SHABARA-BHĀŚYA

Translated into English by
GANGANATHA JHA

IN THREE VOLUMES
Vol. I
ADHYĀYAS I–III

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PREFATORY NOTE.

Twenty-five years ago, when I started work on 'Indian Thought', in collaboration with the late Dr. George Thibaut, it was our ambition that we should between ourselves, complete the translation of the 'Bhāṣyaś' of all the six Darshanas,—with the exception of course of the Bhāṣya on the Sāṅkhya-Sūtras which had already been done long before we came to the field. It is therefore a happy day for me, my esteemed colleague is not here with me to share the happiness,—when I am able to see the fulfilment of that ambition. The Bhāṣya on the Vedanta-Sūtras (Śaṅkara and Rāmānuja) has been translated by Dr. Thibaut (published in the Sacred Books of the East Series); the Bhāṣya on the Vaishēṣika-Sūtras—along with the Kandaḥ,—has been translated by me (published in the 'Pandit', Benares); the Bhāṣya on the Nyāya-Sūtras—along with the Vārtika,—was translated by me (published in the 'Indian Thought'); the Bhāṣya on the Yoga-Sūtras was translated by me (published under the 'Theosophical Publication Fund, Bombay'); and now the Bhāṣya on the Mīmāṃsā-Sūtras, translated by myself is being sent out to the world, in its First Volume. The earlier numbers of 'Indian Thought' contained a very small part of the translation of Shabara-Bhāṣya from the pen of Dr. Thibaut, but the attempt did not proceed any farther, on account of his having been transferred to the Calcutta University, where he did not find time to continue his literary labours.

It is a matter of satisfaction to me that this work of mine (perhaps the last in my present life) has been able to secure a place in the 'Gaekwad's Oriental Series'. It is a well-known fact that much important work has been, and is being, done at Baroda; and it is difficult nowadays to find a publisher for a work that has the misfortune of appertaining to a field of scholarship which, never 'popular', is becoming increasingly 'unpopular' under the stress of the pressing conditions of modern times. The encouragement therefore that an Oriental Scholar receives at the hands of H.H. the Gaekwad becomes all the more appreciated. One hopes that the work offered here to the world of scholarship will be received with due indulgence, on account of the fact that Shabara-Bhāṣya has been regarded as one of the most difficult 'Bhāṣyas' by reason of its archaic language and cryptic style. The fact of its having been included in the 'Gaekwad's Series' lends encouragement to that hope.

The other two volumes are in Press; and from the efficient manner in which the Baptist Mission Press is doing the work, they may be expected to be ready in the course of the next two years.

The inevitable 'Introduction' dealing with 'Chronology' and other more or less speculative matters,—along with the full Index,—will go with the last (third) Volume.

My thanks are due in the first place to my late lamented friend, Babu Govinda-dās of Benares, who was 'the guiding spirit of my literary life', and next, to Dr. Benoytosh Bhattacharyya, the talented editor of the Gaekwad's
Series for finding room for the work in the Series;—and lastly, but most of all, to H.H. the Maharaja Gaekwad himself for the encouragement that is extended to the world of scholarship through the work that is being done under the Oriental Institute.

I am specially beholden to my pupil and friend, Pandit Ksetresha Chandra Chattopadhyaya of the Allahabad University, who has carefully gone through the proofs and (what is more) supplied the references to the Vedic texts,—not an easy task, as all students of Mimāmsa know, to their cost.

'MITHILĀ',
ALLAHABAD,
15th June, 1933.

GANGANATHA JHA.
# SHABARA-BHĀSYA.

**Vol. I.**

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ADHYĀYA I.

PĀDA I.

ADHIKARANA (I): Propounding of the Enquiry.

SŪTRA (I).

Next therefore (comes) the enquiry into Dharma.

Bhāṣya.

words of the Sūtras are, so far as possible, to be understood in that sense which they are known to convey in common parlance; it is not necessary to assume meanings for them on the basis of elliptical and other forms of technical signification. It is true that all that would have to be done would be to explain the words (with the help of the Sūtras); otherwise (if we did not understand the words in their ordinary sense), it would be necessary to explain the extraordinary (technical) meanings of the words of the Sūtras, and then the text of the Veda. This would involve a great deal of work.

Objection:—"In common parlance, the term 'atha', 'next', is found to have reference to a sequence of events; in the case of the present Sūtra, however, we do not find any event; and yet there must be an event in sequence to the enquiry into Dharma, which would come in. It is only thus that the words 'atha', 'next', could be taken in its ordinary sense."

Our answer to this is that the Teacher has used the term 'next' in reference to that particular kind of enquiry into Dharma which is not possible without the Reading of the Veda. Why so?—Because in the course of this enquiry there will be various kinds of discussion over Vedic texts (and until we have studied the texts there can be no discussion of them). Further, we are not asking whether there is to be no enquiry into Dharma prior to the Reading of the Veda, and that the enquiry is to follow immediately after the Study. In fact, the single sentence (contained in the Sūtra) could deny the possibility of the enquiry into Dharma before the Reading of the text, and at the same time affirm the immediate sequence of the enquiry to Reading; if this were to be done, then there would be two distinct events (involved in the Sūtra): the form of the sentence denying the

The text used for translation is the one published in the Bibliotheca Indica.
possibility of the enquiry into Dharma before the Reading of the Veda
have to be different from that affirming its immediate sequence to
Reading. For instance, the affirmation in regard to the immediate sequel
would be done by a sentence in the form ['the enquiry into Dharma is to
carried on] after one has read the Vedas', while the other (i.e., the denial of the
possibility of the enquiry before the Reading of the Veda) would be done by
a sentence in the contrary form [viz. 'enquiry into Dharma cannot be
carried on before the Reading of the Veda']; and the author of the Sūtra
going to declare later on that it is only when a group of words expresses a single
idea that it can be taken as one sentence [while under the proposed construc-
tion, there are two distinct and contrary ideas].

Further, on the completion of the Reading of the Veda, there are
courses open (to the student): he may return home from the Teacher's
(after graduation), or he may (continue to remain there and) carry
vestigation into the meaning of Vedic texts; and the advice
in the Sūtra) is that one should not leave the Teacher's House
id, how could he investigate the meaning of Vedic texts?

Objection:—'If that is the case, then, the difficulty is that the
of the Veda is not found to be mentioned as the necessary pre-
enquiry into Dharma); as a matter of fact, the injunction is to
that 'Having read the Veda, one should take the Bath (which is
end of studentship)'; under the circumstances, after having stud-
Veda, and thus having to perform the Final Bath,—if one were to (just
the Bath, and) carry on the enquiry into Dharma, one would be tran-
ing the said injunction; and certainly it cannot be right to trans-
injunction.'

The answer to this is as follows:—We shall certainly trans-
injunction, when we find that by not transgressing it we will be
the Veda, which is highly useful, entirely useless (by not study-
ing the texts). The useful purpose served by the Veda has been
be that it makes known to us our duties; persons learned in sacrifi-
do not speak of any useful result following from the mere reading (of the
text). Even though there are passages which appear to speak of such
result, they are mere hortatory exaggerations (Arthavāda); this is going to
be made clear under Sūtra 4.3.1, where it is declared that,—in regard to
the acts tending to the preparation of substances, the declaration of results
should be taken as Arthavāda, being meant, as they are, to be subservient to
other purposes [i.e., purposes of the sacrifice].—Then again (in the in-
junction 'Having studied the Veda, one should take the Bath'), the immediate
sequence of the Bath to the Reading of the Veda is not what is enjoined in
fact, there is no term in the sentence expressing immediate sequence; all
that the past-participial affix 'kṛtā' (in the word 'ākhītyā', 'having read') has been laid down as signifying is the mere precedence (of the
denoted by the verbal root), and not the immediate sequence (of the next).
—Or, if immediate sequence were really meant, then it would preclude
notion of the Reading serving a perceptible purpose. [If the student y
in to take the Final Bath and go away immediately after reading the text of
Veda, then, he would have no time to acquire a knowledge of what is co
tained in the Veda, and it is the acquiring of this knowledge which is the perceptible purpose served by the reading of the Veda]. Through the process of 'indirect indication' we get at the following meaning (of the injunction): As a matter of fact, it is not for any imperceptible (transcendental) purpose that the Bath has been enjoined; all therefore that the injunction can indirectly indicate is the cessation of all such restrictions as 'not-bathing' and the like (that are observed by the Religious Student),—such cessation being simultaneous with the completion of Vedic Study; what thus the entire meaning of the injunction is is that 'Having read the Veda, one should bathe,—but one shall not go away from the Teacher’s House',—this further (implication) being necessary for the purpose of avoiding the contingency of the Bath being meant only for an imperceptible (transcendental) purpose.

For these reasons, the full meaning of the term 'atha', 'next', is that 'Having first accomplished the Reading of the Veda, one should next seek to know Dharma'. We do not mean that enquiry into Dharma should not be carried on after any other act (than the Reading of the Veda); all that we mean is that after having read the Veda, one should not hasten to take the Final Bath, he should immediately seek to know Dharma.—Such is the meaning of the term 'atha', 'next'.

The term 'atah', 'therefore', signifies reason, and refers to a definite fact; for example, in the sentence—'This country is one where food is easily obtainable, therefore I reside here'. Similarly, 'since the duly read Veda is known to be a reason for enquiry into Dharma, therefore after the reading of the Veda, Dharma should be enquired into',—such is the meaning of the term 'therefore'. One who has not read the Veda could never be able to study the Vedic texts for the purpose of knowing Dharma; 'therefore'—for this reason—one should seek to enquire into Dharma after having read the Veda. Such is the meaning of the term 'atah', 'therefore'.

The compound term 'dharma-jijnāsa' ('enquiry into Dharma') is to be expounded as 'dharma-jīnāsa' ('wish for the knowledge of Dharma'); and 'jijnāsa' ('enquiry') is the 'wish to know'.—'In what manner is the enquiry into Dharma to be carried on'?—The questions to be investigated are—(a) What is Dharma?, (b) By what is Dharma indicated?, (c) What are the right means of accomplishing Dharma?, (d) What are the wrong means of accomplishing Dharma?, and (e) What is the end or purpose of Dharma? The first two questions—'What is Dharma' and 'By what is Dharma indicated'—have been dealt with by the single Sūtra 'Chodanālaksana'rotho dharmah' (next Sūtra); the remaining three questions—'What are the right means of accomplishing Dharma', 'What are the wrong means of accomplishing Dharma', and 'What is the purpose of Dharma'—the meaning of the last question being 'in what cases does the Dharma subserve the purposes of man and in what cases is the human agent only a subordinate factor'—are dealt with by the third and subsequent adhyāyas.

Objection:—"Dharma must be something which is either known or not known. If it is known, then there need be no enquiry into it; if on the other hand, it is something not known, then there is all the more reason why there can be no enquiry into it. Thus the whole section dealing with
‘enquiry into Dharma’ is absolutely futile. Or, is there any purpose in it?"

**Answer:**—As a matter of fact, learned men have held divergent views regarding Dharma: some people regard one thing as ‘Dharma’, some regard a totally different thing as ‘Dharma’. Under the circumstances, if a man were to undertake an act without due consideration, he might take up any one act at random and would thereby ruin himself and also incur evil consequences. For this reason it is necessary to carry on enquiry into Dharma; specially as we declare that Dharma endows man with the highest good.

The next Sūtra describes what this Dharma is.

**ADHIKARĀṆĀ (2): Definition of Dharma.**

**SŪTRA (2).**

Dharma is that which is indicated by (known by means of) the Veda as conducive to the highest good.

*Bhāṣya.*

The term ‘Chodanā’ they use in the sense of the injunctive text; men are found saying ‘I am doing this act on being enjoined (choditāḥ) by the Teacher.’—‘Lakṣāṇa’ is that by which something is indicated (pointed out); for instance, when fire is indicated by smoke, they say that smoke is the ‘lakṣāṇa’ (indicator) of fire.—That which is indicated by the said Injunctive Text is ‘artha’, ‘something conducive to the highest good’; that is, it brings man into contact with his highest good;—this is what we assert.

As a matter of fact, it is the Vedic Injunction which is capable of making known (indicating) what is past, present or future, also what is subtle or hidden or remote and such like; this cannot be done by any organ of sense. [But what is indicated or made known by the Vedic text is only an act, something to be done, or things connected with that act, and not any accomplished thing;—says Rjuvimalā].

**Objection:**—“It is possible that the Veda may say what is wrong or false; just as it is possible for an ordinary assertion,—such as ‘there are fruits on the banks of the river’—to be true or false. [So that the proposition that the ‘Veda brings happiness to man’ would be doubtful; because the Veda is in the form of words, and words are found to be true as also false; hence there can be no certainty or confidence in what the Veda may assert; that is, there can be nothing of which the Veda could be regarded as the ‘lakṣāṇa’ or ‘pramāṇa’, the means of right cognition].”

Our answer to the above is as follows:—There is self-contradiction involved in the assertion that “the Veda asserts, and asserts what is false”. When the Veda is said to ‘assert’, what is meant is that it makes known, —i.e. becomes the means of something being known; when something becomes known on the presence of some means, this latter is said to make the former known. Such being the case, if on the presence of the Veda, it actually becomes known that ‘from the Agnihotra follows heaven’, —how can it be said that such is not the case [i.e. heaven does not follow
from Agnihotra]? If such were not the case, how could it be spoken of as becoming known? To assert that a thing does not exist and yet becomes known, involves a contradiction in terms. Then again, the idea brought about by the assertion ‘Desiring heaven, one should perform sacrifices’ is not an uncertain one; i.e. it is not in the form ‘heaven may or may not follow from the performance of sacrifices’; [in fact, the idea is a definitely certain one that heaven does follow], and when this is cognised for certain, it cannot be false. That cognition (or idea) alone is false which, having appeared, becomes sublated by the notion ‘such is not the actual case’; the idea in question (that heaven follows from the performance of sacrifices) is never found to be so sublated at any time, or in regard to any person, or under any circumstances, or at any place. Hence it follows that it is not false or wrong.

As regards the assertion of ordinary men, if it emanates from a trustworthy person,—or if it pertains to something that is directly perceived by the senses,—it must be true; if, on the other hand, it emanates from an untrustworthy person,—or if it pertains to something that cannot be perceived directly by the senses,—then it is unreliable, proceeding as it does merely from the mind of a human being. Because such a thing (which is not perceptible by the senses) cannot be known by men except by means of words [and the words of an untrustworthy person cannot be reliable]. [Dharma being something not perceptible by the senses, it can be known only by means of words,—and these words, to be entirely reliable, should not be such as proceed from a human source, which is not absolutely reliable, by reason of the inherent incapability of the human mind to comprehend things beyond the senses.]—It might be urged that the man making the assertion had its source in the previous assertion of another man.—But this previous assertion also would be as unreliable as the other one; and in regard to such things (as are beyond the senses) the words of men cannot be a reliable source of knowledge; just as the words of persons born blind cannot be a reliable source of knowledge regarding shades of colour.

Objection:—“It is not possible for persons not knowing a thing to impart instruction about it; and Manu and others have actually imparted instruction (about Dharma); from this it follows that good men have possessed the knowledge (of Dharma) [Read ‘purusāḥ’ for ‘purusāt’; with ‘purusāt’, the meaning would be that ‘good men have learnt it from a human source’; this would not go with the next sentence]; just as the fact that colour is apprehended by the eye is deduced only from the fact that the man sees it.”

The answer to the above is as follows:—As regards instructions, they might proceed from illusion or wrong knowledge also. [Hence the very fact of human beings having imparted instructions does not necessarily prove that these instructors possessed the right knowledge of Dharma]; such instructions, in the absence of illusions, proceed also from the Veda [and in the case of the Veda there is no room for illusion or wrong knowledge, as there is no human agency involved, while in the case of human instructors, there is always a chance of mistakes and illusions and ignorance].—But in
the case of teachings emanating from human sources, the notion derived is in the form, ‘this man, the speaker, knows this thing to be so and so’, and not in the form, ‘the thing is so and so’; and the reason for this lies in the fact that the notion derived from human assertions is not always compatible with the truth; in the case of the Vedic assertion on the other hand, there is nothing to indicate its falsity.—‘There is the inference from analogy: Having found the human assertion to be false, we infer, from its analogy, that the Vedic assertion also, being an assertion (like the human assertion) must be false.’—‘It is not so; because the two cases are not analogous; the falsity of one assertion cannot prove the falsity of another; simply because it is another (not the same, assertion); for instance, because Devadatta is dark, it does not follow that Yajñadatta also is dark. Then again your idea that ‘the Vedic assertion must be false because it is of the same kind as the human assertion (which is found to be false)’ is of the nature of an indirect inference based upon a premiss, while the idea derived from the Vedic assertion is of the nature of direct cognition; and no indirect inferential cognition can have any validity when it is opposed to a direct cognition.—From all this we conclude that ‘what is learnt from the Veda is conducive to the highest good.’

Objection:—‘If such is the case, then what should be enquired into is something that is conducive to good [which must be a well-established entity]; what could be the use of enquiry into Dharma [which is not a well-established entity, but something that has itself got to be brought into existence]?’

The answer to this is that what is conducive to good is exactly what is expressed by the term ‘Dharma’.

“How are we to know that this is so?”

If a man performs sacrifices, he is called a ‘performer of dharma’ (‘dhārmika’); when a man does an act, he is called after that act; e.g. the person who does the act of purifying (or cooking, if we accept the reading ‘pāchakaḥ’ for ‘pāvakaḥ’) is called ‘the performer of purification’ (‘pāvaka’ and one who performs the act of cutting is called ‘the performer of cutting’ (‘lāvaka’). Thus it is that what brings to the man the highest good is what is spoken of by means of the word ‘dharma’ ['sacrificing' brings the highest good to man,—and it is the act of sacrificing that is denoted by the term ‘dharma’]. This is found to be so not only in common parlance; in the Veda also we find the passage—‘Yajñena yajñamaya- janta devaḥ, tāni dharmāṇi prathamāṇyāsān’. ['By sacrifice did the deities offer sacrifices, and these were the first dharmas'], (Rgveda 10. 9. 16) where what is denoted by the term ‘yaji’ (i.e. the term ‘yājña’, ‘sacrifice’) is precisely what is spoken of as ‘dharma’.

As a matter of fact, the Veda indicates both what is moral and what is immoral.—‘What is moral? ’—That which is conducive to good, such as the Jyotisjoma and other acts.—‘What is immoral? ’—That which leads to evil (sin), such as the Shyena, the Vajra, the Isu and other (malevolent) acts.—Thus the Sūtra has used the term ‘artha’, ‘what is conducive to good’, in order to preclude the possibility of the Immoral act (which is not conducive to good) being included under the term ‘dharma’.

Objection:—‘Why should the immoral act be so called?’
Reply:—Because it involves inflicting of injury, and the inflicting of injury has been forbidden.

Objection:—“How then is it that an immoral act (in the shape of the Shyena sacrifice, for instance) is enjoined as something that should be done?”

The answer to this is that the Shyena and other such (malevolent) sacrifices are nowhere found to be spoken of as what should be done; they are indicated only in the form that ‘if a man desires to inflict injury upon another, the performance (of the Shyena) would be the means for that purpose’; what the Vedic text says is only, that ‘one desiring to inflict injury may perform the Shyena’ (cf. Sādviniṣha-Brāhmaṇa 8.1.2),—not that ‘one should inflict injury’. [The man is urged to undertake the performance of the Shyena entirely by his desire to inflict injury, not by any Vedic text enjoining that act as what ought to be done.]

Objection:—“The Sūtra as it stands is not capable of expressing all this—(a) that ‘Dharma is that which is indicated by the Veda, and not what is indicated by the senses and other means of knowledge’, (b) that ‘Dharma is moral, not immoral’. Because the Sūtra contains a single sentence; and it would involve a syntactical split of the sentence, if it were taken as expressing the said two propositions.”

The answer to this is that such syntactical split is objectionable only in cases where the idea is meant to be expressed by a regularly formed sentence; and this is so only in the case of Vedic texts, not in Sūtras; because a Sūtra is understood to be merely indicative of what is gathered from other sources; so that it is only parts of propositions that are indicated (sūtryate) in the Sūtra; in fact that is why it is called a ‘Sūtra’ (Aphorism). Thus it is that the present Sūtra is to be taken as containing the parts of the two distinct propositions (mentioned above by the Objector).—Or, the Sūtra may be construed as containing the single proposition that ‘Dharma is that particular act conducive to the highest good which is indicated by the Veda’; so that there is a single proposition [and there is no syntactical split involved].

**ADHIKARANA (3): Investigation of the Means of knowing Dharma.**

**SŪTRA (3).**

**The examination of its means [follows].**

**Bhāṣya.**

It has been declared by us that ‘the knowledge of Dharma is brought about by means of the Veda’; but that was a mere assertion; we shall now proceed to examine the means of that knowledge: Is the Veda alone the means, or is there something else also? Until this examination has been made, it cannot be known for certain that ‘Dharma is that which is indicated by the Veda as conducive to the highest good’ (Sū, 2).
ADHIKARĀNA (4): Dharma not amenable to such means of Cognition as Sense-perception and the like.

SŪTRA (4).

That cognition by a person which appears when there is contact of the sense-organs is ‘Sense-perception’, and it is not a means (of knowing Dharma), as it apprehends only things existing at the present time.

Bhāṣya.

The examination (promised in the preceding Sūtra) is as follows:—Sense-perception is not the means (of knowing Dharma),—why?—because the character of Sense-perception is that it is ‘that cognition by a person, etc.’ (sūtra); that is, it is that cognition which a man has when his sense-organs are in contact with the object cognised.—Dharma however is something that is yet to come, and it does not exist at the time that it is to be known;—while Sense-perception is the apprehending of an object that is actually present and not non-existent at the time (of cognition);—hence Sense-perception cannot be the means (of knowing Dharma).

In the Sūtra, no stress is meant to be laid upon either ‘cognition’, or the ‘appearance’, or upon mere ‘contact’; the only factor meant to be emphasised is the fact of its being such as is possible only when there is contact between the sense-organ and the object, and not when there is no such contact between them. If stress were laid upon several factors, then there would be syntactical split.

As for (the other means of Cognition,) Inference, Analogy, and Apparent Inconsistency, these also presuppose (are based upon) Sense-perception; hence these also cannot be the means (of knowing Dharma).

Nor can Dharma be amenable to ‘Negation’ [i.e. it cannot be regarded as non-existent; because of the reason given in the next Sūtra which indicates the real means of knowing Dharma].

ADHIKARĀNA (5): Dharma cognisable by means of Verbal Injunctions.

SŪTRA (5).

The relation of the word with its denotation is inborn.—Instruction is the means of knowing it (Dharma),—infallible regarding all that is imperceptible; it is a valid means of knowledge, as it is independent,—according to Bādarāyāṇa.

Bhāṣya.

‘Aotpattika’ (‘inborn’),—what we mean by this is ‘constant’. It is existence (presence) that is figuratively spoken of as ‘origin’. What is meant is that the relation between word and its meaning is insepar-
able.—It becomes the means of knowing [‘jñāyatā anena iti jñānam’ says the Shlokavārtika 5. 9] Dharma in the shape of Agnihotra and such acts, which are not known by means of Sense-perception and such other means of knowledge.—“How so?”—Because there is ‘Instruction’; ‘instruction’ stands for the speaking of a particular set of words. [Thus it is the Word, in the form of Instruction or Injunction, which is the means of knowing Dharma.]—Of this ‘means of knowledge’ there is ‘infallibility’; i.e. the cognition brought about by that means never fails (is never wrong); when a cognition is not found to be wrong, it cannot be said with regard to it that ‘this is not so’, or ‘the real thing is not as it is represented by this cognition’, or ‘the real thing is otherwise than what is represented in this cognition’, or ‘it may be that the idea in the mind of the speaker is different from what is expressed by his words’, or ‘the words used give rise to contradictory ideas, representing the same thing as existing and as non-existing’.—For these reasons (since cognition brought about by words is not fallible), it is ‘a valid means of knowledge, as it is independent’. That is, when a cognition has been brought about by means of words, there is no need for any other cognition (to corroborate it), or of any other person as having the same cognition.—The mention of ‘Bādarāyana’ means that ‘what is stated here is the opinion of Bādarāyana’; and the name is mentioned only for the purpose of showing reverence to Bādarāyana, and it does not mean that what is stated is not the author’s (Jaimini’s) own opinion.

There has been some confusion regarding the exact extent of the ‘Vṛttikāragrantha’ introduced by Shabara on page 7, line 18. This confusion has been due to the Editor of the Bhāṣya (Bib. Ind. Ed.), who puts the words ‘Vṛttikāraṇam samāptaṃ’ (at the end of Bhāṣya, page 18, line 6); and to the Editor of the Shlokavārtika who has put the words ‘Vṛttikāragrantaḥ samāptaḥ’ at the end of 26 Kārikās.

As a matter of fact, the ‘Vṛttikāragrantha’ starts with page 7, line 18, and ends with the end of the Bhāṣya on Sūtra 5, page 24, line 11.

That all this represents ‘Vṛttikāragrantha’ is borne out by Maṇḍana Mishra who says in his Mīmāṃsānakramaṇikā—

वक्षण वक्ष्यामि तत्तथ सीविष्णात
दत्तमार्थेत्तवेव वक्ष्यते:ःः

The ‘bahu-artha’ spoken of here can only be all those philosophical topics that we find dealt with in the Bhāṣya (pages 7 to 24). If it had referred only to what is said regarding the Pratyaksapramāṇa, Maṇḍana Mishra could have had no justification in speaking of it as ‘bahu-artha,’ ‘many topics.’—The so-called ‘Vṛttikāramatam’ in the Shlokavārtika also deals with a part of Sūtra 4 only; and if this was all that was meant by the Vṛttikāra, then the Bhāṣya would have introduced it after Sūtra 4 and not after Sūtra 5.

The interpretation of the Vṛttikāragrantha, according to this view, is as follows: Sūtra 3 puts forward the view that it is not necessary to carry on a detailed enquiry into the question of Pramāṇa for Dharma. [In this case a na has to be added to the Sūtra which necessity has led Prabhakara to the view that the Bhāṣyakāra is quoting the ‘Vṛttikāramata,’ not with approval, but only as a view held by ‘others,’ ‘para-mata’]; and the reason for this lies in the fact that the exact nature of all Pramāṇas, including Shabda or Chodanā is already well known. Against this the opponent urges (Bhāṣya, pages 7, 1. 21) that examination is necessary
on account of the chances of error. — This objection is answered in the first half of Sūtra 4, where the right perceptual process is described (this is obtained by transposing मन्त्र and नत्र), and it is shown that Perception by itself is never erroneous, and must be accepted as valid until we discover some defect in the process leading up to it. Similarly with Inference and the other forms of Cognition. — This goes on up to Bhāṣya, page 10, line 10. — The upshot of all this is that all cognition is inherently valid. — Next the opponent raises the objection against the prāmāṇya of Shabda specially (page 10, l. 22). This objection — according to the Vṛttikāra — is embodied in the second part of Sūtra 5; and after a series of objections and counter-objections, the final conclusion on the point is stated on page 18, l. 6. — The discussion regarding Ātman also arising out of what occurs in the Vṛttikāramata, this latter mata must be taken as extending up to the end of Sūtra 5 (page 24, line 11).

According to the Brhati and Rjuvimalā, the Bhāṣya does not approve of the explanation propounded by the Vṛttikāra; but according to Maṇḍana Mishra, the Bhāṣya has purposely introduced this explanation as it provides Shabara with the opportunity of dealing with many philosophical topics.

The author of the Vṛtti has explained the text beginning with Sūtra (3) [i.e. Sūtras 3, 4, and 5] in the following entirely different manner:

[The Siddhānta view propounded in the Sūtra (3) is that] the means of (knowing Dharma) need not be examined (Sūtra 3) [The negating ‘na’ has got to be added in this case]; because Sense-perception and the other Means of Cognition are all well known; and as for the Scripture (Shāstra, Veda), this also is included among those same Means of Cognition; hence this latter also need not be examined.

The argument against this is that the examination is necessary, because of mistakes; for instance, the shell is sometimes actually perceived as silver, which shows that Sense-perception is sometimes wrong; and if Sense-perception may be wrong, it follows that Inference and the other Means of Cognition, being based upon Sense-perception, may also be wrong. Such being the case, if one were to act entirely in accordance with the notions derived through the said Means of Cognition,—without an examination (regarding the validity or otherwise of the means concerned), — he would fail in his purpose, and might, at times, come by what is undesirable.

Siddhāntin: — It is not so; as what is real Sense-perception is never wrong; what is wrong is not Sense-perception. What is real Sense-perception is explained in Sūtra (4), which (being construed by transposing ‘sat’ and ‘tat’) means that ‘That Cognition is real Sense-perception (sat pratyakṣam) which appears when there is contact of the sense-organs with the object perceived (tatsamprayogā)’; that is to say, when the sense-organs are in contact with the object actually perceived, the resultant cognition of the man is real Sense-perception,— and it is not real Perception when the object perceived is different from that with which the Sense-organ is in contact. [So that in a case where the shell has been perceived as silver, what is perceived is the silver while the eye is in contact with the shell, not with the silver; hence this is not a case of real Sense-perception at all].

Question: — “How is it to be understood that one perception appears on the actual contact (of the sense-organ) with the object perceived, and another does not appear on such contact?”
Answer:—When it is found that at the time of the perception in question, there is no contact (of the sense-organ concerned) with any object other than the one perceived, it follows that the perception has appeared on the contact with the object actually perceived; and when the contrary is the case, the perception is taken as following upon contact with something other than the object perceived.

Question:—"But, how can this be ascertained,—when, as a matter of fact, at the time that a person perceives the shell to be silver, he thinks that his eyes are actually in contact with real silver?"

Answer:—In cases where a perception is subsequently followed by a sublative cognition to the contrary—such as 'in reality it is not as I have perceived, my perception has been wrong',—it is understood that the perception in question had appeared on the contact of the sense-organ with something other than the object perceived; while in cases where no such sublative cognition appears, it is understood that the perception had appeared on actual contact with the object perceived.

Question:—"How can this distinction be made before the appearance of the sublative cognition? In fact, at the time that the perception actually appears, there is nothing to differentiate a right cognition from a wrong one (until the subsequent appearance or otherwise of the sublative cognition)."

Answer:—A cognition is wrong, (a) when the mind is affected by some sort of derangement [the reading 'chaksurādibhiḥ' is apparently wrong; what is wanted is some word expressive of a mental derangement],—or (b) when the sense-organ concerned (i.e. the eye) is beset by darkness or other such disabilities,—or (c) when the object itself suffers from such disabilities as being too subtle (for perception) and so forth. While in cases where none of the three (mind, sense-organ, and object) suffers from these defects, the cognition is right. What brings about a right cognition is the contact of the sense-organ, the mind, and the object; when there is no such contact, the cognition is wrong; hence what leads to a wrong cognition is a defect in (one or the other of) the three factors (mind, sense-organ, and object). [In place of 'ubhaya', which means both, we should have 'tritaya' or some such word expressing three];—when these are defective, the cognition becomes wrong.

Question:—"How do you know this?"

Answer:—It follows from the fact that on the disappearance of the defects, there appears the cognition which is recognised by all persons as right.

Question:—"How is one to know if any of the three is defective or free from defects?"

Answer:—Even on careful scrutiny, if we do not find any defect, we should conclude that there is no defect, simply because there is nothing to show that there is a defect.

From all this it follows that only that cognition is wrong the means whereof are defective, or with regard to which there is a sublative cognition that 'it is wrong',—and no other cognition can be regarded as wrong. [And
as all cognitions are not wrong, as stated by the Opponent, there can be no need for any examination of the Means of Cognition in general.]

[The Opponent next attacks the validity of Sense-cognition in general on the basis of Idealism]—"All cognition is baseless (without a real substratum in the external world), like dream-cognition. In the case of Dreams, we have found that Cognition has no real substratum;—waking cognition, also in the form 'a pillar' or 'a wall' and so forth, is a Cognition;—hence waking cognition also must be without a real substratum." [This objection is introduced here with the view that if there is no real object in the external world, there can be no contact of the sense-organs with an object of perception; and hence no perception could fulfil the essential condition laid down in the definition of Sense-perception; which would mean that Cognitions are in their very nature wrong; and hence an examination of the Means of Cognition is necessary.]

The cognition of the 'pillar' that one has during the waking state is positively determinate; how then could it be wrong?

"In dream also the same cognition was equally positively determinate, before waking; there is no difference in the character (of the dream-cognition and the waking cognition of the pillar)."

It is not so; in the case of dream-cognition we find that it is sublated (set aside, rejected, on waking), which is not the case with the other cognition (i.e. waking cognition).

"But from the analogy of the dream-cognition, to which the waking cognition is similar, it may be presumed that sublation will follow in the case of the waking cognition also."

This presumption in the case of the waking cognition would be possible only if the falsity of the dream-cognition were due to its being a cognition. That is to say, if the falsity of the Dream-cognition were due to the fact that it cognises, i.e. apprehends,—then, inasmuch as waking cognition also is a cognition in the same sense, it could not be said that this latter is otherwise (i.e. not false). As a matter of fact, however, the falsity of the Dream-cognition is inferred from other reasons, such for instance, as the fact of its being sublated by a cognition to the contrary—"How?"—When a man is sleepy, his mind is weak (inactive, not alert); and hence it is sleepiness which is the cause of falsity in the cognition appearing at the beginning and the end of sleep; and during deep sleep, there is no cognition at all; as it is only when a man is entirely unconscious that he is said to be 'in deep sleep'.—From all this we conclude that the cognition of the waking man is not false.—"But during the waking state also, there may be some defect in the instruments of perception (which would give rise to false cognitions)."—If there were such a defect it would be detected.—"Even at the time of dreaming, the defect in the cognitive instrument is not detected."—But in this latter case, on waking, the man realises that his mind had been beset with sleepiness [so that the defect is actually cognised in this case].

[The 'baselessness' or falsity of Cognitions as cognitions has been rejected on the general ground that no cognition can be regarded as baseless or false unless it is found to have been brought about by means of defective Instruments. This is
met by the Opponent with the assertion that cognitions have to be regarded as false or baseless, not only because they are brought about by means of defective instruments, but chiefly because they are devoid of a real external object,—hence there can be no real contact between the sense-organ and the object;—hence there can be no valid perception which has been defined as Cognition brought about by the contact of the sense-organ with the object.]

[There has been some confusion of thought in regard to the exact position of the two sections which have been called by the editors from ancient times, 'Nirālam- banavāda' and 'Śūnyavāda'; which has led to the idea (a) that the portion of the Bhāṣya preceding the words 'śūnyastu' deals with the doctrine of Idealism that there is no real object in the external world, hence all cognition is baseless,—and (b) that with the words 'Śūnyastu' the Bhāṣya introduces the doctrine of Nihilism, that nothing, not even Idea, exists.—But this interpretation of the Bhāṣya is entirely wrong. From the last verse of the so-called 'Śūnyavāda' section of the Shlokavārtika it is clear that the whole of that section is meant to establish the reality of the external object, in refutation of the doctrine of Idealism, and the only argument in refutation of the doctrine of Nihilism is that 'when the reality of the external object cannot be denied, it is all the more unreasonable to deny the reality of the Idea or Cognition'; so that the Mādhyamika doctrine of Śūnyavāda is not what is meant to be directly introduced or attacked in the Bhāṣya beginning with the words 'Śūnyastu', which, in reality, is only a continuation of the refutation of the doctrine that there is no real external object. This is made clear by the section of the Bhāṣya concluding with the words 'Ato na nirālambanah pratayah', 'for this reason, cognition is not devoid of a real substratum'.—The Brhati clearly says—"It should not be thought that the section of the Bhāṣya preceding the words 'Śūnyastu' has refuted the denial of the real external substratum of Cognitions, and the section beginning with 'Śūnyastu' proceeds to deal with the Mādhyamika doctrine of Nihilism. Because the śūnyatā, 'voidness', spoken of in the Bhāṣya is meant to be the voidness of the Cognition itself—i.e. the cognition is devoid of a real object,—and it is not that the Idea or Cognition itself is denied."—According to Kumārila (Shlokavārtika, Śūnyavāda, verse 3), the question discussed in the Bhāṣya beginning with 'Śūnyastu' is—"Is it a fact that Cognition is able to function only when such objects as the Pillar and the like have an existence in the external world—or is it that Cognition rests in itself as the object cognised, and not in any object extraneous to itself?" So according to this also, the Bhāṣya does not introduce here a separate discussion of the Mādhyamika doctrine of Nihilism.]

Opponent:—"But as a matter of fact, Cognition is an empty void—[i.e. devoid of substantial reality or foundation in the external world].—Why?—Because we do not perceive any difference between the form of the Object and (its) Cognition. What is perceived (by the senses) is the Cognition, hence we conclude that there is no form of any object apart from that Cognition itself."

Answer:—This would be so if the Cognition had the form of the Object; as a matter of fact, however, our Cognition is without form; it is the external object that has form, and is actually apprehended as existing in external space. Then again, the objective of the Sense-cognition is the object, not another Cognition; and this for the simple reason that Cognition, having only a momentary existence (specially according to the Opponent, Baudhā), could never continue till the appearance of the other cognition (of which it could form the objective).
The Opponent might argue as follows:—

"[Is it not a fact, according to the Siddhāntin himself that] it is while itself coming into existence that the Cognition becomes cognised, and at the same time makes the other object (the external objective) cognised,—as is found to be the case with the Lamp (which is itself seen and renders other things visible)? [This argument is put in the mouth of the opponent, not as setting forth his own view, but only as against the contention of the Siddhāntin that Cognition cannot form the objective of a Cognition; the idea of the opponent being that even the Siddhāntin cannot deny the fact that a Cognition, while making its own objective cognised, must itself be cognised]."

We deny this; no one ever cognises a Cognition until the object has been cognised; it is only after the object has become cognised that the person comes to know of the Cognition, and this is through Inference [that is, according to us, the existence of the Cognition is only inferred from the fact of the object being cognised, which would not be possible if there were no cognition]; and thus there can be no simultaneity between the cognition of the Object and the cognition of the Cognition itself.

Opponent:—"Even so (according to you), it is only after the Cognition has come into existence that you speak of the object as ‘cognised’, which cannot be done until the Cognition had come into existence; so that (even according to your own view that there can be no simultaneity) the fact would appear to be that it is the Cognition that comes into existence (and is cognised) first, and it is only after this that the object is known as ‘cognised’ [so that it cannot be true to assert that the Cognition becomes cognised by Inference after the object has been cognised]."

Answer:—It is true that the Cognition appears first; but it is not cognised first; it sometimes happens that even a cognised object is spoken of as ‘not cognised’ [when for instance, on referring to the past, a man says ‘I do not remember that I ever knew this thing’, even in cases where the thing might have actually been known to the man in the past,—says the Shlokavārttika].

Further, the form of the cognition is never apprehended except in terms of the object [which could not be the case if both Cognition and Object were cognised by Sense-perception; we never, for example, perceive Colour in terms of Touch, says the Rjvimala]. Hence the Cognition cannot be spoken of (as the object of perception); and what cannot be so spoken of cannot be the objective of Sense-perception. Thus it is that Cognition cannot be the objective of Sense-perception. [It can only be an objective of Inference].

Further, even if the Cognition and the Object were identical in form, it would be the Cognition that would have to be denied (a separate existence), and not the Object which is actually perceived. As a matter of fact, however, the two are not identical in form; when we infer a Cognition (from the fact of the object being cognised), we infer it without a form (simply as ‘cognition’, not as ‘cognition of such and such a thing’),—whereas when we directly perceive an object, we perceive it with a form.

From all this it follows that Cognition has its substratum in the object. Further, whenever the cognition of ‘cloth’ appears, it does so invari-
ably only when the yarns (composing the cloth) are there [which establishes a permanent connection between the cognition and the object in the shape of the cloth, whose existence therefore cannot be denied]. If this were not so (if there were no such relationship between the cognition of cloth and the cloth), then even when the yarns would be there, it might be possible for a man with perfectly healthy organs to have the cognition of the ‘Jar’. This however never happens. Hence we conclude that Cognition is not without a substratum (in the external world).

Thus the conclusion is that Sense-perception is never false or wrong. [And hence no examination of it is necessary].

When the perception of one factor of a well-recognised relationship (of Invariable Concomitance) leads to the cognition of the other factor of that relationship,—which latter is not in contact with the person’s sense-organs,—this second Cognition is what is called ‘Anumāna’, ‘Inference’ (Inferential Cognition). [We take the compound ‘Jñātasaṃbandha’ in the sense of ‘well-recognised relationship’, according to the Shlokavārtika, 2; which appears to give the simplest meaning.]—This Inferential Cognition is of two kinds—(1) that based upon a directly perceived relationship, and (2) that based upon a generalised relationship; as an example of the former, we have the (inferential) Cognition of ‘Fire’ following from the Cognition of ‘Smoke’ (which is based upon the invariable concomitance of Smoke and Fire which has been directly perceived in the kitchen); and as an example of the second kind of Inference we have the case where finding that the sun changes its position we infer that ‘the sun is moving’,—on the ground of our experience that in the case of the person Devadatta we have found that it is only after he moves that he changes his position (which experience has led us to the generalised premiss that ‘whenever an object changes its position it moves’, and it is on this generalised premiss that the inference of the movement of the sun is based).

‘Śāstra’ ‘scripture’, (Injunction), is that means of cognising the object not in contact with the senses, (i.e. Dharma and Adharma) which follows from verbal cognition. [The Bhāṣya does not waste time in providing a definition of ‘Word’ or ‘Verbal Cognition’ in general,—it defines only the particular form of ‘Word’, ‘Injunction’,—because it is only in reference to the means of Cognising Dharma, which has been declared to be Injunction alone, that the Vṛttikāra is proving the unnecessary character of an examination of the Means of Cognition; hence the term ‘shabda’ stands for the Vedic or scriptural word, and ‘arthā’ for ‘Dharma and Adharma’ which form the special subject-matter of Scripture.—Shlokavārtika, Shabda, 8-13.—According to the Rījuvimalā, ‘Shabdavijñāna’ stands for the ‘cognition of things through Word’—i.e. the cognition of something to be done; and the ‘asannikṛṣṭa arthā’ is Injunction, urging to action; hence ‘Śāstra’ is that means of cognising Injunction which is derived from that knowledge of something to be done which is obtained through words.]—[And these two means of cognition also being well known do not need to be examined.]

‘Upamāna’, ‘Analogy’—i.e. similitude—also brings about the cognition of things not in contact with the senses. For instance, the sight of the Gavaya (which is similar to the cow) brings about the remembrance of the
cow (as being similar to the Gavaya). [According to Rjuvimalā, the meaning of the sentence is 'the sight of the Gavaya brings about the analogical cognition that "the animal seen is called Gavaya", to the man who "has remembered the cow". This is the same as the Nyāya view, which has been controverted by the Shlokavārtika, whose rendering of the passage has been adopted in the translation.] [And as this Analogy is well-known, it does not need to be examined.]

'Arthāpatti', 'Presumption', also consists in the presuming of something not seen, on the ground that a fact already perceived or heard would not be possible without that presumption; for instance, it is found that Devadatta who is alive is not in the house, and this non-existence in the house leads to the presumption that he is somewhere outside the house [as without this, the aforesaid fact of his being alive and not in the house could not be explained.] [This also needs no examination.]

Abhāva, 'Negation', 'Non-apprehension', stands for the non-existence (non-operation) of the (five) means of Cognition (described above); and it is what brings about the cognition that "it does not exist", in regard to things not in contact with the senses. [That is, in a case where Sense-perception and the other means of Cognition are not found to be operative towards bringing about the notion of the existence of a certain thing, we have the notion of the non-existence of that thing; and the means by which this notion is brought about is called 'Abhāva'—Shlokavārtika, Abhāva 1.] [This also being well-known, does not need to be examined.]

From all this it follows that (all) means of Cognition being well-known, they need not be examined.

The opponent raises a fresh objection:—"Sense-perception and the rest may be right means of Knowledge; but Word (Injunction) can never be so;—Why?—The word (Vedic Injunction) is not a means of true knowledge, because what exists is actually perceived (Sūtra 4, latter part). The Injunction (of the Chitrā sacrifice, for instance, for the purpose of acquiring cattle) is not a means of right knowledge; because if a thing which is perceptible is not perceived, it is taken as non-existent; as in the case of the Hare's Horn (which, not being perceived, is taken as non-existent); now (as regards the Chitrā sacrifice which is enjoined as bringing about the acquisition of Cattle) Cattle and such other things are such as could be perceived by means of the sense-organs; and yet we find that no cattle are found to appear after the performance of the sacrifice (Chitrā) enjoined for one desiring Cattle; and from this it follows that the sacrifice does not bring about Cattle [and hence that the Vedic Injunction is false, i.e. not a means of right cognition.] The effect of an act must appear at the time of the performance of the act itself; for instance, the pleasure derived from massage appears at the time of the massage itself. It might be argued that the act may bring about its result at some future time.—But any result that may appear at some future time we cannot regard as being the result of that particular Act;—why?—because at the time when the Act itself was there, it did not bring about its result; while at the time when the result does appear, the Act itself is not there; and being itself non-existent, how could it be the bringer about of the
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result?—Then again, of the particular effect (acquisition of cattle), we actually find other causes (in the shape of gift, purchase, and so forth); and so long as a perceptible cause is there, there can be no justification for assuming an imperceptible one. Thus having found the Veda to be fallible in this one case, we conclude that the other results also—such as Heaven and the like—do not really follow (from the Acts enjoined in the Veda).—Further, we find the Veda actually speaking of things contrary to what is actually seen; for instance, having enjoined the collecting of the Sacrificial vessels (on the death of the sacrificer), the Veda goes on to say that 'the sacrificer thus equipped with the sacrificial implements goes straight to the heavenly regions'; this clearly refers to the body, and yet the body never goes to the heavenly regions, as it is actually burnt before our eyes. Nor can the word 'goes' be taken as an injunctive word (whereby the passage would mean that the body should go to heaven, and not that it actually does go; so that the sentence would not contain anything contrary to a perceptible fact).—Such apparently absurd assertions therefore cannot be the means of right Cognition; as they would be like such absurd assertions as 'dry gourds sink in water, while stones float.' Thus then we cannot have any confidence in the injunctions of the Agniḥotra and such other Acts; as these Injunctions also belong to the same category as those that have been shown above to be absolutely false (and unreliable).—From all this it follows that Dharma is not 'that which is indicated by the Veda as conducive to the highest good'—[as declared in 'Śū. (2)']'.

The answer to the above is provided in the first part of Sūtra (5), ending with the word 'Jñānam'—'But the relation of the word with its meaning is original, etc., etc.'—The particle 'tu', 'but', serves to reject the opponent's view. The meaning is that the relation between the word and meaning—which relation does not originate from a human being [i.e. which is primordial, original, self-sufficient, not dependent upon any other means of Cognition]—is the 'Jñāna', means of knowing,—'Taśya', 'of that', i.e. of such things as the Agniḥotra and the like which are not cognisable by means of Sense-perception and the rest. [If the connection of the word with its meaning were dependent upon other means of Cognition, then all those words and expressions which speak of things not amenable to the other means of Cognition, might be regarded as of doubtful validity; when however the said connection is self-sufficient, then there is nothing to shake the inherent validity of what is spoken of in the words of the Veda—Brhaṭī and Rjuvimalī]. Thus then the notion derived from the Vedic Injunction must be right. In the case of a notion derived from words emanating from human beings, there might be doubts regarding its validity; because in that case what is asserted would be dependent (for its validity) upon things extraneous to itself [such as the validity of those sources from which the human being may have derived his knowledge of what he is speaking of, and so forth]. On the other hand, when a (self-sufficient) word (not emanating from a human source) speaks of something, why should that be false? Certainly we do not require any corroboration of what we learn from the said word. When the word 'speaks' of something, what is meant is that it makes that thing known, i.e. it becomes the means of that thing becoming known; so
that as soon as the means in the shape of the Word is there, what is spoken of by it becomes known by itself (without any extraneous help); under the circumstances, how could one call it ‘false’, declaring that ‘what the word says is not really so’?—As a matter of fact, the notion derived from the Injunction is not of a doubtful character,—in any such form as ‘this may or may not be so’; nor at any other time or place, or in any other circumstances, or in any other person, does there appear any notion to the contrary, that ‘it is false’—As regards the idea that ‘the notion derived from this Vedic Injunction must be false because we have found another statement made in the Veda to be false’,—this is only an Inference, and as such becomes sublated by the aforesaid direct Cognition to the contrary.—From all this it follows that ‘Dharma is what is indicated by the Vedic Injunction as conducive to the highest good’.

The Opponent raises a fresh objection:—‘All this may be so; but in reality there is no relationship between the word and its meaning; how then could any such relationship be either created by human beings or not created by human beings?—Why?—If the relation between the word and the thing denoted by it were held to be of the nature of Contact (Conjunction), then on the utterance of the word “razor”, the mouth (of the speaker) would be ripped open, and similarly on the utterance of the word “sweets”, his mouth would become filled with sweets. As for the other kinds of relation—(a) that subsisting between the material cause and its product, or (b) that between the efficient cause and its effect, or (c) that between the container and the contained, or (d) that of birth and so forth,—these are not possible at all in the case of Word.’

The answer to the above is as follows:—The only relation that is possible to assert in the case, you do not assert; that is, the relation that subsists between the denoter and the denoted, which is the relation called ‘that between the name and the named.’—‘If the word is the denoter (of its meaning), then why does it not denote it when it is heard for the first time?’—The answer to this is that in every case experience is our guide (and authority); it is only when we find a word actually denoting a thing that we regard it as its ‘denoter’; this is not possible in the case of a word heard for the first time, as in its case we have never found it denoting anything; in fact the meaning of a word is understood only when it has been heard (used) as many times as makes it definitely recognised that ‘this word is the name and this thing is the named? [Nor does this need for repeated experience vitiate the denotativeness of the word; because] in the case of the Eye also it is found that it is unable to see if there is no external light, and yet this does not mean that the Eye has not the power to see. [Thus then, the conclusion is that there is a definite relation between the Word and what is denoted by it.]

[A fresh discussion is started:—Says the Opponent]:—‘If (as has been just stated) the Word does not express anything when it is heard for the first time, then the relation between the Word and the thing denoted by it must be one that is created (artificial’)—why?—(a) because sui generis, the word and the thing denoted are not related, as is clear from the fact that the word is uttered in the mouth while the thing denoted is found on the ground;
(b) because people clearly make such a distinction as "this is the Word not the Thing", "this is the Thing, not the Word";—and (c) because there is a clear difference in the forms of the two also: for instance, the word that they pronounce is in the form 'Gauḥ' ('Cow'), while the object that they understand as denoted by it is an animal with the dewlap and other features; and in actual experience we have seen that any relation (or connection) that appears between two distinct things is artificial (created); as for example, the relation between the jar and the rope (to which it is tied).

[The answer to this Pāreṣapakṣa which is reiterated on page 15, lines 16 to 18, comes in the Text on page 15, line 18; in the interval in order to clear the ground, the Author discusses the three questions—(1) What is 'word'? on page 13, line 7 to page 14, line 15,—(2) what is 'meaning' (or denoted thing)? on page 14, line 16 to page 15, line 14,—and (3) what is the 'relation' between the two? on page 15, line 15.]

(1) In the case of 'gauḥ' ('Cow'), what is it that is called the 'word'? The letters 'ga', 'au', and 'ḥ' (visarga) constitute the word—says the revered Upavarga. Among people the term 'word' is applied to what is apprehended by the ear; and in the case of the word 'gauḥ', the said letters are what are apprehended by the ear.

The Sphoṭavādin Grammarian:—"If that is so, then no cognition of the meaning (of the word) is possible;—why?—because as a matter of fact the cognition of the meaning does not appear on the hearing of the single component letters severally; and apart from the components there is no single entity in the form of a composite whole, from which the cognition of the meaning would follow. At the moment of hearing the letter 'ga', the letters 'au' and 'ḥ' are not heard; and at the moment that these letters are heard, the letter 'ga' is not heard. From this it follows that the word 'gauḥ' (as a composite whole) is something different from the component letters 'ga' and the rest; and it is from this composite that the Cognition of the meaning follows.—It might be urged that after the word (i.e. the letters) have ceased, there is a remembrance (of them), and it is from this remembrance that the Cognition of the meaning follows.—But this also cannot be; as the Remembrance also has only a momentary existence and hence is as unable to bring about the Cognition of the meaning as the letters themselves."

There is no force in all this, we reply; because what happens is that each letter, as it is uttered, leaves an 'impression' behind, and what brings about the cognition of the meaning of the word is the last letter along with the impressions of each of the preceding letters.—'If that were so [i.e. if the cognition of the meaning were so derived from the last letter, etc.], then the assertion of the ordinary people that "we cognise the meaning from the word" would be unjustifiable.'—Our answer to this would be that if it cannot be justified, it must be unjustifiable; simply because a certain popular assertion is unjustifiable, it cannot be right to admit the existence of something which is not vouched for by any means of Cognition, Sense-perception and the rest. As a matter of fact, popular assertions are found to be of both kinds—some are justifiable (true) and some are unjustifiable (false); for instance, such assertions as 'Devadatta, please
drive the cow' are justifiable (reasonable, serving a definite purpose); while such other assertions as 'ten pomegranates, six cakes' and the like are unjustifiable (unreasonable, entirely purposeless, having no meaning).—

"[It is not the popular notion alone that is contrary to the Siddhānta view.] Scientific writers also have made such declarations as 'what is denoted by a verb, like *goes* or *cooks*, is a single entity (act), consisting of several acts beginning with the starting (of the act) and ending with its fulfilment, ranging in sequence over several points of time' —(Nirukta 1.1) [which also lends support to the view that the word also is a composite whole apart from the component letters.]"—The answer to this is that even the declaration of scientific writers cannot render possible (or reasonable) what cannot be established by any valid means of Cognition.

Then again, there is nothing unreasonable in the view (stated by us) that the letters (composing a word) produce impressions, and from these impressions follow the apprehension of the meaning; so that in the bringing about of the apprehension of the meaning, the letters would be the cause.—"But in that case, the word would be only a subordinate cause (of the apprehension of the meaning)."—Not so; the causal efficiency of the letters is by no means subordinate,—because as a matter of fact, the apprehension of the meaning comes only when the letters are there, and it does not come when they are absent [which shows that the letters are the principal, not the subordinate, cause.]—But even if they were only a subordinate cause,—it would not be right to assume something not vouched for by Sense-perception or any other means of Cognition, simply for the purpose of saving the Word from being a subordinate cause. For instance, when it is asserted that 'the boy is fire', it is not understood that the Boy is actually Fire, for fear of making the word 'Fire' figurative (taken in the indirect or subordinate sense of 'brilliant');—for the purpose of saving the word 'fire' from being understood in its subordinate (or figurative) sense of (brilliance), the 'Boy' is not taken to be Fire itself (in the literal sense).

As a matter of fact also, such a word as 'go' (Cow) is never actually perceived apart from the letters 'ga' and the rest; and this for the simple reason that no difference is perceived between them (i.e. between the word and its component letters), and that they are actually found to be non-different. What again is actually perceived are only the letters 'ga' and the rest. From this it is clear that the word 'gau/į', beginning with the letter 'ga' and ending with the 'į', is only these letters themselves; and hence there is no such thing as 'Word' apart from those letters.

**Objection:**—'The assumption of Impressions (left by the component letters) involves the assumption of something that is not perceived'.

The answer to this is that the theory of the 'word' (as distinct from the letters) involves the assumption of the Word and also that of the Impressions (the assumption of which is necessary in this case also, for explaining the process of denotation); [whereas in our view, it is necessary to assume the Impressions only: so that while the Opponent's theory involves two assumptions, our theory involves only one assumption].—From all this we conclude that the letters themselves are the word.
(2) [The next question is]—What is the *denotation* (meaning) of the word ‘gauḥ’ (Cow)?—What we assert is that the *class* (or *genus*) characterised by the develop and other features is what is denoted by the Word.—[In the *Nyāya-sūtra*, ‘Ākṛti’ has been taken as different from Jāti, Class; it has been taken there in the sense of the shape or form that characterises a particular *Class* of things. In Mimāṃsā however, we find that ‘Ākṛti’ is taken to be the same as ‘Jāti.’ The *Shlokavārtika-Ākṛti*, Verse 3 clearly says that ‘This class (jāti) itself has been called Ākṛti in the sense that the Individual is characterised (ākriyātā) by it’: and Maṇḍana Mishra also declares in his *Anukramaṇī* that ‘the word go denotes the Class.’]

The Opponent asks—“Is this ‘Class’ something to be accomplished, or not?” [The real motive behind this question is that, if the class is something to be accomplished, then its relation to the word cannot be *eternal.*]

[The answer is that] Being actually perceived, it cannot be something yet to be accomplished; as what is actually perceived is only an accomplished entity, such as the necklace, the road-crossing, the dish, and so forth.

‘But this (notion of *Class*) may be a mere illusion.’

That cannot be; unless we find a conception set aside or negatived by a subsequent conception, we cannot regard it as an *illusion.*

‘As a matter of fact, we find such conceptions as *series*, *group*, *forest* (as single entities),—while in reality there are no such single entities apart from the component individuals [the *series* being nothing apart from the individual factors, the *group* being nothing apart from the individuals composing it, and the *Forest* being nothing apart from the trees. Similarly, the *Class* being nothing apart from the individuals composing it, the conception of the “Class” must be a misconception, a mere illusion].’

Not so; you have put forward a most incoherent statement. By asserting that ‘there is a conception of the Forest while in reality there is no such thing as *forest*’, do you mean to deny the validity of Perception (which provides us with a clear notion of the *Forest* as a real entity)? If so, then you might as well say that ‘the trees also do not exist’. In that case your view would be the same as that of the Baudhāya Idealist (who denies the existence of all external objects); and this view we have already refuted. [So that what you have asserted does not lend support to your own theory that there is no such entity as *Class*].—Your assertion may be a complaint against the upholder of the *Class*, to the effect that “(by positing a single entity) you vitiate another doctrine of yours,—inasmuch as (according to you) the notion of the ‘Forest’ (as a single entity) appears while in fact there is no such (single) entity as Forest [what really exists is only a large number of trees; so that you have the notion of a *single* entity in reference to a *plurality* of trees; and this vitiates your doctrine” [Read for ‘pi sati’, ‘pyasati’, as read in *Brhad*] that it is only a single thing that can be conceived of as a *single* entity.].—If such is your meaning, then, it comes to this that being unable to refute the theory under discussion, you proceed to find fault with a totally different doctrine, and thereby render yourself open to a ‘ground of defeat’ (in discussion, by shifting your ground); specially as what you put forward does not establish anything. Because
the Siddhāntin will retort—If the other doctrine becomes vitiated, let it be vitiated; what does it matter if that doctrine is vitiated or not vitiated? [The rule regarding the use of the singular or the plural number is not meant to be absolute; if then, it becomes vitiated by a perceptible fact, it does not matter; merely on the strength of the said rule, we cannot deny a perceptible fact.] What does matter is whether you succeed in establishing your own doctrine or in refuting my doctrine (regarding the subject-matter under discussion, i.e. the existence of the Class). Merely because the Forest is not perceived apart from the trees, it does not follow that the Forest does not exist; if there is some other reason which gives rise to a notion against (i.e. sublative of the notion of) the existence of the Forest, then only can the notion of the Forest be regarded as false; and then alone could we conclude that the Forest does not exist. [Even though in regard to the Forest and other things mentioned by you, such a sublative notion may appear, yet] in regard to such things as the Cow and the like (which we are discussing), we do not find our notion of class being sublated. So that there is no analogy between the two cases (that of the Cow and that of the Forest). In regard to the Forest and other things also, if there is no sublative notion, we cannot say that they do not exist. —From all this it follows that the statement that you have made regarding the Series, the Forest (and the Group) is entirely incoherent (having no bearing on the discussion, in hand).

The conclusion thus is that the assertion (of Jaimini) to the effect that 'the Class forms the denotation of the word' (Sūtra 1. 3. 33) is fully established. How the Class is denoted by the word we shall explain in detail later on (under 1. 3. 33).

(3) [The third question is]—"What is the relation (between the word and its denotation)?" [This question is introduced with a view to discuss the eternality of words and of their relationship to their denotations—says Shlokavārtika 10].

The answer is that the relation between the word and its denotation is that on the word being cognised, what is denoted by it becomes cognised. [That is, the relation of Name and Named, as already stated above.]

The opponent:—"We have already proved above that this relation is artificial; hence we opine that a certain person created the relation of words with their denotations and then with a view to make use of the words, he composed the Vedas."

Our answer to this view is as follows:—What we have asserted (regarding the relation between word and its denotation) is established by the fact that the said relation could never have been created by a human being.

Question:—"But how do you know that the relation could not be created by a human being?"

Answer:—It follows from the fact that there could not have been any persons to create the relations.

Question:—"Why could there be no creator of the relation?"

Answer:—[No such creator can be admitted] because no such person can be cognised by means of Sense-perception, and the other means of cognition also are preceded by (based upon) Sense-perception.
"As the creator existed a long time back, it is only natural that he should be beyond the Sense-perception of men of the present day."

Even if he had existed a long time back, it would not be impossible to remember him. In the case of such (important) things as the Himālaya mountain and the like, it would be impossible to forget the creator, in the manner in which the builder of a wall, a garden and such things becomes forgotten. In the case of these latter things there are such causes (for the builder being forgotten) as the disappearance (of all idea) of the builder, due either to the disruption of his country or to the extinction of his family. In the case of words and their meanings on the other hand there is no total disappearance of persons making use of them.

It might be argued that—"what men have to deal with is only the relation of words and meanings, and the matter of the creator of the relation would have no interest to them, and hence paying no heed to it, they would forget him."

But this also is not possible. If there were a person who created the relation and started its use, he would surely be remembered at the time of using the word. A certain usage becomes possible only when there is an agreement between the creator and the adopter of the usage,—and not when there is disagreement between them. For instance, Pāṇini (Sūtra 1. 1. 1) is the creator or originator of the relation between the technical name ‘Vṛddhi’ and the letters ‘āt-aich’, and a person making use of words independently of Pāṇini, or one not accepting the work of Pāṇini as authoritative, could never apprehend the word ‘Vṛddhi’ as standing for those letters. Similarly Piṅgala being the originator of the connection between the technical name ‘ma’ and three long syllables, to a person not acting according to Piṅgala, or to one not accepting the work of Piṅgala as authoritative, the letter ‘ma’ could never bring about the idea of a group of three long syllables. Thus it is that there is always an agreement between the originator and the adopter (of a usage). Consequently persons who would be making use of the Veda would surely remember the creator (or originator) of the relation of words and their usage. If one forgot the author of Pāṇini’s Sūtra to the effect that ‘the term Vṛddhi stands for the letters āi and aič’ (1. 1. 1), he could never make any sense out of the Sūtra ‘Vṛddhīrasyādācāmādisat vṛddham’ [‘That group of letters is called ‘Vṛddha’ among the vowels wherein the first one is a Vṛddhi, i.e. ā or ai or au’] (Pāṇini 1. 1. 73).

For these reasons we conclude that no person created the relations (of words) and then for the purpose of making use of them, composed the Vedas.

Even if the possibility of (the creator) being forgotten were there, we could not admit a creator of the relation unless there were proofs for it. For instance, even though it is possible for an existing thing to be not perceived, we do not merely on the ground of that possibility, admit the existence of the Hare’s Horn, because there is no proof of it. For this reason the relation between words and their meanings cannot be regarded as created by a person.

[The opponent puts forward a proof of the creator of word-relations]—"We would deduce the existence of the creator of word-relations from
Presumption: As a matter of fact we do not find people comprehending the meaning of those words whose relation (to the meaning) has not been fixed. If people were to comprehend the meaning of such a word, they could comprehend the meaning of such words also as they might hear for the first time; as a matter of fact however they are not found to do so; hence there must be a person who fixes (creates) the relations (of words and meanings).

This is not right. Because words are taught as accomplished entities (having the inherent power of denoting their meanings).—[This is what is meant by the term ‘upadēshaḥ’ in sūtra 5—says Brhati].—If it were a fact that in the absence of a creator of word-relations, the meanings are never comprehended, then alone could we deduce a creator by presumption. In reality however, there is another way (in which the meanings of words are comprehended); for instance, we find that when older people are making use of words for their own purpose, the younger men who happen to hear those words are actually found to understand them; these old people also, when they were young, understood the words as used by the older people at the time; these latter also understood them from other older people; and so on the process has gone on without any beginning in time. This is one possible explanation of the phenomenon (of the use and comprehension of words);—and the other explanation (proposed by the opponent) is that “in the beginning there was no relation at all between a word and its meaning, subsequently some one set going the relations.”—Now as between these two possible explanations, so long as the explanation based upon the usage of older people is available [and it is actually perceived in everyday life], it would not be right to presume a creator of relations. Further the upholders of the ‘Usage Theory’ point to a fact of direct perception (in proof of their theory), while the other party only presume a creator of relations; and certainly Presumption has no force as against a fact of direct Perception. From all this it follows that there can be no creator of word-relations.

‘Avyatirēkashcha’, ‘it is infallible’, says the next term in sūtra 5. It is found that just as the word ‘go’ denotes the animal with the deulap in one place, so does it also in the most inaccessible places; how could it be possible for the many creators of the word-relation to come together? Certainly no single person could create a relation (that would receive such universal acceptance). For this reason also there can be no creator of word-relations.

Another writer explains the phrase ‘avyatirēkashcha’ in the following different manner:—There can be no point of time when the word-relation has been totally absent and when no word has been related to any meaning.—Why so?—Because, if there were, then the act itself of creating the relation would not be possible; for when the creator of the relation would proceed to create a relation, he could do so only by means of words; and the question arises—who created the relations of the words that the said creator uses when creating the new relation? If those were created by some other creator, then who created the relations of the words used by the older creator? And so on and so forth, there would be no end to this
enquiry. Consequently, it has to be admitted that when a person would proceed to create new word-relations, he would make use of words whose relationships have come down through the usage of older people, and have not been created by any one. And when usage has to be admitted (at a certain point), why should it be at all necessary to presume any creator of word-relations at any point of time? Thus it is clear that there can be no valid Presumption either (in support of a creator of word-relations).

The opponent may ask—"How is it possible for the younger people, to whom the word-relations are not known, to learn the meanings of words from the older people?"

The answer to this is that the question of possibility cannot arise in regard to a directly perceived fact. Younger people are actually found to learn the meanings of words from older people; and on the other hand, they are not found to have any such comprehension of a creator of word-relations. Hence the cases (of words and creators) do not stand on the same footing.

The next phrase in sūtra (5) is—'arthā anupalabdhe ('regarding what is imperceptible').—In regard to such imperceptible things as the Deity and the like [Right reading ‘devatādau’ supplied by the Brhatī], the creating of a name (expressive word) would be useless and also impossible. When a thing is known in its general form, and its particular forms are not known, then alone are names propounded in regard to these particular forms; and in the case of such words as ‘deity’ and the like, no particular forms can be known; as both the conditions are absent. For this reason also the relation of the word with its meaning cannot be one created by any person.

For this same reason (of not having its relation created by a person), the Word is ‘pramāṇam’ (‘a valid means of knowledge’ (sūtra 5),—‘anapekṣatvāt’ (‘as it is independent’) (sūtra 5); that is to say, being such as described, the word does not need (for its validity) another person or another cognition.

For all these reasons we conclude that Dharma is what is indicated by the Vedic Injunction:—and not what is indicated by anything else.

The significance of the mention (in sūtra 5) of the name ‘Bādarīyāna’ has already been explained above.

[The Author now proceeds to answer the objections that have been urged by the Opponent against the trustworthy character of the Veda.]

It has been argued above that "Word (Injunction) cannot be the means (of knowing Dharma), as the result of the act is not found to appear at the time of its performance, and at the time that the result does appear the act is not there; consequently the word cannot be a means of right knowledge".—Our answer to this is as follows:—It would be true that Word is not a means of right knowledge, if there were only five such valid means (in the shape of Sense-perception, Inference, Analogy, Presumption, and Non-apprehension); every means by which a right cognition is obtained is a means of right cognition;—as a matter of fact, right cognition is obtained by means of word also;—therefore Word must be a means of right
knowledge,—in the same manner as Sense-perception is. If a certain thing is
cognised by one means of cognition, it does not cease to be cognised if it is
not cognised by another means of cognition [so that if the result of the act
is cognised by means of the Vedic Word, it cannot be regarded as not cognised
simply because that result is not cognised by other means of cognition].
Then again it is nowhere declared in the Veda that “the reward of the act
is obtained merely by the performance of the act”; all that is said is that
“the reward of the act is obtained”.—As for the argument that “at the
time when the reward does appear, it is cognised by means of Sense-percep-
tion and not by means of the Word,”—this does not vitiate our position;
because at that time Sense-perception is one means of cognising the reward,
and Word also is the other means.

The opponent has cited a passage from the Veda which asserts something
contrary to a fact of direct perception,—the passage which says that “the
sacrificer equipped with the sacrificial implements proceeds straight to the
heavenly regions”, where it is clearly the body that is spoken of (as
proceeding to Heaven; while as a matter of fact the body is burnt).—Our
answer to this is that in fact that entity also to whom the body belongs is
spoken of as “equipped with the sacrificial implements”, by reason of the
connection of those implements with the body (to which the said entity is
related).—The opponent asks—“What is this other entity? We do not know
of any such entity (apart from the body)”.—We infer the existence of such
an entity through such acts as breathing and the like; so that the entity
spoken of as “equipped with the sacrificial implements” is one who carried on
such activities in the body as breathing in, breathing down, breathing out,
winking, and so forth.—“But it is the body itself that breathes in and
breathes down.”—Not so; breathing and the rest cannot belong to the same
category as the properties of the body, because they do not continue to
exist as long as the body lasts; as a matter of fact we find that the proper-
ties of the body, colour and the rest, continue to exist as long as the body
is there; on the other hand, breathing and the rest cease to exist even while
the body is there. Then again, Pleasure, Pain, and such other feelings are
cognised only by the person himself, while colour and other properties
belonging to the body are perceived by other persons also. [This also shows
that there are certain activities of the person which belong to an entity
other than the body.] From this fact of there being certain properties which
differ from the properties belonging to the body, the conclusion is that the
entity spoken of as ‘equipped with the sacrificial implements’ is other than
the body.

The opponent asks—“How is it known that there is an entity other
than Pleasure and other Cognitions to whom these latter belong? As a matter
of fact, we do not see any form of such an entity apart from Pleasure and
other Cognitions. This leads to the conclusion that the said entity is as non-
existent as the Harâ’s Horn.—If it be asked—‘To whom then do Pleasure
and the rest belong?’—our answer would be that they belong to no one. It
is not necessary that whatever is perceived must be related to some one else;
we recognise one thing as ‘related’ to another only when we actually perceive
the things related, as also the relation itself: When we see the moon or the
sun, we do not proceed to search the thing to which the moon or the sun belongs; in fact, we recognise that they belong to no one. From this we conclude that there is no entity apart from Pleasure and the rest to whom these latter belong.—Then again, if it be absolutely necessary to assume an entity to whom every perceived thing is related, then, in the same manner, on perceiving the Self (soul), we should search for another relative to whom that Self would belong;—and having found such another relative, we should search for yet another to whom this latter would belong; and so on and on there would be no end to such assumptions. If (in order to save yourself from this unending series of assumptions) you would not assume a further relative after having assumed a relative at a certain stage,—and you would stop short at that, and feel satisfied,—then you can rest content with positing the 'Vijñāna' (Idea, Cognition) pure and simple and desist from all further assumptions.''

Our answer to the above is as follows:—If there is no entity apart from the Cognition, then who is it that is spoken of as 'he knows'? The entity spoken of by this phrase is the nominative agent of the act of cognising; for the purpose of making this phrase give some sense, we should assume the existence of the Self distinct from the Cognition.

Says the opponent:—"Let the Divinities (Read 'devaḥ') assume a meaning for the phrase if they regard it necessary to assume it! [It is beyond our power to do it]. As a matter of fact, there are many people upholding the existence of the Self who say 'the Self exists', who directly utter the word 'Self'; and yet even these people do not succeed in assuming the existence of the Self; how much less possible is it to assume its existence on the basis of the indirect expression 'he cognises'? Hence we conclude that the assumption of the Self is not right.''

Our answer is as follows:—It is through Desire that we perceive the Self.—"How so?"—Desire appears only when the desired object is one that has been perceived before: for instance, we have no desire for those sweet fruits that grow to the North of the Meru mountains and which have never before been tasted by people like us. Nor does Desire appear in one person for an object that has been perceived by another person. And yet Desire does appear in a person for an object perceived by him on the previous day. From this we conclude that the person desiring and the person perceiving must be the same. If mere Cognition had been the perceived then, inasmuch as that Cognition would have disappeared on the preceding day (when the object was perceived), how could there be a Desire (for the same object) on the following day? If, on the other hand, there is a cogniser apart from the Cognition, who is everlasting, then the person perceiving the object on one day would be the same as the one desiring it on the other day. The phenomenon of Desire would be impossible otherwise.

Says the opponent:—"In regard to what do we have the idea that it cannot be possible? It is only in regard to what cannot be known by any means of right knowledge. Now, as a matter of fact, we do not know anything other than Cognition (Idea); and what we do not know we conclude to be non-existent, like the Hare's Horns. Nor is it impossible to have Cognition without that unknown something; because we actually have a direct
perception of the Cognition. That the Cognition has a momentary existence,—that too is a fact directly perceived. And yet, even though we have no Cogniser apart from the Cognition,—and even though the Cognition is not a lasting entity (as it has only a momentary existence),—it is not impossible for Desire to appear on the next day; because we actually perceive the Desire so appearing. Nor have we found it always to be the case that the Cogniser today is the same as the Desirer on the next day; all that we have found is that in some cases what has been perceived by one man is desired by another, while in other cases it is not so. In fact [there being nothing except an influx of series of Cognitions] what happens is that within the same series one (Cognition) desires what has been perceived by another (Cognition); but in case the two belong to two different series, one does not desire what has been perceived by another. From all this we conclude that there is no Self apart from Cognitions like Pleasure and the rest."

Our answer to the above is as follows:—It is not possible that persons who do not remember (i.e. have an idea of) a thing should desire it; nor is remembrance possible of what has not been perceived before; hence it is impossible that there should be remembrance in what is a mere momentary Cognition (Idea).

Says the opponent:—"The case of Remembrance is like that of Desire; what is called 'remembrance' is either a Cognition similar to a previous Cognition, or a Cognition having a previous Cognition as its object [and the same is the case with Desire also]. Now (such being the nature of Remembrance and Desire) even if the seer (i.e. the Cognition of the previous day) has ceased to exist on the next day, it cannot be impossible (for the Remembrance or the Desire) to appear on that day [i.e. there is nothing incongruous in the appearance of a Cognition on the second day which is similar to, or has for its object, the preceding day's Cognition]; for the simple reason that we directly perceive that this does happen. What happens is that when a Cognition has been cognised by another Cognition, it is recalled by another Cognition occurring in the same series as the former apprehending Cognition,—and not by a Cognition appearing in the series of another Cognition.—From all this we conclude that Cognitions are entirely Void (i.e. without any extraneous substratum in the shape of the Self). In support of this view we have the following Brähmaṇa text also:—'This pure Cognition which rising out of the elemental substances (of the body, at death) enters those same substances, and there is no consciousness after death.' (Brhadāranyaka-Upaniṣad, 4.5.13)."

Our answer to the above is that it cannot be as set forth above; as a matter of fact, it is only when one has seen a thing on one day that he has the notion (Remembrance) on the next day in the form 'I have seen it'; and this notion (of Recognition) appears only in the Self, not in anything else; as in the case of anything else, the entity that would have seen the thing on the previous day could be some one totally different (from the one recognising it on the second day). Hence it follows that there is something apart from Cognitions, and it is to this something that the term 'I' is applied.

Says the opponent:—"In several cases the term 'I' is applied figuratively to entities other than the Self,—when, for instance, a man says 'I
am the son’, ‘I am Devadatta’, ‘I am going’ [where the term ‘I’ stands for the body—says the Shloka-vartika, Ātmavāda 108].”

Our answer to this is that we do not put forward the use of the term ‘I’ as a reason for our conclusion (that there is a Self apart from the Cognitions); what we are pointing out (as the reason) is something different from the word ‘I’; what we are pointing out (as our reason) is the cognitive notion [The right reading is ‘pratibhijñā-pratyayam’ as found in Nyāyaratnākara, p. 716] that we have to the effect that ‘It was we that saw this thing on one day, and it is we that remember it today’; which shows that we recognise the fact that ‘it is we that existed yesterday and it is the same we that exist today’; and the entities that existed yesterday and exist today also could not have ceased to exist. In support of this (view of an enduring Self) we have the Brāhmaṇa-text—Having declared that ‘This same is the Self’, (Brhadā-_Upa., 4. 5. 13, where the reading is slightly different), it goes on to say—‘Being imperishable, it perisheth not’ (Brhadāraṇyaka-Upaniṣad, 4. 5. 15); and again, ‘This Self is indestructible, not liable to disruption’ (Ibid., 4. 5. 15).—Cognition on the other hand is evanescent.—Hence we conclude that the Self (which is imperishable) must be something distinct from the Cognition which is evanescent. No one can hold the view that “things are not as they are found to be, they are as they are not found to be.” For if that were so, then it would come to this that “the Hare does not exist, what does exist is the Hare’s Horn”!—Nor again can the notion of ‘I’ be said to be an illusion; because we do not find any subsequent cognition sublative of that notion.

From all this we conclude that there is a Self apart from Pleasure and other cognitions. And such being the case, it is this Self that has been spoken of in the Vedic text as ‘equipped with the sacrificial implements’.

Says the opponent:—“If there is a Cogniser distinct from the Cognition, then, leaving aside the Cognition, please point out the Cogniser—‘This and such is the Cogniser’. You cannot point out any such Cogniser. Hence we conclude that there is no Cogniser apart from the Cognition.”

Our answer to this is as follows:—As a matter of fact, the Cogniser is self-cognised, he cannot be perceived by another; how then could he be pointed out to another? Just as for instance, when a man with eyes himself sees a colour, but he cannot point it out to another who is blind,—and yet, simply because the Colour cannot be pointed out to another, it is not concluded that it does not exist;—in the same manner, a person cognises his own Self, but cannot point it out to another person, for the simple reason that (like the blind man) this other person does not possess the capacity to perceive the said Self (of the former person); and yet this other person cognises his own Self, but not the Self of other persons. So that all individual Selves cognising themselves must exist, even though none of them cognises the other Selves. In support of this we have the following Brāhmaṇa-text—‘When speech ceases, what light does the Person possess? He possesses the light of the Self, O king’ (Shatapatha Brā-Mādhyandina, 14. 5. 4. 11, and Brhadāraṇyaka-Upaniṣad, Kāṇva, 4. 3. 9 where the reading is slightly different).—In support also of the view that one Self is not apprehended by another, we have the (Brāhmaṇa-text—‘Being inapprehensible,
it is not apprehended' \textit{Brhadāraṇyaka-Upaniṣad}, 3. 9. 25); what this means is that it is not apprehended by another;—'how so?'—because the Self has been spoken of as 'self-luminous' in the text 'Herein the Person is self-luminous' \textit{(Brhadāraṇyaka-Upaniṣad}, 4. 3. 9) [which means that the Self is cognised by itself, not by another self].—"By what means then can one Self be explained to another?"—This means also has been indicated in the Brāhmaṇa-text itself—'He said that this Self is \textit{not this, not that}' \textit{Brhadā-Upa}. 4. 23;—that is to say, it cannot be asserted that 'the Self has such and such a form'; the method by which it can be indicated to another is by denying (i.e. rejecting) what the other person regards as Self; that is, if the other person regards the Body as the Self, he is taught that 'the Body is not the Self, the Self is something different from the Body';—where the teaching of the Self is done by denying the Body. Similarly the Life-breath and such other things not being the Self, the Self is taught by means of the denial of these as being something different from the Self. Similarly the Pleasure and other Cognitions of one person are inferred by another through certain signs, and by declaring that 'these are not the Self', the Self is taught as being something different from them. Lastly, that 'the Person (or Self) is not different from one who perceives himself' is also inferred from the activities of the person himself: for instance, we find that when on one day a man has left an action half-done, he tries to make up for it and complete it on the next day; and from this action it is inferred that the Person regards himself as enduring (lasting) in relation to things (like actions) that are evanescent. [Or, on the basis of the \textit{evanescent activities one comes to cognise the enduring Self}.]

Further, through Analogy also this same Self is pointed out, in the words—'Just as you perceive your own Self, so on the same analogy, please understand that I also perceive the Self in the same manner.' There are several such indications through Analogy; as for instance, a man indicating his suffering to another, says—'It is \textit{as if} I were being burnt', 'It is \textit{as if} I were being tortured', 'It is \textit{as if} I were being hampered.'—Thus on the ground of this self-realisation, it is concluded that there is a Person (Self) distinct from Cognition.

It has been urged by the Opponent above—"Leaving aside Cognition please point out the \textit{Cogniser} apart from the \textit{Cognition}".—Our answer to this is that when you leave aside the \textit{means} itself, how can the \textit{end} be attained without the means? The only means of knowing things is to realise that 'everything is as it is cognised to be'. For instance, what is 'white'?—It is that in which there is \textit{whiteness}; i.e. that to which the term 'white' is applied.—To what is the term 'white' applied?—It is applied to that which is cognised (understood) whenever the term 'white' is uttered.—From this it will be seen that if we 'leave aside Cognition' (as suggested in your argument), we cannot indicate anything at all [as things can be indicated only as they are \textit{cognised}].—Then again, there is no such hard and fast rule as that the \textit{object of cognition} is cognised only when the Cognition itself is cognised; the object is actually cognised even when the Cognition is not cognised; for instance, \textit{Cognition} is not amenable to Sense-perception, while
the object known is amenable to it. This we have already explained above (Text, p. 9, l. 15, where it is shown that the form of the Cognition is not the same as that of the cognised object).—So that if anything has to be ‘left aside’ (denied), Cognition itself might as well be left aside,—not objects. This also we have already explained (Text, p. 10, l. 4).

Thus we conclude that there is an everlasting Person apart from Pleasure and other cognitions.

The Opponent has quoted a text (from the Brhadāraṇyaka-Upaniṣad) speaking of the Cognition arising out of the elemental substances and entering the same, etc.—Our answer to this is as follows:—As a matter of fact, after this passage had been addressed by Yājñavalkya to Maitrēyī, the latter complained of the teaching, saying ‘Hereby your Reverence has led me into delusion’ (Shatapatha-Brāhmana. 14. 7. 3. 14), and in meeting this complaint, Yājñavalkya, repudiating all desire to delude her, has concluded by saying—‘I am not talking delusion; in reality this Self is indestructible, not liable to disruption; but It does come into contact with perishable things (like the Sense-organs, Merit, Demerit, and the like)’ (Shatapatha-Brāhmana. 14. 7. 3. 15); from the whole context it is clear that the view of the Upaniṣad is not that Cognition is the only entity. Thus there is a great difference [between your view that there is no Self apart from the fleeting cognitions, and the view adumbrated in the Upaniṣad text quoted by you and taken along with its whole context].

Lastly, the Opponent has argued that the verb ‘goes’ (in the text ‘the Sacrificer equipped with the sacrificial implements goes straight to the heavenly region’) is not injunctive.—The particular word may not be injunctive; but it could very well be reiterative of the injunction contained in such texts as ‘Desiring heaven one should perform sacrifices’. So that there is nothing incongruous (in the non-injunctive character of the verb ‘goes’).
Adhikaraṇa (6): Eternality of Words.

Sūtra (6).

[Prāvakṣa]—"Word is a product (non-eternal), because it is seen to follow (after effort)",—so say some people.

Bhāṣya.

Says the Opponent:——"It has been said above that the relation between the Word and its Meaning is eternal. But this is not possible,—because Word itself is not eternal. Word is often found to be destroyed, so that when it comes to be produced (uttered) again, its relation (to its meaning) cannot but be artificial (newly made). Then again, no one ever comprehends the meaning of a Word heard for the first time.—‘But why should the Word itself be regarded as non-eternal?’—Because as a matter of fact, it is seen to follow after effort; finding that there is an invariable concomitance (between the appearance of the Word and human effort, the Word appearing only when there is human effort) we infer that the word ‘is produced’ by the effort.—‘It may be that the effort only manifests the (already existing) Word’.—We say that it cannot be so; because there is nothing to prove that the Word existed before the said manifestation; and it is only what already exists—never what is non-existent—that is manifested."

Sūtra (7).

[Prāvakṣa continued]—"Because it does not persist."

Bhāṣya.

"When the Word is uttered, we do not find it to persist even for a moment; from which we conclude that ‘it has been destroyed’.—It might be urged that ‘the Word though there, is not perceived (when you feel that it is destroyed)’.—This cannot be,—because as a matter of fact, the Word is not perceived even when there are no causes of its non-perception in the shape of obstruction and the like.—Nor can it be urged that [the Word is not perceived because] it has not reached the substratum (where it could be perceived);—because its substratum is the Ākāśa (which is all-pervading, hence it is never possible for the Word not to reach its substratum); and yet it is not perceived even in our ear-cavity (to say nothing of Ākāśa in general)."

Sūtra (8).

[Prāvakṣa continued]—"Also, because of the term 'to make' (karoti) [being used in connection with Words]."

Bhāṣya.

"Further, in practice people make use of such expressions as 'make (kuru, utter) the word', 'do not make the word': and yet they do not feel that they are referring to the same word (that has been in existence)."
SŪTRA (9).

[Pūrvapakṣa continued]—"Also because there is simultaneity (of the perception of the Word) in diverse places."

Bhāṣya.

"As a matter of fact, we hear a Word (uttered) in several places; this could not be possible if the Word were only one and eternal. Unless there is something special there can be no plurality of what is eternal; it is only in the case of (non-eternal) products, which are many, that on their being produced in several places, they come to be connected with those several places. For this reason also Word must be non-eternal."

SŪTRA (10).

[Pūrvapakṣa continued]—"Also because there are original forms and modifications."

Bhāṣya.

"In the case of such expressions as 'dadhyatra', we find that in the original form we had 'i' (at the end of the term 'dadhi'), and this 'i' becomes modified into 'ya' (by reason of its being conjoined with the following 'a' in 'atra');—such is the teaching (of grammarians). As a rule, whatever is liable to modification must be non-eternal. Further, there is some similarity (of sound) between 'i' and 'ya', which also shows that the one is the modification of the other."

SŪTRA (11).

[Pūrvapakṣa concluded]—"Further, there is an augmentation for the Word (Sound), due to the multiplicity of its producers (speakers)."

Bhāṣya.

"As a matter of fact, we find that when a Word is uttered by many persons, the sound heard is very loud. If the Word were only manifested (and not produced, by the utterance), then the sound heard would always be the same, whether it were uttered by many or fewer persons. From this we conclude that some portion of the Word is produced by each of the speakers, and it is by reason of the augmentation thus caused in the Word that a louder sound is heard."

SŪTRA (12).

[Siddhānta]—[Answer to Sū. 6]—But the fact of being 'seen' is equal in both cases.

Bhāṣya.

The particle 'tu', 'but', serves to reject the view set forth above. It has been urged (under Sū. 6) that "inasmuch as Word is seen to
appear after human effort, it must be regarded as artificial, produced".—But if, by means of clear reasons, we are able to establish the eternity of the Word, then, on the strength of this notion of eternity, the right conclusion would be that ‘the Word is manifested (not produced) by human effort’; that is to say, if, before being pronounced, the Word was not manifested, it becomes manifested by the effort (of pronouncing). Thus it is found that the fact of Word being ‘seen after effort’ is equally compatible with both views.

SŪTRA (13).

[Answer to Śū. 7]—What happens (when the Word ceases to be heard) is that there is no perception of the extant (Word) on account of the non-reaching of the object (by the manifesting agency).

Bhāṣya.

The second reason put forward in the Pārvapakṣa is that “Word is destroyed (ceases to exist) as soon as it is uttered”—Here also, if we are able to clearly establish the eternity of Word, then,—if we find that the Word is perceived at one time and not perceived at another,—we shall, on the strength of the said well-established notion of eternity, assume that there must be some cause which brings about the perception of the Word [and the absence of which leads to the non-perception of the Word]. And since we find that there is perception of the Word only when there are certain conjunctions and disjunctions (in the shape of sound-waves), we shall conclude that these ‘Conjunctions and Disjunctions’ are what manifest (render perceptible) the Word.—It might be urged that—”In reality the Word is heard after the Conjunctions and Disjunctions have ceased [so that these could not be the cause of the manifestation]”.—But it is not so; in fact, the ‘Conjunctions and Disjunctions’ do not cease,—as is clear from the fact that the Word is actually heard; all that happens is that the ‘Conjunctions and Disjunctions’ are not perceptible [that is all that you can say, you cannot say that they have ceased to exist].

Says the Opponent:—"If the Conjunctions and Disjunctions only manifest the Word, and do not produce it,—then the Word manifested by the Conjunctions and Disjunctions in Srughna would be heard by people in Pāṭaliputra; because the substratum of the Word (sound) is Ākāśa and Ākāśa is one only, so that the Auditory Ākāśa in one place would be the same as that in other places. On the other hand, according to those who regard the Word as being produced (and not manifested), the Conjunctions and Disjunctions, being aerial and subsisting in the air, would produce the word in the air itself; just as the yarns produce the cloth in the yarns themselves; and in this case it is only right that the Word is not heard in Pāṭaliputra, being produced, as it is, in the air-waves in Srughna.—The Siddhāntin might argue that—"also for one who holds that the Conjunctions and Disjunctions manifest (not produce) the Word, the said incongruity (of the Word uttered in Srughna being heard in Pāṭaliputra) does not arise, because the Conjunctions and Disjunctions operating in one place do not affect the ear-drum at a
distance, so that the auditory organ at a distance does not catch the word-sound that is manifested'.—But this is not so; [the Conjunctions and Disjunctions can affect the ear-drum either by actually reaching it or without actually reaching it; as a matter of fact however, as the Conjunctions and Disjunctions originate in the source of the Sound, it is not possible for them to actually reach the ear; the only alternative possible then, according to the Siddhántin, is that the Conjunctions and Disjunctions affect the ear without reaching it; now] if the Conjunctions and Disjunctions could affect the ear without reaching it, then the ear placed near the source of the Sound would apprehend the Sound at the same time as the ear placed at a distance; as a matter of fact however, they do not hear it at the same time; hence the conclusion is that the Conjunctions and Disjunctions do not affect the ear without reaching it. If (in order to escape from these difficulties) it be held that the Conjunctions and Disjunctions do not affect the ear at all, then the inevitable conclusion would be that the Conjunctions and Disjunctions have nothing to do with the apprehension of the Word (Sound)."

[Our answer to the above is as follows]—It is not so; what happens is that the air-particles disturbed by the (sound-provoking) stroke strike against the stagnant air-particles and produce Conjunctions and Disjunctions (i.e. ripples) on all sides, which go on spreading as long as the momentum lasts;—the Conjunctions and Disjunctions (ripples) are not perceived, because the Air (of which they are ripples) is imperceptible; and as for the Sound, it is heard only so long and so far as the ripples do not cease, and after they have ceased, the sound is not heard. Thus there is no incongruity at all. It is for this same reason that the Sound is heard at a greater distance when the wind is favourable.

SŪTRA (14).

[Answer to Sū. 8]—The term refers to the using.

Bhāṣya.

Another argument urged by the Opponent is that in practice, people make use of such expressions as ‘shabdamā kuru’ (make the word-sound), and ‘shabdamā kārṣiḥ’ (do not make the word-sound).—But if it is beyond doubt that Word is eternal, then the meaning of these expressions would be ‘make use of the word’; just as in the expression ‘gomayān kuru’ (Make the Cowdung), the term ‘kuru’ (make) means collecting.

SŪTRA (15).

[Answer to Sū. 9]—The simultaneity is as in the case of the Sun.

Bhāṣya.

It has been urged above (under Sū. 9) that “any single entity existing at one place cannot possibly be seen simultaneously at several places”.—Look at the Sun, O ‘Loved of the Gods’ (Fool)! Being only one he is seen as if occupying several places.—"But how is it known that there is only one Sun?"—Our answer is that Devadatta, facing the East in the morning,
sees the Sun at that time in front of himself; another man standing to the right of Devadatta does not see two suns, one straight in front of himself and another oblique to himself but straight in front of Devadatta. From this it follows that there is only one Sun.—"But in the case of the Sun, his exact location is not grasped and hence there is delusion."—In the same manner in the case of the Word also its exact location cannot be grasped.

If the Auditory Organ apprehended the Word (sound) on getting at the place where the Conjunctions and Disjunctions are,—then it might be possible for us to apprehend the Word (sound) as occupying several points in space; as a matter of fact however, the Auditory Organ does not get at the place of the Conjunctions (and Disjunctions); it is clearly perceived that the location of the Auditory Organ is in the Ear-drum. Then again, the Conjunctions and Disjunctions are in the Air which is imperceptible; hence when they appear in the Ear-drum, they are not perceived [and this gives rise to the illusion that the sound that is heard is at some other place, where the Conjunctions and Disjunctions started; though in reality the sound that is heard is at the Ear-drum itself]. Thus there is no incongruity in our theory, and the idea that the Word occupies several places is illusory. Further, in reality, the locus of the Sound is Ākāśha; and Ākāśha is one only; for this reason also Sound cannot exist in several places.

Lastly, when the form of the Word is one only, if there are various places (where the Word is heard), it is the places that would be diverse, not the Word itself. For this reason there is nothing incongruous even in the view [that Word-Sound is heard in several places].

SŪTRA (16).

[Answer to Sū. 10]—IT IS A DIFFERENT LETTER, NOT A MODIFICATION.

Bhāṣya.

The expression 'dadhyatra' is not a case of modification of an original; in fact the (resultant) 'ya' (in 'dhyā') is a letter totally different from the (original) 'i' (in 'dhi'). People going to make use of the letter 'ya' do not take up the letter 'i',—in the manner in which people desiring to make a mat take up the reeds [where the reeds are the material which become modified into the mat]. Merely because we perceive some similarity (between two things), one is not called either the material cause (original) or the product (modification) of the other. For instance, on seeing a lump of curd and a lump of kunda flowers (both of which are white), we do not regard one as the original cause and the other as its product (or modification).—Thus the objection urged by the Opponent is not applicable to our doctrine.

SŪTRA (17).

[Answer to Sū. 11]—THE 'AUGMENTATION' SPOKEN OF IS THE AUGMENTATION OF THE NOISE (NOT OF THE WORD).

Bhāṣya.

It has been argued by the Opponent that 'when several people are beating a drum or pronouncing a word, the sound heard is very loud, which
shows that with each person (beating the drum or pronouncing the word) there is an augmentation of the particles of the Sound".—But as a matter of fact, it is not so; Sound has no parts, as is shown by the fact that we cannot perceive any component parts of Sound; and as it is without parts, no augmentation of it is possible. Hence there can be no augmentation of the Word (sound). What happens is that when the Word is pronounced by one man, its sound is soft; but when it is pronounced by several persons, those same letters (which had sounded soft), on account of being taken up continuously by such Conjunctions and Disjunctions (ripples) as fill all the space in the Ear-cavity, come to be heard as ‘augmented’, and hence as having parts. As a matter of fact, however, when the Conjunctions and Disjunctions continuously set up render the (same) Word manifest, they come to be called by the name ‘noise’. Hence the ‘augmentation’ (spoken of by the Opponent) is of the noise, not of the Word.

SŪTRA (18).

[Final Siddhāntā]—In fact the Word must be Eternal; as (its) utterance is for the purpose of another.

Bhāṣya.

The Word must be eternal;—why?—‘because its utterance is for the purpose of another’. The term ‘darśana’ stands for utterance; this utterance is ‘for the purpose of another’, i.e. for the purpose of making known the meaning to ‘another’. If the word ceased to exist as soon as uttered, then no one could speak of (make known) any thing to others; and in that case the word could not be uttered for the purpose of another. On the other hand, if the word does not cease to exist, then it is only right that on hearing the word many times, there is comprehension of its meaning.—It might be argued that—“the comprehension of the meaning (of one evanescent word) is due to its being similar to another word which had expressed a meaning (which has ceased to exist after utterance) [and the two words are not the same as presupposed by the Siddhāntin].”—But (according to the opponent) no word could have expressed its meaning, each word being equally new (disappearing as soon as uttered, without expressing any meaning).—“But there may be some previous individual word whose connection with the meaning might have been created [and the similarity to this word would enable the subsequent words to express that same meaning].”—This (creation of the connection of a new word with its meaning) has been already explained by us (to be impossible) [in the section on the Relation of words to Meanings under Sūtra 5—says the Shlokavārtika—Chap. on Eternality of Words, 255]. Further, if a cognition (of the meaning of a word) were based merely upon the similarity (of that word to a previous denotative word), then, there would always be a chance of its being mistaken and hence liable to sublation; for instance, the words ‘māla’ (garland) and ‘śālā’ (house) being similar (in sound) one might derive the notion of the garland from the word ‘śālā’ [Read ‘śālā’ for ‘māla’], and such a notion would certainly
be a mistaken one (and hence liable to sublation).—"But (this need not be so in all cases; for instance) the notion of the animal with the devlap having been derived from the word ‘gāvī’ (through its similarity to the word ‘gauḥ’ which denotes the said animal), that notion is not sublated; the same may be true with the case in question [e.g. the notion of the jar may be derived from the word ‘ghaṭa’ heard by a person today through its similarity to another word ‘ghaṭa’ which he had heard on a previous day as denoting the jar: and certainly there would be nothing wrong in this notion and it would not be sublated]."—This is not right; in the case of the (corrupt) word ‘gāvī’, the speaker really wishes to make use of the correct form ‘gauḥ’ [and it is through incapacity or ignorance that he uses the corrupt form ‘gavī’, so that if one understands this corrupt word as denoting the animal denoted by that correct form, that too must be due to incapacity and ignorance and hence liable to be mistaken,—says the Shlokaśāṅkara, Chap. on ‘Eternality of Words’, 276-277]; while in the case in question [where the same form ‘gauḥ’ is repeated], there is no desire to use any other form [and the comprehension of the object denoted therefore cannot be due to similarity.]—Further, it is not possible that the single act of utterance should bring about the use of the word itself and also create its relation to its denotation. [Each time that the word ‘go’ is used, if it were a new word, only similar to the word ‘go’ used before, then it would mean that whenever the word is uttered, it produces two things: (1) the use of the new word and (2) the connection of this new word with the thing denoted by it; and this is not right.]

For these reasons, we conclude that its utterance being for the purpose of another, the word must be eternal’.

SŪTRA (19).

THERE IS SIMULTANEITY THROUGHOUT.

Bhāṣya.

Whenever the word ‘go’ ('cow') is uttered, there is a notion of all cows simultaneously. From this it follows that the word denotes the Class. And it is not possible to create the relation of the Word to a Class; because in creating the relation, the creator would have to lay down the relation by pointing to the Class; and without actually using the word ‘go’ (which he could not use before he has laid down its relation to its denotation), in what manner could he point to the distinct class denoted by the word ‘go’, —seeing that the body of the cow (which alone could be pointed to is the receptacle of many classes [such as ‘Earth’, ‘Substance’, ‘Being’, ‘Tail’, and so forth—says the Shlokaśāṅkara, Chap. on ‘Eternality of Words’, 360]? If, however, the word ‘go’ is eternal, it is the same word that is uttered many times and has been previously heard also many times, as applied to other individual cows; and thus by a process of positive and negative concomitance the word comes to be recognised as denoting the particular class.— For this reason also, the Word must be eternal.
ADHYĀYA I, ADHIKARAṆA (6).

SŪTRA (20).

BECAUSE THERE IS NO NUMBER (IN CONNECTION WITH A WORD).

Bhāṣya.

People speak of the word ‘go’ being pronounced eight times; they never speak of the word ‘go’ itself being eight in number.—“What, if that is so?”—The use of such an expression shows that people recognise (the same word); [they argue as follows—] ‘we recognise the word as the same,—our perceptive organs are not defective,—others also recognise the Word as the same,—like ourselves, all persons recognising the Word as the same, would be prepared to assert that the Word is not different (but the same)’.—It might be held that “though the words are actually different, yet people are deluded by their similarity and hence declare them to be one and the same word”.—This is not right, the notion that people have is not that ‘this is similar’, but that ‘this is the same as that’; and further, the idea of sameness could be called a ‘delusion’ only if the difference among them were clearly perceived; as a matter of fact however, the idea that ‘this word go is other than that word go’ is not got at by direct perception, or by any other means of right cognition.

The opponent might urge—“Cognition and Action also (which are admitted by all to be ephemeral things) are recognised to be the same [(a) the cognition of the cow that one has today is recognised as the same cognition of the cow that he had yesterday; and (b) the action of walking done today is recognised as the same action of walking that was done yesterday]: and so by your reasoning these two also should be eternal.”

This does not affect our position; because these two are not directly perceived; if they were directly perceived, they also would be eternal. [This is an obscure passage. The Shīlokaṇārtika, Chap. on Eternality of Words, provides the most satisfactory explanation in Verses 390–394:—‘We do not accept mere Recognisability of the Word as proof of its Eternality; all that we mean by citing the fact of Recognition is to show that the theory of the non-eternity of words is opposed to a fact of Sense-perception (Recognition), and not that eternity is inferred from Recognition. So that the objection urged by the opponent,—that on the same ground of Recognition, Cognitions and Actions also should be inferred to be eternal—is not relevant.—But even to this irrelevant objection we have a suitable answer:—‘It is by Inference that people can get at the idea of the non-eternity of words, whereas their eternity is proved by the Perception of Recognition; and naturally Inference is set aside by Perception; in the case of Cognitions and Actions, on the other hand, their eternity is only inferred from their recognisability (their recognition not being a fact of perception); and their non-eternity is proved by Inference; hence between these two there is no difference in the strength of their validity’.— Another explanation suggested is that when Cognition and Action are said to be ‘not perceptible’, what is meant is that they are ‘not perceived’ by the Auditory Organ. Further, only those actions are spoken of here as ‘not perceptible’ as belong to supersensuous things; and as regards Cognitions, that these are imperceptible has been explained under ‘Śūnyavāda.’ Those actions that belong to
perceptible things are accepted by us to be eternal, like Letters and Words, on the ground of Recognition, etc., etc.]

Says the Opponent:—"The Word pronounced yesterday has ceased to exist; so that the Word pronounced today must be a different word".

Certainly the word pronounced yesterday has not ceased to exist; for the simple reason that we perceive it again; when people see an object, and falling to see it for a moment, see it again and recognise it to be the same as seen before, they never think that the object had ceased to exist. If they were to think so, then, on seeing their mother or wife or father a second time, they would not believe them (to be the same). Simply on not perceiving a thing people do not regard it as non-existent, and do not assume that it has ceased to exist. It is only when a thing is not found to be cognisable by any means of cognition that we regard it as non-existent. So that when there is Sense-perception available as the means of cognising a certain thing, that thing could not be regarded as not cognisable by any means of cognition. When again a certain thing has been unmistakably found to be existing, its existence cannot be denied; and so long as the thing is not actually found to be non-existent, the notion of its being existent cannot be regarded as wrong. Now in the case in question, the non-existence (of the word) has not been proved. Hence the notion (of the continued existence of the Word) not being wrong, there can be no non-existence (of the Word). All this is proved seriatiem. From this it also follows that even in the case of a word not pronounced before, if people do not perceive it, they cannot assume that it has ceased to exist. For instance, when people, going out of the house, do not see all their family-members, but on returning see them again, they do not regard them as having ceased to exist before the said return. In the same manner people cannot regard the Word (heard today) to be other (than the same word heard yesterday).

Even those people who regard all things as undergoing destruction every moment, cannot say the same with regard to the Word; because in regard to other things they hold the said view because they find the things perishing in the end,—while in the case of the Word there is no end, nor is it found to perish.

Lastly, the notion that 'this (what I hear today) is the same as that (heard by me yesterday)' is got at by Perception, while the notion that 'it is similar to it' is got at by Inference; and no Inference can appear against Perception, nor can it establish its object.

From all this it follows that Word is eternal.

SŪTRA (21).

BECAUSE IT IS NOT DEPENDENT.

Bhāṣya.

Even in the case of things whose actual production has not been perceived, some of them are regarded as non-eternal, in whose case we find that there are causes tending to destroy them. For instance, when one sees a piece of new cloth which he has not seen being woven,—and yet on merely seeing its form, he understands that it is perishable,—seeing that it
has been produced by the conglomeration of the yarns, and as such, it must perish on the destruction of that conglomeration of the yarns, or on the destruction of the yarns themselves.—In the case of the Word, however, we do not perceive any material cause, on the destruction whereof the Word itself would be regarded as ceasing to exist.

SŪTRA (22).

Also because there is no idea of the connection (of the Word, with any material cause).

Bhāṣya.

This Sūtra has to be construed as following upon a few words, such as the following (emanating from the Opponent)—"The Word may be the product of Air: in fact it is Air which, through certain conjunctions and disjunctions, becomes the Word. The author of the Śikṣā also has declared that 'Air takes the form of Word.'"

[It is in answer to this that we have the Sūtra.]—It cannot be so; if the Word were the product of Air, then it could only be Air in a particular shape. As a matter of fact, however, we do not recognise any particle of Air in the constitution of the Word, in the manner in which we recognise the particles of yarn in the constitution of the Cloth. Therefore the Word cannot be a product of Air. If the Word were a product of Air, then we could perceive it with our tactile organ (as we perceive Air); and yet we do not feel by touch any air-particles in the Word. Hence Word cannot be a product of Air. Therefore it must be eternal.

SŪTRA (23).

Also because we find indicative texts.

Bhāṣya.

We also actually find a Vedic text indicating the eternality of Word—e.g. 'By means of Word which is eternal, etc.' Though this text relates to a different topic, yet it reiterates the eternality of the Word.

From all this we conclude that Word is eternal.
ADHIKARANĀ (7): Expressiveness of Sentences (in the Veda).

SŪTRA (24).

[Pūrvaśa]-"Even though they (word, its meaning, and the relation between the two) be eternal, they could not be expressive of the Vedic subject-matter (of the Vedic injunction, Dharma); because they are not efficient for that purpose."

Bhāṣya.

[It has been established that Words, their meanings, and the Relation between them are inborn, eternal; but so far nothing has been said regarding Sentences; and as the Vedic Injunction, which is the sole means of knowing Dharma, is always in the form of Sentence,—until the same fact is established regarding Sentences, the validity of the Injunction as a means of knowing Dharma remains doubtful. Hence the Author now proceeds to deal with the nature of the Sentence and its meaning].

Pūrvaśa.

Says the Pūrvaśa—"Even though the Word, its Meaning and the Relation between the two be inborn,—i.e. eternal,—yet it cannot be true that 'Dharma' is that which is indicated by the Vedic Injunction as conducive to the highest good.' The Injunction must be a sentence (not a Word); and in the injunction 'one desiring heaven should perform the Agnihotra', there is not a single Word which expresses the idea that 'heaven results from the performance of the Agnihotra'; this idea is comprehended only from all the three words (a) 'Agnihotram'—(b) 'jñānayāt'—(c) 'svarga-
kāmāh', [(c) 'one desiring heaven—(b) should perform—(a) the Agnihotra']; and there is no fourth word apart from the group of the said three words;—no such group of words however is met with in common parlance, on the basis of which usage the meaning of the group could be deduced. Every single word of the group is used (in common parlance), and the meanings of these words are eternal; but the group as such is never used in common parlance; hence the meaning of this group (not being eternal) must be either artificial (created) or illusory.

"It cannot be that the meanings of the (component) words themselves form the meaning of the (composite) group (sentence). Because (according to the Siddhāntin himself) the Word denotes the Universal (Class), while the Sentence refers to the Particular (Individual); and the Universal is something quite different from the Particular.—Nor would it be right to assert that 'the meaning of the sentence is deduced from the meaning of the (component) words'; because there is no connection between the two; and when there is no connection between them,—if it were possible that the compre-
hension of the meaning of some one word would lead to the comprehension of some totally different meaning,—then it might be (as well) possible to comprehend everything from the comprehension of one thing. No such thing however ever takes place. Hence we conclude that the meaning of the Sentence must be distinct (from the meaning of the words).

"The following might be urged by the other party.— Even from a sentence that has not been used before, and (hence) with regard to which no connection with any meaning has been established,—the comprehension of a meaning might be obtained by virtue of the nature of the sentence itself.—The Pāravapaksin might urge that in that case the Word would go against its own nature; as it is not in the nature of the Word that the meaning is comprehended even from an unused word; in fact people never comprehend any meaning from the word heard for the first time.—The answer to this would be that what is set forth here (that no meaning is comprehended from an unused word) is a characteristic of the Word, not of the Sentence; because people are actually found to comprehend the meaning of a sentence which they have heard for the first time.'

"To this the answer (of the Pāravapaksin) is as follows:—This cannot be; if people were to comprehend the meaning of a sentence heard for the first time, then all men would comprehend it,—those knowing the meanings of the component words, as also those not knowing them. As a matter of fact, however, those not knowing the meanings of the component words never comprehend the meaning of the sentence. Hence what has been urged by the other party is not possible.

"The other party retorts—' Even when the meaning of the sentence is comprehended by those knowing the meaning of the component words, the relation between the Sentence and its meaning must be one that is not artificial (created); and like the meaning of the Word, the meaning of the sentence also could be comprehended only by those who would be conversant with that (inborn) relation; just as the meaning of a word heard a second time is comprehended only by those who had heard and comprehended it before.'

"To this our (Pāravapaksin's) answer is—No; in the case of the sentence, if the last letter, along with the impressions left by the preceding letters, serves to express a meaning other than that of the words (composing the sentence),—then this process could not be held to be helped in any way by the knowledge of the meaning of the component words. [Read 'tadā na' for 'tadānim']—From all this it follows that the cognition of the meaning of the sentence must be either artificial or illusory,—and that the knowledge of the meaning of the sentence cannot be got at through the meaning of the component words.

"The other party argues—' The process would be as follows:—The meaning of the sentence [e.g. shuklo gaḥ, white cow, or kṛṇo'śvah, black horse] is comprehended when the word 'white' or 'black'—which denote the particular—happens to be near the word 'cow' or 'horse'—which denote the universal.'

"But this cannot be; when, as a matter of fact, the word 'cow' or 'horse', which denotes the Universal, brings about the notion of all cows or all horses, by direct denotation,—that notion could not be withdrawn from
any one of those cows or horses, under the influence of the Sentence. Nor does any such word as 'white', which denotes the Particular, express any such idea as 'the exclusion of the Black and others'. Nor can we assume the meaning of a word simply for the purpose of avoiding the contingency of its becoming meaningless.—Thus also the meaning of the Sentence cannot be due to the meanings of the Words; it must be artificial. Specially as sentences are only groups of words, and groupings of words are found to be made by man, in the form of such sentences as—'The sweet-voiced swans moving about amidst clusters of blue lotuses, appear as if dancing [read ‘pranṛtyanti’ for ‘pranashyanti’] with their bodies covered with blue silk'. From this it also follows that the Vedic Sentences also are created (not eternal, and hence not valid means of knowing Dharma).”

SŪTRA (25).

[Answer to the Pūrvapakṣa arguments]—[In the sentence] there is only a predication (or mention) of words with definite denotations along with a word denoting an action; as the meaning (of the sentence) is based upon that (i.e. the meaning of the words).

Bhāṣya.

In the sentence there is a predication—or mention—of such words as are tied to their denotations—along with a word denoting an action. Hence the Sentence can never be said to have any separate meaning independently of the meanings of the words composing it;—why?—because there is no proof for it; there is no valid means of knowledge whereby we could have any cognition (of the independent meaning of sentences). Even the last letter of the sentence along with the impressions left by the previous letters has no power, independently of the meanings of the component words, to express any meaning totally different from what is expressed by those words.

Says the Opponent:—“But there is Presumption (of the sentence having the power to express an independent meaning); for instance, as a matter of fact, we do comprehend a meaning of the Sentence which is different from the meaning of the words; and this comprehension could not be possible unless the sentence had the requisite power.”

This is not right; as the meaning (of the sentence) is based upon that (i.e. the meaning of words). The Presumption (put forward by the Opponent) would be possible, if, in the absence of the said Power, there were no other basis available; as a matter of fact however, such other basis is available—what?—in the shape of the meanings of words. What happens is that each of the words (composing the sentence) ceases from activity after having expressed its meaning,—and the meanings of the words thus comprehended bring about the comprehension of the meaning of the sentence (as a whole).

—“How?”—When such words as ‘white’, ‘black’ and the like bring about the notion of the quality (of whiteness, blackness and the rest), they are quite capable of bringing about the notion also of the thing possessing
that quality; it is for this reason that people desiring to bring about the notion of the thing possessing the quality make use of only the word denoting the quality, and thereby their desired object is attained, and the notion of the qualified thing is actually brought about;—and it is this notion of the qualified thing that constitutes the meaning of the sentence. [This shows that the meaning of a word brings about the notion of a qualified thing; and as what is expressed by the sentence is only a qualified thing,—viz. the meanings of words as qualified by one another,—it follows that the comprehension of the meaning of the Sentence is derived from that of the meanings of words]. Such being the case, the meaning of the sentence is got at from something quite different (from the Power of the Sentence, posited by the Pūrva-pakṣa). When too no actual 'Power' in the group of words (i.e. Sentence, apart from the component words) is perceived, who can dare to say that the presence of this Power is deducible from (presumed on the basis of) the Meaning (of the Sentence)? [As such an assumption would involve a vicious circle, Meaning depending upon Power, and Power depending upon Meaning].—Then again, whether one thing is separate or not from another is ascertained by positive and negative concomitance; and in the case in question it is found that sometimes, by reason of some mental derangement (loss of memory), the meanings of the words uttered are not comprehended; at such a time the meaning of the sentence (composed of those words) would never be comprehended only if the meaning of the sentence were not entirely separate from the meaning of the Words;—as a matter of fact, it is found that under the said circumstances, the meaning of the sentence is never comprehended. [It follows therefore that the meaning of the sentence is not entirely separate from the meaning of the component words].—[Some people might argue that in the case cited, when the meaning of the words is not comprehended by reason of some mental derangement, the sentence also is not perceived; so that the non-comprehension of the meaning of the sentence is due to the non-perception of the Sentence itself, and not to the non-comprehension of the meanings of the words. The answer to this is that] even in a case where the word 'white' is not uttered, if one happens to have some idea of 'whiteness', he has also the idea of the thing possessed of the quality of whiteness [so that the idea of the qualified thing follows from the idea of the quality; in the same manner the conception of the meaning of the sentence, which consists of the conception of the meanings of the words qualifying one another, follows from the conception of the meanings of the words; for instance, when we see a white animal running at a distance and hear its neighing, and we have some notion of white horse and running,—there follows the notion 'the white horse is running', which is the meaning of the sentence 'the white horse is running', even though no such sentence has been uttered. If the non-perception of the sentence were the cause of the non-comprehension of the meaning of the sentence, then in the case cited, there could be no comprehension of the meaning of the sentence; as the sentence, not being uttered, has not been perceived].—From all this it follows that the meaning of the sentence is comprehended only on the comprehension of the meanings of the component words; and it has no connection with (and does
not follow from) the group of words (Sentence, as something distinct from the Words).

It has been argued above (Text, p. 33, l. 17) that “the direct denotation of the word (including all individuals) could not be withdrawn from any particular individuals simply in consideration of the sentence: [e.g. when the word ‘Cow’ denotes all cows, there can be no justification for restricting its denotation to any particular cow only because the word happens to appear in the sentence ‘the white cow goes.’]—True, this is so. But we admit the qualified (restricted) denotation of the words as forming the meaning of the sentence, only where we find that the meaning of the Word as used by itself serves no purpose and hence becomes useless,—and not in all cases;—our idea being that (if it can serve no useful purpose as the isolated meaning of the word) it may serve some purpose by being taken as the qualified meaning of the sentence.

This same reasoning also sets aside the other objection that “the Word (‘white’) does not denote the exclusion of other qualities” (see Text, p. 33, l. 18). [That is, we can take the word as denoting the exclusion of other qualities if we find that, if not so taken, it becomes useless.]

Further, the Accusative and other case-endings appearing at the end of a noun clearly indicate the rule that the denotation of the noun qualifies (and restricts) the signification of those endings; and this particular rule (that the Accusative ending appearing along with the word ‘gām’ signifies the objective character as restricted to the cow) would set aside the general rule (that the Accusative ending signifies the objective character in general).

Lastly, it has been urged (Text, p. 33, l. 21) that “groups of words (sentences) are found to be composed by human beings”.—This has been refuted by us by such arguments as that people have no remembrance [idea of any human beings as the composers of Vedic sentences] (see Text, p. 15, l. 23). Further, we do not find among human beings any such capacity as would enable them to compose sentences on such (supersensuous) subjects (as Sacrifice, Heaven and the like).

SŪTRA (26).

IN REGARD TO THE ORDINARY (WORLDLY) THINGS,—INASMUCH AS THERE IS CONTACT (OF THE THING WITH THE ORGANS OF PERCEPTION),—IT IS POSSIBLE FOR SENTENCES TO BE ACTUALLY COMPOSED IN USAGE.

Bhāṣya.

[It has been shown that it is not possible for human beings to compose sentences dealing with supersensuous things.] In regard to the things of the world, it is possible (for men), after having actually perceived the things, to compose sentences speaking of these things,—such as ‘the swans roaming among the clusters of blue lotuses, etc.’ (quoted by the Pūrvapakṣin).

From all that has gone above we conclude that the connected idea that Heaven is attained by performing the Agnihotra is obtained out of just those
meanings (ideas) that are severally expressed by the words (a) ‘Śvarga-
kāmāḥ’ (Desiring Heaven), (b) ‘jukuyāt’ (one should offer), and (c) ‘Agni-
hotram’ (the Agnihotra sacrifice);—the comprehension of the meanings of 
words being derived from Words, and the meaning of the Sentence being 
derived from the meanings of the component words.
ADHIKARAṆA (8): The Veda is not the work of any Person.

SŪTRA (27).

[Pūrvapakṣa]—"Some people regard the Vedas to be modern, because they are named after persons."

Bhāṣya.

Says the Pūrvapakṣin:—"It has been declared above that 'Dharma is that which is indicated by the Vedic Injuction as conducive to the highest good', because relation between Words and their meanings is not created by man. Our objections regarding Words and Sentences have been answered (by the Siddhāntin). We are now going to attack the Siddhānta doctrine from another standpoint: What we say now is that the Vedic Injunctions themselves are the work of human beings; that is, the Vedas belong to recent times, being composed in modern days: and as the Injunctions are all contained in the Vedas,—if the Vedas are the work of human authors, the Injunctions also must doubtless be the work of human authors. —The Siddhāntin may ask— On what grounds do some people regard the Vedas as composed (by man)? "—The answer is—Because they are named after persons; as a matter of fact, we find that the Vedas are named after certain men,—being named as 'Kāthaka' (composed by Kathaka), 'Kālāpaka' (composed by Kalāpaka), 'Paippalāda' (composed by Pippalāda), 'Mauhula' (composed by Muhula), and so forth. Such naming would not be possible unless the texts had some connection (with the persons whose name they bear); and the man can have no connection with a text except that he is the author and the text is his work.— But the name might be due to the text having been expounded (not composed, by the person)."—That cannot be, we reply; the qualification of a thing is always such as is peculiar to that thing itself; and it is only the author that can be one only for a text, the expounders might be many [so that the distinguishing name could not be based upon those expounding it; as in that case there would be no reason for the text being named after any one of the expounders].—From all this we conclude that there must have been an author of the Vedic Injunctions, even though we do not remember (have no idea of) him. And therefore 'the Dharma indicated by the Vedic Injunction' cannot be accepted as authoritative."

SŪTRA (28).

[Pūrvapakṣa concluded]—"Also because we find ephemeral things (mentioned in the Veda)".

Bhāṣya.

"In the Veda we find several such things spoken of as are prone to birth and death; for instance, we find such sentences as—'Babara, the son of Pravāhaṇa, desired,' (Taitt. Sam. 7.1.20), 'Kusuruvinda, the son of Uddā-
laka, desired ' (Taittī. Saū. 7. 2. 2), and so forth. Now the 'son of Uddālaka' must be born of Uddālaka; and if so, the text speaking of him could not have existed before his birth. In this way also, the non-eternity (of the Veda) becomes established."

SŪTRA (29).

[SIDDHĀNTA]—IT HAS ALREADY BEEN EXPLAINED THAT THERE IS AN UNBROKEN CONTINUITY OF THE TEXT.

Bhāṣya.

We have already explained that (under Sū. 5) there is an unbroken tradition of the text among the students of the Veda [which proves that the Veda is eternal]; all that we have to do here is to answer the objections (urged by the Pūrvepakṣin); and this we are going to do in the following Sūtras.

SŪTRA (30).

THE NAME IS DUE TO EXPONDING.

Bhāṣya.

It has been urged by the Pūrvepakṣin that such names of Vedic texts as 'Kaṭhaka' and the like must be indicative of the author.—Our answer to this is as follows:—No such presumption (of the author) is justifiable; as people might call a text by the name of one who is not the author at all; it is possible that all that Kaṭha and other persons (whose names are applied to certain Vedic texts) have done is such superior expounding of the text as has not been done by any one else; and there are people who call texts by the names of such exceptional expounders. Then again, we are told that, while Vaishanpāyana was a student of all the Vedic texts (of the Yajurveda), Kaṭha taught only the one particular Recensional text (which is named after him), and among the many students of several Recensions, if any one man concentrates upon a single Recension and does not study any other Recension, he becomes an expert in that Recension, and as such it is only natural that he should be specially connected with that Recension which may be distinguished (from other texts) by its connection with him. [So that the name of the text does not necessarily indicate an author.]

SŪTRA (31).

IN REALITY, THERE IS ONLY A SIMILARITY OF SOUNDS.

Bhāṣya.

The Pūrvepakṣin has cited the term 'prāvāhaṇi' (as a proper name occurring in the Veda, and hence proving that the Veda came after that person).—But this is not right. We do not know of any person of the name of 'Pravāhaṇa',—hence the term 'prāvāhaṇi' cannot mean 'the son of Pravāhaṇa'; in fact the prefix 'pra' is well-known as signifying excellence, and the root 'vaha' as signifying the act of carrying; and we do not know of the combination of these two (pra-vahaṇa) as forming any common well-known word;—as regards the 'i' (in the term 'prāvāhaṇi'), it is known as
signifying ‘progeny’ as well as ‘agent of an action’;—so that the term ‘prāvāhaṇi’ signifies ‘one who carries things in an excellent manner’ [and it cannot mean ‘the son of Pravāhaṇa’, as we do not know of any person of the name of Pravāhaṇa].—As for the term ‘babara’, it is only a word imitative of sound (produced by the blowing wind).—Thus the two words (‘prāvāhaṇi’ and ‘babara’) only express the everlasting thing (the blowing wind).—It is this that is meant by the words of the Sūtra—‘There is only a similarity of sounds.’

SŪTRA (32).

ON ACCOUNT OF PASSAGES BEING CORRELATED TO ACTIONS, THE PASSAGES IN QUESTION WOULD BE OF USE IN REGARD TO AN ACT.

Bhāṣya.

Asks the Opponent—‘How do you know that all this (Veda) is not like the utterance of lunatics and children? As a matter of fact, we find in it such sentences as ‘Trees sat at the sacrificial session’, ‘Serpents sat at the sacrificial session’, ‘The old bull sings maddening songs’. Now, how could the ‘old bull’ sing? How too could ‘trees’ or ‘serpents’ sit at sacrifices? ’

The answer to this is as follows:—As a rule we find the sentences occurring in the Veda laid down as mutually connected.—“How so?”—Having stated the word ‘Jyotiṣṭomāh’, the term ‘should be performed’ is added;—then the question arising as to the means of the performance—‘by what is it to be performed?’—the term ‘by means of the Soma’ is added;—then arises the question, ‘for what purpose?’;—and in answer there is the term ‘for the purpose of attaining heaven’;—then comes the question, ‘in what manner?’—and the answer is ‘thus, by this process’. Thus seeing that the entire passage affords an idea which is the sum total of what is expressed by each of the terms described above,—how could we say that it is like the utterance of a lunatic or a child?

“But the statement that we find to the effect that ‘Trees sat at the sacrificial session’ is clearly absurd.”

It is not absurd. In the first place, even if this particular statement were absurd, that would not make all other statements—such as ‘Desiring heaven, one should perform the Agnihotra’—absurd.—But in reality, even such statements as ‘Trees sat at the sacrificial session’ are not absurd. They serve to eulogise the sacrificial session; the sense being, ‘even such inanimate things as trees performed this sacrifice, what to say of learned Brāhmaṇas?’ Just as in common parlance we say ‘At evening-time even animals do not graze, what to say of learned Brāhmaṇas?’—Further, the teaching in the Veda being found irreproachable, wholesome and definite, how could it ever be suspected to be like the utterance of lunatics and children?

For these reasons, it becomes established that Dharma is what is indicated by Vedic Injunctions as conducive to the highest good’.

Thus ends Pāda I of Adhyāya I,

the Tarkapāda.
PADA II.

Authority of the Arthavāda.

ADHIKARANA (1): Authority of Arthavāda Passages in general.

SūTRA (1).

[Pūrvapakṣā]—"The purpose of the Veda lying in the enjoining of actions, those parts of the Veda which do not serve that purpose are useless; in these therefore the Veda is declared to be non-eternal (unreliable)."

Bhāṣya.

[Having established the authoritative character of the Veda, the Author now proceeds to explain the usefulness, with regard to Dharma, of the whole Veda, consisting of Vidhi (Injunction), Arthavāda (Valedictory Passages), Mantras and Names, each of these being considered separately with reference to its own specific use.—The use of Vidhi, Injunction, has been discussed fully in the preceding Pāda, where it has been shown that it is the only means of knowing Dharma. The present Sūtra starts the consideration of the Arthavāda or Valedictory Passages.]

The propounders of the scripture read (in the Veda) such passages as—(a) "He wept (arodit);—because he wept, Rudra came to be called Rudra" (Taittiriya-Saṅhitā 1-51), (b) "Prajāpati cut out his own fat" (Taittiriya-Saṅhitā 2. 1. 1), (c) "The deities, on coming to the sacrificial ground, did not know the directions" (Taittiriya-Saṅhitā 6. 1. 5).—In connection with these, the question arises—Do these bring about the knowledge of any Dharma or not?

The Pūrvapakṣa view is stated as follows:—

"The propounders of the scripture quote texts only for the purpose of explaining in what manner an act is to be performed. Such being the case, if there are passages which do not indicate an act to be done, or some detail connected with the act, and which speak of only past events,—such for instance as "Rudra wept", "Prajāpati cut out the fat", "the deities did not know the directions" and so forth,—of what Dharma could these bring about a knowledge?—It might be said that 'some suitable meaning (tending to indicate an act to be done) might be got out of even such passages, by the several methods of indirect interpretation,—such as (a) supplying of ellipsis, (b) changing the forms of words, (c) connecting what is disconnected, (d) disconnecting what is connected, and (e) imputing a figurative meaning. [Examples of these methods are given in the Shlokaavārtika, Sūtra 1, verses 54-58].—Even if such a meaning could be assumed, what is the definite meaning that could be actually assumed? It could only be the following:—(a) "Rudra wept, therefore other people also should weep", (b) "Prajāpati cut out his fat, therefore other people also should cut out their fat", (c) "At the time
of the sacrifice, the deities did not know the directions, therefore other people also should not know the directions.'—But none of these acts could be done; for instance, (a) when a man sheds tears either on account of separation from a loved person or by reason of being hurt, that action is called 'weeping'; and certainly no one does this act voluntarily;—(b) nor can any one cut out his own fat, offer it into the fire, and with the hornless animal rising out of it, perform a sacrifice;—(c) nor could people be voluntarily bewildered regarding the directions at the time of a sacrificial performance.—For these reasons we conclude that all these passages must be useless.—And because they are 'useless,' therefore they are described as 'non-eternal'; which means that 'though (being contained in the Veda) they are eternal, yet they do not serve any eternal (lasting) purpose'.—This attack is aimed at a few of the sentences (in the Veda, i.e. only *Arthavādās*), not against the entire body of Vedic texts.—'But if a portion of a number of mutually related words is rejected, they become defective and as such unable to serve their purpose; consequently the rejection of a part must mean the rejection of the whole'—Not so; there are certain groups of words (sentences) which are capable of enjoining a certain act, even without any *Arthavādās* (Valedictory Passages); it is only such sentences as by reason of being connected with the Valedictory Passages, enjoin something quite different, that become rejected by the rejection of those Valedictory Passages''.

**SŪTRA (2).**

[**Pūrvapakṣa continued**]—"Also because there is contradiction of the Scriptures and of directly perceived facts"

*Bhāṣya.*

"There are such passages in the Veda as—(a) 'The Mind is a thief', 'Speech is a liar' and so forth. These passages, containing mere descriptions of accomplished things, cannot serve as the means of knowing Dharma.—Even if some indirect meaning could be assumed by the indirect methods of interpretation, the only injunction of actions that could be derived from these would be—(a) that 'one should commit theft', and that (b) 'one should tell lies'; and the acts thus enjoined cannot be performed without transgressing the prohibitions of stealing and of telling lies. Nor could the two (Stealing and Not-stealing, or Lying and Not-lying) be taken as optional alternatives; as the two do not stand on the same footing: in the case of one (i.e. Stealing) the injunction is assumed (on the basis of the Arthavāda 'the mind is a thief'), while in that of the other (Not-stealing), we have the direct injunction ('thou shalt not steal').

"Then again, there is contradiction of directly perceived facts also: For example—During the day, it is only the smoke of the fire that is seen, not its flame, and during the night only the flame of the fire is seen, not the smoke' (*Taittī. Brā. 2. 1. 2*); and in support of this statement we have the further assertion—'The Fire going forth from this World enters the Sun, and during the night the Sun enters the Fire'.—Both these statements (of fire entering the Sun and the Sun entering the Fire) are contrary to perceptible
facts; and hence cannot prove the aforesaid restrictive assertion (that 'it is the smoke alone' or 'the flame alone' that is seen).

"Another example of the contradiction of perceptible facts we have in the passage—'We know not whether we are Brāhmaṇas or Non-Brāhmaṇas' (Gopatha-Brāhmaṇa 5. 21). In the first place this sentence, not laying down anything in regard to any action, is useless. Secondly, if it actually means that 'we do not know whether we are Brāhmaṇas or Non-Brāhmaṇas', then it is contrary to a perceptible fact, and as such cannot be true.

"An example of the contradiction of what is stated in the scriptures we have in the passage—'Who knows whether one lives in the other world or not' (Taittiriya-Saṁhitā 7. 2. 2; 6. 1. 1).—If it is a mere question, then, serving no purpose regarding any act, it is useless. If it expresses a real uncertainty, then it is contrary to what is declared in the Scriptures (regarding men going, after death, to regions other than the Earth). And thus being contrary to well-ascertained facts, the statement cannot be true."

SŪTRA (3).

[Pūrvapakṣa continued]—"Also because of the absence of results."

Bhāṣya.

"With reference to the Gargatrīrātra Brāhmaṇa, it is said 'If one knows this, his face shines' (Tāṇḍya Mahābrāhmaṇa 20. 16. 6). If this is a mere statement of an accomplished fact, then it has no value. If it describes the result following from the reading of the particular text, then it is a description of what does not exist (is not true).—'But the result may come at some future time'.—There is no evidence for this.—'The statement may be taken as an Injunction (of the result)'.—But the sentence is not capable of being taken as an Injunction; and further, it is going to be considered later on, under the Sūtra 'Dravyasaṁskārakarmas, etc.' (4. 3. 1), whether such passages as the one under consideration are Injunctions of results or Arthavāda [and the conclusion arrived at there is going to be that they are Arthavāda]. In the present context all that we have to consider is whether the passage is a mere description of an established fact, or it lays down something helpful to an Action [and we have seen that as a description it is untrue, and it does not lay down anything in connection with any Action].

Another example of the same kind is the passage—'If a man knows this, an extremely wealthy child is born among his progeny'.

SŪTRA (4).

[Pūrvapakṣa continued]—"Because of the uselessness of other (acts)."

Bhāṣya.

"There are the following three texts—(1) 'By pouring the Final Oblation one fulfills all desires' (Taittī. Brā. 3. 8. 10); (2) 'One who performs the Pashubandha sacrifice wins all regions'; (3) 'He passes beyond death, he passes beyond the sin of Brāhmaṇa-slaughter, who performs the Ashvamedha
sacrifices, as also one who knows this'.—Now if these are mere descriptions of established facts, then they are useless. If they lay down the actual results following from the acts mentioned, then there is no use for any other acts. For instance, (a) until the Final Oration has been already poured into the Fire, the Agnihotra and other acts are not completed [so that if all desires were to be fulfilled by the pouring of the Final Oration, then there would be no need for performing the Agnihotra or any other act];—(b) similarly, until the Agnisomiya (which is a kind of Pashubandha) has been performed, the Soma-sacrifice is not completed [so that if all regions including heaven were actually won by the performance of the Pashubandha, there would be no need for the performance of the Soma-sacrifice, for the purpose of attaining heaven];—(c) similarly, until they have read the section dealing with the Ashvamedha, people do not perform the Ashvamedha Sacrifice [so that if immortality and freedom from sins were already attained by the mere knowledge of the Ashvamedha, there would be no need for performing the sacrifice]. So that the case of all this should be like the case where men seeking for honey would never leave the honey found on the Arka-plant growing on the way and proceed further on to the mountain. To this end there is the popular saying—'If honey can be found on the Arka plant, wherefore should one go to the mountain? which wise man would go on working after the desired object has been attained?'

SŪTRA (5).

[Pūrvapakṣa continued]—"Also because of the prohibiting of what cannot be prohibited."

Bhāṣya.

"Such passages as 'The Fire shall not be kindled on the Earth, nor in the Sky, nor in Heaven' (Taitt. Samhitā 5.2.7) prohibits things which are incapable of being prohibited. For instance, it is already known (without the help of the text) that fire cannot be kindled in the Sky or in Heaven; as for the kindling of fire on the Earth, if a sentence were to prohibit that, it would mean the prohibition of all kindling (of fire).—If we take the statement as not true, then these incongruities do not arise. In fact, how can that be true (a valid means of knowledge) which perturbs (goes against) another Injunction, (that of fire-kindling for instance), and is itself confounded (as prohibiting the Kindling in the Sky); in the case in question, the prohibition that 'fire shall not be kindled' would go directly against the injunction that 'fire shall be kindled after placing a piece of gold on the ground' (Ibid.).

SŪTRA (6).

[Pūrvapakṣa concluded]—"Because of the mention of non-eternal things."

Bhāṣya.

In connection with the authoritative character of the Veda, the objection that there is mention of non-eternal things in the Veda has been answered
by the declaration that 'it is merely a similarity of sounds' (Sū. 1. 1. 21).—The same objection is raised here again in support of the attack upon some parts of the Veda—on the basis of the mention in the Veda, of such apparently ephemeral things as 'Babara, the son of Pravāhāya, desired' (Taiitti. Saṅh. 7. 1. 10).

**SŪTRA (7).**

[SIDDHĀNTA]—BEING CONSTRUED ALONG WITH INJUNCTION, THEY WOULD SERVE THE PURPOSE OF COMMENDING THOSE INJUNCTIONS.

_Bhāṣya._

[The Bhāṣya proceeds with the Siddhānta, in connection with a passage distinct from all those that have been cited by the opponent; the reason for this has been thus explained in the _Tantrasūrtika_: As regards the passages cited by the opponent, even in their literal significations they are open to doubt; consequently to begin with them would entail the additional initial effort of proving those to be true and then showing their bearing upon an Injunction; and inasmuch as this initial effort would be of no consequence regarding the connection of _Arthavāda_ passages with Injunctions,—which is the real subject-matter of the present context,—the Bhāṣya has cited a passage which, in its literal signification, is universally recognised to be true; whereby it becomes easier to explain that such passages are glorifications, to be taken along with Injunctive passages, and as such help in the knowledge of _Dharma_; and to facilitate the matter further, the Bhāṣya cites a passage which is instantly recognised as one to be taken along with, and forming part of, a direct Injunction.]

The following text is found in the Veda—'One desiring prosperity should sacrifice the animal _Sheeta_ dedicated to Vāyu;—Vāyu is the eftest deity;...he leads the man to prosperity' (Taiitti. Saṅh. 2. 1. 1). Though the sentence 'Vāyu is the eftest deity' does not indicate any action (to be done), or anything connected with an action, yet it becomes a valid means of knowledge by being construed with an injunctive sentence; in the entire passage quoted, the sentence ending with '_bhūtikāmāḥ_,' i.e. the sentence 'One desiring prosperity should sacrifice the animal dedicated to Vāyu',—is injunctive; and it is with this injunctive sentence, that the sentence in question 'Vāyu is the eftest deity'—is construed.—"But how can there be any syntactical connection between the two sentences?"—There is syntactical connection between the Injunction and the eulogy, because the words (of the two sentences) are interdependent; the construction being—'One desiring prosperity should sacrifice,—why?—because Vāyu is the eftest deity'. [With a view to avoid the need of the sentence eulogising _Vāyu_ the injunctive sentence may be sought to be construed in the following way—The man desiring prosperity should sacrifice the animal,—why should he sacrifice it?—because prosperity results from the sacrifice'.—But this construction will not be acceptable if the two concepts ('sacrifice' and 'results') are totally distinct, and hence if both were predicated, there would be a syntactical split.

It may be asked—"Why should there be commendation (of the enjoined act)?"—There is commendation for the purpose of making the Act attractive and hence performed.—"Even without the commendatory sentence,
the performance of the Act would be secured by the force of the injunction itself, ending with the term ‘bhūṭikāmaḥ’, so that the commendatory sentence is absolutely useless’.—Not so; as a matter of fact, if there were no commendatory words, then the enjoining would be accomplished by the preceding sentence (ending with ‘bhūṭikāmaḥ’, i.e. only the sentence ‘one desiring prosperity should sacrifice the animal dedicated to Vāyu’); but when the commendatory sentence is there, then the enjoining of the sacrifice for the man desiring prosperity would not be accomplished (without the help of the eulogy). For instance, when we have the simple sentence ‘Pāto bhavati’, it expresses the sense that the cloth is produced, as the two words forming the sentence are complete by themselves and do not need any other factor: but when along with the same two words we find the third word ‘raktam’ (red), then we get the further sense that there is connection with colour; and in this case the first two words do stand in need of being construed with the word ‘raktam’ (which otherwise would be wholly unconnected and hence meaningless). In the same manner, if there were no commendatory words, then the necessary persuasion (needed by the Injunction) would be done by the Injunctive word itself. But when there is a commendatory word, the persuasion is done by the praising.—‘But even so, why should we have the commendatory word at all? When (as you say) its presence makes the Injunction lose its injunctive force, it had better not be there; specially as if it were not there, the necessary persuasion would be done by the preceding Injunctive sentence itself’.—True; even without the commendatory word, the persuasion could be accomplished; but the commendatory word is there; and when it is there, the sense that is expressed by it is the commending (of the Act); and this commending is the purpose served by both the sentences [the injunctive and the commendatory sentences. The object commended, i.e. the Act, is indicated by the Injunctive sentence,—no commending is possible without any indication of what is commended,—so the Injunctive sentence also, in this way, serves the purpose of commending.—Tantravārtika, Trans. p. 37]. It is only when the commendatory Word is not there that the persuasion may be regarded as being done by the Injunctive sentence (which involves a highly complicated process).—‘Even when the commendatory words are there, inasmuch as the preceding sentence has the clearly injunctive form, the injunction would be naturally regarded as expressed by that sentence, and there would be no need felt for connecting that sentence with the commendatory words. It might be argued that—‘in this way, the commendatory words would be meaningless and incomplete’;—our answer to this would be that, yes, they would be meaningless; let them be so.”

So long as the Words afford good sense, they cannot be regarded as meaningless. As a matter of fact, the injunctive sentence is capable, independently by itself, of enjoining its object, and it is also capable of being construed along with the commendatory words. And in the case in question, the fact that it can be so construed is clearly manifest. For this reason we take the commendatory words as containing the commendation of what is enjoined by the Injunction ['asmāt', from the commendatory text in question; 'vidhēḥ', of what is enjoined].
“We could deduce the injunction from the injunctive sentence independently by itself.”

That may be so; if that is so, there is nothing incongruous in it. But when the connection of the commendatory words is there, the desired Injunction cannot be expressed (by the Injunctive sentence, independently by itself). Every Sentence indicates a relationship; if then, the Injunctive sentence were to indicate two relationships—such as,—(1) ‘one desiring prosperity, should sacrifice’, and (2) ‘by sacrificing, such and such good things would be accomplished’,—then there would be a syntactical split.

It has been argued above (Text, p. 39, l. 9) that—“the sentence in question (‘Vāyu is the eftet deity’) does not express an act, nor anything connected with an act [and hence it is useless].”—The answer to this given by the Śūtra is that the eulogistic passages ‘would serve the purpose of commanding the Injunctions’; that is, the commendatory words, eulogising the Act (enjoined), persuade the performers and thus help the Act itself. In this same manner all such (commendatory) words eulogise something and thereby help its being enjoined.

From all this we conclude that such sentences as ‘Vāyu is the eftet deity’ (Taili. Sanā. 2. 1. 1. 1) are useful as means of right knowledge (of Dharmā).

ŚŪTRA (8).


Bhāṣya.

The Opponent might argue as follows:—“Even before the Commendatory Words appear, the Injunctive Words, having the injunctive form, accomplish, independently, by themselves, the enjoining (of the act to be enjoined); and the presence of the Commendatory Words must be regarded (and rejected) as a wrong reading of the text.”

It is not so; because they give very good sense; and also because ‘the connection of long-established tradition is equally present’; that is, all those characteristics that go to establish the ‘tradition’ are present equally in the Injunctive and the Commendatory Words;—such characteristics being—(a) ‘the text should be read on certain days, and should not be read on certain days’, (b) ‘the text must be learnt from the mouth of the Teacher’, (c) ‘the rights and duties of the Teacher and the Pupil are such and such’, and so forth; all which are equally observed for the unimpeaded study of all Vedic texts.—And further, there is a firm remembrance (of the entire Vedic text consisting of the Injunctive and the Commendatory Words).

—For these reasons, the presence of the Commendatory Words cannot be regarded as ‘wrong (or mistaken) reading.’
SŪTRA (9).

THE INCONGRUITY (URGED BY THE OPPONENT) IS NOT APPLICABLE (TO THE SIDDHĀNTA); BECAUSE THE INCONGRUITY COULD BE THERE ONLY IF AN ACTION WERE INDICATED (BY THE COMMENDATORY WORDS); AS A MATTER OF FACT, HOWEVER, WHAT THESE WORDS INDICATE IS NOT AN ACTION. HENCE IT IS ALL RIGHT.

Bhāṣya.

The incongruity has been urged (by the Pūrvapakṣin under Sūtra 2) to the effect that “there is contradiction of the scriptures and of directly perceived facts” and so forth.—But as a matter of fact, this incongruity is not applicable to the sentences ‘He wept, etc.,’ and the rest (which have been cited by the Pūrvapakṣin,);—why?—because there would have been ‘contradiction’ (or incongruity) if the sentences had indicated (or enjoined) the action of ‘stealing’ and so forth; as a matter of fact, however, what the words indicate is not an action. Hence all these texts—‘The mind is a thief’, ‘The speech is a liar’—are all right (not incongruous).

SŪTRA (10).

THEN THERE IS INDIRECT APPLICATION (FIGURATIVE EXPRESSION).

Bhāṣya.

Says the Opponent:—“It has been asserted (by the Siddhāntin, Text, p. 43, l. 7) that the commendation serves the purpose of recommending the enjoined act. But how will this be possible in a case where what is commended is totally different from what is enjoined? For instance, we find the injunction laying down that ‘Fire is to be removed by a branch of the Vetasā or by Moss’ (Taïitti, Saū. 5. 4. 4) where the things enjoined are the Vetasā and the Moss; while what is commended in the connected commendatory sentence—‘Water is calm’ (Taïitti, Saū. 5. 4. 4)—is Water. [Certainly the praise of Water does not recommend the use of the Vetasā or the Moss.]”

The answer to this is that ‘there is indirect application’. It is an indirect or figurative way of saying things when, for the purpose of eulogising a certain thing, we praise another thing related to it. In the case in question, Water is the origin of the Vetasā and Moss; these grow out of Water; and by the praise of the origin, the thing growing out of that origin becomes praised; for instance, Devadatta born in the Ashmaka country regards himself as praised when the Ashmaka country is praised. The same should be understood to be the case with the sentence in question (dealing with Vetasā—Moss and Water).

The Opponent asks—“To what Injunction is the commendatory sentence ‘He wept’ auxiliary?”

It is auxiliary to (and to be taken along with) the Injunction that ‘Silver shall not be given on the Barhis’ (Taïitti, Saū. 1. 5. 1. 2).—“How
so?"—Because of the mutual requirements of the words of the two texts: For instance, first of all we have the sentence 'He wept, and the fact that he wept makes Rudra rudra' (Taittī. Saū. 1. 5. 1)—and here the pronoun 'he' requires (refers to) some subject spoken of in the context, as such is the signification of the pronoun 'tat' (of which 'saḥ', 'he', is the nominative form); next follows the sentence 'his tears that flowed became silver', where also the pronoun 'tasya', 'his', refers to the same aforesaid subject;—[thus the idea expressed by the two sentences taken together is that 'The tears that flowed when Rudra wept became silver'].—Now this idea supplies the justification for the Prohibitive Injunction that 'silver should not be given on the Barhiṣ',—this justification being that, 'if one gave silver at the sacrifice, then before a year passes, there shall be weeping in his house', (Taittī. Saū. 1. 5. 1. 2)—and for this reason 'one shall not give silver on the Barhiṣ'. Thus it is found that all the words of the two texts are mutually complementary.—"But in what manner do the words of the deprecatory text help the Injunction?"—They do it by 'indirect implication' (of excellence); the sense being that 'silver being produced from tears turns into tears for one who gives silver', and hence it constitutes the excellence of the Prohibitive Injunction that one who obeys it (and does not give silver) is saved from the weeping.

"(a) But when there was no real weeping, how can it be said that 'he wept'? (b) How too can the silver be spoken of as produced from tears, when, as a matter of fact, it is not produced from tears? (c) Lastly, when we actually find that there is no weeping in the house 'before a year passes', how can it be asserted that 'there is weeping'?"

The answer to this is that—'There is indirect application'; that is, all these words are used in the indirect (figurative) sense. (a) It is said that 'Rudra wept', because the name 'rudra' is derived from the root 'rud, to weep';—(b) even though silver is not produced from tears, the speaker, wishing to decry it, describes it as produced from tears, on the basis of its having the same colour (white) as tears;—(c) again, it is with a view to decrying silver that the speaker asserts that 'there is weeping in the house before the year passes', on the basis of the fact that the giving away of wealth (and silver is a form of wealth) causes pain.

Similarly, there is the Injunction—'If one desires offspring or cattle, he should sacrifice the hornless goat dedicated to Prajāpati' (Taittī. Saū. 2. 1. 1. 4, 5); and as this Injunction requires supplementing, we have the following passage as its auxiliary—'Prajāpati cut out his own fat' (Taittī. Saū. 2. 1. 1. 4).—"What is the indirect implication here'?—It is this: 'There were no cattle at the time when Prajāpati cut out his fat; but such was the force of the act (of cutting the fat and offering it) that as soon as the fat was thrown into the fire, a hornless goat rose out of it;—thus it is that by sacrificing the hornless goat one acquires many cattle'.—"When in reality, Prajāpati never cut out his fat, how was it stated that he did it?"—The answer to this is that the mention of an event that never happened serves the purpose of eulogising (the act), because it is clear that some praising is meant. Whenever an event is mentioned, it produces two effects—(1) a knowledge of the event itself and (2) attraction to, or repulsion
from, a certain thing. Of these, the knowledge of an event does not lead either to any activity or to any desisting from activity, so that serving no purpose in regard to actions, it would be useless; and hence the mention of the event in question cannot be taken as meant to serve the purpose of bringing about the knowledge of the event. On the other hand, through attraction, one undertakes the act, and through repulsion, one desists from the act; these therefore are meant to be brought about by such mention of events. If the mention of events were itself meant to be predicated by the Vedic text, then it would make the Veda open to the charge of having a beginning.—“But how is it that the Veda makes such a baseless statement as the one under consideration?”—The answer to this is as follows: [The statement, even in its literal sense, need not be entirely baseless; for instance] ‘Prajāpati’ may be taken as standing for any eternal entity such as (a) Air, or (b) Ākāsha, or (c) the Sun;—‘the cutting of his own fat’ may stand (respectively) for (a) rain, or (b) wind, or (c) rays;—as for the throwing into fire, ‘fire’ may stand for (a) lightning, or (b) light, or (c) the ordinary fire;—lastly, as regards the ‘rising of the goat’, the ‘goat’ may stand for (a) food, or (b) seed, or (c) creepers.—Having ‘sacrificed’,—i.e. made use of—this ‘goat’, one obtains offspring and cattle. —In this explanation, all the words are taken in their ‘indirect’ (‘figurative’) sense.

Lastly, there is the injunction that ‘The Prāyaṇiya charu is to be offered to Aditi,—the Udayaniya charu is to be offered to Aditi’ (Taittī. Śat. 6. 1. 5. 1); and as an auxiliary to this Injunction, we have the passage—‘The gods on reaching the sacrificial ground, did not know the directions’ (Ibid.); that this is so is clear from the fact that this eulogistic statement is wanted (by the Injunction);—and the meaning of the eulogy is that ‘The charu-offering to Aditi destroys all illusions, and so also the illusion in regard to the directions’.—“How is it that the text speaks of illusion regarding directions, when there was never any such illusion in fact?”—The answer to this is as follows:—At the time of performing a sacrifice, when a host of details not pertaining to the sacrifice in hand present themselves, the mind of the performer becomes bewildered; and it is this bewilderment that is figuratively spoken of as ‘illusion’; and that this is so is shown by the fact that the act of offering of ‘the Charu to Aditi’ provides the respite necessary for the performer to collect his mind and settle the actual details to be taken up.

[After having gone through the performance of the Darsha-pūrṇamāsā, when a man comes to take up the Soma-sacrifice, and finds that the details relating to the latter are different from those that he has been accustomed to in the former sacrifice, he becomes bewildered as to the exact procedure; it is this bewilderment that is spoken of as ‘not knowing the directions’.—Now on this occasion if the Prāyaṇiya sacrifice to Aditi is performed, the details of which are similar to those of the Darsha-pūrṇamāsā which are thoroughly known to the performer,—it provides the necessary interim of respite to enable him to collect his wits about the details to be performed in connection with the Soma-sacrifice. Thus, inasmuch as this respite is provided by the Prāyaṇiya sacrifice, it has been eulogised as helping to
remove the *bewilderment*, figuratively spoken of as ‘not knowing the directions’.—*Tantravārtika.*

**SŪTRA (11).**

(a) **On the similarity in form, and (b) on the character of the greater part [is the indirect signification based].**

*Bhāṣya.*

[This answers the first two objections urged under Sūtra (2).]

There is an injunction to the effect that ‘one should hold the gold-piece in one’s hand and then he (the Priest) takes it’ (see *Maitrā. Saṁ. 4. 8. 2. 3*); this injunction stands in need of aid, which is supplied by its auxiliary in the shape of the statement that ‘the mind is a thief, and speech is a liar.’ This deprecatory assertion serves the purpose of commending the Gold; just as we have the statement—‘What is the need for a sage? Feed Devadatta alone.’—‘But even for decrying it, why should the mind, which is not a thief, be spoken of as thief? Why too the Speech, which is not a liar, be spoken of as liar?’—The answer is that this also is ‘figurative expression’, based (a) ‘upon the similarity of form’,—as thieves remain hidden, so Mind also remains unseen, the term ‘thief’ being taken in the figurative sense of ‘one who remains hidden’,—and ‘upon the character of the greater part’,—for the most part what people speak is untrue.

**SŪTRA (12).**

**Because of the greatness of distance.**

*Bhāṣya.*

[This answers the third objection urged under Sūtra (2).]

As an example of a statement (in the Veda) contrary to directly perceived facts, the Opponent has cited the passage—‘During the day only the smoke of fire was perceived, not the flame, and during the night only the flame of fire was perceived, not the smoke’ (*Taśṭī. Brā. 2. 1. 2. 10*).—This passage is auxiliary to the injunctive passage—‘In the evening one makes the offering with the *Mantra, Agnirjotijyotijoti-ragniḥ svāhā*, and in the morning, one makes the offering with the *Mantra, Sūryo jyotijyotil śūryaḥ svāhā*, (*VājaSa. Saṁ. 3. 9*);—which enjoins two mantras having inter-mixed implications, and hence requires justification, and the sense of the Eulogy is that ‘the *Homa* should be offered when both the deities are there’.—It is the fact of their being at a ‘great distance’ that is figuratively spoken of as the ‘not seeing’ of the *smoke* and the *flame*. [The explanation of this statement lies in the fact that during the day, when we look at the Fire burning at a great distance, we see the Smoke only; while at night, we perceive the flame, not the Smoke. This statement of a well-known fact serves as the basis for the Praise.]

[The *Tantravārtika*, Trans., pp. 46-47, says that the mantras as cited in the *Bhāṣya* are not found to have ‘intermixed implications’, as one mantra clearly speaks of *Agni* and the other of *Śūrya*, as the deity;—and
that the right mantras to be cited would have been ‘(a) Agnirjyotirjyotiḥ, sūryaḥ svāhā, (b) Sūryojyotirjyoti-ragniḥ svāhā’, where both mantras speak of both Agni and Sūrya.

SŪTRA (13).
ON ACCOUNT OF THE FAILINGS OF WOMEN, (THERE CAN BE NO CERTAINTY REGARDING ONE’S CASTE); SPECIALY AS THE SON BELONGS TO THE PROGENITOR.
Bhāṣya.

[This answers the fourth objection urged under Sūtra (2).]

Another example of a Vedic text stating what is contrary to direct facts, cited by the Opponent is—‘We know not if we are Brāhmaṇa or Non-Brāhmaṇa’ (Maṭrā. Sā. 1. 4. 11). This is auxiliary to the Injunction ‘When the Pravaras are being recounted, one should say the deities are our fathers’ (Ibid.), which stands in need of justification; and the meaning of the eulogistic passage is that ‘Even a Non-Brāhmaṇa would become a Brāhmaṇa by the recounting of Pravaras [and hence it is necessary for the Brāhmaṇa also to recount his Pravaras, as one can never be sure of one’s Brāhmaṇa-hood]. It is difficult to know if one is really a Brahmana;—this is what is figuratively spoken of as ‘we do not know’; and the difficulty in knowing it for certain is due to ‘the failings of women’, and also to the fact that ‘the son belongs to the progenitor’; this is also indicated by the advice ‘May you guard this dynastic line with great care.’ (See Āpastamba-Dharma-Sūtra 2. 6. 13. 6.)

SŪTRA (14).
THERE IS DESIRE FOR IMMEDIATE GOOD.
Bhāṣya.

[This is an answer to the fifth objection urged under Sūtra (2).]

As an example of a Vedic text making a statement contrary to what is found in the Scriptures, the Opponent has cited the passage—‘Who knows that there is Heaven, etc.? ’ (Taittī. Sā. 6. 1. 1. 1.) This is an auxiliary to the Injunction that ‘One should set up windows on all sides’ (Ibid.), which stands in need of justification. The sense of the com- medatory sentence is that the making of windows brings perceptible (and immediate) comfort (by allowing the smoke to escape). The assertion of uncertainty regarding Heaven is to be taken in the figurative sense of coming after a long time (and hence not being so desirable as the making of windows which brings immediate relief).

SŪTRA (15).
IT IS PRAISE OF KNOWLEDGE.
Bhāṣya.

[This answers the objection urged under Sūtra (3).]

Under Sū. (3), the Opponent has cited the passage,—‘His face shines who knows this?’ (Tāndya-Mahābrā. 20. 16. 6.) This is an auxiliary to the
Injunction of reading the Gargatrīrtra-Brāhmaṇa, which stands in need of justification.

As for the second passage cited under the same Sūtra—'An extremely wealthy child is born among his progeny',—it is auxiliary to the injunction of the careful study of the Veda.

The shining of the face and the possession of wealth are expressive of 'guṇa', (quality); and in this sense, the expressions are 'gaṇa' (in the sense of being expressive of quality, and not in the sense of being indirect or figurative). The face of the learned teacher really shines, when it is looked up to by the pupils;—and the child born in a family where the Veda is being constantly read becomes very intelligent, and on becoming learned, he obtains many gifts and becomes the possessor of much food (and wealth). [In the case of these two passages, the direct meaning also is not incongruous in any way: hence these statements cannot be called 'gaṇavāda' in the sense of indirect or figurative assertion; hence the author has explained the term 'guṇa' in relation to these passages as standing for Quality.]

SŪTRA (16).

THE MENTION OF 'ALL' REFERS TO THE FACT OF THE MAN BEING ENTITLED (TO PERFORM ALL ACTS AND OBTAIN ALL THEIR REWARDS).

Bhāṣya.

[This answers the objections urged under Sūtra (4).]

As an example of a passage that makes the performance of all acts useless, the Opponent has cited the text—'By means of the Final Oblation, one attains all desires'. This is an auxiliary to the injunction that 'one should offer the Final Oblation', which stands in need of support.—Another text cited by the Opponent is 'He who knows the Ashvamedha also passes beyond death, etc.' (Taittī. Saṅh. 5. 3. 12. 2); and here the statement 'passes beyond death' is auxiliary to the injunction that 'one should know the Ashvamedha (texts)' which stands in need of support. The mention of the results (in the injunctive text itself) is purely commendatory.

When the text speaks of the man 'attaining all desires', it is only a figurative way of stating that he performs the acts bringing about the reward in the shape of the attaining of all desires. And though 'all' is not meant, yet the word 'all' is used, in the sense of all that the man may be entitled to.

SŪTRA (17).

THE RESULT BEING ACCOMPLISHED BY MEANS OF ACTIONS, THE DIFFERENCE IN THE RESULTS COULD BE DUE TO THE MAGNITUDE OF THE ACTIONS.

Bhāṣya.

This is a bold assertion (in answer to the same objection that has been answered in the preceding Sūtra).—Even if one takes the statement in question
(to the effect that ‘All desires are obtained by the Final Oblation’) as laying down the results actually following from the oblation,—the statement would be quite reasonable even in its direct literal sense; and even though all results might really follow from the Oblation, yet there would be a difference in the quantity and quality (of the results as obtained by the simple act of the Final Oblation, and as obtained by means of the more elaborate Sacrifices; and hence the actual performance of the latter would not be superfluous.) [Similarly even though the results of the Ashvamedha might be really obtained by the mere knowledge of the texts bearing on that sacrifice, yet the same results as obtained by the performance of the sacrifice would be larger and better.]

SŪTRA (18).

THE ANSWER TO THE LAST TWO (ARGUMENTS OF THE PūRVAPAKṢA) WOULD BE AS ALREADY EXPLAINED.

Bhāṣya.

Under Sūtra (5), the Opponent has cited the passage ‘The Fire is not to be kindled on the earth, nor in the sky, nor in heaven’ (Taitt. Saṁh. 5. 2. 7. 1). This is auxiliary to the Injunction that ‘The Fire is to be kindled after placing a piece of gold under it’ (Ibid., 5. 2. 7. 3), which stands in need of justification. The deprecation of the earth, sky, and heaven serves the purpose of eulogising the gold. Though there is no possibility (of the fire being kindled in the sky or in heaven), yet the statement may be taken as referring to the well-known fact (that Fire cannot be kindled in the sky or in heaven). [The sense is that just as the kindling of the Fire in the sky or in heaven is not possible, so it is also on the bare ground, hence a gold-piece should be placed under the fire’.—Tantravārtika.]

Under Sū. (6) the mention of ephemeral things in such passages as ‘Babarā prāvāhaṇi desired’ (Taitt. Saṁh. 7. 1. 10. 2) has been cited by the Opponent. This objection (though already refuted in the Tarkapāda) was raised again (under Sū. 6) with special reference to the Arthavāda section of the Veda; and on the present occasion we shall refute it by simply asserting the authoritative character of the Arthavāda.
ADHIKARANA (2): Treating of the authoritative character of such Arthavāda passages as resemble Injunctions.

SŪTRA (19).

[PŪRVAPAKŠA]—“It should be an Injunction, because it lays down something not already known; specially as a mere narration would be useless.”

Bhāṣya.

[The Arthavādas containing mere descriptions of facts and events having been dealt with in the preceding Adhikarana, we now proceed to consider those Arthavādas that appear in the form of Injunctions.] The texts to be cited as examples in this connection are those passages which resemble Injunctions. For instance—‘The sacrificial post is to be of Udumbara wood; the Udumbara wood is the essence of food; cattle are strong; through this strong Udumbara post one acquires strong cattle, for bringing about strength.’ (See Taittiriya-Saṁhitā 2. 1. 1. 6.)—Here the question arises—Does the sentence (‘Through this strong Udumbara post one acquires strong cattle’) serve as an injunction (of the particular result, the obtaining of strong cattle and strength, as following from the act of having the post of Udumbara wood), which has been enjoined in the first sentence ‘The sacrificial post is to be of Udumbara wood’, the injunctive character of which is admitted by both parties? Or does this also contain only the praise (of the act of making the post of Udumbara wood)?

On this question we have the following PŪRVAPAKŠA:—

“It should be an injunction, because it lays down something not already known; specially as a mere assertion would be useless. That is to say, all such passages as resemble Injunctions, like the one cited, should be taken as containing the injunction of results [the meaning of the full injunction being ‘one who desires to obtain strong cattle, etc., should make the post of Udumbara wood’], because a result is definitely recognised as mentioned in the sentence (‘through this Udumbara post one obtains strong cattle’), and because in this manner, the sentence in question would be laying down something not already known. Otherwise, if the sentence were taken as containing a mere ‘narration’ of praise, it would serve no useful purpose; because whether a certain thing (an act, for instance) is praised or not praised, it remains the same.—Further, the phrase ‘āśrīvaruddhyai’ (‘for bringing about strength’) speaks of a purpose, the motive, the result aimed at, while there is no word (in the text) expressing the idea that what has been enjoined ‘is praiseworthy’; the praise therefore, if intended, could be got at only through indirect indication; and certainly Direct Assertion (of motive, or purpose) is more authoritative than Indirect Indication.”
SŪTRA (20).

[Pūrvapakṣa continued]—“If it be urged that it may be as in common parlance;”—

Bhāṣya.

[The Siddhāntin is supposed to urge the following argument against the Pūrvapakṣa]—If you think that “mere praise would be useless,—and the praise is not expressed by any word in the text cited”,—then our request to you is that—Please look at the sentences met with in common parlance; for instance, the sentence “This cow belonging to Devadatta should be purchased, she gives much milk, gives birth to she-calfes and never loses a progeny’;—here, even though the injunction that ‘the cow should be purchased’ is there (enough to make the intending buyer buy it), yet the addition of the praise supplies the additional incentive;—the words ‘giving much milk, etc.’, pointing out the excellences of the cow.—The same may be the case with the Vedic text also. [The injunction ‘the post should be of Udumbara wood’ is quite sufficient to urge the agent to make the post of Udumbara wood, and yet the Praise contained in the subsequent sentences supplies the additional incentive; and in this way the Praising would not be useless.]

[If this be urged by the Siddhāntin, then the answer of the Pūrvapakṣin to this would be as set forth in the following Sūtra]—

SŪTRA (21).

[Pūrvapakṣa concluded]—“That cannot be; because it is known beforehand.”

Bhāṣya.

“What has been urged by the Siddhāntin (under Sū. 20) is not possible; in common parlance, what is spoken of,—such, for instance, as the fact of the cow giving much milk and so forth,—is already known beforehand;—so that the bringing about of the mere cognition of it would be of no use; and so the words are taken as containing Praise. People would have no faith in a mere assertion of what is not already known,—to the same extent that they have in an assertion of what is already known;—and it is only when the fact asserted is well known that its assertion serves to persuade people. As regards Vedic passages, on the other hand, if people would not be persuaded by the Injunctive Sentence itself, they would be much less so by the Reiterative Sentence (Arthavāda), because if the man fails to be persuaded by the Injunctive sentence, it is only because doubts have arisen in his mind regarding (the authority of) that Injunctive sentence [and if that is so, then, no amount of Praising would persuade him]. If, on the other hand, he has been already persuaded by the Injunctive word, then what is the use of the Reiterative Word (Arthavāda)?—Further, the conditions of the Vedic passage under consideration are totally different (from those of common parlance). Here, first of all, the expression ‘for bringing about strength’ states a fact not already known;—secondly, the reason propounded for
this, that 'because the Udumbara is the essence of food, therefore the Post should be made of Udumbara' is also something not already known;—hence there being a suspicion that one statement 'Udumbara is the essence of food' is false,—the conclusion would be that the other statement (in the passage) also is false.''

SŪTRA (22).

[SIDDHĀNTA]—BUT THE FACT OF SUCH SENTENCES BEING TAKEN ALONG WITH OTHER SENTENCES HAS BEEN ALREADY EXPLAINED.

Bhāṣya.

The fact that such sentences as those under consideration are taken along with other sentences has already been explained by us under Śū. 7, where it has been shown that Arthaśāstra passages are to be taken along with other Injunctive passages.—"But it has been shown that the passage we are discussing now contains the injunction of a Result, and not commendation [and what has been said under Śū. 7 in the preceding Adhikaraṇa is with regard to passages containing Commendation or Deprecation]."—The mention of the Result that we have in the sentence in question could pertain only to the Post made of Udumbara wood; but this Post made of Udumbara wood (having been already enjoined by the first sentence, 'the Post is of Udumbara') is not something not already enjoined [and hence to be enjoined along with the result by the second sentence 'Udumbara is food', etc.]; and the mention of the mere Result, without an injunction, would be meaningless.—[In the entire passage we have three factors—(1) the Post made of Udumbara, (2) the Injunction of that Post, and (3) the Result following from the Post; now, if, as held by the Pārvapakṣa, we have injunction of the Post made of Udumbara, and also the Injunction of the Result, then the Post made of Udumbara will have to be connected with both (2) and (3), which would give rise to a syntactical split; hence the mention of the result cannot be connected with the Post of Udumbara. It could be so connected if the sentence that mentions the result had contained the injunction of that Post; but as a matter of fact, no such injunction is contained in that sentence, which speaks only of the Udumbara post leading to the acquiring of cattle and so forth. Thus then, the mention of the Result, having no connection with the enjoined Post, becomes meaningless. But this is so only if we admit of the mention of the Result being an Injunction. The necessary connection could be secured only if the mention of the Result were taken as containing a Praise of the Post that has been enjoined.]—"But there is no word expressive of commendation."—The sentence which mentions the result signifies (a) that what has been enjoined brings a reward, and (b) what brings a reward is certainly commendable; now this latter factor of commendation is implied on the basis of the fact that, without this implication, the mention of the reward (or result) would be meaningless.—It might be urged against this that "such an implication would involve a process of indirect indication'.—But there is no force in this; because even if something is got at through indirect indication, it becomes useful all the same; and then indirect indication also is among the ordinary processes of signification.
The Paurapakṣin recalls a former objection—‘We have pointed out above that what is stated in the text of the Veda (under consideration) is at variance with well-known facts; for instance, Udumbara is not the essence of food.’—What we assert is that it is through indirect or figurative signification that the sentence serves the purpose of persuasion (through commendation); and this figurative interpretation would reconcile the Vedic declaration with ordinary facts.—‘But what is the similarity (on which the figurative signification would be based)?’—The similarity is this—Just as Food is the means of satisfaction, so this (Post of Udumbara wood) also has the power to bring about satisfaction; and it is on this basis that the Post is being commended and spoken of by means of a word (‘ürk’, ‘essence of food’) denoting a means of satisfaction. Further, the Udumbara is capable of being spoken of as the ‘essence of food’ also on the ground of its ripe fruits (being edible).

SūTRA (23).

IN CERTAIN CASES, INJUNCTION IS FOUND TO BE ACTUALLY MEANINGLESS; IN WHICH CASES THE SENTENCE WOULD BE TAKEN AS INDICATING COMMENDATION; AND WHEN OTHER SENTENCES ARE FOUND TO BE SIMILAR, THESE ALSO SHOULD BE TREATED SIMILARLY.

Bhāṣya.

There is the passage—‘The horse has its origin in water, from water is born the Vetaśa’ (Taittirīya-Sāṁhitā 5.3.12). The only form of injunction that could be derived from this would be ‘the horse should be made to be born out of water’; and as this would be absurd, such an Injunction would be meaningless; and in that case it would be necessary to assume that the passage contains a commendation in the sense that ‘the connection of the horse and the Āvaka with the calm-producing water allays the troubles of the sacrificer’.

When other sentences are found to be similar, they also should be treated similarly. ‘Tathāvā’, ‘similarity’, means similar circumstances.—‘What is the similarity?’—The similarity would consist in the (a) impossibility of being taken as an Injunction, and (b) the possibility of being taken as a commendation.

SūTRA (24).

WHEN A CERTAIN TEXT IS CAPABLE OF BEING RIGHTLY TAKEN ALONG WITH ITS OWN CONTEXT, IT IS NOT RIGHT TO TRANSFER IT ELSEWHERE; SPECIALLY AS SUCH AN INJUNCTION WOULD BE MEANINGLESS IN REGARD TO THAT (PARTICULAR ACT).

Bhāṣya.

For the following reason also we hold that texts like those we have been discussing are commendations.—‘For what reason?’—For the following
reason:—There is the text (Taittirīya-Saṃhitā 6. 3. 4)—‘That which is burnt belongs to the Nirṛti; that which is uncooked belongs to Rudra; that which is cooked belongs to the deities; therefore one should cook things in such a way as not to burn them’.—If this is only a praise, then it means the praise of the substance cooked at the Darshapūrṇamāsa (in whose context the passage occurs). When this is possible, transference cannot be right—i.e. it will not be right to transfer the passage to another context (which would be necessary if the passage were treated as an Injunction). Then again, if the passage were taken as an Injunction, then the meaning would be that the substance is to be burnt at a sacrifice where Nirṛti would be the Deity (and not at the Darshapūrṇamāsa); and this would contravene the context; because Nirṛti not being a deity at the Darshapūrṇamāsa, any injunction of ‘burning’ the substance would be meaningless. From this it follows that the passage must be taken as a commendation.

SŪTRA (25).

IN THE EVENT OF ITS BEING TAKEN AS AN INJUNCTION, THERE WOULD BE SYNTACTICAL SPLIT.

Bhāṣya.

If the text—‘(a) The post is to be made of Udumbara...........(see Taittī.-Saū., 2. 1. 1. 6), (b) for bringing about strength’,—if both (a) and (b) were taken as Injunctions, then there would be syntactical split: the sense being ‘(a) the Post of Udumbara wood is excellent, and (b) the strong brings about strength’.[Thus there being two predicates, there would be syntactical split.]

From all this we conclude that all those Arthavāda passages also which resemble Injunctions serve the purpose of commending only.
ADHIKARAṆA (3): *Treating of Passages which appear like the statement of reasons for a certain course of action.*

SŪTRA (26).

PŪRVAPAKṢA]—"IT MUST BE TAKEN AS THE STATEMENT OF REASON, BECAUSE OF USEFULNESS AND PLAUDIBILITY."

Bhāṣya.

There are some assertions which have the appearance of statement of reasons; for instance—'(a) One should offer the libation with the winnowing basket, (b) because food is prepared by it' (See Taittiriya-Brāhmaṇa 1. 6. 5).

—in regard to such assertions as (b), there arises the question—Does their purpose lie in commending (what has been enjoined in the preceding sentence) or in stating a reason (for the Injunction)?

The Pūrvapakṣa view is as follows:—"The fact of Food being prepared by the Winnowing Basket must be the reason why the libation should be offered into Fire with that basket.—but when the said causal relation (between the Basket and the Preparation of food) is not generally known, how could that be put forward as a reason?'—It may be true (that what is not generally known cannot be put forward as a reason) in common parlance; but in the Veda it could certainly be done by direct assertion; that is why the text in question puts forward the preparation of food as the reason for the offering being made with the Winnowing Basket.——'What is the purpose served by this?'—The purpose served is that it opens up the possibility of the offering being made with the Ladle, the Pan, and other things, which also are used in the preparation of food.—'How?'—Because they also have their use in the preparing of food, as food can be prepared by means of these also. In fact, it is this possibility of food being prepared (that it can be prepared) by the Winnowing Basket that is expressed by the word 'Kriyatē', 'is prepared', in the text [and not that it is actually prepared]; because the ordinary meaning of the Present tense form 'kriyatē', 'is prepared at the present moment', cannot fit in with the present context [as there is no 'preparing of food' going on at the time of the offering].—Further, if we take the sentence as a statement of reason, we accept what is directly asserted by the Veda; whereas if we take it as a commendatory declaration, we have recourse to indirect (or figurative) signification.—If it be urged that 'the Ladle, the Pan, and other things are not directly instrumental in the preparation of food, and these cannot be called the means of preparing food [so that there would be no possibility of the Homa being offered with these]’,—then our answer would be that if the Ladle, etc., are useless in the preparing of food, then in that case, it would be meaningless to commend the Winnowing Basket as 'the means of preparing food', as the Winnowing Basket also is of no use in the preparing of food; and hence as what is asserted would not be applicable to the Basket, the commendation would be futile (not plausible)."
SŪTRA (27).

[SIDDHĀNTA]—BUT IT IS A COMMENDATION (OF THE WINNOWING BASKET), AS THIS MATTER IS ONE THAT IS AMENABLE TO VERBAL AUTHORITY ALONE, AND THERE IS NO INJUNCTION OF ANY OTHER THING.

Bhāṣya.

The view propounded by the Pūrva-pakṣa is not correct. The matter under discussion is one that is determinable only on the basis of authoritative texts. What the Pūrva-pakṣin says regarding the preparing of food being a reason (for the Homa to be offered with the Basket) is also based by him upon the text (‘By it is food prepared’); and when the text speaks of ‘preparing food’ as a reason, it is only a reason for offering the Homa with the Winnowing Basket, not for offering the Homa with the Ladle or the Pan or any other thing. So that what is spoken of by the text is the Winnowing Basket only. Nor is there any injunction of offering the Homa with the Ladle, the Pan or any such thing [as there is of offering it with the Winnowing Basket in the first sentence].

SŪTRA (28).

IF IT BE ARGUED THAT—‘THE assertion NOT BEING APPLICABLE (TO THE THING IN QUESTION), A COMMENDATION (OF THAT THING, BY THAT ASSERTION) WOULD BE ILOGICAL;’—

Bhāṣya.

This argument has been urged [towards the end of the above statement of the Pūrva-pakṣa, to the effect that ‘as the Winnowing Basket is of no use in the preparing of food, what is asserted would not be applicable to the Basket, and hence the commendation would not be plausible’]; and this has got to be refuted (which is done in the following Sūtra):—

SŪTRA (29).

(THEN OUR ANSWER IS THAT) AS A MATTER OF FACT, HOWEVER, THE ASSERTION IS APPLICABLE,—BEING TAKEN AS SUPPLEMENTARY TO THE INJUNCTION; AS IN COMMON PARLANCE.

Bhāṣya.

According to our view the assertion in question is quite applicable (to the Winnowing Basket); because according to our view, the assertion becomes auxiliary to the Injunction. And when taken as a commendatory assertion, the assertion becomes quite logical: the statement in the text ‘food is prepared by the Winnowing Basket’ being understood to mean ‘as we know of food being prepared by the Winnowing Basket’; so that even though not actually present, the ‘preparing’ is spoken of as present, with a view to commending the Basket.—In your (Pūrva-pakṣin’s) view on the other hand, the weak point is this, that the assertion in question is an injunction of the
reason, and it is not permissible for a word in an Injunctive text to indicate any meaning other than the direct one [while such indirect indication is quite common in commentatory sentences]; so that when the Vedic Injunction spoke of the present (act of preparing food), it could not be taken as enjoining that (preparing of food) which can be done.—In our view, it would be quite possible to take the word directly denoting one thing as indirectly indicating another (this sort of thing being permissible in commentatory assertions).—We find instances like this in common parlance: when it is asserted that ‘Devadatta is strong enough to meet Yajñadatta and others’, though the term ‘strong’ means ‘possessing superior strength’, the superiority meant is not in comparison with the lion or the tiger or other strong animals, but in comparison with those whose strength is inferior to Devadatta’s;—in the same manner, when it is said that ‘food is prepared by it’, it commends the Winnowing Basket as being a ‘superior means of preparing food’,—and the superiority is in comparison with those other ‘means of food-preparation’ which are inferior to the Winnowing Basket.

SŪTRA (30).

If it were a statement of reason, the assertion would be restricted (to the Basket only);—because it is that which is specially mentioned.—If, through similarity (the assertion were to apply to the other things also),—then there would be an indefiniteness in the Injunctions.

Bhāṣya.

Even if ‘the preparing of food’ were a reason which might be applicable to the Ladle, the Pan and other things,—(in the present context) it would be restricted to the Winnowing Basket;—because the fact that ‘being the means of preparing food’ is a reason (for the Homa) is learnt from the Vedic Word only, and the Vedic Word has asserted the said fact in reference to the Basket, not to the Ladle, the Pan and other things. —Because it is that which is specially mentioned,—the text declaring that ‘because food is prepared by the Winnowing Basket, therefore the Homa should be offered with the Winnowing Basket’. For instance, when it is said that ‘Because the Fire was blown strongly, therefore my house was burnt’,—it does not mean that anything other than Fire also, when strongly blown, burns the house.—If it be held that ‘what is meant is that by whatever thing—even other than the Winnowing Basket—food is prepared, even indirectly,—with that the Homa should be offered,’—then, in that case there would be an indefiniteness in the Injunctions; for there is nothing which, either directly or indirectly, does not help in the preparation of food. [The right reading is na kenachit pranādyā annama kriyate—as is clear from the closing words of the Tantavārtika on this Sūtra].—So that to assert that ‘one offers Homa’ would be tantamount to saying that ‘one offers Homa with the means of preparing food’.
According to our view, on the other hand, it is the Winnowing Basket (alone) that is commended; and the statement of the fact 'food is prepared by its means' is not for the purpose of proclaiming that fact, but for the purpose of persuasion.—Thus the conclusion is that commendation is the purpose served by those Arthavāda passages also which appear like Statement of Reasons.
ADHIKARĀṆĀ (4) : Treating of the use of Mantras.

SŪTRA (31).

[PŪRVAPAKṢA]—"(a) BECAUSE THERE ARE SCRIPTURAL DIRECTIONS IN CONNECTION WITH MANTRAS;"

Bhāṣya.

[It has been established that even such apparently absurd passages as some of the Arthavedas can have a bearing upon Dharma; now the question arises regarding the bearing upon Dharma of another kind of Vedic texts, which are known as ‘Mantra’;—what is the particular purpose served by the Mantras? That they are not injunctions of action is clear from the fact that they contain no injunctive word. Expressing no commendation or disparagement, they cannot serve the purpose that is served by the Arthaveda passages. Before the use of the Mantras is discussed, the preliminary question to be discussed is—are the Mantras intended to convey any meaning? or are they merely recited verbally, without any reference to any meaning?—The idea underlying the discussion is that if the Mantras are not meant to convey any sense, then they cannot help in the knowledge of Dharma; and this would vitiate the Siddhānta doctrine that the purpose served by the entire Veda is to help us to know Dharma.]

The question that arises now is—Are Mantras intended to convey any meaning?—or are they not intended to be expressive of any meaning?—That is to say—Do they help the sacrifice by expressing some meaning, or by mere utterance?—If they help by mere utterance, then the Mantra ‘Brahurvedasadanam dāmi’ (‘I am chopping the grass for seating the Gods’) (Maitrāyaṇī-Saṁhitā 1. 1. 2) would not necessarily always be used in the ‘chopping of grass’. If, on the other hand, they help by expressing a meaning, then (inasmuch as the words express the chopping of grass, and) the context in which the Mantra is found indicates its auxiliary character, it could not be used anywhere else, so that even in the absence of any directions to that effect, it would always be used in the chopping of grass only.

Our view (the Pūrvapakṣa) is as follows:—’The Mantras help the sacrifice by their mere utterance;—why?—because there are scriptural directions in connection with them; that is to say, the scripture lays down the use of the Mantra in that same sense which is conveyed by the words of the Mantra. For instance, we have the scriptural direction ‘Uruprathā uru prathasva—iti pradāsham prathayati,’ (Taitti. Brā. 3. 2. 8. 4) which means—‘O Expanding one, may you become large’,—uttering this Mantra he should enlarge the cake’ (Taitti. Saṁ. 1. 1. 8. 1); now, the direction ‘one should enlarge the cake’ would be superfluous if the Mantra came to help through the meaning expressed by it.—[If the words of the Mantra, ‘O Expanding one, may you become large’ were really meant to be expressive, then the Act of enlarging the cake would have been expressed by the Mantra itself, and therefore there would be no need for the direction that the Mantra is to be used in the enlarging of the cake].—On the
other hand, if the Mantra is intended to help by its mere utterance, then, it would be necessary to lay down its use; and this use has been laid down in the scriptural direction just quoted. For this same reason, the Mantra cannot help through the meaning expressed by it. For example, if a man with eyes is found to be led by another person, it is understood that he cannot see with his eyes.

[When a person who has his eyes intact but inefficient is found being led by another person, the irresistible conclusion is that he does not see with his eyes; exactly in the same manner, when a person comes across the text of a Mantra though his first impression is that it has a certain meaning, yet, as soon as he finds another sentence laying down its use, he naturally concludes that the Mantra itself has not the capacity to indicate its own use; and this distinctly shows that the meaning of the Mantra is to be disregarded altogether; for, if any significance were attached to the meaning, the use of the Mantra would be indicated by the Mantra itself, through that same meaning.—Tantravārtika-Trans., p. 81.]

"The direction in question may be taken as serving the purposes of an Arthavāda [i.e. as commending the Injunction of the use of the Mantra, this Injunction being indicated by the indicative force of the words of the Mantra and by the context in which the Mantra occurs]."—But that cannot be; it has been explained above that that alone can be taken as Arthavāda which is supplementary to the sentence by which the Act is enjoined; in a case where the act is enjoined by an independent Injunction (which needs no supplementing), no useful purpose is served by the Arthavāda. Hence in the case in question the Direction cannot serve the purposes of the Arthavāda.

"The Mantras connected with the Holding of the Spade [i.e. the mantras beginning with 'Devasya tvā' and ending with 'Gâyatrêna chhandasâ adadê-traiśubhena jâgatena pânkêna'] (Taittī. Saîn. 1. 1. 3. 4) may be taken as another illustrative example. Here also, though the fact of the mantras being used in connection with the act of 'holding' is indicated by the indicative force of a word ('âdade) in the mantra itself, yet the mantras are enjoined for such use in a subsequent direction—'Tânh chaturbhîrâdattâ'—'He holds the spade with the four mantras'. (Taittirîya-Saîkhitâ 5. 1. 1).

[This direction would be superfluous if the words of the Mantras were intended to help by expressing their meaning.]—It might be argued that the direction would serve the purpose of pointing out (emphasising) the number Four (which is not indicated by any words of the mantras).—But that would not be possible; as there is no word to indicate that all the mantras are to be used collectively. [On the contrary, the indication would appear to be that the four mantras are to be used optionally,—and there is nothing to preclude the possibility of this Option—says the Tantravārtika.]

"Similarly the case of the text—'Imâmaçyâyan rashanâmrtyasya—ityashvâbhîdhanîmadattâ' (Sthapatyâ Brâhmaṇa 13. 1. 2. 1; Taittī. Saîn. 5. 1. 2. 1) provides another example. While the holding of the leading string is already expressed by the words of the mantra (Mādhya-Saîn. 12. 2; Tai-Sa. 4. 1. 2. 1), we have the direction ('ityashvâbhîdhanîmadattâ') laying down the same holding of the leading string; and this would not be right if the words of the mantra were meant to be expressive.—It might be
urged that the said direction (laying down the holding of the leading string of the horse) would still have its use in precluding the holding of the string of the ass.—But, as a matter of fact, it could not do this precluding; because if it were to do the precluding, (i.e. if it meant that 'the string of the ass should not be held') then, firstly, it would renounce its own meaning (that 'the string of the horse should be held').—secondly, it would have a different meaning (that 'the string of the ass should not be held'),—and thirdly, it would set aside the holding of the string of the ass which is indicated (by the Mantra which uses the general term 'holding of the string' without reference to any particular animal).

"From all this it follows that Mantras are not intended to be expressive; and as such, they cannot serve as the authority for the using of the mantra 'Barhirdawasadanan dāmi' in connection with the chopping of grass.

SŪTRA (32).

[Pūrvapakṣa continued]—"(b) Because the order of the words (in Mantras) is irrevocably fixed."

Bhāṣya.

"The Mantras have the order of their words irrevocably fixed; for instance, the order of the mantra 'Agnīr̥mūrdhā divaḥ, etc.' (Taittirīya-Saṃhitā 1. 5. 5. 1) must be 'Agnīḥ—mūrdhā—divaḥ', and not the reverse ('Divaḥ—mūrdhā—agniḥ');—if the words were meant to express a meaning, they would express it when placed in this latter order as well; and in that case, there would be no sense in the fixing of the exact order of the words.—It might be argued that the fixing of the order serves the purpose of securing the particular form of utterance (of word-sounds), which becomes altered when the order is reversed,—and that the restriction of the order is accepted on that account.—But in that case, the right view would be that under which the said restriction (of the order) would serve a distinctly useful purpose; [and this view would be only that under which the words are not meant to be expressive; because the only useful purpose that would be served by the utterance of the words in a particular order would be a transcendental one; and on such transcendental results proceeding from the order of the word-sounds alone, the meaning of the words could have no bearing at all; so that the explanation proposed lends support to the view that the words are not meant to be expressive].—It might be argued that even in the case of words expressive of meanings, we find restrictions regarding their order; for instance, in the compound 'Indrāgni', (the term 'Indra' must come first, according to the rules governing the order of terms in a Copulative Compound).—The restriction is quite right in that case; because a reversal of the order of the terms would make the compound word entirely inexpressive [as it would become grammatically wrong, and wrong or corrupt forms of words cannot be really expressive, according to the Mimāma-saka.]"
SŪTRA (33).

[Pūrvapakṣa continued]—“(c) Because there are directions addressed to one who already knows;”

Bhāṣya.

