CULTURE & CIVILIZATION
AS
REVEALED IN THE ŚRÄUTASŪTRAS

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DEDICATED
TO
THE SACRED MEMORY
OF
MY REVERED FATHER,
LATE DR. D.N. SHARMA.
FOREWORD

I have great pleasure in introducing to the world of scholars the publication: *Culture and Civilization as revealed in the Śrāutasūtras* by my pupil and colleague Dr. Rajendra Nath Sharma. The Śrāutasūtras occupy a prominent place in the Vedic literature. They are the compendia systematically epitomizing the material contained in the Brāhmaṇas. The Vedic Aryans were great believers in the efficacy of the sacrifices. Most of the Mantras of the Samhitās are linked by the Brāhmaṇa Texts with one sacrifice or the other. With the passage of time an elaborate ritual grew up round the Vedic Texts with difference in details in certain families. All this necessitated the exercise to prepare a record of them with all the minute variations for posterity as also to lay down the guidelines for the future.

Even though the Śrāutasūtras are principally concerned with sacrifices they are a store-house of information for the social, cultural and religious life of the period. And this is perfectly natural. Literature or whatever kind it be, cannot be isolated from the life of the people. Even while dealing with sacrifice it will have to deal with the type of wood to be used and the trees from which it comes; the motivations of the people for sacrifices; their fears, their apprehensions, their superstitions, their ideas to gain some objective, material or otherwise; and qualifications and the types of the priests who help in the performance of the sacrifice and their education and the condition of the people, who go in for the sacrifice. The Śrāutasūtras like any other text, are the great reflectors of the life of the people of their period. Their importance on that score, apart from their importance for providing the detailed and precise information about the sacrificial ritual, cannot be overemphasized.

So far no systematic study of the Śrāutasūtras from the social and the cultural points of view had been attempted.
Viewed in this light the present study by Dr. Sharma should be warmly welcomed by scholars. It goes deep into the class of literature which on account of its abstruse character has not had particular attraction for scholars but which however is a mine of useful information. It subjects to a detailed critical appraisal from the point of the social and cultural life of the people of the period. Dr. Sharma brings to bear on it his searching insight, his brilliant capacity for scrutiny of facts as also sound judgement. I have every hope that the study will meet with the approbation of scholars and shall be followed by other similar studies by the author on other parts of the Vedic Literature.

DELHI

28.7.1977

—Satya Vrat Shastri,
Professor of Sanskrit,
& Ex-Dean, Faculty of Arts,
University of Delhi, Delhi.
PREFACE

The study of the Kalpasūtras is important from cultural point of view because they give us an account of the state of Āryan civilization in ancient times. They give us an insight into the social and political conditions of ancient India. Besides they supply copious information about the religious and geographical conditions that prevailed in their times. Underlining the value of these Sūtra treatises, Dr. Ramgopal says, "The rich store of cultural information contained in the Kalpasūtras is indispensable for proper understanding of Indian culture." At another place the same author remarks, "They are a veritable repository of ancient Vedic traditions and amply augment and elucidate the cultural data derived from the Vedic Samhitās and the Brāhmaṇas."

The Śrautasūtras are an important constituent of the Kalpa literature and so they are equally valuable for the understanding of Indian culture. According to Dr. Kasikar, "The Śrautasūtras are our most important source for the understanding of the Indian sacrifice-cult, and their significance as sources for the history of religion cannot be over-estimated." Although they are mainly concerned with the sacrifices and the rituals yet they also shed welcome light on the cultural aspect of Indian life.

Commendable attempts have already been made to draw a picture of the civilization and culture in ancient India on the basis of the materials collected from the Sāhhitās.

1. Dr. Ramgopal, India of Vedic Kalpasūtras, Preface, v.
2. Ibid, p. 3.
the Brāhmaṇas the Gṛhya and the Dharma-Sūtras. But it is strange that practically no systematic attempt, however, seems to have been made so far to exploit the materials from the Śrautasūtras for the cultural study. The picture drawn from the materials in the Śrautasūtras may be regarded as representing the Śamhitā and Brāhmaṇa periods because they closely follow them. A complete picture of the culture can be drawn on the basis of material found in the Śrauta, the Gṛhya and Dharma Sūtras.

In the present work a systematic attempt has been made to draw a picture of culture on the basis of the material available in the Śrautasūtras. Our sources are primarily the Śrauta-texts, although help is sought from the Śamhitās, the Brāhmaṇas, the Āraṇyakas, the Upaniṣads, the Aṣṭādhyāyī of Pañini, the Nirukta of Yāska and the Bṛhaddevatā, etc.

The First Chapter deals with such topics as the definition of the word Kalpasūtra; their relationship with the Vedas; the relationship between the Brāhmaṇas and the Śrautasūtras; the relationship between the Śrauta and the Gṛhyasūtras; the subject-matter of the Śrautasūtras; origin and development of the Śrautasūtras, the Śrautasūtras and other allied sūtras; the relative chronology of the Śrautasūtras; and the date of the individual sūtras. Thus it is a sort of introductory chapter in which different problems connected with scope, style, language, origin and age of the Śrautasūtras have been discussed.

The Second Chapter describes the geographical background of the Śrauta-texts. The problems like the home of

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1. Kane (P.V.), History of Dharma Śāstra, Vols. I-V; Das (A.C.), Rigvedic Culture; Bloomfield (M), The Religion of the Veda; Keith (A.B.), The Religion and Philosophy of the Veda and Upaniṣads, HOS, Vols. 1-2; Rogozin (Z.A.), Vedic India; Rapson (E.J.), Cambridge History of India, Vol. I; Majumdar (R.C.), Vedic Age; Apte (V.M.), Social and Religious Life in the Gṛhyasūtras; Dr. Ramgopal, India of Vedic Kalpasūtras; Banerjee, Origin and Development of the Dharmaśūtras, etc.
the Śrautasūtra writers, physical features, flora and fauna, climate, are dealt with in this chapter.

The Third Chapter takes into account the evidences concerning the social life of the people in the Śrautasūtras. This study would include the description of the structure of the society, the place of different varṇas in that structure, the change of varṇa, the caste distinctions, the duties of the people of the four varṇas.

The Fourth Chapter provides evidences about the economic life of the people in the period of the Śrautasūtras. A description of the gainful occupations, and avocations, find place in this chapter.

The Fifth Chapter throws light on the every day life in the days of the Śrauta-texts. It supplies material regarding the villages, houses, furniture, dress, ornaments and adornments, other accessories of beauty, utensils, food, meat-eating, drinks, amusements and entertainments etc.

The Sixth Chapter deals with the system of education followed in that period. It gives information about the different stages of life, the importance of education, the places for the imparting of education, the duties of students, the place of teacher, the relation between the teacher and the taught, the fee of the teacher, types of the teachers, the subjects of study.

The Seventh Chapter contains material connected with the family life in those times. Besides, it describes the marriage customs of that age.

The Eighth Chapter gives an insight into the political life of the people. It contains topics like the king and the kingship, the royal advisors, the royal consecration, king's duties and functions, high official, means of fighting and the art of war.

The Ninth Chapter deals with the funeral rites.
The Tenth Chapter takes into account the religious conditions prevailing in the days of the Śrautasūtras. It gives the description of the sacrificial institutions, the priests required for the sacrifices, duties of the priests, the important sacrifices, superstitions, aims of sacrifice, manners and morals.

The Eleventh Chapter tries to represent a rapid survey of the cultural trends as found in the Śrautasūtras.

My indebtedness to those Oriental scholars, western and Indian whose works have inspired me, is immense. But for the results of the investigations made by them, it would have been quite impossible for me to collect materials and write this book. To Dr. Kasikar’s “A Survey of the Śrautasūtras” and “Śrauta-kośa” and Dr. Ramgopal’s “India of Vedic Kalpaśūtras”, to mention only a few of many excellent works, I have consulted, I owe a deep obligation which I hereby acknowledge for writing some of the chapters of this work. It is my sacred duty to express my deep gratitude to my revered Guru, the late Dr. Dev Raj Chanana, M.A., D. Litt. (Paris), an unrivalled authority on Ancient Indian History and Culture, whose profound learning and unbounded kindness inspired me and who initiated me in the field of research.

I am highly beholden to Dr. R.V. Joshi, M.A. Ph. D. (Benaras) D. Litt. (Paris), Professor and Head of the Sanskrit Department, University of Delhi, for showing keen interest in my endeavour.

Words cannot express my gratitude to Dr. Satya Vrat Shastri, M.A., Ph.D. (Benaras) Professor in the Department of Sanskrit, and formerly Dean, Faculty of Arts. University of Delhi, for kindly writing a foreword for this book. I am also grateful to my friend Dr. Vachaspati Upadhyaya, M.A., Ph. D., for giving me constructive suggestions. I also must thank Prof. Jagadish Lal Shastri for his help in the correction of the proofs and preparation of the index. My thanks are due to Nag Sharan Singh, the proprietor of Nag Publishers for his interest in the publication of this work.

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—R.N. SHARMA

1st August, 1977.
ABBREVIATIONS

Āp. Ś.S.  Āpastamba Śrauta Sūtra.
Āp. Dh. S.  Āpastamba Dharma Sūtra.
Āp. G.S.  Āpastamba Grhyasūtra.
Ā.S.S.  Ānandāśrama Sanskrit Series.
Āsv. Ś.S.  Āśvalāyana Śrauta Sūtra.
Āsv. G.S.  Āśvalāyana Grhya Sūtra.
Āsv. Dh. S.  Āśvalāyana Dharma Sūtra.
Āsv. Pṛt.  Āśvalāyana Pitṛmedhasūtra.
AV.  Atharvaveda.
Bhār. or Bhārad. Ś.S.  Bhāradvāja Śrauta Sūtra.
Bhār. or Bhārad. G.S.  Bhāradvāja Grhya Sūtra.
Bhār. or Bhārad. Pṛt.  Bhāradvāja Pitṛmedhasūtra.
Bau or Baud. Ś.S.  Baudhāyana Śrauta Sūtra.
Bau or Baud. G.S.  Baudhāyana Grhya Sūtra.
Bau or Baud. Dh. S.  Baudhāyana Dharma Sūtra.
Bau or Baud. Pṛt.  Baudhāyana Pitṛmedhasūtra.
CHI.  Cambridge History of India.
DN.  Dīgha Nikāya.
Drāh. Ś.S.  Drāhyāyana Śrauta Sūtra.
Gaut. Dh. S.  Gautama Dharma Sūtra.
Go. G.S.  Gobhila Grhya Sūtra.
Go. Dh. S.  Gobhila Dharma Sūtra.
GOS.  Gaikwad Oriental Series.
Hir. G.S.  Hiriyakeśin Grhya Sūtra.
Hir. Ś.S.  Hiriyakeśin Śrauta Sūtra.
Hist. Dh.  History of Dharmaśāstra
HOS:  Harvard Oriental Series.
IHQ.  Indian Historical Quarterly.
Jai. Ś.S.
JUB or JBU
Kāt. or Kātyā. Ś.S.
Kāt. or Kātyā. D.S.
Kāt. or Kātyā. G.S.
Kātyā. Pitṛ.
Kauṭ. Aś.
Kau. S.
Kaut. G.S.
Lāt. Ś.S.
Mān. Ś.S.
Mān. G.S.
Mān. Dh. S.
Mān. Pitṛ.
NS.
PB.
Pār. G.S.
Rām.
RV.
Śat. Br.
Śāṅkh. Ś.S.
Śāṅkh. Pitṛ.
Sat. Ś.S.
SBE.
Śūdras
Tāṇḍya Br.
Tai. Ār.
Tai. Br.
Tai. S.
Vārāha. Ś.S.
Vaikh. Ś.S.
Vait. S.
Vas. Dh. S.
V.I.
VS.
ZDMG.

Jaiminiya Śrauta Sūtra.
Journal of the University of Bombay.
Kātyāyana Śrauta Sūtra.
Kātyāyana Dharma Sūtra.
Kātyāyana Gṛhya Sūtra.
Kātyāyana Pitṛmedhasūtra.
Kauṭilya Arthaśāstra.
Kauśika Sūtra.
Kauthumba Gṛhya Sūtra.
Lāṭyāyana Śrauta Sūtra.
Mānava Śrauta Sūtra.
Mānava Gṛhya Sūtra.
Mānava Dharma Sūtra.
Mānava Pitṛmedhasūtra.
New Series.
Pañcaviṃśa Brāhmaṇa.
Pāraskara Gṛhya Sūtra.
Rāmāyaṇa.
Ṛgveda.
Śatapatha Brāhmaṇa.
Śāṅkhāyana Śrauta Sūtra.
Śāṅkhāyana Pitṛmedhasūtra.
Satyāśādha Śrauta Sūtra.
Sacred Books of the East Series.
Śūdras in Ancient India.
Tāṇḍya Brāhmaṇa.
Taittirīya Āranyaka.
Taittirīya Brāhmaṇa.
Taittirīya Saṃhitā.
Vārāha Śrauta Sūtra.
Vaikhānasa Śrauta Sūtra.
Vaitāna Sūtra.
Vasiṣṭha Dharma Sūtra.
Vedic Index.
Vājasaneyi Saṃhitā.
Zeitschrift der Deutschen Morgen-Indischen Gesellschaft.
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Introduction

1. The Kalpasūtras and the Vedic Literature:

The Śrautasūtras along with the Grhyaśūtras and the Dharmaśūtras form an important link between the Vedic literature and the classical literature. These treatises are commonly known as Kalpasūtras. The word "Kalpa" means a ritual and the word "Sūtra" means an aphorism, a sentence highly artificial, enigmatic and as brief as possible. Like loose fibres compressed into a thread (sūtra), the diffuse and scattered precepts are succinctly systematized in a compact sentence called sūtra. Hence those treatises which deal with Vedic rituals, domestic rituals and customary rituals through the medium of this peculiar style of sūtra are designated as Kalpasūtras.

The Kalpasūtras find a place among the six auxiliary treatises and so they were considered necessary for the proper understanding and employment of the Vedic rituals. They presuppose the knowledge of the Vedas and the Brāhmaṇas of their respective schools and sometimes refer to them. According to Dr. Ramgopal, "There is a fundamental difference between the Brāhmaṇas and the Kalpasūtras in regard to their aim and scope. The principal aim of the Brāhmaṇas is to explain the significance of various acts in Vedic sacrifices and to settle ritualistic doctrines, while the Kalpasūtras are chiefly connec-

ted with a succinct and systematic account of all the Vedic sacrifices and customs prevalent at the time of their composition. The Kalpasūtras simply record the rituals and traditions current in their respective schools and do not concern themselves with their explanation and rationale.”

The Kalpasūtras are considered as apauruṣeya. All the Vedas possessed their distinct Kalpasūtras. Now-a-days a small number of these sūtras is available.

2. The Relationship between the Brāhmaṇas and the Śrautasūtras:

The Śrautasūtras are highly indebted to the Brāhmaṇas as they deal with the great sacrifices (Śrautayajñas) which are already discussed in the Brāhmaṇa texts. But all the sacrifices described in these manuals are not traceable to the Brāhmaṇas. It has been pointed out by Lōbbecke and others that the Brāhmaṇas and the Śrautasūtras are loosely connected. But Tsuji does not agree with the above view. He has maintained that there is a very close relation between the two. In the following statement Dr. Kasikar has very aptly brought out the purposes of the Brāhmaṇas and the Śrautasūtras. He says, “the purpose of a Brāhmaṇa is to give the meaning of mantras and to explain the origin and mysterious significance of the various rites of the rituals to be performed to the accompaniment of a verse or a formula, and also to give brief and, to a certain extent, vague injunctions not necessarily in an orderly manner. It is not generally the intention of a Brāhmaṇa to record all the detailed injunctions of any ritual. The character of the Brāhmaṇas as regards the injunctions is not uniform. There are a

few Brāhmaṇas which give a proportionately longer number of injunctions than are found in others. The nature and purpose of the Śrautasūtras are, on the other hand, quite different. The Śrautasūtras give a systematic, thorough and orderly description of that aspect of the ritual which is represented by the relevant school. If any injunction of a Śrautasūtra is not found in the Brāhmaṇa belonging to the same recension, it does not necessarily mean that it was unknown to the author of the Brāhmaṇa. The author of the Brāhmaṇa perhaps regarded that injunction as too common or simple to need a special mention or perhaps he did not regard that particular point worth noticing.”

The Sulvasūtras, which describe rules for the measurement and construction of fire-altars and sacrificial sheds etc., are closely connected with the Śrauta texts because they are concerned with great sacrifices, dealt in the Śrauta texts.

3. The Relationship between the Śrauta and the Gṛhya Sūtras:

As regards the relationship between the Śrautasūtras and Gṛhyasūtras, it can be said that the Gṛhyasūtras presuppose the knowledge of the Śrautasūtras of their respective schools and some of them even refer to them. "The main distinction between the Śrautasūtras and the Gṛhyasūtras consists in the fact that the former describe the big sacrifices which should be generally performed with the help of three or more sacred fires, while the latter deal with simple household ceremonies of daily life, which may be performed with the single Gṛhya fire. The second major difference between the Śrauta and Gṛhya rites lies in the fact that the services of a number of priests—as many as sixteen—are required for the performance of Śrauta sacrifice, whereas the Gṛhya rites can be performed by householder himself or by any of his representatives namely his wife,

son, pupil or a Brahmin priest. The offering of Soma which figures prominently in so many Śrauta sacrifices is absolutely unconnected with the Gṛhya-rites.”

Certain important rites are mentioned in the Śrauta and Gṛhya works. From this it should not be concluded that those rites belong to the domain of the Śrautasūtras. For ascertaining the domain of a rite, it is essential to examine the history and nature of the rite concerned. For example the funeral rites are described in both types of sūtras. The Śrautasūtras describe the funeral rites of the Aṅitāgni. But this rite is got to be performed for one who has not set up the sacred fire. The Gṛhya texts describe the funeral rites also of those men who have not set up the sacred fire. It is, therefore, clear that the funeral ceremony, as a whole, does not belong to the sphere of the Śrauta rites. In the Gṛhya works the funeral rites are performed by the relatives of the deceased as against performed by the priests in the Śrautasūtras. Hence Prof. Knauer’s view that the description of funeral rites cannot be included in the subject-matter of the Gṛyasūtras is untenable.

The close affinities between the Śrauta and the Gṛyasūtras, belonging to the same school, point to their common authorship and also to the fact that they might have been written by persons of the same school. The authorship of the Pārāśara Gṛyasūtra, the Gobhila Gṛyasūtra and the Khādirā Gṛyasūtra, which belong to Śrautasūtras of Kātyāyana, Lāṭyāyana and Drāhyāyana respectively, is quite clear from their names.

The Śrautasūtras are the outcome of the efforts of the Āryans to preserve and systematise the religious practices which were gradually multiplying.

4. The Subject-Matter of the Śrautasūtras:

The Śrautasūtras deal with Vedic sacrifices in nutshell. They aim at a systematic description of the Śrauta rituals in their

1. Ramgopal, India, op. cit., p. 4.
respective schools and seldom attempt to interpret them. A brief outline of the principal contents of the Śrāutāsūtras will provide proper background for the discussion of various problems connected with the Sūtras. Here is a sketch of their subject-matter based upon a general scheme of the arrangement of topics, adopted in the Śrāutāsūtras. Their subject-matter does not strictly adhere to uniform plan. The number of rites varies from Śrāutāsūtra to Śrāutāsūtra.

The setting up of the sacred fires (Āgnyādhāna) finds an important place in the Śrāutāsūtras, for all the ceremonies described in them are performed with the help of these sacred fires. They are either three in number, namely, the āhavaniya, the gārhapatiya, and the anvāhāryapacana (or the daksinā) or five, namely, the above mentioned three and the sabhya and the āvasathyā. Then comes the description of the Agnihiotra offerings. This is followed by an account of Kāmya (optional) oblations viz., Jaya and Abhyātana oblations, Rāṣṭrabhrī oblations, Samasta oblations, and Caturhotṛka oblations. Next comes the description of the New-Moon and the Full-Moon sacrifices (Darśapūrṇamāsa). These are followed by the offerings of the first fruits (Āgrayaṇa) which are followed in turn by Optional New-Moon and Full-Moon sacrifices. They are, sacrifice to Agni-Viśṇu, Śākaṃprasthayīya sacrifice, Sumanā sacrifice, Dākṣāyana sacrifice, Īḍādaha sacrifice, Sārvaseni sacrifice, Śaunaka sacrifice, Vasiṣṭha sacrifice, Munyayana, Turayana, Dyāvāpṛthivyorayanam, and optional sacrifices to be performed subsequent to the New-Moon and the Full-Moon sacrifices. Optional sacrifices are performed after them. The Cāturmāsyas which comprise four sections (parvans), namely, Vaiśvadeva, Varuṇapraghāsa, Sākamedha and Śunāṣṭriya, are performed after the above mentioned sacrifices. Next is the description of the optional and other forms of the Cāturmāsyas. The Animal-sacrifice (Nirūḍhpaśubandha), optional Animal and Cāturmāsyas with animal offerings are also described in the Śrauta works. Another sacrifice described in these works is the Saūtrāmaṇi which is to be performed after a Soma-sacrifice characterised by Agnicayana or a Rājasūya or
a Vaijapeya has been performed. Above-mentioned sacrifices are classified under the head of Haviryajñah.

The Soma-sacrifices occupy a considerable portion of the Śrauta manuals. They are Agniṣṭoma, Atyagniṣṭoma, Ukhya, Śoḍaśin, Vaijapeya, Atirātra and Āptoryāma. The Rājasūya sacrifice partakes the characteristics of both the Havis-sacrifices and the Soma-sacrifices.

5. Origin and Development of the Śrautasūtras:

Scholars are of the opinion that "The stock of Āryan knowledge concerning rituals, customs, manners etc., had accumulated by the close of the Brāhmaṇa period to such an extent that the preservation of the precious heritage posed a serious problem; a need was, therefore, felt for such treatises as could compress the mass of cultural traditions in a manageable form:" this gave rise to the Kalpasūtra¹. But Dr. Kasikar observes that this problem requires to be studied in the perspective of the development of the ritualistic religion and literature of ancient India in general.²

It is quite true that the Rgveda alludes to some kind of sacrificial ritual but its exact character is not known. By the time of the Yajurveda and the Brāhmaṇas many traditions must have come into existence on account of the growth and development of the rituals. The Yajurveda and the Brāhmaṇas can be considered as the first attempt in the direction of the systematisation of a particular ritualistic tradition adopted by certain well-known sects. The Śrautasūtras were also composed to record and stabilze the tradition of the sacrificial ritual.³ According to Hillebrandt, "The first origin of the sūtras is to be sought in the recording of the traditions of priestly schools and popular customs for the Śrauta and the other for the Gṛhya. What we have is only a selection. The author of the

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Āśvalāyana Gṛhyaśūtra (1.7.1-2) says with regard to the marriage custom that what is given here is the most common rite; there are different lands and places.”

Various manuals—Prayogas and Paddhatis—representing different ritual traditions composed for the use of priests, and related to specific Vedic schools, must have existed in ancient times. It is indicated by the fact that in a single Vedic school there sometime existed difference of ritual practices as represented in these Prayogas, speaks for the wide sway which the institution of sacrifice generally held over the life of the people. A variety of Prayogas existed even in the Vedic school. There are treatises to lay down the duties of all the officiating priests belonging to a particular group, namely, Ādhvarya or Haustra or Audgāta. Similarly the duties of the sacrificer, his wife, the Brāhmaṇa and also the duties of the priests officiating at certain sacrifices like the New-moon and the Full-moon, are laid down in the manuals. Hence, it is clear that these manuals were prepared form the practical point of view. Date of these Prayogas cannot be fixed with certainty but in any case they were compositions of later times.

Regarding the ritual tradition in the post-Yajurveda period Eggeling, however, holds that, "The performance of sacrifice was taught as a practical art, and that the theoretic instructions supplied by the Brāhmaṇas were conveyed orally in connection with such practical performances. That the latter was the case is sufficiently evident from the constant occurrence in the Brāhmaṇas of demonstrative pronouns and particle of deictic forces.”

Thibaut does not subscribe to the view of Eggeling. He says, “That (in the times immediately following the composition of the chief Brāhmaṇas) already books of the nature of the Kalpasūtras or Prayogas existed, but at any rate there must

have existed from the outset a full circumstantial oral tradition referring to the proper performance of the sacrifice."

Before the systematic treatment of the sacrifices in the Śrautasūtras, in the Brāhmaṇa period itself, recording of details of the complicated sacrifices, took place. The advent of the Śrautasūtras rendered the practical directions superfluous as these works described the sacrifices through the medium of sūtra style. In later times, the Prayogas were composed on an extensive scale, in order to explain the Śrauta-texts. Similarly such Prayogas must have existed before the Sūtras and the Sūtra literature should be considered as the outcome of these manuals representing different schools.²

Hence the ultimate origin of the Śrauta works appears to be traceable to an oral tradition prevalent among the people of ancient times.

6. The Śrauta and Other Sūtras:

The Śrauta Sūtras: The Śrautasūtras present a detailed and systematic treatment of the Vedic sacrifices. The credit for preservation of the tradition of the ritual practices in a complete form goes to the Śrautasūtras, the manuals and the works on Pūrva-Mimāṁsā. Following is the description of the Śrautasūtras belonging to different Vedas.

(i) The Śrauta-Sūtras of the Rgveda:

The Āśvalāyana Śrautasūtra and the Śāṅkhāyana Śrautasūtra belong to the Ṛgveda. The Āśvalāyana consists of twelve chapters. Each chapter contains a detailed description of the sacrifice. It is said that Āśvalāyana was a pupil of Śaunaka. A Sanskrit-Vṛtti written on this work by Gārgeya Nārāyaṇī is available. It was edited and published by Dr. Rajendra Lal Mitra in the Bibliotheca Indica in 1864-74.


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The Śāṅkhāyana is divided in 18 chapters. A Sanskrit commentary written by Anrūkṛta is available on this sūtra. Govinda has also written a commentary on this work. It was published in Bibliotheca Indica. Prof. Hillebrandt has also brought out a beautiful edition of this ritual text.

(ii) \textit{The Śrauta-Sūtras of the Yajurveda}:

The Baudhāyana, the Bhāradvāja, the Āpastamba, the Satyāṣāḍha-Hiraṇyakeśi Śrautasūtras belong to the Taittirīya Sanhitā of the Yajurveda. The Baudhāyana consists of 19 praśnas. It was edited and published by W. Caland. It contains 14 parts. It was first published in Bibliotheca Indica.

The Bhāradvāja contains 15 chapters. It is divided into Praśnaś, Kāṇḍikās and Sūtras. It was first published by Dr. Raghu Vira in the Journal of Vedic Studies, 1933-34. The text of entire Sūtra is not available anywhere. Praśnas I-IX describe the seven Havis-sacrifices-including the Prāyaścittas but excluding the Sautrāmaṇi, the Kāmya Homas and the Kāmya Darṣapūrṇmāśa. It does not give any haurtra at all.

The Āpastamba Śrautasūtra is available in more than one edition. It was first edited by Garbe and published together with Rudradatta’s commentary on Praśnaś I-XV, in three volumes in the Bibliotheca Indica (1882-85). Two volumes of the Āpastamba (Praśnaś I-VIII) together with the Bhāṣya of Dhūrtasvāmin are published in the Mysore Government Oriental Series (1945, 1953). Still another edition of this Sūtra is being issued in the Gaekwad’s Oriental Series and its first volume comprising Praśnaś I-VII together with the bhāṣya of Dhūrtasvāmin has already been published (1955). A valuable German translation of this Sūtra is given by Dr. Caland.

The Satyāṣāḍha Hiraṇyakeśi Śrautasūtra with a commentary, is available in ten volumes by the Ānandāśrama, Poona (1907-1932). The text of this work is divided into Praśnas and Paṭalas. It consists of 18 Praśnas. It closely follows the Āpastamba.

The Mānava and the Vārāha Śrautasūtras belong to the
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The Vārāha was edited and published by Dr. Caland and Dr. Raghu Vira at Lahore in 1933. It does not contain the hautra.

The Śrautasūtra belonging to the Kāṭhaka recension is available only in form of a few quotations, collected from the commentaries on the other ritualistic works. No manuscript of this Sūtra has been discovered. No manuscript of the Śrautasūtra belonging to Kapiṣṭhala-Kaṭha recension is available so far.

The Kātyāyana Śrautasūtra is the only Śrautasūtra for both the Mādhyaṇḍina and the Kāṇva recensions of the Vājasaneyī Samhitā. Weber has published the Kātyāyana together with the commentaries of Karka and Devayājñika in Berlin in 1859. Its another edition was brought out in the Chowkhamba Sanskrit Series in 1903-08. Another edition of this Sūtra has been published by Vidyādhara Gauḍa with his own commentary.

The Vaikhānasa Śrautasūtra belongs to the Taittirīya Samhitā and the Vājasaneyī Samhitā. The Vaikhānasa is edited and published by Dr. Caland in the Bibliotheca Indica in 1941. It contains 21 chapters.

The Vāḍūla Śrautasūtra belongs to the Taittirīya Samhitā. It is published with introduction and translation by Dr. Caland in the Acta Orientalia. There is also a commentary available on this work.

(iii) The Śrauta-Sūtras of the Sāmaveda:

To the Sāmaveda belong the Ārṣeya Kalpa, the Lāṭyāyana, the Nidānasūtra, the Drāhyāyana, the Jaiminīya, the Kṣudrasūtra, the Kalpānupaśūtra, the Upagranthasūtra, the Anupada-sūtra, the Pañcavidhasūtra, the Puṣpasūtra or Phulasūtra, the
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Rkatantra, the Sāmatantra, the Mātralakṣanasūtra, the Stobhānusarbhāra, the Gāyatravidhānasūtra, the Pratihārasūtra, the Prastāvasūtra and the Nidānasūtra.

The Lāṭyāyana is published together with the bhāṣya of Agnisvāmin in the Bibliotheca Indica in 1872.

The Drāhyāyaṇa contains 32 Paṭalas. Of these 1-11 are edited together with the commentary of Dhanvin by J.N. Reuter (1904). Paṭalas 11-15 together with the commentary have been published by Dr. Raghu Vira in the Journal of Vedic Studies (Vol. I, No. 1, 1933). Other Paṭalas are not published.

(iv) The Śrauta-Śūtras of the Atharvaveda:

To the Atharvaveda belongs the Vaitāṇa Śrautasūtra and the Kauśikasūtra. The Vaitāṇa is edited by Garbe. Two German translations of this work are available—one by Garbe (1878) and the other by Caland (1910).

The Kauśika Sūtra is edited by Bloomfield in the Journal of the American Oriental Society, Volume 14 together with extracts from the commentary of Dārila and the Paddhati of Keśava.

7. Other Śūtras:

Besides these Śrautasūtras, we must take note of some other śūtras which are closely connected with sacrifice viz., the Pitrmedhasūtras. The Pitrmedha rites are sometimes laid down in separate Śūtras; sometimes they are described in the Śrauta texts; and sometimes in the Gṛhyasūtras. Thus there are independent Pitrmedhasūtras of Baudhāyana, Bhāradvāja and Gautama.

(i) The Śulba-Śūtras:

The Śulbasūtras are also very closely connected with the Śrautasūtras. The word Śulba denotes a cord. The various fire places and altars are measured by means of a cord. The
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śulbasūtras describe the rules and methods of measuring the fire places and the altars. The śulbasūtras of Baudhāyana, Maitrāyaṇī, Āpastamba, Satyāśāḍha-Hiranyakeśīn, Mānava, Vārāha and Kātyāyana are available.

(ii) The Pariśiṣṭas and the Pravaras:

Another type of literature in the form of the Pariśiṣṭas and the Pravarasūtras, is also useful for the proper understanding of the sacrificial rituals.

(a) Pariśiṣṭa Literature:

Among important Pariśiṣṭas are—Baudhāyana Haustrasūtra, Bhāradvāja Pariṣeṣaṇasūtra, Āpastamba Haustrasūtra, Mānava Śrutasūtra Pariṣiṣṭa, Vārāha Pariṣiṣṭa, Kātyāyana Pariṣiṣṭa, Āśvalāyana Śrauta Pariṣiṣṭa and Āśvalāyana (Grhya) Pariṣiṣṭa.

(b) Pravara-Sūtras:

The names of the Pravarasūtras are the Baudhāyana Pravarasūtra, the Āpastamba Pravarasūtra, the Satyāśāḍha Pravarasūtra, the Mānava Pravarasūtra, the Kātyāyana Pravarasūtra, the Vārāha Pravarasūtra and the Āśvalāyana Pravarasūtra.

8. The Date of the Śrutasūtras:

The exact date of the Śrutasūtras cannot be ascertained with certainty for they were not composed at one and the same time and some of them were separated from the others by a long interval of time. Dr. Ramgopal1 has classified them in four groups:

(i) The Āśvalāyana, the Lāṭyāyana, the Baudhāyana, the Mānava.
(ii) The Śāṅkhāyana, the Bhāradvāja, the Āpastamba, the Kātyāyana.

1. Ramgopal, India, op. cit., pp. 84-85.
(iii) The Drāhyāyaṇa, the Jaiminiya, the Satyāśāḍha-Hiraṇyakesin; the vaitāna.
(iv) The Vārāha, the Vaikhānasa.

Dr. Kasikar\(^1\) attributes the activities of the composition of all the Śrautasūtras to three stages representing three different periods. The structure of the various Śrautasūtras hardly allows any more stages:

(i) The Baudhāyana, the Vādhuḷa. the Śāṅkhāyana, the Āṣvalāyana, the Ārṣeyakalpa, and the Kauṣika.
(ii) The Māṇava, the Bhāradvāja, the Āpastamba, the Lāṭyāyana, the Drāhyāyaṇa, the Jaiminiya and the Nidāna.
(iii) The Satyāśāḍha-Hiranyakesin, the Kāṭyāyana, the Vārāha, the Vaitāna and the Vaikhānasa.

According to Dr. Kasikar the Sūtras belonging to the first stage may be regarded to have been composed during 800-650 B.C.; those belonging to the second stage during the period 650-300 B.C.; and those belonging to the third stage during period 300 B.C.—400 A.D. The Satyāśāḍha may be regarded as belonging to the initial period, while the Vaikhānasa may be regarded as belonging to the last century of that period.\(^2\) Dr. Ramgopal is also of the opinion that most of the sūtras were composed between circa 800 B.C. and 500 B.C.\(^3\). The same author declares that the Vārāha and the Vaikhānasa do not belong to the Sūtra period\(^4\).

(i) The date of the individual Śrautasūtras:

(a) The Āṣvalāyana Śrautasūtra:

That this Śrautasūtra was older than Pāṇini is indicated by

2. Ibid.
3. Ramgopal, India, op. cit., pp. 84-90; Winternitz, History of Indian Literature, Vol. I, p. 310. The author seems to agree with the above view when he remarks: “We shall probably have to date the beginning of this development about 2000 or 2500 B.C., and the end of it between 750 and 500 B.C.”
4. Ibid.
the mention of the name of Āśvalāyana in the Brhaddevatā IV, 139. The fact that Śaḍguruśīya regards Āśvalāyana as the author of the fifth book of the Aitareya Āraṇyaka leads to the above mentioned conclusion. If the date of Pāṇini is 600 B.C. then the date of the Āśvalāyana can be placed in the 700 B.C. ¹

(b) The Śāṅkhāyana Śrautasūtra :

That the Āśvalāyana Gṛhyasūtra existed prior to the Śāṅkhāyana Gṛhyasūtra is indicated by a comparison of the style and ideas of these sūtras. As the authorship of the Śrauta and Gṛhya Sūtras of Āśvalāyana and also of the Śāṅkhāyana Śrauta Sūtra and the Gṛhyasūtra, is ascribed to Āśvalāyana, and Śāṅkhāyana respectively, so Āśvalāyana stands prior to Śāṅkhāyana. So the date of Śāṅkhāyana falls after Āśvalāyana. Prof. Hillebrandt is inclined to place the date of the Śāṅkhāyana earlier than that of the Āśvalāyana. But this view cannot be entertained on the ground that the description of the Mahāvrata ritual as given in the Aitareya Āraṇyaka is earlier than that of the Śāṅkhāyana. ²

(c) The Kātyāyana Śrautasūtra :

As the author of the Kātyāyana is most probably the same as that of the Sarvānukramani, the date of this sūtra would fall after Āśvalāyana. In the enumeration of Śaḍguruśīya also Kātyāyana’s name comes after Āśvalāyana. The Pāraskara Gṛhyasūtra refers to many Sūtras of Kātyāyana on the one hand and welds the short sūtras of the Śāṅkhāyana into longer ones. From this it can be concluded that both Kātyāyana and Pāraskara were later than Śāṅkhāyana. ³

The Baudhāyana, the Bhāradvāja, the Āpastamba and the Hiranyakeśin : According to Mahādeva, the commentator of the Hiranyakeśi Śrautasūtra, the Kalpasūtras of the Taiṭtirīya

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¹ Ramgopal, India, op. cit., pp. 68-69.
² Ibid. pp. 71-72.
³ Ibid, pp. 72-73.
school of the Yajurveda stand in the following chronological reference: Baudhāyana, Bhāradvāja, Āpastamba, Hiranyakesin, Vādhuḷa and Vaikhānasa.¹ This sequence is accepted by Garbe for the Śrautasūtras of Baudhāyana, Bhāradvāja, Āpastamba and Hiranyakesin.² Dr. Caland agreeing with this view holds that Baudhāyana is the earliest among the Kalpasūtras of the Taittirīya school.³

(d) The Āpastamba Śrautasūtra:

According to Dr. Bühler Āpastamba cannot be placed later than third century B.C. and that if Āpastamba’s statement regarding Śvetaketu is taken into account the lower limit for the composition of Āpastamba Sūtras can be put further back by 150-200 years.⁴ Dr. Hillebrandt⁵ agrees with this view of Dr. Buhler. Dr. Keith⁶ places it in the 300 or 350 B.C. Garbe,⁷ with Buhler, is even ready to place the date of Āpastamba in the 500 B.C. Dr. Kane places Āpastamba between 600 B.C and 300 B.C.⁸ The occurrence of Āpastamba’s names in the Bidāḍīgaṇa pāṭha of Pāṇini (IV, I, 104) leads to the conclusion that Āpastamba is earlier than Pāṇini. The acceptance of the above mentioned conclusion by Dr. Keith refutes his own view that Āpastamba’s date cannot go beyond 300 or 350 B.C.; for he says, “I incline to fix Pāṇini’s date 400 B.C. and 350 B.C.”⁹

(e) The Baudhāyana Śrautasūtra:

We have already referred to the traditional chronological sequence according to which Baudhāyana was composed earlier

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than Āpastama. This is also confirmed by the evidence of style and development of ideas. If we are to accept with Dr. Bühler 300 B.C. as the date of Āpastamba then the date of Baudhāyana can be fixed between 400 B.C. and 300 B.C.

(f) The Bhāradvāja Śrautasūtra:

In the traditional enumeration Bhāradvāja precedes Āpastamba and follows Baudhāyana. Hence its date falls round about 350 B.C.

(g) The Hiranyakeśin Śrautasūtra:

As the Śrautasūtra of Hiranyakeśin closely follows the Āpastamba so it proves the view of Mahādeva that the sūtra of Hiranyakeśin is later than that of Āpastamba.

(h) The Vārāha Śrautasūtra:

According to Dr. Shamasastry, this work appears to be latest among the Śrautasūtras of the Yajurveda as it cites Patañjali and Bādarāyana as authority and is well acquainted with the technicalities of the Mīmāṁsā of Jaimini. Hence it must be later than Patañjali, Jaimini and Bādarāyana.

(i) The Vaikhānasa Śrautasūtra:

It is described by Mahādeva as the latest among the Sūtras of the Taittirīya school. Dr. Caland has assigned 300 B.C. as the probable date of the Vaikhānasa Grhyasūtra and the Vaikhānasa Dharmasūtra on the ground of the mention of the betel and Greek sequence of the planets and the designation of the days of the week after these planets. The Śrautasūtra of Vaikhānasa is later than the Śmārtasūtra of this school. The

4. Rāmgopal, op. cit., p. 78.
6. Caland, The Vaikhānasa Grhyasūtra, (Trans.), Intro., pp. xiii-xv,
Introduction

Vaikhānasa closely follows the Āpastamba and the Hīraṇyakesīn and has little originality.¹

(j) The Lāṭyāyana Śrautasūtra:

The Lāṭyāyana refers frequently to the Pañcavimśa Brāhmaṇa. The Kātyāyana agrees with the description of the Sūtras and Soma sacrifices as given in the Lāṭyāyana. A careful comparison of the two Sūtras in respect of their style and subject would lead to the conclusion that the Lāṭyāyana is definitely earlier than the Kātyāyana.²

(k) The Drāhyāyana Śrautsūtra:

It very closely follows the Lāṭyāyana. It is almost identical with the later. So it must have been composed after the composition of the Lāṭyāyana Śrautsūtra.³

(l) The Jaiminiya Śrautsūtra:

The style and subject-matter of this work indicate that it belongs to the later phase of the Sūtra period.⁴

(m) The Kauśikasūtra:

Prof. Bloomfield assigns the Kauśikasūtra to the later sūtra period.⁵ But at another place he declares that the Kauśika is earlier than the Gopatha Brāhmaṇa.⁶ Pāṇini mentions Kauśika’s work and Dr. Keith believes that here Pāṇini refers to this work.⁷ So it can be placed earlier than Pāṇini.

(n) The Vāitāna Sūtra:

It presupposes the knowledge of the Kauśikasūtra and

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1. Ramgopal, India, op. cit., p. 80.
2. Ibid., pp. 80-81.
3. Ibid.
4. Ibid., pp. 80-81.
6. Bloomfield, Atharvaveda, pp. 102 and 119; cf. JAOS, Vol. XI, pp. 375 seq; Caland WZKM, 1904; p. 191 seq; Aufrecht, Das Aitareya Brāhmaṇa, pp. 432-33. He has proved that the Kauśikasūtra is later than the Gopatha Brāhmaṇa. Gaastra; Das Gopatha Brāhmaṇa, pp. 12 seq. He agrees with Aufrecht.
closely follows the Kātyāyana. Prof. Bloomfield places it before the Gopatha Brāhmaṇa while Keith, Caland and Gaastra place it later than the Gopatha Brāhmaṇa. It was definitely later than the Kātyāyana and belonged to the later part of the Sūtra period.\(^1\)

(o) *The Vādhula Śrautasūtra* :

It must have been composed before the Vaikhānasa ŚŚ because in the traditional enumeration it comes before the Vaikhānasa.

(p) *The Mānava Śrautasūtra* :

As this Sūtra is closely followed by the Āpastamba, so it must be earlier than that. It was probably composed in 350 B.C.

*The Style of the Śrautasūtras* :

An “uninterrupted string of short sentences, twisted together into most concise form”,\(^2\) were the backbone of the style of the Śrautasūtras and allied works. The authors of these works feel happy on reducing the doctrines to a mere skeleton and by laying open with greatest precision and clearness the joints of the system. There appears to be hardly any connection or development of the ideas.\(^3\) Speaking about the style of these works Colebrook says, “Even apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and limitations so disjoins the general precepts that the reader cannot help in view their intended connection and mutual relation. He wanders in intricate maze, and clew of the labyrinth in continually slipping from his hands.” Thus these Sūtras are minus life and spirit.\(^4\) But the views expressed

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3. Ibid.
4. Ibid.
by MaxMüller¹ and Colebrooke are not tenable for the Śrautasūtras do show the development of ideas of course not without any connection. They may be difficult to understand without the oral guidance of the teacher or the commentaries but their subject-matter is compact and not loose.

Many of these works coin a new kind of language and reduce the whole system to mere algebraic formulas whose key is generally found in the Paribhāṣās which a pupil must know by heart in order to comprehend them. Even then one may not be able to understand them without the help of the Anuvṛtti and Nirvṛtti (The influence of one rule over the others is called Anuvṛtti and its cessation [Nirvṛtti]). Seen from the artistic point of view these are worthless and sordid. It may be true that they have no artistic value but even then they are valuable for the oral transmission of the knowledge reared up in different schools.

¹. MaxMüller, A History of Ancient Sanskrit Literature, Allahabad, 1926, pp. 37-38,
Geographical Conditions

Man is a social animal. It is also true that man is made by his environments. His habits, customs, manners and behaviour are always conditioned by environments. The geographical conditions have a great impact on the cultural pattern of the country. Therefore, an adequate knowledge of the geographical surroundings is a prerequisite for the proper understanding of any culture. The Śrautasūtras also throw a welcome light on the geographical conditions that existed in their times. This information helps us in the proper understanding of Indian Culture in its various aspects.

(1) The Original Home of the Śrautasūtra-writers:

In the absence of explicit statement regarding the place of composition in the Śrautasūtras and trustworthy tradition to guide in this matter, it is very difficult to settle the problem of the original home of the sūtra-writers. There are later traditions pointing to the places where a Vedic school existed in ancient India. On the basis of these, different theories have been put forward by eminent scholars.

It is not possible to rely on the statement of the Mahārṇava which has been quoted by the commentator of the Caranavyūha which regards Narmadā river as the middle line of India and locates Vedic Śākhās to the south and north of it. According to the above source, the region bounded by the rivers Tuṅga, Kṛṣṇā and Godāvari and by mountain Sahyādri and which extends up to the Āndhra country, is the home of the Āśvalā-yani Śākhā; the northern Gujarat is the home of Śāṅkhāyana Śākhā. In the south-east up to the mouth of river Godāvari, in Āndhra lies the home of the Āpastambi Śākhā; between the
Sahyādri mountain and south-western sea is located the Hiranyakesī Śākhā. In the north-western region extending from the Mayūra mountain to Gujarat is situated the Maitrā-yanī Śākhā; Aṅga, Vaṅga, Kaliṅga, Kānīna and Gujarat are described as the home of Mādhyamādī Śākhā; and the Kāṭva Śākhā covers the whole of the country.¹ This view is not supported by internal or external evidences and so can be dismissed.

Prof. Bühler has tried to prove that Āpastamba was a native of the Āndhra country.² He has adduced three reasons in support of his thesis. Firstly, the Mahārṇava locates the home of Āpastamba in the Āndhra country. Secondly, the followers of Āpastamba live mostly in the south and land grants from that part refer to Āpastamba by name.³ Thirdly, the Āpastamba Dharmasūtra (11.7.17.17) refers to a custom of the Northerners (Udīcyaśas) and “he indicates thereby that he himself does not belong to the north of India.”⁴

But it is nowhere stated in the Mahārṇava that Āpastamba founded his school in Āndhra. It only says that in those times its followers were found to dwell in that region. It is quite probable that the followers of Āpastamba might have migrated from north to south.⁵ Such happenings are not unknown to history. According to Haradatta’s observation on the Āpastamba Dharma-sūtra (II.7.17.25): “The Northerners (udīcyaśas) mostly do not read this sūtra; and it has, therefore, not been commented upon by the earlier commentators.”⁶ It is quite evident from the above that northern recension was considered the most authentic by the commentators. According to Dr. Bühler⁷ the term Udīcya denotes that part of India

¹. Caraṇa-Vyūha (Banaras Ed. 1938) pp. 33-34.
⁵. Ramgopal, India of Vedic Kalpasūtras, pp. 94-95.
⁶. See Haradatta on Āpastamba, D.S. II. 7.17.25.
⁷. Bühler, S.B.E. Vol. II. pp. XXXIII.
which lies to the north of the river Narmadā. But in the opinion of Dr. Ram Gopal there is nothing to support this conjecture of Dr. Bühler. He has proved that Udīcyā denotes the region lying to the north and north-west of the Kuru-Pāṛcāla and so the home of Āpastamba lay somewhere in the Kuru-Pāṛcāla country or its vicinity. He has supported his view by the following evidences. In the first place, the peculiar words like Ghoṭa (a horse) and Bhayeḍaka (wild ram) occurring in the Āpastamba XV. 3.12 and XV, 19.4 respectively, are found to be prevalent even now in the language used in Kuru-Pāṛcāla country with slight change viz. Goda and Bheḍa. They are not used in any of the South Indian languages. Prof. Garbe vainly tried to translate Tambala-Vīṇā occurring in the Āpastamba as “Tamil-guitar”. But according to Dr. Ram Gopal it only means a Vīṇā having strings made of Tambala (plant). Moreover the Āpastamba Dharmasūtra shows certain phonetic tendencies which are near to Hindi. It (II. 4.8.11) reads Śikṣā instead of Śikṣā which corresponds to Hindi word Sikha. Further Āpastamba lays down that the Śīmantonnayana ceremony performed among Sālvās should start with the verse,

“भीमन्यारिवें न राजेति साल्वीरारिवु। विवर्षचक्षु आसीनतीरिय यथूमितः”

Haradatta on this sūtra (Āp. G. S. VI. 14.5) holds that the Sālva country is situated near the bank of the river Yamunā. Prof. Winternitz also agrees to this view. Hence it can be said that the home of Āpastamba was not far off from the Sālva country situated near the river Yamunā. Moreover, there is similarity between the Āpastamba and the 'Bhāradvājay

2. Ibid. pp. 95-96.
3. Ibid., pp. 96.
5. Ram Gopal, op. cit., p. 97.
7. Āp. G.S. VI, 14.5.
which points to their belonging to the same place. The Bhāradvāja Grhyā sūtra (1.21) describes the Śimantonnayana ceremony, which is to be performed in regard to a pregnant woman bearing a foetus of four months with the following verse:

श्रीम एव नो राजेश्वानहाराण्योः प्रजा:।
विवृत्तस्ववा आसीनस्तीरिणयमुने तव॥

The sūtra adds in that connection that one should substitute for the word Yamunā the name of the river on whose bank one might be living. The commentator giving example says:

यथा तीरिण वेनवति तव तीरिण कावेरी तव॥

As the river Yamunā is actually mentioned in the verse, it will not be wrong to infer that the composer of that verse and consequently of the sūtra was a resident of the region along the banks of Yamunā. It is interesting to note that both the verses which are referred to by the Āpastamba and the Bhāradvāja have the same line, viz.

“विवृत्तस्ववा आसीनस्तीरिणयमुने तव”

From this it is quite evident that both of these schools were located in the north. Further, in his Śrautasūtra Āpastamba speaks of numerous places lying in Kuru-Pāṇcāla and its neighbourhood; the most important of them being Pariṇāḥa, Naitandhava, Plakṣa Prasravaṇa, Triplākṣa, and the Apyaya (the place of the disappearance) of the river Drṣad- vati. He often mentions Kuru-Pāṇcāla and lays down

2. See commentary on the above sūtra of Bhār. G.S.
5. Ibid, XXIII, 13, 4-5; cit. Śāṅkh. Ś.S., 29, 20; Kāṭ.: Ś.S. XXIV, 6, 7.
7. Ibid, XXIII, 13, 2; cf. Śāṅkh. Ś.S. XIII, 29, 14.
certain sacrifices for them. He also prescribes a performance for the Naimśīyaś i.e. for the inhabitants of the Naimśa forest. It follows from the above that the Āpastamba school existed in north, somewhere in the region of Kurupāṇcāla or in its neighbourhood.

The geographical references occurring in the Āśvalāyana such as Sarasvatī, Plakṣa, Prasravaṇa and Kārapacava, indicate the Āśvalāyana school to have flourished in north India. Therefore, Āśvalāyana is taken to be an inhabitant of Āryāvarta. The two ritual teachers Āśmarathyā and Ālekhana, are mentioned in the Bhāradvāja and Āpastamba Śrūtasūtras and also in the Āśvalāyana Śrūtasūtra. These teachers must have belonged to the region in which Āśvalāyana lived. Hence, it follows that Bhāradvāja and Āpastamba also lived in north India.

A frequent mention of Vājasaneyaka in the Āpastamba and its absence in the Bhāradvāja indicates that the home of Āpastamba was rather in the eastern region of north India which was the seat of the Vājasaneyakas, while Bhāradvāja’s home lay towards the west where the influence of the Maitrāyanīyas was stronger.

A close affinity between the Śrūtasūtras of Mānava and Āpastamba leads to the conclusion that Mānava must also have belonged to North. This view is further strengthened by

1. Āp. Š.S. XXIII, 3, 7; Ibid, XVIII, 12, 7.
2. Ibid, XXIII, 11, 10.
3. ĀŚV. Š.S. Uttara-Śatka VI, 7, अषोत्साहनाति। व्याख्या प्रस्तवण प्रायोज्यानि । ते यूमदायू कारस्वेत्वंसमभूवैएव।
   Cf. Kāt. Š.S. XXIV, 6, 10; Āp. Š.S. XXIII, 13, 6. According to Mahābhārata, Kārapacava is Tirtha situated on the river Yamūnā. (ix, 52, 12).
5. Āp. Š.S. 9, 10, 11-12; 9, 6, 2, 3; 9, 3, 3-16.
6. ĀŚV. Š.S.
8. Ibid,
Geographical Conditions

the declaration of Patañjali which says that the scriptures of the Kaṭha and Kālāpa (Maitrāyanī) recensions are studied throughout the villages (of course in the Panjab).¹

As regards the home of Baudhāyana, it may be said that it lay somewhere in the North India. Dr. Bühler locates the home of Baudhāyana in Andhra country or in the south.² But Dr. Ram Gopal has refuted his theories and has conclusively proved that Baudhāyana highly praises Āryāvarta and disparages the countries lying beyond it.³ According to him the country lying to the east of Ādārśana, to the west of the Kālakavāna, to the south of the Himalayas, and to the north of Pāriyātra (Pāripātra) is called Āryāvarta; that the conduct prevalent in this region regarded as authoritative, and that according to some authorities the region between the Gaṅgā and the Yamunā is called Āryāvarta.⁴ Moreover, Baudhāyana states that in Kurukṣetra there are lotus-lakes called Bisāvatīs and hills named Auśanasas which evince his familiarity with the places situated in Āryāvarta.⁵ The Baudhāyana also mentions certain families and personages of Kuru-Pāṇcāla.

Khāṇḍavaparastha referred to in the Baudhāyana⁶ is described as one of the boundaries of Kurukṣetra by Taittirīya Āranyaka.⁷ It may be the same as famous Khāṇḍava forest mentioned in the Mahābhārata. So Baudhāyana belonged to Āryāvarta.

