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

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CHAPTER XIX

DEVAYAJÑA

Devayajña:—As stated in the Tai. Ār. quoted above (p. 696) the Devayajña was performed by offering fuel sticks into fire. According to the Āp. Dh. S. I. 4, 13, 1, Baud. Dh. S. II. 6, 4 and Gaut. V. 8-9, the Devayajña consisted in offering into fire offerings (of food or at least a fuel stick) with 'svāhā' uttered after the name of the deities in the dative case. Manu also (III. 70) looks upon homa as devayajña. 'The devatās to whom homa or devayajña was offered are different according to different grhṛya or dharma sūtras. For example, Āśv. gr. (I. 2. 2) says that they are the deities of the Agnīhōtra (i.e. Śūrya or Agni, and Prajāpati), Soma Vanaspati, Agni and Soma, Indra and Agni, Heaven and earth, Dhanvantari, Indra, the Viśve Devas, Brahman'. According to Gaut. they are Agni, Dhanvantari, Viśve Devas, Prajāpati, Agni Sviṣṭakṛt. Vide Mānava-grhṛya II. 12. 2 where the deities are different from those in Āśv. gr. and Gaut. In later smṛtis a distinction is made between homa (or devayajña) and devapūjā. Yāj. in I. 100 speaks of the worship of gods immediately after tarpāna and then in I. 103 includes homa among the five yajñas. Manu II. 176 also makes this distinction. Medieval writers came to look upon Vaiśvadeva as the devayajña, while others held that homa to gods was different from Vaiśvadeva. Vide Haradatta 1686 on Āp. Dh. S. I. 4, 13. 1. According to Marici and Hārīta quoted in the Smṛtimuktāpahala (āhūka p. 383) devapūjā is performed after the morning homa or after brahmayajña and tarpāna 1687 in the noon. In medieval and modern times the ancient idea of homa

1685. अहर्ष: स्वायायपुर्वादात्तत्वतः द्रेष्यत च समांति | श्री. ध. सू. II. 6.4; इर्द-पिन्तुमुदयत्रि: स्वायायपुर्वव्यविक्रिया द्वेषा श्राविन्तिः स्विन्त्रक्षचिति होम: गौ. V. 8-9. The mantras become संगमय वनसपत्ये स्वायाय अत्रीयोनामायां स्वायाय अस्तीति द्वेषा and so on; when स्वायाय is said the offering is thrown into the fire.

1686. द्रेष्यतेन नागानामवेत्यस्य द्रेष्यत: काश्चिदं द्रेष्यते नामान्तरित| प्राथमिकतिन्मात्राप्राप्ति मन्यन्ते | द्रेष्यत: स्वायायतिः च मन्यतिविचारति | द्रेष्यते ज्ञाते इति संक्षेपस्मात्तिः | वर्ष तु न मृत्युम प्रधर्मवाचाय | हरदल ते अः | ध. I. 4, 13. 1.

1687. अपि द्रेष्यतेन | तथा मात्रामात्रान्तरितमिति श्रीतिः | विष्णु द्रेष्यतेन ज्ञातामात्रान्तरिततिष्ठन्ते | तथा च धारित: कुर्विति प्रेतात्तत्वं ज्ञातायमात्रान्तरिततिः | इति | स्विन्त्रक्षचिति (आहुका p. 383).

H. D. 89
receded far into the back-ground and its place was taken by an elaborated procedure of devapūjā (worship of images kept in the house). Some space must be devoted to the origin and development of this phase of religious practice.

It is extremely doubtful whether images were generally worshipped in the ancient Vedic times. In the Rgveda and the other Vedas, there is worship of Agni, the Sun, Varūṇa and various other deities; but they were worshipped in the abstract, as powers and manifestations of the one Divine Person or as separate deities or functions behind natural phenomena or cosmic processes. There are no doubt passages where the deities of the Rgveda are spoken of as possessed of bodily attributes. A few verses may be cited in this connection. Indra is described in Rg. VIII. 17. 8 as ‘tuvigrīva’ (with a powerful or thick neck) and ‘vaphidara’ (having big or capacious belly) and ‘subāhu’ (having well-shaped arms). Rg. VIII. 17. 5 speaks of the limbs and sides of Indra and prays Indra to taste honey with his tongue. In Rg. X. 96. 8 Indra is spoken as having dark green (hari) hair and beard and in X. 105. 7 again it is said that the hair on his chin are dark-green and his chin is never injured (in battle). 1688 In Rg. II. 33. 5 Rudra is said to be ‘rīduḍara’ (whose abdomen is soft), ‘babhr’ (of brown colour) and ‘suśipra’ (with a fine chin or nose). The Vāj. S. 16. 7 speaks of Rudra as having a dark-blue throat and red (complexion) and 16. 51 says he wears a skin (kṛttī). In Rg. I. 155. 6 Viṣṇu is said to approach a battle with his huge body and as a youth (‘brhač-chartra’ and ‘yuvā’). In Rg. III. 53. 6 Indra is asked to go home at once after drinking Somas, as he has a charming wife and delightful house. In Rg. X. 26. 7 god Pūṣan is said to shave his beard. In Rg. IV. 53. 2 Savitṛ is said to put on a yellowish drāpi (armour) and in Rg. I. 25. 13 Varūṇa is said to wear a golden drāpi. It is not necessary to multiply examples. It is possible to argue that all these descriptions are poetic and metaphorical. But there are two passages of the Rgveda that cause much more difficulty than the above. Rg. IV. 24. 10 asks ’who will 1689 purchase this

1688. तुविरवर्त वांत्रेषु; वुषाहर्दधम् मदेषु। द्वैतं द्वाणि जित्त्वो त्र्यों । क्र. VIII 17. 8; हरिहर्विक्षिषिक आपससरस्ययो हरिपा अवविषय। क्र. X. 96. 8; कर्मवधके समारग दृष्टेय हिरिक्षिक हिरिक्षिय। अकत्वषाध्येन न रजः। क्र. X. 105. 7.

1689. क द्राण प्रावीलेदली किणवति वेंधविं।।' यद्युषाणि जित्त्वो द्राणोऽपि मे प्रावीलेदलीं।। क्र. IV. 24. 10; मदे चतुः लाभविषय: परा ह्वलाय स्वसम।। न सहस्रां नाशस्माय; विषयो न फलाय सतामाय।। क्र. VIII. 1. 6.
my Indra for ten cows and might return it after he (Indra) has killed enemies"? Rg. VIII.1.5 says "O Indra! I shall not give thee for even a great price, not even for a hundred, a thousand or an ayuta (ten thousand)." It may be argued that here there is a reference to an image of Indra. But this is not convincing. It is equally possible to hold that these are hyperbolic or boastful statements of the great devotion of the worshipper to Indra and that there is no reference to an image of Indra. If we look at the Vedic cult described in the Brāhmaṇas where sacrifices of butter, cakes and boiled rice or other grain are offered to several deities in the fire, or animal and soma sacrifices are described at great length, it is clear that the ancient sages hardly ever thought of the worship of idols, but of deities in the abstract to whom they ascribed different functions and poetically represented them as being endowed like human beings with hands and feet and other limbs. It cannot be denied that here and there occur a few passages that suggest images as objects of worship. For example, in the Tai. Br. II. 6. 17 occurs the passage 'may the hot priest worship the three goddesses, that are golden, that are endowed with beauty (or ornaments) that are great ones' &c. It looks as if golden images of the three goddesses are meant. One can say without much fear of contradiction that the religious practices among the higher strata of the Vedic Aryans did not include the worship of images in the house or in temples. But we have hardly any literary materials for judging what the religious practices of the lower or ignorant masses of Vedic India were. In Rg VII. 21.5 Vasiṣṭha prays to Indra 'may the śīṣṇa-devas not overwhelm our rta' (religious order or practices); similarly in Rg. X. 99. 3 the prayer is 'may he (Indra) striking (or killing) the śīṣṇadevas overcome them by his form or power'. Scholars are sharply divided in opinion about the meaning of the word 1691 'śīṣṇadeva'. Some hold that it denotes people who were worshippers of the phallus (vide Vedic Index, vol. II. p. 382). Others hold that the word is used in a secondary or metaphorical sense for those who are immersed in sexual gratification and do not recognize anything else (as worthy of pursuit). Yāska in his Nirukta (IV.19) quotes

1690. रोहित यशोरेष्ठस्वः। तिस्रो देवी: हिरण्यपि:। भरतितुष्कतीम्यः।। सै। च। II. 6. 17. The three devīs are Bhāratī,Īḍī and Sarasvati.

1691. मा विद्रश्वेता अवि युतर्ते न॥ कृ. VII. 21. 5; प्रत्येकदेवं अवि वप्पसा चुतु॥ कृ. X. 99. 3।। मा नि: श्रमद्वेश:। अवि युद्धात् न: सर्वव वा वर्ज्य वा।। निरुक्त: IV. 19.
Rg. VII. 21. 5 and explains that the word means 'those who do not observe rules of brahmavinyasa (celibacy)'. The preponderance of authority and evidence is in favour of the second view. In Rg. VII. 104. 14 (= Atharva VIII. 4. 14), the poet pleads 'if I be addicted to falsehood, O fire, or if I call upon the gods in vain (then you may injure me), but (not being so) why are you angry with me? May those whose speech is false incur slaughter at your hands'. Here 'anupa-devah' is practically the same as 'drogha-vacah' in the fourth pada. In the Tai. Up. I. 11. 2 we have the words 'maatra-deva bhava, pitṛdevo bhava', where all that is meant is that 'one should be devoted to the parents'. Therefore 'siśna-deva' could hardly mean 'those who worship phallus as god'. In Rg. 1692. X. 87. 2 Agni is invoked as follows 'with thy tongue reach the mūradevas, in thy mouth envelope the eaters of raw flesh after cutting them into bits' and in Rg. VII. 104. 24 Indra is called upon to kill male and female yātudhānas (evil spirits or sorcerers) and it is added 'may the mūradevas perish bereft of their necks and may they not see the sun rising up from the horizon'. Yāska in commenting on Rg. X. 4. 4 explains 'mūra' as 'madha' (stupid). It is possible to take 'mūra' as meaning 'mortal' or 'perishable' (since the root 'mr' assumes the form 'murya') as in Rg. VII. 104. 15). From the above quotations it is clear that the Rgvedic poets knew of low people who practised witchcraft, who were mūradevas (i.e. either worshipped perishable objects or were stupid in their cult) and who were the enemies of the Aryans. There are also clear references to enemies who did not look upon Indra as God (Rg. X. 27. 6, X. 48. 7, X. 86. 1).

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

1692. आ जिन्द्रार्य सुमेवन्वथलस्मि कथाधृत वृक्षयिदः परस्यवसंस्न || अर्थांके VIII 3. 2 (साप्तर रेष्य सुमेवन्वथलस्मित); परार्थितां मुद्रेवसुविन्यायिति परायापुरी अभि साहुरानानि || अर्थांके VIII. 14 (=अयोध्य विन्यायिति परस्यवसंस्नि अभि साहुरानानि || अर्थांके VIII 3. 13 with slight variation at end); वि नित्यपायं मुद्रेवसुविन्यायिति जनवश्य साहुरानानि || अर्थांके VII. 104. 24 (अयोध्य VIII. 4. 24).

1693. नूरा अमृत न वर्ष चिनित्वो महिलावस्मि स्वभूमिविस्वेतः (क्र. 10. 4. 4.); नूरा: नवं अमृतं: स्वभूमि न वर्षविस्व: महिलावस्मि स्वभूमिविस्वेत। निद्राय VI. 8.
Iśāna, his consort and his son 'Jayanta' (the conqueror Skanda) are described, images of these three are worshipped. The Mānava-gṛhya prescribes that if an image (of wood, stone or metal) were to be burnt down or to become reduced to powder (of itself) or falls (from its pedestal) or breaks into pieces, or laughs, or moves to another place, the householder (in whose house it had been established) should offer ten oblations into fire with certain Vedic verses. In the Baud. gr. II. 2. 13 when describing the ceremony of Upaniṣkramaṇa (taking the infant child out of the house for the first time) it is said that the father after performing homa goes out of the house, worships the images outside (the house), feeds the brāhmaṇas, makes them pronounce benedictions and then brings back to the house the infant. Laugākṣi gṛhya (18. 3) speaks of devatāyatanā (a temple). Gaut. (IX. 13–14) forbids a man from answering calls of nature in front of images or from stretching one's feet towards them and (IX. 66) requires a man to circumambulate a temple (devatāyatanā) that he may meet on his way. The Śān. gr. IV. 12. 15 does the same and uses the same word (S. B. E. vol. 29, p. 125) and in II. 6. 6 mentions a deva-kula (god's house). Āp. Dh. S. (I. 11. 30. 28) has a similar rule. Manu (II. 176) directs the brāhmaṇārśinī to worship images, requires a person to circumambulate images that he may meet with when on a journey (IV. 39), not to cross the shadow of images (IV. 130) and ordains that witnesses be sworn in the presence of the images of gods and brāhmaṇas (VIII. 87). Vide also Manu III. 117 and IX. 285. The Viṣṇu Dh. S. (23. 34, 63. 27) mentions the images of gods (devatārca) and speaks of the worship of Bhagavat Vāsudeva as an image. In Vasiṣṭha XI. 31, Viṣṇu Dh. S. 69. 7, 30. 15, 70. 13, 91. 10 the word 'devatāyatanā' or 'devāyatanā' occurs. Unfortunately the dates of all these works are far from being certain. But no scholar will assign the Mānava, Baudhāyana and Śāṅkhyāyana gṛhyasūtras and the dharmaśūtras of Gautama and Āpastamba to a later date than the 5th or 4th century B. C. Pāṇini, whom no scholar will place later than 300 B. C. (though there are some who

1694. चतुर्भुजः तदोऽपि ्तदेहः प्रभुवायः प्रभुवायः प्रभुवायः...प्रभुः द्विघोषयादि...

1695. अनौपायक्रमस्य वाविष्णुं चित्रिषयविषयम्... स्वयं युहानन्दयति । तै. ।

पृ. सू. II. 2. 13. This is quoted in the सुक्तकारानन्दसास्त्र p. 887 where चित्रिषयविषयि is explained as वैश्नवः.
place him several centuries earlier), teaches that an image by attending on which a person maintains himself and which is not for sale has the same name as the god whose image it is. e.g. an image is called Śiva or Skanda when the worshipper makes his livelihood by attending on the image of Śiva or Skanda (and appropriating the offerings placed before the image) which is not for sale. Pāṇini also teaches (IV. 3. 98) that 'Vāsudevākā' is a person who is a votary of Vāsudeva and Patañjali expressly says that Vāsudeva was not a mere kṣatriya, but that the word is the name of God. Patañjali comments on the former sūtra and vouchsafes the very interesting information that the Mauryas who were greedy of gold established or manufactured images, to which this rule would not apply, but it would apply to the images of gods that were in Patañjali's day used for pūjā (worship). According to Patañjali the images manufactured by the Mauryas would be called Śivaka &c. Patañjali, while commenting on Pāṇini IV. 1. 54, gives as examples an image with a long or high nose. The Ādiparva 70. 49, Anuśāsana 10. 20–21, Āśvamedhika 70. 16 speak of devatāyatanas (temples) and Bhīṣma 112. 11 in speaking of terrible portents refers to images in temples trembling and shedding tears. Kharavela, king of Kaliṅga (latter half of 2nd century B.C.) is said to have re-established an image of Jina carried away by Nandarāja and he is described as 'sarva-devāyatanasaṁkhara-kāraka' (one who looked after the preservation and repair of all temples). In Kāntīya's Arthaśāstra II. 4 (variously assigned to different dates from 300 B.C. to 250 A.D.) it is stated that in the centre of the capital shrines of Aparājīta, Aṇraprathā, Jayanta, Vaijayanta and temples of Śiva, Āśvin, Vaishravana, Lakṣmī and of Madirā (wine?) should be erected. It follows from the above discussion that long before Pāṇini there had arisen professional men who made their livelihood by attending on images and that temples of deities must have existed even in the 4th or 5th century B.C.

The question whether the worship of images and the erection of temples spontaneously arose among the Vedic Aryans

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1696. जीविकारण चारणेषु प्र. V. 3. 99; अवन्य इत्युतवः तत्स्थव; न विद्यति दृष्ट: स्नायु: विभाषा हि दृष्टं स्कन्तं अर्निति...किति कारणम्। मैयेहस्याध्याधिमिविषयः प्रकल्पितः; महाभाष्य व. II. p. 429; दैनिकास्तिकं तुधर्मित्रस्य...महाभाष्य व. II. p. 222 (प्र. IV. 1. 51);’ वासुदेवानि...कुल: प्र. IV. 3. 98; अद्वति नेया श्रवितादि:। संस्कृतैत नवरेव:। महाभाष्य व. II. p. 314; vide E. I. vol. 20 p. 80 and 'Vaiṣṇavism and Saivism' by Dr. R. G. Bhandarkar (1913) pp. 3-4.
or whether they derived the idea from some other race or sectarians has been very often discussed. There are three principal views, viz. (1) that the worship of images was derived from śudras and Dravidian tribes and absorbed in the brahmanical cult; (2) that the making of images was copied from the Buddhists; (3) that this practice was a natural and spontaneous growth. The second view is not very plausible. Images of Buddha were not made for a long time after his nireṇa. He was only represented at first by symbols. If modern chronology about Buddha’s ministry is to be followed 1697 (he was born about 563 B. C. and died about 483 B. C.), it is almost impossible to hold that images of gods originally came to be made in imitation of images or statues of Buddha, since, as we saw above, temples and images of gods had already become widespread throughout India in the 4th or 5th century B. C. 1698 The first view is supported with arguments of some weight by Dr. Farquhar in J. R. A. S. for 1928 pp. 15–23. Vide also Dr. Charpentier in Indian Antiquary for 1927 pp. 89 ff. and 130 ff. But I do not hold that the reasons for this view are convincing. There is no apparent reason why only about 400 B. C. image worship should have been copied from the śudras by the brāhmaṇas. The śudra though given an inferior status had become a part of Indian Society at least a thousand years before 400 B. C., as the Puruṣasūkta shows. He had been serving the brāhmaṇas for centuries before that date and brāhmaṇas could in the times of the śūtras partake of food cooked by him and could take śudra women in marriage. So, if the worship of images was a practice borrowed from the śudras, it should have prevailed at least a thousand years before 400 B. C. The fact that the devalaka brāhmaṇa (one who maintained himself by attending on images either for a salary or by appropriating what was placed before the image) was not to be invited at a śrāddha and had thus an inferior status (Manu III. 152) is to be explained in a different way. The institution of worshippers of images had not an hoary antiquity behind it in the time of

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

1698. Vide Mr. O. C. Ganguly’s paper ‘the antiquity of the Buddha Image’ in Ostasiatische Zeitschrift Neue Folge XIV, Heft 2/3, where he adduces very weighty grounds for holding that the beginning of the cult of the worship of the image of Buddha lies somewhere between 150 B. C. to 50 B. C.
Manu, as that of priests officiating at the śrauta or grhya sacrifices had in his day; besides such men must have neglected the principal duty of a brāhmaṇa (viz. study of the Veda) and so they were looked down upon. Even in the times of the Brāhmaṇas the simple grhya sacrifices were being raised to the level of śrauta rites, which were gradually becoming less and less frequent. The Ait. Br. (11. 8) prescribes that when a man takes up an offering to a deity and is about to say ‘vasaḥ’ he should contemplate upon that deity for whom the offering is meant.1699 This would naturally lead the worshipper to invest the deity with anthropomorphic attributes. The Nirukta devotes some space (VII. 6-7) to the consideration of the question of the form of the deities referred to in the Vedic mantras.1700 Three views are propounded, viz. (1) they have an anthropomorphic form, (2) they have no anthropomorphic form, (3) they may partake of both characters, i.e. the deities though really non-anthropomorphic may assume various forms for carrying out some purpose or activity. This last view contains the doctrine of avatāras. When Vedic sacrifices became less and less prevalent owing to various causes (particularly because of the doctrine of ahimsā, the various upāsanās and the philosophy of the Absolute set forth in the Upaniṣads), there arose the cult of the worship of images. Originally, it was not so universal or elaborate as it became in medieval and modern times.

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

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

1699. वर्षे देवतार्ये हयायुः ह्यायुः ध्यायेऽपूज्यकरित्यवन्। ए. ए. 11.8, quoted by इलाहाबादये 00 वेदान्तमूल 1. 3. 33.
1700. अधिकारणाधिभूते देवतानां। पुरुषविधा। र्यायादित्वकम्। ... अपुरुषविधा। लुहर्षर्षिप्रयथ। ...। अपि वा उपविधा। रस्म। अपि वा अपुरुषविधायामिव सतामें कर्तव्यमान। रस्म।। निष्कृत VII. 6-7.
258-264; in the Agnipurāṇa chap. 44-53, the Viṣṇudharmottara (III. 44 ff.) and other purāṇas, in the Mānasāra, the Caturvarga-cintāmaṇi of Hemādri (Vratañcāndra vol. II part 1, pp. 76-222), in several āgama works, in the Devatāmūrti-prakaraṇa of sūtradhāra Maṇḍana of the 15th century (ed. by Upendra Mohan Sāṅkhyaṭīrtha, Calcutta, 1936) and similar works elaborate rules are given on pratimālakṣāna (the characteristics of the images of gods and goddesses). They cannot be dealt with here. In modern times many works and papers, some of them illustrated with plates and photographs, have been published on this subject. 1701

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

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

Ars Asiatica (in French), some volumes of which such as vol. III (on Śaiva sculpture), vol. X (on Ajanta), vol. XV (about images at Mathurā) are specially useful; Ludwig Bachhofer's 'Early Indian Sculpture' in two volumes (1929, Paris) with 161 plates (from 300 B.C. to 200 A. D.); Brindaban Bhattacharya's 'Indian Images' vol. I (1921, a very useful work containing original Sanskrit texts from the Vedas to the latest works and several illustrations); N. K. Bhattacharji's 'Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum'; Rai Bahadur Chanda's 'Medieval Indian Sculptures in the British Museum' (1936); 'Ancient India' (from the earliest times to the Gupta as to architecture and sculpture) by K. de B. Codrington 1926, with numerous plates; A. K. Coomarswamys 'History of Indian and Indonesian Art'; A. Fischer's 'Beginnings of Buddhist Art' (1917 translated by L. A. Thomas and F. W. Thomas) and 'L' Arte Gréco-Buddhique du Gandhāra' (in two vols. 1905 and 1918); O. C. Gangoly's 'South Indian Bronzes' (1915, with 95 full page illustrations and 45 smaller plates); T. A. Gopinath Rao's 'Elements of Hindu Iconography' (in 4 parts, containing quotations from purāṇas, śilpaśāstras and other works and numerous illustrations); G. R. Wedder's 'Buddhist Art in India' (English translation by Agnes C. Gibson revised by James Burgess, 1901); E. B. Havell's 'Indian Sculpture and Painting' (London, 1903), 'the Ideals of Indian Art' (London, 1911), 'Hand-book of Indian Art' (London, 1920); H. Krishna Sastry's 'South Indian Images of Gods and Goddesses'; Nihar Lānjan Ray's 'Brahmanical Gods of Barma' (1932); V. A. Smith's 'History of Fine Art in India' (1911, with hundreds of illustrations); 'Mūrtivijñāna' (in Marathi) by G. H. Khare (1939, Poona).
The word "devapūja" occurs in the Vārtika on Pāṇini I. 3. 25. The digests try to show that, just as yāga (sacrifice) consists in giving up materials accompanied by a mantra with reference to a deity that is then principally in view, so pūjā also is yāga, as therein also there is giving up (or dedication) of materials to a deity.\footnote{1702}

The next question is; who are entitled to perform devapūjā. Men and women of all varṇas and even the untouchables were to worship Viṣṇu who incarnated himself as maṅgala, according to the Nyāsinhapatuṣṇa and Viṛdha-Hārīta\footnote{1704} (VI. 6 and 256). All the male members of a joint undivided family are to perform separately sarīṅhyā, brbhmayājīta and āgniḥotra (if they have consecrated the śrauta and gṛhya fires) but devapūjā and vaisvadeva will be only one for the whole family.\footnote{1705} The time for devapūjā is after tarpāna at noon and before vaisvadeva; but some place it after vaisvadeva. According to Dakṣa II. 30–31 all devakārya (duties and ceremonies in honour of gods) must be performed in the first half of the day.

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

\footnote{1702. उपाधिमुप्यासंस्थंकरयोऽि वाक्यिक पति I. 3. 25 उपनमकोशेऽि. Vide महामर्मय पि. 281 which shows that this वाक्यिक was read somewhat differently by others even so early.

\footnote{1703. यज्ञतिथिः अन्वेदनावः कांस्याय इत्यादि वाक्यिकः. Vide IV. 27–28, on which श्वर distinguish between श्वर, श्वर and श्वर as follows यज्ञतिथिः अन्वेदनावः कांस्याय इत्यादि.

\footnote{1704. यज्ञतिथिः अन्वेदनावः कांस्याय इत्यादि. Vide प्रवरा ते कृत्र भक्त्याः सिद्धपुष्पस्त्रयोऽि मुख्यते वाच्यते वैसर्गिकोकाराकारात्। इत्यादि उपनमकोशेऽि.

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

The materials out of which images are to be made are precious stones, gold, silver, copper, brass, iron, stone, wood or clay. One made of precious stones was the best and the most inferior was that made of clay. The Bhāgavata-purāṇa (XI. 27. 12) says that images are eight-fold viz. made of stone, wood, iron, sandal-wood or similar paste, drawn (as a picture), made of sand, of precious stones and lastly mental. The Matsya-purāṇa (258. 20-21) adds 'lead and bronze' to the above eight of the Skanda. Vide also Vṛddha-Hārita VIII. 120. Among stones the Śālagramā stone (a black stone containing fossil ammonite found in the Gandaki river near a village called Śālagramā) and the stone from Dvārakā marked with an oakra (discus) are highly prized in the worship of Viṣṇu. Vṛddha-Hārita (VIII. 183-189) highly extols Śālagramā-pūjā. It is stated by Vṛddha-Hārita that only duījas can worship Śālagramā and not südras. According to several purāṇa passages quoted in the Puja-prakāśa (pp. 20-21) even women and südras can perform.
the worship of Sālagrāma but, they should not touch it. Similarly they are not to worship līngas established in the past by sages &c. This worship of Sālagrāma is comparatively ancient. Śaṅkaraśārya in his commentary on the Vedāntasūtra speaks in several places of Sālagrāma being worshipped as a symbol of Hari. Five kinds of stones were used in worship, viz. Bāna-līṅgas from Narmadā in Śiva worship, Sālagrāma in Viṣṇu worship, metallic stone in Durgā worship, crystal for sun-worship and red stone in Ganesā worship. The Rājatarangini (II. 131 and VII. 185) refers to the establishment of Bāna-līṅgas of Śiva in Kashmir taken from the Narmadā. About the images to be worshipped in the house it is stated in the Matsyapurāṇa (258. 22) that they should be in size as big as a part of the thumb up to 12 aṅgulas and not more; but an image to be established in a temple should be up to sixteen aṅgulas and not more or its proper height should be arrived at as follows: divide the height of the door into eight parts; taking seven parts divide them into one-third and two-thirds; the pedestal of the image should be one-third and the image should be two-thirds of the seven parts (i.e. $\frac{7}{8}$ of seven-eighths of the height of the door). Vide Matsyapurāṇa 258. 23-25.

Among the gods popularly worshipped the principal ones are Viṣṇu under various names and in various avatāras, Śiva in his various forms, Durgā, Ganesā and the Sun.

1702. Śaṅkaraśārya. 

1710. Rājatarangini II. 131.

1711. Rājatarangini II. 131.

1712. Rājatarangini II. 131.
worship of these deities (called pañcāyatanapūjā) is said to have been popularised by the great Śaṅkarācārya. In modern times these five devās are still worshipped, but they are differently arranged according as the worshipper places one or other of the five in the centre. The following diagram will show the five positions:

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In medieval and modern times Viṣṇu has been deemed to have descended to earth ten times to preserve the world and its culture. A brief account of the development of this theory will not be out of place here. The ten well-known avatāras are Matsya (fish), Kūrma (tortoise), Varāha (boar), Narasimha (man-lion), Vāmana (dwarf), Parāśurāma, Rāma, Kṛṣna, Buddha and Kalkī. There are faint glimmerings of the theory of avatāras and of these forms even in the earliest Vedic Literature. In Rg. VIII. 17. 13 it is said that Indra was the grandson of the sage Śrīgavrṣa. This may be interpreted as meaning that Indra was supposed to have descended on the earth in a human form. In Rg. IV. 26. 1 the sage Vāmadeva exclaims 'I was Manu and I was also the Sun'. This is referred to in the Br. Up. I. 4. 10 and is often relied upon in support of the doctrine of the transmigration of souls. It may be capable of that interpretation, but if that is not accepted it will at least tend to support the proposition that the Vedic sage thought that the
Sun could be born on the earth as a human being (i.e. there was an avatarā of the Sun). There is another sense in which this passage of the Rg and that of the Br. Up. are understood in the Vedāntasūtra I. 1. 30 viz. that Vāmadeva had realized that his soul was non-different from the Supreme Soul, Brahma. The elements of the avatarā of Matsya are probably suggested by the story of Manu who was saved from a flood by a great horned fish to whose horn Manu tied the rope of his ship when the flood rose. Vide Śat. Br. I. 8. 1. 1-6 (S. B. E. vol. 12, pp. 216-218).1715

The tortoise avatarā was probably suggested by the legend that Prajāpati having assumed the form of a tortoise created living beings and that as the words kūrma (tortoise) and kaśyapa mean the same object all creatures are said to be descended from (or to belong to) Kaśyapa (Śat. Br. VII. 5. 1. 5, S. B. E. vol. 41, p. 390).1716 The peculiar exploit of the Boar incarnation, viz. raising up the earth from the bottom of the ocean, is alluded to in the Śat. Br. XIV. 1. 2. 11 (S. B. E. vol. 44, p. 451) 'a boar called Emūṣa raised the earth up and he was her lord Prajāpati.'1717 In the Rg. Viṣṇu is said to have pierced Varāha (I. 61. 7) and that he being incited by Indra brings to the worshipper a hundred buffaloes, rice cooked in milk, and the boar (called) Emūṣa (VIII. 77. 10). The Tai. Ār. X. 1 refers to this myth. In the Kāṭhaka S. VIII. 2 Prajāpati is said to have become a boar and plunged in water. Vide also Tai. S. VII. 1. 5. 1 and Tai. Br. I. 1. 3. Some elements of the story of the destruction of Hīranyakaśipu by Viṣṇu in the man-lion form are supplied by the story of the slaughter of the demon Namuci by Indra at dawn with the foam of waters, since Indra had agreed with Namuci that 'he would not slay him by day or by night, with the dry or moist

1715. स आपि उत्तिचि नाऊगण्ये सं स मद्य उपनयायुक्ते तरय शुष्के नाव: पार्श्व पान्ति- 
स्योच तेनैव उत्तिचि गिरिरणविनुज्याय। शतपथम: I. 8. 1. 5. Vide an interesting and 
लेख्य। तथा अत्यन्त योग्य किया महोदय- ब्रह्म मूनो स्त्री- 
तथा हस्ताक्षरस्त्रात:। शतपथम। VII. 5. 1. 5.

1716. स पर्याः नाय। एवंक्षेप दुःखम्य प्रजायति: मजा अकुलता चक्षुस्यज्ञातकरणं 
कर्त्तव्यं च कृमःकर्म्मः। सत्यम् न प्रुक्तयत्। 
कारयात्वात्। शतपथम। I. 1. 2. 11। चक्षुस्य व भन्देय कृमिन शत- 
वायुः। शुभविवेदित्रार्थी लोकपालिनः। ते। आर। X. 1। वराह यया। विन्दुत्तमा 

1717. इत्यते इ न इत्यते पुरुषवध भक्तिभावार्थी तामोगुण इति बराह उपजाय 
सोरणवा:। परित्यज्यति:। शतपथ XIV. 1. 2. 11। चक्षुस्य वराहेण कृमिन शत- 
वायुः। शुभविवेदित्रार्थी लोकपालिनः। ते। आर। X. 1। बराह मय। विन्दु 
मेन 'a boar-like cloud demon' or 'a boar'. Vide निःक्र. V. 4.
or with the palm or with the fist, or with staff or bow &c.'
(Sat. Br. XII. 7. 3. 1-4, S. B. E. vol. 44, pp. 222-223). Sat. Br. XII. 7. 3. 4 quotes RG. VIII. 14. 13 which narrates that Indra cut off the head of Namuci with the foam of waters. 1718 In the ancient Tamil work Silappadikāram (translated by Prof. V. R. Diksitar) there is a reference to the Narasimha avatāra. The special achievement of the dwarf incarnation, viz. the request of the dwarf for as much space as would be covered by his three steps, has its counterpart in the Rgveda, where the principal exploits of Viṣṇu are the taking of three steps and making the earth steady or fast. 1719 Vide Sat. Br. I. 2. 5. 1 for the Dwarf incarnation. In the Chāndogya Up. III. 17. 6 it is stated that the sage Ghora Āṅgirasa imparted a certain instruction to Kṛṣṇa, the son of Devaki. 1720 This may have supplied some part of the legends about Kṛṣṇa in the Great Epic and the Purāṇas.

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

1718. नमुनि-सुपर्कः शुद्दर्म्यं राजावृद्धिः अर्थिः ये दिशो न नक्षत्रित शिर उवृश्वासयतः। तस्मादुपूर्विणियमयुक्तम्। अपारं कैन्तनम्। सुधः। हस्तिः। प्रत्येकपम्। आदि । विप्रमयं । द्वारपालः। विश्व-प्रविश्व। विश्व-प्रविश्व। विश्व-प्रविश्व। विश्व-प्रविश्व। विश्व-प्रविश्व।

1719. इदे स्मृतिविविधाते देशते स्मृतिविविधाते पद्मः। समुद्विलल्लेन पाठीवे। स्मृतिविविधाते स्रोणी। पद्म-रिविद्ध-कमे। विश्व-प्रविश्वादृः। जैव-1. 22. 17-18; vide also RG. I. 154. 1-4, I. 155. 4, VI. 49. 13 &c.; न स्मृतिविविधाते नासनो नासनो नासनो नासनो नासनो नासनो। अद्वितियाः। अद्वितियाः। अद्वितियाः। अद्वितियाः। अद्वितियाः। अद्वितियाः।

1720. क्षणिको आहारस्यः क्षणिको आहारस्यो भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को भोज्योष्टिष्को
In the Mahābhārata and the Rāmāyana it is frequently stated that God comes down to earth often for punishing the wicked, for the protection of the good and the establishment of dharma. In the Śāntiparva (339. 103–104) the avatāras are stated to be ten and they are the same as now accepted except that Harīsa is mentioned instead of Buddha and Kṛṣṇa is called Sātvata. Among the Purāṇas also several do not mention Buddha as an avatāra. The Mārkaṇḍeya (47. 7) speaks of Matsya, Kūrma and Varāha incarnations and in 4. 53–56 begins with Varāha and mentions Nṛsimha, Vāmana and Māthuṛa (i. e. Kṛṣṇa). The Matsya (47. 39–45) speaks of 12 avatāras, some of which are different from the usual ones and verse 106 states that Bhrgu cursed Viṣṇu to be born as a human being seven times, as he killed a woman, viz. his wife. The Matsya-purāṇa (chap. 285. 6–7) mentions the well-known ten avatāras including Buddha and this passage is quoted by Aparārka on p. 338. The Matsya-purāṇa 47. 247 speaks of Buddha as the 9th (avatāra). The Nṛsimha-purāṇa chap. 36, the Agni-purāṇa chap. 2 to 16 and the Varāha-purāṇa 4. 2 enumerate the well-known ten avatāras. The Vṛddha-Hārīta smṛti (X. 145–146) enumerates ten avatāras, includes Hayagriva in them (in place of Buddha) and expressly says that Buddha should not be worshipped. In the Rāmāyana (Ayodhyā-

1721. Vide Hopkins ‘Epic Mythology’ 1915, pp. 209–219 and Indian Historical Quarterly, vol. XI. p. 121 ff. for detailed information on the avatāras of Viṣṇu; note the following: अमर निविर्धार्यं द्वमसंसरक्षणं च। अवतीर्थं समयान्तमाज्जयं युद्वते॥ वसपदं 272. 71; यद्यं सर्वस्रावो वे अन्नविदुष्टं सर्वस्वं वच्चम्यं तदक्षरं द्वमसंसरक्षणं च। अभे सर्वस्राव: 54.13; भवानिषौ IV. 7–8, वसपदं 272. 61–70, 276. 8. &c.; अशोच्यमाणां 1. 7, उस्तरास्व: 8. 27; हेम: कुम्भकंमन्तरः मारुते विज्ञानी। नरसिंहण्यं सर्वस्वं च। नारायणं च वैभवं च। ग्राम्यस्य 339. 103–104.

1722. कर्म वर्ष नारायणस्य च पालनस्य। अन्तर्वेद जन्मां च कलिक-समयं॥ दुर्योधनं जगद्योग्यं पूजावेद्योपयोत्तमं। नारायणमधुपमुद्गं सर्वस्वपां च कमलं॥ इदुक्तमतः X. 145–146.
kanda 109.34) Buddha is reviled as a thief and an atheist. 1723 This passage may be an interpolation. In the Bhagavatapurana there are three different lists of avatāras at I.3 (where 22 avatāras occur in which Buddha, Kalkin, Vyasa, Balarāma and Kṛṣṇa are separately enumerated), II.7 (where besides the well-known avatāras, Kapila, Dattātreya and others are mentioned), and at VI.8 Buddha and Kalkin are both mentioned in verse 17. 1724 The Kṛtyarātanakara (pp.159-160) quotes a passage from the Brahmapurāṇa about a vrata on the 7th of the bright half of Vaiśākha where it is stated that Viṣṇu as Buddha started the Śākyadharma and that on the 7th day of Vaiśākha when the moon is in conjunction with the Pusya constellation, the image of Buddha should be bathed to the accompaniment of sayings of the Śākya and gifts of garments should be made to Śākya ascetics. The same work (pp.247-248) quotes a passage of the Varahapurāṇa on the observances of Buddha-dvādaśī, when a golden image of Buddha was to be worshipped and given to a brāhmaṇa. In memoir No.26 of the Archaeological Survey of India, it is stated (p.5) that in an inscription from South India of about the 7th century A.D. occurs a verse in a mutilated form in which Buddha is enumerated among the ten avatāras (narasimhaōtha Vāmanah Ramō Rāmaśca Kṛṣṇaśca Buddhā Kalkī ca te dasa). 1725 From the above discussion it follows that Buddha became in popular view an avatāra of Viṣṇu for the Hindus from about the 7th century A.D. Even about that time he was not universally so treated and orthodox writers like Kumārila (who flourished somewhere about 650 to 750 A.D.) did not admit that he was an avatāra. In his Tantravārtika (p.195 on Jaimini I.3.4) Kumārilaḥ says that the Śākya texts were promulgated by Buddha and others that had strayed from the path of the three Vedas and

1723. नया हि चारः स तथा हि बुद्धकाण्डम् नातिलकम्बन्वक्तरि। अयोध्यायानं 109.34।

1724. अयोध्याया श्रेष्ठस्य वेयः सत्साक्षिणेन द्वितीयोऽर्जुनः। भागवतः I.3.26; अयोध्यायानम श्रेष्ठस्य वेयः कालेते हिन्दूवा। भागवतानां भिन्ननाशार्थ बुद्धो चूत्वा मर्यादा तीर्थोऽपि। ब्रह्मपुराणम् quoted in कुस्तरः p.159। तथापत्यतः सीवत्स्य बुद्धो चूत्वा विच्छिन्नम्। समस्तेऽवृ तस्मिन् ब्रह्म- पुराणम् निवेदितम्।। ... श्रीविष्णुस्य श्रीविष्णुमये स्वप्नस्य हन्तो जनायकः।। ... श्रुतेऽपि राज्य- भिन्यायोऽवेश गति परस्परायोऽवेश।। वर्धपुराणम् quoted in कुस्तरः pp.247-248।

1725. तत्र ते तु वराहास्य नासिनिविश्ववानः। रामो धर्मं भृगवं बुद्धं कालोऽपि।। वर्धपुराणम् IV.2। the inscription in the memoir 26 (p.5) contains the verse in this form. Vido 'Vaiṣṇavism and Śāivism' pp.41-42 for the incarnations of Viṣṇu.

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

\textsuperscript{1726} भाष्यादिरस्त्रत्वात् संततिस्मदात्मिवब्रजस्वल्यो समस्येद समस्तस्वयं भविष्यदेवीविमतति। स्वविभावः। ... स्वभविष्य: ब्रजविभाषां व वेद विनिर्देश सता प्रवृत्तविनिविष्टो विमतिः स समस्येन यो भविष्यदेवीविमती क: समस्याः। धर्मांच:। परस्त्रीविभाषां विद्वान वृत्तिस्वपेशाय। आत्मानं परस्तरं जगविन्यस्ते स्वर्ग कथा। इति। कृतांवासिक प. 195. The verse परस्त्रीक &c. is भाष्यपाध्याय 143. 13, the first half being somewhat different (though the sense is the same). A भ्रामण alone was entitled to accept gifts and propound dharma. Vide Muni X. 1.

\textsuperscript{1727} विभागोपबश्चतवन्मांशदह सरीदुः। सम्बादोऽसंभविष्यति भास्माः। समस्येत्यन्तैः समस्येत्यन्तैः नगर: नागर: विभाषा कथा। स्वविभाषा वेदस्त्रश्च कथा। इत्यादिति 60.19. Vide Wilson’s Viṣṇupuṇya sa vol. V. p. 382 where an analysis of the Bhaviṣyapuṇya (last 12 chapters) is given. Samba being cursed built a temple of Śiva and brought 18 families of Magas from Śakadviplava, with whom the Bhajans (a sub-division of Yādavas) entered into matrimonial alliances, whence the Magas came to be called Bhojakas. In the Harṣaracita IV Baṇḍa speaks of a Bhojaka astrologer called Taraka who predicts on Harṣa’s birth his greatness and the commentator states that ‘Bhojaka’ means ‘Maga’. Vide Sherrings’s ‘Hindu Tribes and Castes’ vol. I. pp. 102-103 where he describes the Śakadviplava brāhmaṇas as Mağadha brāhmaṇas and not as Magas. For Sun-worship and the Magas, vide ‘Valiṣṇavism and Saivism’ pp. 151-155. Vide Weber’s essay on the Maṅgayakti of Kaṭaṅgadāsa for the Maṅgaśrāmaṇas and E. I. vol. II. p. 330 ff, the Govindapura stone inscription of the poet Gaṅgādhara, who was a Maga, in śaka 1059 (1137-38 A. D.), where it is said that the Magas were sprung from the

(Continued on next page)
Kṣemendra (about 1063 A.D.) in his Daśāvatāra-carita and the Gitagovinda of Jayadeva (about 1180-1200 A.D.) speak of Buddha as an avatāra of Viṣṇu. Therefore at least before or about the 10th century A.D. Buddha had come to be looked upon as an avatāra of Viṣṇu throughout India. The total disappearance of Buddhism from India, the land of its birth, is a most striking phenomenon, which as stated by A. Schweitzer in 'Indian thought and its development' (tr. by Mrs. C. E. B. Russell, 1935) p. 137, cannot be satisfactorily explained. Though Buddha did not accept the authority of the Vedas and of brahmaṇas, nor the existence of an individual soul nor the Supreme Soul, he believed in karma and punarjanma and in release from saṁsāra by renunciation and desirelessness. When his followers deified Buddha, when animal sacrifices had been almost stopped and his insistence on universal charity and kindliness and on self-restraint were universally accepted by the followers of the Vedic religion, Buddha came to be deemed an avatāra of Viṣṇu, as the raison d'être for a separate cult ceased and the decadence of morals among monks and nuns hastened the downfall of Buddhism, the finishing touches being added by the Moslem invasions from about 1200 A.D. No one can affirm that persecution had anything to do with the disappearance of Buddhism from India. Though it cannot be said that there was no religious persecution whatever at any time in India, the evidence for persecution is very limited and such persecution if any as may have existed was as nothing compared to the persecutions of Christians by other Christians and of Jews in all centuries and particularly in the 20th century by several so-called Christian powers. The few well-authenticated cases of large-scale persecutions are those of Śaśāṅka who persecuted the Buddhists (vide Beal's 'Records of the eastern world,' vol. I p. 212, vol. II p. 42, 91, 118, 121), of Mihiṅakula, of a Pāṇḍya king (in the 11th

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sun's own body, were brought from Sākadvipa by Śāmbha, the son of Kṛṣṇa, and that the first Maga was a Bhāradvāja. Vide also E. I. vol. IX. p. 279 the Gaḍāyūsa Inscriptions (near Jodhpur) of Praśāna Kakkaka written by Mātriavi, a Maga, in saṃvat 918 (861-62 A.D.) and Bhavīṣyapurāṇa, chap. 139-40 for further details, such as growing beards, being called Bhūjakas &c. Bhāṣaṇaparva chap. 11 describes Sākadvipa and verse 36 speaks of the country of Maṅgas (Maggas?).

