.

These remarks cannot claim to give a complete outline of the contents and arrangement of the Grihya texts; they only aim at giving an idea of the fundamental traits, which in each particular text are modified by manifold variations, but which nevertheless are to these variations as the rule is to the exceptions.

We must now speak of the relations of the Grihya-sutras to the two other kinds of Sutra texts, with which they have so many points of contact in the Srauta-sutras and the Dharma-sutras.

Prof. Buhler, in several places of the excellent introductions which he has prefixed to his translations of the Dharma-sutras, has called attention to the fact that the relation in which the Sutra texts of the same school stand to each other is very different in different schools. Many schools possess a great corpus of Sutras, the parts of which are the Srauta-sutra, the Grihya-sutra, &c. This is, for instance, the case with the Apastambiya school; its Sutra is divided into thirty Prasnas, the contents of which are divided as follows:

I-XXIV: Srauta-sutra.
XXV: Paribhashas, &c.
XXVI: Mantras for the Grihya-sutra.
XXVII: Grihya-sutra.
XXVIII-XXIX: Dharma-sutra.
XXX: Sulva-sutra.

In other cases the single Sutra texts stand more independently side by side; they are not considered as parts of one and the same great work, but as different works. Of course it is the Dharma-sutras above all which could be freed from the connection with the other Sutra texts to such an extent, that even their belonging to a distinct Vedic school may be doubtful. The contents of this class of Sutras indeed have hardly any connection with the subdivisions and differences of the Vedic texts handed down in the various schools; there was no reason why Brahmans, who studied various Sakhas of the Veda, should not learn the ordinances concerning law and morals given in these Sutras as they were formulated in the same texts. The Grihya-sutras are not so independent of the differences of the Vedic schools. The close analogy between the sacrificial ritual of the Grihya acts and that of the Srauta acts, and the consequent necessity of taking into account the Srauta ritual in the exposition of the Grihya ritual, necessarily brought the Grihya-sutras into closer connection with and into greater dependence on the Srauta-sutras than in the case of the Dharma-sutras. But above all, the Grihya ceremonies demanded the knowledge of numerous Mantras, and accordingly as these Mantras were
borrowed from the one or the ether Mantra Sakha, there followed in the case of the Grihya text in question an intimate connection with the corresponding Mantra school. We find accordingly as a general rule, that each Grihya-sutra presupposes a Vedic Samhita, whose Mantras it quotes only in their Pratikas, and that besides each Grihya-sutra presupposes a previous knowledge of the ritual which is acquired through the study of the proper Srauta-sutra. It is not necessary to quote the numerous places where the Grihya-sutras either expressly refer to the Srauta-sutras, or point to them by repeating the same phrases or often even whole Sutras. It will be sufficient to quote one out of many places, the opening words of the Asvalayana-Grihya, which in a way characterise this work as a second part of the Srauta-sutra: 'The rites based on the spreading (of the three sacred fires) have been declared; we shall declare the Grihya rites.'

Thus it is not difficult to perceive the dependence of the Grihya-sutras on the Srauta-sutras; but there remains the much more difficult question whether in each particular case both texts are to be regarded as by the same author, or whether the Grihya-sutra is an appendix to the Srauta-sutra composed by another author. Tradition accepts the one alternative for some Sutras; for other Sutras it accepts the other; thus in the domain of the Rig-Veda literature Asvalayana and Sankhayana are credited with the authorship of a Srauta-sutra as well as of a Grihya-sutra; the same is true of Apastamba, Hiranyakesin, and other authors. On the other hand, the authorship of the Grihya-sutras which follow the Srauta-sutras of Katayana, Latayana, Drahyayana, is not ascribed to Katayana, Latayana, Drahyayana, but to Paraskara, Gobhila, and Khadirakarya.

It seems to me that we should consider the testimony of tradition as entirely trustworthy in the second class of cases. Tradition is very much inclined to ascribe to celebrated masters and heads of schools the origin of works which are acknowledged authorities in their schools, even though they are not the authors. But it is not likely that tradition should have made a mistake in the opposite direction, that e.g. it should designate Paraskara as author when Katayana himself was the author.

We shall not be able to trust so implicitly to tradition where it puts down the same author for the Grihya-sutra as for the corresponding Srauta-sutra; the possibility that such data are false is so large that we have to treat them as doubtful so long as we have not discovered certain proofs of their correctness. At present, so far as I can see, we are just as little justified in considering that such a proof has been made as we are able to prove the opposite state of things. It is easy to find the many agreements in contents and expression which exist, for instance, between the Srauta-sutra and Grihya-sutra of Sankhayana, or between the Srauta-sutra and and the Grihya-sutra of Asvalayana. But these agreements cannot be considered as sufficient proof that in each case the Grihya-sutra and the Srauta-sutra are by the same author. Even if the author of the Grihya-sutra was not Asvalayana or Sankhayana in person, still he must have been at all events perfectly familiar with the works of those teachers, and must have intended to fit his work to theirs as closely as possible, so that agreements of this kind can in no way astonish us. On the other hand, if the Srauta-sutras and Grihya-sutras are read together, it is easy to discover small irregularities in the exposition, repetitions and such like, which might seem to indicate different authors. But the irregularities of this kind which have been detected up to the present are scarcely of such a character as not to be easily ascribable to mistakes and carelessness such as even a careful author may be guilty of in the course of a large work. It seems to me then that until the discovery of further circumstances throwing light on the question of the identity of the authors of the Srautas and of the Griyas, it would be premature if we were to venture on a decision of this question in one direction or the other.

Prof. Buhler's investigations have made perfectly clear the relation in which the Grihya-sutras and the Dharma-sutras stand to each other in those cases, where we have texts of both kinds by the same school. In the case of the Grihya-sutra and the Dharma-sutra of the Apastambiyas he has proved that both texts were the work of the same author according to a common plan, so that the Grihya-sutra is as short and terse as possible, because Apastamba had reserved for the Dharma-sutra a portion of the subject-matter generally treated of in the Grihya-sutras. Besides there are references in each of the two texts to the other which strengthen the proof of their being written by the same au-
Theor. In the Sutra collection of Hiranyakesin the state of things is different. Here, as Prof. Buhler has also shown, we find numerous discrepancies between the Grihya and the Dharma-sutra, which are owing to the fact, that while this teacher took as Dharma-sutra that of Apastamba with some unessential changes, he composed a Grihya-sutra of his own. Of the two Sutras of Baudhayana, the same distinguished scholar, to whom we owe the remarks we have just mentioned, has treated in the Sacred Books of the East, vol. xiv, p. xxxi.

I believe that every reader who compares the two kinds of texts will notice that the frame within which the exposition of the Dharma-sutras is inclosed, is an essentially broader one than in the case of the Grihya-sutras. We have here, I think, the same phenomenon that may also be observed, for instance, in the domain of the Buddhist Vinaya literature, where the exposition of the life of the community was at first given only in connection with the explanation of the list of sins (Patiṣākhā) which was promulgated every half month at the meetings of the spiritual brethren. It was not till later that a more comprehensive exposition, touching all the sides of the life of the community was attempted, an exposition which, on the one hand, no longer limited itself to the points discussed in the Patiṣākhā, and which, on the other hand, necessarily had much in common with what was laid down in the Patiṣākhā. The relation of the Grihya-sutras and Dharma-sutras seems to me to be of a similar nature. The Grihya-sutras begin to treat of the events of the daily life of the household, but they do not yet undertake to exhaust the great mass of this subject-matter; on the contrary they confine themselves principally to the ritual or sacrificial side of household life, as is natural owing to their connection with the older ritualistic literature. Then the Dharma-sutras take an important step further; their purpose is to describe the whole of the rights and customs which prevail in private, civic, and public life. They naturally among other things touch upon the ceremonies treated in the Grihya-sutras, but they generally merely mention them and discuss the questions of law and custom which are connected with them, without undertaking to go into the technical ordinances as to the way in which these ceremonies are to be performed.

Only in a few cases do portions treated of in the domain of the Dharma-sutras happen to coincide with portions treated of in the Grihya-sutras. Thus especially, apart from a few objects of less importance, the detailed rules for the behaviour of the Snataka and the rules for the interruptions of the Veda study (anadhyaya) are generally treated in an exactly similar way in the texts of the one and those of the other category.

We have spoken above of the metrical peculiarities of the Mantras quoted in the Grihya-sutras, the metre of which clearly proves what is indubitable from other reasons, that most, if not all, of these verses were composed at a perceptibly older period than the descriptions of the sacred acts in the midst of which they are inserted. A second kind of verses which are quoted in the Grihya-sutras must be carefully distinguished from these. It is doubtful whether there are any to be found among them which the authors of the Sutras have themselves composed; but they were composed at a period decidedly more recent than those Mantras, and they therefore exhibit metrical peculiarities which are essentially different. The verses I mean are Slokas of ritual contents, which are quoted to confirm or to complete what is stated in the prose, and which are introduced by such expressions as tad āpy ahuḥ 'here they say also,' or tad api slokah 'here there are also Slokas,' and other similar phrases.

We called attention above (<page xix>) to the fact that a verse of this kind occurs in one of the Grihya chapters of the Satapatha Brahmana, in a metre corresponding to the peculiarities of the older literary style. On the other hand, the verses appearing in the Grihya-sutras differ only in a few cases from the standard of the later Sloka prosody, as we have it, e.g. in the Mahabharata and in the laws of Manu. In the Zeitschrift der Deutschen Morgenland. Gesellschaft, vol. xxxvi, p. 67, I have given tables for the verses in question out of the Sankhayana-Grihya, and these tables show that the characteristic ending of the first Sloka Pada for the later period, which, for instance, in the Nālo-pakhyaṇa of the Mahabharata covers precisely five-sixths of all the cases, occurs in Sankhayana in thirty cases out of thirty-nine, that is in about three quarters of the cases; Sankhayana has still twice
the ending which is the rule in the Rig-veda, but which is forbidden by the later prosody: prahutah pitrikarmanama, uktva mantram sprised apah. It may be observed that a similar treatment of the Sloka metre appears also in the Rig-veda Pratisakhya of Saunaka. Here too the modern form of the ending of the first pada dominates, although sometimes the old iambic form is preserved, e. g. II, 5 antahpadamvivrittyayah, III, 6 anudattodaye punah.

It seems evident that we have in this Sloka form of the Sutra period, the last preparatory stage which the development of this metre had to traverse, before it arrived at the shape which it assumes in epic poetry; and it is to be hoped that more exhaustive observations on this point (account being especially taken of the numerous verses quoted in the Dharma-sutras) will throw an important light on the chronology of the literature of this period lying between the Vedas and the post-Vedic age.

We add to these remarks on the Slokas quoted in the Grihya-sutras, that we come upon a number of passages in the midst of the prose of the Sutras, which without being in any way externally designated as verses, have an unmistakable metrical character, being evidently verses which the authors of the Sutras found ready made, and which they used for their own aphorisms, either without changing them at all, or with such slight changes that the original form remained clearly recognisable. Thus we read in Asvalayana (Grihya I, 6, 8), as a definition of the Rakshasa marriage: hatva bhittva ca sirshani rudatim rudadbhyo hare: the approximation of these words to the Sloka metre cannot escape attention, and it is only necessary to make rudadbhyah and rudatim change places in order to obtain a regular Sloka hemistich. In Gobhila the Sutras I, 2, 21-27 represent three hemistichs, which with one exception (na ka sopanatka kvakit) exactly conform to the laws of the Sloka metre. II, 4, 2 gives also a hemistich by slightly changing the order:

Mahavrikshan smasanam ka nadis ka vishaman ka.

Somewhat more remote from the original verses is the wording of the Sutras I, 6, 8. 9 na pravasann upavased ity ahuh, patnya vratam bhavatiti; we have the metrical order in one of the Slokas quoted by Sankhayana (Grihya II, 17): nopavasah pravase syat patni dharayate vratam.

The verses which are thus either expressly quoted, or at any rate made use of by the authors of the Grihya-sutras, do not seem to be taken from connected metrical works any more than the yagnathas quoted in the Brahmanas; on the contrary in a later period of literature, when texts similar to Manu's Code were composed, they evidently furnished these texts with some of their materials.

Leaving out of consideration the Khadira-Grihya, which is evidently a recast of the Gobhiliya-Grihya, and the Sutra of Hiranyakasesin, which is, at least in part, based on that of Apastamba, we are not in regard to the other Grihya texts in a condition to prove that one of them borrowed from the other. It often happens that single Sutras or whole rows of Sutras agree so exactly in different texts that this agreement cannot be ascribed to chance; but this does not--so far at least--enable us to tell which text is to be looked upon as the source of the other, or whether they have a common source which has been lost.

I will content myself with mentioning two such cases of agreement, in the one of which we can at least prove that a certain Sutra cannot originally spring from one of the texts in which we find it, while in the other case we are able by means of a possibly not too uncertain conjecture to reconstruct the opening Sutras of a lost Grihya-sutra.

The description of the vrishotsarga (i. e. of the setting a bull at liberty) agrees almost word for word in the Sutras of Sankhayana (III, 11), Paraskara (III, 9), and in the Kathaka-Grihya. In Sankhayana we read:

section 15: nabhyasthe'numantrayate mayobhur ity anuvakaseshena.

('When the bull is in the midst of the cows, he recites over them the texts "mayobhuh, &c.," down to the end of the Anuvaka.')

On the other hand in Paraskara we have:
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section 7: nabhyastham abhimantrayate mayobhur ity anuvakaseshena.
('When the bull is in the midst of the cows, he recites over it the texts "mayobhuh, &c.," down to the end of the Anuvaka.')

The quotation mayobhuh is clear, if we refer it to the Rig-veda. Hymn X, 169, which stands about in the middle of an Anuvaka, begins with this word. On the other hand in the Vagasaneyi Samhita there is no Mantra beginning with Mayobhuh; we find this word in the middle of the Mantra XVIII, 45, and there follow verses whose use at the vrishotsarga would seem in part extremely strange. There can thus be no doubt that Paraskara here borrowed from a Sutra text belonging to the Rigveda, a Pratika, which, when referred to the Vagasaneyi Samhita, results in nonsense.

The other passage which I wish to discuss here is Paraskara I, 4,1-5. Paraskara, being just on the point of describing the marriage ritual, prefixes a few sentences, the position of which here it is not very easy to understand. A general division of all Pakayagnas--general remarks on the nature of the place for sacrificing; this looks very strange between a discussion of the Arghya and marriage ceremonies. Now these same sentences are found almost word for word and with the same passing on to the marriage ritual in Sankhayana also (Grihya I, 5, 1-5). Here, as in other cases, we have the borrowing word for word of such portions of text from an older text, and, closely related to this phenomenon, the fact that the sentences in question are awkwardly woven into the context of the Grihya where we read them, and are poorly connected with the surrounding parts. Unless we are much deceived, we have here a fragment from an older source inserted without connection and without change. It would seem that this fragment was the beginning of the original work; for the style and contents of these Sutras are peculiarly appropriate for the beginning. Thus, if this conjecture is right, that old lost Grihya began with the main division of all the Pakayagnas into four classes, and then proceeded at once to the marriage ritual. Later, when the texts which we have, came into existence, the feeling evidently arose, that in this way an important part of the matter had been overlooked. The supplementary matter was then inserted before the old beginning, which then naturally, as is to be seen in our texts, joins on rather strangely and abruptly to these newly-added portions.

SANKHAYANA-GRIHYA-SUTRA

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THE Grihya-sutra ascribed to Sankhayana, which has been edited and translated into German by myself in the XVth volume of the Indische Studien, is based on the first of the four Vedas, the Rigveda in the Bashkala recension, and among the Brahmana texts, on the Kaushitaka. Its reputed author, whom we ordinarily find called by his family name, Sankhayana, had the proper name Suyagna. This we may infer from the lists of Vedic teachers given in different Grihya texts where they describe the Tarpana ceremony. Though in these lists the order of names varies very much, yet the two names Suyagna and Sankhayana are constantly placed side by side, so that this fact alone would render it probable that they belonged to the same person. Thus we read in the Sankhayana-Grihya IV, 10 = VI, 1:

Kaholam Kaushitakim, Mahakaushitakim, Suyagnam Sankhayanam, Asvalayanam, Aitareyam, Mahaitareyam.

Here we have grouped together the two Brahmana authors (with the fictitious doubles, the great Kaushitaki, the great Aitareya) and the two corresponding Sutra authors belonging to the two chief branches of the Rig-veda literature; first comes one Brahmana author (for Kahola Kaushitaki is one person) with the Sutra author connected with him, then the second Sutra author and the corresponding Brahmana teacher.

In the Sambavya-Grihya (Indische Studien, XV, 154) the corresponding passage runs thus:
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Gargya- Gautama- Sakalya- Babhravya- Mandattavya
Mandukeyah Suyagna- Samkhayayana- Gatukarnyeyah [sic]
Paimga
Sambavy'-Aitareyah.

The same Grihya still more explicitly bears witness to the name of Suyagna Sankhayana, by adding at the end of the list, from which these names are quoted the following words: Suyagna Sakhayanas [sic] tri[pya]tu, i.e. 'May Suyagna Sankhayana satiate himself (with the water offering).'

In the Asvalayana-Grihya III, 4, we read:
Kaholam Kaushitakam Mahakaushitakam Paingyam Mahapaingyam Suyagnam Sankhayanam Aitareyam Mahaitareyam.

We may also quote here a Karika given by Narayana in his great commentary on the Sankhayana-Grihya (I, 1, 10):

Atraranipradanam yad adhvaryuh kurute kvakit
matam tan na Suyagnasya, mathitam so 'tra nekkhati.

It would perhaps be hazardous to claim for the author of this Karika the authority of an independent witness, for very likely he may have derived his knowledge from the lists of teachers which we have quoted before. But at all events the concordance of the three Grihya texts furnishes a proof which, I think, cannot be set aside by another testimony which we must mention now. At the end of the Kaushitaki-Aranyaka (Adhyaya 15) we find a Vamsa or list of the teachers by whom the knowledge contained in that Aranyaka is supposed to have been handed down. The opening words of this list run thus:

'Om! Now follows the Vamsa. Adoration to the Brahman! Adoration to the teachers! We have learnt (this text) from Gunakhya Sankhayana, Gunakhya Sankhayana from Kahola Kaushitaki, Kahola Kaushitaki from Uddalaka Aruni.

It is a very natural supposition that the author of this list intended to begin with the name of the Doctor eponymus, if we may say so, of the Sutras of his school, and then to proceed to name the Doctor eponymus of the Brahmanas, and after him the more ancient teachers and sages. But whether the author of this passage really supposed this Gunakhya Sankhayana to be the author of the Sankhayana-sutras, or not, we shall be justified in following rather the unanimous statements of the texts previously quoted, and in accepting in accordance with them, as the full name of our Sutrakara, the name Suyagna Sankhayana.

The Grihya-sutra which has been here translated presupposes, as all Grihya-sutras do, the existence of the Srauta-sutra, with which it is intimately connected and which is referred to in the Grihya in several instances.

Here the question arises whether the Grihya-sutra was composed by the same author to whom the authorship of the Srauta-sutra belongs, so that the two texts form together, and would, in the conception of their author, be intended to form, one great body of Sutras, or, on the other hand, whether the Grihya-sutra is a later addition to the Srauta-sutra. On this question I have ventured, in the preface to my German edition of Sankhayana, to offer a few remarks which, however, I feel bound to say do not seem to myself quite decisive. I there pointed out that the Grihya-sutra contains a few aphorisms which we should rather expect would have found their place in the Srauta-sutra, if the two texts were composed by the same author and on a common plan. But, apart from the possibility that in a work of such considerable extent as that collection of Sutras would be, such trifling incongruences or irregularities might very easily escape the attention even of a very careful author, there is still another objection that may be urged against the inference drawn by me from such passages.
It can be shown that the Grihya texts which we possess are based to some extent on one common original, from which they have taken verbatim, or nearly verbatim, a certain number of aphorisms. Thus if we were to suppose that Sankhayana, or whosoever the author of this Grihya-sutra may have been, found the aphorisms on which I once based my argument, in that original text, this would explain the occurrence of those passages in a portion of the great body of Sutras different from that in which we should expect to meet them. Now several of the passages in question recur identically in other Grihya texts, so that we may infer indeed that they are taken from that lost original, and we have no means to judge whether the other similar passages are not taken from it also. I believe, therefore, that the opinion which I once pronounced regarding the relation in which the two Sutra texts stand to each other, cannot be vindicated, and that it is better to leave that question unanswered until perhaps further discoveries throw a new light on it.

For the reconstruction of the correct text of the Sankhayana-Grihya, and occasionally also for its interpretation, it is of considerable importance that we possess, besides the Devanagari MSS. of the text and of the commentaries, a South Indian MS. written in the Grantha character (MS. Whish 78 in the library of the Royal Asiatic Society, London) which contains a Grihya based on that of Sankhayana and following it, during the greater part of the work, nearly word for word. It is designated in the MS., at the end of the single Adhyayas, as 'Kaushitaka-Grihya.' It therefore professes to follow the teaching of the same Brahmana which is adhered to also by the Sutra school of Sankhayana.

A metrical commentary, which in the MS. follows after the text, names in its opening Sloka a teacher Sambavya as the author of this Sutra. The Sloka runs thus:

Natva Kaushitakakaryam Sambavyam sutrakrittamam
grihyam tadiyam samkshipya vyakhyasye bahuvismritam.

('Having bowed to the most excellent author of Sutras, to Sambavya, the Akarya belonging to the Kaushitaka school, I shall compose a short commentary on his Grihya, which has been forgotten by many.')

The name of this Sambavya does not occur among the teachers enumerated in the description of the Tarpana ceremony, neither in Sankhayana IV, 10, nor in Asvalayana III, 4; but in the list of the Sambavya-Grihya itself it is found (see above, p. 4); and besides it seems to me also to be mentioned in Asvalayana-Grihya IV, 8, 24, in which passage it will scarcely be considered too bold to conjecture Sambavya instead of Samvatya.

Though the MS. of the Sambavya-Grihya is very confused, and full of blunders of all sorts, yet it deserves to be attentively studied by all scholars who are accustomed to look, if not in theory yet in practice, on the agreement of a few Vedic text MSS., or of a few Indian commentaries, as if it had a claim to an unassailable authority to which European Orientalists would have no right to deny their faith. In the Sankhayana-Grihya a number of passages are found in which corrupt readings or perverse explanations are supported by all the Sankhayana MSS. and by all the Sankhayana commentaries, and if, by a rare and fortunate chance, the Sambavya Grantha MS., which is unaffected by the blunders of the Devanagari MSS., had not been discovered in the south of the peninsula, these readings and explanations would seem to rest on the unanimous agreement of tradition. Perhaps it seems unnecessary to dwell on this point, for very few Orientalists, if any, would be prepared to assert that Indian tradition is infallible. But when looking over many of the editions and translations of the Vedic texts; even such as have been published in the last years, one finds plentiful occasion to observe that in hundreds of passages tradition has been practically treated, by scholars of very high merit, as if it had an authority not very far removed from infallibility. A case like that of which we have to speak here, in which a whole set of MSS., and occasionally also of commentaries, can be tested by a MS. of a nearly related text, written in a different character and in a distant part of India, will strengthen our belief that we are right in judging for ourselves, even if that judgment should oppose itself to such authorities as Narayana or Ramakandra or Gayarama.
Perhaps it will not be out of place to add here, as an illustration of these remarks, a few observations on one of the passages in which the rejection of the traditional Sankhayana reading, together with the traditional Sankhayana explanation, is confirmed by the Sambavya MS., though no doubt, even without the aid of that MS., we ought to have formed the right conclusions for ourselves. At Sankhayana II, 4, 1. 2 the traditional reading is:

Mama vrata hridayam te dadhami mama kittam anu kittam to astu | mama vakam ekamana gushava Brihaspatish tva niyunaktu mahyam iti | kamasya brahmakaryasyasav iti.

Sankhayana is treating here of the Upanayana, or the initiation of the student who is received by a teacher and intends to study the Veda with him. The teacher on that occasion is to pronounce the Mantra which we have just transcribed, and which translated into English would run thus:

'Under my will I take thy heart; after my mind shall thy mind follow; in my word thou shalt rejoice with all thy heart; may Brihaspati join thee to me.' 'Of the Brahmakarya of Kama (or lust), N.N.!'  

The MSS. give the end of the passage as we have printed it above, kamasya brahmakaryasyasav iti. This Narayana explains in the following way. Brahmakarya here means the observances which the student has to keep through certain periods of time before the different texts which he has to learn can be taught him. First comes the Savitri verse, for which he prepares himself by observing the savitra vrata; this lasts either one year, or three days, or the Savitri can also be taught him immediately (see chap. 5, 1-3). Then follows the sukriya vrata, of three days, or twelve days, or one year, or any other period of time according to the teacher's pleasure (chap. 11, 10); by this vrata the student is enabled to study the main portion of the Veda. Finally come the sakvara, vratika, aupanishada observances, each of which has to last one year, and which refer to the different parts of the Aranyaka (see chap. 11, 11 seq., and the sixth book). Now the formula of which we treat here refers principally to the savitra vrata. The teacher announces to the student how long he has to keep that vrata. He says (Sutra 1), 'May Brihaspati join thee to me (Sutra 2) for a brahmakarya (i.e. a vrata) of such and such (kamasya) a time (one year, three days, &c.); N.N.!' Kama (the pleasure) would thus stand here as an expletive which was to be replaced in each single case by the indication of the real space of time that depended on the teacher's pleasure ('. . . niyunaktu mahyam samvatsarikasya trairatrikasya vanvakshikasya va savitrasya brahmakaryasamukumukasarmann iti vakyasamyogo gneyah'). The same should take place at the corresponding forms of Upanayana which had to precede the entrance of the student upon the sukriya, sakvara, &c. observances. This is the explanation of Narayana, with which Ramakandra and all the other commentaries agree. It will scarcely be necessary to observe that the singular use of k a m a, on which this traditional explanation rests, is neither in accordance with the meaning of the word, nor supported by any parallel texts. So, even before I had the opportunity of collating the Sambavya MS., I had no doubt that the system of the Vratas has nothing at all to do with our Sutra, and that its text should be made intelligible by a slight alteration touching only the quantity of the a in two syllables, by writing, Kamasya brahmakaryasy asav iti (thou art the Brahmakarin of Kama, N.N.!), as we read in Asvalayana I, 20, 8, kasya brahmakaryasya, pranasya brahmakaryasi. Afterwards I found that the Grantha MS. of Sambavya gives the very reading which I had conjectured.

Passages like this are not very rare in the Grihya-sutras. In the other Sutras we are not in the same favourable position of possessing a MS. which enables us, as the Grantha MS. of Sambavya does, to test their text.

We cannot conclude these introductory remarks without speaking of the later additions tacked on at the end of the original body of the Sankhayana-Grihya-sutras. There are unmistakable indications that the fifth and sixth books are later additions. The fifth book is designated as a parapishta in a Karika quoted by Narayana:

parisishtad avasathyey parvanatikrame karuh
Vaisvanarayagnaye kagnaye tantumatate tatha.
'According to the Parisishta, if one of the half-monthly sacrifices has been omitted, a mess of rice should be offered on the sacred domestic fire to Agni Vaisvanara and to Agni Tantumat.')

The passages of the Parisishta here referred to are the two first aphorisms of V, 4:

'Now if a half-monthly sacrifice has not been performed, one or the other of them, then a mess of rice (is to be offered)--

'With (the words), "To Agni Vaisvanara svaha! To Agni Tantumat svaha!"

There are, besides, several passages in which Narayana himself mentions the fifth book under the designation of Pariseshadhyaya. And even if we had not the authority of the Karika and of Narayana, the contents alone of the fifth book would raise our suspicion against its genuineness. The matter ordinarily treated of in the Grihya texts is brought to an end in Adhyayas I-IV; in the fifth book we find diverse supplementary additions on points discussed before; rules, which no doubt would have been given at their proper place, had the fifth book been composed at the same time, and by the same author, as the preceding books. Besides, we find different prayaskitta oblations treated of, and a description of two ceremonies which are mentioned, as far as I know, in no other Grihya-sutra, but belong to the rites frequently described in such works as Puranas, Parisishtas, and later Dharma texts: the consecration of ponds or wells (chap. 2), and the consecration of gardens (chap. 3).

There can thus be little doubt as to the secondary character of the fifth book. And this alone suffices to furnish an important argument in favour of the same view with regard to the sixth book also. This view is furthermore supported by the opening invocation in that book, addressed to Brahman and to a number of mythological beings and Vedic sages and teachers. It is evident that by such an invocation this book is characterised as a separate treatise, presupposing of course the main body of the Sankhayana-sutras, but not forming part of it in the same sense in which, for instance, the second or the third Adhyaya does. The object of that treatise is the exposition of the ritual connected with the study of the Rahasya texts. The sixth book, composed no doubt by a later adherent of the Sankhayana school, returns, in fact, to, and enlarges on, matters that have already found their proper place in the original Grihya-sutra at II, 12, and partly also at IV, 7.

ADHYAYA I

KHANDA 1.

1. Now henceforth we shall declare the Pakayagnas.

2. When (a pupil) is going to return (from his teacher), let him keep that fire (as his domestic fire) on which he has put the last piece of wood (as required by the regulations for a student),

3. Or (he should keep) his nuptial fire.

4. Some declare (that the domestic fire should be kindled) at the time of the division of the inheritance.

5. Or that after the death of the householder the eldest one himself (should kindle it).

6. (It should be kindled) on the day of the new moon of the month of Vaisakha or on another (new moon day).

7. Some say (that the fire should be kindled) according to the (sacrificer's) wishes under the (corresponding) constellation.

8. He should light his fire at one of the following places, viz. in the house of a Vaisya who is rich in cattle, at a frying-pan, or (at the fire of) one who offers many sacrifices.

9. Some say that (the fire should be fetched from one of the above-mentioned places) in the evening and in the morning.
10. The inauguration (of the fire) by an evening offering should be learnt from the Adhvaryus, according to (my) teacher.

11. In the morning he shall offer a full oblation with a verse sacred to Vishnu, or silently.

12. The time for setting it (i.e. the domestic fire) in a blaze and for sacrificing on it has been explained by (the rules given with regard to) the Agnihotra.

13. And 'invested with the sacrificial cord,' &c., all these rules, as far as they are applicable, should be applied (here also) in consequence of the unity of the ritual.

14. With regard to this they quote also (the following Sloka):

15. 'The kinds of Pakayagnas, the kinds of Haviryagnas, and again the kinds of Soma sacrifices, 'Twenty-one by number, these are proclaimed to be the kinds of sacrifice.'

**KHANDA 2.**

1. At the end of the sacrificial acts (follows) the distribution of food to Brahmanas.

2. Voice, (pleasantness of) form, age, learning, moral character, (right) conduct are the qualities (required in the Brahmanas who are to be invited thereto).

3. Learning, however, outweighs every (other qualification).

4. A learned one should not be passed over.

5. 'The threefold (knowledge, viz. that) which refers to the deities, that which refers to the Atman, and that which refers to sacrifice, '(Handed down) in the Mantras and in the Brahmana: this is called learning.

6. 'A performer of the sacred rights, a man who has studied (the Veda), who is old in learning and devoted to austerities:

7. 'He who gives food (even) once to such (a Brahmana), hunger will not befall that man any more.

8. 'Destining it to that (deity) in his mind, he shall give (the food) to a person like that.

9. 'An oblation deposited in a person like that will never miss its way to the deity;

10. 'Treasure of men, vessel of gods (in which they receive what is given to them) he is called.'

**KHANDA 3.**

1. Now (follow) the ceremonies of the days of the new and full moon.

He fasts.

2. In the morning, when the sun shines on the top of the great trees, that is the most auspicious time for all kinds of sacrifices, unless there be a special rule.

3. With a genial mind, clean, on a pure, protected spot, having cooked a full, thin mess of rice, he offers that cooked oblation to the deities of the festivals of the new and full moon, distributing it in the due way.

4. In the oblations of cooked food the acts of taking (the intended oblation), of putting it down (near the fire), and of sprinkling it (with water) are performed with regard to the deities of the (respective) Mantras.

5. And the rules about the portions to be cut off (from the sacrificial food, are valid).

6. But before the sacrifices of the new and full moon one should make offerings to the deities of the Anvarambhanija ceremony.
7. The time for the new moon sacrifice is not elapsed until the full moon, nor that for the full moon sacrifice until the new moon.

8. And some say that the morning oblation may be made at the time of the evening oblation, in the case of danger.

9. But the time is fixed, as at the Agnihotra an expiation has been prescribed for him who has neglected the time.

10. At the two daily oblations one should use as sacrificial food either rice or barley or grains.

11. In case these are not at hand, other (sorts of sacrificial food are) not prohibited.

12. Some say that if he uses grains, he should wash them.

13. With the other (kinds of food) no such preparation takes place.

14. In the evening (he makes the oblation) to Agni, in the morning to Surya,

15. And after both silently to Pragapati.

16. Some (say that) before the first oblation a piece of wood (is to be put on the fire).

17. The sprinkling with water as indicated (in the Srauta-sutra).

**KHANDA 4.**

1. When he has risen in the morning and has sipped water, let him daily repeat his recital.

2. (This consists of, or is accompanied by, the following texts:) the two verses, 'To-day, god Savitar' (Rig-veda V, 82, 4-5); the hymn, 'Go away, Manasaspati' (X, 164); the hymn, 'Right and truth' (X, 190); the verses, 'Look down, ye Adityas,' to the end of the hymn (VIII, 47, 11-18); the verse, 'O Indra, the best treasures' (II, 21, 6); the verse, 'The swan dwelling in purity' (IV, 40, 5); the verse, 'Adoration to the great ones' (I, 27, 13); the verse, 'What we fear, Indra' (VIII, 50, 13); the verse, 'And of the sleep' (I, 120, 12); the verse, 'He who says to me, O king' (II, 28, 10); the hymn, 'Let glory be mine, Agni' (X, 128); and the five verses,' Bliss may create for us' (V, 51, 11 seq).

**KHANDA 5.**

1. There are four kinds of Pakayagnas, viz. the HUTA, the AHUTA, the PRAHUTA, and the PRA-SITA.

2. On the following five occasions, viz. the wedding, the tonsure (of the child's head), the initiation (of the Brahmakarin), the cutting of the beard, and the parting of the hair, (on these occasions) in the outer hall--

3. To a place that has been smeared (with cow-dung), which is elevated, and which has been sprinkled (with water), he carries forward the fire,

4. Having kindled it by rubbing, according to some teachers, at his marriage.

5. During the northern course of the sun, in the time of the increasing moon, on an auspicious day he shall seize the hand of a girl,

6. Who should possess (the auspicious) characteristics (required),

7. Whose limbs should be proportionate,

8. Whose hair should be smooth,

9. Who should also have at her neck two curls turned to the right.

10. (Of such a girl) he shall know that she will give birth to six men.
KHANDA 6.

1. If he will acquire a wife, let him recite over the wooers (whom he sends to the girl's father) when they go away, the verse, 'Thornless' (Rig-veda X, 85, 23).

2. When they arrive, they take flowers, fruits, barley, and a pot of water.

3. They say thrice, 'Here I am, sir!'

4. When these words have been uttered, they ask the girl in marriage, reciting the clan names, the dwellers turning their faces to the east, the visitors to the west.

5. When the matter pleases both sides, let them touch a full vessel into which have been put flowers, fried grain, fruits, barley, and gold, and let them recite (the formula), 'Undisturbed art thou, the undisturbable vigour of the gods, not cursed, protecting against a curse, unexposed to a curse. Might I straightway attain to truth. Put me into prosperity.'

6. With the verse, 'Offspring may produce us' (Rig-veda X, 85, 43), the Akarya of the girl's family, standing up, places (the vessel) on her head (saying), 'Offspring I put into thee, cattle I put into thee, splendour and holy lustre I put into thee.'

KHANDA 7.

1. When assent has been declared (by the girl's father, the bridegroom) sacrifices.

2. He besmears a quadrangular space with cow-dung.

3. (Let him consider in the ceremonies to be performed,) of the two eastern intermediate directions, the southern one as that to which (the rites) should be directed, if the rites belong to the Manes, of the two eastern intermediate directions, sacred to Isana, should be considered as that to which the ceremonies sacred to the gods, such as oblations, &c., are to be directed.'--Comp. Asvalayan-Sraut. I, 12, 4.)

4. The northern one, if the rites belong to the gods,

5. Or rather the east (itself) according to some (teachers).

6. He draws in the middle (of the sacrificial ground) a line from south to north,

7. Upwards from this, turned upwards, to the south one line, in the middle one, to the north one.

8. These he sprinkles (with water),

9. Carries forward the fire with the verse, 'I carry forward Agni with genial mind; may he be the assembler of goods. Do no harm to us, to the old nor to the young; be a saviour to us, to men and animals,'

10. Or (he carries it forward) silently,

11. Then he wipes with his wet hand three times around the fire, turning his right side to it. This they call SAMUHANA (sweeping together).

12. Once, turning his left side to it, in the rites belonging to the Manes.

KHANDA 8.

1. Now (follows) the strewing (of grass) around (the fire).

2. He strews eastward-pointed Kusa grass around it, in three layers or in five layers,

3. Beginning on the east side, then to the west, then to the west.

4. He covers the roots (of the grass-blades) with the points.

5. And all kinds of rites are to be performed beginning south, ending north.
6. He places the Brahman south with the words, BHUR BHUVAH SVAH,
7. Adorns him with flowers,
8. Carries forward on the north side the Pranita waters with the words, 'Who carries ye forward?'--
9. Takes up with the left hand the Kusa blades, and arranges them (on the ground) with the right hand,
10. Bending his right knee,
11. The left when worshipping the Manes.
12. The strewing around (of the grass) is not necessary in the Agya offerings,
13. Nor in the standing offerings, according to Mandukeya.
14. He now measures off with the span (of his hand) two Kusa blades, which are not unequal, with unbroken points, bearing no young shoots in them, and severs them (from their roots) with a Kusa blade, saying, 'Purifiers are ye.'
15. There are two or three (of these Kusa strainers).
16. He holds them with their points to the east and sprinkles them (with water, saying), 'Belonging to Vishnu.'
17. With the two Kusa blades he sprinkles (water) around the fire three times, keeping his right side turned towards it,
18. Takes up the Agya pot with the words, 'Milk of the cows art thou,'
19. Puts it on the fire with the words, 'For sap thee,'
20. Takes it from the fire towards the north with the words, 'For juice thee,'
21. And holding the two (Kusa) strainers with their points to the north, seizing them on both sides with his two thumbs and fourth fingers, he bends them down, the points upwards, and dips them into the Agya with the words, 'By the impulse of Savitar I purify thee with this uninjured purifier, with the rays of the good sun.'
22. (This) preparation of the Agya (takes place) each time.
23. Let him not offer (Agya) which has not been (thus) prepared.
24. Also the waters in the Sruva spoon (he purifies) with the words, '(By the impulse) of Savitar (I purify) you.'
25. This (is called) the PRANITA and the PROKSHANI water.

KHANDA 9.

1. The Sruva spoon (serves as) a vessel.
2. According to the purpose the properties (of the different things to be used at each oblation) should be chosen.
3. Taking up Kusa blades with the left, and the Sruva at its bottom with the right hand, with the words, 'The hand of Vishnu art thou'--
4. He offers with the Sruva the Agya oblations.
5. Beginning from the north-west side of the fire he offers (the Agya) unintermittingly on the south side (of the fire) with (the verse), 'Thou Agni art full of foresight' (Rig-veda I, 31, 10).
6. Beginning from the south-west side of the fire he unintermittingly offers on the north side with (the verse), 'To whom these snowy mountains' (Rig-veda X, 121, 4).
7. To Agni belongs the northern Agya portion, to Soma the southern.

8. In the middle (are made) the other oblations,

9. (With the words,) 'Agni is the begetter; may he give to me N.N. as my wife; svaha! 'Soma is rich in wives; may he make me rich in wives by N.N.; svaha! 'Pushan is rich in kindred; may he make me rich in kindred by the father, the mother, the brothers of N.N.; svaha!'

10. At the Agya oblations the offering of the two Agya portions and of the Svishtakrit oblation is not standing,

11. Nor in the standing oblations, according to Mandukeya.

12. The place for the insertion is the interval between the Mahavyahritis, the general expiation, and the oblation to Pragapati.

13. If the oblation consists in Agya, let him seize the Kusa blades in his left hand with his right hand at their points and with the left at their roots, and let him wet their points (with Agya) in the Sruva, the middle and the roots in the Agya pot;

14. In the oblations of cooked food, however, the points in the Sruk, the middle in the Sruva, the roots in the Agya pot.

15. When he then has thrown them (into the fire) with the words, 'Agni's garment art thou,'

16. And has put on (the fire) three pieces of wood,

17. (Water) is sprinkled round (the fire) as stated above.

18. Oblations for which only the deities are indicated, but no texts prescribed, are to be made merely with the word SVAHA, 'To such and such a deity svaha! To such and such a deity svaha!'

19. The ritual (here) declared of the sacrifice (to be performed) when (the father's) assent (to give away his daughter) has been declared--

KHANDA 10.

1. Forms the standard for all sacrifices that procure happiness,

2. And for all Agya offerings,

3. For the sacrifice of animals which are tied to a branch,

4. And for the offerings of boiled (rice) grains and of cooked food.

5. These are performed, all the offerings of cooked food, without PRAYAGA and ANUYAGA oblations, without (the invocation of) the ILA, without NIGADA recitation, and without SAMI DHE-NI verses.

6. There are also the following Slokas:

7. '(An oblation is called) HUTA, (if made) by the performing of the Agnihotra; AHUTA (i.e. unsacrificed, if) by the Bali offering; PRAHUTA (i.e. sacrificed up, if) by a sacrifice to the Manes; PRASITA (i.e. tasted, if) deposited as an offering in a Brahmana.

8. 'Without raising his knees, with spread knees let him always offer his oblation; for the gods never accept an offering (that has been made holding the hand) not between (the knees).

9. 'But when he has repeated a text sacred to Rudra, to the Rakshas, to the Manes, to the Asuras, or that contains an imprecation, let him touch water, and so also when he has touched his own body.'
KHANDA 11.

1. Now when the bride is to be carried away (to the bridegroom's house) that night, or on the next, or on the third night,

2. On that night, when (the darkness of) night is gone, they wash the girl up to her head with (water that has been made fragrant by) all sorts of herbs and the choicest fruits together with scents;

3. They put on her a newly-dyed garment or (a new one) which has not yet been washed;

4. Then (the Akarya of the bride's family) makes the girl sit down behind the fire, and while she takes hold of him he sacrifices with the Mahavyahritis, and then he makes Agya oblations to Agni, to Soma, to Pragapati, to Mitra, to Varuna, to Indra, to Indrani, to the Gandharva, to Bhaga, to Pushan, to Vashtar, to Brihaspati, to the king Pratyaniaka.

5. After they have regaled four or eight women, who are not widows, with lumps of vegetables, Sura, and food, these should perform a dance four times.

6. The same deities (they worship also) on behalf of the man,

7. And Vaisravana and Isana.

8. Then follows the distribution of food to Brahmans.

KHANDA 12.

1. The bridegroom, who has bathed and for whom auspicious ceremonies have been performed, is escorted by happy young women, who are not widows, to the girl's house.

2. To these he shall not behave unobsequiously, except where forbidden food or a transgression is concerned.

3. Having obtained their permission, he then gives her the garment with (the verse), 'The Raibhi was' (Rig-veda X, 85, 6).

4. With (the verse), 'Mind was the cushion' (ibid. 7) he takes up the salve-box.

5. The verse for the Anointing is, 'May the Visve devas anoint (or, unite),' (ibid. 47.)

6. 'As this (has protected) Saki the beloved one, and Aditi the mother of noble sons, and Apala who was free from widowhood, nay it thus here protect thee, N.N.'--with these words (the. bridegroom) gives her into her right hand the quill of a porcupine (and) a string of three twisted threads,

7. With the verse, 'Shape by shape' (Rig-veda VI, 47, 18) a mirror into the left.

8. Her relations tie (to her body) a red and black, woollen or linen cord with three (amulet) gems, with the verse, 'Dark-blue and red' (Rig. veda X, 85, 28).

9. With the verse, 'Full of honey the herbs' (Rig-veda IV, 57, 3), (the bridegroom) ties (to her body) Madhuka flowers.

10. At the wedding one cow, when the Argha ceremony has been performed; in the house one cow: these are the two Madhuparka cows.

11. (The bridegroom) makes the girl sit down behind the fire, and while she takes hold of him he makes three oblations with the Mahavyahritis.

12. A fourth (oblation) with (the three Mahavyahritis) together is to be understood from this rule.

13. In this way, where no express rule is stated, in all sacrifices that procure happiness, one is to sacrifice before and afterwards with these same (Mahavyahritis).
KHANDA 13.

1. 'Be queen with thy father-in-law,' with this verse (Rig-veda X, 85, 46) her father or brother sacrifices with a sword's point on her head, or with the Sruva, standing while she is sitting, with his face turned to the west, while her face is turned to the east.

2. 'I seize thy hand for the sake of happiness' (Rig-veda X, 85, 36), with these words (the bridegroom) seizes with his right hand her right hand with the thumb, both hands being turned with the palms upwards, he standing while she is sitting, with his face turned to the west, while her face is turned to the east.

3. And when he has murmured the following five verses,

4. (He continues thus,) 'This am I, that art thou; that art thou, this am I; the heaven I, the earth thou; the Rik art thou, the Saman I. So be thou devoted to me. 'Well! Let us here marry. Let us beget offspring. Let us acquire many sons who may reach old age.'

5. (The Akarya) fills, with the words bhur bhuvah svah, a new water-pot,

6. Throws into it (branches) with milky sap and leaves, of a tree the name of which is masculine, together with Kusa grass,

7. And gold, according to some (teachers),

8. And hands it over to a student who observes silence.

9. They should walk round this Stheya water, (placed) to the north-east, so that they turn their right sides towards it.

10. And after (the Akarya) has placed a stone towards the northern direction,

11. (The bridegroom) makes her rise with the words, 'Come, thou joyful one,'

12. And makes her tread with the tip of her right foot on the stone, with the words, 'Come, tread on the stone; like a stone be firm. Tread the foes down; overcome the enemies.'

13. He then leads her round the fire so that their right sides are turned to it,

14. And gives her a second garment with the same text (chap. 12, section 3).

15. Her father or brother pours out of a basket fried grain mixed with Sami leaves into her joined hands.

16. The spreading under, the sprinkling over, and the second sprinkling over (are done) with Agya.

17. She sacrifices those (fried grains).

KHANDA 14.

1. 'This woman, strewing grains, prays thus, "May I bring bliss to my relations; may my husband live long. Svaha!"'--while the husband murmurs (this) text, she sacrifices standing.

2. (All the ceremonies,) beginning from the treading upon the stone, (are repeated) in the same way for a second time,

3. And in the same way a third time.

4. Silently, if they like, a fourth time.

5. (The Akarya?) makes (them) step forward in a north-eastern direction seven steps (with the words),

6. 'For sap with one step, for juice with two steps, for the prospering of wealth with three steps, for comfort with four steps, for cattle with five steps, for the seasons with six steps. Friend be with seven steps.'
7. (The Akarya?) 'appeases' those (foot-steps) with water.
8. With the three Apohishthiya verses (Rig-veda X, 9, 1-3) he wipes (them) with the Stheya water,
9. And sprinkles it on their heads.
10. (The bridegroom then) says, 'I give you a cow.'
11. Let him give something to the Brahmanas each time at the Sthalipakas and other rites;
12. To him who knows the Surya hymn the bride's shift.
13. A cow is the optional gift to be given by a Brahmana,
14. A village by a Raganya,
15. A horse by a Vaisya.
16. A hundred (cows) with a chariot (he gives to a father) who has only daughters.
17. To those versed in the sacrificial rites he gives a horse.

**KHANDA 15.**

1. The three verses, 'I loosen thee' (Rig-veda X, 85, 24), when she departs from the house.
2. The living one they bewail' (Rig-veda X, 40, 10), if she begins to cry.
3. The wife then smears the axle of the chariot with clarified butter with this (verse), 'They feasted, they got drunk' (Rig-veda I, 82, 2),
4. And with the two (verses), 'Pure are thy wheels,' 'Thy two wheels' (Rig-veda X, 85, 12. 16), of the two wheels the first with the first (verse) and the second with the second (verse),
5. And the two bulls.
6. After (the wife?) has put, with this (verse), 'In the box of the wheel' (Rig-veda VIII, 80, 7), a branch of a fruit-bearing tree into each of the holes destined for the pins,
7. Or, if (such branches) are (already) fixed, has recited (that verse) over them,
8. They then harness the two bulls with the two (verses), 'Harnessed be thy right one' (Rig-veda I, 82, 5-6), (the bridegroom) reciting the half-verse, 'White the two bulls' (Rig-veda X, 85, 10), over them when they have been harnessed.
9. Now should any part of the chariot break or burst, let him take the girl to the house of one who keeps the sacred fires,
10. And repair (the damage) with the verse, 'Cover thyself with the Khadiras' (Rig-veda III, 53, 19).
11. A knot with the verse, 'Him like a horse' (Rig-veda X, 143, 2).
12. He then murmurs the five verses, 'May prosperity give us' (Rig-veda V, 51, 11-15).
13. 'Adorned with Kimsuka flowers' (Rig-veda X, 85, 20), when she mounts the chariot;
14. 'May no waylayers meet us' (ibid. 32), at a cross-way;
15. 'Which the woman's' (ibid. 31), near a cemetery;
16. The half-verse, 'O tree with thy hundred branches' (Rig-veda III, 8, 11), he mutters near a big tree;
17. The good protectress' (Rig-Veda X, 63, 10), when she ascends a ship;
18. 'Carrying stones' (Rig-veda X, 53, 8), when she crosses a river;
19. Optionally (he) also (murmurs the same verse, if that is done) with the harnessed chariot;
20. 'Up may your wave' (Rig-veda III, 33, 13), at deep places (in the river);
21. And (at such places) let her not look out.
22. The seven verses, 'Here may delight' (Rig-veda X, 85, 27 seq.), when she has reached the house, omitting the verses already employed.

**KHANDA 16.**

1. 'A bull's hide'--this has been declared.
2. On that hide the husband makes her sit down and sacrifices, while she takes hold of him, four oblations (with the following formulas),
3. 'With god Agni, with the earth-world of the worlds, and the Rig-veda of the Vedas: therewith I appease thee, N.N., svaha!'
   'With god Vayu, with the air-world of the worlds, with the Yagur-veda of the Vedas: therewith I appease thee, N.N., svaha!'
   'With god Surya, with the heaven-world of the worlds, with the Sama-veda of the Vedas: therewith I appease thee, N.N., svaha!'
   'With god Kandra, with the world of the quarters (of the horizon) of the worlds, with the Brahma-veda of the Vedas: therewith I appease thee, N.N., svaha!'
4. Or, 'Bhuh! What harm dwells in thee, bringing death to thy husband, death to thy husband's brother, that I make death-bringing to thy paramour, N.N., svaha!'--thus the first (of the before-mentioned formulas) may be joined with the first Mahavyahriti, the second with the second, the third with the third, the fourth with (the three Mahavyahritis) together.
5. With (the verse), 'With no evil eye' (Rig-veda X, 85, 44), let him besmear (her) eyes with Agyasalve.
6. (The bridegroom,) having touched the ends of her hair with the three (verses), 'How may us the resplendent one . . .' (Rig-veda IV, 31, 1-3),
7. And having quickly recited the four verses, 'And those divine medicines' (Rig-veda VIII, 18, 8), at the end (of that text) with the word svaha (pours out) the remainder on (her) head.
8. Here some place a boy of good birth on both sides, in her lap, with this (verse), 'Into thy womb' (see below, chap. 19, 6),
9. Or also silently.
10. Into this (boy's) joined hands (the bridegroom) gives fruits and causes (the Brahmanas) to wish an auspicious day.
11. Thus she becomes the mother of male children.
12. With the rest of the hymn, 'Stay ye here both' (Rig-veda X, 85, 42 seq.), they make them enter the house.

**KHANDA 17.**

1. With the verse, 'I praised Dadhikravan' (Rig-veda IV, 39, 6), let them drink together curds.
2. Let them sit silent, when the sun has set, until the polar-star appears.
3. He shows her the polar-star with the words, 'Firm be thou, thriving with me!'
4. Let her say, 'I see the polar-star; may I obtain offspring.'
5. Through a period of three nights let them refrain from conjugal intercourse.
ADHYAYA I

6. Let them sleep on the ground.

7. Let them eat together boiled rice with curds, with the three verses, 'Drink and satiate yourselves' (Rig-veda VIII, 35, 10).

8. Let them serve the nuptial fire in the evening and in the morning with the words, 'To Agni svaha! To Agni Svishtakrit svaha!'

9. 'Let the two men Mitra and Varuna, let the two men, the Asvins both, let the man Indra and also Agni make a man grow in me. Svaha!'—with (these words she offers) the first oblation if she is desirous of pregnancy.

10. For ten days they are not to set out (from home).

KHANDA 18.

1. Now the rites of the fourth day.

2. When the three nights have elapsed, he makes offerings of cooked food (with the texts),

3. 'Agni! Thou art expiation; thou art the expiation of the gods. What substance dwells in her that brings death to her husband, that drive away from her.

   'Vayu! Thou art expiation; thou art the expiation of the gods. What substance dwells in her that brings sonlessness, that drive away from her.

   'Surya! Thou art expiation; thou art the expiation of the gods. What substance dwells in her that brings destruction to the cattle, that drive away from her.

   'To god Aryaman the girls have made sacrifice, to Agni; may he, god Aryaman, loosen her from this, and not from that place.

   'To god Varuna the girls have made sacrifice, to Agni; may he, god Varuna, &c.

   'To god Pushan the girls have made sacrifice, to Agni; may he, god Pushan, &c.'

4. The seventh oblation with the verse, 'Pragapati' (Rig-veda X, 121, 10).

5. The eighth to (Agni) Svishtakrit.

KHANDA 19.

1. Let him pound the root of the Adhyanda plant and sprinkle it at the time of her monthly period with the two (verses), 'Speed away from here; a husband has she' (Rig-veda X, 85, 21. 22), with svaha at the end of each, into her right nostril.

2. 'The mouth of the Gandharva Visvavasu art thou'—with these words let him touch her, when he is about to cohabit with her.

3. When he has finished, let him murmur,

4. 'Into thy breath I put the sperm, N.N.!'  

5. Or, 'As the earth is pregnant with Agni, as the heaven is with Indra pregnant, as Vayu dwells in the womb of the regions (of the earth), thus I place an embryo into thy womb, N.N.!'  

6. Or, 'May a male embryo enter thy womb, as an arrow the quiver; may a man be born here, a son after ten months.

   'Give birth to a male child; may after him (another) male be born; their mother shalt thou be, of the born, and (to others) mayst thou give birth.

   'In the male verily, in the man dwells the sperm; he shall pour it forth into the woman: thus has said Dhatar, thus Pragapati has said.
'Pragapati has created him, Savitar has shaped him. Imparting birth of females to other (women) may he put here a man.

'From the auspicious sperms which the men produce for us, produce thou a son; be a well-breeding cow.

'Roar, be strong, put into her an embryo, achieve it; a male, thou male, put into her; to generation we call thee.

'Open thy womb; take in the man's sperm; may a male child be begotten in the womb. Him thou shalt bear; (having dwelt) ten months in the womb may he be born, the most excellent of his kin.'

**KHANDA 20.**

1. In the third month the Pumsavana (i.e. the ceremony to secure the birth of a male child),
2. Under (the Nakshatra) Pushya or Sravana.
3. Having pounded a Soma stalk, or a Kusa needle, or the last shoot of a Nyagrodha trunk, or the part of a sacrificial post which is exposed to the fire,
4. Or (having taken) after the completion of a sacrifice the remnants from the Guhu ladle,
5. Let him sprinkle it into her right nostril with the four verses, 'By Agni may good' (Rig-veda I, 1, 3), 'That sperm to us' (III, 4, 9), 'May he succeed who lights fire' (V, 37, 2), 'Of tawny shape' (II, 3, 9), with Svaha at the end (of each verse).

**KHANDA 21.**

1. In the fourth month the Garbharakshana (i.e. the ceremony for the protection of the embryo),
2. Sacrificing six oblations from a mess of cooked food with (the six verses of the hymn), 'Agni, joined with the prayer' (Rig-veda X, 162),
3. With (the verses), 'From thy eyes, thy nose' (Rig-veda X, 163), verse by verse besmearing her limbs with Agya salve.

**KHANDA 22.**

1. In the seventh month, at her first pregnancy, the Simantonnayana (or parting of the hair).
2. He causes her, after she has bathed and put on a (new) garment which has not yet been washed, to sit down behind the fire.
3. He sacrifices, while she takes hold of him, with the Mahavyahritis.
4. He cooks a mess of food,
5. According to some (teachers) boiled rice with Mudga beans.
6. The implements used and the Nakshatra should be of male gender.
7. (He then sacrifices with the following texts,) 'May Dhatar give to his worshipper further life and safety; may we obtain the favour of the god whose laws are truthful.

'Dhatar disposes of offspring and wealth; Dhatar has created this whole world; Dhatar will give a son to the sacrificer: to him you shall sacrifice, an offering rich in ghee.'

(Besides) with the three verses, 'Negamesha, fly away' (Rig-veda Khailika sukta, after X, 184, vol. vi, p. 31), and in the sixth place the verse, 'Pragapati' (Rig-veda X, 121, 10).
8. (The husband then) parts her hair, upwards, beginning from the middle, with a porcupine's quill that has three white spots, or with a Darbha needle together with unripe Udumbara fruits, with the words, 'Bhur bhuvah svah.'
9. He lays down (the thing he has used) in her lap,
10. Ties (the fruits) to a string of three twisted threads and fastens them to her neck with the words, 'Rich in sap is this tree; like the sappy one be thou fruitful.'
11. (The husband) then says to lute-players, 'Sing ye the king--
12. 'Or if anybody else is still more valiant.'
13. Having poured fried grain into a water-pot, let him cause her to drink it with the six verses, 'May Vishnu take care of thy womb,' 'I call Raka' (Rig-veda X, 184, 1; II, 32, 4-8).
14. Let him then touch her (with the words),
15. 'The winged one art thou, the Garutmat; the Trivrit (stoma) is thy head, the Gayatra thy eye, the metres thy limbs, the Yagus thy name, the Saman thy body.'
16. Let him cause her to sing merrily,
17. Wearing, if she likes, many gold ornaments.
18. A bull is the fee for the sacrifice.

KHANDA 23.

1. Let him pound the roots of the plants kakatani, makakakatani, kosataki, of the egg-plant, and of the indigo plant, and besmear (therewith) the place in which she is going to be confined, in order to drive away the Rakshas.

KHANDA 24.

1. Now the Gatakarm (i.e. ceremony for the new-born child).
2. Let (the father) breathe three times on the new-born child and then draw in his breath with the words, 'Draw in your breath with the Rik, breathe within with the Yagus, breathe forth with the Sa-
3. Let him mix together butter and honey, milk curds and water, or grind together rice and barley, and give it to eat (to the child) thrice from gold (i.e. from a golden vessel or with a golden spoon),
4. With (the verse), 'I administer to thee honey food for the festival, the wisdom ("veda") raised by Savitar the bountiful; long-living, protected by the gods, live a hundred autumns in this world, N.N.!'(with these words) he gives him a name beginning with a sonant, with a semivowel in it, consisting of two syllables, or of four syllables, or also of six syllables; he should take a krit (suffix), not a taddhita.
5. That (name only) his father and his mother should know.
6. On the tenth day a name for common use, which is pleasing to the Brahmanas.
7. Let him pulverise black and white and red hairs of a black ox, intermix (that powder) with those four substances (see Sutra 3), and give it to eat (to the child) four times: such (is the opinion of) Mandukeya.
8. If he likes (let him do so) with the words, 'Bhuh! The Rig-veda I lay into thee, N.N., svaha!
'Bhuvah! The Yagur-veda I lay into thee, N.N., svaha!
'Svah! The Sama-veda I lay into thee, N.N., svaha!
'Bhur bhuvah svah! Vakovakya (colloquies), Itihasa, and Purana--Om! All the Vedas I lay into thee, N.N., svaha!'
9. The production of intelligence (is performed) by thrice saying in his right ear, 'Speech!'
10. And let him recite over (the child the following text), 'Speech, the goddess, united with mind, together with breath, the child, uttered by Indra--may she rejoice in thee, the goddess, for the sake of joy, the great one, the sweet sounding, the music, full of music, the flowing, self-produced.'

11. Let him tie a piece of gold to a hempen string,

12. And bind it to (the child's) right hand until (the mother) gets up (from childbirth).

13. After the tenth day let him give it to the Brahmanas,

14. Or keep it himself.

**KHANDA 25.**

1. After ten days the getting up (of the mother from childbirth).

2. Father and mother with washed heads, wearing (new) clothes which have not yet been washed;

3. And so also the child.

4. Let (the father) cook a mess of food in that same fire that has been kept from her confinement,

5. And let him make oblations to the Tithi of (the child's) birth and to three constellations with their (presiding) deities.

6. Let him place in the middle the oblation to that constellation under which (the child) is born; the deity, however, is constantly to precede (the corresponding Nakshatra).

7. (He then makes two other oblations with the verses,) '(May) this Agni, the excellent one, (give) thee to-day life for (our) prayers; give us life that we may live long,'--(and,) 'Life-giving, Agni, be strong by Havis; may thy face and thy seat be full of ghee; drinking ghee, the sweet honey of the cow, protect, as a father (protects) his son, here N.N.' The tenth oblation of the mess of cooked food with the verse, 'Thou, Soma, givest bliss to the old one' (Rig-veda I, 91, 7).

8. Having pronounced aloud (the child's) name,

9. And caused the Brahmanas to say auspicious words,

10. And having sacrificed in the same way every month to the Tithi of (the child's) birth,

11. He sacrifices, when one year has expired, on the (ordinary) domestic fire.

**KHANDA 26.**

1. To Agni, to the Krittikas.

2. To Pragapati, to Rohini.

3. To Soma, to Mrigasiras.

4. To Rudra, to the Ardras.

5. To Aditi, to the two Punarvasus.

6. To Brihaspati, to Pushya.

7. To the Serpents, to the Asleshas.

8. To the Manes, to the Maghas.

9. To Bhaga, to the two Phalgunis.

10. To Aryaman, to the two Phalgunis.


12. To Tvashtar, to Kitra.
ADHYAYA I

13. To Vayu, to Svati.
14. To Indra and Agni, to the two Visakhas.
15. To Mitra, to Anuradha.
16. To Indra, to Gyeshtha.
17. To Nirriti, to Mula.
18. To the Waters, to the Ashadhas.
19. To the Visve devas, to the Ashadhas.
20. To Brahman, to Abhigit.
21. To Vishnu, to Sravana.
22. To the Vasus, to the Dhanishthas.
23. To Varuna, to Satabhishag.
24. To Aga ekapad, to the Proshthapadas.
25. To Ahi budhnya, to the Proshthapadas.
27. To the two Asvins, to the two Asvinis.
28. To Yama, to the Bharanis.

**KHANDA 27.**

1. In the sixth month the Annaprasana (i.e. the first feeding with solid food).
2. Goat's flesh, if he is desirous of nourishment,
3. Flesh of partridge, if desirous of holy lustre,
4. Fish, if desirous of swiftness,
5. Boiled rice with ghee, if desirous of splendour--
6. (Such) food, prepared with milk curds, honey, and ghee, he should give (to the child) to eat.
7. After he has made oblations with (the verses), 'Lord of food, give us food, painless and strong; bring forward the giver; bestow power on us, on men and animals;' 'Whatsoever' (Rig-veda IV, 12, 4); 'Even of great' (ibid. 5), 'Him, Agni, (lead) to long life and splendour; sharp strength (mayst thou), Varuna, king Soma, protection may Aditi, like a mother, afford to him, and all the gods that he may reach old age'--
8. And has recited over (the child) the verse, 'Powers of life, Agni' (Rig-veda IX, 66, 19),
9. And has set him down on northward pointed Kusa grass with (the verse), 'Be soft, O earth' (Rig-veda I, 22, 15)--
10. The act of feeding is performed with the Mahavyahritis.
11. Let the mother eat the remnant.

**KHANDA 28.**

1. After one year the Kudakarman (i.e. the tonsure of the child's head);
2. Or in the third year;
3. In the fifth for a Kshatriya;
4. In the seventh year for a Vaisya.
5. Having placed the fire (in the outer hall; see chap. 5, 2)--
6. And having filled vessels with rice and barley, sesamum seeds and beans,
7. And having put down northwards bull-dung and a layer of Kusa grass for receiving the hair, a mirror, fresh butter, and a razor of copper,
8. He pours cold water into warm with (the verse), 'Mix yourselves, ye holy ones, with your waves, ye honied ones, mixing milk with honey, ye lovely ones, for the obtaining of wealth.'
9. 'May the waters moisten thee for life, for old age and splendour. The threefold age of Gamadgni, Kasyapa's threefold age, the threefold age of Agastya, the threefold age that belongs to the gods, that threefold age I produce for thee! N.N.!'--with these words he sprinkles the right part of his hair three times with lukewarm water.
10. Having loosened the tangled locks, according to some (teachers), with a porcupine's quill,
11. And having anointed (his hair) with fresh butter,
12. He puts a young Kusa shoot among (the hairs) with the words, 'Herb, protect him!'
13. Having touched the hair and the Kusa shoot with the mirror,
14. He takes up the copper razor with the words, Sharpness art thou; the axe is thy father. Do no harm to him!
15. With (the words), 'The razor with which in the beginning Savitar, the knowing one, has shaven the beard of king Varuna, and with which Dhatar Brihaspati has shaven Indra's head, with that, ye Brahmanas, shave this (head) to-day; blessed with long life, with old age be this man N.N.'! he cuts the tips of the hairs and the Kusa shoot.
16. In the same way a second time; in the same way a third time.
17. In the same way twice on the left side.
18. Under the armpits a sixth and a seventh time at the Godanakarman (ceremony of shaving the beard).
19. The Godanakarman is identical with the Kudakarman,
20. (It is to be performed) in the sixteenth or in the eighteenth year.
21. At the third turn of shaving, however, he gives a cow and a garment that has not yet been washed.
22. Silently the rites (are performed) for girls.
23. To the north-east, in a place covered with herbs, or in the neighbourhood of water they bury the hairs in the earth.
24. To the barber the vessels of grain. To the barber the vessels of grain.

ADHYAYA II

KHANDA 1.

1. In the eighth year after the conception let him initiate a Brahmana,
2. With an antelope-skin,
3. Or in the tenth year after the conception.
4. In the eleventh year after the conception a Kshatriya with the skin of a spotted deer,
5. In the twelfth year after the conception a Vaisya with a cow-hide.
6. Until the sixteenth year the time has not passed for a Brahmana,
7. Until the twenty-second for a Kshatriya,
8. Until the twenty-fourth for a Vaisya.
9. After that (time has passed), they become patitasavitrika (men who have lost their right of learning the Savitri).
10. Let them not initiate such men,
11. Nor teach them,
12. Nor perform sacrifices for them,
13. Nor have intercourse with them.
14. Or (let them initiate students of) all (castes) wearing a (new) garment that has not yet been washed.

And wearing a girdle.
15. The girdle of a Brahmana (shall be) made of Munga grass,
16. That of a Kshatriya (shall be) a bowstring,
17. That of a Vaisya a woollen thread.
18. The staff of a Brahmana (shall be) made of Palasa or of Bilva wood,
19. That of a Kshatriya of Nyagrodha wood,
20. That of a Vaisya of Udumbara wood.
21. That of the Brahmana shall reach the tip of the nose,
22. That of the Kshatriya the forehead,
23. That of the Vaisya the hair.
24. Or all (sorts of staffs are to be used) by (men of) all (castes).
25. Whatsoever (the student) wears at his initiation, is at the disposal of the teacher.
26. Having had him shaved all round (his head) he should initiate him.
27. After (the student) has washed and adorned himself,
28. (And) after (the teacher) has sacrificed, both station themselves behind the fire, the teacher with his face turned to the east, the other with his face to the west.
29. Let him initiate him standing while (the other also) stands.
30. ['The firm, powerful eye of Mitra, glorious splendour, strong and prosperous, a chaste, flowing vesture, this skin I put on, a valiant (man).']

**KHANDA 2.**

1. 'Here has come to us, protecting (us) from evil words, purifying our kin as a purifier, clothing herself, by (the power of) inhalation and exhalation, with strength, this friendly goddess, this blessed girdle'--with these words, three times repeated, he ties the girdle from left to right thrice round.
2. (There should be) one knot, or also three, or also five.
3. He adjusts the sacrificial cord with (the words), 'The sacrificial cord art thou. With the cord of the sacrifice I invest thee.'

4. He fills the two hollows of (his own and the student's) joined hands (with water), and then says to him: 'What is thy name?'

5. 'I am N.N., sir,' says the other.

6. 'Descending from the same Rishis?' says the teacher.

7. 'Descending from the same Rishis, sir,' says the other.

8. 'Declare (that thou art) a student, sir.'

9. 'I am a student, sir,' says the other.

10. With the words, 'Bhur bhuvah svah' (the teacher) sprinkles thrice with his joined hands (water) on the joined hands (of the student),

11. And seizing (the student's) hands with (his own) hands, holding the right uppermost, he murmurs,

12. 'By the impulse of the god Savitar, with the arms of the two Asvins, with Pushan's hands I initiate thee, N.N.'

13. Those who are desirous of a host (of adherents, he should initiate) with (the verse), 'Thee, (the lord) of hosts' (Rig-veda II, 23, 1).

14. Warriors with (the verse), 'Come here, do not come to harm' (Rig-veda VIII, 20, 1).

15. Sick persons with the Mahavyahritis.

**KHANDA 3.**

1. 'Bhaga has seized thy hand, Savitar has seized thy hand, Pushan has seized thy hand, Aryaman has seized thy hand. Mitra art thou by right, Agni is thy teacher, and I, N.N., both of us. Agni, I give this student in charge to thee. Indra, I give this student in charge to thee. Sun, I give this student in charge to thee. Visve devas, I give this student in charge to you, for the sake of long life, of blessed offspring and strength, of increase of wealth, of mastership of all Vedas, of renown, of bliss.'

2. 'In Indra's course I move; in the sun's course I move after him'--with these words he turns round from left to right,

3. And grasping down with the span of his right hand over (the student's) right shoulder he touches the place of his heart with the words, 'May I be dear to thy inviolate heart.'

4. Having silently turned round from right to left,

5. And then laying his hand with the fingers upwards on his (i.e. the student's) heart, he murmurs:

**KHANDA 4.**

1. 'Under my will I take thy heart; my mind shall thy mind follow; in my word thou shalt rejoice with all thy heart; may Brihaspati join thee to me.'

2. 'Thou art the Brahmakarin of Kama, N.N.!' 

3. With the same text (see chap. 3, 2) he turns round as before,

4. And touching with the span of his right hand (the student's) right shoulder, he murmurs:

5. 'A student art thou. Put on fuel. Eat water. Do the service. Do not sleep in the day-time. Keep silence till the putting on of fuel.'

6. With (the words), 'Thine, Agni, is this piece of wood,' he puts the fuel on (the fire), or silently.
KAHanda 5.

1. After one year (the teacher) recites the Savitri (to the student),
2. (Or) after three nights,
3. Or immediately.
4. Let him recite a Gayatri to a Brahmana,
5. A Trishtubh to a Kshatriya,
6. A Gagati to a Vaisya.
7. But let it be anyhow a verse sacred to Savitar.
8. They seat themselves to the north of the fire,
9. The teacher with his face turned eastward, the other westward.
10. After (the student) has said, 'Recite, sir!'--
11. The teacher, having pronounced the word OM, then causes the other one to say, 'Recite the Savitri, sir!'
12. He then recites the Savitri to him, the verse 'That glorious (splendour) of Savitar' (Rig-Veda III, 62, 10); (firstly) pada by pada, (then) hemistich by hemistich, (and finally) without a stop.

KAHanda 6.

1. 'Waters are ye by name; happy ones are ye by name; sappy ones are ye by name; undecaying ones are ye by name; fearless ones are ye by name; immortal ones are ye by name. Of you, being such, may I partake; receive me into your favour'--with these words (the teacher) makes the student sip water three times,
2. And hands over to him the staff with the five verses, 'Blessing may give us' (Rig-veda V, 51, 11-15).
3. An optional gift is the fee for the sacrifice.
4. After (the teacher) has led him round the fire, turning his right side towards it, (the student) goes through the village to beg food.
5. (Let him beg,) however, of his mother first,
6. Or of a woman who will not refuse.
7. Having announced the alms to his teacher, he may eat (the food himself) with the master's permission.
8. The daily putting on of fuel, the going for alms, the sleeping on the ground, and obedience to the teacher: these are the standing duties of a student.

KAHanda 7.

1. Now (follows the exposition) of the study of the Veda.
2. Both sit down to the north of the fire,
3. The teacher with his face to the east, the other one to the west.
4. After (the student) has reverentially saluted the teacher's feet and has sprinkled his (own) hands (with water),
5. And has kneeled down with his right knee on young Kusa shoots at their roots,
6. And has grasped round (those Kusa shoots) in 'heir middle with his hands, holding the right uppermost,

7. The teacher, having seized them at their tops with his left hand, and with his right hand sprinkling them with water, then makes the other say:

8. 'Recite the Savitri, sir!' says the other.

9. 'I recite the Savitri to thee!' says the teacher.

10. 'Recite the Gayatri, sir!' says the other.

11. 'I recite the Gayatri to thee!' says the teacher.

12. 'Recite the verse of Visvamitra, sir!' says the other.

13. 'I recite the verse of Visvamitra to thee!' says the teacher.

14. 'Recite the Rishis, sir!' says the other.

15. 'I recite the Rishis to thee!' says the teacher.

16. 'Recite the deities, sir!' says the other.

17. 'I recite the deities to thee!' says the teacher.

18. 'Recite the metres, sir!' says the other.

19. 'I recite the metres to thee!' says the teacher.

20. 'Recite the verse of Visvamitra, sir!' says the other.

21. 'I recite the verse of Visvamitra to thee!' says the teacher.

22. 'Recite the verse of Visvamitra, sir!' says the other.

23. 'I recite the verse of Visvamitra to thee!' says the teacher.

24. 'Recite the verse of Visvamitra, sir!' says the other.

25. 'I recite the verse of Visvamitra to thee!' says the teacher.

26. 'Recite faith and insight, sir!' says the other.

27. 'I recite faith and insight to thee!' says the teacher.

28. In that way, according to what Rishi each hymn belongs to and what its deity and its metre is, thus (with the corresponding indications of Rishi, &c.) let him recite each hymn;

29. Or also, if he does not know the Rishis, deities, and metres, the teacher recites this verse, 'That glorious (splendour) of Savitar' (Rig-veda III, 62, 10), pada by pada, hemistich by hemistich, (and finally) without a stop, and says, when he has finished, 'This (verse belongs to Savitar; it is a Gayatri; Visvamitra is its Rishi).'

30. Let him thus recite (the hymns belonging to) each Rishi, or (each) Anuvaka;

31. Of the short hymns (in the tenth Mandala) an Anuvaka,

32. Or as much as the master may think fit.

33. Or optionally he may recite the first and last hymn of (each) Rishi,

34. Or of (each) Anuvaka,

35. (Or) one (verse) of the beginning of each hymn.

36. The teacher may optionally say at the beginning of the hymn, 'This is the commencement.'

37. This has been (further) explained in (the treatise about) the Rishisvadhyaya.

38. When (the lesson) is finished, he takes the young Kusa shoots, makes of cow-dung a pit at their roots, and sprinkles water on the Kusa (shoots) for each hymn.
29. For the rest of the day standing and fasting.

**KHANDA 8.**

1. In the afternoon, having obtained by begging fried barley grains, he shall sacrifice them with his hand on the fire according to the rites of the Agya oblations with the text, 'The lord of the seat, the wonderful' (Rig-veda I, 18, 6 seq.), verse by verse, down to the end of the hymn,
2. Causing the teacher by (the gift of) food to pronounce auspicious wishes.

**KHANDA 9.**

1. In the forest, with a piece of wood in his hand, seated, he performs the Sandhya (or twilight devotion) constantly, observing silence, turning his face north-west, to the region between the chief (west) point and the intermediate (north-western) point (of the horizon), until the stars appear,
2. Murmuring, when (the twilight) has passed, the Mahavyahritis, the Savitri, and the auspicious hymns.
3. In the same way in the morning, turning his face to the east, standing, until the disk of the sun appears.
10. When (the sun) has risen, the study (of the Veda) goes on.

**KHANDA 10.**

2. Every day in the evening and in the morning,
3. He establishes the fire (in its proper place), wipes (with his hand the ground) round (it), sprinkles (water) round (it), bends his right knee,
4. (And puts fuel on the fire with the texts,) 'To Agni I have brought a piece of wood, to the great Gatavedas; may he, Gatavedas, give faith and insight to me. Svaha!
   'Firewood art thou; may we prosper. Fuel art thou; splendour art thou; put splendour into me. Svaha!
   'Being inflamed make me prosperous in offspring and wealth. Svaha!
   Thine is this fuel, Agni; thereby thou shalt grow and gain vigour. And may we grow and gain vigour. Svaha!'
5. Having then sprinkled (water) round (the fire),
6. He approaches the fire with the verse, 'May Agni (vouchsafe) to me faith and insight, not-forgetting (what I have learned) and memory; may this praiseful Gatavedas give blessing to us.'
7. He makes with ashes the tripundhra sign (the sign of three strokes) which is set forth in the (treatise on the) Sauparnavrata, which is revealed, which agrees with the tradition handed down by the ancients, with the five formulas 'The threefold age’ (see above, I, 28, 9), one by one, on five (places), viz. the forehead, the heart, the right shoulder and the left, and then on the back.]
8. He who approaches the fire after having sacrificed thus, studies of these Vedas, one, two, three, or all.

**KHANDA 11.**

1. Now (follows) the directing to the (special) observances.
2. The rules for it have been explained by the initiation.
3. He does not recite the Savitri.
4. Some say that the handing over of the staff forms the end (of this ceremony).

5. During the northern course of the sun, in the time of the increasing moon--

6. The teacher having abstained through one day and one night, from sexual intercourse and from eating flesh--

7. With the exclusion of the fourteenth day and of the eighth (of the half-month),

8. And of the first and last, according to some (teachers),

9. Or on what day else the constellation seems lucky to him, on that day he shall direct (the student) to the duties of holiness according to the Sukriya rite.

10. Let him observe (those) duties through three days, or twelve days, or one year, or as long as the master may think fit.

11. The Sakvara (observance), however, (is to be kept) one year.

12. (So also) the Vratika and Aupanishada (observances).

13. When the time has elapsed, when the duties have been observed, when the Veda has been studied down to the Samyu-Barhaspatya-(hymn), let (the teacher then), should he intend to instruct (the student) in the secret (part of the Veda), ascertain the time (through which the student has to observe the special rites) and the rules to be observed, from the (special) directions (that are handed down on this subject).

KHANDA 12.

1. After (the student) has eaten something in the morning, in the afternoon, to the north-east--

2. Having sacrificed, the teacher then asks him with regard to those deities to whom he has been given in charge (see above, chap. 3, 1), 'Hast thou fulfilled the duties of holiness before Agni, Indra, the Sun, and the Visve devas?'

3. If he answers, 'I have fulfilled them, sir!'--

4. The teacher three times envelops, from the left to the right, with a fresh garment the face (of the student) who is standing behind the fire, in front of the teacher, with his face to the east.

5. He turns the skirt (of that garment) upwards so that it cannot slip down,

6. (And says) 'Leaving off for three days the putting on of fuel, the going for alms, the sleeping on the ground, and the obedience to the teacher, fast in the forest, in a god's house or in a place where Agnihotra is performed, keeping silence, with earnest care.'

7. Here some (teachers) prescribe the same observances only for one night, during which he is to stand.

8. The teacher refrains from eating flesh and from sexual intercourse.

9. When those three days or that night has elapsed, going out from the village he shall avoid to look at the following (persons or things) that form impediments for the study (of the Veda):

10. Raw flesh, a Kandala, a woman that has lately been confined, or that has her courses, blood, persons whose hands have been cut off, cemeteries, and all sorts of corpse-like (animals?) which enter (their dens?) with the mouth first (?), keeping them away from the place where he dwells.

11. Going out (from the village) in a north-eastern direction the teacher sits down on a clean spot, turning his face to the east.

12. When the sun has risen, he recites, in the way prescribed for the Veda-study, (the Aranyaka texts to the student) who is to keep silence and who wears a turban.
13. This rule is to be observed only for the Mahanamni verses.
14. At the sections however that follow (after the Mahanamnis) the other one hears while the teacher recites them for himself.
15. He gives (to the teacher) the turban, a vessel, a good cow.
16. (The teacher accepts the gifts) with the verses,
   'Thou him' (Rig-veda I, 18, 5), and, 'High in the sky' (Rig-veda X, 107, 2), or (he accepts them) all with the Pranava (i.e. the syllable Om).
17. Here some prepare a mess of rice for the Visve devas at all sections (of the Aranyaka);
18. For the gods to whom he has been given in charge, according to Mandukeya.

KHANDA 13.
1. Now (follow) the rules regarding the staff.
2. Let him not leave a passage between himself and the staff.
3. Now should any one of these things, viz. staff, girdle, or sacrificial cord, break or rend, the same penance (takes place) therefore which (has been prescribed) at the wedding with regard to the chariot.
4. If the girdle cannot be repaired, he makes another and speaks over it (the following verses):
5. 'Thou who knowest the distinction of pure and impure, divine protectress Sarasvati, O girdle, prolong my vow unimpaired, unbroken.
   'Thou, Agni, art the pure bearer of vows. Agni, carry hither the gods to our sacrifice and our oblation.
   'Bearing the vows, the infallible protector of vows, be our messenger, undecaying and mighty. Giving treasures, merciful, Agni, protect us, that we may live, Gatavedas!'
6. And he ties the sacrificial cord to the staff.
7. Here it is said also:
8. 'Let him sacrifice the sacrificial cord and the staff, the girdle and also the skin in water after the completion of his vow with a Varuna-verse or with the essence (of the Vedas, i.e. the syllable Om).

KHANDA 14.
1. Now (follows) the Vaisvadeva (sacrifice).
2. The rite of the sacrifice has been explained.
3. Let him pour oblations of prepared Vaisvadeva food in the evening and in the morning into the (sacred) domestic fire.
4. 'To Agni svaha! To Soma svaha! To Indra and Agni svaha! To Vishnu svaha! To Bharadvaga Dhanvantari svaha! To the Visve devas svaha! To Pragapati svaha! To Aditi svaha! To Anumati svaha! To Agni Svishtakrit svaha!'--having thus offered the oblations belonging to those deities,
5. He then shall offer Balis (i.e. portions of food) in the centre of the floor to the same deities; (then another Bali with the words,) 'Adoration to Brahman and to the Brahmanas!' and (with the verse), 'Vastoshpati, accept us' (Rig-veda VII, 54, 1) in the centre of the floor to Vastoshpati.
6. He then distributes Balis, from the left to the right, through the different quarters (of the horizon, to the presiding deities) in due order (with the words).
7. 'Adoration to Indra and to those belonging to Indra! Adoration to Yama and to those belonging to Yama! Adoration to Varuna and to those belonging to Varuna! Adoration to Soma and to those belonging to Soma! Adoration to Brihaspati and to those belonging to Brihaspati!'

8. Then (turned) towards the disk of the sun, 'Adoration to Aditi and to the Adityas! Adoration 'He shall offer a Bali to those deities, i.e. to those ten deities to whom he has sacrificed, to Agni, &c. (see Sutra 4), addressing them with the word, "Adoration (to such and such a deity")--because in the other cases the word "adoration" (namah) has been prescribed for the Bali.' Narayana. to the Nakshatras, to seasons, to months, to half-months, to days and nights, to years!'

9. 'To Pushan, the path-maker; to Dhatar, to Vidhatar, and to the Maruts'--(thus) on the thresholds.

10. To Vishnu on the grindstone.

11. 'To the tree'--(thus) in the mortar.

12. 'To the herbs'--(thus) where the herbs are kept.

13. 'To Parganya, to the waters'--(thus) near the water-pot.

14. 'Adoration to Sri'--(thus) in the bed at the head, 'to Bhadrakali at the foot.

15. In the privy, 'Adoration to Sarvannabhuti!'

16. Then (he throws a Bali) into the air, in the evening with the words, 'To the night-walkers,' in the morning with the words, 'To the day-walkers,' and with the Verse,' Which gods' (Rig-veda I, 139, 11).

17. To the unknown deities to the north, and to Dhanapati (i.e. the Lord of treasures).

18. With the sacrificial cord suspended over the right shoulder he pours out the remnant to the south with the verse, 'They whom the fire has burnt' (Rig-veda X, 15, 14).

19. When he has made his offerings to gods, fathers (i.e. Manes), and men, let him give food to a Srotriya (i.e. to a learned Brahmana).

20. Or let him give alms (of food) to a student.

21. Let him immediately afterwards offer food to a female under his protection, to a pregnant woman, to boys, and to old people.

22. Let him throw (some food) on the ground for the dogs, for the dog-butchers, and for the birds.

23. Let him eat nothing without having cut off (and offered as a Bali) a portion thereof.

24. (Let him) not (eat) alone,

25. Nor before (the others).

26. With regard thereto it has been said also in the Rik,' In vain the fool gains food' (Rig-veda X, 117, 6).

KHANa 15.

1. Should any one of the six persons (mentioned in the Srauta-sutra and in the Sutras 4-9) to whom the Arghya reception is due, visit (him), let him make (ready) a cow, a goat, or what (sort of food) he thinks most like (thereto).

2. Let the Argha not be without flesh.

3. On the occasion of a sacrifice and of a wedding let (the guest) say, 'Make it (ready).'

4. The animal (offered) to the teacher is sacred to Agni;

5. If offered to an officiating priest, to Brihaspati;
6. If to the father-in-law, to Pragapati;
7. If to a king, to Indra;
8. If to a friend, to Mitra;
9. If to a Snataka, to Indra and Agni;
10. Even if he performs more than one Soma sacrifice during a year, let only priests who have received (from him) the Arghya reception officiate for him, not such who have not received it.
11. Here it is said also:

**KHANDA 16.**

1. 'At the Madhuparka and at the Soma sacrifice, at the sacred rites for fathers (Manes) and gods only animals may be killed, not elsewhere: thus has Manu said.
2. 'Both his teacher and his father, and also a friend who does not stay in his house as a guest: whatever these dispose, that let him do; such is the established custom.
3. 'Let him not consider as a guest a person living in the same village, or one that comes in returning from a journey; (but let him consider as a guest only) one who has arrived at his house where the wife or the fires (of the host) are.
4. 'The fire of) the Agnihotra, bulls, and a guest that has come in at the right time, children and persons of noble families: these burn up him who neglects them.
5. 'A bull, the Agnihotra, and a student, these three prosper only if they eat; there is no prosperity for them, if they do not eat.
6. 'Day by day the domestic deities approach the man who performs the domestic rites, in order to receive their share; (that) let him pour out to them.

**KHANDA 17.**

1. 'Even if a man constantly gather grass and perform the Agnihotra, a Brahmana who stays (in his house) without receiving honour takes away all his good works.
2. 'One should give (even) if it were only a water-pot; one should sacrifice (even) if it were a piece of wood; (even) down to one hymn or to one Anuvaka the Brahmayagna is enjoined.
3. 'When on a journey let him not fast; (during that time) the wife keeps the vow. Let his son, his brother, or his wife, or his pupil offer the Bali oblation.
4. 'Those who perform this Vaisvadeva sacrifice in the evening and in the morning, they will prosper in wealth and (long) life, in fame and offspring.'

**KHANDA 18.**

1. A student who is going to set out on a journey, speaks thus to his teacher:
2. 'Of inhalation and exhalation'--(this he says) in a low voice; 'Om, I will dwell'--this aloud.
3. (The teacher) in a low voice (replies), 'To inhalation and exhalation I, the wide-extended one, resort with thee. To the protecting god I give thee in charge. God Savitar; this student belongs to thee; I give him in charge to thee; protect him; do not forsake him.'
4. 'Om, hail!' the teacher aloud. 'Hail!' the teacher aloud.

Here ends the Second Adhyaya.
ADHYAYA III

KHANDA 1.

1. A bath (shall be taken by the student) when he is going to return home (from his teacher).
2. 'A bull's hide'—this has been declared. On that hide he makes him sit down and have his hair and beard cut and the hair of the body and the nails.
3. Having had (the cut-off hair-ends, &c.) thrown away together with rice and barley, with sesame-seed and mustard-seed, with Amaparga and Sadapushpi flowers,
4. Having sprinkled him (with water) with the Apohishthiya-hymn (Rig-veda X, 9),
5. Having adorned him,
6. Having dressed him with two garments with (the verse), 'The garments both of you' (Rig-veda I, 152, 1),
7. He then puts on him a golden ornament (with the words), 'Giving life and vigour' (Vagasaneyi Samhita XXXIV, 50).
8. With (the verse), 'Mine, Agni, be vigour' (Rig-veda X, 128, 1), the veiling (of the head is done).
9. With (the verse), 'Long be thy hook' (Rig-veda VIII, 17, 10) he takes a bamboo staff.
10. Let him sit that day in solitude.
11. With (the verses), 'O tree! with strong limbs,' and, 'A ruler indeed' (Rig-veda VI, 47, 26; X, 152, 1) let him mount the chariot.
12. (Before returning home) let him first approach a place where they will perform Argha for him with a cow or a goat.
13. Or let him return (making his start) from cows or from a fruit-bearing tree.
14. With (the verses), 'Indra, give us best goods,' and, 'Be friendly, O earth' (Rig-veda II, 21, 6; I, 22, 15) he descends (from the chariot).
15. Let him eat that day his favourite food.
16. To his teacher he shall give (that) pair of garments, the turban, ear-rings and jewel, staff and shoes, and the parasol.

KHANDA 2.

1. If he wishes to have a house built, he draws with an Udumbara branch three times a line round (the building-ground) with (the words), 'Here I include the dwellings for the sake of food,' and sacrifices in (its) centre on an elevated spot,
2. (With the texts,) 'Who art thou? Whose art thou? To whom do I sacrifice thee, desirous of (dwelling in the) village? Svaha!

'Thou art the gods' share on this (earth). From here have sprung the fathers who have passed away. The ruler has sacrificed, desirous of (dwelling in the) village, not omitting anything that belongs to the gods. Svaha!'
3. Having had the pits for the posts dug,
4. He pours water-gruel into them,
5. And with (the verse), 'This branch of the immortal one I erect, a stream of honey, promoting wealth. The child, the young one, cries to it; the cow shall low to it, the unceasingly fertile one'--he puts an Udumbara branch which has been besmeared with ghee into the pit for the right door-post.

6. 'This branch of the world I establish, a stream of honey, promoting wealth. The child, the young one, cries to it; the cow shall low to it that has a young calf'--thus to the left.

7. In the same way at the two (pits) to the south, to the west, and to the north.

8. With (the verse), 'This branch of this tree, that drops ghee, I erect in the immortal. The child, the young one, cries to it; cows shall flock to it, unceasingly fertile ones'--he erects the chief post.

9. 'May the young child come to it, may the calf . . . .; may they come to it with a cup of Parisrut, with pots of curds.

KHANDA 3.

1. 'Stand here, O post, firm, rich in horses and cows, . . . ; stand safely, dropping ghee; stand here, fixed in the ground, prosperous, long-lasting(?), amid the prosperity of people who satiate themselves. May the malevolent ones not reach thee!

'Hither are called the cows; hither are called goats and sheep; and the sweet essence (?) of food is called hither to our house.

'Stand fast in the Rathantara; recline on the Vamadevya; establish thyself on the Brihat'--with (these texts) he touches the chief post.

2. When the house has been built conformably (to its proper dimensions), he touches the posts.

3. The two (posts) to the east with (the words), 'Truth and faith!'

4. Those to the south with (the words), 'Sacrifice and gift!'

5. Those to the west with (the words), 'Strength and power!'

6. Those to the north with (the words), 'The Brahman and the Kshatra!

7. 'Fortune the pinnacle, law the chief post!

8. 'Day and night the two door jambs!'

9. 'The year the roof!'

10. With (the verse), 'A bull, an ocean' (Rig-veda V, 47, 3) let him bury an anointed stone under the pinnacle.

KHANDA 4.

1. At the sacrifice to Vastoshpati--

2. Having established the (sacred) domestic fire outside with (the words), 'I place (here) Agni with genial mind; may he be the assembler of goods. Do no harm to us, to the old nor to the young; be a saviour to us, to men and animals'!--

3. Having put a new water-pot on fresh eastward-pointed Kusa-grass,

4. And spoken over it (the words), 'Unhurt be our men, may our riches not be squandered!'--

5. He sacrifices three oblations in the forenoon with the Stotriya text of the Rathantara with repetition and Kakubh-forming;

6. (Three oblations with the Stotriya) of the Vamadevya at midday;

7. Of the Brihat in the afternoon;
8. The four Mahavyahritis, the three verses, 'Vastoshpati!' (Rig-veda VII, 54, 1-3), (the single verses,) 'Driving away calamity,' (and) 'Vastoshpati, a firm post' (Rig-veda VII, 55, 1; VIII, 17, 14), and to (Agni) Svishtakrit a tenth oblation of cooked food at night.

9. Taking with himself his eldest son and his wife, carrying grain, let him enter (the house with the words), 'Indra's house is blessed, wealthy, protecting; that I enter with my wife, with offspring, with cattle, with increase of wealth, with everything that is mine.'

KHANDA 5.

1. 'To every able one, to every blissful one, to you I turn for the sake of safety, of peace. Free from danger may we be. May the village give me in charge to the forest. All! give me in charge to the great one,'--thus (he speaks) when leaving the village.

2. 'May the forest give me in charge to the village. Great one! give me in charge to the all'--thus (he speaks) when entering the village, not without (carrying) something (with himself, such as fuel, flowers, &c.)

3. I enter the blessed, joyful house, which does not bring death to men; manly (I enter) that which is rich in men. Bringing refreshment, dropping ghee (we enter the house) in which I shall joyfully rest'--this verse is constantly to be pronounced (when he enters the house).

KHANDA 6.

1. One who has not set up the (sacred Srauta) fires, when setting out on a journey, looks at his house.

2. (He murmurs the text,) 'Do ye both, Mitra and Varuna, protect this house for me; unscathed, undisturbed, may Pushan guard it till our return,'

3. And murmurs (the verse), 'Upon the path we have entered' (Rig-veda VI, 51, 16).

KHANDA 7.

1. When he then returns from his journey, he looks at his house (and says),

2. 'House, do not fear, do not tremble; bringing strength we come back. Bringing strength, joyful and wise, I come back to thee, to the house, rejoicing in my mind.

'That of which the traveller thinks, that in which dwells much joy, that I call the house. May it know us as we know it.

'Hither are called the cows; hither are called goats and sheep; and the sweet essence (?) of food is called hither to our house.'

3. Having approached the (sacred) domestic fire with the verse, 'This Agni is glorious to us, this is highly glorious. Worshipping him (?) may we suffer no harm; may he bring us to supremity'--

4. Let him pronounce auspicious words.

5. When accepting the water for washing the feet he says, 'The milk of Virag art thou; may I obtain the milk of Virag; in me (may) the milk of Padya Virag (dwell)'

KHANDA 8.

1. When one who has not set up the (sacred Srauta) fires, is going to partake of the first-fruits (of the harvest), let him sacrifice to the Agrayana deities with (Agni) Svishtakrit as the fourth, and with the word SVAHA, on his (sacred) domestic fire.
2. Having recited over (the food) which he is going to eat (the formula), 'To Pragapati I draw thee, the proper portion, for luck to me, for glory to me, for food to me!'--

3. He thrice eats of it, sprinkling it with water, with (the verse), 'From the good you have led us to the better, ye gods! Through thee, the nourishment, may we obtain thee. Thus enter into us, O potion, bringing refreshment; be a saviour to us, to men and animals!'

4. With (the verse), 'This art thou, breath; the truth I speak This art thou; from all directions thou hast entered (into all beings). Thou driving away old age and sickness from my body be at home with me. Do not forsake us, Indra!--he touches the place of the heart;

5. With (the words), 'The navel art thou; do not fear; the knot of the breathing powers art thou; do not loosen thyself,' (he touches) the navel;

6. With the verse, 'Bliss with our ears' (Rig-veda I, 89, 8), (lie touches) the limbs as stated (in that verse);

7. Worshipping the sun with the verse, 'Yonder eye' (Rig-veda VII, 66, 16).

KHANDA 9.

1. 'May the noisy (goddesses) keep you away from slaughtering hosts. May the entire share, O cows, that belongs to this lord of cows, suffer no harm among you--(and)

'May Pushan go after our cows' (Rig-veda VI, 54, 5)--this he shall speak over the cows when they go away (to their pasture-grounds).

2. 'May Pushan hold' (Rig-veda VI, 54, 10), when they run about.

3. 'May they whose udder with its four holes is full of sweet and ghee, be milk-givers to us; (may they be) many in our stable, rich in ghee!--and, 'The cows have come' (Rig-veda VI, 28), when they have come back.

4. The last (verse) when he puts them in (into the stable).

5. The hymn, 'Refreshing wind' (Rig-veda X, 169), (he recites over the cows), when they are gone into the stable.

KHANDA 10.

1. The new moon that follows after the Phalguna full moon, falls under (the Nakshatra) Revati: on that (new moon day) he shall have the marks made (on his cattle),

2. With (the words), Thou art the world, thousandfold prospering. To Indra may exertion (?) give thee. Inviolate art thou, unhurt, sap, food, protection. For as many (cows) I shall do this now, for more (than these) may I do it in the latest year.'

3. Of that (cow) that calves first let him sacrifice the biestings with the two verses, 'Yearly the milk of the cow' (Rig-veda X, 87, 17. 18).

4. If she brings forth twin-calves, let him sacrifice with the Mahavyahrnis, and give the mother of the twins (to the Brahmanas).

KHANDA 11.

1. Now (follows) the Vrishotsarga (i.e. setting a bull at liberty).

2. On the Karttika full moon day or on that day of the Asvayuga (month) that falls under (the Nakshatra) Revati--

3. He sacrifices, after having kindled amid the cows a well-inflamed fire, Agya oblations (with the words),
4. Here is delight; take delight here. Svaha! Here is still-standing; here is (your) own still-standing. Svaha!

'I have let the calf join its mother. May the calf, sucking its mother's breast, support increase of wealth among us. Svaha!'

5. With the verse, 'May Pushan go after our cows' (Rig-veda VI, 54, 5) he sacrifices from (a mess of sacrificial food) belonging to Pushan.

6. Having murmured the Rudra-(hymns),
7. (He takes) a one-coloured, two-coloured, or three-coloured (bull),
8. Or one that protects the herd,
9. Or that is protected by the herd,
10. Or it may also be red.
11. It should have all its limbs complete, and be the finest (bull) in the herd.
12. Having adorned that (bull),
13. And the four best young cows of the herd, having adorned those too,
14. (He says,) 'This young (bull) I give you as your husband; sporting with him, your lover, walk about. Do not desert us (?), being joined (with us) from your birth. In increase of wealth, in food may we rejoice. Svaha!'
15. When (the bull) is in the midst (of the cows), he recites over (them), 'Refreshing,' &c. (Rig-veda X, 169, I seq.) down to the end of the Anuvaka.
16. With the milk of all of them he shall cook milk-rice and feed Brahmanas with it.

KHANDA 12.

1. After the Agrahayani (or the full moon day of the month Margasirsha) (follow) the three Ashtakas in the second fortnight (of the Margasirsha and of the two following months).
2. At the first of these he sacrifices vegetables,
3. With (the verse), 'She who shone forth first is this (earth); she walks, having entered into this (earth). The wife has brought forth (children), the new-creating mother. May the three powers follow her. Svaha!'
4. Now (the oblation for Agni) Svishtakrit,
5. With (the verses), 'She in whom Yama, the son of Vivasvat, and all gods are contained, the Ashataka whose face is turned to all sides, she has satiated my desires.

'They call thy teeth "the pressing-stones;" thy udder is (Soma) Pavamana; . . . . are the months and half-months. Adoration to thee, O glad-faced one! Svaha!'

KHANDA 13.

1. At the middle (Ashtaka) and in the middle of the rainy season,
2. The four Mahavyahritis (and) the four (verses), They who have thirsted' (Rig-veda X, 15, 9 seq.): having quickly recited (these verses) he shall sacrifice the omentum;
3. Or (he shall do so) with the verse, 'Carry the omentum, Gatavedas, to the Manes, where thou knowest them in the world of virtue. May streams of fat flow to them; may the wishes of the sacrificer be fulfilled. Svaha!'
4. (Then follow) the four Mahavyahritis (and) the four (verses), 'They who have thirsted' (see Sutra 2): (thus is offered) an eightfold oblation of cooked food, together with the cut-off portions.

5. Or, 'Interposed are the mountains; interposed is the wide earth to me. With the sky and all the points of the horizon I interpose another one instead of the father. To N.N. svaha!

'Interposed to me are the seasons, and days and nights, the twilight's children. With the months and half-months I interpose another one instead of the father. To N.N. svaha!

'With the standing ones, with the streaming ones, with the small ones that flow about: with the waters, the supporters of all I interpose another one instead of the father. To N.N. svaha!

'Wherein my mother has done amiss, going astray, faithless to her husband, that sperm may my father take as his own; may another one fall off from the mother. To N.N. svaha!--these four (verses) instead of the Mahavyahritis, if (the sacrificer) is an illegitimate child.

6. Or milk-rice (should be offered).

7. On the next day the Anvashtakya ceremony (i.e. ceremony following the Ashtaka) in accordance with the rite of the Pindapitriyagna.

KHANDA 14.

1. On the last (Ashtaka) he sacrifices cakes,

2. With the words, 'The Ukthya and the Atiratra. the Sadyahkri together with the metre--Ashtaka! Preparer of cakes! Adoration to thee, O glad-faced one. Svaha!