“We meet with such mantras as ‘Agniḥ āgnin vihara’; now this mantra can express the meaning (‘O Agnidhra Priest, please attend on the Fires’) only to a person who knows it (that it is the duty of the Agnidhra Priest to attend on the Fires) already from his study (of the Veda);—and if this is already known, what is there (left to be expressed) which the mantra would (be required to express)?—If, on the other hand, the words are uttered (not for expressing any meaning, but) merely for the sake of a particular way of utterance, then the peculiar way in which the words are uttered may serve some useful (transcendental) purpose, even when addressed to one who already knows (his duty).—If you urge that “the reiteration (of what the man already knows) may serve to bring about a peculiar sanctification”,—then you come over to our view of the case; ‘reiteration’ is the same as ‘utterance’; and that may certainly be done (for some transcendental purpose); but what need not be done is the expressing of the meaning; because it is needless to do this latter when what is expressed is already known (to the person to whom the words are addressed). For instance, when a man has a shoe already on his foot, he does not, because he cannot, put another shoe on the same foot.

SŪTRA (34).

[Pūrvapakṣa continued]—“(d) Because they speak of things that do not exist;”

Bhāṣya.

“What has to be indicated (by Vedic texts) is something that helps in the performance of the sacrifice; but we find that certain Mantras speak of such things as do not exist at all; for instance, we have the Mantra beginning with ‘Chātvāri shrngāḥ, etc.’ (Taittirīya Āranyaka 10. 10. 2; also Rigveda-Sam. 4. 58. 3); but there is no such thing among those that help the sacrificial performance as has ‘four horns, three feet, two heads, and seven hands’, [and it is such a thing that is denoted by the words of the Mantra]. Under the circumstances, if the Mantra were recited for the purpose of expressing its meaning, what is it that it would express?—On the other hand, if it is merely for the purpose of utterance, then its reciting would be possible (as tending to some transcendental end).

“Similarly, there is the Mantra ‘Mā mā himśh’ [‘Do not, oh, do not hurt’] (which is addressed to the altar); as no ‘hurting’ is there, if the Mantra were intended to convey a meaning, what is it that it would convey?
SŪTRA (35).

[Pūrvapakṣa continued]—“(e) Because they are addressed to insensate things;”

Bhāṣya.

“There is the Mantra ‘Oṣadhiḥ trāyasvainam, etc.’ (Taittiriya-Saūhitā 1.2.1.1), which contains a request addressed to an insensate object, the Herb (Oṣadhi); if such Mantras were to help by conveying some meaning, then they would be preferring a request to the Herb (‘oṣadhi’) for protecting (‘trāyasva’) the animal (‘enam’); certainly the Herb, which is insensate, could never understand the request.—There is no such incongruity if the Mantra is required to help by its mere utterance.—Hence Mantras must be only for the purpose of being uttered (recited).

“Another example of the same kind is the Mantra ‘Shṛṇoto grāvānāḥ’ ‘Listen, O ye stones!’ (Taittiriya-Saūhitā 1.3.13.1).”

SŪTRA (36).

[Pūrvapakṣa continued]—“(f) Because there is self-contradiction in what is expressed;”

Bhāṣya.

“In what is expressed by the words, there is contradiction also: For instance, there is the Mantra ‘Adityirdyauḥ aditirantarikṣam’ (‘Aditi is heaven, Aditi is sky’ (Ṛgveda 1.89.10); where the same Aditi is spoken of as ‘heaven’ and as ‘sky’; and who could comprehend any such idea? If he did not comprehend it, what help could the Mantra render by conveying such an idea?—There is no such incongruity if the Mantra is meant only for utterance.—Hence Mantras must be taken as helping only by being uttered.

“Another example of the same kind (involving self-contradiction) is the Mantra—(a) ‘Eko rudro na dvetiyo’vatasthē’ (Taittiriya-Saūhitā, 1.8.6.1), and then (b) Asaṅkhyaṭā sahasrāṇi yē rūdrā adhibhūmyām’ (Taittiriya-Āraṇyaka 1.12.1; Vājasaneyya-Saūhitā 16.54; Taittī. Saūh. 4.5.11.1) [where (a) asserts that ‘There is but one Rudra, there never was a second’; whereas (b) speaks of ‘the innumerable thousands of Rudras on the earth’].

SŪTRA (37).

[Pūrvapakṣa continued]—“(g) Because there is no teaching of the meaning as there is of the text (of the Mantras);”

Bhāṣya.

“At the time that the Veda is being read, a certain woman named Pūrṇikā is threshing corn, while the young student is learning the Mantra that is recited at the threshing of corn during a sacrificial performance; now when the student is learning the text of the Mantra, he is not learning its meaning; in fact, his sole effort is centred on getting up the verbal text only;—and as a rule, one learns only that which is of some use; hence from the fact that the student learns and practises the reciting alone, we conclude
that it is the reciting alone of the Mantra which serves a useful purpose. [Just as at the time of the threshing being done, the threshing-mantra is not recited for the purpose of conveying the idea of the threshing, so, in the same manner, at the time that the sacrifice is being performed, the Mantras, even though they may be expressive of things connected with the sacrifice, are recited, not for the purpose of conveying any idea of those things, but only for the purpose of the utterance.]

SŪTRA (38).

[Pūrvapakṣa continued]—“(h) Because (the meaning is) unintelligible;”

Bhāṣya.

“Further, there are some Mantras whose meaning it is impossible to understand; for instance—(a) ‘Amyak sā ta indra ṛṣīramē’ (Rgveda 1. 169. 3); (b) ‘Srṇeṣeva jārhari turpharitū’ (Rgveda 10. 106. 6); (c) ‘Indraḥ somasya kāṃukā’ (Rgveda 8. 77. 4).—Now what meaning could these Mantras convey?—If they are taken as serving the purpose of mere recital, then there is nothing incongruous (in their being unintelligible).—From this also we conclude that Mantras are meant only to be recited.

SŪTRA (39).

[Pūrvapakṣa concluded]—“(i) Because there would be connection with ephemeral things;—the Mantras cannot be regarded as conveying any meaning.”

Bhāṣya.

“If the Mantras were to convey some meaning, then they would become connected with ephemeral things. For instance, there are the Mantras—‘Kimē kṛṣṇantī kikañcā ca gāvāḥ...ā no bhara pramaṇīdāsya veda naichāshākhān mahāvān randhayā naḥ’ (Rgveda 3. 53. 14); ‘Kikāta’ is the name of a country (which has had a beginning in time);—‘Naichāshākha’ is the name of a city; ‘Pramaṇīdā’ the name of king. If such Mantras were meant to convey a meaning, then it would follow that this Mantra did not exist before the king Pramaṇīdā.

“From all these reasons detailed in the Sūtras beginning with ‘Tadartha-shāstrāt (Sūtra 31), it follows that Mantras are not meant to convey any meaning.”

SŪTRA (40).

[Siddhānta]—But there is no difference in the signification of sentences (in the Veda and in common parlance).

Bhāṣya.

The meaning of words used in the Veda and in common parlance is the same; and just as that meaning is meant to be conveyed in common parlance, so it should be in the Veda also.
The Opponent argues as follows: "That is not possible; because in common parlance, business is actually found to be carried on by means of the things comprehended as expressed by the words; in the case of the Vedic sentence, on the other hand, no help can be accorded to the sacrifice by a conversation carried on by the invisible deities and the insensate sacrificial implements. If a transcendental effect were assumed, then, that might follow from the mere recital (of the Mantra, without its conveying any meaning). The reciting of the Mantra would be done in either case,—whether it be for the purpose of bringing about a transcendental result, or for the purpose of conveying the meaning;—but (there is this difference that) if no meaning is conveyed, the Mantra does not become useless; but if it is not recited or uttered, then its presence in the Vedic Text itself becomes useless (futile). Hence the right view is that there is to be recital of the Mantra, and that only for the purpose of bringing about a transcendental result. This is what we have explained in the statement of the Purvaapakṣa, beginning with the Sūtra 'Tadarthashāstrāt' (Sū. 31)."

Our answer to the above is as follows:—At sacrifices, there is recital of Mantras only for the purpose of conveying a meaning. As for the argument that 'there is no useful purpose served by a conversation between deities and sacrificial implements',—our answer is that in connection with sacrifices, the purpose served is the indication of the sacrificial details. Why?—Because until the sacrifice and the sacrificial details have been indicated, no sacrifice can be performed. Hence for the accomplishment of the sacrifice, the conveying of the meaning renders a great help to the act (of sacrificing); and this help is understood to be accorded by the Mantra. Thus there is a useful purpose served; and when this purpose is actually found to be served, it is not right to deny it by simply saying that 'the conveying of the meaning cannot be the purpose served by the Mantra'.

"But", says the Opponent, "if the Mantras help the performance by conveying a meaning, then such scriptural directions as 'Hold the Abhṛi with the four mantras' become absolutely meaningless (as shown by us under Sū. 31)."

Let it be meaningless—we reply; but we can never deny the perceived fact that help is actually rendered to the act by conveying a meaning.

"Then, do you mean that some scriptural directions are entirely meaningless?"

By no means (we reply); [what happens is explained in the following Sūtra (41)]—

SŪTRA (41).

THE REITERATION (OF THE DIRECTION) IS FOR THE PURPOSE OF QUALIFICATION.

Bhāṣya.

It has been urged above (Text; p. 55, l. 26) by the Purvaapakṣin that—"as there is no word in the direction 'Hold it with the four mantras' indicating that the mantras are to be used collectively, it cannot be explained as having been added for the purpose of indicating the collective use of the mantras." But what we understand the sentence ("Tām
chaturbhūtrāddattē' to mean is the holding as qualified by the number ‘four’. If this were to be deduced from any single Mantra itself,—then this would mean that the Mantra is not comprehended in its direct meaning.

SŪTRA (42).

There is preclusion.

Bhāṣya.

It has been further urged by the Opponent (Text, p. 56, ll. 4–6) that “in the case of the text ‘Imāmagṛbhoṇaṁ rāshaṁāmṛtasya-ityaśvābhīdhānīṁādattē’, (Taittī. Saṁ. 5. 1. 2), if the latter sentence (which contains the direction) were taken as serving the purpose of precluding the reins of the Ass, —then there would be three incongruities—[(a) the sentence would lose its own meaning, (b) it would be assumed to have a totally different meaning, and (c) it would set aside the holding of the reins of the ass, which is already understood as indicated by the Mantra itself, which speaks of the holding of reins in general, which includes the reins of the ass also.]”—But in construing the direction ‘Ityaśvābhīdhānīṁādattē’, what is predicated (and stressed) is not the ‘holding’ (ādattē), but ‘the reins of the horse’ (‘aśvābhīdhānīṁ’; [so that in precluding the holding of the ass’s reins, the sentence would not be relinquishing its own meaning)];—and thus the fact of the Mantra being used in all kinds of holding (that of the reins of the horse as well as of the ass and other animals) would be indicated by the indicative force of the words of the Mantra, while the fact of its being used in the particular holding of the horse’s reins would be got at directly from the words of the direction (‘ityaśvābhīdhānīṁādattē’). Then again, Indicative Force can indicate the use of the Mantra efficiently only with the help of a subsequent direction declaring such use of the Mantra; [and such a direction may be either actually present in the Veda or inferred from the context];—in the case in question, no such direction is (either present or) inferred from the context.—“What sort of a direction do you mean?”—A direction in the form that ‘By this mantra, the holding of the reins should be done’, which alone could make the mantra applicable to every kind of holding of the reins (of the Horse as well as of the Ass and other animals). As regards the reins of the Horse, on the other hand, we have the direction actually present in the text itself (‘Holds the reins of the Horse’); and so long as this direct declaration is present, there can be no Inference of the other direction (relating to the holding of all kinds of reins); so that there is no chance of the Mantra being used in connection of the reins of the Ass. [Thus the Preclusion of the ass’s reins would not involve the incongruity of the setting aside of what is already indicated.]

SŪTRA (43).

And it may be a commendatory declaration (Arthavāda).

Bhāṣya.

As for the text—‘Ururprathā uru prathasva—iti purodāsham prathayati’ (Taittī. Brā. 3. 2. 8. 4) (dealt with by the Pārvapakṣin under Sū. 31),—here
the reiteration is by way of a commendatory declaration,—the sense of the commendation being that ‘by enlarging the Cake, one enlarges, renders prosperous, the Master of the Sacrifice himself’. [That this is the sense is made clear by a subsequent sentence in the same Mantra-text ‘Uru tē yajñapatiḥ prathatām’, ‘May the Master of the Sacrifice prosper’. (Taittī. Saṁ. 6. 2. 7).]

Objection:—“The sentence quoted (as indicating the commendation) is not syntactically supplementary to the mantra in question; nor is there any need for the commendation of what has been directly indicated.”

Reply:—True; the sentence in question is not an injunction of the Mantra, nor a commendation of the Mantra; what is really commended is the act of enlarging (the cake). As for the Mantra, its use is indicated by its own words (‘Ururathā urya prathasva’, which words, addressed to the Cake, request it to become large); and when it is mentioned in the text under consideration, it is only by way of being reiterated with a view to commend ing the act of enlarging;—the sense of the commendation being that ‘the act of enlarging is so commendable that it is done with such an excellent Mantra as Ururathā urya prathasva,’ (Taittī. Saṁ. 4. 1. 2. 1.)—“What is the advantage gained by this?”—The advantage is that ‘the Master of the Sacrifice becomes enlarged, prosperous, in regard to progeny and cattle’.—“Is this the reward that actually accrues to the man?”—We say, No; we say so only because how, otherwise, could the passage be commendatory? [An act is regarded as ‘commended’ only when it is spoken of as bringing a desirable result; it is for this reason that the prosperity of the sacrificer has been mentioned; and it does not mean that this prosperity is the result that actually follows from the act of enlarging the cake with the particular Mantra.]

Objection:—“But when, in reality, there is no enlarging (of the cake), why do you speak of the Priest enlarging it?”

Reply:—We deduce this from the words of the Mantra: What the words of the Mantra mean is that ‘with the Mantra, the Adheavryu Priest tells the Cake to become large’; now when some one tells another to ‘become large’, he is said to ‘enlarge’ it; just as when a man asks someone to ‘do’ a thing, he is said to ‘make him do’ it.

SŪTRA (44).

THE ASSUMPTION WOULD NOT BE INCONSISTENT.

Bhāṣya.

It has been argued under Sūtra 32 that—“inasmuch as the exact order of words in the Mantras is insisted upon as essential, it follows that Mantras are not intended to convey any meaning.”—But the said insistence on the exact order may be baseless (we do not mind that); but we cannot reject the validity of what is actually perceived, [that is, the patent fact that the words do actually convey a meaning].—It might be argued that the insistence on the exact order of the words may be conducive to a transcendental result.—But the ‘assumption’ of such transcendental result ‘would not be inconsistent’ with our view also, under which the meaning as conveyed by the words would bring about prosperity and success.
SŪTRA (45).

AS REGARDS THE DIRECTIONS, THERE SHOULD BE NO OBJECTION AGAINST THE ACT (OF POINTING OUT THE DUTY); AS IT SERVES TO BRING ABOUT AN ADDITIONAL QUALIFICATION.

Bhāṣya.

It has been argued under Sūtra 33 that—"In the case of such directions as 'Prokṣanirāśādaya' [Mādhyā-Saṃ. 1-28; Tirtti. Brā. 3. 2. 9; 'Agnidagnin vihara', and the like], it cannot be right to point out (the duty) to one who already knows it; hence the uttering of such words can serve only a transcendental purpose."—But this is not right. Even though the Priest might be knowing that such and such an act has to be done, it is necessary to remind him of it at the time of the actual performance; as this reminding could be done by other means also, the Text lays down the exact words to be used in the reminding; it is this emphasising of the exact wording that is done by the Mantra; and this reminding serves the purpose of 'adding to the qualifications' (of the Priest; by making him more alert and efficient).

SŪTRA (46).

BEING SIGNIFICANT, THE MANTRA MAY BE AN ARTHAVĀDA.

Bhāṣya.

The Mantra cited under Sūtra 34 is 'Chatvāri shriṅgā, etc.' (Rgveda 4. 58. 3); it is true that the thing spoken of directly by the words here has no existence; but the words could be taken in an indirect (figurative) sense; and such figurative expressions are accepted as correct (justifiable, authoritative); while there is no authority (or justification) for the assumption that a transcendental result follows from the mere recital of the Mantra. The figurative meaning of the words of the Mantra is as follows:—(a) The 'four horns' stand for the four Hotṛ priests who are like horns of the Sacrifice (personified);—(b) the 'three feet' stand for the three Savanas (Morning, Midday and Evening);—(c) the 'two heads' stand for the Sacrifice and his wife;—(d) the 'seven hands' stand for the metres;—(e) 'bound three-fold' means circumscibed by the three Vedas;—(f) the 'bull' (vṛṣabha) stands for the Sacrifice as bringing about (varṣati) desirable results;—(g) 'cries' (roravitī) means makes a sound;—and (h) the phrase 'the Great Divinity entered the mortals' means that human beings are entitled to the performance of sacrifices.

This figurative description (of the Sacrifice) is like such figurative descriptions as the following—'The river has the Chakravāka birds for her breasts, the swans for her teeth, reeds for her clothes and mosses for her hair';—where the River is described.

[Under Sūtra 35, the Opponent has cited the Mantra—(a) 'Oṣadhē trāyasva' [Taitti. Saṃ. I. 2. 1], and (b) 'Śṛṇotā grāvānap' [Taitti. Saṃ. I. 3-13].—(a) The words 'Oṣadhē', etc. ('O Herb, please protect') addressed to the sacrificial accessories, which are insensate, are meant to indicate that
towards the accomplishment of the sacrifice, the accessories are as efficient as intelligent beings.—(b) Similarly the words ‘Shṛṇoṣṭa grāvāṇah ’ ‘Listen, O, Ye, Stones’) are meant to indicate that ‘after this now will follow the reading of the Morning Hymn, which is so important that even the insensate stones will listen to it,—how much more, the learned Brāhmaṇas’; and it is for the conveying of this idea that even though they are insensate, the stones are thus addressed.

SŪTRA (47).

THE WORDS BEING FIGURATIVE, THERE WOULD BE NO INCONGRUITY.

Bhāṣya.

Under Sūtra 36, the Opponent has cited the Mantra—‘Adityaṁyauḥ, etc.’—But these words are ‘figurative’, and hence there is ‘no incongruity’; just as we find in the case of such words as—‘Thou art my Mother and thou my Father.’—Similarly, in connection with a sacrifice at which there is a single deity, Rudra is spoken of as ‘one’, and in connection with that in which the deity consists of a hundred Rudras, Rudras are spoken of as ‘a hundred’; so that there is ‘no incongruity’ or self-contradiction involved in any such texts.

SŪTRA (48).

THAT THERE IS NO MENTION OF THE LEARNING (OF THE MEANING OF MANTRAS) IS DUE TO THE FACT THAT IT HAS NO BEARING (UPON THE ACTUAL PERFORMANCE).

Bhāṣya.

Under Sūtra (37) it has been urged that—“at the time that the act (of threshing) is going on, and the young student is learning the Mantra that is recited at the time of corn-threshing at a sacrifice, there is no desire on the part of the student to convey (by means of the words of the Mantra) an idea of the threshing that is being done by the woman, Pūrṇīkā;—[in the same manner at the time that the sacrifice is being performed and a Mantra is being recited by a Priest, there can be no desire on the part of the Priest to convey an idea of the sacrificial details by means of the words of the Mantra].”—The reason why the Priest does not wish to convey an idea of the meaning of the Mantra that he recites during the performance of the sacrifice lies in the fact that an indication of the meaning of the Mantra, having no bearing upon the performance, would be of no use.—“But the teaching and learning of the meaning has not been enjoined, while the teaching and learning of the verbal text has been enjoined.”—The reason for this lies in the fact that the understanding and remembering of the meaning is easy, and hence there is no teaching or learning of it,—while the learning and remembering of the verbal text is difficult, and hence there are the teaching and learning of it.
SŪTRA (49).

THE MEANING IS THERE; ONLY THERE IS IGNORANCE OF IT.

Bhāṣya.

[Under Sūtra 38, the Opponent has urged that there are many Mantras whose words are entirely meaningless.—The fact is that the Mantras have a meaning,—only it is not grasped, by reason of carelessness, idleness and some other causes; as a matter of fact, the meaning of every word can be deduced from its etymology, with the help of commentaries, lexicon and grammar. For instance, [one of the apparently meaningless Mantras cited by the Opponent is ‘Jarbhāri turpharītā’; and here] the words ‘jarbhāri turpharītā’, having the form of words with dual endings, are understood to be names of the twin-gods Ashvins; and through this significance, the Mantra indicates the hymn to the Ashvins, ending with the words ‘Ashwinoḥ kāmamapraḥ.’ (Rgveda, 10. 116. 11)—Further, all these words—‘Jarbhāri’ and the rest—can be taken as the names of deities; and their special significance is determined by their etymology and common usage.—[For these explanations, see Tantravārtika—Translation, pp. 100–101].—Similarly in other cases also.

SŪTRA (50).

THE MENTION OF EPHEMERAL THINGS HAS BEEN ALREADY EXPLAINED.

Bhāṣya.

It has been already explained under the Sūtra, ‘There is only a similarity of Sounds’ (Sūtra 1. 1. 31).

SŪTRA (51).

THE INJUNCTION (OF A MANTRA) BY AN INDICATIVE NAME SHOWS THAT IT SIGNIFIES THE SAME THING.

Bhāṣya.

We have the text ‘One approaches the Agnī’s place with the Āgnēyi’ (Taitti. Sāṁy.,3. 1. 6), which enjoins the use of a Mantra named ‘Āgnēyi’; it is only when Mantras are significant of some meaning that they are enjoined by such an indicative name: that is to say, the Mantras are called ‘Āgnēyi’ because they are capable of signifying the deity Agni, and not because they contain the word ‘agni’.

SŪTRA (52).

THE MODIFICATION (OF MANTRAS SHOWS THAT THEY ARE EXPRESSIVE).

Bhāṣya.

Modification is possible in Mantras only if they are meant to be expressive.—‘Where do you find this modification?’—We have the text ‘Na pili vardhatē na maitā, ‘The Father does not grow, nor the mother’, [this is with
reference to the Mantra—‘Anvēnām mātā, etc., Taitti Brā. 3. 6. 6. 1] : this means that beings other than these do grow; but as a matter of fact, the Mother and such persons also do ‘grow’,—through the several stages of childhood, youth and old age; hence what the text means is that the word (‘mother’) does not ‘grow’.—‘What would be the growth of the Word?’—It would consist in the taking of the Dual and Plural endings.—[It is this growth that is forbidden by the text; and such forbidding has some sense only if the Mantra is taken as conveying some meaning—says the Tantravārtika.—The Mantra-text quoted precludes the possibility of nouns in the singular number being modified into those in the Dual or the Plural. The sense of the prohibition is that if a certain Mantra contains the word ‘ēnam’ in the singular, as referring to the sacrificial animal, this singular pronoun should not be changed into the Plural form ‘ēnān’, in a case where there is a large number of animals.]

SŪTRA (53).

There are also certain positive Brahmanā-texts (which clearly point to the expressive character of Mantras.)

Bhāṣya.

There are certain ‘Brāhmāna-Texts’ [according to the Tantravārtika ‘vidhi’ here is used in the sense of Brāhmaṇa] which refer to Mantras in such a way as to indicate that they are intended to convey a meaning. For instance, we find the Brāhmaṇa-text ‘Shatam himāḥ shataṁ vāspaṁ jīvyāsam iṣṭetadevaḥ’ (Shata-Brā. 2. 3. 4. 21) [which says that ‘When the Mantra uses the phrase Shatam himāḥ in the Mantra ‘Agnī gṛhapatē, etc.,’ (Vājasa saṁhitā 2. 27) what it means is ‘Shatam vāspaṁ, a hundred years’; and in this passage the words occurring in the Mantra are explained as having a definite meaning].

Thus ends Pāda II of Adhyāya I.
ADHYÄYA I.

PĀDA III.

Treating of the Authority of Smṛti and Custom.

ADHIKARAṆA (1): The Authority of Smṛtis in general.

SŪTRA (1).

[PŪRVAPAKṢA]—“INASMUCH AS DHARMA IS BASED UPON THE VEDA, WHAT IS NOT VEDA SHOULD BE DISREGARDED.”

(The authority of Injunctions, Arthavedas and Mantras having been dealt with, what calls for consideration next is the character of such words and expressions as are Names, Nāmadhēya, of sacrifices. But before taking up this latter, we take up the case of Smṛti and Custom; and the propriety of introducing this discussion here has been explained in several ways:—(1) We can form no idea of the authority of the Veda until we have understood it in all its bearings; and as it is only with the help of Smṛti and Custom that it can be so understood, it is necessary that the exact nature of these latter should be investigated.—(2) Finding that Smṛti and Custom are treated as authorities for Dharma, we might take exception to the conclusion arrived at under Sūtra 1. 1. 2 to the effect that Veda is the only authority for Dharma; and in order to guard against this, and to ascertain how far Smṛti and Custom may be allowed to interfere with Veda, in matters relating to Dharma, it has to be shown that these are based upon Veda, from which alone they derive their authority.—(3) The subject-matter of Mīmāṁsā has been declared to be ‘Investigation of the nature of Dharma’, and after the first authority on Dharma in the shape of the Veda has been dealt with, it is only right that the nature of its other authorities should be considered.—The consideration of Smṛti and Custom comes before that of Nāmadhēya (Names), which is a part of the Veda, because while the Nāmadhēya does not affect the Smṛti, the Smṛti does at times help in the comprehension of the Nāmadhēya.—Before considering those cases where there is conflict between Veda and Smṛti, we deal with the more general preliminary question—Is Smṛti to be regarded as having any authority in matters relating to Dharma?)

Bhāṣya.

So far we have explained the authoritative character of the whole Veda. Now we are going to consider cases where we do not find any Vedic texts and yet there are Smṛtis to the effect that ‘this act should be performed in such and such a manner, and for such and such a purpose’;—the question to determine in this connection being, whether or not similar authority attaches to these Smṛtis. As examples of such Smṛtis we have—
(a) ‘The Ṛṣrapāṇī should be performed’, (b) ‘The Teacher is to be followed’,
(c) ‘Tanks should be dug’, (d) ‘Drinking booths should be set up’, (e) ‘One should keep a tuft of hair on the head’, and so forth.
The grounds for doubt regarding the authoritative character of such rules have been thus set forth in the Tantravārtika, Translation, p. 105—In as much as these Smṛtis are the work of human authors and are dependent upon their memory, which cannot be infallible, their authority is not inborn or self-sufficient, like that of the Veda;—yet on the other hand, they are found to be accepted as authoritative by an unbroken line of Vedic Scholars from time immemorial; hence they cannot be altogether wrong or untrustworthy. Hence the doubt."

The Pūrṇapakṣa view on this question is as follows:—"Inasmuch as Dharma is based upon the Veda, what is not Veda should be disregarded. That Veda is the only right means of knowing Dharma has been made clear under Śūtra 1. 1. 2, where it has been declared that 'Dharma is that which is indicated by means of the Veda as conducive to the highest good'; hence all that has been cited (being not Veda and hence) having no sound basis, should not be heeded."

[The supporter of Smṛti says]—Those persons (Smṛti-writers) who knew that such and such an act should be done in this manner,—how could they say that the Act should not be done at all? [That is, there is no reason for suspecting the veracity or authority of the Smṛti-writers. The Tantravārtika puts the reasoning in a better form—'If the Smṛti-writers knew a certain action, for instance, the Aṣṭakā, as one that should not be done, how could they declare it to be one that should be done, and thereby lead astray the people of the present day?']

[The Pūrṇapakṣin continues]—"The answer to this is that the false or wrong declarations might be made by the writers by reason of the impossibility of their having any remembrance (of the acts concerned). As a matter of fact, no one ever remembers any such thing as has not been apprehended or heard by him; and the subject in question (the Aṣṭakā offering) is not mentioned in the Veda and is something super-physical (and hence not cognisable by any other means of cognition); [so that it could not have been previously known to the Smṛti-writers at all;], and no remembrance (of the Act) is possible for the Smṛti-writers, for the simple reason that they have not had previous cognition, which is what brings about Remembrance. Remembrance under the circumstances would be just like the remembrance that a barren woman might have to the effect that 'such and such act was done by my daughter's son'; if she ever had such a remembrance, then, knowing as she does that she has had no daughter, she could never believe that remembrance of the son's act to be correct.

"The Opponent may say—’Even so, just as in the case of the Veda, we accept as authoritative the remembrance (or tradition) of these Smṛti-writers by reason of there being an unbroken tradition among them regarding what is Veda,—in the same manner we may accept as authoritative their remembrance regarding the matter under consideration (the Aṣṭakā and the rest).’"

"But this is not possible; because in the case of the Veda, the compilation being there, the previous Cognition (necessary for remembrance) is not impossible; in the case of the Aṣṭakā and the rest, on the other hand, as these are imperceptible things, there could be no means of any previous Cognition of them, and hence it follows that any remembrance regarding these
must be wrong. In fact, this case would resemble the case where a person born blind says 'I remember this particular colour',—and being asked, 'How could you have any Cognition of colour?', he points to another person blind from birth,—it being asked from where this latter derived his Cognition. another person blind from birth is pointed out; so that even though there is an unbroken line of tradition of persons born blind, no sensible people can ever regard this remembrance as right Cognition.

"Thus we conclude that a Smṛti like those we have been considering is not to be treated with respect, it is to be 'disregarded'."

SŪTRA (2).

[SIDDHĀNTA]—But (Smṛti) is trustworthy, as there would be inference (assumption, of the basis in the Veda) from the fact of the agent being the same.

Bhāṣya.

The phrase ‘api vā’ ('but') implies the rejection of the Pāreṇapākṣa.

The Smṛti, (Remembrance), is ‘pramāṇa’, 'trustworthy';—because it is a kind of Cognition; and how can Cognition be wrong?—It might be argued that—"as there could have been no means available for the previous Cognition (of such things as Astakā and the like), there could be no previous Cognition of them (on which the Remembrance would be based)."—Our answer is—'Anumānam', ('there would be inference');—i.e. we would infer the reason for the reliability of the Remembrance. Of course the ground of this reliability could not be any previous direct apprehension, as (in the very nature of the things concerned) no direct apprehension is possible; human beings do not, in their present life, have any direct apprehension of things like Astakā; and what may have been apprehended in a previous life is not remembered during the present life. But what we could infer (as the ground for reliability) is the Text (Vedic) itself [which would have provided the Smṛti-writers with the previous Cognition necessary for the Remembrance, Smṛti, which would thus have its basis in that inferred Vedic text];—this inference being drawn from the fact (premiss) that 'the agent is the same';—i.e. the 'agent', author, of the Smṛti is the same as the 'agent', performer, of the acts prescribed in the Veda.—Thus it becomes established that in the case of the Smṛti, Remembrance, of men of the three higher castes, there is actual connection (support, basis) in the Veda.

Says the Opponent—"But people do not find any such Vedic Text as you would infer (as the basis for Smṛti)."

Even if they do not actually find it, they would infer it. It is quite possible also that the text upon which the Smṛti is based was actually known to the Smṛti-writer, but has since been forgotten.

Thus in the case of the 'remembrance' of men of the three higher castes, the necessary 'previous cognition' being traceable,—and it being possible that the texts from which that Cognition proceeded have been forgotten,—the inference of the text becomes justifiable; consequently 'Smṛti is trustworthy'.
Then again, we do find in the Veda, texts indicative of the Aṣṭakā;—e.g. 'Yāṇjanāḥ pratinandanti, etc.' [Pāraskara-Gṛhya-Sūtra 3. 2. 2; Āpastamba-
Mantrapaṭha 2. 20. 27.]

[The whole passage reads thus—'Yāṇjanāḥ pratinandanti rātrindhēṃmunivā-
yatīṃ samvratasya yā patni sā sti astu sumandali aṣṭakā yaistu rādhasē svāhā';—
here Aṣṭakā is spoken of as the Divinity of the Night, eulogised as the 'Consort of
the Year'; here we have a Vedic text speaking of Aṣṭakā as an object of adora-
tion; and this is taken as indicative of the desirability of performing the rites
of the Aṣṭakā.]

As regards the other instances of Smṛti,—rules of conduct quoted above,
(relating to the 'following of the Teacher', 'the digging of tanks', 'establish-
ing of drinking booths', and so forth), their authority (reliability, trust-
worthiness) rests in the fact of the apparently useful purposes served by
them; for instance,—(a) if one follows his Teacher, the Teacher becomes
pleased and teaches him with care, and also being satisfied with the pupil,
explains to him the reasonings that go to solve the various difficulties that
present themselves in the course of the study of the texts. This rule of follow-
ing the Teacher derives support also from the Vedic text—'Therefore the
inferior always walks behind the superior walking ahead' (which speaks of
the Ass following after the Horse, and hence indicates the propriety of the
Superior Person being followed by the Inferior);—(b) Drinking Booths and
Tanks are philanthropic works, conducive to the benefit of the people, and not
conducive to Dharma (merit only, and hence directly cognisable only through
the Veda);—as indicatives of such acts, we have the text—'Dhanvanniva prapā
asī' (Ṛgveda 10. 4. 1) [which indicates the establishing of Drinking Booths],
—and 'Sthalayodakam parighntani' [which indicates the digging of water-
reservoirs, Tanks].—(c) As for the keeping of a tuft of hair on the head, this
serves the purpose of indicating the gotra (Clan) to which one belongs; and
as indicative of this we find the text 'Yatra bānāḥ sampatanti kumārā viṣhi-
khā īva' (Ṛgveda 6. 75. 117. 7) [which cites the case of 'young boys with vari-
ous top-knots' as a simile, and this indicates the practice of keeping tufts
of hair as indicative of gotra].—Thus then, those rules (Smṛti) that serve ap-
parently useful purposes are trustworthy on that account, and in the case of
those that pertain to transcendental purposes, we shall infer Vedic texts as
their basis (and on this basis will rest their trustworthy character).

[The Prābhākara presentation of the Adhikaraṇas in this Pāda is somewhat
different. According to him, the question of the authority of Smṛti or Custom
does not concern us; the subject-matter of the Adhyāya is the Means of knowing
Dharma, and it having been established that the Veda is the only means of know-
ing Dharma, the whole Adhyāya should deal with the authority of the Veda
only.—Thus then, the visayavākya of the present Adhikaraṇa is the Vedic text that
has been cited above as indicative of the Aṣṭakā: 'Yāṇjanāḥ pratinandanti, etc.';
and not the Smṛti-rule relating to Aṣṭakā. This Vedic Text is found to speak of the
Divinity of the Night, and thus becomes connected with the Aṣṭakā-Rite laid down
in the Smṛti, in which the Night figures as a deity.—Now in regard to the trust-
worthiness character of this rule regarding the Aṣṭakā, the Pūrṇapakṣa view is as
follows:—'The Smṛti-rule that the Aṣṭakā should be performed' is found to
accomplish its purpose of enjoining the Rite, only through the help of the Vedic
text quoted;—the Vedic text also, as indicating the Divinity of the Night, must
have had in view that same Āṣṭakā-Rite in which Night figures as a deity, and which has been enjoined only in the work of a human author;—and thus this Vedic text is found to be dependent upon the work of a human author, which therefore shakes its inborn self-sufficient authority; and thereby the authority of the entire Veda becomes shaken."—The Siddhānta view is as follows:—When we have found that the persons who wrote down the rule that 'the Āṣṭakā should be performed' must have found a basis for the rule in the Veda itself,—then the injunction of the Āṣṭakā must be regarded as emanating from (based upon) the Veda itself; so that the text 'Yāṅjanāḥ, etc.', also refers to a divinity that figures in an act enjoined originally in the Veda itself; and thus the mantra-text is not dependent upon the Smṛti-rule at all; it is based upon the Vedic text upon which primarily the Smṛti-rule is inferred to rest.—Ṛjuvalā.]
ADHIKARANA (2): Shruti (Veda) more authoritative than Smṛti.

SŪTRA (3).

When there is conflict (between Veda and Smṛti), the Smṛti should be disregarded; because it is only when there is no such conflict that there is an assumption (of Vedic text in support of Smṛti).

Bhāṣya.

[The authority of Smṛtis in general having been established, the author next proceeds to point out exceptions.]

The question that arises now is—How would it be in cases where there is a conflict between Smṛti and Shruti? For instance—(a) The Smṛti rule that the whole of the Udumbara-Post should be covered—is in conflict with the Shruti-rule that ‘one should sing a Sāman, touching the Post’ [no touching of the Post is possible when the whole of it is covered with cloth]; —(b) The Smṛti-rule that ‘one should remain a Vedic Student for forty-eight years’ is in conflict with the rule that ‘one should instal the Fire when a son is born to him and his hair is still black’. [If a man is to remain a student for 48 years, he would not marry before he is 55 or 56 years old, by which time his hair would cease to be black,—and he could not instal the Fire before marriage]; —(c) the Smṛti-rule that ‘one should not take food at the place of one who has purchased Soma (for the Soma-sacrifice)’ is in conflict with the Shruti-rule that ‘on the completion of the Agnisṭoma stage (of the Soma-sacrifice) one should dine at the house of the sacrificer’ [at the time mentioned here, the sacrificer will have purchased the Soma].

Now the question arises—are these Smṛti-rules authoritative?]

The Pūrvaapakṣa view is that “all this Smṛti is authoritative, because the agent is the same (as declared in the preceding Sūtra).”

In answer to this, our Siddhānta view is as follows:—Inasmuch as the Smṛti lays down something that cannot be done, it must be regarded as wrong.—“But why can it not be done?”—Because the touching of the Post has been enjoined, therefore it cannot be entirely covered up and yet touched by the singing priest. For when we understand that the Post is to be touched by the singing Priest, what is there that would obstruct this notion of ours? It would be obstructed by the Smṛti laying down the covering up of the whole Post. [Thus this is a clear case of conflict between the two].—“The only reason that would make the Smṛti wrong would be the fact of its having no basis in the Veda; but it could have a Vedic text for its basis.”—It could have a Vedic text (assumed by us) for its basis only if the idea of touching the Post were wrong; if this idea of touching
is not wrong, then the idea of covering up, being impossible, must be wrong; and just as no direct Apprehension is assumed, merely because (without it) something is not possible, in the same manner no Vedic text can be assumed (simply because the ‘covering up of the whole post’) would be wrong without such a text.—“In that case, how about the Smṛti laying down the covering up of the whole Post?”—Well, it is wrong.—“But why should we assume it to be wrong?”—Because it conflicts with an idea founded on the Veda.

“But why cannot we regard the two rules (Smṛti and Shruti) as optional alternatives,—like Vrihi and Yava, or like the two Sāmans, Brhat and Rathantara?”

That cannot be; as option is admitted in only those cases where neither of the two courses is known to be wrong.—[There is some obscurity attaching to this passage, due mainly to the explanation provided in the Tantravārtika, where the Kārikā beginning with ‘Pūrvoktāniva mārgēṇa, etc.’ clearly means that in every case of Option, one of the two alternatives must be regarded as wrong; and according to this the Bhāṣya should be translated as—‘Until one of the two is definitely recognised as wrong there can be no option’; the negative particle ‘na’ in this case is construed along with what follows. As a matter of fact however, if either of the alternatives is definitely recognised to be wrong, then it is rejected altogether, and it is not taken as an acceptable alternative; it is only when neither of the alternatives is definitely recognised as wrong, that both are recognised as equally right. The only way in which the Bhāṣya could possibly be explained in accordance with the Vārtika is to take the ‘wrongness’ of one of the alternatives to mean the partial wrongness which attaches to every alternative option, involved in the fact that when one accepts the first alternative, it means the rejection of the other, and this rejection implies that the alternative so rejected must be taken as wrong at least for that occasion.—But from what follows in the Bhāṣya, it appears better to take the negative particle ‘na’ as separate, and to accept the translation as given above in the body of the text.]—As a matter of fact however, if ‘the covering up of the whole post’ is right, ‘the touching of it’ must be wrong,—and if the ‘touching’ is right, then the ‘covering up of the whole’ mentioned in the Smṛti must be wrong. But when the other party talks of this being a case of ‘Option’, he admits that the ‘touching’ is partly right [i.e. it is right in the event of the performer adopting that alternative]; this ‘Touching’ however has its source in the Veda;—and if the authority of this Veda is admitted, it cannot be partial;—as regards the ‘covering up of the whole’—which according to the other party, is the second alternative in the option—that also would (according to him) be only partly right [i.e. only in the event of the performer adopting that alternative]; and what is only partly right can never justify the assumption of a Vedic text in support of itself; as any such assumption would be obstructed by the idea of ‘touching’ [which, as derived directly from the Vedic text, would be absolutely right, and hence very much more powerful than the ‘covering up of the whole’ which is admitted to be only partly right].—Hence unless it is recognised as right, not wrong, no Vedic text in its support, can be assumed.—Nor will it
be right to hold that the same alternative (of ‘covering the whole’) is wrong in one case and right in another;—because its source (or basis of authority) would be the same in the one case as in the other; if then it is not wrong in one case, it cannot be wrong in the other, as the authority of the Vedic text (on which the Smṛti is based) would be the same in all cases; the Vedic text cannot be operative in only one case, as a text is always found in the form of a composition of words; and this cannot be regarded as wrong reading in one case (and right in another). From all this it follows that the idea (of covering up the whole post, which is derived from Smṛti), in one case, can have no status other than that of a mistake; and consequently on account of its being in conflict (with the direct Vedic text), the idea of ‘covering up the whole post’ is held to have its source in either wrong learning or dream or some such other source of wrong cognitions. For so long as the said conflict is there, there can be no reason to justify the view that the idea of ‘covering up the whole’ is right. Hence the conclusion is that, just as (according to the other party also) no Vedic text (in support of the ‘covering up of the whole’) can be assumed in one case (i.e. in the case of the other alternative of ‘touching’ being adopted by the performer), so it cannot be assumed in the other case also; as the reason [for not assuming the Vedic text, i.e. the conflict with a direct Vedic text] remains the same in both cases.

Then again, there being a mutual interdependence, (the Smṛti regarding the ‘covering up of the whole’ cannot be right), because its significance would be dependent upon something extraneous to itself.—“What is this mutual interdependence?”—If the Smṛti-rule (regarding covering up the whole) is right, then the touching (laid down in the Shruti) is wrong,—and if the Touching is right, then the Smṛti is wrong; it is in this way that there is mutual interdependence.—Now as between these two (the Shruti laying down Touching and the Smṛti laying down Covering up the whole), the source of the Touching is fully recognised (in the Vedic text), while the source of the Smṛti has got to be found (assumed);—this is what is meant by the Smṛti-rule having ‘its significance dependent upon something extraneous to itself’. Thus then, the source of the Smṛti being yet to be found, its authority is far from being established; and if the Smṛti is not authoritative, then the Touching (laid down in the Shruti) cannot be wrong;—and if the Touching is not wrong, then there can be no reason for assuming a Vedic text in support of the Smṛti-rule, for the simple reason that no validity (authority, trustworthiness) attaches to this latter.

Says the Opponent—“By this same process of reasoning, in so far as the notion of Vrihi being the material for the sacrifice is right, there can be no room for the Vedic text laying down Yava (as the other optional alternative)”.

Certainly there would be no room for such a Vedic text, if it did not exist there already; as a matter of fact however, the Vedic text prescribing Yava (as an optional alternative) is already there (and has not got to be assumed); and certainly when the text is there already, nothing can be said against it. In this case both the texts are there;—and the two are two distinct sentences; one of these speaks of the Yava only as the
substance for the sacrifice, and the other speaks of the Vrihi only as the substance for it; and when something is distinctly mentioned by a sentence, it cannot be put aside. For this reason, in the case of Yava and Vrihi, it is only right that Option should be admitted. —Similarly in the case of the two Sāmans, Brhat and Rathantara.

It is for the reason that it has been declared that Smṛti conflicting with Shruti is not trustworthy; consequently what has been said in the Smṛti regarding the ‘Covering up of the whole Post’ has to be disregarded.

SŪTRA (4).
ALSO BECAUSE WE FIND MOTIVES.

_Bhāsya._

_{a_} Some greedy priests being desirous of having a large piece of cloth, covered up the whole of the Post at a certain performance; this was what gave rise to the Smṛti-rule (that the whole post should be covered up).—_{b_} Some greedy Priest took food at the house of the Sacrificer after he had purchased the Soma [and this gave rise to the Smṛti-rule permitting such eating].—_{c_} Some people, with a view to conceal their want of virility, remained Religious Students for forty-eight years; and this is what gave rise to the Smṛti-rule permitting such a course.—[For this reason also, no authority can attach to the Smṛti which is found to have its source in such motives.]

This Sūtra (4) may also be taken by itself as embodying a separate independent Adhikaraṇa, as follows:_
Adhikaraṇa (3): No authority attaches to Smṛtis prompted by worldly motives.

Sūtra 4.

If worldly motives are discernible the Smṛti-rules cannot be regarded as trustworthy.

[The foregoing Adhikaraṇa dealt with those Smṛti-rules that are in conflict with Vedic texts; the present Adhikaraṇa deals with those Smṛti-rules which are not in conflict with any Vedic texts, but which are found to be prompted by greed and other motives.]

Bhāṣya.

There are such Smṛti-rules as (a) 'The cloth used at the Vaisarpīna Homa is to be taken by the Adhvaryu priest',—and (b) 'They should give away the cloth covering the Post'.—In regard to the authoritative character of these, the Pūrva-pakṣa view is that 'they are authoritative, because the agent is the same' (as declared in Sūtra 1. 3. 2).”—The Siddhānta view however is that such Smṛti-rules cannot be regarded as authoritative; because at the root of these there is something totally different (from motives of Dharma);—the fact being that some people did such an act through greed, and this gave rise to the Smṛti. This view (rejecting the authority of such Smṛtis) is more reasonable than the assuming of Vedic texts in their support.

[Kumārila does not accept the view propounded in these two Adhikaraṇas, whereby certain Smṛti-rules are held to be absolutely devoid of authority. According to him the form of the Siddhānta as embodied in Sūtra (2) should be as follows—'When there is a conflict between the ideas expressed by the Vedic text and the Smṛti it is the Vedic text that should be regarded as authoritative',—which means that in cases where the Smṛti-texts have expressed in other words the sense of certain Vedic texts, without quoting the exact words of these latter,—they make their own authority dependent upon the assumption of those texts whose sense they are meant to express; while the Vedic text, which declares what is not in agreement with what has been declared in the Smṛti, is self-sufficient in its authority; and as such this latter inspires greater confidence, and leads people to adopt the course laid down in it, in preference to the other course laid down in the Smṛti. But this does not mean that the Smṛti has no authority at all.—For a full discussion, see Tantravārtika—Translation, pp. 154-165.—On pp. 165-168 Kumārila suggests another interpretation of the Adhikaraṇas, whereby what are declared to be untrustworthy are, not the Smṛtis admittedly based upon the Veda, but those so-called ‘Smṛtis’ which have been propounded by Baudhāyas, Jainas and other heretical sects.]
ADHIKARANA (4): What deals with the Act is more authoritative than what deals with its accessory.

SUTRAS (5-6).

[PURVAPAKSA]—"If it be held that when there is no disturbance of the Vedic text, the SMRTI-rule is not incompatible with the Veda,—our answer is that this cannot be right, because the limit has been fixed by the scriptures ".

[The case of Smrti texts dealing with acts to be done for accomplishing certain results desired by man has been dealt with so far; it has been shown that they are accepted or disregarded according as they are found to be in agreement or in conflict with the Veda. We are now going to deal with those Smrti-texts which bear upon such small acts as are not performed for accomplishing any definite purpose, but only come to be performed on certain occasions during a sacrificial performance.]

BHASYA.

The Smrti-rules dealt with here are such as—(a) 'An act should be done after rinsing the mouth ', (b) 'An act should be done by one wearing the Yajnopavita ', (c) 'One should perform the acts with the right hand ' and such others.

The question that arises in regard to these is—Are these Smrti-rules in conflict with the Veda and hence should not be followed? Or, are they not in conflict with the Veda and therefore should be followed?

Says the Purvapaksa:

'In this connection if it be held that—'Inasmuch as the following of the rules does not militate against anything declared in the Veda, they are not in conflict with it ' (Sû. 5),—then, our answer to this is that it is not so; because if these rules were followed, then they would militate against the Order (of acts) laid down in the scriptures. How?—Well, if one were to perform the mouth-rinsing and other acts (mentioned in the said rules) between the making of the Veda (a bundle of kusha-grass) and the making of the Vedi (a four-inch deep altar between two Fires),—it would militate against the Vedic text 'One should make the Vedi after making the Veda ' [where the order prescribed is that the making of the Veda should be followed by the making of the Vedi; and if the rinsing of the mouth were to be done between the two, then that order would be infringed].—Similarly if one were to do all the acts with the right hand only (as laid down in the Smrti-rule), sometimes the performance of the primary act might go beyond its prescribed time (by reason of the delay due to every act being done with the right hand only, which must get tired very soon); while by using both hands, the Primary Act would be completed well within its prescribed time.'
SŪTRA (7).

[SIDDHĀNTA]—But when no motive can be detected, they should be recognised as useful.

Bhāṣya.

The phrase ‘api vā’ (‘but’) serves to reject the view stated above.

The right view is that when Smṛti-texts like those under consideration are such as are not found to have been prompted by an improper motive, they must be accepted as authoritative.—“But they are found to militate against the prescribed order of sequence and the prescribed time.”—Let them militate against it; that does not vitiate their authority; because the rinsing of the mouth is an act, while the order of sequence is only a quality of (accessory to) the act; and an act cannot be omitted for the sake of an accessory.—Further, it is only when the acts are already done that the order of sequence comes in subsequently; so that at the time that the acts appear there is no order present,—with what then will the acts be in conflict? [Hence there is nothing against the authority of the Smṛti-rule in question.]

Similarly, if with a view to guard against the transgression of time, one were to cease to act with the right hand only,—in this case also considerations of time should not alter the form of the act [i.e. the act to be done by the right hand should not be done by the left]; because Time is only a subsidiary factor in the performance and auxiliary to it; and hence for the sake of the Time, the Act should not be disturbed.

Further, acting with the right hand and wearing the sacrificial thread constitute purity (or cleanliness), and such things are not regarded as interruptions at all; because purity or cleanliness is a necessary adjunct to all actions. [And a necessary adjunct cannot be regarded as an interruption—says Rjuvimalā.]

From all this it follows that the Smṛti-rules relating to all these acts—Rinsing, Using the Right Hand, Wearing the Sacrificial Thread and the like—are authoritative (trustworthy).

[On this adhikarana also, Kumārila holds an entirely different opinion. His contention is that none of the Smṛti-rules dealt with here are in any way against any Vedic texts; and as such there need be no separate Adhikarana devoted to their consideration. According to him therefore, sūtras 5 and 6 form part of the foregoing Adhikarana, and sūtra 7 forms a distinct adhikarana by itself. By this interpretation the sense of sūtras (5) and (6) is held to be as follows:—‘If the Opponent argues that—“a rule emanating even from a heretic should be accepted as authoritative when it is found that it is not contrary to the Veda,—such rules for instance as that one should be truthful, charitable and so forth”, [sū. 5],—then we deny this, because the extent and number of authoritative scriptures is limited’ [sū. 6];—the conclusion therefore is that Dharma can bring about its results only when it is understood with the help of those scriptures which are recognised as having their basis in the Veda. ’—As for sūtra (7), it stands, by itself embodying the Adhikarana treating of the authoritative character of the Practices of Good Men; the sense of the sūtra being that ‘those acts which cannot be ascribed to any worldly motives, and which are yet performed (by good men), must
be recognised as *dharma*; this would be the *Siddhānta* as against the *Pūrveapaksā* that "many practices are found to be such as are repugnant to the *Veda*, consequently no authority should attach to Practices." The meaning of the *Siddhānta* is that when, in regard to any particular Practice, we find that it is current among good men,—and we cannot attribute it to greed or any such sordid motive,—we should accept it as authoritative, as *Dharma*.

There is another interpretation suggested by Kumārila, by which Śūtra (5) is to be taken as part of *Adhikaraṇa* (4), and śūtras (6) and (7) as embodying the *Adhikaraṇa* dealing with the Practices of Good Men; under which śūtra (6) embodies the *Pūrveapaksā* in the sense that "those practices cannot be regarded as authoritative in matters relating to *Dharma*, because the number and extent of authoritative scriptures is limited to the *Veda* and its auxiliaries;" and the *Siddhānta* in answer to this is found in Śūtra (7), in the sense already explained in the preceding paragraph.

There is yet another interpretation suggested by Kumārila, whereby all these three śūtras (5), (6), and (7) are taken as embodying the *Siddhānta* in answer to a *Pūrveapaksā* from without, bearing upon the Practices of Good Men. The sense of the three śūtras, in this case, would be as follows—That which is taught in the *Veda* and the *Smṛti*,—if this is not contradicted by the Practices of Good Men,—such practices can be accepted as authority on *Dharma*; but whenever there is the least thing repugnant to the teachings of the *Veda*, then, as there would be a conflict of authorities, the Practices cannot be accepted to have any authority at all.—

See *Tantravārttika*—Translation, pp. 173–203.]
ADHİKARAṆA (5): A word should always be understood in
the sense assigned to it in the scriptures.

SŪTRA (8).

[PŪRVAPAKṢA]—"INASMUCH AS NO INCONGRUITY IS FOUND IN ANY
OF THEM, THE SEVERAL SIGNIFICATIONS SHOULD BE EQUALLY
(ACCEPTABLE)."

[It has been established that Veda and Smṛti are authoritative means of know-
ing Dharma. Now arises the question of the right comprehension of the meanings
of words occurring in Vedic and Smṛti texts.]

Bhāṣya.

In such texts as—(a) 'The cooked offering consists of Yava', (b) 'Shoes
of Varāha-skin', (Taitti. Brā. 1. 7. 9. 4; Maitrā. Sam. 4. 46; cf. Shata. Brā.
5. 4. 3. 19), (c) 'One collects the Prājāpatyas on the Vetasana-mat',—we find
the words (a) 'yava', 'varāha' and 'vetasa'.—Now (a) some people use the
word 'yava' in the sense of Barley-corn, others in the sense of Long-
pepper;—(b) the word 'varāha' is used by some in the sense of the Hog, by
others in the sense of the Black Bird;—(c) some people use the word 'vetasa'
in the sense of the Bahūjula-creeper, and others in the sense of the Black-
berry.—Since the words have both significations, these latter should be re-
garded as options, and we may accept the one or the other as we choose.

[The question being as to which of the two significations is the right one,
the Pūrvapakṣa view is that]—"Since both the meanings are found to be
signified by the word, the acceptance of one or the other is optional (we
may accept whichever we choose)".

SŪTRA (9).

[SIDDHĀNTA]—IN REALITY, THAT WHICH IS BASED ON THE
SCRIPTURES (IS TO BE REGARDED AS MORE AUTHORITATIVE);
BECAUSE THE SCRIPTURES ARE THE BASIS OF AUTHO-
RITY. [OR, THAT SENSE IN WHICH THE WORD IS USED
BY PERSONS WHO TAKE THEIR STAND UPON THE
SCRIPTURES IS TO BE ACCEPTED AS THE
MORE AUTHORITATIVE; BECAUSE
IT IS MORE RELIABLE THAN
ANY OTHER.]

Bhāṣya.

The particle 'vā' ('in reality') sets aside the Pūrvapakṣa view.
(a) As regards the word 'yava' (the explanation of the two-fold usage
lies in the fact that), if the word denotes the Barley-corn, then it can be
applied (indirectly) to the Long-pepper, by reason of its similarity to Barley; and conversely, if it denotes the Long-pepper, it can be applied to the Barley, by reason of its similarity to the Long-pepper."—"What is the similarity between the two?"—The similarity between the two consists in the fact that both Barley and Long-pepper plants grow after previous corn-plants are over.—"What then is the factor that determines which is the right signification of the term?"—That signification is the right one which is accepted by persons who rely upon the scriptures.—"Who are the persons that rely upon the scriptures?"—They that are cultured and learned; because such persons are conversant with the unbroken tradition bearing upon words and the Vedas; that is the reason why cultured persons are the 'basis', means, for ascertaining the sense of Vedic and Smṛti texts.

In regard to the subject under consideration,—following upon the injunction that 'the Karambha-vessel should be filled with Yava,' the declaration (of the scriptures) is to the effect that the 'Yava-plants flourish merrily when all other plants are withering', where the Veda shows that the word 'Yava' stands for Barley [as the Barley-plant flourishes just before the spring when all other plants shed their leaves]. And since we find this indication in the Veda, we conclude that there is a long unbroken tradition behind the use of the word 'Yava' in the sense of Barley; from which it follows that the word can be applied to the Long-pepper only indirectly (figuratively);—hence the conclusion is that the cake is to be made of Barley-meal.

(b) In regard to the word 'varīha', the Vedic text 'therefore cows run after the varīha' (Shata. Brā. 4. 4. 3. 19) shows that the word 'varīha' denotes the Hog, as it is the Hog that cows run after [at a festival held along with the Dīpāvalī].

(c) In regard to the 'vetasa', the Vedic text 'the Vetasa is water-born' indicates that the word 'vetasa' stands for the Bañjūla-creeper, as it is the Bañjūla-creeper that grows in water, while the Blackberry-tree grows either on dry ground or on hill-streams.

[Kumārila takes exception to the above presentation of the Adhikaraṇa; for reasons, see Tantravārtika, Translation, pp. 207-208. He therefore takes the Adhikaraṇa as discriminating between the usage of words among Āryas and among Mīchchhas. The Pūrvapakṣa view is that—"In regard to all visible things, the signification accepted by the Ārya and the Mīchchha is equally authoritative (Sū. 8); it is only in regard to superphysical things that the usage of the Ārya has superior authority; in the case of ordinary things the expressiveness of all words has to be accepted as equally eternal,—from the mere fact of their being expressive; consequently, so long as the word denotes a certain meaning, it does not make any difference whether the signification is known among Āryas or Mīchchhas."—In reply to this we have the Siddhānta in Sū. (9) in the sense that that sense has to be accepted as more authoritative which is accepted by people who take their stand upon scriptures,—i.e. the Āryas.

Kumārila offers another interpretation of the Adhikaraṇa as dealing with the comparative authority of Smṛti and Custom. In cases where a Custom is repugnant to a Smṛti-text, the Pūrvapakṣa view is that "both are to be regarded as equally authoritative (Sū. 8); because both equally derive their authority from the
Veda".—The Siddhānta in answer to this says that the Smṛti is possessed of superior authority, because it is the Smṛti that is based directly on the Veda (Sū. 9). In the case of the Smṛti, the corroborative Vedic text is assumed directly from the fact of its being compiled by people learned in the Veda; whereas in the case of Custom, we have first to assume a corresponding Smṛti-text, and then on the strength of this assumed Smṛti-text, we have to assume the corroborative Vedic text; the support of the Veda thus in this case is one step further removed.

There is yet another interpretation of the Adhikaraṇa suggested by Kumārila, by which it deals with the comparative authority of the sense conveyed by words in the Veda and that conveyed in common parlance. The word 'ashevāla', for instance, used in the Veda, denotes reed, while in common parlance, it denotes horse's hair;—the question arising which of these should be accepted as authoritative, the Pārvapāka view is that "both are of equal authority (Sū. 8), because in the matter of the signification of words, the Veda does not in any way differ from other sources of verbal knowledge; its superior authority being restricted only to things pertaining to Dharma".—The Siddhānta in answer to this is that that signification of words which is based upon the scriptures is decidedly more authoritative, because the knowledge of Dharma is obtained by means of the scriptures alone (Sū. 9). A signification accepted and sanctioned by the Veda is irrevocably fixed and can never be set aside, while that sanctioned by ordinary usage is variable and liable to change.]
ADHIKARANA (6): The usage of words current among Mlechchhas is also authoritative.

SUTRA (10).

The meaning imparted (by the Mlechchha, to a word) would be duly comprehended because it is not incompatible with any authority [or, it should be regarded as sanctioned by the authority of the Veda, because it is not incongruous].

Bhāṣya.

[It has been established that that meaning is to be regarded as more authoritative which is accepted by persons who take their stand upon the scriptures.] Now in the Veda we meet with certain words which are not used by the Āryas (who are the people that take their stand on the scriptures) in any sense at all, but are in use among Mlechchhas; such are the words ‘pika’, ‘nēma’, ‘sata’, ‘tāmarasa’ and such others. In regard to these, there arises the question—Are we to deduce their meaning from their etymology, commentaries and roots with the help of lexicons and grammar? Or should we accept that as their meaning in which sense they are used by the Mlechchhas?

On this question we have the following Pūrvapakṣa—“What has been established as authoritative is the usage of cultured people, not the Smṛti (Remembrance) of uncultured people (like the Mlechchhas). Hence it should be necessary to assume the meaning through explanations, etymology and grammar; and it is only thus that these latter would be of use. Further, uncultured people are not very careful in regard to words and their meanings, while the others (i.e. the cultured people) are very careful. From all this it follows that in the case of the words mentioned, their meaning should be deduced from the roots from which they are derived.”

In answer to this we have the following Siddhānta—The meaning that is imparted to a word even by uncultured people,—even though not known to the cultured,—would be comprehended,—and it would not be right to reject what has been comprehended and which is not incompatible with any authority.—The argument has been urged that “what can be accepted as authoritative is the usage of cultured people only”.—But that refers to such things as are not amenable to sense-perception.—The other argument urged (by the Pūrvapakṣin) is that “it is only cultured people that are careful regarding the use of words”.—In answer to that we say that there are some things in which the Mlechchhas are more careful (and reliable); for instance, in the catching and rearing of birds.—The third argument urged is that “it is only thus that explanations, etymologies and grammar would be of use”.—But these will have their use in regard to those words whose meaning is not known even to the Mlechchhas (and so we have not even
that usage to guide us).—Further, if we were to deduce the meanings of words from their etymology, etc., then, there would be no fixity (and definiteness) regarding the meaning of words, and there would always be uncertainty.—From all this we conclude that (according to the usage of the Mlechchhas), the word ‘pika’ should be taken in the sense of the cuckoo,—the word ‘nēma’ in the sense of half,—the word ‘tāmarasa’ in the sense of lotus,—the word ‘sata’ in the sense of ‘wooden vessel, round in shape and with hundred-holes’.
ADHIKARAÑA (7): The authority of the Kalpasūtras is not self-sufficient.

SŪTRA (11).

[PUṆAVAPAKṢA]—If it be urged that "[THE KALPASŪTRAS constitute] the scripture of Rituals",—

Bhāṣya.

[The case of the Kalpasūtras stands on a different basis from that of the Smṛtis; they contain nothing more than the Vedic Ritualistic Procedure in a systematised form; there is nothing in their contents beyond what is actually found in the Vedic texts available. In the Smṛtis, as we have found, there are many things which are not found in the Veda, and for which corroborative Vedic texts have got to be assumed. With all this however, the Kalpasūtras are compilations made by human authors, and to this extent their authority is open to doubt.—Kumārila (Tantra-vārttika—Translation, p. 224) has explained the term 'Kalpa' in this connection as 'treatises that point out the method and procedure of sacrifices in the form of definite regulations'. These Sūtras are the work of Baudhāyana, Varāha, Mashaka, and others—says Kumārila.]

What are treated of here are the Kalpasūtras—by Mashaka, Hastika, and Kaunḍinya.—The question is—Are these authoritative (in themselves) or not authoritative?

On this we have the following Puṇavapakṣa:—"Inasmuch as these Sūtras constitute the 'Ritualistic scripture', they must be authoritative,—we assert. These are statements made by truthful persons.—' How is that known?'—We know this from the fact that there is perfect agreement between these statements and those contained in the Vedas. For instance, the 'cups' mentioned in these are the same as those mentioned in the Veda; the 'bricks' mentioned in these are the same as those mentioned in the Veda. From this it follows that the teachers (who compiled the Kalpasūtras) were truthful persons; and the Shruti also declares that 'the word of the Teacher is authoritative'.—It might be argued that 'the authoritative character of these Sūtras is not directly perceived (to be inherent in themselves, as is done in the case of the Veda)'.—But this objection would have no force; as the said authoritative character is ascertained by another means of cognition, in the shape of a verbal assertion. [This assertion being in the form of the text quoted above regarding 'The Teacher's Word' being authoritative, and also in the form of the text wherein the Kalpas are mentioned along with the Mantra and the Brāhmaṇa as to be read daily.]—Lastly, the Kalpas are actually treated with the same regard as the Vedic texts.—For these reasons, the Kalpasūtras are authoritative (by themselves)."
SŪTRA (12).

[Siddhānta]—That cannot be; because there is no proper composition.

Bhāṣya.

What has been asserted in the Pūrvaṇa is not possible, because there is no proper composition; as a matter of fact, the Kalpasūtra is not composed in the proper manner, there being no accentuation in it (and hence it cannot be treated on the same footing as the Vedic text).

SŪTRA (13).

Also because there are no supplementary passages.

Bhāṣya.

[In the Kalpasūtra] we meet with such texts as ‘He appoints the Priests;—the Priests thus appointed perform the sacrifice;—they take their seat on the sacrificial ground’. In all this no injunctive word is found, because throughout it is the Present Tense ending that has been used. Nor is there any valedictory supplementary passage (from which the Injunction could be deduced). For this reason such a text can have no authority (regarding Dharma).—As for the ‘regard’ that people have been spoken of (in the Pūrvaṇa) as having for the Kalpasūtra,—that is due to concomitance; i.e. to the fact that Kalpa-texts are interspersed with Vedic texts.—As regards the Vedic text (quoted by the Pūrvaṇa, that ‘the Teacher’s word is authoritative’),—that means nothing; as it is a purely commendatory statement.—“Why should it be treated as a commendatory statement?”—Because in the context where this text occurs there is a totally different Injunction—to the effect that ‘the cake dedicated to Agni is baked upon eight pans’; and it is in this connection that we have the said text (‘The Words of the Teacher, Āchārya, is authoritative’), where the term ‘āchārya’ is meant to stand for the Veda, in its etymological sense of ‘strengthening the intellect’ [‘āchinoṭi buddhim’]. Or, what the said text means is that ‘the word of the Teacher is authoritative ‘through its dependence upon something’;—“what is that something?”—it is that which is itself rightly recognised as self-authoritative (i.e. the Veda).

As for the Pūrvaṇa argument that the Kalpasūtras are the work of truthful persons,—our answer is that—that is not so, because—

SŪTRA (14).

The word ‘all’ has been used (in the Kalpasūtra), while there is at hand a scriptural text (to the contrary).

Bhāṣya.

The words of the Pūrvaṇa’s ‘āchārya’, ‘Teacher’ (the author of the Kalpasūtra) are—‘The Amāvāsyā (Darsha) sacrifice is to be performed on all days’; while there is at hand the scriptural (Vedic text)—‘The Paurṇa-
masa is to be performed on the Full-moon day and the Amāvāsyā (Darsha) on the Moonless Day. —Thus, inasmuch as these authors have made statements contrary to the Veda, they cannot be ‘truthful’; and hence their work (the Kalpasūtra) cannot be authoritative.

[From Sūtras 11 and 12, Kumārila has deduced two additional Adhikaraṇas:—
(1) That the Smṛtis and the six subsidiary sciences of the Veda, like the Kalpasūtra, have no authority independent of the Veda; and (2) that no authority attaches to the non-Vedic scriptures—such as those of the Baudhāya and other heretical sects.]
ADHIKARAṆA (8): Holākādhikaraṇa—The Authoritative Character of Popular Customs.

SŪTRA (15).

[PŪRVAPAKṢA]—"INASMUCH AS ALL ASSUMPTION IS LIMITED IN ITS SCOPE, THE AUTHORITY (OF CUSTOMS, BASED UPON THE ASSUMPTION OF VEDIC TEXTS) MUST BE QUALIFIED BY THAT LIMITATION".

Bhāṣya.

[The authority of Usages and Customs having been established in a general way, the question is raised regarding the extent of the authority of particular customs—Is this authority local or universal?]

"The authority of Smṛti and Custom is held to depend upon the assumption (of corroborative Vedic texts);—the very fact that establishes their authority also proves that that authority is limited (localised). Hence such customs as Holākā and the rest should be practised by ‘easterners’ only;—the Āhnīnaibuka and the like, by ‘southerners’;—the Uderṣabha-yajña and the rest by the ‘Northerners’ only; just as the practice regarding the various numbers of Hair-tufts on the head is local,—some people keeping three, some five."

SŪTRA (16).

[SIDDHĀNTA]—IN REALITY, THE DUTY SHOULD BE UNIVERSAL, AS ALL INJUNCTION HAS THAT (UNIVERSAL) CHARACTER.

Bhāṣya.

The phrase ‘api vā’, ‘in reality’, serves to set aside the view expressed above.

Customs like those mentioned should be ‘dharma’ (Duty) for all;—why?—because all Injunction has that character;—the term ‘vidhāna’ ‘Injunction’ (in the Sūtra) stands for that by which the enjoining is done, i.e. the injunctive word;—it is the injunctive word that is assumed in support of the Smṛti;—and the injunctive word cannot denote either the Class (universal) or the Individual (particular);—in fact, there is no one single word that denotes the universal character common to all persons (performers of actions) which could be assumed (as part of the Vedic text in support of the Custom).—Hence the only reasonable view to take is that the Injunction applies to all persons.—[The Vedic text assumed cannot refer to any particular Class, like the ‘Easterner’, etc.; or to any individual person; nor is there any such universal class-character as would include all persons;—hence the absence in the assumed Vedic text of such an all-comprehensive word cannot be rightly urged as a reason for restricting the authority of the particular Customs.—Rjuvimala].—Why so?—Because all that the basic authority (i.e. the assumed Vedic text) says is that ‘such
and such an act should be done', and there is no authority for restricting its application (to any particular persons).

The Pūrva-paścin has cited the case of the variety in the custom relating to the number of Hair-tufts on the head.—The answer to this is given in the following Sūtra:

SŪTRA (17).

RESTRICTION COULD ONLY BE DUE TO DIRECT PERCEPTION.

Bhāṣya.

In the case of the Hair-tufts, we clearly perceive that the restriction is due to restrictions of the Gotra. [Persons belonging to one Gotra keeping three tufts, those belonging to another keeping five, and so on.]

SŪTRA (18).

ALSO BECAUSE THERE IS NO SUCH INDICATIVE MARK AS WOULD INCLUDE ALL (THOSE PARTICULAR PERSONS TO WHOM THE CUSTOM MAY BE SOUGHT TO BE RESTRICTED).

Bhāṣya.

This Sūtra is to be preaced by a few words.—'What are those words?'—(These words are)—'Why cannot there be a restriction through indicative marks,—such as we have in such rules as 'the white man shall be the Hotri priest' [where the work of the Hotri priest is restricted to such men as are white]?'—[It is in answer to this question that we have the Sūtra which means as follows:]—There is no such indicative mark as would include all those who are actually found to follow a particular custom.—As for such characteristics as 'dark, large-bodied, red-eyed' (which have been mentioned as the indicative marks of persons following the Āhnīnāibuka rites), we find, as a matter of fact, that all men possessing these marks do not follow that custom, and also that persons who do not possess these marks do actually follow it.—For this reason there can be no restriction.—As for the instance cited of 'the white Hotri', that is a clear Vedic text (and so we have to accept it).

SŪTRA (19).

THE NAME ALSO IS DUE TO CONNECTION WITH (RESIDENCE IN) A COUNTRY.

Bhāṣya.

Says the Opponent—'Why cannot the restriction be due to the name? Those who are named 'Southerners' would perform the Āhnīnāibuka; those who are named 'Northerners' would perform the Udevṛṣabha-yajña;—those who are named 'Easterners' would perform the Holākā; just as in the case of the Rājasūya sacrifice, we have the restriction that 'the Rājā shall perform the Rājasūya sacrifice' (where the restriction is due to the name 'rājā', which can apply to the Kṣattriya only)'. 
This cannot be; the names (mentioned) are due to connection with a particular country [i.e. the name ‘Southerner’ applies to the person connected with, living in the Southern country]; but as a matter of fact, we find that a man who has gone out of the Southern country (and his connection with that country has ceased) and is residing in the East or in the North (and hence entitled to the name ‘Easterner’ or ‘Northerner’) still continues to perform the Aṁśinābūka. Similarly, the ‘Northerners’ though residing in other countries, still continue to perform the Uderśabha-yajna; and the ‘Easterners’ residing in other countries still continue to perform the Holākā. In fact, when a man migrates from one country to another, he does not necessarily follow the customs of the latter.—From all this, we conclude that there can be no restriction (in the authority of the Popular Customs).—As for the case of ‘the Rājasūya being performed by the Rājā’ only,—‘rājā’, Kṣattriya, is a definite caste, restricted within well-defined limits.

SŪTRA (20).

IF THE OPPONENT SHOULD URGE THAT—“[IF THE NAMES WERE DUE TO ACTUAL RESIDENCE IN A COUNTRY, THEN] IT COULD NOT BE APPLIED TO ONE WHO HAS GONE AWAY FROM THAT COUNTRY TO ANOTHER COUNTRY”,—[THEN THE ANSWER IS AS IN THE NEXT SūTRA.]

Bhāṣya.

If you think that—“if the names were due to actual residence in the country, then the name could not be applied to one who has gone to, and is residing in, another country; as a matter of fact however, we find that the name ‘Māthura’ (which according to the Siddhānta would be a name for one actually resident in Mathurā) is actually applied to a man who has no connection with (is not resident in) Mathurā, and is residing in another country; from this it follows that the name is not due to residence in the country” ;—if such is the argument of the Opponent, then our answer is as follows:—

SŪTRA (21).

THE NAME WOULD BE DUE TO CONNECTION (RESIDENCE), AS IN THE CASE OF THE NAME ‘Māthura’.

Bhāṣya.

Even when the name is due to connection with the country, the name would not be inapplicable to one who has gone out of that country; because the name is ‘due to connection’—i.e. due to mere connection, not due to connection in the past only, or in the present only, or in the future only. Because we actually find the name ‘Māthura’ applied—(a) to one who has started for Mathurā (his ‘connection’ thus being in the future), (b) to one who is residing in Mathurā (his ‘connection’ being in the present), and (c) to one who has migrated from Mathurā (his ‘connection’ being in the past); and it is only when a man has none of these ‘connections’ with Mathurā that he is not called ‘Māthura’.
From this it is clear that there could be no restriction based upon name.

SŪTRA (22).

[SAYS THE OPPONENT]—"[THE COUNTRY IN WHICH A CERTAIN PRACTICE IS PREVALENT] MAY BE THE QUALIFICATION OF THAT CUSTOM ITSELF,—JUST AS 'SLOPING' (WHICH QUALIFIES THE GROUND)."

Bhāṣya.

"Why cannot the country be subsidiary (qualification) to the act or practice? For instance, that country where the soil is mostly black is the one where the Āhninaibuka is performed.—Just as in the text 'One should perform the Vaiśhevadeva sacrifice on ground sloping eastward' (Mān. Shr. Śr. 1. 7. 1. 5) (where the particular sloping ground qualifies the sacrificial act)."

SŪTRA (23).

BUT THAT (SPECIFICATION) WOULD BE SIMILAR TO THAT BY A QUALIFICATION OF THE PERFORMER.

Bhāṣya.

It has been shown above that such indicative qualifications as 'dark-skinned', 'red-eyed' and the like as belonging to the performer, are indefinite, and are not in keeping with the actual state of things;—any indication by the name of a country would be equally indefinite. Because as a matter of fact, even in the country 'where the soil is dark', there are many people who do not perform the act (of the Āhninaibuka),—and conversely men residing in a country with other characteristics (than the dark soil) actually do perform it.—Thus then, there could be no restriction through the name of the country.

As for the 'ground sloping eastward', its connection with the Vaiśhevadeva sacrifice has been fixed by the Veda itself (hence its case is not analogous to that of the Customs under discussion).

[Sūtras 15 and 16 have been taken by Kumārila as also embodying an independent Adhikarana, dealing with the authority of such locally-accepted Dharma-shāstras as those of Gautama, Shankha-Likhita and the like. There arises a doubt regarding the exact nature of the authority of these,—because in actual practice the work of Gautama and of Gobhila are followed only by Sūmaavedins,—the work of Vaiśiṣṭha only by Vaiśvedins,—those of Shankha-Likhita only by the Vaiśasaneyi-Shukla-Yajurvedins.—The Pūrvapakṣa is that 'these works cannot be put in the same category as the universally recognised Smṛtis of Manu and others; their authority must be limited.'—The Siddhānta is that on account of the universal character of the injunctions contained in the works in question, these must be accepted as applicable to all persons who are capable of acting up to them; as the said Smṛtis themselves do not contain any words that would limit their operation, the Vedic texts also that would be assumed in support of them would not contain any such restrictive word; hence there can be nothing to justify any restrictions being placed upon the Smṛti-works in question.]
ADHIKARANA (9): Treating of the Grammatical Samtis.

SUTRA (24).

[PURVAPAKSHA]—"INASMUCH AS THERE IS NO INJUNCTION REGARDING THEIR USE, THERE SHOULD BE NO RESTRICTION IN REGARD TO WORDS."

[Works dealing with grammar have also been classed under 'Samtis'. The use and authority of these is now discussed. The Brhati has raised an objection against introducing this topic here. It says—'What has the authoritative or unauthoritative character of the Grammatical rules got to do with the authority of the Veda, which is the sole subject-matter of the present adhyāya?—Even if the corrupt forms of words, as 'gāvi', etc., were really expressive and eternal, what effect would that have upon the Vedic Injunction?—The answer that the Brhati supplies is that if there were no restrictions regarding the exact form in which a word denotes a certain thing, then the comprehension of Vedic texts would be vague and indefinite, and there would be no certainty regarding a certain word being expressive of a certain thing; and this vagueness and uncertainty would shake the authority and trustworthy character of the Veda itself. The rules of Grammar however help us to know in what particular form the word—'horse' for instance—really denotes the particular thing, horse; and thus they help us to obtain a definite idea of the meaning of Vedic Texts.]

Bhāṣya.

This Adhikarana is going to deal with the case of such words as 'gauḥ' (the grammatically correct Sanskrit word) and 'gāvi', 'gani', 'gopatalika' and other corrupt (Vernacular) forms of the Sanskrit word.

The question to consider is—Are, or are not, the corrupt forms 'gāvi'; and the rest rightly expressive of the animal with the dewlap (the cow), in the same manner as the correct form 'gauḥ' is? That is, is it only the one (Sanskrit) word, which has behind its use an unbroken tradition, that is rightly expressive of the thing and all the rest are mere corrupt forms of it? Or are they all equally eternal (in their expressive potency)?

The Pūrvapakṣa view is as follows:—"They are all equally expressive and eternal. Why?—Because there is actual cognition; the animal with the dewlap is cognised through the corrupt words 'gāvi' and the rest; this shows that even a hundred years back the expressive relation between these words and the said animal was there; and so on and on backwards which establishes their beginningless (eternal) character. Nor is there any originator of this relationship (between the corrupt word and its meaning),—as has been fully established.—From all this it follows that all the words (the original Sanskrit and the corrupt Vernacular) are correct,—people should make use of all of them,—because they all serve the purpose
of expressing the meaning; and they are to be treated as synonymous in the same manner as the Sanskrit words 'hasta', 'pāṇi' and 'kara' are.—In fact words are used for a definite purpose (that of expressing their meaning), and not for any transcendental result. Nor is there any injunction regarding their use. Hence there can be no such restriction as that only one is correct and the others incorrect”.

SŪTRA (25).

[SIDDHĀNTA]—BECAUSE ITS UTTERANCE IS DUE TO (HUMAN) EFFORT, THERE IS POSSIBILITY OF SLIPS.

Bhāsyā.

It is with a considerable effort that people pronounce words: for instance, (in every act of utterance) the wind rises from the navel, expands in the chest, undergoes evolutions in the throat, strikes the head, turns back and spreading over the regions of the mouth, renders manifest the various sounds. In this (long drawn-out process) there is every possibility of the utterer making slips; just as a man falls in the mud, when he thinks that he is falling on dry ground; or he touches a thing twice while he thinks of touching it only once.—The utterance and use of the corrupt words may have originated from such slips,—and they need not necessarily be taken as having an unbroken tradition behind them.

SŪTRA (26).

IT IS NOT REASONABLE TO HAVE SEVERAL WORDS (TO DENOTE THE SAME THING).

Bhāsyā.

It is not reasonable to hold that 'there are similar words having the same meaning and all having an unbroken tradition (of usage) behind them'. Because this view is held entirely on the strength of the fact that we find the corrupt words bringing about the cognition of the thing denoted;—but this cognition can be explained as coming about through the correct word itself which is brought to the mind by its similarity (to the corrupt word pronounced); [the word 'gāvī', e.g. brings to mind the correct word 'gauḥ' or 'gāvah', which brings about the cognition of the thing denoted, cow.]—Thus then, we conclude that among all the words cited, there is only one ('gauḥ') which is beginningless (eternal), all the rest are corrupt forms.

In the case of the synonyms 'hastah', 'karah', 'pāṇiḥ', the connection of every one of them with the thing denoted is beginningless,—such being the teaching of authoritative teachers [according to whom all these words are grammatically correct; while 'gāvī', 'gonī', etc., are not grammatically correct].
SūTRA (27).

On this point, the truth can be ascertained 'through close attention' [or, 'through the application of certain general principles']—acc. to Tantravārtika.

Bhāṣya.

"But how are we to ascertain the truth in this matter (as to which word is correct and which incorrect)?"  
The Sūtra says that this can be ascertained (easily).—People desirous of gaining an end are found to be prone to close attention; (in the case of persons desirous of retaining the correct form of a word) we find that those who give close attention keep on repeating (that word), and thus it becomes possible for them to retain it in their memory. It is a fact that we see in our experience that what is frequently repeated is not lost hold of (forgotten).—Hence that form of the word is to be accepted as 'correct' which is declared to be 'correct' by people who have given this close attention to it.

SūTRA (28).

People are unable (to pronounce the correct word);—and yet the meaning is expressed) because of the similarity (of the corrupt to the correct word).

Bhāṣya.

It has been urged by the Pūrva-paksin that "as a matter of fact, even from the corrupt words 'gāvi' and the rest, the meaning is comprehended, consequently, the relationship of these also to that meaning should be regarded as eternal."—But the fact of the matter is that when a corrupt word is uttered, it is a sign of incapacity; that the man desiring to pronounce the word 'gauh', pronounces it, through some incapacity, as 'gāvi', and yet the other person hearing the word thus pronounced realises that this man wishes to speak of the animal with the dewlap, and to that end he wishes to utter the word 'gauh', but pronounces it as 'gāvi'.—Now other people who have heard the word thus uttered and understood as denoting the animal with the dewlap, come to use the form 'gāvi' when they themselves wish to speak of that animal;—and it is thus that the corrupt words 'gāvi' and the rest come to bring about the cognition of the animal with the dewlap;—this is rendered possible by the fact that the word 'gāvi' is similar to the correct word 'gauh'. 
SŪTRA (29).

In the case of the wrong use of affixes, (the comprehension of the meaning of the word) is due to the fact of a part (of the incorrect word, i.e. the base) being the same (as that of the correct word).

Bhāṣya.

In those cases also where a word is used with a wrong affix, the comprehension of the meaning is due to the same (similarity); e.g. when one says ‘ashmakaīḥ āgachchhāmi’ (instead of ‘ashmakēbhyaḥ āgachchhāmi’” in the sense of ‘I am coming from the Ashmaka country’), the fact of the basic term ‘ashmaka’ being common brings to the mind of the hearer the correct word ‘ashmakēbhyaḥ’ (with the Ablative affix), and then only does he comprehend the right meaning (‘I am coming from the Ashmaka country’).— Similarly when we come across the corrupt form ‘gāvī’, we are reminded of the correct term ‘gō’, and thence the animal with the dewlap becomes comprehended.
ADHIKARAṆA (10 A): The Word in the Veda and the thing spoken of by it are the same as those in common parlance.

SŪTRA (30).

[(a) SIDDHĀNTA OF ADHIKARAṆA A]—THE MEANING (AND THE WORD) MUST BE ONE AND THE SAME, AS THUS ALONE ARE INJUNCTIONS OF ACTIONS POSSIBLE; Specially because there is no differentiation (between the two).

Bhāṣya.

Now there arises the question—Are the words 'gauḥ' and the rest expressive of the Class or of the Individual?

(Before this question can be answered) we have to investigate the question—are the words in the Veda the same as those used in common parlance or different? Are they denotative of the same things as in common parlance or different ones?

The Pūrvaṇakaṇṇa on this question is as follows:—"The words in the Veda are different from those in common parlance, and their meanings also are different. Why?—Because they are named differently and their forms also are different. The difference in their naming is apparent in such statements as 'These words and expressions are Vaidika and those others are laukika'. In the Veda we find the statement that 'Agni killed the Vṛtras' (Ṛgveda 6. 16. 34); and the form of this word 'agni' (as denoting Indra) must be different from that of the word 'agni' as used in common parlance (as denoting Fire).—The words being different, the things spoken of (by means of those words) must also be different. Further, we meet with the statement that 'Uttānā vai devagavā vahanti' (Āpastamba—Shrauṭa-Sūtra 11. 7. 6),—which means 'the cows that belong to the deities move on their backs'; and from this statement it follows that the animals spoken of by the word 'go' (in 'gau' are those that walk on their backs; and thus it is clear that the thing denoted by the word 'gau' in the Veda is different from that spoken of by that word in common parlance. Similarly, there is another statement—'Dēvāḥyo vanaspatiḥ havimśi hiranyaparṇa ṛtivastē artham' (Taittirīya Brāhmaṇa 3. 6. 11. 2), from which it follows that the thing spoken of in the Veda by the word 'vanaspati' is a divinity with golden leaves. Again, we have the statement 'Eśāt vai daivyam madhuv yad gharatam', where the word 'ghṛtā' has been used in the sense of Honey.—From all these it is clear that the meanings of words used in the Veda are different (from those of the same words as used in common parlance)."

The SIDDHĀNTA in answer to the above is as follows:—

The words in the Veda are the same as those in common parlance, and the things expressed by them are also the same. Why?—Because thus
alone are injunctions of actions possible; it is possible to have an injunction of action, only when the words are the same and the things denoted by them are the same. If the two sets of words were different, then their meanings could not be understood (by ordinary men). Hence the two sets of words must be the same.

"What you are pointing out is the useful purpose served by the two being the same; please point out some reason for regarding them as the same."

This reason is provided by the next clause in the Sutra—'avibhāgā', 'because there is no differentiation between the two'; that is, we do not perceive any difference between the words in the Veda and those in common parlance; hence it follows that the words are one and the same. Similarly we comprehend the same things denoted by the words in the Veda as those denoted by those in common parlance; and hence we declare that these also are not different.—As regards the argument that (a) (in the Veda) those animals are called cows which move on their backs—(b) honey is called 'ghṛta'—and (c) 'vanaspata' is the name given to that which has golden leaves,—there are no such statements (in the Veda) as that 'those animals are to be called go which move on their backs'; all that the statement says is that 'the cows move on their backs'. If this statement were taken as predicating the 'gotava' (the character of cow, of those that move on their backs), then the clause 'move on the backs' would be a mere reiteration (a reference to something already known); and yet no such animals are known as 'move on their backs'; [any reference to those therefore being not possible] it will thus be necessary to take this 'moving on the back' as the predicate of the sentence; and if that is the predicate, then the 'character of the cow' could not be the predicate (of the same sentence); as in that case there would be a syntactical split.—Further, if the words of the Veda were different from those in common parlance, then we could not ever comprehend the meanings of the words 'uttānāh' (on their backs) and the rest found in the Veda; so that it would be all the more impossible for us to comprehend the 'character of the cow', which also is unknown to us (and which forms the predicate of the Vedic sentence containing the words 'uttānāh', etc.). —Nor is the statement of the 'cows moving on their backs' quite meaningless and useless; because it could be taken as serving the useful purpose of commendation.—These same considerations apply to the case of the other two statements—regarding Honey being spoken of as Ghṛta, and the golden-leaved thing being spoken of as 'Vanaspati'.—From all this it follows that the words and their meanings are the same in the Veda and in common parlance.

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[This same sūtra 30 is also taken as embodying the Pūrva-pakṣa of the following Adhikaraṇa 10 B.]
ADHIKARĀṆA (10 B): Words denote Classes.

SŪTRA (30).

[PŪRVAPAKṢA—"(a) [Words cannot denote Class], as if they did so, no injunction of actions would be possible;——
(b) [Nor can Words denote both Class and Individual, because] a Word can have only one meaning;—(c) [As for the notion of Class that arises from the word] that is due to the fact that the two [Class and Individual] are inseparable".]

Bhāṣya.

If (i.e. admitting that) the things denoted by words in common parlance are the same (as those denoted by them in the Veda), there arises the further question—Is it the Class or the Individual that is denoted by the word?

But first of all we have to consider—what is ‘Class’ and what is ‘Individual’?

Among Substances, Qualities and Actions—that factor which is common to several individuals is the ‘Class’, and that which possesses certain specific (uncommon) characteristics is the ‘Individual’.

“Why then should there be a doubt (regarding the meaning of words)?”

Because when the word ‘gauḥ’ (‘cow’) is pronounced, there appears the notion of the Class, and yet it is the Individual that is connected with actions.

The Pūrvapakṣa on this question is as follows:—

“It is the Individual that is denoted by the word—Why?—Because if they did, no injunction of action would be possible; i.e. if words denoted the Class, there could be no injunction of such actions as killing, washing, cutting and so forth [as none of these actions could be done to the entire Class].

It might be argued that ‘in cases where the utterance of the word would otherwise become entirely useless, the word may be taken as denoting the Individual, but in all other cases it should be taken as denoting the Class’.—But it has been already pointed out (as the conclusion of Adhikarāṇa 10 A) that it is not right to have the same word denoting several things.

‘How then does the notion of the Class appear (when a word is pronounced)?’

The answer to this is that the Class would be the distinguishing feature
of the *Individual* denoted by the word, the idea being that 'the animal that has this *Class* (*Commonality* or generic character) is the *cow* (*gauḥ*);'—Just as we have the idea that 'the man who has the stick is the *stick*-er', and yet the word 'stick-er' does not denote the *stick*, so also in the case in question (though we have the idea that 'the animal that has this *Class* or generic character is the *cow*), yet the word 'cow' does not denote the said *Class*).

**SŪTRA (31).**

*[Pūrvapakṣa—continued]—* "Also because there would be no words expressive of (qualities as) subsisting in substances."

*Bhāṣya.*

"The term 'dravyashabda' (in the sūtra) stands for 'dravyāshraya-shabda', i.e. 'word for,—i.e. expressive of—that of which substance is the substratum,—i.e. the Quality, [which is what subsists in substances].'—If words denoted the *Class*, then there would be no word expressive of qualities,—such as we have in the expressions 'six cows are to be given', 'twelve cows are to be given', 'twenty-four cows are to be given'; here, (if the word 'cows' denoted the *Class*) no connection with such a *Class* of the numbers *six* and the rest would be possible.—From this it follows that words do not denote the *Class*.”

[The *Tantravārtika*—Trans. p. 340—has construed this Sūtra somewhat differently.]

**SŪTRA (32).**

*[Pūrvapakṣa—concluded]—* "And also because we find the word 'another' used."

*Bhāṣya.*

"We meet with such Vedic texts as—'If the animal consecrated runs away, then one should secure another animal of the same colour and of the same age.'—Now, if words denoted the *Class*, then there could be no 'securing of another animal', as the *other* animal also would belong to the same *Class* as the one that has run away [and hence it should be spoken of as the same, not as another].

"From all this it follows that Words denote *Individuals.*"

**SŪTRA (33).**

*[Siddhānta]—In reality, it is the *Class* (that is denoted), as it is that which serves the purposes of actions."

*Bhāṣya.*

The particle 'tu', 'in reality', sets aside the aforesaid view.

*It is the Class that is denoted by the word.—Why?—Because it is that which serves the purposes of actions.* The injunction 'Shyēnactitam chineita' 'one should erect the altar like the Shyena' is possible only with reference
to the class (the commonalty); i.e. if the word ‘Shyēṇa’ denotes the class. If it denoted an individual shyena bird,—then, inasmuch as it would be impossible for the performer to make or produce any individual bird,—the injunction would be laying down something impossible, and hence it would be meaningless or futile. Hence the word ‘Shyēṇa’ must denote the Class.—

[In this context, the term ‘ākṛti’ could best be rendered as ‘configuration’ and as this also is a factor that is common to all individuals, we would have adopted it; but the Tantravārtika having declared (Translation, pp. 330 and 331) that ‘ākṛti’ does not stand for the shape, it has been thought advisable to stick to the one uniform rendering ‘class’.

Says the Opponent—“It would be possible (according to the Injunction quoted) to perform the erecting of the altar by means of the individual birds (killed and collected together)”.

But the sentence does not speak of the Shyēṇa as the instrument; in fact, the word ‘Shyēṇa’ speaks of what is desired to be brought about;—the meaning of the injunction being that ‘the Shyēṇa should be brought about by the erecting’; and this would give sense only if the word ‘shyēṇa’ denoted the class.

Says the Opponent—“In fact in both cases, the accomplishment of the action is equally impossible.—For instance, (a) the class cannot be taken as denoted by the word;—why?—because if the class were denoted, then no action would be possible—in the case of such injunctions as ‘one should sprinkle water on the Vrihi-corn’ (cf. Tañit. Brā. 3. 2. 5. 4); [it would be impossible to sprinkle water on the entire class of the corn];—(b) the Individual also cannot be taken as denoted by the word;—if the word denoted individuals, no action would be possible,—as we find in the case of the injunction ‘Shyēṇachitam chirvita’, ‘one should erect the altar like the Shyena’.—If it be urged that in the case of the sprinkling of water on the corn, the Class (directly denoted by the word) indirectly indicates the individual corns,—then in the case of the erecting of the altar also, we could say that the Individual (directly denoted by the word) indirectly indicates the Class.—Under the circumstances, which of the two views is more reasonable?”

Our answer is that it is more reasonable to take the word as denoting the Class.—If the word denoted an Individual, then it could not be used in reference to another Individual;—if it could be used in reference to another Individual, then it cannot be held to denote an Individual;—because an Individual is that which is free from all those characteristics that are common; [so that if a word is applicable in common to two things, then those things cannot be regarded as Individuals, in the real sense of the term].

Says the Opponent—“Our answer is that what has been urged does not vitiate our position: because when the word would be applied to another Individual, it would apply to it only as free from all common characteristics”.

But if it does apply to another individual even as free from all common characteristics, then that (application of the one word to the two individuals) itself would constitute two common characteristics (belonging to the two individuals).
"Not so," says the Opponent,— "that thing is an Individual which is the substratum of generic properties as well as of certain specific properties; and the word that denotes an Individual is not applied either to the generic property or to the specific property; it denotes only the substratum of these two; and hence there is nothing incongruous in the word being applied to another Individual; and yet it does not become a generic property; [when the word 'cow' is applied to one cow, it denotes that particular as the substratum of the generic character 'cow-ness', as also of the specific properties of that particular cow; similarly when it is applied to another cow, it denotes that second cow as the substratum of the same generic property 'cowness', as also of the specific properties of that second cow; in this way the denotation of the word varying with each particular cow, the word or its application cannot constitute a common characteristic."

If the word 'cow' could be applied to another cow also, [because it is something free from all common characteristics] then, why is not that same word 'cow' applied to an individual horse, which also is something free from all common characteristics?

Says the Opponent—"The word would be applied only to such things to which it has been found to be applied in actual usage, and not to any and everything; and as a matter of fact, the word 'cow' has never been found to be applied to any individual Horse; for that simple reason the word 'cow' could not be applied to the Horse".

If a word is to be applied to only that thing to which it has been found to have been actually applied in usage,—then the word 'cow' could not be applied for the first time to the cow (calf) just born, as the word has never before been found to have been applied to that particular calf. Nor in this case, would it be possible to have any such comprehensive (or common) notion as 'this is a cow,—and that also is a cow'; the notion that we would have would be 'this is a cow—or that is a cow'.—As a matter of fact, we have the comprehensive notion (of 'cow') even with regard to the particular cow that we have never seen before. From this it follows that it cannot be accepted that the application of the word 'cow' to the Individual is dependent upon actual usage.

Says the Opponent—"In that case, (our explanation would be that) it is the nature of the potency (of the word) that it is applicable to one individual and not to another individual. Just as it is in the nature of things that Fire is hot and Water is cool, so would it be in the case in question also."

This will not do, we reply. Certainly a word is never understood to be applicable to one individual and not to another (without any determining factor).

"But the 'cow-ness' (the class 'cow') would be the determining factor (in the case of the word 'cow'); the word 'cow' being applicable to only that individual wherein 'cow-ness' (class 'cow') subsists."

If that is so, then, what would be cognised (as denoted by the word) would be a qualified Individual (i.e. the Individual qualified by the class 'cow'); and if it is the qualified Individual that is denoted, then, the qualifying factor (class 'cow') should be one that has been already cognised
before; because until the qualifying factor has been already cognised, people can never have any notion of the thing qualified by that factor.

"All right; the word will denote the Class as the qualifying factor, and the Individual as the qualified factor; there is no such law that the Individual cannot be denoted by the word that denotes the Class, or that the Class cannot be denoted by the word that denotes the Individual; so that both could be denoted by both; which of the two, Class or Individual, is the primary factor in the connotation, and which the secondary, will depend upon the intention of the speaker; if one intends to speak of the Class as the secondary factor, then he would speak of the Individual as the primary factor."

This cannot be so; between the two (Class and Individual) there could be a relation of primary and secondary only if both were denoted by the word. But if the Class is really comprehended as denoted by the word, then we cannot say that 'the Individual also is denoted by the word'.—Why?—Because the Class is permanently related to the Individual; so that when the Class, as the one relative, is cognised, the cognition of the other relative (Individual) would naturally follow. That the Individual is cognised on the utterance of the word is a fact evident to everyone; but what is not evident is the distinction as to whether the cognition of the Individual follows directly from the Word itself, or from the Class (which is first denoted by the Word). This can be ascertained only by induction (by reasoning based upon affirmative and negative premises), as follows:—(a) Even without the Word being uttered, if one cognises the Class, he necessarily cognises the Individual also (affirmative premise); (b) even on the word being uttered, if, by reason of some mental derangement, the man fails to cognise the Class, then he fails to cognise the Individual also (negative premise);—(and the irresistible conclusion from these premises is that it is the Class that is denoted by the Word, and the cognition of the Individual follows only from the cognition of the Class.)

"Well, the meaning of the Word may consist in the Class as qualified by the Individual."

In that case, if the Class were cognised as qualified by one Individual, it could not be cognised as qualified by another Individual.

From all this it follows that the Word is the direct cause of the cognition of the Class, and that the cognition of the Class is the cause of the cognition of the Individual.

"[We do not deny that the Class is denoted by the word], what we mean is that it is denoted as the secondary factor (the Individual being denoted as the primary factor)."

The fact of the Class being the secondary factor does not militate against our view; all that we mean is that in every case the Class is denoted; whether it is denoted as the secondary or the primary factor depends upon the purpose (and intention) of the speaker: if the Class is spoken of with a view to itself, then the Class is the primary factor; if, on the other hand, it is spoken of, not with a view to itself, but to something else, then it is of course the secondary factor. But the Word has got
nothing to do in this matter (of the Class being the primary or the secondary factor).

The Opponent takes up another position.—"In the case of the word 'daṇḍī' ('stick-er', 'the man with the stick') we find that the word 'daṇḍī' does not denote the stick, and yet what is comprehended as denoted by the word is one qualified by the stick'; in the same manner, in the case in question also, even though the Class is not denoted by the Word, yet what would be comprehended as denoted by the Word would be the Individual qualified by the Class'.

This is not well said. It is true that the stick is not denoted by the word 'daṇḍī'; but there is no cognition of the daṇḍī, the man with the stick, until the stick has been cognised; then again, the term 'daṇḍa' ('stick') forms part of the term 'daṇḍī' ('the man with the stick'), and it is this term 'daṇḍa' which has brought about the cognition of the stick; so that the statement remains unchallenged that 'the qualified is cognised only on the cognition of the qualifying factor'.—But in the case of the word 'go' ('cow'), there is no part of the word which would be denotative of the Class, and another (part or whole) would be denotative of the Individual,—on the strength of which it could be said that "the class is comprehended from that part of the word, and the whole word 'go' is not expressive of the Class".—Further, in the case of the word 'daṇḍī', it has been found that the word 'daṇḍī' ('man with the stick') is never used in the sense of the stick; in the case in question, on the other hand, it is not that the word 'go' is never used in the sense of the Class. It is with a view to this that it has been shown above (Text, p. 80, line 21) that the word 'Shyēna' denotes the Class only.

Thus then, (a) from affirmative and negative premises, and (b) from the fact that the word 'shyēna' is used even when there is no connection with any individual shyēna,—it follows that the Word is expressive of the Class.

In the case of the word 'Vṛihi' (Corn) also, the word is never found to be used with reference to any individual Vṛihi, without some connection with the Class 'Vṛihi'.

From all this we conclude that the view that the Word denotes the Class is the most reasonable one.

SŪTRA (34).

If it is urged—(a) that "no action would be possible",—
(b) that "there could be no injunction of 'another'";—
—and (c) that "there would be no words expressive of qualities as residing in substance";—[Then the answer is as given in the following Sūtra.]

Bhāṣya.

It has been urged above by the Pūrvapakṣin—(a) that "there would be no action consequent upon the injunction 'sprinkle water on Vṛihi'"
(Sūtra 30),—(b) that "there would be no word expressive of qualities as subsisting in substances" as we find in the texts 'Six cows are to be given, etc.'—(Sūtra 31),—and (c) that "there would be no injunction of 'another',—as we find in the texts, 'another animal of the same colour, etc.' (Sūtra 32)".—All this has got to be answered. [And this is what is going to be done in the following Sūtra].

SŪTRA (35).

AS WORDS DENOTE CLASSES [AND THROUGH THESE, ALSO INDIVIDUALS] THERE WOULD BE NO DISSOCIATION (OF INDIVIDUALS FROM ACTIONS).

Bhāṣya.

(a) Inasmuch as the Word denotes the Class, the action would pertain to that Individual which is related to that Class; for instance, in the case of the sentence 'sprinkles water on Vṛihi' what is enjoined as to be done is the sprinkling with water, of a certain substance;—over which substance?—over that substance which is conducive to the accomplishment of the sacrifice; because the sprinkling is for the purpose of bringing about a transcendent result. The sprinkling could not be enjoined as to be done over the Class, because no sprinkling of a Class would be possible. So what happens in this case is that the word 'Vṛihi', which is really expressive of the Class, is used for the purpose of qualifying (indicating) the receptacle of the action of sprinkling water: and the word will naturally denote the Class, and this Class, on being cognised, would qualify (and indicate) the receptacle of the action of sprinkling water. Thus there would be nothing incongruous in regarding the Word as denoting the Class.

(b) Similarly in the case of the text 'Six cows are to be given as the sacrificial fee', what it is intended to be declared is the number of that substance which is to be given as the sacrificial fee, and the word 'cows', as denoting the Class, serves to qualify (and indicate) that substance.

(c) Lastly, in the case of the injunction of 'another animal', what is meant to be spoken of as 'another' is the substitute for what has been lost, and hence the word 'animal', which denotes the Class, serves to qualify (and indicate) by that Class, the said substitute.

Thus it is established that all such words as 'cow', 'horse' and the like are denotative of the Class.

Thus ends Pāda iii—the Sūtrīpāda—of Adhyāya I.
ADHYÄYA I.

PÄDA IV.

Treating of the Names of Sacrifices.

ADHIKARANA (1): Words like ‘Udbhid’ are names of sacrifices.

SUTRA (1).

[PÜRVAPAKSHA]—“It has been explained that the Veda serves the purpose of actions; therefore the whole (Veda) should be taken as serving that purpose.”

Bhāsyā.

[It has been established that the Veda is the only means of knowing Dharma; that is, the knowledge of what we ought to do can be obtained only from the Vedic texts. Of Vedic texts, there are several kinds—(a) there is one which directly enjoins the act to be done or forbids the act to be avoided;—(b) there is the declamatory (commentatory or condemnatory) declaration, which has been shown to be useful in helping us to obtain a knowledge of our duty by commending the act enjoined or condemning the act forbidden, and thereby prompting us to activity;—(c) then there are the Mantras (Invocations), which have been shown to serve the purpose of indicating certain details of the act that has been enjoined;—(d) in addition to these we find in the Veda certain words and phrases the exact purpose and meaning of which are not so clear as those of the texts dealt with under the above three heads. For instance, there is the text ‘Udbhidā yajēta’; the meaning of this sentence is not clear; as the exact signification of the term ‘Udbhid’ is doubtful.—The present Pāda is going to deal with texts of this latter kind.]

We meet with such Vedic texts as—‘Udbhidā yajēta’, ‘one should sacrifice with the Udbhid’ (Tāṇḍya-Brāhmaṇa 19. 7. 2); ‘Balabhidā yajēta’, (Ibid. 19. 7. 1): ‘Abhijitā yajēta’, ‘Vishvajitā yajēta’.—In regard to these there arises the question—Are these terms, ‘Udbhid’, (‘Balabhid’, ‘Abhijit’, and ‘Vishvajit’) meant to enjoin certain sacrificial accessories? Or are they the names of certain sacrifices?—‘Why should such a question arise at all?’—Because from the sentence as it stands, both the meanings are deductible; from the syntax of the sentence, the term ‘Udbhidā’ (‘with the Udbhid’) is related to the verb ‘Yajēta’ (‘should sacrifice’); now this syntactical connection between the two words may be either appositional,—the meaning being that ‘one should sacrifice with the sacrifice named Udbhid’,—or non-appositional,—the meaning being that ‘one should perform the sacrifice with the Udbhid as the substance offered’.—The sentence thus admitting of both these constructions, there naturally arises a doubt (as to which is the correct interpretation).

On this question, the Pūrvapakṣa view is as follows:—‘It has already
been explained by us that the Veda serves the purpose of actions; one part of it consists of Vidhi, Injunction, which makes known things not already known; e.g. 'Somena yajēta' ('One should sacrifice with the Soma');—(b) another part of it consists of the Arthavāda, Declaratory Passage, which eulogises and commends the Injunction; e.g. 'Vāyu is the eftest deity' (Taittī. Saṁ. 2. 1. 1.);—(c) another part is Mantra, the Invocational Passage, which indicates (brings to mind) the enjoined thing at the time of the performance; e.g. 'Varhirdevasadanan dāmi', ('I am lopping grass, the seat of the gods')—Māitrā. Saṁ. 1. 1. 2. 1), and so forth.—From this it follows that the terms in question—'Ud bhid' and the rest—should serve one of these three purposes. But they cannot be Arthatvādas, because an Arthavāda always appears as a supplement to something that has been enjoined.—Nor can they be Mantrās, as there is no such thing to be indicated (at the time of performance) as is spoken of in the words under consideration.—The only possible alternative left by elimination thus is that the words be taken as injunction of accessories; i.e. what is enjoined (by the word 'Udbhidā') is that 'the sacrifice is to be performed with Ud bhid as an accessory (i.e. substance of offering)'; and the reasons for the acceptance of this alternative are—(a) that it is in keeping with a well-recognised fact, (b) that the injunction of accessories serves a distinctly useful purpose, and (c) that it serves to prompt men to the particular course of action. [It also fulfills the condition of Injunctions, in that it makes known something not already known, as] the fact of the Ud bhid being of use in a sacrifice is not known among people; nor has it been declared in the Veda (anywhere else).—Hence the texts in questions must be injunctions of accessories.—An objection may be raised—'If the sentence in question is the injunction of an accessory, then there is no injunction of the action (of sacrificing) itself (whereat the accessory could be used); and so long as the action itself is not enjoined, any injunction of accessories for that action would be entirely useless.'—Our answer to this is that it is not so; the injunction of the accessory (by the sentence in question) would be useful, in so far as it would be enjoining the particular accessory for the Primary Sacrifice Jyotiṣṭoma (which is the archetype of all Soma-sacrifices). If the word in question ('Udbhid') were only the name of the sacrifice, then 'Udbhidā yajēta' ('should offer the Udbhid-sacrifice') would be synonymous with 'Yajēta' ('should sacrifice'); [as Udbhid would be only the name of the sacrifice]; so that the presence of the word 'Udbhidā' in the sentence would make no difference in the activity prompted by the injunction. If, on the other hand, the word is taken as enjoining an accessory, then through the addition of this accessory, the words 'Udbhid' and the like would be providing additional information and thus serve a distinctly useful purpose.—From all this it follows that all these words are injunctions of accessories.'
SŪTRA (2).

[SIDDHĀNTA]—IN reality, that term must be a Name ‘which, at first, appears as new’ [or, ‘of that sacrifice which brings about an Apūrva, a transcendental result’].—Because it cannot be injunctive (of anything).

Bhāṣya.

The phrase ‘api vā’, ‘in reality’, rejects the above Pūrvapakṣa.

The term must be a name—we declare;—because it is only thus that the term would enjoin something not already enjoined,—i.e. a sacrifice other than the Jyotistoma;—and the Vedic text also would directly mention a sacrifice. Otherwise, (i.e. if the term were not a name, but an injunction of accessories), the text speaking of the ‘Udbhid’ and other things would indirectly indicate that act at which the Udbhid is used, the meaning of the sentence ‘Udbhidā yajēta’ being that ‘one should bring about (the result) by means of that sacrifice at which the Udbhid is used’;—that ‘one should bring about the result by means of the sacrifice’ is what is meant by the term ‘should sacrifice’ (‘Yajēta’)—‘Yāga’, ‘the sacrifice,’ is an instrument;—the Udbhid also is an instrument, as it is spoken of by means of a word with the instrumental ending (‘Udbhidā’). Thus then, if we construe ‘Udbhidā yajēta’ as ‘Udbhidā yāgena kuryāt’, and take the term ‘Udbhid’ occurring in the term ‘Udbhidā’ with the Instrumental ending, as the name of the sacrifice, Yāga, which is expressed by the term ‘Yāgena’, which also has the instrumental ending,—then the co-ordination between the two terms (‘Udbhidā’ and ‘Yāgēna’) becomes quite logical. On the other hand, if the term ‘Udbhid’ were taken as denoting a substance (to be used at the sacrifice), then the requisite co-ordination (between ‘Udbhidā’ and ‘Yāgēna’) would be possible only by having recourse to possessive indication (in the term ‘Udbhidā’, taking it as equivalent to ‘Udbhidivedā’, ‘one that possesses, i.e. uses, the Udbhid’).—And certainly when there is a doubt as to the acceptability of direct assertion and indirect indication, it is direct assertion that is more acceptable.—From all this it follows that the term ‘Udbhid’ is the name of a sacrifice.

Says the Opponent—“In that case, the well-known fact of the term ‘Udbhid’ denoting a substance would be ignored and the entirely unknown fact of the word denoting an action (i.e. sacrifice) would be assumed”.

The answer to this is that the fact of the term ‘udbhid’ being the name of an action is deduced from the force of the Instrumental ending in ‘Udbhidā’—“How?”—The Instrumental ending is added to only such noun-bases as denote an Instrument, and in the sentence in question it is the ‘Yāga’, Sacrifice, that is the instrument; consequently we infer that the word ‘udbhidā’, with the instrumental ending, being in the same case as ‘yāgena’, the term ‘udbhid’ must denote the sacrifice.

Says the Opponent:—“This is not right. It could be as explained only
if the presence of the Instrumental ending had enabled the term ‘udbhid’ to bring about the notion of (i.e. to denote) the sacrifice;—as a matter of fact, however, no such notion of the sacrifice arises out of the word ‘udbhid’;—hence what has been asserted is not right.—It might be argued that—The Instrumental ending would be inexplicable except on the basis of the explanation just provided’.—Let it be inexplicable; when, as a matter of fact, the sacrifice is not understood to be denoted by the term ‘udbhid’, this term cannot be regarded as expressive of it (simply for making the Instrumental ending explicable).—For these reasons, the words in question (‘udbhid,’ etc.), must be taken as injunctive of accessories.—It might be urged that ‘this involves recourse to indirect indication’.—But it is better to assume an indirect indication than to assume the denotation of the sacrifice (by a word that does not denote it). Because recourse to indirect indication is an ordinary every-day process, while the assuming of an entirely unknown thing is sheer perversity.—Further, if the text ‘Udbhidā yajēta’ enjoins the name, it cannot enjoin the sacrifice; and if it enjoins the sacrifice, then it cannot enjoin the name; if it enjoins both, then there is syntactical split.”

The answer to this is as follows:—The Name is not enjoined by the text in question; what we mean is that the word ‘udbhidā’ contains a reference (by name) to the sacrifice.—“But where is that sacrifice enjoined, (to which reference is made in the term ‘udbhidā’)?”—Our answer to this is that the term ‘udbhid’ denotes the act of sacrifice through the force of its constituents, ‘ut’ and the root ‘bhid’, which together express manifest, bring about; so that the particular sacrifice is referred to as ‘udbhid’ in the sense that it manifests, brings about, ‘cattle’ (the declared result of the sacrifice). Thus it is that this particular sacrifice is named ‘udbhid’.

Similarly, the Abhijit-sacrifice is so called in the sense that it brings about straight victory.—The Vishvajit-sacrifice is so called in the sense that it brings about conquest of the world. And so in the case of other names of sacrifices.—For these reasons we conclude that all these words are names of so many sacrifices.

As regards the argument urged by the Purvaapakṣin to the effect that—“If taken as a name, the word would not lead to any special activity on the part of the agent, and hence it would be useless”, the name also would be useful, inasmuch as it would serve to connect the sacrifice with particular accessories and results; [for instance, the sacrifice having been enjoined in some other text, the text ‘udbhidā yajēta pashukāmaḥ’ serves to connect that sacrifice, here referred to by the name ‘udbhid’, with the particular result in the shape of Cattle; similarly in other cases, the text may serve the purpose of connecting the sacrifice with a particular accessory in the shape of substance or deity, etc.].

From all this it becomes established that words like those under discussion are names of sacrifices.

[Kumārila has not accepted this interpretation of Sūtras 1 and 2 as embodying the single adhikaraṇa that words like ‘udbhid’ are names of sacrifices.—According to him Sūtra (1) contains nothing that cannot be accepted by the Siddhāntin, and therefore it need not be taken as a Purvaapakṣa sūtra. By his interpretation
Sūtra (1) embodies the Adhikarama leading to the conclusion that words like ‘udbhid’ also are means of knowing Dharma; and Sūtra (2) embodies another adhikaraṇa leading to the conclusion that the said terms are names of sacrifices. The Pūrvaśāstra of both these Adhikaraṇas is, in this interpretation, to be supplied from outside the Sūtras.]
ADHIKARANA (2): Words like 'Chitṛā' are names of sacrifices.

SŪTRA (3).

[SIDDHĀNTA]—That word wherein there would be an injunction of an accessory detail must be related to the principal factor.

Bhāṣya.

[The foregoing Adhikarana has dealt with such words as have no commonly recognised meaning, and whose meaning had, in every case, to be deduced from their etymology. The present Adhikarana deals with such words as have common well-recognised meanings of their own.]

The texts to be dealt with here are—(a) 'Chitrayā yajēta pashukāmaḥ' (Taittiriya-Saṁhitā 2. 4. 6. 1),—(b) 'Tīreṣṭ baiḥḥ pavaḥmaṇam' (Tāṇḍya-Brāhmaṇa 20. 1. 2),—(c) 'Pauṇḍadāsaṁyāyāṇi' (Tāṇḍya-Brāhmaṇa 19. 11. 2),—(d) 'Saptadāsaṁ pṛṣṭhāni' (Tāṇḍya-Brāhmaṇa 19. 1. 2).

The question in regard to these is—Are the words (a) 'Chitṛā', (b) 'Pavamāna', (c) 'Ājya', and (d) 'Pṛṣṭha'—injunctive of accessories, or names of sacrifices?

The Pūrvaṇa on this question is as follows:—"These words must be taken as injunctive of accessories,—(a) because such is their well-recognised meaning, (b) because it is only in that sense that they could serve a useful purpose, and (c) because it is only in that sense that they would lead to a particular kind of activity. These words are not known as denoting any acts ( sacrificies); nor have they any etymological meaning; they are ordinary common nouns (denoting classes). For instance, the word 'Chitṛā' is an adjective, expressing quality; the sentence 'Chitrayā yajēta' is a reference to a sacrifice, and not the injunction of the sacrifice, as the sacrifice is one already known; in fact, what the sentence is meant to express is the fact of a particular result (acquisition of cattle) following from certain accessory details in relation to the sacrifice; and hence it is not necessary for this sentence itself to enjoin the sacrifice. Similarly also in the case of the sentences 'Pauṇḍadāsāni ājyāṇi' and 'Saptadāsāni pṛṣṭhāni'.—Nor is it necessary to have recourse to indirect indication, even when the words are taken as injunctive of accessories.—Hence the words must be taken as injunctive of accessories."

In answer to the above Pūrvaṇa, we have the following Siddhānta:—That word—in regard to which there is a doubt as to whether it is injunctive of accessories or a Name—wherein would be enjoined another accessory detail,—must be related to the principal factor, i.e. the action.—That is to say, such a word must be taken as the Name of an action (sacrifice).—If it were taken as injunctive of an accessory, then there would be syntactical split. For instance, (in the case of the text 'Chitrayā yajēta pashukāmaḥ' if the word 'Chitrayā' were taken as injunctive of an accessory, the meaning of the
whole sentence would have to be that) there being a possibility of a male animal being used, (1) the animal that is used (2) should be a female one, (3) with the additional qualification of being of variegated colour, and (4) from using such an animal at the sacrifice, cattle will follow as the result'.—Certainly no single sentence can enjoin so many things. Thus then, [it being possible to enjoin only one thing at a time], if the variegated colour were enjoined, it could be enjoined (or predicated) only in reference to the female animal (which will have to be already enjoined elsewhere, in order to be able to be referred to here);—as a matter of fact however, no female animal could be enjoined either in reference to the Agniṣomiyā (animal dedicated to Agni-Soma), or in reference to the desire for cattle; nor could this latter be enjoined in reference to the animal dedicated to Agni-Soma.

Similarly in the case of the text 'Pañchadashani ājyāni bhavanti', what is meant is that the number fifteen pertains to the 'Ājyas'. Now, until the 'Ājyas' have been enjoined, they cannot be used in connection with the Stotra-Chants;—but there is no other text injunctive of the Ājyas;—hence the text in question (according to the Pūrva-pākṣa) would have to enjoin the Ājyas, and to enjoin also the number fifteen in regard to the Ājyas thus enjoined; and a connection between these two—the 'Ājyas' and the 'number fifteen' is clearly recognised (in the text under consideration); but the connection of the 'Ājyas' with the Stotra-chant has been hitherto unknown;—so also the connection between the Ājyas and the number fifteen has been unknown (apart from the text under consideration); and yet it is impossible for both these connections to be enjoined (and predicated) by the single sentence ('Pañchadashani ājyāni bhavanti').—On the other hand, if 'Ājya' is taken as the name (of an act), there is no such incongruity (of double predication); as in that case the only connection to be predicated is that with the number (fifteen).—Further, the idea that 'Ājyas are Stotra-chants' could be obtained from the text under consideration, only by recourse to indirect indication.—From all this it follows that words like 'ājya' are names of actions (chants)—these actions being enjoined by other texts such as 'Ājyaīh stuvatē' ('pray with the Ājyas'), 'Pṛṣṭhaīh stuvatē' ('Pray with the Prṣṭhas').

As regards the Pūrva-pākṣa-argument that 'no such name of action is known (as 'ājya' or 'Pṛṣṭha')',—our answer is that the particular chants would be named 'ājyas', through the etymological signification of this word which signifies 'going to the battle' (aṇi-gamana).—‘What would be this going to battle (in regard to the chants)?’—The explanation is supplied by the subsequent Arthavāda passage, which declares that 'The Ājya-chants are so called because the deities went to battle after reciting these chants'.—Similarly the 'Pṛṣṭha chants' are so called because they speak of touching (sparsha), [the Rathantarasaśāma is described as having come out of the water touched by Vāyu].—Similarly also the Bahiṣpavamāna chant is so called because its mantra-texts are expressive of the Paramāṇa, and because it has some connection with the outside (bahiḥ).—A particular sacrifice is named 'chitrā' (lit. multi-coloured), because several kinds of substances are used thereat, such as 'curds, honey, milk, clarified butter, fried grains, rice and water'.

From all this it follows that all such words (as 'chitrā') are names of actions.

Question:—"Why cannot the text 'Pañchadashāni ājyāni bhavanti' be taken as enjoining the Ājyas qualified by the number Fifteen with reference to the act of chanting [thereby avoiding a syntactical split]?"

Answer:—For the simple reason that in the text there is no word expressive of the qualified Ājyas.

"But there are the two words 'pañchadashāni' and 'ājyāni', which together express the Ājyas qualified by the number Fifteen, and it would be these that the text would enjoin with reference to the Stotra-chants."

Both these words cannot be injunctive; only one can be injunctive (predicative) and the other must be the subject (of the proposition); if both were predicative, then they could not be related to one another; if neither of them were injunctive, then there could be nothing to enjoin (or predicate) connection with the Stotra-chant. Nor will it be possible to take one of the two words ('ājyāni') as the subject in reference to the qualification (number 'fifteen') and as injunctive (predicative) in reference to the Stotra-chant; as such a construction would involve two distinct sentences. Hence the answer proposed is no answer to the Siddhānta.
ADHIKARAÑA (3): Words like ‘Agnihoatra’ are names of Actions (Tatprakhyanyāya).

SŪTRA (4).

[SIDDHĀNTA]—There is another text injunctive of that accessory.

Bhāṣya.

[Adhikaraṇa (1) has dealt with words whose etymological signification pointed to the sacrificial accessory only indirectly; ‘udbhidā’ for instance, had to be taken by the Purvapaksa in ‘udbhidvata’ before it could be construed as laying down the offering-material; and it was this necessity of having recourse to indirect possessive indication that was found to be the weak point in the Purvapaksa. The present Adhikaraṇa is going to deal with those words whose direct signification itself points to a sacrificial accessory and no recourse to indirect indication is necessary.]

We meet with such Vedic texts as—(a) ‘Agnihotram juhoti svargakamaḥ (Taittiriya-Sāṁhitā 1. 5. 9), (b) ‘Āghāramāgāhrayati’ (Taitti. Saṁh. 6. 3. 7. 3; Taittiriya-Brāhmaṇa 3. 3. 7).—In regard to these there arises the following question—Are the terms ‘agnihotra’ and ‘āghāra’ injunctive of accessories, or names of actions?

On this question we have the following Purvapakṣa:—“(a) The term ‘agnihotra’ (taken as a Bahuvihi compound) signifies ‘that in which the libation is offered to Agni’; (b) and the phrase ‘āghāramāgāhrayati’ signifies that ‘one pours the Āghāra, i.e. a fluid substance’, such as Clarified Butter. By accepting these significations, we accept the well-recognised meanings of the terms. And with these significations, (a) the term ‘agnihotra’ is injunctive of the accessory (Deity, Agni) of the Darvihoma offering, and (b) the term ‘āghāra’ is injunctive of the accessory (offering material, a fluid substance) of the Upāṃshuyāja-offering;—and in this manner, both these terms serve a distinctly useful purpose and are also conducive to particular forms of activity (on the part of the performers).—Nor does the view that these terms are injunctive of accessories involve any necessity for having recourse to indirect indication, as was found necessary in the case of the sentence ‘udbhidā yaṣjēta’ [under Adhikaraṇa (1)]; because (a) in the case of the term ‘agnihotra’, the injunction of the accessory (Deity) is got at from the compound itself, and (b) in the case of the term ‘āghāra’, the injunction of the accessory (material) is got at directly (from the accusative ending in ‘āghāram’); just as in the case of the sentence ‘āghāram nirarthaḥ’ (‘prepares the fluid substance’).—From all this it follows that the two terms are injunctive of accessories.”

In answer to the above Purvapakṣa, we have the following Siddhānta:—There is another text injunctive of that accessory. (Śū.)—That is to say, the two accessories that might be suspected of being enjoined by the two terms under discussion are such as have been already learnt from other texts. For instance, (a) the deity, (Agni, for the Darvihoma) is already enjoined in
the text ‘Yadagnayē cha prajāpatayē cha sāyam juhoti’ (cf. Maitrā, Saṁ. 1. 8. 7); and (b) the material (Clarified Butter) for the Āghāra also is already enjoined in the text ‘Chaturyughītam vā ādabhūt tasyāḥghāramā-
ghāryā’ (where ‘chaturyughītam’ stands for Clarified Butter taken up in the Srava four times).—An Injunction is a real injunction only when it makes
known something not already known;—in the present instance, we find
that the two accessories have been already enjoined by other texts;—
therefore it follows that the words in question cannot be injunctive of these
accessories.—On the other hand, it is quite possible for the two terms
to be names of actions: (a) ‘Agnihotra’ being that act in which the libation
(hotra) is offered to Agni (agnayē), and (b) ‘Āghāra’ is well-known as signifying
the act of pouring a long stream. Thus both the terms are names of actions.—As regards the argument that ‘the well-known meaning of the
terms is preserved if they are taken as injunctive of materials’,—this has
been already answered (under sūtras 1, 2 and 3).

[In answer to the Siddhānta argument that Agni having been already
enjoined by another text as the deity of the Darвиhoma, there would be a
superfluity if the term ‘agnihotra’ also were taken as injunctive of the same]
the Pūrvapakṣin says that—‘the injunction of Agni over again as the deity of
Darвиhoma would serve the useful purpose of precluding the possibility of
Prajāpati being regarded as the deity of that offering.’

Our answer to this is that that cannot be; the text in question (‘Agni-
hotram juhūyat’) is capable of enjoining Agni, it is not capable of pre-
cluding Prajāpati; specially as if Prajāpati were precluded, then the enjoining
of that Deity (by another text) would be entirely futile,—when Prajāpati is
understood (from a certain text) to be the deity (of a certain offering); and
what is so understood cannot be regarded as false (or wrong, which is what
the alleged precluding would mean). Hence what the Pūrvapakṣin says
does not meet our argument at all.

[The Pūrvapakṣin next urges an objection against the Siddhānta view
regarding the term ‘āghāra’ being the name of an act]—‘(a) The sentence
‘āghāramāghārayati’ is the injunction of a material;—(b) according to the
rule ‘Yaistu dravyam chikṣayate, etc.’ (Sū. 2. 1. 8), an act which tends to
bring about a material is an Accessory;—(c) by the act of Pouring herein
enjoined, the material (Āghāra) is brought about;—(d) being thus poured out,
the said material accomplishes the sacrifice;—such being the case, what
is that principal act of which ‘Āghāra’ would be the name [the Pouring out
having been found to be only an Auxiliary or Accessory].?’

Answer:—This ‘āgharaṇa’, Pouring out, itself is the principal act.

Objection:—‘But there is neither a material nor a deity for any such
act (and in connection with every Principal Act, there should be a material
and a Deity).’

Answer:—We say that there are both; from the text ‘Tasyāḥghāra-
maṇghārayat’, it is clear that Clarified Butter is the material used at the
offering; and the Deity is indicated by the words of the Mantra ‘Indra
urdhvaddhara—tasyāḥghāramāghārayat’ (cf. Shata. Brā. 1. 5. 1. 4; Taṅti. Brā.
3. 3. 7. 7; for Mantra, see Mādh. Sam. 2. 8 and Taṅtirīyā-Saṁhitā 1. 1. 12);
—a mantra which speaks of an act, or of the means of accomplishing the act,
becomes an integral part of that act;—and the mantra just quoted is found capable of speaking of the deity Indra;—so that, if this Indra were a means of accomplishing that act (of pouring out), the said mantra could be used in that act of Pouring out; and this Indra being the required deity [and Clarified Butter the required material], the act of Pouring Out is one with a definite deity and a definite material; hence it is an act of ‘sacrifice’; and it is of this sacrifice that ‘Āghāra’ is the name.
Adhikarana (4): Words like 'Shyéna' are names of Sacrifices: Tadvyapadeshanyāya.

Sūtra (5).

[Siddhānta]—That also (should be taken as the name of an action) which is spoken of (as similar to something well-known).

Bhāṣya.

[Adhikarana (1) has dealt with words like 'udbhid', which are taken in their etymological sense both in the Pūrvaṇakṣa and the Siddhānta; in the case of the word 'Shyéna' dealt with in the present Adhikarana, in the Siddhānta view it would have to be taken in its etymological sense, while in the Pūrvaṇakṣa, it is taken in its ordinary popular sense.—Then again, Adhikarana (2) has dealt with those words which, though being taken directly as injunctive of accessories, give rise, if so taken, to unnecessary syntactical splits; while the present Adhikarana takes up the case of those words whose direct signification points to things that can be used as materials for offering, etc., and which, when taken in this sense, do not occasion any syntactical split.]

We meet with such Vedic texts as—(a) 'Athaiśa shyenēbhicharan yajēta, (see Šadviṃśa-Brā. 3. 8. 1), (b) 'Athaiśa sandaiśenēbhicharan yajēta', (c) 'Athaiśa gavēbhicharan yajēta'.—The question that arises in connection with these is—are the words (a) 'shyena', (b) 'sandaśa' and 'gauh' injunctive of accessories or names of acts?

The Pūrvaṇakṣa, as in the case of the word 'udbhid', is based upon the well-known meanings of the words; the only difference between the two cases being, that while the word 'udbhid' (being derived from a verbal root and hence) expressive of actions, is capable of indicating the sacrifice, the words being considered now are nouns expressive of classes and hence unable to indicate the sacrifice. The Pūrvaṇakṣa view is that words like 'Shyéna' are injunctive of accessories.

The Siddhānta, in answer to this Pūrvaṇakṣa is as follows:—That also should be taken as the name of an action which is spoken of as similar to something well-known;—i.e. that which is spoken of as similar to the well-known, (a) bird, kīte [(b) pincers and (c) cow] is the name of an action; because in support of its being a name, we have the direct assertion (of the Shruti text which speaks of the act as similar to the Kite), while it is only through indirect indication that it could be taken as injunctive of accessories.—As for the argument that 'these words are common nouns (expressive of classes) and cannot indicate the sacrifice',—they can certainly indicate the sacrifice through the mention of similarity (in Vedic texts); for instance, we find the similarity mentioned in the text—'Just as the kite falls upon and seizes its prey, in the same manner does one fall upon and seize his enemy against whom one sacrifices with the Shyéna' (Šadviṃśa-Brā. 3. 8. 3);
which shows that through the similarity of the act of 'falling upon and seizing', the term 'shyêna' becomes applicable to the sacrifice; just as the term 'lion' becomes applicable to Devadatta (through the similarity of such qualities as courage, nobility and so forth).—Hence the term 'shyêna' should be taken as the name of a sacrifice.—(b) In regard to the 'sandaânsa' also, there is the similarity expressed in the words 'Just as by means of the pincer one picks up something that cannot be picked up, etc.';—and (c) in regard to the 'go' the similarity is 'just as the cow preserves, etc.' Hence the terms 'sandaânsa' and 'go' also should be taken as names of sacrifices.
ADHIKARANA (5): Words like ‘vāja pēya’ are names of sacrifices.

SŪTRA (6).

[PŪRVARPAKṢA]—“In the case of (what appears to be) a Name,—inasmuch as there is direct mention of an accessory, it should be taken as an injunction (of that accessory)”,—if this is urged (then the answer is as follows in the next Sūtra).

Bhāṣya.

[What is said in this Adhikarana applies to all those cases where words appear to be names of sacrifices; hence it is applicable also to the case of ‘udbhid’ and other words already dealt with. And yet the Bhāṣya has cited in particular the case of the term ‘vāja pēya’ only with a view to discuss and ascertain the exact meaning of the text ‘Vāja pēyaṇa svāraja-vyakāmo yajeta’,—and also because in regard to this term and passage, there is available the additional argument set forth under Sūtra 7.]

We find the text—‘Vāja pēyaṇa svāraja-vyakāmo yajeta’ (see Taittī. Brā. 1.3-6.9). In regard to the term ‘vāja pēya’, there arises the question as to its being injunctive of an accessory or a Name.

Says the Ādhyatma—“If such is the question, then there can be no question or doubt at all on the point, since it is clearly seen that it is injunctive of an accessory; as a matter of fact we find an accessory directly mentioned [in the word ‘vāja pēya’, which means ‘that at which vāja is pēya’, where the material vāja, food-grains, is distinctly mentioned]; and when that accessory is duly recognised, it cannot be said that it is not (expressed) there.—Hence the name ‘vāja pēya’ must be taken as injunctive of an accessory.”

SŪTRA (7).

[SIDHĀNTA]—That cannot be; as two actions would become identical.

Bhāṣya.

What has been asserted in the Pūrvarpaṇa cannot be right; as, in that case, the two acts—of Vāja pēya and of Darshaṇa—would become identical; as both would have exactly the same detailed procedure as that which has been laid down in connection with the Darshāṇa; and the result of this would be that the Dikṣās and the Upasads would disappear from the Vāja pēya, in connection with which they have been specially prescribed in such texts as—‘In the Vāja pēya there are seventeen Dikṣās’, ‘In the Vāja pēya, there are seventeen Upasads’.

Or, the meaning of the Sūtra may be that if the word ‘Vāja pēya’ were-
injunctive of an accessory, then the Vājapēya sacrifice would be identical with the Jyotiṣṭoma sacrifice,—thus alone would the presence of the Dikṣās and the Upasads be possible.

From all this it follows that the term ‘Vājapēya’ is the name of a sacrifice.

[If the word ‘Vājapēya’ signified and enjoined a material, the only material it could signify would be the Vāja which is a preparation of flour, sugar and some other ingredients; and the sacrifice at which such a material would be used would become an Iṣṭi, as at an Iṣṭi alone is a food-grain-offering made; and as the archetype of all Iṣṭis is the Darşhapūrṇāmāsa, it would be the procedure of this latter that would be adopted at the sacrifice at which Vāja would be offered; whereas as a matter of fact, the procedure actually followed at the Vājapēya sacrifice is that of the Jyotiṣṭoma sacrifice, as is clear from the fact that the Dikṣās and Upasads have been specially enjoined for the Vājapēya and those Dikṣās and Upasads form part of the procedure of the Jyotiṣṭoma, not of the Darşhapūrṇāmāsa—Tantrasārītika.]

What we have said so far in answer to the Pūrākapāṇa is only an (inferential) argument against it; the real Siddhānta position is as set forth in the following Sūtra.

SŪTRA (8).

A SINGLE WORD WOULD HAVE (ITS OWN AS WELL AS) AN EXTRA-NEOUS SIGNIFICATION.

Bhāṣya.

If the word ‘vājapēya’ were injunctive of an accessory, then the single word ‘yajēta’ would have its own as well as an extraneous signification; and this would be an incongruity. That is to say, the intrinsic signification of the text (vājapēya) svārājyakāmo yajēta’ is that it enjoins a sacrifice for the person desiring ‘world-wide sovereignty’—[the term ‘svārājya’ has this technical signification attached to it in Āita. Brā. 8. 14]—and that being so, the same word ‘yajēta’ could not have the extraneous signification whereby it could be only referring to the sacrifice for the purpose of connecting it with the material ‘vājapeya’,—the meaning of the sentence, in the latter case, being ‘by means of the sacrifice at which Vājapēya is used as the material’. If the words were to have those two (mutually incompatible) significations, there would be a syntactical split.

Says the Opponent:—“In the text in question, we distinctly perceive two separate sentences—the first sentence consisting of two words is—‘svārājyakāmo yajēta’ (‘one desiring world-wide sovereignty should sacrifice’), and the second sentence equally distinctly perceptible is ‘yajēta vājapēyēna’ (‘should sacrifice with the Vājapēya’) [and as there are two distinct sentences, this cannot be regarded as a case of syntactical split].”

This is not so, we reply. If there were two distinct sentences, as first mentioned, then there would be four words in the sentence, while in reality we find only three words.

“Our explanation is that the word ‘yajēta’ could be construed with both the words (‘svārājyakāmah’ and ‘vājapēyēna’) separately.”

How can the word occurring once only be construed with both the words?

“That would be possible because the form of the word remains the same
in both cases; its form when construed with ‘svārājyakāmah’ is precisely the same as that in which it is construed with ‘vājapēyena’; and hence it would be construed with both the words by what is technically known as ‘simultaneous relationship’.

That cannot be; if the exact nature of the act expressed by the word ‘yajēta’ is not known already, then alone can the word be an injunction of it (as in ‘svārājyakāmo yajēta’); and if that exact nature is known already, then the word could be only a reference to that act (as ‘yad yajēta tad vājapēyena’); but it is not possible for the same act (sacrifice) to be known as well as not known at one and the same time [and this is what it would be if the sentence ‘vājapēyena svārājyakāmo yajēta’ were construed as suggested by the Pārvapāksin].

Says the Opponent—“It has been argued by the Siddhāntin that ‘if the word vājapēyena were injunctive of an accessory, the word yajēta would contain a mere reference to the sacrifice already enjoined elsewhere’.—But if the word ‘yajēta’ contained a mere reference, which word would be there that would enjoin the accessory? [There is no other injunctive verb in the sentence].—Do not say please that the accessory (Material) would be enjoined by the word ‘vājapēyena’; because unless there is a verb, there can be no injunction of something to be done as expressed by a word. The only verb in the sentence is ‘yajēta’ and it has been declared (by the Siddhāntin) to be a mere reference (to a previously enjoined sacrifice); which word then is there that would enjoin the act spoken of by that word (‘yajēta’)? Hence it follows that ‘yajēta’ is an Injunction that goes with ‘the man desiring world-wide sovereignty’ (svārājyakāmah), as well as with the accessory, Vājapēyə; and in this manner ‘yajēta’ could be construed with both the words.”

If there are two independent injunctions (one to the effect that ‘one desiring world-wide sovereignty should sacrifice’ and ‘one should offer the sacrifice with the material vājapēya’), then there would be no connection between the Vājapēya and the sacrifice performed by the man desiring world-wide sovereignty; and according to the explanation suggested by the Pārvapāksin, there would be no separate sentences; and therefore the sacrifice performed by the man desiring sovereignty could not be syntactically connected with the injunction of the accessory (Vājapēya).

“But the connection of the sacrifice performed by the man desiring world-wide sovereignty (with the injunction of the accessory) would be got at through the force of the Context (i.e. though the fact of the two injunctions occurring in the same context).”

That is not right; as all that the syntactical connection (of the sentence ‘vājapēyena yajēta’) does is to enjoin the material, vājapēya, in reference to the sacrifice only (without any reference to the desire for world-wide sovereignty).

“All right, let there be connection (of the material, Vājapēya) with the sacrifice only.”

[But that would not be correct, as] in reality the connection between the material Vājapēya and the sacrifice performed by one desiring world-wide sovereignty is also implied by the two sentences being construed together.
From all this we conclude that if the term 'vājapēya' is the name of a sacrifice, then we can safely discard both Context and Syntactical Connection. [i.e. if 'vājapēya' is the name of the sacrifice, then, even without calling in the aid of Context and Syntactical Connection, we could have all that we desire in the shape of the notion that 'The man desiring world-wide sovereignty should accomplish his purpose by means of the sacrifice named Vājapēya.']—If on the other hand, the term 'vājapēya' is taken as injunctive of an accessory, then there crop up all those incongruities of Syntactical split and the rest.

Thus it is established that the term 'vājapēya' is the name of a sacrificial act.
ADHIKARANA (6): Words like ‘āgnēya’ are not names of sacrifices.

SŪTRA (9).

[SIDDHĀNTA]—The action as well as its accessories should be (taken as) enjoined;—as they are not divorced in the injunctive word;—specially if they have not been already enjoined by another (text).

Bhāṣya.

[The general character and functions of Names have been discussed so far; with the present Sūtra begins the consideration of certain exceptions to the general principles set forth above.]

We meet with such texts as—‘Yadājnēyoṣṭākapāloṃvāṣyāyāṃ paurnāmāṣyāṇchāchutyo bhavati’ (Taittiriya-Saṃhitā 2. 6. 3. 3).—In regard to the term ‘āgnēya’ here, there arises the question—Are words like ‘āgnēya’, ‘agnisomiya’ and the rest injunctive of accessories or names of actions?

On this question, the Pārvapakṣa view is that—‘If the word ‘āgnēya’ were injunctive of accessories, then it would have to be taken as enjoining more than one accessory, such as Agni, the Cake and the Eight Pans (which would not be right); hence such words should not be injunctive of accessories’.

In answer to this Pārvapakṣa, we have the following Siddhānta:—The action, as also its accessories, should be taken as enjoined (by the word),—as they are not divorced in the injunctive word;—i.e. in the word ‘āgnēya’, which ends with the nominal affix ‘dha’. In fact, what is enjoined is the fact of the cake baked on eight pans being ‘āgnēya’; and it becomes ‘āgnēya’ only when it is dedicated and offered to Agni; and thus in this manner, the act of offering (sacrifice) also becomes enjoined by the word;—when this act of offering is enjoined, it cannot be enjoined without Agni and the Cake baked on eight Pans also being enjoined; because when a relationship is enjoined, it cannot be said to be ‘enjoined’ unless it enjoins the relatives themselves. Hence words like ‘āgnēya’ must be injunctive of accessories.

As regards the term ‘astākapāla’, it is a well-known fact that it is the cake made up of viṅhi or yava when baked on eight pans, that becomes ‘astākapāla’;—consequently it is to be taken as mentioned here only by way of reference; because what is spoken of by the word is the well-accomplished entity, ‘cake baked on eight pans’, which has been already enjoined in such texts as ‘cooks upon pans’ (Taitti.-Saṃ. 2. 3. 6. 2); whereby they do not use a cake prepared in any other manner; so that this interpretation does not involve any syntactical split.

‘If they have not been already enjoined by another text’ (Sū.); that is to say, in a case where the accessories in question have been already enjoined by another text, the word in question has to be taken as a name, as we have found in the case of the text ‘agnihotraṇjuhoti’ (under Sū. 4, above).
ADHIKARANÄ (7): Words like ‘varhīh’ denote the common things.

SŪTRA (10).

[SIDDHĀNTA]—INASMUCH AS THE TERMS ‘VARHĪH’ AND ‘ĀJYA’ ARE FOUND TO BE APPLIED EVEN WHEN THERE HAS BEEN NO CONSECRATION, THEY CANNOT BE TAKEN AS SIGNIFYING ONLY CONSECRATED THINGS.

Bhāṣya.

[In connection with Names, we proceed to consider the exact signification of the names of certain substances.]

In regard to such names of substances as ‘varhīh’ (grass), ‘ājya’ (clarified butter) and ‘purodāsha’ (cake),—there arises the question—Are these expressive of consecrated things only? or of common things?

On this question, the Pūreapakṣa view is as follows—‘They are words expressive of the consecrated things; in all cases, we find people using the term ‘varhīs’ in the sense of consecrated grass, not to the unconsecrated common grass;—similarly they use the term ‘ājya’ only in the sense of consecrated clarified butter;—and they use the term ‘purodāsha’ only in the sense of the consecrated flour-cake.—’ But in some places, the terms are applied to unconsecrated things also; e.g. we find people saying—The cows have run away after having eaten varhīs (grass);—similarly they speak of the Ājya as to be purchased;—and also of my mother giving me sweets made of Purodāsha.’—But all such use is due to similarity (between the consecrated and the unconsecrated article); just as the term ‘yūpa’ is sometimes applied to the unplaned log of wood.—’ But why should this usage be regarded as secondary or figurative (based upon similarity)?’—Because such usage is found only in a few places [and not in all places; and it is only universal usage that counts as direct or primary signification].—From all this it follows that the words in question are expressive of consecrated things only.’

In answer to the above Pūreapakṣa we have the following Siddhānta:—Inasmuch as words like ‘varhīs’ are found to be applied to the unconsecrated things also, they cannot be taken as expressive of the consecrated things only.—‘It has already been pointed out that such use is only local, and it is based upon similarity.’—But that is not right; if it were generally recognised that the term denotes the consecrated thing only,—then alone could it be said that when the term is applied to the unconsecrated thing, it is only through similarity. In reality, however, the said fact is not invariably recognised.—‘How so?’—Because we find certain consecrations prescribed for things spoken of by such names as ‘varhīs’ and the like;—this shows that the consecrations are to come when the words are there already (to express the things themselves); under the circumstances, if the
words were taken to be applicable only when the consecrations were there,—there would be an objectionable interdependence (consecration depending upon the use of the word, and the use of the word depending upon the consecration). Nor is it possible to have any consecrations that have not been prescribed (by words); so that the use of the words by people could not be based upon such (unprescribed) consecrations.—It is for this reason that people do not apply words like ‘varhis’ to the consecrated things only. And when we find the words being applied to common (unconsecrated) things in one place, it is natural that they should denote the same in all places. Even when we have a number of words expressive of super-physical things, (like consecration, for instance), it is not possible for us to attribute to such words significations assumed entirely upon the basis of the Veda, without paying any heed to the signification of the ordinary words that precede and follow the aforesaid words (denoting super-physical things); for in reality the only justification for the assuming of a super-physical signification for those words lies in the fact that, in the absence of such assumption, the ordinary words (with well-known meanings) occurring in the same sentence—either before or after the words whose meanings are to be assumed—would become meaningless;—and it is not possible to assume what is not known; as a matter of fact, the ordinary words that precede and follow (the words in question) would thus have their use in their being applied to unconsecrated things.—Hence the conclusion is that all such words are expressive of common (unconsecrated) things.

The purpose served by this discussion is that when we have the direction that ‘the pit of the sacrificial post is to be covered over with grass’,—it would have to be covered with consecrated grass if the Purvapakṣa view were correct, but with common (unconsecrated) grass, if the Saḍdvānta is the correct view.
Adhikarana (8): Words like 'Prokṣaṇī' are to be taken in their etymological signification.

Sūtra (11).

Inasmuch as, in the case of such words as 'Prokṣaṇī', the etymological signification is applicable [the word is to be taken as used in its etymological sense].

Bhāṣya.

[The foregoing Adhikarana has dealt with the question of certain words being expressive of common things or of consecrated things, and it was found that they were expressive of common things,—and in both cases the words were used in the ordinary conventional, not the etymological, sense. The present Adhikarana proceeds to deal with words that are found to be taken in their etymological sense.]

We meet with the text 'Prokṣaṇīrāśadaya' (Taittiriya Brā. 3. 2. 9. 14). In regard to the term 'prokṣaṇī' there arises the question—Does it denote consecrated water or common water? Or is it to be taken in its etymological sense (of 'sprinkling fluid')?

On this question, the Puruṣapakṣa is as follows—"It being understood that a word can be regarded as expressive of the consecrated thing only if it is found that it is always applied to the consecrated thing,—inasmuch as in the case of the word 'prokṣaṇī', it is found that it is used in the sense of the unconsecrated thing, it is taken as denoting the common thing; specially as in some places we find people making use of such expressions as 'we are very much disturbed by the Prokṣaṇī (water-splashing)', where the term is used in the sense of the unconsecrated (common) water. From all this it follows that the word denotes the common water. [This conclusion is in accordance with the principle of the foregoing to Adhikarana."

In answer to this Puruṣapakṣa, we have the following Siddhānta:—The word is to be taken in its etymological sense;—why?—Because the etymological signification is applicable; that is to say, from actual usage we deduce the fact that the prefix (Pra), the verbal root ('ukṣa' to sprinkle) and the affix (active 'lyut'), that go to constitute the term 'prokṣaṇī', is expressive of the common thing (sprinkling fluid in general);—but if the word—consisting as it does of the particular Prefix, Root, and Affix,—is applied to water, on account of its connection with the act of sprinkling,—then the universally recognised meaning of the word becomes accepted (and this entirely on the basis of the etymology of the word). Inasmuch as we find other sprinkling substances also spoken of as 'prokṣaṇa',—on the ground of their connection with the act of sprinkling,—it may be concluded that to water also the term is applied on the same ground of its connection with the act of sprinkling; so that there is no occasion for assuming any conventional meaning for the word as a whole (independently of its etymology): and the conclusion is that the word is to be taken in its etymological sense.
The purpose served by the *Adhikaraṇa* is that the term ‘*prokṣaṇa*’ becomes applicable to clarified butter also; (a) If the term ‘*prokṣaṇi*’ were expressive of the consecrated substance, then the form of the direction would be, in every case, ‘*Prokṣaṇirāśādaya*’; (b) if it were expressive of the common water only, then (in the case of clarified butter being used) the form of the direction would have to be ‘*ghṛtam ṛṣādaya*’ (the denotation of ‘*prokṣaṇi*’ being restricted to water); (c) lastly, if the term is to be taken in its etymological sense, then the form of the direction would be ‘*pro-

Note: The text seems to be cut off and not fully visible.
Adhikarana (9): The word nirmanthya is to be taken in its etymological sense.

Sutra (12).

[Siddhanta]—So also in the case of the term nirmanthya.

Bhashya.

We have the text Nirmanthyaena isakak pachanti ['they bake the bricks in Nirmanthya (Fire)']—[and in regard to the term nirmanthya there arises the question—Is it to be taken as expressive of the consecrated Fire? or is it to be taken in its etymological sense (of fire produced by friction) ?].

The Ppareapakya on this question is that "in the text quoted, it is clear that the term nirmanthya has been used in the sense of the consecrated fire; hence the conclusion is that the term nirmanthya is expressive of the consecrated Fire only".

In answer to this we have the following Siddhanta:—As a matter of fact, we find the term used in the sense of unconsecrated fire also, in such expressions as Bring nirmanthya, we shall cook rice (where the word must stand for the ordinary Fire). From this it becomes established that like the term prokṣani, the term nirmanthya is to be taken in its etymological sense.

The purpose served by the Adhikarana is that—(a) if the word denoted consecrated fire, then the Bricks would have to be baked in consecrated fire only;—(b) if it denoted Fire in general, then they could be baked in fire kindled in any way available; (c) if it is to be taken in its etymological sense, then the bricks have to be baked in fire recently kindled by friction; just as when one is spoken of as 'eating with navanita (Butter),' the sense is that the Butter meant is one that has been freshly prepared (nava, fresh—nita, prepared).
ADHIKARAṆA (10): Words like ‘Vaishvādēva’ are Names.

SŪTRA (13).

[Pūrvapakṣa]—“In the case of the term ‘Vaishvādēva’ there is option”,—if this is urged [then the answer is as in the next Sūtra].

Bhāṣya.

[The case of the term ‘vaishvādēva’ differs from that of all others that have been dealt with:—For instance, (a) if it is taken as laying down the deity, we find that sense following directly from the word, without recourse to any indirect indication, as was found necessary in the case of the term ‘udbhīdā’;—(b) it does not enjoin any accessories and hence causes no syntactical split,—as the word ‘chitrā’ does;—(c) there is no ambiguity in the meaning of the term as pointing to the Deity,—as was found in the case of the word ‘agnihotra’;—(d) the term ‘vaishvādēva’ does not point to any particular sacrifice, like the term ‘shyena’; (e) there being no mention of any result in this case, there could be no difficulty in regard to the construing of the verb ‘yajita’, as we found in the case of the ‘Vājapēya’].

In connection with the first part of the Chāturmāṣya sacrifice, we have the text ‘Vaishvādēvēna yajita’ (Maitrā. Saṃ. 1. 10. 8; Taṭṭī. Brā. 1. 4. 10. 1; Shata. Brā. 5. 2. 4. 1); and in regard to the term ‘vaishvādēva’, there arises the question—Does it enjoin an accessory? or is it the Name of an action?

On this question we have the following Pūrvapakṣa—“If that is the question, then no such question can arise, because in the case of the term ‘vaishvādēva’ there is option; that is, the term ‘vaishvādēva’ is injunctive of an accessory, because we actually find in it the injunction of the accessory—in the shape of the Vishvēdēvas as the deity of the Āgnēya and other sacrifices; and as, for these sacrifices there are other deities in the shape of Āgni and the rest (already indicated by other sources), these latter, Āgni and the rest, are regarded as optional alternatives to the Vishvēdēvas (i.e. it is open to the performer to make the offerings to Āgni and the rest or to the Vishvēdēvas); as it is only thus that the well-recognised meaning of the term would be followed, [so that the conclusion is that the term ‘vaishvādēva’ is injunctive of an accessory].”

SŪTRA (14).

[Siddhānta]—Not so; because of the context [being the sole authority for regarding the word as pointing out the Deity],—while there is a direct Injunction [of another Deity]; and certainly the context cannot set aside the thing [laid down by direct Injunction].

Bhāṣya.

What the Pūrvapakṣa has declared is not possible; for the sacrifices in question, Āgni and others have been enjoined as Deities by direct Vedic In-
junction; while the indication of the Vishvēdēvas could be got at only by
Syntactical Connection, and through that, by Context. [The Tantravartika,
Trans., pp. 425-426, explains this passage as follows:—The process of connect-
ing the Vishvēdēvas with any particular sacrificial material would be a
highly complicated one: we shall have to assume a word signifying the con-
nection of the deity Vishvēdēvas with a certain material that will have to be
taken as indirectly indicated by the verb ‘yajēta’; all that we can say is
(a) that the co-ordination of the term ‘vaishvadēvēna’ with the term ‘yajēna’
(as implied in the word ‘yajēta’) points to the syntactical connection—
‘By means of the sacrifice which is vaishvadēva,—i.e. has Vishvēdēva for its
deity, etc., etc.’,—and (b) that as there can be no sacrifice without a
material, the only material that could be connected with the Vishvēdēvas
would be just that which is indicated by the requirements of the sacrifice.
But the said syntactical connection indicates only the relationship of the
sacrifice with the Deity; so that the relationship of the material with the
Deity (Vishvēdēva) could be assumed only by means of the exigencies of the
Context, and such an assumption could be only in this form—‘when offering
the Āgnēya sacrifice, one should offer it as a sacrifice of which the Vishvē-
dēvas are the deity’.—Thus then Vishvēdēvas as the deity being pointed out
by a means which is not equal in authority (to the Direct Injunction
pointing out Agni and other deities), the former cannot be accepted as an
optional alternative to these latter; and this for the simple reason that the
Context can never aside the thing (i.e. the Deity) that is directly en-
joined.—Hence it follows that the term ‘vaishvadēva’ is the name of a
sacrifice.

SŪTRA (15).

THERE CAN BE NO MUTUAL RELATIONSHIP.

Bhāṣya.

The Opponent might urge the following:—‘The term ‘vaishvadēva’
directly indicates the group of sacrifices of which Agni and others are acces-
sories (i.e. Deities),—on the ground that the material used at these latter is
the vaishvadēvi āmikṣā (the Āmikṣā dedicated to the Vishvēdēvas).’

But if the term ‘vaishvadēva’ indicates the group of sacrifices, then it can-
not enjoin the Vishvēdēvas as the deity;—for how could the word ‘vaishva-
dēva’ pronounced once only indicate the group of sacrifices and also enjoin
the Vishvēdēvas as the deity? Consequently, it is not possible to connect
the term ‘vaishvadēva’ with the Vishvēdēvas. Hence the term must be taken
as a Name, and not as inductive of an accessory.

SŪTRA (16).

BECAUSE ACCESSORIES ARE SUBSERVIENT TO OTHERS (AND OF
SECONDARY IMPORTANCE).

Bhāṣya.

Further, accessories are only subservient to other things; hence they
cannot justify the repetition of the principal factor (Act of offering);
hence (according to the Pūrvapakṣa view, by which the term ‘vaishvadēva’ lays down the common deity for the offering of all materials), the right course to adopt would be to make a single offering (consisting all the various materials āmikṣa, vājina and so forth), and we should not repeat the act of offering in accordance with the number of materials;—there would be no incongruity in this joint offering as the deity for all is one and the same (i.e. Vishvēdēva). The result of this would be that all the thirty libations (that have been laid down as to be offered) would be offered (as included) in the single Principal Libation, and thus there would be no completion of the number ‘thirty’ in regard to the offerings into the Āhavaniya Fire. [This being the inevitable result of taking the term ‘vaishvadēva’ as injunctive of an accessory] it becomes established that the term is the Name of a sacrifice.
ADHIKARAṆA (11): *In connection with the Vaishvānara, the mention of the number ‘eight’ is only an Arthavāda.*

SŪTRA (17).

[Pūrvapakṣa]—"It is only words expressive of what is already known that cannot be taken as injunctions; in the text in question the capacity to be taken as an injunction is there”.

Bhāṣya.

[Hitherto we have been considering the question as to certain words being names of sacrifices or injunctive of accessories. We are now going to consider the question as to whether or not certain words are injunctive of accessories, without considering whether or not they are names of sacrifices.]

We meet with the text ‘Vaishvānaram dvādashakapālam nirvapēt putre jātē’ [‘On the birth of a son one should offer the Vaishvānara cake baked on twelve pans’] (Taittī Saṁhitā 2. 2. 5. 3; also Vājasa. Saṁ. 29. 60)—in connection with this same offering we find laid down several alternatives regarding the number of Pans to be used—‘Yadaṣṭākapālo bhavati gāyatrīyaivai-nam brahma-varchasena punāti’ [‘If the Cake is baked on eight pans, Gāyatri herself sanctifies him with Brahmic glory’] and so forth.—In regard to these latter, there arises the question—Is the mention of ‘eight’ and other numbers injunctive of accessories, or only Arthavāda (commendatory declaration)?

On this question we have the following Pūrvapakṣa:—‘All these are injunctive of accessories;—why?—because only those words that are expressive of what is already known—i.e. which speak of things already known—cannot be taken as injunctions; but the sentence in question has this capacity that it speaks of things not already enjoined;—what is that capacity?—it is the capacity of enjoining things; i.e. it will be able to enjoin something not already enjoined; otherwise all such texts would be merely Arthavāda, declamatory, and as such, serving no useful purpose. Nor can the number ‘eight’ be taken as already included in the number ‘twelve’ (mentioned in the first sentence) [and hence not needed to be enjoined again]; because the commendation of the ‘eight pans’ is found in a clear direct assertion of the Veda (‘yadaṣṭākapālo bhavati, etc.’), while the commendation of the ‘twelve pans’ can be only indirect; and the indirect can be accepted only in the absence of the direct.—From all this it follows that the numbers are injunctive of accessories.’
SŪTRA (18).

[Siddhānta]—If the words enjoined accessories, these accessories, not belonging to the sacrifice, would be useless in its actual performance; as they could not serve any useful purpose with regard to it.

Bhāṣya.

It is not right that the words in question should be taken as injunctive of accessories. If they were injunctive of accessories, all they could do would be to lay down a particular number in regard to the pans on which the cakes would be baked; and they could not enjoin anything in regard to the actual performance of the sacrifice. The connection of the number ‘twelve’ with the sacrifice is indicated by the syntactical connection (of the sentence ‘Vaishvānaram dvādashakapālām, etc.’), while that of the other numbers, ‘eight’ and the rest could, at best, be indicated only by Context; consequently these latter could not enter into the sacrificial performance at all. Further, these other numbers, ‘eight’ and the rest, having become connected with the Cakes, by direct syntactical connection, would naturally set aside the indication of the Context, and the indication of the Context being set aside, the said numbers could not become connected with the Vaishvānara sacrifice (for connection wherewith, the said Context would be the sole authority, and that has been set aside);—and not being connected with the sacrifice, they would be useless; as no results could follow from their connection with the Cakes only.—On the other hand, if the words are taken as Arthavāda, it is possible for them to be taken as commendatory of the Vaishvānara sacrifice. Hence they should be taken as Arthavāda.

SŪTRA (19).

Objection: "It is not possible for the numbers 'eight' and the rest to be supplementary to the Injunction (of the Vaishvānara)".

Bhāṣya.

This objection has been urged by the Pārvapāksin and has to be refuted. This sūtra ends with the mere statement of the objection. ["The Injunction lays down baking on twelve pans; while the words in question speak of eight pans only. How then can the latter be supplementary to the former? And if it cannot be so supplementary, then it cannot be an Arthavāda commending what has been laid down in the Injunction."]
SūTRA (20).

[Answer]—Inasmuch as [the smaller number] is not excluded [from the greater number], it is quite possible for the words in question to serve the purpose of commending what has been enjoined.

Bhāṣya.

When it is clearly understood that any commending of the ‘eight pans’, etc., is useless (for the simple reason that these numbers, ‘eight’ and the rest, have not been enjoined, and it is only the commendation of what has been enjoined that can serve the useful purpose of prompting men to the enjoined act), then the words in question must be taken as indirectly eulogising ‘the cake baked on twelve pans’, and thereby serving to commend the Vaishvānara sacrifice (at which the cake baked on twelve pans is used); and this indirect eulogising would be done through the fact that the numbers ‘eight’ and the rest are included in, ‘not excluded from’, the number ‘twelve’; and hence the eulogy of the part (eight) could very well serve as the eulogy of the whole (twelve);—just as in praising the wheel, we praise its parts—’How beautiful are its felly and nave!’—or as in praising the army we praise its parts—‘How beautiful are the elephants, horses, chariots and infantry in this army!’—Thus it is quite possible for the words in question to be taken as commendatory declarations.

SūTRA (21).

[Objection]—“It might be the instigating motive”,—if this is urged, [then the answer is as given in the following Sūtra.]

Bhāṣya.

You (Purvepakṣin) may argue as follows—“The texts in question are regarded (by the Siddhāntin) to be Arthavāda (commendatory of the Vaishvānara); but why cannot the Brahmic glory and other desirable things (mentioned in the text in question) serve as the prompting motive for adopting the other numbers ‘eight’ and the rest? The meaning would be that if the sacrificer desires Brahmic glory, he should bake the cake on eight pans, and so on; the same may be said in regard to the other desirable results that are mentioned in connection with the other numbers; [‘Vigour’ resulting from nine, ‘Food’ resulting from ten, efficient sense-organs resulting from eleven, ‘cattle’ resulting from twelve].—What would be the advantage of taking the texts in this manner?—The advantage would be that the enjoining of the accessory (number) of the cake would not be useless (as has been urged by the Siddhāntin, under Sūtra 18 above), and also there would be no need to assume the texts to be indirect commendations of the ‘cake baked on twelve pans’. Hence the texts should be taken as enjoining things (the different numbers) for the purpose of the fulfilment of certain desirable results.”
SŪTRA (22).

[Answer]—They cannot be taken as instigating motives; as in that case, they would be useless;—motives appertain to the performer; while what is stated in the texts is only with a view to eulogising the sacrifice.

Bhāṣya.

If the texts in question were taken as enjoining things for the fulfilment of certain desirable results, then they should be so many distinct sentences;—as a matter of fact, however, we find that the whole comprises a single sentence—beginning with the words (a) ‘on the birth of a son, one should offer the Vaishvānara cake baked on twelve pans’, and ending with the words—‘if it is baked on twelve pans, the Jagati bestows upon him cattle, —if this sacrifice is performed on the birth of a son, that son becomes sanctified, glorious, partaker of food, endowed with efficient sense-organs and possessed of cattle’ (Tai. Sam. 2. 2. 5. 3); and between these two passages in the beginning and in the end, we have the texts speaking of the ‘cake baked on eight pans’ and so forth;—now if these latter were not syntactically connected with opening and closing passages (quoted above), they would be so many distinct sentences.—Then again, all motives such as becoming sanctified and the like—would always appertain to the performer; while what is stated in the texts in question here regarding ‘becoming sanctified’ and the rest is clearly for the purpose of eulogising the Vaishvānara sacrifice; and the intervening texts speaking of the numbers ‘eight’ and the rest become connected with this same eulogy, as supplying so many reasons for the eulogy;—the sense of the entire passage being—‘Because the Gāyatrī sanctifies him with Brahmic glory, therefore he becomes sanctified;—because the Trīyṛt bestows upon him vigour, therefore he becomes vigorous;—because the Virāj bestows upon him food, therefore he becomes partaker of food;—because the Triṣṭubh bestows upon him efficient sense-organs, therefore he becomes endowed with efficient sense-organs;—because the Jagati bestows upon him cattle, therefore he becomes rich in cattle’.

Thus then, we find that, as the texts cannot be taken as enjoining things for the accomplishment of certain desirable results,—if they were not taken even as Arthavāda (commendatory), they would become entirely useless.

From all this we conclude that ‘Brahmic glory’ and the rest cannot be taken as motives instigating the use of the numbers ‘eight’ and the rest. These numbers, ‘eight’ and the rest, therefore must be taken as purely commendatory.
ADHIKARANA (12): The word 'yajamāna' serves to eulogise the grass-bundle.

SŪTRA (23).

[SIDDHĀNTA]—(a) THE ACCOMPLISHMENT OF PURPOSE.

Bhāsyā.

[In connection with Arthavādas, declamatory declarations, it is to be noted that they are helped by figurative descriptions; we now proceed to explain and exemplify the various factors that serve as the basis of these descriptions. Sūtras 23–28 enumerate six such bases for Figurative Description.]

We meet with such texts as 'Yajamānaḥ āpaning' ('The Sacrificer is the grass-bundle') [Taittiriya Saṁhitā 2. 6. 5], 'Yajamāna ekakapālaḥ' ('The Sacrificer is the cake baked upon one pan') [Taittī. Brā. 1. 6. 3. 4]. In regard to these there arises the question—Is the statement 'The sacrificer is the grass-bundle' injunctive of accessories or mere Arthavāda? Similarly with the other statement—The sacrificer is the cake baked upon one pan.

On this question, the Pārśavāṇa is as follows:—"The statement is injunctive of an accessory.—What would be the effect of this?—The effect would be that in this manner the statement would enjoin something not already known; otherwise, if it were taken as an Arthavāda, it would serve no useful purpose; and it is more reasonable to have the text serving a useful purpose. Hence it should be taken as an Injunction".

[In answer to this, the Siddhānta is as follows]:—It cannot be so; if the text were an Injunction, then (as a result of it) the Sacrificer would have to be used to serve the purpose that is served by the Grass-bundle, or the Grass-bundle would be used to serve the purpose that is served by the Sacrificer. So that the purpose served by the Grass-bundle being that the Juhū or all the Sruks are kept upon it,—this Juhū and Sruks would be kept upon the Sacrificer (as a result of the said injunction)! Under the circumstances, the Sacrificer would be unable to perform the duties of the Sacrificer,—such duties for instance as are laid down in such texts as 'The Sacrificer and the Brahman-priest sit down to the south (right) of the rite that is being performed (i.e. the altar)'. Nor is it possible for the Grass-bundle to carry on the duties of the Sacrificer. Similarly if the Sacrificer were employed to serve the purpose that the 'cake baked on one cake' is meant to serve,—then, he would have to be entirely offered as an oblation (as this is what is meant to be done by the said cake);—and when the Sacrificer will have been offered into the fire, all the rest of the Ritual would disappear. Nor again is the cake baked on one pan capable of performing the duties of the Sacrificer. For these reasons, the texts in question cannot be taken as Injunctions.

Then again, there is another injunction in regard to the Grass-bundle—'He keeps the Grass-bundle upon the Barhiṣ grass',—and also in regard to
the Cake baked on one Pan—'He makes one entire oblation of the cake baked on one pan'.—For this reason also, the texts cannot be injunctions.

If the texts are taken as *Arthavādīa*, the meaning is that 'the Sacrificer is to be known as the Grass-bundle,—and also as the Cake baked on one pan'.

"But what sort of co-ordination can be recognised between the Sacrificer and the Grass-bundle or the Cake? Neither the Grass-bundle nor the Cake can be the Sacrificer; nor can the Sacrificer be the *cake baked on one pan* or the *First Bundle of Grass*.—How then can a word expressive of one thing be applied to what is expressed by another word? And for what purpose should there be a description of what is already known?"

The reply to the above is as follows:—It is for the purpose of eulogising, if that which is already known is mentioned. The implication of the text 'the sacrificer is the grass-bundle' is that 'the grass-bundle is to be kept upon *Barhīś* grass, because it is the *Sacrificer* (who is the most important person)';—similarly the meaning of the text 'the sacrificer is the cake baked on one pan and should be offered as a single oblation' is that 'Heaven is the Sacrificial Fire, and the Sacrificer is installed in Heaven in the same manner as the Cake is placed on the fire.'

"But how can a word expressive of one thing, be applied to a thing expressed by another word?"

It is by way of indirect or figurative description; i.e. such a description is based upon certain qualities.

"But how can a word *not expressive* of a quality (such as 'sacrificer', 'grass-bundle', 'fire') denote a quality?"

It would do so by denoting its own meaning. All the words that are used in their secondary or figurative sense do not denote that sense after having entirely abandoned their own meaning; as in that case there would be an abandoning of what is well-known and an assuming of what is not known at all. Further, all such words are not expressive of a number of qualities; because we meet with figurative description even with regard to things wanting in some of the qualities. For instance, the lioness' cub, struck by disease, and hence not courageous in his behaviour, (and thus devoid of many leonine qualities), is still called a 'lion'. The word that denotes a group of things is not used to denote a part of that group; if it did so, then this would be against the law that 'the word Lion is expressive of that well-recognised factor which is common to all individual lions.' Nor could the term 'lion' be applied, by an assumption, to what is not a lion; because any such assumption would be impossible.

**Question:**—"If figurative description were based upon the actual meaning of the words, how could there be any restriction as to the extent of such description?"

**Answer:**—The restriction would be due to the actual presence of (at least part of) that meaning. For instance, when the term 'lion' is applied to something else (a man for instance), what is understood is that he is a man of courageous action, and this is due to the recognition of the fact that courageous action is the quality of the *lion* (which is denoted by the word 'lion'). Hence it is that when a man thinks of speaking of a man of *courageous action*, his intention is fulfilled if he uses the term 'lion'
for that purpose; and what happens is that the animal *lion*, which is denoted by the word ‘lion’, on being cognised, brings about the notion of ‘courageous action’ which is associated with that animal; and in this manner, by denoting its own meaning, the word (‘lion’) brings about the notion of the presence of the qualities associated with that meaning.

"Now, in the case of the Sacrificer being spoken as the ‘grass-bundle’,—or of the Sacrificer being spoken of as ‘the cake baked on one pan’,—what sort of quality is recognised as present?"

The quality recognised is that of ‘accomplishment of purpose’ (Sûtra). Every one accomplishes his own work,—if some one else does that man’s work, he is remembered whenever the other is spoken of; for instance, in the case of the King and the Keeper of the Muster-Roll, the latter does the King’s work, and hence whenever the King is spoken of, the said Keeper comes to the mind as associated with him. In the same manner, in the case in question, the Grass-bundle and the Cake baked on one Pan accomplish the Sacrificer’s purposes, and hence when the Sacrificer is spoken of, they also come to the mind; and thus it is that they also come to be denoted by the term ‘sacrificer’—But why?—Because by being so denoted they become eulogised,—and that in reference to the *placing on top* (in the case of the Grass-bundle) and *being offered as an entire oblation* (in the case of the Cake).

From all this we conclude that words and texts like those under consideration are Arthavâdas, not Injunctions.
ADHIKARANA (13): Words like ‘āgnēya’ serve to eulogise the Brāhmaṇa and others.

SŪTRA (24).

(b) BIRTH (OR ORIGIN).

Bhāṣya.

We meet with such texts as ‘The Brāhmaṇa is āgnēya’ (Taittiriya Brā. 2. 7. 3. 1)—‘The Kṣattriya is aindra’ (Taittī. Saṅh. 2. 4. 13)—the Vaishya is vaisheśadēva (Ta. Brā. 2. 7. 2. 2).—In regard to these, the question is—Are these statements injunctive of accessories or arthavādas?

The Pārvapakṣa is that ‘they are injunctive of accessories; as it is only thus that they would enjoin something not already known; otherwise, being mere Arthavāda, they would be useless.’

The Siddhānta is as follows:—They are not injunctions, because the requisite injunctions are found elsewhere. Therefore they must be arthavāda; and the statement is for the purpose of eulogising what has been enjoined by another text.

Question:—‘But in what manner would the words ‘āgnēya’ and the rest be applied to (the Brāhmaṇa and the rest) who are not really āgnēya, etc.?’

Answer:—They would be applicable by way of figurative description.—“What is the basis of this figurative description?”—The relationship to Fire.—“How so?”—The relationship between the Āgnēya and the Brāhmaṇa is that both have the same origin.—“In what way have they the same origin?”—This is made clear in the following passage—“Prajāpati desired to create progeny,—from out of his mouth, he created the Trayā; after that, the deity Agni, the Gāyatrī metre, the Rathantara Sāman, the Brāhmaṇa among men, the Goat among animals; thus it is that these are called mukhya (Principal, literally, ‘of the mouth’), as they were created out of the mouth;—out of his chest and arms He created the Pañcadasa; after that, the deity Indra, the Triśūl metre, the Brhath Sāman, the Kṣattriya among men, the Sheep among animals; thus it is that these are powerful, because they came about of Power;—out of his thighs and the waist He created the Saptadasa, and after that the deity Vishvēdēva, the Jagati metre, the Vairūpa Sāman, the Vaishya among men, the Cows among animals’’. (Taittiriya Saṅhita 7. 1. 1. 4-5).—In view of this statement, (of the origin of things), if any one out of any of the three groups of things happen to be spoken of, another one of the same group also comes to the mind.

For these reasons, the texts in question must be taken as Arthavāda.
ADHIKARĀNA (14): Words like ‘yūpa’ serve the purpose of eulogising the Sacrificer.

SŪTRA (25).

(c) Through Similarity of shape.

Bhāṣya.

We meet with such texts as ‘The sacrificer is the sacrificial post’, ‘Aditya is the sacrificial post’ (Taittirīya Brāhmaṇa 2. 1. 5. 2). The question is—Is this injunctive of accessories or an Arthavāda?

The Pārvapakṣa is that ‘it is injunctive of accessories, as it is only thus that it serves a useful purpose.’

The Siddhanta is as follows—It cannot be an injunction, (a) because the Sacrificer cannot do the work of the Post, nor can the Post do the work of the Sacrificer; and (b) because we have other Injunctions.—Hence the text must be taken as an arthavāda serving the purpose of eulogising what has been enjoined. The co-ordination (between the Sacrificer and the Post) is got at through figurative description—‘What is the quality on the basis of which you have this figurative description?’—It is the similarity of shape (Sūtra)—‘what is the similarity of shape?’—Tallness and Brightness.

From all this it follows that texts like those under consideration are Arthavādas.
ADHIKARĀNA (15): Words like ‘A p a s h u ’ (Not-animal) serve the purpose of eulogising the Cow and other animals.

SŪTRA (26).

(d) PRAISE.

Bhāṣya.

We meet with such texts as (a) ‘Animals other than cows and horses are not-animals’ (Taittī. Sām. 5. 2. 9. 4),—(b) ‘A sacrifice without Sāman is not-sacrifice’ (Taittī. Sām. 1. 5. 7. 1),—(c) ‘That which is without the Chhandoma is not-Sattrā’—(Taittīrīya Samhitā 7. 3. 8. 1).—In connection with these, the question arising as to whether these texts are injunctive of accessories or Arthavādas,—the Pūrvapāča is that "they are injunctions, as it is only thus that they can serve a useful purpose".

The Siddhānta is as follows:—If these were injunctions, then (a) only cows and horses would be animals, (b) that alone would be a sacrifice in which sāmans are used, (c) and that alone would be Sattrā which contained the Chhandoma;—and the mention (or injunction or creation) of other (a) animals, (b) sacrifices and (c) Sattras would be entirely useless;—nor would there be any possibility of there being another Injunction (as there is).—For this reason, the text must be taken as an Arthavāda serving the purpose of eulogising; that is, (a) it cries down all other animals (by calling them ‘not-animals’) for eulogising the cow and the horse; (b) the Sāma-less Sacrifices are cried down, for the purpose of eulogising those with Sāman; (c) the Sattras without the Chhandoma are cried down, for the purpose of eulogising those with the Chhandoma,—just as we have in the case of such assertions as ‘eating without clarified butter is not-eating’, ‘dirty clothes are no-clothes’.
ADHIKARAṆA (16): Figurative Description based upon large numbers.

SŪTRA (27).

(e) LARGE NUMBERS.

Bhāsya.

We find the text ‘Srṣṭirupadadhāti’ (‘Places the Srṣṭi bricks’) [Taittirīya Samhitā 5. 3. 4]. In regard to this there being a doubt as to its being injunctive of accessories or an Arthavāda,—the Pārvapakṣa is that ‘it is injunctive of accessories, as it is only thus that it will enjoin something not already known’.

In answer to this we have the following Siddhānta:—If the text were an Injunction, then the meaning would be that ‘one should place the bricks having the Srṣṭi-mantras’; but there is no peculiarity mentioned with regard to the Bricks, as to which are, and which are not, with the Srṣṭi-mantras; so that the Srṣṭi-mantras (i.e. Mantras containing the term ‘srṣṭi’) would have to be recited in connection with all the bricks; and under the circumstances, the reciting of those mantras which have no connection with the rite of Brick-placing would be entirely useless.—For these reasons we conclude that the text is to be taken as Descriptive of, or Reference to, only those of the Mantra-texts which have been enjoined as to be recited in connection with the Placing of Bricks; and the mention of the term ‘srṣṭi’ serves the purpose of eulogising the act of erection (sarjana).

Further, if the text were an Injunction, recourse to indirect indication would be inevitable; and this indirect indication would be of those mantras devoid of the term ‘srṣṭi’ which are found in the hymn ‘Ekayā stuvatē, etc.’ (Taittirīya Samhitā 4. 3. 10).—[What is meant is that, though the mantras in question are spoken of as one collective whole, as in the sentence ‘ekayā stuvatē’,—yet the distinguishing term ‘srṣṭi’ is found only among a few of them, such as the Anuvākyā, etc., and hence if the name ‘Srṣṭi’ were applied to all the mantras, it would be abandoning its direct signification and accepting an indirect one, which is not permissible in an Injunction; and while indirectly indicating the mantras not containing the term ‘srṣṭi’ , it would also denote those that do contain it; and this would be a very complicated process. If, on the other hand, it is taken as a mere descriptive eulogy of the Brick-placing, a recourse to indirect indication or figurative expression would not be considered improper.—Tantravārtika—Trans., pp. 455–456].

Objection:—‘There may be the same incongruity when the text is taken as a descriptive reference and recourse is had to indirect indication’.

Answer:—Recourse to indirect indication would not be improper in the case of the text being taken as a descriptive reference.
**Question:** "But how can the name 'Srṣṭi' be applied to mantras not containing the term 'Srṣṭi'?"

**Answer:**—It would be applied by reason of the fact of 'a large number of the mantras concerned containing that term;—as a matter of fact, among the mantras, there are many that contain that distinguishing term, and only a very few that do not contain it.
ADHIKARANĀ (17): Words like ‘Prāṇabhṛt’ serve the purpose of eulogising.

SŪTRA (28).

(f) Because of the presence of indicative signs.

Bhāṣya.

There are such texts as ‘Prāṇabhṛta upadadhāti’ (Taitti. Saṁ. 5. 2. 10 or 5. 3. 12), ‘Ājyānirupadadhāti’ (Taittiriya Saṁhitā 5. 7. 2. 5) [where also the terms ‘prāṇabhṛtaḥ’ stands for the bricks placed with a set of Mantras beginning with the word ‘prāṇabhṛtaḥ’, and the case stands on the same footing as the text ‘sṛṣṭirupadadhāti’ dealt with in the foregoing adhikaraṇa; the only difference being that the mantras actually beginning with the word ‘prāṇabhṛtaḥ’ are fewer than those beginning with ‘sṛṣṭi’; and yet the word ‘prāṇabhṛtaḥ’ gives its name to a larger number of mantras than those to which the name ‘Sṛṣṭi’ is applied].

Here also, if the text were an injunction, then, when the bricks with the ‘Pranabhṛt’-mantras would be placed, those mantras which do not contain the term ‘prāṇabhṛt’ would be rendered useless. Hence the text must be taken as a mere declaration or reference; what happens is that ‘because of the presence of indicative signs’, the word expressing one thing is applied to another thing; as when we find in the case of the assertion ‘chhatriṇo gachchhanti’ (‘Persons with umbrellas are going along’), where even though a single man of the lot may be carrying an umbrella, the whole lot become indicated by that indicative sign.—Neither the term ‘prāṇabhṛt’, nor the term ‘sṛṣṭi’ could be taken as having its indication restricted to those mantras that do not contain the indicative words; in fact those mantras also are included which contain the terms ‘prāṇabhṛt’ and ‘sṛṣṭi’; just as in the case of the term ‘chhatrinaḥ’, the term includes the one man with the umbrella as also others not carrying the umbrella.
ADHIKARANĀ (18): Doubts regarding the meaning of words and sentences set aside by subsequent (supplementary) passages.

SŪTRA (29).

In doubtful cases, [a definite conclusion is arrived at] with the help of subsequent passages.

Bhāṣya.

[In interpreting Injunctions and Declaratory Declarations, sometimes doubts will arise as to which Declaration, Arthavāda, is to be taken with which Injunction and so on. Hence the Author is going to propound a general principle according to which these doubtful points could be settled.]

We have the Injunction—‘Aktāḥ sharkaraḥ upadadhāti’ (‘One puts in wetted pebbles’) [Taittirīya Brāhmaṇa 3. 12. 5. 12].—which is followed by the Arthavāda ‘Tejo vai gṛtam’ (‘Clarified Butter is glory itself’).—Now there arises the question—Are the ‘pebbles’ to be wetted with any one of the fluid substances, clarified butter, oil and fat? Or are they to be wetted with Clarified Butter only?—“Why should such a doubt arise?”—Because the passage opens with the statement speaking of mere wetting in general, while it ends with the statement speaking of the particular fluid substance, Clarified Butter.—Now, it is agreed that the opening sentence and the concluding sentence should be taken together as forming one sentence, to get at the meaning of the entire passage; but there arises the question as to whether the general statement in the opening sentence is to be qualified and restricted in its scope by the concluding particular statement, or the particular statement in the concluding sentence is to be extended in its scope by the general statement in the opening sentence. So that the question remains—as between the opening and the concluding statements, which is to be accepted as the final conclusion?

The Pārvaṇā view on this question is as follows:—

“In doubtful cases like the one cited, the general statement in the opening sentence having given rise to the general conception untramelled by anything to the contrary (long before the concluding particular statement comes in),—there is nothing to justify its restriction to any particular conception; on the other hand, as regards the concluding statement, before it has come to the field, the general conception (that the wetting may be done by any wetting fluid) has been already brought about by the opening general statement; so that the particular statement, regarding the particular wetting substance being Clarified Butter only, runs counter to the said general conception already in the field. The only reasonable course to adopt in this case therefore is to take the term ‘clarified butter’ in the concluding sentence in a qualified figurative sense, indicating ‘Clarified Butter’ as also all other wetting fluids; just as in a preceding Adhikarana, the term ‘ṣrṣṭi’
has been taken to include the Mantras containing the term ‘ṣṛṣṭi’ as well as those not containing that term,—so the term ‘Clarified Butter’ here stands for Clarified Butter as also for what is not-Clarified-Butter.”

In answer to the above Pūreapakṣa regarding doubtful cases, we have the following Siddhānta:

It is true that the entire passage opens with the general statement; but the general statement always stands in need of specification; [as no wetting is possible except with a particular substance], the general statement in the opening sentence has to be restricted in its scope at the very outset, and this restriction (to one definite substance) is done by the particular statement in the concluding sentence.—“Why so?”—Because, as a matter of fact, there can be no injunction of mere wetting in general; [when there is Injunction of wetting, it must be wetting by some one substance]; so that the particular statement in the concluding sentence is in no way incompatible with the opening statement.—“But how can it be said that the wetting in general is not enjoined?”—Because so long as the doubt is there, no word in the passage can be regarded as having the injunctive force; so that there is no injunctive word at all; specially as the words of the text are ‘aktāḥ sharkarā upadadhāti’ (‘one puts in wetted pebbles’), where the verb is in the Present Tense. Then again, there is no commendatory text directly eulogising wetting substance in general; while of the particular wetting substance, Clarified Butter, we have the eulogy contained in the direct assertion (‘Clarified Butter is glory itself’); so that for the particular substance Clarified Butter, we have the direct commendation, whereas of the substance in general, the commendation is only indirect; and Direct Assertion is always more powerful than Indirect Indication; so that the injunction deduced from the passage as a whole is that of Clarified Butter.

Similarly in the passage—‘One wears clothes; . . . . the cloth sacred to all the gods is silk’ [where the entire passage is taken as enjoining the wearing of silk clothes]; —and also in the passage—‘Touching this, one should sing; . . . . all beings live upon this Audumbarī’ [where the whole passage is taken as enjoining the touching of the particular object, Audumbarī].
ADHIKARĀNA (19): The Indefinite becomes definite by the capacity of things.

SŪTRA (30).

Or, the deducing of the conclusion may be based upon the capacity of things,—because that (capacity of things) forms an integral part (of what is enjoined in the Veda).

Bhāṣya.

[Another kind of doubtful cases is dealt with here.]

We have such texts as—‘Srūpēṇa avaṇḍyati’ (‘Slices with the small Ladle’),—‘Sr̥vadhitānā avaṇḍyati’ (‘Slices with the Razor’),—‘Haṣṭēṇa avaṇḍyati’ (‘Slices with the hand’).—In regard to these, there arises the question—Is every substance—liquid, solid and meat,—to be sliced with the Ladle, the Razor and the Hand? Or the particular instrument for slicing is to be selected in accordance with the capacity of each (to do the slicing of the particular substance concerned);—i.e. that of liquids, with the Ladle,—that of meat, with the Razor,—and that of solids, with the Hand?

The Pārvapākṣa is that ‘as the texts lay down no restriction, there need be no restriction at all (as to which instrument is to be used for slicing in any particular case).’

In answer to this Pārvapākṣa, we have the following Siddhānta:—The deducing of the conclusion may be based upon the capacity of things;—that is, the assumption of a definite conclusion is to be based upon the capacity of the things concerned. So that, the slicing could be done with the Ladle, only to that substance of which it could be done with the Ladle;—similarly by any instrument, the slicing could be done of that substance only which would be capable of being sliced with that particular instrument. Because it is a general rule that when a verb denotes an action, the potency or capacity (of things) is always helpful (in determining the exact form of the action denoted). Thus then, in the case in question, there would be restriction in accordance with the capacity of the things concerned.

Similarly in the case of the text—‘Aṇjalīnā saktān pradāvyē juhoti’ (cf. Taittiriya Saṁhitā 3. 3. 8. 4),—the term ‘aṇjali’ stands for ‘joined palms’ (in general, without restricting it to any particular way of joining the two palms); but it is taken to be restricted by the ‘capacity of things’ to that way of joining the palms which brings about the shape of a flower-bud (a hollowed cup); because it is only with the palms joined in this form that the Homa could be offered:—just as when one makes the statement ‘Kātē bhuṇktē—Kāṁsyapātryāṁ bhuṇktē’, the exact meaning determined by the ‘capacity of things’ is that ‘He sits on the māt—places the food in the bell-metal dish,—and eats it’.

End of Pāda IV of Adhyāya 1.

End of Adhyāya 1.
ADHYÄYA II.

Differentiation among Actions.

PĀDA I. (Introductory).

ADHIKARĀṆA (1): Bhāvārthādhiśīkārāṇa.

[The Act as leading to the Apara is expressed by one word; and this word is the Verb.]

SŪTRA (1).

Those ‘words denoting action’ (i.e. Verbs) which denote Bhāvāna (Activity),—from these proceeds the cognition of the accomplishment [of the resultant Apara]; as it is this fact that is enjoined.