1725. Vide the first asṭapadi of the Gitagovinda प्रदुष्पपरेषजले धृत-वासिस वेदुर्.... निवृत्तस वधिपंडवसः श्रतिजातम्। सत्वादद्व श्रीशिवाच्छातम्। कैशव वरुणसरार जय जनार्दन हरे॥
century) who persecuted the Jainas. From Aśoka downwards, kings and the civil power always extended a generous tolerance to all sects (vide Aśoka's Rock Edict No. 12). The father of the great emperor Harśa was a worshipper of the Sun, while Harśa's elder brother Rājyavardhana was a Buddhist and Harśa, though himself a Saiva, speaks of his brother with greater reverence than of his own father (vide the Mahabhuban copperplate inscription in E. I. vol. VII p. 155 and I p. 67). Vide Barth's 'Religions of India' pp. 133-134, Farquhar's 'Outlines of the Religious Literature of India' pp. 169, 175 for general religious tolerance in ancient India.

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

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

1729. स्वरुपं भगवानुसूचितम् सतीक्षेत्रवशंस्यां। सतीभविते सत् भविते वर्गमध्ये। मनुष्य रत्नोपतिः। युगमन्त्री निर्विशेष एवं वन्धुद्वस्तरे। कुष्ठसभ्यं त्रिभुवनं। ॥ ॥

It is noteworthy that the three aspects of creation, preservation and destruction are ascribed by Kālidāsa to Brahmā here and not to Viṣṇu.
elephant, the tiger, the rhinoceros and the buffalo (as Śiva is called Paśupati). Vide also the Preface to vol. I. p. VII. At Mohenjo-daro the humped and short-horned bull is among the most prominent objects. Śiva as half male and half female was worshipped long before Kālidāsa (vide first verse of the Mālavikāṅgālītra and Kumārasambhava VII. 28). Śiva is often spoken of as Pañcatantra (with five faces), the five aspects being respectively called Sadyojāta, Vāmadeva, Aghora, Tātpurusa and Īśāna (vide Ta. Ār. X. 43-47, Viṣṇudharmottara III. 48. 1). Though in later times the followers of Śiva and Viṣṇu abused each other, the Mahābhārata and some of the Purāṇas exhibit a most tolerant spirit and say there is no difference between the two.\\n\\nVide Vanaparva 39. 76 and 189. 5-6, Śānti 343. 132, Matsyapurāṇa 52. 23. The 1000 names of Viṣṇu are enumerated in Anuśānasparva 149. 14-130 and the 1000 names of Śiva in Anuśāsana 17 and Śānti 287. 74 ff.

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

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

The worship of the images of planets is

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

About Sarasvati, the goddess of learning, so early a writer as Dāndin (not later than 600 A. D.) says that she was ‘sarvaśāṣkāla’ (all white).

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

The Viśnudharmasūtra1732 chap. 65 contains one of the earliest detailed description of devapūja (of Vāsudeva or Viṣṇu). “After having well bathed and washed his hands and feet and performed ācamana (sipping of water) he should worship Lord Vāsudeva who is without beginning or end, before an idol or on the sacrificial ground. Having given animated form in his mind to Viṣṇu with the mantra ‘may the Aśvins who possess life give thee life’ (Maitrāyani Sāṃ.

1732. अभाट- सुखादम् …सम्प्रचेतुः (quoted above). अभाट- प्राप्ती त द्विती जीवकार्य द्वारा दुःखान्त मन इत्यत्रस्याकार्यरूपानं हुता जातुमयां पापिश्यां सिरसा च नमस्कारं तुपयों। आपि हि द्विती नित्यभिषेषम् निस्वेदिन्योऽर्थि हिरण्यस्यां हि वचः प्रक्षक्षर द्वैयाम्या नित्यस्यां। द्वैयाम्यां वेष्टक्षिति स्नानीयम्। रघुवर्यां वृद्धशस्यां वाज इत्यत्रस्यान्तरोद्वेद्यात्मकाः। तुपा। इवतत्स तुष्टि। इति कर्मचरिति धूपम्। तत्त्वाति कर्मचरिति धूपम्। द्वितीयकार्यं इति सम्पूर्णम्। हिरण्यां मनोमहिनीवस्यात। जातं स्यान्तं मात्रां छवं यातामकं यथा। चातुर्वेद्यं तत्सरं देवायं निजित्वेद्यं॥ एव मन्त्रमेव ज्ञातं स्यान्तं वे पौर्णं तत।| तत्तैव इति पाद्यायां र प्रच्छ्वाले यद्रम्॥ विश्वामरम्- द्वृत्त 65. The text of ००. भाग. II. 7. 7 is रेखा अश्व वृद्धशस्यां वाजे.
II. 3. 4) and having invited Viṣṇu with the anuvāka ‘yuñjate manah’ (Rg. V. 81), he must worship God with a salutation with his knees, hands and head. With the three mantras ‘āpo hi &c.’ (Rg. X. 9. 1-3), he must announce the arghya (water respectfully offered for washing the hands); with the four mantras ‘hiranyavarnāh’ (Tai. S. V. 6.1.1-2) the pūḍya (water for washing the feet); with ‘may the waters of the plain propitiate us’ (Atharva I. 6. 4), the ‘ācamaniya’ (the water for sipping); with Rg. I.23.22 the water meant for the bath (should be offered); with ‘in chariots, in axles, in the strength of bulls’ (Tai. Br. II. 7. 7) unguckets and ornaments; with (Rg. III. 8. 4 ‘yuva suvāsā) a garment; with ‘endowed with flowers’ (Tai. S. IV. 2. 6. 1) a flower; with ‘thou art a slayer, slay the enemies’ (Vāj. S. I. 8) incense; with ‘thou art lustre, thou art bright’ (Vāj. S. XXII.1) a lamp; with ‘dadhikrāvno’ (Rg. IV. 39. 6) amahuparka (honey mixture); with the eight mantras ‘hiranyagarbhaḥ’ (Rg. X. 121. 1-8) an offering of eatables; a chowrie, a fan, a looking glass, an umbrella, a vehicle, a seat, all these objects he must announce and place before God (Viṣṇu) muttering the Gāyatrī at the same time. After having thus worshipped Him, he must mutter the Puruṣasūkta. After that he who desires to obtain eternal bliss should make oblations of clarified butter, while reciting the verses of the same hymn (Rg. X. 90).” The Baud. gr. pariṣesāstra II. 14 describes the daily worship of Mahāpurusā (i.e. Viṣṇu). “A man after bathing should cowdung a pure and even spot and draw the image of Viṣṇu, should offer whole grains of rice and flowers to it in worship and then should invoke Viṣṇu to come by offering water with flowers accompanied by the three vyāḥtis repeated separately and together: then he should utter the words ‘this kūra (bundle) of darbhs is made for the divine lord, its blades are twisted by threes, it is green and gold, accept this’. Then he should cleanse a vessel with water to the accompaniment of the Gāyatrī, should pass kuśa grass across

1733. अष्टको महापुरुषस्वातः परिष्नेशिभिः श्रव्यालयायः। स्नातः: पुष्चिः: पुष्चिः समे द्वेरे गोमेलोपतिप: द्रवय: परिष्नेशिभि: हुःसङ्क्षण्यवेद्यामप्नवियत: सत्य: हुःसङ्क्षण। महापुरुषस्वातः॥ । एहेः: दुःध्वनिस्वातः:। आहेः: पुष्चिः: रात्र:। पुष्चिः प्रवविशाभिष्माय:। केषवः: परिष्नेशिभि: हुःसङ्क्षण:। द्रवयातः। परिष्नेशिभि: हुःसङ्क्षण:। एहेः: पुष्चिः प्रवविशाभिष्माय:। परिष्नेशिभि: हुःसङ्क्षण:। प्रवविशाभिष्माय:। एहेः: पुष्चिः: प्रवविशाभिष्माय:। परिष्नेशिभि: हुःसङ्क्षण:। प्रवविशाभिष्माय:।

This whole chapter is quoted by the स्मृतिचन्द्रिका I. pp. 119-200, स्मृतानि. (आदिक p. 386), प्रज्ञाकास pp. 140-142 (in all with variations).
the water poured therein, should then utter the Gāyatrī mantra over it and should then turn it towards the sun with the syllable 'om' till he desires (or till he is tired); from that water he offers water for washing the feet (pādyā) with Rg. I. 22. 18 (trīṇi padā &c); then after having put aside the stale flowers to the accompaniment of the vyāhṛtis, he should offer grhyā with the verse Rg. I. 22. 17 (idaṃ Viṣṇur) and should offer ācāmanīya with the verse 'dīvo vā Viṣṇo' (Tai. S. I. 2. 13. 2); then he bathes the deity with the three verses Rg. X. 9. 1–3 (āpo hi śthā &c), with the four verses 'hiranya-varnāḥ' (Tai. S. V. 6. 1. 1–2), with the anuvāka beginning with 'pavamānah suvarjanāḥ' (Tai. Br. I. 4. 8) and with the mantra 'brahma jaññānam' (Tai. S. IV. 2. 8. 2), with the Vāmadevī rīk (Rg. IV. 26. 1), with the 'yajuḥ-pavitra' (i.e. Tai. S. I. 2. 1 1). Then he satiates (the image of) the deity with water sprinkled round the deity keeping the right hand towards it and taking the twelve names (Kēsava and others) with the vyāhṛtis; he offers a garment with the syllable 'om', yajñopavīta with the sacred Gāyatrī, ācāmanīya with Rg. I. 22. 17, sandalwood paste with the verse 'gandhadvārām' (Tai. Ār. X. 1), whole grains of rice (aṅkata) with the verse 'Irāvati' (Rg. VII. 99. 3), flowers with Rg. I. 22. 20 (tad Viṣṇoḥ), incense (dhūpa) with the Gāyatrī, a lamp with the mantra 'uddīpyasva' (Tai. Ār. X. 1) and cooked food is offered with the formula 'devasya tvā'; then he should offer flowers to the image repeating the twelve names of Viṣṇu, associating with each name the verses from 'trīṇi padā' to 'sumṛджīka bhavantu nah' (Tai. Br. II. 4. 6). Then they laud him with verses derived from the Rgveda, Yajurveda, Sānveda or Atharvaveda in praise of Viṣṇu; then he should bid good bye to the Puruṣa (i.e. Viṣṇu) by uttering 1734 the three vyāhṛtis (in such formula as 'om bhūḥ puruṣamudvās- ayāmi) and adding 'may the Lord, the Great Person, go away for (my) well-being, for conquest and for being seen again.' In case the image is immovably fixed on a pedestal &c. the invocation to come and the bidding of good-bye are omitted. The Baud. grhya-śesasātra (II. 17) contains the procedure of the worship of Mahādeva (Śiva). It is almost on the same lines as the worship of Viṣṇu set out above with the difference that the names of Śiva such as Mahādeva, Bhava, Rudra, Tryambaka

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

In the Pujaprašāsa (pp. 97–149) and other digest the methods of devapūjā according to Šaunaka, Gṛhyaparīṣiṣṭa, Ṛgvidhāna, Viṣṇudharmaṭtarapuraṇa, Bhāgavatapurāṇa, the Narasimhapuraṇa are set out in detail. But for want of space they are all passed over. It will have been noticed from the passages of the Viṣṇu Dh. S, and of Baudhāyana cited above that devapūjā contains certain items and stages in the whole procedure. These are called upacāras (ways of service). They are usually stated to be sixteen. They are: āvāhana, āsana, pāḍya, arghya, ācāmanīya, snāna, vastra, yajnopavīta, anulepana or gandha, puṣpa, dhūpa, dipa, naivedya (or upaḥara), namaskāra, pradaksinā and visarjana or udvāsana. In different works, the items differ. Some add bhūṣaṇa (ornament) after yajnopavīta and tāmbula (or mukhavāsa) after pradaksinā or naivedya (Vṛddha-Hārīta VI. 31–32 and Pujapraśāsa, p. 98). Therefore some speak of 18 upacāras. Some omit āvāhana, add svāgata (welcome) after āsana, madhuparka after ācāmanīya, and some have stotra (hymn of praise) and pranāma (bow) as distinct upacāras, while others hold that these latter two are one and that pradaksina is part of visarjana (vide Pujapraśāsa p. 98). If a person cannot afford to offer vastra (garment) and alamkāra (ornament), he could

1735. अथातों महावेंसपादवः परिषारणिश्च सत्यानमिति। स्नाते…… पतञज्ञ-केन महावेंसपादवः परिषारणिश्च सत्यानमिति। इति। यो च यात्र अथातों महावेंसपादवः परिषारणिश्च सत्यानमिति। इति। यो च यात्र अथातों महावेंसपादवः परिषारणिश्च सत्यानमिति। इति।


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perform only ten out of these 16 upacāras viz. from pādyā to naivedya; if he cannot afford to offer even ten he may offer only five (pañcopacāra-pūjā) viz. from gandha to naivedya; if he has nothing he may perform with flowers alone all the 16 upacāras. When the image is immovably fixed on a pedestal there is no śvāhana and visarjanā and so the items become 14 or one may offer in their place only a handful of flowers with mantras.¹⁷³⁷ Those who can repeat the Puruṣasūkta (Rg. X. 90) should repeat one of its verses before offering each of the 16 upacāras (see Nṛśimhapūrṇa 62. 9-13). Those who cannot repeat that hymn and women and śūdras should simply say 'Śivāya namaḥ' or 'Viṣṇave namaḥ' (adoration to Śiva or Viṣṇu). Vṛddha-Hārīta (XI. 81) specially recommends the worship of the child Kṛṣṇa to women and of Hari to widows (XI. 208).¹⁷³⁸ After each of snāna, vastra, yajñopavita and naivedya, ācamaṇa is to be offered as part of that upacāra.¹⁷³⁹ (vide Nṛśimhapūrṇa 62. 14). The names of some of these upacāras occur even in the Āśv. gr. (IV. 7. 10 and IV. 8. 1) in relation to the brāhmaṇas invited at śrāddha such as āsana, arghya, gandha, mālaya (flowers), dhūpa, dipa and ācchādana (i. e. vastra). Farquhar is not right when he says in his 'Outlines of the Religious literature of India' p. 51 that the sixteen upacāras ‘are so distinct in the sacrificial cult as to betray alien origin.’ When image-worship became general items offered to invited brāhmaṇas were also offered to the image of gods. It was a case of extension and not of borrowing from an alien cult.

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

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

¹⁷³⁷ Vide नित्याचारपूज्यति p. 549. In the Māndhātā plates of Jayavarman II. dated saṅvat 1317 (1250-51 A. D.) pañcōpacārapūjā is mentioned (vide E. I. vol. IX. pp. 117, 119). पवित्रसनिधिसर्वपारमानानिनिश्चर्जन-पोषानवामन चतुर्दशोपविवाह युज्या। अयोध्याविविषयनि: स्थाने सत्यसुपुष्पतिहादानम्। चूतमश्लिसन्या युज्या पोषायोपवाहिरेष युज्या। सं. स. म. p. 27.

¹⁷³⁸ नानोनें निम्नैव खर्णे पूजा विधिते॥ विनितना च श्रुतापायमेव पूजना स्मरितपि॥ पुराणा: quoted by श्रुतिकारक p. 54.

¹⁷³⁹ अन्तरात्मने प्रथुपूजारेष न भवति स्वात्मक्षरतीथोप्रपिपरः। रानामाधिकृत स्थूलविविषयनि: च स्त्रालिपिसर्जनाः कुिलोपास्यान्त्रिते। अत उपवासे न पोषायोपवाहिरेष युज्या। युज्यामात्राः। p. 128.
that day). The worshipper should not sit on an āsana made of bamboo or stone, or of unsacrificial wood or on the bare ground, or on a seat made of grass or green leaves, but should sit on a woollen blanket or silken garment or deer-skin (Puṣyāprakāśa, p. 95). When offering arghya, in the vessel containing the water to be used for that purpose all or as many as one can afford out of the following eight articles are to be mixed up, viz. curds, whole grains of rice, ends of kuśa grass, milk, dūrvā grass, honey, barley grains and white mustard seeds (Matsya-purāṇa 267. 2 quoted in the Puṣyāprakāśa p. 34). It is further said that arghya is offered to the image of Viṣṇu by means of a conch in which water is mixed with sandalwood paste, flowers and whole grains of rice. In the water for ācamana are mixed cardamom, cloves, uṣira grass and kakkola or as many of them as possible. The snāna (bath) of images is effected with five materials called paṅcicīmṛta (five ambrosial things) viz. milk, curds, clarified butter, honey and sugar. 1740 The image is to be bathed with these five in the order stated, so that sugar coming last removes all effects of oiliness. After these a bath with pure water follows. In the paṅcāmṛtasnāna the following Vedic verses are repeated in order; āpyāyasva’ (Rg. I. 91. 16), dadhikrāvpo’ (Rg. IV. 39. 6), ghṛtam mimikṣe’ (Rg. II. 3. 11), madhu vātā’ (Rg. I. 90. 6), svādugh pavaśva’ (Rg. IX. 85. 6). It will be noticed that each of these mantras is suggestive of the material with regard to which it is uttered. No bath with water or these things is allowed when only a picture or a clay image is to be worshipped. If one cannot afford these, one may bathe the image with water in which the leaves of the basil plant (tulasī) are mixed up, as that plant is deemed to be the favourite of Viṣṇu. The water used in the bath of the image of a God is regarded as very sacred and it is used for ācamana by the worshipper and members of his family and friends and is called tirtha (it is also sprinkled over one’s head). 1741 As regards the unguents to be offered (anulepana or gandha) numerous rules are laid down

1740. श्रीरेण पूर्ण कुर्मित दुधना पथ्याद्रुपौेन च। मधुना चाच स्वेषे कनो जेयो विच। क्षयः॥ दुसिद्धुराण वृत्तिः quoted in the Puṣyāprakāśa p. 34.

1741. स्थानः। देवतेऽथ योगकाम पश्चात्क्रमवित्तः। देवि देव मधुद्रुपौं भवतिविनिथके। भवो॥ इत्ययाजः ततो दुध्वर विचेचित्तविविधविकम्। अकालस्वयमणिं स्वयम्भवित्तरूपानम्। भवानमः। पावतेक तौरे शिक्षा ब्राह्मणविनिभुः। इति मणि कंडवाकर्ष सन्तुहुद्विविदपम्। ठलसिद्धिकां तौरे विचेचित्तविनिभुः। चारणेत्। quoted in स्यूलिङ्ग। (आदित्य p. 389).
(vide Pūjāprakāśa pp. 39–41). The Viṣṇu 1742 Dh. S. (66. 2) says that unguents should be one or more out of sandalwood, pine tree paste, musk, camphor, saffron, nutmeg. If ornaments are offered, then gold and precious stones should be real and not imitation ones (Viṣṇu Dh. S. 66. 4). Very detailed rules are laid down about flowers. The Pūjāprakāśa (pp. 42–49) waxes eloquent over the merit of offering basil leaves to Viṣṇu and using the same wood in worship generally and also when no flowers are available. The Viṣṇu Dh. S. 1742 (66. 5–9) prescribes that flowers emitting an overpowering smell or having no smell whatever are not to be used, nor flowers of thorny plants unless the flowers are white and sweetly fragrant; that even red flowers such as saffron flowers and those that spring in ponds or lakes may be employed. There are grades in the merit derived from offering certain flowers, e.g. the Sm. C. I, pp. 201–202 and the Pūjāprakāśa p. 51 quote many verses of the Narasimhapurāṇa, some of which arrange vanamallikā, campaka, aśoka, vāsanti, mālati, kunda &c. in an ascending order among flowers and the jāti flower is said to be the best of the flowers in the worship of Viṣṇu. The same work (p. 56) names dūrva and twentyfive flowers as favourites with Viṣṇu. Vide Vṛddha-Harita VII. 53–59 for the flowers that may be used in Viṣṇu-pūja and Vṛddha Gautama p. 563. The flowers offered on a day are removed the next day by the worshipper when he is about to offer worship that day. Such flowers are called 'nirmālya' and great virtue is attached to placing such flowers on one's head by way of homage to the deity worshipped (vide Pūjāprakāśa, pp. 27 and 90). The Sm. C. (I. p. 204) quotes a purāṇa to the effect 'He, whose heart contemplates the form of Viṣṇu, on whose lips there is ever the name of Viṣṇu, who partakes of the naivedya offered to Viṣṇu and who places on his head the water in which the feet of an image of Viṣṇu are washed and the nirmālya of Viṣṇu, never falls off (from heaven).' The Madana-pārijāta (p. 303) quotes passages from the Viṣṇu-dharmottara about the flowers, that are not to be used in worship. In Śiva worship the following flowers and leaves are in an ascending grade of worth; viz. arka flowers, karavīra flowers, bilva leaves, flower of droṇa, leaves of apāmārga, flower of kuśa, śaṇi leaves,

1742. चतुर्मूष्यमस्तिकसफळवृकसाधवात कवितामपूर्वस्य भवत्त व्यवाद। विष्णुपरं घुच 66. 2.

1743. भोगमिथ । नागमिथ । न कुण्डकिंजक । कुण्डकिंजक्यां चुभु । सुभाषिकमेव द दुयवाद। रत्नमय कुकुम जलजं व दुयवाद। विष्णुपरं घुच 66. 5–9.
blue lotus leaves, dhātūra flower, śāmi flower, blue lotus, which is the best (vide Pūjāprakāśa, p. 210). The Madanapārijāta, p. 303 quotes from the Devapurāṇa verses which enumerate the flowers that are to be avoided in Śiva worship. If no flowers are available, then a fruit may be offered or if no fruit is available then only leaves and lastly only white whole grains of rice or even water may be offered. ¹⁷⁴ Lamps are to be fed with ghee or in its absence with sesame oil. ¹⁷⁴ Camphor is to be burnt before the image. There is a ceremony called ārātīka (waving lights round the image) performed with several lights or pieces of camphor placed in a broad vessel which is held in both hands and waved round an image and over its head. Vide Pūjāprakāśa, pp. 75 and 87. For naivedya no food is to be offered which is declared unfit in the sāstras for eating, nor the milk of a she-goat or she-buffalo though they are allowed for food, nor the meat of the five-nailed animals nor the flesh of the wild bear nor fish. The general rule is stated by the Rāmāyaṇa as 'whatever food a man eats the same is the food to be offered to his deities'. ¹⁷⁴ The Sm. C. (I. p. 203) quotes the Padmapurāṇa to the effect that naivedya should be offered in a vessel of gold, silver, bronze, copper or of clay or in palāśa leaves or on lotus leaf. The naivedya is offered with the formula set out below. ¹⁷⁴ According to the Brahmapurāṇa quoted by Aparārka, pp. 153–154 and Pūjāprakāśa (p. 82) the naivedya offered to Brahmā, Viṣṇu, Śiva, the Sun, Devī, the Mātrīs, to goblins and evil spirits respectively is to be given to brāhmaṇas, Sātvatas (Bhāgavatas), those whose bodies are smeared with ashes, to Magas, to the Sāktas, to women, to the poor. ¹⁷⁴

¹⁷⁴. युज्ञाभवे फले साल्य फलाभवे हि खरदम्। पद्मप्रपाभयः ततो भिन्नं भ्रामविभवे। युज्ञायारंभो दृश्येन प्रज्ञेतिततमुहृः। वैराग्येन प्रवेष्टो विश्वामिश्रेष्ठो विश्वामित्रेः। भवेतास्तरे कुशीतिः।

¹⁷⁵. न दृश्यां दृश्यन्व निच्छिन्तन्व दृश्येन निच्छिन्तन्व। विश्वामित्रेः। विश्वामित्रेः। विश्वामित्रेः। विश्वामित्रेः। विश्वामित्रेः। विश्वामित्रेः। विश्वामित्रेः।

¹⁷⁶. दृश्याच्छ दृश्यो भवति तद्दृश्यारस्य दृश्यान्व। अयोध्यान्व। १०३, ३० और १०४, १५. नियमसूत्रम् उपोनो नथि। ७ वृत्तेष्व।

¹⁷⁷. अः माणायम्बह। अः अवाचाम्ब अः अवाचाम्ब क्ष्याम। अः उवाचाम्ब क्ष्याम। अः उवाचाम्ब क्ष्याम। अः उवाचाम्ब क्ष्याम। अः उवाचाम्ब क्ष्याम। अः उवाचाम्ब क्ष्याम। अः उवाचाम्ब क्ष्याम।

¹⁷⁸. विभवप्रवेशो तद्य स्मानो विभवप्रवेशो। वैशिष्ट्यो विभवप्रवेशो विभवप्रवेशो। युज्ञायाम्बो युज्ञायाम्बो युज्ञायाम्बो। युज्ञायाम्बो युज्ञायाम्बो युज्ञायाम्बो।

¹⁷⁴. अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम।

¹⁷⁴. अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम। अवाचाम्ब क्ष्याम।
One may also partake of the naivedya offered by oneself and the Smritimuktaphala (ahnika, p. 390) quotes Rg. I, 154.5 in support. After naivedya, tambula is to be offered to the God worshipped. In the ancient grhyas and dharma sutras no mention is made of tambula or mukhavasa (materials that will render the breath fragrant). Tambula was probably introduced some time before or about the beginning of the Christian era in South India and then spread northwards. Among the smritis, Samvarta 55 quoted in the Krtvaratnakara p. 560, Laghu-Harita (Anand. 39), Laghu-Avalayana (Anand.) I, 160-61 and 23. 105, Aushanas (Jivandama, part I p. 509) refer to the chewing of tambula after dinner. In the Raghuvamsa VI, 64 Kalidasa describes betelnut plants surrounded by betel creepers. The Kamasutra I, 4, 16 states that a person after performing the brushing of the teeth, consulting a looking glass and partaking of tambula for rendering his breath fragrant should set about his daily business. Vide also Kamasutra III, 4, 40, IV. 1, 36, V. 2, 21 and 24, VI, 1, 29, VI. 2, 8 for other references. In the Brhat-samhit of Varahamihira (77, 35-37) the virtues of tambula and its ingredients are described. In the Kadambari (para 85) the royal palace is compared to the house of a dealer in betel leaves (tambulika) in which lavali, cloves, cardamom, kankola are stored. The Par. M. I. part I p. 434 quotes four verses from Vasishtha (not found in the printed Dharmastra) about the cutting off of the two ends of tambula leaves before eating them. In the Vratakhanda (of Caturvargacintamani, vol. II, part I, p. 242) Hemadri quotes Ratanakosa to the effect that tambula means betel leaves, betel nut and chunam; while 'mukhavasa' means these together with cardamom, camphor, kakkola berries, pieces of copra and matulunga. The Nyayacarapaddhati (p. 549) quotes verses showing that tambula comprised nine ingredients viz. betel nut, betel leaves, chunam, camphor, cardamom, clove, kankola, copra, the matulunga fruit. In modern times pieces of almond, nutmeg fruit and bark thereof, saffron, catechu are taken and matulunga is omitted. Thus the thirteen ingredients of tambula are

1749. स मात्राविधेः पूजार्थिनिः श्रीमत्वमन्निः श्रीतुषुक्षस्यातास्मिन्: कांपास्थितिल || कामसूत्र I, 4, 16.

1750. दुर्गोपतवीयदत्तवेंद्रियाय तत्तत्वावगुणिःं: विभाविद्यमृग्यूस्तते। मात्राधिकारसुर्य 29, 39, quoted in पुजुतिमियं I, p. 225; बसुमाकारिक सांकेतिकापि तथा। तत्रत् वैद्य वाचिको नाटिकों तैरण्यम् नामकरणं: "मात्राठूळः तथा पक्षाद्वालाकारायणम् चें || इति नामाङ्कनां सांकेतिकां प्रदानत्व मात्रां|| निर्याचारसुर्य प. 549.
made up. The Asṭāṅgaśāṅgaraḥ 1751 of Vāgbhaṭa also mentions the several ingredients of tāmbūla including the essence of the bark of the Khadira tree (catechu). In modern times tāmbūla is said to be of 13 guṇas, either because it contains thirteen ingredients or because it effects thirteen good results, the last of which are set out in a subhāṣita quoted below.

Pradakṣaṇā (going round the image with the right hand always turned towards the image) and namaskāra constitute only one upacāra (item of worship) according to many. The namaskāra to the image is either asṭāṅga (with eight limbs) or pañcāṅga (with five limbs.) The first occurs when a person prostrates himself on the ground in front of the image in such a way that the palms of his hands, his feet, his knees, his chest and forehead touch the ground and his mind, speech and eye are fixed on the image and the latter occurs when he prostrates himself with his hands, feet and head.1758 There are other definitions of the asṭāṅga namaskāra. These several parts of the worship of images have been judicially noticed in Ram brahma Chatterji v. Kedar Nath 36 Calcutta Law Journal 478 at p. 483 (where the normal type of the continuous worship of an idol is described) and Pramatha Nath Mullick v. Pradyumna Kumar Mullick 52 Cal. 809 at p. 815 (P. C.).

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

1751. श्रव्यादयोगसाङ्गसिद्धचुन्द स्वतः ग धारणेत्। जातिलक्षुकार्काहसृकुपुंसकस्यात्।

1752. द्रुस्यां प्रद्वस्य च आच्छादकमुसरसा निरसातः। मनसा वचना इत्यक्षमोपयोजितत:॥

quoted from Śvetāṭiṭa (Aṣṭāṅga 489) and Śvetāṭiṭa p. 88; प्रद्वस्य करायनं निरस्वम् पाचार्यम् वष्णुि। पूजायम्। p. 88; ररसा निरस्वम्

quoted in Śvetāṭiṭa I. p. 204, which Pūjāyam. p. 88 reads मनसा अच्छ्या तथा.
fours together with certain mantras are repeated with the twelve names (vide foot-note for illustrations). 1753

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

A passage from Baudhāyana about Śiva worship has already been quoted and it has been stated that worship of the phallic emblem of Śiva appears to have been current in the very ancient civilization brought to light by the finds discovered at Mohenjo-daro. Sir R. G. Bhandarkar in his 'Vaiṣṇavism and Śaivism' has shown how Rudra is described as the supreme deity even in the Rg., how in the Taś. IV. 5. 1-11 there are eleven anuvākas (called Rudras) which contain a sublime eulogy of Rudra (and also in Vaiś. S. 16) and how numerous Śaiva sects and doctrines arose in course of time (p. 119 ff). Pāṇini teaches the formation of Bhavāni, Sarvāni, Rudrāni and Mṛdāni from the four names of Śiva (IV. 1. 59). In the sacrifice called Śūlagava in the grhya sūtras Rudra is worshipped as the supreme deity. The Āṣv. gr. IV. 9.17 mentions twelve names of Rudra and adds 1754 (IV. 9.27-29) that all names in the world, all armies, all exalted things belong to him. Patañjali in his Mahābhāṣya (vol. II. pp.387-388) on Pāṇini V. 2. 76 speaks of a 'Śiva-bhāgavata' (a devotee of Śiva). Vedāntasūtra II. 2. 37 is directed, according to Śaṁkara, to the refutation of the Pāṣupata sect of Śaivas. In the Sāntipara 284. 121-124 the Pāṣupatas are said to be opposed to the dharmas of varṇa and āśrama. The Kūrmapurāṇa (pūrvārthha, chap. 16) speaks of the

1753. ओऽ ह्रं उदयर्मित्र ग्रित महः ह्रं ओऽ मित्राय नमः। ओऽ ह्रं आरोहणस्तरोऽविवर्ण ह्रं ओऽ ध्वनि नमः। ओऽ ह्रं हुदेयम नमं सर्वं ह्रं दुर्गाय नमः। ओऽ ह्रं हरिसायं व नाजप र्यैः भाववे नमः। ओऽ ह्रं ह्वकेकु र्य मेहरिसायं नहः खण्डाय नमः। ओऽ ह्रं रेमणकाशु सुभमस्ति ह्रं पूर्वे नमः। ओऽ ह्रं...संक्षरसम नमः। ओऽ ह्रं ह्रं उदयम मित्रम्ब आरोहणस्तरोऽविवर्ण ह्रं ह्रं ओऽ मित्रविवर्णम् नमः। ओऽ ह्रं ह्रं ह्रं ओऽ मित्रविवर्णभाववे नमः। ओऽ ह्रं ह्रं ह्रं ओऽ मित्रविवर्णभाववे नमः। &c.

1754. सर्ववर्ण ह वा अर्थ नामपेतानि। सर्वा: सेना। सर्वायुक्तर्मणाति। आय. पुः IV. 9. 27-29.
śāstras of the Śaiva sects, of Kāpālas, Nākulas 1755 (Lākulas?), Vāmas, Bhairavas, Pāśupatas as meant for deluding the world. The Varāhapurāṇa (chap.70-71) is also directed against Pāśupatās. The Pāśupata brāhmaṇas are stated in the Kādambari to have surrounded the minister Śukanāsa (para 90). Śiva was worshipped in the form of the liṅga or as an image. It is believed that 14 crores of liṅgas were established by Bāna, an Asura devotee of Śiva, in various spots and these are called Bāna-liṅgas (Nityācārapaddhati, p. 556) and the Bāna-liṅgas (white stones) found in the Narmada, the Ganges and other holy rivers are only like them. In the Kādambari (para 130) Bāna speaks of sand liṅgas on the Acchoda lake and in another place of a liṅga made of pure mother-o'pearl. The Kūrmapurāṇa (pūrvādha chap. 26) describes the origin of Liṅga and its worship and the Vāmanapurāṇa 46 lauds the several holy places where ancient liṅgas are established. The famous twelve Jyotir-liṅgas are; Oṃkāra at Māṇḍhātā, Mahākāla at Ujjayini (modern Ujjain), Tryambaka (near Nasik), Dhrṣṭesvara at Elora, Nāganātha (towards the east of Ahmednagar), Bhīmā-Saṁkara (at the source of the Bhīmā river in the Sahyādri), Kedāra-nātha in Garhwal, Viśvesvara at Benares, Somanātha in Kāthiawar, Vaidyanātha new Parali. Mallikārjuna on the Śrīśaila, and Rāmeśvara in South India. Many of these are situated in central and western India near each other.

The Pūjāprakāśa (p. 194) quotes Hārīta prescribing that Mahēśvara may be worshipped by means of the mantra of five syllables (nāmaḥ Śivāya) or by the Rudra 1756 Gāyatri or by

1755. About Lākuliśa, Pāśupata or Kālamukha, vide ‘Vaiṣṇavism and Śaivism’ p. 119 ff. In the Vāyu purāṇa 23. 221-224 it is said in a prophetic strain that Śiva would assume the form of Nakuli (Lakuli?) and the place where he will appear will be called the holy place of Kāyārohaṇa. Vide E. I. vol. II. p. 124, vol. XII. p. 337, vol. XIV p. 265 for the Lākuli doctrine, its śāstras and other information. For the Kāpālikas, vide Bhandarkar’s ‘Vaiṣṇavism and Saivism’ pp. 117, 127. A grant of Nāgavardhana, nephew of Pulakesi (610-639 A. D.), was made providing for the worship of Kāpālesvara and the maintenance of Mahāvratins. Yama 29 quoted in Par. M. II. part I p. 335 prescribes the penance of Kṛcchra for eating at a Kāpālikas house. The Karpūramajjuti (about 900 A. D.) I. 22-24 contains a caricature of Kaula (i.e. Kāpālika) practices.

1756. कृष्णबहुद्रोह ेसा संतुलय भिन्नन्त महाशवय भिन्नमि | कृष्णबहुद्रोह ेसा संतुलय भिन्नन्त महाशवय भिन्नमि ||

Ā. X. 1 and कृष्णबहुद्रोह ेसा संतुलय भिन्नन्त महाशवय भिन्नमि | कृष्णबहुद्रोह ेसा संतुलय भिन्नन्त महाशवय भिन्नमि ||

It closely resembles the famous Gāyatri verse, particularly the words ‘dhīmabhi’ and ‘gracodayat’ are the same in both.

K. D. 93
'om' or by the mantra 'iśanah sarva-vidyānām' (Tai.Ār. X. 47), or by the Rudra mantras (viz. Tai. S. IV. 5.1-11) or by the mantra 'tryambakem yajāmahe' (Rg. VII. 59. 12). For a devotee of Śiva, the wearing of a string of Rudrākṣa berries is necessary either on the hand, the arm, the neck or on the head. The Smṛtimukta-phala (āhnikā p. 393) quotes verses from the Smṛtiratna and the Ratnāvali about the merit secured by bathing the līṅga with cow's milk, curds, clarified butter, honey, sugarcane juice, paṅcagavya, water in which camphor and aguru are mixed up, and other substances. The 14th day of the dark half of a month has been sacred to Śiva from ancient times. Bāna in the Kādambarī (para 54) refers to the fact that queen Viḷāsavatī went to worship Mahākāla at Ujjayinti on the 14th.

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

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

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

\begin{footnotesize}
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\item \footnote{1759} स्वामांसवंतस्वामेव पाकृति च चुक्त । मविष्यवागमत्वः कयापैकलय तथा दुः । एवं नामस्वामकः पुस्तेन सर्ववुऍशः । अहुवृक्कादिगोवः किंने । चर्चे श्चे । मविष्यपुरणः quoted in कुसुरलल्लकर p. 337.
\item \footnote{1760} Vide ‘Durgāpūjā’ by Pratapchandra Ghosh (1871) for a detailed description of Durgāpūjā in Bengal.
\item \footnote{1761} The benediction is asked by Pratapchandra Ghosh (1871) for a detailed description of Durgāpūjā in Bengal.
\end{enumerate}
\end{footnotesize}
another. This method is called kāṃjitānusamaya. The other method occurs when āvāhana is done for the several deities in order, then āsana for all, then pādyā for all and so on up to namaskāra. This is called padārthānusamaya. This method is generally preferred. Vide the com. of Nārāyana on Āśv. gr. I. 24. 7, the com. on Kātyāyana-śrauta I. 5. 9-11 for detailed explanations of these.

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

1762. वैदिकसन्त्तानि किं मित्र इति ये विविधो मध्यः। चतुर्वारामनिविवें विष्णुशास्त्र पां समन्वयं || भागवत XI. 27. 7 quoted in पूर्वाकाश p. 115. Vide also दुर्गवारीव VIII. 37 and XI. 77.
CHAPTER XX

VAISVADeva

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

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

Some medieval works like the Smṛtyarthasastra and the Par. M. (I. part 1. p. 389) state that vaisvadeva really comprises the three daily sacrifices viz. devayajña, bhūtayajña and pитrayajña. The rite is so called because in it sacrifice is offered to all the gods or because food is cooked therein for all the gods. But in the ancient gṛhyasūtras the three yajñas are kept distinct. In the Āṣv. gr. III. 1 the five daily sacrifices are enumerated, but only one, the brahmayajña, is thereafter described in detail and we have to understand that Vaisvadeva has already been dealt with under homa in Āṣv. gr I. 2, 1–2 and that I. 2. 3–10 is concerned with bhūtayajña or baliharaṇa, out of which the 7th sūtra contemplates an offering to Viśvedevas and gṛhastha an offering of cooked food to pītris. The Śān. gr. II. 14 speaks of Vaisvadeva, while Gobhilla gr. I. 4. 1–15, Khādira gr. I. 5. 22–35 speak of baliharaṇa only. Pāṇini VI. 2. 39 teaches the accent of ‘kṣullaka-vaisvadeva’ (as a compound). Vaik. VI. 17 expressly says that devayajña is the homa to the gods offered with cooked food meant for all the gods. According to Gautama (V. 9) the deities of vaisvadeva are Agni, Dhanvantari, Viśvedevas, Prajāpati and Śvistakṛt (Agni). According to Manu (III. 84–86) the deities are Agni,

1763 एवं देवपुगुर्जुरपञ्जितयज्ञावृक्षवशेष उच्यते। स्वर्गपर्याय प. 47; त एवं देवपुगुर्जुः

1764 विवेकानन्द संबद्धते देवगणेः हासना देवपुगुः। सैन्यसन्ताना भारत VI. 17.

1765. In offering food one will have to say अद्ये साहा, सीमार्य साहा, अद्ये निविष्कृते साहा, अद्ये निर्देशकृते साहा. In modern times the formula is अद्ये साहा अद्ये दर्दे न सम and so on.
Soma, Agniṣoma, the Viśve-devas, Dhanvantari, Kūhū, Anumati, Prajāpati, Dhṛvāprthivī, (Agni) Svistakrt. The Śān. gr. II. 14. 4 gives the names of ten deities that are slightly different from the list of Manu. According to Pār. gr. II. 9 the deities are Brahmā, Prajāpati, Grhyā, Kaṣyapa and Anumati; while the Viśnu Dh. S. 67. 1–3 (quoted in the Gr. R. p. 278) states that Viśvadeva is to be offered to Vāsudeva, Saṃkarsana, Aniruddha, Purusa, Satya, Acyuta, Agni, Soma, Mitra, Varuṇa, Indra, Indrāgni, Viśve-devas, Prajāpati, Anumati, Dhanvantari, Vāstospati, (Agni) Svistakrt. Vide Bhār. gr. III. 12, Mānava gr. II. 12. 1–2, Kāthaka gr. 54, Vaik. III. 7 for other lists of deities in Viśvadeva. It is on account of this divergence that digests like the Madanapārījata (p. 317) say that Viśvadeva is of two kinds, viz. what is common to all śrīmās like that of Manu and secondly what is stated in one's own grhyasūtra. The Sm. C. (I. p. 212)¹⁷⁶⁶ says the same.