3. A cow or a goat is the animal (to be sacrificed), or a mess of cooked food (should be offered).

4. Or he may optionally offer food to a cow.

5. Or he may optionally burn down brushwood in the forest and say, 'This is my Ashtaka.'

6. But let him not neglect to do (one of these things). But let him not neglect to do (one of these things).

Here ends the Third Adhyaya.

ADHYAYA IV

KHANDA 1.

1. Let him offer (Sraddha oblations) every month to the fathers.

2. Having invited an uneven number of Brahmanas, versed in the Veda, at least three, to sit down as (representing) the fathers,

3. And having strewn sesamum into an uneven number of water-pots,

4. He shall pour them out over the hands of the Brahmanas, assigning (this gift) to them with the words, 'N.N.! This to thee!'

5. After this they should be adorned;

6. And after he has (respectfully) spoken to them, and has put food into the fire,

7. Assigning (the food) to them with the words, 'N.N.! This to thee!' he shall cause them to eat.

8. While they are eating, he shall murmur the Mahavyahritis, the Savitri, the Madhuvatiya-verses (Rig-veda I, 90, 6 seq.), and verses addressed to the Manes and to (Soma) Pavamana.

9. When they have finished with eating, he shall offer the lumps (of flour).

10. Before (their dinner he shall offer) the lumps, according to some (teachers).
11. Behind (these he places the lumps) for their wives, putting something between (these and the preceding ones).
12. To the Brahmanas he shall announce the remnants.
13. The rites of the putting (of food) into the fire (see Sutra 6), &c. have been declared (in the Srauta-sutra) by the Pindapitriyagna.

**KHANDA 2.**

1. Now (follows) the Ekoddishta (i.e. the Sraddha ceremony directed to a single dead person),
2. With one strainer,
3. One (pot of) Argha-water,
4. One lump (of flour).
5. No inviting (takes place here), nor the putting (of food) into the fire, nor (do) the Visve devas (take part in this ceremony). ‘Relished?’—thus are they to be asked whether they are satiated. ‘May it approach (the fathers),’ instead of ‘imperishable.’
6. ‘Be satisfied,’ when sending them away.
7. Thus through one year, when one has died.
8. And (then) omission of the fourth one.

**KHANDA 3.**

1. Now (follows) the Sapindikarana (i.e. reception of a dead person into the community of Pinda-offerings with the other Manes).
2. When one year has elapsed, or three half-months,
3. Or on a day when something good happens,
4. He fills four water-pots with sesamum, scents, and water,
5. Three for the fathers, one for the (newly) dead person,
6. And pours the pot that belongs to the (newly) dead person out into the pots of the fathers with the two verses, ‘They who commonly’ (Vagasaneyi Samhita XIX, 45. 46).
7. Thus also the lump (of flour).
8. This is the Sapindikarana.

**KHANDA 4.**

1. Now (follows) the Abhyudayika (i.e. the Sraddha ceremony referring to good luck).
2. In the fortnight of the increasing moon, on an auspicious day,
3. After the sacrifice to the mothers has been performed,
4. And an even number of (Brahmanas) versed in the Veda have been invited to sit down;
5. In the forenoon;
6. The rite is performed from left to right.
7. The murmuring with the omission of the verses belonging to the Manes.
8. The Darbha blades are straight.
9. Barley is to be used instead of sesamum.
10. The lumps are mixed with curds, jujube fruits, fried grain.
11. On inviting (the Manes, he should say), 'The Nandimukha (glad-faced?) Manes will I invite,'
12. 'May the Nandimukha Manes be rejoiced,' instead of 'imperishable.'
13. 'The Nandimukha Manes will I make speak,' when he makes (the Brahmanas) speak.
14. '(Was it) well done?'--thus are they to be asked whether they are satiated.
15. The rest is the same (as in the other kinds of Sraddha rites), as far as it is not (by contrary rules).

**KHANDA 5.**

1. Now (follows) the Upakarana (i.e. the ceremony by which the annual course of study is opened).
2. When the herbs appear, under the Nakshatra Hasta or Sravana,
3. Let him make oblations of the flour of fried barley and of grains, mixed with curds and ghee, with the (whole) Veda, verse by verse: thus say some (teachers).
4. Or with the first verses of the Suktas and Anuvakas.
5. With the first verses of the Adhyayas and of the sections belonging to the (different) Rishis, according to Mandukeya.
6. But Kaushitaki has said:
7. 'I praise Agni the Purohita' (Rig-veda I, 1, 1), this one verse,
8. 'The Kushumbhaka (mungoose?) has said it;' 'If thou criest, O bird, announce luck to us;' 'Sung by Gamadagni;' 'In thy abode the whole world rests;
9. 'Come to our sacrifice, O you that are worthy of sacrifice, with care;' 'Whosoever, be he ours, be he alien;' 'Look on, look about;' 'Come here, Agni, the Maruts' friend;' 'The oblation, O king, cooked for thee;' each time two verses,
10. 'That blessing and bliss we choose'--this one verse (the first and last verse of each Mandal).
11. (Taking something) of the remnants of the sacrificed (food) they partake of that sacrificial food with this (verse), 'I praised Dadhikravan' (Rig-veda IV, 39, 6).
12. They sip water, sit down,
13. Murmur the Mahavyahritis, the Savitri, and the auspicious hymns commencing from the beginning of the Veda,
14. And cause the teacher to pronounce auspicious wishes.
15. Of this (ceremony) it is also said,
16. 'Desirous (of acquiring) for the hymns inexhaustible vigour, reverence, and also soundness, the Rishis, by the power of their austerities, have discovered the Upakarman.
17. 'Therefore a constant performer of the six kinds of works should, in order that his Mantras might be successful, perform the Upakarman--so they say--if he wishes for success of his (holy) works.
18. 'At the time of the Upakarman and of the Utsarga an interruption (of the Veda-study) shall take place for (three days and) three nights, likewise at the Ashtakas for one day and one night, and so on the last night of each season.'

**KHANDA 6.**

1. On the first day of the bright fortnight of Magha,
2. To the north-east,
3. In a place covered with herbs,
4. Having murmured the hymns sacred to the Sun, 'Upwards that Gatavedas' (Rig-veda I, 50), 'The bright face of the gods' (I, 115), Adoration to Mitra's (eye)' (X, 37), 'From the sky (where he dwells) may Surya protect us' (X, 158),
5. And having thrown clods of earth (on the ground) to the different quarters (of the horizon), from the left to the right, with the hymn, 'A ruler indeed' (Rig-veda X, 152), verse by verse,
6. And having satiated (with water) the Rishis, the metres, the deities, faith and insight, and the fathers man by man,
7. They interrupt (the study of) the hymns for six months and a half,
8. Or for five and a half.
9. But if they (wish to) recite them (nevertheless), let the recitation go on after a pause of one day and one night.

KHANDA 7.

1. Now the interruption (of the Veda recitation):--
2. In the case of prodigies until the same time (next day),
3. And in the case of other miracles;
4. In the case of lightning, thunder, and rains (the recitation shall be interrupted) till the twilight has thrice passed;
5. At a Sraddha-dinner for one day;
6. If a death (of relations) or birth has happened, for ten days;
7. On the fourteenth days (of the fortnights), the new moon days, and the Ashtaka days,
8. And on misty days.
9. And when the teacher has died, for ten days;
10. When he has heard of it, for three days;
11. And (on the death) of those whose family-head he is.
12. On receiving (gifts) as at the Sraddha.
13. On (the death of) a fellow-student;
14. When he has followed (the funeral of) a dead person,
15. And when he has laid down the lumps of flour to the fathers.
16. At night;
17. During twilight;
18. On the full and change of the moon;
19. After sunset;
20. In the neighbourhood of a Sudra;
21. When the sound of a Saman is heard;
22. On a burial ground;
23. In a wilderness which belongs to the village;
24. In a village where a corpse is;
25. On seeing forbidden sights;
26. On hearing what is forbidden;
27. On smelling a foul smell;
28. If a high wind blows;
29. If a cloud emits (heavy) rain;
30. On a carriage road;
31. And while the sound of a lute is heard;
32. While being on a chariot;
33. (In the neighbourhood) of a dog as (in that) of a Sudra;
34. Having climbed up a tree;
35. Having descended into a pit;
36. (Immersed) in water;
37. While anybody cries;
38. While suffering bodily pain;
39. While he is naked;
40. Whilst impure with the remnants of food
41. On a bridge;
42. On the occasion of the shaving of the hair and the beard until the bath;
43. While being rubbed;
44. While bathing;
45. When having sexual intercourse;
46. While being anointed;
47. (In the neighbourhood) of a man who has to touch corpses (a corpse-bearer, &c.), of a woman that has recently been confined, or that has her courses, as (in the neighbourhood) of a Sudra;
48. With veiled hands;
49. In an army;
50. In presence of a Brahmana who has not had his meal, and of cows (that have eaten nothing);
51. When (these impediments) have passed, let them (continue to) recite (the Veda).
52. Should any of these cases arise against his will, let him (continue to) recite after having held his breath and looked at the sun.
53. (The same rules hold good,) except (those regarding) lightning, thunder, and rain, for (the study of) the Kalpa. During the five months and a half (they have to behave) as while it rains.
54. Thereof it is also said,
55. 'Food, water, roots and fruits, and whatsoever else Sraddha-food there may be: even when he has (only) accepted thereof, the study should be interrupted; the Brahmana's hand is his mouth; so it is taught.'
KHANDA 8.

1. And to (students) who have been duly initiated he shall set forth (the Veda);
2. The teacher sitting to the east or to the north, the other one to the south, with his face turned to the north.
3. Or two (students shall be so seated).
4. But more (than two) as there is room (for them).
5. He should not sit on a high seat in presence of a Guru,
6. Nor on the same seat (with him),
7. Nor with outstretched feet,
8. Nor stretching his arms under his knees,
9. Nor leaning his body (against a support), to. Nor forming with his feet a lap,
10. Nor holding his feet like an axe.
12. After (the student) has said, Recite, sir!' the teacher shall cause him to pronounce the syllable OM.
13. 'OM,' replies the other.
15. When he has recited, he embraces (his teacher's feet),
16. Says, 'We have finished, sir!' and (goes away) according to his business.
17. (He shall say,) 'Leave! Pause meanwhile!' according to some (teachers).
18. Let no one step between (a teacher and students) who study.
19. Let no one change his place during the recitation.
20. Should any fault be committed, let him fast three days, or one day and one night, repeat the Savitri as long as he can, and give something to the Brahmanas; then after an interruption of one day and one night the study should go on.

KHANDA 9.

1. Having bathed,
2. And having submerged himself at the time prescribed for the bath, he satiates the deities:
3. 'Agni may satiate himself; Vayu may satiate himself; Surya may satiate himself; Vishnu may satiate himself; Pragapati may satiate himself; Virupaksha may satiate himself; Sahasraksha may satiate himself; Soma, Brahman, the Vedas, the gods, the Rishis, and all the metres, the word Om, the word VASHAT, the Mahavyahritis, the Savitri, the sacrifices, heaven and earth, the Nakshatras, the air, days and nights, the numbers, the twilights, the oceans, the rivers, the mountains, fields, herbs, trees, Gandharvas and Apsaras, the serpents, the birds, the Siddhas, the Sadhyas, the Vipras, the Yakshas, the Rakshas, the beings that have these (Rakshas, &c.) at their end, may satiate themselves.
'I satiate the Sruti; I satiate the Smriti; I satiate the firmness; I satiate the delight; I satiate the success; I satiate the thought; I satiate belief and insight, and the memory, cows and Brahmanas, movable and immovable things. All beings may satiate themselves!'--so far with the sacrificial cord suspended over the left shoulder.
KHANDA 10.

1. Now with the sacrificial cord suspended over the right shoulder,
2. Looking in the direction that belongs to the Manes (i.e. the south):
3. 'The (Rishis) of the hundred (Rikas), the (Rishis) of the middle (Mandalas), Gritsamada, Visvamitra, Gamadagni, Vamadeva, Atri, Bharadvaga, Vasishtha, the Pragathas, the (Rishis) of the Pavamana hymns, the (Rishis) of the short hymns and of the long hymns, Sumantu, Gaimini, Vaisampayana, Paila, the Sutras, the Bhashyas, Gargya, Babhru, Babhravya, Mandu, Mandavya, Gargi vakaknavi, Vadava Pratitheyi, Sulabha Maitreyi (may satiate themselves).

'I satiate) Kahola Kaushitaki, Mahakaushitaki, Suyagna Sankhayana, Asvalayana, Aitareya, Mahaitareya, Bharadvaga, Gatukarnya, Paimyga, Mahapangya, Bashkala, Gargya, Sakalya, Mandukeya, Mahadamatra, Audavahi, Mahaudavahi, Sauyami, Saunaki, Sakapuni, Gautami; and whatsoever other teachers there are, may they all satiate themselves.

4. 'The fathers man by man.
5. 'The ancestry of the father may satiate itself.
6. 'The ancestry of the mother may satiate itself.'

KHANDA 11.

1. Let him not look at a naked woman, except during sexual intercourse,
2. Nor (look) at the sun while it rises or sets,
3. At an enemy,
4. At an evil-doer,
5. At a person that has to touch dead bodies.
6. Let him not talk with a woman who has recently been confined or who has her courses,
7. Nor with those (mentioned before).
8. Let him not eat food from which its strength is taken away.
9. Let him not do his work with implements wasted by use.
10. Let him not eat together (with his wife),
11. Nor remnants (of food).
12. Remnants of (food belonging to the) Manes, gods, guests, and servants he may eat.
13. Gleaning ears of corn, receiving alms unasked for, or for which he has asked the good, performing sacrifices for others, are the means of livelihood;
14. (Of these) each preceding one is the more respectable.
15. Or if (his livelihood) cannot be gained (in one of the ways mentioned), let him follow the occupation of a Vaisya.
16. (He shall be) careful about his duties towards Manes and gods.
17. In due time (he shall) have intercourse with his wife.
18. He shall not lie down (to sleep) in the day-time,
19. Nor during the first or the last watch of the night.
20. Let him not sit on the bare ground.
21. He shall constantly perform the prescribed duties regarding the use of water.
22. (And constantly) have his sacrificial cord suspended over his left shoulder.
23. Let him not abandon his teacher,
24. Except on (his teacher's) command,
25. Or with (his) permission.

KHANDA 12.

1. Every day he shall respectfully salute his teacher,
2. And his Gurus,
3. A Srotriya when meeting him,
4. When he returns from a journey, (also) one who is not a Srotriya.
5. In the words, 'I am N.N., sir!' pronouncing his own name, crossing his hands (so as to seize with his right hand the right foot, and with his left hand the left of the other person).
6. (The person who has been thus saluted, in reply addressing him with his name,) 'N.N.!' and seizing his hands, pronounces a wish to him.
7. Let him not go to a sacrifice without being chosen (thereto).
8. And let him beware of (doing) wrong.
9. Let him not go to assemblies of people.
10. If he has come upon (such assemblies), let him not point out (anything evil) against (anybody).
11. He shall not be a reviler, nor slanderous, nor a wanderer from house to house, nor a prattler.
12. He shall not walk alone,
13. Nor naked,
14. Nor with veiled hands.
15. Gods'-houses (he shall walk round) keeping the right side turned to them.
16. Let him not run.
17. Let him not spit.
18. Let him not scratch himself.
19. Let him not look on urine and excrements.
20. Let him sit with veiled head,
21. Not on the bare (ground),
22. If he has only one garment, suspending his sacrificial cord on his ear,
23. Not turning his face to the sun,
24. Nor his rump,
25. In the day-time with his face to the north, at night to the south.
26. He shall not (eject) phlegm into water, nor in the neighbourhood (of water).
27. He shall not climb up a tree.
28. He shall not look down into a well.
29. He shall not go to an execution-place,  
30. And in no case to a cemetery.  
31. Let him bathe day by day with his clothes on.  
32. When he has bathed, let him put on another garment before he is dry.

**KHANDA 13.**  
1. Under (the Nakshatra) Rohini he shall have the ploughing done.  
2. Before it is done, he shall offer at the eastern boundary of his field a Bali to Heaven and Earth.  
3. With a verse sacred to Heaven and Earth and with the words, 'Adoration to Heaven and Earth!' (he performs his) worship (to Heaven and Earth).  
4. When the plough is being put into motion first, let a Brahmana touch the plough reciting this (verse), 'For luck may us the plough-shares' (Rig-veda IV, 57, 8).  
5. 'Through the lord of the field'--with (this hymn) (Rig-veda IV, 57), verse by verse, to the different directions (of the sky), from left to right, worship is done.

**KHANDA 14.**  
1. When going to cross water, he performs the Svastyayana (ceremony for lucky progress).  
2. He sacrifices thrice with his joined hands full of water into the waters, with the words, 'Adoration to the Sea, the child of the reed! Adoration to Varuna, the lord of righteousness! Adoration to all rivers!'--  
3. Murmuring, 'May Visvakarman, the father of them all, relish the food offered.'  
4. Against the stream for flowing (waters); up into the air for standing ones.  
5. Should he while crossing apprehend any danger, let him murmur the hymn of Vasishtha, 'The eldest of which is the sea' (Rig-veda VII, 49); this (will serve to him as) a boat.

**KHANDA 15.**  
1. The Sravana (oblation) he offers on the full moon day that falls under (the Nakshatra) Sravishthas, of the flour of fried barley, or of cooked food,  
2. With (the words), 'To Vishnu svaha! To (the Nakshatra) Sravana svaha! To the full moon of Sravana svaha! To the rainy season svaha!'  
3. Having established the (sacred) domestic fire outside, and having mixed together fried grain and the flour of fried barley with butter, he sacrifices--  
4. With (the words), 'To the Lord of the celestial Serpents svaha! To the celestial Serpents svaha!'  
5. Having placed to the north of the fire a new water-pot on eastward-pointed, fresh Kusa grass,  
6. With (the words), 'May the Lord of the celestial Serpents wash himself! May the celestial Serpents wash themselves!'--he pours water into it.  
7. With (the words), 'May the Lord of the celestial Serpents comb himself! May the celestial Serpents comb themselves!'--he makes movements with a comb.  
8. With (the words), 'May the Lord of the celestial Serpents paint himself! May the celestial Serpents paint themselves!'--he pours out portions of paint.  
9. With (the words), 'May the Lord of the celestial Serpents tie (this) to (himself)! May the celestial Serpents tie (this) to themselves!'--he offers flowers.
10. With (the words), 'May the Lord of the celestial Serpents clothe himself! May the celestial Serpents clothe themselves!'--he offers a thread.

11. With (the words), 'May the Lord of the celestial Serpents anoint (his eyelashes)! May the celestial Serpents anoint (their eyelashes)!!--he spirits out (small portions of collyrium) with a young Kusa shoot.

12. With (the words), 'May the Lori of the celestial Serpents look (at himself)! May the celestial Serpents look (at themselves)!--he makes them look in a mirror.

13. With (the words), 'Lord of the celestial Serpents, this is thy Bali! Celestial Serpents, this is your Bali!'--he makes a Bali-offering.

14. In the same way for the aerial (Serpents).

15. For those dwelling in the directions (of the horizon).

16. For the terrestrial ones.

17. (He repeats these Mantras) thrice each time, the first (part) with higher voice each time,

18. The second (part) with lower voice each time.

19. In this way he shall offer day by day with the spoon, in small portions, a Bali of the flour of fried barley with water, down to the Pratyavarohana (or the ceremony of the 'redescent'), at night, keeping silence.

20. And (his wife) shall put (it) down silently.

21. The close of the ceremony is the same as the beginning.

22. With (the verse), 'The good protectress' (Rig-veda X, 63, 10), let him ascend the (high) couch.

**KHANDA 16.**

1. On the full moon day of Asvayuga a milk-rice oblation to Indra.

2. Having sacrificed Agya with (the words), 'To the two Asvins svaha! To the two Asvayug svaha! To the full moon of Asvayuga svaha! To the autumn svaha! To Pasupati svaha! To the tawny one svaha!'--

3. He shall sacrifice a mixture of curds and butter with this hymn, 'The cows came hither' (Rig-veda VI, 28), verse by verse.

4. That night they let the calves join their mothers.

5. Then feeding of the Brahmanas.

**KHANDA 17.**

1. On the Agrahayani full moon day he shall redescent,

2. (Or) under (the Nakshatra) Rohini, or under the Proshthapadas.

3. In the morning, having taken a handful of Sami leaves, Madhuka flowers, reeds, Apamarga plants, and of Sirisha, Udumbara, Kusa shoots, and jujube fruits, and an earth-clod (taken) out of a furrow,

4. Having put (all that) into a water-pot,

5. And, after he has quickly repeated the Mahavyahritis and the Savitri, having repeatedly immersed (it) therein with this hymn, 'May he burn away from us pain' (Rig-veda I, 97), he shall drive away the evil from the persons standing under his protection, from left to right, and pour out (the water) to the north.
6. A Madhuparka is the fee for the sacrifice.

**KHANDA 18.**

1. 'May summer, winter and spring, autumn and rainy season be well-ordered to us. May we be under the safe protection of these seasons, and may they last (to us) through a hundred years. Svaha!

   Beat away, O white one, with thy foot, with the forefoot and with the hind-foot, these seven daughters of Varuna and all that belong to the king's tribe. Svaha!

   'To the white one, the son of Vidarva svaha! To Vidarva svaha! To Takshaka Vaisaley svaha! To Visala svaha!!--with (these words) he sacrifices (oblations) of Agya.

2. 'May a good winter, a good spring, a good summer be bestowed (on us). May the rains be to us happy rains; may the autumns be blessed to us.'

3. With (the verse), 'Blessing on us, Mitra' (Rig-veda I, 90, 9), he sweeps (the floor) with a Palasa branch,

4. Sprinkles (it with water) with (the verse), 'From the sea the wave' (Rig-veda IV, 58, 1),

5. And spreads out a layer (of straw) with (the verse), 'Be soft, O earth' (Rig-veda I, 22, 15).

6. They then lie down on their sides, the eldest one to the right hand--

7. With (the words), 'In the Brahman I establish myself, in the Kshatra,' on (their) right (sides);

8. With (the words), 'Among the horses I establish myself, among the cows,' on (their) left (sides);

9. With (the words), 'Among the cattle I establish myself, in prosperity,' on (their) right (sides);

10. With (the words), 'Among offspring I establish myself, in food,' on (their) left (sides).

11. With (the verse), 'Arise, the living' (Rig-veda I, 113, 16), they arise.

12. During that night they lie on that layer.

13. Afterwards where they like.

**KHANDA 19.**

1. On the full moon day of Kaitra,

2. (Taking) jujube leaves, and making of meal (images) of couples of animals as it happens.

3. A figure with prominent navel to Indra and Agni.

4. Balls to Rudra.

5. According to custom the Nakshatras and (their?) images (?). According to custom the Nakshatras and (their?) images (?)

Here ends the Fourth Adhyaya.

**ADHYAYA V**

**KHANDA 1.**

1. Now when he intends to set out on a journey, he makes (his sacred) fire enter into himself, (or) into the two kindling sticks, or into (an ordinary) log of wood,

2. Once with (the text), 'Come, enter into my Pranas,' twice silently.

3. Or with (the verse), 'This is thy womb' (Rig-veda III, 29, to) he warms the two kindling sticks,

4. Or an (ordinary log of) wood.
5. And before sunset the kindling (by attrition),
6. And at the time of the Vaisvadeva sacrifice.
7. Having carried a common fire to a place that has been smeared (with cowdung), which is elevated, and which has been sprinkled (with water), he makes (the sacred fire) redescend (from its receptacle, with the formula), 'Redescend!'
8. If the fire goes out, he sacrifices the two Sarvaprayaskitta oblations (oblations for general expiation) and (other oblations) with (the formulas), 'Protect us, Agni, that we may prosper. Svaha! Protect us that we may obtain all wealth. Svaha! The sacrifice protect, O resplendent one! Svaha! Protect everything, O hundredfold wise one. Svaha!'
9. In the case of a breach of his vow let him fast and sacrifice (an oblation) of Agya with (the verse), 'Thou, Agni, art the lord of the vow' (Rig-veda VIII, 11, 1).

**KHANDA 2.**

1. Now about (the consecration of) ponds, wells, and tanks.
2. In the bright fortnight, or on an auspicious Tithi,
3. Having cooked barley-grains with milk,
4. He shall sacrifice with the two (verses), 'Thou hast us, Agni' (Rig-veda IV, 1, 4. 5), (and with the verses), 'We propitiate thy wrath' (I, 24, 14), 'This my prayer, Varuna' (I, 25, 19), 'Loosen the highest, Varuna' (I, 24, 15), 'This prayer of the man who exercises himself' (VIII, 42, 3),
5. (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 (of the horizon), beginning with that belonging to Varuna (i.e. the west), from left to right.
6. in the centre he makes oblations with milk with (the verses), 'Having eyes all around' (Rig-veda X, 81, 3), 'This has Vishnu' (Rig-veda I, 22, 17),
7. Plunging (into the water) with (the verse), 'Whatever here' (Rig-veda VII, 89, 5).
8. A cow and a pair of clothes is the fee for the sacrifice.
9. Then feeding of the Brahmanas.

**KHANDA 3.**

1. Now at (the consecration of) a garden: having established the (sacred) fire (in that garden),
2. (And) having prepared a mess of cooked food,
3. He shall sacrifice with (the formulas), 'To Vishnu svaha! To Indra and Agni svaha! To Visvakarman svaha!' (and with the verses), 'Whom the men' (Rig-veda III, 8, 6 seq.), verse by verse.
4. He recites over (the garden), 'O tree with thy hundred branches' (Rig-veda III, 8, 11).
5. The fee for the sacrifice is gold.

**KHANDA 4.**

1. Now if a half-monthly sacrifice has not been performed, one or the other of them, then a mess of rice (is to be offered as an expiation),
2. With (the words), 'To Agni Vaisvanara svaha! To Agni Tantumata svaha!' 
3. In the case of an intermission of the (morning or evening) oblations--
4. (He shall make expiatory oblations), in the evening with (the formula), 'Enlightener of the darkness, adoration! Svaha!'
5. In the morning with (the formula), 'Enlightener of the morning, adoration! Svaha!'
6. After he has sacrificed as many oblations as there had been sacrifices (left out), the sacrifice (itself goes on) as (stated) above.

**KHANDA 5.**

1. If a dove or an owl sits down (on his house),
2. Let him sacrifice with (the hymn), 'O gods, the dove' (Rig-veda X, 165), verse by verse.
3. If he has seen a bad dream or an occurrence boding misfortune,
4. Or when the cawing of a crow is heard in (the dead of) night,
5. And in the case of other prodigies,
6. Let him cook rice-grains with milk,
7. With the milk of a cow that has a calf of the same colour (with her own),
8. But in no case of a black (cow),
9. And let him sacrifice with the night-hymn (Rig-veda X, 127), verse by verse.
10. Having eaten the remnants of those oblations with the Mahavyahritis,
11. And having recited over his ears (the verse), 'Blessing with our ears' (Rig-veda I, 89, 8),
12. And over himself (the verse), 'May a hundred autumns be before us, ye gods' (ibid. 9),
13. He shall give something to the Brahmanas.

**KHANDA 6.**

1. When a disease has befallen him,
2. Let him offer boiled rice-grains with Gavedhuka-grass with (the hymn), 'These (prayers) to Rudra, the strong one, with braided hair' (Rig-veda I, 114), verse by verse.

**KHANDA 7.**

1. If (his wife) gives birth to a child, without the Simantonnayana having been performed,
2. (Or if) the Gatakarman has not been performed (for the child),
3. He places, when ten days have elapsed since (the delivery), the little child in the mother's lap,
4. And after he has sacrificed with the Mahavyahritis, the sacrifice (that had been omitted, is performed) as (stated) above.

**KHANDA 8.**

1. If a post puts forth shoots,
2. Let him prepare a mess of cooked food and offer the boiled rice with the two (verses), 'In that way bringing forth deeds' (Srauta-sutra III, 17, 1), 'Of tawny shape, weighty, a giver of vigour' (Rig-veda II, 3, 9). A
3. Should the pot for the Pranita water, the Agya- pot, any other earthen (vessel) be damaged and leak,
4. He sacrifices the two Sarvaprayaskitta oblations and recites the three verses, 'He who without' (Rig-veda VIII, I, 12 seq.), over the broken (vessel).

5. Should the two (Kusa blades which are used as) strainers be spoiled before the completion of the sacrifice,

6. Let him sacrifice the Sarvaprayaskitta and make new ones with (the verse), 'In the water, Agni' (Rig-veda VIII, 43, 9).

**KHANDA 9.**

1. Now (follows) the Sapindikarana.

2. Let him fill four water-pots (for the Manes) from the father upwards,

3. And prepare in the same way lumps (of flour),

4. And let him distribute the first lump on the (other) three with (the verses), They who commonly, concordantly (dwell) in Yama's realm, the fathers: for them be space, freedom, adoration, sacrifice established among the gods.

'They who commonly, harmoniously (dwell), the living among the living, mine: may their prosperity fall to my lot in this world through a hundred years'--

And with the two (verses), 'Equal the design' (Rig-veda X, 191, 3. 4).

5. In the same way the vessels with Argha water.

6. In the same way for the mother, for a brother, and for a wife that has died before (her husband), adding (the lump belonging to that person) to those (other) lumps.

**KHANDA 10.**

1. If the bees make honey in his house,

2. Let him fast and sacrifice a hundred and eight pieces of Udumbara wood, which are besmeared with curds, honey, and ghee, with the two (verses), 'No (harm) to us in our offspring' (Rig-veda I, 114, 8. 9).

3. And let him murmur the hymn, 'For welfare may Indra and Agni' (Rig-veda VII, 35); and (the same hymn should be used) at all (ceremonies), such as that of the sacrifice after assent has been declared (see above, I, 7, 1).

4. After he has sacrificed seventeen one span long pieces of Palasa wood, he then seizes the Sruva.

5. Fifteen at the full and new moon sacrifices.

6. At the Ashtaka ceremony in the middle of the rainy season there may optionally be three (pieces of wood); the sacrifice as at the Pitriyagna.

**KHANDA 11.**

1. If an anthill arises in his house, the house should be abandoned.

2. Then, after having fasted three nights (and days), he should perform the great expiation.

Here ends the Fifth Adhyaya.
ADHYAYA VI

KHANDA 1.

1. Now, after having paid reverence to Brahman, to the Brahmarishi, to (those who descend from) Brahman's womb, to Indra, Pragapati, Vasishtha, Vamadeva, Kahola Kaushitaki, Mahakaushitaki, Suyagna Sankhayana, Asvalayana, Aitareya, Mahaitareya, Katyayana, Satyayana, Sakalya, Babhru, Babhravya, Mandu, Mandavya, and to all the teachers of the past, we will henceforth explain the rules for the Aranyaka as forming the subject of Svadhyaya (private recitation of a text).

2. The teacher abstains through one day and one night from sexual intercourse and from eating flesh.

3. Raw flesh, a Kandala, a woman that has lately been confined, or that has her courses, seeing blood or persons whose hands have been cut off: (these persons and things he shall know form) impediments for the study.

4. And of the corpse-like (animals?).

5. Those which enter (their dens?) with the mouth first (?).

6. When he has vomited, or when his beard has been shaved,

7. When he has eaten flesh or partaken of a Sraddha or birth dinner,

8. During the days that immediately follow on (days of) study in the village,

9. Three nights (and days), if (he has been) put out of order,

10. (Or has been violently) seized by others,

11. And during the second half of the days that precede (?) the Parvan days,

12. And if fire-flames, lightning, thunder, (heavy) rains, and great clouds appear,

13. And if a storm (blows) that carries away pebbles, as long as that lasts.

1. During four months after the full moon of Ashadha let him not study.

2. Especially the Sakvari verses (are concerned by what has been declared). Such are the rules.

KHANDA 2.

3. Let them go to a clean spot in the north-eastern direction, that receives its light from the east.

4. The drawing of water (should be done) before sunrise,

5. And the entering into the circle with this verse, 'She who smells of salve' (Rig-veda X, 146, 6).

6. The circle should have its entrance to the east or to the north; it should be (praised as) excellent among the people, not too spacious, not too narrow.

7. The final expiation (should extend) to the Vamadevya.

8. And the invitation to resume the recitation (is done in the following way)

9. After they have sipped water that stands outside the circle,

10. Let them resume the recitation, having performed the expiation.

11. If the vessel used in the expiation is damaged, sprinkling (with water forms) the expiatory act (to be performed for it).

12. (That) sprinkling, however, (one should perform) holding gold or a bunch of Darbha grass in his hand.
ADHYAYA VI

KHANDA 3.

1. Now after they have entered the circle--

2. The teacher sits down with his face to the east, the others, according to their rank, (sit down) towards the south, with their faces to the north.

3. If that is impossible, with their faces to all directions.

4. Let them expect the rising of the sun,

5. And when they behold it in its splendour,

6. Let them with (the words), 'Recite, sir!' seize with their hands, holding the right hand uppermost, the feet of the teacher, which have been washed, with the right (hand) the right (foot), with the left the left,

7. And having then put (the hands) into the vessel used for the expiation, into water in which pieces of Durva stalks are, let them begin their study, when their hands have ceased to drip.

8. This is the rite. But when they are tired, let one of them bring it about that the vessel used for the expiation be not empty.

9. And all (should do so) at the beginning and the end of (each) Adhyaya.

10. (All) that is done continuously, without interruption.

11. Now the expiation.

12. The syllable OM, the Mahavyahritis, the Savitri, the Rathantara, the Brihat, the Vamadevya; Brihat and Rathantara with repetition and Kakubh-forming.

13. These (holy words and verses) are (thus) made to attain (the number of) ten.

14. 'Of decades consists the Virag'--thus says the Brahmana.

KHANDA 4.

1. 'Unerring mind, vigorous eye (is) the sun, the noblest of the stars. Inauguration, do no harm to me!'--with (these words) they look at Savitri (I.e. the sun).

2. One (verse), 'You both the gladdening one' (Rig-veda X, 131, 4), and the three (verses), 'Blessing to us on the paths' (Rig-veda X, 63, 15-17) (are to be repeated before the recitation) of the Mahavrata (chapter).

3. But (at that) of the Sakvari (verses) before (the formula mentioned in the first Sara):

4. The three Trikas, 'To him, the thirsty one' (Rig-veda VI, 42, 1-3), 'The wealthiest (Soma), O wealthy one' (VI, 44, 1-3), 'Him who does no harm to you' (VI, 44, 4-6), (the verse), 'To him, to him the sap of the herb' (VI, 42, 4), (and the verse), 'Verily thou art a hero' (VIII, 81, 28)--thus for the Sakvari (verses) before and afterwards.

5. Now for the Upanishad (texts)--

6. The same (recitation) as for the Mahavrata.

7. For the Samhitas, however, before (the text given in the first Sutra the formula has to be recited), 'I shall speak right, I shall speak truth (&c.)'--this is the difference (in the case of the Samhitas).

8. Now for the Mantha the two verses (have to be recited) before (the formula given in the first Sutra), 'This we entreat of Savitar,' 'That glorious (splendour) of Savitar' (Rig-veda V, 82, 1; III, 62, 10).
9. With (the formula), 'Unerring mind' (see Sutra 1), then follow the expiatory formulas that belong to the (different) sections.

10. (All) this on one day.

KHANDA 5.

11. Now if the time for rising has come, they drive away (all) evil,

12. Perform the standing expiation,

13. And look at the sun with (the words), 'From here I take out the brightness (?).'

1. 'That (I place) within myself'--with (these words they turn their thoughts to the universal) Self that is placed (within themselves?) three times repeated (?).

2. With (the formula), 'May happiness rejoice in me and glory; may happiness rejoice with me and glory;--

3. 'Together with Indra, with the hosts, with power, with glory, with strength I will rise'--he rises up.

4. 'May happiness rise to me; may glory rise to me'--when he has risen.

5. 'Hereby I shake off the hater, the rival, the evil one, and the bringer of misfortune'--with (this formula) having shaken the end of the garment,

6. The hymn, 'Away those to the east' (Rig-veda X, 131), the two (verses), 'And may Indra have mercy upon us' (II, 41, 11. 12), the one (verse), 'Of what we are in fear, O Indra' (VIII, 50, 13)--(when these texts have been murmured), they look with (the verse), 'A ruler indeed, great art thou' (X, 152, 1) to the east; with (the verse), 'The giver of bliss' (X, 152, 2) to the south, turned to the right; with (the verse), 'Away the Rakshas' (X, 152, 3) to the west; with (the verse), 'Destroy, O Indra, our' (X, 152, 4) to the north, turned to the left; with (the verse), 'Away, O Indra' (X, 152, 5) to the sky, turned to the right.

KHANDA 6.

1. Having worshipped the Sun with (the verses), 'Savitri from the west,' 'This eye' (Rig-veda X, 36, 14; VII, 66, 16),

2. They turn away, come back, sit down.

3. With (the words), 'As the water is appeased'--they draw water out of the vessel used for the expiation,

4. Pour it out on the ground,

5. Spread (some) of that (water over the ground) with (the words), 'As the earth (is appeased),'--

6. He (then) smears it on his right shoulder with (the words), 'Thus may peace dwell in me.'

7. In the same way a second time.

8. In the same way a third time.

9. 'Piece by piece thou art produced; piece by piece thou risest up; bring welfare to us, O house!'--with (this text they) take pieces of Durva stalks (out of the vessel of water), put them on their heads,

10. (And make water-offerings with the formulas), 'May Agni satiate himself; may Vayu satiate himself; may Surya satiate himself; may Vishnu satiate himself; may Pragapati satiate himself; may Virupaksha satiate himself; may Sahasraksha satiate himself; may all beings satiate themselves.'

11. (Then) Sumantu, Gaimini, Vaisampayana, Paila, and the other teachers (receive their offerings).

12. (Then) every one (worships in the same way) his fathers.
13. With (the text), 'To the sea you' (Sraut. IV, 11, 11) they pour out the water,
14. Murmur the Vamadevya,
15. And separate according to their pleasure.
16. (The final benedictory formula runs thus), 'Through the power of wisdom, of Sruti and Smriti, as handed down by tradition, through (that power) which has its measure in (the Vedic texts) that have been gone through(?), and which is possessed of undisputed firmness, may peace be with us in welfare. Adoration be to gods, Rishis, Manes, and men! May they whom we have adored, make happy life, beauty, health, peace, incolumity, imperishableness, vigour, splendour, glory, power, holy lustre, renown, age, offspring, cattle, adoration, increase. From wrongly spoken, wrongly used (prayer), from everything that is deficient or excessive, for the good of gods and Rishis, may the Brahman and Truth protect me; may the Brahman and Truth protect me!'

End of the Sixth Adhyaya.

End of the Sankhayana-Grihya.

ASVALAYANA-GRIHYA-SUTRA.

INTRODUCTION TO THE ASVALAYANA-GRIHYA-SUTRA.

MOST of the questions referring to the Grihya-sutra of Asvalayana will be treated of more conveniently in connection with the different subjects which we shall have to discuss in our General Introduction to the Grihya-sutras. Here I wish only to call attention to a well-known passage of Shadgurusishya, in which that commentator gives some statements on the works composed by Asvalayana and by his teacher Saunaka. As an important point in that passage has, as far as I can see, been misunderstood by several eminent scholars, I may perhaps be allowed here to try and correct that misunderstanding, though the point stands in a less direct connection with the Grihya-sutra than with another side of the literary activity of Asvalayana.

Shadgurusishya, before speaking of Asvalayana, makes the following statements with regard to Asvalayana's teacher, Saunaka. 'There was,' he says, 'the Sakala Samhita (of the Rig-veda), and the Bashkala Samhita; following these two Samhitas and the twenty-one Brahmanas, adopting principally the Aitareyaka and supplementing it by the other texts, he who was revered by the whole number of great Rishis composed the first Kalpa-sutra.' He then goes on to speak of Asvalayana--'Saunaka's pupil was the venerable Asvalayana. He who knew everything he had learnt from that teacher, composed a Sutra and announced (to Saunaka that he had done so).' Saunaka then destroyed his own Sutra, and determined that Asvalayana's Sutra should be adopted by the students of that Vedic Sakha. Thus, says Shadgurusishya, there were twelve works of Saunaka by which a correct knowledge of the Rig-veda was preserved, and three works of Asvalayana. Saunaka's dasa granthas were, the five Anukramanis, the two Vidbanas, the Barhaddaivata, the Pratisakhya, and a Smarta work. Asvalayana, on the other hand, composed the Srauta-sutra in twelve Adhyayas, the Grihya in four Adhyayas, and the fourth Aranyaka: this is Asvalayana's great Sutra composition.

Here we have an interesting and important statement by which the authorship of a part of the Aitareyaranayaka, which would thus be separated from the rest of that text, is ascribed, not to Mahidasa Aitareya, but to an author of what may be called the historical period of Vedic antiquity, to Asvalayana.

But what is the fourth Aranyaka to which this passage refers? Is it the text which is now set down, for instance, in Dr. Ragendralala Mitra's edition, as the fourth Aranyaka of the Aitareyinas?

Before we give an answer to this question, attention must be called to other passages referring, as it could seem, to another part, namely, the fifth part of the Aranyaka.
Sayana, in his great commentary on the Rig-veda, very frequently quotes the pankamaranyakas belonging to Saunaka. Thus in vol. i, p. 112, ed. Max Muller, he says: pankamaranya aushnihatrikasitir iti khande Saunakena sutritam surupakritnum utaya iti triny endra sanasim rayim iti dve iti. There is indeed in the fifth Aranyaka a chapter beginning with the words aushnih trikasith in which the words quoted by Sayana occur. Similar quotations, in which the fifth Aranyaka is assigned to Saunaka, are found in Sayana's commentary on the Aranyaka itself; see, for instance, p. 97, line 19, p. 116, line 3.

Thus it seems that the authorship of both the fourth and the fifth Aranyaka was ascribed to teachers belonging to the Sutra period of Vedic literature, viz. to Saunaka and to Asvalayana respectively. And so we find the case stated by both Professor Weber, in his 'Vorlesungen uber indische Literaturgeschichte,' and Dr. Ragendralala Mitra, in the Introduction to his edition of the Aitareya Aranyaka.

But we must ask ourselves: Are the two books of the Aranyaka collection, ascribed to those two authors, really two different books? It is a surprising fact that Shadgurusishya, while speaking of Asvalayana's authorship of the fourth book, and while at the same time intending, as he evidently does, to give a complete list of Saunaka's compositions, does not mention the fifth Aranyaka among the works of that author. In order to account for this omission the conjecture seems to suggest itself that Shadgurusishya, when speaking of the fourth Aranyaka as belonging to Asvalayana, means the same work which Sayana sets down as the fifth, and which he ascribes to Saunaka. At first sight this conjecture may seem perhaps rather hazardous or unnatural; however I believe that, if we compare the two texts themselves which are concerned, we shall find it very probable and even evident. What do those two Aranyaka books contain? The fourth is very short: it does not fill more than one page in the printed edition. Its contents consist exclusively of the text of the Mahanamni or Sakvari verses, which seem to belong to a not less remote antiquity than the average of the Rig-veda hymns. They can indeed be considered as forming part of the Rig-veda Samhita, and it is only on account of the peculiar mystical holiness ascribed to these verses, that they were not studied in the village but in the forest, and were consequently received not into the body of the Samhita itself, but into the Aranyaka. They are referred to in all Brahmana texts, and perhaps we can even go so far as to pronounce our opinion that some passages of the Rig-veda hymns themselves allude to the Sakvari verses:

yak khakvarishu brihata ravenendre sushmam adadhata Vasishthah (Rig-veda VII, 33, 4).  
rikam tvah posham aste pupushvan gayatram tvo gayati sakvarishu (Rig-veda X, 71, 11).

So much for the fourth Aranyaka. The fifth contains a description of the Mahavrata ceremony. To the same subject also the first book is devoted, with the difference that the first book is composed in the Brahmana style, the fifth in the Sutra style.

Now which of these two books can it be that Shadgurusishya reckons as belonging to the 'Asvalayanasutra? It is impossible that it should be the fourth, for the Mahanamni verses never were considered by Indian theologians as the work of a human author; they shared in the apaurushyatva of the Veda, and to say that they have been composed by Asvalayana, would be inconsistent with the most firmly established principles of the literary history of the Veda both as conceived by the Indians and by ourselves. And even if we were to admit that the Mahanamni verses can have been assigned, by an author like Shadgurusishya, to Asvalayana,--and we cannot admit this,--there is no possibility whatever that he can have used the expression 'Asvalayanasutrakam' with regard to the Mahanamnis; to apply the designation of a Sutra to the Mahanamni hymn would be no less absurd than to apply it to any Suktas whatever of the Rik-Samhita. On the other hand, the fifth book of the Aranyaka is a Sutra; it is the only part of the whole body of the Aranyaka collection which is composed in the Sutra style. And it treats of a special part of the Rig-veda ritual the rest of which is embodied in its entirety, with the omission only of that very part, in the two great Sutras of Asvalayana. There seems to me, therefore, to be little doubt as to the fifth Aranyaka really being the text.
referred to by Shadgurusishya, though I do not know how to explain his setting down this book as the fourth. And I may add that there is a passage, hitherto, as far as I know, unnoticed, in Sayana's Sama-veda commentary, in which that author directly assigns the fifth Aranyaka not, as in the Rig-veda commentary, to Saunaka, but to Asvalayana. Sayana there says: yatha bahvrikam adhyapaka mahavrataprayogapratipadakam Asvalayanamirmitam kalpasutram aranye'dhiyamanah pankamam aranyakam iti vedatvena vyavaharanti.

Instead of asserting, therefore, that of the two last Aranyakas of the Aitareyinas the one is ascribed to Saunaka, the other to Asvalayana, we must state the case otherwise: not two Aranyakas were, according to Sayana and Shadgurusishya, composed by those Sutrakaras, but one, viz. the fifth, which forms a sort of supplement to the great body of the Sutras of that Karana, and which is ascribed either to Saunaka or to Asvalayana. Perhaps further research will enable us to decide whether that Sutra portion of the Aranyaka, or we may say quite as well, that Aranyaka portion of the Sutra, belongs to the author of the Srauta-sutra, or should be considered as a remnant of a more ancient composition, of which the portion studied in the forest has survived, while the portion which was taught in the village was superseded by the more recent Asvalayana-sutra.

There would be still many questions with which an Introduction to Asvalayana would have to deal; thus the relation between Asvalayana and Saunaka, which we had intended to treat of here with reference to a special point, would have to be further discussed with regard to several other of its bearings, and the results which follow therefrom as to the position of Asvalayana in the history of Vedic literature would have to be stated. But we prefer to reserve the discussion of these questions for the General Introduction to the Grihya-sutras.

**ADHYAYA I**

**KANDIKA 1.**

1. The (rites) based on the spreading (of the three sacred fires) have been declared; we shall declare the Grihya (rites).

2. There are three (kinds of) Pakayagnas, the hutus, (i.e. the sacrifices) offered over the fire; over something that is not the fire, the prahutas; and at the feeding of Brahmanas, those offered in the Brahman.

3. And they quote also Rikas, 'He who with a piece of wood or with an oblation, or with knowledge ("veda").'

4. Even he who only puts a piece of wood (on the fire) full of belief, should think, 'Here I offer a sacrifice; adoration to that (deity)!

   (The Rik quoted above then says), 'He who with an oblation'--and, 'He who with knowledge;' even by learning only satisfaction is produced (in the gods).

   Seeing this the Rishi has said, 'To him who does not keep away from himself the cows, to him who longs for cows, who dwells in the sky, speak a wonderful word, sweeter than ghee and honey.' Thereby he means, 'This my word, sweeter than ghee and honey, is satisfaction (to the god); may it be sweeter.'

   (And another Rishi says), 'To thee, O Agni, by this Rik we offer an oblation prepared by our heart; may these be oxen, bulls, and cows.' (Thereby he means), 'They are my oxen, bulls, and cows (which I offer to the god), they who study this text, reciting it for themselves (as their Svadhyaya).'

   (And further on the Rik quoted above says), 'He who (worships Agni) with adoration, offering rich sacrifices.' 'Verily also by the performing of adoration (the gods may be worshipped); for the gods are not beyond the performing of adoration; adoration verily is sacrifice'--thus runs a Brahmana.
KANDIKA 2.

1. Now he should make oblations in the evening and in the morning of prepared sacrificial food,
2. To the deities of the Agnihotra, to Soma Vanaspati, to Agni and Soma, to Indra and Agni, to Heaven and Earth, to Dhanvantari, to Indra, to the Visve devas, to Brahman.
3. He says Svaha, and then he offers the Balis--
4. To those same deities, to the waters, to the herbs and trees, to the house, to the domestic deities, to the deities of the ground (on which the house stands),
5. To Indra and Indra's men, to Yama and Yama's men, to Varuna and Varuna's men, to Soma and Soma's men--these (oblations he makes) to the different quarters (of the horizon, of which those are the presiding deities).
6. To Brahman and Brahman's men in the middle,
7. To the Visve devas, to all day-walking beings--thus by day;
8. To the night-walking (beings)--thus at night.
9. To the Rakshas--thus to the north.
10. Svadha to the fathers (i.e. Manes)''--with these words he should pour out the remnants to the south, with the sacrificial cord suspended over the right shoulder.

KANDIKA 3.

1. Now wherever he intends to perform a sacrifice, let him besmear (with cowdung) a surface of the dimension at least of an arrow on each side; let him draw six lines thereon, one turned to the north, to the west (of the spot on which the fire is to be placed); two (lines) turned to the east, at the two different ends (of the line mentioned first); three (lines) in the middle (of those two); let him sprinkle that (place with water), establish the (sacred) fire (thereon), put (two or three pieces of fuel) on it, wipe (the ground) round (the fire), strew (grass) round (it), to the east, to the south, to the west, to the north, ending (each time) in the north. Then (follows) silently the sprinkling (of water) round (the fire).
2. With two (Kusa blades used as) strainers the purifying of the Agya (is done).
3. Having taken two Kusa blades with unbroken tops, which do not bear a young shoot in them, of the measure of a span, at their two ends with his thumbs and fourth fingers, with his hands turned with the inside upwards, he purifies (the Agya, from the west) to the east, with (the words), 'By the impulse of Savitri I purify thee with this uninjured purifier, with the rays of the good sun'--once with this formula, twice silently.
4. The strewing (of grass) round (the fire) may be done or not done in the Agya offerings.
5. So also the two Agya portions (may optionally be sacrificed) in the Pakayagnas.
6. And the (assistance of a) Brahman (is optional), except at the sacrifice to Dhanvantari and at the sacrifice of the spit-ox (offered to Rudra).
7. Let him sacrifice with (the words), 'To such and such a deity svaha!'
8. If there is no rule (as to the deities to whom the sacrifice belongs, they are) Agni, Indra, Pragapati, the Visve devas, Brahman.
9. (Different Pakayagnas, when) offered at the same time, should have the same Barhis (sacrificial grass), the same fuel, the same Agya, and the same (oblation to Agni) Svishtakrit.
10. With reference thereto the following sacrificial stanza is sung:
'He who has to perform (different) Pakayagnas, should offer them with the same Agya, the same Barhis, and the same Svishtakrit, even if the deity (of those sacrifices) is not the same.'

KANDIKA 4.

1. During the northern course of the sun, in the time of the increasing moon, under an auspicious Nakshatra the tonsure (of the child's head), the initiation (of a Brahmakarin), the cutting of the beard, and marriage (should be celebrated).

2. According to some (teachers), marriage (may be celebrated) at any time.

3. Before those (ceremonies) let him sacrifice four Agya oblations--

4. With the three (verses), 'Agni, thou purifiest life' (Rig-veda I X, 66, 10 seq.), and with (the one verse), 'Pragapati, no other one than thou' (Rig-Veda X, 121, 10).

5. Or with the Vyahritis.

6. According to some (teachers), the one and the other.

7. No such(oblations), according to some (teachers).

8. At the marriage the fourth oblation with the verse, 'Thou (O Agni) art Aryaman towards the girls' (Rig-veda V, 3, 2).

KANDIKA 5.

1. Let him first examine the family (of the intended bride or bridegroom), as it has been said above, 'Those who on the mother's and on the father's side.'

2. Let him give the girl to a (young man) endowed with intelligence.

3. Let him marry a girl that shows the characteristics of intelligence, beauty, and moral conduct, and who is free from disease.

4. As the characteristics (mentioned in the preceding Sutra) are difficult to discern, let him make eight lumps (of earth), recite over the lumps the following formula, 'Right has been born first, in the beginning; on the right truth is founded. For what (destiny) this girl is born, that may she attain here. What is true may that be seen,' and let him say to the girl, 'Take one of these.'

5. If she chooses the (lump of earth taken) from a field that yields two crops (in one year), he may know, 'Her offspring will be rich in food.' If from a cow-stable, rich in cattle. If from the earth of a Vedi (altar), rich in holy lustre. If from a pool which does not dry up, rich in everything. If from a gambling-place, addicted to gambling. If from a place where four roads meet, wandering to different directions. If from a barren spot, poor. If from a burial-ground, (she will) bring death to her husband.

KANDIKA 6.

1. (The father) may give away the girl, having decked her with ornaments, pouring out a libation of water: this is the wedding (called) Brahma. A son born by her (after a wedding of this kind) brings purification to twelve descendants and to twelve ancestors on both (the husband's and the wife's) sides.

2. He may give her, having decked her with ornaments, to an officiating priest, whilst a sacrifice with the three (Srauta) fires is going on: this (is the wedding called) Daiva. (A son) brings purification to ten descendants and to ten ancestors on both sides.

3. They fulfil the law together: this (is the wedding called) Pragapatya. (A son) brings purification to eight descendants and to eight ancestors on both sides.
4. He may marry her after having given a bull and a cow (to the girl's father): this (is the wedding called) Arsha. (A son) brings purification to seven descendants and to seven ancestors on both sides.

5. He may marry her, after a mutual agreement has been made (between the lover and the damsel): this (is the wedding called) Gandharva.

6. He may marry her after gladening (her father) by money: this (is the wedding called) Asura.

7. He may carry her off while (her relatives) sleep or pay no attention: this (is the wedding called) Paisaka.

8. He may carry her off, killing (her relatives) and cleaving (their) heads, while she weeps and they weep: this (is the wedding called) Rakshasa.

**KANDIKA 7.**

1. Now various indeed are the customs of the (different) countries and the customs of the (different) villages: those one should observe at the wedding.

2. What, however, is commonly accepted, that we shall state.

3. Having placed to the west of the fire a mill-stone, to the north-east (of the fire) a water-pot, he should sacrifice, while she takes hold of him. Standing, with his face turned to the west, while she is sitting and turns her face to the east, he should with (the formula), 'I seize thy hand for the sake of happiness seize her thumb if he desires that only male children may be born to him;

4. Her other fingers, (if he is) desirous of female (children);

5. The hand on the hair-side together with the thumb, (if) desirous of both (male and female children).

6. Leading her three times round the fire and the water-pot, so that their right sides are turned towards (the fire, &c.), he murmurs, 'This am I, that art thou; that art thou, this am I; the heaven I, the earth thou; the Saman I, the Rik thou. Come! Let us here marry. Let us beget offspring. Loving, bright, with genial mind may we live a hundred autumns.'

7. Each time after he has lead her (so) round, he makes her tread on the stone with (the words), 'Tread on this stone; like a stone be firm. Overcome the enemies; tread the foes down.'

8. Having 'spread under' (i.e. having first poured Agya over her hands), her brother or a person acting in her brother's place pours fried grain twice over the wife's joined hands.


10. He pours again (Agya) over (what has been left of) the sacrificial food,

11. And over what has been cut off.

12. This is the rule about the portions to be cut off.

13. 'To god Aryaman the girls have made sacrifice, to Agni; may he, god Aryaman, loosen her from this, and not from that place, Svaha!

'To god Varuna the girls have made sacrifice, to Agni; may he, god Varuna, &c."

'To god Pushan the girls have made sacrifice, to Agni; may he, god Pushan, &c.'--with (these verses recited by the bridegroom) she should sacrifice (the fried grain) without opening her joined hands, as if (she did so) with the (spoon called) Sruk.

14. Without that leading round (the fire, she sacrifices grain) with the neb of a basket towards herself silently a fourth time.
15. Some lead the bride round each time after the fried grain has been poured out: thus the two last oblations do not follow immediately on each other.

16. He then loosens her two locks of hair, if they are made, (i.e. if) two tufts of wool are bound round her hair on the two sides,

17. With (the Rik), 'I release thee from the band of Varuna' (Rig-veda X, 85, 24).

18. The left one with the following (Rik).

19. He then causes her to step forward in a northeastern direction seven steps with (the words), 'For sap with one step, for juice with two steps, for thriving of wealth with three steps, for comfort with four steps, for offspring with five steps, for the seasons with six steps. Be friend with seven steps. So be thou devoted to me. Let us acquire many sons who may reach old age!'

20. Joining together their two heads, (the bridegroom? the Akarya?) sprinkles them (with water) from the water-pot.

21. And she should dwell that night in the house of an old Brahmana woman whose husband is alive and whose children are alive.

22. When she sees the polar-star, the star Arundhati, and the seven Rishis (ursa major), let her break the silence (and say), 'May my husband live and I get offspring.'

KANDIKA 8.

1. If (the newly-married couple) have to make a journey (to their new home), let him cause her to mount the chariot with the (verse), 'May Pushan lead thee from here holding thy hand' (Rig-veda X, 85, 26).

2. With the hemistich, 'Carrying stones (the river) streams; hold fast each other' (Rig-veda X, 53, 8) let him cause her to ascend a ship.

3. With the following (hemistich) let him make her descend (from it).

4. (He pronounces the verse), 'The living one they bewail' (Rig-veda X, 40, 10), if she weeps.

5. They constantly carry the nuptial fire in front.

6. At lovely places, trees, and cross-ways let him murmur (the verse), 'May no waylayers meet us' (Rig-veda X, 85, 32).

7. At every dwelling-place (on their way) let him look at the lookers on, with (the verse), 'Good luck brings this woman' (Rig-veda X, 85, 33).

8. With (the verse), 'Here may delight fulfil itself to thee through offspring' (Rig-veda X, 85, 27) he should make her enter the house.

9. Having given its place to the nuptial fire, and having spread to the west of it a bull’s hide with the neck to the east, with the hair outside, he makes oblations, while she is sitting on that (hide) and takes hold of him, with the four (verses), 'May Pragapati create offspring to us' (Rig-veda X, 85, 43 seq.), verse by verse, and with (the verse), 'May all the gods unite' (Rig-veda X, 85, 47), he partakes of curds and gives (thereof) to her, or he besmears their two hearts with the rest of the Agya (of which he has sacrificed).

10. From that time they should eat no saline food, they should be chaste, wear ornaments, sleep on the ground three nights or twelve nights;

11. Or one year, (according to) some (teachers); thus, they say, a Rishi will be born (as their son).

12. When he has fulfilled (this) observance (and has had intercourse with his wife), he should give the bride's shift to (the Brahmana) who knows the Surya hymn (Rig-veda X, 85);
13. Food to the Brahmanas;
14. Then he should cause them to pronounce auspicious words.

**KANDIKA 9.**

1. Beginning from the seizing of (the bride's) hand (i.e. from the wedding), he should worship the domestic (fire) himself, or his wife, or also his son, or his daughter, or a pupil.
2. (The fire) should be kept constantly.
3. When it goes out, however, the wife should fast: thus (say) some (teachers).
4. The time for setting it in a blaze and for sacrificing in it has been explained by (the rules given with regard to) the Agnihotra,
5. And the sacrificial food, except meat.
6. But if he likes he may (perform the sacrifice) with rice, barley, or sesamum.
7. He should sacrifice in the evening with (the formula), 'To Agni svaha!' in the morning with (the formula), 'To Surya svaha!' Silently the second (oblations) both times.

**KANDIKA 10.**

1. Now the oblations of cooked food on the (two) Parvan (i.e. the new and full moon) days.
2. The fasting (which takes place) thereat has been declared by (the corresponding rules regarding) the Darsapurnamasa sacrifices.
3. And (so has been declared) the binding together of the fuel and of the Barhis,
4. And the deities (to whom those oblations belong), with the exception of the Upamsuyaga (offerings at which the formulas are repeated with low voice), and of Indra and Mahendra.
5. Other deities (may be worshipped) according to the wishes (which the sacrificer connects with his offerings).
6. For each single deity he pours out four handfuls (of rice, barley, &c.), placing two purifiers (i.e. Kusa blades, on the vessel), with (the formula), 'Agreeable to such and such (a deity) I pour thee out.'
7. He then sprinkles them (those four portions of Havis with water) in the same way as he had poured them out, with (the formula), 'Agreeable to such and such (a deity) I sprinkle thee.'
8. When (the rice or barley grains) have been husked and cleansed from the husks three times, let him cook (the four portions) separately,
9. Or throwing (them) together.
10. If he cooks them separately, let him touch the grains, after he has separated them, (and say,) 'This to this god; this to this god.'
11. But if he (cooks the portions) throwing (them) together, he should (touch and) sacrifice them, after he has put (the single portions) into different vessels.
12. The portions of sacrificial food, when they have been cooked, he sprinkles (with Agya, takes them from the fire towards the north, places them on the Barhis, and sprinkles the fuel with Agya with the formula, 'This fuel is thy self, Gatavedas; thereby burn thou and increase, and, O burning One, make us increase and through offspring, cattle, holy lustre, and nourishment make us prosper. Svaha!'
13. Having silently poured out the two Agharas (or Agya oblations poured out with the Sruva, the one from north-west to south-east, the other from south-west to north-east), he should sacrifice the two Agya portions with (the formulas), 'To Agni svaha! To Soma svaha!'--

14. The northern one belonging to Agni, the southern one to Soma.

15. It is understood (in the Sruti), The two eyes indeed of the sacrifice are the Agya portions,

16. 'Therefore of a man who is sitting with his face to the west the southern (i.e. right) eye is northern, the northern (i.e. left) eye is southern.'

17. In the middle (of the two Agya portions he sacrifices the other) Havis, or more to the west, finishing (the oblations) in the east or in the north.

18. To the north-east the oblation to (Agni) Svishtakrit.

19. He cuts off (the Avadana portions) from the Havis from the middle and from the eastern part;

20. From the middle, the eastern part and the western part (the portions have to be cut off) by those who make five Avadanans;

21. From the northern side the portion for Svishtakrit.

22. Here he omits the second pouring (of Agya) over (what is left of) the sacrificial food.

23. 'What I have done too much in this ceremony, or what I have done here too little, all that may Agni Svishtakrit, he who knows it, make well sacrificed and well offered for me. To Agni Svishtakrit, to him who offers the oblations for general expiation, so that they are well offered, to him who makes us succeed in what we desire! Make us in all that we desire successful! Svaha!'

24. He pours out the full vessel on the Barhis.

25. This is the Avabhritha.

26. This is the standard form of the Pakayagnas.

27. What has been left of the Havis is the fee for the sacrifice.

KANDIKA 11.

1. Now (follows) the ritual of the animal sacrifice.

2. Having prepared to the north of the fire the place for the Samitra fire, having given drink (to the animal which he is going to sacrifice), having washed the animal, having placed it to the east (of the fire) with its face to the west, having made oblations with the two Rikas, 'Agni as our messenger' (Rig-veda I, 12, 1 seq.), let him touch (the animal) from behind with a fresh branch on which there are leaves, with (the formula), 'Agreeable to such and such (a deity) I touch thee.'

3. He sprinkles it from before with water in which rice and barley are, with (the formula), 'Agreeable to such and such (a deity) I sprinkle thee.'

4. Having given (to the animal) to drink of that (water), he should pour out the rest (of it) along its right fore-foot.

5. Having carried fire round (it), performing that act only (without repeating a corresponding Mantra), they lead it to the north.

6. In front of it they carry a fire-brand.

7 This is the Samitra (fire).

8. With the two Vapasrpani ladles the 'performer' touches the animal.

9. The sacrificer (touches) the performer.
10. To the west of the Samitra (fire) he (the Samitri) kills (the animal), the head of which is turned to the east or to the west, the feet to the north; and having placed a grass-blade on his side of the (animal's) navel, (the 'performer') draws out the omentum, cuts off the omentum, seizes it with the two Agnisrapanis, sprinkles it with water, warms it at the Samitra (fire), takes it before that fire, roasts it, being seated to the south, goes round (the two fires), and sacrifices it.

11. At the same fire they cook a mess of food.

12. Having cut off the eleven Avadanas (or portions which have to be cut off) from the animal, from all its limbs, having boiled them at the Samitra (fire), and having warmed the heart on a spit, let him sacrifice first from the mess of cooked food (mentioned in Sutra 11);

13. Or together with the Avadana portions.

14. From each of the (eleven) Avadanas he cuts off two portions.

15. They perform the rites only (without corresponding Mantras) with the heart's spit (i.e. the spit on which the heart had been; see Sutra 12).

KANDIKA 12.

1. At a Kaitya sacrifice he should before the Svishtakrit (offering) offer a Bali to the Kaitya.

2. If, however, (the Kaitya) is distant, (he should send his Bali) through a leaf-messenger.

3. With the Rik, 'Where thou knowest, O tree' (Rig-veda V, 5, 10), let him make two lumps (of food), put them on a carrying-pole, hand them over to the messenger, and say to him, 'Carry this Bali to that (Kaitya).'

4. (He gives him the lump) which is destined for the messenger, with (the words), 'This to thee.'

5. If there is anything dangerous between (them and the Kaitya), (he gives him) some weapon also.

6. If a navigable river is between (them and the Kaitya, he gives him) also something like a raft with (the words), 'Hereby thou shalt cross.'

7. At the Dhanvantari sacrifice let him offer first a Bali to the Purohita, between the Brahman and the fire.

KANDIKA 13.

1. The Upanishad (treats of) the Garbhalambhana, the Pumsavana, and the Anavalobhana (i.e. the ceremonies for securing the conception of a child, the male gender of the child, and for preventing disturbances which could endanger the embryo).

2. If he does not study (that Upanishad), he should in the third month of her pregnancy, under (the Nakshatra) Tishya, give to eat (to the wife), after she has fasted, in curds from a cow which has a calf of the same colour (with herself), two beans and one barley grain for each handful of curds.

3. To his question, 'What dost thou drink? What dost thou drink?' she should thrice reply, 'Generation of a male child! Generation of a male child!'

4. Thus three handfuls (of curds).

5. He then inserts into her right nostril, in the shadow of a round apartment, (the sap of) an herb which is not faded,

6. According to some (teachers) with the Pragavat and Givaputra hymns.

7. Having sacrificed of a mess of cooked food sacred to Pragapati, he should touch the place of her heart with the (verse,) 'What is hidden, O thou whose hair is well parted, in thy heart, in Pragapati, that I know; such is my belief. May I not fall into distress that comes from sons.'
KANDIKA 14.

1. In the fourth month of pregnancy the Simantonnayana (or parting of the hair, is performed).

2. In the fortnight of the increasing moon, when the moon stands in conjunction with a Nakshatra (that has a name) of masculine gender--

3. Then he gives its place to the fire, and having spread to the west of it a bull's hide with the neck to the east, with the hair outside, (he makes oblations,) while (his wife) is sitting on that (hide) and takes hold of him, with the two (verses), 'May Dhatri give to his worshipper,' with the two verses, 'I invoke Raka' (Rig-veda II, 32, 4 seq.), and with (the texts), 'Negamesha,' and, 'Pragapati, no other one than thou' (Rig-Veda X, 121, 10).

4. He then three times parts her hair upwards (i.e. beginning from the front) with a bunch containing an even number of unripe fruits, and with a porcupine's quill that has three white spots, and with three bunches of Kusa grass, with (the words), 'Bhur bhuvah, svar, om!'

5. Or four times.

6. He gives orders to two lute-players, 'Sing king Soma.'

7. (They sing) 'May Soma our king bless the human race. Settled is the wheel of N.N.'--(here they name) the river near which they dwell.

8. And whatever aged Brahmana woman, whose husbands and children are alive, tell them, that let them do.

9. A bull is the fee for the sacrifice.

KANDIKA 15.

1. When a son has been born, (the father) should, before other people touch him, give him to eat from gold (i.e. from a golden vessel or with a golden spoon) butter and honey with which he has ground gold(-dust), with (the verse), 'I administer to thee the wisdom ('veda') of honey, of ghee, raised by Savitri the bountiful. Long-living, protected by the gods, live a hundred autumns in this world!'

2. Approaching (his mouth) to (the child's) two ears he murmurs the 'production of intelligence:' 'Intelligence may give to thee god Savitri, intelligence may goddess Sarasvati, intelligence may give to thee the two divine Asvins, wreathed with lotus.'

3. He touches (the child's) two shoulders with (the verse), 'Be a stone, be an axe, be insuperable gold. Thou indeed art the Veda, called son; so live a hundred autumns'--and with (the verses), 'Indra, give the best treasures' (Rig-veda II, 21, 6), Bestow on us, O bountiful one, O speedy one' (Rig-veda III, 36, 10).

4. And let them give him a name beginning with a sonant, with a semivowel in it, with the Visarga at its end, consisting of two syllables,

5. Or of four syllables;

6. Of two syllables, if he is desirous of firm position; of four syllables, if he is desirous of holy lustre;

7. But in every case with an even number (of syllables) for men, an uneven for women.

8. And let him also find out (for the child) a name to be used at respectful salutations (such as that due to the Akarya at the ceremony of the initiation); that his mother and his father (alone) should know till his initiation.
9. When he returns from a journey, he embraces his son's head and murmurs, 'From limb by limb thou art produced; out of the heart thou art born. Thou indeed art the self called son; so live a hundred autumns!'—(thus) he kisses him three times on his head.

10. The rite only (without the Mantra is performed) for a girl.

**KANDIKA 16.**

1. In the sixth month the Annaprasana (i.e. the first feeding with solid food).
2. Goat's flesh, if he is desirous of nourishment,
3. Flesh of partridge, if desirous of holy lustre,
4. Boiled rice with ghee, if desirous of splendour:
5. (Such) food, mixed with curds, honey and ghee he should give (to the child) to eat with (the verse), 'Lord of food, give us food painless and strong; bring forward the giver; bestow power on us, on men and animals.'
6. The rite only (without the Mantra) for a girl.

**KANDIKA 17.**

1. In the third year the Kaula (i.e. the tonsure of the child's head), or according to the custom of the family.
2. To the north of the fire he places vessels which are filled respectively, with rice, barley, beans, and sesamum seeds;
3. To the west (the boy) for whom the ceremony shall be performed, in his mother's lap, bull-dung in a new vessel, and Sami leaves are placed.
4. To the south of the mother the father (is seated) holding twenty-one bunches of Kusa grass.
5. Or the Brahman should hold them.
6. To the west of (the boy) for whom the ceremony is to be performed, (the father) stations himself and pours cold and warm water together with (the words), 'With warm water, O Vayu, come hither!'
7. Taking of that (water), (and) fresh butter, or (some) drops of curds, he three times moistens (the boy's) head, from the left to the right, with (the formula), 'May Aditi cut thy hair; may the waters moisten thee for vigour!'
8. Into the right part (of the hair) he puts each time three Kusa bunches, with the points towards (the boy) himself, with (the words), 'Herb! protect him!'
9. (With the words,) 'Axe! do no harm to him!' he presses a copper razor (on the Kusa blades),
10. And cuts (the hair) with (the verse), 'The razor with which in the beginning Savitri the knowing one has shaved (the beard) of king Soma and of Varuna, with that, ye Brahmanas, shave now his (hair), that he may be blessed with long life, with old age.'
11. Each time that he has cut, he gives (the hairs) with their points to the east, together with Sami leaves, to the mother. She puts them down on the bull-dung.
12. 'With what Dhatri has shaven (the head) of Brihaspati, Agni and Indra, for the sake of long life, with that I shave thy (head) for the sake of long life, of glory, and of welfare'—thus a second time.
13. 'By what he may at night further see the sun, and see it long, with that I shave thy (head) for the sake of long life, of glory, and of welfare'—thus a third time.
14. With all (the indicated) Mantras a fourth time.
15. Thus three times on the left side (of the head).
16. Let him wipe off the edge of the razor with (the words), 'If thou shavest, as a shaver, his hair with the razor, the wounding, the well-shaped, purify his head, but do not take away his life.'
17. Let him give orders to the barber, 'With lukewarm water doing what has to be done with water, without doing harm to him, arrange (his hair) well.'
18. Let him have the arrangement of the hair made according to the custom of his family.
19. The rite only (without the Mantras) for a girl.

**KANDIKA 18.**

1. Thereby the Godanakarman (i.e. the ceremony of shaving the beard, is declared).
2. In the sixteenth year.
3. Instead of the word 'hair' he should (each time that it occurs in the Mantras) put the word 'beard.'
4. Here they moisten the beard.
5. (The Mantra is), 'Purify his head and his face, but do not take away his life.'
6. He gives orders (to the barber with the words), 'Arrange his hair, his beard, the hair of his body, and his nails, ending in the north.'
7. Having bathed and silently stood during the rest of the day, let him break his silence in the presence of his teacher, (saying to him,) 'I give an optional gift (to thee).'
8. An ox and a cow is the sacrificial fee.
9. Let (the teacher) impose (on the youth the observances declared below) for one year.

**KANDIKA 19.**

1. In the eighth year let him initiate a Brahmana,
2. Or in the eighth year after the conception;
3. In the eleventh a Kshatriya;
4. In the twelfth a Vaisya.
5. Until the sixteenth (year) the time has not passed for a Brahmana;
6. Until the twenty-second for a Kshatriya;
7. Until the twenty-fourth for a Vaisya.
8. After that (time has passed), they become patitasavitrika (i.e. they have lost their right of learning the Savitri).
9. No one should initiate such men, nor teach them, nor perform sacrifices for them, nor have intercourse with them.
10. (Let him initiate) the youth who is adorned and whose (hair on the) head is arranged, who wears a (new) garment that has not yet been washed, or an antelope-skin, if he is a Brahmana, the skin of a spotted deer, if a Kshatriya, a goat's skin, if a Vaisya.
11. If they put on garments, they should put on dyed (garments): the Brahmana a reddish yellow one, the Kshatriya a light red one, the Vaisya a yellow one.
12. Their girdles are: that of a Brahmana made of Munga grass, that of a Kshatriya a bow-string, that of a Vaisya woollen.
13. Their staffs are: that of a Brahmana of Palasa wood, that of a Kshatriya of Udumbara wood, that of a Vaisya of Bilva wood.

KANDIKA 20.

1. Or all (sorts of staffs are to be used) by (men of) all (castes).

2. While (the student) takes hold of him, the teacher sacrifices and then stations himself to the north of the fire, with his face turned to the east.

3. To the east (of the fire) with his face to the west the other one.

4. (The teacher then) fills the two hollows of (his own and the student's) joined hands with water, and with the verse, 'That we choose of Savitri' (Rig-veda V, 82, 1) he makes with the full (hollow of his own hands the water) flow down on the full (hollow of) his, (i.e. the student's hands.) Having (thus) poured (the water over his hands) he should with his (own) hand seize his (i.e. the student's) hand together with the thumb, with (the formula), 'By the impulse of the god Savitri, with the arms of the two Asvins, with Pushan's hands I seize thy hand, N.N.!'"}

5. With (the words), 'Savitri has seized thy hand, N.N.' a second time.

6. With (the words), 'Agni is thy teacher, N.N.' a third time.

7. He should cause him to look at the sun while the teacher says, 'God Savitri, this is thy Brahmakarin; protect him; may he not die.'

8. (And further the teacher says), 'Whose Brahmakarin art thou? The breath's Brahmakarin art thou. Who does initiate thee, and whom (does he initiate)? To whom shall I give thee in charge?'

9. With the half verse, 'A youth, well attired, dressed came hither' (Rig-veda III, 8, 4) he should cause him to turn round from the left to the right.

10. Reaching with his two hands over his (i.e. the student's) shoulders (the teacher) should touch the place of his heart with the following (half verse).

11. Having wiped the ground round the fire, the student should put on a piece of wood silently. 'Silence indeed is what belongs to Pragapati. The student becomes belonging to Pragapati'--this is understood (in the Sruti).

KANDIKA 21.

1. Some (do this) with a Mantra: 'To Agni I have brought a piece of wood, to the great Gatavedas. Through that piece of wood increase thou, O Agni; through the Brahman (may) we (increase). Sva-aha!'

2. Having put the fuel (on the fire) and having touched the fire, he three times wipes off his face with (the words), 'With splendour I anoint myself.'

3. 'For with splendour does he anoint himself'--this is understood (in the Sruti).

4. 'On me may Agni bestow insight, on me offspring, on me splendour.
'On me may Indra bestow insight, on me offspring, on me strength (indriya).
'On me may Surya bestow insight, on me offspring, on me radiance.
'What thy splendour is, Agni, may I thereby become resplendent.
'What thy vigour is, Agni, may I thereby become vigorous.
'What thy consuming power is, Agni, may I thereby obtain consuming power'--with (these formulas) he should approach the fire, bend his knee, embrace (the teacher's feet), and say to him, 'Recite, sir! The Savitri, sir, recite!'
5. Seizing with his (i.e. the student's) garment and with (his own) hands (the student's) hands (the teacher) recites the Savitri, (firstly) Pada by Pada, (then) hemistich by hemistich, (and finally) the whole (verse).

6. He should make him recite (the Savitri) as far as he is able.

7. On the place of his (i.e. the student's) heart (the teacher) lays his hand with the fingers upwards, with (the formula), 'Into my will I take thy heart; after my mind shall thy mind follow; in my word thou shalt rejoice with all thy will; may Brihaspati join thee to me.'

**KANDIKA 22.**

1. Having tied the girdle round him and given him the staff, he should impose the (observances of the) Brahmakarya on him--

2. (With the words), 'A Brahmakarin thou art. Eat water. Do the service. Do not sleep in the daytime. Devoted to the teacher study the Veda.'

3. Twelve years lasts the Brahmakarya for (each) Veda, or until he has learnt it.

4. Let him beg (food) in the evening and in the morning.

5. Let him put fuel on (the fire) in the evening and in the morning.

6. Let him beg first of a man who will not refuse,

7. Or of a woman who will not refuse.

8. (In begging he should use the words), 'Sir, give food!'

9. Or, '(Sir, give) Anupravakaniya (food).'

10. That (which he has received) he should announce to his teacher.

11. He should stand the rest of the day.

12. After sunset (the student) should cook the Brahmaudana (or boiled rice with which the Brahmanas are to be fed) for the Anupravakaniya sacrifice (the sacrifice to be performed after a part of the Veda has been studied), and should announce to the teacher (that it is ready).

13. The teacher should sacrifice, while the student takes hold of him, with the verse, 'The wonderful lord of the abode' (Rig-Veda I, 18, 6).

14. A second time with the Savitri--

15. And whatever else has been studied afterwards.

16. A third time to the Rishis.

17. A fourth time (the oblation) to (Agni) Svishtakrit.

18. Having given food to the Brahmanas he should cause them to pronounce the end of the Veda (study).

19. From that time (the student) should eat no saline food; he should observe chastity, and should sleep on the ground through three nights, or twelve nights, or one year.

20. When he has fulfilled those observances, (the teacher) performs (for him) the 'production of intelligence,' (in the following way):

21. While (the student) towards an unobjectionable direction (of the horizon) sprinkles thrice (water) from the left to the right with a water-pot round a Palasa (tree) with one root, or round a Kusa bunch, if there is no Palasa, (the teacher) causes him to say, 'O glorious one, thou art glorious. As thou, O glorious one, art glorious, thus, O glorious one, lead me to glory. As thou art the preserver
of the treasure of sacrifice for the gods, thus may I become the preserver of the treasure of the Veda for men.'

22. Thereby, beginning with his having the hair cut, and ending with the giving in charge, the imposing of observances has been declared.

23. Thus for one who has not been initiated before.

24. Now as regards one who has been initiated before:

25. The cutting of the hair is optional,

26. And the 'production of intelligence.'

27. On the giving in charge there are no express rules (in this case);

28. And on the time.

29. (He should recite to him) as the Savitri (the Rik), 'That we choose of god Savitri' (Rig-veda V, 82, 1).

KANDIKA 23.

1. He chooses priests (for officiating at a sacrifice) with neither deficient nor superfluous limbs, 'who on the mother's and on the father's side (&c.),' as it has been said above.

2. Let him choose young men as officiating priests: thus (declare) some (teachers).

3. He chooses first the Brahman, then the Hotri, then the Adhvaryu, then the Udgatri.

4. Or all who officiate at the Ahina sacrifices and at those lasting one day.

5. The Kaushitakinas prescribe the Sadasya as the seventeenth, saying, 'He is the looker-on at the performances.'

6. This has been said in the two Rikas, 'He whom the officiating priests, performing (the sacrifice) in many ways' (Rig-veda VIII, 58, I. 2).

7. He chooses the Hotri first.

8. With (the formula), 'Agni is my Hotri; he is my Hotri; I choose thee N.N. as my Hotri' (he chooses) the Hotri.

9. With (the formula), 'Kandramas (the moon) is my Brahman; he is my Brahman; I choose thee N.N. as my Brahman' (he chooses) the Brahman.

10. With (the formula), 'Aditya (the sun) is my Adhvaryu; (he is my Adhvaryu, &c.)'--the Adhvaryu.

11. With (the formula), 'Parganya is my Udgatri; (he is my Udgatri, &c.)'--the Udgatri.

12. With (the formula), 'The waters are my reciters of what belongs to the Hotrakas'--the Hotrakas.

13. With (the formula), 'The rays are my Kamasadhveryus'--the Kamasadhveryus.

14. With (the formula), 'The ether is my Sadasya'--the Sadasya.

15. He whom he has chosen should murmur, 'A great thing thou hast told me; splendour thou hast told me; fortune thou hast told me; glory thou hast told me; praise thou hast told me; success thou hast told me; enjoyment thou hast told me; satiating thou hast told me; everything thou hast told me.'

16. Having murmured (this formula), the Hotri declares his assent (in the words), 'Agni is thy Hotri; he is thy Hotri; thy human Hotri am I.'

17. 'Kandramas (the moon) is thy Brahman; he is thy Brahman (&c.)'--thus the Brahman.
18. In the same way the others according to the prescriptions (given above).
19. And if (the priest who accepts the invitation) is going to perform the sacrifice (for the inviting person, he should add), 'May that bless me; may that enter upon me; may I thereby enjoy (bliss).'
20. The functions of an officiating priest are not to be exercised, if abandoned (by another priest), or at an Ahina sacrifice with small sacrificial fee, or for a person that is sick, or suffering, or affected with consumption, or decried among the people in his village, or of despised extraction: for such persons (the functions of a Ritvig should not be exercised).
21. He (who is chosen as a Ritvig) should ask the Somapravaka, 'What sacrifice is it? Who are the priests officiating? What is the fee for the sacrifice?'
22. If (all the conditions) are favourable, he should accept.
23. Let (the officiating priests) eat no flesh nor have intercourse with a wife until the completion of the sacrifice.
24. 'By this prayer, O Agni, increase' (Rig-veda I, 31, 18)--with (this verse) let him offer (at the end of the sacrifice) an oblation of Agya in (his own) Dakshinagni, and go away where he likes;
25. In the same way one who has not set up the (Srauta) fires, in his (sacred) domestic fire with this Rik, 'Forgive us, O Agni, this sin' (Rig-veda I, 31, 16).

**KANDIKA 24.**

1. When he has chosen the Ritvigas, he should offer the Madhuparka (i.e. honey-mixture) to them (in the way described in Sutras 5 and following);
2. To a Snataka, when he comes to his house;
3. And to a king;
4. And for a teacher, the father-in-law, a paternal uncle, and a maternal uncle.
5. He pours honey into curds,
6. Or butter, if he can get no honey.
7. A seat, the water for washing the feet, the Arghya water (i.e. perfumed water into which flowers have been thrown), the water for sipping, the honey-mixture, a cow: every one of these things they announce three times (to the guest).
8. With (the verse), 'I am the highest one among my people, as the sun among the thunderbolts. Here I tread on him whosoever infests me'--he should sit down on the seat (made of) northward-pointed (grass).
9. Or (he should do so) after he has trodden on it.
10. He should make (his host) wash his feet.
11. The right foot he should stretch out first to a Brahmana,
12. The left to a Sudra.
13. When his feet have been washed, he receives the Arghya water in the hollow of his joined hands and then sips the water destined thereto, with (the formula), 'Thou art the first layer for Ambrosia.'
14. He looks at the Madhuparka when it is brought to him, with (the formula), 'I look at thee with Mitra's eye.'
15. He accepts it with his joined hands with (the formula), 'By the impulse of the god Savitri, with the arms of the two Asvins, with the hands of Pushan I accept thee.' He then takes it into his left hand, looks at it with the three verses, 'Honey the winds to the righteous one' (Rig-veda I, 90, 6
ADHYAYA II

1. On the full moon day of the Sravana month the Sravana ceremony (is performed).

2. Having filled a new jug with flour of fried barley, he lays (this jug) and a spoon for offering the Balis on new strings of a carrying pole (and thus suspends them).

3. Having prepared fried barley grains, he smears half of them with butter.

4. After sunset he prepares a mess of cooked food and a cake in one dish and sacrifices (the cooked food) with the four verses, 'Agni, lead us on a good path to wealth' (Rig-veda I, 189, 1 seqq.), verse by verse, and with his hand the (cake) in one dish with (the formula), 'To the steady One, the earth-demon, svaha!'

5. (The cake) should be (entirely) immersed (into the butter), or its back should be visible.

6. With (the verse), 'Agni, do not deliver us to evil' (Rig-veda I, 189, 5) he sacrifices over it (the butter) in which it had lain.

End of the First Adhyaya.

ADHYAYA II

KANDIKA 1.

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5. (The cake) should be (entirely) immersed (into the butter), or its back should be visible.

6. With (the verse), 'Agni, do not deliver us to evil' (Rig-veda I, 189, 5) he sacrifices over it (the butter) in which it had lain.
7. With the verse, 'May the steeds at our invocation be for a blessing to us' (Rig-veda VII, 38, 7) (he sacrifices) the besmeared grains with his joined hands,

8. The other (grains) he should give to his people.

9. Out of the jug he fills the spoon with flour, goes out (of the house) to the east, pours water on the ground on a clean spot, sacrifices with (the formula), 'To the divine hosts of the serpents svaha!' and does reverence to them with (the formula). 'The serpents which are terrestrial, which are aerial, which are celestial, which dwell in the directions (of the horizon)--to them I have brought this Bali; to them I give over this Bali.'

10. Having gone round (the Bali) from left to right, he sits down to the west of the Bali with (the words), 'The serpent art thou; the lord of the creeping serpents art thou; by food thou protectest men, by cake the serpents, by sacrifice the gods. To me, being in thee, the serpents being in thee should do no harm. I give over the firm one (i.e. the spoon) to thee.'

11. 'Firm one, (I give) N.N. (in charge) to thee! Firm one, (I give) N.N. (in charge) to thee!'--with (these words he gives) his people, man by man, (in charge to the serpent god);

12. 'Firm one, I give myself in charge to thee!'--with these words himself at the end.

13. Let no one step between it (i.e. the Bali, and the sacrificer), until the giving in charge has been performed.

14. With (the formula), 'To the divine hosts of the serpents svaha!'--let him offer the Bali in the evening and in the morning, till the Pratyavarohana (i.e. the ceremony of the 'redescent').

15. Some count (the days till the Pratyavarohana) and offer the corresponding number of Balis already on that day (on which the Sravana ceremony is performed).

KANDIKA 2.

1. On the full moon day of Asvayuga the Asvayugi ceremony (is performed).

2. Having adorned the house, having bathed and put on clean garments, they should pour out a mess of cooked food for Pasupati, and should sacrifice it with (the formula), To Pasupati, to Siva, to Samkara, to Prishataka svaha!'

3. He should sacrifice with his joined hands a mixture of curds and butter (prishataka) with (the formula), 'May what is deficient be made full to me; may what is full not decay to me. To Prishataka svaha!'

4. 'United with the seasons, united with the manners, united with Indra and Agni, svaha!'

'United with the seasons, united with the manners, united with the Visve devas, svaha!'

'United with the seasons, united with the manners, united with Heaven and Earth, svaha!'--with (these formulas) a mess of cooked food is offered at the Agrayana sacrifice by one who has set up the (sacred Srauta) fires.

5. Also by one who has not set up the (Srauta) fires (the same offering is performed) in the (sacred) domestic fire.

KANDIKA 3.

1. On the full moon of Margasirsha the 'redescent' (is performed)--on the fourteenth (Tithi),

2. Or on (the Tithi of) the full moon (itself).

3. Having again renovated the house by (giving a new) coating (to the walls), by spreading out (a new roof), and by levelling (the floor), they should sacrifice after sunset (oblations) of milk-rice
with (the texts), 'Beat away, O white one, with thy foot, with the forefoot and with the hind-foot, these seven daughters of Varuna and all that belong to the king's tribe. Svaha!

'Within the dominion of the white one no serpent has killed anything. To the white one, the son of Vidarva, adoration! Svaha!'

4. Here no oblation to (Agni) Svishtakrit (is made).

5. 'May we be secure from Pragapati's sons'--thus he murmurs while looking at the fire.

6. (Saying), 'Be happy and friendly to us'--he should think in his mind of the winter.

7. To the west of the fire is a well-spread layer (of straw); on that he should sit down, murmur (the verse), 'Be soft, O earth' (Rig-veda I, 22, 15), and lie down (on that layer) with his people, with the head to the east and the face to the north.

8. The others, as there is room.

9. Or following on each other from the eldest to the youngest.

10. Those who know the Mantras, should murmur the Mantras.

11. Arising (they should) three times (murmur the verse), 'From that place may the gods bless us' (Rig-veda I, 22, 16).

12. The same (verse) a fourth time with their faces to the south, to the west, and to the north.

13. Having arisen, having murmured the hymns sacred to the Sun and the auspicious hymns, having prepared food and given to the Brahmanas to eat, he should cause (them) to pronounce auspicious words.

**KANDIKA 4.**

1. On the eighth days of the four dark fortnights of (the two seasons of) winter and Sisira the Ashtakas (are celebrated).

2. Or on one (of these days).

3. The day before, he should offer to the Fathers (i.e. Manes)--

4. Boiled rice, boiled rice with sesamum seeds, rice-milk--

5. Or cakes made of four Saravas (of ground grain)--

6. Sacrificing with the eight (verses), 'May the lower (Fathers) and the higher arise' (Rig-veda X, 15, 1 seqq.), or with as many (verses) as he likes.

7. Then on the next day the Ashtakas (are celebrated) with an animal (sacrifice) and with a mess of cooked food.

8. He may also give grass to an ox,

9. Or he may burn down brushwood with fire--

10. With (the words), 'This is my Ashtaka.'

11. But he should not omit celebrating the Ashtaka.

12. This (Ashtaka) some state to be sacred to the Visve devas, some to Agni, some to the Sun, some to Pragapati, some state that the Night is its deity, some that the Nakshatras are, some that the Seasons are, some that the Fathers are, some that cattle is.

13. Having killed the animal according to the ritual of the animal sacrifice, omitting the sprinkling (with water) and the touching of the animal with a fresh branch, he should draw out the omentum
and sacrifice it with (the verse), 'Carry the omentum, Gatavedas, to the Fathers, where thou knowest them resting afar. May streams of fat flow to them; may all these wishes be fulfilled. Svaha!'

14. Then (follow oblations) of the Aavadana portions and the cooked food, two with (the two verses), 'Agni, lead us on a good path to wealth' (Rig-veda I, 189, 1 seq.), (and other oblations with the texts), 'May summer, winter, the seasons be happy to us, happy the rainy season, safe to us the autumn. The year be our lord who gives breath to us; may days and nights produce long life. Svaha!' 

'Peaceful be the earth, happy the air, may the goddess Heaven give us safety. Happy be the quarters (of the horizon), the intermediate quarters, the upper quarters; may the waters, the lightnings protect us from all sides. Svaha!

'May the waters, the rays carry our prayers (to the gods); may the creator, may the ocean turn away evil; may the past and the future, (may) all be safe to me. Protected by Brahman may I pour forth songs. Svaha!

'May all the Adityas and the divine Vasus, the Rudras, the protectors, the Maruts sit down (here). May Pragapati, the abounding one, the highest ruler, bestow vigour, offspring, immortality on me. Svaha!

'Pragapati, no other one than Thou (Rig-veda X, 121, 10).'

15. The eighth (oblation) is that to (Agni) Svishtakrit.
16. He should give to the Brahmanas to eat: this has been said.

KANDIKA 5.

1. On the following day the Anvashtakya (i.e. the ceremony following the Ashtaka, is performed).
2. Having prepared (a portion) of that same meat, having established the fire on a surface inclined towards the south, having fenced it in, and made a door on the north side of the enclosure, having strewn round (the fire) three times sacrificial grass with its roots, without tossing it, turning the left side towards the fire, he should put down the things to be offered, boiled rice, boiled rice with sesamum seeds, rice-milk, meal-pap with curds, and meal-pap with honey.
3. (The ceremony should be performed) according to the ritual of the Pindapitriyagna.
4. Having sacrificed (of those sorts of food) with the exception of the meal-pap with honey, let him give (lumps of those substances) to the Fathers.
5. And to (their) wives, with the addition of rum and the scum of boiled rice.
6. Some (place the lumps to be offered) into pits, into two or into six:
7. In those situated to the east he should give (the offerings) to the Fathers.
8. In those to the west, to the wives.
9. Thereby the ceremony celebrated in the rainy season on the Magha day, in the dark fortnight after the full moon of Praushthapada (has been declared).
10. And thus he should offer (a celebration like the Anvashtakya) to the Fathers every month, observing uneven numbers (i.e. selecting a day with an uneven number, inviting an uneven number of Brahmanas, &c.).
11. He should give food at least to nine (Brahmanas),
12. Or to an uneven number;
13. To an even number on auspicious occasions or on the performance of meritorious deeds (such as the consecration of ponds, &c.);
14. To an uneven number on other (occasions).
15. The rite is performed from left to right. Barley is to be used instead of sesamum.

**KANDIKA 6.**

1. When going to mount a chariot he should touch the wheels with his two hands separately with (the words), 'I touch thy two fore-feet. Thy two wheels are the Brihat and the Rathantara (Samans).'
2. 'Thy axle is the Vamadevya'--with (these words he touches) the two (naves) in which the axle rests.
3. He should mount (the chariot) with the right foot first, with (the words), 'With Vayu's strength I mount thee, with Indra's power and sovereignty.'
4. He should touch the reins, or if the horses have no reins, (he should touch) the horses with a staff, with (the words), 'With Brahma's splendour I seize you. With truth I seize you.'
5. When (the horses) put themselves in motion, he should murmur, 'Go forward to thousandfold successful vigour, divine chariot, carry us forward!'--(and the verse), 'Free, strong be thy limbs!' (Rig-veda VI, 47, 26.)
6. With this (verse he should touch also) other articles of wood.
7. 'May the two oxen be strong, the axle firm' (Rig-veda III, 53, i7)--with (this verse) he should touch (each) part of the chariot (alluded to in that verse).
8. With (the verse), 'The earth, the good protectress, the unattained heaven' (Rig-veda X, 63, 10) (he should ascend) a ship.
9. With a new chariot he should drive round a widely known tree or round a pool that does not dry up, with his right side turned towards it, and then should fetch branches which bear fruits,
10. Or something else that belongs to the household.
11. (He then) should drive (in that chariot) to an assembly.
12. Having murmured, while looking at the sun, (the verse), 'Make our renown highest' (Rig-veda IV, 31, 15), he should descend.
13. 'To the bull among my equals' (Rig-veda X, 166, 1)--(this verse he should murmur) while approaching (that assembly?).
14. 'May we be called to-day Indra's best friends' (Rig-veda I, 167, 10)--when the sun is setting.
15. 'Thus I address you, O daughters of heaven, while you arise' (Rig-veda IV, 51, 11)--when day appears.

**KANDIKA 7.**

1. Now the examination of the ground (where he intends to build a house).
2. (It must be) non-salinous soil of undisputed property,
3. With herbs and trees,
4. On which much Kusa and Virana grass grows.
5. Plants with thorns and with milky juice he should dig out with their roots and remove them--
6. And in the same way the following (sorts of plants), viz. Apamarga, pothebars, Tilvaka, Parivyadhha.
7. A spot where the waters, flowing together from all sides to the centre of it, flow round the resting-place, having it on their right side, and then flow off to the east without noise—that possesses all auspicious qualities.

8. Where the waters flow off, he should have the provision-room built.

9. Thus it becomes rich in food.

10. On a spot which is inclined towards the south, he should have the assembly-room constructed; thus there will be no gambling in it.

11. (But others say that) in such (an assembly-room) the young people become gamblers, quarrelsome, and die early.

12. Where the waters flow together from all directions, that assembly-room (situated on such a spot) brings luck and is free from gambling.

KANDIKA 8.

1. Now he should examine the ground in the following ways.

2. He should dig a pit knee-deep and fill it again with the same earth (which he has taken out of it).

3. If (the earth) reaches out (of the pit, the ground is) excellent; if it is level, (it is) of middle quality; if it does not fill (the pit, it is) to be rejected.

4. After sunset he should fill (the pit) with water and leave it so through the night.

5. If (in the morning) there is water in it, (the ground is) excellent; if it is moist, (it is) of middle quality; if it is dry, (it is) to be rejected.

6. White (ground), of sweet taste, with sand on the surface, (should be elected) by a Brahmana.

7. Red (ground) for a Kshatriya.

8. Yellow (ground) for a Vaisya.

9. He should draw a thousand furrows on it and should have it measured off as quadrangular, with equal sides to each (of the four) directions;

10. Or as an oblong quadrangle.

11. With a Sami branch or an Udumbara branch he sprinkles it (with water), going thrice round it, so that his right side is turned towards it, reciting the Santatiya hymn.

12. And (so he does again three times) pouring out water without interruption, with the three verses, 'O waters, ye are wholesome' (Rig-veda X, 9, 1 seqq.).

13. In the interstices between the bamboo staffs he should have the (single) rooms constructed.

14. Into the pits in which the posts are to stand, he should have an Avaka, i.e. (the water-plant called) Sipala put down; then fire will not befall him: thus it is understood (in the Sruti).

15. Having put (that plant) into the pit in which the middle-post is to stand, he should spread (on it) eastward-pointed and northward-pointed Kusa grass and should sprinkle (on that grass) water into which rice and barley have been thrown, with (the words), 'To the steady one, the earth-demon, svaha!'

16. He then should, when (the middle-post) is being erected, recite over it (the two verses), 'Stand here, fixed in the ground, prosperous, long-lasting (?), standing amid prosperity. May the malevolent ones not attain thee!

'To thee (may) the young child (come), to thee the calf . . .; to thee (may) the cup of Parisrut (come); (to thee) may they come with pots of curds.'
KANDIKA 9.

1. (Over) the bamboo staff, when it is put on (the middle-post, he recites the hemistich),
2. 'Rightly ascend the post, O staff, bestowing on us long life henceforward.'
3. On four stones, on which Durva grass has been spread, he should establish the water-barrel with (the words), 'Arise on the earth'--
4. Or with (the verse), 'The Arangara sounds, three times bound with the strap. It praises the welfare; may it drive away ill.'
5. He then should pour water into it with (the verse), 'Hither may king Varuna come with the plentiful (waters); at this place may he stay contented; bringing welfare, dropping ghee may they lie down together with Mitra.'
6. He then 'appeases' it (in the following way).
7. He puts gold into water into which rice and barley have been thrown, and (with that water) he sprinkles it three times, going round it with his right side turned towards it, with the Santatiya hymn.
8. And (so he does again three times) pouring out water without interruption, with the three verses, 'O waters, ye are wholesome' (Rig-veda X, 9, I seqq.).
9. In the middle of the house he should cook a mess of food, sacrifice (therefrom) with the four verses, 'Vastoshpati, accept us' (Rig-veda VII, 54, 1 seqq.), verse by verse, should prepare food, should give to the Brahmanas to eat, and should cause them to say, 'Lucky is the ground! Lucky is the ground!'

KANDIKA 10.

1. It has been declared how he should enter the house (when returning from a journey).
2. The house, when he enters it, should be provided with seed-corn.
3. He should have his field ploughed under the Nakshatras Uttarah Proshthapadas, (Uttarah) Phalgunyas, or Rohini.
4. In order that the wind may blow to him from the field, he should offer oblations with the hymn, 'Through the lord of the field' (Rig-veda IV, 57), verse by verse, or he should murmur (that hymn).
5. He should speak over the cows when they go away, the two verses, 'May refreshing wind blow over the cows' (Rig-veda X, 169, I seq.).
6. When they come back, (he should recite the following verses.)
   'May they whose udder with its four holes is full of honey and ghee, be milk-givers to us; (may they be) many in our stable, rich in ghee.
   'Come hither to me, giving refreshment, bringing vigour and strength. Giving inexhaustible milk, rest in my stable that I may become the highest one'
   And, 'They who have raised their body up to the gods'--the rest of the hymn (Rig-veda X, 169, 3. 4).
7. Some recite (instead of the texts stated in Sutra 6) the Agaviya hymn.
8. He should approach their herds, if the cows do not belong to his Guru, with (the words), 'Prospering are ye; excellent are ye, beautiful, dear. May I become dear to you. May you see bliss in me.'

End of the Second Adhyaya.
ADHYAYA III

KANDIKA 1.

1. Now (follow) the five sacrifices:
2. The sacrifice to the Gods, the sacrifice to the Beings, the sacrifice to the Fathers, the sacrifice to Brahman, the sacrifice to men.
3. Here now, if he makes oblations over the (sacred) fire, this is the sacrifice to the Gods.
   If he makes Bali offerings, this is the sacrifice to the Beings.
   If he gives (Pinda offerings) to the Fathers, this is the sacrifice to the Fathers.
   If he studies (Vedic) texts, this is the sacrifice to Brahman.
   If he gives to men, this is the sacrifice to men.
4. These (five kinds of) sacrifices he should perform every day.