Pāṇini evinces knowledge of the Śāṅkhāyana Śrautasūtra which indicates that he lived in the North. The works like Caranaṇavyūha mention the region at present known as Rajasthan and Gujarat as the home of the Śāṅkhāyana and even at present the followers of this school could be found there. More-

1. Kashikar, op. cit., pp. 162-65 (Eng.).
5. Bau Ś.S. xviii, 45.
6. Ibid. xviii, 26; xviii, 38.
over, if Aśvalāyana belonged to the North, it is quite probable that Śāṅkhāyana should also have belonged to the North.¹

As the name of Kauśikasūtra is directly mentioned by Pāṇini, so Kauśika must have belonged to the North.²

Kātyāyana must have belonged to the north-eastern region and so also Vārāha as the Maitrāyaṇī recension flourished in that region.³

The followers of the Vādhlulasūtra are found to exist in the south so its home can be located somewhere in the south. Vaikhānasas also lived in the south.⁴

The followers of the Satyāśādha school are found in the Konkan (and also in other parts of Mahārāṣṭra). Earlier they lived in Tamilnad and Kerala. An inscription (1048 A.D.) of a chola king named Rājādhirāja at Trībhuvani states that he maintained a Sanskrit College and Satyāśādha-Hiranyakesin is mentioned among the Vedic schools for which teaching was provided there. It is also recorded that Bhavatrāta the son of Māṭrdatta, the Commentator of the Gṛhya portion of the Satyāśādha migrated to Kerala from Tiṭṭagudi (Vasiṣṭhakuṭi) in South Arcot district of Madras state. This all shows that this school flourished in the south.⁵

The Ārṣeyakalpa, the Lātyāyana and the Nidāna sūtras, probably flourished in the north India.⁶

In the earlier Vedic period Orissa and Bengal formed the home of the Atharvavedins and so the Vaitānasūtra might have been composed in east India.⁷

A close study of the sūtras reveals that the epic-centre of

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1. Tait. Ār. V. 1, 1.
3. Ibid.
4. Ibid.
5. Ibid., 162-65.
6. Ibid.
7. Ibid.
Geographical Conditions

Āryan culture in those times was Āryāvarta of Baudhāyana. The conduct of the people living there was a model to be copied by others.¹ The Śrautasūtras often speak of places lying in this region. For instance, the Kātyāyana, the Lātyāyana and the Śaṅkhāyana refer to Vīnaśana or Ādārśana where the river Sarasvatī vanished in olden times.² Further, Āśvalāyana³ mentions a place called Kārapacava which is stated to be situated on the bank of the river Yamunā. According to Lātyāyana Pārināha is situated in Kurukṣetra and Prabhavamarma lies at the confluence of Dṛṣadvatī and the Sarasvatī.⁴ We have already stated that the Baudhāyana describes Kurukṣetra as the land of Bisavatīs (lotus-lakes) and Aūsanasas (hills).⁵ In connection with the Dārsadvatī Sattra, the Kātyāyana. enjoins that in the second year the fire should be kindled at Naitandhava (which according to the commentary, lay near the Sarasvatī) and in the third year at Pārināha situated in Kurukṣetra.⁶ Again the Baudhāyana states that an expiatory sacrifice should be performed by one who incurs impurity by visiting border-lands namely Araṭṭa, Gandhāra, Sauvīra, Kāraśkara and Kaliṅga.⁷ The Kātyāyana and the Āpastamba lays down that at the beginning of the Sārasvata Sattras a hundred heifers that are pregnant should be let loose together with a bull near the Sarasvatī so that their number may increase to a thousand by multiplication.⁸

¹ Bau. D.S. I, 1, 2, 10-11.
² Kāt. Ś. S. xxiv, 5, 30—पृक्लपत्सत्तमां दीक्षा सरस्वति विनयनेन।
  Lāṭ. Ś.S. x, 15, 1; Śaṅkh. Ś.S. xiii, 29, 1.
³ ĀŚV. Ś.S. Uttara-ṣaṭṭka vi, 7; Kāt. Ś.S. xxiv, 6, 10; Āp, Ś.S. xxiii, 13, 6.
⁴ Lāṭ. Ś.S., x, 19, 1; Kāt. Ś.S. xxiv, 6, 34; Śaṅkh. Ś.S. xiii, 29, 29.
⁵ Bau. Ś.S. xviii, 45.
⁶ Kāt. Ś.S. xxiv, 6, 36—शार्दुलवृत्तमलिङ्गाधारस्योदय्य तथा रब्बूद सृज्यताः।
  अपरं वर्गं नैतन्यवेदिनिमित्तं। कुमारस्ते परिईस्यतः उपायमयोऽवार्तमोऽश्चर्मीयावां चविताः।
⁷ Kāt. Ś.S. xxiv, 6, 36.
⁸ Bau. Ś.S. xviii, 13.
With the spread of Āryan culture to places not covered by Baudhāyana’s Āryāvarta, the definitions of Āryāvarta changed. This change may be taken as the indicator of the expansion of Āryan culture in ancient India.

2. Physical Features:

The Śrautasūtras do speak of the mountains but seldom name them.\(^1\) They mention the rivers Gaṅgā, Yamunā, Sarasvatī and Drśadvatī in connection with certain sacrifices.\(^2\) Lakes are also referred to in the Baudhāyana.\(^3\) They also mention well and water-reservoir as the source of water.\(^4\) They also knew about the sea. According to Bhāradvāja, while commencing a vow one should meditate upon the sea.\(^5\) Thus they had raised the sea to the position of a god. The Māṇava speaks of conch, shell, and coral as the things related to the sea.\(^6\)

3. Climate and Months:

Climate plays an important part in shaping the body and mind of men. All types of seasons exist in India. They refresh people with their different climates. The Śrautasūtras mention six seasons by name in connection with the performance of certain sacrifices.\(^7\) Each season consisted of two months.\(^8\) The Vasanta (spring) season comprising the months of Caitra and Vaiśākha is considered the best month

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1. Kāṭ. Ś.S. xxiv, 5, 28——
3. ĀŚV. Ś.S. Uṭṭarāṣṭaka, VI, 7; Kāṭ. Ś.S. xxiv, 5, 30; xxv, 6, 10; Āp. Ś.S. xxiii, 13, 6; Lāṭ. Ś.S. x, 19, 1; Sāṅkh. Ś.S. xiii, 29, 20; Kāṭ. Ś.S. xxiv, 6, 34; xxiv, 6, 30-32; xxiv, 6, 36; Hir. Gr., 1, 3.
5. Āp. 8, 5-8; Māṇ. Ś.S. 11.1, 1-5.
7. Bau, Ś.S. 20.16.24, 27; 24, 12-16; Bhār. Ś.S. 5.1-3; ĀŚV. Ś.S. 2, 1; Sāṅkh. Ś.S. 2.1; Vaiṭāna. 5.
in whole of the Sanskrit literature. The Āśvalāyana enjoins upon Brahmin to set-up the sacred fires on a parvan-day in the spring.\(^1\) As Brahmin was considered best among men so he was given the best season for the setting of the fires. The Baudhāyana prescribes spring for the performing of the āgrayāṇa sacrifice of barley.\(^2\) According to the Bhāradvājā one should perform the Atipavitṛēṣī in the spring for the attainment of brahman-splendour.\(^3\) It further lays down that one should perform the Vaiśvadeva in a season in which ample milk is available or at such a time during spring when ample milk is available.\(^4\) The Māṇava states that one should offer, in the spring, three bulls having white spots if he desires lustre.\(^5\)

The Grīṣma (summer) season comprises the month of Jyeṣṭha and Āṣāḍha. Baudhāyana prescribes the Grīṣma season for the setting of the sacred fire for a Kṣatriya.\(^6\) Citi ceremony should be performed in Grīṣma or Śarad or the month of Māgha.\(^7\) The Māṇava relates that one should perform the Vaiśvadeva-parvan again in the summer.\(^8\)

The third season is Varṣā (rainy) which comprises the month of Śrāvana-and Bhādraṇapada. The Rainy season is prescribed for the setting of the fire for a Rathakāra.\(^9\) The Bhāradvājā enjoins that one should renew the Gārhapatyā fire in the rainy season.\(^10\) According to the Baudhāyana one should perform Āgrayāṇa sacrifice Śyāmāka in the rainy season.\(^11\) Rainy season is also prescribed for the performing of the Varuṇapraghāṣa-parvan. One should perform the ani-

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1. ĀŚV. Ś.S. 2.1.
5. Māṇ. Ś.S. 5.2.10.44, 45.
9. Bau. Ś.S. 20.16; Bhār. 5.1-3; ĀŚV. 2.1; Sāṅkh. 2, 1; It says Vaiśya should set up the sacred fire in rainy season.
11. Bau. Ś.S. 3.12,
mal sacrifice in the rainy season every year. If one desires lustre he should offer three bulls with white humps. In the rainy season when the clouds have gathered one offers the Agnihotra before sun-set, he should offer it again at day break, thereby one's ritual neither drops out nor is disturbed. In the Kauśika sūtra we find charms for procuring rains. It further prescribes certain rites for ending prolonged cloudy weather and for protection against lightening.

The Śarad (autumn) season comprises the month of Āśvayuja and Kāṛttika. For the setting of the sacred fires, the Baudhāyana lays down the autumn season (for Vaiśya). One is also supposed to renew the Gārhapatyā fire at noon in the autumn. In the autumn one should perform Āgrayaṇa sacrifice of paddy. For the attainment of long life, one should perform the Atipavitreṣṭi in the autumn. The Sākamedha parvan is also performed in the autumn. The Mānava says that one should offer in the autumn three bulls of glistening white colour. The citi ceremony was performed in autumn. In autumn was also performed the Varuṇapraghāsa-parvan.

The Hemanta (winter) season comprises the month of Mārgaśīrṣa and Pauṣa. Winter is also prescribed for a Kṣatriya for the setting of the sacred fires. After having performed the Sākamedha parvan in the winter one should again perform it in the cold season.

3. Mān. Ś.S. 5.2.10.44.45.
4. Ibid. 8.1.
6. Ibid. 38, 1-10.
7. Bau. Ś.S. 20.16; Bhār. 5.1-3; ĀŚV. 2.1.
12. Mān. Ś.S. 5.2.10.44, 45.
15. Bhār. 5.1-3,
The Śiśira season comprises the months of Māgha and Phālguna. This season is mentioned as common to all the castes for the setting of the sacred fires.¹ The Sākamedha parvan should be performed in the cold season.²

**Months:**

The Śrāutasūtras refer to a year comprising twelve months.³ All the months are mentioned by name in these works viz. Caitra, Vaiśākha, Jyeṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvayuja, Kārttika, Mārgaśīrṣa, Pauṣa, Māgha and Phālguna.⁴ Certain sacrifices were performed in some particular month.

4. **The Flora:**

The Śrāutasūtras mention a great variety of trees, plants, grains and grass in connection with the performance of the sacrifices. While describing the cutting out of the Sacrificial-Post and the preparation of the uttarvedi, the Baudhāyana lays down that the adhvaryu should pray to that tree, which has grown on a level piece of ground and (independently) from its own womb (that is, root), which has many leaves, which has many branches whose top is not dried up and which has bent towards the west.⁵

The below mentioned trees are mentioned frequently in the Śrāutasūtras.

Nyagrodha⁶ (Ficus indica) is another name of Vaṭa tree. As its roots spread downwards and the branches also bend down so it is named as Nyagrodha.⁷ It is also known by the

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¹ Mān. Ś.S. 8.17.
² Bhār. 5.1-3.
³ Mān. Ś.S. 8.17.
⁴ Bau. Pitrmedha. 2.4.
⁵ Bhār. Pitrmedha. 2.2-5; Sat. Ś.S. 5.3-5; 6.8; Śākh. Ś.S. 3.15-17; Bhār. (Pariśeṣa).
⁷ Āp. Ś.S. ix. 124-6; viii, 17.20. Bau. Ś.S. 14.17-18; Vārāha. Ś.S. 3.2.7; Kāt. Ś.S. 19.1-5,
names of Avarohavan, Kṣīri and Prthuparṇa. Āpastamba holds that a Rājanya sacrificer should put fuel of Nyagrodha tree (on the Āhavaniya fire deposited) on the border of his kingdom (and offer the oblations) if his wife touches the sacred fires while she is in her menses. The Baudhāyana states that the officiating priest desiring to offer oblation for him, who has become distracted should procure fuel from the Nyagrodha, the Ubumbara, Aśvattha and the Plakṣa trees.

Plakṣa (Ficus infectoria) is also frequently mentioned in the sutra works. It is also known as Gūlara in later times.

Khādira (Acacia catechu) tree has white wood and small leaves. It also possesses thorns. Its wood is said to be very hard and is good for burning. Its wood was used for the making of spoons used in a sacrifice. Its fire sticks were used in the sacrifices. According to Bhāradvāja the spoon, the wooden sword, the yokepin and the prāśītra-vessel should be made of the wood of the Khādira tree. The Āpastamba says that the Khādira tree is suitable for the cutting out of the sacrificial post. The Satyāśādha lays down that if one desires to attain heaven then he should have the post of Khādira wood.

Palāśa (Butea frondosa) is said to be a useful tree from very early times. Its leaves and wood were used to accomplish

1. Patañjali, Mahābhāṣya, 2.2.29, p. 383.
2. Ibid, 1.1.56, p. 342.
4. Ibid.
5. Ibid; Āp. Š.S. 5.1-6; Bhār. Š.S. 5.6-11; Māṇava, Š.S. 1.5.3-4.
7. Bhār. Š.S. 6.7-14; Āp. Š.S. 6.1-29; Bau. Š.S. 24.25; Māṇava, Š.S. 1.2.1.
8. Mahābhāṣya, 1, 1, 46, p. 283.
10. Vaikhānasa, Š.S. 3, 3-5.
11. Bhār. Š.S. 1.16-18, 4.5.
certain religious rites. In connection with the Agnihotra, Āpastamba says that the officiating priest who is going to perform the Agnihotra should offer on the Āhavanīya fire, one fire-stick of Palāśa or two or three. Its fuel is generally prescribed for a Brahmin for the performing of a certain rite. The skin of the Palāśa tree may also be used as substitute for a curdling agent. A goblet made of the wood of Palāśa, is also mentioned by Vārāha. According to Bhāradvāja the Palāśa, the Khadira and the Rohitaka are fit trees (whose wood should be used) to make the sacrificial post. For a sacrificer, who desires lustre or who desires to accomplish the performance of a Soma sacrifice one should cut-out the sacrificial post from the Palāśa. A post of Palāśa tree bestowed upon the sacrificer, abundant food and brahman—splendour. The Baudhāyana speaks of a cup made from the wood of the Palāśa. It is also laid down that the sacrificer should sweep the ground by means of a branch of a Palāśa or a Śamī tree. The Baudhāyana Ś.S. mentions Śakṣṇaka, lomaṣaka and Vratati as three kinds of the Palāśa.

Bilva (Aiglmaruelos) is both a fruit and a medicine. The Bhāradvāja lays down that the enclosing stick should be taken from the Khadira or the Bilva etc. Again it is declared that if the sacrificer desires brahman splendour, he should make the sacrificial post of the wood of the Bilva.

Aśvattha (Ficus Religiosa) is often referred to in the

1. Sat. Ś.S. 6.1-29; Sat. Ś.S. 3.7; 6.6-7; Bau, Ś.S. 1.1; Kāt. Ś.S. 4.2; Mān. Ś.S. 1.1.1
2. Ibid. 9.12.4-6
3. Ibid. 4, 4
4. Vārāha, Par (Ādhvaryaavika 3. Ākulapāda, 61) Āp. Ś.S. 8.1-4 refers to a vessel made of Palāśa wood
5. Bhār. Ś.S. 7.1.1-4; Āp. Ś.S. 7.1.1-5.4
6. Āp. Ś.S. 7.1.1-5.4; Kāt. Ś.S. 6.1.1-2.2
7. Sat. 4, 1
8. Bau. Ś.S. 23.16; see also Vārāha. Ś.S. 3-2.7
9. Vaikhānasa, Ś.S. 1.1-6
10. Bau. Ś.S. V.I; 17.50
11. Bhār. Ś.S. 1.3-6; Sat. 4.1; Kāt. Ś.S, 6.1.1-2.2
12. Bhār. Ś.S. 7.1.1-4.4; Āp. Ś.S. 7.1.1-5.4; Sat. 4,1
sūtras. Its wood is enumerated among the material required for the setting of the sacred fires.\textsuperscript{1} It is again laid down that the kindling woods (araṇī) be of an Āsvattha tree, which is impregnated by a śāmi tree (that is, which grows upon a Śāmi tree or which grows touching a Śāmi tree very closely)\textsuperscript{2} The Āpastamba prescribes the fuel of the Āsvattha tree for a Vaiṣya if his wife touches the sacred fires while she is in her menses.\textsuperscript{3} For a distracted person also, the officiating priest should procure fuel from the Āsvattha tree.\textsuperscript{4} According to Bhāradyāja the upabhṛt utensil should be made of the wood of an Āsvattha tree.\textsuperscript{5} The same work refers to an Āsvattha fruit.\textsuperscript{6} The Māṇava Speaks of seven sharpened pegs of Āsvattha wood which should be placed in front part of the altar.\textsuperscript{7} Like other trees its wood was also used for the making of cups used in the sacrifices.\textsuperscript{8}

Śāmi (Prosopis Spicigera Momosa Suma) tree is mentioned along with the Āsvattha tree in the sūtras.\textsuperscript{9} It’s branch was generally used for sweeping the sacrificial ground.\textsuperscript{10} Baudhāyana says that the Yoke-pins to be used as enclosing sticks should be made of Śāmi tree’s wood.\textsuperscript{11} The leaves of Śāmi were used for curdling the milk.\textsuperscript{12}

Vīkaṅkata (Flacourita Ramontchi) wood also was used along with the wood of other trees for the setting up of the sacred fires.\textsuperscript{13} The Agnihotra-ladle was usually made of the wood of Vīkaṅkata.\textsuperscript{14} The enclosing sticks were optionally

\begin{enumerate}
\item Bau. Ś.S. 2.12; 1, 3: Vaikhānasa, Ś.S. 1.1-6
\item Ibid; Māṇ. Ś.S. 1.5.1; ĀSV. Ś.S. 2.1
\item Āp. Ś.S. 9.12-4-6
\item Bau. Ś.S. 14.17-18
\item Bhār. Ś.S. 1.16-18, 4.5
\item Ibid. 3.17-18, 4.15; Āp. Ś.S. 3.19-20; Kāṭ. Ś.S. 3.4
\item Bhār. Ś.S. 1.16-18
\item Vaikh. 11.1-6
\item Bhār. Ś.S. 13-6; Māṇ. Ś.S. 1.1.1,3
\item Ibid. 7.1.1-4; Āp. Ś.S. 7.1.1-5.4; Kāṭ. Ś.S. 6.1.1-2,2
\item Sat. 4.1
\item Bau. Ś.S. 4.1-2; 20.25-26
\item Ibid. 5.1-4; Māṇ. Ś.S. 1.8.1.1-20; Bhār. Ś.S. 7.4.5-9,6
\item Ibid. 4, 1-2
\end{enumerate}
taken from Vikaṅkata.\textsuperscript{1} It is also laid down that the Dhruva should be made of the wood of the Vikaṅkata tree.\textsuperscript{2} The Vaikhānasa states that in the Sautrāmani sacrifice, the cups should be made of the wood of the Vikaṅkata.\textsuperscript{3}

Rohitaka wood was also used in the sacrifice.\textsuperscript{4} It was also used for the purpose of the sacrificial post.\textsuperscript{5} It is declared that one should cut out a post from a Rohitaka tree if one desires progeny.\textsuperscript{6}

Kārṣmarya tree (Gmalina Arborea) is referred to in the Baudhāyana.\textsuperscript{7} Enclosing sticks were fashioned out of it\textsuperscript{8} It is enumerated among the material required for animal sacrifice.\textsuperscript{9}

Pūtudru (Pinus Devdasa) tree is mentioned twice in the Baudhāyana.\textsuperscript{10}

Other trees mentioned in the Śrauta sūtras are the Badellium,\textsuperscript{11} the Sugandhitejana,\textsuperscript{12} the Karaņja,\textsuperscript{13} the Kāmpīla,\textsuperscript{14} the Araru, the Kapittha, the Kovidāra, the Śālmaṇ the Śleṣmātaka, the nīpa, the Nimba, the tilaka, the Vadhaka, the Vibhītaka, the Rājavṛkṣa, the Palāṇḍu,\textsuperscript{15} the Varana,\textsuperscript{16} the Vana,\textsuperscript{17} the Pāṅiparnī, the Pāthā, the Kāṅnikāra, the Kaṃṭūka, the tilvaka, the Arka, the Śara, the Aśvadāṁstrā,
the Adhyāṇḍa, the Vaṭa, the Apāmārga, the Karambha, the Karīra, the Haridru and the sphūrjakā, Madhūka (sugarcane).

The plants like Kaṭa, Sīra, Sūṣa, Śuṇṭha, Nala, Parivāha, Mītāpa and balbaja are mentioned in the Mānava. These plants seem to be the varieties of the grasses. It also refers to Kūṭī leaf.

Many creepers are referred to in the Śrautasūtras viz. Kaṭa, Pṛśniparṇi, Tilvaka, Apārakā, Apāmārga, Śuśrī, Bahupatrikā, Visramśikā and Rājapṛśoparṇī.

Many kinds of grasses are mentioned in the Śrautasūtras. They are, the Śara, the Kutapa, the Āsvavāha, the Muṇja, the Sugandhitējana, the Arjuna, the Durvā, the Śyāmāka, the Prastara, the Barhis, the Nala, the Kaśa, the Kuśa, the Kuru, the Ulapa, the Balbaja and the Vṛṇa grass.

Besides, the Baudhāyana speaks of the juices of certain trees having milky juice viz. the Nyagrodha, the Udumbara, Aśvattha and the Madhūka.

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1. Bhār. Ś.S. 2.2-5
3. Ibid.
4. Bau. Ś.S. 5.5-9
5. Ibid.
6. Kāṭ. Ś.S. 21.3-4
7. Ibid.
8. Bau. 1.2-3. 20.2-3; 24
9. Mān. Ś.S. 8.2
10. Ibid. 1.4.2; 16.4
11. Bau. Pitṛmedha, 1.1-9; 2.1.6; 7; 3.2. (Antyehė)
12. Bau. Ś.S. 20.2-3; 24
13. Ibid. 1.14-16
14. Mān. Ś.S. 5.2.15.28
15. Ibid.
16. Ibid. 5 1.9.36; 38
17. Kāṭ. 21.3-4
18. Bau. Ś.S. 20.2-3; 24; 24.25
5. The Fauna:

As regards animals, a numbers of them are mentioned in the Śrautasūtras. According to the classification of the Baudhāyana Ś.S. animals belong to two Categories, i.e. domestic animals and wild animals. It enumerates seven varieties of domestic animals. They are: Go (cow), Āśva (horse), Aja (goat), Aiva (sheep), Maṇuṣya (man), Gardhabha (ass), and Uṣṭra (camel). Some teachers mention Mule as the seventh. The wild animals are: Two-hoofed animals, animals having feet like dogs (śvapada), birds, serpents, elephants, monkey and aquatic animals.¹

(a) Domestic Animals:

Among domestic animals enumerated above by Baudhāyana, the cow is the most important animal. Baudhāyana has not enumerated the bull, the ox and the buffalo in the above list. Perhaps he was aware of the fact that these belong to the family of the cow. The cow (go) – A frequent reference to cow in the Śrāuta sūtras indicates that it was very useful for the performance of sacrifices.² It’s milk was used in the sacrifices as offerings. Milk-products such as ghee, curds, clarified butter, are often mentioned in the Śrautasūtras.³ It is quite evident that the cow had become a part of the family during that period. Not only was her milk used, her body was immolated in the sacrifices and the flesh was offered to gods.⁴ The cow is also mentioned among various articles of dakṣinā.⁵ Different names are given to the animals of different ages also to animals in different conditions. The Baudhāyana Ś.S.⁶ speaks of a paryāринī cow. Some say paryāринī cow is a parihārasū (that is a cow who has delivered

¹  Bau. Ś.S. xxiv, 5
²  Mān. Ś.S. 5,2,10,22; Bau. Ś.S. 24,38; Bhār. Ś.S. 1,1-8
³  Bau. 24.12-13
⁴  Ibid.
⁵  Āp. Ś.S. 5,8-11; Vaikh. Ś.S. 1,4,3-4; Bhār. Ś.S. 5,12-16; Lāt. Ś.S. 4,10,12.
⁶  Bau. Ś.S. 24,38.
after the proper time. Others say that (by it is meant) a heifer born to a cow after a steer. Still others whose calf is not living. Mānava refers to an Ābhivānya cow. Abhivānya cow is that which is milked with the help of the calf of another cow.\(^1\) A cow whose calf is not living is called Vehat.\(^2\) Traita means three cows suckled by one calf.\(^3\) A cow which is black, has crooked horns, and is old, dull and utterly bad should be brought in as the anustarāṇī cow, with a rope tied to her legs. This seems to be the definition of the anustaraṇī cow.\(^4\) Rājagavī was perhaps a cow which belonged to a king after the death of a person.\(^5\) Similarly a cow yoked to a plough was called Vahata and the cow that carried loads was known as Vāhinī.\(^6\) Cows of various colours are also mentioned in. The Mānava\(^7\) speaks of a white cow while the Baudhāyana Pitṛmedha refers to a black cow.\(^8\) A cow of brown colour is also mentioned by the Satyāśādha.\(^9\) A brown-eared cow\(^10\) and a cow having black eyes, black tail and black hoofs, is also mentioned in the sūtras.\(^11\) Spotted, barren, and ruddy cows are also mentioned. Cows were also given in dakṣiṇā.\(^16\)

**The Ox:**

The Ox is also a useful animal referred to in the Śrautasūtras. Āpastamba says that the sacrificer should give the adhaaryu

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1. Mān. ŚS 8.19.20
2. Mān. ŚS. 5.2.10.17
3. Bau. ŚS. 24. 39
4. Bau. Pitṛmedha, 2.1.1
5. Ibid.
6. Ibid. 24.31
7. Mān. ŚS. 5.2.2.9-26; Bau. ŚS. 28.3-4; 13-17
8. Bau. Pitṛmedha, 2.1.1; Bau. ŚS. 28.3-4
9. Sat. 13.3.44
10. Bau. ŚS. 4,1-2; 20.25-26
11. Bhār. S.S. 1.1-8
12. Bau. ŚS. 13.20
13: Ibid. 28.6; Āp. S.S. 19.16.1-6; Mān. ŚS. 5.2.10.20.33
15: Bau. ŚS. 24.38
either a cow, or a milch cow, or an ox etc. Baudāyana speaks of draught ox, while Āpastamba mentions a tawny-coloured brown-eyed ox. The Red Ox is also mentioned in sūtras.

The Buffalo

The Buffalo is also a domestic animal. It was given as a dakṣiṇā in a sacrifice. Buffalo milk was also used in the sacrificial rites. Ghee was also prepared from the milk of the Buffalo and in the absence of Ghee prepared from cow’s milk, it was used in the sacrifice.

The Bull:

Still another important domestic animals is the bull. The Baudhāyana Ś.S. refers to the offering of ten bulls to Āditya. Of these three should have bunches of white hair on the foreheads and offered in the morning of spring. In summer he should offer three bulls having white backs. In autumn he should offer bulls having white tails. Red, tawny, green, brown, white, big, aged, younger full grown impotent bulls

1. Āp. Ś.S. 5.8-11; Vārāha Ś.S. 14.3-4; Bhār. Ś.S. 5.12-16; Mān. Ś.S. 5.1.1-2
2. Bau. Ś.S. 24.18-19
3. Āp. Ś.S. 6.29-31; Āp. Hautra Par. (2.2)
5. Mān. Ś.S. 11.1.2
6. Bau. Ś.S. 1.9-10; 20.8
7. Ibid.
8. Ibid. 24.38
9. Bhār. 1.11.12
10. Bau. Ś.S. 24.38
11. Vārāha, Par.
12. AŚV. Gr. S. 4.6
13. Āp. Ś.S. 8.20-22
14. Vārāha, Ś.S. 1.7.5,1-4
15. Bhār 8.4-10
17. Āp. Ś.S. 8.5-8
are referred to in the sūtras. Bulls with white spots\(^1\) with black spots\(^2\) glistening white colour,\(^3\) with white humps,\(^4\) with horns turned backwards\(^5\) and with protruding horns are mentioned in the Śrauta works\(^6\). Stunted bull is referred to by Satyāśādha\(^7\). Bull was also yoked to the plough for the sake of agriculture.\(^8\)

**The Goat**:

The Goat is frequently mentioned in the Śrautasūtras. According to the Mānava one should offer to Agni, Bṛhaspati and Sūrya (she-goats) which have nipples hanging down from their necks and which have delivered once.\(^9\) The Āpastamba lays down that one should offer a black-necked she-goat to Agni, a she-goat of variegated colour to Indra and a white she-goat to Bṛhaspati. All these she-goats should be malḥās; that is, they should have nipples hanging down from their necks.\(^10\) Sometimes, pregnant malḥās\(^11\) and barren goats\(^12\) were offered to the gods. The Mānava says that one should offer a dwarf-fish goat to Viṣṇu in the animal sacrifice.\(^13\) An unctuous (anji) goat was also offered to gods in the sacrifice.\(^14\) It is again stated that one should offer to Brahmanaspati a ruddy hornless goat born to a she-goat of variegated colour.\(^15\) Offerings of red,\(^16\) wild\(^17\), young,\(^18\) smoke-coloured\(^19\) and spotted

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1. Mān Ś.Ś. 5.2.10. 44-45
2. Bau. Ś.Ś. 13.21
3. Mān. Ś.Ś. 5.2 10.44-45
4. Ibid.
5. Ibid.
6. Āp. Ś.Ś. 19.16.1-6.16
7. Sat. 13.3,44
8. Vār. Ś.Ś. 1.7.5.1-9
9. Mān. Ś.Ś. 5.2,10.13
10. Āp. Ś.Ś. 19.16.6.7. 19.16.17-25
11. Ibid. 19.16.9.10
12. Bau. Ś.Ś. 14.15
13. Mān. Ś.Ś. 5.2.10.14
14. Ibid, 5.2.10.43
15. Ibid. 5.2.10.42
16. Kāt. Ś.Ś. 15.9.22.10.24
17. Āp. Ś.Ś. 19.1-4
18. Bau. Pitṛmedha, 2.1.6.7
19. Āp. Ś.Ś. 19.1-4
goat\textsuperscript{1} were made at different sacrifices. There is a Pariśiṣṭa called chaḍgalakṣaṇa,\textsuperscript{2} attributed to Kātyāyana, where-in the signs of a goat suitable for a sacrifice are discussed in detail. A vāhaka goat was one which may be of one uniform colour or may be of mixed colour or may be multicoloured. A goat which has a white mouth, a black neck and a white belly is called a bhasrāmukha. This type of goat was very costly and is described as chief among the animals. A goat which is ruddy and has horns, each measuring four añgulas is called pālaka; it guards great wealth. A goat on the right side of whose mouth there is a ring is called sarvārthaka; such a goat is the giver of fruits of all desires. A goat on whose right side there is a white ring is called vijaya and mentioned as being a subduer of enemies. A white goat which is black on the back and a black goat which is white on the back—these two goats are called pratiṣṭhita. A goat without teeth and without horns is called pannaka. If three legs of goat are of one colour and fourth of a different colour that goat is called musalin. A goat whose body is black or which has black legs is called vaiśravaṇa. A goat, which has three teats, which is weak in limbs, which is white, which is old and which is mate of a female goat is called vārdhrīnasa. One should avoid it in a sacrifice.

\textit{The Sheep}:

The Sheep was offered to the gods in sacrifice\textsuperscript{3} and it was also given as dakṣiṇā. Both black\textsuperscript{4} and white\textsuperscript{5} sheep are referred to in the sūtras. Wool was prepared from its hair.\textsuperscript{6}

\textit{The Ram}:

The Śrautasūtras also mention Ram as an article of offer-

\footnotesize{1. Bau. Š.S. 2.15.16; 7.20.16 
2. Kāṭ. Par. (Chāgalakṣaṇa) 
3. Bau. Š.S. 20.16.24.12-13; Sat. 15.8. 1; 6.8.10 
4. Ibid. 13.9; Mān. Š.S. 3.1.1-5 
5. Ibid. 13.37-40 
6. Sat. 5.6; 6.8}
ing¹ and dakṣiṇā.² A black coloured ram³, a smoke-coloured ram⁴ and a ram whose one leg is white⁵ is referred to in the sūtras.

The Horse:

Next to the cow and the Bull, the horse was a useful animal. It was used both as a means of transport and an article of sacrifice. Bhāradvāja lays down that one should make a horse, whose eyes do not drop, who is red and with white knees and who is uncastrated, stands near the kindling woods and then churns out the fire.⁶ The Horse was given as cakṣiṇā to the priests.⁷ The Horse was also immolated at Āṣvamedha sacrifice and other animal sacrifices.⁸ Horses having white⁹ or black¹⁰ colours are also mentioned in the sūtras. Baudhāyana says a Vaḍaba should be offered to Tvāṣṭr. A Vaḍaba is a horse on whom, even though it is a male another horse mounts.¹¹ A mare which yielded milk is also referred to in the Mānava Ś.Ś. Āpastamba Ś.Ś. states that the sacrificer should give away as dakṣiṇa a śātvari mare. By a śātvari mare is meant a mare which is reunited with a lost horse.¹² It was also yoked to a chariot.¹³ Sometimes Mules were also received in dakṣiṇā.¹⁴ Ass¹⁵ and donkey¹⁶ which belong to the species of the horse are also mentioned.

1. Mān. Ś.Ś. 5.2.15.28
2. Bau. Ś.Ś. 5, 5-9; 13, 29-20; Bhār. 8.4-10
3. Ibid. 13.29-30
4. Mān. Ś.Ś. 5.2.10.28-31
5. Kāt. Ś.Ś. 4.5.13.14
11. Ibid. 24.39; See also Āp. 19.16.13; Sat. 22.1.10.
12. Mān. Ś.Ś. 5.1.10.35.36.
15. Mān. Ś.Ś. 11.1, 2.
Other domestic animals referred to in the Śrautasūtras are; a camel, a cock, Dog, Cat, pig, and elephant.

(b) Forest-Animals:

Among forest-animals, lion, tiger, wolves, wild-elephant, jackal, hog, wild cat, and gayal are mentioned in the Śrautasūtras.

Lion:

The Vārāha Ś.S. refers to it in connection with the performance of the Sautrāmaṇī sacrifice. It says that the adhvaryu should fill in the cup intended for Āśvinau, put flour of parched Kuvala into it and meditate upon lions.

Tiger and Wolf:

The Vārāha Ś.S. also refers to tiger and wolf. It says that the pratiprasthātṛ should fill in the second cup intended for Sarasvatī, put flour of parched Karkandhu and tiger’s hair into it, and meditate upon tigers. The Sacrificer should fill in the third cup intended for Sutrāman-Indra, put flour of parched Badara into it and meditate upon wolves.

Elephant:

Elephant comes under the categories of domestic animal as well as forest-animal.

Jackal and Hog:

Jackal is referred to once in the sūtras. Bhāradvāja pre-
scribes a special rite if a hog and a jackal having solitary habits passes between the fires. According to Satyāṣāḍha if a dog or a man, or a cart, or a chariot, or a hog etc. passes between fires, one should sprinkle that place with water and make the cow walk over it.

Deer:

Deer was perhaps the most important animal from the point of view of sacrifices. Deer’s skin or black antelope’s skin was freely used in the sacrifices. Bhāradvāja states that some teachers are of the opinion that the sacrificer may (if he so desires), partake of flesh of deer etc. during the period of vow. Baudhāyana also prescribes a rite for a person if a deer or crow etc. passes between the officiating priest and sacred fires. Deer also figures among the objects of dakṣiṇā. Bhāradvāja says any one of the following should be given: an ass or deer, skin of a black antelope, or a deer with contracted eyes, a female deer or a deer which has lost its hoofs, etc.

Monkey:

Monkey is mentioned twice in the Śrauta works. It is enumerated among the animals that defile the oblations by their touch.

Wild cat and Gayal:

Besides, a wild cat is also mentioned at one place in the Sūtras. Gayal is referred to several times. Āpastamba states that the animal belonging to the cow-species are: bull

1. Bhāradvāja. 9.9.1-3.
2. Sat. 15.3.25-27.
4. Bhāradvāja. S.S. 1.1, 4.1-5.
8. Ibid. 2.12; 1.
with protruding horns, bull with horns turned backwards, ox, barren cow, pregnant cow (Vehat), a milch caw and gayal. Mānava lays down that one should offer a gayal to Vāyu.

**Birds:**

Birds of various kinds are mentioned in these works. They are, a crow, a parrot, a śyena, pigeon, and a cock.

**c) Aquatic-Animals:**

The names of an alligator, a frog, a tortoise occur in the Śrautamanuals. The fish is not mentioned in these works. It is quite probable that the people of that age knew the fish but since it had no connection with the sacrificial rites so it is not mentioned by the Śrautsūtras.

**d) Small Animals:**

Certain small animals are also mentioned in these manuals. They are, serpents, ants, blue bees, (śātikā), bugs or. lice, ichneumons, lizards, crab. They are

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1. Āp. Š.S. 19.16.1-6, 16.
2. Mān. Š.S. 5.2.10.24; Bau. Š.S. 42.8.
7. Bau Š S. 27.9
8. Kāt. Pariśiṣṭa, Yūpalakṣaṇa
9. Ibid.
10. Bau. Š.S. 19-10
11. Bau. Š.S. 27.9
12. Ibid.
13. Ibid.
14. Ibid.
15. Ibid.
16. Ibid.
17. Ibid.
18. Ibid.
20. Bau. 2.12
described as the object which defiled the oblations by their touch.

The domestic animals named in the foregoing pages must have been an important part of the economic life of the people of that period. On the other hand, the forest animals must have influenced their economic life by eating the standing crops, by becoming an object of eating and by destroying the domestic animals. The aquatic animals must have indirectly influenced the life of the people i.e. their skins might have been used for different purposes. The small animals played the role of pain giver in daily lives of the people.
Social Life

1. *Varna*-System:

A close study of the Śrautasūtras reveals that they were fully familiar with the famous four-fold classification of the Aryan society which then existed. There are numerous references in which occur the names of the four varṇas viz., the Brahmin, the Kṣatriya, the Vaiśya and the Śudra. Besides these references to four varṇas, we come across certain other sub-classes like the Rathakāra, the Nīṣāda, the cāndāla and Vṛṣala. The peoples of different varṇas had a well defined place in social set-up. By this time the Brahmin varṇa had consolidated its position at the top of the social ladder; the next place went to the Kṣatriyas and next to them were the Vaiśya, while at the end stood the Śudras. This is quite evident from the statement that a Brahmin should set up the sacred fire in the spring, a Kṣatriya in the summer or winter, a vaiśya in the autumn, and a Rathakāra in the rainy season. All persons can set up the fire in Śīśira (cold season). Some teachers say that a person belonging to the fourth varṇa (Śudra) may set up the sacred fires; others say that he may not. That the Rathakāra belonged to the Aryan stock, was originally a dvija is amply borne out by the Śrautasūtras. Like the members of

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1. Mān. ś.s. 11.1. 2; Āp. ś.s. 24.1; Bhār. ś.s. 5.1-3
2. ĀSV. ś.s. 2.1; Bau. ś.s. 2.12; 1.3; 4; 2; 6-7; 13-14. Bhār. ś.s. 5.1-3
3. Sat. 6.3; Kāt. ś.s. 1.1
4. Bau. ś.s. 27.8; Kāt. ś.s. 25.4.34
5. Ibid. 2.7; 20, 17-18
6. Bhār. ś.s. 5.1-3; ĀSV. ś.s. 2.1; Sāṅkh. 2-1, Vait ś.s. 5
7. Ibid.
higher varṇas a Rathakāra was also allowed to perform the Śrauta sacrifices. The Śrautasūtras lay down that a Rathakāra should consecrate the sacred fires in the rainy season.\(^1\) The Niṣādas were declared to be born of inter-caste union. They were an important tribe of Ancient India and their settlements are often referred to in the Vedic literature\(^2\). The Mānava prescribes a Śrauta sacrifice for a Niṣādapati.\(^3\) The Lāṭyāyana mentions a village of Niṣādas\(^4\) and the Kāṭyāyana refers to Niṣādasthapati.\(^5\) During the performance of the viśvajit sacrifice, the sacrifices had to sojourn with Niṣādas\(^6\). Though a Śūdra was given the right of setting the sacrifice yet he was considered a despised person like a cāṇḍāla. Thus the Baudhāyana Ś.S. says that a contact of a dog, or a cāṇḍāla, or a Śūdra or a crow, or a sinner, or a donkey or a woman in menses defiles the kindling wood. In that case he should renew the sacred fires.\(^7\) The vaikhānasa also says that if the sacred fires come into contact with the Śūdras one should renew the fires.\(^8\) The vrṣala is referred to in the Baudhāyana Śrāutasūtra. It says that he (the adhvaryu) should throw the piece of silver to a vrṣala or to some unknown person.\(^9\) It follows from this injunction that the vrṣalas or unknown persons were used to be present at the time of depositing the fires in the fire-places. It adds that he should then deposit the fire (in the gāṛhapatya fire place) for sacrificers belonging to the Bhṛgu with bhūr bhuvu gharmaḥ śiras...and bhṛgūnām tvā vratapate...; for sacrificers belonging to the Aṅgiras gotra with bhūr bhuvu gharmaḥ śiras..., and aṅgirasām tvā vratapate ...; for other Brahmāṇa sacrificers with (bhūr bhuvu gharmaḥ

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1. Kāṭ. Ś.S. IV, 3; 7; I.1, 9; IV. 9. 3; Bau. Ś.S. XXIV, 16; Āp. Ś.S. V. 3.18; Sat. Br. XIII, 4, 2, 17, Tai. Br. I. 1.4.8
2. Ibid. XVII. 1.6, Kaush. Br. XXV. 15. Ait. Br. XXXVII
3. Mān. Ś.S. V. 1.9.29
4. Lāṭ. Ś.S. VIII, 2.8
5. Kāṭ. Ś.S. I. 1.12
6. Ibid. XXII. 1.26; Āp. S.S. XVII, 26.18; Paṭic. Br. XXI 6.6
9. Bau. Ś.S. 2. 16-18; 2.7,
śiras...and) ādityānāṃ tvā devānāṃ —; for a king with (bhūr
bhuvo gharmaḥ śiras—and) varuṇasya tvā rājño—; for a
Kṣatriya sacrificer with (bhūr bhuvo gharmaḥ śiras—and)
indrasya tve’ ndriyena —; for a Vaiśya sacrificer with (bhūr
bhuvo gharmaḥ śiras—and) manos tvā grāmaṇyo—; and for a
Rathakāra with (bhūr bhuvo gharmaḥ śiras—and) ṛbhūnām
tvā devānām — (In this way the above-mentioned formula should
be modified) according to the pīṣ and the gotra.1 It is quite
evident from the above rule that in sacrificial matter also class
consideration played an important role.

2. Varṇa-Distinction :

The Śrauta manuals lay down that a Brahmin should use
the fuel of the Palāśa tree in the sacrifice; a Kṣatriya the fuel
of the Nyagrodha; and a Vaiśya the fuel of the Aśvattha tree.2
According to the Kātyāyana Pariśiṣṭa (Yūpalakṣaṇa), a white
tree should be known to be a Brahmin; a reddish brown (tree)
is mentioned to be a Kṣatriya; a smoke-coloured (tree) should
be regarded as a Vaiśya and one should characterise a black
tree as a Śūdra.3 The sacrificial posts should be from three
trees. Here a clear reference is made to the colour of the four
varṇas, viz. white, reddish brown, dark, and black.4

The Śrauta manuals state that a Brahmin or a Kṣatriya or
a Vaiśya who is desirous of lustre should perform Śautrāmaṇi
sacrifice.5 A Brahmin or a Kṣatriya or a Vaiśya sacrificer should
perform tejāḥ sacrifice. For Brāhmi sacrificer the adhvaryu
should offer a cake on eight potsherds to Agni, a cake on
eleven potsherds to Indra, cooked rice to Bṛhaspati, cooked
rice to Viśvedevas and audanika to Mitrāvaruṇa. For Kṣatriya
he should offer oblations to Agni, Viśvedeva, Mitrāvaruṇa and
Bṛhaspati. For Vaiśya sacrificer he should offer oblations to

1. Ibid.
2. Āp. Š.S. 9.12.4-6.
3. Kāt. Pariśiṣṭa (Yūpalakṣaṇa)
4. Ibid.
5. Āp. Š.S. 19.1-4; Kāt. 4.5.13.14,
Agni, Indra, Viśvedevas, Mitrāvaruṇa and Bṛhaspati. It is also laid down that the citi for a deceased Brāhmaṇ should be as high as the mouth; for a deceased Kṣatriya, as high as the chest or as high as the raised hand (of one who is sitting); for a deceased Vaiśya as high as thighs: for a deceased woman, as high as lap; and for deceased Śūdra as high as knee. Or the citi for any one of these should reach below the knee. Thus caste consideration also crept in the sphere of funeral ceremonies. Again it is said that the Adhvaryu should rub the hands (of the deceased) of a Brahmin varṇa with gold, of a Rājanya with a bow and of a Vaiśya with a precious stone. This was done perhaps to indicate the work of a person of different varṇas. We know with certainty that Brahmins were given gold as a dakṣinā. The Kṣatriya on the other hand wielded the bow for the protection of the people and the Vaiśya was engaged in the business of precious stones and other commodities.

3. The Right of sacrifice:

The three higher social orders namely the Brahmins, the Kṣatriya and the Vaiśyas were entitled to perform a sacrifice with three Vedas namely the Rgveda, the Yajurveda and the Sāmaveda. A Brahmin or a Rājanya or a Vaiśya sacrificer who is desirous of securing food for eating or heaven should perform the Diśāmaveṣṭi. The Śānkhyayana says that along with the sacrifice to Aditi, a sacrifice to Indra-Agni should be offered in the case of a Brahmin (sacrificer); or the one to Agni-Soma. To Indra is offered the oblation if the performer of the sacrifice happens to be a Kṣatriya. In the case of a Vaiśya it should be offered to the Viśvedevas. For the Brahmin, the Rājanya and the Vaiśya, the Agnihotra and the New-Moon and the Full-Moon sacrifices are obligatory. A Soma sacrifice is obligatory to a Brahmin. As soon as one set up the sacred

2. Kāt. Ś.S. 21. 3-4
5. Sat. 13. 7. 18-20.
6. Śānk. Ś.S. 21. 4.
social life

Fires, the Agnihotra, and the New-Moon and the Full-Moon sacrifices become obligatory to him. For a Nisāda or a Rathakāra, who has set-up the sacred fires, the above-mentioned sacrifices become obligatory. Other sacrifices become obligatory after one has commenced them.¹

The sacrificers belonging to different varṇas not only offered sacrifices to different gods but they also used different metres for the performance of the sacrifices. For instance, Baudhāyana lays down: With Gāyatrī verses a Brahmin places the fire-sticks on the fire; with Tristubha a Kṣatriya places the fire-sticks on the fires; and with Jagati a Vaiśya places the fire-sticks on the altar.² The Śaṅkhāyana, declares that the Śūdras have Anuṣṭubh as their metre³. Different modes of giving out a call at the sacrificial rite, are prescribed in the Śrautasūtra of Āpastamba.⁴ It says that in the sacrifice of a Rājanya, he should give out a call—haviṣkṛd āgahi, with haviṣkṛd ādṛava in that of the Vaiśya, and with haviṣkṛd in that of a Śūdra sacrificer. Or he should say haviṣkṛdehi for the persons belonging to all the four varṇas.⁵ For a sacrificer desirous of prosperity the fire (to be set up as the anvāhārya- pacana fire) should be procured from the house of a Brahmin or a Kṣatriya or a Vaiśya or a Śūdra who is rich like Asura.⁶ According to Āśvalāyana at the time of establishing the sacred domestic fires, the fire should be brought from the house of a Vaiśya rich in cattle⁷.

4. The position of the Brahmin varṇa

The Brahmins were highly respected in that society. They are described as an auspicious object to be looked at by a

¹ Satyā, Ś.S. 3.1
³ Śaṅkh. Ś.S. XIV. 33.19
⁴ Āp. 1.19-23
⁵ Āp. Ś.S. 1.19-23; Bhār. Ś.S. 1.21-24,
⁶ Ibid. 5. 11-18
⁷ Āśv, Ś.S. Uttara śatka. II, 1
sacrificer. The Śrauta manuals frequently mention the feeding of the Brahmins at different sacrifices. This right of being fed belonged exclusively to the Brahmins and their descendants. Thus it is said that the brahmaudana cooked at the time of the setting of the sacred fires, should be offered to learned priests. Kātyāyana says that only such Brahmins, as feed the guests (regularly) everyday, should partake of it. In this connection, Aupamanyava, indeed, says that only the principal officiating priests (namely, adhvarya, brahman, hoṭṛ, and udgāti) should partake of the brahmaudana. Some teachers hold that the brahmaudana is to be cooked twice. The purpose of the rice cooked on the first occasion is that the fire-sticks are besmeared with the clarified butter remaining at the bottom of the plate before they are put on the fire, while that of the rice cooked on the second occasion is to feed the Brahmins. Bhāradvāja says the adhvarya should give the cow to the players (who play a game of dice) and whatever quantity of rice-grains is received in exchange for her should be threshed and cleansed, the grains should be cooked and the Brahmins should be fed with the cooked rice. Besides, they were invited and fed at the Śrāddha rites. At sacrifices, the Brahmins were chosen as officiating and other priests, as they were experts in this science of sacrifice. Hence it is quite evident that birth and learning when combined with the work of officiating priest, made the Brahmins indispensable for the society and raised them above all other vargas, to the status of devas. It does not mean that all the Brahmins were learned or officiated as officiating priests at the sacrifice but it only indicates that a large number of them were learned and worked as priests. It

1. Bau. Ś.S. 3.4.1-4
2. Kat. Ś.S. 4.12-15; 4.5.2; 4.6; Bau. Ś.S. 28.5.12
3. Bau. Ś.S. 20.16; 24.12-16
4. Ibid.
5. Ibid.
6. Bhār. Ś.S. 5.12-16
8. Bau. Ś.S. 2.8-7; 13-14; 20.16
9. Ibid.
is quite probable that many of the Brahmins adopted other occupation for their livelihood and may not be as learned as others. Such Brahmins also enjoyed the high status in the society on account of the above-mentioned learned and good Brahmins. History bears testimony to the fact that countries or nations or religions were put on the top by the work of a few learned persons. This is exactly what happened in India in ancient times, the Brahmijn community gained a high place in the social hierarchy on account of the foresighted, learned, brilliant, unselfish, and benevolent Brahmins who were devoted to the good of the greatest number, of course along with “his own good”. With many of rṣīs belonging to their class, these Brahmins led the people in prosperity and adversity as well. In return, they received respect, daksīṇas and certain other privileges.

5. The status of the Kṣatriya

On the other hand, the Kṣatriyas also played an important role in the society. They managed the affairs of the state while acting as kings, ministers, commander-in-chief and other officials. Like Brahmins they had their own seasons, metres etc. for performing the sacred rites. They performed

1. Basham (A.L.), Aspects of Ancient Indian Culture, Bombay, 1966 pp. 10-11. The author observes “Most modern writers on ancient Indian social and political life like to emphasize the corporate character of ancient Indian society. They are no doubt right in doing so, for it certainly had this corporate character. Nevertheless on final analysis, ancient India was fundamentally individualistic.” See also R.C. Mazumdar, Corporate life in Ancient India

2. Bau. Š.S. 2. 16-18; Sāt. 3. 7; 6.6-7; 6.3. Āśv. Š.S. 1.1-4, Mān, 5. 1. 31-32

3. Infra. Chap. VIII

4. Kāt. Š.S. XV. 3

5. Bau. pitṛmedha. 3. 1-4; Kāt. Š.S. XV. 3. 11; XV. 3. 10. Āp. Š.S. XV. 7. 12 refers to Sthapati

6. Bhr. Š.S. 5. 1-3; Āśv. Š.S. 2. 1; Śāṅkh 2.1

7. Bau. Š.S. 24.12.16; 14.22,
many big sacrifices like the Rājasūya and the Vājapeya etc. in which great amount of wealth was spent over material of the sacrifice and the daksīṇā given to the Brahmin and different kinds of priests employed there in the sacrifice.

6. The Condition of the Vaiśyas

The Vaiśyas, in their own way, helped in the progress and prosperity of the society. Acting as agriculturists they provided food to other varṇas and while acting as traders they supplied essential standards of behaviour to the people. It is evident from the sūtras that certain Vaiśyas were rich in cattle. They often say that a sacrificer should fetch the fires for the purpose of setting from the house of a Vaiśya rich in cattle. They were also eligible for the performance of the sacrifices. The ritual texts lay down autumn for a Vaiśya for the setting up of the sacred fires. Sometimes different gods are prescribed for the different varṇas. Thus it is laid down “Alongwith the sacrifice to Aditi, a sacrifice to Indra-Agni should be offered in the case of a Brahmin (sacrificer) or the one to Agni-Soma. To Indra in the case of a Rājanya. To Viśvedevas in the case of a Vaiśya. A Vaiśya is enjoined to use the fuel of asvattha tree by the Āpastamba Ś.Ś. In the sacrifice of a Vaiśya the priest should give out a call “haviśkṛd ādrava” while in case of a Brahmin and a Kṣatriya sacrificer he should say, “haviśkṛd ehi” and “haviśkṛd āgahi” respectively. The name Vaiśya is also mentioned alongwith the other varṇas, who desirous of securing food for eating or of heaven should perform the diśām avesṭi. Āpastamba says that a Brahmin, a

1. Āp. Ś.S. xviii, B.Ś.S., xii, Kāt. Ś.Ś. xv, Āśv. Ś.Ś. ix, 3, 4, Śāṅkh, Ś.Ś. xv, 12-27; Lāt. Ś.Ś. ix, 1-3.
3. Āśv. Ś.Ś. Uttaraśaṭka, II. 1
4. Bhār. Ś.Ś. 5. 1-3, Āśv. Ś.Ś. 2.1, Śāṅkh. Ś.Ś. 2.1
5. Śāṅkh. Ś.Ś. 2.1-4
6. Āp. 9. 12.4-6
7. Āp. Ś.Ś. 1.19-23
8. Sāt. 13.7.18-20
Kṣatriya or a Vaiśya sacrificer should perform the tejaḥ rite. The Vaiśyas could also perform the Sautrāmaṇi sacrifice. Generally the right of partaking the remnants of the oblations was reserved for Brahmins but according to some teachers a Rājanya and a Vaiśya should partake of those remnants for some fixed consideration in the Sautrāmaṇi sacrifice. If the sacrificer is a Vaiśya, they should consecutively utter the four vidhānas, namely sampuṣṭyai, vipuṣṭyai, satyapuṣṭyai and puṣṭyai. Baudhāyana also states that a Brahmin should set up the sacred fire at the distance of eight steps, a Kṣatriya at the distance of eleven steps and a Vaiśya at the distance of twelve steps. If the giver of a daksīṇā is a Brahmin, the relevant formula should be recited so as to be heard by others; if a Rājanya it should be murmured; if a Vaiśya it should be recited in a low voice, if a Śūdra one should go out of his house, touch water, and mentally go over the formula. Certain different rules about funeral rites and marriage of the different varṇas are dealt elsewhere in the work. Bharadvāja states that some teachers opine that a person belonging even to the fourth varṇa (Śūdra) may set up the sacred fires, others say that he may not.

7. The Place of the Śūdra in the Society:

The fourth recognised class of people was the Śūdra varṇa. It consisted of the lower ring of society. It can safely be concluded from the severa1 references occurring in the Śrautāsūtras that the Śūdras were allowed to perform sacrifices. For instance, the Māṇava, Ś.S. lays down that if the giver of a daksīṇā is a Śūdra, one should go out of his house, touch water

1. Ṛ. Ś.S. 18.21.9-11
2. Ibid. 19. 1-4; Kāt. Ś.S. 4.5.13
4. Lāṭ. Ś.S. 5.4.11-21
5. Bau. Ś.S. 24.1
6. Man. Ś.S. 11.1.2
7. Infra. Chapters VII and IX.
8. Bhār. 5.1-3
and mentally go over the formula.\(^1\) Sudra is also listed among the persons from whose house, a sacrificer desirous of prosperity should procure the fire. The injunction uses the phrase "asura iva bahupuṣṭaḥ" (a Sudra rich like an Asura).\(^2\) The bhāṣya of Dhūrtasvāmin renders it as "asura iva niśśriyaḥ bahupuṣṭo bahudhanaḥ."\(^3\) The gloss of Rāmāgnicit explains: "One who, even though rich, becomes wretched on account of avarice."\(^4\) Caland renders: "Who is rather asura (der ziemlich asura ist).\(^5\) If the sacred fires can be procured from a Sudra house then he could also perform a sacrifice. Again Āpastamba lays down that the priest should give out a call "haviśkrbd ādhāva" in the sacrifice of a Sudra sacrificer.\(^6\) Although Sudra helped in the sacrifices of the other Varṇas yet they were not much honoured in the society. A Sudra woman is referred to in the Āpastamba Ś.S. as crushing rice grains.\(^7\) A number of injunction say that a Sudra should not milk the Agnihotra cow.\(^8\) According to Āpastamba, a Sudra should not milk the cow, because he is, indeed, born from untruth. Or he may milk her.\(^9\) Baudhāyana counts a Sudra among objects that defile the kindling woods.\(^10\) It is also laid down that the leavings of meals should not be given over to a Sudra.\(^11\) It may be said that Sudras were given permission to perform a sacrifice by some teachers,\(^12\) and they are not allowed to perform it by others.\(^13\)

8. Change and Elevation of the Varṇa:

The Śrautasūtras never mention any change of varṇas.