All ancient śrīmās say that Viśvadeva is to be performed twice, once in the morning and then in the evening. Vide Āśv. gr. I. 2. 1, Vas. Dh. S. XI. 3, Manu III. 121, Viśnu Dh. S. 59. 13, Gobbila II. 34. But in later times it came to be performed only once in the morning and the saṅkalpa includes both in one statement.¹⁷⁶⁷ The verses 'juṣṭo damūna' (Rg. V. 4. 5) and 'ehyagna' (Rg. I. 76. 2) are used in invoking Agni, then the verse 'catvārī śrīṅgā' (Rg. IV. 58. 3) and several ordinary verses describing the characteristics of Agni are employed for the dhyāna (contemplation) of Agni. From the food cooked for one's meal, a portion is taken out in another vessel, and covered with clarified butter; it is then divided into three parts. Then one places one's left hand on one's heart and with the right hand takes up from one portion of the food morsels equal to a ripe myrobolan fruit, presses it with one's right thumb and offers it with the right hand to Sūrya, Prajāpati, Soma Vanaśpati, Agniṣoma, Indrāgni, Dhṛvāprthivī, Dhanvantari, Indra, Viśve Devas, Brahmā. Then holy ashes are taken from the fire with the mantra 'mā nastoke' (Rg. I. 114. 8) and ashes are applied to the forehead, the throat, the navel, the right and left shoulders and the head with certain mantras and a concluding prayer is

¹⁷⁶⁶. वैष्णवस्व ्रुक्तिति स्यालाश्वतिति यथा। स्यासः वै शिवसन ्रुतिति I. p.212.
¹⁷⁶⁷. The संकल्प in modern times is समायुगदुर्ज्ञयथरा श्रीनियमहर्ष-प्रीतियत्समासांस्तन्त्य-पूजा युगजीन्नित्वोपपरिहारायणं पात्रविश्वेत्र दायध्वेत्र च सह सर्व्य फलिते।
offered to Agni to bestow intelligence, memory, fame &c. as set out below.\textsuperscript{1768}

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

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

\textsuperscript{1768} सूचयपि जस्मृक्षितिः द्वारा। कस्यपरं स्वाभाविकतिः कष्टे। अस्मस्यर्थं स्वाभाविकतिः न भो।।

\textsuperscript{1769} जस्मृक्षितिः द्वारा। कस्यपरं स्वाभाविकतिः कष्टे। अस्मस्यर्थं स्वाभाविकतिः न भो।।

\textsuperscript{1770} अथ सारस्यतः सिद्धस्य द्विवशस्य भुपायत। आथ। सूच। 1. 2. 1.; अथातः पाण्ड । ज्ञात ।

1770. गुरुद्वः बृहस्पतिपुराणम् यथा मापनेत विषयं। अर्थाय चारस्य च संस्कारार्थ: निष्ठर्ये। चक्षुस्यार्थपर्सर्वसंगमः संभवेत। तत्वयाय: तांतयाय। I. 116.
pārijāta p. 320 and Brhat-Parāśara p. 156 hold that vaiśvadeva must be performed before śrāddha. Vide Śrīmuktāśrama (āhāra pp. 406-407) also; on the other hand Anuśāsana-parva (97, 16-18) directs that on śrāddha day, pīṭhātarpāna comes first, then offering of bali, and then vaiśvadeva. The Madanapārijāta p. 318 says that the food for the vaiśvadeva must be separately cooked from what is meant for śrāddha. In the case of a joint family of father and sons or of several brothers, the father alone performs vaiśvadeva or the eldest brother; but if the father or eldest brother is unable to do it himself, a son or younger brother may offer it at his bidding (Laghū-Āsvālayana I. 117-119).

The food to be offered should be sprinkled over with ghee or with curds or milk but not with oil or salt. Āp. Dh. S.1771 II. 6. 15. 12-14 prescribes that there is to be no homa of kṣātra and lavana (vide note 723 above) and also of food that is mixed up with inferior food (like kūlattika &c.); but if one is compelled to offer inferior food in vaiśvadeva (owing to poverty &c.) he should take some hot ashes from the grhya or ordinary fire towards the north of the fire and offer the food in the ashes. The Śrīrvatsaśāstra 1772 p. 47 states that cereals like gram and māsa beans are not to be used in vaiśvadeva food. Even when a man was not going to eat on a particular day he had to offer vaiśvadeva (Aparākṣa p. 145). If he could afford no food, he was to offer fruits, roots or even water.1773 He who has no grhya fire may offer vaiśvadeva food into the ordinary fire with only the vyāhṛti and the rest may be left for crows.

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

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1771. न आर्यानां विचयति। तथावर्तमानं दुर्दश। अज्ञातवर्षहि होम उद्धिष्ठू वर्त्तनां। शुचि श्रमिष्ठो तविस्मित्वा शुचि श्रमिष्ठवातुं चायात्रा। भवति। आप. घ. 12. 6. 15. 12-14.

1772. कोदिं च चारणे सपि मेघुर् च कुशल्यवस्म। आर्य च च तर्यं सपि वेदेके विवर्जनं गयं। शुचिकर्माणां प. 47.

1773. अधिष्ठाने येन कृपाय फलप्रकोष्ठाकार्यन। चंदरविमलं विवाहितामुनि। शुचिकर्मनां। दुर्दश। (आदिकं प. 398).

1774. आप्यां। यथा यथेको शुचिकर्मणं क्षेत्रार्कारं सुदर्शनार्कारं। आप्यायितवपि शुचिकर्मनां। आप्यां। घ. 12. 2. 3. 1 and 4.

1775. वेदं तेनकारं-आर्यकारं। संस्कारं। पुष्यात्र। तत्वावलोकनं विषयम्। (आदिकं प. 399).
that when the food is ready i.e. cooked, the cook should announce while standing, to the owner of the house ‘it is ready’ and the owner should reply ‘it (food) is auspiciously ready, it is food that gives supremacy; may it not be lost.’ If no vaiśvadeva is performed on any day, the householder had to fast the day and night (Gobhilamārti III. 120). Dakṣa II. 62 and Yama condemn to hell him who takes his own meal without offering vaiśvadeva, when he is not himself in distress or difficulty. 1776

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

Baliharana or Bhiṭayajña:—Here also there is some divergence between the ancient grhyā-sūtras and medieval and modern practice. The Āsv. gr. I. 2. 3–11 deals with this. The deities to whom bali (or part of the food taken out when performing vaiśvadeva) is offered are: to the same deities to whom the devayajña is offered as stated above, to the waters, to herbs and trees, to the house, to the domestic deities, to the deities of the ground (on which the house is built), to Indra and Indra’s men, to Yama and Yama’s men, to Varuṇa and Varuṇa’s men, to Soma and Soma’s men (these are offered in the several quarters 1777), to Brahman and Brahman’s men in the middle, to the Viṣve-devas, to all day-walking beings, to the Raksasses—towards the north; svadhā to the pītris (Manes)—with these words he should pour out the remnant of the food to the south, while wearing the sacred thread suspended over the right shoulder. Āsv. adds that if baliharana is performed by night then the words ‘to all night-walking beings’ are used instead of ‘to all day-walking beings’.

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

In bhiṭayajña, bali is to be 1778 offered not into fire but on the ground, which is to be wiped with the hand and sprinkled

1776. अढ़त्त वैष्णवोद ते यो शुक्रकपालादिः हिंदुस्तान ब्रह्मणोत्तरता मम। सूक्तेऽति यस्य पालि वालोऽयस्मात्। यम वै तिवचे । प. 213.

1777. इत्यदि यम विद्यते और सदैव। ये देवों देवोहित महादेवोहित देवोहित देवोहितं देवोहितं। आयूर्वेद युध्यमाणेऽयस्मात्। यद्यप परिप्रेक्ष्य परस्य प्रकाशितं प्रकाशितं प्रकाशितं। प. 47.

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

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

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1779. सतान्तवैरिव नामिन गुर्जरथवचन्द्रादेशः। तानामिन्यो दयाधिरथये। आप. च. ु. II. 4. 9. 5–6.

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

1781. द्वेषग्यथ द्वाराधापान्तथस्वायत्त हेरेत। अतः सुमो भयावाणिवाष्यस्वायत्त सनिष्कृयिद्। य. I. 103.

1782. अर्थं प्रस्पे वायस्वं वायस्वं स्वरूपस्वरूपमण्डिता नाशवतमवायस्वोवेदाकान न पूर्वं मोक्षम विद्वे अपेक्षा कुफि। प्रां. च. II. 14. 22–26. Ṛg. X. 117. 6 is मोक्षम किरवे अपेक्षा: सत्यं ब्रह्मिनि यथ द्रास्तस। नायमां संपत्ति में सत्यं एकत्रायो भावितं के मेयाराे।। With the last quarter may be compared the भयावाणि III. 13 तुढवते तथा पापं ते। पद्मावतिमार्यास्तु। Vide also Manu III. 118 and Viṇḍu Dh. S. 67. 43 for the same idea.
of dog-flesh), to birds on the ground; let him eat nothing without having cut off a portion (to be offered as a bali); let him not eat alone, nor before others (relatives and guests), since the mantra says ‘the fool gets food in vain’ (Rg. X. 117. 6.). The Mahābhārata (Vanaprastha II. 59) says that offering food to dogs, śvapac and birds on the ground is known as vaiśvadeva, which is performed in the morning and evening. The same verse occurs at Anuśāsanaparva 97. 22–23. Aparārka p. 145 says that vaiśvadeva comprises all actions from the offering into fire oblations of food up to the throwing of food to dogs and the like in the morning and the evening.

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

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\(^{1783}\)
Pitryajña:—The word occurs in Rg. X. 16. 10, but its exact meaning is not certain. Pitryajña may be performed in either of three ways as stated above (on p. 700) viz. by tarpana (Manu III. 70 and 283), or by performing baliharana in which remnants of bali food are to be offered to the pîtras (Manu III. 91 and Āśv. gr. I. 2. 11) or by performing śrāddha daily with food on inviting at least one brāhmaṇa for dinner (Manu III. 82–83). Śrāddhas will be dealt with later and the other two (tarpana and baliharana) have already been dealt with. In this daily śrāddha¹⁷⁸⁴ there is no offering of pîndas (balls of rice) and the several strict rules and procedure of the pārvana śrāddha do not apply.

¹⁷⁸⁴. नित्यभाष्ये चु गम्भिरावहिवानमध्यवर्त्य शासितः। सर्वावन् बित्तुणानां सम्प्रदैतिन्य भोजयेत। आवाहनं स्थियाकारं विषया योक्ति गतिकारः। वहनोऽपि विषयेऽविषयान्त्यास्मां भक्तिमयेत। स्थासं स्वरूपसं। (आद्वितिक p. 402).
CHAPTER XXI

NṚYAJṆĀ OR MANUṢYA-YAJṆĀ.

Nṛyajña or Manusya-yajña: (Honouring guests).—Manu (III. 70) states that this consists in honouring guests. In the oldest hymn of the Ṛgveda fire is described as a guest in the house of the sacrificer. In Ṛg. I. 73. 1 Agni is described as lying in a pleasant spot and pleased like a guest (syonasīr-atīthir-na prīmāno). Vide Ṛg. V. 1. 8 and 9, V. 4. 5, VII. 43. 4 for fire being called atīthi. In Ṛg. IV. 4. 10 it is said of Agni 'you become the protector, the friend, of him who offers you hospitality in the usual (or proper) order.' Vide Ṛg. IV. 33. 7 and Tai. S. I. 2. 10. 1 for the word atīthya. Atharvaveda IX. 6 is an eulogy of hospitality in which the various stages in the reception and feeding of a guest are metaphorically represented as the various actions performed in a sacrifice. The Tai. S. V. 2. 2. 4 refers to the fact that 'when a guest comes, hospitality in which ghee abounds, is offered to him' and it remarks that 'one who comes in a chariot and one who comes in a cart are the two most honoured among guests.' The Tai. S. (VI. 2. 1. 2) says 'hospitality is offered to all the followers accompanied by whom a king comes'. Vide Ait. Br. II. 9 for almost the same words. The Śān. Br. II. 9 remarks 'when a man offers oblations at sunrise, he indeed offers hospitality to a great god who has started on a journey.' The Tai. Br. (II. 1. 3) shows that a guest was honoured by having a lit lamp placed before him and then food was served to him. The Ait. Br. (25. 5) says that a guest

1785. यथो विसामलिपिमांहुसर्वनामं दक्ष. V. 1. 9 'Agni is a guest dear to all human groups.' तर्य ब्राह्मणार्थिस्तय सर्व दक्ष आत्ित्यसर्वप्रभावादि। अत्र. IV. 4. 10.

1786. Vide Āp. ध. यु. II. 3. 7. 2 and 6–10 for comparison of hospitable acts with the three saunas and constituent elements of a sacrifice.

1787. तस्यास्वत्सि न रथिः न आत्ितिः नामपक्षिलोके | ... यथातिष्ठप आत्ितिः विनास्वतिः किंचि ताहुः तदात्ितिः भास्यस्य। तै. सं. V. 2. 2. 3, and 4. The words तस्यास्वत...लोके are quoted in भ. यु. परिभाषादि II. 4. 20.

1788. स य उदिते हन्तोति निष्ठत महत तर्यत्तमस्तेव निष्ठावस्तिः करोति। शास. ब्र. II. 9.

1789. अभि यथातिष्ठ यथोत्तमम् परिभाषेचि। तै. ब्र. II. 1. 3.
should not be refused in the evening.\textsuperscript{1790} The Śat. Br. (II. 1.4. 2.
S. B. E. vol. 12, p. 291) remarks that 'it would be unbecoming for a person to take food before men who are staying with
him as guests have eaten'. The Satapatha shows that an ox or
a goat was cooked for a guest, either a king or a brāhmaṇa
(III. 4. 1. 2). Vide also Ait. Br. 3. 4 for the offering of an ox or
barren cow to a king or another deserving person coming as
a guest. Yaj. I. 109 also says that a big ox or a goat was to
be kept apart for a guest learned in the Veda. But the Mit.
and other\textsuperscript{1791} medieval writers to whom flesh-eating was an
anathema and an unspeakable sin for a brāhmaṇa remark that
an ox or a goat was to be understood as set apart for the guest
to flatter him (with the words 'this ox is yours') just as one
says in humility 'all this house is yours' and that the ox or
goat was not meant to be given in gift or to be killed since it
would be impossible to find an ox each time a śrotiya guest
came. The Ait. Ar. I. 1. 1 remarks 'whoever is good and has
attained eminence is a (real) guest, people do not treat with
hospitality one who is undeserving.'\textsuperscript{1792} In the Tai. Up. (I.
11. 2) one of the exhortations of the teacher to the pupil returning
home is 'atithi-devo bhava' (honour guests). The same Upāniṣad
says elsewhere (III. 10. 1) 'let him never turn away a stranger
from his house, that is the rule. Therefore a man should by
all means acquire much food, for people say (to the guest)
'there is food ready for him.' If he gives food amply, food is
given to him amply'. In the Kaṭhopaniṣad\textsuperscript{1793} (I. 7–9) it is
said 'a brāhmaṇa entering a house as a guest is (like) fire.
People offer this (well-known) appeasement to him. Oh, son of
Vivasvat, offer him water (to wash his feet). If a brāhmaṇa
guest stays in a man's house without food, he cuts off (destroys)
the hopes and expectations, (fruits of) the friendship (of the
good), the rewards of sacrifices and charitable acts, sons and
cattle.' Then Yama offered to bestow three boons on Naciketas
as some penance for allowing Naciketas to remain without food

\textsuperscript{1790} Tamasātmanā śāyamānitrīyaṃ iva śṛṇvatāḥ iva. 
\textsuperscript{1791} अन्तः गत्योपायं सर्ववण्डको प्रकोष्टं गोविषयं कर्तकघ इति श्रुतेः ततपि कपिलेन
\textsuperscript{1792} सर्वं धर्मं कि तु शुद्धते। अधिककमकल्य । ये ऐसी ।
\textsuperscript{1793} धन्यानि सर्ववण्डको प्रकोष्ठं सर्ववण्डको प्रकोष्ठं उपायं कर्तकघ
talāparāyaṇaḥ श्रुतिः। तथाऽको भव्यति कुष्ठित्त हर वेयीत्यहे

\textsuperscript{1790} तत्सर्वातुभूणां सार्यमानित्विपथं इति। ए. का. 25, 5; compare मु. III.
105 अन्तः गत्योपायं सर्ववण्डको प्रकोष्ठं। ।
\textsuperscript{1791} अन्तः गत्योपायं सर्ववण्डको प्रकोष्ठं। गोविषयं कर्तकघ इति श्रुतेः ततपि कपिलेन
\textsuperscript{1792} सर्वं धर्मं कि तु शुद्धते। अधिककमकल्य । ये ऐसी।
\textsuperscript{1793} धन्यानि सर्ववण्डको प्रकोष्ठं सर्ववण्डको प्रकोष्ठं \textsuperscript{1790} अं॰्ताॅराय. का. 2. 7; \textsuperscript{1791} अं॰्ताॅराय. का. 2. 
3. 6, 3 echoes the first half. वासिष्ठ XI. 13

quotes the first half.
in his house for three days. The Nirukta\textsuperscript{1794} IV. 5 in explaining Rg. V. 4. 5 (jus to damūṇa atithirduroṣa) derives the word 'atithi' from the root 'at' to go and also from 'tithi' (day) and 'a' meaning 'comes' (from 'i' with 'abhi'). Vide Manu III. 102 for another derivation; also Parāśara I. 42 and Märk. 29. 2-9. Manu and others say that an atithi is so called because he does not stay for a whole tithi (i.e. day) and an atithi is a brahmana who stays for one night only as a guest.'

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

\textsuperscript{1794} अतिथि: अम्बतिते सहान्त भक्ति। अपेति दिनविषु परिलावने इति च। निरूप IV. 5.

\textsuperscript{1795} अधैतितिशेयं हर्षातिहितमकाण्डैव्योंकालकालम्। अमो वैदुष्यः दुष्टा। विहारले यही व एव पञ्चने द्वीतिकः॥ नी. यु. II. 9. 1-3 और भैरवजुड़कुं आश्चर्य III. 14; विद्रेक आश्चर्ये। भैरवजुड़कुं आश्चर्ये। भैरवजुड़कुं 29. 25.

\textsuperscript{1796} ब्राह्मणं वैष्ठिकं विश्वास्यं।।।।।। भोजनं तु श्रवयनोऽधृताय ब्राह्मणं।।।।।। अन्यां भोजने। सहान्तेनात्यथ।। नी. V. 39-42.
by a brähmana householder along with his servants and thereby he should show his kindliness. Āp. Dh. S. II. 4. 9. 5 requires the householder to give food to all who come at the end of the Vaśvadeva, even including cāndalas, but it mentions the view of some that one need not give food to unworthy persons (vide note 1779 above). Commentators like Haradatta explain that, in the case of worthy guests, if the householder does not give food, though able, he incurs sin; but in the case of unworthy people he incurs no blemish by not giving, but if he gives to them also, he secures merit. Vṛddha-Gautama (pp. 535-536) calls upon a householder to treat even a cāndala with consideration. Parāśara (I. 40) and Śatātapa went so far as to say that even if a householder hates a visitor or the latter is a fool, the householder should give him food if he arrives at the time of meals. Sāntiparva 146. 5 says that even an enemy when he comes to one’s house as a guest must be hospitably treated, as a tree does not remove its shade from one who approaches it to fell it. But Āp. Dh. S. II. 3. 6. 19, Manu IV. 213, Yāj. I. 162 are opposed to this and state that a guest who is at enmity with the host shall not eat his food, nor shall he eat the food of a host who accuses him or suspects him of a crime. Vṛddha-Hārita (8. 239-240) states the humane rule ‘if a traveller is a südra or belongs to a pratiloma caste (such as a cāndala) and comes to one’s house tired and hungry, the householder should give him food; but if a heretic or a patita (one outcast for grave sins) comes in that condition, one should not give him cooked food, but only grain. Compare Manu IV. 30. Vṛddha-Gautama (chap. 6, p. 535 and chap. 12, p. 590, Jīvānanda part 2) says the same about a cāndala or śvāpaka being given cooked food. Baud. gr. II. 9. 21 enjoins welcome to all travellers including cāndalas.

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

1779. विषो वा प्रति वा तेष्यो मूलः पाणित एव चा। वेदांत वेदांतं वै संसारं।।
संगीत: स्मर्यांकासे। यथा प्रति वा 1. 40। ज्ञातात्मय quoted in स्मर्यांकासे 1. p. 217 (reads शुद्धो चा पदि वा तेष्यो मूलः: &c.).
should give his eye, mind and agreeable speech to the guest, he should personally attend on him and should accompany him when he (the guest) departs; this sacrifice demands these five fees." 1798 Ap. Dh. S. (II. 2. 4. 16-21) says that if a brāhmaṇa that has not studied the Veda or a kṣatriya or a vaiśya comes as a guest to a brāhmaṇa, the latter should offer him a seat, water and food, but need not rise to receive him, that if a śūdra comes as a guest to a brāhmaṇa, the latter should ask him to do some work, then give him food, but if he has none, he should send his slaves to bring it from the royal palace (or store-house). 1799 Haradatta makes the interesting remark that for honouring śūdra visitors the king should set apart in each village some paddy or other corn. Gaut. V. 33, Manu III. 101 (= Vansparva II. 54 and Udoga 36. 34), Ap. Dh. S. II. 2. 4. 13-14, Yāj. I. 107, Baud. gr. II. 9. 21-23 say that 1800 if a man has not the means to give food to all visitors he should at least offer them water, room and grass to lie down upon, and agreeable speech. If the householder is absent, his wife is to look after honouring guests. Gaut. (V. 37-38) says that guests of the brāhmaṇa, kṣatriya and vaiśya castes should be respectively greeted with the words kuśala, anāmaya and ārogya and the śūdra also with ārogya. Vide Manu II. 127 also and note 831 above.

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

1798. चुकुःप्रयाणमेव द्वारा यथा द्वारा दूतादान। अनुछन्देपुस्ती स यद्यः पञ्च- 
स्वर्णम्। ई. आद्याणां 7. 6.

1799. ब्राह्मणप्रवर्तितवाचनविषयं शुद्धकर्मरथिविति देवं न पशुविषयस्त्राजस्य प्रवेषणे वा। शुद्धभ्रान्ति कर्मश्च निश्चयेऽर्जुनात। अथ एव। द्वारा राजस्यभवानार्थिते- 
शुद्धवृत्त द्वारा वेदात। कृत्यम्। ई. आद्याणां 7. 6. 12. 24-21; अत् एव। यज्ञवानमी मानिसान्त्रां पुनर्ही 
श्रीधार्मिके राज्या वाने वाने स्वायत्तावधिविति। द्वारे। ई. आद्याणां 7. 6. 24-21.

1800. काले व्रतार्थावधिकारिन्स न प्रयाणसोपयाताद। अथ एव। शुद्धवृत्तेन शुद्धवृत्तेन वाचनात नामिते वाचनं कर्तव्यं व शुद्धवृत्तेन वाचनं कर्तव्यं व शुद्धवृत्तेन वाचनं कर्तव्यं व। ई. आद्याणां 7. 6. 2. 4. 13-14; 
व्रतां 7. 9. 22-23 अविभिन्नादेव। विभवता कार्यिभवाच श्रुः एव। कार्यिभवाच श्रुः । 
H. D. 95
works”. \(^{1801}\) Manu III, 100 says the same. \(\text{Ap. Dh. S. II. 3. 6. 6}\) says that by honouring guests one secures heaven and freedom from misfortune. \(^{1802}\) Vide also \(\text{Ap. Dh. S. II. 3. 7. 16.}\) One verse quoted in numerous works like the Viśṇu Dh. S. 67. 33, Śaṁtiparva 191. 12, Viśṇupurāṇa III. 9. 15, Mārkandeya 29. 31, Brahmapurāṇa 114. 36 is ‘when a guest returns from the house of a person with his hope of getting food shattered, he (the guest) transfers his own sins to the householder and departs taking with him the householder’s merit (puṇya)’. The Vāyupurāṇa (71. 74) and Brhat-Parāṣara (Jīvānanda, part 2, p. 99) say that yogins and siddhas (those who have attained transcendent powers) wander over this earth in various forms for the benefit of men; therefore one should with folded hands welcome a guest. If one is not able to feed many guests, then Baud. Dh. S. (II. 3. 15–18) declares that one should feed him who is endowed with superior qualities or who is the first to arrive or who is a śrotṛiya.

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

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

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1801. तुषारमृत्युज्ज्वली विश्वामित्रियाणि च सुदतः। सच्य सहतनांदे वातायांतरितो धारम्। ॥ श्री. शृ, II. 17. 1.

1802. तस्य पुजार्या शाश्वित: स्वास्खाः। आयो, ध. शृ, II. 3. 6. 6; vide विश्वामित्रियाणि वातायांतरितो धारम्।

1803. विचित्रतेषु युधिष्ठिरस्य तस्य पुजार्या शाश्वितः स्वास्खा। बुधहारितः 8. 89; संविषयें युधिष्ठिरस्य परात्मज्ञानिकम्। निर्देशिते तस्माबेकारायणात्माः यत्ति। बुध VII. 43.
again, but in such a case no fresh vaiśvadéva and balihaírana are necessary. Vide Manú III. 105 and 108. It has been already shown from the Satapatha that the householder is not to partake of meals before the guests, but rather after the guests. The Âp. Dh. S. II. 3. 7. 3 states 1804 'he who eats before his guest eats (destroys) food, prosperity, progeny, cattle and merit of his own house'. Manú III. 114 (= Viṣṇu Dh. S. 67. 39) allows the householder to feed newly married girls (his daughters or sisters), unmarried girls, persons who are ill, and pregnant women even before guests; while Gautáma V. 23 says that these should be fed at the same time as the guests. Manú III. 113, 116–118, Viṣṇu Dh. S. 67. 38–43, Yaj. I. 105, 108, Âp. Dh. S. II. 4. 9. 10, 1805 Baudh. Dh. S. II. 3. 19 say that one should feed one's friends, relatives and one's servants and then the householder and his wife should dine, that one should not stint one's servants and slaves (who are to be fed daily with food) in order to be able to feed guests, that he who eats before these (guests, relatives, young women of the house, servants) will have his soul harassed by vultures after death, that he who cooks food for himself only swallows merely sin and that when he eats what remains after offering yajña to gods, beings, pítrás and guests, he really eats. Manú III. 285 (= Vanapravá II. 60) says that 'vighasa is what is left after bráhmaṇas and guests have partaken and amṛta is what is left after being offered in sacrifice and one should always eat these.' Baudh. Dh. S. (II. 3. 68 and 21–22) says 1806 "all beings subsist on food, the Veda declares 'food is life'; therefore food should be given, as food is the highest offering. One should not take food without giving it to others" and quotes two verses said to have been sung by food itself. It is on account of these sentiments that are ingrained even to-day in the minds of all Hindus that no Poor Law and no work-houses were required in India. This sentiment undoubtedly leads to abuses, but what system is not

1804. भजन एवं च पुराणमविस्तितो यद यहाः प्रमाणस्वभावम् य य पूर्वविशिष्टवेदनाति। अप. ध. स. II. 3. 7. 3.

1805. चे नित्याभिषेकवात्मकार संज्ञातेर्ष विविषिता। अप. ध. II. 4. 9. 10, Baudh. Dh. S. II. 3. 19 (practically the same).

1806. अनेक भितानि सूतिति अनेक वाणानि भूलिति। तस्माद् मन्त्रवाचारम् हि परमेष्टिति। संसारविरामकों भण्डारं भयोगारणाति। चे नित्याभिषेकवात्मकार चुरायन्ति। अध्यायानुविरामकों भण्डारं भयोगारणाति। चे नित्याभिषेकवात्मकार चुरायन्ति। चे पुराणमविस्तितो यहाः प्रमाणस्वभावम् य य पूर्वविशिष्टवेदनाति। अप. ध. स. II. 3. 68, 21–22. 'अनेक प्रथा, occurs in ये. वि. 33. 1 and अनेक प्रथामकममविरामम्, in ये. वि. II. 3. 8.
without abuses? The Poor Law and work-houses have their own abuses and the general tax-payer has probably to pay more for relief to the poor, the destitute and unemployed in England than under the Indian system of feeding the poor voluntarily.

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

\textsuperscript{1807} यानवस्तनानानात्। यात्रायंधुर्भवतिः। अयानभाषां सीम्यो निवर्तते। आप. ध. सू. II. 4. 9. 2–4.

\textsuperscript{1808} सामर्ये यथायेऽन्ति। आपातसमन्मयात्मावेयेऽध्विन्नमन्यन्दीनामविरर्मणस्तस्य। पद्धतिः कुर्यात्मचेत्। पुनर्द्वर्तनेति। शास्त्रदिक्षित quoted in युध. र. p. 292.
CHAPTER XXII

BHOJANA

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

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

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

1809. ॥ श्रद्धा लय भक्ति सदिवभक्ति यथापदित: ॥ देवस्मिन्नन्दनाय कृपाणां कौरूक- 
विदिष्ठये। सत्तेन सत्तेन तत: हुलया गुहस्थ: हेयस्यमंवेष। २५ ॥ II. 56, 68. The first verse is quoted by अपाराके p. 113.

1810. ॥ आहारः च सर्वे सर्वः मछला उद्यान स्वरूप: ॥ देवस्मिन्नन्दनाय कृपाणां कौरूक- 
विदिष्ठये। सत्तेन सत्तेन तत: हुलया गुहस्थ: हेयस्यमंवेष। &c. It is remarkable that on Vedāntaśāstra III. 4. 29 शाक्तरा connects this clause with allowed and forbidden foods 'एवं च सति-आहारः च सर्वः मछला उद्यानात्तित्व विदिष्ठये।' अपाराके quotes a long passage from Harita in which we read 'तस्मात्सार्वकालिगात्तित्वात: यथा । आहारः च सर्वः शाक्तरातीतियात्तित्वातः॥'
down just as men sit down to take food.’ ‘A person was to take food only twice a day’ says the Tai. Br. I. 4. 9, and the Sat. Br. II. 4. 2. 6. There were certain taboos about articles of food even in the earliest texts. Tai. S. II. 5. 1. 1 states that all red exudations (resins) of trees or the juice that oozes out from trees when they are cut (with an axe &c.) should not be eaten, since that colour is due to the (sharing of) brāhmaṇa-murder. Similarly the milk of the cow was not to be drunk for ten days after delivery (Tai. Br. II. 1. 1, III. 1. 3). The Ait. Br. 6. 9 states that one should not eat the food of a dikṣīta (one initiated for a Vedic sacrifice) till the performance of vapākoma by him. Rg. I. 187 (vv. 1–7) is a hymn in praise of food. The story of Usastī Cākrāyaṇa in the Chāndogya Up. shows that in a dire calamity when no food can be had, one may eat anything, even the remnants of another’s food and the Vedāntasūtra (III. 4. 28–31, sarvāṇānumatiś ca prāptaye tad-dārṣanāt) is based on this episode in the Chāndogya. In the Ait. Ār. V. 3. 3 it is stated that ‘one who knows this (i.e. the Mahāvrata) should not recite these texts before one who knows it not nor dine with him nor should he take delight in his company.’ The sages are said in the Kauṣitaki Br. (12. 3) to have told Kavasa who sat in their midst that they would not eat with him as he was the son of a dāsī. The question about flesh-eating and drinking spirituous liquors will be dealt with in detail later.

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

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1811. tasmadu sarvāṇānumatiś ca prāptaye tad-dārṣanāt. tāty. br. I. 4. 9. The first is quoted by śaṁkara (on vā. I. 114); svarāṇānumatiś ca prāptaye tad-dārṣanāt. tāty. br. II. 5. 1. 4; tasmāt sarvāṇānumatiś ca prāptaye tad-dārṣanāt. tāty. br. II. 5. 1. 1.

1812. नेविद्विदानिविनिदान सयुक्तिः सद मुक्तिः न सयुक्तिः सयात्। ऐं आं. V. 3. 3.
S. II. 8. 19. 1–2 allow a man to face the south, except when the diner’s mother is alive. Manu II. 52 (= Anuśāsanapārva 104. 57) states ‘one facing the east eats food which tends to long life, one facing the south eats food which leads to fame, one facing the west eats (so as to produce) wealth and one facing north partakes of truth.’ This means that one who eats facing any one of these directions secures the benefit specified. The Vāmanapurāṇa and Viśṇupurāṇa quoted in Gr. R. p. 312 disallow the south and west. One must take one’s meals in private in a place screened from public view. The Śrīv. C. quotes1813 verses of Devala, Uṣṇās and the Padmapurāṇa to the effect ‘one should take food in privacy, for one who does so is endowed with wealth and one who eats his meals in public becomes bereft of wealth; one should not eat in the sight of many (who are themselves not eating) and many men should not eat before a single person who is only looking at them’. One may 1814 eat in the company of one’s sons, younger brothers, dependents &c. Some writers went so far as 1815 to recommend that ‘one should take one’s food alone and not in the company of even one’s relatives or other brāhmanas, since who can know the secret sins a person in whose company one eats is guilty of’? The conception underlying this uncharitable view was stated by Brhaspati to be that ‘when several persons sit down to dinner in a continuous row, the sins one of them is guilty of attach to the others in the same row’. Even in modern times many persons in Northern India follow this view and it is a well-known proverb that nine bhayyās have ten hearths. The place where one takes one’s food should be freshly cowdunched and pure. Āp. Dh. S. (1. 5. 17. 6-8) says that one should not take one’s food in a boat nor on a wooden platform, but may do so on a pure floor. One was not to eat while seated on an elephant, or horse or camel

1813. आदर्श: इति कुर्यायां चैव सर्वदा। इत्यदि तथ्या युक्तं स्थायवधानो हिंदोस्य भिषय। तेषु किं तद्यत्स् सहित्य: इ. p. 221; मैक्यून सत्र ग्रन्थार: च समाचार:। अलंकरण 163. 47; नात्स्त षुमूलमधां भूत्ता च प्रमान्तार। नात्स्नीमायह: हुस्यांव: नरा भूत्त: प्रमान्त; ॥ उस्तत्स्त: इ. p. 226; भूत्तं नेश्वाणां नेक्ष्मानां नेक्ष्मस्नवर्षेत्त्ता। विश्वस्थुदं 68.

1814. पवित्रतायथः युक्तस्याय: सह। भूत्तयां पात्र भूत्तदायु मौदनां तु भूत्ते। इ. p. 311.

1815. अर्थे भूत्तायथः नात्स्याय: भूत्तायः। भूत्ते। किती जाताति किं । खुच्छ: पात्रं मौद्यं अद्वैताराग:। इ. p. 227 and प्र. म. 1. p. 429. एक्वत्त्स्य भूत्तदायु मुख्यः। मौद्यानां। सम्यमस्त तस्मां वात्वानन्तररूपाशि भूत्तम्। इ. p. 228.
or in some conveyance, or in a cemetery or in a temple or on a bed or chair; nor should one eat food placed on one's palm (Brahmapurāṇa quoted in Gr. R. p. 325). One should wash one's hands and feet before sitting down to take one's meal. Manu IV. 76 says (= Anuśāsana 104. 61–62 and Atri in Jīvānanda, part 1, p. 9) that one should begin one's dinner while one's feet are wet, since that leads on to long life. Vyāsa quoted in Sm. C. (I. p. 221) prescribes that one should have five limbs wet at the time of taking food, viz. the hands, the feet and the mouth. All writers prescribe that one should observe silence or at least restraint of speech at the time of meals (e.g. vide Baud. Dh. S. II. 7. 2, Laghu-Hārita 40). Vyṛddha-Manu quoted by the Sm. C. I. p. 223 requires complete silence till five morsels are taken and restraint in speech thereafter. Following the Vedic injunctions quoted above, Gaut. IX. 59, Baud. Dh. S. II. 7. 36, Manu II. 56, Saṃvarta 12 and others say that a householder should take only two meals every day, should not eat food in the intervening period and that if he acts up to this advice he reaps the merit of a fast. Gobhila-smṛti (II. 33) says the same and adds that the evening meal may be taken till one praḥara and a half (i.e. 4½ hours) after nightfall. One was not to eat very early in the morning nor at midnight nor at twilight (Manu IV. 55 and 62 and Viṣṇu Dh. S. 68. 48). Āp. Dh. S. (II. 8. 19. 10) allows partaking of roots and fruits between two meals. Below the vessel or plate or leaf from which one eats, one has to draw a figure with water or holy ashes. According to the Brahmapurāṇa (quoted in Gr. R. p. 311) the maṇḍalas (figures) for brāhmaṇas, ksatriyas, vaiśyas and śūdras should respectively be in the form of a square, a triangle, a circle and a crescent; while according to Śaṅkha (in Sm. C. I., p. 221), Laghu-Satātapa 133, Atri (Jīvānanda chap. V. 1, p. 7) in the case of the śūdra water is to

1816. पञ्चायां भोजनं कुशालप्रकृतिया माननारिक्षत्. हस्तं पादं संविषयं, पञ्चायां मता। ब्याप्तिः इत्यक्रिया। पञ्चायां मता। मयाः प्रत्येकमेव। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता। पञ्चायां मता।
be sprinkled on the ground below his plate. The reasons for
drawing a māṇḍala are stated by these authorities to be that the
Ādityas, Vasus, Rudras, Brahmā and other gods partake of only
that food which is offered after a māṇḍala is made and that
evil spirits and goblins carry away the flavour of the food
when no māṇḍala is made. The person taking his food should
sit on a low wooden stool having four feet or on a seat made
of wool or of the skin of a goat (which latter is said to be
the best by Āp. Dh. S. II. 8. 19. 1). One should not sit
on a seat of cowdung cakes (dried), or of clay, or of the leaves
of aśvattha or palaśa or arka plant or a seat made by joining
two planks together or on a shattered one or partly burnt one or
on one made fast with iron (nails). Vide Smṛtyarthaśāra
p. 69. The vessel or plate from which one is to eat is to be
placed on the māṇḍala drawn on the ground. The vessel from
which to eat may be of gold, silver, copper, lotus or palaśa
leaves (vide Veda-Vyāsa III. 67-68, Paithūṇaṣi quoted in
Āhnik-prakāśa p. 467). A copper vessel is forbidden to house-
holders who should use bell-metal (kāṃsya) vessel. Āp. Dh.
S. (II. 8. 19. 3) says that a copper plate with gold in the
centre is recommended. But a bronze plate for eating from,
tāṃbula and a luxurious bath with oil &c., were not allowed to
an ascetic, a brahmacārin and a widow. Hārita (quoted by
Sm. C. I. p. 222) stated that one was not to eat in an iron or
earthen vessel, but Āp. Dh. S. (I. 5. 17. 9-12) prescribes that
an earthen vessel not used for cooking may be used as a plate
for meals, but if it had been used for cooking food, then it may
be used as a plate for food after being baked in fire, that an
iron plate scoured with ashes is pure and even a wooden plate
may be used provided it is thoroughly scraped from inside. Manu
IV. 65 states that one should not eat from a broken vessel, but
Paithūṇaṣi remarks that there is nothing wrong in eating from
a broken plate made of copper, silver, gold, conch-shell, or
stone. Some śruti forbade lotus or palaśa leaves, but the

1819. आदिःप्रभासं शुष्करः शष्ठरः प्रस्थातः। आप. ध. तु II. 8. 19. 3; हरभूत
explains आदिःप्रभासं as तास्मादः।

1820. तास्मादप्रभासमेव कार्यपत्रं च वोजनम। यतिश्रेष्ठे ब्रह्मचारी च विषयो च निवरित्यन्ते। वैवेदं quoted in स्मृतिं I. p. 222.

1821. अन्तर्मिते मृत्युमेव भौतिकम। अवीते चंद्रबिन्दुमेव। परिपुर्णे लोके प्रत्यक्षम। नित्तिरिये दुपुष्पम। आप. ध. I. 5. 17. 9-12.

1822. तास्मादप्रभासं शुष्करं शष्ठरं शष्ठस्य प्रति तास्मादप्रभासं। वैवेदं quoted in स्मृतिं I. p. 222.

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Āhnikā-prakāśa p. 467 explains that this prohibition holds only if the lotus plant grows on dry land (and not in a pond or the like) or when the palāsa is a young plant. Paśthināsi (in Sm. C. I. p. 222) prescribes that one who desires wealth should not eat on a plate made of the leaves of the vaṭa, arka, aśvattha, kumbhl, tinduka, kovidāra and karāṅja trees. Vṛddha-Hārīta 8. 250–256 prescribes that the plate may be of gold, silver or bronze or any leaf allowed by śāstras, that leaves of palāsa and lotus are not to be used by householders but may be used by ascetics, forest hermits and in śrāddhas and sets out leaves forbidden and allowed. Even now in modern times people prefer (particularly in caste dinners and marriages) plantain leaves for dining or silver vessels for honoured guests and brāhmaṇas at śrāddha or use plates prepared from stitched leaves of various trees. Before sitting down to take one’s food, one has to perform ācamana (twice) outside the place where one is to eat and has to perform ācamana after taking his meals. This practice was most ancient, as it is attested by the Chāndogya Up. V. 2. 21823 and the Br. Up. VI. 1. 14. The rule is laid down by Ap. Dh. S. I. 5. 16. 9,1824 Manu II. 53, V. 138 and others also. Vide Devala (quoted in the Smṛtimuktāphala, āhnika, p. 418) for ācamana outside the room for meals. When sitting down to eat a person must wear his sacred thread in the upavita form (Ap. Dh. S. I. 5. 15. 1) and must also have an upper garment,1825 but should not cover his head (Manu IV. 45 III. 238, Ap. Dh. S. II. 2. 4. 22–23 and II. 8. 19. 12). A darśi (ladle or spoon) is to be employed in serving ghee, oil, cooked food, all condiments, salt (i.e. these should not be served by the bare hand) but not in giving water or uncooked food (vide Sm. C. I. p. 223 quoting several smṛtis). The householder may wear in his hand gold or jewel (ring &c.) at the time of meals. Gaut. IX. 59, Vas. Dh. S. III. 69, Manu II. 5′–55 say that when food is brought to be served, the person about to eat it should greet it, should pay honour to it, show his delight at it and should not find fault with it. Vas. Dh. S. (III. 69–71)

1823. स होमच िं मे वासो भविष्यतीयय इति धोपु्तकामार्यां पलक्षित: पुरस्ताब्यपद्धार: परिपुप्त:। चाणक्य V. 2. 2; vide वेदन्तसुत्र (III. 3. 18) and Sāṅkara’s शास्त्र for an explanation of the चाणक्य and बुद्ध पासेग्स.

1824. भविष्यतीयय वासो पद्धार: विरागचालय िं: परिपुप्त:करतुकुक्तिः। आप. ध. I. 5. 16. 9.