KANDIKA 2.

1. Now the rules how one should recite (the Vedic texts) for one's self.
2. He should go out of the village to the east or to the north, bathe in water, sip water on a clean spot, clad with the sacrificial cord; he should spread out, his garment being not wet, a great quantity of Darbha grass, the tufts of which are directed towards the east, and should sit down thereon with his face turned to the east, making a lap, putting together his hands in which he holds purifiers (i.e. Kusa blades), so that the right hand lies uppermost.
   It is understood (in the Sruti), 'This is what Darbha grass is: it is the essence of waters and herbs. He thus makes the Brahman provided with essence.'
   Looking at the point where heaven and earth touch each other, or shutting his eyes, or in whatever way he may deem himself apt (for reciting the Veda), thus adapting himself he should recite (the sacred texts) for himself.
3. The Vyahritis preceded by (the syllable) Om (are pronounced first).
4. He (then) repeats the Savitri (Rig-Veda III, 62, 10), (firstly) Pada by Pada, (then) hemistich by hemistich, thirdly the whole.

KANDIKA 3.

1. He then should recite for himself (the following texts, viz.) the Rikas, the Yagus, the Samans, the Atharvan and Angiras hymns, the Brahmanas, the Kalpa (Sutras), the Gathas, the (texts in honour of kings and heroes, called) Narasamsis, the Itihasas and Puranas.
2. In that he recites the Rikas, he thereby satiates the gods with oblations of milk—in that (he recites) the Yagus, with oblations of ghee—the Samans, with oblations of honey—the Atharvan and Angiras hymns, with oblations of Soma—the Brahmanas, Kalpas, Gathas, Narasamsis, Itihasas and Puranas, with oblations of ambrosia.
3. In that he recites the Rikas, rivers of milk flow, as a funeral oblation, to his Fathers. In that (he recites) the Yagus, rivers of ghee—the Samans, rivers of honey—the Atharvan and Angiras hymns, rivers of Soma—the Brahmanas, Kalpas, Gathas, Narasamsis, Itihasas and Puranas, rivers of ambrosia.
4. After he has recited (those texts) as far as he thinks fit, he should finish with the following (verse),
'Adoration to Brahman! Adoration be to Agni! Adoration to the Earth! Adoration to the Herbs! Adoration to the Voice! Adoration to the Lord of the Voice! Adoration I bring to great Vishnu!'

**KANDIKA 4.**

1. He satiates the deities: 'Pragapati, Brahman, the Vedas, the gods, the Rishis, all metres, the word Om, the word Vashat, the Vyahritis, the Savitri, the sacrifices, Heaven and Earth, the air, days and nights, the numbers, the Siddhas, the oceans, the rivers, the mountains, the fields, herbs, trees, Gandharvas and Apsaras, the snakes, the birds, the cows, the Sadhyas, the Vipras, the Yakshas, the Rakshas, the beings that have these (Rakshas, &c.) at their end.'

2. Then the Rishis: 'The (Rishis) of the hundred (Rikas), the (Rishis) of the middle (Mandalas), Gritsamada, Visvamitra, Vamadeva, Atri, Bharadvaga, Vasishtha, the Pragathas, the Pavamana hymns, the (Rishis) of the short hymns, and of the long hymns.'

3. (Then) with the sacrificial cord suspended over the right shoulder:

4. 'Sumantu, Gaimini, Vaisampayana, Paila, the Sutras, the Bhashyas, the Bharata, the Mahabhara-ta, the teachers of law, Gananti, Bahavi, Gargya, Gautama, Sakalya, Babhavya, Mandavya, Mandukeya, Gargi Vakakhavi, Vadava Pratitheyi, Sulabha Maitreyi, Kahola Kaushitaka, Mahakaushitaka, Paingya, Mahapaingya, Suyagna Sankhayana, Aitareya, Mahaitareya, the Sakala (text), the Bashkala (text), Sugavatvaktra, Audavahi, Mahaudavahi, Saugami, Saunaka, Asvalayana--and whatsoever other teachers there are, may they all satiate themselves.'

5. After he has satiated the Fathers man by man, and has returned to his house, what he gives (then), that is the sacrificial fee.

6. And it is also understood (in the Sruti), 'May he be standing, walking, sitting, or lying, (the texts belonging to) whatsoever sacrifice he repeats, that sacrifice indeed he has offered.'

7. It is understood (in the Sruti), 'Regarding this (Svadhyaya) there are two cases in which the study (of the sacred texts) is forbidden: when he is impure himself, and when the place is.'

**KANDIKA 5.**

1. Now (follows) the Adhyayopakarana (i.e. the ceremony by which the annual course of study is opened);

2. When the herbs appear, (when the moon stands in conjunction) with Sravana, in the Sravana month,

3. Or on the fifth (Tithi of that month), under (the Nakshatra) Hasta.

4. Having sacrificed the two Agya portions, he should offer Agya oblations (to the following deities, viz.) Savitri, Brahman, Belief, Insight, Wisdom, Memory, Sadasaspati, Anumati, the metres, and the Rishis.

5. He then sacrifices grains with curds (with the following texts):

6. 'I praise Agni the Purohita'--this one verse (Rig-Veda I, 1, 1),

7. 'The Kushumbhaka (mungoose?) has said it'--'If thou criest, O bird, announce luck to us Sung by Gamadagni'--'In thy abode the whole world rests'--'Come to our sacrifice, O you that are worthy of sacrifice, with care'--'Whosoever, be he ours, be he alien'--'Look on, look about'--'Come he here, Agni, the Maruts' friend'--'The oblation, O king, cooked for thee'--each time two verses;

8. 'United is your will' (Rig-veda X, 191, 4)--this one verse;

9. That blessing and bliss we choose'--this one verse.
10. When he intends to study (the Veda together with pupils), he should, while the pupils take hold of him, sacrifice to those deities, and sacrifice to (Agni) Švishtakrit, and partake of the grains with curds; then (follows) the 'cleaning.'

11. Sitting down to the west of the fire on Darbha grass, the tufts of which are directed towards the east, he should put Darbha blades into a water-pot, and making a Brahmanali (i.e. joining his hands as a sign of veneration for the Brahman), he should murmur (the following texts):

12. The Vyahritis preceded by (the syllable) Om (stand first); (these) and the Savitri he should repeat three times and then recite the beginning of the Veda.

13. In the same way at the Utsarga (i.e. at the ceremony performed at the end of the term of Vedic study).

14. He should study six months.

15. One who has performed the Samavartana (should live during that time) according to the regulations for Brahmakarins.

16. The others according to the rules.

17. Some say that he should have intercourse with his wife.

18. That (is a practice) sacred to Pragapati.

19. This (Upakarana) they call varshika (i.e. belonging to the rainy season).

20. On the middle Ashtaka they offer food to those deities, and descend into water.

21. They satiate those same deities (with water oblations),

22. (And besides) the Akaryas, the Rishis, and the Fathers.

23. This is the Utsargana.

KANDIKA 6.

1. Instead of the Kamya ceremonies (i.e. the ceremonies, prescribed in the Srauta-sutra, by which special wishes are attained, oblations of) boiled (rice) grains, for the attainment of those wishes, (should be made by the Grihya sacrificer).

2. He attains (thereby) those same wishes.

3. For a person that is sick, or suffering, or affected with consumption, a mess of boiled (rice) grains in six oblations (should he offered)---

4. With this (hymn), 'I loosen thee by sacrificial food, that thou mayst live' (Rig-veda X, 161).

5. If he has seen a bad dream, he should worship the sun with the two verses, 'To-day, god Savitri' (Rig-veda V, 82, 4, 5), and with the five verses, 'What bad dreams there are among the cows' (Rig-veda VIII, 47, 14 seqq.),

6. Or with (the verse), 'Whosoever, O king, be it a companion or a friend' (Rig-veda II, 28, 10).

7. When he has sneezed, yawned, seen a disagreeable sight, smelt a bad smell, when his eye palpitates, and when he hears noises in his ears, he should murmur, 'Well-eyed may I become with my eyes, well-vigoured with my face, well-hearing with my ears. May will and insight dwell in me!'

8. If he has gone to a wife to whom he ought not to go, or if he has performed a sacrifice for a person for whom he ought not to do so, or has eaten forbidden food, or accepted what he ought not to accept, or pushed against a piled-up (fire altar) or against a sacrificial post, he should sacrifice two Agya oblations with (the verses),
'May my faculties return into me, may life return, may prosperity return; may my goods return to me; may the divine power return into me. Svaha!

These fires that are stationed on the (altars called) Dhishnyas, may they be here in good order, each on its right place. (Agni) Vaisvanara, grown strong, the standard of immortality, may he govern my mind in my heart. Svaha!'

9. Or (he may sacrifice) two pieces of wood,

10. Or murmur (the same two verses without any oblation).

KANDIKA 7.

1. If the sun sets while he is sleeping without being sick, he should spend the rest of the night keeping silence, without sitting down, and should worship the sun (when it rises) with the five (verses), 'The light, O sun, by which thou destroyest darkness' (Rig-veda X, 37, 4 seq.).

2. If (the sun) rises (while he is sleeping without being sick), being fatigued without having done any work, or having done work that is not becoming, he should keep silence, &c., as before, and perform his worship (to the sun) with the following four (verses, Rig-veda X, 37, 9 seq.).

3. Invested with the sacrificial cord, constantly fulfilling the prescribed duties regarding the use of water, he should perform the Sandhya (or twilight devotion), observing silence.

4. In the evening he should, turning his face to the north-west, to the region between the chief (west) point and the intermediate (north-western) point (of the horizon), murmur the Savitri, (beginning) when the sun is half set, until the stars appear.

5. In the same way in the morning--

6. Standing, with his face turned to the east, until the disk (of the sun) appears.

7. If a dove flies against his house or towards it, he should sacrifice with (the hymn), 'O gods, the dove' (Rig-veda X, 165), verse by verse, or should murmur (that hymn).

8. 'We have thee, O Lord of the path' (Rig-veda VI, 53)--if he is going out for doing some business.

9. 'Bring us together, Pushan, with a knowing one' (Rig-Veda VI, 54)--if he wishes to find something lost, or if he has strayed.

10. 'Journey over the ways, Pushan' (Rig-veda I, 42)--if he is going out on a long or dangerous way.

KANDIKA 8.

1. Now when returning (home from his teacher) he should get the following things, viz. a jewel (to be tied round the neck), two ear-rings, a pair of garments, a parasol, a pair of shoes, a staff, a wreath, (pounded seed of the Karanga fruit) for rubbing with, ointment, eye salve, a turban; (all that) for himself and for the teacher.

2. If he cannot get it for both, only for the teacher.

3. He then should get a piece of wood of a tree which is sacrificially pure, in a north-eastern direction--

4. Sappy (wood) if he wishes for the enjoyment of food, or for prosperity, or for splendour; dry (wood), if for holy lustre,

5. (Wood) which is both (sappy and dry, in its different parts), if (he wishes) for both.

6. Having put the piece of wood on high, and having given a cow and food to the Brahmans, he should perform the ceremony of shaving the beard.

7. He should alter the texts so that they refer to himself.
8. With Ekaklitaka (he should perform the rubbing).

9. Having washed himself with lukewarm water, and having put on two (new) garments which have not yet been washed, with (the verse), 'Garments with fat splendour you put on, (Mitra and Varuna)' (Rig-veda I, 152, 1); he should anoint his eyes with (the words), 'The sharpness of the stone art thou; protect my eye.'

10. With (the words), 'The sharpness of the stone art thou; protect my ear'--he should tie on the two ear-rings.

11. After having salved his two hands with ointment, a Brahmana should salve his head first,

12. A Raganya his two arms,

13. A Vaisya the belly,

14. A woman her secret parts,

15. Persons who gain their livelihood by running, their thighs.

16. With (the formula), 'Free from pain art thou, free from pain may I become'--he should put on the wreath.

17. Not (such a wreath) which is called mala.

18. If they call it mala, he should cause them to call it srag.

19. With (the formula), 'The standing-places of the gods are you; protect me from all sides'--he steps into the shoes, and with (the formula), 'The heaven's covering art thou'--he takes the parasol.

20. With (the formula), 'Reed thou art; from the tree thou descendest; protect me from all sides'--(he takes) a staff of reed.

21. Having with the hymn 'Giving life' tied the jewel to his neck and arranged the turban (on his head), he should standing put the piece of wood (on the fire).

KANDIKA 9.

1. (He says), 'Memory and reproach and knowledge, faith, and wisdom as the fifth, what is sacrificed, and what is given, and what is studied, and what is done, truth, learning, vow--

'The vow which belongs to Agni together with Indra, with Pragapati, with the Rishis, with the royal ones among the Rishis, with the Fathers, with the royal ones among the Fathers, with the human beings, with the royal ones among the human beings, with shine, over-shine, after-shine, counter-shine, with gods and men, with Gandharvas and Apsaras, with wild animals and domestic animals,- -the vow, belonging to my own self, dwelling in my own self, that is my universal vow. Hereby, O Agni, I become addicted to the universal vow. Svaha!'

2. With (the hymn), 'Mine, Agni, be vigour' (Rig-veda X, 128, 1), verse by verse, he should put pieces of wood (on the fire).

3. He should pass that night at a place where they will do honour to him.

4. When, after having finished his (task of) learning, he has offered something to the teacher, or has received his permission, he should take a bath (which signifies the end of his studentship).

5. He (i.e. the Snataka) has to keep the following observances:

6. He shall not bathe in the night-time; he shall not bathe naked; he shall not lie down naked; he shall not look at a naked woman, except during sexual intercourse; he shall not run during rain; he shall not climb up a tree; he shall not descend into a well; he shall not swim with his arms across a river; he shall not expose himself to danger. 'A great being indeed is a Snataka'--thus it is understood (in the Sruti).
KANDIKA 10.

1. If (a student) wishes to be dismissed (by his teacher), he should pronounce before the teacher his (i.e. the teacher's?) name--

2. (And should say), 'Here we will dwell, sir!'

3. With a loud voice (the words) following after the name.

4. 'Of inhalation and exhalation'--(this he says) with a low voice,

5. And (the verse), 'Come hither, Indra, with thy lovely-sounding, fallow-coloured (horses)' (Rigveda III, 45, 1).

6. The aged one then murmurs, 'To inhalation and exhalation I, the wide-extended one, resort with thee. To the god Savitri I give thee in charge'--and the verse.

7. When he has finished (that verse), and has muttered, 'Om! Forwards! Blessing!' and recited (over the student the hymn), 'The great bliss of the three' (Rig-veda X, 185) --(he should dismiss him).

8. On one who has been thus dismissed, danger comes from no side--thus it is understood (in the Sruti).

9. If he hears (on his way) disagreeable voices of birds, he should murmur the two hymns, 'Shrieking, manifesting his being' (Rig-veda II, 42, 43), and (the verse), 'The divine voice have the gods created' (Rig-veda VIII, 100, 11).

10. 'Praise the renowned youth who sits on the war-chariot' (Rig-veda II, 33, 11) --if (he hears disagreeable voices) of deer.

11. From the direction, or from the (being) from which he expects danger, towards that direction he should throw a fire-brand, burning on both sides, or having twirled about a churning-stick from the right to the left, with (the words), 'Safety be to me, Mitra and Varuna; encounter the foes and burn them up with your flame. May they find none who knows them and no support; divided by discord may they go to death'--

12. He turns the churning-stick downwards with (the verse), 'The combined wealth of both, heaped together' (Rig-veda X, 84, 7).

KANDIKA 11.

1. If unknown danger from all sides (menaces him), he should sacrifice eight Agya oblations with (the formulas),

'Prithivi (the earth) is covered; she is covered by Agni. By her, the covered one, the covering one, I ward off the danger of which I am in fear. Svaha!'

'Antariksha (the air) is covered; it is covered by Vayu. By it, the covered, the covering, I ward off the danger of which I am in fear. Svaha!'

'Dyaus (the heaven) is covered; she is covered by Aditya (the sun). By her, &c.

'The quarters (of the horizon) are covered; they are covered by Kandramas (the moon). By them, &c.

'The waters are covered; they are covered by Varuna. By them, &c.

'The creatures are covered; they are covered by Prana (the breath). By them, &c.

'The Vedas are covered; they are covered by the metres. By them, &c.

'All is covered; it is covered by Brahman. By it, &c. Svaha!'
2. Then, stationing himself towards the north, east, he murmurs the Svasti-Atreya and, 'Of what we are in fear, Indra' (Rig-veda VIII, 61, 13 seqq.), down to the end of the hymn.

KANDIKA 12.

1. When a battle is beginning, (the royal Purohita) should cause the king to put on his armour (in the following way).

2. (The Purohita) stations himself to the west of (the king's) chariot with (the hymn?), 'I have brought thee hither; be here' (Rig-veda X, 173).

3. With (the verse), 'Like a thunder-cloud is his countenance' (Rig-veda VI, 75, 1), he should tender the coat of mail to him.

4. With the following (verse) the bow.

5. The following (verse) he should cause him to repeat.

6. He should murmur himself the fourth.

7. With the fifth he should tender the quiver to him.

8. When (the king) starts, the sixth.

9. The seventh (he recites) over the horses.

10. The eighth he should cause (the king) to repeat while looking at the arrows;

11. (The verse), 'Like a serpent it encircles the arm with its windings' (Rig-veda VI, 75, 14), when he ties to his arm the leather (by which the arm is protected against the bow-string).

12. He then mounts up to (the king on his chariot), while he is driving, and causes him to repeat the Abhivarta hymn (Rig-veda X, 174) and the two verses, 'He who, Mitra and Varuna' (Rig-veda VIII, 101, 3 seq.).

13. He then should look at him with the Apratiratha, Sasa, and Sauparna hymns.

14. The Sauparna is (the hymn), 'May the streams of honey and ghee flow forwards.'

15. (The king) should drive (in his chariot successively) to all quarters (of the horizon).

16. He should commence the battle in the line of battle invented by Aditya or by Usanas.

17. He should touch the drum with the three verses, 'Fill earth and heaven with thy roar' (Rig-veda VI, 47, 29 seqq.).

18. With (the verse), 'Shot off fall down' (Rig-veda VI, 75, 16), he should shoot off the arrows.

19. 'Where the arrows fly' (l.l. v. 17)--this (verse) he should murmur while they are fighting.

20. Or he should teach (the king the texts mentioned). Or he should teach (the king).

End of the Third Adhyaya.

ADHYAYA IV

KANDIKA 1.

1. If disease befalls one who has set up the (sacred Srauta) fires, he should leave his home (and go away) to the eastern, or northern, or north-eastern direction.

2. The sacred fires are fond of the village'--thus it is said.

3. Longing for it, desirous of returning to the village they might restore him to health--thus it is understood (in the Sruti).
4. Being restored to health, he should offer a Soma sacrifice, or an animal sacrifice, or an ordinary sacrifice, and take his dwelling (again in the village).

5. Or without such a sacrifice.

6. If he dies, one should have a piece of ground dug up to the south-east or to the south-west--

7. At a place which is inclined towards the south or towards the south-east.

8. According to some (teachers), inclined towards south-west.

9. (The piece of ground dug up should be) of the length of a man with upraised arms,

10. Of the breadth of one Vyama (fathom),

11. Of the depth of one Vitasti (span).

12. The cemetery should be free from all sides.

13. It should be fertile in herbs.

14. But plants with thorns and with milky juice, &c., as stated above.

15. From which the waters flow off to all sides: this is a characteristic required for the cemetery (smasana) where the body is to be burned.

16. 'They cut off (from the dead body) the hair, the beard, the hairs of the body, and the nails'--this has been stated above.

17. (They should provide) plenty of sacrificial grass and of butter.

18. They here pour clarified butter into curds.

19. This is the 'sprinkled butter' used for the Fathers (i.e. Manes).

**KANDIKA 2.**

1. (The relations of the dead person) now carry (his sacred) fires and (his) sacrificial vessels in that direction.

2. After them aged persons forming an odd number, men and women not going together, (carry) the dead body.

3. Some (say) that (the dead body should be carried) in a cart with a seat, drawn by cows.

4. (Some prescribe) a she-animal for covering (the dead body with its limbs):

5. A cow,

6. Or a she-goat of one colour.

7. Some (take) a black one.

8. They tie (a rope) to its left fore-foot and lead it behind (the dead body).

9. Then follow the relations (of the dead person), wearing their sacrificial cords below (round their body), with the hair-locks untied, the older fines first, the younger ones last.

10. When they have thus arrived at the place, the performer (of the rites) walks three times round the spot with his left side turned towards it, and with a Sami branch sprinkles water on it, with (the verse), 'Go away, withdraw, and depart from here' (Rig-veda X, 14, 9).

11. To the south-east, on an elevated corner (of that place), he places the Ahavaniya fire,

12. To the north-west the Garhapatya fire,

13. To the south-west the Dakshina fire.
14. After that a person that knows (how to do it), piles up between the fires a pile of fuel.
15. After sacrificial grass and a black antelope's skin with the hair outside has been spread out there, they place the dead body thereon, which they have carried so as to pass by the Garhapatya fire on its north-side, turning its head towards the Ahavaniya.
16. To the north (of the body they place) the wife (of the deceased),
17. And a bow for a Kshatriya.
18. Her brother-in-law, being a representative of her husband, or a pupil (of her husband), or an aged servant, should cause her to rise (from that place) with (the verse), 'Arise, O wife, to the world of life' (Rig-veda X, 18, 8).
19. The performer (of the rites) should murmur (that verse), if a Sudra (makes her rise from the pile).
20. With (the verse), 'Taking the bow out of the hand of the deceased' (Rig-veda X, 18, 9), (he takes away) the bow.
21. It has been stated (what is to be done) in case a Sudra (should perform this act).
22. Having bent the bow, he should, before the piling up (of the things mentioned below, which are put on the dead body) is done, break it to pieces, and throw it (on the pile).

KANDIKA 3.

1. He should then put the following (sacrificial) implements (on the dead body).
2. Into the right hand the (spoon called) Gahu.
3. Into the left the (other spoon called) Upabhrit.
4. On his right side the (wooden sacrificial sword called) Sphya, on his left (side) the Agnihotraha-vani (i.e. the ladle with which the Agnihotra oblations are sacrificed).
5. On his chest the (big sacrificial ladle called) Dhruva. On his head the dishes. On his teeth the pressing-stones.
6. On the two sides of his nose the two (smaller sacrificial ladles called) Sruvas.
7. Or, if there is only one (Sruva), breaking it (in two pieces).
8. On his two ears the two Prasitraharanas (i.e. the vessels into which the portion of the sacrificial food belonging to the Brahman is put).
9. Or, if there is only one (Prasitraharana), breaking it (in two pieces).
10. On his belly the (vessel called) Patri, and the cup into which the cut-off portions (of the sacrificial food) are put.
11. On his secret parts the (staff called) Samya.
12. On his thighs the two kindling woods.
13. On his legs the mortar and the pestle.
14. On his feet the two baskets.
15. Or, if there is only one (basket), tearing it (in two pieces).
16. Those (of the implements) which have a hollow (into which liquids can be poured), are filled with sprinkled butter.
17. The son (of the deceased person) should take the under and the upper mill-stone for himself.
19. And the implements made of copper, iron, and earthenware.

20. Taking out the omentum of the she-animal he should cover therewith the head and the mouth (of the dead person) with the verse, 'Put on the armour (which will protect thee) against Agni, by (that which comes from) the cows' (Rig-veda X, 16, 7).

21. Taking out the kidneys (of the animal) he should lay them into the hands (of the dead body) with the verse, 'Escape the two hounds, the sons of Sarama' (Rig-veda X, 14, 10), the right (kidney) into the right (hand), the left into the left.

22. The heart (of the animal he puts) on the heart (of the deceased).

23. And two lumps (of flour or rice), according to some (teachers).

24. (Only) if there are no kidneys, according to some (teachers).

25. Having distributed the whole (animal), limb by limb (placing its different limbs on the corresponding limbs of the deceased), and having covered it with its hide, he recites, when the Pranita water is carried forward, (the verse), 'Agni, do not overturn this cup' (Rig-veda X, 16, 8).

26. Bending his left knee he should sacrifice Agya oblations into the Dakshina fire with (the formulas), 'To Agni svaha! To Kama svaha! To the world svaha! To Anumati svaha!'

27. A fifth (oblation) on the chest of the deceased with (the formula), 'From this one verily thou hast been born. May he now be born out of thee, N.N.! To the heaven-world svaha!'

KANDIKA 4.

1. He gives order, 'Light the fires together.'

2. If the Ahavaniya fire reaches (the body) first, he should know, 'It has reached him in the heaven-world. He will live there in prosperity, and so will this one, i.e. his son, in this world.'

3. If the Garhapatya fire reaches (the body) first, he should know, 'It has reached him in the air-world. He will live there in prosperity, and so will this one, i.e. his son, in this world.'

4. If the Dakshina fire reaches (the body) first, he should know, 'It has reached him in the world of men. He will live there in prosperity, and so will this one, i.e. his son, in this world.'

5. If (the three fires) reach (the body) in the same moment, they say that this signifies the highest luck.

6. While (the body) is burning, he recites over it the same texts, 'Go on, go on, on the ancient paths' (Rig-veda X, 14, 7).

7. Being burnt by a person who knows this, he goes to the heaven-world together with the smoke (of the funeral pile)--thus it is understood (in the Sruti).

8. To the north-east of the Ahavaniya fire he should have a knee-deep pit dug and should have an Avaka, i.e. (the water-plant called) Sipala put down into it. From that (pit) he (i.e. the deceased) goes out and together with the smoke he goes up to the heaven-world--thus it is understood (in the Sruti).

9. After he has recited (the verse), 'These living ones have separated from the dead' (Rig-veda X, 18, 3), they turn round from right to left and go away without looking back.

10. When they have come to a place where standing water is, having once (plunged into it and) emerged from it, they pour out one handful (of water), pronounce the Gotra name and the proper name (of the deceased), go out (of the water), put on other garments, wring out (the old garments) once, lay them away with their skirts to the north, and sit down until the stars appear.

11. Or they may enter (their houses), when still (a part) of the sun-disk is seen,
12. The younger ones first, the older ones last.
13. When they have come to the houses, they touch a stone, the fire, cow’s dung, fried barley, sesame seeds, and water.
14. Let them not cook food during that night.
15. Let them subsist on bought or ready-made food.
16. Let them eat no saline food for three nights.
17. Let them optionally for twelve nights avoid the distribution of gifts and the study (of Vedic texts), if one of the chief Gurus (has died).
18. Ten days after (the death of) Sapindas,
19. And of a Guru who is no Sapinda,
20. And of unmarried female relations.
21. Three nights after (the death of) other teachers,
22. And of a relation who is no Sapinda,
23. And of married female relations,
24. Of a child that has no teeth,
25. And of a dead-born child.
26. One day, after (the death of) a fellow-pupil,
27. And of a Srotriya of the same village.

KANDIKA 5.

1. The gathering (of the bones is performed) after the tenth (Tithi from the death), (on a Tithi) with an odd number, of the dark fortnight, under a single Nakshatra.
2. A man into a male urn without special marks, a woman into a female one without special marks.
3. Aged persons of an odd number, not men and women together (gather the bones).
4. The performer of the ceremony walks three times round the spot with his left side turned towards it, and sprinkles on it with a Sami branch milk mixed with water, with the verse, 'O cool one, O thou that art full of coolness' (Rig-veda X, 16, 14).
5. With the thumb and the fourth finger they should put each single bone (into the urn) without making a noise,
6. The feet first, the head last.
7. Having well gathered them and purified them with a winnowing basket, they should put (the urn) into a pit, at a place where the waters from the different sides do not flow together, except rain water, with (the verse), 'Go to thy mother Earth there' (Rig-veda X, 18, 10).
8. With the following (verse) he should throw earth (into the pit).
9. After he has done so, (he should repeat) the following (verse).
10. Having covered (the urn) with a lid with (the verse), 'I fasten to thee' (Rig-veda X, 18, 13), they then should go away without looking back, should bathe in water, and perform a Sraddha for the deceased.
KANDIKA 6.

1. They who have lost a Guru by death, or are afflicted by other misfortune, should perform on the new-moon day an expiatory ceremony.

2. Before sunrise they should carry their fire together with its ashes and with its receptacle to the south with the half-verse, 'I send far away the flesh-devouring Agni' (Rig-veda X, 16, 9).

3. Having thrown that (fire) down at a place where four roads meet or somewhere else, they walk round it three times, turning their left sides towards it, beating their left thighs with their left hands.

4. They then should return home without looking back, bathe in water, have their hair, their beards the hair of their bodies, and their nails cut, and furnish themselves with new jars, pots, vessels for rinsing the mouth, wreathed with garlands of Sami flowers, with fuel of Sami wood, with two pieces of Sami wood for kindling fire, and with branches to be laid round the fire, with bull's dung and a bull's hide, fresh butter, a stone, and as many bunches of Kusa grass as there are young women (in the house).

5. At the time of the Agni(-hotra) he should kindle fire with the hemistich, 'Here may this other Gātavedas' (Rig-veda X, 16, 9).

6. Keeping that (fire) burning, they sit till the silence of the night, repeating the tales of the aged, and getting stories of auspicious contents, Itihasas and Puranas, told to them.

7. When all sounds have ceased, or when (the others) have gone to the house or the resting-place, (the performer of the ceremony) should pour out an uninterrupted stream of water, beginning at the south side of the door, with (the verse), 'Spinning the thread follow the light of the aerial space' (Rig-veda X, 53, 6), (going round the house), ending at the north side of the door.

8. Having then given its place to the fire, and having spread to the west of it a bull's hide with the neck to the east, with the hair outside, he should cause the people belonging to the house to step on that (hide) with (the verse), 'Arise to long life, choosing old age' (Rig-veda X, 18, 6).

9. With (the verse), 'This I lay round the living' (Rig-veda X, 18, 4), he should lay branches round (the fire).

10. After having with (the words), 'A mountain (i.e. a stone) they shall place between themselves and death,' placed a stone to the north of the fire, and having sacrificed with the four (verses), 'Go hence, O death, on another way' (Rig-veda X, 18, 1-4), verse by verse, he should look at his people with (the verse), 'As the days follow each other' (ibid. 5).

11. The young women (belonging to the house) should, with each hand separately, with their thumbs and fourth fingers, with young Darbha blades, salve their eyes with fresh butter, and throw (the Darbha blades) away, turning their faces away.

12. (The performer of the ceremony) should look at them, while they are salving themselves, with (the verse), 'These women, being no widows, having noble husbands' (Rig-veda X, 18, 7).

13. With (the verse), 'Carrying stones, (the river) streams forward; take hold of each other' (Rig-veda X, 53, 8)--the performer (of the ceremony) first should touch the stone.

14. After that, stationing himself to the northeast, while (the others) go round with the fire, with bull's dung, and with an uninterrupted stream of water, repeating the three verses, 'O waters, ye are wholesome' (Rig-veda X, 9, i seqq.), he should murmur the verse, 'These have led round the cow' (Rig-veda X, 155, 5).

15. A tawny-coloured bull should he lead round--thus they say.

16. They then sit down at a place where they intend to tarry, having put on garments that have not yet been washed.
17. (There) they sit, avoiding to sleep, till sunrise.

18. After sunrise, having murmured the hymns sacred to the sun and the auspicious hymns, having prepared food, having made oblations with (the hymn), 'May he drive evil away from us with his shine' (Rig-veda I, 97), verse by verse, having given to the Brahmanas to eat, he should cause (them) to pronounce auspicious words.

19. A cow, a cup of metal, and a garment that has not yet been washed, constitute the sacrificial fee.

**KANDIKA 7.**

1. Now at a Sraddha ceremony, at that which is celebrated on the Parvan day, or for the attainment of special wishes, or at the Abhyudayika Sraddha (i.e. the Sraddha celebrated when some good luck has happened), or at the Ekoddishta Sraddha (the Sraddha directed to a single dead person)---

2. He causes Brahmanas who are endowed with learning, moral character, and correct conduct, or with one of these (characteristics), who have been invited in time, who have taken a bath, washed their feet, and sipped water, to sit down, as representatives of the Fathers, with their faces turned to the north, one for each one of the Fathers, or two for each, or three for each.

3. The larger their number is, the greater is the reward (which the sacrificer is entitled to expect).

4. But in no case one (Brahmana) for all (the fathers).

5. Optionally (he may invite only one Brahmana) except at the first (Sraddha).

6. By (the exposition of) the Pinda sacrifice (the corresponding rules) have been declared (for the Sraddha ceremonies also).

7. Having given water (to the Brahmanas),

8. Having given to them double-folded Darbha blades, and a seat,

9. Having (again) given water (to them),

10. Having poured water into three vessels of metal, of stone, and of earthen-ware, or (into three vessels) made of the same substance, over which he has put Darbha grass,

And having recited over (that water the verse), 'For luck and help the divine waters' (Rig-veda X, 9, 4), he pours sesamum seeds into it with (the formula), 'Sesamum art thou; Soma is thy deity; at the Gosava sacrifice thou hast been created by the gods. By the ancients thou hast been offered. Through the funeral oblation render the Fathers and these worlds propitious to us. Svadha! Adoration!'

12. (The different rites are performed) from the right to the left.

13. With (the part) of the other (i.e. left) hand between the thumb (and the fore-finger), because he wears the sacrificial cord over his left shoulder, or with the right hand which he seizes with the left (he offers the Arghya water to the Fathers with the words), 'Father, this is thy Arghya. Grandfather, this is thy Arghya. Great-grandfather, this is thy Arghya'--having first offered (ordinary) water (to the Fathers).

14. When he is going to hand over that (Arghya water to the Brahmanas who represent the Fathers, he says once each time), 'Svadha! The Arghya water!'

15. Over (the Arghya water) which has been poured out, he should recite the verse, 'The celestial waters which have been produced on the earth, the aerial waters and the waters which are terrestrial, the gold-coloured ones, apt for sacrifice, may these waters bring us luck and be kind to us.' Pouring together what has been left (in the three Arghya vessels) he moistens his face with that water, if he desires that a son should be born to him.
16. 'He should not take up the first vessel, into which the Arghya water for the Fathers has been poured. Hidden the Fathers dwell therein: thus Saunaka has said.'

17. In that moment the gifts of perfumes, garlands, incense, lights, and clothes are offered (to the Brahmanas).

18. Having taken some food (of the Sthalipaka prepared for the Pindapitriyagna), and having besmeared it with ghee, he asks (the Brahmanas) for their permission by saying, 'I shall offer it in the fire,' or, 'I will sacrifice my offering in the fire,' or, 'I will offer it in the fire.'

19. The permission (is given in the words), 'It may be offered,' or, 'Sacrifice thy offering,' or, 'Offer it.'

20. He then sacrifices in the fire as stated above,

21. Or, if they give their permission, in the hands (of the Brahmanas).

22. 'The mouth of the gods verily is the fire, the mouth of the Fathers is the hand'--thus says the Brahmana.

23. If in the hands, he assigns to them other food, after they have sipped water.

24. The food (is put together) with the food.

25. It is said, 'What is given away and offered, that brings prosperity.'

26. When he sees that they are satiated, he should recite (the verses) containing the word mahu, and (the verse), 'They have eaten, they have enjoyed themselves' (Rig-veda I, 82, 2).

27. Having asked them, 'Relished?' and having taken the food, whatever food he has used, together with the Sthalipaka, in order to make lumps thereof, he should offer the rest (to the Brahmanas).

28. After they have either accepted (that rest of food), or left it (to him), and have finished eating, he should, before they have sipped water, put down the lumps for the Fathers.

29. After they have sipped water, according to some (teachers).

30. Having strewn the food on the ground and suspended the sacrificial cord over his left shoulder, he should dismiss the Brahmanas, (saying to them), 'Say Om! Svadha!'

31. Or, 'So be it! Svadha!'

**KANDIKA 8.**

1. Now the spit-ox (sacrificed to Rudra).

2. In autumn or in spring, under the (Nakshatra) Ardra.

3. The best of his herd,

4. (An ox) which is neither leprous nor speckled;

5. One with black spots, according to some;

6. If he likes, a black one, if its colour inclines to copper-colour.

7. He sprinkles it with water, into which he has thrown rice and barley,

8. From head to tail,

9. With (the formula), 'Grow up, agreeable to Rudra the great god.'

10. He should let it grow up. When it has cut its teeth, or when it has become a bull--

11. To a quarter (of the horizon) which is sacrificially pure,

12. At a place which cannot be seen from the village,
13. After midnight,
15. Having caused a Brahman who is versed in learning and knows the practice (of this sacrifice), to sit down, having driven a fresh branch with leaves into the ground as a sacrificial post, (having taken) two creeping plants or two Kusa ropes as two girdles, and having wound the one round the sacrificial post, and tied the other round the middle of the animal's head, he binds it to the sacrificial post or to the girdle (which he had tied to that post) with (the formula), 'Agreeable to him to whom adoration (is brought), I bind thee.'
16. The sprinkling with water and what follows is the same as at the animal sacrifice.
17. We shall state what is different.
18. Let him sacrifice the omentum with the Patri or with a leaf--thus it is understood (in the Sruti)--
19. With (the formulas), 'To Hara, Mridda, Sarva, Siva, Mahadeva, Ugra, Bhima, Pasupati, Rudra, Sankara, Isana svaha!'
20. Or with the last six (parts of that formula),
21. Or with (the formula), 'To Rudra svaha!'
22. Let him make Bali offerings towards the four quarters (of the horizon), to each on four rings of Kusa net-work, with (the formulas), 'The hosts, Rudra, which thou hast towards the eastern direction, to them this (offering is brought). Adoration to thee! Do no harm to me!' In this way the assigning (of the offerings is performed) according to the different quarters (of the horizon).
23. With the following four hymns he should worship the four quarters, viz. 'What shall we to Rudra,' 'These prayers to Rudra,' 'To thee, O father,' 'These songs to Rudra with the strong bow' (Rigveda I, 43, 114; II, 33; VII, 46).
24. (This) worship to the quarters (of the horizon) (is performed) at all sacrifices to Rudra.
25. The husks and chaff (of the rice), the tail, the skin, the head, the feet (of the sacrificial animal) he should throw into the fire.
26. He should turn the skin to some use, according to Samvatya.
27. To the north of the fire, on rows of Darbha grass, or on rings of Kusa net-work, he should pour out the blood (of the sacrificial animal) with (the formula), 'Hissing ones! Noisy ones! Searching ones! Seizing ones! Serpents! What here belongs to you, take that.'
28. Then, turning to the north, (he assigns it) to the serpents (in the words), 'Hissing ones! Noisy ones! Searching ones! Seizing ones! Serpents! What here belongs to you, take that.'
Then the serpents take whatever has flowed down there of blood or of the contents of stomach and entrails.
29. All names, all hosts, all exaltations belong to him;--to a sacrificer who knows that, he gives joy.
30. Even to a man who only with words sets forth (some part) of that (ceremony), he will do no harm; thus it is understood (in the Sruti).
31. He should not partake of that (sacrifice).
32. They should not take anything belonging to it into the village. For this god will do harm to (human) creatures.
33. He should keep away his people from the vicinity (of the place where he has sacrificed).
34. On an express injunction, however, he should partake (of that sacrificial food), for it will bring luck.
35. This spit-ox sacrifice procures wealth, (open) space, purity, sons, cattle, long life, splendour.
36. After he has sacrificed, he should let loose another (animal).
37. He should not be without such an animal.
38. Then he will not be without cattle--thus it is understood (in the Sruti).
39. Muttering the Santatiya hymn, he should go to his house.
40. If disease befalls his cattle, he should sacrifice to that same god in the midst of his cow-stable--
41. A mess of cooked food, which he sacrifices in its entirety.
42. Having thrown the sacrificial grass and the Agya into the fire, he should lead his cows through
the smoke.
43. Murmuring the Santatiya hymn, he should go in the midst of his cattle.
44. Adoration to Saunaka! Adoration to Saunaka!

End of the Fourth Adhyaya.

End of the Asvalayana-Grihya-sutra.

PARASKARA-GRIHYA-SUTRA.

THE Grihya-sutra of Paraskara, which belongs to the White Yagur-veda and forms an appendix to
Katyayana's Srauta-sutra, has been edited, with a German translation, by the scholar who was the
first to make a Grihya text accessible to Orientalists and to begin to grapple with the first and most
serious difficulties that beset its interpretation, and who has continued since to do more than anyone
else towards elucidating that important branch of Vedic literature. It would be very unbecoming in
any one engaged in the study of Grihya texts, not to acknowledge most warmly the debt of gratitude
which he owes to Professor Stenzler. At the same time the respect due to the veteran editor and in-
terpreter of Asvalayana and Paraskara not only allows, but requires that one who proposes to him-
self the same task at which Prof. Stenzler has worked with so much le-

If I may venture to express in one word the difference between Prof. Stenzler's method, as I unde-
stand it, for getting at the meaning of a doubtful or obscure passage, and the method which I have
endeavoured to follow, I should say that with Prof. Stenzler the first step and, I believe, in many
cases also the last step is to ask how Gayarama and Ramakrishna understand the passage in que-

But the leaves of that commentary are scattered through a good many volumes. Here we find a few
lines of it in the Satapatha Brahmana or in Katyayana's Srauta-sutra; there Sankhayana or Asva-
layana has preserved a word or a sentence that belongs to it; or the law-books of Manu or Yagna-
valkya help us to understand a difficult or doubtful aphorism of our text. In one word: the only true commentary on a work like Paraskara's Grihya is that which the ancient literature itself furnishes. No one will say that in Prof. Stenzler's translation and notes this commentary has not been consulted. But it has been consulted perhaps not quite as much as it ought to have been, and Ramakrishna and Gayarama have been consulted too much. They have been consulted and followed in many instances, where a continued consideration of what can be the meaning of a word and what can not, and of what the parallel texts say with regard to the subject in question, would have shown that those commentators, instead of interpreting Paraskara's meaning, father on him vague opinions of their own.

Perhaps it will not be out of place here to point our criticism, lest it should be deemed unjust, by a few remarks on a single passage of Paraskara in which the difference of Prof. Stenzler's way of translating and of our own becomes manifest. Of the numerous passages which could be selected for this purpose, I choose Sutra I, 2, 5, belonging to the description of the setting up of the sacred domestic fire. The text of that Sutra runs thus:

5. aranipradunam eke.

Prof. Stenzler translates as follows:

'Einige sagen, es musse durch Reibholzer erzeugtes Feuer sein.'

The two Sutras which precede give a description of that ceremony from which evidently the opinion of the 'eke' mentioned in this Sutra differs, or to which they find it necessary to add something. Those Sutras run thus:

3. After he has fetched fire from the house of a Vaisya who is rich in cattle--

4. All ceremonies are performed as at the cooking of the katushprasya food.

It seems evident that the Akaryas to whom the opinion spoken of in Sutra 5 belongs, add, or perhaps substitute, to the fetching of the fire which is to be worshipped as the sacrificer's domestic fire, from a rich Vaisya's house, another rite in which an arani, i.e. a stick for kindling the fire by attrition, is made use of in some way or other.

Now if this may be accepted as a vague expression of the general purport of the Sutra, what is the literal meaning of the words? 'Some (teachers),' it says, '(prescribe) the pradana of the kindling stick (or, of the kindling sticks).'

What does pradana mean? Gayarama says,

'prasabda upasabdarthe. aranyupadanakam eka akarya ikkhanti.'

That is: 'The word pra stands in the sense of the word upa. Some teachers desire that it (i.e. the fire) should have the kindling sticks as its physical basis.'

Thus, if Gayarama is right, Prof. Stenzler's translation would be justified. But can we acquiesce indeed in simply accepting the commentator's opinion? Pradana is pradana and not upadana, as pradadati is not upadatte. Pradadati means 'he hands over,' and pradana 'the handing over.' This is an established fact, and an interpreter of a Vedic text should not allow himself to be induced by a statement like that of Gayarama about the preposition pra standing in the sense of upa, to abate one iota of it. Thus we are obliged, until passages have been discovered which modify our knowledge of what pradana means—but such passages most certainly will never be discovered—to translate:

5. Some (teachers say that) the handing over of the kindling sticks (takes place).

We should give that translation even if we were not able to find an explanation for it. It appears that Prof. Stenzler, as far as we can judge from his note, has not even thought of the possibility of disregarding the authority of Gayarama and Ramakrishna, or of looking through the parallel texts to see whether they do not throw light on what that 'handing over of the kindling sticks' signifies. The text
to be consulted first is of course Katyayana’s Srauta-sutra. As the Srauta ritual contains a description of an adhana which is in some way the prototype of the corresponding Grihya ceremony, we may possibly expect to discover, in the course of that description, the statements regarding the arani-pradana for which we are searching. Now Katyayana, having described the setting up of the fire in the garhapatayagara, states that at sunset the sacrificer and his wife sit down to the west of the fire which has just been established, and then the Adhvaryu hands over to them the two kindling sticks. The Paddhati, in describing that act, goes into further details. The Adhvaryu hands over to the sacrificer the two Aranis, which, as required by custom, are wrapped up in new clothes. The wife takes the adhararani from his hand and puts it on her lap; the sacrificer puts the uttararani on his lap, and they do homage to them with flowers, saffron, sandal wood, &c.; then, after the performance of some other ceremonies, they put the two Aranis away on a chair or bench. The two Aranis have to be kept by the sacrificer; if they are lost or burnt or destroyed in any other way, other Aranis must be procured, and by their attrition a new fire must be kindled.

Apastamba likewise mentions, in his description of the Agnyadhana, the handing over of the two Aranis, and indicates a Mantra which the Adhvaryu recites in giving them to the sacrificer, and two other Mantras with the one of which the sacrificer receives them, while he recites the other over the Aranis, after having taken them into his hands.

Finally we may quote here, as bearing witness to the custom of the Aranipradana, a passage taken from Narayana’s commentary on the Sankhayana-Grihya. Though the decisive words in that passage rest only on the authority of the commentator and not of the Sutrakara himself, they deserve to be taken notice of, as they are not subject to the suspicion that they could be influenced by a misunderstanding of that very Sutra of Paraskara of which we are treating. Narayana says, in his explanation of Sankhayana I, 1, 10: ‘To the west of the fire the sacrificer, and southwards (of him) the wife sits down. The handing over of the kindling sticks does not take place. For it is a fire fetched (from a Vaisya’s house, &c.) which is inaugurated here.’ Then the commentator goes on to quote a Sloka:

‘The handing over of the Aranis which the Adhvaryu sometimes performs,

‘Is not in accordance with the opinion of Suyagna; he does not approve of kindling the fire by attrition:

Thus, I think, no doubt can remain as to the real meaning of Paraskara’s Sutra: it means what its words signify and what is in accordance with Katyayana and Apastamba, and it does not mean what the commentators most gratuitously would make it mean.

Perhaps I have dwelt here too long on the interpretation of a few words which are of no peculiar interest in themselves. But I venture to hope that the discussion on these words will serve as a specimen, by which the fundamental difference of two methods of handling our texts may be discerned. Let us never forget how much we owe to the scholars who have followed the first of these methods, but for ourselves let us choose the second.

KANDIKA 1.

1 Now henceforth the performance of the domestic sacrifices of cooked food (will be explained).

2. Having wiped (around the surface on which he intends to perform a sacrifice), having besmeared it (with cowdung), having drawn the lines thereon, having taken the earth out (of the lines), having besprinkled (the place with water), having established the (sacred) fire, having spread out the seat for the Brahman to the south, having carried forward (the Pranita water), having spread (Kusa grass) round (the fire), having put down (the different things used at the sacrifice) according as they are wanted, having prepared two (Kusa blades used as) strainers, having consecrated the Prokshani water, having sprinkled (with that water the sacrificial implements) according to what is needed,
having poured out (the Agya or sacrificial butter into the pot), and having put the sacrificial butter on the fire, he should (lustrate the butter by) moving a fire-brand round it.

3. Having warmed the (sacrificial spoon called) Sruva, having wiped it, having besprinkled it (with water), and warmed it again, he should put it down.

4. Having taken the Agya from the fire, having purified it, having looked at it, and (having purified) the Prokshani water as above, having taken up the Kusa blades with which he is to take hold (of the Agya pot) by its under surface, having put pieces of wood on (the fire), and having sprinkled (water round it), he should sacrifice.

5. This is the rite wherever a sacrifice is performed.

**KANDIKA 2.**

1. The setting up of the Avasathya (or sacred domestic) fire (is performed) at the time of his wed-ding.

2. At the time of the division of the inheritance, according to some (teachers).

3. After he has fetched fire from the house of a Vaisya who is rich in cattle.---

4. All ceremonies are performed as at the cooking of the katushpasya food.

5. Some (say that) the handing over of the kindling sticks (should take place),

6. Because the Sruti says, 'There are five great sacrifices.'

7. Having cooked a mess of sacrificial food for the deities of the Agnyadheya, and having sacrificed the two Agya portions, he sacrifices (the following) Agya oblations:

8. 'Thou, Agni' (Vag. Samhita XXI, 3); 'Thus thou, Agni' (Vag. Samhita XXI, 4); 'This, O Varuna' (XXI, 1); 'For this I entreat thee' (XXI, 2); 'Thy hundred' (Katy.-Sraut. XXV, 1, 11); 'And quick, Agni' (Katy. l.l.); 'The highest one' (Vag. Samh. XII, 12); 'Be both to us' (ibid. V, 3)--with (these verses he sacrifices) eight (oblations) before (the oblations of cooked food).

9. Thus he sacrifices also afterwards, after he has made oblations of the mess of cooked food to the deities of the Agnyadheya.

10. And to (Agni) Svishtakrit,

11. With (the formulas), 'Into the quick one (has been put) Agni’s (sacrificial portion) over which the word vashat has been spoken;' 'What I have done too much;' 'O gods who know the way.'

12. Having sacrificed the Barhis, he partakes (of the sacrificial food).

13. Then food is given to the Brahmanas.

**KANDIKA 3.**

1. To six persons the Arghya reception is due: to a teacher, to an officiating priest, to the father-in-law, to the king, to a friend, to a Snataka.

2. They should honour them (with the Arghya reception) once a year.

3. But officiating priests (they should receive) whenever they intend to perform a sacrifice.

4. Having ordered a seat to be got (for the guest), he says, 'Well, sir! sit down! We will do honour to you, sir!'

5. They get for him a couch (of grass) to sit down on, another for the feet, water for washing the feet, the Argha water, water for sipping, and the honey-mixture, i.e. curds, honey, and ghee, in a brass vessel with a brass cover.
6. Another person three times announces (to the guest) the couch and the other things (when they are offered to him).

7. He accepts the couch.

8. He sits down thereon with (the verse), 'I am the highest one among my people, as the sun among the thunder-bolts. Here I tread on whosoever infests me.'

9. With the feet (he treads) on the other (bundle of grass).

10. When he is seated on the couch, he washes (for his guest) the left foot and then the right foot.

11. If (the host) is a Brahmana, the right first.

12. (He does so) with (the formula), 'The milk of Virag art thou. The milk of Virag may I obtain. (May) the milk of Padya Virag (dwell) in me.'

13. He accepts the Arghya water with (the words), 'Waters are ye. May I obtain through you all my wishes.'

14. Pouring it out he recites over (the waters the formula), 'To the ocean I send you; go back to your source. Unhurt be our men. May my sap not be shed.'

15. He sips water with (the formula), 'Thou camest to me with glory. Unite me with lustre. Make me beloved by all creatures, the lord of cattle, unhurtful for the bodies.'

16. With (the formula), 'With Mitra's' (Vag. Samh., Kanvasakha II, 3, 4) he looks at the Madhuparka.

17. With (the formula), 'By the impulse of the god Savitri' (Vag. Samh. l.l.) he accepts it.

18. Taking it into his left hand he stirs it about three times with the fourth finger of his right hand with (the formula), 'Adoration to the brown-faced One. What has been damaged in thee, when the food was eaten, that I cut off from thee.'

19. And with the fourth finger and the thumb he spirts away (some part of the Madhuparka) three times.

20. He partakes of it three times with (the formula), 'What is the honied, highest form of honey, and the enjoyment of food, by that honied, highest form of honey, and by that enjoyment of food may I become highest, honied, and an enjoyer of food.'

21. Or with (the verses) that contain the word 'honey,' verse by verse.

22. Let him give the remainder (of the Madhuparka) to a son or a pupil who is sitting to the north.

23. Or let him eat the whole of it (himself).

24. Or he should pour out (the remainder) to the east, at an unfrequented spot.

25. Having sipped water, he touches his bodily organs with (the formula), 'May speech dwell in my mouth, breath in my nose, sight in my eyes, hearing in my ears, strength in my arms, vigour in my thighs. May my limbs be unhurt, may my body be united with my body!'

26. When (the guest) has sipped water, (the host), holding a butcher's knife, says to him three times, 'A cow!'

27. He replies, 'The mother of the Rudras, the daughter of the Vasus, the sister of the Adityas, the navel of immortality. To the people who understand me, I say, "Do not kill the guiltless cow, which is Aditi." I kill my sin and N.N.'s sin,'--thus, if he chooses to have it killed.

28. But if he chooses to let it loose, he should say, 'My sin and N.N.'s sin has been killed. Om! Let it loose! Let it eat grass!'

29. But let the Argha not be without flesh.
30. On the occasion of a sacrifice and of a wedding let (the guest) say, 'Make it (ready).'
31. Even if he performs more than one Soma sacrifice during one year, let only priests who have received (from him) the Arghya reception, officiate for him, not such who have not received it; for this has been prescribed in the Sruti.

KANDIKA 4.
1. There are four kinds of Pakayagnas, viz. the huta, the ahuta, the prahuta, and the prasita.
2. On the following five occasions, viz. the wedding, the tonsure (of the child's head), the initiation (of the Brahmakarin), the cutting of the beard, and the parting of the hair, (on these occasions) in the outer hall,
3. On a place that has been smeared (with cow-dung), which is elevated, and which has been sprinkled (with water), he establishes the fire,
4. Having kindled it by attrition, according to some teachers, at his marriage.
5. During the northern course of the sun, in the time of the increasing moon, on an auspicious day he shall seize the hand of a girl,
6. Under one of the (three times) three Nakshatras of which a constellation designated as Uttara is first,
7. Or under (the Nakshatras) Svati, Mrigasiras, or Rohini.
8. Three (wives are allowed) to a Brahmana, in accordance with the order of the castes,
9. Two to a Raganya,
10. One to a Vaisya,
11. One Sudra wife besides to all, according to some (teachers), without using Mantras (at the ceremonies of wedding, &c.).
12. He then makes her put on the (under) garment with (the verse), 'Live to old age; put on the garment! Be a protectress of the human tribes against imprecation. Live a hundred years full of vigour; clothe thyself in wealth and children. Blessed with life put on this garment!'
13. Then the upper garment with (the verse), 'The goddesses who spun, who wove, who spread out, and who drew out the threads on both sides, may those goddesses clothe thee for the sake of long life. Blessed with life put on this garment!'
14. (The bride's father?) anoints the two, (while the bridegroom recites the verse,) 'May the Visve devas, may the waters unite our hearts. May Matarisvan, may Dhatri, may Deshtri (the 'showing' goddess) join us.'
15. (The bridegroom), having accepted her who is given away by her father, takes her and goes away (from that place) with (the verse), 'When thou wanderest far away with thy heart to the regions of the world like the wind, may the gold-winged Vaikarna (i.e. the wind?) grant that thy heart may dwell with me! N.N.!' 
16. He then makes them look at each other (while the bridegroom repeats the verses), 'With no evil eye, not bringing death to thy husband, bring luck to the cattle, be full of joy and vigour. Give birth to heroes; be godly and friendly. Bring us luck, to men and animals.
'Soma has acquired (thee) first (as his wife); after him the Gandharva has acquired (thee). Thy third husband is Agni; the fourth is thy human husband.
'Soma has given thee to the Gandharva; the Gandharva has given thee to Agni. Wealth and children Agni has given to me, and besides this wife.
'Pushan! Lead her to us, the highly blessed one. Sa na uru usati vihara, yasyam usantah praharama sepam yasyam u kama bahavo nivishtya (nivishta?) iti.'

**KANDIKA 5.**

1. Having led her around the fire, keeping it on his right side, according to some (teachers)--

2. Having pushed with his right foot a bundle of grass or a mat to the west of the fire, he sits down.

3. While (the bride) touches him, (the following oblations are made:) the two Aghara oblations, the two Agya portions, the Mahavyahritis, the general expiation, the Pragapatya oblation, and the Svishtakrit.

4. These are regular (oblations) at every sacrifice.

5. The Svishtakrit comes before the Mahavyahritis, if the sacrificial food is different from Agya.

6. The place for the insertion (of the peculiar oblations belonging to the different sacrifices) is the interval between the general expiation and the oblation to Pragapati.

7. At the wedding (he may make oblations) with the Rashtrabhrit formulas (i.e. the formulas procuring royal power), if he likes, and with the Gaya and Abhyatana formulas (i.e. the formulas procuring victory, and aiming at the hostile powers!), if he knows them--

8. Because it has been said, 'By what sacrifice he wishes to attain success.'


'Pragapati, the powerful one in victorious battles, has given victories (or, the Gaya formulas) to manly Indra. To him all subjects bowed down; he has become powerful and worthy of sacrifice. Svaha!'--this is added each time.

10. (The Abhyatana formulas run thus): 'May Agni, the lord of beings, protect me. May Indra, (the lord) of the noblest, Yama, of the earth, Vayu, of the air, the Sun, of heaven, the Moon, of the Nakshatras, Brihaspati, of the Brahman, Mitra, of truth, Varuna, of the waters, the sea, of the rivers, food, the lord of royalty, protect me. May Soma, (the lord) of herbs, Savitri, of impulses, Rudra, of cattle, Tvashtri, of forms, Vishnu, of mountains, the Maruts, the lords of hosts, protect me. May the fathers, the grandfathers, the former, the later, the fathers, the grandfathers protect me here in this power of holiness, in this worldly power, in this prayer, in this Purohitaship, in this sacrifice, in this invocation of the gods. Svaha!'--this is added each time.

11. (He then makes other oblations with the following texts:)

'May Agni come hither, the first of gods. May he release the offspring of this wife from the fetter of death. That may this king Varuna grant, that this wife may not weep over distress (falling to her lot) through her sons. Svaha!

'May Agni Garhapatya protect this woman. May he lead her offspring to old age. With fertile womb may she be the mother of living children. May she experience delight in her sons. Svaha!

'Make, Agni, all ways of heaven and earth blissful to us, O thou who art worthy of sacrifices. What is great, born on this (earth); and praised, (born) in heaven, that bestow on us, rich treasures. Svaha!

'Come hither, showing us an easy path. Give us bright, undecaying life. May death go away; may immortality come to us. May Vivasvat's son make us safe from danger. Svaha!

12. And the (verse), 'Another way, O death' (Vag. Samh. XXXV, 7), after the eating (of the remnant of the sacrificial food), according to some (teachers).
KANDIKA 6.
1. The girl's brother pours out of his joined hands into her joined hands fried grain mixed with Sami
leaves.
2. This she sacrifices, with firmly joined hands, standing, (while the bridegroom recites the verses,)
'To the god Aryaman the girls have made sacrifice, to Agni; may he, god Aryaman, loosen us from
here, and not from the husband. Svaha!
'This woman, strewing grains, prays thus, "May my husband live long; may my relations be pros-
erperous." Svaha!
'These grains I throw into the fire: may this bring prosperity to thee, and may it unite me with thee.
May Agni grant us that. N.N.! Svaha!'
3. He then seizes her right hand together with the thumb, with (the verses),
'I seize thy hand for the sake of happiness, that thou mayst live to old age with me, thy husband.
Bhaga, Aryaman, Savitri, Purandhi, the gods have given thee to me that we may rule our house.
'This am I, that art thou; that art thou, this am I. The Saman am I, the Rik thou; the heaven I, the
earth thou.
'Come! Let us marry. Let us unite our sperm. Let us beget offspring. Let us acquire many sons, and
may they reach old age.
'Loving, bright, with genial minds may we see a hundred autumns, may we live a hundred autumns,
may we hear a hundred autumns!'

KANDIKA 7.
1. He then makes her tread on a stone, to the north of the fire, with her right foot, (repeating the
verse,) 'Tread on this stone; like a stone be firm. Tread the foes down; turn away the enemies.'
2. He then sings a song: 'Sarasvati! Promote this (our undertaking), O gracious one, bountiful one,
thou whom we sing first of all that is, in whom what is, has been born, in whom this whole world
dwells—that song I will sing to-day which will be the highest glory of women.'
3. They then go round (the fire) with (the verse, which the
bridegroom repeats,)
'To thee they have in the beginning carried round Surya (the Sun-
bride) with the bridal procession.
Mayst thou give back, Agni, to the husbands the wife together with offspring.'
4. Thus (the same rites are repeated) twice again, beginning from the fried grain.
5. The fourth time she pours the whole fried grain by the neb of a basket (into the fire) with (the
words), 'To Bhaga svaha!'
6. After he has led her round (the fire) three times, and has sacrificed the oblation to Pragapati--

KANDIKA 8.
1. Then he makes her step forward in a northern direction seven steps (with the words),
'One for sap, two for juice, three for the prospering of wealth, four for comfort, five for cattle, six
for the seasons. Friend! be with seven steps (united to me). So be thou devoted to me.'
2. (The words), 'May Vishnu lead thee' are added to every part (of the formula).
3. From the moment of their going away a man who holds a water-pot on his shoulder, stands silent
to the south of the fire;
4. To the north, (according to the opinion) of some (teachers).
5. From that (pot) he sprinkles her (with water) on her head (with the formula),

'The blessed, the most blessed waters, the peaceful ones, the most peaceful ones, may they give medicine to thee'--

6. And with the three (verses), Ye waters are' (Vag. Samh. XI, 50-52).

7. He then makes her look at the sun with (the verse), 'That eye' (Vag. Samh. XXXVI, 24.).

8. He then touches her heart, (reaching) over her right shoulder, with (the words), 'Into my will I take thy heart; thy mind shall follow my mind; in my word thou shalt rejoice with all thy heart; may Pragapati join thee to me.'

9. He then recites over her (the verse), 'Auspicious ornaments does this woman wear. Come up to her and behold her. Having brought luck to her, go away back to your houses.'

10. A strong man snatches her up from the ground, and sets her down in an eastern or northern direction in an out-of-the-way house, on a red bull's hide, with (the words),

'Here may the cows sit down, here the horses, here the men. Here may sacrifice with a thousand gifts, here may Pushan sit down.'

11. And what (the people in) the village tell them, that they should do.

12. For it is said, 'At weddings and funerals he shall enter the village,'

13. (And) because the Sruti says, 'Therefore on these two occasions authority rests with the village.'

14. To the teacher (who helps at the wedding ceremonies) he gives an optional gift.

15. A cow is the optional gift to be given by a Brahmana,

16. A village by a Raganya,

17. A horse by a Vaisya.

18. A hundred (cows) with a chariot (he gives to a father) who has only daughters.

19. After sunset he shows her the firm star (i.e. the polar-star) with (the words),

'Firm art thou; I see thee, the firm one. Firm be thou with me, O thriving one!

'To me Brihaspati has given thee; obtaining offspring through me, thy husband, live with me a hundred autumns.'

20. If she does not see (the polar-star), let her say notwithstanding, 'I see,' &c.

21. Through a period of three nights they shall eat no saline food; they shall sleep on the ground; through one year they shall refrain from conjugal intercourse, or through a period of twelve nights, or of six nights, or at least of three nights.

KANDIKA 9.

1. Beginning from the wedding the worshipping of the Aupasana (i.e. sacred domestic) fire (is prescribed).

2. After sunset and before sunrise (the fire should be worshipped) with (oblations of) curds, (rice) grains, or fried grains.

3. (He sacrifices) in the evening with (the formulas), 'To Agni svaha! To Pragapati svaha!'

4. In the morning with (the formulas), 'To Surya svaha! To Pragapati svaha!'

5. 'Men are both Mitra and Varuna; men are both the Asvins; men are Indra and Surya. May a man be born in me! Again svaha!'--with (this verse) a wife who desires to conceive, (should offer) the first (oblation).
KANDIKA 10.

1. If (in the chariot) of a king the axle breaks, or something that is bound loosens itself, or the chariot is overturned, or if another accident happens, or (if one of these same things occurs) when a bride is carried home, he establishes the same fire, prepares Agya, and sacrifices (two Agya oblations) separately with the two Mantras, 'Here is joy' (Vag. Samh. VIII, 51 a).

2. Having got ready another chariot, he (i.e. the Purohita or the bridegroom) should make the king or the woman sit down thereon with (the formula), 'In royal power' down to the word, 'in sacrifice' (Vag. Samh. XX, 10), and with the (verse), 'I have seized thee' (ibid. XII, 11).

3. The two beasts that draw the chariot, constitute the sacrificial fee.

4. (This is) the penance.

5. Then (follows) feeding of the Brahmanas.

KANDIKA 11.

1. In the fourth night (after the wedding), towards morning, (the husband) establishes the fire within (the house), assigns his seat, to the south (of it), to the Brahman, places a pot of water to the north, cooks a mess of sacrificial food, sacrifices the two Agya portions, and makes (other) Agya oblations with (the following Mantras):

2. 'Agni! Expiation! Thou art the expiation of the gods. I, the Brahmana, entreat thee, desirous of protection. The substance which dwells in her that brings death to her husband, that extirpate in her. Svaha!' 

3. 'Vayu! Expiation! Thou art the expiation of the gods. I, the Brahmana, entreat thee, desirous of protection. The substance which dwells in her that brings death to her children, that extirpate in her. Svaha!' 

4. 'Surya! Expiation! Thou art the expiation of the gods. I, the Brahmana, entreat thee, desirous of protection. The substance which dwells in her that brings death to cattle, that extirpate in her. Svaha!' 

5. 'Kandra! Expiation! Thou art the expiation of the gods. I, the Brahmana, entreat thee, desirous of protection. The substance which dwells in her that brings destruction to the house, that extirpate in her. Svaha!' 

6. 'Gandharva! Expiation! Thou art the expiation of the gods. I, the Brahmana, entreat thee, desirous of protection. The substance which dwells in her that brings destruction to fame, that extirpate in her. Svaha!' 

3. He sacrifices of the mess of cooked food with (the words), 'To Pragapati svaha!'

4. Each time after he has sacrificed, he pours the remainder of the oblations into the water-pot, and out of that (pot) he besprinkles her on her head with (the words), 'The evil substance which dwells in thee that brings death to thy husband, death to thy children, death to cattle, destruction to the house, destruction to fame, that I change into one that brings death to thy paramour. Thus live with me to old age, N.N.!' 

5. He then makes her eat the mess of cooked food with (the words), 'I add breath to thy breath, bones to thy bones, flesh to thy flesh, skin to thy skin.'

6. Therefore one should not wish for sport with the wife of a Srotriya who knows this; for the other one is a person who knows this (and is thereby enabled to destroy a lover of his wife).

7. After he has led her to his house, be should cohabit with her after each of her monthly periods,

8. Or as he likes, because it has been said, 'May we have intercourse as we like, until a child is born.'
9. He then touches her heart, (reaching) over her right shoulder, with (the verse), 'O thou whose hair is well parted! Thy heart that dwells in heaven, in the moon, that I know; may it know me. May we see a hundred autumns; may we live a hundred autumns; may we hear a hundred autumns.'

10. In the same way afterwards.

**KANDIKA 12.**

1. At the beginning of each half-month he cooks a mess of sacrificial food, sacrifices to the deities of the festivals of the new and full moon (as stated in the Srauta ritual), and then sacrifices to the following deities: to Brahman, to Pragapati, to the Visve devas, and to Heaven and Earth.

2. To the Visve devas a Bali is offered, to the domestic deities, and to Akasa (i.e. the Ether).

3. From the Vaisvadeva food he makes oblations in the fire with (the formulas), 'To Agni svaha! To Pragapati svaha! To the Visve devas svaha! To Agni Svishtakrit svaha!'

4. Outside (the house) the wife offers the Bali with (the formulas), 'Adoration to the wife! Adoration to the man! To every time of life, adoration! To the white one with the black teeth, the lord of the bad women, adoration!

'They who allure my offspring, dwelling in the village or in the forest, to them be adoration; I offer a Bali to them. Be welfare to me! May they give me offspring.'

5. The remainder he washes out with water. Then (follows) feeding of the Brahmanas.

**KANDIKA 13.**

1. If she does not conceive, he should, after having fasted, under (the Nakshatra) Pushya, lay down (in his house) the root of a white-blooming Simhi plant, and on the fourth day, after (his wife) has bathed, he should in the night-time crush it in water and insert it into her right nostril with (the verse), 'This herb is protecting, overcoming, and powerful. May I, the son of this great (mother), obtain the name of a father!'

**KANDIKA 14.**

1. Now the Pumsavana (i.e. the ceremony to secure the birth of a male child),

2. Before (the child in his mother's womb) moves, in the second or third month (of pregnancy).

3. On a day on which the moon stands in conjunction with a Nakshatra (that has a name) of masculine gender, on that day, after having caused (his wife) to fast, to bathe, and to put on two garments which have not yet been washed, and after having in the night-time crushed in water descending roots and shoots of a Nyagrodha tree, he inserts (that into her right nostril) as above, with the two (verses), 'The gold-child' (Vag. Samh. XIII, 4) and 'Formed of water' (ibid. XXXI, 17);

4. A Kusa needle and a Soma stalk, according to some (teachers).

5. And he puts gall of a tortoise on her lap.

If he desires; 'May (the son) become valiant,' he recites over him (i.e. over the embryo), modifying the rite (?), 'The Suparna art thou' (Vag. Samh. XII, 4), (the Yagus) before (the formulas called) 'steps of Vishnu.'

**KANDIKA 15.**

1. Now the Simantonnayana (or parting of the pregnant wife's hair).

2. (it is performed) like the Pumsavana;

3. In her first pregnancy, in the sixth or eighth month.
4. After he has cooked a mess of sacrificial food, containing sesameum and Mudga beans, and has sacrificed to Pragapati, he parts for the wife, who is seated to the west of the fire on a soft chair, her hair upwards (i.e. beginning from the front) with a bunch containing an even number of unripe Udumbara fruits, and with three bunches of Darbha grass, with a porcupine's quill that has three white spots, with a stick of Viratara wood, and with a full spindle. with the words, 'Bhur bhuvah svah.'

5. Or (he parts the hair once) with each of the (three) Mahavyahritis.

6. He ties (the Udumbara fruits, &c.) to a string of three twisted threads with (the words), 'Rich in sap is this tree; like the tree, rich in sap, be thou fruitful.'

7. (The husband) then says to two lute-players, 'Sing ye the king, or if anybody else is still more valiant.'

8. Here some also prescribe a certain stanza (to be sung by the lute-players): 'Soma alone is our king. May these human tribes dwell on thy banks, O (river) whose dominion is unbroken, N.N.'--here he names the name of the river near which they dwell.

9. Then (follows) feeding of the Brahmanas.

**KANDIKA 16.**

1. Soshyantim adbhir abhyukshaty egatu dasamasya iti (Vag. Samh. VIII, 28) prag yasyai to iti (ibid. 29).

2. Athavarapatanam, avaitu prisni sevalam sune garayv attave, naiva mamsena pivari na kasmims kanayatam ava garayu padyatam iti.

3. When the boy is born, he performs for him, before the navel-string is cut off, the medhaganana (production of intelligence) and the ayushya (rite for procuring long life).

4. (The medhaganana is performed in the following way:) With his fourth finger and with (an instrument of) gold he gives (to the child) honey and ghee, or ghee (alone), to eat with (the formulas), 'Bhuh I put into thee; bhuvah I put into thee; svah I put into thee. Bhur bhuvah svah everything I put into thee.'

5. He then performs the ayushya.

6. Near his navel or his right ear he murmurs: 'Agni is long-lived; through the trees he is long-lived. By that long life I make thee long-lived. 'Soma is long-lived; through the herbs he is, &c.'

    'The Brahman is long-lived; through the Brahmanas it is, &c.

    'The gods are long-lived; through ambrosia (amrita) they are, &c.

    'The Rishis are long-lived; through their observances they are, &c.

    'The Fathers are long-lived; through the Svadha oblations (or oblations made to the Manes) they are, &c.

    'Sacrifice is long-lived; through sacrificial fee it is, &c.

    'The ocean is long-lived; through the rivers it is long-lived. By that long life I make thee long-lived;'

7. And three times the verse, 'The threefold age' (Vag. Samh. III, 62).

8. If he desires, 'May he live his full term of life,' he should touch him with the Vatsapra hymn (Vag. Samh. XII, 18-29).

9. From the Anuvaka beginning with 'From heaven' (XII, 18 seqq.) he omits the last Rik (XII, 29).
10. Having placed five Brahmanas towards the (five) regions, he should say to them, 'Breathe ye upon this (child).'

11. The (Brahmana placed) to the east should say, Up-breathing!

12. The one to the south, 'Back-breathing!'

13. The one to the west, 'Down-breathing!'

14. The one to the north, 'Out-breathing!'

15. The fifth one, looking upwards, should say, 'On-breathing!'

16. Or (the father) may do that himself, going round (his child), if he can find no (Brahmanas).

17. He recites over the place at which (the child) is born: 'I know, O earth, thy heart that dwells in heaven, in the moon. That I know; may it know me. May we see a hundred autumns; may we live a hundred autumns; may we hear a hundred autumns.'

18. He then touches him with (the verse), 'Be a stone, be an axe, be imperishable gold. Thou indeed art the Self called son; thus live a hundred autumns.'

19. He then recites over his mother (the verse), 'Thou art Ida, the daughter of Mitra and Varuna; thou strong woman hast born a strong son. Be thou blessed with strong children, thou who hast blessed us with a strong son.'

20. He then washes her right breast, and gives it to the child with (the verse), 'This breast' (Vag. Samh. XVII, 87);

21. The left (breast) with (the verse), 'Thy breast which' (ibid. XXXVIII, 5)--with these two (verses).

22. He puts down a pot of water near her head with (the verse), 'O waters, you watch with the gods. As you watch with the gods, thus watch over this mother who is confined, and her child.'

23. Having established near the door the fire that has been kept from (the wife's) confinement, he throws into that fire at the time of the morning and evening twilight, until (the mother) gets up (from childbed), mustard seeds mixed with rice chaff (pronouncing the following names of demons and goblins): 'May Sanda and Marka, Upavira, Saundikeya, Ulukhala, Malimluka, Dronasa, Kyavana vanish hence. Svaha!

'May Alikhat, Animisha, Kimvdantta, Upasruti, Haryaksha, Kumbhin, Satru, Patrapani, Nrimani, Hantrimukha, Sarshaparuna, Kyavana vanish hence. Svaha!'

'May Ali Khath, Animisha, Kimvadanta, Upasruti, Haryaksha, Kumbhin, Satru, Patrapani, Nrimani, Hantrimukha, Sarshaparuna, Kyavana vanish hence. Svaha!'

24. If (the demon bringing disease) Kumara attacks the boy, the father covers him with a net or with an upper garment, takes him on his lap, and murmurs: Kurkura, Sukurkura, Kurkura, who holds fast children. Ket! ket! doggy! let him loose. Reverence be to thee, the Sisara, barker, bender.

'That is true that the gods have given a boon to thee. Hast thou then chosen even this boy?

'Ket! ket! doggy! let him loose. Reverence be to thee, the Sisara, barker, bender.

'That is true that (the divine she-dog) Sarama is thy mother, Sisara thy father, the black and the speckled (two dogs of Yama) thy brothers.

'Ket! ket! doggy! let him loose. Reverence be to thee, the Sisara, barker, bender.'

25. He then touches (the boy) with (the words), 'He does not suffer, he does not cry, he is not stiff, he is not sick, when we speak to him and when we touch him.'
KANDIKA 17.

1. On the tenth day (after the birth of the child) the father, having made (his wife) get up, and having fed the Brahmans, gives a name (to the child),

2. Of two syllables, or of four syllables beginning with a sonant, with a semivowel in it, with a long vowel (or) the Visarga (at its end), with a Krit (suffix), not with a Taddhita;

3. With an uneven number of syllables, ending in a, with a Taddhita (suffix) to a girl.

4. (The name) of a Brahmana (should end in) sarman (for inst. Vishnusarman), that of a Kshatriya in varman (for inst. Lakshmivarman), that of a Vaisya in gupta (for inst. Kandragupta).

5. In the forth month (follows) the going out.

6. He makes (the child) look at the sun, pronouncing (the verse), 'That eye' (Vag. Samhita XXXVI, 24).

KANDIKA 18.

1. When he returns from a journey, he approaches his house in the manner stated above.

2. When he sees his son, he murmurs, 'From limb by limb thou art produced; out of the heart thou art born. Thou indeed art the Self called son; so live a hundred autumns!'

3. He then kisses his head with (the words), 'With the himkara (the mystical syllable hin) of Prapati, which gives thousandfold life, I kiss thee, N.N.! Live a hundred autumns!''--

4. And three times with (the words), 'With the himkara of the cows.'

5. In his right ear he murmurs, 'Bestow on us, O bountiful, onward-pressing Indra, plentiful, rich treasures. Give us a hundred autumns to live; give us many heroes, strong jawed Indra;'

6. In the left ear, 'Indra, bestow on us the best treasures, insight of mind, happiness, increase of wealth, health of our bodies, sweetness of speech, and that our days may be good days.'

7. For a girl he only kisses the head silently.

KANDIKA 19.

1. In the sixth month the Annaprasana (or first feeding with solid food).

2. Having cooked a mess of sacrificial food, and sacrificed the two Agyabhagas, he offers two Agya oblations, (the first with the verse,) 'The gods have generated the goddess Speech; manifold animals speak her forth. May she, the sweet-sounding, the cow that (for milk) gives sap and juice to us, Speech, the highly-praised one, come to us. Svaha!'

3. And the second (oblation) with (the verse), 'May vigour us to-day' (Vag. Samhita XVIII, 33).

4. He then sacrifices (four oblations) of cooked food with (the formulas),

   'Through up-breathing may I enjoy food. Svaha!'

   'Through down-breathing may I enjoy smells. Svaha!'

   'Through my eye may I enjoy visible things. Svaha!'

   'Through my ear may I enjoy renown. Svaha!'

5. After he has eaten (himself), he should set apart food of all kinds, and of all different sorts of flavour, and should give it to him (i.e. to his son) to eat,

6. Silently or with (the word), 'Hanta' (i.e. Well!). For it is said in the Sruti, 'Men (live on) the word hanta.'
7. (He feeds the child) with flesh of (the bird called) Bharadvagi, if he wishes (to the child) fluency of speech,
8. With flesh of partridge, if abundance of nourishment,
9. With fish, if swiftness,
10. (With flesh) of (the bird) Krikasha, if long life,
11. (With flesh) of (the bird) Ati, if desirous of holy lustre,
12. With all, if desirous of all.
13. Or each (sort of) food one by one. Then (follows) feeding of the Brahmanas, or each (sort of) food one by one. Then feeding of the Brahmanas.

End of the First Kanda.

KANDA II

KANDIKA 1.

1. When (the son) is one year old, the Kudakarana (i.e. the tonsure of his head, should be performed),
2. Or before the lapse of the third (year).
3. When he is sixteen years old, the Kesanta (i.e. the shaving of his beard, is to be done),
4. Or, according as it is considered auspicious by all (the different families).
5. After food has been distributed to the Brahmanas, the mother takes the boy, bathes him, puts on him an under and an upper garment which have not yet been washed, and putting him on her lap, she sits down to the west of the fire.
6. The father taking hold (of his wife) sacrifices Agya oblations, and after he has partaken of the (sacrificial) food, he pours warm water into cold water with (the words), 'With warm water come hither, Vayu! Aditi, cut the hair.'
7. At the Kesanta ceremony (Sutra 3), 'hair and beard' (instead of 'hair').
8. He throws a piece of fresh butter, or of ghee, or some curds into it (i.e. into the water, Sara 6).
9. Taking some (water) he moistens the hair near the right ear with (the formula), 'On the impulse of Savitri may the divine waters moisten thy body in order that long life and splendour may be thine.'
10. Having unravelled (the hair) with a porcupine's quill that has three white spots, he puts three young Kusa shoots into it with (the formula), 'Herb' (Vag. Samh. IV, 1).
11. Taking up a copper razor with (the formula), 'Friendly by name' (Vag. Samh. III, 63 a), he cuts (the hair) with (the formula), 'I cut off' (ibid. 63b), (and with the formula,) 'The razor with which Savitri, the knowing one, has shaven (the beard) of king Soma and Varuna, with that, ye Brahmanas, shave his (head), in order that he may be blessed with long life and may reach old age.'
12. Cutting off (the Kusa shoots) together with the hair, he throws them on a lump of bull's dung which they keep northwards of the fire.
13. In the same way two other times silently.
14. The moistening and the other rites are repeated with the two other (tufts of hair).
16. Then on the left side with (the verse), 'With that prayer by which mayst thou, a mighty one, go to heaven, and long mayst thou see the sun: with that prayer I shave thee for the sake of life, of existence, of glory, of welfare.'

17. Three times he shaves round the head, from left to right;

18. Including the face, at the Kesanta ceremony.

19. (He recites the verse,) 'When the shaver shaves his hair with the razor, the wounding, the well-shaped, purify his head, but do not take away his life.'

20. He adds (the word), 'his face' at the Kesanta ceremony.

21. With that water (Sutras 6, 8) he moistens his head, and gives the razor to the barber with (the words), 'Without wounding him, shave him.'

22. The locks of hair which are left over, are to be arranged as it is considered auspicious (in his family).

23. Having put away that lump of dung with the hair so that it is hidden in a cow-stable, or in a small pond, or in the vicinity of water; he gives an optional gift to the teacher;

24. A cow at the Kesanta ceremony.

25. After the Kesanta has been performed, (the youth) should observe chastity and should not be shaven through one year, or twelve nights, or six nights, or at least three nights.

**KANDIKA 2.**

1. He should initiate a Brahmana, when he is eight years old, or in the eighth year after the conception,

2. Asvalayana, when he is eleven years old,

3. A Vaisya, when he is twelve years old.

4. Or according as it is considered auspicious by all (the different families).

5. He should feed the Brahmanas. And they lead him (i.e. the boy who is to be initiated) on, with his head shaved all round, and decked with ornaments.

6. (The teacher) makes him place himself to the west of the fire and say, 'I have come hither for the sake of studentship (brahmakarya).' And, 'I will be a student (brahmakarin).'</n
7. He then makes him put on a garment with (the verse), 'In the way in which Brihaspati put the garment of immortality on Indra, thus I put (this garment) on thee, for the sake of long life, of old age, of strength, of splendour.'

8. He ties round him the girdle with (the verse which the youth recites), 'Here has come to me, keeping away evil words, purifying my kind as a , clothing herself, by (the power of) inhalation and exhalation, with strength, this sisterly goddess, this blessed girdle.'

9. Or, 'A youth, well attired, dressed, came hither. He, being born, becomes glorious. Wise sages extol him, devout ones, turning their minds to the gods.'

10. Or silently.

11. He gives him the staff.

12. (The student) accepts it with (the verse), 'My staff which fell down to the ground in the open air, that I take up again for the sake of long life, of holiness, of holy lustre.'

13. According to some (teachers he accepts the staff) in the way prescribed for the inauguration, because it is said, 'He enters upon a long Sattra (or sacrificial period).'
14. (The teacher) then with his joined hands fills (the student's) joined hands with water with the three (verses), 'Ye waters are' (Vag. Samh. XI, 50 seqq.).

15. He then makes him look at the sun with (the verse), 'That eye' (Vag. Samh. XXXVI, 24).

16. He then touches his heart, (reaching) over his right shoulder, with (the words), 'Into my will I take thy heart, &c.'

17. He then seizes (the student's) right hand and says, 'What is thy name?'

18. He replies, 'I am N.N., sir!'

19. He then says to him, 'Whose pupil (brahmakarin) art thou?'

20. After (the student) has said, 'Yours!'—(the teacher replies,) 'Indra's pupil art thou; Agni is thy teacher; I am thy teacher, N.N.!'

21. He then gives him in charge to living beings with (the formulas), 'To Pragapati I give thee in charge. To the god Savitri I give thee in charge. To the waters, the herbs I give thee in charge. To Heaven and Earth I give thee in charge. To the Visve devas I give thee in charge. To all beings I give thee in charge for the sake of freedom from harm.'

KANDIKA 3.

1. Having walked round the fire with his right side turned towards it, he sits down.

2. Taking hold (of the student), he sacrifices the Agya oblations, and after having partaken (of the remains of the sacrificial food) he instructs him, 'A student art thou. Take water. Do the service. Do not sleep in the day-time. Keep silence. Put fuel on (the fire). Take water.'

3. He then recites the Savitri to him, who is seated to the north of the fire, with his face to the west, sitting near the teacher, and looks (at the teacher), while (the teacher) looks at him;

4. Some say, to (the student) who is standing or seated to the south (of the fire);

5. Pada by Pada, (then) hemistich by hemistich, and the third time the whole (verse), reciting it together (with the student);

6. After one year, or after six months, or after twenty-four days, or after twelve days, or after six days, or after three days.

7. To a Brahmana, however, he should recite a (Savitri) verse in the Gayatri metre immediately. For it is said in the Sruti, 'To Agni indeed belongs the Brahmana.'

8. A Trishtubh verse to a Raganya,

9. A Gagati to a Vaisya,

10. Or a Gayatri to (persons of) all (castes).

KANDIKA 4.

1. Now the putting on of fuel.

2. He wipes with his hand (the ground) round the fire with (the formula), 'Agni, glorious one, make me glorious. As thou, glorious Agni, art glorious, thus, O glorious one, bring me to glory. As thou, Agni, art the preserver of the treasure of sacrifice for the gods, thus may I become the preserver of the treasure of the Veda for men.'

3. Having sprinkled (water) round the fire from left to right, he stands up and puts a piece of wood on (the fire) with (the texts),

'To Agni I have brought a piece of wood, to the great Gatavedas. As thou, Agni, art inflamed by wood, thus I am inflamed by life, insight, vigour, offspring, cattle, holy lustre.
'May my teacher be the father of living sons; may I be full of insight, not forgetful (of what I have learned); may I become full of glory, of splendour, of holy lustre, an enjoyer of food. Svaha!

4. In the same way (he puts on) a second (piece of wood); and thus a third.

5. Or (each piece) with (the verse), 'Thine is this' (Vag. Samh. II, 14).

6. Or (he uses) both (this verse and the formulas given in Sutra 3).

7. The wiping and sprinkling (of water) round (the fire are repeated) as above.

8. Having warmed his two hands, he wipes his mouth with (the formulas):

   'Agni, thou art the protector of bodies. Protect my body. Agni, thou art the giver of life. Give me life. Agni, thou art the giver of vigour. Give me vigour.

   'Agni, what is deficient in my body, that restore to fulness.

   'May the god Savitri bestow insight on me, may the goddess Sarasvati, may the two divine Asvins, wreathed with lotus, (bestow) insight (on me)._'

KANDIKA 5.

1. Here (follows the student's) going the rounds for alms.

2. A Brahmana should beg, addressing (the woman from whom he begs alms) with the word 'Lady' put at the beginning (of his request),

3. A Raganya, with the word 'Lady' inserted in the middle,

4. A Vaisya, with the word 'Lady' put at the end.

5. (He should beg) from three women who will not refuse;

6. From six, twelve, or an indefinite number.

7. From his own mother first, according to some (teachers).

8. Having announced the alms received to his teacher, he should stand, keeping silence, through the rest of the day, according to some.

9. Having fetched fire-wood out of the forest without damaging (trees), he should put them on that fire as above, and should abandon his silence.

10. He should sleep on the ground and eat no pungent or saline food.

11. Wearing the staff, worshipping the fire, being obedient to his Guru, going the rounds for alms--(these are the standing duties of students).

12. He should avoid honey or flesh, bathing (for pleasure), sitting on high seats, going to women, falsehood, and taking what is not given to him.

13. Let him live forty-eight years as a student for the (four) Vedas,

14. Or twelve years for each Veda,

15. Or until he has learnt it.

16. The garment (of a student) should be made of hemp, flax, or wool (accordingly as he is a Brahmana, a Kshatriya, or a Vaisya).

17. The upper garment of a Brahmana should be an antelope-skin,

18. That of a Raganya the skin of a spotted deer,

19. That of a Vaisya a goat's or cow's skin.
20. Or if (the prescribed sort of garment) is not to be had, a cow's hide (should be worn) by all, because to that belongs the first place (among all kinds of garments).

21. The girdle of a Brahmana should be of Munga grass,

22. That of a Kshatriya should be a bowstring,

23. That of a Vaisya, made of Murva (i.e. Sanseveria Roxburghiana).

24. If there is no Munga (or the other articles prescribed in sections section 22, 23, the girdles should be made) of Kusa grass, of the plant Asmantaka, or of Balbaga grass (respectively).

25. The staff of a Brahmana is of Palasa wood,

26. That of a Raganya of Bilva wood,

27. That of a Vaisya of Udumbara wood.

28. Or all (sorts of staffs may be used) by all.

29. If the teacher calls him, he shall rise and then answer.

30. If (the teacher calls him) while he is lying down, (he should answer) sitting; if sitting, standing; if standing, walking up (to the teacher); if walking up, running up.

31. If he behaves thus, his fame when he has become a Snataka (i.e. when he has taken the bath at the end of his studentship) will be (such that people will say of him), 'To-day he stays there; to-day he stays there.'

32. There are three (kinds of) Snatakas: a Vidya-snataka (i.e. a Snataka by knowledge), a Vrata-snataka (i.e. a Snataka by the completion of his vows), and a Vidya-vrata-snataka (i.e. a Snataka both by knowledge and by the completion of his vows).

33. He who performs the Samavartana ceremony, after having finished the study of the Veda, but before the time of his vows has expired, is a Vidya-snataka.

34. He who performs the Samavartana, after his vows have expired, but before he has finished the study of the Veda, is a Vrata-snataka.

35. He who performs the Samavartana, after having finished both, is a Vidya-vrata-snataka.

36. Until the sixteenth year the time (for being initiated) has not passed for a Brahmana,

37. Until the twenty-fourth for a Vaisya.

38. After that (time has passed), they become patitasavitrika (or persons who have lost the right of learning the Savitri).

39. No one should initiate such men, nor teach them, nor perform sacrifices for them, nor have intercourse with them.

40. After the time has passed, (they should do) as has been prescribed.

41. A person whose ancestors through three generations have been patitasavitrikas, is excluded from the sacrament (of initiation) and from being taught the Veda.

42. Of such persons those who desire to receive the sacrament, may perform the sacrifice of Vrattyastoma and then study the Veda, if they like. For (of persons who have done that) it is said, 'Intercourse with them is permitted.'

**KANDIKA 6.**

1. When he has finished the Veda, he should take the bath (by which he becomes a Snataka);
2. Or when (he has gone through) a studentship of forty-eight years;
3. Or also after (a studentship) of twelve years, according to some (teachers).
4. (Let him take the bath only) if his Guru has given his permission.
5. Rules (regarding the performance of sacrifices), (texts) to be used (at the sacrifices according to those rules), and reasoning (on the meaning of the rites and texts): that is the Veda.
6. Some say (that the Veda should be studied) with its six Angas;
7. Not so that he only knows the ceremonial.
8. But optionally by one who knows the sacrifices (the bath may be taken).
9. (The student) after having embraced (the feet of) his teacher, and put the pieces of wood on the fire, places himself northwards of an enclosure, on eastward-pointed Kusa grass, to the east of eight vessels with water.
10. 'The fires that dwell in the waters; the fire which must be hidden, the fire which must be covered, the ray of light, the fire which kills the mind, the unwavering one, the pain-causing one, the destroyer of the body, the fire which kills the organs--those I leave behind. The shining one, that I seize here'--with (this formula) he draws water out of one (of the eight vessels);
11. With that he besprinkles himself with (the words), 'Therewith I besprinkle myself for the sake of prosperity, of glory, of holiness, of holy lustre.'
12. (A second time he draws water out of a second of the eight vessels with the formula given in Sutra 10, putting instead of the words, 'The shining one, &c.,' the verse): 'By which you have created prosperity, by which you have touched sura, with which you have anointed the eyes, which is your' glory, O Asvins.'
13. (And he draws water out of three other vessels) with (the three verses), 'Ye waters are' (Vag. Samh. XI, 50-52), verse by verse.
14. With (water drawn out of) the three other (vessels he besprinkles himself) silently.
15. Having loosened his girdle with (the verse), 'The highest band' (Vag. Samh. XII, 12), having put it down, having put on another garment, he worships the sun--
16. With (the formulas), 'Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in the morning. Thou art a tenfold winner; make me a tenfold winner. Make me attain to renown.
Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in day-time. Thou art a hundredfold winner; make me a hundredfold winner. Make me attain to renown.
Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in the evening. Thou art a thousandfold winner; make me a thousandfold winner. Make me attain to renown.'
17. Having eaten curds or sesamum seeds, and having had his matted hair, the hair of his body, and his nails cut, he should cleanse his teeth with an Udumbara branch with (the verse), 'Array yourselves for the enjoyment of food. Here has come king Soma: he will purify my mouth with glory and fortune.'
18. Having anointed himself and bathed again, he takes up the salve for nose and mouth with (the words), 'Satiate my up-breathing and down-breathing; satiate my eye; satiate my ear!'
19. Having poured out to the south the water with which he has washed his hands, with (the words), 'Ye fathers, become pure,' he should salve himself and murmur, 'May I become well-looking with my eyes, well-shining with my face, well-hearing with my ears.'

20. He then should put on a garment which has not yet been washed, or not been soaked in lies, with (the formula), 'For the sake of putting on, of bringing fame, of long life I shall reach old age. I live a hundred long autumns. For the sake of the increase of wealth I will clothe myself.'

21. Then the upper garment with (the verse), 'With glory (come) to me, Heaven and Earth. With glory, Indra and Brihaspati! May glory and fortune come to me! may glory be my lot!'

22. If (he has only) one (garment), he should cover himself (with a part of that garment as if it were an upper garment) with the second part of the former (Mantra; Sutra 20).

23. He takes flowers with (the formula), '(The flowers) which Gamadagni has brought for the sake of faith (has brought to Sraddha?), of love, of the senses, them I take with glory and with fortune.'

24. He then ties them (to his head) with (the verse), 'The high, wide glory, which Indra has created for the Apsarases, the flowers bound up with that, I tie on to me, to bring me glory!'

25. He binds a turban to his head with (the verse), 'A youth, well attired.'

26. (He puts on) the two ear-rings with (the words), 'An ornament art thou; may more ornaments be mine.'

27. He salves his two eyes with (the formula), 'Vritra's' (Vag. Samh. IV, 3 b).

28. With (the words), 'Brilliant art thou,' he looks at his image in a mirror.

29. He takes a parasol with (the words), 'Thou art Brihaspati's covering. Shelter me from evil. Do not shelter me from splendour and glory.'

30. With (the words), 'You are supports; protect me from all sides,' he puts on the two shoes.

31. With (the words), 'From all powers of destruction protect me on all sides,' he takes a bamboo staff.

32. (For) the tooth-cleaner, &c. (the Mantras stated above are to be used) in every case; (for) the garment, the parasol, and the shoes, the Mantra (should only be recited) if they have not been used before.

**KANDIKA 7.**

1. We shall state the rules of conduct for a Snataka.

2. Another (may observe those rules) optionally.

3. Dancing, singing, and playing musical instruments, let him neither perform himself nor go (to see or hear it).

4. Sing, however, he may at his pleasure, for there is another saying, 'He sings either or he rejoices in (other people's) singing.'

5. If everything goes well, he shall not go by night to another village, and shall not run.

6. He shall avoid looking into a well, climbing up a tree, gathering fruits, crawling through narrow openings, bathing naked, jumping over uneven ground, using harsh language, looking at the sun while it is rising or setting, and begging. For there is a Sruti: 'After he has bathed, he should not beg. For he who bathes, drives away from himself begging.'

7. If it rains, he shall go without an upper garment, and shall say, 'May this, my thunderbolt, drive away evil.'
8. He shall not look at himself in water.
10. Let him call a pregnant woman 'viganya' (one who will give birth to a child);
11. An ichneumon (nakula), sakula;
12. A skull (kapala), bhagala;
13. A rainbow (Indra-dhanu, Indra's bow), manidhanu (the jewelled bow).
14. A cow that suckles (her calf) he should not point out to another (person).
15. Let him not void urine or excrements on a ploughed field, on uncovered ground, or while rising up or standing.
16. He shall wipe himself with wood that has fallen off by itself.
17. He should not wear a dyed garment.
18. He should be fixed in his intentions, protect everybody's life, and be everybody's friend, as it were.

KANDIKA 8.
1. Through a period of three nights (after the Samavartana) he should keep (the following) observances.
2. He shall eat no flesh and not drink out of an earthen vessel.
3. He shall avoid seeing women, Sudras, dead bodies, black birds, and dogs, and shall not talk to (such beings).
4. He shall not eat funeral food, or food of a Sudra, or of a woman lying-in (during the period of her impurity).
5. He shall not void urine or excrements, or spit out in the sun-shine, and shall not cover himself against the sun.
6. He shall take warm water for (the rites) in which water is wanted.
7. At night he shall eat by the light (of a lamp or a fire-brand).
8. Or only speaking the truth (suffices instead of the other observances).
9. Also a person who has received the diksha (or inauguration for a Soma sacrifice), should observe these rules beginning from (that which regards) the sun-shine (Sutra 5), if he performs the Pravargya ceremony.

KANDIKA 9.
1. Now (follow) the five great sacrifices.
2. Of the Vaisvadeva food he should, after having sprinkled (water) round (the sacred fire), make oblations, with the word Svaha (each time repeated), to Brahman, to Pragapati, to the (deities) of the house, to Kasyapa, and to Anumati.
3. To the domestic deities (he offers) three (Balis) in the water-pot: to Parganya, to the waters, to the Earth;
4. To Dhatri and Vidhatri at the two doorposts;
5. To the different quarters (of the horizon), to Vayu and (to the presiding deities) of the quarters;
6. In the middle three (Balis) to Brahman, to the Air, to the Sun.
7. To the north of those (he offers Balis) to the Visve devas and to all the beings;
8. Further on to Ushas and to the Lord of beings;
9. To the south (to the Fathers) with (the words), To the Fathers, Svadha! Adoration!
10. Having rinsed out the vessel, he should pour it out towards the north-west with (the words), 'Consumption! this to thee!'
11. Taking the Brahmana's portion (of the food which he is going to distribute), he should give it to a Brahmana, after he has made him wash himself, with (the words), 'Well! (this) to thee!'
12. To (religious) mendicants and to guests they should apportion (food) as due to them.
13. The persons belonging to the house, the young and the old, should eat what is due to them;
14. Afterwards the householder and his wife.
15. Or the householder (should eat) first, because the Sruti says, 'Therefore the householder should eat the sweetest food before his guests.'
16. Every day he should sacrifice with the word svaha. If he has no food (to offer, he should make his offering) with something else, be it even a piece of wood (only), to the gods, or be it (only) a water-pot, to the Fathers and to men.

KANDIKA 10.

1. Now (follows) the Adhyayopakarman (or opening ceremony at the beginning of the annual course of study).
2. When the herbs appear, (when the moon stands in conjunction) with Sravana, on the full-moon day of the Sravana month, or on the fifth (Tithi) of the Sravana month under (the Nakshatra) Hasta;
3. Having sacrificed the two Agya portions, he offers two Agya oblations, (namely,)
4. To the Earth and to Agni, if (he studies) the Rig-veda,
5. To the Air and to Vayu, if the Yagur-veda,
6. To the Heaven and to the Sun, if the Sama-veda,
7. To the quarters (of the horizon) and to the Moon, if the Atharva-veda;
8. (Besides) to the Brahman, to the metres in every case,
9. And to Pragapati, to the gods, to the Rishis, to Faith, to Insight, to Sadasaspati, to Anumati.
10. The same (oblations are made) when the observances are imposed (on a student) or given up (by him, after having been kept through the prescribed period of time).
11. With (the verse), 'Sadasaspati' (Vag. Samh. XXXII, 13) (the teacher) three times (sacrifices) fried grains.
12. All should repeat (that verse after him).
13. After each oblation they should each time put on the fire three pieces of Udumbara wood, fresh branches with leaves, anointed with ghee, reciting the Savitri.
14. And the students (should put wood on the fire) in the manner stated above.
15. With (the verse), 'Luck may bring us' (Vag. Samh. IX, 16) they should eat the fried grains without chewing them.
16. With the verse, 'Of Dadhikravan' (Vag. Samh. XXIII, 32) they should eat curds.
17. As many pupils as he wishes to obtain, so many sesame grains should he sacrifice with a dice-board, with the Savitri or with the Anuvaka, 'Bright-resplending' (Vag. Samh. XVII, 80 seqq.).

18. After they have eaten (the remainder of the sacrificial food, the teacher) should pronounce the word Om and then repeat the Savitri three times, and the beginnings of the Adhyayas to (the students) who are seated facing the west;

19. The beginnings of the sections belonging to the (different) Rishis, if they are Bahvrikas (i.e. if they study the Rig-Veda),

20. The Parvans, if they are Khandogas (i.e. if they study the Sama-veda),

21. The Suktas, if they are Atharvans.

22. All murmur: '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 way, no hatred may spring up amongst us.'

23. Through a period of three nights they should not study (the Veda).

24. And they should not cut the hair of their bodies and their nails.

25. Some say (that this should not be done) till the Utsarga (i.e. the concluding ceremony of the annual course of study).

**KANDIKA 11.**

1. If (a strong) wind is blowing, and on the new-moon day there is an entire interruption of study.

2. If one has partaken of a Sraddha dinner, if a meteor falls, or distant thundering is heard, or if the earth quakes, or if fiery apparitions are seen, and when a new season begins, (the study shall be interrupted) until the same time next day.

3. If the Utsarga ceremony has been performed, if clouds appear, . . . ., (it shall be interrupted) through a period of three nights or till twilight has thrice passed.

4. After he has eaten, until he has (washed and) dried his hands; while being in water; at nighttime; at the time of the morning and evening twilight; while a dead body or a Kandala is in the village.