Bhāṣya.

[The first Adhyāya has described the means of knowing Dharma.—The second Adhyāya deals with the question as to what are the various acts that are called ‘Dharma’; but before this is dealt with, it is necessary to ascertain the means of finding out whether and how one act is different from another. According to Kumārila the main subject-matter of the second Adhyāya is the Differentiation among Actions, and the other matters dealt with are subsidiary to this.—According to Prabhakara, the subject-matter of the Adhyāya is the difference among the texts injunctive of the Acts.—Among the factors that go to differentiate one act from another, the most important is the result following from the Acts,—in the case of acts included under the category of ‘Dharma’, this result being the Apara, or Transcendental Potency.—Consequently it becomes necessary first of all to determine (1) what is this Apara—and (2) what is the word that denotes it.]

In the first Discourse a full account has been given of the Means of knowing (Dharma); in course of which the real character of Injunctions, Declaratory Passages, Mantras and Smṛtis has been determined;—the Injunction of Accessories and also Names have been examined;—it has also been explained how doubtful cases are determined with the help of supplementary passages.—All this has to be borne in mind.—After this we are now going to consider what acts are Primary and what Secondary,—what acts are different and what not-different;—this is the subject-matter, and none other, that is to be dealt with (in the Second Discourse);—and such is the connection of the discourse (with what has gone before).

In connection with this, six kinds of differentiation among Actions are going to be described, as based on.—(1) Different words (under 2. 2. 1), (2) Repetition (under 2. 2. 2), (3) Number (under 2. 2. 21), (4) Accessory details
(under 2. 2. 23 et seq.), (5) Context (under 2. 3. 24), and (6) Name (under 2. 2. 22).—We are mentioning here what we are going to explain because an explanation becomes readily understood when the subject has been already indicated beforehand; also the mind of the learner becomes concentrated.

Thus then, it is the treatment of the means of distinguishing the various acts that constitutes this, the second discourse; whatever else happens to be dealt with here is only what is introductory to, or connected, either directly or indirectly, with the said main theme.

[The correlation and sequence of the twelve discourses may be thus summarised:—Until the means of knowledge have been duly defined (Discourse I), there can be no discussion of the meaning of Vedic texts; and hence also no discussion regarding any two acts being the same or different (Discourse II) cannot be introduced;—the discussion of difference or non-difference is essential, as until some actions have been found to be different from others, there can be no idea as to one being the Primary act and the other secondary or subsidiary to it (Discourse III),—nor of the usefulness or otherwise of the acts (Discourse IV),—nor of the order of their performance (Discourse V);—it is only when the nature of an action has been duly understood that there can be any consideration regarding the person entitled to its performance (Discourse VI), which last question therefore stands in need of all the foregoing five discourses.—Similarly, Discourses VII—XII, treating as they do of such subjects as the Transference of Details and the like, presuppose a full knowledge of all the injunctions regarding all the details of actions;—thus the latter half of the Śūtras (Discourses VII—XII) are dependent upon what has gone before in the earlier half (Discourses I—VI).]

The first point to be considered is this:—Under Discourse I it has been declared (a) that ‘Dharma is that which is enjoined by the Injunction as conducive to the highest good’ (Śūtra 1. 1. 2),—(b) that ‘Injunction’ is the sentence that denotes an action,—(c) that the words constituting a sentence have distinct meanings.—Now the first question (A) that has to be considered is—Is a different Dharma laid down by each one of the words composing the Injunctive sentence? or is a single Dharma laid down by all the words collectively?

Now on this question (A), we have the Pūrvapakṣa (A) that “a different Dharma is laid down by each of the words.”

The Siddhānta (A) in answer to this question is as follows:—If the Transcendental Potency (Apūrva) results from one act (laid down by one word in the sentence), then anything else that may be laid down by any other word in the sentence should be only auxiliary to the former act (and not an independent act leading up to a distinct result); as in this way there would be need for the assumption of fewer transcendental potencies. Hence the conclusion is that there is only one transcendental Potency (resulting from the one act that is denoted by one word in the Injunctive sentence).

Now—if there is only one Transcendental Potency,—then there arises the question (B)—Does this Potency result from (acts denoted by) verbs (words denoting activity), or from (those denoted by) nouns (words
denoting substances and qualities)?—(But before we can discuss this question), we have to determine what is an action and what are the words denoting activity?—These words are ‘yajati’ (‘sacrifices’), ‘dadati’ (‘gives’), ‘jāhoti’ (‘pours libations into the fire’) and so forth.—“But these words are expressive of sacrifice, gift and libation-pouring,—and they cannot be of expressive of activity.”—It is not so; these words are expressive of sacrifice and the rest, and they are also expressive of activity; what is understood as expressed by the words is the sacrifice (gift and libation-pouring), as also activity in general,—the sense of the injunction in this latter case being that ‘one should so act that something may come about (be accomplished)’. Thus it is that these are words expressive of activity; from nouns, on the other hand, we derive notions of substances and qualities, not of activity; hence nouns are not words expressive of activity.

The Pūrva-pakṣa (B) on this question (B) is that “the Transcendental Potency results equally (from both kinds of words, Verbs as well as Nouns).”

In answer to this we have the following Siddhānta (B):—Those Verbs that are expressive of activity bring about the cognition of the accomplishment of the result,—i.e. such verbs as ‘yajēta’ (‘should sacrifice’).—Why so?—Just because they are expressive of activity; those words that express the idea that ‘one should make something come about’ would be just those which, when combined with the term ‘desirous of heaven’, would express the idea that ‘one should make heaven come about’; thus it is that from these words is derived the idea of the ‘accomplishment’—i.e. the bringing about, the fulfilment,—‘of the result’; and what these words, as combined with the (special) acts of sacrifice, gift and libation-pouring, speak of is the fulfilment of heaven.—“How so?”—Because ‘it is this fact that is enjoined’, —e.g. by the words expressive of the ‘sacrifice’ and other acts. The construction is like this—The question being ‘By what should the man seeking Heaven bring about Heaven?’—the answer is—‘By such acts as Sacrifice and the rest’;—and when what is denoted by a word brings about such a result (as Heaven for instance), it can do so only though bringing about an (intervening) transcendental potency,—not in any other way; it is thus that the Apūrva, the Transcendental Potency, comes to be comprehended; hence the said Transcendental Potency comes to be known through the word expressive of the act. It is in this sense that we declare that ‘words expressive of activity’ are expressive of the Transcendental Potency; not that there is any word which is directly expressive of that Potency.—The fact of the matter is that something has to be brought into existence by the activity denoted by the verb,—and the desire for Heaven has to be fulfilled by some means;—thus between these two (the Activity and the Heaven) there is a mutual relationship,—like that between a carter who has lost his horse and another carter who has burnt his cart (i.e. the one needing the help that the other can give). For instance (in the case of the sentence ‘one desiring Heaven should sacrifice’ and such others), the verbs like ‘sacrifice’ (‘yajēta’) stand in need of certain factors,—i.e. the meaning of the term ‘yajēta’ being, as explained before, that ‘one should bring about something’, it becomes necessary to know—(a) What is to be brought
about?—(b) By what it is to be brought about? and (c) How it is to be brought about?—The statement of the purpose by the term 'ṣvargakāmāḥ' ('desirous of Heaven') supplies the information as to (a) what is to be brought about.—Such cannot be the explanation of words expressive of substances and qualities (i.e. Nouns).—Thus we conclude that verbs, being expressive of activity, express the Transcendental Potency.

Objection:—'Why has the Sūtra used both the terms 'bhāvārthaḥ' (words denoting activity) and 'karmashabdāḥ' (verbs, which also denote acts) [since both appear to be synonymous]?'

The answer to this is as follows: As a matter of fact, there are certain 'words denoting action' ('karmashabda') which are not 'expressive of Bhāvanā or activity';—e.g. 'shyēna', 'chitrā' and such others (which are names of sacrificers, but do not by themselves convey any idea of the agent undertaking an activity with a view to bringing about a certain result). [The reading 'shyenakatrikādayaḥ' appears to be defective, though it appears in the Tantravārtika also, Text, p. 356; from what follows 'shyenachitradayaḥ' appears to be the correct reading];—on the other hand, there are certain 'words denoting activity' which are not 'expressive of action'; e.g. 'bhāvana', 'bhāva' and 'bhūti' (Being).

[The following extracts from the Tantravārtika throw some light upon the exact significance of the terms 'karmashabda' and 'bhāvashabda':—Says the Bhāṣya—'There are certain Karmashabdās, etc.' Though the proper words to be cited as examples were 'yāga', 'yajana' and other nouns denoting the action of sacrificing, yet the Bhāṣya has cited the words 'shyēna', etc., which become names of actions only when appearing in sentences as in apposition to words like 'yāga'; in fact they are recognised as Karmashabda because of their denoting certain actions after and along with the injunction of sacrifice as instrumental in the bringing about of certain results.—The Bhāṣya continues—'There are certain Bhāvārthas words which are not Karmashabda':—and in this connection, the proper words to cite would be 'bhāvayāt (bring into existence)', 'kuryāt' (make or do) and the like; as those are expressive of the activity of the agent,—and not 'bhāvana', 'bhūti' (Being) which is the action of the result that is brought about, not of the agent; though one of the three words cited by the Bhāṣya—bhāva—may be taken as signifying an activity on the part of the Agent—by being derived as with the causal affix (in which case 'bhāva' would be equivalent, not to being, but to bringing into existence .......

Question—'why should not the bhavārtha words be spoken of as 'karmashabda' when, as a matter of fact, every verbal root is a Karmashabda, expressive of action?'—Answer—An undefined general action, that of Being, is incapable of being performed; hence words denoting such general action cannot be spoken of as 'Karmashabda', expressive of action; and it is only words denoting particular acts capable of being performed that have been regarded as 'Karmashabda'.—Tantravārtika, Translation, pp. 492-493, Text, p. 356.]

How is this to be illustrated?—There are two texts—(a) 'Shyēnābhicharan yajēta' ('Going to kill, one should sacrifice with the Shyena'); Šaḍ. Brā. 3. 8. 1),—(b) 'Chitrāyā yajēta pashukāmāḥ' ('Desirous of cattle, one should sacrifice with the Chitrā'; Tai. Sa. 2. 4. 6. 1). In regard to these, it is doubtful if the construction of (a) is 'shyēnēna abhicharan' ('going to kill with the Shyena'), or 'yajēta abhicharan' ('going to kill, one should sacrifice'),—and that of (b) is 'chitrāyā pashukāmāḥ' ('Desirous of
cattle, with the Chitrā’), or ‘pashukāmo yajēta’ (‘Desirous of cattle, one should sacrifice’).—It is only when these points are doubtful that there is any chance of the enquiry as to whether the words (‘shyēna’ and ‘chitrā’) are to be taken as injunctive of accessories or as names.—(c) Similarly, in connection with the text ‘Darshapūrṇamāsābhyaṁ svargakāmo yajēta’ (‘Desirous of heaven, one should sacrifice with the Darsha and the Pūrṇamāsa’),—where the terms ‘darsha’ and ‘pūrṇamāsa’ denote particular times,—is the construction to be ‘darshapūrṇamāsābhyaṁ svargakāmāh’ (‘Desirous of heaven, through Darsha and Pūrṇamāsa’), or ‘svargakāmo yajēta’ (‘Desirous of heaven, one should sacrifice’).—In all these three texts, neither ‘Darsha’, nor ‘Pūrṇamāsa’, nor ‘Chitrā’, nor ‘Shyēna’ is ‘expressive of activity’; nor have these words any connection with the agent desiring the particular result, because their case-endings are different from those found in the words denoting the agent.—From all this it follows that words expressive of substances and qualities are not expressive of the Apūrva (Transcendental Potency).

The sense of these arguments is as follows:—If the words ‘shyēna’, ‘chitrā’, ‘darsha’ and ‘pūrṇamāsa’ were directly related to the particular results (and as such, were Bhāvaśabda, ‘words expressive of activity’), then the yāga (sacrifice) itself would not be instrumental in the accomplishment of the results; and then words like ‘shyēna’ could not be taken as names of sacrifices; as it is only because of the coordination of the instrumental sacrifice with words like ‘shyēna’ that these latter come to be regarded as names; not being taken as names, these words could not be taken as injunctive of accessories. When however the sacrifice is taken as the instrument of the Bhāvanā (bringing into existence), then, the word ‘shyēna’ cannot but be taken as the name of that sacrifice—‘na chaśīmārthiṁ saṁbandhah’—says the Bhāṣya; this means that the mention of the result has no direct concern with the word ‘chitrayā’ or ‘shyēnēna’.

SŪTRA (2).

[Says the Opponent]—‘As a matter of fact, ‘activity’ is denoted by all (words)’;—if this is urged
[then the answer is as in the following Sūtra].

Bhāṣya.

[Says the Opponent]—‘If your view is that words expressive of substances and qualities are not indicative of the Transcendental Potency (Apūrva), because they are not ‘expressive of activity (Bhāva)’,—then, we urge that ‘activity is denoted by all words’.—For instance, in the sentence ‘Darshapūrṇamāsābhyaṁ svargakāmo yajēta’ (‘Desirous of heaven, one should sacrifice with the Darsha and Pūrṇamāsa’), the connection between the terms ‘desirous of heaven’ and ‘with the Darsha and Pūrṇamāsa’ would be asserted by the term ‘should sacrifice’;—similarly in the
text 'Shyēnānādhicharan yajēta' (‘Going to kill, one should sacrifice with the Shyēna’), the connection between the terms ‘going to kill’ and ‘with the shyēna’ would be asserted by the term ‘should sacrifice’;—and in the text ‘Chitrāyā yajēta pashukāmah’ (‘Desirous of cattle, one should sacrifice with the Chitrā’), the connection between the terms ‘desirous of cattle’ and ‘with the chitrā’ would be asserted by the term ‘should sacrifice’;—and thus all these words (and not only the term ‘should sacrifice’) are such as want the help of some other word to complete their sense; so that all of them are equally expressive of ‘activity’;—and when all the words are equally expressive of ‘activity’, there is nothing to justify the restriction that the Transcendental Potency is indicated only by ‘words expressive of particular acts’, and not by those expressive of substances and qualities.’

**SŪTRA (3).**

**Those words are Nouns,—on the utterance whereof in actual usage, the forms of the objects denoted by them become apprehended; consequently any need for others is far away from them;—specially as they are accomplished entities at the time of being used (and spoken of).**

_Bhāṣya._

There are certain words in whose case it so happens that whenever they are pronounced for the purpose of conveying the idea of what is denoted by them, what is so denoted becomes apprehended in its true form, —i.e. as being something which, having come into existence, continues to exist for some time,—and is not, like an act, destroyed as soon as it comes into existence;—these words are Nouns, and these are ‘words expressive of substances and qualities’, and such are the objects denoted by ‘words expressive of substances and qualities’.

Instead of saying that these are ‘words expressive of substances and qualities’, the Sūtra has said that ‘these are Nouns’, which means that the term ‘Nouns’ is synonymous (with the term ‘words expressive of substances and qualities’).—“How do you know this?”—We deduce this from the fact that the affixes taken by the words (expressive of substances and qualities) are known as ‘nāmiki’ (pertaining to Nouns)—“What are these affixes?”—‘They are those that are found in the terms ‘vyāsah’, ‘vyāsau’, ‘vyāsāh’ (denoting substances), and ‘shuklah’, ‘shuklau’, ‘shuklāh’ (denoting qualities).—Thus the words used in the Sūtra are quite right.

Inasmuch as the objects denoted by these nouns are not momentary (but lasting),—‘any need for others is far away from them’; that is, they do not stand in need of anything else in the shape of a Primary (to which they would be subsidiary); these have not got to be produced, ‘because they are accomplished entities at the time of being used and spoken of’,—i.e. they are already in existence at the time that they are used.
SŪTRA (4).

Those words, on the other hand, are Verbs—on the utterance whereof what is denoted by them is not in existence; hence it is through these that it (the Transcendental Potency) would be cognised; as what is denoted by them is dependent (upon other factors).

Bhāṣya.

"Those words on the utterance whereof what is denoted by them is not in existence",—i.e. what is denoted by them does not exist at the time that they are pronounced,—'are Verbs';—i.e. these are 'words denoting activity (Bhāva)'; the Sūtra has taught us this by using the other synonym ('verbs').—"In what way are the terms 'verbs' and 'words denoting activity' synonymous?"—That they are so is indicated by the fact that the affixes taken by the 'words denoting activity' are called 'ākhyātika' (pertaining to verbs)—"What are these affixes?"—They are those that are found in the terms 'pachati', 'pachataḥ', 'pachanti', and so forth.

For this reason the Transcendental Potency would be cognised through these words; because what is denoted by verbs is something to be brought into existence; hence when these verbs are pronounced along with words, the things denoted by which are accomplished entities,—these latter entities are taken as subserving the purposes of what is to be brought into existence; as it is only thus that they would be serving a visible purpose; because the coming into existence of what is to be brought into existence for a special purpose serves a distinctly useful purpose; and it is brought about by what is already an accomplished entity;—thus does a visible purpose become served.—There would be no such purpose found to be fulfilled if what is to be brought into existence were taken as subserving the purposes of what is already an accomplished entity; so that in this case an invisible (transcendental) purpose would have to be assumed. From this it follows that the sacrifice (which is yet to be accomplished) cannot be taken as subserving the purpose of a substance (which is already an accomplished entity).

Further, 'what is denoted by them is dependent upon other factors'—that is, what is denoted by them is dependent upon the human agent; 'Bhāvanā' (Activity) is so called only when it is related to a human agent; specially because the term 'bhārayet' ('should bring into existence') denotes (through the conjugational affix) the human agent; it is for this reason that the sentence 'one desirous of Heaven should sacrifice' conveys the idea of (1) the human agent, as also (2) the sacrifice, and (3) the relationship (between them).—On the other hand, if we had a sentence in the form 'svargakāmo devyena' ('one desirous of Heaven, by substance', there being no Verb), it would convey the idea of (1) the human agent, and (2) the substance, but not of any relationship (between them).
Says the Opponent:—“What we mean is that the verb ‘yajêta’ (‘should sacrifice’) would signify the relationship between the human agent seeking to accomplish a purpose and the substance,—in the form ‘one should bring into existence by means of the substance’; so that the ‘bringing into existence’ of the purpose is understood to be brought about by means of the substance; and thus there would be the required ‘need for others’ also.”

True, it is so understood that ‘one should bring into existence by means of the substance’; but this is understood through Syntactical Connection; while the idea that ‘one should bring into existence by means of the sacrifice’ is understood through Direct Assertion.—Further, when the relationship of the sacrifice is predicated in the form ‘one should bring into existence by means of the sacrifice’,—at that time, the relationship of the substance in the form ‘one should bring into existence by means of the substance’ could not be predicated. Then again, if the relationship of the substance would be predicated, any relationship with the verb ‘yajêta’ (‘should sacrifice’) also could not be predicated [as one and the same sentence could not have two predicates];—it could be possible if the former (the relationship of the substance) were only referred to; but in that case, there would be predication and reference at one and the same time,—which is impossible. Thus, there would be a conflict between Direct Assertion (of the relationship of Sacrifice) and Syntactical Connection (indicating the relationship of the Substance); and in the case of such conflict, it is Direct Assertion which is the more powerful; consequently there can be no connection between the human agent seeking to accomplish a purpose and the substance;—so that, so long as there is no connection between the substance and ‘the person desiring heaven’, it is not possible for the substance to be conducive to the fulfilment of heaven.

This is the reason that justifies the restriction that the Transcendental Potency is indicated by ‘words denoting activity’, and not by ‘words denoting Substances and Qualities’. When therefore the words used are ‘yâgena kuryât’ (‘should bring about by sacrifice’), then the word must be taken as expressive of the sacrifice,—and the connection of the term ‘darshapûrṇamāsābhyâm’ (‘by means of Darsha and Pûrṇamâsa’) would be obtained only by indirect indication, based upon the fact that the sacrifice is enjoined as to be performed on the Darsha and Pûrṇamâsa days.
ADHIKARANA (2): There is such a thing as Apūrva,
Transcendental Potency.

SŪTRA (5).

There is Apūrva, because action (is enjoined).

Bhāṣya.

[The foregoing discussion, as to the word that indicates the Transcendental Potency, has presupposed the existence of this Potency itself: but inasmuch as the existence of such a potency is not generally admitted, the present Adhikaraṇa proceeds to establish its existence.—Tantravārtika—Trans., p. 497.]

[The Pūrānapakṣa of this Adhikaraṇa is set forth only in the form of the question]—"How is it known that there is such a thing as ‘Apūrva’, Transcendental Potency?"

The answer to this, which embodies the Siddhānta, is supplied by the Sūtra—There is Apūrva, because action is enjoined.—The word ‘chodanā’ (in the Sūtra) we explain as Apūrva; hence the meaning of the Sūtra is that there is such a thing as Apūrva,—because action is enjoined—in such injunctions as ‘Desirous of Heaven, one should sacrifice.’ Otherwise,—if there were no such thing as Apūrva—such an injunction would be meaningless; as the act of the sacrifice itself is perishable; so that if the sacrifice were to perish without bringing into existence something else, then the cause having ceased to exist, the result (in the shape of Heaven) could never come about.—From this it follows that the sacrifice does bring into existence something (some Force or Potency which continues to exist and operate till such time as the Result is actually brought about).—If it be argued that "on the strength of the declaration of a certain result following from a certain sacrificer, it may be presumed that the act of sacrifice itself does not perish (but continues to exist till the appearance of the result)"—the answer is that such a presumption cannot be right; because of the Act (sacrifice) itself, we do not perceive any other form (save the one that is perishable, and hence not able to bring about the final result); as a matter of fact, that alone is called an ‘act’ which transposes its substratum from one place to another; and no such transposition is possible for the Soul (which alone could be the lasting substratum for the act, if it were to continue till the appearance of the result),—because the Soul is omnipresent (and as such there can be no change of position for it); that the Soul is present in all places is indicated by the fact that its functioning (in the shape of the experiencing of pleasure, pain, etc.,) is found everywhere.—[Says the opponent, who holds that the Soul is no larger than the body encasing it]—"That same fact (of the Soul functioning everywhere) may be a sign of its going from one place to another".—[We have adopted the reading ‘nanu’ for ‘na tu’; the Tantravārtika favours ‘nanu’, though it provides
an explanation of the other reading also—see Translation, p. 517].—[The answer to this is that] we perceive no incongruity in the view that the Soul does not move from place to place [while there are several incongruities in the view that it does so move,—for which see Tantravārttika.—Translation, p. 518].—Thus then, the only possible alternative is that the act (of sacrifice) subsists in the material substance (offered), and this substance has perished (ceased to exist); and when the substratum (in the shape of the substance) has perished, it is understood that the act (sacrifice) itself has perished.—If it be urged that “the substratum (substance) has not perished”,—that cannot be true, as all that is found to be left of the substance (offered at the sacrifice) is mere ash.—It might be argued that “even while the ash is there the substance is there (in the form of that ash)”,—that cannot be right; because what exists must be perceived, and yet the substance is not perceived (in the ashes).—“The very fact of the bringing about of the result would be indicative of the presence of the substance (at the time of the appearance of the result).”—In that case, it is necessary for the other party to answer the objection that there is no perception of the substance.—It might be argued that “the non-perception might be due to one or the other of the various reasons of non-perception, such as the subtle character of the substance [or ‘being too remote’ or ‘too near’, or ‘the inefficiency of the perceptive organ’, or ‘absent-mindedness’—enumerated in Śāṅkhyakārikā].—If such is the view, then it comes to this that something has to be assumed; and the question to be considered is—is it the Āpūrva that should be assumed—or some reason for the non-perception of the existing substance? There is always some justification for making a general assumption, and none for a particular one [so that while there may be some justification for the assuming of a general potency in the shape of the Āpūrva, there can be none for assuming a reason for the non-perception of every particular object, as there will have to be a separate reason for each particular case of non-perception].—“[In order to avoid these difficulties, we may hold that] the Act continues to exist without any substratum”.—But this assumption also would be open to the same objections (as those sought to be avoided).

[The translation follows the explanation supplied by the Tantravārttika, which says ‘Evamanāshritakarmakalpanāyāmapi’—See Translation, p. 523. —It may also be rendered as follows:—“There will be this justification for assuming a special reason for the non-perception of the existing substance that, in the absence of such a substance, there would be no substratum for the Act.”—The answer to this is that even this remains open to the same objections].—(In order to avoid all these difficulties) it might be held that “we shall assume some such character in the Act whereby it will not carry its substratum (i.e. the Soul) to another place”.—This also will be open to the same objections [such as the incongruity of denying a perceptible fact and assuming of what is not perceptible—says Tantravārttika—Trans., p. 523].—From all this it follows that the act of sacrifice is perishable, and because it is perishable, therefore there is such a thing as Āpūrva (brought into existence by the Act).

“What is the purpose served by this discussion?”

It is as follows:—If ‘words denoting Substances and Qualities’ also
were indicative of *Apūra*, —as held by the *Pūrvapakṣa*—then, on substances and qualities being spoilt, no substitutes could be employed; —this would be the case if the *Pūrvapakṣa* view were accepted. If, on the other hand, the *Siddhānta* view were accepted (that *Apūra* is indicated only by ‘words denoting activity’), then, the performance of the Act could be proceeded with after adopting a substitute for the substance or quality that may have been spoilt.

[The *Pūrvapakṣa* argument against the assumption of *Apūra* is thus stated by Prabhākara:—“The injunction imparted by the injunctive word only urges the agent to the performance of a certain *action*, and not towards anything desired by him; the *action* is something ephemeral, and is not present immediately before the attainment of heaven by the agent; hence in order to meet these difficulties we must accept the sacrifice itself to be either everlasting, or bringing about either a certain faculty in the agent, or the favours of the deity; and there is no reason for assuming any such thing as *Apūra*.”

In answer to the above, he continues—

‘At the very outset you commit a mistake in assuming that the injunction prompts the agent to *action*; what the injunction really does is to prompt him to *exertion*; and the particular *action* denoted by the root is only the object of that *exertion*. Thus then, what is denoted by the injunctive sentence is the ‘Niyoga’, decree or mandate; this ‘mandate’ urges the man to *exertion*; and this ‘*exertion*’ pertains to some sort of action denoted by the verb. The assumption that the action itself is everlasting is against all evidence; the Soul also is, by its very omnipresence, inactive; hence what brings about the final result cannot abide in the Soul.’

The above passage from the *Bṛhatī* is not quite clear; nor has it been possible for us to obtain a manuscript of this portion of the commentary, *Rījuvalā*. But the whole subject is discussed, from the *Prabhākara* standpoint, in the *Prakaraṇa-paṇḍikā* (page 185 et seq.), from which the following may be gleaned:—

There can be no doubt as to the ephemeral character of the sacrifice itself; it is borne out by everyday experience. Nor can the sacrifice be held to be laid down for the purpose of obtaining the favour of the deity; as there is no evidence in support of this; as a matter of fact also, sacrifices are never performed for that purpose; the deity is only one to whom the offering is made; and we could please a deity by only such acts as could reach it; then again, it is not possible for any deity to get at all the offerings made by different men at all times; specially because no deity is eternal or omnipresent. Nor can we accept the view that the verb with the injunctive affix expresses an action tending to produce in the agent, a certain faculty, which is the immediate cause of the final result. This is the view, favoured by Kumārila. We cannot accept this view, as there is no proof for the postulating of the appearance of any such faculty in the agent. That the sacrifice produces such a faculty is not proved either by Perception or by Inference, or even by Verbal Assertion,—there being no Vedic texts pointing to any such faculty; specially as we find that the *action* is brought about by the *exertion* of the agent; and therefore the causal potency must reside in this *exertion*,—which exertion therefore should be denoted by the injunctive sentence. The assumption of the faculty in question might be said to be proved by presumption, based upon the consideration that the action cannot be the cause of the final result, without some such faculty lasting during the time intervening between the completion of the action and the appearance of the result. But what presumption can justify us in assuming is some faculty or potency in that thing
itself which is found to be incapable in the absence of that faculty; so in the case in question, the presumption can only point to some faculty in the action, and not in the agent; hence what is brought about by the faculty abiding in the agent cannot be regarded as produced by the action.

The whole matter of what the Bhāṭṭa calls ‘Apūrea’ and the Prabhākara ‘Niyoga’, is thus explained in the Prakaranaparāchikā (p. 187):

1. The second aphorism of Adhyāya I has shown that what the injunctive sentence denotes is Kārya, something to be brought about. (2) In the beginning of Adhyāya VI, it has been shown that, of this Kārya denoted by the sentence, the Niyojya—i.e. the person prompted to its bringing about—is one who is desirous of acquiring for himself some desirable result in the shape of Heaven and the like,—this being related to the Kārya. (3) In the Bādaryādhikarana (III. I. 3) it has been proved that it is the kārya that is the direct cause of the production of that desirable result which is desired by (and as such, qualifies) the prompted person. (4) In the Devatādhikarana (IX. I. 9) the Bhāṣya has shown that this kārya cannot be the act (of sacrificing, for instance); as this act cannot possibly be the direct cause of the final result; nor could it be held to lead to the result through the favour of the deity to whom the sacrifice is offered; nor can it be regarded as leading to the result through a certain potency in the agent; and it is well-known that either the act itself, or any potency abiding in itself, does not last long enough to bring about the result. (5) In the Apūreṇādhikarana (II. I. 5), we have the final conclusions led up to by all the above adhikaranas. That which is denoted by the injunctive affix and other factors of the injunction is the kārya inhering in the agent who is prompted by the sentence, and as connected with whom the kārya is indicated; as this kārya is not cognisable by any other means of knowledge, it has been called ‘Apūrea’, something new, not known before. The connection of this kārya with the agent and the action may be thus traced—the kārya by its very nature is something brought about by kṛiti, or operation; and this operation is none other than the exertion of the agent. In the Bhāṣārthādhikarana (II. I. 1) again, it is shown that no such exertion is possible, independently of some act denoted by the verbal root. Hence what the injunctive sentence denotes, in this connection, is the Niyoga or prompting, relating to that act. This act, thus being the object of that prompting, comes to be spoken of as the ‘instrument’ by which that prompting is accomplished, as shown under III. I. 3. Even though the kārya is brought into existence at a time other than that of the appearance of the final result, yet, inasmuch as it is inseparably related to the prompted agent,—in whom the desire for that result is present,—there is nothing incongruous in regarding that kārya as the direct cause of the result. This kārya has been called ‘Apūrea’ by the Bhāṣya by reason of its being something new to all other means of knowledge, save the injunctive sentence; but the name given to it by Prabhākara is ‘Niyoga’ or prompting, by reason of the fact that it acts as an incentive to the prompted person (Niyojya) and makes him put forth an exertion towards the accomplishment of the action denoted by the verbal root. This kārya or Niyoga is expressed neither by the verbal root, nor by the injunctive affix, nor by any other word in the sentence, but it is denoted by the sentence as a whole; all other necessary factors being expressed by the several words of the sentence individually, what the sentence as a whole expresses is this Niyoga (Mandate) as related to the prompted person expressed by one of the words in the sentence (i.e. the word signifying the result, the person desiring which is the prompted person). That the Niyoga is thus expressed by a sentence is also proved by the fact that the general rule is that, that which is the principal thing made known by the sentence forms its ‘meaning’; and there is no doubt that of all the things made known by the sentence, the Niyoga is the most important; for even though the
final result has all the appearance of the most important factor, yet it is the Niyoga that is really such, because it is the direct and immediate cause of the result, and it is also the immediate effect of the action performed; also, because the result also has to be regarded as subservient to the Niyoga, in view of the fact that the result enters as one of the factors necessary for the making up of the full character of the Niyoga. To explain—The Niyoga cannot be a true Niyoga until there is a Niyoga, the person to be prompted to exertion, as without exertion there can be no Niyoga; then again, without the agent there can be no exertion; and lastly, it is only the person desiring the result issuing from the undertaking that is entitled to its performance; thus indirectly, through the agent, the result becomes a necessary factor in the Niyoga; this relation between the Niyoga and the result being similar to that between the master and the servant; without the servant the master cannot be a true 'master', and yet it is the master that is the more important person of the two.

The Prakarana-apachikā raises an interesting question here:—

"Granted that the injunctive sentence—'One desiring heaven should perform the Jyotiṣṭoma' expresses the Niyoga as proceeding from the action of Jyotiṣṭoma sacrifice, and as being the direct cause of attaining heaven. But just as the sacrifice, being an effect, has only an ephemeral existence, and cannot continue till the appearance of the result,—so in the same manner, the Niyoga also, as an effect, could not but be transient, and as such unable to continue till the appearance of the result. Thus the very purpose for which the hypothesis of the Niyoga has been put forward, fails to be accomplished by it. This cuts off the ground entirely from under the whole fabric of the Niyoga or Apūrvā."

The author fails to answer this objection satisfactorily. All that he says is that the Niyoga does not bring about the result immediately after it itself comes into existence, but in its action towards the bringing about of the result, it stands in need of certain auxiliaries, which are not always available, and until whose appearance the result cannot appear. This explanation does not meet the difficulty that the Niyoga itself cannot, and does not, exist at the time that the result appears. He has explained in another place that it is through the prompted agent that the Niyoga, though itself appearing at the present time, brings about the result at a future time. This, however, is as much as to say that the Niyoga produces something in the agent, which latter something brings about the result; and thus this much-vaulted theory of the Prabhakara is found to be less acceptable than the Bhāṭa view, by which the action (of sacrificing) itself produces a certain faculty in the agent, which faculty brings about the result at the proper time; while Prabhakara appears to assume a Niyoga intervening between the action and the something lasting that is produced in the agent, he does not call it 'faculty', but which comes to be the same thing. In order to meet the difficulty, Shālikanātha has been forced to call in the aid of 'destiny'; he says that it is only when the Niyoga is aided by destiny that it brings about the result. This after all, is a very poor explanation to be offered by the 'Mimamsā śaṅkū' as he has called the followers of Prabhakara.

Another question arising in this connexion is that, what has been said above may be all right, so far as those actions are concerned which are laid down to be performed with a view to a certain result; but how would it apply to those actions which are to be performed merely in fulfilment of a duty incumbent upon all persons, without reference to any result,—or to those passages that lay down the non-doing of certain acts? The answer to this is that, in the explanation of Niyoga, the Prabhakara has brought in the result, not as something desired by the agent, but only as something the presence of which makes a person entitled to the performance of a certain act; in the case of those actions, then, that are laid down as necessary duties to be performed throughout life, any person who is endowed with life being
entitled to the performance of those acts, the character of the agent becomes fully accomplished; and this is all that is needed for the explanation of the Niyoga.

By Kumārila’s view the Apūreya is ‘a potency in the principal action, or in the agent, which did not exist prior to the performance of the action, and whose existence is proved by the authority of the scriptures.’ Before the sacrifices laid down as leading to Heaven are performed, there is in the sacrifices themselves in the first place, an incapacity to lead any person to heaven, and in the second place, in the agent, to attain heaven. Both these incapacities are set aside by the performance of the sacrifice; and this performance also creates a positive potency or force, by virtue of which heaven is attained; and to this latter force or capacity we give the name ‘Apūreya’. The proof of the existence of such an Apūreya lies in Presumption, —based upon the fact that without some such force or potency many Vedic passages are wholly inexplicable. For instance, there are many passages dealing with the fact that certain sacrifices lead the sacrificer to heaven,—the idea being that he goes to heaven, not indeed immediately on the completion of the sacrifice, but after death. The question then arises, that as a general rule the effect comes into existence while its cause is still present, or immediately after the cause has ceased to exist; but in the case in question, the sacrifice ceases to exist at the present time, while the attainment of heaven comes ten or twelve or more years later. This can be explained only by the hypothesis that the sacrifice, on its completion, produces directly a certain potency or faculty in the agent, which resides in him, like many other faculties, throughout life, at the end of which it leads him to heaven. Without some such intervening potency—as the connecting link between the sacrifice and its result—the causal relation between these two cannot be explained. Apūreya thus is nothing more than a force set in motion by the performance of the action—this force being the direct instrument whereby, sooner or later, the action accomplishes its result. There is nothing incongruous in this hypothesis; as every action is actually found to set going certain forces, either in some substance, or in persons connected with some substances; and the force thus set going accomplishes its result, as soon as it reaches its full development with the aid of attendant auxiliaries. The whole process is thus briefly stated systematically in Nīyamāṅgasūstara:—

1. “The sentence—‘one desiring heaven should perform sacrifices’—lays down the fact that the sacrifice is instrumental in the bringing about of the attainment of heaven.

2. Then arises the question—how can the sacrifice which ceases to exist at the moment that it is complete, bring about the result at a much later time?

3. The answer to this is that the sacrifice accomplishes the final result through the agency of the force called ‘Apūreya’.

4. A further question arises—how is the Apūreya brought into existence?

5. The answer is—by the performance of the sacrifice.

In all simple sacrifices, there is a single Apūreya leading to a single result. But there are certain elaborate sacrifices which are highly complex, being made up of a number of subsidiary sacrifices. Such for instance as the Darṣhapaurṇamāsā sacrifices. In all such sacrifices, there are as a rule four kinds of Apūrva:—

1. The Patalāpūreya—that which brings about the result directly, and which is the immediate cause of the result;

2. the Samudāyāpūreya:—in the Darṣhapaurṇamāsā sacrifices, the three main sacrifices performed on the Moonless day form one group and the three performed on the Full Moon day another group; each of these groups occurring at different points of time could not have a single apūreya; hence each group has a distinct Apūreya of its own, the two Apūrvas
combining to produce the final Phalāpūrṇa; and each of these distinct 
Apūrṇas is call a Samudāyāpūrṇa;
(3) the Utpattyapūrṇa;—i.e. the three Apūrṇas following from each of the 
three sacrifices forming the Darsha group: these three Apūrṇas lead to 
the Samudāyāpūrṇa of the ‘Paurṇamāsa’ group, which leads to the 
final Phalāpūrṇa;
(4) the Aṅgāpūrṇa;—each of these sacrifices of the group is made up of a 
number of minor acts, each of which in its turn, must have a distinct 
Apūrṇa of its own; as otherwise the act could not help in the final 
Phalāpūrṇa.)
ADHIKARANA (3): Division of Acts into 'Primary' and 'Secondary'.

SŪTRA (6).

They (Verbs and Acts denoted by them) are of two kinds—Secondary and Primary.

Bhāṣya.

[From the foregoing Adhikarana it would appear as if there were an Apūrva resulting from every act. In order to remove this misconception, the author now proceeds to point out the division of Acts into 'secondary' and 'primary',—the idea being that it is only the Primary Act that directly brings about an Apūrva, the Secondary Act only helps the Primary.]

It has been understood that Bhāvashabdās (Verbs) are expressive of Acts. As a matter of fact, however, there are several kinds of Verbs,—such as 'yajati' ('sacrifices'), 'juhoti' ('pours the libation'), 'dadāti' ('gives'); also several of such other kinds as 'dogdhi' ('milks'), 'pinaṣṭi' ('pounds'), 'vitāpayati' ('melts'), and so forth.

With regard to these Verbs, there arises the question—Are all these verbs expressive of a Primary Act? Or, are some expressive of only a preparatory (secondary) Act?

The Pūrvaapaksa on this point is that—'inasmuch as all are equally bhāvārtha', verbs expressive of activity, they are all expressive of Primary Acts'.

In answer to this we have the following Siddhānta:—Verbs are to be classed under two heads—some are expressive of Primary Acts, others are expressive of preparatory (secondary) Acts. Even so, all these acts would be useful; and a useful purpose being thus served by all of them, there would be no justification for the assuming of an Apūrva following from all. Thus then all verbs are not expressive of Primary Acts.
ADHIKARANA (3A): Definition of the Primary Act.

SUTRA (7).

Those acts are ‘Primary’ which are not meant to be productive (or preparatory) of material substances; because the material substance is a subordinate factor.

Bhashya.

Says the Opponent—“It is true that according to the conclusion arrived at in the foregoing Adhikarana, there would be need for assuming fewer transcendental potencies; and to that extent, this view is quite reasonable. But we find no grounds for discrimination as to which Acts lead to Apurea and which do not.”

The answer to this is that those verbs that denote such acts as are not meant to be preparatory or productive of a material substance are ‘Primary’—i.e. expressive of Primary Acts,—because the material substance is a subordinate factor; i.e. the material substance is a secondary factor, being subservient to the accomplishment of the Act, which is what is most desired.
ADHIKARĀNA (3B): Definition of the Secondary (Subsidiary) Act.

SŪTRA (8).

Those, on the other hand, that are meant to be productive (or preparatory) of a material substance are to be regarded as ‘subsidiary’; because in regard to these, the material substance is the dominant factor.

Bhāṣya.

In those cases where the Acts are intended to be productive (or preparatory) of the material substance, the Act should be recognised as subsidiary;—why?—because in the case of such an Act, the material substance would be the dominant factor.—In the case of such acts as are expressed by verbs like ‘yajēta’ (‘should sacrifice’), it is clear that they are not meant to be productive of any material substance; hence verbs like these are expressive of Primary Acts, because in the case of the acts, the material substance is the subordinate factor. But in the case of acts expressed by such verbs as ‘pinaṣṭi’ (‘pounds’), it is clear that they are meant to be preparatory of a material substance; hence these verbs are expressive of subsidiary Acts.—This is the ground for differentiation among acts (as to which are, and which are not, productive of the Āpūrva).

The purpose served by this differentiation is that Vrihi being the material at the archetypal sacrifice,—and threshing having been laid down as to be done to the Vrihi,—as, at the archetypal sacrifice, the material to be used for the cooked offering is the Priyāṅgu corn,—if according to the Pārapepakṣa view, all acts were equally ‘primary’, then the ‘threshing of the Vrihi’ would be a primary act, no portion of which could be left out; so that even at the sacrifice where Priyāṅgu is the prescribed material, it would become necessary to do the ‘threshing of the Vrihi’, and hence for that purpose, to bring in the Vrihi also; while according to the Siddhānta, the ‘threshing of the Vrihi’ would be a subsidiary act, meant only to be sanctificatory or preparatory of the particular material Vrihi; so that there would be no need for doing the ‘threshing of the Vrihi’, or bringing in the Vrihi, at a sacrifice where the prescribed material is Priyāṅgu.
ADHIKARANA (4): Acts like ‘Sammārjana’ (Washing) are not ‘Primary’.

SŪTRA (9).

[PŪRVAPAKṢA]—“So far as the element of ‘Dharma’ is concerned, every Act should be ‘primary’; because of non-accomplishment (of any material substance); as in the case of Prayāja”.

Bhāṣya.

[The general principles of differentiation of acts into ‘Primary’ and ‘Subsidiary’ having been laid down, the author now proceeds to deal with the case of a few particular acts.]

We meet with such texts as ‘Sruchain sammārṣṭi—Agnim sammārṣṭi,—Paridhim sammārṣṭi,—Puroḍāsham paryagnikaroti’. (Taittirīya-Brāhmaṇa 3. 3. 1).—In regard to these there arises the question—Are the two acts that are spoken of here—viz. Washing and Taking round the Fire—‘primary’ or ‘subsidiary’?

The Pūrvapakṣa on this question is as follows:—“The mere act—i.e. to the extent that it does not suffice to fulfill the visible purpose (of bringing about a material substance)—is what we call ‘the element of Dharma’; and this should be a ‘primary’ act;—why?—because of non-accomplishment of any help; i.e. an Act of this kind does not render any help to the material substance; it is only when an act of this kind accomplishes a material substance that it is regarded as ‘subsidiary’; and as it is only an act of this latter kind that is ‘subsidiary’, the act under consideration must be regarded as ‘primary’.”

SŪTRA (10).

[SIDDHĀNTA]—But the Act in question should be of the same character as others; because of similarity in the texts.

Bhāṣya.

The particle ‘vā’ (‘but’) sets aside the Pūrvapakṣa.

Acts of the kind that are under consideration should be of the same character as other subsidiary acts,—such as the Threshing of Vṛihī;—why?—because of the similarity in the texts;—i.e. in all these texts (speaking of the acts) we find the same Accusative ending in connection with the terms denoting material substances; for instance, just as we have the Accusative ending in the word ‘vrihīn’, in the text ‘Vrihin avahanti’ (T. B. 3. 2. 5. 6) which enjoins the act of threshing,—so have we also in the word ‘agnim’ in the injunction ‘Agnim sammārṣṭi’, and in the word ‘puroḍāsham’ in the
injunction ‘Purodāsham paryagnikaroti’.—‘Is there any such rule as that the Accusative ending is to be found only in connection with material substances mentioned in texts injunctive of subsidiary acts,—on the basis of which rule, you conclude the acts in question to be subsidiary, from the fact that these also contain the Accusative ending?’—Certainly not, we reply. What we mean is that the Accusative ending has been declared to convey the idea of ‘what is most desired by the Agent’,—that the same Accusative ending is found in the words in question,—hence it follows that what is signified by the term with that ending is ‘what is most desired’,—if that is the ‘most desired’ (and as such, the dominant factor), then the Act mentioned in the text must be a ‘subsidiary’ one.—Though it is true that the ‘subsidiary character’ of Acts is not cognisable by such Means of Cognition as Sense-perception and the like,—yet it is cognised by means of ‘Word’.—From all this it follows that the Acts under question are ‘subsidiary’.

SŪTRA (11).

[Objection]—‘But (in many cases) there is injunction of the material substance (as the subordinate factor)’.—If this be urged [then the answer is as in the following Sūtra].

Bhāṣya.

Says the Opponent—‘Evidently your view is that—inasmuch as the word has the Accusative ending, the substance (signified by it) must be the predominant factor.—But this is not right, because we find the Accusative ending also in words which denote the substance as the subordinate factor:—e.g. in such texts as ‘Saktūn juhoti’ (T. S. 3. 3. 8. 4), ‘Mārutam juhoti’, ‘Ekakapālān juhoti’ [where the material substances Saktu and the rest are distinctly subordinate to the action of Homa]’.

SŪTRA (12).

[Answer]—Not so; because, in reality [the Accusative ending always indicates the predominant factor],—as is found to be the case in common parlance; and it is only in special cases that that factor may be taken as subservient, on account of its subserv- ing the purposes of the Act.

Bhāṣya.

As a matter of fact, the Accusative ending never indicates the subordinate factor; learned people have taught us that (a) ‘The Accusative case-ending signifies the objective’ (Pāṇini 2. 3. 2), and (b) ‘The objective is that which is most desired by the Agent’ (Pāṇini 1. 4. 49).—In common parlance also we do not find the Accusative ending indicating a subordinate factor. Even in such instances as—(a) ‘Tanḍulān odanam pacha’ (‘Prepare cooked rice of these rice’), what is meant is ‘Prepare this rice for the
purpose of obtaining *cooked rice*; so that it is the *rice* (to be prepared) which is still *what is most desired*; similarly in the sentence *Baleajān shikhandakāṁ kuru* (*Make bundles of straws*), it is the *straws* themselves tied up in the form of *bundles* that are *what is most desired*. The significance of words is determined by common, not Vedic, usage.—In common parlance also when the verb *juhoti* (*offers into the Fire*) is used along with a word with the Accusative ending, it is possible to say that the Accusative ending indicates *what is most desired*; for instance, in the sentence *Tandulān juhudhi* (*Offer the rice into the Fire*), the idea intended to be conveyed may be *Relate the rice to the act of offering into fire* and many such others. —It has already been declared that it is not right to attribute several meanings to a single word.

Thus then, it having been established that the Accusative ending indicates the predominant factor, it would be only in very special cases (where the said indication of the predominant factor would be impossible) that it could be assumed to indicate the subservient factor.

*Question.*—"But in the Veda, how could the subservient factor be indicated by the Accusative ending?"

*Answer.*—In fact, wherever the Accusative ending is used, the idea conveyed to us is always that of the predominant factor; —and when this *predominance* has been comprehended, it might be denied only if there were some stronger authority for such denial.—"How?"—Well, in the case of the text *saktūn juhoti*, the Accusative ending in *saktūn* points to the *saktu, Meal*, as the predominant factor,—by which the meaning of the text would be that *the act of offering into fire* should be made to subserve some purpose for the *Meal*; but in reality it is found that *the act of offering* cannot in any way serve any purpose for the *Meal*; —why? —for the simple reason that the *Meal* can have no purpose of its own; in fact, we do not see, or hear of, any purpose that the *Meal* may have. Under the circumstances, if the *Act of offering into Fire* were to be taken as subserving some purpose for the *Meal*, that *Act* itself would have to be regarded as purposeless (aimless, useless). [Thus in this case, if we insist upon the direct signification of the Accusative ending as indicating the predominant factor, we find that a Vedic injunction becomes useless.]-—And yet as a matter of fact, *the act of offering into Fire* is one that actually serves as an indirect (remote) aid to the Primary *Act* of the *Jyotiṣṭoma*, and as such must be *useful*; and this *usefulness* of the *act* in question follows from the fact of the text occurring in the context of the *Jyotiṣṭoma*; hence it cannot be said that the *Act* is useless; specially it is something needed by the text laying down the entire method of procedure of the Primary *Act (Jyotiṣṭoma).”—*[What you say regarding the act of offering into Fire may be said regarding the Meal also)]; —the *Meal* also, being mentioned in the same context, may have its use (and as such may be treated as the predominant factor).”—Who says that the *Meal* has no use; it is certainly of use; but it is of use only as tending to the fulfilment of the act of *offering into Fire* (for which a material is necessary),—and not in any other manner, —"But the *Meal* also is needed by the text laying down the entire method of procedure of the Primary *Act (Jyotiṣṭoma).”—Our answer to this is that.
a material substance is not what is needed by the method of procedure; what the Method of Procedure needs is only a detail of the method; and it is the act of offering into Fire, and not the material substance Meal, which is a detail of the Method.—"But when the offering into Fire is done with the Meal, a transcendental potency would result from the Meal."—There is no authority for this.—"The Accusative ending would be the requisite authority."—The Accusative ending does not indicate the fact of the act of offering into Fire subserving the purposes of the Meal.—"As the Meal itself serves no useful purpose, the act of offering into Fire would naturally subserve the purpose of the Meal, as thus would the Meal become related to the act of offering into Fire; as it is only when the offering into Fire has been made that the Meal (offered) becomes related to the act of offering into Fire."—If the Meal is something useless, then it is not possible for the act of offering into Fire to subserve the purpose of the Meal. The mere declaration of the act subserving the purposes of the Meal would be of no use either to the Agent or to the Sacrifice; so that it would still remain useless; because merely on the strength of the said declaration, it would not be possible to assume its use to either (the Agent or the Sacrifice).—Under the circumstances, we conclude that what the word with the Accusative ending ("saktūn") does is only to indicate the connection of the Meal (saktu) with the act of offering into Fire; and whenever a material substance becomes related to an act, it can be so related only in a subordinate capacity, because it is an accomplished entity (and as such must be subservient to the act to be accomplished) ;—and being so subordinate, it should be spoken of by a word with the Instrumental ending ("saktubhiḥ juhoti");—that is why it is asserted that in the text "saktūn juhoti", the Accusative ending has been used in place of the Instrumental.

This is what is meant by the word ‘tadarthatvāt’ (in the Sūtra), which means that, inasmuch as the Meal subserves the purposes of the Act of offering into Fire, it cannot be regarded as the predominant factor, even though it is spoken of by a word with the Accusative ending. It is only thus that the declaration ("saktūn juhoti") could serve a useful purpose; and when it is found to serve a useful purpose, it cannot be said to be useless or aimless.

It is in this same manner that material substances, like the Cake, become subservient to the sacrifice and thereby serve a useful purpose.

Such being the case, the ‘preparation’ (sanctification) of the material substances also comes to serve a useful purpose.—If it be urged that "it serves no visible purpose",—then the answer is that, in that case it could be taken as serving an invisible (transcendental) purpose; because we find even in ordinary life that there is invisible ‘preparation’ (sanctification) also; for instance, when men come from other villages, the Fire is carried round, which is said to be productive of an invisible (transcendental) beneficial effect; and there can be no incongruity in what is actually found in ordinary experience.

The use of this Adhikarana is as follows:—(a) In connection with the Varunaprajāhāsa sacrifices (which have the Dashapāñjamāsa as their archetype) it is laid down that ‘The srūks should be made of the Shami-wood, or
of gold'; in the Archetypal Sacrifice, the Apūrva is brought about by the 'scouring' of the Sruks made of several kinds of wood; hence at the Varuṇa-praghāsa, according to the Pūrva-pakṣa, Sruks made of several kinds of wood should have to be brought up for the purpose of 'scouring' (which is the predominant factor to which the Sruk is subservient, according to the Pūrva-pakṣa); while according to the Siddhāṇta (by which the scouring is subservient to the Sruk), only the Sruks made of Shami-wood or of gold have to be scourd. (b) Similarly, the Paridhi having been enjoined as to be made 'with spokes', Paridhis made of Palāsha-wood would have to be made for the purpose of being 'scoured', according to the Pūrva-pakṣa; while according to the Siddhāṇta only Paridhis with spokes should have to be 'scoured'.—(c) Again, in connection with the Avahytha, according to the Pūrva-pakṣa, the fire would have to be produced for the purpose of being 'stirred' while according to the Siddhāṇta, the Water only should have to be 'stirred'.—(d) Lastly, we read that at the Sattrīṇahatsamvatsara sacrifice, the Savaniya cakes are to be 'made of meat'; and according to the Pūrva-pakṣa, cakes of flour would have to be got ready for the purpose of being 'circumambulated by the Fire', while according to the Siddhāṇta, the circumambulating by the Fire should be done to the meat-cakes themselves.

[This explanation of the use of the Adhikaraṇa has not been accepted by Kumāraṇa, who has supplied a different explanation. See Tantravārtika—Trans., pp. 538-541.]
ADHIKARANA (5): The ‘primary’ character of the Stuti and Shastra Hymns.

SUTRA (13).

[PURVAPAKSA]—‘The ‘Stotra’ and ‘Shastra’ hymns are sanctificatory in their character,—like the ‘YAJYA’ hymns,—as they are indicative of deities’.

BhAsya.

[It has been declared under Sutras 7 and 8 that those acts are to be regarded as ‘subsidiary’ which are preparatory or productive of material substances, and that those that are not so preparatory or productive are ‘primary’ acts. It is by way of an exception to this general principle that we have the present Adhikarana. —‘Stotra’ is the name given to the hymns consisting of Mantras that are set to music and sung; and ‘Shastra’ is the name given to those consisting of Mantras that are not set to music or sung.]

We have the texts—(a) ‘Pra-uqam shaimSatI’, (b) ‘NiSkévalyam shaimSatI’ [each of these enjoining the reciting of a Shastra-hymn]; and (c) ‘Ajjayi stuvaté’, (d) ‘Prsthahi stuvaté’ [each of which enjoins the reciting of a Stotra-hymn].—These hymns are descriptive of qualities, and are sung (as Stotra) or recited (as Shastra); an example of such hymns we have the Mantra ‘Indrasya tu viryani pravecham, etc.’ (Rgveda I. 36. 1) [which speaks of the good qualities of Indra].

Now, with regard to this Mantra descriptive of the good qualities (of Indra), there arises the question—Is this subsidiary (and subordinate) to the deity, or is it ‘primary’ in character?

On this question, we have the following Purvapaksa—‘The Stotra and Shastra hymns are sanctificatory acts:—why?—because they are indicative of deities; i.e. when the mantras descriptive of certain qualities are recited, they point to the deity possessing those qualities; if it were not so, it would not be descriptive of qualities; in fact, there is a clear indication of the deity in this case; and through this indication of the Deity, there is a clear aid imparted to the act of sacrifice (to that deity), which act thus becomes accomplished.—For these reasons, the acts under question should be regarded as sanctificatory in their character, ‘like the Yajya mantras’; that is, just as the mantras spoken of in the text ‘Yajyamanvaha-Puronuvakyamanvaha’ are descriptive of qualities and serve the useful purpose of indicating deities, so also the hymn under discussion’.

SUTRA (14).

[SIDDHANTA]—But in that case the mantra would be taken away from its sphere by the purpose (served by it); because it would be subservient to the name of the deity mentioned in it.

BhAsya.

If the reciting of the Stotra and Shastra hymns were a sanctificatory act, then it ‘would be taken away from its sphere by the purpose served by it’;—
because it would be subservient to the name of the deity which is mentioned in the mantra; i.e. the mantra would be subservient to the purposes of the Deity; and as, in that case the Deity would be the predominant factor, the mantra would have to be taken away to that sacrifice where that Deity would be the recipient of the offering; and this would go against the indications of ‘Order’ and ‘Position’ (whereby the mantra has to be used at a different sacrifice).—For these reasons the view set forth in the Pūrva-pākṣa is open to objection, and as such, should be rejected.—“Which is the particular mantra (in connection with which the contingency pointed out would arise)?”—It is the mantra ‘Abhi tvā śūra, etc.’ (Mā. Sa. 27. 35) which is called the ‘Aindra Pragātha’ (Hymn sacred to Indra);—this mantra, though occurring in proximity to (in the context of) the sacrificing of the Māhendra Cup (cup dedicated to Mahēndra), would have to be taken away to that sacrifice where Indra (not Mahēndra) would be the deity.

SŪTRA (15).

[Objection]—“But (in the instance cited) the word would serve the purpose of pointing to a qualification; just like the word ‘vāśhā’ (‘barren’).”

Bhāṣya.

[Says the Pūrva-pākṣa]—“We shall not reject the Pūrva-pākṣa view; in fact, we reiterate the view that the reciting of the Stotra and Shāstra hymns is a sanctificatory act, simply because the mantras are indicative of deities.—As regards the argument that ‘under this view the Aindra Pragātha (mantra ‘Abhi tvā śūra, etc.’) would have to be taken away from its sphere’,—our answer is that there would be no such contingency; because even the word ‘indra’ would denote the deity Mahēndra; as it is the same deity Indra who, when qualified by the quality of greatness (mahān), is called ‘Mahēndra’ [and Mahēndra would not be a different deity from Indra]; in fact, the term ‘indra’ (as occurring in the compound word ‘Mahēndra’) clearly denotes the particular deity (Indra), and the term ‘mahāt’ (as occurring in the same compound) as clearly denotes the quality of Greatness [so that the name ‘mahēndra’ only means the Great Indra]; just as in the case of the terms ‘Rājā’ (King), ‘Mahārāja’ (Great King)—and ‘Brāhmaṇa’, ‘Mahā-brāhmaṇa’ (Great Brāhmaṇa).—This case would be analogous to that of the term ‘vāśhā’, ‘barren’; in the text ‘Sā vā ṣō sarvadevatāyā yat ajāvāshā—vāyavāmālabheta’ (‘This barren-goat is sacred to all deities—one should kill it as an offering to Vāyu’; T. S. 3. 4. 3. 2),—the term ‘ajā vāshā’ (‘barren-goat’) points to the same ‘goat’ which has been mentioned in connection with the enjoined sacrifice; similarly where the qualified deity (Mahēndra, Great Indra) is enjoined, it would be understood as the deity denoted by the term without the qualifying term (i.e. ‘indra’). Thus then, there would be no ‘taking away’ of the mantra from its sphere (as urged by the Siddhāntin, under Sū. 14).”
SŪTRA (16).

[Answer]—That cannot be; as it forms an integral part of the Vedic Text.

Bhāṣya.

What has been urged by the Pūrvapakśin is not possible;—in the case of the term ‘māhendra-graha’ (‘the cup dedicated to Mahendra’), that the ‘cup’ meant is ‘that of which Indra is the Deity’ could be signified only by the presence of the nominal affix (in the term ‘māhendra’); but as a matter of fact, this nominal affix would not be possible if what is denoted by the term ‘indra’ (as occurring in the compound ‘mahendra’) stood in need of being construed along with the greatness (denoted by the term ‘mahat’ as occurring in the compound ‘mahendra’); [what is meant is that the word ‘mahendra’ cannot be taken in its literal sense of ‘great-Indra’, as if so taken, it would be incapable of taking the nominal affix in its compounded form; as in the operation of compounds, as also in that of nominal affixes, the capability of the terms concerned is essential; if then the term ‘māhendra’ were explained as ‘mahān indro devatā yasya’, “that of which the Great-Indra is the deity”, then this essential ‘capability’ would be wanting; because if the chief stress is laid upon the factor of ‘greatness’ as needed by ‘Indra’, then the word ‘indra’ would become ‘incapable’ of taking the nominal affix, which would have to go with ‘mahat’, an impossibility.—If, on the other hand, stress were laid upon the nominal affix, then there would be no connection with ‘greatness’.—Tantravārtika—Trans., pp. 544-545]. Nor on the other hand, would it be possible to have the compound by connecting the term ‘indra’ with ‘mahat’, if the former stood in need of, and were taken along with, the nominal affix. [That is to say, if the word ‘indra’ is first taken along with the nominal affix, it takes the broadened form ‘aindra’; then as regards the quality of ‘greatness’ denoted by the term ‘mahat’, it could have no connection with the term ‘indra’ which occupies only a secondary position in the term ‘aindra’; so that the term ‘mahat’ would have to go with ‘aindra’, not with ‘indra’, and the resultant form would be ‘maha-indra’ not ‘mahendra’, and the qualification of ‘greatness’ would have no connection with Indra.—Tantravārtikā—Trans., p. 546].—Thus then, if the term ‘indra’ is taken up with the nominal affix, it can have no connection with ‘greatness’, while if it is taken up with ‘greatness’ and compounded with it, it can have no connection with the nominal affix. [That is, if the functioning of the compound and that of the Nominal Affix were explained separately, one after the other, then, inasmuch as the terms would have to be repeated oftentimes, it would involve a syntactical split.—Tantravārtika—Trans., p. 546].—Nor is it possible to have a single construction including the functioning of the compound as well as that of the Nominal Affix (as mahān indro dēvatā yasya’); as that would involve the incongruity that the same Indra would, in one instance, be something not already predicated and thus connect itself for the sake of its own predication, with the nominal affix,—and in the other, it would be something
already predicated and hence only referred to for the purpose of being connected with greatness.

Then again, as a matter of fact, the object Mahendra—the Great-Indra (as the deity to whom the cup is dedicated)—is something quite distinct from Indra, who is the deity to whom the offering is made; so that both of them could not be spoken of by means of the word ‘mahendra’ uttered only once.

From all this it follows that the deity Mahendra is not the same as Indra qualified by greatness; and in the term ‘mahendra’, the nominal affix is added to the term ‘mahendra’; from this also it follows that the basic noun (‘mahendra’) has a distinct connotation of its own as one composite whole, and its connotation does not consist of the connotation of its component parts (‘mahän’ and ‘Indra’).—Thus the conclusion being that Mahendra is a deity distinct from Indra, the Anandra-Pragâtha would have to be taken away from its sphere (as urged in Sûtra 14, above). Consequently the Pûrvapaksa view has got to be rejected.

It has been argued that the name ‘Mahendra’ as applied to Indra signifies the greatness that accrued to him after his killing Vrttra;—as clearly declared in the text ‘He who killed Vṛttra became great’ (Ai. Brā. 3. 21).—But if this were so, then it would involve the incongruity of the Veda being regarded as having a beginning in time [i.e. the argument would imply that the Vedic text quoted came to be written after Indra had killed Vṛttra].

From all this we conclude that Indra is distinct from Mahendra.

SûTRA (17).

ALSO BECAUSE THE TWO NAMES ARE MENTIONED SEPARATELY.

Bhāṣya.

We find a separate mention of the two names, in the two mantras—(a) ‘Bahudugdhirṣya deviḥhīr havih’ (T. B. 3. 2. 38), and (b) ‘Bahudugdhimahendraḥ deśebhīh havih’ (Mā. Sh. S. 1. 1. 3. 29). From this also it follows that the two are distinct deities; if they were one and the same, then these two mantras would have been optional alternatives (which they are not).

SûTRA (18).

THE MENTION OF THE QUALIFICATION ALSO WOULD BE USELESS.

Bhāṣya.

When the Injunctive word itself provides the notion that Indra is the deity of the particular sacrifice, what would be the use of mentioning the qualification—that ‘greatness’ is the quality of Indra [according to the view that Mahendra is the same as Indra qualified by greatness]?—In fact, whenever a deity is indicated, it is only for the purpose of showing how the offering is to be made to that deity; and the offering is made to the Deity even when its qualification is mentioned, and it is made to the same deity, even when the qualification is not mentioned; so that the mention of the qualification can serve no useful purpose.—If it be argued that the idea
conveyed by the mention of the qualification is that "that Indra who is related to this cup is great"—then, that also cannot be right; because (apart from the text in question itself) any connection between the cup and Indra is entirely unknown; and hence no qualification could be mentioned in reference to that which is not known. Further, any connection between the qualification (and Indra) also being unknown, any characterisation (of Indra) by means of that qualification is not possible.—For this reason also Mahêndra should be a totally different deity from Indra.

SÚTRA (19).

SO ALSO THE MENTION OF THE TWO ‘YÁJYÁ’ AND THE ‘PURO-
RUCH’ MANTRAS.

Bhāṣya.

It is only in accordance with the Siddhānta view that the distinctive mention of the two ‘Yájyá-Purunwākyā’ mantras becomes justifiable; for instance, the mantras, ‘Èndra sānasih rayim, etc.’ (Taittiriya Saññhitā 3. 4. 11. 3) constitute the two ‘Yájyá-Purunwākyā’ mantras sacred to Indra; and the mantras ‘Mahān indro ya ojasu, etc.’ (Ṛgveda 5. 8. 9) constitute the ‘Yájyá-Purunwākyā’ sacred to Mahêndra. If Indra and Mahêndra were one and the same, these two sets of mantras would have to be regarded as optional alternatives; so that under one alternative course, one set would be rejected.

[Āshvalāyana, Shrāuta-sūtra 1. 5. 10. 5. 4, states that there are seven ṛk—verses included under the name ‘Puroruch’; no such ṛks are found in the Ṛgveda Simhitā. There is a separate Adhyāya called ‘Nived-Kuntāpa’ which contains the Puroruch verses; but these are not in any way connected with the Yájyā; while the Puroruch verses are to be recited on the occasion of the repetition of what is known as the ‘Pra-ūga Shastra’. Hence the commentators have interpreted the name ‘puroruch’ as standing for ‘purunwākyā’.—Kunte : Saññdarshanachintaniikā.]

SÚTRA (20).

AS REGARDS THE TERM ‘VASHĀ’ (BARREN), WHAT IS EXPRESSED BY IT ACTUALLY FORMS PART OF THE SACRIFICE.

Bhāṣya.

It has been urged (by the Pùrvapakṣin, under Śū. 15) that though the animal laid down in connection with the enjoined act is the ‘barren-goat’, yet in actual practice it is the mere (unqualified) goat that is used [so that there is no distinction made between the ‘goat’ and the ‘barren goat’; similarly there is no distinction between ‘Indra’ and ‘Mahêndra’].—That is only right because in the case of the term ‘vashā’, we perceive that what is denoted actually does form an integral part of the sacrificial act...as is clear from the text ‘Chhāgasya vasāyā mādasonubbhī’ (cf. Taittiriya Brāhmaṇa 3. 6. 8); from which it is clear that the ‘vashā’ (barren-goat) is the same as the ‘chhāga’ (goat).—Thus then, it is clear that if the Stotra and Śastra are merely sanctificatory, then, the Aindra-Pragātha has to be
taken away from its sphere; for this reason they should be regarded as ‘primary’.

**Sūtra (21).**

**[Objection]—“[There may be a taking away of the Hymn] to where (mere Indra may be the deity); but that should be so, if it serves a useful purpose.”**

**Bhāsyā.**

The particle ‘vā’ (‘but’) sets aside the view expressed above.—“In reality the Stotra and Šastra are sanctificatory acts. As for the taking away of the Aindra-Pragātha,—let it be carried over to the sacrifice where Indra is the deity; [it is only right that it should be so], as it is only right that what is indicated by the Indicative Power of the words of the text should set aside what is indicated by Order and Position.”

**Sūtra (22).**

**[Answer]—This should not be so in the case of such Mantras as are directly laid down in the Veda.**

**Bhāsyā.**

As a matter of fact, in the case of many Mantras, we find that, if they are taken away from their sphere, they serve no useful purpose in the sphere to which they are carried over,—and that if so carried over, they become entirely useless. Such is the case with the Mantras mentioned in the following texts:—(a) ‘Yāmyāḥ shāṁsanti’, (b) ‘Shipivijñatavatim shāṁsanti’, (c) ‘Piṭṭdevatīḥ shāṁsati’, (d) ‘Agnimārūṭa’, (e) ‘Kusumbhaka-sūktam’, (f) ‘Aksiṇasūktam’, (g) ‘Mūśikāsūktam’ and such others.

The mantras referred to here are to be recited on the occasion of the third Soma-Extraction of the Āgniṭṭoma sacrifice. They constitute the Āgnimāṇotā-śastra described in the Altareya Brāhmaṇa (3. 35). In the case of the Mantras spoken of as ‘yāmyāḥ’ in the text ‘Yāmyāḥ shāṁsanti’, it is found that, inasmuch as Yama is not the deity of the other Cups,—if the mantras laid down in that context were to be taken away from there, they could not point to that deity; and as in that case the very injunction of these would become useless, it would be necessary to admit the fact of their leading to transcendental results.]

**Sūtra (23).**

**[Objection]—“But it is actually seen”.**

**Bhāsyā.**

[Says the Opponent]—“What we assert is that all the mantras referred to have their use (even on being taken away from their own context):—for instance, (a) the Maṇḍūka-hymn is of use in connection with the Fire (which has to be drawn in with the said hymn),—(b) the Aksiṇa-hymn is of use at the Rājasūya (where the gambling is done with the Aksiṇa, Dice),—(c) the Mūśikā-hymn is of use at the Ekādashini [where the Mantra ‘Ākhustē, etc.’ eulogises a certain spot];—(d) all the mantras have their use at the
Vāchastoma, as declared in the text ‘Sarvā rchaḥ sarvāṇi ya+jūṃṣi sarvāṇi sāmāṇi vāchastomē’;—(e) similarly the Pārśiplava-Ākhyāna is of use at the Ashvamedha;—(f) in connection with the Āśvina sacrifice it is said—‘Yasyāśvinē shasyamānē sūryo nodiyādapi sarvā dāśhatayiranubrūyat [i.e. ‘in case the sun does not rise when the Āśvina Shastra is being recited all the Bk. verses should be recited by way of expiation’].—Tantravārtika—Trans., p. 559].—From all this it is clear that Mantras carried away from their context do serve distinctly useful purposes.—Consequently the reciting of the Stotra and Shastra hymns should be regarded as sanctificatory in character”.

SŪTRA (24).

[Answer]—In reality however, on account of the actual presence (of the Genitive, Locative and other endings) in the Veda, the ‘Stotra’ and the ‘Shastra’ appearing in their own context should lay down the coming about of the Transcendental Potency [and hence should be regarded as ‘Primary’ in their character].

Bhāṣya.

In reality the reciting of the ‘stotra’ and ‘shastra’ must be regarded as ‘primary’ acts;—why?—because of ‘the presence in the Veda, etc.’—In the Vedic texts we find the presence of the Locative ending;—for instance, ‘Kavatiṣu stuvatē’, ‘Shipievīṣavatīṣu stuvatē’ (cf. Taïti. Saîn. 7. 5. 5. 2);—here the presence of the Locative ending (in ‘kavatiṣu’ or ‘shipievīṣavatīṣu’) would be justifiable only if the mantra were taken as purely eulogistic, and as such subsisting in the letters composing the Mantra; on the other hand, if it were indicative of the Deity, then the Kavatiṣ (Sāma. S. 1. 169) should have been spoken of as the instrument (by means of the Instrumental ending), and not with the Locative ending.

There is another ‘presence in the Veda’, of such texts as ‘Pra-ugam shāṁsati’, ‘Niśkevalyam shāṁsati’; which shows that the mantras spoken of are to be used for the purpose of praising; and words descriptive of qualities used for the purpose of praising would bring about a transcendental result; and as such the reciting of these should be regarded as ‘primary’.

There is yet another ‘presence in the Veda’,—of the Genitive case-ending; e.g. in the text ‘Indrasya tu vīrāṇi pravočam, etc.’ (Taïti. Brā. 2. 5. 4. 1). Here the name of the deity (Indra) has been mentioned for the purpose of connecting him with the eulogy contained in the mantra; if it were meant to serve the purpose of indicating the Deity (of a sacrifice), then the word would have taken the Nominative ending; as in that case, the sense intended to be conveyed would be that of the basic noun by itself (independently of all relationship to other things).—“But even a word with the Nominative ending could denote something for the sake of the deity (and not
the deity itself); as we find in the case of the text ‘Indro yāto-vasitasya rājā, etc.’ (Rgveda 1. 32. 15).’—Not so, we reply; because such words also would serve the purpose of praising, by virtue of their syntactical position in the sentence.—‘But the indicative power of the words would be more powerful than their syntactical connection.’—True; but what we assert would also be pointed to by the indicative power of the words,—this ‘power’ consisting in the capacity of the word to supply the requirements of the eulogistic sentence which is wanting in certain respects.—‘Even so, when both the conclusions are pointed to by the indicative power of words, how could the truth be determined?’—From the supplementary passages, it is clear that the word is not expressive of the Deity.—If the word were intended to be expressive of the Deity, then the sentence conveying the sense of praise would remain defective and purposeless.—From all this it follows that the sentence conveying the sense of praise serves the purpose of bringing about a transcendental result, and consequently the reciting of the Stotra and Shastra hymns is a ‘primary’ act.

Further, the words ‘stauiti’ and ‘shāmsati’ are directly expressive of good qualities, and it is only through indirect indication that they could point to deities. Therefore [as this latter view involves recourse to indirect indication], the hymns should be taken as ‘laying down the coming about of the transcendental potency.—Apūrva’—[and as such should be regarded as ‘primary’ in their character].

SŪTRA (25).

ALSO BECAUSE THE DISTINCTNESS IS IMPLIED BY THE WORDS
(OF THE VEDA).

Bhāṣya.

As a matter of fact, distinctness is implied by the words of the Veda; for instance, we have the Vedic text speaking of ‘the Agniṣṭoma sacrifice as accompanied by twelve Stotra and Shastra hymns’; if those hymns were not distinct, their number could never be Twelve; as the act of reciting or singing of the stotras and shastras would be one only. If, on the other hand, distinctness is admitted, then the number ‘twelve’ becomes secured.

[If each of the hymns were not meant to be distinct, and if all of them were taken as equally serving the one purpose of indicating the deity for the sacrifice, then, there would be no point in mentioning the number ‘twelve’. If, in order to justify the mention of this number ‘twelve’, each word of the hymns were taken as indicating a distinct deity, then the number of such deities would be innumerable, not only ‘twelve’.—On the other hand, if the reciting of the Hymns is a ‘primary’ act, then the reciting of each hymn would bring about a distinct Apūrva; and if the number of these Apūrvas is ‘twelve’, the number of the Hymns also should be ‘twelve’, as each action leading to a definite result is counted as ‘one.’ And as regards the question as to what act can lead to an Apūrva, the Veda is our sole authority; and according to the Veda, from the point that the reciting commences to the point where it halts, it is to be regarded as one act; and from the point of the re-starting of the reciting to the point of
the next halt, it would be the second act; and so on, in the case in question, the number of these recitings is twelve, as leading to twelve Apūras. In this case there is no justification for taking each single verse as a distinct act, by which the number of acts would become more than ‘twelve’.—Tantravārtika—Trans., p. 562].

SŪTRA (26).

Then again, the mention of it (again) would be useless.

Bhāṣya.

In connection with the Ṇgniṣṭut, we have the text ‘Āgnēyā vai grahā bhavanti’; and then again, we have the further text ‘Āgnēyīṣu shāṁsānti, āgnēyīṣu stuvati’. Now this latter text lays down the reciting of the Stotra and Shastra in connection with certain things connected with Agni (Āgnēyi); the reciting herein laid down would be useless (superfluous), if the reciting were a sanctificatory act (and indicated only deities). For this reason also the recitings should be regarded as ‘primary’ acts.

SŪTRA (27).

The thing itself is recognised to be different.

Bhāṣya.

In the Veda we find the text ‘Sambaddhe vai stotrashastrē vā’; now this ‘sambandha,’ connection, relationship, between the ‘stotra’ and ‘shastra’ is possible only if the ‘stotra’ is something different from the ‘shastra’;—and the ‘stotra’ can be something different from the ‘shastra’ only if each of them is indicative of an Apūra; otherwise (if both signified the single deity, Indra), the ‘stotra’ would be the same thing as the ‘shastra’.

SŪTRA (28).

There is signification also, as in the case of other (primary) acts.

Bhāṣya.

In the texts in question, ‘Pra-ugam shāṁsati’, ‘Nīkṣeṇāyam shāṁsati’, there is signification (of a primary act), by the Accusative ending (in ‘pra-ugam’ and ‘nīkṣeṇāyam’).

SŪTRA (29).

There is fulfilment of results also (mentioned).

Bhāṣya.

We find in the Veda also the mention of the fulfilment of results, (proceeding from the act of reciting the ‘stotra’ and ‘shastra’ hymns);—e.g. in such mantras as ‘Stutasya stutamasi’ (T. S. 3. 2. 7. 1). ‘Indravanto manē-
mahi, bhakṣimahi prajāmīṣam sā mē satyāśiryaṇīṣya bhūyāt’ (Taittiriya
Sāṅhitā I. 6. 4. 2), we find a reference to the results that follow from the reciting of the Stotra hymns,—not to those following from the Deity.—For this reason also the recitings of the Stotra and the Shastra are ‘primary’ acts.

Elsewhere in the Sūtra—under Discourse X (Pāda iv, Sūtra 49)—we have dealt with the purpose served by this Adhikaraṇa,—where it has been shown that the deities of the Cups being distinct, the Agent is entitled to the performance (of the act of reciting) only when the reciting of the Stotra and the Shastra is a ‘primary’ act.

[Kumārila (Tantravārttika—Trans., pp. 547–556) has taken exception to the above exposition of the Adhikaraṇa. His contention is that ‘Indra’ and ‘Mahēndra’ are names of the same deity (p. 552), as in the compound ‘Mahēndra’, the two terms ‘mahat’ and ‘indra’ do not, as the Bhāṣya says, function simultaneously; and by the gradual functioning of these two terms what the term ‘mahēndra’ denotes is Indra qualified by greatness. Thus the main position of the Puracakṣa being sound, it is necessary to have recourse to another line of argumentation for the effective refutation of that Puracakṣa. This line of argumentation, representing Kumārila’s Siddhānta, may be thus summed up:—As a matter of fact, the Deity enters into the sacrifice, not in its material form, but only in its verbal form,—the form in which he is mentioned in the Vedic Injunction; hence, inasmuch as, in the particular act in question, the deity has been mentioned in the injunction in the form of ‘Mahēndra’, the deity for this act must be Mahēndra, not simply Indra,—even if the two are names of the same Deity. In this sense, and to this extent, Mahēndra and Indra are to be regarded as distinct deities.]
ADHIKARANA (6): Mantras are not injunctive.

SŪTRA (30).

[PŪRVAPAKṢA]—“The injunction and the Mantra must have the same purport, as it is the same word that occurs in both.”

Bhāṣya.

[It has been held above, in Adhikarana (1) that Verbs serve to enjoin action and Apūra; and we have dealt with the division of acts into ‘Primary’ and ‘Subsidiary’. We now revert to the original subject, and proceed to consider if all verbs occurring in the Veda—in the injunctive passages, etc., and in Mantra texts—are injunctive; as the purpose of the Discourse is only to differentiate among such actions as are enjoined by Vedic texts.]

There is the text—Na ṭā nashati na dabhāti taskaro nāsām ā mitra vyathirā dadhārṣati.—Devāṁścha yābhīryajatē dadāti cha jīyō itābhīh sa cha tē gopatīḥ sāha’ (Taittirīya Brāhmaṇa 2. 4. 6. 11):—The terms to be considered in the present Adhikarana are ‘yajatē’ and ‘dadāti’ contained in this mantra; and the question that arises is—are the verbs (like ‘yajatē’ and ‘dadāti’) occurring in the mantra injunctive in the same way as those occurring in Brāhmaṇa-texts?

The Pūrvapakṣa on this question is as follows:—“The verb, occurring in the Brāhmaṇa-injunction and in the mantra, should have one and the same meaning,—‘as it is the same word that occurs in both’; and under the circumstances, it is not possible that the same word occurring in the Brāhmaṇa should be injunctive, while occurring in the Mantra it should be unable to enjoin things.—Hence the Mantra also should be regarded as injunctive.”

SŪTRA (31).

[SIDDHĀNTA]—In reality, inasmuch as the Mantra functions only during the performance of an act, it should be expressive of mere assertion.

Bhāṣya.

The phrase ‘api vā’ (‘in reality’) serves to set aside the Pūrvapakṣa view.—Words like those quoted ‘should be expressive of mere assertion’,—because the Mantra functions only during the performance of an act; that is, it is only while the sacrifice is being performed that the mantra (quoted above) is able to function;—and this function is to ‘assert’—speak of, not to enjoin—the acts of Godāna (giving of the cow) and Goyāga (cow-sacrifice);—why so?—because both these acts are already enjoined elsewhere,—(a) the giving of the cow in course of the injunction of the Sacrificial Fee (which includes the Cow) and the cow-sacrifice at the Anubandhyā Iṣṭi.—“But the
act as enjoined in the Mantra would be different from those enjoined elsewhere".—That is not possible; because even though the word (the name of the act) be repeated several times, the idea conveyed by it is always one and the same.—If the mantra were taken as expressing commendation (like Arthavāda), then it would be superfluous, as the Sacrifice has already been enjoined by an injunction aided by another commendatory text (Arthavāda).

—For these reasons the verb occurring in Mantras quoted above cannot be injunctive.

[Kumārila has taken exception to the above exposition of the Adhikaraṇa, on grounds for which see Tantravārtika—Trans., pp. 566-567. According to him, there is no necessity for introducing any mantra in this discussion; and the Adhikaraṇa is to be expounded as follows:—Verbs have been declared to be injunctive of acts, and acts have been divided into ‘primary’ and ‘subsidiary’; the question that arises now is—Are these,—(1) the enjoining of the primary act, and (2) the enjoining of the subsidiary act—the only functions of the verb? Or is there any other also?—The Pūrvaṇa view is that there is no third function.—The Siddhānta view is that in addition to the aforesaid function, there is yet another function of the verb,—that of simple assertion, which function takes place where the injunctive function is precluded by the presence of another injunctive word.]

[Prabhākara's exposition of this Adhikaraṇa is thus summed up in the Brhati.—From the very nature of Mantras it is clear that they cannot be taken as Injunctions,—being, as they are, entirely devoid of any kind of injunctive word; also because all Mantras are found to be construable,—either by direct syntactical connection or by indirect implication,—with other passages, which are injunctive. So if the Mantras themselves were to enjoin another action, there would be two actions enjoined by what is practically only ‘one sentence’.—Nor are the Mantras found to contain any commendation or condemnation; so they cannot be taken as Arthavāda;—with all this however, Mantras cannot be regarded as absolutely meaningless or useless; forming an integral part of the Veda, they must serve some useful purpose, they must have some meaning, expressing something that is needful in the acts prescribed by the injunctive passages.]
ADHIKARAṆA (7): Definition of ‘Mantra.’
SŪTRA (32).

THE NAME ‘MANTRA’ IS APPLIED TO THOSE TEXTS THAT ARE EXPRESSIVE OF THE SAID (ASSERTION, OF THINGS CONNECTED WITH PRESCRIBED ACTS).

Bhāṣya.

It has been established that the verbs occurring in mantras are no injunctive. Now it is explained what a ‘mantra’ is.

Without knowing what a ‘mantra’ is, how could the verb contained therein be discussed?—So, in reality, the present Adhikaraṇa should have gone before the foregoing one.

The question to be considered in the present Adhikaraṇa is—What is a ‘mantra’?

The answer to this is given in the Sūtra—The name ‘mantra’ is applied to those texts that are expressive of the said ‘assertion’. That is to say, it is in regard to those texts which express the ‘assertion’ (spoken of in Sū. 31), that learned men use the term ‘mantras’;—in such statements as ‘we are reading the mantras’, ‘we are teaching the mantras’, ‘these are mantras’ and so forth.

This definition is only illustrative; as there are certain texts which are not expressive of any assertion and are yet called ‘mantra’,—e.g. the text ‘Vasantaṇa kapiṇjalān ālabhatē’ (‘Kills Kapiṇjala birds for Vasanta’, V. S. 24. 20).

It is not possible to indicate each mantra individually scattered here and there; hence some sort of a general definition has been provided. As there is the saying,—Even sages can never come to the end of the enumeration of things individually; but wise men come to the end of things by means of definitions’. [The term ‘prsthākoṭam’ is thus explained in the Tantravartika, p. 570: Without a definition, the teacher would have to indicate the mantras one by one, and this would be as painful a process as the curvings of the back undergone when several objects around one have to be looked at in different directions.]

The following are examples of Mantras of various kinds:—(a) Those ending in ‘asi’, e.g. ‘Mēdhosi, etc.’;—(b) those ending in ‘tvā’, e.g. ‘Isē tvorjē, etc.’ (Vājasa. Saṃhitā 1. 1);—(c) benedictory, e.g. ‘Āyurdā asi, etc.’ (T. S. 1. 6. 6);—(d) Eulogistic, e.g. ‘Agnirmārdhā, etc.’ (Taittiriya Saṃhitā 4. 4. 4. 1);—(e) expressive of number, e.g. ‘Eko mama, etc.’ (Sh. Br. 1. 5. 5. 12;—(f) incoherent talk, e.g. ‘Aksī tē indra pingalē dulērīva’;—(g) bewailing, e.g. ‘Ambē ambikē, etc.’ (Vājasa. Saṃhitā 23. 18);—(h) directory, e.g. ‘Agnidagnin vihara, etc.’ (Taittiriya Saṃhitā 6. 3. 2);—(i) searching, e.g. ‘Kosi katamasi’ (V. S. 7. 29);—(j) questioning, e.g. ‘Prchhāmi tvā, etc.’ (V. S. 23. 61);—(k) descriptive, e.g. ‘Iyam vedō, etc.’ (V. S. 23. 62);—(l) elliptical extension, e.g. ‘Achchhidrēṇa pavitreṇa, etc.’ (Taittiriya Saṃhitā
1. 1. 5. 1);—(m) performance, e.g. ‘Traisvaram chātusvaram, etc.;’—(n) capability, i.e. power of expression.—All this (division of mantras) has been indicated by the Vṛttikāra by means of examples.

All this also is merely illustrative (not exhaustive); there are several mantras which have the word ‘asi’ in the middle (not at the end);—e.g. ‘Idyashchāsi vandayashcha vājīn’ (V. S. 29. 3); also some having ‘tvā’ in the middle,—e.g. ‘Tattvāyāmi, etc.’—Further in the Brāhmaṇas also we find the (a) Benedictory texts;—e.g. ‘So’kāmayaeta praśāh srjeya, etc.’;—(b) Eulogistic texts also are found in the Brāhmaṇas,—e.g. ‘Vāyurvai kṣepiṣṭhādevatā’ [Taittiriya Samhitā 2. I. 1. 1);—(c) incoherent talk,—e.g. ‘Na chaitadvidmo brāhmaṇā vā smo ‘brāhmaṇāḥ smo vā’ (Mait. S. 1. 4. 11);—(d) bewailing,—e.g. ‘Yē māmadhukṣaṇa te mām pratyamunāchanta’;—(e) directory,—e.g. ‘Aṃutraḥ somamāhara’;—(f) searching,—e.g. ‘Iha vā sa iha vā, etc.’;—(g) questioning,—e.g. ‘Veda kārṇavatīṃ sūrmim, etc.’;—(h) answer,—e.g. ‘Vidmōvā, etc.’;—(i) Elliptical extension,—e.g. ‘Hṛdasyāgrvadyate atha jīhvāyā atha vakṣasi, etc.’;—(j) performance,—e.g. ‘Traisvaryaḥcātusvaryaḥcāḥ’;—(k) capability,—e.g. ‘Sruvēṇavadyati draveśu, etc.’ [So that the description supplied by the Vṛttikāra is neither inclusive of all Mantras, nor exclusive of all non-mantras].

There is no necessity for stating the purpose served by propounding a definition, as it is well-known; in fact the knowledge of things obtained by means of a definition is much easier. On this point there is the following saying—‘There is no necessity to point out any purpose in the case of (a) objections, (b) exceptions, (c) a prima facie statement, (d) providing a definition, and (e) after-thought’;—and the reason for this lies in the fact that (a) in the case of objections, it is necessary to answer them, for the sake of the conclusion arrived at in the preceding Adhikaraṇa; (b) in the case of exceptions, an explanation serves the purposes of the general rule to which the exceptions have been pointed out; (c) in the case of a prima facie statement, there is always the desire to state the final conclusion; and (e) in the case of an after-thought, an explanation serves the purposes of the Adhikaraṇa that has gone before.

In the Veda itself we find the word ‘Mantra’ whose significance we have been discussing,—e.g. in the text—‘Ahō budhniya mantraṃ mē gopāya yamṛayastrayāvidā viduḥ rcaḥ sāmāṇi yajumśi.’ (Taittiriya Brāhmaṇa 1. 2. 1. 26.)
ADHIKARANA (8): What is a Brāhmaṇa?

SŪTRA (33).

TO THE REST OF THE VEDA THE NAME ‘BRAHMAṆA’ IS APPLIED.

Bhāṣya.

[The Veda has been defined as consisting of ‘Mantras and Brāhmaṇas’; the Mantra has been defined; the Brāhmaṇa is defined in the present AdhiKarana.]

“What is the definition of the Brāhmaṇa?”

‘Mantra’ and ‘Brāhmaṇa’ constitute the Veda; of these the Mantra having been defined, it follows naturally that all the rest of the Veda is Brāhmaṇa; so that it is not necessary to provide a definition of the Brāhmaṇa; from the definition of Mantra itself it follows that those parts of the Veda which do not possess the character indicated as differentiating Mantras are ‘Brāhmaṇa’; thus it is by the simple process of elimination that we come to know what Brāhmaṇa is.

For the benefit of students however, theVyākāra has supplied the following details regarding the characteristic features of the Brāhmaṇa:—

(1) One abounding in the particle ‘iti’; (2) one containing the phrase ‘so they say’; (3) anecdotal; (4) stating a reason—‘Shūrpeṇa juhoti tena hyannam kriyate’ (Shata. Brāhmaṇa 2. 5. 2. 23); (5) Explanatory,—‘Tad dadhno dadhitvam’ (Taittiriya Sam. 2. 5. 3. 4); (6) Deprecatory,—‘Upavitā vā āsasyānayah’; (7) Eulogistic,—‘Vāyuva kyāpiṣṭhā dēvatā’ (Taittiriya Sanhitā 2. 1. 1); (8) Doubtful,—‘Hotavyam gāhapatyē na hotavyam’; (9) Indjunctive,—‘Yajjamānasammitā audumbhi bhavati’ (cf. T. S. 6. 2. 10. 3); (10) Something done by another,—‘Māśaneva mahyam pachati’; (11) Ancient history,—‘Ulmukavahasma pūrē samājagmuh’; (12) Assumption of transposition,—‘Yāvatoshkāṇ pratiṣṭhīyat, etc.’—On this there is the following saying—‘There are ten forms of Brāhmaṇa—(1) Statement of reason, (2) Explanatory, (3) Deprecatory, (4) Eulogistic, (5) Doubtful, (6) Indjunctive, (7) Act of others, (8) Ancient history, (9) Assumption of transposition, and (10) Analogical; in all Vedas this is the definite characteristic feature of the Vidhi’.

This also is only illustrative (not exhaustive);—because among Mantras also, there are (a) some abounding in the particle ‘iti’,—e.g. ‘Iti vā iti mē manah, etc.’ (Rgveda 10. 119. 1); (b) some containing the phrase ‘so they say’,—e.g. ‘Bhagam bhaksītyāha’ (R. V. 7. 41. 2); (c) anecdotal,—e.g. ‘Ugro ha bhukyam, etc.’ (Taittiriya Āranyaka 1. 10. 2); (d) stating a reason,—e.g ‘Indavo māmushanti hi, etc.’ (R. V. 1. 2. 4); (e) explanatory,—e.g. ‘Tasmādāpanusthāṇā, etc.’ (Taittiriya Sanhitā 5. 6. 1. 3);—deprecatory,—e.g. ‘Moghamannam bindate aprachetāh, etc.’ (Rgveda 8. 6. 23);—eulogistic,—e.g. ‘Agnirmūdhā, etc.’ (Taittiriya Sanhitā 4. 4. 4); doubtfult,—e.g. ‘Adhaḥ
svīdāsidūpari svīdāsit, etc.' (Rgveda 10. 129. 5); injunctive,—e.g. ‘Prīiyādīn-
nādhamānāya, etc.' (Rgveda 10. 117. 15);—done by another,—e.g. ‘Sahasra-
mayutādadat, etc.' (R. V. 8. 21. 18);—ancient history,—e.g. ‘Yajñena
yajñamayajanta devāh, etc.' (Rgveda 10. 90. 16).
ADHİKARANĀ (9): Modifications in Mantras are not ‘Mantra’.

SŪTRA (34).

The Character of ‘Mantra’ does not belong to those words that do not form part of the text of the Veda; as the aforesaid distinction is applicable only to the texts that actually form part of the text of the Veda.

Bhāṣya.

[(a) The Mantra ‘Agnayē teā justam nirvapāmi’, which is laid down as one to be employed in connection with an offering to Agni, is modified into ‘Suryāya teā, etc.’, when the offering is made to Sūrya; this is an instance of ‘Ūha’, Modification proper.—(b) When the names of the presiding Bṛis of the family of a particular sacrificer are recounted, along with a certain Mantra, it is an instance of ‘Pravara’.—(c) When, along with a Mantra, the names of the particular sacrificer, and his son and other descendants are recounted, it is an instance of ‘Nāmadhēya’—Tantravārtika—Trans, p. 573].—In regard to these—‘Ūha’, ‘Pravara’ and ‘Nāmadhēya’, there arises the question—Are these to be regarded as ‘Mantra’?

The Pūrvaṇakaṇa view is that, ‘inasmuch as they are assertive in their character (mentioning things in connection with the sacrifice), they are to be regarded as ‘Mantra’’.

In answer to this, the Siddhānta view is that those words that do not form part of the Vedic text are not to be regarded as ‘Mantra’,—even though they be ‘assertive’ in their character; because the fact of certain words being ‘assertive’ is not a ground for regarding them as ‘Mantra’; the only ground for it is the usage of learned men; so that those words which the learned do not call ‘Mantra’ cannot be regarded as ‘Mantra’. As regards the three kinds of words in question—Ūha and the rest—they are not found to form part of the text of the Veda; hence they cannot be regarded as ‘Mantra’.

The purpose served by this discussion is that, if there is some mistake in the utterance of these words, it is not necessary to perform that expiatory rite which has been laid down in connection with mistakes in the pronouncing of Mantras.

[Kumārila has a supplementary Adhikaranā, the conclusion of which is that the character of ‘Mantra’ is denied to just those words that have been discussed,—i.e. the modifications and the names recounted along with the Mantra; so far as the unmodified parts of the Mantra, or the Mantras along with which the names are recounted, are concerned,—the ‘Mantric’ character of those is not affected.]
ADHIKARANĀ (10): What is ‘Ṛk’?

SŪTRA (35).

OF THESE (MANTRAS), THOSE ARE CALLED ‘ṚK’ WHEREIN THERE IS DIVISION INTO ‘FEET’ (QUARTERS), ON THE BASIS OF THE MEANING.

Bhāṣya.

[Though the definition of the several kinds of Mantra does not form the subject-matter of the present Discourse, yet the Sūtra treats of it, because a consideration of it is connected with the subject of Mantras, whose character has been discussed in connection with the division of acts into ‘primary’ and ‘subsidiary’.—Tantravārtika—Trans., p. 578.]

We find the term ‘ṛk’ used in the Veda;—e.g. in the text, ‘Ahē budhniya mantram me gopāya yamṛṣayāstravidā viduh ṛcho yajūṃsi sāmāni’. (Taittiriya Brāhmaṇa 1. 2. 1. 26.)

The question is—“What is the definition of ‘Ṛk’?”

The answer is—Of the mantras, those are called ‘Ṛk’ where there is division into ‘feet’, on the basis of the meaning. That is, that mantra is called ‘ṛk’ where there is division into ‘feet’; e.g. ‘Agnimilē, etc.’ (Ṛgveda 1. 1. 1). It is only in regard to mantras like these that learned men use the term ‘ṛk’, in such statements as ‘we are reading Ṛks’, ‘we are teaching Ṛks’, ‘these are Ṛks’.

If the fact of the division into ‘feet’ being on the basis of the meaning were emphasised, then the definition would cease to apply to those Ṛks where the said division is on the basis of the metre; as in the Ṛk ‘Agniḥ puruṣbhīrśibhiḥ, etc.’ (Ṛ. V. 1. 1. 2). The phrase ‘on the basis of meaning’ is to be taken, not as meant to exclude the cases of division on the basis of metre and other things, but only as an illustrative reference. This should be clearly understood; as otherwise, if the phrase in question were taken as meant to exclude the cases of division on the basis of metre and other things, then there would be a syntactical split.—Hence the definition of ‘Ṛk’ is to be taken simply as ‘that wherein there is division into feet’.
ADHIKARANA (11): What is ‘Sāman’?

SŪTRA (36).

The name ‘Sāman’ is applied to the Music.

Bhāṣya.

“What is the definition of the Sāman?”

The particular music (to which a Mantra is set) is called ‘Sāman’; it is only when a mantra-text is set to music and so sung, that the learned use with regard to it the term ‘Sāman’, in such statements as ‘we are studying the Sāman’, ‘we are teaching the Sāman’, ‘these are Sāman’. And in this matter, the teaching of the learned is our sole authority. [See Mīmāṃsā-Sūtra VII—ii—1 to 21; also IX—ii—3 to 13 and 29, 30, 31, 46.]

Just as, in the case of the expression ‘curd is sour’, the term ‘sour’ stands only for the peculiar taste of the curd,—and in the expression ‘molasses are sweet’, the term ‘sweet’ stands only for the peculiar taste of the molasses,—similarly, when the term ‘Sāman’ is applied to mantras set to music, it should be understood that the name stands for the music to which the mantra has been set, and it is applied to the Mantra itself only because of its connection with that music.
ADHIKARAṆA (12): What is ‘Yajus’?

SŪTRA (37).

The name ‘Yajus’ is applied to the rest (of the mantras).

Bhāṣya.

“What is the definition of the Yajus?”

It is not necessary to propound a definition of Yajus; as by the process of elimination the nature of the ‘Yajus’ would be understood from the definitions of ‘Rk’ and ‘Sāman’;—i.e. that which is not set to music, and where there is no division into ‘feet’, is ‘Yajus’, which is a mixed sort of text.
ADHIKARAṆA (13): Nigadas are included under 'Yajus'.

SŪTRA (38).

[Pūrva-pakṣa]—"The Nigada should be taken as the fourth kind (of Mantra), because of its peculiar character."

Bhāṣya.

[Nigadas are texts containing addresses by one Priest to another.]

The question that arises now is—Is the Nigada the same as 'Yajus'? or is it something different from Yajus?

The Pūrva-pakṣa view is as follows—'Nigadas are not 'Yajus';—why?—because of their peculiar character; the peculiar character is described in the text—'the Ṛk is recited loudly, the Śāman is sung loudly, the Yajus is recited softly, the Nigada is recited loudly.' If the Nigada were 'Yajus', then 'loudness' would not have been its peculiar character;—as a matter of fact however, we do find this to be its peculiar character (in contradiction to the 'softness' of the Yajus). Hence the Nigada must be a fourth kind of mantra.

SŪTRA (39).

[Pūrva-pakṣa concluded]—"Also because of the (distinct) name."

Bhāṣya.

'We also find the names used as distinct: 'These are Yajus, not Nigadas', 'These are Nigadas, not Yajus'.—From this also it follows that Nigadas form a distinct class of 'Mantra'."

SŪTRA (40).

[Siddhānta]—In reality, they should be regarded as 'Yajus' because they have the same form as that.

Bhāṣya.

The Nigadas are Yajus;—why?—because they have the same form as that; the form of the Nigada is that same mixed-text which we found in Yajus, and the character of being different from Ṛk and Śāman is also common to the Yajus and the Nigada.

SŪTRA (41).

The peculiar character is due to the fact that it has to be addressed (to others).

Bhāṣya.

On account of being addressed to others,—i.e. on account of being capable of being addressed to, and understood by, others. In fact some Yajus texts
are found to have the power of being addressed to, and understood by, others; [and it is on the basis of this capacity that those particular texts are given distinct name of ‘Nigada’].

SŪTRA (42).

ALSO BECAUSE OF A DISTINCT PURPOSE (SERVED BY IT).

Bhāṣya.

There is a distinctly useful purpose served by the Nigadas being addressed to, and understood by, other persons;—if they were pronounced softly (they could not be heard by others, and) they could not convey any idea to the other persons; it is for this reason that ‘the peculiar character’ (of being recited loudly) comes to serve a useful purpose. Thus then, those Yajus-mantras are Nigadas which are recited loudly,—How so?—Because the prefix ‘ni’ (in the term ‘nigada’), signifies excellence;—just as, when the red colour of a thing is specially excellent, it is said to be ‘nitarām rakta’ (very red),—and the root ‘gad’ (in the term ‘nigada’), denoting utterance, signifies the act of reciting; and the excellence of this act of reciting consists in its being done loudly.

Objection.—“But it has been specially declared in the Vedic text that being recited softly is the quality of the Yajus-mantra [so that what is recited loudly cannot be Yajus].”

Answer.—We say, no. That is said to be the ‘quality’ of a thing which helps that thing in its functioning. In the case in question, when the Yajus-mantras are recited for the purpose of conveying an idea to other persons, being recited softly could not help them in that function; in fact, it would hinder that function (by making the words inaudible); hence in the case of these Mantras, the quality is ‘loudness’, which helps the purpose of being addressed to, and understood by, other persons.—The ‘soft’ reciting would be for other texts; i.e. there are other Yajus-mantras which are not meant to be addressed to others, and the character of ‘softness’ would pertain to the reciting of these mantras.

SŪTRA (43).

THE (DIFFERENT) NAME IS FOR THE PURPOSE OF INDICATING THE PARTICULAR QUALIFICATION.

Bhāṣya.

As regards the different name (which has been urged as an argument in favour of the Pūrṇapakṣa, under Sū. 39),—that can be explained also when the Nigada and the Yajus are one and the same, on the basis of the ‘particular qualification’; just as we have in such expressions as ‘Feed the Brāhmaṇas here and the Wandering Mendicants there’ (where, though the Mendicants also are Brāhmaṇas, yet they are named differently on account of special qualifications). In the same manner, when the name ‘Nigada’ is used, it is in reference to the Yajus-mantras themselves, as qualified by ‘loudness’. 
SŪTRA (44).
[Objection]—"The name 'nigada' would be applicable to all (Mantras)"—if this is urged [then the answer is as given in the following Sūtra].

Bhāṣya.

"If the name 'nigada' is applicable to all that is recited loudly,—then the Rk-mantra also becomes liable to be called 'nigada'."

SŪTRA (45).
Not so; as they are distinctly named 'Rk'.

Bhāṣya.

Rk-mantras are not called 'Nigada'; because in the text—'Ayāyyā vai nigadāḥ rchaiva yajanti', we find the two (Rk and Nigada) mentioned separately, on the basis of a distinct difference between them.—"But the separate naming is only an indication, you have to give a reason."—The reason lies in the fact that the root 'gad' (in the term 'nigada') denotes such speech as is not divided into (metric) feet; it is for this reason that only such speech as is not divided into (metric) feet is called 'gadya', 'Prose' [so that Nigada is Prose, while Rk is Verse, and the name 'nigada' therefore cannot apply to Rk].
ADHIKARĀṆA (14): Principle of Syntactical Unit—‘One Sentence’.

SŪTRA (46).

So long as a single ‘purpose is served’ by a number of words, which on being separated, are found to be wanting (‘incapable of effecting the purpose’), they form ‘one sentence’ (one Yajuș-mantra).

Bhāṣya.

[In connection with Mantras, there arises the question as to what is there to determine that a certain mantra begins with such and such a word and ends with such and such. In the case of Bhū and Sāman, the verse itself may form the determining factor, and it may not be difficult to determine the exact extent of the mantra; but it is not so easy in the case of Yajuș-mantras, where the determining factor of the metre is not available.]

In regard to the Yajuș-mantras, which are of mixed character, there arises the question.—How is it to be known that so far it is one Yajuș?

The answer is that that group of words should be regarded as ‘one Yajuș’ which is employed in the act of sacrifice.

“But how far does that group of words extend which is used at a sacrifice?”

[The Pūrvapakṣa view is that in view of the fact that even single words express an idea, even incomplete and defective sentences should be treated as ‘one sentence’.

[The Siddhānta is as follows:—

It extends to that extent up to which the words serve the purpose of indicating things helpful to the act of sacrifice;—to that extent it is ‘one sentence’—called ‘vākya’ or ‘declaration’, ‘judgment’, ‘proposition’, because it is what is declared.—It is in this sense that we have the assertion of the Sūtra to the effect that—‘So long as a single purpose is served by a number of words, they form one sentence’. Because this is the condition that makes a number of words ‘one sentence’,—therefore it comes to this that a group of words serving a single purpose forms one sentence,—but only if any one of these words, on being disjoined from the rest, become ‘wanting’ (defective).

“What is the example of (such ‘one sentence’)?”

We have an example in the shape of the Yajuș-mantra ‘Devasya tvā savitūḥ prasavāḥ, etc.’ (Taittirīya Samhitā I. 1. 4. 2) [where the words express a single idea and are so syntactically connected that if any word is taken out, it becomes meaningless].
Objection.—"But in the text quoted, each individual word denotes a single idea" [and as such each word should be treated as a 'sentence'].

True (each word denotes an idea); but it does not fulfill the second condition that 'on being disjoined, it becomes wanting or defective' [as no such disjoining is possible in the case of any single word].

"But in any case the mantra-text quoted cannot be said to express a single idea, as there are several ideas expressed by the several words (of the text); and apart from what is expressed by the component words, there is no single idea expressed by the sentence as a composite whole—as has been explained above.—It might be argued that difference (among the things denoted by the several words), or correlation (of the things denoted by the several words), constitutes the idea expressed by the sentence as a composite whole.—But even so, this idea so expressed could not be one only; as the number of 'differences' and 'correlations' would be more than one (as there are more words than one)."

The assertion in the Sūtra is to be explained and justified as referring to the fulfilling of a single purpose. For instance, the mantra 'Devasya tvā, etc.' serves the purpose of indicating the act of 'nirvāpa' (offering); and the group of words in the mantra may be regarded as expressing this particular fact,—and hence as forming 'one sentence.'

"In the text quoted there are several sentences—the first is 'Devasya tvā savituh prasacē nirvapāmi', and the second is 'Ashvinorbāhubhyām nirvapāmi', and so on, there are several other sentences.'

If the word 'nirvapāmi' is to be supplied as an elliptical extension (in the manner shown by the opponent),—then certainly there are several sentences; but in reality there is no such elliptical extension [i.e. the verb is not to be supplied to each group of words]; for if the act denoted by the verb 'nirvapāmi' were a subordinate factor, then it would have to be taken as distinct with each of the primary acts. Then again, the action of Nirvāpa (offering) is not denoted by what is expressed by the words 'Devasya tvā, etc.'; so that if the implemental accessories were the predominant factors, then the mantra-text would have to be taken as serving only a transcendental purpose. On the other hand, if the Nirvāpa itself is taken as the predominant factor, then the mantra-text serves the perceptible purpose of indicating that act of Nirvāpa; and this act would then be indicated as qualified by all the adjectives contained in the entire Mantra-text under consideration; in this way there would be no incongruity at all. How one word is qualified by another word has been already explained under Sūtra 'Tadbhūtanām, etc.' (1. 1. 25).—Thus then, the whole of the Mantra-text forms a single sentence [speaking of the Nirvāpa as qualified by a number of qualifications].

Question:—"Why has the Sūtra laid down both the conditions—(a) that it should serve a single purpose, and (b) that on being disjoined, it be wanting?"

Answer:—There may be a sentence which may serve a single purpose, but which is not 'wanting' on being disjoined; e.g. the text—'Bhago vām vibhajatu aryaña vām vibhajatu' serves the single purpose of expressing 'vibhāga'.—"But the vibhāga qualified by Bhaga is distinct from the vibhāga
qualified by Aryamā [so that the whole text does not express a single idea].”
—Not so, we reply; because what is intended to be spoken of here is Vibhāga in general, not particular vibhāgas; as it is only by expressing vibhāga in general that it serves a perceptible purpose, which it could not do if it expressed particular vibhāgas.—And though the text serves the said single purpose, yet it is not found to be ‘wanting’ on being disjoined [each of the two parts—(1) ‘Bhago vāṃ vibhajatu’ and (2) ‘Aryamā vāṃ vibhajatu’ being syntactically complete in itself]; so that on being disjoined, there are two distinct sentences,—and each of them is treated as an optional alternative [and the whole is not taken as a single sentence] [and this result is due to both the conditions laid down in the Sūtra not being fulfilled].—Similarly in the case of the Mantra-text ‘Syonan tē sadanam kṛṇomi gṛtasya dhārayā suṣeṣam kalpayāmi tasmin śidāmiṣṭe pratītiṣṭha vibhiṅam medhaḥ sumanasyamānaḥ’ (Taittirīya Brāhmaṇa 3. 7. 5. 2-3),—the parts on being disjoined become syntactically ‘wanting’ (and hence the second condition of ‘one sentence’ is fulfilled), but there are two purposes served and expressed by the text—the preparing of the seat (expressed by the first part of the text ‘syonam...kalpayāmi’) and the depositing of the cake (expressed by the second part ‘Tasmin śida, etc.’) [so that the first condition of ‘one sentence’ is not fulfilled]; consequently the Mantra text is taken and used as two distinct sentences,—the first part being used in the preparation of the seat and the second in the depositing of the cake.

Thus then we find that the words of the Sūtra are well chosen and no objection can be taken to it.

[There is a difference among the Bhūtas themselves regarding the exact meaning of the term ‘artha’ in the compound ‘arthaikateś’ in the Sūtra. Pārthaśārathi Mishra takes it in the sense of purpose: according to which all the words, phrases and clauses that serve a single purpose—of indicating details connected with an act, for instance,—are to be treated as ‘one sentence’.—Somēshvara Bhāṭṭa in the Nyāyasudhā, on the other hand, takes the word ‘artha’ in the sense of idea; so that any group of words that expresses one complete idea or judgment is to be treated as ‘one sentence’.—The difference in reality comes to this that while, by the former view, the definition of ‘one sentence’ is applicable to Vedic sentences only,—by the latter, it becomes applicable to all kinds of sentences, Vedic as well as secular.—According to Prabhāṣaka, ‘artha’ here means the ‘reminding or indicating of what is to be done’; and this is more in keeping with Pārthasārathi than with Somēshvara. As an Anvītābhīdhanavādin, Prabhāṣaka could not very well accept the words to have any meaning apart from the other words; it is for this reason that he says that the word ‘artha’ must mean prayojana, purpose; as the purpose is the most important factor and all the words in the sentence must be related to that important factor.—Bṛihati MSS., p. 51].
ADHIKARAṆA (15): Principle of Syntactical split—

‘Distinct Sentences’.

SŪTRA (47).

WHEN THE SENTENCES ARE EQUALLY INDEPENDENT (OF ONE ANOTHER)
THEY SHOULD BE TREATED AS SYNTAXICALLY DISTINCT
(DISTINCT SENTENCES).

Bhāṣya.

[This is the antithesis to the principle formulated in the foregoing Adhikaraṇa].

In regard to such mantra-texts as (a) ‘Iṣe tvā āṛjē tvā,’ (Vājasaneyā Sanhitā 1. 1), and (b) ‘Āyuryajñena kalpatām prāṇo yajñena kalpatām’
(Taittī. Sam. 1. 7. 9. 1)—there arises the question—Are such sentences to be
 treated as ‘one sentence’ or ‘several distinct sentences’?

The Pūrvaśāstra view is as follows:—‘Every such text is to be treated as
‘one sentence’; for the utterance of the words ‘Iṣe tvā’ is not found to fulfill
any perceptible purpose; nor is that of the words ‘āṛjē tvā’; [hence as not
serving distinct purposes, each of these two groups of words cannot but be
treated as ‘one sentence’]; on the other hand, on the strength of the text
itself the implication is that they serve only transcendental purposes; and
so far as transcendental purposes are concerned, it is more reasonable to
assume a single transcendental purpose to be served by both sets of words,
than to assume a distinct purpose for each set; such an assumption would
be much simpler. Hence the whole should be regarded as ‘one sentence’.”

In answer to the above we have the following Siddhānta—’When the
sentences are equally independent, they should be treated as syntactically distinct’
(Sūtra). That is in cases where each set of words is independent of—does
not stand in need of,—the other, they should be regarded as distinct
sentences. For instance, in the case of the text ‘Iṣe tvā—āṛjē tvā’, we find
that the words ‘Iṣe tvā’ serve one purpose (being used in the chopping of the
tree-branch) and the words ‘āṛjē tvā’, a totally different purpose (being used
in the planing of the lopped branch). [Hence the two sets of words must be
treated as two distinct sentences].

Objection:—“It has just been said by us that neither set of words
serves any perceptible purpose.”

Though no such purpose is cognisable by sense-perception and other
such means of cognition, yet it is learnt from the Veda, where we find such
injunctions as ‘With the words Iṣe tvā one cuts off the branch; with the
words āṛjē tvā one planes it’. (Vide Shatapatha Brāhmaṇa 1. 1. 6. 6; 1. 7.
1. 2; 4. 3. 1. 7.)

Similarly in the case of the mantra ‘Āyuryajñena kalpatām, prāṇo yajñena
na kalpatām’, we find that the kalpana, bringing about, of ‘Āyu’, Long
Life (which is the purpose served by the first set of words ‘āyuryajñena
kalpatām’) is distinct from the kalpana, bringing about, of Prāṇa, vitality
(which is the purpose served by the second set of words ‘Prāṇo yajñena kalpatām’).

Objection.—“All that is desired to be fulfilled here is the kalpana, bringing about, in general, and not particular kalpanas, and hence no differentiation is proper; just as it has been pointed out (by the Siddhāntin himself) in connection with the words ‘Agnayē juṭam nirvāpāmi’, that only nirvāpā in general is meant, and not its specifications as mentioned in the words ‘Savitūḥ prasavē ashvinorbāhubbhyām pāṇo hastābhhyām’, and no differentiation of the Nirvāpa is meant [see Bhāṣya on Śūtra 46, Text, p. 132]. Exactly in the same manner, in the case in question what is meant is the single kalpana in general, which should not be differentiated on the basis of such specifications as those of ‘āyu’ and ‘prāṇa’.”

Answer.—In connection with this mantra, we find the injunction ‘Klrptiḥ vāchayati’ (‘Pronounces the Klrpti-mantras’), where the Klrpti-mantras (which is the name given to the Mantra-text in question) are spoken of in the plural; so that when the text is recited, there should be a reciting of many mantras,—one of them being in the form ‘Āyur yajñena kalpatām’, where we have the ‘klṛpti’ of Āyu, which would be one Mantra,—the next mantra being ‘Prāṇo yajñena kalpatām’ where we have the ‘klṛpti’ of Prāṇa; and so on, with the other parts of the text which speak of the ‘klṛpti’ of several other things. Thus the making up of so many distinct mantras to be recited would be the distinctly perceptible purpose served by each set of words; and as each set of words would be serving a distinct purpose, and various distinct purposes would be served,—each set should be regarded as a distinct sentence.

Objection.—“As in the case of ‘Bhago vāṃ vibhajatu, etc.’, the Siddhāntin has taken all the various sets of words as speaking of the single act of vibhāga in general (see Bhāṣya under Śūtra 46, bottom of p. 132 Text), in the same manner we may take the various sets of words as speaking of the single act of ‘klṛpti’ in general.”

Reply: That is not possible. In the case of the Vibhāga, the vibhāga in general was something perceptible, while in the present case the Klrpti is not perceptible.

Further, we have the distinct injunction ‘Recites the Klrpti-mantras (plural)’; and in the first set of words ‘Āyur-yajñena kalpatām’ we have a clear enunciation of the ‘Klrpti’ of Āyu, and similarly in the second set of words, ‘Prāṇo yajñena kalpatām’ we have an equally clear enunciation of the Klrpti of Prāṇa.—From all this it follows that these are distinct sentences.

[To the principle enunciated in this Adhikarana we have a corollary to the effect that, when different parts of a mantra are found by their implication to be meant for serving distinct purposes, each such part should be regarded as a distinct sentence. For instance, in the mantra—‘Syonantesadanaḥkṛśnam. . . . . . . . tasmin sīda (Taittī. Brāhmaṇa, 3. 7. 5. 2; Mānava Śrauta Śūtra 1. 2. 6. 19)—we find that the first part, by its meaning, is intended to be employed in the act of preparing the ‘seat’ for the cake, while the last part, in the same manner, for that of actually keeping the cake upon that ‘seat’; hence the passage is regarded as containing two distinct mantras. This has been called ‘Syntactical split due to difference in use’ (see Brihati MSS., p. 79b).]

SŪTRA (48).

ElliPtical Extension should complete the Sentences; as it is equally applicable to all.

Bhāṣya.

[The consideration of the extent of Mantra-texts continues.]

We have the text—‘Ya tē agnē ayaśhayā-tanūrvarṣīṣṭhā gahvarēṣṭhā ugram vaco apābadhūtv tvāsam vaco apābadhūtv svāhā’;—ya tē agnē rajāshayā—
yā tē agnē harāshayā’ (Taittiriya Samhitā 1. 2. 112).—In connection with this, there arises the question—Is the connection of the portion of the text beginning with ‘Tanūrvarṣīṣṭhā’ to be extended to each of the two clauses at the end (‘ya tē agnē rajāshayā’ and ‘ya tē agnē harāshayā’)? Or are these two incomplete sentences to be completed by the adding of ordinary secular words?

The Pūrvaṇa view on this question is that ‘the sentence ‘ya tē agnē rajāshayā’ is not to be completed by adding to it the words beginning with ‘tanūrvarṣīṣṭhā’; as these words are not found in the text appearing after the said incomplete sentence.’

In answer to this we have the following Siddhānta:—The sentence is to be completed by means of the elliptical extension of the words ‘tanūrvarṣīṣṭhā, etc.’; as these words are as construable with the clause ‘ya tē agnē rajāshayā’ and ‘ya tē agnē harāshayā’ as with ‘ya tē agnē ayaśhayā’.

“But with the clause ‘ya tē agnē harāshayā’ the connection of the words ‘tanūrvarṣīṣṭhā, etc.’ is interrupted (by the intervention of the clause ‘ya tē agnē rajāshayā’).’

Not so; because there is nothing intervening between the words ‘tanūrvarṣīṣṭhā, etc.’ and the two clauses (‘ya tē agnē rajāshayā’ and ‘ya tē agnē harāshayā’ taken as one composite whole; i.e. the composite whole consisting of the clause ‘ya tē agnē rajāshayā’ and the clause ‘ya tē agnē harāshayā’).

But, inasmuch as no useful purpose would be served by connecting the supplementary clause (‘tanūrvarṣīṣṭhā, etc.’) with the composite whole (consisting of both the clauses ‘ya tē agnē rajāshayā’ and ‘ya tē agnē harāshayā’), the said supplementary clause is construed with each of the component clauses; and as there is nothing to choose as to which one of the component clauses the supplementary clause is to be construed with, the elliptical extension (of the supplementary clause) is to apply to all the incomplete clauses.

(The sense of this somewhat obscure passage has been thus elucidated in the Tantravārtika—Trans., pp. 602-603.—The author of the Bhāṣya holds that, inasmuch as the factor in question, ‘Tanūrvarṣīṣṭhā, etc.’ is read between the first and second mantras, it is not expressed to which of these
two it is more intimately connected; hence it must be taken as equally related to both of them. Then he raises the question of its connection with the third mantra, from which the supplementary clause is one step further removed; and in order to meet the difficulty of the intervention, what the Bhāṣya does is to take the second and third mantras together as forming a single composite whole; and this removes the difficulty due to the intervention of the second mantra between the supplementary clause and the third mantra. Then, there arises the difficulty that in that case the supplementary clause would complete the composite whole formed by the two mantras, and not each of them separately. This difficulty is met by the declaration that, inasmuch as the composite whole is incapable of being used at a sacrifice, the supplementary clause must be construed with each part of it; and hence it is concluded that both the clauses being equally incapable of being completed in any other way, the whole of the supplementary clause is to be construed with each one of the incomplete clauses.

Says the Opponent—"[In the case cited above the last two clauses were incomplete and hence there was need and justification for connecting the supplementary words 'Tanuvṛtvarisīṭhā, etc.' with them]—How will it be in the case of the following text where the sets of words are complete in themselves and yet there is a supplementary set of words capable of being construed with the former sets:—'Chitpatsitvā punātu—vākpatistvā punātu—devasya tvā savitā punātu—achchhidrēṇa pavitrēṇa vasoh sūryasya rashmi-bhiḥ' (Taitti. Saṁ. 1. 2. 1. 2). Here each of the three clauses, each of which ends with the term 'punātu', is complete in itself and does not stand in need of any additional words (for the completion of its syntactical connection).—'But the words beginning with achchhidrēṇa would require some words to complete the sentence'.—True, those words do require some words; but this requirement would be met by connecting these words with only one of the three sets of sentences ending with 'punātu', and there would be no need for them to be connected with the other two sets. Because one set of words requires another only when the former, without the latter, remains meaningless; and the meaning of the set of words beginning with 'achchhidrēṇa' becomes completed by its being connected with one sentence out of the three ending with 'punātu', and as thus it no longer remains meaningless, it would not require to be connected with the other two sentences. As for these two sentences, each of them is complete in itself, and hence does not require to be connected with the set of words beginning with 'achchhidrēṇa'.—It might be argued that it is true that the requirements of the set of words beginning with 'achchhidrēṇa' would be met by being connected with only one of the three sentences, but there is nothing to indicate the one particular sentence out of the three with which it might be connected, in preference to the other two, with which latter it may not be connected;—and under the circumstances, it would be best to connect it with all the three sentences.—But this is not possible; there is a peculiar circumstance (which connects the words with only one of the three sentences), in the shape of the fact that the words follow immediately after one of the three sentences (i.e. the sentence 'Devasya tvā savitā punātu'), with which the words may be connected (in preference to the other two
sentences). So that the set of words beginning with ‘achchhidrēṇa’ should be construed with the sentence immediately preceding it,—and the elliptical extension should not extend to all the three sentences.1

The answer to the above is as follows:—It cannot be as urged above. In fact, the word that is found to immediately precede the set of words beginning with ‘achchhidrēṇa’ is the word ‘punātu’;—this word ‘punātu’ itself is preceded by every one of the three clauses ‘chitpatistvā’, ‘vākpatistvā’ and ‘devasya tvā savitā’;—the term ‘punātu’ also is one and the same only repeated again and again;—hence we conclude that wherever the word ‘punātu’ is found used, there the set of words beginning with ‘achchhidrēṇa’ should also be used, as it is syntactically connected with the word ‘punātu’;—now the word ‘punātu’ having become connected with ‘achchhidrēṇa, etc.’—the clauses ‘chitpatistvā’, ‘vākpatistvā’ and ‘devasya tvā savitā’ remain ‘wanting’ (incomplete) without the word ‘punātu’; and they require this word ‘punātu’ for their completion;—this word has become connected with the words ‘achchhidreṇa, etc.’;—from all this it follows that each of these clauses has to be completed (and has its requirements met) by the connection of the word ‘punātu along with the elliptical extension (in the shape of the words ‘achchhidrēṇa, etc.’).—Thus it follows that the words ‘achchhidrēṇa, etc.’ are equally applicable to all’ the three sentences, and hence all these sentences have to be completed by the extension of those words.
ADHIKARAṆĀ (17): Cases where Elliptical Extension is not permissible.

SŪTRA (49).

THERE SHOULD BE NO ELLIPTICAL EXTENSION WHERE THERE IS INTERVENTION (OF UNCONNECTED WORDS).

Bhāṣya.

[This Adhikaraṇa is brought in by way of a counter-instance to the functioning of mere Proximity in the matter of Anuśāṅga, Elliptical Extension—Tantravārtika—Trans., p. 607.]

There is the text—‘(a) Santē vāryuvatena gachchhatām, (b) Saṁ yajatrairāṅgāni, (c) Saṁ yajñapatirāśhiṣā’ (Taitti. Saṁ. I. 3. 8. 1). Here the (singular) ‘gachchhatām’—as occurring in (a) ‘Santē vāyurgachchhatām’ cannot be construed with (c) ‘Saṁ yajñapatirāśhiṣā’, because the connection between these two is interrupted by the sentence (b) ‘Saṁ yajatrairāṅgāni’ (which cannot be construed with ‘gachchhatām’ of the preceding sentence, as the plural noun ‘āṅgāni’ would need the plural verb ‘gachchhantām’); that is, the supplementary word ‘gachchhatām’ to be connected with the last sentence, which stands in need of that word, is interrupted by the words ‘Saṁ yajatrairāṅgāni’; and unless the said word ‘gachchhatām’ has become connected with these intervening words, it could not, by reason of this interruption, become connected with the last sentence (ending with ‘āśhiṣā’). For this want of connection thus there is a special reason, in the shape of the said intervention; and so long as this special reason is there, it is not possible for the supplementary word (‘gachchhatām) to betake itself to the third sentence.—For these reasons, the intervening sentence which needs a plural verb,—as also the sentence whose connection with the verb in the first sentence is interrupted by the intervening sentence,—have to be completed only by the adding of secular words.

End of Pāda i (Introductory) of Discourse II.
DISCOURSE II.

PĀDA II.

GROUNDS OF DIFFERENTIATION AMONG ACTS.

ADHIKARANĀ (1):—Difference in the Apūrva of Subsidiary Acts: Difference among Acts based upon the difference of words signifying the Acts.

SŪTRA (1).

WHERE THERE IS A DIFFERENT WORD, THERE IS A DIFFERENT ACT; BECAUSE OF ITS SPECIAL EQUIPMENT.

Bhāṣya.

[In the foregoing Pāda which is Introductory to the Second Discourse, we have dealt with all matters connected, directly or indirectly, with the subject-matter of the Discourse—Differentiation of Acts. And now, first of all we take up the differentiation of acts through difference in the words expressive of the acts.—Tantravārtika—Trans., p. 610.]

There is the Jyotiṣṭoma sacrifice, in connection with which we have the texts—(a) ‘Somena yajāta’, (b) ‘Dākṣiṇāni juhoti’,* and (c) ‘Hiranyamātrē-yāya dadāti’ (Shata. Brā. 4. 3. 4-21)—which speak of the three acts of (a) ‘sacrifice’, (b) ‘offering of libations into fire’, and (c) ‘giving’.—Now, in regard to these acts, there arises the question—Do these accomplish their result collectively or severally?—There is this doubt because instruments in general are found to accomplish their results collectively as well as severally; for instance, when we find the mortar standing upon three stone-pieces, we have a case of the act of supporting being done collectively by the three stone-pieces; in the case of pegs in the wall, on the other hand, we find each of them severally serving the purpose of supporting the hanging noose (on which articles of food, etc., are hung).—Thus it is that there arises the doubt as to whether the acts of sacrificing, offering libations into fire and giving accomplish the result collectively or severally.

The Pūrva pakṣa on this question is as follows:—‘These acts operate collectively;—why?—because of things with transcendental potency we should assume as few as possible.—Why so?—Because, when a thing is neither seen nor heard, it is understood that it does not exist; but only if its non-existence does not involve the inconsistency of a fact that has been perceived or heard of. In case, there is such inconsistency, it would be right to assume the existence of the thing which had been understood to be non-existent; as on being thus assumed, it serves the useful purpose (of rendering consistent and explaining the perceived fact). In case however, this

* No one knows of any such material substance as ‘dākṣiṇāni’; hence this word has to be taken, not as denoting something to be offered into the Fire, but as the name of the Homa.—(Tantravārtika—Trans., p. 620.)
special circumstance (of the inconsistency of a perceived fact) is not duly recognised, then there can be no assumption of anything at all.—In the case in question however, we do recognise a special circumstance,—viz. that the several acts bring about a single Apūrea; hence it is that what is desired to be performed is the whole set of the three acts; and when we come to assume a transcendental potency arising from the performance, it is far more reasonable to assume a single potency arising out of the entire set than one potency from each one of the acts.—It will not be right to argue that (the acts being enjoined severally) there is no set of acts as a whole enjoined by the Veda.—Because the set as a whole is enjoined by the injunction of the several components themselves.—Thus it follows that what is meant to be performed is the entire set of the three acts.—

"Or, in the word 'yajeta' ('should sacrifice'), there are two factors; of which the first factor denotes the sacrifice and the second factor denotes the 'bhāvānā', 'bringing about';—similarly in the word 'dadāti', the first factor denotes the giving and the second factor reiterates the same 'bringing about';—so also in the word 'jūhoti', the first factor denotes the offering into fire and the second factor reiterates the same 'bringing about'. Thus then, the three acts of sacrificing, offering of libation into fire and giving are enjoined by the Veda as the means to the single 'bringing about' (of the desired result); so that what is recognised is the peculiar (qualified) Bringing About of the Transcendental Potency by means of the three acts of sacrificing, offering into Fire and giving. It is for this reason that it is asserted that the acts accomplish a single Transcendental Potency (Apūrea) collectively.—

"Or, it may be that the term 'yajēta' ('should sacrifice') itself denotes the act of giving, which same giving is mentioned again in the terms 'jūhoti' ('offers into Fire') and 'dadāti' ('gives') for the purpose of connecting the act (of giving) with the various accessory details.

"From all this it follows that there is a single Transcendental Potency (Apūrea, brought about by the three Acts collectively)."

In answer to the above Pūrveapakṣa, we have the following Sūddhānta:—

There is a distinct Transcendental Potency with each individual word (denoting an action). This is what is meant by the Sūtra—Where there is a different word, there is a different act, because of its special equipment. As a matter of fact, the word 'yajēta' ('should sacrifice') lays down the propriety of performing the act of sacrificing, not the act of offering into Fire which is spoken of by means of the second word 'jūhoti', or the act of giving which is spoken of by means of the third word 'dadāti',—simply because all these are different words'. The fact that the three acts form one composite whole is indicated only by the circumstance that they are spoken of by means of sentences which are construed together on the basis of a supposed directive sentence (which recapitulates all the subsidiaries as pertaining to a single Primary); while the fact that each of the components is a distinct entity is indicated directly by the Vedic text itself. That is to say, that the act of 'sacrifice' mentioned by the word 'yajēta' is to be taken along with the 'giving' and the 'offering into Fire' is indicated only by the syntactical connection based upon the proximity of the words speaking of these latter to
the word speaking of the sacrifice; while the act of ‘sacrifice’ mentioned by the word ‘yajēta’ expresses by direct denotation, the single act of ‘sacrifice’, not the acts of ‘offering into Fire’ and ‘giving’;—and Direct Denotation (Sruti) is more authoritative than Syntactical Connection (Vākya). Thus the composite whole (composed of the three acts) is not what is denoted directly by the words of the text; so that if any such whole had to be assumed, it could be assumed only on the basis of the syntactical connection due to all the (three) sentences in the context being construed together.—The word ‘dadāti’ (‘gives’) is entirely distinct from the word ‘yajati’ (‘sacrifices’), so that, even though the second part of these words (‘yajati’, ‘juhoti’ and ‘dadāti’), which connotes the ‘bringing about’, is common to all, yet the first part of each of them is distinct from the rest; hence one composite (formed of the two parts) must be a word different from the other composite (formed of the two parts); and what is denoted by one composite must clearly be different from that denoted by the other composite.—For example, what the word ‘dadṛyāt’ (‘should give’) signifies is that ‘one should bring about by the act of giving’, where what is understood as the means of the ‘bringing about’ is the single act of giving, which does not stand in need of the help of the two acts of sacrificing and offering into Fire. Similarly, the word ‘juhoti’ (‘offers into fire’) signifies the ‘bringing about’ as accomplished by the act of offering into Fire, which does not stand in need of the help of the other two acts of giving and sacrifice.—Thus all that we learn from the word (‘dadāti’) is that the Bringing About is accomplished by the act of giving only’;—also what we learn from the word ‘juhoti’ is that the Bringing About is accomplished by the act of offering into Fire only’; and there is nothing by which the notion that ‘the bringing about is accomplished by the act of giving only’ could be set aside.

Thus then, we find that the act of giving, having become ‘equipped’ with all its special auxiliaries, does not stand in need of being equipped or connected with the other acts of sacrifice and offering into Fire;—and the conclusion therefore is that the three sentences are distinct, and there is a distinct Transcendental potency related to each of the three verbs.

It is not possible for the ‘sacrifice’ or the ‘offering into Fire’ to be taken as a reference to the act of giving; as that would lead to the incongruity that the acts of sacrifice and offering into Fire are not meant to be performed.—Nor can the ‘giving’ be regarded as a reference to the other two acts; because the purpose served by the ‘giving’ is the bringing about of the proprietary right of another person (the recipient of the gift,—in the article given away), while the purpose served by the other two acts is mere surrendering (of what belongs to the Agent).

The purpose served by the present discussion is that according to the Pārvapakṣa there would be a single Transcendental Potency resulting from all the three acts taken as one composite whole, [so that there would be no relation of ‘primary’ and ‘subsidiary’ among the three acts]; while according to the Siddhānta the Transcendental Potency results from the act of sacrifice alone and the other two acts are subsidiary to that act.
ADHIKARANA (2): Difference among Acts spoken of by the same word often repeated:—Different Apūrvas from the Samit, Tanūnapāt, etc. all of which are 'sacrifices'.

SŪTRA (2).

THE REPETITION OF ONE AND THE SAME WORD ALSO SHOULD [INDICATE DIFFERENCE AMONG ACTS]; BECAUSE, IF THERE WERE NO DIFFERENCE, THE REPETITION WOULD BE USELESS.

Bhāṣya.

[The foregoing Adhikarana has treated of a case where the difference among acts was based upon the difference among the words expressive of those acts. This would give rise to the notion that the acts would be the same where they are expressed by the same words; i.e. when the same word is repeated several times, it stands for the same act. It is this notion on which the Pūrvapakṣa of the present Adhikarana is based; which is finally rejected in favour of the Siddhānta, that when the same word is repeated several times, it stands for so many several acts.]

We have such texts as—'Samidho yajati—Tanūnapātam yajati, etc.—[I-do yajati—Varhīr yajati—Svāhākāram yajati']—(Taitti. Sam. 2. 6. 1. 1-2),—where the same verb 'yajati' is repeated five times. The question is—Does this word so repeated indicate a single Transcendental Potency (resulting from the acts collectively)? Or is there a distinct Transcendental Potency from each repetition of the Act?

The Pūrvapakṣa view on this question is as follows:—"It has been declared (in the foregoing Adhikarana) that the acts are different when the words expressing them are different; in the present case it is the same word repeated again and again; hence in the present case there must be a single Transcendental Potency—'If different potencies were not indicated, then the repetition would be useless'.—True; the repetition would serve no useful purpose; but even though repeated several times, a word cannot have different meanings; in fact, what is understood from it at the first time of its utterance is exactly the same that is understood from it at the hundredth time.—Hence it follows that even though the word 'yajati' has been repeated five times, it stands for a (single Act and a) single Transcendental Potency (resulting from that act).—Nor does this make the repetition entirely useless; as it serves the purpose of enjoining the several deities Tanūnapāt and the rest.—Hence it is only a single Transcendental Potency that follows in the case in question."

In answer to the above, we have the following Siddhānta:—The repetition of one and the same word also would indicate difference among the acts; because if the mere single act were enjoined,—and 'if there were no difference, —then the repetition would be useless'.—"It has already been explained that the same word cannot enjoin different things".—Our answer to this is that even the very first sentence 'Samidho yajati' is only reiterative (not
injunctive); the fact of the matter is that the act of sacrifice has already been enjoined by the (Primary) Injunction ‘One should offer the Darsha-pūrṇa-māsa sacrifices’;—now, it is not possible for deities for this sacrifice to be enjoined (by the sentences in question, ‘Samidho yajati, etc.’); because the deity for that sacrifice has already been got at from the direct injunction (contained in the text ‘Āgneyo’stākapālah’, where Agni is enjoined as the Deity); while, if the deity were to be indicated by the sentences in question, it could be done either through Syntactical Connection or through Context; and under the circumstances, it would not be right to regard the two deities (one, the directly enjoined one, and the other got at through Syntactical Connection or Context) as optional alternatives. And yet the connection between the act of sacrifice and the deities (Samit and the rest), which is clearly enjoined (by the sentences ‘Samidho yajati’, etc.) could not be effected unless the act of sacrifice were performed; so that if the sacrifice were not performed, the injunction (of the deity) would be useless; on the other hand, if the sacrifice is performed, then the said connection (with the deities) can be effected. It is necessary therefore to repeat the act of sacrifice (for the purpose of connecting it with the several deities mentioned, Samit, Tanūnapāt and the rest); and with each such repetition there is a distinct Transcendental Result. Then again, the result that is brought about by the connection of the sacrifice with Samit cannot be the same that has brought about its connection with Tanūnapāt; because they are quite distinct; hence also they cannot be regarded as optional alternatives.

The purpose served by this discussion is that according to the Pūrva-pakṣa, there is a single performance, while according to the Siddhānta, the performance has to be repeated over and over again.
ADHIKARANA (3): The Āghāra, etc. are subservient to the Āgnēya, etc.—Exceptions to the last two Adhikaranaś.

SŪTRA (3).

THE CONTEXT CERTAINLY POINTS TO THE PAURṆAMĀSI, AS THE DETAILS (OF ANY OTHER) ARE NOT MENTIONED.

Bhāṣya.

[The form of this Sūtra has led some people to think that we have here a discussion of the primary and subsidiary character of certain acts,—and hence to raise the objection that it is irrelevant in the present Adhyāya. But in reality, as the Tantravārtika (Trans., p. 634) rightly points out, the present discussion had to be introduced as dealing with the exceptions to the principles of differentiation deduced from the last two discussions,—and not dealing with the question of the primary or subsidiary character of certain acts; this latter question comes in only incidentally.]

We have the text—(A) ‘Yadāagnēyo’śūkapālo māvāsya’yām puruṇaṁśyānchāchyuto bhavati’ (Taittī. Saṁ. 2. 6. 3. 3)—‘Tāvabrādhamagniṣomāvājyaśyaiva tava—Uparśhiva puruṇāṁśyām yajanniti’—‘Tābhjyānetamagniṣomamēkādasha kapālam puruṇāṁśe prāyachchat’ (cf. Shata. Brā. 1. 6. 2. 14)—‘Aindravandahyamāvāsya’yām aindravam payo māvāsya’yām’ (Taittī. Saṁ. 2. 5. 4. 1)—and then (B) ‘Āghāramāghārayati’ (Taittī. Saṁ. 2. 5. 11. 6)—‘Ājya bhāgau yajati—Śviṣṭakrē samavadyati—Patnisamyājām yajati—Samāṣṭaya-jūrjuhoti’ (Shata. Brā. 1. 9. 2. 25);—further (C) ‘Ya evamvidvān puruṇāṁśim yajāte ya evamvidvānamāvāsya’yām yajāte’ (Taittī. Saṁ. 1. 6. 9. 1-2).

—In regard to these, there arises the question—(1) Are all the acts here spoken of equally ‘primary’? Or those beginning with Āgnēya and ending with Payas (i.e. all those spoken of in the set of sentences A) are ‘primary’ and those beginning with Āghāra (spoken of in B) direct auxiliaries, and hence ‘subsidiary’ to the aforesaid?—There also arises the further question (2)—Are the two sentences ‘Ya evamvidvān, etc.’ (C) conjointly only references to the original acts (spoken of in the preceding sentences)? Or are the two sentences ‘Ya evamvidvān puruṇāṁśim yajāte’ and ‘Ya evamvidvānamāvāsya’yām yajāte’ injunctive of two entirely different acts, and the sentences are injunctive of details regarding those two acts?

[The issues involved in these questions have been thus clearly stated in the Tantravārtika (Trans., pp. 634-635)—If the two sentences ‘Ya evamvidvān puruṇāṁśim yajāte’ and ‘Ya evamvidvānamāvāsya’yām yajāte’ lay down two distinct independent acts, then all the various sacrifices mentioned in the other sentences—viz: Āgnēya, etc. and Āghara, etc.—would be all distinct acts, all of equal importance; while, if the two sentences contained only a reference to the six acts that have been mentioned in the first set of sentences (A),—then these alone would be ‘primary’ acts as being connected with the prescribed times of Amāvāsyā and Paurṇamāṣi; and the two names ‘Dārśa’ and ‘Paurṇamāśa’ would, in this case, be taken as the names of these six acts, which alone would therefore be directly connected with
the resultant *Apara*; and in that case the other set of acts, *Agha*ra and the rest, mentioned in the second set of sentences (B), become ‘subsidiary’ to the aforesaid acts."

On the said question, we have the *Puravapaka* that ‘because of the words being different’ and because of there being ‘a repetition of the same words’, all the acts spoken of in the texts are distinct acts, all equally ‘primary’.

In answer to this *Puravapaka* we have the following *Siddhanta*:—The context certainly points to the ‘Pauranamasi’; that is, the two sentences (C) mentioning the words ‘amavasya’ and ‘pauranamasi’ are only references to the original acts, *Agniya* and the rest;—why?—because the details of any other are not mentioned;—the sentence ‘Ya evamvidvam pauranamasi, etc.’ (‘One who knowing this offers the sacrifice named *Pauranamasi*, etc.’) speaks of all the said sacrifices;—nor do we know what is the form (details) of the particular (distinct) sacrifice named ‘Pauranamasi’; so that if this were a distinct sacrifice by itself we would know nothing about it. It is for this reason that we assert that if the two sentences (C) were injunctive of distinct sacrifices, then they would be entirely useless;—on the other hand, if these two sentences were only references to the actions prescribed in the first set of sentences, then the meaning of the two sentences comes to be, that the sacrifices that have been mentioned in the preceding sentences in close proximity to these two sentences are related to (are to be performed at) the two points of time *Amavasya* and *Pauranamasi*; and thus the form (details) of the sacrifices thus referred to being well known, the two sentences come to serve the distinctly useful purpose (of pointing out the time of their performance).—‘How can a word with the singular ending (‘pauranamasi’) speak of (refer to) several sacrifices (the six sacrifices mentioned in the first set of sentences)?’—To such an objection, if raised, our answer would be that the word with the singular ending would be taken as a collective noun; i.e. the sacrifices originally mentioned have their details laid down, and there is a collective group composed of these sacrifices, which collective group is what is referred to by the word with the singular ending (‘pauranamasi’); so that there is nothing incongruous in the singular ending (in the word referring to the group of sacrifices); because there are many such words with the singular ending as refer to several things taken collectively,—such words, for instance, as ‘company’, ‘forest’, ‘tribe’, ‘assembly’.—When the two sentences in question are taken as referring to the group composed of *Agniya* and the other acts, then these same acts come to be spoken of by means of the word ‘Darsha-Pauranamasa,’ and thus it is that they become connected with the result (spoken of in the sentence ‘Darsha-pauranamasa bhyaṁ svargakūmo yajēta’).

Such being the case, the *Agha*ra and other acts spoken of (in the second set of sentences B) in close proximity to the other acts (*Agniya*, etc. which are connected with the result, *Heaven*) come to be regarded as direct auxiliaries (to those acts).
SŪTRA (4).

Also because we find a peculiar feature in all; if they were all equally ‘primary’, that feature could not appear in them.

Bhāṣya.

If all the acts were equally ‘primary’, then the Prayājas could not be found in the ectypeal sacrifices (of which the Darśa-pauṇamāsa are the Archetype);—but they are actually found in them; as is clear from the text that ‘Krṣṇala is to be used at each Prayāja’ (Taittī. Śāṁ. 2. 3. 2. 3) (when this Prayāja is performed in connection with the ectypeal sacrifices).—This presence of the Prayājas in the ectypeal sacrifices) could not be possible if the Prayāja, were not subsidiary to the Āgniya and the rest.—For this reason also all the acts cannot be regarded as equally ‘primary’.

[If the sacrifices mentioned in the two sentences ‘Ya evamvidēn, etc.’ were distinct from all the others spoken of in the connected texts, then Āghāsa and the other acts would be equally ‘primary’; and hence, in accordance with the principle enunciated under sūtra 8. 1. 20, the Prayājas also, like the Āgniya and the rest, would form part of the instrumental factor; and as such they would no longer be able to form part of the Procedure of the ectypeal sacrifices, the instrumental factor of whose ‘Bringing About’ is already prescribed elsewhere; under the circumstances, the ectypeal sacrifices could no longer take the Prayājas into themselves;—but as a matter of fact, the Prayājas are actually taken up by the ectypeal sacrifices; as is clearly indicated by the fact that we have a text laying down Krṣṇala as the material to be used at the Prayāja when performed in connection with the ectypeal sacrifices. Consequently, in order to establish the fact of the Prayāja being subsidiary to the Āgniya, etc. we must take the two sentences (‘Ya evamvidēn, etc.’) as only referring to the sacrifices already spoken of in the preceding sentences.—Tantraśārītika, Trans., pp. 657-658].

SŪTRA (5).

[Objection]—‘But the requisite accessory details (of the two sacrifices enjoined by the two sentences ‘Ya evamvidēn, etc.’) are actually laid down directly in the Vedic texts.’

Bhāṣya.

“It is not true that the texts containing the mention of Paurnamāsi and Amāvāsyā are expressive of the two groups of sacrifices; in fact, they are clearly injunctive of two distinct sacrifices. Being thus taken, the words would not have to be taken in an indirect figurative sense (as standing for the two groups of acts mentioned in other sentences).—‘But the form (details) of the two sacrifices is not mentioned’.—This form we would find out from another text—such as ‘Paurnamāsyaṁmāgyeyo’stākapālo bhavati’—from which it is clear that ‘the sacrifice named Paurnamāsi (which is enjoined by the sentence ‘Ya evamvidēn, etc.’) has this form that Agni is the deity and Cake is the material offered’. Thus it is that the
sentences speaking of the Āgnēya and the rest are to be taken as laying down the accessory details (of the two distinct acts, Paurnamāsi and Amāvāsyā, which are enjoined by the two sentences ‘Ya evamvidevān, etc.’

SŪTRA (6).

[Answer]—In reality, the texts (‘Yadāgnēyāḥ, etc.’) should be regarded as injunctions; as (otherwise) several accessory details would be prescribed simultaneously;

[which would not be right]; for, if several accessories were prescribed in connection with a sacrifice already enjoined,—then, inasmuch as the accessory details are for the sake of sacrifices only, it would be necessary to have the injunction (of a sacrifice)
in connection with each one of the accessories concerned.

Bhāṣya.

In reality the sentences speaking of the Āgnēya and other acts should be regarded as injunctions of actions;—why?—as otherwise several accessory details would be prescribed simultaneously; that is to say, what you mean is that all the texts (‘Yadāgnēyaḥ, etc.’) are syntactically connected and they prescribe several accessories (Āgni, etc. as deities and the Cake, etc. as materials) (in connection with the sacrifices enjoined in the sentence ‘Ya evamvidevān, etc.’).—But it is not possible for several accessories to be prescribed by one sentence in connection with a sacrifice that has been enjoined by another sentence, specially when there is no connection between the two sentences.—“Why?”—Well, if, in the case in question, the connection intended is that ‘the Astākapāla (the Cake baked upon eight pans) is the material used at the Paurnamāsi sacrifice’,—then whence shall we get the idea that ‘there is such a thing in existence as the Astākapāla (Cake)’;—and under the circumstances (if there is no such thing in existence), what ‘astākapāla’ would be connected with the Paurnamāsi sacrifice? In the text speaking of the Astākapāla (‘Yadāgneyo’stākapālo bhavati’) we find the verb ‘bhavati’, which means that ‘when the Astākapāla Cake is there, it is āgnēya’; if then the ‘astākapāla’ is taken out of its connection with ‘bhavati’ [and connected with the Paurnamāsi sacrifice enjoined in another sentence], then it could not be open to any such connection as that ‘the Astākapāla is Āgnēya’.—If, on the other hand, the intended connection be that ‘the Āgnēya is present at the Paurnamāsi sacrifice’,—then, in that case, there would be no connection between the Āgnēya and the Astākapāla Cake.—If, (in order to avoid these difficulties) it be held that what is enjoined is that ‘the Astākapāla Cake used at the Paurnamāsi sacrifice should
be Āgnēya’,—then, it becomes necessary to point out the sentence that has enjoined the use of the Aṣṭākapāla Cake at the Paurṇamāśī sacrifice.—If (to avoid this difficulty) it be held that that what is enjoined is that ‘the Āgnēya used at the Paurṇamāśī sacrifice should be Aṣṭākapāla’,—then, also, there is the same difficulty [i.e. what is the sentence that has enjoined the use of the Āgnēya at the Paurṇamāśī sacrifice?]—If it be held that ‘the Paurṇamāśī is connected with both (Āgnēya and Aṣṭākapāla),’ then there would be no connection between the material (Aṣṭākapāla Cake) and the Deity (Agni, mentioned by the term ‘āgnēya’).—If it be explained that ‘what are connected with the Paurṇamāśī sacrifice are the material and the Deity as related to each other’,—then the meaning would be that ‘That Aṣṭākapāla Cake which is Āgnēya is to be used at the Paurṇamāśī sacrifice’,—and in that case, inasmuch as there is no such thing known as ‘the Aṣṭākapāla Cake which is Āgnēya’ [as no Cake can be ‘āgnēya’ unless and until it has been offered to Agni, so that until the sacrifice itself has been performed, there can be no such thing as ‘the Aṣṭākapāla Cake which is Āgnēya’], this explanation also would be improper.—If it be held that ‘what is enjoined in connection with the Paurṇamāśī sacrifice is the Cake that has been dedicated by some one to Agni (and not actually offered)”—in that case, as the Deity of the Paurṇamāśī itself would remain unmentioned [the term ‘āgnēya’ denoting only the deity to whom the cake has only been dedicated by some one, and not the one to whom it is to be offered at the Paurṇamāśī sacrifice], the form of the Paurṇamāśī would remain incomplete.

[The Tantravārtika—Trans., p. 663—does not favour this explanation of the phrase ‘Kēnachit saṅkalpitah’—It says—some people take this phrase as meaning ‘dedicated to Agni by another sacrificer’; but this is not correct; because the using of what has been dedicated by another sacrificer would be tantamount to stealing the material got ready by another person. The phrase has therefore to be taken as ‘what has been prescribed by some other text’—the deity Agni being one that is prescribed, for instance, by the text that speaks of ‘one desiring a bright complexion’.

—If some one were to say that “Agni would be the deity at the Paurṇamāśī sacrifice”,—then, he should be told that ‘there can be no mutual relationship’ (Sū. l. 4. 15); i.e. the term ‘āgnēya’ cannot contain a reference (to the deity to whom the cake has been dedicated by some one) and also an injunction (of the deity for the Paurṇamāśī sacrifice).—“We shall then assume a deity (for the Paurṇamāśī sacrifice)”.—That cannot be; as unless there is an actual Injunction of the Deity, there can be no Deity; the term ‘deity’ is a relative one; and while Agni is the ‘deity’ of the Aṣṭākapāla Cake, it is not a deity of the Ājīva (Butter). It is necessary therefore that the connection between ‘Āgnēya’ and the Aṣṭākapāla Cake should be actually enjoined; and that in regard to which such a connection would be enjoined would be an act of sacrifice (as the cake cannot be āgnēya, until it is actually offered in sacrifice to Agni); and the result of this would be that, if the sentence laying down the said connection between the Cake and Āgnēya were taken as laying down an accessory for the Paurṇamāśī, what would be laid down as such an accessory for the Paurṇamāśī would be this
other sacrifice, and not a material or a deity;—and one sacrifice cannot constitute the form of another;—so that in this case, as the form of the Paurṇamāsa remains unmentioned, the two sentences containing the terms 'Paurṇamāsi' and 'Amāvasyā' could not be taken as enjoining two distinct Acts.

It has been argued (Text—Bottom of p. 141) (against the Siddhānta) that "the terms 'Paurṇamāsi' and 'Amāvasyā' can refer to the sacrifices spoken of in the first set of sentences, only through indirect indication, not directly".—But this does not affect our position; under the circumstances, what is assumed even indirectly would be quite right; for instance, we have such expressions as 'agnau tiṣṭhati'—'avatē tiṣṭhati', where (the direct meaning of the words being found to be impossible, as no one can stand in the fire or in the well), it is taken to mean indirectly that 'one stands near the fire', 'one stands near the well'; so that indirect indication is what is accepted in ordinary usage also (and there is nothing incongruous in it).

SŪTRA (7).

THE MENTION ALSO OF THESE IS LIKE THAT.

Bhāṣya.

We have the text 'Ugrāṇi ha va ētiṃi havīṇi amāvasyāyaṃ sambhriyante—agnēyam prathamam ainḍē uttarē', which speaks of the two sets of offerings collectively: (1) the Āgnēya (Cake), and (2) the Ainḍra (Milk and Curd).—Now if (as held by the Purva-pakṣa) the Āgnēya and the rest were to be regarded as accessories at this same single sacrifice, the Amāvasyā,—then the two sets of materials spoken of (Āgnēya—Cake, and Ainḍra—Milk and Curd) would be optional alternatives, and in that case there would be no point in mentioning an order of sequence in the getting together of these materials, which is mentioned in the sentence 'agneyam prathamam—aindrē uttarē'; as there can be no order of sequence between two optional alternatives.—[And further, according to the Purva-pakṣa, over and above the three—one, Āgnēya and two Ainḍra,—there would be a fourth also, in connection with the distinct sacrifice enjoined by the sentence 'Ya ēvaiṇvidoṇā, etc.' so that we should have the plural form 'uttarāṇi' and not the dual form 'uttarē' found in the text quoted.—Tantravārtika—Trans., p. 665.]

SŪTRA (8).

ALSO BECAUSE WE FIND INDICATIVE TEXTS.

Bhāṣya.

We find a text also indicative of the same—viz.: 'Chaturdasha paurṇamāsyaṃ āhutayo hūyante, trayodasha amāvasyāyām' ('There are fourteen libations offered at the Paurṇamāśī and thirteen at the Amāvasyā').—[If the sentences 'Ya ēvaiṇvidoṇā, etc.' enjoined two distinct sacrifices, then the number of libations would be more than Fourteen and Thirteen;—if the
sentences ‘Yadāgñēyo, etc.’ were injunctive of accessories then the libations
would be less than Fourteen and Thirteen; and both of these views would be
incompatible with the numbers Fourteen and Thirteen mentioned in the text
just quoted. In fact the said numbers are possible only when there are
three principal libations at the Paurṇamāsi and two principal libations at the
Amāvāsyā.—Tantraśāntika.]
ADHIKARANA (4): The Upāṃshuyāja is a distinct sacrifice: Counter-instance to the foregoing Adhikaraṇa.

SŪTRA (9).

[PŪRVAPAKṢA].—"The Upāṃshuyāja should be like the Paurnāmāsi."

Bhāṣya.

[The next three Adhikaraṇas treat of cases where a reference to a composite whole is not possible, as it is in the case of the Darsha-Paurnāmāsa.]

We have the text 'Jāmi vā etad yajñasya kriyate yadavanechau purodāśau—Upāṃshuyājamantarā yajati', '[It is a Jāmi, flaw in the sacrifice, that the two cakes are in close proximity; in between the two, therefore, one should perform the Upāṃshuyāja’—cf. T.S. 2. 6. 6. 4]; this is followed by another text—'Viṣṇurupāṃśhu yastavyo jāmitvāya,—Prajāpatirupāṃśhu yastavyo jāmitvāya,—Agniṣomācupāṃśhu yastavyo vajāmitvāya' ['Viṣṇu should be sacrificed to for the removal of the flaw of Jāmi;—Prajāpati should be sacrificed to for the removal of the flaw of Jāmi;—Agni-Soma should be sacrificed to for the removal of the flaw of Jāmi'].—Now in regard to these two sets of texts, there arises the question—Does the sentence ‘One should perform the Upāṃshuyāja’ contain a reference to the batch of the three sacrifices mentioned in the second set of sentences as having Viṣṇu, Prajāpati and Agni-Soma as accessories? or the injunction of a distinct sacrifice?—

The Pūrvapakṣa on this question is as follows:—

"The Upāṃshuyāja also is capable of being treated like the Paurnāmāsi [i.e. as a mere reference to the batch of three sacrifices];—why?—because it is spoken of by its name only. It is only a sacrifice equipped with all its accessory details that is spoken of by the particular name ‘Upāṃshuyāja’; but in the sentence where it is so spoken of, we do not find any mention of any accessories in the shape of material and Deity;—in the second set of sentences however we find a number of sacrifices mentioned of which ‘Upāṃshu’ is mentioned as a qualification [which makes the name ‘Upāṃshuyāja’ applicable to them];—from all of which it follows that the name ‘Upāṃshuyāja’ applies to the batch of these latter sacrifices.—But what is enjoined in the sentence Upāṃshuyājamantarā yajati is an entirely different sacrifice with upāṃshu as its qualification, and with a definite form of its own’.—In fact, words like those we find in this sentence are not capable of signifying a sacrifice with upāṃshu as its qualification; the only term that could signify such a sacrifice is the term ‘Upāṃshuyāja’; as the change of ‘ja’ into ‘ga’ would be necessary according to Pāṇini 7. 3–52;—the term ‘Upāṃshuyāja’ (with ja) is, in fact, grammatically incorrect. Hence there is no distinct sacrifice with a definite form (spoken of in the
sentence ‘Upāṁshuyājamantarā yajati’).—It may be that this sentence speaks of sacrifice in general with a particular name (‘Upāṁshuyāja’); but even so, we could not have any idea of a distinct sacrifice, inasmuch as its material or deity is not mentioned.—‘In that case, the name Upāṁshuyāja would not be able to signify the batch of the sacrifices spoken of in the second set of sentences’.—The term ‘Upāṁshuyāja’ may be so incapable, but the word ‘yajati’ in the sentence would be expressive of those sacrifices; and under the circumstances, there would be nothing objectionable in regarding the word ‘Upāṁshuyāja’ also as a reference to those sacrifices.’

SŪTRA (10).

[SIDDHĀNTA]—IN FACT, THE SENTENCE MUST BE AN INJUNCTION, AS THERE ARE NO OTHER SACRIFICES MENTIONED IN THE CONTEXT.

Bhāsyā.

The sentence ‘Upāṁshuyājam yajati’ should be taken as speaking of a distinct sacrifice;—why?—because there are no other sacrifices mentioned in the context; and when there are no other sacrifices mentioned in the context, the batch of which would the sentence in question refer to?—‘We have just pointed out that there are the sacrifices with Viṣṇu, Prajāpati and Agni-Soma as deities which are spoken of in the context.’—Certainly there are no such sacrifices; the sentences you speak of—‘Viṣṇurupāṁshu yajāvah’ and the rest,—are not injunctions, they are only Arthavādas (commemorative declarations).—‘How so?’—Because in the same context we have another injunction, in the form of the sentence ‘Upāṁshuyājamantarā yajati’, which enjoins a sacrifice; in the circumstances, if the other sentences were also treated as Injunctions, there would be a syntactical split (there being several injunctions in a set of texts which practically form ‘one sentence’).—Then again, what those sentences express is the connection of the sacrifice with Viṣṇu and other deities, not an Injunction.—‘In the case of the sentence ‘Upāṁshuyājamantarā yajati’, also, what is expressed is the connection of the ‘interval’ (‘antarāla’, as the time)’—True; but in this sentence the sacrifice itself is enjoined as connected with the qualifications ‘upāṁshu’ (the ‘interval’ and the rest).—And as the whole set of the sentences forms a single ‘sentence’, more than one thing could not be enjoined by it.—‘How so?’—The whole set of sentences, beginning with ‘Jāmi vā ētat yajñasya kriyate’ and ending with the term ‘ajāmitvāya’, form ‘one sentence’;—in the middle of this one (compound) sentence, we have the sentences speaking of Viṣṇu, Prajāpati and Agni-Soma;—so that what is connected with these cannot be treated as a separate sentence;—hence it follows that these sentences—‘Viṣṇurupāṁshu yajāvah’ and the rest, are not injunctions;—they are only commemorative declarations.—‘What is the meaning of this commemorative declaration?’—It is in this way—it has been declared that if the two cake-offerings—to Agni and to Agni-Soma—are made without any interval between them, it involves the flaw of ‘Jāmi’;—with a view to remedy this flaw, it has been
enjoined that ‘the Upāṁshuyāja should be performed in the interval’;—but in what manner would the flaw be remedied by this?—When the Upāṁshuyāja is performed, we know that in that performance, offerings are made to Viṣṇu, to Prajāpati or Agni-Soma; and as all this offering would come in between the two cake-offerings, it implies the cessation of the flaw of ‘Jāmi’; and it is this cessation of the flaw of ‘Jāmi’ that is meant to be declared in the commendatory declaration; and to this end, the connection with Viṣṇu and other deities (which has been already enjoined by the injunction of the Upāṁshu-Yāja) is reiterated in the declaration.—There is no use for the mention of the term ‘antara’ (‘in between’—in the sentence ‘Upāṁshuyājamantarā yajati) except that the sacrifice is enjoined (as to be performed in between the two cake-offerings).

“How is it to be known that offerings have to be made to Viṣṇu and the other deities,—when, as you say, the sentences ‘Viṣṇurupāṁshu yāstavyah, etc.’ speak of Viṣṇu and the other deities—who may or may not be those to whom offerings have to be made,—simply for the purpose of eulogising the Upāṁshuyāja?”

To this some people make the reply that the offerings (to Viṣṇu and others) are already recognised as enjoined;—how?—by injunctive texts in other recensional texts.—

But even though the offerings be not already recognised as enjoined,—yet on the basis of the common character of ‘Upāṁshu’ (silence), the mention of Prajāpati as well as of Viṣṇu would be a reference to what has already been enjoined (in the sentence ‘Upāṁshuyājamantarā yajati’);—that is to say, Viṣṇu and Prajāpati are possessed of the common character of ‘silence’ (‘upāṁshu’); it is for this reason that at a sacrificial performance whatever is done in honour of Prajāpati is done in silence; so that by describing those facts and by the injunction of indicative Mantras, Viṣṇu also (who has the character of silence), even though not already recognised as enjoined, would be referred to as if already so recognised.—As regards the third deity, Agni-Soma, the text enjoining that deity is as follows:—‘Ēśvabrūgyātām agni-somāvājyasyaiva tāvupāṁshu paurṇamāsyaṁ yajan’.—

From all this it follows that the sacrifice (spoken of in the sentence ‘Upāṁshuyājamantarā yajati’) is an entirely distinct one.

SŪTRA (11).

FROM THE MENTION OF THE QUALIFICATION (WE RECOGNISE THE PARTICULAR SACRIFICE).

Bhāṣya.

It has been urged (by the Pūrvapakṣin) that it is not known which sacrifice it is that is called ‘Upāṁshuyāja’.—Our answer to this is that the sacrifice so called is that one of which the qualification (silence, Upāṁshu) has been mentioned in the sentence ‘Upāṁshu paurṇamāsyāṁ yajan’ (which, mentioning the Paurṇamāśa as the day of the sacrifice qualified by the qualification of upāṁshu, indicates that sacrifice to be one that is
performed on the Paurnamasi].—Hence the objection has no force against the Siddhanta.

SUTRA (12).

Also because [the Upamshuya sacrifice has been] spoken of 'as if it were' [the principal limb of the Sacrifice].

Bhasya.

When a sacrifice is spoken of 'as if it were' a principal act, it strengthens the notion that it is a principal act; just as when a person's name is written 'as if he were' the most important person, it gives rise to the notion that he is actually the most important person. [The Upamshuya has been spoken of as 'Hrdayamupamshuya', where it is spoken of as the Heart, i.e. as if it were the most important part of the sacrifice, which also indicates that it is a distinct sacrifice] and hence it cannot be a collective name [of the batch of three sacrifices mentioned in the second set of sentences].
ADHIKARANA (5): ['Aghāra' and 'Agnihotra' are distinct independent acts: Second exception to Adhikarana (3)].

SŪTRA (13).

[PŪRVAPAKṢA]—"The 'Aghāra' and 'Agnihotra' (are not independent acts), as they have no form (accessory details) of their own."

Bhāṣya.

(A) There is the text 'Āghāramāgāhārayati' (T.S. 2. 5. 11. 6),—and then the texts 'Ūrdhvamāgāhārayati, Santatam āghārayati', (Taitti. Saṅ. 2. 5. 11. 7), Rjumāgāhārayati' (Ibid.), and so on.—(B) Similarly, there is the text 'Agnihotram juhoti',—and then the texts 'Dadhānā juhoti', 'Payasā juhoti' and so on.—Now there arises the question: (A) Are the Āghāras enjoined by the sentences 'Ūrdhvamāgāhārayati', etc., and these same are collectively referred to in the sentence 'Āghāramāgāhārayati'? Or is this latter sentence injunctive of a distinct and independent Āghāra?—(B) Similarly, are the Homas enjoined by the sentences 'Dadhānā juhoti', etc., and these same are collectively referred to in the sentence 'Agnihotram juhoti'? Or is this latter sentence injunctive of a distinct and independent Homa?

On this question we have the following Pūrvapakṣa—"The two sentences ('Āghāramāgāhārayati' and 'Agnihotram juhoti') are not injunctive of independent acts;—why?—because 'they have no form of their own'; i.e. the acts spoken of in these two sentences have no forms other than those of the 'Āghāra' and 'Homa' spoken of in the other two sets of sentences,—on the basis of which different forms the acts could be regarded as different from those. Hence it follows that they contain mere references to the acts already enjoined by the other sentences in the context."

SŪTRA (14).

[PŪRVAPAKṢA (continued)]—"Also because of the application of the names."

Bhāṣya.

"The names also are applied, in such expressions as 'Agnihotram nāma homam juhoti', 'Āgharasaniyukam karma karoti', where the two acts of Homa and Āghāra are predicated as qualified by the names 'Agnihotra' and 'Āghāra';—and it is not known which particular act is called 'Āghāra', and which is called 'Agnihotra'.— But it is well known that Āghara is the act of Pouring, and Homa is the act of offering into fire'.—If what are enjoined in the sentences is the act of Pouring in general and the act of offering into fire in general, then these two acts being already known, their mention in the sentences in question could only be by way of reference.—If
on the other hand, the two names (‘Āghara’ and ‘Agnihotra’) are not meant to be applied in their literal (etymological) sense,—even then the two acts of Āghāra and Homa could not be regarded as mentioned only in their general forms, because a name is always applicable to a particular individual (not a general) entity; and yet we perceive no particular features. For these reasons, the two sentences in question (‘Āghāramāghārayati’ and ‘Agnihotram ījuhoti’) could not be regarded as injunctions of a distinct Āghāra and a distinct Homa.—Further, how could an action (Homa) be spoken of by means of a word expressive of the means of accomplishment (‘Agnihotram’)?—In fact that means of accomplishment which is ‘the most desired’ is spoken of by means of a word with the Accusative ending, and the action is spoken of by means of a word with a conjugational ending. In case the two sentences are taken as mere references (collectively to the acts enjoined in the other sentences), the actions taken collectively as one composite whole would be something different from each of the component actions; and this composite whole could be treated as ‘the most desired’ means of accomplishment (and hence capable of being spoken of by a word with the Accusative ending).

SūTRA (15).

[Pūrva-paṅka (concluded)]—‘Also because it is not related to the context.’

Bḥāṣya.

‘There is no material or Deity in the context which could be connected with the Āghāra (as a distinct sacrifice), and which could impart a form to that sacrifice.—For this reason also the terms ‘āghāra’ and ‘agnihotra’ must be treated as standing for the sacrifices taken collectively.’

SūTRA (16).

[Siddhānta]—In reality, they are injunctions; because the words signify actual performance; and the repetition of the words in close proximity is for the purpose of indicating the accessory details.

Bḥāṣya.

It is not right that the two terms ‘Āghāra’ and ‘Agnihotra’ should be treated as words standing for the sacrifices already enjoined taken collectively; they should be treated as Injunctions.—Why?—Because the words signify actual performance; i.e. the words ‘āghārayati’ (in the sentence ‘āghāramāghārayati’) and ‘juhoti’ (in the sentence ‘agnihotram ījuhoti’) mean that the acts of Āghāra (Pouring) and Homa (Offering into Fire) are to be performed;—hence we conclude that two distinct acts are enjoined (by the sentences in question).—The terms ‘āghāra’ and ‘agnihotra’ are well-known to be expressive, respectively, of the two actions in general, of Pouring and Offering into Fire; and they are not words whose meanings are not known;
the two sacrifices (of Āghāra and Agnīhotra) will thus have their forms duly determined, and enjoined in those forms.

It has been argued above that—"the sacrifices are really enjoined in the sentences, 'Urdhva-māghārayati', 'Dadhnā juhoti' and the rest, which sacrifices are only referred to in the two sentences 'Āghāramāghārayati' and 'Agnīhotram juhoti'."—But in reality, it is not so; the sentences 'Urdhva-māghārayati' and 'Dadhnā juhoti' and the rest are not capable of enjoining the acts of Āghāra and Agnīhotra; because the sentences do not convey the notions that 'the āghāra should be performed' and that 'the Agnīhotra should be performed'; what the sentence 'Urdhva-māghārayati' signifies is that 'the connection between ārdhvatā (uprightness), and āghāra should be brought about';—and what the sentence 'Dadhnā juhoti' signifies is that 'the connection between the Dadhi and the Homa should be brought about';—thus then, the sacrifices of Āghāra and Agnīhotra not being such as are already enjoined by the other sentences, the two sentences in question cannot be regarded as mere references to something already enjoined.—"When, as you say, the sentence 'Urdhva-māghārayati' enjoins the connection of the Āghāra with Urdhvatā,—and the sentence 'Dadhnā juhoti' enjoins the connection between the Homa and the Dadhi—the Āghāra and the Homa would naturally come in."—Not so; because the connection (of the Āghāra with the Urdhvatā, or of the Homa with the Dadhi) could be possible only when the injunction of the acts (Āghāra and Homa) is already there; hence the acts of Āghāra and Homa cannot be regarded as coming in by mere implication. It follows from this that these are distinct acts by themselves.

Says the Opponent—"As a matter of fact, what the terms 'āghārayati' and 'juhoti' directly signify is the operation on (performance of) the Āghāra and the Homa,—not the connection of the Urdhvatā and the Dadhi."

True; the said connection is not directly signified; but the signification of the operation would be assumed 'in proximity' (to the Injunction), 'for the purpose of indicating the accessory details (qualifications).

"But the Shruti (a Direct Assertion) could not signify the operation of a thing other than what is mentioned by itself.'

This is quite true; but it could very well signify the operation of something spoken of by itself; and this something would be qualified by the qualifying word; and there would thus be a recognition of the qualified thing.

"That may be; the qualifying word might qualify the thing spoken of by the sentence; but the operation in question is not recognised as subsisting in the qualification.—[That is, so long as the qualification is not directly laid down, the Agent could not engage himself in it; so that, even if he would perform the particular sacrifice without taking notice of the qualification, he would feel that he had done his duty.—Tantravārtika—Trans., p. 690.]

What would happen, even if it were so? Even though the qualification would be inoperative, the meaning of the word would be definitely known.

"In this case, what would be the purpose served by the proximity of the qualifying word?"
It may not serve any purpose at all.

"How can (a word of) the Veda be useless?"

In cases where it serves a purpose, it cannot be useless; but when it does not serve a useful purpose, what else could be said (except that it is useless)?—[It is the opponent's reasoning that makes the word useless, by making the qualifying word inoperative; according to our reasoning it does serve a distinctly useful purpose; so that it cannot be useless.—

_Tantravārtika—Trans., p. 691.]

"In that case, the necessary qualification could be obtained through Syntactical Connection; it is only when there is Direct Assertion (by the words) that no assumption can be made on the basis of Syntactical Connection.—[That is, even though the injunction of the qualified operation is a direct one, yet, in the way you put it, it would come to rest upon Syntactical Connection.—

_Tantravārtika—Trans., p. 691."

That is true; but the said assumption could be made when the meaning of the Direct Assertion would not be intended to be conveyed.

"Why should there be no intention to convey the idea in the present case?"

Because the word speaking of the qualification is not a wrong reading, —and because the act spoken of by the text itself is one that has been already enjoined by another text.

Thus it becomes established that the repetition (of the mention of Homa) in such texts as 'Dadhnā juhoti' serves the purpose of indicating the qualifying (accessory) details; that is, the use of the term 'juhoti' is a reference (to the Homa enjoined elsewhere) for the purpose of connecting that Homa with qualifying accessory details (like Dadhi).

"If the term 'jūhoti' (contained in the sentence 'Dadhnā juhoti') is a reference, then by what is the accessory detail enjoined?"

Please do not say that we hold it to be enjoined by the term 'dadhi'.—[What is meant is that in the term 'jūhoti' as appearing in the sentence 'Dadhnā juhoti', the conjugational affix serves the purpose of enjoining the material, Dadhi, mentioned by the word 'dadhnā', and it is only the verbal root that contains the reference to the Homa enjoined elsewhere;—so that there is no difficulty about the injunction of the accessory detail, Dadhi.—

_Tantravārtika—Trans., pp. 691-692].

"But we have just explained that the operation of the accessory (qualifying) detail is understood to be got at through Syntactical Connection."

True, that is so; but unless the thing has been actually enjoined, how can it be understood (through anything)? In fact, if an unenjoined thing were to be cognised, there could be no means of right cognition by which that cognition could be brought about; and in the absence of such a means of right cognition, the cognition could only be regarded as an illusion.

Under the circumstances, the term 'jūhoti' (in the sentence 'Dadhnā juhoti'), as also the term 'āghārayati' (in the sentence 'Ordhvamāghārayati') must be injunctive (of the accessory detail).

"What is it then that signifies the reference (to the sacrifice enjoined elsewhere)?"
This reference is signified by the verbal root (in ‘juhoti’ and ‘āghāra-yati’).

"If these terms (‘juhoti’ and ‘āghārayati’) are injunctive, then,—inasmuch as what they express (i.e. the acts of Homa and Āghāra) has been already enjoined (by the sentences ‘Agnihotram juhoti’ and ‘Āghāram-āghārayati’—according to the Siddhānta),—why should they be repeated?"

The words are repeated for the purpose of enjoining what is expressed by the whole sentence; so that there is nothing incongruous.

From all this it follows that the two sentences (‘Agnihotram juhoti’ and ‘Āghāramāghārayati’) are injunctions of distinct and independent acts.

It has been argued (by the opponent) that there are no materials or Deity mentioned in connection with any such distinct act as ‘Āghāra’.—But what is the need for any such material and Deity being mentioned, when the form of the act (sacrifice) is already fully recognised on the basis of the name signifying what is well-known?—Further,—[it is not true that no material and Deity are mentioned in connection with the Āghāra sacrifice]—we actually find the Butter (Ājya) mentioned as the material for this sacrifice, in the text ‘Chaturgyhītam vā ētadabhūt tasyāghāramāghārya’, and its Deity Indra is indicated by the mantra laid down in the following text—‘Indra ārdhvadhevaro divi sṛṣṭah samant mahato yajño yajñapati ēndrayān svāhā—ityāghāramāghārayati’ (Cf. Taiitī. Sam. I, 1, 12, 1); the sacrifice can be ‘ēndrayān’ (as mentioned in this mantra) only if it has Indra for its deity; so that if this mentions the deity for the Āghāra sacrifice, then this sacrifice becomes duly complete in all its details.

For these reasons it becomes established that the two sentences in question are injunctive of two distinct and independent acts, and do not speak of the two groups of sacrifices (enjoined in the other sentences).

[The subject-matter of this Adhikaraṇa (5) cannot be regarded as already included in the foregoing Adhikaraṇa, (4); because acts of Āghara and Homa as spoken of in the sentences, ‘Ārdhvamāghārayati’ and Dādhnā-juhoti’, are precisely in the same form in which they are presented by the two sentences ‘Āghāramāghārayati’ and ‘Agnihotram juhoti’; while in the preceding Adhikaraṇa, the word speaking of the sacrifice in one sentence was ‘upauśhuyāja’ and in the other ‘yastavyah’; further, in the previous Adhikaraṇa, the injunction of the deity Viṣṇu in the sentence ‘Viṣṇurupāṁshu yastavyah’ completely over-shadow the notice of the ‘Bringing about’ of the Sacrifice; while there is no over-shadowing in the present Adhikaraṇa;—in the present Adhikaraṇa the several sentences are not capable of being construed as ‘one sentence’, as in the preceding Adhikaraṇa;—lastly, the sentences in the present Adhikaraṇa are not regarded by either party to be purely commendatory declarations, as those of the preceding Adhikaraṇa have been regarded by the Siddhāntin.]
[ADHIKARANA (6):—The ‘Pashu’ and the ‘Soma’ are distinct and independent Acts.]

(SUTRA 17).

As there is mention of the material, (the sentences must be) injunctions of the ‘Pashu’ and ‘Soma’ sacrifices;—because the mention of the mere material in the context would be useless, specially as the words could not serve the purpose of laying down necessary details.

Bhāṣya.

In connection with the Jyotiṣṭoma we find the text—(A) ‘Yo dīkṣito yadagniṣomiyam pashumālabhatē’—(‘The initiated sacrificer kills the animal dedicated to Agni-Soma’.) (Taittī. Saṅ. 6. 1. 11. 6)—and then it goes on, ‘Hṛdayasyāgrēvadyati, atha jihvāyā, atha vaksasah’ (‘He cuts out the heart first, then the neck, then the chest’) (Taittī. Saṅ. 6. 3. 10. 4)—similarly there is the text (B)—Somēna yajēta (‘Sacrifices with Soma’); then it goes on, ‘Aindravāyavam grhnāti, maitrāvaruṇam grhnāti, āśvinam grhnāti’ and so on (‘He takes up the cup dedicated to Indra-vāyu, then the one dedicated to Mitra-Varuṇa, then the one dedicated to the Ashvins’).

In regard to these two sets of texts, there arises the question—(A) Is the word ‘ālabhatē’ (‘kills’) only a reference to the group of acts expressed by the word ‘avadyati’? Or is it injunctive of a distinct and independent act? (B) Similarly, is the word ‘yajēta’ only a reference to the group of acts expressed by the word ‘grhnāti’? Or is it injunctive of a distinct and independent act?

On this question, we have the following Pūrṇapakṣa—

‘Both these words are references to the two group of acts;—why?—Because the two acts that may be thought of as being enjoined by these two words are already made known (enjoined) by the two words ‘avadyati’ and ‘grhnāti’;—and what has been already made known cannot be enjoined again.—The term ‘pāshu’ (‘animal’) [in the text (A)] is a reference to the heart and other limbs (mentioned in the sentences ‘Hṛdayasyāgrēvadyati’, etc.);—and the term ‘Soma’ [in the text (B)] is a reference to the Soma-juice (in the ‘cups’, mentioned in the sentence ‘Aindravāyavam grhnāti, etc.’)—Consequently, the root ‘yaj’, ‘to sacrifice’, in the sentence ‘Somēna yajēta’ (B) is a reference, made for the purpose of connecting the ‘sacrifice’ with the result (Heaven) by such sentences as ‘Yajēta svarga-kāmaḥ’ (‘one desiring heaven should sacrifice’); and similarly the root ‘ālabha’, ‘to kill’, is a reference, made for the purpose of connecting the ‘killing’ with the deity Agni-Soma.
Further, that the several ‘holdings’ (of the cups, spoken of in the sentences ‘Aindravāyavam grhnāti’, etc.) form one group of acts is clearly shown by the text ‘Dhāṅjīnādhavaryuḥ prāṭahsawane grahān grhnāti’ (At the morning extraction, the Adhvaryu holds these ten cups’); the order of sequence also among these ‘holdings’ is shown by the texts—‘Āśvinodashamo grhyatā’, and ‘Trīyō hiyatā’.

“Then again, if the two distinct and independent acts were enjoined (by the two verbs ‘ālabhatē’ and ‘yajēta’), then, in that case, the terms ‘aindravayavam’, ‘maitravaraṇam’ and ‘āśvinam’ could only be taken as injunctive of deities; and the several deities, being thus enjoined in relation to a single sacrifice, would have to be regarded as so many optional alternatives; just as in the case of the text ‘Khādirē badhnāti, pālāshē badhnāti, rohitaṅkē badhnāti’, (the three woods, Khadira, Palāsha, and Rohita, having been enjoined in relation to the single act of Tyāṅg, have been regarded as three optional alternatives).—If those deities were so many optional alternatives, then the mention of the order of sequence among them, (as shown in the texts ‘Āśvinodashamo grhyatā, etc.’), as also the mention of them as forming one group (as in the text ‘Dhāṅjīnādhavaryuḥ prāṭahsawane grahān grhnāti’), would have no sense. On the other hand, if the root ‘yajī’ (to sacrifice, in the text ‘Somēna yajēta’, were treated as speaking of the group of acts (of holding the cup dedicated to Indra-Vāyu, and that dedicated to Mītra-Varuna, and that dedicated to the Āśvina),—then all this would be quite applicable.—From all this it follows that the terms ‘ālabhatē’ and ‘yajēta’ must be taken as speaking of the two groups of acts.”

On this Pūrvapaksya, we have the following Siddhānta.—The two texts are injunctions of the two distinct sacrifices, ‘Pashu’ and ‘Soma’;—why?—The term ‘soma’ is known to be expressive of the milky-creeper, not of the juice (as held by the Pūrvapaksya); and the word ‘Soma’ denotes the Class, not the Individual.—Similarly the term ‘pashu’ is used by people as expressing a particular object with horns, tail, hair, four feet,—and this also denotes the Class.—Now, there are no sacrifices enjoined in the context at which any such class of Material (not any individual) is to be used;—and it is only if there were such sacrifices that they could be referred to as groups by the words ‘Pashu’ and ‘Soma’.

“The Heart and other limbs are parts of the Pashu (Animal); and it is these limbs that would be referred to by the term ‘pashu’, for the purpose of connecting them with the deity Agni-Soma.”

That cannot be; all that the sentence means is that the ‘Pashu’ becomes dedicated to Agni-Soma’, not that ‘the Heart and other limbs are Pashu’.

If the term ‘pashu’ be taken in its ordinary sense of the animal, then the word retains its primary significance; if, on the other hand, it is taken in the sense of the Heart and other limbs, then the word becomes secondary (indirect) in its significance of the parts of the animal’s body.—Similarly, the term ‘soma’ could be a reference only if it were taken in the secondary (indirect) sense of the juice of Soma.—From all this, it follows that the texts in question are injunctions of distinct acts, and not mere references.

It might be argued that—“the text ‘Somēna yajēta’ may be taken as
enjoining the *Soma-creeper* in relation to the sacrifices to *Indra-Vāyu* and other deities (which sacrifices are enjoined in the other sentences ‘*Aindrayāyavam gṛhnāti*, etc.’)’.

Our answer to this is that this cannot be; because the creeper could be recognised as related to the deities *Indra-Vāyu* only through *Syntactical Connection*; while it is by *Direct Assertion* that the juice is recognised as related to *Indra-Vāyu*. Under the circumstances, if the term ‘Soma’ (in the text ‘Somēna yajēta’) were expressive of a material, then,—even though the other sacrifices, *Aindravāyava* and the rest, would be there as mentioned in the Context,—it (the word ‘soma’) would be incapable of either enjoining, or referring to, a material for those sacrifices [as the material for these is already directly asserted to be the *Soma-juice*]; so that the word would be entirely *useless*.

From all this it follows that the texts in question enjoin distinct acts, and they do not refer to the sacrifices mentioned in the Context.

**SūTRA (18).**

SIGNIFYING PREPARATORY ACTS, THE SENTENCES CANNOT BE INJUNCTIVE.

*Bhāṣya.*

The *Siddhānta* view as propounded just now has been that, even though there are other sacrifices enjoined in the contexts (by the sentences ‘*Hṛdayasyāgṛvadvatī, etc.*’, and by the sentences ‘*Aindravāyavam gṛhnāti, etc.*’), yet these are not the sacrifices that are referred to collectively by the words ‘*Pashu*’ and ‘*Soma*’.—The position taken up in the present Sūtra is that there are no other sacrifices enjoined in the contexts.—Why?—Because ‘signifying preparatory acts, the sentences cannot be injunctive’; that is, the sentences ‘*Aindravāyavam, etc.*’ and the rest do not enjoin sacrifices at all; the act of ‘*grahaṇa*,’ ‘taking up’ (spoken of by the word ‘*gṛhnāti*’, in the sentence ‘*Aindravāyavam gṛhnāti*’), stands for mere _preparation_, which serves a visible purpose (of getting the ‘cup’ ready); after this ‘preparation’, the mention of the deity (*Indra-Vāyu*) would be for a transcendental purpose; so that what the sentence ‘*Aindravāyavam gṛhnāti*’ means is that the cup is prepared and dedicated to *Indrā-Vāyu*;—and as this ‘dedication’ would not be possible without the act of _sacrifice_, this act of sacrifice would be assumed (on the basis of the ‘apparent inconsistency’ of the ‘dedication’); [such is the roundabout manner in which the sentence ‘*Aindravāyavam gṛhnāti*’ could be taken as indicating the act of sacrifice];—this act of sacrifice, however, at which the said ‘dedication’ could be made, is already directly enjoined in the other sentence (‘Somēna yajēta’);—hence there could be no justification for taking the sentences ‘*Aindravāyavam gṛhnāti*’ and the rest as injunctive of a sacrifice. Thus then, there being no other sacrifices enjoined in the context, the root ‘*yajī*’ (in the word ‘yajēta’ in the sentence ‘Somēna yajēta’) cannot be taken as referring to any group of sacrifices.

Similarly with the root ‘*ālabh*’ (in the verb ‘*ālabhēta*’ in the sentence ‘*Agniṣomīyam pashumālabhēta*’).
SHABARA-BHĀSYA:

SŪTRA (19).

Because of the diversity of deities, there should be repetition of the act (of sacrifice); as the mention of the diverse materials would be otherwise meaningless, there should be multiplicity (of the act of 'grahaṇa', 'holding'), specially because the act (of grahaṇa) is subservient to the material.

Bhāṣya.

The discussion that we had so far in regard to the 'Pashu' sacrifice shall be resumed under Discourse X. It is in connection with the 'Soma' sacrifice alone that we continue the discussion now.

It has been argued by the Pārca-pākṣin that in regard to the acts of grahaṇa (Holding), there are texts mentioning an 'order of sequence' among them (e.g. 'Āshevino dashamo gṛhyāttī'), as also those speaking of them as a 'group' (e.g. 'Dashaitāna-devāryuḥ prāthaśavane grahān gṛhṇāti'); —how are these two facts to be accounted for?