1825. सांतराजाध्वनियः वध्वनियिः तुंक्त। आप. ध. II. 8. 19. 12; vide Haradatta for several views.
says “he should honour food in the morning and evening by saying ‘I like it’, by saying ‘it was good for eating’ in the case of food served in śrāddhas and ‘it was perfect’ as to food offered in āhyādayiṣṭa ēṣāḥ (i.e. in marriage &c.). Kullūka (on Manu II. 54) and the Gṛ. R. (p. 314) quote verses of the Adipūrāṇa (Brahmapurāṇa in Gṛ. R.) to the effect that on seeing food one should fold one’s hands and should bow to it saying ‘may this always be ours’ and that God Viśnu himself said that whoever honours food honours him. After the food is served on the plate or dish, the eater should sprinkle water round it and say ‘I sprinkle thee that art satya (truth) with rta (right order)’ (in the morning) and ‘I sprinkle thee that art rta with satya’ (in the evening). According to some he then offers to the right of the plate or dish on the ground a little of the food in his plate from the west towards the east to Dharmarāja (i.e. Yama), Citragupta and pretas (vide Bhavisyapūrāṇa quoted in Sm. C. I. p. 224 and Āhnikaprabhāṣa p. 465). Others say that these bālīs are offered to bhūpati, bhūvanapati and bhūtānām pāti, while in modern times they are offered to Citra, Citragupta, Yama, Yamadūta (and some add a fifth ‘sarvebhyo bhūtebhyyah svāhā). He should then sip a little water with the words ‘thou art the seat of ambrosia (āurūtopastaraṇam-asi) and at the end of the meal the words used are ‘thou art the cover of ambrosia’ (āurūtāpīdhānām-asi). All this has been prescribed from very ancient times and has continued to this day. Yaj. I. 106 calls this sipping of water āpośaṇa (taking in of water) and its purpose is to make food beneficial like amṛta (nectar) and to cover it as if with a garment. He then offers five morsels on which ghee is sprinkled to the five modes

1826. सगुत्र ऐति सार्म पारसंग्रहान्यभिमुखस्येत्र | स्वविद्वातं विन्येयं संपरसंग्रहान्यभि- 
मुक्तिक्ष्रयः । धर्मसङ्ग्रहः III. 69-71. Compare विन्येयम् भिमुखः 68. 42, Manu III. 251 and 
254 (for स्वविद्वातं तं धर्मसङ्ग्रहं ) and Āp. Dh. S. II. 2. 3. 11.

1827. अन्तः का सरयें परिवार्त्तीमीति सार्म परिवार्त्ती | सरयें ल्यातें परिवार्त्तीमीति 
प्रमाण: तेन दशा II. 1. 11.

1828. अन्तःका न्यात्मकतिवद्वाव्रेषु वर्णोऽविद्याम्। चुप से पद पदे पुत्राना पते 
तत: देशावनशास्त्रः 111. 69; भोजनार्थाम्बिता धर्मान्यक्षेत्र: व वाईम्। दुःशाख विजेयद्वययः 
लेखकोपत्त्वेतुरूपर्थः। भक्तिवत्तमात्रा विन्यमिता: । धस्यवत्तमात्रा प्रमाण: I. 224 and आदित्यवक्ता 
465. रत्नाकरकाम (I. 155-156) speaks of three bālīs to yam, विजेय and सुत्र। 
The अन्तःकारांस्त्रिय (Jīrānanda, part 1. p. 519) refers to विन्यमिता; vide 
हावीत (in सुत्र:२५१, आदित्य p. 421) for बांधे for अवभाज्य, उपनामिता and सुत्राना 
पार्थि अन्तःकारांस्त्रियेऽमात्रमुद्वाय for the three बांधे to सुत्रि: &c. and to विजेय, 
विजेयद्वय: and सुत्र्.
of *prāṇa* preceded by the word ‘om’ and 1829 followed by ‘svāhā’. These five *prāṇāhūtis* are mentioned in the Chāndogya Up. V. 19-23, where prāṇas are enumerated in the order prāṇa-vyāna, apāna, samāna and udāna. The Vedāntasūtra III. 3. 40-41 explains that the Chāndogya passage applies only when one sits down to dinner and not when one goes without it. Medieval digests quoting Brhat-Parāśara added a sixth offering to Brahman after the prāṇāhūtis and this is done in modern times. While the āhūtis to prāṇa are being offered complete silence (absence of all sound including even ‘hum’) is to be observed. Baud. Dh. S. (II. 7. 6) insists on complete silence throughout the meal and if one speaks, one has to mutter the words ‘Om bhūr bhuvāḥ svār-om’ and then eat further on. Others allow speech after prāṇāhūtis for refusing food or condiments or for dharma. Vide Sm. M., āhūnika p. 423 which quotes Sāndilya that ‘silence is not necessary at meals for householders and one should show one’s soliciudite for those who dine with one by talking to them.’ Saunaka quoted by Sm. C. I., p. 223, Vṛddha-Hārīta 8. 263-265 dilate upon the different fingers of the hand that are to be employed in taking the five āhūtis to the life breaths while the Bhojana-sūtra says that according to Baudhāyana all āhūtis were to be offered with all the fingers. Hārīta quoted in the Sm. C. I. p. 226 states that mārjana, offering bali, worship and eating should be done with the tips of fingers. The plate or vessel is to be thoroughly kept on the ground at a śrāddha dinner and the thumb and the next two fingers of the left hand may be used for holding the plate or plantain leaf in position, but if the house is full of people and it is likely that dust may be raised by their feet or by their clothes, then a person taking his meal may raise up his plate from the ground with his left hand after he has taken five morsels. 1830 The diner is not to allow anyone sound of eating to escape, he is to put

1829. The five prāṇāḥūtis in order are ॐ व्रताय स्वाहा, ॐ अपाताय स्वाहा, ॐ सप्ताय स्वाहा, ॐ उदात्ताय स्वाहा, ॐ समात्य स्वाहा. In the viṣṇupurāṇa the order is प्राणास्मात्सामादायक्रमम्: (vide Ādiḥśrīsūrya p. 470). These have been mentioned by Baud. Dh. S. II. 7. 3, लक्ष्मीवाचाल्य प्राण 1. 157, मोमिल in सुधित प्र 1 223, ब्रह्मचार्य quoted in Ādiḥśrīsūrya p. 454. Vide Ādiḥśrīकर्मणि 469 ॐ आदिहर्षि: ब्रह्मचार्य स्वाहिति. Vide Tai. Ār. X. 32-35 for भ्रात्यस्मात्सामादायक्रमम्, अनुसारणमि (वी. सुधितिः) आदिहर्षि 1830. पवित्रसारी ॐ दुर्भवन्ना कत्विधेश्शनि सुखे पापसप्तस्क-राज्यात्। पितृके कर्मिनि हृदानां शुभं पत्रं न चातुहयं। ब्रह्मचार्य quoted in रूढ. I. p. 215, Ādiḥśrīsūrya p. 463; vide varta. ma I. part 1 p. 417 quoting श्रांगुराण and व्यास to the same effect.
each morsel in his mouth with all the fingers including the thumb, he is not to wave his hand. Various rules are laid down in the Visnupurāṇa (III. 11. 83-84) and Brahmapurāṇa (quoted in Gr. R. p. 224) as to the order in which various articles are to be eaten, viz. first sweet liquid food may be taken, then salted and sour, and then pungent and bitter, the last item should be milk and after that one should not take curds; a householder should always take food mixed with ghee. One is not to cut off portions of food or cakes, roots, bulbs, fruits or flesh with the teeth and then eat them (Baud. Dh. S. II. 7. 10).

Some smṛtis prescribe that while taking each morsel one should say Govinda. At the time of eating, several postures are forbidden, viz. one should not stretch one's feet or place them on another seat (a footstool &c.) nor should one have one's hands and knees tied by a garment (Visnu Dh. S. 68. 40) nor should one place one's hand on one's left foot, nor should one wear one's shoes or wooden sandals, nor should one come in contact with leather (vide Śmrīṃukṭāphala, āhnikā p. 425). Baud. Dh. S. (I. 1. 21) states that among usages peculiar to the south were those of eating in the company of one whose upanayana had not been performed or of one's wife or taking stale food. But Baud. disapproved of these.

Manu IV. 43, Visnu Dh. S. 68. 46 and Vas Dh. S. XII. 31 say that one should not eat together with one's wife and Vas Dh. S. adds the reason that by so doing the child born has no strength as stated in the Sat. Br. X. 5. 2. 9. Kuṭūka and some other commentators on Manu IV. 43 hold that the prohibition relates to eating in the same dish with one's wife, while, as Medhātithi states, others hold that it applies also to eating with one's wife at the same time and place. The Sm. C. (I. p. 227) and other digests quote a smṛti verse which allows a brāhmaṇa to eat in the same dish with his brāhmaṇa wife and explain the verse as applying to a brāhmaṇa who is on a journey. The

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1831. दृष्टि सादृश्य क्षत्रियमां सृजत् (१) न पच धर्मं कुर्वेत्। वसिद् XII. 19-20;

vide André. Bh. II. 8. 19. 5-6 for almost the same words.

1832. करते करते चैव कुपालोपितस्तथे विमुखस्त्र वालोपितस्तथे । त्यास वैदिको स्वामितः आद्विक p. 423.

1833. भार्ष्या सह नादेववायुपतिश्च सहस्त्रस्य सत्तमनवे विज्ञाप्तेषु। वसिद् 12. 31; नादेववायुपतिश्च सहत्विद्यव्यायार्थवा न पुरुषवादित्वामुनद्वः। पुरुषवादित्वामुनद्वः 8. 270. बाद्रप्या सह च पोष्टिवा पुण्डितवा च कडाचाप्त। न तत्र दृष्टि सादृश्यम् निर्यायमें स्मरिता:। अप. 5. 7-8, quoted in the मित्र, on भ. 111. 200, स्वामित् I. p. 227; मित्र and दृष्टि: p. 320 prescribe it to अद्वितीय. The words of the अद्वितीय are तस्मात्त्वाययायते अन्तः नादेववायुपतिश्च सन्मात्वाययायः। भ. 5. 2. 9.
Sūryaṇvara (p. 69) says that one can eat in the same dish with one's wife at the time of marriage. The Mit. on Yāj. I. 131 says the same.

Various rules are laid down as to how much one is to eat. Two famous verses quoted by Āp. Dh. S. II. 4. 9. 13, Vas. Dh. S-VI. 20–21 and Baud. Dh. S. II. 7. 31–32 are 'an ascetic should eat eight morsels,'\(^{1834}\) a forest hermit 16, a householder 32 and a Vedic student an unlimited number. One who has consecrated the Vedic fires, a draught ox and a brāhmaṅḍaṅ is able to perform their work by eating, they cannot perform work when they do not eat.'\(^{1835}\) Āp. Dh. S. II. 4. 9. 12 expressly directs that a householder should not stint himself as to food, so that he may be able to properly perform his work. Haradatta explains that the general rule laid down by Āp. Dh. S. itself (II. 1. 1. 2) that one should take only two meals a day does not apply to one who has consecrated the Vedic fires. Baud. Dh. S. II. 7. 33–34 goes further\(^{1836}\) and says that if a householder (who is aḥitaṅģi) and a Vedic student practise austerities by observing a fast they are guilty of sin, because they thereby cause cessation of agnihotra to the life-breaths. But there is no sin if a fast is observed by these as a penance for some lapse. Śabara on Jaimini V. 1. 20 (p. 1301) appears to favour the idea that an aḥitaṅģi may eat several\(^{1837}\) times a day.

One was to occupy the first seat in a row at a dinner only if specially requested to do so, but when thus seated on the first seat, one should not begin to eat food before others, but after them (Śaṅkha quoted by Aparārka p. 150). While several brāhmaṇas are taking their meal in a continuous row, if one of them takes aṣamana\(^{1838}\) before the others, or gives the

\(^{1834}\) Vide vi. III. 55 for eight morsels for a forest hermit.

\(^{1835}\) The Sāṅg. II. 16. 5 speaks of the ox, the agnihotra and a brāhmaṅḍaṅ in the same way.

\(^{1836}\) बुधश्च ब्राह्मचारी च योजनान्त हर्तकं सुप्रसूति | मयायामयाहंश्चतान अवर्णोऽभिषेकं भवति सः।। अष्टग्रहमय मयायामय तत्त्व स्थित्वम्।।

\(^{1837}\) यथा क्रेबुतः मातुरपुष्यं ब्रह्मत्वं श्रवणमस्तिः विनिहारमणस्तिः अपराजेश्वरेण आयुः

\(^{1838}\) एकश्चातुविविधानं विभाचनं सहौ भोजनं। यथेकौ यन्तिप्रार्थ येषम्यात् ये भोजनं द्वारा ज्ञातेः।।

\(^{1839}\) आदित्यायणिनां च विभाचनैः।।

\(^{1840}\) यथा क्षेत्रस्ताद सत्यं सत्यं ज्ञातेः।।

\(^{1841}\) द्वारायाः एकाक्षितं विविधं सत्यं ज्ञातेः।।

\(^{1842}\) अथवा अन्नमेव श्रवणं तत्त्वस्य न ज्ञातेः।।

\(^{1843}\) एकश्चातुविविधानं विभाचनं सहौ भोजनं।।

\(^{1844}\) यथेकौ यन्तिप्रार्थ येषम्यात् भोजनं द्वारा ज्ञातेः।।

\(^{1845}\) आदित्यायणिनां च विभाचनैः।।

\(^{1846}\) यथा क्षेत्रस्ताद सत्यं सत्यं ज्ञातेः।।
remains of his food to the pupil or gets up, the others should leave eating the food in their dishes and also get up and the brähmana who thus prematurely gets up is called a brahmahā (a murderer of a brähmana or brahmakaṇṭaka). These rules are quoted in the Sm. C. (I. p. 227), Gr. R. p. 331, Smṛtimuktāphala (āhūnika p. 427). In order to avoid this awkward position various devices were employed. A pañktī (row of diners) ceased to be a continuous line if two diners were separated from each other by fire, by ashes, by a pillar, a passage, or a door or by the ground being of a lower level. Aparārka (p. 476) quotes Brhaspati that even if persons are seated in one row, but they are separated from each other by (streaks of) ashes and they do not touch each other, then there is no intermingling (i.e., persons of different castes also may sit in a row being separated by a streak of ashes &c.). Āp. Dh. S. I. 5. 17. 2 says that one should not sit down to dinner in the same row with undeserving persons (by reason of birth, character or learning).

At p. 100 above it has been stated how brähmanas following several occupations that were deemed low were not invited at śrāddhas. Gaut. XV. 23–29, Baud. Dh. S. II. 8. 2, Āp. Dh. S. II. 7. 17. 21–22, Vas. Dh. S. III. 19, Viṣṇu 83. 2–21, Manu III. 184–186, Saṅkha (in verse) 14. 1–8, Anuśasanaparva 90. 34, the Vāyu (chap. 79 and 83, Ānand. ed.) and several other purāṇas contain long lists of those brähmanas who sanctify the company of diners when they sit down for dinner (they are pañkti-pāvanas) and of those who defile the company of diners by their presence in the row of diners (they are pañkti-)

1838 a. पाक्षिकपावन: पाक्षिकपावनम् साक्षिकपावनम् साक्षिकमित्रपुरुषसमर्थ पञ्चमि: समानो समानमित्रपुरुषसमर्थाना ब्राह्मणयुक्तात इति। मू. XV. 29: पाक्षिकपावनवाप्यते स पाक्षिकपावन:। हराद्धन्तन्ति। मू. XV. 28. Some of the words are differently explained by the commentators. अपेक्षासामीक or-सामीक is one who chants, according to Haradatta, ‘udu tyam’ (Rg. I. 50. 1.) and ‘citram’ (Rg. I. 115. 1), which constitute a sāman of the Īlakvākas, while the Chandogas hold it to be a different sāman; Madhyākṣi on Manu III. 185 says they are the sāmans called Jyeṣṭhādohas. The Nāsiketa fire is described in Tai. Br. III. 11. 7 and 8, and Kuṭhpāṇiṣad I. 1. 17–18, Rg. I. 91. 6–8 contain the word ‘mādhu’ at the beginning of each. So one who studies these three mādhu verses may be called ‘trimaṇḍhu’. Or possibly there is a reference to the mādhuvidyā referred to in Saṭ. Br. IV. 1. 5. 18 and Br. Up. II. 5. 16. According to Haradatta ‘Trisupalpā’ are either the three verses Rg. X. 114. 4–5 (ekah suparaṇah &c.) or the three anuvākas of the Tai. Ār. X. 48–50 (brahmameta māṃ mādhumeto māṃ).
duṣakus). A panktipāvana is one who knows the six āngas of the Veda (vide note 775 above), who has studied the Jyesthasāman, who has kindled the Nāciketa fire, who knows the three madhu verses, who has studied the texts called Trisuparna, who maintains the five fires (vide p. 679 above), who has taken the ceremonial bath after finishing vedic studies, who knows the Mantras and the Brāhmaṇa of his Veda, who has studied dharmaśāstra and who is the son of a woman married in the brāhma form. Āp. Dh. S. adds ‘one who has performed the four medhas’ (Āsvamedha, Sarvamedha, Puruṣamedha and Pitṛmedha, according to Haradatta). Manu says that one who understands the meaning of the Veda, one who expounds the Veda, a brahmacārin, one who is a liberal donor (lit. one who gives a thousand cows), one who has reached the age of one hundred are all pankti-pāvanas. Sankha states that one who is devoted to Yoga, one who regards gold and a clod of earth as equal, an ascetic given to contemplation are all pankti-pāvanas. Anuśāsana 90. 34 and Vāyu 83. 52–55 include those who study the bhāṣyas, those who are devoted to grammar, those who study the purāṇas among pankti-pāvanas. Among those who defile company are one suffering from leprosy, a bald man, one who is guilty of adultery, who is the son of a brāhmaṇa following the profession of arms (Āp. Dh. S. II. 7. 17. 21); those who engage in acts not fit for brāhmaṇas, those who are cunning, those who have deficient or excessive limbs, those who have abandoned Veda, the sacred fires and their parents or gurus, those who subsist on food given by śūdras (Sankha XIV. 2–4). Vide Aparārka pp. 453–455 for quotations on those who defile company.

When there was a row of diners, all were to be served the same food and no difference was to be made between one man and another and if a difference were made a penance was prescribed as if he had committed brāhmaṇa murder.1839 If while dining one brāhmaṇa touches another, he should give up eating or after finishing his meal he should mutter the Gāyatri verse 108 times (as penance). In modern times generally the eyes are touched with water if this happens. If a diner touched a server who had a vessel containing food, the server should place the vessel con-

1839. यथा वेदभेदेन विषय दृष्टि द्वारा दीर्घा ग्रहणविश्रृंखल यद्य पश्चात पप्पति। वेदेऽ पृष्ठा चित ग्रहणादिवस्तुप्रत्त्र अथ चित ग्रहणातिवेदादिवस्तुप्रत्य कारण वायूसार्वदृष्टि। वेदभेदित्राः सप्तमीः। अधिक p. 427. Vide ग्रहणातिवेद हास्यस्थलाः 17. 57 for a similar verse.
taining food on the ground, should perform ācamana, the food in the vessel should have water sprinkled over it and then it may be served. One was not to eat or drink with the left hand. One should drink water at the time of meals with a drinking bowl or vessel, one should never drink water with the two hands joined together (Yaj. I. 138), but when not eating food one may drink water with the bare right hand. After finishing one’s meal one is to repeat the āpośana ‘amṛtāpidhānam-asi’ and drink some water, wash one’s hands, sip water twice and may lightly brush his teeth for removing particles of food, then sip water again and take tāṃbūla.\(^\text{1840}\)

Āśvalāyana (in verse) recommends 16 mouthfuls of water (gaṇḍūṣa) for cleansing the mouth after dinner (Āhn. Pr. p. 483). An ascetic, a Vedic student and a widow were not to partake of tāṃbūla.

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

\(^{1840}\) आषाढः चतुर्वेदः कार्यं द्वांकावरयं भक्षणं। मोजनेद्वसन्त्रां निद्रिष्टायाचरणम्। कोटेतुम्। स्मृतिः विन मृत्युष्मन्तम्। ।

\(^{1841}\) मोजनेन तु न निद्रिष्टे सुप्रावध् कर्षयते। अर्थम् द्विषालंकारम् कार्यं श्रीतुरं

\(\text{H. D. 97}\)
Most of the above rules may more or less be exemplified from the descriptions of the procedure of eating set out in Baud. Dh. S. II. 7, from the Bhojanasūtra of Kātyāyana for the followers of the white Yajurveda, from Hārīta quoted in the Gr. R. pp. 316-17 among the ancient writers and from the Śrītyarthaśāra pp. 68-69 among the authors of digests. It is impossible to set out any of them here for want of space, but an extract from the last work is given in the Appendix. 1842

There were certain rules about abstaining from food in the case of eclipses of the sun and the moon. They are set out in the Sm. C. I. pp. 228-229, the Śrītyarthaśāra (p. 69), Matsya-purāṇa chap. 67, Aparārka pp. 151, 427-430. During the period of eclipse one was not to eat anything. Not only so but for 4 praharas (i.e. 12 hours) and 3 praharas (i.e. 9 hours) before the actual eclipse of the sun and the moon respectively all are to avoid taking food, except children, very old men and persons who are ill. This rule was observed up till very recent times by most people. When the eclipse begins one was to bathe and give gifts, perform tarpāpa or śrāddha. Then one was to bathe after 1842 the eclipse was over and take food. If the sun sets while still eclipsed, one should bathe the next day on seeing the sun and then take food. If the moon rose eclipsed, one was not to eat anything during the day next to that on which the moon rises eclipsed. That these rules are ancient follows from the fact that some of them occur even in the Viṣṇu Dh. S. An eclipse of the sun is described even in the Rg. V. 40. 5-9 and it was supposed to be brought about by an asura. The Asura Svārghana is said to have pierced the sun with darkness in the Kāthaka S. XI. 5 and the Tai. S. II. 1. 2. 2; the Śān. Br. 24. 3 and Tandya Br. (IV. 5. 2, IV. 6. 13) speak of an eclipse. In the Atharva-veda 19. 9. 10 the Sun and Rāhu are brought together. The Chāndogya Up. VIII. 13. 1 states that the knowing self shakes off his body when going to the world of Brahma like a horse shedding his hair or like the moon released from the mouth of Rāhu.

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

1842. Vide Appendix under No. 1842.
1843. चर्माकोपर्यं नादग्निकात । स्नात्वा खुलकोपर्यन्तीवात । अदुक्ष्येऽस्मागतोप- 
हं घं श्रात्ता चापर्यंधि । विष्णुर्मन्वयु 68. 1-3.
The most elaborate rules are laid down about what food should or should not be eaten and from whom food may or may not be taken. These rules occur in most of the smārtis. It would be impossible to do justice to all of them. The following smārtis deal with this matter at length: Gauṭ. 17, Āp. Dh. S. i. 5, 16, 17–I. 6, 19; Vas. Dh. S. i. 14, Mann. VI. 207–223, Yāj. i. 167–181. The Sāntiparva chapters 36 and 78, the Kūrmapurāṇa (uttarārdha chap. 17), Padma (āḍikhaṇḍa chap. 56), and several other purāṇas deal with this topic. Among the digests the Sm. C. II. pp. 418–429, the Gṛ. R. pp. 334–395, the Madanapārījāta pp. 337–343, the Smārtimuktāpāla (āṁhika pp. 433–451), the Āṁhikaprakāśa pp. 488–550 contain very exhaustive treatment. An attempt will be made to present the rules in an orderly manner.

Aparārka p. 241 quotes a passage from the Bhaviṣyapurāṇa\(^{1844}\) which states the various reasons for food being forbidden viz. jātiduṣṭa or svabhāvaduṣṭa (i.e., forbidden on account of its very nature) such as garlic, leek, onion &c.; kriyāduṣṭa (forbidden on account of certain actions done with reference to it) such as cooked food served with the bare hand or seen by a patita (outcast), cāndālas, dogs &c., or because one in a row takes ācamana or rises before others; kālāduṣṭa (forbidden because of the time that has elapsed or because of the inappropriateness of the time) such as stale food or food eaten in eclipses or the milk of a cow before ten days have elapsed from delivery; samsārgaduṣṭa (spoil by foul contact) such as what comes in contact with a dog or wine or garlic, or hair or insects &c.; saharīḷeṣa (what causes disgust to the mind) such as faeces &c. To these may be added rasaduṣṭa (what has lost its flavour) such as pāṣaṇa or keśa on the same day; parṇagrahaduṣṭa (what is forbidden simply because it belongs to a particular individual such as patita). Aparārka (p. 1157) says that condemned food, partaking of which is an upāpātaka (a minor sin), is of six kinds, viz. due to svabhāva, kāla, samsārka (same as samsarga), kriyā, bhāva, and parigraha.\(^{1845}\) An example of bhavaduṣṭa given by Aparārka is sugarcane.

\(^{1844}\) अविभवस्तुश्रुणी। जातिदुष्ट क्रियादुष्ट कालादुष्ट समस्तेऽविविधत्वम्। संसारान्धुष्टं व संसारेऽ प्रभवते। अपरारकः प. 241. Compare Ṛtrāraṁśi XI. 122–123 संसारान्धुष्ट क्रियादुष्ट कालादुष्ट तथा च। संसारान्धुष्टं व तथा बाजयागव्यवस्तिः। The following verses exemplify these.

\(^{1845}\) अविभवः व निभवन्ति संभावकात्। संपर्कौ क्रियामान-परिमिती। भोदा भवति। अपरारकः प. 1157.
juice which a man may feel to be forbidden to him because he believes it to be wine. According to Gaut. 17. 12 bhāvadūṣa means food offered with disrespect or which the eater comes to hate or becomes disgusted with. Haradatta on Gaut. 23. 23 mentions five of these varieties (of Aparārka p. 1157) except bhāvadūṣa.\textsuperscript{1846}

Before proceeding further some remarks must be made about flesh-eating. In the Rg. frequent reference is made to the cooking of the flesh of the ox for offering to gods (particularly Indra). For example, in Rg. X. 86. 14 Indra is made to say ‘They cook for me 15 plus twenty oxen’; vide Rg. X. 27. 2. In Rg. X. 91. 14 it is stated that for Agni were sacrificed horses, bulls, oxen, barren cows and rams. In Rg. VIII. 43. 11\textsuperscript{1847} Agni is styled ‘one whose food is the ox and the barren cow.’ In Rg. X. 79. 6 it is suggested that the cow was cut up with a sword or axe. In the Rg. itself the cow is frequently called ‘aghnyā’ (vide Rg. I. 164. 27 and 40, IV. 1. 6, V. 83. 8, VIII. 69. 21, X. 87. 16 &c.). The word ‘aghnyā’ appears to mean ‘one that does not deserve to be killed’ and the Nirukta (XI. 43)\textsuperscript{1848} explains it in that way. It should be noted that that word occurs sometimes in apposition to ‘dhenu’ (as in Rg. IV. 1. 6, VIII. 69. 2). So it may be argued that in the times of the Rg. only barren cows if at all were killed for sacrifice or meat and cows yielding milk were held to be not fit for being killed. It is only in this way that one can explain the high praise bestowed on the cow in Rg. VI. 28. 1–8 and in Rg. VIII. 101. 15 and 16 where the cow is described to be ‘the mother of Rudras, the daughter of Vasus, the sister of Ādityas and the centre of nectar’ and the sage winds up by praying to the knowing man ‘do not kill the cow, that is innocent and is Aditi herself.’\textsuperscript{1849} In Rg. VIII. 101. 16. the cow is called ‘devī’

\textsuperscript{1846} Some of these words occur in वसिद्धमहस्यः 14. 28 ‘अष्ट्र पञ्चसं दधुः सदायेः एवः सिद्धिमांसां पक्ष च योः’.

\textsuperscript{1847} वसिद्धमहस्यः कृष्णमास दधायेः वसिद्धमहस्यः कृष्णमास अष्ट्रमास आपत्तिः कोलेष्य शोभ्य वेशमायेः शुद्धिमायेः शोभ्य वेशमायेः सोवेंद्राय शोभ्य वेशमायेः सोवेंद्राय शोभ्य वेशमायेः क्रमः VIII 43. 11; वि पर्वतमात्र गामिताः सिद्धमहस्यः क्रमः X. 79. 6.

\textsuperscript{1848} अष्ट्र पञ्चसं दधुः सदायेः एवः सिद्धिमांसां पक्ष च योः वि सिद्धमहस्यः XI. 43.

\textsuperscript{1849} वसिद्धमहस्यः कृष्णमास अष्ट्रमास आपत्तिः कोलेष्य शोभ्य वेशमायेः सोवेंद्राय शोभ्य वेशमायेः सोवेंद्राय शोभ्य वेशमायेः क्रमः VIII. 101. 7. 24. 25. In अष्ट्र. म. II. 10. 7 the view of some is stated that when cows return to the village from the pasture the hymn Rg. VI. 28 should be recited by the owner.
(goddess). It appears that the cow was being raised to the status of divinity and there was a great revulsion of feeling about the cow. The great usefulness of the cow and the ox for agricultural purposes, in the family economy and as means of exchange must have powerfully contributed to making the cow a divinity. In the grhya sūtras (like Aśv. I. 24, 25), Rg. VIII. 101. 15 is prescribed as the mantra when in the Madhuparka ceremony the cow is let loose by the guest. The Arthavaveda (XII. 4) fully recognises the cult of the holiness of the cow. That the cow continued to be offered in sacrifices follows from several Brāhmana passages e.g. Tai. Br. III 9. 8. In the Śat. Br. III. 1. 2. 21 it is stated that the great sage Yājñavalkya was wont to eat the meat of cows and oxen provided it was ‘ārīṣala’ (tender?). The Ait. Br. (6. 8) states that the horse, the ox, the goat and ram are sacrificial animals while the kiṃpuruṣa, gauramṛga, gavaya, the camel and śarabba (a mythical animal with eight feet) were not sacrificial and their flesh should not be eaten. The Śat. Br. I. 2. 3. 9 contains a similar prohibition. The Śat. Br. XI. 7. 1. 3 declares that ‘meat is the best kind of food.’ The work of Mr. L. L. Sundara Ram (Madras, 1927) on ‘Cow Protection in India’ contains an exhaustive treatment of the subject from Vedic times and cites the attitude of other nations and religions towards cow-killing. The veneration for the cow has been so great that paṇcagavya prepared from the five substances due to the cow viz. her milk, curds and ghee of her milk, her urine and dung mixed with water in which kuśa blades had been placed was looked upon as purification for many lapses. Yāj. III. 314 mentions the ingredients of paṇcagavya. The Baud. gr. śesasūtra (II. 20) contains an elaborate note on the preparation of paṇcagavya, the quantities of the five ingredients, the Vedic verses to be recited when preparing it. Parāśara XI. 28-34, Devala 62-65, Laghuśatātapa 158-162,

1850. तस्मादेन्तर्नुजिनिर्मिनीयादि तु होवच चाचवलस्यः। अदनाध्यवार्तसालं चेष्टानातिति । शतपश ब्र. आ. 111. 1. 2. 21.

1851. त एत उर्वारात्मेधाम अनेचेत पदानस्तस्मादेवं नासनीयादिति । ऐ. ऐ. ब्र. 6. 8.

1852. गोमुखं गोमयं श्रीरं सदेशं सरिष्टुः कुजोवकं । निव्वर्त प्रकाशयं त पवित्र पारवम्। गोमुखं गोमयं श्रीरं श्रीरं श्रीरं गोमयं। आपायसवंति । अर्थं दृष्टं सरिष्टं दृष्टं दृष्टं सरिष्टं। श्रीरं । कुजोवकं” । शतपश ब्र. 28-33.

The next 267, 5-6 (साधित्य प्रकाशय कुजोवकं) are almost the same as Parāśara XI. These and other verses of Parāśara (in all eleven) are quoted by the Mit. on Yāj. III. 314 and by Aparāśka p. 1250.
Matsyasūrāṇa 267. 5–6 and other works contain similar rules. Paṇāśara prescribes that the urine, dung, milk, curds and ghee should be of cows the colours of which are respectively dark, white, copper-red, dark-red and brown or that all ingredients may be of a brown (kapilā) cow. There is some difference of view about colours and also about the quantities. According to Paṇāśara urine, ghee, and water should be one part each, curds three parts, milk seven parts and cowdung as much as the thumb. According to Atri, 299 dung, urine, ghee and milk were to be respectively 1, 2, 4 and 8 parts and curds also 8 parts. When mixing the ingredients, urine is taken with the sacred Gāyatrī, cowdung with ‘gandhadvārām’ (Tā. Ā. X. 1), milk with ‘āpyāyasva’ (Rg. I. 91. 16), curds with ‘dadhirāṇo’ (Rg. IV. 39. 6), ghee with ‘tejosi śukram’ (Vāj. S. 22. 1) and kuśa water with ‘devasya tvā’ (Ait. Br. 37. 3, Vāj. S. 22. 1). The pañcagavya thus prepared is to be placed near the fire, then it is to be stirred to the accompaniment of ‘āpo hi śṭhā (Rg. X. 9. 1–3) and then the mantra ‘mā nastoke’ (Rg. I. 114. 8) is to be repeated over it, it may be then offered into fire with green darbhas not less than seven to the accompaniment of ‘Irāvati’ (Rg. VII. 99. 3), ‘idam Viṣṇur’ (Rg. I. 22. 17), ‘mā nastoke’ (Rg. X. 114. 8), and the śaṁvati verse (Rg. X. 9. 4) and then the remainder is to be drunk by one who prepares it with the verse noted below.\(^{1853}\) The vessel in which the pañcagavya is to be prepared must be of copper or gold or of palāśa or lotus leaves (Par. M. II. 1 p. 434 quoting Prajāpatī). Viṣṇu Dh. S. 54. 7 and Atri 300 say that a śūdra drinking pañcagavya and a brāhmaṇa drinking surū (liquor distilled from flour) are equally sinful and fall in hell. But Devala 61 and Paṇāśara XI. 3 and 27 allow śūdras (and women) to take pañcagavya but without Vedic mantras. Therefore the digests like Śūdra-kamalākara (p. 42) say that a śūdra can take pañcagavya only as a prāyaś-cītta (penance) for a sin and not otherwise. Pañcagavya is also called brahmakūra. Atri 301 declares that the dung of a cow that eats unclean things is not to be employed for purification. A smṛti passage declares that he in whose house there is not even one cow with her calf becomes devoid of all maṅgalas (auspicious things) and darkness does not

\(^{1853}\) पत्रमविवरणं पारं वेदं तिष्ठति बृहिनादः। ब्रह्मकूर्तेः वृद्धसन्धर्म परिघोषितिः। वैद्यं प्रेमरस। पवाणः ॥ पराशर XI. 37. In the उपसाधनविवरण the verse now repeated at the time of taking pañcagavya is ‘पत्रम...तिष्ठति सामको। मानके एकत्र वृद्धसन्धर्म दृश्यति...भवनस् ॥’. 
leave him. A cow was said to be holy in all limbs except her mouth (Medhātithi on Manu V. 128 quotes गावो मेद्धाघ्य मुखाद्रे ' and so Manu V. 124 requires food smelt or licked by a cow to be purified. Manu XI. 79 says that if one sacrifices one's life in defence of brāhmaṇas and cows one becomes free from the sin of even brāhmaṇa murder. Viśnū Dh. S. 16. 18 declares that even an untouchable (bāhya) went to heaven by giving his life in defence of brāhmaṇas, cows, women and children. Vide Viśnū Dh. S. 3. 45 also. In Gaut. IX. 13–14 the cow is referred to as devatā. As early as the 2nd century A.D. we have the collocation of the words गो-brāhmaṇapahita (the welfare of cows and brāhmaṇas) in an inscription of Rudradāman (E. I. vol. VIII. p. 44). Vide Gupta inscriptions p. 89 (for गो-brāhmaṇa-purogābhyaḥ sarvaprajābhyaḥ). These words also occur frequently in the Rāmāyana (Bālakānda 26. 5, Aranyā 23. 28) and in the Matsyapurāṇa 104. 16. The Kapilā (brown) cow was said to be the most auspicious and meant for providing milk for agnihotra and brāhmaṇas, and the sūdra who used its milk was deemed to go to hell (vide Vṛddha-Gautama p. 568).

In spite of the prevalence of animal sacrifices, there are already in the times of the Rg. traces of the conception that a devout offering of praise or of a fuel-stick or of cooked food was as good as a more solemn sacrifice (Rg. VIII. 19. 5, VIII. 24. 20) and that oblations of food made to the accompaniment of heart-felt hymns become like bulls, oxen and cows in sacrifice. These verses are quoted by the Āśv. gr. S. (I. 1. 4) and explained (vide p. 677 above). The Śat. Br. XI. 6. 1. 3 adumbrates the later doctrine that the eater of meat is eaten in the next birth by the animal killed. The Chāndogya Up. III. 17 regards that tapas, charity, straightforwardness, ahiṁsā and speaking the truth are the fee (of the symbolic sacrifice). The same Up. (VIII. 15. 1) emphasizes that the wise man who has attained correct knowledge does not cause any injury to bhūlas except in the case of sacred rites and reaches the world of brahma and does not return to saṁsāra. It appears that the causes that led on to the giving up of flesh at least by some people were

1854. आ वे अग्नि अर्चना हरिभुजाय तत्त्व भरामसि | ते वे अर्चनाय अर्चनाय स्वाटतः स्वातः रम्भ ॥ वि. 16. 47.

1855. ते होरुतिंथारा व इन्द्र अस्मानसुतिःस्वाक्षरं तात्त्वप्रमिति प्रतिष्ठा-मह देवता | देवताय XI. 6. 1. 3.

1856. अहिंसनवेच्छन्ति तत्त्वदधिनिष्ठं...न च तु नस्पविते | दाश्वन्यम् VIII. 15. 1.
many, the foremost being the metaphysical conception that one
Supreme Entity pervades the whole universe, that all life was
one, and that even the meanest insect was a manifestation of
the divine Essence and that philosophical truths would not
dawn upon the man who was not restrained, free from crude
appetites and had not universal kindliness and sympathy.
Another motive for the insistence on *ahimsā* was probably the idea
of defilement caused by eating flesh (vide note 1810 above about
‘āharaśuddhi’). Sāṅkha asks people to give up flesh, wine, onions
and garlic because the body is built up on the food eaten.1857 The
notion that the eater of flesh would be devoured by the eaten in
the next birth had nothing to do with the early stages of the
discipline of *ahimsā*, though by Manu and others that notion was
later on exploited to emphasize its importance. Further as the
Aryans spread over middle, east and south India animal food be-
came unnecessary owing to the climate and the abundance of corn
and vegetables. Though opinions may differ as to the causes it
cannot be gainsaid that the phenomenon of the voluntary giving
up of meat by vast populations in the continent of India, when
their ancestors had been meat-eaters for ages, is unique in the
history of the whole world.1858 We shall find that even when the
disciplines of *karma* and transmigration were in full swing, the
taking of life for food and in sacrifice was allowed by all the
ancient dharmasūtras. Even the Vedāntasūtra (III.1.25) does
not admit that the killing of animals in sacrifice is impure. The
Br. Up. which contains a full statement of the discipline of
transmigration (VI.2) recommends (VI.4.18) to the man
who desires that a learned son be born to him the cooking of a
mess of the flesh of a bull or ox or of other flesh with rice and
ghee.1859 Not only other animals, but even the cow, was on
certain occasions killed according to the gṛhya and dharmasūtras on several occasions e. g. (1) in śrāddhas (Āp. Dh. S. II.
7.16.25), (2) for a distinguished guest in Madhuparka (Āsv.
gr. I. 24, 22–26, Vas. Dh. S. IV. 8), (3) in the Aṣṭākā śrāddha

1857. Sūrākṣaṇapuruṣottamamā Trading with the mercy of the
vessels. quoted by Ṛṣabha in Gītā, 23.1.

1858. Vide Hopkins’ fine tribute to the discipline of ‘*ahimsā*’ in
‘Ethics of India’, pp. 227–232. Dr. MacKenzie (‘Hindu Ethics’
p. 113) thinks, not quite rightly, that the discipline of *ahimsā* was greatly
influenced by the ideas of *karma* and transmigration.

1859. Ṛṣabha’s tribute to the discipline of ‘*ahimsā*’ in
‘Ethics of India’, pp. 227–232. Dr. MacKenzie (‘Hindu Ethics’
p. 113) thinks, not quite rightly, that the discipline of *ahimsā* was greatly
influenced by the ideas of *karma* and transmigration.

VI.4.18.
(Hir. gr. II. 15. 1, Baud. gr. II. 11. 51, Vaik. IV. 3), (4) a bull in the Śulagava sacrifice (Āsv. gr. IV. 9, 10).

In the Dharmasūtras numerous rules are given about the flesh of beasts and birds and about fishes. Gaut. 17, 27-31, Āp. Dh. S. I. 5, 17. 35, Vas. Dh. S. 14. 39-40, Yāj. I. 177, Viṣṇu Dh. S. 51., 6, Śāṅkṣa (quoted by Aparārka p. 1167), Rāmāyana (Kīśkindhā 17. 39), Mārkaṇḍeya-purāṇa (35. 2-4) prescribe that one should avoid the flesh of all five-nailed animals except of porcupine, hare, śūvidh (a boar or hedgehog), iguana, rhinoceros and tortoise (some of these works omit the rhinoceros). Gautama adds that one should also avoid the flesh of all animals with two rows of teeth in the two jaws, of hairy animals, of hairless animals (like snakes), of village coocks and hogs and of cows and bulls. Āp. Dh. S. I. 5. 17. 29-31 first forbids the flesh of animals with one hoof only, of camels, of gāvaya (Gayal), of the village hog, of the śāraba and of cows, but adds the exception that the flesh of milch cows and of bulls may be eaten as the Vājasaneyaka declares the flesh of these to be pure. Āp. Dh. S. (II. 2. 5. 15) forbids the use of flesh to a teacher of the Veda in the months from upākarma to utsarjana. This shows that even brāhmaṇas who alone would ordinarily be teachers could take meat in the other months of the year. Āp. Dh. S. I. 3. 11. 4 declares that a student had not to observe anadhyāya if he ate stale food or uncooked flesh. Āp. Dh. S. II. 3. 7. 4 says that if flesh was offered to a guest, the merit was equal to the performance of the Dvādaśāha sacrifice. The Mahābhāṣya of Patañjali (vol. III. p. 320) states that the precept ‘a village cock or hog is not fit to be eaten leads to the inference that a town hog also is unfit food as meat.’ Vas. Dh. S. XI. 34 1861 goes so far as to say that if an ascetic does not partake of flesh when requested to do so in a śrāddha or in a rite for the gods he falls into hell for numberless years. Gradually, however, a change came over the sentiments of the people. Megasthenes (p. 99) and Strabo (XVI. 1. 59) state that the first caste of philosophers which is divided into two sub-divisions, viz. Brachmanes and Sarmanes (śramaṇas)

1860. प्राचीन पद्धति भाषा भाषिक तथा कुम्भक प्रभाव II. किरिकाभाषा 17. 39. वसिन्ध 14. 47 notes that there was a difference of opinion about the flesh of the rhinoceros and wild boar ‘बकै न विकटसृजयान्याः च’. शास्त्र 140. 70 is प्राचीन पद्धति भाषा भाषिक तथा स्विन्तन्त्रम्। पारस्तित पश्चिमवाणिज्य तापश्चरक वर्णनम् II. वसिन्ध XI. 34; compare मथु. V. 35.