5. While running, while seeing a person of bad fame or who has lost his caste, if a miraculous or happy event happens, as long as (that which occasions the interruption of study) endures.

6. If hoar-frost (lies on the ground), if a musical instrument is heard, or the cry of a person in pain, at the border of the village, in a burial ground, or if a dog, an ass, an owl, a jackal, or a Saman song is heard, or if a learned person approaches, as long as (that occasion) endures.

7. If his Guru has died, let him go down into water (for offering water-oblations) and interrupt (the study) for ten nights.

8. If one who has performed with him the Tanunaptra ceremony, or a fellow-pupil (has died), for three nights.

9. If one who is not his fellow-pupil, (has died,) for one night.

10. After having studied five months and a half, they should celebrate the Utsarga,

11. Or six months and a half.

12. They then mutter this Rik: 'Ye two young sages! The relation which has expired among us, the friendship we dissolve, (turning away) from the condition of friendship.'

13. After having remained together through a period of three nights, they separate.
KANDIKA 12.

1. In (the month) Pausha, under (the Nakshatra) Rohini, or at the middle Ashtaka let them celebrate the conclusion of the study (of the Veda).

2. Let them go to the brink of water and make water oblations to the gods, the metres, the Vedas, the Rishis, the ancient teachers, the Gandharvas, the other teachers, the year with its divisions, and to their own ancestors and teachers.

3. After having four times quickly recited the Savitri, they should say, 'We have finished.'

4. Interruption (of the study) and (continuation of the) teaching as stated above.

KANDIKA 13.

1. On an auspicious day the harnessing to the plough. Or under (the Nakshatra) Gyeshtha, (because that rite is) sacred to Indra.

2. To Indra, Parganya, the two Asvins, the Maruts, Udalakasyapa, Svatikari, Sita, and Anumati, he offers curds, rice grains, perfumes, and fried grains, and then makes the bullocks eat honey and ghee.

3. He should put them to the plough with (the verse), 'They harness to the ploughs' (Vag. Samh. XII, 67).

4. With (the verse), 'For luck may us the ploughshares' (Vag. Samh. XII, 69) let him plough or touch the plough-share.

5. Or (he may) not (do so), because (that verse) has been prescribed for (the erection of) the Agni (-altar), and the act of sowing stands in connection (with it).

6. After the front-bullock has been sprinkled (with water), they then should plough unploughed ground.

7. He should make oblations of cooked sacrificial food to the same deities as above, when sowing both rice and barley, and at the sacrifice to Sita.

8. Then (follows) feeding of the Brahmanas.

KANDIKA 14.

1. Now (follows) the Sravana ceremony,

2. On the full-moon day of the Sravana month.

3. He cooks a mess of sacrificial food, fried grains, and a cake in one dish, pounds the greater part of the grains, sacrifices the two Agya portions, and two (other) Agya oblations (with the following verses):

4. 'Beat away, O white one, with thy foot, with the fore-foot and with the hind-foot, these seven [children] of Varuna and all (daughters) of the king's tribe. Svaha!'

5. 'Within the dominion of the white one, the Serpent has seen nobody. To the white one, the son of Vidarva, adoration! Svaha!'

6. He makes oblations of the mess of cooked sacrificial food to Vishnu, to Sravana, to the full moon of Sravana, and to the rainy season,

7. (And oblations) of the grains with (the verse), 'Accompanied with grains' (Vag. Samh. XX, 29).

8. He sacrifices flour, over which ghee has been poured, to the serpents (with the following Mantras):
9. 'To the lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, svaha!
   'To the lord of the white serpents belonging to Vayu, of the aerial ones, svaha!
   'To the lord of the overpowering serpents belonging to Surya, of the celestial ones, svaha!

10. The (cake) in one dish he offers entirely (without leaving a remainder for the sacrificer) with
    (the formula), 'To the firm one, the son of the Earth, svaha!'

11. After he has eaten (of the sacrificial food), he throws a portion of the flour into a basket, goes
    out, besmears an elevated spot outside the hall (with cowdung), says, while a fire-brand is held
    (before him), 'Do not step between (myself and the fire),' and without speaking (anything except
    the Mantras), he causes the serpents to wash themselves, (pouring out water for them, with the form-
    ulas:)

12. 'Lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, wash thyself!
    'Lord of the white serpents belonging to Vayu, of the aerial ones, wash thyself!
    'Lord of the overpowering serpents belonging to Surya, of the celestial ones, wash thyself!'

13. Each time after the washing has been done, he offers to the serpents a Bali of flour, picking out
    (portions of it) with (the spoon called) Darvi (with the formulas):

14. 'Lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, this is thy Bali!
    'Lord of the white serpents belonging to Vayu, of the aerial ones, this is thy Bali!
    'Lord of the overpowering serpents belonging to Surya, of the celestial ones, this is thy Bali!'

15. After he has made them wash themselves as above, he combs them with combs (with the form-
    ulas)

16. 'Lord of the serpents belonging to Agni, of the yellowish, terrestrial ones, comb thyself!
    'Lord of the white serpents belonging to Vayu, of the aerial ones, comb thyself!
    'Lord of the overpowering serpents belonging to Surya, of the celestial ones, comb thyself!'

17. (He offers) collyrium, ointment, and garlands with (the same formulas), putting at their end, re-
    spectively, the words, 'Salve thy eyes!' 'Anoint thyself!' 'Put on garlands!'

18. The remainder of the flour he pours out on the elevated spot (mentioned in Sutra 11), pours wa-
    ter on it out of a water-pot, and worships the serpents with the three (verses), 'Adoration be to the
    serpents' (Vag. Samh. XIII, 6 seqq.).

19. At that distance in which he wishes the serpents not to approach (the house), he should three
    times walk round the house, sprinkling an uninterrupted stream of water round it, with the two
    (verses), 'Beat away, O white one, with thy foot' (Sutras 4 and 5).

20. He gives away the (spoon called) Darvi (Sutra 13) and the basket (Sutra 11), having washed and
    warmed them.

21. Near the door (of the house) they clean themselves with the three (verses), 'O waters, ye are'
    (Vag. Samh. XI, 50 seqq.).

22. Having put away that remainder of flour in a hidden place, he should from that time daily till the
    Agrahayani, after sunset, when he has performed the service to the fire, offer to the serpents a Bali
    of flour, picking out (portions of it) with the Darvi (spoon).

23. When he is offering (the Bali), let no one step between (the sacrificer and the Bali).

24. With the Darvi (spoon) he rinses his mouth. Having washed it, he puts it away.
According to the commentators he gives these things to the man who holds the fire-brand (Sutra 11).

25. They eat the (rice) grains which must not form one coherent mass.

26. Then (follows) the feeding of the Brahmanas.

**KANDIKA 15.**

1. On the full-moon day of Praushthapada the sacrifice to Indra.

2. Having cooked milk-rice for Indra and cakes, and having put cakes round (the fire), he sacrifices the two Agya portions and Agya oblations to Indra, to Indrani, to Aga Ekpad, to Ahi Budhnya, and to the Proshthapadas.

3. After he has eaten (his portion of the sacrificial food), he offers a Bali to the Maruts. For the Sruti says, 'The Maruts eat what is not-sacrificed.'

4. (This Bali he offers) in Asvattha leaves, because it is said, 'The Maruts stood in the Asvattha tree.'

5. (He offers it) with (the texts), 'Brilliantly resplendent' (Var. Samh. XVII, 80-85), Mantra by Mantra,

6. And with the (Mantra called) Vimukha.

7. (This Mantra he repeats only) in his mind.

8. For the Sruti says, 'These are their names.'

9. He murmurs, 'To Indra the divine' (Vag. Samh. XVII, 86).

10. Then (follows) the feeding of the Brahmanas.

**KANDIKA 16.**

1. On the full-moon day of Asvayuga the (offerings of) Prishatakas (are made).

2. Having cooked milk-rice for Indra he sacrifices it, mixed with curds, honey, and ghee, to Indra, Indrani, the two Asvins, the full moon of Asvayuga, and to the autumn.

3. After he has eaten (his portion of the sacrificial food), he sacrifices with his joined hands a Prishataka prepared with curds, with the words, 'May what is deficient be made full to me; may what is full not decay to me. Svaha!'

4. The inmates of the house look at the mixture of curds, honey, and ghee, with the Anuvaka, 'May Indra come hither' (Vag. Samh. XX, 47 seqq.).

5. They let the calves join their mothers that night and the Agrahayani night.

6. Then (follows) the feeding of the Brahmanas.

**KANDIKA 17.**

1. Now (follows) the sacrifice to Sita.

2. Wherever he sacrifices, be it (on a field) of rice or of barley, of that grain he should prepare a mess of cooked food.

3. One who has sacrificed may, if he likes, prepare elsewhere also a mess of cooked food, either of rice or of barley.

4. (There should be) no doubt (as to whether rice or barley is to be taken), as a rule thereon has been stated above.
5. If it is impossible (to take one of the two species of corn), (that) is excluded.
6. To the east or to the north of the field, on a clean spot that has been ploughed, so that the crop he not damaged,
7. Or in the village, because (there) both (rice and barley) are united, and because no obstacle is there.
8. Where he intends to cook (the sacrificial food), he establishes the fire on a place that has been smeared (with cowdung), which is elevated, and which has been sprinkled (with water), strews (round the fire) Darbha grass mixed with (stalks of) that (sort of corn to which the sacrifice refers), sacrifices the two Agya portions and Agya oblations (with the following Mantras):
9. 'For whom earth and heaven, the intermediate points and the chief points (of the horizon) are veiled with light, that Indra I invoke here. May his weapons be friendly towards us. Svaha!
'Whatsoever it be that I wish for at this sacrifice, O killer of Vritra, may all that be fulfilled to me, and may I live a hundred autumns. Svaha!
'May success, prosperity, earth, rain, eminence, excellence, luck here protect the creatures. Svaha!
'In whose substance dwells the prosperity of all Vedic and worldly works, Indra's wife Sita I invoke. May she not abandon me in whatever work I do. Svaha!
Her, who rich in horses, rich in cows, rich in delight indefatigably supports living beings, Urvara (i.e. the field) who is wreathed with threshing-floors, I invoke at this sacrifice, the firm One. May she not abandon me. Svaha!
10. He makes oblations of the cooked sacrificial food to Sita, Yaga (the goddess of sacrifice), Sama (the goddess of zealous devotion), Bhuti (the goddess of welfare).
11. Some say that the giving (of the sacrificial food to the deities) accompanies the Mantras.
12. But this is excluded, as the Sruti says, 'The giving (of the oblation to the deity) accompanies the word Svaha.'
13. On the Kusa grass which is left over from the strewing (of grass round the fire), he offers a Bali to the protecting demons of the furrow with (the Mantra), 'They who are sitting towards the east with strong bows and quivers, may they protect thee from the east, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'
14. Then to the south with (the Mantra), 'They who are sitting towards the south, not winking the eyes, wearing armour, may they protect thee from the south, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'
15. Then to the west with (the Mantra), 'The powerful ones, the excellent ones, prosperity, earth, Parshni, Sunamkuri, may they protect thee from the west, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'
16. Then to the north with (the Mantra), 'The fearful ones, like to Vayu in speed, may they protect thee from the north, on the field, on the threshing-floor, in the house, on the way, and be vigilant and not abandon thee. To them I bring adoration, and I offer this Bali to them.'
17. Of another (sort of food) as the chief (food used at this sacrifice), and with the remainder of Agya, he distributes Balis as above.
18. And the women should make accompanying oblations, because such is the custom.
19. When the ceremony is finished, he should feed the Brahmanas. He should feed the Brahmanas.
End of the Second Kanda.
KANDA III

KANDIKA 1.

1. (Now shall be explained) the partaking of the first-fruits (of the harvest), of a person who has not set up the (sacred Srauta) fires.

2. He cooks a mess of fresh sacrificial food, sacrifices the two Agya portions, and two Agya oblations, (with the formulas),

   'To the hundredfold armed, hundredfold valiant, hundredfold blissful one, the vanquisher of enemies--he who may create a hundred autumns for us, Indra,—may he lead us across (the gulf of) misfortune. Svaha!

   'The four paths that go between heaven and earth, trodden by the gods--of these (paths) lead us to that which may bring us freedom from decay and decline, O all ye gods. Svaha!'

3. Having made oblations of the mess of cooked food to the Agrayana deities, he makes another oblation to (Agni) Svishtakrit with (the verse), 'Agni, make this (sacrifice) full, that it may be well offered. And may the god destroy all hostile powers. Come hither, showing us a good path. Bestow on us long life, full of splendour and free from decay. Svaha!'

4. He then eats (of the fresh fruits with the verses), 'May Agni eat first, for he knows how the Havis (is fit for sacrifice); may he, the friend of all human tribes, make the herbs blessed to us. From the good you have led us to the better, ye gods! Through thee, the nourishment, may we obtain thee. Thus enter into us, O potion, bringing refreshment, for the good of our children and of ourselves, and pleasant.'

5. Or with the (verse) sacred to Annapati (the Lord of food).

6. For barley, however, (he uses the Mantra), 'This barley, mixed with honey, they have ploughed through Sarasvati under Manu. Indra was lord of the plough, the hundredfold wise one; ploughers were the Maruts, the exuberant givers.'

7. Then (follows) the feeding of the Brahmanas.

KANDIKA 2.

1. On the full-moon day of Margasirsha the Agrahayani ceremony (is performed).

2. He cooks a mess of sacrificial food, sacrifices two Agya oblations as at the Sravana sacrifice, and other oblations with (the following verses):

   'The night whom men welcome like a cow that comes to them, (the night) which is the consort of the year, may that (night) be auspicious to us. Svaha!

   'The night which is the image of the year, that we worship. May I reach old age, imparting strength to my offspring. Svaha!

   'To the Samvatsara, to the Parivatsara, to the Idavatsara, to the Idavatsara, to the Vatsara bring ye great adoration. May we, undecayed, unbeaten, long enjoy the favour of these (years) which are worthy of sacrifices. Svaha!

   'May summer, winter and spring, the rains be friendly, and may autumn be free of danger to us. In the safe protection of these seasons may we dwell, (and) may (they) last (to us) through a hundred years. Svaha!'

3. He makes oblations of the cooked food to Soma, to (the Nakshatra) Mrigasiras, to the full moon of Margasirsha, and to the winter.
4. After he has eaten (of the sacrificial food), he throws the remainder of the flour into a basket, (and then follow the same rites that have been stated above) from (the sacrificer's) going out down to their cleaning themselves.

5. After the cleaning he says, 'The Bali offering is finished.'

6. After they have spread out to the west of the fire a layer (of straw) and a garment that has not yet been washed, they 'redescend,' having bathed, wearing garments which have not yet been washed: the master (of the house) southward, his wife to the north (of her husband, and then the other persons belonging to the house) so that each younger one lies more to the north.

7. Having caused the Brahman to sit down southward, and having placed to the north a water-pot, a Sami branch, an earth-clod taken out of a furrow, and a stone, he murmurs, looking at the fire: 'This Agni is most valiant, he is most blessed, the best giver of a thousand boons, highly powerful. May he establish us both in the highest place.'

8. To the west of the fire he joins his hands (and holds them) towards the east.

9. With the three (verses), 'The divine ship' (Vag. Samh. XXI, 6-8) they ascend the layer (of straw).

10. He addresses the Brahman: 'Brahman, we will redescend.'

11. The Brahman having given his permission, they redescend with (the words), 'Life, fame, glory, strength, enjoyment of food, offspring!'

12. Those who have received the initiation murmur, 'May a good winter, a good spring, a good summer be bestowed on us. Blessed may be to us the rains; may the autumns be blessed to us.'

13. With (the verse), 'Be soft to us, O earth' (Vag. Samh. XXXV, 21), they lie down on their right sides, their heads turned towards the east.

14. They arise with (the verse), 'Up! with life, with blessed life. Up! with Parganya's eye, with the seven spaces of the earth.'

15. This (they repeat) two other times, with the Brahman's permission.

16. Let them sleep on the ground four months (after the Pratyavarohana), or as long as they like.

**KANDIKA 3.**

1. After the Agrahayani (full moon follow) the three Ashtakas.

2. (The Ashtaka is) sacred to Indra, to the Visve devas, to Pragapati, and to the Fathers.

3. (The oblations are made) with cakes, flesh, and vegetables, according to the order (of the three Ashtakas).

4. The first Ashtaka (is celebrated) on the eighth day of the fortnight.

5. Having cooked a mess of sacrificial food and having sacrificed the two Agya portions, he sacrifices Agya oblations with (the texts):

   (a) 'Thirty sisters go to the appointed place, putting on the same badge. They spread out the seasons, the knowing sages; having the metres in their midst they walk around, the brilliant ones. Svaha!

   (b) 'The shining one clothes herself with clouds, with the ways of the sun, the divine night: manifold animals which are born, look about in this mother's lap. Svaha!

   (c) 'The Ekashtaka, devoting herself to austerities, has given birth to a child, to the majesty of Indra. Through him the gods have conquered the hostile tribes; he became the killer of the Asuras through his (divine) powers. Svaha!'
(d) 'You have made me who am not the younger (sister), the younger; speaking the truth I desire this: may I be in his (i.e. the sacrificer's?) favour, as you are; may none of you supplant the other in her work.

(e) 'In my favour dwelt the omniscient one: he has found a firm standing; he has got a footing. May I be in his (i.e. the sacrificer's?) favour, as you are; may none of you supplant the other in her work.

(f) 'On the five dawns follows the fivefold milking; on the cow with the five names, the rive seasons. The five regions (of the sky) are established through the fifteenfold (Stoma); with one common face (they look over) the one world. Svaha!

(g) 'She who shone forth as the first, is the child of truth. One (of them) bears the majesty of the waters; one wanders in the courses of the sun; one (in those) of the heat; Savitri shall govern one. Svaha!

(h) 'She who shone forth as the first has become a cow in Yama's realm. Give us milk, thou who art rich in milk, year by year. Svaha!

(i) 'She, the owner of bright bulls, has come to us with clouds and with light, she who has all shapes, the motley one, whose banner is fire. Carrying on the common work, leading us to old age, come to us thou who art exempt from old age, Ushas! Svaha!

(k) 'The consort of the seasons, the first one has come to us, the leader of days, the producer of offspring. Being one, thou shiniest manifold, Ushas. Being free from old age, thou leadest to old age everything else. Svaha!'

6. He makes offerings of the mess of cooked food with (the verses):

'May the earth be peaceful, the air friendly to us; may the heavens give us bliss and safety. May the points (of the horizon), the intermediate points, the upper points give us bliss, and may day and night create long life for us. Svaha!

'May the waters, the rays protect us from all sides; may the creator, may the ocean turn away evil. The present and the future, may all be safe for me. Protected by Brahman, may I be well guarded. Svaha!

'May all Adityas and the divine Vasus, may the Rudras and Maruts be our protectors. May Pragapati, the highest lord, bestow on us vigour, offspring, immortality, long life. Svaha!'

7. And with (the formula), 'To the Ashtaka Svaha!'

8. The middle Ashtaka (is celebrated) with (the sacrifice of) a cow.

9. He sacrifices the omentum of that (cow) with (the verse), 'Carry the omentum, O Gatavedas, to the fathers' (Vag. Samh. XXXV, 20).

10. On the day following each (Ashtaka), the Anvashtaka day, (he brings a sacrifice) with the left ribs and the left thigh, in an enclosure, according to (the ritual of) the Pindapitriyagna.

11. Also to the female (ancestors he makes Pinda offerings) and pours (for them) strong liquor and water oblations into pits, and (offers) collyrium, salves, and garlands.

12. (He may also make oblations), if he likes, to the teacher and to the pupils who have no children.

13. And in the middle of the rainy season (there is) a fourth Ashtaka on which vegetables are offered.

KANDIKA 4.

1. Now the building of the house.

2. Let him have his house built on an auspicious day.
3. Into the pits (in which the posts shall be erected) he pours an oblation with (the words), 'To the steady one, the earth-demon, svaha!'  

4. He erects the post.  

'This navel of the world I set up, a stream of wealth, promoting wealth. Here I erect a firm house; may it stand in peace, dropping ghee.  

'Rich in horses and cows, rich in delight be set up, for the sake of great happiness. To thee may the young calf cry, to thee the lowing cows, the milk-cows.  

'To thee (may) the young child (go), to thee the calf with its companions, to thee the cup of Parisrut, to thee (may they go) with pots of curds.  

'The consort of Peace, the great one, beautifully attired--bestow on us, O blessed one, wealth and manly power, which may be rich in horses and cows, full of sap like a tree's leaf. May our wealth increase here, clothing itself with prospering'--with (these four Mantras) he approaches the four (posts).  

5. Having established the fire inside (the house), having made the Brahman sit down towards the south, having placed a water-pot to the north, and cooked a mess of sacrificial food, he goes out (of the house), and standing near the door, he addresses the Brahman, 'Brahman, I enter (the house)!'  

6. When the Brahman has given his consent, he enters with (the formula), 'To right I advance, to luck I advance!'  

7. Having prepared Agya and sacrificed two Agya oblations with (the two parts of the Mantra), 'Here is joy' (Vag. Samh. VIII, 51 a), he sacrifices other oblations with (the verses):  

(a) 'Vastoshpati! Receive us (into thy protection); give us good entering and drive away from us evil. For what we ask thee, with that favour us: be a saviour to us, to men and animals. Svaha!  

(b) 'Vastoshpati! Be our furtherer; make our wealth increase in cows and horses, O Indu (i.e. Soma). Free from decay may we dwell in thy friendship; give us thy favour, as a father to his sons. Svaha!  

(c) 'Vastoshpati! Let us be in a fellowship with thee, which may be valiant, joyful, and well proceeding. Protect our wishes when we rest and when we do our work. Protect us always, ye (gods), and give us welfare. Svaha!  

(d) 'Driving away calamity, Vastoshpati, assuming all shapes, be a kind friend to us. Svaha!  

8. He makes offerings of the mess of cooked food (with the following Mantras):  

(a) Agni, Indra, Brihaspati, the Visve devas I invoke, Sarasvati and Vagi. Give me a dwelling-place, ye vigorous ones. Svaha!  

(b) 'To all the divine hosts of serpents, to the Himavat, the Sudarsana (mountain), and the Vasus, Rudras, Adityas, Isana with his companions, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svaha!  

(c) 'To forenoon and afternoon both together with noon, to evening and midnight, to the goddess of dawn with her wide path, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svaha!  

(d) 'To the Creator and the Changer, to Visvakarman, to the herbs and trees, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svaha!  

(e) 'To Dhatri and Vidhatri, and to the Lord of treasures together with them, to all these I apply. Give me a dwelling-place, ye vigorous ones. Svaha!  

(f) 'As a lucky, a happy (place), give me this dwelling-place, Brahman and Pragapati, and all deities. Svaha!'
9. After he has partaken (of the sacrificial food), let him put into a brass vessel the different things which he has brought together, Udumbbara leaves with strong liquor, green turf, cowdung, curds, honey, ghee, Kusa grass, and barley, and let him besprinkle the seats and shrines (for the images of the gods).

10. He touches (the wall and the posts) at their eastern juncture with (the words), 'May luck and glory protect thee at thy eastern juncture.'

11. He touches (them) at their southern juncture with (the words), 'May sacrifice and sacrificial fee protect thee at thy southern juncture.'

12. He touches (them) at their western juncture with (the words), 'May food and the Brahmana protect thee at thy western juncture.'

13. He touches (them) at their northern juncture with (the words), 'May vigour and delight protect thee at thy northern juncture.'

14. He then goes out (of the house) and worships the quarters (of the horizon, the east) with (the formulas), 'May Keta (i.e. will?) and Suketa (i.e. good-will?) protect me from the east.

'Agni is Keta; the Sun is Suketa: to them I apply; to them be adoration; may they protect me from the east.'

15. Then to the south: 'May that which protects and that which guards, protect me from the south.

'The Day is that which protects; the Night is that which guards; to them I apply; to them be adoration; may they protect me from the south.'

16. Then to the west: 'May the shining one and the waking one protect me from the west.

'Food is the shining one; Breath is the waking one; to them I apply; to them be adoration; may they protect me from the west.'

17. Then to the north: 'May the sleepless one and the not-slumbering one protect me from the north.

'The Moon is the sleepless one; the Wind is the not-slumbering one; to them I apply; to them be adoration; may they protect me from the north.'

18. When (the house) is finished, he enters it with (the formulas),

'Law, the chief post! Fortune, the pinnacle! Day and night, the two door-boards!

'Indra's house is wealthy, protecting; that I enter with my children, with my cattle, with everything that is mine.

'Hither is called the whole number (of relatives), the friends whose coming is good. Thus (I enter) thee, O house. May our dwellings be full of inviolable heroes from all sides!'

19. Then (follows) feeding of the Brahmanas.

KANDIKA 5.

1. Now (follows) the putting up of the water-barrel.

2. To the north-east he digs a pit like (the pit for) a sacrificial post, strews into it Kusa grass, fried grains, fruits of the soap-tree, and other auspicious things, and therein he establishes the water-barrel with (the words), 'The sea art thou.'

3. He pours water into it with (the verse), 'Ye waters, rich in wealth, ye possess goods. Ye bring us good insight and immortality. Ye are the rulers over wealth and blessed offspring. May Sarasvati give strength to him who praises her!'--

4. And with the three (verses), 'O waters, ye are' (Vag. Samhita XI, 50 seqq.).
5. Then (follows) feeding of the Brahmanas.

**KANDIKA 6.**

1. Now the cure for headache.

2. Having moistened his hands, he passes them over his eye-brows with (the verse), 'From the eyes, from the ears, from the whiskers, from the chin, from the forehead, I drive away this disease of the head.'

3. If (only) one side (of the head aches, he recites the verse), 'Cleaver! Thou with the disfigured eyes! White-wing! Renowned one! And thou with the various-coloured wing! Let his head not ache.'

4. Then it will get better.

**KANDIKA 7.**

1. (Now will be declared) the making water round about a servant who is disposed to run away.

2. While (the servant) is sleeping, he should discharge his urine into the horn of a living animal, and should three times walk round him, turning his left side towards him, and sprinkle (the urine) round him, with (the verse), 'From the mountain (on which thou art born), from thy mother, from thy sister, from thy parents and thy brothers, from thy friends I sever thee. 'Run-away servant, I have made water round thee. Having been watered round, where wilt thou go?'

3. Should he run away (nevertheless, his master) should establish a fire that has been taken from a wood that is on fire, and should sacrifice (in that fire) Kusa plates (used for protecting the hands when holding a hot sacrificial pan) that have been anointed with ghee, with (the formula), 'May the stumbler stumble round thee, . . . . may he tie thee with Indra's fetter, loosen thee for me, and may he lead another one up (to me).'

4. Then he will quietly remain (in his master's house).

**KANDIKA 8.**

1. The spit-ox (sacrificed to Rudra).

2. It procures (to the sacrificer) heavenly rewards, cattle, sons, wealth, renown, long life.

3. Having taken the sacred domestic fire to the forest, and having performed the 'outspreading,' he should sacrifice the animal to Rudra.

4. One that is not gelded.

5. Or (it may be) a cow, on account of the designation.

6. Having cooked the omentum, a mess of sacrificial food, and the portions cut off (of the victim), he sacrifices the omentum to Rudra, the fat to the Air, and the cut-off portions together with the mess of cooked food to Agni, Rudra, Sarva, Pasupati, Ugra, Asani, Bhava, Mahadeva, .

7. (Then follows a sacrifice to) Vanaspati.

8. (To Agni) Svishtakrit at the end.

9. Then (follows) the sprinkling round to the different quarters (of the horizon).

10. After the sprinkling has been performed, they sacrifice the Patni-samyaga offerings to Indrani, Rudrani, Sarvani, Bhavani, and Agni Grihapati.

11. The blood he offers in leaves, on (grass-) bunches, as a Bali to Rudra and to his hosts, with (the Mantras),
The hosts, Rudra, which thou hast to the east, to them this Bali (is given). To them and to thee be adoration!

The hosts, Rudra, which thou hast to the south . . . to the west . . . to the north . . . upwards . . . downwards, to them this Bali (is given). To them and to thee be adoration!

12. The contents of the stomach and of the entrails, besmeared with blood, he throws into the fire or buries them in the earth.

13. Having placed the animal so that the wind blows from himself to it, he approaches it with the Rudra hymns, or with the first and last Anuvaka.

14. They do not take anything of that animal to the village.

15. Thereby (also) the cow-sacrifice has been declared.

16. (It is combined) with (the offering of) milk-rice; (the rites) not corresponding (to that special occasion) are omitted.

17. The sacrificial fee at that (sacrifice) is a cow of the same age (as the victim).

KANDIKA 9.

1. Now the letting loose of the bull.

2. (The ceremony) has been declared in the cow-sacrifice.

3. (It is performed) on the full-moon day of Karttika, or on the (day on which the moon stands in conjunction with) Revati in the Asvayuga month.

4. Having set a fire in a blaze in the midst of the cows, and having prepared Agya, he sacrifices six (oblations) with (the Mantras), 'Here is delight' (Vag. Samh. VIII, 51).

5. With (the verses), 'May Pushan go after our cows; may Pushan watch over our horses; may Pushan give us strength'—he sacrifices of (the sacrificial food) destined for Pushan.

6. After murmuring the Rudra hymns they adorn a one-coloured or a two-coloured (bull) who protects the herd or whom the herd protects. Or it should be red, deficient in no limb, the calf of a cow that has living calves and is a milk-giver; and it should be the finest (bull) in the herd. And besides they should adorn the best four young cows of the herd and let them loose with this (verse), 'This young (bull) I give you as your husband; run about sporting with him, your lover. Do not bring down a curse upon us, by nature blessed ones. May we rejoice in increase of wealth and in comfort.'

7. When (the bull) stands in the midst of the cows, he recites over it (the texts beginning with) 'Bringing refreshment,' down to the end of the Anuvaka (Vag. Samh. XVIII, 45-50).

8. With the milk of all (the cows) he should cook milk-rice and give it to the Brahmanas to eat.

9. Some also sacrifice an animal.

10. The ritual thereof has been declared by the (ritual for the) spit-ox.

KANDIKA 10.

1. Now the water libations (which are performed for deceased persons).

2. When (a child) that has not reached the age of two years dies, his father and mother become impure.

3. The other (relations) remain pure.

4. (The impurity lasts) through one night or three nights.

5. They bury the body without burning it.
6. If (a child dies) during the impurity of his mother (caused by the child's birth), the impurity lasts till the (mother's) getting up (from child-bed), in the same way as the impurity caused by a child's birth.

7. In this case (of the child being younger than two years) no water libations (are performed).

8. If a child of more than two years dies, all his relations should follow (the corpse) to the cemetery.

9. Singing the Yama song and murmuring the Yama hymn, according to some (teachers).

10. If (the dead person) has received the initiation, (the rites) from the election of the site (for the Smasana) down to their descending into water (in order to bathe themselves) are the same as those prescribed for persons who have set up the (sacred Srauta) fires.

11. They burn him with his (sacred) domestic fire, if he has kept that;

12. Silently, with a common fire, other persons.

13. They should ask one who is related (to the deceased person) by blood or by marriage, for (his permission to perform) the water-libation, in the words, 'We shall perform the libation.'

14. (He replies), 'Do so now and never again,' if the deceased person was not a hundred years old.

15. (He says) only, 'Do so,' if he was.

16. All relations (of the deceased), to the seventh or to the tenth degree, descend into water.

17. If dwelling in the same village, (all) as far as they can trace their relationship.

18. They wear (only) one garment, and have the sacred cord suspended over the right shoulder.

19. With the fourth finger of the left hand they spirt away (the water) with (the words), 'May he drive evil away from us with his splendour' (Vag. Samh. XXXV, 6).

20. Facing the south, they plunge (into the water).

21. They pour out with joined hands one libation of water to the deceased person with (the words), 'N.N.! This water to thee!'

22. When they have come out (of the water) and have sat down on a pure spot that is covered with grass, (those who are versed in ancient tales) should entertain them (by telling such tales).

23. They return to the village without looking back, in one row, the youngest walking in front.

24. In the doors of their houses they chew leaves of the Pikumanda (or Nimba) tree, sip water, touch water, fire, cowdung, white mustard seeds, and oil, tread upon a stone, and then they enter.

25. Through a period of three nights they should remain chaste, sleep on the ground, do no work and charge nobody (to do it for them).

26. Let them eat food which they have bought or received (from others); (they should eat it) only in the day-time, (and should eat) no meat.

27. Having offered to the deceased person the Pinda, naming his name at the washing, at the offering (of the Pinda), and at the second washing--

28. They should that night put milk and water in an earthen vessel into the open air with (the words), 'Deceased one, bathe here!'

29. The impurity caused by death lasts through three nights;

30. Through ten nights, according to some (teachers).

31. (During that period they) should not perform Svadhyaya (or study the Vedic texts for themselves).
32. They should intermit the standing rites, except those performed with the three (Srauta) fires.
33. And (with the exception of those performed) with the (sacred) domestic fire, according to some (teachers).
34. Others should perform (those rites for them).
35. Those who have touched the dead body should not enter the village until the stars appear.
36. If (they have touched it) in the night-time, (they should not enter) till sunrise.
37. The entering and what follows after it is the same (for these persons) as for the others.
38. (Their) impurity lasts through one or two fortnights.
39. The same (rites should be performed) when the teacher (has died),
40. Or the maternal grandfather or grandmother,
41. Or unmarried females.
42. For those who were married, the others should do it,
43. And they for the (others).
44. If one dies while being absent on a journey, (his relations) shall sit (on the ground, as prescribed for impure persons) from the time when they have heard (of his death), performing the water libation (at that time), until the period (of their impurity) has expired;
45. If (that period has already) elapsed, through one night or three nights.
46. Optional is the water libation for an officiating priest, a father-in-law, a friend, for (distant) relations, for a maternal uncle, and for a sister's son;
47. And for married females.
48. On the eleventh day he should give to an uneven number of Brahmanas a meal at which meat is served.
49. Some also kill a cow in honour of the deceased person.
50. When the Pindas are prepared, the deceased person, if he has sons, shall be considered as the first of the (three) Fathers (to whom Pindas are offered).
51. The fourth one should be left out.
52. Some (make Pinda offerings to a deceased person) separately through one year (before admitting him to a share in the common Pitriyagna).
53. But there is a rule, 'There can be no fourth Pinda'--for this is stated in the Sruti.
54. Every day he shall give food to him (i.e. to the deceased person), and if he was a Brahmana, a vessel with water.
55. Some offer also a. Pinda.

**KANDIKA 11.**

1. If an animal (is to be sacrificed), let him wash it, if it is not a cow; let him walk round the fires and drive in front (of them) a Palasa branch into the ground.
2. The winding (of a Kusa rope) round (that branch), the touching (of the animal with the grass-blade), the binding (of it to the branch), and the sprinkling (of the animal with water) should be performed in the way prescribed (in the Srauta-sutra), and whatever else (is to be done).
3. After he has sacrificed the two oblations before and after the killing of the animal, (he) silently (sacrifices) five other (oblations, directed to Pragapati).

4. And the omentum is taken out (of the killed animal). He should besprinkle it (with water) and name the deity (to whom the sacrifice is directed).

5. (He should name that deity also) at the touching (of the animal with the grass-blade), at (its) being bound (to the branch), at its being sprinkled (with water), and at (the preparation and oblation) of the mess of cooked food.

6. After he has sacrificed the omentum, he cuts off the Avadana portions,

7. All of them, or three, or five.

8. He sacrifices the Avadana portions together with the mess of cooked food.

9. A limb of the animal is the sacrificial fee.

10. At (a sacrifice) directed to a special deity he should sacrifice (an animal) belonging to that deity, should make a portion for that (god), and should say to him (i.e. to the messenger who is to convey that offering to a place sacred to that deity): 'Take care that this may reach that (god).'

11. If there is a river between (the sacrificer and that sacred place), he may have a boat made, or he may dispense with this.

KANDIKA 12.

1. Now (follows) the penance for a student who has broken the vow of chastity.

2. On a new-moon day he shall sacrifice an ass on a cross-road (to the goddess Nirriti).

3. (And) he shall offer a mess of cooked food to Nirriti.

4. The Avadana portions are sacrificed into water (and not into fire).

5. The Purodasa (or sacrificial cake), which belongs to the animal sacrifice, is cooked on the ground (and not in the Kapalas).

6. (The guilty person) should put on the skin (of the ass),

7. With the tail turned upwards, according to some (teachers).

8. He should through one year go about for alms, proclaiming his deed.

9. After that time he sacrifices two Agya oblations with (the formulas), 'O Lust, I have broken my vow of chastity. I have broken my vow of chastity, O Lust. To Lust svaha!'--'O Lust, I have done evil. I have done evil, O Lust. To Lust svaha!'

10. He then approaches (the fire) with (the verse), May the Maruts besprinkle me, may Indra, may Brihaspati, may this Agni besprinkle me with offspring and with wealth.'

11. This is the penance.

KANDIKA 13.

1. Now the entering of a court of justice.

2. He approaches the court with (the words), Court! Thou that belongest to the Angiras! Trouble art thou by name; vehemence art thou by name. Thus be adoration to thee!

3. He then enters (the court) with (the words), '(May) the court and the assembly, the two unanimous daughters of Pragapati (protect me). May one who does not know me, be below me. May (all) people be considerate in what they say.'
4. When he has arrived at the assembly, he should murmur, 'Superior (to my adversaries) I have come hither, brilliant, not to be contradicted. The lord of this assembly is a man insuperable in his power.'

5. Should he think, 'This person is angry with me,' he addresses him with (the verses), The destroying power of wrath and anger that dwells here on thy forehead, that the chaste, wise gods may take away.

"Heaven am I and I am Earth; we both take away thy anger; the she-mule cannot bring forth offspring; N.N."

6. But if he should think, 'This person will do evil to me,' he addresses him with (the words), 'I take away the speech in thy mouth, I take away (the speech) in thy heart. Wheresoever thy speech dwells, thence I take it away. What I say, is true. Fall down, inferior to me.'

7. The same is the way to make (a person) subject (to one's self).

KANDIKA 14.

1. Now the mounting of a chariot (is declared).

2. After he has given the order, 'Put the horses to it,' and it has been announced, 'They are,' he goes to (the chariot, saying), 'This is the Virag,' and touches the two wheels,

3. The right (wheel) with (the words), 'The Rathantara art thou'--

4. The left with (the words), 'The Brihat art thou'--

5. The pole with (the words), 'The Vamadevya art thou.'

6. He touches the interior of the chariot with his hand (saying), 'The two Ankas, the two Nyankas which are on both sides of the chariot, which move forward with the rushing wind, the far-darting one with keen senses, the winged one, may these fires, the promoters, promote us.'

7. With (the words), 'Adoration to Manikara,' he drives on the beast on the right side.

8. (If going in his chariot) toward (images of) gods, let him descend (from the chariot) before he has reached them; if toward Brahmanas, just before (reaching them); if toward cows, when amid them; if toward fathers, when he has reached them.

9. A woman or a Vedic student shall not be charioteers.

10. Having driven a moment beyond (the point to which he intends to go) he should murmur, 'Here is rest, rest here' (Vag. Samh. VIII, 51).

11. Some add (the words), 'Here shall be no rest.'

12. If the chariot is weak, he should murmur, after he has mounted it, 'May this your chariot, O Asvins, suffer no damage on bad ways or by being overthrown.'

13. If the horses run away with the chariot, he should touch the post (?) or the earth and should murmur, 'May this your chariot, O Asvins, suffer no damage on bad ways or by being overthrown.'

14. Thus he will suffer no harm and no damage.

15. When he has finished his way, and has unyoked the horses, let him have grass and water given to them. 'For thus satisfaction is given to the beast that draws (the cart) -- says the Sruti.

KANDIKA 15.

1. Now how he should mount an elephant.

2. He goes to the elephant and touches it (saying), 'The elephants' glory art thou. The elephants' honour art thou.'
3. He then mounts it with (the words), 'With Indra's thunder-bolt I bestride thee. Make me arrive safely.'

4. Thereby it has also been declared how he should mount a horse.

5. When he is going to mount a camel, he addresses it: 'Thou art the son of Tvashtri; Tvashtri is thy deity. Make me arrive safely.'

6. When he is going to mount a he-ass, he addresses it: 'A Sudra art thou, a Sudra by birth. To Agni thou belonest, with twofold sperm. Make me arrive safely.'

7. A path he addresses: 'Adoration to Rudra who dwells on the paths. Make me arrive safely.'

8. A cross-road he addresses: 'Adoration to Rudra who dwells at the cross-roads. Make me arrive safely.'

9. When he intends to swim across a river, he addresses it: 'Adoration to Rudra who dwells in the waters. Make me arrive safely.'

10. When going on board a ship, he addresses her: 'The good ship' (Vag. Samh. XXI, 7).

11. When going to cross (the river), he addresses (the ship): 'The well-protecting' (Vag. Samh. XXI, 6).

12. A forest (through which he is wandering) he addresses: 'Adoration to Rudra who dwells in the forests. Make me arrive safely.'

13. A mountain (which he is going to cross) he addresses: 'Adoration to Rudra who dwells on the mountains. Make me arrive safely.'

14. A burial-ground he addresses: 'Adoration to Rudra who dwells among the Fathers. Make me arrive safely.'

15. A cow-stable he addresses: 'Adoration to Rudra who dwells among the dung-heaps. Make me arrive safely.'

16. And wheresoever else it be, let him always say, 'Adoration to Rudra.' For the Sruti says, 'Rudra is this universe.'

17. If the skirt (of his garment) is blown upon him (by the wind), he addresses (that skirt): 'A skirt art thou. Thou art not a thunder-bolt. Adoration be to thee. Do no harm to me!'

18. The thunder he addresses: 'May the rains be friendly to us; may (Indra's) darts be friendly to us--may they be friendly to us which thou throwest, O killer of Vritra.'


20. A shrieking bird he addresses: 'Golden-winged bird who goest where the gods send thee! Messenger of Yama, adoration be to thee! What has the Karkarina told thee?'

21. A tree that serves as a mark (of a boundary, &c.), he addresses: 'May neither the flash of lightning (destroy thee), nor axe nor wind nor punishment which the king sends. May thy shoots grow up; may rain fall on thee, in safety from the wind. May fire not destroy thy root. Blessing on thee, O lord of the forest! Blessing on me, O lord of the forest!'

22. If he receives something (given to him), he accepts it with (the formula), 'May Heaven give thee; may the Earth accept thee.' Thus (the thing given) does not decrease to him who gives it, and what he receives increases.

23. If boiled rice is given to him, he accepts it with (the formula), 'May Heaven, &c.,' and he partakes thereof twice. with (the formulas), 'May Brahman eat thee!'--'May Brahman partake of thee!'
24. If gruel is given to him, (as above) . . . three times with (the formulas), 'May Brahman eat thee! --'May Brahman partake of thee!'--'May Brahman drink thee!

KANDIKA 16.

1. Now each time after a lesson (of the Veda) is finished, in order to prevent his forgetting (the texts he has studied, the following prayer should be recited):

May my mouth be skilful; my tongue be honey-sweet speech. With my ears I have heard much; do not take away that which I have heard, which dwells in me.

The Brahman's word art thou; the Brahman's stand art thou; the Brahman's store-house art thou. Fulfilment art thou; peace art thou; unforgotten art thou; enter into my store-house of the Brahman. With the voice I cover thee! With the voice I cover thee! May I be able to form the vowels, to produce, to hold fast and to utter the guttural, pectoral, dental, and labial sounds. May my limbs grow strong, my voice, breath, eye, ear, honour, and power. What I have heard and studied, may that be fixed in my mind; may that be fixed in my mind.'

End of the Third Kanda.

End of Paraskara's Grihya-sutra.

KHADIRA-GRIHYA-SUTRA.

INTRODUCTION TO THE KHADIRA-GRIHYA-SUTRA.

AMONG the Grantha MSS. collected by the late Dr. Burnell and now belonging to the India Office Library, there are some MSS. (numbers CLXXII and following of the Catalogue) of a Grihya-sutra hitherto unpublished, which is ascribed to Khadirakarya. It belongs to the Drahyayana school of the Sama-veda, which prevails in the south of the Indian peninsula, and it is based on the Gobhiliya-sutra, from which it has taken the greater number of its aphorisms, just as the Drahyayana-Srauta-sutra, as far as we can judge at present, is nothing but a slightly altered redaction of Latyayana. Like the Gobhila-Grihya it very seldom gives the Mantras in their full extent, but quotes them only with their Pratikas, and it is easy to identify these quotations in the Mantrabrahmana (published at Calcutta, 1873), which contains the texts prescribed by Gobhila for the Grihya ceremonies.

The Khadira-Grihya has evidently been composed with the intention of abridging Gobhila's very detailed and somewhat lengthy treatise on the domestic rites. Digressions, such as, for instance, that introduced by the words tatraihad ahuh, Gobhila I, 2, 10-27, or such as Gobhila's explication of the terms paurnamasi and amavasya, I, 5, 7 seqq., or most of the regulations concerning the Sakvaryas, III, 3, or the Slokas, IV, 7, are invariably left out, and in the descriptions of the single ceremonies throughout the principal points only are given, with the omission of all words and of all matter that it seemed possible to dispense with. On the other hand, the arrangement of the Sutras has undergone frequent changes, in which the compiler clearly shows his intention of grouping together, more carefully than was done in the original text, the Sutras which naturally belong to each other. Of the Sutras of the Khadira-Grihya which cannot be identified in Gobhila, several are to be traced back to Latyayana, or we should perhaps rather say, to Drahayayana. Thus Khad. I, 1, 14 manrantam avyak-tam parasyadigrahanena vidyat evidently corresponds to Latyayana I, 1, 3, uttaradih purvantalaksanam, and Khad. I, 1, 24 avyavrittim yagnangair avyavayam kekhet is identical with Laty. I, 2, 15, avyavayo'vyavrittes ka yagnangaih.

Upon the whole, though certainly the Khadira-Grihya does not contain much matter which is not known to us from other sources, it notwithstanding possesses a certain interest, since it shows by a very clear example how a Sutrakara of the later time would remodel the work of a more ancient author, trying to surpass him by a more correct arrangement, and especially by what became more and more appreciated as the chief accomplishment of Sutra composition, the greatest possible succinc-
ness and economising of words. To an interpreter of Gobhila the comparison of the Khadira-Grihya no doubt will suggest in many instances a more correct understanding of his text than he would have been likely to arrive at without that aid, and perhaps even readings of Gobhila which seemed hitherto subject to no doubt, will have to give way to readings supplied by the Grantha MSS. of the Khadira-Grihya. Thus, Gobhila III, 8, 16, I do not hesitate to correct asamsvadam, on the authority of Khad. III, 3, 13, into asamkhadam or asamkhadan.

As the text of the Khadira-Grihya is very short and has not yet been published, it has been printed at the foot of the page, together with references to the parallel passages of Gobhila. For further explanations of the single Sutras, I refer to my translation of Gobhila which will form part of the second volume of the Grihya-sutras, where I shall also hope to give some extracts from Rudraskanda's commentary on the Khadira-Grihya.

PATALA I

KHANDA 1.

1. Now henceforth the domestic sacrifices (will be explained).

2. During the northern course of the sun, at the time of the increasing moon, on auspicious days, before noon: this is the time at which the constellations are lucky, unless a special statement is given.

3. At the end (of the ceremonies) he should give to the Brahmanas to eat according to his ability.

4. The sacrificial cord is made of a string or of Kusa grass.

5. If he suspends it round his neck and raises the right arm (so as to wear the cord on his left shoulder), he becomes yagnopavitin.

6. (If he raises) the left (arm and wears the cord on his right shoulder, he becomes) prakinavitin.

7. After having sipped water three times, let him wipe off the water twice.

8. Having besprinkled his feet (with water), let him besprinkle his head.

9. Let him touch the organs of his senses (i.e. his eyes, his nose, and his ears) with water (i.e. with a wet hand).

10. When he has finally touched (water) again, he becomes pure.

11. (If) sitting, standing, or lying down (is prescribed), he should understand (that it is to be done) on northward-pointed Darbha grass, with the face turned to the east, to the west of the fire with which the sacrifice is performed.

12. If the word Snana (or bathing) is used, (this refers to the whole body) with the head.

13. (The different ceremonies are) performed with the right hand, if no special rule is given.

14. If it is not clear where a Mantra ends, one should discern it by (adverting to) the beginning of the next Mantra.

15. The Mantras have the word svaha at their end, when offerings are made.

16. The term Pakayagna is used of every sacrifice that is performed with one fire.
17. There the Brahman is (present as) officiating priest, with the exception of the morning and evening oblations.

18. The Hotri's place is filled by (the sacrificer) himself.

19. To the south of the fire the Brahman sits facing the north, silently, until the oblation has been performed, on eastward-pointed (Darbha grass).

20. But if he likes, he may speak of what refers to the sacrifice.

21. Or if he has spoken (words) which are unworthy of the sacrifice, let him murmur the Mahavyahrāitī,

22. Or (the verse), 'Thus has Vishnu' (Śv. I, 222).

23. If he does himself the work both of the Brahman and of the Hotri, let him sit down on the Brahman's seat, and (leave that seat) placing a parasol on it, or an outer garment, or a water-pot, and then let him perform his other duties.

24. Let him take care not to turn his back to, or become separated (by any person or thing interposed) from what belongs to the sacrifice.

KHANDA 2.

1. In the eastern part of his dwelling he should besmear (the place on which the sacrifice will be

2. purve bhage vesmano gomayenopaliṣṭa tasya madhyadese lakṣanam kuryad. performed) with cowdung, and should draw in the middle of it the lines.

2. To the south he should draw a line from west to east.

3. From the beginning of that line (he should draw a line) from south to north; from the end (of the last-mentioned line) one from west to east; between (the first and the third line) three (lines) from west to east.

4. He besprinkles that (place) with water,

5. Establishes the fire (thereon),

6. Wipes along around (the fire) with the three verses, 'This praise' (MB. II, 4, 2-4).

7. To the west of the fire he touches the earth with his two hands turned downwards, with (the verse), 'We partake of the earth's' (MB. II, 4, 1).

8. In night-time (he pronounces that Mantra so that it ends with the word) 'goods' (vasu).

9. Having strewn Darbha grass to the west (of the fire), let him draw (some grass) from the south-end and from the north-end (of what he has strewn), in an eastern direction.

10. Or let him omit this drawing (of Darbha grass to the east),

11. And let him strew (the grass) beginning in the east, so as to keep his right side turned to the fire, covering the roots (of the Darbha blades) with the points, in three layers or in five layers.

12. Sitting down he cuts off two span-long Darbha points, not with his nail, with (the words), 'Purifiers are ye, sacred to Vishnu.'

13. He wipes them with water, with (the words), 'By Vishnu's mind are ye purified.'

14. Holding them with his two thumbs and fourth fingers so that their points are turned to the north, he three times purifies the Agya (with them), with (the words), 'May the god Savitri purify thee with this uninjured purifier, with the rays of the good sun.'

15. Having sprinkled them (with water) he should throw them into the fire.
16. Having put the Agya on the fire he should take it (from the fire) towards the north.

17. Bending his right knee he should pour out to the south of the fire his joined hands full of water with (the words), 'Aditi! Give thy consent!'

18. To the west with (the words), Anumati! Give thy consent!'

19. To the north with (the words), 'Sarasvati! Give thy consent!'

20. With (the words), 'God Savitri! Give thy impulse!' (MB. I, 1, 1) he should sprinkle (water) round the fire so as to keep his right side turned towards it, encompassing what he is going to offer (with the water).

21. (This he does) once or thrice.

22. He puts a piece of wood on (the fire).

23. He should murmur the Prapada formula (MB. II, 4, 5), hold his breath, fix his thoughts on something good, and should emit his breath when beginning the Virupaksha formula (MB. II, 4, 6).

24. At ceremonies for the attainment of special wishes (he should do so) for each of the objects (which he wishes to attain).

25. He should do so always at sacrifices.

**KHANDA 3.**

1. A student after he has studied the Veda and has offered a present to his teacher, should, with permission (of his parents), take a wife.

2. And (he should take) the bath (which signifies the end of studentship).

3. Of these two (acts the taking of) the bath comes first.

4. As, however, in the (collection of) Mantras marriage is treated of (first), it is explained (here) before (the bath).

5. A Brahmana with a water-pot, wrapped in his robe, keeping silence, should step in front of the fire and should station himself (to the south of it) with his face to the north.

6. After (the bride) has taken a bath, (the bridegroom) should dress her in a garment that has not yet been washed, with (the verse), 'They who spun' (MB. I, 1, 5). While she is led up (to him), the bridegroom should murmur (the verse), 'Soma gave her' (l.l. 7).

7. To the south of the bridegroom he (who has led her to him) should make her sit down.

8. While she touches him, (the bridegroom) should make oblations of Agya with the Sruva, picking out (portions of it [comp. Paraskara II, 14, 131], with the Mahavyahritis.

9. A fourth (oblation) with (the three Mahavyahritis) together.

10. The same at the ceremonies of the tonsure (of the child's head), of the initiation (of the Brahmaninar), and of the cutting of the beard.

11. And at the marriage (he makes oblations) with the six verses, 'May Agni go as the first' (MB. I, I, 9 seqq.).

12. At Agya oblations, unless a special rule is given, the two Agya portions and the Svishtakrit oblation (are) not (offered).

13. After (the chief oblations he should) always (make oblations) with the Mahavyahritis,

14. And with the (verse) sacred to Pragapati.

15. He should make an expiatory oblation.
16. After the sacrifice they both arise.
17. (The bridegroom) should pass behind (the bride's) back, station himself to the south, and seize the bride's hand.
18. Her mother who has, towards the east, put fried grain mixed with Sami leaves into a basket,
19. Should make the bride tread with the tip of her right foot on an upper mill-stone, to the west of the fire, with (the verse which the bridegroom repeats), 'On this stone' (MB. I, 2, 1).
20. Her brother, filling once his joined hands with fried grain, should pour it into the bride's joined hands.
21. Or some friend (instead of the brother).
22. That she should sacrifice over the fire without opening her joined hands with (the verse which the bridegroom repeats), 'This woman' (MB. I, 2, 2).
23. (The verses), 'Aryaman' and 'Pushan' (l.l. 3, 4) (are repeated) at the two following (oblations of fried grain).
24. After that sacrifice he should go back in the same way (see Sutra 17), and should lead her round the fire, so that their right sides are turned towards it with (the formula), 'The maid from the fathers' (l.l. 5).
25. (These rites), beginning from his stationing himself (to the south, Sutra 17), (are performed) thrice.
26. After (she) has poured the remnants (of the fried grain) into the fire, he should make her step forward in a north-eastern direction with (the formula), 'For sap with one step' (l.l. 6, 7).
27. The looking at the lookers-on, the mounting of the chariot, the reciting (of Mantras) at places difficult to pass (on the way of the bridegroom and the bride, is performed) with (verses) suited (to those different occasions).
28. Walking forward behind the fire, the water-carrier (see Sutra 5) should besprinkle the bridegroom on his forehead.
29. So also the bride.
30. When he has thus been besprinkled, (he should repeat the verse), 'May (the Visve devas) anoint (or, unite)' (MB. I, 2, 9).
31. He should seize her right hand, together with the thumb, with the six (verses), 'I seize thy hand' (MB. I, 2, 10 seqq.).
28. aparenagnim auduko gatva panigraham murdhany avasinked. 29. vadhum ka. 30. samangantvity avasikto. 31. dakshinam panim sangushtham grihniyad gribhnami ta iti shadbhih.

KHANDA 4.
1. He should carry her away in a north-eastern direction.
2. In a Brahmana's house he should establish the (nuptial) fire, should spread out to the west of the fire a red bull's hide with the hair outside and with the neck to the east, and should make her, who has to keep silence, sit down (thereon).
3. When (somebody) has said that a star has appeared, he should, while she touches him, make oblations (of Agya) with the Sruva, picking out (portions of it), with the six (verses) commencing with (the verse), 'In the lines' (MB. I, 3, 1 seqq.). The remnants he should pour out over the bride's head.
4. Having circumambulated the fire so that their right sides are turned towards it, he shows her the polar star (literally, the firm one), with the verse, 'Firm is the sky' (l.l. 7).
5. She should break her silence by respectfully calling her Gurus by their Gotra names.

6. A cow constitutes the sacrificial fee.

7. Here the Arghya ceremony should be performed.

8. (Or rather it should be performed) when they have come (to their house), according to some (teachers): [comp. Sankh. I, 12, 10.]

9. Through a period of three nights they should avoid eating saline food and drinking milk, and should sleep together without having conjugal intercourse.

10. Having murmured over food which is fit for sacrifice, the (verses), 'With the tie of food (MB. I, 3, 8-10), he should pronounce the wife's name, N.N.!'

11. After he has sacrificed (or, eaten?) he should give the rest to the wife.

12. After the lapse of that period of three nights, he should make oblations of Agya with the four verses, 'Agni, thou art expiation' (MB. I, 4, I seqq.). A fifth (oblation) combining (the names of the four gods invoked in those verses). The remnants (of Agya) he should pour into a water-pot.

13. With that (Agya) he should wash her, including her hair and nails.

14. Thenceforward he should behave as required by circumstances.

15. At the time of her courses he should touch with his right hand her secret parts with (the verse), 'May Vishnu make thy womb ready' (MB. I, 4, 6).

16. When (that verse) is finished, he should cohabit with her, with (the verse), 'Give conception' (l.l. 7).

**KHANDA 5.**

1. The fire used at his wedding (is kept as) his (sacred) domestic fire.

2. Or that on which he (as a student) puts the last piece of wood.

3. Or (a fire) kindled by attrition: that is pure, but it does not bring prosperity.

4. Or he may get it from a frying-pan.

5. Or from the house of one who offers many sacrifices, with the exception of a Sudra.

6. The service (at that sacred domestic fire) begins with an evening oblation.

7. After (the fire) has been set in a blaze before sunset or sunrise--

8. The sacrifice (is performed) after sunset,

9. (And) after sunrise or before sunrise.

10. He should with his hand make oblations of food which is fit for sacrifice, having washed it, if it is raw.

11. If it consists in curds or milk, with a brazen bowl,

12. Or with the pot in which the oblations of cooked rice are prepared.

13. (In the evening the first oblation with the formula), 'To Agni Svaha!' in the middle (of the sacred fire);

14. The second (oblation) silently in the northeastern part (of the fire).

15. In the morning the first (oblation with the formula), 'To Surya (Svaha)!'

16. The wiping round the fire and the similar acts, with the exception of the sprinkling (of water) round (the fire), are omitted here.
17. Some (teachers say) that his wife may offer these oblations, for the wife is (as it were) the house, and that fire is the domestic fire.

18. When (the meal) is ready, in the evening and in the morning, (the wife) should say, 'It is ready! and (the husband) with loud voice, 'Om!'

19. Then in a low voice: 'May it not fail! Adoration to thee!'

20. Of food which is fit for sacrifice he should make oblations to Pragapati and to (Agni) Svishtakrit.

21. Then he should make the Bali offerings.

22. He should put down (a Bali) at four places, inside or outside (the Agnyagara);

23. (Another Bali) near the water-barrel;

24. (Another) at the middle door;

25. (Another) in the bed,

26. Or in the privy;

27. Another on the heap of sweepings.

28. He should sprinkle each (Bali with water) before and afterwards.

29. The remnants he should pour out together with water towards the south.

30. Of chaff, of water, and of the scum of boiled rice (he should offer a Bali) when a donation has been made.

31. The gods to whom the Bali offerings belong, are, the Earth, Vayu, Pragapati, the Visve devas, the Waters, the Herbs and Trees, the Ether, Kama or Manyu, the hosts of Rakshas, the Fathers, Rudra.

32. He should do so silently.

33. He should do so (i.e. offer Balis) of all food.

34. If for one meal the food gets ready at different times, he should do so only once.

35. If (food is prepared) at different places, (he should take) that which belongs to the householder.

36. Of all food he should offer (something) in the fire, and give the due portion to a Brahmana; he should do so himself.

37. From the rice(-harvest) till the barley(-harvest), or from the barley(-harvest) till the rice(-harvest) he should offer (the Balis) himself. He should offer (the Balis) himself.

End of the First Patala.

PATALA II

KHANDA 1.

1. Of the sacrifices of the new and full moon, the full-moon sacrifice should be performed first.

2. If (the term for the sacrifice) of the new moon comes first, he should first celebrate the full-moon sacrifice and then perform that.

3. Some say that he should not perform it, and wait till the day of the full moon.

4. In the afternoon, husband and wife, after having bathed, should eat fast-day food.
5. Manadantavya has said: 'He who eats fast-day food, obtains offspring better than himself; he gains favour; hunger will not attack him.'

6. Therefore one should eat (fast-day food) which he likes.

7. He should do nothing unholy (such as cohabiting with his wife).

8. After he has sacrificed the morning oblation,

9. He should pour out the sacrificial food with (the formula), 'Agreeable to such and such (a deity) I pour thee out:' (this formula) referring to the deity, or a Yagus, (is repeated) once; twice (it is done) silently.

10. He should wash (the food) thrice, (if it is destined) for gods;

11. Twice, if for men;

12. Once, if for the Fathers.

13. Stirring it up with the pot-ladle from the left to the right he should cook it.

14. When he has cooked it, he should sprinkle (Agya) on it, should take it from the fire towards the north, and should again sprinkle (Agya) on it.

15. Thus all kinds of Havis (are prepared).

16. Having put (the Havis) on the sacrificial grass,

17. He should sacrifice the two Agya portions (in the following way): Having taken four portions of Agya--five portions are taken by the Bhrigus (or at least?) by the Gamadagnyas [see Indische Studien, 10, 95]--(he should make two oblations), to the north with (the formula), 'To Agni Svaha!' to the south with (the formula), 'To Soma Svaha!'

18. Others (do it) conversely.

19. Having 'spread under' Agya, he should cut off with the pot-ladle (portions) of the Havis from the middle and from the eastern side;

20. One who takes five cut-off portions (see Sutra 17), also from the western side.

21. After he has sprinkled (Agya) on (the cut-off portions), he anoints the places from which he has cut them off, (with Agya).

22. (This anointing) is omitted at the Svishtakrit oblation.

23. He should sacrifice with (the formula), 'To N.N. Svaha!'--according to the god to whom the oblation belongs.

24. At the Svishtakrit oblation he 'spreads under' once--twice if he is a Bhrigu--(cuts off) once (a portion) of the Havis, sprinkles (Agya) on it twice, and sacrifices it in a north-eastern direction with (the formula), 'To Agni Svishtakrit Svaha!

25. Having put a piece of wood (on the fire),

26. He should dip Darbha-blades (of the sacrificial grass strewn round the fire) three times, the points, the middle, and the roots, into the Agya or into the Havis with (the words), 'May the birds come, licking what has been anointed.' Then, after having sprinkled (those Darbha-blades with water), he should throw them into the fire, with (the verse), 'Thou who art the lord of cattle, Rudra, who walkest with the lines (of cattle), the manly one: do no harm to our cattle; let this be offered to thee. Svaha!'

27. This (ceremony is called) Yagnavastu.

28. He should perform it at all (sacrifices).
29. The remnants of the Havis he should take away in a northern direction, and should give them to the Brahman.

30. A full vessel constitutes the fee for the sacrifice;

31. Or as much as he can afford.

**KHANDA 2.**

1. By one who has not set up the sacred fires, a mess of cooked food, sacred to Agni, is offered at the festivals of the full and new moon;

2. By one who has set them up, one sacred to Agni and Soma at the full moon;

3. One sacred to Indra, or to Mahendra, or to Indra and Agni, at the new moon;

4. Or as (the sacrifice is performed) by one who has not set up the sacred fires.

5. The time at which the morning oblation may be offered, is the whole day;

6. For the evening oblation the night;

7. For the sacrifice of the full moon the whole second fortnight (of the month);

8. For the sacrifice of the new moon the first fortnight.

9. Some say that he should keep his vow (until the sacrifice is performed) by abstaining from food.

10. If (the proper) sacrificial food is wanting, let him offer fruits of sacrificially pure (plants or trees);

11. Or leaves (of such plants or trees);

12. Or water.

13. For (even if he offers water) the sacrifice has been performed.

14. A penance (is prescribed) for one who does not perform the sacrifice.

15. If no Havis is indicated, one should offer Agya.

16. The deity (only should be named), if no Mantra is indicated.

17. In the third month of the first pregnancy (of the sacrificer's wife he should perform) the Pumsavana (i.e. the ceremony to secure the birth of a son).

18. After she has bathed, her husband should put on her a (new) garment that has not yet been washed, and after having sacrificed he should stand behind her.

19. Grasping down over her right shoulder he should touch the uncovered place of her navel with (the verse), 'The two men' (MB. I, 4, 8).

20. Then another (ceremony). Having bought for three times seven barley corns or beans, a Nyagrodha-shoot which has fruits on both sides, which is not dry, and not touched by worms, he should set that up with (the formula), Ye herbs everywhere, being well-minded, bestow strength on this (shoot); for it will do its work.'

21. He then should take it and place it in the open air.

22. A girl, or a (wife) addicted (to her husband), or a student, or a Brahmani should pound (that Nyagrodha-shoot) without moving backward (the stone with which she pounds it).

23. (The husband) should make (the wife) who has bathed, lie down, and should insert (that pounded substance) into her right nostril with (the verse), 'A man is Agni' (MB. I, 4, 9).
24. Then in the fourth or sixth month (of her pregnancy) the Simantonnayana (or parting of the hair is performed) for her.

25. After she has bathed, her husband should put on her a garment that has not yet been washed, and after having sacrificed, he should stand behind her and should part her hair once with a well-proportioned (?) branch of a tree, on which there are fruits, (and) with a porcupine's quill that has three white spots, with (the verse), 'Rich in sap is this tree' (MB. I, 5, 1).

26. While she looks at a mess of boiled rice with sesamum seeds, covered with ghee, he should ask her, 'What dost thou see?'

27. He should make her reply, 'Offspring!'

28. When the child is appearing, the sacrifice for the woman in labour (is to be performed)---

29. With the two verses, 'She who athwart' (MB. I, 5, 6 seq).

30. He should give a name to the child, 'N.N.!'--

31. That (is his) secret (name).

32. Before the navel-string is cut off and the breast is given (to the child, the father) should have rice and barley grains pounded in the way prescribed for the Nyagrodha-shoot (see Sutra 22).

33. He should take thereof with his (right) thumb and fourth finger and give it to the child to eat, with (the formula), 'This order' (MB. I, 5, 8).

34. And butter with (the verse), 'May intelligence to thee' (MB. I, 5, 9).

**KHANDA 3.**

1. On the third (Tithi) of the third bright fortnight after his birth, the father should have the child bathed in the morning, and after sunset he should, holding up his joined hands, towards the auspicious directions (of the horizon), worship the moon.

2. The mother, having dressed (the son) in a clean (garment), should hand him, with his face turned to the north, to the father.

3. She then should pass behind (her husband's) back, and should station herself towards the north.

4. After he has performed worship (to the moon) with the three (verses), 'Thy heart, O thou with the well-parted hair' (MB. I, 5, 10 seq.), and has handed over the son, turning him towards the north, to his mother, he should pour water out of his joined hands with (the verse), 'What in the moon' (l.l. 13).

5. (He should do the same) twice silently.

6. After a period of ten nights, or of a hundred nights, or of one year after (the child's birth) he should give him a name.

7. He who is going to perform (that ceremony-the father or a representative of the father), after he has had the boy bathed, should sit down, and the mother, having dressed him in a clean (garment), should hand him, with his face turned to the north, to the performer (of the ceremony).

8. She then should walk around behind (his) back and should sit down towards the north.

9. He should sacrifice and should touch the sense-organs at (the boy's) head with the (Mantra), 'Who art thou?' (MB. I, 5, 14, 15.)

10. 'N.N.!'--(at the place thus indicated in the Mantra) he should give him a name.

11. The same (he should pronounce) at the end of the Mantra.

12. He should tell it to the mother first.
13. (The father) when returning from a journey, should grasp (with his two hands) his son round the head, with (the verses), 'From limb by limb' (MB. I, 5, 16-18).

14. With (the formula), 'With the cattle's' (I.l. 19), he should kiss him.

15. Silently (he should do the same) with a daughter.

16. In the third year the tonsure (of the child's head is performed).

17. There the barber, warm water, a mirror, or a razor of Udumbara-wood, and (Darbha)-blades (ate placed) towards the south.

18. A bull's dung and a mess of boiled rice with sesame seeds which may be more or less cooked, to the north;

19. And the mother with the son in her lap.

20. (The performer of the ceremony), after having sacrificed, should look, with (the Mantra), 'Hither has come' (MB. I, 6, 1), at the barber, fixing his thoughts on (the god) Savitri.

21. With (the Mantra), 'With warm water' (I.l. 2), he should look at the warm water, fixing his thoughts on Vayu.

22. With (the Mantra), 'May the waters' (I.l. 3), he moistens (the boy's hair).

23. With (the Mantra), 'Vishnu's (I.l. 4), he should look at the mirror or at the razor of Udumbara-wood.

24. With (the Mantra), 'Herb!' (I.l. 5) he puts seven Darbha-blades, with their points upwards (i.e. towards the boy's head?), into (his hair).

25. With (the formula), 'Axe!' (I.l. 6) (he presses them down) with the mirror or with the razor of Udumbara-wood.

26. With (the Mantra), 'With which Pushan' (I.l. 7), he should move forward (the razor) three times towards the east on the right side (of the boy's hair).

27. Cutting (the hair) once with a razor of metal he should throw the hair on the bull's dung.

28. The same rites, beginning from the moistening (of the hair, are repeated) on the left side and on the back side (of the child's head).

29. Grasping (with his two hands) the boy round his head he should murmur (the verse), 'The three-fold age' (I.l. 8).

30. Walking away (from the fire) in a northern direction he should have the arrangement of (the boy's) hair made according to the custom of his Gotra and of his family.

31. Let them bury the hair in the forest.

32. Some throw them on a bunch (of grass or the like).

33. A cow constitutes the sacrificial fee.

**KHANDA 4.**

1. Let him initiate a Brahmana in his eighth year.

2. For him the time (for being initiated) has not passed until his sixteenth (year).

3. In the eleventh a Kshatriya.

4. For him (the time has not passed) until the twenty-second.

5. In the twelfth a Vaisya.
6. For him (the time has not passed) until the twenty-fourth.

7. After (the student's) hair has been arranged, and he has been adorned, and dressed in a garment which has not yet been washed, (the teacher) should sacrifice with (the Mantras which the student recites), 'Agni! Lord of the vow!' (MB. I, 6, 9-13.)

8. He should cause (the student) to stand northwards of the fire, facing the west, and to join his hands.

9. And he should himself join his hands above (the student's hands).

10. A Brahmana versed in the Mantras who stands towards the south, should fill the teacher's joined hands with water.

11. While (the student?) looks at him, (the teacher) should murmur (the Mantra), 'With him who comes to us' (MB. I, 6, 14).

12. (The student) to whom (the teacher) has said, 'What is thy name?' should pronounce a name which he is to use at respectful salutations, derived from (the name of) a deity or a Nakshatra, 'I am N.N.!' (l.l. 17.)

13. Having let the water run (out of his joined hands over the student's hands) the teacher should seize with his two hands, holding the right uppermost, (the student's) joined hands, with (the formula), By the impulse of the god Savitri' (l.l. 18).

14. With (the formula), 'Move in the sun's course' (l.l. 19) he should make him turn round from left to right.

15. Grasping down over his right shoulder he should touch his uncovered navel with (the formula), 'Thou art the knot of all breath' (l.l. 20).

16. He then should give him in charge (to the gods) with the Antaka and the other formulas (l.l. 20 seqq.).

17. (He touches) his right shoulder with (the formula), 'To Pragapati (I give) thee (in charge)' (l.l. 23),

18. His left shoulder with his left (hand) with (the formula), 'To the god Savitri (I give) thee (in charge)' (l.l. 24).

19. Having directed him (to observe the duties of Brahmakarya, by the formula), 'A student art thou' (l.l. 25, 26), (the teacher) sitting down should from left to right tie round the student, who bends his right knee and clasps his hands, the girdle made of Munga grass, and should cause him to repeat (the verse), 'Protecting us from evil word' (l.l. 27).

20. With (the words), 'Recite, sir!' (the student) should respectfully sit down near (the teacher).

21. He then recites the Savitri (l.l. 29) to him, Pada by Pada, hemistich by hemistich, (and finally) the whole--thus he should teach him the Savitri,

22. And the Mahavyahritis, one by one,

23. And the word Om.

24. He hands over to him the staff, which should be made of (the wood of) a tree--

25. With (the formula which the student has to recite), 'O glorious one, make me glorious' (l.l. 34).

26. Let him put a piece of wood (on the fire) with (the verse), 'To Agni a piece of wood' (l.l. 32).

27. Let him go to beg food;

28. First of his mother,

29. Then of other women friends.
30. He should announce the alms (received) to his teacher.
31. He should stand silently till sunset.
32. Through a period of three nights he should avoid eating saline food and drinking milk.

**KHANDA 5.**

1. At the Godana (or cutting of the beard) the rite is identical with the Kaula (cutting of the hair; see above, chap. 3, 16 seqq.).
2. He should have (his beard) and the hair of his body shaven.
3. The sacrificial fee consists of an ox and a cow, or of a pair of horses, or of sheep, for the (three) castes respectively,
4. Or of a cow for all (castes).
5. A goat (is given) to the person who catches up the hair.
6. The initiation (connected with the Godanakarman, &c.) has been declared.
7. (One should) not initiate one who does not intend to keep the vow through one year.
8. (The use of) a garment, however, which has not yet been washed (see chap. 4, 7), is not prescribed (here),
9. Nor the adornment (chap. 4, 7).
10. (The observances prescribed for the Godanavrata are the following:)
He should sleep on the ground.
11. He should avoid eating honey and flesh.
12. He should avoid sexual intercourse, shaving, (luxurious) bathing, combing his head, and cleaning his teeth and his feet (in a luxurious way).
13. nasya kame reta skandet.
14. Let him not mount a chariot yoked with cows,
15. Nor (wear) shoes in the village.
16. Wearing the girdle, going the rounds for alms, (carrying) a staff, putting fuel (on the fire), touching water, reverentially saluting (the teacher) in the morning: (these are the) standing (duties).
17. The Godana-vrata, the Vratika-vrata, the Aditya-vrata, the Upanishad-vrata, and the Gyeshtha-sama-vrata (last) one year (each).
18. The Aditya-vrata some (do) not (undergo).
19. They who undergo it, wear one garment.
20. They allow nothing to be between (themselves and) the sun.
21. And they do not descend into water.
22. For the Sakvari verses, twelve, nine, six, or three (years through which the Vrata is to be kept) make up the various possibilities.
23. He (who keeps the Sakvara-vrata) wears dark clothes.
24. He eats dark food.
25. He is entirely addicted to his teacher.
26. He should stand in day-time.
27. He should sit at night.
28. According to some (teachers, the Vrata may last only) one year, if the ancestors (of the student) have learnt (the Sakvari verses).
29. (The teacher) should sing (those verses) to (the student) who has fasted and veiled his eyes (thinking), 'May (the teacher) not burn me (with the Sakvari verses).'
30. In the morning they make (the student) look at such things as they expect will not burn him, viz. water, fire, a calf, the sun.
31. At water (he should look) with (the words), 'Water have I beheld!' At fire with (the words), 'Light have I beheld!' At the calf with (the words), 'Cattle have I beheld!' At the sun with (the words), 'The sky have I beheld!'--thus he should break his silence.
32. A cow is the fee (for the teacher),
33. A brazen vessel, a garment, and a golden ornament.
34. At the Anupravakaniya ceremonies (see Asvalayana-Grihya I, 22, 12) he should sacrifice Agya with (the two verses), 'To the Rik, to the Saman we sacrifice' (Sama-veda I, 369), and, 'The lord of the seat' (Sv. I, 171).
35. If he has touched a fire-altar or a sacrificial post, if he has humming in his ears, or if his eye palpitates, or if the sun rises or sets while he is sleeping, or if his organs of sense have been defiled by something bad, he should sacrifice two oblations of Agya with the two (verses), 'May (my strength) return to me;
36. Or two pieces of wood anointed with Agya.
37. Or he may murmur (those verses) at light (offences). Or he may murmur (those verses) at light (offences).

End of the Second Patala.

PATALA III

KHANDA 1.

1. When (the student) is going to take the bath (at the end of his studentship), he seats himself in an enclosure to the east of his teacher's house.
2. The teacher (sits) facing the north,
3. On eastward-pointed (Darbha-grass).
4. Thus one (should act) who is desirous of holy lustre.
5. (The student should sit) in a cow-stable, if he is desirous of cattle,
6. In an assembly-hall, if desirous of renown.
7. Let him boil water with all kinds of herbs,
8. And with scents.
9. With that water, which must be lukewarm, the teacher should besprinkle (the student).
10. Or (the student should do so) himself, because that is signified by the Mantra.
11. Some say that both (should do so).
12. The teacher should say (in the Mantra), 'Therewith (I besprinkle) him,' (instead of, 'Therewith I besprinkle myself').
13. With (the verses), 'Which in the waters' (MB. I, 7, 1) (the student) should pour out his joined hands full of water;

14. And with (the formula), 'What (is dreadful) in the waters' (l.l. 2);

15. And silently.

16. With (the formula), 'The shining one' (l.l. 3), he should draw (some water) and should besprinkle himself (therewith);

17. And with (the verse), 'By which the wife' (l.l. 5);

18. And silently.

19. With (the formulas), 'Rising' (l.l. 6-8), he should worship the sun.

20. He may repeat (the sections of that Mantra) continuously.

21. If he repeats them separately, he should add at the end (of each section), 'The eye art thou' (l.l. 9).

22. With (the verse), 'Loosen the highest' (l.l. 10), he should take off the girdle.

23. After he has eaten something, he should have his hair, his beard, the hair of his body, and his nails cut, so as to leave the lock of hair (as required by the custom of his family).

24. Having adorned himself and put on clothes which have not yet been washed, he should put a garland (on his head) with (the formula), 'Luck' (l.l. 11).

25. The two shoes (he puts on) with (the formula), Leaders are you' (l.l. 12).

26. With (the formula), 'The Gandharva art thou' (l.l. 13), he takes a bamboo staff.

27. He should approach the teacher and look at the assembly (of pupils, &c.) with (the formula), 'Like an eye-ball' (l.l. 14).

28. Sitting down, he should touch the sense-organs at his head with (the Mantra), 'Covered by the lips' (l.l. 15).

29. Let him touch a chariot yoked with oxen, with (the verse), 'O tree' (l.l. 16).

30. With (the words), 'He who stands on thee' (l.l. 16), he should mount it.

31. Having driven (some distance) in an eastern or northern direction, he should turn round from left to right.

32. Some say that when he has come back, (his teacher should offer to him) the Argha reception.

33. From that time he shall assume a dignified demeanour.

34. nagatalomnyopahasam ikkhet.

35. Nor (should he wish for sport) with a girl who is the only child of her mother,

36. Nor with a woman during her courses,

37. Nor with (a woman) who descends from the same Rishis.

38. Let him not eat food which has been brought by another door (than the usual), or which has been cooked twice, or which has stood over-night--

39. Except such as is prepared of vegetables, flesh, barley, or flour--

40. Or of milk.

41. He shall avoid gathering fruits, looking into wells, running while it is raining, and taking his shoes in his hands.
42. He should not wear a scentless wreath,
43. If it is not a wreath of gold.
44. He should not use the word 'blessed' without a reason.
45. If he is desirous of thriving (in his cattle), he should with (the Mantra), 'May these' (MB. I, 8, 1) have his cows driven out.
46. When they have come back, (he should recite the Mantra), 'These which are rich in sweet' (l.l. 2).
47. If he is desirous of thriving (in his cattle), he should lick the forehead of the first-born calf, before it is licked by its mother, and should gulp with (the formula), ('Thou art the phlegm) of the cows' (l.l. 3).
48. When the cows have calved, he should at night sacrifice in the cow-stable churned curds with drops of ghee, with (the verse), 'Seizer' (l.l. 4).
49. Now another (ceremony). He should make marks on the ears of a male and of a female calf with (the formula), 'The world art thou' (l.l. 5, 6).
50. First on the male.
51. He should recite over them (the Mantra), 'With metal' (l.l. 7).
52. When the rope (to which the calves are bound) is spread out, (let him recite over it the Mantra), 'This rope' (l.l. 8).

KHANDA 2.

1. On the full-moon day of (the month) Sravana, let him carry forward fire from his house, and let him besmear (the place around it) to the extent of more than one prakrama (i.e. step) towards the different directions (of the horizon).
2. Having once taken a quantity of flour, and having put it into (the spoon called) Darvi, he should pour out water on the besmeared place to the east (of the fire), and should offer a Bali with (the formula), (O king of serpents) dwelling towards the east' (MB. II, 1, 1),
3. He should pour out the rest of the water.
4. Having touched water, he should do the same towards the other directions (of the horizon) according as they are mentioned in the Mantras.
5. Between (the besmeared surface) towards the south and that towards the east and the fire (there should be) a passage.
6. After he has thrown the remnants (of flour) out of the basket into the fire, he should go from (the fire) which has been carried forward, to that (fire) which has not (been carried forward), and should turn his hands downwards (so as to touch the earth with them) and should murmur (the Mantra), 'Adoration to the earth's' (l.l. 3).
7. Thence rising he should place (to the north of the fire) a bunch of Darbha-grass with (the Mantra), 'The king Soma' (l.l.4), and should fix his thoughts on the serpents that are in that bunch.
8. Taking a portion of fried grain, he should go out of the village in a northern or eastern direction, and should sacrifice it with his joined hands with the four (verses), 'Hearken, Raka!' (MB. II, 6, 2 seqq.).
9. Walking eastwards he should murmur, 'Be a giver of wealth' (l.l. 6).
10. Thus three times to the different quarters and intermediate quarters (of the horizon).
11. Looking upwards (he should offer a Bali) to the hosts of divine beings,
12. (Looking) towards the side, to the hosts of other beings;
13. Looking downwards, he should go back (to the fire) without looking back, and should eat the fried grain.
14. On the following day he should prepare flour of fried grain, should put it into a new vessel, and after sunset he should offer Balis.
15. (The same is repeated every day) till the Agrahayani day.
16. On the full-moon day of Praushthapada (or) under (the Nakshatra) Hasta they should begin the Veda-study;
17. On the full-moon day of Sravana, according to some (teachers).
18. Having sacrificed as at the Upanayana--
19. He should cause (the students) to recite the Savitri,
20. (The verse), 'Soma, the king' (Sama-veda I, 91), and the first verses of the Parvans.
21. Let them eat grain and curds with two appropriate (verses).
22. On the following day in the morning let them repeat (the Veda) to their pupils.
23. (After each section of the text) they should repeat (as a sort of index?) the beginnings of the Rikas and the Prastavas (of the Samans).
24. Then the Rahasya texts are chanted,
25. Except when lightning is seen or thunder heard.
26. When they have studied four months and a half, they finish on the full-moon day of Pausha.
27. From that time studying is forbidden when clouds appear,
28. And when lightning is seen, or thunder heard, or when it is drizzling.
29. When these three things happen together, (studying is forbidden) till the twilight has thrice passed.
30. On an Ashtaka, on a new-moon day, on the (three) festivals which come once in four months, and at (the beginning of) the northern course of the sun, (studying is forbidden) for one night with one day before and one day after it.
31. And if a fellow-pupil has died.
32. On the falling of a meteor, or after an earthquake, or an eclipse of the sun or of the moon, on these occasions one should know (that studying is forbidden) until the same time next day.
33. The Kathas and Kauthumas, however, state that (when rain has fallen, studying is forbidden) as long as the water stands in the ditches.

**KHANDA 3.**

1. On the full-moon day of Asvayuga milk-rice sacred to Rudra (is prepared).
2. He should offer it with (the Mantra), 'Not to our children.'
3. Let him pour Agya into milk; this is called a Prishataka.
4. Therewith he should besprinkle the cows when they have come home, with (the Mantra), 'May Mitra and Varuna' (Sama-veda I, 220).
5. That night he should let the calves join their mothers.
6. At the sacrifice of the first-fruits, milk-rice sacred to Indra and Agni (is prepared).
7. Let him sacrifice Agya with the four (verses), 'To the bearer of the hundred weapons' (MB. II, 1, 9 seqq.),
8. And afterwards with (the verse), 'May Agni eat' (l.l. 15).
9. All of them who have received the initiation, should eat the remainder of that (sacrificial food).
10. Having 'spread under' water, he should cut off two portions of the new fruits.
11. Three (portions are cut off) by descendants of Bhrigu.
12. Over (these portions) water (is poured).
13. He should swallow (some part of that food) three times without chewing it, with (the Mantra), 'From the good' (l.l. 13);
14. Or at (the partaking of) barley with (the Mantra), 'This barley' (l.l. 16).
15. With (the Mantra), This art thou' (l.l. 14), let him touch the different sense-organs at his head.
16. The Agrahayana ceremony has been explained by the Sravana (ceremony).
17. Let him (not?) murmur (the Mantra), 'Adoration to the Earth' (see chap. 2, 6).
18. In the evening let him make an oblation of milk-rice with (the verse), 'As the first' (MB. II, 2, 1).
19. Turning downwards his two hands (so as to touch the sacrificial grass) he should murmur (the Mantra), 'In worldly strength' (l.l. 2, 3).
20. Having spread out to the west of the fire a layer of northward-pointed grass, so that it is inclined towards the north, the householder sits down on that layer,
21. (And) the other persons in due order.
22. Then, without an interval, their wives,
23. And their children.
24. The householder, turning his hands downwards (so as to touch the layer of grass), should murmur (the Mantra), 'Be soft' (l.l. 4).
25. When he has finished that (verse), they should lie down on their right sides. They should turn round three times, turning themselves towards themselves (i.e. turning round forwards, not backwards, and thus returning to their former position?).
26. Let them repeat the auspicious hymns.
27. Then let them do what they like.
28. The eighth days of the three dark fortnights after the Agrahayani are called the Ashtakas.
29. On (each of) these a mess of cooked food (is sacrificed),
30. And eight cakes on the first.
31. These he should bake in a dish without turning them round.
32. On the last (Ashtaka) vegetables (are offered). (So also) at the Anvaharya (Sraddha).
33. Let him sacrifice with (the formula), 'To the Ashtaka Svaha!'
2. He should place that (cow) to the east of the fire, facing the west, and should sacrifice (Agya) with (the verse), 'What, O beasts' (MB. II, 2, 5).

3. After having made that oblation he should recite over (the cow the verse), 'May to thee' (l.l. 6).

4. Let him sprinkle it with water in which barley is, with (the formula), 'Agreeable to the Ashtaka I sprinkle thee!'

5. Having sprinkled it and carried a fire-brand round it, he should give the Prokshani water (to the cow) to drink.

6. Going in a northern direction (from the fire) he should kill (the cow), the head of which is turned to the west, the feet to the north.

7. After it has been killed, he should sacrifice (Agya) with (the verse), 'If the beast' (l.l. 8).

8. His wife should wash the apertures of its body.

9. After (the cow's body) has been opened, so that two purifiers (i.e. grass-blades) have been put under (the knife), he should have the omentum drawn out.

10. Seizing it with one branch and with another forked branch of a sacrificially pure tree he should roast it.

11. When it has ceased to drop, he should hew (the cow) to pieces.

12. The 'spreading under' and sprinkling (Agya) on (the omentum) has been described. (It is clone) as at the Svishtakrit oblation (see II, 1, 24).

13. He should sacrifice with (the formula), 'To the Ashtaka Svaha!'

14. The Avadanases (or portions which have to be cut off) he should have taken from all its limbs.

15. Not from the left thigh and the lungs.

16. The left thigh he keeps (for the Anvashtakya).

17. He should cook the Avadanases and a mess of sacrificial food, (stirring up the ones and the other) with two different pot-ladles.

18. The juice he lets drop into a brazen vessel.

19. The Avadanases he puts on branches of the Plaksha tree.

20. From each (Avadana) he should cut off (the prescribed portions, and should put them) into a brazen vessel;

21. And from the mess of cooked food.

22. Let him take four portions or eight portions of Agya (?) and let him sacrifice it with (the verses), 'Into Agni' (MB. II, 2, 9 seqq.).

23. Let him make oblations out of the brazen vessel, each oblation with two of the following (verses).

24. The oblation to (Agni) Svishtakrit with the eighth (verse).

25. At a sacrifice to the Fathers the omentum is sacrificed with (the verse), 'Carry the omentum' (MB. II, 3, 16).

26. At one to the gods with (the verse), 'Gatavedas!' (l.l. 17.)

27. If (the deity is) unknown, (in the formula for) assigning (the oblation, instead of the name of a deity the name of) that (ceremony is put)--

28. As (for instance), 'To the Ashtaka.'
29. An animal is the sacrificial fee at (the sacrifice of) an animal;
30. A full vessel at (that of) a mess of cooked food.

**KHANDA 5.**

1. On the ninth or tenth (of the dark fortnight) the Anvashtakya (ceremony is performed).
2. To the south-east (of the house) they partition off (a place with mats or the like), and to the northern part of that (place) he should carry a fire which has been kindled by attrition.
3. Let him take one portion of rice, let him remove the husks once, and let him cook it, stirring it up from right to left.
4. And some flesh of that thigh (see above, chap. 4, 16).
5. He should take it from the fire in a southern direction, and should omit the second sprinkling (of Agya) on it.
6. To the west of the fire he should dig, in the southern part (of the place mentioned in Sutra 2) three pits, four inches in depth and breadth.
7. He should carry the fire to the east of them.
8. He should strew (Darbha-grass round the fire),
9. And (into) the pits.
10. Having spread out to the west of the fire a layer of southward-pointed grass so that it is inclined towards the south, he should put (a mat) on it.
11. On that (grass) he should place the sacrificial implements, one by one.
12. Cutting off (the prescribed portions of the sacrificial food, and putting those portions) into the brazen vessel he should sacrifice, picking out (portions of the Havis) with the pot-ladle, with (the formulas), 'Svaha to Soma Pitrimat! Svaha to Agni Kavyavahana!' (MB. II. 3, 1, 2.)
13. With his left hand he should lay down a firebrand on the southern side of the pits (Sutra 6), with (the formula), 'The Asuras have been) driven away' (MB. II, 3, 3).
14. (He should perform the different rites) in the eastern pit for his father,
15. In the middle for his grandfather,
16. In the last for his great-grandfather.
17. Let him pour out vessels of water. from right to left, into the pits, pronouncing the name of each one (of his ancestors), with (the formula), 'N.N.! Wash thyself, and they who follow thee here, and they whom thou followest. To thee Svadha!'
18. In the same way he should put down the Pindas for them and should murmur, 'Here, O Fathers, enjoy yourselves; show your manly vigour each for his part' (MB. II, 3, 6).
19. After he has spoken thus, he should turn to the north, doubling his left arm, turning round from right to left.
20. Holding his breath and fixing his thoughts on something good he should, while turning back (in the same way), murmur: 'The Fathers have enjoyed themselves; they have shown their manly vigour each for his part' (MB. II, 3, 7).
21. He should sprinkle collyrium on three Darbha--blades, and should put them down into the pits in the same way as the Pindas,
22. And sesamum oil and perfumes.
23. For the Pindas and the following offerings he should alter the formula (Sutra 17) accordingly.
24. Now (follows) the deprecation.
25. On the eastern pit he lays his hands, turning the inside of the right hand upwards, with (the formula), 'Adoration to you, O Fathers, for the sake of life! Adoration to you, O Fathers, for the sake of vital breath!' (MB. II, 3, 8.)
26. On the middle, turning the inside of the left hand upwards, with (the formula), 'Adoration to you, O Fathers, for the sake of terror! Adoration to you, O Fathers, for the sake of sap!' (MB. I.I.)
27. On the western, turning the inside of the right hand upwards, with (the formula), 'Adoration to you, O Fathers, for the sake of comfort (svadha)! Adoration to you, O Fathers, for the sake of wrath!' (MB. II, 3, 9.)
28. Joining his hands--
29. (He should murmur the formula), 'Adoration to you' (MB. II, 3, 9).
30. He should lay down threads into the pits in the same way as the Pindas, with (the formula), 'This (garment) to you.'
31. He should recite over the pits (the verse), 'Bringing strength' (MB. II, 3, 13).
32. The middle Pinda he should give to his wife to eat, if she is desirous of a son, with (the verse), 'Give fruit.'
33. With (the verse), '(Gatavedas) has been our messenger' (MB. II, 3, 15), he should throw the fire-brand into the fire.
34. They should take the sacrificial vessels back two by two.
35. The same is the rite of the Pindapitriyagna.
36. Let him cook the Havis in the (sacred) domestic fire.
37. From that fire (let him take the fire which) he carries forward (see above, Sutra 2).
38. (Here is only) one pit.
39. No layer of grass (Sutra 10).
40. Of the mess of cooked food sacred to Indrani he should sacrifice with (the verse), 'The Ekashtaka' (MB. II, 3, 19). He should sacrifice with (the verse), The Ekashtaka.'

End of the Third Patala.

PATALA IV

KHANDA 1.

1. When undertaking ceremonies for the obtainment of special wishes, let him omit six meals or three.
2. At such ceremonies as are repeated daily, (let him do so only) in the beginning;
3. After (the ceremony), if it is performed on account of a prodigy.
4. Thus also at the performances of the sacrificial day (i.e. of the first day of the fortnight).
5. One who keeps the vow (of fasting) through one fortnight, (may avail himself of the following indulgence):
6. If he is not able (to subsist entirely without food, let him drink) rice-water once a day.
7. Let him murmur the Prapada formula (MB. II, 4, 5), sitting in the forest on eastward-pointed grass-blades.

8. Thus one who is desirous of holy lustre.

9. One who is desirous of cattle, as stated above (III, I, 5?).

10. One who desires that his stock of cattle may increase, should sacrifice rice and barley, with (the verse), 'He who has a thousand arms' (MB. II, 4, 7).

11. To one with whom he wishes to become associated, he should give fruits of a big tree, over which he has murmured the Kautomata verse (MB. II, 4, 8).

12. Having kept the vow (of fasting) through one fortnight, he should in the full-moon night plunge up to his navel into a pool which does not dry up, and should sacrifice with his mouth fried grain into the water, with the five (verses), 'Like a tree' (MB. II, 4, 9-13).

13. This ceremony procures (property on) the earth.

14. One who is desirous of the enjoyment (of riches), should worship the sun with the first (of those five verses), while one who is rich in wealth should look at him.

15. One who desires that his stock of horses and elephants may increase, (should sacrifice) fried grain with the second (of those verses), while the sun has a halo.

16. One who desires that his flocks may increase, (should sacrifice) sesamum seeds with the third (verse), while the moon has a halo.

17. Having worshipped the sun with the fourth (verse), let him try to gain great wealth.

18. Having worshipped the sun with the fifth, let him return home.

19. In order to avert involuntary death let him murmur every day (the formula), 'Bhuh!' (MB. II, 4, 14.)

20. On the sacrificial day (i.e. the first day of the fortnight) let him make oblations with the six verses, From the head' (MB. II, 5, 1 seqq.), with the Vamadevy verses, with the Mahavyahritis, and with the verse sacred to Pragapati (l.l. 8).

21. Thus he will drive away misfortune.

22. On an unsafe road let him murmur the verse, 'Go away' (Rig-veda X, 164, 1).

23. One who is desirous of glory should worship the sun in the forenoon, at noon, and in the afternoon, with (the formula), 'I am glory' (MB. II, 5, 9).

24. Let him change (the word), 'Of the forenoon,' according (to the different times of the day).

25. Worshipping (the sun) at twilight with the formula, 'O sun! the ship' (MB. II, 5, 14), procures happiness.

26. At the morning twilight (he says), 'When thou risest' (l.l. 15).

27. At the evening twilight, 'When thou goest to rest' (l.l. 16).

**KHANDA 2.**

1. Having kept the vow (of fasting) through one fortnight, he should, on the first day of the dark fortnight, feed the Brahmanas with boiled milk-rice prepared of one Kamsa of rice.

2. The small grains of that (rice) he should sacrifice (day by day) at the evening twilight to the west of the village, on a place which he has besmeared (with cowdung), with the formula, 'To Phala' (MB. II, 5, 17).

3. And with (the formula), 'To Phalla!' The same on the first day of the next dark fortnight.
4. He shall observe chastity till the end (of the rite).
5. A hundred cart-loads (of gold) will be his.
6. A Brahmana should elect the site for building his house on white ground, a Kshatriya on red, a Vaisya on black, which should be even, covered with grass, not salinous, not dry--
7. Where the water flows off to the north-west.
8. (Plants) with milky juice or with thorns or acrid plants should not be there.
9. (Soil) on which Darbha-grass grows, brings holy lustre; 
10. Big sorts of grass, strength;
11. Tender grass, cattle.
12. Or (the site of the house) should have the form of bricks (?) or of . . . . . . (?)
13. Or there should be natural holes (in the ground) in all directions.
14, 15. (A house) with its door to the east brings wealth and fame; with its door to the north, children and cattle. By one with its door to the south all wishes (are obtained). The back-door should not face (?) the house-door.
16. Milk-rice should be offered,
17. And a black cow,
18. Or a white goat. Or only milk-rice.
19. In the middle of the house he should sacrifice the fat (of the animal) and the milk-rice, mixed with Agya, taking eight portions (of that mixture), with (the verse), 'Vastoshpati!' (MB. II, 6, 1.)
20. And with the seven last (texts) used at the driving away of misfortune (see above, chap. I, 20, 21).
21. After he has sacrificed, he should distribute Balis in the different directions (of the horizon).
22. And towards the intermediate points, and upwards and downwards.
23. This (he should repeat) every year, or at the two sacrifices of the first-fruits (of rice and barley).
24. With the two (formulas), 'Obeying the will' (MB. II, 6, 7, 8), he should sacrifice two oblations.
25. He should pronounce the name of the person whom he wishes to subdue to his will, 'N.N.;' then that person will obey him.

**KHANDA 3.**

1. Keeping the observance (of fasting) through one fortnight, let him sacrifice in a full-moon night one hundred pegs with the Ekaksharya verse (MB. II, 6, 9), if he is desirous of having (a large) family.
2. (Those pegs should be) of Khadira wood, if he is desirous of long life.
3. Now another (ceremony performed with the same verse). He should go out of the village in an eastern or northern direction, should brush up an elevated surface, or (should raise it) on a mountain with the dung of beasts of the forest, should set it on fire, should sweep the coals away (from that surface), and should make an oblation (of butter) with his mouth.
4. If (the butter) catches fire, twelve villages (will be his).
5. If smoke rises, at least three.
6. Let him sacrifice in the evening and in the morning the fallings-off of rice-grains. Thus his means of livelihood will not be exhausted.

7. Of articles of trade let him make an oblation with (the formula), 'Here (this Visvakarman),' (MB. II, 6, 10.)

8. On the sacrificial day (i.e. on the first day of the fortnight) let him sacrifice a full oblation (with the verse MB. II, 6, II, 'A full oblation I sacrifice,' &c.).

9. One who is desirous of companions (should sacrifice) with (the formula), 'Indramavadat' (?), (MB. II, 6, 12.)

10. He should fast through a period of eight nights, and then should kindle a fire to the east or to the north of the village, at a place where four roads meet. The fuel should be Udumbara wood, and the Sruva and the cup (for water should be of the same wood). Let him sacrifice (Agya) with (the formulas), 'Food indeed,' and 'Bliss indeed' (MB. II, 6, 13, 14).

11. A third (oblation) in the village with (the formula), 'The food's' (l.l. 15).

12. Then he will become a ruler.

13. When (his cows) are sick, let him sacrifice milk-rice in the cow-stable.

14. On a dangerous road let him make knots in the skirts of the garments (of those who travel together). This will bring a prosperous journey to (himself) and his companions.

15. With the two (formulas), 'To Hunger Svaha!' (MB. II, 6, 16, 17), let him sacrifice a thousand oblations, if he desires to obtain a thousand cart-loads (of gold).

16. One who is desirous of cattle (should sacrifice one thousand oblations) of the excrements of a male and a female calf. Of a male and a female sheep, if he is desirous of flocks.

17. Let him make oblations of fresh cowdung in the evening and in the morning; then his means of livelihood will not be exhausted.

KHANDA 4.

1. One who has been bitten by a venomous animal, he should besprinkle with water, murmuring (the verse), 'Do not fear' (MB. IL 6, 18).

2. A Snataka should, when lying down to sleep, put his bamboo staff near (his bed) with (the formula), 'Strong one, protect' (l.l. 19). This will bring him luck.

3. A place where he has a worm he should besprinkle with water, murmuring (the verses), 'Thy worm is killed' (MB. II, 7, 1-4).

4. (If doing this) for his cattle, let him fetch in the afternoon an earth-clod taken out of a furrow, and let him in the morning strew the dust of it (on the place attacked by worms), murmuring (the same texts).

5. (A guest) who is going to accept the Madhuparka should come forward murmuring, 'Here I tread on this' (MB. II, 8, 2).

6. They announce three times (to the guest) each (of the following things which are brought to him): a bed (of grass), water for washing the feet, the Argha water, water for sipping, and the Madhuparka;

7. And the cow.

8. Having spread out the bed (of grass, so that the points of the grass are) turned to the north, he should sit down thereon with (the verse), 'The herbs which' (MB. II, 8, 3).
9. With the feet (he treads on another bundle of grass), if there are two, with the second (verse) (I. 4).
10. Let him look at the water with (the formula), 'From which side I see the goddesses' (I. 5).
11. Let him wash his left foot with (the formula), 'The left' (I. 6), the right with, 'The right' (I. 1. 7); both with the rest (8).
12. Let him accept the Arghya water with (the formula), 'Thou art the queen of food' (I. 9).
13. The water which he is to sip, (he accepts) with (the formula), 'Glory art thou' (I. 10).
14. The Madhuparka with (the formula), 'The glory's glory art thou' (I. 11).
15. Let him drink three times with (the formulas), 'The glory's,' 'The might's,' 'The fortune's' (I. 12).
16. Having drunk more of it a fourth time silently he should give the remainder to a Brahmana.
17. Over the cow, when it has been announced to him, he should recite (the formula), 'Let loose the cow.'
18. Instead of 'and of N.N.' (in that formula) he should put the name of the person who offers the Arghya reception.
19. Thus if it is no sacrifice (by which the Arghya ceremony has been occasioned).
20. 'Make it (ready),' if it is a sacrifice.
21. The six persons to whom the Arghya reception is due are, a teacher, an officiating priest, a Snataka, a king, the father-in-law, a friend.
22. He should honour them (with the Arghya reception) once a year;

End of the Fourth Patala.
End of the Grihyakhanda.