1. Mān. 11.1.2
2. Āp. Ś.S. 5.11-18
3. Dhūrtasvāmin’s Bhāṣya on Āp. Ś.S. 5.11-18
4. Rāmāgnicit gloss on the above sūtra
5. Caland, Āpastamba Śrāutasūtra (trans) p. 152
6. Āp. Ś.S. 1.19-23
7. Ibid.
10. Bau. Ś.S. 27.8
11. Ibid. 3.15; 20.1-23
12. Āp. Ś.S. 1.19-23
13. Āp. Ś.S. 24.1
Therefore, the elevation of class was out of question. The varṇa was more or less determined by the birth of person in a particular family, that is to say, if a person is born in a Brahmin family then he belongs to a Brahmin varṇa irrespective of his deeds. The ritual texts also do not mention any kind of struggle for power or feud among the Brahmans and the Kṣatriyas. Both of them were wedded to their own duties. Brahmans were actively engaged in the spiritual uplift through the medium of sacrifices and the Kṣatriyas removed the obstacles coming in the way of such an uplift and protected them from the dangers from in and out. The people of the two lower varṇas also performed their duties faithfully without any grudge. Thus there was complete harmony among the four constituents of the then existing society.

9. The Influence of Sacrifice on the Varṇas

The sacrificial institution played a very important role in human life in the period of the Brāhmaṇas and the Śrautasūtras. The Śrauta manuals represented the individual as well as social or collective aspect of the religion, while the Grhya sūtras represented only the individual aspect of the same. The first three social orders were entitled to recite the Veda and to perform the Vedic sacrifices. Even persons belonging to the classes of the Śūdras, the Rathakāra and the Niṣādasthapati, outside those orders, were allowed to perform certain rituals of which we have spoken already elsewhere in this chapter. The materials required for being used in the sacrificial performances big and small, were varied and used to be manufactured by different craftsmen of the village. For instance, according to Baudhāyana potters were invited and instructed by the king to manufacture bricks, big cooking-vessels and small cooking-vessels which were required for the performance of the Aśvamedha sacrifice. A carpenter is

3. See under Varna system.
4. Bau. Ś.S. xv, 14; Kasikar, op. cit. p. 165-173
referred to in the Śāṅkhāyaṇa Ś.S. The chariots and chariot-makers are often mentioned in the Śrautasūtras. In this way the entire population of a locality used to be directly or indirectly involved in a sacrificial performance, and used to deem it as their own. Thus the sacrificial institution helped a good deal in the consolidation of the village community. The performance of a Soma-sacrifice depended on the collaboration of the officiating priests belonging to the Ṛgveda, the Yajurveda, and the Śāmaveda, and perhaps also the Atharva-veda. The number of the priests to be engaged was sixteen. Besides there were ten or eleven Camasādhvarya, a few assistant singers (upagāṭṛ) and minor attendants (parikarmin). This led to the mental co-operation of the priestly class belonging to different Vedas. The details of rituals given in the Śrautasūtra throw a welcome light on the relations among the different social orders and castes and also among the officiating priests.

10. **Duties of different varṇas**

As regards the duties of the four varṇas, it may be said that they are not mentioned clearly in the ritual texts. From the frequent statements occurring in these works it may be inferred that the duties of a Brahmin were to study the Vedas and to perform sacrifices and to give dakṣiṇā. Baudhāyana lays down that men who have not studied the Veda (together with its ancillary texts) should not be chosen as priests at a sacrifice. Again the Baudhāyana Ś.S. states that at the āgrayāṇa sacrifice, he should obtain a portion from the remanant of the offerings of first fruits made by a Brahmin well-versed in the Vedic lore. The Āpastamba also lays down a rite for a

1. Śāṅkh. Ś.S.2.1-4
2. Kāṭ. Ś.S. xxii. 10.31; xiv. 3.11; Mān. Ś.S. 11.1. 2; Bhār. Ś.S. 5.12-16
4. Ibid., Bau. Ś.S. 2.6-7; 13-14; 20.16
5. Ibid.
6. Bau. Ś.S. 20.16; 24.12-16
7. Ibid. 28.5.12
Brahmin well-versed in the Vedas whose glory does not reach high. It is also said that one who is well versed in the Veda should be appointed as the Brahman in the full-moon and new-moon sacrifices. Brahmin sacrificers are often mentioned in the ritual texts. The Āpastamba says that a Brahmin or a Kṣatriya or a Vaiśya, who is desirous of lustre should perform the sautrāmanī sacrifice. Bhāradvāja refers to a sacrifice performed by a Brahmin and lays down the mode of giving out a call. Season for the setting of the sacred fire is also prescribed in connection with a Brahmin sacrificer. Brahmin sacrificers when they performed these sacrifices must have been given daksīṇā to the priests and others, for a sacrifice was not considered complete without giving daksīṇa to the Brahmins.

Study of the Vedas, performing of the sacrifices and giving of daksīṇā may be taken as the duties of the Kṣatriyas. In connection with funeral rites, the Baudhāyana lays down that the kinsmen of the deceased, who are near by, should have the hair on their heads and face shaved. Those who have finished their course of Vedic study should not shave. Here, though the Kṣatriyas are not mentioned specifically yet they may be taken as kinsmen well-versed in the Vedas. Kṣatriyas are often mentioned as sacrificers in the ritual texts. The Śrautasūtras make the Vājapeya a rite which is performed by the king before the Rājasūya and by the Brahmin before the Brhaspatīsava. The Rājasūya sacrifice exclusively belonged to the Kṣatriya or the king. The Aśvamedha is also performed by a

1. Āp. Š.S. 14.13-15; Bhār. Š.S. 1.11-15; 4.5
2. Āp. Š.S. 19.1-4; Sat, 13-8
3. Bhār. Š S. 1.21-24
4. AŚV. Š.S 2.1; Śāṅkh. Š.S. 2.1; Vaitāna Š.S. 5
5. Bau. Š.S. (Pitṛmedha) 2.1, 6, 7, 3.12
6. Āp. Š.S. 19.1-4; Bau. Š.S. 18.3. In the Brähmaṇa literature and the Upaniṣads occur several names of the Kṣatriyas who were well versed in the Vedas viz, Janaka, Ajātaśatru etc,
7. AŚV. Š.S. IX. 9.19; Bau. Š.S. XVIII. 1
8. Āp. Š.S. 18; Bau. Š.S. 12; Kāt. Š.S. XV.; AŚV. Š.S. IX. 3-4; Śāṅkh. Š.S. XV. 12-27; Lāt. Š.S. IX. 1-3
king. In these sacrifices dākṣiṇās were given to the priests, Brahmins and others. These dākṣiṇās consisted of a number of objects.

Perhaps, the duties of a Vaiśya consisted of learning, sacrificing and giving of dākṣiṇās. Vaiśyas also studied the Vedas and acquired knowledge like the other two higher varṇas. The Vaiśyas had the right to perform the sacrifice is quite evident from the injunction of the Āpastamba which says that the three social orders are entitled to perform sacrifices. Giving of dākṣiṇā was an important act in the sacrifices.

The Śūdras generally served and helped the other varṇas in the performance of sacrifice. All the odd jobs were probably performed by them.

So the fourfold classification of society, on final analysis, proved helpful in the progress of the people both individually and collectively.

3. Bau. Piṭṛmedha. 2.1.6.7; 3-12
4. Āp. Ś.S. 24.1
5. Jaiminiya. 22; Lāṭ. Ś.S. 4.10; 12
Economic Life

The social, the cultural, and the political life to a great extent depends upon the economic progress of the country. In fact a high rate of economic progress and economic stability contributes to the rise of the standard of living. It could be inferred from the study of these ritual texts that the economic condition of the country was good. The people led a peaceful life with ample to eat and wear. The needs of the people were very meagre as compared to today. It was due to their simple living and high thinking. They were much more interested in the uplift of their souls than in acquiring things for their bodies. Even then while living in this world one has to keep his soul and body healthy. For health good food is very essential. So one has to perform certain gainful occupations to maintain himself and his family. The Brahmins followed the occupations such as teaching, officiating at sacrifices and receiving Dakṣiṇās. The Kṣatriyas acted as kings, ministers, commanders, soldiers, envoys. The Vaiṣyās on the other hand had agriculture, trade, cattle-rearing, and money-lending as the chief means of livelihood. The Śūdras being the lowest member of the Aryan society lived on the mercy of the other three varṇas. In fact, it was the duty of the higher varṇas to support the Śūdras who worked as servants in their houses and so on.

Needless to say, this does not exhaust the list. At times the peoples adopted other occupations than the prescribed ones viz. making of pottery, carpentry, metal work, weaving, glass-work, leather work, and needle work,
(a) Occupations:

(i) Teaching:—

Teaching was the chosen means of livelihood of the Brahmins. From the Vedic period up to the period of the Sūtras teaching of Vedic literature was almost universally in the hands of the Brahmins. The duty of the Brahmin was not only to acquire knowledge but also to impart the same to the worthy pupils. Hence they occupied the important position of the teachers (Gurus) in the society. The Atharvaveda equates the teacher with Yama, Varuṇa, Sun and the Moon. The teacher was held in great respect is clear from the injunction of the Baudhāyana Ś.S. which lays down that, “A person, who does not know the names of his immediate ancestors, should pronounce himself as the son of the teacher.” The teacher was thus considered as the father of the taught.

From a scrutiny, however of the Upaniṣads, it is learnt that in certain branches, the Kṣatriyas were equally to the fore. Thus we find Yājñavalkya seeking spiritual enlightenment from the king Janaka. The Satapatha Brāhmaṇa also refers to Janaka, Pravahaṇa Jaivali and Dṛpta, all Kṣatriyas as the teachers of Yājñavalkya, Śvetaketu and Bālāki respectively. But Kṣatriyas felt that they were not meant to be teachers. In a passage of the Brhadāranyaka Upaniṣad, Ajātāśatru tells Gārgya that it is not usual that a Brahmin should approach a Kṣatriya for learning. It is also to be noted that the Kṣatriyas

3. A.V. 11.5
4. Bau. Š.S. 24.28
5. Deussen, “Philosophy of the Upaniṣads”, pp. 17-19
6. Br. Up. IV. 2.1
7. Sat. Br. 11.6.2; 14.9.1.1
8. Br. Up. II. 1.15
9. Ibid., Ken. Up. IV. 1-19 Deussen on pp. 17-19 of “Philosophy of the Upaniṣads” cites passages from the Upaniṣads to prove that the real cherisher of those thoughts was originally the caste of the Kṣatriyas rather than that of the priests.” So also Bhandarker (R.G.), Vaishnavism and Śaivism and other minor Sects; p. 2
who acted as the teachers of the Brahmins were generally kings and so they did not adopt teaching as the means of livelihood. The Kṣatriyas never contested for the post of the teacher. Hence much significance should not be attached to such references which show Kṣatriyas acting as teachers for “the priests would naturally represent their patrons as interested in their sacred lore. It is thus not necessary to see in these notices any real and independent study on the part of the Kṣatriyas.”

(ii) Working as Priests:

(a) Priesthood:—

In the early days of Indian civilization “not only the householder but even the petty prince could offer sacrifices to gods for himself and his people, the ritual being very simple.” With the growth of the military and administrative responsibilities, the king as well as warriors had little time for ceremonies. In the meantime the ritual tended to become more complicated and elaborate. Thus it was impossible for any one to perform two jobs at one time. Therefore, a need of hieratic order, composed of the intellectual among the non-fighters was felt, who could wholly and solely devote themselves to the performance of the highly developed ritual and to the preservation of sacred hymnology. In this way two personalities emerged, the sacrificer (yajamāna) and the priest (purohita). Thus anybody could be a sacrificer and a priest. By the time of the Brāhmaṇas, the profession of the priest became more or less hereditary. “The separation between the Brahmins and the Kṣatriyas, so far as the priestly

3. Dass (A.C.) Rig Vedic Culture. p. 131
4. Majumdar, R.C., (Ed.), Vedic Age, p. 384
functions were concerned was complete." The rule that no
one but a Brahmin could act as a priest in the sacrifices is
definitely laid down. The gods do not eat the food offered
by a king who has no priest. Due to shift from the elaborate
and expensive rituals of the Brahmanas to the doctrine of
Ātman and Paramātman in the Upaniṣadic period, the high
position which the Brahmin priests had so far occupied could
no longer be maintained. But the Upaniṣads do not show a
non-Brahmin as a priest at a sacrifice. During the Sūtra
period the Brahmins came forward with more power, with more
pretentions, prerogatives and above all with increased influence
over the masses. According to N.K. Dutt there was no central
organisation of the Brahmin priests, because they controlled
no temples where people could worship. But according to
Prof. Apte, the rules regarding the acceptance of the invitation
to officiate at a sacrifice after necessary queries, pertaining to
fee, the names of the officiating priests, the nature of the
sacrifice, etc. show that there existed a well organised priest-
hood. Now this separate body of purohita had as its members
only the Brahmins. This is suggested by the epithet ārāvija
denoting a person qualified in the priestly duties (ṛtvik-Karmā-
hati, Kātyāyana) which according to Patañjali was applied to
the member of a Brahmin family. According to the Śāṅkhā-
yanas Ś.S. no body should come as a priest without proving his
descent from three or ten generation of ṛṣis. These refe-
rences indirectly indicate that the unbroken descent in a
Brahmin family was yet an ideal and not an actuality. The
Kātyāyana. Ś.S. declares that "to officiate at the sacrifices
and to eat at the sacrifices only the Brahmins are eligible."

2. Ait. Br. VII. 24; Ibid. p. 89
3. Ibid. pp. 20-21
4. Dutt. (N.K.), op. cit., p. 22
5. Apte (V.M.), op. cit., pp. 9-12
6. Satyā. 10.1.2; Macdonell and Keith, op. cit., Vol. I p. 112
7. Agarwal (V.S.), India as known to Pāṇini, p. 372
8. Śāṅkh Ś.S. 15.14.8
10. Kāṭ. Ś.S. 1.2.8
Economic Life

And this job of the officiating priest should go to a Brahmin who must be an expert in the Vedic lore and mantras and who is well-versed in the art of the sacrificial ritual. According to the Jaiminiya those Brahmans should perform sacrifices for persons of good conduct and for men proficient in Vedic lore, who themselves are well-versed in the Vedas, and are of good conduct. But he should not do so for the single, nor for one in company of a low-born priest, nor one engaged in sinful acts. He should not also ask “What is the fee?” The Kauśitaki impowers the teacher to confer ārṣeyam or Brahminhood upon his students, apparently if the latter were inclined to adopt this profession and had the capacity for the same. It was believed that the merit accruing from the performance of a sacrifice, goes to seven initiated Brahmans. The Kṣattriya and the Vaiśya cannot become priests of the sattra sacrifices (which extend over many days and years).

In early Vedic society, the right of keeping the sacred fire alight in every household had belonged to, and in fact was obligatory upon every member (initiated adult male). But gradually it became restricted to the priestly class.

(b) Selection of a Priest:

The Śrautasūtras attach much importance of the post of a priest and therefore enjoin the people to the select best Brahmin for the same. The Satyāśādha Sūtra states that only the Brahmans of good descent should be chosen to act as priests. It further adds that these sixteen priests should be selected one by one. But the Śaṅkhāyana Ś.S. lays that sacrificer may

1. Kauthuma. G.S. 12
2. Jaim. Ś.S. 10
3. Kauśitaki Sūtra. 55
4. Satya. 16.1.20
5. Jaimini, Purvaṁmahā, LI. 6.8
6. Kātya Ś.S. 1.6.16
7. Satyā. Ś.S. 10.1.2
§. Ibid,
choose four priests or appoint all the seven priests at once.\(^1\) It asks a sacrificer also to take into account the intellectual requisite of the priests. Therefore the *Yajamāna* for Soma sacrifice should choose both young and learned men as his priests.\(^2\) The Jaiminiya\(^3\) Ś.S. lays down that men of good conduct should employ priests who are well-versed in the *Vedas* and whose relatives are experts in this lore. The sacrificer should not employ a sinner or a low-born man for the purpose. Does it mean that, some Brahmins, who use to perform sacrifices for the Śūdras and others were considered low-born or that sometimes the low-born used to act as priests at certain sacrifices. According to the Satyāśādha, Brahmins should act as the priests of the initiated.\(^4\) The Baudhāyana\(^5\) quotes a passage from some Brāhmaṇa which says that only such Brahmins (should be chosen as) the officiating priests as are endowed with eminent parentage, family learning, and character, as have no bodily deficiency, and as do not have scars on the three parts of the body (namely, on the shoulder caused by the constant use of the bow, on the arm caused by wrestling and on the neck caused by fights with elephants). They should not be persons gone on sea-voyage (or who had gone beyond the frontiers (of the country), (or) who are born in borderlands, (or) who have not studied the *Veda* (together with its anciliary texts). (While choosing the officiating priests) one should avoid one who trades in wool, (or) who is begotten on a woman by a sāgotra relation of her husband or by another (*pāraṅkṣeta* (or) (who was in the womb of a woman at the time of marriage (*sahodha*) (or), who (was a demsel's child i.e.) was born of an unmarried daughter (*Kāṇīna*), (or) who was a posthumons child (*āmejāvara*) or who had two *pravara*s.

The Adhvaryu should (preferably) be one belonging to the Aṅgiras gotra, the Brahman to the Vasiṣṭha gotra, the hotṛ

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1. Sāṅkh. Ś.S. 5.1.1-2
2. Ibid.
3. Jaiminiya. Ś.S. 10
4. Satyā. Ś.S. 16.1.14
5. Bau. Ś.S. 20.16; 24.12-16; 14.22
to the Viśvāmitra gotra, the Udgātṛ to the Ayāsya gotra and the sadasya to the Kauśitaka gotra. The remaining officiating priests should (be such as) belong to the Bhrigu or the Aṅgiras gotra. Some teachers say that (in the matter of choosing the officiating priests), (their) family, character and learning should be regarded as the only deciding criteria. Even though sacrificer would choose such persons as possess only these (three) qualifications, (still) he should choose (as officiating priests persons who does not have any bodily deficiency. Particularly he should choose the Adhvaryu who do not have ugly nails, the Brahman who is not suffering from leprosy, the hotṛ who does not have broken teeth or torn lips, the Udgātṛ who does not have protruding teeth, and the sadasya who is not suffering from a skin disease.¹ The Kātyāyana lays down that those, who, for more than seven generations or at least four-five generations, have been endowed with noble birth, learning, character and good conduct, who have sons, who have noble fathers and grandfathers and who have ṛṣi ancestors are worthy of being chosen as officiating priests.²

The Baudhāyana is of the opinion that one should not supersede the officiating priests chosen by one’s ancestors, provided they have prescribed unbroken tradition regarding the eminence of family, learning, character and conduct. They are not chosen but superseded if any one from among them has committed theft, (or) has fallen ill, (or) has officiated at sacrifice performed by one who is not authorized to do so, (or) has perpetrated any censurable act. In case one has to choose priests by superseding the ancestral priests, he should choose such priests as are without any physical defect.³

The sacrificer should first choose him, who among the priests is best known to him. And in consultation with him he should choose other officiating priests. Or he should choose them in order of seniority. (Or irrespective of seniority) he should

1. Ibid.
2. Kātyā. Pariṣiṣṭha; Vārāha. Š.S. 1.1; Vaiśāna. Š.S. 10.1-10.
3. Baudhāyana, Š.S. 2.16; 24.12-16; 14-22
choose first the Brahman then Hotṛ, then Udgatṛ and then the Adhvaryu. Or be should choose the Adhvaryu before or after the Brahman, if he intends to choose in accordance with the procedure of the ritual. He should distribute among the officiating priests the money set aside as dakṣinā (to be given) (even if, for some reason or the other the sacrifice could not be actually offered). The officiating priests should be respected like the preceptors. According to one view these priests should be honoured every time they arrive at the sacrificer’s house. Another view is that it should be done at the commencement of every season. The third view is that it should be done at the termination of every year. Still another view is that it should be done at the time of the sacrifice.¹

It is the duty of a priest that he should not accept an office left by another (priest). Nor (he should accept an office) desired by another (priest). He should not assist as a priest at a sacrifice if he is not chosen formally. He should not officiate as priest at a sacrifice at which he was superseded. He should not assist as a priest at a sacrifice other than the one which was (originally) intended to be Offered. He should assist as a priest at a sacrifice after the dakṣinā (for that sacrifice) has been distributed. He should not assist at a sacrifice (to be offered) in the dark-half of the month. He should not assist at the sacrifice (if it is continued) after the sacrificer’s death. He should not assist as a priest at a sacrifice of a person having scars on the three parts of the body. He should not assist as a priest at a sacrifice of a person who has crossed the trench (i.e. who has crossed the sea). He should not assist at the sacrifice of a person who has crossed the ends (of the country). He should not assist at the sacrifice of a person who has not studied the Vedas. However, in case of deprivation of the means of subsistence, he should assist as a priest at the sacrifice of those, who are able to give ample dakṣinā.²

1. Ibid.
2. Ibid,
We have already mentioned the name of four main priests of the sacrifice viz., the Hotṛ, the Udgātṛ, the Adhvaryu and the Brahman. For the performance of big sacrifices such as the Rājasūya' Vājapeya etc. services of other priests were requisitioned. Thus the number of the priests swelled to sixteen. The assistants of the Hotṛ priest are the maitrā-varuṇa, the Acchāvāka and the Grāvastut. The Prastotṛ, the pratihartṛ and the Subrahmaṇya are the assistants of the Udgāṭṛ; the Neṣṭṛ and the Unnetṛ of the Adhvaryu; the Brāhmaṇa-chaṁsin, the Āgnidhra and the Potṛ of the Brahman. The Abhīgara, the Dhruvagopa and the Saṁśrava are the assistants of the seventeenth priest named the Sadasya. Some say they are independant while some others say they are not. There should be ten or eleven camasādhwaryus. They are (so to say) bought off (at the nick of time) by paying them extra fees (exclusive of the dakṣiṇā for the sacrifice).1 It is laid down that in the Agnihotra, there is only one officiating priest; in the New-moon and the full-moon sacrifices, there are four officiating priests, namely—Adhvaryu, Brahman, Hotṛ, and Āgnidhra; in Caturmāśya sacrifices Pratipraṣṭhātṛ is the fifth; in animal sacrifice Maitrāvaruṇa is the sixth officiating priest; in a Soma-sacrifice there are all the above-mentioned priests. The sacrificer should choose them at the commencement of their respective functions.2

According to the Satyāśādha sūtra, twelve, thirteen, fifteen, sixteen, twenty-nine, and thirty three-priests are required for the sacrifices called Agniṣṭoma, Atyagniṣṭoma, Uktha, Śoḍaśin, Vājapeya, Aptyoryāma respectively. The Vaikhānasa3 declares that the dependants of Vasiṣṭha gotra, Bhārgava, Aṅgirasa, and Ayāśya respectively are the great priests. Therefore these priests stood at the head of other priests at the sacrifices and thus they were entitled to special honour. While on the other hand Kātyāyana4 singles out amongst, the Brahmins, the Brahmins of Kaṇva

1. Ibid.
2. Ibid.
3. Satyā. Ś.S. 10.8.25
4. Vaik. Ś.S. 12.1
and Kaśyapa\textsuperscript{1} gotras who are not fit for receiving the remains of havis oblation even if they beg for it. He may of course give this to other priests officiating at the sacrifice.

Họṭṛ priest generally recited the \textit{rcaś} of the Rgveda at the sacrifice. An Adhvaryu priest used to perform acts prescribed by the Yajurveda, and similarly an Udgātṛ performed the acts prescribed by the Sāmaveda. While the work of the Brahmin priest was to supervise the work of the other priests and to rectify their mistakes as he was supposed to be well-versed in all the four Vedas.\textsuperscript{2}

As regards, the working of a Kṣatriya or a Vaiśya as a priest at sacrifices, the śrauta manuals are silent. It indicates that during this work as till then the Caste-system became rigid. It may be possible to change one’s varṇa in the early Vedic period as is indicated by the instances of Viśvāmitra\textsuperscript{3} and Devāpi,\textsuperscript{1} but now it became a thing of the bygone days. From the foregoing we can safely conclude that the Brahmins and no one else officiated as priests at the sacrifices.

(iii) Accepting of gifts:

Accepting of gifts was another important means of livelihood for the Brahmins. A Brahmin could accept a gift from persons of good character. The Bṛhadāraṇyakopaniṣad states that the Brahmins are prohibited from accepting gifts from an unworthy person and also from officiating as priest for him. And further, only a learned Brahmin could accept gifts.\textsuperscript{5}

Although the Brahmins received dakṣiṇā (gift) in various

\textsuperscript{1} Katāyā. Ś.S. 10.3.33
\textsuperscript{2} Satyā. Ś.S. 1.101.2
\textsuperscript{3} R.V. VII. 18.13
\textsuperscript{4} R.V. X. 98; See also Yāska’s \textit{Nirukta} ii. 10
\textsuperscript{5} The \textit{Vedic Index} 1.6.7. opposes this view on the grounds that Devāpi is not regarded as king nor as a Kṣatriya and brother of Śāntu in the Rg Veda. It is Yāska only who expresses in his \textit{Nirukta} this opinion, there is no reason to suppose it correct.
\textsuperscript{5} Bṛh. Up. 4.13; 5.14.5-6
forms on all occasions (at the end of a student’s tenure, at the end of sacrifices etc.), for convenience, we are discussing it only here. It need not be stated that no religious act (sacrifice, śrāddha etc.) could be completed without dakṣiṇā.

In this connection we read in the Kātyāyana Ś.S. that the dakṣiṇā should be given to a proper person and if given to a fallen person, one has to perform a sacrifice to Vaiśvānara Agni. As the ritual texts deal with both big and small sacrifices numerous objects were received by the Brahmin in form of dakṣiṇā. Among the animals which were often given in dakṣiṇā were cows (numbering from one cow to one thousand cows), buffalos, bulls, oxen, bullocks, caves, goats, sheeps, rams, horses, mares, mules, steers, deer or antelopes, camels, and elephants, of the metals, gold, silver, iron, zine, and white copper. The things made of gold were also

1. Kāt. Ś.S. 25.8.15.16
2. Āp. Ś.S. 5.8-11; Satyā. 13.3 32-42; Māṇ. Ś.S. 5.2.5, 1-18; Baud. Ś.S. 5-18
3. Māṇ. Ś.S. ii. 1.2
4. Lāṭyā. Ś.S. 4.10; 12; Baud. Pit. Medha. 3.1-4; Kātyā. Ś.S. 5.12-13
5. Āp. Ś.S. 5.8-11; Vārāha. Ś.S. 1.4.3-4
6. Kātyā. Ś.S. 4.5.7, 5.11.1-16
7. Āp. Ś.S. 19.5-10
8. Māṇ. Ś.S. 11.1.2; Baud. Ś.S. 13.29-30
9. Ibid. 13-9
11. Ibid.
12. Māṇ. Ś.S. 5.2.4, 5.1.10.63-64
13. Ibid. 11.1.2
15. Bhrā. Ś.S. 9.16.15-17
16. Māṇ. Ś.S. 11.1.2
17. Ibid.
19. Āp. Ś.S. 2.3
20. Māṇ. Ś.S. 11.1.2; 5.2.14
21. Ibid.
22. Ibid. 5 2.14. Śāṅkh. Ś.S. 4.16
given in dakṣiṇā viz., ear-rings¹, chain², gold niška³, gold coins⁴, gold sheets⁵, plate of gold with eight drops,⁶ and pieces of gold⁷. At certain sacrifices 30 mānas⁸ or 40 mānas⁹ or 100 mānas of gold¹⁰ were given. Silver sheets¹¹ were also given to the Brahmins. Other objects received by them in dakṣiṇā were arrows¹² bow¹³, bamboo staff¹⁴, barley¹⁵, bed¹⁶, boon¹⁷, booty¹⁸, chariot¹⁹ bullock-cart²⁰, couch²¹, couch²², coral²³, cooked rice²⁴, dadhimantha²⁵, eatables²⁶, fluids²⁷, food²⁸, fruit²⁹, garlands³⁰, garments³¹, girdle³², liquids³³, land³⁴, tank³⁵.

1. Satyā. Ś.S. 4.10.2
2. Baud. 13.42; Āp. Ś.S. 19.27.22.23
3. Āp. 19,1-4
4. Baud. 13.41.42
5. Ibid. 13.24
6. Āp. Ś.S. 9.18.16-19.14
7. Mān. Ś.S. 5.2.5.1.18
8. Baud. Ś.S. 24.16-17
9. Ibid.
10. Āp. Ś.S. 5.19-25; Mān. Ś.S. 5.1.1-2
12. Śākh. Ś.S. 3.2.1; Mān. Ś.S. 5.1.9.31.32.35; Kāt. Ś.S. 25.4.44-48
13. Ibid.
15. Ibid. 21.4.25-30
16. Satyā. Ś.S. 5.4.19-21
17. Mān. Ś.S. 8.1
18. Satyā. S. 10.4
19. Mān. Ś.S. 11.1.2
20. Vārāha Par. L'adhvaryvike. 4, Ākulaṇāda. 7
21. Mān. Ś.S. 11.1.2
22. Kātyā. 24.4 25-30
23. Mān. Ś S. 11.1.2
24. Baud. Ś.S. 5.18
25. Āp 6.29-3
26. Mān. 8.1
27. Mān. 11.1.2
28. Ibid.
29. Ibid. 8.1
30. Mān. 11.2
31. Ibid. 5.2.5.1-18
32. Kāṭhaka. Ś.S.
33. Mān. 1.1.2
34. Ibid.
35. Ibid.
money, milk, madhumanta, madhugluntha, madhuparka, maiden, male, man, corns, pillow, anacle of variegated threads, plants, pot, roots, shell, skin of a black-antelope, umbrella, Upadoba, vessel, village, wealth, will and winnowing baskets.

Sometines specific objects are sought to be given to hotṛ, Adhvaryu and Udgāṭṛ. Thus a goat or a pot filled with food falls to the share of a Brahman, a horse to a hotṛ and a cow to an adhvaryu. The amount of dakṣiṇā varied with the size of sacrifice. Thus in Vājapeya, all the priests received sixteen chariots a piece. Another text prescribes a dakṣiṇā of a thousand cows and a hundred horses. The Śrauta works never mention the receiving of dakṣiṇā by a non-Brahmin.

1. Baud. 20.16, 24.12
2. Āp. 9-5.2-4
3. Ibid. 6.29-31; Āp. Hautra. Par. (2.2)
4. Ibid.
5. Ibid.
7. Mān. Ś.S. 11.1.2
8. Baud. 13.9
9. Ibid. 24.29-31
10. Mān. 5.1.1-2
11. Ibid. 11.1.2
12. Ibid. 8.1
13. Ibid.
14. Ibid. 11.1.2
16. Mān. Ś.S. 11.1.2
17. Baud. Ś.S. 20.1; 19-24
18. ĀŚV. Ś.S. 3.13.15-17
19. Mān. Ś.S. 11.1.2
20. Bhārd. Pitṛmedha. 2.2-5
21. Mān. Ś.S. 11.1.2
23. Āp. Ś.S. 5.6.20.7
24. Kāt. Ś.S. 14.4.14
25. Śāākh. 14.28.13
(iv) Śrāddha and offering of food at other occasions:—

For Brahmins, another means of subsistence was Śrāddha. At Śrāddha rite which was performed in the memory of the dead men of the family, Brahmins were regularly fed. The Mānava Ś.S.¹ lays down that he should perform Śrāddha on the twelfth day. (For that purpose) he should have many kinds of food prepared. He should offer the Ekoddiṣṭa Śrāddha. He should regularly feed a Brāhmaṇa every month. Until the sapīṇḍīkaraṇa. The Bhāradvāja Pitrmedha says that he (the sacrificer) should prepare food out of an animal in connection with the rite (and offer it to Brahmins).²

Apart from the feeding of the Brahmins at the Śrāddha ceremony, there were other occasions when Brahmins were entertained with food. Thus Baudhāyana³ declares that at āgrayaṇa sacrifice he should feed the Brahmins with the food prepared with new grains. At the Gopitṛyajña, three parts as well as the other portions of the body of a cow was given as food to the Brahmins.⁴ To be fed at the sacrifices was the exclusive right of the Brahmins.

(v) Chief means of Livelihood for the Kṣatriyas:—

The Kṣatriyas generally acted as kings, ministers, commanders, officers and soldiers. The words like king⁵ (Rājā) and Rājanaya⁶ often occur in the Śrauta works. We definitely know that the word Rājanya refers to a person of the Kṣatriya varṇa. And from the persons of Kṣatriya varṇa, or the Rājanyas were the kings elected. Kingdom⁷ and sovereignty⁸ are the other words which are connected with the kingship.

¹. Mān. Ś.S. 8.19.20
². Bhār. Pitrmedha, 2.2-5
³. Baud. Ś.S. 28.5.12
⁴. Ibid. 24.12-13
⁵. Mān. Ś.S. 5.2.6. Āp. Ś.S. 19.1-4
⁶. Āp. 1.19-23; Mān. Ś.S. 11.8.10
⁷. Mān. Ś.S. 5.1.8. Āp. Ś.S. 20.5.50
⁸. Mān. Ś.S. 5.1.10.19-25
The Mānava Ś.S. prescribes a rite for the recovery of the lost kingdom and also for the attainment of sovereignty. Thus some people from the Kṣatriya varṇa acted as kings and ruled over their kingdom and so they had no problem for the earning of their bread.

(1) Ministers:—

Certain Kṣatriyas might have worked as the ministers and advisers of kings. A single person could not in any case manage the affairs of the kingdom. He had to employ other persons as his ministers and advisers who might also be Kṣatriyas. The members of other varṇas could also become ministers and advisers in ancient times. But the Śrauta sūtras do not mention the word minister.

(2) Commanders:—

The Kṣatriyas, as they belonged to warrior class, must have acted as commanders of the army units. The Kātyāyana refers to the word Senāṇī which means the leader of the army i.e. the commander-in-chief.

(3) Officers of the King:—

Some Kṣatriyas worked as the officers of the kings. Bhāgadugha (an official appointed for the collection of state revenue), Sthapati (an administrative officer), Sarīgrha (incharge of the royal treasury) and Grāmaṇī (village chief) are the other officers referred to in the Śrauta manuals. Though it is not specifically mentioned that Kṣatriyas held these posts yet it is quite probable that along with the people of other varṇa Kṣatriyas must have been appointed officials of the state.

1. Ibid. 5.1.8
2. Kāṭ. Ś.S. xv. 3
3. Kātyā; Ś.S. xv. 3,11
4. Bāud. Ś.S. xviii. 2.3; Āp. Ś.S. xxii. 7.6
5. Kātyā; Ś.S. xv. 3,10
6. Bhār. Ś.S. 1.11-15; 4.5; Śaṅkh. Ś.S. II 6,5
(4) **Soldiers:**

Kṣatriyas were employed as soldiers in the army. It is stated in the Śrauta sūtras that the principal weapons of warfare included bows, and arrows, swords and spears, hatchets and mace. The warrior used to put on a Kavacha (mentle) to protect his body. This profession was a popular profession for the Kṣatriyas.

(vi) **Occupations of the Vaiśyas:**

Occupations of the Vaiśyas are not specifically mentioned in the Śrauta works. As the Brahmins and the Kṣatriyas were mainly concerned with sacrificial work and state work respectively so the Vaiśyas, perhaps, were engaged in the work of cattle rearing, agriculture and trade etc.

(vii) **Occupations of the Śūdras:**

The members of the fourth varṇa perhaps served the people of other higher varṇas as they were born from the feet of the creator. Sometimes, the Śūdras also helped in the religious rites. For instance, it is laid down the sacrificer may fetch fire from the house of a Śūdra rich like an asura. Dhūrtasvāmin renders it as *asura iva niśśriyāḥ bahupaśto bahudhanāḥ.* The gloss of Rāmāgnicit explains, “One, who, even though rich, becomes wretched on account of avarice”. Caland explains it as “who is rather *asura.*” Here they are spoken of as rich or wealthy. It appears that the Śūdras used to get some thing (i.e., wealth) as a reward for their services. As they were dependant of the other varṇas so they had no expenditure and they could save whatever money the masters gave them whenever they were pleased with their work. Besides, they were perhaps, engaged in other works also from which they could earn a lot so as to become rich.

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1. Baud. Ś.S. 7xv, Āp. Ś.S. xx. 5.10
2. Āp. Ś.S. 5.11-18
3. See Dhūrtasvāmin’s Bhāṣya on Āp. Ś.S. 5.11-18
4. Caland’s translation of Āp. Ś.S. 5.11-18
(viii) Avocations referred to in the Śrauta-works:—

A varied member of avocations are referred to in Śrauta-sūtras. But it is not clear from the text as to who pursued these avocations. It is quite possible that the men of four varṇas and other low classes followed these avocations to earn their meals.

(1) Livestock-Breeding:—

Livestock-breeding was an important occupation of the sūtra period. The people kept big herds of cows, horses, goats and sheep. Cattles were driven out to pastures in the morning and driven back to their enclosures in the evening. According to the Kātyāyana, a lac of cows were given away as sacrificial fees at the Rājasūya sacrifice.1 It further adds that the elephants were reared mostly in the eastern part of India; horses in the western part and mules in northern part of India.2 Cows, bull, oxen etc. were often given in dakṣīṇā which suggest that they were reared by the people in ancient times. The sūtras prescribe rites for those who are desirous of cattle. Bhāradvāja declares that “The Brāhmaṇa says that a person desirous of cattle, abundance of food or eminence may renew the sacred fires.”3 The Āpastamba lays down that “Whoever does not increase in progeny and cattle should, for a period of twelve days, drink (only) hot water (for subsistence), wear a coarse garment, and sleep on the floor.”4 The cattle wealth of our country has an intimate bearing on its agricultural development, health and economic prosperity of the people. The welfare of our people and the progress of our agriculture are bound up with the welfare of our cattle. The love in which the cow is held in India is based as much on a deep-rooted sentiment as on economic and health grounds. Bullocks are the means of transport everywhere in our villages.

1. Kāt. Ś.S. 15.4.43
2. Kātyā. Ś.S. 15.4.43
3. Bhār. Ś.S. 5.17-20; Satyā. Ś.S. 3.7; 6.6-7; Kāt. 4.12-15
and their power is available for various agricultural operations. Cows were the most valuable possessions of the people in ancient India. It appears that it was "due to the importance of cow and its progeny in the economic life of the country that she became sacred and object of worship." 

(2) Agriculture:

The importance of agriculture is recognised right from the very beginning. The Vedic economy was agriculture-based economy. There are many references in the Vedas which bear out this fact. The Rgveda classifies the soil into three 'Artana' (unfertile), 'Apnasvati' (fertile) and 'Urvarā' (very fertile) for the purpose of cultivation. It also emphasises the quality of good seed. The Śrauta texts also prescribe that a piece of fertile land (Urvarā) should be given away as sacrificial fee.

It is often conjunctured that human beings first started making use of fruits and roots in their daily life out of forced necessity. Gradually agriculture made real headway. The Rgveda and the Satapatha Brāhmaṇa refer to ploughing, sowing, reaping and thrashing as the system of farming in those days. The Atharva Veda gives the credit of introducing the art to Indian Economy. "The Śrautasūtras also refer to the above-mentioned system of farming. Plough is frequently

1. Mudgal (B.S.) Political Economy in Ancient India, Kanpur, 1960, pp. 76-79
2. Ibid.
3. R.V. 10.34.13; Yaj veda, 11.83; 4.10; A.V. 3.12.4
4. Ibid. 1.127.6
5. Ibid. 10.94.13
6. Āśv. Ś.S. III, 14; Mān. Ś.S. III. 1.1, Śāṅkh. Ś.S. xiv, 41.6; xiv, 40.6
7. Mudgal (B.S.) op. cit. p. 59
8. Ibid.
9. R.V. 10.1.7.7; 4.57; Śat. Br. 1,6.1.3
10. A.V. 8.10.4
mentioned in these works among the object of daksinā. It indirectly refers to the actual ploughing of the fields. The other two processes i.e. sowing and reaping usually follow the act of ploughing. Moreover, a variety of crops are mentioned in the ritual texts, which could not be had without sowing the proper seeds and reaping their produce.

The rural economy as referred to in the Vedic literature indicates that agriculture carried on with the plough and bullocks, played an important role in it. The ritual treatises also refer to ploughs which were drawn by six, twelve, or even twenty four bullocks.

The Vedic Aryans cultivated different types of crops. Barley and rice were the chief ingredients of food in the days of the Rgveda and were often used in the sacrifices. Wheat is conspicuous of its absence in the Rgveda but is mentioned in the Yajurveda along with other cereals. During the age of the Šrauta manuals, the crops of the following kinds of grain were generally cultivated; barley (yava), rice (vṛihi), sesame (tila), panic seed (priyaṅgu), millet (Śyāmāka), wheat (Godhūma), mustard (sarśapa), and certain varieties of beans such as Māsa, Mudga and Kulatta. That the cultivation of barley and wheat was quite common, is known from the Śaṅkhāyana which prescribes the fields of barley and wheat crops an altar, the threshing-floor of the crops as high altar and a bundle of their straws a ring (Chashāla) at the top of sacrificial post during the performance of Śādyākra sacrifice.

1. Kāt. Š.S. V. 11.12; Mān. Š.S. I. 7.5; Vedic Index Vol. I. p. 173
2. Āp. Š.S. xvi, 19.13-14; Bau. Š.S. xxiv. 5. Śaṅkh. Š.S. xiv, 90,6-9; xiv. 41.6-8; Kau. 5.8.20.
4. Bhār. Š.S. 8.23. Vārāha. 1.7.5.1-4 Kātyā. Š.S. 4.5.7.5.11.1-16
5. Ibid.
6. Śaṅkh. Š.S. 3.18
7. Infra, Chapter x under 'Oblation-material'.
8. Y.V. 18.12
10. Śaṅkha. Š.S. xiv, 90.6-9; xiv, 41.6-8
The agriculture was mainly dependant upon rains. It is indicated by the rain-making sacrifices mentioned in the sūtras.\(^1\) Besides rainfall, rivers, canals,\(^2\) wells,\(^3\) tanks,\(^4\) reservoirs\(^5\) must have been the other sources of irrigation in those days.

(3) **Arts and Crafts:**

Ancient India had a practically self-sufficient rural society and an economy based on agriculture and hereditary handicrafts. Though this economic system has partly broken down with the growth of industrialization, it has even today its hold on the rural life of India.\(^6\)

**Weaving:**

All types of arts and crafts were practised in ancient times. Besides other occupations, an important place was given to weaving, both in cotton and woel. Weaving was also known to the Indus-Valley-people is proved by the discovery of a number of spindles in the ruins of Mohanjodāro.\(^7\) TheṚgveda mentions the wool of Gandhārian sheep and the Yajurveda speaks of spinning and weaving of wool with a particular technique.\(^8\) The RV. considers arts and crafts as the only means to get rid of poverty.\(^9\) The proper care of children, spinning and weaving are laid down as the most important functions of the house-ladies.\(^10\) That spinning and weaving of wool remained in practice in the times of the Śrautasūtras, is indicated by the mentioning of the woollen thread.\(^11\) According

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2. ASV. Ś.S. Vita aṣṭaka, vi, 7; Kātya. Ś.S. xxiv, 5.30; xxv, 6.10; Āp. Ś.S. xxiii, 13.6; Lāt. Ś.S. x, 19.1; Śaṅkh. Ś.S. xiii, 29, 29
3. Mān. Ś.S. 11.1.2
4. Ibid.
5. Āp. Ś.S. 8.5-8
6. Mudgal (B S.) op. cit. p. 88
8. R.V. I.126.7; Yaj. V. 19.18
9. Ibid., x, 115
10. R.V. 10.26.6
11. Bau. Ś.S. 3, 10-11; ĀŚV. Ś.S. 2.6-7
to Kātyāyana, yarn was soaked thrice in water for weaving as special kind of cloth called tarpya but another view is that the cloth anointed with ghee or the cloth made of flex is called Tarpya. Cloth is referred to at several places in the ritual texts.

(a) Carpentry:

Carpentry seems to be well-known in the days of the sūtras. This art was practised even before these times, in the time of the Ṛgveda. The Ṛgveda refers to the art of fashioning chariots for war and race and carts for agriculture and transport. The Śrautasūtras lay down certain specific rites for the sacrifices to be performed by chariot makers. In the description of the Aśvamedha sacrifice, the Baudhāyana Śrautasūtra mentions chariot-makers as distinct from carpenters. It holds that carpenters are instructed to make sacrificial pots, wooden vessels, mats, sacrificial staff etc. and the chariot-makers are instructed to manufacture chariot only.

(b) Metal-work:

The professions of blacksmith and goldsmith were followed by the people in these times. Blacksmiths and goldsmiths are separately mentioned in the Baudhāyana Śrautasūtra. Blacksmiths used to make needles, razors, sickles, ploughshares, swords etc. The goldsmiths on the other hand made such objects as gold-earing, gold niśka, golden pot, golden vessels and silver-vessels.

(c) Pottery:

The Śrautasūtras also refer to the art of pottery. The

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1. Kāt. Ś.S. xv, 5, 9
2. Kāt. Ś.S. xv, 5, 8, 10
3. Kau. 80.1-22; Bhār. Pitṛmedha, 1.9-12; Mān. Ś.S. 5.2.14
4. R.V. 1.166.10; 1.112, 14
5. Śāṅkh. 20.1-4
6. Baud. Ś.S. 15.13-14
7. Baud. Ś.S. 15.13-14
potters manufactured earthenware used for domestic and sacrificial purposes and thus helped though indirectly in the performance of the sacrifices. Pitchers, cooking pots, and plates were generally needed for every household. Certain types of Śrauta sacrifices required certain types of earthenware. According to the Baudhāyana ŚŚ, potters were invited and instructed by the king to manufacture bricks, big cooking vessels and small cooking vessels which were needed for the performance of the Aśvamedha sacrifice. The method of preparing a Mahāvīra as described in the Śrauta works sheds important light on the art of pottery.

(d) Glass-work :

A reference to mirror in the Śrautasūtra indicates that glasswork was known to the people. A mirror was given as sacrificial fee at certain sacrifices. Ornaments of glass are also mentioned in the Śrauta works.

(e) Leather-work :

Another occupation followed by the people was leather work. Those workers who manufactured articles of leather are mentioned in the Baudhāyana ŚŚ. Skin of a black antelope was considered sacred and was used at the performance of Śrauta sacrifice. Shoes were made of leather. The sacrificer was enjoined upon to put on the shoes of boar skin during the performance of the Rājasūya sacrifice.

(f) Needle-work :

The popularity of needle work can be inferred from the mentioning of a tarpya garment embroidered with figures of

1. Baud. Ś.S. 15.14
2. Kātyā. Ś.S. 1.3
3. Ramgopal, India, p. 136-137
4. Baud. Ś.S. 15.14
5. Kāt. Ś.S. 15.6.24; Baud. Ś.S. 12, 12
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sacrificial implements.¹ The use of stitched garments also proves this fact.

(IX). Trade and Commerce:

Trade and Commerce play an important part in the economic well-being of the people. Many hymns of the Rgveda refer to sea which indicate that ocean navigation was known to Vedic people.² It is quite possible that this device might have been used for trade also. Pāṇini speaks of the traders as Vāṇik. Thus Madra-vāṇik was one who traded with the Madra Country. The words like Kraya-Vikrayika (one who sells and buys), Vasmika (one who invests his money in business) Sansthānika (a member of a commercial guild) refer to the nature of business and amount of capital invested in it, by the traders. Pāṇini also refers to persons who traded in minerals (Prastarika). The traders were also named after the articles in which they dealt and from the countries visited by them for business. e.g., Aśva-vāṇik, Gāndhāra-vāṇik etc.³ The Śrauta sūtras do not give much evidences in connection with trade but it must have been in existence in those days. They forbid the selling of soma which was commonly used in the sacrifices.⁴ The Kātyāyana Ś.S. refers to the act of haggling over the price of soma.⁵

(X) Transport and Communication:

Transport was a very important part of the national economy because it helped in disposing off the products of the trade to their proper destinations. Chariots and carts drawn by oxen and horses were most important means of Communication.⁶ Chariot was the most popular vehicle of those days. Chariots of many kinds were manufactured. The Kātyāyana speaks of

1. Ibid. 15.5.11
2. R.V. 1.25.7-9; 5.45.6; 1.56.2; 10.130.5
3. Agrawal (V.S.), India as Known to Pāṇini, p. 130
4. Kātyā. Ś.S. 6.4.7
5. Kātyā. 8.1-12
6. Kātyā. 22.10.31
a chariot with bronze on both sides.\(^1\) Usually two animals were yoked, but there are references to a third horse (prasti) yoked to chariot on the left side.\(^2\) Sometimes the chariot was drawn by four or five horses.\(^3\) Generally a cart or a chariot had two wheels, but Baudhāyana speaks of a cart with four wheels.\(^4\) The Śulbasūtra of the Āpastamba mentions the dimensions of a chariot. It was driven by two bullocks or horses.\(^5\) A cart drawn by bullocks was used for the purpose of carrying load from one place to another.\(^6\) A big cart (Mahānasa) was used for carrying heavy loads.\(^7\) Elephants, camels, horses and asses were used for riding.\(^8\) Boats were generally used to cross the rivers. The Baudhāyana Ś.S. mentions a verse which should be recited at the time of loading a boat.\(^9\) Thus this transport system developed according to the needs of those times.

**(XI) Currency and Coinage:**

During early Vedic times barter system was in vogue. Though cow was recognised as a unit of value for purposes of exchange in Vedic days, yet there were other recognised units of value such as Niśka Śatamāna and Paṇa.\(^10\) Pāṇini refers to barter as “Nimana”. This barter mostly covered simple things of ordinery use. Pāṇini has also referred to both gold and silver coins including Niśka, Paṇa, Kārṣāpaṇa, Pāda and Māsa.\(^11\)

The use of coin was fairly common in the times of the Sūtras. They mention Niśka as an ornament as well as a coin.

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1. Kātyā. Ś.S. 22.10.31
2. Āp. Ś.S. 18.9.10-14
3. Ibid. 14.3.11; Āp. Ś.S. 18.9.10-14
4. Baud. Ś.S. 17.5.4
5. Āp. Śulbasūtra, vi, 5
6. Kātyā. Ś.S. 3.6.18; Baud. Ś.S. xi. 1
7. ĀSV. Ś.S. Uttarāṣṭaka iii, 9
8. Ibid, Baud. Ś.S. xi, 6
9. Baud. Ś.S. 18.40; R.V. 1.116.3-5
10. Bhandarkar (D.R.), Anciēnt Indian Numismatics, pp. 1-50
11. Agrawal (V.S.) op. cit,
Economic Life

As an ornament, it was worn round the neck. Some scholars hold that Niṣka was a golden necklace. The fact that Niṣka is referred to in large number proves that it was used as coin in the days of the sūtras. The Baudhāyana says that one thousand golden Niṣkas should be given as sacrificial fees (dakṣiṇā) to the four chief priests at the Aśvamedha sacrifice. Besides golden Niṣka, the Niṣka of silver is also mentioned in Āpastamba Š.S.

Another important coin mentioned is Śatamāna. It can be of gold or silver. A Śatamāna generally weighed hundred Raktikas. The Āpastamba prescribes two Trimmān manas and one catavārimmān manas as sacrificial fee and remarks in the following sūtra that the sacrificer should give by measuring with that weight which is used for measuring gold. The Mānava Ś.S. prescribes trimmān mana and Saptati mana of gold as sacrificial fees. Similarly, the Kātyāyana prescribes twelve manas of gold as sacrificial fee and the Baudhāyana refers to a large number of catuvirniḥsatimānas which were probably golden coins containing 24 Raktikas each. The Baudhāyana mentions a hundred golden Kṛṣṇals measured by Kākiṇī or Māṣa. Kṛṣṇala is generally regarded as equivalent to Raktikas.

(XII) Weights and Measures:

The Śrauta works also refer to weights and measures used in those days. According to the Yajñapārśva, a Pariśiṣṭha attributed to Kātyāyana, eight handfuls make kīṁcita, eight

1. Śāṅkh. Š.S. xvi, 1.6; AŚV. Uttarāṣṭaka, iii, 9. Kāṭ. Š.S. xiv. 2.30
2. Vedic Index, I, p. 197; 454-55; Zimmer Act; Leb. pp. 259 and 263
3. Āp. Š.S. xx, 2, 6; Lāṭ. Š.S. ix, 9, 20; Baud. Š.S. 15.2
4. Baud. Š.S. xv, 2; Pāṇini, v, 1, 119; Lāṭ. Š.S. ix, 9, 20; Āp. Š.S. xviii, 3, 4
5. Āp. Š.S. xxii, 5, 5; Kātyā. Š.S. xxii, 4, 16
6. It-Id.
7. Āp. Š.S. v, 21, 9
8. Mān. Š.S. i, 5, 6, 2-4
9. Kātyā. Š.S. xxii, 9, 1
10. Baud. Š.S. xx, xviii, 37
11. Baud. Š.S. xiii, 23
Kirācits make a puṣkala, and four puṣkalas make a pūrṇapātra.  
According to Śāṅkhāyana Ś.S., a double handful (Aṅjali), a
handful (Prasṛta) and bowls (pātras) were used to measure
grains. The Baudhāyana Śūlbasūtra says that fourteen Aṅus
(particles) make an Aṅgula, ten Aṅgulas make a Kṣudrapāda,
twelve Aṅgulas make one Prādeśa, fifteen Aṅgulas make one
Pāda, two Pādas make a Prakrama; one Prakrama makes two
Prādeśas; two Prādeśas make one vyāma. The use of
Aṅguli, Vyāma and Aratm is found in the Kātyāyana. In
addition to these measures the Āśvalāyana and the Śāṅkhāyana
enumerate Divi, Kudisti, vitasti, Nimuṣṭi and Dhanuṣa. The
Āpastamba Ś.S. mentions another weight called kākiṇī which
was equal to a grain of māsa. The shortest measurement is
aṅgula on which all the other measurements were based. Aṅgula
is the breadth of a finger which would perhaps vary from man
to man. A prakrama is variedly measured as consisting of one
pāda or two pādas or three pādas. Originally, of course, it
was made up of three pādas. A prakrama, according to
Baudhāyana, is the twenty fourth part of a total length made up
of ten rathakras, eleven pādas and eight aṅgulas. If we regard
a pāda to be consisting of fifteen aṅgulas a prakrama would
be worked out as consisting approximately of forty-seven
aṅgulas, that is, a little over three pādas.

The picture of economy that emerges from the foregoing
study of the Śrautasūtras, indicates to a well-settled rural
economy in which important place was given to the agreed or
traditional occupations of the four castes, livestock-breeding,
agriculture, arts and crafts and trade and commerce. A
proper transport and communication system was developed to
suit the needs of the economy. Weights and measures, coinage
and currency also played an important role in the national
economy in ancient India.

1. Yajñapārāva, a Parisiṣṭa of Kātyā: Ś.S.
2. Śāṅkh. Ś.S. xvi, 1, 2
3. Baud. Śūlbasūtra, xxx, 1; Āp. Śūlbasūtra
4. ĀŚV. Ś.S. 1.7; Śāṅkh. Ś.S. xvii, 2.7
5. Āp. Ś.S. 19, 21.1-8
6. Baud. Ś.S. xiii, 23, xxvi, 23
Every-day-life

(i) Cities and Villages:

In ancient India most of the people lived in villages. The Śrautasūtras very frequently refer to the villages. The Mān. Ś.S. says that if one does not regain his lost kingdom, he should fetch paddy from the house of a person who has been agitating in favour of village. These villages used to have well defined boundaries. The Bau. Ś.S. enjoins upon a sacrificer’s wife to renew the sacred fires if she is beyond the boundary of the village when the sun rises or sets. Elsewhere it states that if both the sacrificer and his wife leave their house and live outside the village or beyond the boundary of the village (without having first consigned the sacred fire into the kindling woods and taken these kindling woods with them), the agnihotra itself becomes violated. Mān. Ś.S. even refers to the villagers. It says, “One should collect ghee from all the villagers and cook rice in the ghee for the Vishve Devas.” Besides people living in the village, there were people who lived in the towns. The Mān Ś.S. mentions Grāma (village), Nagarā (town) and Janapada (province). The Janapada perhaps indicates a place or an area which comprised a number of villages and towns.