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abstained from animal food and sexual intercourse (probably as brahmacārins) and that after living in this manner for 37 years they began to live with less restraint and began to eat the flesh of animals, particularly of those that did not assist man in his labour. The Great Emperor Aśoka declares in his first Rock Edict how originally thousands of animals were killed in the royal kitchens, how he then brought down the number to two peacocks and one deer daily and how he had resolved to discontinue the slaughter of even this limited number thereafter. Vide also the 2nd and 4th Rock Edicts. In the fifth pillar edict (Delhi-Topra) the Emperor Aśoka notes that when he had been twenty-six years on the throne he declared numerous animals (such as parrots, mainas, hamsas, cakravākas, tortoises, porcupines, fishes &c.) to be avadhyā (not to be killed). The general rule as stated¹⁸⁶² by Āp. Dh. S. II. 2. 3. 12 and the Rāmāyaṇa (quoted above on p. 733) was that from that food that was either cooked or got ready for the daily meals of a householder, homa and bali were to be made. Ancient works spoke of meat offerings to gods and in madhuparka and śrāddha. Therefore some of the smṛtis like those of Manu and Vasiṣṭha are in two minds about the use of flesh. Manu (V. 27-44) at first contains a permission to kill animals only in madhuparka, in sacrifices¹⁸⁶³ and in rites for gods and manes and on no other occasion. Manu (V. 27 and 32) further says that no sin is incurred in flesh-eating when one’s life is in danger (owing to famine or disease) and when a person partakes of the remnants of the flesh of an animal purchased by him or reared by him or flesh given by another out of what is prepared for offering to gods and manes. Yāj. I. 179 is to the same effect. Manu further clinches his exhortation not to eat animal food by ordaining that he who kills an animal except for the limited purposes stated above is himself killed for as many births as there are hair on the body of the slaughtered animal (Viṣṇu Dh. S. 51. 60 is also the same). Manu then goes on to declare (V. 40 and 44 = Viṣṇu Dh. S. II. 63, 67) that herbs or plants, animals, trees (of which sacrificial posts are made), lower animals, birds, that meet destruction for the sake of performing

¹⁸⁶². श्रवणेचिद्व क पद्धानि स्वयं बलवय स्वर्गशुद्धिसंतुका:। आप. श. छ. II. 2. 3. 12.

¹⁸⁶³. मधुपकः कात्व च विषये वस्तुसत्कर्मणि । अः इति प्रशासनविस्तरितम्। नवः:। मद्व V. 41. This is the same as वस्त्रः IV. 6, Viṣṇu Dh. S. 51. 64, Śrī. gr. II. 16. 1 (Śrī. gr. reads सोमे for वस्त्रे).
sacrifices are born again in better forms (of existence) and that 
हिन्सा (killing of or injury to sentient beings) done according 
to the dictates of the Veda should be understood as no हिन्सा since dharma shines forth from Veda alone. Though Vasiṣṭha 
Dh. S. (in 14. 39-40) allows the flesh of five five-nailed animals 
and of animals with one row of teeth (except camels) and also 
of certain birds and kinds of fish, yet in VI. 5-6 it takes up 
the same position as that of Manu viz. that हिन्सा was allowed 
only in sacrifices &c. From V. 46-55 Manu takes up the 
position of total abstention from killing animals even in 
sacrifices (they are the same as Viṣṇu Dh. S. 51. 69-78). In 
one verse (V. 48 which is the same as Vas. Dh. S. IV. 7) Manu 
says that no flesh can be had without killing living beings 
and killing such beings cannot lead to heaven; therefore 
one should give up flesh. Verses 53 and 56 are very important 
as they convey that the merit of him who performs a horse-
sacrifice every year for a hundred years and of him who does 
not partake of flesh (throughout life) is equal and that the 
word मांस (flesh) is derived by the wise (from 'माम' and 'साम') 
as meaning 'he whose flesh I eat to day will devour me in the 
next world or birth.' Yaj. I. 181 is just like Manu V. 53. Manu 
winds up the whole discussion (in V. 56) by stating that natural 
appetites lead men on to eat flesh or to drink wine or to indulge 
in sexual gratification and there is no sin in indulging in 
these when they are allowed by the śāstra in the case of certain 
persons and on certain occasions; but abstention in these 
matters (even on occasions when they are permitted by the 
śāstras) leads to great rewards.

1864. This position that injury done to animals or plants according 
to Vedic precepts is no हिन्सा is an ancient idea. The Mait. S. III. 9. 3 
has the words (when a tree is to be cut off for making a sacrificial post 
the adhvaryu priest places a blade of darbha on the tree at the spot 
where it is to be cut and then addresses the axe) 'Oh, axe do not injure 
this tree; the axe is indeed (like) a thunderbolt; he screens the tree 
from the thunderbolt by placing the darbha in order to effect ahimsā.'

1865. न मांसमान्ये दौष्ट न मर्य न च मै० पुष्पमा० निःस्ववत्म सहा 
फला मधु V. 56. This is quoted by the समवादिक on p. 191. The real 
meaning of this is brought out by युद्धांति 'सोब्रह्मण्यम तथ तर्क तथु यह अधिकारयुद्धादयु दुःस्व । 
सत्य तर्क नैव वर्त्त्वे यथा वृद्धि अस्तित्वमीतः' साम गार्ग्य से ते तु प्रवर्तितं यूक्ते ॥ 
in सर्वज्ञातारण on मधु V. 50.
Manu, Visnu and Vas. It is clear that when the extant works attributed to these authors were composed, they themselves were staunch upholders of ahimsa, but that there were two classes of people in their days who were not opposed to flesh-eating, one class holding that killing animals only for purposes for which the Veda expressly sanctioned hiinasa was not improper and another class that indulged in flesh-eating without restrictions. That in spite of the individual predilections of the author of the Manusmriti, general usage was different even in Manu's day is indicated by the fact that in III. 257 Manu says that in sraiddha the performer should get ready various kinds of food including flesh of tempting varieties. Yaj I. 258-260 states how flesh of various animals when served in sraiddha to the brahmanas invited tends to cause satisfaction to the Manes for long periods. Brhaspati quoted by Sarvajna-Narayana explained Manu V. 27 as a pari- saakhyaa i.e. Manu does not enjoin flesh-eating on the four occasions stated, but only permits it and forbids it on other occasions. 1866 Centuries were required before the views propounded by Manu became predominant. Gradually large sections of the population of India gave up flesh-eating and even those who did not regard it as forbidden to them rarely partook of it or did so in an apologetic way. The spread of Vaisnavism tended to wean people from flesh as required by the Bhagavata-purana 1867 (VII. 15. 7-8) which is to the Vaisnavas what the Bible is to the Christians. In medieval and modern times all brahmanas avoid flesh (except some brahmanas in northern and eastern India that hold that fish may be eaten); so also do many vaisyaas, particularly those who are Vaisnavas and even among sudras there are many who do not touch flesh and regard abstention from flesh as meritorious. From ancient times the ksatriyas have been meat-eaters. The Mahabharata has in several places to say a great deal on flesh-eating. In the Vanaparva 50. 4 it is stated that the PANDava heroes killed with unpoisoned arrows deer and first offered venison to brahmanas and partook of it themselves. In Sabha 4. 1-2 king Yudhishthira on the opening of Mayasabha feasted, ten thousand brahmanas with various delicacies including the flesh of wild boars and

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1866. '�च च भगवधिति न विधियये किंतु रागानासामाज्यमुद्र परिसंचालयते। पद्मा स्वर्णभुजोदोहु बुद्धास्तिः सर्वः निजांनु विषया हुनु विषयस्यात। अंतानासामाज्यमुद्र परिसंचालयता।' संस्कृततः, रामायणम् 37, 27 and 56.

1867. 'न दुःस्वादिष्ठ इत्याद्र न वायुसामाज्यमुद्र वनुस्वादः, स्वातः अविनेत्रासः, न पुहुः वनुस्वादः। एत्राः: पशुस्त्र नुश्रापि संद्रमिभित्तिः।' संस्कृततः, रामायणम् VII. 15. 7-8.
deer. Vanaparva 208.11-12 offers the consoling thought (that is conveyed by the Rgveda itself) that animals killed in sacrifices to the accompaniment of Vedic mantras went to heaven and it narrates the story of king Rantideva in whose sacrifices two thousand animals and cows were killed every day. Anuśāsana 116.8 contains the view that there is nothing so nourishing as meat for those who are wounded or weak or worried or who are given up to too much sexual gratification and those exhausted by long travel. Anuśāsana 116.16-19 allows flesh of animals killed by hunting to kṣatriyas. There are some passages where the Mahābhārata contains the same sentiments as those of Manu e.g. Anuśāsana 115 highly praises abstention from meat and a few verses of this chapter (e.g. 115.44-45,48) are very similar to Manu’s (V.27,51). Sāṅkhya quoted by Aparārka p.1167 allows the flesh of buffaloes, goats, rams, ruru deer, ordinary deer and spotted deer. Hārita quoted in the Gr. R. p.375 mentions the flesh of goats, rams, buffaloes, deer of various kinds (ruru, prṣata, nyāṅku, rkṣa), rhinoceros, and large forest bears as permissible, while Devala quoted by the same forbids the flesh of cows, asses, camels, horses, elephants, lions, tigers, bears, sarabhās, snakes, boa constrictor, rats and mice, cats, mongoose, village hog, dog, jackal, animals of unknown species, cheettas, dark-faced apes, monkeys and human beings. Manu V.51 (= Visnu Dh. S.51.74) says that he who gives consent to the killing of an animal (for food), who cuts off the limbs, who kills the animal, who sells or purchases meat, who cooks it, who serves meat and the eater of meat—these are all guilty of killing. Yama (quoted in Āhn. Pr. p.533) says that the eater is the greatest sinner out of these, as, if there were no eaters of meat, no one would kill animals for food:

Gaut. 17.29 and 34-35, Āp. Dh. S. I. 5. 17. 32-34, Vas. Dh. S. 14. 48, Visnu Dh. S. 51. 29-31, Manu V. 11-14, Yāj. I. 172-175 contain long lists of birds the flesh of which was forbidden and of those the flesh of which was allowed. A few of these may be noted. All birds that subsist on raw flesh (vultures &c.), the cālaka, parrot, hamsa, all birds that dwell in a village (such as pigeons); baka, birds that scratch dunghills for food are forbidden; while wild cocks and peacocks were permitted. Qu Jaimini V. 3.26-28 Sabara quotes a Vedic text that one who has

1868. प्रज्जुप पशुस्ति जग्नव वययसे सततः ह्वः संख्यातः किंच साधारण वेदार्थिक स्वर्ग-मन्त्रमूलयः। वन्यपर्यः 208.11-12. This idea is as old as Rg. I. 162.21.
constructed the fire altar (agnicīt) should not eat the flesh of birds till the sacrifice he has embarked on is finished.

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

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

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

1870. अज्ज यालेन महत्तथा अमेध्यं महत्यति या। औरं अर्थं च कर्महं च मोगपं न विलेभेत्। अस्ति versa 301.

1871. अनविक्ष हर्मेत्र कर्म च कर्मरत्न कर्मच च पद। मोक्षियं चार्मरं वै पता व वर्ष विज्ञ-नतता। वायुर्यान 73. 17.
ing the milk of a cow when forbidden. Āpastamba-smṛti (in verse) forbids the milk of a kapilā cow to all except to brāhmaṇas and the Bhavisyaprārāṇa says that even a brāhmaṇa is to use only such portion of the milk of such a cow that remains after employing it in rites for gods. The Brāhmaṇa says 'one should not partake of curds at night even if one is starting on a journey, but in madhuparka it may be used at night. III-luck dwells in fried grain by day and in curds and barley by night and in Kovidāra and Kapitha (trees or fruits) at all times' (quoted in Gr. R. p. 370). Manu IV. 75 forbids the eating after sunset of all food in which sesame are mixed.

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

1872. भ्रमिष्ठेश्व इतरधध्व वैद्यः, शुद्रोप श्रु दुः।। यत्स्यहोकालिवतरि न तत्तप्तवष्णुयः। भ्रमिष्ठेश्वरम् quoted in स्वाकृतिः (आद्ध् p. 423) and पत्र. मा. I. 2. p. 381; कारिग ये, विष्ठेश्वरे नहीं से विष्ठेश्वरे। इतरधध्व विष्ठु विष्ठे विष्ठे स्वाकृतिः पाण्डः।। भ्रमिष्ठेश्वरम् quoted in स्वाकृतिः (आद्ध् p. 423) and युध. R. p. 370.

1873. रसोऽपो तीश्टतेश्व विष्ठभत्रे महोध्वेपः। हिरण्यश्र धलाणायतः। पत्रारिका।। युधिष्ठेश्वरे च पत्रारिकाः जाताः।। हिरण्यश्रधलाणायतिस्वत्वेश्वकारकाः।। युध. R. p. 356 and आद्धि. p. 514.
vegetables that are forbidden. The Mit. on Yāj. III. 290 quotes a sūtra of Sumantu that laśuna and other vegetables are not forbidden to those who are ill, if they are prescribed by way of medicine. About asafaedita (-directory- ērādatta on Gaut. 17. 32 says: it is doubtful whether it is a resin or is a sap flowing from incisions, but even respectable people partake of it and that camphor not being red nor a resin nor a sap may be eaten. The Sm. C. (on śrāddha p. 413) says that some smārtis forbid the use of hindu in śrāddha, while the Ādirāna allows it and therefore there is an option. The Gr. R. p. 354 shows that the round alāha (gourd) was forbidden. Vyādha-Hārita VII. 113–119 mentions herbs, vegetables and fruits that are forbidden. Vide also the Smrīmuktāphala (āhika pp. 434–435) for quotations as to the names of several roots, fruits and vegetables that were forbidden together with their South Indian names.

Āp. Dh. S. II. 8. 18. 2 forbids the use of dark grains (like māsa beans) in śrāddha. The Mahābhāṣya says: when it is declared that māsa beans should not be eaten, they are not to be eaten even when other grains of corn are mixed up with them. (vol. I. p. 127). The Gr. R. p. 359 quotes the Brahmāpurāṇa forbidding the use of certain cereals generally such as rājamāra, etbālamudga (called ‘methi’ in Marathi), masūra &c. Saṅkha-Likhita quoted in Ahn. Pr. p. 394 allows the employment in offering to gods of all cereals, except kodrava, caṇaka (gram), māsa, masūra, kulattha and uḍḍālaka. Vyādha-Hārita VII. 110–111 also mentions the grains that are forbidden.

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

1874. एततमेव व्याधितस्य भियक्रियायामामतिष्क्ष्याति भवलिता। यानि चैव- शकारणिः केवलपि न द्रुप्तः परम्परम् न मिति। या. III. 290.

1875. यायो न भूल्लो इत्यूक्ते मित्रा अभ्यास पि न शुच्यते। समराय vol. I p. 127.

1876. राजयो: श्चुरुभासलथयो बुध्यत्वसञ्चिती। मद्बु: सत्वनाधि कृष्णमा अलिंकित- नह। सत्तात्वातात्त्वसुवाचारि न च वेश्पानि कररचित। ब्रह्मपुराणां quoted in शुद्ध. R. p. 359, आद्विति. p. 516.

1877. आक्षेपमार्गिताध्येन पुणितिः यस्मात्सामसाध्योऽत् कोज्ज्यते। मायवः कुसुमकुसुमकुसुमसाहित्यम् हः जीवत्वम् निषिद्धम्। शास्त्री पं. 394 and 404.
porridge, pulse cakes, those boiled in oil and rice boiled in milk or when mixed with honey; and that even stale food flavoured with ghee or curds or the remnant of food offered to the gods may be eaten. Manu V. 25, Vas. Dh. S. 14, 37-38, Āp. Dh. S. I. 5. 17, 19 and Yāj. I. 169 say that articles of wheat and yava flour and products of milk though stale and unmixed with ghee may be eaten by all dvijātis, provided they have not turned sour.

The above long lists of forbidden vegetables, meat, milk furnish examples of food that is jātisuṭa or svabhāvadusūta. The rules about not eating stale and sour food illustrate food that is kāladusūta. Any article of food which is mixed up with forbidden things like palāṇḍu or is in contact with unclean substances or food in which hair or an insect is found or in which excreta or the limb or tail of a mouse is found, food touched by a woman in her monthly course or in which a bird (like the crow) has thrust its beak or food touched by a dog or smelt by a cow or food from a house in mourning or from a family in impurity due to birth should be avoided (vide Āp. Dh. S. I. 5. 16. 19-20 and 24-29, Manu IV. 207-209, 212, 217, Yāj. I. 167-168). If a dog or an apāpātra sees food which a man is eating or if a person when engaged in taking his meal sees a cânḍāla, a dog, a crow or a cock or a woman in her course, he should leave the food and get up. Manu (III.239-240) says that a cânḍāla, a village hog or a village cock or a dog, a menstruating woman and an impotent person should not be allowed to see brāhmaṇas eating, whether in rites for gods or Manes, or at times of gifts. Kātyāyana says that if a brāhmaṇa hears the voice of a cânḍāla, a patita, or a woman in her course he should at once leave eating and if he eats even one morsel after hearing their voice he has to observe a fast for one day.1878 The rules about not eating food from a house in mourning illustrate food that is nimmattadusūta (forbidden by reason of an occasion or chance reason); the other rules about food

1878. शुचा वा अपप्रेषण वा हयम्। आप. घ. सू. I. 5. 16. 31; उद्दामपि चाप्पर्वां ख्याने कृष्णदेव घ। शुचानो यदि पश्चयो तववं तव परिशस्यदेव। क्या वादक्षिताम्। आच्छानि प्रतिपालिताम्। शुचाया हिरणीयसः। कामयानि प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रतिपालिताम्। कामयानि। प्रतिपालिताम्। आपिकम्। घ ४८४। धार्मिक्यम्। प्रति
forbidden because of contact with unclean things or with garlic &c. exemplify saṃsarga-duṣṭa (forbidden because of contact) and the rules about avoiding food seen by a dog &c. are examples of kriyā-duṣṭa (forbidden on account of certain actions). The smṛti writers were not devoid of practical common sense. Baud. Dh. S. II. 7. 7 says that if in a heap of cooked food, hair, bits of nails or skin or insects or dung of rats is seen, then a lump from that part where these are seen should be taken out and the rest should have water sprinkled over it and holy ashes should be scattered over it and water should be again sprinkled over it and brāhmaṇas should then loudly declare the food to be all right and it may be then used for serving. Vaik. IX. 15 contains a similar direction. Parāśara VI. 71–74 says that cooked food (rice) amounting in quantity to one drona or one ādāka, if licked by a dog or by a crow or smelt by a cow or an ass, should not be thrown away, but should be purified and then used, and that the portion spoilt by touch &c. should be taken away from the whole mass, the rest should be sprinkled over with water in which a golden piece has been dipped and fire should be brought in contact with it (by ignited darbha) and brāhmaṇas should recite Vedic texts over it and then it may be served. Vas. Dh. S. 14. 23 and 25–26, Yāj. I. 189 and 191 contain similar rules.

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

1879. व्यक्तकाशुचिपदेः वहने तत्समित्तुष्ण-समनमार्थ तवैनोहृष्टक्ष त्पोषन पदमानः।

durjñin dṛṣṭi bhūṣjhātaḥ. mātṛya manālakāna svapūryā yuddhiradhātāḥ. वैवा. समार्थ IX. 15.

1880. According to Parāśara (VI. 70) 2 prakṣas are equal to an aḍāk and 32 prakṣas are equal to a dṛṣṭa. Others define differently. According to Āvarāṇa p. 305 and ह्रेमणितविक्रय part I p. 57, 2 prakṣa = prakṣa, 2 prakṣa = kūbha, 4 kūbha = prakṣa, 4 prakṣa = aḍāk, 4 aḍāk = dṛṣṭa, 2 dṛṣṭa = kūmbha and 8 kūmbha = ādāk. Vide सिंहा on वर. III. 265 and 274 also.

1881. लेखायणं विजयसु योजित महेन्द्रूति च। कार्यं वैधिम संस्कृतं तत्स सिंह-वेदः।

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

1882. श्रवण्ण तत्कारण नायिकायनापापाय विकारुण: च दैर्घ्यम् । अन्वि 303; दैर्घ्यम् । अन्वि 305; ५८८२: श्रवण्ण तत्कारण मनन्तराय ज्ञातवर्य न कार्याय । अन्वि 303. ५८८२: श्रवण्ण तत्कारण मनन्तराय ज्ञातवर्य न कार्याय । अन्वि 303; दैर्घ्यम् । अन्वि 303.

1883. श्रवण्ण तत्कारण नायिकायनापापाय विकारुण: च दैर्घ्यम् । अन्वि 303; 佺५८८२: श्रवण्ण तत्कारण मनन्तराय ज्ञातवर्य न कार्याय । अन्वि 303. 佺५८८२: श्रवण्ण तत्कारण मनन्तराय ज्ञातवर्य न कार्याय । अन्वि 303.
son of a punarbhū, a worker in hides, a potter, a spy, one who becomes an ascetic without following the rules laid down for that āśrama, a lunatic, one who has sat down at his debtor’s house in dharṣaṇa. Manu IV. 223 prescribes a fast for three days if a brāhmaṇa partakes of the food of these unknowingly, but the kṛcchra (Prājāpatya) for knowingly doing so. Baudh. Dh. S. II. 3. 10 prescribes the japa of Rg. IX. 58 (tarat ā śa māndi) for eating the food of one from whom it should not have been taken. Manu XI. 253 and Viśṇu Dh. S. 56. 6 do the same.

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

1884. धर्मशास्त्रयोगबोधयासा द्विजातिः विधितत्र्वा। वेदव्यास तत्तां आपि ।
desires to offer food, that one should not accept the food even of a righteous man if he shows even the slightest unwillingness to give and that whatever is offered unasked may be accepted. These directions are rather vague.

In modern times a person is more lax in taking food prepared with oil or ghee or milk. He may take such food from members of certain castes other than his own. But ordinarily he would not take food cooked in water from any person belonging to another caste or even sub-division of the same caste. In towns and cities there is a strong tendency to considerably relax these restrictions. We saw above that in the times of Gautama and Apastamba and others a brāhmaṇa was allowed to take food prepared in the houses of kṣatriyas, vaiśyas, and even śūdras. Gradually this latitude came to be restricted and most of the sūtras and early smṛtis restrict the liberty to take food from śūdras by saying that only from the following among śūdras a brāhmaṇa can take cooked food, viz. one who cultivates the brāhmaṇa’s field on the system of paying half of the crops to the latter, a family friend, one’s cowherd, one’s barber, one doing personal service i. e. a dāsa (vide Gaut. 17. 6, Manu IV. 253, Viśṇu Dh. S. 57. 16, Yāj. I. 166, Angiras 120–121, Veda-Vyāsa III. 55 and Parāśara XI. 21.). Manu and Yāj. add that any śūdra who declares to a brāhmaṇa that the former is going to be dependent on the latter and who declares what his actions have been and how he will serve the brāhmaṇa is also bhogīṇa (one whose food may be eaten). The Mit. quotes a sūtra which includes the potter among these (on Yāj. I. 166) and Devala also does so.1885 It may be stated that Parāśara (XI. 22–24) gives peculiar meanings to the words dāsa, nāpita, gopāla and ārdhika. The general rule forbidding the food of śūdras is stated by Vas. Dh. S. 14. 4, Manu IV. 211 and 223, Yāj. I. 160. Angiras 121 says that he who takes cooked food from śūdras other than the five excepted above has to undergo cāndrāyaṇa penance. Atri (172–173) prescribes the same penance for a dvija eating the food of a washerman, an actor and a worker in bamboos and the penance of parūka for taking the food of or residing amongst anyājas. Vas. Dh. S.

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1885. सुमासी (स्वतः) नापिती धोप: कुम्भकरः कुपल्लम: | माधवीर्यि भोज्यास्ता: पञ्जै युङ्योपरिः: | देशभ युः. r. p. 337; परासर XI. 22–24 are सुज-कर्माणासुपरिः भाज्यान तु संपृक्त: | संस्काराचु मध्यमयाः: अमेव्याचु मानित: | क्षेत्र-पवत्तकः पवत्तकयां संपृक्ततः युः सुत: | स मोक्षाद इति ज्ञेयो भोज्यो विद्येन संसार: | वैदिक-कर्माणासुपरिः भाज्यान तु संपृक्त: | स स्थायिके इति ज्ञेयो भोज्यो विद्येन संसारः |
VI. 26-29, Āṅgiras 69-70, Āp. (verse) 8.9-11 severely condemn a brāhmaṇa partaking of food from sūdras. Āṅgiras 75, Āp. (verse) VIII. 8-9 declare that a brāhmaṇa who is an agnihotra and yet does not desist from sūdra food loses five viz. his self, his vedic lore and his three (sacred fires). Medhātithi on Manu V. 84 expressly states that the barber is touchable and bhojyāna (whose food may be taken). This shows that up to the 9th century A. D. the rules about taking food from even certain sūdras had not become rigid in all provinces of India. Āṅgiras 77-78, Āp. (verse) 8.11-13 and Yama (quoted in Gr. R. p. 334) declare that a brāhmaṇa may eat at a brāhmaṇa’s only on parvams (on full moon &c.), at a vaiśya’s when the latter is initiated for a sacrifice, at a sūdra’s never and the food of the four varṇas is respectively like nectar, milk, food and blood. 1886 According to Manu IV. 223 a brāhmaṇa could take from a sūdra uncooked food for a night, if he had no other means of subsistence. When exactly brāhmaṇas were forbidden to take food from kṣatriyas or vaiśyas it is difficult to say. In the Kalivarṣya section all that is forbidden is taking food from the five sūdras enumerated in Manu IV. 253. Gaut. 17.1 prescribes that fuel, water, fodder, roots, fruits, honey, protection, what is offered unasked, a bed, seat, shelter, conveyance, milk, curds, roasted grain, safari (small fish), priyātangu (millet), a garland, meat of deer, vegetables must not be refused when offered by any one spontaneously. Vas. Dh. S. 14. 12, Manu IV. 50 are to the same effect. Āṅgiras 1887 quoted in Gr. R. p. 337 states that cow’s milk, barley flour, oil, oil-cakes, cakes (of flour) may be taken from a sūdra and eaten and whatever else is cooked in milk. Brhat-Parāśara VI. says ‘uncooked meat, ghee, honey and oils extracted from fruits, even if they are kept in a mleccha’s vessel, become pure the moment they are taken out of such vessel; similarly milk, curds, and ghee contained in vessels of ābhīras are blameless and the vessels are pure as long as these articles are contained in them. 1888 Laghu-Śatātapa 128

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1886. ब्राह्मणस्य सुद्र खुस्के स्वार्यस्य धुर्यां धुर्याः काव्यवर्णम्। वैद्यस्य शत्रुविशेषां खुश्त्रु व त्योधनम्। अष्टादशम्।
1887. शोभस्य चैव सूद्रहरम्। क्वतमि श्रुत्याकाराण्यां खुश्त्रुः । श्रुत्याः। श्रुत्याः सूद्रहरम्याण्यां खुश्त्रुः।
1888. अशुभस्य श्रुत्याय अस्त्येवान्नक्ष्यान्नयः। अशुभस्य अशुभस्य अशुभस्य अशुभस्य अशुभस्य।

(Jivānanda, part 2 p. 210.)
says that corn lying in the field or on the threshing floor, water
drawn from wells and milk while still in the cow enclosures
may be taken even from one whose food is forbidden. Even
such later writers as Haradatta stated that a brāhmaṇa may eat
the food of the five sūdras named by Manu IV. 253 in extreme
distress only.

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

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

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

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

1889. न स र्वो ब्रह्मचर्य भवन भूत: सा च हर्ष मन्याविभीकां अभिति:। अः-VII. 86. 6; इत्य पितासो हुनापन्ते खर्मवाचो न खर्ममप:। अः-VIII. 2. 12; कारोत्तरसंस्काराङ्गम भुण्डः सत्तमुम्बानिः सुराय:। अः-I. 116. 7; खर्म विनाय शरामानुष्ठित छूराम्यो खयिः। अः-I. 191. 10; भोजा विनायस्तेपेन्नु सुराय: भोजा जिन्यूदें अणुतं: प्रयत्तिः। अः-X. 107. 9.

1890. सुराम्यो दुहरितमिना नयिकापारं लच्य। चिन्तित्वाना दुहरितस्य इत्यं कर्मस्वाभ-सम्बृत अः-X. 131. 4 quoted in ते. अः I. 4. 2; गुणांगो धारित: धृतेवकोऽधरिः श्रीशिण दुर्गा: उवाहितं कर्क। .... उप तथा बिधितं दुहरितिः: सम्बृत:।। अथवा-IV. 34. 6. सुरालमिति शृमनुर्भो एव ना मा नु हितिः: रथ योगंसमाधिन्निः। वाज. सं. 19. 7; also ते. अः I. 4. 2 and ते. अः 37. 4.

1891. विनिश्चये वै स्ताः दुहरिता मुलानामासस्तील्से सुरायां। तथा तीक्ष: श्रीनिवासस्य स्तोत्रायैं सुरालम्बास्तत:। ते. सं. II. 5. 1. 1; vide काव्यकासंहिता XII. 10 for similar words.
food, how Indra cut off the heads of Viśvarūpa, how Tvaṣṭṛ being furious at the slaughter of his son performed a soma sacrifice from which he excluded Indra, how Indra, though not invited, consumed all the soma that was in the tub, how the drinking of too much soma injured Indra and how the gods healed him by the īṣṭi called Sautrāmaṇi (for Sutraman, 'the good protector', Indra). This Sautrāmaṇi sacrifice was performed for a priest who drank too much soma and therefore either began to vomit or had severe purging. Vide Kāṭyāyana śr. 19.1.4. It was also performed by him who had an enemy (Sat. Br. XII. 7. 3. 4). In this sacrifice a brāhmaṇa had to be hired for drinking the dregs of surā offered in it and if one was not found willing to do it the dregs were to be poured on an ant-hill. How surā (liquor) was prepared is described in the Sat. Br. XII. 7. 3. 5 and in Kāṭyāyana śr. 19.1. 20–27 (vide S. B. E. vol. 44, p. 223 n. 2 which summarises the com. on Kāṭyāyana). In Jaimini III. 5. 14–15 there is a discussion about the Sautrāmaṇi sacrifice and Śabara quotes the passage of the Tai. Br. I. 8. 6 about hiring a brāhmaṇa for drinking the dregs of the surā offered in the sacrifice. The Sat. Br. contrasts soma and of surā by saying 'soma is truth, prosperity, light and surā is untruth, misery, darkness' (V. 1. 5. 28). The Sat. Br. V. 5. 4. 21 expresses dread of mixing up the libations of soma and of surā together. The Kāṭhaka Samhitā XII. 12 contains the following interesting remark. "Therefore an elderly person or a younger, the daughter-in-law and father-in-law drink liquor and remain babbling together; foolishness (or thoughtlessness) is indeed sin; therefore a brāhmaṇa does not drink surā with the thought 'otherwise (if I drink it) I may be affected by sin'; therefore this is for kṣatriya; one should say to a brāhmaṇa that surā, if drunk by a kṣatriya, does not harm the latter." This passage makes it clear that at the time of the Kāṭhaka Samhitā public opinion had come to this stage that brāhmaṇas had generally given up drinking surā. This passage read with the
Tai. Br. quoted above establishes that it had become difficult to find a brāhmaṇa willing to drink even the remnants of surā left after being offered in a sacred Vedic rite like the Sautrāman. The above passage from the Kāṭhaka is quoted by the Tantravārtika on Jaimini I. 3. 7 (p. 210) and explained by it as referring to sidhū (rum) and liquor prepared from honey. Samkarācārya in his bhaṣya on the Vedāntasūtra III. 4. 31 quotes1895 this passage expressly from the Kāṭhaka Samhitā. In the Ait. Br. (37, 4) it is stated that when a king has undergone a solemn coronation ceremony the purohita places in his hand a vessel of surā. Aśvapati, king of Kekaya, proudly declares in the Chāndogya Up. V. 11. 5 to the learned brāhmaṇas that came to him for the lore about Vaiśvānara ‘in my country there is no thief, no miser, no madyapa (drinker of intoxicants), none who has not kept the sacred fires, none who is not learned, no man of loose character; whence can there be a woman of loose character in my country?’ In Chāndogya V. 10. 9 one who drinks surā is enumerated among the five grave sinners.

It is somewhat strange that in some of the gṛhya sūtras it is stated that in the rites on Anvaśṭakā day when pindas are offered to the male ancestors, pindas are offered to the mother, paternal grandmother and paternal great-grandmother and also liquor is offered. For example, the Āśv. gr. II. 5. 5 says that ‘to the wives (of the ancestors) are offered surā and the scum of boiled rice in addition’ (to the pindas).1896 The Pār. gr. (III. 3) states ‘also to the female ancestors he makes pinda offerings and pours for them liquor and water oblations into pits.’ The Kāṭhaka gr. (65. 7–8) also prescribes that in the Anvaśṭakā surā was to be sprinkled with a spoon about the pindas for women ancestors and the pindas were to be eaten by servants or by nisādas or may be thrown in fire or water or brāhmaṇas may eat them. It is difficult to account for this. If a conjecture may be hazarded, it is possible that women drank (perhaps secretly) liquor even when their husbands had given up the practice owing to the force of public opinion or that in those days (before the gṛhya sūtras) intercaste marriages being allowed, the women ancestors might have been ksatriya or

1895. शास्त्रान्तरात्मक धारितान्: कामकार्यनिषेधयोऽवन: कांटकार्यां संज्ञायां शून्यस्तस्मात्तः कांटकार्यां। स्त्रूयो न विवेधदत्तः। अन्तरान्तरात्मकान्त वे. सु. 3. 4. 31.

1896. विषयपितृप्रकरणाः । हुःवा महा-महाभाषाय विन्यो द्वाराः। क्ष्रियस्तु हुःवा चापायमाधिकरणाः। अथ व. सु. 3. 5. 3–5। अन्यायाः । निश्चिताध्यध्यट्ट स्त्रीमयेपणेवसे । चन्द्र च हलुपु हुःवा तपोमेय वायुमानादुपेत्त्वम्। अन्यायः।’ पार. सु. 3. 3.
vaśya women and so were not unfamiliar with drinking. Manu XI. 95 forbids drinking to brāhmaṇas and Kūlūka notes that there were commentators who held that the prohibition did not apply to brāhmaṇa women. Whatever the reasons for the above directions in the gṛhyā sūtras may be, they run counter to the prevailing sentiments, not only of the Kāśika Sam, and the Brāhmaṇa texts, but also to the unanimous prescriptions of the dharma-sūtras and smṛtis.

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

1897. मयौं नित्यं भाज्याम्। भृ. II. 25; सः मध्यस्मत्याद्। आप. भृ. I. 5. 17.21.
1898. चुरा वेम जडालां गान्त च मद्यमये। तत्स्माः भाज्यारजस्य श्रेयस्य न
चुरा विचिन्ते। हृदी पैदि तथा नारीव च विजेय श्रीगाम चुरा। सयोजया
तथा तथा सर्वोऽऽं गान्तां। विज्ञीतम्। न मद्य XI. 93–94. Both are quoted in तस्मातप्रक्रमसंस्कृत पप. 209–210; मद्य
XI. 93 is दुष्कार्यसदृशम् 9. 279 and मद्य XI. 94 is the same as लिः 22. 82 and संस्कृत
117. सर्वबाहुल्यतां भाज्यां तथा नारीव च विजेया चुरा। लिः 22. 82 and संस्कृत
मद्यपूर्णम् मधुमा वा भुतं वाच्याः।
the Tantravārtika tries to establish that there was nothing wrong in this as they were kṣatriyas and as Manu XI. 93–94 and Gaut. II. 25 are to be construed as stated above viz. all intoxicants are forbidden to brāhmaṇas and only pāṇiṣṭ to kṣatriyas and vaiśyas. Intoxicants are not forbidden to sūdras, though Vṛddha-Hārīta (IX. 277–278) declares that some desire that good sūdras should abstain from sura also and that Manu says that even a sūdra becomes patīla by falsehood, by partaking of meat and intoxicants and by stealing another’s wealth or wife. Another rule was that brāhmaṇāris, of whatever varṇa, had to abstain entirely from every kind of intoxicant (Āp. Dh. S. I. 1. 2. 23, Manu II. 177, Yāj. I. 33). Viśvarūpa on Yāj. I. 33 refers to a passage from the Caraka-sākha which states that when Śvetaketu suffered from a skin disease (kīlāsā), the Aśvins told him to take madhu (honey or wine) and meat as medicine, and when he asked how being a brāhmaṇārin he could do so, they replied that a person must first save himself (from disease and death) in all ways as a man can say ‘I shall perform meritorious acts’ only if he lives. Aparārka quotes the Brahmapurāṇa and says that in the Kali age human sacrifice, Aśvamedha sacrifice and intoxicating drinks were forbidden to the three varṇas and to brāhmaṇas in all yugas (ages). But this is opposed to history and tradition. The Mahābhārata narrates (Adiparva 76–77) the story of Śukra, his daughter Devayāni and pupil Kaca and states that Śukra forbade for the first time brāhmaṇas from drinking intoxicants and declared that, if any brāhmaṇa drank sura thenceforward, he would be guilty of the grave sin of brāhmaṇa-murder. The
Mausalaparva (1. 29-30) states that Balarāma prohibited the drinking of surā from the day the *musaśa* (iron pestle) for the destruction of the Yādavas was produced and directed that any breach of his order would be punished with impalement. The Śāntiparva (110. 22) declares that those men who always avoid honey and meat and intoxicants from their birth surmount all difficulties. Śāntiparva (34. 20) prescribes that, if a man drank liquor when in danger of life or through ignorance, he was to undergo upanayana again. Acc. to Viśuṇ Dh. S. 22, 83-85 intoxicants (*madya*) forbidden to brāhmaṇas are of ten kinds viz. those prepared from madhūka flowers, from sugarcane juice, from ṭaṅka fruit (i.e. kapithha), from koli (i.e. balara or jujuve fruit), from dates, from jack-fruit, from grape juice, from honey, from maireya (extracted from the blossoms of a plant) and from cocoa-nut sap. Viśuṇ addś that these ten kinds are not forbidden to kṣatriyas and vaśiyas. Pulastya quoted by the Mit. on Yāj. III. 253 and by Aparārka p. 1075 states that surā (distilled from rice flour) is different from the eleven kinds of *madyas* that he enumerates (practically the same as in Viśuṇ). It may be stated that this sentiment against drinking is still very strong among brāhmaṇas and drinking is still looked down upon by all castes, though, owing to contact with the West, some people (even including a few brāhmaṇas) have come to regard it as a fashionable indulgence.

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

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1903. मासुलमपरवा भारु वृक्कः कौलः भारुक्करुपाने। सूद्रकारसमाधरीको मैरेंग गारिकल- 
मरु। अमेसानं दृष्टानं मधानं भारुपरणस् स। राजनन्दो वदित्व सुधारे ततः दृष्टिं 
विभारसुधू 22. 83-84. These are quoted by आपारक p. 926, where the 
reading is मासुलक भारुपरणस्। आपारक p. 1070 quotes these as भारुपरण् 
(reading मैरें तालं भारुक्करु) हस्सरं हस्सरं विभारसुधू क्रमे विभारसुधू। क्रमे विभारसुधू। 

1904. भारुक्करुपानें भारुक्करुपानें भारुक्करुपानें विभारसुधू। विभारसुधू 21. 15 and पराशर X. 26, quoted by विभारसुधू नस्ते गारिकल on या. 
III. 250 (पत्तिवर्ण न सर्वा etc.).
wanders in this world as a leech in water or as an oyster.\textsuperscript{1905} Yāj. III. 256 says the same and adds that such a wife becomes in her subsequent lives a bitch, a vulture or a pig in this world itself.

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

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

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

\textsuperscript{1905} या बाल्यानी वहारणी तो देवा पवित्रोऽक निमित्तमात्र सा नातिवीपम प्रायाप्ता हुँगमतिं हस्तिता या। बलवान भव । या बाल्यानी...नविन्ति occur in the महाभाष्य (vol. II. p. 99 on प्रा. III. 2. 8).

\textsuperscript{1906} अर्थं च कुपप्रकाश यमार्य थां च संसेत्व च न चैताक्षात्ताविभं: हारं वृणासत्वात्॥ quoted by सिवर्मम पर. I. 140.

\textsuperscript{1907} अहुँसलयं यो चाहते मद्याचारितस्माति तत् नुष्ट्रवर्य कुपप्राणात्म धाराय थासि नसति कच्चन। हृदगता प्रक्षमानाग्नोऽविन्ते सुवर्णो हुः। कुमार यो अमराय पर. p. 1070.
debts incurred for liquors, gambling &c. Among the articles that a brāhmaṇa is forbidden to sell even when he is forced to take to trade as a means of livelihood is liquor (Manu X. 89 and Yāj. III. 37).

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

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

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1908. परिपीतास्यस्य सति पितास्य च श्रीदत्तात्रेषु एव &c. I. कादम्बरि para 15.

1909. खुल्लाथ स्वल्पस्थाय तद्वृत्ति परिणामये। इतिहासपुराणमेऽति: पद्ममाथे
के नेवद। अर्थे होक्यराज तु वदर: संयत: तत: पुस्त: I II II. 68-69, quoted by अवरोक
p. 157, स्त्रिलिपि, I. p. 225, श्री, r. 386.

1910. अर्था तृतीयीयति भववित्तमहाकालकंतुविद्य मतसा तद महानार्य यांग
माने खुल्लाथाणां किंतु समति होका: चुभा: पुस्तम्य महकार्य: जाना इति पुस्त: इति।
कादम्बरि (पुस्तागम para 54). Vide आदिपर्व 120. 15-18 where 'न तस्य लोकः
समतीम्' occurs.
is said in the Harṣacarita (III) to have listened after the midday meal to the recitation of the Vāyupurāṇa by the reader Sudrṣṭi-Yāj. (I. 113-114) directs that the rest of the day (till evening) should be spent in the company of śiṣṭas (learned and respectable people) and of dear relatives and then having performed the evening prayer and offered oblations into the three sacred fires (if he has kept the three Vedic fires) or into grhya fire, the householder should feed guests if they come at night, then he should take his evening meal surrounded by (his children) and servants, should not eat too much in the evening and then go to sleep. Dakṣa (II. 70-71) says that after evening he should perform homa, then take his meal, do other household work, then repeat some part of his Veda and sleep for two watches (six hours) and he should devote some time in the first and last watches of the night to reciting the Veda already learnt.

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

1911. The स्थानति (ср. р. 457) says ‘पश्च दुर्योगि उद्दृष्टवर्षकातिं तत्रसमग्रद्रुमा’. The स्थान. р. р. 397 remarks that कृपको वाराणीय-स्थलोत्सव अष्टादशमी में निर्भरता का प्रत्येक विभिन्न तारतामुग्धिके चतुर्भुजावर्ण प्रजापतिभविन्य एवं स्थानसमस्तत्र केवल स्थल यति तत्र यो हेतु। These seem to be verses in the Gīti metre.
Sleep

Smṛtyarthasāra p. 70, Gr. R. pp. 397-399, Smṛtimuktāphala (āhnikā pp. 456-458), Āhnikā-prakāśa pp. 556-558 for further details. Some of them may be noted. One should bow to one's favourite deity and keep a bamboo staff near one's bed—says the Smṛtyarthasāra. The Smṛtratna says that one should not sleep on the same bed with a person suffering from an eye disease or with one who is an epileptic or with one suffering from fever, leprosy, tuberculosis, asthma and hiccup. The Ratnavali (quoted in Sm. M. āhnikā p. 457) requires that one should place a jar full of water at the head of the bed-stead, recite Vedic mantras for one's protection and mantras against poison and also the hymn to Night (Rg. X. 127), remember the five ancient personages well-known as sound sleepers, viz. Agasti, Mādhava, Mucakunda, Kapila and Āstika, salute Viṣṇu and then go to sleep. Hārita (prose) quoted in Āhnikā-prakāśa p. 557 contains similar rules. Vṛddha-Hārita (VIII. 309-310) says that an ascetic, a brahmacāri, a forest hermit and a widow should not sleep on a cot but on the ground covered over with a deer-skin or a blanket or with kuṣas.