**GRIHYA-SUTRA OF GOBHILA.**

INTRODUCTION TO THE GRIHYA-SUTRA OF GOBHILA.

THE Grihya-sutra of Gobhila differs from those of Sankhayana, Asvalayana, Paraskara, Hiranyakas-in in one essential point: while these texts presuppose only the same Vedic Samhitas on which also the corresponding Srauta-sutras are based, viz. the Rig-veda-Samhita, the Vagasaneyi-Samhita, and the Taittiriya-Samhita; the Sutra of Gobhila, on the other hand, presupposes, beside the Samhita of the Sama-veda, another collection of Mantras which evidently was composed expressly with the purpose of being used at Grihya ceremonies: this collection is preserved to us under the title of the Mantra-Brahmana, and it has been edited at Calcutta (1873), with a commentary and Bengali translation by Satyavrata Samasramin.

Prof. Knauer of Kiew, to whom all students of the Grihya literature are highly indebted for his very accurate edition and translation of Gobhila, has been the first to examine into the relation in which the two texts, the Mantra-Brahmana and the Gobhiliya-sutra, stand to each other. He has very kindly enabled me to make use, before they were published, of the results of his investigations, which he has laid down in the introduction to his translation of Gobhila. While I wish, therefore, to acknowledge the obligation under which Prof. Knauer has thus laid me, I must try, on the other side, to state my own opinion as to the problem in question, which in some points differs from, or is even opposed to, the theory by which Prof. Knauer has tried to solve it.
To begin with that side of the question regarding which there can scarcely be any doubt: it is certain, I believe, that Gobhila supposes the Mantra-Brahmana to be known to the students of his Sutra. The reasons which show this are obvious enough. By far the greater part of the Mantras of which Gobhila quotes the first words, are not found in the Sama-veda nor, for the most part, in any other Vedic Samhita, except in the Mantra-Brahmana, in which they stand in exactly the same order in which they are referred to by Gobhila. The descriptions of the Grihya sacrifices by Gobhila would have been meaningless and useless, and the sacrificer who had to perform his domestic ceremonies according to the ritual of Gobhila, would have been unable to do so, unless he had known those Mantras as contained in the Mantra-Brahmana. And not only the Mantras, but also the order in which the Mantras stood, for Sutras such as, for instance, Gobh. II, 1, 10 ('With the two following verses he should wash,' &c.), would have no meaning except for one who had studied the Mantra-Brahmana which alone could show which 'the two following verses' were.

There are, consequently, two possibilities: either the Mantra-Brahmana existed before the Gobhiliya-sutras, or the two works have been composed together and on one common plan. It is the first of these alternatives which Prof. Knauer maintains; I wish, on the other hand, to call the attention of Vedic scholars to some facts which seem to me to render the second more probable.

A great part of the Mantras which have to be recited, according to Gobhila, at the performance of the Grihya ceremonies, are not given in the Mantra-Brahmana, but they are either found in the Sama-veda-Samhita and then their Pratikas are quoted by Gobhila, or they are cited by Gobhila in extenso. Thus for the ceremonies described in the first Prapathaka of Gobhila, such as the morning and evening offerings and the sacrifices of the full and new moon, the Mantra-Brahmana gives, with one single exception, no Mantras at all; but those Mantras, most of which consist only of a few words, are given by Gobhila only. It is scarcely to be believed that in a Samhita which had to contain the Mantras required for the performance of the Grihya sacrifices, the Mantras belonging to the two daily and the two fortnightly sacrifices, which occupy one of the first places among all Grihya ceremonies and are treated of accordingly in all Grihya-sutras, should have been omitted, unless that Samhita was intended to stand in relation to another text by which that deficiency was supplied: and the Gobhiliya-sutra exactly supplies it. Prof. Knauer thinks that those Mantras were omitted because they had already found their place in the Srauta ritual; but we must not forget that in the Srauta ritual of the Sama-vedins neither the Agnihotra nor the Darsapurnamasacrifices, which are performed without the assistance of priests of the Udgatri class, are treated of. Moreover the one Mantra to which we have already alluded, the single one which corresponds in the Mantra-Brahmana to the first book of Gobhila, seems to me quite sufficient to show that it was not the intention of the compiler of that text to disregard that group of sacrifices; he gave that Mantra only, because the other Mantras, consisting of but a few words, were given in extenso in the Gobhila text. The Mantra of which we speak, belongs to the description of the paryukshana of the sacrificial fire. The sacrificer pours out water to the south, the west, and the north of the fire, with the Mantras, 'Adite'numanyasva,' 'Anumate'numanyasva,' 'Sarasvaty anumanyasva'; then he sprinkles water round the fire once or three times with a longer Mantra, 'Deva Savitah prasuvag nanam prasuvayagnapatim bhagaya, Divyo gandharvah ketapuh ketam nah punatu. Vakaspatir vaham nah svadatu.' This last one is the Mantra given in its entirety in the Mantra-Brahmana, while Gobhila has only the first words of it. To assume here that the author of the Mantra-Brahmana knew only of that one Mantra, and that at the time of Gobhila the custom of the Sama-vedins had undergone a change, so that they used four Mantras instead of the one, would be, in my opinion, an artificial and not very probable way of explaining the facts; a much more natural supposition would be, I believe, that the Sutra and the Mantra-Brahmana describe one and the same form of the ceremony, so that the Brahmana, by omitting the short Mantras, which were given in the Sutra in their entirety, implicitly refers to the Sutra, and the Sutra, on the other hand, by quoting only the first words of the longer Mantra, refers to the Brahmana in which the full text of that Mantra was given.
Among the numerous ceremonies described by Gobhila, which could furnish the occasion for similar remarks, we select only two: the rites performed in the evening of the wedding-day, and the sacrifice on the full-moon day of Asvayuga. The bridegroom, having carried away his bride from her home, takes her to the house of a Brahmana, and when the stars have appeared, he makes six omissions with the six verses lekhasandhishu pakshmasu (Mantra-Br. I, 3, 1-6): these are given in the Mantra-Brahmana, and Gobhila has only the Pratika. Then follow two short Mantras: the bride, to whom the polar-star has been shown, addresses that star with the words: dhruvam asi dhruvaham patikule bhuyasam amushyasav iti; and when she sees the star Arundhati, she says, ruddhaham asmi. As the full wording of these Mantras is given by Gobhila, they are omitted in the Brahmana. Finally the bridegroom recites over the bride the Rik dhruv dyaur dhrUDA prithivi, &c.; this we find in the M.-B. (I, 3, 7), the Pratika only being quoted by Gobhila. If one were to suppose here that in the two texts two different stages in the development of this ceremony are represented, so that only the Mantras lekhasandhishu and dhruvya dyauh would belong to the more ancient form of it, while the Mantras dhruvam asi and ruddhaham asmi would have been introduced at a later time, it may perhaps not be possible to disprove, in the strictest sense of the word, such an opinion. But I think the data we have given point to another solution of the problem which, if not the only admissible, is yet the most probable and natural one. Gobhila gave the full wording of the shorter Mantras with which the description of the ceremony could be interwoven without becoming obscure or disproportionate; the longer Mantras would have interrupted, rather tediously and inconveniently, the coherence of his ritual statements; so he separated them from the rest of his work and made a separate Samhita of them. It is true that there are some exceptions to the rule that all long Mantras are given in the Mantra-Brahmana and all short Mantras only in the Sara: on the one hand, there are some Mantras of considerable extent that are given by Gobhila and omitted in the Brahmana, thus, for instance, the Mantra yady asi saumi used at a preparatory ceremony that belongs to the Pumsavana. On the other hand, a number of short Mantras which Gobhila gives in extenso, are found nevertheless also in the Mantra-Brahmana: such is the case, for instance, with many of the Mantras belonging to the worship of the Fathers, Gobhila IV, 2. 3, Mantra-Br. II, 3. It appears then, that allowance must be made for a certain inconsistency or carelessness in the distribution of the material between the two texts: and such an assumption will easily be allowed by any one who does not entertain very exaggerated ideas as to the care and reflection which presided over the composition of the Sutra texts.

I will add only a few words concerning a second Grihya ceremony, which calls for the same sort of comment as the rites which have just been discussed. For the offering on the day of the full moon, Gobhila prescribes (III, 8, 2) first the verse a no mitravaruna, second the verse ma nastoke. The Mantra-Brahmana (II, 1, 8) has the second of these verses only, not the first: conversely, the first verse alone, and not the second, is to be found in the Samhita of the Sama-veda (I, 220). We could hardly assume, as I think, that the Mantra-Brahmana presupposed another form of the rite differing from Gobhila’s; we should be much more inclined to consider the leaving out of that matter, which was contained in other texts of the Sama-veda, as a proof that the compiler of the Mantra-Brahmana assumed that those texts were known.

And this brings me to one of Prof. Knauer's conjectures concerning the Mantra-Brahmana which I have not yet touched. According to tradition we consider the Mantra-Brahmana as belonging to the Sama-veda; in the Calcutta edition it is designated as the ‘Sama-vedasya Mantra-Brahmanam.’ Prof. Knauer thinks that it is doubtful whether the Mantra-Brahmana belonged to the Sama-veda originally. He conjectures 'that it existed already in the period during which the separate schools were as yet in the process of sifting, when there were as yet no Sama-vedists in the later and stricter sense of the term.' For out of 249 Mantras of the Mantra-Brahmana there are only four which are found in the Sama-veda, as Prof. Knauer has shown, while a much greater number of these Mantras occur in the other Vedic Samhitas. I should be inclined to conclude the other way: just because the author of the Mantra-Brahmana presupposed a knowledge of the Samhita of the Sama-veda, but not of the other Vedas--or in other words because he destined his work for Sama-vedins, he did not need to
repeat what was in the Sama-veda, but was compelled to incorporate in his compilation the Mantras out of the Rig-veda or of the Yagur-veda. Moreover, I would draw the same conclusions from the Mantras cited by Gobhila which are absent in the Mantra-Brahmana, as I did from the Mantras which occur in the Mantra-Brahmana, but are not to be found in the Sama-veda. Those Mantras are all to be found in the Sama-veda with the exception of those which Gobhila has in extenso, and which therefore could be omitted in the Mantra-Brahmana. If we examine the thirteen Mantras collected by Prof. Knauer (p. 29), we find that in the case of nine of them the passage of the Sama-veda (always of the first Arkika of the Sama-veda) where they are to be found is quoted by Prof. Knauer.

The four other cases are:

rikam sama yagamahe, Gobh. III, 2, 48.
tak kakshur devahitam, III, 8, 5.
sam anya yanti, III, 9, 7.
pragapataye, IV, 7, 36.

Of these Mantras the first is contained in the Sama-veda (I, 369) just as the nine first-mentioned ones; the second is quoted by Gobhila in extenso; the third is to be found in the Aranyaka division of the Sama-veda I (vol. ii, p. 292, ed. Bibl. Ind.); in the fourth finally the text is corrupt; it is intended for the verse out of the Mantra-Brahmana Pragapate na tvad etany anyah. Thus the four apparent exceptions all vanish, and we have in the Mantras which are absent in the Mantra-Brahmana a new proof that this text belongs to the literature of the Sama-veda.

Thus, according to my view, we may describe the origin of the Mantra-Brahmana as follows. The Sama-veda contained in its Samhita a much smaller number of Mantras applicable to the Grihya rites than either the Rig-veda or the Yagur-veda; the peculiar character of the Saman texts, intended for musical recitations at the most important sacrificial offerings, was quite remote from the character of formulas suitable for the celebration of a wedding, for the birth of a child, for the consecration of fields and flocks. Hence it is that, to a much greater extent than Asvalayana or Paraskara, Gobhila mentions Mantras for which a reference to the Samhita was not sufficient; and this led to the compiling of a separate Samhita of such Grihya-mantras, which presupposes the Grihya-sutra, just as the latter presupposes this Samhita. The almost perfect agreement of the Mantra-Brahmana with Gobhila furnishes a valuable warrant for the good preservation of the two texts; of small discrepancies I have noted only two: Mantra-Brahmana I, 6, 15, the formula agantra samaganmahi is given for the ceremony of the Upanayana, while Gobhila does not prescribe this Mantra for this ceremony, although other Grihya texts do; and secondly, the Mantra-Brahmana II, 5, 1-7 does not consist of six verses as Gobh. IV, 6, 5-6 allows us to assume, but of seven verses.

In concluding this introduction notice is to be drawn to the fact that the text of Gobhila has preserved for us the traces of a division differing from the one into four Prapathakas which is handed down by tradition: in a number of places certain Sutras or the last words of certain Sutras are set down twice, a well-known way of indicating the close of a chapter. This repetition, besides occurring at the end of the first, third, and fourth Prapathaka (not at the end of the second), is to be found in the following places which become more frequent towards the close of the work: I, 4, 31; III, 6, 15; IV, 1, 22; 4, 34; 5, 34; 6, 16.

PRAPATHAKA I

KANDIKA 1.

1. Now henceforth we shall explain the domestic sacrifices.
2. He should perform (the ceremonies) wearing the sacrificial cord on his left shoulder and having sipped water.

3. During the northern course of the sun, at the time of the increasing moon, on an auspicious day, before noon: this he should know as the (proper) time (for performing the ceremonies).

4. And as the prescription (is stated with regard to the time of the single ceremonies).

5. All (ceremonies) are accompanied by the Anvaharya (Sraddha).

6. At the end (of each ceremony) he should feed worthy (Brahmanas) according to his ability.

7. A student, after he has studied the Veda, when going to put the last piece of wood (on the fire),--

8. Or to seize a wife's hand (i.e. to marry her),--

9. Should fetch water from a hidden place, should sweep a place which is inclined towards north-east, or which is level, and should besmear it (with cow-dung). Beginning from the centre of it he should draw a line from west to east, (another line) from south to north which touches that line at its western end, and three lines from west to east (touching the northwards-turned line at three different points) in its midst (i.e. at neither of its ends). He then should besprinkle (those lines with water).

10. In this way the Lakshana (i.e. the preparation of the place for the sacred fire) is performed everywhere.

11. With the words 'Bhur, bhuvah, svah,' they carry the fire forward (to that place) so that they have it in front of them.

12. Or after the householder has died, the chief (of the family) should do it (i.e. he should set up the sacred fire).

13. In this way, on the coincidence of an (auspicious) Tithi and an (auspicious) Nakshatra, (or of such a Nakshatra) and a Parvan--

14. On the full-moon day or on the new-moon day: then he should celebrate the setting up of his (sacred domestic) fire.

15. He should get fire from a Vaisya's house or from a frying-pan, and should set it up (as his sacred fire);

16. Or (he should fetch it) from the house of one who offers many sacrifices, be it a Brahmana, or a Raganya, or a Vaisya.

17. Or he may kindle another fire by attrition and may set it up.

18. That is pure, but it does not bring prosperity.

19. He may do what he likes (of the things stated as admissible in the last Sutras.

20. When he puts (at the end of his studentship) the last piece of wood (on the fire), or when he sacrifices when going to seize the hand of a wife, that fire he should keep.

21. That becomes his (sacred) domestic fire.

22. Thereby his morning oblation has been offered.

23. Beginning from that time the sacrificing (of regular morning and evening oblations) in the domestic fire is prescribed, so that he begins with an evening oblation.

24. Before the time has come for setting the fire in a blaze, he should fetch in the evening and in the morning from a hidden place the water with which the different acts (such as sipping water) are performed.

25. Or (he should fetch water only) in the evening.
26. Or he should draw it out of a water-pot or of a barrel.
27. Before sunset he should set the fire in a blaze, and sacrifice the evening oblation after sunset.
28. In the morning he should set the fire in a blaze before sunrise, and should sacrifice the morning oblation before sunrise or after it.

KANDIKA 2.

1. He takes as his yagnopavita (i.e. sacrificial cord) a string, or a garment, or simply a rope of Kusa grass.
2. Raising his right arm, putting the head into (the upavita), he suspends (the cord) over his left shoulder, so that it hangs down on his right side: thus he becomes yagnopavitin.
3. Raising his left arm, putting the head into (the upavita), he suspends it over his right shoulder, so that it hangs down on his left side: thus he becomes prakinavitin.
4. Prakinavitin, however, he is only at sacrifices offered to the Manes.
5. Having gone in a northern direction from the fire, having washed his hands and feet, and having seated himself, he should sip water three times and wipe off (the water) twice.
6. Having besprinkled his feet (with water) let him besprinkle his head.
7. Let him touch the organs of his senses with water:
8. The two eyes, the nose, the two ears.
9. Whatever (limb of his body) requires his consideration (whether it is pure or not), that he should touch with water (i.e. with a wet hand).
10. Here they say:
11. Let him not touch (himself with water, or sip water) while walking,
12. Nor standing,
13. Nor laughing,
14. Nor looking about,
15. Nor without bending down,
16. Nor (throwing up the water) with his fingers,
17. Nor except with the (proper) Tirtha,
18. Nor uttering a sound,
19. Nor without looking (at the water),
20. Nor with his shoulders put back,
21. Nor wearing a part of his under garment as if it were an upper garment,
22. Nor with warm water,
23. Nor with foamy water,
24. And in no case wearing sandals,
25. (Not) with a turban on his head (?),
26. (Not with his garment) tied round his neck,
27. And not stretching out his feet.
28. When he has finally touched (water) again, he becomes pure.
29. Let him, however, sip only water that reaches his heart.

30. For if he does otherwise, he remains impure.

31. Now the cases in which he has to touch (water) a second time.

32. Having slept, or eaten, or sneezed, or taken a bath, or drunk something, or changed (his garments), or walked on the high road, or gone to a cemetery, he should sip water and then sip water again.

**KANDIKA 3.**

1. Having put wood on the (sacred) fire, having swept"(the ground) round it, he should, bending his right knee, pour out to the south of the fire his joined hands full of water with (the words), 'Aditi! Give thy consent!'

2. To the west with (the words), 'Anumati! Give thy consent!'

3. To the north with (the words), 'Sarasvati! Give thy consent!'

4. With (the words), 'God Savitri! Give thy impulse!' (Mantra-Brahmana I, 1, 1) he should sprinkle (water) round the fire once or thrice so as to keep his right side turned towards it--

5. Interchanging the points at which he begins and ends the (sprinkling of water), and sprinkling so as to encompass what he is going to offer (with the streams of water).

6. Let him then make oblations of the sacrificial food, be it prepared or raw, over the fire.

7. If it is raw, he should sacrifice after having washed it and having let the water drop off.

8. If it consists in curds or milk or rice gruel, (he should sacrifice it) with a brazen bowl, or with the pot in which the oblations of boiled rice are prepared, or also with the (sacrificial spoon called) Sruva;

9. In the evening the first (oblation) with (the formula), 'To Agni Svaha!' the second silently, in the middle and in the north-eastern part (of the fire);

10. In the morning the first (oblation) with (the formula), 'To Surya Svaha!' the second again silently, again in the middle and in the north-eastern part (of the fire).

11. Having put a piece of wood (on the fire), and having again sprinkled (water) round it, he should pour out again his joined hands full of water in the same way (as prescribed in the Sutras 1-3); in the Mantras he says, 'Thou hast given thy consent' (instead of 'Give thy consent').

12. Having circumambulated the fire so as to turn his right side towards it, having poured out the remains of water, and filled the vessel again, and put it (in its proper place), (he may do) whatever his business is.

13. In that way, from that time (in which he has begun to offer the two daily sacrifices) he should sacrifice, or should have sacrificed, over the (sacred) domestic fire, till the end of his life.

14. Here now they say:

15. 'If they like, his wife may offer the morning and evening oblations over the domestic fire. For his wife is (as it were) his house, and that fire is the domestic fire.'

16. When the morning meal or the evening meal is ready, he should make (his wife) say, 'It is ready!'--

17. In an unbroken voice (?), having made himself pure,

18. He replies in a loud voice, 'Om!' Then in a low voice: 'To that (food) I bring adoration. May it not fail!'
KANDIKA 4.

1. He then should silently offer the Balis.

2. Let him speak only what refers to the due preparation of the food. With guests he may converse, if he likes.

3. He then should take some portion of food which is fit for sacrifice, should pour over it some liquid fit for sacrifice (such as ghee, milk, or curds), and should sacrifice it silently in the fire with his hand.

4. The first oblation is sacred to Pragapati, the second to (Agni) Svishtakrit.

5. He then should offer the Balis, inside or outside (the Agnyagara), having well cleansed the ground.

6. Let him pour out water once, and put down Balis in four places, and finally sprinkle once (water on the four Balis).

7. Or let him for each Bali which he puts down, sprinkle (water) before and afterwards.

8. What he puts down first, that is the Bali belonging to the Earth. What in the second place, to Vayu. What in the third place, to the Visve devas. What in the fourth place, to Pragapati.

9. Then he should offer other Balis (near) the water-pot, the middle (post, and) the door: the first Bali is sacred to the Waters, the second to the Herbs and Trees, the third to the Ether.

10. Then he should offer another Bali in the bed or in the privy. That Bali belongs either to Kama or to Manyu.

11. Then (another Bali) on the heap of sweepings; that (belongs) to the hosts of Rakshas.

12. The remnants of the Balis he should besprinkle with water, and should pour them out towards the south from right to left; they belong to the Fathers.

13. Let him sacrifice in the fire sitting.

14. Let him make the oblation to the Fathers sitting; the other (Balises he may offer) as it happens.

15. He should, however, offer those Balis himself as long as he stays at home.

16. Or another person who must be a Brahmana (should offer them for him).

17. Both the husband and his wife (should offer them):

18. This is the rule for householders.

19. The wife in the evening, the man in the morning: thus (it is stated).

20. He should offer such Balis of all food whatever, be it prepared for the Fathers, or for auspicious purposes (for instance, for being offered to Brahmanas), or for (ordinary) purposes.

21. Only in the case of a sacrifice (this rule) ceases.

22. If rice and barley are prepared for one and the same meal, he should, having offered (Balis) of the one or the other (kind of food), consider his duty as fulfilled.

23. If the food is cooked at different times for one meal, he should perform this Bali ceremony only once.

24. If food is prepared at different places for one family, he should perform this Bali ceremony only from (the food which is prepared in) the kitchen belonging to the householder.

25. However (of the persons belonging to the family) he whose food becomes ready before (that of the householder), (that person) should offer the prescribed portion in the fire, and give to a Brahmana his share (of the food), and then should eat himself.
26. He whose (food becomes ready) after (that of the householder), should only eat.
27. Here they say also:
28. 'At the end of that offering of Balis let him pronounce a wish. Then it will be fulfilled to him.'
29. He himself, however, should offer the Asasya Bali, from the barley(-harvest) till the rice(-harvest), and from the rice(-harvest) till the barley(-harvest). This is called the Asasya Bali. This Bali is called a-sasya, because it is offered until (a) the next crop (sasya) is ripe. As to the regulation that the sacrificer has to offer it himself, compare above, Sutras 15-19.
30. Thus he obtains long life.
31. When a donation has been made, he should offer a Bali of chaff, of the scum of boiled rice, and of water. This is sacred to Rudra. This is sacred to Rudra.

KANDIKA 5.

1. Now at the times of the new moon and of the full moon (the following ceremonies are performed).
2. Let him fast on that full-moon day (when the full moon rises) at the meeting (of day and night).
3. The following day, according to some (teachers).
4. And on that day on which the moon is not seen, (he should fast, considering it) as the new-moon day.
5. The ends of the half-months are the time for fasting, the beginnings for sacrifice.
6. With the sacrificial food of the new-moon sacrifice he celebrates the first half (of the month), with that of the full-moon sacrifice the second.
7. Full-moon is the greatest distance of sun and moon; new-moon is their nearest approach.
8. That day on which the moon is not seen, that he should take as the day of new-moon.
9. Sometimes he may also while (the moon) is (still) visible (accept it as the day of new-moon); for (already then the moon) has made its way.
10. The time of full-moon is reckoned in three ways: (when the full moon rises at) the meeting (of day and night), or when it rises after sunset, or when it stands high (in the sky at sunset).
11. Now on what day it becomes full--
12. The doctrine on this point has to be studied separately. One should study it, or should ascertain separately (the exact time of) the Parvan from those who know it.
13. Now on the day which is the fast-day, on that day, in the forenoon, having offered his morning oblation, he besmears that surface on which the fire is placed, on all sides with cow-dung.
14. He then gets the pieces of wood ready (which are to be put on the fire)--of Khadira or of Palasa wood.
15. If Khadira or Palasa wood cannot be obtained, it may be wood--as far as it serves the purpose--of any tree, with the exception of Vibhidaka, Tilvaka, Badhaka, Niva, Nimba, Ragavriksha, Saloniti, Aralu, Dadhittha, Kovidara, Sleshmataka wood.
16. The Barhis consists of Kusa grass cut off at the points at which the blades diverge from the main stalk.
17. (The blades should be) cut off near the roots at (the ceremonies directed to) the Fathers.
18. If that (i.e. Kusa grass) cannot be obtained, (he may take) any kind of grass, with the exception of Suka grass, of Saccharum reed, of such grass as is apt to break, of Balbaga grass, of Mutava, of Amphidonax reed, of Suntha.

19. (He should get ready the following things, viz.) Agya, rice or barley to be cooked for the sacrifice, the pot in which the oblation of cooked rice (or barley) is prepared, the pot-ladle, the Sruva, the water fetched from a hidden place--

20. And the other things which we shall mention in the course of (our exposition of) the ritual.

21. On that day he should not go away (from his house on a journey, &c.);

22. Even from a distant place he should return to his house.

23. (On that day) he may buy goods from others, but not sell (such goods).

24. Let him not speak much.

25. Let him strive to speak the truth.

26. In the afternoon husband and wife, after having bathed, should eat fast-day food which is pleasant to them. It should contain butter (and should be prepared) in the due way.

KANDIKA 6.

1. Thus has spoken Manatantavya: 'Unoffered indeed becomes the offering of a man who does not eat fast-day food.

2. 'He becomes powerless. Hunger will attack him. He does not gain favour among people. His offspring will be perverse.

3. 'But he who eats fast-day food, becomes powerful. Hunger will not attack him. He gains favour among people. His offspring will be still more blessed.

4. 'Therefore (husband and wife) should eat fast-day food which is pleasant to them.'

5. Let them sleep that night on the ground.

6. They should spend that night so as to alternate their sleep with waking, entertaining themselves with tales or with other discourse.

7. But they should avoid doing anything unholy (such as cohabiting together).

8. It is said, that when on a journey, he should not fast.

9. For (say they, in that case) the observance has to be kept by his wife.

10. Let him do (herein) what he likes.

11. In the same way also one who has set up the (Srauta) fires should fast--

12. And (he should observe) what is enjoined by the sacred tradition.

13. Now in the forenoon, after (the sacrificer) has offered his morning oblation, and has walked round the fire on its front side, and strewn to the south of the fire eastward-pointed Darbha grass--

14. (The Brahman) stations himself to the east of that (grass), facing the west, and with the thumb and the fourth finger of his left hand he takes one grass blade from the Brahman's seat and throws it away to the south-west, in the intermediate direction (between south and west), with (the words), 'Away has been thrown the dispeller of wealth.'

15. Having touched water, he then sits down on the Brahman's seat, with (the words), 'I sit down on the seat of wealth.'

16. Facing the fire he sits silently, raising his joined hands, till the end of the ceremony.
17. Let him speak (only) what refers to the due performance of the sacrifice.
18. Let him not speak what is unworthy of the sacrifice.
19. If he has spoken what is unworthy of the sacrifice, let him murmur a verse, or a Yagus, sacred to Vishnu.
20. Or let him only say, 'Adoration to Vishnu!'
21. If one wishes, however, to do himself the work both of the Hotri and of the Brahman, he should in the same way place on the Brahman's seat a parasol, or an outer garment, or a water-pot, or a bolster of Darbha grass, and should return in the same way (in which he has gone to the Brahman's seat), and then should perform the other (duties).

**KANDIKA 7.**

1. He then washes the mortar, the pestle, and the winnowing basket, strews to the west of the fire eastward-pointed Darbha grass, and puts (the mortar, &c.) on (that grass).
2. He then pours out, with a brazen vessel or with the pot in which the oblations of cooked rice are prepared, the grain destined for sacrifice, rice or barley--
3. Once pronouncing the name of the deity (to whom the offering will be made): 'Agreeable to such and such (a deity) I pour thee out;' twice (it is done) silently.
4. Then to the west, with his face turned eastward, he begins to husk the grain, with his right hand lying over the left.
5. After the grain has three times been winnowed, he should wash it thrice (if it is destined) for the gods, they say, twice, if for men, once, if for the Fathers.
6. Having put a (Darbha) purifier (into the pot in which the oblation is to be prepared), he should pour the grain (into it).
7. He should cook the mess of sacrificial food so that it is well cooked, stirring it up (with the pot-ladle) from left to right.
8. When it has been cooked, he should sprinkle (Agya) on it, should take it from the fire towards the north, and should again sprinkle (Agya) on it.
9. Having put wood on the fire, he should strew Kusa grass round it on all sides, to the east, to the south, to the north, to the west--
10. On all sides in three layers or in five layers--
11. Thick, so that always an uneven number (of blades) are put together.
12. (He should strew) eastward-pointed grass, covering the roots with the points.
13. Or he should strew it to the west (of the fire), and should draw (some of the grass which he has strewn) from the south end and (some) from the north end, in an easterly direction.
14. He should (arrange the grass so as to) lay the points of the southern blades uppermost.
15. This rule for strewing (grass) round (the fire is valid) for all (ceremonies) at which oblations are made.
16. Some lay also branches of Sami wood or of Parna wood round (the fire).
17. To the north (of the fire) a Sruva full of water (is placed): this is the Pranita water;
18. If there is (such water). Or it may be dispensed with, say some (teachers).
19. Having put the mess of cooked food on the Barhis, and put wood (on the fire), he prepares the Agya.
20. (He may take) ghee, or oil made from Tila seeds, or curds, or milk, or rice gruel.
21. From that same Barhis (he takes two Darbha blades and) makes purifiers (of them), of the length of one span.
22. Putting an herb between (them and the instrument with which he cuts them), he cuts them off, not with his nail, with (the words), 'Purifiers are ye, sacred to Vishnu.'
23. He then wipes them with water, with (the words), 'By Vishnu's mind ye are purified.'
24. Having purified (the Agya by pouring it into the Agya pot, over which he has laid a Darbha purifier), he purifies it (in the pot) with the two northward-pointed purifiers (in the following way):
25. Holding them with his two thumbs and fourth finger, he purifies (the Agya) three times, from west to east, once with the Yagus: 'May the god Savitri purify thee with this uninjured purifier, with the rays of the good sun;' twice silently.
26. He then should sprinkle them with water and should throw them into the fire.
27. Then, having put that Agya on the fire, he should take it from (the fire) towards the north.
28. This is the way to prepare the Agya.

KANDIKA 8.

1. To the east (is placed) the Agya, to the west the mess of cooked food.
2. Having sprinkled (water) round (the fire) and poured Agya on the mess of cooked food, he begins to sacrifice simply with the pot-ladle, picking out portions of the sacrificial food (without 'underspreading' and pouring Agya over the Havis).
3. If he intends, however, to sacrifice so as to 'underspread' (the Havis with Agya) and to pour (Agya) over it, let him sacrifice first the two Agya portions (in the following way):
4. He should take four portions of Agya--five portions (are taken) by the Bhrigus--and should sacrifice from west to east, on the northern side with (the formula), 'To Agni Svaha!' on the southern side with (the words), 'To Soma Svaha!'
5. He then cuts off (two or three Avadanas) from the Havis, having 'spread under' (Agya).
6. (Two Avadanas) from the middle and from the east side, if he (belongs to the families who) make four Avadanas. (Three Avadanas) from the middle, from the east and from the west side, if (he belongs to those who) make five Avadanas.
7. He sprinkles (Agya) on the cut-off portions.
8. He anoints the places from which he has cut them off (with Agya) in order that the strength (of the Havis) may not be lost.
9. He should sacrifice over the middle of the fire with (the words), 'To Agni Svaha!'--
10. Once or thrice, in that same way.
11. Now for the Svishtakrit (oblation), after having 'spread under' (Agya), he cuts off once a very big (Avadana) from the eastern part of the northern part (of the Havis), Twice he should sprinkle (Agya) on it.
12. But if he (belongs to the families who) make five Avadanas, he should 'spread under' twice, and cut off (the Avadana), and sprinkle (Agya) on it twice.
13. He does not anoint the place from which he has cut off, in order that the strength (of the Havis) may be lost.
14. With the words, 'To Agni Svishtakrit Svaha!' he should sacrifice it over the eastern part of the northern part (of the fire).

15. He should sacrifice oblations of Agya on (the chief oblations of cooked sacrificial food), with the Mahavyahritis.

16. The insertion (stands) before the Svishtakrit (oblation).

17. If different sacrifices are performed together, there is only one sweeping (of the ground) round (the fire) (chap. 3, 1), one (putting of) fuel (on the fire) (chap. 7, 19), one Barhis, one sprinkling (of water) round (the fire) (chap. 8, 2), one Agya, and one offering of the two Agyabhagas (chap. 8, 3).

18. Having cut off (the Avadanas) for all (the single sacrifices), he sacrifices the Svishtakrit oblation only once.

19. After he has sacrificed, he should throw that pot-ladle (which he has used in the preceding ceremonies) into the fire.

20. Or having washed it, he should take with it (the rest of the sacrificial food), and should eat that.

21. The Sruva he should not throw into the fire, say some (teachers).

22. By one who has not set up the sacred fires, the mess of cooked food should be offered to Agni at the festivals both of the full and of the new moon.

23. To Agni, or to Agni and Soma, by one who has set them up, at the full-moon (sacrifice);

24. To Indra, or to Indra and Agni, or to Mahendra, at the new-moon (sacrifice).

25. Or also one who has set up the sacred fires, should offer it to Agni at the festivals both of the full and of the new moon.

26. Having put a piece of wood (on the fire), and having afterwards sprinkled (water) round (the fire), he performs the Yagnavastu ceremony (in the following way):

27. From that same Barhis he should take a handful of Kura grass, and should dip it thrice into the Agya or into the Havis, the points, the middle, and the roots, with (the words), 'May the birds come, licking what has been anointed.'

28. He then should besprinkle that (handful of grass) with water, and should throw it into the fire with (the verse), 'Thou who art the lord of cattle, Rudra, who walkest with the lines (of cattle), the manly one: do no harm to our cattle; let this be offered to thee! Svaha!

29. This (ceremony) they call Yagnavastu.

**KANDIKA 9.**

1. He then should take away the remnants of the Havis in a northern direction, should take them out (of the vessel in which they are), and should give them to the Brahman.

2. He should try to satiate him.

3. They say indeed with regard to sacrifice: 'Through the Brahmana's being satiated (with sacrificial food) I become satiated myself.'

4. Then (he should give to the Brahman) what other food has just become ready.

5. Then he should try to gain the favour of Brahmans by (gifts of) food.

6. A full vessel constitutes the fee for the sacrifice; that he should give to the Brahman.

7. A brazen vessel or a wooden cup which has been filled with food, with prepared food or with raw food, or even only with fruits: this they call a full vessel.

8. The Brahman is the only officiating priest at the Pakayagnas.
9. (The sacrificer) himself is Hotri.
10. A full vessel (see Sutra 7) is the lowest sacrificial fee at a Pakayagna.
11. The highest is unlimited.
12. Thus Sudas Paigavana, after having offered the sacrifice of a mess of cooked food to Indra and Agni, gave one hundred thousand (cows as the sacrificial fee).
13. Now if he should not be able to get for the morning or for the evening oblation, or for the sacrifices of the full or of the new moon at his (sacred) domestic fire, any substance fit for sacrifice or a person who could sacrifice (instead of himself, if he is prevented): what ought he to do?
14. Until the evening oblation the (time for the) morning oblation is not elapsed, nor the (time for the) evening oblation until the morning oblation. Until the new moon the (time for the) sacrifice of the full moon is not elapsed, nor the (time for the) sacrifice of the new moon until the full moon.
15. During that interval he should try to obtain sacrificial food or to find a sacrificer.
16. Or (if he does not succeed in this) he should cook fruits or leaves of trees or herbs which are sacrificially pure, and should sacrifice them.
17. Or he should at least sacrifice water; thus has said Pakayagna, the son of Ida. For (even if he offers only water) the sacrifice has been performed.
18. And there is an expiation for one who has not sacrificed.
19. And, (says Pakayagna,) a Brahmana should not omit to keep his vow.
20. Here they say also:
21. He should keep (his vow) during that time in which he does not sacrifice, by abstaining from food.
22. When he then has obtained (the necessary substances for sacrificing), he should make up for the (omitted) oblations.
23. For thus also his vow has been duly kept.
24. These rules (which have been given with regard to the sacrifices of the full and new moon) are valid for the Havis oblations which will be stated hereafter.
25. After the end of the Mantra follows the word Svaha.
26. At Agya oblations he should only prepare that Agya (chap. 7, 28) and should sacrifice it, picking out portions of it. (He should) not (sacrifice) the two Agya portions nor the Svishtakrit.
27. At Agya oblations he should, if no special rule is given, sacrifice with the Mahavyahritis before and after (the chief ceremonies).
28. As at the wedding, thus at the tonsure (of the child's head), the initiation (of the Brahmakarin), and at the cutting of the beard.
29. At the end of the ceremony the Vamadevya is sung for the sake of averting evil. The Vamadevya is sung for the sake of averting evil.

End of the First Prapathaka.

PRAPATHAKA II

KANDIKA 1.

1. Under a propitious Nakshatra let him take a wife--
2. Who should possess the auspicious characteristics in due way.
3. If he can find no such (woman, he should take) earth-clods--

4. From an altar, a furrow, a pool, a cow-stable, a place where four roads meet, a gambling-place, a place where corpses are burnt, and from sterile soil;

5. A ninth (earth-clod) mixed of all.

6. (These he should make) equal (and should) make marks at them.

7. Taking them in his hand he should offer them to the girl, and (reciting the formula): 'Right alone is the first; right nobody oversteps; on right this earth is founded. May N.N. become this universe!'--he should pronounce her name and should say: 'Take one of these.'

8. If she takes one of the first four (clods), he should marry her,

9. And according to some (teachers) also, if (she takes) the mixed one.

10. After she has been washed with Klitaka, barley and beans, a friend should besprinkle her three times at her head, so that her whole body becomes wet, with Sura of first quality, with (the formula), 'Kama! I know thy name. Intoxication thou art by name,' &c. (Mantra-Brahmana I, 1, 2). (In the passage of the formula), 'Bring hither N.N.,' he should pronounce the husband's name. (The Mantras should have) the word Svaha at their end. With the two following verses he should wash her private parts.

11. That has to be done by (female) relatives (of the bride).

12. At the wedding wood has been put on the fire to the east of the house, on a surface besmeared (with cow-dung).

13. Then one of the people who assist at the wedding, fills a cup with 'firm' water, and having walked with the water-pot round the fire on its front side, silent, wrapped in his robe, he stations himself to the south (of the fire), facing the north

14. Another person with a goad (walks in the same way and stations himself in the same place).

15. They place roasted grain mixed with Sami leaves, to the amount of four handfuls, in a winnowing basket behind the fire,

16. And an upper mill-stone.

17. Now (the girl) whose hand he is going to seize, has been washed, (her whole body) including her head.

18. The husband should put on her a (new) garment which has not yet been washed, with the verse, 'They who spun' (Mantra-Brahmana I, 1, 5), and with (the verse), 'Put on her, dress her' (l.l. 6).

19. Leading forward (from the house to the sacred fire, the bride) who is wrapped in her robe and wears the sacrificial cord over her left shoulder, he should murmur (the verse), 'Soma gave her to the Gandharva' (MB. I, 1, 7).

20. While she, to the west of the fire, pushes forward with her foot a rush-mat or something else of that kind, veiled (with clothes), he should make her say: 'May the way which my husband goes, be open to me.'

21. If she does not murmur (these words out of shame, &c.), he should murmur (them, saying), 'To her' (instead of 'To me').

22. She should make the end of the rush-mat (Sutra 20) reach the end of the Barhis.

23. On the east end of the rush-mat she sits down to the right of the bridegroom.

24. While she touches his right shoulder with her right hand, he sacrifices six oblations of Agya with (the verse), 'May Agni go as the first,' and the following (verses) (MB. I, 1, 9-14)--
25. And (three oblations) with the Mahavyahritis, one by one;
26. A fourth with (the four Mahavyahritis) together.

**KANDIKA 2.**

1. After the sacrifice they both arise.
2. The husband passes behind her back, stations himself to the south, with his face turned to the north, and seizes the woman's joined hands.
3. (Standing) to the east (of the girl) her mother or her brother, having taken the roasted grain, should make the bride tread on the stone with the tip of her right foot.
4. The bridegroom murmurs: 'Tread on this stone' (MB. I, 2, 1).
5. Her brother filling once his joined hands with roasted grain, pours it into the bride's joined hands.
6. After (Agya) has been spread under and poured over (the fried grain), she sacrifices that in the fire without opening her joined hands, with (the verse which the bridegroom [?] recites), 'This woman says' (MB. I, 2, 2).
7. (The verses), 'The god Aryaman,' and, 'Pushan' (l.l. 3. 4) (are repeated) at the two following (oblations of fried grain).
8. After that sacrifice the husband, passing (behind her back), returns in the same way, and leads her round the fire so that their right sides are turned towards it, or a Brahmana versed in the Mantras (does the same), with (the verse), 'The maid from the fathers' (MB. I, 2, 5).
9. After she has thus been lead round, she stands as before (Sutras 1. 2), and treads (on the stone) as before (Sutra 3), and he murmurs the (Mantra) as before (Sutra 4), and (her brother) pours (the fried grain into her hands) as before (Sutra 5), and she sacrifices as before (Sutra 6).
10. In the same way three times.
11. After (she) has poured the remnants (of the fried grain) into the fire, they make (her) step forward in a north-easterly direction with (the formula), 'For sap with one step' (MB. I, 2, 6. 7).
12. She should put forward her right foot (first) and should follow with the left.
13. (The bridegroom) should say (to her), 'Do not put the left (foot) before the right.'
14. The lookers-on he should address with (the verse), 'Auspicious ornaments wears this woman' (I. 1. 8).
15. To the west of the fire the water-carrier follows (their way) and besprinkles the bridegroom on his forehead, and also the other one (i.e. the bride), with this verse (which the bridegroom murmurs), 'May (the Visve devas) anoint (or, unite)' (l.l. 9).
16. After she has been (thus) besprinkled, he puts up her joined hands with his left hand, seizes with his right hand her right hand with the thumb, her hand being turned with the palm upwards, and murmurs these six verses referring to the seizing of (a girl's) hand, 'I seize thy hand' (MB. I, 2, 10-15).
17. When (these verses) are finished, they carry her away--

**KANDIKA 3.**

1. To a convenient house of a Brahmana, which is situated in a north-easterly direction.
2. There wood has been put on the (nuptial) fire.
3. To the west of the fire a red bull's hide has been spread out, with the neck to the east and with the hair outside.
4. On that they make the woman, who has to keep silence, sit down.

5. And (there) she remains sitting until the stars appear.

6. When (somebody) has said that a star has appeared, (the husband) sacrifices six oblations of Agya with the (six verses) commencing with (the verse), 'In the junctions of the lines' (l.l. I, 3, 1-6).

7. The remnants of each oblation he should pour out over the bride's head.

8. After the sacrifice they arise, go out (of the house), and he shows her the 'firm star' (i.e. the polar-star).

9. (Repeating the formula): 'Firm art thou. May I, N.N., become firm in the house of N.N., my husband'--she should pronounce her husband's and her own name.

10. And (he shows her besides the star) Arundhati.

11. (She says): 'I (N.N.) am held fast,' &c., as above (Sutra 9).

12. He then addresses her with the verse, 'Firm is the sky' (MB. I, 3, 7).

13. After she has been addressed (thus), she respectfully calls her Guru by his Gotra name.

14. Thus she breaks her silence.

15. From that time through a period of three nights they should both avoid eating saline or pungent food, and should sleep together on the ground without having conjugal intercourse.

16. Here, they say, an Argha reception (should be offered to the young husband).

17. Some say (that this reception should be offered) when (the bridegroom and his companions) have arrived (at the house of the bride's father).

18. The first food which he eats, should be food fit for sacrifice, over which he has murmured (the verses quoted in Sutra 21).

19. Or he should prepare on the following day a mess of cooked food, of which they eat together.

20. The deities to whom it belongs, are, Agni, Pragapati, the Visve devas, and Anumati.

21. Having taken that food out (of the vessel in which it is), and having spread it out, he should touch one part of it with his hand, with (the verses), 'With the tie of food, with the jewel' (MB. I, 3, 8-10).

22. After he has eaten, and has given the rest to the wife, (they may do) what they like.

23. A cow is the sacrificial fee.

KANDIKA 4.

1. When she mounts the chariot, let him murmur the verse, 'Adorned with Kimsuka flowers, of Salmali wood' (MB. I, 3, 11).

2. On the way he should address crossways, rivers and unevennesses (of the soil), big trees, and burial grounds, with (the verse), 'May no waylayers meet us' (ibid. 12).

3. If the axle breaks, or something that is bound gets loose, or if the chariot is overturned, or if some other accident happens, they should put wood on the fire which they carry with themselves, should make oblations (of Agya) with the Vyahiritis, should procure a new piece (instead of that which has been damaged), and should besmear it with the remnants of the Agya (that has been offered), with (the verse), 'He who without binding' (Sama-veda I, 244).

4. Having sung the Vamadevya, he should mount (again).

5. When they have arrived, the Vamadevya (is sung).
6. When (the bride) has reached the house, Brahmana women of good character, whose husbands and sons are living, make her descend (from the chariot), and make her sit down on a bull's hide with (the verse which the husband recites), 'Here, ye cows, bring forth calves' (MB. I, 3, 13).

7. They should place a boy in her lap.

8. Into the joined hands of that (boy) they should throw lotus-roots (?),

9. Or fruits.

10. After she has made that boy rise, she sacrifices the eight 'firm' Agya oblations with (the formula), 'Here is steadiness' (MB. I, 3, 14).

11. When she has finished, she puts a piece of wood (on the fire) and respectfully salutes the Gurus, according to seniority, with their Gotra names. Then they may do what they like.

KANDIKA 5.

1. Now (follow) the ceremonies of the fourth day.

2. Having put wood on the fire, he four times sacrifices expiatory Agya oblations with (the formula), 'Agni! Thou art expiation' (MB. I, 4, 1) --

3. (And with the same formula), putting instead of Agni, Vayu, Kandra, and Surya;

4. A fifth oblation (with the names of the four gods) together, changing (in the Mantra the singular) into the plural.

5. The remnants of each oblation he should pour into a water-pot.

6. With that (Agya) they besmear her body, including her hair and nails, remove (that water and Agya by rubbing her), and wash her.

7. After three nights have passed, they should cohabit, according to some (teachers).

8. When she has had her monthly illness and the blood has ceased to flow, that is the time for cohabiting.

9. With his right hand he should touch her secret parts with the verse, 'May Vishnu make thy womb ready' (MB. I, 4, 6), and with that, 'Give conception, Sinivali' (l.l. 7).

10. When those two verses are finished, they cohabit.

KANDIKA 6.

1. The beginning of the third month of pregnancy is the time for the Pumsavana (i.e. the ceremony to secure the birth of a son).

2. In the morning, after she has been washed, sitting on northward-pointed Darbha grass, (all over her body) including her head, she sits down to the west of the fire on northward-pointed Darbha grass, facing the east.

3. Her husband, standing behind her, should grasp down with his right hand over her right shoulder, and should touch the uncovered place of her navel with the verse, 'The two men, Mitra and Varuna' (MB. I, 4, 8).

4. Then they may do what they like.

5. Then afterwards (the following ceremony should be performed).

6. In a north-easterly direction, having bought for three times seven barley corns or beans a Nyagrodha shoot which has fruits on both sides, which is not dry and not touched by worms, he should set that up.
7. (He buys it with the Mantras):

'If thou belongest to Soma, I buy thee for the king Soma.
'If thou belongest to Varuna, I buy thee for the king Varuna.
'If thou belongest to the Vasus, I buy thee for the Vasus.
'If thou belongest to the Rudras, I buy thee for the Rudras.
'If thou belongest to the Adityas, I buy thee for the Adityas.
'If thou belongest to the Maruts, I buy thee for the Maruts.
'If thou belongest to the Visve devas, I buy thee for the Visve devas.'

8. He should set it up with (the Mantra), 'Ye herbs, being well-minded, bestow strength on this (shoot); for it will do its work.' Then he should put grass around it, should take it, and place it in the open air.

9. Having washed a nether mill-stone, a student or a (wife) addicted (to her husband), a person who is a Brahmana by birth (only and not by learning), or a girl, pounds (that Nyagrodha shoot) without moving backward (the stone with which she pounds it).

10. In the morning, after she has been washed, sitting on northward-pointed Darbha grass, (all over her body), including her head, she lies down to the west of the fire on northward-pointed Darbha grass, with her head to the east.

11. Her husband, standing behind her, should seize (the pounded Nyagrodha shoot) with the thumb and the fourth finger of his right hand, and should insert it into her right nostril with the verse, 'A man is Agni, a man is Indra' (MB. I, 4, 9).

12. Then they should do what they like.

KANDIKA 7.

1. Now (follows) the Simantakarana (or parting of the hair), in her first pregnancy,--

2. In the fourth, or sixth, or eighth month (of her pregnancy).

3. In the morning, after she has been washed, sitting on northward-pointed Darbha grass, (all over her body), including her head, she sits down to the west of the fire on northward-pointed Darbha grass, facing the east.

4. Her husband, standing behind her, ties (to her neck) an Udumbara branch with an even number of unripe fruits on it, with (the verse), 'Rich in sap is this tree' (MB. I, 5, 1).

5. He then parts her hair upwards (i.e. beginning from the front), the first time with Darbha blades, with (the word), 'Bhuh!' the second time with (the word), 'Bhuvah!' the third time with (the word), 'Svah'!--

6. Then with (a splint of) Viratara (wood) with this verse, 'With which Aditi's' (ibid. 2);

7. Then with a full spindle, with this verse, 'I invoke Raka' (ibid. 3. 4)

8. And with a porcupine's quill that has three white spots, with (the verse), 'Which are thy blessings, O Raka' (ibid. 5).

9. (There should be prepared) a mess of boiled rice with sesamum seeds, covered with ghee; at that he should make her look.

10. Let him say to her, 'What dost thou see?' and make her answer, 'Offspring!'

11. That (food) she should eat herself.
12. Brahmanas, women should sit by her side, pronouncing auspicious words (such as), 'A mother of valiant sons! A mother of living sons! A living husband's wife!'

13. Now (follows) the sacrifice for the woman in labour.

14. When the child is appearing, he streus (Darbha grass) round the fire and sacrifices two Agya oblations with this verse, 'She who athwart' (MB. I, 5, 6), and with (the verse), 'Vipaskit has taken away' (ibid. 7).

15. 'A male he will be born, N.N. by name'--(in this passage of the last verse) he pronounces a name.

16. What that (name is), is kept secret.

17. When they announce to him that a son has been born, he should say, 'Delay still cutting off the navel-string and giving him the breast.'

18. Let him have rice and barley-grains pounded in the same way as the (Nyagrodha) shoot.

19. Seizing (that pounded substance) with the thumb and the fourth finger of his right hand, he smears it on the tongue of the boy, with the formula, 'This order' (MB. I, 5, 8).

20. In the same way the production of intelligence (is performed). He should give to eat (to the child) clarified butter.

21. Or he takes it with gold (i.e. with a golden spoon) and sacrifices it on the face of the boy with this verse, 'May Mitra and Varuna bestow intelligence on thee' (MB. I, 5, 9), and with (the verse), 'The lord of the seat, the wonderful' (Sama-veda I, 171).

22. Let him say, 'Cut off the navel-string,' and, 'Give the breast (to the child).'

23. From that time let him not touch (his wife) until ten nights have passed.

KANDIKA 8.

1. On the third (Tithi) of the third bright fortnight after his birth, in the morning the father has the child washed, including his head, and after sunset, when the evening-red has disappeared, he worships (the moon), holding up his joined hands.

2. Then the mother, having dressed the son in a clean garment, hands him, from south to north, with his face turned to the north, to the father.

3. She then passes behind his back and stations herself to the north (of her husband).

4. He then murmurs (the three verses), 'Thy heart, O thou whose hair is well parted' (MB. I, 5, 10-12), and after he has, with the words (standing at the end of verse 12), 'That this son may not come to harm (and thus be torn) from his mother'--

5. Handed him, from south to north, to his mother, they may do what they like.

6. Then in the following bright fortnights (at the time) stated above (Sutra I), the father, filling his joined hands with water and turning his face towards the moon, worships it--

7. Letting (the water) flow (out of his joined hands) once with the Yagus, 'What in the moon' (MB. I, 5, 13), and twice silently. Then they may do what they like.

8. When ten nights have elapsed after (the child's) birth, or a hundred nights, or one year, the Namadheyakarana (or giving a name to the child, is performed).

9. He who is going to perform (that ceremony--the father or a representative of the father), sits down to the west of the fire on northward-pointed Darbha grass, facing the east.
10. Then the mother, having dressed the son in a clean garment, hands him, from south to north, with his face turned to the north, to the performer (of the ceremony).

11. She then passes behind his back and sits down to the north (of him), on northward-pointed Darbha grass.

12. He then sacrifices to Pragapati, to the Tithi (of the child's birth), to the Nakshatra (of the child's birth), and to the (presiding) deity (of that Tithi and of that Nakshatra).

13. He then murmurs the Mantra, 'Who art thou? What person art thou?' (MB. I, 5, 14. 15), touching the sense-organs at (the boy's) head.

14. In (the passage of the Mantra), 'Enter upon the month, that belongs to Ahaspati (i.e. the lord of days), N.N.!' and at the end of the Mantra he should give him a name beginning with a sonant, with a semivowel in it, with a long vowel or the Visarga at the end, (and formed with) a Krit (suffix).

15. It should not contain a Taddhita (suffix).

16. (He should give a name with) an odd (number of syllables), ending in -da, to girls.

17. And after he has told the name to the mother first, they may do what they like.

18. A cow constitutes the sacrificial fee.

19. Every month (after the birth) of the boy, (or) after one year, or on the Parvan days of the year (i.e. on the last Tithi of each of the three seasons) he should sacrifice to Agni and Indra, to Heaven and Earth, and to the Visve devas.

20. Having sacrificed to the deity (of the Tithi and of the Nakshatra respectively), he should sacrifice to the Tithi and to the Nakshatra.

21. When (the father) returns from a journey, or when (the son) begins to know, 'This is my father,' or when (the son) has been initiated, (the father) should grasp with his two hands his son round the head, and should murmur, 'From limb by limb thou art produced' (MB. I, 5, 16-18).

22. With (the formula), 'With the cattle's himkara I kiss thee' (l.l. 19) he should kiss him. Then he may do what he likes.

23. In the same way (he should do) to his younger sons--

24. According to their age or in the order in which he meets them.

25. Girls he should silently kiss on their head; he should silently kiss them on their head.

KANDIKA 9.

1. Now follows the tonsure of the child's head, in the third year.

2. To the east of the house on a surface besmeared (with cow-dung) wood has been put on the fire.

3. There the following things have been placed:

4. To the south (of the fire) twenty-one Darbha blades, a brass vessel with hot water, a razor of Udumbara wood or a mirror, and a barber with a razor in his hand;

5. To the north, bull's dung and a mess of boiled rice with sesamum seeds which may be more or less cooked.

6. Let them fill vessels separately with rice and barley, with sesamum seeds and beans, and let them place (those vessels) to the east (of the fire).

7. The boiled rice with sesamum seeds (Sutra 5) and all seeds (mentioned in Sutra 6) are given to the barber.
8. Then the mother, having dressed the son in a clean garment, sits down to the west of the fire on northward-pointed Darbha grass, facing the east.

9. To the west (of her), facing the east, the person stations himself who is going to perform that (ceremony).

10. He then murmurs, fixing his thoughts on Savitri, looking at the barber, (the Mantra), 'Hither has come Savitri with his razor' (MB. I, 6. 1).

11. And fixing his thoughts on Vayu, looking at the brass vessel with warm water, (he murmurs the Mantra), 'With warm water, O Vayu, come hither' (ibid. 2).

12. Drawing water (out of that vessel) with his right hand he moistens the patch of hair on the right side (of the boy's head) with (the Mantra), 'May the waters moisten thee for life' (ibid. 3).

13. With (the Mantra), 'Vishnu's tusk art thou' (ibid. 4) he looks at the razor of Udumbara wood or at the mirror.

14. With (the Mantra), 'Herb! Protect him!' (ibid. 5) he puts seven Darbha blades, with their points turned towards (the boy's) head, into the patch of hair on the right side of his head.

15. Pressing them down with his left hand, and seizing with his right hand the razor of Udumbara wood or the mirror, he touches with it (the Darbha blades), with the (Mantra), 'Axe! Do no harm to him!' (ibid. 6).

16. With (the Mantra), 'With which Pushan has shaven Brihaspati's head' (ibid. 7), he moves forward (that razor or the mirror) three times towards the east without cutting (the hair); once with the Yagus, twice silently.

17. Then (the barber) with the razor of metal cuts the hair and throws (the cut off hair ends) on the bull's dung.

18. In the same way (after the same rites have been performed), he cuts the patch of hair on the back-side;

19. And that on the left side.

20. He should repeat (when going to cut the hair on the back-side, and then again on the left side, the rites stated above), beginning from the moistening of the hair (Sutra 12).

21. Grasping with his two hands (the boy) round his head he should murmur (the verse), 'The three-fold age of Gamadagni' (MB. I, 6, 8).

22. In the same way (the rites are performed) for a girl,

23. (But) silently.

24. The sacrifice, however, (is performed) with the Mantra.

25. Walking away from the fire in a northerly direction they have the arrangement of (the boy's) hair made according to the custom of his Gotra and of his family.

26. They throw the hair on the bull's dung (mentioned above), take it to the forest, and bury it.

27. Some throw them on a bunch (of grass or the like).

28. Then they may do what they like.

29. A cow constitutes the sacrificial fee.

KANDIKA 10.

1. In the eighth year after the conception let him initiate a Brahmana,

2. In the eleventh year after the conception a Kshatriya,
3. In the twelfth year after the conception a Vaisya.

4. Until the sixteenth year the time has not passed for a Brahma, until the twenty-second for a Kshatriya, until the twenty-fourth for a Vaisya.

5. After that (time has passed), they become patitasavitrika (i.e. they have lost their right of being taught the Savitri).

6. Let them not initiate such men, nor teach them, nor perform sacrifices for them, nor form matrimonial alliances with them.

7. On the day on which the youth is going to receive the initiation, on that day, early in the morning, they give him to eat, and have his hair arranged, and wash him, and deck him with ornaments, and put on him a (new) garment which has not yet been washed.

8. Their garments are made of linen, of hempen cloth, of cotton, or of wool (according to the caste to which the student belongs).

9. The skins (which they wear), are an antelope-skin, or the skin of a spotted deer, or a goat's skin.

10. Their girdles are made of Munga grass, of Kasa grass, of Tambala.

11. Their staffs are of Parna wood, of Bilva wood, of Asvattha wood.

12. The garment of a Brahmana is made of linen, or of hempen cloth, that of a Kshatriya, of cotton, that of a Vaisya, of wool.

13. Thereby also the other articles have been explained.

14. Or if (the proper articles prescribed) cannot be got, all (of them may be used) by (persons of) all castes.

15. To the east of the house on a surface besmeared (with cow-dung) wood has been put on the fire.

16. Having sacrificed with (the Mantras which the student recites) 'Agni! Lord of the vow' (MB. I, 6, 9-13), the teacher stations himself to the west of the fire, on northward-pointed Darbha grass, facing the east.

17. Between the fire and the teacher the student (stands), raising his joined hands, turning his face towards the teacher, on northward-pointed Darbha grass.

18. Standing on his south side a Brahmana versed in the Mantras fills (the student's) joined hands with water,

19. And afterwards (those) of the teacher.

20. Looking (at the student the teacher) murmurs (the verse), 'With him who comes to us, we have come together' (MB. I, 6, 14).

21. He causes (the student) to say, 'I have come hither to studentship' (ibid. 16).

22. In (the words), 'What is thy name' (ibid. 17), he asks after his name.

23. The teacher chooses for him a name which he is to use at respectful salutations,

24. (A name) derived from (the name of) a deity or a Nakshatra,

25. Or also of his Gotra, according to some (teachers).

26. Having let the water run out of his joined hands (over the student's hands), the teacher with his right hand seizes (the student's) right hand together with the thumb, with (the formula), 'By the impulse of the god Savitri, with the arms of the two Asvins, with Pushan's hands I seize thy hand, N.N.!' (ibid. 18).
27. He then makes him turn round from left to right with (the formula), 'Move in the sun's course after him, N.N.!' (ibid. 19).

28. Grasping down with his right hand over his right shoulder he should touch his uncovered navel with (the formula), 'Thou art the knot of all breath' (ibid. 20).

29. Raising himself (from the position implied in Sutra 28, he should touch) the place near the navel with (the formula), 'Ahura' (ibid. 21).

30. Raising himself (still more, he should touch) the place of the heart with (the formula), 'Krisana' (ibid. 22).

31. Having touched from behind with his right hand (the student's) right shoulder with (the formula), 'I give thee in charge to Pragapati, N.N.!' (ibid. 23).

32. And with his left (hand) the left (shoulder) with (the formula), 'I give thee in charge to the god Savitri, N.N.!' (ibid. 24).

33. He then directs him (to observe the duties of Brahmakarya, by the formula), 'A student art thou, N.N.!' (ibid. 25).

34. 'Put on fuel. Eat water. Do the service. Do not sleep in the day-time' (ibid. 26).

35. Having gone in a northerly direction from the fire, the teacher sits down to the east, on northward-pointed Darbha grass,

36. The student to the west, bending his right knee, turning his face towards the teacher, also on northward-pointed Darbha grass.

37. (The teacher) then ties round (the student) thrice from left to right the girdle made of Munga grass and causes him to repeat (the verse), 'Protecting us from evil word' (ibid. 27), and (the verse), 'The protectress of right' (ibid. 28).

38. Then (the student) respectfully sits down near (the teacher) with (the words), 'Recite, sir! May the reverend one recite the Savitri to me.'

39. He then recites (the Savitri, ibid. 29) to him, Pada by Pada, hemistich by hemistich, and the whole verse,

40. And the Mahavyahritis one by one, with the word Om at the end (ibid. 30).

41. And handing over to him the staff, which should be made of (the wood of) a tree, he causes him to repeat (the formula), 'O glorious one, make me glorious' (ibid. 31).

42. Then (the student) goes to beg food,

43. First of his mother, and of two other women friends, or of as many as there are in the neighbourhood.

44. He announces the alms (received) to his teacher.

45. The rest of the day he stands silently.

46. After sunset he puts a piece of wood on the fire with (the Mantra), 'To Agni I have brought a piece of wood' (ibid. 32).

47. Through a period of three nights he avoids eating pungent or saline food.

48. At the end of that (period) a mess of boiled rice-grains (is offered) to Savitri.

49. Then he may do what he likes.

50. A cow constitutes the sacrificial fee.

End of the Second Prapathaka.
1. Now (follows) the Godana ceremony (or cutting of the beard), in the sixteenth year.

2. The cutting of the hair (and the beard) has been explained by the (description of the) Kudakarana (II, 9).

3. The student has his hair (and beard) cut himself.

4. He has all the hair of his body shaven.

5. The sacrificial fee given by a Brahmana consists of an ox and a cow,

6. That given by a Kshatriya, of a pair of horses,

7. That given by a Vaisya, of a pair of sheep.

8. Or a cow (is given by persons) of all (castes).

9. A goat (is given) to the person who catches up the hair.

10. The Upanayana (connected with the Godanavrata and the other Vratas) has been declared by the Upanayana (treated of above, II, 10).

11. (The use of) a garment, however, which has not yet been washed, is not required (here),

12. Nor the adornment.

13. (One should) not initiate one who does not intend to keep the vow through one year.

14. Handing over to him (i.e. to the student) a staff, which should be made of (the wood of) a tree, he directs him (to observe the duties connected with his vow, in the following words):

15. 'Obey thy teacher, except in sinful conduct.

16. 'Avoid anger and falsehood,

17. 'Sexual intercourse,

18. 'Sleeping on high (bedsteads),

19. 'Performances of singing, dancing, &c., the use of perfumes and of collyrium,

20. 'Bathing,

21. 'Combing the head, cleansing the teeth, washing the feet,

22. 'Shaving,

23. 'Eating honey and flesh,

24. 'Mounting a chariot yoked with cattle,

25. 'Wearing shoes in the village,

26. 'Svayam-indriya-mokanam.'

27. Wearing the girdle, going the rounds for alms, carrying a staff, putting fuel (on the fire), touching water, reverentially saluting (the teacher) in the morning: these are his standing duties.

28. The Godana-vrata, the Vratika-vrata, the Aditya-vrata, the Aupanishada-vrata, the Gyaishthasamika-vrata (last) one year (each).

29. Touching water in the evening and in the morning (is prescribed) for these (Vratas).

30. The Aditya-vrata, however, some do not undergo.
31. They who undergo it, wear one garment.
32. They allow nothing to be between (themselves and) the sun, except trees and (the roofs of) houses.
33. They do not descend into water deeper than knee-deep, except on the injunction of their teacher.

**KANDIKA 2.**

1. For the Mahanamni verses (the Vrata is to be kept) twelve years,
2. (Or) nine, six, three (years).
3. These are the various possibilities.
4. Or also one year, according to some (teachers).
5. (In this case), however, the observances are enhanced.
6. (Keeping the Vrata through one year is allowed only) if (the student's) ancestors have learnt the Mahanamni verses.
7. There is also a Brahmana of the Rauruki (Sakha, in which it is said):
8. The mothers forsooth say to their sons, when they suckle them:
9. "Become men, my little sons, who endeavour to accomplish the Sakvari-vrata!"
10. During (the Vrata preparatory to the study of) these (i.e. the Mahanamni verses), touching water at the time of each Savana (is prescribed).
11. Let him not eat in the morning before he has touched water.
12. In the evening, after he has touched water, he should not eat, before he has put the piece of wood on the fire.
13. He should wear dark clothes.
14. He should eat dark food.
15. Let him be devoted to his teacher.
16. Let him make way for nobody.
17. He should be addicted to austerities.
18. He should stand in day-time.
19. He should sit at night.
20. And when it is raining, he should not retire to a covered place.
21. He should say to (the god) when he sends rain, 'The Sakvaris are water.'
22. When (the god) sends lightning, he should say to him, 'Such forsooth is the nature of the Sakvaris.'
23. When (the god) thunders, he should say to him, 'The great voice of the great (cow)!' 
24. Let him not cross a river without touching water.
25. Let him not ascend a ship.
26. If his life is in danger, however, he may ascend (a ship), after having touched water.
27. In the same way (he should touch water) having disembarked.
28. For in water the virtue of the Mahanamnis is contained.
29. If he practises these duties, (the god) Parganya will send rain according to his wish.

30. The rules about dark (clothes), standing, sitting, (making) way, and (dark) food may be considered as optional.

31. After he has kept his vow through one third (of the prescribed time, the teacher) should sing to him the (first) Stotriya verse (of the Mahanamnis).

32. In the same way the two other Stotriya verses (after two-thirds of the time and at the end of the whole time).

33. Or all (the three verses) at the end of the whole (time).

34. He should sing them to (the student) who has fasted and shuts his eyes.

35. Having filled a brass vessel with water, having thrown into it all sorts of herbs, and dipped (the student's) hands into it, the teacher should veil (the student's eyes) from left to right with a (new) garment that has not yet been washed.

36. Or he should sing (the Mahanamnis to him) immediately after he has veiled (his eyes).

37. With veiled eyes, keeping silence, he should abstain from food through a period of three nights, or through one day and one night.

38. Or he should stand in the forest till sunset (and spend the night in the village).

39. On the next morning he should put wood on the fire in the forest, should sacrifice with the Mahavyahritis, and should cause the student to look at (the following objects, viz.)

40. Fire, Agya, the sun, a Brahman, a bull, food, water, curds,

41. With (the words), 'The sky have I beheld! Light have I beheld!'

42. In that way all (the objects stated in Sutra 40) three times.

43. After the ceremony for averting evil has been performed, the student respectfully salutes the teacher.

44. Thus he has to break the silence (enjoined upon him).

45. A bull, a brass vessel, a garment, an optional gift (of a cow): this is the sacrificial fee.

46. The first time he may choose (either a bull or a brass vessel).

47. Let him provide his teacher with clothes, according to some (teachers).

48. A mess of cooked food, sacred to Indra, is prepared). Let him sacrifice of that (food) with this verse, 'To the Rik, to the Saman we sacrifice' (Sama-veda I, 369), or (with the verse), 'The lord of the seat, the wonderful' (ibid. I, 171), or with both (verses).

49. This (he should do) at (all) the Anupravakaniya ceremonies.

50. The Mantra has to be altered everywhere (so that he has to say), 'I have kept (the vow),'' I have been able.' "Thereby I have prospered,' 'I have undergone.'

51. The fee to be given after the study of the Parvans is, a goat for the Agni-Parvan, a ram for the Indra-Parvan, a cow for the Pavamana-Parvan.

52. After (the student) has returned (from the forest), he should entertain his teacher and his retinue with food,

53. And his fellow-students who have come together.

54. The way to sing the Gyseshhasamans has been explained by (the statements given with regard to) the Mahanamni-(vrata).
55. Here the following standing duties are to be observed:
56. He should not have intercourse with a Sudra woman.
57. He should not eat bird's flesh.
58. He should avoid (constantly living on) the same grain, and in the same place, and wearing one garment.
59. He should perform the rite of 'touching water' with water drawn out (of a pond, &c.).
60. From (the time of) his being directed (to observe the duties of his Vrata) he should not eat from an earthen vessel.
61. Nor drink (from such a vessel),
62. (Or rather) from (the time of) his being taught (the Gyeshthasamans, after the whole preparatory time, or after one third of that time), according to some (teachers).

KANDIKA 3.
1. On the full-moon day of Praushthapada (or) under (the Nakshatra) Hasta the Upakarana (or opening ceremony of the annual term of Veda-study, is performed).
2. After (the teacher) has sacrificed with the Vyahritis, he recites the Savitri to the students as at the Upanayana;
3. And (he chants) the Savitri with its Saman melody,
4. And (the Barhaspatya Saman, with the text), 'Soma, the king, Varuna' (Sama-veda I, 91).
5. After they have recited (the first verses) of the Khandas book, from its beginning, they may do what they like.
6. They eat fried barley-grains with (the verse), 'That which is accompanied by grains and by a karambha (i.e. curds with flour)' (Sama-veda I, 2 10).
7. They partake of curds with (the verse), 'I have praised Dadhikravan' (Sama-veda I, 358).
8. After they have sipped water, (the teacher) should cause them to repeat the first (?) verses, and to sing the first (?) Samans, of the different sections (?).
9. On the day sacred to Savitri they wait.
10. And at (the beginning of) the northerly course of the sun (they wait) one night with one day before and one day after it,
11. (Or they interrupt their study for) a period of three nights before and afterwards, according to some (teachers).
12. And both times water libations are offered to the Akaryas.
13. Some perform the Upakarana on the full-moon day of Sravana and wait (with studying) the time (from that day) till the day sacred to Savitri (Sutra 9).
14. On the full-moon day of Taisha they leave off (studying the Veda).
15. They should go out of the village in an easterly or northerly direction, should go to water which reaches higher than to their secret parts, should touch water (in the way prescribed above, I, 2), and should satiate the metres, the Rishis, and teachers (by libations of water).
16. After this second Upakarana, until the (chief) Upakarana (has been performed) again for the Vedic texts, an interruption of the study (of the Veda takes place), if clouds rise.
17. If lightning (is observed), or if it thunders, or if it is drizzling, (he shall not study) until the same time next day.
18. On the falling of a meteor, or after an earthquake, or an eclipse of the sun or of the moon (the study is interrupted until the same time next day),
19. And if a whirlwind occurs.
20. Let them not study on the Ashtaka days, and on the days of the new moon,
21. And on the days of the full moon--
22. In the three months Karttika, Phalguna, and Ashadha.
23. And (the study is interrupted) for one day and one night,
24. If a fellow-pupil has died,
25. Or the sovereign of his country;
26. Three days, if his teacher (has died);
27. One day and one night, if somebody (has died) who has reverentially approached.
28. If singing, or the sound of a musical instrument, or weeping is heard, or if it is storming, (the study of the Veda is discontinued) as long as that (reason of the interruption) lasts.
29. As regards other (cases in which the reading of the Veda should ne discontinued), the practice of the Sishtas (should be followed).
30. In the case of a prodigy an expiation (has to be performed) by the householder (or) by his wife.
31. If a spar of the roof or the middle (post of the house) breaks, or if the water-barrel bursts, let him sacrifice (Agya oblations) with the Vyahrritis.
32. If he has seen bad dreams, let him murmur this verse, 'To-day, O god Savitri' (Sama-veda I, 141).
33. Now (follows) another (expiation).
34. If he has touched a piled-up (fire-altar) or a sacrificial post, or if he has humming in his ears, or if his eye palpitates, or if the sun rises or sets while he is sleeping, or if his organs of sense have been defiled by something bad, let him sacrifice two Agya oblations with the two verses, 'May my strength return to me' (Mantra-Brahmana I, 6, 33. 34).
35. Or (let him sacrifice) two pieces of wood anointed with Agya.
36. Or let him murmur (those two verses) at light offences.

KANDIKA 4.
1. A student, after he has studied the Veda,
2. And has offered a present to his Guru (i.e. to his) teacher,
3. Should, with the permission (of his parents), take a wife,
4. One who does not belong to the same Gotra,
5. And who is not a Sapinda relation of his mother.
6. The best, however, is a 'naked' girl.
7. Now the bath (which is taken at the end of studentship, will be described).
8. To the north or the east of the teacher's house there is an enclosure.
9. There the teacher sits down, facing the north, on eastward-pointed Darbha grass;
10. Facing the east the student on northward-pointed Darbha grass.
11. The teacher should sprinkle (him) with lukewarm, scented water, which has been boiled with all kinds of herbs.

12. But as if he (i.e. the student, should do so) himself--

13. (In such a way) he is alluded to in the Mantras; (therefore the besprinkling should be done rather by the student, and not by the teacher [?]).

14. With (the verse), 'The fires which dwell in the waters' (MB. I, 7, 1) -- (the student[?]) pours his joined hands full of water (on the ground),

15. And again with (the formula), 'What is dreadful in the waters, what is cruel in the waters, what is turbulent in the waters' (ibid. 2).

16. With (the formula), 'The shining one I take here' (ibid. 3) -- he besprinkles himself.

17. And again with (the formula), 'For the sake of glory, of splendour' (ibid. 4).

18. And again with (the verse), 'By which you made the wife (pregnant?)' (ibid. 5).

19. A fourth time silently.

20. He then should rise and should worship the sun with the Mantra, 'Rising with (the Maruts) who bear shining spears' (ibid. 6-9), &c.

21. Optionally he may use the single sections of the Mantra separately (in the morning, at noon, and in the evening) as indicated in the text.

22. He should add (the formula), 'The eye art thou' (ibid. 9) after (each of the three sections of the Mantra, 6-8).

23. With the verse, 'Loosen the highest fetter, O Varuna' (ibid. 10), he takes off the girdle.

24. After he has entertained the Brahmans with food and has eaten himself, he should have his hair, his beard, the hair of his body, and his nails cut, so as to leave the lock of hair (as required by the custom of his family).

25. Having bathed and adorned himself, and having put on two garments (an under-garment and an upper-garment) which have not yet been washed, he should put a garland (on his head) with (the formula), 'Luck art thou; take delight in me' (ibid. 11).

26. The two shoes (he puts on) with (the formula), 'Leaders are you; lead me' (ibid. 12).

27. With (the formula), 'The Gandharva art thou' (ibid. 13), he takes a bamboo staff.

28. He approaches the teacher together with the assembly (of his pupils) and looks at the assembly of his teacher's (pupils) with (the words), 'Like an eye-ball may I be dear to you' (ibid. 14).

29. Sitting down near (the teacher) he touches the sense-organs at his head with (the verse), 'The she-ichneumon, covered by the lips' (ibid. 15).

30. Here the teacher should honour him with the Argha ceremony.

31. (The student then) should approach a chariot yoked with oxen, and should touch its two side-pieces or the two arms of the chariot-pole with (the verse), 'O tree, may thy limbs be strong' (ibid. 16).

32. With (the last words of that verse), 'May he who stands on thee, win what can be won' -- he mounts it.

33. Having driven (some distance) in an easterly or northerly direction, he turns round from left to right and comes back (to his teacher).

34. When he has come back, the Argha ceremony should be performed (for him by his teacher), say the Kauhaliyas.
PRAPATHAKA III

KANDIKA 5.

1. From that time he shall assume a dignified demeanour: this is in short the rule (for his behaviour).
2. Here the teachers enumerate the following (regulations).
3. Nagatalomnyopahasam ikkhet.
4. Nor (should he wish for sport) with a girl who is the only child of her mother,
5. Nor with a woman during her courses,
6. Nor with one who descends from the same Rishis.
7. Let him not eat food which has been brought by another door (than the usual),
8. Or which has been cooked twice,
9. Or which has stood over night--
10. Except such as is prepared of vegetables, flesh, barley, or flour.
11. Let him not run while it is raining.
12. Let him not take himself his shoes in his hands (when putting them on or pulling them off).
13. Let him not look into a well.
15. He should not wear a scentless wreath,
16. If it is not a wreath of gold.
17. (He should not wear a wreath) of which the expression mala (garland) has been used.
18. He should cause the people to call it srag (wreath). (Then he may wear it.)
19. He should avoid using the word bhadra ('blessed') without a reason.
20. He should say (instead of it), mandra ('lovely').
21. There are three (kinds of) Snatakas:
22. A Vidyasnataka (or a Snataka by knowledge), a Vratasnataka (or a Snataka by the completion of his vow), and a Vidyavrataasnataka (i.e. Snataka by both).
23. Of these the last ranks foremost; the two others are equal (to each other).
24. (A Snataka) should not put on a wet garment.
25. He should not wear one garment.
26. He should not praise any person (excessively).
27. He should not speak of what he has not seen, as if he had seen it,
28. Nor of what he has not heard, as if he had heard it.
29. He should give up everything that forms an impediment for his Veda-recitation.
30. He should endeavour to keep himself (pure from every defilement) like a pot of oil.
31. He should not climb a tree.
32. He should not go toward evening to another village,
33. Nor alone,
34. Nor together with Vrishalas (or Sudras).
35. He should not enter the village by a by-path.
36. And he should not walk without a companion.
37. These are the observances for those who have performed the Samavartana,
38. And what (besides) is prescribed by Sishtas.

KANDIKA 6.

1. When his cows are driven out, he should repeat (the verse), 'May (Bhava), the all-valiant one, (and Indra protect) these (cows) for me' (MB. I, 8, 1).
2. When they have come back, (he should repeat the verse), 'These which are rich in sweet' (ibid. 2).
3. If he is desirous of thriving (in his cattle), he should lick with his tongue the forehead of the firstborn calf, before it is licked by its mother, and should gulp with (the formula), 'Thou art the phlegm of the cows' (ibid. 3).
4. If he is desirous of thriving (in his cattle), he should, when the cows have calved, at night put wood on the fire in the cow-stable and should sacrifice churned curds with drops of ghee, with (the verse), 'Seizer, seize' (ibid. 4).
5. If he is desirous of thriving (in his cattle), he makes, when the cows have calved, with a sword of Udumbara wood, marks on a male and on a female calf, first on the male, then on the female, with (the Mantra), 'The world art thou, thousandfold' (ibid. 5. 6),
6. And after he has done so, he should recite (over the two calves the Mantra), 'With metal, with the butcher's knife' (ibid. 7).
7. When the rope (to which the calves are bound) is spread out, and (again) when the calves have been bound to it, he should recite over it (the verse), 'This rope, the mother of the cows' (ibid. 8).
8. Here now the following (rites) have to be performed day by day, (viz.)
9. (The rites at) the driving out (of the cows), at the coming back (of the cows), and at the setting into motion of the rope (with the calves).
10. At the cow-sacrifice (i.e. the sacrifice by which a thriving condition for the cows is obtained), boiled rice-grains with milk (are offered).
11. Let him sacrifice to Agni, Pushan, Indra, and Isvara.
12. To the bull honour is done (by adorning it, by lavish food, &c.).
13. By the cow-sacrifice also the horse-sacrifice (i.e. the sacrifice by which thriving horses are obtained) has been explained.
14. Of deities Yama and Varuna are added here (to the deities stated above) (Sutra II).
15. (After the cow-sacrifice) the cows are besprinkled with scented water; the cows are besprinkled with scented water.

KANDIKA 7.

1. Now (follows) the Sravana ceremony.
2. It has to be performed on the full-moon day (of the month Sravana).
3. Having besmeared (a surface) to the east of the house (with cow-dung), they carry forward (to that place) fire taken from the (sacred) domestic fire.
4. He besmears four spots to the four sides (of the fire),
5. Towards the (four) directions,
6. (To the extent) of more than one prakrama (i.e. step).
7. He puts a dish on the fire and fries (in that dish) one handful of barley-grains, without burning them.
8. To the west of the fire he places a mortar so that it stands firmly, and husks (the grains), separating (the husked and the unhusked grains?).
9. After he has carefully ground them to flour, and has thrown (that) into a wooden cup (kamasa), and covered it with a winnowing-basket, he puts it up (in the house).
10. Between (the besmeared surface) towards the south, and that towards the east (there should be) a passage.
11. After sunset he takes the wooden cup, (the spoon called) Darvi, and the winnowing-basket, and goes to (the fire) which has been carried forward (Sutra 3).
12. He throws the flour into the winnowing-basket and fills the wooden cup with water.
13. He takes once a quantity of flour with the Darvi spoon, pours out water on the besmeared place to the east (of the fire), and offers (there) a Bali with (the words), 'O king of Serpents, dwelling towards the east, this is thy Bali!' (MB. II, 1, 1).
14. He pours the rest of the water over (that Bali, taking care) that it does not carry away the Bali.
15. Turning round from right to left, he besprinkles the wooden cup and the Darvi spoon, warms them, and (repeats the offering of a Bali) in the same way towards the south, towards the west, and towards the north, as the Mantra (MB. II, I, 1. 2) runs, without turning away (between the single Bali-offerings).
16. After he has thrown the remnants (of flour) out of the basket into the fire, he goes to that fire which has not been carried forward.
17. To the west of that fire he touches the earth with his two hands turned downwards, and murmurs the Mantra, 'Adoration to the Earth's'—(MB. II, 1, 3).
18. In the evening boiled rice-grains with milk (are prepared).
19. Of that (milk-rice) he should make oblations with (the formulas), 'To Sravana, to Vishnu, to Agni, to Pragapati, to the Visve devas Svaha!'
20. The rest (should be performed) according to the Sthalipaka rite.
21. To the north of the fire he places a bunch of Darbha grass with roots, and murmurs the Mantra, 'Soma the king' (ibid. 4), and, 'The agreement which you have made' (ibid. 5).
22. On the following day he has flour of fried barley-grains prepared, and in a new pot, covering (it with another pot), he puts it up (in his house).
23. (Of that flour) he should silently offer Balis day by day in the evening, before the sacrifice, until the Agrahayani day.

KANDIKA 8.

1. On the full-moon day of (the month) Asvayuga, at the Prishataka ceremony, a mess of boiled rice-grains with milk, sacred to Rudra, (is prepared).
2. Of that (milk-rice) let him sacrifice, the first oblation with (the verse), 'To us, O Mitra and Varuna' (Sama-veda I, 220), the second with (the verse), 'Not in our offspring' (Rig-veda I, 114, 8),
3. And (eight Agya oblations) with the 'cow's names' (i.e. with the formulas), 'The lovely one art thou,' &c., with each (name) separately.
4. The rest (should be performed) according to the Sthalipaka rite.

5. Having carried the Prishataka around the fire, turning his right side towards (the fire), and having caused the Brahmanas to look at it (i.e. at the Prishataka), he should look at it himself with (the verse repeated by the Brahmanas and by the sacrificer), 'That bright eye, created by the gods, which rises on the east--may we see it a hundred autumns; may we live a hundred autumns!'

6. After he has entertained the Brahmanas with food and has eaten himself, (the sacrificer and his family) should tie (to their arms, necks, &c.) amulets made of lac together with all sorts of herbs, for the sake of prosperity.

7. In the evening he should feed the cows with the Prishataka, and should let the calves join them.

8. Thus (the cows) will thrive.

9. At the sacrifice of the first fruits a mess of boiled rice-grains with milk, sacred to Indra and Agni, (is prepared).

10. Having sacrificed first a Havis offering of that (milk-rice), he sacrifices over that (oblation) four Agya oblations with (the verses), 'To him who bears a hundred weapons,' &c. (MB. II, 1, 9-12).

11. The rest (should be performed) according to the Sthalipaka rite.

12. The rest of the remnants of the sacrificial food he should give to eat to all (persons present) who have received the initiation (Upanayana).

13. Having 'spread under' water once, he should cut off two portions of the boiled rice-grains.

14. Three (portions are cut off) by descendants of Bhrigu.

15. And over (these portions) water (is poured).

16. (After the food has been prepared in this way), he should swallow it without chewing it, with (the Mantra), 'From the good to the better' (ibid. 13).

17. In the same way three times.

18. Silently a fourth time.

19. After he has cut off a greater portion,

20. They may, if they like, chew that.

21. Having sipped water, they should touch their mouths, their heads, and their limbs from above downwards, with (the verse), 'This art thou' (ibid. 14).

22. In the same way (sacrifices of the first fruits are performed) of Syamaka (panicum frumentaceum) and of barley.

23. (At the sacrifice) of Syamaka (the Mantra with which the food is partaken of [comp. Sutra 16], is), 'May Agni eat as the first' (ibid. 15).

24. (At the sacrifice) of barley, 'This barley, mixed with honey' (ibid. 16).

KANDIKA 9.

1. On the Agrahayani day (or the full-moon day of the month Margasirsha) Bali-offerings (are made).

2. They have been explained by the Sravana sacrifice.

3. He does not murmur (here) the Mantra, 'Adoration to the Earth's.'

4. In the morning, after he has sacrificed the (regular) morning oblation, he should have the following (plants and branches of trees) fetched, viz. Darbha grass, a Sami (branch), Virina grass, a (Bada-
ri branch) with fruits, Apamarga, and Sirisha. He then should silently throw (a portion) of flour of fried barley into the fire, should cause the Brahmanas to pronounce auspicious wishes, and should circumambulate the house, turning his right side towards it, starting from the room for the (sacred) fire, striking the smoke (of the sacred fire) with those objects (i.e. with the plants and branches mentioned above).

5. He should throw away those objects, after he has made use of them.

6. On solid stones he places a water-barrel with the two (Samans belonging to the verse), 'Vastoshpati' (Sama-veda I, 275) and with (that) Rik (itself).


8. In the evening boiled rice-grains with milk (are prepared).

9. Of that (milk-rice) he should make an oblation with (the Mantra), 'She shone forth as the first' (MB. II, 2, 1).

10. The rest (should be performed) according to the Sthalipaka rite.

11. To the west of the fire he touches the Barhis with his two hands turned downwards, and murmurs the Vyahritis (i.e. the solemn utterances), 'In the Kshatra I establish myself' (ibid. 2. 3).

12. To the west of the fire he should have a layer spread out,

13. Of northward-pointed grass,

14. Inclined towards the north.

15. After they have spread out on that (grass) new rugs, the householder sits down (thereon) on the southern side.

16. Then without an interval the others according to their age,

17. And without an interval their wives, each with her children.

18. When they are seated, the householder touches the layer (of grass) with his two hands turned downwards, and murmurs the verse, 'Be soft to us, O Earth' (ibid. 4).

19. When he has finished that (verse), they lie down on their right sides.

20. In the same way (they lie down on their right sides) three times, turning themselves towards themselves (i.e. turning round forwards, not backwards, and thus returning to their former position?).

21. They repeat the auspicious hymns as far as they know them;

22. The complex of Samans called Arishta, according to some (teachers).

23. Having touched water, they may do whatever they like.

KANDIKA 10.

1. The Ashtaka (is a festival) sacred to the night.

2. It procures prosperity.

3. It is sacred to Agni, or to the Manes, or to Pragapati, or to the Seasons, or to the Visve devas—thus the deity (to which the Ashtaka is sacred), is investigated (by different teachers).

4. There are four Ashtakas in (the four months of) the winter;

5. These all he should endeavour to celebrate with (offerings of) meat;

6. Thus says Kautsa.
7. (There are only) three Ashtakas (in the winter), says Audgahamani,
8. And so say (also) Gautama and Varkakhandi.
9. The eighth day of the dark fortnight after the Agrahayani is called Apupashtaka (i.e. Ashtaka of the cakes).
10. Having prepared grains in the way prescribed for Sthalipakas, he cooks (those grains and prepares thus) a karu.
11. And (besides he prepares) eight cakes, without turning them over in the dish (in which he bakes them);
12. (Each) in one dish;
13. Without Mantras, according to Audgahamani;
14. Of the size of the (cakes) sacred to Tryambaka.
15. After he has baked them, he should pour (Agya) on them, should take them from the fire towards the north, and should pour (Agya) on them again.
16. In the way prescribed for Sthalipakas he cuts off (the prescribed portions) from the mess of boiled grains and from the cakes, and sacrifices with (the words), 'To the Ashtaka Svaha!'
17. The rest (should be performed) according to the Sthalipaka rite.
18. (At the second Ashtaka, on) the eighth day after the full-moon day of Taisha, a cow (is sacrificed).
19. Shortly before the time of junction (of day and night, i.e. before the morning twilight) he should place that (cow) to the east of the fire, and when (that time) has come, he should sacrifice (Agya) with (the verse), 'What, O beasts, you think' (MB. II, 2, 5).
20. And after having sacrificed, he should recite over (the cow the verse), 'May thy mother give leave to thee' (ibid. 6).
21. Let him sprinkle (the cow) with water in which barley is, with (the words), 'Agreeable to the Ashtaka I sprinkle thee.'
22. Let him carry a fire-brand round it with (the verse), 'The lord of goods, the sage (goes) round' (Sama-veda I, 30).
23. Let him give it water to drink.
24. The remainder of what it has drunk he should pour out under (the feet of) the beast with (the formula), 'Away from the gods the Havis has been taken' (MB. II, 2, 7).
25. They then walk in a northerly direction (from the fire) and kill (the cow),
26. The head of which is turned to the east, the feet to the north, if the rite is sacred to the gods,
27. The head to the south, the feet to the west, if the rite is sacred to the Manes.
28. After it has been killed, he should sacrifice (Agya) with (the verse), 'If the beast has lowed' (ibid. 8).
29. And (the sacrificer's) wife should get water and should wash all the apertures of the cow's body.
30. They lay two purifiers (i.e. grass-blades) on (the cow's body) near its navel, cut it up in the direction of its hairs, and draw the omentum out.
31. He should spit it on two pieces of wood, on one (simple) branch and on another forked branch, should besprinkle it (with water), and should roast it.
32. When it has ceased to drop, he should say, 'Hew the (cow) to pieces--
33. 'So that the blood does not stain the ground to the east of the fire.'

34. After he has roasted (the omentum), he should pour (Agya) on it, should take it from the fire towards the north, and should pour (Agya) on it again.

35. After he has cut off (the prescribed portions from) the omentum in the way prescribed for Sthalipakas, or in the way prescribed for the Svishtakrit (oblation), he sacrifices with (the words), 'To the Ashtaka Svaha!'

36. The rest (should be performed) according to the Sthalipaka rite. The rest according to the Sthalipaka rite.

End of the Third Prapathaka.

PRAPATHAKA IV

KANDIKA 1.

1. He throws the two spits into the fire;

2. That which consists of one (simple) branch, towards the east, the other one towards the west.

3. They cut off the Avadana portions from all its limbs,

4. With the exception of the left thigh and the lungs.

5. The left thigh he should keep for the Anvashtakya ceremony.

6. On the same fire he cooks one mess of rice-grains and one of meat, stirring up the one and the other separately, from left to right, with two pot-ladles.

7. After he has cooked them, he should pour (Agya) on them, should take them from the fire towards the north, and should pour (Agya) on them again.

8. Having poured the juice (of the Avadanas) into a brazen vessel,

9. And having placed the Avadanas on a layer (of grass) on which branches of the Plaksha (tree) have been spread,

10. He cuts off (the prescribed portions) from the Avadanas in the way prescribed for Sthalipakas, (and puts those portions) into (another) brazen vessel;

11. And (the portion) for the Svishtakrit oblation separately.

12. Taking of the mess of boiled rice-grains (Sutra 6) a portion of the size of a Bilva fruit, he should mix that, together with the Avadanas (Sutra 10), with the juice (Sutra 8).

13. Taking a fourfold portion of Agya he should sacrifice it with the first of the eight Rikas, 'Entering into fire, the fire' (MB. II, 2, 9-16).

14. Of the mixture (Sutra 12) he cuts off the third part and sacrifices it with the second and third (verse).

15. He places the word Svaha after the second (of those verses, i.e. after the third verse of the whole Mantra).

16. In the same way he sacrifices the other two-thirds (of that mixture, the one) with the fourth and fifth (verse), and (the other) with the sixth and seventh (verse).

17. Having cut off the rest, he should sacrifice the oblation to (Agni) Svishtakrit with the eighth (verse).

18. Even if he be very deficient in wealth, he should celebrate (the Ashtaka) with (the sacrifice of) an animal.
19. Or he should sacrifice a Sthalipaka.
20. Or he should offer food to a cow.
21. Or he should burn down brushwood in the forest and should say, 'This is my Ashtaka.'
22. But let him not neglect to do (one of these things). But let him not neglect to do (one of these things).

KANDIKA 2.
1. On the following day the Anvashtakya (ceremony is performed),
2. Or on the day which follows after that.
3. To the south-east (of the house), in the intermediate direction (between south and east), they partition off (a place with mats or the like).
4. The long-side (of that place should lie) in the same (direction).
5. They should perform (the ceremonies) turning their faces towards the same (direction).
6. (It should measure) at least four prakramas (i.e. steps).
7. (It should have) its entrance from the west.
8. In the northern part of that enclosure they make the Lakshana and carry the fire (to that place).
9. To the west of the fire he places a mortar so that it stands firmly, and husks, holding his left hand uppermost, one handful of rice-grains which he has seized with one grasp.
10. When (the rice) has been husked,
11. He should once carefully remove the husks.
12. And then he should cut off a lump of flesh from that thigh and should cut it in small pieces on a new slaughtering-bench,
13. (With the intention) that the Pindas (or lumps of food offered to the Manes) should be thoroughly mixed up with flesh.
14. On the same fire he cooks one mess of rice-grains and one of meat, stirring up the one and the other separately, from right to left, with the two pot-ladles.
15. After he has cooked them, he should pour (Agya) on them, should take them from the fire towards the south, and should not pour (Agya) on them again.
16. In the southern part of the enclosure (Sutras 3 seq.) he should have three pits dug, so that the eastern (pit is dug) first,
17. One span in length, four inches in breadth and in depth.
18. Having made the Lakshana to the east of the eastern pit, they carry the fire (to that place).
19. Having carried the fire round the pits on their west side, he should put it down on the Lakshana.
20. He strews (round the fire) one handful of Darbha grass which he has cut off in one portion.
21. And (he strews it into) the pits,
22. Beginning with the eastern (pit).
23. To the west of the pits he should have a layer spread out,
24. Of southward-pointed Kusa grass,
25. Inclined towards the south.
26. And he should put a mat on it.
27. To that (layer of grass) they fetch for him (the following sacrificial implements), one by one, from right to left:
28. The two pots in which sacrificial food has been cooked (Sutra 14), the two pot-ladles (Sutra 14), one brazen vessel, one Darvi (spoon), and water.
29. (The sacrificer's) wife places a stone on the Barhis and pounds (on that stone the fragrant substance called) Sthagara.
30. And on the same (stone) she grinds some collyrium, and anoints therewith three Darbha blades, including the interstices (between the single blades?).
31. He should also get some oil made from sesamum seeds,
32. And a piece of linen tape.
33. After he has invited an odd number of blameless Brahmanas, whose faces should be turned towards the north, to sit down on a pure spot,
34. And has given them Darbha grass (in order that they may sit down thereon),
35. He gives them (pure) water and afterwards sesamum-water, pronouncing his father's name, 'N.N.! To thee this sesamum-water, and to those who follow thee here, and to those whom thou followest. To thee Svadha!'
36. After he has touched water, (he does) the same for the other two.
37. In the same way (he gives them) perfumes.
38. The words in which he addresses (the Brahmanas) when going to sacrifice, are, 'I shall offer it into the fire.'
39. After they have replied, 'Offer it,' he should cut off (the prescribed portions) from the two messes of cooked food (Sutra 14), (and should put those portions) into the brazen vessel. He then should sacrifice, picking out (portions of the Havis) with the pot-ladle, the first (oblation) with (the words), 'Svaha to Soma Pitrimat,' the second with (the words), 'Svaha to Agni Kavyavahana' (MB. II, 3, 1. 2).

KANDIKA 3.

1. From now onwards he has to perform (the rites) wearing his sacrificial cord over his right shoulder and keeping silence.
2. With his left hand he should seize a Darbha blade and should (therewith) draw (in the middle of the three pits) a line from north to south, with (the formula), 'The Asuras have been driven away' (MB. II, 3, 3.
3. Seizing, again with his left hand, a fire-brand, he should place it on the south side of the pits with (the verse), 'They who assuming (manifold) shapes' (ibid. 4).
4. He then calls the Fathers (to his sacrifice) with (the verse), 'Come hither, ye Fathers, who have drunk Soma' (ibid. 5).
5. He then should place patra vessels of water near the pits.
6. Seizing, again with his left hand, (the first) vessel, he should pour it out from right to left on the Darbha grass in the eastern pit, pronouncing his father's name, 'N.N.! Wash thyself, and (may) those who follow thee here, and those whom thou followest, (wash themselves). To thee Svadha!'
7. After he last touched water, (he does) the same for the other two.
8. Seizing, again with his left hand, the Darvi spoon, he should cut off one-third of the mixture (of the different kinds of sacrificial food) and should put down (that Pinda), from right to left, on the Darbha grass in the eastern pit, pronouncing his father's name, 'N.N.! This Pinda is thine, and of those who follow thee here, and of those whom thou followest. To thee Svadha!' 

9. After he has touched water, (he does) the same for the other two.

10. If he does not know their names, he should put down the first Pinda with (the formula), Svadha to the Fathers dwelling on the earth,' the second with (the formula), 'Svadha to the Fathers dwelling in the air,' the third with (the formula), 'Svadha to the Fathers dwelling in heaven.'

11. After he has put down (the three Pindas), he murmurs, 'Here, O Fathers, enjoy yourselves; show your manly vigour each for his part' (MB. II, 3, 6).

12. He should turn away, (should hold his breath,) and turning back before he emits his breath, he should murmur, 'The Fathers have enjoyed themselves; they have shown their manly vigour each for his part' (ibid. 7).

13. Seizing, again with his left hand, a Darbha blade (anointed with collyrium; chap. 2, 30), he should put it down, from right to left, on the Pinda in the eastern pit, pronouncing his father's name, 'N.N.! This collyrium is thine, and is that of those who follow thee here, and of those whom thou followest. To thee Svadha!' 

14. After he has touched water, (he does) the same for the other two.

15. In the same way (he offers) the oil (to the fathers);

16. In the same way the perfume.

17. Then he performs the deprecation (in the following way):

18. On the eastern pit he lays his hands, turning the inside of the right hand upwards, with (the formula), 'Adoration to you, O Fathers, for the sake of life! Adoration to you, O Fathers, for the sake of vital breath!' (MB. II, 3, 8);

19. On the middle (pit), turning the inside of the left hand upwards, with (the formula), 'Adoration to you, O Fathers, for the sake of terror! Adoration to you, O Fathers, for the sake of sap!' (MB., loc. cit.);

20. On the last (pit), turning the inside of the right hand upwards, with (the formula), 'Adoration to you, O Fathers, for the sake of comfort! Adoration to you, O Fathers, for the sake of wrath!' (MB. II, 3, 9).

21. Then joining his hands he murmurs, 'Adoration to you, O Fathers! O Fathers! Adoration to you!' (MB., loc. cit.).

22. He looks at his house with (the words), 'Give us a house, O Fathers!' (MB. II, 3, 10).

23. He looks at the Pindas with (the words), 'May we give you an abode, O Fathers!' (MB. II, 3, 11).

24. Seizing, again with his left hand, the linen thread, he should put it down, from right to left, on the Pinda in the eastern pit, pronouncing his father's name, 'N.N.! This garment is thine, and is that of those who follow thee here, and of those whom thou followest. To thee Svadha!' (MB. II, 3, 12).

25. After he has touched water, (he does) the same for the other two.

26. Seizing, again with his left hand, the vessel of water (Sutra 5), he should sprinkle (water) round the Pindas from right to left, with (the verse), 'Bringing sap' (MB. II, 3, 13).

27. The middle Pinda (offered to the grandfather) the wife (of the sacrificer) should eat, if she is desirous of a son, with (the verse), 'Give fruit to the womb, O Fathers' (MB. II, 3, 14).
28. Or of those Brahmanas (that person) who receives the remnants (of the sacrificial food, should eat that Pinda).