As regards this argument, the fact of the matter is that when Indra-Vāyu and the other deities are spoken of (in the sentences 'Aindra-vāyavam gṛhānti' etc.), it is not meant that 'a sacrifice is to be offered to Indra-Vāyu' or 'a sacrifice is to be offered to Mitra-Varuna'. If such were the direct meaning of the sentences, then alone could these deities be assumed to be the deities of sacrifices; and in that case the sense of the injunction contained in the sentence would be that the sacrifice is to be accomplished with the Deity alone (without any material, etc.) [which is absurd]. On the other hand, if the deities are taken as enjoined in connection with the preparatory act of 'grahaṇa' (Holding), with a view to some transcendental result, then the 'dedication' to Indra-Vāyu would be something distinct from the 'dedication' to Mitra-Varuna; and this 'dedication' in each case would bring about a transcendental result distinct from the transcendental result brought about by the said Holding itself. So on with the other Holdings also. And thus it is that the several Holdings are spoken of collectively as a group (on the ground that the several transcendental results brought about by them go together to help the final transcendental result of the Soma sacrifice).

[Next as regards the 'order of sequence'] the quantity of Soma-creepers to be used at this sacrifice is 'ten handfuls', all of which is kept in several definite-sized vessels opening upwards and six inches (one Prādesha) in height, and pounded and mixed with water in several definite-sized jars; all this Soma prepared in this fashion could not be 'held' in the hand (in Cups, except by a small quantity being taken up and kept in each Cup). [Hence these 'holdings' must be many and distinct.] Even if it were possible to 'hold' all this (by a single act of Holding), the right course would be to 'hold' it by parts, as otherwise, the performance would run counter to the directive text of the performance whereby the several enjoined deities have to be treated as optional alternatives; for, if the whole of the Soma were
‘held’ once only, then what is dedicated to Indra-Vāyu would be the same that is dedicated to Mitra-Varuna; and this would be absurd. — Hence, in view of the ‘dedication’ (to each deity) being distinct, the Soma meant for each separate deity must be kept separately; and this could not be done by a single act of Holding. Further, unless there is a sacrifice to be offered to a Deity, there can be no ‘dedication’ of a material to deities; hence it follows that sacrifices should be offered to all those deities to whom the material has been ‘dedicated’; — and when these sacrifices are offered to these deities, thereby becomes accomplished the sacrifice that has been directly enjoined in the text ‘Jyotiṣṭomēna yañēta’, which thus needs no other deities. This Soma-sacrifice (Jyotiṣṭoma) has been enjoined as to be performed with the entire ‘handful’ (of Soma-creepers); — and this is possible only if the act of ‘Holding’ is repeated; — it is only then that it becomes complete in all its details. It is for this reason that the sacrifice has to be repeated; as unless it is repeated, it cannot become fully equipped with all the deities (mentioned) and the whole (handful) of the Soma. — And when the action is repeated, it is only natural that there should be an order of sequence among the several acts and they should be spoken of collectively as forming a group (called the ‘Soma’ or ‘Jyotiṣṭoma’); so that the mention of these in the texts is only natural.

SŪTRA (20).

The preparatory act cannot be diverse; because the material, which subserves the purposes of something else, occupies only a secondary position.

Bhäṣya.

It has been argued by the Pārapeakśin that — ‘in the case of the texts ‘Khādirē badhnāti’, ‘Pāḷasē badhnāti’, and ‘Rohitakē badhnāti’, the three woods, Khadira, Palāsā and Rohita, are treated as optional alternatives in the preparatory act of the ‘Tying’; and similarly in the case in question the several deities (Indra-Vāyu, Mitra-Varuna, Ashvins) could be treated as optional alternatives.’ — But this cannot be right, because in the case cited, the Khadira and other woods are found to be directly enjoined for the purpose of accomplishing the ‘preparation’; hence in the case in question also, if the several deities of the ‘Holding’ — Indra-Vāyu and the rest, — had been directly enjoined for the purpose of accomplishing the sacrifice, — then alone could option be admitted. As a matter of fact, however, they are not found to be directly enjoined for the purpose of accomplishing the sacrifice; hence they have to be taken together (as forming one group).

[There is some difference in the interpretation of the Sūtras in this Adhikarana, as to which embodies the Pārapeaksa and which the Siddhānta; — for which see Tantravrāṭika — Trans., p. 709.]

[The purpose served by the Adhikaraṇa is that, at the Ectypal Sacrifice of which the Jyotiṣṭoma is the Archetype, the details have to be performed in relation to a single cup; — and that too only once, — according to the Pārapeaksa; while according to the Siddhānta, all the details have to be performed exactly as at the Archetypal Sacrifice.]
ADHIKARĀṆA (7): Actions differentiated by Number.

SŪTRA (21).

Inasmuch as it is based upon separateness, number should be a differentiator among actions.

Bhāṣya.

[Differentiation among acts on the basis of different words and on the basis of the Repetition of the same word having been disposed of,—along with exceptions—we now proceed to discuss the differentiation of actions by Number.]

The Vājapēya sacrifice has been enjoined in the sentence ‘Vājapēya svārājyakāmo yajēta’; at this sacrifice there are seventeen animals consecrated to Prajāpati, as mentioned in the text—‘Saptadasha prājāpatyān pashūnalabhaite, saptadasho vai prajāpatiḥ prajāpateryātyai shyāmantāparā ēkārūpa bhavantii, ēvatēva hi prajāpatiḥ samādhyai’. (Taittī. Brā. 1.3.4.3.)

Now, in regard to this, there arises the question—Does this passage speak of seventeen distinct acts? Or of only one act at which the seventeen animals come in as an accessory detail?

On this question, we have the following Pārvapāka—‘There is only one action;—why?—because, when the question arises as to whether the seventeen animals are dedicated to Prajāpati, is it for the accomplishing of a single sacrifice or several sacrifices?—the most reasonable view to take is that they are dedicated for the purpose of accomplishing a single act. When a man dedicates seventeen animals, he dedicates one animal also;—when one animal has been dedicated (and the act of sacrifice accomplished through that dedication), the dedication of all the seventeen animals becomes accomplished (as part of that same first sacrifice);—wherefore then should there be any assumption of the second and subsequent sacrifices? In this way there would be need of assuming a fewer transcendental results (as following from the single sacrifice, than the large number that it would be necessary to assume if there were seventeen sacrifices).—From all this it follows that a single act of sacrifice is accomplished by means of the seventeen animals.’

In answer to the above we have the following Siddhānta—There should be difference among actions due to number, because the number seventeen is based upon the separateness of the actions; that is, there is ‘separateness’ among the animals only when there are several actions,—not if there is a single action.—Why?—The Injunction lays it down that the sacrifice in question is to be accomplished by means of eleven offerings (made out of the eleven pieces cut out of the body of the dedicated animal);—all these offerings are got out of the body of a single animal;—under the circumstances, the killing of the other sixteen animals (beginning with the second) could not be for the purpose of obtaining the pieces to be offered;—so that the animals that would be killed after the killing of the first animal would be killed only for the purpose of bringing about a transcendental result;—and in that case, as the bodies of these other animals would not be actually offered to Prajāpati, they would not be ‘prajāpatya’ (‘dedicated to
Prajāpati’);—and this would be incompatible with the fact that the Vedic text speaks of them as ‘prajāpatya’.—Thus then, it would be impossible for the number seventeen—which is based upon the separateness of so many distinct things,—to rest in a single animal (offered at a single sacrifice);—on the other hand, if there are several sacrifices, there would be need for several sets of cuttings for offering; so that for the seventeen sacrifices, it would be necessary to get together seventeen animals; and it is only thus that the mention of the number ‘seventeen’ would be reconciled.—For all these reasons, the number of sacrifices (mentioned in the text in question) must be seventeen.

Objection—“Even when there is a single sacrifice, the sacrificing could be done by means of the seventeen sets of cuttings (out of the bodies of the seventeen animals),—on the basis of the direct declaration (contained in the text”).

Reply—That cannot be; what is directly asserted is the number of the animals killed,—not the number of sets of cuttings; and what are the means of accomplishing the sacrifice are the cuttings as the sacrificial material,—not the class ‘animal’; as what this class ‘animal’ has done at the archeotypal sacrifice (Jyotistoma) is that it helped the primary act by qualifying the individual animal out of which the cuttings were obtained; so that at the ectypal sacrifice also what it will do is to help the primary act by qualifying the individual animal out of which the cuttings would be obtained.—Now, what the number ‘seventeen’ applies to is the Animal, not the sets of cuttings; so that for the purpose of obtaining one set of cuttings, it becomes necessary to kill one animal; and in this way the number ‘seventeen’ could not be applicable to the cuttings.—This would be the only explanation possible.—If then the animals had been spoken of as ‘seventeen’ in reference to their horns, or their complexions, or their shapes,—such as white, black, red,—then any one of these alone would be taken up (for killing, for the purpose of obtaining the cuttings);—or, if it were in reference to such division as that into ‘the hornless’, ‘the two-horned’ and ‘the one-horned’, then also any one of these alone would be taken up. In the text under consideration, however, we find that all the animals are spoken of as ‘black, hornless and of one shape’ (‘shyamastuparā ēkarūpāḥ’);—and the killing of all the seventeen animals of this same kind (for the purpose of obtaining the cuttings out of the bodies of all the seventeen) would be possible (and necessary) only when there are several (i.e. seventeen) sacrifices,—and not when there is a single sacrifice (at which a single set of cuttings would be used, for which the body of only one animal would be required).

From all this it follows that there are seventeen sacrifices.

The purpose served by this Adhikaraṇa is that,—according to the Pārvaṇaṃ, if a single animal was lost or found defective, the act (of killing) performed over the entire batch of animals would have to be repeated, each one of whom would be killed after the other,—the whole act in this case being conducive to a transcendental result;—while according to the Siddhānta, it is only one animal over which the act would have to be repeated; because when the seventeen sacrifices are distinct, one would not need the animal used at the other sacrifice.
ADHIKARANA (8): *Actions differentiated by Name.*

SUTRA (22).

THE NAME ALSO (DIFFERENTIATES ACTIONS), AS IT OCCURS IN THE ORIGINATIVE INJUNCTIONS.

BHASHYA.

In regard to the text 'Athaïśa jyotirathaisa vishevjyotirathaisa sarvajyotih,' there arises the question—is it the single sacrifice Jyotistoma that is referred to here by the (three) names (1. Jyotih, 2. Vишvajyotih, and 3. Sarvajyotih) for the purpose of enjoining, in connection with it, such accessories as 'the gift of a thousand' and so forth? Or do these names lay down three distinct actions, the details regarding which are going to be mentioned later on?

On this question, we have the following Pārvapakṣa:—"The text in question should be taken as laying down the accessories of the principal sacrifice spoken of in the context (i.e. the Jyotistoma); as it is only thus that the connection of the context is maintained.—'But all these accessories would be taken, on the strength of Syntactical Connection, as enjoined in connection with the sacrifices named Jyotih, Visheväjyotih, and Sarvajyotih.'—That does not affect our position; because all these names denote the Jyotistoma sacrifice itself. That is, (a) the term 'jyotih' mentions the initial term in the compound 'jyotistoma'; as regards the terms (b) 'Viśheväjyotih' and (c) 'Sarvajyotih', what is meant is that all ('sarva' and 'visheva') 'jotis', Triyēt and the rest, which are spoken of in the supplementary texts, belong to this Jyotistoma sacrifice, and on that account, the Jyotistoma is called 'Viśheväjyotih' and 'Sarvajyotih' (i.e. 'having all the Jyotis'). [Thus then, all the three names stand for the Jyotistoma sacrifice itself]."

In answer to this Pārvapakṣa we have the following Siddhānta:—The three names, Jyotih, Visheväjyotih and Sarvajyotih are differentiators of actions,—because these are found mentioned in the originative injunction; and they do not merely repeat the names of sacrifices mentioned before; hence the sentence 'Athaïśa jyotih' should be taken as injunctive of a new distinct act (not already enjoined). If it were a mere reference (to the Jyotistoma), it would not be conducive to any distinct activity, and as such would be useless (superfluous). Further, if the reference were regarded as being for the purpose of laying down the further accessory detail (of the gift of a thousand), in regard to the sacrifice of the Context (i.e. Jyotistoma),—then there would be an option (between the accessory details previously laid down and those laid down through the said reference); which would mean that one of the two accessories would be rejected at the performance where the other would be employed [and the rejection of what has been enjoined is most improper].—Further, the terms 'Jyotih', 'Viśheväjyotih' and 'Sarvajyotih' do not denote the Jyotistoma; in fact they stand for a totally distinct set of sacrifices. Merely because one part of the name
is common to the two acts, it does not follow that one subserves the purposes of the other; for instance, the term ‘śālā’ denoting House,—the term ‘mālā’ also could not be regarded as denoting the House, simply on the ground of the similarity of the syllable ‘lā’ which is present in both the terms, ‘śālā’ and ‘mālā’.

It has been argued (by the Pūrva pakṣin) that “the term ‘Jyotih’ (which is one of the terms in question) mentions the initial term in the compound ‘Jyotiṣoma’.”—But (if, ‘jyotih’ stood for the Jyotiṣoma), the sentence ‘Athaśa jyotih’ could be construed with the term ‘Jyotiṣoma’ (contained in a totally different sentence) only indirectly on the strength of the Context;—this would set aside the natural and direct syntactical connection of the sentence with the term ‘Jyotih’; and this would be most unreasonable, as Syntactical Connection is more powerful than Context.

It might be urged that “the term ‘Jyotih’ might apply to a distinct sacrifice, through its etymological sense of illuminating or effulgence,—but the other two terms ‘Vishvajyotih’ and ‘Sarvacjyotih’, which are connotative of all (or entirety), must stand for the Triyāt and other Jytis (which are present in their entirety in the Jyotiṣoma sacrifice).”

That cannot be, we reply; because the term ‘Jyotih’ is not known to be connotative of the Triyāt and the rest; so that by arguing as he has done the Opponent goes against well-recognised usage.—It has been urged that “the fact of the term ‘Jyotih’ signifying the Triyāt is indicated by the supplementary texts.”—But that in a sentence a certain term is used in the sense of something spoken of in the same sentence is understood on the basis of a means of cognition other than Verbal; so that where there is no such other means of cognition, indicative of the fact, the term cannot be taken as used in that sense. For instance, in the case of the sentence ‘simho dēvadattaḥ’ (‘Dēvadatta is a lion’), that the term ‘simha’ (‘lion’) stands for Devadatta is indicated by a means of cognition other than this sentence itself; but this other means of cognition is not available in the case of the sentence ‘simhamālabhētaḥ’ (‘one should kill the lion’) [hence in this case the term ‘simha’ is not taken as standing for Dēvadatta].—From all this it follows that the terms ‘Vishvajjyotih’ and ‘Sarvacjyotih’ do not denote the Jyotiṣoma; and if the Jyotiṣoma is not spoken of by means of these words, all the three terms must be taken as standing for entirely different sacrifices.
ADHIKARANA (9): Actions differentiated by difference of deities.

SUTRA (23).

WHEN A WORD DENOTING A MATERIAL IS RELATED (TO A WORD DENOTING A DEITY) OTHER THAN THE ONE THAT HAS GONE BEFORE [IT BECOMES A DIFFERENTIATOR OF ACTIONS], BECAUSE THE TWO SENTENCES ARE EQUAL.

Bhāṣya.

In connection with the Vaishnavēva section of the Chāturmāsya sacrifice, we have the text—(a) 'Taptē payasi dadhyānayati sā vaishnavēvī āmikṣā; (b) Bājibhyo bājinaṁ' ['When curd is put into hot milk, the milk turns into (1) curdled solids called āmikṣā, which is offered to the Vishvēdevas, and (2) the liquid, skimmed milk, which is offered to the Bājina'] [cf. Maitrā. Sam. 1. 10. 1].

In regard to this, there arises the question—Does the second sentence (b) lay down a fresh material, Bājina, curd-water, for the act which has been enjoined in the first sentence (a) as having the āmikṣā, curdled pieces, for its material? Or the act with the curd-water for its material is distinct from that with the curdled pieces?

On this question, we have the following Pūrvapakṣa—"The second sentence (b) lays down a fresh material for the sacrifice enjoined in the first sentence (a).—Why?—Because 'bāja', like 'āmikṣā', standing for food, the term 'bājina' (the basis of 'bājibhyah') stands for the Vishvēdevas; so that the second sentence refers—by the word 'bājibhyah'—to the Vishvēdevas, and enjoins, with reference to those deities, a fresh material in the shape of the Bājina, curd-water; so that both the materials—āmikṣā, curdled pieces, and Bājina, curd-water—are to be offered to the same deity, Vishvēdevas. Thus the Bājina, curd-water, is enjoined in connection with the same act that has been laid down in the preceding sentence. Just as, the act of the Agnihotra having been enjoined in the first sentence, the subsequent sentences, 'Dadhnā juhoti' and 'Payasā juhoti' (cf. Tai. Brā. 2. 1. 5. 4), lay down fresh materials for that same act."

In answer to this Pūrvapakṣa, we have the following Siddhānta—When a word denoting a material is related to a word denoting a deity other than the one that has gone before, it should enjoin a distinct act; because, in that case, the two sentences are equal; i.e. both are equally injunctive of distinct and independent acts.

"But in the texts quoted, where is there a word denoting a deity other than the one that has gone before,—when, as just pointed out by us, the term 'Bājina' refers to (and stands for) the Vishvēdevas themselves?"

Our answer to this is as follows—According to the explanation suggested, it would come to this that the deific character of the Vishvēdevas is indi-
cated in one case (the first sentence), by Direct Assertion, and in the other (the second sentence) by Syntactical Connection; i.e. it is by ‘direct assertion’ when it is expressed by the nominal affix (as in the term ‘vaishvadévi’), and it is by ‘syntactical connection’ when it is expressed by the Dative ending (as in the term ‘bajibhyah’);—when the deific character is indicated by Direct Assertion, the Vishvédévas are syntactically construed with Āmikṣā (curled pieces);—and when the deific character is indicated by the Dative ending, it is syntactically construed with Bājina (curd-water);—further, in the former case the deific character is indicated by Direct Assertion, and the connection of the particular material (curled pieces) is indicated by Syntactical Connection, while in the latter case, both are indicated by Syntactical Connection. Thus then, in regard to the deific character, there is conflict between Direct Assertion and Syntactical Connection;—and in cases of such conflict, Direct Assertion is more powerful than Syntactical Connection. All this leads to the conclusion that the first sentence, which speaks of the Āmikṣā, clearly establishes the fact of the Vishvédévas being the Deity, and that this is not done by the second sentence, which speaks of the Bājina; from which it follows that this latter material Bājina is related to some word expressive of the Deity, other than the one mentioned in the preceding sentence; which proves that the act mentioned in the second sentence is distinct from that mentioned in the first sentence.

SŪTRA (24).

WHEN, HOWEVER, THE WORD MENTIONING THE ACT IS NOT ACCOMPANIED BY A WORD DENOTING A MATERIAL, THE ACCESSORY MENTIONED IN THE SECOND SENTENCE SHOULD BE TAKEN AS PERTAINING TO THAT SAME ACT.

Bhāṣya.

[It has been argued (by the Pūrva pakṣin) that—‘‘Just as the act having been enjoined in the sentence ‘Agnihottam juhoti’, the subsequent sentences, ‘Dasighta juhoti’ and ‘Payasā juhoti’, are injunctive of materials for that same act,—so also in the present case the act being mentioned in the first sentence, the second sentence will be injunctive of a material for that same act’’.—Our answer to this is that it is only right that in the case cited (of Agnihota), the subsequent sentences should be taken as injunctive of materials for the same act; as in that case the act mentioned in the first sentence is not connected with any material not mentioned in the Context,—while the material mentioned in the second sentence is connected with the Sacrifice mentioned in the context (by the first sentence).—Hence the two cases are not analogous.

Or, this Sūtra (24) may be taken as a separate Adhikaraṇa by itself, as follows.—]
ADHIKARANA (10): Exception to Adhikarana (9).

SUTRA (24).

WHEN HOWEVER THE WORD MENTIONING THE ACT IS NOT ACCOMPANIED BY A WORD DENOTING A MATERIAL, THE ACCESSORY MENTIONED IN THE SECOND SENTENCE SHOULD BE TAKEN AS PERTAINING TO THAT SAME ACT.

Bhasya.

Purvaksa—"Such sentences as 'Dadhna juhoti', 'Payasā juhoti' and the like are to be taken as enjoining distinct acts; as otherwise they would have to be taken as laying down so many optional materials (for the same act)."

Siddhanta—It is clear from the words of the texts that there is a single act of the Agnihotra,—and not different acts; and it is in regard to the same act that the sentences in question lay down diverse materials; among which an option has to be admitted, as clearly justified by the texts themselves.

[The Tantravartika does not take this as a separate Adhikarana.]
ADHIKARANA (11): The mention of certain materials serves the useful purpose—even in connection with the same Act—of indicating different results.

SUTRA (25).

[PURVAPAKSA]—"Because of the mention of a (distinct) result, there would be a (distinct) act (laid down by the sentence); specially as a result is always connected with a definite action".

BHASHYA.

[Two conclusions have been previously arrived at:—(1) If the originate Injunction of a sacrifice mention no accessory detail, the accessory mentioned in a supplementary sentence becomes connected with that sacrifice;—and (2) if the originate Injunction of a sacrifice mention an accessory, any other accessory mentioned in the same context must be connected with some other sacrifice.—There are cases however where the originate Injunction mentions no accessory detail, while the supplementary sentence mentions, not one, but several kinds of accessory details; and it is one of these cases that is going to be considered now.—Tantra-vartika—Trans., p. 752.]

With reference to the Agnihotra (which is enjoined by the simple Injunction 'Agnihotram juhoti'), we have the texts 'Dadhnendriyakamasya jhuyat' ['If one is desirous of acquiring sense-efficiency, one should pour into fire libations of Dadhi'], and so forth. (Tai. Brâ. 2. 1. 5. 6.)

In regard to this, there arises the question—Is the offering of the libations of Dadhi an offering different from the offering made at the Agnihotra? Or is the result (sense-efficiency) meant to follow from the material Dadhi (offered at the Agnihotra itself)?

The Purvapaksa on this question is as follows:—

"The offering (Homa) in question is distinct (from the offering made at the Agnihotra);—why?—because a distinct result is mentioned; that is to say, we find a distinct result mentioned, and a result can follow only from an act.—'When you lay down the general proposition that a result can follow only from an act', do you refer to such visible (ordinary) results following from acts as grains from Agricultural Operations [and from that infer the same in the case of the act of offerings]?—Our answer to this is—No; what we have asserted does not follow from the analogy of visible results (such as grains, etc.). Because if what is seen were to be the sole basis of our knowledge of results from acts,—then, such results are seen only in the case of acts like Agricultural Operations, not in the case of acts like offering into fire [so that there could be no cognition of any results following from these latter].—If it be meant that the result having been seen to follow in the case of the Agricultural Operations, it would be concluded that similar
Adhikarana (10): Exception to Adhikarana (9).

Sutra (24).

When however the word mentioning the act is not accompanied by a word denoting a material, the accessory mentioned in the second sentence should be taken as pertaining to that same act.

Bhasya.

Purvaksa—"Such sentences as 'Dadhnā juhoti', 'Payasā juhoti' and the like are to be taken as enjoining distinct acts; as otherwise they would have to be taken as laying down so many optional materials (for the same act)."

Siddhānta—It is clear from the words of the texts that there is a single act of the Agnihotra,—and not different acts; and it is in regard to the same act that the sentences in question lay down diverse materials; among which an option has to be admitted, as clearly justified by the texts themselves.

[The Tantravārtika does not take this as a separate Adhikarana.]
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[PŪRVAPAKṢA]—"Because of the mention of a (distinct) result, there would be a (distinct) act (laid down by the sentence); specially as a result is always connected with a definite action".

Bhāṣya.

[Two conclusions have been previously arrived at:—(1) If the originative Injunction of a sacrifice mention no accessory detail, the accessory mentioned in a supplementary sentence becomes connected with that sacrifice;—and (2) if the originative Injunction of a sacrifice mention an accessory, any other accessory mentioned in the same context must be connected with some other sacrifice. There are cases however where the originative Injunction mentions no accessory detail, while the supplementary sentence mentions, not one, but several kinds of accessory details; and it is one of these cases that is going to be considered now.—TANTRA-VĀRTIKĀ—Trans., p. 752.]

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The PŪRVAPAKṢA on this question is as follows:—

"The offering (Homa) in question is distinct (from the offering made at the Agnihotra);—why?—because a distinct result is mentioned; that is to say, we find a distinct result mentioned, and a result can follow only from an act.—'When you lay down the general proposition that 'a result can follow only from an act', do you refer to such visible (ordinary) results following from acts as grains from Agricultural Operations [and from that infer the same in the case of the act of offerings]? '—Our answer to this is—No; what we have asserted does not follow from the analogy of visible results (such as grains, etc.). Because if what is seen were to be the sole basis of our knowledge of results from acts,—then, such results are seen only in the case of acts like Agricultural Operations, not in the case of acts like offering into fire [so that there could be no cognition of any results following from these latter].—If it be meant that 'the result having been seen to follow in the case of the Agricultural Operations, it would be concluded that similar
results follow from other things also'.—In that case, a result would be likely to follow from a material substance also.—If it be meant that—'what is asserted is that a result follows from every act that is similar to Agricultural Operations—and what is similar to Agricultural Operations is the offering into fire, because it is an act (like the said operations), and not the material substance, which is not similar to Agricultural Operations',—then our answer is that the offering into fire also is not similar to Agricultural Operations, because the offering into fire is accomplished by means of such things as the Mantra, the Deity and other accessories, while Agricultural Operations are carried on by means of such things as the plough and other implements; and further, the offering into fire is of the nature of giving, while Agricultural Operations are of the nature of tilling (the ground).—'But we base our assertion on some sort of similarity (not absolute analogy)'.—Well, some sort of similarity (to Agricultural Operations) there is in a material substance also, which latter, like the operations, is an entity and is ephemeral and so on.'—But seeing that there is another thing (the offering into fire for instance) which bears a greater degree of similarity (to Agricultural Operations) than that borne by the material substance, we assert that the material substance is not similar (to the operations).—In that case, there are other acts with visible results which bear a greater degree of similarity to Agricultural Operations than that borne by the offering into fire [because this offering leads to invisible results, while the other acts, like Agricultural Operations, lead to visible results], and hence the offering into fire also should be regarded as not similar to Agricultural Operations. Nor is there any such well-established law as that whatever is seen in one thing should be regarded as present, even though not actually seen to be so, in every thing that is similar to the former thing. As a matter of fact, when a certain thing has been found to be a cause, in connection with a well-known object, (i.e. with that which is cited as the Instance in connection with the Inference),—if that same thing happen to be cognised as the cause in connection with what is going to be proved, then, in that case, that thing proves this conclusion; and if it is not cognised as the cause in connection with this latter, then, it cannot prove that conclusion, even though it be similar to the said Instance. Consequently even when a thing is similar to the Instance, it has to be examined whether or not it proves the desired conclusion.—

"'—' [The reasoning may be put thus]—Whatever is an act is always found to lead to a result,—the offering into fire also is an act,—hence this offering also must lead to a result'.—'[If this reasoning be right] then, on the cessation of the Act, the material substances and their various combinations are found to bring about a result in the shape of another substance,—and from this the material substances also might be regarded as leading to a result.

'Further, no invisible (transcendental) result is found to follow from the Agricultural Operations,—and as the act of offering into fire is similar to the Agricultural Operations, that offering also could not bring about an invisible (transcendental) result.—Or, on the ground of its similarity to the Agricultural Operations, the act of offering also might bring about results in
the shape of grains (which are the result brought about by Agricultural Operations),—and not any such result as sense-efficiency.—

"Thus then the conclusion is that in matters like those we are considering, it is not true that what is not seen is proved by what is seen.

"—'How then is it that a result can follow only from an act (as asserted by the Pārscapāṣin, Text, p. 158, line 16)?'

"Our answer is that the fact that a result follows is known only from words (of the Veda); hence a result can be held to follow only from that from which it is declared, by the word, to follow;—that the result follows from the act of offering into fire we learn from Direct Assertion (of the Vedic text),—while the fact that it follows from the material Dadhi is learnt from the Syntactical Connection (of the term 'Dadhūā āndriyakāmasya juhuyāī') ;—and Direct Assertion is always stronger than Syntactical Connection.—Hence we conclude that the result (sense-efficiency) follows from the act of offering into fire,—which alone is the reasonable view, —and the other view, that it follows from the material, Dadhi, is unreasonable.

"Then again, the Dadhi is incapable of doing both,—bringing about the result (sense-efficiency) and accomplishing the act of Offering into Fire. —'It might be like the washing of the blanket (with the Feet)—this washing does both, it cleanses the blanket and also removes dust from the feet.'—We do not say that one thing has not the capacity to serve two purposes; what we do say is that a single sentence cannot express the two ideas—(1) that the Dadhi is accessory to the accomplishment of the Result and (2) that the Dadhi is accessory to the accomplishment of the act of Offering into Fire; that is, if the sentence declares that 'the result is to be brought about by means of the Dadhi’, then it cannot declare that ‘the act of Offering into Fire is to be accomplished by means of Dadhi’; or if it declares that ‘the act of Offering into Fire is to be brought about by means of Dadhi’, then it cannot declare that ‘the result is to be brought about by means of Dadhi’; if it were to declare both, then there would be two sentences—a syntactical split; while as a matter of fact, we find a single sentence.—From all this the conclusion is that the result does not follow from the accessory, Dadhi, and that the Offering into the Fire of Dadhi is an act distinct from the Offering into Fire that is done in the Agnihotra."

SŪTRA (26).

[SIDDHĀNTA]—But inasmuch as the two sentences are not exactly alike, it (the second sentence) should be taken as laying down an accessory for the sacrifice (mentioned in the first sentence).

Bhāṣya.

The particle 'tu', 'but', sets aside the Pārscapāṣa.—What the second sentence ('Dadhūā āndriyakāmasya juhuyāī') does is, not to lay down a distinct act, but only to declare that a certain result follows from the use of a certain material.—Why?—Because the two sentences are 'not alike';
that is, in the sentence ‘Agnihotram juhuyāt swargākāmaḥ’, we have a result, Heaven, mentioned along with an act (Offering into Fire)—the meaning of the sentence being ‘one desiring Heaven should bring it about by means of the act of Offering into Fire’; while in the sentence ‘Dadhī indriya-kīmasya juhuyāt’, we have a result mentioned along with a material; this latter sentence does not convey the idea that ‘the act of Offering into Fire is to be done for the purpose of bringing about efficient sense-organs’; the idea that it does convey is that ‘the act of Offering into Fire should be done with Dadhi, when it is done for one desiring sense-efficiency’; so that what it lays down is the connection of the act of Offering into Fire with the Dadhi, for the purpose of bringing about sense-efficiency;—it does not lay down the performance of the act of Offering into Fire itself; the sense being that ‘if a man is desirous of efficient sense-organs, he should perform the act of Offering into Fire with Dadhi’.

Question.—“Which is the term in the text that signifies the effort (activity) of the Agent?”

Answer.—The word ‘juhuyāt’ is that term.

“It is by Direct Assertion that this word ‘juhuyāt’ signifies the Agent’s activity as connected with the act of Offering into Fire, while it is by Syntactical Connection that it signifies its connection with Dadhi;—and Syntactical Connection cannot set aside Direct Assertion. Nor will it be right to say that there would be no incongruity in the sentence signifying both the connections simultaneously;—as that would involve a syntactical split.”

Our answer to this is as follows:—Those who accept your view would set aside the entire Direct Assertion; while in our view, what would be set aside would be only what is denoted by the verbal root in the word ‘juhuyāt’: in your own view on the other hand, the entire word ‘dadhinā’ would be set aside, and yet this word has been used by persons who never commit a mistake; nor is it a mad man’s song:—as has been explained under Śūtra 1. 2. 8—‘The convention of long-established tradition is equally present’.

For this reason it is not right to take the result as mentioned in connection with a distinct act. The other interpretation, on the other hand, whereby the result is taken as mentioned in connection with the material, dadhi, does not render the text incongruous in any way, Because the verb ‘juhuyāt’ is actually used for the laying down of the connection between the ‘dadhi’ and the ‘desire for sense-efficiency’.

Objection.—“Even though all this may be signified, yet it is not mere activity (doing in general) that is understood; in fact, no purpose would be served by the signification of mere activity; what is understood must be something connected with the act of Offering into Fire; so that the incongruity pointed out still remains.”

Not so, we reply; for what is understood as connected with the act of offering into Fire is also activity (doing), with only this difference that it is activity connected with the act of offering into Fire; this however is not incompatible with the fact that the word denotes activity; the sense of the whole sentence being that ‘if a man is desirous of sense-efficiency, his activity in connection with the act of Offering into the Fire should be connected with Dadhi’.
"Even so, the same incongruity remains,—that the result is spoken of as along with the act of Offering into Fire."

Our answer is that the force of the word "juhuyāt" is such that it signifies the activity qualified by (connected with) the act of Offering into Fire; but in this the act of Offering into Fire is not enjoined as the means of accomplishing (any result); in fact, the Activity as something to be accomplished is connotated by the sentence as the substratum for (the operation of) the Dadhi. It is for this reason that the Vṛttikāra has declared as follows—

'The material as resting in the act of Offering into Fire would accomplish the result; just as the king's officer performs the king's work as subsisting on the king.'

Thus it is that the result follows from the Dadhi; and the sense of the sentence is that 'the man desirous of sense-efficiency should bring about that efficiency by means of Dadhi'.

"But in what way is this to be done?"

In the manner of the entire procedure of the Agnihotra.

"How do you get at this?"

(a) Dadhi as a means of accomplishing the result stands in need of the indication of the manner and method in which this is to be done,—(b) the method that is in close proximity to the mention of the Dadhi is that detailed in the procedure of the Agnihotra,—(c) the sentence contains the term denoting the act of Offering into Fire (i.e. the root 'hū' with the sign of the Injunctive);—yet this same word is not injunctive, being, as it is, only a reference to the same act of Offering into Fire (as enjoined in another text). —It cannot be said that there is no other word injunctive of the act of Offering into Fire.—From all this it follows that what is mentioned in the sentence 'Dadhnā indriyakāmasya juhuyāt' is not a distinct act; hence the Result follows from the (use of the) Dadhi (at the act of Offering into Fire which is enjoined by the sentence 'Agnihotram juhoti').

Or (the other explanation is that) as special significance is meant to be attached to the term 'Dadhi', the connection between Dadhi and the act of Offering into Fire is enjoined by the sentence ('Dadhnā, etc.');—hence the Result would follow from the Dadhi as connected with the act of Offering into Fire.
ADHIKARANA (12): The Vāravantīya, etc. are distinct acts: Exception to the foregoing Adhikarana.

SŪTRA (27).

WHERE THE SENTENCES ARE ALIKE, (THE MENTION OF THE RESULT) MUST BE CONNECTED WITH A DISTINCT ACTION.

Bhāṣya.

We have the text—(a) 'Trivedagniṣṭut agniṣṭomaḥ, tasya vāgyavyāsu ēkavimshamagniṣṭoma sāma kṛtvā brahmavarchasakāmo yajēta', [and in continuation of this Agniṣṭut sacrifice, we have the sentence 'Vāravantīya magniṣṭoma sāma kāryam'], which prescribes an accessory in the shape of the Vāravantīya];—then comes the text (b) 'Ēlasayīva revatiṣu vāravantīyamagniṣṭoma sāma kṛtvā pashukāmo ṣākṣēna yajēta'. [The difference between (a) and (b) is that while the result mentioned in the former is Brahmavarchas, Brahmic glory, that spoken of in the latter is pāshu, Cattle].

[Agniṣṭoma or Jyotisṭoma is the Archetype of all Soma-sacrifices; one of the minor Soma-sacrifices is the one-day sacrifice called 'Agniṣṭut', which is also called 'trīṣṭrī', 'trifold', because the Trīṣṭrī-ṣoma hymn is sung at it; being of the nature of the Agniṣṭoma, which is one of the seven stages of the Agniṣṭoma sacrifice, it is also called by the name 'agniṣṭoma'. During the performance of the Archetype itself,—at the third extraction, they sing the Yajñīya-yajñīya Śāman, which Śāman, by reason of the Agniṣṭoma sacrifice being completed thereby, is also called the 'Agniṣṭoma Śāman';—this Śāman being sung in connection with the Āgni-yī Ṛk-verses beginning with the words 'Yajñīya-yajñī Śāman'.—But at the Ecotype, i.e. the Agniṣṭut, if the Agent is desirous of Brahmic glory, the Agniṣṭoma-Śāman is sung in connection with the Vāgīya Ṛk-verses,—this Śāman having twenty-one stotomas, as at the Archetypal sacrifice. This is what is laid down in the first sentence (a).—If, however, the Agent desires to obtain Cattle, instead of Brahmic glory, the Śāman to be sung is the Vāravantīya, and that is sung in connection with the Rēvati-verses, beginning with 'Rēvatiṁṇah'. This is what is laid down in the second sentence (b).]

In regard to these sentences (a) and (b), there arises the question—Does the second sentence speak of the cattle as the result following from the special accessory, Vāravantīya, appearing in connection with the same act of the Agniṣṭut-Agniṣṭoma that has been enjoined in the first sentence,—and hence the words 'ētena yajēta' of the second sentence is only a reference (to the same act of sacrifice which has been spoken of by the same words in the first sentence)? Or do the words 'ētena yajēta' in the second sentence lay down a distinct and independent sacrifice?

On this question, we have the following Pārvapakṣa:—'The second sentence does not lay down a distinct sacrifice; it only mentions a particular result following from a particular accessory (used at the same sacrifice that has been laid down in the first sentence).—Why?—The phrase 'ētena yajēta' (as occurring in the second sentence) only mentions what is already
known, and not anything not already known; and for that reason, it cannot be a new Injunction. What the second sentence declares is that ‘if the Agent desires Cattle, he should perform the sacrifice, adopting the Vāravantiya Sāman’,—and it does not mean that ‘one should perform the sacrifice—by doing what?—by adopting the Vāravantiya-sāman’.—Then again, the phrase ‘ētasyaiva’ (in the second sentence, which phrase means ‘of this same’) clearly shows that what follows is not a different sacrifice.—From all this we conclude that all that the second sentence declares is that a particular result (Cattle) follows from the use of a particular accessory (Vāravantiya).

In answer to this Pūrvapakṣa, we have the following Siddhānta:

In a case where distinct sentences like those under consideration are alike, the mention of the result must be connected with a distinct action. What the second sentence says is ‘Etasyaiva revatiṣu vāravantiyaṃ kṛte’ (‘At this, having adopted the Vāravantiya on the Rēvati verses’);—as a matter of fact however, ‘at this’—at the sacrifice mentioned in the first sentence,—there are no Rēvati verses on which the Vāravantiya could be adopted. So that if the second sentence were to be taken as referring to the same act as that mentioned in the first sentence, it would have to mean that ‘the Rēvati verses are to be used,—and in connection with these, the Vāravantiya Sāman has to be sung’; and this would involve a syntactical split [and make the term ‘ētasya’ wholly redundant—says the Tantravārtika—Trans., p. 784].

The Pūrvapakṣa may suggest the following interpretation—‘What the second sentence means is this—‘Having brought into the sacrifice, the Rēvati verses and having sung the Vāravantiya on them,—one should perform that sacrifice’; so that that part of the sentence which speaks of the performance of the sacrifice is only a reference to the sacrifice laid down in the first sentence [and the part speaking of the introduction of the Rēvati verses and the singing of the Vāravantiya on them is an injunction of these (new) accessories].”

But in that case, [the Vāravantiya-sāman being connected with both sets of verses], it could not be regarded as the Agniṣṭoma-sāman.

“But even so, the Vāravantiya would come in for accomplishing that purpose which (in the former sacrifice) is served by the Agniṣṭoma-Sāman [so that the name ‘Agniṣṭoma-sāman’ would still continue to be applicable].”

In that case, the term ‘ētasya’ would lose its significance (be wholly redundant); and if significance were to be attached to both (i.e. the Vāravantiya and the pronoun ‘ētasya’), then there would be syntactical split.

From all this it follows that what is spoken of in the second sentence is an act distinct from the sacrifice mentioned in the first sentence.

Question.—“Even when the second sentence is taken as speaking of a distinct act, how is the syntactical connection avoided?”

Answer.—The meaning of the sentence is that—‘One desirous of cattle should perform the sacrifice after singing the Vāravantiya-Sāman over the Rēvati-verses’; and what is here enjoined is a new sacrifice along with all
these qualifications; so that the sentence ‘expresses a single idea’ (and serves a single purpose), and it is also such that, ‘on being separated, the words are found to be wanting’;—and thus (all the conditions of ‘one sentence’ laid down in 2, 1, 46 being fulfilled), syntactical unity is maintained.

“As a matter of fact, even under this construction, the sentence conveys two distinct ideas—(1) ‘The new sacrifice should be performed’ and (2) ‘the new Sāman, Vāraṇaṇiṇya, should be sung over the Rēvati-verses’.”

It is not so, we reply. What is enjoined is the sacrifice which has for its accessory the Rēvati-verses over which the Vāraṇaṇiṇya Sāman has been sung,—not the singing of the Vāraṇaṇiṇya; the singing of the Vāraṇaṇiṇya over the Rēvati-verses would be done as a matter of course (when the said qualified sacrifice is performed), and certainly it is something that is capable of being done.

Object.—“In this way, the connection of the Rēvati verses with the Vāraṇaṇiṇya would not be something enjoined; so that it would be possible to have other Sāmans sung over those verses, and it would be possible also to sing the Vāraṇaṇiṇya over other verses.”

This does not affect our case. The term ‘śṛṇvā’ (‘having done’) in the sentence denotes the said connection as duly accomplished for the purpose of the sacrifice; so that the said connection becomes understood; the term ‘śṛṇvā’, ‘having done’, is capable of signifying both, the accomplishment as well as the connection of the past time; just as in the sentence ‘śnoṇamāṇaya’, where both the horse and the red colour are enjoined (by the single word ‘śnoṇa’) for one who is to ‘bring in’ the horse, and yet this causes no syntactical split,—similarly would it be in the case in question also.

“Even so, however, there are several things that come to be spoken of in the sentence—viz: (1) the Rēvati-verses, (2) the Vāraṇaṇiṇya=Sāman, (3) the connection between (1) and (2), (4) the sacrifice, and (5) the desire for cattle.”

This does not affect our position. Several things are spoken of, but what is enjoined is only one, the qualified sacrifice.

“As a matter of fact, the Rēvati-verses also are enjoined, as also the Vāraṇaṇiṇya Sāman. If these were not enjoined, then the sacrifice could not be enjoined as qualified by these two; because it is not possible to enjoin the qualified without enjoining the qualification. Thus then, there being several objects of injunction, there is no ‘singleness of idea’ (conveyed by the sentence in question) [and hence the sentence cannot be regarded as a syntactical unit].”

The answer to this is as follows:—The term ‘artha’ (in the definition of ‘one sentence’ under Sūtra 2, 1, 46) stands for purpose, and the definition of ‘one sentence’ thus comes to be that ‘when a number of words accomplish a single purpose, they constitute one sentence (a syntactical unit)’. Now, in the sentence in question the purpose accomplished is not more than one; i.e. there are not several words injunctive of several desired things; the term ‘rēvatiṇī’, for instance, is not injunctive of the Rēvati-verses only;—if we take the two terms ‘rēvatiṇī vāraṇaṇiṇya’, together,—then also, the term ‘vāraṇaṇiṇya’, taking the Accusative ending, does not signify the desired connection (between the Rēvati verses and the Vāraṇaṇiṇya
Sāman);—as the meaning of the noun remains the same, the term ‘kṛtā’ also, signifying only doing or bringing about, does not tend to indicate connection only; of the two words ‘rēvatiṣu’-vāravantiya”, so far as the term ‘vāravantiya’, which appears with the Accusative ending, is concerned, it does not signify the intended connection; as it signifies nothing more than what is denoted by the basic noun itself;—then, as regards the word ‘kṛtā’, the root ‘kr’ does not tend to signify mere connection; what it signifies is the connection that suberves the purposes of something else (the sacrifice);—the sacrifice (denoted by the root in ‘yajēta’) as qualified by this connection, however, does not subserve the purposes of any other thing. Thus then, all these things, expressed by the words of the sentence in question, serve only one single purpose; and hence the whole forms ‘one sentence’ (a syntactical unit).—On the other hand, if the result spoken of in the sentence (cattle) were taken as following from the use of the particular accessory, the ideas expressed by the sentence would be—(a) that ‘the Vāravantiya-Sāman is to be for the purpose that is served by the Agniṣṭoma-Sāman’, and (b) that ‘the name of this is Agniṣṭoma-Sāman’,—and this would involve a clear syntactical split.

Says the Opponent—“What is enjoined by the sentence is the sacrifice qualified by the several qualifications, Rēvati and the rest, as subsidiary to the Agniṣṭut sacrifice (mentioned in the first sentence).—[The meaning is that ‘Having sung the Vāravantiya over the Rēvati verses, one should perform this sacrifice as subsidiary to the previously-mentioned Agniṣṭut’; the advantages attendant upon this interpretation would be (1) that there would be no rejection of what is indicated by the context, and (2) that the use of the word ‘ētasya’ would serve the useful purpose of pointing to that Agniṣṭut sacrifice which is mentioned in the Context.—Tantravārtika—Trans., p. 788.]”

Even so, the connection of the term ‘pashukāmaḥ’ (‘desirous of cattle’) would bring about syntactical split.—[The explanation suggested makes this term ‘pashukāmaḥ’ entirely irrelevant; if, to avoid this, it is taken in and included in the construction, then there comes about a syntactical split; because a single sentence cannot, at one and the same time, enjoin a sacrifice and also a result.—Tantravārtika—Trans., p. 788.]

“The construction may be presented as follows—‘one desiring cattle should perform the sacrifice by means of the Vāravantiya sung over the Rēvati verses’. [Thus the syntactical split would be avoided.]”

This is not possible; for (if the sacrifice laid down in this second sentence thus explained were the same as the Agniṣṭut sacrifice laid down in the first sentence, then)—inasmuch as the first sentence has laid down the Agniṣṭoma-Sāman, in connection with that sacrifice, as sung over the Vāyavi verses,—if, in accordance with the second sentence, the same Agniṣṭoma-Sāman were sung over the Rēvati verses, that would cause a flaw in the sacrifice, due to its being deprived of the previously-mentioned basis for the Sāman (in the shape of the Vāyavi verses).

“But it has just been said by you that it is possible for the Vāravantiya to be sung over the Rēvati verses [and this is all that our explanation involves].)”
It is certainly possible, if there is an injunction to that effect; unless there is a declaration to that effect, the R̄ṣvati verses do not become taken in merely by the taking up of the Vāravantiya.

"There would be an injunction to that effect in the form—'One desiring cattle should accomplish the Vāravantiya on the R̄ṣvati verses, and then he should offer the sacrifice,'—this 'sacrifice' being a reference to the sacrifice mentioned in the first sentence."

In case there is an injunction of connecting the Vāravantiya with the R̄ṣvati verses, this itself becomes a distinct act; and the injunction cannot in that case be taken as that of an accessory of the Agnistroṭu mentioned in the first sentence.

"The clause 'then he should offer the sacrifice' being a reference to the Agnistroṭu sacrifice, it would be manifest that between the two (i.e. the Agnistroṭu sacrifice mentioned in the first sentence, and the connection mentioned in the second sentence) there is a relationship which makes the latter a subsidiary to the former."

That is not possible; if the said connection (between the Vāravantiya and the R̄ṣvati) were merely subsidiary to the sacrifice (Agnistroṭu), then it could have no connection with the 'desire for cattle'; for if both the connections were meant to be predicated, then there would be syntactical split.

"But the connection with the sacrifice would be only by way of reference, and the fact of this connection being subsidiary to the sacrifice would be indicated by the Context."

This also is not possible; as Syntactical Connection is more powerful than Context.

For these reasons what is mentioned in the second sentence must be a distinct act,—this being either the singing of the Vāravantiya over the R̄ṣvati verses as qualified by (i.e., in connection with) a sacrifice, or a sacrifice qualified by the said singing of the Vāravantiya over the R̄ṣvati verses.—As regards the connection between this 'sacrifice' and the 'desire for cattle', we find its injunction in the form of the affix appearing at the end of the root 'yajji' (in 'yajjēta'), while we find nothing in the sentence that could be directly injunctive of the connection between the R̄ṣvati and the Vāravantiya. Hence it becomes established that the second sentence enjoins, for the person desiring cattle, the sacrifice as qualified by all the qualifications mentioned in the sentence.

"If this qualified sacrifice is what is enjoined, then, how does this Vāravantiya sung over the R̄ṣvati verses become Agnistoma-Sāman (as mentioned in the second sentence itself)?"

On the strength of the declaration itself, it would be so, because of its serving the same purpose as the Agnistoma-Sāman. What is there that cannot be done by a direct declaration (of the Veda)? In fact no burden is too heavy for a direct declaration.

As regards the argument that the pronoun 'ēlasya' (in the second sentence) [is a clear reference to the sacrifice mentioned in the first sentence, to which therefore the second sentence should be taken as a reference],—our answer is that a sentence is always dependent upon what is immediately before or after it; so that there would be no incongruity in the word
‘śtasya’ (‘this’) being taken in the indirect (figurative sense) of ‘śtad-dharmakasya’ (‘that which has this character’) [and the Vāravantiya Sāman sung over the Rēvati verses is certainly something that has the same character as the Agnistoma-Sāman].

From this it follows that the second sentence should be taken, not as mentioning a result following from the use of a certain accessory, but as laying down a distinct sacrifice with such characteristics as those mentioned in the sentence. Thus it becomes established that where the sentences are alike, the result is connected with a distinct action.
ADHIKARANA (13): The 'Saubhara' and the 'Nidhana' both lead to the same Result: Exception to the foregoing Adhikarana.

SUTRA (28).

[PURVAPAKSA].—"Because of the mention of the human agent, there must be a result in connection with the 'Saubhara' and also one in connection with the 'Nidhana.'"

BHASYA.

We have the text (a) 'Yo vṛṣṭikāmo yo'nmādyakāmo yah svargakāmāḥ sa saubharēṇa stuvita, savē vai kāmāḥ saubharē' [Tāṃḍya. M.B. 8. 8. 18, 20] ('One who desires rain, one who desires food, one who desires Heaven should sing the Saubhara Śāman, as all desires are centred in the Saubhara'); following on this we have the sentence, (b) 'Hiṣiti vṛṣṭikāmāya nidhanam kuryāt, ārgityānādyakāmāya, ā—iti svargākāmāya' [Tāṃ. M.B. 8. 8. 19] ('For one desiring rain, the syllable hiṣ should be used as the Nidhana, for one desiring food, the syllable ārk and for one desiring Heaven, the syllable ā').—

['Saubhara' is the name of a particular Śāma-chant, and 'Nidhana' is the last of the five or seven parts of a Śāma-chant; the syllables 'hiṣ', 'ārk' and 'ā' are some of those that are used as Nidhanas in various Śāma-chants.]

In connection with these texts the question to be considered is—Is Saubhara the means of obtaining rain, and the Nidhana 'hiṣ' another means of obtaining rain? Or the Saubhara alone is the means of obtaining rain, and the syllable 'hiṣ' is to be used as the Nidhana of the Saubhara when this latter is employed as the means of obtaining rain? Similarly when the Saubhara is employed as the means of obtaining food, the syllable 'ārk' is to be used as its Nidhana,—and when the Saubhara is employed as the means of obtaining Heaven, the syllable 'ā' is used as its Nidhana? The same consideration applies to all these three cases.—[In connection with these two sets of texts, we proceed to consider the following question—Does the Saubhara mentioned in the first sentence bring about its result by itself, independently of the Nidhanas 'hiṣ' and the rest mentioned in the second sentence, which latter bring about distinct results of their own, apart from that brought about by the Saubhara? Or the Nidhanas, 'Hiṣ' and the rest, have been laid down as the instruments which, when used in connection with the same aforesaid Saubhara, help this latter in bringing about its results?—Tantravārttika—Trans., p. 793.]

"How can the sentence convey the idea that there is a distinct result following from the Nidhana? And in what manner does the text serve the purpose of restricting the particular Nidhana to be used (with the Saubhara, for the purpose of bringing about a particular result)?"
If the second sentence is construed as meaning that 'the Nidhana Hiṣ is to be used for the man desiring rain' (Hiṣiti vṛṣṭikāmāya kuryāt'),—then it means that a distinct result follows from the particular Nidhana. On the other hand, if the construction is—'Hiṣiti nidhanam kuryāt', 'the syllable Hiṣ is to be used as the Nidhana', then the text serves the purpose of restricting the particular Nidhana to be used (in connection with the Saubhara);—and in this latter case, the term 'vṛṣṭikāmāya' (in the second sentence) is treated as a qualification of the Saubhara, and it has no connection with the Nidhana 'Hiṣ'.

[Though the question here propounded has no bearing on the subject-matter of the Adhyāya, which is Difference among Actions,—yet it has been introduced here as connected with that subject; or it may be that, like Difference among actions, Difference among the Results of actions also forms the subject-matter of the Adhyāya.—Further, the question here propounded affects the actual performance of the action concerned: At the time that the Saubhara has been commenced for one who desires Rain,—(a) would the last two nidhanas 'ūṛk' and 'ā' be used at the time along with the Hiṣ, for the purpose of obtaining the other two results (food and Heaven),—and (b) a difference is to be made between the two desires of rain, one to be fulfilled by the Saubhara and the other to be fulfilled by the Nidhana 'Hiṣ', as would have to be made if a distinct result follows from the Nidhana separate from similar results spoken of in the first sentence as following from the Saubhara itself? (c) Or does the second sentence only serve the purpose of restricting the particular Nidhana for the same Saubhara as leading to the result mentioned,—so that when one commences the Saubhara for the purpose of obtaining rain he should use the nidhana 'Hiṣ' only, the rain mentioned in the second sentence, in this case being the same as that mentioned in the first sentence?—From the way that the Bhāṣya has explained it, the question becomes a verbal one—Are the terms 'hiṣ', 'ūṛk' and 'ā' connected directly with the terms 'desiring rain', 'desiring food' and 'desiring Heaven',—or with the term 'nidhana' only?—Tantravārtika—Translation, pp. 793-794.]

On the question as propounded above, we have the following Pārīcchakāsya:—"In connection with the 'Saubhara' and the 'Nidhana', there is a distinct result;—why?—because of the mention of the human agent; i.e. we find the human effort mentioned in the second sentence by means of the term 'kuryāt' (‘should use’). If the connection intended were that between 'desire for rain' and the nidhana 'hiṣ', then alone would such mention of human effort have any sense; not if the connection intended were that between the Saubhara and that Nidhana; as in the latter case, the idea that the Saubhara should be sung along with all its accompaniments (in the shape of Nidhana, etc.) would be already obtained from the injunctive text itself, which lays down the singing of the Saubhara-Sāman.—Thus, from the mention of human effort by the term 'kuryāt', we conclude that that view of the question is the correct one under which the 'human effort' mentioned is fruitful; and as a matter of fact, it is fruitful only if a distinct result follows the Nidhana. Hence the conclusion is that there is one result following from the Saubhara itself, and a second result follows separately from the Nidhana.

"Or, the 'mention of the human agent' spoken of in the Sūtra may be that which appears in the term 'vṛṣṭikāmāya', ('for one desiring Heaven'); it is
the man desiring rain who is spoken of by the term ‘व्रष्टिकाम’,—and this mention of the human agent in the Shruti text is capable of serving the purpose of urging the man to the particular activity, only under the पूर्वपक्ष view (that a distinct result follows from the निधना);—under the other view, on the other hand, the term ‘व्रष्टिकाम’, which denotes the human agent, will have to be taken in the figurative sense, as indicating the Saubhara; and this would involve a recourse to indirect (figurative) Indication. And as between Direct Assertion and Indirect Indication, it is Direct Assertion, not Indirect Indication, that is logical. Hence we conclude that a second result follows from the निधना; and in this way there would be a larger volume of the result, in the shape of rain (one supply of rain coming from the Saubhara and a second supply from the निधना); so that a distinct result must be regarded as following from the निधना.”

SûTRA (29).

[SIDDHÂNTA]—But inasmuch as all the results mentioned in the second sentence are the same as those mentioned in the first sentence,—the mention of the result should appertain to the Saubhara; and the repetition of the words serves the purpose of restricting the निधनास.

Bhâṣya.

The particle ‘वा’, ‘but’, sets aside the पूर्वपक्ष.—The view that has been set forth above, that a separate result follows from the निधना, is not right. The second sentence is not to be construed as ‘व्रष्टिकामया हिसति कूर्यत’ (‘one should use the निधना Ḩिः for one desiring rain’),—but as ‘हिसति निधनाम सावधारस्या’ (‘Ḥिः is the निधना for the Saubhara’).—If the ‘हिः’ were connected with the term ‘desiring rain’, we could not get the idea that ‘the निधना should be used’ (‘निधनाम कूर्यत’); so that the निधना ‘Ḥिः’ would not be used at all. If the ‘Ḥिः’ were connected with both (‘desiring heaven’ and ‘should be used’), then there would be a syntactical split; which would imply that the term ‘निधना’ has been wrongly put in the text; but it has been already pointed that texts like those we are dealing with cannot be held to be ‘wrong’. Hence the ‘Ḥिः’ cannot be connected with the term ‘desiring rain’; so that the result spoken of cannot be regarded as a separate one following from the निधना by itself.

“How do you avoid the syntactical split by connecting Ḩिः with the निधना?”

Our answer is as follows:—For the purpose of obtaining rain we have the Saubhara already (enjoined in the first sentence);—that there should be a निधना to the Saubhara is also well known;—so that all that is enjoined, in this case, by the second sentence, is that ‘Ḥिः is the particular निधना to be used in connection with the Saubhara (when it is sung for the purpose of obtaining rain)’; and in this there is no syntactical split. From this it follows that the second sentence serves to restrict the particular निधना to be used (in a particular case).
Similarly in the case of the other two Nidhanas—ürk and ñ—(spoken of in the second sentence). Inasmuch as the Saubhara as a whole is capable of bringing about all the results in the shape of Food, Rain and Heaven, it is possible to differentiate the Saubhara in particular cases by means of words expressive of these results [and this is what is done in the second sentence].

"But why should this differentiation be done?"

The repetition (involved in this differentiation) serves the purpose of restricting,—i.e. of specifying the particular Nidhana to be used in a particular case, for the purpose of obtaining a particular result.

[Kumārila has criticised the above presentation of the Adhikaraṇa and has proposed a different presentation, though the Siddhānta remains practically the same—viz., that 'the previous sentence having spoken of certain results as following from the Saubhara as a whole, what the second sentence does is to restrict the particular Nidhanas of the Saubhara with reference to each one of the results mentioned before, so that the mention of the results in the second sentence is only a reference to that in the first sentence'.—See Tantravārtika—Trans., pp. 796–802.

Kumārila also adds a supplementary Adhikaraṇa leading to the conclusion that 'the Saubhara Sāman to be employed for the purpose of obtaining rain and the other results must belong to that particular Vedic Recension in which the Sāman appears with those Nidhanas.—See Tantravārtika—Trans., p. 803.]

End of Pāda ii of Discourse II.
DISCOURSE II.

PĀDA III.

ADHIKARANA (1): The Graha is subsidiary to the yotiṣṭoma, and not a distinct Act.

SŪTRA (1).

[Pūrvapakṣa]—"In reality an accessory, mentioned in connection with a sacrifice, should make it a distinct act; because the connection is with the entire sacrifice."

Bhāṣya.

The Jyotiṣṭoma is a sacrifice, enjoined in the text (a) 'Jyotiṣṭomēna svargakāmo yajēta' ('One desiring Heaven should offer the Jyotiṣṭoma Sacrifice'). In reference to that same sacrifice, we find the text—(b) 'Yadi rathantarasmā somaḥ eyāt aindravāyavāgrāṇ graham grhnīyāt; yadi bhṛtāsmā, shukrāgrāṇ; Yadi jagatsāmā, āgrayanāgrāṇ' ('If the Soma is one at which the Rathantara-Sāman is sung, then the cups to be offered first should be those dedicated to Indra-Yāyu; if it is one at which the Brhat-Sāman is sung, then the cups dedicated to Shukra; if it is one at which the Jagatsāman is sung, then the cups dedicated to Agrayaṇa').

In regard to these, there arises the question—Is the first offering of the particular cups (grahāgrata) enjoined as part of the Jyotiṣṭoma? Or as part of the two distinct acts named 'Rathantarasmā' and 'Brhatsāmā'?—If the names 'Rathantarasmā' and 'Brhatsāmā' stand for the Jyotiṣṭoma, then the accessory detail in the shape of the First-offering of the Cups should appertain to that same sacrifice; if the two names do not stand for the Jyotiṣṭoma, then it should appertain to other acts.

The idea that presents itself first of all is that the particular accessory detail appertains to the Jyotiṣṭoma, because the Context is of this sacrifice.

As against this, we have the following Pūrvapakṣa:—

"Gumastu krutusānyogat, etc. In reality, an accessory mentioned, etc. (Sūtra).—The particle 'tu', 'in reality', sets aside the first idea.—It is not true that the accessory detail appertains to the Jyotiṣṭoma:—why?—because mentioned in connection with a sacrifice.—'To what then does it appertain?'—It appertains to a distinct act.—'But words like Rathantarasmā and Brhatsāmā are always expressive of the Jyotiṣṭoma.'—Certainly not, we say: the names could be taken as standing for the Jyotiṣṭoma, if the connection (of the particular Sāman, Rathantara) were not with the entire sacrifice; the connection, however, is with the entire sacrifice [hence the name cannot stand for the Jyotiṣṭoma].—'How do you know that the connection is with the entire sacrifice?'—Well, how do you know that it is not with the entire sacrifice?—If the presence of the Rathantara or the Brhat were the sole reason for the adopting of a particular First-offering, then the connection
could not be with the entire sacrifice; that is to say, if the First-offering is that of the cup dedicated to Indra-Vāyu, by reason of the Śāman sung being Rathantara,—or if the First-offering is that of the cup dedicated to Shukra by reason of the Śāman sung being Brhat, then [as the connection of the particular Śāman would not be with the entire sacrifice], the two sentences in question (Yadi rathantararasāmā, etc.) should be taken as laying down accessories for the Jyotistoma'.—But, if the presence of the Rathantara Śāman, or the presence of the Brhat Śāman, were not the sole reason (for the adopting of any particular First-offering), then the connection would be with the entire sacrifice [and in that case, the accessory in question cannot be taken as appertaining to the Jyotistoma].

"Now, what is the meaning of the term 'rathantararasāmā' (as occurring in the sentence 'Yadi rathantararasāmā somaḥ syāt, etc.')?—Its meaning is 'if the Rathantara Śāman forms the distinguishing feature of the Act'.—How do you get at this meaning?"—We get at it from the implications of the compound. As a matter of fact, there is surrounding of only such terms as have the requisite capacity,—and this capacity is there when there is the relationship of qualification and qualified (between the terms),—and one thing is called the 'qualification' of another when it is peculiar to this latter (when alone it can serve to qualify or differentiate it). So that, in the case in question, the meaning of the sentence comes to be this—'If Rathantara is the only Śāman sung and no other,—or if the Brhat is the only Śāman sung, and no other (then, the First-offering is to be of the Indra-Vāyu Cup, or the Shukra Cup)';—at the Jyotistoma sacrifice, however, there are many Śāmans sung, such as the Gōyatra and the rest (and not the Rathantara only, or the Brhat only);—for this reason the two words 'Rathantararasāmā and 'Brhatasāmā' cannot stand for the Jyotistoma. So that, even though through Context, the second set of sentences would appear to be laying down accessories for the Jyotistoma, yet, this implication of the Context is set aside by the more authoritative indication of Syntactical Connection, which connects the accessories with the Rathantararasāma and the Brhatasāma (which are acts entirely distinct from Jyotistoma).

"—'But', says the Opponent, 'just as the Jyotistoma cannot be called Rathantararasāmā, so also there is no such act as could be called Rathantararasāmā (by reason of the Rathantara being the only Śāman sung at it)'.—On the strength of the sentence in question—Yadi rathantararasāmā somaḥ syāt—itself, we shall assume a distinct act at which Rathantara would be the only Śāman sung.—'This sentence does not contain an Injunctive word (which could be taken as enjoining the said distinct act).'—Our answer is that there is such a word, in 'syāt'.—'This word syāt cannot enjoin anything, for the simple reason that it is accompanied by the conditional yadi (if, which is incompatible with an Injunction); and words so accompanied by if are found to be expressive of conditions for the existing state of things, and never to be injunctive'.—Our answer to this is as follows:—The whole sentence containing the conditional 'yadi' ('if')—'Yadi rathantararasāmā somaḥ syāt'—contains the subordinate sentence 'rathantararasāmā somaḥ syāt';—and the meaning of this subordinate sentence must be different from that of the whole sentence with the conditional 'yadi'; so
that, while the sentence with the conditional ‘yadi’ may not be able to enjoin an act, the subordinate sentence could certainly enjoin it. Further, the mere mention of the presence of the Rathantara-Sāman or the Brahat-Sāman as conditions for certain things,—even though actually found in the text,—could not serve any useful purpose; from which it follows that the connection of the conditional ‘yadi’ (‘if’) is not meant to be significant;—and when no significance attaches to this conditional ‘yadi’, then the sentence practically contains only two terms, ‘rathantarasāma-somāḥ syāt’ (‘there should be—Soma with the Rathantarasāma’), and as such it would be perfectly able to enjoin the sacrifice at which Rathantara is the sāman sung, the term ‘yadi’ (‘if’) being superfluous (no significance attaching to it).

"Or, (even retaining the word ‘if’), the word ‘rochēta’ (‘one so wishes’) may be supplied after ‘yadi’ (‘if’). For instance, we have such expressions as ‘one should eat Śūṣṭika grain with milk;—if he eats Shāli, he should mix curd with it’, where the latter sentence, though containing ‘if’, is taken as enjoining the eating of Shāli; in the same manner in the case in question, the act would be taken as enjoined by the sentence ‘yadi rathantarasāmaḥ somāḥ syāt ainḍravīyavāṇaṃ grahān ghṛṇyāt’ (even though it contains the conditional ‘yadi’).—In what way does the expression quoted enjoin the eating of Shāli?—We get at the injunction by transposing the phrases and construing the sentence as ‘if one desires to mix curd with his food, he should eat Shāli.’—[You construe the sentence as Yadi dadhyupasāṃchanaṁphīcchēt]. But in the sentence you have quoted (‘Yadi shāliṁ bhūṣyita tat dadhyupasāṃchēt’), the conditional Liṅ-ending appears with the root sīncha (to mix), not with the root ichchha (as you put it in your explanation).—The fact of the matter is that, appearing along with the root sīncha, the Liṅ-ending indicates the sense of desire; so that we take that ending in the sense of having a desire.—Thus then, in the case in question also, the sentence ‘Yadi rathantarasāmaḥ somāḥ syāt ainḍravīyavāṇa-grāṇa grahān ghṛṇyāt’ is to be construed as ‘if one desires to make the First-offering of the Indra-Vāyu Cups, he should perform the sacrifice where Rathantara is the only Sāman sung’.—If the sentence is construed thus, then what is got at is mere desire, not the injunction of a particular First-offering’.—Just as in the ordinary expression quoted above, when we construe it to mean ‘if one desires to mix curd with his food, he should eat Shāli’, the mention of the mixing of curd as construed with the ‘eating of Shāli’ provides the injunction that ‘one should eat Shāli mixed with curd’,—so in the case in question also, the mention of the particular First-offering (Aindravīyava for instance) when construed along with the performance of the act where Rathantara is sung, provides the injunction of the sacrifice where Rathantara is sung as qualified by that particular First-offering.

"Or again, the injunctive affix Liṅ may be taken as laying down a cause and effect; the meaning being that ‘the Rathantara-sāma ṣ Soma (the sacrifice at which Rathantara is sung) should be made the cause of the First-offering being made of the Indra-Vāyu Cup’.

"Thus the conclusion is that, as the connection mentioned is with the entire sacrifice, the accessory should make it a distinct act; it is only thus that the said connection with the entire sacrifice would serve a useful purpose.
"Further, in every case, what goes before is the cause, and what comes later is the effect;—why so?—because the effect can come into existence only when the cause is already there, not when the cause is not there;—and what is yet to come is not in existence;—in the case in question, the Rathantarasāmā (the act at which Rathāntara is the only sāman sung) is yet to come; how then could it be the cause (or condition) of the particular First-offering [as would be the meaning of the sentence if taken in any way other than the one just suggested by us]?

"Lastly, there is no doubt regarding the Jagatsāmā [which is mentioned in the last of the three sentences quoted as (b)] being a distinct act by itself (apart from the Jyotiṣṭoma); and from the analogy of this, the other two acts mentioned in the other two sentences (Rathantarasāmā and Brhat-sāmā) should also be taken as distinct acts.

"From all this it follows that the sentences in question should not be taken as laying down accessories for the Jyotiṣṭoma."

SŪTRA (2).

[SIDDHĀNTA]—But the same sacrifice having diverse characteristics, each of these could be spoken of for a definite purpose,—the sacrifice itself being one only, the second sentence being subordinate (to the first).

Bhāṣya.

The particle 'tu', 'but', serves to reject the view just set forth. What has been said—that a distinct sacrifice is mentioned in the sentence in question—is not right.—"What then is the right view?"—The right view is that the particular First-offering appertains to the Jyotiṣṭoma itself;—why?

—Because of the force of the Context.—But we have already pointed out that "on the strength of Syntactical Connection, the First-offering should be taken as appertaining to the distinct sacrifices, called Rathantarasāmā and Brhat-sāmā [and Syntactical Connection is stronger than Context]."—This argument has been already refuted—by the assertion that it is the Jyotiṣṭoma itself which is called 'Rathantarasāmā' and 'Brhat-sāmā'.—"But this view has been refuted, in its turn, by the fact that several Sāmans are sung at the Jyotiṣṭoma, which therefore could not be characterised as having the Rathantarasāmā or as having the Brhat-sāmā."—Our answer to this is that the said characterisation should be possible, on the ground that the Rathantar and the Brhat are two Sāmans between whom there is option at the Jyotiṣṭoma itself; so that of the Jyotiṣṭoma there can be one performance where the Rathantarara is not sung at all, and there may be also a performance where the Rathantarara is sung; and in this latter case, the Rathantarara, being peculiar to the performance, could serve to characterise the Jyotiṣṭoma. Thus then it is the Jyotiṣṭoma itself which is called 'Rathantarasāmā' and 'Brhat-sāmā'.

The Pūraṇapakṣin has argued that "the cause should come first, then the effect."—But there is no such hard and fast rule; as a matter of fact,
something yet to come also serves as a cause; for instance, the rain that is expected to come becomes the cause (instigation) of such acts as tilling the fields and building of houses. Further, what has been said may be true of visible causes and effects; what however we are considering is a cause mentioned in a verbal text; and what is so mentioned has to be taken just as it is mentioned.—Then again the Liṅ-affix in the word ‘syāt’ also can refer to all the three points of time, past, present and future. So that what is yet to come may also serve as a cause.

Another argument put forward by the Pūrva-paśīn is that “the Jagatsāmā being accepted by all parties to be a distinct act, the Rathantarasāmā also, being similar to it, should be regarded as a distinct act.”—But the Jagatsāmā is accepted to be a distinct act, because it cannot be regarded as anything else; while in the case of the Rathantarasāmā and the Brhatśāmā, they are found capable of being taken as names of the Jyotiṣṭoma itself; and hence these cannot be regarded as distinct acts (other than the Jyotiṣṭoma).
ADHIKARANA (2): The Avēṣṭi is a distinct sacrifice.

SŪTRA (3).

IN REGARD TO THE AVĒṢṬI, WHAT IS ASSERTED IS THE INJUNCTION OF THE SACRIFICE ITSELF; BECAUSE OF THE CONNECTION OF THE (PREVIOUSLY ENJOINED RĀJASŪYA) SACRIFICE (WITH THE KSATTRIYA ONLY).

Bhāṣya.

There is the Rājasūya sacrifice enjoined in the text—‘Rājā rājasūyēna svārūjyakāmo yajēta’ [‘The Rājā desiring self-sovereignty should perform the Rājasūya sacrifice’]; in the same context is mentioned the sacrifice named ‘Avēṣṭi’ in the text, ‘Āgnēyo’ṣṭākapālo hiranyam dakṣinā’ [‘The cake dedicated to Agni is to be baked on eight pans; Gold is the sacrificial fee’] and so forth;—in reference to this latter, we meet with the further injunction—‘Yadī brāhmaṇo yajēta bārhaspatyam madhyē nīdhiya āhutimāhutim hutei-bhīghā-rayē; yadī rājanya aindram; yadī vaishyo vaishvadēvam’ [‘If the Brāhmaṇa is sacrificing, the Cooked Rice for Brāhaspati is to be placed in the middle, clarified butter poured over it after every oblation; if the Kṣattraṇya, the cake for Indra; if the Vaishya, the Cooked Rice for the Vishvēdevas’].

In regard to these latter texts there arises the question—Do they speak of the Brāhmaṇa, the Kṣattraṇya and the Vaishya with a view to laying down the conditions under which the details mentioned in the sentence (Bārhaspatya, Aindra and Vaishvadēva) are to be adopted at the Rājasūya, to the performance of which the Brāhmaṇa, the Kṣattraṇya and the Vaishya are all entitled? Or is the Avēṣṭi a distinct sacrifice prescribed for the Brāhmaṇa, the Kṣattraṇya and the Vaishya?

On what grounds could the text be taken as laying down the said conditions? And on what grounds could it be taken as laying down a distinct sacrifice?

If the term ‘rājā’ (as occurring in the first injunction of the Rājasūya) could be made, somehow or other, applicable to the Brāhmaṇa and the Vaishya, then the sentences in question would be taken as laying down the conditions;—if, on the other hand, the term ‘rājā’ applies to the Kṣattraṇya only, then the sentences in question would be taken as injunctive of distinct sacrifices (for the Brāhmaṇa and the rest).

On this question, we have the following Purvapakṣa:—

‘The sentences lay down conditions under which the details mentioned are to be adopted; and for this purpose we put forward the following explanation:—The term ‘rājā’ is to be taken in its etymological sense; i.e. ‘one whose function is rājya, kingship or ruling’ is the Rājā (Ruler).—‘What is the function of the Ruler?’—The people of Āryāvarta (North India) use the word ‘rājā’ in the sense of one who protects the country and
the city (and relieves them of all criminals)—adds the Tantravārtika—Trans., p. 818)—the learned also explain the term ‘rājya’, ‘kingship’ as the functions of the king;—hence we think that one who performs the functions of the king is the Rājā, King.—For instance, if people did not know any man of the name of ‘Udamegha’, and yet knew his son by the name ‘Audamēghi’ (which etymologically is equivalent to ‘the son of Udamegha’),—then they would be in a position to assume that the father of Audamēghi is Udamegha;—in the same manner, if people do not know the meaning of the term ‘rājan’,—and yet they know that rājya is the name of the functions of the Rājā,—they assume that the person connected with (performing) Rājya (kindly functions) is Rājā’.

"Objection."—But the people of the Andhra country apply the term ‘rājā’ to every Kṣattriya, even if he does not perform the functions of protecting the country and the city.’

"Answer.—We do not say that people do not use the term in that sense; what we mean is that the connotation of the term ‘rājan’ being based upon certain definite functions (viz. the functions of rājya, kingship), the term may also be used on the basis of those functions; and in fact, people actually apply the term ‘rājan’ even to a non-Kṣattriya who performs the said functions (of the king).—Thus then, such use of the term (in the sense of any one, Kṣattriya or non-Kṣattriya, who performs the functions of the king) being possible [and hence the Brāhmaṇa, the Kṣattriya and the Vaishya being all equally entitled to the performance of the Rājasūya sacrifice]—the sentence in question should be taken as laying down certain details in connection with the same Rājasūya sacrifice itself,—as is indicated by the Context and also by the presence of the term ‘yadi’ (‘if’), with which the sentence starts, which indicates the fact that what follows is an adjunct to the sentence that has gone before);—and it should not be taken as laying down a totally different act for the Brāhmaṇa and the Vaishya.

"Or (we may put the case as follows):—That usage which is limited to a few people, and is not current among all persons, should be rejected as unreliable (wrong) if it is in conflict with such usage as is current among all men; in fact people accept only such usage as is current among all men.—Then again, such ordinary usages as are not rejected by anyone are always more reliable than those that are rejected; for instance, the usage current among the people of Āryāvarta who are learned in the matter of words and their meanings, who make use of words and also perform actions,—is always better than that of the Mlechchhas and that of persons residing in the lands of the low people (antya-janapada).—[And the use of the term ‘rājan’ in the sense of King in general, anyone who performs the king’s functions, is current among all men; while it is the Andhras alone who restrict it to persons belonging to the Kṣattriya caste, irrespective of the fact of the man performing or not performing the functions of the king.]

"From all this we conclude (a) that the term ‘rājan’ is to be taken in its etymological sense (of anyone who performs the functions of the king), —(b) that the mention in the second sentence of the Brāhmaṇa and the others is for the purpose of laying down the conditions (under which certain
DISCOURSE II, PĀDA III, ADHIKARAṆA (2).

details have to be employed),—(c) that the second sentence lays down these
details in connection with the same Rājasūya sacrifice (which has been
enjoined in the sentence ‘Rājā rājasūyena svārājyakāmo, etc.’)—and (d) that
the sentence does not lay down a distinct sacrifice.”

In answer to the above Pūrva-apakṣa, we have the following Siddhānta—
In regard to the Avesṭi what is asserted,—in reference to the Brāhmaṇa and
the rest—is the injunction of the sacrifice,—i.e. it serves to enjoin the
Avesṭi-sacrifice for the Brāhmaṇa, etc.;—why?—because the Brāhmaṇa and
the Vaiṣṇava have not been mentioned in the Context at all.—“How do you
say that these have not been mentioned?”—Because the Rājasūya sacrifice
(which is the sacrifice enjoined in the Context) has been enjoined for the
Kṣatriya only, by the sentence ‘Rājā rājasūyena yajēta’.

“But it has been pointed out that the term ‘rājā’ (used in this injunction)
is to be taken in its etymological sense (so as to include men of all the
three castes who perform the functions of the king).”

This is not right; as the word ‘rājā’ really denotes the particular caste
(Kṣatriya).

“It has been explained above that it is not right to take the sentence
(begaining with ‘yadi’) as laying down a distinct sacrifice,—because (a) the
term ‘rājan’ denotes both (the Kṣatriya as well as the non-Kṣatriya, per-
forming the functions of the king),—(b) because the sentence opens with the
term ‘yadi’ (‘if’),—and (c) because of the indications of the Context.”

Our answer to this is as follows:—We do not accept the statement that
the term ‘rājan’ denotes both;—why?—If the term ‘rājan’ signifies the
caste (Kṣatriya), then the term ‘rājya’ would stand for the function
of protecting the country, this being the function of the Kṣatriya caste; so
that there would be no incompatibility with the usage of the people of the
Āryavarta (under which usage the Rājā is one who performs the function of
protecting the people). If, on the other hand,—the term ‘rājya’ were
eternally connected with (i.e. if its connotation always consisted in) the
function of protecting, then one who performs that function would be spoken
of by the term ‘rājan’, and this term, in this sense, would apply to the
Kṣatriya-caste;—and this would be quite compatible with the usage of the
Andhras. Thus on the strength of usage, it has to be admitted that both
the terms—‘rājan’ and ‘rājya’—need not be eternally connected with the
connotations respectively of the Kṣatriya caste and the kingly function
[i.e. only one of the two terms need be taken as so eternally connected with
its connotation, and the other term will have its connotation determined by
that connotation].

[The two words ‘rājā’ and ‘rājya’ could not have their connotations wholly in-
dependent of one another; the fact is that when one of them has its connotation
fixed by convention, that of the other follows from it. That is to say, when
the word ‘rājā’ has been known, by convention, as signifying the Kṣatriya caste,
then the connotation of the term ‘rājya’,—explained as ‘the function of the
Rājā’—comes to be based upon that of the term ‘rājā’; and so long as this is
possible, it is not right to assume an independent connotative potency for this
latter word; as even without such an independent connotative potency, there
would be nothing incompatible with the usage of the people of Āryavarta, who
apply the term ‘rājya’ to the ‘kingly function of protecting the people’. If,
conversely, it be held that the term ‘rājya’ itself has its connotation of the ‘function of protecting the people’ fixed by convention, before that of the term ‘rājā’ is known,—then too, the term ‘rājā’ would, as based on the term ‘rājya’, come to be applied to the performer of that function, and it would not be necessary to assume an independent connotative potency in the word ‘rājā’; and as such there would be nothing incongruous in the usage of the Dravidas (wrongly attributed by the Bhāṣyā, to the Andhras) who apply the word ‘rājā’ to any and every Kṣattriya who is capable of performing the function of protecting the people.—Tantravārtika—Trans., pp. 824–833.]

“How then is it to be decided (which is the word that has an independent eternal connotative potency)?”

The decisive fact is that the term ‘rājya’ denotes the function of protecting, which function belongs to the person belonging to the caste ‘Rājān’ (Kṣattriya).—Writers on grammar have laid down the affix ‘ṣyaḥ’ (which we find in the term ‘rājya’) as denoting the function of the person spoken of, i.e. the ‘Rājā’ [see Pāṇini, 5. 1. 124];—and they do not countenance the expounding of the term ‘rājā’ as the performer of the functions of rājya’ [‘rājyasya kārtā rājā’], which would involve either the deletion of the syllable ‘ya’ (present in the term ‘rājya’), or the transformation of the basic noun (‘rājya’) itself (into the form ‘rājā’).

“As a matter of fact, any one who performs the function of protecting the country is spoken of by the people by the name Rājā [and not only one belonging to the Kṣattriya caste.]”

Our answer to this is as follows:—It is on the basis of the etymology of the word that people apply the name so;—the term ‘rājya’ is well known as signifying the function of protecting; and as we have explained above, this signification of the function of protecting by the term ‘rājya’ is based upon its being derived from the term ‘rājan’ (the term being etymologically explained as ‘rājñah karma rājyam’); so that it is the term ‘rājan’ (and its connotation) which is the basis of the above-mentioned recognised signification (of the term ‘rājya’); so that the use of the term ‘rājya’ is dependent upon its derivation from the term ‘rājan’ (and its connotation of the function of protecting the country); and as for the application of the name ‘rājā’ to the Brāhmaṇa and other non-Kṣattriyas, this is a figurative use of the term based upon the presence, in these non-Kṣattriyas, of ‘rājya’ (i.e. the function of protecting the people), which rests primarily with the Kṣattriya caste alone. That this usage should be regarded as only secondary or figurative is shown by the fact that grammarians do not countenance the explanation of the term ‘rājā’ as one who performs the functions of kingship.—[The word ‘rājya’ is explained by its connection with the Rājā, and then the presence of this rājya (kingly functions) in the Brāhmaṇa, etc. makes the term ‘rājā’ indirectly applicable to these latter castes also; but it is so applicable only indirectly, figuratively; and a figurative use of the word cannot affect the Siddhānta that the term ‘rājā’ stands for the Kṣattriya caste. It must be admitted therefore that the term ‘rājā’ is applied to the Brāhmaṇa and other non-Kṣattriyas only in consideration of the fact of these latter being the proxy of the Kṣattriya in the performance of the latter’s legitimate function of protecting the people.—Tantravārtika—Trans., p. 826.]
It has been argued above that "through inference we get at the notion that the Rājā is so called because he is the performer of the kingly functions (rājya), just as we get at the notion that Udamēgha is the father of Audamēghī."

Our answer to this is as follows:—Actual usage is more authoritative than inference; that 'the Rājā is the performer of Rājya' we get at through inference, but in actual usage we find people using the word 'rājā' in the sense of the Kṣattriya caste.—Then again, the etymology also of the term 'rājā' as 'rājyasya kartā' (performer of kingly functions) can be got at through inference, while the etymology of the term 'rājya' as 'rājñāh karma' (king's function) is actually laid down in the grammatical scriptures. People who would base the etymology upon inference would, on the strength of that inference, have to infer the grammatical scripture (countenancing that etymology), while those who depend directly upon the scripture actually see the grammatical rule itself. Thus under the circumstances, the direct scripture would be distinctly more authoritative.

Objection—"As a matter of fact, people apply the name 'rājan' to any one who performs rājya (functions of the king); they do not apply the term 'rājya' to the function performed by the rājā (king);—from which it follows that the use of the term 'rājan' is dependent upon the connection of rājya (kingly functions), and that the use of the term 'rājya' is not dependent upon the connection of Rājā."

We do not say that we regard the connection of the Rājā as the basis of the use of the term 'rājya'; what we hold is that the use of the term 'rājya' is based upon the grammatical scriptures; and scripture is always more authoritative than usage, as usage could only be made a ground for the inference of a scripture [and a directly perceived scripture is more authoritative than an inferred one].

Then again, the premise that 'the use of the term rājā is dependent upon the connection of Rājya (kingly functions)' is not true; as it has been asserted above that the Āndhras apply the name 'rājā' even to a person who is not performing the function of protecting the country.

The premise that "the use of the term is dependent upon the connection of the Rājā" is also not true; as every function of the king—such as locomotion or winking, for instance—is not called Rājya."

We would be open to this taunt if we said that the use of the term is dependent upon usage;—but what we say is that the basis for the use of the term lies in the grammatical scripture; so that we regard all those functions to be 'rājya' which belong to a person of the Kṣattriya (rājan) caste,—i.e. every act that is marked out as pertaining specifically to the Kṣattriya caste.

As for the argument that—"the Āndhras also do regard a person as 'rājā' on the basis of his connection with rājya [i.e. they also do not deny some sort of connection between the name 'rājā' and the performing of the rājya]"—this has already been refuted by the argument that usage is weaker than (grammatical) scripture.

Lastly, as regards the argument that in the matter of usage, the usage of the inhabitants of Āryāvarta is more reliable than that of others,—our
answer is that in the matter of the usage of words, all usage is equally
authoritative,—as has been already explained (under the Smṛtipāda, 1. 3. 9
and 1. 3. 10).

From all this it follows that the use of the term 'rājān' is based upon
the caste (Kṣattriya);—and hence, on account of the connection of the pre-
viously enjoined sacrifice of the Rājasūya with the Kṣattriya only, the sentence
that speaks of the Avēṣṭi must be an injunction of an independent sacrifice
(for non-Kṣattriyas).
ADHIKARANA (3): The ‘Ādhāna’, Fire-laying, is enjoined as an independent act.

SŪTRA (4).

The Fire-laying (should be taken to be enjoined as an independent act); because it does not form an integral part of all (sacrifices).

Bhāṣya.

We have the text—‘Vasantē brāhmaṇo’gñinādadhīta, griṣmē rājanyah, sharadi vaishyah’ [‘The Brāhmaṇa should lay the Fires during spring, the Ksatatriya during summer, the Vaishya during autumn’]. (Taitti. Brā. 1. 1. 2. 6-7.)

In regard to this there arises the question—Does the mention of the Brāhmaṇa and other castes serve the purpose of laying down the conditions (for the selection of a particular season, as the time for the act of Fire-laying which itself has already been enjoined elsewhere)—the meaning being that ‘if the Brāhmaṇa does the Fire-laying, he should do it during the spring, —if the Ksatatriya does it, he should do it in the summer,—if the Vaishya does it, he should do it in the autumn’?—Or does the sentence actually enjoin the act of Fire-laying itself for the Brāhmaṇa and others?

Question:—On what grounds could the sentence be taken as laying down conditions? and on what grounds could it be taken as an injunction of Fire-laying?

Answer:—If the two words ‘brāhmaṇaḥ’ and ‘vasantē’ are construed as syntactically connected, then the mention of the Brāhmaṇa must be taken as laying down a condition. If, on the other hand, the word ‘brāhmaṇaḥ’ is construed as correlated with ‘ādadhīta’, then the sentence must be an injunction of Fire-laying for the Brāhmaṇa. So also in regard to the Ksatatriya and the Vaishya.

On this question, we have the following Pūrvapakṣa:—

“The sentence in question serves the purpose of laying down conditions (for the choice of the seasons);—why?—because the words of the text are similar to conditional phrases.—In what way are the words similar to conditional phrases [when we have no such conditional terms as if and the like]?—The various castes, Brāhmaṇa and the rest, have been mentioned along with the various seasons, spring and the rest; and it is this fact (of the caste and the season being related as the condition and the conditioned), which, not otherwise known, is made known by the sentence in question. [That is to say, the injunctive potency of the sentence having been used up in laying down the relationship between the caste and the season, it could not serve to enjoin the act of Fire-laying itself; so that they could be taken only as laying down the conditions that would be indicated by the aforesaid relationship between the caste and the season.—Tantrasārtika—Trans,
p. 834].—'But the Brāhmaṇa and the rest are mentioned along with the verb to lay also (ādadhita) [so that the sentence could be taken as enjoining the act of Fire-laying qualified by the spring, for the Brāhmaṇa, and so forth. —Tantravārttika—Trans., p. 824].'—True; they are so mentioned together; but the relationship of the Brāhmaṇa and other castes with the act of Fire-laying is not unknown; [i.e. the fact that Fire-laying should be done by the Brāhmaṇa and others being already known from other sources, it could not form the object of an injunction contained in the sentence under consideration].—'From what source is it already known as enjoined?'—It is known from the Vedic texts speaking of certain desirable results.—'What are those Vedic texts speaking of certain desirable results?'—They are, 'Agniḥotraṃ jhuyāta svargakāmah', 'Darshapūrṇamāsābhhyām svargakāmo yajēta' and so forth.—'In what way is the act of Fire-laying got at as enjoined by these texts?'—By implication; that is to say, what the texts mean is that 'one should act in such a manner as to accomplish the Agniḥotra', 'one should act in such a manner as to accomplish the Darshapūrṇamāsa';—now as a matter of fact, none of these acts can be accomplished without the fires—Gārhapataya, Āhavaniya, Anvāhārya-pachana and the rest; there are declarations also to this effect; such as—'When one offers a libation into the Āhavaniya Fire, his desired object becomes accomplished' (Tāi. Brā. 1. 1. 10. 5-6);—thus by implication it becomes known that the Āhavaniya and other Fires should be brought about,—and these Fires cannot be brought about except by the act of Fire-laying;—hence it follows that this act of Fire-laying also should be performed.—'By whom is this act to be done?'—By the person who entertains the desires spoken of in the texts; and these texts are applicable in common to all the castes, Brāhmaṇa and the rest. It is thus that the connection of all these castes with the act of Fire-laying is already known (as enjoined).—Further, if the Brāhmaṇa and other castes were construed as related to both (the act of Fire-laying and the spring and other seasons),—then there would be syntactical split; as in that case the object enjoined (and predicated) would not be one only.—From all this we conclude that the texts in question lay down the conditions (for the choice of the seasons).'

In answer to this Pūrva-pakṣa, we have the following Siddhānta:—The Fire-laying should be taken to be enjoined as an independent action, because it does not form an integral part of all sacrifices (Sū.); i.e. the sentences in question should be regarded as injunctive of Fire-laying;—why?—because from among the several means of knowledge available—in the shape of Direct Assertion, Indication, Syntactical Connection, Context, Position and Name,—there is not one which indicates that the act of Fire-laying is an integral part of all sacrifices; what forms part of all sacrifices is the Fire, and the Fire-laying comes in only with the Fire.——'What if it is so?'—If it is so, then it is the Fires—not the Fire-laying—that come in as enjoined by the Vedic texts speaking of desirable results.—'But the Fire-laying is the means of getting the Fires.'—Our answer to this is that Fire-laying is not the only means of getting the Fires; just as for the obtaining of other substances there are many such means as Purchase and the like, so there are for the obtaining of the Fires also; and it is not necessary to obtain it by
producing (it in the manner laid down in connection with the Fire-laying rite). So that while in one case the Fire-laying would come in for the obtaining of Fire, in another case it would not come in (when Fire would be obtained by other means). In that case where the Fire-laying does not come in (for the obtaining of Fire), the performance of the Fire-laying by the Brāhmaṇa and others would come in (by virtue of the sentences in question); so that when the meaning of the sentence ‘Brāhmaṇo‘gmnād-hitā’ is that ‘the Brāhmaṇa should lay the Fires for his own purposes’, then alone,—not otherwise,—do the Āhavanīya and other Fires come to be laid for the purposes of the Agent himself; and under the circumstances, it would follow that the Agniḥotra and other rites should not be performed with the help of any such Fire as is produced artificially or obtained by begging; and it is concluded that it is only the non-artificial (natural) Fire that helps in the performance of the said rites.—“But how is it known that the act of Fire-laying is for the purposes of the Agent himself?”—It is so understood from the fact that the Ātmanēpada ending in the verb ‘ādādhita’ clearly indicates the fact of the result of the action (of Ādẖāna, Fire-laying) accruing to the Agent. If the sentence containing this word ‘ādādhita’ were not there, and we depended entirely upon the Vedic texts speaking of desirable results, the result of the act of Fire-laying would not necessarily accrue to the Agent who had performed this act; [in that case the injunction of the Fire-laying would have to be inferred from the said Vedic texts, and as such an injunction would not necessarily contain the Ātmanēpada ending which could indicate the fact of the result accruing to the Agent only].

Further, as a matter of fact, so long as we have Vedic texts in the shape of the sentences in question directly laying down the Fire-laying, those Vedic texts which only speak of certain desirable results cannot justify the assumption of any other text laying down the same act; in fact any such assumed texts would only be repetitions of the texts that directly lay down the Fire-laying.

If there had been no such Vedic texts injunctive of Fire-laying, then, in that case,—if the Vedic texts speaking of certain desirable results did not imply the injunction of the Fire-laying, they would declare the Agniḥotra and other rites to be incapable of being performed (as these cannot be performed without the properly laid fires, and ex hypothesi, there would be no such fires as there would be no Fire-laying); for this reason therefore it would be necessary for the Vedic texts speaking of desirable results to imply the injunction of the Fire-laying. When, however, we have Vedic texts (like those in question) directly laying down the Fire-laying, those Vedic texts that speak of desirable results, coming after the said texts (directly laying down Fire-laying), would naturally be taken as applying to those persons for whom the Fire-laying has been already laid down [specially when the texts speaking of desirable results following from sacrifices—such as ‘Agniḥotram jāhuṣāt svargakāmāḥ’], lay down such acts as can be performed by those only who have done the Fire-laying in the proper manner.

[With a view to setting aside all the arguments that the Siddhāṅtin has put forward in support of the contention that the sentences in question have
to be taken as injunctive of the act of Fire-laying, as apart from those sentences in question, there would be no Fire-laying, and without properly laid Fires, there would be no sacrificial acts performed,—the Pārvapaksin puts forward the following arguments]—"As a matter of fact we have a direct Injunction of the act of Fire-laying (apart from the sentences in question),—in the shape of the text—'Evam sapatnam bhṛtyeyam avarti sahatē ya evam-vividān agnimēdhatē'; and when the act of Fire-laying has been enjoined by this text, the sentences in question ('Vasantē, etc.' ) speaking of the Brāhmaṇa and others should be taken as laying down the conditions (for the choosing of particular seasons for that act).—It might be argued that ' the text just quoted contains only a reiteration (not the injunction) of the act of Fire-laying; for the purpose of laying down the details of the performance'.—But that cannot be so, we reply; assentence is entirely distinct from the sentence that lays down the details of performance; the meaning of the sentence 'agnimēdhatē' ('lays the Fires') is quite different from the meaning of the sentence 'Apa upasṛjati', etc. ('Heats water', etc.) (which lays down the details of the performance of that Fire-laying). It is only when two sentences express a single idea (or serve a single purpose) that they are regarded as 'one sentence'; in the case in question as the ideas they express (or the purposes they serve) are totally distinct, the sentences also must be taken as distinct.'

Our reply to this argument is as follows:—When the text in question—'Vasantē brāhmaṇo'gminēdadhita'—is there (as injunctive of Fire-laying), any other text reiterating the same cannot be taken as injunctive (of that act). As for the heating of water, this is actually enjoined (in the sentence 'Apa upasṛjati'); so that this being the only thing enjoined, there are not two purposes [served by the two sentences (a) 'evam sapatnam . . . ādhāttē' and (b) 'apa upasṛjati'].

"It is this sentence—'Ya ēvam, etc.'—which is really injunctive of the act of Fire-laying, and it is the sentence 'Vasantē brāhmaṇo, etc.' which contains its reiteration for the purpose of laying down the details (in the shape of the Season, etc.)."

That cannot be, we reply. In fact the text containing the mention of the Brāhmaṇa, etc.—i.e. the text 'Vasantē brāhmaṇo, etc.'—comes first, and the other, coming later, must be only a reiteration;—why so?—because the former does the enjoining directly by the word 'ādadhita', where we find the injunctive 'Liṅ' affix actually present; while all that the other sentence says is that 'the act of Fire-laying is praiseworthy (as destructive of the enemy)';—and this 'praiseworthiness' of the act of Fire-laying we readily admit. Thus what we assert is that the text injunctive of Fire-laying is the sentence 'Vasantē brāhmaṇo'gminēdadhita'; and this view of ours is not shaken by the declaration of praiseworthiness in the other sentence; as it is quite reasonable to assert that one sentence praises what has been enjoined by another.—Our view would be shaken only if it were held that the other sentence—'Ya ēvam, etc.' is injunctive of the act of Fire-laying.—Why?—Because in that case this sentence would contain an injunction of something not already known; and as a mere eulogistic declaration could not speak of anything not already known, the implication of this would be that the
injunctive affix 'liṁ' (in the word 'ādadhitā' as contained in the sentence 'Vasantē brāhmaṇo, etc.') does not enjoin anything not already known; and this would be incompatible with the very nature of the word whose sole function is the enjoining of something not already known! On the other hand, if the act is enjoined by the injunctive affix 'liṁ', there would be nothing incompatible in the other sentence praising that act; because it is always possible for one sentence to praise what has been enjoined by another.—Lastly, when the injunctive does the enjoining, it is by Direct Assertion, while the praise is got at only through the sentence (Syntactical Connection) ('Ya ēvam, etc.') [on the strength of which, this injunction of Fire-laying could only be inferred]; and Direct Assertion is more authoritative than Syntactical Connection.

Says the Opponent—"The other text 'Brāhmaṇo'graṇīādhitā' also is a sentence (just like the text 'Ya ēvam, etc.') [so that in your case also, it is only through Syntactical Connection that the injunction contained in the word 'ādadhitā' is connected with the rest of the sentence]."

Our answer to this is as follows—In the case of the sentence 'Vasantē brāhmaṇo, etc.', when it enjoins the Fire-laying, it enjoins something directly expressed by the same word [i.e. the ādhāna, Fire-laying, is expressed by the word 'ādadhitā' which also does the enjoining], in relation to the Brāhmaṇa and others; while the other sentence—'Ya ēvamāhān . . . . sahitē' —the Praise is not expressed by the same word as the act that it praises [the act praised is not expressed by the word 'ādhattē', while the Praise is expressed by the other words in the sentence].

Objection—"According to your view, the single sentence would contain the injunction of several accessory details (the Fire-laying, the Brāhmaṇa performer, and spring as the time)."

That does not touch our position; it has already been explained that in the case of a sentence which is not primarily injunctive of accessory details, it is possible to have several details laid down,—under the Sūtra. 'The action as well as its accessories should be taken as enjoined, as they are not divorced in the injunctive word,—specially when they have not been enjoined by another text.' (1. 4. 9.)

From all this it becomes established that the sentence mentioning the Brāhmaṇa, etc. is injunctive of the act of Fire-laying, and the other sentence only reiterates the act of Fire-laying for the purpose of introducing the details of the performance of that act.

It has been argued above that the injunction of several accessories by a single sentence would involve a syntactical split. But there would be a syntactical split only if the sentence were taken as enjoining (1) the Fire-laying as qualified by one accessory (the Brāhmaṇa performer) and (2) the Fire-laying as qualified by the other accessory (the spring-time); as a matter of fact, the sentence (according to us) would enjoin the single act of Fire-laying as qualified by the two qualifications (Performing Agent and Time of Performance); so that there would be no syntactical split.

It becomes established by all this that the sentences in question are injunctive of the act of Fire-laying to be done by the Brāhmaṇa and other castes.
ADHIKARANA (4): The ‘Dākṣāyaṇa’ and the rest are Accessories, not distinct Acts.

SŪTRA (5).

[PŪRVAPAKṢA]—“The texts relating to the ‘Ayanas’ should be regarded as injunctions of distinct acts;—(a) because particular names are attached to them.”

Bhāṣya.

In connection with the Darsha-pūrṇamāsa, we find the text—‘Dākṣāyaṇayajñena yajēta prajakāmāḥ, sākmaprasthāpyena yajēta pashukāmāḥ, saṅkramayajñena yajētaṇādyakāmāḥ’ [‘One desirous of offspring should perform the Dākṣāyaṇa-sacrifice; one desirous of cattle should perform the Sākmaprasthāpya-sacrifice; one desirous of food should perform the Saṅkramana-sacrifice’] (See Taitti-Saṁ. 2. 5. 4. 3).

In regard to this, there arises the question—Do these sentences speak of particular results following from the adoption of particular accessories at the Darsha-pūrṇamāsa sacrifice? Or are the acts mentioned distinct and independent sacrifices?

On this question we have the following Pūrvapakṣa:—“They are distinct sacrifices;—why?—because particular names are attached to them. Though the Context and the use of the same root ‘yajē’ (to sacrifice) indicate that it is the same sacrifice that has been previously enjoined,—yet, inasmuch as that sacrifice does not bear the names mentioned in the sentences in question, it follows that these sentences lay down distinct sacrifices.”

SŪTRA (6).

[PŪRVAPAKṢA continued]—“(b) also because no accessory is mentioned, the sentence must be taken as the injunction of an act.”

Bhāṣya.

“We do not find in the sentence the mention of any accessory which could be regarded as enjoined by it; under the circumstances, if the sentence does not enjoin a distinct act, it is useless.—Further, if an accessory had been mentioned in the sentence, then we could understand that there is some connection between the sacrifice and that Accessory; and in that case the employment of this Accessory could be taken as enjoined by the sentence;—as a matter of fact, however, no Accessory is mentioned in the sentence, which mentions the sacrifice only; so that it is this sacrifice alone which could be taken as enjoined by the sentence.”
SŪTRA (7).

[Pūrvapakṣa concluded]—“(c) Also because the sentence is complete with the mention of the result.”

Bhāṣya.

“For the following reason also the sentence should be taken as enjoining a distinct act—How?—Because the sentence is complete with the mention of the result—‘Prajākāmo yajīta’ (‘Desiring offspring one should perform the sacrifice’); where the sacrifice is laid down as the means of obtaining offspring; and if it is so laid down, it must be a distinct act.”

SŪTRA (8).

[Siddhānta]—In reality, the act spoken of in the sentence should be a modification (of the previously-mentioned sacrifice); because of the context.

Bhāṣya.

The actions like the Dākṣāyana and others mentioned in the sentence should be regarded as falling within the purview of the Darsha-pūrṇamāsa itself; as it is only this view that would be in keeping with the Context.

SŪTRA (9).

Also because we find texts indicative (of the same).

Bhāṣya.

The above view is supported also by indicative texts,—such as—‘Trimshatam varṣāni darsha-pūrṇamāsābhyaṁ yajīta; yadi dākṣāyanaṁyājī syāt atha api pañcadashāvai varṣāni yajīta, atra hi eva sā sampadyai; deh hi paurṇamāṣya jayāta deh amavāsyā, atra hi eva khalu sā sampad bhavati.’ [‘One should perform the Darshapūrṇamāsa for thirty years; if he is a performer of the Dākṣāyana he should perform it for fifteen years only; even thus does it become accomplished; as the Dākṣāyana contains two Paurṇamāsa and two Darsha sacrifices; thus is accomplishment attained in fifteen years’].

—There would be some purpose in accomplishing the ‘thirty’ in the manner indicated, only if the Dākṣāyana were the same as the Darshapūrṇamāsa; then alone would there be some possibility of the said accomplishment. For this reason also the act spoken of in the sentence in question cannot be regarded as distinct.—[This completion of the thirty years’ course of the Darshapūrṇamāsa by the performance of the Dākṣāyana for fifteen years distinctly indicates the non-difference of the Dākṣāyana from the Darshapūrṇamāsa. Such completion could not be possible if the two were entirely different. The text cannot be taken to mean that the course of the Darshapūrṇamāsa itself is reduced to one of fifteen years in the case of the performer being one who has performed the Dākṣāyana sacrifice. Because the course of one sacrifice could not be reduced by the performance of a totally different sacrifice. Nor would there be any justification, in this case, for the explanation that the fact of two Darshas and two Paurṇamāsas are performed in course.
of the Dākṣāyaṇa serves to reduce the course from thirty to fifteen years—
Tantravārtika—Trans., p. 842.]

SŪTRA (10).

THE NAME ATTACHED TO THE ACT (‘DĀKṢĀYAṆA’) IS DUE TO THE
PECULIARITY OF THE ACCESSORY DETAIL.

Bhāṣya.

It has been argued (under Sūtra 5) that “the acts should be distinct,
because particular names are attached to them”;—but the act spoken of by
the name ‘dākṣāyaṇa’ would be treated as a distinct act only if the name
could not, in any way, be made to be applicable to the Darshapūrṇamāsa;—
as a matter of fact, however, the name is capable of being applied to this
latter, on the basis of the presence, in that sacrifice, of ‘āvṛtti’, Repetition
as an accessory detail; the term ‘āvṛttya’ (in the name ‘dākṣāyaṇa’) connotes
repetition,—and ‘dākṣa’ is that which pertains to Dakṣa;—hence the term
‘dākṣāyaṇa’ denotes the repetition of that which pertains to Dakṣa.—“But
who is ‘Dakṣa’?”—The man (sacrificer or priest) who is quick and expert
[so expert that he completes the thirty-years’ course of the Darsha-Pūrṇa-
māsa in fifteen years only;—and as this is done by repeating the Darsha and
the Pūrṇamāsa; the term ‘dākṣāyaṇa’ stands for the repeated performance
of the Darshapūrṇamāsa by the expert sacrificer and priests; and as such the
name is applicable to the Darshapūrṇamāsa sacrifice itself.]

Similarly with the name ‘sākampraṣṭhāpya’; it is based upon the
presence of an accessory detail [in the shape of the ‘sākam-praṣṭhāna’, i.e. the
material whose ‘praṣṭhāna’, proceeding (to the place of Homā), is done
’sākam’, along with, the smaller vessels, without slicing off the sāmnāyya] at
the Darshapūrṇamāsa itself.

Similarly in the case of the other names also.

Thus then, in so far as the names (‘dākṣāyaṇa’ and the rest) are
capable of connoting the presence of certain accessory details at the Darsha-
pūrṇamāsa itself, why should the sacrifice, which is cognised as that same,
be regarded as a different one? Why too should it be repugnant to the
Context if the terms are taken as standing for the Darshapūrṇamāsa itself?

SŪTRA (11).

THERE IS NOTHING PECULIAR IN THE COMPLETION (OF THE SENTENCE
WITH THE MENTION OF THE RESULT).

Bhāṣya.

As regards the argument urged (in Sū. 7) that “the sentence is quite
complete with the mention of the result, hence it enjoins a distinct sacrifice
for one who is desirous of offspring and other results”—our answer is that
it is not so; as there is nothing peculiar in the completion of the sentence with
the mention of the result; that is to say, on this point (of being complete
with the mention of the result), the sentence under discussion does not
differ from several other sentences which have been accepted, beyond doubt,
to be injunctive of results following from certain accessory details,—such sentences, for instance, as ‘If one is desirous of acquiring sense-efficiency, one should make the offering of curd’ (cf. Tai. Brã. 2. 1. 5. 6)—which have, on that account, been definitely recognised as mentioning results following from the accessories concerned;—because in the sentence in question, also, what is spoken of is the result (offspring) following from the adoption of the accessory detail (in the shape of the Repetition denoted by the name ‘Dāksāyana’).

Objection—“Why cannot the sentence be construed to mean that ‘one should perform the sacrifice for one desirous of offspring’ [this sacrifice being quite distinct from the Darshapūrṇamāsa]?”

Answer—In that case, how could the Repeated Sacrifice (which is what is connoted by the name ‘dāksāyana’) be performed for the man desiring offspring? What the name ‘repeated sacrifice’ indicates as to be performed is the repetition of the same sacrifice, not a distinct sacrifice.

From all this we conclude that what the sentence in question mentions is the result following from the adoption of a certain accessory, and it does not enjoin a distinct sacrifice.

Similarly with the Sākamprasthāpya sacrifice and the Saṅkrama sacrifice.
ADHIKARANA (5): Sacrifices spoken of along with distinct Materials and Deities are distinct.

SŪTRA (12).

[PŪRVAPAKṢA A]—"IT SHOULD BE REGARDED AS A PREPARATORY RITE, NOT OCCURRING IN THE CONTEXT OF ANY SACRIFICE; Specially as there is no connoting of an act."

Bhāsya.

Without reference to any particular sacrifice, we find the texts—(a) 'Vāyavayam śvetamālabbhāta bhūtikāmaḥ' ['One desiring prosperity should touch the white (goat) dedicated to Vāyu'] (Taïtti. Saṁ. 2. 1. 1. 1), (b) 'Sauyam charum nirvapēt brahma-varcasakāmaḥ' ['One desiring Brahmic glory should offer the cooked rice dedicated to Sūrya'] (Taïtti. Saṁ. 2. 3. 2. 3);—and in connection with the Darśa-pūrṇamāsa, we find the texts—(a) 'Īśāmālabbhāta' ['One should touch the cart-pole'], and (b) 'Chaturu muṣṭir-nirvapati' ['He offers four handfuls']. [Wherein also we find the two acts of Touching and Offering, but enjoined in connection with the Cart-pole and the Four Handfuls respectively.]

In regard to (a) and (b) above, there arises the question (A)—Does the mention of the ālambha (Touching) enjoin an accessory detail (viz. the śvetā dedicated to Vāyu) in connection with the Touching that is done at the primary sacrifice, Darśa-pūrṇamāsa itself (in connection with the cart-pole),—and the mention of the nirvāpa (Offering) enjoins an accessory detail (viz. dedication to Sūrya) in connection with the Offering done at the Darśa-pūrṇamāsa itself (in connection with the Four Handfuls)? Or is each of these two acts meant to be distinct and independent?—(B) In case, these declarations are independent of the Primary Sacrifice (and they lay down distinct acts)—are the two acts precisely and merely those that are mentioned in the texts (i.e. mere Touching and mere Offering)? Or are they meant to be accompanied by the act of sacrificing in both cases?

On this question, we have the following Pūrvapakṣa (A)—"The two texts are injunctive of accessory details in reference to the Touching and Offering done at the Primary Sacrifice of the Darśa-pūrṇamāsa:—why?—because they contain no word denoting the act of sacrifice;—i.e. in the texts there is no word injunctive of any act.—'But there are the words ālabbhāta (which denotes the act of touching) and nirvapēt (which denotes the act of offering).'—These words are not injunctive; that word alone is injunctive which speaks of what is not already known; while what is expressed by these two words,—viz. that 'the Touching should be done' and 'the Offering should be done'—is not anything that is not already known. For this reason, these words should be regarded as only reiterative (of something already enjoined elsewhere).—'But why should they reiterate it?'—The reiteration is done for the purpose (a) of enjoining the 'śvetā' in
reference to the "Touching" and (b) of enjoining the 'Cooked Rice' in reference to the "Offering."—From this it follows that the "Touching" and the "Offering" mentioned in the texts are not distinct from those forming part of the primary (Darsha-pûrṇamâsa); and that the texts only enjoin accessory details in connection with those acts as occurring in the Primary Sacrifice itself."

SŪTRA (13).

[Prûvapakṣa B]—"The acts should be regarded (as distinct and) as consisting in just what is expressly mentioned in the Text; as every act is based upon the direct Vedic text."

Bhāṣya.

[In reply to the above Prûvapakṣa (A) we have the arguments set forth here, which go to support the view that the acts are distinct and independent;—so far what is set forth in the present Sūtra 13 would be in keeping with the Śiddhânta; but it goes on to add that these acts are just those mentioned in the texts—i.e. mere "Touching" and mere "Offering"—without any connection with the act of sacrificing. As this is not in keeping with the Śiddhânta view, this Sūtra is taken as embodying the second Prûvapakṣa (B).]

"It is not correct to say that the texts in question only lay down accessory details in connection with the "Touching" and "Offering" done at the Primary Sacrifice;—in fact, they enjoin a distinct "Touching" and a distinct "Offering."—If the "Touching" and the "Offering" were enjoined (by the sentence in question), then these acts could not be those that have been enjoined in connection with the Primary Sacrifice.—If they were not enjoined (by the second sentence), then, these acts would be the same as those enjoined in connection with the Primary Sacrifice, and they would have to be taken as only indicated in the sentence in question, as the acts of "Touching" and "Offering" that have to be done;—and having indicated those acts, the Shvēta and the Cooked Rice would have to be taken as enjoined in reference to those acts so indicated;—and they would be thus enjoined for the person 'desiring prosperity' and the person 'desiring Brahmic glory';—so that two factors—the accessory Shvēta and the Prosperity as the result, or the accessory Cooked Rice and Brahmic glory as the Result—would have to be taken as enjoined by the sentences in question; and this would involve a syntactical split.—Or, (there would be another difficulty)—the only word in these sentences, which could be injunctive would be taken up by the indicating; so that, there being no injunctive word left, even a single factor could not be enjoined.—'The same word may do the indicating (the act of "Touching" already enjoined) and also enjoining (of the Shvēta).'—No such joint enjoining and indicating is possible.—'In the same term (ālabhēta) what is denoted by the verbal root would be a reiteration, or reference to, the "Touching" already known and what is denoted by the affix would be the injunction (of the accessory),—the meaning of the sentence being that the act of "Touching" already known should have the Shvēta for its accessory (i.e. it should be done to the Shvēta).'—Even so, the indication (or reference) would not (necessarily)
be that of the Touching enjoined in connection with the Primary Sacrifice; as the act of Touching is known also as done in ordinary life (and not necessarily as that which is done at the Darsha-purnamasa). If it were the connotation of the 'Liu' affix that were reiterated (or referred to), then this reiteration could be that of the accessory connected with the Primary Sacrifice; as this accessory is one that has to be brought up at the performance, and not one that exists in the ordinary world.—Thus it is not possible for the sentences to be taken as mere reiteration of the Touching or Offering enjoined in connection with the Primary Sacrifice.—For these reasons we conclude that the acts should be performed as distinct, and just in that form in which they are expressly mentioned in the text—i.e. mere 'Touching', or mere 'Offering'—as every act is based upon the direct Vedic text; every religious act is only such as is mentioned in the Vedic text; as has been made clear under Sutra 1. 1. 2.—Thus it follows that the sentences in question lay down distinct acts of Touching and Offering (without any connection with any sacrifice)."

SūTRA (14).

[Siddhānta]—In fact, it is the act of 'sacrifice' that should be taken as enjoined; as the connection of the material, the Result and the Partaker (is expressed in the sentence), and these are related to an act.

Bhāṣya.

It has been asserted by the Purvaspakśin (B) that the two sentences in question are not injunctive of accessories for the acts (of Touching and Offering) enjoined in connection with the Primary "Sacrifice."—This we accept. But the other assertion—that "they enjoin mere touching, or mere Offering (independently of any act of sacrifice)"—we repudiate; because what are enjoined are these acts accompanied by the act of 'sacrifice'.—Why?—Because of the connection of the Material, the Result and the Partaker;—i.e. on account of the sentences expressing the connection between the Material and the Deity (Partaker of the Material offered); what is actually enjoined in the sentences is the connection between the Material and the Deity, for the person desiring prosperity and for the person desiring Brahmic glory.—How so?—The sentence does not say simply that 'one shall touch the śvetā'; if this were all that was meant, then the connection expressed would be that between the Śvetā and the Touching;—but what is actually said is that 'one should touch the Vāyavya śvetā'; so that what is enjoined is the connection between the Śvetā and Vāyavya; just as in the sentence 'Weave the cloth' what is enjoined is the connection between the cloth and the weaving, and in the sentence 'Weave a long piece of cloth', what is enjoined is the length of the woven cloth—as is made clear by the presence of the word 'long';—in the same manner, in the case in question, because the sentences contain the words 'Vāyavya' and 'Saurya' (which mean 'dedicated to Vāyu' and 'dedicated to Sūrya'), it follows that what
is enjoined by the sentences is the connection between the Material (Śveṭa or Cooked Rice) and the Deity (Vāyu or Sūrya). If this were not so, then the implication would be that the presence of the names of the deities is a wrong reading of the texts.

Objection—"But even so, there would be syntactical split; as the meaning of the sentence would be—'one should make the Śveṭa vāyavya (dedicated to Vāyu)—and he should touch it.'"

Not so, we reply; it would not be too great a burden for the injunctive word 'ālabhēta' ('should touch') to signify the agent's activity in regard to the connecting of the Material and the Deity, as qualified by the further idea that it should be touched; it is by Direct Assertion itself that the Agent's activity as thus qualified is declared,—it is only the connection between the Material and the Deity that is expressed by Syntactical Connection;—so that (in this interpretation) there is no need for two sentences (and Syntactical Connections) [so that there is no possibility of any syntactical split].—[To take an instance from ordinary usage]—In the case of the sentence 'Yoke the red horse',—when it is taken as enjoining an accessory, and two accessories are taken as enjoined, then there is need for two sentences;—when however all that is said is 'Bring the Red', there is injunction of two accessories even by the sentence itself taken as enjoining an accessory, as the qualified sentence (animal) is spoken of by Direct Assertion itself; on this account this burden is not too great for the single sentence.—It is exactly the same in the case in question also.—The sentence in question, under this interpretation, would be 'expressing a single idea' (or 'serving a single purpose'), as what would be expressed by it is the connection or relationship as qualified by several words;—furthermore, if the words of the sentence are separated from one another, they become 'wanting' (incomplete);—so that both the conditions of 'one sentence' are fulfilled.

Without a sacrifice, however, it is not possible for a material to be 'dedicated' to a Deity; so that this connection (of the sacrifice) also has to come in.—From all this it follows that what are enjoined are the two acts of Touching and Offering accompanied by the act of 'sacrifice'.

SŪTRA (15).

ALSO BECAUSE WE FIND INDICATIVE TEXTS.

Bhāṣya.

The view above set forth is supported by indicative texts: In reference to the injunction 'Somāraudram charunirvapēt' ('one should offer cooked rice dedicated to Soma-Rudra',) (Taittī. Saṁ. 2. 2. 10. 1), we have the sentence 'Parishṭē yājyēt' ('The sacrifice should be performed after the rice has been properly cooked') (Taittī. Saṁ. 2. 2. 10. 2), where we have the injunction of proper cooking; and here we find the act of 'Offering' mentioned in the first sentence 'Somāraudram, etc.' referred to in the second sentence by means of the root 'yājī' ('to sacrifice') as contained in the word 'yājyēt'; and this would be justifiable only if, in the sentences in question the two acts were taken to be enjoined as accompanied by the act of 'sacrifice' [and on that analogy the 'offering' spoken of in
'Somarudram', etc., also were taken as accompanied by the act of 'sacrifice'].
—If, on the other hand, the sentences were taken as laying down an accessory in connection with the Primary Sacrifice (as in Pūrṇapakṣa A)—or as laying down just what is expressed by the words (as in Pūrṇapakṣa B)—then it could not be possible to speak of (refer to) the act of 'Offering' by means of the word 'yājayēt'. From this we conclude that the acts enjoined by the sentences in question are as accompanied by the act of 'sacrifice'.

[In the preceding Adhikaraṇa we considered the question as to the sentence being an Injunction or a mere Reiteration of, or Reference to, a previously-enjoined act:—while in the present Adhikaraṇa we have dealt with a case where the Injunctive character being admitted, the question discussed is as to the nature of the act enjoined.—Tantravārtika.—Trans., p. 851.]
ADHIKARANA (6): The ‘Touching’ of the Calf is a
Preparatory Act.

SUTRA (16).

IN A DOUBTFUL CASE [THE CORRECT CONCLUSION IS DERIVED]
FROM THE PERCEPTION OF SIMILARITY.

Bhāṣya.

[A preliminary objection is raised]—‘What is the illustrative text
here? We do not find it mentioned here in the Sūtra, as we did in the case
of the Sūtra ‘Avēṣṭau yaujnasamyoğāt, etc.’ (2. 3. 3) [where the text men-
tioning the Avēṣṭi is clearly indicated]; nor does the Sūtra declare what is
meant to be proved, as is done in Sū. 2. 3. 5 [where what is meant to be
proved is clearly stated as that ‘the Dākṣāyaṇa is a distinct act’];—all that
the present Sūtra does is to mention ‘the perception of similarity in a doubtful
case’ as a reason; and we do not know for what (conclusion) this is a reason.
The subject-matter of the context (of the Sūtras) is ‘action accompanied by
a sacrifice’ (spoken of in the Siddhānta-Sūtra, 2. 3. 14, of the foregoing Adhi-
karana); but we do not find anything that could connect the present Sūtra
with that act;—so that this Sūtra appears to convey no meaning, and as
such is useless.’

Answer—It is necessary to explain what is the proposition meant to be
established here—and what is the ‘doubt’ referred to in the Sūtra. In fact,
we know the Proposition and the Doubt from the words of the Vṛttikāra:
This revered Teacher has cited the text—‘Vatsamālabhēta, vatsanikānta hi
pashavaḥ’ [‘One should touch the calf; animals are very fond of their
calves’]; (see Taṅti. Saṅ. 2. 1. 4. 8) and has propounded, in connection with
this text, the Doubt—Does the root ‘ālabh’ (to touch, occurring in the word
‘ālabhēta’) signify the act of Touching as accompanied by the act of sacri-
fice’? Or does it signify mere ‘Touching’?—The text cited here is most
suitable, and so also is the question propounded.

In connection with this question, the same Teacher has set forth the
Pāravapakṣa that “the root does signify the Touching as accompanied by the
act of ‘sacrifice.’”

The present Sūtra provides a counter-instance (exception) to what has
gone before in the foregoing Adhikarana. Though, in reality, there is not
much useful purpose served by the propounding of the present Pāravapakṣa
(and its refutation), yet as there are varying degrees of intelligence among
men, there may be some people of dull intellect who might be led to draw
conclusions from premises based on mere analogy;—such for instance, on the basis of the fact that a man stung by a mildly poisonous scorpion does not die, one might conclude that ‘in no case of scorpion-bite should any careful medication be resorted to’ [similarly, as in the foregoing Adhikaraṇa, so in the present instance also, the word in question must be taken as signifying the Touching accompanied by the act of ‘sacrifice’].—and such conclusions have to be set aside (shown to be wrong). It is for the purpose of setting aside such a conclusion that the Teacher has propounded as the present Pūrva-paśa the view that some people might hold, that—‘in the foregoing Adhikaraṇa it was found that the Touching spoken of in connection with an animate object was accompanied by the act of ‘sacrifice,’—and in the present case also we find that the Touching is spoken of in connection with an animate object,—hence this also should be taken as accompanied by the act of ‘sacrifice.’—Or (the Pūrva-paśa may be stated in the form that) ‘in the foregoing adhikaraṇa we found the root ‘to touch’ signifying Touching accompanied by the act of ‘sacrifice,’—and it is that same which is referred to or reiterated in the text cited here, for the purpose of laying down the ‘calf’ (as the animal to be touched, in place of the śvetā in connection with which we had the touching in the foregoing adhikaraṇa). The advantage in stating the Pūrva-paśa in this latter form is that no fresh result has to be assumed [in connection with the present adhikaraṇa, as the connection with the result mentioned in the foregoing adhikaraṇa—viz: Prosperity—continues to be maintained in the present adhikaraṇa also.]’

In answer to this Pūrva-paśa, we have the following Siddhānta:—In a doubtful case,—like the one just propounded,—what is enjoined is mere Touching as a preparatory act;—why so?—because of the perception of similarity. That is, there are other sanctificatory or preparatory acts described, along with which is mentioned the act in question also;—and definite conclusions are actually derived from similarity also; for instance, what is written down as if it were the ‘foremost thing’ is actually recognised as the ‘foremost thing’.—‘The perception of similarity is a mere indicative; how can it establish any conclusion?’—Our answer is that this is just what has got to be explained in the present Adhikaraṇa,—how a conclusion can be established on the basis of the perception of similarity.—‘But how can the perception of similarity act as a valid reason (leading to a conclusion)?’—It can do so, when the conclusion concerned is a reasonable one. —‘What is the reasonableness of the conclusion in the present instance?’—The fact that makes the conclusion reasonable is that, in the text we are dealing with, there is not (as there was in the text dealt with under the foregoing Adhikaraṇa) any expression speaking of the connection of a deity; which shows that the act spoken of cannot be of the nature of a sacrifice (in which the connection of a deity is essential); —and the fact that shows the reasonableness of the conclusion is that the act in question serves a visible purpose,—the touching of the calf will make the cow yield more milk.—Thus the conclusion being one that is found to be reasonable, the ‘perception of similarity’ becomes indicative (confirmatory) of it.—Hence the conclusion is that the text speaks of mere Touching and that as a preparatory act.
SŪTRA (17).

Also because of the possibility of connection with the commendatory declaration.

_Bhāṣya._

In continuation of the sentence speaking of the act of ‘touching’ the calf, we find the commendatory declaration that ‘animals are very fond of their calves’;—the sense of the two sentences being that ‘Because animals are very fond of their calves, therefore the calf should be touched.’—Now all this declaration would have some sense only if the Touching were done for the purpose of making the cow yield more milk; if the Touching were meant to be done for the purpose of killing (for being offered in sacrifice), then there could be no connection with the commendatory declaration. [The fact of animals being fond of their calves could never be a reason for killing the calf].—For this reason also it becomes established that what is spoken of is mere Touching, and that as a preparatory act.
ADHIKARANA (7): The Boiled Nivāra Rice is for the purpose of being deposited.

SŪTRA (18).

AS CONNECTED WITH THE WORD DENOTING AN ACTION, THE THING SHOULD BE TAKEN AS BEING FOR THE PURPOSE OF THAT ACTION; SPECIALLY AS SUCH IS THE SENSE OF THE DIRECT ASSERTION.

Bhāṣya.

[The Adhikarana before the last has dealt with the two acts of Touching and Offering;—the foregoing Adhikarana has dealt with a counter-instance to that Adhikarana, in relation to the act of Touching; in the present Adhikarana we have the counter-instance to it, in relation to the act of Preparing. The present case cannot be covered by one just dealt with, as here we find some sort of a connection with a deity in the shape of Brhaspati, while there was no Deity concerned in the foregoing Adhikarana.]

In connection with Agni-sacrifice, there is the text ‘Naivārashcharurdbhavati’ [‘the cooked rice is of Nivāra corn’]; and following upon this is the text—‘Yadēnaṣcharumupadadhāti’ [‘He deposits this cooked rice’].

In regard to this, there arises the question.—Is the cooked rice for the purpose of being used at the sacrifice, and is it only what is left over after the sacrifice that is to be deposited? Or is the cooked rice got ready only for being deposited?

On this question, we have the following Pūrvapakṣa:—

“The Cooked Rice is for being offered at the sacrifice; the well-known use for cooked rice is that of being offered at sacrifices, not of being deposited.”—It might be argued that ‘though the well-known use of cooked rice is that of being offered at sacrifices, yet,—as the sentence contains no word signifying a deity, nor any word expressive of the act of sacrifice, it follows that the cooked rice spoken of in the text in question cannot be for the purpose of being offered at a sacrifice’.—Our answer to this is that towards the end of the text quoted we find the sentence ‘Brhaspatēvā ēt-adannam yannivārāḥ’ [‘The Nivāra-corn is the food of Brhaspati’]; this mention of the deity could be construed along with the sentence in question; so that the two sentences together would convey the idea that ‘the Nivāra of which Brhaspati is the Deity should be deposited’; and this would mean that the cooked Nivāra-rice is meant for the purpose of being offered at the sacrifice (to Brhaspati)."

In answer to this, we have the following Siddhānta:—

As connected with the word denoting an action,—i.e. the word ‘upadadhāti’, ‘deposits’—the thing should be taken as being for the purpose of that action,—i.e. for the purpose of being deposited. The connection of the ‘cooked rice’ with the action of being ‘deposited’ is direct, perceptible;
while its connection with the sentence speaking of the Deity (*Bṛhaspate*) is indirect, only inferable;—since the assertion in the form ‘he deposits the cooked rice’ is direct and actually present in the Veda,—while the assertion in the form ‘he deposits that of which *Bṛhaspate* is the Deity’ is only inferable (from the connection between the text ‘he deposits the cooked rice’ and the subsequent sentence ‘*Nīvara* is the food of *Bṛhaspate*’). From this it follows that the whole of the cooked rice is to be ‘deposited’; and out of it so ‘deposited’, a small quantity could be used at a sacrifice; but that would be using the thing on an occasion (and for a purpose) other than the one that is directly laid down in the Vedic text.

As for the sentence ‘the *Nīvara* corn belongs to *Bṛhaspate*’, it is purely commendatory.

It has been argued above that the fact of Cooked Rice being meant for sacrifices is well-known.—But such generally recognised notions are always set aside by direct assertions of the Veda.

Thus it becomes established that the Cooked Rice is for the purpose of being ‘deposited’.
ADHIKARANA (8): The ‘Tvāṣṭra-Pāṭnivata’ has the ‘Paryagnikaraṇa’ for its Accessory.

SŪTRA (19).


Bhāṣya.

Following upon the injunction of the Pāṭnīvata appertaining to Teṣṭr (Kāṭha. Sam. 30. 1) is the text—‘Paryagnikṛtam pāṭnīvatam utsṛjanti’ [‘They let off the Pāṭnīvata animal over which the Encircling of Fire has been performed’].—In regard to this there arises the question—Does the sentence lay down the letting off of the same Pāṭnīvata which has been enjoined before as appertaining to Teṣṭr, but along with Paryagnikaraṇa as the accessory? Or does it lay down the letting off of a Pāṭnīvata which is totally different from what has been previously enjoined as appertaining to Teṣṭr?

If the sentence is construed by connecting the word ‘paryagnikṛtam’ with the word ‘utsṛjanti’ [i.e. if the letting off of that over which Paryagnikaraṇa has been performed be predicated of the Pāṭnīvata] then, the meaning would be that the letting off is to be of the same Pāṭnīvata which has been previously enjoined as appertaining to Teṣṭr (but as qualified in the stated manner); while if the word ‘pāṭnīvatam’ is connected with the word ‘utsṛjanti’, then the letting off of the Pāṭnīvata laid down would be distinct from the previous Pāṭnīvata enjoined as related to Teṣṭr.

On this question, we have the following Pārvapakṣa:

“An entirely distinct act is laid down in the sentence;—why?—how could the term ‘pāṭnīvata’ (in the second sentence) be taken as referring to the Pāṭnīvata as qualified by two qualifications—(1) of being the previously-enjoined one, appertaining to Teṣṭr and (2) of being accompanied by Paryagnikaraṇa? [As such a construction would involve a syntactical split].—Further, if what is enjoined were the offering of what appertains to Teṣṭr,—then the qualification ‘paryagnikṛtam’ could not form part of the Injunction. It is for this reason that we assert that what is enjoined by the sentence in question is that what has been made Paryagnikṛta has to be made Pāṭnīvata (i.e. offered to Pāṭnīvat), and this constitutes an act of sacrifice.”

In answer to this Pārvapakṣa, we have the following Siddhānta:—What is enjoined is not a distinct act, it is the ‘avachekheda’, qualification, of the previously-enjoined action, which is referred to in the sentence by means of the word ‘utsṛjanti’ (‘let off’).—“What would be the advantage in this interpretation?”—Firstly, it will not be necessary to assume the mention of the act of ‘sacrifice’ (which is not actually spoken of in the sentence in question);—secondly, the term ‘utsṛjanti’ directly laying down the act of
letting off would not be set aside by the indications of Syntactical Connection;—on the other hand, if the act enjoined were a distinct one,—and what was enjoined by the injunctive term ‘utṣṛjanti’ in the sentence were the fact of being made Pātnīvata,—then the verbal root in ‘utṣṛjanti’ would have to be taken only as reiterating and referring to the act of letting off which would be already got at by implication.—Further, the fact that the previously-enjoined act along with the Paryagnikarana is to be made Pātnīvata, being already known, could not be the object of an Injunction. For all these reasons the sentence in question should be taken as laying down the qualification of the previously-enjoined Act.

It has been argued that—“If the offering of the Tvāṣṭra (what appertains to Tvāṣṭr) were taken as enjoined, then the qualification ‘Paryagnikṛtam’ could not form part of the Injunction.”—This however does not affect our position; because no significance attaching to the word ‘pātnīvatam’, this Pātnīvata would not be qualified by any qualification; hence what the term ‘pātnīvata’ standing by itself does is to indirectly reiterate and refer to that Pātnīvata which appertains to Tvāṣṭr, which is characterised by the two qualifications; so that there would be no incongruity at all.

Thus it is established that what is laid down is the qualification of the act already previously enjoined.
ADHIKARANĀ (9) : 'Adābhya' and 'Amshu' are names of the act of 'Holding'.

SŪTRA (20).

WHEN THE NAME APPEARS ALONE BY ITSELF, WITHOUT ANY MATERIAL, IT SHOULD BE SUBSIDIARY TO THE PRIMARY SACRIFICE.

Bhāṣya.

Without reference to any particular sacrifice, we find the texts—'Eṣa vai haviṣā haviṛyaṭe yo'dābhyaṃ grhītvā somāya yajate' ['He offers the real material at sacrifice who, holding the Adābhya, sacrifices to Soma'], —and 'Parā vā ētasāyāyuḥ prāṇa eti yo'mshum grhrṇāti' ['If one holds the Amshu, his life reaches its highest span']. (Taitt. Sa. 3. 3. 4. 1.)

In regard to these there arises the question—Do these sentences speak of distinct sacrifices at which the said Cup-Holdings (grahaṇa) come in? Or do they lay down the Cup-Holdings in connection with the Jyotiṣṭoma sacrifice itself?

On this question we have the following Pūrvapakṣa:—"The sentence should be taken as speaking of an entirely different sacrifice;—why?—because of the presence of a new name ('Adābhya' or 'Amshu'). In course of the primary sacrifice (of the Jyotiṣṭoma) there is no such sacrifice bearing the name ('Adābhya', or 'Amshu'); nor is there any Holding whose repetition could be made the object of injunction by the sentence in question. Consequently the sacrifice mentioned in the sentence must be a totally different one.―'But we do not find any material or Deity mentioned (of this new sacrifice)?—It does not matter if no material or Deity is mentioned; so long as there is the word 'sacrifice' 'yajate' itself. Hence what the sentences mean is (a) that 'one should perform the sacrifice named Adābhya' and (b) that 'one should perform the sacrifice named Amshu'."

Against this Pūrvapakṣa, we have the following Siddhānta:—When what we find is the mere name, without any mention of the material or the Deity, the sentence should be taken as laying down the repetition of particular Cup-Holdings at the Jyotiṣṭoma sacrifice itself (at which there are numerous Cup-Holdings),—"Why so?"—Because in reality the name mentioned (Adābhya or Amshu) is that of a Cup that is held, not of a sacrifice; as is clear from the fact that it is connected with the Holding directly, while with the sacrifice, it is connected only indirectly.—As regards the term 'Amshu', there is absolutely no doubt as to its being the name of a Cup that is held;—the mere difference of Cup-Holding does not make the sacrifice different.—Nor do we find any material or Deity mentioned, on the basis whereof the sentence could be taken as speaking of the Holding accompanied by the act of Sacrifice.

It has been argued (by the Pūrvapakṣin) that "the term 'yajate' ('sacrifices') itself is found in the sentence, and this is injunctive of the sacrifice".
But even so, no distinct and independent sacrifice could be enjoined by the said word; as it really stands for a sacrifice that has already been enjoined (by another sentence), and the sentence in question does not speak of anything which could distinguish the sacrifice here spoken of from that already enjoined elsewhere.—From this it follows that it is the previously-enjoined sacrifice of the Jyotistoma itself which is spoken of by means of the root ‘yaji’, ‘to sacrifice’ (as occurring in the word ‘yajatē’ in the sentence in question),—and what are enjoined by the terms ‘amshu’ and ‘adabhya’ are fresh repetitions of the Cup-Holdings at that same sacrifice (of the Jyotistoma).
ADHIKARANA (10): The ‘Agnichayana’—‘Collecting of Fire’—is a Preparatory Act.

SUTRA (21).

[PURVAPAKSA]—“THE TERM ‘AGNIT’ SHOULD BE UNDERSTOOD TO DENOTE A SACRIFICE, BECAUSE OF THE PRESENCE OF INDICATIVES.”

Bhāṣya.

There is ‘Agni’ enjoined in the sentence ‘Ya evamvidvān agnim chinuṭ’ (‘He who, knowing this, collects the Agni’),—and this injunction followed by the sentences—‘Athāto’gnimagniśomēnaiśavāyajati, tamukthēna, tamatirātṛēṇa, tam pūṇashinā, etc. etc.’ (Cf. Taitti. Saṁ. 5. 5. 2. 1.)

[In connection with the term ‘agni’ as found in the injunction ‘Agnim chinuṭ’] there arises the question—Does this term ‘agni’ denote a sacrifice, different from the Jyotiṣṭoma and other sacrifices, which is enjoined by the verb ‘chinuṭ’? Or does it denote a material, and the sentence enjoins an accessory (in the shape of that material) for the Jyotiṣṭoma and other sacrifices?

On this question, we have the following Purvapaksa:

“The word ‘agni’ denotes a sacrifice;—why?—because there are indicatives present; we find an indicative that points to that conclusion, in the shape of such expressions as ‘agni’s stotra’, ‘agni’s shastra’, ‘the six upasads of the Agni’; all of which goes to show that the term ‘agni’ denotes that of which the ‘stotra’, the ‘shastra’ and the ‘upasads’ form part;—and all these form part of the sacrifice;—hence the term ‘agni’ should be taken as denoting a sacrifice.—‘A mere indicative does not prove anything, please point out an Injunction’.—Our answer to this is that, there is the second sentence (quoted above)—‘Athāto’gnimagniśomēnaiśavāyajati’,—which means that ‘one performs the sacrifice’; and it is this sacrifice which is specified as ‘Agni’; from which it follows that this sacrifice is named ‘Agni’. It is only when the ‘Agni’ is a sacrifice that the preposition ‘anu’ becomes a complement of the root ‘yaj’ (in the word ‘anuyajati’). From all this it follows that the word should be understood to denote of a sacrifice.”

SUTRA (22).

[SIDDHĀNTA]—IN REALITY, IT IS THE SUBSTANCE THAT IS SPOKEN OF BY THE WORD; BECAUSE THE INJUNCTION IS FOR THAT PURPOSE.

Bhāṣya.

In reality, it is the substance that is spoken of by the word ‘agni’.—“Which is that substance?”—It is the burning substance, Fire, that is spoken of; in fact, this is the well-known meaning of the word ‘agni’. The verb
'chinutē' ('collects') is injunctive of the act of collecting, and it cannot denote the act of sacrifice. By collecting the Fire, one 'prepares' it, that is, places it on the altar;—the preposition 'anu' will denote sequence; the meaning being that 'one performs the Agniṣṭoma sacrifice after the completion of the act of collecting the Fire'.

SŪTRA (23).

ON ACCOUNT OF THE FACT OF THE CONNECTION OF AGNI WITH ALL SACRIFICES, ANY SACRIFICE MAY BE NAMED 'AGNI'; BUT THAT NAME WOULD ONLY SERVE TO LAY DOWN THE DETAILS OF THE SACRIFICE.

Bhāṣya.

It has been argued by the Pūrvaapāśin that by reason of there being indicatives, the term 'agni' should be regarded as denoting a sacrifice. —But this would be so only in so far as those sentences are concerned where these indicatives occur, not in all cases. The name 'Agni', however, can be applicable to sacrifices only indirectly (figuratively),—on the basis of all sacrifices being connected with the Fire on the Altar. Consequently all those words that appear to be denoting a sacrifice would serve the purpose of laying down the details of the sacrifice.
ADHIKARANĀ (11): Sacrifices like the ‘Monthly Agnihotra’ are distinct and independent.

SŪTRA (24).

WHEN THE CONTEXT IS DIFFERENT, THE PURPOSE MUST BE DIFFERENT.

Bhāṣya.

[We have finished the consideration of the Differentiation of Actions by their accessories; and we have also dealt with all side-issues—as to what sort of accessory is that mentioned in a subsequent sentence which, not being applicable to the Action mentioned in the previous sentence, makes that mentioned in the subsequent sentence different from it; and what sort is that which is applicable to the previously-mentioned action, and as such does not point to a different Action.—The other five means of differentiation of actions having thus been dealt with we now proceed the cases of differentiation by Context.—Tantravārtika—Trans., p. 871.]

In connection with the Kuṇḍapāyināmayana, we find the sentences ‘Māsamagnihotram juhoti, māsam darshapūrṇamāsābhyām yajate’ and so forth. ‘He offers the Agnihotra-oblation for a month’, ‘He performs the Darshapūrṇamāsa for a month’.

In regard to this, there arises the question—Is this time ‘month’ enjoined here for the original (compulsory) Agnihotra, and the original Darshapūrṇamāsa sacrifices? Or do the sentences enjoin acts distinct from the original Agnihotra and the original Darshapūrṇamāsa?

On this question we have the following Pūrva-pakṣa:

‘The sentences lay down the time for the original acts (of Agnihotra and Darshapūrṇamāsa).—Why so?—Because the term actually used, ‘māsam’ (‘for a month’), has clearly the form of the injunction of time.—In what way has it the form of the injunction of time?—The sentence speaks of ‘(a) performing the Agnihotra, (b) for a month’; now of these two that ‘the Agnihotra should be performed’ is already known (as enjoined by the ordinary Injunction of the Agnihotra); it is only the other factor, that of its being performed ‘for a month’, that is not already known from any other source. Under the circumstances, the two terms ‘agnihotra’ and ‘darshapūrṇamāsa’ (speaking as they do, of what is already known from other sources) could not stand for any other acts; consequently, the sentence must be taken as the injunction of the time (which is the only factor not already known from other sources).—But this would set aside (and be contrary to) the indication of the Context [whereby the sentence should be the injunction of acts connected with the Kuṇḍapāyināmayana, which the ordinary Agnihotra and Darshapūrṇamāsa are not.]’—Well, let the indications of the Context be set aside—we do not mind it; Syntactical Connection is more authoritative than Context (and the view set forth above is what is got at through Syntactical Connection).’
In answer to the above, we have the following Siddhānta:—When a sentence is found in a different Context, it can speak of only that act to which the Context appertains.—"But we clearly find the sentence to be injunctive of an accessory (Time) for the Agnihotra and the Darshapūrṇamāsā."—Not so, we reply.—"Why?"—Because the sentence in question occurs after the phrase ‘Uпасадbhishcharitvā’, and there are no ‘Upasads’ in the Agnihotra or in the Darshapūrṇamāsā;—hence it is not possible for the sentence to be taken as enjoining the ‘month’ in connection with these sacrifices.—"The Upasads also may be taken as enjoined in connection with the Agnihotra and the Darshapūrṇamāsā [by the whole sentence ‘Uпасадbhishcharitvā māsamagnihotram jūhoti, māsam darshapūrṇamāsāḥbhūyām yajate’]."—In that case, the sentence being (according to the Pūrvaṇaṣa) injunctive of accessories (for the Agnihotra, etc.), would be enjoining several accessories [e.g. (1) the Upasads, (2) the sequence to the Upasads, and (3) the month]; and this would involve a syntactical split.—In accordance with the Siddhānta, however, no significance would attach to the term ‘agnihotra’, which therefore would not qualify the act enjoined, and hence there would be no syntactical split.

[The Tantraśārtika (Trans., pp. 873–879) does not accept this presentation of the Siddhānta, against which it makes the following observations:—

Such is the Siddhānta as represented by the Bhāṣya. But there is something to be said against this. If the two Agnihotras are taken as distinct, only because of the fact of there being otherwise a syntactical split,—then the present instance too becomes one of Differentiation of Actions by means of syntactical split (already dealt with above), and not by that of context (which is what is really meant to be shown here). Or, again, the actions would be different on account of the impossibility of the manifold accessories mentioned in the sentence in question belonging to the original Agnihotra; and thus the necessary differentiation being done by Accessories, there would be no room for the functioning of the Difference of Context (towards that differentiation). Because even if the sentence in question had occurred in the same Context as that of the original Agnihotra, then too, it could not but have been taken as mentioning a distinct Action, because of the fact of the necessary details herein mentioned being inapplicable to the original Agnihotra.—And further, even though the reason shown in the Bhāṣya might, with difficulty, establish the difference between the two Agnihotras, yet it could do nothing with regard to the other sentence in question, wherein the Monthly Darśa-Pūrṇamāsa are not mentioned as preceded by the Upasads. That is to say, the sentence ‘Māsam darshapūrṇamāsāḥbhūyām’ lays down only the connection of the sacrifice with the month: and as such there being no syntactical split, there would be nothing to show that the Darshapūrṇamāsā herein mentioned is different from that mentioned before.—Thus then, the explanation of the Siddhānta, as given in the Bhāṣya being found to be untenable, we must explain it in the following manner:—

When the accessory, though mentioned in a separate context, is laid down in the manner of an independent injunction,—i.e. forms the predicate of the sentence,—then it can be relegated to the previous action (and should not make any difference in it): when, however, the accessory is mentioned only as an Uddēṣhya (not an object of injunction, but an accomplished thing, forming the subject of the sentence), then the action with reference to which it appears must be taken as different from the previous Action. In the case in question, we perceive a difference between the two Agnihotras, not because of their being mentioned in separate
contexts, but because of the fact of all connection with the previous Context having been cut off. That is to say, when no idea of the original Agnihotra is present in the mind at the time that the sentence in question is met with, then the action mentioned in this latter cannot but be recognised as different from the previous Agnihotra. And as for the difference of contexts, even though it is present, it does not serve any useful purpose with regard to the differentiation; as we shall show under Sutra II—iii—25.—Thus then, in the case in question, the Month could not be taken as enjoined with reference to the Agnihotra mentioned at a great distance (in a previous sentence). Because it is not possible for any person to bring about the Month to-day for the sake of any Homa; and as the Month can never be the object of an Injunction, and must always retain the character of the anupādeya,—it must be admitted that it is the Homa that is laid down with reference to the Month; and as the injunctive potency of this sentence is not in any way set aside by the former originative Injunction of the Agnihotra, the Action which has been taken as being enjoined with reference to the Month, comes to be primarily brought up by the sentence in question. As there can be no originative Injunction of that which has already been once enjoined,—we conclude the Action laid down in the sentence in question to be distinct from that laid down in the previous sentence.

If, even when the contexts are different, the former action were mentioned by a word expressive of an unaccomplished entity,—or the Bhāvanā meant to be expressed were connected with that unaccomplished entity,—then, in that case, it would be concluded that the second sentence simply brings forward the Action mentioned in the former sentence, with a view to laying it down with reference to a particular result, and in this case, there may be no difference between the Actions. As for instance, in the case of the sentences ‘Atirātraschaturvāṁshah,—Prāyaṇiya-mahāḥ chatevārah, Abhiplavāḥ sadahāḥ’, ‘Prasthyabh sadahāḥ’, etc. etc., and also in the sentence ‘Varuṇa-praghāśavavabhrtham yanti.’—When, on the other hand, we find that the injunctiveness occurs in a distinct Context,—is connected with distinct results, etc.,—partakes of the character of the originative Injunction—and is not set aside by the more authoritative originative injunctiveness of any previous word which is far removed from it,—then, if such an injunctiveness happens to point to a difference between the actions concerned, we cannot but admit such a difference.

It should be noted that the author of the Bhāṣya also has mentioned the Time, which is ‘anupādeya’, as the ground of differentiation; though he has referred to this Time by means of the sentence—‘upasadbhīśhcharite’ (and hence there is in reality not much discrepancy in the Bhāṣya either.]
ADHIKARANA (12): Sacrifices like the ‘Agniya’ are distinct acts performed with a view to distinct results.

SUTRA (25).

THE RESULT also (IS A MEANS OF DIFFERENTIATION), WHEN MENTIONED APART FROM ACTIONS.

BHASYA.

[All the six Means of Differentiation have been dealt with. We now proceed to show another way in which the Difference of Context operates towards differentiation; and it is not a seventh means of differentiation that is taken up now. This other way consists in the mention of something which is ‘anupādeya’, i.e. which cannot be brought about by human effort, and as such cannot be the object of an Injunction; among such things are—Place, Time, Occasion, Result, Object to be prepared. From among these, the case of Time has been dealt with under the foregoing Adhikarana; where the Place and Occasion also have been shown (by the Vārtika). We now proceed to deal in the present Adhikarana with the Result (and also in the Vārtika, with the Object to be prepared).]

Without reference to any particular sacrifice, we find the texts—(a) ‘Agniya-yaṅapaṭākapālam nirvapet rukkāmah’ (‘Desiring effulgence, one should prepare a cake baked on eight pans and dedicate it to Agni’), (cf. Taitti. Saṁh. 2. 2. 3. 3),—(b) ‘Agniśomiya mēkādakapālam nirvapet brahmavarchasakāmah’ (Taitti. Saṁh. 2. 3. 3. 3). [Desiring Brahmic glory, one should prepare the cake baked on eleven pans and dedicate it to Agni-Soma’],—(c) ‘Aindrāgna-mēkādakapālam nirvapet praṭjākāmah’ (‘Desiring offspring, one should prepare a cake baked on eleven pans and dedicate it to Indra-Agni’) (Taitti. Saṁh. 2. 2. 1. 1).

In regard to these, there arises the question—Do these texts lay down the particular results (effulgence, Brahmic glory and offspring) in connection with the original Agniya (Agniśomiya and Aindrāgna) sacrifices? Or do they lay down entirely different sacrifices?

On this question, we have the following Pūrva-paṇḍita:—‘The sentences lay down particular results in connection with the original sacrifices;—why?—because in the Agniya and other sacrifices mentioned in these texts we recognise the well-known Agniya and other sacrifices (already enjoined elsewhere);—hence their mention in the sentences in question must be taken as a mere reference to those same sacrifices, for the purpose of laying down their connection with the particular results.”

In answer to this Pūrva-paṇḍita, we have the following Siddhānta:—
The Result also is a means of differentiation, when it is mentioned apart from actions. That is to say, if the sentence in question were a mere reference (to a previously enjoined sacrifice), then it could not lay down the result; as in that case, there would be no injunctive word in the sentence; and it is clear that what is not enjoined cannot be the means of bringing about any such result as ‘effulgence’. In fact, if the particular result, effulgence, were
all that is enjoined, then, as every result must be evanescent,—there could be no connection between such a result and the Āgnēya and other sacrifices which are not evanescent (eternal).—Similarly with the other results (*Brahmic glory* and *Offspring*).

From all this it follows that the sentences in question lay down sacrifices different from the original Āgnēya and other sacrifices.
ADHIKARAṆA (13): The Avēṣṭi brings about its result in the shape of food.

SŪTRA (26).

WHEN THERE IS PROXIMITY, THERE IS NO SEPARATENESS; HENCE THE REPEATED MENTION SERVES THE PURPOSE OF POINTING OUT ANOTHER RESULT.

Bhāṣya.

[The present Adhikaraṇa is introduced by way of a counter-instance to all the foregoing Adhikaraṇas based upon non-proximity. The Result mentioned in the present Sūtra stands for all Anupāḍēyas—Place, Time, Occasion, etc.—Tantravārtika—Trans., p. 883.]

There is the Avēṣṭi sacrifice spoken of in the text—‘Āgnēya’ṣṭākapālāḥ puroḍāsho bhavati’ [‘The cake baked upon eight pans becomes dedicated to Agni’]; and in reference to this Avēṣṭi, we have the sentence—‘Etyā annādyakāmāṁ yājayaḥ’ [‘One should make one perform this (Avēṣṭi), if he is desirous of acquiring food’].

In regard to this second sentence, there arises the question—Is the action spoken of in the sentence different from the Avēṣṭi? or is it the Avēṣṭi itself?

On this question, the Pūrva-pakṣa is that it must be taken to be a distinct action, on the grounds set forth in support of the Siddhānta of the foregoing Adhikaraṇa.

In answer to this Pūrva-pakṣa, we have the following Siddhānta:—As there is proximity, the sentence should be regarded as the repeated mention of the Avēṣṭi itself, for the purpose of pointing out another result;—and it is not a distinct act that is mentioned.—Why?—Because there is no separate-ness; that is to say, the pronoun ‘Etyā’ (‘this’) cannot stand for any action other than the Avēṣṭi; as the pronoun ‘this’ must always stand for what is in close proximity to it. Hence the sentence should be taken as enjoining the same Avēṣṭi for one who desires to obtain food.

“What is the practical use of the present Adhikaraṇa?”

If the action spoken of is the same as the Avēṣṭi, then the materials used would be the Āgnēya and other cakes (enjoined in connection with the Avēṣṭi)—while if it is a different sacrifice, then some other material would have to be used.
ADHIKARĀNA (14): The repeated mention of the ‘Āgnēya’ is for the purpose of commendation.

SŪTRA (27).

[PŪRVAPAKṢA]—“For reasons stated, the Āgnēya should be understood as to be repeated.”

Bhāṣya.

In connection with the Darśa-pūrṇamāsa, there is the Injunction (of the Āgnēya) in the text ‘Āgnēyo’ṣṭākapālo’māvāṣyāyāṃ pauṇṇāsyañcāryaḥ-chyuto bhavati’;—then comes the text ‘Āgnēya’ṣṭākapālo’maśvāṣyāyāṃ bhavati’.

In regard to this, there arises the question—[Do these two texts mean that] the Āgnēya is to be performed twice? Or only once?

On this question we have the Pūrvapakṣa that—“For reasons stated, the Āgnēya should be understood as to be repeated; (the reason being that) ‘[the repetition of the same word should also indicate difference among acts,]—because, if there were no difference, the repetition would be useless’ (Sūtra 2. 2. 2).”

SŪTRA (28).

[SIDDHĀNTA]—The action being found to be undifferentiated, there should be no repetition of the same act simply because it is mentioned twice.

Bhāṣya.

That the Āgnēya should be performed twice is not the right view.—Why?—Because there is no word (in the text) signifying such repetition.—“The word ‘āgnēya’ itself, being repeated, should lay down the second performance.”—Not so, we reply; the repetition of the word cannot convey the idea that what is expressed by it should be repeated; because when something is expressed by the word when pronounced first, it will remain the same thing even though the word be repeated a hundred times,—it will be no other.—“If the word mentioned the same thing that has been mentioned before, without any difference, then it would be useless.”—Let it be useless; even so, it cannot signify anything else; in fact, it may be reasonable to regard the repetition as useless, but it can never be reasonable to take it as signifying something different (from what it has signified before).—From this we conclude that the Āgnēya is not to be performed twice.
SŪTRA (29).

Or, the repetition may be taken as serving a different purpose.

Bhāṣya.

Or, we need not regard the repetition as useless; what we mean is that it may be taken as serving the purpose of commendation.

Objection—'What would be the purpose served by this commendation? When the Āgnēya has already been enjoined by a previous text, which is already accompanied by a commendatory declaration, for the purpose of enjoining of what would the Veda put forward another commendatory statement? It has already been pointed out under Śūtra 1. 2. 1 that 'Inasmuch as the Veda is meant to serve the purpose of enjoining actions, what does not serve that purpose is useless'; so that, if there is a mere assertion, which does not serve the purpose of enjoining anything, it has to be regarded as useless. Because whether the same fact is reasserted or not, it remains just the same; just as whether a Deity is mentioned or not mentioned, it accomplishes the purposes of an accessory.—[The sense of this last clause is not quite clear. The Tantravārtika—Trans., p. 889, has the following interesting note—'We do not quite understand what this means; though on looking into it closely, it seems that it recalls what has gone before under the Mahēndrādhiṇakaṇa, Śū. 2. 1. 18. The sense thus is that, though greatness (Mahāttva) does not form an integral part of the Deity Mahēndra, yet, inasmuch as in one case mere Indra (without the epithet mahān) fulfils the functions of the Deity, the epithet mahān would be useless in an Arthavāda that would refer to the Injunction; exactly so in the case in question an independent commendation, standing by itself, would be altogether meaningless.'][

Answer—The repetition serves a different purpose; it serves the purpose of enjoining, not the Āgnēya, but, the Aindrāṅga;—the meaning being—'The Āgnēya offering of the cake baked on eight pans performed on the Amāvāsyā day is all right,—but it is not quite perfect when the offering is made to Āgni alone,—it becomes quite perfect when it is offered to Āgni accompanied by Indra,—hence the offering should be made to Indra-Āgni'.

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[We have found in this Pāda that there are six means of differentiating Actions. The Tantravārtika (Trans., pp. 885-886) has the following note—In another commentary (perhaps, by Bhavadāsa) only four such means have been mentioned—(1) Different words, (2) Different names, (3) Different Accessories and (4) Different Results. He has included 'Repetition' and 'Number' under 'Different Words', and 'Different Context' under 'Different Results'.—But this is open to objection. (For details of discussion see Tantravārtika.)]

End of Pāda iii of Discourse II.
DISCOURSE II.
PĀDA IV.

ADHIKARĀNA (1): Treating of the Life-long Agnihotra.
SŪTRA (1).

[PRVAPAKṢA]—"THE LIFE-LONG REPLICATION IS A PROPERTY
OF THE ACTION,—BECAUSE OF THE CONTEXT".

Bhāṣya.

In the Bāhyā-Brāhmaṇa we find the text—‘Yāvajjivam agnihotram
juhoti’ ['One performs the Agnihotra as long as he lives'], ‘Yāvajjivam
darśhapūrṇamārthābhyaṁ yajēta’ ['One should perform the Darśhapūrṇamāsa
as long as he lives'].

In regard to this there arises the question—Is the Life-long Repetition
enjoined here a property of the act? Is the life-long-ness enjoined as a
property of the act, meaning that there is to be a repetition of it throughout
one's life? Or is the life-long-ness enjoined as a property of the Agent, i.e.
a necessary duty for him? Does the sentence lay down the life-long-ness as
a property of the Act, the sense being that the Act is to be repeated as long
as the man lives? Or does it lay down the life-long-ness as a property of the
Agent, the sense being that the act forms his necessary duty?—

Question—“In what case would the life-long-ness be a property of the
Act—and in what case would it be a property of the Agent?”

Answer—In case the term ‘juhoti’ ('performs') in the first sentence is
a mere reference to the act of performing the Homa (enjoined elsewhere),
and the life-long-ness is the object of injunction by the sentence,—the Repetition
would be a property of the Act; on the other hand, if it is otherwise [i.e.
if the life-long-ness is a mere reference or reiteration, and the act of performing
the Homa is the object of the Injunction], then what is enjoined is a
necessary duty for the Agent.

[The exact significance of this Adhikarāṇa in general, and of the Question in
particular will be clear from the following extract from the Tantravārtika
—Trans., pp. 890-891.]

Objection: "Whether a word expresses the property of an action or that of the
Agent, is a question connected with the subject-matter of the Third Adhyāya;
and hence its introduction here seems to be wholly irrelevant."—To this some
people make the following reply: The treatment of the subject-matter of the Second
Adhyāya itself having been finished, and the Third Adhyāya also being near
at hand, there is nothing very incongruous in the introduction, at this stage,
of a subject connected with the latter.—But this explanation is scarcely right.
Because we have still got to consider the question of the difference or non-difference
of Actions as mentioned in the various texts of the same Veda (and as such all
the subjects of the Second Adhyāya have not yet been exhausted).—We must therefore
explain the relevancy of the Adhikarāṇa in the following manner: Just as the
causes of difference operate towards the differentiation of the forms of Actions, so also do they operate towards that of their performances. Hence with regard to the Agnihotra, etc., qualified as they are by the mention of ‘life-long’, there arises a question as to whether each of its daily performances is a distinct action in itself, or all the daily performances go to form a single Action meant to bring about a particular desirable end, and the time for whose performance is the whole of one’s life? If then, the time—whole of one’s life—were laid down as a property of the action, then the mere offering of the Morning and Evening libations—in accordance with the injunctions “he should offer the morning libation with the mantra ‘Sūrya jyotih, etc.’”, and “he should offer the evening libation with the mantra ‘Agnirjyotih, etc.’” would not be enough to complete the Agnihotra, till the specified time—‘life-long’—expires; and hence a performance of the Agnihotra would come to be made up of many daily repetitions; just as the performance of the Jyotiṣṭoma is made up of the repetition of the same process with regard to each of the many Grahas. If, on the other hand, ‘living’ be taken as the occasion (or cause), with reference to which the sentence lays down the Action,—then, inasmuch as the occasion would last till the performer lasts, the Action would come to be enjoined without reference to any desirable result; and such a neglect of the performance being sinful, it would be necessary for the Man to perform it as long as he lives, either for the fulfilment of his own duty, or for the avoiding of the sin incurred by the non-performance of a necessary duty; and hence in this case, the sentence would lay down a necessary duty for the man. And in this case the occasion of the Agnihotra performance would be Morning and Evening together with the life of the agent; and hence as this occasion would present itself every day, the Action would be complete every day also; and the complete performance of the Agnihotra would be repeated each day:—the performance of each day forming a distinct Action by itself (independently of the other days’ performance).—For these reasons we must conclude that the Bhāṣya has put the question in the form that it has, simply with a view to the distinctness or otherwise of the performance; as it is this that comes to be the upshot of the question put by the Bhāṣya.] 

On this question, we have the following Pārvapakṣa:—

[“The repetition is a property of the Action;—why?—because of the Context. That is to say, the significance of the Context is maintained only if we accept the interpretation that the roots ‘hā’ (in the first sentence) and ‘yaj’ (in the second sentence) are mere references to the actions (enjoined elsewhere),—and ‘Yāvajīvām’ (‘life-long’) is what is enjoined;—so that there is repetition (and all the repetitions go to form the complete Act, of the Agnihotra or the Darshapūrṇamāsa).—When this is the explanation, then alone the glorification of the sacrifices, as contained in the sentence, ‘Imperishable is the sacrifice called Agnihotra, as also that called Darshapūrṇamāsa’, would be applicable to the sacrifices, on the basis of the common factor of long time (implied by ‘life-long’ and ‘imperishable’). For this reason there is to be repetition [and all the daily repetitions constitute a single performance of the one act of Agnihotra, and ‘life-long’ is a qualification of this one act—says Tantravārtika—Trans., p. 891.”]
SŪTRA (2).

[SIDDHĀNTA]—IN REALITY, THE PROPERTY IS OF THE AGENT; BECAUSE OF THE DIRECT SIGNIFICATION OF THE TEXT.

Bhāṣya.

What we assert is that the sentence should not be taken as laying down the life-long character of the whole act (of Agnihotra or Darshapūrṇamāsa) as consisting of the repetitions of the performance,—and that what the sentence lays down is the necessary duty for the Agent qualified by the property ‘life-long’ [i.e. the duty to be performed by the Agent as long as he lives.] Why so?—Because of the direct signification of the text; that is, it is only thus that the sense of the text would be what is directly signified by it; any other sense would involve recourse to indirect (figurative) interpretation.

—“How so?”—If the meaning were taken to be that ‘one should perform the act during all the time that one is alive’,—then such performance of the Agnihotra during the whole life-time could not be accomplished except by repeating the Agnihotra which is really completed every evening;—nor could such performance of the Darshapūrṇamāsa during the whole life-time be accomplished without repeating the acts of Darsha and Pūrṇamāsa which are completed on every Amāvāsyā and Pūrṇamāsi respectively. It might be argued that—“what is done during a part of the life-time may be regarded as done during the life-time.”—But that is not so; as such a fact could only be got at by implication, it could not be enjoined by the word; that is, what the sentence means is that ‘the act is to be completed during the time that is measured by the life-time of the performer’,—and it is this that may imply the idea that ‘there should be many repetitions of the act of Agnihotra’; such repetition, which would be declared as to be done, is not directly signified by either of the two verbs ‘juhoti’ and ‘yajati’; it is got at only by indirect indication,—the words ‘one should perform the Homa as long as he lives’ being taken as indirectly indicating (through the context) the idea that ‘the action should be repeated as long as he lives’;—and Direct Assertion is stronger than Indirect Indication.

On the other hand, if the sentence is construed in such a manner as to take the phrase ‘as long as one lives’ as a mere reference (to what is already known), and the verbs ‘juhoti’ and ‘yajati’ as injunctive of the acts (Agnihotra and Darshapūrṇamāsa),—then, in that case, these two words ‘juhoti’ and ‘yajati’ retain their direct significations,—and the phrase ‘as long as one lives’ also would, in this case, stand for the ‘being alive’ of the Agent, which is what is directly expressed by it,—and not for repetition, which it can only indicate indirectly. Thus then, what is enjoined by the text is the act (of Agnihotra or Darshapūrṇamāsa) as contingent upon the ‘being alive’ of the man; the sense being that ‘the Homa should be performed if the man is living’; so what the performance of the Act is contingent upon is the ‘being alive’ of the agent, and not the time (of his life);—and thus the act being contingent upon a constant factor, it is spoken of as a constant (necessary) duty; hence what is enjoined is a property of the Agent, in the shape of a necessary duty.

[In the Siddhānta the term ‘yāvajjīvam’ directly denotes the living, being
alive, of the Agent as the condition essential for the performance of the act; and the word ‘juhoti’ also directly denotes the action of Homa done in the Agnihotra.—In the Purvapaksha, on the other hand, the ‘being alive’ of the agent is made to indicate the time of his living, and the word ‘juhoti’ is made to indicate repetition. In this case therefore it becomes necessary to reject the direct connotation of the words (‘yāvajjīvam’ and ‘juhoti’), and accept the indirect indication of Time and Repetition; so that the Injunction, instead of being based upon Direct Signification, becomes based upon Indirect Indication.—Tantravārtika—Trans., p. 893.]

SŪTRA (3).

Also because we find indicatives; if the property belonged to the action, it would fill up the whole of it and the rest would be meaningless.

Bhāṣya.

The following text is indicative of the Siddhānta view—‘Api ha vā ēsa svargālokkhākhidātē yo darshapūrṇamāsāyājī pauṇāmāsimāmāvāsyām vā atipātayēt’ ['That performer of the Darshapūrṇamāsa becomes deprived of heaven who transgresses the Anāvāsā and the Paurnāmāsi days'] (cf. Taitti. Sañ. 2. 2. 5. 4.)—“How is this indicative of the Siddhānta view?”—If the property belonged to the Act, then the Sacrifice once begun would be completed only after the lapse of the whole life-time of the man; so that in that case, there would be no such ‘transgressing’ of the time of the sacrifice as is mentioned in the sentence just quoted; so that all the rest of the sentence—where expiatory rites are laid down for such transgression—would be meaningless.

SŪTRA (4).

[There is also a text which] speaks of the completion [of the act]; if there is time left (after that completion), the acts must be distinct.

Bhāṣya.

We find the completion of the act spoken of in such texts as ‘Darshapūrṇamāsābhāyām istsā somēna yajēta’ ['Having performed the Darshapūrṇamāsa, one should perform the Soma sacrifice']; if, after the Darshapūrṇamāsa has been completed, there is time left for the performance of the Soma-sacrifice (as is mentioned in the sentence quoted), then it is clear that the two sacrifices, Darsha and Pūrṇamāsa, do not require the man’s whole life-time for their completion.—If on the other hand, ‘being alive’ is the condition for the performance of the sacrifice, then it becomes possible for the acts (Darshapūrṇamāsa and the Soma) to be distinct acts (and to be performed as such); so that the meaning of the sentence would be that ‘after having completed the Darshapūrṇamāsa sacrifices, one should perform the Soma sacrifice.’

Further, there is the text—‘Āhituṁīrve ēsa yo’gniḥotraṁ juhoti na darshapūrṇamāsau yajēta yā āhutibhājo dēvatāstā anudhyāyiniḥ karoti’ ['If a man who has established the fire performs the Agnihotra, but omits to perform the Darshapūrṇamāsa, he makes these Deities who are entitled to
the offerings pine for them’); here we find the text speaking of the deities as ‘pinning for the offerings’; and this mention of the ‘pinning’ is justifiable only if the offering that is not made is one that is compulsory (not voluntary); if an offering is not compulsory, then it is not possible for the deities to ‘pine’ for it; the offering can be regarded as compulsory only in accordance with the view that the sacrifice is enjoined as a necessary duty, not under the view that it is voluntary. If therefore the property in question (life-long) belonged to the Action, the Agnihotra as well as the Darshapūrṇamāsā would become voluntary acts. Hence the only correct view is that the act spoken of is a necessary duty.

Lastly, there is the text—‘Jarāmāryam vā ētāt satram yadagnihotraṁ
darshapūrṇamāsanācha, jarayā ha vā ētābhyaṁ nirmuchyati’ [‘The Agnihotra
and the Darshapūrṇamāsā are imperishable, one becomes freed from the
responsibility of performing these only by old age or by death’]; this
declaration of one becoming absolved only through old age or death is
compatible only with the view that the act is compulsory; if the acts were
voluntary (not compulsory), then the man could escape from their
performance by simply not performing them.

SŪTRA (5).

THEN AGAIN, IF THE ACTS WERE NOT COMPULSORY, IT COULD NOT
BE SO (AS DESCRIBED IN THE TEXTS).

Bhāṣya.

The term ‘tu’ connotes cumulation; the sense is that for the following
reason also we feel that the sentence lays down the property of the Agent
and enjoins a compulsory duty.—If the sentence in question were taken as
enjoining an accessory (i.e. time) for the acts already enjoined elsewhere,
there would be only one Agnihotra offering, and that also would not be
compulsory; as no other action which is mentioned as connected with a
definite result [as the Agnihotra is mentioned in its original injunction
‘Agnihotraṁ juhuyāt svargakīmāḥ’] is ever regarded as compulsory; and if
the acts were taken as not compulsory (voluntary), that would be repugnant
to what is stated in the text ‘Jarāmāryam vā ētāt satraṁ yadagnihotraṁ
darshapūrṇamāsanācha, jarayā vā ētābhyaṁ nirmuchyaṁ mṛtyunā cha.’—
"Why should it be repugnant to this text?"—The declaration that
one can escape from the performance of these acts only by old age or
death’ is justifiable only if the acts are compulsory; if they were voluntary,
then one could escape from their performance by simply not performing
them.

SŪTRA (6).

THEN AGAIN, THERE IS INCONGRUITY ALSO, AS BEFORE.

Bhāṣya.

For the following reason we conclude that the sentence does not lay
down the repetition of the previously-enjoined sacrifice, or an accessory
relating to it.—Why?—Because there is incongruity; the ‘incongruity’
would be that the *Saurya* and other sacrifices also—which are modifications of the archetypal *Darśhapūrṇamāśa*—would have to be repeated as long as one lived;—and this would be a conclusion not vouchedsafed by any text at all.—From this also it follows that the sentence lays down a compulsory duty.—This same compulsory character of the sacrifices is borne out by its glorification also (such as contained in the text *Jarāmaryam*, etc.).

**SūTRA (7).**

**INASMUCH AS THE PROPERTY BELONGS TO THE AGENT, WHAT IS SPOKEN OF AS THE TIME SHOULD BE THE CONDITION (ON WHICH THE PERFORMANCE OF THE ACT WOULD BE CONTINGENT).**

*Bhāṣya.*

If the sentence is taken as laying down a property of the Agent, and also the compulsory character of the act, then *‘being alive’* would be the condition,—i.e. the performance of the act would be enjoined as contingent upon the agent *‘being alive’*; and in that case, the act would be complete with each (daily) performance of it; and this would be in keeping with the mention of completion (spoken of in Sū. 4).

From all this it follows that what is enjoined is the property of the Agent and also the compulsory character of the Act.
ADHIKARANA (2): If an act is mentioned in several recensional texts, it should be regarded as one and the same.

SUTRA (8).

[PURVAPAKSA]—“If an act is mentioned in different recensional texts, it should be regarded as different,—because of differences—(1) in name, (2) in form, and (3) in particular details; and because of (4) repetition, (5) deprecation, (6) incapacity, (7) declaration of completion, (8) expiatory rites and (9) perception of distinct purposes”.

BHASHYA.

(The present Adhikarana is taken up with a view to show that there are no grounds for the differentiation of actions except those already described. To this end certain other likely grounds of differentiation are put forward and rejected; and in course of this discussion it will be found that every one of these suggested grounds of differentiation is included in one or other of those already described above—Tantravartiaka—Trans., p. 902).

The texts to be dealt with here are all the various Recensions of the Veda—such as Kāthaka, Kālāpaka, Paippalādaka and so forth.—In this connection there arises the question—If any one Act, such as the Agnihotra, has been mentioned in one Recessional Text,—and it is again mentioned in another Recessional Text,—is this latter act different from the former? Or not different from it?

On this question we have the following Purvapaksa:—

“It should be taken as a different act.—Why?—(1) Because there is difference in name: one is called ‘Kāthaka’ and the other, ‘Kālāpaka’; and this difference in the names makes the actions different.—‘But these are names of texts (not of acts)’.—True; but what we mean is that these are names of acts also; inasmuch as they are found to be applied to, and spoken of, by means of words with the same case-endings as—the acts [when, e.g. people speak of ‘Kāthakam agnihotram’, ‘Kālāpakan agnihotram’ and so forth].—(2) Because there is difference in form; e.g. in one Recessional Text, the Agnisomiya cake is spoken of as ‘baked upon eleven pans’, while in another the same is spoken of as ‘baked upon twelve pans’; and when the forms are different, how can the acts be not different?—(3) Because there is difference in particular details; people belonging to the Taittiriya Recension eat on the ground while they are studying the texts dealing with the ‘Kārīri’ sacrifice; those belonging to
other Recensions do not do so;—similarly, while studying the ‘Agni’ Section, some people fetch jarfulls of water for the Teacher, while others do not do so;—similarly while studying the ‘Ashvamedha’ Section, some people fetch grass for the horse, while others do not do so;—while there are yet others who perform other details. Thus in the case of persons belonging to one Recension, a sacrifice like the Ashvamedha requires at their hands help in the shape of grass for the horse and such other things,—while in the case of persons belonging to other Recensions, the sacrifice does not require that help;—now if the Ashvamedhas mentioned in the two texts were one and the same, how could it require these from one person and not from another? How too could it require any other help? Hence it follows that the Ashvamedha mentioned in one text is different from that mentioned in the other.—(4) Because (of the incongruity) of repetition; if the act mentioned in all Recensional Texts were one and the same, then the act having been already mentioned in one text, its mention in another text would be a needless repetition. This undesirable contingency does not arise if the act is different;—for this reason also the act must be different.—(5) Because there are deprecatory declarations;—persons belonging to some Recensional Texts deprecate the offering of Homa before sunrise (at the Agnihotra) in the following terms—‘Pratāh prātaraṇṭ ṣa vadaṇi ṣuṣ Radiojyājjuvati ye’grihotram, divākaryam adīvā kirtayantaḥ sūrya jyotirna tadā jyotireśpām’ {‘Those who, at the Agnihotra, offer the Homa before sunrise utter an untrue morning after morning, when they say not by day what should be said by day: Sūrya is not the light for them at the time’};—while in the following terms some people deprecate the offering of Homa after sunrise—‘Yathā atithayah pradruṭiya annamāharēyuh tādyuk tat yadi uditē juhvatī’ {‘If people make the offering of Homa after sunrise it is like bringing up food for the guest after he has departed’}—Śāṅkhā. Brā. 2. 9; Tai. Brā. 2. 1. 2. 12};—all this would be incongruous if the act mentioned in the several recensional texts were one and the same; not so, if it were different;—for this reason also the act is different.—(6) Because of incapacity;—people would never be able to carry out all the details that may have been laid down in all the Recensional Texts in which the particular act may have been mentioned [and it would be necessary to do this if it were the same act mentioned in all the texts]; so that in many cases it might be declared that something is being done which has not been laid down anywhere;—on the other hand, if the act were different, then it would be quite possible to gather all the information bearing upon its details (from the particular Recension where it occurs);—for this reason also the act should be regarded as different.—(7) Because of the declaration of completion; there is a declaration of completion even when there is no completion;—for instance, some people say ‘our fire is complete’ at a certain point, while others declare it to be complete at another point;—this would not be possible if it were the same act;—because at any one point, one and the same act could not be both complete and incomplete; such distinction is proper if the actions are different. For this reason also the Actions must be different.—(8) Because expiatory rites have been laid down;—some texts lay down an expiatory rite to be performed for the
neglect of the *Homa before sunrise*; others lay down an expiatory rite to be performed for the neglect of *Homa after sunrise*, as also at its prolongation (by reason of the *Homa before sunrise* having been neglected *before sunrise* and hence performed *after sunrise*, thereby prolonging the time of the *Homa after sunrise*). If the acts were the same, there could not be two kinds of ‘prolongation’; if, on the other hand, the acts are distinct, the *pre-sunrise Homa* becomes ‘prolonged’ if done *after sunrise*, as in that case the other (the pre-sunrise) *Homa* also has to be done *after sunrise*. For this reason also the Acts must be different.—(9) *Also because there is perception of distinct purposes*;—for instance, (a) in one text we find the text—‘*Yadi purā didikṣāṇāḥ*... *atha yadi didikṣāṇāḥ*’, which means (according to the *Tantrasārā* on *Tantravārtika*) that ‘if the sacrificer happens to be previously initiated, he should employ the *Atirātra* of the *Bṛhamā*, as the *Rathantara-Soma* will have been already employed at the previous initiation, while if he does not happen to have been previously initiated, he should employ the *Rathantara*’;—according to this passage, there would be a possibility of the sacrificers at the *Dvādāśāha* being found to be such as have previously performed the sacrifice (of the *Jyotistoma*), as also such as have not so performed the sacrifice; and this could be possible only if the Act were different; it could not be possible if the act were one and the same.—Why so?—Because in the *Tāṇḍaka* we read that ‘the *Jyotistoma* is the very first of (Soma) sacrifices, and if anyone performs another (Soma) sacrifice without having performed the *Jyotistoma*, there would be *falling into a pit*, or he would *die*’ (*Tāṇḍya-Brā. 16. 1. 2*); and this necessity of the previous performance of the *Jyotistoma* would be applicable to all cases (if the Act were one and the same); and it would not be possible to have any *uninitiated* sacrificer at the *Dvādāśāha* (as every one would, according to the *Tāṇḍya* text, have already performed the *Jyotistoma*). For this reason also the Act must be different.—[The first text speaks of the possibility of the performer at the *Dvādāśāha* being one who has undergone a previous initiation, as also of his being one who has not undergone it;—according to the second, *Tāṇḍya*, text the *Jyotistoma* is the sacrifice that should be performed first; according to which the performer of the *Dvādāśāha* or any other sacrifice must always be one who has previously performed the *Jyotistoma*; so that it would never be possible to have a sacrificer of the *Dvādāśāha* to be one who has not performed the *Jyotistoma*;—now if the *Jyotistoma* spoken of in connection with the first text were the same as the *Jyotistoma* spoken of in the second text, then there should not be any such uncertainty regarding previous initiation as has been mentioned in the first text; for if the *Jyotistoma* mentioned in all the texts are one and the same, then, according to the second text, in the case of all recensional texts, and in all cases, the first (Soma) sacrifice to be performed would always be the *Jyotistoma*, at which the sacrificer will have been already initiated; so that the contingency of his being *uninitiated* at the performance of the *Dvādāśāha* would be impossible; as it would not be possible for the sacrificer of any other (Soma) sacrifice not to have already performed the *Jyotistoma* and undergone the initiation in connection with it. —*Tantrasārā*—Trans., p. 906.]
DISCOURSE II, PĀDA IV, ADHIKARAṆA (2).

(b) Another text indicative of the same conclusion from a similar reason, we have in the following—\"Yat pākṣasammitāṁ...vēdisammyātinī\" (Maitra-Sam. 3. 4. 8), which mentions the two methods of measuring the Ēkidasāhini (a set of eleven sacrificial posts) by the 'Pākṣa' (Axle) and by the 'Vedi' (Altar), and deprecating and rejecting the former, favours the latter; this would be possible only if the Act were different; for if the act were one and the same, then it would not be possible to do the measuring, in one case, by the 'Vedi' at all.—Why so?—Because the readers of one Recension declare that 'the interstices of the Sacrificial Posts should be of the measure of the akṣa (axle) of the chariot' (Tai. Sam. 6. 6. 4. 1), according to which, at all performances of the act, the measuring would have to be done by the 'axle' (as herein declared); and there would be no possibility of any measuring being done either by the 'axle' or by the 'altar', so that no favouring or accepting of the measuring by the 'altar' would be possible. For this reason also the act must be different (so that at one the measuring would be done by the 'axle' and at another by the 'altar').

(c) Another text indicative of the same conclusion is the following:—According to some recensions, we find it declared in connection with the Jyotistoma that 'there is to be an excess of only two verses in the chant over and above the Virāj',—while according to other recensions 'there is an excess of three over and above the Virāj'; there would thus be an incongruity if the act of Jyotistoma spoken of in the two texts were one and the same; on the other hand, if they are two different acts, then, at one Jyotistoma there would be 'two' and at another 'three'; for this reason also the Act must be different.

(d) Further, in connection with the Sārasvata sacrifice, we read that 'the Purodāshins sit down [v. i. fast, 'upavasanti'] while the Sānnāyyins hold the calves'; of these the Sānnāyyins are those who have performed previously the (Soma) sacrifice, and the Purodāshins are those who have not performed it; now the presence of both of these at the Sārasvata would be possible only if the Sārasvata sacrifice mentioned in the different recensional texts were different; for if the Sārasvata were one and the same, then (according to the Tāṇḍya text quoted above) the Jyotistoma will have been performed before in all cases (by all the persons concerned in the performance of the Sārasvata or any other Soma sacrifice); so that there would be no possibility of any such priests being present at the Sārasvata as have not performed a previous Soma sacrifice (i.e. Purodāshins).

(e) Then again, in one recension we meet with the text 'Upahavyah-niruktaḥ, agniṣṭoma yajñō rathantarasaṁā, ashväh skyāvo daksinā' (Tāṇḍya-Brā. 18. 3'),—while in another we read, 'Upahavyah aniruktaḥ, uktiyo yajñō brhatsamā, ashväh sivo bhakte rukmalatāto daksinā' (which is entirely at variance with the former sentence); if the act (Upahavya) spoken of in these texts were one and the same, then the specification of the two sīmans, Brhat and Rathantarā, would be superfluous; for, according to one or the other of these two texts, the act would be accompanied either by the Brhat-Sāman or the Rathantarā-Sāman, and the presence of those Sāmans would come in at the Upahavya (even without their being mentioned in the texts quoted) as
forming part of its archetype;—on the other hand, if the two Upahāvyas are different acts, then the one at which Brhat-sūman is used would be totally different from that at which the Rathantara-sūman is used; hence the specification of these in the two texts is quite right and proper.

From all this it follows that the act mentioned in one recensional text is different from the same mentioned in another recensional text.”

**SŪTRA (9).**

[SIDDHĀNTA]—In reality, the Act is one only, because of there being no difference in (1) connection, (2) form, (3) injunction, and (4) name.

_Bhāṣya._

The view that “the act mentioned in one recensional text is different from the same mentioned in another recensional text” is not right; because as a matter of fact, the act mentioned in all recensional and Brāhmaṇa texts is one and the same:—(1) because there is no difference in the connection of the purpose; i.e. we actually recognise the act to be the same and laid down with a view to the same purpose;—(2) the form of the act also—as consisting in the Material and the Deity—is the same;—(3) the injunction of human activity also is found to be exactly the same; and (4) there is no difference in the name.—Hence the conclusion that the act mentioned in all the recensional and other texts is one and the same.

**SŪTRA (10).**

[ANSWER TO ARGUMENT (1) OF THE PŪRVAPAKŠA]—There could be no difference based upon name; as the names belong to the Vedas [ACC. TO READING ‘CHODANĀBḤIDHĀNATVĀT’] or, the names do not apply to the injunctions of acts —[ACC. TO READING ‘ACHODANĀBḤIDHĀNATVĀT’].

_Bhāṣya._

It has been argued above [(1) under Sūtra 8] that “the difference of the Act is based upon the difference of the names (‘Kāthaka’, ‘Kālāpaka’ and so forth”),—this has been answered (in the Bhāṣya under the same Sūtra) by the argument that the names are those of texts (not acts);—this answer has been met (by the Pārvapāksin, under the same Sūtra) by the argument that “the names are actually found to be applied to acts also”.

Now the answer (given in the present Sūtra) to this argument of the Pārvapāksin is as follows:—The argument propounded does not affect our position; because as a matter of fact, it is by reason of its connection with the text that the act is called ‘Kāthaka’ (or ‘Kālāpaka’ etc.),—and it is not that it is by reason of its connection with the act that the text is called
'Kāthaka' (or 'Kālāpaka' etc.).—"How is this got at?"—As a matter of fact, what we find is that when an act is connected with the text called 'Kāthaka', it comes to be spoken of as 'Kāthaka'.—"What even if this is so?"—When the Act is called 'Kāthaka' or 'Kālāpaka' because it is connected with the text Kāthaka or the text Kālāpaka,—then it is possible for one and the same act to be called 'Kāthaka', by reason of its connection with the text Kāthaka, and also to be called 'Kālāpaka' by reason of its connection with the text Kālāpaka [so that the application of these names cannot prove that the Act must be different].

SŪTRA (11).

ALL ACTS WOULD BECOME ONE ACT [IF THE ACTS WERE REGARDED AS DIFFERENT ON THE GROUND OF THE DIFFERENT NAMES 'KĀTHAKA' ETC.].

Bhāṣya.

If the act mentioned in the Kāthaka recension were to be regarded as different from the same act mentioned in the Kālāpaka recension, on the ground of these different names 'Kāthaka' and 'Kālāpaka' being applied to the act,—then all those acts would have to be regarded as one and the same to which any such single name would be applicable; i.e., all the acts that are called 'Kāthaka' (by reason of their being spoken of in the Kāthaka recension) would have to be regarded as one and the same; so that the Agnihotra, the Darśhapūrṇamāsa and the Jyotiṣomā,—to which the single name 'Kāthaka' would be applicable (on the ground of their being spoken of in that text)—would have to be regarded as one and the same act, on the ground of the one name being applicable to them all.—In reality, however, all these acts are never regarded as one and the same.

For this reason also, the act (mentioned in one text) must be treated as one and the same as that act (mentioned in another text).

SŪTRA (12).

FURTHER, THE NAME IS ONE THAT HAS BEEN COINED.

Bhāṣya.