In connection with the subject of going to bed at night, a good deal is stated in the smṛtis and digests about sexual intercourse between husband and wife. Some of these rules (viz. about the proper days for intercourse) have already been stated above (pp. 304-205). Gaut. V. 1-2 and IX. 23-29, Ap. Dh. S. II. 1. 1. 16-23 lay down that a householder is to approach his wife on the proper days or he may do so at any time except on forbidden days or when the wife desires it; he is not to have intercourse during day-time or when the wife is ill, nor when she is in her courses nor should he embrace her during that period. Ap. Dh. S. II. 1. 1. 19, Vas. Dh. S. XII. 24 and Yāj. I. 81 refer to the boon conferred on women by Indra according to a legend narrated in the Tai. S. II. 5. 1. When Indra killed Viśvarūpa, son of Tvaṣṭṛ, he incurred the sin of brāhmans murder; all beings loudly condemned him as 'brahmahan', and he went about the universe in search of sharers in his sin, of which one third was

1912. रत्नालचाय। माङ्कयेष्व भूणेभूमम हृदयथाने निवाच ्तु। वेदक्कथाम्बैतरर्यं रक्षानुव स्वेरिषित:। राज्यापन्ते जयस्यान्ता सबौध सुखार्तित:। नामकश्वायं विभिन्न सामाधिक:। स्वयंसिफः। सुखार्तितो गोमिन्दन बुधिषित:। आतिसमाभवेत् सुखार्तित:। महायान:। कायम्पो सुनितस्वतित:। पञ्चवेद सुखार्तित:। (आद्वित्तिका प. 457).

1913. अपि च काठके विज्ञापयते। अपि तः। ्त्वो विज्ञाप्यतमाण:। पतिभेद:। श्वस्तिस्तिस्तिस्ति। क्षीणमित्रद्विती वर हित:। विशेष एक. 24.

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

Rajasvalā-dharmāḥ.

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

1914. स स्मृताः प्राप्तिसतत्र भयुते जन्मात्याय स्वरूपणम् तत्स्मिन् सत्यमिति। तत्र अवस्था
वर्तमानो ज्ञात्वा विद्वानो विज्ञापितोऽक्षयिता संसह्यमिति।
ुसर्हिणिः प्रवृत्तसत्त्रिः। प्रवृत्तसत्त्रिः कामिनि।
गृहाणि विद्वानि। विद्वानि।। न सर्हिणि।। गृहाणि।
सर्हिणि। मनस्तवाय।
सर्हिणि। मनस्तवाय।

1915. याने च एवं प्रक्षमयिते ये दिव्य रावण संयुक्तते जन्मात्योपवर्तियो तथा
संयुक्तते। महापित्यः। इ। 13.

1916. अतीत हेतु गर्भासूत्रस्तु स्माने सैुः। स्मृतिः। अर्धेन तेन सदा शुद्धिशृङ्गः
शुद्धिविवशति। हृषितविहारिनी स्वरूपिणी दृष्टिमेि श्रद्धानि प्राप्तः
हृषितविहारिनी नारी स्मृतिः। श्रवः। शुद्धिः।
शुद्धिः। शुद्धिः। शुद्धिः। शुद्धिः। शुद्धिः।
अर्धेन 52–53 and Yām 16–17; ascribed to द्रव्यसातप in
अर्द्धनारेश्वरप्रकरणा p. 105, याहः। रः। p. 400 and to शतांत्र in
सुचिते। I. 120.
towards her. In the Tai. S. II. 5. 1. it is stated 'One should not address a woman who has unclean clothes (i.e. who is in her course) nor should one sit with her, one should not eat her food for she keeps emitting the colour of brahmans murder; they say woman's food is unguent, therefore one should not accept unguent from her; but anything else at will may be accepted'. The Tai. Br. III. 7. 1 states 'Indeed half of this sacrifice is destroyed in the case of him whose wife becomes un-touchable on the day on which the observances for a sacrifice commence (i.e. on the day previous to the performance); but the sacrificer should segregate her (in a different place or house) and offer the sacrifice; by so doing he worships with a sacrifice that is entire (though the wife is absent).'

The adhikaraṇa in Jaimini (III. 4. 18-19) is based on these texts; Śabara's bhāṣya quotes the passage of the Tai. S. and of the Tai. Br. and the conclusion established is that these rules, though occurring in the context of the new moon and full moon sacrifices, are not restricted to those sacrifices, but are to be observed by persons generally (i.e. they are puruṣārtha and not kṛta-vārtha). The Tai. S. II. 5. 1 contains thirteen directions about a rajasvalā and declares what evil results follow from breaches of them. They are: there is to be no intercourse with her, nor in a forest (after she bathes), nor when she is unwilling (after bath), she should not bathe during the three days, should not bathe with oil in those days, should not arrange her hair with a comb, should not apply collyrium to her eyes, should not brush her teeth, should not pare her nails, should not spin yarn, should not make ropes, should not drink water with a vessel made of palāśa leaves or a vessel that is baked in fire (or is broken). The results of the breaches are respectively that the son (born of her) becomes suspected or charged with grave sins, a thief, shy and not bold, destined to die in water, has a skin disease,

has a bald head and is feeble, is squint-eyed, has dark teeth, has bad nails, is impotent, is unrestrained (or commits suicide by hanging), becomes a lunatic, or a dwarf. The Tai, S. further directs that she should observe these rules for three nights, should drink water with her hands joined together or with a plate that is not baked in fire. The Br. Up. VI. 4. 13 notes that a married woman in her courses should drink water from a vessel of bronze and should not wash her clothes, a südra male or female should not touch her; on the lapse of three nights she should bathe and she should be made to unhusk rice. Many of the sūtras refer to the rules contained in the Tai, S. about the rajasvalā (vide Āp. gr. 8. 12,1919 Hir. gr. I. 24. 7, Bhar. gr. I. 20, Baud. gr. I. 7. 22-36, Baud. Dh. S. I. 5. 139). Vas. Dh. S. V. 7-9 contains the story of Indra and the boon given to women and also the rules about rajasvalā (adding that she should sleep on the ground, should not sleep by day, should not eat flesh, should not look at the planets, should not laugh). When Vas. Dh. S. V. 8 and Viśn. Dh. S. 51. 16 forbid the eating of the food of a rajasvalā, what is meant is (according to the Gr. R. and other digests) that the food cooked for her or owned by her should not be eaten. Laghu-Härīta 38 prescribes that a rajasvalā may eat food from her own hand used as a plate; Vṛddha-Härīta (XI. 210-11) says the same and adds that if she be a widow, then she should not take food for three days and that one whose husband is living should have only one meal a day. Rajasvalā women were also not to touch one another. Viśn. Dh. S. (22. 73-74) prescribes that if a rajasvalā touches another rajasvalā of lower varṇa she should observe a fast from that time till the fourth day when she takes the purificatory bath; while if she touches another rajasvalā woman of the same varṇa or higher varṇa, she has to bathe and then take her food. More elaborate rules are laid down by Aṅgiras 48 (who prescribes pañcagavya), Atri 279-283, Āp. (verse) VII. 20-22, Brhad-Yama III. 64-68, Parāśara VII. 11-15. If a rajasvalā is touched by a cānda or by any of the antyajas, or by a dog or crow, she has to be without food till she bathes on the 4th day (Aṅgiras 47, Atri 277-279, Āpastamba VII. 5-8). If a woman is suffering from fever and becomes a rajasvalā she is not to be bathed

1919. यद्य तलवारास्त: स्यावदेपिता जायणमविश्वासी किमाणै संसारिति वा मलुष्यसमिविश्वासीनं। अतः र. 8. 12, The whole of Vas. Dh. S. V. 7-9 is quoted in र. pp. 405-407 and Vas. Dh. S. V. 7 is quoted by निर. on पता III 20 and अर. p. 105.
on the 4th day to purify her; her purification is to be effected by another healthy woman, who touches her and then herself bathes with her clothes on and this is done ten or twelve times and each time there is sipping of water; then the woman who is ill has her clothes removed and new ones put on and then gifts are made according to ability and she becomes pure (Uṣanas quoted in Mit. on Yāj. III. 20). Similar verses occur in Āṅgiras 22-23. The same procedure is followed where a male who is ill is touched by a rajasvalā or for some other cause he has to undergo the purification of a bath, viz. a healthy male touches him seven or ten times and bathes after each touch, at the end of which the sickly person is to be declared to be free from the impurity (Āṅgiras 21, Parāśara VII. 19-20 quoted in Mit. on Yāj. III. 20). If a rajasvalā dies, then the corpse should be bathed with the five products of the cow (pañcagavya), she should be covered with another garment and then should be cremated (a verse quoted by the Mit. on Yāj. III. 20), while Āṅgiras (42) said that the corpse should be bathed after three days and then it should be cremated. The Mit. on Yāj. III. 20 notes that, if a woman who usually has monthly periods, menstruates within seventeen days, then she has no impurity; if on the 18th, she becomes clean in one day, if on the 19th in two days and thereafter in three days. Vide Āṅgiras 43, Āpastamba (verse) VII. 2, Parāśara VII. 16-17.

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

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

\textsuperscript{1920} Vide note 1510 above.

\textsuperscript{1921} e. g. द्रव्यतेन च राज्या भावितानाथते मुखे मुहिमंधुति वामनतरिष्ठ्य क्षत्रमार्गवचात्वम् धारणमेव बोगी भोक्तपम्। ... द्विकथौपथ्यनामविवेकुपादानो जनार्दनमकोषाणि दुःखमानकण्यां कल्य जीविति। ... द्वैतीय स्नातको भोजणुं च हरते। द्वीतीय विश्वभूनमतिस्तथार हस्तं महारचेसः प्रयोगिति। ... वृषभन्नवचतिः VII.
CHAPTER XXIII

UPĀKARMA OR UPĀKARANA AND
UTSARJANA OR UTSARGA.

Upākarma or Upākarana means 'opening, starting or beginning' (upakrama as the Mit. on Yāj. I, 143 says) and Utsarjana or Utsarga (in Āsv. gr. III. 5, 13) means 'the cessation of Vedic studies for a certain period in the year.' Ap. gr. VIII. 1 and Āp. Dh. S. I. 3. 11. 2 employ the word 'samāpana' for utsarjana. In former times these two rites were performed on different dates and in different months, but with the decline of vedic studies in medieval times they came to be performed one after another on the same day. In several sūtras the first of these two is spoken of as adhyāyopākarana (as in Āsv. gr. III. 5. 1.) or adhyāyopākarma (in Pār. gr. II. 10. Vas. Dh. S. 13. 1.). In this case adhyāya means 'study of the Veda' or it may mean Veda itself because it is studied (pre-eminently). Therefore the rite which signals the opening of the session for Vedic study in the year is itself called upākarma.1922 In Gaut. 16. 1 the rite of upākarma is called vārṣika either because it took place in vārṣa (the rainy season) or because it took place once a year (from vārṣa, a year). The Āsv. gr. III. 5. 19 also states that this rite is called vārṣika.

The time for upākarma is variously stated in the sūtras. The Āsv. gr. III. 5. 2–3 states 'when the herbs appear, when the moon is in conjunction with the constellation of Śrāvana, in the month of Śrāvana or on the 5th (tithi) of Śrāvana when the moon is in the Hasta naksatra.'1923 The

1922. अध्ययननिवासस्थानेपाकाराणम् भारमो वेन करणा सर्ववायापकरणस्य नामान्यान्यां श्रवणः स्मृतिः. पो. य. 5. 1.; 'अध्यावस्था निवासस्थान दददृश्यापकारणस्य नामान्यां श्रवणः स्मृतिः' निष्ठा. पा. य. 142.

1923. अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो. पा. य. 110.; ग्रुपुर्खो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो. पा. य. 2. 14–15.; ग्रुपुर्खो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो. पा. य. 3. 1 and 13.; अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो. पा. य. 13. 1.; ग्रुपुर्खो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो अध्यायो. पा. य. 18. 2.
Pār. gr. II. 10 says 'when the herbs appear, when the moon is in conjunction with Śrāvāna on the full moon day in the month of Śrāvāna or on the fifth of the month of Śrāvāna when the moon is in Hasta.' Gaut. 16. 1 and Vas. Dh. S. 13. 1 require that it should be performed on the full moon day of Śrāvāna or Bhādrapada. The Khādīra gr. (III. 2. 14-15) and Gobhiṣa III. 3. 1 and 13 ordain that Upākarma should be performed on the full moon day of Bhādrapada or under the constellation of Hasta in that month or according to some on the full moon day of Śrāvāna. The Baud. gr. III. 1. 2 prescribes that Upākarma may be done on the full moon day of Śrāvāna or Āśāḍha. The Hir. gr. (II. 18. 2, S. B. E. vol. 30 p. 241) says 'during the fortnight (at the end of which) the full moon of Śrāvāna occurs, when the herbs have sprouted forth, the ceremony for the opening of the annual Veda study (should be performed) under the Hasta constellation or on the full moon day'. The Āp. Dh. S. I. 3. 9. 1 speaks only of the full moon day of Śrāvāna as the time for the performance of the Upākarma rite. Manu. IV. 95 prescribes the full moon of Śrāvāna or Bhādrapada as the time for upākarma. Yāj. I. 142 provides three times viz. on the full moon day of Śrāvāna or on a day (in Śrāvāna) when the moon is in conjunction with the Śrāvāna nakṣatra or on the 5th tithi of Śrāvāna if the moon is in conjunction with Hasta. The Kūrmapurāṇa (Uttarārdha 14. 60-61) holds that Upākarma should be performed on the full moon day of either Śrāvāna, Āśāḍha or Brāḍrapada. In this rather bewildering variety of opinions commentators like the Mit. prescribed that one should follow one's grhyasūtra. This means (as stated by Medhātīthi on Manu IV. 95) that the full moon of Bhādrapada being mentioned by Gobhiṣa gr. and Khādīra gr. Chandogas (students of the Śāmaveda) should perform upākarma on that day; but as Āp. Dh. S. speaks only of the full moon of Śrāvāna, the followers of the Kṛṣṇa Yajurveda should perform upākarma only that day. When there is no rain and no herbs appear in Śrāvāna or when that day is inauspicious owing to an eclipse or the like, Upākarma may be performed on the full moon day of Bhādrapada by those whose grhya sūtra allows

1924. अद्य स्वसन्दृश्यासारण्य स्यलेक्यति साधारणप्राप्तिः | तत्वादि अन्त्याखिनां अवते | यज्ञाखिनां पौर्णिमसारम् | तत्त्वाति नैत्तिर्यायामीद्रविक्यमिति हर्षेऽस्तु हर्षेऽदि तत् नैत्तिर्यायामी। अन्त्व हर्षेऽदि तत्त्वादि नैत्तिर्यायामीद्रविक्यमिति हर्षेऽदि तत्। मद्वन्तिपरिज्ञात p. 85.
the option of two months or on the fifth of the bright half of Śrāvaṇa. But if both days of the full moon in the two months are inauspicious, then Upākarma should be performed on the full moon of Śrāvaṇa. As the Baud. gr. refers to the full moon of Āṣāḍha, the followers of the Black Yajurveda may perform upākarma on Āṣāḍha full moon, if the full moon of Śrāvaṇa is not available. But the students of the Rgveda cannot do so, since no sūtra of the Rgveda speaks of Āṣāḍha as an optional month. Rgvedins have to prefer Śravaṇa nakṣatra (so that they may perform upākarma on the 14th or 15th of the bright half of Śrāvaṇa); the followers of the Yajurveda (Śukla) must perform it on the full moon day of Śravaṇa when the moon is in Śravaṇa nakṣatra, but if the moon is not so, then they have to prefer the full moon day. The students of the Taittiriya śākhā also have to follow this last course. The followers of the Sāmaveda should prefer Hasta. Vide Sam. Pr. pp. 497–498, Sm. M. pp. 32–33, Nirm. pp. 114–120. Some interpreted Yaj I. 142 in such a way as to yield four times for upākarma, viz. the full moon of Śrāvaṇa, the day in Śravaṇa on which the moon is in conjunction with Śravaṇa nakṣatra (this may sometimes be the 14th tithi of the bright half), or on the 15th of the bright half of Śrāvaṇa or on that day in Śravaṇa when the moon is in Hasta. Why so much importance was attached to the month of Śravaṇa and to the constellation of Śravaṇa as the season for starting Veda study is obscure. It is possible that that month was originally chosen as owing to showers of rain it is pleasantly cool, there is more leisure and staying inside the house in that month for brāhmaṇas than in other months of the year and then Nature is at its best. The month of Śravaṇa being fixed upon, the best day therein would be the full moon (Soma in another sense being the king of brāhmaṇas). If any other day in Śravaṇa was to be chosen then the day on which the moon was in Hasta would be the best, which would ordinarily be the 5th of the bright half (of Śravaṇa). As the Paurnamāsi of that month was called Śravaṇi owing to the moon's conjunction with the Śravaṇa nakṣatra (which conjunction usually takes place on that day) the Śravaṇa nakṣatra came to be associated with the starting of the annual session of Vedic studies. But that the Śravaṇa nakṣatra by itself had no direct connection with upākarma is clear from the fact that several sūtras do not mention it at all. The Gobhila and Khāḍira gr. do not accept the full moon day of Śravaṇa (but of Bhāḍrapada and the Hasta nakṣatra) as the proper time for upākarma.

H. D. 102
Oldenberg in his note on Śaṅ. gr. IV. 5. 2 'when the herbs appear, under the nakṣatra Hasta or Śravaṇa' (S. B. E. vol. 29, p. 112) remarks ‘the nakṣatra Śravaṇa is evidently considered as particularly fit for this occasion because of its name containing an allusion to śrutī’. But this conjecture has no plausibility. Hardly any ancient writer makes the suggestion that Śravaṇa and Śrutī are brought together on account of the root śru. The presiding deity of Hasta is Savitṛ. Owing to the supreme importance given to the Gāyatrī verse (of which Savitṛ is the deity) and to the fact that Veda study begins with the recitation of the Gāyatrī, the nakṣatra Hasta would be closely connected with the starting of Veda study. As a matter of fact the Śaṅ. gr. IV. 5. 2 mentions Hasta first and then Śravaṇa; the Hir. gr. does not name the Śravaṇa nakṣatra at all, but names Hasta in this connection; while the Āśv. gr., Pār. gr. and several others mention both Śravaṇa and Hasta.

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

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

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

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1925. सर्वेऽक्षेत्रं तद् गत्वं गणनिष्ठेत चात्मकानां द्वार्थं ज्ञापितं जन्तु मात्रे। परस्यः योरं सर्वेऽक्षेत्रं तद् गत्वं गणनिष्ठेत चात्मकानां द्वार्थं ज्ञापितं जन्तु मात्रे।

1926. Vide Appendix for the text.

1927. The ājyabhāgas have been explained at Āśv. gr. I. 10. 13-15. Vide j. n. 483 above.

1928. It will be noticed that the first and the last verses of each of the ten māṇḍalas of the Rgveda are repeated in making these oblations of barley mixed with curds. The verse 'tacchayore-vr̥ṣāmahi' is the last verse of the Bāskala recension of the Rgveda. Those who studied the Bāskala śākhā were to recite this last verse instead of Rg. I. 191. 4. Both Nārāyanā and Haradatta point this out and the former remarks 'सर्वेऽक्षेत्रं तद् गत्वं गणनिष्ठेत चात्मकानां द्वार्थं ज्ञापितं जन्तु मात्रे।' The Bāskalaśākhā contained 8 hymns more than the Śakalaśākhā.
to those deities,\textsuperscript{1929} then offer an oblation to Agni Śvishṭakṛt and partake of the barley mixed with curds and then follows cleaning.\textsuperscript{1930} Sitting down to the west of the fire on darbha grass, the ends of which are turned towards the east, he should dip darbha blades into a water pot, he (the ācārya) should join his hands in the brahmāṇjali\textsuperscript{1931} form and then recite (together with his pupils, if any) the following: the three vyāhṛtis preceded by om, these and the Sāvitrī verse (Rg. III. 62. 10) he should repeat thrice and then the beginning of the Rgveda (either one hymn or an anuvāka).

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

\textsuperscript{1929} ‘Those deities’—Nārāyaṇa explains that these words refer to the deities (Sāvitrī and others) enumerated above and the 20 deities of the 20 verses (at the beginning and end of the ten maṇḍalas of the Rgveda).

\textsuperscript{1930} ‘Cleaning’ (mārjana) is explained in Āśv. Sr. I. 8. 2. नारायण द्वारे ‘परिसत्योपाविनिन्त्य असे से अर्थां तस्मात्तम्यस्य’ (आस्व. श्री. I. 8. 2)—when he holds between his joined hands the kusa grass spread round the fire altar and has water sprinkled over himself, that is mārjana.

\textsuperscript{1931} ‘Brahmāṇjali’—is defined by Manus II. 71 as संहृत्य हस्तावथेषे स नि बद्राजालि: स्पृणः—(i.e. joining the hands together, so that they look like a bud.)
grains should the Śaṅkya sacrifice by means of a dice board with the Śāvitrī or with the anusvāka (Vāj. S. 17. 80–86). After they (the pupils) have eaten (the remainder) the teacher should pronounce the word om and then repeat the Śāvitrī three times and the beginnings of the adhyāyas to the students who are seated facing the east. All repeat “may it be ours in common; may it bless us in common; may this Brahman be powerful with us together. Indra knows that through which and in which no hatred may spring up among us.”

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

Gradually many accretions were made to the simple upākarma rite given in the Āśv. gr. and other grhyā sūtras. In modern times upākarma is a most elaborate matter. That of Rgvedins may be briefly described here: After ācāraya, prāṇayāma and reference to time and place, a svākāṭa is made

1932. अविरजम् एव शिखर explain आकारपीटनेन as ‘आयुर्वर्ण बाह्यारूढः सर्पाक्षिकम्’.

1933. The sārṇa of nine Rṣis according to सुदुर्सावताय in the अध्यायां पक्रण would be प्रजापति काण्डकार्य तपयायि. सोम रावणकार्य तपयायि. अधिः... तपयायि. विश्वाच्छन्नका तपयायि. राष्ट्रियां तपयायि. साम्हितीयस्तव उपलिपिन्यस्तव. वाणीविषयते उपलिपिन्यस्तव. वाणिज्यस्तव उपलिपिन्यस्तव. ब्रह्म व्यमुखेऽपि तपयायि. सुदुर्सावताः तपयायि. इत्यादि. त्यहि and the nine śūtis will be offered to these आन्यगये काण्डकार्ये स्वाहा. सममुये...स्वाहा. अग्नि...स्वाहा. विषयस्य...द्वेशय: लाभमक्षयव: स्वाहा. साम्हितीयस्तव वेदस्तव: ब्रह्म. साम्हितीयस्तव वेदस्तव: स्वाहा. वाणीहस्तयो...स्वाहा. वाणिज्यस्तव: स्वाहा. ब्रह्मस्य स्वयं वेदस्तव: स्वाहा. सदुपर्वपर्वे...स्वाहा. वाणिज्यस्तव: स्वाहा. अस्मिति and विश्वेत्रि: are the principal शतस्तव: and the other four are subordinate; so in काण्डाक्षणं oblations are offered to the first four, then to the devata of the particular काण्डा begun (either साम्हिति or वाणी or वाणि or ब्रह्म) and lastly to Sadasaspati. In उपाकरण, सदुपर्वस्तव तत्कालिनी takes the place of विश्वेत्रि according to Sudarśan.
as stated below, then follow worship of Gānapati, the prepa-
ration of the altar and fire (as described before for homa in
gen.); then nine āhūtis of clarified butter are made to the
deities Śāvitrī (as in Āśv. gr. above), then offerings of
barley flour mixed with curds are made to twenty deities with
the first and last verses of each of the ten maṇḍalas of the
Ṛgveda viz. to Agni, Aśṭapāra (plural), Agni, Śakunta,
Agni, Mitra-deva (dual), Agni, Āpah (waters), Agni, Maruts,
Agni, Viṣṇu Deva, Agni, Indrāsana (dual), Indra, Aṃnarutāḥ,
Pavamānasoma, Pavamānasoma, Agni, Saṃjñāna. Then the
remains of barley and curds are offered to Agni Svīstakrt.
Then the persons engaged in upākara should partake of
the remains of barley mixed with curds after repeating the verse
‘dadhikrāvno’ (Ṛg. IV. 39. 6). Then ācamana and mārjana are
performed, then homa of a yajñopavīta in fire, then giving of
yajñopavīta and daksinās to brähmānas and wearing new
yajñopavīta oneself (which consists in its abhimantraṇa with
the three verses ‘āpo hi śṭhā’ Ṛg. X. 9. 1–3 and several mantras
beginning with ‘hiraṇya-varnāḥ’, Tai. S. V. 6. 1. 1–2 and Tai.
Br. I. 4. 8). after symbolical nyāśa (deposit) of omkāra, Agni,
Nāgas, Soma, Pitṛs, Prajāpati, Vāyu, Śūrya and Viṣṇu Deva on
the nine tautus (strands) of the yajñopavīta, then japa of ten
Gāyatrī verses for each of the yajñopavītas intended to be worn,
then presenting the yajñopavīta to the Sun with the three verses
‘udyan-nadya’ (Ṛg. I. 50. 11–13), clasping the hands thrice,
then repeating the mantra ‘yajñopavitam paramam &c.’
(vide f. n. 662 above) and then putting on the yajñopavīta,
then ācamana, casting away the old yajñopavīta in water,
prāṇayāma, then repeating three verses ‘prthvi tvayā &c.;’ then
repeating the words ‘Vidyudasi vidya me pāmānam-tāt-
satyam-upaimi’ (Tai. Br. III. 10. 9), then placing one’s folded
hands with darbha blades between on one’s right knee, to repeat

1934. सन्नातगायतिः वाचितानामर्पणमाणात्म च उपद्वेषा मात्रमातत्तिर्सितानामप्राधे
यज्ञदाता श्रीदेरमे भारतमेयमिर्जान्तरणः सहप्रणालश्च दर्म करिष्ये ।।
In modern usage there is a similar
क्षुधा (omitting अर्थवेदेयमाणात्म) ‘नसा …… तात्मा उपद्वेषे
अतीते …… बाजःणम् सहनासितकर्मान्तरं दर्म करिष्ये ।।

1935. The method of offering these oblations is first to mention
the sage, the deity and metre of the verse and then to state the
purpose of its employment in the rite, then to repeat the whole verse
preceded by one and followed by svāhā and then to put the oblation on to
fire, e.g. अभिमलेक वेदानात्रेप शुद्धतालं अभिमलेकयात्र। उपाध्यायनमवधातुकभ्रमने विनि-
वोकोः । उष्णकालिकाये मुस्तिहे ज्ञातेत्वा देवेविज्ञानपूर्वकम् । होतारः रस्मधातमसम् । स्वाहा । अभिमले
कालेण

स मम ।
and make others repeat ‘om’, vyāhrtis and Gāyatrī thrice, then brahmjayāna and then saying ‘upākṛtā vai vedāḥ’ (the study of the Vedas has begun), then the ācārya finishes the rest of the rite such as praśaśeśitas, then all resolve to feed brāhmaṇas and give daksinā according to ability. The ācārya takes leave of the fire, bows to Viṣṇu and sips water twice.

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

Utsarjana:—About the time of utsarjana also there was divergence of view. The Baud. gr. (I. 5. 153) prescribes that it may be performed on the full moon day of Pauṣa or Māgha. Ās. gr. (III. 5. 14) requires Veda study after upākarma for six months and so if the upākarma was performed on the new moon of Śrāvaṇa the utsarjana according to it would be on the full moon of Māgha (vide III. 5. 20 also). The Pār. gr. II. 11 states that after having studied the Veda for five months and a half or for six months and a half they (teacher and pupils) should perform utsarga (i.e. the rite of closing the course of Vedic study). These periods are only approximate, since Pār. gr. II. 12 further on says that utsarjana should be performed in the month of Pauṣa when the moon is in the Rohiṇi nakṣatra (i.e. about the eleventh of the bright half) or in middle Aṣṭākā (i.e. 8th of the dark half of Pauṣa). The Gobhila gr. III. 3. 14 says that utsarga is performed on the full moon of Taśa (i.e. Pauṣa), while the Khādira gr. III. 2. 24 says that having studied the Veda for four months and a half they close the session on the full moon day of Pauṣa. The Śān. gr. IV. 6. 1 holds that utsarjana should be performed on the first day of the bright half of Māgha; Yāj. I. 143 follows Pār. gr. II. 12 by saying that
utsarga takes place in Pauṣa on the Rohini nakṣatra or on the 8th of the dark half, while Manu (IV. 95-96) says that after studying Veda for four months and a half from upākarma, utsarga should take place when the moon is in the Pūṣya nakṣatra thereafter or on the first day of the bright half of Māgha. The Māṇava gr. I. 4. 7 says that Veda study is stopped $4\frac{1}{2}$ or 5 or $5\frac{1}{2}$ months after upākarma. These several periods ($4\frac{1}{2}$ months, or $5\frac{1}{2}$ months or $6\frac{1}{2}$ months) and the various dates of utsarga in Pauṣa or Māgha were due to the fact that upākarma may take place on the full moon day of Śrāvaṇa or Bhādrapada (or even Asāḍha) or on the 5th of the bright half of Śrāvaṇa or on Hasta in Bhādrapada or Śrāvaṇa.

The Āśv. gr. III. 5. 13 extends the procedure of upākarma to utsarga and adds (III. 5. 20-22) that offerings of boiled rice are made to the same deities instead of clarified butter, then they take a bath and perform ṭarpaṇa of those very deities and of ācāryas, rṣis and pitṛs (as in brahmavyājña). Nārāyana states that in utsarjana there is no eating (of barley with curds) as there is in upākarma nor mārjana. Pār. gr. II. 12 gives the procedure of utsarjana as follows: "They (teacher and pupils) should go to the brink of water (a river &c.) and offer oblations of water (i.e. ṭarpaṇa) to the gods, to the metres, to the Vedas, rṣis, the ancient teachers, the Gandharvas, the other teachers, the year with its divisions, the Pitṛs, ācāryas, their (deceased) relatives. After having rapidly recited the Śāvitrī four times, they should utter loudly 'we have stopped (Vedic study)'. There is anadhyāya in utsarjana for the same period as on upākarma and they should then continue the repition (of the Veda) as before." The Gobhila gr. III. 3. 15 says about utsarjana 'they go out of the village turning their faces to the east or north, they should approach water that is deeper than their waist, should bathe therein and should offer ṭarpaṇa to the vedas, rṣis and ācāryas. A holiday was observed on the day of utsarjana for a day and half (pakṣini) or three days after it (Manu IV. 9", Yāj. I. 144)."
To give up Veda study for several months altogether was probably found undesirable. Therefore Manu IV. 98, Vas. Dh. S. 13. 6-7, Auṣānasā (p. 515) and others prescribe that after utsarjana the Vedas should be studied till the next upākārma during the bright fortnights of the remaining months and the Vedāṅgas at one’s will or in the dark fortnights. The Gobhila śrīti III. 134 says that after Dakṣināyana (sun’s passage in the southern celestial hemisphere) for six months one should not study the Upanisads and Rāhasya texts. It appears that gradually the rite of utsarga in Pausa or Māgha came to be discontinued. Aṣṭāvakra 1937 on Mānavagṛhya I. 5. 1 deprecates that in his day hardly any one was found to celebrate utsarga on the day specified by the sūtrakāra, that he was powerless to do anything or to upbraid any one but that he would only describe what the śāstra prescribed. Similarly the Smṛtyarthaśāra, after describing the procedure of utsarjana, remarks (p. 11) ‘after studying the Veda for a year utsarjana may be performed on the day of upākārama or may not be so performed’. Gobhila-Smṛti (III. 128-129, quoted in Sm. C. I. p. 55) says ‘when dūjās perform every year upākārama together with utsarjana according to the prescribed procedure, that results in the growth of the Vedas (Vedic study). Whatever act is performed even in sport by brāhmaṇas whose Vedas have not grown stale, that act becomes successful. Vide Śāń. gr. IV. 5. 16 to the same effect. It is on account of this idea that in the saṅkalpa the expression ‘yātasyāyataniśāraṇa’ (by removing staleness) occurs. In modern times utsarjana is performed on the same day as upākārama, but precedes the latter. These two together being generally performed in Śrāvana either on the full moon or on Śrāvana naksatra or on the 5th of the bright half of Śrāvana are designated by the word Śrāvani.

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

1937. यद्य मो वत्सनिश्चते न केक्त्वेत्वे समविनुवत्तो दुर्योगस्ततरा क्षणे किं कृष्णम् कुष्टपादमेत्वे । श्रावणं नयकः स्तवमार्गमोक्षमिष्टात्। अन्तःकरणात् मानवग्रहायैऽपि:। सामान्यमां कायेः तपस्य च। विद्यातिसूर्यायुपायमेव उस्मानां कायेः न श्रवणिस्तां। सूर्यमाणां श्रवणिस्तां। प. 11.
H. D. 103
76. 2), then the fire called balavardhana is established on the sthāndila, then contemplation of fire with the verse ‘catvāri śrīgā’ (Rg. IV. 58. 3) and several paurāṇika verses; then two samidhs are placed over the fire, then oblations of clarified butter are offered to the deities, Sāvitrī &c. (specified in upākarma above) and of boiled rice to 29 deities, Agni &c. (vide p. 814 above); then the rest is offered to Agni Sviṣṭakṛt, then ācamana, prāṇāyāma, then brahmayajña is performed, then he should say ‘vṛṣṭir-asi vrśca me pāṃmānam-ṛtāt-satyam-upāgām’ (Tai. Br. III. 10. 9); then all should say ‘utsṛṣṭa vai vedāḥ’ (the study of veda has been stopped); then clarified butter is offered into fire by way of prāyaścitta with the verses ‘ayāścagne’ (Ap. M. P. I. 5. 18), ‘ato devā’ (Rg. I. 22. 16), ‘idam viṣnur’ (Rg. I. 22. 17); then offering to Agni, Vāyu, Śūrya, Prajāpati respectively with the vyāhṛtis separately and together, then offering with the verses ‘ānājñātam’ (Tai. Br. III. 7. 11), ‘puruṣa-sammito’ (Tai. Br. III. 7. 11), ‘yatāpākatrā’ (Rg. X. 2. 5), ‘yad vo devā’ (Tai. Br. III. 7. 11); then follows sarva-prāyaścitta with om and the vyāhṛtis; then mārjana (purification) with the verses ‘āpio asmān mātarah’ (Rg. X. 17. 10), ‘idāmāpah pravahata’ (Rg. I. 23. 22), ‘sunitrā na āpa’ (Tai. S. I. 4. 45. 2-3); then he should think of the Ganges and other holy rivers; then he should honour Agni with the four verses ‘Agne tvam no’ (Rg. V. 24. 1-4) and offer the upacāras of sandal-wood paste, flowers &c.; then he should take holy ashes from the homa fire with the mantra ‘mānastoke’ (Rg. I. 114. 8) and apply the ashes to his forehead, throat, navel, right and left arms and head; then pray Agni to bestow śraddhā (faith), medhā (intelligence) &c. and then wind up the utsarjana with the words quoted below. 1939
CHAPTER XXIV
MINOR GRHYA AND OTHER RITES

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

Pārvāna sthālipāka:—Among the seven pākayajñāsamsthās mentioned by Gaut. (VIII, 19) is the pārvāna sthālipāka. When a person is married and returns to his house after marriage he causes the newly married bride to sacrifice a mess of cooked food. The wife husks the rice grains of which that sthālipāka is prepared. She cooks the mess, sprinkles ājya on it, takes it from the fire. Then he sacrifices to the deities of the Vedic Darśa-Pārpamāsa and then to Agni Svīṣṭakṛt. With the remnants of the cooked food he feeds a learned brāhmaṇa and makes the present of a bull to that brāhmaṇa. From that time the householder constantly sacrifices on the days of the full moon and of the new moon a similar mess of cooked food sacred to Agni. In the case of one who has not kindled the three Vedic fires, the sthālipāka is meant for Agni (it is Āgneya). In the case of an householder who keeps the three Vedic fires the sthālipāka at Full moon is Agniṣomlya and Aindra or Mahendra or Aindrāgna on the New moon day (Khādira gr. II. 2. 1-3, Āsv. Šr. I. 3. 8-12). Both the householder and his wife fast on the days of the full and new moon or they eat only once in the morning on those days (Āp. Dh. S. II. 1. 1. 4-5, Āsv. gr. I. 10. 2). This is briefly the pārvāna sthālipāka. It is begun on the first full moon day after marriage and is continued throughout the lives of the husband and wife. In the sthālipākas performed throughout life on the full moon and new moon there is no daksinā (of a bull).¹³⁹ Vide for details

¹³⁹ एकस्स ऋषिक दुधिग्रहज्ञकोषपिताव्यं पर्ष्प कायः। आप. गृ. 7. 17.
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Caitrī:—According to Haradatta on Gaut. VIII. 19 the caitrī rite is the same as śālagava, known as Īśānabali to the students of the Āpastamba sūtra (Āp. gr. 19, 13 ff.) and this rite called Caitrī was performed on the full moon day of the month of Caitra. In the Sān. gr. IV. 19 it is said that this rite takes place on the full moon day of Caitra and there is a brief description of it which is rather obscure (vide S. B. E. vol. 29, p. 132). The Vaik. IV. 8 describes it as follows: On the full moon day of Caitra the house is cleaned and decorated; the husband and wife deck themselves in new garments (lower and upper) and with flowers etc.; after two āghāras1940 are made in fire and rice is cooked in a vessel for the deities, offerings are made of clarified butter, with the mantras 'grīsmo hemanta' (Tai. S. V. 7, 2, 4) 'ūrṇam me pūryatāṁ,' 'śrīye jātaḥ' (Rg. IX. 94. 4), 'Vaisnavam' (Tai. S. I. 2, 13, 3) and having offered oblations of boiled rice mixed with ghee to Madhu,1941 Mādhava, Śukra, Śuci, Nabhās, Nabhasya, Īṣa, Īrja, Sahas, Sahasya, Tapas, Tapasya, to the deities of Rūta, to herbs, to the lords of herbs, to Śrī (goddess of wealth), to the lord of Śrī, to Viṣṇu; having worshipped to the west of the fire the goddess Śrī and the god Śripati whose face is turned eastwards, he announces the havīs (sacrificial food) and having served to the recitation of the hymn to anna (food) the brāhmaṇas with cooked caitya food he should himself eat in the company of his sāpiṇḍas.

Sītāyajña (sacrifice to ploughed land):—In the Gobhila gr. IV. 4. 27 there1942 is a brief description of the sacrifice performed at the time of ploughing by one who kept the śmāra or aupāsana fire: ‘on an auspicious constellation he should cook a mess of sacrificial food and should offer oblations to the following deities, viz. Indra, Maruts, Parjanya (rains), Āsāni (thunderbolt), Bhaga. And he should also offer (clarified butter) to Sītā, Āśā, Aradā, Anaghā.’ In Pār. gr. II. 17 this rite is des-

1940. For āghāras see note 489 above.
1941. Madhu to Tapasya are the ancient twelve names of the months of the year mentioned in Tai. S. I. 4. 14. 1, Vāj. S. VII. 30.
1942. अथातैं इत्यचित्तम्। पुरये च ब्रह्मणै ब्रह्मिनवै अपराधिनवै दूसरावै। अवायकृति: भयः। अवंतंगामिश्रासनवें भगवाः। सितामाधामस्मादनं च यजेत। गोविन्दस्य IV. 4. 27–29.
cried in greater detail. But for want of space it is not set out here. The Pār. gr. in II. 13 speaks of a different rite to be performed at the time of taking out the plough and using it for ploughing.

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

1943. Vide appendix for the text.
1944. ‘smeared’—Nārāyana explains that this should be done in the day and what follows is to be done after sunset.
1945. ‘joined hands’—When the sacrificer joins his hands the applying of butter (upastaraṇa) and the putting of butter over the havis are done by another person.
1946. The words सप्तेजनेष्व: स्ताहा may mean ‘the serpents and the divine hosts.’ In the Sat. Br. (S. B. E. vol. 44, pp. 367–368) ‘Sarpavidyā and Devajanavidyā’ are separate subjects of study. But as the rite is for propitiating the serpents, it is better to take the words to mean ‘serpents’ that are a divine host.'
svāhā’ and makes an obeisance to them with joined hands in the words ‘the serpents that are terrestrial,¹⁴⁴⁷ that are aerial, that are celestial, that dwell in the several directions—to them I have brought this bali; to them I make ready this bali. Having gone round the bali with the right hand turned towards it, he sits down to the west of the bali (and recites the mantra) ‘thou art a serpent; thou art the lord of serpents that creep; by food thou protectest men and by a cake the serpents, by sacrifice the gods, me who am in thee (i.e. who seek thy favour and protection) may not the serpents who also are in thee do any harm; I give over the Dhruvā (spoon) to thee.’ Then with the words ‘O firm one, I give over this one, this one to thee’ he gives his people (son, unmarried daughter, wife) one by one. With the words ‘O firm one, I give myself over to thee’ he gives himself over at the end. Let no one pass between the sacrificer (and the bali) up till the rite of giving in charge (paridāna).¹⁴⁴⁸ ‘To the divine hosts of serpents svāhā’—with these words let him offer a bali in the evening and in the morning till Pratyavarohaṇa. Some count the days till Pratyavarohaṇa (from Śrāvana full moon) and offer the same number of balis on that very day (on which the śravanā rite takes place).” The Śaṅ. gr. IV. 15 has a similar ceremony called Śravaṇākarma; however it practically contains nothing beyond rules about the bali to serpents and it is worthy of note that some of the 16 upacāras associated with honouring a guest and with devapūja are employed (in it and in Āp. gr. &c.) for honouring the serpents viz. offering a comb, unguents, flowers, thread (vastra), collyrium, mirror. The Pār. gr. II. 14 is more elaborate as to sarpabali and the deities to whom the oblations of cooked food are offered are ‘Viṣṇu, Śravaṇa (naksatra), the Full moon day of Śrāvana and the rainy season.’ In Pār. gr. also, a comb, ointment, collyrium, garlands are offered to the serpents. Āp. gr. 18. 5–13, Hir. gr. II. 16 (S. B. E. vol. 30, pp. 237–239), Gobhila gr. III. 7. 1–23.

¹⁴⁴⁷ ‘The serpents that are terrestrial’. Note सर्पं समातृते येन केश्व प्रत्यपातम्। येष्ठतरिष्टे येन विनान्ति तेष्प्: सर्पंगण्या नमः। येन वामी राज्यं दीवो येन सर्पंस्य विनात्मः। यं प्रत्यपात्याः सर्पं युप्त तेष्प्: सर्पंगण्या नमः। ये इथे यथा यथानादी ये यथायथात:। ये वामिनी जातियों तेष्प्: सर्पंगण्या नमः। अ. स. III. 2. 8. 3, कालकालं: 16. 15. वाजः सं. 13. 6–8 (same verses in all in almost the same words).

¹⁴⁴⁸ Each son, daughter and wife are to be separately named and to be given in charge (of the serpent deity)—says Nārāyaṇa. Dhruva is the lord of serpents (Sudarśana).

¹⁴⁴⁹ For Pratyavarohaṇa, vide below.
Bhar. gr. II, 1, Baud. gr. III, 10, Mānava gr. II, 16 and others
contain similar elaborate rules about sarpa-balī, the Hir. gr.
and Āp. gr. requiring that the flowers used should be of the
kīṁsūka tree. It appears that when the husband was absent
the wife was to offer the bali during the four months. The
Mānava gr. II, 16, 6 adds that even the śūdra wife of a brāhmaṇa
should silently offer the bali after washing her hands. Vide
Śāp. gr. IV, 15, 20 also for the wife doing it silently.