(ii) Houses:

The frequent mention of the house in the Śrautasūtras

1. Mān. Ś.S. 1.8; Sat. 3.8
2. Bau. Ś.S. 29.12
3. Ibid. 29.9
4. Mān. Ś.S 5.2.1.10-18
5. Ibid. 4.6.4
6. Ibid.
suggests that people lived in houses. The Bau. Ś.S. while referring to the setting of the sacred fire says, "Let no one take fire out of his house or bring outside fire into his house. According to Ṛp. Ś.S. a sacrificer desirous of prosperity should procure the fire from the house of a Brahmin or a Kṣatriya or a Vaiśya, or a Śūdra who is rich like an Asura. At one place a prayer to the house is recommended by the Śrautasūtra. Ṛp. Ś.S., lays down that the sacrificer should approach his house with grha abibhīta—, yeśāmadhyeti etc. The Āśv. Ś.S. mentions the Grha-Praveśa rite. It says: The householder enters the newly built house for the first time reciting the mantra: "Indra's house is blessed, wealthy and safe; I enter it with my wife, offsprings, cattle, prosperity of wealth and all that is mine." The Śrautasūtras do not mention the material of the construction of the house but the use of bricks in altar also indicates the use of brick for the construction of the houses.

(iii) Furniture:

The Śrautasūtras mention a number of articles of furniture which were used for different purposes. Talpa or Shayana (a couch) was used to sleep on. Thus the householder is enjoined to ascend a Talpa or Shayana (couch) at the conclusion of Śrāvaṇa sacrifice. Āsandī (a chair) is often mentioned in the Śrautasūtras. It had four legs and was interwoven with cords of Muñja grass. The Baudhāyana lays down that an Āsandī

1. Bauṭ. Ś.S. 14.22; Ṛp. Ś.S. 5.11-18; Sat. 15.2.4; Māṅ. Ś.S. 3.2.1; ĀŚV. Ś.S. 3-11
2. Ibid. 14.22
3. Ṛp. Ś.S. 5.11-18
5. Ṛp. Ś.S. 6.1-29
6. ĀŚV. Ś.S. 2.3
7. Ibid.
9. Kāṭ. Ś.S. 25.6.10
10. Bauṭ. Ś.S. x. 12; Śaṅkh. Ś.S. 17.2.6-9
should be of Udumbara wood. Giving the measurement of a chair both Baudhāyana and Śāṅkhāyana lay down that its legs should be one span high, that length were and cross-pieces of that chair should be one cubit long, and it should be interwoven with Muṇja grass. The Kātyāyana and the Śāṅkhāyana while giving the details of the Mahāvratas rite state that at this rite the priests should sit on Brṣis (probably cushions of grass) which should be one span high. Besides grass cushions, golden cushions were also in use. According to Āśvalāyana a hotṛ priest should sit on a golden cushion (Hiranya-Kaśipu), i.e. on cushion inlaid with gold, at the time of reciting the story of Śunahṣepa in the Rājasūya sacrifice. Along with a cushion, a pillow (upabarhaṇa) is frequently mentioned in the Śrauta works. The skin of red bull, a black antelope and red ox were used as seats on certain sacrificial occasions. Besides, plaited seats of various kinds of grass were also in vogue.

(iv) Dress

The Aryans of the period of Śrautasūtras wore many kinds of clothes made of cotton, wool, flax, hemp, animal skin, silk, Kuśa grass and barks. Woollen, linen and cotton were freely used but the use of garments made of Kuśa grass was almost exclusively confined to sacrificial occasion. According to Kātyāyana linen clothes (Kṣauma) were considered to be the most suitable on sacrificial occasions. The Śrautasūtras often mention a garment known as Tārpya. The word Tārpya is variously explained by the authors of the Śrautasūtras. Accord-

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1. Bau. Š.S. x. 12
2. Bau. Š.S. x. 12; Śāṅkh. Š.S. 17.2.6-9
3. Kāt. Š.S. 13.3.1; Śāṅkh. Š.S. 17.4.7
4. ĀśV. Š.S. x. 3; Śāṅkh. Š.S. 15.27
5. Bau. 2.8-11
6. Ibid. 17.31-38
7. Ibid. 1.6-8
8. Bau. Pitṛmedha. 1.17
9. Āp. Š.S. i. 15-16
10. Kāt. Š.S. iv. 7.12; Mān. Š.S. i. 5.1
ing to Baudhāyana Tārpya is either a cloth saturated with Ājya or one made of the material derived from Tripā trees.¹ Bhavasvāmin, the commentator explains that Tārpya either denotes a cloth saturated with Ājya or a silken garment.² The Kātyāyana gives a threefold explanation of this word. According to the Kātyāyana³ it denotes a linen garment, or one thrice saturated with ghee, or a Tripāna which is interpreted by the commentator as a cloth made of such yarn as was thrice soaked in water before weaving. Eggeling and some other scholars are inclined to hold that Tārpya probably means a silken undergarment.⁴ But Caland takes it as a cloth of Tripā bark.⁵ Tārpya can also be taken as upper garment.⁶ As regards the number of garments worn by the people, it may be noted that the Śrautasūtras often mention in dual number the garments worn at sacrifices.⁷ So the dress of the people consisted of two main garments—an upper garment (Uttarīya) and an undergarment (Antarīya). The Kātyāyana⁸ refers to a Chaṇḍātaka of Kuśa grass, an under-garment resembling a loin cloth, for the wife of the sacrificer at the Vājapeya sacrifice. Adhivasa (or Adhivāsa) an upper garment, like a mantle, was worn on certain occasions. It further adds that the king at the Rājasūya sacrifice first wears Tārpya, secondly a garment called Pāṇḍya, then Adhivāsa and finally Uśṣēṣa.⁹ The Āpastamba enjoins upon a king to wear a white turban at the time of the Rājasūya sacrifice.¹⁰ While the Baudhāyana states that at the time of the Rājasūya sacrifice the goldsmiths should be ordered to make as many golden Kumbha-Kurīras as there are queens in

1. Bau. Ś.S. xxv. 34
2. Bhavasvāmin on Bau. Ś.S. xi. 10
3. Kāt. Ś.S. xv. 5, 7.10
5. Caland’s English Translation of the Śāhk. Ś.S. p- 456
6. Mān. Ś.S. 5.2.10.8-11
7. Kāt. Ś.S. iv. 7.12; Mān. Ś.S. xv. 5.13
8. Ibid. xiv. 5.3
9. Ibid. xv. 5, 7-13
10. Āp. Ś.S. xviii, 14, 2-3
the royal harem. According to Baudhāyana the Pratiprasthātṛ priest should hand over Kumbha and Kurīra to the wife of the sacrificer. It can be inferred from the statement of the Baudhāyana Š.S. which lays down that the sacrificer wears a turban, that the Kumbha-Kurīra had something to do with the head-dress of women. The Āpastamba explicitly mentions that Kumbha-Kurīra is a hair-net; and the term Jāla (net) used by the Kātyāyana Š.S. in a similar contest strengthens the view of Āpastamba Š.S. The Āpastamba Š.S. also enjoins that at the optional animal sacrifice the sacrificer and the officiating priests should wear red garments and put on red turbans and wear the sacred cord round the neck. At certain ceremonial occasions new garments were worn by the sacrificer. At another place, the performer of Pitṛmedha is asked to wear one or three garments. The Śrautasūtras also refer to the use of black and yellow clothes at certain rites. Thus Kātyāyana lays down that the bones of the deceased should be put within the yellow piece of cloth. The Baudhāyana states that one who is desirous of performing the Kari-riṣṭi, should arrange a black garment, a black-bordered (upper garment), a black horse, a black fetter, skin of a black antelope, black honey etc. The Āp. Š.S. lays down that at Karīriṣṭi (sacrifice) the officiating priests should tie black cloth round their heads, wear black garments, have the sacred cords suspended over the right shoulder and under the left arm. The coarse garments were also worn by the people. The Āpastamba while prescribing a remedy for the increase in progeny says that whoever does not increase in

1. Bau. Š.S. xv. 15
2. Ibid. vi. 4
3. Ibid. iv. 5
4. Āp. Š.S. x. 9, 7
5. Kāt. Š.S. vii. 4, 7
6. Āp. Š.S. 19, 16, 1-6, 16
7. Baud. Š.S. 17, 15; 23, 17
8. Kuṇḍika, 80.31
9. Kāt. Š.S. 25.8.1-7; Mān. Š.S. 8.2.1.6-13
11. Āp. 19.25.16-27.12
progeny and cattle should, for a period of twelve days, drink (only) hot water (for) subsistence), wear a coarse garment and sleep on the floor.\(^1\) The Mānava. Ś.Ś. also advises a sacrificer, who has no progeny or whose cattle do not grow (in number) to wear a coarse new garment and observe vow for twelve nights partaking only of hot-water and sleeping on the ground.\(^2\) The Baudhāyana states that the person desirous of renewing the sacred fires should procure a repaired (old) chariot, a patched garment etc.\(^3\) The Śrautasūtras also refer to the use of woollen garments.\(^4\) The Āpastamba mentions Śyāmūla in connection with the immolation of the horse at the Aśvamedha sacrifice.\(^5\) According to Caland, Śyāmūla denotes a woollen garment.\(^6\) Another word Śyāmūla also occurs in the Āpastamba.\(^7\) It seems to be a variant of Śyāmula. Caland's rendering of Śyāmula is a woollen shirt.\(^8\) The commentators often interpret Śyāmula in this way.

Śyāmula, a word of similar import occurs in the Lāṭyāyana Ś.Ś.\(^9\) and the Baudhāyana. Ś.Ś.\(^10\) Macdonell and Keith believe that Śamula seems to have much the same sense as śāmulya (R.V.X. 85. 29) 'a woollen shirt.'\(^11\) Explaining the compound expression Śamulājinam (Śamula and Ajina), the Baudhāyana. Ś.Ś. suggests that Śamula signifies a blanket made of such material as contains a mixture of Śamulaka.\(^12\) Hence Śamula, Śāmula, Śyāmula and Śyāmula all of them appear to be variants of one and the same word and probably denote a blanket of some sort.

1. Āp. Ś.Ś. 14.13-15
2. Mān. Ś.Ś. 5.2.14
3. Bau. Ś.Ś. 3.1-3; 20.19
4. Āp. Ś.Ś. 1.7-10; xx. 17.9
5. Ibid. xx. 17, 9
6. Caland (W), translation of Āp. Ś.Ś. xx. 17, 9
7. Āp. Ś.Ś. v. 29, 3
8. Caland's translation of Āp. Ś.Ś. v. 29, 3
9. Lāṭ. Ś.Ś. ix. 4, 7
10. Bau. Ś.Ś. xviii, 48; Kau. Ś.Ś. 69, 3
11. Vedic Index, Vol. ii, pp. 372-73; see also H. Zimmer's Altindisches Leben, p. 262
12. Bau. Ś.Ś. xxvi. 32
Every-day-life

The Śrautasūtras refer to the wool of ram\(^1\) sheep\(^2\) and goat\(^3\). They also refer to the black\(^4\) and white\(^5\) colours of the wool.

Dyed clothes were also used in the age of Śrautasūtras both Āpastamba\(^6\) and the Kātyāyana\(^7\) lay down that priests engaged in performance of magical rites should put on red garments.

Dyed clothes were worn by the people. A reference to this is made in the Āpastamba\(^8\) and the Kātyāyana\(^9\) where the priests engaged in performance of magical rites were required to put on red garments.

The sacred cord was worn by the Dvijas (twice born). It was generally worn over the left shoulder and under the right arm.\(^10\) But sometimes the sacred cord was worn over the right shoulder and under the left arm.\(^11\) The Āpastamba also refers to the wearing of the sacred cord round the neck.\(^12\)

(v) Ornaments and Adornments:

From the times immemorial, ornaments remained the most important means of bodily adornments. Both men and women freely used them in their daily life and also at certain important functions or at sacrificial occasions. In the description of the Aśvamedha sacrifice the Āpastamba mentions a thousand golden jewels, a thousand silver jewels and a thousand pearls (Samudra-manāyah).\(^13\) The Śrautasūtras mention ear-rings

1. Vārāha. Ś.S. 1.6.1.31-3.25
2. Mānava. Ś.S. 1.7.3-4; 5.2.15.28
3. Bhāradvāja Ś.S. 7.4.5-9.6
4. Kauśīka. Ś.S. 86.19-30
5. Bhāradvāja. Ś.S. 7.4.5-9.6
6. Āp. Ś.S. xix, 16, 6
7. Kāt. Ś.S. xxii, 3, 15
8. Āp. Ś.S. xix, 16, 6
11. Vait. Ś.S. 1.7; Śākh. 4, 7; Bau. 3.10-11
12. Āp. Ś.S. 19.16.1-6; 16
13. Āp. Ś.S. xx. 15, 9
which were worn by a Snātaka and by a sacrificer at a certain sacrifice. A reference is also made to the wearing of the golden necklace by the people. A Sraj (chain) was also worn by the people. The Kātyāyana lays down that all the priests, the sacrificer, and his wife should wear golden chains before the extraction of Soma juice at the Vājapeya sacrifice. The Śrautasūtras also mention the use of Rukma ornament. But the Āpastamba and the Baudhāyana mention both a golden Rukma and a silver Rukma. Niṣka which was worn round the neck was quite popular with men as well as women. Niṣka was generally made of gold, but Niṣka of silver was also worn by some people. The Kātyāyana declares that the Vrātya who acts as Grāhapatī (householder) at Vrātyastoma rite should wear a silver Niṣka. According to the Kātyāyana a round-shaped ornament called Rukma, dotted with twenty one studs, seven in strap of antelope-skin and strung on a hempen cord of three strands, was worn round the neck or on the breast. It was usually a golden ornament.

The garlands of flowers were also worn by both men and women. The Vaikhānasa lays down that the sacrificer and his wife should put on new garments and adorn themselves with garlands of flowers etc. According to the Baudhāyana both (the sacrificer and the wife) should put on new garments and wear garlands of flowers. The commentator adds that as for the injunction that both should put on new garments and wear garlands of flowers: Garlands of flowers other than the

1. Ibid. xix. 21, 11; Bau. Š.Š. xiii, 32
2. Kāt. Š.Š. xiv. 3, 30; AŚV. Š.Š. iii. 9; Śāākh. Š.Š. xv. 1, 6
3. Ibid. xiv. 1, 23
5. Āp. Š.Š. xx, 2, 5
6. Bau. Š.Š. x, 57
7. Kāt. Š.Š. xiv, 3, 30; AŚV. Š.Š. III, 19; Śāākh. Š.Š. xv, 1, 6
8. Kāt. Š.Š. xxii, 18
9. Kāt. Š.Š. xvi, 5, 1
10. Vaikhānasa. Š.Š. 1. 1-6
11. Bau. Š.Š. 20.16; 24.12-16
Nalada flowers should be worn; for the garlands of the Nalada flowers are put on persons about to die.\(^1\) The Bhār. Pitṛmedha lays down that a garland of Nalada should be put round (the neck) of the dead person.\(^3\) The garlands of flowers were also given in Dakṣinā.\(^8\)

(vi) *Other Accessories of Beauty*:

Mirror, collyrium (Aṇjana), and fragrant unguents were the other accessories of beauty during the age of the Śrautasūtras. The Kātyāyana indirectly refers to the use of mirror. It says "The prāṣitrāharāṇa should be (round) like a mirror etc."\(^4\) On auspicious occasions, such as marriage and Śamāvartana eyes were anointed with Aṇjana (collyrium).\(^5\) The use of Aṇjana (collyrium) is frequently referred to in the Śrautasūtras.\(^6\) The Baudhāyana lays down that in the Gopiṭ sacrifice, having bathed, the sacrificer should step to the east, wear a new garment, adorn himself, and anoint his eyes (with collyrium).\(^7\) It was even applied to the eyes of the dead man.\(^8\) According to the Baudhāyana Pitṛmedha the wives of the deceased should anoint their eyes with the collyrium derived from the Trikakud mountain by means of the ends of Kuśa blades with the verse, yad aṇjanaṁ traikakudam—etc.\(^9\) The Kātyāyana states that in the absence of Traikakuda Aṇjana any other Aṇjana may be used.\(^10\)

The use of unguent along with the collyrium was not unknown to the people in the Śrautasūtra age. It is enumerated in the material required for the setting up of the sacred fires.\(^11\)

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1. See commentary over the above sūtra of the Bau. Ś.S.
2. Bhār. Pitṛmedha, 1, 1-8
3. Māṇava. Ś.S. 11.1.2
4. Kāt. Ś.S. 1.3
5. Ibid. vii. 2.31
6. Bau. Ś.S. 2.8-11; Māṇ. Ś.S. 1.1.2; Kāt. Ś.S. 21.4.25-30
7. Ibid.
8. Kāt. Ś.S. 21.4.25-30
9. Bau. Ś.S. 1.17; 2.4; see also Bhār. Ś.S. 1.11.12
10. Kāt. Ś.S. vii. 2.32
11. Bau. Ś.S. 2.8-11
In the Gopītṛ- sacrifice the sacrificer is asked to arrange to the south of the fires, a mattress and a pillow of weeds, collyrium and unguents etc.\(^1\) At the above-mentioned sacrifice the sacrificer offers unguent and collyrium to the manes.\(^2\) Whoever desires that he should become dear (to some one) or that some one should become dear (to him) should arrange, for that person, unguent made of sthagara etc.\(^3\)

Ointment is also frequently mentioned in the Śrautasūtras. The Baudhāyana says that the sacrificer who is about to perform the Mahāpitravyajña should arrange among other things collyrium and ointment.\(^4\) Ointment also finds mention among the material which a sacrificer desirous of performing the pīṇḍapitravyajña should arrange.\(^5\) The Śāṅkhāyana Ś.S. forbids the use of ointment during the vow kept in connection with dākṣāyaṇa sacrifice.\(^6\)

A mention of Umbrella\(^7\) (chhatra) and a staff\(^8\) is also made in the Śrautasūtras. Both of these objects are mentioned among the objects of Dakṣīṇā. The sacrificer should give away as dakṣīṇā a bone with three arrows or a staff of bamboo etc.\(^9\)

(vii) Shaving:

The act of shaving of the head\(^10\) presupposes the keeping of the hair on the head by the people and also their arrangement. The shaving of the head, the face\(^11\) and the beard is frequently

\(^1\) Ibid. 20.16
\(^2\) Ibid. 24.12-13
\(^3\) Āp. Š.S. 14.13-15
\(^4\) Bau. Š.S. 5.10-17
\(^5\) Bau. Š.S. 3.10-11; Mān. Š.S. 1.1-2; ASV. Š.S. 2.6-7
\(^6\) Śāṅkhāyana, 3.8
\(^7\) Mānava: Š.S. 11.1.2
\(^8\) Kāt. Š.S. 25.4.44-47
\(^9\) Ibid.
\(^10\) Brhadāvāja, 8.1-3; Āp. Š.S. 8.1-4
\(^11\) Āp. Š.S. 8.1-4; Bau. Š.S. 5.18; Bhār. Š.S. 8.23
referred to in the Śrautasūtra. This was done at the time of sacrificial rites. The Bhāradvāja Ś.S. says that the sacrificer should get his hair shaved for the rite of setting up the sacred fires. In connection with Vaiśvadeva Parvan, the Bhāradvāja Ś.S. lays down that the adhvaryu should divide the sacrificer’s hair by means of a porcupines quill having three straps and shave—with a razor of iron mixed with copper—first the hair on the face, then in the arm-pit and then on head with the verse, ṛtam eva paramesṭhya. Baudhāyana adds that “First the hair on the front side of the head should be shaved then that on the right side, then that on the back side, then that on the left side and then that on the top.” The Kātyāyana Ś.S. prescribes that at the end of each of the first three parvans, the sacrificer may or may not have his hair shaved off. At the conclusion of the Sunāsirīya-parvan, however, he should not have his hair shaved off. At the funeral ceremony, the kinsmen of the deceased, who were nearby, should have the hair on their heads and faces shaved. Others should have the hair shaved optionally or they should have it cut. According to Baudhāyana a kinsman well-versed in the Vedic lore, even though he be not nearby, should certainly have the hair shaved. Those who have finished their course of Vedic study should not shave. According to some teachers, they should not do so except in connection with the worship of sacred fires. The Baudhāyana Ś.S. also lays down that the hair on the head and the face of the deceased should be got shaved, the hair on the body should also be shaved and the nails should be pared. The shaving was done both by the iron razor and the copper razor. A razor made of iron mixed with copper is also men-
tioned in the Āpastamba Ś.S. In the age of the Śrautasūtras Śikhā had already begun to assume importance. Thus Kātyāyana states that on the occasion of performing a sacrifice, hair and beards excluding Śikhā should be shaved.

The Śrautasūtras do not mention the use of comb. But Dr. Apte thinks that a porcupine's quill appears to be the haircomb of the ancient Aryans.

(viii) Food:

The Śrautasūtras refer to food grains, vegetables, meat, milk and milk-products such as ghee and curds as the staple diet of the people. According to Baudhāyana there are seven kinds of Rural corns: (1) Sesame, (2) bean, (3) paddy, (4) barley, (5) priyaṅgu, (6) āpu and (7) wheat or Kulattha. Besides, it refers to seven forest-grown corn grains such as Śyāmāka, nīvāra, jartila, gavidhuka, gārmuta, vāstva, venuyava and some mention Kuruvinda as seventh. Surely these grains were used to prepare different kinds of food. Of these grains barley, rice, wheat and sesame were commonly used by the people. A frequent mention is made of the flour of parched barley (Dhānāḥ), wheat and Vpavāka by the sūtras. A preparation of cooked barley was offered to Varuṇa in the sacrifice. Various rice preparations are mentioned in the Śrautasūtras. The rice were cooked in curds, goat's milk, mixture of water and milk, boiled milk, butter, ghee. Other grains referred

1. Āp. Ś.S. 8.1-4
2. Kāt. Ś.S. ii, 1, 9
3. V M. Apte, Social and Religious Life in the Gṛhyasūtras, p. 76
4. Bau. Ś.S. 24.4
5. Ibid.
6. Ibid. 17.31-38; AŚV. Śr. v, vi, 8
7. Bau. Ś.S. 14.24; Sat. Ś.S. 15.3, 1-2; AŚV. Ś.S. 3.12.13; Mān. Ś.S. 5.15.46-49; 5, 2, 2.1-14; Āp. Ś.S. 18.9.6-9
8. Kāt. Ś.S. 25.4.37-43
9. Bau. Ś.c. 13.7
10. Mān. Ś.S. 5.1.6.15-17
11. Bau. Ś.S. 17.50; 21.1
12. Āp. 19.23.6-9
13. Sat. 24.4.20; Bau. Ś.S. 13.30; Mān. Ś.S. 5.2.1.10-18
to in the sūtras are the Kṛsara (a kind of rice)\textsuperscript{1}, Madhumantha\textsuperscript{2}, parapāka\textsuperscript{3}, Māṣā\textsuperscript{4}, Mustard\textsuperscript{5}, Satīna\textsuperscript{6}, Kodrava\textsuperscript{7}, Udāravaraka\textsuperscript{8}, and Karambha\textsuperscript{9}. The Āpastamba Ś.S.\textsuperscript{10} "refers to the use of black-paddy (Kṛṣṇavṛīhi) while the Mānava, Ś.S. refers to the use of white paddy\textsuperscript{11}. Sometimes bamboo seeds were also cooked\textsuperscript{12}. Salt was added to the cooked food to make it tasty. The Mānava Ś.S. mentions Lohita lāvaṇa (red salt) which according to Darila, means Saindhava lāvaṇa, i.e. rock salt. But Śāṅkhāyana\textsuperscript{13} prohibits its use during the observance of vow and at certain sacrifices\textsuperscript{14}.

The sūtras do not give any information about the use of sugar. But the use of sugar cane\textsuperscript{15} indirectly refers to the use of sugar also.

Curds (Dadhi) were freely used in the period of the Śrautasūtras\textsuperscript{16}. The milk (Payāḥ) was frequently used in the sacrifices\textsuperscript{17}. Cows were milked in the morning and in the evening\textsuperscript{18}. Three varieties of milk are mentioned in the sūtras viz: cow's milk\textsuperscript{19}, buffalo's milk\textsuperscript{20} and goat's milk\textsuperscript{21}. Ghee was

\begin{enumerate}
\item Kau. Ś.S. 83-86
\item Ibid.
\item Ibid.
\item Āp. Ś.S. 19.21.1-8
\item Śāṅkh. Ś.S. 4.14.1-15.17
\item Mān. Ś.S. 5.1.10.1-9
\item Bau. Ś.S. 1-4-6; 3.15
\item Ibid.
\item Ibid. 21.4
\item Āp. Ś.S. 19.20.5-20; Kāt. Ś.S. xv. 3.14
\item Mān. Ś.S. 5.2.2.19-26
\item Ibid. 8.9
\item Kau. S. 31.17
\item Śāṅkh. Ś.S. 4.1.3
\item Baud. Ś.S. 5.10-17
\item Ibid. 1, 1; Mān. Ś.S. 1, 2, 6; Āp. Ś.S. 2.18-28
\item Ibid. 28.3-4; Vārāha. Ś.S. 3.2.8
\item Kāt. Ś.S. iv. 2.38
\item Baud. Ś.S. 1.9-10
\item Ibid.
\item Ibid.
\end{enumerate}
easily available in those days. It was also used in sacrifices. The Mānava Ś.S. lays down that in the Kārīrīṣṭi, the adhvaryu should place ghee, honey and Karīra flour upon the skin of black antelope spread out to the west of the āhāvanaīya fire. Ghee was generally prepared from the milk of the cow, the buffalo and the goat. For one, who is desirous of powerful faculty of sight, the adhvaryu should perform a sacrifice with three oblations to bhrājasvant Agni and other divinities. These oblations should consist of white paddy and ghee made from the milk of white cows. According to Baudhāyana if cows’ ghee is not available then ghee prepared from buffalo’s milk or from goat’s milk should be used for the preparation of the oblations in a sacrifice. In addition to Ghee, clarified butter was also used for sacrificial rites. Bhrāradvāja declares that for one, who desires brahman splendour, he should (alternatively) offer Agnihotra3 oblation of clarified butter for twelve mid-nights (and days).

Various kinds of oils were known to the people of the age of the Śrautasūtras. The Bau. Ś.S. says if Ghee of cow or of buffalo or of goat is not available for sacrifice, sesameum oil should be used as substitute. If that is unavailable wild sesamum oil should be used as substitute, or oils prepared from lin seed or safflower or mustard or any tree, being recognised as suitable by the Śiṣṭas should be used as substitutes.

During the age of the Śrautasūtras Madhu (honey) was quite popular with the people. The Āpastamba. Ś.S. declares that in kārīrīṣṭi one should mix up either date flour or Karīra-flour with honey upon the skin of black antelope. Baudhāyana says that a person who desires to perform a sacrifice for the sake of cattle should arrange for curds, honey, ghee.

1. Mānava. Ś.S. 5.2.2.19-26
2. Bau. Ś.S. 1.9-10; 20.8
3. Ibid. 6.7-14; 6.1-6; Vārāha. Ś.S. 1.5.2-4
4. Ibid., 1.9-10; 20.8; Vārāha Par (Ādhvarya rika 4, Ākulapāda 7)
5. Āp. 19.25.16-27.12
water and barley. The Baudhāyana Ś. S. also mentions the mixing of the dhānās with four substances, namely, curds, honey, ghee and water. Honey also occurs in the list of the material required to perform the funeral rite of a dead person. According to some teachers a sacrificer observing a vow may (if he so desires) partake of flesh of deer, honey and leguminous grains. The Baudhāyana Ś. S. lays down that a sacrifice should procure for them (manes) the three drinks, namely, drink of honey, milk and the flour of parched barley or any one of these three that is available.

A variety of dishes were prepared from different types of grains. According to the Māṇava,Ś. S. corn was first ground into flour and then cakes known as Apūpas were made of it. The Apūpas were prepared both from the flour of rice and barley. The Apūpas also occur in the list of the material arranged for the funeral rites. Purodāsas (bigger cakes) were prepared mainly on sacrificial occasions. Rice or barley was first husked with mortar and pestle and then it was cooked in an earthen vessel. A term Sthālīpāka frequently occurs in the sūtras. It was a dish of rice or barley cooked with milk or water. It derived its name from Sthālī (common cooking pot), which mainly pointed to the quantity of food cooked.

Rice cooked with water only was called odana and rice cooked with curds was called Payasyā. Yavāgū was a sort of gruel prepared from rice or barley while Yāvaka was prepared from

1. Baud. Ś. S. 13.25
2. Ibid.
4. Bhāradvāja Ś. S. 4.1-5
5. Baud. Ś. S. 20.16
6. Māṇava Ś. S. 1, 2, 26-30
7. Āp. Ś. S. 5.1-6
8. Baud. Pitrmedha, 1.14-16
9. Kāt. Ś. S. ii, 8.14; Śākh. Ś. S. vii, 1, 1; AŚV. Ś. S. ii, 6.8
11. Ibid. 3.10-11
12. Ibid., 24.12-16; Lāṭ. Ś. S. 4.9-10; AŚV. Ś. S. ii 3
13. AŚV. Ś. S. vi, 8
barley. A dish of rice cooked with parched grains, tokma and nagnahu was called māsara. According to Āpastamba, the scum of wine is called māsara. The Āpastamba Ś.S. again declares māsara is the mixture prepared from the mixing of parched barley, after it has been crushed, with curds or butter milk. Āmikṣā, a mess of clotted curds, is frequently mentioned in the Śrautasūtras. It is generally offered to Mitrā-Varuṇa in the dākṣāyaṇa sacrifice. For preparing Āmikṣā the sacrificer should have the milk milked upon the curds itself or he should first heat the milk and then put curds into it. This mixture of curds and hot milk becomes Āmikṣā. Vājina is often said to be poured upon āmikṣā. Bhāravadāja describes the preparation of Āmikṣā and Vājina in the following manner: he should pour the curdled milk of the evening milking into milk yielded by the morning milk which has been properly heated. (The milk thus becomes sour) and this sour milk turns into āmikṣā. He should put this Āmikṣā in a piece of cloth, squeeze it and make it into a solid ball. (The liquid portion which oozes out of the Āmikṣā in this process is called Vājina). One should put the Āmikṣā in one vessel and pour out the Vājina into another. He should sprinkle the āmikṣā with a little vājina, and keep the remaining quantity properly in a marked place.

A preparation of unhusked, slightly parched and kneaded barley grains with butter and curds was called Karambha (which is a kind of porridge). The Śrautasūtras also refer to groats.

1. Kāt. Ś.S. vii, 4.25; AŚV. Ś.S. ii, 3
2. Vārāha. Ś.S. 3.2.7; Āp. Ś.S. 19.5-10; explains Tokma as sprouts growing on the paddy soiled in a piece of linen. According to Āp. Ś.S. Nagnahu is the thick flour of barley sprinkled with water
3. Āp. Ś.S. 19.1-4
4. Ibid. 19-5-10
5. Bau. Ś.S. 17.51; Āp. Ś.S. 3.17.4-11; Kāt. 4.4; Sat. 13.7.18-20
6. Ibid.
7. Ibid.
8. Kāt. 4.4
9. Bau. Ś.S. 5.1-4
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(Saktu) of dates (Kharjüra), Capparis Aphylla (Karfra) and jujube including the varieties of groats such as Badara, Karkandhu and Kuvala (Kuala)\(^1\). New corn was not eaten without making offerings in fire.\(^2\)

Utensils :—

Various types of utensils are mentioned in the Šrautasūtras. Metel, earthware, wood and stone was used to make these utensils. The Utensils made of bell-metal, copper and iron were commonly used by the people. But the use of golden and silver utensils was confined to certain Śrāuta sacrifices performed by richmen. The Mānava. Ś.S. refers to the use of Copper vessel, wooden vessel, silver vessel and gold vessel.\(^3\) The Kātyāyana. Ś.S. mentions the vessels made of bell-metal, wood and clay.\(^4\) The Baudhāyana refers to the clay pot known as kaṭhine or pājakā.\(^5\) A golden plate with holes is referred to by the Kātyāyana Ś.S.\(^6\) Golden pot or vessel is often mentioned by the sūtras.\(^7\) Cups (Grāhas) are also mentioned in the material of sacrifice by the Śrautasūtras.\(^8\) Baudhāyana lays down that a Kārvatara (vessel) should be made of wood.\(^9\) Forks (vapāśrapaṇi) are mentioned in the Baudhāyana.Ś.S.\(^10\) Baudhāyana also refers to sthāli\(^11\) and declares that the sacrificer should give as daksinā a golden plate with eight drops in the animal sacrifice.\(^12\) The Mānava Ś.S. says that one should get two cows milked separately in the kettle and in the milking pot and

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1. Bau. Ś.S. 5.10-17; AŚV. Ś.S., v. vi. 8
2. Āp. Ś.S. xix, 26, 1; xix, 2, 10; Mān, Ś.S. v, 2.4, 21
   AŚV. Ś.S. ii, 9. *tasya nāśnyādagnihotramahutvā*
3. Mānava. Ś.S. 3.1.1-5
4. Kāt. Ś.S. ii, 3.5
5. Bau. Ś.S. 22
6. Kāt. Ś.S. 15.9.22-10-24
7. Mānava. Ś.S. 3.1, 1-5; Bau. Pitṛmedha. 2.7
8. Bau. Ś.S. 17, 31-38
9. Ibid. 26.22
10. Ibid. 4, 1-2
12. Āp. Ś.S. 9, 18.16-19.14
collect that milk together. In connection with jayā offerings Baudhāyana speaks of a spoon (Darvī) made of bahaka wood. It again states that person who desires to offer the abhyāstāna oblations should arrange for a spoon (Darvī) and a ladle (Sruva) made of palāśa-wood, enclosing sticks of the palāsa, Kuśa grass and fuel of the palāsa. The Bhāradvāja lays down that the sacrificer should arrange towards the north of the āhavanīya fire the other ten namely, spoon (sruva), juhu (a kind of spoon having the shape of half moon, used for the pouring of Ghee into the fire), upabhṛt (round shaped cup), dhruvā (a wooden spoon): prāśitra-vessel and sthāli for clarified butter; veda and wooden trough (drōṇī) the pranīṭā-cup and īḍā pot. According to the Śrautasūtra, the spoon (Darvī) and the prāśitra vessel should be made of wood of khadira tree. The Juhu should be made of palāśa tree, the upabhṛt of the asvavī tree, the dhruvā and agnihotra-ladle (Sruva) of the vikāṅkaṭa tree. Āśmarathya says that one should get them prepared out of wood of the Vikāṅkaṭa tree. Such utensils as are required for purposes other than the actual offering should be made of wood of the Varaṇa tree.

The Bhāradvāja also mentions a bowl. The bowl should be like the lip of an elephant, the handle should be like the tail of a crow and the beak should be like the beak of a swan. According to Mānava, this bowl of the ladies should be of the size of the palm of the hand. The bowls should be two aṅgulas deep and should have a total height of four aṅgulas. The Bhāradvāja again declares that he (the sacrificer) should carry forth the pranīṭā-waters in a cup made of white copper (Kahsa) if the sacrificer is desirous of brahman splendour, in the milking pot if he is desirous of securing

1. Mānava. Ś.S. 3.2.11.12
2. Bv. Ś.S. 14.16
3. Ibid.
4. Bhār. Ś.S. 1.16-18, 4,5; Mān. Ś.S. 1.2.1; 1.4.1
5. Bhār. Ś.S. 1.16-18, 4,5
6. Mānava. Ś.S. 1.2.1; 1.4.1
cattle and in earthen vessels if he is desirous of stability.1 The beak of the ladle should be one span in length.2 The wooden sword should have a sharp end.3 The yoke pin should be made of the wood Varana.4 Winning basket (Śarpa) is also mentioned in the sūtras.5 The Baudhāyana Śū.Ś. mentions sthāni of clarified butter together with spoon, pan and 'the Veda'.6 Iron Kamandalu is also referred to by the Baudhāyana Śū.Ś.7 Pitchers were used to store the water.8 Knife was perhaps used for cutting the things.9 A stool, a support for a pitcher (Indu), a pitcher, a kārvārā, a sieve with a hundred holes are mentioned in the Baudhāyana Śū.Ś.10 The names of the things such as sickle11 and spade12 also occur in the sūtras.

(b) Meat-Eating:

As regards meat-eating, the Śrauta-sūtras inform that it was freely consumed in those days.13 But it was considered to be a luxury rather than an article of food for their daily use by the people. In certain cases its use was prohibited. The Kātyāyana Śū.Ś. prohibits the consuming of the meat during the observance of certain vows such as Śakvarī.14 Śāṅkhāyana says that they (the sacrificer and his wife) should abstain from meat, beans, salt etc.15 Bhaṛadvāja also lays down that the adhvaryu, officiating at the setting up of the sacred fires,

1. Bhār. Śū.Ś. 3.14-16
2. Mānava. Śū.Ś. 1.2.1; 1.4.1
3. Ibid.
4. Ibid.
5. Bau. Śū.Ś. 1.4-6; Sat. 1.5, 28; Mān. Śū.Ś. 1.2-1
6. Ibid. 1.14
7. Ibid. 15.34.35
8. Ibid. Pitṛmedha. 1.1-9; 2.1, 6, 7
9. Ibid.
10. Bau. Śū.Ś. 17.31-38
11. Bau. Śū.Ś. 1.2-3; Bhār. Śū.Ś. 1.3-6; Āp. 1.3-6
12. Sat. 4.1; Vārāha. Śū.Ś. 1.6.1.1-30
13. Āp. Śū.Ś. 5.19-25
14. Kāt. Śū.Ś. iv, 5, 27; 4.4
15. Śāṅkh. Śū.Ś. 4.1-2; Āp. Śū.Ś. 1.1
should on a previous night, avoid meat-eating, intercourse with a woman etc. According to Āpastamba Ś.S. a person who has set up the sacred fires should not eat meat before performing an animal sacrifice in that year. If however, he is directed to eat it, he should do so with manasāññibhyaḥ etc. If a sacrificer eats meat even when a year has gone by without the performance of an animal sacrifice, he as it were eats before the fires have eaten. While on a journey, he (sacrificer) should sleep on the ground, should not eat meat etc. Both Bhāradvāja and Kātyāyana hold that if the offering of oblations is done in the right ear of a she-goat on the nonavailability of the fire, then he should not partake of the meat of a goat. Bhāradvāja declares that at the new-moon sacrifice he should not eat meat etc. Some teachers say that he may (if he so desires) partake of flesh of deer, honey and leguminous grains. The Mānava says that one should offer the agnihotra with milk or gruel or clarified butter or sesame or rice or curds or flowers or water or flesh or soma. Eating of beef was though not common yet certainly used or consumed in the sacrifices. Thus Baudhāyana says that some teachers say that one should not immolate a cow on the occasion of setting up the sacred fires, (for doing so is) cruel. (Some teachers say that) one should certainly immolate; (others say that) one should not. According to Baudhāyana, Kātyāyana says that one should, indeed, immolate many cows so that he might achieve glory. After she has been immolated he should stick all these parts (omentum, heart and two matalnus) separately on these (three) spikes (already brought

1. Bhār. Ś.S. 5.3-6; 1.1; Bau. Ś.S. 5.1-4
2. Āp. Ś.S. 5.18-25
3. Bhāradvāja. Ś.S. 7.21,6-23-13
5. Bhār. 9.45-9.5.5; Kāt. Ś.S. 25.4.1-9
6. Ibid. 4.1-5
7. Mānava. Ś.S. 8.10
9. Ibid.
there) and should roast them on the fire (already brought there). Then offerings are made from these parts of the cow into the fires.\footnote{1} Baudhāyana further lays down that he should give to the Brahmins those parts (of the cow) heart to the first (Brahmin), left matasnu to the next; and right matasnu to the next. Heaving cut the (flesh of the) immolated cow into slices, he should give them as gifts to the Brahmins.\footnote{2} In all probability this flesh was consumed by these Brahmins and others. The Śrautasūtras refer to the offering of many animals during the performance of the optional animal sacrifices and cāturṃāśyas. These animals were offered or immolated for attaining power to practise abhicāra\footnote{3} or to get rid of illness,\footnote{4} rivals to certain heaven etc.\footnote{5} The animals offered are white goat\footnote{6}, hornless goat\footnote{7}, black ram\footnote{8}, gayal\footnote{9}, impotent bull\footnote{10}, a milk cow who is bearing a calf,\footnote{11} steer,\footnote{12} traitya (calf), vadava (horse)\footnote{13} etc. Naturally, the flesh of these animals was eaten by the priests and the other persons connected with the sacrifices. That bull, buffalo, and sheep were slaughtered for food is authenticated by the archaeological findings.\footnote{14}

The notion of clean and unclean meat was well developed in the age of the Śrautasūtras. It is laid down that one should bathe an animal (for sacrifice), avoiding one which

1. Ibid.
2. Ibid.
3. Ibid. Ś.S. 20.25
4. Vaitāna. Ś.S. 43.32; Mān. Ś.S. 5.2.10.28
6. Ibid. 20.25; Mān. Ś.S. 5.2.10.42. One should offer to Brāhmaṇaspātī a ruddy hornless goat born to a she-goat of variegated colours.
7. Ibid.
8. Mān. Ś.S. 5.2.10.29-31
9. Ibid. 5.2.10.24
11. Mān. Ś.S. 5.2.10.22
12. Ibid. 5.2.10.21
has no horns whose ear is broken, which has no eyes, whose teeth have fallen, whose tail is cut, which is lame and which has only seven hoofs. Further, it is said that one should (select and) bathe a goat with no deformities, whose teeth are not fallen and which is black and without horns or has two colours, and which is fat. According to Satyasādha, the animal should not be impotent, unsteady, or deaf. It should be one out of twins, belonging to flock, and having mother, father, brother and friend. All these injunctions indicate that the animal which is to be sacrificed should be healthy and full of fat so that the flesh or the meat obtained from it should not carry any impurity which could have an adverse effect on the health of the persons who partake meat (of that animal).

The Śrautasūtras often mention the use of fruits but do not name them quite often. Besides the three varieties of jujube, udumbara (Indian fig.) and Śaphaka (trapabispinosa) were the common fruits eaten by the people.

Drinks:

Various kinds of drinks are mentioned in the Śrautasūtras. Milk was the common drink of the day. Mantha which was prepared by stirring round parched barley meal (Saktu) in milk curds, water, or melted butter seems to have been a popular drink with the people. The Āpastamba Ś.S. declares that if the sacrificer cannot afford to give away cows as sacrificial fees, he should give a drink of Mantha or a

1. Āp. Ś.S. 7.12.1-15.5; Mānava, Ś.S. 1.8.2.29-3.22
2. Bhār. Ś.S. 7.9.7-12.7; Kāt. Ś.S. 6.3.17-5.4
3. Satyasādha. 4, 3
4. AŚV. Ś.S. v, vi, 8, 8—'anayānavā paśyau bhakṣāmālaphalebhayoh /
5. Kāt. Ś.S. xv. 10.11—'kuvalakarkandhubadaraçūrānti cavapati /
6. Bau. 2.14, refers to Udumbara. So when the tree is mentioned the fruits obtained from it must be eaten by the people
7. Āp. Ś.S. ix, 14.14
8. Mān. Ś.S. 5.2.4
mess of rice to Brahmans.\textsuperscript{1} It also prescribes Ājyamantha (mantha prepared in melted butter) for a Brahmmin, Payomantha (mantha prepared in milk) for a Rājanya, Dadimantha (Mantha prepared in curds) for a Vaiśya and Udamantha (Mantha prepared in water) for a Śūdra.\textsuperscript{2} Baudhāyana asks the sacrificer to procure for manes (the three drinks, namely,) drink of honey, drink of milk and drink of the flour of parched barley, or any one of these three that is available. He should offer a part of it to the Brahmins.\textsuperscript{3}

Soma juice remained in use in Śrauta ritual but it is not at all mentioned in the later sūtras i.e. Gṛhya sūtras and Dharmasūtras\textsuperscript{4}. This indicates to a less use of Soma drink. Śāṅkhāyana states that if Soma is not available Pūtika plant (Guilandina Bondue or Basella Cordifolia), Arjunas with white flowers or Kuša grass may be pressed out.\textsuperscript{5} The Mānava Ś.S declares that if the sacrificer cannot obtain Soma he should press out Pūtika plants; and that if Pūtikas are not available he should substitute red-tufted Arjunas for Soma of the Himavant mountain and brown tufted Arjunas of the Soma for the Mūjavat mountain.\textsuperscript{6} The scarcity of the plant may have been the reasons for the substituting of soma by Pūtikas, Ādāra and Phālguma plants with white tufts and Kuśa grass and Arjunas with white flowers. Even rice and barley can be substituted for Soma if nothing is available.\textsuperscript{7} These evidences show that the juice of the substitutes of Soma was drunk on sacrificial occasions.

Besides Soma, Surā was another intoxicating drink. The process of preparing Surā at sautrāmaṇi sacrifice is laid down in the Śrauta manuals. It was generally prepared by

\begin{itemize}
\item \textsuperscript{1} Āp. Ś.S. xix, 13, 12
\item \textsuperscript{2} Ibid. xxii, 26,1
\item \textsuperscript{3} Bau. Ś.S. 20.16
\item \textsuperscript{4} Kāt Ś.S. xiv, 1.14
\item \textsuperscript{5} Śāṅkhāyana. Ś.S. xiii, 6, 3
\item \textsuperscript{6} Mānava. Ś.S. iii, 6, 4
\item \textsuperscript{7} Āpastamba, Ś.S. xiv, 24, 12-13
\end{itemize}
fermentation from germinated juice, germinated barley, parched grains and certain plants and herbs serving as yeast.\textsuperscript{1} According to the Śrautasūtras Māsara another drink was used in the preparation of Śūra which was a common drink of the Sūtra period.

The Kātyāyana. Ś.S. describes the process by which the Māsara drink was prepared. It says that germinated rice (Ṣaṣpa), germinated barley (Tokman), fried grains (Lājāh), and certain roots, herbs, spices etc. known under the generic name Nagnahu, which mainly serve as yeast, are all powdered; two gruels or mashes of rice and millet (Śyāmāka)\textsuperscript{2} are boiled separately in large quantity of water; the liquor of each mash is poured into a separate vessel and mixed with a part of the powder mentioned above; such a mixture is called Māsara.\textsuperscript{3} The Āpastamba Ś.S. is of the opinion that if the powder of germinated rice, parched barley, and millet is mixed with curds or with two parts of butter milk and one part of water the mixture is called Māsara.\textsuperscript{4} But elsewhere the Āpastamba Ś.S. says Balkasa (scum) is termed as Māsara.\textsuperscript{5}

Parisruta was another beverage.\textsuperscript{6} It is prepared in the following manner. At the time of preparing the wine, he should mix together the tokma (germinated barley), the māsara and nagnahu (crude flour of pulses) and scatter upon that mixture one-third of the Śyāmāka flour. Then he should pour on that mixture, the milk of the cow and Śyāmāka flour for three nights. According to some teachers one should keep (the pitcher of) wine in a Kārotara instead of in a pit. A Karotara is made of bamboo and is covered with hide. A spout made of bamboo and covered with lid is attached to Kārotara. The

\begin{enumerate}
\item Kāt. Ś.S. xix, 1.20-27; Āp. Ś.S. xix, 5, 7-11
\item Baudh. Ś.S. xvii, 31-32; Mān. Ś.S. v. 2.4.2-6
\item Kāt. Ś.S. xix. 1, 18-20
\item Āp. Ś.S. xix, 5, 7-9
\item Ibid. xix, 4, 8
\item Kāt. Ś.S. I, xiv, 1.1’; xv, 10.9
\end{enumerate}
wine which oozes out of that spout is called parisrut.\(^1\) Perhaps, the flour of parched Kuvala, badara and karkandhru was added to the wine to make it more tasty and sweet.\(^2\)

Water is the most important thing for sustaining life on this earth. This was also known to the people in the age of sūstras. Water was stored in pitcher and used at sacrificial occasions besides, its use in day-to-day life.\(^3\) Mānava.Ś.S. refers to the receiving of pot filled with water or a wall or a tank or a water-vessel in dakṣīṇā.\(^4\) It was purified in a filter before use.\(^5\) Waters from rivers and reservoirs were probably considered good for drinking.\(^6\) Water was also used as oblations.\(^7\) Water was also used for cleaning purposes.\(^8\) This brings out the importance of water in life and sacrifices.

During the age of the Śrautasūtras, guests coming to the house or at the sacrifice, were properly attended to and honoured. In this context Vārāha says that the sacrificer should not disregard the guest arriving at the sunset.\(^9\) Kātyāyana enjoins upon the sacrificer to avoid speaking untruth, dishonouring the guest.\(^10\) Madhuparka was offered as dakṣīṇā at sacrifices.\(^11\) When Madhuparka was given in dakṣīṇā then it must have been offered to the guests. It was considered improper to take meals before the agnihotra-offering. The Vārāha says that he should not take morning and evening meals before the agnihotra offering.\(^12\) New corn was

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1. Āp. Ś.S. 19.5-10; 19.1-4
2. Ibid.
4. Mān. Ś.S. 11.1, 2
5. Kāt. Ś.S. xix, 2.12—*uttarasyāṁ payo vatase’jāvilloma-pavitreṇa Brahmakṣatramiti*
6. Āp. Ś.S. 8.5-8
7. Mān, Ś.S. 5.2.2.15-18; Bau. Ś.S. 13.25
8. Satyā. 3.7; 6.6-7; Vaikhānasa. 2.1-11
9. Vārāha. Ś.S. 1.5.2-4
10. Kāt. Ś.S. 4.10.7-16
11. Āp. Ś.S. 6.29-31; Āp. Hautra. 2.2; Kāt. Ś.S. 4.6; Śāṅkh. Ś.S. 3.12
12. Vārāha. Ś.S. 1.5.2-4
not eaten without making offering in fire at āgrayaṇa sacrifice. According to Āpastamba, a sacrificer should not consume new grains until he has performed the āgrayaṇa sacrifice. He should offer the first fruits of paddy, barley and Śyāmākā1, The Satyāśādha also declares that one should not eat new corn grown in village or in forest without having first performed the āgrayaṇa sacrifice.2 The Vaikhānasa Ś.S. holds that all the persons who consume the first fruits of grains without first offering them (to the divinities) are defeated. One should, therefore, perform the āgrayaṇa sacrifice for being able to consume the grains after having offered them, and for his victory.3 The Baudhāyana Ś.S. says that āgrayaṇa of Śyāmākā should be performed in the rainy season. In the autumn one should perform the āgrayaṇa sacrifice of barley.4

A great importance was attached to purity of food. The Mānava Ś.S lays down that the sacrificer and his wife should wash both their hands clean and partake of the meal pertaining to the vow.5 Even in the sacrifice one has hands after touching any object.6 Baudhāyana does not allow a Śūdra even to milk a cow in the AgniHotra sacrifice.7 When a house holder performed a sacrifice he was expected to take only fast day food in which meat and other exciting food stuff were avoided.8 He was expected to eat only once in the afternoon and that too not to satiety when observing a fast.9 According to Lāṭyāyana balls of flour were offered to the manes.10

1. Āp. Ś.S. 6.29-31; Mānava. Ś.S. 1.4.2
2. Sat. Ś.S. 3.8; Vārāha. Ś.S. 1.5.5; Kāt. Ś.S. 5.5.4.5.2; ASV. Ś.S. 2.9; Śāṅkh. Ś.S. 3.42
4. Bau. Ś.S. 3.12; 20, 22; 24, 33; 28, 5, 12
5. Mān. Ś.S. 1.4.1
6. Vārāha. Ś.S. 1.5.2-4
7. Bau. Ś.S. xxiv, 31; Kāt. Ś.S. 4.2
8. Kāt. Ś.S. ii, 1.8; Śāṅkh. Ś.S. iii, 8.18
9. Ibid. ii, 1.10
10. Lāṭ. Ś.S. ii, 10.4; cf. Nirukta. iii, 4
(X) Amusements and Entertainments:—

Amusements and entertainments formed an important part of the life of the people during the days of Śrautasūtras. Dicing, music, dance, races, festive gatherings and listening to stories and historical narratives were some of the popular means of composing the tired mind of the people.

(a) Dicing:—

The popularity of the game of dice in those days, is evidenced by several references available in the Śrauta manuals. At the performance of sacrifices such as Agnyādhāna\(^1\) and Rājasūya\(^2\), this game was played. A dice board (Adhidevavāna) on which the dices were thrown is also mentioned in the sūtras.\(^3\) As regards the number of dice, the Āpastamba ŚS. says that more than a hundred or more than a thousand, dice of gold were used at the Rājasūya sacrifice. At the Agneyādhāna sacrifice the number of dice was a hundred and four.\(^4\) According to the Baudhāyana ŚS. the dice were generally made of Vibhītaka wood, but dice of gold, silver and ivory were also used at certain occasions.\(^5\) The Baudhāyana ŚS. mentions forty nine dice and indicates that the securing of an even number of dice was regarded as a luck thrown in this game.\(^6\) According to the Āpastamba, ŚS.\(^7\) and the Kāṭyāyana ŚS.\(^8\) a winning throw was called Kṛta; and Kali was an unfavourable throw.\(^9\) Rudradatta commenting on the Āpastamba explains the throws (Ayaḥ) as follows: “when all dice in a throw are divisible by four, it is termed as kṛta; when three dice are left over after division by four

1. Mān. ŚS. 1.5.5.7
2. Āp. ŚS. xviii, 19.1
3. Ibid.
4. Mān. ŚS. 1.5.5.7
5. Bau. ŚS. xxii, 19
6. Ibid. ii, 9-10
7. Āp. ŚS. v. 20.1
8. Kāṭ. ŚS. xv. 7.18
9. Ibid. xv. 7,19
it is Treta; when two dice remain over, it is Dvapara; and when the remainder is a single die the throw is called kali.\textsuperscript{1} The Baudhāyana Ś.S. gives twelve as the winning number.\textsuperscript{2} The Bharadvāja Ś.S mentions a hundred dice for the game and says ‘The sacrificer should win the highest throw in the game namely, kṛta and then get up’.\textsuperscript{3} The Māṇava on the other hand, lays down that on the ground prepared for the game of dice, the adhvaryu should spread out a new piece of cloth with its fringes pointing towards the north and pour out four hundred dice on it.\textsuperscript{4}

(b) Music, Dance, and Dramatic Performances:

The people in the days of the Śrauta works were keen lovers of both vocal and instrumental music. The sweet voices of singers and melodious notes of musical instruments used to enliven the festive occasions. The Mahāvrata festival was one such festival at which many kinds of musical instruments were played on.\textsuperscript{5} Thus it provided ample entertainment to all who were present there. The priests chanted the Sāmans and wives of those who participated in Sattra sang some of the Sāmans after them.\textsuperscript{6} The Śāṅkhāyana Ś.S.\textsuperscript{7} states that when Udgāṛṛ or a Brahmin plays on the harp (Viṇā or Bāṇa) of a hundred strings the wives of the participants play on the many instruments in tune with him. The Āpastamba declares that lutanists blow shells (Śaṅkhhas), reed pipes (Nāḍīs), and wooden flutes (Tūṇavas). Drums (Dundubhis) placed in different corners of the altar sacrifice are beaten with drumsticks and an earth-drum (Bhūmi-Dundubhi) which consists of an ox hide stretched over a hole in the ground is sounded with the tail of the same hide.

\begin{itemize}
\item \textsuperscript{1} Āp. v. 20.1
\item \textsuperscript{2} Bau. Ś.S. 24.12-13
\item \textsuperscript{3} Bhār. Ś.S. 5.12-16
\item \textsuperscript{4} Māṇ. Ś.S. 1.5.5-6
\item \textsuperscript{5} Āp. Ś.S. xxi, 17-20; Kāṭ. Ś.S. xiii, 2, 3; Śāṅkh. Ś.S. xvii, 1-17
\item \textsuperscript{6} Ibid.
\item \textsuperscript{7} Śāṅkh. Ś.S. xvii, 1-17
\end{itemize}
In this Mahāvrata rite a comic dialogue between a Brahmin and a Śūdra is produced. A number of maid-servants dance beating the ground with their right feet and sing songs (Gāthās). Various kinds of musical instruments find mention in the Śrautasūtras. The Mānava Ś.S. states that they (sacrificers) play on all kinds of lutes beginning from the so-called Kāṇḍavīṇā which is made of reeds. While Kātyāyana mentions Godhāvīṇakas (small lutes covered with the skin of Godhā) and Kāṇḍavīṇās. Again the Baudhāyana Ś.S. speaks of Āghāṭis (cymbals), Piṅcolās (flutes?) and Karkariṅkās (lutes). The Śāṅkhāyana Ś.S. describes a lute (Vīṇā) of a hundred strings and says that the wives should provide themselves with Ghāṭakarkariṅ, Avaghāṭalikās, Kāṇḍavīṇās and Picorās (flutes); and it adds that a Picorā is sounded by blowing and Kāṇḍavīṇā which is also called Ghāṭari is played with a plectrum (Vādana) Apāghāṭalikās, Tambalavīṇās, Kāṇḍavīṇās and Picolās are also mentioned in the Āpastamba Ś.S. In addition to these Hir. Ś.S. mentions Alābu and Kapiśārṇās. According to the Drāh. Ś.S. Apāghāṭalikā stands for two types of musical instruments, named Kāṇḍavīṇā and Picorā. Caland along-with Grabe holds that Tambalavīṇā denotes a Tamil-guitar but according to Dr. Ram Gopal, the term Tambalavīṇā signifies a lute which has strings made of Tambala. The Bhāradvāja Ś.S. says that Vīṇā, nāli, tūṇa and paṇava should be played upon and dancing and music should be arranged. Dance, vocal music and instrumental music was also connected with citi ceremony.