Further, the name ('Kāthaka', as applied to the act) could only be one that has been coined in modern times,—one that did not exist from before, but was applied to the particular recension only since the time of the Teacher of the name of Kātha who proved himself to be an expert in the teaching of that particular recension. (See under Sūtra 1. 1. 30.) Under the circumstances (if the application of the name were to make the act different, then) it would come to this that the act was not different before (the appearance of that Teacher and the consequent coining of the name 'Kāthaka'), but it is different now;—which is absurd!
SŪTRA (13).

[Answer to argument (2) under Sūtra 8]—Even though the Act be one and the same, it may have diverse forms.

Bhāṣya.

Even when the act is one and the same, there may be diversity in its form, if there are texts to that effect. But, if there is such difference in the form according to express texts, that does not lead us to regard the act as different when they are not actually recognised as different.

SŪTRA (14).

[Answer to argument (3) under Sūtra 8]—The injunction regarding details pertains to the learning of the texts.

Bhāṣya.

As regards the argument that "there is difference in the particular details,"—these different details have been set forth with reference to the mastering of particular texts, and not with reference to the performance of the act.—"How do you know this?"—This is clear from the fact that in support of the diversity of details of the Rite, there is neither Direct Assertion (nor Indicative mark, nor Syntactical Connection, nor Context, nor Position, nor Name);—and that it is only found with reference to the study of the texts, and not to the performance of the rituals.

SŪTRA (15).

[Says the opponent]—"The repeated mention will be as in the case of 'Āgnēya'."

Bhāṣya.

In argument (4) under Sū. 8, the Pṛṇapakṣin has declared the contingency of needless repetition as a ground for holding the Act to be different; the sense of this argument is that—"in the case of the repeated mention of the Āgnēya in connection of the Amāvāṣāya sacrifice (dealt with under Sū. 2. 3. 27-29), the view that the act (Āgnēya) should be repeated has been rejected on the ground that it would involve needless repetition of the same act; on the same ground, that it would involve needless repetition, in the present case also, the view that 'it is the same act' should be rejected."—Now this argument of the Pṛṇapakṣin has got to be answered.—The present Sūtra is to be taken as reiterating the Pṛṇapakṣa argument.
SŪTRA (16).

[Answer]—In fact, however, there is no repetition, as there is no difference in the method of declaration.

Bhāṣya.

As a matter of fact, there is no repetition at all; it is the same subject of Agniūḥotra that is spoken of again and again by several persons; and when several persons speak of the same subject, it is not a case of ‘Repetition’. If it were so in the case of several Vedic texts, it would be so in the case of the same subject being spoken of several times in the same Vedic text also.—From all this it is clear that there are not several acts in the case in question, but only one act.

[Sūtra (16A)]

Because of the non-inherence of texts.

Tantravārtika—This Sūtra has escaped the notice of the author of the Bhāṣya; what it means is that the texts of several Recensions cannot be retained in the memory of a single person.]

SŪTRA (17).

All that is needed is not present (in every Recension).

Bhāṣya.

The term applied to the Vedic Recensions is ‘Shākhā’ (Branch); this name is applicable to particular recensional texts only on the ground that all that is needed is not present (mentioned) in each of them; so that the Ḥomas (offerings mentioned in the several texts) are like so many ‘branches’, hence called ‘Shākhā’; so that there are so many parts of the Veda, as there are branches of the tree.—“Wherein does the similarity to Branches lie?”—The branches are of different shapes and different positions, and no one branch contains all the flowers and fruits of the tree; similarly in the case in question also, there is no recensional text of the Veda which mentions all the accessories of sacrifices; thus the name ‘Shākhā’ is applicable on the basis of this non-presence of all that is needed.

For this reason also the Act is one and the same.

SŪTRA (18).

What is taught (in any one text) is not for any one (class of Brāhmaṇas) only.

Bhāṣya.

The Agniūḥotra mentioned in the Kāṭhaka text has not been enjoined for any one (class of) persons: as it has been enjoined for the followers of the Taittirīya text also; as nowhere is any particular person mentioned.—The particular details also of the Agniūḥotra which are enjoined in any one text
are meant for all kinds of Agnihotra. So that the Agnihotra of the follower of the Kāṭhaka text is also for the follower of the Taittirīya text; as there is no word or expression that would connect it with any particular class of persons only. Hence the conclusion is that all the recensional texts combine to lay down the single act of Agnihotra complete in all its details.

SŪTRA (19).

There is declaration of completion.

Bṛāśya.

People are found to make such declarations as ‘our Agni is completed at this point’, as we find in the following passage—‘The Agni of those belonging to the Maitrāyani Recension is completed at the Anvāroha—but our Agni is not completed at those’.—Now if the ‘Agni’ of the speaker were different from that of the Maitrāyanis, how could they say—‘our Agni is not completed here’?—The only reasonable view is that the act is one and the same, so that the Anvāroha form part of the same act as performed by the speakers.

SŪTRA (20).

[Answer to Purvapakṣa arguments (5), (6) and (7) under Sūtra 8]—Even if the act is one and the same (5) ‘the deprecatory declarations’, (6) ‘the incapacity’, and (7) ‘the declaration of completion’ are quite explicable.

Bṛāśya.

(5) A ‘deprecatory declaration’ is made, not for the purpose of decrying what is deprecated, but for the purpose of glorifying its contrary; so that the deprecation does not necessarily imply the negating of what is deprecated: what it implies is the affirming of its contrary. So that when a text deprecates that time of the Agnihotra which has been enjoined by another text, all that is meant is that the two points of time are optional alternatives; and thus there is no incompatibility between the two texts.

(6) As regards people who suffer from ‘incapacity’, they may not be able to carry out the entire body of details that are found enjoined in even one recensional text; on the other hand, for those who have the requisite capacity, they may be able to carry out, not only the details laid down in their own text, but also those laid down in all the texts. This discrepancy regarding capacity therefore is not incompatible with the view that the Act is one and the same.

(7) Lastly, as regards the ‘mention of completion’, people make use of the expression ‘it is finished’ (complete) in regard to an Act, only after some part of it has been done; e.g., at the Jyotistoma, after the operations of the Adhvaryu have been finished, people speak of the Jyotistoma itself as having been ‘finished’ (complete).
SŪTRA (21).

As for the mention of the occasion for Expiatory Rites;—

Bhāśya.

It has been argued by the Pūrvepakṣa [argument (8) under Sūtra 5] that expiation has to be performed in connection with the Post-sunrise Homa, as also in connection with the Pre-sunrise Homa, and that this would be incompatible if the act of Homa were one and the same;—and this incompatibility ceases if the act is regarded as different.—Now this argument has got to be refuted. This Sūtra is meant to recall the Pūrvepakṣa argument (8).

SŪTRA (22).

[The answer is]—In reality it (the expiatory rite) would always be determined by the method with which the performance started.

Bhāśya.

The term ‘vā’, ‘in reality’, rejects the opponent’s view just set forth. —The argument brought forward by the Pūrvepakṣa has no force against us. If the performance of the Agniḥotra starts with the determination to offer the Homa after sunrise, then the performance becomes defective if the Homa is offered otherwise (i.e. before sunrise); and this makes the agent liable to the Expiatory Rite.—This method would be quite compatible even with the view that the Act is one and the same.

SŪTRA (23).

Inasmuch as completion presupposes a beginning, it would be recognised in accordance with what one might know.

Bhāśya.

The term ‘completion’ is used only in connection with what has had a beginning;—i.e. it is only what has been begun that is completed; so that when we have the notion that our ‘Agni’ has been completed, what we mean is that ‘the act that had been begun is completed’.

[Or, the Sūtra might mean that, inasmuch as all verbal usage is dependent upon its previous acceptance by people, we could conclude that the ‘completion’ spoken of is like what we actually find to be. As for this practice, we find that even when the action has not been completed, as soon as the details mentioned in one recension are completed, the Professors of that Recension declare ‘our sacrifice ends here’, and hence there is no incompatibility between this declaration and our view—Tantravārtika, p. 917.]
ŚUTRA (24).

[Answer to argument (9a) under Śc. 8]—The Indicative text is equally applicable (to both views); because what is stated (regarding the Jyotiṣṭoma being the very first sacrifice to be performed) appertains to all (Recensional texts); nor does the text enjoin a (Jyotiṣṭoma) sacrifice; consequently there would be an incongruity in the performance of the Īvānāśaḥ sacrifice.

Bhāṣya.

It has been argued (9) that “the text ‘yadi purā didikṣānāh, etc.,’ indicates the possibility of the sacrifices at the Īvānāśaḥ being performed by such men as have previously performed the first sacrifice (Jyotiṣṭoma), as also by such as have not performed it,—and this would be possible only if the act were different, not if the act mentioned in all the Recensional Texts were one and the same”.—This, however, does not affect our position; because if the previously initiated Agent may perform the Īvānāśaḥ, then the previously uninitiated Agent may also do it. [That is all that the indicative text indicates].—As regards the Sāmaḥḍa (Tūṇḍya text quoted by the Opponent), it does not contain an injunction of a different Jyotiṣṭoma (in regard to which it might lay down the character of being the first to be performed).—“What, if it is so?”—The Jyotiṣṭoma could be referred to (for the purpose of laying down the said character of being first) only in a passage where it has been enjoined.—So that even under the view that the Act is different (as mentioned in different recensional texts), all Jyotiṣṭoma sacrifices would have to be regarded as having the character of being the first to be performed; and hence even under the Pūrvaṇaṃkṣa view that the Act is different, the incongruity—in the shape of the presence of uninitiated sacrificers at the performance of the Īvānāśaḥ—would have to be admitted [so that on this point, both the views, the Pūrvaṇaṃkṣa and the Siddhāṃta, stand on the same footing]; consequently it does not affect the validity of the Siddhāṃta at all.
SŪTRA (25).

[Answer to argument (9b) under Śū. 8]—Inasmuch as the ‘measuring’ has not been enjoined in regard to the substance, there can be no choosing from among the several methods (of measuring);—one or the other might be chosen for adoption in the various cases, on the ground of (both the methods) being mentioned;—for this reason the text speaking of the two methods should be regarded as the mere statement of a standing fact (that there are these two methods possible).

Bhāṣya.

Inasmuch as the measuring of the substance has not been enjoined in regard to the ‘Agni’ sacrifice, the rule spoken of cannot be adopted in regard to the measuring of the Ėkādāshini (at the ‘Agni’ sacrifice). As a matter of fact, when the Ėkādāshini itself is not enjoined in regard to the ‘Agni’, how could there be any measuring of it—either by the Axle or by the Altar? As a matter of fact, both those methods (of measuring) are spoken of for the entirely different purpose of leading up to the injunction of the Ėkādāshini,—the meaning of the entire context being—‘if the Ėkādāshini were of the size of the Axle, there would be such and such an incongruity, while there would be no such incongruity if it were of the size of the Altar,—who is to put an end to this doubtful state of things?—[the answer is] that ‘to a single Post, eleven animals should be tied up’ [this last clause embodying the injunction of what has been called the Ėkādāshini, to which the statement of the two methods of measuring is supplementary].—Now, in connection with the Vāchastoma and other acts,—as the declaration of the two methods of measuring would be a mere statement of a standing fact,—at the Yupaikādāshini, the interstices in the Posts should have to be of the size of the ‘axle (akṣa) of the chariot’;—and again, because of the said declaration (of the two methods) being a mere statement of a standing fact, even though there be no actual measuring, either ‘by the Axle’ or ‘by the Altar’, the said statement could be explained as serving the purpose of leading up to the injunction of the Ėkādāshini; so that there is no incongruity at all.

[The Śūtra may also be taken as follows:—If the measuring by the Altar were not laid down with regard to a substance, then there would be no restriction in regard to the measuring by the Axle and such other things, all of which would be equally implied; and this absence of restriction would be repugnant to the direct assertion of ‘measuring by the axle of the chariot’.—In the case in question, however, it is not so; hence there is no incongruity.—_TANTRA VARTIKA—Trans., p. 918.]
SŪTRA (26).

[Answer to Pūrvapakṣa argument (9c) of Śū. 8]—Inasmuch as there is injunction as well as prohibition, there would be an ‘excess’ in one case.

Bhāṣya.

The Ṣoḍaśi has been enjoined in the sentence ‘Atirātri graññati Ṣoḍaśi-nam’;—it has also been prohibited in the sentence ‘Nātirātri graññati Ṣoḍaśi-nam’. Thus in one case, there would be an excess of two, and in another of three, verses over a Virāj. The difference, being thus explained, does not affect the Siddhānta view.

Question—"Why should there be an excess of two or three verses?"

Answer—(a) There is the three-fold Bahīṣpavamāna stotra, which makes 9 verses;—(b) there are the fifteen-fold Ājyās, whose number being four, these make 60 verses;—(c) the number of verses in the Midday Pavamāna is 15;—these 15, with the original 9 [under (a)], make 24, which, with the 60 [under (b)] make 84;—(d) there are 4 Prsthas of 17, making up 68, and 17 of the Ārīhava Pavamāna; thus these being 5 times 17, the number comes to be 85;—these 85 with the previous 84, make up 169;—(e) there are 21 verses in the Yajñā-yajñīya-stotra, which, along with the said 169, make up 190 verses;—so say the Brāhmaṇa-texts.—

In reference to the Agnistoma only, it has been declared that ‘a complete Virāj consists of a group of ten verses’. [So far as the Atirātra is concerned, the number of verses in the Stotras is as follows:—]

B (a) There are the three (additional) rounds of stotras for the Utkhyā, of 21 verses each, making up the number 63; (b) the (additional) stotra (for the) Ṣoḍaśi has 21 verses; with these 21 we get (63 + 21 =) 84 (additional) verses. (c) There are three rounds of stotras of 15 verses at the night Extractions, each round containing 4 such stotras; these make up \(3 \times 4 \times 15 =\) 180 verses, which give us complete Virājas. (d) There is also the three-fold Rathantara, the Panḍhasaman, which contains 9 verses. Thus a group of 9 is added to 84 [under B (a) and (b), excluding the 180 verses of the night-extractions, under B (c), because they make up complete Virājas] (and that gives 93, i.e., 9 \(\times\) 10 + 3). Thus three verses are left over in these stotras after making up Virājas. When the Ṣoḍaśi cup is not held (and the corresponding stotra not used), we have 21 verses less; and in this case we have 2 verses left over in the chants after making up complete Virājas. [63, as under B (a) + 9, as under B (d) = 72 = \(7 \times 10 + 2\).] [Consequently there is hardly any difference between the Atirātra with the Ṣoḍaśin and the Atirātra without the Ṣoḍašin.]

Thus it is found that the indicative text quoted is quite compatible with the Siddhānta view that the Act is one and the same.

[The principal varieties of the Jyotiṣoma are Agnistoma-Utkhya, Ṣoḍaśin and Atirātra. (A) In the first three there are three paryāyas or rounds of the Extraction of Soma all in day time, and in the last there are in addition 3 extractions at night. In the Agnistoma, 5 stotras are used in the morning-extraction, 5 in the midday-extraction and only 2 in the evening. In the Utkhya,
the evening extraction has also 5 stotras. The total is 15. In the Śoḍaśin, there is an additional stotra corresponding to the additional Śoḍaši graha. In the night-extractions of the Atīrātra, there are 4 × 3 = 12 stotras; and in the day-time the Śoḍaśin cup and stotra may or may not be used. Now a stotra is a Śāma-chant based on some verses which are sung with repetition in various groupings. Each constituent verse of a stotra is called a stotriya. Now the total number of stotriyas in the Agniṣṭoma is 190 which is a complete dividend of 10, which is the number of syllables in a pāda of the Virāj metre. And as Virāj stands for completion, Agniṣṭoma is thus complete. In the nocturnal rounds, the Atīrātra has got 180 stotriyas, i.e. 18 complete Virājas, in this peculiar Brāhmaṇa-computation; and in its Day-rounds, 93 stotriyas with the Śoḍaśin and 82 without; consequently only 3 or 2 are left over after dividing by 10 (the number of a Virāj line). There is thus the difference of only one (1) and Shabara claims that that is no difference. Consequently there is कम्यः.

SŪTRA (27).

[Answer to Pūrvapakṣa argument (9d) under Śū. 8]—In connection with the ‘Sāravata’, there being an incongruity,—the sentence should be taken with a conditional ‘when’.

Bhāṣya.

It has been argued [under (9d)] that “it is possible for both ‘Sānnayyins’ and ‘Puroḍāshins’ to be present at the Sāravata, etc. etc.”—[Our answer to this is that] as a matter of fact, all Soma-sacrifices are preceded by the performance of the Jyotiṣṭoma, so that (under both views) there would be an incongruity (in the presence of those who have not performed a previous sacrifice—i.e. the Puroḍāshins,—along with those who have not performed such a sacrifice,—at the same Sāravata); hence (for both the Śiddhāntin and the Pūrvaṇapakṣin) it is necessary to add the conditional ‘yadā’ (‘when’) to the sentence (quoted by the Pūrvapakṣin), which has to be explained as ‘when the Sānnayyins also are in the position of Puroḍāshins [as they are at the Pauramāśi], they should sit down (or keep fast), etc. etc.’—[The different sacrificers are thus found to be mentioned only with a view to indicating the different time of the performance, and not for laying down the difference in the character of the sacrificer,—says the Tantravārītika. The sense of the argument is that the names ‘Puroḍāshin’ and ‘Sānnāyyin’ are not meant to be taken in the technical sense of those who have not performed a previous sacrifice, and those who have performed a previous sacrifice, but only as indicatives of time,—the performers at the Paurṇamāśi performance being called ‘Puroḍāshins’, as Puroḍāsha is the material used at the Paurṇamāśa sacrifice, and the performers at the Anāvāśyā performance being called ‘Sānnāyyins’, because Sānnāyya (curd-milk) is the material used at the Anāvāśyā (Darsha) sacrifice. Thus it is that the same performers who were called ‘Sānnāyyins’ in connection with the Darsha sacrifice come to be called ‘Puroḍāshins’ in connection with the Paurṇamāśa sacrifice, irrespective of the fact of their having performed, or not performed, a previous Jyotiṣṭoma sacrifice.]
SŪTRA (28).

As regards the argument that "at the 'Upahavya', the two Śāmans would come in by transference (from the Arche-type)",—

Bhāṣya.

It has been argued by the opponent [under (9e)] that "at the Upahavya, the Brhat-Śāman and the Rathantara-Śāman would come in from its Arche-type itself, in the event of the Upahavya being one and the same; so that in that case, a separate injunction of the Śāman would be entirely superfluous". —This argument has got to be refuted.—The present Sūtra is only for the purpose of recalling the previous argument (of the Pāreapakṣīn).

SŪTRA (29).

[The answer is that] in reality, the repetition serves the purpose of pointing out further details.

Bhāṣya.

The sentence quoted serves the purpose of pointing out further details,—the construction being—'if Rathantara is the Śāman sung, then the sacrificial fee should consist of the white horse,—if Brhat is the Śāman sung, the sacrificial fee should consist of the *Horse with golden forehead.*

SŪTRA (30).

The Veda also points to the same idea (of the Act being one and the same).

Bhāṣya.

If the Act mentioned in all Recensions were not one and the same,—then, how could the act be enjoined in one Recension and its details laid down in another? For instance, (a) the Maitrāyani Recension does not mention the Samid and other Pragyājas, and yet it speaks of its details in the sentence 'Rtavo vai pragyājah samaniya hotavyāh' [Mai. Sam. 1. 4. 12; see Shata. Brā. 1. 5. 31].—(b) Similarly, in certain Recensions the mantra for picking up the stone, beginning with the words 'Kutarurasi' [Mai. Sam. 1. 1. 6], is not mentioned, and yet even in those Recensions we find the assertion—'Kukkutoṣityashmānamupādattē, Kutarurasi vā.—From all this we conclude that it is one and the same act (spoken of in the several Recensions).

SŪTRA (31).

[Objection]—"But, there being distinct orders of procedure laid down in each Recension, the injunction in each should be taken as distinct."

Bhāṣya.

"If a man follows up the Injunctions laid down in Recensions other than his own, he must surely act against what is enjoined in his own
Recension; for this reason, the act mentioned in the other Recensions should be taken as different."

SŪTRA (32).

[Answer]—As there is no connection with any incompatible process, the act is taken as one and the same; hence all the injunctions bearing upon that act should be taken as affording information about that same act.

Bhāṣya.

Our answer to the objection is as follows:—If we take the act mentioned in all Recensions as one and the same, there is no connection with any incompatible process; as a matter of fact, there can be no conflict between Order and Syntactical Connection; as Order is the weaker and Syntactical Connection is the stronger of the two;—and that all that is laid down in the various Recensions has to be taken together and acted up to (in the performance) is what is indicated by Syntactical Connection [while the Order of procedure is a matter of Order, which is weaker than Syntactical Connection].

From all this it becomes established that one and the same Act is laid down in all Recessional and all Brāhmaṇa texts.

End of Pāda iv of Discourse II.

End of Discourse II.
DISCOURSE III.

AUXILIARIES.

PĀDA I.

ADHIKARĀṆA (1): Declaring the Subject-matter of the Discourse.

SŪTRA (1).

NOW THERE (FOLLOWS) AN ACCOUNT OF AUXILIARIES.

Bhāṣya.

[For a different explanation of the term ‘shēṣalakṣaṇa’—see Tantravārtika—Trans., pp. 921–923,—where it is shown that the term may be taken as standing for all the rest of the Sūtras, i.e. Discourses III–XII, all of which deal with matters auxiliary to Dharma, and as such are included under the term ‘shēṣalakṣaṇa’.]

[Immediately after the treatment of the subject of the Differentiation of Acts, it becomes necessary to treat of the ‘auxiliary character’, because the due consideration of all other questions of Motive, etc., dealt with under Discourse IV et. seq. is dependent upon the question of ‘auxiliary character’.—Tantravārtika—Trans., p. 924.]

The account of ‘Different Acts’ has been finished; next we shall deal with the account of the ‘Auxiliary’ [where we shall deal with the following questions]—What is an ‘auxiliary’? For what reason is something an ‘auxiliary’? In what way is it used? It will be pointed out that ‘Direct Assertion’ and others are the means by which the use of the Auxiliary is determined; the relative strength of these means will be discussed; and also other matters relating to and arising out of these subjects.
ADHIKARĀNA (2): [Definition of ‘Auxiliary’].

SŪTRA (2).

THE AUXILIARY IS AN ‘AUXILIARY’ BECAUSE IT SERVES THE PURPOSES OF ANOTHER.

Bhāṣya.

In this Sūtra we have the definition of the Auxiliary, and also the statement of the grounds on which it is an ‘auxiliary’;—both these are pointed out here. The definition is that ‘that which helps another is called auxiliary’; for instance, when people help others, they say, ‘in this matter we are auxiliaries’.

Objection—“In some cases, even the Principal Factor also helps another; e.g. though the Teacher is the Principal person at the institution, yet he helps his pupils by imparting intellectual and moral instruction.”

Answer—It is true that the Principal Factor sometimes helps others; but we call that thing ‘Auxiliary’ which exists entirely for helping others; such for instance as the ‘born slave’ who is purchased for the sole purpose of working for the master, and the ox is purchased only for the purpose of carrying loads for the master.

“But the master also, when making provision for the born slave, would (by that act be helping him and thus) become subservient (auxiliary) to him. [So that even the born slave cannot be said to exist entirely for helping others.]”

It is not so, we reply; because even when making provision for the slave, the master subserves his own purpose; the help accrues to the slave only because the master’s own interests are inseparably bound up with the well-being of the slave. Similarly in the case of making provision for the Ox. So what we call an ‘auxiliary’ is that which always and absolutely exists for another.

Objection—“What is it that has already been dealt with before, under the Sūtra 2. 1. 8, where it has been stated that—‘those that are meant to be productive of a material substance are to be regarded as subsidiary’? [That is to say, under the Sūtra quoted, the subsidiary character having been already explained, why should the same matter be taken up again?]”

Answer—Under that Sūtra, what was shown was that those verbs which spoke of acts bringing about visible results cannot be regarded as serving any transcendental purpose; while under the present Sūtra we have the definition of all kinds of Auxiliaries.
ADHIKARAṆA (3): [Enumerating Auxiliaries.]

SŪTRA (3).

"[The 'Auxiliary character' belongs] to Substances, Properties and Preparations",—says Bādari.

Bhāṣya.

The teacher Bādari has opined that the term 'auxiliary' can be applied only to Substances, Properties and Preparations,—not to Sacrifices, Results and Agents.—(a) The Substance serves the purposes of the Act; if the Act is to be done for a purpose, it must be accomplished by means of a substance;—no Act can be accomplished without a substance;—therefore for the accomplishment of the Act, a substance has to be found out;—thus Substance serves the purposes of the Act.—(b) The Property serves the purpose of distinguishing the particular substance that has been enjoined;—there is need for such distinguishing of it,—as it is only a particular qualified substance that can be the means of accomplishing an act;—thus the Property also helps the Act though the substance, and this 'serves the purposes' of the Act.—(c) The Preparation is that on the accomplishment of which a certain thing becomes fit for some purpose;—this also 'serves a useful purpose' in the accomplishment of an Act; so that this also 'serves the purposes of another'.—Thus it is that Substances, Properties and Preparations are 'auxiliaries' inasmuch as they serve the purposes of another.

Sacrifices, Results and Agents are not auxiliaries.—The Sacrifice is to be performed by the Agent, and when that has been performed, there is nothing else to be done by him. The purpose of the Agent is the performance of the sacrifice itself, as for the other things, substance and the rest, they serve the purposes of the sacrifice and are 'auxiliary' thereto; the sacrifice itself is not performed for accomplishing anything (to which it could be 'auxiliary'); as the Result also is not brought about by the sacrifice, the fact being that when the sacrifice is performed, the Result comes by itself;—from the Veda also all that we know is that 'the Result comes about when the sacrifice is performed', and there are no words to the effect that 'the Result is brought about by the Sacrifice'.—Thus the Sacrifice is not 'auxiliary' to anything.—As regards the Result, that also is not enjoined in reference to the Agent;—all that the text of the Veda says is ‘one who desires Heaven should perform the sacrifice'; it says nothing as to whether the Heaven is for the Agent himself or for someone else; the term used in the text is ‘svargakāmān’; 'desirous of heaven'; and one becomes 'desirous of heaven' merely by having a desire for Heaven;—hence Heaven (the Result) is not understood to be 'auxiliary' to the Agent;—hence the Result also cannot be an 'auxiliary'.—If then, neither the Result nor the Sacrifice is enjoined as an 'auxiliary', in regard to what could the Agent be the 'Principal'? He is however clearly 'auxiliary'
to the Act (Sacrifice), because he is a 'substance' (not because he is the 'Agent').

For these reasons, Bādari has opined that the auxiliary character belongs to Substances, Properties and Preparations only.

SŪTRA (4).

Actions as also (are 'auxiliary'), because they serve the purpose of the Result,—says Jaimini.

Bhāṣya.

The Teacher Jaimini however has held that Actions also are auxiliaries; he did not, like Bādari, hold that the auxiliary character is restricted to the three aforesaid things only. What Jaimini saw was that the Sacrifice is enjoined, not as something to be accomplished (in itself), but as a means of accomplishing the Result, for one who desires that Result; it is only when thus taken that what is directly enjoined in the texts becomes followed; and there can be no doubt as to the Injunction serving a useful purpose. This same idea is going to be further supported by the Sūtras themselves, under Discourse VI; all that is done here is that the idea that 'actions serve to accomplish Results' being accepted as established (under Discourse VI), it is shown that the Action is 'auxiliary' (to the Result).—Thus it is clear that there can be no such restriction as that 'Substances, Properties and Preparations only are auxiliaries',—the Sacrifice also being 'auxiliary' to the Result.

SŪTRA (5).

The Result also (is an 'auxiliary'), as it is for the purpose of the Agent.

Bhāṣya.

The Result also is declared with reference to the Agent; the meaning of the Injunction is that 'the sacrifice is to be performed by a person who desires that Heaven may become his',—and not that 'the Heaven should obtain itself';—that such is the meaning is clear from the use of the Atmanepada ending (in the injunctive word 'yajēta', 'should sacrifice'), which ending is used only when the Result of the act is meant to accrue to the Agent;—so that the sacrifice is performed in order that the Agent may experience (enjoy) the Result. Thus the conclusion is that the Result is asserted as following from the Sacrifice for the sake of the Agent, and not merely for its own accomplishment. Thus the Result also is an 'auxiliary'.

SŪTRA (6).

The Agent also (is an 'auxiliary'), as he is for the purpose of the Action.

Bhāṣya.

The Agent also is found to be mentioned as an auxiliary to such acts as the measuring of the Udumbara Post (which has to be of the height of the
Agent).—Thus there can be no such restriction as that Substances, Properties and Preparations alone can be ‘auxiliaries’.

On the subject-matter of this Adhikaraṇa, the revered Vṛttikāra has come to the following conclusion:—In relation to the Sacrifice, it is only Substances, Properties and Preparations whose ‘auxiliary character’ is absolute [these alone are such as are always ‘auxiliary’ to the Sacrifice]; the ‘auxiliary character’ of the others (Actions, Results and Agents) is only relative [they are both Principal and Auxiliary]; for instance, the Sacrifice (Action) is ‘Principal’ in relation to the Substance, but ‘auxiliary’ to the Result; the Result is ‘Principal’ in relation to the Sacrifice, but ‘auxiliary’ to the Agent;—and the Agent is ‘Principal’ in relation to the Result, but ‘auxiliary’ to acts like the Measuring of the Udumbara Post.—Thus then, the Restriction of the auxiliary character to Substances, Properties and Preparations (as held by Bādari) is quite right, as in relation to the Sacrifice, Substances, Properties and Preparations are always ‘auxiliary’.
ADHIKARANA (4): Preparatory Acts like ‘Nirvapana’ are applicable to definite things, according to the useful purpose served by it.

SŪTRA (7).

THEY ARE CONNECTED WITH A DEFINITE PURPOSE.

Bhāṣya.

[The ‘auxiliary character’ having been defined, we now proceed to consider the manner in which the auxiliaries are employed in actual practice. The present Adhikarana deals with the employment of Preparations, followed by that of Substances, Objects or Implements in Adhikarana 5, and of Properties in Adhikarana 7.]

There are the two sacrifices of the Darsha-Pūrṇamāsā enjoined in the text ‘Darshapūrṇamāsābhīyām svargakāmo yajēta’;—and in connection with these the following accessory details are found mentioned—(a) Nirvapana (Pouring out), Prokṣana (water-sprinkling), and Avahana (threshing) and so forth, in relation to grains;—(b) Utpavana (clarifying), Vālāpana (melting), Grahaṇa (holding) and Āsādana (placing) and so forth, in relation to Butter;—(c) Shākhāharaṇa (Fetching of Twigs), Gavām-prasthāpana (Fetching of the Cows), Gavām-prasāvāna (making the cows yield milk) and so on, in relation to the Sānnāyya (Curd-milk). [All these details are of the nature of ‘Preparation’, Samskāra.]

In regard to these there arises the question—are all these details to be performed in connection with all the three kinds of substances—Grains, Butter, and Curd-milk? Or are they to be performed only where they may serve a useful purpose?

Objection to the question:—“As a matter of fact, the preparatory details referred to are always found mentioned along with definite substances—e.g. the text ‘Vrihinavahanti’ (speaks of the Threshing as to be done to the Vrihi Corn), ‘Tanḍulā pinaṣṭi’ (speaks of the Pounding as to be done to the Husked Grains). So that there can be no room for any such doubt as finds place in the Question [as none of the Preparatory Details is ever found mentioned except in connection with a definite substance.]”

The answer to this is that it is true that they are found to be spoken of as connected with definite substances; but the fact of the matter is that while the details like Threshing are spoken of by Direct Assertion (through such words as ‘avahanti’), their connection with the substances like Vrihi is indicated only by Syntactical Connection (of the verb ‘avahanti’ with the word ‘vrihīn’); [so that the general applicability to all substances of the Thresh- ing is more authoritative than its special application to the Vrihi corn only.]
—Thus there is room for the doubt expressed in the Question.

On this question, the view that appears to be most reasonable is that ‘they are connected with a definite purpose’;—‘artha’ stands for prayojana, purpose;—that is, the preparatory acts are to be performed only where, on being performed, they serve a useful purpose; such acts, for instance, as Prathana (spreading out) can serve no useful purpose in connection with
Butter and Curd-milk; and hence they are not to be done to those substances; similarly acts like Utpavana (clarifying) are not to be done to Grains or Curd-milk; and acts like Fetching the Twigs are not to be done to Butter and Grains—"But we actually find it directly declared that 'all are to be done to all.'"—We do not yet know whether they are so declared or not; in fact, this is exactly what we have got to consider.—But even if they were so declared, they should not be done where they serve no useful purpose.

[As against this preliminary statement of the Siddhânta, we have the following Purvapakṣa.]

SUTRA (8).

[Purvapakṣa]—"What is enjoined should pertain to all things, because it is equally connected with all, and because there is no difference of Context."

"What we have to say in answer to the above statement is as follows: If an act were one recognised as to be done, only on the basis of an implication (e.g. the employing of unhusked rice being laid down, it implies the doing of the act of threshing for the husking),—then such an act would naturally be performed only in cases where it could serve a useful purpose. The preparatory rites under consideration, however, are such as are all directly enjoined; so that it is not that those should be performed only where they serve a visible purpose;—where then?—wherever they are enjoined; and the acts in question are recognised to be such as are enjoined in all cases.—How so?—Because it is equally connected with all, and because there is no difference of Context; that is to say, (a) all things—Butter, Grains and Curd-milk—are equally connected with, or related to, the Apūrva (Transcendental Result of the main Act), in the relation of cause and effect; i.e. in all these cases, wherever the acts are done, they are recognised as done for the bringing about of the Transcendental Result;— (b) secondly, the Context also is the same, being enjoined in which, therefore, the details become recognised as enjoined for all the substances.—From these two reasons it follows that all the acts in question are to be done to all the substances.—As for the argument that all the acts do not serve useful purposes in connection with all substances,—our answer is that, on the strength of the injunction itself, they have to be regarded as serving useful purposes with all substances;—this 'purpose' may be of an invisible (transcendental) character."

SUTRA (9).

[Siddhânta]—Where there is no useful purpose (to be served), there should be no action.

Bhāṣya.

It is not right that all the acts should be done to all the substances; in fact, acts do not deserve to be performed in cases where they do not serve any useful purpose,—as we have already explained.
Says the Opponent—"But on the strength of their Injunction itself, they should be taken as serving a useful purpose in all cases."

Certainly not, we reply. [For reasons detailed in the following Sūtra.]

SŪTRA (10).

AS A MATTER OF FACT, THE RESULT ALWAYS APPEARS ALONG WITH THE OPERATION; IF THERE WERE NO (VISIBLE) RESULT, THEN ALONE COULD THIS ABSENCE (OF RESULTS) JUSTIFY AN ASSUMPTION ON THE BASIS OF WHAT IS EXPRESSED BY THE WORDS.

Bhāṣya.

In fact, there is no such Injunction as would justify the performance of all the acts with all the substances;—nor do we perceive any useful purpose (served by all in all cases) by Sense-perception or by any other means of cognition. As for Presumption, that also would be necessarily operative (in justifying the assuming of purpose) only in a case where there is a distinct Injunction in actual words,—in no other case; that is to say, when as a matter of fact, we know that such acts as Prathana (Spreading out), when performed over Butter and Curd-milk, serve no visible purpose, we could be justified in presuming an invisible purpose, only if, without such a presumption, the injunction of those acts in that particular context were found to be unjustifiable (meaningless);—as a matter of fact, those acts have to be enjoined in connection with Grains, in connection with which visible results in the form of unhusking and the like are found to appear along with the operation—of threshing and the like;—there is need too for this unhusking, as without it, the Cake could not be prepared. Such being the case, the injunction of the act in question in the Context is found to serve a useful purpose. Thus then, when the injunction of the Act is found useful in connection with Grains, there can be no ground for presuming an invisible Result (as resulting from the performance of the act in question over Butter and Curd-milk). Hence no such invisible result can be presumed.—If in the case of the threshing done to the Vrihi, no such visible result as the preparation of the Rice (by unhusking) were found to appear, then, in the absence of such a result, we might take the purpose served to consist in what is spoken of by the words of the text, irrespectively of any visible Result; so that an invisible result might be taken as following from the act (of Threshing) as done to the Butter and the Curd-milk [solely on the basis of the fact that these substances also are mentioned in the same Context].—From all this it follows that acts like Prathana (Spreading out) are not to be done over all the substances.—Similarly with acts like Clarifying and those like Fetching the Twigs.—Thus it becomes established that it is not right that all the acts are to be done to all the substances; and that acts like Prathana (Spreading out) should not be done to Butter and Curd-milk, —they are to be done to Herbs only;—acts like sprinkling should be done to Butter only, nor to Grains or to Curd-milk; and acts like Fetching the Twigs should be done to the Curd-milk; not to Butter or to Grains.
Adhikarana (5): Implements like 'Sphya' have their employment restricted in accordance with their connections.

Sutra (11).

On account of its connection with the originate text, the implement should be taken as enjoined for the purpose of that (which is mentioned in that text).

Bhashya.

There are the Darshapurnamasa sacrifices, in connection with which we read—'(1-2) Sphyascha, Kapalani cha. (3-4) Agnihotrahavanich cha, Shurpaucha, (5-6) Kshnyaicha, Shamyacha, cha. (7-8) Ulukhalaicha, Musalaicha, (9-10) Drsachcha, Upala cha—etani cat dasha yajnayudhani' [where Sphya and the rest are laid down as the 'ten sacrificial implements'] (Taitti. Sanh. 1. 6. 8. 3).

In regard to these there arises the question—Are these implements enjoined here for the doing of everything that can be done with them? Or for doing that only in connection with which they are mentioned?

On this we have the following Purvapaksa:—'They are enjoined here for the doing of anything and everything that can be done with them;—why?—because it is only thus that the injunctions serve a useful purpose; otherwise they would be mere references serving no useful purpose. Further, the circumstance that 'there is no difference of Context' applies equally to all things. Lastly, the fact that they are called 'sacrificial implements' shows that they are all equally connected with the 'sacrifice'.—From all this it follows that all the implements are to be used in all cases.'

Against this Purvapaksa, we have the following Siddhanta:—'On account of its connection with the originate text, the Implement should be taken as enjoined for the purpose of that which is mentioned in that text';—i.e. when an act is spoken of in the originate text, as connected with an Implement, that act should be done with that Implement; e.g. the originate text being (1) 'Sphyna uddhanti' (Digs up with the Sphya), where the indication of Syntactical Connection is that the Sphya is to be used for doing the Digging,—it follows that the Digging is not to be done by any other implement save the Sphya. If this view is accepted, then, the using of the Sphya having been enjoined in this same text, its mention in the sentence 'Sphyascha Kapalani cha, etc.' would be a mere reference to it for the purpose of asserting that 'these are the ten sacrificial implements.'—In this way the mention of each one of the implements would be a reference to it as enjoined in the originate text laying down the action to be done with it; these originate texts being—(2) 'Kapalesh sutrapayati' ('Bakes on the pans'), (3) 'Agnihotrahavanyahavimsinirnapati' ('Pours the
grains with the Agnihotrahabanī'), (4) 'Shūrpēṇa vivinaktī' ('Separates the husks with the winnowing basket'), (5) 'Kṛṣṇājinamadhistāt ulūkhalasyā-vastraṇāti' ('Spreads the antelope-skin under the mortar'), (6) 'Shamyāyām dṛṇadupadadhāti' ('Places the lower pounding stone on the Shamyā stick'), (7-8) 'Ulūkhalamusalābhhyāṁ avahanti' ('Husks the grains with mortar thestle'), (9-10) 'Dṛṇadupalābhhyāṁ pīnastī' ('Pounds with the two stones').—It is only through Context that all the Implements would be indicated as to be used for all the acts, while through Syntactical Connection the use of each becomes restricted to the act along with which it is mentioned in the originative text.—As for the term 'Yajñāyudha' ('Sacrificial Implements'), which may be taken as laying down the use of the implements by means of this common term, the indication of this also would be set aside (by what is indicated by the particular originative texts); because a particular injunction by a general statement is only indirect, while a particular injunction by a particular statement is direct.—From all this it becomes established that each of the Implements is to be used only for that particular act with which it is connected in the originative text.
ADHIKARAṆA (6): Properties like ‘Redness’ are restricted, not mixed up.

SŪTRA (12).

WHEN THE SUBSTANCE AND THE PROPERTY SERVE THE SAME PURPOSE, THEY HAVE THE SAME FUNCTION; AND HENCE THERE SHOULD BE RESTRICTION.

Bhāṣya.

With reference to the Purchase (of Soma) at the Jyotisṭoma, we have the text—‘Aruṇayā piṅgakṣya ēkahāryanā somam kriṇāti’ (cf. Taittī. Samh. 6. 1. 6. 7) [‘One purchases Soma with a tawny-eyed and one-year-old (cow), which is red’, where ‘arunayā’, ‘red’, stands for the property, and the other two terms stand for the substance, animal. There are other texts such as—‘Ajayā kriṇāti’ (‘Purchases it with the she-goat’), ‘Vāsasā kriṇāti’ (‘Purchased with the cloth’), and so forth].

In regard to this, there arises the following question:—Does the property of Redness go with the entire context (qualifying all that is mentioned in the Context)? Or does it go with the one-year-old cow only, and that too in connection with the act of Purchasing only?

Objection to the question—“Why should there be any such doubt when the connection of ‘redness’ with the ‘purchase’ is clearly expressed by the words ‘arunayā kriṇāti’?”

Answer—All that the word expresses is that the unsubstantial (shapeless) property of Redness is the instrument of the act (of Purchase)—this fact being expressed by the third case-ending in the term ‘arunayā’ expressing instrumentality; and yet no unsubstantial object can ever be the means of accomplishing an act;—hence it would seem to us that the property of Redness has no connection with the act of Purchasing; and yet it is not likely that an authoritative text would assert what is impossible;—there may be all this supposition in our mind. With the notion that some sort of connection might be possible (between the Redness and the Purchasing), there arises a desire to search out some way of making the text yield some sort of a valid cognition; while pondering over this, if we can find some capacity (in the Redness) to be connected with the act (of Purchasing), then, on the basis of the two words being syntactically connected, we shall apply the Redness to the act of Purchasing only;—if, on the other hand, even though looking out with all due care, we cannot find any way of making a connection between the two possible, then, we shall admit a syntactical split and connect the Redness with the entire Context.—For these reasons, the question that has been raised is deserving of full consideration.

On this question we have the following Purvapakṣa:—

“The property of Redness is connected with the entire Context;—why?—because it is equally connected with the whole (all that is mentioned in the
Context) and because there is no difference of Context [the same reasons that have been put forward by the Pāravapakṣa under Sū. 8].—Syntactical Connection being more authoritative than Context, the Redness should be connected with the act of Purchasing only'.—Such is not understood to be the sense of the text; not even a hundred texts could lay down what cannot be done; if one were to say 'Burning should be done with Water and wetting should be done with Fire',—could he ever be regarded as making a reasonable statement? In fact, no unsubstantial thing can ever be the means of accomplishing an act. It is for this reason that no connection between the words 'arunayā' and 'kriṇāti' being possible, the two cannot be taken as syntactically connected.'

Objection (to the above Pāravapakṣa-reasoning)—The word 'arunayā' ('red') does not denote property, it denotes the substance;—how?—because it is in the Feminine Gender; it is only particular substances (objects) that are either Feminine or Masculine or Neuter; and the Feminine ending is appended to that noun-base which denotes a female substance; and it is a Feminine ending that we find in the term 'arunayā' (red);—hence we conclude that this term denotes a substance.

Answer (given by the Pāravapakṣin)—'This is not right; when a certain substance is characterised by the property of redness, then alone it becomes capable of being spoken of as 'arunā' (red); if that same substance were characterised by a property other than redness, it could not be spoken of as 'arunā';—thus then, while the term 'arunā' is inseparable from the property of redness, it is not so inseparable from the substance;—hence it follows that it is the property that is denoted by the term 'arunā'. Thus the fact of the term denoting a property is perceived directly, while the fact of its denoting a substance could only be got at through Inference in the form—'Because the noun-base in the word arunaya has taken the Feminine ending, therefore it must denote a substance';—Direct Perception is always more authoritative than Inference;—for this reason the term 'arunayā' must be taken as denoting the property.—'How then is the presence of the Feminine ending to be accounted for?'—Words denoting properties also take the Feminine Gender; for instance, just as we have the expression (a) 'arunā buddhiḥ' or (b) (v.l.) 'karunā buddhiḥ' [where the substance, Buddhi is spoken of as having the property of redness, and the word 'arunā', which denotes the property, is in the Feminine Gender, (b) or in the other reading, the substance, Buddhi, is spoken of as having the property of compassion, and the word 'karunā' denoting that property takes the feminine ending],—in the same manner we may account for the Feminine Gender of the word 'arunā' (in 'arunaya', in the sentence under consideration).—And if the word denotes a property, then it cannot be connected with the act of Purchasing.—Consequently, we must have recourse to syntactical split and connect the term with the entire Context.'

Says the Objector (to the Pāravapakṣin)—If the Redness is not connected with the act of Purchasing, it can be connected with the other term in the same sentence, 'ākahiyañyā' ('one-year-old'), so that there would be no syntactical split.
The Pūrva-pāṇini answers—"That cannot be; what the term 'aruna' denotes is the Property only, not the Property and the Substance both,—while the term 'ekāhāyani' denotes the Substance only, not the Substance along with a property;—under the circumstances, how could we recognise any connection between the two in the absence of the Genitive ending?"

The Opponent to the Pūrva-pāṇini says—Even in the absence of the Genitive ending, we can regard the two terms ('arunayā' and 'ekāhāyanyā') as co-extensive (in apposition), by reason of both having the same case-ending; just as we do in the case of the expression '-nilam utpalam'.

The Pūrva-pāṇini replies—"This is not possible; in fact, by its very form (and nature) the term 'aruna' denotes a property, while its co-extensiveness with the term 'ekāhāyani' (one-year-old) can only be assumed through a Syntactical Connection based upon the fact of the two words ('arunayā' and 'ekāhāyanyā') having the same case-ending, and also upon the proximity of the term 'ekāhāyani';—and Syntactical Connection cannot be more authoritative than Indicative Power; hence what has been just said is not right."

The Opponent of the Pūrva-pāṇini urges the following argument:—When it is found that a word, if taken merely as denoting a property, is incapable of being connected with any other word,—then, in order to guard against the word being un instructive and hence useless, it is taken as denoting a substance; and under these circumstances, it comes to be syntactically connected with some other term (like 'ekāhāyani') which is in close proximity to it, and has also the same case-ending as the word itself,—and hence co-extensive with it. It is in this same way that we have such expressions as '-nilam utpalam'.—The case with the word 'arunayā' is exactly like this; if it is taken in its own sense (as denoting property), it becomes dissociated from the sentence and ceases to have any sense at all even in the entire Context.—Why so?—For the same reason that it cannot be connected with the act of purchasing,—namely, the reason that what is itself unsubstantial cannot be the means of accomplishing an act;—nor can it be connected with substances conducive to the accomplishment of the act; because a word which denotes a mere property cannot signify a substance;—and this same will be the reason why the word cannot have any connection with the Context; because if it were connected with the Context at all, then it could be so either by being connected with the act (spoken of in the Context), or with the substances conducive to the fulfilment of those acts; and both these connections have been shown to be impossible.—For all these reasons, in order to save it from becoming meaningless, we must take the term 'arunā' as connected with the term 'ekāhāyani' which is in close proximity to it; and there need be no syntactical split.

"It is not so", replies the Pūrva-pāṇini; "the term 'arunā' cannot be taken as qualifying the ekāhāyanī;—why?—because the term 'arunā' appears along with the third case-ending, and through the force of this third case-ending, it can only be taken as qualifying an act; as agents (kārakas denoted by the case-endings) are connected with acts, not with substances. Thus then, through the direct signification of the third case-ending, the word should be taken as qualifying an act,—and on the strength
of *Syntactical Connection*, it should be taken as qualifying the substance, ēkahāyani;—and Direct Signification is more authoritative than Syntactical Connection. Hence the word (‘arunayā’) cannot be connected with the ēkahāyani.”

The Pūrva-pakṣin’s Opponent—The property not being capable of being connected with the act, no significance can attach to the case-ending (in ‘arunayā’); it is for this reason that the connection of the property with the ēkahāyani is admitted (even though it is not directly signified).

The Pūrva-pakṣin answers—“This also is not possible; if the idea is that, inasmuch as no significance attaches to the case-ending, the word ‘arunayā’, though denoting a property, should be taken as denoting a substance,—then, in that case (the case-ending having no significance), the noun-base would be all that would be significant, and in that case the right ending would be the Nominative one (acc. to Pāṇini’s Sūtra ‘Pratipadikārtha ..., mātrē prathamā’); specially as a word with the third case-ending (Instrumental) could not express the connection (desired by the Opponent). The mere fact that something is not otherwise possible cannot justify the assumption of such a meaning (of a word) as is impossible; for instance, in the case of the assertion ‘the boy is standing in the fire’, the mere fact of the standing being impossible in the fire does not justify the assumption that the word ‘fire’ means horse or ox,—all that is admitted is that the word ‘fire’ signifies near the fire. Similarly in the case in question, inasmuch as the word which is without the first case-ending cannot be taken in the sense of the noun-base pure and simple. From all this it follows that the word ‘arunayā’ might well be regarded as meaningless; it can never be taken to have any connection with the ēkahāyani’.

Says the Pūrva-pakṣin’s Opponent—We do not say that the term ‘arunā’ signifies no active agent; for it clearly does signify an active agent characterised by the quality of Redness. What happens is that at one time it is one thing that is meant to be predicated, while at another time it is something else; that is to say, the connotation of a word consisting of a predominant and a subordinate factor, at one time it may be the subordinate factor that is meant to be predicated, and the predominant factor is merely referred to; for instance, the term ‘daṇḍi’ (‘man with the stick’) is known as having a connotation in which the daṇḍa (stick) forms the subordinate, and the man, the predominant, factor; and yet, when the man is already known and it is intended only to state that the stick forms his accessory (in this case, the subordinate factor, the stick, is what is predicated and enjoined); as we find in the injunction ‘Daṇḍi praśāṇanvāha’ (‘the man repeats the directions with stick in his hand’);—so also in the case of the sentence ‘Lohitoṣṇā ṛtvijah pracharanti’ (‘the red-turbaned priests operate’) [where, the Priests and their operating being already known from other sources, what is predicated or enjoined is the subordinate factor of their wearing red-turbans].—Similarly in the case in question (in the word ‘arunayā’) even though the property of Redness is the subordinate factor, and the active agent is the predominant factor, yet the word may be taken as predicating the property of Redness as belonging to the active agent, which latter is only referred to (for the purpose of
the said predication). In this way, the connection of the word ‘arunā’
with the ēkāhāyani becomes possible; and there is no syntactical split.

The Pūrvapakṣin answers—“There is not much in this argument. In
this case the term ‘ēkāhāyani’ has been used for the purpose of expressing
the connected relationship between the ēkāhāyani (animal) and the act of
Purchasing; how then can it be ever connected with the word ‘arunā’?
Though we have already urged this point, yet it is being reiterated again
and again.”

The Pūrvapakṣin’s Opponent asks—When the word ‘ēkāhāyani’ has
been used along with the act of Purchasing, just as much as along with the
property of Redness,—why should we accept its connection with the Pur-
chasing and not with the Redness?

The Pūrvapakṣin answers—“The reason for this acceptance lies in the
authority of the word; that is to say, the case-ending attached to the term
‘ēkāhāyani’ signifies its connection with the act (of purchasing), while there
is no such ending expressive of its connection with the property (of Redness).”

Opponent—What is it that is expressive of connection with the Act?
and what is it that is expressive of the Property?

Pūrvapakṣin—“When the relation of the action meant to be spoken of
is that with an active agent (kāraka), then we have the second (Accusative)
and other case-endings; whereas when the active agent is not meant to be
spoken of, and all that is meant to be spoken of as relation in general, then
we have the sixth (Genitive) case-ending. In the case in question we do not
find the sixth case-ending at all; what we do find is the third (Instrumental)
case-ending; that is why we admit the connection of ‘ēkāhāyani’ with the
verb to purchase, not with the word ‘arunā’ (which signifies property of
Redness).”

The Opponent retorts—How then do we have the connection that we
have in the expression ‘nilam utpalam’?

The Pūrvapakṣin answers—“There certainly is a connection in that
case; but it is got at, not through Direct Signification, but, through Syntac-
tical Connection; in proximity to the term ‘utpala’ there is the term ‘nila’,
which (being an adjective) needs the other term,—and hence becoming
syntactically connected with that other term (‘utpala’), it is taken as so
connected by indicating a particular Utapa,—its function in this consisting
of that process of Indication in which the word does not entirely surrender
its own connotation [i.e. the term ‘nilam’ denotes the blue colour,—but when
connected with the word ‘utpala’, it comes to indicate the blue-coloured
utpala, and thus in the sentence ‘nilam utpalam’ we have the statement of
the equation ‘the blue lotus is a lotus’].”

The Opponent—In the case in question also, there may be connection
between the Redness and the ēkāhāyani, through Syntactical Connection.

Pūrvapakṣin—“That cannot be, we reply. Direct Signification is
stronger than Syntactical Connection; and Direct Signification asserts the
connection of the ēkāhāyani with the act (of Purchasing) and not with the
property (of Redness).”

The Opponent—“If connection with the Act can be admitted on the basis
of Direct Signification, then connection with the Property may also be ad-
mitted on the basis of Syntactical Connection."

Pūrva-pākṣīn—"That cannot be done; when one thing is spoken of as re-
lated to some other thing, no other thing, even though in close proximity to
it, can become related to it. For instance, in the expression ‘Bhāryā rājñāḥ
purugo dēvadattasya’, if the term ‘rājñāḥ’ be taken as used for the purpose of
qualifying the ‘bhāryā’, then it cannot be connected with the term ‘purugo’.
In the same manner, in the case in question, when the term ‘ēkāhāyani’
has been used for the purpose of qualifying the act (of Purchasing), it cannot
be connected with the term ‘arunā’;"

Says the Opponent—It is true that, so long as there is no actual need
(for one word to be connected with another), mere proximity cannot be a
reason (for connecting them);—in fact, in every case, it is only when the
meaning of the word alone by itself is found to be incompatible, and is on
that account rejected, that there is justification for taking it as part of the
meaning of the sentence in which it occurs (i.e. as connected with some
other word or words of the sentence); this is not justifiable under any
circumstances other than the said one:—and the reason for this lies in the
fact that the connotation of the word by itself is of a generic character (as
the word always denotes the Universal, the Class),—while the meaning of
the sentence is of a particular character; i.e. the meaning of the sentence
is that which restricts to particulars the Universals denoted by the compo-
nent words. This is what has been explained under Sū. 1. 1. 25—‘Tadābhūtā
nāṃ kriyārthēna samāmnāyo’rthasya tannimittavat.’—It may be that the
meanings of words are perceived directly, while the meaning of the sentence
is inferred; but so long as the word remains confined to its own denotation,
it does not teach anything; that is why it has to be syntactically connected
with another word,—not for any other reason. So that in the case in
question, even though the term ‘ēkāhāyani’, having all its needs fulfilled by
being connected with the act of Purchasing, does not stand in need of the
connection of any other word,—yet the term ‘arunā’ is such that, unless it
be connected with another word, it remains meaningless, and hence it
becomes syntactically connected with the term ‘ēkāhāyani’.

Pūrva-pākṣīn—"It has been already pointed out that the term ‘ēkāhā-
yanī’ is meant to be connected with the act (of Purchasing), not with the
property denoted by ‘arunā’;"

Opponent—What we say is that, with a view to save the term ‘arunā’
from becoming meaningless we have to take the term ‘ēkāhāyani’ to be con-
ected with both (the act of Purchasing, as well as the property of Redness).
In fact, what is done for the sake of one thing may well be done for the sake
of another; for instance, canals are dug for irrigating paddy, and yet water
from them is used also for drinking and washing; similarly, in the case in
question, the term ‘ēkāhāyani’, used for the sake of being connected with
the act of Purchasing, may be connected with the term ‘arunā’ also; there
would be nothing wrong in that.

Pūrva-pākṣīn—"It is not so; though it may be that, in order to guard
against the contingency of making the term ‘arunā’ meaningless, it is
connected with the ‘ēkāhāyani’;—yet, in this way, it could be connected
with the entire Context; because this term 'arunā' could not be qualified (restricted) by the words 'somam kriṇāti' ('purchases Soma'); because these words are not used as a qualifying clause; in fact they enjoin an Apārā (something not already known).

Opponent—Even though enjoined, this Apārā might become connected with something else, just as the term 'ēkahāyani' is connected.—How so?—A word is always used for a definite purpose; hence it should be taken as serving all that purpose for which it is used; and so long as such a word is present in the mind, and is found to be in need of some connection, it can become connected with another word, which also may be present in the mind.

Pūrva-pākṣin—"It is not so; that word alone is connected with another which becomes meaningless unless so connected,—not any other word.—Why so?—Because when the word becomes so connected, its universal connotation becomes restricted to particulars; so that direct signification (of the Universal) suffers at the hands of syntactical connection (indicating the Particular). (As regards the term 'arunā'), even when it is not connected with the act of Purchasing, it does not become meaningless; as it can be connected with the several ēkahāyani-animals mentioned in the Context."

Opponent—It has been already pointed out that it is not possible for the term 'arunā' to be connected with the Context.

Pūrva-pākṣin—"It is not impossible. The fact of the matter is that in any particular sentence, when a certain factor is enjoined by it, that same factor cannot be connected with any other factor; because of difference in the form of expression; the expression that is used for enjoining a thing is different from that used for connecting it with a property; further, that which is enjoined is made known as something not already known; while what is meant to be connected with a property is only referred to as something already known. Now if a certain thing is spoken of only once, it could not be known as well as not known; so that if the 'ēkahāyani' has been enjoined in regard to the Purchasing, it could be so only as something not already known; while if it were connected with the property signified by the term 'arunā', it could be so only as something already known.—There would be no such incongruities if the sentence were split up (one connecting the ēkahāyani with Purchasing, and another connecting the ēkahāyani with Redness);—in the Context itself there are several acts and substances spoken of by means of other sentences; and it is with them that what is enjoined in the latter of the two sentences (into which the first sentence has been split up) becomes connected; so that while it would be enjoined in one sentence, it would be referred to (for being connected with the other factors) in a different sense; in which case there would be no incongruity.

"From all this it follows that the Redness is connected with the entire Context, because it is equally connected with all and because there is no difference of Context."

In answer to the above Pūrva-pākṣa, we have the following Siddhānta—When the Substance and the Property serve the same purpose, they have the same function, and hence there should be restriction (Sū.); that is to say,
in a case where the Substance and the Property are spoken of as serving the same purpose, these two—the Substance and the Property—should be taken as restricted to one and the same thing;—why?—because they have the same function;—i.e. because the function of both is the same; i.e. in the case in question, the only function spoken of as belonging to the Substance (Ekadhāyana) and the Property (Redness) is that they should be connected with the act of Purchasing.—How do you get at this idea?—This is got at by taking the whole as ‘one sentence’.—"How are they taken as ‘one sentence’?"

The words—'aruṇayā—piṅgākṣyā—ekahāyanyā' ['with the red, tawny-eyed, one-year-old']—do not convey any idea at all; as both the speaker and the person spoken to still need some other word to comprehend the meaning; when however the words 'Somam kriyāti' ['he purchases the Soma'] are added, then the idea conveyed becomes completed; as with this addition both the speaker and the person spoken to find all that they need.

Objection—"In case the Substance and the Property serve the same purpose and have the same function, why cannot there be option [the two being treated as optional alternatives]?"

Reply—This cannot be right; as (in the first place) the argument,—that "the two things concerned fulfil the conditions of optional alternatives because of what has been declared (under Śūtra 12. 3. 10) regarding 'things serving the same purpose being optional alternatives'",—has no force against us.—Why?—Because that alone is an effective objection which establishes the objector's own thesis and goes against that of his opponent; your objection (that the two should be treated as optional alternatives) does not go against our view,—our view being that Redness is connected with Purchasing.—(Secondly) there can be no option in this case, as the purposes served are diverse.

"But it has just been asserted that the purpose served is one and the same; so that what you assert now involves a self-contradiction. Then again, it has been explained (by the Pṛṇapākṣin, above) that the Property, being unsubstantial, cannot be connected with the Act; while what is said now is that the Substance and the Property serve the same purpose of accomplishing the Purchase,—which is contrary to that statement."

Our answer to the above is that there is no self-contradiction; nor is there any chance of the two being regarded as optional alternatives. It is true that the purpose served by both is one and the same; but there is a difference in the efficiency of the two; the Substance helps the Act directly, while the Property helps the Act only indirectly, by qualifying and specifying the substances that help the Act.

"In that case the Property does not help in the accomplishment of the Act at all; all that it does is to specify that (Substance) which accomplishes the Act."

It is not so; in the accomplishing of the Act, the efficiency of the Property lies in this that it specifies what does accomplish that Act; in fact the Act stands in need of the specification of the means of its accomplishment; the Property serves to specify that means of accomplishment as its distinguishing mark;—in the absence of such a mark, there could be no specification as to which one of the many possible things is the means of
accomplishing the particular Act; and in that case we could not determine how to accomplish the Act. It is in this way that Property becomes the means of accomplishing the Act.

Under these circumstances, the two (Substance and Property) cannot be regarded as optional alternatives.—To take an example, as between the Locus (Adhikaraṇa) on the one hand and the Nominative and other Agents on the other,—the Locus contains (supports) the Nominative and other Agents,—until these latter are so supported, they cannot accomplish the act;—similarly the Nominative Agent brings together the Instrumental and other Agents;—and until these latter are so brought together, they cannot accomplish their respective functions. [So that though there are so many agencies at work in the accomplishing of an act, all these agencies cannot be regarded as optional alternatives.]—In fact, it is a case of option only where a second instrument is prescribed for the imparting of that very aid which can be imparted by an instrument already known; e.g. in the case of the sentences ‘Vrihībhiryajātē’ and ‘Yavaiyajēta’, where both the vrihi and the yava accord precisely the same help to the action by supplying the material for the Rice.

"Then it comes to this that the ēkahāyanī is enjoined (as a means to the Purchasing), and the property of Redness is a qualification of the ēkahāyanī; and this explanation will involve the same incongruity of a syntactical split."

We do not say that the term ‘arunā’ is connected with the term ‘ēkahāyanī’; what we say is that it is connected with the verb ‘to purchase’;—the meaning of the sentence being that ‘the act of purchasing should be accomplished by means of the Property of Redness’;—now, according to this, the Agent has to make an effort by which the Purchasing could be accomplished by the Property of Redness;—but the Property cannot accomplish the act except by serving as a qualification for the Instrument whereby the act is directly accomplished; so that it follows as a matter of course that the Property becomes a qualification of that Instrument (in the present case, the Ēkahāyanī). For instance, when it is said that ‘one should cook in a pot’,—where the Pot is mentioned as a means of accomplishing the cooking, it is employed in holding (containing, the article to be cooked); similarly in the case in question also.—Thus there is no possibility of a syntactical split.

"Even so there would be syntactical split.—How?—In the text under consideration, there are several sentences, each complete in itself; just as in the case of the sentence ‘Devadatta—Yajñadatta—Viṣṇumitrāh bhojyantām’ [‘Devadatta, Yajñadatta and Viṣṇumitra should be fed’], where the act of ‘feeding’ is meant to be complete in itself with reference to each of the three persons,—so also in the case of the sentence ‘Yasya piṭā piṭāmahaḥ somam na pibē, etc.’ [‘One whose father and grandfather have not drunk the Soma should perform the Vṛtyapashuyāga’] [where the condition of ‘the non-drinking of Soma’ pertains to the Father and the Grandfather, each by himself];—similarly in the case in question, there would be two sentences, each complete in itself—‘arunayā kṛiṇātī’ and ‘ēkahāyanā kṛiṇātī’ [and thus there would be a syntactical split]."
This argument is not subversive of our main thesis; for, even so, the redness is connected with the purchasing only, and not with the entire context.

"True, the argument does not vitiate your main thesis; but (by your interpretation) it would be possible to have the purchase effected by an Ėkahāyani which is not red, as also by a red animal which is not Ėkahāyani; and this militates against your thesis that there is 'restriction regarding the substance and the property' (Sūtra 12)."

In that case, we shall assert that there is no syntactical split (involved in our explanation).—How so?—Because what are enjoined are the Substance (Animal) and the Redness in reference to the Purchasing,—and not the Purchasing in reference to these two (Substance and Redness); and the Principal does not vary with each accessory; it is only the accessory that varies with each Principal. We have several instances where a sentence dealing with a large number of factors is taken as one complete unit dealing with all the factors taken collectively; e.g. the sentence 'Gargāḥ shatam daṇḍyantām' ('The Gargas should be fined a hundred'; where, though each member of the Garga community is meant to be fined, yet the sentence is taken as one complete unit dealing with them all in the aggregate),—and the sentence 'Abhiṣutya huto bhakṣayanti' [where, though there are two distinct actions, of extracting the juice and pouring the libation, yet the two together are taken collectively as forming the antecedent of the action of eating].—Similarly in the case in question what is enjoined is the purchasing as qualified by the two qualifying factors (of Redness and one-year-oldness) taken collectively [and thus there is no syntactical split].

"As a matter of fact, in each of the instances cited, the act enjoined is found to be such as is complete in regard to each of the individuals concerned; how then is it concluded that the sentence is one complete unit as dealing with all the individuals taken collectively, and not with each of them severally? [The Fine, for instance, serves to absolve the person fined, and hence it has to be repeated with each person of the Garga community; and the eating has to be preceded by each of the two acts mentioned as its antecedents.]"

Our answer to this is as follows:—In the case in question, the Substance (Animal) and the Redness are found to be connected with the act (Purchasing), and not connected with each other;—the Purchasing also is found to be qualified by both, the Animal and the Redness collectively, not one by one;—under the circumstances, if this sentence were taken as predicating the animal and the redness,—then the Purchasing would be undoubtedly connected with each of the two factors severally; if, on the other hand, the animal as well as the redness be taken as enjoined with a view to enjoining the act of Purchasing, then this Purchasing would be as qualified by the one-year-old animal as by the property of Redness; so that the connection of both would have to be admitted. Further, what is meant to be brought about in this case is the Purchase, not the Animal and the Redness; as it is through this Purchase that the Soma, which is required as the material for the Jyotiṣṭoma sacrifice, is secured. As for the Animal and the Redness they would be desired to be brought about only if they
served the purposes of the *Purchase*, not otherwise.—From all this we conclude that what is enjoined is the *Purchase*, and this *Purchase* is qualified, not by each of the two factors severally [but by both collectively], —so that the sentence is a complete unit as dealing with both collectively. Such being the case, it follows that, with the exception of the *one-year-old Animal*, there is no other means of effecting the *Purchase*,—and that with the exception of *Redness*, there is nothing else to specify the means of effecting the *Purchase*,—so that this ‘restriction’ becomes duly established.

“What we have to urge against this is as follows:—If the *Property (Redness)* simply becomes connected with that by which the *Purchase* is effected, then, even on the split of the sentence, the *Redness* itself would remain a means of effecting the *Purchase*; so that it would not be necessary for this *Redness* to enter into the *Animal* as its qualification; under the circumstances, why is so much effort being made to treat the sentence as one composite whole?”

Our answer to this is as follows:—If the sentence is split up, then one *Purchase* becomes recognised as effected by means of the *One-year-old Animal*,—and another *Purchase* becomes recognised as effected by means of the *Redness*; and the *Redness* does not become predicated in reference to the same *Purchase* that is effected by means of the *One-year-old Animal*;—so that, if there is another *Purchase* effected by means of *Redness*, then, by implication, there should be something else also as a means of effecting the *Purchase* [as the mere property of *Redness*, by itself, cannot effect anything]; and the property of *Redness* would, in that case, qualify this *something else* and become connected with it.—If, on the other hand, the whole sentence is taken as one composite whole, then all this becomes avoided.

Thus the only right conclusion is that ‘*when the Substance and the Property serve the same purpose, they have the same function, and hence there should be restriction*’ (Sū.).
ADHIKARANĀ (7): The Cleansing should be done to all the Grahas (Cups): No significance attaches to the Number.

SŪTRA (13).

[PŪRVAPAKṢA]—“IT IS QUALIFIED BY SINGleness, BECAUSE SINGleness IS DIRECTly MENTIONED.”

Bhāṣya.

[The general question of the employment of Accessories having been dealt with, we now proceed to consider the details regarding special cases.]

(a) There is the Jyotistoma sacrifice laid down in the text—‘Ya śevāviśvān somēna yajatē, etc.’ (Taittir. Śān. 3. 2. 2. 3.);—in connection with this sacrifice we read ‘Dashāpavitṛēṇa graham sammārṣi’.—(b) Similarly, in connection with the Agnihotra, we read ‘Agnēstrīṇāni apachinoti’.—(c) Lastly, in connection with the Darśa-pūrṇamāśa, we read ‘Purodāsham paryāgni karoti’ (Shata. Brā. 1. 2. 2. 13).

In connection with all these, there arises the question—Are the (a) cleansing, (b) the removing of straws, and (c) the taking round of the Fire to be done in connection with (a) only one Cup, (b) only one Fire, and (c) only one Cake,—or with (a) all Cups, (b) all Fires, and (c) all Cakes?

On this question, we have the following Pūrvapakṣa:—“It should be understood to be done to (a) one Cup, (b) one Fire, and (c) one Cake.—Why?—Because of this being directly mentioned; that is to say, every one of these things has been mentioned by a word with the singular ending; it is only one thing that is found to be mentioned in these texts; and in regard to Acts for which the Word (Vedic text) is our sole means of knowledge, we must accept as authoritative whatever the Word says; e.g. when the Word says ‘Pashum ālabhēta’, what is sacrificed is a single animal and that a male one (as such is the signification of the word ‘pashum’ which is in the singular number and masculine gender). Similarly in the case in question, (a) one Cup is to be cleaned, (b) straws have to be removed from one Fire, and (c) Fire has to be taken round one Cake.”

SŪTRA (14).

[SIDDHĀNTA]—IN REALITY, THE ACT IS TO BE DONE TO ALL, BECAUSE OF THE DISTINGUISHING FEATURE; THE DISTINGUISHING FEATURE IS PRESENT EQUALLY IN ALL.

Bhāṣya.

It is not right that the acts should be done to only one of the individual Cups (and Fires and Cakes); in reality, (a) all the Cups should be cleansed,
(b) straws should be removed from all the Fires, and (c) all Fire should be taken round one Cake.—Why?—Because the cleansing has been enjoined in connection with the substance characterised by the generic character 'Cup' as its distinguishing feature, and this distinguishing feature is equally present in all the individual cups; so that it cannot be understood which one vessel should be cleansed, and which should not be cleansed; so that inasmuch as we find the cleansing laid down in connection with the Cup in general, and as we do not find anything pointing to any particular Cup, it follows that the act is to be done to all the Cups.—Similarly with the Fires and the Cakes.

"But we find the singular number, which shall specify (the particular Cup to be washed)."

That cannot be; because what the singularity (denoted by the singular number in the word 'raham', 'cup') may do is to affirm the singularity with regard to the Cup (i.e. may denote the one Cup)—it cannot deny (i.e. exclude) the second and other Cups; as the singular number only affirms singularity, it does not deny (exclude) the second and the rest;—so that the second and the rest not being excluded, why should not the cleansing and other acts, which have been enjoined by means of words expressive of the Cup and other things in general—be done to all the individuals?

The following argument may be urged here against our view:—"When the singular number is used in reference to only one possible object (as in the text under consideration), what else could it do except excluding in regard to the second and the rest; i.e. if the singular number did not exclude the second and other objects, it would be entirely superfluous;—as a matter of fact, it is quite capable of excluding the second and other objects just as the sentence 'Ashvābhidhānimādattē' (He holds the reins of the horse') excludes the reins of the Ass, so should there be exclusion in the present case also."

Our answer to this is that this cannot be; in the case cited, the connection between the Mantra and the Reins is laid down by—'Imāmagrāhna rashānāṁṛtya-ityāsvābhidhānimādattē (Tai. Sam. 5. 1. 2. 1)—where the connection between the Mantra and the Reins in general is expressed by the text of the Mantra itself—'Imāmagrāhna rashānāṁṛtya';—that the reins meant are to be of the Horse is not expressed by the Mantra (but by the additional sentence 'ityāsvābhidhānimādattē'); and as for the act of Holding itself, it is indicated by the words of the Mantra itself;—so that in this case it is only right that there should be exclusion of the Mantra (from being used in the holding of the reins of the Ass). [The Tantravārttika—Trans., pp. 1007–1010—takes objection to this reasoning.]

—In the case in question, on the other hand, the Singular Number that we find used in connection with the object (Cup)—even though present,—cannot serve the purpose of exclusion, as it is itself not enjoined. For example, if one were to say, with reference to cooked rice—'Whoever eats this rice, be it a dog or a cat, should be prevented',—if what is laid down as the condition (for prevention), is the eating of the rice,—and not the connection (presence) of dog or cat,—then the crow also, when coming to eat the rice, should be prevented; because, even though the Dog and
the Cat are specially mentioned, the presence of these has not been laid down as the condition (for preventing). Similarly, in the case in question, as the connection of singleness has not been enjoined, even though this singleness is mentioned,—all the cups become connected (with the cleansing).

In fact, there is no word injunctive of the connection between the Object and Singleness.—"But there is the word ‘sammathi’ (‘cleanses’)."—This word ‘cleanses’ does not lay down the connection between the Object and Singleness.—"What then does it lay down?"—It lays down the connection between the Object and the Cleansing; it is only when this is so that the text lays down what it directly expresses; otherwise it would be taken, on the basis of Syntactical Connection, as laying down what is expressed not by itself but by other words; and Syntactical Connection can function only when Direct Assertion is not there,—never when the Direct Assertion is there.—Thus it is that, not being enjoined as qualifying anything, the Singleness cannot serve the purpose of excluding the second and other cups; and under the circumstances, if the Cleansing were done to the second and other cups, it would not be anything not-enjoined, or forbidden; because the Cleansing is actually predicated as much of the one as of the second and other cups.

Then again, there is the following difficulty also (in the Pārāpakṣa view):—The Singleness (if enjoined) could not be restricted in regard to the Cleansing of the object; because the Cleansing cannot be the qualification of that object in regard to which the Singleness would be restricted; as the Cleansing is what is enjoined in this same sentence; it is not something enjoined elsewhere and only referred to (mentioned) here as the qualification of the object;—nor is it possible for the same thing to be enjoined and at the same time to be mentioned (referred to) as a qualification. A thing can specify (or qualify) another only when it is something of which the connections are well known already; but things like those in question, which are cognisable only by means of Vedic texts, cannot have their connections already known. As a matter of fact, however, the Cleansing is actually enjoined; hence it cannot serve as a qualification;—and if it is not a qualification, the Singleness cannot be regarded as restricted to the object.

"We shall say then that the Singleness is asserted in regard to the Washing."

Even so, there would be only two possible alternatives—either (a) the Singleness or (b) the Cleansing is the primary (predominant factor). As a matter of fact, however, both these alternatives are impossible. (a) Because the Cleansing cannot be done to the Singleness [and this would be the meaning if the Singleness is the predominant and Cleansing the subordinate factor]; nor does the Cleansing, when done to the Object, bring any benefit to the Singleness;—nor is there any need for any benefit to be brought to the Singleness; because (under the alternative proposed) the Singleness is not spoken of as the subordinate factor.—(b) "Well, we may regard the singleness as subordinate to the cleansing (the second alternative)."—That also is not possible.—"Why?"—Because it is unsubstantial (formless), and as such it cannot accomplish the Cleansing. Though there may be other formless things which accomplish actions by qualifying the means by which
those actions are accomplished,—yet it cannot be so in the present case of Singleness; because in the present case, it is not the Cup that is enjoined for the Cleansing; in fact, it is the Cleansing that is enjoined for the Cup and the Cleansing is something that serves a distinctly useful purpose; and we have not got to assume a use for the Cleansing. If the Cup rendered any help to the Cleansing, then the Singleness, as helping (qualifying) that helper (Cup), could be taken to help the Cleansing also;—but as a matter of fact, this is not so.—For these reasons, there can be no connection between the Singleness and the Cleansing.

“The Cup, even though the predominant factor, does accomplish the Cleansing; so that by qualifying this act of Cleansing, as also the means of accomplishing this act, it would render help to it; just as the details of the Pranita-water performed over the curd and milk brought up for sacrificial purposes, help the cooking (of the rice),—or the details of the Sacrificial Post performed over the Paridhi brought up for the purposes of the Encircling, help in the tying (of the animal to the Paridhi). Thus then, what has been said is no answer (to the Purava-paksa-argument). [That is to say, in the first place, the capacity to accomplish the Cleansing belongs to the Cup, and hence it would be through this that the Singleness would help the Cleansing; and even though the Cup is the predominant factor, yet it would become the property of a subordinate object by becoming qualified by a property (e.g. Singleness) that is subordinate to the Action. It is not necessary that an accessory must rest upon an accessory; all that is necessary is that it should rest upon something that helps the Action and thereby helps its accomplishment.—Tantravartika—Trans., p. 1013.]”

Our answer to the above is as follows:—We do not say that they do not help that which is not conducive to the accomplishment of the Action; what we do say is that when the Cup, which is the predominant factor, is mentioned as a qualification, then the Singleness has no connection either with the Cup, or with the Cleansing.—Why?—Whenever anything is put forward as a qualification, there is certainly an agreement between the two; but such a thing is not laid down as something to be known.—“Why then is it put forward at all?”—It is put forward with a view to something else being enjoined for it; as for instance, in the case in question, the Cup is qualified (by Singleness), and the Cleansing is enjoined for it. In addition to this, if the connection with Singleness were another factor enjoined in regard to the Cup or the Cleansing, then there would be a split of the sentence, as there would be two connections predicated.—It might be argued that—“the cup having been qualified, what is enjoined in regard to it is connection with Singleness, not connection with Cleansing”.—But in that case it will have to be admitted that the presence, in the text, of the word ‘cleansing’ would have to be regarded as a mis-reading;—which, in fact, it is not. Hence the conclusion is that neither of the two (the Cup or the Cleansing) has any connection with Singleness. Thus it is that Singleness renders no help either to the Cup or the Cleansing; and it has to be taken as only referred to. From all this it follows that Singleness is not intended to do anything at all, and that the Cleansing should be
done to all the Cups.—“Why so?”—Because it is equally connected with all and because there is no difference of Context.

Objection—“If no significance is meant to be attached to Singleness, then why is the Singular Number used? When several things were meant to be spoken of, the Plural Number should have been used.”

Our answer to this is as follows:—We are not discussing here whether the Singular Number should be used or should not be used; what we are discussing is—when the Singular Number has been used, what should it be understood to mean?—Should it be taken to mean that the Cleansing should be done to one (Cup) or to all?—And it has been established that it should be done to all.—Then again, the signifying of the number is not the sole function of a case-ending;—what then?—it also signifies an active agency; so that, when it is not meant to signify the Singleness (Number), its presence would serve the purpose of signifying the active agency; so that it would not be entirely superfluous.

Lastly, in the word ‘graham’, the Cup is denoted by the noun-base (the term ‘graha’), and Singleness is denoted by the case-ending (in ‘graham’).—“What if it is so?”—From this it follows that it is by Direct Assertion that the case-ending speaks of its connotation as subsisting in what is denoted by the noun-base.—“Even so, why should that (Singleness, denoted by the case-ending) not be connected with Cleansing?”—If it were connected with, it could be so only through Syntactical Connection; and when a thing has become connected with one thing, by Direct Assertion, it cannot be separated from it and connected with another, through Syntactical Connection. Thus then, when the Cleansing is not connected with Singleness, there is nothing lost if it is not done as qualified by singleness. Nor is the Cleansing qualified by Singleness; it is enjoined only for the Cup;—why then should it not be done to the second or the third Cup?

SŪTRA (15).

THAT WHICH IS ENJOINED (OR PREDICATED) IS FOR THE SAKE OF SOMETHING ELSE; HENCE IT SHOULD BE TAKEN EXACTLY AS MENTIONED IN THE TEXT.

Bhāṣya.

It has been argued by the Purvapāksin above (towards the end of the Bhāṣya on Sū. 13) that—“as in the case of the sentence ‘Pashumālabhāta’, what is sacrificed is only one animal, and that also a male one,—so should it be in the case in question also”.—The two cases however are not analogous; (a) There is this difference that in the present case the cleansing is for the Cup, while in the other case, the animal is for the sacrifice.—“What, if it is so?”—When anything qualifies that which is for the sacrifice, then it renders help to the sacrifice; as the sacrifice cannot be performed by means of anything which is not qualified (or specified); in the case in question, on the other hand, the cleansing is not to be done by the cup as qualified (or specified) by anything, which latter thing would qualify the cup and render help to the cleansing.—(b) Then again, in the case of the Animal, its singleness has been
enjoined in reference to the sacrifice.—"It has been asserted that it is by Direct Assertion that the case-ending expresses its connotation as subsisting in what is denoted by the noun-base (Bhā. Text, p. 229, line 1); while it is through Syntactical Connection that the singleness could be enjoined in regard to the sacrifice;—and Direct Assertion is stronger than Syntactical Connection;—all this has been asserted (by the Siddhāntin himself)."—True; in a case where the directly-expressed connection is meant to be expressed, it is as has been asserted; but in a case where such a connection is not meant to be expressed, what is learnt through Syntactical Connection cannot be rejected. It is for this reason that only one animal is sacrificed, that too a male. In the case in question, the singleness of the cup does not render any help to the cleansing, and hence it cannot qualify the cup. Hence it follows that no significance attaches to this singleness.
ADHIKARANA (8): There is no 'cleansing' of the 'Chamasacups': Exception to the foregoing Adhikarana.

SUTRA (16).

[PURVAPAKSA]—"Because they are of the nature of a purificatory (preparatory) act, the accessory details (like 'cleansing') should not be restricted in their application".

Bhasya.

There is the Jyotistoma sacrifice, in connection with which we read—'Dashapavitrena graham sammarti'; we have understood (from the foregoing Adhikarana) that all the cups (grahas) are to be cleansed.—Now there arises the question—are the Chamasas (Soma-cups) also to be washed or not?

On this question, we have the following Purvapaksa:—"Chamasa-cups and all similar vessels are to be cleansed.—Why?—Because they are all equally connected and because there is no difference of Context. Just as the Graha-Cups are connected with a transcendental result, so are the Chamasa-cups also; and just as the Graha-Cups are mentioned in the Context, so are the Chamasa-cups also. Hence the Cleansing is to be done to all.

Objection—'What are specially named are the Graha-Cups, and these would exclude the Chamasa-cups.'

'Answer—The mention of the graha-cup may be taken as merely illustrative, standing for all Soma-cups; so that all those cups are to be cleansed which are of this nature that if the Soma-juice were not kept in them, there would be fear of its being thrown out.—[Read 'yasmin nagghyamanah', not kept;—as printed, the passage may be rendered as 'if the Soma-juice were kept in them there would be an idea that it is meant to be poured out'].—For example, when it is said 'dining time has arrived, wash the dishes', all those vessels are washed which are likely to be used at dinner,—and the 'dishes' is taken as mentioned only by way of illustration; similarly should it be in the case in question also.'

Says the Purvapakshin's Opponent—In the world of ordinary experience, all activity is determined by some purpose or need; so that whatever thing may be there which, on being cleansed, would serve a useful purpose,—all that should be cleansed;—in the case of the Veda however, all action is determined by the words of the text,—and in the case in question, the words of the text speak of the cleansing of the graha-cup; and so long as the adopting of the directly-expressed meaning of the words is possible, why should the term 'graha' be taken in an indirect figurative sense (of all kinds of cups)?

Purvapakshin—'Our answer to this is as follows:—What the word 'sammarti' ('cleanses') can enjoin by direct signification is the agent's
activity towards the act of cleansing,—while the connection with the graha-
cups can be indicated only through Syntactical Connection;—and Direct
Assertion is always more authoritative than Syntactical Connection. It is
in this sense that connection with the graha-cup has been described as
indirectly indicated, and not as directly asserted.—From all this it follows
that every cup that is capable of the purification should be cleansed; and
such accessory details as cleansing are not to be restricted to the graha-
cups only."

SŪTRA (17).

[SIDDHĀNTA]—IN REALITY, THERE SHOULD BE RESTRICTION, AS THE
PARTICULAR OBJECT IS MENTIONED DIRECTLY, AND THE SCRIP-
TURAL WORD IS THE SOLE AUTHORITY IN THESE MATTERS.

Bhāṣya.

In reality, the cleansing should be restricted to the Graha-Cups only, it
could not apply to the Chamasa-cups.—Why?—Because the particular object
is mentioned directly; the Graha-Cup is directly mentioned in the text;
therefore it could not be left out (from being cleansed); for if it were left out,
the direct Vedic text would be disobeyed; and it would follow that according
to you, the presence of the word ‘graham’ in the text is a mistaken
reading;—this would not be right. Hence the conclusion is that the text
specifies the Graha-vessel by means of the term ‘graham’ and then enjoins
the connection of the cleansing; but unless it enjoined the cleansing itself,
the text could not enjoine the connection of the cleansing; hence the text must
enjoin the cleansing itself. This would not involve any disobeying of the
Veda.—Why?—Because by means of the verb ‘sammārṣī’ (‘cleanses’), the
Vedic text can enjoin the agent’s activity towards the act of cleansing,—and
it makes no difference whether the cleansing itself is brought about or it is
only connected with something else;—so that there would be nothing
repugnant to the Vedic text if the Graha-Cup were connected (with the
cleansing); and hence it is only right that the cleansing should be restricted
to the Graha-Cups only.

Objection—“Inasmuch as the connection of the transcendental result
is equally present, and as there is no difference of Context—the cleansing
should be applicable to the Chamasa-cups also, and its injunction should not
be restricted to the Graha-Cups only;—as we have already explained
above.”

Answer—The Injunction (of the Chamasa-cups) could be possible only
after all the objects mentioned in the text have been syntactically connected
into a single sentence,—not until this syntactical connection has been
made;—now such a syntactical connection with all the objects could only
be inferred from the indications of the Context; while that of the Graha-Cups
is directly perceived;—hence the Injunction cannot apply to the entire
Context.

In the case of the connection between the cup and singleness (dealt with
in the previous Adhikaraṇa) it was found impossible for the text to enjoin
that connection without abandoning what is directly expressed by it. So
that the case of the present Adhikaraṇa is not analogous to the case of the injunction of the singleness of the cup.

It has been argued (by the Pürvapaksin) that—"Just as in the case of the expression 'wash the dishes', the term 'dishes' is taken to be indirectly indicative (of all those things that may be required at dinner-time), so in the present case also (the term 'graham' should be taken to be indicative of all cups)."—This argument has already been refuted by the assertion that in the world of ordinary experience all activity is determined by some purpose or need, while in the case of the Veda, it is determined entirely by the words of the text.
ADHIKARANĀ (9): The measure of ‘seventeen cubits’ appertains to the Sacrificial Post used at the ‘Pashu-sacrifice’.

SŪTRA (18).

BEING OF NO USE IN THE PRIMARY, IT SHOULD APPERTAIN TO ITS SUBSIDIARIES.

Bhāṣya.

In connection with the Vājapēya sacrifice we read—‘Saptadashāratnir-vājapēyasya yūpah’ ['The Sacrificial Post of the Vājapēya is seventeen cubits in height'].—In regard to this there arises the question—Does the measure of ‘seventeen cubits’ appertain to the upright vessel at the Vājapēya sacrifice,—or to the Sacrificial Post at the Pashu-sacrifice?

On this question, we have the following Pūrvasūkaː—

"It appertains to the upright vessel.—Why?—Because at the Vājapēya sacrifice, there is no Sacrificial Post at all; so that the measure can appertain only to that vessel used at the Vājapēya which resembles the Sacrificial Post;—there is the vessel named ‘shodashi’, used at the Vājapēya, which resembles the Sacrificial Post in being ‘made of Khadira-wood’ and in being upright;—if therefore the measure appertain to this vessel, then the term ‘Vājapēya’ retains its direct connotation; otherwise (in the other alternative), the term ‘vājapēya’ would have to be taken in its indirect sense, indicating the Pashu-sacrifice, which is a subsidiary of the Vājapēya-sacrifice,—’ In your view also, the term sacrificial post has to be taken in the indirect sense, indicating the Upright Vessel.’—Our answer to this is that in either case we cannot entirely avoid recourse to indirect indication; in our view however there is this advantage that the connection of the Vājapēya, which forms the subject-matter of the Context, is retained; hence the measure should appertain to the Upright Vessel (which is used at the Vājapēya itself)."

In answer to the above, we have the following Siddhānta—Being of no use in the Primary, it should appertain to its subsidiaries (Su.).—The term ‘vājapēya’ signifies a particular form of Soma-sacrifice;—this sacrifice by itself has no use for the Sacrificial Post;—there is however a subsidiary of the Vājapēya-sacrifice, which is called the Pashu-sacrifice, whereat there is need for the Post, for the tying up of the animal.—Under these circumstances, if the measure of ‘seventeen cubits’ were taken as enjoined for the ‘Post at the Vājapēya itself’,—then, as there is no such Post,—the Injunction would be meaningless. In order therefore to save it from becoming meaningless, it should be taken as appertaining to the Post at the Pashu-sacrifice. The name ‘Post’ could be applied to the Upright Vessel only figuratively (indirectly).—"But in the other view also, the name ‘vājapēya’
could be applied to the *Pashu-sacrifice* only indirectly."—Not so, we reply. In our view, the term 'vājapēya' stands for the *Vājapēya-sacrifice* itself; only it will specify (qualify) the Post used at the *Pashu-sacrifice*; because this Post is of use to its subsidiary, the *Pashu-sacrifice*; and when one thing helps the subsidiary of another, it becomes related to this latter by direct relationship; and this relationship does not cease simply because it is interrupted (by the intervention of the said subsidiary). For instance, in the case of 'Devadatta's grandson', their relationship is interrupted by the intervention of the 'son', and yet the grandson is related to Devadatta by direct relationship.—Thus then it is our view of the case that should be accepted; as it does not involve the necessity of having recourse to 'indirect indication' in the case of any word at all.
Adhikaraṇa (10): Acts like ‘Abhikramaṇa’ (Stepping Forward) are subsidiary to the ‘Prayājas’ only.

Sūtra (19).

[Pūrvapakṣa]—“As regards an accessory pertaining to the Performer,—inasmuch as it does not form an integral part of the Action, there would be a syntactical split [if it were connected with any particular action].”

-Bhāṣya.

[Subsidiaries in the shape of purely Purificatory Acts, Substances and Accessories have been dealt with; we now proceed to consider those cases where an action, mentioned as related to another action, comes to be regarded as a purificatory act.—Tāntravārtika—Trans., p. 1031.]

In the passage relating to the Prayājas which form part of the Darsha-pūryṇamāsa sacrifices, we read—‘Abhikīramam jūhotyabhijīyai’ (Taittī. Saṁ. 2. 6. 1. 4).—In connection with this sentence, there arises the question—Does this act of ‘abhikramaṇa’ (Stepping Forward) find place in the Prayājas only?—or in the (acts dealt with in the) entire Context?

On this question, we have the following Pūrva-pakṣa:

“As regards an accessory pertaining to the Performer,—what we say is that—there would be a syntactical split,—because one act does not form an integral part of another action. That is to say, the act of Stepping Forward is something unsubstantial (formless); hence it cannot help in the accomplishing of the act of ‘Homa’ (spoken of by the second term in the sentence, ‘jūhoṭi’);—and hence it cannot be syntactically connected with it.—From which it follows that the said act of Stepping Forward should find place in the entire Context,—‘because of its being equally connected with all and because there is no difference of context’ (Śū. 8).”

Objection against the Pūrvapakṣa—‘For the same reason that has been propounded (against the act of Stepping Forward appertaining to the act of Homa), the act in question could not find place in any other act mentioned in the Context.’

Answer (from the Pūrvapakṣin)—“In the case of other acts, the act in question would be connected with the Performers.”

Opponent—‘In the case of the Prayājas also, the said act is connected with the Performers.’

Pūrvapakṣin—‘That is not so; what the term ‘jūhoṭi’ is able to enjoin is only that activity of the Agent which tends towards the offering of Homa;—it cannot enjoin the connection between that Agent and the act of Stepping Forward.’

Opponent—‘In the case of the other acts of the Context also, there could
be no injunction of the connection of the Agent with the act of *Stepping Forward.‘

Pūrva-pāksin—‘That does not affect our position; in the case of the other acts, as they are all spoken of in the same Context, they are all recognised as subsidiaries (to the main Act); so that the text laying down the entire procedure would naturally include the injunction of the act of *Stepping Forward also, which will thus find place in the entire Context.‘

SŪTRA (20).

[SIDDHĀNTA]—Not being completed with what precedes it, the act in question remains incomplete; it should therefore be syntactically connected (with the Prayājas).

*Bhāṣya.*

It is not right to say that the act of *Stepping Forward* finds place in the entire Context; in fact, it can find place only in the Prayājas;—why?—because it is syntactically connected with these; because the sentence speaking of the act of *Stepping Forward—* ‘Abhikramaṇ jūhoti’—not completed with what precedes it, remains incomplete. And as Syntactical Connection (which connects the act with the Prayājas only) is more authoritative than Context (which connects it with the entire Context), the Act of *Stepping Forward* should find place in the Prayājas only.

*Objection*—‘But it has been pointed out that the act of *Stepping Forward*, being unsubstantial (formless) is unable to help the accomplishment of the Homa.’

*Answer*—It is true that by itself, the *Stepping Forward* is unable to help in the Homa; but it can help in its accomplishment when connected with the Performer.—*How so?*—By *Stepping Forward*, the Performer comes close to the Āhavaniya Fire;—and the Homa can be done in both ways—from a distance the Performer may extend his hand and pour the libation, or *Stepping Forward*, he may draw closer to the fire (and pour the libation without having to extend his hand). Thus it follows that the act of *Stepping Forward* helps the Homa; and hence it should find place in the Prayājas only.
ADHIKARAŅA (11): The ‘Upavita’ forms part of the entire ‘Darsha-pūrṇamāsa’, in whose context it is mentioned.—[Exception to the preceding Adhikaraṇa.]

SŪTRA (21).

IN A DOUBTFUL CASE, THERE BEING AN INTERRUPTION, THE SENTENCE SHOULD BE SPLIT UP.

Bhāṣya.

[The fact of one Act appertaining to another having been established, we now proceed to consider the question as to whether such appertaining is determined by the intermediate or the prime Context.—Tāntravārttika—Trans., p. 1034.]

(a) In the seventh and eighth Anuvākas relating to the Darsha-pūrṇamāsa, we find the Sāmīdhēni verses mentioned;—(b) in the ninth, the Nivids;—(c) in the tenth, the mention of those Sāmīdhēnis that are to be recited with a view to particular results, to the effect that ‘if one desires such and such a result, one should recite so many Sāmīdhēni verses’, ‘if he desires another result, he should recite so many’ and so forth;—in the eleventh, the Yajñopavita (sacrificial clothing) is mentioned: ‘Upavayatē devalaksma-mēva tat kurutē’ [‘when one wears the Upavita, he wears the sign of the gods’] (Taitt. Saṁ. 2. 5. 11. 1).

Now, in regard to this, there arises the question—Is the Upavita to be worn only while one is reciting the Sāmīdhēnis?—or should it be worn while one is performing all the various acts that have been laid down in the Context?

Question—‘Why should such a question arise at all?’

Answer—The question arises because it is not already perceived whether the Upavita is mentioned in course of the (intermediate) context of the Sāmīdhēnis, or after the close of the context of the Sāmīdhēnis.

Question—‘But as a matter of fact, the entire Context is of the Darsha-pūrṇamāsa, and it is only in the context of the other acts (constituting the Darshapūrṇamāsa) that the Sāmīdhēnis are mentioned [so that there can be no ‘context of the Sāmīdhēnis’].’

Answer—It is true that the Sāmīdhēnis are mentioned in the Context of something else (the Darsha-pūrṇamāsa); yet of the Sāmīdhēnis themselves, there is a distinct intermediate Context. The assertion ‘Sāmīdhēniramubrūyāt’ (‘should recite the Sāmīdhēni verses’) remains incomplete (wanting something to complete it),—and it is on account of this incompleteness that what is mentioned in proximity to the assertion becomes recognised as pertaining to the said assertion.

Question—‘Even so, how can the context of the Sāmīdhēnis be said to cease?’
Answer—It ceases because of the interruption caused by the mention of the Nivids (in the ninth anuvāka, which comes between the seventh and eighth anuvākas dealing with the Śāmidhēnis, and the tenth anuvāka mentioning the Śāmidhēni).

Question—"If that is so, then why should there arise the idea that the context of the Śāmidhēnis continues (even after the said interruption)?"

Answer—As a matter of fact, even after the texts dealing with the Nivids (ninth anuvāka), we find mentioned the details connected with the Śāmidhēnis themselves, relating to the recitation of those done with the desire for certain results (in the tenth anuvāka); and it is after this latter section that (in the eleventh anuvāka) the Upavīta is mentioned; so that the treatment of the Śāmidhēnis continues all through up to the Upavīta; this is what gives rise to the idea that the Context of the Śāmidhēnis does not cease (with the mention of the Nivids); so that it is the Nivids that appear in the midst of the context of the Śāmidhēnis and do not intercept it; just as the presence of the Twelve Upasads which belong to the Ahīna sacrifices appear in the midst of the context of the Jyotistoma and yet do not interrupt this latter.—Thus it is that there arises the question (dealt with in the present Adhikaraṇa).

On this question then, we have the following Pūrveapakṣa:—"The Upavīta has been mentioned before the context of the Śāmidhēnis has ceased.—How so?—Because the mention of the Upavīta follows immediately after the texts speaking of that recitation of the Śāmidhēnis which is done with a desire for certain results; so that the Upavīta is spoken of while the Śāmidhēnis are still in our mind. It is only a particular manner of wearing the cloth by the performer that is called "Upavīta"; and there arises a question as to the act at the time of doing which the Performer is to wear the cloth in that manner;—and the texts speaking of the Upavīta become syntactically connected with the text speaking of the Śāmidhēnis which is not far from the former texts and which latter are still in our mind; and thus it is that we conclude that the word "Upavīyayatē" ("wears the Upavīta") lays down the Upavīta as to be worn at the time of the reciting of the Śāmidhēni verses."

In answer to the above Pūrveapakṣa, we have the following Siddhānta:—In regard to the question at issue, the conclusion cannot be as asserted by you. The conclusion on this question is that "the sentence should be split up" (Sū.).—Why?—"Because there is interruption" (Sū.);—that is, at one end there is the sentence, complete in all its details, speaking of the Śāmidhēni, —and at the other end there is the sentence speaking of the Upavīta,—and in between these two intervenes the text laying down the Nivids, which has no connection with the Śāmidhēni verses. In a case where, even on the completion of a sentence speaking of a certain thing, another subject connected with the same thing is introduced,—the context of that thing is not discontinued,—and that thing does present itself to the mind when anything related to it is mentioned. On the other hand, in a case where, on the completion of a sentence, another subject is introduced which is not connected with it in any way, then (the continuity of the Context having been broken up) the thing spoken of in the first sentence does not come to the
mind. What is not present in the mind cannot be syntactically connected; the meaning of a sentence is completed only when there is connection between two things present in the mind,—not when only one of them is present in the mind. In fact this (being present in the mind) is the purpose served by the juxtaposition of two sentences (meant to be syntactically connected); and the meaning of a sentence may be sought to be completed with the help of a thing cognised immediately after that sentence, only with a view to bring about a complex cognition taking in both the things concerned. As a matter of fact, there is no cognition of a thing spoken of immediately after the sentence, if it is spoken of by means of a word which is not connected with it. Thus there can be no syntactical connection between one sentence and another when there is an interruption between the two.

"It may be possible to recall the previously-cognised thing to the mind, by means of contemplation and other means,—and then to connect it with what comes after the interruption."

The meaning of the sentence in such a case could not be regarded as countenance by the Veda; as it would have its source in human intelligence. In fact, if the meaning of a sentence were evolved by obtaining an idea of a previous object by means of contemplation,—it would be like the meaning of a sentence formed by taking the verb from one chapter and the noun from another.—Thus then we conclude that it is not possible to treat as 'one sentence' a passage the two parts of which are interrupted by something totally unconnected with them; consequently there can be no syntactical connection between the Upavīta and the Sāmidhēnī verses.

"As a matter of fact, the Upavīta is spoken of in close proximity to those optional Sāmidhēnīs (recited for special purposes), which have been spoken of and cognised immediately before (the mention of the Upavīta); and in this manner it would become connected with the Sāmidhēnī verses."

Our answer is that this cannot be; the context of the Sāmidhēnīs is past and gone, having been interrupted by the texts of the Nīvids;—as for the subsequently-mentioned Sāmidhēnī-options recited for special purposes,—though these may be connected through syntactical connection (with the Upavīta), yet the context (of the Sāmidhēnī) does not continue; because the mere mention of an alternative does not make the Sāmidhēnī-verses the subject-matter of the Context; because they are not spoken of as to be 'recited',—all that is said is that they should be connected with certain numbers,—but that also through syntactical connection, not through Context. Thus then, the Sāmidhēnī verses not continuing to be the subject-matter of the Context, if there is an accessory detail which cannot be syntactically connected with the Sāmidhēnī verses, then that detail can have no connection with them.

From all this it follows as the established conclusion that the performer should wear the Upavīta during the performance of all that is mentioned in the entire context (of the Darsha-Pūrṇamāsa) (and not in connection with the Sāmidhēnīs only).
ADHIKARANA (12): Vessels like the ‘Vāraṇa’ and the ‘Vaikaṅkata’ appertain to all Sacrifices: (Exception to Adhikarana (9).)

SŪTRA (22).

INASMUCH AS ALL SUBSIDARIES ARE SUBSERVIENT TO SOMETHING ELSE, AND ARE EQUAL IN THAT RESPECT,—THERE CAN BE NO CONNECTION AMONG THEMSELVES.

Bhāsya.

In connection with the Fire-laying Rite, Vāraṇa and Vaikaṅkata vessels are found mentioned,—some of which are for the purposes of the Homa-offering, while others are not for the purposes of the Homa-offering,—in the following text:—‘Tasmāt vāraṇa vai yajñāvacharāḥ syāt, na tvēdāna jukṣyāt; vaikaṅkato yajñāvacharāḥ syāt, jukṣyādēśēṇa’.—As a matter of fact, however, these Vāraṇa and Vaikaṅkata vessels have no connection with the Fire-laying Rite;—why?—because they are spoken of in the text as ‘yajñāvachara’, which means that these vessels belong to the sacrifice; and the Fire-laying Rite is not a ‘sacrifice’, as there is no injunction of ‘sacrificing’ in connection with it;—so that this Syntactical Connection sets aside the indications of the Context (by which latter the vessels would be connected with the Fire-laying Rite).—Thus then (it being clear that they belong, not to the Fire-laying Rite, but to some sacrificial performance), there arises the question—Do these vessels find a place in the Pavamāna sacrifices only? Or in all sacrifices, the Darshapūrṇamāsa and the rest.

On this question, we have the following Pūrvaṇaṃ—

“The vessels are to be used in connection of the offering-materials of the Pavamāna sacrifices.—Why?—It has been declared (in a previous adhikarana) that a factor which is found to be inapplicable to the Principal is assumed to appertain to the Subsidiary: then, inasmuch as the Pavamāna offerings are mentioned in the context of the Fire-laying Rite, those offerings must be subsidiary to the Fire-laying Rite; hence the vessels in question (not being connectible with the Fire-laying Rite) should be connected with the Pavamāna offerings (which are subsidiary to that Rite).”

In answer to the above Pūrvaṇaṃ, we have the following Siddhānta:—

All subsidaries,—the Pavamāna offerings and also the Fire-laying Rite (which also is a subsidiary),—being equal, there can be no connection among themselves. That is, just as the Fire-laying is subsidiary to the Fire, as tending to sanctify it,—so also are the Pavamāna offerings subsidiary to the Fire; how then could there be any mutual connection between these?—As for the argument that, “the Pavamāna offerings are mentioned in the context of the Fire-laying Rite,”—though they are so mentioned, yet the Context becomes set aside by Syntactical Connection, which makes these offerings belong to the Fire.
“Which is the sentence (which, through Syntactical Connection, connects the Pavamāna offerings with the Fire)?”—

That sentence is “Yadāhavanīyē juhoti tēna so syābhāṣtak prito bhavati” [wherein the Āhavaniya Fire is clearly spoken of as the most predominant factor, to which other factors would be subsidiary.]

“But in this sentence the Āhavaniya Fire is spoken of as the substratum of the sacrifice [that into which the Pavamāna offerings are offered], and hence subsidiary to it.”

True, the Āhavaniya Fire is the substratum (of the offerings); and yet the sacrifice in question (i.e., the Pavamāna-Iṣṭī) is one that is performed for the sake of the Āhavaniya Fire; as it is this Fire which serves a useful purpose, while the Pavamāna offerings serve no useful purpose.

“In what way are these such as serve no useful purpose?”

They are so regarded because no result is spoken of (as following from them).

“But the result may be assumed.”

True, the result might be assumed; but this result can only be the sanctification of the Fire, not Heaven; for, if Heaven were assumed to be the result, two unseen factors would have to be assumed—viz: (1) the Heaven following from the Homa, and (2) the transcendental sanctification of the Homa by the Āhavaniya Fire.

From all this it follows that the Pavamāna-offerings are for the purpose of the Fire, and hence they can have no connection with the Fire-laying Rite; consequently, what is spoken of in connection with the Fire-laying Rite cannot belong to the Pavamāna-offerings,—it belongs to all the sacrifices, Darshapūrṇamāsā and the rest, which are the ‘Principal’ for which the Fire-laying Rite is ‘subsidiary.’
Adhikaraṇa (13): The ‘Vātraghni’ and the other ‘Anuvākyās’ are subsidiary to the ‘Ājayabhāgas’: The Vātraghni-Nyāya.

Sūtra (23).

Because the connection of the two mantras (with the primary act) serves no useful purpose [therefore they cannot appertain to the primary.]

Bhāṣya.

[We now proceed to consider those cases in which Mantras are employed in accordance with the order in which they happen to be mentioned.]

In connection with the Darsha-pūrṇamāsa, we read—‘Vātraghni paurṇamāsyāṃ anāchyēti, vrīdhanevatī amāvāsyāyām’ [The two mantras named ‘Vātraghni’ as referring to the killing of Vṛtra, and the two called ‘vrīdhanevatī’, as referring to increase, are given in the chapter on the mantras for the Hotṛ-priest.] (Taitti. Sūn. 2. 5. 2. 5)—In regard to this there arises the question—are the two Anuvākyā mantras (the Vātraghni and the Vṛdhanevatī) to be used at the Primary Sacrifice? Or only in connection with the two Ājayabhāgas?

On this question we have the following Purvaṇakṣa:—‘They should be used at the Primary Sacrifice;—why?—because they are found to be spoken of along with the ‘Paurṇamāsi’ and the ‘Amāvāsyā’; and it is these two, the Paurṇamāsa and the Amāvāsyā,—and not the Ājayabhāgas—that constitute the Primary Sacrifice. Hence on the basis of direct Syntactical Connection, the two Mantras should be used at the Primary Sacrifice (of the Darsha-pūrṇamāsa).’

In answer to this Purvaṇakṣa we have the following Siddhānta:—

The two Anuvākyā mantras together serve no useful purpose at the Primary Sacrifice. That the Anuvākyās are to have the character of ‘Vātraghni’ and of ‘Vṛdhanevatī’ is laid down in connection with that act where there are two Anuvākyās to be used;—at the Primary Sacrifice, however, there is only one Anuvākyā;—under the circumstances, if the sentence in question were taken as laying down ‘duality’ in regard to that Anuvākyā, then there would be a syntactical split. On the other hand, two Anuvākyās—the Āgnēyi and the Saumī—are already known as belonging to the two Ājayabhāgas; hence, if the sentence in question were taken as laying down the character of ‘Vātraghni’ and of ‘Vṛdhanevatī’ in connection with the Ājayabhāgas,—then it would be laying down only this one factor (and not the duality also); and this it could easily do.

‘Even if we take the sentence as laying down a detail pertaining to the Primary Sacrifice,—there would be two Anuvākyās at the two primary sacrifices (the Darsha and the Pūrṇamāsa),—one pertaining to the Āgnēya...
and the other to the Āgniṣomīya—[so that there need be no difficulty regarding the injunction of the ‘duality’ and the consequent syntactical split.]

Answer—Of the two Vārtrāgnī Anuvākyās, one is Āgnēyi and the other Saumī; similarly of the two Vṛdhanevati Anuvākyās also.—Now it is the Āgnēyi one only—not the Saumī—which, if enjoined, could be connected with the Amāvāsyā sacrifice; as Soma is not a deity at the Amāvāsyā. At the Paurnāmāśā sacrifice also, the Anuvākyā (connected with Soma, i.e., the Saumī) could be used only in connection with the offering to Agni-Soma; but the Anuvākyā which is connected with only one deity (Soma) could not serve any useful purpose at an act which concerns two deities (Agni and Soma).

Question—“But both the Anuvākyās (Āgnēyi and Saumī) would be connected with the offering to Agni-Soma.”

Answer—As a matter of fact, a single sacrifice can have no use for two Anuvākyās; the Anuvākyā has been enjoined as ‘upādēya’ (something to be secured or used); and hence the singular number (in the word ‘puronuvākyām’ in the injunction ‘Puronuvākyāmanvāha’ occurring in connection with Paurnāmāśi sacrifice) must be regarded as significant; so that at the Paurnāmāśi sacrifice also there could not be two Anuvākyās.

From all this it follows that the two Anuvākyās should be used in connection with the two Ājyabhāgas.
Adhikarana (14): Acts like 'Muṣṭikarana' appertain to the entire Context; [Exception to the preceding Adhikarana].

Sūtra (24).

The immediate sequence is not authoritatively expressive.

Bhāṣya.

In connection with the Jyotiṣoma we read—(A) 'Muṣṭikaroṭi, vāchaṃ yachchhati, dīkṣitamāvīdayati' ['Closes the fist, keeps silence, has himself referred to as the initiated person'], and elsewhere (in connection with the Darsha-Pūrṇamāsa) (B) 'Hastau avanēnakti, ulapārājīn strṇāti' ['Washes the hands, spreads the grass-bundle'].

In connection with this, there arises the question—(A) Do fist-closing and silence-keeping appertain only to the act of Addressing the sacrificer? or to the entire Context?—Similarly, (B) Is the hand-washing for the purpose of spreading the grass? Or for doing all the acts spoken of in the Context?

On this question we have the following Pūrvarūpaḥ:

"The washing of the Hands is for the purpose of purifying the hands; and the keeping of silence is for the purpose of sanctifying or preparing the person engaged in the performance who (being thus prepared by silence) becomes attentive when getting himself referred to as the 'initiated', and is also enabled to carry on the many details. When the question arises as to the acts that are aided by such purification and preparation,—on seeking for information on this point, we are supplied with it by 'immediate sequence'; and this 'immediate sequence' [i.e. the fact of their being spoken of in immediate sequence to each other] makes it clear that the keeping of silence and the closing of the fist help, and appertain to, the Reference to the Initiated,—and the Washing of the Hand helps and appertains to the spreading of the grass.'

In answer to this Pūrvarūpaḥ, we have the following Siddhānta:—The acts in question are related to all the acts spoken of in the Context.—"Why?"—Because the sentences are distinct.—"How are the sentences distinct?"—The two sentences are distinct because they convey two distinct ideas. As it is, the verb 'āvīdayati' ('addresses') does not express the idea of 'for referring to the initiated' [and it will have to be taken in this sense, if the Pūrvarūpaḥ view is accepted];—nor does the verb 'strṇāti' ('spreads') express the idea of 'for spreading' [and this is what it is made to do in the Pūrvarūpaḥ];—as a matter of fact, the spreading is enjoined, as also the washing of hands;—similarly fist-closing and silence are enjoined, as also is Referring. So that (acc. to Sū. 22 above) there can be no mutual connection among these [i.e. between spreading and hand-washing, or between Addressing and Fist-closing or Silence].—Further, whenever a
sentence is incomplete (wanting in certain factors), mere 'immediate sequence' cannot be the ground for syntactically connecting it with anything. — From all this it follows that the details of the kind of those under consideration must appertain to the entire Context.

SūTRA (25).

ALSO BECAUSE THE SENTENCES ARE COMPLETE IN THEMSELVES.

Bhāṣya.

As a matter of fact, every one of the sentences is complete with its own words; all the sentences quoted are equally complete. — So that each pair of sentences convey two distinct ideas, — and when they are separated, each is complete in itself; and thus (both the conditions of 'different sentence' being fulfilled, acc. to Sū. 2. 1. 46-47), the sentences must be regarded as distinct.

Thus then, being equally connected with the entire context, and there being no difference of Context, the details in question should find place in the entire Context.
ADHIKARANA (15): The 'Chaturdhākarana' (Quartering) appertains to the 'Āgnēya' Cake only.

SŪTRA (26).

[PŪRVAPAKṢA] "The Subsidiary, connected with the Auxiliary Detail, should be understood to be common to all; specially as there is no mutual relationship among them."

Bhāṣya.

In connection with the Darsha-pūrṇamāsa, we read—'Āgnēyam chaturdhā karoti. ("Quarters the Āgnēya").'—In regard to this, there arises the question—Is this Quartering to be done to all the cakes—Āgnēya, Agnisomiya, Aindrāgna? Or to the Āgnēya only?

On this question, we have the following Pūrvapakṣa—"The subsidiary—in the shape of the Quartering—connected with the auxiliary detail—in the shape of the Deity, Agni, in the word 'āgnēya'—should be understood to be common,—i.e. to be done also to the Agnisomiya and the Aindrāgna (not to the Āgnēya only).—Why so?—Because those two (Agnisomiya and Aindrāgna) also are 'āgnēya', in the sense that Agni is their deity; because that which has for its deity Agni, as well as another (Soma or Indra) is also 'Āgnēya'; for instance, 'the mother of Īṭitha and Īṭavittha' is 'the mother of Īṭavittha' also; similarly in the case in question also ('that which has Agni and Indra, or Agni and Soma, for its deity' is also 'that which has Agni for its deity').

If there were no relationship between the Āgnēya Cake and the Agnisomiya Cake, then the Quartering might have been restricted to the Āgnēya only;—as a matter of fact, there is mutual relationship between them;—hence there should be no restriction. Just as,—though the text states that 'the Prāshitra is sliced out after severing the head of the Āgnēya Cake', yet the Prāshitra is actually sliced off from all the cakes,—similarly the Quartering also [though spoken of as to be done to the Āgnēya only, should be done to all the cakes]."

SŪTRA (27).

[SIDDHĀNTA] In reality, there should be restriction; because there is connection with the object; also because the indicative power is connected only with what is 'capable'; as for the mention of the accessory, it could serve the purpose of indicating [both, only if there were no cake dedicated to one only.]

Bhāṣya.

The particle 'vā', ('in reality') sets aside the Pūrvapakṣa.—The Quartering should be restricted to the Āgnēya only; it cannot be common to all.
Why?—'because there is connection with the object'; i.e. it is only what is dedicated to one deity (i.e. the Āgnēya only) which is really related to the 'object', i.e. to the deity 'Agni'; what is dedicated to two deities—the Aindrāgna or the Aṇiśomīya—is not so related to Agni.—Why so?—In the case of the cake related to two deities (Soma and Agni, for instance), its dedication is done in terms containing the names of both the deities; and of this cake Agni is the deity only as accompanied by Soma,—not independently by itself;—that of which the deity is Agni along with Soma, cannot have the nominal affix (expressing the deific character) added (to the term 'agni');—because only 'capable' terms take that affix, and what needs the help of another cannot be 'capable';—hence that word with the nominal affix which indicates the cake of which the deity is Agni by itself can never signify that which is dedicated to two deities. From all this it follows that the Quartering should be done to that alone which has been dedicated to Agni alone by itself;—because the nominal affix which signifies the deific character can be connected only through 'capability', and not where the terms concerned have no such 'capability'.

It has been argued by the Pṛṇavāpakṣin that 'the Quartering should be done to all the cakes, just as the slicing of the Prāshītra is done out of all.'—But in the case of the Prāshītra it is only right that it should be so; as there is nothing (in the sentence quoted) to show that the slicing of the Prāshītra is to be done out of the Āgnēya.—'How then do you construe the sentence, Āgnēyasam mastakam vibhajya prāshītram avadyati' [which clearly speaks of the slicing being done out of the Āgnēya]?—The text quoted contains two sentences: (1) 'Prāshītram avadyati' (slices out the 'Prāshītra'), and (2) 'āgnēyasam mastakam vibhajya' ('after breaking the head of the Āgnēya'); so that what is understood to be expressed by this is that the Prāshītra is sliced out of the head of the Āgnēya,—that much is certain; but as regards the other cakes, it is uncertain (and indefinite) as to whether the slicing is to be done out of the head or from some other part of it. [Hence there is no similarity between this case and the case dealt with in the Adhikaraṇa—says the Tantravārtika—Trans., p. 1051].

If there had been no cake dedicated to only one deity (Agni), then even that dedicated to two deities could have been admitted to be intended, with a view to save the sentence from becoming useless.

'This passage explains the last clause of the Sūtra 'Lakṣaṇārthā gūṇa-shrutih'; the sense of this is that if there were no cake dedicated to Agni alone, then the word 'agni' could be taken as indicating both Agni and Soma; and the mention of the accessory 'agni' would, in that case, serve the purpose of indicating both. As a matter of fact, however, there is a cake dedicated to Agni alone; hence the term 'agni' cannot be taken as standing for Agni and Soma;—hence the quartering should be done to the Āgnēya only.—Tantravārtika—Trans., p. 1052.]

As regards the expression 'Dīthha's mother', what has been urged is only right; because the motherhood is not such as extends over both: the lady is called 'Dīthha's mother': simply because Dīthha has been born of her, and no other condition is needed (for applying the name to her); the relationship of 'mother' therefore resting in the lady entirely, it is only right that
she should be spoken of as 'Dittha's mother'. [In the case of the Agni-somiya cake, on the other hand, the deific character does not rest in Agni alone by itself, it rests in Agni along with Soma; hence this cake cannot be called 'agnēya'.]

End of Pāda (i) of Discourse III.
DISCOURSE III.

PĀDA II.

ADHIKARAṆA (1): The Mantras speaking of ‘Lopping’ are to be employed in what is directly expressed by them.

SŪTRA (1).

THE SUBSIDIARY CHARACTER OF MANTRAS IS BASED UPON THEIR CAPACITY TO EXPRESS A CERTAIN MEANING; THEREFORE THEY SHOULD BE EMPLOYED IN CONNECTION WITH THEIR ORIGINAL (PRIMARY) MEANING; SPECIAL-LY AS IT IS WITH THAT MEANING THAT THEIR CONNECTION IS ETERNAL (AND INSEPARABLE).

Bhāṣya.

[Other kinds of Accessories having been dealt with, we now proceed to deal with Mantras, which are employed in accordance with the indicative potency (liṅga) of the component words. This ‘potency’ of the mantras points sometimes to what is directly expressed by the words, and sometimes to what is only indirectly implied by them; the former being regarded as the ‘primary meaning’ and the latter the ‘secondary meaning’. Hence in regard to the actual use of a mantra, there arises a doubt as to whether it should be used in accordance with its primary or its secondary meaning. The actual discussion of this topic is prefaced in the Bhāṣya by a discussion regarding the possibility of the two kinds of meaning.]

The texts to be dealt with under this Adhikarana are all the Mantras;—the one taken as typical is the mantra ‘Varhīdēvasadanam dāmi’ (‘I am lopping the grass which is the seat of the gods’).

The question in regard to Mantras is—are they to be employed in connection with what is expressed by them primarily? or also in connection with what is indicated by them only secondarily?

Question—‘What is the primary and what the secondary meaning?’

Answer—What is understood directly from the words (of the Mantra) is its prior or primary meaning; it is called ‘mukhya’ (primary) because it is like mukha (face, the most important part of the body). On the other hand, that which is deduced from the primary meaning, through some sort of relationship, is the posterior or secondary meaning, called ‘jaghaṇya’ (posterior) because it comes later (second), and hence is like the thigh (jaghaṇa, which lies very much lower down); it is also called ‘gauṇa’ (secondary) because it is connected with a ‘gauṇa’, property (of the primary meaning).

Objection—‘If such be the explanation of the primary meaning,—then all meanings are primary; as every meaning is understood from the words; for example, the meaning of the word ‘agni’, as applied to the Fire in the
sentence ‘agnih jvalat’ (‘Fire burns’), is ‘understood from the word’ exactly in the same manner as the meaning of the same word ‘agni’ as applied to the Boy, in the sentence ‘Agnirmāṇavakaḥ’ (‘The Boy is Agni’). [So that there is no difference in the character of these two meanings, which are the stock-examples of the Primary and the Secondary meanings.]—It might be added that—‘That meaning which is understood from the word itself independently of qualifying adjuncts is the Primary meaning; while that which is derived from the word as accompanied by qualifying adjuncts is the Secondary meaning’.—This also will not be right; when the verbal form of a word is expressive of a meaning, that form of the word remains the same, whether it is accompanied or not accompanied by qualifying adjuncts; and so long as the cause (the expressive verbal form) is there, it is not possible for the effect (the expression of the meaning) not to be there.—‘What if it is so? ’—If it is so, then, it cannot be asserted that ‘the secondary meaning is not expressed when the qualifying adjuncts are not there, and it is expressed when the adjuncts are there’. Nor can it be said that in the latter case what is expressed and understood is the meaning of the group (consisting of the main word and its adjuncts). Because the distinction among the meanings of words always depends upon affirmation and negation [i.e. if a meaning is expressed when a word is there, and is not expressed when it is not there, then that meaning is attributed to that word].—‘But in the case in question (of the word and its adjuncts), what is understood is the meaning of a sentence (not of a word).’—This also is not possible; because there is no ‘meaning of the sentence’ apart from the meanings of the words as correlated together.—Thus then, you must accept the following conclusion—The term ‘agni’ is expressive of the Fire, and the same term ‘agni’ is expressive of the Boy; and hence there is no difference between the ‘primary’ and the ‘secondary’ meanings of a word.—It might be explained that—‘that meaning which is well known is primary, while that which is only a little known is the secondary meaning’.—This also will not be acceptable; ‘being well known’ is nothing more than being cognised, and as regards cognition, there is no difference between the two meanings.—It might be added that—‘that is the Primary meaning in which sense the word is used in most cases, while that is the secondary meaning in which it is used in only a few cases’.—This also is not right; even when used in a few cases, the word could not express that meaning unless it had the capacity to do so; so that that meaning also is understood ‘from the words’, and as such must be regarded as the primary meaning.’

**Answer**—There is a difference: as a matter of fact, the Boy is not understood from the word ‘Agni’.—‘How do you know that?’—It has been explained above that it is not right to attribute several meanings to one word.

**Question**—‘Why then can it not be the other way (the Fire being the secondary and the Boy the primary meaning)?’

**Answer**—We find people comprehending Fire from the word ‘Agni’, without paying any heed to, or having any idea of, the Boy; but no one even comprehends the Boy from the word ‘agni’, except through the notion of Fire.—‘Why is it so?’—As a matter of fact, the word ‘fire’
is always applied to things that resemble Fire; that is why we find the word ceasing to apply to a thing that has ceased to resemble Fire;—what therefore makes the word ‘agni’ applicable to other things is the similarity to Fire;—and until we have the notion of Fire itself, there cannot be any notion of similarity to it;—from this it follows that what the word ‘agni’ is expressive of is the Fire, not the Boy; that is why its primary connotation consists of the Fire, not the Boy.

Similarly the word ‘varhiḥ’ has its primary connotation in grass, not in what resembles grass.

Thus then, there being two kinds of meanings of words, it is only right that there should be a consideration of the question as to whether a certain word is to be taken in its primary or secondary signification.

On this question as relating to Mantras, we have the following Purva-pakṣa:—‘The Mantra may be used in its primary as well as in its secondary sense.—Why?—Because both the meanings are equally capable of being expressed; for instance, both—grass and the thing resembling grass—are capable of being signified by the term ‘Varhiḥ’ (‘grass’),—the only difference being that the grass is signified directly, while the thing resembling grass is signified indirectly, through the grass. So that where the term ‘varhiḥ’ is used as expressing something that helps in the Darshapūrṇamāsā sacrifices, every one of those things should be understood by it that are capable of being signified by that term; as there is no ground for picking and choosing among them.—Further, if this view is accepted, then it is no longer necessary to transfer, from the Darshapūrṇamāsā sacrifice, all those mantras that are addressed to Pūṣan [the transfer which has been considered necessary on the ground of there being no such deity as Pūṣan at the Darshapūrṇamāsā];—this transference becomes unnecessary as the term ‘pūṣan’ by indirect indication, stands for Agni, which is a deity at the Darshapūrṇamāsā [and ex-hypothesis, what is indirectly indicated by the Mantras is as acceptable as what is directly expressed].’”

In answer to the above, we have the following Siddhānta:—The Mantra is to be used in its primary, not in its secondary, sense.—Why?—Because both are not equally capable of being expressed. When a mantra is mentioned in a certain context, it is in its primary (direct) sense that it comes to be connected with the rest of the context; so that the idea comes to be that ‘one should accomplish by this Mantra whatever one is capable of accomplishing by it’; it is found that the mantra is capable of helping the act by expressing its meaning (and thereby indicating certain accessory details in connection with that act);—it is however not capable of expressing what is only its indirect or secondary meaning;—hence it follows that it cannot be used in this secondary sense.

Objection—“The secondary meaning can be comprehended through the primary meaning”.
True; but its purpose having been fulfilled by the expressing of the Primary meaning, there is no justification for its being used in its secondary sense. When it is used in its primary sense, its uselessness or meaninglessness becomes set aside;—and when the uselessness has been set aside, there is no more reason for admitting the secondary meaning; specially because the word cannot indicate its secondary meaning without having previously expressed its primary meaning. Thus, there being no justification for it, the mantra cannot be used in its secondary sense.

Further, for the signification of the secondary meaning,—which is based upon the capacity of the word,—there are various means (or methods): and ‘capacity’ is only a part of the word, as has been declared under Sūtra 1. 4. 30, where it is said that ‘the deducing of the conclusion may be based upon the capacity of things, because the capacity of things forms an integral part of things’. Under the circumstances, if the mantra were always used in accordance with its secondary meaning, then every other means would have to be rejected and there would be no authority for this.

“The fact of the mantra occurring in the Veda would be the requisite authority.”

This fact has no power to set aside the other means.

“This same objection would apply to the case of the mantra being used according to its primary meaning.”

Not so, we reply. If the mantra were not used even according to its primary meaning, then it would not help the Principal (Sacrifice) at all; and in that case, the very presence of the mantra in the Vedic text would be meaningless.—Thus there is a difference between the Primary and Secondary meanings.

Further, the man who employs the mantra in its secondary sense, should be asked.—For what purpose do you admit the signification of the Primary meaning at all?—If he says that—“I do so, as otherwise, there could be no cognition of the secondary meaning,”—then the answer to him should be that there are other means also of getting at the secondary meaning.—Being thus pressed, he might say—“The cognition of the Primary meaning also is one of those means.”—The Siddhāntin should say in reply—In that case, the mantra cannot be always used in its secondary sense; because in a case where the Primary meaning is admitted for the purpose of getting at the secondary meaning,—it would come to this that the mantra would be used according to its primary meaning (which would have come in first).—What is wanted to be known for practical purposes is, not the expressive mantra, but the expressed meaning; so that if (in any case) there were need for what is sought to be got at indirectly from the words of the mantra (as its secondary meaning),—that could be got at through some other means (some other sentence),—and recourse need not be had to the mantra in question itself. If, on the other hand, there were need to get at some meaning from the mantra, then, that need would be fulfilled by the signification of the primary meaning itself, and in that case there would be all the less reason for using the Mantra in its secondary sense.—Thus it is established that, as between the Primary and the Secondary meaning, it is through the Primary meaning only that the Mantra should be used.
SŪTRA (2).

Being sanctificatory in character, it should not be used in connection with what is not enjoined.

Bhāsyā.

It has been argued by the Pūrvapāśin that—"[if we accept the secondary meaning of mantras] there would be no need for transferring the mantras addressed to Pūṣan (from the Darṣhapūrṇamāsa, on the ground that Pūṣan is not a deity at this sacrifice)';—our answer to this is that, it is only right that there should be this transference of the Mantra in question;—the mantra is sanctificatory in character; and as such would be absolutely useless if the object to be sanctified were not there; consequently it is only right that it should be transferred to a place where it may serve a useful purpose; and there could be nothing objectionable in this.
ADHIKARAṆA (2): Mantras indicative of Indra are to be used in approaching the ‘Gārhapatya’ Fire—[Exception to the foregoing Adhikarana].

SŪTRA (3).

THE ‘AINDRI’ MANTRA SHOULD NOT BE USED ACCORDING TO ITS PRIMARY SIGNIFICATION,—BECAUSE THERE IS THE DISTINCT DECLARATION.

Bhāṣya.

[This is an exception of the general law propounded in the preceding Adhikarana, that ‘Mantras should be used according to their primary meaning.’]

In connection with the ‘Agni’, we read—‘Nīvēsahanāḥ saṅgamanō vasūnām—iṣyainḍryā gārhapatyamupatiṣṭhātē’ ['With the Aindri mantra—Nīvēsahanāḥ saṅgamanō vasūnām—one worships the Gārhapatya Fire']. (Maitrā. Saṁ. 3. 2. 4).

In regard to this, there arises the question—Is the worshipping to be done of Indra or of the Gārhapatya Fire?

Objection—‘Why should there be any such doubt, when there is the clear declaration to the effect that ‘one should worship the Gārhapatya.’

Answer—When the worshipping is done with a certain mantra text, it is not mere worshipping that is meant to be done, but a ‘sanctification’ by means of words expressive of glorification;—now as a matter of fact, the Aindri-Mantra (i.e. a mantra descriptive of Indra) could not, in any way, be expressive (and eulogistic) of Fire (Gārhapatya);—so that there might be a suspicion that the sentence ‘Gārhapatyamupatiṣṭhātē’ does not lay down the approaching (or worshipping) of the Gārhapatya Fire, but the worshipping (of some other deity) in the Gārhapatya Fire;—and yet there is no word in the sentence—either with the Instrumental or the Locative ending—which could express this latter idea. Hence a discussion becomes necessary for the purpose of getting at the right solution of the difficulty.

On the said question then, we have the following Pūrvaśāstra—‘Through the force (of the words), it is the worshipping of Indra that is to be done with the Mantra; specially as the worshipping of the Gārhapatya Fire is something that cannot be done with it. —‘How then is the Accusative ending (in ‘gārhapatyam’) to be explained?’—The Accusative ending is not meant to signify what is the most desired; it is meant to signify mere connection; or through the connection, the term ‘gārhapatya’ would qualify the act of worshipping; the sense of the injunction being that ‘the worshipping qualified by the Gārhapatya Fire should be done to Indra’; and the Gārhapatya Fire would thus serve the purpose of specifying the place for that act (of worshipping Indra) which forms the primary signification of the Mantras.’
In answer to the above Pūrva-paśya, we have the following Siddhānta:—
The ‘Aindri mantra’ should not be used according to this primary signification, because there is the distinct declaration. (Sū.).—It is not right that the approaching should be done to Indra; in fact the Aindri mantra should not be used according to its primary signification.—Why so?—Because of the force of the ‘distinct declaration’,—i.e. the declaration in the shape of the words ‘Aindryā gārhapatyam upatiṣṭhatā’ ['with the Aindri mantra one approaches the Gārhapatya Fire']; where the Accusative ending points to the Gārhapatya Fire as the predominant factor.—[As regards the objections urged against this interpretation] what is there that a direct Vedic declaration cannot do? In fact there is no burden too heavy for a direct Vedic declaration.—Hence it follows that the worshipping to be done is of the Gārhapatya Fire.

SŪTRA (4).

Even though the connection (between words and their meanings) is not created by verbal declarations, yet there would be indication of Fire by reason of common properties.

Bhāṣya.

Objection—“It has been pointed out above that it is not possible for the worshipping of the Gārhapatya Fire to be done with the Aindri mantra.”

It could be done on the strength of the direct declaration (‘gārhapatyam upatiṣṭhatā’).

“Even a hundred direct declarations could not make this possible; in fact, by making the declaration that ‘Fire is denoted by the term indra’ one would be stultifying himself; as such a declaration would be like such absurd declarations as ‘one should sprinkle with Fire,’ ‘one should light with water’.—Then again, the connection between the word and its meaning is not created by scriptural texts; in fact that connection is something eternal and is only learnt from ordinary usage;—as has been explained under Sūtra 1.1.5.—‘The relationship of the word with its meaning is eternal’.—It might be argued that ‘sometimes the connection between a word is actually created by verbal declarations, as is found in the case of such artificial names as Dēvadatta, Yazhūdatta and the like’.—There may be some case where a verbal declaration lays down the connection (between a word and its meaning); but the sentence under consideration is not one laying down any such connection as that ‘the term Indra is the name of the Gārhapatya Fire.’ Under the circumstances, how could the word ‘indra’, whose meaning is well known, be taken to signify that the Gārhapatya Fire should be worshipped;—it is not possible for a word expressive of one thing to signify another. What can any direct declaration do in this matter?”

Our answer to this is as follows:—Even though the connection is not created by verbal declarations, yet there would be indication of Fire by reason of common properties—(Sū.)—That is to say, even though the sentence under
consideration has not the efficiency to lay down the connection between a word and its meaning, yet it is possible to have the Gārhapatya Fire spoken of by means of the term ‘indra’;—how?—by reason of common properties; that is, the said indication (of Fire by the word ‘indra’) would be indirect; there are such indirect indications based upon the presence of common properties; for instance, in such expressions as ‘The Boy is Fire’, ‘Dāvadatta is a lion’;—similarly, the term ‘indra’ could be applied to the Gārhapatya Fire, which is not the God Indra (which is what is directly signified by the term ‘indra’); but there is a point of resemblance between the Fire and the god Indra,—in the fact that the Gārhapatya Fire helps in the accomplishment of the sacrifice, just as the god Indra does; or the point of resemblance may be that the term ‘indra’ is derived from the root ‘indi’ (to be supreme),—and the Gārhapatya Fire also is supreme in regard to its own functions. Thus then, that (god) which is directly denoted by the term ‘indra’ would indicate the Gārhapatya Fire through similarity, or though the common property of being supreme;—so that there would be no incongruity at all.
ADHIKARANA (3): Mantras expressive of ‘calling’ should be used in Calling.

SUTRA (5).

[PURVAPAKSA]—“So also in the case of the ‘Calling’,” if this be urged [then the answer is as in the next Sutra].

Bhashya.

[We have dealt with the general rule that Mantras are to be used in accordance with their primary meaning,—and also with an exception to this rule. We now proceed to consider which special cases come under the general rule and which under the exception.]

There are the Darsha-pūrṇamāsa sacrifices, in connection with which we read —‘Havisīkṛt ēhi iti triravaghnān āhvayati’—In regard to this there arises the question—Is the mantra (‘Havisīkṛt ēhi’) enjoined in connection with the striking? or does the striking indicate the time (for the Calling)?

Question—“In what way can the mantra be taken as enjoined in connection with the striking? And in what way can the striking indicate the time?”

Answer—If the sentence is construed as ‘Havisīkṛt ēhi-itī trīḥ avaghnān āhvayati’, then the mantra should be taken as enjoined in connection with the striking [the meaning of the sentence being ‘while striking with the mantra—O Preparer of offering-materials, come!’—he calls’];—while if the construction is ‘Trīḥ avaghnān āhvayati—havisīkṛt ēhīti’, then the time (of calling) would be indicated (by the striking) [the meaning of the sentence being—‘while striking, he calls—O Preparer of offering-materials, come!’].

On the question here propounded, we have the following Purvapaksa—“So also in the case of Calling (Sū.)”—i.e. just as the Ainḍri mantra is enjoined in regard to the Gārhapatya (as decided in the foregoing Adhiṣṭhāna), so here also, the mantra is enjoined in regard to the striking. If this is done, then the Direct Assertion of the Veda becomes followed; while if the other construction were adopted, then it would be necessary to have recourse to indirect indication, and in that case the connection would be between the mantra and the time of striking, not between the mantra and the striking; so that the mention of ‘calling’ (‘āhvayati’) would become a mere reference; that the man should do the ‘calling’ having been learnt from other sources, the present text would mean that ‘He who repeats the mantra—Havisīkṛt ēhi—does the calling’; and under this interpretation, the mantra would have to be taken as indicating the striking, through some property [thus involving recourse to indirect indication].—From this it follows that the Mantra should not be used in calling.”
SŪTRA (6).

[SIDDHĀNTA]—IT IS NOT SO; IT IS THE INJUNCTION OF TIME, [THE ‘STRIKING’] HAVING BEEN ALREADY ENJOINED (ELSEWHERE).

Bhāṣya.

It is not right to take the sentence as laying down the Mantra in regard to the striking.—“What then is the right view to take?”—The right view is that it should be taken as laying down the time.—“Why?”—The sentence ‘triḥ āhvaẏati’ lays down the threefoldness of the calling;—if this same sentence were taken as laying down the mantra also, then, by reason of the sentence containing the injunction of more than one accessory detail, there would be a syntactical split. Hence the construction should not be as ‘Haviśkṛt ēhi iti avaghnaḥ, etc.’ [‘while striking with the mantra Haviśkṛt, etc. —he calls’];—it should be as ‘avaghnān āhvaẏati’ [‘while striking he calls with the mantra’].

Objection—“In this construction also, the sentence would contain the injunction of the Mantra, and also of the Time,—so that there would be the same incongruity (of syntactical split).”

Answer—Not so; as a matter of fact, the Preparer of the Offering-materials has to be called at the time of the striking,—because her presence is needed at the time; so that in the sentence in question the connection of the calling is only referred to (not enjoined), and all that is enjoined is the threefold repetition [so that there is no syntactical split involved].

As for the argument that “the proposed interpretation involves the incongruity, that the word has to be taken as indirectly indicating the Time (which recourse to indirect indication cannot be right),”—our answer is that there is nothing wrong in this; because, in the first place, indirect indication is after all only an ordinary (secular) process [so that there is nothing inherently wrong in it];—and secondly, the Mantra, from its very form, is recognised as to be used for the calling (and as such needs no injunction);—so that the sentence in question contains only a reference to the Mantra;—as for the striking, that also is known to be already enjoined by another sentence [e.g. ‘Vrihiṇ avahanti’, ‘strikes the corn for threshing’];—so that in the sentence in question, the mention of this striking can very well be taken as indicating the time. From all this it follows that the Mantra is to be used in the calling.

SŪTRA (7).

BECAUSE THE PROPERTY IS NON-EXISTENT.

Bhāṣya.

This sūtra has to be explained after supplying a few preliminary words (presenting the following argument from the Pūrvaapāśīn)—“Why cannot the name ‘haviśkṛt’ be taken as signifying the act of striking itself? As a matter of fact, the striking (of the corn, in the process of threshing) does tend to the preparing of the offering material, and as such it can be called ‘haviśkṛt’ (Preparer of the offering material).—What would be gained by
this?—The advantage would be that the mantra ‘Haviṣkṛt, etc.’ in that case, by its very form, would be recognised as to be used at the striking; so that all that would be left to be enjoined by the sentence in question would be the threefold repetition; and thus there would be no syntactical split.”

The answer to this is given in the Sūtra—Because the property is non-existent;—the indirect indication of the act of striking (by the term ‘haviṣkṛt’ cannot be possible. As a matter of fact, the act of striking cannot understand that it is being ‘called’; so that any ‘calling’ of it would serve only an invisible (transcendental) purpose; while in the case of the sacrificer’s wife (who, according to the Siddhānta, is the Haviṣkṛt, Preparer of the offering materials), the ‘calling’ serves a visible purpose (the lady coming up actually helps in the performance).—For this reason also, the Mantra is not to be used in connection with the striking.

SŪTRA (8).
ALSO BECAUSE THERE IS AN INDICATIVE TEXT.

Bhāṣya.

There is an indicative text also (pointing to the same conclusion)—‘Vāgayai haviṣkṛt vāchamēva ētàt ēhvayati’ (Cf. Shatapatha. Brā. 1. 1. 4. 11). [Where Vāk, speech, is spoken of as the ‘Haviṣkṛt’]; as a matter of fact, there is no similarity between speech and the act of striking (which latter, according to the opponent is the Haviṣkṛt); while between speech and the sacrificer’s wife, there is a distinct similarity,—the wife is a female, and the word ‘Vāk’ (speech) also is of the Feminine Gender; the act of striking, on the other hand, is neither Feminine, nor Masculine, nor Neuter.—“For striking also there is a word in the Feminine Gender—in the shape of the word ‘Kriyā’ (act).”—Our answer to this is that the word expressive of the act of striking is not always necessarily of the Feminine Gender; there is the word ‘avaghāta’ (which means striking), which is in the Masculine Gender; there is also the word ‘Karma’ (act), which is in the Neuter Gender.—Further, the similarity of the wife to the Vāk is in her own form (the lady herself being a female), while that of the act of striking, is though a foreign element in the shape of the word expressive of that act.—For all these reasons, the Gender is more compatible if the wife (and not the striking) is regarded as the ‘Haviṣkṛt’.

SŪTRA (9).

LASTLY, IF THE SENTENCE WERE TAKEN AS LAYING DOWN THE MANTRA IN CONNECTION WITH THE ‘STRIKING’,—IT WOULD BE REPUGNANT (TO OTHER INJUNCTIONS).

Bhāṣya.

If the Mantra in question were taken to be enjoined as to be used in connection with striking, it would be repugnant to other injunctions;—such as (a) ‘Apahalam rākṣa ityavahanti’, (b) ‘Apahatā yātudhānā ityavahanti’; [where other mantras are distinctly enjoined as to be used in connection with
striking). Now these injunctions would be disobeyed in the event of the mantra 'Haviśkṛt ēhi' being used in connection with the striking.—For this reason also, the striking should be taken as indicating the time (of the Calling), and the Mantra also should be taken as to be used in connection with the Calling.
ADHIKARANA (4): The Mantras speaking of acts like the 'Agniviharana' should be used in connection with those same acts.

SUTRA (10).

SO ALSO WITH 'RISING' AND 'GIVING VENT'.

Bhaṣya.

In connection with the Jyoṭistoma, we read—(a) 'Uttiṣṭhan anvāha-agnidagnin vihara'; and also 'Vratam kṛṣṇa—iti vācham visṛjati' (Taitti. Sam. 6. 1. 4. 4).

In regard to these texts, there arises the question—Are the two mantras enjoined here in connection with the two acts of (a) rising and (b) giving vent to speech? Or are these acts mentioned only as indicating the time (for the repeating of the Mantras)?

The present Sūtra applies to the present case the principle arrived at in the foregoing Adhikarana; so that the Pūrvapakṣa of the previous Adhikarana should be the Pūrvapakṣa here, and the Siddhānta arrived at there should be accepted as the Siddhānta here also.

According to the Pūrvapakṣa then, the meaning of the two sentences would be—(a) 'While rising with the mantra, Agnidagnin vihara he says', and (b) 'He gives vent to speech with the mantra, Vratam kṛṣṇa'.

According to the Siddhānta on the other hand,—inasmuch as the acts of rising and giving vent do not possess the qualifications mentioned in the mantras, the meaning of the two sentences should be—(a) 'While rising, he repeats the mantra Agnidagnin vihara', and (b) 'While repeating the mantra Vratam kṛṣṇa, he gives vent to speech'.

The Pūrvapakṣa interpretation is supported by Syntactical Connection, while the Siddhānta view is supported by Indicative Power [and Indicative Power is always more authoritative than Syntactical Connection].

(a) Even if the mantra 'Agnidagnin vihara' were somehow capable of expressing the act of rising, on the basis of the fact that Fire becomes brightened by the act of rising and it is the Fire that is 'carried over',—[so that the term 'agnid' in the mantra, literally meaning agmiridhyatē anēna, would signify the act of rising],—and (b) even if the mantra 'Vratam kṛṣṇa' were somehow capable of expressing the act of giving vent to speech,—the repeating of the mantra could serve a transcendentental purpose only; hence the two mantras cannot be regarded as meant to be repeated in connection with the acts of rising and giving vent respectively. [What is meant is that, inasmuch as Rising and Giving Vent do not possess the qualifications spoken of in the mantras, these latter could not be used in connection with those acts.—Tantravārtika—Trans., p. 1069.]

If the mantras were taken as to be used in connection with the acts of
Rising and Giving Vent,—this would set aside another Mantra which has been enjoined—viz. the mantra ‘Yāḥ pashūnāṁ ṛṣabho vāchāḥ, etc.’

Lastly, if the mantras were enjoined in connection with the acts of Rising and Giving Vent, then they could serve a transcendental purpose only; on the other hand, if they were used as directions (addressed to the priests concerned), they would serve a visible purpose.

For these reasons, in this case, the right course would be to have recourse to indirect indication [and take the mantras as to be addressed to the priests at the time of ‘rising’ and ‘giving vent to speech’].
ADHIKARANA (5): The 'Sūktavāka' Mantra is to be used in the 'Prastara-praharaṇa', 'Throwing-in of the Grass-bundle'.

SŪTRA (11).

[PŪRVAPAKṢA]—"In the Sūktavāka-mantra there is injunction of time, as it is subservient to the purposes of something else.''

Bhāṣya.

In connection with the Darsha-pūrṇamāsa we read—'Sūktavākēna prastaram praharati' [the mantra beginning with 'Idam dyāvaprithive bhadramabhūt' (Tai. Brā. 3. 4. 10. 1) is called 'Sūktavāka'; a handful of kushagrass is called 'prastara'; its 'praharaṇa' consists in its being thrown into the Fire].

In regard to this, there arises the question—Is the Sūktavāka enjoined in reference to the Throwing-in of the grass-bundle? or do we have here an indication of the time?

On this question, we have the following Pūreṇapakṣa:—"The sentence should be taken as indicating the time;—why?—because the Sūktavāka is for the purpose of pointing out the Deity, and as such cannot have any connection with the Throwing-in of the Grass-bundle,—and the grass-bundle is for the purpose of being used as a receptacle for the Sruks (ladies); [so that this also can have no connection with the Sūktavāka;—and thus the two being independent of one another, neither of them could be treated as an auxiliary to the other.]

SŪTRA (12).

[SIDDHĀΝTA]—In reality, the sentence should be taken as an injunction (of the mantra in reference to the Throwing-in); because the name 'Yājya' could not be applied to the mantra haphazardly—(without reason).

Bhāṣya.

The sentence should be taken as an injunction of the mantra (Sūktavāka) in reference to the Throwing-in of the grass-bundle; it is only when this is done that the meaning comes to be what is actually declared through Direct Assertion, by the Instrumental ending in the word 'Sūktavākēna';—if the sentence were taken in any other sense, it would involve indirect indication,—the meaning being that 'one should throw-in the grass-bundle at the time indicated by the Sūktavāka'.—Further, it is only when the sentence is taken as enjoining the mantra in reference to the Throwing-in of the grass-bundle that the name 'Yājya' becomes applicable to the Sūktavāka;
for the Sūktavāka can be ‘Yājya’ (a sacrificial auxiliary) only if it is to be used in connection with an offering, and in the case in question the grass-bundle is an offering (that is thrown into the fire with the Sūktavāka-mantra).

SŪTRA (13).

AS FOR THE POINTING OUT OF THE DEITIES, THE MANTRA SERVES THAT PURPOSE ALSO, BY REASON OF THE CONNECTION OF THOSE DEITIES (WITH THE ACT OF ‘OFFERING ’).

Bhāṣya.

It has been argued (by the Pūrva-pāṇini) that the Sūktavāka is capable of pointing to the deity, not of being used in connection with the “Throwing-in of the grass-bundle”. —Our answer to this is as follows:—It is not impossible for the mantra pointing to a deity to be used in connection with the Throwing-in; the Throwing-in is a form of sacrifice, and the Deity of that sacrifice is pointed out by the mantra;—so that the connection between the two is clear.—As a matter of fact, we find that the actual words of the mantra—‘Agniridam havirajusatāvīrvdhata’, (Taittī. Brā. 3. 5. 10. 2; Shata. Brā. 1. 9. 1. 9) mention the deity Agni;—then come the words ‘āshāstē ’yam yajamānah’ (Taittī. Brā. 3. 5. 10. 4; Shata. Brā. 1. 3. 1. 12), which go on to mention the several things that the sacrificer hopes for, and then concludes—‘yaḍanaṇa ṛaviṣṭā āśāste tadasya syat’ (Shata. Brā. 1. 9. 1. 16);—these words point to the grass-bundle as the offering-material and Agni and the rest as the particular deities of the offering; thus (by virtue of this connection between the deities and the grass-bundle) the throwing-in (of the Bundle) becomes an act of sacrifice; and hence it is quite possible for the grass-bundle to be ‘thrown-in’ (i.e. offered in sacrifice) with the Sūktavāka-mantra,—if the act of ‘throwing-in’ is a sacrifice and of this sacrifice Agni and the rest are the deities.—Thus even when the Sūktavāka is connected with the act of Throwing-in, it is quite possible for it to serve the purposes of the Deity.—If there were only the words ‘agniridam havirajusatāvīrvdhata’,—and the other words ‘āśāstē ’yam yajamānah’, etc. were not there,—then the sentence would have ended with the declaration that ‘Agni and the other deities are to be sacrificed to’, without any other desired factor; as, however, there are the other words also—‘āśāste ’yam yajamānah’, etc.—the full meaning of the sentence comes to be that ‘Agni and other deities are sacrificed to with Cake and other substances,—and that whatever else the sacrificer desires, he would obtain by means of the grass-bundle (thrown-in).”

* The sense of this is that, even before the words ‘Sūktavākēna prastaram praharati’, it is found that a portion of the Sūktavāka-mantra itself is capable of connecting it with the offering in question. Though the indicative power of the mantra is equally applicable to all kinds of offering-materials, yet, on the strength of the Direct Assertion in question, the words ‘yaḍanaṇa ṛaviṣṭā, etc.’ must be taken as referring to the grass-bundle.—Or it may be that from the very beginning, the word ‘idam’ refers to the grass-bundle; for the simple reason
Objection—"Even though all these words are there, the sentence should be taken as ending in the pointing out of the Deities,—the meaning being that ‘Agni’ and the other deities have been sacrificed to with Cake and other things,—and from this same act the Sacrificer would obtain whatever else he may desire, in the shape of longevity and the like.’"

Answer.—If the mantra is connected both ways (with the act of Throwing-in and with the pointing out of the deity), it should be used in connection with the act of Throwing-in, and this would not interfere with the indicative power of the mantra (pointing out the deity), and it would also be compatible with the indications of Syntactical Connection.

Or, we may take the words ‘Agniśidam havirajyagata’ as referring to the grass-bundle itself as the ‘hāvīḥ’ (offering-material); so that the pronoun ‘idam’, which refers to the factor in close proximity to it, becomes quite compatible.

SūTRA (14).

"The action is of the nature of ‘Disposal’ [hence the mantra could not be an auxiliary to it],”—if this be urged, [then the answer is that] like the ‘Svistakṛt’ offering, it could be the sanctification of both.

[This sūtra has been taken as two separate Sūtras in the Tantravārtika where it is remarked that this splitting up of the Sūtra into two has been indicated by all old teachers.]

Bhāṣya.

The following argument might be urged (by the Opponent)—"The grass-bundle having been used for the depositing of the Śruke, the act of throwing it in would be of the nature of ‘disposal’ [and hence neither the mantra nor the deities could be auxiliary to it]."

The answer to this is that it would be like the Svistakṛt;—that is to say, in the case of the Svistakṛt, it is found that out of the Cake that has been used at the (Darshapūrṇamāsā) sacrifice, the Svistakṛt-offering is made, on the strength of the injunction to that effect;—and this Svistakṛt offering is of the nature of a ‘sacrifice’, as well as of the nature of the ‘disposal’ of the Cake-remnant;—similarly in the case in question, by the offering of the ‘grass-bundle’, there would be a ‘disposal’ of the bundle that has been used, as well as an act of ‘sacrifice’ would be accomplished. So that there is nothing incongruous in the Siddhānta view. In fact, when a substance is ‘disposed of’, then also there is a ‘giving away’ (offering);—so that it follows that the substance is directly ‘disposed of’, and at the same time an act of ‘sacrifice’ is accomplished, on the strength of the distinct injunction (‘Prastaram praharati’).—Thus then, we conclude that the

that the other materials—Cake and the rest—are not there at the time.—Thus there can be nothing incongruous in the Sūktavāda being used in connection with the Throwing-in of the grass-bundle.—Tantravārtika—Trans., pp. 1075-1076.
Sūktavāka is the mantra to be used in connection with the act of 'Throwing-in'.

[Kumārila suggests two other interpretations of the Sūtra—for which see Tantravārtika—Trans., pp. 1076-1077.]
ADHIKARANĀ (6): The Sūktavāka-mantras are to be used in accordance with their significations.

SŪTRA (15).

[PŪRVA-PĀKṢA]—"The entire set of Sūktavāka-mantras is to be used at both the sacrifices; because it has been enjoined as one composite whole."

Bhāṣya.

In connection with the Darshapūrṇamāsa, we read—‘Sūktavākēna prastaram praharati’ ['With the sūktavāka, he throws-in the grass-bundle'].

—In regard to this, there arises the question—Is the entire Sūktavāka to be used at the Paurnamāsi sacrifice, and the entire one again at the Amāvāsyā sacrifice? Or, are parts of it to be extracted and used according to the signification of each mantra (composing the Sūktavāka)?

On this, we have the Pūrva-Pākṣa stated in the Sūtra—"The entire set is to be used at both the sacrifices;—why so?—because it is the entire body of the particular mantras that is named ‘sūktavāka’; so that if even a single word were omitted, it would cease to be ‘sūktavāka’,—and the act of Throwing-in done in that case would not have been done ‘with the sūktavāka’.

—Hence the entire Sūktavāka should be taken as to be used at both the sacrifices."

SŪTRA (16).

[SIDDHĀNTA]—In reality, the mantras should be used in accordance with their signification; because they are sanctificatory of what is an auxiliary.

Bhāṣya.

Those mantra-texts that indicate the deities of the Paurnamāsi sacrifice should be used at the Paurnamāsi sacrifice,—not at the Amāvāsyā sacrifice; similarly, those that indicate the deities of the Amāvāsyā sacrifice should be used at the Amāvāsyā sacrifice,—not at the Paurnamāsi sacrifice;—It has been explained (under 3, 2, 2) that Mantras help in the sacrifice only by ‘sanctifying’ something that is auxiliary to that sacrifice—not in any other way; hence mantras should be used only at that sacrifice to which they render such a help. Consequently it is not right that the entire set of ‘sūktavāka’ mantras should be used at the Paurnamāsi sacrifice, or that the entire set should be used at the Amāvāsyā sacrifice.
SūTRA (17).

If it be urged that "on the strength of the injunction [the whole should be used at both]"—[then the answer is as in the following Sūtra].

Bhāṣya.

There is the following argument of the Pūraṇapāksin—"There is the injunction in the form that 'one throws-in the grass-bundle with the Sūktavāka'; and even if a single word were omitted in the mantras, the Throwing-in would not be done 'with the Sūktavāka', as what has been enjoined is the use of the entire set of the Sūktavāka."—The answer to this is given in the following Sūtra:

SūTRA (18).

The term 'entire' is in reference to both (sacrifices) taken together; as the context (of both) is the same.

Bhāṣya.

The term 'entire' (when used in the expression 'the entire Sūktavāka should be used') must be taken in reference to what is done at the Paurṇamāṣi and the Amāvāsyā taken together,—because the context belongs to both these sacrifices; so that when the Sūktavāka is used at both together,—in parts (one part at the Paurṇamāṣi and another at the Amāvāsyā)—the entire Sūktavāka becomes used.

Objection (to this presentation of the Siddhānta)—"This explanation is not right; factors dependent upon something else (and hence incomplete in themselves) cannot have any connection with the procedure (of a sacrifice); in fact, it is not the Procedure that is declared (in the Vedie texts) as to be qualified by those factors; it is those factors themselves that are taken as qualified by the Procedure.—Why so?—Because Actions are not enjoined in reference to the Procedure; they are enjoined in reference to the Result; the Procedure itself is enjoined in reference to the Actions. Now, as the entire Procedure is equally circumstances (in reference to the Actions composing the Darśhapūraṇamāṣa), it cannot be understood which part of the Procedure is enjoined in reference to which particular Action, and is not enjoined in reference to which other.—Thus then, (a) because all (the mantras of the Sūktavāka) have been laid down as helping the action,—(b) because the entire Procedure is equally circumstanced in relation to the action,—(c) because there is the direct declaration ('with the Sūktavāka, he throws-in the grass-bundle'),—(d) because the indication of the Context is equally applicable to all,—the entire Context belongs to each of the actions concerned, as taken independently by itself, not as along with the other action. Consequently, it follows that the entire Sūktavāka has been enjoined in reference to each of the actions (composing the
Darśapūrṇamāṣa); so that even if the two primary actions (the Paurṇamāsi sacrifice and the Amāvāsyā sacrifice) are separated, it is the Sūktavāka in its entirety that has to be used at each of them.—Hence even those words (of the Sūktavāka-mantra texts) that have no bearing upon either of those sacrifices have got to be used, and (though having no direct visible bearing upon the action) they would serve some sort of a transcendental purpose;—all this is on the strength of the injunction that ‘one should throw-in the grass-bundle with the Sūktavāka-mantra’; certainly no burden can be too heavy for a Vedic Injunction. In fact, even those words may, through some quality or the other, serve the purpose of indicating the deities (pertaining to the sacrifice concerned).”

In regard to this last assertion, what we have to say is that it is not right. It has already been explained (under 3. 2. 1), that Mantras have to be used according to their direct meaning, not according to their indirect meaning. Being meant, as they are, to be sanctificatory, they may have to be moved away from their Context, but they cannot be taken as making any indications indirectly (through the presence of some quality).

“What answer have you got to the arguments that have been set forth in support of the view that the entire Sūktavāka should be used at each of the two sacrifices?”

Our answer is as follows:—The entire Sūktavāka is not one sentence; it consists, in fact, of many sentences; of these, those sentences that speak of the principal deities appear in the middle, while of those other words that are such as are applicable in common to several sentences, some appear before and some after the aforesaid sentences (speaking of the principal deities).—For instance, sentences speaking of the principal deities are the following—(a) ‘Agniridam havirajujāraviyādhata mahō jyāyokṣa (Taitti. Brā. 3. 5. 10. 2),—(b) ‘Agniṣomāvidam havirajujātāmaveyādhēlam’;—now the common words preceding each of these mantras are ‘Idam dyāvē- prithivi, etc.’, and those coming after each are ‘asyāmyādhēl, etc.’—Now every one of these sentences is entitled to be called ‘Sūktavāka’, because it contains a good-declaration (sūkta-vachana) [in that it indicates deities]; and nothing useful is spoken of by all the sentences taken as one composite whole. Hence this composite whole cannot be regarded as ‘Sūktavāka’. Nor is any such composite whole directly helpful in the sacrifice. As for the singular number used,—in such expressions as ‘Sūktavāko vartatē’,—it is due to the fact that all the Sūktavākas form a single class or group, which is one only; hence the injunction that ‘one should throw-in the grass-bundle with the Sūktavāka’ would be strictly obeyed if the grass-bundle were thrown-in with any one of the said several Sūktavākas. Thus it is that there is no Sūktavāka consisting of a composite whole (made up of the several sentences).—Under the circumstances, if those words which speak of the deities of the Amāvāsyā sacrifice are not used at the Paurṇamāsi sacrifice, the Sūktavāka itself does not become rejected by that omission; as in this case what happens is that what is indicated by the Context is set aside by what is indicated by the Indicative power (of the Mantras); and it is only right that this should be so.
From all this it follows that the Sūktavāka should be split up and then used at the Paurṇamāṣī sacrifice and at the Amāvāsyā sacrifice.

[Kumārila is not satisfied with this presentation of the Siddhānta; he has suggested another and a simpler exposition; for which see Tantravārtika—Trans., pp. 1083–1085.]
ADHIKARANA (7): The Kāmya 'yājya-anuvākyās' are to be used only at those sacrifices that are declared to be conducive to the fulfilment of definite desirable results.

SŪTRA (19).

ON ACCOUNT OF 'INDICATIVE POWER', 'ORDER OF SEQUENCE' AND 'NAME', THE INJUNCTION IN QUESTION SHOULD BE TAKEN AS RELATED TO THE SACRIFICES DECLARED TO BE CONCLUSIVE TO DESIRABLE RESULTS.

Bhāṣya.

There is a section of the Veda wherein the Kāmya Yājya-Anuvākyās—consisting of the verses 'Indrāgni rochanā divah', etc. (Mai. Saṁ. 4. 10. 4)—'Pravarsanādhyaḥ, etc.' (Mai. Saṁ. 4. 10. 4)—'Indrāgni navatīm purah, etc.' (Mai. Saṁ. 4. 10. 5)—'Śrīlabāvyātram, etc.' (Mai. Saṁ. 4. 10. 5, also Kātha. Saṁ. 4. 15), and so forth—appear in a certain order.—Then we have certain Kāmya sacrifices also (mentioned in a definite order),—such as—

(a) 'Aindrāgni mākādāshakapālam nirvāpēt yasya sajatā viyāyuḥ',
(b) 'Aindrāgni mākādāshakapālam nirvāpēt bhrātreyavān',
(c) 'Agnayē vaishvānarāya dvādāshakapālam nirvāpēt rukkāmaha',
(d) 'Agnayē vaishvānarāya dvādāshakapālam nirvāpēt sapatnamabhidroṣyān',

and so forth.

Now, in connection with the said Yājya-Anuvākyās, there arises the question—Is the couplet of Yājya-anuvākyās connected with the name of the deity Indra-Agni to be used in connection with all those sacrifices that are offered to that deity Indra-Agni? Or only at the one particular sacrifice to Indra-Agni which has been enjoined in the sentence just quoted (a)?—Similarly with the Yājya-Anuvākyās connected with the deity Vaishvānara.

On this question, we have the following Pūrva-pākaṇa:

"The Yājya-Anuvākyās are to be used at every one of those sacrifices that are connected with the deities, Indra-Agni, Vaishvānara, Agni-Soma or Jātavedāsa.—Why so?—Because of the indicative potency of the Mantras concerned.—' But the Order of Sequence and the Name would restrict the Yājya-Anuvākyās to sacrifices to particular deities'.—True; but even so, Indicative Power would always reject the indications of Order and Name.'

Against this Pūrva-pākaṇa, we have the following Siddhānta:—On account of 'Indicative Power', 'Order of Sequence' and 'Name', the Yājya-Anuvākyās in question should be used in connection with those same Kāmya sacrifices which are mentioned in the texts quoted;—the 'indicative power' and the 'order' of the Yājya-Anuvākyās are the same as those of the said sacrifices; from which it follows that they are auxiliaries to these same sacrifices.

"But it has been pointed out that Indicative Power is more authorita-
tive (than Order and the rest; and the Indicative Power of the mantras connects them with all the sacrifices, not only with the Kāmya ones)."

That is true; but in the case in question what is more authoritative is the Name; except through the indication of the ‘Name’, the Mantras cannot be held to apply to the Kāmya sacrifices, and not to the sacrifices mentioned elsewhere.—Why?—Except through the names (‘Yājyā’ and ‘Anuvākyā’), we cannot recognise even the fact of the mantras being Yājyā-Anuvākyā; (so that it being still unknown what the verses are for), how could the Yājyā-Anuvākyā become connected with other sacrifices?—The Name (‘Yājyā-Anuvākyā’) itself indicates that it is only the Kāmya mantras—and not all verses—that can be recognised as ‘Yājyā-Anuvākyā’. If no heed is paid to the Name, then the Mantras are not Yājyā-Anuvākyā; if heed is paid to the Name, then the Mantras must be only the Kāmya ones; inasmuch as the section in which the mantras appear is called the ‘Yājyānuvākyā-Kāṇḍa’.

Question—‘Why does the Sūtra speak of both—(1) Indicative Power and Order, and also (2) Name?’ [‘The fact of the mantras being connected with the Kāmya sacrifices is proved by Indicative Power helped by Order; or the very Name only is enough to prove the same conclusion. Why then should both have been put forward?—Tantravārtika—Trans., p. 1087’].

Answer—There are such sacrifices as the (a) the Pāthikṛtēya, and (b) the Vṛūtapatiya; and at these, there is room for the use of two sets of mantras—(1) the Sāmidhēni verses and (2) the Yājyānuvākyā verses. If the Sūtra had put forward only ‘Indicative Power and Order’; then it would be possible for the Yājyānuvākyā verses to be used in place of the Sāmidhēni verses, as such use would be pointed out by the Indicative Power of the mantras. [This anomaly is avoided by mentioning ‘Name’ also, which restricts the Yājyānuvākyā-mantras to their own sphere.]

Question—‘Why then should ‘Indicative Power’ and ‘Order’ be mentioned [when the necessary conclusion is established by Name only]?’

Answer—[If Indicative Power and Order had not been added, and reliance were placed upon Name only, then] in that case, all the verses would be used for the purposes of the Yājyā-Anuvākyā, and none would be used for the purposes of the Sāmidhēni. If, however, the purposes of the Yājyā-Anuvākyā are accomplished through Name, and also through Indicative Power and Order,—then the use of the mantras with the Sāmidhēnis becomes possible. For instance, after the place (in the order of sequence) of the Agni-Vāraṇa sacrifice has been passed over,—and that of the Somāraudri sacrifices has not yet come up,—there come in certain verses called ‘Manoh rchah’, which, in connection with the Sāmidhēni verses, are called ‘Dhāyyā’;—and two such Dhāyyā verses come to be assumed in this manner.

Thus it is necessary that the Sūtra should mention both (Indicative Power and Order and Name).

[There would have been no need for mentioning all the three, if the mantras speaking of the deities of the sacrifices were exactly the same in number as the sacrifices themselves; as a matter of fact, however, we find that, in the order of the sacrifice which has a deity other than Agni,—and which has a Yājyā-Anuvākyā in
keeping with itself,—there are certain mantras actually pertaining to Agni;—if these were to be used according to the Name only, then they would come to be used in connection with the functions of the Yājyā (in connection with deities other than Agni).—Such use of the mantras is not possible; (1) because there is difference in the Indicative Power (of the verses indicating deities other than Agni), and (2) because the application of the mantras pertaining to Agni would be set aside by the other mantras which are indicative of those same other deities. Thus then, if the use of the mantras rested upon Name only, then the mantras pertaining to Agni would not be used at all.—If, however, we admit the force of Indicative Power and Order also in controlling the use of the mantras, then,—after the Name (‘yājyā’) will have ceased functioning, after having pointed out the fact of the mantras being connected with a sacrifice, ‘yāga’, the precise use of the mantras will be determined by their Indicative Power and Order: and in this manner, the mantras pertaining to Agni would come to be used as ‘Sāmidhēni’ mantras.—The Bhasya shows a case where this actually happens: Between the Yājyānuvekeyas related to the Agni-Vāruni sacrifices and those related to the Somāraudri sacrifices,—we find the Manu-verses; and yet these latter are used as ‘Dhāyā’ verses of the Sāmidhēni; [and this is possible only because we depend upon all the three—Indicative Power, Order and Name,—and not upon Name only].—If we did not admit the Order, and had only Indicative Power and Name, then there would be the anomaly that the first mantra pertaining to Indra would be used at the second sacrifice, which is to Indra-Agni; when however Order steps in, the first mantra becomes connected with the First sacrifice, the second with the second and so forth; because as the order becomes operative before the Name, it controls the Indicative Power also; so that there is no chance for the connecting of the mantras with any sacrifices not in keeping with the Order of Sequence.—

Tantravārtika—Trans., pp. 1088-1089.]
ADHIKARAṆA (8): At the ‘Upasthāna’ of the Agniḍra, the mantras to be used must be those appearing in the same Context.

SŪTRA (20).

[PUṆAṆKṣa]—‘When mantras are enjoined in a certain connection, that injunction should include those that do not appear in the same Context; because all are enjoined (as auxiliary to the sacrifice).’

Bhāṣya.

In connection with the Jyotiṣṭoma, we read—‘Āgneyyā agniḍrāṃ upatiṣṭhatā (cf. Taṭṭti. Saṁ. 3. 1. 6. 1), Aindryā sadah, Vaiṣṇavā havirdhānām’ (Tait. Saṁ. 3. 1. 6. 1) [With the Āgney verse, one approaches the Agniḍra,—with the Aindri verse, the Assembly-room,—with the Vaiṣṇavi verse, the Havirdhāna’].—In regard to this, there arises the question,—Is the approaching to be done with only those mantras indicative of the said deities that are found in the same Context? or are the mantras indicative of the deities to be culled from the whole ten manḍalas of the Ṛgveda (‘Dāshatayi’) for being used at the Approaching?

On this question we have the following PuṇaṆkṣa:—‘When in a certain connection (context), a mantra is enjoined, through its Indicative Power, it should be culled out of the Ten Manḍalas; as the mantras in the Ten Manḍalas are capable of being called by such names as ‘āgniḍyi’ and the rest (anyone of which names cannot be confined to the one particular mantra appearing in the same context as the action in question); the particular one appearing in the same context is one that has been already used elsewhere in connection with another action [i.e. the main Jyotiṣṭoma sacrifice itself], and as such cannot be enjoined in connection with the action in question [i.e. the act of Upasthāna]; because, for mantras like those under consideration, it is not right that what has been enjoined once should be enjoined again.—‘Mantras like what?’—What we mean is that when a mantra has been once enjoined in a qualified form, it cannot be enjoined again, in its unqualified (general) form, through its Indicative Power. [For instance, if a certain Mantra speaking of Agni—viz. ‘Agniṃmūrdhā, etc.’—has been enjoined specifically in its own special form, it cannot be enjoined again under the general name of ‘Āgneyi’; and yet this is exactly what would happen if, in the sentence ‘Āgneyyā agniḍrāṃ upatiṣṭhatā’, the term ‘āgniḍyi’ were restricted to the one mantra in the Context].—‘Why so?’—Because if the Indicative Power (through which it is meant to be enjoined) is taken as mentioned by way of specifying the Mantra, then it could be specified only in the qualified form,—the sense being that ‘the act in question (upasthāna) is to be done with such mantras as contain words indicative of the deity (Agni)’; and in this case, the Mantra cannot be taken as enjoined [as the potency of
the injunctive word is taken up by the said specification]. On the other hand, if the Indicative Power is taken as enjoining the Mantra, then the sense of the injunction would be ‘one does such and such an act by means of the mantra possessed of such and such Indicative Power’; and in this latter case there would be no specification of any particular mantra [and hence any Agneyi mantra might be taken up]. It is for this reason that when a mantra has been enjoined once in this manner, it is not right that there should be another injunction of it of the kind in question. From this it follows that all the mantras in the Ten Manadalas which are found to have the Indicative Power in question should be culled out for use.’’

Objection (against the Puraapaksia)—Through the force of the Context, the most reasonable course would be to adopt those same mantras that are found in the same context.

Puraapaksia’s answer—‘This cannot be; as Indicative Power is more authoritative than Context.’ [Tantravartika—Trans., p. 1092 notes that henceforward, in the present connection; the term ‘liinga’, ‘indicative power’ is to be taken in the sense ‘Direct Assertion’ or Text, which is literally connected with the particular deity?] 

Says the Puraapaksia’s Opponent—Indicative Power would set aside the Context only if there were conflict between the two; in the case in question, there is no such conflict; because if we accept the indication of the context and adopt the one particular (Agneyi) Mantra in the context which contains the requisite indicative words also (containing, as it does, words expressive of the deity, Agni),—we do not, in any way reject the indications of the Indicative Power; if we adopted some such Mantra in the Context as did not contain the indicative word, then alone would we have gone against Indicative Power:—but by doing what we do (i.e. by adopting that mantra in the context which does contain the requisite Indicative words) we are following both, the Context as well as the Indicative Power.

The Puraapaksia answers—‘It is not as you put it. What Indicative Power indicates is that the act in question may be done by any mantra in the Ten Manadalas (which possesses the Indicative words); so that all such Mantras contained in the Ten Manadalas can be spoken of as ‘agniyi’;—now this notion provided by Indicative Power is certainly rejected as wrong, if you follow the Context; that is, if you follow the Context (and thereby adopt only one Mantra as ‘agniyi’), you certainly reject the said indication by Indicative Power as wrong; if you do not accept the Context (and apply the name ‘agniyi’ to all the Mantras in the Ten Manadalas containing the indicative words), then the notion derived from Indicative Power remains correct;—thus there is a clear conflict (between Context and Indicative Power); and when there is a conflict, the Context must be regarded as the weaker of the two.’’

Says the Puraapaksia’s Opponent—All that should be done in course of the action of Upasthina is that the condition of the presence of the indicative words should be adhered to; and it is not necessary that we should necessarily admit any mantra contained in the Ten Manadalas;—now if the mantra appearing in the Context is adopted, the said condition becomes entirely fulfilled. On the other hand, if we adopt any mantra contained in
the Ten Maṇḍalas, we set aside the particular mantra appearing in the Context,—without any such conflict (as would justify this exclusion). Nor is there any conflict between the Context and Indicative Power; because the Context points out the individual (āgnēyi) mantra, while Indicative Power indicates the (Āgnēyi) in general; and the individual is different from the Universal (or General).—From all this it follows that the mantra adopted should be one that contains the indicative words and that appears in the Context.

The Pūrvaṇāṇa’s answer—“It is true that by adopting the mantra appearing in the context, the indication of Context is not infringed, and also that the indication of Indicative Power becomes honoured; but all the same the fact remains that a certain notion derived from Indicative Power—that ‘any mantra in the Ten Maṇḍalas, which contains the indicative word may be used’—comes to be regarded as wrong.”

Pūrvaṇāṇa’s Opponent—As a matter of fact, no individual (āgnēyi) verse is denoted by the term (‘āgnēyi’); why then should the said general notion be taken as rejected if a certain individual (āgnēyi verse) is not adopted. [The general notion is that ‘Āgnēyi Mantras should be used’; this general notion is not contravened if we adopt one particular Āgnēyi Mantra and not adopt any other.]

The Pūrvaṇāṇa answers—“We do not yet quite know whether what pertains to the case in question is, or is not, the generic character of containing the indicative word. What is clear is that the term (‘āgnēyi’) denotes the deity by means of the Nominal Affix, by virtue of which the Deity (so denoted) serves to indicate the particular Mantra; what helps in the sacrifice is any individual mantra, not the class ‘Mantra’; class also there is none other (in the case in question) than the deity; and it is this Deity that indicates that which helps in the sacrifice. It is, however, not known that the individual mantra to be used is this one, and not that other;—and so long as the individual mantra is not recognised as the one to be used, all those mantras should be admitted which contain the indicative word;—so that the mantras in the Ten Maṇḍalas would come to be recognised as to be used; such being the case, it would be very wrong to reject these through considerations of the Context (and use only that mantra which appears in the Context).—Even so, it is not only those appearing in the Ten Maṇḍalas that are to be used,—but that also may be used which appears in the Context.”

The Opponent argues—It has been said above that the mantra that appears in the context has been enjoined elsewhere for some other purpose, and hence it could not be enjoined for any other purpose.

The Pūrvaṇāṇa answers—“It is not necessary that the same mantra alone should be used for this other purpose; in fact that same, as also others—which resemble it in having the indicative words,—may be used; and thus there would be no incongruity.”

The Opponent—There would be this incongruity that both, Indicative Power and Context, would not be followed.

Pūrvaṇāṇa—“True, they would not be followed; but the Context does not deserve to be followed, for the simple reason that what it indicates is contrary to what is indicated by the Indicative Power.—Then again, it is
not necessary that either the Indicative Power or the Context should be followed; in fact, though it is true that the activity of the agent tends towards what is indicated by these, yet it is only when this is recognised as something fruitful that the agent betakes himself to that activity [and not merely because the action has been indicated by Indicative Power or by Context or by both]."

Question—What if this be so?

Pūrvaspāsin—"The effect of this is that the Indicative Power is not followed in any case; so that there would be no activity towards anything else that may be indicated by that Power.

"From all this it follows that the mantras in the Ten Mandalas should be admitted."

SŪTRA (21).

[SIDDHĀNTA]—IN REALITY, ONLY THAT MENTIONED IN THE CONTEXT ARE TO BE ADMITTED; BECAUSE OF THE CONTEXT AND OF REASONS.

Bhāṣya.

'That mentioned in the context'—i.e. the mantra that which is spoken of in the Context of the Jyotistoma—should be admitted;—why?—because of the Context and of reasons;—i.e. the said mantra is what is indicated by the Context, and it is only right that the indication of the Context should be accepted.—Why so?—It would not be right to take the sentence in question as laying down merely the fact of the mantra having some sort of a function to perform in connection with the Jyotistoma: because this general connection of the mantra with that sacrifice is already known from other sources [i.e. by the direct enunciation of the mantras to be used at the Jyotistoma sacrifice—says the Tantravārtika]; the sentence may, however, be taken as laying down the particular purpose to be served by the mantra in connection with the sacrifice,—because as yet, the fact of the mantra serving that particular purpose is not known; [so that what the sentence means is that at the Upasthāna only those āgnēyi mantras are to be used that are connected with the Jyotistoma—says the Tantravārtika]. Such being the case, if the indications of the Context were entirely ignored, and the sentence were taken as laying down any (Āgnēyi) mantra contained in the Ten Mandalas,—there would be a syntactical split; as in that case the sentence would have to be construed as—'one should do the Upasthāna of the Agnidhra,—and that with a mantra containing such and such indicative words'.

SŪTRA (22).

THE INJUNCTION WOULD BE PURPOSELESS,—AS THERE WOULD BE NO CONNECTION WITH ANYTHING FRUITFUL; BECAUSE THE 'UPASTHĀNA' IS NOT FRUITFUL.

Bhāṣya.

Says the Pūrvaspāsin—"On the strength of the indication of the Context, any Āgnēyi mantra may be taken as helpful to the Jyotistoma".
If the sentence in question is taken as asserting the connection between the act of Upasthāṇa and the Jyotiṣṭoma sacrifice, then the sentence might be taken as laying down the act of Upasthāṇa in connection with the Jyotiṣṭoma; and in that case, on the strength of the Context, it might be possible to take the two factors [(a) ‘should do the Upasthāṇa,’—(b) and ‘that with āgnēyi mantras’] as syntactically connected and forming ‘one sentence’.—When, however, the sentence is taken as asserting the connection of the mantra with all kinds of Upasthāṇa (not only that connected with the Jyotiṣṭoma)—then all that we get out of it is the mantra only, without any reference to the Context (which bears upon the Jyotiṣṭoma only); nor can the Context serve the purpose of specifying (the particular Upasthāṇa at which the Mantra should be used). In fact, if it did do both these (i.e. if the sentence laid down the use of the mantra and also specified the particular Upasthāṇa at which it should be used), then there would be syntactical split.

There is no such incongruity in our view; as, according to that view, that mantra—either the one indicating Agni or the one indicating Indra—which is already known as functioning (in general) at the Jyotiṣṭoma—comes to be enjoined in connection with the particular function of the Upasthāṇa which is done at the Jyotiṣṭoma sacrifice,—and all the rest of the sentence is a mere reference (to what is already known from other sources). Thus there would be no incongruity at all.

Or, the three sentences—[(a) ‘Āgnēyyā āgnidhramupatiṣhatē, (b) aindryā sadah, (c) vaṃṣayeyā havirdhānam ’]—may be taken as laying down merely the connection of the Agnidhra, the Sadah and the Havirdhāna,—the verb ‘upatiṣhatē’ being a mere reference; the meaning of the sentence thus is—‘with this (āgnēyi) mantra [which is already known] one approaches the Agnidhra’.

From all this it follows that only those mantras containing the indicative word are to be used which are found in the Context.

SŪTRA (23).

ALSO, BECAUSE ALL THE MANTRAS ARE SUCH AS HAVE BEEN ENJOINED.

Bhāṣya.

It has been argued that the mantras in the Context are such as have been already enjoined in connection with another action [i.e. with the main Jyotiṣṭoma sacrifice]. Our answer to this is that this argument has been already answered.

Then again, there are no mantras that have not been already enjoined (in connection with some action or the other); all mantras are such as have been enjoined in the Vāchastoma and in the Āśkevina shastra before the sun rises.—So that on this point of being already enjoined in connection with another action, the mantra in the Context does not differ from any other. Hence in the case in question the mantra admitted must be that appearing in the Context.
ADHIKARANA (9): [The ‘Bhakṣa-mantras’ are to be used at the act of ‘Holding’ and the rest, in accordance with the indications of the words of the mantras.]

SŪTRA (24).

[PŪRVAPAKṢA]—“Through ‘Indicative Power’ and ‘Name’, the entire Aṇuvaṇa should be taken as being for the purpose of the ‘eating’.”

Bhāṣya.

We find the following Bhakṣa-adhiṣṭha—‘Bhakṣa ishi mā visha dirghāyu-tvāya shantanutvāya rāyaspoṣāya varāhāsa suprajātīvāya;—chi vaso puruvaso priyo mē ḍrīṣṭasvavāhī bāhubhyām saṇghyāsam;—nrhakṣasāntvā dēva soma suchakṣā avabhāgyam;—hindu mē gātrā hariva guñān mē mā viṣṭṣhah, shivo mē saptaṣiṣa upatiṣṭhasa mā mē vān nābhimaṇīgah;—mandrābhībhūtiḥ keturyajñānām vāg jūṣāṁ somasya ṛṣyatu;—vasunmadganasya rudramadgaṇasya adityamadganasya soma dēva tē matīvidāḥ prātāhsvavanasya mādhyandinasya savanasya tītīyasvanasya gāyatragchhandhasaḥ ṭṛṣṭupchhandaso gnihuta indrapītasya narāshmanapītasya pitṛpītasya madhumata upahūtasyasopahūto bhakṣayāmi, etc. etc.”—(Taitti. Saṁ. 3. 2. 5. 1–3).

[The Bhāṣya has quoted the entire anuvāka with a view to show which word in it is capable of what use. Questions relating to which will be discussed in the next four Adhikaranaḥ. As a matter of fact, there are several portions of this Anuvāka e.g. ‘Gāyatragchhandah, etc.’ as also ‘Indrapīta, etc.’ are such as are used separately according to their several significations.—Tantravārtiṣa—Trans., p. 1102.]

In connection with this Bhakṣānuvaṇa, there arises the question—Is the whole of this Anuvāka to be used in connection with the ‘eating’? or may some part of it be used elsewhere also?

On this question, we have the following Pūrvapakṣa:—“Through ‘Indicative Power’ and ‘Name’, the entire Aṇuvaṇa should be taken as being for the purpose of the ‘eating’ (ṣū.). i.e. the entire Aṇuvaṇa should be used in connection with eating.—Why?—Because the term ‘bhakṣayāmi’ (‘I eat’, occurring in the mantra) is clearly one that should be used in connection with eating, as the only thing that it can denote is eating, nothing else; as for the other words in the text, they are such as are expressive of qualifications (or concomitants) of the act of Eating, and, as such, are used wherever the term ‘bhakṣayāmi’ is used. [The Aṇuvaṇa begins with the term ‘bhakṣa’ and also ends with ‘bhakṣayāmi’, both denoting the act of Eating only; this also implies that all the words between these two terms form one composite whole, to be used in connection with eating.]”

Objection (against the Pūrvapakṣa)—(A) As a matter of fact, that portion of the Aṇuvaṇa which begins with ‘chi vaso’ and ends with ‘sahāsavyāsam’ must be taken as to be used in connection with the act of Holding; as
all the words included herein are such as require each other for the completion of the sentence and are expressive of a single idea (and serving a single purpose); so that it must be syntactically distinct from the sentence speaking of Eating.—(B) Similarly, the portion beginning with the word ‘nychaksasam’ and ending with ‘avakhyyasam’, is expressive of the act of Looking into.—(C) So also, the portion beginning with the words ‘Hinva me gatā harivaḥ’ and ending with ‘mā mē vānnābhimaṅgāḥ’ is expressive of the act of Proper Digesting.—Thus then, as there are several ideas expressed by the several portions of the Anuvāka, they should be taken as so many distinct sentences. How then can it be said that the whole of it is a single sentence, to be used in connection with the act of Eating?

Pūrvaṇaṇa’s answer—“It has already been asserted that all the various things expressed by the different portions of the Anuvāka are only concomitants of the act of Eating”.

Objection—Even so, there would be different sentences; as it is not possible for anything to be spoken of simultaneously along with its concomitants.

Pūrvaṇaṇa—“We do not mean that the concomitants are expressed independently; what we mean is that what is expressed by the sentence is the single factor (of eating) as qualified and accompanied by its several concomitants in the shape of Holding, Looking into and so forth.”

Objection—It cannot be right to take the words expressive of the concomitants as not intended to be significant of their meanings, and yet as signifying the concomitants of the eating; such an idea could be derived only from indirect indication; and as between Direct Assertion and Indirect Indication, it is the former that should be accepted. Hence the whole Anuvāka cannot be treated as a single sentence.

Pūrvaṇaṇa—“Our answer to this is as follows:—Though the act of Holding and several other factors are found to be signified by the words of the mantra, yet all these factors are not such as are equally meant to be spoken of (or emphasised); it is the act of Eating only that is meant to be spoken of (and emphasised); hence it is only this act of Eating that is ‘directly asserted’, the concomitants are not ‘directly asserted’;—nor is any useful purpose to be served by a cognition of these concomitants;—and that group of words is to be treated as ‘one sentence’ which is found to serve one single purpose;—thus it is that the whole of the Anuvāka is to be treated as ‘one sentence’ serving the single purpose of speaking of the act of Eating along with its concomitants; and for that reason, the whole is to be used in connection with the act of Eating.”

“Further, there is the name ‘Bhakṣaṇuvāka’ which is applicable to the whole Anuvāka, not to any portion of it. [This also shows that the entire Anuvāka is to be used in connection with the act of eating.]”

Objection (against the Pūrvaṇaṇa)—Name is a thing of secular origin, how can it restrict the use of anything that forms part of the Veda?

Pūrvaṇaṇa—“Though the Name is something of secular origin, yet its application to the Anuvāka has had no beginning in time”.

What if it is so?
“This is what follows.—The name speaks of (signifies) the entire Anuvāka along with the Eating,—and such signification is possible only when there is a definite connection between the two factors spoken of together; for instance, when we find the ‘cooker’ and ‘the chopper’ spoken of together, we at once infer that there is some connection between the two.”

Objection—In matters like what we are discussing, the relation of subserviency cannot be a matter for Inference,—it can be learnt only from an Injunction,—not from any other source; and certainly Name can never be injunctive.