29. Having besprinkled (and thus extinguished) the fire-brand (Sutra 3) with water, with (the verse), 'Gatavedas has been our messenger for what we have offered' (MB. II, 3, 15)--

30. (The sacrificer) should besprinkle the sacrificial vessels, and should have them taken back, two by two.

31. The Pindas he should throw into water,

32. Or into the fire which has been carried forward (to the east side of the pits, chap. 2, 18),

33. Or he should give them to a Brahmana to eat,

34. Or he should give them to a cow.

35. On the occasion of a lucky event (such as the birth of a son, &c.) or of a meritorious work (such as the dedication of a pond or of a garden) he should give food to an even number (of Brahmanas).

36. The rite (is performed) from left to right.

37. Barley is used instead of sesamum.

**KANDIKA 4.**

1. By (the description of) the Sthalipaka offered at the Anvashtakya ceremony the Pindapitriyagna has been declared;

2. This is a Sraddha offered on the day of the new moon.

3. Another (Sraddha) is the Anvaharya.

4. (It is performed) monthly.

5. The Havis is prepared (by one who has set up the sacred Srauta fires) in the Dakshinagni (i.e. in that of the three fires which is situated towards the south).

6. And from the same (fire the fire is taken which) is carried forward (in order to be used at the ceremonies).

7. In the domestic fire (the Havis is prepared) by one who has not set up the (Srauta) fires.

8. One pit (only is made);

9. To the south of it the fire has its place.

10. Here the laying down of the fire-brand is omitted,

11. And (the spreading out of) the layer (of grass),

12. And the anointing (of the bunches of Darbha grass), and the anointing (of the Fathers),

13. And the (offering of) perfume,

14. And the ceremony of deprecation.

15. (The ceremony performed with) the vessel of water forms the conclusion (of the Pindapitriyagna).

16. He should, however, put down one garment (for the Fathers in common).

17. On the eighth day after the full moon of Magha a Sthalipaka (is prepared).

18. He should sacrifice of that (Sthalipaka).

19. To the Ashtaka Svaha!'--with (these words) he sacrifices.
20. The rest (should be performed) according to the Sthalipaka rite.
21. Vegetables (are taken instead of meat) as ingredient to the Anvaharya(-rice).
22. At animal sacrifices offered to the Fathers let-- him sacrifice the omentum with (the verse), 'Carry the omentum, O Gatavedas, to the Fathers' (MB. II, 3, 16);
23. At (such sacrifices) offered to the gods, with (the verse), 'Gatavedas, go to the gods with the omentum' (ibid. 17).
24. If no (god to whom the sacrifice should be offered, and no Mantra with which the oblation should be made) is known, he sacrifices, assigning (his offering to the personified rite which he is performing), thus as (for instance), 'To the Ashtaka Svaha!'
25. The rest (should be performed) according to the Sthalipaka rite.
26. If a debt turns up (which he cannot pay), he should sacrifice with the middle leaf of Golakas, with (the verse), 'The debt which' (MB. II, 3, 18).
27. Now (follows) the putting into motion of the plough.
28. Under an auspicious Nakshatra he should cook a mess of sacrificial food and should sacrifice to the following deities, namely, to Indra, to the Maruts, to Parganya, to Asani, to Bhaga.
29. And he should offer (Agya) to Sita, Asa, Arada, Anagha.
30. The same deities (receive offerings) at the furrow-sacrifice, at the thrashing-floor-sacrifice, at the sowing, at the reaping of the crop, and at the putting of the crop into the barn.
31. And at mole hills he should sacrifice to the king of moles.
32. To Indrani a Sthalipaka (is prepared).
33. Of that he should make an offering with (the verse), 'The Ekashtaka, performing austerities' (MB. II, 3, 19).
34. The rest (should be performed) according to the Sthalipaka ritual. The rest according to the Sthalipaka ritual.

KANDIKA 5.
1. At (the sacrifices) for the obtainment of special wishes, which will be henceforth described,
2. And, according to some (teachers), also at (the sacrifices) described above (the following rites should be performed).
3. He should touch the earth, to the west of the fire, with his two hands turned downwards, with (the verse), 'We partake of the earth's' (MB. II, 4, 1).
4. In the night-time (he pronounces that Mantra so that it ends with the word) 'goods' (vasu), in the day-time (so that it ends) with 'wealth' (dhanam).
5. With the three verses, 'This praise' (MB. II, 4, 2-4) he should wipe along (with his hands) around (the fire).
6. Before sacrifices the Virupaksha formula (MB. II, 4, 6) (should be recited).
7. And at (ceremonies) which are connected with special wishes, the Prapada formula (MB. II, 4, 5)--(in the following way):
8. He should murmur (the Prapada formula), 'Austerities and splendour,' should perform one suppression of breath, and should, fixing his thoughts on the object (of his wish), emit his breath, when beginning the Virupaksha formula.
9. When undertaking ceremonies for the obtainment of special wishes, let him fast during three (days and) nights,
10. Or (let him omit) three meals.
11. At such ceremonies, however, as are repeated regularly, (let him do so only) before their first performance.
12. He should (simply) fast, however, before such ceremonies as are performed on sacrificial days (i.e. on the first day of the fortnight).
13. (At a ceremony) which ought to be performed immediately (after the occurrence by which it has been caused), the consecration follows after (the ceremony itself).
14. Let him recite the Prapada formula (Sutras 7. 8), sitting in the forest on Darbha grass,
15. Of which the panicles are turned towards the east, if he is desirous of holy lustre,
16. To the north, if desirous of sons and of cattle,
17. To both directions, if desirous of both.
18. One who desires that his stock of cattle may increase, should offer a sacrifice of rice and barley with (the verse), 'He who has a thousand arms, the protector of cow-keepers' (MB. II, 4, 7).
19. Having murmured the Kautoma verse (ibid. 8) over fruits of a big tree, he should give them—
20. To a person whose favour he wishes to gain.
21. One (fruit) more (than he gives to that person), an even number (of fruits), he should keep himself.
22. There are the five verses, 'Like a tree' (MB. II, 4, 9-13).
23. With these firstly a ceremony (is performed) for (obtaining property on) the earth.
24. He should fast one fortnight,
25. Or, if he is not able (to do so, he may drink) once a day rice-water,
26. In which he can see his image.
27. This observance (forms part) of (all) fortnightly observances.
28. He then should in the full-moon night plunge up to his navel into a pool which does not dry up, and should sacrifice at the end of (each of those five) verses fried grains with his mouth into the water, with the word Svaha.
29. Now (follows) another (ceremony with the same five verses).
30. With the first (verse) one who is desirous of the enjoyment (of riches), should worship the sun, within sight of (that) person rich in wealth (from whom he hopes to obtain wealth); then he will obtain wealth.
31. With the second (verse) one who desires that his stock of horses and elephants may increase, should sacrifice fried grains, while the sun has a halo.
32. With the third (verse) one who desires that his flocks may increase, (should sacrifice) sesamum seeds, while the moon (has a halo).
33. Having worshipped the sun with the fourth (verse), let him acquire wealth; then he will come back safe and wealthy.
34. Having worshipped the sun with the fifth (verse) let him return to his house. He will safely return home; he will safely return home.
KANDIKA 6.

1. Let him daily repeat (the formula), 'Bhuh!' (MB. II, 4, 14) in order to avert involuntary death.
2. (He who does so) has nothing to fear from serious diseases or from sorcery.
3. (The ceremony for) driving away misfortune (is as follows).
4. It is performed on the sacrificial day (i.e. on the first day of the fortnight).
5. (Oblations are made with the six verses), 'From the head' (MB. II, 5, 1 seq.), verse by verse.
6. The seventh (verse is), 'She who athwart' (MB. I, 5, 6).
7. (Then follow) the verses of the Vamadevya,
8. (And) the Mahavyahritis.
9. The last (verse is), 'Pragapati' (MB. II, 5, 8).
10. With the formula, 'I am glory' (MB. II, 5, 9) one who is desirous of glory should worship the sun in the forenoon, at noon, and in the afternoon,
11. Changing (the words), 'of the forenoon' (into 'of the noon,' and 'of the afternoon,' accordingly).
12. Worshipping (the sun) at the time of the morning twilight and of the evening twilight procures happiness, (both times) with (the formula), 'O sun! the ship' (MB. II, 5, 14), and (after that) in the morning with (the formula), 'When thou risest, O sun, I shall rise with thee' (ibid. 15); in the evening with (the formula), 'When thou goest to rest, O sun, I shall go to rest with thee' (ibid. 16).
13. One who desires to gain a hundred cart-loads (of gold), should keep the vow (of fasting) through one fortnight and should on the first day of a dark fortnight feed the Brahmanas with boiled milk-rice prepared of one Kamsa of rice.
14. At the evening twilight (of every day of that fortnight), having left the village in a westerly direction, and having put wood on the fire at a place where four roads meet, he should sacrifice the small grains (of that rice), turning his face towards the sun, with (the formula), 'To Bhala Svaha! To Bhala Svaha!' (ibid. 17. 18).
15. (He should repeat those rites) in the same way the two next dark fortights.
16. During the time between those dark fortights he should observe chastity till the end (of the rite).

KANDIKA 7.

1. Let him select the site for building his house--
2. On even ground, which is covered with grass, which cannot be destroyed (by inundations, &c.),
3. On which the waters flow off to the east or to the north,
4. On which plants grow which have no milky juice or thorns, and which are not acrid.
5. The earth should be white, if he is a Brahmana,
6. Red, if he is a Kshatriya,
7. Black, if he is a Vaisya.
8. (The soil should be) compact, one-coloured, not dry, not salinous, not surrounded by sandy desert, not swampy.
9. (Soil) on which Darbha grass grows, (should be chosen) by one who is desirous of holy lustre,
10. (Soil covered) with big sorts of grass, by one who is desirous of strength,
11. (Soil covered) with tender grass, by one who is desirous of cattle.

12. (The site of the house) should have the form of a brick,

13. Or it should have the form of a round island.

14. Or there should be natural holes (in the ground) in all directions.

15. On such (ground) one who is desirous of fame or strength, should build his house with its door to the east;

16. One who is desirous of children or of cattle, (should build it) with its door to the north;

17. One who is desirous of all (those things), (should build it) with its door to the south.

18. Let him not build it with its door to the west.

19. And a back-door.

20. The house-door.

21. So that (he?) may not be exposed to looks (?).

22. 'Let him avoid an Asvattha tree on the east-side (of his house), and a Plaksha on the south-side, a Nyagrodha on the west-side, and on the north-side an Udumbara.

23. 'One should say that an Asvattha brings (to the house) danger from fire; one should say that a Plaksha tree brings early death (to the inhabitants of the house), that a Nyagrodha brings oppression through (hostile) arms, that an Udumbara brings diseases of the eye.

24. 'The Asvattha is sacred to the sun, the Plaksha to Yama, the Nyagrodha is the tree that belongs to Varuna, the Udumbara, to Pragapati.'

25. He should place those (trees) in another place than their proper one,

26. And should sacrifice to those same deities.

27. Let him put wood on the fire in the middle of the house, and sacrifice a black cow,

28. Or a white goat,

29. (The one or the other) together with milk-rice.

30. Or (only) milk-rice.

31. Having mingled together the fat (of the animal), Agya, its flesh, and the milk-rice,

32. He should take eight portions (of that mixture) and should sacrifice (the following eight oblations):

33. The first (verse, accompanying the first oblation), is, 'Vastoshpati!' (MB. II, 6, 1).

34. (Then follow) the (three) verses of the Vamadevya,

35. (And the three) Mahavyahritis.

36. The last (oblation is offered with the formula), 'To Pragapati (svaha).'

37. After he has sacrificed, he should offer ten Balis,

38. In the different directions (of the horizon), from left to right,

39. And in the intermediate points,

40. In due order, without a transposition.

41. (He should offer a Bali) in the east with (the formula), '(Adoration) to Indra!' in the intermediate direction--'To Vayu!' in the south--'To Yama!' in the intermediate direction--'(Svadha) to the Fa-
thers!' in the west--'(Adoration) to Varuna!' in the intermediate direction--'To Maharaga!' in the north--'To Soma!' in the intermediate direction--'To Mahendra!' downwards-- 'To Vasuki!' upwards, in the sky (i.e. throwing the Bali into the air), with (the formula), 'Adoration to Brahm!' 

42. To the east, upwards, and downwards this should be done constantly, day by day.

43. (The whole ceremony is repeated) every year or at the two sacrifices of the first fruits.

**KANDIKA 8.**

1. At the Sravana and Agrahayani sacrifices he should leave a remainder of fried grains.

2. Having gone out of the village in an easterly or in a northerly direction, and having put wood on the fire at a place where four roads meet, he should sacrifice (those fried grains) with his joined hands, with the single (verses of the text), 'Hearken, Raka!' (MB. II, 6, 2-5).

3. Walking eastward (he should), looking upwards, (offer a Bali) to the hosts of divine beings, with (the formula), 'Be a giver of wealth' (ibid. 6);

4. (Walking?) towards the side, (he should offer a Bali) to the hosts of other beings, looking downwards.

5. Returning (to the fire) without looking back, he should, together with the persons belonging to his family, as far as they have been initiated (by the Upanayana), eat the fried grains.

6. (This ceremony) procures happiness.

7. (With the two formulas), 'Obeying the will' and 'Sankha' (MB. II, 6. 7. 8), he should sacrifice two oblations of rice and of barley separately,

8. With reference to a person whose favour he wishes to gain.

9. This is done daily.

10. With the Ekaksharya verse (MB. II. 6, 9) two rites (are performed) which are connected with the observance (of fasting) for a fortnight.

11. One who is desirous of long life, should sacrifice (with that verse), in the night of the full moon, one hundred pegs of Khadira wood;

12. Of iron, if he desires that (his enemies) may be killed.

13. Now another ceremony (performed with the same verse).

14. Having gone out of the village in an easterly or in a northerly direction, he should at a place where four roads meet, or on a mountain, set an elevated surface, consisting of the dung of beasts of the forest, on fire, should sweep the coals away, and should make an oblation of butter (on that surface) with his mouth, repeating that Mantra in his mind.

15. If (that oblation of butter) catches fire, twelve villages (will be his).

16. If smoke rises, at least three.

17. They call this ceremony one which is not in vain.

18. One who desires that his means of livelihood may not be exhausted, should sacrifice green cow-dung in the evening and in the morning.

19. Of articles which he has bought, he should, after having fasted three (days and) nights, make an oblation with the formula, 'Here this Visvakarman' (MB. II. 6, 10).

20. Of a garment he should offer some threads (with that formula),

21. Of a cow some hairs (of its tail);
22. In the same way (he should offer some part) of other articles which he has bought.
23. The sacrifice of a full oblation (with the verse, 'A full oblation I sacrifice,' MB. II, 6, 11) should be performed on the sacrificial day (i.e. on the first day of the fortnight),
24. And (on such a day let him sacrifice) with (the formula), 'Indramavadat (?)' (MB. II, 6, 12).
25. One who is desirous of glory, (should offer) the first (oblation); one who is desirous of companions, the second.

**KANDIKA 9.**

1. One who desires to become a ruler among men should fast through a period of eight nights.
2. Then he should provide a Sruva spoon, a cup (for water), and fuel, of Udumbara wood,
3. Should go out of the village in an easterly or in a northerly direction, should put wood on the fire at a place where four roads meet,
4. And should sacrifice Agya, turning his face towards the sun, with (the formulas), 'Food indeed is the only thing that is pervaded by the metres,' and, 'Bliss indeed' (MB. II, 6, 13. 14);
5. A third (oblation) in the village with (the formula), 'The food's essence is ghee' (ibid. 15).
6. One who is desirous of cattle, (should offer this oblation) in a cow-stable.
7. If (the cow-stable) is damaged by fire (?), (he should offer) a monk's robe.
8. On a dangerous road let him make knots in the skirts of the garments (of himself and of his companions),
9. Approaching those (of the travellers) who wear garments (with skirts).
10. (Let him do so with the three formulas, MB. II, 6, 13-15) with the word Svaha at the end of each.
11. This will bring a prosperous journey (to himself) and to his companions. [Or: (He should do the same with the garments) of his companions. This will bring a prosperous journey.]
12. One who desires to gain a thousand cart-loads (of gold), should sacrifice one thousand oblations of flour of fried grains.
13. One who is desirous of cattle, should sacrifice one thousand oblations of the excrements of a male and a female calf;
14. Of a male and a female sheep, if he is desirous of flocks.
15. One who desires that his means of livelihood may not be exhausted, should sacrifice in the evening and in the morning the fallings-off of rice-grains, with (the formulas), 'To Hunger Svaha!' 'To Hunger and Thirst Svaha!' (MB. II, 6, 16. 17).
16. If somebody has been bitten by a venomous animal, he should murmur (the verse), 'Do not fear, thou wilt not die' (MB. II, 6, 18), and should besprinkle him with water.
17. With (the formula), 'Strong one! Protect' (MB. II, 6, 19), a Snataka, when lying down (to sleep), should lay down his bamboo staff near (his bed).
18. This will bring him luck.
19. (The verses), 'Thy worm is killed by Atri' (MB. II, 7, 1-4), he should murmur, besprinkling a place where he has a worm with water.
20. If he intends to do this for cattle, he should fetch in the afternoon an earth-clod taken out of a furrow, and should put it down in the open air.
21. In the morning he should strew the dust of it round (the place attacked by worms), and should murmur (the same texts).

**KANDIKA. 10.**

1. To the north of the place (in which the Arghya reception will be offered to a guest), they should bind a cow (to a post or the like), and should (reverentially) approach it with (the verse), 'Arhana putra vasa' (MB. II, 8, 1).

2. (The guest to whom the Arghya reception is going to be offered) should come forward murmuring, 'Here I tread on this Padya Virag for the sake of the enjoyment of food' (ibid. 2).

3. (He should do so) where they are going to perform the Arghya ceremony for him,

4. Or when they perform it.

5. Let them announce three times (to the guest) separately (each of the following things which are brought to him): a bed (of grass to sit down on), water for washing the feet, the Argha water, water for sipping, and the Madhuparka (i.e. a mixture of ghee, curds, and honey).

6. Let him spread out the bed (of grass, so that the points of the grass are) turned to the north, with (the verse), 'The herbs which' (MB. II, 8, 3), and let him sit down thereon;

7. If there are two (beds of grass), with the two (verses) separately (MB. II, 8, 3. 4);

8. On the second (he treads) with the feet.

9. Let him look at the water (with which he is to wash his feet), with (the formula), 'From which side I see the goddesses' (ibid. 5).

10. Let him wash his left foot with (the formula), 'The left foot I wash;' let him wash his right foot with (the formula), 'The right foot I wash' (MB. II, 8, 6. 7);

11. Both with the rest (of the Mantra, i.e. with the formula), 'First the one, then the other' (II, 8, 8).

12. Let him accept the Arghya water with (the formula), 'Thou art the queen of food' (ibid. 9).

13. The water (offered to him) for sipping he should sip with (the formula), 'Glory art thou' (ibid. 10).

14. The Madhuparka he should accept with (the formula), 'The glory's glory art thou' (ibid. 11).

15. Let him drink (of it) three times with (the formula which he repeats thrice), 'The glory's food art thou; the might's food art thou; the bliss's food art thou; bestow bliss on me' (MB. II, 8, 12);

16. Silently a fourth time.

17. Having drunk more of it, he should give the remainder to a Brahmana.

18. After he has sipped water, the barber should thrice say to him, 'A cow!'

19. He should reply, 'Let loose the cow from the fetter of Varuna; bind (with it) him who hates me. Kill him and (the enemy) of N.N., (the enemies) of both (myself and N.N.). Deliver the cow; let it eat grass, let it drink water' (MB. II, 8, 13).

20. (And after the cow has been set at liberty), let him address it with (the verse), 'The mother of the Rudras' (MB. II, 8, 14).

21. Thus if it is no sacrifice (at which the Arghya reception is offered),

22. (He should say), 'Make it (ready),' if it is a sacrifice.

23. There are six persons to whom the Arghya reception is due, (namely),

24. A teacher, an officiating priest, a Snataka, a king, the father-in-law, a friend coming as a guest.
INTRODUCTORY NOTE TO THE GRIHYA-SUTRA OF HIRANYAKESIN.

AFTER the excellent remarks of Professor Buhler on the position of Hiranyakesin among the Sutra authors of the Black Yagur-veda (Sacred Books, vol. ii, p. xxiii seq.), I can here content myself with shortly indicating the materials on which my translation of this Grihya-sutra, which was unpublished when I began to translate it, is based. For the first half of the work I could avail myself, in the first place, of the text, together with the commentary of Matridatta, which the late Dr. Schoenberg of Vienna had prepared for publication, and which was based on a number of MSS collated by him. It is my melancholy duty gratefully to acknowledge here the kindness with which that prematurely deceased young scholar has placed at my disposal the materials he had collected, and the results of his labour which he continued till the last days of his life. For the second half of the Sutra his death deprived me of this important assistance; here then Professors Kielhorn of Gottingen and Buhler of Vienna have been kind enough to enable me to finish the task of this translation, by lending me two MSS. of the text and two MSS. of Matridatta's commentary which they possess.

Finally, Dr. J. Kirste of Vienna very kindly sent me the proof-sheets of his valuable edition before it was published. With the aid of these my translation has been revised.

PRASNA I

PATALA 1, SECTION 1.

1. We shall explain the Upanayana (i.e. the initiation of the student).
2. Let him initiate a Brahmana at the age of seven years,
3. A Raganya, of eleven, a Vaisya, of twelve.
4. A Brahmana in the spring, a Raganya in the summer, a Vaisya in the autumn.
5. In the time of the increasing moon, under an auspicious constellation, preferably (under a constellation) the name of which is masculine,
6. He should serve food to an even number of Brahmanas and should cause them to say, 'An auspicious day! Hail! Good luck!'--
7. (Then he) should have the boy satiated, should have his hair shaven, and after (the boy) has bathed and has been decked with ornaments--
8. He should dress him in a (new) garment which has not yet been washed.
9. In a place inclined towards the east, (or) inclined towards the north, (or) inclined towards north-east, or in an even (place), he raises (the surface on which he intends to sacrifice), sprinkles it with water,
10. Kindles fire by attrition, or fetches common (worldly) fire, puts the fire down, and puts wood on the fire.
11. He strews eastward-pointed Darbha grass round the fire;
12. Or (the grass which is strewn) to the west and to the east (of the fire), may be northward-pointed.

13. He (arranges the Darbha blades so as to) lay the southern (blades) uppermost, the northern ones below, if their points are turned (partly) towards the east and (partly) towards the north.

14. Having strewn Darbha grass, to the south of the fire, in the place destined for the Brahman,

15. Having with the two (verses), 'I take (the fire) to myself,' and, 'The fire which (has entered)''--taken possession of the fire,

16. And having, to the north of the fire, spread out Darbha grass, he prepares the (following) objects, according as they are required (for the ceremony which he is going to perform):

17. A stone, a (new) garment which has not yet been washed, a skin (of an antelope, or a spotted deer, &c.), a threefold-twisted girdle of Munga grass if he is a Brahmana (who shall be initiated), a bowstring for a Raganya, a woollen thread for a Vaisya, a staff of Bilva or of Palasa wood for a Brahmana, of Nyagrodha wood for a Raganya, of Udumbara wood for a Vaisya.

18. He binds together the fuel, twenty-one pieces of wood, or as many as there are oblations to be made.

19. Together with that fuel he ties up the (three) branches of wood which are to be laid round the fire, (which should have the shape of) pegs.

20. (He gets ready, besides, the spoon called) Darvi, a bunch of grass, the Agya pot, the pot for the Pranita water, and whatever (else) is required;

21. All (those objects) together, or (one after the other) as it happens.

22. At that time the Brahman suspends the sacrificial cord over his left shoulder, sips water, passes by the fire, on its west side, to the south side, throws away a grass blade from the Brahman's seat, touches water, and sits down with his face turned towards the fire.

23. He takes as 'purifiers' two straight Darbha blades with unbroken points of one span's length, cuts them off with something else than his nail, wipes them with water, pours water into a vessel over which he has laid the purifiers, fills (that vessel) up to near the brim, purifies (the water) three times with the two Darbha strainers, holding their points to the north, places (the water) on Darbha grass on the north side of the fire, and covers it with Darbha grass.

24. Having consecrated the Prokshani water by means of the purifiers as before, having placed the vessels upright, and having untied the fuel, he sprinkles (the sacrificial vessels) three times with the whole (Prokshani water).

25. Having warmed the Darvi spoon (over the fire), having wiped it, and warmed it again, he puts it down.

26. Having besprinkled (with water) the Darbha grass with which the fuel was tied together, he throws it into the fire.

27. He melts the Agya, pours the Agya into the Agya pot over which he has laid the purifiers, takes some coals (from the fire) towards the north, puts (the Agya) on these (coals), throws light (on the Agya by means of burning Darbha blades), throws two young Darbha shoots into it, moves a fire-brand round it three times, takes it (from the coals) towards the north, pushes the coals back (into the fire), purifies the Agya three times with the two purifiers, holding their points towards the north, (drawing them through the Agya from west to east and) taking them back (to the west each time), throws the two purifiers into the fire.
PATALA 1, SECTION 2.

1. And lays the (three) pegs round (the fire).

2. On the west side (of the fire) he places the middle (peg), with its broad end to the north.

3. On the south side (of the fire the second peg), so that it touches the middle one, with its broad end to the east.

4. On the north side (of the fire the third peg), so that it touches the middle one, with its broad end to the east.

5. To the west of the fire (the teacher who is going to initiate the student), sits down with his face turned towards the east.

6. To the south (of the teacher) the boy, wearing the sacrificial cord over his left shoulder, having sipped water, sits down and touches (the teacher).

7. Then (the teacher) sprinkles water round the fire (in the following way):

8. On the south side (of the fire he sprinkles water) from west to east with (the words), 'Aditi! Give thy consent!'--

9. On the west side, from south to north, with (the words), 'Anumati! Give thy consent!' On the north side, from west to east, with (the words), 'Sarasvati! Give thy consent!'--

10. On all sides, so as to keep his right side turned towards (the fire), with (the Mantra), 'God Savi-tri! Give thy impulse!' (Taitt. Samh. I, 7, 7, 1).

11. Having (thus) sprinkled (water) round (the fire), and having anointed the fuel (with Agya), he puts it on (the fire) with (the Mantra), 'This fuel is thy self, Gatavedas! Thereby thou shalt be inflamed and shalt grow. Inflame us and make us grow; through offspring, cattle, holy lustre, and through the enjoyment of food make us increase. Svaha!'

12. He then sacrifices with the (spoon called) Darvi (the following oblations):

13. Approaching the Darvi (to the fire) by the northerly junction of the pegs (laid round the fire), and fixing his mind on (the formula), 'To Pragapati, to Manu svaha!' (without pronouncing that Mantra), he sacrifices a straight, long, uninterrupted (stream of Agya), directed towards the south-east.

14. Approaching the Darvi (to the fire) by the southern junction of the pegs (laid round the fire), (he sacrifices) a straight (stream of Agya), directed towards the northeast, with (the Mantra which he pronounces), 'To Indra svaha!'

15. Having (thus) poured out the two Aghara oblations, he sacrifices the two Agyabhagas,

16. With (the words), 'To Agni svaha!' over the easterly part of the northerly part (of the fire); with (the words), 'To Soma svaha!' over the easterly part of the southerly part (of the fire).

17. Between them he sacrifices the other (oblations).

18. (He makes four oblations with the following Mantras): 'Thou whom we have set to work, Gatavedas! carry forward (our offerings). Agni! Perceive this work (i.e. the sacrifice), as it is performed (by us). Thou art a healer, a creator of medicine. Through thee may we obtain cows, horses, and men. Svaha!'

'Thou who liest down athwart, thinking, "It is I who keep (all things) asunder:" to thee who art propitious (to me), I sacrifice this stream of ghee in the fire. Svaha!

'To the propitious goddess svaha!

'To the accomplishing goddess svaha!'
PATALA 1, SECTION 3.

1. This is the rite for all Darvi-sacrifices.

2. At the end of the Mantras constantly the word Svaha (is pronounced).

3. (Oblations) for which no Mantras are prescribed (are made merely with the words), 'To such and such (a deity) svaha!'--according to the deity (to whom the oblation is made).

4. He sacrifices with the Vyahritis, 'Bhuh! Bhuvah! Suvah!'--with the single (three Vyahritis) and with (the three) together.

5. (The Mantras for the two chief oblations are), the (verse), 'Life-giving, Agni!' (Taitt. Brahmana I, 2, 1, 11), (and),

'Oblations' for which no Mantras are prescribed (are made merely with the words), 'To such and such (a deity) svaha!'--according to the deity (to whom the oblation is made).

6. He sacrifices with the Vyahritis, 'Bhuh! Bhuvah! Suvah!'--with the single (three Vyahritis) and with (the three) together.

7. (Oblations) for which no Mantras are prescribed (are made merely with the words), 'To such and such (a deity) svaha!'--according to the deity (to whom the oblation is made).

8. Here some add as subordinate oblations, before the Svishtakrit, the Gaya, Abhyatana, and Rashtrabhrit (oblations).

9. The Gaya (oblations) he sacrifices with (the thirteen Mantras), 'Thought, svaha! Thinking, svaha!'--or, 'To thought svaha! To thinking svaha!' (&c.);

10. The Abhyatana (oblations) with (the eighteen Mantras), 'Agni is the lord of beings; may he protect me' (&c.);

11. The Rashtrabhrit (oblations he sacrifices) with (the twelve Mantras), 'The champion of truth, he whose law is truth.' After having quickly repeated (each) section, he sacrifices the first oblation with (the words), 'To him svaha!' the second (oblation) with (the words), 'To them svaha!'
PATALA 1, SECTION 4.

1. Makes the boy tread on (that stone) with his right foot, with (the verse), 'Tread on this stone; like a stone be firm. Destroy those who seek to do thee harm; overcome thy enemies.'

2. After (the boy) has taken off his old (garment), (the teacher) makes him put on a (new) garment that has not yet been washed, with (the verses),

'The goddesses who spun, who wove, who spread out, and who drew out the skirts on both sides, may those goddesses clothe thee with long life. Blessed with life put on this garment.

'Dress him; through (this) garment make him reach a hundred (years) of age; extend his life. Brihaspati has given this garment to king Soma that he may put it on.

'Mayst thou live to old age; put on the garment! Be a protector of the human tribes against imprecation. Live a hundred years, full of vigour; clothe thyself in the increase of wealth.'

3. Having (thus) made (the boy) put on (the new garment, the teacher) recites over him (the verse),

'Thou hast put on this garment for the sake of welfare; thou hast become a protector of thy friends against imprecation. Live a hundred long years; a noble man, blessed with life, mayst thou distribute wealth.'

4. He then winds the girdle three times from left to right round (the boy, so that it covers) his navel. (He does so only) twice, according to some (teachers). (It is done) with (the verse),

'Here she has come to us who drives away sin, purifying our guard and our protection, bringing us strength by (the power of) inhalation and exhalation, the sister of the gods, this blessed girdle.'

5. On the north side of the navel he makes a threefold knot (in the girdle) and draws that to the south side of the navel.

6. He then arranges for him the skin (of an antelope, &c., see Sutra 7) as an outer garment, with (the Mantras),

'The firm, strong eye of Mitra, glorious splendour, powerful and flaming, a chaste, mobile vesture, this skin put on, a valiant (man), N.N.!

'May Aditi tuck up thy garment, that thou mayst study the Veda, for the sake of insight and belief and of not forgetting what thou hast learnt, for the sake of holiness and of holy lustre!'

7. The skin of a black antelope (is worn) by a Brahmana, the skin of a spotted deer by a Raganya, the skin of a he-goat by a Vaisya.

8. He then gives him in charge (to the gods), a Brahmana with (the verse), 'We give this (boy) in charge, O Indra, to Brahman, for the sake of great learning. May he (Brahman?) lead him to old age, and may he (the boy) long watch over learning.'

A Raganya (he gives in charge to the gods) with (the verse), 'We give this boy in charge, O Indra, to Brahman, for the sake of great royalty. May he lead him to old age, and may he long watch over royalty.'

A Vaisya (he gives in charge) with (the verse), 'We give this boy in charge, O Indra, to Brahman, for the sake of great wealth. May he lead him to old age, and may he long watch over wealth.'

9. (The teacher) makes him sit down to the west of the fire, facing the north, and makes him eat the remnants of the sacrificial food, with these (Mantras), 'On thee may wisdom, on thee may offspring' (Taitt. Aranyaka, Andhra redaction, X, 44),--altering (the text of the Mantras).

10. Some make (the student) eat 'sprinkled butter.'
11. (The teacher) looks at (the student) while he is eating, with the two verses, 'At every pursuit we invoke strong (Indra)' (Taitt. Samh. IV, 1, 2, 1), (and), 'Him, Agni, lead to long life and splendour' (Taitt. Samh. II, 3, 10, 3).

12. Some make (the boy) eat (that food with these two verses).

13. After (the boy) has sipped water, (the teacher) causes him to touch (water) and recites over him (the verse), 'A hundred autumns are before us, O gods, before ye have made our bodies decay, before (our) sons have become fathers; do not destroy us before we have reached (our due) age.'

End of the First Patala.

PATALA 2, SECTION 5.

1. 'To him who comes (to us), we have come. Drive ye away death! May we walk with him safely; may he walk here in bliss; (may he) walk in bliss until (he returns) to his house'--this (verse the teacher repeats) while (the boy) walks round the fire so as to keep his right side turned towards it.

2. (The teacher) then causes him to say, 'I have come hither to be a student. Initiate me! I will be a student, impelled by the god Savitri.'

3. (The teacher then) asks him:

4. 'What is thy name?'

5. He says, 'N.N!'--what his name is.

6. (The teacher says), 'Happily, god Savitri, may I attain the goal with this N.N.'--here he pronounces (the student's) two names.

7. With (the verse), 'For bliss may the goddesses afford us their protection; may the waters afford drink to us. With bliss and happiness may they overflow us'--both wipe themselves off.

8. Then (the teacher) touches with his right hand (the boy's) right shoulder, and with his left (hand) his left (shoulder), and draws (the boy's) right arm towards himself with the Vyahritis, the Savitri verse, and with (the formula), 'By the impulse of the god Savitri, with the arms of the two Asvins, with Pushan's hands I initiate thee, N.N.!'--

9. He then seizes with his right hand (the boy's) right hand together with the thumb, with (the words), 'Agni has seized thy hand; Soma has seized thy hand; Savitri has seized thy hand; Sarasvati has seized thy hand; Pushan has seized thy hand; Brihaspati has seized thy hand; Mitra has seized thy hand; Varuna has seized thy hand; Tvashtri has seized thy hand; Dhatri has seized thy hand; Vishnu has seized thy hand; Pragapati has seized thy hand.'

10. 'May Savitri protect thee. Mitra art thou by rights; Agni is thy teacher. 'By the impulse of the god Savitri become Brihaspati's pupil. Eat water. Put on fuel. Do the service. Do not sleep in the day-time'--thus (the teacher) instructs him.

11. Then (the teacher) gradually moves his right hand down over (the boy's) right shoulder and touches the place of his heart with (the formulas), 'Thy heart shall dwell in my heart; my mind thou shalt follow with thy mind; in my word thou shalt rejoice with all thy heart; may Brihaspati join thee to me!'

12. 'To me alone thou shalt adhere. In me thy thoughts shall dwell. Upon me thy veneration shall be bent. When I speak, thou shalt be silent.'

13. With (the words), 'Thou art the knot of all breath; do not loosen thyself'--(he touches) the place of his navel.

14. After (the teacher) has recited over him (the formula),
'Bhuh! Bhuhah! Suvah! By offspring may I become rich in offspring! By valiant sons, rich in valiant sons! By splendour, rich in splendour! By wealth, rich in wealth! By wisdom, rich in wisdom! By pupils, rich in holy lustre!'

And (again the formulas),

'Bhuh! I place thee in the Rikas, in Agni, on the earth, in voice, in the Brahman, N.N.!

'Bhuvah! I place thee in the Yagus, in Vayu, in the air, in breath, in the Brahman, N.N.!

'Suvah! I place thee in the Samans, in Surya, in heaven, in the eye, in the Brahman, N.N.!

'May I be beloved (?) and dear to thee, N.N.!

May I be dear to thee, the fire (?), N.N.! Let us dwell here! Let us dwell in breath and life! Dwell in breath and life, N.N.!'--

14. He then seizes with his right hand (the boy's) right hand together with the thumb, with the five sections, 'Agni is long-lived.'

15. 'May (Agni) bestow on thee long life everywhere' (Taitt. Samh. I, 3, 14, 4)--

**PATALA 2, SECTION 6.**

1. (This verse the teacher) murmurs in (the boy's) right ear;

2. (The verse), 'Life-giving, Agni' (Taitt. Samh. I, 3, 14, 4) in his left ear.

3. Both times he adds (to the verses quoted in the last Sutras the formula), 'Stand fast in Agni and on the earth, in Vayu and in the air, in Surya and in heaven. The bliss in which Agni, Vayu, the sun, the moon, and the waters go their way, in that bliss go thy way, N.N.! Thou hast become the pupil of breath, N.N.!

4. Approaching his mouth to (the boy's) mouth he murmurs, 'Intelligence may Indra give thee, intelligence the goddess Sarasvati. Intelligence may the two Asvins, wreathed with lotus, bestow on thee.'

5. He then gives (the boy) in charge (to the gods and demons, with the formulas), 'To Kashaka (?) I give thee in charge. To Antaka I give thee in charge. To Aghora ("the not frightful one") I give thee in charge. To Disease . . . to Yama . . . to Makha . . . to Vasini ("the ruling goddess") . . . to the earth together with Vaisvanara . . . to the waters . . . to the herbs . . . to the trees . . . to Heaven and Earth . . . to welfare . . . to holy lustre . . . to the Visve devas . . . to all beings . . . to all deities I give thee in charge.'

6. He now teaches him the Savitri, if he has (already) been initiated before.

7. If he has not been initiated (before, he teaches him the Savitri) after three days have elapsed.

8. (He does so) immediately, says Pushkarasadi.

9. Having placed to the west of the fire a bunch of grass with its points directed towards the north, (the teacher) sits down thereon, facing the east, with (the formula), 'A giver of royal power art thou, a teacher's seat: May I not withdraw from thee.'

10. The boy raises his joined hands towards the sun, embraces (the feet of) his teacher, sits down to the south (of the teacher), addresses (him), 'Recite, sir!' and then says, 'Recite the Savitri, sir!'

11. Having recited over (the boy the verse), 'We call thee, the lord of the hosts' (Taitt. Samh. II, 3, 14, 3), he then recites (the Savitri) to him, firstly Pada by Pada, then hemistich by hemistich, and then the whole verse (in the following way),

'Bhus! Tat Savitur varenymam (That adorable splendour)---
'Bhuvo! Bhargo devasya dhimahi (of the divine Savitri may we obtain)--
'Suvar! Dhiyo yo nah prakodayat (who should rouse our prayers).--
'Bhur bhuvah! Tat Savitur varenyam bhargo devasya dhimahi--
'Suvar! Dhiyo yo nah prakodayat.--
'Bhur bhuvah suvas! Tat Savitur . . . prakodayat.'

PATALA 2, SECTION 7.

1. He then causes (the student) to put on the fire seven pieces of fresh Palasa wood, with unbroken tops, of one span's length, which have been anointed with ghee.

2. One (of these pieces of wood he puts on the fire) with (the Mantra), 'To Agni I have brought a piece of wood, to the great Gatavedas. As thou art inflamed, Agni, through that piece of wood, thus inflame me through wisdom, insight, offspring, cattle, holy lustre, and through the enjoyment of food. Svaha!'--

3. (Then he puts on the fire) two (pieces of wood with the same Mantra, using the dual instead of the singular), 'To Agni (I have brought) two pieces of wood;'

4. (Then) four (pieces of wood, using the plural), 'To Agni (I have brought) pieces of wood.'

5. He then sprinkles (water) round (the fire) as above.

6. 'Thou hast given thy consent;' 'Thou hast given thy impulse'--thus he changes the end of each Mantra.

7. He then worships the (following) deities (with the following Mantras),

8. Agni with (the words), 'Agni, lord of the vow, I shall keep the vow;'

9. Vayu with (the words), 'Vayu, lord of the vow, (&c.);'

10. Aditya (the sun) with (the words), 'Aditya, lord of the vow, (&c.);'

11. The lord of the vows with (the words), 'Lord of the vows, ruling over the vows (&c.).'

12. He then gives an optional gift to his Guru (i.e. to the teacher).

13. (The teacher) makes him rise with (the verse which the student recites), 'Up! with life' (Taitt. Samh. I, 2, 8, 1); he gives him in charge (to the sun) with (the words), 'Sun! This is thy son; I give him in charge to thee;' and he worships the sun with (the Mantra), 'That bright eye created by the gods which rises in the east: may we see it a hundred autumns; may we live a hundred autumns; may we rejoice a hundred autumns; may we be glad a hundred autumns; may we prosper a hundred autumns; may we speak a hundred autumns; may we live undecaying a hundred autumns; and may we long see the sun.'

14. 'May Agni further give thee life. May Agni further grant thee bliss. May Indra with the Maruts here give (that) to thee; may the sun with the Vasus give (it) to thee'--with (this verse the teacher) gives him a staff, and then hands over to him a bowl (for collecting alms).

15. Then he says to him, 'Go out for alms.'

16. Let him beg of his mother first;

17. Then (let him beg) in other houses where they are kindly disposed towards him.

18. He brings (the food which he has received) to his Guru (i.e. to the teacher), and announces it to him by saying, '(These are) the alms.'

19. (The teacher accepts it) with the words, 'Good alms they are.'
20. 'May all gods bless thee whose first garment we accept. May after thee, the prosperous one, the well-born, many brothers and friends be born'—with (this verse the teacher) takes (for himself) the former garment (of the student).

21. When the food (with which the Brahmanas shall be entertained) is ready, (the student) takes some portion of boiled rice, cakes, and flour, mixes (these substances) with clarified butter, and sacrifices with (the formulas), 'To Agni svaha! To Soma svaha! To Agni, the eater of food, svaha! To Agni, the lord of food, svaha! To Pragapati svaha! To the Visve devas svaha! To all deities svaha! To Agni Svishtakrit svaha!'

22. Thus (let him sacrifice) wherever (oblations of food are prescribed) for which the deities (to whom they shall be offered) are not indicated.

23. If the deity is indicated, (let him sacrifice) with (the words), 'To such and such (a deity) svaha!' according to which deity it is.

24. Taking (again) some portion of the same kinds of food, he offers it as a Bali on eastward-pointed Darbha grass, with (the words), 'To Vastupati (i.e. Vastoshati) svaha!'

25. After he has served those three kinds of food to the Brahmanas, and has caused them to say, 'An auspicious day! Hail! Good luck!'—

**PATALA 2, SECTION 8.**

1. He keeps through three days the (following) vow:

2. He eats no pungent or saline food and no vegetables; he sleeps on the ground; he does not drink out of an earthen vessel; he does not give the remnants of his food to a Sudra; he does not eat honey or meat; he does not sleep in the daytime; in the morning and in the evening he brings (to his teacher) the food which he has received as alms and a pot of water; every day (he fetches) a bundle of firewood; in the morning and in the evening, or daily in the evening he puts fuel on (the fire, in the following way):

3. Before sprinkling (water) round (the fire), he wipes (with his wet hand) from left to right round (the fire) with the verse, 'As you have loosed, O Vasus, the buffalo-cow' (Taitt. Samh. IV, 7, 15, 7), and sprinkles (water) round (the fire) as above.

4. (Then) he puts (four) pieces of wood (on the fire) with the single (Vyahritis) and with (the three Vyahritis) together, and (four other pieces) with (the following four verses),

'This fuel is thine, Agni; thereby thou shalt grow and gain vigour. And may we grow and gain vigour. Svaha!

'May Indra give me insight; may Sarasvati, the goddess, (give) insight; may both Asvins, wreathed with lotus, bestow insight on me. Svaha!

'The insight that dwells with the Apsaras, the mind that dwells with the Gandharvas, the divine insight and that which is born from men: may that insight, the fragrant one, rejoice in me! Svaha!

'May insight, the fragrant one, that assumes all shapes, the gold-coloured, mobile one, come to me. Rich in sap, swelling with milk, may she, insight, the lovely-faced one, rejoice in me! Svaha!'

5. Having wiped round (the fire) in the same way, he sprinkles (water) round (the fire) as above.

6. He worships the fire with the Mantras, 'What thy splendour is, Agni, may I thereby' (Taitt. Samh. III, 5, 3, 2), and 'On me may insight, on me offspring' (Taitt. Aranyaka X, 44).

7. After the lapse of those three days (Sutra 1) he serves in the same way the three kinds of food (stated above) to the Brahmanas, causes them to say, 'An auspicious day! Hail! Good luck!' and dis-
charges himself of his vow by (repeating) these (Mantras) with (the necessary) alterations, 'Agni, lord of the vow, I have kept the vow' (see above, I, 2, 7, 8).

8. He keeps the same observances afterwards (also),

9. Dwelling in his teacher's house. He may eat, (however,) pungent and saline food and vegetables.

10. He wears a staff, has his hair tied in one knot, and wears a girdle,

11. Or he may tie the lock on the crown of the head in a knot.

12. He wears (an upper garment) dyed with red Loth, or the skin (of an antelope, &c.).

13. He does not have intercourse with women.

14. (The studentship lasts) forty-eight years, or twenty-four (years), or twelve (years), or until he has learnt (the Veda).

15. He should not, however, omit keeping the observances.

16. At the beginning and on the completion of the study of a Kanda (of the Black Yagur-veda he sacrifices) with (the verse), 'The lord of the seat, the wonderful one, the friend of Indra, the dear one, I have entreated for the gift of insight. Svaha!' In the second place the Rishi of the Kanda (receives an oblation).

(Then follow oblations with the verses), 'This, O Varuna;' 'For this I entreat thee;' 'Thou, Agni;' 'Thus thou, Agni;' 'Thou, Agni, art quick;' 'Pragapati!' and, 'What I have done too much in this sacrifice.' Here some add as subordinate oblations the Gaya, Abhyatana, and Rashtrabhrit (oblations) as above.

End of the Second Patala.

PATALA 3, SECTION 9.

1. After he has studied the Veda, the bath (which signifies the end of his studentship, is taken by him).

2. We shall explain that (bath).

3. During the northern course of the sun, in the time of the increasing moon, under (the Nakshatra) Rohini, (or) Mrigasiras, (or) Tishya, (or) Uttara Phalguni, (or) Hasta, (or) Kitra, or the two Visakhas: under these (Nakshatras) he may take the bath.

4. He goes to a place near which water is, puts wood on the fire, performs the rites down to the oblations made with the Vyahritis, and puts a piece of Palasa wood on (the fire) with (the verse), 'Let us prepare this song like a chariot, for Gatavedas who deserves it, with our prayer. For his foresight in this assembly is a bliss to us. Agni! Dwelling in thy friendship may we not suffer harm. Svaha!'

5. Then he sacrifices with the Vyahritis as above,

6. (And another oblation with the verse), 'The threefold age of Gamadagni, Kasyapa's threefold age, the threefold age that belongs to the gods: may that threefold age be mine. Svaha!'

7. (Then follow oblations with the verses), 'This, O Varuna,' &c. (see above, I, 2, 8, 16, down to the end of the Sutra).

8. After he has served food to the Brahmanas, and has caused them to say, 'An auspicious day! Hail! Good luck!' he discharges himself of his vow by (repeating) these (Mantras), 'Agni, lord of the vow, I have kept the vow.'

9. Having (thus) discharged himself of his vow, he worships the sun with the two (verses), 'Upwards that (Gatavedas)' (Taitt. Samh. I, 4, 43, 1), and, 'The bright' (ibid.).
10. With (the words), '(Loosen) from us thy highest band, Varuna,' he takes off the upper garment which he has worn during his studentship, and puts on another (garment). With (the words), '(Loosen) the lowest (fetter),' (he takes off) the under garment; with (the words), '(Take) away the middle (fetter),' the girdle. With (the words), 'And may we, O Aditya, under thy law (&c.),' (he depose) his staff. The girdle, the staff, and the black antelope's skin he throws into water, sits down to the west of the fire, facing the east, and touches the razor (with which he is going to be shaven), with (the formula), 'Razor is thy name; the axe is thy father. Adoration to thee! Do no harm to me!'

11. Having handed over (that razor) to the barber, he touches the water with which his hair is to be moistened, with (the formula), 'Be blissful, (O waters), when we touch you.' {(The barber) then pours together warm and cold water. Having poured warm (water) into cold (water)--}

12. (The barber) moistens the hair near the right ear with (the words), 'May the waters moisten thee for life, for old age and splendour' (Taitt. Samhita I, 2, 1, 1).

13. With (the words), 'Herb! protect him' (Taitt. Samh., loc. cit.), he puts an herb with the point upwards into (the hair).

14. With (the words), 'Axe! do no harm to him!' (Taitt. Samh., loc. cit.), he touches (that herb) with the razor.

15. With (the words), 'Heard by the gods, I shave that (hair)' (Taitt. Samh., loc. cit.), he shaves him.

16. With (the formula), 'If thou shavest, O shaver, my hair and my beard with the razor, the wounding, the well-shaped, make our face resplendent, but do not take away our life'--(the student who is going to take the bath), looks at the barber.

17. He has the beard shaven first, then the hair in his arm-pits, then the hair (on his head), then the hair of his body, then (he has) his nails (cut).

18. A person who is kindly disposed (towards the student), gathers the hair, the beard, the hair of the body, and the nails (that have been cut off), in a lump of bull's dung, and buries (that lump of dung) in a cow-stable, or near an Udumbara tree, or in a clump of Darbha grass, with (the words), 'Thus I hide the sin of N.N., who belongs to the Gotra N.N.'

19. Having rubbed himself with powder such as is used in bathing, he cleanses his teeth with a stick of Udumbara wood--

**PATALA 3, SECTION 10.**

1. With (the formula), 'Stand in your places for the sake of the enjoyment of food. Stand in your places for the sake of long life. Stand in your places for the sake of holy lustre. May I be blessed with long life, an enjoyer of food, adorned with holy lustre.'

2. Then (the teacher) makes him wash himself with lukewarm water, with the three verses, 'O waters, ye are wholesome' (Taitt. Samh. IV, I, 5, 1), with the four verses, 'The gold-coloured, clean, purifying (waters)' (Taitt. Samh. V, 6, 1), and with the Anuvaka, 'The purifier, the heavenly one' (Taitt. Brahmana I, 4, 8).

3. Or (instead of performing these rites in the neighbourhood of water) they make an enclosure in a cow-stable and cover it (from all sides); that (the student) enters before sunrise, and in that (enclosure) the whole (ceremony) is performed. 'On that day the sun does not shine upon him,' some say. 'For he who shines (i.e. the sun), shines by the splendour of those who have taken the bath. Therefore the face of a Snataka is, as it were, resplendent (?)'.

4. (His friends or relations) bring him all sorts of perfumes, or ground sandal wood; he besprinkles that (with water), and worships the gods by raising his joined hands towards the east, with (the formulas), 'Adoration to Graha (the taker) and to Abhigraha (the seizer)! Adoration to Saka and Gangabha! Adoration to those deities who are seizers!' (Then) he anoints himself with (that salve of
sandal wood) with (the verse), 'The scent that dwells with the Apsaras, and the splendour that dwells with the Gandharvas, divine and human scent: may that here enter upon me!'

5. They bring him a pair of (new) garments that have not yet been washed. He besprinkles them (with water) and puts on the under garment with (the formula), 'Thou art Soma's body; protect my body! Thou who art my own body, enter upon me; thou who art a blissful body, enter upon me.' Then he touches water, (puts on) the upper garment with the same (Mantra), and sits down to the west of the fire, facing the east.

6. They bring him two ear-rings and a perforated pellet of sandal wood or of Badari wood, overlaid with gold (at its aperture); these two things he ties to a Darbha blade, holds them over the fire, and pours over them (into the fire) oblations (of ghee) with (the Mantras),

'May this gold which brings long life and splendour and increase of wealth, and which gets through (all adversities), enter upon me for the sake of long life, of splendour, and of victory. Svaha!'

(This gold) brings high gain, superiority in battles, superiority in assemblies; it conquers treasures. All perfections unitedly dwell together in this gold. Svaha!

'I have obtained an auspicious name like (the name) of a father of gold. Thus may (the gold) make me shine with golden lustre; (may it make me) beloved among many people; may it make me full of holy lustre. Svaha!

'Make me beloved among the gods; make me beloved with Brahman (i.e. among the Brahmanas), beloved among Vaisyas and Sudras; make me beloved among the kings (i.e. among the Kshatriyas). Svaha!

'This herb is protecting, overcoming, and powerful. May it make me shine with golden lustre; (may it make me) beloved among many people; may it make me full of holy lustre. Svaha!'

7. Having thrice washed (the two ear-rings) in a vessel of water with the same five (Mantras), without the word Svaha, (moving them round in the water) from left to right--

**Patala 3, Section 11.**

1. He puts on the two ear-rings, the right one to his right ear, the left one to his left ear, with (the verse which he repeats for each of the two earrings), 'Virag and Svarag, and the aiding powers that dwell in our house, the prosperity that dwells in the face of royalty: therewith unite me.'

2. With (the Mantra), 'With the seasons and the combinations of seasons, for the sake of long life, of splendour, with the sap that dwells in the year: therewith we make them touch the jaws'--he clasps the two ear-rings.

3. With (the Mantra), 'This herb is protecting, overcoming, and powerful. May it make me shine with golden lustre; (may it make me) beloved among many people; may it make me full of holy lustre. Thou art not a bond'--he ties the pellet (of wood, mentioned above, Section 10, Sutra 6) to his neck.

4. He puts on a wreath with the two (verses),

'Beautiful one, elevate thyself to beauty, beautifying my face. Beautify my face and make my fortune increase'--(and),

'(The wreath) which Gamadagni has brought to Sraddha to please her, that I put on (my head) together with fortune and splendour.'

5. 'The salve coming from the Trikakud (mountain), born on the Himavat, therewith I anoint you (i.e. the eyes), and with fortune and splendour. (I put?) into myself the demon of the mountain (?)'--with (this verse) he anoints himself with Traikakuda salve, (or) if he cannot get that, with some other (salve).
6. With (the verse), 'My mind that has fled away' (Taitt. Samhita VI, 6, 7, 2) he looks into a mirror.

7. With (the formula), 'On the impulse of the god,' &c., he takes a staff of reed (which somebody hands him), and with (the formula), 'Thou art the thunderbolt of Indra. O Asvins, protect me!'--he thrice wipes it off, upwards from below.

8. With (the formula), 'Speed! Make speed away from us those who hate us, robbers, creeping things, beasts of prey, Rakshas, Pisakas. Protect us, O staff, from danger that comes from men; protect us from every danger; from all sides destroy the robbers!'--(and with the verse), 'Not naked (i.e. covered with bark) thou art born on all trees, a destroyer of foes. Destroy all hosts of enemies from every side like Maghavan (Indra)!--he swings (the staff) three times from left to right over his head.

9. With (the formula), 'The divine standing-places are you. Do not pinch me'--he steps into the shoes.

10. With (the formula), 'Pragapati's shelter art thou, the Brahman's covering'--he takes the parasol.

11. With the verse, 'My staff which fell down in the open air to the ground, that I take up again for the sake of long life, of holiness, of holy lustre'--he takes up his staff, if it has fallen from his hand.

End of the Third Patala.

PATALA 4, SECTION 12.

1. They bring him a chariot, (or) a horse, or an elephant.

2. 'Thou art the (Saman called) Rathantara; thou art the Vamadevya; thou art the Brihat;' the (verse), 'The two Ankas, the two Nyankas' (Taitt. Samhita I, 7, 7, 2); (the verse), 'May this your chariot, O Asvins, not suffer damage, neither in pain nor in joy. May it make its way without damage, dispersing those who infest us;' (and the formula), 'Here is holding, here is keeping asunder; here is enjoyment, here may it enjoy itself:' with (these texts) he ascends the chariot, if he enters (the village) on a chariot.

3. 'A horse art thou, a steed art thou'--with these eleven 'horses' names' (Taitt. Samh. VII, 1, 12) (he mounts) the horse, if (he intends to enter the village) on horseback.

4. With (the formula), 'With Indra's thunderbolt I bestride thee; carry (me); carry the time; carry me forward to bliss. An elephant art thou. The elephant's glory art thou. The elephant's spleen art thou. May I become endowed with the elephant's glory, with the elephant's splendour'--(he mounts) the elephant, if (he intends to proceed to the village) on it.

5. He goes to a place where they will do honour to him.

6. With (the verse), 'May the quarters (of the horizon) stream together with me; may all delight assemble (here). May all wishes that are dear to us, come near unto us; may (our) dear (wishes) stream towards us'--he worships the quarters of the horizon.

7. While approaching the person who is going to do honour to him, he looks at him with (the words), 'Glory art thou; may I become glory with thee.'

8. Then (the host who is going to offer the Argha reception to the Snataka), having prepared the dwelling-place (for his reception), says to him, 'The Argha (will be offered)!

9. (The guest) replies, 'Do so!'

10. They prepare for him (the Madhuparka or 'honey mixture') consisting of three or of five substances.

11. The three substances are, curds, honey, and ghee.

12. The five substances are, curds, honey, ghee, water, and ground grains.
13. Having poured curds into a brass vessel, he pours honey into it, (and then the other substances stated above).

14. Having poured (those substances) into a smaller vessel, and having covered it with a larger (cover than the vessel is), (the host) makes (the guest) accept (the following things) separately, one after the other, viz. a bunch of grass (to sit down on), water for washing the feet, the Argha water, water for sipping, and the honey-mixture (Madhuparka).

15. Going after (the single objects which are brought to the guest, the host) in a faultless, not faltering (?) voice, announces (each of those objects to the guest).

16. The bunch of grass (he announces by three times saying), 'The bunch of grass!'  
17. (The guest) sits down thereon facing the east, with (the formula), 'A giver of royal power art thou, a teacher's seat; may I not withdraw from thee.'

18. (The host) then utters to him the announcement, 'The water for washing the feet!'  
19. With that (water) a Sudra or a Sudra woman washes his feet; the left foot first for a Brahmana, the right for a person of the two other castes.

PATALA 4, SECTION 13.

1. With (the formula), 'The milk of Virag art thou. May the milk of Padya Virag (dwell) in me'--(the guest) touches the hands of the person that washes his feet, and then he touches himself with (the formula), 'May in me dwell brilliancy, energy, strength, life, renown, splendour, glory, power!'

2. (The host) then makes to him the announcement, 'The Argha water!'

3. (The guest) accepts it with (the formula), 'Thou camest to me with glory. Unite me with brilliancy, splendour, and milk. Make me beloved by all creatures, the lord of cattle.'

4. 'To the ocean I send you, the imperishable (waters); go back to your source. May I not suffer loss in my offspring. May my sap not be shed'--this (verse the guest) recites over the remainder (of the Argha water), when it is poured out (by the person who had offered it to him).

5. Then he utters to him the announcement, 'The water for sipping!'

6. With (the formula), 'Thou art the first layer for Ambrosia,' he sips water.

7. Then he utters to him the announcement, 'The honey-mixture!'

8. He accepts that with both hands with the Savitri (formula), and places it on the ground with (the formula), 'I place thee on the navel of the earth in the abode of Ida.' He mixes (the different substances) three times from left to right with his thumb and his fourth finger, with (the formula), 'What is the honied, highest form of honey which consists in the enjoyment of food, by that honied, highest form of honey may I become highest, honied, and an enjoyer of food.' He partakes of it three times with (the formula), 'I eat thee for the sake of brilliancy, of luck, of glory, of power, and of the enjoyment of food,' and gives the remainder to a person who is kindly disposed towards him.

9. Or he may eat the whole (Madhuparka). Then he sips water with (the formula), 'Thou art the covering of Ambrosia.'

10. Then he utters to him the announcement, 'The cow!'

11. That (cow) is either killed or let loose.

12. If he chooses to let it loose, (he murmurs), 'This cow will become a milch cow. 'The mother of the Rudras, the daughter of the Vasus, the sister of the Adityas, the navel of immortality. To the people who understand me, I say, "Do not kill the guiltless cow, which is Aditi."

'Let it drink water! Let it eat grass'--
(And) gives order (to the people), 'Om! Let it loose.'

13. If it shall be killed, (he says), 'A cow art thou; sin is driven away from thee. Drive away my sin and the sin of N.N.! Kill ye him whoever hates me. He is killed whosoever hates me. Make (the cow) ready!'

14. If (the cow) is let loose, a meal is prepared with other meat, and he announces it (to the guest) in the words, 'It is ready!'

15. He replies, 'It is well prepared; it is the Virag; it is food. May it not fail! May I obtain it! May it give me strength! It is well prepared!'—and adds, 'Give food to the Brahmanas!'

16. After those (Brahmanas) have eaten, (the host) orders blameless (?) food to be brought to him (i.e. to the guest).

17. He accepts that with (the formula), 'May the heaven give it to thee; may the earth accept it. May the earth give it to thee; may breath accept it. May breath eat thee; may breath drink thee.'

18. With (the verse), 'May Indra and Agni bestow vigour on me' (Taitt. Samh. III, 3, 3, 3) he eats as much as he likes, and gives the remainder to a person who is kindly disposed towards him.

19. If he desires that somebody may not be estranged from him, he should sip water with (the Mantra), 'Whereon the past and the future and all worlds rest, therewith I take hold of thee; I (take) of thee; through the Brahman I take hold of thee for myself, N.N.!'--

**PATALA 4, SECTION 14.**

1. And should, after that person has eaten, seize his right hand,

2. If he wishes that one of his companions, or a pupil, or a servant should faithfully remain with him and not go away, he should bathe in the morning, should put on clean garments, should show patience (with that servant, &c.) during the day, should speak (only) with Brahmanas, and by night he should go to the dwelling-place of that person, should make water into a horn of a living animal, and should three times walk round his dwelling-place, sprinkling (his urine) round it, with (the Mantra), 'From the mountain (I sever?) thee, from thy brother, from thy sister, from all thy relations. parishidah kleshyati (i.e. kvaishyasi?) sasvat parikupilena samkramenavikkhida, ulena parimidho'si parimidho'sy ulena,'

3. He puts down the horn of the living animal in a place which is generally accessible.

4. One whose companions, pupils, or servants use to run away, should rebuke them with (the Mantra), 'May he who calls hither (?), call you hither! He who brings back, has brought you back (?). May the rebuke of Indra always rebuke you. If you, who worship your own deceit, despise me (?), . . . may Indra bind you with his bond, and may he drive you back again to me.'

5. Then he enters his house, puts a piece of Sidhraka wood on (the fire), and sacrifices with the 'on-drawing verse,' 'Back-bringer, bring them back' (Taitt. Samh. III, 3, 10, 1).

6. Now (we shall explain) how one should guard his wife.

7. One whose wife has a paramour, should grind big centipedes (?) to powder, and should insert (that powder), while his wife is sleeping, into her secret parts, with the Mantra, 'Indra. . . . from other men than me.'

8. Now (follows the sacrifice for procuring) prosperity in trade.

9. He cuts off (some portion) from (every) article of trade and sacrifices it--
PATALA 4, SECTION 15.

1. With (the verse), 'If we trade, O gods, trying by our wealth to acquire (new) wealth, O gods, may Soma thereon bestow splendour, Agni, Indra, Brihaspati, and Isana. Svaha!'

2. Now (follows) the way for appeasing anger.

3. He addresses the angry person with (the verses), 'The power of wrath that dwells here on thy forehead, destroying thy enemy (?), may the chaste, wise gods take that away.

'If thou shootest, as it were, the thought dwelling in thy face, upwards to thy forehead, I loosen the anger of thy heart like the bow-string of an archer.

'Day, heaven, and earth: we appease thy anger, as the womb of a she-mule (cannot conceive).'

4. Now (follows) the way for obtaining the victory in disputes.

5. He puts wood on the fire at night-time in an inner apartment, performs the rites down to the Vya-hriti oblations, and sacrifices small grains mixed with A ya, with (the verse), 'Tongueless one, thou who art without a tongue! I drive thee away through my sacrifice, so that I may gain the victory in the dispute, and that N.N. may be defeated by me. Svaha!'

6. Then in the presence (of his adversary), turned towards him, he murmurs (the verses), 'I take away the speech from thy mouth, (the speech) that dwells in thy mind, (the speech) from thy heart. Out of every limb I take thy speech. Wheresoever thy speech dwells, thence I take it away.

'Rudra with the dark hair-lock! Hero! At every contest strike down this my adversary, as a tree (is struck down) by a thunderbolt.

'Be defeated, be conquered, when thou speakest. Sink down under the earth, when thou speakest, struck down by me irresistibly (?) with the hammer of . . . (?). That is true what I speak. Fall down, inferior to me, N.N.!'?

7. He touches the assembly-hall (in which the contest is going on), and murmurs, 'The golden-armed, blessed (goddess), whose eyes are not faint, who is decked with ornaments, seated in the midst of the gods, has spoken for my good. Svaha!'

8. 'For me have the high ones and the low ones, for me has this wide earth, for me have Agni and Indra accomplished my divine aim'--with (this verse) he looks at the assembly, and murmurs (it) turned towards (the assembly).

End of the Fourth Patala.

PATALA 5, SECTION 16.

1. When he has first seen the new moon, he sips water, and holding (a pot of) water (in his hands) he worships (the moon) with the four (verses), 'Increase' (Taitt. Samh. I, 4, 32), 'May thy milk' (ibid. IV, 2, 7, 4), 'New and new again (the moon) becomes, being born' (ibid. II, 4, 14, 1), 'That Soma which the Adityas make swell' (ibid. II, 4, 14, 1).

2. When he has yawned, he murmurs, 'May will and insight (dwell) in me.'

3. If the skirt (of his garment) is blown upon him (by the wind), he murmurs, 'A skirt art thou. Thou art not a thunderbolt. Adoration be to thee. Do no haft to me.'

4. He should tear off a thread (from that skirt) and should blow it away with his mouth.

5. If a bird has befouled him with its excrements, he murmurs, 'The birds that timidly fly together with the destroyers, shall pour out on me happy, blissful splendour and vigour.

Then let him wipe off that (dirt) with something else than his hand, and let him wash himself with water.
6. 'From the sky, from the wide air a drop of water has fallen down on me, bringing luck. With my senses, with my mind I have united myself, protected by the prayer that is brought forth by the righteous ones'--this (verse) he should murmur, if a drop of water unexpectedly falls down on him.

7. 'If a fruit has fallen down from the top of a tree, or from the air, it is Vayu (who has made it fall). Where it has touched our bodies or the garment, (there) may the waters drive away destruction'--this (verse) he should murmur, if a fruit unexpectedly falls down on him.

8. 'Adoration to him who dwells at the cross-roads, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells at the cross-roads!'--this (formula) he murmurs when he comes to a cross-road;

9. 'Adoration to him who dwells among cattle, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells among cattle!'--thus at a dung-heap;

10. 'Adoration to him who dwells among the serpents, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells among the serpents!'--thus at a place that is frequented by serpents.

11. 'Adoration to him who dwells in the air, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells in the air!'--this (formula) let him murmur, if overtaken by a tornado.

12. 'Adoration to him who dwells in the waters, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells in the waters!'--this (formula) he murmurs when plunging into a river which is full of water.

13. 'Adoration to him who dwells there, whose arrow is the wind, to Rudra! Adoration to Rudra who dwells there!'--this (formula) he murmurs when approaching a beautiful place, a sacrificial site, or a big tree.

14. If the sun rises whilst he is sleeping, he shall fast that day and shall stand silent during that day;

15. The same during the night, if the sun sets whilst he sleeps.

16. Let him not touch a sacrificial post. By touching it, he would bring upon himself (the guilt of) whatever faults have been committed at that sacrifice. If he touches one (sacrificial post), he should say, 'This is thy wind;' if two (posts), 'These are thy two winds;' if many (posts), 'These are thy winds.'

17. The voices that are heard after us (?) and around us, the praise that is heard, and the voices of the birds, the deer's running (?) athwart: that we fear (?) from our enemies'--this (verse) he murmurs when setting out on a road.

18. 'Like an Udgatri, O bird, thou singest the Saman; like a Brahman's son thou recitest thy hymn, when the Soma is pressed.

'A blessing on us, O bird; bring us luck and be kind towards us!'--(This Mantra) he murmurs against an inauspicious bird;

19. 'If thou raisest thy divine voice, entering upon living beings, drive away our enemies by thy voice. O death, lead them to death!'--(thus) against a solitary jackal.

20. Then he throws before the (jackal, as it were), a fire-brand that burns at both ends, towards that region (in which the jackal's voice is heard), with (the words), 'Fire! Speak to the fire! Death! Speak to the death!' Then he touches water,

21. And worships (the jackal) with the Anuvaka, 'Thou art mighty, thou carriest away' (Taitt. Samhita I, 3, 3).
PATALA 5, SECTION 17.

1. A she-wolf (he addresses) with (the verse), 'Whether incited by others or whether on its own accord the Bhayedaka (? Bhayodaka, var. lect.) utters this cry, may Indra and Agni, united with Brahman, render it blissful to us in our house.'

2. A bird (he addresses) with (the verse), 'Thou fiest, stretching out thy legs; the left eye . . .; may nothing here suffer harm (through thee);'

3. An owl (pingala) with (the verse), "The bird with the golden wings flies to the abode of the gods. Flying round the village from left to right portend us luck by thy cry, O owl!"

4. 'May my faculties return into me; may life return, prosperity return; may the divine power return into me; may my goods return to me.

'And may these fires that are stationed on the (altars called) Dhishnyas, be in good order here, each in its right place. Svaha!

'My self has returned, life has returned to me; breath has returned, design has returned to me. (Agni) Vaisvanara, grown strong with his rays, may he dwell in my mind, the standard of immortality. Svaha!

'The food which is eaten in the evening, that does not satiate in the morning him whom hunger assails. May all that (which we have seen in our dreams), do no harm to us, for it has not been seen by day. To Day svaha!--with these (verses) he sacrifices sesamum seeds mixed with Agya, if he has seen a bad dream.

5. Now the following expiations for portents are prescribed. A dove sits down on the hearth, or the bees make honey in his house, or a cow (that is not a calf) sucks another cow, or a post puts forth shoots, or an anthill has arisen (in his house): cases like these (require the following expiation):

6. He should bathe in the morning, should put on clean garments, should show patience (with everybody) during the day, and should speak (only) with Brahmanas. Having put wood on the fire in an inner apartment, and having performed the rites down to the Vyahriti oblations, he sacrifices with (the verses), 'This, O Varuna,' &c. (see above I, 2, 8, 16, down to the end of the Sutra). Then he serves food to the Brahmanas and causes them to say, 'An auspicious day! Hail! Good luck!

PATALA 5, SECTION 18.

1. 'May Indra and Agni make you go. May the two Asvins protect you. Brihaspati is your herdsman. May Pushan drive you back again'--this (verse) he recites over the cows when they go away (to their pasture-grounds), and (the verse), 'May Pushan go after our cows' (Taitt. Samh. IV, 1, 11, 2).

2. With (the verse), 'These cows that have come hither, free from disease and prolific, may they swim (full of wealth) like rivers; may they pour out (wealth), as (rivers discharge their floods) into the ocean'--he looks at the cows, when they are coming back.

3. With (the formula), 'You are a stand at rest; may I (?) become your stand at rest. You are immovable. Do not move from me. May I not move from you, the blessed ones'--(he looks at them) when they are standing still.

4. With (the formula), 'I see you full of sap. Full of sap you shall see me'--(he looks at them) when they are gone into the stable, and with (the formula), 'May I be prosperous through your thousand-fold prospering.'

5. Then having put wood on the fire amid the cows, and having performed the rites down to the Vyahriti (oblations), he makes oblations of milk with (the verses),

'Blaze brightly, O Gatavedas, driving destruction away from me. Bring me cattle and maintenance from all quarters of the heaven. Svaha!'
'May Gatavedas do no harm to us, to cows and horses, to men and to all that moves. Come hither, Agni, fearlessly; make me attain to welfare! Svaha!'--

And with (the two verses), 'This is the influx of the waters,' and 'Adoration to thee, the rapid one, the shining one' (Taitt. Samh. IV, 6, 1, 3).

6. Then follow oblations with the verses), 'This, O Varuna' (&c.; see I, 2, 8, 16, down to the end of the Sutra).

End of the Fifth Patala.

PATALA 6, SECTION 19.

1. After he has returned from the teacher's house, he should support his father and mother.

2. With their permission he should take a wife belonging to the same caste and country, a 'naked' girl, a virgin who should belong to a different Gotra (from her husband's).

3. Whatever he intends to do (for instance, taking a wife), he should do on an auspicious day only, during one of the following five spaces of time, viz. in the morning, the forenoon, at midday, in the afternoon, or in the evening.

4. Having put wood on the fire, and having performed (the preparatory rites) down to the laying of (three) branches round (the fire, the bridegroom) looks at the bride who is led to him, with (the verse), 'Auspicious ornaments does this woman wear. Come up to her and behold her. Having brought lack to her, go away back to your houses.'

5. To the south of the bridegroom the bride sits down.

6. After she has sipped water, she touches him, and he sprinkles (water) round (the fire) as above.

7. After he has performed the rites down to the oblations made with the Vyahrritis, he sacrifices with (the following Mantras),

'May Agni come hither, the first of gods. May he release the offspring of this wife from the fetter of death. That may this king Varuna grant, that this wife may not weep over distress (falling to her lot) through her sons. Svaha!

'May Agni Garhapatya protect this woman. May he lead her offspring to old age. With fertile womb may she be the mother of living children. May she experience delight in her sons. Svaha!

'May no noise that comes from thee, arise in the house by night. May the (she-goblins called) the weeping ones take their abode in another (woman) than thee. Mayst thou not be beaten at thy breast by (the she-goblin) Vikesi ("the rough-haired one"). May thy husband live, and mayst thou shine in thy husband's world, beholding thy genial offspring! Svaha!

'May Heaven protect thy back, Vayu thy thighs, and the two Asvins thy breast. May Savitri protect thy suckling sons. Until the garment is put on (thy sons?), may Brihaspati guard (them?), and the Visve devas afterwards. Svaha!

'Childlessness, the death of sons, evil, and distress, I take (from thee), as a wreath (is taken) from the head, and (like a wreath) I put all evil on (the head of) our foes. Svaha!

'With this well-disposed prayer which the gods have created, I kill the Pisakas that dwell in thy womb. The flesh-devouring death-bringers I cast down. May thy sons live to old age. Svaha!'

8. After he has sacrificed with (the verses), 'This, O Varuna,' 'For this I entreat thee,' 'Thou Agni,' Thus thou, Agni,' 'Thou, Agni, art quick,' 'Pragapati'--he makes her tread on a stone, with (the verse), 'Tread on this stone; like a stone be firm. Destroy those who seek to do thee harm; overcome thy enemies.'
9. To the west of the fire he strews two layers of northward-pointed Darbha grass, the one more to the west, the other more to the east. On these both (the bridegroom and the bride) station themselves, the one more to the west, the other more to the east.

**PATALA 6, SECTION 20.**

1. Facing the east, while she faces the west, or facing the west, while she faces the east, he should seize her hand. If he desires to generate male children, let him seize her thumb; if he desires (to generate) female children, her other fingers; if he desires (to generate) both (male and female children), let him seize the thumb together with the other fingers, (so as to seize the hand) up to the hairs (on the hair-side of the hand).

(He should do so with the two Mantras),

'Sarasvati! Promote this (our undertaking), O gracious one, rich in studs, thou whom we sing first of all that is.

'I seize thy hand that we may be blessed with offspring, that thou mayst live to old age with me, thy husband. Bhaga, Aryaman, Savitri, Purandhi, the gods have given thee to me that we may rule our house.'

2. He makes her turn round, from left to right, so that she faces the west, and recites over her (the following texts),

'With no evil eye, not bringing death to thy husband, bring luck to the cattle, be full of joy and vigour. Give birth to living children, give birth to heroes, be friendly. Bring us luck, to men and animals.

'Thus, Pushan, lead her to us, the highly blessed one, into whom men pour forth their sperm, ya na uru usati visrayatai (read, visrayatai), yasyam usantah praharema sepam.

'Soma has acquired thee first (as his wife); after him the Gandharva has acquired thee. Thy third husband is Agni; the fourth am I, thy human husband.

'Soma has given her to the Gandharva; the Gandharva has given her to Agni. Agni gives me cattle and children, and thee besides.

'This am I, that art thou; the heaven I, the earth thou; the Saman I, the Rik thou. Come! Let us join together. Let us unite our sperm that we may generate a male child, a son, for the sake of the increase of wealth, of blessed offspring, of strength.

'Bountiful Indra, bless this woman with sons and with a happy lot. Give her ten sons; let her husband be the eleventh.'

3. After he has made her sit down in her proper place (see Sutra 5 of the preceding section), and has sprinkled Agya into her joined hands, he twice pours fried grain into them, with (the verse), 'This grain I pour (into thy hands): may it bring prosperity to me, and may it unite thee (with me). May this Agni grant us that.'

4. After he has sprinkled (Agya) over (the grain in her hands), he sacrifices (the grain) with her joined hands (which he seizes), with (the verse), 'This woman, strewing grain into the fire, prays thus, "May my husband live long; may my relations be prosperous. Svaha!"'

5. Having made her rise with (the verse which she recites), 'Up! with life' (Taitt. Samh. I, 2, 8, 1), and having circumambulated the fire (with her) so that their right sides are turned towards it, with (the verse), 'May we find our way with thee through all hostile powers, as through streams of water'--he pours fried grain (into her hands, and sacrifices them), as before.

6. Having circumambulated (the fire) a second time, he pours fried grain (into her hands, and sacrifices them), as before.
7. Having circumambulated (the fire) a third time, he sacrifices to (Agni) Svishtakrit.

8. Here some add as subordinate oblations the Gaya, Abhyatana, and Rashtrabhrit (oblations) as above.

9. To the west of the fire he makes her step forward in an easterly or a northerly direction the (seven) 'steps of Vishnu.'

10. He says to her, 'Step forward with the right (foot) and follow with the left. Do not put the left (foot) before the right.'

**PATALA 6, SECTION 21.**

1. (He makes her step forward, and goes with her himself), with (the Mantras), 'One (step) for sap, may Vishnu go after thee; two (steps) for juice, may Vishnu go after thee; three (steps) for vows, may Vishnu go after thee; four (steps) for comfort, may Vishnu go after thee; five (steps) for cattle, may Vishnu go after thee; six (steps) for the prospering of wealth, may Vishnu go after thee; seven (steps) for the sevenfold Hotriship, may Vishnu go after thee.'

2. After the seventh step he makes her abide (in that position) and murmurs, 'With seven steps we have become friends. May I attain to friendship with thee. May I not be separated from thy friendship. Mayst thou not be separated from my friendship.'

3. He then puts his right foot on her right foot, moves his right hand down gradually over her right shoulder, and touches the place of her heart as above,

4. And the place of her navel with (the formula), 'Thou art the knot of all breath; do not loosen thyself.'

5. After he has made her sit down to the west of the fire, so that she faces the east, he stands to the east (of his bride), facing the west, and besprinkles her with water, with the three verses, 'O waters, ye are wholesome' (Taitt. Samh. IV, I, 5, 1), with the four verses, 'The gold-coloured, clean, purifying waters' (V, 6, 1), and with the Anuvaka, 'The purifier, the heavenly one' (Taitt. Brahmana I, 4, 8).

6. Now they pour seeds (of rice, &c.) on (the heads of the bridegroom and bride).

End of the Sixth Patala.

**PATALA 7, SECTION 22.**

1. Then they let her depart (in a vehicle from her father's house), or they let her be taken away.

2. Having put (the fire into a vessel) they carry that (nuptial) fire behind (the newly-married couple).

3. It should be kept constantly.

4. If it goes out, (a new fire) should be kindled by attrition, or it should be fetched from the house of a Srotriya.

5. Besides, if (the fire) goes out, the wife or the husband should fast.

6. When (the bridegroom with his bride) has come to his house, he says to her, 'Cross (the threshold) with thy right foot first; do not stand on the threshold.'

7. In the hall, in its easterly part, he puts down the fire and puts wood on it.

8. To the west of the fire he spreads out a red bull's skin with the neck to the east, with the hair outside.
9. On that (skin) they both sit down facing the east or the north, so that the wife sits behind her husband, with (the verse), 'Here may the cows sit down, here the horses, here the men. Here may also Pushan with a thousand (sacrificial) gifts sit down.'

10. They sit silently until the stars appear.

11. When the stars have appeared, he goes forth from the house (with his wife) in an easterly or northerly direction, and worships the quarters (of the horizon) with (the hemistich), 'Ye goddesses, ye six wide ones' (Taitt. Samh. IV, 7, 14, 2).

12. (He worships) the stars with (the Pada), 'May we not be deprived of our offspring;'

13. The moon with (the Pada), 'May we not get into the power of him who hates us, O king Soma!

14. He worships the seven Rishis (ursa major) with (the verse), 'The seven Rishis who have led to firmness she, Arundhati, who stands first among the six Krittikas (pleiads):--may she, the eighth one, who leads the conjunction of the (moon with the) six Krittikas, the first (among conjunctons) shine upon us!' Then he worships the polar star with (the formula), 'Firm dwelling, firm origin. The firm one art thou, standing on the side of firmness. Thou art the pillar of the stars; thus protect me against my adversary.

Adoration be to the Brahman, to the firm, immovable one! Adoration be to the Brahman's son, Pragapati! Adoration to the Brahman's children, to the thirty-three gods! Adoration to the Brahman's children and grandchildren, to the Angiras!

He who knows thee (the polar star) as the firm, immovable Brahman with its children and with its grandchildren, with such a man children first among the six Krittikas and grandchildren will firmly dwell, servants and pupils, garments and woollen blankets, bronze and gold, wives and kings, food, safety, long life, glory, renown, splendour, strength, holy lustre, and the enjoyment of food. May all these things firmly and immovably dwell with me!'

PATALA 7, SECTION 23.

1. (Then follow the Mantras), 'I know thee as the firm Brahman. May I become firm in this world and in this country.

'I know thee as the immovable Brahman. May I not be moved away from this world and from this country. May he who hates me, my rival, be moved away from this world and from this country.

'I know thee as the unshaken Brahman. May I not be shaken off from this world and from this country. May he who hates me, my rival, be shaken off from this world and from this country.

'I know thee as the unfailing Brahman. May I not fall from this world and from this country. May he who hates me, my rival, fall from this world and from this country.

'I know thee as the nave of the universe. May I become the nave of this country. I know thee as the centre of the universe. May I become the centre of this country. I know thee as the string that holds the universe. May I become the string that holds this country. I know thee as the pillar of the universe. May I become the pillar of this country. I know thee as the navel of the universe. May I become the navel of this country.

'As the navel is the centre of the Pranas, thus I am the navel. May hundred-and-onefold evil befall him who hates us and whom we hate; may more than hundred-and-onefold merit fall to my lot!'

2. Having spoken there with a person that he likes, and having returned to the house, he causes her to sacrifice a mess of cooked food.

3. The wife husks (the rice grains of which that Sthalipaka is prepared).
4. She cooks (that Sthalipaka), sprinkles (Agya) on it, takes it from the fire, sacrifices to Agni, and then sacrifices to Agni Svishtakrit.

5. With (the remains of) that (Sthalipaka) he entertains a learned Brahmana whom he reveres.

6. To that (Brahmana) he makes a present of a bull.

7. From that time he constantly sacrifices (yagate) on the days of the full and of the new moon a mess of cooked food sacred to Agni.

8. In the evening and in the morning he constantly sacrifices (guhoti) with his hand (and not with the Darvi) the two following oblations of rice or of barley: 'To Agni Svaha! To Pragapati Svaha!'

9. Some (teachers) state that in the morning the former (of these oblations) should be directed to Surya.

10. Through a period of three nights they should eat no saline food, should sleep on the ground, wear ornaments, and should be chaste.

11. In the fourth night, towards morning, he puts wood on the fire, performs the (regular) ceremonies down to the (regular) expiatory oblations, and sacrifices nine expiatory oblations (with the following Mantras):

**PATALA 7, SECTION 24.**

1. 'Agni! Expiation! Thou art expiation. I, the Brahmana, entreat thee, desirous of protection. What is terrible in her, drive that away from here. Svaha!

'Vayu! Expiation! Thou art expiation. I, the Brahmana, entreat thee, desirous of protection. What is blameful in her, drive that away from here. Svaha!

'Sun! Expiation! Thou art expiation. I, the Brahmana, entreat thee, desirous of protection. What dwells in her that is death-bringing to her husband, drive that away from here. Svaha!

'Agni! Expiation! &c.

'Vayu! Expiation! &c.

'Agni! Expiation! &c.

'Vayu! Expiation! &c.

'Sun! Expiation! &c.'

2. Having sacrificed (these oblations), he then pours the remainder as an oblation on her head, with (the formulas), 'Bhuh! I sacrifice fortune over thee. Svaha! Bhuvah! I sacrifice glory over thee. Svaha! Suvah! I sacrifice beauty over thee. Svaha! Bhur bhuvah suvah! I sacrifice brightness over thee. Svaha!'

3. There (near the sacrificial fire) he places a water-pot, walks round the fire (and that water-pot) keeping his right side turned towards it, makes (the wife) lie down to the west of the fire, facing east or north, and touches her secret parts, with (the formula), 'We touch thee with the five-forked, auspicious, unhostile (?), thousandfoldly blessed, glorious hand that thou mayst be rich in offspring!'

4. He then cohabits with her with (the formula), 'United is our soul, united our hearts, united our navel, united our skin. I will bind thee with the bond of love; that shall be insoluble.'

5. He then embraces her with (the formula), 'Be devoted to me; be my companion. What dwells in thee that is death-bringing to thy husband, that I make death-bringing to thy paramours. Bring luck to me; be a sharp-cutting (destroyer) to thy paramours.'
6. He then seeks her mouth with his mouth, with (the two verses), 'Honey! Lo! Honey! This is honey! my tongue's speech is honey; in my mouth dwells the honey of the bee; on my teeth dwells concord.

'The (magic charm of) concord that belongs to the kakravaka birds, that is brought out of the rivers, of which the divine Gandharva is possessed, thereby we are concordant.'

7. A woman that has her monthly courses, keeps through a period of three nights the observances prescribed in the Brahmana.

8. In the fourth night (the husband) having sipped water, calls (the wife) who has taken a bath, who wears a clean dress and ornaments, and has spoken with a Brahmana, to himself (with the following verses):

**PATALA 7, SECTION 25.**

1. (a) 'May Vishnu make thy womb ready; may Tvashtri frame the shape (of the child); may Pragapati pour forth (the sperm); may Dhatri give thee conception!

(b) 'Give conception, Sinivali; give conception, Sarasvati! May the two Asvins, wreathed with lotus, give conception to thee!

(c) 'The embryo which the two Asvins produce with their golden kindling-sticks: that embryo we call into thy womb, that thou mayst give birth to it after ten months.

(d) 'As the earth is pregnant with Agni, as the heaven is with Indra pregnant, as Vayu dwells in the womb of the regions (of the earth), thus I place an embryo into thy womb.

(e) 'Open thy womb; take in the sperm; may a male child, an embryo be begotten in the womb. The mother bears him ten months; may he be born, the most valiant of his kin.

(f) 'May a male embryo enter thy womb, as an arrow the quiver; may a man be born here, thy son, after ten months.

(g) 'I do with thee (the work) that is sacred to Pragapati; may an embryo enter thy womb. May a child be born without deficiency, with all its limbs, not blind, not lame, not sucked out by Pisakas.

(h) 'By the superior powers which the bulls shall produce for us, thereby become thou pregnant; may he be born, the most valiant of his kin.

(i) 'Indra has laid down in the tree the embryo of the sterile cow and of the cow that prematurely produces; thereby become thou pregnant; be a well-breeding cow'--

And (besides with the two Mantras), 'United are our names' (above, 24, 4), and, 'The concord of the kakravaka birds' (24, 6).

2. (He should cohabit with her with the formulas), 'Bhuḥ! Through Pragapati, the highest bull, I pour forth (the sperm); conceive a valiant son, N.N.! Bhuvah! Through Pragapati, &c.--Suvah! Through Pragapati, &c.' Thus he will gain a valiant son.

3. The Mantras ought to be repeated whenever they cohabit, according to Atreya,

4. Only the first time and after her monthly courses, according to Badarayana.

**PATALA 7, SECTION 26.**

1. The fire which (the sacrificer keeps) from the time of his marriage, is called the Aupasana (or sacred domestic fire)

2. With this fire the sacred domestic ceremonies are performed.
3. On account of his worship devoted to this (fire the sacrificer) is considered as an Ahitagni (i.e. as one who has set up the Srauta fires), and on account of his fortnightly Karu sacrifices (on the days of the new and full moon) as one who offers the sacrifices of the new and full moon (as prescribed in the Srauta ritual); so (is it taught).

4. If (the service at the domestic fire) has been interrupted for twelve days, the sacrificer ought to set the fire up again.

5. Or he should count all the sacrifices (that have been left out), and should offer them.

6. (The punaradhana or repeated setting up of the fire is performed in the following way): in an enclosed space, having raised (the surface), sprinkled it (with water), strewn it with sand, and covered it with Udumbara or Plaksha branches, he silently brings together the things belonging to (the sacrifice) according as he is able to get them, produces fire by attrition out of a sacrificially pure piece of wood, or gets a common fire, places it in a big vessel, sets it in a blaze, and puts (fuel) on it with the words, 'Bhuh! Bhuvah! Suvah! Om! Fixity!'

7. He then puts wood on the fire, performs (the rites) down to the Vyahriti oblations, and offers two 'minda oblations' (i.e. oblations for making up for defects) with (the two Mantras), 'If a defect (minda) has arisen in me,' (and), 'Agni has given me back my eye' (Taitt. Samh. III, 2, 5, 4).

8. He offers three 'tantu oblations' with (the Mantras), 'Stretching the weft (tantu)' (Taitt. Samh. III, 4, 2, 2), 'Awoke, Agni!' (IV, 7, 13, 5), 'The thirty-three threads of the weft' (I, 5, 10, 4).

9. He offers four 'abhavartin oblations' with (the Mantras), 'Agni who turns to us (abhavartin)!' 'Agni Angiras!' 'Again with sap,' 'With wealth' (Taitt. Samh. IV. 2, 1, 2, 3).

10. Having made oblations with the single Vyahritis and with (the three Vyahritis together), and having made an oblation with the verse, 'Thou art quick, Agni, and free from imprecation. Verily (satyam) thou art quick. Held by us in our quick mind (manas), with thy quick (mind) thou carriest the offering (to the gods). Being quick bestow medicine on us! Svaha!'--this (last) oblation contains an allusion to the mind (manas), it refers to Pragapati, and alludes to the number seven (?),--he quickly repeats in his mind the dasahotri formula (Taitt. Arany. III, 1, 1). Then he makes the sagrahā oblation (?); (then follow the oblations), 'This, O Varuna' (&c.; see I, 2, 8, 16, down to the end of the Sutra). Then he serves food to the Brahmanas and causes them to say, 'An auspicious day! Hail! Good luck!' he then performs in the known way the sacrifice of a mess of cooked food to Agni.

11. Here he gives an optional gift to his Guru: a pair of clothes, a milch cow, or a bull.

12. If he sets out on a journey, he makes the fire enter himself or the two kindling-sticks in the way that has been described (in the Srauta-sutra).

13. Or let him make it enter a piece of wood, in the same way as into the kindling-sticks.

14. A piece of Khadira wood, or of Palasa, or of Udumbara, or of Asvattha wood--

15. With one of these kinds of wood he fetches, where he turns in (on his journey), fire from the house of a Srotiya, and puts the (piece of wood) into which his fire has entered, on (that fire), with the two verses, 'He who has received the oblations' (Taitt. Samh. IV, 6, 5, 3), and 'Awoke!' (IV, 7, 13, 5).

16. The way in which he sacrifices has been explained (in the Srauta-sutra).

17. If one half-monthly sacrifice has been omitted, he should have a sacrifice to (Agni) Pathikrit performed over this (fire). If two (half-monthly sacrifices), to (Agni) Vaisvanara and Pathikrit. If more than two, (the fire) has to be set up again.

18. If the fire is destroyed or lost, or if it is mixed with other fires, it has to be set up again.
PATALA 8, SECTION 27.

1. If he will have a house built, he should during the northerly course of the sun, in the time of the increasing moon, under the constellation Rohini and under the three constellations designated as Uttara (Uttara-Phalguni, Uttara-Ashadha, Uttara-Proshthapadah) put wood on the fire, perform the rites down to the Vyahriti oblations, and should sacrifice with (the verses), 'This, O Varuna' (&c.; see I, 2, 8, 16, down to the end of the Sutra). Then he serves food to the Brahmanas and causes them to say, 'An auspicious day! Hail! Good luck!' he puts on a garment that has not yet been washed, touches water, takes a shovel with (the formula), 'On the impulse of the god Savitri' (Taitt. Samh. I, 3, 1, 1) draws lines thrice from the left to the right round (the places where the pits for the posts shall be dug) with (the formula), 'A line has been drawn' (Taitt. Samh. I, 3, 1, 1), digs the pits (in which the posts shall be erected) as it is fit, and casts the earth (dug out of those pits) towards the inside (of the building-ground).

2. He erects the southern door-post with (the verse), 'Here I erect a firm house; it stands in peace, streaming ghee. Thus may we walk in thee, O house, blessed with heroes, with all heroes, with unharmed heroes.'

3. The northern (door-post) with (the verse), 'Stand here firmly, O house, rich in horses and cows, rich in delight; rich in sap, overflowing with milk be set up, for the sake of great happiness.'

4. With (the verse), 'To thee (may) the young child (go), to thee the calf with its companion, to thee the golden cup; to thee may they go with pots of curds'—he touches the two posts, after they have been erected.

5. In the same way (Sutras 2. 3) he erects the two chief posts,

6. And touches them as above (Sutra 4).

7. He fixes the beam of the roof on the posts with (the formula), 'Rightly ascend the post, O beam, erect, shining, drive off the enemies. Give us treasures and valiant sons.'

8. When the house has got its roof, he touches it with (the verse),

'The consort of honour, a blissful refuge, a goddess, thou hast been erected by the gods in the beginning; clothed in grass, cheerful thou art; bring us bliss, to men and animals.'

9. Then, under the constellation Anuradha, the ground (on which the house stands) is expiated (in the following way).

10. By night he puts wood on the fire in an inner room (of the house), performs the rites down to the Vyahriti oblations, and sacrifices (with the following Mantras):

PATALA 8, SECTION 28.

1. The two verses commencing 'Vastoshpati!' (Taitt. Samh. III, 4, 10, 1).

'Vastoshpati! Be our furtherer; make our wealth increase in cows and horses, O Indu (i.e. Soma). Free from decay may we dwell in thy friendship; give us thy favour, as a father to his sons. Svaha!

'May death go away; may immortality come to us. May Vivasvat's son (Mama) protect us from danger. May wealth, like a leaf (that falls) from a tree, fall down over us. May Sakipati (i.e. Indra) be with us. Svaha!

'Go another way, O death, that belongs to thee, separated from the way of the gods. Vastoshpati! To thee who hears us, I speak: do no harm to our offspring nor to our heroes. Svaha!

'To this most excellent place of rest we have gone, by which we shall victoriously gain cows, treasures, and horses. May wealth, like a leaf (that falls) from a tree, fall down over us. May Sakipati be with us. Svaha!'
'This, O Varuna' (&c.; see chap. 27, Sutra 1, down to): 'Hail! Good luck!'

2. In this way the ground (on which the house stands) should be expiated every year;

3. Every season, according to some (teachers).

**PATALA 8, SECTION 29.**

1. 'House, do not fear, do not tremble; bringing strength we come back. Bringing strength, gaining wealth, wise I come back to the house, rejoicing in my mind.

'Of which the traveller thinks, in which much joy dwells, the house I call. May it know us as we know it.

'Hither are called the cows; hither are called goats and sheep; and the sweet essence of food is called hither to our house.

'Hither are called many friends, the sweet companionship of friends. May our dwellings always be unharmed with all our men.

'Rich in sap, rich in milk, refreshing, full of joy and mirth, free from hunger (?) and thirst, O house, do not fear us'--with (these verses) he approaches his house (when returning from a journey).

2. 'To thee I turn for the sake of safety, of peace. The blissful one! The helpful one!, Welfare! Welfare!'--with (this formula) he enters.

3. On that day, on which he has arrived, he should avoid all quarrelling.

4. 'The joyful house I enter which does not bring death to men; most manly (I enter) the auspicious one. Bringing refreshment, with genial minds (we enter the house); joyfully I lie down in it'--with (this verse) he lies down.

5. 'May we find our way with thee through all hostile powers, as through streams of water'--with (this verse) he looks at his wife; he looks at his wife.

End of the First Prasna.

**PRASNA II**

**PATALA 1, SECTION 1,**

1. Now (follows) the Simantonnayana (or parting of the pregnant wife's hair).

2. In the fourth month of her first pregnancy, in the fortnight of the increasing moon, under an auspicious constellation he puts wood on the fire, performs the rites down to the Vyahriti oblations, and makes four oblations to Dhatri with (the verse), 'May Dhatri give us wealth' (and the following three verses, Taitt. Samh. III, 3, II, 2. 3).

3. This, O Varuna' (&c.; see I, chap. 27, Sutra 2, down to): 'Hail! Good luck!'

He then makes the wife who has taken a bath, who wears a clean dress and ornaments, and has spoken with a Brahmana, sit down to the west of the fire, facing the east, in a round apartment. Standing to the east (of the wife), facing the west he parts her hair upwards (i.e. beginning from the front) with a porcupine's quill that has three white spots, holding (also) a bunch of unripe fruits, with the Vyahritis (and) with the two (verses), 'I invoke Raka,' (and), 'Thy graces, O Raka' (Taitt. Samh. III, 3, 11, 5). Then he recites over (his wife the formulas), 'Soma alone is our king, thus say the Brahmana tribes, sitting near thy banks, O Ganga, whose wheel does not roll back (?)!' (and), 'May we find our way with thee through all hostile powers, as through streams of water' (above I, 20, 5).
PATALA 1, SECTION 2.

1. Now (follows) the Pumsavana (i.e. the ceremony for securing the birth of a male child).

2. In the third month, in the fortnight of the increasing moon, under an auspicious constellation (&c.; see the preceding section, Sutras 2 and 3, down to:) in a round apartment. He gives her a barley-grain in her right hand with (the formula), 'A man art thou;'

3. With (the formula), 'The two testicles are ye,' two mustard seeds or two beans, on both sides of that barley-grain.

4. With (the formula), 'Svavritat' (? svavrittat?) (he pours) a drop of curds (on those grains). That he gives her to eat.

5. After she has sipped water, he touches her belly with (the formula), 'With my ten (fingers) I touch. thee that thou mayst give birth to a child after ten months.'

6. (He pounds) the last shoot of a Nyagrodha trunk (and mixes the powder) with ghee, or a silkworm (and mixes the powder) with a pap prepared of panick seeds, or a splinter of a sacrificial post taken from the north-easterly part (of that post) exposed to the fire, or (he takes ashes or soot [?] of) a fire that has been kindled by attrition, and inserts that into the right nostril of (the wife) whose head rests on the widely spread root (of an Udumbara tree?).

7. If she miscarries, he should three times stroke (her body), from the navel upwards, with her wet hand, with (the formula), 'Thitherwards, not hitherwards, may Tvashtri bind thee in his bonds. Making (the mother) enter upon the seasons, live ten months (in thy mother's womb); do not bring death to men.'

8. When her confinement has come, he performs the kshipra-prasavana (i.e. the ceremony for accelerating the confinement). Having placed a water-pot near her head and a Turyanti plant near her feet, he touches her belly.

PATALA 1, SECTION 3.

1. 'As the wind blows, as the ocean waves, thus may the embryo move; may it come forth together with the after-birth’—with (this verse) he strokes (her body) from above downwards.

2. When the child is born, he lays an axe on a stone, and a piece of gold on that axe; after he has turned these things upside down (so that the stone lies uppermost), he holds the boy over them with (the two verses),

'Be a stone, be an axe, be insuperable gold. Thou indeed art the Veda called son; so live a hundred autumns.

'From limb by limb thou art produced; out of the heart thou art born. Thou indeed art the self (atman) called son; so live a hundred autumns.'

3. (The contents of this Sutra are similar to those of Paraskara I, 16, 2.)

4. They take the Aupasana (or regular Grihya) fire away, and they bring the Sutikagni (or the fire of the confinement).

5. That (fire) is only used for warming (dishes, etc.).

6. No ceremonies are performed with it except the fumigation (see the next Sutra).

7. He fumigates (the child) with small grains mixed with mustard seeds. These he throws into the coals (of the Sutikagni) (eleven times, each time with one of the following Mantras):

(a) 'May Sanda and Marka, Upavira, Sandikera, Ulukhala, Kyavana vanish from here. Svaha!

(b) 'Alikhat, Vilikhat, Animisha, Kimvadanta, Upasruti. Svaha!'
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(c) 'Aryamna, Kumbhin, Satru, Patrapani, Nipuni. Svaha!

(d) 'May Antrimukha, Sarshaparuna vanish from here. Svaha!

(e) 'Kesini, Svalomini, Bagaboga, Upakasini—go away, vanish from here. Svaha!

(f) 'The servants of Kuvera, Visvavasa (?), sent by the king of demons, all of one common origin, walk through the villages, visiting those who wake (?). Svaha!

(g) '"Kill them! Bind them!' thus (says) this messenger of Brahman. Agni has encompassed them. Indra knows them; Brihaspati knows them; I the Brahmana know them who seize (men), who have prominent teeth, rugged hair, hanging breasts. Svaha!

(h) 'The night-walkers, wearing ornaments on their breasts, with lances in their hands, drinking out of skulls! Svaha!