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

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

The Pār. gr. (II. 15) describes a rite called Indrayajā on the full moon day of Prosthapada (i.e. Bhadrapada). It is briefly as follows: Having cooked pāyasa (rice cooked in milk) for Indra¹⁵⁵⁰ and cakes and having placed (four) cakes round the fire, and having offered the two ājyabhāgās he offers the milk rice to Indra; he offers the ājya oblations to Indra, Indrāni (Indra’s wife), Aja Ekapād, Ahirbudhnya and to the Prosthapadā; he offers milk-rice to Indra; after he has eaten (a portion of the sacrificial food) he offers a bali to the Maruts; for Śruti says (Sat. Br. IV. 5. 2. 16) ‘the maruts are the eaters of ahuta’,¹⁵⁵¹ the bali (to Maruts) is offered on leaves of the

¹⁵⁵⁰. कर्म says ‘एष्ट्रयणाप्रियद्रय स्वाहेति धृष्टो सम्यये।’ आयप्रियस्य इन्द्रय स्वाहेति पापसेव हामेः। तत् सिद्धेनार्द्धः। The siddhānta is to be performed with the remains of pāyasa.

¹⁵⁵¹. The Āraṇyaparastha I.10 has the verse ‘द्रुपिण्डावहिमनाहतो बलिकर्मणा। प्रहोत: पितुकर्मणा माति हृदेन हस्तस।।’ vide Manu III. 74 quoted above. चलित is अनुन्वत and so Maruts are called अनुनुत। The Āraṇyaparastha passages are ‘अनुनुताद्वै देवस्य नमस्त्। (IV. 5. 2. 16), ‘सर्वस्य वा इन्ध्यस्य: प्रक्षेपये तस्युः अर्था वा इन्ध्यो विस्मितो ममस्त्। (IV. 3. 8. 6).
Aśvattha tree, because there is a Vedic passage (Śat. Br. IV. 3. 3. 6) 'the Maruts stayed in the Aśvattha tree.' He offers the bali with the passage 'Śukra-jyotir' (Vāj. S. 17. 80–85) mantra by mantra and with the mantra called vimukha which latter is to be revolved in the mind only (and not to be uttered loudly), for the śruti says 'these are their names' 1952 (Śat. Br. IX. 3. 1. 26). He repeats the mantra 'Indram daivir' (Vāj. S. 17. 86); then follows the feeding of a brāhmaṇa.

The Kauśika sūtra (140) describes the procedure of a festival in honour of Indra for kings. It is begun on the eighth day in the bright half of Bhādrapada or Āśvina in which a banner is raised on Śravaṇa nakṣatra. Vāj. I. 147 declares a holiday for one day on the day on which the banner in honour of Indra is raised and when it is taken down. Aparārka (p. 190) quotes Garga to the effect that the banner is raised by the king on the 12th of the bright half of Bhādrapada, when the moon is in conjunction either with Uttarāṣādha, Śravaṇa or Dhanistha and adds that it is taken down on the Bharaṇī nakṣatra after the full moon day of Bhādrapada. The Kṛtya-ratnākara (pp. 292–93) adds that during the days of the festival worship is offered to figures of Indra and his wife Śaētī and son Jayanta made from pieces of sugarcane stalks and that it is not raised on Saturday or Tuesday or in periods of impurity due to birth or mourning or in portents like an earth-quake. From Ādiparva 63. 1–29 it appears 1953 that the festival (called

1952. In Vāj. S. 17. 80–85 there are names of Maruts. They are said (in 17. 86) to be the divine hosts that follow Indra. The śatapatha (IX. 3. 1. 26) says छुक्रज्योतिष्ठ विज्योतिष्ठ सत्यज्योतिष्ठ ज्योतिमातकेन्त्रित नागार्यः पाण्डाति. All the commentators of Pār. gr. say that विज्योतिष्ठ is the mantra 'उभयं भीमं व्रद्धां भुनिष्ठ सातसाद्धाविभुगच्च च बिप्रक: स्वाहा' 1 which is Vāj. S. 39. 7. But Oldenberg (in SBE vol. 29. p. 332) says in a note that the first part of Vāj. S. XVII. 86 is called 'Vimukha'.

1953. शरि 'चैनान्ति तस्ये दृष्टि वृत्तिपुलिनः'। इत्यदायुष्ठिद्वितीयम विद्यात्मे मतिविद्या। नीतिः। तस्याः शक्तिः पूजार्थे चूर्णौ दृष्टिपुलितस्ततृतृ। पवेशं कारणमासं गते संवत्सरे तदा।। तत: प्रथृति चावायिर येते: स्तितिविद्यते।। पवेशं च चित्रवे शास्त्राय चेत् वन्यार्थं।।।। षड्यान् नुभवते चायद इत्येक्षेत्रं।।।। स्नायुवेद दृष्टितेन वसी।। महात्म् महालमः।। आदिपर्व 63. 17–19, 21–22. नीतिक्रिया notices in the last verse another reading स्नयेद चायद: शास्त्रः, while the cr. ed. of the Mahābhārata prefers हत्यप्रेरण शास्त्रः (chap. 57. 21).

H. D. 104
Indramaha) was started by Uparicara Vasu. It is stated therein that when that king was prevailed upon by Indra to desist from being a hermit in a forest and to rule over the country called Cedi, Indra gave him a bamboo staff as an affectionate gift and in honour of Indra the king planted it in the earth and since that time when the year ended a bamboo staff was raised by kings (and also other humbler persons) and next day it was decked with baskets full of fragrant substances and ornaments, and garlands were suspended from it. It is possible that the raising of a bamboo staff on the first day of Caitra every year in the Deccan and other places is reminiscent of this ancient festival in honour of Indra. The Bhâtsamhitâ (chap. 43) describes the origin of the Indramaha festival and devotes over sixty verses to the elucidation of the method of celebrating it. Viṣṇu gave to Indra a flag-staff to frighten asuras; in verse 8 it refers to Uparicara Vasu as the originator of the Indra festival, states on what auspicious conjunctions a carpenter and an astrologer should go to a forest and gives directions as to the tree to be selected (Arjuna tree being the best); then the tree is to be felled the next day and brought to the capital by the king on the eighth of the bright half of Bhrâdrapada with a retinue of citizens, ministers and brâhmaṇas; the city should be decorated with fine patâkas (flags) and torânas (festival arches); on the 11th there was to be a vigil, the trunk of the tree should be pared and chiselled and it should be placed on a yantra (a mechanical contrivance to raise it up), homa is to be offered; then it is to be raised up erect on the 12th of the bright half of Bhâdrapada when the moon is in Śravana nakṣatra or even without that being so; five or seven wooden figures (called śakrakumāris) are also to be placed near it (to enhance the charm of the staff) and two smaller staffs (one \( \frac{1}{3} \) and the other \( \frac{1}{3} \) of the length of the principal staff) are also to be raised called Nanda and Upananda; another staff also is to be raised as Indra's mother; the staff was to be decked with several ornaments, baskets were to be hung round the staff, each one above the other and smaller in size, on the 4th day (from 12th tithi) verses in praise are to be recited and on the 5th day (from the 12th i.e. on 1st of the dark half) the staff is to be bidden farewell to.

Aśvayujī:—Gaut. VIII. 19 mentions Aśvayujī among the seven Pākṣayajñas as included in his 40 saṃskāras.
The Áśv. gr. II. 2. 1-3 describes 1952 the rite as follows: 'on the full moon day of Áśvayuj (i.e. Áśvina) the Áśvayuj rite (is performed). Having adorned the house, having bathed and put on clean (white) garments, they should take out a mess of cooked food for Paśupati and should offer it with the formula 'to Paśupati, to Śiva, to Śaṅkara, to Pṛśātaka, śvāhā.' He should sacrifice with his joined hands a mixture of milk and clarified butter with the formula 'may what is deficient in me be made complete (or full); may what is complete not deteriorate in me. To Pṛśātaka, śvāhā.'

The Śāṅ. gr. (IV. 16) requires that in this rite oblations of clarified butter should be offered to Áśvins, to the two stars of Áśvayuj nakaṣṭra, to the full moon of Áśvina; to Sarad (autumn) and to Paśupati and the mixture of milk and āyā is offered with the hymn Rg. VI. 28 (ā gavo agman) and that on that night the calves are allowed to join their mothers. Pār. gr. II. 16 calls this rite Pṛśātakāh, but it prescribes the cooking of pāyasā (milk-rice) for Indra and offerings of that mixture with curds, honey and ghee are made to Indra, Indrāni, the Áśvins, to the full moon of Áśvina and Sarad (autumn). The Gobhila gr. III. 8. 1 also calls this rite Pṛśātaka and it adds the tying to the arms &c. of amulets made of lac together with all sorts of herbs for the sake of prosperity. Vide also Khādīra gr. III. 3. 1-5, Vaik. IV. 9 for this rite.

In most of the grhyasūtras another rite called Ágrayana is described immediately after Áśvayuj. Haradatta on Gaut. VIII. 19 explains that in the Áśvayuj rite mentioned by Gaut. both the Áśvayuj described above from Ásv. gr. and Ágrayana are included. Ágrayana is also called 'Navayajña' in Gobhila-smṛti (in verse III. 103) and Navasasyeṣṭi in Manu IV. 27.

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1952. आचार्याद्वयोऽवृतयमुन्मात्रिर्म। मिलिकामनसकलं नासा मृत्विवस्मस: प्राप्ति मेघांग्लिन् निग्रहं ज्ञातय श्वालिप्त शवस्यमें मिलिकान्तिकां प्राप्त सत्तावर श्वालिप्तिः प्राप्त श्वालिप्तावचनां मिलिकान्तिकां मिलिकान्तिकां निग्रहं उमंगो ने प्रवेष्टं उमंगो ने मन्त्रसंस्कार प्राप्तावर श्वालिप्तिः आचार्य. यु. II. 2-3. Nārāyaṇa explains that 'they' mean the sacrificer and his sons and other male descendants (who touch him). The word 'ni-rūpa' means that on the mess of cooked food, the two operations of nirvāpa (taking out a portion from the whole with the mantra paśupate śrauṣṭi nireṇḍrami) and prokṣaṇa are to be performed and that the rest of the mess is to be eaten by the sacrificer and his family. प्राप्तक means 'milk mixed with clarified butter'. This is taken out with the stūka ladle. There is an offering to Śrīśakṭi Agni of the mess and of prāptyake. Śrīśakṭi III. 3. 3 says बोधायानं तद्भवं प्राप्तकम्; vide also समेद्यसृङ्खलित (in verse) III. 106.
Ägrayana ṯisti is prescribed in the Āsv. śrauta sūtra II. 9 and other śrauta sūtras for those who have consecrated the three vedic fires (i.e. āhitāgni). According to Nārāyaṇa an āhitāgni is to perform this āgrayana sacrifice of fresh corn according to the śrauta sūtra, but in case of difficulties he may do so in accordance with Āsv. gr. II. 2. 4 in the Tretā fires and that one who has not consecrated the three fires may offer the sacrifice in the śūlā (i.e. aupāsana) fire. This āgrayana rite is required even by the śrauta sūtra as to crops of rice, barley and syāmāku only and no one was to make use of fresh corn of these three kinds without offering this sacrifice, but there was no restriction as to the use of other kinds of corn or as to vegetables &c. The word āgrayana is explained as ‘that rite in which fresh fruits are first offered to gods’ or ‘that rite in which fresh corn is first offered or eaten’. The deities of the śrauta āgrayana are three, viz. Indrāgni (or Agnindrā), Viśvedevas, Dyāvāpythivi (heaven and earth), but in the grhya āgrayana, Agni Śviṣṭakṛt is added as the fourth (Śān. gr. III. 8. 1, Āp. gr. 19. 7). Āsv. gr. (II. 2. 4–5) gives a very brief description ‘united’ with the seasons, united with the manners, united with Indra and Agni, svāhā; united... with Viśvedevas, svāhā; united... with Heaven and earth, svāhā... with these formulas a mess of cooked food is offered at the āgrayana by one who has set up the śrauta fires; also by one who has not set up the śrauta fires, (the same offerings are made) in the domestic (grhya) fire. Āp. gr. 19. (6–7) also is

1955. Ārey. Śtri. II. 9. 1 expressly says ‘आदर्शम जीविता जानकरानाम’
and Jayaram on पारसकर्षण quotes स्थायित्वाकार ‘नवयज्ञाविकार्यम्: इत्यादि
तीयोऽवत्: । नादर्धापातात्तुल्लक्षमन्यविभिन्नसि:। स्वहः ॥२।। The मानववृत्ति II. 3. 9
has नामाश्रितायणी नवयाज्ञाविकारितानाऽपूर्वः।

1956. सज्जन on Ārey. śtri. 19. 6 says ‘देव कर्मणा अर्थ नवयाज्ञाविकारितानाम
प्रदानम् कृत्वा याज्ञाविकारितानामनवयाज्ञाविकारितानाम’;
हरदृश on the same
says एतिस्य ज्ञातत्:।

1957. सज्जन: सत्सप्तादि: सत्सप्तादिर्भिः स्वाहा । सज्जनः...
सत्सप्तादिर्भिः स्वाहा। सत्सप्तादिर्भिः स्वाहा। सत्सप्तादिर्भिः
स्वाहाय:। अनाहितायाय:। शतादिर्भिः। अनाहितायाय:।
आय:। III. 2. 4–5; अनाहितायाय:। नवामि: शतादिर्भिः
अपराजायायान्त:। अपराजायायान्त:। अपराजायायान्त:। अपराजायायान्त:।
स्थ। यज्ञार्थम् नवयाज्ञार्थम् उद्वित्ते। आय:। श्वेता. 19. 6–7. The सज्जन is
परमेश्वरिः परमाः मा भ्रमण समय: (आय. म. प. श्वेता. 18. 1). Sudarsana notes that
some held that uncooked grains of fresh rice were to be swallowed while others held that one was to partake of a portion of the boiled rice cooked for sacrificing.
concise: "(Now follows the description of) Āgrayaṇa for one who has not set up the Śrauta fires. Having prepared a mess of cooked food with fresh corn, he offers oblations to the deities of the (Śrauta) Āgrayaṇa with Śvīṣṭakṛt (Agni) as the fourth, he fills his mouth with grains of rice, swallows them, takes ācamana and having rolled up a lump of rice (from the mess of cooked rice) he throws it up on to the top of the dwelling with the next yajus (Ap. M. P. II. 18. 1)."

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

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

Vaik. VI. 19 prescribes the prāyaścitta of pāḍakrochra or a fast for using first fruits without performing Āgrayaṇa rite.

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

Āgrahāyaṇi:—This is one of the seven pākayajñas mentioned by Gautama (VIII. 19) among his forty sāṁskāras.

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

1958. आद्यपणी मार्गशीर्षी पोषणसाठी सर्वां प्रिय सापासाहित्यार्थायः-धुःध्वनि मप्यतरोहयति ते अर्था नमस्तः। मातृत्वो बिरुपां प. II. 17. 1. Vide Tilak’s ‘Orion’ (1893) pp. 73-90 for a learned and penetrating discourse on the word 4 Āgrahāyaṇi.
half or the full moon day of Mārgaśīrṣa. Others restrict it to the full moon day. Very elaborate descriptions are given in Pār. gr. III. 2, Gobhila gr. III. 9. 1–23. As this rite has entirely gone out of vogue a brief description from the Āśv. gr. alone is appended here. "Having again (after Āśvayujj) renovated the house with plaster (of paint or cow-dung) and by levelling (the floor), they should offer after sunset oblations of pāyasa (milk-rice) with the mantras 'strike aside,' O white one, with thy foot, with the front and back portions of the foot these seven women (daughters) of Varuṇa and all (females) that belong to the tribes of the king (of serpents). Inside the house of the white one the serpent did not kill any thing, adoration to the white one, the son of Vidārva, svāhā.' Here no oblation is offered to (Agni) Svīṣṭakṛt. While gazing fixedly at the fire he repeats in a low voice 'may there be no harm to us from the progeny of Prajāpati.' He should think in his mind of Hemanta (winter) saying 'be auspicious and well-disposed towards us.' To the west of the fire a well-spread layer of grass should be prepared; he should sit down on it and having recited in a low voice 'Be blissful, O Earth' (Rg. I. 22. 15) he should lie down on that layer with his people (sons &c.) with the head towards the east and face turned towards the north. The others may lie down according as space permits or each should lie down one after another, the elder one before the one next to him in years. Those (of the sacrificer's sons &c.) who know the mantras should murmur them (Rg. I. 22. 15 and the mantras referred to in śūtra 12 below). Getting up from the layer they should three times recite the mantra 'from that place may the gods protect us' (Rg. I. 22. 16); the same verse (they should repeat) a fourth time turning their faces to the south, to the west and the north. Having gathered together they should

1959. Vide appendix for text.

1960. The two mantras अद्व शे शा जहि and न शे अद्व शा occur in Āśv. gr. II. 17. 26-27, Pār. gr. II. 14 (in Śravaṇa-karma), Śāh. gr. IV. 18. 1, Manavagri. II. 7. 1 (in all with variations).

1961. Serpents are said to be the progeny of Kaśyapa, a Prajāpati; vide समाधव 11. 18-19 where Kaśyapa is stated to be one of the Prajāpati and Adīrva 16, where it is said that from Kadrū one of the wives of Kaśyapa the snakes were born.

1962. Rg. I. 22. 16 is to be repeated thrice while facing the east and then each pāda of that verse is to be repeated while the face is turned to the south, the west and the north (the verse has only three pādās, being in the Gāyatri metre).
repeat in a low tone the mantras sacred to the sun and the Svastyayana\textsuperscript{1963} mantras, cook food and feed the brāhmaṇas and make the latter pronounce auspicious words.” In the Pāli work called Āṅguttara-nikāya there is a section called Paccorohanīvagga in which the Pratyavarohaṇa observed by brāhmaṇas is described. Vide Āṅguttara vol. V. (ed. by Hardy) p. 233 CXIX, and Z. D. M. G. vol. 52 pp. 149-151.

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

Śūlagaṇa or Ḡāṇabati:—This was originally an offering of the flesh of an ox to Śiva. There was some difference of opinion as to the time. Āsv. gr. IV. 9. 2 states that it was to be performed in Sarad (autumn) or in Vasanta (spring) under the constellation of Āḍrā. The Baud. gr. II. 7. 1-3 says that every year it was to be performed on the full moon day of Mārgaśīra or on the Āḍrā nakṣatra\textsuperscript{1964} in that month or whenever cattle suffer from some pest or disease. The Kāṭhaka gr. (52. 2-3) declares that the Śūlagana may be performed from various desires in sarad or vasanta and that according to some ācāryas there is no restriction as to season. The Bhār. gr. II. 8 and Hir. gr. II. 8. 2 say that it may be performed in the bright half of a month and on an auspicious nakṣatra.

Various explanations are given why this rite was called Śūlagana. Nārāyana\textsuperscript{1965} says Śūla here means one who has a

\textsuperscript{1963} According to Nārāyana Rg. X. 158., Rg. I. 50. 1-9, I. 115. 1, and X. 37. 1 are called Saurya verses; while स्वस्यायनमि are the verses that contain the word saasti or a benediction, viz. Rg. I. 89. 1, V. 51. 11, X. 63. 1. Nārāyana follows Āsv. Sr. Sūtra VI. 5. 18 as to Saurya hymns; but it is doubtful whether he is right as to the svastasyayana verses. According to the Brhad-devatā VIII. 77, Rg. X. 178 is a svastasyayana hymn.

\textsuperscript{1964} Rudra is the presiding deity of Āḍrā. Vide note 563 above.

\textsuperscript{1965} दुष्परनामि शुमः अर्जुआदिवथ्यैि शुमिर्वयः। शुमिष्ठे रूपाययमपायपायः। मन्त्राययम पायः। नारायण on Adbh. श्र. IV. 9. 1; शुमिष्ठे मन्त्राययम पायः। वधावलकमारि शुमिष्ठे। दुष्पराय शुमिष्ठे.
This rite is most elaborately described in Āṣv. gr. IV. 9, Baud. gr. II. 7, Hir. gr. II. 8–9, Bhār. gr. II. 8–10, Par. gr. III. 8. It appears that even in the times of the grhya sūtras there were many who did not like the rite of ox-flesh. The Baud. gr. (II. 7, 26–27) says1966 that if a person cannot secure an ox he may sacrifice with a goat or ram or he may cook a mess of cooked food for śaśa and with that he does everything that is to be done by means of an ox. The commentator Devapāla on Kāthaka1967 gr. 52. 1 says that only a goat is offered and the bull is let off as the people are opposed to the idea of the sacrifice of an ox.

As this rite has totally gone out of practice only a brief description of it from the Mānava grhya1968 (which is the briefest of all on this rite) is given here. ‘Śuulagava is to be performed in śarad for (propitiating) Rudra. In the north-east of the village and not near it (it is to be performed) at night and there is to be a sacrificial post, not chiselled (into an octagonal shape as in other sacrifices), in the midst of oxen. Before the (final offering) to Agni Svistakṛt (i.e. after performing the usual homa with boiled rice up to this point) he should fill eight vessels made of leaves with blood and offer them in the principal quarters and the intermediate quarters with the eight anuvākas (Tai. S. IV. 51 ff. and Vaiś. S. 16th adhyāya) beginning with ‘adoration to thee, O Rudra, who are Manyu (wrath).’ He should not bring the uncooked offerings into the village. He should bury into the ground the rest (of the animal offered) and its skin also. Some śaśāyas say that in the pākayajñas in which animals are sacrificed there is no sacrificial post.’

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1966. अय यथि यां न लभते निमायां चाहभेते । इसानाय स्वर्तीपकेः वा अपवति ततातुन्तसम्ब करौलिद युवा कर्प्यां ॥ वै. सू. II. 7. 26–27.

1967. अवबन्धोमाल्लत्वं च चागणां एव । पीत: तुनहसमेव लोकविनिविहारभ । क्रेवावणं कातकद्वेषः 52. 1.

1968. शैवः हर्षित सुतुम्बकः । माग्निल्लिप्ति मामस्तवः कालोनिन्द्रा वस्तिः मयमेव-कलो युगः । माकुः सिद्धद्वीपं शोचितानां पुरुषविवावृत्तम मनसे बृह सम्बन्ध इति महजितनियति-निरम्भृष्टाचित्वातिश्वरास्त्रितु चौपरादस्तु । नातान् माममहातम । केवल यूरी निखंबनिपि चयम । अयु- पालकेः पारस्यनागस्तुः ॥ मानवसुङ्ग II. 5. 1–6.
Vāstu-pratiṣṭhā:—(construction and occupation of a new house).

The Āśv. gr. II. 7-9, añ. gr. III. 2-4, Pār. gr. III. 4, Āp. gr. 17, 1-13, Khādīra gr. IV. 2, 6-23 and other grhyā works deal with the matter of building a new house. Āśv. gr. (II. 7) says that one who intends to build a house should first examine the ground, which must be non-salinous, which should have herbs and trees, much kuṣa and vīraṇa grass growing on it; that one should dig out thorny plants and plants having milky juice with their roots and remove them and also certain other plants like apāmārga, tilvaka, etc. He should select a spot where the waters coming together from all sides to the centre of it flow round the resting place having the latter on their right side and then are discharged off to the east without noise. Such a spot possesses all auspicious qualities. He should (Āśv. gr. II. 8) also dig a pit knee-deep in the ground to be examined and then fill the pit again with the earth taken out. If the earth taken out fills the entire pit and some earth remains, then the plot is excellent for building a house on; if all the earth dug out just fills the pit, it is of middle quality; if the earth is not enough to fill the pit the plot is to be rejected. Another method is to fill the pit with water and leave it there through the night. If in the morning there is water in the pit the ground is excellent; if it is moist only, the ground is of middle quality; if it is found dry in the morning the plot is to be rejected. The three dvijātis should respectively select white, red and yellow ground as a site for their house. The plot should be square or rectangular and the owner should draw a thousand furrows on it. ’With a śāmi or udumbara branch he sprinkles the ground with water, going thrice round it with his right hand towards it and recites the Sāntāṭya hymn. He does this thrice pouring out water without interruption with the three verses ‘āpo hi śṭhā’ (Rg. X. 9. 1-3). Under the divisions of the bamboo which rests on the chief posts he should have the single rooms constructed. Into the pits in which the posts are to stand he should have an avakā and the water plant called śipalā put down. Having put the plant into the pit in which the middle post is to stand he should spread on it east-ward pointed and north-ward pointed kuṣa grass and should sprinkle

1969. This is Rg. VII. 35. 1-15 in which all verses (except 14 and 15) commence with the word ‘śam’ and also have the same word several times.

H. D. 103
on the kuśas water into which rice and barley have been thrown
with the words 'to the steady one, the earth demon, svāhā.'
He should when the middle post is being erected repeat over it
the two verses 'stand here &c.' and 'to thee the young child
may come &c.' Over the bamboo staff when it is placed on
the middle post he recites the hemistich 'rightly ascend the post
&c.' On four stones on which dūrva grass has been spread
he should establish the water barrel with the words 'arise on
the earth' or with the verse 'the arangara sounds &c.' He then
should pour water into it with the verse 'hither may king
Varuṇa come &c.' He then apposes it as follows: he puts
gold into water in which rice and barley have been put and
with that water he sprinkles it three times, going round it
with his right turned towards it with the Śāntāliya hymn.
This he does three times pouring water without interruption
with the three verses 'āpo hi sṭhā' (Rg.X.9.1-3). In the middle
of the house he should cook a mess of food, sacrifice from it
with the four verses 'Vāstospate prati' (Rg. VII. 54. 1-3 and
VII. 55. 1) verse by verse, should cook food which should
be given to the brāhmaṇas to eat, whom he should cause to say
'lucky is the ground.'

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

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

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

1971. svaśvaśaḥ तथा कार्यमेव सामग्रीये पुनः। द्वारपलयेपतेत तथा ॥
वास्तुपदानं समप्रत्युष्टं पश्चाद। ईश्वरे श्रवणः स्वातः श्वातः स्वामिर्यः ॥
मतः 256, 10-11.
white garments should be master of the Veda and should be accompanied by the artisans, should fix the post that is washed with water mixed with all herbs (or herbs called sarva-vaśadhī) and covered with many whole rice and decked with clothes and ornaments to the accompaniment of Vedic mantras and the tunes of auspicious music; he should perform a homa with honey and clarified butter and should repeat the mantra 'vāsto-spate prati' (Rg. VII. 54. 1); then the owner should feed brāhmaṇas with a dish of rice-milk. The Matsyapurāṇa notes that the foundation should be laid in the north-east corner and the first post fixed in the south-east. The Matsyapurāṇa (chap. 268) describes the procedure of Vāstuśānti and remarks (verses 33-35) that it should be performed when beginning the construction of a temple or a house or a public park or when entering a town or one’s house for the first time for averting all evil and it should also be performed every year in one’s house. In that rite he should make the brāhmaṇas repeat the Rāksoghna hymn and a hymn to Pavamāna Soma (one from Rg. IX. or IX. 1).

In modern times the ceremony of entering a newly built house is an important one, is an extensive affair and marked by great éclat. A very auspicious day is required for this ceremony and numerous astrological considerations enter into the choosing of a proper day. The ceremony of an entrance is preceded on the same day or on the previous day by a vāstuśānti (propitiatory rite) of which grahamakha (a rite for propitiating the planets) forms a part and the usual rites of worship of Ganeśa and the like (mentioned at pp. 213-218) have also to be performed. A few salient features are mentioned here. A āmpala is drawn divided into 81 squares, 62 devātās are invoked to be present in the āmpala, then a homa is offered to the nine planets with 28 oblations of fuel sticks, sesame and ājya to each planet and oblations are offered to other deities, the performer and his wife have holy water sprinkled over their heads from auspicious jars, the house is surrounded thrice with thread beginning from the east to the accompaniment of Rāksoghna (Rg. IV. 4. 1-15 or X. 87. 1-25) and Pavamāna (Rg. IX. 1. 1-10) mantras and round the house water is continuously poured in a stream from a jar with the same two hymns. A pit is dug in the south-east corner of the house which is cowdunged, worshipped with flowers and sandalwood paste and a baked brick box containing seven kinds of corn, moss, flowers &c. is lowered into it and the pit is filled up. Then the house is entered to the accompaniment
of music by the owner who is accompanied by his wife, sons and brāhmaṇas and who holds in his folded hands an auspicious jar filled with water and having fresh sprouts, dūrvā grass thereon and marked with sandalwood paste and flowers and covered with cloth. The svasti hymn (vide note 1963 above) and the hymn beginning with 'kriṇikradat' (Rg. II. 42. 1–3) are recited and the auspicious jar is put down on a heap of corn. Then the brāhmaṇas perform puṇyāhavācana (vide note 503 above), they are honoured and utter 'may the house be lucky', dinner is given to the brāhmaṇas who pronounce benedictions, and the owner then takes his meal with his friends. 1972

1972. The शुभः is 'अनुवर्त्यापथास्तुकार्न्यो मम सप्तिश्रास्तास्मिन्न्यः जिश्वानामपथाः पुर्णमिकालोहिन्यान्वितस्मयद्वांवदद्वायपथायाददायद्रव्याद्रिसमुद्रिक्रियायाय-नानान्यासांस्मित्वा आधुपद्यपरीत्यर्धनं जातोः शुभतासिस्वयं सम्राहस्वादः शास्त्राशान्ति करिष्ये'.

CHAPTER XXV

DANA (Gifts)

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

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

1973. तथा परं कृत्रिमं वृत्तायं ज्ञानमुद्यते। द्वापरे ज्ञानमेव ज्ञानयोजनेन कलौ दुःस्। मह 1. 86 = ग्रांविः 232. 28 = परसार 1. 23 = वा युयु रूप 8. 65-66. यस्तीत तु हनम् धर्मस्वतारयो वनीक्षणम्। कुन्तीनेव शर्वायानां शुद्धेयम् अध्यायमिष्याम्॥ यस् वां वास ग्रांविः (ग्रांविः 6, 6).

1974. उप मा हुयात् स्वस्वमेव दृष्टं च वृतुमेव दृष्टं। स्वस्वमेव अर्थं। परति: सहसमुद्र गहयमात्सनम् कक्षियम् अभिविच्छय अध्यायम्॥ कर्तरात् 1. 126. 3. स्यायाने एष्ट्यादिकावर्तक स्वस्वमेव गयम् समस्वतं आत्मात्त॥
from Svanaya, along with ten chariots to each of which four bay horses were yoked and in which young girls were seated. In Rg. VIII. 5. 37 reference is made\textsuperscript{1975} to the gifts of ten thousand cows and of 100 camels by Kaśu Caidya. In Rg. V. 30. 12 a gift of 4000 cows to Babhru by the men of king Rṣańcaya is mentioned. Horses are also often described as objects of gift e.g. Rg. V. 18. 5 (gift of 50 horses), VII. 16. 10, VIII. 46. 22 (gifts of 60000 horses, 2000 camels, 1000 bay mares and 10000 cows); VIII. 68. 17. For gifts of camels vide Rg. VIII. 5. 37, VIII. 46. 22. For gifts of young damsels vide Rg. I. 126. 3, VI. 27. 8, VII. 18. 22, VIII. 19. 36, VIII. 68. 17. The word ‘vadhū’ used in all these passages cannot mean that the young girls were meant to be the wives of the donees, since in some of them the ‘vadhūs’ gifted are as many as 10, 20 or even 50.\textsuperscript{1976} So they were maid servants or female slaves. Rg. X. 117 contains an eulogy of the gift of food, the 6th verse of which is the basis of the later teaching of Manu III. 118, Viśṇu Dh. S. 67. 43, Bhagavad-gītā 3. 13 and is as follows: ‘the foolish man\textsuperscript{1977} (who does not share with others) obtains food to no purpose; I say the truth that it is really his destruction; he does not offer food to Aryaman (i.e. to the gods) nor to his friend (or guest); one who takes food alone (without giving to others) partakes simply of sin.’ This injunction was most assiduously followed at all times in India. In the Chān. Up. IV. 1–2 it is stated that Jānasruti Paurāṇya, a man of faith and very charitable, had erected everywhere shelters in order to feed at all times all people that came from all quarters. Rg. X. 107 (of 11 verses) is an apocryphal of daksīṇā (gift or sacrificial fee which generally consisted of a cow or cows), which word is repeated several times in almost every verse. Verses 2, 7 and 8 are very interesting ‘Those who make gifts of daksīṇā (cows or fee) stand high in heaven, those who make gifts of horses stand in the world of the Sun, donors of gold secure immortality (become gods), those who give garments increase the duration of their life. Gifts endow (the donor) with horses, cows, the

\textsuperscript{1975} यथा विचित्रं: कऽशु सतदुध्रानां दृश्वसहस्रा दुस्स गोनाम्। क। VIII. 5. 37; परि सहतायप्रत्युत्तमासन्युग्नानां विभासितं शतं। दुस्स श्वसमीं शता दुस्स उपश्रीयां दुस्स गोत्वा शहस्स। क। VIII. 46. 22.

\textsuperscript{1976} अद्वाते जद्वक्तस्य: पञ्चासां त्रस्तद्धुष्क्षेपायाद। मद्द्वीर्य अर्प्य: सतातिः। क। VIII. 19. 36.

\textsuperscript{1977} मीतिर्मना निन्दते अपेततः सर्वं अवधितं वध इत्यसर्वतः। नात्मकं दुयापितं नै संबायं केवलानां ममति केवलादाय। क। X. 117. 6. The last quarter is quoted by Kullūka on Manu III. 118. The verse occurs in ते। क। II. 8. 8.
moon (silver?), gold, food which is the life of us and the knowing (donor) makes gifts of his armour. Donors do not die (they reach immortality in heaven), they do not go down to a low goal, they are not harmed, nor do they suffer pain; dakṣinā renders unto these donors this whole world and also heaven'. Rg. VI. 47. 23 mentions that from Divodása gifts of ten horses, ten boxes (i.e. chariots or boxes of gold), ten garments, in addition to dinners and ten lumps of gold were received.\textsuperscript{1978}

It appears that although in the Rg. gifts of horses are spoken of as next in importance to gifts of cows, popular sentiment changed very early. In the Pauṇḍarika sacrifice the fee was a thousand horses and in the Jyotistoma one cow and one horse (Śabara on Jainini III. 4. 28). The Tai. S. II. 3. 12. 1 says \textsuperscript{1979} Varuna indeed seizes him (i.e. he suffers from dropsy) who accepts the gift of a horse and that one should offer to Varuna as many offerings prepared on four potsherds as the horses accepted.' Jainini (III. 4. 28-31) establishes two propositions in connection with this that the īṣṭi to Varuna is to be performed when the gift of a horse or horses is accepted in a Vedic sacrifice and that the īṣṭi is to be performed by the donor (and not by the acceptor). The Kāṭhaka Sam. XII. 6 also recommends that the horse should not be accepted as a gift, as it has two rows of teeth. In the Tai. Br. II. 2. 5 reference is made to the gift of gold, clothes, a cow, a horse, a human being, a bedstead and several other objects and their presiding deities are said to be Agni, Soma, Indra, Varuna, Prajāpati &c. The Tai. S. II. 2. 6. 3 says 'he who accepts an animal with two rows of teeth, such as a horse or a human being, (thereby) secures (to himself) a portion of ātman (self); he should offer a mess cooked on twelve potsherds to Vaiśvānara.' Manu X. 89 forbids the sale of the horse and other animals with unclean hoofs; but the Pehoa inscription from Garibnath temple shows that brāhmaṇas engaged in the sale of horses and that a tax agreed to be levied from vendors and purchasers was made into a permanent fund for temples and priests (vide E. I. vol. I. p 186). Gaut. 19. 16 mentions the horse among objects that are gifted by way of

\textsuperscript{1978} इत्यादिकाद्वैतन्यम वेदसाहित्यम् वैद्यम् भोजनः। द्वितीयं विश्वासशंकावासादृशात्तथादिनन्दनः॥ क्र. VI. 47. 23.

\textsuperscript{1979} वहनं वा एवं धृति योंसं कलियुप्तिः यात्कीर्तिः यात्मोऽद्वैतान् प्रलोक्ष्योपायेऽर्था सत्यस्य

वात्स्यायनान्तरप्रकरणस्वपेन्। तै. सं. II. 3. 12. 1.
penance for sins. The Śāṇ. Br. (25, 14) says that he who after promising to gift all, does not give all, is reduced to falling into a deep pit or is killed. The Ait. Br. (30. 9) enjoins that one should not accept a gift rejected by the priests and if one accepts it it should be given over to one's enemy.

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

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1980. यह वे न सर्वे दुःस्वाति सर्वे दुःस्वाति क्रुद्वन गत्तत्वत्वेष तद्वियते न वा शीतल इति ह समाह सहस्र बैलामलक्षकं इति ह समाह कार्यातिति:। शत. ब्र. 25. 14.

1981. तस्मात्वहर्ष संग्रहत्वेवण प्रतिःप्रेक्षितं न च द्रुवक दुःस्तविति। यदि ब्रेम क्षिप्रव्या विपयायितां भावायं द्वावर्त जैव भवति।। ए. ब्र. 30. 9; the शतपथ III. 5. 1. 25 also has the words तस्मात्वहर्ष...एक्रिवात... and it adds सिंही हेन्ने बुवा ध्वनिगति।


1983. वहलक्ष वद व दुर्याहँ ये दुःस्वाति। ने. सं. VI. 1. 6. 3.

1984. युगीदेः ज्ञानविशुद्धातिः। न मा माएकं कथन दुःस्वातिः विनिकारांभावेन मां विद्विद्वातिः। निषेधे सततिलय मध्ये गौरवं एव करणातांस क्रुद्व।। इति। ऐ. ब्र. 39. 7; in the (शतपथ XIII. 7. 1. 15) the words are सवृपिः भूलि: 'अःंकं ज्ञां। न मा... भौवन मन्दः आसिं रुपमेवति। सवृपिः सततिलय मध्ये सुवृपिः भूलि: परेण... करणातां। इति।
from Raikva offered a thousand cows, a golden chain, a chariot to which mules were yoked, his own daughter (as a wife) and certain villages to Raikva, which came to be known as Raikvaparna villages in the country of Mahavrśa, where Raikva lived.

The literature on dāna is of enormous extent. Apart from casual references in the other parvams of the Mahābhārata, the major portion of the Anuśāsana parva is devoted to the various aspects of dāna. The Purāṇas, particularly Agni (chap. 208–215 & 217), Matsya (chap. 82–91 and 274–289) and Varāha (chap. 99–111), contain numerous verses on dāna. There are digests specially devoted to the topic of dāna, the most extensive and important being Hemādrī’s Dānakhandā (of the Caturvarga-cintāmani), Dānakriyākaunudī of Govindānanda, the Dānamayakha of Nilakantha, the Dānavakya-vālī of Vidyāpati, the Dānasāgara of Ballālasena and the Dānaprakāśa of Mitra-miśra. Only a brief summary of the topics dealt with in all these is attempted below.

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

1985. एव च यज्ञः पृथु दश्यं देवशास्तिसिद्धम मन्त्राण स्युपयते। जयं कोणे कै। VII. 1. 5; सरस्वतीकृतम: परस्वनामपति व दुष्पथः। परस्वनामपति व परशु यद्य स्वेकरीति तदन संपति नामभाय। स्वकार्यम् सिद्धवेदः। नामस्य वाचिकं कालिकथां।। कविचित्तं: दुष्प्रयुक्ताणां निम्नादिविश्वेतागामिनां। तत् च निधान: साम्यते। दुष्प्रयुक्ताणां पुनः पञ्च एकं कर्मिणं करे। केसरेः पचयैव दश्यं विप्रविदित वृपमेवत:। इतिकावयमां दुर्मित्वम् विनिर्विदितम् विनिर्विदितम्। यादृच्छिकमन्त्रः भिन्नविचारसम्भवस्त। रस्तेनापुपपतिष्ठन भवितस्य।। मिति। 09 याज्ञ. II. 27.
its trunk, a horse by its mane, a female slave by (touching) her head'. The Mit. adds that as it is impossible to accept a field physically (except by enjoying its fruits) its acceptance is effected by some enjoyment, however small, of its produce. The Viṣṇudharmottara quoted in Dānakriyākaumudī p. 7 gives more examples of the method of acceptance. Vide Brhat-Parāśara (chap. VIII. p. 242) for copious illustrations of the way in which a gift is to be accepted according to the nature of the thing given. The word 'pratigraha' has a technical meaning in Dharmaśāstra. Medhatithi on Manu IV. 5 says 1988 'merely taking a thing (from another) does not constitute pratigraha (as understood in Dharmaśāstra). The latter word is applicable only to a particular kind of acceptance viz. when a person accepts what is given by the donor with the idea that he (the donor) will derive from that act some unseen spiritual result (adṛṣṭa or puṇya) and when in making the gift a vedaic mantra is repeated. When one gives alms, no mantra (such as 'devasya tvā') is repeated and hence that is not the dāna spoken of by śāstra, nor does any one apply the word pratigraha to the acceptance of an article given through affection to a friend or a servant.' When such a word as vidyādāna (gift of learning to a pupil) is used, the word dāna is employed there in a figurative sense only; otherwise the teacher will have to give a daksīnā to the pupil, whereas it is the pupil who may give a daksīnā to the teacher. When some gift is made to an image, the word dāna in that case is also used in a secondary sense, as the image cannot accept the gift. Therefore Devala defines dāna (of the śāstric kind) 1987 as 'that is described as dāna when wealth is given according to śāstric rites so as to reach a receiver who is a fit recipient as defined in the śāstra. What is given to a worthy person without an eye to any particular object (to be achieved by such gift) but solely with the idea of doing one's duty, that is called dharmacāna'. The Dānak-sūryākha p. 3 explains that the definition of dāna given by

1986. नेव दानाययव प मित्रवादः। विद्यादानां गि रिकारे मन्त्रध्वानं गुहािततति । अयु- भुजव दानाययवमानं मन्त्रध्वानं गुहकं। ममावानं भवति । न च नेव सदान लाांदमानोणायामाति। न च पृभाविनिन्वान दुःखारणी । न च तत्प नितांगद्यादातः। मेघारो यो मनु IV. 5.

1987. अयुभुजव दानाययव पण्य यथाययवमानं तथाय पश्चात्॥ देवातिति quoted by अपाराक p. 287, दानाक्रियाकुमारी p. 2, हेमातिति (दानकोष p. 13) दूर्गमालिकारितः (D. C. Ms. No. 368 of 1891-95) folio 2 b. The last reads अयुभुजव for यथाययव. पापादगती दीयको नितांगद्यादात महानसम्। केवल गणेनिधी वध्यसायनं तदुपयोगनि। देवातिति quoted by हेमातिति (मृण p. 14).
Devala applies to the best kind of dāna (called sāttvika) and not to dāna in general. If a gift is sent to a person, but it is lost while on its way or it is stolen and never reaches the donee, then there is no acceptance and so no complete dāna and the donor cannot reap the reward of dāna in such a case.