Pārśapakṣin—“Our answer to this is that what the Name does is to bring to our mind the two factors related, and the injunction will be done by the directive sentence laying down the procedure of the action.—From all this it follows that the entire Anuvāka is to be used in connection with the act of Eating”.

SŪTRA (25).

[SIDDHĀNTA]—ON ACCOUNT OF THE FORM (WORDS OF THE MANTRAS),
AND ON ACCOUNT OF INJUNCTION,—PORTIONS OF THE ANUVĀKA
SHOULD BE EXTRACTED (FOR SEPARATE USE); SPECIALLY
BECAUSE THE ACTIONS (AT WHICH THE EXTRACTS
ARE TO BE USED) ARE ACTUALLY
ENJOINED.

Bhāṣya.

It is not right that the entire Anuvāka should be used in connection with Eating.—(a) In fact, on account of the ‘form’ (words) of the sentence speaking of the act of Holding—i.e. the sentence beginning with ‘tī’ and ending with ‘saghyāsam’—should be used in connection with the act of Holding;—(b) the sentence beginning with ‘nerchakṣasam’ and ending with ‘avakhyēsam’ should be used in connection with the act of Looking into;—“why so?”—Because, if used in this way, the sentences are used according to their primary meaning; if taken in any other way, they would be used according to a secondary meaning; and it is more reasonable to accept the Primary than the Secondary meaning.

Objection—“It has been pointed out that no useful purpose can be served by the pointing out of the concomitants.”

Answer—What the sentences speak of are not ‘concomitants’; in fact each of these—Holding, Looking into and the rest—are independent acts, each spoken of by an independent sentence by itself.

“How is it so?”

(They are to be taken as independent acts) because there is a useful purpose served by the cognition of these acts as spoken of by the sentences; in fact, all these acts are such as have been enjoined,—some by direct independent injunctions, and some by implication;—as such all these have got to be indicated (by mantras);—and it is this indication of the acts that is done by the sentences in question.—The ‘form’ or nature of these also consists in this capacity to indicate things.
Thus, inasmuch as the various sentences (in the Anuvāka) serve different purposes (and have different meanings), they are not regarded as 'one sentence'.

Objection—"The 'form' of the sentences is also such as makes them supplementary to the sentence speaking of the act of Eating."

Answer—True: that is their 'form'; but these acts (spoken of by these sentences) are not to be taken as concomitants (qualifications) of that act of Eating.

"Why so?"

Because, if so taken, they would have to be regarded as serving some transcendental purpose; and in that case, whether spoken or not spoken of (by means of a mantra recited at the time), they would serve that purpose all the same. [So that there would be no necessity for speaking of them by means of a mantra.] In the other case, the sentences would serve the purpose of indicating the acts of Holding and the rest, and thus serve a visible purpose.

From all this we conclude that on account of their form and injunction, some portions of the mantra should be extracted (and used in connection with different acts).
Adhikaraṇa (10): [That portion of the ‘Bhaksānuvāka’ which begins with the word ‘mandrabhibhūtih’ and ends with the word ‘bhaksayāmi’ forms a single ‘śastra’ (mantra)].

Sūtra (26).

Inasmuch as a concomitant (qualification) is spoken of, the passage beginning with ‘Mandra’ should be treated as one Mantra; specially because the two sentences (of which this passage is composed) jointly express a single idea.

Bhāṣya.

In the Bhaksānuvāka (the whole of which has been quoted as the Viṣayavākya of the preceding Adhikaraṇa), we read the passage—‘Mandrabhibhūtih kēturyajñānāṁ vājyujñānā somasya trpyatu,—Vasumadganasya soma īeva tātavidadh prāthakaścavasya gāyaatrachehandaso ‘gniḥuta indrapitasya madhumata upahūtasyopahūtō bhaksayāmi’ (Taittī. Saṃ., 3. 2. 5. 1-2).

In regard to this passage, there arises the question—In this passage, are there two mantras—one beginning with ‘mandra’ and ending with ‘trpyatu’, and the other beginning with ‘vasumadganasya’? Or, is the whole passage—beginning with ‘mandra’ and ending with ‘bhaksayāmi’ a single mantra?

On this question, the Pārvapakṣa view is that—‘there are two mantras;—two distinct things are spoken of by the two sentences—‘trpti’ (satisfaction, spoken of in the first sentence) is one thing, while ‘bhaksāṇa’ (eating, spoken of in the second sentence) is an entirely different thing;—thus their meanings being different, the sentences should be taken as two distinct sentences; this would be in accordance with what has been just stated in the foregoing sūtra—‘on account of the form and the injunction, the portions should be extracted, etc. etc.’”

In answer to this, we have the following Siddhānta—Inasmuch as a concomitant (qualification) is spoken of, the passage beginning with ‘mandra’ should be treated as one mantra;—the ‘trpti’, ‘satisfaction’, is spoken of in the first sentence as a concomitant (qualification) of the eating (spoken of in the second sentence)—the meaning being that ‘the vāk (assertion) of bhaksayāmi (eating) shall satisfy’.

Objection—‘The term used in the original text is ‘trpyatu’ (with the Imperative termination) which is different from the term ‘tarṣayati’, where we have the Future Termination; if we connect the two verbs ‘bhaksayāmi’ and ‘tarṣayati’, then we get at a logical connection between the two actions of eating and satisfying,—the idea conveyed being that ‘eating shall satisfy’: with the word ‘trpyatu’ on the other hand, the word ‘bhaksayāmi’
can have no connection; as the expression ‘bhakṣayāmi tṛpyatu’ gives no sense.”

Answer—The termination in the word ‘tṛpyatu’ cannot be regarded as expressing the sense of the imperative; it should be taken as expressing either a request or the idea of the present time. But whether we construe the words as ‘bhakṣayāmi vāk tarpyati’ (‘the assertion of eating shall satisfy’), or as ‘bhakṣayāmi vāahastarpṭaḥ kālah’ (the assertion of eating is the time for being satisfied’),—in either case the ‘satisfaction’ shall be the concomitant (qualification) of the eating; so that the two sentences together expressing a single idea, they should be taken as forming ‘one sentence’ and hence treated as one mantra.

Objection—“In reality the two sentences are totally distinct, independent of one another; and they are made inter-dependent by force.”

Answer—Even if the two sentences served two distinct purposes, were independent of one another, and conveyed two distinct ideas,—it would be the indication of the eating that would be found to serve a perceptible purpose,—not that of the satisfying;—so that on this ground also, the two sentences would really serve a single purpose;—how much more so then is it when one act—(that of satisfying)—is distinctly recognised as being a concomitant (qualification) of the other (i.e. eating)?

From all this it follows that, inasmuch as a concomitant (qualification) is spoken of, the passage beginning with ‘manda’ should be treated as one mantra.
ADHIKARANA (11): [The words of the 'Bhaksānuvāka', beginning with 'indrapitasya', are to be used in connection with all 'eatings'—with necessary modifications.]

Preliminary Adhikarana.

SŪTRA (27).

[Preliminary PūrvaPakṣa]—When all are enjoined in the same sentence, the eating of the offerings 'not made to Indra' should be done without mantras; because the 'Indicative Power' (of the mantra) points to particular 'eatings'.

Bhāṣya.

The mantra dealt with in the foregoing adhikarana forms the basis of the present adhikarana also. At the sacrifices with which the Bhaksānuvāka is concerned, there are several offerings made to Indra, as also several not made to Indra (but to other deities).—In regard to these, there arises the question—Is the mantra in question to be used in connection with the eating of both kinds of offerings—those to Indra as well as those not to Indra? Or is it to be used in connection with the eating of the offerings to Indra only, while that of the offerings not to Indra is to be done without mantras?

On this question, we have the following PūrvaPakṣa—"The eating of the offerings not made to Indra is to be done without mantras.—Why?—Because all the offerings have been enjoined in the same sentence;—now from among these offerings, that which is not made to Indra cannot be taken as spoken of by the mantra beginning with 'indrapitasya' [which clearly speaks of that only which has been 'drunk by' (offered to) 'Indra'].—Nor is there any modification of mantras possible in the case of those mentioned in the Context (of a primary act,—and every eating is a primary act); because unless there is a distinct declaration to the effect, the mantra cannot be taken as expressing any meaning other than the one indicated by its words."

[As against this PūrvaPakṣa we have the following preliminary Siddhānta.]—
SŪTRA (28).

[Preliminary Siddhānta]—In reality, offerings should be made with mantras in accordance with the deity (to whom the offering has been made); because there is a text indicating the fact of the offerings to the other deities having the offering to Indra for their Archetype.

Bhāṣya.

In fact, the offerings have to be made with mantras modified in accordance with the deity to whom the offerings are made.—‘Why so?’—Because the Dhruva-chamasas (which are offered to Indra) are the Archetypes (of the other offerings under consideration).—‘What are Dhruva-chamasas?’—It is the name of those offerings of Soma that are made in the beginning of the Savanas (pressings) at the Shukrāmanthi Prachāra (Shukra and Manthi Fore-offering);—these are all related to Indra; of these, the act of offering is the Archetype and the others, its ectype.—‘How do you know this?’—Because there is a text indicating the fact of the offering to Indra being the Archetype.—‘How is this indicated?’—This is indicated by the fact that the Vedic text shows modification in the Bhākṣamantra in the case of the Sodashin (Sixteenth Cup) in the Aṭirātra Soma-sacrifice with the word anuṣṭupchandasah (in the place of gāyatrachchandasah, etc. of the Bhākṣamantra in the Agniṣṭoma ceremony, mentioned above).—‘What is the indication here?’—The term ‘namati’ indicates modification.—‘But this (that one modifies the Bhākṣamantra) would be a Direct Assertion (not Indication).’—Not so; because the text quoted does not directly assert the term ‘namati’, all that it does is to mention the term ‘namati’ and the term ‘anuṣṭup-chchandasah’, and hence it is indicated that the Bhākṣamantra is to be modified. Now such a modification is possible only in the ectypeal acts; whence it follows that these other offerings under consideration are all ectype; and consequently even at the offerings not made to Indra, the mantra to be used must be that whose use is indicated by its having been used at the Archetype (of those offerings), but with necessary modifications.

Objection.—‘In support of the view that these other offerings are ectype, you have pointed to Indication; please mention some reasons.’

Answer.—It is the Soma to be offered to Indra that is ‘held’ and ‘measured’;—hence it is in the cups dedicated to Indra that there is Soma,—and there is no Soma in the cups not dedicated to Indra; so that all the details meant to be performed in connection with Soma are to be performed in connection with the cups dedicated to Indra,—while the other cups (which are not dedicated to Indra) have no details performed in connection with them, and are (to that extent) defective (incomplete).—‘How do you know that it is the Soma to be offered to Indra that is held and measured?’—This we learn from the words of the mantra—‘Indrāya tvā vasumataḥ’ (Vāja. Saṁ. 6. 32);—mantras like this speak of only that Soma which is to be offered to Indra, none
other;—hence there can be Soma only in the cups dedicated to Indra; and the details relating to Soma are performed only in connection with the cups dedicated to Indra,—all the other offerings remain incomplete, and hence these latter borrow those details. This is the reason for our conclusion (which had been supported by the Indicative Power of the mantras).

From all this it follows that the offerings not made to Indra, are to be made with mantras modified in accordance with the deity to whom the offerings are made.

The discussion rests unsettled at this point (with the statement of the preliminary Siddhānta); and at this stage (before it is resumed, the arguments answered, and the final Siddhānta stated under Sūtra 43 below), we shall proceed with the consideration of certain other matters (related to the question of mantras to be used in connection with the eating of remnants of offerings made to the various deities).

[The position of the Purvapaksa-Siddhānta, from this Adhikarana onwards is somewhat obscure: the question dealt with in Adhikarana 11 has been—Is the Mantra to be used in the eating of the remnants of the Indra-offerings only, and that of all the other offerings is to be done without Mantras—or is the Mantra to be used in connection with all,—the only difference being that while with the Indra-offerings, the Mantra is to be as in the original form, while in the others, the names of the deities have to be modified?—The first alternative represents the Purvapaksa—that the Indra-offerings alone are to be done with the Mantra as in the original form and the others are to be done without Mantras.—The Siddhānta (preliminary and hypothetical) is that all the eatings are to be done with Mantra,—but at the Indra-offerings the Mantra shall be used in the original form and at the others with modifications of names of deities.—This, however, is not the final Siddhānta.—For the present the matter is left here in its ‘aparyayasita’, ‘unsettled’, non-final stage.—Adhikarana 12 to 16, embodied in Sūtras 29–37, deal with other questions relating to Mantras to be used at the eatings, with or without modifications, in accordance with the Preliminary Siddhānta set forth in Sūtra 28. —The main thread of the discussion on the subject of Adhikarana 11, is resumed in Adhikarana 17, Sūtra 38, and carried on in three Adhikaranas 17 to 19, Sūtras 38–42, wherein the alternative of using no Mantras at certain eatings is discussed.—Then at the end of the Pāda, the final Siddhānta is stated in Adhikarana 20, Sūtra 43, which represents the final upshot of all the discussions relating to the use of mantras at the eatings of the remnants of offerings.

The position is briefly and clearly stated in Tantravārtika—Trans., p. 1110, where, in the introduction to Adhikarana 12, we read—‘While the foregoing Adhikarana (11) still rests in the ‘Purvapaksa’ [the preliminary Siddhānta stated under Sūtra 25 being so called, in view of, and in relation to, the final Siddhānta stated in Sūtra 42, at the end of the Pāda], and the Siddhānta is not finally stated and established till the end of the Pāda,—we take for granted, for the time being, the propriety of having modifications (in accordance with the said preliminary Siddhānta in Sūtra 28), and then proceed to consider under what circumstances, the modifications, if allowable, would be possible.]
Adhikaraṇa (12): ['Indra' should be mentioned in the mantra used in connection with the 'Punarabhyyunna-Soma' i.e. 'the Soma brought up again.]

Sūtra (29).

In connection with the 'Soma brought up again', all the deities should be mentioned, because there are remnants of both (offerings).

Bhāṣya.

[The preliminary Siddhānta of the preceding Adhikaraṇa has been that at the eating of the remnants of offerings instead of the term 'Indra' in the mantra 'Indrapitāmya, etc.', we should mention the name of the deity to whom the offering in question has been made. We now proceed to consider what names are to be introduced and under what circumstances.]

There are certain 'Soma-offerings brought up again', connected with the beginning of the Savanas at the Shukramanthe Prachāra;—in connection with these what happens is that as soon as the Hotṛ-priest has pronounced the 'Vaṣṭikāra' and after the 'Anuvaṣṭikāra' [See the T.V.—There are 4 oblations after the Vaṣṭikāra and 4 after the Anuvaṣṭikāra], four libations are (twice) offered with the four ladles of 'Middlemost Persons [i.e. the Brahman, the Hotṛ, the Udgār and the Yajamāna]';—then single libations are offered with the Hotraka ladles (i.e. the ladles belonging to the assistants of the Hotṛ—Māitrāvaraṇa, Brāhmaṇacchhaṃsi, Potṛ, Nēṣṭṛ, Acchāvāka, and Āgnidhra), on the utterance of the 'Vaṣṭikāra'; [at all these offerings the deity is Indra];—after this, Soma is again brought up in the ladles containing the remnants of the previous offerings.—In connection with this 'Soma brought up again', the Adhvaṃṣa-priest issues the following directions—'Let the Chamaśadhaṃsayus offer libations from the ladles of the Middlemost Persons on the pronouncement of 'Vaṣṭ' and 'Anuvaṣṭ',—let the Chamaśadhaṃsayus offer single libations from the ladles of the Hotrakas and return after having filled the Shukra cup.'—Now in the course of this, the Hotrakas offer sacrifices to several deities as follows:—(a) the Māitrāvaraṇa makes the offering to Mitrā-Varuṇa, with the Mantra 'Mitrām vāyaṁ havāmahē, etc.' (Rgveda, 1. 23. 4),—(b) the Brāhmaṇacchhaṃsi makes the offering to Indra, with the Mantra 'Indra tvā vaṣṭikāreṇa vayam, etc.' (Rgveda, 3. 40. 1),—(c) the Potṛ makes the offering to the Maruts, with the Mantra 'Maruto yasya hi kṣayā, etc.', (Rgveda, 1. 86. 1),—(d) the Nēṣṭṛ makes the offering to Teṣṭṛ and the Patnīs', with the Mantra 'Agnī patnīr ihāvaha, etc.' (Rgveda, 1. 22. 9),—(e) the Āgnidhra makes the offering to Agni, with the Mantra 'Ukṣāṇnāya vashānnāya, etc.' (Rgveda, 8. 43. 11). Out of these cups (all of which had been previously dedicated to Indra), the offering to Indra is made at the first
pronouncement of the ‘Vasūṛ’,—then after pouring more Soma-juice into the same ladles the offerings to Mitra-Varuṇa and other deities are made;—thus the ladles come to contain the remnants of all these offerings, those to Indra as well as those to Mitra-Varuṇa and other deities. [So that when the remnant of the Mitra-Varuṇa and other offerings come to be eaten, the ladle contains the remnant, not only of the offerings to those deities, but also that of the offerings previously made to Indra.]

In regard to these arises the following question—In the Mantra recited in connection with the Eating of this Remnant [viz. the Bhakṣamantra, ending with the words ‘indrapitasya, etc.’]—are all the deities, the previously worshipped Indra as well as Mitra-Varuṇa and the rest, to be named (as in ‘Indrapitasya’)? Or is Indra not to be mentioned? [That is, is the Mantra used to be in the form ‘Indra-Mitrā-Varuṇapitasya’ or ‘Mitrā-varuṇapitasya’?]

The apparent conclusion is that in connection with the remnants of offerings out of the ‘Soma brought up again’, all the deities are to be mentioned [i.e. the form used should be ‘Indra-mitrā-varuṇapitasya’].—Why so?—Because there are remnants of both; i.e. each of the Cups contains the remnant of two offerings; what has been offered to the Deity (Indra) at the Archetypal Sacrifice,—the remnant of that offering is said to be ‘piṭa’, ‘drunk’, by that Deity [hence it is that the remnant of the offering made to Indra is called ‘indrapita’ in the Mantra];—the same should be held to be true in the case in question also [that is, the remnant of the offerings to Indra, Mitra-Varuṇa and other deities should be spoken of as ‘piṭa’, ‘drunk’, by all these; so that the term ‘indrapitasya’ should be modified into ‘indra-mitrā-varuṇa-pitasya’].—Thus it follows that along with each of the cups, two deities should be spoken of.

SŪTRA (30).

[Pūrvapakṣa]—‘Inasmuch as there has been removal (of the remnant of the previous offering), there should be no mention of the previous deity’.

Bhāṣya.

“We think that the remnant of the offering made to the initial deity was ‘removed’—set aside [when fresh Soma was poured into the ladle].—Why so?—Because the Soma contained in the ladle (after the pouring in of the fresh supply) is all dedicated (by the Yājya mantra) to Mitra-Varuṇa etc.—How is that?—The answer is as follows:—The offerings (out of the freshly poured Soma) are made to Mitra-Varuṇa etc. (and not to Indra also); and in a case where Dēvadatta eats the remnant of the food eaten by the Teacher and makes over the remnant of what he has eaten to another person, Pūrṇaka,—this latter, Pūrṇaka, when referring to it, mentions Dēvadatta—saying ‘I am eating the leavings of Dēvadatta’,—and he does not say ‘I am eating the Teacher’s leavings’.—In the same manner, in the case in question, the deity of the previous offering is not to be mentioned.”
SŪTRA (31).

[SIDDHĀNTA]—INASMUCH AS THERE IS NO ACTUAL TAKING UP (OF THE REMNANT OF THE PREVIOUS OFFERING, BY THE LATTER DEITY),
THERE SHOULD BE NO SETTING ASIDE (OF THE PREVIOUS
DEITY).

[The right reading of the Sūtra is—Agrahānād vā anapāyah.]

Bhāṣya.

It is not right to say that Indra should not be mentioned;—because the remnant is clearly seen to be of the offering made to that deity also.—“But that offering has been removed.”—Our answer to that is that it is not removed; because what actually happens is that the performer fills from the Abhidrona-jar the ladies out of which a single set of libations has been offered;—and the presence of the remnant of that offering is what distinguishes the ladies when the fresh supply of Soma is brought up to it;—so that it is the Soma contained in this ladle that can be said to be ‘brought up’, or to be that in regard to which the directions are given (by the Adhvaryu, to the Priests).—As regards the argument—that “the remnant of the previous offering has been dedicated (along with the fresh supply) to the other deities to whom the later offerings are going to be made (so that after this later offering has been made, there would be no remnant of the previous offering,)”—our answer is as follows:—It is true that the Soma is dedicated to these other deities; but it is not stated whether this much or that much is dedicated; hence that alone is really regarded as ‘dedicated’ which is taken up for being actually poured into the fire. Nor is the connection of the substance with a particular deity established at the time of the ‘dedication’ [it being established only by the actual offering]; so that what is dedicated is not necessarily what is connected with a deity.—From all this it follows that (even on the pouring in of the fresh supply), the remnant of Indra’s offering is present, and is actually seen, in the ladle; so that all the deities (Indra as well as Mitra-Varuṇa) should be mentioned in the mantra.

This Adhikaranā is only a hypothetical discussion (which has proceeded on the basis of the hypothetical Siddhānta of Adhikaraṇa 11); hence it is not necessary to explain the purpose served by it; specially as the purpose served by this Adhikaraṇa (as also by the following Adhikaraṇas) is the same as that served by the foregoing Adhikaraṇa.
ADHIKARÂNA (13): [At the eating of the Remnant of the 'Pâtnîvata' offerings, Indra and the other deities are not to be included]—[First counter-instance to the foregoing Adhikarâna].

SUTRA (32).

[Pûrvapakṣa]—"In the case of the 'Pâtnîvata' offering, it should be as in the previous case."

Bhâṣya.

There is the 'Pâtnîvata offering-cup'—laid down in the text 'With the Upâmshupâtra he takes up the Pâtnîvata offering out of the Ágrayaṇa vessel'—in the Ágrayaṇa vessel there are collected the remnants of those offerings that have been made to deities in couples; and it is out of this that the Pâtnîvata offering is taken out. After this Pâtnîvata offering has been actually made, when its remnant comes to be eaten, there arises the question—Should Indra and the other deities also be mentioned or not?

The Pûrvapakṣa view is that they should all be mentioned; as the Remnant in question is as much the remnant of the offerings to these other deities as of that of the one deity to whom the final offering is made—[according to the Siddhânta of the foregoing Adhikarâna].

SUTRA (33).

[Siddhânta]—Inasmuch as there is actual taking up (of the remnant of the previous offering, by the later deity), (the connection of the previous deity) should be set aside.

Bhâṣya.

In the present case, the remnant of the previous offering is set aside; hence this case is not similar to that dealt with in the foregoing Adhikarâna. In the preceding Adhikarâna, the Soma is mentioned as an indication of the particular vessel, not as something to be taken up; while, in the present case, the words are 'he takes it out of the Ágrayaṇa', whereby the Soma contained in the vessel becomes pointed out as something to be offered as a libation for the deity to whom the sacrifice is going to be offered.

Objection—"As a matter of fact, the Ágrayaṇa vessel contains both kinds of Soma—the Ágrayaṇa as well as the non-ágrayaṇa (Sampâta); so that out of these that alone is the Pâtnîvata Soma which is taken out of the Ágrayaṇa-portion, while that which is taken out of the Sampâta (the non-ágrayaṇa portion decanted from the remnant of the previous devi-devatya cups) should not be the Pâtnîvata."
Answer.—The Āgrayāna vessel is the source (from which the Pāṭniṣvata offering is taken out); hence all the Soma that comes out of that vessel—be the Soma itself āgrayāna or non-āgrayāna—should be meant for Patniṣvata; for the simple reason that all this has been taken out of the Āgrayāna vessel (which is the only condition laid down by the Injunction).

Objection—"But some part of the Soma thus taken out would have come out of the non-āgrayāna-portion also."

Answer.—That does not affect our position; the mere fact of the Soma having come out of the Āgrayāna cannot justify its being described as 'drunk' by the previous deities. At the archetypal sacrifice that remnant alone is spoken of as 'indrapīṭa' ('Drunk by Indra') which formed part of the Soma-juice that was intended for Indra; and in the present case also, that remnant alone should be spoken of as 'drunk by the previous deities' which formed part of the Soma-juice intended for those deities.

Objection—"In the present case also, the Soma-juice in question is that which formed part of what was intended for the previous deities."

Not so, we reply. In the case of libations poured into the fire, we do not perceive any 'parts'.

Opponent—"At the archetypal sacrifice also, no part can be perceived of what has been offered into the fire."

Answer.—At the archetypal sacrifice, what is perceived is the part of that composite whole offered to the previous deity which is made up of portions out of which libations have been offered, as well as of those out of which no libations have been offered.

Opponent—"In the present case also, there was a composite whole consisting of what was offered to the previous deities,—and it is of this whole that the Pāṭniṣvata offering forms part."

Not so, we reply. It is true that there was 'a composite whole consisting of what was offered to the previous deities'; but at the time of the offering in question the part of that whole has become offered to another deity (Pāṭniṣvata), and hence the said composite whole has ceased to be related to the previous deities.

Objection—"The part in question having been a part of what has been 'drunk' by the previous deities, it would still continue, on the basis of that previous connection, to be regarded as part of the same."

Answer.—In connection with the archetypal sacrifice, the part was not spoken of as such, on the basis of any previous connection; hence in the case in question also, it should not be so described on that basis.

Then again, at the archetypal sacrifice, what had been offered to Indra was spoken of as 'drunk by Indra',—and its connection with Indra had not ceased (when it came to be offered to the latter deity); in the present case, however, the connection of the previous deities has ceased (before it is offered to Pāṭniṣvata); consequently, these previous deities should not be mentioned.
ADHİKARAṆA (14): ['Tvāṣṭṛ' should not be mentioned at 
the eating of the remnant of the 'Pātnīvata' offering.— 
Second counter-instance to Adhi. 12.]

SŪTRA (34).

[PŪRVAPAKṢA]—‘Tvāṣṭṛ should be mentioned, because 
of the drinking.’

Bhāṣya.

There is the Pātnīvata Soma (Soma offered to Patnīvat); in connection 
with which there is the mantra—‘Agnīśa patnīvataḥ sajārdēvēna tvāṣṭṛā somam 
pibā.’ (Taittī. Sam. 1. 4. 27. 1)—

In regard to this there arises the question—Should Tvāṣṭṛ be mentioned 
or not (in the mantra used at the eating of the Pātnīvata remnant)?

On this, the Pūrvapakṣa view is as follows:—‘Tvāṣṭṛ must be men-
tioned.—Why?—Because of the drinking; as a matter of fact we find 
‘drinking’ mentioned in the text (as done by Tvāṣṭṛ)—‘Sajārdēvēna tvāṣṭṛā 
somam pibā’; from which it is clear that the offering is made to 
Patnīvat accompanied by Tvāṣṭṛ; and what is offered to a person accom-
panied by another is regarded as offered to both; for instance, when it is 
said that ‘a hundred should be given to Dēvadatta accompanied by 
Yajñadatta’,—the ‘hundred’ is given to both. Consequently, the Soma-
remnant in question is ‘tvāṣṭṛa’ (related to Tvāṣṭṛ) (as well as ‘pātnīvata’); 
hence Tvāṣṭṛ must be mentioned in the mantra; because, like Indra, he also 
‘drinks’ the Soma.’

SŪTRA (35).

[SIDDHĀNTA]—Because of inequality, such should not be 
the case.

Bhāṣya.

The view expressed above is not right. As a matter of fact, the Vedic 
Word is our sole authority; what the Word says that alone we regard as 
authoritative. In the case in question, what the Word (of the Text) declares 
is the actual ‘drinking’ by Agni-Patnīvat only,—and of Tvāṣṭṛ, it declares 
the mere fact of his association (with Agni-Patnīvat);—under the circum-
cstances, the actual ‘drinking by Tvāṣṭṛ can only be inferred from the fact 
that the said ‘association’ is not established without the drinking [and 
Inference is not as authoritative as the Vedic word].

“But the actual drinking by (or v.i., ‘offering to’) Tvāṣṭṛ is distinctly 
enjoined.”

True, it is enjoined, but only through the words of the mantra, not by a 
direct Injunction;—all that the direct Injunction says is that ‘one holds the
Pātnīvata': in ordinary life, an act—whether enjoined or unenjoined—is performed whenever a need is perceived for it; but there ordinary practice is the determining factor; but texts like those under consideration do not establish any connection between the Soma and the deity Tvagṛhr.
ADHIKARĀNA (15) : At the eating of the Remnant of the ‘Pātnīvata’ offering there should be no mention of the ‘Thirty’.—Third counter-instance to Adhi. (12).

SŪTRA (36).

SO ALSO THE ‘THIRTY’,—AS THESE HAVE BEEN MENTIONED FOR ANOTHER PURPOSE.

Bhāṣya.

In connection with the same Pātnīvata offering, there is another mantra —‘Aibhiḥ agnī sarathaṁ yāhyavrāk nānāratham vā vibhavo hyasvāh, pātnīvatastrīṁshatastrīṁshcha dēvān anusvadhamāvaha mādayasva’ (Rgveda, 3. 6. 9).

In regard to this there arises the question—Should, or should not, mention be made of the Thirty-three Deities (in the mantra used at the eating of the remnant of the Pātnīvata offering)?

On this question, we have the following Pārvaṇapākṣa :—“The Thirty-three Deities must be mentioned.—Why?—Because the Soma is actually offered to the Thirty-three Deities, with the following mantra—‘Agnimagndadhihi-chhati ṛgḥyaptuḥtvācinam trayastriṣhṛatā dēvaiḥ soḥa samānam rathamadh-īṣṭhāya nānārathairvā vibhavanti hi te’ śvāh tadādamanusvadhamāvaha trayastriṣhhatam pātnīvato dēvānāgāmaya tarpaya cha’; from this we understand that when the Agnīd Priest approaches Agni (Pātnīvat), it is for the satisfaction of the Thirty-three Deities;—the Soma spoken of here must be taken as related to that Deity which appears to be the predominant factor in the mantra; hence it is that we hold that the Thirty-three Deities should be mentioned.—‘But in the Injunction itself, the deity spoken of is Agni-Pātnīvat’—True; in the Injunction the only deity spoken of is Agni-Pātnīvat, but the connection of other deities is not denied.—What if it is so?—What follows from this is that the Thirty-three Deities indicated by the words of the mantra are recognised to be not incompatible with the Injunction (which while enjoining the one deity, Agni-Pātnīvat, does not shut out the possibility of other deities).”

In answer to this Pārvaṇapākṣa, we have the following Siddhānta—The Thirty-three Deities should not be mentioned. In the mantra quoted, Agni is not spoken of either as the inviter, or as the server, or as the satisfier [of others];—nor is there any purpose served by sacrifices offered to the Thirty-three Deities.—“What then is the deity to whom the sacrifice is to be offered?”—It is Pātnīvat (Agni).—“How is that?”—Because it is Pātnīvat (Agni) that is enjoined by the words ‘one takes up the Pātnīvat’.—“But then there is mention of the Thirty-three Deities who are indicated by the words of the mantra.”—The answer to this is that these are mentioned in the mantra for a different purpose.—“How so?”—Until the Soma has been actually offered,
it does not belong to Agni,—and what belongs to one cannot be offered to another; hence any such assertion as that ‘you please give this to the Thirty-three Deities’ [which is the sense attributed to the mantra by the Pūrvapakṣin] would be most incongruous. In fact, even such an assertion would imply that the offering is made to Agni,—“How so?”—It is only when one owns a thing that he gives it to another; hence if the mantra speaks of Agni giving the Soma to the Thirty-three Deities, it implies that ‘you (Agni) are the owner of it’.—“But what Agni is requested to do is to intoxicate (render happy, ‘mādayasva’), not to give.”—The answer to this is that deities are never ‘intoxicated’; hence if the mantra spoke of intoxication, such mention could be only for some transcendental purpose; on the other hand, if the words are taken as speaking of giving, it would do so by indirect indication, and serve a visible purpose;—and Indirect Indication, being based upon a reliable source of knowledge, is more reasonable than the assumption of a transcendental purpose.—“Even if giving be taken as indirectly indicated, it is Agni who is mentioned as the agent doing the act of giving.”—Such mention of Agni as the agent could only serve a transcendental purpose. For these reasons the only right interpretation of the sentence (in the mantra) is to take it as indicating the ownership of Agni (over the Soma).—Then again, the fact remains that the Soma is enjoined as to be offered to Patnivat (Agni), in the sentence ‘one takes up the Pāṭnivata’.

—“But it has already been pointed out that this Injunction does not preclude the deity indicated by the words of the mantra.”—The answer to this is that it has been already explained that there is no deity indicated by the words of the mantra. Then again, in reality, the connection of other deities is precluded by the Injunction, by implication (if not directly); when the fact of Patnivat being the deity is expressed by the nominal affix in the term ‘pāṭnivata’, this deific character of Patnivat is not understood as being dependent upon anything else; so that the only deity in the case is Patnivat pure and simple.—In fact, the mantra has to be explained on the basis of this Injunction (regarding the Pāṭnivata Soma); hence the only way in which the mantra can be explained is as we have explained it.

The deity Patnivat (spoken of above) is Agni, as is clearly indicated by the expression ‘agnē pāṭnivan’—where the two appear in apposition to each other.—From all this it follows that the deity to be mentioned is Agni only, not the Thirty-three Deities.
ADHIKARANA (16): At the eating of Remnants, there should be no mention of the deity of the ‘Anuvasatkara’—Fourth counter-instance to Adhi. (12).

SUTRA (37).

LIKE THE PERFORMER, THE ‘VASTTKARA’ ALSO [should not be mentioned].

BHASYA.

The deity of the Anuvasatkara is spoken of in the mantra—‘Somasya agr evihityanuvasatkaro’ (Aita. Brā. 3. 5).—In regard to this there arises the question—Should, or should not, this deity be mentioned (in the mantra used at the eating of Remnants)?

On this question the Purvapaksa view is that—‘the deity in question should be mentioned; because in this case we do not find—as we did in the foregoing Adhikarana—anything to indicate that the deity has been spoken of for some other purpose; hence it must be mentioned.’

As against this we have the following Siddhanta—The deity of the Anuvasatkara should not be mentioned,—like the Performer; the Performer of the acts is not mentioned in the mantra,—in which no such expressions are used as ‘Hotrpiitasya’ or ‘Adhvaryu-pitasya’ (where the performing priest, Hotr or Adhvaryu, might be spoken of in the mantra recited at the time of the eating of Remnants);—similarly the deity of the Anuvasatkara also should not be mentioned; specially because this deity has not been mentioned at the Archetypal Sacrifice; and at the ectype only that should be done what has been done at the Archetype. Hence we conclude that the deity in question should not be mentioned.
ADHIKARĀṆA (17): Remnants of offerings other than those to Indra should be eaten without mantras.

(This and the next two adhikarāṇas are purely hypothetical, since they only traverse the Preliminary Hypothetical Siddhānta, left incomplete at the end of Adhikarāṇa (11); these three Adhikarāṇas may be taken as setting forth the view which has been spoken of in Adhikarāṇa (11) as the second possible alternative (Pūrṇapakṣa).]

SŪTRA (38).

AS THE SOMA BELONGS EQUALLY TO ALL [THERE CAN BE NO DISTINCTION OF 'ARCHETYPE' AND 'ECTYPE' AMONG THE SEVERAL OFFERINGS]; [AS FOR THE MENTION OF THE OTHER METRE] THAT IS MEANT ONLY TO PRECLUDE THE PREVIOUS METRE.

Bhāṣya.

Now follows the answer to what had been set forth (under Adhikarāṇa 11) as a preliminary (hypothetical) Siddhānta. It has been asserted (as the conclusion of adhi.11) that the eating of remnants should be done with mantras duly modified (according to the names of the deities to whom the offering may be made);—this, however, is not right; because the right course is that the eating should be done without mantras.—Why ?—The answer is—because of all being equally enjoined, there is no relation of 'archetype' and 'ectype' (among the several offerings).—Why so ?—Because the Context pertains equally to all.

Then as regards the argument urged (under Sū. 28) on the basis of a text indicating (the fact of the offering to Indra being the Archetype),—that text only serves the purpose of precluding the previous metre. That is to say, on the analogy of the third Savāna, it is understood that the metre to be used should be the Jayati;—in order to set aside this notion we have the said text mentioning the 'anusūṭup' metre as the one to be employed with the Bhakṣa-mantra.

As regards the argument based upon 'namati' (see under Sū. 28),—that is not incompatible with the view that all the offerings are equally important.

Then as regards the argument that 'it is the offering to Indra that is held and measured' (see under Sū. 28),—the fact of the matter is that the sacrifices offered to Indra and the sacrifices not offered to Indra are not distinct sacrifices; they are so many repetitions of the same sacrifice; all the sacrificial accessories also do not belong to these repetitions; in fact they belong to the sacrifice itself. Hence the whole lot of them—the Soma, as well as the details regarding the Soma—should be taken as enjoined in connection with the sacrifice.—As regards the cup for Indra being 'held and measured', as a distinct mantra is specifically laid down for Indra, the 'holding' in connec-
tion with that deity has to be indicated by the words of the mantra itself; while that in connection with the other deities is to be remembered by means of contemplation and other means.

From all this it follows that the eating of the remnant of the offerings not made to Indra should be done without Mantras.
ADHIKARAṆA (18): *The eating of the remnant of the offering made to Indra-Agni is to be done without Mantras.*

SŪTRA (39).

*[PŪRVAPAKṢA]—“In the case of the offering to Indra-Agni, Mantras should be used; because of the presence of indicatives”.*

**Bhāṣya.**

As in the foregoing adhikarana, so here also, the discussion starts on the basis of the Preliminary Siddhānta (set forth under Adhi. 11).

An offering of Soma to Indra-Agni is laid down in the text ‘One holds the Aindrāgna cup (cf. Taitti. Saṁ. 6. 5. 4. 1).

In regard to this, there arises the question—Is the eating of the remnant of this offering to be done with Mantras?—Or without Mantras?

On this question, we have the following Pūrva-pakṣa—‘The mantra should be used in the case of the offering to Indra-Agni; because Indra is certainly the deity of the offering of which Indra-Agni (jointly) constitute the deity; so that that offering is capable of being spoken of as ‘indrapīta’ (‘drunk by Indra’); for that of which a part has been ‘drunk’ by Indra is certainly ‘indrapīta’ (‘drunk by Indra’); because when the Soma-juice was offered to, and drunk by, Indra-Agni (jointly), a part of it was certainly ‘drunk by Indra’.—Hence it follows that the eating of the remnant of the offering in question should be done with the mantra’.*

SŪTRA (40).

*[SIDDHĀNTA]—In fact, the mantra should be used in the case of the offering to a single deity; because ‘Indra-Agni’ is a deity distinct from ‘Indra’,—just as in the case of the ‘quartering’ (of the ‘Āgneya’ cake).

**Bhāṣya.**

It is not any part of the offering that is ‘drunk’ by Indra; even if a part of it were ‘drunk’ by Indra, it would not become ‘drunk by Indra’; in fact, the phrase ‘drunk by him’ is a figurative expression [as there is no actual drinking or eating of the offerings by the deities]; what is really meant is that it has been ‘dedicated to Indra’, i.e. ‘that of which Indra is the deity’.

Then again, just as any factor which is incomplete without something else [as for example, any one member of a couple] can have no connection with what is connoted by a Nominal affix,—so also compounding like ‘indrapīta-
syā’ (‘drunk by Indra’) is not possible with any factor which is incomplete without something else; [i.e. no such form as ‘āgnēya’ is possible, when the deity is agni with some other deity, not Agni by itself,—in the same manner, the compound ‘indrāpitasya’ is not possible when the ‘drinking’ is done by Indra along with some other deity.]—This has been made clear under ‘Vyavasthā va, etc.’, Sūtra 3. 1. 27.

Object—“If this is so, then this matter has been already settled under that adhikaraṇa (3. 1. 27); why should it be discussed here over again?”

Answer—What has been discussed there is already an established fact.

Question—“Then why is it discussed again and urged that there is no connection (in a compound) with the name of a deity which is incomplete without something else?”

Answer—In the present discussion, the Pūrva-pakṣa does not consist of the proposition that “there is connection with a deity” (i.e. ‘each one of the two should be regarded as the deity’)—it consists of the proposition that there is connection with drinking [i.e. each of the two deities is the ‘drinker’]; and the Siddhānta consists in the proposition that ‘in a case where the drinking is done by two deities, either one of them singly cannot be regarded as the deity [and hence in that case the mantra ‘Indrapitasya, etc.’ cannot be used].—Thus the present adhikaraṇa is not a repetition of what has gone before (under Sūtra 3. 1. 27).

[The difference is thus explained by Kumārila—In the present case what the Pūrva-pakṣin holds is that the distinguishing character expressed by the term ‘indrāpitasya’ is not the deific character, but the character of being the drinker, subsisting in the Receiver of the Gift,—and that it is present in each of the two deities (Indra and Agni);—while the Siddhāntin answers that the actual character of ‘drinker’ cannot belong to the deities, hence what the term ‘indrāpitasya’ indicates is the fact of Indra being the deity (and ‘Indra’ is not the deity of what is offered to Indra-Agni) Tantravārtika—Trans., p. 1126.]
ADHIKARAṆA (19): The mantra beginning with ‘gāyatracchhandasah’ is to be used in connection with the eating of the remnant of the Soma-offerings at which several metres are used.

SŪTRA (41).

[PŪRVAPAKṢA]—“The metre is like the Deity.”

Bhāṣya.

In the Bhaksamantra we are discussing, there occurs the term ‘gāyatracchhandasah’ (Tai. Saṁ. 3. 2. 5. 2).—In regard to this, there arises the question—Is this section of the mantra to be used at the eating of the remnant of only that Soma-offering at which a single metre (Gāyatrī) is used?—Or is it to be used at the eating of the remnant of that also at which several metres are used?

The Pūrvapakṣa on this question is that ‘the mantra is like the Deity’; that is, just as the mantra (containing the term ‘indrapitasya’) is not to be used in a case where the Deity is Indra along with another Deity (as decided in the foregoing adhikaraṇa),—so also the mantra (containing the term ‘gāyatracchhandasah’) should not be used in a case where several metres have been used; for here also the compound ‘gāyatracchhandasah’ could not apply to a case where the ‘chhandah’ (metre) was the ‘gāyatra’ along with soma other metre’.

SŪTRA (42).

[SIDDHĀNTA]—In Reality, the Mantra should be used in all cases; because there is no case where a single metre is used.

Bhāṣya.

In reality, the mantra should be used in the case of all offerings.—Why so?—Because there is no case where a single metre is used;—i.e. there is no Soma-offering at which a single metre is used,—of which the association of another metre could be a qualification. Consequently, the mantra in question should be used in connection with the Soma-offering at which several metres are used.
Next follows the final Siddhānta on the whole question discussed under Sūtras 27 to 42, Adhikaraṇas 11 to 19].

SŪTRA (43).

[Final Siddhānta on the whole question]—as held by Aitishāyana, one and the same mantra should be used at the eating of the remnants of all offerings;—because what the mantra containing the term ‘indrapītasya’ refers to is the ‘Savaṇa’ [not the ‘Soma’];—the term ‘pīta’ being figurative.

Bhāṣya.

It has been asserted above (under Adhikaraṇa 17) that the eating of remnants of offerings not made to Indra should be done without mantras.—This is not right. In fact, all the eatings should be done with mantras; and the mantra should be used just as it stands in the text (without any modifications).—As a matter of fact, the term ‘indrapīta’ refers, not to the Soma, but to the Savaṇa,—as is clear from the fact that the term ‘indrapītasya’ is in the same case (genitive) as the term ‘prātaḥsavaṇasya’.—“But we have the genitive ending in ‘somasya’ also”.—True, the genitive ending is there; but that does not make the two (indrapīta and soma) appositional. Because the Soma (that remains) is not drunk by Indra;—nor is it given to Indra;—what has been drunk was something else; and this something else has ceased to exist; and what has ceased to exist is not pointed out by the pronoun ‘this’, which refers to something that is present.—All these objections are not applicable to the case of the Savaṇa; the Savaṇa is ‘indrapīta’ in the sense that the drinking has been done by Indra during that Savaṇa; in this sense that offering also which has not been made to Indra becomes included under the Savaṇa named ‘indrapīta’,—and as such can be taken as spoken of by the mantra (containing the term ‘indrapītasya’). When it can be so taken, and it is enjoined as equally applicable to all,—why should the mantra not be used in all cases?—It is in the figurative (indirect) sense that what is not ‘drunk by Indra’ comes to be spoken of as ‘drunk by Indra’.

Such is the opinion of the revered Teacher Aitishāyana;—such also is our own view. The Teacher has been named, only with a view to show that the view was originally propounded by him.

End of Pāda ii of Adhyāya III.
DISCOURSE III

PĀDA III.

ADHIKARĀṆA (1): Properties like ‘Loudness’ appertain to the entire Veda, not to the form of the Mantra.

SŪTRA (1).

[Pūrvapakṣa]—“Because of the Direct Assertion, the words should be taken as standing for the types”.

Bhāṣya.

[Having dealt with the use of Mantras according to the indication of their words, we now proceed to deal with their use, in accordance with Syntactical Connection.]

In connection with the Jyotiṣṭoma we read—‘Uchchair-rchā kriyatē, uchchail sāmnā, upāṁśhu yajusā’ (Maitrā. Saṁ. 3. 6. 5).

In regard to this, there arises the question—Do the words (‘ṛk’, ‘sāman’ and ‘yajus’) as found in this text stand for the types—ṛk (Verse), sāman (Music) and yajus (Prose-passage)—[i.e. for these kinds of mantras wherever found, irrespectively of the Vedic samhitā of which they form part]—or to the Vedas—Ṛgveda, Sāma-Veda and Yajurvēda—themselves [i.e. each of the Samhitās taken as a whole, composed of mantras in both prose and verse]?

On this question, we have the following Pūrvapakṣa—“They should be taken as standing for the types;—why?—because of the Direct Assertion; by merely hearing the words as used in the text, we understand that it is the type that is meant; hence the quietness (softness) becomes connected with the type referred to (i.e. the yajus); and there is no word that would connect it with the entire Vēda (Yajurvēda).—Then according to this view, those portions of the Yajurvēda which are in verse—and yet not found in the Ṛgveda—would come to be recited loudly; otherwise (if the properties applied to the Vedas, then all that forms part of the Yajurvēda,—be it in verse or in prose—would have to be recited quietly, and hence one and the same verse (that is found in the Yajurvēda as also in the Ṛgveda) would have both the properties alternatively; and this would mean the rejection of the injunction in one case [because when the common verse is read loudly, the Yajurvedic injunction is violated, and when it is read softly, the Ṛgvedic injunction is violated].—Lastly, the Pūrvapakṣa view is in conformity with the indications of the Context; otherwise, if the property (quietness, for instance) applied to the Vēda, then, at all sacrifices, the same property of quietness would have to be adopted (for which there is no justification) [according to the Pūrvapakṣa, the quietness would have to be adopted only in connection with those Yajus,—i.e. Prose,—mantras that are used at the Jyotiṣṭoma].—From all this it follows that the words apply to the types.”
SŪTRA (2).

[Siddhānta]—In reality, the words should be taken as standing for the entire ‘Vēda’; because they are found in a context dealing mostly with the ‘Vēda’.

Bhāṣya.

What is declared in the text should be taken as referring to the Vēda;—why?—‘prāyadarshanāt’ [because they are found in a context dealing mostly with the Vēda].—‘What is the ‘prāyadarshana’ (on which the Siddhānta is based)?’—The words in question are found in a passage dealing mostly with the Vēda,—the passage starting with a reference to the Vēdas, and ending with the sentence containing the words in question;—this passage is as follows—‘Prajāpati alone existed at the time,—he performed austerities,—while he was performing austerities, the three Deities, Agni, Vāyu and Ādītya, came out of him;—these Deities performed austerities,—and while they were performing austerities, there came out from them the three Vēdas—the Bṛgvedā from Agni, the Yajurveda from Vāyu, and the Sāma-vēda from Ādītya’;—starting thus, the passage concludes with the following words—‘what is done with the ṛk is done loudly,—what is done with the Sāman is done loudly,—what is done with the Yajus is done softly’ ['Uchcha-r-chā kriyate, uchchaśaḥ sāmnā, upāṃśhu yajusā’].—For this reason, we assert that the loudness and the quietness have to be adopted with what are mentioned in the Context [i.e. the Vedas themselves], and not with the types of mantras, the (metrical) verse (the verse set to music, and the prose).—‘How is this conclusion deduced?’—Inasmuch as we find the words ('ṛk' and the rest) in the concluding portion of the entire passage—which means that 'inasmuch as the Vedas were produced in this manner, they should be used with loudness, etc.'—we conclude that the concluding sentence also must be taken as containing the terms 'ṛk', 'sāman' and 'yajus' in the sense of the three Vēdas; specially as, if not so taken, there would be no syntactical connection between the two portions of the passage, and this would make the words entirely meaningless.—From this it follows that the words should be taken as standing for the Vedas.

SŪTRA (3).

Also because of indicatives.

Bhāṣya.

There is a text also which is indicative of the fact that the words 'ṛk', 'sāman' and 'yajus' stand for the Vēdas; this text is—'(a) In the morning, the Deity moves with ṛks,—(b) at mid-day, he stays by the Yajurveda,—(c) at sunset, he is worshipped with the Sāma-vēda;—(d) so that the Sun moves along, never bereft of the three Vēdas’ (Taitt. Brā., 3. 12, 9. 1);—here the first three parts speak of the 'ṛk' and the two 'vēdas' (Yajurveda and Sāma-vēda), and then the fourth part—'the sun moves along, never bereft of the three Vēdas'—recapitulates the whole lot by means of the common word 'Vēdas' in the plural; which indicates that the term 'ṛk' (in the first
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part also is meant to stand for the Vēda [as otherwise, the plural number would be unjustifiable, as standing for only two Vēdas, the Yañûrveda and the Sāmavēda].—From this also, we conclude that the terms in question stand for the Vēdas.

SŪTRA (4).

ALSO, BECAUSE THERE IS A DISTINCT INJUNCTION OF PROPERTY (FOR THE SĀMAVĒDA);—AND IT COULD HAVE NO CONNECTION WITH THE SUBSTANCE ITSELF.

Bhāṣya.

There is a distinct injunction of the property (of loudness), in connection with the Sāman,—in the sentence 'what is done with the Sāman is done loudly';—this distinct injunction would be justifiable only if it referred to the Vēda; if it referred to the type of mantra (i.e. the verses set to music), then, inasmuch as the loudness of the Sāma-verse would have been established by the mere fact of its being a Rk (the loudness whereof has already been enjoined by the foregoing sentence) [as the Sāman is nothing more than the 'rk' verse set to music],—its connection with the thing 'Sāman' would not need to be reiterated. [So that the distinct injunction in regard to the Sāman would be entirely superfluous].—From all this it follows that the words in question should be taken as standing for the Vēdas.

SŪTRA (5).

THE NAME 'TRAYIVIDYA' IS APPLIED TO ONE WHO KNOWS THE THREE VEDAS ('TRAYI').

Bhāṣya.

That person is called 'Trayiyidya' whose learning (vidyā) consists of the 'Trayi',—i.e. one who reads the three Vēdas is called 'trayiyidya'. As a matter of fact, the term 'trayi' is well known as applying to the Rk, Sāman and Yajus; and it is only by reason of these three terms—'rk', 'sāman' and 'yajus'—standing for the three Vedas, that the name 'Trayiyidya' is applicable,—and actually applied—to the person knowing the three Vēdas.—For this reason also the words in question must stand for the Vēdas.

SŪTRA (6).

[Objection]—"IN THE CASE OF VERSES (OF THE YAJURVĒDA WHICH ARE NOT FOUND IN THE RGYĒDA), THE INJUNCTION (OF 'LOUDNESS') COULD BE FOLLOWED LITERALLY [ONLY IN ACCORDANCE WITH THE PŪRVAPAKṢA VIEW]"—IF THIS BE URGED, [then the answer is as given in the next Sūtra].

Bhāṣya.

It has been argued by the Pūrvapakṣin that—"Those metrical verses of the Yajurvēda which are not found in the Rgyēda could be recited with
loudness—only if the Pürvapakṣa view were accepted (by which metrical verses wherever found should be recited loudly); so that the injunction would be literally followed in this case."—Now this argument has got to be refuted.

This Sūtra serves the purpose of stating the argument to be refuted [and the refutation follows in the next Sūtra].

SŪTRA (7).

[Answer]—It is not so; because the quality belongs to the whole.

Bhāṣya.

The argument that has been urged does not vitiate our position; because as a matter of fact, the quality of ‘loudness’ belongs to the entire Rgveda, and the quality of ‘quietness’ belongs to the entire Yajurveda; under the circumstances, if those verses in the Yajurveda that are not found in the Rgveda come to be recited quietly, there is nothing wrong in this; because the quality pertains to the Veda, not to the Rk; and the Veda does not come to have the two qualities (as urged by the Pūrvepakṣin).

SŪTRA (8).

Inasmuch as the connection of the Veda (with ‘loudness’ etc. is vouched for by Syntactical Connection), it could not be set aside by the Context.

Bhāṣya.

It has been argued by the Pūrvepakṣin that it is only the Pūrvepakṣa view that is in keeping with the indications of the Context.—But, as a matter of fact the connection of the entire Veda (with ‘loudness’, etc.) is vouched for by Syntactical Connection; and if Context is set aside by Syntactical Connection, there is no incongruity in this.
ADHIKARAṆA (2): *At the ‘Fire-laying’, the singing is to be done quietly.*

**SŪTRA (9).**

When the Primary and the Subsidiary belong to two different Vedas, the Vedic characteristic of the Subsidiary is to be determined by that of the Primary; as the Subsidiary is subservient to the Primary.

**Bhāṣya.**

The Fire-laying Rite has been spoken of in the text—‘Ya ēvaṁvidvānagni mādhattē’ (Maitrā. Saṁ. 1. 6. 6.)—it is a rite enjoined in the Yajurvēda; at this rite, the singing of the Sāman is laid down in the text—‘Ya ēvaṁvidvān vāravantiyam gāyati’ (Maitrā. Saṁ. 1. 6. 7.), ‘Ya ēvaṁvidvān yajñāyajñīyam gāyati’,—‘Ya ēvaṁvidvān vāmadēvyam gāyati’ (Maitra. Saṁ. 1. 6. 7.).

In regard to this there arises the question—This singing at the Fire-laying Rite—is it to be done ‘loudly’ (in accordance with the character of the Sānavēda, to which all Sāma-singing belongs)—or ‘quietly’ (in accordance with the character of the Yajurvēda to which the Primary Rite of Fire-laying belongs)?

The Pūrva-paśa view on this question is that the singing is to be done ‘loudly’;—why?—because what is done through the Vāravantiyā and other Sāmans is done through the Sānavēda; hence all these Sāmans are to be sung ‘loudly.’

On this we have the following Siddhānta—if there is a doubt as to whether the character of the Primary is to be altered in consideration of the character of the Subsidiary—or that of the Subsidiary should be altered in consideration of the character of the Primary,—the only reasonable conclusion is that the character of the Subsidiary is to be altered, and that of the Primary is to be left intact.—Why so?—Because the Subsidiary is subservient to the Primary;—that is, the Performer takes up the performance of the Subsidiary solely for the purpose of making the Primary complete in all its details; if the performance of the Subsidiary brings about any defect in the character of the Primary, then nothing is gained by the performance of that Subsidiary, (since the main purpose of making the Primary complete in all details fails entirely). On the other hand, with a view to accomplish the details of the Primary, if the Performer undertakes the Subsidiary, and (in this performance) drops a characteristic of that Subsidiary,—then no harm is done to his main purpose; because the main purpose of his undertaking the Subsidiary does not lie in making the Subsidiary complete in all its details.—The singing of the Sāmans is after all a Subsidiary to the Fire-laying Rite, which is the Primary. This Fire-laying Rite belongs to the Yajurvēda;—hence its characteristic feature is ‘quietness’,—which characteristic sets aside ‘loudness’
which is the characteristic of the Sāma-vēda (to which the Sāma-singing belongs).—From all this it follows that the Sāmans (at the Fire-laying Rite) are to be sung ‘quietly’.

[Kumārila has proposed a somewhat different presentation of the adhikaraṇa :—
He puts the question in the form—In a case where a thing (e.g. Sāma-singing) has its origin in one Vēda (the Sāma-Vēda), but its application or use is laid down in another Vēda (the Yajurvēda), should that thing be equipped with the properties peculiar to the former Vēda, or with those of the latter?—The Pūrva-pāka—“Inasmuch as the origination of a thing always precedes its application, the properties adopted should be those of the Vēda in which the thing has its origin.”—The Siddhānta—The properties should be those of that Vēda which lays down its application,
—(1) because the origination of a thing is only for the sake of the uses to which it may be applied,—(2) because it is only when the thing in question—i.e. the Sāma-singing—is applied to actual use, that it stands in need of some tone (loud or quiet) to be applied to it; and hence the tones enjoined in the texts ‘Uchchaiḥ rchā etc.’ are those that can be perceived only at the time of application, not at the time of origination; as at the latter time it is not in use at all.—There are three other forms proposed for this Adhikaraṇa. See Tantravārtika—Trans., pp. 1150-1151.]
ADHIKARANA (3) : The Jyotiśṭoma belongs to the Yajurvēda.

SŪTRA (10).

If an action is laid down in two Vēdas, it is to be taken as belonging to that in which most of its constituent details are found.

Bhāṣya.

The Jyotiśṭoma sacrifice is laid down in the Yajurvēda, in the text—‘Jyotiśṭomēna svayakāmo yajēta’ (‘One desiring heaven should perform the Jyotiśṭoma sacrifice’);—there is a similar injunction of it in the Sāma-Vēda also. As a rule, when an action has been laid down in one text, the mention of it in another text can only be for the purpose of laying down accessory details relating to it.

In regard to this, therefore, arises the question—Is the injunction in the Yajurvēda to be taken as serving the purpose of laying down the actual performance of the sacrifice,—and that in the Sāma-Vēda to be taken as serving the purpose of laying down accessory details relating to it? Or is it the other way about?—[This enquiry is necessary, as] the performance will take up the characteristics of that Vēda whose text is taken as laying down the performance.

The Pārvapāṣya view on this question is that “it cannot be definitely ascertained whether it is the Sāmanvēda-text or the Yajurvēda-text that is to be regarded as laying down the performance,—as we do not find any determining factor in the case.”

Against this, we have the following Siddhānta:—The question should be determined by the fact of one or the other Veda providing the larger number of details of the sacrifice in question; so that the text of that Veda should be regarded as laying down the performance of the sacrifice which provides the larger number of the sacrificial details. As a matter of fact, when a Veda lays down the performance of a sacrifice, it is there that there arises the need for information regarding the details of its procedure; and an injunction of these details of procedure has its right place only where such information is needed;—wherever the larger number of sacrificial details are laid down, that is what constitutes the ‘Procedure’;—so that it is on the basis of this principle (of the laying down of the larger number of sacrificial details) that we shall determine by inference which particular text is to be regarded as the injunction of the performance.—In a case where many persons resembling the king are seated, we infer that one to be the king who has a white umbrella (over his head) and chowries (on his two sides),—even though he may not be actually pointed out as the King;—in this same manner, when we find that it is the Yajurveda-text which lays down the larger number of sacrificial
details of the *Jyotiṣṭoma*,—which fact is a sign of its being the injunction of its performance,—we conclude that this text is the injunction of the performance.

From this it follows that the performance of the *Jyotiṣṭoma* should be done 'quietly'; as it is by the *Yajurveda* that the sacrifice is enjoined, and hence it is by means of that *Veda* that the sacrifice is performed;—and what is not enjoined cannot be performed.

[Kumārila is not satisfied with this explanation of the *Sūtra*. He explains the meaning of the *Sūtra* to be as follows:—'That action which is mentioned in two Vedas should have its appellation determined by the mention of a larger number,—i.e. *the whole*—of its constituent details, which may be capable of supplying all its requirements'. See *Tantravārtika*—Trans., p. 1154.]
ADHIKARAÑA (4): The ‘Context’ is indicative of the connection of subsidiaries.

SŪTRA (11).

That which is not connected (otherwise) becomes connected through Context; because details of Procedure are always wanted.

Bhāṣya.

(a) Direct Assertion, (b) Indicative Power, and (c) Syntactical Connection,—these three means of determining the connection of subsidiaries have been duly described (in the foregoing Adhikaraṇas): (a) The Direct Assertion—‘Aindryā gārhapatyaṁ upatiṣṭhatē’ (Maitrā-Saṁ. 3. 2. 4)—has been found to determine, through the Accusative ending (in ‘gārhapatyaṁ’), the use of the mantra (under Sū. 3. 2. 3);—(b) Indicative Power, which consists in the force of words contained in the mantra, has been found to determine the application of the mantra ‘Varhirdévasadanam dāmi’ [Maitrā-Saṁ. 1. 1. 2] (under Sū. 3. 2. 1);—(c) Syntactical Connection has been shown to determine the connection of subsidiaries (under Sū. 3. 1. 12) as in the case of ‘aruṇayā kṛiṇāti’, Tai. Saṁ. 6. 1. 6. 7].

Now there arises the question—Are these the only means of determining the use of mantras?—The answer is—No.—What then is the other means?

It is with this question that the present investigation starts; just as in the case of such questions as—What is the name of this river?—What is the name of this mountain?—What fruit is this?

The answer to the said question is provided by the Sūtra—That which is not connected (otherwise) becomes connected through Context, because details of procedure are always wanted. That is to say, that which is not connected (with any act), through either Direct Assertion, or Indicative Power, or Syntactical Connection,—becomes connected through Context,—because details of procedure are always wanted; that is, when a certain statement (injunction of action) is found to stand in need for the statement of the details of procedure (of the action enjoined),—and in close proximity to it is found a statement which is capable of supplying this need,—then this latter statement becomes syntactically connected with the aforesaid injunctive sentence; and hence that procedure comes to be adopted at the action enjoined.

“What is the example for such connection?—What too is the purpose served by this enquiry?”

In connection with the Darshapūrṇamāsa-sacrifice, we read—‘Samidho yajati, tanūnapātaṁ yajati, īdo yajati, varhīr yajati, svāhākāraṁ yajati’ (Taitti. Saṁ. 2. 6. 1. 1); and through the force of Context, all these acts (sacrifices)
come to be performed in connection with the Darshapūryamāsā-sacrifice,—not with either the Agnihotra or the Jyotistoma.

[So long as the continuity of the details of procedure relating to the Primary Action has not been broken,—whatever other action happens to be mentioned, without the mention of a distinct result, is to be taken as an auxiliary of the said Primary:—and this conclusion is based upon the force of the Context.—Tantravārtika—Trans., p. 1156.]
ADHIKARAṆA (5): The connection of subsidiaries indicated by the Order of Sequence.

SŪTRA (12).

The Order of Sequence also (determines the connection of subsidiaries), on the ground of the sameness of place.

Bhāṣya.

*Question*—“Are these [Direct Assertion, Indicative Power, Syntactical Connection and Context] then the only means of determining the connection of subsidiaries?”

*Answer*—No.

*Question*—“What else then?”

*Answer*—The Order of Sequence also, on the ground of the sameness of place. When one set of actions and another set of accessories are laid down in a definite order of sequence,—then there is inferred a sort of mutual need between the action mentioned in one place in the series of actions, and the accessory mentioned in the same place in the series of accessories; and when this need is there, the two become syntactically connected;—consequently the accessory in question is used at the action in question.

“Where is there an instance of such use? What too is the use of this enquiry?”

A set of three sacrifices is mentioned in a definite order of sequence [(1) Āgnēya—, (2) Upāṁshuyāja—, (3) Agniṣomiyā]; among the three mantras mentioned, the mantra mentioned in the same place (i.e. the second) as the Upāṁshuyāja is ‘Dābdhirnāmāsī, etc.’ (Taitti. Saṁ. 1. 6. 11. 6; See Mānavā Shrutsatāra, 1. 4. 2. 4) [the first mantra being ‘Āgneraham dēvayajyāyā, etc.’, and the third, ‘Agniṣomiyayoraham, etc.’];—a mutual need thus being inferred between the second sacrifice and the second mantra, the two are syntactically connected and the mantra comes to be used accordingly.

Similarly, there is the Aindrāga sacrifice laid down as to be performed by one whose kith and kin have been ruined and one who has enemies [Maitrā-Saṁ. 2. 1. 1]; in connection with this there are two Yājyānu-vākyās laid down, both related to Indra-Agni—first, ‘Indrāgni rohanā divah’ ‘Pravarṣaṇībhyah’ (cf. Maitrā-Saṁ. 4. 10. 4),—and second, ‘Indrāgni navatim purah Shnathadeytram’ (Maitrā-Saṁ. 4. 10. 5);—the use of these mantras at the Aindrāga sacrifice having been already indicated by the Indicative Power of the words of the mantras themselves,—it is through the order in which the two mantras occur in the text that we get at the particulars of their use, to the effect that the first mantra is to be used at the first Aindrāga sacrifice and the second mantra at the second Aindrāga sacrifice.

These are the examples; and this also makes clear the use of the Adhikaraṇa.
Adhikaraṇa (6): The connection of subsidiaries determined by 'Name'.

Sūtra (13).

'Name' also (determines the connection); because it is for that purpose.

Bhāṣya.

Question—'Are the aforesaid the only means for determining the connection of subsidiaries?'

Answer—No; Name also is a means of determining the same.

Question—'How can Name be the means of determining the connection of subsidiaries?'

Answer—A Name is applied to things only on the basis of some connection or relationship; for instance, in ordinary parlance the name 'cooker' is applied to one who is connected with the action of cooking, and the name 'chopper' is applied to one who is connected with the act of chopping. Similarly in the Veda also, when we find a term expressing connection with things eternal, we have the cognition of that connection.

Question—'What instance is there of this? What too is the use of this investigation?'

Answer—Those acts that are found to be named as 'Adhvaṛyaṇa' should be performed by the Adhvaṛyu priest,—and those named as 'Hautra', by the Hotṛ priest.—This is the instance of the connection of things being indicated by Name; and the purpose also served by this is that we get at the said conclusion regarding the performance of the acts.
ADHIKARANA (7): Among the six means of determining the connection of subsidiaries—‘Direct Assertion’, ‘Indicative Power’ and the rest,—that which precedes is more authoritative than that which follows.

SUTRA (14).

AMONG ‘DIRECT ASSERTION’, ‘INDICATIVE POWER’, ‘SYNTACTICAL CONNECTION’, ‘CONTEXT’, ‘PLACE’ AND ‘NAME’,—THAT WHICH FOLLOWS IS WEAKER THAN THAT WHICH PRECEDES;—BECAUSE IT IS MORE REMOTE FROM THE FINAL OBJECTIVE.

BHASHYA.

The means of determining the connection of subsidiaries—‘Direct Assertion’, ‘Indicative Power’, ‘Syntactical Connection’, ‘Context’, ‘Place’ and ‘Name’—have been described.—Now arises the question—Which of these is to be regarded as most authoritative in a case where they are all applicable (but in conflict with one another)? As a matter of fact, one sentence can have only one meaning; so that no one thing can be taken as connected with two things at one and the same time; consequently there is likely to be a conflict between any two of the said six means.

(A)—‘Direct Assertion’ more authoritative than ‘Indicative Power’.

(1) The first question therefore that has to be considered is—Between ‘Direct Assertion’ and ‘Indicative Power’, which is to be regarded as the more authoritative?—“Which is the particular instance where there is such a conflict?”—In regard to the Injunction ‘Aindriyā gārhapatyaṃ upatiśhatē’ (‘With the Aindri verse, one should worship the Gārhapatya Fire’ Maitrā-Saṁ. 3. 2. 4)—there is the question as to whether the ‘worshipping with the Aindri verse’ may be done of Indra or of the Gārhapatya Fire (as one may choose)—or is it to be done of the Gārhapatya Fire only?—If the two means (Direct Assertion and Indicative Power) are of equal authority, then there would be option (one may do the ‘worshipping’ either of Indra or of the Gārhapatya Fire);—if however Direct Assertion is more authoritative, then the ‘worshipping’ should be done of the Gārhapatya Fire only.—“In this case what is the Direct Assertion and what the Indicative Power?”—The Direct Assertion consists in the presence of the term ‘gārhapatya’ itself in the Injunction [whereby the worshipping should be done of the Gārhapatya Fire only]; and Indicative Power consists in the presence of the term ‘indra’ in the Aindri verse itself, which reads as ‘Kadā cha na starīrasī nēndra sashchasi dāsugē (Mai.-Saṁ. 1. 3. 26; Taïtti, Saṁ. 1. 5. 8. 4; Rgveda, 8. 51. 7)—this term ‘indra’ having the power of
indicating the deity Indra (to whom the worshipping would be done with the mantra).

**Question**—"What is a 'sentence'?

**Answer**—When a number of words combine to express an idea, they constitute a sentence.

**Objection**—"If that is so, then the injunction, 'Aindryā gārhapatya-mupatiṣṭhatē' is a sentence, and so also is the mantra, 'Kadā cha na stārāsati, etc.'; as in both these a number of words combine to express an idea. Such being the case, the instance cited is one of conflict between one Sentence (Syntactical Connection) and another Sentence (Syntactical Connection), not between Direct Assertion and Indicative Power.—or, the discrimination may be made among all these three—Direct Assertion, Indicative Power and Syntactical Connection,—it being determined that such is the difference between Direct Assertion and Syntactical Connection, and such between Indicative Power and Syntactical Connection."

**Answer**—Indicative Power is the power or capacity of a word to denote a certain thing;—while Direct Assertion consists in the expression of that meaning which is understood on the mere hearing of the word; this being called 'Shruti', i.e. Hearing.—It has already been explained that when several words express a single idea, they constitute a 'sentence'. Now as a matter of fact, all these three contingencies are present, either collectively or severally, in all sentences.—In the case in question, however, the idea that 'Indra is to be worshipped with the mantra 'Kadā cha na stārāsati, etc.' is not got at on the mere hearing of any word;—nor is there any word which, uttered in proximity to another word, could supply this idea;—all that happens is that in the mantra the term 'indra' is present, which has the power to indicate a certain deity, by the denoting of which a useful purpose is served;—viz. that the idea is provided that in the 'worshipping' of the deity Indra, the term 'indra' should be used,—as also the other words (of the mantra) that are syntactically connected with that term;—on the other hand, there is no word in this mantra which has the power to indicate the Gārhapatya Fire as the deity to be 'worshipped';—in fact the idea that the Gārhapatya Fire is to be worshipped we obtain from directly hearing the term 'gārhapatya' itself (in the injunction 'Aindryā gārhapatyāmupatiṣṭhātē'),—not from the Indicative Power (of any word).—Thus then, it comes to this: If Indicative Power is more authoritative than Direct Assertion, then Indra should be worshipped with the mantra; whereas if Direct Assertion (of gārhapatya) is more authoritative than Indicative Power, then the Gārhapatya Fire should be worshipped with the mantra.

**Objection**—"If such is the case then the comparison to be instituted in this instance is between Indicative Power and Syntactical Connection (Sentence),—not between Indicative Power and Direct Assertion. Because Indra is to be taken as to be worshipped, on the strength of the power of the term 'indra' to indicate the particular deity, Indra,—in the event of Indicative Power being more authoritative;—if, on the other hand, Syntactical Connection (Sentence) is the more authoritative, then Gārhapatya Fire is to be worshipped; as this is what is expressed by the injunction 'Aindryā gārhapsatyāmupatiṣṭhatē', which is a sentence."
Answer.—It is not so; even though the injunction (‘Aindryā gārhapatyam upatiśhatē’) is a sentence, yet it also contains a Direct Assertion; and what is actually contradicted by Indicative Power is this Direct Assertion, not the sentence.—“How so?”—Even if Indicative Power were the more authoritative, the meaning indicated by it (that ‘Indra should be worshipped’), could be got at only through the said term ‘indra’ being syntactically connected with the word ‘gārhapatyam’ (in the Injunction); if it were not so syntactically connected with the term ‘gārhapatyam’, then the idea expressed by this term would be incompatible with the said Indicative Power; so that if the Indicative Power is the more authoritative, then; what is expressed by the term ‘gārhapatyam’ will have to be rejected; as this would have no connection with the act of ‘worshipping’; and in that case the term ‘gārhapatyam’ would have to be taken as (somehow) denoting the deity Indra itself, or proximity to the Fire [the meaning being that ‘with the Aindri verse one should worship Indra near the Gārhapaty Fire’].—If, on the other hand, Direct Assertion were the more authoritative, then the idea of ‘worshipping Indra’, which is expressed by Indicative Power, would be set aside.—Thus then, the instance cited is one really of conflict between Direct Assertion and Indicative Power, not between Indicative Power and Syntactical Connection.

Or [we may put the case differently]—The idea of Indra or Gārhapatyam being the deity to be worshipped is not obtained through the Syntactical Connection (of the term ‘Indra’ or ‘Gārhapatyam’); in fact, the idea of Indra being the deity to be worshipped is deduced from the fact of the Mantra containing the term ‘indra’,—and the idea of the Gārhapatyam Fire being the deity to be worshipped is obtained from hearing the Accusative ending (in ‘gārhapatyam’).—Thus also the conflict is between Direct Assertion and Indicative Power.

Now then (on this question of conflict between Direct Assertion and Indicative Power), we have the following Pūrvapakṣa.—“Both these (Direct Assertion and Indicative Power) are of equal authority;—why?—because this and that—i.e. Direct Assertion and Indicative Power—are the means of determining the connection of subsidiaries;—between one cognition and another, there is no difference in form,—as that this has a form like that of an ephemeral thing and that has a form like that of a lasting thing.—‘But as a matter of fact, the form of Indicative Power is like that of an ephemeral thing, inasmuch as the cognition obtained from it is always doubtful, while that obtained from Direct Assertion is certain.’—This is not right; because if the cognition derived from Indicative Power were doubtful, then there could be no conflict or comparison between Indicative Power and Direct Assertion. In fact, it is because the cognition derived from Indicative Power is certain that it can be treated as an alternative to Direct Assertion.—‘But, as a matter of fact, the cognition derived from Indicative Power is never free from doubt.’—It is not so; because in that case Indicative Power could not be a valid means of cognition at all.—‘It may not be a valid means of cognition; but in regard to things cognised by means of Indicative Power there is always a doubt (as to its being true or otherwise). Or, we may
go further; the cognition derived from Indicative Cognition is not even
doubtful; it is entirely invalid, wrong. For all that is learnt from Indica-
tive Power is that such and such a word has the power to accomplish such
and such a purpose; and when one thing is capable of accomplishing a cer-
tain thing, it is not necessary that it should accomplish it only when there
is no verbal declaration to that effect. Hence we conclude that Indicative
Power is not a means of determining the connection of subsidiaries.'—Our
answer to this is as follows:—When a thing is spoken in proximity to a cer-
tain thing in a context dealing with this latter,—then the former is regard-
ed as a means of accomplishing the latter;—and when the question arises
as to how it will help in the accomplishment of that thing,—we obtain
definite information regarding it from the Power or capacity of the thing,—
i.e. the thing will be useful for the purpose to the extent that it may be
capable of doing. It is thus that Indicative Power comes to be a valid
means of determining the use of things.—Nor is there any ground for discri-
minating between the validity (and authority) of Indicative Power and that
of Direct Assertion (whereby we could reject the authority of one or the
other).—Hence it follows that these two means (Direct Assertion and Indi-
cative Power) are of equal authority; so that on the strength of Indicative
Power, the mantra ' Kadā cha na starīrasī, etc.,' is to be used in worshipp-
ing Indra, and on the strength of Direct Assertion, it is to be used in wor-
shipping the Gārhapatya Fire.—Further, we accept this conclusion (viz.
that the two courses are optional) on the ground that there is no incompa-
tibility between the two alternatives. Even in a case where one reason
is stronger than the other, it sets aside this latter only when there is
an incompatibility between the two,—not when there is no incompatibility.
And there is no incompatibility in the conclusion that 'with the mantra in
question one should worship Indra or the Gārhapatya Fire'.—' There is cer-
tainly this incompatibility (or incongruity) in this conclusion that while
only one act of worshipping has been enjoined, the act is done more than
once (once of Indra and then of Gārhapatya').—But subsidiary acts are al-
ways repeated along with each of the several primaries,—so that the
act of worshipping is repeated only with reference to the different deities to
be worshipped; and this is quite logical, there is no incongruity in it.'—Well,
then, there is this incongruity: when the mantra is used in worshipping the
Gārhapatya Fire, the term 'indra' (contained in the mantra) would be taken
as denoting the Fire, and it would stand in need of some quality or function
(establishing the similarity of the Fire to the deity Indra);—and when it is
used in worshipping Indra, the term 'indra' would denote the deity Indra,
independently by itself; and as between the indirect and direct signification,
the direct one is to be accepted.'—It is not so, we reply. The direct
meaning is to set aside the indirect meaning only when there is an incompa-
tibility between the two; in the present case, there is no incompatibili-
ty; because there would be incompatibility only if the two meanings were
expressed at one and the same time; as a matter of fact, however, the term
'indra' is taken as denoting the Fire at one act (where the worshipping is
done of the Gārhapatya Fire), while it is taken as denoting the deity Indra
at an entirely different act (where the worshipping is done of Indra).—
From all this it follows that the two—Direct Assertion and Indicative Power—are of equal authority."

In reply to the above Pūrvapakṣa, we have the following Siddhānta:—

Between Direct Assertion and Indicative Power, Direct Assertion is the more authoritative.—Why?—Because of remoteness from the final objective.—"What is this remoteness from the objective?"—It is remoteness—'viprakāra'—of the objective, 'arthā'?—"What is this objective, 'arthā'?"—It is what is expressed by the Vedic text directly. For instance, in the case in question the idea that 'one should worship the Gārhapatya Fire' is what is expressed most proximately by the Direct Assertion (contained in the injunction 'Aindryā gārhapatyam upatiṣṭhatē'),—while the idea that 'Indra should be worshipped' is very much 'remoter'; that is, the idea that 'Indra should be worshipped with the mantra, Kadā cha na starirasi, etc.' is not directly expressed by any Vedic text; even though the mantra contains a word capable of denoting Indra, since there is no assertion regarding the use of the mantra in worshipping that Indra, it is understood that Indra is not to be worshipped with the mantra.

Opponent—"It has already been explained that, inasmuch as the mantra occurs in the Context of a particular sacrifice, it is regarded as an accessory of that sacrifice;—and on the strength of its Indicative Power, it is taken as to be used in the worshipping of Indra."

Answer—It is not so; it has already been declared above that—'inasmuch as Dharma is based upon the Veda, what is not Veda should be disregarded' (Śūtra 1. 3. 1).—As a matter of fact, both of what have been cited—Context and Indicative Power—are not Veda;—and in the matter of things beyond the range of Sense-perception, there is no means of cognition available except the Veda. It is for this reason that we hold that Indicative Power is very remote from the objective of Direct Assertion.

Objection—"If such is the case (and Indicative Power, being not Veda, is no authority in super-sensuous matters), then, Indicative Power could never be a means of determining anything, even where there is no Direct Assertion to the contrary; so that it comes to this that there is no truth in the assertion that 'Indicative Power is a means (of determining the connection of subsidiaries)'; and in that case how could there be any conflict between Indicative Power and Direct Assertion? For all these reasons we assert that there is no ground for instituting any comparison between the authority of Indicative Power and that of Direct Assertion."

Reply—When a certain act mentioned in a context stands in need of the mention of its details of procedure, and a mantra is found in close proximity to it,—the mantra, by the force of its presence in the text, comes to be syntactically connected with the words speaking of the act,—and this gives rise to the idea that 'one should perform the act of sacrifice with this mantra';—that is to say—'when one is seeking to obtain the desired result by means of the sacrifice, one should help the performance of the sacrifice with this mantra'. Now, in the case in question, the mantra concerned ('Kadā cha na starirasi, etc.') cannot help the sacrifice except by indicating the deity Indra; it is thus that we come to the conclusion that 'Indra should be
taken as indicated by the mantra’.—This idea is thus one that is based upon the Vedic Text (Direct Assertion) itself.

Objection—‘If the idea is based upon Direct Assertion, it cannot be set aside by any other Direct Assertion; so that either Indicative Power should not be regarded as authoritative or it should be treated as optional with (equal in authority to) Direct Assertion.’

We assert that it is neither to be regarded as devoid of authority nor to be treated as optional with Direct Assertion.—How so?—It has been explained that the idea (derived from Indicative Power) is based upon Direct Assertion; hence it cannot be totally devoid of authority;—and yet, there is a remoteness from the objective, inasmuch as the idea that ‘Indra should be worshipped with this mantra’ is derived from Direct Assertion indirectly, through the inference of a syntactical connection (between the mantra and the injunction of the sacrifice) and of a power (in the mantra) of indicating (the deity, Indra);—while the idea that ‘the Gārhapatya Fire is to be worshipped with this mantra’ is obtained directly from the Direct Assertion in the text ‘with the Aindri mantra one should worship the Gārhapatya Fire’.—(In the case of Indicative Power) thus, in the first place, there is to be a recognition of the Indicative Power itself, and then by the force of this power, the particular idea becomes indicated;—now all this cannot be possible when the idea (to be thus got at) is one that is contrary to the Direct Assertion which clearly declares that ‘the Gārhapatya Fire is to be worshipped with this mantra’, and from which we already obtain the idea as to the manner in which the mantra is to help the sacrifice;—when this idea has been already obtained (from Direct Assertion), there is no justification for the assumption that the idea of Indra being worshipped with the mantra is derived from Syntactical Connection and Context, which (in face of the Direct Assertion) could not acquire the capacity to provide any such idea.

From all this it follows that by reason of its ‘remoteness from the objective’, Indicative Power is set aside by Direct Assertion.

This same conclusion is to be accepted also on the ground that it is not right to admit of an Option (as suggested in the Pūreṇapākṣa). As a matter of fact, it is not right to admit an Option; because when an option is admitted, it means that in one alternative something that is directly enjoined is to be rejected;—for instance, in the case in question, the idea that ‘the Gārhapatya Fire is to be worshipped with the Aindri mantra’ having been directly expressed by the Text as unalterable (eternal),—if we accept the negation of this idea (when we accept the other alternative of Indra being worshipped, as indicated by Indicative Power),—it means the rejection of what has been directly asserted by the Veda, and the acceptance of what is not so asserted;—and the acceptance of what is not asserted is as open to objection as the rejection of what is asserted; because in both cases, a well-ascertained idea is rejected.—Thus then, on account of the fact that it is not right to admit an Option, we conclude that between Direct Assertion and Indicative Power, Direct Assertion is the more authoritative.

It has been argued (by the Pūreṇapākṣa) that the rejection (of Indicative Power by Direct Assertion) could be right only if there were a conflict be-
between the two, and in the case in question, there is no conflict. —As a matter of fact, however, there is actual conflict; as the Vedic text could be taken as expressive of the idea that Indra should be worshipped only on the basis of Syntactical Connection and Context, which (in face of the Direct Assertion to the contrary) have not acquired the capacity of providing such an idea; —no such idea can be expressed by any such Syntactical Connection and Context as have acquired the requisite capacity (from Direct Assertion); nor is it possible for Syntactical Connection and Context to be regarded, at one and the same time, as having acquired the requisite capacity and also as having not acquired the requisite capacity. —Thus there is a real conflict; and when there is conflict, between the two, Direct Assertion is more authoritative than Indicative Power.

(B) 'Indicative Power' is more authoritative than 'Syntactical Connection'.

Question—“What is the example of conflict between Indicative Power and Syntactical Connection?”

Answer—There is a mantra (a) Syonanté sadanam krñomi ghytasya dhāraya sushēvan kalpayāmi—(b) tasmin sidāṃtē pratitiṣṭha vrihiṇām mēdha sumanasyamānah’ [(a) 'O Cake, I am preparing a pleasant seat for thee and am making it comfortable with a stream of butter; —(b) O essence of corns, with mind at ease, please sit and remain steady on this seat.'] (Taśti. Brā. 3. 7. 5. 2-3; see Māna. Shrau. Sū. 1. 2. 6. 19).—In regard to this mantra there arises the following question:—Is the entire mantra to be used at the preparing of the seat and the placing of the Cake? Or the portion (a) ending with kalpayāmi’ is to be used at the preparing of the seat (by spreading Kusha grass), and the portion (b) beginning with 'tasmin sidā’ at the placing of the Cake? The point to consider is that, if Syntactical Connection has a higher authority than Indicative Power, then the entire mantra is to be used at both the acts. —“How so?” —The phrase ‘tasmin sidā’ is grammatically dependent upon the sentence ending with the words ‘sushēvan kalpayāmi’ and hence becomes syntactically connected with that preceding sentence, the construction being—'yat kalpayāmi tasmin sidā’ [‘Please sit on what I am preparing’].—If, on the other hand, Indicative Power has the higher authority, then the portion (a) ending with ‘kalpayāmi’ should be used at the preparing of the seat,—because the sentence 'syonanté sadanam krñomi’ ['I am preparing a seat for thee'] is sufficient to indicate the act of preparing the seat,—and the portion (b) beginning with 'tasmin sidā’ is sufficient to indicate the placing of the Cake, and hence this latter portion should be used at the placing of the Cake.

On this question we have the following Pūrva-pākṣa:—“Both these means (Indicative Power and Syntactical Connection) are of equal strength (authority); because, as a matter of fact, Indicative Power is not held to be superior (in authority) to Syntactical Connection, in the same way that Direct Assertion has been held to be to Indicative Power.—Or (we may go even further), it is Syntactical Connection that is superior to Indicative Power. —‘Why?’—Because Indicative Power is what is set aside by Direct Assertion, and what is really authoritative can never be set aside; hence we conclude
that *Indicative Power* is something ephemeral (and not possessed of any lasting authority); because what is set aside by one is liable to be set aside by another also.”

Against this *Pūrṇapakṣa* we have the following *Siddhānta*:—Between *Indicative Power* and *Syntactical Connection*, *Indicative Power* is possessed of higher authority;—why?—*because of the remoteness of the objective.*—’What is the remoteness of the objective’ in this case?’—Inasmuch as the mantra occurs in proximity to the *Darśapūrṇamāsa* sacrifice with which the Context deals, we conclude that it is subsidiary to that sacrifice;—now as regards the portion (b) of the mantra beginning with the words ‘*tasmin sīda*’, it has the power to indicate the act of *placing the Cake*; hence when it comes to be used at this act of *placing the Cake*, the presence of the mantra becomes justified and the purpose of its indication becomes fulfilled. There is, on the other hand, no authority whereby this portion of the mantra could be used also at the preparing of the seat. —Similarly, the other portion (a) of the mantra—‘*Syonaṁ sadanāṁ kṛṣṇom, etc.*’—is regarded as subsidiary to the *Darśapūrṇamāsa* on the ground of its occurring in the Context of that sacrifice,—and when, on the basis of its indicative power, it comes to be used at the preparing of the seat, it has its purpose fulfilled, and hence cannot be used at the placing of the Cake, specially as there can be no useful purpose served by its being used at this act of placing.—Then again, the portion (b) beginning with ‘*tasmin sīda*’ has no ‘power’ (or capacity) to be used at the preparing of the seat; nor has the portion (a) beginning with ‘*syonaṁ*’ the ‘power’ to be used at the placing of the Cake.—What may be possible is that the second portion (b) may acquire the ‘power’ to be used at the preparing of the seat after becoming syntactically connected with the first portion (a),—and the first portion (a) may acquire the ‘power’ to be used at the placing of the Cake after becoming syntactically connected with the second portion;—and neither of the two portions, by itself, has the said power;—this is the ‘remoteness of the objective’ (in the event of *Syntactical Connection* being taken as the determining factor in the case in question).

Further, the inherent (direct) ‘power’ that the portion (a)—‘*Syonaṁ*, etc.’—possesses of indicating the act of preparing the seat is primary;—while the ‘power’ (to indicate the act of preparing the seat) which the second portion (b)—‘*Tasmin sīda*, etc.’—acquires by becoming syntactically connected with the first portion is only secondary. Thus then, the use of the first portion of the mantra at the preparing of the seat becomes declared directly by the indicative power inherent in the mantra itself, and hence the meaning of the *Direct Assertion* (Vedic) is in close proximity to the *Indicative Power*;—on the other hand, in the case of a similar use (at the act of preparing the seat) of the second portion of the Mantra, the requisite meaning of the *Direct Assertion* could be got at only indirectly, after its power ‘to indicate’ that act had been brought into existence (by its becoming syntactically connected with the first portion);—so that in this case, the meaning of *DirectAssertion* becomes intervened by *Indicative Power* (whose functioning is necessary before the required meaning is obtained through *Syntactical Connection*) and hence, to that extent, it is ‘remote’.—Similarly, in the case of the act of *placing the Cake*, its connection with the second portion is *proximate* (direct), while
that with the first portion is intervened by *Indicative Power* (whose functioning is necessary before the required meaning can be obtained from *Syntactical Connection*).—From all this it follows that between *Indicative Power* and *Syntactical Connection*, *Indicative Power* is possessed of higher authority; hence, even though the first portion of the *mantra*—"*Syonante*, etc."—is needed (syntactically) by the second portion,—and as such might be used at the *placing of the Cakes*—yet, what should be done is that the sentence should be split up and the first portion used only at the *preparing of the seat*,—and the second portion.—"*Tasmin sida*, etc."—only at the *placing of the Cake*.

**Objection**—"The words of the first portion of the *mantra*—"*Syonante*, etc."—possess the ‘power’ of becoming *syntactically connected* with the second portion, exactly as they possess the ‘power’ of indicating the act of *preparing the seat*;—and it is only power that is called ‘*Liṅga*’, *Indicative Power*. So that when the sentence is split up (in the manner just explained), what becomes set aside is an *Indicative Power* itself (and not *Syntactical Connection*)."

**Answer**—True; this (what is set aside) also is an ‘Indicative Power’; but even though it is *Indicative Power*, if it is of the nature described, it is one that is ‘remote’ from the objective,—in the sense that (1) first of all, the *Indicative Power* brings about *Syntactical Connection*,—(2) then the *mantra* attains the ‘power’ to indicate,—and then (3) the meaning of *Direct Assertion* (to the effect that ‘the first portion of the *mantra* should be used at the *placing of the Cake*’);—it is in this sense that there is ‘remoteness of the objective’; and it is this ‘remoteness’ that is the ground for the *Indicative Power* being set aside;—and when it is thus set aside, the first portion cannot become syntactically connected with the second portion. Similarly, the second portion—"*Tasmin sida*, etc."—cannot become syntactically connected with the first portion.

Further, there is no perceptible purpose served by the first portion of the *mantra* through being syntactically connected with the second portion,—while by itself (through its *Indicative Power*) it serves the perceptible purpose of indicating the *preparing of the seat*.—"*How so?*"—Because the *preparing of the seat* (by spreading grass), and the *placing of the Cake*, have been declared to be the desired objectives [so that there can be no other objective in the case which could be fulfilled by the connecting of the two portions of the *mantra*].—Similarly, the second portion of the *Mantra* serves the perceptible purpose of indicating the *placing of the Cake*, without living syntactically connected with the first portion. And the two portions are not incapable of accomplishing their own respective purposes without being syntactically connected with one another.—From this it follows that the first portion is to be used at the first act (of *preparing the seat*) and the second portion at the second act (of *placing the Cake*).

It has been argued above that—"that which has been set aside by *Direct Assertion* shall be set aside by *Syntactical Connection* also [so that *Indicative Power* cannot be superior to *Syntactical Connection*]."—This is not right. Because one thing has been set aside by one thing, it does not necessarily follow that it should be set aside by another also. Because even
though *Indicative Power* has been set aside as against *Direct Assertion*, on
the ground of its being remoter than *Direct Assertion* from the objective,
yet when serving a useful purpose, it may be admitted to be authoritative
as against *Syntactical Connection*, on the ground of its being nearer to the
objective than this *Syntactical Connection*.—Thus also is *Indicative Power*
possessed of higher authority than *Syntactical Connection*.

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(C) — *Syntactical Connection* is more authoritative than *Context*.

Now the question arises as between *Syntactical Connection and Context*.—But first what we have to consider is—what is *Prakaraṇa*, *Context*?
—Prakaraṇa (Context) is the declaration of what is to be accomplished and
which stands in need of the procedure; it is the beginning (‘pra’) of the
action (‘kriyā’) of declaring;—this is also called ‘vidhyādi’ (Beginning of
Injunction) standing in need of (and taken along with) ‘vidhyanta’ (End
or Sequel of Injunction).—What ‘Syntactical Connection’ (Vākya) is has
already been explained. * 

Now, what is the example of conflict between these two (Syntactical
Connection and Context)?

The Sūktavīka-nīgada provides the requisite example—[This Sūktava
contains the Mantra-passage—(a) Agniṣomāvidām havirajusṭeṭām
avirāhēṭām maho jyāyo krātām—(b) Indrāgni idām havirajusṭeṭām avirāhēśā
tām maho jyāyo krātām—and so on, with the names of other deities as
variants].—Here we find one set of deities (Agni-Soma) mentioned in
connection with the Pauruṣamāsi sacrifice, and another set (Indra-Agni)
in connection with the Amavāṣyā sacrifice. These two sets of deities do not

* The Bhāṣya explains the signification of the component parts of the term
‘prakaraṇa’. ‘Pra’ means beginning, and ‘karaṇa’ or ‘kriyā’ means act; hence
‘prakaraṇa’ or ‘prakriyā’ means the beginning of an act; the particular act of which
Prakaraṇa is the beginning is explained to be the act of declaring or expressing;
that is to say, Prakaraṇa is the beginning of the act of expressing the Bhāṣana,—i.e.
the beginning of the operation of the sentence laying down the performance of an
action. Of any such action, the factor of the Result and that of the Instrument are
expressed by single words, while the declaration of the factor of Procedure is done by
means of sentences. Briefly then, Prakaraṇa, Context, may be defined as the entire
passage describing the details of Procedure of any particular action.—‘Vidhyādi’;
‘Beginning of Injunction’, is another synonym for ‘Prakaraṇa’; and it stands in
need of the ‘vidhyanta’, ‘End of Injunction’, by which is meant the cognition of
the entire mode of the action. Every Injunction of action has (a) for its begin
ning’ (ādī) the cognition of its procedure, (b) for its ‘middle’ the cognition of the
subsidaries of the action enjoined along with their results,—and (c) for its ‘end’,
the cognition of the Result accomplished by the act enjoined.—What distinguishes
Context from Syntactical Connection is the fact that, for a definite purpose, we
connect, over again, several sentences that have already served their purpose
through the expression of the meaning of their component words; whereas
Syntactical Connection does not operate, for the slightest purpose, in disjoined
parts, and its purpose is served only by the connecting together of the parts in a
definite relationship.—Tantravārtika—Trans., pp. 1208-1209.
become syntactically connected with one another;—hence on the basis of the 
Indicative Power of the Mantra the term ‘indrāgni’ should be with-
drawn at the performance of the Paurnamāsi sacrifice, but retained at that 
of the Amāvāsyā sacrifice. [And similarly, at the performance of the 
Amāvāsyā sacrifice, the term ‘Agni-sama’ should be withdrawn: but it 
should be retained at the performance of the Paurnamāsi sacrifice.]

Now in connection with this, there arises the question—after with-
drawing the reference to the deities (which have no connection with the 
Paurnamāsi sacrifice), is the rest of the passage (b)—i.e. the words ‘avirād-
hetām maho jyāyo ‘krātām’ Taritt. Brā. 3. 5. 10. 3)—to be repeated at both 
sacrifices, the Paurnamāsi and the Amāvāsyā, as many times as it occurs in 
the entire Śuktvākā hymn;—greater authority being attached to Context 
[all the mantras that constitute the Śuktvākā being found in the context 
of both sacrifices]?—Or is the remaining passage to be used only at that 
sacrifice at which the reference to the deities—Indra-Agni—has been 
retained (i.e. at the Amāvāsyā sacrifice)—greater authority being attached 
to Syntactical Connection [the passage in question being syntactically 
connected with the reference to Indra-Agni]? [That is, at the Paurnamāsi 
sacrifice, the passages (a) and (b) should be read as ‘(a) Agni-samvidām 
avirajyestām maho jyāyo ‘krātām’—(b) avirādhētām maho jyāyo ‘krātām’; 
the reference to Indra-Agni in (b) being dropped out?—or as only ‘(a) 
Agni-samvidām havirajyestām avirādhētām maho jyāyo ‘krātām’, the 
whole of (b) being dropped out?—Similarly, at the Amāvāsyā sacrifice, 
should the mantras be read as ‘(b) Indrāgni idām havirajyestām avirādhētām 
maho jyāyo ‘krātām’—(a) avirādhētām maho jyāyo ‘krātām’? or as ‘Indrāgni 
idaṁ havirajyestām maho jyāyo ‘krātām’?—Similarly, in regard to the other 
mantras (composing the Śuktvākā).

On this question we have the following Pūrvaapakṣa.—“Both these means 
(Syntactical Connection and Context) are of equal authority.—Why?—There 
is as much ‘need’ (incompleteness) in one case as in the other; and when 
the need is equal in both, there can be no ground for discriminating between 
them;—hence both should be regarded as of equal authority.—Or we may 
regard Syntactical Connection as the weaker of the two; as it has been shown 
to be liable to be set aside by Indicative Power.”

In answer to the above we have the following Siddhānta.—Syntactical 
Connection is more authoritative than Context.—How?—Because of the remote-
ness of the objective.—“What is the remoteness of the objective in this case?”

—In the case of Syntactical Connection, each individual word of the sentence, 
detached from the rest, becomes incoherent,—and the sentence is complete 
only when the whole of it is taken together;—in this case therefore the fact 
of Syntactical Connection (all the words forming one sentence) is directly 
perceived;—in the case of Context, on the other hand, the fact of the whole of 
it forming one connected unit is not perceptible.—“How is that?”—In the 
case of Context, what happens is that when some detail is found mentioned in 
close proximity to an act which stands in need of the mention of the details 
of procedure, then, the latter becomes complete (by being supplemented by 
the former);—so that what is inferred in this case is that the act in question 
was incomplete (without the supplement),—and not that the two together
form ‘one sentence’ (are syntactically connected). It is only when there is Syntactical Connection that, on the basis of that connection, we assume the power of indicating (the requisite detail), and this detail then becomes duly indicated.—Thus the ‘remoteness of the objective’ in this case is that Direct Assertion is nearer to Syntactical Connection than to Context, from which latter it is far removed.*

Thus then, when action is taken according to the Injunction, ‘with the Sūktavāka one should offer the Kusaha-bundle’—and when mantras are used after omitting the names of the deities of the Paurnamāśi or those of the Amāvāsyā, as the case may be,—then the rest of those mantras also is to be used after similar omissions. So that even though, on the strength of Context, the portion of the mantra (a) left after omitting the names of the deities of the Paurnamāśi (Agni-Soma) may be inferred to be syntactically connected with that mantra-portion (b) which speaks of the deities of the Amāvāsyā (Indra-Agni),—yet the connection of this latter portion with the names of the deities of the Amāvāsyā (Indra-Agni) is directly perceived;—as a matter of fact, however, there can be no valid Inference contrary to a fact of Perception. Further, the purpose of the Context having been thus accomplished, the several factors in it become complete, and not being in want of anything, they cannot be made to be in want (and incomplete).

It has been argued that “Being set aside by Indicative Power, Syntactical Connection should be set aside by Context also.”—If a means of right cognition has been set aside once, it does not necessarily follow that it is entirely evanescent (and hence rejected) in other cases also. If it were so evanescent, it would not be a ‘means of right cognition’ at all. The fact of the matter is that a certain thing is effective against one thing (but not against another); for instance, though Syntactical Connection has the power to set aside Context, it has no such power against Indicative Power; and the reason for this lies in the fact that, while as compared to Indicative Power, Syntactical Connection is remoter from the ‘objective’,—as compared to

* If we accept Context as the authority in this case, then,—(1) inasmuch as there is no syntactical connection perceived between the mantra-portion (a) from which the names ‘Agni-Soma’ have been omitted and the names ‘Indra-Agni’,—it will be necessary to assume this Syntactical Connection;—(2) then, on the basis of this Syntactical Connection, it would be necessary to assume in the mantra (a) the Indicative Power to indicate the deities Indra-Agni;—(3) when this Indicative Power has been assumed, on its basis, there could be the assumption of the Direct Assertion to the effect that ‘such and such a portion of the mantra is to be used at the performance of such and such an act’;—thus then between the Context and the actual use of the mantra, there are three intervening steps to be assumed.—In the case of Syntactical Connection, on the other hand, the connection between the mantra-words and the Deity is directly perceived;—and (1) on the basis of this connection there is assumption of the Indicative Power in the mantra to indicate the deities concerned;—and (2) then follows the assumption of the Direct Assertion laying down the actual using of the mantra;—so that in this case between Syntactical Connection and the actual using, there are only two intervening steps to be assumed.—It is in this sense that the ‘objective’ is ‘remoter’ in the case of Syntactical Connection than in that of Context.
Context, it is nearer to the ‘objective’. Thus it is that Context is set aside by Syntactical Connection.

(D) ['Context' is more authoritative than 'Order'].

Question—“What is the instance of conflict between Context and Order ?”

Answer—There is the Rājasūya sacrifice which consists of several (primary sacrifices) enjoined in a definite order ;—one of these is the Abhishēchaniya sacrifice ;—among the details of those sacrifices there is enjoined the Reciting of the story of Shunaḥsēpa, which occupies the same place in the order of sequence among the details which the Abhishēchaniya does among the sacrifices. Now if ‘Context’ is to be regarded as of higher authority, then the said Reciting of the story should be taken as forming part of all the sacrifices ;—on the other hand, if higher authority attaches to ‘Order’, then it should form part of the Abhishēchaniya sacrifice only. [The question thus is,—of which sacrifice does the Reciting of the story form part ?]

On this question, we have the following Pūrvapakṣa:—“Both these means of knowledge (‘Context’ and ‘Order’) are of equal authority.—Why?—Because we do not find any grounds for discriminating between the two, whereby we could determine that this one is possessed of superior authority; hence we conclude that both are of equal strength.—Further, we have seen that ‘Context’ is rejected by ‘Syntactical Connection’; it will then be equally liable to be rejected by ‘Order’.”

Against this Pūrvapakṣa, we have the following Siddhānta:—‘Context’ is superior to ‘Order’.—Why?—‘Because of the remotesness of the objective’ (Sū.).—“What is the remotesness of the objective in this case?”—In cases like the one under consideration the connection of the details with sacrifices would depend upon the ‘Syntactical Connection’ (between the texts enjoining them);—now among a number of details mentioned in the same ‘Context’,—inasmuch as there is likely to be a ‘need’ of supplementing,—it may be possible to syntactically connect a sacrifice even though complete in all its details,—with a further detail mentioned in close proximity to itself (in the same Context);—but it is not equally possible to syntactically connect a sacrifice mentioned in a certain order of sequence with a detail that may be found to be mentioned (elsewhere) in the same order of sequence. The ‘Order’ of a thing consists only in the particular position that it occupies among a number of things mentioned together; so that it has to be admitted that when we connect a thing mentioned in a certain ‘Order’ with others mentioned along with it, simply on the basis of that proximity,—we do not really perceive any ‘need’ in the thing in question (for such connection). In the case of ‘Context’, on the other hand, such need (among the several details mentioned in the same Context) is directly perceived.—It is not possible for what is mentioned in the same ‘Context’ and what is mentioned in the same ‘order’ to be syntactically connected with the sacrifice in question.—Thus it is that there is a conflict between the two (‘Context’ and ‘Order’).—Now, in the case of ‘Context’, the ‘need’ (for mutual connection) is directly perceptible; and as such it can set aside
the assumption of ‘need’ based upon ‘Order’, which could only be inferred. [The process by which these means of knowledge function in the case, leading up to the assumption of the necessary ‘Direct Assertion’ is as follows]—

(1) There is the assumption of mutual ‘need’,—which leads to (2) the assumption of ‘Syntactical Connection’,—which leads to (3) the assumption of the ‘power to indicate’,—and this leads to (4) the assumption of ‘Direct Assertion’. Now this ‘objective’, ‘Direct Assertion’, is nearer to the ‘Context’ than to the ‘Order’ [because in the case of ‘Context’, the first step of ‘need’ is directly perceived, while in that of ‘Order’, the recognition of ‘need’ involves an inferential process, which is less direct].—For these reasons, as between ‘Context’ and ‘Order’, ‘Context’ should be regarded as more authoritative.

As regards the argument that “having been set aside by ‘Syntactical Connection’, ‘Context’ could be set aside by others also”,—this is not right; because what is proper is that what has been set aside (once) should be helped (by another), and not that it should be further set aside.

(E) [‘Order’ is more authoritative than ‘Name’].

Question—“What is the example of conflict between ‘Order’ and ‘Name’,—and which of the two is more authoritative?”

Answer—Under the section named ‘Paurodāshika’ (‘Pertaining to the Cake’),—but in a place in the ‘order of sequence which is the same as that of the Sānnāyya’ (Curd-Butter),—we find the mantra ‘Shundhadhveam dāivyāya karmāṇaḥ’ (Taittī. Saṅ. 1. 1. 3. 1), laid down for the purposes of purification.—In regard to this, there arises the question—‘Name’ being regarded as more authoritative, should the mantra be used for the purification of the vessels containing the Cake?—Or ‘Order’ being regarded as more authoritative, should it be used for the purification of the vessels containing the Curd-Butter?

On this question, we have the following Pārvapakṣa—“The two means of knowledge are of equal authority.—Why?—Because there is no difference between the two.—Or, we may regard ‘Name’ as the more authoritative of the two; as ‘Order’ has been found to be liable to rejection by ‘Context’ also.”

In answer to this, we have the following Siddhānta—‘Order’ is the more authoritative of the true.—Why?—‘Because of the remoteness of the objective’ (Sū).—“What is the remoteness of the objective in this case?”—(In the case of the use of a mantra being indicated by ‘Order’) what happens is that the ‘Syntactical Connection’ (of the mantra) with something (in the same context) having been recognised by means of ‘Context’,—if any particular thing happens to be mentioned in proximity to it (i.e. in the same order of sequence), there follows the assumption of mutual ‘need’, which again leads to the assumption of ‘Syntactical Connection’ (of the mantra) with that particular thing.—As for ‘Name’ on the other hand, it is only a secular (non-Vedico) term, and nothing secular can have any authority on matters like the one under consideration.—Consequently ‘Order’ should be regarded as more authoritative (than ‘Name’).
Objection—"If that is so, then what follows is that in matters like the one under discussion, the use of mantras is indicated by 'Order',—not that 'Order' is more authoritative because of the remoteness of the objective (in the case of 'Name') [which is the thesis desired to be proved by the Sidhānta]. It is when two means of knowledge appertain to the same matter that there is a comparison between the two regarding their authoritative character; in the way in which it has been argued, however, 'Name' is not a means of knowledge at all, because it is a secular word, and in the case of secular words it is the person (the speaker) who is the authoritative source of knowledge."

Reply—This does not affect the position at all. As a matter of fact, in the case in question the fact of the mantra being subsidiary to one thing or the other is not cognised through the authority of any Person; what is cognised through the Person is the fact that the name 'Paurodāshika' applies to this particular section of the Veda; in reality, our sole source of information consists in the Person (or Persons who, in the course of their reading, have given definite names to certain sections of the Veda);—just as such person or persons are the sole authority for such ideas as—(a) 'this mantra is mentioned in the same order of sequence as the Sānnāya', (b) 'it occurs in such and such a Context', (c) 'it is thus syntactically connected',—(d) 'this is a Vedic term'.—These ideas do not pertain to matters beyond the senses;—hence trustworthy persons are the source of knowledge in regard to such matters; it is only in matters beyond the senses that trustworthy persons are not the source of knowledge. [This is what is meant by our argument that 'Name' is a secular word.]—So that 'Name' is a real means of knowledge; and in so far as it is a means of knowledge, its authority has to be examined.

Says the Opponent—"In that case you have to explain the remoteness from the objective in the case of 'Name'."

The remoteness from the objective is as follows:—As a matter of fact, the definite connection of the mantra with the Sānnāya is indicated by the fact of its occurring in the same 'Order' of sequence (as the Sānnāya); but no such definite connection of the mantra is indicated by the 'Name' ('paurodāshika');—all that happens is that when we find the term ('paurodāshika') pronounced, we gather, from Presumption, that there must be some sort of connection (between the mantra and the Purodāsha).—Thus it is that, as before (in other cases), there is remoteness from the objective (in the case of 'Name'); and (for this reason) 'Name' is set aside by 'Order'.

* What is meant is that in all cases the action of one man depends upon what he has seen in other men; nor do we find the Veda making any such declarations as 'this thing is mentioned in the same order of sequence as something else', 'this occurs in such and such a Context', and so forth;—it is only when men are reciting the Veda, that we come to notice these facts;—those readers themselves must have noticed the same facts when some other men had been reciting the Veda; and so on and on, such noticing of the facts could be traced to time without beginning, and as such these facts would come to be regarded as authoritative. Otherwise, from the point of view of the Veda alone, the 'Context' as well as 'Non-Context' (per se)
(F) [The setting aside is possible even for such cognitions as have got at their objective.]

Question (against the entire Adhikaraṇa)—"When it is said that 'this means of knowledge is set aside by that' and 'that by this' and so on,—that which is set aside,—is it one that has got at the objective of that which sets it aside? [i.e. Is the rejected Prāmaṇa one that has got at the same objective as the rejecting Prāmaṇa? ]—'What are you driving at?'—Well, if the former has not got at the same objective, what would be set aside? [as there would, in this case, be nothing to be set aside—says the Rjuvimalā]—If, on the other hand, it has got at the objective, then how could it be set aside?"

Answer—The previous cognition is certainly one that has got at the objective of the subsequent rejecting cognition.—How so?—We infer this from the fact that the general causal agency that brings about cognitions is present (in the case of the previous cognition also).—"Then, how is it set aside?"—It is not quite set aside; what happens is that there follows another cognition to the effect that 'this previous cognition is wrong'.—"What would be the character of a cognition that is not-wrong?"—When, even upon pondering over it, it is found that the cognition is not followed by a contrary cognition sublating it, then that cognition is regarded to be not-wrong.—It is on this principle that among the several means of knowledge in the case in question—viz. (1) 'Direct Assertion', (2) 'Indicative Power', (3) 'Syntactical Connection', (4) 'Context', (5) 'Order' and (6) 'Name',—the one that precedes is more authoritative than what follows, because in the case of the cognition obtained through it, even pondering over it, it is found that there is no contrary cognition sublating it.—It is for this reason that when there is a collision—i.e. conflict—among these, the one that follows is weaker than what precedes, because of the remoteness of the objective.

[The whole of this last discussion (F) has been alternatively explained as having a wider scope and referring to all cases of the setting aside of one cognition by another. See Tantravārtika—Trans., pp. 1217-1222]—Maṇḍana Mishra, however, in his Anukramanikā has treated this as a distinct Adhikaraṇa, under Sūtra 14, just like the foregoing five Adhikaraṇas (A to E).

would be equally without authority.—Then, inasmuch as the above facts will have been noticed by many persons, there could be no suspicion of their being defective through discrepancies in the perceptive faculty of any one person.—Thus then, it is clear that due authority does attach to 'Name', as a means of knowledge; but though it is so in certain places, yet in others, it is set aside whenever it is found to be more remote from its objective than other means of knowledge.—[Tantravār- tika—Trans., p. 1215.]
Adhikaraṇa (8): The number 'twelve' in connection with the 'Upasads' pertains to the 'Ahīna' sacrifice.

Sūtra (15).

[Pūrvarṣa]-“On account of the 'Context', the term 'Ahīna' should undoubtedly be taken in the secondary (figurative) sense.”

Bhāṣya.

[We have dealt with cases of conflict between one means of knowledge with the one that follows immediately after it, in the enumeration; we are now going to deal with cases of similar conflicts at random; and the present Adhikaraṇa is going to deal with a case of conflict between 'Direct Assertion' and 'Context'; according to the Bhāṣya this a case of conflict between 'Syntactical Connection' and 'Context'.]

In the context of the Jyotiṣṭoma sacrifice, we find the text—'Tisra ēva sāhnasya upasadaḥ, dvādasāḥ ahīnasya' ['There are three Upasads at the Sāhna sacrifice and twelve at the Ahīna'] (Taitti. Saṁ. 6. 2. 5. 1)—[‘Sāhna’ is a name for the Jyotiṣṭoma, based on the ground of its being completed in one day;—'Upasads' are the homa-offerings made during the time following the Initiation-day and before the day of the Soma-extraction;—'Ahīna' is the name given to those sacrifices which consist of several repetitions of the Soma-sacrifice lasting for two, three or more days.]

In connection with this text, there arises the question—Does the number 'twelve' mentioned in connection with the Upasads pertain to the Jyotiṣṭoma or to the Ahīna sacrifice?

On this question we have the following Pūrvarṣa—‘The number should be taken as appertaining to the Jyotiṣṭoma.—Why?—Because of the 'Context';—i.e. it is only when it is thus taken that the 'Context' is honoured.—‘But 'Context' should be set aside by 'Syntactical Connection' (as the sentence 'dvādasha ahīnasya' distinctly says that the number of Upasads is 'twelve' at the Ahīna).”—It is not set aside.—Why?—Because the term 'ahīna' literally means 'what is not hina or poor',—i.e. the sacrifice which is not poor, either in the point of sacrificial fee, or of sacrificial implements, or of results;—and in this sense the Jyotiṣṭoma itself would be Ahīna (in the said figurative sense) [so that the said sentence also would connect the number 'twelve' with the Jyotiṣṭoma itself, and not with any other sacrifice of the name of 'Ahīna'].”
SUTRA (16).

[Siddhānta]—The number should be separated (from the Context), because the word ('ahina') in its primary sense has no connection (with Jyotiṣṭoma).

Bhāṣya.

The number 'twelve' of the Upasads 'should be separated' (from the Context);—why?—because there is no connection with the Jyotiṣṭoma.—"Why should there be no connection (with the Jyotiṣṭoma) ?"—Because it is clearly perceived that the number in question is syntactically connected with the Ahina.—"But the Jyotiṣṭoma itself is 'Ahīna' in the figurative sense."—It will not be right to take it in that sense; so long as the primary sense is applicable there can be no justification for the word being taken in a figurative sense.—"But the term 'ahina' can be taken as a negative compound (meaning that which is not-hina, not poor); and this will be a primary signification of the term."—This is not possible, we reply; for if the term 'ahina' were a negative compound, then it would have the accent on the first syllable; as it is, however, it has the accent on the middle (second) syllable [See Vārtika under Pāṇini 6. 2. 2].—From all this it follows that the indications of the 'Context' should be set aside and the number 'twelve' should be taken as appertaining to the Ahīna sacrifice.

Further, we have the assertion also in the text itself, to the effect that 'at the Sāhna there are three Upasads, but there are twelve at the Ahīna'—this assertion becomes explicable only if the Ahīna is a sacrifice different from the Sāhna (Jyotiṣṭoma); so that, the said assertion being there, the number 'twelve' must appertain to the Ahīna sacrifice.

[Kumārila has taken exception to this presentation of the Adhikaraṇa, and proposed a somewhat different presentation,—for which see Tantravārtika—Trans., pp. 1226-1227.]
ADHIKARAṆĀ (9): The two 'Pratipads' are to be separated from the 'Context' and connected with 'Kulāya' and other sacrifices.

SŪTRA (17).

WHAT IS CONNECTED WITH DUALITY AND PLURALITY (SHOULD BE SEPARATED FROM THE 'CONTEXT'), BECAUSE IT HAS BEEN ENJOINED (ELSEWHERE).

Bhāṣya.

In connection with the Jyotistoma, we read—'Yuvam hi sthaḥ svapati (Sāmaveda 2. 351) iti dvayoryajamānayoḥ pratipadaṁ kuryāt (cf. Pañchavimsha-Brāhmaṇa 6. 10. 14);—Eśā asgraminādāḥ (Śāmaveda 2. 180) iti bahubhyo yajamānēbhyaḥ' (cf. Pañchavimsha-Brāhmaṇa 6. 9. 13). ['Pratipad' is the name given to the verse that is recited before the singing of the Stotra-hymn; the meaning of the texts therefore is that 'for two sacrificers, the Pratipad should consist of the verse 'Yuvam hi sthaḥ svapati etc.', and for several sacrificers, the Pratipad should consist of the verse 'Eśā asgraminādāḥ, etc.'].

In connection with this, there arises the question—Are the two Pratipads here laid down to be used at the Jyotistoma sacrifice itself?—Or should they be separated from the Context and used at a sacrifice performed by two sacrificers, such as the Kulāya and the like—and at one performed by several sacrificers, such as the Deirātra and the like?

The conclusion (Siddhānta) that suggests itself is that 'WHAT IS CONNECTED WITH DUALITY AND PLURALITY' (i.e. what is spoken of in connection with two sacrificers and several sacrificers), not having any connection with the Jyotistoma (which has a single sacrificer),—the two Pratipads should be separated from the 'Context': because in connection with the Jyotistoma we do not find two sacrificers mentioned,—as we do in connection with the Kulāya, in regard to which the injunction is—'The King and the Priest, desiring absorption into God-head, should perform this Kulāya sacrifice' (Jaiminiya-Brāh. 2. 132).

SŪTRA (18).

[Pūrvapakṣa—urged against the Siddhānta stated in the foregoing Sūtra]—'THEY MIGHT FIND PLACE (IN THE JYOTIṢṬOMA), IN THE EVENT OF TWO OR MORE SACRIFICERS BEING ENGAGED IN IT FOR SOME SPECIAL PURPOSE.'

Bhāṣya.

Says the Opponent—'If you hold the opinion that the two Pratipads should be separated from the 'Context',—then, this cannot be right; as it
would mean the rejection of the authority of the ‘Context’.—‘Let the Context be rejected (it is only right that it should be rejected), on the ground that the Jyotistoma has no connection with two or several sacrificers’._—Even though there may be no texts laying down two sacrificers for the Jyotistoma, it would be possible for two sacrificers to be there for some special purpose; for instance, there may be some act (connected with the Jyotistoma) which the sacrificer would be unable to accomplish singly by himself, and which he could accomplish with the help of an assistant; as a matter of fact, when a man has to perform a sacrifice, he should perform it in any way he can do it; consequently, it would be open to the sacrificer to take an assistant, even though this might involve the disobeying of certain injunctions (regarding the performance of certain acts by the sacrificer himself, for instance). In this manner, the two Pratipads would remain within the Context. Consequently they should not be separated from the Context.’

SUTRA (19).

[Answer]—That cannot be; as the archetype is connected with one only.

Bhāṣya.

The ‘archetype’ in this case is the Jyotistoma; of this the accessory details have been all clearly laid down by the texts themselves, and none of it has got to be deduced from the general maxim (that the Ectype is to be performed like the Archetype’).—“What if it is so?”—If it is so, then what is clearly laid down by the texts cannot be rejected. In the case of ectypal sacrifices, on the other hand, as details would be deduced from the said general maxim, they would be merely inferred, and as such liable to rejection. Then again, due significance is meant to be attached to the singleness of the performer of the Jyotistoma, which, being thus directly asserted, could not be set aside by mere Indicative Power.—Even in cases where the performance of the Jyotistoma is found to be laid down as compulsory, we find only a single sacrificer spoken of;—e.g. in such texts ‘Vasantē vasantē jyotisā yajēta’ [where ‘yajēta’ is in the singular number]. From all this it follows that the two Pratipads in question should be separated from the ‘Context’.

Question—“Why should not the text containing the terms in the Dual number (i.e. the first text ‘Yuvain hi sthaḥ, etc.’) be taken as referring to the sacrificer’s wife? The two persons meant by the Dual number in the text ‘yuvain hi sthaḥ, etc.’ would thus be the sacrificer and his one wife; and cases where the sacrificer has several wives would come under the second text ‘Eśe asgromindavah, etc.’—Just as the injunction of wearing silk—‘kaunē vasāṇāṣṇāṁmahādhipāṭiḥ’ (where we have the Dual number) has been taken as referring to the sacrificer and his wife,—in the same manner the injunction of using the Pratipads (which has the Dual or the Plural number) may be taken as referring to the sacrificer and his one or several wives].”

Answer—In the case of the injunction (of wearing silk), it is impossible
to take the direct primary meaning (of the Dual number, as referring to two male sacrificers; as there is no performance of the Agnihotra laid down as to be done by two sacrificers), and hence the word (with the Dual number) is taken in a figurative sense, whereby the word in the masculine gender (‘vāsānau’) is taken as including a female member (the sacrificer’s wife). In the case in question, on the other hand, the Dual number and the Plural number, in their direct signification, are found to be applicable to the sacrifices actually laid down as to be performed by two men and several men; and hence there can be no justification for taking in an extended sense such expressions as ‘bahirbhyaḥ yajamānābhyaḥ’ (‘for several sacrificers’). As for the expression with the Dual number,—‘dvayoryajamānāvoh’ (‘for two sacrificers’),—the explanation that has been suggested,—that the term is to be taken as an Ēkāshēya copulative compound made up of the terms ‘Yajamāṇah’ (Masculine) and ‘Yajamānā’ (Feminine), and as such standing for the two persons, the sacrificer and his wife—also takes the expression in a figurative (extended) sense.

Further [if, at all performances of the Jyotiṣṭoma, the Pratipads to be used were the two that we are considering—viz.: (a) ‘Yuvam hi sthaḥ, etc.’ and (b) ‘Ētē aṣṭramindavaḥ, etc.’, on the ground that in every case the sacrificer would be accompanied by one or more wives, as suggested by the Pūrvapakṣa then], there would be no room for the Pratipad in the form of the mantra ‘Upāsmai gāyatā narah etc.’ (Sāvaveda 2. 1-3) [which is the special Pratipad prescribed as the invariable concomitant of the Jyotiṣṭoma sacrifice].

From all this it becomes established that the two Pratipads under discussion should be separated from the ‘Context’.
ADHIKARANA (10): The 'Jāghani', 'Tail', should not be separated from the Context.

[We now proceed to consider cases which form exceptions to the principle of factors being removed from their Context.—Tantrasārītha.—It has been established that sentence (i.e. Syntactical Connection) is more authoritative than Context; and we are now going to consider a case where the exact meaning of the sentence itself is doubtful.—Brhati.]

SUTRA (20).

[Pūrvapakṣa]—'The 'Jāghani' also (should be separated from the Context) because it is a part.'

Bhāṣya.

In connection with the Darsha-pūrṇamāsa, we read—'Jāghanyā patniḥ saṁyājayanti'—'Jāghani' is the tail of the animal;—and the term 'patni' here stands for the action consisting of four oblations to the wives of the deities, which is, on that account, called 'Patnīsaṁyāja', 'sacrifice to the wives'.—In regard to this there arises the question—Does this injunction pertain to the Darsha-pūrṇamāsa-sacrifices? Or is it to be separated from the 'Context' and attached to the Pashu (dedicated to Agni-Soma, at the Jyotiṣṭoma sacrifice)?

Question—'On what grounds should it be attached to the Darsha-pūrṇamāsa? and on what grounds to the Pashu?'

Answer—If the Patnīsaṁyājas are taken as enjoined in reference to the 'Jāghani', then the injunction in question should be separated from the context. If, on the other hand, the Jāghani is taken as enjoined in reference to the Patnīsaṁyājas, then the injunction must remain in the context and be attached to the Darsha-pūrṇamāsa sacrifices.

The Pūrvapakṣa view is as follows:—'What is laid down in the Injunction should be removed from the Context.—‘Why should it be removed?’
—Because as a matter of fact, the Patnīsaṁyājas are enjoined (as a Saṁskāra, sanctification) in reference to the Jāghani.—How so?—Because the injunction of the Patnīsaṁyājas is got at directly by means of the words (of the text ‘Jāghanyā patniḥ saṁyājayanti’); while that of the Jāghani (Tail) is got at through 'Syntactical Connection'; and what is authoritative (as a means of knowledge) is the direct word, not 'Syntactical Connection'.—'But the Patnīsaṁyājas have been already enjoined (by another text)'.—True, they have been already enjoined; but they are again enjoined (by the text under discussion) in reference to the Jāghani (Tail)—the sense being that the Jāghani is to be made connected with the Patnīsaṁyājas. Such being the case, at the Darsha-pūrṇamāsa, even if the Patnīsaṁyājas were performed without the Jāghani, they would not be defective; and yet the Jāghani is brought up at it; hence it follows that the Jāghani is to be used at a sacrifice where it might serve some useful purpose; and this is possible
at the Pashu-sacrifice, not at the Darsha-pārayamūsa-sacrifices. The Jāghani too being only a part (of the animal) could not justify the employment of the entire animal (and it could be taken out of the animal that has been killed and used elsewhere).—From all this it follows that the injunction should be taken out of the Context."

SŪTRA (21).

[SIDDHĀNTA]—IN REALITY IT IS AN INJUNCTION (OF THE TAIL); AS IT IS THE TAIL THAT IS SOMETHING NEW (NOT HAVING BEEN ENJOINED ELSEWHERE).

Bhāṣya.

In reality it is the Jāghani, Tail, that is enjoined by the text in question as an accessory of the Patnīsaṁyājas.—Why?—Because it is something new; that is to say, nowhere else has the Tail been prescribed as an accessory of the Patnīsaṁyājas. In another text (as has been pointed out above) though the Patnīsaṁyājas themselves have been enjoined, their connection with the Tail has not been prescribed. As a matter of fact, whenever the connection between two things is enjoined, one of the two members connected is always such as has been enjoined elsewhere, and the connection comes in as its invariable concomitant. Or, we may take it that the injunction is of the connection, and the members connected come in as invariable concomitants (of the Connection). So that, in a case where both members come in as mere indicatives of the Connection, it is the Connection that is enjoined directly by a word expressive of itself; whereas in a case where only one of the two members comes in as the indicative (of the Connection), what the injunction does is to point to that indicative member and enjoin the other member;—in the case in question it is the Patnīsaṁyājas that are pointed out as members indicative of the Connection.—"How do you know that?"—Because of the presence of the term 'Patni' ('wife') in the name,—which term certainly could not be understood as indicating all sacrifices (by reason of the presence of the wife being necessary at all performances); in fact, it indicates only that sacrifice of which the wives are the direct means of accomplishment [and the Patnīsaṁyājas constitute such sacrifices].

Question—"Why cannot we take it the other way—i.e. it is the Tail that is pointed out as the member indicative of the connection, and it is the Patnīsaṁyājas that are enjoined?"

Answer—The sacrifice spoken of in the text in question being something new (not already enjoined elsewhere), it is not possible for the ‘wives’ (alone) to be taken as enjoined in connection with that sacrifice;—and if the Tail were pointed out (as the member indicative of the connection), if the text were taken as enjoining the sacrifice along with the ‘wives’, then there would be syntactical split. As a matter of fact, the sacrifice along with the ‘wives’ (i.e. the Patnīsaṁyājas) is one that is already enjoined elsewhere; and it is this sacrifice that is merely pointed out in the text in question (as the member indicative of the connection); it is for this reason that we
conclude that what the text in question does is to point to this sacrifice as the member indicative of the connection and to enjoin the Tail.

As regards the argument that "the injunction of the Tail could be obtained only through 'Syntactical Connection', whereas that of the Patnisamyājas is obtained from 'Direct Assertion',"—it has been already explained that it is not possible for the text in question to be taken as an injunction of the sacrifice (Patnisamyāja), because such an interpretation would involve a syntactical split.

For these reasons, the text must be taken as enjoining the Tail. And such being the case, the performance of the Patnisamyāja sacrifice at the Darsha-pūrṇamāsa itself would remain defective, without the Tail; hence the Tail should not be removed from the Context (of the Darsha-pūrṇamāsa, where it happens to be enjoined).

SŪTRA (22).

"It is only a part",—if this argument be put forward [then the answer would be as given in the next Sūtra].

Bhāsyā.

It has been argued (by the Pūrṇapāksin, above) that "the Tail being only a part of the animal, it could not justify the use of the entire animal,—and hence the Tail should be removed from its Context".—Now this argument has got to be refuted [and this is done in the following Sūtra].

SŪTRA (23).

[Reply].—Not so; because the scripture does not lay down the 'Tail' in connection with the Primary sacrifice (Darsha-pūrṇamāsa) itself.

Bhāsyā.

As a matter of fact, the 'Tail' is not laid down in connection with the Primary Sacrifices of the Darsha-pūrṇamāsa [it is laid down only in connection with the Patnisamyājas, which are subsidiary to the Darsha-pūrṇamāsa]; so that the Patnisamyāja sacrifices would be performed with the 'Tail' obtained from the animal killed at the Pashu-sacrifice; specially as all that is prescribed for the Patnisamyājas is the 'Tail', without any qualifications; so that when the Patnisamyājas are being performed in connection with the Darsha-pūrṇamāsa, the 'Tail' could be obtained (if not from the body of the animal killed at the Pashu-sacrifice) even by purchase and such other means; and hence there need be no removal of the 'Tail' (from the context of the Darsha-pūrṇamāsa).—[For the Patnisamyājas, Butter also is found to be prescribed by another text as the material to be used; hence when the Patnisamyāja comes to be performed in connection with the Darsha-pūrṇamāsa, one may use, at his option, either the Tail or the Butter].
ADHIKARANA (11): The ‘Cementing of the Slabs’ is to be done at the ‘Ectypes’ or ‘Forms’ of the Agniśṭoma.

SŪTRA (24).

[PRELIMINARY PŪRVAPAKṢA]—"THE ‘CEMENTING’ SHOULD BE DONE AT THE ARCHETYPAL SACRIFICE (JYOTIŚṬOMA), BECAUSE, LIKE ‘PURCHASE’, ITS USEFULNESS DOES NOT CEASE".

Bhāṣya.

[This is another instance of conflict between ‘Syntactical Connection’ and ‘Context’.—Tantravārtika.]

In the section on Jyotiśṭoma, in connection with the two slabs used for pounding the Soma-shoots, we read—‘Dirghasomā sāntrāyīd dhṛtyai’ (cf. Taittī. Saṁ. 6. 2. 11. 3) [‘At the Dirghasoma one should cement the slabs for securing proper support’].—In regard to this, there arises the following question—Is this ‘cementing’ to be done at the Jyotiśṭoma itself [the term ‘dirghasoma’ in this case being taken as standing for the Jyotiśṭoma], or at those performances of the Soma-sacrifice which extend over a long period of time?—[The Tantravārtika sets forth five alternatives in this connection—(1) Is the cementing to be done at the main Jyotiśṭoma?—or (2) at that Jyotiśṭoma which is performed by a tall (dirgha) sacrificer?—or (3) at the Utkhyā and such other ‘forms’ of the Agniśṭoma which extend over longer periods of time than the other ‘forms’?—or (4) at the Sattra and Ahiṇa sacrifices only, which extend over several days?—or (5) at all sacrifices other than the Agniśṭoma?]

[Before taking up the consideration of the several alternatives, the first point to determine is whether or not the ‘Cementing’ is to be disjoined from the ‘Context’ in which it is laid down. Because if it is decided that it cannot be taken away from the Context, then it will have to be done at the main Jyotiśṭoma itself.]

On this preliminary question, we have the following Pūrvapakṣa (A):—‘Inasmuch as the usefulness of the cementing ‘does not cease’ (is not absent) in the main Jyotiśṭoma,—it should not be removed from the Context [i.e. it should be done at the main Jyotiśṭoma itself].—‘But in connection with the main Jyotiśṭoma, there is another declaration that the two slabs should not be cemented.’ (Cf. Taittī. Saṁ. 6. 2. 11. 3; Mai.-Saṁ. 1. 10. 13.)—The answer to this is that there should be option, as in the case of the ‘Purchase’ (of Soma); that is to say, there are several things laid down (in Taittī. Saṁ. 6. 1. 10. 1-2) as the price to be paid for the Soma—such as ‘gold’, ‘cow’ and so forth; and these are regarded as so many optional
alternatives; in the same manner, in the case in question there should be option—so that the 'cementing' may or may not be done." *

SŪTRA (25).

[PRELIMINARY SIDDHĀNTA]—IN REALITY, THERE SHOULD BE REMOVAL (OF THE 'CEMENTING') FROM THE CONTEXT; BECAUSE OF THE MENTION OF A SPECIAL QUALIFICATION.

Bhāṣya.

[In answer to the Preliminary Pārvapakṣa (A), we have the following Preliminary Siddhānta (A)—The 'Cementing' should, in reality, be removed from the Context; as the text mentions a 'special qualification'—viz. 'The Cementing should be done at the Dirgha-Soma' (where the 'Soma' has been qualified by the epithet 'dirgha', 'long-protracted'), and it is the Sattras that are 'long-protracted' in comparison with the Jyotisṭoma [so that the 'Cementing' should have to be done at the Sattras, and not at the Jyotisṭoma to which the Context belongs.]

SŪTRA (26).

[Objection]—"THE 'SPECIAL QUALIFICATION' MAY PERTAIN TO THE PERFORMER; AS IT IS BASED UPON HIM".

Bhāṣya.

[Says the Opponent]—"The 'Cementing' should not be removed from the main Jyotisṭoma; thus would the 'Context' be honoured.—As

* Kumārila is not satisfied with this explanation of the example of 'purchase' cited in the Sūtra. He supplies the following explanation—The objection being that, since the main Jyotisṭoma is finished in a short time, there should be no need for the cementing of the slabs, as there would not be much strain on them,—the answer is that even so, the Cementing will have its use, 'like the Purchase'; that is to say, in the case of the Purchase of Soma, even though the purchase is duly effected by the payment of any one of the alternative prices prescribed, yet in actual practice, all these prescribed articles are given to the vendor, in strict accordance with the scriptural text which lays down the giving of those in exchange for the Soma; and though the payment of all these is not necessary, yet it is not entirely useless; as it serves the purpose of winning the good graces of the owner of the Soma, and the scriptures declare that great prosperity accrues to the purchaser of the Soma if the purchase is effected to the entire satisfaction of the owner. In the same manner, in the case in question, even though the uncemented slabs would be quite sufficient for the purpose of pounding the Soma for the main Jyotisṭoma,—yet, as we are cognisant of the fact that the cementing of the slabs brings prosperity, the cementing should be done; and it would serve the useful purpose of bringing prosperity to the performer.—See Tantravārti—Trans., p. 1240.
for the term ‘dirgha-soma’, this may be taken as pertaining to the performer,—the Soma-sacrifice performed by a ‘tall’ (‘dirgha’) person being called ‘Dirgha-Soma’.”

SŪTRA (27).

[Answer]—It must pertain to the Sacrifice; as otherwise the commendation would be inexplicable.

Bhāṣya.

It is not right that the ‘cementing’ should find place in the main Jyotiṣṭoma; it should be done only at that Soma-sacrifice which is long-protracted,—the ‘dirghatva’ (length) pertaining to the sacrifice, not to the performer.—Why?—Because ‘otherwise the commendation would be inexplicable’; in the text in question, we have the commendatory term ‘dhṛtyai’ which means ‘for the purpose of securing proper support’. What happens at the long-protracted Soma-sacrifice is that the Soma is pounded with stones over and over again; so that there is fear of the slabs on which Soma is pounded breaking under the strain; and hence in this case the ‘cementing’ serves the purpose of making the slabs capable of ‘supporting’ the strain,—and thus the commendatory term becomes applicable [which could not be the case in the main Jyotiṣṭoma, where there are only three extractions of juice and hence the pounding is done only thrice].—For this reason the ‘cementing’ should be removed (from the ‘context’ of the Jyotiṣṭoma, and done at the long-protracted Soma-sacrifice).

[The conclusions hitherto reached are:—(1) That the ‘cementing’ is not to be done at the main Jyotiṣṭoma in general,—nor (2) at the main Jyotiṣṭoma performed by a tall person.—Then the third alternative is taken up—viz. that it should be done at the other ‘forms’ of the Jyotiṣṭoma. Sūtra (28) objects to this view;—Sūtra (29) answers these objections and sets forth the final Siddhānta—viz. that the ‘cementing’ should be done at those ‘forms’ of the Jyotiṣṭoma which are long-protracted. —It has to be noted that the Bhāṣya urges, in favour of this Siddhānta, the argument that this preserves the connection of the ‘Context’, as the ‘Forms’ are forms of the Jyotiṣṭoma, and the Context is of the Jyotiṣṭoma; so that in this Siddhānta, there is no ‘removal’ of the Cementing from the ‘Context’ of the Jyotiṣṭoma.—It has to be borne in mind that according to what follows under 3. 6. 41–43, the other ‘forms’ of the Jyotiṣṭoma do not belong to the same ‘Context’ as the main Jyotiṣṭoma itself; they are so many modifications of the Jyotiṣṭoma, and have distinct results of their own.—See Tantravārtika—Trans., p. 1243 and p. 1579.

It may be pointed out here that the Jyotiṣṭoma sacrifice is made up of seven ‘Saṃśāsthas’ or ‘Forms’,—of which the following four are the more important ones:—(1) The ‘Agniṣṭoma’, which ends with the Yajñāyajñīya Hymn, (2) the ‘Ukthya’, ending with the Ukthya Hymn, (3) the ‘Ṣodasāni’, and (4) the ‘Atri-rātra’.—Of these the Agniṣṭoma is the one most intimately related to the Jyotiṣṭoma; as there can be no Jyotiṣṭoma without the Agniṣṭoma; while, even without the Ukthya and the other ‘forms’, the character of ‘Jyotiṣṭoma’ remains intact. The ‘Context’ therefore belongs to the Jyotiṣṭoma in its Agniṣṭoma form; and the other ‘forms’ are therefore out of that ‘Context’.]

SŪTRA (28).

[Final Pūrvapakṣa]—"As regards the ‘(other) Forms’, [if the term ‘dīrgha-soma’ were taken as standing for these], there would be no peculiarity in the ‘support’ required; just as there is none in the case of the term standing for the performer [so that the commendatory term ‘dhṛtyai’ would remain inexplicable]."

Bhāṣya.

This Sūtra should be taken as following after a few words.—What are these words?—They are as follows—"Why cannot the cementing find a place in the other Forms? If it did, then the Context would be duly honoured, and the term ‘dīrgha-soma’ also would become applicable,—because the ‘Soma-sacrifice’ is longer protracted at the Ukthya and other Forms than at the Agniṣṭoma (which is the first and the inseparable Form of the Jyotiṣṭoma)."

It is in answer to these words that we have the Sūtra (28), which embodies the following Pūrvapakṣa—"Even though the Forms be long-protracted, the commendatory term cannot be applicable to them; because the quantity of Soma at these is the same (as that at the ordinary Jyotiṣṭoma),—the injunction on this point being that ‘one should measure out ten handfuls’. So that in the case of the other Forms also, there would be no more ‘support’ needed for the slabs than in that of the Jyotiṣṭoma. For these reasons, the ‘cementing’ must be removed from the ‘context’ (and should not be done either at the main Jyotiṣṭoma or at its other Forms)."

SŪTRA (29).

[Final Siddhānta]—In fact, it should be done at the ‘Ukthya’ and other Forms; as the purpose to be served is present in their case.

Bhāṣya.

It is not right that there should be ‘removal’ of the ‘cementing’ (from the Context); in fact, in consideration of the Context, there should be no such ‘removal’.—As for the term ‘dīrgha-soma’, this is quite applicable to the said Forms, because they extend over a long time.—As regards the quantity of Soma, that also is larger at these Terminuses than at the Agniṣṭoma; because the number of offerings go on increasing at the said Forms,—and until there is an increase in the quantity of the substance offered, there can be no increase in the number of offerings.—[It might be argued that the number of offerings might be increased by increasing the number of offering-cups, among whom the same small quantity of Soma might be distributed; but]—The name ‘graha’ (offering-cup) is applied to the cup only when it is full; hence one could not take up for offering,
the cups that would be *not full*. Thus then there being a large quantity of Soma to be pounded, there would be fear of the slabs breaking, and hence the securing of proper ‘support’ becomes desirable; and this renders the commendatory term ‘*dṛtyai*’ quite explicable (and applicable).

**Sūtra (30).**

*Objection*—“There being no difference in the two cases, the commendation would be meaningless in both”,—if this is urged [then the answer would be as in the following Sūtra].

*Bhāṣya.*

[Says the Opponent]—“If you hold the view that in the case of the other *Forms*, there being an increase in the quantity of the substance to be offered, the commendatory word becomes quite applicable,—then our answer is that it is not so; because even so, the commendation would be meaningless.—Why so?—Because there would be no difference in the two cases, regarding the quantity of Soma; that is to say, the quantity of Soma required at the Utkhya and other *Forms* would be the same as that at the Agniṣṭoma; as at the Utkhya and other *Forms* also, only ‘ten handfulls’ of Soma would have to be secured.—‘But for special purposes, the quantity of the substance to be offered would have to be increased.’—The substance to be offered having been declared to be ‘ten handfulls’ how could that be increased? For instance, in a case where the number of *parvās* (joints) in the *Soma-twigs* has been fixed at *three*, it will not do for one to have a piece with a large number of joints.—Thus then, the *support* required being the same in both cases, the commendatory word remains inapplicable in the case of the other *Forms*. Consequently, there should be ‘removal’ (of the ‘Cementing’ from the Context).”

**Sūtra (31).**

*Answer*—It *would be quite applicable, as there is no fixity* *(in the quantity prescribed).*

*Bhāṣya.*

It is not right to say that there should be ‘removal’ (of the ‘Cementing’); because it could be done at the *Forms* (of the Jyotiṣṭoma), whereby the Context would be duly honoured.—As for the commendation, it would be quite applicable when the quantity of the offering-substance is increased in accordance with the needs of the situation.—As to *how* the

* The term ‘*Anityateḥ*’ has been translated in accordance with the interpretation of the *Bhāṣya*; according to Kumārila, who rejects this interpretation, the term stands for the absence of restriction regarding the quantity of Soma, which is distinctly declared in such texts as ‘*Avishkiṣṭān amahūn abhyūhēḥ*’.—See *Tantra-vārttika*—Trans., p. 1245.
-quantity could be increased (when the quantity has been fixed at ‘ten handfulls’ of Soma-twigs, each of which should be three-jointed)—this could be done by taking up twigs in which the joints would be at longer intervals (so that the three-jointed twig in this case would make a much larger bulk than the same in the other case);—further, at the third ‘Extraction’, one piece of Soma is pounded,—the exact size of this ‘piece’ is nowhere laid down; so that one could take up a piece which may have several joints or thicker joints,—whereby there would be an increase in the quantity of the offering-substance; and in this manner the commendation becomes quite applicable.—For these reasons it becomes established that the ‘Cementing’ is to be done at the Forms (other than the Agnistoma) [i.e. at the Ukthya and other Forms of the Jyotiṣṭoma]; [and as for ‘removal’ or ‘non-removal’, this would be a case of ‘non-removal’ if the ‘Context’ of the Forms is taken to be the same as that of the Jyotiṣṭoma itself; and it would be one of ‘removal’ if the ‘Context’ of those Forms is different from that of the Jyotiṣṭoma—as has been proved to be the case under 3. 6. 41–43].

[Kumārila finds fault with this form of the Siddhānta; according to him the Siddhānta should be that the Cementing should find a place,—not only at the Ukthya and other Forms of the Jyotiṣṭoma itself,—but at all Soma-sacrifices with the single exception of the Agnistoma.—See Tantra-vārtika—Trans., pp. 1245-1246.]
ADHIKARANA (12): The prohibition of the ‘Pravargya’ pertains to the first performance of the Jyotiṣṭoma.

SŪTRA (32).

[PŪRVAPAKṢA]—“The text containing the numerical adjective should pertain to the sacrifice, because of the context.”

Bhāṣya.

In connection with the Jyotiṣṭoma, with reference to the Pravargya, we have the text—’Na prathamayajñē pravṛṭijyāt—deśīyē triyē vā pravṛṭijyāt’ [‘One should not perform the Pravargya at the first sacrifice; one should perform it at the second or third’].

[As a matter of fact, the Pravargya is laid down without reference to any particular sacrifice,—the injunction, ‘Yat pravargyam pravṛṭijyāt’, standing by itself; and it is only through the syntactical connection of such sentences as—’Purastādopasadam pravargyam charanti’ [‘Before the Upasads, they perform the Pravargya’]—that it becomes connected with a sacrifice; and this Pravargya betakes itself to the Jyotiṣṭoma in accordance with Sūtra 3. 6. 2; specially as it is only in connection with the Jyotiṣṭoma that the Upasads are performed. It is in this sense that the Bhāṣya has spoken of the Pravargya as connected with the Jyotiṣṭoma.—Or, it may be that in the Kauśitaki Brāhmaṇa, the injunction of the Pravargya is found in the section on Jyotiṣṭoma (8. 2), and the statement of the Bhāṣya is based upon this.—Tantravārtika—Trans., p. 1247.—The latter explanation is better; for, if the Bhāṣya—and the Sūtra—had in mind that injunction of the Pravargya which is not found in the section on any sacrifice, then in the Sūtra, the Pūrvapakṣa view could not have been based upon ‘Context’. It is clear, therefore, that the Sūtrakāra and the Bhāṣyakāra both had the Kauśitaki Text in mind.]

In regard to the said prohibition of Pravargya, there arises the question—Is the Pravargya to be omitted at all performances of the Jyotiṣṭoma?—Or, does the prohibition apply only to its first performance?

On this question, we have the following Pūrvapakṣa:—The prohibition pertains to the Jyotiṣṭoma absolutely (in all its performances).—Why?—Because of the mention of the sacrifice; that is, the term ‘prathamam’ stands for the sacrifice of the Jyotiṣṭoma; because that the name ‘prathomam’ (first) applies to the Jyotiṣṭoma is clear from the following text ‘Eṣa vaca prathamam yajñanām yat jyotiṣṭomaḥ, ya etena anistvā athānyena yajataḥ etc.’ [‘The first of sacrifices is the Jyotiṣṭoma, if one performs any other sacrifice without having performed this etc. etc.”]. Here we find that it is the Jyotiṣṭoma that is spoken of by the expression ‘yajñanām prathamam’ (‘the first of sacrifices’). Thus, then, if the prohibition in question is taken as pertaining to this sacrifice (Jyotiṣṭoma), the ‘Context’ becomes honoured.—For these reasons the prohibitive text containing the numerical adjective (‘prathamam’) should be taken as prohibiting the Pravargya at the Jyotiṣṭoma.”
SŪTRA (33).

[Siddhānta]—In reality, the numerical adjective is a relative term, in reference to the performer; because the indicative power of the term is actually determined by that.

Bhāṣya.

It is not true that the prohibition pertains to the sacrifice (Jyotisţoma); because in all the four Vedas there is no mention of any sacrifice of the name of ‘Prathama-yajña’ (‘first sacrifice’). What is ‘first’ is the performance of a sacrifice, by a certain person; the term ‘first’ applying to the performance, in relation to the second and subsequent performances; and hence this term can pertain to the performance of a sacrifice, not to the sacrifice itself. Then again, that the term ‘first’ refers to the performance of a sacrifice we learn directly from the word, while the idea of its referring to the sacrifice can be obtained only through the connection of the sacrifice with the performance; and Direct Assertion is more authoritative than Indirect Indication. Hence the Pravargya is to be omitted at the first performance (of the Jyotisţoma).

As for the argument that ‘‘inasmuch as the phrase ‘prathamah’ is in the same case as ‘Jyotisţoma’ [in the text ‘Eśa vāva prathamo yajñānām yat jyotisţomah’], it must be taken as denoting that sacrifice’’,—this co-extensiveness (apposition) between the two can be based only on indirect indication; and this has been already rejected (on the basis of Direct Assertion).

Lastly, as for the argument that ‘‘in the compound ‘prathamayajñāh’, the term ‘prthama’ is co-extensive with the term ‘yajña’ [and hence it must stand for the yajña, not for the performance]’’,—this does not militate against our view, as the term ‘yajña’ is connotative of the yuga, sacrificial performance.
ADHIKARANĀ (13): The grinding of ‘Pūsān’s share’ is to be done only at the Ectypal Sacrifices.

SŪTRA (34).

The grinding of ‘Pūsān’s share’ should be taken as pertaining to the Ectype; as it has not been enjoined in reference to the Archetype.

Bhāṣya.

[Though this Adhikaraṇā is on the same lines as Adhikaraṇa (11), yet it has been brought in here as serving to introduce the next two Adhikaraṇas bearing upon ‘Pūsān’s share’.

In connection with the Darṣhapūrṇamāsa, we have the text—‘Tasmāt pūṣā propiṣṭhabhāgah adatto hi saḥ’ [‘Therefore Puṣān has his share ground, as he is toothless’] (cf. Taittī. Saṅ. 2. 6. 8. 5).—In regard to this, there arises the question—Is this grinding of Puṣān’s share to be done at the Archetype (the Darṣhapūrṇamāsa)?—Or at the Ectype (some modification of the Darṣhapūrṇamāsa)?

The Paṇvapākṣa view is that it should be done at the Archetype;—why?—because of the Context.—It might be argued that Puṣān has not been declared to be the recipient deity of any offering at the Archetype.—As for that, the term ‘Puṣān’ may be taken as denoting any one of the several deities to whom offerings are made at the Archetype.

As against this, we have the following Śūddhānta:—The grinding of ‘Pūsān’s share’ can be enjoined only in connection with a sacrifice where an offering is actually made to Puṣān;—at the Archetype, Puṣān is not a deity to whom an offering is made;—hence the grinding has to be removed from the Context.—As regards the statement that ‘the term ‘pūṣān’ may be taken as denoting any one of those to whom offerings are made at the Archetype’,—the word could be taken in this (indirect) sense, only if there were no deity to whom the name ‘pūṣān’ applied directly.—‘If the grinding is done at another sacrifice, then the Context would be discarded’.—Let it be discarded, when what discards it is Syntactical Connection (which is more authoritative than Context).

In reality however, there can be no doubt on this point at all; we may assert it as an established fact that the grinding of Pūsān’s share should be done at the Ectype, not at the Archetype, for the simple reason that Pūsān has not been enjoined as a deity at the Archetype.

‘Why then should this well-established fact be introduced here at all?’

It is introduced here with a view to pave the way for the following discussion.
Adhikarana (14): The ‘grinding of Puṣan’s share’ can be done only when the material is ‘Charu’, Cooked Rice.

Sūtra (35).

[Pūrvapakṣa]—‘The grinding is to be done to all offering-materials; as there is no distinction among them.’

Bhāṣya.

It has been asserted that ‘the grinding of Puṣan’s share’, laid down in the ‘Context’ of the Archetype, should be done at the Ectype.—Now there arises the question—Is the grinding to be done to (all offering-materials)—Rice, Animal-flesh and Cake?—or to Rice only?

The Pūrvapakṣa view is that it is to be done to all—the Rice, the Animal-flesh and the Cake;—why?—because there is no distinction among them; as there is no ground for discrimination, the ‘grinding’ should be done to all the offering-materials.

Sūtra (36).

[Siddhānta]—In reality the ‘grinding’ should be done to the Rice only; in the case of the Cake, it is implied by its very nature; and in the case of Animal-flesh, it could not be done to it, as its very purpose would be defeated.

Bhāṣya.

The ‘grinding of Puṣan’s share’ is to be done to the Rice only.—As regards the Cake, the grinding of the corn is implied by its very nature, as unless the corn is ground (there could be no flour and hence) no Cake could be made; therefore in connection with the Cake, no injunction (of grinding) is necessary.—The grinding could not be done to the Animal-flesh; for if the Heart and other limbs of the animal’s body were ground down, then they would lose their shape.—‘What is the harm if they do?’—In that case, there could be no ‘slicing’ of the Heart and other limbs, in accordance with the injunction that ‘one should slice the Heart first, etc. etc’.—(Taitti. Sam. 6. 3. 10. 4.)—In the same manner the other slicings also could not be done. —‘It is quite possible to make slices out of the Heart that has been ground down’.—We say, no; it is the particular shape, not the lump of flesh, to which the name ‘Heart’ is applied; as has been declared under the Sūtra 1. 3. 33, where it has been shown that ‘what is denoted by the word
is the *shape*.—Even though it may be possible to make out of the ground flesh a lump having the shape of the Heart and other limbs, yet people would be bewildered regarding the exact point at which the slicing should be done. —From all this, the injunction of ‘grinding of Puṣan’s share’ should be taken as pertaining to the *Rice* only.

**Sūtra (37).**

[Objection]—“The same may be said of the *Rice* also,”—if this is urged [then, the answer would be as in the following Sūtra].

*Bhāṣya.*

[Says the Opponent]—“If your view is that ‘the grinding could not be done to the Animal-flesh because its very purpose would be defeated’—then our answer is that the purpose would be similarly defeated in the case of *Rice* also; as a matter of fact, the name ‘Charu’ is applied to the rice when each grain is cooked and stands distinct from the rest; if the rice were ground down, it would become either dough, or gruel or like oil-cake [and it would not be ‘cooked rice’].”

**Sūtra (38).**

[Answer]—No; as it is a name based upon ‘being cooked’.

*Bhāṣya.*

Our answer to the objection (put forward in Sū. 37) is as follows:—It is true that the word ‘charu’ is applied to the rice when each grain is cooked and stands distinct from the rest;—as we find in such assertions as *such charu* is given in which each grain is cooked and stands distinct from the rest;—but the use of the name ‘charu’ is not based upon the fact of ‘each grain being cooked and standing distinct from the rest’; if this fact of ‘each grain being cooked and standing distinct from the rest’ were the basis of the use of the name ‘charu’, then it could not be applied to *cooked rice-flour*; while as a matter of fact, the name is applied to *cooked rice-flour*. Therefore the basis of the application of the name ‘charu’ must consist in some factor that is common to both (*cooked grains of rice and cooked rice-flour*).—It is this common factor that is pointed out in the Sūtra ‘because it is a name based upon *being cooked’.* The sense of the reply is that the purpose is not defeated in the case of grinding being done to the *charu*;—why?—because it is a name based upon ‘being cooked’; i.e. the name ‘charu’ is one that is based upon ‘being cooked’; so that what is connoted by the term ‘charu’ is that rice which has been cooked by internal heat and from which the water has not been ‘strained’; it is in this sense that people are found to apply the name ‘charu’ to cooked rice-flour as well as to the rice cooked with grains standing apart.

The use of this discussion as already indicated under the two views, is this that according to the *Puṇvapakaṇa*, the ‘grinding’ is to be done to the animal-flesh also, while according to the *Siddhānta*, it is to be done to the cooked rice only.
ADHIKARANA (15): The grinding of ‘Pūṣan’s share’ is to be done only in cases where the offering is made to Pūṣan alone.

SŪTRA (39).

IT SHOULD BE DONE ONLY WHEN THERE IS A SINGLE DEITY; AS IT IS MENTIONED IN CONNECTION WITH ONE (DEITY) ONLY.

Bāṣya.

It has been established that ‘the grinding of Pūṣan’s share’ should be done at the Ectype,—and only to cooked rice.—Now there arises the question—Is the grinding to be done only when the substance is to be offered to the single deity, Pūṣan? Or also when the substance is to be offered to two deities?—“What is an instance of an offering being made to two deities?”—In the second Iṣī of the three offerings in the Rājasūya sacrifice, we have the injunction ‘Saumāpauṣṇě ekadashakapālē āindrāpauṣṇashcharuḥ shyāvo daksinā’, where we find mentioned the ‘āindrāpauṣṇa charu’, i.e. ‘cooked rice dedicated to Indra-Pūṣan’, wherein we have an instance of an offering to two deities.

On this point, the apparently right view is that the grinding should be done to only that substance which is meant for being offered to a single deity;—why?—because it is mentioned in connection with a single deity; just as we found in the case of the ‘quartering’ (of the cake dedicated to Agni alone)[—vide above, 3. 1. 26-27].

SŪTRA (40).

ALSO BECAUSE OF THE CONFLICT OF CHARACTER INVOLVED.

Bāṣya.

In the case of the substance to be offered to two deities, there would be a conflict of character; (strictly according to the injunction) the share of Pūṣan would be ground, not the share of the other deity; so that if Pūṣan’s portion would be ground, that of the other deity would have to be left un-ground; and the cooking of the whole would be very uneven; so that, as the name ‘charu’ is based upon ‘being cooked’, there would be an incongruity in the application of this name to what has not been properly (evenly) cooked.—If then, people were to grind the whole of the substance—the portion of Pūṣan as well as that of the other deity,—then there would be a confusion regarding their respective portions (which could not be distinguished from one another).—“Where would be the harm in that?”—The portion of one would become offered to the other, and in this something
would be done which would not be in strict accordance with the Veda.—For these reasons, the grinding should be done to only that substance which is meant to be offered to the single deity (Pūṣan).

**SŪTRA (41).**

[SAYS THE PŪRVAPAKŚIN]—"IN REALITY, IT SHOULD BE DONE TO A SUBSTANCE MEANT FOR PŪṢAN COUPLED WITH A SECOND DEITY; AS THE PRESENCE OF THAT DEITY IS THE ONLY CONDITION LAID DOWN."

**Bhāṣya.**

"We find the grinding laid down on the ground of the substance being meant to be offered to the particular deity in the text—"Pūṣan should have ground substance assigned as his share". Even when the "grinding" is done to the substance intended for being offered to two deities (Pūṣan coupled with another deity), the portion assigned to Pūṣan continues to be 'of ground substance'.—Such is not the case with the Quartering of the Cake (which has been cited by the Siddhāntin as an analogical case); because the Quartering is laid down as to be done to the 'Āgniya cake', where the nominal affix ('dhaṅk', in the term 'āgniya') is such as can be there only when the name of Āgni appears singly, not when it is coupled with the name of another deity.—Similarly in the case of the term 'indrapita' (see 3. 2. 39-40), the compounding is with 'indra' standing by itself, and not as coupled with the name of another deity. In the case in question on the other hand, the compound 'prapiṭha-bhāgaḥ' (as qualifying 'Pūṣan') is a Bahurūpi compound (meaning 'one whose portion consists of ground grains'); and this compounding is possible in the case of the component words being 'capable' of being compounded; so that there would be no incongruity in the grinding of the substance meant for two deities [as even so Pūṣan could continue to be 'one whose portion consists of ground grains'].—Because, whether the Rice is meant to be offered to Pūṣan only, or to Pūṣan along with another deity,—in either case—'Pūṣan's share' should be ground."

**SŪTRA (42).**

[PŪRVAPAKŚA ARGUMENT CONTINUED]—"ALSO BECAUSE WE FIND TEXTS INDICATIVE OF THE SAME CONCLUSION."

**Bhāṣya.**

"There are texts also, indicative of the same conclusion: For instance, in the text—'Pūṣan is one whose share consists of ground grains, as he is toothless' (Tai. Saṁ. 2. 6. 8, 5),—the commendatory expression ('he is toothless') indicates that the grinding is to be done on account of the connection with the particular deity (Pūṣan).—Similarly, there is the text—'Saumā-pauṣanam charum nirvāpēt nēmapiṭam pashkāmāḥ' ['One desiring cattle should offer half-ground charu to Soma-Pūṣan']—Mai. Saṁ. 2. 1. 5), which shows that the Rice is to be half-ground; i.e. half of it is to be ground.
and half left unground,—when it is meant for two deities; so that this text also indicates the fact that the grinding is to be done on account of the connection of the particular deity (Pūṣan).

SŪTRA (43).

[Pūrvapakṣa argument concluded]—"There would be grinding of all, if it were an injunction; as the grinding would be scripturally authorised in reference to that; and for the 'Charu', there would be no grinding, as there would be no use for it."

Bhāṣya.

"The Sūtra is to be taken as providing the answer to the question—'why cannot the text "Saunāparaṇām charum nirvapēt nēmapiṣṭam' be taken as an injunction by itself (laying down the half-grinding of a certain substance intended for the joint-deity Soma-Pūṣan; and not as simply indicating the fact of the grinding being dependent upon the connection of a certain deity)?'—The answer to this (provided in the Sūtra) is as follows:—If this were an injunction, then it would enjoin, in reference to Soma-Pūṣan only, the grinding of all the three substances—Rice, Animal-flesh, and Cake;—and then, if the sentence were taken as enjoining the connection of Soma-Pūṣan with the 'Rice', as also with the 'half-ground' character,—then there would be a syntactical split. Hence all that the injunction could be taken to mean would be that 'there should be half-grinding of whatever is meant for Soma-Pūṣan'; so that what would be 'scripturally authorised' would be the 'half-grinding' only with reference to Soma-Pūṣan [and this would mean the grinding of all the substances, Cake, Animal-flesh, and Rice, that might be meant for Soma-Pūṣan].—In fact, the sentence in question could be taken as an injunction only (a) if in the case of the Cake, the grinding of all the grain needed for it were taken as implied by the very nature of the cake itself,—and (b) if, on account of no useful purpose being served by it, the grinding were taken as not applicable to the Animal-flesh and the Rice;—and in that case the word 'charu' in the sentence could not be taken as meant to signify its own meaning [i.e. it would be meaningless].—If, on the other hand, the sentence is taken as a mere reference to the grinding (and not as an injunction of it), then there would be none of these incongruities; and being a mere reference, the sentence can be taken as a mere indicative (of the fact of the grinding being done on account of the connection with a particular deity).—'But in the case of the Animal-flesh, there could be no grinding, for fear of the disappearance of the limbs (required)'.—Not so, we reply; no limbs would be destroyed in the case of half-grinding, as the offering could be made out of the unground portion of the limb; and after all the grinding is meant to serve only a transcendent (not a visible purpose). [So that the cutting out of the Heart and other limbs to be offered could be done before the flesh is ground,—says Tantravārtika—Trans., p. 1266.]"
SUTRA (44).

[SIDDHANTIN ANSWERS]—IN FACT, IT SHOULD BE DONE WHEN THERE IS ONLY ONE (DEITY); BECAUSE WHAT IS ENJOINED IS A DETAIL APPERTAINING TO AN OBJECT; AND, AS IN THE CASE OF INDRA-AGNI, IT COULD NOT APPERTAIN TO BOTH (INDRA-PUSA); BECAUSE IT IS NOT ENJOINED AS SUCH.

BHASYA.

The grinding can be done only to the substance meant for being offered to a single deity, Pusan,—and not to that intended for two deities, Indra-Pusan;—why?—because when it is said that ‘a ground substance should be used as the portion of Pusan’, what is enjoined is not a characteristic of the deity,—but ‘a detail appertaining to an object’.—‘What is that object?’—It is the sacrifice.—‘How do you know that what is laid down is not a characteristic of the deity?’—Our answer to this is that there is no share (or portion) of the deity at all.—‘Why? certainly what is offered to a deity, becomes its portion’.—What we hold is that what is done in the case of a sacrifice is that the substance is offered (given away) with reference to the deity; but by this mere offering, the ownership of the deity over the substance does not become established; because the ownership is established by the acceptance (by the recipient of the gift);—and there can be no evidence to prove that the substance offered has been accepted by the deity; it is only when one accepts, takes up (bhajate), a certain thing that that thing becomes his portion (bhaga);—and the deity never takes up the substance offered to it;—hence there can be no such thing ‘Pusan’s portion or share’.

Even if the substance could somehow be regarded as the ‘portion’ of the deity,—the ‘grinding’ could never be something appertaining to the deity; because, if it did not appertain to the sacrifice, it would be entirely useless.—‘But being enjoined in a totally different Context, how could it be something appertaining to the Sacrifice?’—Our answer to this is that it would appertain to the sacrifice, on the strength of ‘Syntactical Connection’.—‘But in reality, we find the grinding laid down in connection with a deity, not in connection with a Sacrifice’.—Our answer to that is that it has already been pointed out that it cannot be connected with the deity, (1) because there is no such thing as the ‘portion’ (of the deity), and (2) because it would be entirely useless (if it were connected with the deity).—‘And yet it behoves you to explain how the grinding can be connected with the Sacrifice’.—That we are going to explain:—The substance that is offered (at a sacrifice) in reference to Pusan is what is called ‘Pusan’s portion’;—i.e. it is that substance in the offering whereof the deity is Pusan;—now when the offering is made to the joint deity Indra-Pusan, the deity of that offering is not ‘Pusan’; as the rice that is offered does not become subject to the ownership of ‘Pusan’; hence it follows that when the offering is made to Indra-Pusan, there is no connection established between the Rice (offered) and ‘Pusan’. It is only when Pusan alone by
himself is the deity of the offering that what is dedicated to him may become his ‘portion’.—"Why so?"—Because it is a well-known fact that it is only when something is dedicated or made over to one that it becomes one’s ‘portion’.—Thus, even though Pāṣaṇ would be helping the joint-deity ‘Indra-Pāṣaṇ’ by utterance of his name,—i.e. by reason of the presence of his name in the name of the joint deity, he may be rendering some help to that joint deity,—yet what has been offered to the two deities (i.e. joint deity) does not become his (Pāṣaṇ’s) ‘portion’; for the simple reason that it has not been dedicated to him.—From all this it follows that the grinding is to be done to that Rice in the offering of which the deity is ‘Pāṣaṇ’ (alone), and not to that in the offering whereof there are two deities.

SŪTRA (45).

As for ‘toothlessness’, it is only a commendatory reason.

Bhāṣya.

It has been argued (under Sūtra 42) that—"the phrase ‘because he is toothless’ indicates that the grinding is something appertaining to the deity".—But this phrase is ‘only a commendatory reason’, and as such could be explained also on the basis of the Siddhānta view.

SŪTRA (46).

As for the other sentence, it would be an Injunction.

Bhāṣya.

The other argument that has been urged (by the Pūrvapāṇin, under Sū. 42) is to the effect that—"the sentence ‘Saumāpaṇaṁ charuṁ nirvāpēt nēmapiṣṭam’ indicates that grinding is to be done in the case of the substance offered to two deities, and by declaring that half of the substance is to be ground and the other half is to be left unground, it indicates the grinding to be something appertaining to the deity".—Our answer to this is that, if such were the meaning of the sentence, then,—inasmuch as it would be dealing with what has not been enjoined elsewhere,—‘it would be an Injunction’.—"But, if it were an injunction, then a single sentence would be injunctive of several things."—The answer to this is that, if, according to one view, it becomes injunctive of several things, then that contingency could be avoided by accepting the other view; and if there were no other view possible, then, with a view to save the sentence from becoming useless, we might even accept the view that it is injunctive of several things.

Thus it becomes established that there is to be no grinding of Rice meant for being offered to two deities.

Thus ends Pāda iii of Adhyāya III.
ADHYÄYA III.

PÄDA IV.

Adhikarana (1): *The Declaration regarding 'nivita' is purely commendatory.*

Sûtra (1).

[Pûrvapakṣa (A)]—"The 'nivita' should be regarded (as enjoined) as an attribute of the man; because the text speaks of man as the predominant factor."

Bhûṣya.

In connection with the Darsha-Pûrṇamāsa, we read—'Nivitam manugyānām—Prâchînâvītam pitrānām—Upavîtam dēvânām—Upavyayatê dēvalaksanam eva tat kurute' ['The Nivita is for men, the Prâchînâvita for the Pitrs and the Upavîta for celestial beings; when one adopts the Upavîta form, he wears the mark of celestial beings'] (Taittī. Sām. 2. 5. 11. 1).

—[These three are the names given to the three modes of wearing the upper cloth:—(1) When it is worn over the neck, the two ends hanging along the two sides of the neck, or the chest, it is the Nivita form; (2) when it is worn over the right shoulder and passes under the left arm-pit, it is Prâchînâvita; (3) when it is worn over the left shoulder and passes under the right arm-pit, it is Upavîta.]

Now, in regard to the clause 'Nivitam manugyānām' ('the Nivita is for men'), there arise the following questions:—(a) Is this an injunction or a commendatory declaration? [i.e. is it mandatory or only commendatory? ]—(b) If it is an Injunction, is what is enjoined an attribute of the Man or of the action (sacrifice)?—and (c) Does the injunction appertain to those acts of men [such as the Anuvâhâryapachana and the like—Tantravârtika] which are laid down in the same context (of the Darsha-Pûrṇamāsa) or to those acts in which men are the predominant factors [such as the honouring of guests and the like—Tantravârtika]? 

On these questions, we have the following Pûrvapakṣa:—"The clause in question is an injunction, and what is enjoined is an attribute of the Man.—If the sentence is taken as an Injunction, then alone it can lay down something not already known, and hence serve a useful purpose; otherwise (if it is not taken as an Injunction), it remains a mere assertion, and hence useless.—If the sentence is an Injunction, then the attribute laid down in the sentence 'Nivitam manugyānām' must belong to Man; as the declaration is one in which man figures as the predominant factor.—'How do you know this? '—In the sentence, the men are not enjoined;—what is enjoined is the Nivita 'for men'; as what is not enjoined cannot become an accessory to anything:—if men also were taken as enjoined by the sentence,
then there would be a syntactical split. Hence it is concluded that the
Nivīta (which is enjoined) is helpful to man.—‘From the Context it is clear
that it is helpful to the Darsha-Pūrnāmāsa sacrifice.’—But Syntactical Conne-
tion is more authoritative than Context. Further, if Men were the sub-
ordinate factor, then as case-terminations are meant to be significant,
the term denoting men would have taken the instrumental ending; as a
matter of fact, however, we find the Genitive ending (in the word ‘manu-
asyāṇām), which denotes relationship. In fact, if the men were the sub-
ordinate factor, then, it would not be necessary to mention the men at all;
as, naturally, what had to be done could be done by men only; if, on the
other hand, Men form the predominant factor, then it is necessary to men-
tion them.”

SŪTRA (2).
[Objection to the Pūrvapakṣa]—The sentence should be
taken as merely descriptive, as the thing (nivīta)
exists already.

Bhāṣya.

‘Apadēsha’ stands for what is already known; the sense of the argument
is that the sentence in question cannot be taken as an Injunction, it is
purely descriptive;—why?—because the thing exists already: that is to
say, it is already known that Nivīta is the mode for men; in fact, as a rule,
men adopt the nivīta form for their own use. Hence the sentence must
be taken as merely descriptive.

SŪTRA (3).
[Pūrvapakṣin’s answer to the objection]—“But in reality,
it should be taken as an Injunction; as it lays down
something not already known.”

Bhāṣya.

“The sentence must be an Injunction; as it is only as an Injunction
that it can serve a useful purpose; otherwise it would be a mere asser-
tion, and hence useless. Then again, a sentence is to be regarded as des-
criptive only when it speaks of something already known; the sentence in
question however lays down something not already known,—viz.: that ‘men
must always wear the upper cloth in the Nivīta form’.”

SŪTRA (4).
[Pūrvapakṣa (B)—rejecting Pūrvapakṣa (A)]—“Inasmuch
as it is mentioned in a context abounding in the
mention of properties of actions,—the ‘Nivīta’
also should be regarded as a property
of actions.”

Bhāṣya.

“We accept the proposition that the sentence is an Injunction; but we
do not accept the proposition that Nivīta is an attribute of Man;—in fact it
must be the property of the Sacrifice, as is indicated by the Context; it is mentioned among many such properties as belong to Actions; hence it must be a property of Actions."

**Sūtra (5).**

"**Also because of the closing words of the sentence.**"

*Bhāṣya.*

"The closing word with which the sentence ‘Nīvītaṃ maṇasyānāṃ’ ends is the name ‘ādvaryavam’ (‘Pertaining to, done by, the Adhvaryu Priest’); and it is only if the Nīvīta is an accessory of the Darsha-Pūrṇamāsā sacrifice that it could be ‘done by the Adhvaryu Priest’; and it is only thus that the indication of the Name would be honoured."

**Sūtra (6).**

[Pūrvapakṣa (C), Slightly Modifying (B)]—"**It must be connected with the Context; as such connection would involve no incongruity.**"

*Bhāṣya.*

Objection against the Pūrvapakṣa (B)—‘From Context and from Name, the Nīvīta appears to be a property of actions; and from Syntactical Connection it appears to be an attribute of man; hence (Syntactical Connection being more authoritative than Context and Name), the Nīvīta should be removed from its context (and connected with Man)’.

"Not so, we reply. Even while retaining its place in the Context, the Nīvīta may be taken as appertaining predominantly to Man.—How so?—It would find place in that act—of Ānvāhrāyapachana, for instance,—which, while forming part of the Darsha-Pūrṇamāsā sacrifice, is connected chiefly with Man; and in this way both ‘Context’ and ‘Syntactical Connection’ would become honoured."

**Sūtra (7).**

[Pūrvapakṣa (D)—Modifying (C)]—"**It must appertain to an action wherein Man is the predominant factor; because its mention is similar to that of the other modes of wearing the cloth, ‘Upavīta’, etc.; and the other factor (‘Men’) is mentioned for the purpose of connecting with the Nīvīta.**"

*Bhāṣya.*

"It is not right that the Nīvīta should find a place in the Context; in fact, it should be adopted at that act in which man is the predominant factor,—such as the act of Honouring the Guest.—Why so?—Because its mention is similar to that of the other modes; i.e. all the three modes are mentioned as being similar; so that (1) when it is said that ‘Upavīta is for
celestial beings’, what is enjoined is that the Upāvīta is to be adopted at the 
Darsha-Pūrṇamāsā (at which the deities form the predominant factor),—(2) 
when it is said that ‘Prāchināvīta is for Pitṛs’, what is enjoined is that the 
Prāchināvīta is to be adopted at the action whereat the Pitṛs form the 
predominant factor; similarly (3) when it is said that ‘Nivīta is for men’, what 
is enjoined independently of the Context is that the Nivīta is to be adopted 
at the act of Honouring the Guest.—‘ How do you get the idea that it enjoins 
the Nivīta as to be adopted at the act whereat Man forms the predominant 
factor?’—We gather this from the connection of ‘nivīta’ with the word 
‘manusyaṇām’, which has the Genitive ending.—‘ In that case the Nivīta 
should belong to the men themselves, not to an action whereat man is the 
predominant factor.’—If it were taken as belonging to the men themselves, 
then it would be necessary to assume a result (following from such connec-
tion of Nivīta with men); when, on the other hand, it is taken as appertain-
ting to the action whereat man is the predominant factor, the Genitive 
ending will remain, which will bring about the necessary connection (be-
tween the Nivīta and Man), and yet it would not be necessary to assume a 
result [as the result of the action would be there already]. This is what 
has been explained under Śūtra ‘Samēṣu vākyabhēdāḥ syāt’ (2. 1. 47).—

‘Having become syntactically connected with the action whereat Man is 
the predominant factor, the Nivīta would again become similarly connected 
with the Darsha-Pūrṇamāsā to which the Context belongs.’—Two connections 
cannot be enjoined by one sentence; for, if it did, there would be syntactical 
split. In fact, inasmuch as ‘the other factor’—i.e. the mention of ‘men’—
is for the purpose of connecting with Nivīta,—the connection of the Nivīta 
with ‘men’ would be established directly by the words of the text, and 
when this connection would be found to serve a useful purpose, there would 
be no occasion for connecting it with the sacrifice of the ‘Context’ (i.e. 
the Darsha-Pūrṇamāsā).—For these reasons, the indication of the ‘Context’ 
should be set aside and the Nivīta should be adopted at the act of Honouring 
Guests.”

SŪTRA (8).

[SIDDHĀNTA]—IN REALITY, THE SENTENCE SHOULD BE TAKEN AS 
A COMMENDATORY DECLARATION; BECAUSE OF THE CONTEXT.

Bhāṣya.

It is not true that the sentence in question is an Injunction, and that 
Injunction pertains to an action whereat Man is the predominant factor. 
What is asserted in the term ‘manusyaṇām’ is connection with men, not 
connection with an action at which Man is the predominant factor; if it 
were connected with an action at which Man is the predominant 
factor, it would be necessary to assume a result;—and lastly, if it were 
connected with the act of Honouring Guests, it would be connected with an 
act which is not mentioned, which has nothing to do with the Context, and 
which can only be inferred.—“ What would be the harm in that? ”—The 
harm would be that the sentence in question, even though quite capable 
of being taken in connection with the Context, would be removed from it.—
“How would it be capable of being taken in connection with the Context?”—It could be so taken, as connected with the Context, because it is a commendatory declaration, and as commending what appears in the Context, it would remain within the Context itself; while if it were taken as an Injunction, it would have to be removed from the Context.—From all these we conclude that the sentence is not an injunction of something in connection with an act at which Man is the predominant factor.

SŪTRA (9).

Also because it is syntactically connected with an Injunction.

Bhāṣya.

For the following reason also, the sentence ‘Nivātam manusyaṇāṃ’ cannot be taken as an injunction.—“For what reason?”—Because it is syntactically connected with an Injunction: The sentence ‘Upavayayate devalaksamāve tat kurute’ [which follows the sentence ‘Nivātam manusyaṇāṃ’] is an Injunction; and with this Injunction, the sentence in question is syntactically connected; under the circumstances, if the sentence in question also were an injunction, then there would be a syntactical split; because there can be no syntactical connection between one Injunction and another Injunction, as the verbal expressions are different; consequently (if the sentence in question were taken as an Injunction) the indication of syntactical connection would become set aside.—“What is the indication of a syntactical connection?”—The indication of the syntactical connection is that the sentence ‘Nivātam manusyaṇāṃ’ is a declaration of what is already known (from other sources).—“Why then should there be a declaration of what is already known?”—For the purpose of commending the Upavīta form.—“In what way is the Upavīta commended (by the sentence ‘Nivātam manusyaṇāṃ’)?”—The idea meant to be conveyed is that ‘the Nivāta form is not fit to be adopted at the Darsha-Pāṇamāsa, which is a sacrifice offered to the deities, because it belongs to men, similarly the Prāchīnāvīta form also is for the Pītres, and not fit for an offering to the deities, it is the Upavīta which is fit for that offering, hence the Upavīta-form should be adopted (at the Darsha-Pāṇamāsa sacrifice).’ Just as we find in the case of such assertions as—‘The dress that this man is wearing is the dress of dancers, the dress that Dēvadatta is wearing is the dress of Brāhmaṇas’—where, for the purpose of commending Dēvadatta’s dress, the other dress (that of dancers) is mentioned. Similarly in the case in question, for the purpose of commending the Upavīta-form, the Nivāta has been mentioned.—There is no such injunctive word in the sentence as that ‘the Nivāta should be adopted for men.”—“But there is the text laying down the method of Honouring Guests,—and this would be the injunction laying down that the Nivāta should be adopted.”—Not so; no such assumption would be justified when the sentence is capable of being taken as serving the purpose of commending a certain act,—because such an injunction is not perceptible,—it could therefore be assumed only with a view to avoiding the contingency of the sentence in
question becoming entirely useless;—when, however, this uselessness has become avoided (by other means), there can be no justification for assuming anything at all. For these reasons, the sentence in question must be taken as a commendatory declaration; and thereby the Context, becoming reconciled with Syntactical Connection, comes to serve a most useful purpose.

[Between Sūtras 9 and 10, there are six Sūtras, embodying four Adhikaranaś, which have not been noticed in the Bhāṣya, nor by Maṇḍana Mishra in his Mīmāṃsānukramaṇi, nor in Bṛhaṇī or Rjuvimalā.—On this omission the following remarks by Kumārila (Tantravārtika, Trans., p. 1275) are instructive:—' After this (Sū. 9) there follow six Sūtras which we do not find treated in the Bhāṣya; and there is a difference of opinion among the commentators regarding this omission. Some people say that the Bhāṣyakāra forgot them; others say that he wrote commentaries upon these Sūtras also, but this portion of the Bhāṣya has become lost to us; some say he found them easy and not of much importance, and hence omitted them; while others declare that he omitted them because they are not Jaimini's Sūtras at all.—In support of this last theory we have the form of Sūtra (10) dealt with in the Bhāṣya—'Dīgvibhāgaskha, etc.'—which distinctly shows that in Jaimini's Sūtra-text, this Sūtra (10) must follow immediately after Sūtra (9) ('Vidhināchaikavākyatvāt').—We find however that all other commentators, from Kumārila downwards, on the Sūtras have dealt with these six Sūtras.]
Adhikaraṇa (2): The distribution of the directions is a commendatory declaration.

Sūtra (10).

The distribution of the directions also should be treated like the foregoing; specially as its connection is for a definite purpose.

Bhāṣya.

In connection with the Jyotiṣṭoma, we read—‘Prāchīṃ dēvā abhajanta, dakṣīṇām pitarah, pratiḥīṃ manusyaḥ, udāchīmasuraḥ [or, according to others, ‘udāchīṃ rudrāḥ’] [‘Celestial beings took over the East, the Pitrś the South, human beings the West, and Asuras (or according to others, the Rudras) the North’]. (Taittī. Saṃ. 6. 1. 1. 1.)

In regard to the sentence ‘Pratiḥīṃ manusyaḥ,’ there arises the question—(a) Is this sentence an injunction or a declaration?—(b) If it is an Injunction, does it enjoin an attribute of Man or a property of Action?—Or (c) Is what is enjoined to find a place in the Context in which it occurs, or in some such act, in the Context, in which Man is the predominant factor, or in the act of the Honouring of Guests?

The apparent conclusion on these questions is that ‘this distribution of the directions should be treated like the foregoing, specially as its connection is for a definite purpose’ (Sūtra). That is to say, the distribution of the directions that we find in the sentence in question should be treated like the sentence speaking of ‘Nivita’ (dealt with in the foregoing Adhikaraṇa); so that the view that we had as ‘Pūrvaṇakṣa’ in regard to Nivita should be the Pūrvaṇakṣa here,—the view that was the ‘middle view’ (a compromise in the former case should be the ‘middle view’ here,—and the view that was the Sādhanā in that case should be the Sādhanā here also.—For instance, the Pūrvaṇakṣa (A) in the present case would be that—‘The sentence should be regarded as an injunction, as it serves a useful purpose, and what is enjoined is an attribute of Man; the idea expressed being that men facing the west or the north have the sun behind them and hence are able to perform the acts more comfortably.’—The Pūrvaṇakṣa (B) would be that—‘It is an injunction and what is enjoined should, in consideration of the Context, be taken as a property of the Jyotiṣṭoma, and in consideration of the Context and Syntactical Connection, it should find a place at that act which forms part of the Jyotiṣṭoma and at which Man is the predominant factor,—such, for instance, as the act of giving the sacrificial fee.’—Pūrvaṇakṣa (C) would be that—‘The sentences being distinct from one another, what is enjoined should find place in the act of Honouring Guests.’—The Sādhanā is that, in consideration of the Context, the sentence is to be taken as a commendatory declaration, as it is manifest that it is syntactically connected (and is to be taken along) with the injunction of ‘making the Prācīṇavamsa chamber’.
ADHIKARANA (3): The expressions ‘Paruṣi ditam’ and the rest are commendatory declarations.

SŪTRA (11).


Bhāṣya.

(a) In connection with the Darśa-Pūrṇamāsa, we read—‘Yat paruṣi-ditam tad dēvānām, yadantarā tamānuṣyānām, yat samālam tat pīṭṛnām’ (Taittī. Brā. 1. 6. 8. 6) [‘That which is cut at the joints is for celestial beings, that which is cut in the middle is for men, that cut at the root is for Pīṭṛs’]; also (d) ‘Yo vidogdhaḥ sa nairṛtaḥ, yośṛtṛaḥ sa raudraḥ, yah śṛtṛaḥ sa sadēvatyaḥ, taṁāda vidahatā shrupayitavyam sadēvatvāya’ (Taittī. Saṁ. 2. 6. 3. 4) [‘What is burnt is for the Nīṛtas, what is uncooked is for Rudra, what is cooked is for celestial beings, etc.’];—(b) in connection with the Jyotiṣṭoma, we read—‘Yat pūrṇam tat manuṣyānām upari ardha dēvānām, ardhaḥ pīṭṛnām’ (Taittī. Saṁ. 1. 6. 8. 4) [‘What is full is for men, what is above half for celestial beings, and half for Pīṭṛs’];—and again (c) ‘Gṛṭam devānām, mastu pīṭṛnām, nīṣapakam manuṣyānām’ (Taittī. Saṁ. 6. 1. 1. 4) [‘Clarified butter is for celestial beings, the curd-gruel is for the Pīṭṛs, and the melted butter is for men’].

In regard to the sentences speaking of man, and the one that refers to Rudra, there arise the following questions:—Are these injunctions—and of properties of men? Or are they commendatory declarations, and what are spoken of are properties of actions?—And further, should these find place in that action mentioned in the context at which Man or Rudra is the pre-dominant factor? Or at the action of Honouring Guests? Or is it all a purely commendatory declaration?

The apparent conclusion is that the case of all these is analogous to what has gone before (in the case of Nīśita); that is, the view that was Pūrṇapakṣa in connection with Nīśita is the Pūrṇapakṣa here also; that which was the ‘middle view’ there is the ‘middle view’ here also; and that which was the Siddhānta there is the Siddhānta here also.—For instance, here also, the Pūrṇapakṣa view is that—‘the sentences should be taken as injunctions, because in this way they serve a useful purpose; and what are enjoined should be regarded as attributes of Men, because they are connected with men’;—and the final conclusion is that what are spoken of, being already known by implication, the sentences should be taken as commendatory declarations; these are known by implication, because—(a) as there would be no definiteness regarding the cutting to be done at the top or at the root, it would be easier to cut at the joints [hence the propriety of the cutting being done at the joints, which is regarded by the Pūrṇapakṣa, as what is enjoined, is already got at by implication];—(b) similarly, what is uncooked causes
illness, hence it is ‘raudra’, terrible [this implies the propriety of proper cooking, which is regarded by the Pūrvarakṣaṇ as the object of Injunction];
(c) similarly, what is full is soft, and hence it is easier to deal with it [this implies the propriety of having fullness, which is regarded by the Pūrvarakṣaṇ as the object of Injunction];
(d) similarly, if Butter is put on the head, it is very pleasing to men [this implies the propriety of using Butter, which is regarded by the Pūrvarakṣaṇ as the object of injunction].—Similarly, the Pūrvarakṣaṇ view is that “the sentences are injunctions, and what are enjoined should be taken as properties of action (mentioned in the context itself), because of ‘Name’ and also because most of the details spoken of pertain to action”;—another Pūrvarakṣaṇ is that, “in consideration of the Context and Syntactical Connection, the properties should be taken as pertaining to only such actions as the Anvāhārya-cooking and the giving of the sacrificial fee (at which Man is the predominant factor)”;—the third Pūrvarakṣaṇ is that—“the properties must pertain to the act of Honouring Guests, as otherwise there would be syntactical split”;—and the Siddhāṇta view is that the sentences should be taken as commendatory declarations, because of the ‘context’ and because they are connected with other Injunctions;—these injunctions being—(a) ‘The cutting should be done at the joint’ (Taitti. Saṁ. 6. 1. 1. 5), (b) ‘One should hold it above the hole,’ (c) ‘One should besmear the body with fresh butter,’ and (d) ‘One should cook the substance without burning it’ (Taitti. Saṁ. 2. 6. 3. 4).—From all this it follows that the sentences in question are commendatory declarations, not Injunctions.
ADHIKARĀNA (4): The Prohibition of ‘Telling Lies’ is a detail pertaining to the Sacrifice.