(i) 'Their father Ukkaihsravyakarnaka walks (?) at their head, their mother walks in the rear, seeking a vikhura (?) in the village. Svaha!

(k) 'The sister, the night-walker, looks at the family through the rift (?)—she who wakes while people sleep, whose mind is turned on the wife that has become mother. Svaha!

(l) 'O god with the black path, Agni, burn the lungs, the hearts, the livers of those (female demons); burn their eyes. Svaha!'

8. Then he washes his hands and touches the ground with (the verses), 'O thou whose hair is well parted! Thy heart that dwells in heaven, in the moon: of that immortality impart to us. May I not weep over distress (falling to my lot) through my sons.

'I know thy heart, O earth, that dwells in heaven, in the moon: thus may I, the lord of immortality, not weep over distress (falling to my lot) through my sons.'

9. Now (follows) the medhaganana (or production of intelligence). With (an instrument of) gold over which he has laid a Darbha shoot tied (to that piece of gold) he gives to the child, which is held so that it faces the east, ghee to eat, with the formulas, 'Bhuh! I sacrifice the Rikas over thee! Bhuvah! I sacrifice the Yagus over thee! Suvah! I sacrifice the Samans over thee! Bhur bhuvah suvah! I sacrifice the Atharvan and Angiras hymns over thee!'

10. He then bathes the child with lukewarm water with (the following Mantras):

'From chronic disease, from destruction, from wile, from Varuna's fetter I release thee. I make thee guiltless before the Brahman; may both Heaven and Earth be kind towards thee.

'May Agni together with the waters bring thee bliss, Heaven and Earth together with the herbs; may the air together with the wind bring thee bliss; may the four quarters of the heaven bring thee bliss.

'Rightly have the gods released the sun from darkness and from the seizing demon; they have dismissed him from guilt; thus I deliver this boy from chronic disease, from curse that comes from his kin, from wile, from Varuna's fetter.'

11. He then places the child in his mother's lap with (the verse):

PATALA 1, SECTION 4.

1. 'The four divine quarters of the heaven, the consorts of Wind, whom the sun surveys: to their long life I turn thee; may consumption go away to destruction!'

2. Having placed (him there) he addresses (his wife with the Mantra), 'May no demon do harm to thy son, no cow that rushes upon him (?). Mayst thou become the friend of treasures; mayst thou live in prosperity in thy own way.'
3. He washes her right breast and makes her give it to the child with (the formula), 'May this boy suckle long life; may he reach old age. Let thy breast be exuberant for him, and life, glory, renown, splendour, strength.'

4. In the same way the left breast.

5. With (the words), 'He does not suffer, he does not cry, when we speak to him and when we touch him'—he touches both breasts. Then he places a covered water-pot near her head, with (the formula), 'O waters, watch in the house. As you watch with the gods, thus watch over this wife, the mother of a good son.'

6. On the twelfth day the mother and the son take a bath.

7. They make the house clean.

8. They take the Sutikagni away, and they bring the Aupasana fire.

9. Having put wood on that fire, and having performed the rites down to the Vyahrity oblations, they sacrifice twelve oblations with the verses, 'May Dhatri give us wealth' (III, 3, II, 2-5); according to some (teachers they make) thirteen (oblations).

10. 'This, O Varuna' (&c.; see I, chap. 27, Sutra 2, down to): 'Hail! Good luck!' Then let him give a name to the child, of two syllables or of four syllables, beginning with a sonant, with a semi-vowel in it, with a long vowel (or) the Visarga at its end, or a name that contains the particle su, for such a name has a firm foundation; thus it is understood.

11. Let the father and the mother pronounce (that name) first. For it is understood, 'My name first, O Gatavedas.'

12. He should give him two names. For it is understood (Taitt. Samh. VI, 3, I, 3), 'Therefore a Brahmana who has two names, will have success.'

13. The second name should be a Nakshatra name.

14. The one name should be secret; by the other they should call him.

15. He should give him the name Somayagin (i.e. performer of Soma sacrifices) as his third name; thus it is understood.

16. When he returns from a journey, or when his son returns, he touches him with (the formula), 'With Soma's lustre I touch thee, with Agni's splendour, with the glory of the sun.'

17. With (the formula), 'With the humkara (the mystical syllable hum) of the cattle I kiss thee, N.N.! For the sake of long life and of glory! Hum!' he kisses his head. Then he seizes with his right hand (his son's) right hand together with the thumb, with the five sections, 'Agni is long-lived.'

18. 'May Agni bestow on thee long life everywhere' (Taitt. Samh. I, 3, 14, 4)--this (verse) he murmurs in (his son's) right ear as above.

PATALA 1, SECTION 5.

1. Then (follows) in the sixth month the Annaprasana (i.e. the first feeding with solid food).

2. In the fortnight of the increasing moon, under an auspicious constellation, he puts wood on the fire, performs the rites down to the Vyahrity oblations, and sacrifices (with the Mantras), 'This, O Varuna' (&c.; see I, chap. 27, Sutra 2, down to): 'Hail! Good luck!' Then he gives (to the child) threefold food to eat, curds, honey, and ghee, with (the formula), 'Bhuh I lay into thee! Bhuvah I lay into thee! Suvah I lay into thee!'
3. Then he gives him (other) food to eat with (the formula), 'I give thee to eat the essence of water and of the plants. May water and plants be kind towards thee. May water and plants do no harm to thee.'

PATALA 1, SECTION 6.

1. In the third year (he performs) the Kudakarman (i.e. the tonsure of the child's head).
2. In the fortnight (&c., as in the preceding section, Sutra 2, down to): 'Hail! Good luck!' The boy sits down to the west of the fire, facing the east;
3. To the north (of the fire) his mother or a student (brahmakarin) holds a lump of bull's dung;
4. Therewith he (or she) receives the (cut-off) hair.
5. He then pours cold and warm water together.
6. Having poured warm water into cold water he moistens the hair near the right ear with (the formula), 'May the waters moisten thee for life' (Taitt. Samh. I, 2, I, 1).
7. With (the formula), 'Herb, protect him!' (Taitt. Samh., loc. cit.) he puts an herb, with its point upwards, into (the hair).
8. With (the formula), 'Axe, do no harm to him!' (Taitt. Samh., loc. cit.) he touches (that herb) with the razor.
9. With (the words), 'Heard by the gods, I shave that (hair)' (Taitt. Samh., loc. cit.) he shaves him.
10. In the same way (he moistens, &c.) the other (sides of his head) from left to right.
11. Behind with (the Mantra), 'The razor with which Savitri, the knowing one, has shaven (the beard) of king Soma and Varuna, with that, ye Brahmanas, shave his (head); make that he be united with vigour, with wealth, with glory.'

On the left side with (the Mantra), '(The razor) with which Pushan has shaven (the beard) of Brihaspati, of Agni, of Indra, for the sake of long life, with that I shave thy (head), N.N.!' Before with (the Mantra), 'That he may long live in joy, and may long see the sun.'
12. After the hair has been shaven, they arrange the locks (which are left over), according to custom or according to what family he belongs.
13. A person who is kindly disposed towards him, gathers the (cut-off) hair and buries it in a cow-stable, or near an Udumbara tree, or in a clump of Darbha grass, with (the Mantra), 'Where Pushan, Brihaspati, Savitri, Soma, Agni (dwell), they have in many ways searched where they should dispose it, between heaven and earth, the waters and heaven.'
14. He makes a gift to a Brahmana according to his liberality.
15. To the barber (he gives) boiled rice with butter.
16. In the same way the Godanakarman (or the ceremony of shaving the beard) is performed in the sixteenth year.
17. He has him shaven including the top-lock.
18. Some declare that he leaves there the top-lock.
19. Or he performs the Godana sacred to Agni.
20. He gives a cow to his Guru.

End of the First Patala.
PATALA 2, SECTION 7.

1. Now (follows) the expiation for attacks of the dog-demon (epilepsy) (on the boy).

2. When the attack assails (the boy, the performer of the ceremony) arranges his sacrificial cord over his left shoulder, sips water, and fetches water with a cup that has not yet been used (in order to pour it upon the boy). In the middle of the hall he elevates (the earth at) that place in which they use to gamble; he besprinkles it with water, casts the dice, scatters them (on all sides), makes a heap of them, spreads them out, makes an opening in the thatched roof of the hall, takes the boy in through that (opening), lays him on his back on the dice, and pours a mixture of curds and salt-water upon him, while they beat a gong towards the south. (The curds and water are poured on the sick boy with the following Mantras),

'Kurkura, Sukurkura, the Kurkura with the dark fetter . . . .
'Sarameya runs about, looking, as it were, upon the sea. He, the Suvirina (?), wears golden ornaments on his neck and on his breast, the most excellent (ornaments) of dogs (?).
'Suvirina, let him loose! Let him loose, Ekavratya! Let him loose, doggy! Let him loose, Khat!
'Teka and Sasaramatamka and Tula and Vitula and the white one and the red one. Let him loose! . . . the brown and red one.
'On those two single ones the sarasyakas (?) run down in the third heaven from here. Khat! Go away. Sisarama! Sarameya! Adoration to thee, Sisara!
'Your mother is called the messenger; your father is the mandakaka (mandukaka, the frog?). Khat! Go away, &c.
'Your mother is called dula (the staggering one?); your father is the mandakaka. Khat! Go away, &c.
'The stallions (stamp with) their feet. Do not gnash (?) thy teeth. Khat! Go away, &c.
'The carpenter hammers at (the chariots) that have wheels (?). Do not gnash (?) thy teeth. Khat! Go away,' &c.

3. Then (the performer of the ceremony) says, 'Choose a boon.'

4. (The father or brother of the boy replies), 'I choose the boy.'

5. They should do so, when the attack assails him, three times in the day, in the morning, at noon, and in the afternoon, and when he has recovered.

End of the Second Patala.

PATALA 3, SECTION 8.

1. Now (follows) the sacrifice of the sulagava (or spit-ox, for propitiating Rudra and averting plague in cattle).

2. In the fortnight of the increasing moon, under an auspicious constellation, he puts wood on the fire, strews (Darbha grass) on the entire surface around the fire, cooks a mess of sacrificial food with milk, sprinkles it (with Agya), takes it from the fire, builds two huts to the west of the fire, and has the spit-ox led to the southerly (hut) with (the verse), 'May the fallow steeds, the harmonious ones, bring thee hither, together with the white horses, the bright, wind-swift, strong ones, that are as quick as thought. Come quickly to my offering, Sarva! Om!'

3. To the northerly (hut he has) the 'bountiful one' (led);--(i.e. the consort of the spit-ox);

4. To the middle (between the two huts) the 'conqueror' (i.e. a calf of those two parents).
5. He gives them water to drink in the same order in which they have been led (to their places), prepares three messes of boiled rice, 'spreading under' and sprinkling (Agya) on them, and touches (the three beasts with those portions of rice) in the order in which they have been led (to their places), with (the Mantras), 'May he, the bountiful one, touch it. To the bountiful one svaha! May she, the bountiful one, touch it. To the bountiful one svaha! May the conqueror touch it. To the conqueror svaha!'

6. After he has performed (the rites) down to the Vyahriti oblations, he takes the messes of boiled rice (to the fire) and sacrifices them (the first with the Mantra),

'To the god Bhava svaha! To the god Rudra svaha! To the god Sarva svaha! To the god Isana . . . Pasupati . . . Ugra . . . Bhima svaha! To the great god svaha!'

7. Then he sacrifices the consort's rice to the consort (of Rudra, with the Mantra), 'To the consort of the god Bhava svaha! To the consort of the god Rudra . . . Sarva . . . Isana . . . Pasupati . . . Ugra . . . Bhima . . . of he great god svaha!'

8. Then he sacrifices of the middle portion of rice with (the Mantra), 'To the conqueror svaha! To the conqueror svaha!'

9. Then he cuts off from all the three portions of rice and sacrifices the Svishtakrit oblation with (the Mantra), 'To Agni Svishtakrit svaha!'

10. Around that fire they place their cows so that they can smell the smell of that sacrifice.

11. 'With luck may they walk round our full face'--with (these words) he walks round all (the objects mentioned, viz. the fire, the three beasts, and the other cows), so as to turn his right side towards them, and worships (the sulagava) with the (eleven) Anuvakas, 'Adoration to thee, Rudra, to the wrath' (Taitt. Samh. IV, 5), or with the first and last of them.

**PATALA 3, SECTION 9.**

1. Now follows the distribution of Palasa leaves (at different places).

2. 'Protector of the house, touch them! To the protector of the house svaha! Protectress of the house, touch them! To the protectress of the house svaha! Protector of the door, touch them! To the protector of the door svaha! Protectress of the door, touch them! To the protectress of the door svaha!'--with (these formulas) he puts down four leaves; (then other leaves) with (the formulas), 'Noisy ones, touch them! To the noisy ones svaha! Quivered ones . . . ye that run in the rear . . . Minglers (?) . . . Choosers . . . Eaters, touch them! To the eaters svaha!'--

3. Then again ten (leaves) with (the formula), 'Divine hosts, touch them! To the divine hosts svaha!'

4. Then other ten (leaves) with (the formula), 'Divine hosts that are named and that are not named, touch them! To them svaha!'

5. Then he makes a basket of leaves, puts into it a lump of boiled rice with an 'under-sprinkling' (of Agya) and sprinkling (Agya) on it, goes outside his pasture-grounds, and hangs (the basket) up at a tree with (the formula), 'Quivered ones, touch it! To the quivered ones svaha!'

6. He then performs worship (before that basket) with (the formula), 'Adoration to the quivered one, to him who wears the quiver! To the lord of the thieves adoration!'

7. With sandal salve, sura and water, unground, fried grains, cow-dung, with a bunch of durva grass, with Udumbara, Palasa, Sami, Vikankata, and Asvattha (branches), and with a cow-tail he besprinkles his cows, the bull first, with (the words), 'Bring luck! Bring luck!' Then (the bull) will bring him luck.
8. He then cooks that mess of sacrificial food, sacred to Kshetrapati (the lord of the field), with milk, sprinkles it (with Agya), takes it from the fire, and performs a sacrifice to Kshetrapati on the path where his cows use to go, without a fire, on four or on seven leaves.

9. He has him (i.e. the Kshetrapati? an ox representing Kshetrapati?) led (to his place) in the same way as the sulagava (chap. 8, section 2).

10. He sacrifices quickly, (for) the god has a strong digestion (?)..

11. He then performs worship with (the two verses), 'With the lord of the field,' 'Lord of the field' (Taitt. Samh. I, 1, 14, 2. 3).

12. Of (the remains of that sacrificial food) sacred to Kshetrapati his uterine relations should partake, according as the custom of their family is.

End of the Third Patala.

PATALA 4, SECTION 10.

1. On the new-moon day, in the afternoon, or on days with an odd number in the dark fortnight the monthly (Sraddha is performed).

2. Having prepared food for the Fathers and having arranged southward-pointed Darbha grass as seats (for the Brahmanas whom he is going to invite), he invites an odd number of pure Brahmanas who are versed in the Mantras, with no deficient limbs, who are not connected with himself by consanguinity or by their Gotra or by the Mantras, (such as his teacher or his pupils).

3. In feeding them he should not look at any (worldly) purposes.

4. Having put wood on the fire and strewn southward-pointed and eastward-pointed Darbha grass around it, having prepared the Agya in an Agya pot over which he has laid one purifier, having sprinkled water round (the fire) from right to left, and put a piece of Udumbara wood on (the fire), he sacrifices with the (spoon called) Darvi which is made of Udumbara wood.

5. Having performed the rites down to the Agyabhaga offerings, he suspends his sacrificial cord over his right shoulder and calls the Fathers (to his sacrifice) with (the verse), 'Come hither, O Fathers, friends of Soma, on your hidden, ancient paths, bestowing on us offspring and wealth and long life, a life of a hundred autumns.'

6. He sprinkles water in the same direction (i.e. towards the south) with (the verse), 'Divine waters, send us Agni. May our Fathers enjoy this sacrifice. May they who receive their nourishment every month bestow on us wealth with valiant heroes.'

7. Having performed the rites down to the Vyahriti oblations with his sacrificial cord over his left shoulder, he suspends it over his right shoulder and sacrifices with (the following Mantras):

'To Soma with the Fathers, svadha! Adoration! 'To Yama with the Angiras and with the Fathers, svadha! Adoration!

'With the waters that spring in the east and those that come from the north: with the waters, the supporters of the whole world, I interpose another one between (myself and) my father. Svadha! Adoration!

'I interpose (another one) through the mountains;

'I interpose through the wide earth; through the sky and the points of the horizon, through infinite bliss I interpose another one between (myself and) my grandfather. Svadha! Adoration!

'I interpose (another one) through the seasons, through days and nights with the beautiful twilight. Through half-months and months I interpose another one between (myself and) my great-grandfather. Svadha! Adoration!'
Then he sacrifices with their names: 'To N.N. svadha! Adoration! To N.N. svadha! Adoration!'

'Wherein my mother has done amiss, abandoning her duty (towards her husband), may my father take that sperm as his own; may another one fall off from the mother. Svadha! Adoration!'

In the same way a second and a third verse with the alteration of the Mantra, 'Wherein my grandmother,' 'Wherein my great-grandmother.'

**PATALA 4, SECTION 11.**

1. The Fathers who are here and who are not here, and whom we know and whom we do not know: Agni, to thee they are known, how many they are, Gatavedas. May they enjoy what thou givest them in our oblation. Svadha! Adoration!

'Your limb that this flesh-devouring (Agni) has burnt, leading you to the worlds (of the Fathers), Gatavedas, that I restore to you again. Unviolated with all your limbs arise, O Fathers! Svadha! Adoration!'

'Carry the Agya, Gatavedas, to the Fathers, where thou knowest them resting afar. May streams of Agya flow to them; may their wishes with all their desires be fulfilled! Svadha! Adoration!'

In the same way a second and a third verse with the alteration of the Mantra, 'to the great-grandfathers,' 'to the great-grandfathers.'

2. In the same way he sacrifices of the food, altering the Mantra, 'Carry the food, &c.'

3. Then he sacrifices the Svishtakrit oblation with (the formula), 'To Agni Kavyavahana Svishtakrit svadha! Adoration!'

4. He then touches the food with (the formulas), 'The earth is thy vessel, the heaven is the lid. I sacrifice thee into the Brahman's mouth. I sacrifice thee into the up-breathing and down-breathing of the Brahmanas. Thou art imperishable; do not perish for the Fathers yonder, in yon world! The earth is steady; Agni is its surveyor in order that what has been given may not be lost.

'The earth is thy vessel, the heaven is the lid, &c. Do not perish for the grandfathers yonder, in yon world. The air is steady; Vayu is its surveyor, in order that what has been given may not be lost.

'The earth is thy vessel, the heaven is the lid, &c. Do not perish for the great-grandfathers yonder, in yon world. The heaven is steady; Aditya is its surveyor, in order that what has been given may not be lost.'

5. With (the words), 'I establish myself in the breath and sacrifice ambrosia,' he causes the Brahmanas to touch (the food).

**PATALA 4, SECTION 12.**

1. While they are eating, he looks at them with (the words), 'My soul (atman) dwells in the Brahman that it may be immortal.'

When they have eaten (and go away), he goes after them and asks for their permission to take the remains of their meal (for the rites which he is going to perform). Then he takes a water-pot and a handful of Darbha grass, goes forth to a place that lies in a south-easterly intermediate direction, spreads the Darbha grass out with its points towards the south, and pours out on that (grass) with downward-turned hands, ending in the south, three handfuls of water, with (the formulas), 'May the fathers, the friends of Soma, wipe themselves! May the grandfathers . . . the great-grandfathers, the friends of Soma, wipe themselves!' or, 'N.N.! Wash thyself! N.N.! Wash thyself!'

3. On that (grass) he puts down, with downward-turned hands, ending in the south, the lumps (of food for the Fathers). To his father he gives his lump with (the words), 'This to thee, father, N.N.!' to the grandfather with (the words), 'This to thee, grandfather, N.N.!' to the great-grandfather with
(the words), 'This to thee, great-grandfather, N.N.!' silently a fourth (lump). This (fourth lump) is optional.

4. Should he not know the names (of the ancestors), he gives the lump to the father with (the words), 'Svadha to the Fathers who dwell on the earth,' to the grandfather with (the words), 'Svadha to the Fathers who dwell in the air,' to the great-grandfather with (the words), 'Svadha to the Fathers who dwell in heaven.'

5. Then he gives, corresponding to each lump, collyrium and (other) salve and (something that represents) a garment.

6. The collyrium (he gives), saying three times, 'Anoint thy eyes, N.N.! Anoint thy eyes, N.N.!'

7. The salve, saying three times, 'Anoint thyself, N.N.! Anoint thyself, N.N.!'

8. With (the formula), 'These garments are for you, O Fathers. Do not seize upon anything else that is ours,' he tears off a skirt (of his garment) or a flake of wool and puts that down (for the Fathers), if he is in the first half of his life.

9. He tears out some hairs of his body, if in the second half.

10. Then he washes the vessel (in which the food was of which he had offered the lumps), and sprinkles (the water with which he has washed it), from right to left round (the lumps) with (the Mantra), 'These honey-sweet waters, bringing refreshment to children and grandchildren, giving sweet drink and ambrosia to the Fathers, the divine waters refresh both (the living and the dead), these rivers, abounding in water, covered with reeds, with beautiful bathing-places; may they flow up to you in yon world!' Then he turns the vessel over, crosses his hands so that the left hand becomes right and the right hand becomes left, and worships (the Fathers) with the formulas of adoration, 'Adoration to you, O Fathers, for the sake of sap' (Taitt. Samh. III, 2, 5, 5).

11. Then he goes to the brink of some water and pours down three handfuls of water (with the following Mantras):

**PATALA 4, SECTION 13.**

1. 'This is for thee, father, this honey-sweet wave, rich in water. As great as Agni and the earth are, so great is its measure, so great is its might. As such a great one I give it. As Agni is imperishable and inexhaustible, thus may it be imperishable and inexhaustible, sweet drink to my father. By that imperishable (wave), that sweet drink, live thou together with those, N.N.! The Rikas are thy might.

'This is for thee, grandfather, &c. . . . As great as Vayu and the air are . . . As Vayu is imperishable . . . to my grandfather. . . . The Yagus are thy might.

'This is for thee, great-grandfather, &c. . . . As great as Aditya and the heaven are . . . 'The Samans are thy might.'

2. Returning (from the place where he has performed the Pinda offerings) he puts the substance cleaving (to the Sthali) into the water-pot and pours it out, with (the verse), 'Go away, O Fathers, friends of Soma, on your hidden, ancient paths. After a month return again to our house and eat our offerings, rich in offspring, in valiant sons.'

3. Thereby the (Sraddha) celebrated in the middle of the rainy season has been declared.

4. There (oblations of) flesh are prescribed;

5. Of vegetables, if there is no flesh.

End of the Fourth Patala.
PATALA 5, SECTION 14.

1. We shall explain (the festival of) the Ashtaka.

2. The eighth day of the dark fortnight that follows after the full moon of Magha, is called Ekasntaka.

3. On the day before that Ashtaka, under (the Nakshatra) Anuradhas, in the afternoon he puts wood on the fire, strews southward-pointed and eastward-pointed Darbha grass around it, and turns rice out of four shallow cups over which he has laid one purifier, with (the Mantra), 'I turn out, impelled by the god Savitri, this cake prepared from four cups (of rice), which may drive away all suffering from the Fathers in the other world. On the impulse of the god Savitri, with the arms of the two Asvins, with Pushan's hands I turn thee out, agreeable to the fathers, the grandfathers, the great-grandfathers.'

4. With the same purifier he silently strains the Prokshani water; he silently sprinkles (with that water the rice and the vessels), silently husks (the rice), silently bakes it in four dishes like a Purodasa, sprinkles (Agya) on it, takes it from the fire, sprinkles (water) round (the fire) from right to left, and puts a piece of Udumbara wood on (the fire). With the (spoon called) Darvi which is made of Udumbara wood, he cuts off in one continual line which is directed towards south-east, (the Avadana portions) one after the other, spreading under and sprinkling over them (Agya), and sacrifices them, one after the other, in one continual line which is directed towards south-east, with (the Mantras), 'The mortars, the pressing-stones have made their noise, preparing the annual offering. Ekahtaka! May we be rich in offspring, in valiant sons, the lords of wealth. Svadha! Adoration!

'God Agni! The cake which is prepared with ghee and accompanied by (the word) svadha, that the Fathers may satiate themselves--(this our) offering carry duly, Agni. I, the son, sacrifice an oblation to my fathers. Svadha! Adoration!

'Here is a cake, Agni, prepared from four cups (of rice), with ghee, rich in milk, in wealth, in prosperity. May the Fathers gladly accept it all together; may it be well sacrificed and well offered by me. Svadha! Adoration!'

5. Then he makes oblations of (other) food with (the verses), 'The one who shone forth as the first,' 'The Ekashtaka, devoting herself to austerities,' 'She who shone forth as the first' (Taitt. Samhita IV, 3, 11, I. 3. 5).

6. Cutting off (the Avadanas destined for the Svishtakrit oblation) together from the cake and from the (other) food he makes an oblation thereof with (the formula), 'To Agni Kavyavahana Svishtakrit svadha! Adoration!'

7. That (cake) with ghee and honey and with the food (mentioned in Sutras 5. 6) he touches in the way prescribed for the Sraddha ceremony and puts down lumps (of it) according to the ritual of the Pinda offerings.

8. (The remains of) that (cake, &c.) he serves to learned Brahmanas.

9. He gives them food and presents as at the Sraddha ceremony.

10. The known (rites) down to the pouring out of the handfuls of water (are performed here) as at the monthly (Sraddha).

PATALA 5, SECTION 15.

1. On the following day he sacrifices a cow to the Fathers.

2. Having put wood on the fire and strewn southward-pointed and eastward-pointed Darbha grass around it, he sacrifices the oblation for the touching of the animal (see below), with (the verse), 'This cow I touch for the Fathers; may my assembled fathers gladly accept it (which is offered) with
fat and ghee, with the word svadha; may it satiate my fathers in the other world. Svadha! Adoration! Then he touches (the cow) with one (blade of) sacrificial grass and with an unforked Vapasra-pani of Udumbera wood, with (the formula), 'I touch thee agreeable to the Fathers.'

3. He sprinkles (the cow with water) with (the words), 'I sprinkle thee agreeable to the Fathers.'

4. When it has been sprinkled and fire has been carried round it, they kill it to the west of the fire, its head being turned to the west, its feet to the south.

5. After it has been killed, he silently 'strengthens' its sense-organs (by touching them) with water, and silently takes out the omentum, the heart, and the kidneys.

6. With the Vapasra-pani of Udumbera wood he roasts the omentum; with spits of Udumbera wood the other (parts mentioned in Sutra 5) separately.

7. After he has roasted them, and has sprinkled Agya over them, and has taken them from the fire, he sprinkles water round (the fire) from right to left, puts a piece of Udumbera wood on (the fire), and sacrifices with a Darvi spoon of Udumbera wood the omentum, spreading under and sprinkling over it (Agya), with (the verse), 'Carry the omentum, Gatavedas, to the Fathers, where thou knowest them resting afar. May streams of fat flow to them; may their wishes with all their desires be fulfilled. Svadha! Adoration!'

8. He sacrifices the omentum entirely. The other parts (Sutra 5) he should offer to the Brahmanas and should feed them (with those parts of the cow).

9. When the food (for the Brahmanas) is ready, he cuts off (the Avadanas) together from the mess of boiled rice, and from the pieces of meat, and mixing them with clarified butter he makes oblations thereof with the verses, 'Behold the Ekashtaka, the giver of food with meat and ghee, (which is offered) with (the word) svadha. By the Brahmanas that food is purified. May it be an imperishable (blessing) to me! Svadha! Adoration!'

'The Ekashtaka, devoting herself to austerities, the consort of the year, exuberant (with milk), has poured forth milk. May you live on that milk, O Fathers, all together. May this (food) be well offered and well sacrificed by me! Svadha! Adoration!'

'The image of the year' (Taitt. Samh. V, 7, 2, 1).

10. After he has sacrificed, he cuts off (the Avadanas) from the food and from the pieces of meat, and mixing them with clarified butter he makes an oblation with (the formula), 'To Agni Kavyavaha-hana Svishtakrit svadha! Adoration!'

11. The known (rites) down to the pouring out of the handfuls of water (are performed here) as at the monthly (Sraddha).

12. The gifts of food and presents, however, are not necessary here.

13. On the following day, he prepares food for the Fathers with the rest of the meat, and sacrifices with (the two verses), 'Thou, Agni, art quick,' (and), Pragapati!' (see above, I, 1, 3, 5).

14. (= Sutra 11).

End of the Fifth Patala.

**PATALA 6 SECTION 16.**

1. Now (follows) the Sravana ceremony.

2. On the day of that full moon which falls under (the Nakshatra) Sravana, after the evening Agni-hotra he puts wood on the (third of the three Srauta fires, called the) Dakshinagni. One who has not set up the (Srauta) fires, (does the same with) the sacred domestic fire.
3. Then he procures unbroken grains, unbroken fried grains, coarsely ground grains, (leaves and blossoms) of the Kimsuka tree, collyrium and (other) salve, and Agya.

4. Having 'spread under' (Agya) in the (spoon called) Darvi, he cuts off (the Avadanas) of those kinds of food (mentioned in Sutra 3), mixes them with clarified butter, and sacrifices (with the formulas), 'Adoration to Agni the terrestrial, the lord of terrestrial beings! Svaha! Adoration to Vayu the all-pervading, the lord of aerial beings! Svaha! Adoration to Surya, the red one, the lord of celestial beings! Svaha! Adoration to Vishnu, the whitish one, the lord of the beings that dwell in the quarters (of the world). Svaha!'

5. He anoints the Kimsuka (flowers and leaves) with Agya, and sacrifices with (the Mantras), 'Devoured is the gadfly; devoured is thirst (?); devoured is the stinging worm.' 'Devoured is the stinging worm; devoured is thirst; devoured is the gadfly.' 'Devoured is thirst; devoured is the gadfly; devoured is the stinging worm.'

6. He takes a water-pot and a handful of Darbha grass, goes forth, his face turned towards the east, spreads the Darbha grass out with its points towards the east, and makes four Bali-offerings on that (grass) with (the formulas), 'To the terrestrial Serpents I offer this Bali,' 'To the aerial, &c.; to the celestial, &c.; to the Serpents dwelling in the quarters (of the world),' &c.

7. Having given there collyrium and (other) salve (to the Serpents), he worships them with the Mantras, 'Adoration be to the Serpents' (Taitt. Samhita IV, 2, 8, 3).

8. He should take a water-pot and should at that distance in which he wishes the serpents not to approach, three times walk round his house, turning his right side towards it, and should sprinkle water round it with (the formulas), 'Beat away, O white one, with thy foot, with the fore-foot and with the hind-foot, these seven human females and the three (daughters) of the king's tribe.

'Within the dominion of the white one the Serpent has killed nobody. To the white one, the son of Vidarva, adoration!

'Adoration to the white one, the son of Vidarva!'

9. Then he worships the Serpents towards the different regions, one by one with (the corresponding section of) these Mantras, 'The convergent one thou art called, the eastern region' (Taitt. Samh. V, 5, 10, 1 seq.).

10. From that time he daily makes the Bali-offerings till the full-moon day of Margasirsha.

11. Here the Kimsuka offerings (see section 5) are not repeated.

12. The sprinkling (of water) round (the house) does not take place (see section 8).

13. The last Bali he offers with (the words), 'Going to acquit myself, going to acquit myself.'

End of the Sixth Patala.

**PATALA 7, SECTION 17.**

1. We shall explain the Agrahayani ceremony.

2. On the full-moon day of Margasirsha he puts wood on the fire, strews (Darbha grass) on the entire surface round the fire, cooks a mess of sacrificial food with milk, sprinkles it (with Agya), takes it from the fire, performs the rites down to the Vyahriti oblations, and sacrifices (four oblations) with (the following Mantras):

'This offering, the creeping of Ida, rich in ghee, moving and not moving, accept gladly, O Gatavedas. What domestic animals there are, of all shapes, all seven kinds of them: may they gladly dwell here and may they prosper. Svaha!'
'The night which men welcome like a cow that comes to them, (the night) which is the consort of the year, may that (night) be auspicious to us. Svaha!

'Bringing bliss to the cattle, to the wife, bringing bliss by night and by day, may this (night) which is the consort of the year, be auspicious to us. Svaha!

'The full-moon night, bringing abundance, visiting one after another, dividing the months and fortnights: may this (night), the full one, protect us. Svaha!

3. He sacrifices the oblation to Agni Svishtakrit with (the verse), 'Agni, make this (sacrifice) full that it may be well offered. Be victorious, O god, in all battles. Shine far and wide, showing us a wide path. Bestow on us long life, full of splendour and free from decay. Svaha!'!

4. Then he washes his hands and touches the earth with (the formulas), 'In power I establish myself, in royalty. Among the horses I establish myself, among the cows. In the limbs I establish myself, in the self. In the Pranas I establish myself, in prosperity. In Heaven and Earth I establish myself, in sacrifice.

'May the three times eleven gods, the thirty-three, the gracious ones, whose Purohita is Brihaspati, on the impulse of the god Savitri—may the gods with (all) the gods give me bliss!'

5. The master of the house sits down at their southerly end,

6. The other persons to the north,

7. According to their seniority.

8. They who know the Mantras among them, murmur the Mantras (which will be stated).

9. With (the verse), 'Be soft to us, O earth, free from thorns; grant us rest; afford us wide shelter' (Taitt. Ar. X, 1, 10), and with the two (verses), 'Verily of the mountains' (Taitt. Samh. II, 2, 12, 2. 3) they lie down on their right sides.

10. With (the verse), 'Up! with life' (Taitt. Samh. I, 2, 8, 1) they arise.

11. When they have arisen, they murmur, 'We have arisen; we have become immortal.'

12. In that way they (lie down and) arise that night three times.

13. Having served food to the Brahmans and having caused them to say, 'An auspicious day! Hail! Good luck!' they rest that night.

End of the Seventh Patala.

PATALA 8, SECTION 18.

1. Now we shall explain the opening and the conclusion (of the annual course of study).

2. During the fortnight that precedes the Sravana full moon, when the herbs have appeared, under (the Nakshatra) Hasta or on the full-moon day (itself), the opening ceremony of the (annual course of) study (is performed).

3. Having put wood on the fire and performed the rites down to the Vyahriti oblations, he sacrifices (with his pupils) to the Rishis of the Kandas: 'To Pragapati, the Rishi of a Kanda, svaha! To Soma, the Rishi of a Kanda, svaha! To Agni, the Rishi of a Kanda, svaha! To the Visve devas, the Rishis of a Kanda, svaha! To Svayambhu, the Rishi of a Kanda, svaha!'—these are the Rishis of the Kandas. Or (he sacrifices) to the names of the Kandas, to the Savitri, to the Rig-veda, the Yagur-veda, the Sama-veda, the Atharva-veda, and to Sadasaspati.

4. Having (thus) sacrificed, they repeat the first three Anuvakas,

5. Or the beginnings of all Kandas.
6. He enters upon (sacrificing) the Gaya, &c. (oblations; see above, I, 1, 3, 8).

7. After all rites down to the Svishtakrit oblation have been performed, they stop studying three days or one day; then they should go on studying so as to commence where they have broken off: so say the teachers.

8. During the fortnight that precedes the Taishi full moon, under (the Nakshatra) Rohini or on the full-moon day (itself), the Utsarga (or conclusion of the term of study) is celebrated.

9. (The teacher) with his pupils goes in an easterly or northerly direction, and where they find a pleasant water with a pleasant bathing-place, they dive into it and perform three suppressions of the breath with the Agharmarshana hymn (Rig-veda X, 190 = Taitt. Ar. X, 1, 13. 14.). Holding purifiers (i.e. Darbha blades) in their hands they bathe with the three (verses), 'Ye waters, ye are wholesome' (Taitt. Samh. IV, 1, 5, 1), with the four (verses), 'The gold-coloured, pure, purifying waters' (T.S.V, 6, 1, 1 seq.), and with the Anuvaka, '(Soma) which clears itself, the heavenly being' (Taitt. Br. I, 4, 8): giving the Darbha blades to each other and feigning to try to seize (??) each other.

10. Then they arrange on a pure spot that is inclined towards the east, seats of eastward-pointed Darbha grass, so that they end in the north--

PATALA 8, SECTION 19.

1. For Brahman, Pragapati, Brihaspati, Agni, Vayu, the Sun, the Moon, the Stars, king Indra, king Yama, king Varuna, king Soma, king Vaisravana, for the Vasus, the Rudras, the Adityas, the Visve devas, the Sadhya, the Ribhus, the Bharata, the Maruts, the Atharvans, the Angiras: for these divine beings.

2. Visvamitra, Gamadagni, Bharadvaga and Gautama, Atri, Vasishtha, Kasyapa: these are the seven Rishis.

3. Wearing their sacrificial cords below (round their body) they arrange towards the north, at a place that is inclined towards the north, seats of northward-pointed Darbha grass, so that they end in the east, for Visvamitra, Gamadagni, Bharadvaga, Gautama, Atri, Vasishtha, Kasyapa.

4. Between Vasishtha and Kasyapa they arrange (a seat) for Arundhati, (the wife of Vasishtha);

5. Towards the south, in a place inclined towards the east, for Agastya.

6. Then for the (following) teachers, ending with those who teach (only) one Veda (?), viz. for Krishna Dvaipayana, Gutzanya, Taruksha, Trinabindu, Varmin, Varuthin, Vagin, Vagasravas, Satiyasravas, Susravas, Sutasravas, Somasushmayana, Satvavat, Brihaduktha Vamadeva(y)a, Vagiratna, Haryagyavana, Udamaya, Gautama, Rinchaya, Rintagaya, Ritanagaya, Dhanangaya, Babhr, Tryara, Trivara, Triveda, Tribinta, Parasara, Vrishn, Rudra, Skanda, Kasisvara, Gvara, Dharma, Artha, Kama, Krodha, Vasishtha, Indra, Tvashtri, Kartri, Dhartri, Dhatru, Mrityu, Savitri, Savitri, and for each Veda, for the Rig-veda, the Yagur-veda, the Sama-veda, the Atharva-veda, the Itihasa and Purana.

7. Towards the south, with their sacrificial cords suspended over their right shoulders, in a place inclined towards the south, they arrange seats of southward-pointed Darbha grass, so that they end in the west--

POTALA 8, SECTION 20.

1. For Vaisampayana, Palingu, Tittira [sic], Ukha, Atreya, the author of the Pada-text, Kaundinya the author of the commentary, for the authors of the Sutras, for Satyashadha (Hiranyakesin), for the handers-down of the text, for the teachers, the Rishis, the hermits dwelling in the woods, the chaste ones, for those who have only one wife.

2. They prepare (seats) each for his own fathers and maternal ancestors.
3. With (the words), 'For N.N. I prepare (a seat); for N.N. I prepare (a seat)' (he prepares) a seat.
4. With (the words), 'I satiate N.N.; I satiate N.N.' (he makes offerings of) water.
5. With (the words), 'Adoration to N: N! Adoration to N.N.!' (he offers) perfumes, flowers, incense, and lamps.
6. With (the words), 'To N.N. svaha! To N.N. svaha!' (he offers) food.
7. With (the words), 'I satiate N.N.; I satiate N.N.' (he offers) water with fruits in it.
8. Having worshipped them with (the words), 'Adoration to N.N.! Adoration to N.N.!'--
9. Having put wood on the fire to the west of the surface (on which he had performed the Tarpana), and having performed the rites down to the Vyahriti oblations (&c., as above, chap. 18, 3–7).
10. With the two (verses), 'From joint to joint,' 'Thou who with a hundred' (Taitt. Samh. IV, 2, 9, 2) they plant Durva grass at the shore of the water.
11. They stir up waves in the water and run a race in an easterly or northerly direction until they lose their breath.
12. When they have returned (from that race? or when they have returned from the whole ceremony to the village?) they offer cakes, coarsely ground grain, and boiled rice to the Brahmanas.
13. The same (rites are repeated) when they have finished the study of the whole Veda, with the exception of the planting of Durva grass, of (stirring up) the water, and of the race.
14. Thus they satiate daily (after the Brahmayagna) the gods, the Rishis, and the Fathers with water; they satiate them with water.

End of the Hiranyakesi-sutra.

GRIHYA-SUTRA OF APASTAMBA.

INTRODUCTORY NOTE TO THE GRIHYA-SUTRA OF APASTAMBA.

THE short treatise of Apastamba on the Grihya ritual forms one Prasna of the great corpus of the Apastambiya-Kalpa-sutra (see Sacred Books, vol. ii, p. xii) and stands, among the Grihya texts, in closest connection with the Hiranyakesi-Grihya-sutra. The chief difference between these two Sutras, both belonging to the Taittiriya School of the Black Yagur-veda, consists herein, that Apastamba, just as has been stated above with regard to Gobhila, gives only the rules for the performance of the Grihya rites without the Mantras, which are contained in a special collection, the Mantrapatha, standing by the side of the Sutras: Hiranyakesin, on the other hand, follows the more usual practice, as adopted by Sankhayana, Asvalayana, Paraskara, of interweaving the description of the ceremonies with the text of the corresponding Mantras. As to the relation in which the Apastambiya-sutras stand to the Mantrapatha, there is, so far as I can see, no reason why we should not extend the theory which we have tried to establish with regard to Gobhila, to the evidently parallel case of Apastamba: the Sutras presuppose the existence of the Mantrapatha, just as the latter text seems to presuppose the Sutras.--The questions regarding the historical relation of Apastamba to Hiranyakesin have been treated of by Professor Buhler in his Introduction to Apastamba's Dharmasutra, S.B.E., vol. ii, pp. xxiii seq.

I have here to thank Dr. Winternitz, to whom we are indebted for an excellent edition of the Apastambiya-Grihya-sutra, for having placed at my disposal, before publication, the proof-sheets of his edition, and for lending me his copy of the Mantrapatha as well as of the commentary of Haradatta. The kindness of the same scholar has enabled me to make use of Professor Eggeling's copy of the first part of Sudarsanarya's commentary and of his own copy of the second part of the same work.
SECTION 1.

1. Now (follow) the ceremonies (the knowledge of) which is derived from practice (and not from the Sruti).
2. They should be performed during the northern course of the sun, on days of the first fortnight (of the month), on auspicious days,
3. With the sacrificial cord suspended over (the sacrificer's) left shoulder.
4. (The rites should be performed) from left to right.
5. The beginning should be made on the east side or on the north side,
6. And also the end.
7. Ceremonies belonging to the Fathers (are performed) in the second fortnight (of the month),
8. With the sacrificial cord suspended over the right shoulder,
9. From right to left,
10. Ending in the south.
11. Ceremonies occasioned by special occurrences (are performed) according as their occasions demand.
12. Having set the fire in a blaze, he strews eastward-pointed Darbha grass around it,
13. Or eastward-pointed and northward-pointed (grass);
14. Southward-pointed at sacrifices to the Fathers,
15. Or southward-pointed and eastward-pointed.
16. To the north of the fire he strews Darbha grass and (on that) he places the vessels (required for sacrifice) upside-down, two by two, if referring to ceremonies directed to the gods,
17. All at once, if to men,
18. One by one, if to the Fathers.
19. The preparation of the (blades used as) 'purifiers,' the measure of their length, the preparation of the Prokshani water, and the sprinkling of the vessels are the same here as at the sacrifices of the new and full moon, (but are performed) in silence.
20. To the west of the fire he pours water into a vessel over which he has laid (two grass blades called) purifiers, purifies (the water) three times with two northward-pointed purifiers, holds it on a level with his nose and mouth, places it to the north of the fire on Darbha grass, and covers it with Darbha grass.
21. On the south side he causes a Brahmana to sit down on Darbha grass.
22. He melts the Agya, pours it, to the west of the fire, into the Agya-pot, over which he has laid two purifiers, draws coals (out of the sacrificial fire) towards the mirth, puts (the Agya) on them, throws light on it by means of a burning (grass-blade), throws two Darbha points into it, moves a firebrand round it three times, takes it from the fire towards the north, sweeps the coals back (into the fire), purifies (the Agya) three times with two northward-pointed purifiers, moving them backward and forward, and throws the purifiers into the fire.
SECTION 2.

1. He warms at the fire the implement with which he sacrifices, wipes it off with Darbha blades, warms it again, sprinkles it (with water), puts it down, touches the Darbha blades with water, and throws them into the fire.

2. As paridhis (or pieces of wood laid round the fire) yoke-pins are used at the marriage, the Upanayana, the Samavartana, the parting of the (wife’s) hair, the tonsure of the child's hair, the cutting of the beard, and at expiatory ceremonies.

3. He sprinkles water round the fire, on the south side from west to east with (the words), 'Aditi, give thy consent!' on the west side from south to north with 'Anumati, give thy consent!' on the north side from west to east with 'Sarasvati [sic], give thy consent!' all around with 'God Savitri, give thy impulse!'

4. At ceremonies belonging to the Fathers (water is sprinkled) only all round (the fire), silently.

5. Having put a piece of wood on the fire, he offers the two Aghara oblations as at the sacrifices of the new and full moon, silently.

6. Then he offers the two Agyabhaga oblations, over the easterly part of the northerly part (of the fire) with (the words), 'To Agni Svaha!' over the easterly part of the southerly part (another oblation) exactly like the preceding one, with (the words), 'To Soma Svaha!'

7. Having offered the chief oblations (belonging to each sacrifice) according to prescription, he adds the following oblations, viz. the Gaya, Abhyatana, Rashtrabhrit oblations, the oblation to Pragapati, the Vyahritis one by one, the oblation to (Agni) Svishtakrit with (the following formula), 'What I have done too much in this ceremony, or what I have done here too little, all that may Agni Svishtakrit, he who knows, make well sacrificed and well offered. Svaha!'

8. The sprinkling (of water) round (the fire is repeated) as above; the Mantras are altered so as to say, 'Thou hast given thy consent,' 'Thou hast given thy impulse.'

9. The designation 'Pakayagna' is used of ceremonies connected with worldly life.

10. There the ritual based on the Brahmana (holds good),

11. (To which the words allude), 'He sacrifices twice; he wipes off (his hand) twice; he partakes twice (of the sacrificial food); having gone away he sips (out of the Sruk) and licks off (the Sruk).'

12. All seasons are fit for marriage with the exception of the two months of the sisira season, and of the last summer month.

13. All Nakshatras which are stated to be pure, (are fit for marriage);

14. And all auspicious performances.

15. And one should learn from women what ceremonies (are required by custom).

16. Under the Invakas (Nakshatra), (the wooers who go to the girl’s father) are sent out: such wooers are welcome.

SECTION 3.

1. Under the Maghas (Nakshatra) cows are provided;

2. Under the Phalguni (Nakshatra) marriage is celebrated.

3. A daughter whom he wishes to be dear (to her husband), a father should give in marriage under the Nishtya (Nakshatra); thus she becomes dear (to her husband); she does not return (to her father's house): this is an observance based on a Brahmana.

4. The word Invakas means Mrigasiras; the word Nishtya means Svati.
5. At the wedding one cow;
6. In the house one cow:
7. With the (first cow) he should prepare an Argha reception for the bridegroom as for a guest,
8. With the other (the bridegroom [?] should do so) for a person whom he reveres.
9. These are the occasions for killing a cow: (the arrival of) a guest, (the Ashtaka sacrifice offered to) the Fathers, and marriage.
10. Let (the wooer) avoid in his wooing a girl that sleeps, or cries, or has left home.
11. And let him avoid one who has been given (to another), and who is guarded (by her relations), and one who looks wicked (?), or who is a most excellent one (?), or (who is like the fabulous deer) sarabha (?), a hunch-back, a girl of monstrous appearance, a bald-headed girl, a girl whose skin is like a frog's (?), a girl who has gone over to another family (?), a girl given to sensual pleasures (?), or a herdess, or one who has too many friends, or who has a fine younger sister, or one whose age is too near to that of the bridegroom (?).
12. Girls who have the name of a Nakshatra, or of a river, or of a tree, are objectionable.
13. And all girls in whose names the last letter but one is r or l, one should avoid in wooing.
14. If possible, he should place (the following) objects hidden before the girl, and should say to her, 'Touch (one of these things).'
15. (The objects are), different kinds of seeds mixed together, loose earth from (the kind of sacrificial altar called) vedi, an earth-clod from a field, cow-dung, and an earth-clod from a cemetery.
16. If she touches one of the former (objects, this portends) prosperity as characterized (by the nature of what she has touched).
17. The last is regarded as objectionable.
18. Let him marry a girl of good family and character, with auspicious characteristics, and of good health.
19. Good family, a good character, auspicious characteristics, learning, and good health: these are the accomplishments of a bridegroom.
20. A wife who is pleasing to his mind and his eyes, will bring happiness to him; let him pay no attention to the other things: such is the opinion of some.

PATALA 2

SECTION 4.

1. Let him send out as his wooers friends who have assembled, who are versed in the Mantras.
2. He should recite over them the first two verses (Mantrap. I, 1, 1. 2).
3. When he himself has seen (the bride), let him murmur the third (verse; M. I, 1, 3).
4. With the fourth (M. I, 1, 4) let him behold her.
5. Let him seize with his thumb and fourth finger a Darbha blade, and let him wipe (therewith) the interstice between her eye-brows with the next Yagus (M. I, 1, 5), and let him throw it away towards the west.
6. If an omen occurs (such as the bride's or her relations' weeping), let him murmur the next (verse; M. I, 1, 6).
7. With the next (verse; M. I, 1, 7) let him send an even number of persons who have assembled there, and who are versed in the Mantras, to fetch water.

8. With the next Yagus (M. I, 1, 8) he places a round piece of Darbha net-work on her head; on that, with the next (verse; M. I, 1, 9) he places a right yoke-hole; on this hole he lays with the next (verse; M. I, 1, 10), a piece of gold, and washes her with the next five verses (M. I, 2, 1-5), (so that the water runs over that gold and through the yoke-hole); with the next (verse; M. I, 2, 6) he causes her to dress in a fresh garment, and with the next (M. I, 2, 7) he girds her with a rope.

9. Then he takes hold of her with the next (verse; M. I, 2, 8) by her right hand, leads her to the fire, spreads a mat, west of the fire, so that the points of the blades in it are directed towards the north, and on this mat they both sit down, the bridegroom to the north.

10. After the ceremonies have been performed from the putting of wood on the fire down to the Agyabhaga oblations, he recites over her the first two (verses of the third Anuvaka).

11. Then he should take with his right hand, palm down, her right hand which she holds palm up.

12. If he wishes that only daughters may be born to him, he should seize only the fingers (without the thumb);

13. If he wishes that only sons may be born to him, the thumb.

14. He takes (her hand) so as just to touch her thumb and the little hairs (on her hand).

15. With the four verses, 'I take thy hand' (Mantrap. I, 3, 3-6).

16. He then makes her step forward with her right foot, to the north of the fire, in an easterly or northerly direction, with (the formula), 'One step for sap' (M. I, 3, 7).

17. At her seventh step he murmurs, 'Be a friend' (M. I, 3, 14).

SECTION 5.

1. Having before the sacrifice gone round the fire, so that their right sides are turned towards it,

2. They sit down in their former position, and while she takes hold of him, he offers the oblations (indicated by the) next (Mantras), with (the Mantras), 'To Soma, the acquirer of a wife, Svaha!' (M. I, 4, 1-16), one oblation with each Mantra.

3. He then causes her, to the north of the fire, to tread with her right foot on a stone, with (the verse), 'Tread' (M. I, 5, 1).

4. Having 'spread under' Agya into her joined hands, he pours roasted grain twice (into them), and sprinkles Agya over it.

5. Some say that an uterine relation of hers pours the grain (into her hands).

6. He (?) sacrifices (that grain) with (the verse), 'This wife' (M. I, 5, 2).

7. Having gone round the fire, with the right side turned towards it, with the next three (verses; M. I, 5, 3-5) he makes her tread on the stone as above (M. I, 5, 6).

8. And the oblation (is performed) with the next (verse; M. I, 5, 7).

9. (Then follow) again the circumambulation (M. I, 5, 8-10), the injunction to tread on the stone (I, 5, 11), and the oblation with the next (verse; I, 5, 12);

10. (Then) the circumambulation again (I, 5, 13-15).

11. He enters upon the performance of the Gaya and following oblations.
12. Having performed (the rites) down to the sprinkling (of water) round (the fire), and having untied the rope with the next two verses (I, 5, 16. 17), he should then make her depart (from her father's house in a vehicle), or should have her taken away.

13. Having put that fire (with which the marriage rites have been performed, into a vessel), they carry it behind (the newly-married couple).

14. It should be kept constantly.

15. If it goes out, (a new fire) should be kindled by attrition,

16. Or it should be fetched from the house of a Srotiya.

17. Besides, if (the fire) goes out, one of them, either the wife or the husband, should fast.

18. Or he may sacrifice with the next (verse; M. I, 5, 18), and not fast.

19. The next (verse; M. I, 6, 1) is for putting the chariot (on which the young couple is to depart), in position;

20. With the next two (verses; M. I, 6, 2, 3), he puts the two animals to the chariot;

21. First the right one.

22. When she mounts (the chariot), he recites over her the next (verses; M. I, 6, 4-7).

23. With the next (verse; M. I, 6, 8), he spreads out two threads in the wheel-tracks (in which the chariot is to go), a dark-blue one in the right (track), a red one in the left.

24. With the next (verses; M. I, 6, 9-11), he walks on these (threads).

25. And when they pass by bathing-places, posts, or cross-roads, let him murmur the next (verse; M. I, 6, 12).

SECTION 6.

1. The next (verse; M. I, 6, 13), he recites over a boat (with which they are going to cross a river).

2. And let the wife, when she is crossing, not see the crew.

3. When they have crossed, let him murmur the next (verse; M. I, 6, 14).

4. If they have to pass over a cemetery, or if any article (which they carry with them), or their chariot is damaged, the ceremonies from the putting of wood on the fire down to the Agyabhaga oblations are performed, and while she takes hold of him, he offers the oblations (indicated by the) next (Mantras; M. I, 7, 1-7), then he enters upon the performance of the Gaya and following oblations, and performs (the rites) down to the sprinkling (of water) round (the fire).

5. If they pass by trees with milky sap or by other trees that serve as marks, by rivers or by deserts, he should murmur the next two (verses; M. I, 7, 8, 9), according to the characteristics in them (which refer to these different cases).

6. With the next (verse) he shows her the house(M. I, 7, 10).

7. With the next two (verses; M. I, 7, 11, 12) he unyokes the two animals; the right one first.

8. Having, with the next (verse; M. I, 8, 1), spread out, in the centre of the house, a red bull's skin with the neck to the east, with the hair up, he causes her to recite the next (verse; M. I, 8, 2), while he makes her enter the house, (which she does) with her right foot.

9. And she does not stand on the threshold.

10. In the north-east part of the house the ceremonies from the putting of wood on the fire down to the Agyabhaga oblations are performed, and while she takes hold of him, he offers the oblations (indicated by the) next (Mantras; M. I, 8, 3-15); then he enters upon the performance of the Gaya
and following oblations, and performs (the rites) down to the sprinkling (of water) round (the fire). Then they sit down with the next (verse; M. I, 9, 1) on the skin, the bridegroom to the north.

11. He then places with the next (verse; M. I, 9, 2), the son of a wife who has only sons and whose children are alive, in her lap, gives fruits to the (child) with the next Yagus (M. I, 9, 3), and murmurs the next two (verses; M. I, 9, 4-5). Then he (and his wife) observe silence until the stars appear.

12. When the stars have appeared, he goes out (of the house with her) in an easterly or northerly direction, and shows her the polar star and (the star) Arundhati with the next two verses (M. I, 9, 6-7), according to the characteristics (contained in those verses).

PATALA 3

SECTION 7.

1. He then makes her offer the sacrifice of a Sthalipaka sacred to Agni.

2. The wife husks (the rice grains out of which this Sthalipaka is prepared).

3. After he has cooked (the Sthalipaka), and has sprinkled (Agya) over it, and has taken it from the fire towards the east or the north, and has sprinkled (Agya) over it while it stands (there near the fire), (the ceremonies) from the putting of wood on the fire down to the Agyabhaga oblations (are performed), and while she takes hold of him, he sacrifices of that Sthalipaka.

4. The 'spreading under' and the sprinkling over (of Agya are done) once; two Avadanas (or cut-off portions are taken).

5. Agni is the deity (of the first oblation); the offering is made with the word Svaha.

6. Or he may sacrifice after having picked out, once, a portion (of the sacrificial food with the Darvi spoon).

7. Agni Svishtakrit is the second (deity).

8. (At the Svishtakrit oblation) the 'spreading under' and taking an Avadana are done once, the sprinkling over (of Agya) twice.

9. The Avadana for the first deity (is taken) out of the middle (of the Sthalipaka);

10. It is offered over the centre (of the fire).

11. (The Avadana) for the second (deity is taken) from the northern part (of the Sthalipaka);

12. It is offered over the easterly part of the northerly part (of the fire).

13. Having silently anointed (a part of) the Barhis (by dipping it) into the remains both (of the Sthalipaka and the Agya) in the way prescribed (in the Srauta ritual) for the (part of the Barhis called) Prastara, he throws (that part of the Barhis) into the fire.

14. (The rule regarding) the second sprinkling (of water round the fire) is valid (here).

15. He gives (the remains of) that (sacrificial food) with butter to a Brahmana to eat--

16. Whom he reveres. To that (Brahmana) he makes the present of a bull.

17. In the same way, with the exception of the sacrificial gift, they should sacrifice a Sthalipaka from then onwards, on the days of the new and full moon, after having fasted.

18. Some say that a vessel full (of grain) is the sacrificial gift.

19. From then onwards he should offer morning and evening with his hand these two oblations (to Agni and to Agni Svishtakrit) of (rice) grains or of barley.
20. The deities are the same as at the Sthalipaka (just described).
21. Some say that the first oblation in the morning is sacred to Surya.
22. Before and after (those oblations) the sprinkling (of water) round (the fire is performed) as stated above.
23. By the sacrifice of the new and full moon the other ceremonies have been explained (the knowledge of) which is derived from practice.
24. The deities (of those rites) are as stated (with regard to each particular case), having their place between Agni (Sutra 5) and Svishtakrit (Sutra 7).
25. The sacrifice (of a cow) on the arrival of a guest (should be performed as stated below) without alterations.
26. (The deities) of the Vaisvadeva ceremony are the Visve devas,
27. Of ceremonies performed on full-moon days, the full-moon day on which they are performed.

SECTION 8.
1. At the opening and concluding ceremonies of the Vedic study, the Rishi who is indicated (as the Rishi of the Kanda which they study, is the deity to whom the ceremony belongs),
2. And in the second place Sadasaspati (cf. Mantrap. I, 9, 8).
3. They reject a sacrifice performed by a wife or by one who has not received the Upanayana initiation, and a sacrifice of salt or pungent food, or of such food as has an admixture of a despised sort of food.
4. Sacrifices connected with special wishes and Bali sacrifices (should be performed) as stated (even against the clauses of the last Sutra).
5. Whenever the fire flames up of itself, he should put two pieces of wood on it with the next two (verses: M. I, 9, 9-10),
6. Or with (the two formulas), 'May fortune reach me! May fortune come to me!'
7. Let him notice the day on which he brings his wife home.
8. (From that day) through three nights they should both sleep on the ground, they should be chaste, and should avoid salt and pungent food.
9. Between their sleeping-places a staff is interposed, which is anointed with perfumes and wrapped round with a garment or a thread.
10. In the last part of the fourth night he takes up the (staff) with the next two (verses; M. I, 10, 1-2), washes it and put it away; then (the ceremonies) from the putting of wood on the fire down to the Agyabhaga oblations (are performed), and while she takes hold of him, he sacrifices the oblations (indicated by the) next (Mantras; M. I, 10, 3-9); then he enters upon the performance of the Gaya and following oblations, and performs (the rites) down to the sprinkling (of water) round (the fire). Then he makes her sit down to the west of the fire, facing the east, and pours some Agya of the remains (of those oblations) on her head with the (three) Vyahritis and the word Om as the fourth (M. I, 10, 10-13). Then they look at each other with the next two verses (M. I, 11, 1-2), according to the characteristics (contained in those verses); with the next verse (M. I, 11, 3) he bemeans the region of their hearts with remains of Agya; then he should murmur the next three verses (I, 11, 4-6), and should murmur the rest (of the Anuvaka; I, 11, 7-11) when cohabiting with her.
11. Or another person should recite (the rest of the Anuvaka) over her, (before they cohabit).
SECTION 9.

1. Each following night with an even number, from the fourth (after the beginning of her monthly illness) till the sixteenth, brings more excellent offspring to them, if chosen for the (first) cohabiting after her illness; thus it is said.

2. If he sneezes or coughs while going about on business, he should touch water and should murmur the two following (verses; M. I, 13, 5. 6) according to the characteristics (which they contain).

3. In the same way with the next (Mantras--M. I, 13, 7-10--he should address the following objects), according to the characteristics (which those Mantras contain): a conspicuous tree, a heap of excrements, the skirt (of his garment) which is blown against him by the wind, and a shrieking bird.

4. One (for instance, the wife's father) who wishes that the hearts of both (husband and wife) may be in accord should observe chastity through at least three nights and should prepare a Sthalipaka. Then (the ceremonies) from the putting (of wood) on (the fire) down to the Agyabhaga oblations (are performed), and while the wife takes hold of him, he sacrifices of the Sthalipaka the oblations (indicated by the) next (Mantras; M. I, 14, 1-7); then he enters upon the performance of the Gaya and following oblations, and performs (the rites) down to the sprinkling (of water) round (the fire). (The remains of) the (sacrificial food) with butter, he should give to eat to an even number of Brahmanas, at least to two, and should cause them to pronounce wishes for his success.

5. When the moon, on the following day, will be in conjunction with Tishya, she strews three times seven barley-grains around (the plant) Clypea Hernandifolia with (the formula), 'If thou belongest to Varuna, I redeem thee from Varuna. If thou belongest to Soma, I redeem thee from Soma.'

6. On the following day she should set upright (the plant) with the next (verse; M. I, 15, 1), should recite the next three (verses; M. I, 15, 2-4) over it, should tie (its root) with the next (verse; M. I, 15, 5) to her hands so that (her husband) does not see it, and should, when they have gone to bed, embrace her husband with her arms, with the verse alluding to the word upadhana ('putting on;' M. I, 15, 6).

7. Thus he will be subject to her.

8. By this (rite) also (a wife) overcomes her co-wives.

9. For this same purpose she worships the sun daily with the next Anuvaka (M. I, 16).

10. If a wife is affected with consumption or is otherwise sick, one who has to observe chastity, should rub her limbs with young lotus leaves which are still rolled up, and with lotus roots, with the next (formulas, limb by limb) according to the characteristics (contained in those formulas; M. I, 17, 1-6), and should throw away (the leaves and roots) towards the west.

11. With the next (verses; M. I, 17, 7-10) he should give the wife's garment (which she has worn at the wedding [?]) to (a Brahmana) who knows this (ceremony).

SECTION 10.

1. We shall explain the Upanayana (or initiation of the student).

2. Let him initiate a Brahmana in the eighth year after the conception,
3. A Raganya in the eleventh, a Vaisya in the twelfth year after the conception.

4. Spring, summer, autumn: these are the (fit) seasons (for the Upanayana), corresponding to the order of the castes.

5. (The boy's father) serves food to Brahmanas and causes them to pronounce auspicious wishes, and serves food to the boy. (The teacher?) pours together, with the first Yagus (of the next Anuvaka, warm and cold) water, pouring the warm water into the cold, and moistens (the boy's) head with the next (verse; M. II, 1, 2).

6. Having put three Darbha blades into his hair (towards each of the four directions) (the teacher) shaves his hair with the next four (verses; M. II, 1, 3-6) with the different Mantras, towards the different (four) directions.

7. With the following (verse, M. II, 1, 7, somebody) addresses him while he is shaving.

8. Towards the south, his mother or a Brahmakarin strews barley-grains on a lump of bull's dung; with this (dung) she catches up the hair (that is cut off), and puts it down with the next (verse; M. II, 1, 8) at the root of an Udumbara tree or in a tuft of Darbha grass.

9. After (the boy) has bathed, and (the ceremonies) from the putting (of wood) on (the fire) down to the Agyabhaga oblations (have been performed), he causes him to put a piece of Palasa wood on the fire with the next (verse; M. II, 2, 1), and makes him tread with his right foot on a stone to the north of the fire, with (the verse), 'Tread' (M. II, 2, 2).

10. Having recited the next two (verses; M. II, 2, 3, 4) over a garment that has been spun and woven on one day, and has caused him, with the next three (verses; M. II, 2, 5-7), to put it on, he recites over him, after he has put it on, the next (verse; M. II, 2, 8).

11. He ties thrice around him, from left to right, a threefold-twisted girdle of Munga grass with the next two (verses; M. II, 2, 9, 10), and (gives him) a skin as his outer garment with the next (verse; II, 2, 11).

12. To the north of the fire (the teacher) spreads out Darbha grass; on that he causes (the boy) to station himself with the next (verse; M. II, 3, 1), pours his joined hands full of water into (the boy's) joined hands, makes him sprinkle himself three times with the next (verse; M. II, 3, 2), takes hold of his right hand with the next (formulas; M. II, 3, 3-12), gives him with the next (formulas; M. II, 3, 13-23) in charge to the deities (mentioned in those Mantras), initiates him with the next Yagus (M. II, 3, 24), and murmurs into his right ear the (Mantra), 'Blessed with offspring' (II, 3, 25).

SECTION 11.

1. The boy says, 'I am come to be a student' (II, 3, 26).

2. The other (i.e. the teacher) has to ask; the boy has to answer (II, 3, 27-30).

3. The other murmurs the rest (of the Anuvaka).

4. And causes the boy to repeat (the Mantra) which contains wishes for himself (II, 3, 32).

5. (The rites) down to the Agyabhagas have been prescribed.

6. Having then caused him to sacrifice the oblations (indicated in the) next (Mantras; M. II, 4, 1-11), he enters upon (the performance) of the Gaya and following oblations.

7. Having performed (the rites) down to the sprinkling (of water) round (the fire), he puts down, to the west of the fire, a bunch of northward-pointed grass; on that (the teacher) who performs the initiation, sits down with the next Yagus (M. II, 4, 12).

8. The boy, sitting to the east (of him), facing the west, seizes with his right hand (the teacher's) right foot and says, 'Recite the Savitri, Sir!'
9. He recites (the Savitri) to him, 'That (glorious splendour) of Savitri' (Taitt. Samh. I, 5, 6, 4; M. 4, 13);
10. Pada by Pada, hemistich by hemistich, and the whole (verse).
11. (When repeating the Savitri Pada by Pada, he pronounces) the Vyahritis singly at the beginning or at the end of the Padas;
12. In the same way (the first and the second Vyahriti at the beginning or at the end) of the hemistichs; the last (Vyahriti, when he repeats) the whole verse.
13. With the next Mantra (M. II, 4, 14) the boy touches his upper lip;
14. With the next (II, 4, 15) both his ears;
15. With the next (II, 5, 1) he takes up the staff.
16. The staff of a Brahmana is made of Palasa wood, that of a Raganya of a branch of the Nyagrodha tree, so that the downward-turned end (of the branch) forms the tip (of the staff), that of a Vaisya of Badara or Udumbara wood.
17. Some state (only), without any reference to caste, that the staff should be made of the wood of a tree:
18. After (the teacher) has made him repeat (the formula), 'My memory' (M. II, 5, 2), and he has bestowed an optional gift on his teacher, and (the teacher) has made him arise with (the formula, M. II, 5, 3), 'Up, with life!' (the student) worships the sun with the next (Mantras; II, 5, 4).
19. If (the teacher) wishes, 'May this (student) not be estranged from me,' let him take (the student) by the right hand with the next (verse; II, 5, 6).
20. They keep that fire (used at the Upanayana) three days,
21. And (during that time) salted and pungent food should be avoided.
22. Having wiped (with his hand wet) around (the fire) with (the formula), 'Around thee' (M. II, 6, 1), he should put (twelve) pieces of wood on that (fire) with the next Mantras (II, 6, 2-13).
23. In the same way also on another (fire, when the Upanayana fire is kept no longer),
24. Fetching fuel regularly from the forest.
25. With the next (formula--M. II, 6, 14--the teacher) instructs (the student in his duties).
26. On the fourth day (after the Upanayana the teacher) takes the garment (of the student) for himself with the next (verse; M. II, 6, 15), having made him put on another (garment).

SECTION 12.

1. Having studied the Veda, when going to take the bath (which signifies the end of his studentship), he enters a cow-shed before sunrise, hangs over its door a skin with the hair inside, and sits there.
2. On that day the sun should not shine upon him.
3. At noon, after (the ceremonies) from the putting (of wood) on the fire down to the Agyabhaga oblations (have been performed), he puts a piece of Palasa wood on (the fire) with the next (verse; M. II, 7, 1), sits down to the west of the fire on a mat or on eraka grass, recites the next (verse, II, 7, 2) over a razor, and hands it over to the barber with the next Yagus (II, 7, 3). (The rites) beginning with the pouring together of (warm and cold) water down to the burying of the hair are the same as above (comp. M. II, 7, 4).
4. He sits down behind the cow-shed, takes the girdle off, and hands it over to a Brahmakarin.

5. The (Brahmakarin) hides it with the next Yagus (II, 7, 5) at the root of an Udumbara tree or in a tuft of Darbha grass.

6. With water of the description stated above he bathes with the six next (verses; II, 7, 6-11), and with the next (II, 7, 12) he cleanses his teeth with a stick of Udumbara wood.

7. Having bathed and shampooed his body with such ingredients as are used in bathing, (aromatic powder, &c.),

8. He puts on with the next Yagus (M. II, 7, 13) a fresh under garment, and anoints himself, after having given the salve in charge of the deities with the next (Mantras, II, 7, 14), with the next (verse, II, 7, 15) with sandal salve which is scented with all kinds of perfumes. With the next (verse, II, 7, 16) he moves about a gold pellet with its setting, which is strung on a string, three times from left to right in a water-pot; with the next (verse, II, 7, 17) he ties the (pellet) to his neck; in the same way, without Mantras, he ties a pellet of Badara wood to his left hand, and repeats the rites stated above with a fresh upper garment, with the (verses), 'May the rich' (comp. above, IV, 10, 10; M. II, 7, 18).

9. To the skirt (of that garment) he ties two earrings, puts them into the (sacrificial spoon called) Darvi, offers the oblations (indicated by the) next (Mantras; M. II, 8, 1-8), pouring the Agya over (the ear-rings), and enters upon (the performance of) the Gaya and following oblations.

10. Having performed (the ceremonies) down to the sprinkling (of water) round (the fire), he should tie (one of the ear-rings) to his right ear, and with the same (verses one) to his left ear.

11. In the same way he should with the following (formulas, M. II, 8, 9-9, 5), according to the characteristics (contained in them), (put) a wreath on his head, anoint (his eyes), look into a mirror, (put on) shoes, (and should take) a parasol and a staff.

12. He keeps silence until the stars appear.

13. When the stars have appeared, he goes away towards the east or north, worships the quarters (of the horizon) with the next hemistich, and the stars and the moon with the next (M. II, 9, 6).

14. Having spoken with a friend he may go where he likes.

SECTION 13.

1. Now this (is) another (way for performing the Samavartana). He bathes silently at a bathing-place and puts silently a piece of wood on (the fire).

2. He sits down on a bunch of grass, as stated above (comp. M. II, 9, 7), at a place where they are going to honour him (with the Argha reception).

3. A king and a chieftain (sit down) in the same way (as a Brahmana), with the next two (formulas, M. II, 9, 8, 9), according to the characteristics (contained in them).

4. (The host) announces (to the guest), 'The water for washing the feet!'

5. (The guest) should recite the next (verse, II, 9, 10) over (that water) and should stretch out the right foot first to a Brahmana, the left to a Sudra.

6. Having touched the person who washes him, he should touch himself (i.e. his own heart) with the next (formula, M. II, 9, 11).

7. (The host, taking the Argha water) in an earthen vessel which he holds with two bunches of grass, announces (to the guest), 'The Argha water!'
8. (The guest) should recite the next (formula, II, 9, 12) over (that water) and should murmur the next Yagus (II, 9, 13), while a part (of the water) is poured over his joined hands.

9. Over the rest (of the water) which is poured out towards the east, he recites the next (verse, M. II, 9, 14).

10. (The host) pours together curds and honey in a brass vessel, covers it with a larger (brass cover), takes hold of it with two bunches of grass, and announces (to the guest), 'The honey-mixture!'

11. Some take three substances, (those stated before) and ghee.

12. Some take five, (the three stated before), and grains, and flour.

13. The guest recites the next two (formulas, M. II, 10, 1. 2) over (the honey-mixture) and sips water with the two Yagus (II, 10, 3. 4) before (eating) and afterwards; with the next (verse, II, 10, 5) he should partake three times (of the food) and should give the remainder to a person towards whom he is kindly disposed.

14. A king or a chieftain should only accept it and (give it) to his Purohita.

15. (The host) announces the cow with (the word), 'The cow!'

16. After the guest has recited the next (formula, M. II, 10, 6) over (the cow, the host) cools its omentum, and having performed the 'spreading under' and the sprinkling over (of Agya), he sacrifices it with the next (verse, M. II, 10, 7) with a Palasa leaf from the middle or the end (of the stalk).

17. If the guest chooses to let (the cow) loose, he murmurs the next (formulas, II, 10, 8-11) in a low voice (and says) loudly, 'Om! Let it loose!' (II, 10, 12).

18. (In this case) he recites the next (formulas, M. II, 10, 13-17) in a low voice over the food which is announced to him (instead of the cow), (and says) loudly, 'Om! Make it ready!' (II, 10, 18).

19. For his teacher, for a Ritvig, for his father-in-law, for a king he ought to perform this (Arghya ceremony) as often as they visit his house, if at least one year has elapsed (since they came last).

20. For a renowned teacher (of the Veda the ceremony should be performed) once.

PATALA 6

SECTION 14.

1. The Simantonnayana (or parting of the pregnant wife's hair, is performed) in her first pregnancy, in the fourth month.

2. (The husband) serves food to Brahmanas and causes them to pronounce auspicious wishes; then, after (the ceremonies) from the putting (of wood) on the fire down to the Agyabhaga oblations (have been performed), he offers the oblations (indicated in the) next (Mantras, M. II, 11, 1-8), while (the wife) takes hold of him, and enters upon the (performance) of the Gaya and following oblations.

3. Having performed (the rites) down to the sprinkling (of water) round (the fire), he makes her sit down to the west of the fire, facing the east, and parts her hair upwards (i.e. beginning from the front) with a porcupine's quill that has three white spots, with three Darbha blades, and with a bunch of unripe Udumbara fruits, with the Vyahrritis or with the two next (verses, II, 11, 9. 10).

4. He says to two lute-players, 'Sing!'

5. Of the next two (verses, II, 11, 11. 12) the first (is to be sung on this occasion) among the (people of the) Salvas.

6. The second (is to be used) for Brahmanas; and the river near which they dwell is to be named.
7. He ties barley-grains with young shoots (to the head of the wife); then she keeps silence until the stars appear.

8. When the stars have appeared, he goes (with his wife) towards the east or north, touches a calf, and murmurs the Vyahritis; then she breaks her silence.

9. The Pumsavana (i.e. the ceremony to secure the birth of a male child) is performed when the pregnancy has become visible, under the constellation Tishya.

10. From a branch of a Nyagrodha tree, which points eastward or northward, he takes a shoot with two (fruits that look like) testicles. The putting (of wood) on the fire, &c., is performed as at the Simantonnayana (Sutra 2).

11. He causes a girl who has not yet attained maturity to pound (the Nyagrodha shoot) on an upper mill-stone with another upper mill-stone, and to pour water on it; then he makes his wife lie down on her back to the west of the fire, facing the east, and inserts (the pounded substance) with his thumb into her right nostril, with the next Yagus (II, 11, 13).

12. Then she will give birth to a son.

13. Here follows the ceremony to secure a quick deliverance.

14. With a shallow cup that has not been used before, he draws water in the direction of the river's current; at his wife s feet he lays down a Turyanti plant; he should then touch his wife, who is soon to be delivered, on the head, with the next Yagus (II, 11, 14), and should sprinkle her with the water, with the next (three) verses (II, 11, 15-17).

15. Yadi garayu na pated evamvihitabhir evadbhir uttarabhyam (II, 11, 18, 19) avokshet.

SECTION 15.

1. After he has touched the new-born child with the Vatsapra hymn (Taitt. Samh. IV, 2, 2; M. II, 11, 20), and has taken him on his lap with the next Yagus (M. II, II, 21), with the next (three) (verses--II, 11, 22; 12, 1. 2--one by one) he addresses the child, kisses him on his head, and murmurs (the third verse) into his right ear.

2. And he gives him a Nakshatras name.

3. That is secret.

4. He pours together honey and ghee; into this (mixture) he dips a piece of gold which he has tied with a noose to a Darbha blade. With the next (three) formulas (II, 12, 3-5) he gives the boy (by means of the piece of gold, some of the mixture) to eat. With the next five (verses, II, 12, 6-10) he bathes him. Then he pours curds and ghee together and gives him this (mixture which is called) 'sprinkled butter' (prishadagya) to eat out of a brass vessel, with the Vyahritis to which the syllable 'Om' is added as the fourth (II, 12, 11-14). The remainder he should mix with water and pour out in a cow-stable.

5. With the next (verse, M. II, 13, 1) he places (the child) in the mother's lap; with the next (II, 13, 2) he causes her to give him her right breast; with the next two (verses, II, 13, 3. 4) he touches the earth, and after (the child) has been laid down, (he touches him) with the next (formula, II, 13, 5).

6. With the next Yagus (II, 13, 6) he places a water-pot at (the child's) head, sacrifices mustard seeds and rice-chaff with his joined hands three times with each of the next (formulas, II, 13, 7-14, 2), repeating each time the word Svaha, and says (to the people who are accustomed to enter the room in which his wife lies), 'Whenever you enter, strew silently (mustard seeds with rice-chaff) on the fire.'

7. This is to be done until the ten days (after the child's birth) have elapsed.
8. On the tenth day, after (the mother) has risen and taken a bath, he gives a name to the son. The father and the mother (should pronounce that name first).

9. (It should be a name) of two syllables or of four syllables; the first part should be a noun; the second a verb; it should have a long vowel (or) the Visarga at the end, should begin with a sonant, and contain a semi-vowel.

10. Or it should contain the particle su, for such a name has a firm foundation; thus it is said in a Brahmana.

11. A girl's name should have an odd number of syllables.

12. When (the father) returns from a journey, he should address the child and kiss him on his head with the next two (verses, M. II, 14, 3. 4), and should murmur the next Mantras (II, 14, 5) into his right ear.

13. With the next Yagus (II, 14, 6) he addresses a daughter (when returning from a journey).

SECTION 16.

1. In the sixth month after the child's birth he serves food to Brahmanas and causes them to pronounce auspicious wishes; then he should pour together curds, honey, ghee, and boiled rice, and should give (the mixture) to the boy to eat, with the next (four) Mantras (II, 14, 7-10);

2. (He should feed him) with partridge, according to some (teachers).

3. In the third year after his birth the Kaula (or tonsure is performed) under (the Nakshatra of) the two Punarvasus.

4. Brahmanas are entertained with food as at the initiation (Upanayana).

5. The putting (of wood) on the fire, &c. (is performed) as at the Simantonnayana.

6. He makes (the boy) sit down to the west of the fire, facing the east, combs his hair silently with a porcupine's quill that has three white spots, with three Darbha blades, and with a bunch of unripe Udumbara fruits; and he arranges the locks in the fashion of his ancestral Rishis,

7. Or according to their family custom.

8. The ceremonies beginning with the pouring together of (warm and cold) water and ending with the putting down of the hair are the same (as above; comp. M. II, 14, 11).

9. He puts down the razor after having washed it off.

10. The ceremony is (repeated) three days with the (same razor). (Then) the rite is finished.

11. (The father) gives an optional gift (to the Brahmana who has assisted).

12. The Godana (or the ceremony of shaving the beard, is performed) in the sixteenth year, in exactly the same way or optionally under another constellation.

13. Or he may perform the Godana sacred to Agni.

14. Some prescribe the keeping of a vow through one year in connection with the Godana.

15. The difference (between the Kaula and the Godana) is that (at the Godana) the whole hair is shaven (without leaving the locks).

16. According to the followers of the Sama-veda he should 'touch water.'
SECTION 17.

1. The ground for building a house should be inclined towards the south-west. He elevates the surface and sweeps (the earth) with a broom of Palasa wood or of Sami wood, with the next (verse, M. II, 15, 1), in the same (south-west) direction;

2. In the same way three times.

3. He touches the ground, which has thus been prepared, with the next (verse, II, 15, 2). Then he has the pits for the posts dug from left to right, throws the earth (from the pits) towards the inside (of the building-ground), and erects the right doorpost with the next two (verses, M. II, 15, 3. 4)

4. In the same way the other (door-post).

5. Having erected after (the door-posts) the other (posts) in the same order in which (the pits) have been dug, he recites the next Yagus (II, 15, 5) over the ridge-pole when it is placed (on the posts),

6. The next (six) (Yagus formulas, II, 15, 6-11) over the (house when it is) finished, according to the characteristics contained in the single formulas.

7. He sets a piece of Palasa wood or of Sami wood on fire, takes the fire up (in a dish) with the next verse (II, 15, 12), carries it to the house with the next Yagus (II, 15, 13), and places the fire in the north-eastern part of the house with the next (II, 15, 14).

8. The place for the water-barrel is to the south of that spot.

9. He strews there Darbha grass, so that its points are turned in every direction, pours rice and barley-grains over the (grass) with the next (verse, II, 15, 15), and thereon he places the water-barrel.

10. With the next (Yagus, II, 15, 16) he pours four potfuls of water into it.

11. If (the barrel) breaks, he recites the next (verse, II, 15, 17) over it.

12. After the ceremonies from the putting of wood on the fire down to the Agyabhaga oblations have been performed, he offers the (four) oblations (indicated by the) next (Mantras; II, 15, 18-21); then he enters upon the performance of the Gaya and following oblations.

13. Having performed (the rites) down to the sprinkling (of water) round (the fire), he should sprinkle (water) with a water-pot around the house or the resting-place on the inside, with the next Yagus (II, 15, 22) three times from left to right; then he should serve cakes, flour, and boiled rice to the Brahmanas.

SECTION 18.

1. When a boy is attacked by the dog-demon (i.e. epilepsy), (the father or another performer of the ceremony), having devoted himself to austerities (such as fasting), covers him with a net. Then he causes a gong to be beaten or a bell to be rung, takes (the boy) by another way than the door into the gambling-hall, raises (the earth in the middle of the hall) at the place in which they gamble, sprinkles it (with water), casts the dice, lays (the boy) on his back on the dice, and besprinkles him with his joined hands with curds and salt, with the next (eleven) (formulas, II, 16, 1-11), in the morning, at noon, and at night.

2. Then he will get well.

3. Over a boy who suffers from the 'Sankha' disease, (the father, &c.) having devoted himself to austerities, should recite the next two (verses, II, 16, 12. 13), and should pour (water) on his head with a water-pot with the next (verse, II, 16, 14), in the morning, at noon, and at night.

4. Then he will get well.
5. On the day of the full moon of (the month) Sravana after sunset a Sthalipaka (is offered).

6. After the ceremonies down to the Agyabhaga oblations have been performed in the same way as at the fortnightly sacrifices, he sacrifices of the Sthalipaka, and with each of the next (formulas, II, 16, 15-17) he offers with his joined hands Kimsuka flowers.

7. With the next (three) verses (II, 17, 1-3) (he offers) pieces of Aragvdha wood (Cathartocarpus fistula);

8. Then the Agya oblations (indicated by the) next (Mantras, II, 17, 4-7).

9. Then he enters upon the performance of the Gaya and following oblations.

10. Having performed (the rites) down to the sprinkling (of water) round (the fire), he silently takes the objects required (for the rites which he is going to perform), goes out in an easterly or northerly direction, prepares a raised surface, draws on it three lines directed towards the east and three towards the north, pours water on the (lines), and lays (an offering of) flour (for the serpents) on them, with the next (formula, II, 17, 8).

11. Silently (he lays down) unground (?) grain, roasted grain, collyrium, ointment, (the fragrant substance called) Sthagara, and Usira root.

12. With the next (formulas, II, 17, 9-26) he should worship (the serpents), should sprinkle water round (the oblations), should return (to his house) silently without looking back, should sprinkle (water) with a water-pot from left to right, thrice around the house or the resting-place on the inside, with the two verses, 'Beat away O white one, with thy foot' (II, 17, 27. 28), and should offer food to the Brahmanas.

SECTION 19.

1. The unground grain (which is left over, see above, VII, 18, 11) they give to the boys to eat.

2. Let him repeat in the same way this Bali-offering of whatever food he has got or of flour, from that day to full moon of (the month) Margasirsha.

3. On the day of the full moon of Margasirsha after sunset a Sthalipaka (is offered as above, VII, 18, 5).

4. In the Mantra for the Bali-offering he changes (the word 'I shall offer' into) 'I have offered.'

5. Then he does not offer (the Bali) any longer.

6. (Now follows) the Agrayana sacrifice (or partaking of the first-fruits) of one who has not set up the (Srauta) fires.

7. He prepares a Sthalipaka of the fresh fruits, sacrifices to the deities of the (Srauta) Agrayana sacrifice with (Agni) Svishtakrit as the fourth, fills his mouth with grains, swallows them, sips water, forms a lump of the boiled (sacrificial) food, and throws it up with the next Yagus (II, 18, 1) to the summit of the house.

8. (Now follows) the 'redescent' in the winter.

9. With the next Yagus (II, 18, 2) they 'redescend' (or take as their sleeping-place a layer of straw instead of the high bedsteads which they have used before). With the next Yagus formulas (II, 18, 3-7) they lie down on a new layer (of straw) on their right sides.

10. The father to the south, the mother to the north (of him), and so the others, one after the other from the eldest to the youngest.

11. After he has arisen, he touches the earth with the next two (verses, II, 18, 8. 9).

12. In the same way the lying down, &c., is repeated thrice.
13. Having prepared a Sthalipaka for Lana and one for Kshetrapati, he goes out in an easterly or northerly direction, prepares a raised surface, (and then follow the ceremonies) beginning with the putting of wood on the fire.

14. To the west of the fire he builds two huts.

SECTION 20.

1. With the next (verse, II, 18, 10) he has the Isana led to the southern (hut),

2. With worldly words the 'bountiful goddess' to the northern (hut),

3. To the middle (between the two huts) the 'conqueror.'

4. He gives them water to drink in the same order in which they have been led (to their places), takes three portions of boiled rice (from the Sthalipaka prepared for Isana), takes (these portions of rice) to the fire, makes (the three gods) touch them with the next (formulas, II, 18, II-13), sacrifices of these portions, to each god of the portion which belongs to him, with the next (formulas, II, 18, 14-30), cuts off (Avadanas) from all (portions), and sacrifices with the next Yagus (II, 18, 31) to Agni Svishtakrit.

5. Having worshipped (the god Isana) with the next Yagus (II, 18, 32), he distributes with the next (formulas, II, 18, 33-39) leaves together with portions of boiled rice, two (leaves) with each (Yagus), then ten to the divine hosts (II, 18, 40), and ten to the (divine hosts) that follow (and are referred to in the next Yagus, II, 18, 41).

6. With the next (formulas, II, 18, 42-45) he does the same as before (i.e. he distributes two leaves with each Mantra).

7. Having formed a lump of boiled rice, he puts it into a basket of leaves, and with the next Yagus (II, 18, 46) hangs it up on a tree.

8. Here he should murmur the Rudra texts (Taitt. Samh. IV, 5),

9. Or the first and last (Anuvaka).

10. He places his cows around the fire so that the smoke (of the sacrifice) may reach them.

11. With his firmly shut fist full of Darbha grass he besprinkles (them) with scents; the bull first.

12. He should perform a sacrifice to Kshetrapati, without a fire, in the path used by his cows.

13. He has (the Kshetrapati) led to his place in the same way as the Isana (see above, Sutra 1).

14. He puts (portions of boiled rice) into four or seven leaves, naming (the god).

15. Let him sacrifice quickly; the god has a strong digestion (?)

16. With the next two (verses, II, 18, 47. 48) he does worship (to Kshetrapati).

17. The Sthalipaka (belonging to Isana) he gives to the Brahmanas to eat;

18. That belonging to Kshetrapati his uterine relations eat,

19. Or as is the custom in their family.

SECTION 21.

1. The times for the monthly Sraddha are in the second fortnight (of the month), as they are stated.
2. Let him feed, without regard of (worldly) purposes, pure Brahmanas, versed in the Mantras, who are not connected with himself by consanguinity or by their Gotra or by the Mantras (such as his teacher or his pupils), an odd number, at least three.

3. He makes oblations of the food (prepared for the Brahmanas) with the next (verses, II, 19,1-7);

4. Then the Agya oblations (indicated by the) next (Mantras, II, 19, 8-13).

5. Or invertedly (i.e. he offers Agya with the verses referred to in Sutra 3, and food with those referred to in Sutra 4).

6. Let him touch the whole (food) with the next (formulas, II, 19, 14-16).

7. Or the (single) prepared (portions of food destined) for the single Brahmanas.

8. Having caused them with the next (formula, II, 20, 1) to touch (the food, he gives it to them to eat).

9. When they have eaten (and gone away), he goes after them, circumambulates them, turning his right side towards them, spreads out southward-pointed Darbha grass in two different layers, pours water on it with the next (formulas, II, 20, 2-7), distributes the Pindas, ending in the south, with the next (formulas, II, 20, 8-13), pours out water as before with the next (formulas, 14-19), worships (the ancestors) with the next (formulas, II, 20, 20-23), sprinkles with the next (verse, 24) water three times from right to left round (the Pindas) with a water-pot, besprinkles the vessels, which are turned upside down, repeating the next Yagus (25) at least three times without taking breath, sets up the vessels two by two, cuts off (Avadanas) from all (portions of food), and eats of the remains at least one morsel with the next Yagus (26).

10. Of the dark fortnight that follows after the full moon of Magha, the eighth day falls under (the constellation of) Gyeshtha: this day is called Ekashtaka.

11. In the evening before that day (he performs) the preparatory ceremony.

12. He bakes a cake of four cups (of rice).

13. (The cake is prepared) in eight dishes (like a Purodasa), according to some (teachers).

SECTION 22.

1. After the ceremonies down to the Agyabhaga oblations have been performed in the same way as at the fortnightly sacrifices, he makes with his joined hands oblations of the cake with the next (verse, II, 20, 27).

2. The rest (of the cake) he makes ready, divides (it) into eight parts and offers it to the Brahmanas.

3. On the following day he touches a cow with a Darbha blade, with the words, 'I touch thee agreeable to the Fathers.'

4. Having silently offered five Agya oblations, and having cooked, the omentum of the (cow), and performed the 'spreading under' and the sprinkling over (of Agya), he sacrifices (the omentum) with the next (verse, II, 20, 28) with a Palasa leaf from the middle or the end (of the stalk).

5. (He sacrifices) boiled rice together with the meat (of the cow) with the next (verses, II, 20, 29-35),

6. Food prepared of meal with the next (verse, II, 21, 1),

7. Then the Agya oblations (indicated by the) next (Mantras, II, 21, 2-9).

8. (The rites) from the Svishtakrit down to the offering of the Pindas are the same (as at the Sraddha).

9. Some (teachers) prescribe the Pinda offering for the day after the Ashtaka.
10. Here (follows) another (way for celebrating the Ashtaka sacrifice). He sacrifices curds with his joined hands in the same way as the cake.

11. Having left over from the meat of the (cow, see above, 3. 4) as much as is required, on the day after (the Ashtaka) (he performs) the rite of the Anvashtaka.

12. This rite has been explained in the description of the monthly Sraddha.

13. If he goes out in order to beg for something, let him murmur the next (Mantras, II, 21, 10-16) and then state his desire.

14. If he has obtained a chariot, he has the horses put to it, lets it face the east, and touches with the next (verse, II, 21, 17) the two wheels of the chariot or the two side-pieces.

15. With the next Yagus (II, 21, 18) he should mount, and drive with the next (verse, II, 21, 19) towards the east or north, and should then drive off on his business.

16. Let him mount a horse with the next (formulas, II, 21, 20-30),

17. An elephant with the next (formula, II, 21, 31).

18. If any harm is done him by these two (beasts), let him touch the earth as indicated above.

19. If he is going to a dispute, he takes the parasol and the staff in his left hand.

SECTION 23.

1. Having sacrificed, with his right hand, a fist full of chaff with the next (verse, II, 21, 32), he should go away and murmur the next (verse, 33).

2. Over an angry person let him recite the two next (formulas, II, 22, 1. 2); then his anger will be appeased.

3. One who wishes that his wife should not be touched by other men, should have big living centipedes ground to powder, and should insert (that powder) with the next (formula, II, 22, 3), while she is sleeping, into her secret parts.

4. For success (in the generation of children) let him wash (his wife) with the urine of a red-brown cow.

5. For success (in trade) let him sacrifice with the next (verse--II, 22, 4--some portion) from the articles of trade which he has in his house.

6. If he wishes that somebody be not estranged from him, let him pour his own urine into the horn of a living animal, and sprinkle (it) with the next two (verses, II, 22, 5. 6) three times from right to left around (the person) while he is sleeping.

7. In a path which servants or labourers use to run away, he should put plates (used for protecting the hands when holding a hot sacrificial pan) on (a fire), and should offer the oblations (indicated by the) next (Mantras, II, 22, 7-10).

8. If a fruit falls on him from a tree, or a bird befouls him, or a drop of water falls on him when no rain is expected, he should wipe that off with the next (Mantras, II, 22, 11-13), according to the characteristics (contained in these Mantras).

9. If a post of his house puts forth shoots, or if honey is made in his house (by bees), or if the footprint of a dove is seen on the hearth, or if diseases arise in his household, or in the case of other miracles or prodigies, let him perform in the new-moon night, at dead of night, at a place where he does not hear the noise of water, the rites from the putting (of wood) on the fire down to the Agyabhaga oblations, and let him offer the oblations (indicated in the) next (Mantras, II, 22, 14-23), and enter upon the performance of the Gaya and following oblations.
10. Having performed (the ceremonies) down to the sprinkling (of water) round (the fire), he puts up towards the south with the next (verse, II, 22, 24) a stone as a barrier for those among whom a death has occurred.

End of the Apastambiya-Grihya-sutra.

**SYNOPTICAL SURVEY OF THE CONTENTS OF THE GRIHYA-SUTRAS.**

1. The sacred Grihya fire. S. I, 1; A. I, 9; P. I, 2; G. I, 1; Kh. I, 5, 1 seq.; H. I, 22, 2 seq.; 26; Ap. 5, 13 seq.
2. General division of Grihya sacrifices. S. I, 5; 10; A. I, 1, 2 seq. (comp. III, 1); P. I, 4, 1.
5. Sacrifices on the days of the new and full moon. S. I, 3 (comp. V, 4); A. I, 10; P. I, 12; G. I, 5 seq.; Kh. II, I; 2, 1 seq.; H. I, 23, 7; Ap. 7, 17.
   a. The yagnopavita, the prakinavita, the touching of water. G. I, 2; Kh. I, 1, 4 seq.; Ap. 1, 3, 8.
   b. Besmearing of the surface with cow-dung, drawing of the lines. S. I, 7, 2 seq.; A. I, 3, 1; P. I, 1, 2; G. I, 1, 9, 5, 13; Kh. I, 2, 1 seq.
   c. The fire is carried forward. S. I, 7, 9; A. I, 3, I; P. I, 1, 2; G. I, 1, 11; Kh. I, 2, 5; H. I, 1, 10.
   e. The strewing of grass around the sacred fire. S. I, 8, 1 seq.; A. I, 3, 1; P. I, 1, 2; G. I, 5, 16 seq.; 7, 9 seq.; Kh. I, 2, 9 seq.; H. I, 1, 11 seq.; Ap. 1, 12 seq.
   h. The Agya oblations. S. I, 9; A. I, 3, 4 seq.; P. I, 1, 4, 5, 3 seq.; G. I, 8, 9, 26 seq.; Kh. I, 3, 12 seq.; H. I, 2, 12 seq.; 3; Ap. 2, 5 seq.
   a. The omentum. A. I, 11, 10 (comp. II, 4, 13); IV, 8, 18; P. III, 11, 4, 6; G. III, 10, 30 seq.; IV, 4, 22 seq.; Kh. III, 4, 9 seq. 25 seq.; H. II, 15, 6 seq.
b. Election of the bride. S. I, 5, 5 seq.; A. I, 5; G. II, 1, 1 seq.; III, 4, 4 seq.; H. I, 19, 2; Ap. 3, 10 seq.

c. The wooers go to the girl's house. S. I, 6; Ap. 2, 16; 4, 1 seq.

d. Sacrifice when the bride's father has declared his assent. S. I, 7 seq.

e. The bride is washed. S. I, 11; G. II, 1, 10, 17; Kh. I, 3, 6.

f. Dance of four or eight women. S. I, 11, 5.

g. The bridegroom goes to the girl's house. S. I, 12.

h. He gives her a garment, anoints her, gives her a mirror, &c. S. I, 12, 3 seq.; P. I, 4, 12 seq.; G. II, 1, 18; Kh. I, 3, 6; Ap. 4, 8.

i. Argha at the wedding. S. I, 12, 10; G. II, 3, 16 seq.; Kh. I, 4, 7 seq.; Ap. 3, 5 seq.

k. Sacrifice with the Mahavyahritis and other formulas (Gaya, Abhyatana, &c., formulas). S. I, 12, 11; A. I, 7, 3; P. I, 5, 3 seq.; G. II, I, 24; Kh. I, 3, 8, 11; H. I, 19, 7 (comp. 3, 8 seq.; 20, 8); Ap. 5, 2, 11 (comp. 2, 7).

l. Seizing of the bride's hand. S. I, 13, 2; A. I, 7, 3 seq.; P. I, 7, 3; G. II, 2, 16; Kh. I, 3, 17, 31; H. I, 20, 1; Ap. 4, 11 seq.

m. The formula, 'This am I, that art thou.' S. I, 13, 4; A. I, 7, 6; H. I, 20, 2.

n. The treading on the stone. S. I, 13, 10 seq.; A. I, 7, 7; P. I, 7, 1; G. II, 2, 3; Kh. I, 3, 19; H. I, 19, 8; AP. 5, 3.

o. Circumambulation of the fire. S. I, 13, 13; A. I, 7, 6; P. I, 5, 1, 7, 3; G. II, 2, 8; Kh. I, 3, 24; H. I, 20, 5; Ap. 5, 1, 7.


q. The seven steps. S. I, 14, 5 seq.; A. I, 7, 19; P. I, 8, 1; G. II, 2, 11; Kh. I, 3, 26; H. I, 20, 9 seq.; 21, 1 seq.; Ap. 4, 16.

r. The bride is carried away to her new home. S. I, 15; A. I, 7, 21, 8; P. I, 8, 10; 10; G. II, 2, 17 seq.; 4; Kh. I, 4, 1 seq.; H. I, 22, 1; Ap. 5, 12 seq.

s. Ceremonies on entering the new home; looking at the polar star. S. I, 16, 17, comp. A. I, 7, 22; comp. P. I, 8, 19; comp. G. II, 3, 5 seq.; 4, 6 seq.; comp. Kh. I, 4, 3; H. I, 22, 6 seq.; Ap. 6, 8 seq.

t. The rites of the fourth day; the cohabitation. S. I, 18, 19; P. I, 11, 13; G. II, 5; Kh. I, 4, 12; H. I, 23, 11; 24, 25; Ap. 8, 8 seq.

10. The Pumsavana (i.e. the ceremony to secure the birth of a male child). S. I, 20; A. I, 13; P. I, 14; G. II, 6; Kh. II, 2, 17 seq.; H. II, 2; Ap. 14, 9 seq.


12. The Simantonnayana (or parting of the pregnant wife's hair). S. I, 22 (comp. V, 4); A. I, 14; P. I, 15; G. II, 7, 1 seq.; Kh. II, 2, 24 seq.; H. II, 1; Ap. 14, 1 seq.


14. The Gatakarman (or ceremony for the new-born child) and similar rites. S. I, 24 (comp. V, 4); A. I, 15; P. I, 16, 3 seq.; G. II, 7, 17 seq.; 8, 1 seq.; Kh. II, 2, 32; 3, 1 seq.; H. II, 3, 2 seq.; Ap. 15.
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a. Name given to the child. S. I, 24, 4 seq.; A. I, 15, 4 seq.; P. I, 17; G. II, 7, 15; 8, 8 seq.; Kh. II, 2, 30 seq. 3, 6 seq.; H. II, 4, 10 seq.; Ap. 15, 2 seq. 8 seq.
b. The 'production of intelligence.' S. I, 24, 9; A. I, 15, 2; P. I, 16, 3; G. II, 7, 20; Kh. II, 2, 34; H. II, 3, 9.

15. The getting up of the mother from childbed. S. I, 25 (with enumeration of the Nakshatras and their presiding deities, chap. 26); P. I, 17; comp. H. II, 4, 6; Ap. 15, 8.


18. The tonsure of the child's head (Kudakarman). S. I, 28; A. I, 17; P. II, 1; G. II, 9; Kh. II, 3, 16 seq.; H. II, 6; Ap. 16, 3 seq.