2. Kāt. Ś.S. x, 21
3. Bau. Ś.S. xvi, 21
4. Saṅkh. Ś.S. xvii, 3
5. Āp. Ś.S. xxi, 17, 16
6. Hir. Ś.S. xvi, 6, 21
7. Drāh. Ś.S. xvi, 6, 21
8. Ram Gopal, India of Vedic Kalpasūtras, p. 170
10. Kāt. Ś.S. 21.3-4
(c) Races:

Chariot-race was a common recreation of the people. The Śrautasūtras mention chariot races which were held during the performance of the Vajapeya sacrifice.¹

(d) Stories and historical narratives:

Another means of recreation was the stories and historical narratives which were told on certain occasions. Āpastamba tells us that stories were recited during the performance of Aśvamedha and Rājasūya sacrifices.²

Thus we see that the Śrautasūtras present a vivid picture of everyday life of the people who were prosperous and very well placed in life.

1. Āp. Ś.S. xvii, 3-5; Kāt. Ś.S. xiv. 3.21; Bau. Ś.S. xi, 8
2. Ibid xviii, 19.10-14; xx, 6, 13-14
Education

(i) *Average life of a person:*

The Ancients regarded a hundred years as the full span of life of men. In this connection the Rgveda and the Atharvaveda say "May you live and prosper for a hundred autumns, winters and springs. May you offer a hundred oblations to Indra, Agni, Savitā and Bṛhaspati while endowed with a hundred years." The Baudhāyana has also prescribed an *Iṣṭi* for one, who is suffering from achronical disease, or who desires to live a full span of life. For this he has to prepare a round-ornament of gold (*pravarta*) consisting of as many *maṇas* of gold as the years for which he desires to live.

(ii) *Āśramas and importance of education:*

This duration of average human life is divided into four *Āśramas* viz. *Brahmacarya, Gṛhastha, Vānaprastha* and *Sannyāsa.* In this scheme of life *Brahmacaryāśrama* is reserved for education. Thus the importance of education is well known to them. Knowledge (*Vidyā*) was considered to be an important means of spiritual welfare both in this life as well...
as in the life after death. According to Rgveda “One human being is superior to another, not because he possesses an extra hand or eye, but because his mind and intellect are sharpened and rendered more efficient by knowledge (Vidyā).”

In the Mahābhārata, Vidyā is described as the only unfailing insight. It is often laid down that intellect, as developed and refined by Vidyā, is the real power in this world. The Bṛhadāraṇyaka-Upaniṣad says that a man can discharge his debt to ancestors not merely by procreating sons but by providing for their education. Altekar has rightly pointed out that the educational system is closely connected with civilization. Valavalkar observes. “It was well recognised that education was the foundation upon which the whole edifice of the moral culture of the individual was to be built.”

(iii) Upanayana:

The education of an Indian started with the upanayana ceremony. This ritual is dealt with in detail in the Grhya-sūtras as also in the Dharma-sūtras. It is so named because in this a child belonging to the Brahmin, Kṣatriya or Vaiśya Varna is taken to the teacher, by his parents for initiation and education. According to the Bṛhadāraṇyakopaniṣad a student should approach the teacher with the word Upaimyaham bhavantam. (I approach you, sir.). The Muṇḍakopaniṣad enjoins that a student should approach the teacher with some faggots for the sake of knowledge. The teacher then enquires about the name, Varna and family of

1. RV. 10.71.7
2. Mahābhārata XII. 339.6
3. Buddhīryasya balam tasya
4. Brh. Up. 1.5.7
the student, as happened in the case of satyakāma Jābāla. On such occasions one should go to a teacher following the injunction of the śāstras. In the day of the Upaniṣads, the child’s education perhaps began at home and his first teacher was his father. It is evident from the fact that Śvetaketu received his first lesson from his father and thereafter left for learning the brahmāvidyā.

(iv) Place of education:

Usually education was imparted in the hermitages, sometimes situated far away. The word antevāsin (student) indicates that in ancient times student stayed at the house of the teacher under his supervision after the Upanayana. There is no reason to believe that this was given up in the times of the Śrautasūtras.

(v) Period of education:

As regards the period of education for the Upaniṣads studentship lasts up to twelve years though it may be continued up to one’s last breath. If any student wanted to live with the teacher after completing his education, he should do so, subject to his teacher’s permission and after embracing the Vānaprastha way of life. The Grhyasūtras and the Dharmasūtras give exact details about the age of the students of different castes up to which they could be initiated.

1. Ch. Up. IV. 4.4
3. Ch. Up. 5.3.1
4. Brh. Up. 3.3.1; 3.7.1; Tai. Up. 1.4.3
5. Ch. Up. II. 23
6. Ibid. 4.10.1
7. Brh. Up. 2.23.2
8. Ch. Up. 2.23.11
9. Śāṅkh. G.S. ii. 1. 1-9; ASV. G.S. 1, 19, 1-7; Pār. G.S. ii, 5, 36-38; Gau. Dh. S. I, 9, Āp, Dh. S. I, 1, 1, 19-20
Method of education:

The method of oral teaching was followed in ancient times. The teacher taught orally and his lecture was learnt by heart by the student. This system prescribed the ancient learning through the transmission of knowledge from generation to generation before it was stored up in the form of manuscripts. The *Ṛgveda Prātiṣākhya* gives a clear picture of the teaching system in ancient India. It consisted in the repeating of the verses by the student after the teacher. At the completion of the education, the teacher used to give a very useful sermon to the student. According to the Taittirīya upaniṣad the teacher says to him, “Speak the truth. Do your duty. Neglect not the daily study of the Veda. After having brought to your teacher his proper reward do not cut off the line of progeny.”

This injunction seems to be a sort of convocational address given to the students at the samāvartana ceremony (a rite performed at the completion of the study).

(vii) Life of a student:

The student was called twice-born as he was considered to be born a second time from the teacher after the upanayana ritual. Begging of alms, tending of fire and cattle and guarding the teacher’s house figure among the external duties of the student. He is asked to serve, to abstain from sleep during day time, to have devotion for the ācārya and study the veda. In the Upaniṣad and sūtra period the above mentioned duties must have been accepted.

1. Veda Mitra: *Education in Ancient India*, p. 15
2. *Ṛgveda Prātiṣākhya* quoted in *History of Ancient Sanskrit Literature* by Max Müller, pp. 50 3-6
3. Tal. Up. 1.11. वेदमुक्ताचार्योऽवैवासिनमन्नुषासितः सत्यं वदिति घरं घरं। स्वामभायानम् प्रमयति। वाज्यायिणी रिमयः प्रत्याजाति ब्रह्मणीसत्तुः मा वाच्येस्ती।...etc
4. A. V. XI. 5.3; Ṣat. Br. XI. 5.4
5. Mookteji (R.K.): *Education in Ancient India*, p. 93
6. Ṣat. Br. XI. 5.4.5
(viii) **Position of the teacher:**

The most important quality of all Ancient Hindu Education was that it assigned a very high place to the teachers, who were Brahmmins.\(^1\) The teacher was regarded as the spiritual father of the student.\(^2\) In the Atharvaveda he is compared to Yama, Varuna, the sun and the moon.\(^3\) The ācārya is also mentioned as being sustained by the devoted disciple performing faithfully his prescribed duties.\(^4\) In this system of education "the raw material of the child was given over, for proper emotional and intellectual shaping, to the care of the expert, who, was particularly equipped for his special task, and whose duty was to teach and train",\(^5\) Living with the teacher, the child was saved from the influence of the conflict between the teacher and the family of the student, as is, for instance, the case in modern schools.\(^6\) Thus the child was placed "under the care of a tried person of high moral character".\(^7\) The task of the teacher being of great responsibility, the upaniṣads have laid down the duties of a teacher. He has to impart to the student what he knows.\(^8\)

The teacher plays an important role in the moral development of the student. Yāska explains the word Ācārya thus: Ācārya (teacher) is so called because he imparts traditional "precepts (ācāra), or because he systematically develops the intellectual faculty."\(^9\) The importance of the given, the tea-

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1. Śat. Br. 27.1.70.
2. AV. XI. 5.3; Śat. Br. XI. 1.5.4; Pra. Up. 5, 8
4. Ibid
5. Valvalkar (P.N.H.), op. cit, p. 114
6. Ibid, 115
7. Valvalkar, op. cit., p. 115
8. Mûnd. Up. i, 2-23; Ch. Up. vii, 16, 7; Taitt. Ar. VII. 4
cher becomes all the more important in the Upaniṣads. Now
the higher knowledge, that of the Ātman cannot be obtained
without a guru.¹

The teacher was also expected to refresh his knowledge
from time to time, and “try to maintain high standards in
respect of his own academic attainment.”² He was not allowed
to impart instructions in the subject with which he was not
fully conversant. A story of the Gopatha Brāhmaṇa shows
that a certain teacher named Maitreyā closed his seminar and
dismissed his students as soon as he discovered that he was not
conversant with a particular subject.³

Thus it was the duty of the teacher “to help to cultivate the
moral culture of his pupil along with his intellectual culture.”⁴

(a) Wandering teachers:

Besides these regular teachers, we are confronted with wan-
dering teachers (carakas) in the Brāhmaṇa.⁵ Though they
were by no means regarded competent, they did impart some
knowledge.⁶

Pāṇini calls the Upanayana ceremony as ācāryakaraṇa
because by means of this ceremony he (a Brahmin) becomes
an ācārya and the student his antevāsin.⁷ The practice of
naming the student after the teacher shows the close relation
between the teacher and the taught. A sūtra of Pāṇini reads,
Ācāryopasarjanaś cāntevāsi⁸, the antevāsi is known after the
teacher, e.g. Āpiśala, Pāṇiniya etc. There were distinguished
ācāryas, e.g. Ācārya Śākaṭāyana, Ācārya Pāṇini, etc. They

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1. Katha. Up. 2. 9
2. Valvkar (P.N.H.), op. cit., p. 115-16
3. Gopatha Br. 1, 31
4. Valvkar, op. cit., p. 135
5. Sat. Br. 4.2.4.1
6. Ibid. 11.4.1. 1.f.
7. Pāṇini. 1.3.36. Cf. Agrawala :—India as known to Pāṇini, pp. 282-85
represent the highest stage of academic distinction.\textsuperscript{1} Pāṇini mentions three classes of teachers, namely, Pravaktā, Śrotriya and Adhyāpaka.\textsuperscript{2} According to Dr Agrawala, the Pravaktā appears to have been an exponent of the traditional sacred texts; under the general direction of the Ācārya.\textsuperscript{3}

A Śrotriya is defined as one capable of reciting the chandas and the Vedas (śrotriyamśchandodhitē).\textsuperscript{4} He specialized in committing to memory the Vedic texts in various forms of recitation (pāṭha) such as Pada-pāṭha and Krama-pāṭha etc. The terms Śramaka and Pāḍaka etc. refer to teachers who master these particular modes of recitation.\textsuperscript{5}

The Adhyāpaka (11.1.65), also designated as Upādhyāya, seems to have been a teacher of secular and scientific treatises.\textsuperscript{6}

The word acariya is frequently used in the Buddhist works. Caṇki\textsuperscript{7} and Jānussoni\textsuperscript{8} and others were among the ācāryas, whose hermitages were full of hundreds of students. A Jaina work mentions three types of teachers viz., Kalāriya (one who teacher the arts), Sippāriya (architecture and Dhammāriya (religious teacher).\textsuperscript{9}

The silence of the Śrauta works with regards to educational system, makes us believe that the same kind of educational atmosphere existed during that period.

1. Agrawal :—India as known to Pāṇini
2. Agrawala (V.S.), op. cit., p. 283. According to this author the teacher referred to in the sūtra (Pāṇ. 11.1.65) seems to be mentioned in order of their precedence in the educational system.
3. Ibid
5. Agrawal, op. cit., p. 283
6. Ibid
7. Maji. N. II. 45.1.3. pp. 427-29
8. Ibid. II. 7.1.4
(ii) Fee of the teacher

Brahmanical texts do not prescribe any fee for the teacher. His income consisted of presents obtained by him partly on the occasions of festivals, religious ceremonies and sacrifices and partly by voluntary gifts given by the students. Normally a student, at the end of his studies procured the fee." In regard to the vexed question of teachers' emoluments, it appears that the ancients had arrived at the truth of the matter when they concluded that society will probably never be able to pay the teachers adequately in terms of money and therefore all that the person adopting the teacher's life should expect is austere life and ample respect from society and complete freedom in respect of education of his pupil."^2

(x) The Subjects of Study:

If we cast a glance at the literature preceding the Śrauta works, we find that the study of the Vedas along with other subsidiary works was considered to be the most essential duty of the Brahmins. The knowledge of the Vedas was not restricted to the Brahmins but men of other higher castes could also acquire this knowledge. The Katha Samhitā enjoins the study of the Vedas upon all men since it speaks of a person, not a Brahmin, having studied (Vedic) lore and yet not shining by his learning. The Taittiriya Samhita and the Śatapatha Brāhmaṇa lay stress on the study of the sacred works. The Śatapatha Brāhmaṇa discribes the virtues of Svādhyāya in detail. It says that the study of the Vedas is the source of joy to a learned śrotriya. He becomes ready-minded and

1. Veda Mitra: Education, op. cit., p. 46
2. Ibid. p. vii
3. Tai. Saṃ. 4.1, 7, 1; 7.5, 18, 1; Vāj. Saṃ. 22.22; 27.2; Tai. Br. 35.18; Ait. Br. 4.11, 69; Śat. Br. 13.2.6, 10, 10, 3, 5, 16; Pāñ. Br. 6, 3, 5
4. Śat. Br. 2.1,3,6;2,5,6,9
5. Katha Saṃ. 1.16
6. Tai. Saṃ. 4.1.7.1, Śat. Br. 1.7.2.3; 11,3; 11,3. 3, 3-6
independent of others and that he acquires wealth day by day. He sleeps peacefully; he is the best physician for himself and peculiar to him are restraint of the senses, delights in the one thing, growth of intelligence, fame and the task of perfecting the people. Therefore it was his sacred duty to acquire the knowledge of the three Vedas. Those men (Brahmins or others) who had acquired such knowledge were designated as Tri-śukriya or Tri-śukra. Itihāsa, Purāṇa, Gāthā, Nārāyaṇī, Brahmodya, Amuśāsana, Anyākhyāna, Kalpa, Brahma-Vidyā, Kṣatra-Vidyā, Devayāna-Vidyā, Nakṣatra-Vidyā, Bhūta-Vidyā, Sarpa-Vidyā; Atharyāṅgirasa-Vidyā; Daiva, Nidhi, Pitrya, Rāṣṭi, Sūtra etc. are enumerated among the subjects for study. In one of the older upaniṣads we are told that Śvetaketu was asked by his father to lead the life of a student because there was no one in the family who did not study the Vedas and who was a Brahmin only in name (brahma-bandhu). So the son took up the study of the Vedas at the age of twelve and came back at the age of twenty-four after mastering them all.

By the time of the Śrauta texts an enormous mass of literature had already come up. Besides the Vedas, the Brahmanaś, the Āranyakas and the Upaniṣads, there existed special treatises on other branches of knowledge viz. grammar, metrics, phonetics, etymology, theology, astronomy. These treatises were known by the name of Saṅgāgas (auxiliary works). In addition to above-mentioned works, works on law and logic were also in existence.

There is no doubt that the Vedas formed the most important and the most sacred part of the curricula in the time of the sūtras. The Vedic study included the mantras and the Brāhmaṇa portion. The Śrauta texts use the word Veda in a wider

1. Śat. Br. 1.1, 4. 2. 1; 2.6, 42, 7; 4.6, 7, 1.2
2. Tai. Br. 2.7, 1.2. Śat. Br. 11, 5, 7, 5-8; Alt. Br. 2.9.10; Chh. Up. XII, 1, 2, Br. Up. II, 4, 10. IV. IV, 5, 11
3. Ch. Up. 6.1. 1-2
4. Āp. Ś. S. XXIV, 31
sense to denote a ‘branch of knowledge’ and mention the Veda of the Ræas, the Áńgiras Vedaḥ, Viś-Vidyā, Yajurveda, Piśāca-Vidyā, Asura-Vidyā, (Asura magic or Māyā), Purāṇa Vidyā, Itihāsa-Vidyā and Sāmaveda.¹ A large number of Brähmanaṣas are referred to in the sūtras. Some of these Śrauta manuals closely follow the Brähmanaṣas. They refer to the Brähmanaṣas by such phrases as Iit Brähmaṇam and also by their names. The Śrauta texts refer to the Vājasaneyaka or Vājasaneyi-Brähmaṇa which can be identified with the Śatapatha Brähmaṇa.² The Āpastamba, Ś. S³ speaks of Bāhuvra-Brāhmaṇa which could in all probability be identified with the Kauṣitaki-Brähmaṇa and the Aitareya-Brähmaṇa. The Tāṇḍaka occurring in the Āpastamba Ś.S may be identified with the Tāṇḍya Brähmaṇa.⁴ The Aitareya-Brähmaṇa and the Kauṣitaki-Brähmaṇa are seldom mentioned in the Śrauta-sūtras.⁵ The other Brähmaṇas referred to in these works are Kāṅkati-Brähmaṇa, Kālabavi Brähmaṇa, chāndogya-Brähmaṇa, chāgaleya Brähmaṇa, Paimgalāyani-Brāhmaṇa, Bhāllavika, Maitrāyanīya-Brāhmaṇa, Śātyāyani-Brāhmaṇa (or Śātyāyanaka) and Śailāli-Brāhmaṇa.⁶

(a) Astronomy (Nakṣatra-Vidyā):

The Vedic Aryans had developed an accurate system of measuring time through the moments of luminaries. The astronomical observations recorded in the Vedic literature

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¹ Asv. Ś.S. X, 7; Śāṅkh. Ś.S. XVI. 2. The Śāṅkh. Ś.S. reads Sarpa-Vidyā in place of Viś-Vidyā. It also reads Rakṣo-Vidyā in place of Piśāca-Vidyā.
² Kāṭya. Ś.S. XXV. 2, 4, Āp. Ś.S. I, 4, 7, Ibid. II, 9, 8
³ Āp. Ś.S. V. 15, 1, I, 20, 10
⁴ Āp. Ś.S. XI; 16, 5, 4
⁵ Śāṅkh. Ś.S. IV, 15, 7; Āp. Ś.S. I, 3, 12
⁶ Nānkall-Bṛ. Āp. Ś.S XIV, 20, 4; cf. Vedic-Index I, p. 133 which identifies this Brähmaṇa with Chāgaleya-Brāhmaṇa, Āp. Ś.S. XX, 9, 9; Baudh. Ś.S. II, 2, Āp. Ś.S. X, 1, 3; Baudh. Ś.S. XXIII, 5, Baudh, Ś.S. II, 7; Āp. Ś.S. V, 14, 18; Āp. Ś.S. XXI, 16, 15; Baudh. Ś.S. I, 4; Āp. Ś.S, VI, 4, 7; cf. Vedic Index. II, p. 394
throw light on the Vedic chronological limits. It is mentioned as a particular subject of study in the chândogyopaniṣad. Its importance lies in the fact that without determining the period or time essential for a sacrifice, no sacrifice could be performed. Such a high importance raised it to the status of a Vedânga known as Jyotîṣa and so it was established as a branch of knowledge separate from the Kalpa-sûtras. But the sûtras do not give us any specialized knowledge of the astronomy.

The Śrauta manuals repeatedly refer to different Nakṣatras in connection with different expiation rites and the sacrifices. The accepted number of the Nakṣatras was twenty-seven. The Baudhâyana records that Kṛttikâs (pleiades) never leave the eastern direction. It again states that the new moon, following the full moon of Viśākha stands in conjunction with a Rohini once a year. Elsewhere Baudhâyana observes that new moon preceding the full moon of Vaiśākha stands in conjunction with Bharaṇîs once a year. It is also recorded here that the new moon preceding the full moon of Āśādha stands in conjunction with Punarvasus once a year. The Baudhâyana, Ś.S makes an important observation about the winter solstice; it says, “One should sacrifice at both the Kāsthras; in the month of Mâgha the sun goes to the north with the asterism Dhanishthas and returns to the south in the month of Śrāvana in the middle of asterism Āsleśâs. These are

1. Tilak (B.G.), Orion; The author has fixed the date of the Vedas on the basis of astronomical observations. Diksit (S.B.) in his Bharatîya Jyotiśśâstra determines the date of Śat. Br. on such observations.
4. Śâākh. Ś.S. XIV, 78
5. Baudh. Ś.S. XXV, 5
6. Ibid. II, 12
7. Ibid. XXVIII, 18
8. Ibid. XXIV, 14
the two Kāṣṭāḥs (Solstices).” It shows that in the days of the Baudhāyana the winter solstices fell in the month of Māgha.2

The calendar of Vedic Sūtras was luni solar. Generally the term Varṣa was employed to denote the years, though the word Saṁvatsara was also used for the year.3 The year was divided into two Ayanas, viz. Uttarāyana or Udagāyana and Dakṣiṇāyana.4 The Āpastamba. Š.S5 mentions five years of quinquennial cycle (Yuga), viz. Saṁvatsara, Parivatsara, Idāvatsara, Īdvasara, and Vatsara. The Mānav. Š.S6 enumerates Saṁvatsara. Parivatsara, Idāvatsara. Anuvatsara, Udvatsara. The Lāṭyāyana Š.S refers to years of 324, 351, 354, 360 and 3’8 days.7 The Śaṅkhāyana Š.S divides an Ahorātra into 30 Muhūrtas, a Muhūrtas into 10 Nimesā, and a Nimesa into 10 Dhanus.8

The Baudhāyana. Š.S mentions the names of twelve months and assigns two months to each of the six seasons of the year: the months Madhu and Mādhava to Vasanta (Spring); Śukra and Śuci to Grūṣma (summer), Nabha and Nabhasya to Varṣa (rainy season; Ḩisas and Urja to Śarad (autumn); Sahas and Śahasya to Hemanta (winter); and Tapas and Tapasya to Śiśira.9

The names of the months are derived from the Nakṣatras, viz. Caitra, Vaiśākha, Jyeṣṭha, Āśādha, Śrāvaṇa, Prauṣṭhapada or

1. Baudh. XXVI, 29
2. Ram Gopal, op. cit., p. 334. This author feels that on the basis of this observation the date of the Baudhāyana Ś.S. may be placed in the 12th century B.C.
3. Śaṅkh. Š.S. III, 8, 3-4.
5. Āp. Š.S. XVI, 31, 1.
6. Mān. Š.S. I 6, 4, 21,
7. Śaṅkh. Š.S. 4, 8, 1.
8. Śaṅkh. Š.S. XIV, 79-82; Śāt. Br. (XI, 3, 2, 4-5) divides an Ahorātra into 30 Muhūrtas, a Muhūrtas into 15 Kṣipras, a Kṣipra into 15 Eṭarśis; an Eṭarsi into 15 Īdani, and an Īdani into 15 Prānas.
(Bhādrapada), Āsvayuja, Kārttika, Mārgaśīrṣa, Pauṣa and Māgha. Each month was divided into two Pakṣas, viz. the Šukla, Pūrva, or Āpūryamāna Pakṣa and the Kṛṣṇa, Apara or Bahula Pakṣa. The Pakṣas are also known as Ardhamāsa. The new-moon day was called Amāvāsyā, Amāvasyā or Darśa and the full moon day was known as Paurnamāśī. Many passages in the Baudhāyana Ś.Ś hint that Paurnamāśī fell in the middle of the month. The month commenced with the Sukla Pakṣa after the Amāvāsyā; for the Sukla Pakṣa is often termed by the sūtras as Pūrva Pakṣa (first half) of the month, and the Kṛṣṇa Pakṣa as the Apara Pakṣa (the second half) of the month. There were, and still there are two different methods of calculating a month according to Indian calender; in some regions a month ended with the full-moon, in others it ended with the new-moon. In northern India it ends with the full-moon. The Baudhāyana at least seems to have favoured this system, because it speaks of new-moon day always in relation to the full-moon day.

(b) Astrology:

The sūtras prescribe the performance of a sacrifice under a particular Nakṣatra and presiding deities of the Nakṣatras in order to get good results. The Kauśika Sūtra lays down the performance of a rite intended to obviate the evil consequences of a child's birth under an evil Nakṣatra. The Bhāradvāja Ś.Ś says that the sacrificer should set up the sacred fires under the krittikā constellation if he longs for pre-eminence among men and for brahman-splendour; under the rohiṇī constellation if for the fulfilment of all desires; under the mṛgaśīrṣa constellation if for prosperity, under the pūrva-phālgunī

1. See Chapter I under ‘Climate’.
2. Āp. Ś.Ś. I, 6, 4; Baudh. Ś.Ś. XXVIII, 12
3. Śāṅkh. Ś.Ś. III, 8, 10.
5. Baudh. Ś.Ś. XXVIII, 3-4.
constellation if for the attainment of abundant wealth from the people, under the punarvasu constellation if for the restoration of lost prosperity; under uttarā-phālgunī constellation if for affluence.\

(c) Mathematics:

As regards mathematics, the sūtras indicate that they were well acquainted with it. In fact the progress of astronomy depends on mathematics. They refer to numerals which were already used in the Saṃhitās and the Brāhmaṇas. The Āpastamba Ś.S enumerates the numerals as follows. Eka, Daśan, Śata, Sahāsa, Ayuta, Niyuta, Arbuda, Nyarbuda, Samudra, Madhya, Padma, Anta, Parārdha. The Baudhāyana also has the same list of numerals but omits Niyuta and Padma. It adds Padva and Palva to the list. In the Śāṅkhāyana the service of numerals is identical with that given in the Āpastamba up to Ayuta inclusive and then follows Prayuta, Niyuta, Arbuda, Nyarbuda, Nikharvuda, Samudra, Salīla, Anya and Ananya. They follow the decimal system.

The Śrauta works also refer to arithmetical progression. Fractions that find mention in them include Ardha (½), Tritiya, (¼), Pāda (¼), Śapha (1/8) and Kalā (1/61).

The Śulbasūtra which forms part of the Śrauta texts contains rules for the measurement and construction of the altars. These works prove unmistakably that a significant advance in geometry had been made by the sūtra period. These sūtras, for instance, lay down exact rules regarding the construction of squares and rectangles; the relation of the diagonal to the sides,
the construction of rectangles equal to squares and vice versa.\footnote{Ram Gopal, op. cit., 341} An Attempt has been made by Cantor (a historian of Mathematics) to trace the influence of the Alexandrian geometry of Hero (215. B.C) on the Śulba Sūtra. But Macdonell has conclusively proved that the Śulba Sūtras are far earlier than 100 B.C. and their geometry is a part of the Brahmanical theology, having taken its rise in India from practical motives as much as the science of grammar.\footnote{Macdonell (A.A.), History of Sanskrit Literature, 1900 Ed. pp. 424-25; Keith, JRAS 1910, pp. 519-21; Kaye JRAS, 1910, pp. 749-60.}

The information given by these texts regarding education if added to the one given by the other works like the Brāhmaṇaś Upaniṣads, Pāṇini, the Grhyasūtra, the Dharmasūtra and the Buddhist texts, could help in proper understanding of the educational atmosphere that existed in the period from 200 B.C. to 600 B.C. or even earlier.
Family and Marriage-Life

The Family has been an important part of the Āryan society. It has remained the only means of self-protection, growth of the race and continuity of caste. Besides, the bringing up of the child, education, the maintenance of social traditions and the forming of the personality of man, are mainly connected with the family. The primary growth of a child takes place in the lap of the mother and in the swing of the family. While living in the family he learns good manners, good behaviour, religious beliefs and old traditions. The Family imparts to him the first lesson regarding eating, cleanliness, speaking, and dressing. Here he knows, about his duties towards parents, brother, sister and other relatives and gets familiar with the ethical and moral values of the society. The environment of the family makes a man suitable and useful for the society. The Family teaches him a lesson of service, co-operation, love and unselfishness. Many psychologists consider the family as the source of the charitable tendencies.

In the Vedic age, family and marriage were considered the constituents of religion and as such essential for life. Rgveda contains a prayer addressed to Agni. In this prayer the poet

1. Haridutt Vedalankar, Hindu Parivāra Mīmāṁsā, p. 1
2. Alwood, Sociology and its Psychological Aspects, p. 213; Fugal, Psycho-Analytical Study of Family, p. 4
3. RV. 5.4.10
wishes to attain immorality by offsprings obtained through the grace of the God Agni. The Satapatha Brāhmaṇa\(^1\) holds that a man is not complete until he begets a child. The Taittirīya Samhitā\(^2\) declares that every person owes three debts to devas, rṣis and pitṛs. He can free himself from these debts only by sacrifices, celibacy and offspring respectively. The Family is also said to be fulfiller of three purposes of a man. They are progeny of religious acts and love. The First purpose observed by family is clearly referred to at several places in the Rgveda.\(^3\) The Second purpose is indicated by the fact that no one could perform a sacrifice unless he was married and endowed with a living wife.\(^4\) The third purpose of the family is quite evident and is closely connected with the other two. The Brhadāraṇyaka Upanīṣad equates the pleasures coming from conjugal life with the pleasure which one gets on his union with Brahman. It says, “Just as one is not aware of the outer or inner world at the time of his union with his wife, similarly a person, when united with the Brahman, does not know inner or outer things.”\(^5\)

Coming to the Śrautasūtras we notice that there are several rites mentioned in them for the attainment of progeny.\(^6\) The Baudhāyana says, “It is said in the Brāhmaṇa: One who is desirous of progeny should offer the Devika oblations.”\(^7\) The Āsvalāyana, Ś.Ś. and the Kātyāyana Ś.Ś. refer to the chanting of the Vedic mantras by women.\(^8\) It is also laid down, when the husband is away from the house, the wife has to perform the worship of the fires.\(^9\) She also used to observe fast along-

1. Śat. Br. 5.2.1.10
2. Taitt. Sam 6.3.10.5
3. R.V. 1.91.20; 1.91.13; 3.1.123; 10.85.36; 45; 3.97.13.19.90
4. R.V. 1.72.5; 5.3.2; Tai Br. 3.7.5: Śat Br. 2.5.1.11; 1.9.2.1; 1.9.2. 21-25
5. Brhd. Up. 4.3.21
   Bhār. Ś.Ś. 3.16; 5.1-3; Man, Ś.Ś. 5.1.2,, 5.2. 14
7. Baudh. Ś.Ś. 14.19; Kātyā 22, 26
8. AŚV. Ś.Ś. 1.11’1; Kātyā 5.10,7
9. Kaus. S. 73.1
with her husband during sacrifice. According to Pāṇini, a woman that helps her husband in the performance of sacrificial acts is called Patni (wife).

Sexual pleasure is the natural outcome of the married life. The ritual treatises enjoin upon a person to refrain from sexual intercourse during the observance of the sacred vow.

In the Vedic age, the Āryans cultivated land. Thus agriculture became the most important occupation at that time. The Ṛgveda distinctly mentions the ploughing of fields by the wisemen and irrigation. Agriculture required the help of many persons and so family became an important institution in the Vedic age. Several references prove that joint family system existed during that period. The blessing given to the couple after the marriage by the purohita indicates the above fact. It says, "You live here in this house. Do not get separated. Enjoy life by rejoicing and sporting with sons and grandsons, in your own house." Another blessing says: "Be the mistress of mother-in-law, father-in-law, sister-in-law and brother-in-law." These instances are enough to dispel the doubts of Keith and Macdonell, entertained about the existence of joint family system in the Vedic age. Though direct evidences are not available about the existence of joint family in the Śrautasūtras, yet they indirectly suit its presence in that society. The terms like father, mother, son, daughter,
sister,\textsuperscript{1} brother,\textsuperscript{2} grandfather,\textsuperscript{3} grandson,\textsuperscript{4} great grandfather,\textsuperscript{5} great grandson\textsuperscript{6} etc. occur frequently in the Śrauta works which besides referring to the members of the family also indicate the existence of joint family system in those days. The relatives like father-in-law,\textsuperscript{7} mother-in-law\textsuperscript{8} brother-in-law\textsuperscript{9} are also mentioned in these works. But there are references in the Vedic literature that some sons lived separate from their parents. The Taittirīya Śamhitā\textsuperscript{10} declares that Manu divided his property among his sons during his own life time. The Aitareya Brāhmaṇa\textsuperscript{11} also indicates the above fact by relating the story of Nābhānediṣṭa. The causes of this change are many and these do not fall under present study.\textsuperscript{12} The Śrautasūtras do not give any evidence in this connection.

The patriarchal Family system was followed in the Vedic age. References to Matriarchal Family are not available in that period. In the Vedic family the father acted as the head of the family. At several places, the gods are addressed as fathers. In one of the mantras of the RV,\textsuperscript{13} Agni is described as easily approachable as a father by the son. At other places Indra is declared as the best father.\textsuperscript{14} He was responsible for the welfare of the family. The family members obeyed his orders and sought his advice on important matters like marriage etc. The ritual work also indicates the same thing.

The Śrauta-works also throw some light on the average

\textsuperscript{1} Baud. Prāvara, 52-54
\textsuperscript{2} Ibid. Pitrmedha, 3.1-4
\textsuperscript{3} Ibid 20.16
\textsuperscript{4} Bhār 5.6 8.4-10
\textsuperscript{5} Baud. Ś.S 28.13.20.21
\textsuperscript{6} Gaut. Pitrmedha 1.7
\textsuperscript{7} Mān. Ś.S 8.19.20
\textsuperscript{8} Ibid
\textsuperscript{9} Vaikh, Gr. S. 5.1.6
\textsuperscript{10} Taś. Saṃ. 3.1.9.4
\textsuperscript{11} Ait. Br. 22.9; See also Jai. Br. 3.1.56—the story of Abhipratarāṇa
\textsuperscript{12} See Haridutt Vedalkankar, op. cit, pp. 36-49
\textsuperscript{13} RV. 1.1.9.
\textsuperscript{14} Ibid 8.1.6; 10.48.1
human life. The authors of these works regarded a hundred years as the duration of average human life. The Baudhāyana\(^1\) prescribes an iṣṭi for one who is suffering from a chronic disease, or who desires to live a full span of human years. For this iṣṭi a round ear-ornament of gold (pravartta) is required to be prepared. It should consist of as many manas of gold as the years for which the sacrificer desires to live. While elucidating this point, it is stated in the Baudhāyana\(^2\) that if the sacrificer is thirty years old, the ornament should be of seventy manas; if he is forty years old, it should be of sixty manas. This makes up the average. This also sheds light on the age at which one is generally expected to set up the sacred fires. With regard to the Pīṇḍapitṛyajña\(^3\), it is prescribed in the sūtras that one, who is in the latter part of his life, should offer on the rice-balls the basis of his body instead of the fringes of a woollen garment. While explaining “the latter part of life” the author of the Baudhāyana\(^4\) says that one should do so after having passed sixty-six years and eight months (that is, two third part) of his life. The number of 116 years is mentioned in the Upaniṣads as the duration of human life, even though not far larger than the hundred in the sūtras, may be regarded as allegorical, being based on the number of syllables in the three metres, Gāyatrī, Triṣṭubh and Jagatī corresponding to the morning, midday and third pressing at a Soma-sacrifice.\(^5\)

In this life of hundred years, a due place was given to the married life which started with the marriage of a man, and a woman. The sākamedhāparva of the cāturnāsyas sheds a welcome light on the marriageable age of girls in the sūtra period.\(^6\) At this rite Tryambaka offerings are made and all the

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1. Baud. Ś.S 13.31-32
2. Ibid. 26.6
3. Ibid. 20.21.
4. Ibid.
6. Baud. Ś.S 21.5.6; Āp. 8.9-19
marriageable (Patikāmā) daughters of the sacrificer and his relatives are asked to throw up balls of dough and catch them with the verse, tryambakaṁ yajāmahe sugandhīṁ puṣṭivardhanam). This shows that in the period of at least the old Śrautasūtras, girls were married when mature and that the rule of giving away girls at the age of eight as propounded in the Smṛtis was not in practice at that time.

The Baudhāyana also says that in the Sākamedhaparvan, the sacrificer’s wife should hand over the catches given to her by her husband to her daughter desirous of good luck. In the same context it states that a girl who desires a husband should go round the fire by left, three times, (each time) patting her left thigh and reciting the verse Tryambakaṁ yajāmahe etc.

In regard to marriage, the sūtras lay down that man should marry a maiden belonging to his vārṇa. This shows that in the sūtra period; the freedom of marriage was no more prevalent, as by this time the caste system must have become more complicated and rigid. The consideration of Pravara and Gotra was also made while settling the marriages. Gotras like Gautama, Jamadagni, Kaśyapa, Vasīṣṭha, Bhāradvāja, Āśvalāyana; Gārgya, Bhārgava and Kātyāyana etc. are mentioned in the Upaniṣads but such terms denote the schools founded by these sages and any one passing out of these schools bore the name of that school. In the age of the sūtras the terms had lost that sense and were used in connection with marriages. The term gotra may be defined as an exogamous patrilineal kinship where members trace their descent back to common ancestors. The Baudhāyana pravara chapter has defined gotra as saptānāṁ riśiṇāṁ agastyantānāṁ yadapatyaṁ tad gotram; i.e., a gotra is the whole group of persons descended from one of the seven ṛṣis or

1. Baud. Ś.S 21.5-6
2. Ibid
3. Ibid 20.16 ; 24-12-16
4. Pandeya (V.C.) Bhārata-Varṣa kā Sāmājika Itihāsa, p. 135
5. Brough, ‘Early Brahmanical system, of Gotra and Pravaara’ Indroduction p. 2
Agastya. The ṛṣis are Jamadagni, Gautama Bharadvāja, Atri; Viśvāmitra, Kaśyapa Vasiṣṭha with an addition of Agastya. Now it is clear that the prohibition of marriage within gotra overlaps the sapiṇḍa restriction, since many of the spiṇḍa on father’s side are also sagotras. According to Vaikhānasas “Intermarriages among the Brahmins having a common pravara and a common gotra are prohibited”. On the other hand, Pravara is defined as “a stereotyped list of names of ancient ṛṣis or seers, who are believed to be the remote founders of the families”. According to Vaikhānasas Pravara means the ṛṣis in a particular gotra from the main ṛṣi backwards. Baudhāyana says that the families having three ṛṣi-ancestors should not marry if the names of two ṛṣi-ancestors coincide. The families having five ṛṣi-ancestors should not marry if the names of three ṛṣi ancestors coincide. Marriage is permitted between two families, each of which has a different set of ṛṣi-ancestors. If even one ṛṣi-ancestor recurs among the pravaras (of different families), those families should be regarded as belonging to the same gotra, except in the case of a group of families of the Bhṛgus or the Aṅgirasas. If in the family groups of the Bhṛgus and the Aṅgirasas three out of the five pravaras or two out of three pravaras are common, there should be no marriage. It seems that pravara had something to do with the Brahmins but later on, this (pravara) was extended to other two varṇas. According to the Āpastamba the sacrificer, who does not remember his pravara, should speak out the pravara of his leader. The Baudhāyana and the Āśvalāyana enjoin that the Kṣatriyas and the Vaiśyas should speak out the pravara of their purohita at the time of the sacrifice. Thus a person was
expected to take into consideration the ṛṣi-ancestors, gotra and pravara of the bride and then marry her.

As regards the number of wives, the ritual texts appear to allow more than one wife. The Bhāradvāja\(^1\) lays down the rule for the milking of the Agnihotra cow saying, “If the sacrificer is the eldest among his brother, or is the son of the eldest wife of the father or possesses ample wealth or is desirous of becoming the priest of a king, one should milk from only the two front (udders). If the sacrificer is the youngest among his brothers, or is the son of the youngest wife of the father, or is desirous of acquiring ample wealth, or is a posthumous child, one should milk from only the two rear (udders).\(^2\) Such words as the eldest wife or the youngest wife clearly refer to several wives of the sacrificer. Thus monogamy and polygamy both were in practice in the days of the sūtras.

The marriage procedure and its forms are not mentioned in the Śrautasūtras. The Baudhāyana and the Āpstämba mention a nuptial sacrifice (Vaivāhika homa) in which the wedding oblations should be offered with Rāṣṭrabhṛt, Jaya and Abhyātāna formula as well.

During the period of the Śrauta works, a son born to a woman from persons other than her husband was looked down upon in the society. It is quite evident from the injunction which says that one who is begotten of a woman by a saγotra relation to her husband or by another (parakṣetra) should not be chosen as an officiating priest. A posthumous child (anujavāra) also could not officiate at the sacrifices. This may be due to the doubt regarding the purity of birth of the persons. The word putrikāputra which means a son of an appointed daughter points to the custom of adoption of the

1. Bhār. Ś.S 6.7.14 ; Āp 1821 Vārāha Ś.S. 1.1. Mān Ś.S 8.26 : Baud Pltr. 2.3.4
   It says. If a person, whose wife is dead, desires to perform sacrifices, he should take (another) wife and set up the sacred fires. It is said in the Brāhmaṇas that, therefore, a man may have many wives.

2. Baud. Ś.S XIV 16 ; Āp Ś.S XIX 18.18.19
children by people who had no issue. There are also references which indicate the practice of free love as practised by the girls. This view is substantiated by the occurrence of the word Kānīna which denotes a son born of an unmarried daughter, in the Śrauta works. In certain cases a pregnant woman was taken to the marriage altar. Obviously, this pregnancy was due to that man with whom she was going to be married.
Political-Life

In spite of the religious character of the Śrautasūtras we do find certain references which give an insight into the political life of those times.

(i) **King and Kingship**

According to Prof. Basham ‘there were at least three major concepts of the nature of kingship as well as others of less importance’ in ancient India.¹ At the one extreme in the Buddhist story of the Mahāsammata in the Dīgha Nikāya,² the king is merely a servant of the people, and is entitled to levy taxes only in return for fulfilling his task of protection; midway we meet the king as a divinely appointed figure, but appointed by the will of the people and at their request; and finally at the other extreme, the king is entirely divine and is imposed from on high without reference to the wishes of his subjects, in order to keep the people pious.³ Whatever may be the nature of kingship it is quite evident that monarchy was the prevailing form of government. Kingship was hereditary and in all probability the election for kingship did not take place. The words Rājya⁴ and Rājan⁵ are frequently used to denote ‘kingdom’ and ‘king’. These texts show that the king was normally a member of the kṣatriya varṇa.⁶

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1. Basham (A.L.), *Aspects of Ancient Indian Culture*, p. 16
3. Basham, *Aspects*, op. cit. 16
4. Mānava Ś.S. 5.2.6
5. Ibid. 5.1.8; Āp. Ś.S. 19-20.5.50
6. Ibid.
Zimmer holds that the Vedic monarchy, though sometimes hereditary, as can be shown by the several cases, in which the descent can be traced, was yet elective in the other instances, though it is not apparent whether the people selected from among the members of the royal house or those of all the noble clans.\(^1\) This view is contested by Geldner on the ground that the evidence of elective monarchy is not so strong as the passages cited are regarded by him not as indicative of choice by the cantons (Viṣ) but of acceptance by the subjects. This is no proof that monarchy was not sometimes elective. The legend of Devāpī and Śantanu as related in the Nirukta (ii. 10) alludes to the practice of selecting one member of the royal family in preference to another less qualified. But according to Macdonnell and Keith we must not rely on this legend which is of dubious character and validity.\(^2\)

The ritual called Ratnahavis throws some light on the power of the people. During this ritual the king had to make offerings on successive days in the houses of persons termed Ratnins. These Ratnins consisted of a Kśatriya, village-headman, and such other individuals as were either mere subjects, king’s officials, or relatives. They were sometimes called Rājakartṛs.\(^3\) But with the growth of the royal power this ritual was reduced to a mere formality observed during the inauguration.\(^4\)

In the period just preceding the ritual texts many titles of the kings are mentioned, viz. Samrāj\(^6\) (superior ruler). Adhīrāja,\(^6\) Mahārāja,\(^7\) Rājadhirāja\(^8\) and Ekarāja.\(^9\) The Aitareya,

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3. Aitareya *Brāhmaṇa*, viii, 175; AV. iii, 5.7; Śat. Br. iii, 4.1.7. See Jayaswal’s articles in *Modern Review*. Jan. 1912, May and July 1913 Āp. Ś.S. xviii, 12, 7; xxii, 28.1; Sāṅkh. Ś.S. xv, 12.1; xvi, 17.2, 3 ĀŚV. Ś.S. ix, 9.19
4. Law (N.N.) *Aspects of Ancient Indian Polity*, p. 12
5. RV. iii, 55.7; Śat. Br. v, 1.1.13
6. Ibid. x, 128.9; AV., vi, 98.1; ix, 10.24; Mān. Ś.S. 5.1.10.19-25
7. Ait. Br. vii, 34.9
8. Taitt. Āranyaka, i, 31.6
9. Ait. Br. viii, 15
Brāhmaṇa refers to Rājya, Sāmrajya, Bhaujya, Svārajya, and Vairājya,\(^1\) Ādhipatyas.\(^2\) These terms indicate the distinction in the form of government. The Śāṅkhāyana ŚS.\(^3\) agrees with the terms referred to by the Aitareya Brāhmaṇa.

A powerful ruler used to perform the Aśvamedha (horse-sacrifice) which involved ‘an assertion of power and a display of political authority such as only a monarch of undisputed supremacy could have ventured upon without humiliation.’\(^4\) The Śāṅkhāyana ŚS. mentions the names of Janamejaya, Ugrasena, Bhīmasena, Śrutasena, Rṣabha, Yajñatura, Vaideha Alhara and Marutta Avikṣita as the performers of the Aśvamedha rite.\(^5\) Thus this performance conferred on the king the paramount sovereignty. The Māṇava ŚS.\(^6\) prescribes the Parameṣṭin rite for one who is desirous of becoming a sovereign. It also enjoins that one who desires sovereignty, self-sovereignty or imperial sovereignty should offer a cake on eleven potsherds each to rājan, Indra, svarāṭ Indra and adhirāja Indra.\(^7\) It is also laid down in the ritual texts that if one belonging to a ruling family cannot raise himself to kingship then he should offer a cake to Indra-Bṛhaspati.\(^8\)

The Baudhāyana ŚS. lays down that one, who has been banished, or is being banished, should offer to sūtrāman Indra a cake on eleven potsherds.\(^9\) It can be inferred from the above statement of the Baudhāyana, Ś. S. that for some gross crime a king could be banished from his kingdom. The Śrauta texts also prescribe a rite for the recovery of the lost kingdom.\(^10\) At another place we come across a rite by performing which the

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1. Ait. Br. viii, 12.4.5
2. Pañ. Br. xv, 3.35; Ch. Up. v. 2.6
3. Eggeling, S.B.E., v1iv, p. xv; Taitt. Br. iii, 8.9.4; Āp. Ś.S. xx, 1.1
4. Ibid.
5. Śāṅkh. xvi, 9
6. Mān. Ś S. 5.1.9.31, 32, 38
7. Mān. ŚS. 5.1.10, 19-25
8. Ibid. 5.1.7, 48-51
10. Mān. 5.1.8; Āp. Ś.S. 19-20; 5-50
king could control the subjects that have become loose.\(^1\) In the case of revolt by his subjects and fear of enemies the king should offer a cake on 11 potsherds to Vaimr̥dha Indra.\(^2\) It is quite evident from the above statement that sometimes people of a kingdom became loose and revolted against the king, on account of the misdeeds of the king. It is declared that one who desires to overpower the king should offer a cake on seven potsherds to the Maruts.\(^3\) The Śrāuta works also lay down rites to bring about conflict between the subjects and the ruler,\(^4\) to bring about rains,\(^5\) to have a brave Kṣatriya\(^6\) and so on. It was also believed that by performing a certain rite a particular person could become a king.\(^7\)

The kings used to have the pravara of their purohitas for the purpose of the sacrifices. It is stated if the sacrificer is either a Kṣatriya or a Vaiśya, the hotṛ should pronounce the pravara of his purohita, if he is a crowned king, the hotṛ should pronounce either the Rājaśi Pravaras (such as Mānava, Aila, Paururavasa for pravara of his purohita.\(^8\)

(ii) The Royal Purohita:

The Royal purohita had an important place in the group or royal advisers as he was connected with the king in many capacities, i.e. as the royal priest, as guru, as an adviser, as a minister (amātya). In Vedic polity he is always mentioned among the organs of the state.\(^9\) In early Vedic times he found a place among the ratnins of the king and later on when Brāhmaṇism spread, he became the most influential among the

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1. Mān. Ś.S. 5.2.7.19  
3. Mān. Ś S. 5.1.6.44-46  
4. Baud. Ś.S. 13-19  
5. Mān. Ś.S. 5 2.6  
6. Śat. 6.6.7  
7. Mān. Ś.S. 5.1.5; 44-45  
8. Āp. Ś.S. 24.5.1.9; Mān. Ś.S. 11.8.1-8  
9. Sharma (R.S.), *Aspects of Political Ideas and Institutions of Ancient India*; p. 23
king's advisers. The post of a royal purohita was of course, highly prized, and the Brahmins aspired after it. The Āpastamba Ś.S. and the Kātyāyana Ś.S. prescribe the performance of a Śrauta sacrifice called Brhaspatisava for a Brāhmaṇa who aspires to become a royal purohita. In all probability, the post of the royal priest was hereditary.

(iii) Sabhā and Samiti:

By the time of the Śrauta manuals the term Sabhā had already lost its political character, if it had any in the early vedic times. They do not refer to the political character of 'Sabhā.' The other term Samiti is seldom mentioned in the Śrautasūtras: Thus these bodies did not perform any political function in the sūtra period, and exercised little check on the actions of the King. The only person who could have checked or influenced the actions of the King was the royal purohita.

(iv) Royal Consecration (Rājasūya):

Royal consecration is the most important sacrifice, connected with the king. Āp. Ś.S. prescribes the performance of royal consecration before an assembly of the subjects. Attainment of Śraisthya, Svārājya and ādhipatya over heaven, sky and the earth are laid down as the objectives of this sacrifice by the Śāṅkhāyana Ś.S. Āpastamba puts heaven alone its goal. The ritual texts agree in making a king above eligible to celebrate the Rājasūya. The Rājasūya is not a single sacrifice, but a series of rituals several of which had independent existence. It was completed in three years. Below are given some of the important features of this sacrifice.

1. Sharma (R.S.) op. cit., pp. 103-105
2. Āp. Ś.S. xxii, 7.6; Kāt. Ś.S. xxii, 5.11
3. Ramgopal, India of Vedic Kalpasūtras; pp. 177-78
4. Āp. Ś.S. xxii, 28.1
5. Śāṅkh. Ś.S. xv, 12.1
6. Āp. Ś.S. xviii, 8.1
7. ĀŚV. Ś.S. ix, 9.19; Kāt. Ś.S. xv, 1.1; Āp. Ś.S. xviii, 18.1; Lātyāyana, Ś.S. ix, 1.1
8. ĀŚV. Ś.S. ix, 3.3 to ix. 4.23; Śāṅkh. Ś.S. xv, 12-16; Āp. Ś.S. xxiii, 8-22; Kāt. Ś.S. xv, 1-5
On the first day of the month of phālguna, the Rājasūya sacrifice was performed and religious observances connected with it continued throughout the year. At the end of the year in the following Phālguna the king made special offerings called Ratna-Havīṃśi at the houses of the Ratnas or Ratnins, i.e. the jewels of the king who included the commander-in-chief, the domestic priest (purohita), the chief queen, the charioteer (sūta), the village-chief (grāmaṇi), the chamberlain (Kṣattri), the treasurer (Saṅgrahīṭp), the collector of the taxes (Bhāgadugha), the superintendent of dicing (akṣavāpa), and courier (dūta).

Then Abhiṣecanīya (anointing), the principal ceremony of royal consecration was performed in the month of caitra before an assembly of people. According to Āpastamba Ś.S the king was formally announced by the Brāhmaṇa priest to the Ratnins representing the people with the formula: He, O Bharatas, is your king"; the king of the Kuru people was announced with the formula: He O Kurus, is your king" in the case of the Pāṇcālas or Kuru—Pāṇcālas their name was inserted in the formula: and the kings of other peoples were announced with the formula: ‘He, O people (Janataḥ), is your king.’ The king donned a special dress prescribed for the occasion, wore gold ornaments took, a bow and three arrows, and stood on a tiger-skin, facing the east with his arm raised upwards. Then he was formally anointed with the holy water which was a mixture of seventeen kinds of water collected from different sources. The sacred anointing of the king was performed in turn by a priest, a kinsmen, a Rājanya, a Vaiśya and a friendly person from among the common people, who were regarded as representatives of different sections of his subjects.

After the performance of certain rites, the king drove in a chariot drawn by four horses to the north of Āhavanīya where more than a hundred cows belonging to his kinsmen were collected. Then be made a sham plunder of those cows of
his kinsmen. According to the Lāṭyāyana Ś.Ś. the weak agnate of the king assembled there along with their wealth; the king made a sham plunder of their wealth at the time of giving away sacrificial fees to the priests, and feigningly shot arrows at the agnates who returned the discharged arrows to him with the prayer: ‘May you, O king, be victorious’; one-third wealth was distributed among the Brahmins participating the Dāsapeya rite and the remainder returned to the owners along with rich rewards like grants of villages; and such agnates were thenceforward called Rajanyas (royal nobles) and became permanently disqualified for royal consecration. A few minor rites followed this act. The Āpastamba Ś.Ś. lays down that, after the anointing ceremony, the king should drive in a chariot and look at the sun and his subjects.

(v) King’s duties and functions

According to the ancient Indian politicians, a king had certain duties and functions to perform. The welfare of the state and his subjects stands foremost among the duties and functions. At the performance of Aśvamedha the king and the Hotṛ priest prayed that his subjects might possess plenty of cows, horses, goats, sheep, rice, barley, beans, sesame, gold, elephants, servants, men, wealth, health and prosperity. Dr. Basham observes: “A psychological attitude towards the king very much like that towards the paterfamilias, who is both feared and loved, a sort of family relationship between the king and his subjects, is frequently to be noticed. That the king is in a sense the father of his people is implicit in the Indian political thought.”