SŪTRA (12).

[PŪRVAPAKṢA]—“The negative act appertains to the sacrifice, and the sentence should be taken as a reference to a permanent injunction, because it is related to such an injunction.”

Bhāṣya.

In connection with the Darśa-Pūrṇamāsa, we meet with the text—‘Nāṁram vadēt’ [‘One should not tell a lie’] (Taittī. Saṁ. 2. 5. 5. 6).

In regard to this there arises the question—Does this prohibition (of Lying) apply to the context of what is done in connection with the Darśa-Pūrṇamāsa? Or, is it the prohibition of an act to which ordinary man is mostly prone, and is addressed to man and hence appertains to him?

On this point we have the following Pūrvapakṣa—“It should be regarded as appertaining to man (in his ordinary life); as the prohibition is addressed to the man, not to the Darśa-Pūrṇamāsa.—Why so?—Because the words of the text denote the effort of man; what the word ‘vadēt’ (‘one should tell’) directly expresses is that ‘one should do the telling’; and in this the connection of the man (the speaker) is directly asserted; the connection of the action (sacrifice), on the other hand, would be only indirectly indicated by ‘Context’; and ‘Direct Assertion’ is always more authoritative than ‘Context’.—Otherwise (i.e. if the prohibition were taken as appertaining to the sacrifice), the expression ‘one should do the telling’ would have to be taken as conveying the sense that ‘there is telling’; so that the expression would be taken in a sense other than the one that it really expresses, and the sense of the injunction would thus be something different from its own; on the other hand, if the prohibition is taken as addressed to man, the expression would retain its own sense. For this reason the advice conveyed (by the term ‘vadēt’, ‘should tell’) should be taken as addressed to man; such being the case, the prohibition also must be taken as addressed to the same person to whom the injunctive word (affirmative) was addressed.—Now this fact—i.e. the prohibition of ‘telling lies’—has been well known to the man ever since his Upanayanam (at which his Teacher addressed to him the admonition ‘never tell lies’); hence, being related to that admonition, the prohibition in question must be taken as a reference to that permanent admonition.—‘In fact the text in question being a Shruti should be regarded as the basis for the Smṛti-text (according to which the admonition at the Upanayana is addressed by the Teacher) [so that it is the Shruti-text under discussion that should be regarded as the injunction, and it is the Smṛti-text that should be regarded as a reference to it].’—The Shruti-
text under discussion cannot be the basis for the said Smṛti-text; if the Smṛti had been based upon this Shruti-text, then the Shruti-rule also would have mentioned the Darsha-Pūrṇamāsā sacrifices; as a matter of fact also, the admonition (according to the Smṛti) is addressed to the pupil at the time of the Upanayana only; and they also teach it as a duty of the man. For these reasons the Smṛti-text in question cannot be regarded as based upon the Vedic-text in question."

SŪTRA (13).

[Siddhānta]—In reality, it should be regarded as an injunction, because the connection is different.

Bhāṣya.

In reality, the sentence ‘One should not tell a lie’ should be taken as an injunction, pertaining to the Darsha-Pūrṇamāsā sacrifices,—and it is not a mere reference or reiteration.—Why so?—Because the connection is different.—That is to say, the Smṛti-rule declares the connection of the man with the observance of the rule (that ‘one should never tell a lie’); while what the sentence in question would do would be to declare the connection of the man with the prohibition of a certain thing. Under the circumstances, what is found in the Shruti-text being entirely different from what is found in the Smṛti-rule, how could one be a reiteration of the other? Consequently the sentence in question should be taken as the injunction of the prohibition.

Says the Opponent—“We accept the conclusion that the sentence is an injunction; but what we hold is that what is enjoined pertains to the man (in ordinary life), because the effort of the human agent is directly expressed by the words.”

Our answer to this is as follows:—In the case of all verbs, what is directly expressed is the performance of an act, not any active agency.—“How is that deduced?”—It is deduced from our own experience; we actually cognise an action as to be performed.—“But people cognise also the nominative agent (as expressed by the verb).”—True, they cognise it, but not through the word;—then through what?—through implication; i.e. when the action is enjoined as to be performed, then the functioning of the active agency also becomes cognised by implication; and what is cognised by implication cannot be accepted as directly asserted; and what is not directly asserted cannot be regarded as cognised through the syntactical connection; under the circumstances, how could it set aside the indications of the context?

Says the Opponent—“The teaching of the teachers is that ‘the base and the affix jointly express what is expressed by the affix’; and from this it follows that the nominative agent as well as the accusative object are denoted by the word; because the teachers have made it clear—by means of such sūtras as ‘Kartari shap’ (Pā. 3. 1. 68), ‘Karmanī yak’ (Pā. 3. 1. 67)—that the nominative and the objective are both denoted by affixes (the affix ‘shap’ denoting the nominative, and the affix ‘yak’ denoting the objective). Hence we conclude that the nominative agent and the objective are both expressed by words.”
Answer—Simply on the strength of the word of Teachers, or of the authors of Śūtras, nothing can be taken to be expressed by a word; it can be taken to be so only on the basis of our own cognition (experience). As a matter of fact, when an act is recognised as to be done, it implies all the active agencies; this has been already explained above. Further, the Teachers have nowhere declared that the nominative agent, or the objective, is expressed by the affix.—"But the conjugational affix has been declared to be expressive of the nominative agent and of the objective."—The affix is nowhere declared to be expressive of the nominative agent or of the objective; all that is declared is that 'when there is only one factor, the singular number should be used,—when there are two things, the dual number; and when there are several things, the plural number should be used.' There is also another declaration, which is construed to mean that 'when there is one nominative agent (the singular number is to be used),—when there are two nominative agents (the dual number is to be used), and when there are several nominative agents (the plural number is to be used)'.—it is in this way that the act becomes connected with the singular and other numbers. But there is no such construction as that 'Kartari bhavati ēkasmiṁścha' ('it is used when there is the agent and the one'); in fact it is in the form 'Kartari ēkasmin ēkavachanam' 'when there is one agent, the singular number is to be used,—i.e. when the agent is one only'; similarly in the case of there being two or more agents. If we construe the sentences in this manner the meaning of the Śūtra becomes explained in accordance with logical principles,—and the words of the Śūtra become logically connected. The teaching of the scriptures is also to the same effect—that when unity, duality and plurality are expressed by the affix, then the objective and the rest come in as qualifying factors.

Objection—"It has also been found that when the objective and other things are expressed by the affix, unity and the rest come in as qualifying factors."

Answer—As for the objective and the rest, they are got at by implication, and they are never regarded as being expressed by words; unity and the rest, on the other hand, are never got at by implication, and hence they are regarded as being expressed by words. Such being the case, even though unity and the rest are qualifying factors, yet in this case it is the qualifying factor that is regarded as being expressed. For example, in the case of the statement—'Priests with golden necklaces proceed'—the wearing of the golden necklace is a qualifying factor, yet it is this factor that has been accepted as being enjoined by the sentence. For these reasons, it follows that what is expressed by the word is the unity of the nominative agent, not the nominative agent himself.

Objection—"As a matter of fact, where the nominative agent is one, the singular number is used, where there are two nominative agents, the dual number is used, and where there are several nominative agents, the plural number is used; and from this it is clear that the nominative agent (which remains the common factor, while unity, duality and plurality are variable) is what is expressed by the word."

Answer—This matter cannot be determined by Inference; in fact it is
a clearly perceptible fact that the cognition of the nominative agent follows directly from the cognition of the act to be done; and this clear fact cannot be set aside. As for unity and the rest, when the singular number is used, it is the unity of the nominative agent that is cognised;—when the dual number is used, it is the duality of the nominative agent that is cognised;—and when the plural number is used, it is the plurality of the nominative agent that is cognised; this also is a clearly perceptible fact.—Now, which of these two perceptible facts can an Inference set aside?—In the case of words, it is found that though the word denotes the Class (which is one), yet when it takes the dual number, the diversity (duality) is understood as pertaining to the individual objects (included under the Class), and when it takes the singular number, the unity cognised is that of the individual substance;—the same thing happens in the case in question also.

From all this it follows that the active agent is not directly expressed by the word (‘vadēt’); and when there is no Direct Assertion, there is nothing to reject the indications of the Context.

It has been argued that—“if what is mentioned pertains to the sacrifice, then the man’s effort (expressed by the term ‘vadēt’) becomes useless, as all that has to be done in connection with the sacrifice is laid down in the passage that lays down its entire procedure.”

Our answer to this is as follows:—If what is spoken of in the sentence were subsidiary (to the sacrifice), then it could be taken in by the Context; as a matter of fact however, what is not enjoined cannot be subsidiary to a sacrifice; hence in order that it may be subsidiary to the sacrifice, it is necessary that it should be enjoined,—even according to this view.—It is for this reason that we think that the prohibition relates to the speaking that may be done in course of the sacrifice in whose ‘Context’ the sentence occurs; and hence the advice that ‘what is a lie should not be told’ is subsidiary to the sacrifice; so that it is what has been determined upon that is subsidiary to the sacrifice and should be done; for instance, having determined upon an offering of Vṛihi corn, one should not make an offering of Yava (barley).

Says the Opponent:—“When the teaching that ‘a lie should not be told’ is accepted in both the Pṛṇavāyaka and the Siddhānta,—what is the use of all this discussion?”

Answer—The need for enquiry arises from the fact that if, according to the Pṛṇavāyaka, the teaching pertains to the Man (in ordinary life),—then a transgression of it would entail the Expiatory Rite laid down in the Śmṛtis [as the prohibition of Lying in general occurs in Śmṛtis]; while if, according to the Siddhānta, it pertains to the Darsha-Pṛṇamāśa sacrifice, a transgression of it should entail the Expiatory Rite prescribed in the Yajurveda.
ADHIKARANA (5): Details relating to the ‘Yawning Person’ appertain to the Context.

SUTRA (14).

[Pūrvapakṣa]—"The details in question should appertain to the Man, as they are for his purpose [and hence should find no place in the Context in which they are mentioned], as in the case of the Ahīna (Śū. 3. 3. 1. 5)."

Bhāṣya.

(This is a case of conflict between Indicative Power and Syntactical Connection.)

(A) In connection with the Jyotiṣṭoma, we read—'Āṅgirasavo vā, etc.' (Taitti. Sam. 6. 1. 1. 2) ['The excellent Āṅgirasas, going to the celestial region, introduced Initiation and Austerity into Water; when one bathes in water, he directly acquires Initiation and Austerity; when one bathes in a sacred water, he becomes a sacred place for his relatives'].—(Where bathing in sacred waters is spoken of.)—(B) Again in connection with the Darsha-Pūrṇamāsa there is the text—'Tasmāt jañjabhyamāno'nubrūyāt maṣya daksakratau iti prāṇāvānātvedatmandhate' (Taitti. Sam. 2. 5. 2. 4.; Vājasa. Sam. 38. 27) ['The yawning person should recite the mantra Mayi daksakratu, etc., thereby he draws within himself Praṇa and Apāna'].—[Where the reciting of the mantra is laid down for the ‘yawning person’]

In regard to this, there arises the question—What is laid down here (the reciting of the mantra by the ‘yawning person’, as also the bathing in sacred waters), is it to be done in connection with the action to which the Context belongs (i.e. the Darsha-Pūrṇamāsa or the Jyotiṣṭoma)? Or is it meant only for men in ordinary life (apart from any sacrificial performance)?

On this question, we have the following Pūrvapakṣa:—"As in the case of the Ahīna sacrifices, the details in question should appertain to the Man, as it is for his purpose (Śū.), and hence the Injunction in question should be taken away from the ‘Context’ in which it occurs.—Why so?—Because the man (human agent) is directly expressed; that is, the term 'brūyāt' (‘should recite’) is clearly meant to express the effort of the agent (towards the act of reciting).—'But in that case, the indication of the Context would be rejected.’—The answer to this is that, let the indication of the Context be rejected; in fact, Syntactical Connection is what rejects it, because what is laid down is in connection with the ‘yawning person’. The indication of the Context is that the reciting is laid down as to be done at the performance of the Darsha-Pūrṇamāsa; while from Syntactical Connection it follows that it is laid down for the ‘yawning person’ (in general);—and Syntactical Connection is more authoritative than Context. For these reasons the injunction should be taken away from the Context.—The result also of the reciting has been declared to be that ‘he draws within himself Praṇa and Apāna’ (which means longevity of the man); and this also tends to preclude the
connection of the act in question with the sacrifice.—From all this it follows that the act laid down appertains to the man, and should therefore be taken away from the Context; just as it is in the case of Ahīna (see Sū. 3. 3. 15), the 'twelve Upasads' have been taken away from the Context (of the Jyotiṣ-ṭoma, and taken as connected with Ahīna),—in the same manner the reciting of the mantra 'Mayi daksakratā' should be taken away from the Context (of the Darsha-Pūrṇamāsa, and taken as connected with Man), because of its being mentioned in connection with the 'yawning person'.'

SŪTRA (15).

[SIDDHĀNTA]—IN FACT, FROM THE PECULIARITY OF THE CONTEXT, THEY SHOULD BE TAKEN AS PURIFICATORY OF THE MAN CONNECTED WITH THE SACRIFICE (TO WHICH THE CONTEXT BELONGS),—JUST AS (WASHING, ETC. ARE PURIFICATORY) OF THE SUBSTANCE.

Bhāṣya.

In reality the act in question should not be taken away from the Context;—why?—because of the peculiarity of the Context. As a matter of fact it is only when the 'yawning person' is connected with the sacrifice of the Context that he becomes purified by the reciting (of the mantra 'Mayi daksakratā etc.);—just as such substances as Barley and the like are purified by such acts as washing and the rest.

Objection—"But the Context cannot restrict the term 'yawning person' to one person (connected with the sacrifice); because Syntactical Connection (which connects the reciting with the 'yawning person' in general) is more authoritative than Context."

Answer—We do not say that the Context entirely precludes the term 'yawning person' from all connection with men not connected with the Context; what we mean is that it will be necessary to assume some result that would follow from the reciting of the mantra by a man apart from the sacrificial performance.

"The result has been clearly declared in the text itself,—that the man draws within himself Prāṇa and Apāṇa.'"

We say—it is not so; because we do not find any injunctive term in this sentence; all that we find is the mere statement of something present at the time,—'he draws within himself Prāṇa and Apāṇa,' where we have the Present Tense, not the Injunctive form of the Verb; and as such it can be taken as commending the act of reciting the mantra. From this it follows that the result spoken of does not follow (from the reciting of the mantra) apart from the Darsha-Pūrṇamāsa sacrifices. From all this it is concluded that the reciting of the mantra serves to purify the man (yawning) while he is performing the Darsha-Pūrṇamāsa sacrifices.

Objection—"We admit that the act (of reciting) is purificatory of the man; but we do not admit that it is so only while the man is performing the Darsha-Pūrṇamāsa sacrifices. Why so?—As a matter of fact, whenever a man yawns,—even apart from the Darsha-Pūrṇamāsa,—he is spoken
of as a ‘yawning person’; and it has already been said (by the Siddhāntin himself) that the Context does not exclude (from the connotation of the term ‘yawning person’) one not engaged in the Darsha-Pūrṇamāṣa. Hence we conclude that the action of reciting should be taken away from the Context.”

Answer—It is true that the man not engaged in the sacrifice is not excluded; but there is no purpose to be served by the purification of such a man.

Opponent—“Nor is there any purpose to be served by the purification of the man connected with the Context.”

Answer—[There is this purpose served in that case that] it would be a purified person that would perform the Darsha-Pūrṇamāṣa sacrifices.

Opponent—“Even when the act is taken elsewhere, away from the Context, there would be this purpose served that it would be a purified person that would perform the other acts.”

Answer—The purification could not form an accessory to any other act; as any such other act could not have any connection with the Context (in which the act of reciting is mentioned).

Opponent—“Nor can the purification be an accessory to the sacrifice mentioned in the Context, as through Syntactical Connection, it is found that it is a quality pertaining to man.”

Answer—The act of reciting is not understood to appertain to the man (in general), as it would be useless in that case.

From all this it follows that the act of reciting is syntactically connected only with the two sacrifices of the Darsha-Pūrṇamāṣa which are mentioned in the Context,—and not with any other action, even though such other action be fruitful; as there would be no Context to indicate such connection. For this reason the act of reciting is not to be taken away from the Context.

It might be argued that—“in the event of the act of reciting being retained in the Context, the word ‘br̥yāt’ (‘should recite’), which denotes an activity of man in general, would have to be taken as used in a sense other than its own.”—But, under the circumstances (if the term were taken as enjoining the activity of man) the word would be a mere reference to what is already known; as there can be no need for enjoining the connection of man (in general, with any mere activity).

SŪTRA (16).

A DETAIL CAN BE TAKEN AWAY FROM THE CONTEXT ONLY ON ACCOUNT OF A DIRECT DECLARATION.

Bhāṣya.

It has been argued (by the Pūrvapakṣin) that—“just as the twelve Upasads’ are taken away from their Context (of the Jyotiṣṭoma) (and connected with the Ahīna)—in the same manner, the act of reciting should be taken away from the Context.”—Our answer to this is that in the case cited, the ‘twelve Upasads’ are distinctly declared, by Syntactical Connection, as belonging to the Ahīna sacrifices;—these Ahīna sacrifices are fruitful;—
the term 'Ahina' cannot apply to the Jyotistoma (the 'sacrifice' of the Context), because any such application could be only indirect and figurative;—and lastly, there is the direct declaration to the effect that—'There are only three Upasads in the one-day sacrifice, and there are twelve at the Ahina' (Taitti. Sam. 6. 2. 5. 1). For all these reasons, it is only right that the 'twelve Upasads' are taken away from the Context; specially as in this case there is no connection with any man, as such connection would be useless, and there is no other fruitful action mentioned in the Context. [Hence the case of the act of reciting is not analogous to that of the 'twelve Upasads' and the Ahina sacrifices.]
ADHIKARAṆA (6): Acts like 'Threatening' appertain to the man in general.

SŪTRA (17).

IN THE CASE OF 'SHAṆYU' (WHAT IS SPOKEN OF IS TO BE TAKEN AWAY FROM THE CONTEXT), BECAUSE IT APPLIES TO ALL CONDITIONS (OF THE BRĀHMAṆA).

Bhāsyā.

In connection with the Darśa-Pūrṇamāsa, we read—'Dēvā vai shaṁyum etc.' (Taitt. Sam. 2. 6. 10. 1). [The deities said to Shanīyu, the son of Brhaspati, 'Please forward our offerings' ........ They said—'What is the use to us of offspring?' If a man threatens a Brāhmaṇa, he should be fined a hundred; if he strike him, he should be fined a thousand; if he fetches blood, as many particles of dust may be wetted by the flowing blood, for so many years he should be kept away from the region of the Pītṛs; for this reason one should not threaten a Brāhmaṇa, or strike him, or fetch his blood.]—[In view of this passage, the term 'Shaṁyu' is taken as standing for the prohibition, contained in the last sentence, of threatening, striking, and fetching blood from a Brāhmaṇa.]

In regard to this there arises the question—Does the prohibition of threatening appertain to the Darśa-Pūrṇamāsa? Or is it addressed to man in general?

The Pūrvapakṣa view on this question is as follows:—"On account of the Context, the prohibition of threatening and other acts should be taken as appertaining to the Darśa-Pūrṇamāsa,—the meaning being that 'at the Darśa-Pūrṇamāsa the Brāhmaṇa should not be threatened, or hurt, or wounded so as to fetch blood;—other methods should be employed to win him over; it is for this reason that they win him over by means of the Anvahārya',—such is the sense of the prohibition, deduced from the Context."

In answer to this, we have the following Siddhānta:—In the case of 'Shaṁyu' (i.e. the Prohibitions in question), it has to be taken away from the Context;—why?—because it applies to all conditions; that is, the Prohibition contained in the text refers to the Brāhmaṇa in all conditions;—and it does not mean that the threatening is not to be done by the Brāhmaṇa when engaged in the performance of the Darśa-Pūrṇamāsa.

Objection—"But, from the Context, it is clear that it appertains to the Darśa-Pūrṇamāsa."

Answer—True; that is, from the Context; but from Syntactical Connection it is clear that it appertains to the threatening person (in general); and Syntactical Connection is more authoritative than Context.

Objection—"But as in the case of the yawning person, the prohibition in question could find place in the Context itself."
We say—no. As in that case a result will have to be assumed; while in the case of the Siddhānta, the result is already definitely declared, and there is the injunctive affix also present—‘Shatena yātayāt—Sahasrēṇa yātayāt—Svargam lokam prajāniyāt’.

From all this it follows that details like the Prohibition of Threatening and the like have to be taken away from the Context.
ADHIKARANA (7): The prohibition of conversation with a woman in her courses appertains to Man in general.

SŪTRA (18).

INASMUCH AS THE WOMAN IN HER COURSES HAS ALREADY BEEN REMOVED PREVIOUSLY [FROM THE SACRIFICE, THE PROHIBITION CANNOT APPERTAIN TO THE SACRIFICE; IT MUST APPERTAIN TO MAN IN ORDINARY LIFE].

Bhāṣya.

In connection with the Darsha-Pūramāsa, we read—"One should not converse with a woman in her courses, nor should one 'eat her food'" (Taitti. Sam. 2. 5. 1. 5-6).

In regard to this, there arises the question—Is this a prohibition of conversation with a woman in her courses during the performance of the Darsha-Pūramāsa sacrifices? Or is it meant for man at all times?

The Pārvapakṣa view on this question is that in view of the Context, the prohibition should be taken as pertaining to the Darsha-Pūramāsa sacrifices.

Against the Pārvapakṣa, we have the following Siddhānta—The 'conversation with a woman in her courses' meant here should be taken away from the Context;—why?—because such a woman has already been removed previously. It is declared (in Taitti. Brā. 3. 7. 1. 9) that—'If the wife of a man happen to be untouchable on the preceding day, he should remove her and then proceed with the performance of the sacrifice'. Conversation with the sacrificer's wife is carried on by the Adhvaryu priest at the Darsha-Pūramāsa sacrifices, during which conversation he says to her 'O wife, wife! this is thy region' (Mai. Sam. 1. 4. 3); it is this conversation which is likely to be carried on that could be a subject of prohibition;—but when, in the event of the wife being in her courses, she has been already removed on the preceding day, there could be no possibility of any conversation with her being carried on by persons who are performing the sacrifice after having removed her; how then could there be any likelihood of their conversing with her, which should have to be prohibited?—For these reasons, 'the conversation with a woman in her courses' (which is prohibited by the text in question) should be taken away from the Context.

SŪTRA (19).

ALSO BECAUSE THERE IS PROHIBITION OF 'INTERCOURSE'.

Bhāṣya.

There is prohibition also of 'eating her food'—'one should not eat her food; rubbing her body is the woman's food' (Taitti. Sam. 2. 5. 1. 6).
and this 'rubbing' stands for 'intercourse'; hence the sentence 'one should not eat her food' means that 'one should not have intercourse with her'; and there is no possibility of this 'intercourse' in connection with the Context (i.e. in course of the performance of the Darsha-Pūryamāsa sacrifice);—from this also it is definitely concluded that the Prohibition (of conversation, and also of intercourse) should be taken away from the Context and treated as appertaining to Man in general.
ADHIKARAṆA (8):  The 'wearing of gold' and such details appertain to Man in general.

SŪTRA (20).

[SIDDHĀNTA]—That which does not occur in the 'Context' of any particular sacrifice should appertain to Man in general; because it differs on that point from those others (that occur in particular contexts).

Bhāṣya.

Without reference to any sacrifice, there is the text—'Tasmāt suvar-ṇam, etc.' (Taittī. Brā. 2. 2. 4. 6) ['For this reason bright gold should be worn, thereby one's enemy becomes un-bright (pale)'] ; and again 'Suvasasuḥ bhavitavyam rūpamēva bibharti' ['One should be well-dressed, thereby he acquires beauty'].

In connection with such texts there arises the question—Does what is laid down here appertain to the Context (of a sacrifice) or to Man in general?

The apparent conclusion on this question is that 'that which does not occur in the Context of any particular sacrifice should appertain to Man in general; because on that point it differs from those others that occur in particular Contexts' (Sū.). That is to say, what is laid down in texts like those under consideration must appertain to Man in general;—why?—because 'from those others' that occur in particular contexts, it is different, on the point that it does not occur in any particular Context. In fact, what does not occur in any particular Context must appertain to all Contexts; as on account of its not occurring in any particular Context, it could not be connected with any one Context; hence such details must appertain to Man in general.

SŪTRA (21).

[PŪRVAPAKŚIN’S OBJECTION (a)]—'But inasmuch as no substance is mentioned, the text should be taken as auxiliary (to the Agnihotra and other sacrifices).'

Bhāṣya.

The particle 'tu' denies the view set forth in the preceding Sūtra.

'What is laid down in the text in question cannot appertain to Man in general; it must be auxiliary (appertaining) to the Agnihotra and other sacrifices.—Why so?—Because no substance is mentioned; neither a substance (offering material) nor a deity is mentioned in the text, by virtue of which it could be assumed that the term 'bhāryam' in the text stands for 'should be offered in sacrifice';—and when no substance or deity is found, the root 'bhr' (in 'bhāryam') must be taken as denoting 'to wear', and
hence standing for some sort of purification; and purification is possible only when the thing purified is auxiliary to a sacrifice, not otherwise. Hence what is laid down (i.e. the wearing of gold) should be taken as auxiliary (appertaining) to the Agnihotra and other acts."

SŪTRA (22).

[Pūrvapakṣin's objection (b)]—"Secondly, because of its connection with the Veda."

Bhāṣya.

The text under consideration occurs in that section of the Veda which is called 'Ādhevarya' ('Pertaining to the Adhevaryu'), which, as denoting connection with the Veda, is applicable only to what is auxiliary to a sacrifice; as it is only what is auxiliary to a sacrifice that 'pertains to the Adhevaryu Priest',—and not anything pertaining to Man in general; as a matter of fact, the Adhevaryu Priest is the performer of only such acts as the Dāraṣṭā-Puṇamāsa and other sacrifices along with their auxiliaries, as also the acts that are auxiliary to those sacrifices.—For this reason also the acts like those under consideration should be taken as pertaining to sacrifices."

SŪTRA (23).

[Pūrvapakṣin's objection (c)]—"Thirdly, also because there is connection of a substance."

Bhāṣya.

"Further, the statement 'swarṇam bhāryam' ('gold should be worn') is one in which the substance is the principal factor, as is clear from the sense of the objective (implied in the phrase 'swarṇam bhāryam'). The wearing of this substance 'gold' being purificatory in character, such purification would serve a useful purpose only if the wearing laid down were auxiliary to a sacrifice; it would serve no such purpose if it appertained to Man in general."

SŪTRA (24).

[Answer to Pūrvapakṣin's objections]—In reality there must be some connection between the acts under consideration and a result; just like the connection (of other things with particular results); it must therefore be regarded as an action (accomplishing the purpose of Man in general); such is the opinion of Aitishāyana.

Bhāṣya.

In reality, acts like those we are discussing must have some connection with a result; i.e. they must appertain to Man in general. If the act (of
wearing) appertained to (were purificatory of) the gold, or to the clothes, it would be entirely useless.

Opponent—"But with the purified 'gold' and the purified 'clothes', the sacrifice would be accomplished (so that it would not be useless)."

Answer—It is not so. What is auxiliary to the gold could not help the sacrifice; and the act in question cannot be taken as auxiliary to the sacrifice, because neither 'Direct Assertion' nor any other means of knowledge points to any such auxiliary. Thus we conclude that acts like those under consideration are connected with results—such as the one spoken of in the sentence 'His enemy becomes pale'.

Opponent—'But this ('his enemy becomes pale') only mentions a present fact (not a future result)."

Answer—True, that is so. But in order to save the passage from uselessness it becomes necessary to seek out its connection with some injunction of results; and rather than hunt out any other connection, it is much simpler to make some modification in the words occurring in the same sentence.—Why so?—Because its syntactical connection with that modification would be directly perceptible, while that with any other sentence would be indirect and not perceptible. And the only modification that would be needed would be—(1) not to attach any significance to the Present Tense (in the word 'bhavati' in the sentence 'His enemy becomes pale'), and (2) to determine the exact import of the connection (between the act of wearing gold and the result expressed in the sentence 'His enemy becomes pale'). For these reasons sentences like the one in question should be taken as laying down the Primary sacrifice (to which the wearing of gold would be an auxiliary, leading to a particular result), just as the Prajāpati-Vratas ('one should not look at the rising sun' and so forth) are connected with the result spoken of in the sentence 'By this one becomes absolved from sin'.—so it should be understood to be the case with the act under consideration.

From all this it follows that the act of wearing gold appertains to Man in general.
ADHIKARANĀ (9): The ‘Jaya’ and other Homas are subsidiaries to actions laid down in the Veda.

SŪTRA (25).

[PŪRVAPAKṢA]—"What is not mentioned in the context of any particular action must be subsidiary to all actions, as there can be no specification."

Bhāṣya.

[We now proceed to consider the special relationship of such factors as are clearly indicated by Syntactical Connection to be subsidiary to actions in general—Tantravārtika—Trans., p. 1387.]

The cases to be considered in this connection are the ‘Jaya’ and other oblations which are known to be connected with sacrifices in a general way, such as we find in the following texts—‘If one desires to succeed in a transaction, he—(a) should offer at it the Jaya and other oblations,—(b) should offer the ‘Rāstrabhyt oblations,—(c) should offer the ‘Abhyātāna oblations’ (see Taitti. Saṁ. 3. 4. 6. 2). [Here every one of these three oblations is laid down as to be offered at any sacrifice where one desires prosperity. (a) The ‘Jaya’ is the name given to the oblations offered with the mantra ‘Chittaṅcha svāha, etc.’ (Hiranyakesi-Gṛhyasūtra, 1. 3. 9); (b) ‘Rāstrabhyt’ is the name given to the oblations offered with the mantra ‘Rāgād, etc.’ (Vājasa. Saṁ. 18. 38); —and (c) ‘Abhyātāna’ is the name given to the oblations offered with the mantra ‘Agnirbhūtānām, etc.’ (Taitti. Saṁ. 3. 4. 5. 1).]

In regard to these oblations there arises this question:—Are they auxiliary to (to be performed in connection with) actions of all kinds,—such as land-cultivation and the like? Or only to those actions that are laid down in the Veda,—such as the Agnihotra and the rest? That the oblations in question are auxiliary to other acts (and not independent actions by themselves) is clear from the fact that they are clearly recognised (through the opening words of the text quoted) as being connected with certain transactions, and also from the fact that no separate results are mentioned as following from them (the only result mentioned being the success of the transaction in connection with which they are performed).

The Pūrvapakṣa view on this question is that “the oblations in question should be taken as auxiliary to actions of all kinds, because the text speaks of no specification”.

33
SŪTRA (26).

[Siddhānta]—In fact, being of the nature of 'Homa' (oblation into fire), they should be restricted (to the Vedic sacrifices); because of their connection with the 'Āhavanīya' (sacificial fire).

Bhāṣya.

It is not right that the oblations in question should be taken as auxiliary to all kinds of actions, including even land-cultivation and the like. In fact, these are of the nature of 'Homa' (Oblation into Fire), and as such should be restricted; because in Homas, the connection of the Sacrificial Fire is essential; as is made clear in such texts as 'when one offers oblations into the Sacrificial Fire then does his desired object become fulfilled' (Taitti. Brā. 1. 1. 10. 5);—from this it follows that the oblations in question can be auxiliary to only such acts as are connected with the Sacrificial Fire.—Now, as a matter of fact, such acts as land-cultivation and the like are not connected with the Sacrificial Fire; in fact they are not connected even with the 'Gārhapatyā' (Domestic Fire), out of which the 'Āhavanīya' or Sacrificial Fire could be obtained.—From all this it follows that the 'Jaya' and other oblations are not to be offered in connection with such acts as land-cultivation and the like.

SŪTRA (27).

They should be regarded as auxiliary (to Vedic sacrifices),—also because of the name.

Bhāṣya.

For the following reason also we hold the view that the oblations are subsidiary to Vedic actions.—Why?—Because of the names; that is, the 'Jaya' and the other oblations in question have been laid down in that section of the Veda which has been named 'Ādhyāvat' ('pertaining to the Adhvaryu Priest'), and hence they should be offered by the Adhvaryu priest. In the case of land-cultivation and such acts, there is no Adhvaryu priest; so that if the oblations in question were offered at these acts, they would be offered by one who is not an Adhvaryu; and this would be contrary to the indication of the Name.—From this also it follows that the oblations in question are subsidiary to Vedic acts only.
ADHIKARANA (10): The prescribed ‘Iṣṭi’ is to be performed in connection with the ‘acceptance’ of the gift of a Horse at a Vedic sacrifice.

SŪTRA (28).

[Pūrvapakṣa]—‘The Sacrifice should be performed on the ‘acceptance’ of the ordinary Horse-gift, as it is this ‘acceptance’ that would be sinful; and as for the ‘acceptance’ of the Vedic Horse-gift, no sinfulness could attach to that, as it is sanctioned by the scriptures.’

Bhāṣya.

[Here ‘acceptance’ stands for ‘giving’.—See next Adhikarana.]

There is a sacrifice called the ‘Ashvapratigrahāṣṭi’ (Sacrifice performed in connection with the acceptance of a Horse-gift), enjoined in the text—‘Varuṇo vā ētam grhyaṃ yo’shwan pratighṛnāti; yāvato’shwan pratighṛnīyat ēvāvato vāruṇān chatuskāpalān nirvapēt’ (Taitt. Saṁ. 2. 3. 12. 1) [‘Varuṇa seizes him who accepts the gift of a horse; as many horses one may receive in gift, so many offerings on four pans should be made to Varuṇa’].

In regard to this there arises the question—Is this expiatory sacrifice to be performed at the ‘acceptance’ of the Horse-gift in ordinary life, or at the acceptance of the Horse-gift sanctioned by the Veda?

Question—‘When is it the ‘acceptance of the horse-gift ’ in ordinary life? and when is it the ‘acceptance of the horse-gift ’ sanctioned by the Veda?’

Answer—When in ordinary life, one receives the gift of a horse, either on asking for it, or even without asking,—it is a case of ‘acceptance of the horse-gift in ordinary life’;—and it is a case of ‘acceptance of the horse-gift sanctioned by the Veda’, when one receives ‘a thousand horses’ as the sacrificial fee prescribed for the Paunḍarika sacrifice, or when one receives a horse at the Jyotistoma where ‘the horse, cow, etc.’ have been prescribed as the sacrificial fee.

The ordinary notion being that as the expiatory sacrifice itself is a Vedic sacrifice, it must be performed in connection with the gift sanctioned by the Veda,—we have, against it, the following Pūrvapakṣa view:—‘The sacrifice should be performed at the ‘acceptance’ of the ordinary Horse-gift, as it is this ‘acceptance’ that would be sinful; the sinfulness of the acceptance is clearly asserted in the sentence ‘Varuṇa (Dropsy) seizes him who accepts the gift of a horse’;—this descriptive text must refer to a case where there is sin (in the acceptance); and this sinfulness is possible only in cases where the gift of a horse is ‘accepted’ in ordinary life at the hands of a Shūdra or some other sinful person; hence inasmuch as this sinfulness is possible only in the case of an ordinary Horse-gift, it follows that the
expiatory sacrifice should be performed only at such an 'acceptance' in ordinary life.—Objection—The descriptive text just quoted is meant, not to qualify the occasion for the expiatory sacrifice, but only to commend the expiatory sacrifice.'—Answer—It could be so only if the sacrifice served the purpose of removing the sin; the sacrifice however is meant to save one from Varuña (i.e. Dropsy); and this is possible only in ordinary life; as it is only in ordinary life that Dropsy actual seizes a man. In the case of the acceptance of the Horse-gift sanctioned by the Veda, on the other hand, such would not be the case; because that this gift should be accepted (at the sacrifice) is sanctioned by the scriptures—i.e. by direct injunctive texts. If there were sin in such an 'acceptance', then it could never be enjoined as something that should be done; because what tends to bring about sin is something that should never be done.—Objection—Even in the case of the acceptance of the horse-gift sanctioned by the Veda, there is sin if it is accepted from a person from whom gifts should never be accepted.'—Answer—That might be so if the expiatory sacrifice were to be performed by the person accepting the gift; as a matter of fact, however, it is to be performed by the person who makes the other person accept the gift (i.e. the giver of the gift),—as we shall explain under the next Adhikaraṇa.—For all these reasons, it should be taken as established in the present Adhikaraṇa that the expiatory sacrifice in question should not be performed at that 'acceptance of the Horse-gift' which is sanctioned by the Veda."

SŪTRA (29).

[SIDDHĀNTA]—The text (speaking of Varuṇa seizing the man) should be taken as only commendatory; as no such seizure is actually found to take place; hence the expiatory sacrifice should be taken as to be performed in connection with the gift at a sacrificial performance.

Bhāṣya.

It is not the correct view to take that "the sacrifice in question should be performed by one who, in ordinary life, accepts the gift of a horse from a Shūdra or from some other sinful person". The person accepting the gift has been spoken of as 'seized by Varuṇa', i.e. one who is attacked by Dropsy, one whose abdomen becomes distended on account of the accumulation of fluid within; this is a disease known in common parlance as 'Jalodara' ('Water in the Abdomen', Dropsy):—and certainly the text could not be meant to assert that the 'acceptance of the gift of a horse' in ordinary life is the cause of the said disease; nor can this (cause of the disease) be taken as enjoined by the text itself. Thus we conclude that there is no 'seizure' by Dropsy, following from the acceptance of the ordinary Horse-gift.

Opponent—"The term 'varuṇa' stands (not for the disease of dropsy, but) for sin,—in the etymological sense of the term—'varuṇa' being derived from the root 'vṛ' 'to hinder' or 'hide'.'
Answer—This argument would involve the unnecessary trouble of abandoning the well-known signification of the term; because, even, in the said etymological sense, ‘Varuṇa’ would be that which hinders,—and such a ‘Varuṇa’ could seize a man also at the acceptance of the gift at a sacrifice. Even if the ‘hindrance’ (‘varuṇa’) be taken as consisting in the trouble involved in the keeping, feeding and general care (of the horse received in gift), there would be nothing to justify the view that this applies only to the case of the ordinary horse-gift [as the horse received at a Vedic sacrifice has to be kept and fed and cared for exactly in the same manner as that received in ordinary life]--; and yet the recourse to the etymological explanation would set aside the well-known signification of the term (to no purpose).

For these reasons the text in question must be taken as purely commendatory; the commendation consisting in the likening of the expiatory sacrifice to freedom from dropsy, the sense being that ‘the result brought about by the sacrifice is as desirable for the performer as freedom from dropsy is for the man seized by dropsy’; the ‘acceptance’ of the gift being likened to the ‘attack of dropsy’ and the ‘sacrifice’ to the ‘freedom from dropsy’; the sense thus comes to be that ‘just as for the man attacked by dropsy it is necessary to take measures for its cure, so is it necessary for the man accepting the gift to perform the sacrifice.’

Thus for all these reasons, the expiatory sacrifice should be taken as to be performed in connection with the gift at a sacrificial performance. Because if it were applicable in the case of the ordinary gift, it would be necessary to assume a result for it; in the case of the gift at a sacrifice on the other hand, the expiatory sacrifice would be an auxiliary to that sacrifice at which the gift of the horse has been accepted; this will mean that the expiatory sacrifice has to be taken as syntactically connected with the text laying down the entire procedure of that other sacrifice (at which the gift is received), on the ground of the two being directly connected (as shown above); and this would certainly be much simpler than the assumption of a syntactical connection, which is not direct, with a declaration of the result (assumed to follow from the expiatory sacrifice performed in connection with the ordinary gift).—Thus it is only right that the expiatory sacrifice should be performed in connection with the gift of a horse sanctioned by the Veda.
Adhikaraṇa (11): The ‘Vārunī Iṣṭi’, prescribed in connection with the gift of a Horse is to be performed by the giver of the horse.

Sūtra (30).

[Pūrvapakṣa]—"The sacrifice is not prescribed [for the giver], as the action [of 'giving'] is entirely different [from the action of 'accepting'] in connection with which the sacrifice is prescribed."

Bhāṣya.

In connection with the text ‘Yāvato'śvān pratiṣhṇiyāt tāvato vārunān chaṭus̄karālaṁ nirvāpēt’ (Taitti. Saṁ. 2. 3. 12. 1) ['As many horses one receives in gift, so many offerings on four pans he should make to Varuṇa'],—we have learnt (in the preceding Adhikaraṇa) that the sacrifice herein prescribed is to be done in connection with the gift of a horse at a Vedic sacrifice. Now, there arises the question—Is this sacrifice to be performed by the acceptor, i.e. the person to whom the horse is given, or by the person who makes the other accept the gift, i.e. the person by whom the horse is given?

On this question, we have the following Pūrvapakṣa:—"The sacrifice is not prescribed for the giver, as the action of 'giving' is different from the action of 'accepting'; that is, as a matter of fact, the sacrifice in question has not been prescribed for the person making the gift, and we clearly understand it as laid down for the person who does the acceptance of the gift, by the text—'as many horses one receives in gift so many offerings on four pans he should make to Varuṇa'. Hence the conclusion is that the sacrifice should be performed by the Priest who accepts the gift of the horse."

Sūtra (31).

[Siddhānta]—It should be performed by the person employing the Priests, as is clearly shown by indicatives.

Bhāṣya.

The sacrifice is to be performed, not by the person accepting the gift, but by the person who makes the person accept it:—"why?"—because this is clearly shown by indicatives.—"What is the indicative that shows it?"—The 'indicative' consists in the connection between the words that follow and the words that have gone before; that is to say, there is the text (Taitti. Saṁ. 2. 3. 12. 1), (a) ‘Prajāpatir varuṇāya ashvamanayat’ ['Prajāpati presented a horse to Varuṇa'], where Prajāpati is spoken of as the giver and Varuṇa as the receiver of the Horse;—(b) then follows the sentence ‘Sa svām devatām ārcharat’ ['He lost the divinity within himself']
which needs to be construed with the foregoing sentence, so that the pronoun ‘sa’ (‘he’) stands for Prajāpati (of the preceding sentence), and the two sentences become syntactically connected. The pronoun ‘he’ is taken as standing for Prajāpati, as it is in the same case as the word ‘prajāpatih’ (in the preceding sentence)—and it is not taken as standing for Varuṇa, as it is not in the same case as ‘varuṇāya’ (in the preceding sentence);—(c) next follows the sentence ‘Sa paryādiṣyata’ (‘He became torn (afflicted with disease)’); here also the pronoun ‘he’ stands for Prajāpati mentioned before,—and the sentence becomes syntactically connected with the first sentence;—(d) next comes the sentence—‘Sa ēvaitam vārurmān chatuskāpālam apashyat’ (‘He perceived the cake baked on four pans dedicated to Varuṇa’), where again ‘he’ stands for the same Prajāpati;—then it goes on, ‘Sa niravapati’ (‘He offered it’),—again ‘he’ is Prajāpati;—then, ‘Tato vai sa vārurumān-pāshāt amuchyata’ (‘thence he became freed from the clutches of Varuṇa’),—here also ‘he’ is Prajāpati. The sentence ‘Vārūṇa seizes him’ is the statement of the reason; the sense being—Because Prajāpati, on giving a horse to Varuṇa, became afflicted with disease, therefore the person who receives (i.e. gives) a horse is seized by Varuṇa, and becomes afflicted with disease;—and because Prajāpati became free by offering the Vārūṇa sacrifice, therefore the man who gives a horse should offer the Vārūṇa sacrifice.’—In this manner the performance of the Vārūṇa sacrifice by the giver of a horse becomes commended by the verb ‘should be performed’.—From this it follows that when a man gives a horse, he should offer the Vārūṇa sacrifice.

Objection—‘What is actually asserted in the text is that the person who accepts the gift of a horse should offer the sacrifice.’

Answer—If such were the meaning, then the opening of the passage would be asserting one thing and its concluding portion something quite to the contrary; so that the opening as well as the conclusion would both be meaningless. Hence we have either to assume a different meaning for the opening sentence, in accordance with what is said in the concluding sentence, or assume a different meaning for the concluding sentence, in accordance with what is said in the opening sentence; that is, either the opening sentence ‘Prajāpati presented a horse to Varuṇa’ will, in accordance with what is said in the concluding sentence, have to be taken to mean that ‘he received the horse from Varuṇa’,—or, in accordance with what is said in the opening sentence, the concluding sentence, ‘He who receives a horse’ will have to be taken to mean ‘one who gives a horse’.—Under the circumstances, it is what comes first that is to be respected (kept intact), as there is nothing to contradict it (at the time of its appearance),—whereas what comes later has to be taken in an indirect sense by reason of a contrary idea having already appeared on the scene;—this according to the maxim, ‘That which comes first is to be accepted, as its injunction comes first, as in ordinary practice’ (Mīmāṃsā-Sūtra 12. 2. 23).

Further, if the statement that ‘Prajāpati presented a horse to Varuṇa’ were taken to mean that ‘he received it from Varuṇa’, many incongruities would be involved in such an interpretation. On the other hand, the word ‘receives’ is capable of somehow expressing the idea of giving; because the
man who does an act,—as also the man who, even indirectly, helps in the accomplishment of the act,—both can be regarded as the ‘doer’ of that act; for instance, when a man *arranges for* the ploughing of a field, he is spoken of as ‘ploughing the field with six ploughs’, even though he may not do the actual *ploughing at all*; and this because it is he who enables the act to be done and hence ‘does’ it;—in the same manner, in the case in question, the man who enables the *acceptance* to be done is he who *gives* it;—and hence the man *giving* the horse can be spoken of as ‘accepting’ it. Thus, it is after full consideration that it has been decided that it is the person *giving* the horse who is spoken of as ‘accepting’ it (in the text under consideration); and it is for him that the performance of the *Vāruna* sacrifice has been prescribed.

[Kumārila offers other interpretations of this and the preceding *Adhikarana*; for which see *Tantravārtika*—Trans., pp. 1407–1410.]
ADHIKARAṆA (12): Cooked 'Charu' is to be offered to Soma-Indra on the occasion of vomiting the Soma drunk at a Vedic sacrifice.

SŪTRA (32).

[PŪRVAPAKṢA]—"The case of the vomiting of the Soma drunk is similar [to that of the Horse-gift]."

Bhāṣya.

There is the text—'Somaindraḥ charum nirvapēt shyāmākam soma-vāminah' ['Cooked shyāmāka rice should be offered to Soma-Indra, on behalf of one who vomits Soma'] (cf. Taitt. Saṁ. 2. 3. 2. 7).

In regard to this, there arises the question—Is this cooked rice to be offered to Soma-Indra, on the occasion of vomiting the ordinary Soma-drink or on that of vomiting the Vedic Soma-drink?

Question—"What is ordinary Soma-drink? and what is Vedic Soma-drink?"

Answer—The Vedic Soma-drink is the Soma drunk at the Jyotistoma and allied sacrifices; and it is ordinary Soma-drink when Soma is drunk for seven or ten days for the purpose of securing the equilibrium of the bodily humours.

On the question stated, we have the following Pūrvapakṣa:—"The case of the vomiting of the Soma drunk is similar to that of the Horse-gift. That is to say, the sacrifice in question is to be offered in the case of the ordinary vomiting, not in that of the Vedic vomiting. The words 'is similar' refer to the Pūrvapakṣa view (of Adhikaraṇa 10); the sense being that—just as in the case of the Horse-gift, the expiatory sacrifice was declared (in the Pūrvapakṣa) as to be performed at the acceptance of the Horse-gift in ordinary life, on the ground of its performance having been laid down in connection with an evil effect (the attack of dropsy),—in the same manner, in the case in question also, we find the sacrifice mentioned in connection with an evil effect in the text 'one who drinks Soma (and vomits it) becomes weak in his sense-organs and in vigour';—now it is only in ordinary life that the Soma being regularly drunk for the purpose of securing the equilibrium of the bodily humours, if the drink is lost by vomiting, the equilibrium of the humours becomes lost; so that it is only in this case that the 'weakening of the sense-organs' becomes possible (as the result of the vomiting). In the case of Soma drunk during a Vedic sacrifice, as the drinking is done simply in obedience to the scriptural injunction (and not for any special purpose), there could be no evil effect (resulting from the vomiting); because in this case, the Soma-drinking is done simply in obedience to the injunction that 'the remnant of the Soma at a sacrifice should be drunk'; and so long as this 'drinking of the Soma' is done, there can be no evil effects; so that even though the man might vomit the Soma
drunk, yet the enjoined act of *Soma-drinking* will have been duly accomplished, and the scriptural injunction will have been duly acted upon; and hence there could be no evil effects. For these reasons, we conclude that the offering to *Soma-Indra* should be made when the *Soma* drunk in ordinary life is vomited."

**SŪTRA (33).**

[SIDDHĀNTA]—The offering should be made at the (vomiting of the *Soma* drunk at the) Vedic sacrifice; as it is only at this that it creates an evil effect; as regards the (vomiting of the *Soma* drunk in) ordinary life, as it is done for a visible purpose, there could be no evil effects.

**Bhāṣya.**

The offering in question can be made only at the vomiting of the *Soma* drunk at a Vedic sacrifice, not at that of what is drunk in ordinary life. Why?—Because it is only at this that it creates an evil effect; in connection with the vomiting at a Vedic sacrifice, we find its evil effect described in the text—'He becomes weak in the sense-organs and in vigour.' In the case of the ordinary *Soma*-drinking on the other hand, as it is done for the purpose of securing the equilibrium of the bodily humours, there would be no evil effects resulting from the vomiting: in fact, it is for the very purpose of vomiting it that they drink *Soma* in ordinary life.

Even if we take the text just quoted ('He becomes weak, etc.') to be purely commendatory, the only reasonable hypothesis would be that the offering is to be done on vomiting the *Soma* drunk at a Vedic sacrifice; as it is only by this means that we could avoid the necessity of assuming a distinct result (for the offering to *Soma-Indra*). [Under the *Siddhānta*, this assumption is not necessary because the offering forms part of the Vedic sacrifice and thus helps in the bringing about of the result of that sacrifice itself.]
ADHIKARANA (13): The offering of Cooked Rice to Soma-Indra is to be made only when the ‘Vomiting’ of the Soma-drink is done by the Sacrificer.

SUTRA (34).

[PURVAPAKSA]—"THE OFFERING SHOULD BE MADE IN ALL CASES (OF VOMITING), AS THERE IS NO DISTINCTION."

BHASHYA.

[In connection with the offering of Cooked Rice to Soma-Indra, at the vomiting of Soma drunk at a Vedic sacrifice, there arises the question as to whether the offering is to be made when the vomiting is done by the sacrificer? or when it is done by the priests? Or when it is done by both?] On this question we have the following PURVAPAKSA:—"The sacrifice consisting of the offering of cooked rice to Soma-Indra should be performed at all cases of vomiting—by the Priests and by the sacrificer.—Why?—Because we find no distinction made—such as that 'it should be offered at the vomiting done by such and such a person, and not at that done by such and such another person';—for this reason it should be performed in all cases of vomiting Soma."

SUTRA (35).

[SIDDHANTA]—IN REALITY THE OFFERING SHOULD BE MADE WHEN THE VOMITING IS DONE BY THE SACRIFICER; AS IT IS FOR HIS SAKE (THAT THE WHOLE SACRIFICE IS PERFORMED).

BHASHYA.

The offering should be made at the vomiting done by the sacrificer;—why?—because it is for the sake of the sacrificer that the sacrifice is performed; that is to say, the sacrifice at which the Soma is vomited is performed ‘for his sake’,—i.e. for the sake of the sacrificer; consequently the offering to Soma-Indra should also be made for his sake. As a matter of fact, what is declared in the text under consideration (regarding the offering to be made to Soma-Indra) is for the benefit of the Soma-vomiter, and that alone benefits the Soma-vomiter which is capable of benefiting the sacrificer, —not what is done for the Priest; as the sacrifice at which Soma is vomited is not done for the sake of the Priests. [If the expiatory offering were made on the vomiting by the Priest, then that sacrifice could not be performed in the Fire kindled for the sacrificer, in which the main sacrifice is being performed.]

The following might be urged here—"When the Adhvaryu Priest or the Hotre Priest would vomit the Soma, their own priests could make the expiatory offering in their fires (not in the fire set up for the sacrifice that is performed for the sake of the sacrificer)."
In that case, there would be two possibilities:—(1) the expiatory offering would (be made on behalf of the vomiting priests, and hence through other priests and in other fires, and as such) not form part of the main sacrifice at which the *Soma* has been vomited; or (2) the expiatory offering would not be made on behalf of the vomiting priests, *Adhvaryu* and *Hotr.*—

Of these two alternatives, if (according to the first alternative) the *Adhvaryu* and other priests were to have the expiatory offering made by distinct priests of their own, then on account of the former occupying, as they do, a very subordinate position at the whole performance, could not obtain the fruits of the action; and what would be done on behalf of the priests could not benefit the sacrificer at all. For these reasons, we conclude that the expiatory offering should not be offered at the *vomiting* by the priests.

**SūTRA (36).**

**ALSO BECAUSE WE FIND INDICATIVES (TO THE SAME EFFECT).**

**Bhāṣya.**

There is a text indicative of the fact that the offering is to be made on behalf of the vomiting *Sacrificer.*—“How?”—The text is—*Somapithēna va ēṣa vyadhate yah somam vamati* [‘If one vomits Soma, he is ruined’];—this means that when the *Soma* loses its sanctity (by the vomiting) the sacrificial performance of the *Sacrificer* becomes defective and thereby he is ruined;—now this ‘ruin’ could never be that of the Priest. If it were meant to apply to the case of vomiting by the Priests, then the form of the text speaking of the *vomiting* would have been (‘that sacrificer is ruined) whose priests vomit the *Soma*,’ not ‘he who vomits the *Soma*’.—

From all this also we conclude that the offering (in question) to *Soma-Indra* should be made when the *Soma* is vomited by the sacrificer.
Adhikarana (14): Out of the 'Cake baked on Eight Pans' dedicated to Agni, only 'two slices' are to be offered.

Sūtra (37).

[Pūrvapakṣa]—"The entire substance should be offered, as it is meant for that purpose."

Bhāṣya.

There are the Darsha-Pūrṇamāsa sacrifices; in connection with these, we read—'Yadāgniyoṣṭikapālo'māvāsyāyām paurnamāsyānāḥchāchyuto bhavati' ['The Cake baked upon eight pans dedicated to Agni is never absent at the Amāvāṣyā and the Paurnamāsi sacrifices'] (Taittiriya Śāraṇ 2. 6. 3. 3).

In regard to this, there arises the question—Is the entire substance (cake) to be offered to Agni? or only a little is to be offered and a little is to be retained?

On this question we have the following Pūrvapakṣa:—"The entire substance should be offered;—why?—because it is meant for that purpose; the injunction on the point is that 'The Cake should be made āgniya (dedicated to Agni)'; hence the whole of it should be offered."

Sūtra (38).

[Siddhānta]—Inasmuch as what is laid down as to be offered is a 'slice,' there must be a remnant.

Bhāṣya.

'Niravādāna' stands for 'niṣkṛṣya avadāna', i.e., 'offering after being sliced out'; and it is this 'sliced offering' that is laid down in the text, 'Out of the substance, one should make two slices for offering'; there is another text also, to the effect that 'one should offer into the Fire an offering consisting of two slices.'—From all this it is clear that only 'two slices' have to be offered and the rest is to be retained.

Sūtra (39).

[Objection]—"What is laid down in these texts is only the method (of making the offering); in reality the whole of the substance is meant to be offered."

Bhāṣya.

"It is not meant that only 'two slices' should be offered; what is meant is that 'the substance to be offered should be prepared (sanctified) by slicing it twice'; so that all that is enjoined by the texts quoted is that
'the substance to be offered should be sliced twice'; and it is not meant that what is not 'sliced twice' should not be offered. Hence the only right course to adopt is that the whole of the Cake should be offered,—none other.'

SŪTRA (40).

[Answer]—The offering should be done once only, as the action (of 'offering') will have been accomplished (by that simple offering); specially as the substance is only subservient (to the act of 'offering').

Bhāṣya.

Answer—When the substance to be offered has been declared to be that which is qualified by 'double slicing', then by the offering of that 'double-sliced' substance, all that is declared has been accomplished, and in reality there is no substance left (of what has been declared to be meant to be offered); and hence the offering should not be repeated.—Why so?—Because the substance is meant only to subserve the purpose of accomplishing the offering; and it is not that the substance must be brought into contact with the offering. If it were incumbent upon us to bring the substance into contact with the offering, then, it might be conceded that, even after the 'double-sliced' substance has been offered, there is some of the substance left which should be brought into contact with the act of offering; so that for this purpose the offering may have to be repeated. As a matter of fact, however, the act of offering is there, not for the purpose that the substance may be brought into contact with it,—but in reality it is the substance that is subservient to the offering; i.e. the substance is taken away only for the purpose of accomplishing the act of offering. Consequently, when the offering has been accomplished (by the offering of the 'double-sliced' cake), and the man's purpose has been fulfilled, it is not necessary that the primary act (of offering) should be repeated, simply for the sake of the substance (that may have been left after the 'double-sliced' offering has been made).

Question—'Why should the substance be regarded as not predominant, and hence not necessitating the repetition of the act of offering?'

Answer—Because the result follows from the offering; and also because of the maxim that 'when an already accomplished entity is spoken of along with an entity still to be accomplished, the former is to be taken as mentioned for the purposes of the latter'.—Nor does the substance accord any perceptible help to the offering.—From all this it follows that a remnant is to be kept after the 'double-sliced' substance has been offered.

It has been argued that—'in view of the substance being spoken of (in the text) as 'āgniya' (dedicated to Agni),—it must be admitted that the whole of it should be offered (to Agni)'.—But in this view, the connection of the whole substance with the offering would be based upon Inference; that of the 'double-sliced substance', on the other hand, is based upon the directly perceived text.—Further, the nominal suffix ('dhak', in the term 'āgniya', 'dedicated to Agni') would be applicable also when the whole of the sub-
stance is not offered,—in the sense that the substance to be offered to Agni is to be taken out of the Cake’ (which, on that account is called ‘āgnēya’, ‘dedicated to Agni’). ‘Āgnēya’ is a generic term, while the term ‘double-sliced’ in the sentence ‘the double-sliced substance is to be offered’ is a particular term [and there is thus no incongruity in the term ‘āgnēya’].

From all this it follows that some portion of the substance is to be retained.

SŪTRA (41).

Also because we find the ‘remnant’ spoken of (in the Veda).

Bhāṣya.

We actually find the ‘remnant’ (of the Cake) spoken of in such texts as—‘One should slice the Īdā out of the remnant’, ‘one should make the Svistakrt offering out of the remnant’; [which is a clear indication of the fact that only a portion of the Cake is to be actually offered to Agni, and a portion is to be retained as the ‘remnant’ to be used for various purposes].
ADHIKARANA (15): The 'Sviṣṭakṛt' offering is to be made out of the Remnants of all the substances used at the Sacrifice.

SŪTRA (42).
[PŪRVAPAKṢA]—"Inasmuch as they are not the motive for the admitting of the substances, the Remnant-offerings should be made out of a single substance; specially as the Remnant is only a secondary factor."

Bhāṣya.

There are the Darśha-Pūṇamāsa sacrifices; at these there are some doings with the remnants of the offering-substances,—such doings, for instance, as the offerings of the 'Idā', the 'Prāshitra' and the 'Sviṣṭakṛt'.

In regard to these there arises the question—Are these doings to be done with the remnants of each of the substances offered at the sacrifice? or with the remnant of only one of them?

On this question we have the following Pūrvapakṣa—"Inasmuch as they are not the motive for the admitting of the substances, the Remnant-offerings should be made out of a single substance;—that is to say, what may be done with the Remnants does not tend to admit the substances [i.e. substances are brought into a sacrificial performance, not because the Remnant-offerings have to be made out of them, but because the main sacrificial offerings are made out of them, and the offering of the Remnant is only for a secondary purpose]; if the substances had come in simply for the purpose of the remnant-offerings being made out of them, then, without doubt, the Remnant-offerings would have been made out of all the substances used; as a matter of fact, however, the substances are brought in for a different purpose [i.e. for the purpose of the making of the main sacrificial offerings]; and as such they need not necessarily be used for purposes of the remnant-offerings; in fact, on account of all the substances being near to hand, the remnant-offerings may be made out of any one of them; because the remnant is only a means of the offerings (and hence a secondary factor)."

SŪTRA (43).
[PŪRVAPAKṢA concluded]—"Also because the embellishment is accomplished (by a single offering)."

Bhāṣya.

"As a matter of fact, the embellishment of the primary act (which is the sole purpose of the offering of Remnants) is accomplished by a single Remnant-offering; in view of this fact, offerings should not be made out of any other remnant."
SŪTRA (44).

[SIDDHĀNTA]—IN REALITY, THEY SHOULD BE MADE OUT OF ALL THE SUBSTANCES, BECAUSE THE MOTIVE IS EQUALLY PRESENT IN ALL, AND BECAUSE THE EMBELLISHMENT IS FOR THE SAKE OF THE SUBSTANCES.

Bhāsya.

In reality, the Remnant-offerings should be made out of all the substances (used at the sacrifice);—why?—because the motive is equally present in all; i.e. the reason that there is for the making of the remnant-offering out of one substance is present in the case of all the substances;—hence a remnant has to be secured of all; that substance of which no remnant is secured, remains deprived of that embellishment which is brought about by the offering. —For all these reasons remnant-offerings should be made out of all the substances.

SŪTRA (45).

ALSO BECAUSE WE FIND INDICATIVES.

Bhāsya.

We find texts also indicative of the same conclusion; e.g.—‘Dēvā vai svasākṛtamabruvan havyam no vaha iti; so’bravīt varam vṛṇai; bhāgo me’stvīti; vṛṇīsvīti tē’ bruvan; so’bravīt uttarārdhādēva mahyam sakṛt sakṛda-vadadyāt’ [The deities said to Svasākṛt—‘carry to us our offerings’; he said—‘I would ask for the boon that I may receive a share of the offerings’; they said—‘Do ask for it’;—he said—‘One should make an offering to me, one by one, out of the latter half’];—here the term ‘sakṛt’ has been repeated; which shows that the offerings have to be made out of every one of the Remnants.
ADHIKARAṆA (16): In the event of the Remnant-offerings being made out of a single substance, they should be made out of the first Remnant.

SŪTRA (46).

[Pūrvapakṣa]—"If the Remnant-offering is to be done out of only one substance, one may do as one likes (offering it out of any substance he likes), as there can be no distinction among them.

Bhāṣya.

This is a hypothetical discussion; the question being—In case the remnant-offerings were to be made out of a single substance [which we have just decided cannot be done]—what is to be done? can the offerings be made out of any one of the substances one likes? or are they to be made out of the first one?

The Pūrvapakṣa view is that—"it may be made out of any substance one likes;—why?—because we do not find any ground for distinction among them; hence there can be no hard and fast rule as to the substance out of which the single offering is to be made.”

SŪTRA (47).

[Siddhānta]—In reality, the offering should be made out of the first substance, because of its priority in time.

Bhāṣya.

The Remnant-offerings should be made out of the remnant of the first (i.e. principal) substance;—why?—because of its priority in time. As it is the first in point of time, if one were to make the offerings out of it, there would be no absence of the requisite conditions; so that when the conditions would be there, it is only right that what is conditional on those conditions should be done; as regards the second and other substances, on the other hand, when the offerings would have been once made out of the first substance, the necessary conditions would cease to exist; and hence the offerings would not be made out of these.—For all these reasons, the offerings should be made out of the remnant of the first substance.
ADHIKARANA (17): The division of the cake is for the purposes of 'Eating'.

SUTRA (48).

[PURVAPAKSA]—"INASMUCH AS WE DO NOT FIND ANY MENTION OF 'EATING', THE TERM INDICATING 'GIVING' SHOULD BE TAKEN IN THE SENSE OF 'INDUCEMENT FOR SERVICE'."

Bhasya.

In connection with the Darsha-Purnamasa, we read—'Idam brahmanah, idam hotub, idamadhvaryoh, idamagnidbhaḥ [‘This is for the Brahman-priest, this for the Hotṛ-priest, this for the Adhvaryu-priest, this for the Agnīd-priest’] (Taitt. Brā. 3. 3. 8. 8). [The Cake having been divided into four parts, each part is assigned to each of the four principal priests, with the words herein prescribed.]

In regard to this there arises the question—Is this assignment of shares for the purpose of inducement for willing service? or for the purpose of 'eating'? The Purvapaksa view is that—"the assignment of shares is for the purpose of inducement for willing service;—why?—because we find no mention of the 'eating'; we find no such word as 'it should be eaten'; and it is as wrong to do what is not enjoined in the Veda as to omit what is enjoined;—and we find that the parts are given to those who have rendered service (at the performance);—hence it follows that the assignment in question is for the purpose of inducement for willing service."

SUTRA (49).

[PURVAPAKSA concluded]—"ALSO BECAUSE IT HAS BEEN EULOGISED AS SUCH."

Bhasya.

"The assignment of shares in question we find eulogised as the 'sacrificial fee', in the text—'Eśā vai darshapurnamāsayaṇḍakṣaṇā'; from this also we conclude that (like the sacrificial fee) this assignment also is for the purpose of inducement for service."

SUTRA (50).


Bhasya.

The assignment of shares must be taken as being for the purpose of 'eating';—"why?"—because there can be no 'giving' in the case.—
"Why not?"—Because it is only the owner of a thing that can give it, not one who is not its owner.—"Why is there no ownership in this case?"

—Because as a matter of fact, the substance (Cake) has been already dedicated by the sacrificer to a particular Deity with the terms ‘this is for such and such a deity’; and when a thing has been so dedicated to a deity, cultured people no longer treat it as their own. Consequently if the sacrificer follows this custom of cultured people, he could not have any ownership over the cake (so dedicated). And thus [since he has no ownership over it, it cannot be given away by him, and] it cannot therefore serve the purpose of securing the services (of the priests).

It has been argued that—"nowhere do we find any such expression as that the shares should be eaten, and there is as much harm in doing what is not enjoined as there is in omitting to do what is enjoined"—Our answer to this is as follows:—When the sacrificer pronounces the words ‘this for the Brahman-Priest’ and so forth (when assigning the parts of the Cake), some sort of connection is established between the shares and the Brahman and other priests;—in this connection, either the shares would benefit the Brahman and other priests, or the Brahman and other priests would benefit the shares:—as a matter of fact, however, we do not find any perceptible benefit being conferred by the Brahman and other priests upon the shares;—on the other hand, it is possible for some benefit to be conferred on the Brahman and other priests by the shares when these latter are eaten;—hence we conclude that the assignment of the shares is for the purpose of eating.—"What is the benefit (that could be conferred by the shares on the priests)?"—When the Priests have their hunger satisfied by the eating of the Cake, they acquire the strength necessary for the completing of the remaining part of the sacrificial performance.

SŪTRA (51).

AS FOR THE EULOGISING OF 'GIVING' (AS BEING THE SACRIFICIAL FEE), THAT IS DUE TO THE ASSIGNMENT.

Bhāṣya.

As regards the eulogising of the assignment of shares as ‘the sacrificial fee’, this is due to the fact of ‘assignment’, which is common (to the assignment of the shares of the Cake and the assignment of shares in the sacrificial fee); hence the eulogy would be applicable to the assignment of shares in question, even when it is not for the purpose of securing the service (of the Priests).

End of Pāda iv of Adhyāya III.
ADHYÄYA III.

PÄDA V.

ADHIKARAÑA (1): The 'Remnant-offerings to Svיסטакрт and others should not be done out of Clarified Butter.

SŪTRA (1).

[Pûrvapakṣa]—"The Remnant-offering should be made out of Clarified Butter also; because it has been laid down in connection with all substances."

Bhāṣya.

[We now proceed to deal with the exception to the general law propounded in Sū. 44 of the last Pāda—that the Remnant-offerings are to be made out of all the substances used at the sacrifice—Tantravārtika.]

In connection with the Darsha-Pûrṇamāsa, we read—'Uttarārdhāt svिष्टक्रति samavadyati' ['Offers to Svष्टक्रत out of the latter half'] (cf. Taïtti. Saṁ. 2. 6. 6. 5); and again—'Iḏāmupahūvatī' ['He invokes the Idbhā'] (Taïtti. Saṁ. 2. 6. 7. 3); and similarly other doings with Remnants.

In regard to these, there arises the question—Are the Svष्टक्रत and Idbhā offerings to be made out of the remnant of the Clarified Butter used at the Upāmshu-yāja—or not?

On this question we have the following Pûrvapakṣa—"The said acts are to be done;—why?—because it has been laid down in connection with all substances; that is, inasmuch as all the substances are mentioned in a common context, the remnant-rites should be performed out of all of them. Further, the term 'all' has been actually used in this connection, in the text 'Tadyat sarvebhya havirbhityaḥ samavadyati' ['One offers it out of all the offering-substances'].—From all this it follows that the remnant-rites are performed out of the Clarified Butter also."

SŪTRA (2).

[Pûrvapakṣa continued]—"Also because of the reason [of the offering, being applicable to all substances]."

Bhāṣya.

"The reason for the Remnant-offerings to Svष्टक्रत has been described in the text—The deities said to Svष्टक्रत—please carry our offerings; he said—I would ask for the boon that shares at sacrifices may be assigned to me; they said—ask for it; then Svष्टक्रत said—People should offer to me out of the latter half'—the reason that is described in this commendatory passage applies equally to Clarified Butter and other substances.
Consequently the remnant-offerings should be made out of Clarified Butter."

SŪTRA (3).

[Pūrvapakṣa continued]—"(THIRDLY), BECAUSE IN CONNECTION WITH ONE SACRIFICE, THE TERM ‘SAMAVATTĀ’ (‘CONJOINTLY SLICED’) IS FOUND."

Bhāṣya.

"In connection with the ‘Cooked Rice’ dedicated to Āditya at the Prāyaṇīya sacrifice, we find the text ‘Agnayē svistakṛte samavadyati’ ['For Agni-Svistakṛt, one should offer what has been conjointly sliced'] (Taittī. Brā. 1. 7. 4. 4). As a matter of fact, when an offering is made out of a single substance—Ājya (Clarified Butter) for instance, it is spoken of by means of the word ‘avadyati’ (slices, for offering),—and when the term ‘sama-vadyati’ (‘slices conjointly’) is used, it means that it is a mixed offering consisting of portions ‘sliced’ out of more than one substance.—Such being the case and the meaning of the text being that the offering to Agni-Svistakṛt should consist of what has been ‘conjointly sliced’, the procedure adopted at the Prāyaṇīya sacrifice would be correct only if (in addition to the portion sliced out of the Cooked Rice) a ‘slice’ were also cut out of the Clarified Butter,—the use of which at the Prāyaṇīya would come in (from the Upāṃshuyāja, of which the Prāyaṇīya is a ‘modification’) under the general law (that ‘the modification is to be performed in the same manner as the Original Archetype’),—as it is only thus that there would be an offering consisting of the pieces ‘sliced conjointly’ (out of the two substances, Cooked Rice and Clarified Butter). If this were not done (and if no portion of the Clarified Butter were sliced out for offering), then the only ‘slice’ cut out for offering would be from the single substance, Cooked Rice, and if this were what is meant, then the term used in the text would have been ‘avadyati’ (simply ‘slices out for offering’, not ‘samavadyati’, ‘slices out conjointly’, as we actually find it). [For this reason also the Remnant-offering should be made out of the Clarified Butter.]"

SŪTRA (4).

[Pūrvapakṣa concluded]—"LASTLY, BECAUSE A COMMENTATORY DECLARATION RELATING TO THE OFFERING TO ‘SVISTAKRT’ ACTUALLY REFERS TO THE CLARIFIED BUTTER."

Bhāṣya.

We have the following commendatory declaration relating to the offering to Svistakṛt, which refers to the Clarified Butter contained in the Dhruvā-vessel:—‘Avadāya avadāya dhruvām pratyabhīkhaṛayati, svistakṛte avadāya na dhruvām pratyabhīkhaṛayati, na hi tataḥ param āhutim yākṣyaṁ bhavati’ ['After each offering, one should pour back the Butter-remnant into the Dhruvā vessel; but after having made the offering to Svistakṛt,
he need not pour back any remnant into the Dhrūvā-vessel; as there is no other offering to be made after the offering to Śviṣṭakṛt].—This passage explains the purpose for which the remnant is poured back into the vessel,—and this purpose clearly is that another offering is going to be made out of the remnants thus collected in the Dhrūvā-vessel; this is further confirmed by the statement that after the offering to Śviṣṭakṛt, there is to be no such pouring back, as after that, there are no other offerings to be made.—All this goes to show that there is pouring back of the Clarified Butter into the vessel only for the purpose of making the remnant-offering to Śviṣṭakṛt. [Thus it is clear from this also that the remnant-offering has to be made out of the Clarified Butter.]

SŪTRA (5).

[SIDDHĀNTA]—This (remnant-offering out of the clarified butter) could not be done, as there can be no 'remnant' in this case; and this absence of 'remnant' would be due to the fact that all the Clarified Butter would have been taken up (by the other offerings).

Bhāṣya.

It is not possible that there should be Śviṣṭakṛt and Iḍā-offerings made out of the Clarified Butter contained in the Dhrūvā-vessel.—"Why?"—Because there can be no remnant in this case.—"Why cannot there be a remnant in this case?"—Because all the Clarified Butter would have been taken up (by the main offerings).

SŪTRA (6).

WHAT MAY HAVE BEEN LEFT IN THE DHRUVĀ-VESSEL CANNOT BE TREATED AS A 'REMNANT', AS THE BUTTER IN THAT VESSEL IS MEANT FOR SEVERAL PURPOSES IN COMMON.

Bhāṣya.

Says the Opponent—"The Clarified Butter that had been secured for the Upāmshuyāja,—out of that some would be left over in the Dhruvā-vessel; and this could be treated as the 'remnant' (out of which the offering to Śviṣṭakṛt could be made)."

That cannot be; as what is contained in the Dhruvā is meant for several purposes in common,—for instance, for being offered at the Upāmshuyāja and for several other purposes; in fact Clarified Butter is required for all those actions where the sacrifice is performed by means of that Butter; and at whatever action Clarified Butter has to be used, at each one of these it has to be brought in and 'prepared'. Hence the Clarified Butter in the Dhruvā vessel is meant for all these several purposes. In fact this is clearly indicated by the Vedic text also—'Sarvasmai vā yajñāya
grhyatē yad dhruvāyām ājyam' ['The Clarified Butter in the Dhruvā is what is brought in for all sacrifices'] (Taittī. Brā. 3. 3. 5. 5).—"What if it is so?"—If the Clarified Butter collected in the Dhruvā for the purpose of the Upāmshuyāja is meant for several purposes in common,—then, even after the completion of the Upāmshuyāja, there would be other purposes to be served by it; hence it cannot be regarded as something to be 'disposed of' (as no longer required); it is only when a thing has served all its purposes and is only causing confusion by remaining there, that it has to be 'disposed of'. In some cases, when a thing has to be 'disposed of', it is declared that it should be 'disposed of' in such and such a manner. When however a thing brought in has still some use, it cannot be regarded as to be 'disposed of'. Consequently after the Upāmshuyāja has been performed, and even after the offering to Śvistakṣpt has been made, the Clarified Butter left in the Dhruvā cannot be treated as 'remnant' and as such, something to be 'disposed of'—[and the offering of the remnant is nothing more than a 'disposal' of what is no longer required].—As analogous to this we have the case where rice for several persons has been cooked in a single vessel,—if one of them has eaten out of it, what remains in the vessel is not treated as 'remnant' (or leavings) to be given away to dependants; because it has still got to serve other purposes (i.e. the remaining persons are still there to eat it). Exactly similar is the case of the substance, Clarified Butter, left after the Upāmshuyāja [which, having been got together for use at several actions, cannot, after the completion of the Upāmshuyāja only, be treated as 'remnant' and 'disposed of' as such by being offered as 'remnant-offering'].

Says the Opponent—"[If the Clarified Butter in the Dhruvā-vessel cannot be offered as 'remnant', then] there would be a 'remnant' of Clarified Butter in the Juhū, as in the Cups, i.e. as there is of Soma in the Ladles and Cups, according to injunctions."

In answer to this, we have the following Sūtra—

SŪTRA (7).

WHAT HAS BEEN COLLECTED IN THE JUHŪ-VESSEL IS ALL CONNECTED WITH A PARTICULAR OBLATION.

Bhāṣya.

It has been explained that there can be no 'remnant' of the Upāmshuyāja in the Dhruvā, because the Clarified Butter got together for this sacrifice is meant in common for several actions.—Now the question is put—"why cannot the remnant-offering be made out of the Clarified Butter left in the Juhū-vessel,—in the same manner as there is remnant (of Soma) in the ladle where it had been taken up for being offered into the fire?"—Our answer to this is that what has been collected in the Juhū-vessel is all connected with a particular oblation, and hence (as the whole of it will have been offered away) there would be no 'remnant' in it.
SŪTRA (8).

"IT MAY BE AS IN THE Ladle",—IF THIS IS URGED [THE ANSWER WOULD BE AS IN THE FOLLOWING SŪTRA].

Bhāṣya.

This argument, urged by the opponent, has got to be refuted. (This is done in the following Sūtra)—

SŪTRA (9).

THAT CANNOT BE; BECAUSE (IN THE CASE OF THE Soma), THERE IS AN INFRINGEMENT OF AN INJUNCTION (IF ALL THE Soma IS OFFERED AWAY), AND ALSO BECAUSE IT (THE POURING OF THE Soma INTO THE CUPS AND VESSELS) IS MEANT TO BE ONLY A PREPARATION OF AN OFFERING-MATERIAL. [FOR THESE TWO REASONS, THE WHOLE OF THE Soma-JUICE IS NOT OFFERED AWAY.]

Bhāṣya.

The case of the Clarified Butter in the Juhū is not analogous to that of the Soma in the cups and vessels. In the case of the latter [if all the Soma were offered away in oblations], there would be an infringement of the injunction 'Somasyāgnīrūhītyanucayaśkaroti' (Aitarēya Brā. 3. 5). [which lays down an obligation to be offered later on].—Then again, in regard to the pouring of the Soma into the cups and vessels, all that such texts as—'Aindravāyavam gṛhāti' ['should hold the cups dedicated to Indra-Vāyu'] lay down is the mere holding,—not holding accompanied by offering as oblations; and all that is meant by this holding is that the Soma is prepared as an offering-material.—[For these two reasons, there is no offering of all the Soma in the cups and vessels]; [and hence 'remnant' becomes possible].—In the case of the Clarified Butter on the other hand, what is laid down is the offering of it as an oblation, in such texts as 'Chaturyāhītam juhoti' (Tait. Sanī. 5. 1. 1. 1)—[Hence in this case all the Butter in the Juhū is offered away; and hence there can be no remnant.]

SŪTRA (10).

THE TERM 'ALL' REFERS TO WHAT IS THERE; AS WHAT IS LAID DOWN CAN PERTAIN ONLY TO SUCH THINGS AS ARE IN EXISTENCE.

Bhāṣya.

It has been argued (under Sū. 1) that—'the text has laid down that 'the slicing is done for offering out of all substances' [and hence the remnant-offering should be done out of the Clarified Butter also]."—Our answer
to this is as follows:—What is declared in the text refers to only such ‘remnants’ of substances as are there already, and not to all substances without any qualification; the meaning thus is that ‘the slicing is to be done out of such remnants as are already there’; just as when it is said ‘all the rice’, or ‘all the Brähmanas have eaten’—the term ‘all’ refers to such rice and such Brähmanas, as may be there (and it cannot refer to all the rice, or all the Brähmanas, in the world);—similarly in the case in question (‘all substances’ stands for all those of which remnants may be actually there) [and as there is no remnant of the Clarified Butter, there could not be any remnant-offering out of it].

SŪTRA (11).

THE INDICATIVE TEXT REFERS TO THE MIXTURE OF GENUSES.

Bhāṣya.

It has been argued (under Sū. 3) that “the use of the term ‘conjoint (mixed) slicing’ would not be applicable if no slicing for offering were made out of the Clarified Butter, brought in in accordance with the general law that ‘the modification is to be done in the same manner as the original sacrifice’.”—The answer to this is as follows:—Even though there may not be any remnant-offering out of the Clarified Butter, the term ‘mixed slicing’ would be quite applicable, as referring to the particular genuses,—i.e. as referring to the genus ‘rice’ and the genus ‘Clarified Butter’ [as mixed up in the ‘Cooked Rice’, in which there is both ‘Rice’ and ‘Clarified Butter’]; hence when a slice is cut out of this ‘Cooked Rice’, there is a mixed slicing of both Rice and Butter; this mention of ‘mixed slicing’ therefore cannot indicate the possibility of a slicing out of the pure and simple Clarified Butter by itself.—It is possible to take the term in this sense, as what is stated is a mere reiterative declaration, and it is open to us to take such a declaration in any sense that may be reasonably suitable.

SŪTRA (12).

THE LAST TEXT (QUOTED BY THE PŪRVAPĀKṢIN) ONLY MEANS THAT THE VESSEL SHOULD NOT BE ENTIRELY EMPTY.

Bhāṣya.

It has been argued above (under Sū. 4) that—“there is a text which indicates that there should be pouring back of Clarified Butter into the Dhruvā [and there would be this ‘remnant’ available for making the remnant-offering].”—The answer to this is that the Butter that may be thus poured back is not for the purpose of making the remnant-offering to Svāstakṛt, because there would be no ‘remnant’ at all in the case; as has been already explained (under Sū. 5). Hence the meaning of the text quoted under Sū. 4 is as follows:—‘Under the impression that no more oblations are going to be offered out of it, the Dhruvā should not be emptied,’
—if there were another oblation to be poured out of the Dhruvā, then, in the event of more clarified butter being poured back into the Dhruvā, the Dhruvā would be empty. What the sentence 'no more oblations are going to be offered out of it' means is that so long as there is an oblation still to be offered out of the Dhruvā, it should not be emptied (and it should continue to be refilled by pouring back Butter into it); but if no butter were poured back into it after each offering, the Dhruvā would become empty; and it should not become empty [so long as there is another oblation to be offered out of it]; but as soon as there remains no other oblation to be offered out of it, what would be the use of pouring back any more Clarified Butter into it?
ADHIKARANA (2): At the 'Sākamprasthāyya' also there is to be no 'remnant-offering'.

SŪTRA (13).

AT THE 'SĀKAMPRASTHĀYYA' SACRIFICE ALSO, THE OFFERING TO SVIDĀKṛT SHOULD BE AS IN THE AFORESAID CASE.

Bhāṣya.

In connection with the Darsha-Pūrṇamāsa, we read—'Sākamprasthā-yyēna yajēta' (Taitti. Saṅh. 2. 5. 4. 3).

In regard to this, there arises the question—Is the remnant-offering connected with Svidākṛt and Ḫdā to be made at this sacrifice, or not?
The Pūrvapāka view is that "the offering is to be made;—why?—because the Sākamprasthāyya is a modification of the Darsha-Pūrṇamāsa (at which the said offering is made, and the modification has to be performed like its original archetype)."

In answer to this we have the following Siddhānta:—The said offering is not to be made at the Sākamprasthāyya:—why?—because there is no remnant, there being no remnant on account of the whole of the substance having been taken up (Śh. 5).—"How is that?"—In connection with the sacrifice in question, we read—'Ājyabhāgābhhyām pracharyāgmēyēna cha puroḍāshēna agniḥrīr srucham pradāya saha kumbhībhīrabhikrāman āha' ['After having made the offerings of Clarified Butter and the Cake dedicated to Agni, making over, to the Agnidhra Priest, the ladles and taking the Kumbhās with himself, he goes forward and says....'] [which makes it clear that after the main Butter-offerings have been made, there is none of the Butter left there].—Thus the conclusion is that there are to be no remnant-offerings at the Sākamprasthāyya.
ADHIKARANA (3): There are to be no 'Remnant-offerings' at the Sautrāmaṇī sacrifice.

SŪTRA (14).

AT THE SAUTRĀMAṆI SACRIFICE ALSO [THERE ARE TO BE NO 'REMNANT-OFFERINGS'] OUT OF THE CUPS.

Bhāṣya.

There is the Sautrāmaṇī sacrifice, in connection with which certain cups (of Soma-juice) are mentioned as dedicated to Ashvins, to Sāravatī and to Indra. This sacrifice is the modification of a sacrifice (Jyotistoma) at which the remnant-offerings are to be made;—consequently, according to the general law that the modification is to be performed in the manner of its original archetype, it would appear to be necessary to make the remnant-offerings connected with Svijakṛt and Iḍā.

Now there arises the question—Are the remnant-offerings to be omitted at the Sautrāmaṇī sacrifice, or not?

The Pārvapāka view is that, in accordance with the general law (referred to), the remnant-offerings should be made (not omitted).

In answer to this, we have the following Siddhānta—At the Sautrāmaṇī sacrifice also there are to be no remnant-offerings out of the cups (Sū.).

—The particle 'cha' ('also') serves to apply to this case all that has been urged in the foregoing two Adhikaranaṃs.—"Why should there be no such offering?"—Because there is no remnant, the absence of remnant being due to the whole of the substance having been taken up (Sū. 5).

At this sacrifice also, they proceed to offer oblations with the cups—for which purpose cups of milk and cups of wine are taken up; and all the substance that is contained in these cups is taken up and verbally dedicated to their respective deities; as is laid down in the text—'Grhūtān grahaṁ rtviya ādādatē, āśvinamadhyāyuh, sāravatam brahmā, aindram pratiprasthātā ['The Priests take up the cups—the Adhivaryu takes up the cup dedicated to the Ashvins; the Brahmaṇ takes up that dedicated to Saravatī, and the Pratiprasthātṛ takes up that dedicated to Indra'.] Thus the whole of the substance is taken up by these oblations; that the substance is to be offered in oblations is also laid down in the text—'Uṭtarē gnau payograhān jāhvatī, daksinē gnau surāgraḥān jāhvatī' ['They offer the cups of milk into the Northern Fire, and the cups of wine into the Southern Fire'].

SŪTRA (15).

THE MENTION OF 'REMNANT' ALSO IS TO BE TAKEN AS IN THE PREVIOUS CASE.

Bhāṣya.

This same conclusion (arrived at under Sū. 5) is supported by the mention of 'remnant', in the text—'He should keep back a little, he should
not offer up the whole' (Taitti. Brā. 1. 8. 6. 2); this prohibition of the offering of the whole would be explicable only if (without this prohibition) there were a possibility of the whole being offered. And it is on account of a distinct declaration that the 'remnant-offering' to Śvīṣṭakṛt is not to be made at this sacrifice, out of the remnant that has been kept back (in accordance with the prohibition just quoted); because a different use is laid down for that remnant in the text 'Brāhmaṇam parikṛṇīyāt uchchhēṣaṇasya pātāram' (Tai. Brā. 1. 8. 6. 2) ['He should engage a Brāhmaṇa who should drink the remnant'] [by whom the remnant is to be drunk, and not used as an offering to Śvīṣṭakṛt]. There is a similar use laid down for another remnant of the same kind in the text—'Śatāṭrṇāyām vikṣārayanti' ['They pour it into a hundred-holed jar']. (Taitti. Brā. 1. 8. 6. 4.)
Adhikaraṇa (4): At the ‘Sarvapṛṣṭha’ Sacrifice, the ‘Remnant-offering’ should be made only once.

Sūtra (16).

Pūrva-pākaśa—“Though the substance is one, the ‘remnant-offerings’ should be made with each of the acts (that go to make up the Sarva-prāṣṭha sacrifice).

Bhāṣya.

[We have dealt with cases where there is no ‘remnant-offering’ to be made. We are now considering a case where there is a peculiarity regarding the remnant-offerings.]

There is the ‘Sarvapṛṣṭha’ sacrifice [consisting of several oblations offered to Indra in his various aspects]—spoken of in the texts—‘Indrāya rathantarāya’, ‘Indrāya vairūpāya’, ‘Indrāya vairājāya’, ‘Indrāya śa-kvarāya’. [Tait. San. 2. 3. 7. 2]:—at this sacrifice, the Cake is the substance used in connection with all these several oblations in common.

In regard to this there arises the question—Is the remnant-offering to Śvīṣṭakṛt to be done with each of these oblations? Or, only once?

The Pūrva-pākaśa view is that, in view of the general law that ‘the modification is to be performed in the same manner as its original Archetype’, the offering should be made with each oblation,—even though there is only one substance common to all the oblations,—as each oblation is a distinct act by itself.”

Sūtra (17).

Siddhānta—Inasmuch as there is no division (of the substance, among the several oblations), there must be a common ‘remnant’ for all [so that there can be only one offering of the ‘remnant’].

Bhāṣya.

We assert that the ‘remnant-offering should be made only once’: because there is no division of the substance among the several oblations; as a matter of fact, portions of the Cake are not divided among the several oblations; all that is said is that ‘the remnant-offering to Śvīṣṭakṛt should be made out of the latter half of the Cake’,—and of the Cake, there is only one ‘latter half’; so when an offering is made out of this ‘latter half’, it cannot be distinguished from the remnant of which oblation the offering has been made, and from the remnant of which it has not been made.—Similarly in the case of the Idā offering also.—From all this it follows that the ‘remnant offering’ should be made only once.
ADHIKARANA (5): In the case of the cup dedicated to Indra-Vayu, there should be two ‘Eatings’ of the Remnant.

SUTRA (18).

IN THE CASE OF THE CUP DEDICATED TO INDRA-VAYU, THERE SHOULD BE AN ‘EATING OF REMNANTS’ IN CONNECTION WITH EACH OBLATION,—BY VIRTUE OF THE DIRECT INJUNCTION.

BHASYA.

[There are two ways of ‘disposing of’ the remnants of sacrificial materials:—(1) offering them into the Fire, to Sviṣṭakṛt, and (2) eating them. We have hitherto dealt with the offering of remnants; we are now going to deal with the eating of remnants. In the natural order this present Adhikarana should have come after the next—where the general question of the eating of Soma-remnants is dealt with,—yet the author has brought in this first, because, in a way, it is an exception to the foregoing Adhikarana.]

There is the Jyotistoma sacrifice, laid down in the text—‘Jyotistomena svarṣakāmo yajēta’; [at this sacrifice, several cups and ladles are used; each cup is dedicated to a distinct deity, and offered as such; and the remnant left in the cup after the offering has been made, is subsequently ‘eaten’ (see next Adhikarana) ; one of these cups is dedicated jointly to the two deities Indra and Vayu]; in regard to this cup dedicated to Indra-Vayu there arises the question—Is the eating of the remnant in this cup to be done once, or twice?

The Purvapaksa view is that ‘since the eating is meant to be an ‘embellishment’ for the Soma, it should be done once only’.

As against this, the Siddhanta is that in the case of the cup dedicated to Indra-Vayu, the eating should be done twice;—why?—By virtue of the direct injunction; we have the following injunction—‘Out of the cup dedicated to Indra-Vayu, one should eat twice, and should make two Vagatkāra offerings’;—and no burden can be too heavy to be borne by a direct injunction [hence in spite of all the arguments urged in the foregoing Adhikarana an exception has to be made in the case of the cup dedicated to Indra-Vayu].
ADHIKARANĀ (6): In the case of ‘Soma’, there must be ‘Eating of Remnants’.

SŪTRA (19).

[PŪRVAPAKṢA]—“In the case of Soma, there is no ‘Eating’, as there is no injunction to that effect.”

Bhāsyā.

In connection with the Jyotisṭoma, there are several Soma-oblations laid down.—In regard to these, there arises the question—Is the remnant of these Soma-oblations to be eaten, or not?

The Pūrvapakṣa view is that “there is no eating, in the case of Soma;—why?—because there is no injunction to that effect; and in the absence of an injunction it cannot be known for certain that there should be ‘eating’; hence the conclusion is that the remnant of Soma-oblations should not be eaten”.

SŪTRA (20).

[SIDDHĀNTA]—In reality, there should be ‘Eating’, because we find a text which, though having a different application, is indicative of the eating.

Bhāsyā.

There should be ‘eating’; as there is the following text, which, though having a different application, indicates the ‘eating’—‘Sarvataḥ pariḥāramāśvinam bhaksayati bhaksitāpāyitāmśchamasāṃ daksīṇasyānasāṃ valambā sādayantī’ (see Taṇṭiti. Saṅ. 6. 4. 9. 4-5) [‘He takes round the cup dedicated to the Ashwins and eats it; after the cups have been eaten and refilled, they deposit them on the prop of the cart to the south’].—Unless there were ‘eating’ of Soma in general, such particular cases of ‘eating’ as are mentioned in this text could not be spoken of.

SŪTRA (21).

IN FACT, THE TEXTS ARE DIRECT INJUNCTIONS, AS THEY SPEAK OF, WHAT IS NOT ALREADY KNOWN; HENCE THE ‘EATING’ WOULD BE IN ACCORDANCE WITH DIRECT INJUNCTIONS.

Bhāsyā.

Objection—“What has been cited (in support of the eating) is only an indicative; it is necessary to point to an injunction of it.”

Answer—The texts that are cited as ‘indications’ may be treated as injunctions: For instance, the text, ‘Sarvataḥ pariḥāramāśvinam bhakṣayati, etc.’ (cf. Taṇṭiti. Saṅ. 6. 4. 9. 4) actually enjoins a particular form of
eating; as this is something not already known, the sentence cannot be taken as a mere reiterative reference to the 'Eating'. In fact, if the text were taken as enjoining something not already known, it would serve a distinctly useful purpose. Thus then, there should be 'Eating' of Soma, only in cases in connection with which it is mentioned in the texts; and in this there would not be any improper extension of the practice of eating.
ADHIKARANA (7): The ‘Soma-remnant’ should be eaten by the Priests holding the Cups.

SŪTRA (22).


Bhāṣya.

In connection with the Jyotiṣoma, we read—‘Praītu hotushchamasaḥ, pra brahmaṇaḥ, prodgāṭṛṇām, pra yajamānasya, prayantu sadasyaṇāṃ’ ['Let the Hotṛ’s cup come forward, also the Brahman’s cup, the Udgātr’s cup, the Yajamāna’s cup, and the Sadasyas’ cup'].

In regard to this, there arises the question—Is eating (of Soma) to be done by these cup-owners, or not?

The Pārvapākṣa view is that ‘it should not be done; as it has just been pointed out that there should be no undue extension of the practice of eating’.

On this we have the following Siddhānta—Out of the cups, there should be ‘eating’;—why?—because of the names given to the cups;—i.e. the names ‘Hotushchamasaḥ’ (Hotṛ’s cup), ‘Brahmanashchamasaḥ’ (Brahman’s cup), ‘Udgātushchamasaḥ’ (Udgātr’s cup) clearly indicate that the particular cup is called ‘hotushchamasaḥ’ because the Hotṛ Priest eats (literally ‘sips’, ‘chamati’), shall eat, or has eaten, out of that cup; if the Hotṛ Priest did not eat (or sip) out of it, it could not be ‘hotushchamasaḥ’; and from this it follows that he does eat out of it. [Similarly with the other names.]

Says the Opponent—‘In what way does this “indicative” (of the “eating”) operate?’

It is operative through competency, we say. What the direction says is that ‘the Hotushchamasa should come forward’; now if the Hotṛ did not eat (chamūṭ) out of it, then no such thing as the ‘hotushchamasaḥ’ (Hotṛ’s cup) would have the competency to ‘come forward’.—It would not do if the Hotṛ Priest were to ‘eat’ rice or some such thing, as the cup in question is called the ‘Soma-chamasa’, ‘Soma-cup’. Then again (the name cannot be regarded as indicative of ownership, because) as a matter of fact, the cup is the property, not of the Hotṛ priest, but of the Sacrificer; all that the Hotṛ priest can do is to ‘eat’ out of it (by virtue of which it is called his ‘chamasa’, cup).—Further, if Soma is ‘eaten’ out of the cup [and not some other thing, like Rice], then alone is it possible for further oblations to be offered with that cup; because Soma is a sacred substance, hence the eating of it does not pollute the cup, and it is possible to offer subsequent oblations with it.—‘[In the case of other substances, Rice and the like also] it would be possible to offer oblations with a cup that is polluted, on the strength
of texts enjoining the offering of the oblations."—But any such text could set aside the prohibition of using polluted cups only if there were no other way of eating out of the cups and also offering the oblations, without using polluted cups; as a matter of fact, there is such a way, if the 'eating' out of the cup is of Soma (not of Rice or any such thing) [whereby, on account of the peculiar sanctity attaching to the Soma, the cup is not polluted, and hence the offering of the subsequent oblations with it does not go against the prohibition of using polluted cups].—From all this it follows that the Soma should be eaten by those priests who hold the cups.

Says the Opponent—"[In the case of the eating of Rice and such things also] people could have recourse to scraping the cup and such other means (for removing the impurity attaching to the cup on account of the eating of Rice, etc.) [and then the cup, thus purified, could be used in offering the oblations]."

In that case the relationship (of the cup to the eating Priest) having ceased (by reason of the scraping of the portion touched by the eater's lips), the cup would no longer be the same cup, it would become a totally different object.

It is for this reason (that like the priests, the sacrificer also should eat the Soma out of the cup named after him) that the following text forbids the eating of Soma by a non-Brāhmaṇa sacrificer—'Sa yadi rājanyam vaishyam vā yājayě, sa yadi somam bibhaktayiṣēt nyagrodhasākhāhṛtya tāh sampīṣya dadhani unmrīja tamasmai bhaksāṃ prayachchhēt, na somam' (Aita. Brā. 7. 30) ['If he officiates at the sacrifice performed by a Kṣattriya or a Vaishya,—and the sacrificer wishes to eat Soma, the priest should fetch the shoots of the banyan-tree, pound them and mix them up with curd, and then offer this to the sacrificer for eating, and not the Soma '];—this text clearly shows that there shall be omission of the eating of Soma (in the case of the non-Brāhmaṇa sacrificer); now this fear of the non-Brāhmaṇa sacrificer eating Soma [without which there could be no prohibition] could be possible only if, as a rule, Soma were meant to be eaten out of the cups by persons after whom the cups are named.—From all this we conclude that there must be eating of Soma by these persons out of the cups named after them.
ADHIKARANA (8): The Soma is to be eaten by the 'Udgātṛ' (chanting) priests together with the 'Subrahmanya' Priest.

SŪTRA (23).

[PŪRVAPAKṢA (A)]—"ONLY ONE PERSON SHALL EAT OUT OF THE 'Udgātṛ's CUP,'—BECUSE SUCH IS THE DIRECT ASSERTION."

Bhāṣya.

There is the Jyotistoma sacrifice laid down in the text 'Jyotistomēna svargakīmo yajēta';—in connection with this sacrifice, we read 'Prātiu hotushchamasaḥ.....pra udgāṭṛṇām.'—It has been decided in the foregoing Adhikarana that the eating out of the Cups is to be regulated by their names [i.e. the Hotṛ is to eat out of the 'Hotṛ's cup', the Brahman, out of the 'Brahman's cup' and so on].—Now in connection with the cup named 'Udgāṭṛṇām chamasah',—the cup of the Udgāṭṛs', there arises the question—[There being only one priest of the name of 'Udgāṭṛ'] is the one Udgāṭṛ priest alone to eat out of this cup?—or all the Priests?—or all the Sāmakādi priests, except the Subrahmanya Priest?—or all the Sāmakādi priests along with the Subrahmanya?

(A) On this question, we have the following view as the first Pūrvapakṣa (A)—"The one Udgāṭṛ priest alone is to eat out of it;—because such is the Direct Assertion;—i.e. the Udgāṭṛ priest is the only person who is mentioned in the name of the cup—which has been called in the text as 'Udgāṭṛṇām chamasah',—the cup of the Udgāṭṛs'.—'But in the text we have the Plural number, which means that several persons should eat.'—The answer to that is that it is true that the Plural number is found in the text, but that number appears as pertaining to the noun-base 'Udgāṭṛ'; under the circumstances, if significance were meant to be attached to the Plural number, then it would denote the plurality of Udgāṭṛ Priests; as a matter of fact, however, there is only one Udgāṭṛ Priest;—consequently, even though directly mentioned, the plurality could not bring about different (several) Udgāṭṛ Priests;—hence it must be concluded that no significance is meant to be attached to the Plural number.—Then again, the notion that several persons should eat out of the cup could be got at only by Inference.—'How?'—It would be got at by means of the following inferential reasoning:—The Plural number is applied only to such noun-bases as denote several individuals,—in the case in question we find the Plural number applied to the base 'Udgāṭṛ',—hence verily the cup must belong to several (Udgāṭṛs).—This is a purely inferential process. On the other hand, the fact that there is only one Udgāṭṛ priest,—not even a second or a third—is directly perceptible. Perception is always more authoritative than Inference. Hence the cup belongs to—and is to be eaten out of,—by only one person, and that person, the one Udgāṭṛ priest."
SŪTRA (24).

[Pūrvapakṣa (B)]—"Or, all [the Priests should eat out of the cup]; because there is an indication of all."

Bhāṣya.

(B)—"Or, all the priests should eat out of the Udgāṭr-cup. If the Udgāṭr priest were the only one person to eat out of it, then the presence of the plural number (in ‘udgāṭṛṇām’) would have to be regarded as a mistake; specially as such plurality is neither referred to nor predicated.—'In the event of all the priests eating out of the cup, the presence of the name of the Udgāṭr-priest (in ‘Udgāṭṛṇām chamasaḥ’) would have to be regarded as a mistake'.—Our answer to that is that the term ‘Udgāṭṛṇām’ may, in that case, be taken in a figurative sense, as standing for ‘the Udgāṭr-priest and the rest’.

SŪTRA (25).

[Pūrvapakṣa (C)]—"Or, the hymn-chanters alone [should eat out of the cup]; as the indication is of these alone, specially in view of the presence of the Plural number."

Bhāṣya.

(C)—Says the Opponent to the Pūrvapakṣa (B)—"It is not right that the cup should be eaten out of by several persons.—Why?—Because the connection of the term ‘Udgāṭr’ with ‘Chamasa’ is indicated by a directly perceived ‘sentence’;—again, the connection of the Plural Number with the term ‘Udgāṭr’ is shown by ‘Direct Assertion’;—no other Priest has any connection with the Plural Number;—hence it is not right that the cup should be eaten out of by several persons including the Udgāṭr as well as others (as held by Pūrvapakṣin B)."

It is in answer to this that we have the third Pūrvapakṣa (C):—"As a matter of fact, the term ‘Udgāṭr’ is capable of expressing Plurality (and taking the Plural Number), through the particular action,—that of chanting,—the term ‘Udgāṭr’ in the Plural literally denoting chanters (Udgāyanti iti Udgāṭāraḥ).—'Who are these several chanters (who are spoken of by the term ‘Udgāṭṛṇām’ in the Plural)?'—They are the three hymn-chanting priests—(1) Prastotṛ, (2) Udgāṭr and (3) Pratihāṛty. Thus by reason of the presence of the Plural Number, we conclude that the term ‘Udgāṭr’ (with the Plural Number) is meant to stand for those in whom the inferred action (of chanting) is present. In this manner, both the Plural Number and the term ‘Udgāṭr’ become explicable.—For these reasons we conclude that the cup is to be eaten out of by the hymn-chanters."
SŪTRA (26).

[Siddhānta]—In fact, all (the four Sāmavedin Priests, should eat out of the cup) because they are all equally connected with the (Sāma) Veda; and it is for a special reason that the name (‘Udgāṭṛ’) is restricted to one only (of the said four Sāmavedin priests).

All the Sāmavedin priests—i.e. the three named above (Prastotṛ, Udgāṭṛ and Pratihāṭṛ) along with the Subrahmanya Priest—should eat out of the cup. —“How so?” —In answer to this, it will not be right to say—‘because they are connected with chanting’; —why so?—because connection with ‘Udgāṇa’ (chanting) is something quite different from connection with ‘Gāṇa’ (singing),—‘Udgāṇa’ (chanting aloud) being something different from ‘Gāṇa’ (singing); ‘Gāṇa’ is mere singing, secular as well as Vedic, while the other, ‘Udgāṇa’, derived from the root ‘Gai’ (to sing) and the prefix ‘ut’, is well-known as the name of a particular phase of Sāma-chant; now the person who does this Sāma-chanting and is therefore called the ‘Udgāṭṛ’ is one only, and there are not several persons of this name. Thus then, it will not be right to say that there shall be several Udgāṭṛ priests, as all are equally connected with ‘Sāma-chanting’.—“What then is the correct answer to the question why all the four Sāmavedin priests should eat out of the cup?”—The correct answer is that they are all equally connected with the Sāma-veda. In this sense an exposition of the Veda is called ‘audgāṭira’, and several functions are also called ‘audgāṭira’; so that one who studies the Audgāṭira exposition, or performs the Audgāṭira functions, is called the ‘Udgāṭṛ’.—“How so?” —It is well-known that the function of the Udgāṭṛ is called ‘audgāṭira’; and from this it is clear that Udgāṭṛ is the performer of the Audgāṭira functions. Thus then, if a man knows what Udgāṭṛ is, he at once says, even though it is not explained, that the function pertaining to that Udgāṭṛ is ‘audgāṭira’; commonly, if one knows the meaning of the term ‘audgāṭira’, he at once says that the performer of the audgāṭira functions is the ‘Udgāṭṛ’, even though he may not be told so. For instance, if a man knows the person named Udāmēgha, he at once calls his child ‘audamēghi’ even without being told so; and conversely if one knows Audamēghi, he at once recognises his father to be Udāmēgha, even without being told.—Thus then the application of the name ‘Udgāṭṛ’ is possible on the basis of the presence of the ‘audgāṭira’ functions; and it is in this sense that the name ‘Udgāṭṛ’ is applicable to all the four—Prastotṛ, Udgāṭṛ, Pratihāṭṛ and Subrahmanya. In this manner, both the name ‘Udgāṭṛ’ and the Plural Number (in ‘Udgāṭṛvām’) become; explained; and there is no other objection to this view.

From all this it follows that all the four priests connected with the ‘Audgāṭira’ functions should eat out of the Udgāṭṛ-Cup.

In cases where there is some special reason, Udgāṭṛ priests are to be taken as exclusive of the Subrahmanya Priest; just as in the sentence ‘Being seated, the Udgāṭṛ priests hymn with the Sāman’, the term ‘Udgāṭṛ’ is applied to those only who sing hymns [and not to all who perform the
Aūdgātra functions],—in the same manner we have the sentence 'Ud-
ṛa gātāro nāpavyāharēyuh uttamâyām ēsottamā', where the name 'Udgātr' has been taken to be exclusive of the Subrahmanya Priests.

[Kumārila does not accept this as the Siddhāṇta; according to him the Siddhāṇta view is that the eating should be done by all the Sāmavedin Priests—with the exception of the Subrahmanya; i.e. the Subrahmanya is not to eat the Soma.—See Tantravārtika, Trans., pp. 1466-1467.—Maṇḍana Mishra accepts Kumārila’s view].
ADHIKARAÑA (9): The ‘Grāvastut’ Priest also eats the Soma.

SŪTRA (27).

[Pūrvapakṣa]—‘For the Grāvastut Priest, there is to be no ‘eating’, as no such ‘eating’ has been laid down’.

Bhāṣya.

At the Jyotiṣṭoma sacrifice there is an assistant to the Hotṛ Priest, named ‘Grāvastut’.—In regard to him there arises the question—Is he to eat the Soma or not?

The Pūrvapakṣa view is that ‘the Grāvastut is not to eat the Soma’;—why?—because ‘eating’ for him has nowhere been declared’.

This statement that ‘eating for the Grāvastut has nowhere been declared’ has been made by the Pūrvapakṣin under the impression that the Cup-bearing Priests only are entitled to eat out of the ‘Hāriyojana’ cup. ['Hāriyojana Cup’ is that cup which is taken up with the Mantra ‘Hari-rasi hāriyojanaḥ etc.’—Vāja. Saṃh. 8. 11.]

SŪTRA (28).

[Siddhānta]—He should certainly eat out of the ‘Hāriyojana’ cup; as the cup has been declared to be connected with all (the priests).

Bhāṣya.

We think that the Grāvastut is one who should eat out of the ‘Hāriyojana’ cup; this is what has been thus declared—‘The cup-bearing Priests eat out of the other cups according to the cup held by each—hence of this Hāriyojana, they are all anxious to partake’; from this it follows that if ‘all’ are desirous of partaking of the ‘Hāriyojana’ cup, the Grāvastut Priest also should partake of it.

SŪTRA (29).

[Objection]—‘In reality it is the cup-bearing Priests that should eat (out of the ‘Hāriyojana cup’),—because of juxtaposition’.

Bhāṣya.

The particle ‘vā’ (‘in reality’) serves to deny the view that has been expressed under Sū. 28.
The objection is as follows:—"It is not right that the Grāvastut should eat out of the ‘Hāriyojana Cup’; because the persons entitled to eat out of that cup are the cup-bearing priests, not all the priests (as declared under Su. 28).—How do you get at this idea?"—There can be no doubt that what the text quoted lays down is a division among the cup-bearing priests; as in the passage quoted, the opening clause says—'The cup-bearing priests eat out of the other cups according to the cup held by each of them,' and having thus referred to the 'eating' by the Cup-bearing Priests, it goes on to add, 'hence all of them are desirous of partaking of the Hāriyojana Cup';—these two clauses form parts of a single sentence (and are syntactically connected) as is indicated by the presence of the term 'atha' ('hence'), which must refer to what has gone before; and in the phrase 'sārva ēva', ('all of them'), the clear implication of the particle 'ēva' is that the term 'all' stands for all those who have been spoken of in the preceding clause;—from all this we conclude that the first clause, 'the cup-bearing priests eat out of the other cups according to the cup held by each', forms 'one sentence' (i.e. is syntactically connected) with the second clause—'hence all of them are desirous of partaking of the Hāriyojana Cup'. Thus then, the text quoted should be taken as laying down a division among the Cup-bearing Priests, who are the persons spoken of in 'juxtaposition' to the whole sentence; the sense of the whole sentence being that 'in the case of the other cups, the cup-bearing Priests eat according to the cup held by each of them, but all of them eat out of the Hāriyojana Cup.'"

SŪTRA (30).

[Answer]—In reality, however, the 'eating' should be taken as referring to all,—such being the sense of the injunction; the mention of the 'cup-bearing priests' is only for the purpose of eulogising (the 'Hāriyojana' Cup).

Bhāṣya.

The particle 'tu' ('in reality') sets aside the view just set forth (under Su. 29). It is not right to take the text to mean that 'only the cup-bearing priests eat out of the Hāriyojana Cup'; because as a matter of fact, all the priests are enjoined to eat;—the words being 'Sarve bhaksya-yanti' ('all eat'), which cannot be taken to enjoin the 'cup-bearing Priests' only to eat. As in that case the sentence would have to be taken as laying down two connections (of the Hāriyojana Cup; one with 'all', and the other with the 'cup-bearing priests only'); the interpretation put upon the passage therefore must be a different one.

"What is that different interpretation?"

The first clause, 'The cup-bearing Priests eat out of the other cups, according to the cup held by each', is a mere reference to the well-known fact that 'the cup-bearing Priests eat, and that they eat in accordance with the cup held by each' [this fact not standing in need of being enjoined
in the present passage, having been already enjoined elsewhere]; and the second clause lays down (what is not already known) that ‘out of the Hariyojana Cup, all the Priests eat’.—not only the cup-bearing Priests.

“What would be the advantage of this interpretation?”

The first advantage would be that the term ‘all’ would be taken in its natural sense of all priests, and not in its restricted sense (as referring to the cup-bearing priests only). The second advantage would be that it would not be necessary to take the single sentence as laying down two unknown connections.—For these reasons, this interpretation is certainly better than the one suggested (under Sū. 29).

Then, as regards the mention of the ‘cup-bearing priests’ (in the first clause),—it only serves to ‘eulogise’,—that is, extol,—the Hariyojana Cup; that is to say, the cup-bearing priests have been mentioned only for the purpose of extolling the Hariyojana Cup.

“In what way is it extolled?”

The sense of the eulogy is as follows—‘So excellent is the Hariyojana cup that all the priests desire to eat out of it, while of the other cups, each is eaten out of by only one priest,—these latter therefore are not so excellent, being inferior to the Hariyojana Cup’.
Adhikaraṇa (10): The function of pronouncing the syllable 'vāsaṭ' entitles one to eat the Soma-remnant.

Sūtra (31).

One is entitled to eat (Soma) also by virtue of pronouncing the syllable 'vāsaṭ'.

Bhāṣya.

Question—"Is the eating of the Soma to be determined only by the name (given to the cups) [as explained under Sū. 22]?"

Answer—No; one is entitled to eat Soma also by virtue of pronouncing the syllable 'vāsaṭ'; i.e. the pronouncing of the syllable 'vāsaṭ' is also a ground for eating Soma.—"How so?"—We know this from a Shruti-text, which says—'The pronouncer of the syllable vāsaṭ is the first to eat'—as this 'eating by the pronouncer of vāsaṭ' is not something already known, this text cannot be taken as eujoining merely the first place to be accorded to it; in fact it should be taken as enjoining the eating as qualified by priority.

[It is the Hotṛ priest who pronounces the syllable 'vāsaṭ'; and in accordance with this Adhikaraṇa, he should have an additional share of the Soma to be eaten, by virtue of that pronouncing.]
ADHIKARĀṆA (11): The ‘offering of oblations into fire’ and the ‘extracting of the Soma-juice’ also entitle one to eat Soma.

SŪTRA (32).

ALSO BY VIRTUE OF ‘OFFERING LIBATIONS INTO FIRE’ AND ‘EXTRACTING THE SOMA-JUICE’.

Bhāśya.

‘Offering of oblations into fire’ and ‘extracting of Soma-juice’—these also are grounds for the eating of Soma.—‘How?’—We have the text—‘Havirdhānē grāvabhirabhiṣūṭya, āhavanīyē huva, pratyaṁchaḥ parētya sadasi bhaksāṁ bhaksayanti’ [‘In the Havirdhāna Room, having extracted the Soma-juice by means of stones, and having offered an oblation into the sacrificial fire, they turn back into the Assembly Room and eat their shares’] (cf. Taitt. Saṁ. 6. 2. 11. 4).—This text cannot be taken as laying down merely the order of the actions mentioned,—i.e. the ‘eating’ is to come after the ‘offering of the oblations into fire’ has been done;—firstly, because the ‘eating’ itself has not yet been recognised as to be done [and until that is done, its position in the order of sequence cannot be laid down];—and secondly, if the sentence were taken as laying down the order of the ‘eating’ in relation to each of the two acts of ‘offering oblations into fire’ and ‘extracting the Soma-juice’,—as expressed by the two terms ‘having extracted the Soma-juice’ and ‘having offered the oblations into fire’,—then, there would be syntactical split.—Further, the order is already recognised by the very nature of the acts concerned; [i.e. until the juice has been extracted there can be no ‘offering of it into the fire’, and until the ‘offering of the juice into fire’ has been done, there can be no eating of its remnant]; as until the use of a substance has been accomplished, it cannot be ‘disposed of’ [and ‘eating’ of the Remnant is only a disposal of it].—Nor can the text quoted be taken as laying down the two acts of ‘offering oblations into fire’ and ‘extracting the Soma-juice’ as subsidiary to the ‘eating’; because as a matter of fact, the ‘extracting of the Soma-juice’ is for the purpose of ‘offering oblations into fire’, and this ‘offering of oblations into fire’ is for the purpose of securing a particular reward.—Hence the text should be taken as laying down the ‘eating’ for the persons who do the ‘extracting of Soma-juice’ and the ‘offering of oblations into fire’,—the sense being that those who ‘extract the juice’ and ‘offer the oblations into fire’ should eat the Soma.
ADHIKARANA (12): The pronouncer of the syllable ‘vâsaṭ’ and others should eat Soma out of the Cup belonging to others.

SÜTRA (33).

[PÜRVAPAKṢA]—“Because of the direct specific declaration with regard to the ‘Cups’, the indefinite (general) declaration must apply to other cases”.

Bhāṣya.

There is the text—‘Praitṛ hotushchamasah, pra brahmaṇah, pra udgātṛṇām’. [‘May the Hotṛ’s Cup come forward, also the Brahman’s Cup and also the Cup of the Udgātṛs’.]

In connection with this, there arises the question—(a) Those who offer the oblations into the fire, (b) those who do the extracting of the Soma-juice, and (c) those who pronounce the syllable ‘vâsaṭ’ [who have been shown in the foregoing adhikaranas to be entitled to the ‘eating of Soma’], are these to eat out of the cups or not?

On this question, we have the following Pūrvapakṣa:—‘They are not to eat out of the cups, because the not eating out of the cups has been declared specifically with regard to the Cup-bearing Priests—in such definitely specific texts as ‘Praitṛ hotushchamasah, etc.’; as regards the ‘eating’ by those who do the offering of oblations into fire and those who do the extracting of the Soma-juice’, it has been spoken of only in a general (indefinite) declaration (to the effect that ‘they also are entitled to the eating’).—(Question) —‘All the Soma that is to be ‘embellished’ (by the eating) being contained in the cups, out of which the Cup-bearing Priests are to eat it,—where would there be another occasion when the ‘eating’ could be done by those others who do the offering of oblations into fire and others? That is, where would there be the indefinite and general occasion (when those others would eat the Soma)?’—(Answer)—That occasion would be in other cases,—i.e. in cases where the Cup-bearing Priests would not be there.”

SÜTRA (34).

[SIDDHĀNTA]—In reality, there should be (‘eating’ out of the cups by the other priests); because the grounds for it are present (in their case also); and there is no restriction in regard to the cups,—the text only making an affirmation regarding the persons who are to do the ‘eating’ (out of the cups).

Bhāṣya.

The ‘pronouncer of the syllable vâsaṭ’ and the others also are to ‘eat’ out of the cups; because the texts lay down the grounds for their ‘eating’; they do not forbid them.
Objection—"But, inasmuch as the Cup-bearing Priests have been specifically and directly mentioned as to eat out of the cups, the others would naturally become excluded."

Answer—There is no restriction in regard to the cups, the text only making an affirmation regarding the persons who are to do the eating out of the cups:—that is to say, the words of the text—‘Praity hotushchamasah, etc.’ cannot be taken as prohibiting (excluding) ‘the pronouncer of the syllable vasat’ and others; because the words are affirmative and injunctive, not negative and prohibitive.—From this it follows that ‘the pronouncer of the syllable vasat and others also are to eat out of the cups’.

Sūtra (35).

Also because we find others also mentioned in connection with the Cups.

Bhāṣya.

There is a text which speaks of persons other than the Cup-bearing Priests as being connected with the cups—‘Chamasānashchamasādhvaryavē prayachchhati, tān sa vasatkārīḥ harati’ [‘He hands over the cups to the Cup-bearing Adhvaryu, and he carries them to the Pronouncer of the syllable vasat’]; now it is only his own cup that could be carried to the ‘pronouncer of the syllable vasat’;—and there would be no sense in the several cups being carried to him if ‘the Pronouncer of the syllable vasat’ and others (offers of oblations into fire and extracters of Soma-juice) also were not to eat out of those cups.—From this also it follows that all these also are to eat out of the Cups.
ADHIKARANA (13): The ‘Hotṛ’ Priest is the first to eat the Soma-remnant.

Bhāṣya.

Question—"In a case where several priests eat out of the vessel, what is the order in which they shall eat?"

In answer to this question we have the following Adhikarana,—of which the Pūrvapakṣa is set forth in the following Śūtra:

ŚŪTRA (36).

[PŪRVAPAKṢA]—"IN THE CASE OF SEVERAL PRIESTS EATING OUT OF ONE VESSEL, THE ADHVARYU SHOULD BE THE FIRST TO EAT; AS THAT IS THE NATURAL ORDER."

Bhāṣya.

"It is the turn of that priest to eat first in whose hands the Soma is [and as the vessel containing the Soma is in the hands of the Adhvaryu, it is his turn to eat it first]."

ŚŪTRA (37).

[SIDDHĀNTA]—IN REALITY, THE HOTṛ PRIEST SHOULD EAT FIRST,—AS SUCH IS THE INDICATION OF THE MANTRA-TEXTS.

Bhāṣya.

In reality, the Hotṛ Priest should eat first,—because such is the indication of the mantra-texts. We have such mantra-texts as—(a) ‘Hotuschāt pūreḥ haviradyamāhata’ (Rgveda 10. 94. 2), and (b) ‘Hotēva naḥ prathamāḥ pāhi’ (Rgveda 5. 43. 3) [where the meaning of (a) is—'It is only the pounding stones that obtain the Soma-juice before the Hotṛ Priest’, i.e. no other person gets it before him; and that of (b) is—'Please drink first (of this Soma), like the Hotṛ priest'].

ŚŪTRA (38).

ALSO BECAUSE SUCH IS THE DECLARATION.

Bhāṣya.

We have the declaration that—'The first eating is by the Pronouncer of the syllable Vasyāt’ [and it is the Hotṛ priest who is this Pronouncer].—It would not be right to argue that "this is a mere declaration; and as it declares several factors [(1) the pronouncing of the syllable, (2) the eating, and (3) the priority], no significance need attach to the priority";—it
will not be right to argue thus, because it is this priority that is not already known from other sources [the other factors being already known]; and hence in regard to this priority, the text cannot be taken as a mere reiterative reference; it must be taken as an injunction. As for there being several factors mentioned, it is not difficult for a sentence to enjoin several factors when it makes use of a compound to do so.

SūTRA (39).

Also because of the order of sequence among the grounds (of 'Eating').

Bhāṣya.

Among the various functions that have been declared as entitling the priests to eat the Soma,—the first to be performed is the ‘pronouncing of the syllable Vagat’, which is done by the Hotra;—then comes the ‘offering of oblations into Fire’, which is done by the Adhvaryu;—and by virtue of this order of sequence among the ‘grounds of eating’, the same order should be followed in what is done on the basis of these ‘grounds’, and consequently in the order of eating also.
ADHIKARAṆA (14): The Soma is to be ‘eaten’ after Invitation.

SŪTRA (40).

The ‘eating’ is to be done after one has been invited to do so;—such being the direct declaration.

Bhāṣya.

Now arises the question—When several persons ‘eat’ the Soma out of a single vessel, must they receive an invitation to eat before eating? Or they may or may not seek invitation?

The Pūrvaṅga being that—“it would be much simpler if no invitation were to be sought for”,—the Siddhānta is that one should eat it only after having sought and obtained the invitation to do so.—Why so?—Because such is the direct declaration—‘Soma should not be drunk unless one has been called to drink it’; where ‘calling’, stands for ‘inviting’.

This Sūtra is meant to be introductory (to what follows in the following Sūtra).
ADHIKARANĀ (15): *The request for permission to eat should be conveyed by means of Vedic words.*

*Bhāṣya.*

It has been concluded that the eating should be done only on invitation.—Now arises the question—Is this request for permission to be conveyed by means of words of common parlance? Or by means of Vedic words?

The *Pūrvapakṣa* view is that "there can be no restriction regarding this (one may use the Vedic words or any other words)."

Against this, we have the *Siddhānta* in the following *Sūtra*.

**SŪTRA (41).**

*The Invitation should be sought by means of the Mantra 'Uphaṭa upaḥvayasya'; such being the indication (of the Mantra itself).*

*Bhāṣya.*

The Mantra mentioned is indicative of 'request for permission'; and on the strength of this indication, it has been declared to be what should be used in making the request for invitation; because mantras are generally employed on the basis of their indicative power. When this *mantra* has been thus laid down as to be used, words of common parlance naturally become excluded.
ADHIKARĀNA (16): The answer to the ‘Request for Invitation’ should be given by means of Vēdic words.

SŪTRA (42).

WHEN REQUEST FOR INVITATION IS MADE, THE ANSWER SHOULD BE BY MEANS OF SUCH WORDS (OF THE MANTRA) AS MIGHT CONVEY THAT SENSE.

Bhāṣya.

We have learnt that the request for invitation is to be conveyed by means of the mantra ‘Upahūta upahēayaseva’.—Now there arises the question as to the form of the answer to the request. Is the answer to be by ordinary words? or by means of this same mantra?

The Pūrvapakṣa view is that “this Vēdic mantra having been used in conveying the request for invitation, the answer should be by means of some other words, and those of common parlance”.

In answer to this, the Siddhānta view is that ‘to the invitation, the answer should be by means of this same mantra’.

Objection—“The word ‘Upahēayaseva’ (meaning ‘invite me please’) is indicative of the question (request) [as such, it cannot be used for the answer to the request].”

Answer—The word that precedes the word ‘upahēayaseva’—i.e. the word ‘upahūtaḥ’ (‘you are invited’)—is the one that indicates the answer, and hence can be used as the answer.

Objection—“In that case, the order of the words is wrong; the request should come first, then the answer.”

Answer—On the strength of the meaning conveyed by the word, the word, though occurring first in the text, would be used as the answer; for the meaning of the word (being of the nature of ‘Direct Assertion’) is always more authoritative than ‘order’.

[Hence the request for invitation is to be made with the word ‘upahēayaseva’, and the answer with the word ‘upahūtaḥ’.]
ADHIKARANA (17): Request for Permission is necessary in the case of men eating out of the same Vessel.

SUTRA (43).

IT SHOULD BE DONE ONLY AMONG PERSONS EATING OUT OF THE SAME VESSEL; AS IT IS ONLY IN THEIR CASE THAT THERE IS CONGREGATION.

BHASHYA.

There arises this further question—Should the request for permission be made to any person at random? Or to only one who is to eat out of the same vessel?

The Paurvacapaksa view is that—"as nothing particular is said on this point, the permission may be sought from any person".

In answer to this, we have the following Siddhanta:—The request for permission should be made only among those who are to eat out of the same vessel.—Why?—Because the request for permission is, in this case, subsidiary (to the act of eating); and the form of this request is that, when one wishes to do what is to be done by another, he prefers his request to that other person, with the words 'please permit me';—or when one wishes to eat with another person, he makes the mind of this other person favourable towards his joining.—All this is not possible in the case of persons eating out of different vessels; because in that case, one man does not wish to do what should be done by another;—nor, at dining together, does one join another in the eating of the same thing (in case they are eating out of different vessels). On the other hand, in a case where the Soma-juice contained in a single vessel has to be 'embellished' (by 'eating'), the most equitable division is that the shares should be equal;—but if they proceed to drink it without dividing it equally, it is possible that one drinks what should have been drunk by another; hence in such cases there is need for the request for permission (to drink), in some such form as 'The proper thing to do is that you drink one half and I drink the other;—but it is just possible that I may drink more or less than my proper share, please, therefore, permit me to drink'. Or again, the man may make the request for permission, saying 'it is possible that in drinking out of the same vessel as yourself, I may disturb your peace of mind'.—From all this it follows that the request for permission is to be made only in the case of persons eating out of the same vessel.
ADHIKARANÄ (18): *The Sacrificer himself should also eat the Soma.*

SŪTRA (44).

[Pūrvapakṣa]—"ON THE TRANSFERENCE OF THE 'YĀJYĀ', THE 'EATING', LIKE THE 'APPOINTMENT', DOES NOT BECOME TRANSFERRED."

Bhāṣya.

There is the Jyotiṣṭoma sacrifice; in course of it certain sacrifices are offered to the Seasons;—in connection with which we read—'Yajamānasya yājyā, so'bhirprṣyati hotarītadyajēti, svayam vā nisādyā yajati' ['The Yājyā mantra (which is ordinarily recited by the Hotṛ priest) is recited by the Sacrificer;—he says to the Hotṛ priest—*Please offer this sacrifice (to the seasons),*—or he sits and offers the sacrifice himself'].

In regard to this, there arises the question—In the event of the sacrificer himself offering the sacrifice [and reciting the Yājyā], is he to eat the Soma or not?

On this question, there is the following Pūrvapakṣa—"Even though the Yājyā has been transferred (from the Hotṛ to the Sacrificer), yet the eating should not be similarly transferred (from the Hotṛ to the Sacrificer),—the eating should still be done by the Hotṛ, and not by the Sacrificer.—Why so?—Because the reciting of the Yājyā-mantra is something quite different from the eating; and the transference of one thing need not involve the transference of another thing;—just as on the transference of the Soma Yājyā (from the Hotṛ), his 'appointment' (as Hotṛ Priest) does not become transferred from him,—so also in the present case [the transference of the Yājyā does not mean the transference of the Eating].—[Objection]—'The direction is that the syllable vasāt is pronounced along with the reciting of the Yājyā; so that where there is reciting of the Yājyā, there is the pronouncing of the syllable vasāt,—and where there is pronouncing of the syllable vasāt, there is eating of Soma'.—It is not so, we reply; the syllable 'vasāt' is not a constituent part of the Yājyā-mantra; hence the non-recital of the Yājyā does not mean the non-pronouncing of the syllable vasāt.—As for the direction that 'the syllable vasāt is pronounced along with the reciting of the Yājyā',—even when the Yājyā is recited by another person (the sacrificer), the pronouncing of the syllable vasāt may still be done by the Hotṛ [and even so the pronouncing of the syllable vasāt will have been done* along with the reciting of the Yājyā*]; specially as the transference of the Yājyā is done in obedience to the distinct injunction to that effect; not so the transference of the syllable 'vasāt'; and things that are done according to injunctions should be done strictly in accordance with the injunction; and, as a matter of fact, there is injunction in regard to the transference of the Yājyā only."
SŪTRA (45).

[SIDDHĀNTA]—IN REALITY, THERE SHOULD BE 'EATING' BY THE SACRIFICER, BECAUSE THERE IS TRANSFERENCE (TO HIM) OF THE GROUND (FOR 'EATING').

Bhāṣya.

In reality, there should be 'eating' by the Sacrificer;—why?—because there is transference, to him, of the ground for eating. The 'ground for eating' is the pronouncing of the syllable 'vāṣṭ',—this pronouncing is transferred to the Sacrificer when the Yājyā is transferred to him; as there is the text that 'the syllable vāṣṭ is pronounced along with the Yājyā'.—"But it has already been pointed out that at the time the Yājyā is being recited by the Sacrificer, the Hotṛ may be pronouncing the syllable 'vāṣṭ' [and even so the pronouncing will have been done along with the reciting]."—This is no answer at all. Because, we have the rule that the sacrifice should be performed 'without rest' (interruption); and the sacrifice is completed with the pronouncing of the syllable 'vāṣṭ', not by the Yājyā only;—consequently, till the pronouncing of the syllable 'vāṣṭ', the sacrificer should not rest;—if this pronouncing of the syllable 'vāṣṭ' however, were done by some one else, then during that time the sacrificer would be resting; so that he would not be offering the sacrifice; and yet what he has been enjoined to do is to offer the sacrifice, not merely to recite the Yājyā-mantra; as the injunction is that 'he himself should sit and offer the sacrifice', which enjoins the offering of the sacrifice with all its accessories.

SŪTRA (46).

AS FOR THE 'APPOINTMENT', THERE IS NO TRANSFERENCE OF IT, BECAUSE IT HAS BEEN ACCOMPLISHED ALREADY.

Bhāṣya.

It has been argued by the Purvapakṣin that 'there can be no transference of the eating, just as there is no transference of the Appointment'.—Our answer to that is that the Appointment is not transferred, simply because it cannot be transferred; having been already accomplished, how could it be transferred from the Hotṛ? In fact, if the Appointment were done in connection with the Sacrificer, after the lapse of its prescribed time, it would be most defective; and what is defective cannot accomplish its purpose. Nor can the Appointment come in (for the Sacrificer) by the general law that 'the modification should be performed in the same manner as its original Archetype'.—It might be argued that 'if that be so, then it comes to this that what can be done is brought in by that general law, and what cannot be done is not brought in' ;—our answer is that that is only natural. What a text enjoins is something not already known,—and it has to be done precisely as it has been enjoined; if in a certain case
it cannot be done, then it should be done in a case where it can be done; it should never be done where it would be defective.—It is for these reasons therefore that, while the non-transference of the Appointment is only right and proper, there can be no non-transference of the Eating [and the Eating, therefore, has to be done by the Sacrifier, in the case in question].
ADHIKARANĀ (19): The ‘Fruit-mixture’ (Phala-chamasa) is a ‘modification’ of the sacrificial offering.

SŪTRA (47).

[Pūrvapakṣa]—“The Fruit-mixture should be regarded as a conditional ‘modification’ of the Soma to be eaten; such being the direct assertion (of the Vedic text).”

Bhāṣya.

In connection with the Jyotiṣtoma, we read—‘Sa yadi rājanayam vaiśyanāṃ vā yājayē, sa yadi somam bibhakṣayiṣētt, nyagradhaṣṭibhirahṛtya, tāḥ sampiṣya, dadhani umṣṣiṣya, tamasmī bhakṣam prayachchētt, na somam ’[‘If one officiates at a sacrifice for a Kṣatriya or a Vaishya,—and if these latter wish to eat Soma, the Priest shall fetch banyan-shoots, pounder them and mix them up with curd,—and offer this to him to eat, not the Soma’].

In regard to this, there arises the question—Is the ‘Fruit-mixture’ a ‘modification’ (i.e. substitute) for the Soma to be eaten? Or for Soma to be offered?—i.e. is the Fruit-mixture meant to be eaten? Or is it meant to be the substance offered at the sacrifice?

The Pūrvapakṣa view is that “the Fruit-mixture should be regarded as a conditional ‘modification’ of the Soma to be eaten; as thus taken, it becomes syntactically connected with the ‘eating’ which is directly mentioned in the text quoted—’offer this to him to eat’; in the text we do not find any such expression as that ‘with this fruit-mixture he should offer the sacrifice’.—From this we conclude that the Fruit-mixture is a substitute for the Soma to be eaten”.

SŪTRA (48).

[Siddhānta]—In reality it should be treated as a ‘modification’ (substitute) for the Soma to be offered at the sacrifice; as the ‘consecration’ (‘embellishment’) is always meant for what is to be offered.

Bhāṣya.

The Fruit-mixture should be regarded as a substitute for what is to be offered; i.e. one should offer the Fruit-mixture at the sacrifice.—Why so?—The ‘eating’ of the Soma is meant to be a ‘consecration’ (‘embellishment’) of the Soma; so that if the Fruit-mixture is to be eaten, then that ‘eating’ must be a ‘consecration’ (embellishment) of the Fruit-mixture; and this ‘consecration’ would be purposeless, if the Fruit-mixture were not to be used anywhere else (besides the eating).—If ‘eating’ were the principal factor, then there would be no sense in the reiterative reference
that is made to Soma, in the concluding words of the text 'not Soma'.—
On the other hand, if the Fruit-mixture were a substitute for the Soma
to be offered, then there would be some sense in the 'consecration' of that
mixture.—From all this, it follows that the Fruit-mixture should be regarded
as a substitute for the substance to be offered.

Says the Opponent—"When there is no connection (in the text) be-
tween the Fruit-mixture and the verb 'to sacrifice', how can it be regarded
as a substitute for the substance to be offered at a sacrifice?"

Answer—The connection with the verb 'to sacrifice' is there.—How ?—
What the text says is—'If one sacrifices on behalf of a Kṣattriya or a Vaishya
he should pounder banyan-shoots and offer it to him to eat';—it is clear
that the substance described here is meant to be used at this sacrifice;
as otherwise, if it were meant solely for the purpose of being eaten, then
there would be no connection between the first and the second parts of the
passage quoted. If it had been meant that the Soma should be 'consecrated' by
being eaten, then the expression used (in connection with the Fruit-mixture)
would have been 'he should consecrate the banyan-shoots'.—From this it
follows that the connection (of the mixture) intended primarily is not with
the eating, and it should be connected with the sacrifice; as it is the sacrifice
that is the subject-matter of the whole Context; and hence, there would
be no incongruity in this connection.

Objection—"Inasmuch as the text contains the words 'Tamasmai
bhakṣam prayachchhit' ['should offer him to eat'], it is clear that the mixture
in question should be taken as the means of accomplishing the 'eating',
not the sacrificing,—by reason of the close proximity of the term 'bhakṣa'
('to eat')."

Answer—Even though the connection (between the mixture and the
eating) is expressed by the words of the text, yet, finding that such a con-
nection does not serve any useful purpose, we declare that the connection
(of the mixture) lies with the sacrificing, which is the subject-matter of the
context.

Question—"How then is the mixture to be connected with the eating?
[as, certainly it cannot be denied that the mixture is actually meant to be
eaten]."

That the substance used in the sacrifice should be eaten follows from
the general Injunction itself,—and in this way the mixture secures its connec-
tion with the eating. In fact, the connection with eating also implies connec-
tion with the sacrifice; because it is only when the substance is offered in
sacrifice that it comes to be 'bhakṣa' (something to be eaten at the sacrifice).
Hence the declaration in the text that the mixture is to be eaten naturally
implies that it is to be offered at the sacrifice; thus then, the words 'tama-
smai bhakṣam prayachchhit' ['should offer it to him to eat'] should be
taken to mean 'tamasmai bhakṣam kuryat' ['should make the mixture
a substance to be eaten by the sacrificer at the sacrifice'], i.e. should deal
with it in such a manner as to make it a bhakṣa, a substance to be eaten
at the sacrifice; as a matter of fact, it is only when it is offered at the sacrifice
that it becomes a substance to be eaten at the sacrifice.—From this it follows
that the mixture in question should be offered at the sacrifice.
SŪTRA (49).

Also because of the mention of the 'oblation into the Fire'.

*Bhāṣya.*

In fact we have an injunction laying down a particular 'oblation into the Fire' (as to be offered out of the mixture in question)—'Yadā anyāṁshchamasān juhvatī athaitasya darbhataruṇayakṣnopahatyā juhoti' ['When they offer oblations into the Fire out of other Cups, they cover this cup containing the Fruit-mixture with a fresh shoot of Kusha-grass and offer an oblation out of it into the Fire']. It is only if the mixture were meant to be used as a substance to be offered in the sacrifice, that there could be any occasion for the prescribing of the detail in connection with the oblation that it is to be covered with 'the fresh shoot of Kusha-grass'. From this also it is clear that the mixture in question is to be offered at the sacrifice.

SŪTRA (50).

Also because it is spoken of as coeval with the Cups (of Soma).

*Bhāṣya.*

We have the text—'Yadā anyāṁshchamasān unnayanti athainam chamasamunnayanti' ['At the time that they hold up the other cups, they raise this cup (containing the Fruit-mixture) also']. It is only if the mixture were meant to be offered in sacrifice that there would be any occasion for the cup being held up; not so if it were only meant to be eaten.—For this reason also the mixture should be offered at the sacrifice.

SŪTRA (51).

Lastly, because we find indicatives.

*Bhāṣya.*

For the following reason also we conclude that the mixture should be offered at the sacrifice?—"For what reason?"—Because we find indicatives:—"What is this indicative?"—It is found in the reference to the prohibition of Soma that we have at the end of the text—'He should offer the mixture, not the Soma, for eating'; this non-eating of the Soma would be possible only if the mixture were the substance offered at the sacrifice [if the substance offered at the sacrifice were Soma, then there would be no avoidance of the eating of the Soma, as what is to be eaten is the 'remnant of the substance used at the sacrifice']. From all this we conclude that the mixture in question should be taken as to be offered at the sacrifice.
ADHIKARANA (20): In the case of the cups at a Ksattriya’s Sacrifice also, the Brähmanaśas are to ‘attend upon’ (eat out of) them.

SŪTRA (52).

[PŪRVAPAKŚA]—“THE CHARACTER OF THOSE ‘APPROACHING’ THE CUP SHOULD BE REGULATED BY THE CASTE (OF THE SACRIFICER).”

Bhāṣya.

In connection with the Dashapēya sacrifice, which is a part of the Rājasūya sacrifice, we read—‘Shatam brāhmaṇāḥ soman bhakṣayanti, dasha-dashaikai khamasamansaprasarpanti’ [‘A hundred Brāhmaṇas eat the Soma, ten persons shall approach each of the cups’].

In regard to this there arises the question—In a case where the ‘cup’ has been prepared for a Ksattriya sacrificer, should also the persons ‘approaching’ the Cup be Ksattriyas? or should they be Brāhmaṇas?

On this question we have the following Pūrvaṇa—“They must be Ksattriyas;—why?—because the sentence ‘Ten persons shall attend upon each Cup’ lays down the number of persons ‘approaching’ the cup; this number ‘ten’ being laid down in connection with the Ksattriya caste,—the caste ‘Ksattriya’ remains the constant factor; hence the ten Ksattriyas should ‘approach’ the cup;—so that among the ‘hundred’, there would be Ksattriyas as well as Brāhmaṇas [ten being Ksattriyas and the rest Brāhmaṇas],—the mention of the number ‘hundred’ being a mere reiterative reference, so far as the ten Ksattriyas are concerned; and the sentence ‘a hundred eat the Soma’ also being very much like a reiterative reference.

—From all this it follows that Ksattriyas should ‘approach’ [i.e. eat out of] the Cup prepared for the Ksattriya sacrificer.—Some people urge here the following objection—‘It would be very wrong for Brāhmaṇas and Ksattriyas to eat out of the same cup’.—But there can be no harm in this, as it has been declared that in the case of Soma, there is no ‘pollution’ at all.”

SŪTRA (53).

[SIDDHĀNTA]—IN REALITY, THEY SHOULD BE BRĀHMAṆAS; THE VEDIC TEXT BEING EQUALLY APPLICABLE TO BOTH.

Bhāṣya.

The persons ‘approaching’ the cup prepared for the Ksattriya sacrificer should be Brāhmaṇas;—why?—because, by Direct Assertion, the Injunctive text ‘a hundred Brāhmaṇas eat the Soma’ lays down the number ‘hundred’ as pertaining to Brāhmaṇas; thus there being these ‘hundred Brāhmaṇas’
(who are to eat the *Soma*), what the second sentence 'Ten persons, etc. etc.', does is to lay down that when these hundred Brāhmaṇas proceed to 'approach' (i.e. eat out of) the cups, the number for each cup should be *ten*; hence the meaning is that of the 'hundred Brāhmaṇas', *ten* Brāhmaṇas should 'approach' the cup prepared for the *Kṣattriya* sacrificer.

[Kumārila does not approve of this presentation of the Adhikaraṇa (Tantrasūrīka—Trans., p. 1500): he has explained it in a different manner; for which see Tantrasūrīka—Trans., pp. 1502-1504.]

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*End of Pāda 5 of Adhyāya III.*
ADHYÄYA III.

PĀDA VI.

ADHİKARĀṆA (1): The injunction regarding the ‘Sr̥va’ being made of ‘Khadira-wood’, and such other injunctions, should be taken as appertaining to the Primary Sacrifice (Archetype).

SŪTRA (1).

[PŪRVAPAKṢA]—“The implements must appertain to all sacrifices, because they do not occur in the Context of any particular sacrifice [i.e. is isolated].”

Bhāsyā.

[We have dealt so far with such accessories as are amenable to one or more out of the six means of cognition,—Direct Assertion, Indicative Power, Syntactical Connection, Context, Order and Name;—we now proceed to discuss those that are not amenable to any of these means of cognition.]

Without reference to any particular sacrifice, we find the following isolated injunctions—(a) ‘Yasya khāḍiraḥ sr̥vaḥ bhavati sa chhandasāṃve rasēṇāvadyati sarasā asya àhutayo bhavanti’ [‘If one uses the Sr̥va of Khadira wood, he sacrifices with the very essence of the Vedas, all his obligations become juicy’];—(b) ‘Yasya parāpyaṁ jhūr̥bhavati na sa pāpar̥ shlokavān śr̥ṇoti’ [‘He whose Jhūḥ is made of Pàlāśa wood hears no evil word ’] (Taitti. Sām. 3. 5. 7. 1), and such others.

In regard to these, there arises the question—Do the two things that are laid down here—i.e. ‘that the Sr̥va should be of Khadira wood’ and ‘that the Jhūḥ should be made of Pàlāśa wood’—find place in (appertain to) the Primary sacrifice (Archetype) only? or in the Archetype as well as in the Ectype?

On this question we have the following Pūrvapakṣa :—“The injunctions appertain to all sacrifices, because they do not occur in the Context of any sacrifice;—i.e. such injunctions should appertain to the Archetype as well as the Ectype;—why?—because they do not occur in the context of any particular sacrifice (i.e. they are isolated); that is, they are not found under any such context as deals with any particular sacrifice; and on the strength of Syntactical Connection (of the injunctive texts themselves), they must appertain to all sacrifices.”
SUTRA (2).

[SIDDHANTA]—In reality, they should appertain to the Archetype only, as only thus there would be no (superfluous) repetition.

BHASYA.

In reality, all those implements that are prescribed without reference to any particular sacrifice are to find place in the Archetypal Sacrifice;—why?—because it is only thus that there would be no superfluous repetition; that is, it is only when they are related to the Archetype that needless repetition is avoided.—"What is the harm if there is repetition?"—Impossibility, we answer; that is to say, if something finds place in the Archetype as well as the Ectype, it must find place in the Archetype;—but what finds place in the Archetype comes into the Ectype on the strength of the general law (that the Ectype is to be done in the same manner as the Archetype);—hence (for the purpose of being connected with that thing) the Ectype does not stand in need of any such isolated injunction as the one under consideration;—from which it follows that such an injunction cannot lay down anything for the Ectype. It is for this reason that we say that what is enjoined is for the Archetype only.

SUTRA (3).

[SAYS THE PURVAPAKSIN]—"But, inasmuch as the thing in question finds place in the Ectype on the strength of the injunction itself,—what comes to it under the general law must be things other than what comes to it through the injunction under consideration".

BHASYA.

[Says the Purvapakṣin]—"We still say that since the injunction in question does not occur in the context of any particular sacrifice, it must appertain to both the Archetype and the Ectype.—As for the argument that the thing enjoined would come into the Ectype under the general law (that the Ectype is to be done in the same manner as the Archetype),—our answer is that (it is the other way about), when the thing has already come into the Ectype by virtue of the isolated Injunction to that effect, it does not stand in need of that thing coming to it under the said general law. Hence what the general law can bring into the Ectype will be all other details except the one that has come into it already through the isolated injunction under consideration.—Then again, the fact that the Sruea (at all sacrifices including the Ectype) is to be of Khadira wood is laid down directly by the perceptible Injunction under consideration, while if it were to come into the Ectype through the general law, that would at best be only
an inference; and Perception is always more authorative than Inference.
—For all these reasons we conclude that the isolated Injunction (which does
not occur in the context of any sacrifice) appertains to both the Archetype
and the Ectype."

SŪTRA (4).

"If it is urged by the Siddhāntin that—'In view of a
perceptible fact [the general law is to be
treated as more authorative than
the isolated injunction]’—[then
our answer would be as in
the next Sūtra]."

Bhāṣya.

"The Siddhāntin might argue as follows:—'If the isolated Injunction were
more authorative than the general law (that the Ectype is to be done like the
Archetype), then a thing having come into the Ectype by virtue of that
Injunction, it would not stand in need of the general law; so that when
all the needs of the Ectype will have been supplied in this manner, there
would be no application of the general law at all; and under these
circumstances, there would be no possibility of our finding the Prayājas per-
formed at the Ectype (at which the Prayājas come in from the Archetype
only by virtue of the general law); but in fact, we do actually find the
Prayājas at the Ectype, as is indicated by the text 'Prayājē prayājē
kṛṣṇalam juhoti’ ['At each Prayāja one should offer the oblation of a gold
piece into the fire'] (Taitti. Saṁ. 2. 3. 2. 3).—On the other hand, if the
general law is more authorative than an isolated Injunction, then the
perceived fact (of the Prayājas being present at the Ectype) becomes plainly
explicable.—From all this we conclude that the isolated injunction apper-
tains to the Archetype only.'

"Our answer to this argument of the Siddhāntin would be as follows:—

SŪTRA (5).

[Pūrvapakṣin’s Rejoinder]—"That cannot be; as the
isolated injunction lays down only one thing".

Bhāṣya.

"The isolated Injunction in question cannot appertain to the Archetype
only; it must appertain to all sacrifices; for the simple reason that it does
not occur in the context of any particular sacrifice. It has been argued that
if the Ectype has all its needs fulfilled by the isolated injunction, there can be
no application of the general law. But this is not right; because the isolated
Injunction does not render the general law unnecessary; in fact, it is only
when the Srava has come into the Ectype by virtue of the general law,—
that the fact of its being made of Khadira-wood is laid down by the isolated
injunction; so that if the general law were not there (to admit the Srava
into the Ectype), the isolated Injunction would not be applicable at all [as there would be nothing that could be of Khadira-wood];—nor can the isolated Injunction be taken as prescribing the use of the Srüva and also the fact of its being made of Khadira-wood;—why?—because the Injunction lays down only one thing; the injunction that 'he who uses a Srüva of Khadira-wood, etc.' lays down only one thing; and it does not lay down the Srüva, as well as the fact of its being made of Khadira-wood; all that the text does lay down is the fact of its being made of Khadira-wood with regard to the Srüva which latter has already come in (by the general law).—Thus then there is use for the general law, which lays down all those other details which are not laid down by the directly perceptible isolated Injunction.—From all this it follows that the isolated Injunction appertains to both the Archetype and the Ectype."

SÜTRA (6).

"IT MIGHT BE URGED (BY THE SIDDHÄNTIN) THAT 'THE INJUNCTION IN QUESTION [IS ENTIRELY LIKE THAT OF THE INJUNCTION OF OTHER ACCESSORIES OF THE ARCHETYPE']'—[OUR ANSWER TO THIS WOULD 'BE AS SET FORTH IN THE NEXT SÜTRA]."

Bhāṣya.

"The Siddhāntin may argue as follows:—The Injunction in question is just like the other injunctions bearing upon the Archetype. For instance, the accessories of the Archetype are laid down in detailed as well as in abbreviated form; for instance, when it is said "offers the five Prayaṭas", it is in an abbreviated form; but when the same is said in the form "Samidho yajati, etc." (Taṅṭi Sam. 2. 6. 1. 1) [where all the Prayaṭas are separately named], it is in a detailed form;—in the case under consideration also, when it is said "He whose Srüva is made of Khadira-wood, etc. etc.", it is in a detailed form; but when it is said "He whose Srüva is of this shape", it is in an abbreviated form.—Such is the kind of injunction that we find in connection with the Archetype.—Now the injunction under discussion also is of this same kind;—hence it follows that this injunction also pertains to the Archetype. This is a pure inference from the Universal to the Particular.—From all this it follows that the isolated injunction appertains to the Archetype."

"Our answer to this reasoning is as follows:—

SÜTRA (7).

[PŪRVAPAKŚIN'S ANSWER TO THE SIDDHÄNTIN'S ARGUMENT IN SÚ. 6]—"IT IS NOT SO; AS IT IS A CASE OF SIMPLE SIMILARITY."

Bhāṣya.

"It cannot be as explained above. Such inferences from the Universal to the Particular as have been put forward above do not prove anything;
all that is true is that there is some similarity between the injunctions bearing upon the Archetype and the Injunction under consideration; there is nothing to prove that this latter pertains to the Archetype.—Then again, in connection with the Ectype also, there are accessories enjoined in detailed and abbreviated forms: for instance—when it is said that 'there are three obligations into the fire' (Taitt. Sañ. 2. 3. 9. 3), it is in an abbreviated form; and when the injunction proceeds to lay down the mantras with which these obligations are offered,—such as ‘Āmanamasyāmanasya deviḥ, etc.' [Taitt. Sañ. 2. 3. 9. 3], it is in a detailed form.—Thus it is found that isolated Injunctions are similar also to the injunctions bearing upon the Ectype.—From all this it follows that what is put forward by the Siddhāntin (under Sū. 6) is no reason for holding that what is enjoined in the isolated injunction should find place in the Archetype."

[Of Sūtras 6 and 7, Kumārila has suggested a second interpretation—see Tantravārtika—Trans., pp. 1509-1510.]

**ŚUTRA (8).**

[SIDDHĀNTIN'S FINAL ANSWER TO THE PŪRVAPĀKṢA]—IN REALITY, THERE BEING A CONFLICT OF OPINION IN REGARD TO THE ECTYPE,—INASMUCH AS WHATEVER IS LAID DOWN BY THE GENERAL LAW APPLIES IN ITS ENTIRETY (TO THE ECTYPE),—WHAT IS ENJOINED IN THE ISOLATED INJUNCTION MUST APPERTAIN TO THE ARCHETYPE.

**Bhāṣya.**

The particle 'tu' ('in reality') rejects the view set forth above. What we hold is that the isolated Injunction does not pertain to all sacrifices (Archetype as well as Ectype);—why?—because whatever is laid down by the general law applies in its entirety to the Ectype; i.e. the general law brings to the Ectype the entire procedure, and the needs of the Ectype and its resultant Apūrva cannot all be fulfilled by the isolated Injunction; specially because it is evident from Syntactical Connection that what is laid down in the isolated Injunction (i.e. being made of Khadira-wood) is in connection with the implements, and not with the (ectypal) sacrifices (directly); and these sacrifices stand in need of help from the Archetype, through the clear indication of the General Law; and hence it is with the Archetype that they become syntactically connected. Thus it is that what can supply all the needs of the Ectype are the accessories of the Archetype, not any isolated Injunctions. It is necessary therefore that the General Law should be brought into operation;—and when the General Law becomes operative, there is no need for the application of the isolated Injunction. In fact, in the absence of 'Context' or any other indicative of connection, even though the isolated Injunction were operative, it could not become connected with the Ectype. For these reasons the isolated Injunction can have no connection with the ectypal action.—Thus then, there being a conflict of opinion in regard to the 'mukhya', the sacrifice in question,—i.e. the Ectype,—as
to whether it is supplemented by the isolated Injunction, or by the archetypal accessories,—it follows, on the strength of the General Law, that it is supplemented by the archetypal accessories; and under the circumstances, the isolated Injunction cannot apply to it.—From all this it follows that the isolated Injunction pertains to the Archetype.
ADHIKARANA (2): The number ‘seventeen’ connected with the ‘Sāmidhēnī’ mantras appertains to the Ectype:
Exception to Adhi. (1).

SŪTRA (9).


Bhāsyā.

Without reference to any particular sacrifice, the extent of the Sāmidhēnī Mantras is thus declared—‘Saptadasha Sāmidhēnīranubrāyit’ [‘one should recite the seventeen Sāmidhēnī Mantras’] (Ait. Brā. I. 1).

[The mantras beginning with ‘Pra vo vājā abhidyaecāḥ’—Rgveda 3. 27. 1—are called ‘Sāmidhēnī’, ‘Kindling’, because they are recited at the time of kindling the Sacrificial Fire. The number of these is eleven; but in connection with their recitation, several numbers—15, 17 and so forth—are found to be laid down; these numbers are made up by some of the same mantras being repeated twice or thrice.]

In regard to this there arises the question—Does this injunction (of the number ‘seventeen’) pertain to the Archetype or the Ectype?

On this question, we have the Pūrvasakṣa view that, “in accordance with the principle of the foregoing Adhikarana, the number ‘seventeen’ should appertain to the Archetype; and that as ‘fifteen’ is the number definitely prescribed in connection with the Archetype, there should be an option [i.e. one may recite either seventeen or fifteen Sāmidhēnī Mantras].”

Against this Pūrvasakṣa, we have the following Siddhānta:—Injunctions like the one under consideration should appertain to the Ectype;—why?—because the Archetype has all its requirements fulfilled by the number ‘fifteen’.—“But we have already pointed out that there would be an option (between ‘fifteen’ and ‘seventeen’).”—On account of the peculiarity of the Context, there can be no option between ‘fifteen’ and ‘seventeen’ (in regard to the Archetype); specially because the two injunctions differ entirely in their character; [the ‘fifteen’ being enjoined in the special context of the Archetype itself, while ‘seventeen’ is enjoined in an isolated injunction].—As regards the Ectype, however, the admission of the number ‘fifteen’ into it would be based upon Inference (on the strength of the general law that ‘the Ectype is to be done in the same manner as the Archetype’), and this number therefore would be set aside by the directly perceived Injunction of the number ‘seventeen’, which therefore would find place in that Ectype. In this manner there would be no needless repetition either (as was found in the foregoing Adhikarana) and the Injunction of the entire performance would thus become summed up, without any needless
repetition [such as was found in the preceding Adhikaraṇa].—From all this it follows that Injunctions like the one we have been considering appertain to the Ectype.

[Kumārila is not satisfied with this presentation of the Adhikaraṇa; he proposes a somewhat different interpretation, see Tantravārtika—Trans., pp. 1515-1516.]
Adhikaraṇa (3): Accessories like the Milking Vessel appertain to the Archetype: An exception to the foregoing Adhikaraṇa.

Sūtra (10).

All that is 'conditional' should find place in the Archetype; this change of the original being due to the mention of the special condition.

Bhāṣya.

In connection with the Darşhapūrṇamāsa it is laid down—'If the sacrificer is desirous of acquiring cattle, water should be carried in the milking vessel.'—Similarly in connection with animal dedicated to Agni-Soma, we find the following declaration, in reference to the sacrificial post—'If one desires Brahmic glory, he should make the sacrificial post of Bilva wood' [Taitti. Sam. 2. 1. 8. 1].

In regard to such texts, there arises the question—In regard to (conditional) injunctions, like these, there arises the question—Should they find place in the Archetype or in the Ectype?

The Pūrvapakṣa view is that 'they should find place in the Ectype; because the requirements of the Archetype have been fulfilled by means of (a) the other vessel (Chamasa, cup, which is enjoined specially in regard to the Archetype, Darşhapūrṇamāsa (in the case of the first text), and (b) (in the case of the second text) the other Sacrificial post (i.e. that made of Khadiṣṭira wood, which is enjoined specially in connection with the Archetype, Jyotistoma) (which leaves no room for the 'milking vessel' and the 'Bilva wood').

In answer to this Pūrvapakṣa, we have the following Siddhānta—What is conditional pertains to the Archetype; because it has been enjoined with special reference to the condition; (b) the Sacrificial Post made of Khadiṣṭira or Palāsha or Rohitaka has been enjoined in a general way (without reference to any conditions or circumstances) (in connection with the Jyotistoma); (a) so also has the 'Cup' been enjoined (in connection with Darşhapūrṇamāsa, as to be used for keeping water near the Āhavanīya fire); while (b) the Bilva wood (for the Post) and the Milking Vessel (for the carrying of water) have been laid down with reference to special conditions (that of (a) being desirous of 'Brahmic glory' and of (b) being desirous of obtaining Cattle; and a special Injunction always sets aside a general one. As regards 'Context', that is common to all actions (Archetype and Ectype); the presence of the 'condition', however, is something very special; —and what comes into a sacrifice through the general injunction does so only indirectly, by having recourse to indirect indication [the general term being taken as indirectly standing for the special thing]; on the other hand, what
comes through a special injunction does so through the perceptible *Direct Assertion*;—and *Direct Assertion* is always more authoritative than *Indirect Indication*;—and what is *perceptible* is more authoritative than what is *not-perceptible*.—For these reasons the articles enjoined are to find place in the Archetype only [and at the *Ectype*, the *Cup* shall always be used for the keeping of water, as is going to be decided under 8. 1. 24].
ADHIKARANA (4): The ‘Fire-installation’ is not auxiliary to the ‘Pavamana’ Sacrifice.

SUTRA (11).

[PURVAPAKSA]—“On account of the ‘Context’, the Fire-installation must be regarded as auxiliary to the Sacrifice (Pavamana).”

BHASHYA.

[Hitherto we have been dealing with Injunctions admittedly ‘isolated’, not occurring in the context of any particular sacrifice; we are now going to deal with an Injunction which, though apparently occurring in the context of a particular sacrifice, has to be treated as an ‘isolated’ one.]

There are the Pavamana sacrifices spoken of in the texts—‘Agnayi astjakapalam nireapet—Agnayi pacakaya—Agnayi shuchayi’ [Taitti. Sam. 2. 2. 4. 2];—in the ‘context’ of these same sacrifices, we find the injunction that ‘During the spring, the Brhamana shall install the fires’ (Taitti. Brha. 1. 1. 2. 6).

In regard to this, there arises the question—Is the Fire-installation for the purpose of (auxiliary to) the Pavamana sacrifices, or not?

On this question, the Purvapaksa view is that—“Fire-installation is for the purpose of the Pavamana sacrifices;—why?—on account of the context; that is, it is found to be spoken of in the context of these sacrifices, and hence it must be regarded as being subservient to their purpose”.

SUTRA (12).

[SIDDHANTA]—That cannot be; as in reality, the Pavamana sacrifices themselves are performed for the purpose of the ‘Fire’.

BHASHYA.

As a matter of fact, the Pavamana sacrifices are performed for the purpose of (consecrating) the Fire. If the Fire were for the purpose of (auxiliary to) the Sacrifice, then the Fire-installation, as auxiliary to the Fire, could be regarded as helping the sacrifices; but the sacrifices in question (Pavamana) do not bring about any results; so that the Fire-installation (if auxiliary to those sacrifices) would also be useless.—“But why should the Pavamana sacrifices be regarded as auxiliary to the Fire?”—Simply because they serve no purpose at all, while the Fires serve a distinctly useful purpose.—Though the sacrifices are to be accomplished, yet they could be performed for the purpose of the Fires which are accomplished entities; [though ordinarily it is the accomplished entity that serves the
purpose of what is yet to be accomplished].—From all this, it follows that Fire-installation is not auxiliary to the Pavamāna sacrifices.

SŪTRA (13).

ALSO BECAUSE WE FIND AN INDICATION.

Bhāsyā.

There is an indicative text which shows that the Pavamāna sacrifices are performed for the purpose of the Fires.—“What is that indicative text?"—It is as follows—'Jīryati vā ēsa āhūtah pashuryadagnih, tadātānyēva agnyādhēyasya havāṃsi sauvatsarā nirvapāt, tēna vā ēsa na jīryati, tēnainam purnarnavam karoti, tanna sūkṣman' (see Tātīti. Sam. 1. 5. 7. 3) [‘The Fire that has been installed droops; hence these offerings should be made at the end of a year, in connection with the Fire-installation; by this the Fire does not droop; it makes it fresh, and it is no longer small’], [where the offerings, by which the Pavamāna sacrifices are meant, are clearly spoken of as helping the Fire that has been installed].
ADHİKARANĀ (5): The Fire-installation is auxiliary to all Sacrifices.

SŪTRA (14).

[Prāvakṣa]—"The Injunction of 'Fire-installation' should be taken as pertaining to the Archetype,—just like other isolated injunctions.'"

Bhāṣya.

In regard to the 'Fire-installation' referred to in the foregoing Adhikarana, there arises the question—Is the Fire-installation auxiliary to the Archetype only, or to all sacrifices?

The Prāvakṣa view is that "it is auxiliary to the Archetype only;—why?—just like other isolated injunctions; i.e. just for the same reason for which other isolated injunctions pertain to the Archetype (see Sū. 10, above)."

SŪTRA (15).

[Siddhānta]—In reality, the Fire-installation is auxiliary to all sacrifices, because it 'has its own time'
[or, according to Tantravārtika, p. 1530, 'has been enjoined by itself independently'].

Bhāṣya.

In reality the 'Installation' should be taken as auxiliary to all sacrifices.—"What is the meaning of this?"—The meaning is that the 'Installation' is for the sake of the Fire which is used at all sacrifices. As a matter of fact, this 'Installation' has not been enjoined in reference to the Archetypal Sacrifices; nor is there any 'Direct Assertion', or 'Indication', or 'Syntactical Connection', or 'Context', or 'Order', or 'Name',—which points to the 'Installation' being an auxiliary to any particular sacrifice. As regards the 'other isolated injunctions', as applied to any particular factor, it is only after its auxiliary character has been recognised by some other means, that we proceed to consider whether the factors are auxiliaries to the Archetype or to the Ectype; hence in their case it is only right [that they should be taken as auxiliary to the Archetype on the grounds set forth under Sū. 10].—In the case in question, however, there are no grounds for believing that the 'Installation' is auxiliary to any sacrifice; hence it is regarded as being done for the sake of the 'Fire', not for the sake of any 'action' (sacrifice); and as the 'Fires' are for the purpose of all sacrifices (as shown under 3. 7. 39), we declare that the 'Installation' also must be for the purpose of (and auxiliary to) all sacrifices. [This is going to be definitely established under 11. 3. 2.]
Further, the ‘Installation’ has got its ‘own time’ definitely laid down (in the injunction ‘The Brāhmaṇa should install the Fires during the spring’). This should not have been so laid down (if the installation were auxiliary to any particular sacrifice); for (if it were auxiliary to the Jyotiṣṭoma), it would have to be performed whenever the Jyotiṣṭoma is performed;—and this could not always be the ‘spring’; similarly (if it were auxiliary to the Darsha-Pūrṇamāsa) it should have to be performed whenever the Darsha-Pūrṇamāsa are performed;—and this would be either the Moonless Day or the Full-moon Day [not the ‘spring’].—On the other hand, if the ‘Installation’ is not auxiliary to any such Archetypes, then it would not be done necessarily at the performance of those Archetypes; and in that case, a separate injunction of the time for it would be only right and proper.—For these reasons the ‘Installation’ cannot be regarded as auxiliary to any particular Archetype.
ADHİKARAṆA (6): The Pavamāṇa Sacrifices should be offered in the unconsecrated Fire.

SŪTRA (16).

[PŪRVAPAKŚA]—"The consecrated Fire should come into the Pavamāṇa sacrifices from the Archetype,—just as the Prayājas do.

Bhāṣya.

There are the Pavamāṇa sacrifices laid down in the texts—'Agnayē pavamāṇāya, etc.' (Taiti. Saṁh. 2. 2. 4. 2).

In regard to these there arises the question—Are the Pavamāna sacrifices to be offered in the Fire that has been consecrated by means of the Pavamāṇa sacrifices, or in one not so consecrated?

On this question, we have the following Pūrvapakśa—"To the Pavamāṇa sacrifices, the Fire sanctified by means of the Pavamāṇa sacrifices should come in from the Archetype;—why?—on the strength of the general law (that the Ectype should be performed in the manner of the Archetype');—just as the Prayājas do; i.e. just as the Prayājas come into the Pavamāṇa sacrifices by virtue of the general law, even so would the Fires sanctified by the Pavamāṇa sacrifices also come into them".

SŪTRA (17).

[SIDDHĀNTA]—In reality it cannot be so; as the Pavamāṇa sacrifices themselves are for the very purpose of consecrating the Fires.

Bhāṣya.

In reality at the Pavamāṇa sacrifices themselves, there can be no consecration of the Fires by means of those same sacrifices.—Why?—Because the Pavamāṇa sacrifices themselves are for the very purpose of consecrating the Fires; i.e. when the Pavamāṇa sacrifices are performed, they are performed for the purpose of consecrating the Fires; what is brought in by virtue of the general law is what is auxiliary to the Archetype; [i.e. it is only an auxiliary to the archetypal sacrifice, Darsha-Pūrṇamāsa, that can come into its ectype];—the consecration done by means of the Pavamāṇa sacrifices is for the sake of the Fires; it is not an auxiliary to the Darsha-Pūrṇamāsa; hence it cannot be brought in by virtue of the general law.—Further, by their very nature, the Pavamāṇa sacrifices need an Archetype which is devoid of the consecration brought about by those sacrifices; for the simple reason that the Pavamāṇa sacrifices have not been enjoined as to be performed at the time (of the sacrifice which would be the Archetype of
those sacrifices), [these sacrifices would therefore not be there at all].
[From all this it follows that the Pavamāna sacrifices are to be performed in
Fires which have undergone the simple consecration of 'installation', and
which have not undergone the further consecration through the Pavamāna
sacrifices—Tantravārtika—Trans., pp. 1533-1534.]
ADHIKARAÑA (7): The ‘Upākaraṇa’ and other rites are to be performed only in connection with the ‘Agniṣomiya’ animal.

- SŪTRA (18).

[PŪRVAPĀKṢA (A)]—"What is laid down in connection with animals should apply equally to all the animals, as there is no difference in the context."

Bhāṣya.

At the Jyotiṣṭoma sacrifice, there are three animals—(1) the Agniṣomiya, mentioned in the text ‘Yo diṅśito yañāgniṣomiyaṃ pashuṁalaḥbhāt’ (Taittī. Saṁ. 6. 1. 11. 6), (2) the Savaniya, and (3) the Anubandhya. There are also certain details to be performed in connection with the animals, such as—(a) Upākaraṇam [Touching the animal with the two mantras beginning with ‘Prajāpati-jāyamānāḥ, etc.’ (Taittī. Saṁ. 3. 1. 4. 1) and ‘Imam pashum, etc.’ (Ibid.)], (b) Upāṇayaṇam [Bringing forward], (c) Akṣayā-bandhaḥ [Tying with a rope], (d) Yāpē niyojanam [Fettering to the Sacrificial Post], (e) Sanjñapaṇam [Suffocating to death], (f) Vīhasanam [Dissecting], and so forth.

In connection with these details there arises the question—are these to be performed in connection with all the three animals—Agniṣomiya, Savaniya, and Anubandhya? Or with the two, Agniṣomiya and Savaniya? Or with the Agniṣomiya only?

The Pūrvaṇapākṣa view (A) is as follows:—"They should be performed in connection with all the three animals, as there is no difference in the context.—What is this non-difference?—It is this, that all the animals have been spoken of in one and the same context, that of the Jyotiṣṭoma; and as all of them are mentioned in that same context, all the details laid down in connection with the animals become connected with all the three animals, and there can be no differentiation among them."

In answer to this Pūrvaṇapākṣa (A), we put forward the following view which is Pūrvaṇapākṣa (B):—"All these details should belong to the Savaniya animal only. The injunction regarding the animals could appertain equally to all the animals only if there were no distinction in regard to their context; as a matter of fact, however, there is a distinction in their context, inasmuch as the details relating to the animals have been laid down in the sub-context dealing with the Savaniya animals, in the following text—‘Agniyaḥ pashuṁagniṣṭomē ālabhyaḥ, āgniyaḥ hyagniṣṭomāḥ; aindrāṅgāḥ pashurukthiḥ ālabhyaḥ, aindrāṅgāni hyukthaḥ; aindro yāniḥ soḍaśini ālabhyaḥ, aindro vai yāniḥ aindrāḥ soḍaśiḥ; sūrasvatī meṣi atirātṛ ālabhyaḥ, vig vai sarvasvatī’ (Shatapatha Brā. 4. 2. 5. 14).—and so on, all the details relating to the animals are laid down. From this it follows that, on account of this special context, the details should be performed in connection with the Savaniya animal only."
ADHYĀYA III, PĀDA VI, ADHIKARAṆA (7).

[In answer to this Pūrvapakṣa (B), we have the following Sūtra, which sets forth a view which has been regarded as Pūrvapakṣa (C).]—

SŪTRA (19).

[Pūrvapakṣa (C)]—"ON ACCOUNT OF ITS POSITION, [THE DETAILS SHOULD BE PERFORMED] IN CONNECTION WITH THE PREVIOUS (Agniṣomīya) ANIMAL ALSO."

Bhāṣya.

"It has been asserted that on account of the Context, the details should be taken as to be performed in connection with the Savaniya animals. This we accept; but we have to add that on account of Position, they should be performed in connection with the Agniṣomīya also; as the details are laid down in connection with the Aupavasāsthya (Fourth) Day, whose position in the order of sequence is the same as that of the Agniṣomīya. Hence the details should be performed in connection with both (the Savaniya as well as the Agniṣomīya)."

SŪTRA (20).

[Siddhānta]—ACCORDING TO SOME VEDIC TEXTS, [THE 'SAVANIYA' ANIMALS ARE SPOKEN OF] IN CONNECTION WITH THE FOLLOWING DAY; IN THAT CASE, ITS MENTION IN CONNECTION WITH THE PREVIOUS DAY IS TO BE TAKEN AS MEANT FOR THE PURPOSE OF LAYING DOWN CERTAIN ACCESSORY DETAILS.

Bhāṣya.

According to some Vedic Recensions, the Savaniya animals are spoken of in connection with the following day; and in view of this, the text quoted is to be taken as laying down certain accessory details.—"What is that accessory detail for the purpose of laying down which there is the Text (that speaks of the Savaniya as connected with the previous day)?"—The answer to this is as follows—Having named the animals, the Text goes on to say—'Yathā vai māteṣāvidito janamavadhunute ēvaṁ vā ēte aprajñāya-mānā janamavadhunute' ['Just as an unknown fish strikes and shakes a man in water, in the same manner these animals if unknown strike and shake the people'];—then there arises the question—in what way are the Soma-extractions to be connected with the animals?—and it is in answer to this that the 'extraction of the omentum' is laid down as the accessory detail (connecting the Soma-extraction with the animals); so that it is for the purpose of laying down this accessory detail (of the 'extraction of the omentum') that we have the text (speaking of the Savaniya animal in connection with the previous day); as it is only thus that this text becomes syntactically connected with the 'extraction of the omentum'.

"What if it is so?"
Well, if it is so, then the details laid down in connection with the animals cannot be taken, on the strength of 'Context', as pertaining to the Savāṇīya animals,—they have to be taken as pertaining to the Agniśomīya animal only, on the strength of 'Order' (Position).

Question—"Which is that text which speaks of the Savāṇīya in connection with the 'following day'?

Answer—The text is—'Āśvinam graham grhīte tvṛtā yūpam parīvya āgniṣṭam savāṇīyam pashumupākaroti'.

[The Siddhānta position may be thus explained (see Śaddarshana-chintanikā, pp. 997-998)—First of all, the context of the Savāṇīya animals being first and foremost is found in only some recensional texts, not in all; under the circumstances, the force of the 'Context' loses all its force. The aim of the Context is to lay down for the first time how the 'extraction of the omentum' of the animal is to be done, and how it is to be prepared for offering in sacrifice; and it is only incidentally that the Savāṇīya animal is mentioned; and why this animal has been incidentally mentioned is to be thus explained—As a matter of fact, the work to be done on two days is all described together,—i.e. what is to be done on the following day is described along with what is to be done on the previous day. For instance, first of all the Agniśomīya animal is prepared and killed and its omentum extracted; next the Savāṇīya animal is to be prepared and killed and the Soma-juice is to be extracted;—but this latter is done on the 'following day', called the 'Sutyaḥ'; while the Agniśomīya animal is prepared and killed and its omentum extracted on the day previous to this, which previous day is called the Aupavasathya day [described in Skatapatha-Brā. 1. 1. 1. 7, as the day on which the Vishvēdvēvas come to dwell with the sacrificer in the hope that he will offer sacrifices to them on the following day]. It is clear from this that the Agniśomīya animal is dealt with first,—then the Savāṇīya animal. The Savāṇīya animal is mentioned in the Context of the Agniśomīya animal, simply for the purpose of laying down the details of the 'extraction of the omentum' of the Savāṇīya animal. That the Savāṇīya animal is to be dealt with on the following day is clear from the text quoted 'Āśvinam graham grhīte, etc.]

Sūtra (21).

[Objection]—"What the text quoted ('Āshvinam Graham, etc.') does is to enjoin the time for what has been transferred by the 'Extraction of the omentum'";—if this is urged [by the Pūrvapakṣin, then the answer is as given in the following Sūtra].

Bhāṣya.

[Says the Pūrvapakṣin]—"It is not right to assert that, on the strength of 'Order', the details in question should be taken as pertaining to the Agniśomīya animal; because in reality, on the strength of the 'Context', they should be taken as pertaining to the Savāṇīya animal. As a matter of fact, when the Savāṇīya is mentioned in connection with the previous day, it is mentioned for being enjoined, and all that the text speaking of the 'Āśvina' (i.e. the text quoted by the Siddhāntin, 'Āshvinam graham, etc.' as indicating the connection with the following day) does is to lay down
the particular detail of Time.—"How?"—Well, the text lays down the
time for what has been 'transferred' by the 'extraction of the omentum'.
In fact, the 'extraction of the omentum' having been laid down in con-
nection with the Morning Extraction of Soma-juice, the killing of the animal
(from which the omentum has to be extracted) also naturally falls on the
same day; but the exact time for it not being known, the text quoted
'Aśvinam graham, etc.' lays down the precise time only.—As for 'tying
of the threefold rope round the sacrificial post', this is mentioned only by
way of reference to what has been already laid down elsewhere; if it were
not so, then the text quoted would contain the injunction of the said 'tying
of the rope' and also the injunction of the 'Upākaraṇa' of the Savāniya
animal; and in this way, there would be a syntactical split.—For these reasons
the details in question should be taken as pertaining to the Savāniya animal
only.'

["If the Siddhantin thinks that there is no 'Context' of the Savāniya, he
is very much mistaken; because as a matter of fact, the original appearance
of the Savāniya animal is due to the previous sentence 'Āgniṣṭomajam, etc.'
(see Text quoted under Sū. 18); then the sentence 'Vapayā pracharanti'
transfers the 'extraction of the animal's omentum' to a subsequent occasion;
and lastly, the exact time for it being still unknown, the sentence Aśvinam graham,
etc.' lays down that time. That is to say, the sentence 'Vapayā prātaḥsavitri
pracharanti' transfers the principal detail—that of Extraction of the omentum—
to a subsequent occasion; and inasmuch as the accessories must follow their
Principal, the other details, such as killing and the rest, also become transformed
to the subsequent occasion. But with all this, there still remains an uncertainty
as to the exact time, and then the time 'immediately following upon the holding
of the Aśvina Cup' comes to be laid down by the sentence 'Aśvinam graham,
etc.' Thus it is this last sentence which serves the purpose of laying down the
accessory detail of Time. If this sentence were not taken as laying down the time
for the killing, etc. of the Savāniya animal, it would have to be taken as laying
down the time for (1) the 'Tying of the Rope round the Post', (2) the Upākaraṇa
of the animal, and (3) the sacrifice with all its material, Deity, etc.; and this
multiplicity of enjoined things would cause an objectionable syntactical split.....

......The sense of the Bhāṣya comes to be this—If it were not as explained by
the Purvapakṣin, then the sentence 'Aśvinam graham, etc.' would have to be taken
as laying down, in regard to the 'Tying', something in connection with which
the 'threefold rope' and the particular time could be enjoined; and the phrase
'upākaraṇasya cha' (Bhāṣya) means that the time laid down would be for the
Upākaraṇa also. Hence, inasmuch as this text is found to serve the purpose of
laying down the necessary accessories, it has to be admitted that there is
a 'Context' pertaining to the Savāniya animals.—Tantravartika—Trans., pp.
1541-1542.]

SŪTRA (22).

[Answer to the Purva Pākṣin's objection]—That cannot be; as
what is transferred is only a part of the animal.

Bhāṣya.

It cannot be as it has been urged by the Purva Pākṣin; in reality, on the
strength of the 'Order', the details in question must be taken as pertaining
to the Agniṣomìya animal. As for the mention of the Savaniya in connection with the time at which the Āshvina Cup is taken up,—that is for the purpose of actually enjoining the Savaniya itself; if it were taken as laying down accessories of the Savaniya, then there would be a syntactical split; not so when it is taken as enjoining the Savaniya itself. It is not possible for the text 'Āshvinam graham, etc.' to be taken as laying down the time for what has been transferred by the 'extraction of the omentum'; because the omentum is only one part (of the animal); and hence it could transfer only those details which come after the preparation of the omentum, and not the Upakāraṇa of the animal (which comes before the 'extraction of the omentum').

Sūtra (23).

[Objection]—"[The transference] may be due to the nature of the business itself"—if this be urged [then our answer would be as given in the following Sūtra].

Bhāṣya.

Says the Opponent—"[If the transference could not be due to the 'extraction of the omentum'], then it could be due to the nature of the business,—and for the Savaniya thus transferred, the time would be taken as enjoined by the sentence 'Āshvinam graham, etc.' This 'nature of the business' is indicated by the text—'Muṣṭīnā pidhāya vapoddhaṇam āsīta ā vāpāhomāt' [Covering the extracted omentum with the first, he should sit there till the omentum is offered into the Fire']; now if the 'extraction of the omentum' were done on the previous (i.e. fourth) day and if it were offered into the fire on the following (i.e. the fifth) day, then it would mean that the man would have to keep the omentum covered with his fist and sit down continuously for two days; and certainly no one could do this; for it would be necessary for him to find time to take his food and have some rest, etc."

Sūtra (24).

That cannot be; as what is suggested would be possible only if there were an incongruity in the Vedic Text.

Bhāṣya.

What has been suggested by the Pūrvaapaksin is not possible. It could be so only if the doing of the 'Extraction of the omentum' on the previous day and the offering on the following—involves an incongruity in the Vedic text;—as it is however, there is no such incongruity in the Veda; as it is quite possible to 'cover the omentum' with a fullful of grass, or a fullful of leaves [in which case there would be no such incongruity as that of the man having to remain sitting for two days, etc.].

Objection—"But the text contains the word 'āsīta', which means that the man should remain sitting". 
Answer—The root ‘ās’ does not always mean to sit; in fact it is also used in the sense of neutrality or indifference (rest); as we find in such assertions as ‘Gṛhyāni parigṛhya āste’, ‘Kṣetrāni parigṛhya āste’ ['Having received the household utensils, he rests'], ‘Having received lands, he rests’], where the root ‘ās’ denotes something which is not—sitting, i.e. cessation of activity (resting). In the text in question also, this same sense would be applicable—the man, having covered the omentum with a fistful of grass or of leaves may (rest) remain inactive.—From all this it follows that the text speaking of the time of the holding of the Āśvina Cup serves to enjoin the Savanīya; so that the details regarding the animals do not appear in the ‘Context’ of the Savanīya animals, and as such, they cannot be regarded as pertaining to the Savanīya animals.

Sūtra (25).

Thus then, by virtue of its ‘position’, the details in question must appertain to the previous (i.e. Agniśomīya) animal; specially as the consecration (brought about by the said details) is meant for the sake of that animal.

Bhāṣya.

It has been seen that there is no ‘Context’ of the Savanīya animals;—such being the case, for reasons already stated before (in Sū. 19),—i.e. on account of its ‘position’,—the details should appertain to the previous—i.e. the Agniśomīya—animal;—specially as the consecration (brought about by the details in question) is for the sake of the Animal-sacrifice, not for the Jyotiśoma sacrifice. In the event of its being for the sake of the Jyotiśoma sacrifice, there would be no difference among the three animals (as regards the admissibility of the details in question to one or the other). As a matter of fact, however, the animal-sacrifices also, being not already enjoined elsewhere, have the capacity of admitting the details in question,—and as such it is these to whom the ‘Context’ belongs.—For these reasons, on the ground of ‘Order’ (Position), the details in question should be regarded as appertaining to the Agniśomīya animal.

Sūtra (26).

Also because we find indicatives.

Bhāṣya.

For the following reasons also we conclude that the details relating to the animals appertain to the Agniśomīya animal.—“For what reason?”—Because we find indications; i.e. there is a text indicative of the same idea: ‘Vapajā prāṭahsavānaḥ charanti, puroḍāshena mādhyanindē savanē’ ['The omentum is to be offered at the Morning Extraction, and the Cake at the
Midday Extraction’);—this text speaks of the ‘animal-offering’ (in the shape of the omentum) and the ‘Cake’ [and as such indicates that the details in question should appertain to the *Agniśomiyā* animal only].—If it did not do so, and if the details belonged in common to all the three animals [or even two of them—adds the *Tantravārtīka*], then there would be this difficulty that the ‘Cake’ (mentioned in the text just quoted) could not have any connection with the *Savāniya* animal; because the ‘Cake’ has been regarded as consecutory of the two deities, Agni and Soma conjointly (not of *Agni* singly, which is the deity of the *Savāniya*); and by reason of this special capacity of the Cake (to consecrate the joint deities), it would naturally connect itself with the *Agniśomiyā* animal (which also is connected with the same two deities jointly), and not with the *Savāniya* (which being related to *Agni* only) can have no connection with the two deities *Agni* and Soma *jointly*. This same fact is also indicated (by the text quoted).—From this also, it follows that the details in question should appertain to the *Agniśomiyā* [and the details accruing to the *Savāniya* would be only such as would come to it under the general law—says *Tantravārtīka*].

**Sūtra (27).**

The text [speaking of the ‘covering of the holes’] is not injunctive; it is purely declaratory.

*Bhāṣya.*

This Sūtra is in anticipation of a few words from the Opponent, who says—“The Cake-offering [which serves the purpose of consecrating the two deities *Agni*-Soma may not apply to the *Savāniya* animal; but] as serving the purpose of ‘covering up the holes’ [as mentioned in the Vedic text.—‘*Suśīra vā ētarhi pashub*, etc.’] (it may find a place with the *Savāniya* animal)”.—[It is in answer to this that we have the Sūtra which means that] what is suggested is not possible; because the text quoted is not injunctive, it is purely declaratory; that is, the text does not enjoin the ‘Cake-offering’ for the purpose of ‘covering the holes’; in fact, it is only a declaration, as has already been explained [under *pāda* ii, of Discourse I, where it has been shown that such passages as are argumentative, setting forth a reason for a certain thing, cannot be regarded as injunctive]. Consequently the ‘Cake-offering’ must be treated as serving the purpose of consecrating the deities; and on that account, it is only when the Cake-offering appertains to the *Agniśomiyā* animal that it is possible for it to be found at the time of dealing with the *Savāniya* animal (which follows after that of the *Agniśomiyā*), and not on the ground that it appertains, in common, to both (the *Agniśomiyā* and the *Savāniya*).—From all this it follows that the details relating to the animals appertain to the *Agniśomiyā* animal only.
ADHIKARANA (8): Details like the 'Fetching of the Branch' appertain to both 'Milkings'.

SUTRA (28).

[Pûrvapakṣa]—"Between the two 'milkings' that which is simply boiled (and not made into curd) should be unconnected (with the details),—because of the difference in the time."

Bhāṣya.

[In connection with the Darsha-Pūrṇamāsa, the cows are milked twice] there is one milking in the previous evening and another milking in the morning.—There are also certain accessory details laid down in connection with 'milking'—such as 'fetching the branch' (for driving the calf away from the cow), 'bringing in of the cow', 'making the milk of the cow flow', 'milking' and so forth.

In connection with these, there arises the question—Are these details to be performed in connection with the Evening-milking only, or with both milkings?

On this the Pûrvapakṣa view is as follows:—"Between the two milkings, that which is simply boiled (and not made into curd, i.e. the morning milking) should not be connected with the details;—why?—because the 'Fetching of the Branch' and other details have been laid down in the same 'order' as the Evening-milking, in connection with the Aupavasathya (i.e. Previous) day; on the same (previous) day is the Evening-milking also done.—Hence on the strength of 'Order', the details relating to the milking should be performed in connection with the Evening-milking only [this milk being made into curd used on the following day]."

SŪTRA (29).

[Siddhānta]—In reality [the details appertain to both milkings] because there is no difference in the 'Context' and the injunction of the time applies to the action along with all the details.

Bhāṣya.