20. The initiation of the student. Studentship. The Samavartana. S. II, 1 seq.; III, 1; IV, 5 seq.; VI; A. I, 19 seq.; III, 5; 8-10; P. II, 2-6; 8; 10-12; G. II, 10-III, 4; Kh. II, 4-III, I, 32; III, 2, 16-33; H. I, 1 seq.; II, 18-20; Ap. 10 seq.
a. Time of the initiation. The patitasavitrika. S. II, 1, 1 seq.; A. I, 19, 1 seq.; P. II, 2, 1 seq.; 5, 36 seq.; G. II, 10, 1 seq.; Kh. II, 4, 1 seq.; H. I, 1, 2 seq.; Ap. 10, 1 seq.
b. The skin, the girdle, and the staff belonging to the different castes. S. II, 1 seq. 15 seq.; II, 13; A. I, 19, 10 seq.; P. II, 5, 16 seq.; G. II, 10, 8 seq.; H. I, 1, 17; 4, 7; Ap. 11, 16 seq.
d. The standing duties of the student (begging, putting fuel on the fire, &c.). S. II, 4, 5; 6; 9; 10; A. I, 20, 11 seq.; 22, 1 seq.; P. II, 2, 2; 4; 5; G. II, 20, 34. 42 seq.; Kh. II, 4, 19. 25 seq.; H. I, 5, 10; 7, 1 seq. 15 seq.; 8, 2. 8 seq.; Ap. 11, 22 seq.
f. The study of the Veda. S. II, 7 seq.; IV, 8; A. I, 22, 12 seq.; III, 5, 10 seq.; P. III, 16; Kh. III, 2, 22 seq.; H. I, 8, 16.
h. Secret doctrines and special observances connected with them. S. II, 11-12; VI, 1-6; G. III, 1-2; Kh. II, 5.
i. The opening of the annual course of study (Upakarana). S. IV, 5; A. III, 5; P. II, 10; G. III, 3; Kh. III, 2, 16 seq.; H. II, 18, 1 seq.; Ap. 8, 1.
j. The end of the term (Utsarga). The Tarpana ceremony. S. IV, 6. 9-10 (comp. VI, 5, 6); A. III, 5, 13. 19 seq. (comp. III, 4); P. II, 11, 10 seq.; 12; G. III, 3, 14 seq.; Kh. III, 2, 26 seq.; H. II, 18, 8 seq.; Ap. 8, 1.
k. Interruptions of study. S. IV, 7; A. IV, 4, 17 seq.; P. II, 11; G. III, 3, 9 seq. 16 seq.; Kh. III, 2, 27 seq.
m. The student's setting out on a journey. S. II, 8; A. III, 10.
n. The bath taken at the end of studentship (Samavartana). S. III, 1; A. III, 8; 9; P. II, 6; 8; G. III, 4, 7 seq.; Kh. III, 1; H. I, 9 seq.; Ap. 12-13, 2.
21. Rules of conduct for a Snataka. S. IV, 11-12; A. III, 9, 6; P. II, 7; G. III, 5; Kh. III, 1, 33 seq.
   a. Election of the ground. A. II, 7 seq.; G. IV, 7, 1 seq.; Kh. IV, 2, 6 seq.
   b. Entering the new house. S. III, 4; A. II, 9, 9; P. III, 4, 5 seq., 18.
   c. The putting up of the water-barrel. P. III, 5; Ap. 17, 8 seq.
   d. Leaving the house when travelling and returning to it. S. III, 5-7; A. II, 10, 1 seq.; H. I, 29.
26. Ceremonies referring to cattle (comp. also the Asvayuga sacrifice, below, No. 30).
   a. The driving out of the cows, and other rites referring to the cows. S. III, 9; A. II, 10, 5 seq.; G. III, 6; Kh. III, 1, 45 seq.; H. I, 18.
   d. The Sulagava (‘spit-ox’ offered to Rudra). A. IV, 8; P. III, 8; H. II, 8-9; Ap. 19, 13-20, 19.
      b. Sacrifice to Kshetrapati. H. II, 9, 8 seq.; Ap. 20, 12 seq.
28. The Sravana sacrifice to the Serpents. S. IV, 15; A. II, 1; P. II, 14; G. III, 7 (comp. IV, 8, 1); Kh. III, 2, 1 seq.; H. II, 16; Ap. 18, 5-19, 2.
30. The Asvayuga sacrifice. S. IV, 16; A. II, 2, 1-3; P. II, 16; G. III, 8, 1 seq.; Kh. III, 3, 1 seq.
31. The rites of the Agrahayani (concluding ceremonies of the rites devoted to the Serpents). S. IV, 17, 18; A. II, 3; P. III, 2; G. III, 9 (comp. IV, 8, 1); Kh. III, 3, 6 seq.; H. II, 17; Ap. 19, 3 seq. 8 seq.
      a. The first Ashtaka. S. III, 12, 2 seq.; P. III, 3, 4; G. III, 10, 9 seq.; Kh. III, 3, 30 seq.
      b. The second Ashtaka (animal sacrifice). S. III, 13, 1 seq.; P. III, 3, 8; G. III, 10, 18-IV, 1; Kh. III, 4, 1 seq.
      c. The third Ashtaka. S. III, 14; G. IV, 4, 17 seq.; Kh. III, 3, 32 seq.
      d. The Anvashtakya ceremony. S. III, 13, 7; A. II, 5; P. III, 3, 10; G. IV, 2, 3; Kh. III, 5; H. II, 15; Ap. 22, 3 seq. 11.
33. Disease and death of a person who has set up the Srauta fires. A. IV, 1.
   Burning the dead body. A. IV, 2-4.
   The gathering of the bones. A. IV, 5.
Expiatory ceremonies after the death of a Guru or other misfortune. A. IV, 6.


34. Sraddha offerings to the Fathers. S. IV, 1-4; A. II, 5, 10 seq.; IV, 7; G. IV, 4 (comp. chap. 2. 3); Kh. III, 5, 35; H. II, 10-13; Ap. 21, I-9.

a. The invited Brahmanas. S. IV, 1, 2 seq.; A. II, 5, 10 seq.; IV, 7, 2 seq.; G. IV, 2, 33 seq.; H. II, 10, 2 seq.; Ap. 21, 2 seq.


c. The Ekoddishta Sraddha. S. IV, 2 (comp. A. IV, 7, 1); P. III, 10, 50 seq.

d. The Sapindikarana. S. IV, 3; V, 9 (comp. P. III, 10, 51).

e. The Abhyudayika Sraddha. S. IV, 4, comp. A. II, 5, 13; IV, 7, 1; G. IV, 3, 35.

35. The Arghya reception (comp. Argha at the wedding, above, 9, i). S. II, 15-17 A. I, 24; P. I, 3; G. IV, 10; Kh. IV, 4, 5 seq.; H. I, 12, 7 seq.; 13; Ap. 13, 3 seq.


c. Miscellaneous rules about the reception of guests. S. II, 17.

RITES FOR THE OBTAINMENT OF SPECIAL WISHES, FOR AVERTING MISFORTUNE; DIFFERENT EXPIATIONS.

36. Longer sections are devoted to the description of ceremonies for the obtainment of special wishes by G. IV, 5-6; 8-9; Kh. IV, 1-4, 4. Comp. A. III, 6, I seq.; Ap. 8, 4.


c. Rites when going out on business or on dangerous ways. A. III, 7, 8-10.


f. Formulas to be pronounced on receiving gifts. P. III, 15, 22 seq.

g. Crossing a river. S. IV, 14.

h. Formulas to be pronounced at cross-roads and other different places. P. III, 15, 7 seq.; H. I, 16, 8 seq.

i. Rites referring to battles. A. III, 12.

k. Rites in order that friends may not be estranged and servants may not run away. P. III, 7; H. I, 13, 19-14, 5; Ap. 23, 6, 7.

l. Rite when first seeing the new moon. H. I, 16, 1.

m. Rite for establishing concord between husband and wife. Ap. 9, 4 seq.

n. Rite if one cannot pay a debt. G. IV, 4, 26.

p. Penance of a student who has broken his vow of chastity. P. III, 12.

q. Different expiations. S. V, I, 8, 9; 5-6; 8; 10; 11; A. III, 6, 5-7, 2; 7, 7; 10, 9 seq.; G. III, 3, 30 seq.; Kh. II, 5, 35 seq.; H. I, 16, 2 seq. 14 seq.-chap. 17, 6; Ap. 8, 5 seq.; 9, 2 seq.; 23, 9 seq.

MISCELLANEOUS MATTER.

37. Qualities of a Brahmana on whom gifts should be bestowed. S. I, 2.

38. The choosing of priests for officiating at a sacrifice. A. I, 23.

39. The Kaitya sacrifice. A. I, 12, 1 seq. (comp. Par. III, 11, 10 seq.).

40. The Dhanvantari sacrifice. A. I, 12, 7.


42. Consecration of gardens. S. V, 3.

43. Sandhya or twilight devotion. S. II, 9; A. III, 7, 3 seq.

44. The sacrificer setting out on a journey makes the sacred fire enter him. S. V, 1, 1 seq.; H. I, 26, 12 seq.

APASTAMBA'S YAGNA-PARIBHASHA-SUTRAS.

TRANSLATED BY
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INTRODUCTION.

As Professor Oldenberg was unable to find any other texts connected with the Grihya-sutras, I have tried to bring this volume to its proper size by adding a translation of Apastamba's Yagna-Paribhasha-sutras. These Sutras give some general information about the performance of sacrifices, and may prove useful to the students both of the Srauta and the Grihya sacrifices. Paribhasha is defined as a general rule or definition applicable throughout a whole system, and more binding than any particular rule. How well this sense of paribhasha was understood in India, we may see from a passage in the Sisupalavadha XVI, 80:

Paritah pramitaksharapi sarvam
vishayam praptavati gata pratishtham
na khalu pratihanyate kutaskit
paribhasheva gariyasi yadagna.

'Whose (the king's) command, though brief, having reached the whole kingdom round about and obtained authority, is never defeated, being of the highest weight, like a Paribhasha.'

These Paribhashas are a very characteristic invention of ancient Indian authors, particularly during the Sutra period. We find them as early as the Anukramanis, and even at that early time they had been elaborated with many purely technical contrivances. Thus we are told in the Index to the Rigveda that, as a general rule, if no deity is mentioned in the index of the hymns, Indra must be supposed to be the deity addressed; when no metre is mentioned, the metre must be understood to be the Trishtubh; at the beginning of each Mandala the hymns must be taken to be addressed to Agni, till we come to hymns distinctly addressed to Indra. Now it is clear that in this case these Paribhashas or general instructions must have been laid down before the whole work was carried out. The
same applies to other Paribhashas, such as those of the metrical Sutras, but I feel more doubtful as to the Paribhashas in the grammatical Sutras of Panini. To judge from the Paribhashendusekhara, it would seem that the Paribhasha-sutras to Panini's grammar also had been settled before a single Sutra of Panini was composed, and yet it seems almost incredible that this gigantic web of Sutras should have been woven on so complicated a warp. This question ought to be settled once for all, as it would throw considerable light on the workmanship of Panini's Sutras, and there is no one better qualified to settle it for us than the learned editor of the Paribhashendusekhara. It is different with our Paribhashas. There is no necessity to suppose that they were worked out first, before the Sutras were composed. They look more like useful generalisations than like indispensable preliminary instructions. They give us a general idea of the sacrifice, and inculcate rules that ought to be observed throughout. But I doubt whether they are as essential for enabling the priest to carry out the instructions of the Sutras in performing a sacrifice as the grammatical paribhashas are in carrying out the grammatical rules of Panini.

The Apastamba-sutras for which our Paribhashas are intended are said to have comprised thirty Prasnas (see Burnell, Catalogue, p. 19, and p. xxix in Professor Oldenberg's Introduction). Burnell mentions that sometimes two Prasnas, treating of the Paitrimedhika rites, were counted as the thirty-first and thirty-second of the whole work. Of these thirty Prasnas fifteen have been edited with Rudradatta's commentary by Professor Garbe in the Bibliotheca Indica, 1882-1885. Rudradatta's commentary does not seem to have extended beyond the fifteenth Prasna; some authorities, however, suppose that Haradatta, to whom commentaries on the later Prasnas are ascribed, was only another name for Rudradatta. According to Kaundappa's Prayogaratnamala (see Burnell, Classified Index, I, p. 17 a), the Paribhasha-sutras formed part of the twenty-fourth Prasna (katurvimsa tatah prasne nyayapravarahautrakam). Here Nyaya in the sense of method, way, plan, seems to stand for Paribhasha. Another name is Samanya-sutra (see Burnell, Classified Index, p. 15 b, where it is mentioned as section 4 of Prasna XXIV). Kaundappakarya himself, who is said to have been minister of Vibhupathi, the son of the famous king Bukka of Vigayanagara, begins his work with a paribhasha-parikkheda.

I published a German translation of these Sutras with notes many years ago, in the Zeitschrift der Deutschen Morgenlandischen Gesellschaft, 1855. I here give the same translation, but I have shortened the notes and compared the translation once more with the MSS.

The principal MSS. used are MS. I.O.L. 1676 b, 259, and 1127. MS. 1676 b, now 308, is described in Professor Eggeling's Catalogue of the Sanskrit MSS. in the Library of the India Office, vol. i, p. 58 b. It is written in Devanagari, contains thirty leaves, and is called at the end iti Srikapardina bhshye uddhritasaram paribhashapatalam. MS. 259, now 309, contains twenty-seven leaves in Devanagari, and is called at the end iti Kapardisvami-bhashye paribhashapatalam. MS. 1127, now 307, in Devanagari, is dated Samvat 1691, Saka 1556, and contains on 220 leaves portions of Talavrinandinvasin's manual, the Apastambasutra-prayoga-vritti, and on pp. 75 a-116 a Kapardisvamin's commentary on Apastamba's Paribhashapatalam. Burnell mentions another copy of this work in his Classified Index, I, p. 17 b, and he states (Catalogue, p. 24) that, according to tradition, the author was a native of Southern India, called Andappillai, and that talavinda or talavrinta is a translation of the Tamil panai-kkatu, a very common name for villages among palmyra trees (panai = palmyra, katu = forest).

While preparing my new translation for the Press, I received a printed edition of the text and commentary published by Sri Satyavratasamramibhattakarya in his valuable Journal, the Usha, beginning in the eighth fasciculus. He gives also a Bengali translation, and some commentaries in the same language, which have proved useful in certain difficult passages.

GENERAL RULES OF THE SACRIFICE.

SUTRA I.
We shall explain the sacrifice.

Commentary.

Yagna, sacrifice, is an act by which we surrender something for the sake of the gods. Such an act must rest on a sacred authority (agama), and serve for man’s salvation (sreyo’rtha). The nature of the gift is of less importance. It may be purodasa, cake; karu, pulse; samnayya, mixed milk; pasu, an animal; soma, the juice of the Soma-plant, &c.; nay, the smallest offerings of butter, flour, and milk may serve for the purpose of a sacrifice.

Yagna, yaga, yagana, and ishti are considered as synonyms.

SUTRA II.

The sacrifice is for the three colours or castes (varna), for Brahmans and Raganyas, also for the Vaisya.

Commentary.

Though the sacrifice is meant for the three castes, here called varna, i.e. colour, the third caste, that of the Vaisya or citizen, is mentioned by itself, while the two castes, the Brahmanas and Raganyas (the Kshatriyas or nobles), are mentioned together. This is done because there are certain sacrifices (bahuyagamana), performed by Brahmanas and Raganyas together, in which Vaisyas take no part. In the Sankhayana-sutras, I, 1, 3, also the Vaisya is mentioned by himself. In Katyayana’s Sutras, however, no such distinction is made. and we read, I, 6, Brahmana-raganya-vaisyanam sruteh. Women, if properly married, are allowed to participate in sacrifices, but no one is allowed to be accompanied by a Sudra woman, even though she be his wife. Properly a Brahmana should marry a wife of his own caste only. A Kshatriya may marry a woman of his own or of the Brahmana caste. A Vaisya’s proper wife should be taken from his own caste. See, however, Manu III, 12 seq.

The four castes, with the Sudra as the fourth, are mentioned once in the Rig-veda, X, yo, 12. The opposition between Aryas and Sudras occurs in the Atharva-veda, XIX, 62, &c., and in most of the Brahmanas. In the Satapatha Brahmana we read of the four castes, Brahmana, Raganya, Vaisya, and Sudra, and we are told that none of them vomits the Soma. Katyayana excludes from the sacrifice the angahina, cripple, shanda, eunuch, and all asrotriyas, persons ignorant of the Veda, which would bar, of course, the whole class of the Sudras, but they are also specially excluded. Concessions, however, had to be made at an early time, for instance, in the case of the Rathakara, who is admitted to the Agnyadhana, &c. This name means chariot-maker, but Apadeva, in his Mimamsa-nyaya-prakasa, remarks that, though rathakara means a chariot-maker etymologically, it should be taken here as the name of a clan, namely that of the Saudhanvanas (MS. Mill 46, p. 13b). Deva, in his commentary on the Katyayana-sutras, makes the same remark. See also Weber, Ind. Stud. X, 12 seq. These Saudhanvanas, often identified with the Ribhus, are evidently the followers of Bribu, mentioned RV. VI, 45, 31; 33, and wrongly called Bridhu in Manu X, 107; see M.M., Hist. of A.S.L., p. 494. In the Sankhayana-Srouta-sutras, XVI, 11, 11 (ed. Hillebrandt), he is rightly called Bribu. In later times Rathakara is the name of a caste, and its members are supposed to be the offspring of a marriage between a Mahishya and a Karani. A Mahishya is the son of a Kshatriya and a Vaisya, a Karani the daughter of a Vaisy and a Sudra. Sudhanvan also is used in Manu X, 23, as the name of a caste, namely the offspring of fallen (vratya) Vaisyas.

Another exception is made in favour of a Nishadasthapati, a Nishada chieftain. If it meant a chieftain of Nishadas, it might be meant for a Kshatriya who happens to be a chieftain of Nishadas. Here it is meant for a chieftain who is himself a Nishada, a native settler. He is admitted to the Gavedhu-ka sacrifice.

Again, although, as a rule, the sacrificer must have finished his study of the Veda and be married, a sacrifice is mentioned which a Brahmakarin, a student, may perform. The case thus provided for is, yo brahmakari striyam upeyat, sa gardabham pasum alabheta. As these sacrificers are not upanita,
and therefore without the sacred fires, their sacrifices have to be performed with ordinary fires, and
the sacrificial offerings, the purodasas, are not cooked in kapalas, jars, but on the earth, while the
avadanas (cuttings), heart, tongue, &c., are sacrificed in water, and not in fire. The Nishada chieftain has to learn the necessary Vedic verses by heart, without having passed through a regular
course of Vedic study. The same applies to women, who have to recite certain verses during the sac-
crifice.

That certain women are admitted to the sacrifice, is distinctly stated by Katyayana, I, 1, 7, stri kavi-
seshat.

SUTRA III.
The sacrifice is prescribed by the three Vedas.
Commentary.
In order to know the whole of the sacrifice, one Veda is not sufficient, still less one sakha (recen-
sion) only. The sacrifice is conceived as a whole, and its members (angas) are described in different
parts of the three Vedas.

SUTRA IV.
By the Rig-veda, the Yagur-veda, the Sama-veda (is the sacrifice prescribed).

SUTRA V.
The Darsa-purnamasau, the new and full-moon sacrifices, are prescribed by the Rig-veda and the
Yagur-veda.

SUTRA VI.
The Agnihotra is prescribed by the Yagur-veda.

SUTRA VII.
The Agnishtoma is prescribed by all.
Commentary.
By saying all, the Atharva-veda is supposed to be included, at least according to one commentator.
The Agnishtoma requires sixteen priests, the Pasu sacrifices six, the Katurmasyas five, the Darsa-
purnamasas four.

SUTRA VIII.
With the Rig-veda and Sama-veda the performance takes place with a loud voice (ukkaih).
Commentary.
Even lines of the Yagur-veda, if they are contained in the Rig-veda and Sama-veda, would have to
be pronounced with a loud voice. Certain mantras, however, are excepted, viz. the gapa, abhimana-
tana, and anumantrana-mantras.

SUTRA IX.
With the Yagur-veda the performance takes place by murmuring (upamsu).
Commentary.
This murmuring, upamsu, is described as a mere opus operatum, the words being repeated without
voice and without thought. One may see the movements of the vocal organs in murmuring, but one
should not hear them at a distance. If verses from the Rig-veda or Sama-veda occur in the Yagur-
veda, they also have to be murmured. See Katy. I, 3, 10.

SUTRA X.
With the exception of addresses, replies, choosing of priests (pravara), dialogues, and commands. 

Commentary.

As all these are meant to be understood by others, they have therefore to be pronounced in a loud voice. The address (asruta) is om sravaya; the reply (pratyasruta) is astu sraushat; the choosing of priests (pravara) is agnir devo hota; a dialogue (samvada) is brahman prokshishyami, om proksha; a command (sampresha) is prokshanir asadaya.

SUTRA XI.

In the Samidheni hymns the recitation is to be between (the high and the low tone).

Commentary.

The Samidhenis are the hymns used for lighting the fire. One commentator explains antara, between, as between high tone (krushta) and the murmuring (upamsu). Another distinguishes three high tones, the krushta (also called tara or kraunka), the madhyama, and the manda, and assigns the madhyama to the Samidheni hymns. The manda notes come from the chest, the madhyama notes from the throat, the uttama notes from the head.

SUTRA XII.

Before the Agyabhagas (such as the Agya-portions at the Darsa-purnamasa), and at the morning Savana (oblation of Soma), the recitation is to be with the soft (manda) voice.

Commentary.

The pronunciation is loud, ukkaih, but soft, manda. Satyavrata restricts this rule to the passages mentioned in Sutra X. He also treats the second part of Sutras XII, XIII, and XIV as separate Sutras.

SUTRA XIII.

Before the Svishtakrit (at the Darsa-purnamasa) sacrifice, and at the midday Savana, the recitation is to be with the middle voice.

SUTRA XIV.

In the remainder and at the third Savana with the sharp (krushta) voice.

Commentary.

The remainder refers to the Darsa-purnamasa sacrifice, the three Savanas to the Soma sacrifice. Satyavrata takes all these rules as referring to the cases mentioned in Sutra X.

SUTRA XV.

The movement of the voice is the same.

Commentary.

In the three cases mentioned before, the voice moves quickly, when the words are to be pronounced high; slowly, when low; and measuredly, when neither loud nor low.

SUTRA XVI.

The Hotri-priest performs with the Rig-veda.

SUTRA XVII.

The Udgatri-priest with the Sama-veda.

SUTRA XVIII.

The Adhvaryu-priest with the Yagur-veda.

SUTRA XIX.
The Brahma-priest with all.

Commentary.

'With all' means with the three Vedas, because the Brahma-priest, or superintendent of the whole sacrifice, must be acquainted with the three Vedas. Others would include the Atharva-veda.

SUTRA XX.

When it is expressly said, or when it is rendered impossible, another priest also may act.

Commentary.

Vipratishedha is explained by asambhava and asakti.

SUTRA XXI.

The priestly office (artvigya) belongs to the Brahmanas.

Commentary.

Sacrifices may be performed for Kshatriyas, Vaisyas, and, in certain cases, even for others, but never by any but Brahmanas. The reason given for this is curious,--because Brahmanas only are able to eat the remains of a sacrifice. See Satap. Br. II, 3, 1, 39; Katyayana IV, 14, 11; also I, 2, 8, cont.

SUTRA XXII.

For all sacrifices the fires are laid once.

Commentary.

The sacrificial fires have to be arranged for the first time by a peculiar ceremony, called the Agnyadhana. They are generally three (Treta), the Garhapatya, the father; the Dakshina, the son; and the Ahavaniya, the grandson. The first laying of the Garhapatya fire-altar takes place in spring for a Brahmana, in summer for a Raganya, in winter for a Vaisya.

SUTRA XXIII.

If it is said, guhoti, 'he sacrifices,' it should be known that sarpir agya, melted butter, is meant.

Commentary.

Sarpis is here taken as an adjective, running; yad asarpat tat sarpir abhavat. Agya is explained as navanitavikaradravyagatiyavakananah sabdah, i.e. a word signifying any kind of substance made of fresh butter.

In the Aitareya-Brahmana I, 3, we read agyam vai devanam surabhi, ghritam manushyanam, ayutam pitrinam, navanitam garbhanam, 'Agya is sweet or fragrant to the gods, ghrita to men, ayuta to the manes, navanita to children.' Here the commentator explains that agya is butter, when melted (vilinam sarpis), ghrita, when hardened. Ayuta, sometimes called astu, is butter, when slightly melted, nishpakva, when thoroughly melted. According to Katyayana I, 8, 37, agya is of different kinds. It may be simple ghrita, which, as a rule, should be made of the milk of cows. But in the absence of agya, the milk of buffaloes (mahisha), or oil (taila), or sesame-oil (gartila), or linseed oil (atasisneha), &c., may be taken.

SUTRA XXIV.

If it is said, guhoti, it should be known that the Adhvaryu is meant as performer.

Commentary.

Though there is a man who offers the sacrifice, yet the actual homa, the throwing of butter &c. into the fire, has to be performed by the Adhvaryu priest.

SUTRA XXV.
Likewise, the spoon (guhu) as the vessel.

Commentary.

Guhu, the spoon, is so called because it is used for pouring out (guhoti, homa).

SUTRA XXVI.

If the guhu has been elsewhere employed, let it be done with a ladle (sruva).

Commentary.

The guhu is a sruk, a spoon, the sruva, a ladle.

SUTRA XXVII.

The offering is made in the Ahavaniya fire.

SUTRA XXVIII.

The sacrificial vessels are kept from the first laying of the fires (adhana) for the whole life.

Commentary.

All sacrificial vessels and instruments are to be kept, and most of them are burnt with the sacrificer at his death.

SUTRA XXIX.

At every sacrifice these vessels are to be purified.

SUTRA XXX.

The rule for the sacrifice are the Mantras and Brahmanas.

SUTRA XXXI.

The name Veda belongs both to the Mantras and Brahmanas.

SUTRA XXXII.

The Brahmanas are the precepts for the sacrifice.

SUTRA XXXIII.

The rest of the Brahmana, that which does not contain precepts, consists of explanations, i.e. reproof, praise, stories, and traditions.

Commentary.

It is difficult to find words corresponding to technical terms in Sanskrit. Arthavada, which I have translated by explanation, means not only the telling of the meaning, but likewise the telling of the object; parakriti, story, means literally the action of another; purakalpa, traditions, means the former state. The difference between the two is stated to be that parakriti refers to the act of one person, purakalpa to that of several. This subject is fully treated in the Purva-mimamsa. Satyavrata begins a new Sutra with 'reproof' (ninda).

SUTRA XXXIV.

All the rest are Mantras.

SUTRA XXXV.

But passages which are not handed down, are not to be classed as Mantras, as, for instance, the prava, the words used in choosing priests, divine or human; uha, substitution of one word for another; and namadheya-grahana, the mentioning of the names of particular sacrificers.

Commentary.
The reason why such passages are not to be treated as Mantras is that they should not be subject to some of the preceding rules, as, for instance, the murmuring, enjoined in Sutra IX. Those passages naturally vary in each sacrifice. With regard to the names a distinction is made between the garhyam nama, the domestic name of a person, such as Yagnasarman, and the astrological name, such as Rauhina, derived from the star Rohini.

SUTRA XXXVI.
Likewise the sound of a carriage and the sound of a drum.

Commentary.
These sounds, though serving for the sacrifice, are not to be considered as liable to the rules given for the recitation of Mantras.

SUTRA XXXVII.
The prohibition of reciting Mantras in the Svadhyaya does not apply to the sacrifice, because there is then a different object.

Commentary.
Svadhyaya, i.e. self-reading, is the name given to the study of the Veda, both in first learning and in afterwards repeating it. This study is under several restrictions, but these restrictions cease when the Veda is used for sacrificial purposes.

SUTRA XXXVIII.
Sacrificial acts are accompanied by one Mantra.

Commentary.
If it is said that the priest cuts the plants with fourteen verses, that means that there are fourteen plants to be cut and that one verse is used for each plant.

SUTRA XXXIX.
This applies also to sacrificial acts which have a number and are to be carried out by separate (repeated) acts.

Commentary.
If a rule is given, such as trih prokshati, he sprinkles thrice, the mantra which accompanies the act, is recited once only. Again in the case of acts that require repetitions, such as rubbing, pounding, &c., the hymns are recited once only.

SUTRA XL.
The same applies to rubbing, sleeping, crossing a river, down-pours of rain, the conjuring of unlucky omens, unless they happened some time ago.

Commentary.
If several members of the body are to be rubbed, the verses required for the purpose are recited once only. A prayer is enjoined if one wakes during the night. If one wakes more than once that prayer is not to be repeated. In crossing a river the necessary verse is not to be repeated at every wave, nor during a down-pour, at every drop of rain. If some unlucky sight has to be conjured, the conjuring verse is spoken once and not repeated, unless some time has elapsed and a new unlucky sight presents itself.

SUTRA XLI.
In case of a journey, however, one hymn is used till the object (of the journey) has been accomplished.
Commentary.
I read prayane tu-a-arthanirvriteh. Another reading is arthanivrriitih.

SUTRA XLII.
It is the same also with regard to acts which do not produce an immediate effect.

Commentary.
The commentators distinguish between acts which produce a visible effect, such as pounding or sprinkling, and acts which do not, such as addressing, approaching, looking. The latter are called asamnipatin. Thus when the stones used for the preparation of Soma are addressed, the hymn which is used for addressing them, is not repeated for each single stone, the same as in Sutra XL. Sutras XLI and XLI are sometimes joined.

SUTRA XLIII.
Repetition takes place in the case of the Havishkrit, Adhrigu, Puronuvakya, and Manota hymns, (because they have to be used) at different times.

Commentary.
Havishkrit-adhrigu-puronuvakya-manotam is to be taken as a Dvandva compound.
The Havishkrit hymn is an invocation when the havis is made. The Adhrigu hymn is 'Daivyah samitarah,' &c. The Puronuvakya hymn is that which precedes the Yagya, immediately after the Sampraisha. The Manota hymn is 'Tvam hy agne prathamo manota,' &c. These hymns are to be repeated, if the act which they accompany has to be repeated after a certain interval.

SUTRA XLIV.
When it is expressly stated, one sacrificial act may be accompanied by many hymns.

Commentary.
Thus we read, 'He takes the Abhri, the hoe, with four Mantras,'

SUTRA XLV.
One ought to let the beginnings of a sacrificial act coincide with the end of the Mantras.

Commentary.
The mantra which indicates the nature and purpose of a sacrificial act should come first, and as soon as it has been finished the act should follow. See Katy. I, 3, 5.

SUTRA XLVI.
In the case of the aghara, sprinkling of clarified butter, and of dhara, pouring out of Soma, the beginning of the mantra and the act takes place at the same time.

SUTRA XLVII.
Mantras are indicated by their first words.

Commentary.
These first words are often called Pratikas, and rules are given in Asvalayana's Srauta-sutras I, 1, 17-19, as to the number of words that should form such a pratika, if it is meant for one verse, for three verses, or for a whole hymn. According to Asvalayana, if one foot is quoted, it is meant for a verse; if an imperfect foot of an initial verse is quoted, it is meant for a whole hymn; if more than a foot is quoted, it is meant for three verses.
One should know that with the beginning of a following mantra, the former mantra is finished.

SUTRA XLIX.
In the case of Hotra and Yagamana-mantras, an aggregation takes place.

Commentary.
Hotras are mantras recited by the Hotri-priest. Yagamanas are mantras recited by the sacrificer himself. They are hymns which accompany, but do not enjoin any sacrificial act.

SUTRA L.
In the case of the Yagyas and Anuvakyas this (the aggregation) is optional.

Commentary.
The Yagya is explained by prayakkhati yagyaya, the Anuvaka by ahvayaty anuvakyaya. Sometimes more than one are mentioned, but in that case the priest is free to do as he likes. According to the same principle, when we read that one should sacrifice with rice or with barley, that means that rice should be used after the rice-harvest, barley after the barley-harvest, and not that rice and barley should be used at the same time.

SUTRA LI.
It is the same with numbers.

Commentary.
If we read that, as in the case of fees to be given to priests, two, seven, eleven, twelve, twenty-one, sixty, or a hundred, this means that either one or the other, not that all should be given at the same time.

SUTRA LII.
But accumulation is meant in the buying (of Soma), in the redemption, and in initiation.

Commentary.
When it is said that Soma is bought for a goat, gold, &c., that it is re-bought from the priests by means of a fee, or that at the time of the Diksha, the purification and initiation of a sacrificer, clothes, gold, grain, &c., should be given, these are cases not of aut-aut but of et-et.

The Soma-plant, which is supposed to be bought from northern barbarians, is botanically described in an Ayur-vedic extract, quoted in the Dhurtasvami-bhashyatika (MS. E.I.H. 531, p. 3b), as syamalamla ka nishpatra kshirini tvaki mamsala, sleshmala vamani valli somakhya khagabhoganam. 'The creeper called Soma is dark, sour, without leaves, milky, fleshy on the surface, producing phlegm and vomiting, food for goats.'

This passage, quoted from some Ayur-vedic text, is still the only one which gives an approximative description of the Soma-plant. Dr. Hooker says that the predicates 'sour and milky' point to Sarcostemma, but the question is not decided yet. For further information see George Watt, The Soma Plant, an extract from the third volume of the Dictionary of Economic Products of India, and Hillebrandt, Vedische Mythologie, pp. 14 seq.

SUTRA LIII.
If one has performed an offering to Rudra, to the Rakshasas, to Nirriti, or to the Pitris, if one has cut or broken or thrown away anything, or rubbed oneself, &c., one should touch water.

Commentary.
The touching of water is for the sake of purification. Nirasana is left out in some MSS. The ka, inserted after abhimarsanani, is explained, as usual, as including other acts also, corresponding to our etc.

**SUTRA LIV.**

All priestly performances take place on the northern side of the Vihara.

*Commentary.*

Uttarata-upakarah has to be taken as a compound. Vihara is explained as v’hriyantegnayah patrani ka yasmin dese, i.e. the sacrificial ground. Upakara is explained as adhvaryadinam samkara, and this samkara, according to Katyayana I, 3, 42, is the path between the Katvala and Utkara, the Utkara being on the west, the pranitas on the east of the Vihara. Katyayana I, 8, 26, expresses the same rule by uttarata-upakaro yagnah, the v’hara being the place where the yagna takes place.

**SUTRA LV.**

The priest should never turn away from the fire, i.e. should never turn his back on the altar.

**SUTRA LVI.**

Nor from the Vihara.

**SUTRA LVII.**

Sacrificial utensils should be turned inside, the performers being outside.

*Commentary.*

The meaning is that the priest should carry such things as spoons, vessels, &c., holding them towards the altar. The sacrificer and his wife should likewise be on the inside of the priest, and the priests should take precedence sideways according to their rank.

**SUTRA LVIII.**

After a sacrificial object has been hallowed by a Mantra, the priest should not toss it about.

**SUTRA LIX.**

Sacrificial acts intended for the gods, should be performed by the priest towards the east or towards the north, after he has placed the Brahmanic cord over the left and under the right arm (yagnopavini), and turning towards the right.

**SUTRA LX.**

Sacrificial acts intended for the Fathers should be performed by the priest towards the south, after he has placed the Brahmanic cord over the right and under the left arm (prakinite), and turning towards the left.

**SUTRA LXI.**

Ropes which have to be joined, should be joined by the priest from left to right, after having tied them from right to left.

**SUTRA LXII.**

Ropes which are not joined (single ropes), should be tied by the priest from left to right.

*Commentary.*

The exact process here intended is not quite clear. The ropes seem to have been made of vegetable fibres. See Katy. I, 3,15-17.

**SUTRA LXIII.**
GENERAL RULES OF THE SACRIFICE.

SECTION 23.

Let a man sacrifice with the Amavasya sacrifice at the time of the Amavasya, new moon.

Commentary.

Ama-vasya is the dwelling together, i.e. the conjunction, of sun and moon, an astronomical expression which was adopted in the common language of the people at a very early time. It does not occur, however, in the Rig-veda. In our Sutra amavasya is used in the sense both of new moon and new-moon sacrifice.

SUTRA LXIV.

And let a man sacrifice with the Paurnamasya sacrifice at the time of the Paurnamasi, full moon, thus it is said.

Commentary.

Here the full moon is called paurnamasi, the sacrifice paurnamasya. Satyavrata joins the two Sutras in one, and leaves out yageteti, which may have belonged to the commentary.

SUTRA LXV.

Let a man observe that full-moon day as a day of abstinence on which the moon comes out full before.

Commentary.

The full moon (paurnamasi) is really the very moment on which the moon is full and therefore begins to decrease. That moment on which sun and moon are, as the Hindus said, at the greatest distance from each other, is called the parva-sandhi, the juncture of the two phases of the moon. Thus the name of paurnamasi belongs to the last day of the one and to the first day (pratipad) of the other phase, and both days might be called paurnamasi. If therefore the moon is full on the afternoon, the evening, or the twilight of one day, that day should be observed as a fast-day, and the next day should be the day of sacrifice.

The meaning of purastad, which I have translated by before, is doubtful. One commentator says it has no object, and should be dropped, purastad ity etat padam asmin sutra idanim anvayam na labhate prayoganabhavat. Purastad, before, may, however, mean before the second day, on which the real sacrifice takes place, and the commentator mentions purastat-paurnamasi as a name of the katurdasi-yukta, i.e. the full moon beginning on the fourteenth day. The same kind of full moon is also called Anumati, Purva-paurnamasi, and Sandhya-paurnamasi, while that which takes place on the pratipad, the first day of the lunar phase, is called Raka, Uttara-paurnamasi, Astamitodita, and Svahpurita.

Corresponding to these two kinds of Paurnamasi there are also two kinds of Amavasya. That which falls on the fourteenth day is called Purva-amavasya, or Sinivali, the ene kai nea; that which falls on the pratipad, the first day of the new phase, is called Kuhu, Uttara-amavasya. Svoyukta. See also Ait.-Brahm. II, 4; Nir. XI, 31-32.

SUTRA LXVI.

Or the day when one says, To-morrow it will be full.

Commentary.

In that case the day before should be observed as a day of abstinence. The real full moon would then take place in the fore-noon, purvahne, of the next day. Abstinence, upavasa, consists in abstaining from meat and from maithuna, in shaving beard and head, cutting the nails, and, what seems a curious provision, in speaking the truth. See Katy.-Srauta-sutras II, I, 8-12.

SUTRA LXVII.

The Vagasaneyins mention a third, the Kharvika full moon.
Commentary.

Kharva means small. If one divides the night into twelve parts, and if in a portion of the twelfth part the greatest distance of sun and moon takes place, then the full moon is called kharvika, also kshina. Or, if on the sixteenth day, the full moon takes place before noon, that also is called kharvika paurnamasi. In that case abstinence or fasting takes place on the sixteenth day (tasyam shodase'hany upavasah). Both paurnamasis are also called sadyaskala.

SUTRA LXVIII.

Let a man observe that new-moon day (amavasya) as a day of abstinence, on which the moon is not seen.

Commentary.

This Sutra has to be connected with Sutra LXV. The abstinence takes place on the day, if the actual new moon, the nearest approach of sun and moon, falls on the afternoon, at night, or at twilight. And this new moon, the junction of the fifteenth day and the pratipad, is called Kuhu. We should read amavasyam.

SUTRA LXIX.

Or the day when one says, To-morrow they will not see it.

Commentary.

In that case, when the real new moon takes place in the fore-noon, abstinence is observed on the day before, and the new moon is called Sinivali. Satyavrata reads svo yukta iti va instead of svo na drashtara iti va. Drashtarah should be explained as ikshitarah, 'they will not see it.' There is much difference of opinion on this subject among different Sakhas, Sutrakaras, and their commentators; see Taitt. Samh. III, 4, 9; Weber, Ind. Stud., V, p. 228.

SUTRA LXX.

The principal acts (pradhanas), prescribed in one (typical) performance, follow the same special rules (vidhanas).

Commentary.

This Sutra is variously explained: Satyavrata's commentary, which I have followed in the translation, explains pradhananasi as agneyadini, i.e. the chief parts of such a sacrifice as the Darsapurnamasas. vidhananasi as angani. Kapardisvamin's commentary also explains vidhananasi as the angani of a pradhanam; pradhanam as purnamasas, &c. It would therefore mean that such ceremonies as the agneya (ashta-kapala), agnishomiya (ekadasa-kapala), and upamsu, which form the pradhanas of the Darsapurnamasas, retain throughout the same vidhanas or angas as prescribed in one Prakarana, viz. the Darsapurnamasas. The Angas or members are all the things used for sacrificial purposes, milk, butter, grains, animals, &c.

SUTRA LXXI.

The special rules are limited by (the purpose of) the (typical) performance (prakarana).

Commentary.

Here the rules (vidhis) are again the Angas, which belong to a sacrifice, as the members belong to the body.

SUTRA LXXII.

If no special instruction is given (in the Sruti), the acts are general.

SUTRA LXXIII.
If a special instruction is given, they are restricted.

Commentary.

Nirdesa is explained as visesha-sruti, and the meaning is supposed to be that unless such a special rule is given, the Angas of all the Pradhana acts remain the same, as, for instance, the Paryagnikarna, the Prayagas, &c. Special instructions are when it is said: payasa maitravarunam srinati, srvena purodasam anakti, he cooks the Maitravaruna with milk, he anoints the Purodasa with the spoon, &c.

SUTRA LXXIV.

The Ashta-kapala for Agni, the Ekadasa-kapala for Agni-Shomau, and the Upamsuyaga (the muttered offering of butter), form the principal acts at the Paurnamasi, the full moon.

Commentary.

The Ashta-kapala is the cake baked in eight cups, the Ekadasa-kapala that baked in eleven cups, and respectively destined for Agni and Soma. What is meant are the sacrificial acts for which these cakes are used.

SUTRA LXXV.

The other Homas are Anga.

Commentary.

The other acts, such as the prayagas and anuyagas, are auxiliary, and have no promise of reward by themselves.

SUTRA LXXVI.

The Ashta-kapala for Agni, the Ekadasa-kapala or Dvadasa-kapala for Indra-Agni, form the principal acts at the Amavasya, the new moon, in the case of one who does not sacrifice with Soma.

SUTRA LXXVII.

In the case of one who sacrifices with Soma, the second principal act is the Samnayya (both at the full-moon and new-moon sacrifices).

Commentary.

The Samnayya is a mixture of dadhi and payas, sour and sweet milk, and is intended for Indra or Mahendra. It takes the place of the second Purodasa at the new-moon sacrifice.

SUTRA LXXVIII.

In the case of a Brahmana, who does not sacrifice with Soma, the Agnishomiya cake is omitted.

Commentary.

This rule does not seem to be accepted by all schools. It is not found in Katyayana, and Hiranyakesin observes: Nasomayagino brahmanasyagnishomiyah purodaso vidyata ity ekesham. See Hillebrandt, l.c. p. iii.

SUTRA LXXIX.

Without distinction of caste, the Aindragna offering is omitted for one who offers the Samnayya.

Commentary.

Even though he be not a Somayagin, says the commentary.

This whole matter is summed up in Kapardin's commentary: Amavasyayam asomayagina aindrag-nna-samnayyayor vikalpah. Paurnamasyam tv asomayagino brahmanasyagnishomiyayagabhava. Tadrahitapi paurnamasi purushartham sadhayati. Tatra dvayor eva hi yagayoh paurnamasisabдавa-
GENERAL RULES OF THE SACRIFICE.

SUTRA LXXX.
The Pritri-yagna, the sacrifice to the fathers, is not Anga (auxiliary) because its own time is prescribed.

Commentary.
The text should be pitriyagnah svakalavidhanad anangah syat. This sacrifice for the Manes, called also the Pinda-pitriyagna, falls under the new-moon sacrifice, but is to be considered as a pradhana, a primary sacrifice, not as an anga, a member of the Darsa.

SUTRA LXXXI.
Also, because it is enumerated like the Darsapurnamasa sacrifice.

Commentary.
This refers to such passages from the Brahmanas as: There are four great sacrifices, the Agnihotram, the Darsapurnamasau, the Katurmasyani, and the Pinda-pitriyagnah.

SUTRA LXXXII.
Also, because, when the Amavasya sacrifice is barred, the Pitriyagna is seen to take place.

SUTRA LXXXIII.
A principal act (pradhana) is accompanied by auxiliary acts (anga).

Commentary.
This Sutra forms sometimes part of the preceding Sutra, and would then refer to the Pitriyagna only.

SUTRA LXXXIV.
A principal act is what has its own name, and is prescribed with special reference to place, time, and performer.

Commentary.
This Sutra is sometimes divided into two; the first, dese kale kartariti nirdisyate, the second, asvasabdam yat. The following are given as illustrations. If it is said that 'he should sacrifice with the Vaisvadeva on a slope inclined to the East,' we have the locality. If it is said that 'he should sacrifice with the Vagapeya in autumn,' we have the time. If it is said that 'the sacrificer himself should offer the Agnihotra on a parvan (change of the moon),' we have the performer. In each of these cases, therefore, the prescribed sacrificial act is a pradhana sangam, a principal act with auxiliary members.

SUTRA LXXXV.
The Darvi-homa (libation from a ladle) stands by itself.

Commentary.
Apuurva is explained by the commentator, not in its usual sense of miraculous, but as not being subject to the former regulations.

SUTRA LXXXVI.
They are ordered by the word guhoti, he pours out.

SUTRA LXXXVII.
They are offered with the word Svaha.
Commentary.
According to Katyayana I, 2, 6-7, the guhotis are offered sitting, the yagatis standing. See Sutra XCII. The guhoti acts consist in pouring melted butter into the fire of the Ahavaniya altar, which is so called because 'ahuyante'sminn ahutayah kshipyanta iti.'

SUTRA LXXXVIII.
Taking (the butter) once.

SUTRA LXXXIX.
Or, if there are several Ahutis, taking (the butter) for each Ahuti.

SUTRA XC.
Or, doing as he likes in dividing (the butter).

Commentary.
These three Sutras belong together. They teach that one slice (avadana) of butter should be taken, melted, and poured on the Ahavaniya fire; or, if there are more than one ahuti, then one slice should be taken for each. This, however, is made optional again by the last Sutra.

SUTRA XCI.
There is no fuel (in the Darvi-homa), except at the Agnihotra.

Commentary.
In the case of the Agnihotra it is distinctly stated, dve samidhav adadhyat, let him lay down two sticks.

SUTRA XCII.
One pours out (guhoti) the Darvi-homas, sitting west of the Ahavaniya fire, and bending the right knee, or not bending it.

SUTRA XCIII.
If it is distinctly stated, it is done in a different way.

Commentary.
The vidhi, contained in Sutra XCII, is therefore called autsargika, general, and liable to exceptions, as when it is said, that he turns to the east.

SUTRA XCIV.
One pours out (guhoti) all ahutis, west of the Ahavaniya fire, passing (the altar) southward, and then turning to the north.

SUTRA XCV.
The Asruta and Pratyasruta, the Yagya and Anuvakya, the Upastarana and Abhigharana, with the slicings, the Katurgrihita also, and the Vashatkara constitute the Darvi-homas.

Commentary.
The Asruta is a sravaya; the Pratyasruta, astu sraushat; Anuvakya and Yagya are verses, the first inviting the deity, the second accompanying the sacrifice. Whenever vegetable, animal, or samnayya offerings have to be. sliced, upastarana, spreading, and abhigharana, sprinkling with fat, take place. With agya offerings there is Katurgrihita (taking four times), and the Vashatkara.

SUTRA XCVI.
With ahutis one should let the act (the pouring out) take place after the Vashatkara has been made, or while it is being made.

Commentary.

The Vashatkara consists in the word Vashat, to be uttered by the Hotri-priest. The five sacrificial interjections are, svaha, sraushat, vaushat, vashat, and svadha.

SUTRA XCVII.

With the Grahas the act should be made to coincide with the Upayama.

Commentary.

Grahas are offerings of Soma, and likewise the vessels (kamsa) in which the Soma is offered. The Soma is offered with the words upayama-grihito’si, and while these words are being uttered, the fluid should be poured out (dharam sravayet).

SUTRA XCVIII.

With the Ishtakas, the act should be made to coincide with the words taya deva tena.

Commentary.

When the different ishtakas or bricks are placed together for building an altar, &c., the act itself begins with the first and ends with the last words of the accompanying verse.

SUTRA XCIX.

When there is a number of Purodasas, one should slice off one after another, saying for each portion vyavartadhvam (separate)!

Commentary.

Purodasa is a cake made of meal (pakvah pishtapindah), different from karu, which is more of a pulse consisting of grains of rice or barley, and clarified butter (ghritatandulobhayatmakam). This purodasa cake has to be divided for presentation to different deities. If there are more than two deities, the plural vyavartadhvam, separate, has to be used.

SUTRA C.

When the two last are sliced off, he should say for each portion, vyavartetham, separate ye two!

Commentary.

Each slice, avadana, is said to be about a thumb’s breadth. In the case of samnayya, the mixture of sour and sweet milk, a kind of coagulated sour milk, each portion is to be of the same breadth, but, as it is fluid, it is taken out with a ladle (sruva) of a corresponding size; see Katyayana I, 9, 7.

SUTRA CI.

For these two last portions he makes the indication of the deity.

Commentary.

With the earlier portions, there is a rule which of two gods should have the first or the second portion. With the last couple, however, the priest may himself assign whichever portion he likes to one or the other god. The commentary says, svayam eva idam asya iti sankalpayet.

SUTRA CII.

When there is a number of Karus and Purodasas, one separates what belongs to the Karus and what belongs to the Purodasas, before the strewing.

Commentary.
Prag adhivapanat, before the strewing, is explained by prag adhivapanarthakrishnaginadanat, before one takes the black skin which is used for the strewing.

SUTRA CIII.
One then marks the two (the materials for the Karus and the Purodasas) according to the deities (for whom they are intended).

SUTRA CIV.
Let the word idam be the rule.

Commentary.
This means that the offering (havis) intended for each deity should be pointed out by the words idam, this, Agneh, is for Agni, &c. Thus we read with regard to the offerings intended for certain gods and goddesses: idam Dhatur, idam Anumatya, Rakayah Sinivalyah, Kuhvah.

SUTRA CV.
All this applies also to Karus and Purodasas which are separated.

Commentary.
The commentary explains vyatishikta by anyonyam vyavahita, though it is difficult to see how it can have that meaning. It is said that in the Vaisvadeva the Karus and Purodasas are vyatishikta, but that they also have to be divided before the adhivapana, and to be marked for each deity. Thus we read: Idam Agneh, Savituh, Pushno, Marutam, Dyavaprithivyo, &c.

SUTRA CVI.
At the time when the Kapalas are put on the fire, one puts on the karu with the first kapala verse.

Commentary.
Karu is here used for the vessel for boiling the karu, the karusthali. The first of these verses is dhrishtir asi. Kapalas are the jars in which the rice is cooked.

SUTRA CVII.
The verse is adapted and changed to dhruvo'si.

Commentary.
Samnama means the same as uha, i.e. the modification of a verse so as to adapt it to the object for which it is used. In our case, karu, being a masculine, dhrishti, a feminine, is replaced by dhruva, a masculine.

SUTRA CVIII.
At the time when the meal is to be cleansed, one cleanses the grains.

Commentary.
This takes place after the karu-pot has been put on. The tandulas are the unhusked grains, pishta is the ground flour. In Sanskrit a distinction is made between sasya, the corn in the field, dhanya, corn with the husk, tandula, grains without husks, anna, roasted grains.

SUTRA CIX.
At the time of cooking (adhisrapana) one throws the grains in with the cooking verse.

Commentary. This verse is gharmo'si.

SUTRA CX.
Without taking the karu (out of the sthali) one puts it down.
GENERAL RULES OF THE SACRIFICE.

SECTION 23.

SUTRA CXI.
At the Darsa-purnamasa sacrifices there are fifteen Samidhenis.

Commentary.
Samidhenis are particular verses recited while the fire is being kindled. The first and last verses are repeated thrice, so as to make fifteen in all.

SUTRA CII.
At the Ishti and Pasubandha sacrifices there are seventeen Samidhenis, when they are so handed down.

SUTRA CXIII.
When it is said that wishful ishtis are performed in a murmur, this means that the names of the chief deities are pronounced in a murmur (likewise the yagya and anuvakya).

SUTRA CXIV.
The Darsa-purnamasa sacrifice is the Prakriti or norm for all ishtis.

Commentary.
The Sutras, in describing the performance of certain sacrifices, treat some of them in full detail. These are called prakriti. Prakriyante'smin dharma iti prakaranam prakritih. They form the type of other sacrifices, which are therefore looked upon as mere modifications, vikriti, and in describing them those points only are fully described in which they differ from their prakriti. A sacrifice which is a vikriti, may again become the prakriti of another sacrifice. This system is no doubt compendious, but it is not free from difficulty, and, in some cases, from uncertainty. It shows how much system there is in the Indian sacrifices, and how fully and minutely that system must have been elaborated, before it assumed that form in which we find it in the Brahmanas and Sutras. It must not be supposed that the sacrifices which serve as prakriti, are therefore historically the most ancient.

SUTRA CXV.
It is also the norm for the Agnishomiya Pasu, the animal sacrifice for Agni-Shomau.

SUTRA CXVI.
And this is the norm for the Savaniya.

SUTRA CXVII.
And the Savaniya is the norm for the Aikadasinas.

SUTRA CXVIII.
And the Aikadasinas are the norm for the Pasuganas.

Commentary.
The rules for the Pasuganas are therefore to be taken over from the Aikadasinas, the Savaniya, the Agnishomiya-pasu, and the Darsa-purnamasa, so far as they have been modified in each particular case, and are finally determined by the rules of each Pasugana, as, for instance, the Aditya-pasu.

SUTRA CXIX.
The Vaisvadeva is the norm for the Varuna-praghasa, Sakamedha, and Sira.

Commentary.
The Vaisvadeva, beginning, like the Darsa-purnamasa, with an Agneya ashtakapala, takes certain rules from the Darsa-purnamasa, and transfers these, together with its own, as, for instance, the nine prayagas, to the Varuna-praghasa, &c.
SUTRA CXX.
The Vaisvadevika Ekakapala is the norm for all Ekakapalas.

Commentary.
The Ekakapala is a purodasa cake, baked in one kapala. It is fully described in the Vaisvadeva, and then becomes the norm of all Ekakapalas. An ekakapala cake is not divided.

SUTRA CXXI.
The Vaisvadevi Amiksha is the norm for the Amikshas (a preparation of milk).

SUTRA CXXII.
Here the Vikara, the modification, is perceived from similarity.

Commentary.
If it has once been laid down that the Darsa-purnamasa is the prakriti or norm for all ishtis, then similarity determines the modification in all details, such as the offerings and the gods to whom offerings are made. Thus Karu, being a vegetable offering, would rank as a vikara of purodasa, which occurs in the Darsa-purnamasa sacrifice, and is likewise vegetable. Honey and water would be looked upon as most like the Agya in the Darsa-purnamasa. Amiksha, a preparation of milk, would come nearest to the Samnayya, which is a mixture of sour and sweet milk.

SUTRA CXXIII.
Offerings for one deity are vikaras of the Agneya.

Commentary.
In the Darsa-purnamasa, which is the prakriti of the ishtis, the purodasa for Agni is meant for one deity. Hence all offerings to one deity in the vikritis follow the general rules of the Agneya purodasa, as described in the Darsa-purnamasa, for instance, the karu for Surya, the Dvadasa-kapala for Savitri.

SUTRA CXXIV.
Offerings for two deities are vikaras of the Agnishomiya.

Commentary.
They must, however, be vegetable offerings, because the purodasa for Agni-Shomau is a vegetable offering. As an instance, the Agnavaishnava Ekadasakapala is quoted. Agnishomiya has a short a, but the first a in agnavaishnava is long.

SUTRA CXXV.
Offerings for many deities are vikaras also of the Aindragna.

Commentary.
The ka in bahudevatas ka is explained by the commentary as intended to include the Agnavaishnava also. Any offering intended for more than one deity may be considered as intended for many deities.

SUTRA CXXVI.
They are optionally vikaras of the Aindragna.

Commentary.
Sometimes these two Sutras are combined into one. The commentator, however, sees in the va of aindragnavikara va a deeper meaning. Agni-Shomau, he says, consists of four, Indragni of three syllables. Therefore if the name of more than one deity consists of four syllables, it should be treated as a vikara of the Agnishomiya, if of less than four syllables, as a vikara of the Aindragna.
SUTRA CXXVII.
An exception must be made in the case of the gods of the prakriti, as, for instance, the Aindra puro-
dasa, the Saumya karu.

Commentary.
The exception applies to cases where the offering in a vikriti sacrifice is meant for the same prin-
cipal deities as those of the prakriti offering. For instance, in the Darsa-purnamasa Agni and Soma
are the deities of the Agnishomiya, Indra and Agni of the Aindragna. If then in one of the secondary
or vikriti sacrifices there occurs an Aindra purodasa, or a Saumya karu, then the Aindra purodasa is
treated as a vikara of the Aindragna, the Saumya karu as a vikara of the Agnishomiya. The Somen-
dra karu also, as its principal deity is Soma, would follow the Agnishomiya, the Indrasomiya puro-
dasa, as its principal deity is Indra, would follow the Aindragna.

SUTRA CXXVIII.
If there is sameness both in the offering and in the deity, then the offering prevails.

Commentary.
If a karu for Pragapati occurs in a vikriti sacrifice, it would follow that, being offered to Pragapati, it
should be offered with murmuring, but, as it is a vegetable offering, it follows the norm of the puro-
dasa, though the purodasa is intended for Agni.

SUTRA CXXIX.
If there is contradiction with regard to the substance and the preparation of an offering, the sub-
stance prevails.

Commentary.
A purodasa may be made of vrihi, rice, or of nivara, wild growing rice. The wild rice has to be
pounded, but not the good rice. The preparation, however, has to yield in a vikriti, the important
point being the substance.

SUTRA CXXX.
If there is contradiction with regard to the substance, the object prevails.

Commentary.
An example makes the meaning of this Sutra quite clear. Generally the yupa or sacrificial post for
fastening sacrificial animals is made of Khadira wood. But if a post made of wood is not strong
enough to hold the animal, then an iron post is to be used, the object being the fastening of the an-
imal, while the material is of less consequence.

SUTRA CXXXI.
In a Prakriti sacrifice there is no Uha, modification of the mantras.

Commentary.
Certain mantras of the Veda have to be slightly altered, when their application varies. In the normal
sacrifices, however, no such alteration takes place.

SUTRA CXXXII.
In a Vikriti sacrifice modification takes place, according to the sense, but not in an arthavada.

Commentary.
Some mantras remain the same in the Vikriti as in the Prakriti. Others have to be modified so as to
be adapted to anything new that has to be. If, for instance, there is a Purodasa for Agni in the Prakri-
ti, and in its place a Purodasa for Surya in the Vikriti, then we must place Surya instead of Agni in the dedicatory mantra.

SUTRA CXXXIII.

When we hear words referring to something else, that is arthavada.

Commentary.

Arthavada is generally explained as anything occurring in the Brahmanas which is not vidhi or command. Here, however, it refers to Mantras or passages recited at the sacrifice. We saw how such passages, if they referred to some part of the sacrifice, had to be modified under certain circumstances according to the sense. Here we are told that passages which do not refer to anything special in the sacrifice, are arthavada and remain unmodified. All this is expressed by the words paravakya-sravanat. Vakya stands for padani, words, such as are used in the nivapamantra, &c. Some of these words are called samavetarthani, because they tell of something connected with the performance of the sacrifice, as, for instance, Agnaye gushtam nirvapami, I offer what is acceptable to Agni; others are asamavetarthani, as, for instance, Devasya tva Savituh prasave. When such passages which are not connected with some sacrificial act occur (sravanat), they naturally remain unaltered.

SUTRA CXXXIV.

If what is prescribed is absent, a substitute is to be taken according to similarity.

Commentary.

Here we have no longer modification, but substitution (pratinidhi). In cases where anything special that has been prescribed is wanting, a substitute must be chosen, as similar as possible, and producing a similar effect. According to Mandana's Trikanda, the degrees of similarity are to be determined in the following order:

Karyai rupais tatha parnaih kshiraih pushpaih phalair api,
Gandhai rasaih sadrig grahyam purvalabhe param param.

'What is similar by effect, by shape, by leaves, by milk, by flowers, and by fruit, By smell, or by taste is to be taken one after the other, if the former cannot be found.'

SUTRA CXXXV.

If there is nothing very like, something a little like may be substituted, only it must not be prohibited.

Commentary.

If in a karu of mudgas, kidney-beans, phaseolus mungo, these kidney-beans should fail, a substitute may be taken, but that substitute must not be mashas, phaseolus radiatus, because these mashas are expressly forbidden; for it is said, Ayagniya vai mashah, 'Mashas are not fit for sacrifice.'

SUTRA CXXXVI.

The substitute should take the nature of that for which it is substituted.

Commentary.

Taddharma, having the same qualities. If, for instance, nivara has been substituted for vrihi, it should be treated as if it were vrihi. The name vrihi should remain, and should not be replaced by nivara, just as Soma, if replaced by putika, is still called Soma. Thus, when in the course of a sacrifice vrihi has once been replaced by nivara, and vrihi can be procured afterwards, yet nivara is then to be retained to the end. If, however, the substituted nivara also come to an end, and afterwards both nivara and vrihi are forthcoming, then vrihi has the preference. If neither be forthcoming, then some substitute is to be taken that approaches nearest to the substitute, the nivara, not to the original
vrihi. Further, if a choice has been allowed between vrihi, rice, and yava, barley, and vrihi has been chosen, and afterwards, as substitute for vrihi, nivara, then, if nivara come to an end, and in the absence of vrihi, when a new supply of both nivara, and yava has been obtained, the yava is to be avoided, and the original substitute for vrihi, the nivara, must be retained. In most of these cases, however, a certain penance also (prayaskitta) is required.

SUTRA CXXXVII.
If something is wanting in the measure, let him finish with the rest.
Commentary.
If it is said that a purodasa should be as large as a horse's hoof, and there is not quite so much left, yet whatever is left should be used to finish the offering.

SUTRA CXXXVIII.
Substitution does not apply to the master, the altar-fire, the deity, the word, the act, and a prohibition.
Commentary.
The master is meant for the sacrificer himself and his wife. Their place cannot, of course, be taken by anybody else. The altar-fire is supposed to have a supernatural power, and cannot be replaced by any other fire. Nothing can take the place of the invoked deities, nor of the words used in the mantras addressed to them, nor can the sacrifice itself be replaced by any other act. Lastly, when it is said that mashas, varakas, kodravas are not fit for sacrifice, or that a man ought not to sacrifice with what should not be eaten by Aryas, nothing else can be substituted for what is thus prohibited.

SUTRA CXXXIX.
The Prakriti stops from three causes, from a corollary, from a prohibition, and from loss of purpose.
Commentary.
A corollary (pratyamnana) occurs, when it is said, 'instead of Kusa grass, let him make a barhis of reeds.' A prohibition (pratishedha) occurs, when it is said, 'he does not choose an Arsheya.' Loss of purpose (arthalopa) occurs, when peshana, pounding, would refer to karu, a pulse, that cannot be pounded, while grains can be.

SUTRA CXL.
The Agnishtoma is the Prakriti of the Ekaha sacrifices.
Commentary.
The Ekaha are sacrifices accomplished in one day.

SUTRA CXLII.
The Dvadasaha is the Prakriti of the Aharganas.
Commentary.
The Dvadasaha lasts twelve days and is a Soma sacrifice. It is either an Ahina or a Sattra. An Ahargana is a series of daily and nightly sacrifices. Those which last from two nights to eleven nights are called Ahina. Those which last from thirteen to one hundred nights or more are called Sattras.

SUTRA CXLIII.
The Gavamayana is the Prakriti of the Samvatsarikas.
Commentary.
The Gavamayana lasts three years, and it is the type of all Samvatsarika sacrifices, whether they last one, two, three or more years. They all belong to the class of Sattras.

SUTRA CXLIII.

Of the Nikayi sacrifices the first serves as Prakriti.

Commentary.

Among the Nikayi sacrifices, lit. those which consist of a number, all having the same name, but different rewards, the first is the prakriti of the subsequent ones. The commentator calls them sadyaksha &c., and mentions as the first the Agnishtoma. See Sutra CXLVI, and Weber, Ind. Stud. XIII, p. 218.

SUTRA CXLIV.

At the Agnishtoma there is the Uttara-vedi.

Commentary.

The commentator explains this by saying that at the Soma sacrifices, i.e. at the Agnishtoma, Utkhya, Shodasin, and Atiratra, the fire is carried from the Ahavaniya to the Uttara-vedi, which is also called the Soma altar.

SUTRA CXLV.

The fire is valid for the successive sacrifices.

Commentary.

This fire refers to the fire on the Uttara-vedi, mentioned in the preceding Sutra, and the object of the Sutra seems to be to include the act of lighting the fire on the Uttara-vedi in the Prakriti, though properly speaking it does not form part of the Agnishtoma. But I cannot quite understand the argument of the commentator.

SUTRA CXLVI.

This does not apply to the Sadyaskras, the Vagapeya, the Shodasin, and the Sarasvata Sattra.

Commentary.

With regard to the Shodasin and its vikara, the Vagapeya, the laying of the fire is not mentioned. In the case of the Sadyaskras, it becomes impossible, because they have to be quickly finished. In the case of the Sarasvata Sattra, there is the same difficulty on account of not remaining in the same place (anavasthapan nagnis kiyate).

SUTRA CXLVII.

A sacrificer wishes the object of his sacrifice at the beginning of the sacrifice.

Commentary.

Some MSS. read kamayeta, 'he should wish,' but the commentator explains that such a command (vidhi) is unnecessary, because it is natural to form a wish (svatah siddhatvat).

SUTRA CXLVIII.

At the beginning of a special part of the sacrifice, one should wish the object of that part of the sacrifice.

Commentary.

The commentary, though objecting, and objecting rightly, to kamayeta, 'he should wish,' in the preceding Sutra, accepts kamayeta as determining the present Sutra, saying kamayetety anuvartate. One should read yagnangakamam, not yagnakamam, for the commentary explains it by yagnanga-
phalasankalpah. Whether it was really intended that there should be a special wish for each part or subsidiary act of a sacrifice (yagnanga), is another question, but the commentator evidently thought so.

Katyayana, who treats the same subject (1, 2, 10 seq.), states that there should be this desire for a reward for certain sacrifices which are offered for a certain purpose, as, for instance, the Dvadasaha, but that there are no such motives for other sacrifices, and parts of sacrifices. He mentions, first of all, a niyama, a precept for the sacrifice, such as 'Speak the truth.' Then a nimitta, a special cause, as when some accident has taken place that must be remedied, for instance, when the house has been burnt down, &c. Thirdly, the Agnihotra, the morning and evening Homa; fourthly, the Darsapurnamasau; fifthly, the Dakshayana, a vikriti of the Darsa-purnamasau, the Agrayana; sixthly, the Nirudha-pasu, the animal sacrifice. All these have to be performed as a sacred duty, and without any view to special rewards. Thus we read in Vasishtha:

Avasyam brahmano'gnin adadhita, darsapurnamasagrayaneshtikaturmasyapasusomais ka yageta, 'A Brahmana should without fail place his fires, and offer the Darsapurnama, the Agrayaneshti, the Kurumasyas, the Pavasu, and the Soma sacrifices.'

Harita says: Pakayagnan yagen nityam haviryagnams ka nityasah, Somams ka vidhipurvena ya ikkhed dharman avyawam, 'Let a man offer the Pakayagnas always, always also the Haviryagnas, and the Soma sacrifices, according to rule, if he wishes for eternal merit.' The object of these sacrifices is aparimitanihsreyasarupamoksha, eternal happiness, and hence they have to be performed during life at certain seasons, without any special occasion (nimitta), and without any special object (kama). According to most authorities, however, they have to be performed during thirty years only. After that the Agnihotra only has to be kept up. The proper seasons for these sacrifices are given by Manu, IV, 25-27:

A Brahmana shall always offer the Agnihotra at the beginning or at the end of the day and of the night, and the Darsa and Paurnama (ishtis) at the end of each half-month;

'When the old grain has been consumed the (Agrayana) Ishti with new grain; at the end of the (three) seasons the (Katurmasya) sacrifices; at the solstices an animal (sacrifice); at the end of the year Soma offerings;

'A Brahmana, who keeps sacred fires, shall, if he desires to live long, not eat new grain or meat, without having offered the (Agrayana) Ishti with new grain and an animal (sacrifice).'

These Pakayagnas, Haviryagnas or ishtis, and Soma sacrifices are enumerated by Gautama, as follows:

Seven
Pakasamsthas:
Seven
Haviryagnasamsthas:
Seven
Somasamsthas:
(1) Ashtaka,
(1) Agnyadheyam,
(1) Agnishtomah,
(2) Parvanam,
(2) Agnihotram,
(2) Atyagnishtomah,
(3) Sraddham,
(3) Darsapurnamasau,
(3) Ukthyah,
(4) Sravani,
(4) Katurmasyani,
(4) Shodasi,
(5) Agrahayani,
(5) Agrayaneshtih,
(5) Vagapeyah,
(6) Kaitri,
(6) Nirudhapasubandhah,
(6) Atiratrah,
(7) Asvayugi.
(7) Sautramani.
(7) Aptoryamah.

In a commentary on Dhurtasvamin's Apastambasutrabhashya (MS. E.I.H. 137) another list is given:

Pakayagnas:
Haviryagnas:
Somayagnas:
(1) Aupasanahomah,
Agnihotram,
Agnishtomah,
(2) Vaisvadevam,
Darsapurnamasau,
Atyagnishtomah,
(3) Parvanam,
Agrayanam,
Ukthyah,
(4) Ashtaka,
Katurmasyani,
Shodasi,
(5) Masisraddham,
Nirudhapasubandhah,
Vagapeyah,
(6) Sarpabalih,
Sautramani,
Atiratrah,
(7) Isanabalih.
Pindapitriyagnah.
Aptoryamah.

This list is nearly the same as one given by Satyavrata Samasrami in the Usha. He gives, however, another list, which is:

Seven Pakasamsthas:
Seven Havihsamsthas:
Seven Somasamsthas:

(1) Sayamhomah,
Agnyadheyam,
Agnishtomah,
(2) Pratarhomah,
Agnihotram,
Atyagnishtomah,
(3) Sthalipaka,
Darsa-,
Ukthyah,
(4) Navayagnah,
Paurnamasau,
Shodasi,
(5) Vaisvadevam,
Agrayana,
Vagapeyah,
(6) Pitriyagnah,
Katurmasyani,
Atiratrah,
(7) Ashtaka.
Pasubandhah.
Aptoryamah.

According to the substances offered, sacrifices are sometimes divided into vegetable and animal sacrifices. The vegetable substances are, tandulah, pishtani, phalikaranah, purodasah, odanah, yava-
SUTRA CXLIX.

If there are fewer Mantras and more (sacrificial) acts, then after dividing them into equal parts, let him perform the former with the former, the latter with the latter.

Commentary.

It happens, for instance, in certain ishtis that a pair of Yagya and Anuvakya mantras is given, but six acts. In that case one half of the mantras is used for one half of the acts, and the other half of the mantras for the other half of the acts.

SUTRA CL.

If there are fewer acts and more Mantras, let him perform and act with one mantra, those which remain are optional, as the materials for the sacrificial post.

Commentary.

Kapardisvamin seems to have divided this Sutra into three, the second being avasishta vikalparthah, the third yatha yupadravyaniti. But it is better to take it as one, as it is in MS. 1676.

If there are, for instance, fourteen vapanas, while there are many more mantras, let him select fourteen mantras and use them for each vapana, while the rest will be useful for another performance. A similar case occurs when different kinds of wood are recommended for making the sacrificial post, or when rice or barley are recommended for an offering. Here a choice has to be made. The iti at the end is explained as showing that there are other instances of the same kind.

SUTRA CLI.

From the end there takes place omission or addition.

Commentary.

This refers again to the same subject, namely what has to be done if there are either more or less mantras than there are acts which they are to accompany. In that case it is here allowed to use as many mantras as there are acts, and to drop the rest of the mantras. Or, if there are less mantras than there are acts, then, after the mantras have been equally divided, the last verse is to be multiplied.

For instance, in the Dvikapala sacrifice for the two Asvins, the placing of the two kapalas is accompanied by two mantras. The rest of the mantras enjoined in the prakriti is left out. But if there are, for instance, twelve or more ishtakas, bricks, to be placed, while there are only ten mantras, then the mantras are equally divided, and the fifth and tenth to be repeated, as many times as is necessary to equal the number of the ishtakas.

SUTRA CLII.

As the Prakriti has been told before, anything that has not been told before, should be at the end.

Commentary.

This seems to mean that anything new, peculiar to a Vikriti, and not mentioned in the Prakriti, should come in at the end, that is, after those portions of the sacrifice which are enjoined in the Prakriti.

SUTRA CLIII.

The rule should stand on account of the fitness of the Kumbhi, a large pot, the Sula, the spit for boiling the heart, and the two Vapasrapanis, the spits for roasting the vapa.

Commentary.
Kumbhi is explained by srontyadipakasamartha brihati sthali; Sula by hridayapakarthya yashthi, and Vapasrapani by vapasrapanarthya yashthi dve. The exact object of the Sutra is not quite clear. Prabhutva is explained by samarthatva, that is, fitness. This would mean, that on account of their fitness, or because they can be used for the object for which they are intended, or, so long as they can be used, the rule applying to them should remain. The commentary explains tantram by tantrata or ekata. It may mean that the same pots and spits should be used, so long as they fulfil their purpose. The next Sutra would then form a natural limitation.

SUTRA CLIV.

But if there is a different kind of animal, there is difference (in pots and spits), owing to the diversity of cooking.

Commentary.

If different animals are to be cooked, then there must be different pots for each (pratipasum), because each requires a different kind of cooking. The commentary adds that, as the reason for using different pots is given, that reason applies also to young and old animals of the same kind (gati), i.e. the young and small animal would require a different pot and a different kind of cooking.

SUTRA CLV.

At the Vanaspati sacrifice, which is a modification (vikara) of the Svishtakrit, the addresses (nigama) of the deities should take place in the Yagya, because they are included in the Prakriti.

Commentary.

These nigamas of the deities are not mentioned in the rules of the Vanaspati sacrifice, but they are mentioned in the rules for the Svishtakrit sacrifice of the Darsapurnamasa, which is the Prakriti, and should therefore be taken over. Here again, because a reason is given, it is understood that the same reason would apply to other portions of Svishtakrit also, such as the Dvir abhigharana, which is to be retained in the Vanaspati sacrifice.

SUTRA CLVI.

The Anvarambhaniya or initiatory ceremony does not take place in a Vikriti, because the Vikritis would fall within the time of the Prakriti, and the Anvarambhaniya has but one object, namely (the initiation of) the Darsa-purnamasa sacrifice.

Commentary.

The Anvarambhaniya ceremony has to be performed by those who begin the Darsa-purnamasa sacrifice. It has thus one object only, and is never enjoined for any other cause. It is not therefore transferred to any Vikriti, such as the Sauriya ceremony, &c. The Darsa-purnamasa sacrifice having to be performed during the whole of life, or during thirty years, the Vikritis would necessarily fall within the same space of time. The initiatory ceremony has reference to the Darsa-purnamasa sacrifice only, and thus serves as an introduction to all the Vikritis, without having to be repeated for each.

SUTRA CLVII.

Or (according to others) the Anvarambhaniya should take place (in the Vikritis also), because the time (of the Darsa-purnamasa) does not form an essential part.

Commentary.

This Sutra is not quite clear. It shows clearly enough that, according to some authorities, the Anvarambhaniya or initiatory ceremony of the Darsa-purnamasa sacrifice should take place in the Vikritis also; but why? Because the time has not the character of a sesha, which is said to be a synonym of anga, an essential part of a sacrifice. When it is said that the Darsa-purnamasa should be performed during life, this is not meant as determining the time of the sacrifice. It only means that so
long as there is life a man should perform these sacrifices, and that their non-performance would constitute a sin. The former argument, therefore, that the time of the Vikriti sacrifices would fall within the time of the Prakriti sacrifice is not tenable.

SUTRA CLVIII.

And again, because there is difference in the undertaking.

Commentary.

Arambha, the beginning, is explained as the determination to perform a certain sacrifice (darsapur-namasabhyayam yaksha iti niskayapurahsarah sankalpah). The object of the undertaking in the case of the Darsa-purnamas sacrifice, as the Prakriti, is simply svarga, in the Vikritis it may be any kind of desire. Therefore the Anvarambhaniya ceremony of the Darsa-purnamasas should be transferred to its Vikritis. This seems to have been the opinion of the same authorities who are referred to in Sutra CLVII. The final outcome of the whole controversy, however, is clearly that our Akarya is in favour of omitting the Anvarambhaniya in the Vikritis. Anayoh pakshayor anvarambhaniyabhava-pakshhasyaiva balavattvam akaryabhilashitam iti manyamahe. The Anvarambhaniya is not to be considered as an ordinary Anga, but as a special act to fit the sacrificer to perform the Darsa-purnamasa and to perform it through the whole of his life.

SUTRA CLIX.

For every object (new sacrifice) let him bring forward the fire (let him perform the Agnipranayana, the fetching of the Ahavaniya from the Garhapatya fire). When the sacrifice is finished the fire becomes again ordinary fire, as when the (divine) fire has returned (to the firesticks).

Commentary.

The fire for a sacrifice is supposed to be set apart or consecrated (sastriya), but it is so for a special sacrifice only, and when that sacrifice is ended, it is supposed to become like ordinary fire again. Artha is prayogana, the sacrifice for which the fire is intended (agnisadhyavihitakarmanusuthhanam; tasya tasya vihitasya karmano'nushthanartham garhapatyadibhyah avaniyadyagnim pranayet). The commentator remarks that there are two Agnis, the one who is visible, the other who is the god. Now while the divine Agni leaves the coals and ascends or is absorbed again in the two firesticks (arani), the other remains like ordinary kitchen fire. See on Samarohana, Weber, Ind. Stud. IX, p. 311; Asvalayana-Srutsutra III, 10, 4-5.

INDEX.

[This is the index to the previous section, Apastamba's Yagna-Paribhasha-Sutras, not the entire volume. References are to Sutras (unless a page number is specified explicitly), with a raised c indicating the commentary for the Sutra. The entries are sorted in Sanskrit alphabetic order.--JBH]

agni, the (sacrificial) fire, Sutra [*55], [*92] (Ahavaniya fire), [*138], [*145], [*159]; the (three) fires, [*22].

agnipranayana, the fetching of the Ahavaniya from the Garhapatya fire, [*159].

agnishtoma, the Agnishtoma, a Soma sacrifice, [*7], [*140], [*143c], [*144]; <page 344>. agnihotra, the Agnihotra, the morning and evening Homa, [*6], [*91], [*148c]; <page 344>. agnishomiya, intended for Agni and Soma, [*74], [*78], [*115], [*124], [*126c], [*127c]. agnyadhana, the (first) laying of the fires, [*22c].

agnyadheya, <page 344>.

anga, member (of the sacrifice), auxiliary act, [*3c], [*70c], [*71c], [*73c], [*75], [*80] (ananga), [*83] (sanga), [*157c], [*158c].

Sacred-texts.com
angahina, cripple, [*2c].
atikram, to pass (the altar), [*94].
atiratra, a Soma sacrifice, [*144c]; <page 344>.
atyagnishtoma, <page 344>.
atharvaveda, the Atharva-veda, [*7c], [*19c].
adhipapanana, the strewing, [*102], [*105c].
adhisrapana, cooking, [*109].
adhisrapananmantra, the cooking verse (gharmo'si), [*109].
adhirgu, the Adhigrugu hymn (daivyah samitarah, &c.), [*43].
adhvaryu, the Adhvaryu priest, [*18], [*24].
ananga, not an Anga, [*80].
anadhyaya, prohibition of reciting, [*37].
anamnata, not handed down, [*35].
anirdesa, without special instruction, [*72].
anumati, a kind of full moon, [*65c].
anumantrana, the Anumantrana-mantras, [*8c].
anuyaga, a certain auxiliary Homa, [*75c].
anuvakya, Mantra used for invocation, [*50], [*95], ([*113]), [*149c].
antara, turned inside, [*57].
antara, between (the high and the low tone), [*11].
anna, roasted grains, [*108c].
anvarambhanina, initiatory ceremony, [*156], [*157c], [*158c].
apakkhid, to slice off (the cake), [*99].
apaparyavrit, to turn away from, [*55].
aparena, west, [*92], [*94].
apurva, standing by itself, [*85]; what has not been told before, [*152].
aporyama, <page 344>. 
aprathishiddha, not prohibited, [*135]. 
abhigarana, sprinkling with fat, [*95]. 
abhimantrana, the Abhimantrana-mantras, [*8c]. 
amantra, not to be classed as Mantras, [*35]. 
amavasya, new moon, new-moon day, [*63], [*65c], [*68]; new-moon sacrifice, [*63], [*76]. 
amadhyapratinmantrana, conjuring of unlucky omens, [*40]. 
ayagniya, not fit for sacrifice, [*135c]. 
ayuta, butter when slightly melted, [*23c]. 
artha, object, [*130], [*159].
arthanirvritti, accomplishment of the object, [*41].
arthalopa, loss of purpose, [*139].
arthavada, explanation, [*33]; that part of the Mantra which does not refer to anything special in the sacrifice, [*132], [*133].
avadana, the slice or slicing of butter, [*90c], [*95], [*100c].
avavarshana, down-pour of rain, [*40].
asrottriya, person ignorant of the Veda, [*2c].
ashtaka, <page 344>. ashtakapala, the cake baked in eight cups (at the full-moon and new-moon sacrifices), [*74], [*76].
asannipatin, not producing an immediate effect, [*42].
asamavetartha, words (of a Mantra) not connected with the sacrifice, [*133c].
asomayagin, one who does not sacrifice with Soma, [*76], [*78].
avesamitodita = raka, [*65c].
astu=ayuta, [*23c].
ahargana, a series of daily and nightly sacrifices, [*141].
ahina, a series of sacrifices lasting from two nights to eleven nights (opp. sattra), [*141c].
agnavaishnava, for Agni and Vishnu, [*124c], [*125c].
agneya, intended for Agni, [*74], [*76], [*123].
agrayana, the Agrayaneshti, sacrifice with the new grain, [*148c]; <page 344>.
agrayahani, <page 344>.
aghara, sprinkling of clarified butter, [*46].
ak, to bend (one's knee), [*92].
agya, melted butter, [*23], [*122c].
agyabhagau, the Agyaportions, [*12].
atmabhimarsana, rubbing oneself, [*53].
adipradishta, indicated by the first words (Mantras), [*47].
adhana, the laying of the fires, [*28].
amiksha, a preparation of milk, [*121], [*122c].
arambha, the undertaking (of a sacrifice), [*158].
artvigiya, the priestly office, [*21].
avap, to throw (the grains) in, [*109].
avritti, repetition, [*43].
avesht, to tie (ropes), [*61].
asruta, address, [*10], [*95].
avsvayugi, <page 344>. asina, sitting, [*92].
ahavaniya, the Ahavaniya fire (the grandson), [*22c], [*27], [*94], [*144c].
ahuti, the offering at a Darvihoma, [*94], [*96], [*89].
idamsabda, the word idam (to be used for assigning the havis to each deity), [*104].
indrasomiya, intended for Indra and Soma, [*127c].
ishtaka, brick (for building the altar, &c.), [*98], [*151c].
ishti = yagna, sacrifice, [*1c], [*112], [*113] (kamy ishtayah), [*114], [*122c], [*123c].
isanabali, <page 344>.
ishtasadrisa, a little like, [*135].
ukthya, a Soma sacrifice, [*144c]; <page 344>.
ukkaih, with a loud voice, [*8], [*12c].
uttara, successive, [*145].
uttarata-upakara, on the northern side of which the performances take place, [*54].
uttaravedi, the Soma altar, [*144], [*145c].
Uttara-amavasya = Kuhu, [*65c].
Uttara-paurnamasi = Raka, [*65c].
upavana, cleansing, [*108].
upu, to cleanse (the grains), [*108].
udagapavarga, performed towards the north, [*59].
udagavritta, turning to the north [*94].
udgatri, the Udgatri priest, [*17].
upakara, priestly performance, [*54].
upadha, to put on the fire, [*106].
upadhana, putting on the fire, [*106].
upabandha, belonging to, [*155].
upayama, the Upayama, the words upayamagrihito'si, [*97].
upavas, to abstain, [*65].
upavasa, abstaining from meat, &c., [*66c].
upastarana, spreading of fat, [*95].
upaspris (apah), to touch water, [*53].
upamsu, by murmuring, [*9], [*11c], [*113].
upamsuyaga, the muttered offering of butter (at the full-moon sacrifice), [*74].
uha, substitution of one word for another in a Mantra, [*35], [*107c], [*131], [*132].
rigveda, the Rig-veda, [*4], [*5], [*8], [*9c], [*16].
ekakapala, a purodasa cake baked in one cup, [*120].
ekadevata, offering for one deity, [*123].

ekaprakarana, one (typical) performance, [*70].

ekamantra, accompanied by one Mantra, [*38].

ekadasakapala, cake baked in eleven cups (at the full-moon and new-moon sacrifices), [*74], [*76], [*124c].

ekaha, sacrifice accomplished in one day, [*140].

aikadasina, the Aikadasinas, [*117], [*118].

aindra, intended for Indra, [*127].

aindrgna, intended for Indra and Agni, [*76], [*79], [*125], [*126], [*127c].

autsargika (vidhi), general (rule), [*93c].

aupasanahoma, <page 344>. kanduyana, rubbing, [*40].

kapala, jar in which the rice is cooked, [*106]. kapalamantra, verse used for the Kapala, [*106].

kartri, the performer, [*24], [*57], [*84].

karmakodana, precept for the sacrifice, [*32].

karman, sacrifice, sacrificial act, [*37], [*38], [*44], [*45] (karmadi), [*59] (daivani karmani), [*138], [*149], [*150], [*159].

kama, object, [*147], [*148].

kamay, to wish, [*147].

kamya, wishful, [*113] (kamya ishtayah).

kala, time, [*80], [*84], [*157].

kumbhi, a large pot, [*153].

Kuhu the new moon on the first day of the lunar phase, [*65c], [*68c].

krishnagina, black skin used for the strewing (adhivapana), [*102c].

kratu, sacrifice, [*22], [*145], [*147] (kratvadau).

kratukama, object of the sacrifice, [*147].

karya, buying (of Soma), [*52].

kraushta, sharp voice, high tone, [*11c], [*14].

kraunaka, high tone, [*11c].

kshina = kharvika, [*67c].

kharvika, the Kharvika full moon, [*67].

gavamayana, [*142].

garhapatya, the Garhapatya fire (the father), [*22c].

garhnya (naman), the domestic name, [*35c].

grah, to take (the butter), [*88], [*89].

graha, offering of Soma, also Soma vessel, [*97].

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ghrita, butter when hardened, [*23c].
katurgrihita, the taking four times, [*95].
katurdasiyukta, the full moon beginning on the fourteenth day, [*65c].
kandramas, moon, [*65].
karu, a pulse consisting of grains of rice or barley, and clarified butter, [*99c], [*102], ([*103], [*105]), [*110], [*122c], [*123c], [*127], [*128c].
karu = karusthali, [*106], [*108c].
karupurodasiya, belonging to the Karus and Purodasas, [*102].
karusthali, vessel for boiling the karu, [*106c], ([*110]).
katurmasya, one of the seven Haviryagnas, [*7c], [*148c]; <page 344>. katvala, a hole in the ground for the sacrifices, [*54c].
keshtaprithaktvairvartin, to be carried out by separate (repeated) acts, [*39]. kaitri, <page 344>.
kodana, precept, [*32], [*86].
khedana, cutting, [*53].
gapa, the Gapa-mantras, [*8c].
gatibheda, difference of the kind (of animal), [*154].
ganu, knee, [*92].
guhu, spoon, [*25], [*26c].
guhoti, see hu.
guhotikodana, ordered by the word guhoti, he pours out, [*86].
tandula, grain, [*108], [*109].
taddharma, having the same qualities, [*136].
tantra, rule, [*104], [*153]. See pratitantram.
taya-deva-tena, the words for placing the bricks together, [*98].
tara, high tone, [*11c].
tulyavat, like, [*81].
tritiyasavana, the third oblation of Soma, [*14].
dakshina, the Dakshina fire (the son), [*22c].
dakshina, right, [*92] (ganu).
dakshina, southward, [*94].
dakshinapavarga, towards the south, [*60].
darvihoma, libation from a ladle, [*85], ([*86] to [*91]), [*92], [*95].
darsapurnamasau, the new and full-moon sacrifices, [*5], [*7c], [*14c], [*111], [*114], [*122c], [*123c], [*127c], [*148c], [*155c] to [*158c]; <page 344>. dakshayana, [*148c].
dundubhisabda, the sound of a drum, [*36].
devata, deity, [*128], [*138].
devatanigama, address of the deity, [*155].
devatopadesana, indication of the deity, [*101].
desa, place, [*84].
daiva, intended for the gods (karman), [*59].
dravya, substance (of an offering), [*129], [*130].
dravyasamukkaya, accumulation, [*52].
dvadasakapala, the cake baked in twelve cups (at the new-moon sacrifice), [*76], [*123c].
dvadasaha, a Soma sacrifice lasting twelve days, [*141].
dvikapala, a cake baked in two cups, sacrifice for the two Asvins, [*151c].
dvidevata, offering for two deities, [*124].
dhanya, corn with the husk, [*108c].
dhara, pouring out of Soma, [*46].
naditarana, crossing a river, [*40].
navanita, fresh butter, [*23c].
navyayagna, <page 344>. 
namadheyagrahana, the mentioning of the name (of particular sacrificers), [*35].
nikayin, a series of sacrifices, all having the same name, but different rewards, [*143].
nigama, address, [*155].
ninda, reproof, [*33].
nimitta, special cause, [*148c].
nigama, precept, [*148c].
nirasana, throwing away, [*53].
nirudhapasu, the animal sacrifice, [*148c]; <page 344>. 
nirdis, to prescribe with special reference to, [*84].
nirdesa, special instruction, [*73]. See anirdesa.
nivrit, to stop, to cease to apply, [*138], [*139].
Nishadasthapati, a Nishada chieftain, [*2c].
nivara, wild growing rice, [*129c], [*136c].
nairrita, offering to Nirriti, [*53].
pakti, cooking, [*154].
parakriti, story, [*33].
paravakya, words referring to something else, [*133].
parikraya, redemption, [*52].
parva-sandhi, the juncture of the two phases of the moon, [*65c].
pasu, animal sacrifice, [*7c], [*115].
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pasugana, [*118].
pasubandha, Pasubandha sacrifice, [*112]; <page 344>.
pakayagna, domestic sacrifices, [*148c]; <page 344>.
patra, sacrificial vessel, [*25], [*28].
parvana, <page 344>.
pindapitriyagna, the sacrifice to the Fathers, [*80c]; <page 344>.
pitri-yagna, sacrifice to the Fathers, [*80]; <page 344>.
pitrya, intended for the Fathers, [*60].
pishta, pl., meal, [*108].
purastat, before, [*65].
purastatpaurnamasi, the full moon beginning on the fourteenth day, [*65c].
purakalpa, tradition, [*33].
purodasa, cake made of meal, [*78], [*99], [*102], ([*103], [*105]), [*122c], [*123c], [*124c], [*127], [*128c], [*129c], [*137c].
puronuvakya, the Puronuvakya hymn (preceding the Yagya, following after the Sampraisha), [*43].
purita, full (the moon), [*66].
purna, full (the moon), [*65].
purva-amavasya, the new moon on the fourteenth day, [*65c].
purva-paurnamasi = purastatpaurnamasi, [*65c].
paitrika, offering to the Pitris, [*53].
paurnamasi, full moon, full-moon day, [*64], [*65], [*74].
purnamasya, full-moon sacrifice, [*64].
prakarana, typical performance, [*70c], [*71].
prakriti, norm (for a sacrifice), [*114], [*122c], [*123c], [*127c], [*131], [*132c], [*139], [*140], [*152], [*155], [*156], [*157c], [*158c].
prakritidevata, the deity of the prakriti, [*127].
pranis, to bring forward (the fire), [*159].
pratitantram, at every sacrifice, [*29].
pratinidha, to substitute, [*135].
pratinidhi, substitute, [*134], [*138].
pratipad, the first day of the lunar phase, [*65c].
pratimantra, conjuring, [*40].
pratimantram, each (act) with one Mantra, [*150].
pratishidh, to bar, [*82].
pratishedha, prohibition, [*138], [*139].
pratika, first words of a verse, [*47c].
pratyamnana, corollary, [*139].
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pratyasruta, reply, [*10], [*95].
pratyahuti, for each Ahuti, [*89].
pradakshinam, turning towards the right, from left to right, [*59], [*61], [*62].
pradana, offering, [*87].
pradhana, principal act, [*70], [*74], [*80c], [*83], [*113] (the name of the chief deities).
prabhusvata, fitness, [*153].
pramana, rule, [*30].
prayaga, a certain auxiliary Homa, [*75c].
prayana, journey, [*41].
pravara, the words used in choosing priests, [*10], [*35].
prasamsa, praise, [*33].
prasamkhya, the being enumerated, [*81].
prasavayam, turning towards the left, from right to left, [*60], [*61].
pragapavarga, performed towards the east, [*59].
pratininavitin, with the Brahmanic cord over the right and under the left arm, [*60].
pratahsavana, the morning-oblation of Soma, [*12].
pratarhoma, <page 344>.
prayaskitta, penance, [*136c].
bahudevata, offering for many deities, [*125].
bahumantra, accompanied by many hymns, [*44].
Bridhu = Bribu, [*2c].
Bribu, [*2c].
brahman, the Brahma-priest, [*19].
brahmana, m., the Brahmana (caste), [*2], [*21], [*78].
brahmana, n., the Brahmanas (sacred books), [*30], [*31], [*32], [*33].
bhid, bhidyate, there is difference, [*154].
bhedana, breaking, [*53].
madhya, middle tone, [*11c], [*13].
manota, the Manota hymn (tvam hy agne prathamo manota, &c.), [*43].
mantra, verse, [*30], [*31], [*34], [*37], [*44c], [*45] (mantranta), ([*46]), [*47], [*107] (mantram samnamati), [*133c], [*149], [*150], [*151c]. See ekamantra, bahumantra.
mantravat, hallowed by a Mantra, [*58].
mandra, soft tone, [*11c], [*12].
matrapakara, wanting of the measure, [*137].
madhyandina, the midday-oblation of Soma, [*13].
masha, phaseolus radiatus, [*135c].
INDEX.

masisraddha, <page 344>.
mudga, kidney bean, phaseolus mungo, [*135c].
moksha, eternal happiness, [*148c].
yag, to sacrifice, [*63], [*64], [*87c].
yagana = yagna, [*1c].
yagurveda, the Yagur-veda, [*4], [*5], [*6], [*8c], [*9], [*18].
yagna, sacrifice, [*1], [*30], [*54c].
yagnanga, sacrificial utensil, [*57], [*58].
yagnanga, special part of a sacrifice, [*148].
yagnangakama, object of part of a sacrifice, [*148].
yagnopavitin, with the Brahmanic cord over the left and under the right arm, [*59].
yathadevatam, according to the deities, [*103].
yathabhagam, for each portion, [*99], [*100].
yathartham, according to the sense, [*132].
yava, barley, [*136c].
yaga=yagna, [*1c].
yagamana, Mantra recited by the sacrificer himself, [*49].
yagya, Mantra used with the oblation, [*43c], [*50], [*95], (([*113])), [*149c], [*155].
yupa, the sacrificial post for fastening the animal, [*130c].
yupadravya, material for the sacrificial post, [*150].
rathakara, chariot-maker, or name of a clan, [*2c].
rathasabda, the sound of a carriage, [*36].
Raka, the full moon on the first day of the lunar phase, [*65c].
rakshasa, offering to the Rakshasas, [*53].
raganya, the Raganya (caste), [*2].
raudra, offering to Rudra, [*53].
lopa, omission, [*151].
laukika (agni), ordinary (fire), [*159].
vakana, the saying expressly, [*20], [*44], [*93].
vanaspati, the Vanaspati sacrifice, [*155].
vapasrpanapi, the two spits for roasting the omentum (vapa), [*153].
varunapraghasa, a certain sacrifice, [*119].
varna, colour or caste, [*2].
varnaviseshena, without distinction of caste, [*79].
vashatkara, the word Vashat (to be uttered by the Hotri-priest), [*95], [*96].
vashatkri, to utter the sacrificial interjection vashat, [*96].
vakya, words, [*133].
vaksandrava, the movement of the voice, [*15].
vagapeya, a certain Soma sacrifice, [*146]; <page 344>.
vagasaneyin, pl., the Vagasaneyins, [*67].
vahya, turned outside, [*57].
vikalpa, optional, [*50], [*150].
vikara, modification, [*122], [*123], [*124], ([*125]), [*126], [*127c], [*146c], [*155].
vikriti, modification (of the prakriti), [*144c], [*123c], [*127c], [*128c], [*129c], [*132], [*152c], [*156], [*157c], [*158c].
vidhana, rule, prescription, [*70] (samanavidhana), [*80] (svakalavidhana).
vidhi, rule, [*71], [*93c], [*133c], [*147c].
vipratishedha, impossibility, [*20].
virodha, contradiction, [*129], [*130].
vivriddhi, addition, [*151].
vhara, the sacrificial ground, [*54], [*56].
veda, the (three) Vedas, [*3]; Veda = Mantras and Brahmanas, [*31].
vaisya, the Vaisya (caste), [*2].
vaisvadeva, sacrifice for the Visve Devas, [*119], [*120c], [*121]; <page 344>.
vaisvadevika, belonging to the Vaisya deva, [*120].
vaishamya, diversity, [*154].
vaushat, sacrificial interjection, [*96c].
vyatishikta, separated, [*105].
vyavardha, to be restricted, [*73].
vyaprita, employed elsewhere, [*26].
vyavrit, to separate, [*99], [*100].
vrihi, rice, [*129c], [*136c].
sabda, word, [*138].
sasya, the corn of the field, [*108c].
sakha, recension, [*3c].
sastriya, consecrated (fire), [*159c].
sishta, what is prescribed, [*134].
sulba, rope, [*61].
sudra, the Sudra (caste), [*2c].
sula, spit for boiling the heart (of the sacrificial animal), [*153].
sesha, essential part, [*157].
sraddha, <page 344>.
sravani, <page 344>.  
sraushat, sacrificial interjection, [*96c].  
svahpurita= Raka, [*65c].  
svoyukta = Kuhu, [*65c], [*69c].  
shanda, eunuch, [*2c].  
shodasini, a certain Soma sacrifice, [*144c], [*146]; <page 344>.  
samvada, dialogue, [*10].  
samskara, purification, [*29]; preparation (of an offering), [*129].  
samskara, initiation, [*52].  
sankhya, number, [*51].  
sankhyayukta, having a number, [*39].  
samkara, path between the Katvala and Utkara, [*54c].  
sattra, a series of sacrifices lasting from thirteen to one hundred nights or more (opp. ahina), [*141c], [*142c], [*146].  
sadyaskala, name of the Kharvika full moon and the corresponding day of abstinence, [*67c].  
sandhya-paurnamasi = purastatpaurnamasi, [*65c].  
samnami, to adapt and change (a verse), [*107].  
samnami = uha, modification of a verse, [*107c].  
sannipat, Caus., to let coincide, [*45], [*96].  
samni, to offer the Samnayya, [*79].  
samavadyo, to divide (the butter), [*90].  
samavetartha, words (of a Mantra) connected with the sacrifice, [*133c].  
samas, to join (ropes), [*61], [*62].  
samanavidhana, having the same rule, [*70].  
samaruh, to return (to the firesticks, the divine fire), [*159].  
samasa, joining, [*61] (degreesam gakkhanti, they have to be joined).  
samidha, fuel, [*91].  
samukkaya, aggregation, [*49], [*52].  
sampraisha, command, [*10], [*43c].  
sarpabali, <page 344>.  
sarpis, Adj., running, in sarpir agya, melted butter, [*23].  
savaniya, the Soma sacrifice, [*116], [*117].  
savatsara, a sacrifice lasting one, two, or more years, [*142].  
sakamedha, a certain sacrifice, [*119].  
sanga, accompanied by auxiliary acts, [*83].  
sadyaskra, [*143c], [*146].
sadharana, general, [*72].
samnayya, the mixture (of sour and sweet milk, intended for Indra and Mahendra, at the new-moon sacrifice), [*77], [*79c], [*100c], [*122c].
samaveda, the Sama-veda, [*4], [*8], [*9c], [*17].
samanya, similarity, [*122], [*128], [*134].
samidheni, the hymns or verses used for lighting the fire, [*11], [*111].
sayamhoma, <page 344>. 
sarasvata (sattrā), [*146].
Sivalī = purva-amavasya, [*65c], [*69c].
sira, a certain sacrifice, [*119].
susadrisa, very like, [*135].
somayagin, one who sacrifices with Soma, [*77], [*79c].
somasamstha, Soma sacrifices, [*148c]; <page 344>. 
somendrakaru, the karu intended for Soma and Indra, [*127].
sautramani, <page 344>. 
Saūdhvanivas, [*2c].
saumya, intended for Soma, [*127c].
stri, woman (admitted to sacrifice), [*2c].
sthali, see karusthali.
sthalipaka, <page 344>. 
sruk, spoon, [*26c].
sruva, ladle, [*26].
svadha, sacrificial interjection, [*96c].
svapna, sleeping, [*40].
svasabda, having its own name, [*84].
svadhya, self-reading (of the Veda), [*37].
svamin, master, i.e. sacrificer, [*138].
svaha, sacrificial interjection, [*96c].
svahakarapradana, (a sacrifice) which is offered with the word Svaha, [*87].
svishakrit, the sacrifice for Agni Svishtakrit, [*13], [*155].
haviryaṇa, a class of sacrifices, [*148c]; <page 344>. 
havishkrit, the Havishkrit hymn, used when the havis is made, [*43].
havis, offering, [*104c], [*128].
ḫu, to pour out, to sacrifice, [*23], [*25c], [*86], [*87c], [*92], [*94].
hotri, the Hotri-priest, [*16], [*49c].
hotra, Mantra recited by the Hotri-priest, [*49].
homa, the Homa, burnt-oblation, [*25c], [*75].