1. Ramgopal, op. cit., pp. 178-180
2. Lāṭyā. Ś.Ś. iv, 1, 14-22
3. Ramgopal, op. cit., pp. 170-80
4. Āp. Ś.Ś. xxii, 28, 20-28
5. Baud. Ś.Ś. xv, 5; xviii, 18; Āp. Ś.Ś. xx, 4.3
6. Basham, (A.L.), Aspects of Ancient Indian Culture, p. 21
It is also noteworthy that there "is the mystical identification of the king and the kingdom, the former being a microcosm of the latter."\(^7\) In fact "the welfare of the community and of the crops and herds was dependent on the vitality and the virility of the chief."\(^2\) Traces of this primitive concept may be found in India in later vedic times, notably in the Rājasūya sacrifice, which seems to have originated as a rejuvenation ceremony in order to revitalize the chief of the tribe."\(^3\) It was believed that the king's merit has an effect upon the whole cosmos. As a result of his good conduct, the crops and herds flourish, rain falls at the right time and the right quantity, and the rivers flow without drying upon the one hand or causing flood on the other.\(^4\)

The Śrutasūtras enjoin the king to perform sacrifices for the welfare of the subjects and the kingdom. The Mānava-Ś.S. lays down that a king or his purohita should perform the Kariristī for rains.\(^5\)

**King's Officials**

The King in ancient India was helped by certain officials in the administration of the kingdom. The names of some of them occur in the list of Ratnins as given in the ancient texts. The list includes Senānī (the commander-in-Chief), Purohita (the Royal priest), Kṣattra or Rājanya, Mahiṣī (the Chief queen) Sūta (the Charioteer), Grāmāṇī (the village headman), Sāmghrahīṭ (the treasurer), Bhāgadhugha (the collector of taxes), Kṣattrī (the Chamberlain), Aksavāpa (the superintendent of dicing, Dūta (Courier) Govikartana, Pālāgala, Vāvatā (king's favourite wife), and Parivṛkti (kings' discarded wife).\(^6\) The

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1. Basham, op. cit. 18-19
2. Ibid.
3. Ibid.
4. Basham, Ibid. 19.20
5. Mān. Ś S. 5.2.6
6. Taitt., Śam. 1.8.9.1 ff; Taitt. Br. 1.7.3.1; Śat. Br. v, 3.1; Āp. Ś.S.-xxii, 7.6; Kāt. Ś.S. xxii, 5.11; xv, 3.10; Bhār. Ś.S. 1.11-15, 4.5; Baud. Ś.S. xvii, 2; Āp. Ś.S. xv, 7.12
Maiträyanī gives Grāmaṇī the name of Vaiśya-Grāmaṇī and adds Takṣa-Rathakārau.\textsuperscript{1} The Kāṭhaka Saṃhitā only substitutes Govyacca for Govikarta in the above list but it omits Takṣa-Rathakārau as mentioned by the Maiträyanī-Saṃhitā.\textsuperscript{2} According to Pañcaviṃśa-Brāhmaṇa\textsuperscript{3} Purohita, Mahiṣi, Sūta, Grāmaṇi, Kṣattṛ and Saṃgrahītṛ are the main officials of the king.

The works of some of the officials are indicated by their names. The terms like Bhāgadugha, Govikartana, Pāḷāgala need some explanation. The word Bhāgadugha is variously translated into ‘dealer out of portions,’ ‘distributor of food’. Sāyaṇa explains it as ‘tax collector’ in some places,\textsuperscript{4} and as ‘carver’ in others.\textsuperscript{5} According to law it should be translated as ‘treasurer’ for there is the term ‘Saṃgrahītṛ’ which refers to collector of taxes.\textsuperscript{6}

Govikartana may be translated as a huntsman,’ or ‘slayer of cows’,\textsuperscript{7} It is replaced by Govyaca in the Kāṭhaka-Saṃhitā.\textsuperscript{8} There the term Govyaccha is explained as a ‘driver-out of cows’ by Sāyaṇa.\textsuperscript{9} The St. Petersburg Dictionary\textsuperscript{10} translated it as a ‘tormentor of cows, Weber\textsuperscript{11} and Eggeling\textsuperscript{12} explain it as “Knacker of cows” and ‘one who “approaches” cows. Law is inclined to translate the word Govikartana as a huntsman or a ‘superintendent of the slaughter-houses (by giving the word ‘go’ the wider signification of ‘cattle).\textsuperscript{13} This explanation is based on the names ‘Sūnādhyaṃśa and Vivitādhyaṃśa’

\begin{enumerate}
\item Mait. Saṃ. iv, 1
\item Kāṭhaka Saṃ. xv, 4
\item Pañc. Br. xix, 1.4
\item Taitt. Saṃ. 1.8.9.2; Taitt. Br. i, 7.3.5; iii, 4.8.1; Śat. Br. v, 3.1,9
\item Śat. Br. 1.1.2.17; Vedic Index, vol. ii, 100, 200, 416
\item Law (N.N.) Aspects of Ancient Indian Polity, p. 90
\item Macdonell and Keith, Vedic Index, vol. ii, p. 200
\item Kāṭhaka Saṃ. xv, 4
\item Ibid.
\item St. Petersburg Dictionary
\item Weber, Indische Streifen, i, 82, n. 11
\item Eggeling, S.B.E., xliiv, 416
\item Law (N.N.) Aspect, op. cit., 91
\end{enumerate}
occurring in the same sense in the Kauṭilya Arthaśāstra and also on the custom of slaying cow for a guest in ancient India.

The word Pālāgala is translated as courier—the predecessor. The word Dūta occurring in some of the texts also denotes the same person. According to Law they were important officers as ambassadors of later times.

Besides these officials, there was another official named sthapati. In the Kātyāyana Ś.S. a Sthapati is equated with Sūta and is mentioned just after the king's brother. In the enumeration of the Baudhāyana Ś.S. he finds a place before Sūta and after Purohita. The Baudhāyana Ś.S. enjoins a Sthapati to perform Sthapati-Sava. The Āpastamba Ś.Ś. enjoins that a man should perform Bṛhaspati Sava if he is to be consecrated for the post of Sthapati. According to Kātyāyana, he who is installed in a position of honour by the king should perform the Bṛhaspati-Sava; he should be called Sthapati; and he should be greeted by the people but he should not rise from his seat to greet others. The same śrauta text says that in this appointment the subjects should also take part. In other words, subjects should endorse this appointment made by the king.

Some of the Śrautasūtras speak of another official called Niśāda-Sthapati. It is difficult to arrive at the true sense of this word. He was probably an administrative officer of a

1. *Kauṭilya Arthaśāstra*, ii, xxvi. 122
3. Law (N.N.), *Aspects*, op. cit., p. 91
5. Baud. Ś.S. xviii, 2
6. Ibid. xvii, 3
7. Āp. Ś.S. xviii, 7.6
9. Kāt. Ś.S. xxii, 11.8, 10
10. Āp. Ś.S. ix, 14.12; Kāt. Ś.S. 1.12
high rank.\(^1\) Eggeling\(^2\) renders it as ‘governor’ while Caland\(^3\) and others\(^4\) explain it as ‘Chief judge’.

The Kauśika Sūtra\(^5\) mentions of a Pradeśika who seems to have been a regional officer, because in point of status he stands between a Rājan (king) and Vaiśya.

(vii) Means of Fighting and the Art of War:

War being inevitable, a king had to keep an efficient army to protect his subjects and his kingdom. In the earliest period of the Indian history, the king had to lead the army in the battle-field. By the time of the ritual manuals a post of Senāni\(^6\) (Commander-in-Chief) was created. Chariot-fighters, elephant-fighters, horse-fighters and infantry formed\(^7\) the main portion of the army. The Kauśikasūtra\(^8\) describes devices to frighten away the elephants of enemy forces.

Bows, arrows, swords and spears, hatchets and maces were the principal weapons of warfare. Kavaca was also worn by the soldiers to protect their bodies.\(^9\)

The soldiers in the times of the Śrutasūtras were well acquainted with the art of war. The rituals for winning a war are prescribed in these works.\(^10\) The Baudhāyana quotes the opinion of a Brāhmaṇa text that on the performance of prescribed rites burning charcoals will envelop the army of his foe.\(^11\) The Kauśika sūtra prescribes the use of a chariot-wheel, a

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1. Ramgopal, op. cit. p. 183
2. Eggeling, SBE, vol. xli, p. 111
3. Caland, Pañc. Br. p. 466
5. Kau. S. 95.16-17
6. Kāṭ. Ś.S. xv. 3
7. As Chariots, elephants, horses are mentioned in the śrauta texts so it can be safely presumed that they were used for fighting purposes. Those who could not manage to get the above-mentioned things fought on the ground.
8. Kauś. S. 14, 1-6
9. Baud. Ś.S. xv. 7; Īp. Ś.S. xv. 5.10
10. Kauś. S. 1-7
11. Mān. Ś.S. v. 1.4.14-19; 9.17-18; Baudh. Ś.S. xiii. 13; xiii. 9; xiv. 18
vehicle (Yāna), musical instruments, pebbles and a goad against the elephants. A charm for creating confusion in the ranks of enemy forces is mentioned in the same texts. Further, it contains rites for warding off arrows and other missiles discharged by enemy forces. War should be started when the forces of the enemy are in an agitated state of mind. Elsewhere the Kauśika śūtra lays down that all the musical instruments should be washed, besmeared with fragrant substances and handled over to the musicians by the Purohita with the recitation of the mantras; that the Purohita should tie a special amulet to the hand of the warrior; that the king should thrice go round his army with the recitation of Mantras and that the Purohita should make the warrior put on a coat of mail with the recitation of Mantras.

From the above description it is quite clear that musicians with their musical instruments accompanied the army to the battle-field like the modern military band.

1. Baud. Ś.S. xiv. 18
3. Ibid. 14, 17
4. Ibid. 14, 12-14
5. Ibid. 14, 22-23
6. Ibid. 16.1-7
Funeral Rites

Burial and burning were the two very prominent forms of disposal of the dead body. But in India burial existed before cremation.

The Rgveda and the Atharvaveda contain verses referring to the pitṛmedha sacrifice. But the word Pitṛmedha does not occur in these texts. According to Śāyanā burning of the corpse is Pitṛmedha. The Taittirīya Āraṇyaka uses the word Pitṛmedha in this very sense. It also occurs in the Śatapatha Brāhmaṇa. Śāyanā considers the Pitṛmedha as a Yajña. In the Śrautasūtras and the Mahābhārata Pitṛmedha is described as a sacrifice. So it is quite clear "that cremation was introduced in India along with the development of the sacrifice."

The Śrauta sūtras mention three types of sacrifices which are to be performed before and after the death of the Āhitāgni. They are the Pitṛmedha; the Brahmamedha and the Piṇḍapitṛyajña. The first sacrifice deals with the rites performed before and after the cremation of the corpse. The second des-

1. Śāstri, Dakṣiṇa Ranjan, Origin and Development of the Rituals of Ancestor Worship in India, pp. 16-20
2. Ibid., p. 19
4. Bhūr. Pitṛmedha, 2.1
5. Baud. Ś.S. 2.10-11; 20, 21; Bhūr. Ś.S. 1.7-10; Āp. Ś S. 2.6-7; Śāṅkh. Ś.S. 4.3-5; Caland, Altindischer Ahnencult, pp. 15-17; Hillebrandt, Rit. Lit., pp. 114-15; Donner, Piṇḍapitṛyajña, Berlin, 1870
cribes the rites performed in connection with a learned person. The third deals with the rites by which the performer showed respect towards the departed soul.

At the point of death the bed of the sacrificer is to be made near the Āhavanīya fire or to the west of the Gārhapatya fire on the seat of the sacrificer along with the eatables sufficient for consumption.

The morning Agnihotra should be performed for him if he dies after the evening Agnihotra. One who dies after the Full-Moon sacrifice, for him the New-moon sacrifice should be performed at proper time.

*Expiation Rite*

His son or pupil should offer a cake on eight potshered to-tanūnapāt Agni and a platter full of corn as expiation if the New-moon and the Full-moon sacrifices are not performed.

*Persons for whom the Cremation Rites are Performed:*

In respect of the deceased mother, father, preceptor, wife, son, student, disciple, paternal uncle and maternal uncle and of a person who leaves inheritance for him, whether he belongs to one's gotra or not, proper cremation rites should be performed.

*Selection and Measurement of the Site for Cremation:*

The cremation rites should be performed at the spot carefully selected according to the instruction of the Pitrmedha sūtras. At the time of the selection of this spot, the caste of a person was taken into account. The spot for the cremation of a Brahmin should be of the measure of the skin of a cow; of a Rājanya, of the measure of (the distance between its two)

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1. Baud. Pitr. i. 1. 1-9; 2.1.6.7.
2. Ibid. 1.1.1-9; 2.1.6.7; 3.12; Bhār. Pitr. 1.1-8; Āp. Pitr. 9.16.6-12; Kāsikar, Śrauta Kośa, Pitrmedha Section
3. Ibid.
4. Ibid.
ends of a bow; and of a Vaiśya, of the measure of a chariot wheel. The adhvaryu should measure it, fix pegs round it, and trace it round on all sides by means of the cords.

Shaving, Bathing, Covering and Adorning:¹

Then the hair, the beard, the hair of the body and the nails of the deceased should be pared. The body should be bathed, covered with a garment and adorned. A garland of Naladā flowers should be put round its neck. The officiating priest should cover it with a new garment with the fringes towards the feet with idam etc. The āmikṣā should be cooked on the gārhapatya fire.

Material:

Then one should arrange for these materials namely curds mixed with ghee, clarified butter, a pitcher of water etc.

The Anustaraṇi Cow:²

Now the rites connected with the anustaraṇi cow is performed. Then the wives, led by the youngest and with their hair loosened should go forward scattering earth on their shoulders with the mantra Khalv etc. A fire band lighted with the gārhapatya fire is carried in front of the funeral procession.

The Pall-bearers, Board and Carriage:³

Servants or aged men should then carry the dead body by means of a couch or a cot or a bamboo-frame, tying the dead body to it. Some teachers hold that it should be carried in a cart driven by bullocks.

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1. Kasikar, Śrauta-kośa, Pitṛmedha Section; Baud. Pitṛ. 1.1.1-9; 2.1.6, 7
2. Ibid.
3. Ibid.
Journey to the Cremation-Ground:

After one third of the road to the cremation ground has been covered, the dead body should be put down. Then the immolation of one of the young goats without using a weapon takes place. The wives, led by the youngest and with their hair ruffled, should go round the dead body by the left, three times, fanning it with the hems of their garments. So also should the kins men and other ladies do. Then after having tied up the hair, the wives should again go round three times in the reverse direction. Above mentioned procedure is to be repeated twice; firstly after covering the half of the remaining road and secondly after the entire road has been traversed. Then one should break the vessel of cooked rice followed by the rites enjoined by the ladies of the house.

Preparatory Rites:

The adhvaryu should then dig up in the middle with palm turned downwards, put pieces of gold round that spot, and sweep it with the twig of pālāśa with ‘ape’ etc. A pyre of firewood ending towards the south-east should be piled up at that spot. The prokṣapī water should be sprinkled on the utensils, the dead body and the pyre.

Ancient Custom:

Then the wife of the dead man is made to lie down by the side of the dead body. A person representing the husband should hold her left hand and raise her up with the verse, udīrṣva nāry etc.

Rubbing of the Hands:

The adhvaryu should rub the two hands of the deceased of the Brahmin, the kṣatriya and the Vaiṣya castes with gold, a

1. Kasikar, Śrautakośa, Pitṛmedha Section; Śāākh. Pitṛ. 4.14.9-17
2. Ibid.
3. Ibid.
4. Ibid.
bow and a precious stone respectively. This shows caste-played an important part in these rites. After that the rites which the ladies of the house wish to perform should be performed.

_Placing of the Body on the Pyre:_

The body should be placed upon the pyre together with the couch. The cords should be untied and couch should be loosened up so that the dead body lies with its face turned upwards upon the skin of a black antelope and those cords. The adhvaryu places piece of gold upon the vital organs, takes up each time four spoonfuls of clarified butter, of an oblation on each of the two eyes with the verse ‘citram devānāṁ’ etc.

_Placing of the Sacrificial Utensils:_

The sacrificial utensils filled with ghee which were used by him should be placed on his body. The āmikṣā should be placed upon the two hands of the deceased sacrificer.

_Covering of the Corpse with the Cow’s Flesh:_

Then he should cover the different organs of the dead man with corresponding organs of the cow and cover his face with the omentum of the cow.

_Lightning of the Pyre:_

The adhvaryu should then light the pyre by means of the dakṣiṇā fire, the gārhapatya fire, the sabhya fire and the avasa-thya fire. Then he should cause the dead body to blaze.

_Returning from the Cemetery:_

Two branches of Palāśa should be erected towards the west of the furrows and a weak cord should be tied to them. All

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1. Kasikar, Śrauta-kośa, Pitṛmedha, Section
2. Ibid.
3. Ibid.
4. Ibid. Śāṅkh. Pitṛ. 4.14.18-35
5. Ibid.
kinsmen should pass under that cord. The last person should throw away the branches. Without looking back all kinsmen should go to the place where there is water. Facing towards the south and besmearing their bodies with earth they should plunge into the water, with the garment on.

Pronouncing the name of the deceased they should toss up water, three times, come out of the water, sip water, and then pray to Āditya. Then they should return home.

*Saving of Hair by Near Relatives*

The kinsmen of the deceased, who are nearby, should have the hair on their heads and faces shaved. Others should have the hair shaved optionally or they should have it cut.

*Vows to be kept by the Performer of the Rite*

At the death of one's mother, father or preceptor, he should have his meals without acrid and salty substances, sleep on the floor and observe continence.

*Offering of the Oblations for the Dead man*

One should offer oblations of water for three days or six days or twelve days or a year; in respect of great masters, one should do so at least for three days. The wife of the deceased should do so as long as she lives.

*Cremation of the frame made by Palāśa Leaves*

Śāṅkhāyana lays down that when the corpse is lost his relations should fetch 360 Pālāśa stems and arrange them into the shape of human frame on the skin of a black antelope; and this frame should be cremated with due rites.

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1. Kasikar, Śrāuta-kośa, Pitṛmedha, Section
2. Ibid.
3. Ibid.
4. Śāṅkh. Pitṛ. 5.15.9-22
Injunctions for the Performance of Optional Rites and Sacrifices:  

The Baudhāyana says that the relatives of the deceased should not go through any optional religious rite, should not perform any sacrifice, should not recite the Vedas except for the portion relating to the agnihotra and new moon and the full-moon sacrifices and should not give. He may, if he so wishes, give to the officiating priest.

Vows to be Observed by Wife: 

Certain vows for the wife of the deceased are also prescribed by the Śrautasūtras. She should sleep on the floor for one year, should avoid eating acrid and softy substances and meat and also leguminous grains except sesame. Again she should remain solid with faith, tie one braid of hair and wear dirty garments. She should not attend any festival. She should not take bath at improper time. She should not be jubilant. She should take food once in a day. She should serve the mother-in-law, the father-in-law and the preceptor. She should refrain from the use of garlands of fragrant flowers. She should tend āvasthya fire according to the pāka-yajña procedure. She should offer sthalipāka to Agni on the full-moon day. She should make offerings on (the āvasthya fire) every evening and morning. On parvan days she should offer sacrifice to the divinities namely, Soma, Tvaśūr, Devapati, Rākā, Sinīvāli and Gṛhapati-Agni.

Collection of Bones: 

According to the Baudhāyana Pitṛmedha, the bones are to be collected after one, or three or five or seven or nine or eleven
or an odd number of nights, half month or a year. For ten
days the performer should feed an odd number of Brahmmins. A
shallow earthen vessel, milk, clarified butter, a pitcher of
water, darbha-blades, blue and red threads brhat fruit, a stone,
apamarga plant, a branch of seed, sand, a cord and two bran-
ches of the Palsa should be arranged by the performer of
rites. He should sprinkle the cremation-spot with a branch of
reed with six-verses beginning with “yaṁ te agniṁ” etc. He
should pour ample water on this spot. The senior wife or all
the wives (if the deceased had more than one wife), one after
another should gather the bones in a pot. The ashes also
should be gathered together in one heap. The pot containing
the bones should be buried in a pit, or placed under a tree.
The pit in which the bones are buried should be filled with
earth. After this the kinsmen should return home.

Recremation rites:¹

If recreation is contemplated, the Juhu, the kindling wood
etc. should be preserved at the time of first cremation. The
bones should be crushed into powder. Mix this powder with
old ghee and offer it with Juhu in the kindled fire. The uten-
sils should be thrown into the fire. The losaciti should not
be performed after this ritual. Many Sutrakaras have not
prescribed the ritual of recremation. This ritual shows that
sometimes recremation was practised.

Citi rite:²

The Katyayana³ lays down that one should arrange for the
citi in the cremation ground after he has ceased to remember
the year of the death of his father. If he remembers it, he
should arrange for it during an odd numbered years.

Losaciti rite:³

If the losaciti is to be performed, one should fan the vessel
containing bones with the upper garment for one day or three

¹ Kasikar, Sruta-kośa, Pitṛmedha Section
² Kātyā. Pitṛ. 21.3-4
³ Bṛh. Pitṛ. 2.2-5, Kātyā. 21.3-4; Kasikar, Sruta-kośa, Pitṛmedha
   Section
days or five days or an odd number of days or for a longer time. A long list of articles required for this ritual is given in the Pitṛmedha sūtras. An apartment or a shed should be got ready in between the village and the cremation ground. The fire should be kindled. Three pegs should be fixed on the ground and the vessel containing the bones should be placed at the centre. A pitcher with holes should be hung up above that vessel. The pitcher should be filled with vājina and curds which should be made to stream down through the holes over the vessel containing the bones. The members of the deceased sacrificer’s family should go round the vessel by the left, three times, striking the vessel with the skin of a red bull or fanning it with the upper garments. This should be done three times during the night and three times during the day. According to some this rite should be performed only during the night. This rite should be accompanied by dancing and playing on musical instruments.

All should go to the cremation ground for the performance of the loṣṭaciti. Ample water should be poured on the cremation spot. It should be swept clean. The ground should be measured for the citi by means of a cord. The pitṛmedha sūtras give different measurements for the citi. According to the Brāhmaṇa, it should be as long as a man. He should choose one of the measurement of the citis as given in the sūtras and should draw line along the cord. Bulls should be yoked to a plough made of Udumbara wood and the ground should be ploughed. The vessel containing the bones should be placed within the ploughed furrow. The vessel should be wiped with an old garment, and the bones should be taken out and arranged according to the man’s anatomy. Several things like pūpas etc. should be placed by the side of the bones.

1. Baud. Pitṛ. 1.11-12; 2.3-4; Śāṅkh. Pitṛ. 4.15.7; Kātyā. Pitṛ. 21:3-4. It declares that the citi for a deceased Brahmin should be as high as the mouth, for a deceased Kṣatriya, as high as the chest, for a deceased Vaišya, as high as the thigh; for a deceased woman, as high as the lap; and for deceased Śūdra, as high as the knee. Or the citi for any of these should reach below the knee.
Then they should return home.\(^1\) The lośṭaciti rite is not at all mentioned in some of the Śrauta sūtras.

(v) Śānti-karma (Pacificatory Rites):

In the case of a person who has performed only the havis-sacrifices, the Pitṛmedha rites should be performed up to the burying of the vessel containing bones. But in the case of a person who had performed a Soma sacrifice, all rites up to cremation should be performed. In the case of a person who had performed the Agnicayana, all rites up to the lośṭaciti should be performed. The Kātyāyana enjoins that the lośṭaciti for a person who had not performed the Cayana, should be accomplished by means of pebbles.\(^2\)

While returning home one should arrange materials such as a ladle, a spoon made of varṇa wood, etc. Then one should kindle fire in between the village and the cremation ground. The skin of a bull should be spread out towards the west of the fire, and all the kinsmen of the deceased sacrificer should stand upon that skin. The adhvaryu should touch them one after another. They should remain in contact with a bull when the priest offers oblations and after that they should walk towards the east. The last person should wipe out the foot-prints with a twig of a śami tree. A stone should be placed between the fire and the cremation ground. The wife of the deceased sacrificer should apply fresh ghee to her body and put collyrium in the eyes. Barley grains and goat's meat should be cooked on that day.\(^3\)

Śrāddha:\(^4\)

One should perform a śrāddha for the deceased after one-night has passed or three or five or seven or nine or eleven (nights have passed) or an odd number of days of (an odd
number) of fortnights or months or seasons or one year (has passed). If one so desires, he may offer it everyday. In that case he should continue to do so for eleven months. One should not do so in and beyond the twelfth month. Every year one should offer a śrāddha on the day of death. This very procedure is prescribed for one who had not set up the sacred fires.

Rites for a deceased woman: ¹

For a deceased woman the same rite should be performed, excluding the mantras having the indicatory mark of the masculine gender, the sacrificial utensils, the piling of the bricks, and the shaving off of hair. One should perform the Pitṛmedha of the mother, the father and even of the preceptor. A thousand cows should be given as dakṣiṇā.

Brahmamedha: ²

The Pitṛmedha of a learned person should be performed with certain specific mantras. The Sūtras belonging to the Taittiriyā school prescribe the Brahmadheda.

Incidental Rites: ³

The Śrauta texts declare that if the sacrificer has died away from his own house, his dead body should be brought back to the fire-hall and then the subsequent rites should be performed. If the dead body is already cremated, the bones should be brought back and laid down within the altar. If the bones are not available then the picture of the deceased should be traced on the skin of a black antelope by means of stems of three hundred and sixty pāḷāśa leaves and the son should perform the relevant rites in respect of that figure. The obsequies in respect of whom-

1. Baud. Pitṛ. 1.1-9; 2.1.6, 7.
2. Bhār. Pitṛ. 2.1; Baud. Pitṛ. 2.2; Kasikar, Śrauta-kośa, Pitṛmedha Section
3. Baud. 1.10; 2.1.4-7; Bhār. Pitṛ 2.8.12; Āp. Ś.S. 9.11.17-23; Mān. Pitṛ. 8.21; 1-3; Kātyā. Pitṛ. 25.8.8-14; Śāṅkh. Pitṛ. 4.15.9-23; Kasikar, Śrauta-kośa, Pitṛmedha Section
soever of the two namely, the husband and the wife, dies earlier should be performed with the help of the sacred fires, while in respect of whomsoever dies later should be performed with the help of the aupāsana fire. If both die simultaneously, combined Pitṛmedha should be performed.

The Piṅḍapitṛyajña:

The Śrautasūtras describe in detail a rite called the Piṅḍapitṛyajña. According to Dr. Caland the Piṅḍapitṛyajña is a Śrāuta ceremony while the Śrāddha is a Grhya ceremony. Such ceremonies are generally performed to remember and worship the dead persons (pitṛs) by the near relatives. It was believed that after the disposal of the dead body a departed soul becomes Pitṛ. Thus it was Vedic form of ancestor worship.

It should be performed on the new moon day when the rays of the sun are resting upon the tops of the trees. A sacrificer should arrange material for the rite, viz. sacrificial grass cut at the root by one stroke, darbha blades to be strewn etc. He should cook the rice over the dakṣiṇa fire and pour over the cooked rice purified butter or non-purified butter. With a wooden sword, he should draw a line on the ground ending in south-east, either to the south-east or to the north-west of the dakṣiṇa fire. He should place the sthāli of cooked rice upon the altar. The line should constitute the altar. A mattress made of reed and pillow, collyrium and oil should be placed separately to the south of sthāli.

The sacrificer should pour three cavityful of water separately to the father, the grand-father and the great-grand father with the formula “asau avaneniṅśva” recited each time, substituting the relevant name for the word, asau. Then he

1. Baud. Ś.S. 3.10-11; 20.21; 24.32; Bhār. Ś.S. 1.7-10; Āp. Ś.S. 1.7-10; Māṇ. Ś S. 1.1.2: Kātyā Ś.S. 4.1; ĀŚV. Ś.S. 2.6-7; Śāṅkh. Ś.S. 4.3.5; Kasikār, Śrāuta-kośa, Piṅḍapitṛyajña Section
Funeral Rites

should offer to the ancestors, mentioning the name, three balls of cooked rice from the north towards the south by means of his hand with palm turned down-wards. According to some sūtra-kāras, one should offer, through the space between the thumb and the forefinger, the balls of cooked rice towards the south itself in the order, great-grandfather, grand-father and father.\(^1\)

If the sacrificer’s father is alive, he should offer balls (piṇḍas) on to the grand father and the great grand father. According to some teachers, one should not offer balls to the ancestors beyond one who is living, one should perform the rite only up to the offering. If the sacrifice has been adopted by some one, he should offer balls to the ancestors in both the lines. Or he should imply two ancestors with reference to each ball.\(^2\)

In case the sacrificer is the adopted son of his mother’s father, then he should offer the three balls to his mother’s father, grand-father and great-grandfather.

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1. Baud. Ś.S. 3-10-11; 20.21; Bhār. Ś.S. 1.7-10; Āp. Ś.S. 1.7-10
2. Ibid. Kasikar, Śrāuta-kosā, Piṇḍapitṛyaṇa Section
Religious Life

(A) (i) **Deities:**

As sacrifices dominated the cultural life in the period of Śrautasūtras, so many later Vedic deities are mentioned in them. Among these deities, Agni, Indra, Varuṇa, Viṣṇu, Rudra, Śūrya, Maruts, Āditya, Aditi, and Mitra dominate over rest of the deities.

**Agni:**

Agni is very frequently mentioned in the Śrauta works. At several places oblations are said to be offered to Agni. Many names of Agni occur in the ritual works. They are Agni-agnimant² Agni-agnivant³ a grimuc-Agni⁴ Aukavant-Agni⁵, annāda-Agni⁶ annapati-Agni⁷ annavant-Agni⁸ apsumant-Agni⁹ bahmant-Agni¹⁰, āyuṣmant-Agni¹¹, bhāgin-Agni¹², bhrājasvant-Agni¹³

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1. Baud. Š.Ś. 2.19-21; 2.7; Bhār. Š.Ś. 5.12-16; Āp. Š.Ś. 5.19-25; Vaikhā. Š.Ś. 1.15-18; Kātyā. Š.Ś. 4.10; Kātyā. Hautra Pariśiṣṭa 2; ĀŚV. Š.Ś. 2.1.8; Saṅkh. Š.Ś. 2.1-4
2. ĀŚV. Prāy. 2.7; 5.4; Mān. Š.Ś. 8.7; Kātyā. Š.Ś. 25.3.11-4
3. Baud. Š.Ś. 13.7
4. Ibid. 28.1
5. Mān. Š.Ś. 5.1.7.29-31; Bhār. Pariśeṣa; Baud. Š.Ś. 5.10-17
7. Ibid.
8. Ibid.
9. Saṅyā. 36; Bhār. Š.Ś. 9.5.15-17; AV. Prāy.
11. Baud. Š.Ś. 13.5; ĀŚV. Š.Ś. 2.10.1-4
12. Bhār. Š.Ś. 5.12-16; Āp. Š.Ś. 19-25; ĀŚV. Š.Ś. 2.1; 8
13. Ibid. 13-30; Mān. Š.Ś. 5.2.19-26
budhnvant-Agni\textsuperscript{1}, dātṛ-Agni\textsuperscript{2}, grhapati-Agni\textsuperscript{3}, indumat-Agni\textsuperscript{4}, jātavedas-Agni\textsuperscript{5}, jyotīśmant-Agni\textsuperscript{6}, kāma-Agni\textsuperscript{7}, kavyāharaṇa-Agni\textsuperscript{8}, kṣāmavant-Agni\textsuperscript{9}, mūrdhanvant-Agni\textsuperscript{10}, pathikṛt-Agni\textsuperscript{11}, pāvaka-Agni\textsuperscript{12}, pavamāna-Agni\textsuperscript{13}, pratikavant, pravant-Agni\textsuperscript{14}, putravant-Agni\textsuperscript{15}, putrin-Agni\textsuperscript{16}, akṣohan-Agni\textsuperscript{17}, asavant-Agni\textsuperscript{18}, rudravant-Agni\textsuperscript{19}, rukmant-Agni\textsuperscript{20}, sahyantya-Agni\textsuperscript{21}, samīmant-Agni samkusuka-Agni\textsuperscript{22}, saṃvarya-Agni\textsuperscript{23}, śuci-Agni\textsuperscript{24}, surabhi-Agni\textsuperscript{25}, Surabhimat-Agni\textsuperscript{26}, sūrayvant-Agni\textsuperscript{27}, svastimat-Agni\textsuperscript{28}, tantumant-Agni\textsuperscript{29}, sviṣṭakṛt-Agni\textsuperscript{30} tapasvant-Agni\textsuperscript{31}, janadvant-
pavakavant-Agni\textsuperscript{1}, tejasvant-Agni\textsuperscript{2}, vaisvanara-Agni\textsuperscript{3}, Vajasr\textsuperscript{t}Agni\textsuperscript{4}, Vasumant-Agni\textsuperscript{5}, Viprc-Agni\textsuperscript{6}, Viprchi-Agni\textsuperscript{7}, vi\textsuperscript{t}i-Agni\textsuperscript{8}, Vivic-Agni\textsuperscript{9}, Vratabhr\textsuperscript{t}Agni\textsuperscript{10}, vratapati-Agni\textsuperscript{11} yavis\textsuperscript{tha-Agni.\textsuperscript{12}}

If we carefully examine the epithets of Agni, we will find that some epithets are merely the qualities of the god Agni viz., rukmant-Agni, surabhin-Agni etc. Some epithets are earned by him on account of the bestowing of certain things upon his worshippers viz., vajasr\textsuperscript{t}Agni, putrin-Agni, annada-Agni, annapati-Agni, a\textsuperscript{y}usmant-Agni, etc. Some epithets denote its relation with certain things viz., balimant-Agni, yavis\textsuperscript{tha-Agni Vratapati-Agni, tantumant-Agni, etc. Some epithets are on account of his relation with other deities viz., rudravant-Agni, suryavant-Agni, etc. Thus Agni is described as lustrous, brilliant. shining, splendidous, benevolent, protector, lord, wise, knower of all beings, the foremost (among gods), bestower of happiness, food, long life and wealth, depositor of k\textsuperscript{a}vya libation to the p\textsuperscript{i}trs, guide, purifier, and so on. These epithets also bear testimony to the importance and popularity of the deity in the sacrifices.

\textit{Indra}:

Among the deities of the air Indra predominated in the times of the s\textsuperscript{t}tras. Oblations are frequently offered in the sacrifices to Indra.\textsuperscript{13} It is laid down in the Āpastamba that theagnihotra of that sacrificer is offered to Indra whose agnihotra.
is offered when the flame goes down and becomes red as blood. According to the Kātyāyana the milk which becomes impure after the offering of the oblation but before the consuming of the remanants belongs to Indra. Many names of Indra occur in the ritual texts. Indra is described therein as rājan, adhirāja and svarāt. The Baudhāyana enjoins that a sacrificer, who wants to be an eater of abundant food should offer three sacrificial cakes and one set of eleven potsherds, one each to rājan-Indra, adhirāja-Indra and svarāt-Indra. These epithets indicate to his lordship everything including the gods. He is also known as abhimāṭiśāh or abhimāṭiḥan. It is laid down in the Mānava Ś.S. that one setting out for a battle should offer a cake on eleven potsherds to abhimāṭiḥan (the destroyer of the pride of the people) Indra. Again similar offerings are to be made to abhimāṭiśāh-Indra if one desires to be assured of security. He is trāṭṛ (the protector) and dhāṭṛ the (giver). He is also described as punardāṭṛ—Indra which means he who restores the wealth to the giver. He is pradāṭṛ (the giver), putrin (giver of sons), anvṛju (young), manyuva (possessed of anger), manasvanta (wise), arkvanta (luster) aśvamedhavanta (the performer of splendid aśvamedha sacrifices), aśvamedhavanta (performer of aśvamedhas), bārhata (possessor of weapon).
gharmavant (powerful), indriyavant (possessed of senses), kṣetramjaya (winner of land), raivata (giver of property), rathantara (sitting on a chariot), Vairūpa (possessed of various forms), Vairāja (born from Brahmā), śakvara, marutvant (companion of Maruts), or sunāśīra (connected with Sunāśirīya rite), sura (king, guide), sūryavant dharmavant, (splendidous), Sutrāman, vaimṛdh, amhomuc Vajrin (possessor of Vajra), Vayodhas (warrior). His famous epithet is vṛtrahan or vṛtratur. He is so named as he is the killer of vṛtra. The word vṛtra is variously interpreted by the scholars.” According to Yāska “Vṛtra is the malignant, evil spirit viz., cloud which has held fast the waters, towards the end of the summer and the advent of the rainy season and Indra is now but the god of rain who pierces through the cloud and causes the water to flow forth and come down in

1. Baud. Š.S. 13-11
2. Ibid. 13.35
3. Mān. Š.S. 5.1.10.49, 46, 47
4. Ibid. 5.2.3
5. Ibid.
6. Ibid.
7. Ibid.
8. Ibid.
9. Ibid. 13.20
10. ĀŚV. Š.S. 2.20
11. Ibid. 2.11.7-9
12. Mānava. 5.1.10.26
14. Ibid. 13.35
15. Ibid.
16. Mān. Š.S. 5.1.10.45-48
17. Āp. Š.S. 19.5-10; Mān. Š.S. 5.2.11; Vār. Š.S. 3.2-8; Kātyā. Š.S. 19.1-5
18. Mān. Š.S. 5.1.10.45-48; Āp. Š.S. 8.9-19; ĀŚV. Š.S. 15-9; 18-19; Vār. 17.5.10-37; Kātyā. 5.11.19-30
20. Yāska, Nirukta II. 15. See also Sukhthankar, Ghate’s Lectures on Rgveda, pp. 137-141
showers”. Hillebrandt holds that Vṛtra is none else than the winter monster or the confiner, who holds captive the rivers on the height of glacier-mountains; and Indra is no other than the spring or summer sun, who frees them from the clutches of the water-dragon. Thus some of these epithets show the heroism, prowess, splendour of Indra. He is the protector of his devotes and his weapon is the thunderbolt. He is described as youthful, strong, agile, martial, undecaying, all-conquering, lord of unbounded wisdom and irresistible power.

Varuṇa:

Varuṇa is another god mentioned frequently in the sūtras. Varuṇa occupies a very prominent place in the Rgveda and is concerned with the spiritual domain. In the Rgveda, Varuṇa is described as the upholder of moral law. He is also described as the destroyer of the sinners and witness of the truth and falsehood of men. Worshippers pray to him to forgive their sins. According to Sāyaṇa, Varuṇa is the setting sun who creates night by his exit (from the sky). The sacrificers are often described offering oblations to Varuṇa. The Bandhāyana quotes the view of a Brāhmaṇa text with these words: “Varuṇa takes hold of the sacrifice of one whose āhavaniya fire is not drawn out when the sun sets. One should offer rice to Varuṇa. He thereby buys off the sacrifice.” Milk

1. Yāska, Nirukta
3. Baud. Š.S. 14.24; Vaikh. Š.S. 20.12; AV. Prāy. 1.2; ĀŚV. Š.S. 3.12-13; Kātyā. Š.S. 25.2.7
4. RV. vii. 83.9; 87.1
5. Ibid. 75.3
6. Ibid. 49.3
7. Ibid. 86
8. Ibid. 87.1—Sāyaṇa remarks:

sūrya eva varūṇa ity uccyate / sa hi svagamanena rātrirjanayati /

9. Āp. Š.S. 5.26-29; Bhār. Š.S. 9.9.4-9; 11.1
11. Kātyā. Š.S. 25.2.7
clarified butter¹, barley², cooked rice³, Cake⁴, āmikṣā⁵, etc. are often said to be offered as oblations to Varuṇa at different rites. A fire is also known by his name⁶, A parvan is known as Varuṇapraghāsa.⁷

Viṣṇu:

Viṣṇu’s name occurs several times in the ritual texts. His three strides are very famous in the Vedic literature. According to Śākapūri these three strides are the three manifestations of one and the same god, as Agni on earth, Indra or Vāyu in the sky and as the sun in the heaven. Aūrṇavābha regards them as the rising culminating and setting of the sun.⁸ Max Müller sees in them the three stages in the daily course of the sun.⁹ Tilak interprets this myth as referring to the annual course of the sun when the year was divided, as the circumpolar regions, into three parts, of which two parts or eight months, the sun was above the horizon and hence the two strides of Viṣṇu are spoken as visible, while third part or the four months, the sun went below the horizon into the nether world of darkness and thus the third stride is invisible.¹⁰ In the later literature Viṣṇu is referred to as the killer of demons and as having covered the earth by his three strides.

Śāyaṇa¹¹ derives Viṣṇu as Vyāpana-śīla while Bloomfield¹² derives this word as vi snu (through the back) on the basis of

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¹ Mān. Ś.S. 3.2.4, Satyā. 15.2.8.9, Āp. Ś.S. 9.6.1.7-9; 9.6.5, 6
² Bhār. Ś.S. 9.11.7-11, Satyā. 15.3.6-10, ĀSV. Ś.S. 3.12.13; Mān. Ś.S. 5.15.46-49
³ Satyā. 22.3.22-31, Mān. Ś.S. 5.1.8, Baud. Ś.S. 13.8
⁴ Mān. Ś.S. 5.2.1.19-30, Baud. Ś.S. 13.33
⁵ Baud. Ś.S. 5, 5-9, Bhār. Ś.S. 8.4-10, Vaikh: Ś.S. 8.9,14, Śākh. Ś.S. 3-14
⁶ Vārāha. Par. (Pradhāna 8).
⁷ Baud. Ś.S. 5.1-4, Satyā. 5.1, 6.8
⁸ Yāska, Nirukta, 6.2
⁹ Sukhthankar (V.S.), 'Gbate' p. 154
¹⁰ Tilak, Arctic Home, p. 332
¹¹ See Śāyaṇa's commentary on Viṣṇu Śūkta in RV.
¹² Bloomfield, Religion of the Veda, p. 170
the Sāmaveda 2. 1024. The Śipiviṣṭa\textsuperscript{1} seems to be a popular epithet of Viṣṇu. According to Yāska, Śipiviṣṭa may mean 'enveloped like the penis or with rays obscured (apratipannarasmi)\textsuperscript{2} It can also be interpreted as 'one whose rays (Śipayaḥ) are displayed (Āviṣṭhan).\textsuperscript{3} Another epithet of Viṣṇu is 'urukrama'.\textsuperscript{4} This epithet may refer to the story of Bali and Vāmana.

Rudra:

Rudra is also mentioned in the Śrauta texts. Oblations are constantly offered to Rudra in the sacrifices.\textsuperscript{5} Yāska derives Rudra as Rauti iti: (who weeps) Rorūyamāno dravati iti vá (who moves on while weeping). rodvaya vá,\textsuperscript{6} (who makes the sinner weep). The first two derivations refer to the story of Rudra’s weeping on seeing his father Brahmā being pierced by arrows. Tryambaka rite referred to in the Baudhāyana Ś.S. It mentions Tryambaka as a name of Rudra.\textsuperscript{7} Thus the description given here indicates that Rudra is a god of power.

Āditya:

Āditya is also several times mentioned in the sūtras.\textsuperscript{8} Āditya seems to be another name given to Sūrya. Bhuvadanta\textsuperscript{9} and dhāryadvant\textsuperscript{10} are two popular epithets of Āditya. The Mānava lays down that one who is overcome by fear should offer to bhuvadant-Āditya rice cooked in ghee.\textsuperscript{11}

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1. Āp. Ś.S. 5.19-25; Mān. Ś.S. 1.5.5-6; Baud. Ś.S. 17.50; 20.1.28.2
2. Sarup (L), Nirukta, p. 772. See also Tilak, op. cit. p. 334
3. Ibid.
5. Baud. Ś.S. 29.9; 12; Āp. Ś.S. 6.1-29; Varāha, Ś.S. 1.5.2-4; Katyā, Ś.S. 25.2.3; Mān. Ś.S. 3.2.13
6. Yāska, Nirukta, Daivata Kānda: 4.1
7. Baud. 21.5; Varāha: 1.7.3-4
8. Mān. Ś.S. 5.2.1.10-18; Baud. Ś.S. 13.28; Vaitāna, 1.9.1-23; Bhār. Ś.S. 7.21.6-23, 13
9. Mān. Ś.S. 5.2.7.1; Baud. Ś.S. 13.21
11. Mān. Ś.S. 5.2.7.1.2; Baud. Ś.S. 13-21
yana\(^1\) says that one, who has been banished or is being banished should offer cooked rice to dhārayadvant-Āditya. According to Mānava if one desires to regain his kingdom from his conqueror, he should cook rice in clarified butter and offer them to Ādityas.\(^2\) Thus Ādityas are worshipped for well-being for regaining the kingdom, for removing fear, and for saving one from banishment. They are frequently mentioned in plural number.\(^3\)

**Maruts:**

Maruts are always mentioned in the plural number in the sūtras.\(^4\) As the word suggests itself these gods represent the wind. Gṛhamedhin\(^5\), krīdin\(^6\), sāmtapanā\(^7\), svātavahat\(^8\) are epithets of the Maruts.

**Soma:**

Although Soma is described as a plant yet it is also worshipped like a god in the Vedic literature. Soma may also mean the moon. Soma is frequently mentioned in the sūtras.\(^9\) Bhāradvāja enjoints a sacrificer to offer a sacrifice with barley-grains to Soma.\(^10\) Kātyāyana says that if the Milk spills out while being carried towards the gārhapatya fire one should offer it to Soma\(^11\). Many epithets like pāvaka\(^12\), pavamāna\(^13\).

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2. Mān. Ś.S. 5.1.8
3. Ibid. Āp. Ś.S. 19.20-5-20, Baud. Ś.S.; 13.14
5. Baud. Ś.S. 5.10-17; Bhār. Ś.S. 8.11-22; Āp. Ś.S. 8.9-19; Satyā. 5.3-5; 6.8: Mān. Ś.S. 1.7.5-7; Kātyā. Ś.S. 5.28; 5.6-10; Vaitāna, 1.9.1-23
6. Ibid. Āp. Ś.S. 8.9-19; Satyā. 5.3-5, 6-8; Kātyā. Ś.S. 5.28, 5.6-10
7. Ibid. Vaitāna, 1.9.1-23; Mān. Ś.S. 9.3.7
8. Mān. Ś.S. 1.7.1-2; Kātyā. Ś.S. 4.5.5, 5; ĀSV. Ś.S. 2.15-16; Śāṅkh. Ś.S. 3.13; Bhār. Ś.S. 8.11-22; Āp. Ś.S. 8.9-19
10. Ibid.
11. Kātyā. Ś.S. 25.2.6
12. Āp. Ś.S. 5.19-25
13. Ibid.
pitṛmant\(^1\) rudravant\(^2\), sucī\(^3\), vājin\(^4\), occur in the ritual texts. Soma sacrifices find a very high place among the sacrifices.

**Yama:**

The god of death is also mentioned at several places in these works. According to Satyāśāḍha an animal should be dedicated to Yama if the sacrificer, having taken up the vow of celibacy approaches a woman for sexual pleasure.\(^5\) The oblation which is not properly cooked belongs to Yama.\(^6\) Two epithets of Yama occur in the sūtras viz. añgiras vant-pitṛmant\(^7\) and vaivasvavata.\(^8\)

**(ii) Other deities:**

Besides these deities\(^9\), Aśvinī, Mitra\(^10\), Bṛhaspati\(^11\), Pūṣan\(^12\), Brahmaṇaspati,\(^13\) Dhātra\(^14\), Prajāpati\(^15\), Āpah\(^16\), Apāmnapat\(^17\).

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1. Bhār. Š.S. 8.11-22; Āp. Š.S. 8.9-19; Satyā. 5.3-5; 6.8
2. Āp. Š.S. 8.9-19
3. Ibid. 5.19-25
4. Baud. Š.S. 13.26
5. Satyā. 15.4.22-25
6. Bhār. 9.18.5-7
7. Āp. Š.S. 8.9-19
8. ĀŚV. Š.S. 2.15.9; 18-19
9. Mān. Š.S. 5.2.7.13-15, 8.2; Katya. Š.S. 25.2.5; Āp. Š.S. 12.13-15
10. Āp. Š.S. 5.26-29; Baud. Š.S. 14.24; ĀŚV. Š.S. 3.12, 13; Katya. Š.S. 25.2.11
11. Katya. Š.S. 25.2.15; Satyā. 13.7.18-20; Mān. Š.S. 5.2.7.23, 24; Baud. Š.S. 13.15.27
12. Mān. Š.S. 5.1.5.18-21; Baud. Š.S. 13.2; Āp. Š.S. 18.10.5-7; ĀŚV. Š.S. 2.11.1-6; Bhār. Š.S. 8.1-3
13. Baud. Š.S. 13.26; Mān. Š.S. 5.1.8.19-23; 5.2.9
14. Katya. Š.S. 25.2.17; Satyā. 13.3.39-42; Mān. Š.S. 5.2.7.11, 12
15. Āp. Š.S. 5.11-18; ĀŚV. 2.2-5, Katya. Š.S. 25.21; Baud. Š.S. 3.17-18; Bhār. Š.S. 2.12-16; 3.17; Satyā. 21.2
16. Mān. Š.S. 5.5-9; Āp. Š.S. 19.11.17-25
17. Mān. Š.S. 5.2.1.19-30
Aryaman¹, Nārāyaṇa², Pārameśṭhin³, Samudra⁴, Sūrya⁵, Savitṛ⁶, Subrahmanyā⁷, Vācaspati⁸, Viśvedeva⁹, Vaiśvānar¹⁰, Vasus¹¹, Vāyu¹², Virāja¹³, Viśvakarman¹⁴, Dyausa¹⁵, Bhaga¹⁶, Tvaṣṭr¹⁷, Brahman¹⁸, and Västoṣpati¹⁹ are mentioned in the ritual texts.

(iii) Female deities:

The Female deities referred to in the śūtras are Aditi²⁰ prthivi²¹, Sarasavatī²², Vāk²³ and Uṣas²⁴. At one place in these śūtras, Aditi is described as the wife of viṣṇu (viṣṇu-paññi)²⁵.

1. Baud. Ś.S. 13.27, 27.14
2. Vaikh. Ś.S. 1.11-14
3. Mān. Ś.S. 5.1.9.31, 32, 38
4. Śāṅkh. Ś.S. 4.8
5. Kātyā. Ś.S. 25.3.20; ĀŚV. Ś.S. 3.12, 13; Āp. Ś.S. 9.7.3, 5-9 Bhār. Ś.S. 9.9—14.9.10.6; Baud. Ś.S. 13.33
7. Kātyā. Ś.S. 1.8
8. Mān Ś.S. 5.1.9.37.38
9. Satyā. 13.7.18-20; Baud. Ś.S. 3.12; Bhār. Ś.S. 6.15-18; Āp. Ś.S. 6.29-31; Mān. Ś.S. 1.4.2
10. Kātyā. Ś.S. 25 2.18
11. Āp. Ś.S. 6.1-29
12. Kātyā. Ś.S. 25 2.4; Bhār. Ś.S. 1.1; 4.1-5; Baud. Ś.S. 3.23-24; Āp. Ś.S. 4.14-16
14. Kātyā. Ś.S. 25.2.17; Baud. Ś.S.; 5.10-17; Satyā. 5.3-5, 6.8; Vaitāna. 1.9.1-23
15. Śāṅkh. Ś.S. 4.8; ĀŚV. Ś.S. 2.10.19-22
16. Mān. Ś.S. 5.2.9; Āp. Ś.S. 9.16.17-25
17. Āp. Ś.S. 14.13-15; Mān. Ś.S. 5.2.14; Kātyā. Ś.S. 3.6-8, 2.2; Satyā. 21.2; Baud. Ś.S. 13.16, ĀŚV Ś.S. 2.11.1-6
18. Āp. Ś.S. 19.16.17-25, Mān. Ś.S. 5.2.9
20. Kātyā, Ś.S. 25.2.13, Śāṅkh Ś.S. 2.5, Mān. Ś.S. 5.2.2.1-14
21. Bhār. Ś.S. 1.16-18, 4.5; Vaikh. Ś.S. 4.1-3; ĀŚV. Ś.S. 2.10.19-22
22. Baud. Ś.S. 13.15; Mān. Ś.S. 5.1.6.23-26, Kātyā Ś.S. 5.12-13, ĀŚV Ś.S. 2.11.1-6
23. Āp. Ś.S. 19.16-25
24. Baud. Ś.S. 25.3-4
25. Ibid. 24.11
Indrāṇi is also mentioned in the Baudhāyana. Ś.S.¹ and the Māṇava. Ś.S.²

(iv) Abstract-deities:

Certain abstract-deities are also referred to in these sūtras. Emotions like Śraddhā³, Manyu⁴, and Kāma⁵ are also considered as deities.

(v) Certain Other Deities:

Certain other deities mentioned therein are Mṛtyu.⁶ Anumati⁷, Rākā⁸, Sinvāli⁹, Kuhū¹⁰, Anna¹¹, Antarīkṣa¹², and Sarasvant.¹³

(vi) Constellation Deities:

The Śrauta manuals also refer to constellation deities like Bṛhaspati¹⁴, Prauṣṭhapāda¹⁵, Soma¹⁶ and Abhijit.¹⁷

(vii) Dual Deities:

A number of gods are invoked or offered oblations in pair. They are, Agni-Indra¹⁸, Agni-Maruts¹⁹, Agni-Soma²⁰,

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2. Māṇ. Ś.S. 5.11.36.38
3. Ibid. 5.5-9; Āp. Ś.S. 19.16, 17-25
4. Ibid. 5.1.10.50, 51
5. AV. Prāya. 2.5
6. Āp. Ś.S. 19.16.17-25; Baud. Ś.S. 4.6-7
7. Satyā. 13.3.39-42
8. Ibid.
9. Ibid.
10. Ibid.
11. Āp. Ś.S. 19.16.17-25
12. AŚV. Ś.S. 2.10.19-22
13. Kātyā. Ś.S. 25.2.10; Baud. Ś.S. 17.47-48; 23.17; Āp. Ś.S. 3.16.5-9
14. Already referred
15. Baud. Ś.S. 28.3-4
16. Soma—already referred
17. Baud. Ś.S. 28.3-4
18. Bhār. Ś.S. 6.15-18; Māṇ. Ś.S. 1.4.2; 1.6-4; Vārāha. 1.5.5; Kātyā. Ś.S.
   AŚV. Ś.S. 2.8; Śaṅkh. Ś.S. 3.12
19. Māṇ. Ś.S. 5.1.6.37, 38
20. Satyā. 13.3-44; Bhār. Ś.S. 12-16; Āp. Ś.S. 5.19-25; Māṇ. Ś.S. 5.1.2;
   AŚV. Ś.S. 2.1, 8; Śaṅkh. 2.1-4
Thus these gods and goddesses were offered oblation at various sacrifices by the worshippers in order to obtain something or other. Dr. Gonda has rightly remarked "that these terms of relationship mainly serve to clarify the connections and relations existing or supposed to exist between the various and complex phenomena in nature. There is nothing to surprise us in finding that some deities are believed to have had a plurality of fathers or mothers; these statements simply reflect various possibilities having in the minds of these poets, various tentative answers to the difficult problem of the origin and relationship of the phenomena with which they were confronted."