The 'Context' is common to both; it belongs as much to the curd as to the milk; and 'Context' is more authoritative than 'Order' (on which latter the Pûrvapakṣa view is based); therefore the details laid down in connection with milking should appertain to both milkings.—Further, it is not that the Evening-milking is laid down as to be done on the previous day;—"when then?"—as a matter of fact, it is laid down as to be done
on the following day.—"How so?"—The text bearing on the subject is as follows—"Aindram dañhi amāvāsyāyām, aindrampayaḥ amāvāsyāyām." [‘The Curd dedicated to Indra, on the Amavāsyā day; the milk dedicated to Indra, on the Amavāsyā day’] (Taitti. Sañ. 2. 5. 4. 1); wherein both the milkings are enjoined as to be done along with all details on the Amavāsyā day. Even so, however, the evening-milking is done on the previous day by reason of the exigencies of the case; i.e. it is the very nature of the curd that it starts (with the milking) on the previous day and is finally made up on the following day. Thus it is not true that the details have been laid down in the ‘Order’ of the Evening-Milking (which is the premise upon which the Pūrvaṭakṣa is based).—From all this it follows that the details in question appertain to both Milkings.
ADHIKARĀNA (9): Details like ‘placing’, ‘washing’ and the rest appertain to all three ‘Extractions’.

SŪTRA (30).

Similarly the vessels are to be taken as laid down in connection with other ‘Extractions’ also.

Bhāṣya.

There is the Jyotiṣṭoma sacrifice laid down in the text—‘Jyotiṣṭomēṇa svargakāmo yaṇēta’ (Taitti. Sam. 6. 5. 2. 2).—In reference to this sacrifice, ten vessels,—the ‘Aindra-vāyava’ (Dedicated to Indra-Vayu) and the rest, are laid down in connection with the Morning-Extraction [there being three ‘extractions’ of the Soma-juice, in the morning, in the evening and at midday]; in regard to these vessels certain details have been prescribed, such as—(a) ‘Upopṭē anīṛ grahaḥ sādyaṅte, anupoptē dhruvāḥ’, [‘The other vessels are placed on a raised ground, the Dhruvā vessel is placed on ground not raised’], and (b) ‘Dashāpavitrēṇa graham saṃmūrṣṭi’ [‘Cleanses the vessel with the hem of the garment’].—Apart from these ten, there are other vessels, laid down in connection with the Midday Extractions and others again in connection with the third (Evening) Extraction.

Now, in regard to the vessels used at the Midday Extraction and those used at the Evening Extractions there arises the question—should the details (of Placing and Cleansing) be performed in connection with all vessels? or only in connection with those (ten) that are used at the Morning-Extraction?

The Puraṇavāpakṣa view is that “the Details should be performed only in connection with those used at the Morning Extraction, not with any others; because it is in the ‘Order’ (Position) of the Morning Extraction that the Details have been laid down.”

On this we have the following Siddhānta—To other Extractions than the Morning one,—i.e. to the Midday Extraction and at the third Extraction—also, the injunction of the vessels (and what is to be done to them) is applicable, in the same manner as in the previous Adhikarāna. That is, the ‘Context’ is one and the same for all the three Extractions,—and it is in that same ‘Context’ that the details in question have been laid down;—through ‘Syntactical Connection’ also, the details are connected with every one of the vessels (used at the three Extractions);—and both ‘Syntactical Connection’ and ‘Context’ are more authoritative than ‘Order’.—Hence it follows that the details laid down in connection with the vessels appertain to all the vessels that are used at the three Extractions.
ADHIKARANA (10): The 'Threefoldness of the Rope' pertains to all animals.

SUTRA (31).

THE ROPE ALSO [PERTAINS TO ALL], SPECIALLY AS WE FIND INDICATIVES TO THAT EFFECT.

BHASYA.

At the Jyotisotoma, the Agnisomiya is one of the animals used, as laid down in the text—'Yo dikṣito yadagnisomiyam pashumālabhēta' (Taittī. Saṃ. 6. 1. 11. 6);—in connection with this we find mentioned the 'Rope', as also certain details relating to the Rope, in the text—'The Rope is threefold; it is made of Kusha-grass; it should be made of well-beaten grass'.

In regard to these, there arises the question—Do these details appertain in common to the Rope of the Agnisomiya animal, as well as to that of the Savaniya animal? Or to the rope of the Agnisomiya animal only?

The Pārvapakṣa view is that "through the 'Context', they should appertain to the Rope of the Agnisomiya animal only".

Against this, we have the following Siddhānta:—The details appertain in common to both (the Rope of the Agnisomiya as well as the Rope of the Savaniya);—why?—because we find indicatives to that effect,—the indicative text declaring—'Āśvinam graham grahāvā tvarūtā yūpam pariviya āgniṃyam pashumnipākaroti'. ['Taking up the vessel dedicated to the Ashwins, and covering the Post with the threefold rope; one touches the animal dedicated to Agni, i.e. the Savaniya animal]; wherein the Rope is indicated as to be used for the 'Covering' of the Post for the Savaniya animal; and this indication would be possible only if the Rope and its details were common to both the animals. If it appertained to the Agnisomiya animal only, then it would have become excluded from the 'Covering' of the Post in connection with the Savaniya animal, which 'covering' is different from the 'covering' done in connection with the Archetype; then again, the 'covering of the Post' done in connection with Savaniya is totally different from the 'covering' done at the Archetype, and yet we find 'threefoldness' mentioned in connection with it.—How so?—Well, we find the text,—'Taking up the vessel dedicated to the Ashwins, and going out, he covers the Post';—such being the case, if the Rope did not appertain in common to the Agnisomiya and the Savaniya, then it would follow that the 'Covering' (in connection with the Savaniya) should be done with a piece of cloth; and yet the text indicates the Rope (by the mention of 'threefoldness').—Hence it follows that the Rope is common to both the animals;—and when the Rope is common, the details relating to it should also be common.—Thus it is that the fact of the Rope being common to both is shown by the indicative text.—"But what is the reason here (apart from the indication—
in support of the Siddhânta)?"—The reason is that through 'Context', the Rope and its details should appertain to the Post of the Agniṣṭoṣa animal only, while through 'Syntactical Connection', they should appertain to every Post (connected with the Agniṣṭoṣa as well as the Savaniya animal).
ADHIKARANA (11): Details like 'Placing' should be done to the 'Aṁśhu' and the 'Adābhya' also.

SŪTRA (32).

[PŪRVAPAKṢA]—"What is enjoined at a distance cannot be connected with the other details, because of non-proximity."

Bhāṣya.

There are certain vessels 'enjoined at a distance' from the Jyotiṣṭoma (i.e. in a totally different context).—such, for instance, as the vessels Aṁśhu and Adābhya, which have been enjoined in the section dealing with the Aupasada-Anuvākyā (which is a section far removed from the section dealing with the Jyotiṣṭoma).

In regard to these vessels (Aṁśhu and Adābhya), there arises the question—Should the details (Placing, Cleansing, and so forth) laid down in connection with vessels used at the Jyotiṣṭoma be performed in connection with the Aṁśhu and the Adābhya, or not?

The Pūrvapakṣa view is as follows:—"The said details are not to be formed in connection with the Aṁśhu and the Adābhya, because of non-proximity; in the case of the 'boiling' laid down in the text—'One boils what is dedicated to Mitra-Varuṇa' (Tai. S. 6. 4. 8. 2)—we find that boiling is done only to that cup which is dedicated to Mitra-Varuṇa, and not to all the cups; in the same manner, all the details under consideration should be done to those vessels only that are mentioned in the same Context (of the Jyotiṣṭoma), and not to all vessels."

SŪTRA (33).

IN REALITY, THE VESSELS NOT MENTIONED IN THE SAME CONTEXT ALSO SHOULD BE CONNECTED WITH THE DETAILS IN QUESTION; AS THOSE VESSELS ALSO ARE OF USE AT IT (THE JYOTIŚṬOMA SACRIFICE); SPECIALLY AS WHAT IS AUXILIARY TO A SACRIFICE MUST APPLY TO ALL THAT IS OF USE AT THAT SACRIFICE.

Bhāṣya.

A vessel like the Aṁśhu and Adābhya, even though not mentioned in the same Context (of the Jyotiṣṭoma), should be connected with the details in question;—why?—because 'Syntactical Connection' is more authoritative than 'Context'.

Objection—"If these details were performed elsewhere (in connection with another sacrifice), they could not help the Jyotiṣṭoma, in any way."
Answer—They would certainly help the Jyotistoma,—because the Anśhu and the Adabhya are of use at it;—i.e. they are of use at the Jyotistoma. Then again, the details relating to the vessel is of the nature of 'auxiliary', and as such, through the vessel, they would help the Jyotistoma; and as many vessels would be serviceable at the Jyotistoma,—to all these the details in question should appertain.—From this we conclude that the details laid down in connection with the vessels should be performed in connection with the Anśhu and the Adabhya also.

SūTRA (34).

THERE COULD BE RESTRICTION ONLY IF THERE WERE A DIRECT DECLARATION TO THAT EFFECT.

Bhāṣya.

What has been said by the Pūrvapāśin (under Śū. 32) in regard to the ‘boiling’ of the milk in the vessel dedicated to Mitra-Varuṇa is quite right, so far as that case is concerned; as in that case there is the direct declaration (to the effect that the ‘boiling’ is to be in connection with that particular vessel),—and hence this direct declaration sets aside the indication of the ‘Context’ and restricts the boiling in its scope. In the case in question, however, it is quite the reverse; in the case cited it is the indication of the ‘Context’ that the boiling should be done to all the vessels, while the restriction of it to a particular vessel is done by the direct declaration contained in the ‘Sentence’ quoted;—while in the case in question, the connection of the details with all vessels is directly declared by the ‘Sentence’, and it is the indication of the ‘Context’ that restricts it to particular vessels. [And as ‘Sentence’, i.e., ‘Syntactical Connection’, is always more authoritative than the ‘Context’] it follows that the details in question are to be performed even in connection with those vessels (the Anśhu and the Adabhya) which are not mentioned in the same ‘Context’ with them.
Adhikaraṇa (12): The qualifications of the ‘Chitrini’ and other Bricks are auxiliary to the Fire and hence should be connected with the details laid down for the Fire-altar.

Sūtra (35).

Similarly, even those that are not mentioned in the same ‘Context’ should be regarded as auxiliary to the Fire.

Bhāṣya.

Without any reference to the Fire, we have the texts—(a) ‘Chitrini-rupadadhāti, bajaranirupadadhāti’ [‘He puts in bricks with figures, he puts in bricks with the mark of the thunder-bolt’] (Taitti. Saṁ. 5. 7. 3. 1);—(b) ‘Bhūtāṣṭakā upadadhāti’ [‘He puts in well-baked bricks’] (Taitti. Saṁ. 5. 6. 3. 1).—Then, there are certain qualifications of Bricks laid down in the context (of the Fire-altar), such as—‘Bricks should be made entire and not black’; ‘one should smear the bricks with ashes’.

Now, there arises the question—Should these latter qualifications be applicable in those bricks that are not mentioned in the same Context,—or not?

On this the Pūrvapakṣa view is that—‘The qualifications should not be applicable to them;—why?—because of non-proximity (remoteness)’.

The Siddhānta view is that the bricks like those in question should be regarded to be as much an auxiliary to the Fire (altar) as the vessels have been found (in the preceding Adhikaraṇa) to be to the Jyotistoma sacrifice; because here also ‘Syntactical Connection’ is more authoritative than ‘Context’; and also because the bricks in question also are used for the building of the Fire-altar. [Consequently, the qualifications laid down in the Context of the ‘Fire-altar’ should be present in the Chitrini and other bricks also, though these are not mentioned in the same Context.]
ADHIKARANA (13): Such details as 'Measuring out', 'Fetching', 'Purchase' and 'Juice-Extraction' etc. are applicable to the case of Soma only.

SûTRA (36).

THE 'CONDITIONAL', NOT BEING EQUAL TO THE 'NORMAL', CANNOT HAVE THE SAME DETAILS APPERTAINING TO IT.

Bhâsya.

In connection with the Jyotistoma, we read—'Sa yadi râjanyam, etc.' ['If one should sacrifice for the Ksattriya or the Vaishya, and he wishes to eat Soma, one should collect banyan-shoots, pound them and mix them up with curds, and offer this to him to eat, not Soma'].—In connection with the Jyotistoma again, there are certain details to be performed in regard to the Soma,—such as 'Measuring out', 'Fetching', 'Purchasing', 'Juice-Extraction' and so forth.

In regard to this, there arises the question—Do these details appertain equally to the Soma and the 'Fruit-mixture'? Or do they appertain to the Soma only, the 'Fruit-mixture' being only a 'Modification' of the Soma?

The purpose of this Adhikarana is to determine whether or not these details are to be performed by such persons (Ksattriyas and Vaishyas) as may be desirous of having their sacrifice complete in all its details.

The Pûrkapaksa view is that "the details are equally applicable to both the Soma and the Fruit-mixture; as the 'Context' is the same".

The Siddhânta however is as follows:—Things like the 'Fruit-mixture' are 'conditional', due to certain special circumstances; and hence it cannot have the same details appertaining to them.—Why so?—Because it is not equal to what is 'normal'; i.e. the 'Fruit-mixture' is not equal to the Soma; inasmuch as Soma has been enjoined as the 'normal' substance, to be used in all cases, while the 'Fruit-mixture' is only 'conditional' (its use depending on the circumstance of the sacrificer being a Ksattriya or a Vaishya, and then too only for the sole purpose of being 'eaten', the offerings, in this case also, being made of Soma-juice itself).—"What if it is so?"—If it is so, then, inasmuch as the details in question also have been enjoined as 'normal' (to be done in all cases), they cannot be performed as if they were only 'conditional' (to be done only under special circumstances).—If they were treated as common (to both the Soma and the Fruit-mixture), then it would mean the injunction of something wholly irrelevant.—Further, if the Fruit-mixture, being conditional, were to take in the details laid down in connection with Soma,—then those details, being common, would have to be regarded as repeated twice.—From all this, it follows that the Fruit-mixture cannot have all the details appertaining to it.
ADHIKARAṆA (14): The details laid down in connection with the Principal Substance should appertain to its Substitute also.

SŪTRA (37).

[PŪRVAPAKṢA]—“The substitute also should be treated similarly”.

Bhāṣya.

A substitute is laid down for cases where the principal substance is not available; e.g., if the Vṛihi Corn (which is the principal substance prescribed for making the Cake) is not available, Nivāra Corn is used in its place.

In regard to this, there arises the question—Are the details laid down in connection with Vṛihi equally applicable to the Nivara, or not?

The Pūrvapakṣa view is that—“the substitute is to be treated similarly; that is, just as the conditional (fruit-mixture) cannot have applicable to it those same details that are prescribed for the normal (Soma),—so the substitute also; as the substitute also is not equal to the Principal.—‘What is the inequality?’—The ‘inequality’ consists in this that the details have been prescribed in reference to the Vṛihi, not in reference to the Nivāra; what happens is that the details are directly enjoined in reference to the Vṛihi, and if they are applied at all to the substitute, it is only on the basis of Presumption.”

SŪTRA (38).

[SIDDHĀNTA]—Not so; in fact, it should be treated like the Principal substance; as the purpose served by both is one and the same.

Bhāṣya.

It is not right to say that the substitute is not to be treated like the Principal; in fact, it should be treated exactly as it has been laid down (in connection with the Principal); because in this case, the relation between the two substances is not that of the root-substance and its modification.—Why?—That the details laid down in connection with the Vṛihi are adopted in the case of a particular Vṛihi Corn, is due to the fact that it has the ‘character’ of ‘Vṛihi’;—and when the Nivāra is declared to be a substitute for Vṛihi, it does not mean that the ‘character’ of ‘Nivāra’ takes the place of the ‘character’ of ‘Vṛihi’ (as it happens in the case of the root-substance, Milk, and its modification, Curd); hence the relation between the two cannot be that of the root substance and its modification.—“How then do the details laid down for the Vṛihi become applicable to the Nivāra?”—Our answer to this is that those individual Vṛihi grains which are distinguished by the
character of ‘Vrihi’, are actually present in the Nivāra grains (that are taken up as the substitute for Vrihi); and it is for the sake of these that the details in question are applied; so that the injunction of these details applies equally to those grains of Nivāra as also to the other grains of Vrihi.—“What is the equality between the two?”—The equality lies in the fact that both the grains are distinguished by the character (or shape) of ‘Vrihi’.—For these reasons the details are to be applied equally to both (the Principal substance Vrihi and its substitute, Nivāra).

[In this connection, see Sū. 6. 3. 27, where we are taught that the substitute must be like the Principal, in shape; so that if the shape of the Vrihi is present in the Nivāra, in this sense the Nivāra can be spoken of as ‘distinguished by the shape of Vrihi’; this is what is meant by saying that the ‘Vrihi distinguished by the character of ‘Vrihi’ is present in the Nivāra’.]

SŪTRA (39).

ALSO BECAUSE IT IS NOT SOMETHING AUTHORISED BY THE SCRIPTURES.

Bhāṣya.

For the following reason also the substitute cannot be regarded as a modification of the Principal.—For what reason?—The reason is that the substitute (Nivāra) comes in on account of the need; that is, when the principal substance becomes spoilt, there is need for a substance to be used at the sacrifice, and it is in fulfilling this need that the Nivāra is brought in (on the ground of its resemblance to the principal, Vrihi) [and it is not that the Nivāra is actually laid down by the scriptures as to be used]; but the said need cannot justify the idea that the genus ‘Nivāra’ comes in in the place of the genus ‘Vrihi’.—For this reason the substitute cannot be regarded as a ‘modification’ of the Principal substance which is enjoined by the scripture as the one to be used.
ADHIKARANA (15): In the case of those 'substitutes' also which are actually enjoined by the scriptures, the details laid down in connection with the 'Principal' should be performed.

SUTRA (40).

THE SECONDARY SUBSTANCE IS MENTIONED FOR THE PURPOSE OF RESTRICTING (THE SUBSTITUTE).

Bhäṣya.

[It having been explained in the preceding Adhikaraṇa that the Substitute, not laid down in the scriptures, is to be treated like the Principal] now the question that arises is—Is the Substitute that is actually laid down in the scriptures to be treated like the Principal—or not? For instance, we have the text—'If one cannot obtain Soma, he should extract the juice of the Puṭika' (P. U. Brā. 9. 5. 3) [where the Puṭika is actually laid down as the substitute for Soma,—and the question is—Is the Puṭika to be treated like the Soma?]

The Pūrvapakṣa view is that—'it is not to be treated like the Principal substance; because its case is entirely different from the Substitute that is not mentioned in the scriptures'.

The Siddhānta is as follows:—The secondary substance is mentioned for the purpose of restricting the substitute. The meaning is that in this case also the substitution is due to need: Soma not being there, the substance that should have to be used would be something resembling Soma, and what the text quoted does is to restrict the substitution to the Puṭika which bears some resemblance to the Soma, and what is meant is that this Puṭika is the only one thing that may be used in the absence of anything more like the Soma; what is meant being that when in the place of the enjoined Principal substance, something else closely resembling it should have been used, what is actually substituted is something different even from this latter (which resembles it to a smaller extent); and it is not substituted as a means to the accomplishment of the sacrifice. [All that is meant is that, in the event of the Soma not being available, the Puṭika is the substance that may be brought in, as possessing some of the properties of the Soma. See, in this connection, Sū. 6. 3. 16, 17. Says the Tantravārtika—Trans., p. 1568—The Puṭika cannot be regarded as forming part of the sacrifice in the manner in which the Soma is; it is brought in only as the substratum of some of the properties of Soma; hence even though it is mentioned in the Veda, it should be dealt with in the same manner as the substitute has been dealt with in the foregoing Adhikaraṇa.]
ADHIKARANĀ (16): Details like the 'Dikṣanīyā Iṣṭī'—Initiatory Sacrifice—appertain to the Agniṣṭoma.

SŪTRA (41).

[Pūrvapakṣa continued]—"The Forms are to be treated all alike, as there is no difference of 'Context'."

Bhāṣya.

There is the Jyotiṣṭoma sacrifice; of this four Forms have been spoken of—viz.: (1) Agniṣṭoma, (2) Ukthya, (3) Ṣoḍāshi and (4) Atirātra. In connection with this sacrifice certain details are prescribed—such as the Initiatory Sacrifice and the like. [In reality, there are seven Forms of the Jyotiṣṭoma, these four, and Atyagniṣṭoma, Āptoryamā and Vājapēya. It is by way of illustration that only four have been mentioned.]

In regard to these, there arises the question—Have these details been prescribed in connection with the entire Jyotiṣṭoma in all its forms? or only in its Agniṣṭoma-form?

The Pūrvapakṣa view is that—"All the Forms are to be treated alike;—why?—because there is no difference of Context; there is no difference in the Context of the several Forms, whereby it could be determined that the details appertain to the Jyotiṣṭoma in its Agniṣṭoma-form only; hence the Forms should be treated all alike".

SŪTRA (42).

[Pūrvapakṣa concluded]—"They are spoken of also as if they were similar."

Bhāṣya.

In the context where they are mentioned, the Forms are spoken of as if they were similar; for instance, there is the text—'Yadi agniṣṭomo juhoti, yadi ukthyaḥ paridhimanakti, yadi atirātraḥ āndēva yajurjapen havirdhānaṃ pratipadāyeta' ['If it is the Agniṣṭoma, one offers the libation into Fire;—if it is the Ukthya, he anoints the bounding sticks;—if it is the Atirātra, he goes to the Havirdhāna cart, repeating this same Yajus']—here we find the several Forms mentioned separately, which shows that the details here mentioned appertain to the Jyotiṣṭoma in all its forms; and it follows from this that the details that may be found to be mentioned in common (not in reference to any one form specifically) should also appertain to the Jyotiṣṭoma in all its forms. If the details were not meant to apply equally to all [and applied to the Jyotiṣṭoma in general], then it would appertain to the Agniṣṭoma.
form only (as being the first); and in that case there would be no need to mention the *Agniśṭoma* in the passage quoted; as even without such mention, the *Agniśṭoma* would become connected with the details all the same. As a matter of fact, however, we find the passage speaking of the *Jyotiśṭoma* in all its forms; from which we conclude that the Context belongs to the *Jyotiśṭoma* in all its forms.—Further, we find the text—'Āgniya-maṇiṃmaṇiśṭomē ālabhē, aindrāṇam dvīyamukthe, aindram vṛṣṇim tṛṣṭiṃm ṣodashīni' ['At the *Agniśṭoma*, one should kill the goat dedicated to Agni; at the *Ukthya*, one should kill the second animal dedicated to Indra-Agni; at the *Ṣodeshan* one should kill the third ram dedicated to Indra'] the mention of the 'second' and the 'third' would be explicable only if all the three were dealt with alike.—[If the Forms were regarded as secondary modifications, then, inasmuch as there would be no such detail with each, for instance, the *Aindrāṇa* at the *Ukthya*—that would bar the applicability, to the same Form, of all the other details, the Āgniya, etc.; while, if in accordance with the passage just quoted we should have only the Āgniya goat at the *Agniśṭoma*,—the Āgniya and the Aindrāṇa goats, as the second, at the *Ukthya*,—and the Āgniya, the Aindrāṇa and the *Aindrāṇa* Vṛṣṇi, as the third, at the Ṣodashini.]—Thus at the *Ukthya*, there would be two causes—the *Agniśṭoma*-chant and the *Ukthya*-chant,—and as the corresponding effects we would have the Āgniya animal and the *Aindrāṇa* animal;—and thus the mention of the 'second' becomes quite explicable.—Similarly at the *Ṣodashini* and the *Atirātra*—also.—If, on the other hand, there were the relation of original and its modification, the connection of the Āgniya,—which would come into the *Ukthya* only by virtue of the general law of admitting into the modification of all the details of the original,—would have to be set aside by the directly-asserted 'Aindrāṇa' and the rest; and in that case the mention of the 'second' and the 'third' would not be explicable.—From all this we conclude that the Initiatory sacrifice and other details appertain to the *Jyotiśṭoma* in all its forms.

**SŪTRA (43).**

[SIDDHĀNTA]—IN FACT, THE (LATER) FORMS ARE MERE MODIFICATIONS, BECAUSE THEY ARE ASSOCIATED WITH SPECIFIC DESIRABLE RESULTS, AND THIS ASSOCIATION IS AS CONSTANT AS THE MOST CONSTANT FACTOR IN THE WHOLE SACRIFICE.

*Bhāṣya.*

It is not right that all the Forms should be treated alike; in fact the later Forms, *Ukthya* and the rest, should be treated as mere 'modifications' of the first Form (*Agniśṭoma*). As a matter of fact, the Initiatory Sacrifice and the other details relating to the *Jyotiśṭoma* have been laid down on the basis of the *Agniśṭoma* which has been treated as the basic Form (without which there could be no *Jyotiśṭoma* at all).
—“How do you get at this idea?”—This idea is derived from the fact that the *Ukthya* and the other Forms have been laid down as *associated with specific desirable results*, in such texts as—(a) ‘When one desires cattle, he should take up the *Ukthya*’, (b) ‘When one desires strength, he should hymn with the *Śodashin*’, and (c) ‘When one desires offspring, he should offer for him the *Aitīṭṭra* sacrifice’;—and when an accessory associated with a specific desire is enjoined, it can find place in the sacrifice only after modifying that accessory which forms a constant factor in the sacrifice (where it is performed in its constant form, without reference to any particular desirable result).—“Why?”—Because in such cases, the particular desirable result follows from the particular accessory (associated with that result); for the text says that ‘one should take up the *Ukthya if he desires cattle*, not ‘if he desires the *Jyotiṣṭoma*’, or ‘if he desires the *Ukthya*’; and the meaning of the injunction is that ‘he should take up the *Ukthya* so that cattle may come to him’.—“In what manner would this be done?”—

As for that, from the fact that this injunction being in close proximity to the injunction of the constant element of the sacrifice (*Jyotiṣṭoma*), it follows that the procedure of this latter would be adopted in the performance of what has been enjoined as to be performed with a view to particular results (for instance, the *Ukthya*).

**Question**—“But how is it ascertained that the said Procedure really appertains to the constant element in the sacrifice, and not to that factor which is associated with a desirable result? Or that it does not appertain in common to both?”

**Answer**—Whenever a desirable result follows from the use of a certain accessory, it does so only when the accessory is used while the action leading to that result is *being performed*, not otherwise;—as for the *procedure*, that procedure is adopted which happens to be in proximity to the action; and when the question arises as to whether this procedure appertains to the *means of accomplishing the act* (i.e. the accessory), or to *what is to be accomplished* (i.e. the action),—it cannot but be taken as appertaining to the latter (i.e. what is to be accomplished); because unless it appertains to what is to be accomplished, it can have no connection with the *means of accomplishment*; as a matter of fact, the form in which a particular procedure is prescribed is —‘By this process one should make such and such a thing the means of accomplishing what is to be accomplished’; and there is no method or process possible by which anything could be the *means of accomplishing* an action until the action is *being accomplished*. Thus then, if one were to attribute the Procedure to the *means of accomplishing*, he must admit that it appertains to that also which is to be accomplished.—Now in the case in question the *Jyotiṣṭoma* sacrifice is what is to be accomplished, and the various Forms are the *means of accomplishing it*; hence it becomes established that the Procedure appertains to the *Jyotiṣṭoma*.

**Question**—“But why cannot the Procedure appertain to both [the *Jyotiṣṭoma* and the Forms] in common?”

**Answer**—Because the Procedure is prescribed as a constant factor; so that whenever the *Jyotiṣṭoma* is performed, the *Initiatory Sacrifice* (which forms part of the Procedure) must be performed. The Form ‘*Ukthya*’,
on the other hand, is to be performed at the Jyotisṭoma, only if the performer happens to be one who desires cattle. Thus then, though the details of Procedure (comprising the Initiatory Sacrifice) must be performed at the Jyotisṭoma always, yet the Ukṣhya and the other Forms are to be performed only on a certain occasion [when the performer happens to desire the result with which the particular Form is associated].—Such being the case, if the details which are to be always performed at the Jyotisṭoma were regarded as appertaining to the Ukṣhya and other Forms,—this would be a contradiction in terms, the two being entirely incompatible; in fact, if the details have to be done in connection with the Jyotisṭoma always, then they cannot appertain to the Ukṣhya and other Forms [as these are not invariable concomitants of the Jyotisṭoma]; and if they appertain to the Ukṣhya and other Forms, then they cannot be such as should be performed at the Jyotisṭoma always;—the two are entirely incompatible. —It is for this reason that the Procedure (comprising the Initiatory Sacrifice and other details) cannot be taken as appertaining to both (the Jyotisṭoma and the Forms).

Further, if what is ephemeral (variable) were declared to be constant (invariable),—then that declaration of the constant factor would itself be rendered ephemeral (variable)! and thereby that declaration would become set aside!

From all this it follows that the details in question appertain to the Jyotisṭoma only, in its Constant form (the Agniṣṭoma), and not to the Ukṣhya and other Forms which are associated with the desire for particular results.

SŪTRA (44).

FURTHER, ON ACCOUNT OF REPEITION, THE DETAILS SHOULD APPERTAIN TO THE ORIGINAL (ARCHETYPE).

Bhāṣya.

Says the Opponent—"The Agniṣṭoma Form also is found mentioned as leading to a particular result."

True; there are two Agniṣṭomas spoken of—one, constant (essential) and the other, associated with the desire for a certain result; and by virtue of these two texts (speaking of the two Agniṣṭomas), the idea would be that it is the constant Agniṣṭoma itself which leads to the said result; and even so, the 'constant' character of the Agniṣṭoma would remain unaffected;—and in this way also the Initiatory Sacrifice and other details would appertain to the Jyotisṭoma in its constant form, Agniṣṭoma.

SŪTRA (45).

THE COMPREHENSIVE REFERENCE IS MERELY VERBAL.

Bhāṣya.

It has been argued (by the Pārvapakṣin, in the Bhāṣya on Sū. 42) that "the reference to the Ukṣhya and the Atirātra as the 'second' and the
'third' respectively can be justified only if all the Forms be regarded as to be treated alike,—not otherwise'.—But it is merely a verbal statement that the animal laid down in connection with the Ukthya as to be dedicated to Indra-Agni is the second, and that laid down in connection with the Śodashin as to be dedicated to Indra is the third; and this statement cannot be treated as indicative of the fact that all the Forms have to be treated alike.

SŪTRA (46).

ALSO BECAUSE OF THE NEGATION OF THE INDICATIVES OF THE FOREGOING.

Bhāsyā.

For the following reason also the Ukthya and other Forms should be regarded as 'modifications' of the Agniṣṭoma (which should be regarded as the 'original' or 'archetype' of all the other Forms).—"For what reason?"—Because of the negation of the indicatives of the foregoing,—which we find in the sentence—'If it is the Agniṣṭoma, one offers the oblation into the Fire; if it is the Ukthya, one anoints the bounding sticks and does not offer the oblation into the Fire';—this negation of the 'offering of the oblation into the Fire' would not be there [i.e. it would have no meaning, if the Ukhthya were not a 'modification' of the Agniṣṭoma]. [The meaning of the sentence is that the Ukthya shall take in all the details of the Agniṣṭoma, with the single exception of the 'oblation into Fire'; and this relation between the two is possible only when one, the preceding one, is the original archetype of the following one.]

Though, on the strength of the declaration ('If it is the Agniṣṭoma, etc. etc.', quoted under Sū. 42), it would seem that when certain conditions are present, all the Forms are to be treated alike, yet—

SŪTRA (47).

THE MENTION OF THE ONE FORM IS DUE TO THE PECULIAR CHARACTER.

Bhāsyā.

It has been argued (under Sū. 42) that "in the passage, 'Yadyagniṣṭomah, etc. etc.' there is mention of the Forms as if they were all similar".—The answer to this is that what is relevant has been spoken of through what is not relevant [i.e. the irrelevant accessory has been introduced as if it were relevant, through the mention of a relevant action to which the accessory belongs—sāys Tantravārtika]; and in this case the mention (in this passage) of the Agniṣṭoma (whose presence is already indicated by the Context) should be taken as a reference to what is already known.

[According to Kumārila, the objection met here is based upon the presence of the conditional 'yadi', 'if', in the passage; the sense of the objection being
that "it is not right that the constant (Agniṣṭoma) and the variable (Ukṣṭya, etc.) should be mentioned in the same passage—each one of them with a conditional clause relating to the details of procedure ". The sense of the reply is that even so, as the several Forms are enjoined in the Veda in close proximity, there is nothing illogical in stating the possibility of certain details of procedure, which can belong to the constant Agniṣṭoma only, finding place in the variable Ukṣṭya, etc., also.]

[The following note given in the Saṅdarshanachintanikā, on the basis of the Bhāṭṭārdipikā, is of importance:—There are, properly speaking, only four, not seven, Samasthas or 'Forms' of the Jyotiṣṭoma sacrifice—(1) Agniṣṭoma, (2) Ukṣṭya, (3) Śoḍashin, and (4) Atirātra. In the course of an extensive sacrifice, some hymns are recited, and by a peculiar adaptation of these hymns, when one Hymn was completed, it was regarded as the completion of a 'Form'. The term 'Samstha' or 'Form', stands for the place where one stops. In the Agniṣṭoma-Form, there are twelve hymns, the twelfth and the last being the Agniṣṭoma-hymn, by virtue of which the Form itself is called 'Agniṣṭoma'. This is both constant (indispensable) and variable (optional); though the Form (sacrifice) is one and the same.—As regards the Ukṣṭya-Form, it consists of the whole of the Agniṣṭoma-sacrifice with three hymns in addition to the Agniṣṭoma-hymns.—The Śoḍashi-Form comprises the Ukṣṭya-sacrifice and it concludes with the Śoḍashi-hymn.—Lastly, the Atirātra-Form consists of the Śoḍashi-sacrifice, and at it twelve additional hymns are recited three times during one night, and then a hymn named 'Āśvina' is recited last.—Athyāgniṣṭoma, Vājapeya, and Āptoryamā,—which are the other three Forms attributed to the Jyotiṣṭoma—are all included in the four described above, though they have been separately dealt with in the Smṛtis. When the Agniṣṭoma is performed after the reciting of the Agniṣṭoma, Ukṣṭya and Śoḍashi stotras, it becomes known as the 'Athyāgniṣṭoma'.—When the Śoḍashi sacrifice is performed after the performance of the Atyāgniṣṭoma and the recital of the Vājapeya-hymn, it becomes known as the Vājapeya-sacrifice. —When the performance of the Atirātra-sacrifice is followed by the recital (three times) of twelve hymns, and at the fourth time, three additional hymns are recited, it becomes known as the Āptoryamā sacrifice.—For a Kṣattriya, the Atyāgniṣṭoma is indispensable, the Ukṣṭya and other Forms are optional.]
ADHYÄYA III.

PĀDA VII.

ADHİKARĀṆA (1): Details like ‘Varhi’ (grass) appertain to the Darsha-Pūrṇamāsa as well as to their subsidiaries.

SŪTRA (1).

[PŪRVAPĀKṢA]—“Because of the particular Context, that which is* not connected (with anything incompatible with the Context) should appertain to the Primary Sacrifice.”

Bhāṣya.

There are the Darsha-Pūrṇamāsa sacrifices; at which grass is laid down as to be used, and certain details are laid down as to be performed in connection with the grass; similarly there is the ‘altar’ and certain details relating to the ‘altar’.

In regard to these, there arises the question—Do these things, grass and the rest, and the details laid down in connection with them, appertain to the Primary Sacrifice only? Or to the Primary Sacrifice as well as its subsidiaries?

On this question, the Pūrvapākṣa view is as follows:—“Because of the particular Context, that which is not connected with anything incompatible with the Context should appertain to the Primary Sacrifice;—that is to say, the accessories and details like those in question should appertain to the Primary Sacrifice;—why?—because of the particular Context; i.e. ‘Context’ belongs to the Primary Sacrifices, not to the subsidiaries,—and the details in question are connected with a particular Context,—hence it follows that they must appertain to the Primary Sacrifice.”

SŪTRA (2).

[SIDDHĀNTA]—In reality, they should appertain to all; because the ‘auxiliary character’ of things is not determined by ‘Context’.

Bhāṣya.

The details in question should, in reality, be taken as appertaining to ‘all’—i.e. to the Primary as well as the Subsidiary; as in this case the

* The word ‘asamhyuktam’, ‘not connected’, means that, even though ‘Syntactical Connection’ indicates the connection of the ‘offering-material’ and the ‘grass’, yet there is no connection with anything incompatible with the Context. That is to say, in the case in question, the terms ‘offering-material’ and ‘grass’ are quite capable of being taken in connection with the Context, and are not ‘unconnected’ with it.—Tantrakārtika—Trans., p. 1596.
auxiliary character cannot be determined by ‘Context’; in fact, the character of the ‘auxiliary’ consists in being of use; so that, that which is of use to anything is its ‘auxiliary’; —in the case in question, the details are of use to all the Primary and Subsidiary Sacrifices. —“How do you know that?” —We know it from the sentence—‘Vēdyām haviniṣi āśādayati’ [‘Keeps the offering-materials on the Altar’]; here through this sentence—i.e. ‘Syntactical Connection’—we learn that this refers to all offering-materials; and it is through ‘Context’ that it would refer to that offering-material only which is used at the Primary Sacrifice. Under the circumstances, ‘Syntactical Connection’ being more authoritative than ‘Context’, it follows that offering-materials in general are to be kept on the grass [‘on the altar’, ‘vēdyām’, would appear to be the reading demanded by what has gone before; but the two manuscripts also read ‘varhiṣi’ as in the printed text].

Says the Opponent—“If the Context is set aside by Syntactical Connection (and the details in question are not confined to the actions mentioned in the Context), then the said details would become applicable to grass in ordinary use also [and will not be confined to grass used at sacrifices]. —‘What is the harm if it be so?’ —The objection to that is that the details would have to be performed everywhere (wherever there may be any grass at all)!”

Answer—Certainly, the indication of the Context is duly honoured in that the details are taken as to be confined to the Darsha-Pārṇamāsa Sacrifices only; so that they could not be performed in connection with things in ordinary use.

Opponent—“If that is so, then, inasmuch as the Subsidiary Sacrifices are not included under the connotation of the name ‘Darsha-Pārṇamāsa, the details could not be performed at those subsidiaries.”

Answer—Though it is true that the subsidiaries are not denoted by the term ‘Darsha-Pārṇamāsa’, yet they are of use at the Darsha-Pārṇamāsa Sacrifices; so that the details performed in connection with the subsidiaries, would be of use to the Darsha-Pārṇamāsa Sacrifices.—For these reasons then, the details in question should be performed at the Primary Sacrifice (Darsha-Pārṇamāsa) as well as its subsidiaries.

SŪTRA (3).

[Objection]—“In that case they should appertain to those other sacrifices also which are in close proximity [being enjoined in texts not far removed from the Context in question].”

Bhāṣya.

Objection—“In that case, the details in question should be performed with grass used at the Pīṇḍapitṛ-sacrifice also; this sacrifice also is performed on chopped grass [and chopping is one of the details that we are considering]; and hence the grass is of use at this sacrifice also;—consequently
this sacrifice (Pinḍa-pitr-yajña) also should be connected with the details in question which have been enjoined in close proximity to it (though not under the same Context).

SūTRA (4).

[Answer]—That cannot be; as the sentence laying down the details in question is appurtenant to the Darsha-Pūrṇamāsa.

Bhāṣya.

The grass used at the Pinḍapitr yajña could not take in the details in question; as there is a single sentence dealing with the Darsha-Pūrṇamāsa along with the details; hence it follows that the details are of use at the Darsha-Pūrṇamāsa;—and what is of use at the Darsha-Pūrṇamāsa can find place in those sacrifices only, not at any other sacrifice; consequently these details could not appertain to the Pinḍapitr yajña.

SūTRA (5).

Also because we find indicatives.

Bhāṣya.

There is also a text indicative of the same conclusion—Sa vai dhruvā-mēvārēbhīghārayati, tato hi prathamāvājyabhāgau yakṣyan bhavati'—where it is shown that the 'abhīghāraṇa' (Pouring) is for the purpose of the first two 'Ājyabhāga-offerings'.

[The text quoted shows that the 'Pouring' enjoined in the text 'The butter left after the performance of the Prayāja he pours over the offering-materials' is connected with the Primary as well as its subsidiaries; as thus alone would there be any justification for the order of sequence laid down in the text quoted, which means that 'the first pouring should be done over the Dhruvā-vessel',—why?—'because out of that he is just going to offer the two Ājyabhāga-sacrifices';—this reason could have some sense only if ‘pouring’ were meant to be done also to the offering-material used at the Ājyabhāga-sacrifice (subsidiary);—otherwise the ‘pouring’ would be done over the Dhruvā only for purposes of the Upānshuyāja (primary) only; and in that case, as there would be no subsequent ‘pouring’, there would be no sense in the reason given—'because he is going to offer the Ājyabhāga-sacrifice'—from all this it follows that the details in question appertain to the Primary as well as its subsidiaries.—Tantravārtika.]
ADHIKARANĀ (2): The ‘Embellishments’ (Sāṅskāras) of the ‘Master of the Sacrifice’ (Sacrificer) appertain to the ‘Primary’ Sacrifice.

SŪTRA (6).

WHAT IS LAID DOWN IN CONNECTION WITH THE ‘MASTER’ SHOULD, IN REALITY, APPERTAIN TO THE PRIMARY SACRIFICE; AS HE IS RELATED TO THE RESULT.

Bhāṣya.

In connection with the Jyotiṣṭoma, there are certain ‘embellishments’ laid down,—such as shaving of the head and beard, keeping of the ‘Payo-eratas’ and certain other austerities.

In regard to these, there arises the question—Do these appertain to the Primary and the Subsidiaries? Or to the Primary only?

The Pārvapāka view is that—‘they appertain to the Primary as well as the Subsidiaries,—in accordance with the principle of the foregoing Adhikarana’.

The Siddhānta is as follows:—These embellishments have been laid down in connection with (i.e. for) the ‘Master’ (i.e. the Sacrificer),—consequently they should appertain to the Primary Sacrifice.—Why?—Because he is related to the result; that is, the relation of the Sacrificer with the Sacrifice is this that the Sacrifice gives (supplies) the transcendental result, and the Sacrificer obtains it.—Objection—‘But there is the other relation also between the two—the Sacrifice is something to be accomplished (performed), and the Sacrificer is one who accomplishes (performs) it.’—[That may be so, but] as a matter of fact, when a person is spoken of (in connection with the injunction of a Sacrifice), it is only for the purpose of indicating to whom the result (of the Sacrifice) would accrue. He does not bring about the Sacrifice; the Sacrifice itself becomes related to being (existence).—‘Why, then, should the result (of the Sacrifice) accrue to the person who performs it?’—The embellishments are spoken of as ‘embellishing’; so that what they do is to bring about, in the person ‘embellished’, the capacity to accomplish his purpose;—now the ‘purpose’ of the person is to obtain the result, not (merely) to accomplish the Sacrifice. Thus then, those embellishments that pertain to the person render the person capable of obtaining the result, not capable of accomplishing the Sacrifice.—Says the Opponent:—‘If they do not bring about the capacity to accomplish the Sacrifice,—how then can they be regarded as accessories of the Sacrifice?’—Our answer to this is that they are so regarded because they render assistance to the Sacrifice in accomplishing its own purpose.—‘What is the purpose of the Sacrifice?’—It is that the performer should obtain the result.—From all this it follows that the embellishments of the Sacrificer appertain to the Primary Sacrifice only.
[As a matter of fact, it is the result of the Primary Sacrifice, not that of the Subsidiaries that accrues to the Sacrificer; because the Subsidiaries only serve the purpose of helping the Primary in bringing about its result, and they do not themselves bring about any result accruing directly to the Sacrificer.—Tantra-vārtika.]
Adhikaraṇa (3): Accessories like the ‘Saumika-Vēdi’ appertain to the Primary, as well as to the Subsidiaries.

Sūtra (7).

[Paṛvapakṣa]—"Because of the mention of the ‘desire to do’ [the accessory in question should be taken as appertaining to the Primary only]."

Bhāṣya.

In connection with the Jyotiṣṭoma, we read—‘Ṣaṭṭriṃśhatprakramā prāchī, chaturvīṃshatirāgraṇa, trimśat jaghanéna—iyati shakṣyāmāḥ’ (see Taittī. Saṁ. 6. 2. 4. 5) [‘Thirty-six steps towards the east, twenty-four on the front, and thirty at the back; in a court-yard of this size we can work’].—[This court-yard is called the Saumika-Vēdi, ‘the Court-yard of the Soma-sacrifice’, comprising the entire area covered by the Sadas, Assembly Room, the Havirdhāna, and the other places needed for the Sacrifice.]

In regard to this, there arises the question—Does this ‘Court-yard’ appertain to the Primary and the Subsidiaries?—Or to the Primary only?

The Paṛvapakṣa view is as follows—"Because of the mention of the ‘desire to do’ it should be taken as appertaining to the Primary.—'Where is the desire to do (spoken of)?'—It is spoken of in the phase ‘in this court-yard we can work’; the assertion that ‘in this court-yard we can work’ is said in regard to what is desired to be done;—and what is desired to be done is the Primary Sacrifice, not its subsidiaries; because what brings about the desired result is the Primary, not its subsidiaries.—An Opponent says—'If the subsidiaries are not desired to be done, why then are they done at all?'

—Our answer to this is that even though not desired to be done, they are done; that is to say, even though they themselves are not desired to be done, yet, what happens is that through these subsidiaries, which themselves are not desired to be done, something else is desired to be done;—and it is thus that those subsidiaries also come to be performed.—The Court-yard thus must appertain to what is desired to be done; and hence it must appertain to the Primary Sacrifice."

This Paṛvapakṣa remains unanswered for the present.

[The answer, representing the Siddhānta is stated later on, under Sū. 9.—The reason for this postponement of the statement of the Siddhānta appears to lie in the fact that the statement of the Paṛvapakṣa of the next Adhikaraṇa, set forth in Sū. 8, is analogous to that of the present Adhikaraṇa set forth in Sū. 7; and therefore the Sūtra-kāra has set forth the two Paṛvapakṣas in the two consecutive Sūtras 7 and 8, and then set forth the two corresponding Siddhāntas also in the two consecutive Sūtras 9 and 10.]
Adhikaraṇa (4): ‘Touching’ appertains to the Primary and the Subsidiaries.

Sūtra (8).

[Pūrvapakṣa]—“So also on account of the name [the accessory should be taken as appertaining to the Primary].”

Bhāṣya.

There are the two Darṣa-Pūrṇamāsa sacrifices, in connection with which we read—‘Chaturhotra paurṇamāsimabhimṛṣṭaṁ, pāṇchahotra amāvāsyayām’ ['At the Pūrṇamāsi, he should touch the substance with the Chaturhotā-mantra (Mā. Saṁ. 1. 9. 1), and at the Amāvāsyā he should touch the substance with the Pāṇchahotā-mantra ’ (Ibid.)].

In regard to this there arises the question—Does the ‘Touching’ herein laid down appertain to the Primary as well as the Subsidiaries?—Or to the Primary only?

The Pūrvapakṣa view is that ‘it appertains to the Primary;—the two terms ‘paurṇamāsi’ and ‘amāvāsyā’ are names of the two Primary Sacrifices; hence the ‘Touching’ must appertain to the Primary Sacrifices only’.

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Sūtra (9).

[Siddhānta of Adhikaraṇa (3)]—In fact the Result is declared to follow from the Primary along with the Subsidiaries; the ‘desire to do’ also should be taken as pertaining to both.

Bhāṣya.

This is the (Siddhānta) answer to the Pūrvapakṣa (Sū. 7) that was left unanswered.

It has been argued that—‘what is ‘desired to be done is the Primary, not the subsidiaries, and hence the ‘court-yard’ must appertain to the Primary’.—This however is not right; because ‘the Result has been declared to follow from the Primary along with the subsidiaries’; i.e. as a matter of fact, what we learn from the Veda is that the Result follows from the Primary along with its subsidiaries; hence what is ‘desired to be done’ must be the Primary along with its subsidiaries. Even though the subsidiaries (by themselves) may not be ‘desired to be done’, yet there is no doubt that they have to be performed in the ‘Court-yard’; as otherwise the Primary with its subsidiaries would not have been performed in the ‘Court-yard’.
SŪTRA (10).

[SIDDHĀNTA OF ADHIKARAṆA (4)]—INASMUCH AS WHAT IS LAID DOWN IS AN ACCESSORY, IT SHOULD BE TAKEN AS LAID DOWN FOR ALL.

Bhāṣya.

It has been argued that—"inasmuch as the terms 'paurṇamāśi' and 'amāvāsyā' are names of sacrifices, the Touching should be taken as to be done to the offering-materials used at the Primary Sacrifice only". —This is not right; because there should be Touching of the offering-materials to be used at the Subsidiary Sacrifices also.—Why?—Because what is laid down is an accessory; i.e. in fact, when Touching is laid down, it is as an accessory.—'What is that which lays it down?'—It is the statement which declares that Touching is an accessory.—Then again, what the two words 'paurṇamāśim' and 'amāvāsyām'—ending with the Accusative ending—express is that 'the Touching should be done for the sake of the Paurṇamāśi sacrifice' and that 'the Touching should be done for the sake of the Amāvāsyā sacrifice'; consequently the Touching should be done in connection with every one of those acts where, being done, it would help the Paurṇamāśi or the Amāvāsyā sacrifice;—and as a matter of fact, the Touching would help these two sacrifices whenever it is done in connection with any action that may be related, either directly or indirectly, to the Paurṇamāśi or Amāvāsyā sacrifice.—From all this it follows that the Touching should be done to the offering-materials used at the Primary as well as the subsidiary sacrifices.
ADHIKARANA (5): The ‘Initiation’ and the ‘Sacrificial Fee’ appertain to the Primary Sacrifice.

SŪTRA (11).

THE ‘INITIATION’ AND THE ‘SACRIFICIAL FEE’ SHOULD BE TAKEN AS APPERTAINING TO THE PRIMARY SACRIFICE, SUCH BEING THE DIRECT ASSERTION.

Bhāṣya.

In connection with the Jyotiṣoma, ‘Initiations’ are mentioned—‘Tisro dīkṣāḥ’ (‘There are three Initiations’);—the ‘Sacrificial Fee’ also is mentioned—‘Tasya dvādāshatam daksinā’ [‘At it 112 forms the Sacrificial Fee’].

In regard to this, there arises the question—Do the Initiation and the Sacrificial Fee appertain to the Primary and the Subsidiaries? Or to the Primary only?

The Pūrvapakṣa view is that—‘as the men engaged in the sacrifice are related to the Primary as well as the Subsidiaries, the Initiation and the Sacrificial Fee also should appertain to the Primary as well as the Subsidiaries’.

The Siddhānta view however is as follows:—The Initiation and the Sacrificial Fee should be taken as appertaining to the Primary;—why?—because of Direct Assertion; we find Direct Assertions to the effect, such as ‘Dikṣāḥ somasya, daksināḥ somasya’ [‘The Initiations pertain to the Soma-sacrifice, the Sacrificial Fees pertain to the Soma-sacrifice’]; and no burden is too heavy for Direct Assertion; [i.e. when there are Direct Assertions in the Veda to the effect that the accessories in question appertain to the Primary Sacrifice, no other arguments to the contrary can have any force].—Thus it is that, on account of the Direct Assertions to that effect, the Initiation and the Sacrificial Fee must be taken as appertaining to the Soma-sacrifice (Primary).

SŪTRA (12).

ALSO, BECAUSE WE FIND TEXTS INDICATIVE OF THE ABSENCE (OF INITIATION AND FEE, AT THE SUBSIDIARIES).

Bhāṣya.

There is a text which actually indicates the absence of the Initiations at the Subsidiaries.—How so?—There is the text—’Adhāvarya yat pashunā ayākṣiḥ atha kā asya dīkṣāḥ; yat pāḍ-hotāram jūhoti sā asya dīkṣā’ [‘O Adhāvarya, when you performed the Nirūḍha-Pashu-Yāga, what was the Initiation at it?’—The Initiation at it consisted of the offering of the Śad-hōṭr oblation’];—which shows that there is no Initiation at the Nirūḍhā-pashu-Yāga (which
is a subsidiary); [since it is declared that the purpose of the 'Initiation' is served by a certain oblation,—which means that there is no real Initiation at it].—From this it follows that there is no Initiation or Sacrificial Fee at the Subsidiary Sacrifices. [Read 'nāṅgānām' as in several manuscripts.]
ADHIKARANA (6): The ‘Altar’ is not an accessory of the Sacrificial Post.

SUTRA (13).

[PURVAPAKSA]—"For the same reason, the Altar is an accessory of the Sacrificial Post."

BHASYA.

At the Jyoṭिषोमa sacrifice, one of the animals killed is the Agniṣomīya, spoken of in the text ‘Yo dikṣito yadagniṣomīyam pashumālabhēta’ ['Being initiated, one kills the Agniṣomīya animal'] (Taitti. Saṃ. 6. 1. 11. 6); in connection with this there is a post (to which the animal is tied); in reference to this Post, there is the text—'Vajro vai yūpah; yadantarvediminuyāt 'annirdahē, yad vahirvēdi anavaruddhah syūt; ardhantarvēdi minoti ardhah

vahirvēdi, avaruddho bhavati, na nirdahat' ['The Post is thunderbolt; if one were to measure (or, plant) it inside the altar, it would burn him; if he were to measure it outside the altar, it would not be firmly fixed; therefore he should measure half of it inside the altar and half outside; so that it may be firmly fixed and also not destroy him'].

[In order to ascertain the size of the hole in which the Post would be fixed, it is necessary to measure the post; the text speaks of the measuring as to be done half inside the altar and half outside.]

In regard to this, there arises the question—When it is said that the measuring is to be done ‘inside the altar’, is it the altar laid down as an accessory of the Post? Or is the phrase ‘half inside the altar and half outside the altar’ meant only to indicate the exact spot (the middle point), where the Post is to be measured?

Question—"In what way would the altar be regarded as an accessory of the Post? And in what way could the words be taken as indicative of the exact spot?"

Answer—If the words were intended to lay down the connection of the half of the Post and the ‘inside’ of the Altar,—i.e. to convey the idea that the Post should be connected with the Altar in this manner,—then the Altar would be an accessory of the Post. On the other hand, if the meaning intended were that the exact spot for measuring the Post should be that on being placed where, half of the Post should lie inside the altar, and half outside,—then the words would be taken as indicating the exact spot.

The Purvapakşa view on this question is as follows:—"For the same reason, the Altar is an accessory of the Post; that is, just as the Initiations and the Sacrificial Fee are accessories of the Primary Sacrifice, —similarly, when the Post has to be measured, at the time of measuring half of it should be inside the altar [so that clearly the altar becomes an accessory of the Altar].—In this interpretation, the direct connotation of the term 'vēdi'
(‘altar’) is followed, whereas, in the other case, the term ‘altar’ would be taken as indirectly indicating the spot; and as between Direct Denotation and Indirect Indication, if there is a doubt as to which should be accepted, it is Direct Denotation that should be accepted as the more logical of the two. For this reason, the Altar should be regarded as laid down as an accessory of the Post."

SŪTRA (14).

[SIDDHĀNTA]—IN REALITY, IT IS ONLY THE SPOT THAT SHOULD BE TAKEN AS INDICATED BY THE WORD (‘INSIDE THE ALTAR’); AS IT OCCURS IN THE SAME SENTENCE WITH WHAT (ACCORDING TO THE PŪRVAPAKṢA) IS NOT ENJOINED.

Bhāṣya.

In reality, the term ‘vēdi’ (‘altar’) indicates only the spot, and it does not lay down the altar as an accessory of the Post—why?—because it occurs in the same sentence with what is not enjoined. That is to say, the words ‘Ardhamantarvēdi minoti ardham vahīrvēdi’ (‘He measures it half inside the altar and half outside’) are clearly perceived as forming one sentence (one syntactical unit); now if they are taken as indicating the spot (i.e. the spot where the inside and the outside of the altar meet,—the spot, that is, on being placed where half of the post lies inside the altar and half outside),—then the whole forms part of what is enjoined [both the inside and outside being taken as helping to indicate the exact spot];—on the other hand, if the altar be taken as enjoined (by the phrase ‘inside the altar’) as an accessory of the Post,—then, in that case, the ‘outside the altar’ would be something that is not enjoined; the fact of the altar being an accessory of the Post having been laid down by the mention of the ‘inside of the altar’, the mention of the ‘outside of the altar’ would serve no useful purpose at all.—Says the Opponent:—‘The words ‘outside the altar’ also would serve the purpose of laying down the outside also as an accessory of the Post’.—But in that case there would be a syntactical split.—Hence we conclude that if the altar were taken as laid down as an accessory of the Post, then the words ‘outside the altar’ should not be there at all. On the other hand, if the words are taken as indicating a spot, then as what is indicated is a particular spot, the presence of the words ‘outside the altar’ becomes necessary; for if these words were not there (and there were only the words ‘inside the altar’), then it would follow that the Post may be placed on any spot inside the altar. When, however, the words ‘outside the altar’ are also there, then the exact spot meant to be indicated becomes indicated as that on which, if the Post is placed at the time of measuring, half of it lies inside the altar and half outside the altar. And as this exact spot could not be indicated without the words ‘outside the altar’, it is necessary that these words should be there.—From all this it follows that the words should be taken as indicating a particular spot.
ADHIKARANA (7): The 'Havirdhāna' Cart is not an accessory of the 'Sāmidhēni' verses.

SŪTRA (15).

[Pūrvapakṣa]—"INASMUCH AS THE EXPRESSION 'SĀMIDHENIŚTADANVĀḤŪH' ['THEY RECITE THE SĀMIDHĒNI VERSES NEAR IT'], SPEAKS OF THE 'HAVIRDHĀNA' CARTS, THESE (CARTS) ARE ACCESSORIES OF THE SĀMIDHĒNI VERSES."

Bhāṣya.

In connection with the Jyotīstoma we read—'Uta yat sunvantā sāmidhēnīśtadanciahūh' ['They recite the Sāmidhēni verses near that one of the two Havirdhāna carts by which they extract the Soma-juice']; this means that 'one should associate with the Sāmidhēni verses that one of the two Havirdhāna carts near which they extract the Soma-juice'.

In regard to this, there arises the question—In this text, is the Havirdhāna cart enjoined as an accessory of the Sāmidhēni verses,—the sense being that 'the Sāmidhēni verses should be recited as associated with the Havirdhāna cart'? Or does the mention of the Havirdhāna cart only indicate the place for the reciting of the Sāmidhēni verses?

On this, the Pūrvapakṣa view is as follows:—"The Havirdhāna is enjoined here as an accessory of the Sāmidhēni verses,—the sense being that 'one should associate with the Sāmidhēni verses that cart near which they extract the Soma-juice'; thus, on account of the direct assertion that 'the Sāmidhēni verses should be recited as associated with the Havirdhāna', this direct assertion becomes honoured only if the Havirdhāna cart is regarded as an accessory of the Sāmidhēni verses; if it were not so [i.e. if it were not so regarded], then it would have to be taken as indirectly indicating the place; [and Direct Assertion is more authoritative than Indirect Indication].—From all this, it follows that the Havirdhāna cart is an accessory of the Sāmidhēni verses."

SŪTRA (16).

[Siddhānta]—IT IS THE PLACE ONLY (THAT SHOULD BE TAKEN AS INDICATED BY THE TEXT); AS THE CART IS ACTUALLY PERCEIVED TO SERVE THE PURPOSES OF THE SOMA.

Bhāṣya.

The purpose served by the text under consideration is the indicating of the exact spot; the sense being that 'the Sāmidhēnis should be recited on the spot where they extract the Soma-juice'; [as regards the Havirdhāna Cart] it is actually perceived to serve the purposes of the Soma; as a matter of fact, it is laid down that 'one should keep the Soma in the Havirdhāna Cart to the south', which shows that the Cart is to be got there for the purpose of keeping the Soma. As for the Sāmidhēni verses, they also have to
be introduced for the purpose of ‘kindling the Fire’.—Now all that the text under consideration says is that—‘For the purpose of kindling the Fire, the Sāmīdhēṇī verses should be introduced as associated with that Havirdhāṇa Cart near which they extract the Soma-juice’; and from this we learn nothing as to whether the Sāmīdhēṇī verses, on being associated with the Havirdhāṇa Cart, confer any benefit upon the latter,—or the Havirdhāṇa confers a benefit upon the Sāmīdhēṇīs.—What we say is that the Sāmīdhēṇī verses do not confer any benefit upon the Havirdhāṇa Cart. What the text under consideration enjoins is, not that ‘the Sāmīdhēṇī verses should be recited’, but that they are to be associated with a particular Havirdhāṇa. Then again, nothing that is not actually enjoined as such can be an accessory to anything (at a sacrificial performance);—there is no such injunction as that ‘the Havirdhāṇa should be brought in for the purpose of being associated with the Sāmīdhēṇī verses’.—‘What then is it that is asserted in the text under consideration?’—What is asserted is the association of the Sāmīdhēṇī verses with a particular Havirdhāṇa Cart; so that all that is enjoined is some sort of connection (of the Sāmīdhēṇī verses) with the Havirdhāṇa Cart;—as for the Havirdhāṇa Cart, it has nowhere been laid down as having any connection with the Sāmīdhēṇī verses; for this reason the text under consideration could not be taken as reiterating (or referring to) that connection (of the Havirdhāṇa Cart).—‘With what then is the Havirdhāṇa Cart connected?’—As a matter of fact, it is actually perceived to serve the purpose of the Soma, and we do not perceive any purpose served by the cart for the Sāmīdhēṇī verses.—It is the place with which the Sāmīdhēṇī verses are connected (by virtue of the text under consideration); we find that the place where the Hotr-priest (who is to recite the Sāmīdhēṇī verses) is ‘on the other side of the Altar’; now this place ‘on the other side of the Altar’ may be close either to the southern or to the northern Havirdhāṇa Cart; hence it becomes necessary to specify (as that text does) the place ‘near that Havirdhāṇa Cart where they extract the Soma-juice’ [as that where the Sāmīdhēṇī verses have to be recited].—From all this it follows that when the text under consideration speaks of the Havirdhāṇa Cart, it is for the purpose of indicating the place.

Says the Opponent—‘Why cannot the text be construed to mean that ‘the Sāmīdhēṇī verses are to be connected with that Havirdhāṇa Cart near which they extract the Soma-juice’?’

That is not possible. As in that case, two connections would be the objects of injunction, viz. (1) connection with Havirdhāṇa in general, and (2) connection with a particular Havirdhāṇa; and this would involve a syntactical split. Hence such a construction is not admissible.

SŪTRA (17).

THE NAME ALSO POINTS TO THE SAME CONCLUSION.

Bhāṣya.

The name also points to the same conclusion that we have arrived at by means of reasonings,—i.e. that the Havirdhāṇa serves the purposes of (and hence is an accessory of) the Soma.
[The term 'havirdhāna' literally means 'that which holds the offering-material, which is Soma'; from which it is clear that the cart is an accessory of the Soma; if the cart were an accessory of the Sāmidhēṇī verses, its name would have been 'Sāmidhēṇī-dhāna'.—Tantravārtika.]
Adhikaraṇa (8): The details of a sacrificial performance may be performed through the agency of other persons.

Sūtra (18).

[Pūrvapakṣa (A)]—"The result mentioned in the scriptures accures to the actual performer, as is clear from the scriptures themselves; consequently the 'Sacrificer' himself should carry on the entire performance."

Bhāṣya.

[We are now going to consider the cases of conflict between 'Name' on the one hand, and 'Direct Assertion' and the rest on the other;—the main question to be determined being, in what way and how far such names as 'hotā' (Person), 'hautram' (Action), serve the purpose of indicating the actual performers of actions. —But before taking up this question, a preliminary question has to be settled: It is only when there are several persons as performers of the actions occurring during the performance of a sacrifice, that there can be any question as to which person will perform which act. If all the actions were to be performed by the Sacrificer himself, then no such questions could arise, as there would be no room for any other performers.—Tantravedātika.]

As instances to be considered here, we have the several sacrificial performances—(a) 'Desiring heaven, one should offer the Agnihotra'; (b) 'Desiring heaven, one should perform the Darsha-Pürṇamāsa sacrifices'; (c) 'Desiring heaven, one should perform the Jyotistoma'.

In regard to these, there arises the question—Are all such sacrifices to be performed entirely by the 'Sacrificer' himself?—Or is it the (Principal) Act of Dedication (and Appointment) alone that must be done by the Sacrificer himself, and the rest of the details either by the Sacrificer or by others?—Or the rest of the details must be done by others?

On this question, the Pūrvapakṣa view (A) is as follows:—"The Sacrificer himself should carry on the entire performance. —'Why?'—Because, as a matter of fact, the result of an action accures to a person only when he performs the act himself. —'How do you know that?'—It is clear from the scriptures themselves; that is, the fact that the result of an action accures to a person only when he performs the act himself is indicated by scriptural texts. —'Which is that text?'—It is the text—'Desiring heaven one should perform a sacrifice',—where the person desiring heaven is mentioned, the meaning of the text being that 'becoming the performer of the sacrifice, one should attain Heaven'; so that it is only when the man is the performer of the entire act, along with its subsidiaries, that he obtains the result. Hence it follows that the Sacrificer himself should carry on the entire performance."
SŪTRA (19).

[PUṆṆṆṆṆṆ (B)]—"IN AS MUCH AS 'DEDICATION' IS THE PRINCIPAL ACT, THAT MUST BE DONE BY THE 'SACRIFIER' HIMSELF, HE BEING THE PRINCIPAL PERSON CONCERNED; AS FOR THE OTHER ACTS, THEY MAY BE DONE EITHER BY THE SACRIFIER HIMSELF OR BY ANOTHER PERSON."

Bhāṣya.

"Among the acts (making up a sacrificial performance), predominance attaches to the act of 'Dedication'.—Why?—Because, he who performs the 'dedication' performs the entire sacrifice.—How so?—'Dedication' consists in the appointment (of priests), the securing of their services on payment; and when they have been 'won over' by this 'dedication', they perform all the acts; so that when a man has done the said 'dedication', all the acts (done by the priests) are really done by that man himself.—From this it follows that the act of 'Dedication' is one that must be done by the Sacrificer himself, the other details may be performed either by the Sacrificer himself or by any other person."

SŪTRA (20).

[SIDDHĀNTA]—IN REALITY, ANOTHER PERSON SHOULD [PERFORM THE DETAILS]; BECAUSE THE 'SECURING OF PAID AGENTS' HAS BEEN ACTUALLY ENJOINED, AND THIS IS NOT POSSIBLE IN THE CASE OF THE 'SACRIFIER' HIMSELF.

Bhāṣya.

Of the rest of the details, another person should be the performer;—why?—because the 'securing of paid agents' has been actually enjoined; from among the various methods of securing the services of men, the one method specified by the scriptures is 'payment for services'; from which it follows that all the details are to be performed by persons whose services have been secured by 'payment for services';—and any such 'payment for services' would be impossible in the case of the Sacrificer (who could not make a payment to himself);—so that, if he himself were to perform any of the details, that would have been performed by one whose services had not been secured by 'payment'; and to that extent the injunction of securing 'paid agents' would have to be regarded either as futile or as serving only some transcendental purpose.—From all this it follows that all the other sacrificial details (with the sole exception of 'Dedication') should be performed by other persons engaged as 'paid agents'; but the 'Dedication' should be done by the Sacrificer himself, and in this way all the rest also become performed by himself.
ADHIKARANA (9): The number of Priests engaged at a Sacrifice is limited.

SUTRA (21).

[PURVAPAKSA]—"As regards the Priests to be engaged, their number would be in accordance with the requirements of each Sacrifice; hence there can be no restriction regarding their number; specially as there is no specification (in the scriptures) regarding it."

BHASHYA.

"In regard to the actions to be done by the priests that have been engaged, there can be no limitation regarding their number;—why?—because there is no specification; i.e. in regard to the number of persons officiating at sacrifices, we do not find any specification anywhere in the scriptures; in fact their number would be determined by the requirements of each sacrifice; i.e. the sacrificer should engage as many priests as may be able to perform all the details of the prescribed procedure."

SUTRA (22).

[SIDDHANTA]—In reality, the priests should be engaged in accordance with their names; as it is under these names that their respective duties have been severally assigned in the Veda.

BHASHYA.

In fact, the number of priests engaged should be as many as the duties that have been laid down as to be performed by the several performers named in the Veda. The texts naming such performers (priests) are the following:—‘(1) First of all, the Adhvaryu-priest does the distribution;—(2) the Pratiprasthātr-priest offers the Manthin-offering;—(3) the Nēṣṭr-priest brings up the sacrificer’s wife;—(4) the Uṇnēṣṭr-priest fills the cups;—again, (5) the Prastotṛ-priest introduces the chant;—(6) the Udgaṭr-priest does the chanting;—(7) the Pratihartṛ-priest sings the Pratiḥāra chant;—(8) the Subrahmanyā-priest recites the Subrahmanyā Mantra;—(9) the Hotṛ-priest recites the Prātaranuvāka hymn;—(10) the Maitrāvaruṇa-priest gives directions and recites the Puronuvākyā;—(11) the Achchhāvāka-priest recites the Yajyā;—(12) the Grāvastutṛ-priest recites the Grāvastotriya mantra’.—In accordance with this, there is need for just so many priests; hence for the performance of the duties assigned to each of them, these must be engaged. Apart from the acts herein
enumerated, there is none other that is to be performed; even though there may be some not mentioned in the above texts, yet they would be only such as would be already indicated by the names of the Priests—[e.g. the actual pouring of the oblations into Fire, i.e. Homa, is to be done by the Hotr-priest].—From this it follows that only these Priests—twelve in number—are to be engaged.

SŪTRA (23).

[Objection]—"As one and the same person may have several duties [the enumeration of duties cannot determine the exact number of priests to be engaged],—If this be urged [then the answer is as in the following Sūtra].

Bhāṣya.

"If it is asserted that only so many priests should be engaged (as have been mentioned in the texts quoted above),—that cannot be right; because as regards the names of priests mentioned in the text,—what happens is that when a priest makes up his mind to perform a certain function he receives the priestly title with which that function is associated; so that it is possible for a single person to perform several functions and thereby become entitled to several priestly titles. Thus then (the enumeration of the priestly titles and the priestly functions not affording the basis for determining the exact number of Priests to be engaged) there can be no restriction regarding their number."

SŪTRA (24).

[Answer]—That is not possible; because it is in the originative injunction (of the priests, that their distinct titles are mentioned).

Bhāṣya.

What has been urged (regarding a single man performing several functions and thereby acquiring several titles) is not possible; because in the very originative injunctions laying down the Priests to be employed, we find that each priest, while still being brought into existence [i.e. before he begins to function], is given a distinct title; for instance, we read—'He appoints the Brahman-priest; he appoints the Hotr-priest; he appoints the Udgātr-priest; he appoints the Adhvaryu-priest' and so forth; [where each priest is given his title along with the appointment];—from this it is clear that in the performance of the Sacrifice there is need for priests of this kind, and hence they must be engaged. And inasmuch as the necessity of engaging the priests is dictated by the requirements of the sacrifice, the passage quoted is to be taken merely as describing the appointment of the
priests, not as an injunction (of engaging them)*;—nor can it be taken as a mere reiteration, as there is no need for such reiteration. As a matter of fact, it is not necessary for the Veda to declare in so many words that 'so many priests should be appointed'; as such a declaration would serve no useful purpose; and yet the passages quoted are capable of indicating the particular number (of priests to be appointed); hence the text is to be taken as pointing out just that number (of priests) which it indicates.

From all this it follows that sixteen† officiating Priests are to be appointed. This is the number of priests required at the Soma-sacrifice (Jyotiṣṭoma), as also at the Darsha-Pūrṇamāsa.

* The Tantravārtika (Trans., p. 1622) takes exception to this remark. It concludes that 'the number is laid down, at the very outset, by the Injunction of the appointments themselves'.

† These sixteen Priests are the following:—(1) Adhvaryu—who does everything that is laid down in the Yajurveda; he has the following three assistants, (2) Pratiṣṭhahotṛ, (3) Nṛṣṭṛ, and (4) Unnāṭṛ;—(5) Brahmaṇ—who supervises the performance of all the details connected with all the three Vedas;—he has the following three assistants—(6) Brahmaṇaḥchchhāḥsin, (7) Agniḥ, and (8) Potṛ;—(9) Udgāṭṛ—who does all the Soma-singing; he has the following three assistants—(10) Prastotṛ, (11) Pratihāṛṛ, and (12) Subrahmanyā;—(13) Hotṛ—who does the Samsana (reciting of hymns); he has the following three assistants—(14) Maitrāvaruṇa, (15) Aćcchhāvāka, and (16) Grēvasūtṛ.—These are the sixteen Priests to be 'appointed' by the 'Sacrificer', who forms the seventeenth 'priest'.—See below Sūtras 3. 7. 33 to 3. 7. 38.
ADHIKARANA (10): The ‘Chamasādhvaryaus’ (Cup-bearing Priests) are distinct from those mentioned in the preceding Adhikaraṇa.

SŪTRA (25).

THE ‘CHAMASĀDHVARYUS’ [ARE DIFFERENT FROM THE AFORESAID PRIESTS], AS THEY ARE NAMED AFTER THOSE.

Bhāṣya:

At the Jyotistoma, there are employed priests called ‘Chamasādhvaryaus’ as laid down in the text ‘One should appoint the Chamasādhvaryaus’.

In regard to these, there arises the question—Are these Chamasādhvaryaus Priests included among those mentioned in the foregoing Adhikaraṇa? Or are they different from them?

The Pūrṇapākṣa view is that—‘the exact number of priests having been already described in the foregoing Adhikaraṇa, the Chamasādhvaryaus must be included among those’.

The Siddhānta is that the Chamasādhvaryaus should be different from those mentioned before;—why?—because they are named after those; that is, these Chamasādhvaryaus are found to be named after those enumerated in the foregoing Adhikaraṇa,—in such texts as—‘The Chamasādhvaryaus related to the priests working in the middle’, ‘the Chamasādhvaryaus related to the Hotrakas’ [where it is clear that the Chamasādhvaryaus are subordinate to, and hence different from, the other priests].

Objection—‘Those same priests that have been mentioned before may also be Chamasādhvaryaus.’

That cannot be; because they are mentioned along with those,—for instance, in the text ‘Madyatahkarinām chamasādhvarya va ’ [‘The Chamasādhvaryaus related to the priests working in the middle’];—the Genitive ending (in ‘madyatahkarinām’) can be justified only if there is some relationship (between the Chamasādhvaryaus and the other priests); and hence as they are found to be named after the other priests, it follows that they have for their master (they are subordinate to) those priests, not to the Sacrificer; and what we have declared to be the Siddhānta is that the Chamasādhvaryaus are different from those priests that have been appointed by (and are subordinate to) the Sacrificer; and hence it follows that the priests for performing the functions of the Chamasādhvaryaus are not to be appointed by the Sacrificer; they are to be appointed by the (other) priests.

Further the very originative injunction of the Chamasādhvaryaus makes them entirely distinct; it says—‘One should appoint the Chamasādhvaryaus’.
Adhikarana (11): There should be several 'Chamasādhvaryaṣ'.

Sūtra (26).

Inasmuch as in their originative injunction, they are spoken of as 'several' [there should be several Chamasādhvaryaṣ].

Bhāṣya.

In regard to the aforesaid Chamasādhvaryaṣ, there arises the question—Is there no restriction as to their number,—they may be one or two or several ?—Or must they be several ?

The Pūrva-pakṣa view is that "there is no restriction".

The Siddhānta is that they should be several;—because in their originative injunction they are spoken of as several ; that is, in the injunction which lays down the engagement of these priests, we find the plural number used—'Chamasādhvaryaṇaḥ' ['Chamasādhvaryaṣ']; hence it follows that there should be several Chamasādhvaryaṣ.
ADHIKARANA (12): The number of ‘Chamasādhvaryus’ should be ‘Ten’ only.

SŪTRA (27).

[The number of these priests] should be ‘Ten’, because we find indications to that effect.

Bhāṣya.

At the Jyotistoma there are priests called ‘Chamasādhvaryu’, and it has been explained that there should be several of these priests. Now there arises the question—How many are they to be?

The Pūrvaṇṇa view is that—‘they should be three, on the strength of the plural number in the word speaking of these priests (in their origina-
tive injunction) [according to Sūtra 11. 1. 43]’.

The Siddhānta is as follows:—The number of these priests should be ‘Ten’, because we find indications to that effect; i.e. there should be Ten Chamasādhvaryus; we find an indication to this effect in a text occurring in connection with the Dashapēya sacrifice, which is a ‘modification’ of the Jyotistoma—‘Dasha chamasādhvaryaḥ, dasha dasha śkaikam chamasamana-
sarpanti, ētasmāt kāraṇāt dashapēyo bhavati’ ['There are ten Chamasādh-
varyus; ten men follow each cup; that is why the sacrifice comes to be called Dashapēya, Drunk-by-Ten’]; the declaration herein made clearly indicates that the number of Chamasādhvaryus should be ten; if they were to be three only, then that would not be compatible with the text quoted; beyond the number ‘three’ too, unless the number were precisely ‘ten’, it would not be compatible with the text; hence it follows that their number should be Ten only; as the number of their masters (in the shape of the major priests) also is Ten, there could be no need for more Chamasādhvaryus; for this reason also the exact number ‘Ten’ is accepted as the right one; and when the number ‘Ten’ is admitted, every number lower than that becomes included. For this reason also the number of Chamasādhvaryus should be Ten only.
ADHIKARAṆA (13): The 'Shamitṛ' (Slaughterer of the Animal) is not distinct from the Major Priests.

SŪTRA (28).

[PŪRVAPAKṢA]—"The Shamitṛ also [should be a distinct priest], because of the distinct name."

Bhāṣya.

There is a priest called 'Shamitṛ', mentioned in the text—'Shamitāram upanayita' ['One should bring up the Shamitṛ'].

In regard to this priest, there arises the question—Is this Shamitṛ only one of the priests already spoken of above (Adhvaryu and the rest)?—Or is he distinct from them?

The view that appears to be most plausible is that he should be one among those already described, as it is those alone that have been named in the text speaking of the appointment of priests.

Against this however we have the following Pūrvapakṣa view:—"The 'Shamitṛ' sould be a distinct priest, because of the distinct name; as a matter of fact, we find a distinct name for this priest—the statement being to the effect that 'the priest bearing this name (Shamitṛ) should perform this work (of slaughtering the animal)'; hence it follows that a priest of this name should be engaged. By reason of the mention of this additional priest, it also follows that there should be an increase in the number of priests mentioned before. From all this it follows that the Shamitṛ-priest is distinct from the Adhvaryu and other priests.—Then again, we find the text—'Klomā chardhwam vaikartanaṅca shamitub, tad bhrāhmaṅaṣya dadyat yadyabrāhmaṅaḥ syat' ['The liver and the upper quarter belongs to the Shamitṛ Priests; one should give it to a Bhrāhmaṣa if he be a non-Bhrāhmaṣa'] (Ai. Brā. 7. 1); the possibility of the priest being a non-Bhrāhmaṣa herein mentioned is not applicable to any Major Priest [as all Major Priests must be Bhrāmaṇas]. [This also indicates that the Shamitṛ is distinct from the Major Priests.]"

SŪTRA (29).

[ŚIDDHĀNTA]—In reality [he cannot be distinct from the others]; because of the 'Context', and also because there is no originative injunction (speaking of his appointment).

Bhāṣya.

It is true that there appears to be an increase in the number of priests (by the mention of the Shamitṛ and his functions); but this does not pertain to the 'appointment' of the priests; [i.e. there is no text speaking of the Shamitṛ as one of the priests to be 'appointed']. As regards the incongruity
involved (in the naming of the priest and the assigning of his functions, and yet not laying down his 'appointment'),—that can be explained on the basis of the fact that one of the Major Priests themselves would perform the said functions also (in addition to his own duties; and also become entitled to the name 'Shamitṛ').

As regards the possibility of being a 'non-Brāhmaṇa' spoken of in the text quoted by the Pārśvakṣan,—that refers to the Sacrificer (not to the Shamitṛ)—the meaning being that 'if the Sacrificer happen to be a non-Brāhmaṇa [the liver, etc., of the animal should be given to a Brāhmaṇa]'.

Says the Opponent—"The words of the text 'if he happen to be a non-Brāhmaṇa' clearly refer to the Shamitṛ priest, who has been spoken of in the preceding sentence."

Our answer to this is that the name 'Shamitṛ' is meant to be applied in its etymological sense of 'one who does the slaughtering'; and as such it is applicable to the other priests also [anyone of them who does the 'slaughtering' becomes the 'slaughterer', 'Shamitṛ'].—Further, the functions of the Shamitṛ have been mentioned in the section dealing with the functions of the Adhvaryu; from which it follows that those functions also are to be performed by the Adhvaryu; so that, by reason of performing the function of 'slaughtering', the Adhvaryu himself becomes the Shamitṛ (slaughterer).—For these reasons we conclude that the possibility of being a non-Brāhmaṇa must refer to the Sacrificer, though he has not been spoken of in the sentence.

[The Tantravārtika remarks that, it is on account of the Priest performing such questionable acts as slaughtering that the 'priestly functions' have come to be spoken of disparagingly.]
ADHIKARANA (14): The ‘Upaga’ Priest is not distinct from the others.

SŪTRA (30).

THE UPAGA PRIESTS also [ARE NOT DISTINCT], because we FIND INDICATIONS TO THAT EFFECT.

Bhāṣya.

At the Jyotiṣṭoma there are some priests called ‘Upaga’; in regard to these, the Pūrvapakṣa view is that—“because there is a distinct name, it means that these priests are in addition to the number of other priests, and hence they should be distinct from the Adhvaryu and the rest.”

The Siddhānta is that they should be some among those same priests.—“How so?”—Because all the priests to be engaged have been duly enumerated in the originative injunction, and because the name ‘Upaga’ is meant to be applied in its etymological sense [of one who does the ‘Upagaṇa’, the supplementary singing].—An indication of this we find in the text—'Na adhvaryurupagāyet' ['The Adhvaryu should not do the supplementary singing']; if the Upaga priest were someone totally distinct from the Adhvaryu and the rest, then, there could be no such prohibition in regard to the Adhvaryu; as in that case, there would be no possibility of the Adhvaryu doing the work [and no Vedic text prohibits what is impossible]. Thus then, inasmuch as the text prohibits the act for the Adhvaryu, we conclude that the Upaga is one out of those same priests (Adhvaryu and the rest) who have been spoken of in the originative injunction.
Adhikarana (15): The 'Soma-vendor' is distinct from the Priests.

Sutra (31).

The Vendor (of Soma) is distinct (from the Priests); as the act (of selling) is not enjoined.

Bhāṣya.

[At the Jyotiṣṭoma] there is the man who sells Soma. In regard to him there arises the question—Is this Soma-vendor one out of the Adhvaryu and other priests? Or is he distinct from them?

The Pūrvaṇa view is that—"he must be one from among the priests; as it is only these that have been described as priests officiating at a sacrifice".

The Siddhānta is as follows:—The vendor of Soma should be distinct from the priests; as a matter of fact, the act enjoined as part of the performance is the buying of Soma,—not its selling; the latter comes in only as implied in the action of buying.—The Adhvaryu and other priests are engaged for performing the details laid down in connection with the Jyotiṣṭoma sacrifice;—the act of selling is not among those laid down in connection with the Jyotiṣṭoma;—hence [as this act of selling could not be done by the Adhvaryu and other priests] it follows that the Soma-vendor is not one of these priests.
ADHINARAÑA (16): All the men engaged in a sacrificial performance are not entitled to the title of ‘Ṛtvik’ (Priest).

SŪTRA (32).

[PŪRVAPĀKṢA]—Inasmuch as they take part in the performance of the Sacrifice, they are all equally entitled to the title of ‘Ṛtvik’ (Priest).

Bhāṣya.

The question that arises now is—Are all the persons mentioned in connection with the Jyotisṭoma sacrifice to be regarded as ‘Priests’?—or only some of them?

The Pūrvaṇa view is as follows:—‘All of them are to be regarded as ‘priests’;—why?—because they take part in the performance of the sacrifice; as a matter of fact, all these men take part in the accomplishment of the sacrifice;—i.e. all of them ‘perform the sacrifice (yajanti) at the proper time (ṛtau)’;—and those who ‘perform the sacrifice at the proper time’ (ṛtau yajanti) are ‘Ṛtviks’ (Priests) {in the etymological sense of the term ‘ṛtvik’};—nor do we find any ground for any such differentiation among the men taking part in the performance as that ‘these alone are Ṛtviks because they perform the sacrifice in the proper time, and not those others’. Hence the title of ‘priest’ (Ṛtvik) belongs to all of them equally.—It might be argued that there is an actual preclusion (of all but seventeen) mentioned in the text—‘Saumyasya adhvarasya yajñakratoh saptadasha ṛtvijah’ [‘At the performance of the Soma-sacrifice, there are seventeen priests’].—Our answer to this is that Preclusion is beset with several objections. The text quoted therefore has to be taken as a purely commendatory declaration.”

SŪTRA (33).

[SIDDHĀNTA]—In reality, that cannot be; because there is Preclusion (of all except ‘Seventeen’).

Bhāṣya.

In reality, all the persons engaged in the performance cannot be ‘Priests’;—why?—because there is Preclusion of all except seventeen;—we have the text—‘Saumyasya adhvarasya yajñakratoh saptadasha ṛtvijah’ [‘In the performance of the Soma-sacrifice, there are seventeen priests’];—now this text cannot be an Injunction, as most of the seventeen have been already enjoined elsewhere;—nor can it be a mere reiteration, as such a reiteration would be useless;—under the circumstances, if it were not a Preclusion, then it would be wholly meaningless.
Objection—"But Preclusion is open to the objection that it involves (1) the abandoning of the real meaning of the sentence, (2) the assumption of a different meaning, and (3) the rejecting of what has been already got at."

Answer—(1) As regards the 'abandoning of the real meaning', there is nothing wrong in this, as what is accepted also forms part of that meaning.—(2) As regards the 'assumption of a different meaning', in that also there can be nothing wrong, as that meaning also is actually cognised.—"How so?"—There being many persons engaged in the sacrificial performances who might be regarded as 'Priests', the text speaks of 'seventeen priests'; this serves to indicate the connection of the title 'priest' with seventeen persons only, not with the rest;—so that the idea that we obtain is that the title of 'priest' being one to which several men might be regarded as entitled, all but seventeen men are precluded. Then there arises the question—Does the text serve to establish the connection of the seventeen persons with the title, or to preclude the other persons from connection with the title? As a matter of fact, the connection of the seventeen persons being already known from other sources, the assertion of that same would be useless; hence we conclude that the text is meant to preclude persons other than these seventeen.

Says the Opponent—"Even if those besides the seventeen were excluded (by the text quoted), there could be no real exclusion of them. Because, even so, they do not cease to be those who 'perform the sacrifice at the proper time' (trau yajanti); and so long as they 'perform the sacrifice at the proper time', they cannot cease to be 'Rteiks' (Priests)."

Answer—It is true that they do not cease to be entitled to the title of 'priest' merely on account of the exclusion; but, on the strength of the preclusive text, they cannot be employed in the work of a 'priest'.—"What is the work of a priest?"—The Priests fast,—the Priests are 'appointed',—the Priests are given the Sacrificial Fee.

Says the Opponent—"How is it that some of those who are entitled to the title of 'priest' are not to be employed on the work of priests?"

Answer—As a matter of fact, the title of 'priest' is of two kinds,—one based upon the 'performance of sacrifice at the proper time', and another based upon 'appointment' and 'receiving support (in the shape of Fees)'.—In the case under question, it would be futile to take that title which is based upon the 'performance of sacrifice'; hence we take that based upon 'appointment' and 'receiving support'.

Opponent—"In this way, there is a vicious circle: those alone are to be 'appointed' who are 'priests', and those alone are 'priests' who are 'appointed';—this certainly involves a vicious circle."

Answer—The injunction that 'one should appoint the priests' does not mean that 'those who are already priests should be appointed'; what it means is that 'they are to become priests by being appointed'; it is only when such is the meaning that the Accusative ending, in such texts as 'Adhvaryuṇa vrñītā' ('should appoint the Adhvaryu priest') becomes justifiable,—and thus alone does the 'appointment' come to serve a perceptible purpose (of securing the 'priesthood' of the person concerned).
If someone were to ask—"How can a man become an Adhvaryu merely by the wish of the person (appointing him)?"—we would say—yes, he does become so.—"But how?"—Well, when the text lays down that 'such and such an entity is to be brought about under such and such a title' [e.g. 'a person is to be brought up who bears the title of Priest'],—and it is found that no such entity with the said title is there,—the conclusion is that when it does not exist, it has to be brought into existence, if it is capable of being brought into existence; e.g. when it is laid down that 'one should offer the oblation with the Juhū',—if the Juhū is not there, it is brought into existence. Similarly in the case in question also,—when it is found necessary to connect the title 'Priest' with certain persons,—and it is open to the Sacrificer to connect any one without any restriction,—then it is that such texts as 'Adhvaryum vrññē' serve to supply the restriction that 'the connection of the title should be brought about by appointment'.—Thus there is no vicious circle at all.

From all this it follows that the declaration that 'there are only seventeen priests' contains a preclusion; so that there are only seventeen persons who are to be made 'priests' by means of the prescribed preparatory rites (such as Appointment and the like).

SūTRA (34).

[Objection]—"The (preclusive) text quoted may be taken only as stating one alternative",—if this is urged, [then our answer is as in the following Sūtra].

Bhāṣya.

If the Opponent urge that—"the text which speaks of seventeen priests may be taken as a commendatory declaration stating only one alternative view [the other view being that there are Twenty-seven priests—the seventeen major priests and the ten Chamasādhyāryus; or that all persons engaged in the performance are 'priests', only that seventeen of these are superior to the rest]",—this has to be refuted [and this is done in the following Sūtra].

SūTRA (35).

That cannot be right; as there is no mention at all of all (the persons engaged).

Bhāṣya.

What has been suggested cannot be right; in the Context there is no mention at all of all persons engaged in the performance, in reference to whom the preclusive text (speaking of 'seventeen priests') could be taken as a commendatory declaration (selecting for commendation seventeen men from among all those engaged in the performance). It is only when a higher number has been mentioned, that the mention of the lower number
can be taken as commendatory; as the 'twelve pans' having been mentioned, when we find the assertion regarding 'eight pans', we take the latter to be commendatory. In the case in question however, there is no mention of any higher number; hence the preclusive text cannot be taken as a commendatory declaration.
ADHIKARANA (17): The ‘seventeen Priests’ are the ‘Brahman’ and the rest, who are mentioned in the texts dealing with ‘Initiation’ and the ‘Sacrificial Fee’.

SUTRA (36).

IN REALITY, THERE IS RESTRICTION (OF THE TITLE ‘PRIEST’), BASED UPON TEXTS DEALING WITH THE ‘SACRIFICIAL FEES’.

Bhaśya.

It has been established that there are seventeen priests.—We now proceed to consider which are these seventeen.

The Pārvapakṣa view is that—‘there is no knowing [it cannot be determined which these seventeen are]’.

The Siddhānta is as follows—In reality, there is restriction of the title ‘priest’, based on the texts dealing with the Sacrificial Fees;—the application of the title should be restricted on the basis of connection with the Sacrificial Fees;—it is laid down that the Sacrificial Fee is to be paid to the Priests; and after having laid down this general injunction, a few particular persons—like the Brahman-priest—are specifically named in the texts laying down the order in which the Fee is to be paid to those engaged in the performance;—such, for instance, as ‘He gives it to the Agnit, then to the Brahman, then to so and so’ (Taittī. Brā. 1. 1. 6. 10). From this it follows that those that are specifically named in these texts are the real ‘Priests’, any others besides these cannot be called ‘priests’;—the title being restricted by the Sacrificial Fees.

SUTRA (37).

ALSO BECAUSE THE INITIATION OF THESE (PRIESTS) ALONE HAS BEEN LAID DOWN AFTER THE DECLARATION THAT THEY ARE ‘SACRIFICERS’.

Bhaśya.

Having declared that ‘Those that are Priests are sacrificers’, the Veda goes on to speak of the Initiation of the Brahman and the rest, in the text that lays down the order in which these are to be ‘initiated’—viz. ‘Having initiated (1) the Sacrificer, the Adhvaryu initiates (2) the Brahman, then (3) the Udgātr, then (4) the Hotṛ; then the Pratiṣṭhātr initiates (5) the Adhvaryu, and then the Hālers [those entitled to half the Fee],—viz. (6) the Brāhmaṇāchchhāṁsin, who is assistant to the Brahman,—(7) the Prastotṛ, who is assistant to the Udgātr,—and (8) the Maitrāvaruṇa, who is assistant to the Hotṛ;—then the Nēṣṭṛ initiates the (9) Pratiṣṭhātr, and then the
Thirders [those entitled to one-third of the Fee],—viz. (10) the Agnīdh, who is assistant to the Brahman,—(11) the Pratihātṛ, who is assistant to the Udgātṛ,—and (12) the Achchhāvāka, who is assistant to the Hotṛ;—then the Unnēṭṛ initiates (13) the Nēṭṛ, and then the Fourthers [those entitled to one-fourth of the Fee]—viz. (14) the Potṛ, who is assistant to the Brahman,—(15) the Subrahmanya, who is assistant to the Udgātṛ,—and (16) the Grāvastut, who is assistant to the Hotṛ;—then (17) the Unnēṭṛ is initiated by some other Brāhmaṇa, or by a Religious Student deputed for that purpose by his Teacher.—Now all these Initiations are 'embellishments' for the Sacrificers. From this also it follows that the seventeen persons entitled to be called 'Priests' are the Brahman and the rest mentioned here.
ADHIKARANA (18): The 'Master' forms the 'Seventeenth' of the Priests.

SUTRA (38).

THE MASTER OF THE HOUSE IS TO BE REGARDED AS THE SEVENTEENTH 'PRIEST', ON THE BASIS OF THE SIMILARITY OF FUNCTIONS.

Bhāṣya.

It has been stated above that there are 'seventeen Priests', and that these are the Brahman and the rest.

Now there arises the question—[As the text enumerating the Initiations has named only sixteen persons]—Who is the seventeenth? Is it some member of the Assembly? Or the Master of the House (the Sacrificer)?

The Pārvapakṣa view is as follows:—"Some member of the Assembly should be the seventeenth; as it is only such a person who would be a worker (a servant), the other is the Master,—and it is only a worker that can be engaged on payment; the Priests are all engaged on payment;—hence it follows that the seventeenth 'Priest' should be some member of the Assembly. Further, there are texts speaking of the 'sadasya' (member of the Assembly), of a 'Cup' belonging to him, as also his 'appointment';—and it is a Priest that is to be 'appointed', not the Master himself. For these reasons the seventeenth Priest must be some member of the Assembly."

In answer to the above, we have the following Siddhānta:—The Master of the House is to be regarded as the seventeenth 'Priest', on the basis of the similarity of functions; it is the Master that should form the seventeenth of the Priests;—why?—because of the similarity of functions; that is, persons who perform the sacrifice become known as 'Priests';—the Master of the House is certainly one who performs the sacrifice;—hence he must be a 'priest'; on the ground that the function of performing the sacrifice belongs to him in common (with the Priests).—As regards the argument that—"the texts speak of the 'member of the Assembly', of the 'Cup' belonging to him, and also of his 'appointment', and hence this seventeenth should be some member of the Assembly",—our answer is that when the texts speak of the 'member of the Assembly', they speak of the Brahman Priest, and the 'Cup' and the 'appointment' also that they speak of are of the same Brahman Priest; and he is called 'sadasya' (member of the Assembly), because he is really one of the persons present in the Sacrificial House.—From all this it follows that the Master is the seventeenth of the 'priests'.
Adhikarana (19): (A) Each of the Priests is to perform only those functions that have been named after him.—
(B) The Fires serve the purposes of all Sacrifices.

Sutra (39).

(A)—[Purvapaksa]—“The Priests should perform all the functions, as they are engaged for that purpose.”—(B)—The Fires serve the purposes of all the sacrifices, as they have their own time.

[Having dealt with the number and character of Performers, we now proceed to consider the question of the employment of these performers in the various performances.]

Bhasya.

We have seen that at the Jyotistoma there are seventeen Priests, including the Master of the Sacrifice.—(A) The question that arises now is—are all the Priests to do all that is to be done by men (in connection with the sacrificial performance)?—Or is there any restriction (differentiation and distribution of functions)?

—(B) There is another question also—are the three Fires (Garhapatya, Dakshinagni, and Ahavaninya) to be used in connection with all that can be done with the help of Fire?—Or is there some restriction (as to what is to be done with which Fire)?

The Purvapaksa view on Question (A) is that—“all the Priests should perform all the functions, as they are engaged for that purpose”; that is to say, having been appointed for the purposes of the sacrificial performance, they should do all that is to be done by men”. [The Siddhanta of this question is stated in Sū. 40, below.]

(B) As regards the Fires, it is the Siddhanta that is set forth in the Sutra, and this is as follows:—All the Fires should be used in connection with all the actions that can be done with the help of Fire; because the Fires are needed by all those actions. The particle ‘sva’ is a reference to the Fires; the meaning being that the Fires are to be used in connection with all sacrifices, as they have their own time [that is, they have been enjoined in relation to their own time, and not to the time of any particular sacrifice; and hence they may be used whenever they are required]. We have understood this (as the final Siddhanta).

[In the Bhasya on this Adhikarana, specially on Sū. 39, there is a confusion; it is made clear in the Tantravartiika (Trans., pp. 1643–1646).—The Sutra 39 contains two distinct statements—the first part is the statement of a Purvapaksa, and the second part, the statement of a Siddhanta. The question regarding this Siddhanta (relating to the Fires) is—are the three consecrated Fires to be used in connection with the Primary Sacrifice only? Or with the Primary as well as the Subsidiaries?—The Purvapaksa is that “they should be used at the Primary
Sacrifice only, for the simple reason that they have not been laid down in the context of any sacrifice (according to Sū. '3. 6. 2).—The Siddhānta is that the Fires should be used in connection with the Primary as well as with the Subsidiary sacrifices, because they have been laid down independently by themselves—having their own time.—As regards Question (A), in regard to the Priests, the Pūrṇapakṣa is stated in the first part of Sū. 39 and the Siddhānta in Sū. 40.]

SŪTRA (40).

[Siddhānta of Adhikaraṇa 19(A)]—There should be a restriction (and distribution) of functions (among the Priests), on the basis of their names; as it is for that purpose that (distinct) names have been assigned to them.

Bhāṣya.

On the basis of the particular names given to particular priests, there should be a restriction of functions; only the functions that have been named after a certain priest should be performed by that Priest; as it is only thus that a useful purpose would be served by the naming of the functions (after the Priests); that is, the functions named ‘Ādhevarya’ should be performed by the Adhvarya-priest,—those named ‘hautra’ should be performed by the Hotr-priest,—those named ‘Auddātra’ should be performed by the Udgātr-priest.
ADHIKARAŅA (20): *In some cases the distribution of functions among the Priests is not strictly in accordance with their name.*—*Exception to the preceding Adhikaraṇa.*

SŪTRA (41).

THE INDICATION (OF THE PARTICULAR PRIEST TO PERFORM A PARTICULAR FUNCTION) IS DONE BY DIRECT INJUNCTION AS ALSO BY SPECIFIC NAME.

Bhāṣya.

*Question*—Is this a universal rule (to be followed in all cases) that a function is to be performed by the Priest after whom it is named?

[Pūreṇapakṣa—“Yes”.]

Siddhānta—It is not so; because as a matter of fact, the indication of the particular Priest to perform a particular function is done by Direct Injunction and also by specific name (not always by the generic names ‘Ādvāryava’, ‘Hautra’, and ‘Audpātra’).—As an example of indication by Direct Injunction, we have the text ‘Tasmāt maitrāvaruṇaḥ pṛṣyati chānuchāha’ (‘Therefore the Maitrāvaruṇa gives directions and recites the Puronuṣākyā’) (Taṅgli. Brā. 3. 12. 9. 5);—[where the two functions of giving directions and reciting are specifically assigned to the Maitrāvaruṇa Priest, though the giving of directions falls within those functions that have been called ‘Ādvāryava’, and as such should have been performed by the Adhvaryu; similarly the reciting is a function falling within those called ‘Hautra’ and as such should have been done by the Hotṛ priest.—But in view of the Direct Injunction quoted, both these are done by the Maitrāvaruṇa Priest].

Similarly as instances of specific names given to acts indicating their performer, we have the names ‘pottṛyā’ and ‘nṛṣṭṛyā’ [which are given to certain actions, which under the general rule would have been done by the Brahman and the Adhvaryu respectively, but, which, by virtue of these special names, are done by the Pottṛ and the Nṛṣṭṛ respectively].

These are exceptions to the general rule that the performers of functions are indicated by the names given to the functions.

SŪTRA (42).

SIMILARLY WE FIND INDICATIONS ALSO TO THE SAME EFFECT.

Bhāṣya.

We have the text—‘Hotṛḥ prātaranuvākamanubruvata upashṛṇuyāt’ ['He may listen to the Hotṛ reciting the Prātaranuvāka'], which, occurring
under the section dealing with the functions of the Hotṛ and hence called ‘Hautra’, indicates the Hotṛ-priest as the performer of the act of Reciting.

—Similarly there is another indicative text—‘Udgīthah udgātrṇām ychemy, praṇavaḥ ukthahadmsinām, pratiḥāraḥ adhvaryūṇām’ [‘The Udgīthah is for the Udgātr-priests, the verses and the Praṇava of the Ukthahadmsins, and the Pratiḥāra of the Adhvaryūs’], which indicates a differentiation of functions by means of specific names.—The following is another indicative text—‘Yo va’dhvaryaḥ svam veda svavānēva bhavati, ētāt va’dhvaryaḥ svam yadāshravayati’ [‘He who understands the Adhvarya’s own thing becomes endowed with wealth; this is the Adhvarya’s own thing that he urges the Agnīdh to direct the Hotṛ to recite’] (Taitti. Saṁh. 3. 1. 2. 3), which indicates the particular performer by means of a specific name.
ADHIKARĀNA (21): The ‘Reciting’ and the ‘Directing’ are to be done by the MAITRĀVARUṆA, only when they are done concurrently.

SŪTRA (43).

[Pūryapakṣa]—"The ‘Directing’ and the ‘Reciting’ are to be done (in all cases) by the MAITRĀVARUṆA; as such is the INJUNCTION."

Bhāṣya.

[It having been established that the indication of performers by Name is set aside by Direct Injunction, we now proceed to consider the question as to whether it is set aside wholly, or only in part.—Tantravārtika.]

At the Jyotiṣṭoma sacrifice, there is the Agnīṣomiya animal, spoken of in the text—‘Yo dīkṣito yaḍagnīṣomiyam pashumālabhāta’ [‘The initiated person who sacrifices the Agnīṣomiya animal’] (Taitti. Saṁhit. 6. 1. 11. 6). In connection with this animal, there is the text—‘Tasmāt maitrāvaruṇapreṣyati chānuchāha’ [‘Therefore the Maitrāvaruṇa priest gives directions and also recites the Puronuvākyā’].

In regard to this, there arises the question—Is the Maitrāvaruṇa priest to do all the Reciting and all the Directing that is done? Or only in that case where the direction is contained in what is recited [i.e. where both are done concurrently through the same words]?

The Pūryapakṣa view is that ‘all recitings (and all directings) are to be done by the Maitrāvaruṇa, as there is no ground for differentiation; as a matter of fact there are no grounds for any such differentiation as that ‘this Reciting, and not that, is to be done by the Maitrāvaruṇa’; hence it follows that the Maitrāvaruṇa is to do all the Reciting and Directing that is to be done [though these functions, as included under the name ‘Hautra’, should have been performed by the Hotr-priest]."

SŪTRA (44).

[Siddhānta]—In reality, the INJUNCTION APPLIES TO THE ‘RECITING’ OF THE ‘Puronuvākyā’ ONLY; AS IT IS THIS THAT IS ACCOMPANIED BY THE DIRECTION.

Bhāṣya.

In reality, it is only the Puronuvākyā that is to be recited by the Maitrāvaruṇa;—why?—because the Maitrāvaruṇa comes in as the reciter only in cases where the Reciting and Directing are done together; in cases where there is mere reciting of the Anuvākyā, the Maitrāvaruṇa does not come in at all; nor in cases where there is Directing only;—it is only where the two
come together that the Maitrāvaruṇa comes in;—hence it is only in connection with cases where the two are done together that we have the declaration in the text—' the Maitrāvaruṇa directs and recites', 'Maitrāvaruṇah prēṣyati chānuchāha',—where the repetition of the particle 'cha' indicates that the reference is to cases where the two acts are done together.

[The Puronuvākyā verse ends with the Imperative word 'yaja' ('please sacrifice'), which contains the directing which is done when the Puronuvākyā is recited,—thus the two acts of Reciting and Directing being done together.]

SŪTRA (45).

ALSO BECAUSE WE FIND THE HOTṚ PRIEST MENTIONED IN CONNECTION WITH THE RECITING OF THE 'PRĀTARANUVĀKA'.

Bhāṣya.

For the following reason also we think that all Reciting is not to be done by the Maitrāvaruṇa.—For what reason?—Because the Veda indicates the Hotṛ in connection with the reciting of the Prātaranuvāka.—How is this indicated?—There is the text—'Yatra hotṛḥ prātaranuvākamanubravataḥ upashrṇuyāt tadā adhvareṣvṛṇḥniyāt' ['When he hears the Hotṛ reciting the Prātaranuvāka, the Adhvaryu should hold the cup.'].—From this it follows that all reciting is not to be done by the Maitrāvaruṇa
ADHIKARANĀ (22): The ‘Chamasa-homa’ is to be performed by the Adhvaryu.

SUTRA (46).

[पूर्वपाक्षा]—“The ‘Chamasa-oblations’ are to be offered by the Chamasa-dhāvarya,—by reason of the name.”

Bhāṣya.

There are the Chamasa-dhāvarya priests. In regard to these, there arises the question—Are the Chamasa-oblations to be offered by the Chamasa-dhāvarya or by the Adhvaryu?

The Pūrvapakṣa view is that—“the Chamasa-dhāvarya should offer them;—why?—because they are named ‘Chamasa-dhāvarya’, which indicates that in regard to the Chamasa, they perform the functions of the Adhvaryu; hence (the offering of oblations being the function of the Adhvaryu) it follows that the Chamasa-oblations should be offered by the Chamasa-dhāvarya”.

SŪTRA (47).

IN REALITY, THE ADHVARYU SHOULD OFFER THE OBLATIONS, BECAUSE OF THE LAW RELATING TO HIM.

Bhāṣya.

In reality, the Adhvaryu should offer the oblations; because the Law is that all the functions that are called ‘Ādhvarya’ should be performed by the Adhvaryu;—and the offering of oblations (into Fire) is an ‘Ādhvarya’ function;—hence the oblations should be offered by the Adhvaryu.—“But by reason of the specific name ‘Chamasa-dhāvarya’ (which connects the priests of this name with the Chamasa-oblations), the oblations in question should be offered by the Chamasa-dhāvarya [the indication of the specific name setting aside that of the generic name ‘Ādhvarya’].”—That cannot be, we reply;—these priests are called ‘Chamasa-dhāvarya’ in the sense that they ‘function like the Adhvaryu in regard to the Chamasa’; which can only mean that ‘if the Adhvaryu offers the Chamasa-oblations, the Chamasa-dhāvarya also may offer them’; in fact, if the oblations were offered by the Chamasa-dhāvarya, and not by the Adhvaryu, then the Chamasa-dhāvarya would not be functioning like the Adhvaryu.—From this it follows that the Chamasa-dhāvarya are not to offer the Chamasa-oblations.
SŪTRA (48).

Also because we find ‘another’ priest mentioned in connection with the ‘Chamasa’.

Bhāṣya.

We find that in connection with the Chamasa, the Veda speaks of a priest other than the Chamasaādhvarya. — “How so?” — We have the text — ‘Chamasaṁśchamasādhvarya eva prayachchhati, tān sa vasaṅkārī hārați’, from which we learn that someone else offers the oblation and hands over the Chamasa to the Chamasaādhvarya. — “How is this deduced?” — What we understand the text to mean is that when the Chamasaādhvarya offers it to the Vasaṅkāṭr, he does so with the view that the Vasaṅkāṭr will eat out of it; which implies that the Chamasa is handed over to the Chamasaādhvarya, after the oblation has been offered out of it; and that the person who hands it over to him is the person who has offered the oblation; from which it is clear that the man offering the oblations is other than the Chamasaādhvarya. — Then again we have the text — ‘Yo vā adhvaryoh svain veda svavānēva bhavati, srugā adhvaryoh svam, vāyavamasya svam, chamaso’ṣya svam ’, where the Chamasa is spoken of as the ‘sva’ (property) of the Adhvarya; as a matter of fact, however, the Chamasa is the property of the Sacrificer, not of the Adhvarya; hence when the text speaks of the Chamasa as the ‘property’ of the Adhvarya, what is meant is that the Chamasa-oblations are to be offered by the Adhvarya.

SŪTRA (49).

It is only in cases of incapacity (of the Adhvarya) that the Chamasaādhvaryus could be regarded (as entitled to offer the oblations in question).

Bhāṣya.

Question — “How then is the name ‘Chamasādhvarya’ to be accounted for?”

Answer — They should be regarded as entitled to offer the oblations in cases of incapacity; that is, in cases where, on account of being otherwise engaged, the Adhvarya is unable to offer the oblations, the Chamasaādhvaryus would be the persons to offer them, by virtue of their name.
ADHIKARAŅA (23): The ‘Shyēna’ and the ‘Vājapēya’ sacrifices are to be performed by several classes of priests,—not by single class of priests.

SŪTRA (50).

[PŪRVAPAKṢA]—"On account of the Vedic Injunction (name),—
in cases where the actions happen to be mentioned in
a particular Veda,—they should be performed
in accordance with that Veda only,—
as in the foregoing case."

Bhāṣya.

We find the Shyēna sacrifice mentioned in the Veda named ‘Audgātra’,
(i.e. Sāmaveda) and the Vājapēya sacrifice in the Veda called ‘Ādhvaryava’
(i.e. Yajurveda).—In regard to these, there arises the question—Are all
the details in connection with the Shyēna to be performed by the Udgātr
(Sāmanvedin) priests alone,—and all the details of the Vājapēya, by the
Ādhvaryu (Yajurvedin) priests alone?—or in both cases, the details are to
be performed by several classes of priests?

On this question, the Pūrvapakṣa view is as follows:—"On account of
the Vedic Injunction,—i.e. on account of the Name—it should be as in the
foregoing case; i.e. just as on the strength of the name ‘Ādhvaryava’ all
the details mentioned in that section are performed by the Ādhvaryu,—in
the same manner, in cases where the actions happen to be mentioned in
a particular Veda, they should be done in accordance with that Veda only;
that is to say, when a sacrifice is laid down in a Veda named after a
certain priest, all the details in connection with that sacrifice should be
performed by that same priest; as therein the sacrifice is enjoined along
with all its accessory details.—From this it follows that all the details of
the Shyēna (which is laid down in the Audgātra i.e. Sāmaveda) should be
performed by the Udgātr priest, and all the details of the Vājapēya (which is
laid down in the Ādhvaryava section) should be performed by the Ādhvaryu
priest."

SŪTRA (51).

[SIDDHĀNTA]—INASMUCH AS THEY BORROW THE DETAILS (FROM THE
PRIMARY ARCHETYPES), THEY SHOULD IN REALITY BE PER-
FORMED ALONG WITH THEIR ACCESSORIES, AS EQUIPPED
WITH THEIR OWN DETAILS, ON THE BASIS OF THE
GENERAL LAW; THE INDICATION (OF THE NAME)
CAN BE ACCEPTED ONLY IN OTHER CASES,
WHERE THERE ARE NO CLEAR
INJUNCTIONS.

Bhāṣya.

Inasmuch as they borrow the details from the Primary Sacrifices,
—the sacrifice should be performed as equipped with its own details,—i.e.
accompounded by all the accessories that come into it by virtue of the general law (that the modification should be performed in the manner of the Primary'), and along with its accessories; this is what we learn from the Veda itself. Now as regards the two sacrifices in question, they are both modifications of the Jyotistoma, and as such they stand in need of those accessories that are already there in the Jyotistoma; and at the Jyotistoma there are several Priests performing the details; so that the case in question also has to be taken as connected with those same several priests.

Objection—"The indication by the Name is something direct, while the implication of the General Law is only an indirect means of knowledge, being purely inferential in character [so that the latter should not override the former]."

Answer—It is true that indication by the Name is a direct means of knowledge; but after all it is only an ordinary (secular) means of knowledge; so that in this case also, it is necessary to infer a Vedic text and then make it bear upon the case in question; while in the case of indication by the General Law (that the modification should be performed in the manner of the Primary'), what is brought to bear upon the case in question is a Vedic text which is actually perceived even though found in a remoter context, on the basis of which text, the sacrifice in question (i.e. the modification) becomes connected with the directly cognised procedure of the Primary Sacrifice. It is for this reason that the General Law is stronger (than Name and overrides it).

As regards the argument that—"on the strength of Name [all the details should be performed by a single priest]", the answer is that the indication by Name can be accepted only in regard to other cases, where there are no clear injunctions; that is to say, in the case of such details as do not come into the sacrifice by virtue of the General Law, the matter may be determined by indications of the Name. For instance, in connection with the Sryena, we find it laid down that they pierce with thorns, and as there is no such Piercing done at the Primary Sacrifice, the name of the performer of this act cannot be brought in from the Primary, under the General Law] this Piercing will be done by the Udgra priest (as indicated by the name 'Udgratra'); similarly in connection with the Vajapya, it is laid down that they offer it with the Usaputa (Shatapatha-Brh. 5. 2. 1. 16), and this offering will be done by the Adhvarya (as indicated by the name 'Adhvarya'). [The 'Usaputa' is the cup prepared out of leaves of the Ashvattha tree with dust taken from barren land, usa.]

End of Pada vii of Adhyaya III.
ADHYÄYA III.

PÄDA VIII.

Adhikarana (1): The ‘purousing’ of services is the function of the Master of the Sacrifice.

SūTRA (1).

The ‘purousing’ is the function of the Master; as the performance is for his purpose.

Bhāṣya.

There is the act of ‘purousing’,—i.e. securing the services of Priests on the payment of certain Fees, such as ‘twelve and hundred’ at the Jyotistoma, the ‘Anvāhārya’ (Cooked Rice) at the Darsha-Pürṇamāsa and so forth [vide Taitti. Sa. 1. 7. 3. 1].

In regard to this, there arises the question—Are the Priests to be ‘puroused’ by the Adhvaryu or by the Master?

The Pūrvarapakṣa view is that—‘on the strength of the Name (‘Adhvaryava’, under which the ‘Purchasing of Priests’ is included), it should be done by the Adhvaryu’.

The Siddhānta is as follows:—The ‘purousing’ is the function of the Master;—why?—as the performance is for his purpose; i.e. it is the Sacrificer (Master of the Sacrifice) who desires to obtain the results [that are to follow from the performance of the Sacrifice];—in ordinary practice, when a man desires to obtain certain results from the performance of an act, he has to do that act himself;—if he ‘purouses’ (secures on payment) the services of other persons (to help him in the performance), he is regarded as doing it himself. Under the circumstances, if he were not to do the ‘purousing’ [and if it were done by someone else], he would not be doing the main act himself.—From all this it follows that it is the Master that does the ‘purousing’.

SūTRA (2).

It could be done by others in a case where there is a direct declaration to that effect.

Bhāṣya.

Question—Is then this the universal rule [that the ‘purousing’ should be done always by the Master]?

Answer—Not so; it could be done by others in a case where there is a direct declaration to that effect. In a case where there is a direct declaration as to the person who is to do the ‘purousing’ [i.e. to make payments for services rendered],—the ‘purousing’ has to be done in accordance
with that declaration; e.g. there is the declaration—'Ya ēṭāmiṣṭakāmu-
padadhyāt sa trīn varān dadyāt' ['He who puts in this brick should give
three excellent things (cows)'] (Taitti. Sam. 5. 2. 8. 2). [Here the Paras-
maṇḍāda ending in the word 'upadadhyāt' indicates that the 'placing'
of the bricks is to be done by a person other than the Master,—and it is
asserted that it is this same person that should give the 'three cows' to the
priest, in payment of services rendered by him.—So that in this particular
case, the 'purchasing' is done by a person other than the Master.]

[Sūtra (2) which embodies an exception to Sūtra (1), has been taken as a
distinct Adhikaraṇa by itself—by Manḍana Mishra and by Mādhavāchārya.
Kumārila has included it under the first Adhikaraṇa, as above.]
ADHIKARANA (2): The 'Shaving of the Head' and other 'Embellishments' pertain to the Master of the Sacrifice.

SUTRA (3).

[PURVAPAKSA]—'Inasmuch as the Embellishments add to the capacity of the performing person, they should be restricted (to persons) in accordance with the Veda (Name),—just like the performing of the several functions.'

BHASHYA.

In connection with the Jyotistoma, we read—'Keshashmashru vapathe, dato dhatvat, nakhani niptantat, snaat' ['He shaves his head and beard, cleanses his teeth, pares his nails, and bathes'] (Taitti. Sa. 6. 1. 1. 2).

In regard to this, there arises the question—Are the Embellishments like those here described to be done by the Adhvaryu or by the Sacrificer (Master) ?

The Purvapaksa view is as follows:—'They should be done by the Adhvaryu; as a matter of fact, Embellishments should be restricted in accordance with the Veda,—i.e. on the basis of Name,—just like the performance of functions by individual persons; that is, just as the other details are performed by that priest who bears the name that is given to the Vedic Sections under which these details are laid down [e.g. the Adhvaryu performs the functions laid down in the 'Adhvaryava' Section of the Veda], —in the same manner, the Embellishments [should be performed by persons whose names are borne by the Vedic Section laying down the Embellishments].'

SUTRA (4).

[SIDDHANTA]—In reality, the Embellishments, like the Principal Action, must pertain to the Sacrificer, as he is the principal person concerned.

BHASHYA.

In reality, the acts in question should be done by the Sacrificer;—why ?—because he is the principal person concerned.—'What is the meaning of his being the principal person ?'—The result of an action is always understood to be one that is aimed at by the performer of that action; hence what the Embellishments do is to bring about, in the person performing them, the capacity to perform the main act. No person, who seeks to bring about in himself the said capacity by the performance of a certain act,
ever secures the services of other persons for the performance of that act; in fact, he secures the services of others for the purpose of obtaining certain desirable things; the act that brings about a capacity in a person should always be done by that person himself; as is found in the case of the Principal Action; that is to say, as a matter of fact, all those Principal Actions which tend to produce results in the Person, are always performed by the Sacrificer himself; similarly in the case in question also [as the Embellishments in question also tend to bring about a capacity in the Sacrificer, they should be performed by the Sacrificer himself].

SŪTRA (5).

ALSO BECAUSE OF THE WORDS OF CERTAIN TEXTS.

Bhāṣya.

We find such texts as—'Tamabhyanakti, sharṣikayā'nakti' ['He anoints him', 'he anoints him with the arrow-stick'], where the verb is found in the Parasmaipada form, which clearly indicates that it is someone else that does the anointing for the Sacrificer [and the Anointing is an 'Embellishment'].

SŪTRA (6).

FURTHER, THE ACTION IN QUESTION HAS BEEN SPOKEN OF AS A SUBORDINATE FACTOR.

Bhāṣya.

It has been argued (by the Pūrvapakṣin) that "the Embellishments should be restricted on the basis of Names, in accordance with the Veda". —But this is not right; because the action in question has been spoken of as a subordinate factor. As a matter of fact, we accept the Name as the determining factor only in cases where the action appears as the predominant factor,—i.e. as one for the performance of which the services of certain persons (priests) have to be secured; it is only in the case of such an action [where the Men are subordinate to, and subserve the purposes of, the Action, which is the predominant factor] that its performer is taken to be determined by the Name (of the Vedic Section in which the injunction of the action is found).—In the case of the Shaving of the Head and other Embellishments [which appear as subordinate to, and subserving the purposes of, the Man],—if they were taken as related to (and pertaining to) the priests, then such a relation would have to be assumed, as in that case [the actions not standing in need of any such connection, being already connected with the Sacrificer]—those Embellishments would come in only as serving some transcendental purpose; while in the case of those acts (sacrificial details) as bear directly upon the sacrificial performance, their connection with those persons (priests) is already established (by the fact of their standing in need of performers; and hence it has not got to be assumed);
—[the connection of the Embellishments with the Sacrificer is also one that is already established by the fact of their being spoken of as subordinate to, and subserving the visible purpose, cleanliness, of the Sacrificer]—and so long as an established relationship is possible, there can be no justification for the assuming of an unestablished one.—From all this it follows that in a case where the Man is the predominant factor [and the action is subordinate to him], Name cannot be the determining factor (in the indication of the Performer for it).

SŪTRA (7).

ALSO BECAUSE THEY HAVE BEEN LAID DOWN IN REFERENCE TO THE RESULTANT 'APŪRVA'.

Bhāṣya.

By the term 'Chodanā' (in the Sūtra) we mean the resultant Apūrva (of the Primary Sacrifice); so that what the Sūtra means is that the Embellishments in question have been laid down in reference to the resultant Apūrva; and as it is not possible for them to be done by themselves without a material substratum (the thing to be embellished, without which there can be no Embellishment), they are taken as to be done to such things;—and they could be done to, and be connected with, things remote from themselves, only if it were not possible for them to be done to, and be connected with, a thing in close proximity to them; and when it is possible for them to be done to a thing in close proximity to themselves, they should not be done to remoter things, as they will have their requirements fulfilled by being done to the nearer thing.—For this reason also the Embellishments should pertain to the Sacrificer (who is in close proximity to them).

SŪTRA (8).

ON ACCOUNT OF INEQUALITY, THEY COULD NOT BE APPLICABLE EQUALLY [TO ALL THE PERSONS].

Bhāṣya.

This Sūtra is to be taken as following upon a few words to be supplied [as embodying an argument answered by the Sūtra]; these words being—"Why cannot the Embellishments be taken as applicable equally (to both, the Sacrificer as well as the Priests)? When they have not been laid down in special reference to any particular person, they should be applicable to every person".

The answer to this is that the Injunction of the Embellishments cannot apply equally to all persons. —"Why?"—Because of inequality; i.e. all the persons are not equally circumstanced in regard to the injunction in question. —"What is the inequality?"—The inequality lies in the fact that the Embellishments have been enjoined for the Sacrificer, not for the Priests. —"But how do you know that they are enjoined for the Sacrificer?"—From
the fact that when a man desires to accomplish an end by an act, he should do that act himself (see Sū. 3. 7. 18).—"But as they are not enjoined in special reference to any particular person, they should be taken as enjoined for the Priests also."—We are of opinion that, as they cannot serve any useful purpose in connection with the priests, they cannot be taken as enjoined for them.—"Why is no useful purpose served by them in connection with the Priests?"—If they were done by (and to) the Priests, they would be acts that are neither done nor got done by the Sacrificer; for the simple reason that the services of the Priests have not been secured for the performance of those Embellishments;—and if they were done by the Priests themselves, then they could not in any way benefit the person who stands in need [of aids to the fulfilment of the Sacrifice and the resultant Apūrva];—and thus they would be entirely useless. This is the reason why they cannot be taken as enjoined for the Priests;—and this is what constitutes the 'inequality' (spoken of in the Sūtra).—From all this it follows that the Embellishments cannot apply equally to all the persons.
Adhikaraṇa (3): The Penances are to be performed by the Sacrificer.

Sūtra (9).

Penances also [are to be performed by the Sacrificer]; because they help in the accomplishment of the result;—as in ordinary life.

Bhāṣya.

Certain Penances are found to be enjoined—'He does not eat for two days', 'he does not eat for three days', and so forth.

In regard to these there arises the question—Are the Penances to be performed by the Priests? Or by the Sacrificer?

The Pārvapakṣa view is that—'The Penances should be taken as to be performed by the Priests,—on the basis of the name ['Ādhvaryava'], of that section of the Veda where the Penances are enjoined'.

The Siddhānta is as follows:—The Penances should be performed by the Sacrificer;—why?—because they help in the accomplishment of the result; i.e. the Penances are performed with a view to the accomplishment of the result; as a matter of fact, a man obtains the results of a sacrifice only when he is equipped with Penances.—'How do you know this?'

The performance of Penances is painful;—pain is the direct consequence of sin;—sin is an obstacle in the accomplishment of the result of sacrifices;—sin is in fact conducive to evil, and so long as there is sin, no good can come about;—hence it is necessary to remove it. Both Merit and Demerit are destroyed by the experiencing of their effects; hence it is that for the experiencing of pain as the result of sin, religious Penances are prescribed; the idea being that the pain experienced in the performing of the Penance is the effect of the sin (meant to be destroyed).—In this way the Penance comes to have a visible purpose, and no invisible (unseen) purpose has to be assumed.—Thus then, the (obstructing) sin having been destroyed by the experiencing of its effect (pain suffered in the performance of the Penance), the sacrifice becomes free from obstruction and thus brings about its result. [It is in this way that Penances help in the accomplishment of the Result.]

—And the accomplishing of the result is what is to be done by the Sacrificer, not by the Priests. From this it follows that the Penances are to be performed by the Sacrificer.

Sūtra (10).

There is also a supplementary declaration pointing to the same conclusion.

Bhāṣya.

This same conclusion is indicated by a supplementary declaration, which is to the following effect—'Yadā vai puruse na kiñchana antarbhavati
yadā asya kṛṣṇam chakṣuṣo nashyatii—atha mṛdhyatamah' ['When there is nothing inside the man, and when the pupil has disappeared, then is he most fitted for a sacrifice'],—which means that when he is fasting, then is he 'fit for mṛdha' ('mṛdhya'); now 'mṛdha' is sacrifice, and 'sacrifice' consists in giving away; so that what the supplementary declaration quoted means is that 'by the Penance, the man is rendered fit for giving away'; and the person who gives away things is the Sacrificer (not the Priests).—From this also it follows that Penances are to be performed by the Sacrificer.

**SŪTRA (11).**

**IT CAN BE DONE BY OTHERS, WHEN THERE IS AN INJUNCTION TO THAT EFFECT.**

*Bhāṣya.*

*Question*—"Is it then the universal rule that all penances should be performed by the Sacrificer?"

*Answer*—No; it can be done by others when there is an injunction to that effect; i.e. when there is an injunction to that effect, then it should be done by the Priests; e.g. there is the injunction—'All the Priests fast' (in which case the fasting has to be done by the Priests).

**SŪTRA (12).**

**ALSO BECAUSE THE Penance IS A SUBORDINATE FACTOR, THE QUESTION OF ITS PERFORMER CANNOT BE DETERMINED BY THE NAME OF THE VEDIC SECTION.**

*Bhāṣya.*

It has been argued that "on the basis of Name ('Ādhvāryava', of the Vedic Section where the Penances are prescribed), the Penances should be taken as to be performed by the Priest (Ādhvāryu)''.—The answer to this is that, because the Penance is a subordinate factor, its performer cannot be determined by Name; as Name is regarded as the determining factor only in cases where the Man is the subordinate factor [which is not so in the case in question].

Or, the Sūtra may be explained in the following manner—

*By a second interpretation of this Sūtra, the Bhāṣya makes a separate Adhikaraya of it, which is as follows*—
ADHIKARANA (4): The ‘Red Turban’ and other similar details pertain to all the Priests.

SŪTRA (12).

INASMUCH AS THEY ARE SUBORDINATE ACCESSORIES, THEIR CONNECTION CANNOT BE DETERMINED BY THE ‘NAME’ OF THE VEDIC SECTION.

Bhāṣya.

(a) In connection with the Śhyēna sacrifice, we read—‘Lohitoṣṇija lohitavasanā rtvijāḥ pracharanti’ [‘Red-turbaned and red-clothed priests move about’];—(b) similarly in connection with the Vājapēya sacrifice, we read—‘Hiranyamālina rtvijāḥ pracharanti’ [‘Gold-necklaced priests move about’].

In regard to these there arises the question—(a) At the Śhyēna, is it only the Udgātṛ priests who are to be ‘red-turbaned’ and (b) at the Vājapēya, only the Adhvaryus who are to wear the golden necklace? Or, at both sacrifices, are the priests to wear it?

The Pūrvapakṣa view is that—“(a) On the strength of Name [‘Aul-gātra’ of the Veda where the Śhyēna is prescribed], the Udgātṛ priests alone are to wear the Red-turban at the Śhyēna,—and (b) on account of the Name [‘Adhvaryava’ of the Veda where the Vājapēya is prescribed], the Adhvaryu priests alone are to wear the golden necklace at the Vājapēya”.

The Sūdhānta view is as follows:—INASMUCH AS THE THINGS IN QUESTION ARE SUBORDINATE ACCESSORIES, THEIR CONNECTION CANNOT BE DETERMINED BY THE NAME OF THE VEDIC SECTION; that is to say, being red-turbaned is a subordinate accessory, —so also is being gold-necklaced;—and the Man (Priest) is the predominant factor;—hence it follows that the Red Turban and the Gold-necklace are meant to be accessories (or appurtenances) of the Man, and not as something to be done; consequently the Man must be regarded as the predominant factor.—‘What if it is so?’—If it is so, then, there is the principle already accepted, that in cases where the Man is the predominant factor, the Name cannot be the determining factor in indicating the performer of the action concerned.

Further, from the fact of the articles being spoken of as the accessories of man, it follows that what is laid down pertains to all the men (concerned); because as a rule, whenever an accessory is laid down in close proximity to the predominant factors (of which it is an accessory), it means that it is laid down in connection with each one of the predominant factors;—and this all-round connection having been indicated by Direct Declaration,—how could it be restricted by a Name, even if there were a name?—From all this it follows that at each of the two sacrifices (Śhyēna and Vājapēya), the accessory details like those under consideration are to be adopted by all the priests.
ADHIKARANA (5): The ‘desire for rain’ pertains to the Sacrificer.

SŪTRA (13).

Similarly, the ‘Desire’ also [pertains to the Sacrificer]; because it is he that is connected with the purpose (of the perforamnce).

Bhāṣya.

In connection with the Jyotisṭoma, we read—’Yadi kāmayēt vargēt parjanyah nīchāḥ sado minuyāt’ [‘If he desire that Parjanya should rain, he should measure out the Assembly on low ground’].

In regard to this there arises the question—Is the ‘Desire’ mentioned here that of the Priest? Or of the Sacrificer? What the question means is—Who is the nominative to the verb ‘kāmayēt’ (‘should desire’)—is it the Adhvaryu priest, or the Sacrificer?

The Pārvaṇaṇa view is that—‘The desire should be taken as that of the Priest, because of the Name (of the Vedic Section); the indication of the Name is that the Person who is eager to obtain results from the sacrifice is the Adhvaryu priest, who is the person spoken of in the Context [after whose name the Section of the Veda has been named as ‘Adhvarya’]; hence it is the Adhvaryu who is taken as syntactically connected with the verb ‘minuyāt’ (‘should measure out’);—from all this it follows that the ‘desire’ spoken of is that of the Priest.’

The Siddhānta is as follows:—Desire also should be like the Penance; that is, the Desire pertains to the Sacrificer. —‘Why so?’—Because it is he that is connected with the purpose of the performance; that is to say, it is understood that the Sacrificer is connected with the ‘purpose’—i.e. the Result—of the Sacrifice as performed along with its accessory details. —Then again, in the case of the text ‘Jyotisṭomēna svargakāmo yajēta’ ['Desiring Heaven, one should perform the Jyotisṭoma Sacrifice'] the particular ending (Ātmanēpada in ‘yajeta’),—makes it clear that the desire for ‘heaven’ is that of the Sacrificer; in the case in question, the peculiar ending (Parasmaipada) in ‘minuyāt’ makes it clear that the Adhvaryu is to do the measuring out for the sake of someone else (i.e. the Sacrificer).—It has been urged that—‘by reason of Syntactical Connection (of the verb ‘should desire’) with the person appearing in the Context as the seeker for result [the Desire should pertain to the Adhvaryu]’—But even with this Syntactical Connection the sentence could be explained as ‘In the event of the Sacrificer being desirous (of rain), the Adhvaryu should measure out, etc.’
SŪTRA (14).

IT CAN PERTAIN TO OTHERS, ONLY WHEN IT IS SPOKEN OF AS SUCH.

Bhāṣya.

In a case where it is spoken of as such, the desire may be taken as pertaining to the Priest. For instance, there is the text—'Udgāta ātmanēvā yajamānāya vā yam kānam kāmayatē tamāgāyatī' ['The Udgāτ priest sings out that result which he desires for himself or for the sacrificer'].—Now here, if the term 'ātmanē' ('for himself') were to mean 'for the sacrificer', then there could be no justification for the adding of the term 'yajamānāya', or of the term 'vā';—hence it follows that by reason of the (separate) mention of the 'Sacrificer', the Udgāτ priest should be taken as speaking of himself (as desiring results).
ADHIKARAṆA (6): The Mantras beginning with ‘Āyurdā’ and the like are to be recited by the Sacrificer.

SŪTRA (15).

THE MANTRAS ALSO WHICH ARE NOT CONNECTED WITH ANY ACTION, ARE LIKE ‘DESIRE’ [I.E. THEY ARE CONNECTED WITH THE SACRIFICER].

Bhāṣya.

The Mantras that are meant to be considered here are those like the following—‘Āyurdā agnē āyur mē dēhi’, ‘Varchodā agnē asi varcho mē dēhi’ [‘O Agni, you are the bestower of longevity, Bestow longevity upon me!’; ‘O Agni, you are the bestower of glory, Bestow glory upon me’]. [The Mantras are laid down as to be simply recited, not in connection with the performance of any sacrificial details.] (Taittī. Saṁ. 1. 5. 5. 4.)

In regard to these there arises the question—Are these to be recited by the Priest? Or by the Sacrificer?

The Pūrvapakṣa view is that—‘On account of the name (of the Vedic Section in which these Mantras occur), the Mantras should be taken as to be recited by the Priest’.

The Siddhānta is as follows:—These Mantras should be like what has gone before; that is like ‘desire’ [they should be taken as connected with the Sacrificer]; it is only thus that there would be justification for the presence in the Mantra of the term expressive of the speaker himself [i.e. the pronoun ‘mē’]. In the expressions ‘bestow longevity upon me’ and ‘bestow glory upon me’,—the terms ‘longevity’ and ‘glory’ stand for the result expected to follow from the performance undertaken,—the sense being ‘O Fire, please accomplish the result of my action’.—Now the result expected to follow from an action is spoken of only for the purposes of encouragement; and the person who is encouraged by it is the Sacrificer, no one else. As a matter of fact, the Fire (that is addressed in the Mantras) has not been kindled for the sake of the result that is to accrue from the performance to the Priest; as this result (being in the shape of the Sacrificial Fee payable to him) is already an accomplished entity; in fact, the Fire has been kindled for the sake of the result that is to accrue to the Sacrificer; this result is not yet an accomplished entity, and is therefore to be spoken of as to be hoped for; and this encourages the Sacrificer and thereby tends to save the performance from becoming defective. Even when the Priest is encouraged by the prospect of (the Fee which is) an accomplished entity, he is so encouraged only in the performance which is to bring its reward to the Sacrificer; but the presence of the term expressive of the speaker himself could not be justifiable if the reciting were done by the Priest; the term expressive of the speaker himself retains its direct natural meaning only when the words are recited by the Sacrificer.—From all this it follows that the Mantras in question should be recited by the Sacrificer.
SŪTRA (16).

ALSO BECAUSE WE FIND THE MANTRAS BEING RECITED DURING THE ABSENCE (OF FIRE).

Bhāṣya.

As a matter of fact, we find similar Mantras being addressed during the absence of Fire,—when the man is away from home (and his Fire);—the Mantra being ‘Iha ēva san tatra santam tvā agnē, etc.’ [‘While remaining here, I address thee, O Agni, who art there, etc.’] [where the words of the Mantra itself clearly indicate that the speaker is away from the Fire]. Now a man away from the Fires can never be a ‘Priest’; as the term ‘priest’ denotes one who is actually engaged in the sacrificial performance [and this can only be when the Fires are there]. As regards the Sacrificer, however, it is possible for him to be away from the Fire and still remain the ‘Sacrificer’; because it is possible for him to go away from home after having made suitable arrangements for his Agnihotra (daily offerings to his Fires);—then again, it is quite possible for a man living away from home to give away (dedicate) things (for being offered at a sacrifice).—The Mantra just quoted (‘Iha ēva san, etc.’) is just such a Mantra as is addressed to the Fire by one who is away from home;—this is indicated by the words of the Mantra itself, which, therefore, indicate that the Mantra is to be addressed by the Sacrificer;—and from this it follows that all Mantras of this kind are to be recited by the Sacrificer.
ADHIKARANA (7): Mantras occurring in two sections of the Veda are to be recited by both persons.

SUTRA (17).

A Mantra mentioned in two places is to be recited by both persons; as the repetition of the Mantra must have some purpose.

BHASHYA.

There are the Darsha-Parṇamāsa sacrifices; in connection with these we find certain Mantras that are mentioned in two places—one in the section (Ādhevaryava) dealing with the functions of the Ādhevaryu, and then again in the section (Yajamāna) dealing with the functions of the Sacrificer:—For instance, (a) the Mantras with which the Clarified Butter is taken up—'Pañchānām tvā vātānām yantrāya dhartrāya īrṇāmi' (Taitti. Sañ. 1. 6. 1. 2) and so on, and (b) the Mantras with which the two Sruças are arranged—'Vājasya mā prasavēna' (Taitti. Sañ. 1. 1. 13. 1) and so on.

In regard to these, there arises the question—Are such Mantras to be recited by both (the Sacrificer and the Ādhevaryu)? Or by the Ādhevaryu alone?

The Pārvapakṣa view is that—"on the basis of Name (‘Ādhevaryava’), the Mantras should be taken as connected with the Ādhevaryu".

The Siddhānta is as follows:—Both should recite the Mantras in question;—why?—because the repetition of the Mantra must have some purpose. Inasmuch as the Mantras have been named after both the persons, it follows that both are reciters of them; hence both should recite the Mantras;—the Ādhevaryu reciting them with the intention of doing what is indicated by the words of the Mantras,—and the Sacrificer reciting them with a view to avoid carelessness and mistakes.
ADHIKARAṆA (8): The ‘learned’ Sacrificer alone is to be made to recite the Mantras.

SŪTRA (18).

IT IS ONLY THE LEARNED MAN THAT IS TO BE MADE TO RECITE THE MANTRA; AS THE ILLITERATE MAN IS NOT ENTITLED (TO PERFORM SACRIFICES).

Bhāṣya.

In connection with the Vājapāya sacrifice, we read—(a) ‘He makes the Sacrificer recite the Kṛpti Mantras’ [The Mantras beginning with the words ‘Āyurdeva kalpatām, etc.’—Vājasēya Saṁ. 9. 21—are called ‘Kṛṣṇa Mantras’], and (b) ‘He makes the Sacrificer recite the Ujjisati-mantras [i.e. the Mantras beginning with the words ‘Agniṛkāksarēna’—Vājasa. Saṁ. 9. 31].

In regard to these, there arises the question—Are all Sacrificers, the learned as well as the illiterate, to be made to recite these? Or the learned ones only?

The Pūrvapakṣa view is that—"both the learned and the illiterate should be made to recite the Mantras, as no distinction has been made between them".

The Siddhānta is as follows:—The learned alone should be made to recite the Mantras;—why?—because the illiterate man is not entitled to perform sacrifices; as a matter of fact, the illiterate man is not entitled to perform sacrifices, for the simple reason that he has not the requisite capacity. —"At the time of the performance, he would learn the Mantras and then recite them; and having thus acquired the necessary capacity, he would be entitled (to the performance)."—That cannot be,—we say. Because the performance of sacrifices has been laid down as coming after the Veda has been studied, and the study of the Veda is not included under the text laying down the performance of sacrifices.—"How so?"—Because it is without reference to any act or performance that it has been enjoined that ‘the Veda should be studied’. And when we have this independent injunction of the study of the Veda, it cannot be assumed that the injunction that the Veda should be studied is expressed by such sentences as ‘one should offer the Agnihotra’. Because all that this latter sentence lays down is the offering of the Agnihotra libations,—and it follows that only one who has studied the Veda is entitled to perform the act,—not one who is entirely ignorant of the Veda.—"By knowing how much of the Veda does a man become entitled to perform sacrifices?"—By knowing that much which, on being known, supplies him with the requisite capacity to perform the sacrifice as laid down in the scriptures. Thus it is only the man who knows that much of the Veda is entitled to the performance of a sacrifice.
Objection—"But the injunction that we have is that ‘one should study the Veda’, which means that the whole of the Veda is to be studied; so that by reading up merely a part of the Veda one cannot become entitled to the performance of a sacrifice."

Answer—The Veda has to be studied for the purpose of knowing all about sacrifices; such being the case, when one is going to perform a particular sacrifice, the knowledge of any other sacrifice could not serve any visible purpose; consequently in determining whether one is or is not entitled to the performance of any particular sacrifice, no heed need be paid to his knowledge of any other sacrifice; because for the knowledge of that other sacrifice, it would be necessary to study that portion of the Veda which deals with that sacrifice. With all this however, the study of the whole Veda has been enjoined, for the purpose of acquiring a knowledge of all the sacrifices one by one.—Hence we conclude that when a man knows all about the details of any one sacrifice he becomes entitled to the performance of that sacrifice. Under the circumstances, a man who is ignorant of the details of the sacrifice will not be able to perform that sacrifice at all; how then could there be any possibility of his being made to recite the Mantras?—From all this it follows that it is right to say that it is only the learned person that should be made to recite the Mantras.

[Kumārila's remarks on this are interesting—'Such being the case, the knowing of the branches of knowledge other than the Veda proper would be very far from necessary for the due performance of sacrifices. But so far as the knowledge of the Self is concerned, inasmuch as without that knowledge one could not take up the performance of any sacrifice at all [as a sacrifice is always performed with a view to some benefit expected to accrue to the Person after the death of the physical body], it must be regarded as necessary for the performance of all sacrifices'.—Tantravārtika, Trans., p. 1678.]
ADHIKARANĀ (9): The twelve ‘Double Acts’ are to be done by the Adhvaryu.

SŪTRA (19).

[PŪRVAPAKṢA]—“Inasmuch as they are spoken of under the name ‘Yājamāna’ [‘Pertaining to the Sacrificer’], the actions should be performed by the Sacrificer.”

Bhāṣya.

There are the Darsha-Pūrṇamās sacrifices, in connection with which twelve actions (forming Six ‘Couples’) have been laid down—He lets loose the calf; puts the boiling pot on the fire;—threshes the corn; strikes the pestle and mortar with Shamyā;—spreads out the flour; puts the baking pans on the fire;—bakes the cake; heats the clarified butter;—brings the Stambayajus and takes it up; touches the altar;—girds the loin of the Sacrificer’s wife; collects the Prokṣaṇi and also the clarified butter;—these are the twelve Drandivas (Double Acts) at the Darsha-Pūrṇamāsa’.

[Taiti. Saṁ. 1. 6. 9. 3-4.]

In regard to these actions, there arises the question—Are these to be done by the Adhvaryu, or by the Sacrificer?

This doubt arises from the fact that in the first place, every one of these acts is found to be enjoined in its proper place among the acts styled ‘Adhvaryava’;—and then subsequently again they are spoken of under the name ‘Yājamāna’, where it is laid down that ‘one should offer the sacrifice only after having accomplished all these acts’. As named ‘Adhvaryava’, they should be done by the Adhvaryu; while as named ‘Yājamāna’, they should be done by the Yajamāna, Sacrificer. They cannot be done by both, like the reciting of the mantras dealt with under Sū. 3. 8. 17.—Bhāṭṭadīpika.]

The Pūrvapakṣa view is that—“Inasmuch as they are spoken of under the name ‘Yājamāna’, the actions should be performed by the Sacrificer; that is to say, by reason of their being given the specific name ‘Yājamāna’, it follows that they are to be performed by the Sacrificer; just as it is in the case of actions named ‘Potriya’ and ‘Nēṣṭriya’ [where by reason of these names, the acts are taken as to be performed by the Potṛ and the Nēṣṭṛ priests respectively].”

SŪTRA (20).

[SIDDHĀNTA]—In reality, the Adhvaryu [should perform them]; as he is engaged for the purpose (of performing such actions); as regards the Name (‘Yājamāna’), its indication is to be accepted only in so far as it has the support of reason.

Bhāṣya.

In reality, the Adhvaryu should perform these actions; because it is for the performance of such actions that his services are secured; this
fact we deduce from the Name, inasmuch as all these details are found laid down in the section called 'Adhvaryava'; while what is mentioned in the section called 'Yājamāna' is only the 'coupling' of the actions,—this 'coupling' consisting in bringing together two actions.—Now if the Adhvaryu were to perform the actions, and the Sacrificer were to bring them together,—this would be absolutely impossible. Hence what has to be done is that, on the ground of its being a subordinate factor, the idea of 'coupling' has to be set aside (ignored),—in accordance with the principle going to be enunciated under Sū. 12. 2. 25.—From all this it follows that the actions in question are to be performed by the Adhvaryu.

As regards the argument that—"on the basis of the Name ('Yājamāna', the actions should be performed by the Sacrificer)",—this has got to be refuted; and the refutation is this:—The indication of Name is to be accepted only in so far as it has the support of reason; and in this case the only reasonable deduction that we could make from the Name 'Yājamāna' would be that 'in regard to these actions, the Sacrificer should say to the Adhvaryu—these actions have to be turned into couples—please therefore do this and that (namning the actions under consideration). In the case of a few of the actions under consideration, the permission of the Sacrificer has to be obtained (by the Adhvaryu); and as regards these, the name 'Yājamāna' may be due to this fact; but even so all notion of any transcendental result following from this should have to be given up.

It has been argued that—"as it is in the case of the names 'potriya' and 'nestriya', so should it be in the present case also".—The answer to this is that in the case of the names mentioned, it is only right that the actions should be done by the priests indicated; because the actions are indicated by the names as pertaining to the particular priests. In the case in question however, the conditions are different—the 'coupling' pertains to the Sacrificer, while the actions themselves pertain to the Adhvaryu; hence there is no incongruity.
ADHIKARAṆA (10): The Hotṛ-priest should recite the ‘Karaṇa-manaṭa’ assigned to the Adhvaryu.

SŪTRA (21).

WHEN THERE IS AN IMPOSSIBILITY (OF RECITING BOTH), IT IS THE ‘KARAṆA-MANTRA’ THAT SHOULD BE RECITED (BY THE HOTṛ), BECAUSE OF THE PECULIAR RELATIONSHIP (BETWEEN THE HOTṛ AND THE MANTRA CONNECTED WITH THE ADHVARYU); AS FOR THE OTHER MANTRA, SOMEONE ELSE, FROM AMONG THE PRIESTS, MAY RECITE IT,—WHO MAY HAVE A SPECIAL REASON FOR DOING IT.

Bhāṣya.

At the Jyotiṣṭoma, there is the Agniṣomīya animal; for the tetherg of this animal there is a sacrificial Post, round which a rope is entwined; and in connection with this entwining of the rope, there are two mantras recited—one, by the Adhvaryu, which is the ‘Karaṇa-manaṭa’ (i.e. the Mantra by means of which the Entwining is done), and the other, by the Hotṛ, which is descriptive of the Entwining while it is being done,—the former being the Mantra beginning with ‘Parivirasi’ (Taitti. Samh. 1. 3. 6. 2), and the latter, the Mantra beginning with ‘Yuvāsuvāśāḥ’ (Rgveda 3. 8. 4).—The Kuṇḍapāyīnāmayana sacrifice is a ‘modification’ (or Ectype) of the Jyotiṣṭoma, and hence it takes in the said two Mantras, by virtue of the general law (that the Ectype is to be done in the manner of the Archetype); and in regard to the two Mantras as to be used at this Kuṇḍapāyīnāmayana, there arises a doubt.—“What doubt can there be (and why) ?”—At this sacrifice, there is a curtailment of the number of priests by reason of the declaration that at this sacrifice ‘he who is the Hotṛ is also the Adhvaryu’, so that [it being not possible for the two Mantras to be recited simultaneously, one by the Adhvaryu and the other by the Hotṛ, as there is no Adhvaryu at all] there arises the question—

When the Hotṛ (who is also the Adhvaryu) is going to recite the Mantra—

is he to recite the Karaṇa-mantra which (at the Jyotiṣṭoma) is recited by the Adhvaryu (i.e. the Mantra ‘Parivirasi, etc.’)? or the other Mantra descriptive of the Entwining while it is being done, which (at the Jyotiṣṭoma) is recited by the Hotṛ ?

The Pārvapakṣa view is that “there can be no hard and fast rule on this point [i.e. it is open to the Hotṛ to recite either the one or the other]”.

The Siddhānta is as follows:—There being an impossibility of both being recited, it is the Karaṇa-mantra that should be recited by the Hotṛ; that is, he should recite the mantra ‘Parivirasi, etc.’, which (at the Jyotiṣṭoma) is recited by the Adhvaryu,—and not the mantra ‘Yuvāsuvāśāḥ, etc.’, which
is descriptive of the *Entwining* being done, and which (at the *Jyotistoma*) is recited by the Hotṛ.—"Why so?"—*Because of the peculiar relationship (between the Hotṛ and the mantra recited by the Adhvaryu at the Jyotistoma)*; that is to say, there are two relationships borne by the Hotṛ—the *first* one is his relationship to the *mantras* connected with the Hotṛ (at the *Jyotistoma*), which relationship, in the case of the *Kundapayināmayana*, is indirect, being based upon the general law (that 'the Ectype is to be performed in the manner of the Archetype'),—and the *second* one is his relationship to the *mantras* connected with the Adhvaryu (at the *Jyotistoma*), which relationship is *direct*, being based upon the direct assertion that 'at the *Kundapayināmayana*, one who is the Hotṛ, is also the Adhvaryu';—now this last assertion enjoins the Hotṛ, directly, to perform the functions of the Adhvaryu; and this perceptible Injunction is more authoritative than the one inferred (on the basis of the general law relating to the Archetype and the Ectype).—From all this it follows that the Hotṛ should recite the *Karana-m mantra*, 'Parivāra, etc.' , which is connected with the Adhvaryu.

*Question*—"Who then would recite the *mantra* ('Yuvāsuvāsāḥ, etc.') which is connected with the Hotṛ, and the reciting of which by the Hotṛ is impossible under the circumstances?"

*Answer*—*As for the other mantra, someone else, from among the priests, would recite it, who may have a special reason for doing it*. That is to say, another priest, an assistant of the Hotṛ, may recite the other mantra,—any of them who may not be otherwise engaged at the time or to whom some sort of predominance might attach at the time.
ADHIKARANA (11): One who does the ‘Directing’ is different from one who carries out the directions.

SUTRA (22).

THE DIRECTINGS ARE TO BE DONE BY A DIFFERENT PERSON, BECAUSE DIRECTIONS ARE ALWAYS ADDRESSED TO OTHERS.

BHASHYA.

There are the Darsha-Purnamasa sacrifices; in connection with these the act of Directing has been laid down,—such directing for instance as—
'Bring the water-vessels;—place fuel and grass;—cleanse, the Stuka;—
gird up the loin of the Sacrificer's wife;—come up with clarified butter'.

In connection with these directions, there arises the question—Is the person doing the directing the same as the one that does the acts directed to be done? Or is the director different from the person carrying out the directions?

The Purvapaksa view is as follows:—'The person directing and the person carrying out the directions are one and the same.—Why so?—Because of the name ['Adhevaryava' under which both are included; hence both the acts are to be done by the Adhevaryu].—'But the directing of one's own self is most incongruous.'—The answer to this is that it will not be a direction; we shall explain the Imperative Ending (Lot) as expressing the idea that the time for the action denoted by the root has arrived [i.e. the sentence 'bring the water-vessels' means 'it is time for the vessels to be brought up'].—Says the Opponent—'Even if the idea expressed be that the time has arrived, the use of the Second Person (in the verb) is restricted to the presence of such correlative words as 'you' and the like; and certainly there can be no mixing up of the First with the Second Person'.

—The answer to this is as follows—The Second Person is restricted to the presence of such correlative words of 'you' only when the idea of 'you' is meant to be expressed; for instance, when the idea meant to be expressed is that 'the time for your doing the act has arrived', then alone the verb is to be used in the Second Person,—and it does not take either the First or the Third Person. When however all that is meant to be expressed is that 'the time for doing the action has arrived',—and not 'your doing', or 'my doing',—then the verb is not to take the Second Person, simply in accordance with the presence of such correlative words as 'you' and the like.—Nor is it possible for both these ideas to be meant to be expressed at the same time—that 'the time for the action has arrived' and that 'it is time for your doing it';—as this would involve a syntactical split. Thus then there are only two possibilities—(1) the fact of the time for action having arrived being already known, the idea intended to be conveyed may be that 'it is your time to do the act',—or (2) the idea of 'your time' being already known, the idea intended to be conveyed is that 'it is time
for the doing of the act’.—Now what is required to be declared (by a Vedic Injunction) is the time for the doing of the act,—not the time of ‘you’; there is a useful purpose served by the remembrance of the time for action; —it is already known that ‘the action is to be done’ [hence there is some use in speaking of the time for it]; the object ‘you’, on the other hand, is not known as that ‘it is to be done’.—From all this it follows that, on the basis of Name, the Adhvaryu alone is to do the directing as also to carry out the direction.”

In answer to this we have the following Siddhānta:—The person doing the directing should be different from one who carries out the direction.—Why?—Because directions are always meant for others; as a matter of fact, a direction can be addressed only to another person, never to one’s own self.—“We have already explained that the words would mean that ‘the time has arrived’.”—Our answer to that is that so long as it is possible for the Imperative word to be taken as a direction, it cannot be right to take it as expressing the idea that ‘the time has arrived’; because in this latter case it has to be held that the idea of ‘you’, though clearly comprehended, is not meant to be expressed. In the case in question we find that it is possible to take the word as a direction; hence it must be a direction;—and if it is a direction, then it is established that what is directed to be done is something different [and should be done by another person].
ADHIKARANA (12): The ‘Directing’ and the ‘carrying out of the Direction’ are to be done by the Adhvaryu and the Agnidh respectively.

SUTRA (23).

[PURVAPAKSA]—“THE ADHVARYU SHOULD CARRY OUT THE DIRECTIONS; AS THIS IS SHOWN (BY VEDIC TEXTS).”

BHASYA.

After the conclusion arrived at in the foregoing Adhikarana, there arises the further question—Is the Adhvaryu to direct the Agnidh? Or the Agnidh is to direct the Adhvaryu?

The apparent view appears to be that as nothing is specifically laid down, there can be no restriction as to who should direct whom.

As against this prima facie view, we have the following Purvapaksa:—“The Adhvaryu should be the person who carries out the direction;—why?—because this is shown by Vedic texts; we have the following text indicative of the same conclusion—‘Tirynačham sphyam dhārayēt, yaṇāvaṇčham dhārayēt vajro vai sphyo vajrēṇa adhvaryum kṣiṇvāta’ [‘He should hold the Sphya obliquely; if he holds it horizontally, the Sphya, being the thunderbolt, he would destroy the Adhvaryu with the thunderbolt ’] (cf. Taitti. Brā. 3. 2. 10. 1); this passage shows that the Sphya is in the hand of the person who does the directing; and the assertion that ‘he destroys the Adhvaryu with the thunderbolt’ indicates the Adhvaryu to be other than the person directing. From this it follows that it is the Agnidh who should direct the Adhvaryu.”

SUTRA (24).

[SIDDHANTA]—IN REALITY THE TERM [‘ADHVARYU’, OCCURRING IN THE TEXT QUOTED IN CONNECTION WITH THE ‘SPHYA’] IS TO BE TAKEN IN THE FIGURATIVE (INDIRECT) SENSE [AS STANDING FOR THE ‘AGNIDH’ PRIEST],—ON THE BASIS OF THE SIMILARITY OF THEIR FUNCTIONS.

BHASYA.

It is not right that ‘the Agnidh does the directing, and the Adhvaryu carries out the direction’; the right view is that the Adhvaryu should direct the Agnidh; as in this way the directing as well as the carrying out of the direction would be done by the Adhvaryu [in the sense that the carrying out of the direction being done under his direction, it can be regarded as done by himself, though indirectly]; and this would be in keeping with the name ‘Adhvaryava’ [under which both the acts are included]. In this
way then the Adhvaryu would be the predominant person.—"Where would his predominance lie?"—It lies in the fact that everything is to be done by him, on the basis of the Name ('Adhvaryava').—As regards the argument that "we find the Adhvaryu actually spoken of (in the text just quoted, regarding the holding of the Sphya) as the person carrying out the directions",—our answer to this is that it is true that we find him so spoken of; but when we come to think of it, we do not find any authority for the Adhvaryu being regarded as the person carrying out the directions (given by others); hence this view must be wrong; in fact, a view in support of which there is no authority, must be treated as an illusion; e.g. the notion in regard to shell that it is silver.—On the other hand, there is authority for the view that the Agnīdh is the person to carry out the directions (given by the Adhvaryu); hence the Agnīdh is the worker; and in the text quoted (in connection with the holding of the Sphya), the term 'adhvaryu' is really found to be used in the sense of the worker (and not of the Adhvaryu Priest), and hence in a figurative sense; so that it is the Agnīdh priest who is spoken of as 'Adhvaryu' on the ground that he is the person who will work out the details laid down in the Adhvaryava section of the Veda (under the direction of the Adhvaryu).—From all this it follows that the directing is the function of the Adhvaryu and the carrying out of those directions is the function of the Agnīdh.
ADHIKARANA (13): The results spoken of in the ‘Karaṇa-mantras’ accrue to the Sacrificer.

SŪTRA (25).

[PŪRVAPAKṢA]—"The result spoken of in the ‘Karaṇa-mantras’ accrues to the Priest; as then alone can the mention of it serve a useful purpose.

Bhāṣya.

In connection with the Darsha-Pūrṇamāsa, we read—'Mamāgni varcho vihareṇvastu—iti pūravamagrinī grhnāti’ [' Saying—O Agni, may glory be mine in contests—he first takes hold of the Fire'] (Taitti. Saṁ. 4. 7. 14. 1). [Nyāyamālavistara explains the meaning as 'may that reward be mine which is endowed with the glory of excellent oblations'. The translation has adopted the meaning assigned to the mantra in the Bhāṣya itself—see below.]

In regard to this, there arises the question—The reward that is asked for,—does it accrue to the Priest or to the Sacrificer?

The Pūrvapakṣa view is as follows:—"It pertains to the Adhvaryu Priest only.—Why?—Because this view is in keeping with the direct meaning of the text; any other view would necessitate the attributing of an indirect meaning to the text,—i.e. the self of the speaking Priest (expressed by the word 'mama', 'mine') would have to be taken as standing for the Sacrificer. From this it follows that what is asked for is a reward accruing to the Priest.—'What would be the meaning of the text in that case? '—The sense is—'If the Fire is held in this piece of fuel, the performance of the sacrifice will be possible, and thence, at all contests, in all cases of competition, I shall be glorious'—this is an assertion made by the Adhvaryu, and thereby he becomes encouraged.'

SŪTRA (26).

[SIDDHĀNTA]—In reality, it accrues to the Master (Sacrificer),—because it is for his sake [that the action is performed].

Bhāṣya.

The reward spoken of accrues to the Sacrificer, because it is for his sake that the action is performed; as a matter of fact, the entire sacrifice, along with all its accessories and subsidiaries, is performed for the sake of the Sacrificer.—as is clear from the particular (Ātmanēpada) ending [in the injunctive word 'yajēta' contained in the injunction 'Jyotiṣṭomēna
svargakāmo yajēta', 'Desiring heaven, one should perform the Jyotiṣṭoma sacrifice'). As a matter of fact, the purpose for which the sacrifice along with its accessories is performed is the accomplishment of the result desired by the Sacrificer,—not the glory or fame of the Adhvaryu, however well equipped the latter may be.—"What if that is so?"—If that is so, then the mention of the Result indicates that the Result should be brought about (worked for); that is to say, in the case in question, the fact that the Anvādhāna (Supplementary Laying) of the Fire should be performed becomes indicated by the mantra cited, only if it speaks of a result accruing to the Sacrificer,—not if it only speaks of the glory of the Adhvaryu priest.—From this it follows that what is asked for in the mantra is a result accruing to the Sacrificer.

Question—'In that case, why should not the mantra be recited by the Sacrificer himself?'

Answer—By virtue of the name ('Adhvrayava'), the Supplementary Laying (Anvādhāna) of the Fire is a function of the Adhvaryu;—and as this Supplementary Laying of Fire is done by means of the said mantra, the mantra also comes to be regarded as 'Adhvrayava' (i.e. recited by the Adhvaryu); and it is the Adhvaryu that is referred to in the mantra (by the term 'mama', 'mine'); hence it is that the mantra is recited by the Adhvaryu. In the phrase 'may glory be mine', it is the sacrificer's glory that is spoken of (by the Adhvaryu) as 'mine', figuratively; just as though the victory in a battle has accrued to the king, yet the soldiers speak of it as 'our victory'.

SŪTRA (27).

ALSO BECAUSE WE FIND INDICATIONS TO THE SAME EFFECT.

Bhāṣya.

There is an indicative text also, pointing to the same conclusion.—There is the text—'Yām vai kāñchana rtvijā ṛṇīṣamāśasatē yajamānasya eva sā' ['Whatever benediction the Priests ask for, it verily accrues to the Sacrificer']—where it is shown that the benediction is for the Sacrificer.

—For this reason also we declare that the result that is spoken of accrues to the Sacrificer. The purpose served (by this mention of the reward) is exactly as pointed out in the Pūrvaapakṣa [i.e. it serves to encourage the person concerned].
ADHIKARANA (14): Such results spoken of in the ‘Karaṇa-mantras’ as are helpful in the performance accrue to the Priest.

SŪTRA (28).

The result that is helpful in the performance accrues to the Priest; as even so, it serves the purpose of the Sacrificer.

Bhāṣya.

It has been understood that the results spoken of in the ‘Karaṇa-mantras’ accrue to the Sacrificer.—The question that arises now is—Is this the universal rule [Is it always so]?—The answer is—No; in some cases, the result spoken of accrues to the Priests;—i.e. in those cases where the result in question is helpful in the performance; for instance, there is the mantra—‘Agnīvisnu mārvakramiṣāṁ vijīhāthām mānā saṁtāptam (Tāitti. Saṁ. 1. 1. 12. 1). [This mantra is recited at the Darsha-Pūrṇamāsa, by the Adhvaryu, while he is holding near his navel the two Ladles filled with clarified butter; the meaning of the mantra is—‘O Agni-Visnu, in the shape of the two Ladles, by holding you near my navel, I have not failed in my duty towards you,—may you not be separated from me, and may you also save me from becoming subject to heat and suffering’. ]—Here, the result spoken of is freedom from the effects of heat;—now if this result accrues to the Adhvaryu Priest, and he does not suffer from heat, then he can perform his functions at the sacrifice in the proper manner, and the proper performance of the sacrifice thus secured is beneficial to the Sacrificer.—Thus in this case the result spoken of is one that accrues to the Priest.

SŪTRA (29).

Also where there is a direct assertion [to that effect].

Bhāṣya.

Also in a case where there is a direct assertion to that effect, the result is to be taken as accruing to the Priests.—For instance [at the Jyotiştoma] under the southern Havirdhāna Cart, there are four one-span-mouthed holes, removed from each other by one Prādesha (six inches) [joined together at the bottom];—the Adhvaryu puts his hands into these, and says to the Sacrificer ‘What is there in this? ’,—the other (i.e. the Sacrificer) says ‘Prosperity’;—then the Adhvaryu says—‘May it accrue to both of us together’. [These questions and answers are embodied in the mantra ‘Kimatra—bhadram—tannau saha’, which occurs in Tāitti. Saṁ. 1. 3. 2. 1.]—Now here we find
that there is a direct assertion to the effect that the result spoken of (Prosperity) accrues to the Adhvaryu as well as the Sacrificer;—the phrase 'tannau saha' clearly referring to both the persons, the Adhvaryu and the Sacrificer. Consequently it has to be admitted that in this case the result spoken of accrues to the Adhvaryu (also).
ADHIKARAṆA (15): The ‘Embellishments’ of substances subserve the purposes of the Primary as well as the Subsidiary Sacrifices.

SŪTRA (30).

THE EMBELLISHMENT OF A SUBSTANCE APPERTAINS TO ALL SACRIFICES; AS THERE IS NO DIFFERENCE IN THE CONTEXT.

[The cases of conflict among Direct Assertion, Indicative Power and the rest having been dealt with, it is now going to be shown that the conclusions arrived at are applicable not only to Primary Sacrifices, but also to their Subsidiaries and Modifications.]

Bhāṣya.

In connection with the Darśa-Pūrṇamāsa, there have been laid down many details relating to (preparatory of) the Grass, and others relating to the Altar.

In regard to these, there arises the question—Do these subserve the purposes of (are helpful to) the Primary as well as its subsidiaries? Or of the Primary only?

The Pūrvapakṣa view is that—“by virtue of the Context, they should be helpful to the Primary only”.

The Siddhānta is that it is not so; the Embellishment of substances subserves the purposes of the Primary as well as its subsidiaries, as has been already explained above (under Sū. 3. 7. 1 et seq.). [Though this has been already explained before, yet] it has been brought in here as leading up to what follows.

[According to the Tantravārtika, what is said here relates to the Primary and its Modifications; it remarks that what has been said before, under Sū. 3. 7. 1 et seq., is that the details appertain to the Primary as well as its subsidiaries; and the present Sūtra has been introduced simply for the purpose of showing that the same conclusion holds good regarding the Modifications also.—From the last sentence of the Bhāṣya also it is clear that the reiteration of the conclusion is meant to be introductory to what follows,—and what follows is the connection of the Details of the Primary with its Modifications—not subsidiaries; so that the present Adhikaraṇa should really be taken in the way in which the Tantravārtika has taken it.—It is curious, that the wording of the Sūtra is clearer than that of the Bhāṣya, as therein it is clearly stated that they are for ‘all sacrifices’, which includes the Primary, its subsidiaries as well as its Modifications.]
ADHIKARANA (16): The details peculiar to the Primary do not find place in its 'Modification'.

SUTRA (31).

INASMUCH AS THEY ARE LAID DOWN AS RELATING SPECIFICALLY TO THE PRIMARY ORIGINAL, THEY SHOULD HAVE NO PLACE IN THE 'MODIFICATION'.

BHASHYA.

In course of the Jyotisoma there is the Agnisomiya Animal [the animal dedicated and sacrificed to Agni-Soma], the sacrificing of which is laid down in the text—' Yo dik sito yadagnisomiyam pashumulabhati' ['On being initiated, the man sacrifices the animal dedicated to Agni-Soma'] (Taitt. Sāń. 6. 1. 11. 6); in connection with the killing of this animal, we read 'Barhiśā yāpācetamavastryāti, ahyena yāpamanakti' ['He covers the pit of the Post with grass; he anoints the Post with clarified butter'].

In regard to this latter, there arises the question—Should the details, laid down in connection with the Grass and Clarified Butter used at the Primary Original Sacrifice (Darsha-Pūrṇamāsa), be performed in connection with the Grass and Clarified Butter used for covering the pit and anointing the Post at the 'Modificatory Sacrifice' (Agnisomiya)?—or not?

The Pūrwapakṣa view is as follows:—'They should be performed at the Modification. —Why?—The sentence that lays down the details in question (in connection with the Primary), lays them down for all grass and all clarified butter;—that sentence is applicable to the Modification also, by the general law (that 'the Modification is to be performed in the manner of the Primary Original');—nor are the Grass and Clarified Butter used at the Modification useless;—hence it follows that the said details are to be performed in connection with these latter also.'

The Siddhānta, in answer to this, is as follows.—Inasmuch as they are laid down as relating specifically to the Primary Original, they should have no place in the Modification. As a matter of fact, the details in question have been laid down in relation to the Primary Original, at which they help in the fulfilment of what is done with the Grass and the Clarified Butter, at that Primary Sacrifice. Those details alone of the Primary Original are transferred to the 'Modification' which are of use in the latter [and not all the details of the Primary]. But what the general law (relating to Modifications) requires (for its operation) is the Primary Original itself (whose procedure the law transfers to the Modification), and not its details; because what is transferred by the general law (to the Modification) is the general outline of the Primary, and not the details. [For if all the details of the Primary were to come into the Modification, then the result would be that the Primary Sacrifice would come to be performed all over again—says the Tantravārtika.]
Further, a detail cannot be syntactically connected with one thing, even though it be in close proximity to it,—when it is known to be appurtenant to something else,—at least so long as it is possible to connect it with that something else; for instance, in the case of the expression 'Bhāryā—rājñāḥ—puruṣo—dēvadattasya' [where it being known that the 'bhāryā' 'wife', spoken of is that of Devadatta, we cannot connect that word with 'rājñāḥ' 'of the king',—even though the two words are in juxtaposition];—when such connection is not possible between two things in juxtaposition, how much less possible is it, my friend, in the case where the things are remote from one another?—In the case in question the accessory character of the details is recognised only in relation to the Primary Original; and it is mere transference that is done in connection with the Modification. If the details were all to come into the Modification, then it would be necessary also to establish their accessory character (in relation to the Modification); and all the required details in that case would be common to the Primary and the Modification, and there would be no occasion for any uha or alteration in the details (in consideration of the exigencies of the Modification);—further mantras would be adopted in accordance with the indicatives that might be found in each case; and there would be no room for any such specification of details as 'they offer the omentum at the Morning Extraction, the Cake at the Midday Extraction',—or as 'The Father does not increase, nor the Mother, nor the Kin,—it is Prāṇa alone'.—From all this it follows that the details should be performed at the Modification only through those things through which they have been performed at the Primary Original;—now, there is no 'covering of the pit of the Post' at the Original Sacrifice, nor the 'anointing of the Post' [through and to which the details regarding the Grass and the Butter could have been performed at the Original]; consequently it follows that those details of the Original Sacrifice cannot be performed at the Modification (Agniṣomiya),—being related specifically, as they are, to that Primary Original.
Adhikarana (17): The ‘Vidhrtis’ and the ‘Pavitras’ are not to be made out of the Grass got for spreading over the Altar;—they may be made out of the ‘Paribhojaniya’ Grass.

Sutra (32).

In view of a Vedic declaration, there would be an impossibility; hence the other cases must remain undefined.

Bhashya.

In connection with the Darsha-Purnamasa, we read (a) ‘Saman aprach-chhindmagrau darbhou pradeshamatrau pavitre karoti’; and again (b) ‘Aratnimatr tvidhrt karoti’ [(a) ‘He makes two Pavitras of two pieces of Kusha-grass, six inches in length, equal and with their tips uncut’, (b) ‘He makes two Vidhrtis of two pieces of Kusha-grass, 18 inches long.’]

In regard to this there arises the question—Are the Pavitras and the Vidhrtis made out of the grass that has been got for spreading over the Altar?—or out of some other grass?

The Purvapaksa view is that—“they should be made out of the grass got for spreading over the altar.”—‘Why so?’.—Because it is that grass which has been spoken of in the Context, and the purificatory details also appertain equally to all kinds of grass;—hence the Pavitras and the Vidhrtis should be made out of the same grass”.

In answer to this, the Siddhanta is as follows:—They should be made out of other grass.—“Why?”—Because of impossibility.—“How is there an impossibility?”—There is a Vedic declaration to the effect that ‘He spreads the grass over the altar thrice or five times’; if this spreading is done in this manner, how could any Vidhrti or Pavitra be made out of the grass that is so spread out? It is, in fact, not possible that one and the same grass should be used for spreading and also for making the Vidhrti and the Pavitra. Thus then there would be two mutually incompatible statements—(1) the direct declaration (regarding the spreading of the grass over the altar three or five times) and (2) the statement that several uses could be made out of that same grass.—From this it follows that the Vidhrti and the Pavitra should not be made out of the grass got for spreading over the altar.

“If not out of that, then whence?”—

Well, as regards the uses of grass (other than the spreading over the Altar), it would always remain undefined as to which particular grass is to be used; or it may be done out of the grass named ‘Paribhojaniya’, which is there.
ADHIKARANA (18): The ‘keeping’ is to be done of that same Cake and other things which have been spoken of and used at the sacrifice.

SUTRA (33).

THE ‘KEEPING’ IS TO BE OF A PORTION (OF WHAT HAS BEEN USED AT THE SACRIFICE); AS IN THAT CASE, THERE IS CONNECTION OF WHAT IS ALREADY THERE.

BHASHYA.

In connection with the Jyotistoma we read—‘Purofāshashakalam aindravāyavasya pātrē nidadhāti, dhāṇā āśvinapātrē, payasyāṁ maitrāvaruṇapātrē’ ['He keeps the cake-piece in the Aindravāyava vessel, the fried barley in the Āśvina vessel, and the Payasyā in the Maitrāvaruṇa vessel'].

In regard to this, there arises the question—Are these to be kept out of the substances that have been used at the sacrifice? Or out of others?

The Pūrvaśāstra view is that—“according to the principle of the foregoing Adhikaran, they should be kept out of substances other than those used at the sacrifice”.

In answer to this, the Siddhānta is that the keeping is to be of a portion of what has been used at the sacrifice;—why?—because in that case there is connection of what is already there. That is to say, the Cake, the Fried Barley and the Curds being already there, the most reasonable course is that what is to be done should be done in connection with those, not in connection with other substances. Another reason for the same conclusion is that the ‘embellishment’ (brought about by the ‘keeping’) must appertain to the Cake and other substances, not of the Aindravāyava and other vessels. “Why?”—Because we find the Accusative ending in the words denoting those substances. Then again, the betterment (embellishment) that is perceived (in the Cake, etc.) is that brought about by the ‘keeping of a portion’, not by connection with the Aindravāyava and other vessels. Lastly, it is only when the ‘keeping’ is done out of the substances used at the sacrifice that there is some good done to those substances. For these reasons, the ‘keeping’ should be done in reference to the substances used at the sacrifice. This should not be open to the objection that “this involves the enjoining (of the keeping) of what has been already enjoined (as to be offered into Fire), and also the anomaly of one and the same thing occupying the position of several kinds of subservience”;—because the piece offered into the Fire would be entirely different from the piece that is ‘disposed of’ (by being kept in the vessels).
ADHIKARAṆA (19): The ‘silence’ enjoined in connection with the ‘Kāmya Iṣṭis’ serves the purposes of the Principal Sacrifice only.

SŪTRA (34).

[PŪRVAPAKṢA]—“The accessory detail performed in connection with the ‘Modification’ should serve the purposes of all,—just like that laid down in connection with the Original Primary.”

Bhāsyā.

We have the following text—’Yajñātharvaṇam vai kāmyā iṣṭayāḥ tā upāṃshu kartavyāḥ’ [The Iṣṭis with a purpose pertain to the Sacrificial Atharvaṇ,—they should be performed silently (inaudibly)].

In regard to this, there arises the question—Is this silence meant to be helpful in the Principal as well as the Subsidiary? or in the Principal only?

The Pūrvapakṣa view is that—“the accessory detail performed in connection with the ‘Modification’ should serve the purposes of all,—i.e. of all Principals and all Subsidiaries; as there is no discrimination,—just like that laid down in connection with the Original Primary; that is, just as (under Sū. 3. 7. 1 et seq.) it has been decided that the details enjoined regarding the Altar and those regarding the Clarified Butter appertain to (and are helpful at) the Principal as well as the Subsidiaries,—so should it be in the present case also”.

SŪTRA (35).

[SIDDHĀNTA]—In reality, it serves the purposes of the Principal Sacrifice only; as it has not been enjoined in connection with the Subsidiary at all.

Bhāsyā.

The particular detail in question (i.e. silence) observed at the subsidiaries, should be regarded as serving the purposes of the Principal Sacrifice.—If it were taken as being for all the sacrifices, it could be so taken only by setting aside the indication of the ‘Context’ (whereby it should be restricted to the Principal only), on the strength of ‘Syntactical Connection’ which connects the silence with the Principal as well as the subsidiaries. But we find that in the present case the ‘Syntactical Connection’ has been qualified by the qualifying adjunct ‘Iṣṭis with a purpose’; and as a matter of fact it is the Principal Sacrifices that are ‘with a purpose’ (i.e. with a view to attaining certain rewards), and the subsidiaries only serve the
purpose of helping the Principals (in the fulfilment of the purpose of the latter) [and they do not serve any independent purposes of their own, not bringing any rewards apart from those brought about by the Principals],—
and for this reason, what is laid down ('silence') cannot be regarded as enjoined in connection with the subsidiary at all; because what is meant to be related to the procedure of silence is only that sacrifice which has been enjoined as bringing about a desirable result [which alone can be called 'Kāmya Ṣṭi', 'Ṣṭi, or sacrifice, with a purpose'].—From this it follows that the 'silence' is meant to serve the purposes of the Principal Sacrifice only.
Adhikaraṇa (20): The ‘butter’ is to be used as ‘Ājya’ at the subsidiaries of the Shyēna sacrifice.

Sutra (36).

On account of the impossibility (of its being used at the Principal Sacrifice), it should be used at its subsidiaries; specially by reason of the peculiar connection.

Bhāṣya.

In connection with the Shyēna sacrifice, we read—‘Dṛśinavanātināgyam’ [‘The Ājya to be used is the Butter stored in a leather bag’].

In regard to this, there arises the question—Is this Butter to be used at the Principal (Shyēna) sacrifice itself? Or at its subsidiaries?

The Pūrekapāka view is that—“it is to be used at the Principal Sacrifice; because the Context pertains to that; hence on the strength of the Injunction, it is the Principal Sacrifice that should be performed with Butter as the substance used”.

In answer to this we have the following Siddhānta:—On account of the impossibility of its being used at the Principal sacrifice, it should be used at its subsidiaries,—i.e. at the subsidiaries of the Shyēna sacrifice.—“Why should there be an ‘impossibility’ (of its being used at the Principal itself)?”—Because the substance actually used at the Principal is the Soma-juice [the Shyēna being a ‘modification’ of the Jetōṣṭoma].—“But on account of the Injunction (under consideration), Butter would be the substance used at it”.—The meaning of the Injunction is not that ‘Butter is to be used at the Shyēna’,—but that “At the Shyēna, the Ājya to be used is Butter’; so that what is enjoined is the peculiar relationship (of original and substitute) between ‘Ājya’ and ‘Butter’;—and the connection between the ‘Ājya’ and the Shyēna sacrifice is only referred to. As a matter of fact, however, there is no direct connection between the Shyēna and the ‘Ājya’; while there is a direct connection between the ‘Ājya’ and the subsidiaries of the Shyēna. So that the use of the ‘Butter’ must be taken to be enjoined in reference to (i.e. in the place of) the ‘Ājya’, at that sacrifice with which the Ājya has had some connection; this is what is meant by the phrase (in the Sūtra), ‘specially by reason of the peculiar proximity (connection)’.

Sutra (37).

“The same may be the case with Fire-laying”, —If this be urged (then the answer is as in the following Sutra).

Bhāṣya.

The following view may be taken—“If Fresh Butter is to be used at the subsidiaries of the Shyēna, then it would also be used at the Pavamāna.
Iṣṭis performed in connection with Fire-laying; because these Iṣṭis also are helpful to the Shyena, the Shyena being performed in the Fire consecrated by means of those Iṣṭis [so that in this sense these Iṣṭis would be 'subsidiaries of the Shyena' ]; consequently Butter should have to be used at these Iṣṭis also].

SŪTRA (38).

That cannot be; because these (Iṣṭis) do not appear in the context of the Shyena, and the fact of one act being subsidiary to the other depends upon that [i.e. its appearing in the context of the latter].

Bhāṣya.

As a matter of fact, neither the Pavamāna Iṣṭis, nor even Fire-laying are found mentioned in the context of the Shyena.—"What then?"—If it is so, then there is no direct connection between Fire-laying and Shyena,—the 'Laying' being of the Fire, and the Fire being connected with the Shyena; so that there could be no reason for Butter being used among the substances used at the Pavamāna Iṣṭis (which are performed at the Fire-laying).—The mere fact of the Laying being of use to the Fires does not make the Laying a subsidiary to the Shyena; there would be a ground for regarding it as a subsidiary to it only if such were the indication of anyone of the six means of knowledge, 'Context' and the rest. [And since there is no such ground] therefore it follows that there is no connection between the Shyena and the Laying (of Fire), [and there is no reason for Butter being used at the Laying of Fire].
ADHIKARANA (21): Butter is to be used as 'Ājya' at all subsidiaries of the Shyēna.

SŪTRA (39).

[पुर्वपाक्षा]—["The Butter should be used] only at the time [of Juice-Extraction]; because we find indications to that effect.

Bhāsya.

The question that arises now is—Is the Butter to be used at only those subsidiaries of the Shyēna which are performed at the time of Juice-Extraction? Or at all subsidiaries of the Shyēna?

The पुर्वपाक्षा view is as follows:—"It should be used at only those subsidiaries that are performed at the time of the Juice-Extraction, because we find indications to that effect. For instance, we have the text—'Saha pashūnālabhatē' ['He kills the animals together'], and then again, the declaration—'In place of the Agniṣṭoma animal, there should be the Agniṣṭoma Cake, and in place of the Anubandhyā animal, the Maitrācaruṇa Cake;' these texts point to two vacant places (for which substitutes are provided). From this we understand that the declaration in regard to the use of Butter at the Shyēna sacrifice lays down a peculiarity in regard to the subsidiaries performed at the time of the Juice-Extraction. [If Butter were to be used, then there could not be any vacant places at all]."

SŪTRA (40).

[सिद्धान्ता]—In reality, it should be used at all the subsidiaries, as there is no distinction.

Bhāsya.

Butter should be used at all the subsidiaries of the Shyēna;—why?—because there is no distinction. Inasmuch as we find no grounds for making a distinction, Butter should be taken as to be used at all the subsidiaries of the Shyēna sacrifice.

SŪTRA (41).

As for 'indications', they can be accepted only when they are in accordance with Reason.

Bhāsya.

The argument urged upon the basis of 'indications' has to be rebutted. There is no authority (or evidence) to show that what is asserted regarding
Butter to be used at the Shyēna applies to only those subsidiaries that are performed at the time of the Juice-extraction; all that is put forward in support of it is that ‘we perceive indications to that effect’.—But as a matter of fact, perception, not based upon evidence (valid means of knowledge), is wrong perception, as it is in the case of the mirage.—“How then is there to be the killing of animals in the middle of an action?”—Because of Reason.—“What is the reason?”—The reason lies in the fact that by so doing, we retain the order of sequence; i.e. by so doing the right order of sequence is followed, even in the absence of a direct injunction to that effect.—From all this it follows that the Butter is to be used at all the subsidiaries of the Shyēna.

[It is a well-known fact that such Indications can be regarded as authoritative only with regard to such subjects as are amenable to reasoning. The case in question however is one amenable to Verbal Authority only. The killing together of the animal is to be done at the time of the juice-extraction, not because it is an accessory enjoined with special reference to that time,—but because of a reason pointing to that conclusion, which however does not apply to the case of the Butter. This reasoning is as follows—There is an order of sequence which, in the absence of any injunction, appears in the form of proximity; and this order of sequence would be followed if the other details are connected with the time of juice-extraction.—In this way, when the animals come to be killed at the time of the Savaniya, the time of no animals would be passed over.—Tantravārtika.]
Adhikarana (22): Only the 'Savaniya' Cakes should consist of flesh.

Sutra (42).

Flesh should be used in place of the 'Savaniya' Cakes only, because of the specific Injunction.

Bhashya.

There is the sacrifice called 'Shakyanamayana' (the sacrifice of the Shakyas), which continues for thirty-six years. In connection with this we read—'At the close of each day, the Master of the House goes out hunting, the animals that he kills there, the flesh of those go to make up the Savaniya Cakes'.

In regard to this, there arises the question—Is flesh to take the place of the Savaniya as well as all the possible Cakes? Or of the Savaniya Cakes only?

The Purvapaksa view is as follows:—'All the Cakes should consist of flesh; it is not possible for the same sentence to enjoin the fact of the Cakes consisting of flesh, and also to specify those Cakes by means of the word 'Savaniya'; as in so doing, there would be a syntactical split. Hence we conclude that all the Cakes are to consist of flesh'.

In answer to this we have the following Siddhanta—Flesh should be used in place of the Savaniya Cakes only; because the words of the text—'the flesh goes to make up the Savaniya'—clearly lay down the connection between the flesh and the Savaniya-Cake; and the phrase 'the flesh becomes the Cakes' is a mere reference to the same. 'How is this so?' It is so because the term 'Savaniya' could not be taken as referring to all Cakes; while the term 'Cake' can very well be taken as referring to the Savaniya Cake; it is for this reason that the term 'Cake' is taken as containing a reference (not an Injunction). From all this it follows that flesh is to be used in place of the Savaniya offerings, fried barley, etc.—because of the specific injunction.

Sutra (43).

'Recourse to indirect (figurative) signification cannot be right, when there is no proximity',—if this is urged [then the answer would be as given in the following Sutra].

Bhashya.

If you argue as follows—'It has been said that the term 'Cake' would contain a reference to the Savaniya offerings; but as a matter of fact the
term 'Cake' is never used in the sense of Fried barley and such things; and so long as a word can be taken in its direct (natural) sense it cannot be right to take it in an indirect (figurative) sense",—[then our answer is as follows].—

SŪTRA (44).

IT IS POSSIBLE [TO TAKE THE WORD IN ITS INDIRECT FIGURATIVE SENSE, OF INDICATING THE 'Savaniya' OFFERINGS]; AS IT IS SO INDICATIVE IN CONNECTION WITH THE ORIGINAL PRIMARY SACRIFICE;—JUST AS IN THE CASE OF THE 'Vairāja'.

Bhāṣya.

In connection with the original Primary sacrifice, Jyotistoma, we find the term 'Cake' used in its secondary sense and applied to the Fried Barley and similar things; on account of its being used in close proximity (to the names of these things); in the case in question also, it may be taken to be similarly used; because here also the 'Cakes' are in close proximity to the term 'Savaniya'. Then again, in connection with the Original Primary, the word is applicable by reason of the presence of indicatives; it is the same in connection with the 'Modification' also; just as we have such expression as 'Chhatrino gachchhanti', 'Dheavino gachchhanti' [where men holding the umbrella and the flag are called 'Chhatrin' and 'Dheavin' because of the presence of the umbrella and the flag which are indicative marks].—Similarly in the expression 'Ukthya vairāpasāmā ēkaviṁśah śodashi vairājasāmā' ['In the Ukthya, the sāman is the Vairupa with twenty-one stomas, and in the Šodashin, the sāman is Vairāja'], by reason of the original indicative in the shape of the word 'Sāman', the Vairūpa-prṣṭha and the Vairāja-prṣṭha are understood to be meant [by the words 'vairupa-sāmā' and 'vairāja-sāmā'; where the terms 'vairupa-sāma' and 'vairāja-sāma' are taken as indirectly and figuratively indicating the Vairūpa-prṣṭha and Vairāja-prṣṭha]. In the same manner, in the case in question, the Savaniya offerings are understood to consist of flesh.

End of Pāda viii of Adhyāya III.

End of Adhyāya III.

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