1. Baud. Ś.S. 24.16-17; Bhār. Ś.S. 6.12-16; Āp. Ś.S. 5.19-25; Mān. Ś.S. 1.5 5-6; ĀŚV. Ś.S. 2.1.8; Śāṅkh. Ś.S. 2.1-4
2. Baud. Ś.S. 24.18-79, 20.19; ĀŚV. Ś S. 2.8; Mān. Ś.S. 5.1.5.80-82
3. Mān. Ś.S. 3.2.7; Kātyā. Ś.S. 25.2.19; Baud. Ś.S. 3.15; Bhār. Ś.S. 6.15-18; ĀŚV. Ś.S. 2.9
4. Bhār. Ś.S. 5.12-16; Āp. Ś.S. 5.19-25; Vaikh. Ś.S. 1.15-18; Kātyā. Ś.S. 15.2.20
5. ĀŚV. 2.11.18-19; Baud. Ś.S. 13.42; Mān. Ś.S. 5.1.7.48-51
6. Āp. Ś.S. 18.10.5-7; Mān. Ś.S. 5.2.7.16, 17
7. Śatyā. 13.3.44
8. Āp. Ś.S. 18.10.5.6; Mān. Ś.S. 5.2.5.1-18; Kātyā. Ś.S. 5.7.30-34
9. Mān. Ś.S. 5.2.1.1-6
10. Kātyā. Ś.S. 4.10; Baud. Ś.S; 17.5.1; Āp. Ś.S. 13.17.4-11; ĀŚV. Ś.S. 2.14; Śāṅkh. Ś.S. 3.8
11. Kātyā. Ś.S. 15.3.22-23; Baud. Ś.S. 13.18; Mān. Ś.S. 5.1.6.12-14
12. Baud. Ś.S. 13.18; Āp. Ś.S. 18.10.5-7; Mān. Ś.S. 2.7.16, 17
14. Ibid. 5.2.1.19-30
15. Ibid. Ś.S. 5.2.11
16. Ibid, 5.2.9
"(B) Sacrifice:

The Śrautasūtras present a systematic treatment of the sacrifices. For the origin of the institution of sacrifice, we have to go back to a very ancient period when the Indo-Aryans used to live at one place. When the wave of migration started, some of the Aryans came to India through Iran. These Aryans came into confrontation with the original inhabitants of India in early days of their trails in this country and finally settled here.¹ If this hypothesis is correct then we must admit that they must have brought with them the knowledge of the sacrificical art. The existence of the priestly class in other Indo-European countries points to the same fact.² These sacrifices might be simple in character is very clear from the hymns of the Rgveda. It has been pointed out that in the early days of Indian civilization, 'not only the householders but even the petty prince could offer sacrifices to gods for himself and his people, the ritual being very simple.'³ With the growth of the military and administrative responsibilities on one hand and with the growth of sacrifice on the other, the king as well as the warrior had little time for the sacrifices. Moreover, the rituals became more complicated and elaborate. Thus it was impossible for any one to perform two jobs at one time. Therefore, a need of hieratic order, composed of the intellectuals among the non-fighters was felt, who could wholly devote themselves to the performance of the highly developed ritual and to the preservation of sacred hymnology.⁴ In this way two personalities emerged, the sacrificer and the priest. By the time of the Brāhmaṇas the profession of priest became hereditary⁵ and the sacrifices multiplied by the introduction of the

¹. Rapson (EJ), The Cambridge History of India Vol. I, pp. 111-12; Parjitor, Ancient Indian Historical Tradition, pp. 306-8; Kosambi, An Introduction to the Study of Indian History, pp. 97-8
². Ibid. Mangaldeva śāstrī, Bhāratya Sanskritī kā Vikāsa, p. 98
³. Majumdar (Ed.) Vedic Age, p. 384. Dass (A.C.), Rgvedic Culture, p. 131
⁴. Majumdar (Ed.), Vedic Age, p. 384
⁵. Dutt (N.K), Origin and Development of Caste in India, pp. 88-89
new sacrifices. The Brāhmaṇa texts engaged themselves in the praise, explanation, and a detailed description of these sacrifices.¹ Now the sacrifices were beginning to be deemed as a source of great Dharma and immortal like the Veda. Sacrifice alone was considered as the principle subject-matter of the Vedas.² In this way sacrifice itself became an institution. The Śrautasūtras followed the lead given by the Brāhmaṇa texts and supplied details about the big sacrifices through very brief formulas.

The reason for the increase in the number of the sacrificial rituals can be traced in the tendency of the priests to connect every god with some ritual. Further the priests who were the custodians of the sacrificial knowledge wanted to make the sacrifices more elaborate and complicated so as to fulfil their selfish motives. These objectives could not be achieved without the complex character of the sacrifice and without increasing the duration of the sacrificial performance. It was so because every one in the state doubtlessly believed in the profound and beneficial efficacy of these elaborate ritual ceremonies, which, therefore, were not without considerable influence on society.³ Thus enormous literature dealing with the sacrifice came into existence.

The sacrifices are classified into two categories viz., Śrāuta and Śmāra. All the big sacrifices come under first category. These sacrifices are fully discussed in the Śrautasūtras. The domestic rites and moral codes are described in the Gṛhya and Dharma sūtras and so they come under second category. The Śrāuta sacrifices are divided into fourteen types. Of these seven are designated as Havis sacrifices and the other seven are called Soma sacrifices.⁴ The Havis sacrifices are Agnyādāna,

2. Ibid. pp. 5-6
3. Ghosh (B.K.), Hindu Ideal of Life (according to the Śrautasūtras) Indian Culture (Journal of the Indian Research Institute) Vol. viii, July, 1941, Calcutta, pp. 373-374
4. Baud. Š.S. 24.4; Macdonell (A.A.), A History of Sanskrit Literature, p. 209; Barnett (L.D.), Antiquities of India, p. 181; Ramgovinda Trivedi, Vedic Sāhitya, p. 249
Agnihoatra, Darśapūrṇamāsa, Cāturmāsya, Agraḥāyaṇa, Nirūḍhpaṣubandha and Sautrāmaṇi. They are called Havis through caru-purodāśa. The Soma sacrifices are Agniśṭoma, Antyagniśṭoma, Ukthya, Śoḍaśi, Vājapeya, Atirātra and Āptoryāma. These sacrifices are so named for the Soma is used in them.\(^1\)

Milk, ghee, porridge, grain, cakes etc. are offered in the Havis sacrifices. Of the Havis sacrifices the Agnihoatra is the most common sacrifice. In this sacrifice the daily morning and evening oblations of milk are made to the three fires. The Darśapūrṇamāsa (the new and full-moon sacrifices) are the most important of the others. There are also some sacrifices which are performed at some particular occasion by the worshippers or for the attainment of some special objects. These Śrauta sacrifices lasted for several days up to twelve. There are sacrifices which are called Sattras, extended to a year or more.\(^2\)

Following is the description of the Śrauta sacrifices in brief:

1. **Havīrajaṇa** :

   (i) **Agni阎hāna** (Setting up the sacred Fires):

   As the sacrifices could not be performed without the setting up of the sacred fires so a ritual named Agni阎hāna is described first of all in the Śrauta works. The Agni阎hāna could be performed by the people of the three higher varṇas and the Rathākāras. Five sacred fires are referred to in these works viz., the gāhapatya, the ṣāhavāniya, the anvāhārya-paṭaṇa, the ṣabhya and the avasathyā. The season for the setting up of the fires vary from varṇa to varṇa. Thus vasanta, griṣma, Ārad and varṣa are the proper seasons for the agni阎hāya of the Brahmaṇ, the Kṣatriya, the Vaiṣya and the Rathākāra respectively. The Śisṭā is prescribed as the proper season for the setting up of the fires for all the people. In addition to seasons, constella-

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1. Baudh. Ś.Ś. 24.4; cf. Trivedi (R.G.), op. cit., p. 249
tions like the Kṛttikā, the bright half of the month, and the full-moon day or the new moon day are considered proper time for this act. A combination of the auspicious day, the auspicious season and the auspicious constellation bring prosperity to the sacrificer. If any body wish to perform the Soma-sacrifice, he can set up the fires any day. For this ritual one should collect the necessary material like two kindling woods of aśvattha, the lades etc. in advance. Then fire places are prepared and an altar within a spacious hall.

Now a person, who is desirous of setting up of the sacred fires should purify himself by bath, water sipping, sprinkling of water; should sit down on darbha grass with his wife; should announce his intention of setting up of the fires, three times inaudibly and three times loudly; should choose the priests and should beg a suitable site for the performance of sacrifice from the officiating priests. The sacrificer should have the hair on his head and chin shaved and his nails pared. The nails of his wife should also be pared. They should both take a bath, put on new garments of linen and wear garlands. Then the sacrificer, his wife and the adhvaryu should go to catuṣpatha (cross-road) and there the sacrificer and his wife should see their reflection in the water-vessel. After this he should throw away the vessel and all should return home.

Next morning, the sacrificer and his wife collect burning coals from the ambarīṣa or the uttāpanīya fire and hand them over to adhvaryu who deposits them into the gārhapatya fire. On this fire rice are cooked in clarified butter. He then offers an oblation of rice on the fire. Four priests should thereafter be fed with that rice. This fire should be kept for one year, or for one season, or for twelve days, or for four days, or for three days or for two days, or for one day. During that period, the sacrificer should observe the sacrificial vow.

On the day preceding the setting up of the sacred fires, the sacrificer should play with his sons and wife a game of dice, by means of the vibhīdaka nuts and with a cow at stake. He should manage to win in that game, have the cow immolated.
and offer her omentum on the fire. Then the different portions of the cow should be offered as food to the Brahmins. If the cow is not available, a goat, or a ram or even grains should constitute the stake at the game of dice. According to some Śrauta works the cow won in that game should not be immolated but is to be exchanged for ricegrains. The rice should be cooked and partaken by the players. After the cleaning of the fire-places, the materials should be divided into as many parts as the sacrificer wishes to set up the fires.

Next rite is the churning of the fire. From the time when the churning of the fire commences, up to the time when those fires are placed in the respective fire-places, the Udgātr, should recite various sāmans. In the absence of the Udgātr, the Brāhmaṇa recites the rks relating to these sāmans or pronounces the Vyāhṛtis. The fire thus produced by churning should be collected in a shallow earthen vessel and made to flare up by adding fuel to it. It should be formally set up in the āgarhapatya fire place. The fire, which has already been collected from the āgarhapatya fire place should be set up in the anvāhāryapācana fire place. The adhvaryu should make the horse to step upon the material deposited in the āhavanīya fire place and formally set up that fire in the āhavanīya fire-place when the orb of the sun becomes visible on the eastern horizon. If the horse is not available he may take other animals to that place. Later on, portions taken out from the āhavanīya fire should be set as the sabhya, and the āvāsathya fires in the respective fire-places. A chariot wheel or the whole chariot should be made to roll from the āgarhapatya to the āhavanīya fires. Kātyāyana mentions a formal setting up of the sabhya fire. The adhvaryu should offer, on all the fires set up, various kinds of grains and then put on those fire-sticks of various trees after having besmeared them with clarified butter. He should pray to the fires and offer pūrṇahuti on the āhavanīya fire and also offer the agnihotra oblations without formulas. Then a few other ancillary rites take place. In case of some calamity befalling the sacrifices within a year he should dissolve the fires and re-establish new ones. The new-moon-day of the month of Jyeṣṭha when the punarvasu constella-
tion exists, is considered as most auspicious day for the re-establishing of the sacred fires. Some śūtras regard the rohini and anurādhā constellations as suitable for this purpose. The autumn (śarad) and the rainy seasons (vṛṣṭh) are also described as proper seasons for the re-establishing of the fires.

The sacrificer should once again set up the sacred fires if some disaster befalls him even after the re-establishing of the sacred fires. This rite is called the third ādāhana.

(ii) Agnihotra-Sacrifice:

The sacred fires being set up, the sacrificer together with his wife, should offer, every evening and morning, agnihotra-offerings on the āhavaniya fire and also on the other two fires. The evening agnihotra is to be performed just before or after sunset and the morning agnihotra just before or after sunrise. The Śrauta works give different views regarding the proper time for these offerings. The sacrificer should offer the agnihotra-offerings on the full-moon-day and the new-moon-day. On other days, anyone else may offer the offerings on his behalf. Only on the full-moon day and the new-moon-day, the agnihotra of a Kṣatriya should be offered by the adhvaryu.

Different views have been expressed in the śūtras on the maintenance of the sacred fires. According to one view one should permanently maintain the three sacred fires, namely, the gārhapatiya, the āhavaniya, and the daksīna. Second view allows the permanent maintaining of the gārhapatiya and the daksīna fires. Third view advocates the permanent maintaining of the gārhapatiya fire and the procuring of the āhavaniya and the daksīna fires at the agnihotra rite. According to the fourth view one should maintain them until the offering of the
morning agnihotra. Still others opine that, only on the full-moon day and the new-moon day should one take the dakṣiṇa fire from elsewhere and that, during other days, he should maintain it. After having added fuel to the gārhapatya fire, one should spread out the dakṣiṇa fire. He should then place a portion of flaring gārhapatya fire in the āhavanīya fire place. If one has permanently maintained the three fires, he should only add fuel to them.

The milk of a cow is to be used in the agnihotra-offering but rice-grains, barley gruel, clarified butter, curd, meat and Soma can also be used for the fulfilment of different desires. One should first have the agnihotra cow milked. According to some sūtra writers, the cow should not be milked by a Śūdra. But other sūtras allow the Śūdra to milk the cow. The milk should then be heated with the addition of some water over the gārhapatya fire. He should allow it to cool and take four spoonfuls of it into the agnihotra ladle with the permission of the sacrificer. One should put a fire stick upon the āhavanīya fire and in the evening offer to agni, on that fire-stick, an oblation of a portion of the milk in the agnihotra ladle. He should then offer the second oblation to Prajāpati. In the morning he should offer the first oblation to Śūrya and the second to Prajāpati. He should drink the milk in the ladle remaining after the agnihotra offerings, wash the ladle clean, and pour out that wash-water upon the altar. He should again pour water into the ladle and pour it out on the ground to the rear of the gārhapatya fire place or pour into the cavity of the folded hands of the sacrificer’s wife if she is present there. He prays to the āhavanīya fire and touches the calf of the agnihotra’s cow. He then proceeds to the gārhapatya fire place and asks for blessings for himself and his sons.

At the time of setting out on a journey, one should stand up in his seat in the fire-hall and pray to the āhavanīya fire. He should release his speech after having gone some distance from the fires. While returning from the journey, he should gather fire-sticks on the way and restrain his speech on seeing the fire hall. On reaching the fire hall, he should pray to the
āhavanīya fire or to all the three sacred fires. During his absence from home, at the usual time of the agnihotra-offerings he should face towards the sacred fires and recite the relevant prayers. He should return home before the upavasatha-day. During the period of sacrificer's absence from home, the adhvaryu should offer the agnihotra offerings on his behalf.

When both the sacrificer and his wife are about to set out on a journey, the sacred fires should be consigned into the kindling woods and the sacrificer should take these kindling woods with him. If during the journey, he has remained at one place for nine nights or longer, he should while departing from that place, first load his luggage on the cart. He should have the right-hand-side bullock yoked to the cart. He should offer on the āhavanīya fire an oblation of clarified butter to Vāstospati. He should then yoke the bullock. The burning embres of the sacred fires should be extinguished and the gārhapatya fire should be consigned into the kindling woods. If the sacrificer has permanently kept all the fires, then three fires should be consigned into separate kindling woods. Or he should transfer it to the fire fetched from outside and formally set it up. According to the Baudhāyana both the morning and the evening agnihotra-offerings can be offered simultaneously during the absence from home. A number of expiations are also laid down in the Śrauta works to remove the mistakes done in respect of the agnihotra-rite.

In addition to the obligatory (nitya) oblation like the agnihotra and the incidental (naimittaka) oblations like the prāyascitattas, there is a third form of oblations which are optional (kāmya). They are offered for the fulfilment of one's specific desires. Among these are included the oblations called jaya, abhyātanā, rāstrabhṛt, samasta and others. These oblations are offered in conjunction with some sacrificial ritual or independently.¹

¹ Kasikar, Śrauta, op. cit., vol. I (Eng. Sec.), part I, p. 199
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(iii) Jaya Oblations\(^1\):

A person who is desirous of victory should offer these oblations. He should kindle the sacred fire whenever he so desires, strewn the sacred grass, lay round the fire the enclosing sticks of the badhaka, besmear the fuel of the vibhítaka (with clarified butter), put it (on the fire) with svāhā, each time filling the spoon made of badhaka wood, with thirteen oblations reciting the thirteen formulas beginning with agnaye svāhā.

(iv) Abhyātāna Oblations\(^2\):

These oblations are offered by one who desires prosperity in life. The sacrificer arranges materials for these oblations. The materials consist of a spoon, a ladle of palāśa wood, enclosing sticks of the palāśa, Kuśa grass and fuel of the palāśa. The officiating priest should kindle the sacred fire, strewn the kuśa grass, lay round the fire the enclosing sticks of the palāśa, besmear the fuel of the palāśa with clarified butter, put it on the fire with svāhā and offer on the fire each time filling the spoon, seventeen oblations with seventeen formulas beginning with agnir bhūtānāmadhipatiḥ....

(v) Raṣṭrabhṛt Oblations\(^3\):

These oblations are offered by a person who desires dominion or when a battle is engaged in. The officiating priest should kindle the sacred fire, lay round the fire the yoke pins to be used as enclosing sticks, and, in the night, offer on the middle enclosing stick the raṣṭrabhṛt oblation with the formulas beginning with ṛṭaśād ṛtadhāma—uttering svāhā twice.

(vi) Samasta Oblations\(^4\):

The offering of the abhyātāna oblations, then the jaya.

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1. Kasikar, op. cit., p. 201
2. Ibid.
3. Ibid, pp. 202-205
4. Ibid., p. 205
oblations and the rāṣṭrabhṛt oblations constitute the samasta oblations.

(vii) Caturhotra Oblations: ¹

Another variety of optional oblations is constituted by the oblation offered with the formulas called caturhotra, pāñcahotra, śadhotra, saptahotra and dāsahotra. The numbers, catuḥ, pāñca, śaḍ, sapta, daśa, in the names of the formulas indicate the number of hotṛs or priests who are symbolically mentioned in the respective formulas. These formulas are found in the Taittirīya, (T.BR. 2.2-3; T.A. 3.1-10), Maitrāyani (1.9), Kāṭhaka (98-16) and Kapiṣṭhalakaṭha (8.11.12) schools of the black Yajurveda. These formulas have to be employed either for mere recitation or to accompany the offering of clarified butter. The dāsahotṛ formulas are employed for securing offspring or for practising exorcism or for prosperity, for securing a brave son or for winning a war, for securing cattle or for destroying the enemy or for obtaining Svarga; for obtaining the favour of seasons, for the performance of Soma sacrifice or for having a son who will perform a Soma sacrifice respectively. All the above formulas are to be employed if one desires to be loved by others or if one wants a particular person to love him. The Sānkhyāyana, S.S. gives directions to be followed by the hotṛ in connection with the employment of these formulas in the Soma sacrifice.

(viii) Kūśmāṇḍa Oblations: ²

There is another variety of optional oblations called Kūśmāṇḍa. The Śrāuta works do not give any ritual connected with these oblations. These oblations are made for securing purity. They are to be offered particularly prior to the performance of any sacrificial ritual.

2. Ibid., p. 200
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(ix) *Darsapūrṇamāṣa* (The New-Moon and Full-Moon Sacrifices).

The New-Moon and Full-Moon Sacrifices occupy an important place among the Śrauta sacrifices. The preliminary rites of the Full-Moon sacrifice (pūrṇamāṣeṣṭi) and the New-Moon sacrifice (darṣeṣṭi) are to be performed on the full-moon day and the new-moon day, and the principle sacrifice is to be offered on the next day, which comprises the conjunction between the parvan-day and the pratipad. The day, on which preliminary rites including fasting are gone through, is called upavasatha. These sacrifices require the service of four priests viz., the hoṭṛ, the adhvaryu, the brahman and the agnīdhra. The mantras of the Rgveda and the Yajurveda are employed in these sacrifices.

*Upavasatha-day:*

On the parvan-day, the sacrificer should have his head and chin shaved and his nails pared. He and his wife should take a bath. sit down to the west of the gārhapatya fire, and solemnly declare their intentions to perform the sacrifice. The sacrificer should then formally choose the officiating priests. He should also observe the vow on this day. The adhvaryu should put three sticks each on the āhavanīya, the gārhapatya and the anvāhāryapācana fires with the relevant mantras. This rite is called anvādhāna. Now by means of palāśa or Śaṃ tree, he should drive away the calves of at least six cows which are to be milked in the evening for milk to be used in the preparation of the sāmnāyya oblation and send out those cows for grazing. The adhvaryu should go out and fetch the sacrificial faggots and the darbha grass. He should prepare the Veda of darbha-blades. In the New-Moon sacrifice, immediately after the preparation of the veda the adhvaryu should go

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1. Kasikā, pp. 211-501; AŚV. I, 14-1.13.10, Ābh. i-iv; Kāṭya, ii-iv, 5; Bauër, S.S.; Kane, Hist. op. cit., vol. ii, pt. ii, pp. 1099-1090. See also Hillebrand's "Das Altindische Neu und Vollmondsope" and "Ritualliterature Vediche Oper und Zauben"
through the procedure of preparing the altar up to the rite prior to the second tracing of the altar.

The sacrificer should perform the piṇḍapitṛyajña in the afternoon of the new-moon day. The sacrificer then pounds in the mortar three handfuls of paddy and puts them on the dakṣiṇa fire for cooking. He should dip the corn-stirring stick into the cooked rice three times and offer on the dakṣiṇa fire three oblations of the rice thus sticking to it respectively to pitṛmat-Soma, aṅgirasvant-Yama and śviṣṭakṛt-Agni. He should place three rice balls on the three places of the darbha-blades spread on the pit dug by a wooden sword on the ground towards the south of the dakṣiṇa fire. These rice balls (piṇḍas) are offered to the father, the grand-father and the great grand father who are summond by name aned adored etc. He should then pray to pitṛs, put the rice balls with the darbha blades on the fire and pray to the gārhapatya fire. Some sūtra-writers prescribe the throwing of the rice balls into water or on a heap of ashes or the giving away of them to a Brahmin. According to some sūtras, the sacrificer's wife desiring to have a son should eat up the middle ball and the sacrificer should eat up another one.

After the evening āgnihotra has been offered, the adhvaryu should have the cow which has returned home milked. He should then heat the milk over the gārhapatya fire. Having taken it down, allow it to cool down, and then curdle it by means of curds and remanent of the āgnihotra-oblation. He should keep the pot in some guarded place.

On the morning of the pratipad, after having offered the āgnihotra, the adhvaryu should stand at the north of the āhavanīya fire, wipe his hands clean and commence the rites of the sacrifice. He should prepare strainers (pavitra) of two darbha-blades and pour water over the strainers into the praṇīta-cup and place that cup to the north of the āhavanīya fire. In the Full-moon sacrifice, sacrificial cakes have to be offered to Agni-Soma, and vaimṛdha Indra, and in the New-moon sacrifice to Agni and Indra Agni or, if the sacrificer has
already performed a Soma sacrifice, to Agni and Indra or Mahendra. In the New-moon sacrifice, the adhvaryu should have the cow milked as on the preceding day and beat that milk over the gārhapatya fire. The adhvaryu should also prepare the sacrificial altar. Now at the call of the adhvaryu, the hotṛ recites the sāmidhena verses. After all the fire-sticks have been put on the fire, the adhvaryu should offer the libation called āghāra. The adhvaryu should then pronounce the pravaras of the sacrificers. Thereafter he should go across the altar and offer the five prayājas. He should then offer two ājyabhāga oblations in the accompaniment of the puronuvākas and the yājayas recited by the hotṛ. In the Full-moon sacrifice, he should first offer a cake to Agni and then an upāṃśu-oblation of clarified butter to Prajāpati; thereafter he should offer a cake each to Agni-Soma and to Vaimṛdha Indra. In the New-moon sacrifice, he should offer a cake each to Agni and Indra-Agni. The adhvaryu should then take up portions from all oblations for being offered to sviṣṭakṛ Agni. Thereafter invoking of Ida takes place. The sacrificer should give over the cooked rice to the officiating priests by way of dakṣinā. The adhvaryu should then offer three oblations called anūyāja. He should take clarified butter into the juhū supported by the Veda and offer on the fire five or eight oblations called patnīsamyāja in the accompaniment of the puronuvākas and the yājayas recited by hotṛ. After a few other rites have gone through, the sacrificer should stand up in his seat, take the three Viṣṇukrama, put fire sticks on the sacred fires, and pray to them. He should then feed the Brahmans and thus conclude the the sacrifice. A number of expiation rites are prescribed by the sūtras to remove the deficiencies remaining in the performance of these sacrifices.

(x) Āgrayāṇa1 (The Offering of the First Fruits):

The Śrauta texts enjoin a sacrificer to offer new grains in

the āgrayaṇa-sacrifice performed on a parvan day. He should not consume them before the performance of this rite. In this sacrifice rice, barley, millet and bamboo-seeds are offered to different deities in the spring, autumn, rains and summer respectively. It is also laid down that the sacrificer need not perform a sacrifice of first fruits of other grains and vegetables and may consume them at will, because the season of their ripening is not fixed. In case a sacrificer is unable to perform this sacrifice of new fruits, he should use them in the New-Moon and the Full-Moon sacrifices and the Agnihotra. Or he should make the Agnihotra-cow eat new grains and offer the Agnihotra with her milk. Or he should cook four panfuls of paddy over the gārhapatyā fire and offer oblation to proper divinities. Or he should prepare food with the new grains and feed the Brahmin with that food. One who has not set up the sacred fires but only maintains the aupāsana fire, should cook sthālipāka of new grains and offer it on the aupāsana fire to the divinities of the āgrayaṇa sacrifice viz. Indra-Agni, Agni, Viśve Deva etc. Or he should obtain a portion of the remnant of the āgrayaṇa-sthālipāka offered by a Brahmin well-versed in the Vedic lore.

(xi) Optional-New-Moon And Full-Moon Sacrifices:

There are a number of sacrifices (iṣṭis) which are to be performed with or without any specific desires, either as substitutes for or subsequent to the New-Moon and the Full-Moon sacrifices. These are, sacrifice to Agni-Viṣṇu, Sākamprasthiya sacrifice, Sumanā sacrifice, Dāksayāna sacrifice, iḍādadhma sacrifice, Catuṣakra-sacrifice, Śārvāsenī-sacrifice, Saunaka sacrifice, Vaśiṣṭha-sacrifice, Munyāyana, Turāyana, and Dyāvāpṛthvyor Ayanam.

(xii) Caturmāya-Sacrifices:

A trio of liturgies which are generally performed in the
beginning of the three seasons of the year are called cāturmāsya sacrifices. These are the Vaiśvadeva, the varuṇa-praghāsa and Sāka-medha. These are performed in the spring season, in the rainy season, the autumn season respectively. In these sacrifices five oblations are offered to Agni, Soma, Savitṛ, Sarasvatī and Pūṣan. Two puroḍāsa cakes, one to the Maruts and one to Heaven and Earth, and a mixture of hot milk and wheat to the Viṣve devāḥ (all-gods), are offered in the Vaiśvadeva sacrifice.

In the Varuṇa-praghāsa dishes of gruel (of barley or barley-rice) are prepared by the sacrificer’s wife, and a ram for Varuṇa is brought by the adhvaryu, a sheep for the Maruts by pratiprasthātṛ, both animals being clothed in woollen coats and marked with appropriate token of sex. Two altars (Vedis) are made before the āhavanīya fire, a northern one for the adhvaryu and a southern for the pratiprasthātṛ. Next morning fire is set up in two vedis and various offerings should be made to deities. The sacrificer’s wife should confess to the pratiprasthātṛ besides the gārhapatyā fire how many and what lovers she has, if any; then she should invoke the Maruts, pray for removal of guilt and with her face turned westwards offer in the Dakṣiṇa fire her dishes of gruel, which she carries on her head in sling made of wooden reeds. At the end of this rite the sacrificer and his wife should take a bath.

In the Sāka-medha a series of offerings should be followed by a pīṭr-yajña to deceased ancestors in a hut south of the Dakṣiṇa fire, upon an altar on which the latter is placed. The Sāka-medha is followed by the Śuṇāśīrya, in which offerings are made to Śuṇāśīrau and other deities.

The Śrauta texts also describe optional sacrifices connected with cāturmāsya.

(xiii) Nirūdhapāśubandha¹ (The Animal Sacrifice

In the Brāhmaṇas, the Nirūdhapāśu-bandha is included in the

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Agniśtoma sacrifice. But in the Śrauta manuals this sacrifice is independently described. The Śāṅkhāyana also considers it a part of the Agniśtoma sacrifice. Usually a goat to Indra-Agni, Prajāpati, or the Sun-god Sūrya, is offered in this sacrifice. The Śrauta works lay down that one should perform the animal sacrifice with six officiating priests, namely, the four priests required for an iṣṭi, and pratiprasthāṇī and praśāstī. The adhvaryu should offer the yūpāhuti on the āhavaniya fire and proceed to the forest. A sacrificial post having a length of three or four aratis should be prepared out of the palāśa, or khādira or bilva tree. He should also have açaśāla and asvaru prepared of the same wood. He should prepare within the altar the uttarvedi, that is to say, a knee high square platform, thirty-six aṅgulas both in length and breadth. Upon the uttaravedi, he should prepare the navel (nābhi) of the size of a cow’s hoof or of the measure of a span or a square of four aṅgulas. He should fix the sacrificial pot on the east of the uttaravedi. He should then bundle a faggot on the āhavaniya fire, carry it forth, place certain substances (sambhāras) on the navel of the uttaravedi, and deposit that faggot upon them. The victim is tied to the post and after preliminary oblations and prayers, the āgniḍhra should thrice walk round the sacrificial fire etc, with a fire-brand, while the Maitrāvariṇa recited verses, and offerings are made. After some further formalities the officials walk to the sacrificial fire in a procession headed by the victim, after whom came successively the pratiprasthāṇī, the adhvaryu, and the householder, the householder holding on to adhvaryu, the adhvaryu to pratiprasthāṇī and the latter touching the animal with a spit. The victim having been laid with its head towards the west and its feet towards the north, is smothered or strangled, its body cut up, and the members offered upon the vedi with oblations. After the organs have been properly cooked, the adhvaryu should offer the paśupurodāśa. Then the different parts of the animal’s body should be given to the priests. Then the sacrificer and his wife and the officiating priests go out from between the catvala and the rubbish heap and should fix up the pipe which was stuck into the heart of the animal, at the joint of the wet and dry patches
of land. After a few other rites are gone through, all of them go back to pandal and offer on the fire, with relevant mantras the fire sticks collected on the way and then pray to āhavanīya fire.

The Kātyāyana prescribes two types of animal sacrifice, namely, Savavidha and Haviryajñavidha.

Certain optional Animal-sacrifices are described in the Śrauta works. These sacrifices are performed with some desires, viz., to attain heaven, to get power of speech etc. Cāturmāsyas with animal offerings are also described in some of the Śrāutasūtras.

(xiv) Sautrāmaṇi:

The principal offerings in the Sautrāmaṇi are those of wine and animal. The sacrifice is of two kinds, namely, Caraka-sautrāmaṇi and Kaukili Sautrāmaṇi. The Sautrāmaṇi is to be performed after a Soma-sacrifice characterised by agnicayana or a Rājsūya or Vājapeya has been performed. The Caraka Sautrāmaṇi is to be regarded as an incidental sacrifice where as the Kaukili Sautrāmaṇi can either be regarded as obligatory or incidental or optional. The Sautrāmaṇi is only optionally included among the seven Havis-sacrifices. Probably this sacrifice was performed to cure persons who had fallen sick through drinking too much Soma. It is also performed to enlist the help of the gods for Brahmans, Kṣatriyas or Vaiṣyas in their ambitions. The essential features of both the Caraka and the Kaukili sacrifices are the same.

Barley, rice, and roasted grains for the surā are symbolically purchased from a long haired man or eunuch, in exchange for lead, wool, and threads. These were ground up, with certain roots to assist fermentation, and compounded with liquid

1. Kātyā. Ś.S. 6.2.4
2. Kasikar op. cit., vol. i, part ii, pp. 899-943; ĀSV. iii, 9; Śāṅkh. xv, 15; Lāṭyā. 4.11; Kātyā. xv, 9-10; Āp. xix, 1-10; Kane. Hist. op. cit., vol. ii, part ii, pp. 1224-1228
poured off from two portions of porridge made from rice and śyāmāka boiled in water; and this compound is mixed again with more of the original meal and leaven, and put away for three days, during which milk etc., are added. The Surā is filtered through a sieve of cow-hair and horse-hair; while on the northern vedi milk is filtered through a strainer made of the hair of sheep and goats. The surā and milk are then alternately offered in cups of aśvattha, udumbara, or nyagrodha wood to Aśvins, Sarasvatī and Indra, a different kind of food being added in each cup; and with the surā are mixed hairs of wolves, tigers and lions symbolising vigour, fury and boldness. A red-brown goat is offered to the Aśvins, a ram to Sarasvatī and a bull to Indra. After thirtytwo cup-fuls of grease have been offered and the sacrificer has been anointed with various scents, the remainder of the grease is to be poured over him, so that it may run down to his mouth. He should then be lifted up to the height of the knee, the navel and the mouth successively by serving men. He then takes his seat upon a black skin. A thirtythird cup of grease is then offered. After taking bath the sacrificer offers oblation of mitk to Mitrā and Varuṇa and a bull offered to Indra.

(xi) Iṣṭis: 

The Śrauta texts also deals with a large number of Iṣṭis (ceremonies) to celebrate special events such as the birth of a son or to ensure the fulfilment of particular desires such as that for long life, rainfall etc.

(xvi) Soma-Sacrifices

After having discussed the havis-sacrifices in the foregoing pages we come to the Soma-sacrifices.

(i) Agniṣṭoma or Jyotir-agniṣṭoma: 

Agniṣṭoma is the simplest of the Soma sacrifices. Accord- 

2. Barnett (L.D.), op. cit., pp. 186-188; Āp. x-xiii and xiv, 8-12; Kātyā. vii-xi; Baud. vi-x; ĀŚV. iv-vii; Sāt. vii-ix; Lātāī. i-ii; Kane. Hist. op. cit., vol. ii, pt. ii, pp. 1133-1203. See also Caland (W) and Henry's "L' Agniṣṭoma"; Hillebrandt's "Ritualliteratur Vedische Oper und Zaubir"
ing to the Kātyāyana this sacrifice is performed in the spring season. This sacrifice is divided into three rituals called Ekāha, Ahīna and Sattra. Ekāha is one in which satyakarman is performed within one day. In the Ahīna this action goes on for two or from three to twelve days. That ritual which is completed in a fortnight or a month or a year is called a Sattra.

Sixteen priests are required to perform this sacrifice. After the preliminary rites have been gone through, on the last of the upasada days a buck-goat is to be sacrificed to Agni-soma and during the day of pressing, cattle are to be offered to Agni (kratupāṣu or savanīya-paṣu) besides which two or three barren young cows are immolated after the sacrificer’s bath. A hut is to be built in which the sacrificer lives for several days and performs certain rites. His wife is also lodged in an adjacent hut and performs a few rites. Stalks of the soma plant are symbolically purchased by a Brāhmaṇa in exchange for a cow and are brought by the priests in a cart. The soma is received as a guest and in its honour ātithyeṣṭi is held, followed by tānūnāptra rite, in which priests, touching butter from the ātithyeṣṭi, made a compact of mutual loyalty. Now the pravargya and special ceremonies of the upasada dyas are to be performed. In the hut six fire-hearths (dhiṣṇyas) are made for officiating priest, hoṭṛ, maitrāvaruṇa, Brāhmaṇacchaṁsin, neśṭṛ, potṛ and acchāvāka: and outside the hut, to the right of vedi, is the mārjaḷīya hearth for cleaning the utensils, opposite of which is a hut for the āgṇīdhṛīya fire. A goat is offered to Agni-soma. The sacrificer passes that night in watching over the soma by the āgṇīdhṛīya fire on the carts. Next day preliminary pressing of the soma is done to fill the upāṁśu-graha or bowls offered in silence, followed by great pressing (mahābhisava). Then the Soma juice is filtered along with oblations and hymns (pavamāna stotras). Cakes and cups of soma are offered, followed by special libations (hotraṣ). Certain other rites are performed in the morn and the evening. The householder and his wife then bathed, wash one another's back and put on new garments; oblations and a barren cow are offered to Mitra and Varuṇa.
(ii) Pravargya: 1

It consists of milk heated in a certain pot or mahāvīra, which is offered in morning and evening during the upasad days. The chief pot with a golden plate over it and a silver plate under it is placed on a pile of earth while the other two pots are placed on the chair covered with a black goat's skin of the Āhavanīya fire. Butter and milk of cow and a goat are added to the milk heated in the chief pot. A cake called rauhiṇa is offered by pratiprasthātṛ to day and night respectively in the morning and in the evening. In the end the utensils are arranged so as to represent the form of a man.

(iii) Viśvajit: 2

It consists of the day's ritual in which Soma is pressed. Both sacrificer and his wife wear hides of red calves without the ears and tails after bathing. Then they pass twelve nights in various places with a spade of reed or Udumbara wood, a fillet on the head, eating only fruits and roots. One thousand cows or one hundred horses constitute its dakṣiṇā. According to some, the sacrificer should surrender his whole wealth with the exception of the eldest son's share.

(iv) Vājapeya: 3

It is also an important sacrifice. The word Vājapeya is invariably interpreted in the Brāhmaṇas and the Śrauta works. According to Taittirīyā Brāhmaṇa, it means both Soma and food (Anna). It is a drink which gives strength. Gods also gained power from its use. 4 The Śāṅkhāyana 5 holds that food is called Vāja and drink is called payas. For getting.

2. Ibid., p. 189; ĀŚV. ix, 5-11; Baud. xviii, 1-10; Kātyā. xxii
3. ĀŚV. Ś.S. ix, 9, 19; Kātyā. Ś.S. 15.1.2; Āp. Ś.S. 18.1.1; Lāṭyā. Ś.S. ii, i. See also Weber's "Über den Vājapeya"
4. Taittirīyā Brāhmaṇa, 1-342
5. Śāṅkh. Ś.S. 15.1.4-6
these objects one should perform Vājapeya sacrifice. Āpastamba and Tāṇḍya lay down that it has seventeen stotras and seventeen Śāstras. In this sacrifice seventeen animals are offered to Prajāpati and seventeen objects are given as dakṣinā.¹ The sacrificial post (yūpa) should be seventeen Artani long and is surrounded by seventeen pieces of cloths.² This ritual is completed in seventeen days. Of these, thirteen days are reserved for Dīkṣā, three days for Upasada and one day for sūtya. Seventeen pots of Surā and Soma are offered to Prajāpati. Then a race of seventeen horses starts with the beating of seventeen drums placed in the northern part of altar.³ The sacrifice is performed in order to obtain sovereignty, prosperity and dominion.⁴ Only Brahmins and Kṣatriyas are allowed to perform this sacrifice in autumn season.⁵

(v) Rājasūya:

The Rājasūya figures among the important Śrauta sacrifices. It is so named because in this sacrifice the savana of the king (Soma) takes place. It is not a pure Soma-ritual. It is a complicated ritual which is completed in more than two years.⁶ Its constituents are several Iṣṭis, Soma-sacrifices and animal sacrifices. According to Lātyāyana it should only be performed by a Kṣatriya.⁷ According to some, one who has not performed the Vājapeya sacrifice should perform it.⁸ But some others lay down that one who has performed the Vājapeya should perform it.⁹ The Śatapatha Brāhmaṇa considers the Vājapeya more

1. ś. S. 18.1.12; Tāṇḍya. Br. 18.7.5
2. Ibid.
3. Ibid. 18.4.4-7
4. Kātyā ś. S. 14.1.1; ś. S. 18.1.1
5. Tai. Br. 1.3.2; Lātyā. ś. S. 8.11.1
6. Mitra (R.L.) Indo-Aryans, ii, 29. According to this writer Vājapeya takes twelve months to complete. But Eggeling holds that it takes more than two years for completion. (Śatapatha Br. 'Trans. p. xxvi); Weber (A) : Über die Konigsweibe der Rājasūya, pp. 25-50
7. Lātyā. ś. S. 9.1.1—rājā rājasūyena sūyet /
8. Kātyā. ś. S. 25.1.2
9. ĀSV. ś. S. 9.9,19
important than the Rājasūya.¹ We have already discussed the Rājasūya sacrifice elsewhere in this work.²

(vi) Aśvamedha³:

The Aśvamedha sacrifice is counted among the ancient sacrifices. According to Āśvalāyana, a king who is desirous of victory of all, fulfilments of all desires, should perform this sacrifice.⁴ The Aitareya Brāhmaṇa⁵ considers it the giver of imperial sovereignty, the imperial lordship and all kinds of prosperity. It is commenced on the eighth of the bright fortnight of Phālguna or on the ninth or on these dates of Āśāḍha. On this day, the sacrificer gives to the Brahmans, the Brahmadeva, thousand cows and gold.⁶ The four queens of King remain present near him along with their friends.⁷ The Aśvamedha horse should be all white with round black spots on his body, or black in front and white on all other sides, or with black-tail or black-ear.⁸

The procedure of this sacrifice is long and complicated. For full one year Dhṛti istsi is to be performed in the evening and Savitṛ istsi is to be performed for another year.⁹ During these rites sāman chanting and listening take place.¹⁰ If horse falls sick or the enemy overpowers the horse during this period then some other istsis are to be performed.

Twenty-one sacrificial posts should be fixed in the sacrificial hall in order to bind the animals. The length of each sacrificial

1. Śat. Br. 9.3.4.8
2. Supra. Ch. viii
3. Dumont (P.E.) L' Aśvamedha; Bhave (Ś.S.) Die Yajus des Aśvamedha
4. AŚV. Ś.S. 10.6.1
5. Ait. Br. 39.1
6. Kātyā. Ś.S. 20.1.2-6; Lāṭyā. Ś.S. 9.9.6-7
7. Lāṭyā. Ś.S. 9.10.1.2
8. Śat. Br. 8.4.2.4; Kātyā. Ś.S. 20.1.29-35; Lāṭyā. Ś.S. 9.9.4
9. Vāj. Sam. 22.7.8
10. Śat. Br. 13.1.3.5; Āp. Ś.S. 2.7.14, 15
post should be one artni. The horse and sixteen other animals should be tied to the post next to the fire; to each of the other posts are attached fifteen victims; and each of the spaces between the posts should be placed thirteen wild animals which are to be released after the performance of the paryagnī-karana. Then the chief queen lies with the horse. After her rising, the horse is to be slain. Then follow a number of rites which include the brahmodyas between the hotṛ and adhvaryu, the Brahmā and Udgātṛ and the king and adhvaryu. The boiled blood and meat of the horse should be offered into the fire. Various rites conclude the sacrifice and on each of the three days the king should bathe.

(vii) Puruṣamedha:

The Puruṣamedha resembles the Aśvamedha in many respects. In this ritual a man is sacrificed. The victim who happens to be Brahmīn or a Kṣatriya is purchased for one thousand cows and a hundred horses. He is set at liberty for one year, during which period he is made to practise restraint and then sacrificed. This is the highest degree of sacrifice reached in the Sarvamedha, where the sacrificer surrenders everything and retires into a hermitage.

(viii) Other Soma Rituals:

The Sadyaḥkraś, Sarva-svāra and Bṛhaspati-sava are other Soma rituals which are completed in one day. There are six Sadyaḥkraś, and the ceremonies of each of them, including the preliminary upasada and dīkṣā are performed in one day. In this sacrifice the field of barley or rice serves as altar. The

1. Āp. Ś.S. xx, 9.6-8; Kātyā. Ś.S. xx, 4.16-20; Sat. Br. xiii, 4.4-5; Tai. Br. iii, 8.9
2. Āp. Ś.S. xx, 14; Kātyā. S Ś. xx, 6.9
3. Āp. Ś.S. xxii, 17.13; ĀŚV. Ś.S. x, 8.8; Kātyā. Ś.S. xx, 6.15-16
4. ĀŚV. Ś.S. x, 8.10-13; x, 9.2-3; Kātyā. Ś.S. xx, 6.18; xx, 7.7; xx, 8.8 and xx, 10-15; Lāṭyā. Ś.S. ix, 10.3-6; ix, 10.9-14; Āp. Ś.S. xxii, 18.10-11, 19.10
5. ĀŚV. Ś.S. x, 9.4; Kātyā. Ś.S. xx, 7.16-17 and 27; Āp. xx, 22.6; Śāṅkh. Ś.S. xiv, 18.18; Sat. Br. xiv, 5.4
uttara-vedi is represented by the threshing floor and sacrificial post a plough-shaft. The four priests standing in different directions are brought together on which are signs of fresh milk. Each Sadyaḥkra has a definite magic purpose.¹

A person desiring to die performs the Sarva-svāra ritual. He covers up himself and sits with his face towards the south, upon a black antelope skin.²

The Bṛhaspatisava is performed by one who desires the royal priestship³, strength and spiritual lustre.⁴ The installation of a sthapati to his office,⁵ the attainment of prosperity by a Vaiśya⁶ and the formal declaration of a Brāhmaṇa’s supremacy⁷ are described as the other objectives of this sacrifice.

(ix) Vrātya-stomas:

The Vrātya-stomas consist of four rites. By the performance of these rites, the people of three higher vāṇas who for three generations had abandoned the practice of reciting the Sāvitṛ, were admitted into the brahmanic fold.⁸

(x) Ukthya or Uktha:

In this sacrifice fifteen stotras and śastras are to be recited and chanted at the evening pressing of Soma.⁹ According to the Āpastamba the Ukthya and other Soma sacrifices like Śoḍaśin, Atirātra and Āptoryāma, are performed by him who desires vigour, progeny and other cattle, all objects.¹⁰

2. Ibid.
3. Taitt. Br. ii, 7.1.2; Pañcaviṃśa Br. xvii, 11.4 and 5
4. Śāñkh. Ś.S. xv, 4.1, 2
5. Āp. Ś.S. xxii, 7.6; Pañce. Br. xvii, 11.6
6. Ibid. xxii, 25.1
7. Lāṭyā. Ś.S. viii, 7.4
8. Barnett. op. cit., pp. 189-90
9. ĀŚV. Ś.S. vi, 1.1-3
10. Āp. Ś.S. xiv, 1.2
pressing day, a goat is sacrificed for Indra and Agni, in addition to the animals offered in the Agni-ṣṭoma.¹

(xi) Șođaśin :

The Śrautasūtras described Ukthya, Șođaśin, Atirātra and Āptoryāma as the modification of the Agniṣṭoma.² But in the Brāhmaṇas first three sacrifices are described as forms of Jyotiṣṭoma.³ This sacrifice is named Șođaśin because in addition to the fifteen stotras and șastras of Ukthya, sixteenth is also recited and chanted in the Tṛṭiya sava.⁴ Āpastamba prescribes an additional cup in the morning or at all pressings.⁵ The cup should be of Khadira wood and quadrangular in shape.⁶ When towards sunset the adhvaryu hands over a piece of gold to the Sāma singer, the stotra for șođaśin cup is being chanted.⁷ Then a small cow with red ears is to be barter for soma purchase. In this sacrifice a ram is an additional offering for Indra. A reddish brown horse or a female mule should be given as dakṣiṇā.⁸

(xii) Atyagniṣṭoma :

This sacrifice is obtained by adding the șođaśin stotra; the șođaśin cup is an additional victim for Indra to what is offered in the Agniṣṭoma.⁹

(xiii) Āptoryāma :

This sacrifice seems to be an amplification of the atirātra sacrifice. The hotṛ priest and his assistants recite only for

1. ĀSV. Š.S. vi, i, 1-3; Āp. Š.S. xix, 1
2. Āp. Š.S. xiv, i, 1; Šat. Br. ix. i, p. 958
3. Šat. Br. iv, 6.3.3; Tai. Br. i, 3, 2 and 4
4. ĀSV. Š.S. vi, 2.1
5. Āp. Š.S. xiv, 2.4-5
6. Šat. Br. ix, 7, p. 960
7. Āp. Š.S. xiv, 3.1
8. ĀSV. Š.S. vi, 2-3; Āp. Š.S. xiv, 2.3; Šat. ix, 7
additional śastras and stotras. For Agni, Indra, Viṣṇu Devas and Viṣṇu four cāmaras are also offered.\(^1\) According to the Āśvalāyana this sacrifice is performed by one who desires the protection of his cattle and cattle of good breed.\(^2\) In this sacrifice a fee of more than one thousand cow is to be given and a special gift of a white chariot to which female mules are yoked is to be made over to the hotṛ priest.\(^3\)

(xiv) \textit{Atirātra}:

It is so named because it is not finished in one day but after the day and night pass away. The Āpastamba\(^4\) records that according to some it is performed even before Agniśṭoma. It has 29 stotras and 29 śastras.\(^4\) The Āśvalāyana Ś.Ś. mentions there 12 śastras. In this sacrifice the śastra called Āśvina is recited but before it six āhūtis are offered at night. At least a thousand verses are to be recited till sunrise.\(^5\)

(xv) \textit{Agniśṭut}:

It is another off-shoot of Soma recital. In this rite, agni is worshipped by trīṛṭa-stoma method. Its procedure is similar to Agniśṭoma sacrifice. It is performed to get rid of general sins and the sins incurred by eating the meat of the forbidden animal.\(^6\)

(xvi) \textit{Turāyana}:

It forms a part of the full-moon sacrifice. It lasts for full one year.\(^7\) According to Kātyāyana it is a sattra which commences on the 5th day of the bright fortnight of Vaiśākha or Caitra. It is performed for the attainment of heaven.

\begin{footnotes}
\item[1] Āp, Ś.Ś. xiv, 12-16; Sat. Br. ix, 7; Śāṅkh. Ś.Ś. xv, 5.14-18
\item[2] ĀŚV. Ś.Ś. ix, 1111
\item[3] Ibid. ix, 9.22-23
\item[4] Āp. Ś.Ś. x, 2.4
\item[5] ĀŚV. Ś.Ś. vi, 4.10, 4-5; Sat. Br. ix, 7; Āp. Ś.Ś. xiv, 3.8, xiv, 4.11
\item[6] Lāṭyā. Ś.Ś. 1.4.1
\item[7] Śāṅkh. Br. 4.19
\end{footnotes}
(xvii) Ahīnas:

The Ahīna ritual usually takes two to twelve upasada days and also some number of days for their completion. It ends with the atirātra rite. Some of these rituals have been dealt with in the above pages.

Śabali and Pañca-śāradīya sacrifices come under the category of Ahīna sacrifices. The first is performed by a person who desires cattle. It lasts for twelve days. On the first day of spring he should cut his hair and beard and dress himself in un-used garment. For twelve nights, he should lay on an uncovered and slightly raised place and should drink only hot milk. Towards the morning of twelfth day he should offer honey and milk with a mantra to the forest deity śabali and go to the forest and call loudly ‘Śabali’ thrice. If his cry is answered by an animal but a dog or an ass, the omen is good. If no answer comes, he should perform the rite next year.¹

The pañca-Śāradīya² is a sacrifice which lasts for five days and is repeated in five successive years coming on the seventh or eighth of waxing fortnight of Āśvayuja when seventeen male and seventeen female animals are offered to the Maruts. The male animals are to be slaughtered in the sixth year as offerings to Indra-Maruts.

(xviii) Sattras:³

The main difference between the Ahīnas and the Sattras is that the ahinās are performed by the men of three varnas whereas the sattras are performed only by Brāhmins. The Ahina rituals last for not more than twelve days whereas the sattras can go on for four years. In the Sattras the sacrificer and the Purohita is one and the same person. No dakṣinā is given in these rituals. At the commencing and concluding of a satra, Atirātra ceremony is to be performed. The Sattras are of two

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1. Barnett, op. cit., p. 196
2. Ibid.
types viz. Rātra-Sattra and Saṁvatsara-sattra. The last but one day of the Sattra is called Mahāvrata. Here the word ‘Mahā’ stands for Prajāpati. An additional offering of soma and an animal is made to Prajāpati. On this occasion the Mahāvrata-sāman is usually sung. In this sacrifice, an Arya and a Śūdra symbolically fight for a round white skin and the ārya wins, a common harlot and a Brahmin student revile one another, intercourse of man and woman and other surprising actions take place.¹

Yātṛā-sattra are pilgrimages along the banks of sacred rivers, during which soma rituals are performed.

-(xix) Agnicayana:

Before the establishing of the sacred fires, the Agnicayana rite is performed in the Śrauta-sacrifices.² According to Prof. Eggeling² Agnicayana was an independent sacrifice but later on it was included into various rites of the Soma sacrifices.

On the first day of waning fortnight Phālguna or on the new-moon-day of Māgha begins the construction of a fire altar for Agnicayana. A man, a horse, an ox, a sheep and a goat are sacrificed. The carcase of the goat is offered as a sacrifice; the other bodies are thrown into the water from which later the clay is taken to make the fire-pot and bricks of the altar.³ After a few rites have been gone through, from the clay the sacrificer’s wife makes a brick called āśādha, the size of which is measured by her husband’s foot; and he then makes the fire-pot (ukhā), which are baked with three bricks called Viśvajyotis.⁴ Fourteen

1. Śat. Br. xvi, 7.7-9 & 28-32; Kātyā. Ś.S. xiii, 3.9; Śaṅkh. Ś.S. xvii, 15; Āp. xxi, 17.15-16; xxi, 19.17-23; xxi, 20; Ait. Ār. v. 1.5
3. Āp. Ś.S. xvi-xvii; Kātyā. Ś.S. xvi-xviii; Śat. Br. xi-xii; Śaṅkh. Ś.S. ix, 22-28; Baud. Ś.S. x, Kātyā Ś.S. (xvi, 1.32) says that instead of killing animals golden or clay heads of these may be used. The Baud. (x, 9) states that the heads of a Vaiśya and of a horse killed in battle are taken
4. Āp. Ś.S. xvi, 4.10
days after this the consecration (dīkṣā) takes place, and thence forth the fire is kept in the pot which is filled with muñja grass and hemp.\(^1\) On the last day of the dīkṣā are made the vedi and brick altar.\(^2\) On the first upasada day is prepared the Gārhapatya hearth.\(^3\) The total number of bricks in the altar are 10800.\(^4\) As the number of upasada days might vary between three and one year, the time of building the layers of bricks varies accordingly.\(^5\) The first important offering made upon the altar is the āṣata-rudrīya homa, 425 oblations to Rudra and his goblins, consisting of wild plants or goat’s milk. Then an agni prāṇāyāma is performed. Certain rites are performed upto the ritual of soma pressing.

3. *Avabhrtha*:

At the end of the Varuṇapraghāsa, Sautrāmaṇi and all kinds of Soma-rituals, the sacrificer performs a small istsi for soma near the river or the flowing water. After that he takes a bath.\(^6\)

4. *Savana and Sava*:

Savanas are of three kinds—morning savana is called ārbhava, mid-day savan is called abhisava\(^7\) and evening savana is called ādityārambhāna.\(^8\) Those rituals are called sava in which the sacrificer has to anoint himself in a particular manner. These are performed by soma juice, animal limbs and puroḍāsā offerings.

5. *Sacrificial place*:

The place of sacrifice was known as yajñaśāla.\(^9\) In this

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1. Āp. Š.S. xvi, 4.10
2. Kātyā. Š.S. xvi, 8.2; ixvii, 3.6-7; Āp. Š.S. xvi, 19.11-13; xvi, 13.10; xvi, 22.3
3. Kātyā. Š.S. xvii, 12.18-21; Āp. xvi, 26.5
4. Ibid. xvii, 7.21-23; Śat. Br. xi, 5.22, (2000 bricks)
5. Śat. Š.S. xii, 1.1; Āp. Š.S. xvii, 1-11; xvii, 2.8; xvii, 3.1
6. Bhār. Š.S. 8.4-10; Baud. Š.S. 5.5-9; Āp. Š.S. 8.5-8
7. Śat. Br. 1.1
8. Kātyā. Š.S. 4.12-15
9. Ibid. 6.1.1-2, 2
chamber, different places were allocated to the sacrificer, his wife and the officiating priests. It contained several altars in which sacred fires were established. The rules about the preparing of the altar are given in the Śrautasūtras. According to the Baudhāyana, the adhvaryu should do the first tracing out of the altar towards the south by drawing a line with the wooden sword from the southern buttock of the altar to its southern shoulder with vasavastvā etc....towards the west by drawing a line from the southern buttock to northern buttock with ‘rudrās tvā’ etc. and towards the north; by drawing the line from the northern buttock to the northern shoulder. This view is expressed by Śāliki. Baudhāyana says that the adhvaryu should first trace out the bullocks (by drawing a line with the wooden sword from the southern buttock to the northern buttock of the altar), then the southern shoulder (by drawing out a line from the southern buttock to the southern shoulder) and the northern shoulder (by drawing a line from northern buttock to the northern shoulder). Aupamanyava says that one should, from the very first trace at the altar in a circumambulating direction by right (by drawing a line first from the southern buttock, then from the southern buttock to the northern buttock to the northern shoulder). He should dig out the ground within the altar, by means of the wooden sword from the west towards the east. The altar used in the new-moon and the full-moon sacrifices should be of the measure of the height of the sacrificer. Or it should be constructed without measuring. It should be so broad (crosswise) that it could easily acknowledge all the obligations to be placed within it. On the side of the āhavanīya fire, he should elevate (and make pointed) the front shoulder of the altar. On the side of the gārhapatya fire, he should flatten and make pointed, the rear buttock of the altar. The altar should be narrower on the front, broader at the rear and contracted in the middle. For such indeed is (the shape of) a woman. It should be dug so much, as much as the face of the sacrificer. Some teachers say that it should be dug up to the depth of two angulas or three angulas or four angulas, or equal to that of a furrow (made in a plough field), or equal to that of a rut-made by a chariot wheel or that it would
conceal the white portion of the heel. He should make the altar elevated towards the south. He should make it full of loose earth. One should make it sloping towards the north-east. The altar of a sacrificer who is out on a journey should be at least so big that a black antelope could sit within it. The adhvaryu should do the second tracing out of the altar towards the south. Then he should level up the altar by means of the wooden sword from east towards the west. The Bhāradvāja says that to the rear of the āhavanīya fire one should construct the altar, from the east towards the west, in length equal to the height of the sacrificer or little more or less as desired. The Kātyāyana ŚŚ holds that it should be dug three āṅgulas. It should be as broad towards the west as the measure of the extended arms and it should be three ārānis or of unlimited measure in length. It should be sloping either towards the east or towards the north. It should not be dug out in the middle. The shoulders of the altar should be towards the āhavanīya fire. One should dig up the altar so deep as to weed out the plants. According to the Bhāradvāja, one should construct the altar on the day of the full-moon sacrifice after having put the oblation on fire. In the new-moon-sacrifice, one should construct the altar on the previous day before the fetching of the sacrificial grass.

The altar for one’s Animal sacrifice should be measured out on the preceding day itself—ten padas wide towards the west (from the south to the north), twelve padas long in east from the west to the east, and eight padas wide towards the east (from the south to the north). The view is expressed by Aupamanyaviputra. In this connection Baudhāyana says that the altar should be of the measure of a chariot—(that is to say) its width towards the west being equal to the axle of the chariot, its length towards the east equal to the pole of the chariot, its width towards the east equal to the yoke of the chariot, and the naval on

1. Baud. ŚŚ. 3.23; 9; 24.23-24
2. Ibid.
3. Bhār. ŚŚ. 2.1-4; 3.16; Satyā. 1.6
4. Kātyā. ŚŚ. 2.2.6
5. Bhār. ŚŚ. 2.1.4; 3-16; 4.6-7
its uttaravedi equal to the extreme portion of the yoke (that is thirteen angulas square). Sālīki says that the altar should be measured merely by eye, or (otherwise it should be) ten padas on all sides (that is to say ten padas square), (and thereby be endowed with virāṭ (which is identical with number ten). According to the Āpastamba, the breadth of the altar towards the east should be equal either to the length of the yoke or to the distance between the two holes on the yoke for the yoke-pins or it should be six aratnis in length from the east to the west, four aratnis broad towards the west and three aratnis broad towards the east.

At (a distance of) two or three steps towards the north of the altar the adhvaryu should dig up a little by means of the wooden sword, sprinkle that spot with water by means of the palm turned downwards and then measure out the cātavāla by means of the pin. The place for cātavāla should be knee deep or three span deep.

As for the measurement of the Uttaravedi, Śālīki says that it should be measured out by means of the pin to be a square. Baudhāyana says that, only if the altar is of the measure of a chariot, should one measure out the Uttaravedi by means of the pin. In this case, there should not be any central vedi. One should construct upon the uttaravedi, the navel of the measure of a span (both in length and in breadth). He should then cover it. According to Āpastamba, the navel should be of the measure of a cow’s foot or a horse’s hoof or of a span. The sulbasūtras also deal with the subject of the measurement and construction of the altars.

1. Baud. Ś.S. 20.25-26, 29.34-36
2. Āp. Ś.S 7.1.1-5, 4.6.3
3. Ibid. 20.25-26; Bhār. Ś.S. 71.1-4.4. It says that the distance should be one step.
4. Satya. 4.1
5. Baud. Ś.S. 20.26; Bhār. Ś.S. 7.1, 1-4.4
6. Āp. Ś.S. 7.1.1-5; 6.3
6. Other accessories of sacrifice:

Other accessories of sacrifices included Samidh (faggots), Haviśya oblation material, animals, soma.

7. Fuel for sacrifice:

Many trees are mentioned in the Śrauta texts whose woods were used as fuel in the sacrifices. They are Nyagrodha, Udumbara, Khadira, Palāśa, Bilva, Aśvattha, Śamī, Vikāṅkaṭa, Vaṭa and rohitaka. If the wood of these trees is not available then the faggot should be taken from any tree except the araru the kapittha, the kovidāra, the sālmali, the seśmātaka, the nipa, the nimba, the tilaka, the Vadhaka, the vibhītaka, the rājavṛkṣa, the karaṇja and the palāṇḍu. The faggots are to be placed in the altar with the recitation of the mantras.¹

8. Oblation-Material:

In every sacrifice oblations are regularly offered to different deities. These oblations consisted of ghee (ājya) barley (Yava)², tila (sesamum)³, juice (Vṛśi)⁴. Taṇḍulas are used both for caru and bali (offering). Puroḍāsas are also offered as oblations in the sacrifice.⁵ Āmikśa⁶ is also used as oblation. A mention of the offering of rice-balls, apūpas⁷, is made in the Śrautasūtras.

9. Sacrificial Animals:

Names of many animals occur in the Śrauta manuals. They are to be sacrificed or given as dakṣiṇā to the priests. The animals which are frequently mentioned in connection with sacrifices are cow, bull, ox, buffalo, goat, sheep, ram, horse and deer. Their flesh is described as sacrificial oblation and dakṣiṇā.

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1. Bhār. Ś.S. 5.12-16; Baud. Ś.S. 1.4-6
2. Baud. Ś.S. 24.5.24-1
3. Ibid. Ś.S. 13, 36; Āp. Ś.S. 18.10, 5-7; Kātyā. Ś.S. 2-8.14; ĀŚV. Ś.S. 2.6-8
4. Ibid. 13-26; Āp. Ś.S. 19.21.22-22, 6; Śat. 13.7.18-20
5. Āp. Ś.S. 18.21.9-11
7. Ibid. Pitr. 1.14-16; Āp. Ś.S. 5.1-6
10. **Sacrificial Liquids**:  

Certain liquids were used in the sacrificial performances. These are milk, soma, surā, curd, honey, and butter. Offerings of these objects are made to various deities. Soma is described as the most popular drink of the gods.

11. **Sacrificial articles**:  

Sphya, Kapāla, Śūrpa, grinding stone, pestle and spoon and filter were used in the sacrifice. Sphya¹ was made of wood. It was an aratni long and five fingers wide. It resembled a sword.

Kapāla² was an earthen pot baked in the fire and was two fingers high. It was used for roasting the puroḍāṣa.

Wooden mortar and pestle, upper crushing stone and lower crushing stone, and winnowing basket³ were used for purifying the rice etc. Spoon⁴ made up of different wood was used frequently in the sacrificial act. It was used for pouring the ghee or butter etc. into the fire. Filter was also used to purify the liquids. It was made from the hair of cow's tail or goat's tail or sheep's tail or horse's tail.⁵ Many utensils were used in the sacrificing Sthāli, vessels etc.

12. **Sacrificial post**:  

Definite rules have been laid down in connection with the fashioning of the sacrificial post in the Śrauta manuals. According to the Baudhāyana⁶ the adhvaryu, sacrificial post can be conveniently cut. The adhvaryu should pray to that tree which has grown on a level piece of ground and independently from its own womb which has many leaves, which has many branches, whose tops are not dried up and which is bent towards the west.

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1. Baud. Š.S. 1.10-11, 3-23; Bhār. Š.S. 2.7-4; Āp. Š.S. 2.1-3  
2. Bhār. Š.S. 9.16-13, 14; Baud. Š.S. 13-3; Āp. Š.S. 9.14, 7-9  
3. Ibid. 1.16-18, 4,5; 9.16, 15-17  
4. Baud. Š.S. 1.4, 3.23-24  
5. Kātyā. Š.S. 4.5.13, 14; 19.1.5  
6. Baud. Š.S. 4-1-2, 20,25.26; 24,34.36
The wood-cutter should then cut off that tree, without shattering the trunk of the tree and in such a manner that its part at the bottom does not clash against the axle (of a chariot or a wagon). The Bhāradvāja ŚŚ¹ says that the palāśa, the khadira and the rohitaka are fit trees whose woods should be used to make the sacrificial post. If the sacrificer desires brahman-splendour, he should make the sacrificial post of wood of the bilva. This would be taken up even for a sacrificer, whose desire is normal. One should cut out the sacrificial post in such a way that the bottom portion would not rub against the axle of a cart. If it is desired that the sacrificer should not attain stability, one should cut out the post from a tree growing upon another tree. If it is desired that the sacrificer’s cattle should not increase, he should not cut the sacrificial post from a tree which has no leaves and whose ends are dried up. If it is desired that the sacrificer should possess cattle one should cut off the sacrificial post from a tree which has many leaves and branches. For a sacrificer who desires stability, one should make it from a tree which has grown up straight, whose branches point upwards and whose top has twined slightly towards the east or the west or the north. The Āpastamba² declares that it should be made from the palāśa tree for the sake of lustre, or to accomplish the performance of a Soma sacrifice, from the khadira tree to attain heaven and virility; from bilva tree for abundant food and brahman splendour; from the rohitaka tree if progeny, or sharp sight is desired. The sacrificial post should be neither hollow nor eaten up by white ants.

As regards the length of the sacrificial posts it is laid down in the Baudhayāna ŚŚ³ that it should be the length of five aratnis. This kind of sacrificial post is regarded as of the minimum length against those described in the Brāhmaṇas. The sacrificial post to be used at the Animal sacrifice should range in length from five aratnis upto nine aratnis. The post to be used at the

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1. Bhār. ŚŚ. 7.1.1-4.4  
2. Āp. ŚŚ. 7.1.1-5, 4; 6.3  
3. Baud. ŚŚ. 20.25.26; 24.30-36
Agniṣṭoma sacrifice should range in length from nine aratnis up to twenty one aratnis. The post to be used in the Nīruḍha paśubandha sacrifice should be three aratnis or four aratnis. The adhvaryu should cut off, at the spot where the caṣāla is to be set in, that post whose maximum circumference is of the measure of the embrace by means of the two arms and whose minimum circumference is of the measure of a span. From the portion which is so left, he should have a piece which is four aṅgulas in length and cut off the caṣāla. He should make that post four-angled or eight-angled and have it carried home in a cart or by men. According to the Bhāradvāja ŚS, the prescribed height of the sacrificial post varies from one aratni up to thirty-three aratnis. According to some teachers, the sacrificial post in an Animal sacrifice should be either three aratnis or four aratnis in length and should be of palāśa, the other measurement is of length pertaining to the sacrificial post of a Soma-sacrifice. The adhvaryu should prepare the caṣāla, which is a span high, which has eight angles and which is narrow in middle. He should let the top of the post remain above the caṣāla, when fixed up it would be equal to the upper phalanx in length. According to some teachers, the length of the top of the post remaining above the caṣāla should be two aṅgulas, while according to other teachers, it should be three aṅgulas. The Āpastamba ŚS holds that the height of the post should be equal to that of the sacrifice standing with his arms raised up; or it should be equal to that of the sacrificer standing in a chariot with his arms raised up. According to some other teachers, the minimum height of the post in the first performance of the animal sacrifice should be equal to that of the sacrificer; the height of the post should be greater in the subsequent performances. Then the āgniḍhra should dig a hole for the erecting of the sacrificial post. The hole should be deeper than the lower part of the post by four aṅgulas and it should be the measure of the lower part of the post.

1. Bhār: Ś.S. 7.1.1-4.4
2. Āp. Ś.S. 7.1.1-5.4; 6.4
13. *Yajamāna* and *Yājaka*:

Yajamāna was one who performed the sacrifice for his own welfare. In the Soma-sacrifices he was called Sunvāna: In small rituals and domestic rituals one could act as a priest as well, if he was a Brahman. We have definite reasons to believe that the office of the priest was restricted to the Brahmin vārṇa. In the case of big Śrauta sacrifices it became necessary to employ other priests. The men of other vārṇas had no other sacrifice on their behalf and received option than to employ the officiating priests who performed dakṣiṇās. The root Yaj is conjugated in ātmanepada if it denotes a Yajamāna. But when it denotes a Yājaka (priest) then it is to be conjugated in parsmaipada. While commenting on Pāṇini 1.2.72 (*svaritañītah kartrabhīprōye kriyāpnaie*) Patañjali raises the question as why we should conjugate the root Yaj in ātmanepada for the one and in parasmaipada for the other when the fruit of the sacrificial act is enjoyed both by the sacrificer and the priest. Yajamāna secured welfare for himself by the performing of the sacrificial act and the Yājaka secured dakṣiṇā for himself by that act. According to Patañjali we should take it as a case of *prakarṣagati* of fruit. A Yajamāna could not get fruit by performing the sacrificial act whereas Yājaka could get dakṣiṇā by other means. Everybody could not perform the sacrifice. Only those who were permitted by the scriptures could perform the sacrifice. According to the Āpastamba, ŠŚ the three social orders namely, Brahmin, Rājanya, Vaiśya, are entitled to perform sacrifice. No substitute may be employed for the sacrificer (and his wife), the sacred fires, the divinities, the prohibition (of certain materials). The observance of the vow of celibacy, the giving away of dakṣiṇā, the procuring of the necessary material for the sacrifice and the pronouncement of desires these are the duties of the sacrificer.

1. Āp. Š.S. 24.1
2. Pāṇini, 1.3.72
3. Patañjali, Mahābhāṣya 1.3.72, p. 90
4. Āp. Š.S. 24.1
5. Ibid. 24.4
The sacrificer should murmur the benediction-formulas referring to himself and mantras which are not directly connected with the sacrificial procedure. He should pray and follow the duties with the relevant mantras. On parvan-days, he should shave his hair and beard. When he is going to perform a sacrifice he should touch water with vidyudasi vidyā me etc.\(^1\) Sleeping on the floor,\(^2\) sleeping towards the east,\(^3\) speaking the truth,\(^4\) remaining in the vicinity of the fires,\(^5\) passing the night without eating,\(^6\) partaking of ramnats of agnihotra oblation or milk,\(^7\) partaking of a meal which is full of ghee or curd,\(^8\) or honey or flesh of deer,\(^9\) partaking of a meal which does not contain alkaline substance,\(^10\)—these are the vows to be kept by the sacrificer. He should abstain from meat beans, salt,\(^11\) sexual inter-course, material which is to be offered.\(^12\) He should also avoid all decorations, all grains produced in legume except sesamum, in eating avoid acid substance,\(^13\) use of garment washed by means of alkaline substance or garment soaked in wine.\(^14\) He should not drink.\(^15\) He should not drink out of an earthen pot.\(^16\) He should not drink water in a boat.\(^17\) He should not drive a guest out after

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1. Āp. Š.S. 4.1.2-7
2. ĀŚV. Š.S. 2-15-16
3. Bhār. Š.S. 8.1-3
4. Kātyā. Š.S. 4.5.13, 14; Šāṅkh. Š.S. 3.8
5. Baud. Š.S. 20.18; 24, 16-17
6. Bhār. Š.S. 1.1; 4.1-5
7. Baud. Š.S. 20.18; 24, 16-17; Kātyā. Š.S. 4.5.13.14
8. Ibid. 3.15; 2.1.22.23
9. Bhār. Š.S. 1.1; 4.1-5
10. Baud Š.S. 3.15; 20.1.23
12. Ibid. ĀŚV. Š.S. 2.15-16
13. ĀŚV. Š.S. 2.15-15
14. Bhār. Š.S. 1.1.4-15 Baud. Š.S. 24.20 21.28.8
16. Baud Š.S. 28.8
17. Kātyā Š.S. 4.4
18. Baud Š.S. 29.5
19. Ibid. 28.8
20. Bhār Š.S. 5.12-16
sun set. He should not eat food offered at a Śrāddha or the leaving of food of three persons or the remnants of another's food. He should not give over the leavings of his meal to a Śūdra. He should not give silver in a Śrauta rite. He should not have his hair shaved or nails pared. He should not leave the Brahmin guest unfed. He should not wear a washed garment or a woollen garment. He should not plunge into water at an improper time. Contradictions can be seen in these rules pertaining to vows to be kept by the sacrificer. For instance, one injunction forbids the use of honey, while the other allows its use. The same is the case with meat eating. We may take the forbidding rules as the general rules and those which allow the use of certain prohibited things as exceptions.

A sacrificer who performed many sacrifices was known as Yāyajūka and he who had already performed the sacrifice was known as Iṣṭi. One who established the Śrauta fires according to the injunctions of the scriptures was called Āhitāgni or Agnyāhita. Even Rathakāra and the Niṣāda sthapati were allowed to perform certain rituals.

Yājak or Purohita:

One who performed the sacrifice on behalf of the Yajamāna was called Yājak. The number of Yājakas differ from sacrifice. At the successful completion of the sacrifice numerous

1. Bhar. Ś.S. 5.1.2-16
2. Baud. Ś.S. 28.8
3. Mān. Ś.S. 5.2-14
4. Baud. Ś.S. 28.8
5. Ibid. 24.20-21; 28.12
6. Bhār. Ś.S. 5.12-16
8. Bhār. Ś.S. 5.12-16
9. Śaṅkh Ś.S. 3.8
10. Baud. Ś.S. 29.5
11. ĀŚV. Ś.S. 2.15-16
12. Bhar. Ś.S. 1.1; 4.1-5
13. Agnihotri (P.D.) Patañjali op. cit. p. 45-1
14. Baud. Ś.S. 2.1; 1.3.2.6-7 ĀŚV. Ś.S. 2.1; Śaṅkh. Ś.S. 2.1.
15. Bhār. Ś.S. 9.16.15-17
dakṣiṇās were given to the Yājakas. The officiating priests were chosen on merit at the beginning of the sacrifice by the sacrificer. Not only their qualifications but even their family histories were examined. Many Śrauta manuals lay down the required qualifications of the officiating priests.

The first kind of priests officiated at the sacrifices of people or were engaged to officiate at big sacrifices such as Aśvamedha, Rājasūya, Vājapeya etc., instituted by the kings and rich men. In the early Rgvedic age when the science of ritual was not sufficiently developed, sacrifices were performed by a few priests, but as it grew fully in the Brāhmaṇa and the Sūtra times, the services of a number of priests were required to perform big sacrifices. Even in the days of the Rgveda certain sacrifices required as many as seven priests, viz., hotā, potā, neṣṭhā, agnidhra, praśāstā, Adhvaryu, brahmā. Both Bṛhaspati and Agni are often described as Purohitas. Geldner seems to take the word in a special sense when he says that from the very beginning Purohita acted like the Brahman purohita, as the superintendent at the time of the sacrifice. He cites the examples of Vasiṣṭha and Bṛhaspati, who though purohitas acted as Brahman at the time of sacrifice. But according to Macdonell it is not possible to say that the Brahman at such an early period had the same important place as in later times. Oldenberg opines that originally the Purohita acted as a hotā, when the position of ‘hotā’ was important, but later on when chanting was not the only part of the sacrifice he became Brahman on account of his magical powers. This conclusion is based on the Rgveda, describing Agni and Devāpi as hotās. Thus the purohitas helped in the growth of priesthood.

1. Dutt. (N K.) op. cit. p. 41
2. R.V. 2.24.9; Ait. Br. 3.17.2; Tai. Br. 2.7.1.2; Śat. Br. 5.3.1.2
3. Ibid. 1.1.1; 3.3.2; 5.1.2; 8.27.1; 10.1.6
5. Ibid.
6. Ibid.
8. R.V. 1,1,1; 3.3.2; 11,1; 5.11.2; VIII. 27.1, 10.1.6
9. R.V. 10.98; Pañc. Br. 14.6.8
Sixteen or seventeen priests were required to perform big sacrifices. But these were sacrifices which could be performed by four or five or six, or seven, or ten priests. According to Satyāśādīha twelve, thirteen, sixteen, seventeen, twenty-nine and thirty-three priests are required for the sacrifices called Agniṣṭoma, Atyagniṣṭoma, Uktha, Śoḍaśin, Vājapeya and Āptoryāma respectively. Another Śrauta Sūtra lays down much stress upon the good qualities of these priests and also expects them from the same pravara and from the learned and pure food eater's family. In addition to these who had the rank of Ṛtvijas (officiating priests) there were other priests like the Sadasya, the camaśādhvāryu and Śamitṛ, who were also chosen to take part in Śrauta sacrifices. The Vaikhānasa declares that the dependents of Vasiṣṭha i.e., having the Vasiṣṭha gotra, Bhārgava, Āṅgirasa and Āyasa respectively are great priests. Therefore these priests stood at the head of other priests at the sacrifices and thus they were entitled to special honours. While on the other hand the Kātyāyana singles out amongst the Brahmin gotras, the Brahmins of Kāṇva and Kaśyapa gotras who are not fit for receiving the remains of havi oblation even if they beg for it. He may, of course, give it to other priests officiating at the sacrifice.

Following are the priests referred to in the Śrauta-works.

2. Ibid. The Baudhāyana (2.16; 24.12-16) refers to a Brāhmaṇa, which says that in Agnihotra, there is only one officiating priest; on the New-moon and the full-moon sacrifices, there are four officiating priests namely, adhvaryu, brahman, hoṭṛ and agniḍhra in the Caturmāṣya sacrifices; pratiprasthātṛ is the fifth; and in animal sacrifice, mitrāvaruṇa is the sixth officiating priest, in Soma-sacrifice, there are all the officiating priests.
3. Satya 10.8.25
4. Vaikh. Š.S. 12.1
5. Apte. (V.M.) op. cit. p. 12
6. Vaikh. Š.S. 12.1
7. Kātyā. Š.S. 10.3.33
Hotā and his assistants:

The office of the Hotā seems to be the oldest. His important function was to invoke the gods by reciting hymns and make offerings to them. At one place he is called āyajiṣṭha (best of the priests). It was he through whom the sacrificer used to propitiate the gods. Agni also played a similar role, as he is called the hotā of the Gods. In the Āpri hymns the two are linked together and known as 'the divine hotās' like ṛtvik. The word hotā is also used in the sense of a priest in general, particularly when the priests are said to be five or seven. In the later period, it perhaps became customary to select the hotā and to take him to the sacrificial place ceremoniously. Thus Devāpi became the hotā. The Rgveda speaks of a ceremony with which the gods are said to have established Agni as hotā. This is possibly indicative of a similar ceremony when the mortal hotā was installed. The choice of the hotā was made keeping in view his previous experience. It is contended that in the earliest period the function of the Brahman was also performed by him. The Maitrāvaruṇa who is also known as Praśāstā or Upavaktā used to assist him in sacrifices. The big sacrifices of Acchāvāka and grāvastut were required to spare the work of the hotā priest.

Udgāṭā and his assistants:

Udgāṭā was a priest whose function was to sing the hymns at the sacrifices. The word occurs only once in the Rgveda.

1. Kasikar, Śrauta-kोśa Vol. 1, pp. 8-9
3. Ibid.
4. Velankar, Āpri Hymns in the Rgveda, a study and a theory, Bombay University Journal, 1945-46; RV. X. 65-70
5. Potdar, op. cit., p. 161-63
6. Geldner: 'Der Rgveda, Vol. 1, p. 430, II, 174 and p. 91; Here he takes the work to refer to 'praśāstr'
7. Macdonell, E.R.E. XII, p. 611 He identifies him with the priest Maitrāvaruṇa of later days.
8. Kasikar, Śrauta, op. cit. pp. 8-9
9. Ibid.
10. Potdar, op. cit. 164
11. Ibid.
and signifies a priest singing the sāman hymns. This is not included in the Ṛgveda. It shows that the office of the priest became important in later days. He was assisted in the work by prastōtā, prtihartā and subrahmaprāṇya who made calls in connection with sacrifices and sang hymns, addressing them to Soma.

Adhvaryu and his assistants

The Adhvaryu was the next important priest. He was connected with Yajurveda. His main function was to look after the details of the performance in association with the hotā priest. In most of the passages they are associated with the pressing of soma, indicating that they were engaged in the Soma ritual. A number of the adhvaryus depended on the amount of the Soma-Juice to be pressed. The Ṛgveda refers to five adhvaryus which may indicate the number of these priests moving about in the arena of the sacrifice. He was assisted by pratiprasthātā, neṣṭā and unnetā.

Brahman and his assistants.

In the early Ṛgvedic times the post of a Brahman priest was not very important, because the science of ritual had not become so complicated as in later times. Oldenberg suggests that the Brahman priest is not at all referred to in the Ṛgveda. Perhaps this office was introduced to honour a person. In some of the Ṛgvedic hymns, he is described as singing, but this does not appear to be his regular duty. The idleness

1. Kasikar, Śrauta, op. cit., pp. 8-9
2. Ibid.
3. Ibid. p. 163
4. Ibid.
5. Ibid.
6. Ibid.
7. Ibid.
8. Ibid.
9. Ibid.
10. Ibid.
11. Potdar, op. cit. p. 164
of the Brahman is indicated in a mantra where Indra is asked to enjoy the Soma-juice and not remain merely lazy like the Brahman priest. Some scholars identify him with Brāhmaṇācchamsā of the later ritual. During the early period the hotā was the most needed person. It has been suggested that as the ritual grew complex, hotā lost his position in the ritual and the Brahman priest became the all-in-all superintending priest. In the later Vedas, the Brāhmaṇas and the Sūtras, he is always referred to as the person who supervised the functions of the other priests and rectified the mistakes committed by them during the performance. The Gopatha Brāhmaṇa requires him to be endowed with full knowledge of the Brahma Veda or the Atharvaveda. The Brāhmaṇācchamsin, the agnīdhra and potā are described as the assistants of the Brahman priest. One who borrowed the mantras from the Brāhmaṇa texts and recited them in the sacrifice was perhaps called Brāhmaṇācchamsin. One who kindled the fires was called āgṇidhra or agnīdhra. One who purified the soma was called Potā. The Rgveda also describes Agni as potā. This post of Potā was probably invented to give relief to Adhvaryu who used to do the work of purifying the soma. The pot in which the Maruts and Draviṇodas were offered the Soma-juice, was called Potā. According to Oldenberg, in the later times Potā lost its importance and merely remained a priest.

Sadasya and his assistants:

The word sadasya means a member or a priest. It is quite probable that a priest who was the member of the family of the

1. Deshmukh (P.S.), op. cit. p. 342
2. Vait. Sūt. II. 2
3. Macdonell and Keith, Vedic, op. cit. Vol. 11, p. 8; 78
4. Gopatha Br. 1, 2.16
5. Ibid. 1.2.18
7. Agnihotri (P.D.) op. cit. p. 540
8. Ibid.
9. RV. 1.94 6; 1.74.6
10. Ibid. 1.42.2; 2.36.2
11. Oldenberg, Religion, op. cit p. 373, 391, 395
priests who were going to officiate at a sacrifice and who was not associated with any of the four main priests, was called sadasya. Abhigarta, Dhruvagopa and Samsrava are described as the assistants of the sadasya priest.

Camasādhvaryus

Besides the above-mentioned regular priests, ten or eleven Camasādhvaryus were engaged in the sacrifices. They were brought off at the nick of the time by paying extra fees (exclusive of dakṣinā for the sacrifices).¹

14 Dakṣinā:

The Dakṣinā formed an important part of the sacrifice except the one performed by a Brahmin for his own well-being. Many objects were given as dakṣinās. We have already enumerated them elsewhere.

15. Purpose of Sacrifice:

It is a well-known saying that even a fool does not do any work without any purpose. So sacrifices must have been performed by the sacrificers keeping in view some or the other motive. Many objects of sacrifices are mentioned in the Śrautasūtras. According to the Baudhāyana in a rite called abhicāra, one who has to practise abhicāra should offer cake on eight potsherd to rudravant Agni.² The sacrificer should set up sacred fire under Mrgāsīrṣa constellation if he desires prosperity, under Punarvasu for the restoration of lost property; under Purvāphālguni for attainment of abundant wealth from people; and under Uttarāphālguni for affluence.³ If any one desires pre-eminence among men he should set-up the fire under Kṛttikā. For the attainment of all desires he should esta-

¹ Kasikar, Śrauta, op. cit. Vol. (Eng.), pp. 8-9
² Baud. Ś S. 13.4.15; Mān Ś S. 525 1.18, Ṛp. Ś S. 14.16.1.1-6, 16
³ Bhār. Ś S. 5.1-3
blish it under Rohiṇī constellation. He who wants to become the lord of animals should offer oblation with milk in agnihotra sacrifice; for brilliance he should offer clarified butter; and for power and strength he should offer curd and thrashed grains respectively. Barley gruel offered in the Agnihotra makes a man the lord of the village.

One desirous of the Brahman splendour should offer a cake on eleven pot-sherds to gharma-vant Indra and also offer cooked rice to Soma Rudra on full-moon day of Pauṣa. If desirous of cattle one should perform Grāmā or Antipavitreṣṭī or offer cooked rice to Bṛhaspati. A person who has got himself consecrated at the Rājasūya or who desires welfare or good health or abundant food or cattle or who has enemies or who has been accused, should perform Sautrāmaṇī. For avoiding the (fear of) expulsion, or old age or death one should perform jyogāmayāvī rite. For the practice of Exorcism or excorcistic spells one should offer Rāṣṭrabhṛt oblations. One who, even though learned, has not attained success should offer to Soma-Rudra rice cooked in milk of white cow having a white calf and give a cow in dakṣiṇā. A Brahmin or a Rājanya or a Vaiṣya sacrificer who is desirous of food and heaven should perform the diṣṭamveṣṭi. If one desires that he may be the possessor of food, eater of food, and lord of food should, perform a certain rite described in the Baudhāyana Śrauta sūtra. One who is desirous of a more powerful faculty of sight or sharp sight

1. Bhār. Ś.S. 5.1-3
2. Varāha 1.5.2-4
3. Ibid.
4. Baud Ś.S. 13.11.17
5. Ibid. 13.20. Man Ś.S. 5.1.6, 39.40
6. Ibid, 13.11
7. Mān Ś.S. 25.1.9. 15,16,20
8. Varā 3.2.7 Ap. 3.15.6
9. Mān Ś.S. 5.1.10.40.42.43, Ap. 3.15.7
10. Baud Ś.S. 13-6, Kātyā Ś.S. 4.12.15
11. Ibid. 14.17.18
12. Ibid. 23.7. Tai. Sam 3.4.8.5
13. Bhār Ś.S. 6.1.6
14. Baud. 45. 3-22-25
should make offering to śuci-Agni. One who cannot speak or hear distinctly should offer to Vaimādha, a cake of eleven potsherds.¹ If a patient of leprosy wants to get rid of this disease then he should give rice cooked in milk of a white cow having a white calf to Soma-Rudra.² Sacrifices or rites are also prescribed for the attainment of offspring,³ heroic progeny,⁴ verile power,⁵ brave sous,⁶ sovereignty,⁷ security,⁸ victory in a battle,⁹ rain showers,¹⁰ liberation,¹¹ lustre, kinsmen,¹² good,¹³ glory,¹⁴ fortune,¹⁵ and lordship.¹⁶ If one’s army revolts against him, he should offer cooked rice to Indrāgni.¹⁷

With the development of the magic and the power of the priests, it was beginning to be believed that by the performance of the sacrifice the gods could be compelled to bestow desired objects on the sacrificer. This situation was quite different to one which existed in the Rgvedic times when the gods had the full powers to bestow or not to bestow objects on the sacrificer.

16. Expiations:

One had to perform certain acts of expiations in order to ratify the mistakes with regard to sacrifices and of any bad.

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1. Āp. 3.16.2
3. Satya 1.2-3; Baud Ś.S. 3.16; Bhard Ś.S. 5.1-3
4. Satya 13.3.34
5. Āp, Ś.S. 7.1.1-5 4.6; 3
6. Ibid. 1.3.4-5; 1.4.3
7. Mān Ś.S. 5.1.9.31.32.38
8. Ibid. 5.1.9.31.32,38
9. Ibid. 5.1.7.29,31
10. Ibid. 5.1.6-37; 38
11. Vaikh. 2.1-11
12. Āp. 3.15, 8-10
14. Mān Ś.S. 5.1.10-10-14
16. Baud Ś.S. 14.19
17. Ibid. 13.5
-act not approved by the Śrauta works. It is laid down that oblation gets defied if it is touched by a woman in menses; or if it is looked at by an impure person or by embrayo-killer, or placed in an impure-vessel or placed on a spot unworthy of sacrifice and so one has to perform an act of expiation.\(^1\) If the brahmaudanika fire falls out of the fire-place, one should again cook the brahmaudana and then put fire sticks on the fire without having first anointed them with clarified butter.\(^2\) If, in connection with the setting up of the sacred fires, one renders the entire aupāśana fire into the brahmaudanika fire, he should offer on it oblations by means of the srava-spoon with "punastvā"—and perform the domestic rites with the help of the secular fires.\(^3\) If one goes on a journey after having put fire sticks on the brahmaudanika fire, one should again cook the brahmaudanika and put the fire-sticks on the fire without having first anointed them with clarified butter.\(^4\) If the time of the setting up of the sacrificial fires is passed over, or if brahmaudanika fire becomes extinguished, if one finds his wife in menses during the setting up of the sacred fires, he should perform certain expiatory rites. Certain expiatory rites in connection with Agniḥotra are laid down in the Śrāuta-works.\(^8\) Expiation rites in connection with the New-Moon and the Full-Moon sacrifices,\(^9\) the Piṇḍapātyajña,\(^10\) offering of the first fruits,\(^11\) the

\(^{1}\) Man Ś.S. 5.1.9,36,38

\(^{2}\) Ibid. 3.1.35

\(^{3}\) Baud. Ś.S. 29.12

\(^{4}\) Mān. Ś.S. 3.1.35

\(^{5}\) Ibid.

\(^{6}\) Baud. Ś.S. 29.12, Mān. Ś.S. 3.1.35

\(^{7}\) Baud. Ś.S. 29.12; Vaikh. Ś.S. 20.4; Kātyā. Ś.S. 25.11.14

\(^{8}\) Baud. Ś.S. 18.24; Bhār. Ś.S. 9.9.4-9; 11.1; Āp. Ś.S. 9.6; 14.7.2; Satyā 15.2.20; Vaikh. Ś.S. 20.12; Mān. Ś.S. 3.2,14; Kātyā. Ś.S. 25.3.20

\(^{9}\) Baud. Ś.S. 13.3; 23.1; 28.12; 29.10.12; 27.13.6; 12; Bhār. Ś.S. 9.6,5-9; 9.1.11-14; 9.17.1-5; Āp. Ś.S. 9.4.2-5; 9.1.15.16; ĀSV. Ś.S. 3.10; 13; Kātyā. Ś.S. 25.4.21; 1.1.13-17; Mān. Ś.S. 5.1.7,29, 30

\(^{10}\) Baud. Ś.S. 29.12

\(^{11}\) Ibid. 13.43; Bhār. Ś.S. 9.16.12; Āp. 9.14.5,6; Kātyā. 28.8.15,16; Mān. Ś.S. 5.1.7,28-30
-cāturmāsyas\(^1\), the animal sacrifices\(^2\), the Sautrāmaṇi\(^3\) and so
- on are given in detail in the Sūtra texts.

17. Miscellaneous

(i) Means for the knowing of the ritual procedure:

There are five means of knowing the ritual procedure viz.,
the Mantra (portion of the Veda), the Brāhmaṇa (portion of
the Veda), evidence (pratyaya), inference (nyāya), and termi-
nation (saṁsthā).\(^4\) One can know from the order of the verses
and formulas in the Mantra as to which rite is to be performed
first and what later. Sometimes the ritual action is directly
enjoined or repeated in the Mantra itself. For instance,
preyaṁagād dhiṣaṇa etc.\(^5\) A proper and exact definition of
the Mantra cannot be given. It is said that the denomination
by experts or learned men (abhīyukta) in the words is a
Mantra in the definition.\(^6\)

If the ritual procedure does not become clear from the
Mantra then one should take the help of the Brāhmaṇa
(portion). In the Brāhmaṇa, the ritual application of the vessels
or the formulas is made clear by the use of such words as “One
should do this (ritual action) with this (mantra) and that
(ritual action) with that (mantra).” In addition to this it also
prescribes rites which are to be performed without reciting any
mantras.\(^7\) Now question arises “What is a Brāhmaṇa.” Accord-
ing to Sukthankar, “What is not mantra is a Brāhmaṇa.”\(^8\)
This view of his is also supported by Jaimini in these sūtras—
“tat caudakeṣu mantrākhyā” and “ṣeṣe brāhmaṇaśabdah.”\(^9\)

1. Baud. Š.S. 28.12; Kātyā. 25.4.20-22; Mān. 5.1 7.27, 28, 30
2. Ibid. 29.13; 28.12; Āp. Š.S. 9.20.1,4,5; Mān. Š.S. 3.5.7; Sāṅkh. Š.S.
   13.2.2; Kātyā. Š.S. 25.10.1-3
3. Vaikh. Š.S. 20.22; 31
4. Baud Š.S. 24.1
5. Ibid.
9. Ibid.
The ritual procedure of one of the three Vedas can be known from the evidence of the ritual procedure laid down in another Veda. This act is known as pratyaya.1

Whenever necessary the ritual procedure can also be known through Nyāya. If there is no specific authority with regard to certain ritual then one should rely upon the authority of the practice of the people in the village.2

If there occurs some hitch in the proper performance of the ritual, one should, instead of suspending that ritual, get over that hitch by following the best possible course. For example, if the soma has been stolen, one should extract the juice of kedāra or phālguna.3 This is known as saṃsthā (or the crossing of the hitch with regard to a ritual for its successful termination).

There existed four categories of the mantras viz., with laudation, or with direction, or with benediction, or neither with laudation nor with benediction nor with direction.4

"It is also declared that the sacrifice should be commenced with faith and benediction. It should begin with Vāta and end with Vāta."5

(ii) Tantra and Āvāpa.

Now another question arises as to how one should make-out which is the basic part (tantra) of the ritual and which is the insertion (āvāpa)? It is declared that 'The rites from the adding of fuel to the sacred fires up to offering of the two ājyabhāgas excluding the rites relating to the corn, constitute the tantra.' A tantra consists of several āvāpas as for instance, in connection with milking of cows, the arranging of potsherds, the carrying away of stambayajus, the taking up of clarified butter and whatever else one inserts. Sometimes.

1. Baud; Ś.S. 24.1
2. Ibid. 24.1
3. Ibid. 24.1
4. Ibid.
5. Ibid. 242
āvāpa attains the character of tantra, for example, prāṣītra, the sacrificer’s portion, the brahman’s portion, the sviṣṭakṛt, and the idā. They become āvāpa by reason of the cutting out of portion and tantra by reason of the offering. It is also noticed that sometimes a tantra attains the character of the āvāpa. In the Maitrābārhaspatya sacrifice as also elsewhere the pouring out of the oblation material itself becomes tantra and the offering itself becomes āvāpa.¹

(jii) Basic ritual and Modification:

The Baudhāyana also suggests for the knowing of basic ritual and the modification. It says, “That which is the norm (sacrifice) is the basic ritual. That which one models (on the norm) is the modification. The New-moon and the Full-moon sacrifices constitute the basic ritual among the īṣṭis (while) all the optional īṣṭis constitute the modification.”²

(iv) Types of the Ritual:

The ritual is three-fold—that which is repeated in accordance with the rites, that which is repeated in accordance with the divinities and that which is repeated in accordance with number. The ritual performed with the mantras relating to Savitṛ is the one repeated in accordance with the rites. The taking up of clarified butter for all divinities into dhruvā, the dronakalaśa in which soma juice is extracted (for all divinities) are instances of the second kind of ritual “Has the oblation been properly cooked, O Savitṛ”, (three times) is an instance of the ritual repeated in accordance with number.³

(v) Employment of a left out mantra:

Three ways are suggested for determining the ritual application of a mantra which is left out. Firstly, it should be determined from the ritual application of the mantras occurring

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1. Baud. Ś.S. 24.3
2. Ibid. 24.5
3. Ibid. 24.6
in the proximity of that mantra. It means that one should employ that mantra together with the mantra which occurs in the immediate proximity of that mantra either before it or after it. Secondly, it should be determined by considering its import e.g., āśānaḥ suvirayām rāyaspoṣaṁ svaśviyam (Tait. Sam 3.5.5.8). Thirdly, it should be determined by inference e.g., Agnicayana.¹

(vi) Specified and Unspecified Injunctions:

Oblations are to be offered on the āhavaniya fire where there is no specific injunction. However, there are specific injunctions which lay down that they should be offered upon the gambling-place, or upon the fire over the forefront of a chariot, or upon the axle of the chariot etc.²

(vii) Sacrificial procedure:

Three kinds of sacrificial procedure (as regards the member of the prayajas) govern (the performance of) a sacrifice, namely, pañcaprayāja, navaprayāja, and ekādaśaprayāja. In the New-moon and the Full-moon sacrifices and the Optional iṣṭis, there are five prayājas; in the cāturmāṣyas, there are nine prayājas; and in the Animal-sacrifice and in the Soma-sacrifice, there are eleven prayājas.³

(viii) Recitation of the Mantras:

A sacrifice is to be performed with the three Vedas, namely, the Rgveda, the Yajurveda, and the Sāmaveda. The mantras from the Rgveda and the Yajurveda are to be used in the New-moon and the Full-moon sacrifices. The Agniṣṭoma is to be performed with the mantras of all the three Vedas. The verses from the Rgveda and the Sāmans from the Sāmaveda are to be chanted in loud tone. The verses from the Yajurveda are to be recited in low tone. The formulas connected with the causing, to announce, the announcement, the closing of the hotṛ, the conversation, and the calling out are to be uttered in loud tone.

¹ Baud, Ś.S. 24.6
² Ibid. 24.8
³ Baud, Ś.S. 24.11
The Śāmidhenī verses should be recited in middle loud tone. The mantras preceding the Ājyabhāgas and the svviṣaṭakṛt-offering as also those relating to the Mādhyaṃdinasavāna (in a Soma-sacrifice) should be recited in middle loud tone. The mantras relating to the rites following the svviṣaṭakṛt-offering as also those relating to the Tṛṭīya savāna should be recited in a high loud tone. Pāṇini also mentions the three namely Udātta (high tone), Anudātta (low tone) and Svarita (middle tone).

(ix) Grhya-rites in the Śrautasūtras:

Certain Grhya rites are mentioned in the ritual texts. According to the Śāṅkhāyana anything pertaining to the Śūlagava rite should neither be eaten nor taken to the village, because if it is taken to the village Rudra will harm human offsprings. He should keep away his people from the vicinity of this place. On express injunction, however, he may partake of the sacrificial food, for it will bring luck. After the sacrifice he should let loose another calf for the ensuing Śūlagava. It also enjoins that one should sacrifice an ox to Rudra for prosperity and that this sacrifice is called Śūlagava. The Vṛṣotsarga is another grhya sacrifice referred to in the Śrauta manuals. The Jātakarāma, the Upanayana and Samāvartana rites are also mentioned in these works but only by name. The Baudhāyana speaks of seven pāka-sacrifices namely, Huta, Prahuta, Āhuta, Śūlagava, Balihaṇa, Pratyavaroḥaṇa and Aṣṭakā-homa. Some teachers say that they are, indeed, innumerable. Whatever is offered on any fire other than those in the sanctuary of the sacred fires—all those offerings constitute pāka-sacrifices.

1. Āp. Ś.S. 24.1
2. Pāṇini, 1.2.29-31
3. Śāṅkh. Ś.S. iv. 17.3
4. Ibid. Ś.S. iv. 17.1-2
5. Kau-Ś.S. 24.19-21, Āp. Ś.S. xix. 17, 1-5; Baud. Ś.S. xiv, 14; Mān. Ś.S. 3.5.18.1
6. Baud. Pitṛmedha, 2.7, Bhār. Ś.S. 2.8-12; Vaikh. Ś.S. 23.20-23
7. Ibid. 2.3.4, Gauś. Pitṛmedha. 1.1-4; Bhār. Ś.S. 1.11.12
8. Vaikh. Ś.S. 20.20-23
9. Baud. Ś.S. 24.4
It is clear from the study of the Śrauta works that "the indo-European fire-cult elaborated in India separately in the Atharvanic ritual and the Indo-Iranian Soma-cult which though later than the fire cult in origin attained supremacy over the latter, both in Iran and India, through the assiduous efforts of the energetic priestly guilds." Further "In India, however, the Soma-cult reigned supreme ever afterwards, the fire-cult being relegated to a subordinate position by the priestly families." But the fire cult maintained its own in spite of the priestly predilection for the cult of exhilarating Soma" in the Ģṛhya-rituals.

1. Ghosh (L.K.), Hindu Ideal of Life, Loc. Cit., p. 389
2. Ibid.
3. Ibid.
Resume and Recapitulation

The main features of the culture of the Śrautasūtra period can now be summarised. To the end of the Brāhmaṇa period, the ritual practices had grown to such an extent that a need was felt to preserve and protect such a vast literature from destruction. The knowledge being orally imparted and retained, it was very difficult to memorise each and every detail about the sacrifice. An attempt is made in the Śrauta-sūtras to systematise what was literature through short precepts for the preservation and to facilitate the memorising of the details of the sacrifices.

The sacrifices played an important role in the days of the Śrauta manuals. The sacrifices when performed by the individuals bring happiness and spiritual enlightenment. The priests who officiated at the sacrifice and the Brahmans and others who attended it were given dakṣiṇās and gifts respectively. In this way sacrifice bestowed prosperity on the Yajamāna (the sacrificer) and the Yājaka (officiating priest). The sacrifice being the centre of the aryan cultural activities attracted the whole community. In one way or the other almost every member of the community helped and took part in the sacrificial performance. The Yajamāna used to give money for the sacrifice; the Yājakas performed the rituals; the Rathakāra, the Niṣādas and the crafts-men provided the necessary materials for the performance of the sacrifice. The whole village participated in the sacrifice. Hence the sacrificial institution helped a good deal in the consolidating of the village community. The culture of the Śrautasūtras can be described as hedonist which aims at the uplift of the whole society and the individual living therein.
Another important feature of the culture during the said period is that it was dominated by varṇa considerations. There are many injunctions which lay down that a particular sacrifice is to be performed by the person of a particular varṇa e.g. by the kṣattras, the Rājasūya. Thus the society was divided on the basis of of Varṇas into four well-known compartments viz., the Brahmins, the Kṣatriyas, the Vaiśyas and the Śūdras. Besides these Varṇas, there existed such castes as Rathakāras and the Niśādas and the Cāndālas. There seems to be no friction between the Brahmins and the Kṣatriyas. The Brahmins had by now wielded sufficient power to lead the other Varṇas. There is hardly any statement which challenges the authority of the Bhūdevas (earthly gods). This was due to the fact that they had the sole right to officiate at the sacrifices and to impart education. Moreover, they were the custodians of the knowledge of the sacrifice.

The sacrifices were usually performed with the help of the four priests viz., the hotṛ, the Udgātṛ, the adhvaryu and the Brahman. They had their own assistants to help them in the course of the sacrifice. The Śrautyā Sūtras throw a welcomelight on the relation of the officiating priests. So far as the sacrifice is concerned, they were all-in-all in the sacrifice. They used to get fee and gifts. The Sūtras prescribe rules for the appointment or the dismissal of the officiating priest. It also provides a code of conduct for the officiating priest as well as for the sacrificer. For instance, it is declared in these texts that both the sacrificer and the officiating priest should be of virtuous conduct.

A sacrifice was considered to be the surest means of spiritual enlightenment and attainment of the heaven. This goal could be achieved by the performance of the sacrifices like Full-moon and New-moon. The Agniḥotra sacrifice was described as the halt on the way which could lead to the goal. Various expiatory rites are also prescribed if there was any mistake during the performance of a particular rite. The ritual texts also speak of additional violations which are full of cultural material.
The description of the various optional sacrifices shed ample light on the desires and difficulties experienced by the people during this period.

Another important feature of the culture is that it enjoins big and costly sacrifices. On account of the high cost or the expenditure of the sacrifices, they were usually performed by the princes, landlords and rich men. It was beyond the reach of a poor person to begin these sacrifices for it would have been difficult for him to spend much on the sacrificial material, the fee of the priest, and gifts.

The concessions regarding the performance of particular sacrifice, given to certain types of people point to the fact that the guardians of the society were forced to reduce the complications of the rituals and render them easier and more practicable. Thus these texts also take into account those persons who had not established the sacred fires while speaking about the Pindapitryajña and Pitṛmedha etc. Since the prayers to be offered while proceeding on journey were lengthy ones, the custom of doing so had been abandoned, and it was now customary to offer prayers while proceeding and also after having returned.

The sacrifice had by now assumed a rather artificial form with the result that it became difficult to secure the services of able and qualified Brahmin priests. Moreover, certain rules must have not been followed very strictly on account of this artificial nature of the sacrifice. The rite which includes the placing of the winnowing basket and the cart out of which the oblation-material used to be poured out at the feet of the deceased on the pyre, indicate that the cart was not a real one but was a miniature.

Even a cursory glance at the subject of these works would reveal that they contain much material on the geographical conditions which then existed. According to these texts, the epic-centre of the Aryan culture during this period was Aryāvarta of Baudhāyana. Mountains, rivers, sea and things originating from sea, are mentioned at several places in our texts.
Seasons, months, flore and fauna, find a special mention in these works. Various types of trees, herbs, and creepers, and animals are referred to therein. These texts speak of the domestic animals, the forest-animals, quatic-animals and small insects etc.

The Śrauta Sūtras show full acquaintance with the Varna system at the head of which stood the Brahmin Varna. Here and there we come across such references which clearly indicate the duties of the various Varṇas. The change of varṇa was not possible during the period. The fourfold classification helped in the progress of the people both individually and collectively.

The every day life and the requirements of the people are also referred to in the Śrauta-works. The living places like Grāma, Nagara, and Janapada are mentioned. People used to live in houses made up of bricks. The conclusion is derived from the use of the baked bricks in the construction of the fire altar. The things of daily use like furniture, dress, ornaments, food and drinks, are also referred to in these texts. Without entertainment and amusement life becomes boring and dreary, so these works speak of dicing, music, dance, dramatic performances, races, stories and historical narratives as the means of entertainment and amusement.

The Śrauta Sūtras also refer to economic life of the āryans during the period. It is a well-known fact that all kind of progress depends on the economic stability of the country or the society. As the needs of the people in this period were simple so there was simple economy. There was hardly any competition among the different strata of the society. Every Varṇa performed its duties carefully and faithfully. The main occupations of the Brahmins were teaching and working as priests in the sacrifices. The main occupations of the Kṣatriyas, the Vaiśyas and the Śudras were to work in the army, to work as traders and farmers, and to work as servants respectively. Arts and crafts like carpentry, weaving, metal work, pottery, class-work, leather-work and needle work were known to the people. References to trade and commerce, transport and communication, currency and coinage, weights
and measures are available in the Śrauta Sūtras. There existed a well-balanced real economy in the days of the sūtra texts.

A due place was given to education in the life of the man which was considered to be of hundred years. The Brahmins were incharge of education. The child was taken to the house of the teacher who did not charge anything for the sake of education. The teacher treated him like his own son and the pupil treated him as his spiritual father who gave him birth through the teaching of the Vedas and other scriptures. Various subjects of study are mentioned. The āryans of this period had the knowledge of astronomy, astrology, and mathematics. The Śrauta Sūtras being works of religious nature do not give much details of the educational system which existed in that period. But we can know about it from the Upaniṣads and the Aṣṭādhyāyī of Pāṇini, which belong to this period.

Though we cannot expect much material dealing with family and married life, yet the Śrautasūtras do afford some information about this topic. The family has been an important unit of the Āryan society. The family consisted of many members like father, mother, sisters, brothers, uncles etc., who were united and interested in the well being of the family. The patriarchal family system was followed in those days. So far as marriage was concerned the Sūtras allow a man to marry a maiden belonging to his own varṇa. The consideration of Pravara and Gotra was also made while settling the marriages. The Sūtras appear to allow more than one wife. Thus monogamy and polygamy both were in practice in the days of the sūtras. The children born to a woman from persons other than her husband were looked down upon in society.

In spite of the religious character of the Srauta Sūtras we do have references which give insight into the political life of the people. The political subjects like king and kingship, the royal purohita, the Sabhā and Samiti, the royal consecration, kings, their duties and functions, king’s officials, means of
fighting and the art of war, are indirectly dealt with in the Śrauta Sūtras.

Religion played an important role in the times of the Śrauta sūtras. Deities and sacrifices formed the nucleus of the religion. Many deities are referred to in these works. They were given any epithets. References to female deities, abstract deities and dual deities are available in these texts. These gods are described as kind, benevolent, fulfiller of wishes, bestower of sons, cattle etc. The gods were usually invoked in the sacrifices and given oblations of various kinds of materials. On account of the great number of the deities one is tempted to see polytheism existing in this period but this should be understood with the background of the monism of the Upaniṣads.

The Śrautasūtras deal with big sacrifices. The institution of sacrifice has a long history behind it and its existence could be traced to the Indo-Aryan period. The ritual-texts speak of two categories of sacrifices viz., the Havirvayūnas and the Sāma-yajñas. They are seven each in number. We have already referred to them in detail in the previous chapter. The Yajamāna and the Yājaka played the main role in the performance of the sacrifice. The Yajamāna had to become pure by taking bath before the beginning of the sacrifice. He had also to follow certain vows. The sacrificer and his wife performed the sacrifice. The priest employed for the performance of the sacrifice should also be of pure descent, virtuous and possessed of all qualities described in the Śrautasūtras. The highest number of priests required for a sacrifice was sixteen. Of these four priests, hota, Udgatā, adhvaryu and brahman officiated as main priests. Rest of the priests were the assistants of one or the other priests. A sacrificial hall was used for sacrifice in which altars were constructed for the establishment of the fires. Fuel for sacrifice was collected from different trees viz., nyagrodha, udumbara, Asvattha, Śamī, Pālāśa etc. The material for oblation consisted of ājya, yava, tila, ṣāhi, purodāsa, āmikṣa, and apūpas. Animals were also offered as oblations. Soma, surā, curd, honey and milk were the liquids used in the
sacrifices. Many sacrificial utensils are referred to, viz., kapāla, śūrpa, sphyā etc. Certain rules about the sacrificial post also occur in the sūtras. Certain miscellaneous rules regarding the knowledge of the ritual procedure, commencing and the ending of the sacrifice, tantra and āvāpa, basic ritual and modification, employment of a left out mantra, special and unspecified injunctions, sacrificial procedure, recitation of the mantras, and the Gṛhya-rites in the Śrautasūtras appear at certain places in the Śrautasūtras.

The Śrautasūtras allude to two sacrifices which are connected with the funeral of a sacrificer. They give insight into the customs and manners of the āryans regarding the disposal of the dead body of the sacrificer. These two sacrifices are the Pīṇḍapitryajñā and the Pitṛmedha. The Pitṛmedha gives in full detail the rites which are to be performed at the cremation ground, and which are to be performed after the cremation. Certain pacificatory rites, incidental rites are prescribed in the Śrautasūtras.

Thus having surveyed the Śrautasūtra literature from the cultural point of view, we come to the conclusion that they are indispensable for the understanding of Indian culture in its true spirit. The cultural trends as revealed by the Śrautasūtras indicate that India and Indians were very prosperous in those days. They had ample to eat, ample to drink and ample material to enrich their hearts and souls.
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A book that I bought on a plane

I really enjoyed it.

The flight was long, but the book kept me engaged.

Looking forward to reading another.