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

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

1988. दुना भूतविहीता च अद्द्रृत्य च धर्मष्टुः। देशकाली च द्वानामामप्रायेतामि

1990. यद्ययात्रा विरोधमुः संयोगं इद्यपूर्वतनं परसं योगविनं। व्र. X. 14. 8; इद्यपूर्वतः

1991. इतर तीन श्रद्धार्थम् समान श्रद्धानिः हिस्ताविभासिः ततो वर्तसि।... एव शरणार्थानं

1992. इत्यया प्रपंचीय इहये च इत्यया इतिभावणि गायत्रे । इद्यपूर्वे व बद्धानां। इद्यां

11.5.5; इत्यया इंद्रपन्थ इन्द्रयया इति बद्धानी गायत्रे । इद्यपूर्वे व बद्धानां। इद्यां

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

Aparārka (p. 290) quotes the Mahābhārata for defining īsta and pūrta1992 whatever is offered in the single fire (i.e. grhyā fire) and what is offered in the three śrauta fires and the gifts made inside the vedi (in śrauta sacrifices) are called īsta; while dedication of deep wells, oblong large wells and tanks, temples, distribution of food, and maintaining public gardens—these are called pūrta.' Aparārka quotes Nārada also 'Honouring a guest and performance of vaiśvadeva constitute īsta while the dedication of tanks, wells, temples, places for public distribution of food and gardens is called pūrta and also gifts made at the time of eclipses, or on the sun's passage in a zodiacal sign or on the 12th day of a month.' Hemadri (Dāna p. 20) quotes Śaṅkha that nursing of those who are ill constitutes pūrta. Manu (IV. 226–227) ordains 'one should always assiduously perform īsta and pūrta, which when done with śraddhā and with wealth justly acquired become inexhaustible. One should ever resort to dānadharma (that mode of dharma which consists in gifts) which is either īsta or pūrta, according

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1992. मन्त्ररसम् | काव्यविद्या महम्म प्रेताय पूजः हुतां। अमरं च यथात्मचन्द्रम: उद्यानिकित्वपाति। अपरार्का p. 290 (vide note 370 for सप्तर्की &c.); the 2nd verse is अधिक 44, while अधिक 43 defines इस्ता as अधिकयोग तथा सर्व प्रेताय वै यथात्मचन्द्रम:। आदित्यय च वैचर्यम इस्ताः। इस्ताऽपरार्का p. 5. लिखित 5 is the same as अधिक 43. Vide हेमद्रिः (वस्त्र p. 20) where एकानंदा and अधिकोऽविश्वास अस्रोते लिखित; चक्र सम 68–70 and अधिकयोग 209, 2–3 which define इस्ता and पूर्ति almost in the same words as अधिक.
to one’s means, after meeting a worthy person (as recipient) and with a pleased attitude of mind.’

Any one including women and śūdras could make gifts. So much emphasis was laid on the duty to make gifts that Aparārka quotes a verse1992 ‘two persons should be drowned in water after tying round their neck a large stone, viz. a rich man not making gifts and a poor man who is not a lapasvin (who undergoes austerities or who is restrained).’ It is stated in Atri 46, Likhita 6 and other smṛtis that1992 ‘Іśta and pūr̥ta are dharma common to all twice-born classes; the śūdra has authority to perform pūr̥ta dharma, but not the Vaidika dharma (sacrifices etc.).’ According to Devala the donor should be free from incurable or disgusting diseases, be religious, charitably inclined, free from vices, pure and following a blameless profession for livelihood. Several smṛtis note that it is a rare sight to see a man giving away in charity wealth earned by him. Veda-vyāsa1995 (IV. 60) says ‘amongst a hundred men, one may be found to be brave, among thousands a learned man, among hundreds of thousands an orator, but a donor may or may not be found.’

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

1993. द्वारवत्सान्तु प्रेमदेवी गते चच्चा महाभिलासः। धनजजिस्वरसां द्वितीया चातपस्ये
नयनी || quoted by Aparārka p. 193, वानवायवाचि folio 2 a. This is उपरांवर्य 33, 60 (which reads द्वारसभास निवेदणो).  
1994. द्वारळातील दिवजातिनं ध्वं सामवय इत्यवे। अविकार्यां अवैश्वर्यां पूर्वं ध्वं न
वैदिके || आदि 46, विभिन्न 6 and quoted by Aparārka p. 24 as जातीक्षणी। अयापे
रोमी धमाला विद्वाचरणम: प्रचे। अनिष्ठाधीक्रमां व परिविरोंता सफळते || वेद गीतां
कृते quoted by Aparārka p. 288, चाथि (वान p. 14). पपरोमस are said to be
eight such as Tuberculosis etc.  
1995. फळेशु जातेऽहुऽ महेशु च पवित्रत:। वक्ता ज्ञानसंश्चेषु दृष्टा भवति वा न
या॥ चेद्वाचि IV. 60.
fruit (or merit). Manu 4. 193-200 (= Viṣṇu Dh. S. 93. 7-13) contains a list of persons to whom gifts should not be made, such as a brāhmaṇa who is like a cat or hypocrite or who does not know the Veda. Brhad-Yama III. 34-38 enumerates those brāhmaṇas who are unfit to be invited at a śrāddha or to be donees such as lepers, those who suffer from incurable diseases, those who officiate at sacrifices for śūdras, a devalaka and seller of Veda teaching it with a prior stipulation for money) and in IV. 55-56 says that gifts made to brāhmaṇas that are addicted to bad actions, that are covetous, devoid of Veda study and sandhyā performance, who have swerved from the vows proper (for brāhmaṇas), who are wicked and who are immersed in pleasures of sense become fruitless. Vanaparva (200. 5-9) enumerates 16 futile gifts such as to one who left off the order of śrāvaka or of wealth acquired by unjust means &c. Almost the same verses occur in Brhat-Parāśara (VIII. pp. 241-242), which are quoted in Par. M. I, part 1, p. 188. Vide also Vṛddha-Gautama (III. chap. pp. 508-509) for numerous futile gifts. It is one's duty to give food at the end of Vaiśvadeva to all (vide note 1779 above) and the Viṣṇudharmottara directs that as to gifts of food and clothing the only consideration is whether the donor is hungry or in need of clothes and not caste or qualities. When on seeing a needy person the donor feels pleasure and indicates it by a smiling face, when he shows honour and is free from a feeling of ill-will or irritation (towards the suppliant), that is said to be śrāddha, according to Devala. Manu IV. 235 says that he who gives a gift with honour and he who accepts it with honour both go to heaven, but if the reverse is the case they go to hell.

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

1996. मात्रापिपासोऽनि विन्दित बोधकार्यं। दीनात्मविनिखेडः दुःख च सप्तकं 
विनेत। धूर्त वाच्यः तदेतं च कुर्वेद विनिलो। चात्मचारणांशेऽवर्ष भवति निषेधम्॥
वृष इ. 17-18, the 2nd verse being quoted by अवराकि p. 286. About the meaning of cetas that occurs in many grants there is no unanimity. The Mit. on Yṣj. 1. 336 (वातस्तक &c.) explains बाळत्र: प्रताकः विचारस्य ये परपदस्यमपरिलिङ। Vide E. I. vol. IX p. 281 n. 10, p. 294, XI. p. 176, XIV. p. 156 for discussion of the meaning.

1996a. अक्षाक्षायांदेयांदेतु पात्र नेच विचारायेत। अक्षाय स्वपितं पात्रं विचारेपि वसनस्य 
केते॥ विवेकरमः। भुनायक्यूः p. 5.

1997. सत्यरघुवाहिनिं विचार्यं वृष्णिः सदा। सत्यरघुवाहिनिः च तवा अद्वेरिः 
वार्त्त्रिपि कृत्के॥ वेग्नयि quoted by अवराकि p. 288.
world a most desirable thing and what one prizes most in one’s house may be given to a man endowed with good qualities by a donor who desires inexhaustible (merit) from it—Anuśāsana parva 59. 7.1998 According to Devala, that is a proper subject for a gift, which has been acquired by the donor himself without causing pain or loss to another or without worry or trouble to himself, whether it be small or valuable (or much).1999 It is not the extent of the gift that causes greater or lesser merit. Merit (puṇya) of gifts depends upon the mental attitude, the capacity of the giver and the way in which the donor acquired his wealth. If a man2000 were to give even the whole earth acquired by unjust means, or if he makes a gift without śraddhā (as defined) or to an unworthy person he would secure no prosperity (religious merit) thereby. On the other hand by making a gift of even a handful of vegetables with a heart full of śraddhā and to a very worthy person, he may secure all prosperity. If one possessing a thousand makes a gift of 100 or one having ten makes a gift of one and another gives only water according to his ability, they all reap an equal reward.

Among deya things, some are the best, some middling, some inferior. Food,2001 curds, honey, protection, cow, land, gold, horse and elephant—gifts of these nine are said to be the best; learning, house for shelter, domestic paraphernalia (like cots), medicine—these four are said to be middling; shoes, swings, carts, umbrellas, vessels, seats, lamps, wood, fruits and whatever is old and worn out and all other unspecified objects are inferior. Yāj. (I. 210–211) appears to have this difference in view when he says that a man, making a gift of land (capable

1998. वप्रविन्दनां लोके चबारी दृष्टे गृहे । तत्तथायते तेषु तदन्नेत्रसामिलात् ॥ अध्यासांर्धव 59. 7 = मन्त्रकाव्य 35, 52–53 = मन्त्र 72. 39. This is विश्रुतं. नू 92. 32.

1999. अपरापाथादृढ़ा खरे चतुराक्षबं पनम । स्वतः च विषूद्ध वापि दुःरूपतायभि ॥ रेषोति quoted in अपराकाः p. 288.

2000. अपरापाथादृढ़ा खरे सकालो धुषिविरीमि । अड्काद्रि सागाराण न कांचिँद्र शृङ्ग- मामुकाड ॥ वदवार शाकांडोऽ व अड्काद्रि सि सागार । महते पात्रवृत्ताय सर्ववृंदग्याय- याय ॥ रेषोति quoted by अपराकाः p. 290; सहस्रसिद्धि शतेऽक्षितिकृतसि च। पृथावा- बुध व भक्ता सर्वेऽहुः पुर्ववत्। सुवर्तः। आम्बनेदिकपभ 90. 96–97; ततों गां इत्यदेवयादि इति बुधाय गोऽस्ति । शतेऽसहस्राद्याग्योऽहुः पुर्ववत् हि ते ॥ अश्रुपुण्य 211. 1.

2001. अर्थ दृष्टे मह गां गां गंधुरास्मभस्ति । वास्तवादाप्राणानि उत्सनस्व- दानात । विचार पथारणातारप्रश्नोपपधानि च। रेषोति मसामध्यस्त सदस्यक्षयपदना । उपाधारानमनानि उपाधारानानानि च। द्विकावर्तस्यक्षितिवां चृण्डाविन्यमत । गयुतानुष्ठान- जातानि संवधिष्केत्यु वेधे वेधें। अपरापाथादृढ़ा खरे स्त्रियामन्यतो चोऽः ॥ रेषोति quoted by अपराकाः pp. 289–90, रेखाविद्वां (बुधे pp. 16.)
of yielding a crop or fruits), lamp, wood, garment, water (water-reservoir), sesame, ghee, house for travellers, money for settling a person as a married man (or bringing about his marriage by finding a girl for him), gold, draught ox, is honoured in the heavenly world, while one who makes a gift of a house, corn (of various kinds), protection from danger, shoes, umbrella, flowers, unguents, conveyance (chariot &c.), tree, a desired thing, a cot secures endless happiness. Gifts of three things are said to be superior to the gift of anything else and are styled\textsuperscript{2002} atidāna, viz. of cows, land and Sarasvati (vidyā) according to Vas. Dh. S. 29. 19 and Brhaspati 18. Vas. Dh. S. 29. 19, Manu 4. 233, Atri, 340, Yāj. I. 212 say that the gift of vidyā is the best of all gifts such as those of water, food, cows, land, garments, sesame, gold and clarified butter. On the other hand Anuśāsana-parva (62. 2) and the Vīṣṇudharmottara (quoted by Aparārka p. 369) say that the gift of land surpasses all other gifts. The Vīṣṇu Dh. S. 92. 1 says that the gift of protection from danger (abhayadāna) is the highest. The gifts of certain objects were called mahādānas. These and a few other dānas will be dealt with in some detail later on.

Dānas are divided into nitya\textsuperscript{2003} (called ājarsrika by Devala), naimittika and kāmya. Whatever is given everyday (such as food after Vaiśvadeva &c.) is nitya, what is given at certain specified times (such as on eclipses) or on account of doing certain acts (such as penance for lapses) is called naimittika; what is given through the desire of securing progeny, victory, prosperity, heaven or a wife is called kāmya (as it springs from a desire). Dedication of a garden or of a well &c. is called dhruvadāna (permanent gift) by Devala; while the Kūrma-purāṇa adds to the well-known three a fourth division called vimala (pure) defined by it as ‘what is given to those who know brahma for securing the grace of God with a mind full of devotion.’ Vas. Dh. S. 29. 1-15, Vīṣṇu Dh. S. 92 and Manu IV. 239-232 (which are repeated in Vṛddha-Gautama, chap. XI. p. 586) and many of the purāṇas are eloquent over what

\textsuperscript{2002} dṇāpanahūcātibājaninā gāvē pūrte śrāsanā. ādīvaśvāmeravānaṃ katujaḥ. vas 29. 19; adī bhūiaṇaṃ sarvaṇaṁ vṛddhīvīśvānaṅguṣṭhyo. ānugrahaḥ 62. 2.

\textsuperscript{2003} dṛṣṭānaḥ vā bhārata-yagunaḥ bhūṣṇa. dṛṣṭānaḥ saṁvāpataḥ yodhitāḥ pūrveṇaḥ. āpattabhiśteḥ pūrveṇaḥ pāsāntaḥ. dṛṣṭānaḥ saṁvāpataḥ yodhitāḥ pūrveṇaḥ. dṛṣṭānaḥ saṁvāpataḥ yodhitāḥ pūrveṇaḥ. dṛṣṭānaḥ saṁvāpataḥ yodhitāḥ pūrveṇaḥ. dṛṣṭānaḥ saṁvāpataḥ yodhitāḥ pūrveṇaḥ. dṛṣṭānaḥ saṁvāpataḥ yodhitāḥ pūrveṇaḥ.
rewards a man reaps by making gifts of water, food, sesame &c. The Bhagavad-gītā (17. 20–22) divides dānas into sāttvikā, rājāsa and tāmāsa and defines them as follows: When a gift is made because one feels it one's duty to make it and at a proper time and place and to a worthy person who will not return it, it is called sāttvikā; when it is made with an expectation of the donee doing a good turn in return or with a view to securing some reward therefrom and is given grudgingly, it is rājāsa; when a gift is made at an improper time or place and to an unworthy person and without showing honour to the recipient and with disrespect (or contempt), it is declared to be tāmāsa.

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

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

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

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2004. प्रत्यात्मनि च दानात्मनि ज्ञानं च निर्वक्तम्। ज्ञानानि च सुमान्यानि च वेदविद्याम्। पूर्वमाहिकायब्यक्तियो नृत्य र प. 243; पूर्वमाहिकाय चतुर्दशी 149 (प्रत्यात्मनि

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a gift of one’s relatives (parents, sons and others) in the Viṣvajit, that a sovereign cannot make a gift of the whole of his kingdom, that horses cannot be gifted in that sacrifice as śruti forbids such a gift in that sacrifice, that a śūdra who serves the sacrificer merely as a duty cannot be given away and that whatever is of the full ownership of a person at the time of giving the daksinā can alone be gifted in the Viṣvajit sacrifice. Nārada\textsuperscript{2005} (dattāpradānīka 4–5) forbids eight kinds of gifts viz. of what is handed over to a creditor by a debtor for delivery to a third person, what is borrowed for use (such as an ornament on a festive occasion), a pledge, property jointly owned with others, a deposit, son and wife, one’s entire property when one has children, what has been already promised to another man. Dakṣa III. 19–20 enumerates nine things as not proper subjects of gifts (adding to Nārada’s list ‘a friend’s wealth and gift through fear’ and omitting ‘what is already promised to another’). Yāj. II. 175 is of similar import. Aparārka p. 779 quotes verses of Bṛhaspati and Kātyāyana to the same effect. Vide above (pp. 507–508) as to a man’s power over his children.

The texts took care to set limits to a man’s generosity. After emphasizing in very eloquent language the obligation to share one’s possessions, however meagre, with others, Veda-Vyāsa\textsuperscript{2006} (IV. 30–31) inculcates the doctrine that charity begins at home. Āp. Dh. S. II. 4. 9. 10–12, Baud. Dh. S. II. 3. 19 ordain that one should not stint one’s dependents (whom one is bound to maintain), one’s servants and slaves for distributing food to guests and others. Yāj. II. 175 prescribes that one should make gifts in such a way as not to cause detriment to one’s family. Bṛhaspati\textsuperscript{2007} explains this by saying that one may give away

\textsuperscript{2005} अन्वाहितं भाचितकस्यसि: सचारण च चतु:। निख्येयं: सहस्रांशं सर्वं

\textsuperscript{2006} यहदास्य विशिष्टेण यवाचास्यसि दिने दिने ॥ ततो वित्तमो मये भेष्यं कर्मचयं

\textsuperscript{2007} कुइम भविष्यस्तन्न्यसंयोगेऽभास्यस्य ॥ वेदद्विधि (द्वान) p. 33; vide अध्यरूपना 200. 32–33.

\textsuperscript{2005} अन्वाहितं याचितकस्यसि: सचारण च चतु:। निख्येयं: पुञ्जुसांशं सर्वं

\textsuperscript{2006} यहदास्य विशिष्टेण यवाचास्यसि दिने दिने ॥ ततो वित्तमो मये भेष्यं कर्मचयं

\textsuperscript{2007} कुइम भविष्यस्तन्न्यसंयोगेऽभास्यस्य ॥ वेदद्विधि (द्वान) p. 33; vide अध्यरूपना 200. 32–33.

\textsuperscript{2005} अन्वाहितं याचितकस्यसि: सचारण च चतु:। निख्येयं: पुञ्जुसांशं सर्वं

\textsuperscript{2006} यहदास्य विशिष्टेण यवाचास्यसि दिने दिने ॥ ततो वित्तमो मये भेष्यं कर्मचयं

\textsuperscript{2007} कुइम भविष्यस्तन्न्यसंयोगेऽभास्यस्य ॥ वेदद्विधि (द्वान) p. 33; vide अध्यरूपना 200. 32–33.
wealth that is over and above what is required for maintaining one's family and for clothing and that the charity of one who disregards this rule is something that is sweet like honey at first but like poison in its effect. In this Bṛhaspati only echoes what Manu says (XI, 9-10) "the charity of him who has wealth enough to make gifts to strangers, when his own people live a life of misery, is only a false imitation of dharma (and not the true dharma), it is at first like honey but will taste like poison (later). Whatever a man does for his welfare in the next world by stinting those whom he is bound to maintain results in unhappiness to him while living and also after death". The Anuśāsana parva (37. 2-3) declares that if one makes a gift stinting one's servants, he makes himself a sinner, even though one may say that one would give whatever any one begs for (compare Luke VI. 30 'give to every man that asketh of thee'). Hemādri quotes2008 Śivadharma to the effect that a man should set apart three parts out of five from his acquisitions for himself and his family and two parts for dharma, as life is evanescent.

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

As to the proper times for gifts, several rules are laid down. Apart from the daily duty to make gifts (Yāj. I. 203) gifts had to be made on special occasions and if so made were more meritorious than the gifts made daily. Laghu-Sātātapa (145-153)

2008. तस्मात् स्वामप्रस्तविता वित्ताय जीवनाय महत्येत्। भागवते तु प्रमाणमन्त्र्यो जीविते
यत्। इति स्वामत्सरं यथा श्रुतिः (ब्राह्म. p. 44) तथा ब्राह्मसुप्तकः p. 5.
says that a gift must be made on the first day of each ayana (the sun’s passage to the north or south), at the beginning of Śaḍasiti and while an eclipse of the sun or moon is in progress and that the rewards of the gifts made on these occasions are inexhaustible. Vanaparva 200. 125 is to the same effect. A gift made on Amārāṣyā imparts rewards a hundred times (of the reward of making it on any ordinary day), a thousand times when made on the suppression of a tithi, a hundred thousand times when made on the equinoctial day and a gift brings endless rewards when made on Vyatipata. Saṁvarta (208–209) says that gifts made on the ayana day, equinoctial day, vyatipata, the suppression of a tithi and on the eclipses of the sun and moon, on new moon day, 12th day, samkrānti (sun’s passage into a zodiacal sign) becomes inexhaustible and these tithis are highly commended and so also Sunday for a bath, japa, homa, dinner to brāhmaṇas, fast and gifts. Śātatapa (146) states that 16 ghaṭikās before and also after the moment when the sun enters a new zodiacal sign is the holy time for gifts, while others give 30 ghaṭikās (before and after) for Karkaṭaka (Cancer samkrānti), 20 for Makara (Capricorn) and 105 for Tulā (Balance) and Meṣa (Aries). Viśvarūpa on Yāj. I. 214–217 states that the times specified as the proper occasions for śrāddha are all of them the most appropriate times for making gifts. Vide Prajāpati 25 and 28 and Atri 327 for similar rules. Saṅkha says that if amāvāsyā falls on Monday, the 7th tithi on Sunday, 8th on Tuesday, 8th on Wednesday—these four are like

2009. अपने विषये चैव पदवितिस्वरुपेऽुः । चन्द्रययोगमिव च । दात्सुभूत्तयादि । वनपाय 200. 125; अपनादि संस्कृत द्वारे दृष्ट्यत्वं हेतु वसन । चन्द्रानाशुद्धे चैव विषये । चन्द्रानाशुद्धे पदवितिस्वरुपे। लोकावलालयपात 145, quoted as śaṭṭāyaka by अपराक । p. 291. The sun’s entrance into the signs of Gemini, Virgo, Sagittarius and Pisces is called पदवितिस्वरुपे; vide श्रुत्तत्वारा प. 245 and अपराक । p. 292 quoting विषये, अन्तमुख । 2009. 9–10.

2010. ज्योतिः पद्गमे दूसरे महर्षी । विषये पदवितिस्वरुपे व्यवस्था प्रदेण । ज्योतिः पद्गमे 150 प्रदेण as श्रास्त्रे by अपराक । p. 292; विषये प. 144 also quotes the first वाक्य. When three tithis occur on the same day it is called विषये as the middle one is suppressed in the calendars (vide अपराक । p. 292); ज्योतिः पद्गमे is quoted as वाक्ये by हेमार्धे (श्रास्त्रे p. 69). व्यवस्था is one of the 27 चौत क्षण beginning with विक्रम and is defined as अपनाविश्वनिर्धारणान्त्यदेशस्मलक्षे। यथा राहिणिणम् व्यवस्था: स उच्चे (हेमार्धे according to अपराक । p. 426)—when the moon is in the constellations of श्रावणा, अधिवं, धनिष्ठा, अर्द्रा, अलेग्रा (first quarter) and amāvāsyā falls on Sunday it is Vyatipata. Even Bṛha in the Harṣacarita IV states that Harṣa was born on a day that was free from all insidious conjunctions such as Vyatipata.
eclipses and so gifts made on these days yield infinite rewards (quoted by Hemâdri, dánakhandâ p. 66). The Viṣṇu Dh. S. chap. 89 deals with the rewards of the gifts of various articles made on the full moon days of the twelve months of the year. Amuśāsana chap. 64 speaks of dānas on the 27 nakṣatras from kṛttikā.

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

The above rules about the special occasions for gifts are amply borne out by epigraphic evidence. A few examples may be cited. A very large number of grants on copper and stone relate to gifts of lands and villages at the time of solar eclipses. For example, vide Tiwarkhed plate of Rāṣṭrakūta Nannarāja dated śaṅke 553 (653?) in E. I. vol. XI. p. 279, I. A. vol. VI, p. 73 (in śaṅke 534 i.e., 613 A. D.), the grant of 30 nivartanas of land purchased for 30 gadyāṅkas of gold on a total eclipse of the sun in 754 A. D. in the time of Čālukya Kṛtvārman II (E. I. vol. I. p. 8), E. I. vol. III. p. 193 (of śaṅke 716), E. I. vol. IX. p. 100 (in 660 A. D.). Grants on the occasion of a lunar eclipse are found in J. B. B. R. A. S. vol. 20, p. 135 (Navsari plates of Rāṣṭrakūta Mahāśāmanatādhipati Karkarāja issued in śaṅke 738, i.e., 817 A. D.), in E. I. vol. I. p. 341 (Patna Inscription of the time of Yādava Śīṅgaha dated śaṅke 1128 i.e., 1207 A.D.), E.I. vol. 19, p. 41, E.I. vol. 20, p. 125 (in śaṅvat 1108). Grants on ayāma days may be seen in I. A. vol. 12, p. 193 (Haddāla plates of the Čāpa Mahāśāmantādhipati Dharantivarāha issued in śaṅke 836), the Saṅjan grant of Amoghavarsa dated śaṅke 793 (Uttarāyana-Mahāparvani). Grants on Samkrāntis are found in E. I. vol. VIII. p. 182 (Dhulia plate of Karkarāja dated śaṅke 701), E. I. vol. XII. p. 142 (in 1087 A. D.), E.I. vol. VIII. p. 159 (in śaṅvat 1207). It may be noted that not only on the sun’s passage in a rāśi, but even on Jupiter’s passage in a rāśi (Taurus in this case) a grant was made as seen in Lucknow Museum plate of Kṛtipāla (E.I. vol. VII, p. 93 in śaṅvat 1167 i.e., 1111 A. D.). A village was

[2011. राजधानी कार्तिकीविशारदयुगः | स्नायुवानादिके कुनिकिकं काप्यकेतुः च || वेण्णल quoted by हेमार्जी (दास p. 81).]
granted on Viṣuvasanākrānti to a brāhmaṇa in honour of Buddha by Mahāpāla I, a king of Bengal (vide E. I. vol. XIV, p. 324). For grants on Aksāya Trīṭyā (3rd of the bright half of Vaiśākha) vide E. I. vol. 14, p. 198 (when 32 villages were granted to 500 brāhmaṇas in saṁvat 1156) and E. I. vol. VII, p. 98 (Lars plates of Govindacandra of Kanoj in saṁvat 1202). For a grant made on Mahākārtikī (the full moon day of Kārtika) vide E. I. vol. X, p. 75 (which is a grant to several brāhmaṇas for enabling them to offer bali, caru, vaiśvadeva, agnihotra and the five mahāyajñas, in Kālacuri saṁvat 292 i. e. about 540 A. D.).

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

When making a gift of anything one has to pour water on the hand of the donee. Āp. Dh. S. II. 4. 9. 9-10 quoted in Gautama V. 16 says the same. In the case of all gifts they are to be accompanied by a separate dakṣinā. The Agnīpurāṇa quoted in 211. 31 makes an exception in the case of gifts of

2012. यह प्रमुख वाने गोदे चैत शतापिक्षकेषुः पुष्पीये येन साहसनत्तम सिद्धस्थेऽविष्णुि quoted in दुर्मृगुः p. 8.

2013. वाराणसीकृतेन दुर्मृगुः प्रयागः पुष्पीये येन साहसनत्तम सिद्धस्थेऽविष्णुि quoted in दुर्मृगुः p. 83.

2014. सर्वस्य पुपपुरङ्गाया पुपपुप्तिः पाप्तिः पाप्पतिः यथा चैत शतापिक्षकेषुः पुष्पीये येन साहसनत्तम सिद्धस्थेऽविष्णुि quoted in दुर्मृगुः p. 83.

2015. अग्निपुराणसौर त्राव चैत शतापिक्षकेषुः पब्लतिः यथा चैत शतापिक्षकेषुः पुष्पीये येन साहसनत्तम सिद्धस्थेऽविष्णुि quoted in दुर्मृगुः p. 111; अंधवधेषु साहसनत्तम सिद्धस्थेऽविष्णुि quoted in दुर्मृगुः p. 112; this is अग्निपुराण (211. 30) and दुर्मृगुः p. 11 quotes it from अंधवधेषु.
gold, silver, copper, husked rice, corn, daily śrāddha and daily devapūjā (which may be without dakṣīṇā). That dakṣīṇā should consist pre-eminently of gold, but if gold itself is the article donated then the dakṣīṇā may be of silver. In the case of very costly gifts like tulāpuruṣa, the dakṣīṇā may be one hundred or fifty or ten niskas or one-tenth of the price of the thing gifted or according to ability.

Hemādri (Dāna pp. 96–97) and Dānamayūkha (pp. 11–12) quote verses from the Viṣṇudharmottara stating the presiding deities of the several articles that are donated (such as Agni of gold, Prajāpati of dāsas, Rudra of cows &c.) and adds that wherever no presiding deity is specifically named Viṣṇu is the presiding deity. Those very verses are quoted as from the Kapilapaṃcārātra in the Dānakriyākaumudī (p. 5). The Agnipurāṇa (209. 40–48) has similar verses. This notion is derived from the Brāhmaṇas and Śrautasūtras which speak of Rudra as the presiding deity of the gifts of cows, Soma of garments, Prajāpati of human beings and so on (vide Tai. Br. II. 2. 5, Āp. Śr. 14. 11. 3).

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

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

Vide Āgni Purāṇa 209, Hemādri (Dānayukha) pp. 506–7 and Dānakriyākaumudī pp. 14 ff. for the procedure. The Āgni Purāṇa 209, 59–61 mentions the following purposes for which gifts are usually made: 1) vānāśuddhauster, 2) nāpānāśuddhauster, 3) śarathopānāśuddhauster, 4) śavāśuddhauster, 5) purukṣeuster.
have to be made as to the statement of the occasion, the receipt of the subject of gift &c. (if it is land or a house, it cannot be received in the hand; the donee simply walks round it or on it or enters it).

Yāj. I. 133 prescribes that the king should daily make gifts to brāhmaṇas learned in the Veda, of milch cows, gold, land, houses and the requisites of marriage (i.e. maidens, expenses of marriage &c.). This was nothing new that was prescribed by Yāj. It has been followed for ages by the kings. The Vanaparva2017 186. 15 states that he who makes a gift of a maiden in the brāhma form or of land enjoys bliss in the world of Indra. We find from the inscriptions of Ugasvādāta2018 (probably in the 1st century A.D.), son-in-law of Nahapāṇa, at Karle and Nasik that he gave 3 lakhs of cows, 16 villages to gods and brāhmaṇas, fed one lakh of brāhmaṇas every year, got eight brāhmaṇas married at his own expense at Prabhāsa (in Kathiawar), built flights of steps on the river Bārnāśa, constructed quadrangles, houses and halting places (pratiśraya) at Bharukaccha (modern Broach), Daśapura (in Malwa), Govardhana (Nasik) and Śopara (modern Sopara), constructed wells and tanks; kept free ferry boats over the rivers Ibā, Pārādā, Damanā, Tāpī, Karabēṇa, Dāhanukā (all between Thana and Surat); established meeting halls and shelters for gratuitous distribution of water; conferred 32000 cocoanut trees in Nanangola (modern Nargol) on the assembly of brāhmaṇas of the Caraka Śākha at Rāmatīrtha in Śopara and three other places. He adds that he purchased from a brāhmaṇa for 4000 kāśāpanas a field that originally belonged to the brāhmaṇa’s father and made a grant of it for supplying food to the assembly

2017. यो ब्राह्मेऽनि हृदाति क्रत्यं भूविद्यतां च करोति विये। हृदाति तु निर्धिता विविधता च यथा स लोकान्तरोऽपि पुरुस्त्रय || वर्णय 186. 15.

2018. Vide E. I. vol. VII. p. 57 for Karle Inscription No. 13 of Ugasvādāta and E. I. vol. VIII p. 78 (for Nasik No. 10)।महानायक्य नामानि श्री विश्वेश्वरसिंहसनीकुलभुजा उपजातियोऽविश्वासमाधिकारणं हृदातयं। ब्राह्मणस्य तीव्रार्थमहास्तहीमोत्तमविविध। भासलोकान्तर्य भूविद्यतां। करोति विये। अनुपर्य एताभिं उपजातियोऽविश्वासमाधिकारणं हृदातयं। ब्राह्मणस्य तीव्रार्थमहास्तहीमोत्तमविविध। भासलोकान्तर्य भूविद्यतां। करोति विये। अनुपर्य एताभिं उपजातियोऽविश्वासमाधिकारणं हृदातयं।

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

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

2019. 

H, D. 108
life of comparative poverty, plain living and high thinking and as they were the inheritors, preservers and transmitters of the sacred literature of the country, as they also engaged in teaching without stipulating for any fee, the State that had in those days no settled educational system as in modern times deemed it its duty to provide the resources which would enable the brāhmaṇas to carry on their self-imposed task. Yāj. II. 185 declares that the king should set apart in his capital a place for the habitation of brāhmaṇas learned in the Veda, should establish them there, should provide means of maintenance for them and then say to them ‘follow your duties’ (svadharma). Aparārka quotes (p. 792) thereon from Brhaspati several verses that add ‘the king should bestow on the brāhmaṇas who are learned and kindle the sacred fires (agnihotris) houses and lands under his own edicts from which no taxes in the present or future would be levied. The brāhmaṇas so settled should perform for the citizens their religious rites whether daily or to be performed on occasions or kāmya or for averting evil omens or for the sake of prosperity and should give decisions in the cases of doubts. They should make rules and conventions for the whole village or for corporations and guilds and for religious purposes. Those rules must be observed and when there is trouble caused by rogues and thieves all must join to put it down and that object must not be left to one person.’ These prescriptions indicate what benefit was expected of the marriages and settlement of learned brāhmaṇas. Kauṭ. II. 1 also prescribes that lands free from taxes and fines should be settled upon purohitas, śrotiyyas &c. There is nothing peculiar to India or to the caste system in this. Among the numerous charitable purposes mentioned in the preamble to the Statute of Elizabeth (43 Eliz. chap. 4) which (preamble) is even now applicable in England ‘the marriage of poor maids’ is one.

The gift of land has been eulogized as the most meritorious of all gifts from ancient times. Vas. Dh. S. 29.16 quotes a verse which is found also in Brhaspati 7, Viṣṇudharmottara and Matsyapurāṇa (quoted by Aparārka pp. 369, 370), the
Mahābhārata (Anuśāsana 62, 19) and which says 'whatever sin a man may commit when in straitened circumstances, he is purified therefrom by making a gift of only as much land as is equal to gocarna'. Aparārka (pp. 368, 370) quotes many verses from the Visuddhārma, the Adityapūrāṇa, the Mātya-pūrāṇa on the high rewards reaped by the gift of land. The Vanaprastha (93, 78-79) declares 'whatever sins a king is guilty of in bringing the earth under his control, all those he gets rid of by performing sacrifices with munificent gifts; by bestowing on brahmānas lands and cows in thousands, the king becomes free from all sins as the moon is freed from darkness' (Rāhu). Anuśāsana 59. 5 voices the popular sentiment that 'gifts of gold, cows and land save even the wicked'.

2021. नसिकान्ने पार्श्व पुजों द्वारकैतिष्ठ एवं गोर्वसापेव भूमिक्षाण 

2022. दृढ़ तिनिभाषाय भूमिक्षाणां सर्व तत्वादि गुरुवार्त्यपुष्पालिनिः।

वादालोधानं द्वाणेश्वराः राजानुसारं सर्वार्थं सर्वप्रार्थनानि।

अस्वासतः दृढं अत्यान्तमं नर्मद्वारानां द्वारानां च ।

विष्णु 1. 17 also reads 'तत्तदस्य सूचि', Br. 9 gives another definition of gocarna 'that extent of land which a thousand cows with their calves and a bull occupy without being compelled to stand doing nothing is called gocarma'. सर्वार्थं गोर्वसापेय दृढ़ तिनिभाषाय गोर्वसापेय

बाबातकं मार्गाः तत्तदस्य इति सूचि', परराज्य XIII. 49 says that that land which a hundred cows with one bull occupy without being closely packed together is gocarna. Viṣṇu Dh. S. 5. 181 defines gocarna differently as 'that much land of whatever extent the crops raised on which will maintain one man for a year'. Vide Aparārka p. 1225 and Hemādri (Vrata-khaṇḍa, part 1 pp. 52-53) for several definitions of gocarna. The word nivartana is very ancient. Kaṭṭ. (II. chap. 20) says that daṇḍas is equal to four arasvita, ten daṇḍas are equal to one rajju and 3 rajjus are equal to a nivartana (so that a nivartana is 30 daṇḍas). The Bandh. Dh. S. (III. 1, 2-4) speaks of a brahmana who maintains himself by cultivating six nivartanas of land. A field of 109 nivartanas is mentioned in Nasik inscription No 5 (E. I. vol. VIII p 73). The word nivartana occurs also in a grant of the Pallava king Śivaśākandavarma (E. I. vol. I p. 6). Vide E. I. vol. XI p. 268 for a note on nivartana.

2022. अस्वासतः दृढं अत्यान्तमं नर्मदवारानां द्वारानां च।

विष्णु 1. 17 also reads 'तत्तदस्य सूचि', Br. 9 gives another definition of gocarna 'that extent of land which a thousand cows with their calves and a bull occupy without being compelled to stand doing nothing is called gocarna'. सर्वार्थं गोर्वसापेय दृढ़ तिनिभाषाय गोर्वसापेय

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2022. विष्णुपुस्तक तिनिभाषाय भूमिक्षाणां सर्व तत्वादि गुरुवार्त्यपुष्पालिनिः।

बाबात्कं मार्गां द्वारानां नर्मदवारानां द्वारानां च।

विष्णुपुस्तक तिनिभाषाय भूमिक्षाणां सर्व तत्वादि गुरुवार्त्यपुष्पालिनिः।

विष्णुपुस्तक तिनिभाषाय भूमिक्षाणां सर्व तत्वादि गुरुवार्त्यपुष्पालिनिः।

बाबात्कं मार्गां द्वारानां नर्मदवारानां द्वारानां च।

विष्णुपुस्तक तिनिभाषाय भूमिक्षाणां सर्व तत्वादि गुरुवार्त्यपुष्पालिनिः।

विष्णुपुस्तक तिनिभाषाय भूमिक्षाणां सर्व तत्वादि गुरुवार्त्यपुष्पालिनिः।

बाबात्कं मार्गां द्वारानां नर्मदवारानां द्वारानां च।
As gifts of land were so highly valued, the smritis contain numerous rules about them. Yajñ. (I. 318-320) prescribes the following rules: when a king makes a gift of land or bestows a nibandha he should execute a writing (about the gift) for the information of future good kings. He (the king) should issue a permanent edict bearing his signature and the date on a piece of
cloth or on a copper-plate marked at the top with his seal and write down thereon the names of his ancestors and of himself, the extent (or measurements) of what is gifted and set out the passages (from smṛtis) that condemn the resumption of gifts'. Viśvarūpa, the oldest extant commentator of Yāj, states that the edict or order should also bear the names or signatures of the royal officers such as ājña, dūtsaka, the name of the place where the king's army is encamped &c. and that the names of women (such as the queen mother or queen) should be mentioned, and that verses stating the result of resuming gifts made by former kings should find place in the edict. Aparārka (pp. 579–580) quotes long extracts from Bhāspati and Vyāsa on the same subject. Bhāspati says that a royal edict recording a gift of land should be executed on a piece of cloth or on copper-plate, should state the place (of issue) and the names of the king's ancestors, that it should be stated to last till the sun and moon endure, that it was not to be resumed or taken back and was to be free from all future taxes and that it was to go on to the sons and grandsons from generation to generation (of the donor), it should state that heaven would be the reward of the donor and those that continued the gift, that the result of the resumption of the gift would be hell for 60,000 years to the resumer and it should bear the king's seal, the year, the month, the fortnight and day and should bear the signature of the superintendents (royal officers). Vyāsa after stating these requisites adds that the edict should be addressed to brāhmaṇas and other respectable people, to the king's officers, to all householders and to all others including medas and cāṇḍālas, that it should state that the gift is made for securing merit for one's parents and one's self.

The thousands of copper-plate grants and inscriptions on stone published so far show that these directions contained in Yāj., Br. and Vyāsa have been followed to the letter from at least the 5th century onwards. In the earliest inscriptions verses about the merit of gifts and the sin of resumption do not occur. For example, in Gupta Inscription No. 8 (pp. 36 ff) dated 85 of the Gupta Era (i.e. 407–8 A.D.) of Chandragupta II the only words (in prose) are 'whoever would cut off this charitable gift would be guilty of the five great sins'; similarly in the Gupta Inscription No. 5 (p. 32) dated Gupta era 93 the words are 'whoever would destroy this charity now set on foot would be guilty of the murder of brāhmaṇas and cows and of the five
sins that bring immediate punishment'. In the Inscriptions of the early Pallava king Sivaskandavarman also (E. I. vol. I p. 7) such verses are not found. In the copper-plate grant of Skanda-gupta (dated 146 Gupta year i.e. 465-66 A.D., Gupta Inscriptions\textsuperscript{2024} No. 16, p. 68) there is a verse on the point, but it is not one of those that are found in most inscriptions.

In the earliest records verses lauding gifts and deprecating their resumption are few (one or two) but in later records their number increases. For example, in the copperplate of Maitraka Vyaghrasena (E. I. vol. XI, p. 221) there are only two verses and in the plates of Dhruvasena dated Gupta-Valabhi samvat 206 and 210 respectively there are only two and three verses (E. I. vol. XI, pp. 107, 111), while there are 16 verses in an inscription of Yasahkarnadeva dated in Kalacuri samvat 823 (E. I. vol. XII p. 205) and 15 verses in the copper-plate grant of Cahanama Ratasala dated in Vikrama samvat 1176 (E. I. vol. XI, pp. 312-313). In most of the inscriptions containing these laudatory and imprecatory verses, they are cited as from Vyasa or Manu or from smriti in general. In the Appendix\textsuperscript{2025} a list of about forty such verses is given and in the footnotes it is pointed out wherever possible from what smriti or other source they are taken and a reference is made to some of the earliest inscriptions and grants where they occur. The references will show that these verses occur in inscriptions from all parts of India. Two of the most usual verses are: 'the earth was donated by many such kings as Sagara and others; whatever king is lord of the earth at any particular time enjoys the reward (merit) of the gift of that land. The donor of land enjoys bliss in heaven for sixty thousand years and he who

\textsuperscript{2024} From Gupta Inscription No. 16 at p. 71. In the Sanjan plates of Anoghparsa I (E. I. vol. 18 p. 235 at p. 251) occurs besides 6 verses the following prose passage 'स्थानानातिनिमोपस्थापनातिनिमो- युक्तातिनिमोयुक्तातिनिमोयुक्तातिनिमो संयुक्तातिनिमोयुक्तातिनिमो संयुक्तातिनिमो. Vide also E. I. XI. (of Valabhi era 296) p. 107 for the same words.

\textsuperscript{2025} Vide Pargiter's paper in J. R. A. S. for 1912 pp. 245-255 for some verses relating to gifts of lands in land grants. He deals with only seven verses and refers only to the Puranas and the Mahabharata. In my notes (in the appendix) an attempt has been made to trace some of them to the smritis. It is quite possible to trace more of these verses in the smritis if a more thorough search were made than I could find time to make.
destroys (or resumes) it or who abets the destruction dwells in hell for the same period.' In spite of such imprecations it appears that lands donated by former kings were sometimes confiscated by their successors. For example, in an inscription of Indrarāja III dated śake 336 it is stated that the king restored four hundred villages that had been confiscated by former kings (E. I. vol. IX, p. 24 at p. 33 ‘pūrvarāthvāpala-viluptāni'); in the Talmanči plates of Cālukya Vikramādiya I (dated 660 A. D.) there is a recital that 'he re-established the endowments of temples and brāhmaṇas that had been lost in the three kingdoms' (E. I. vol. IX. p. 100). The Rājatarangini (V. 166-170) states that king Śāmkaravarman (in the first half of the 10th century), the son of Avantivarman, deprived temples of all their properties for replenishing his treasury emptied by his vices.2036 Parāśara (XII. 51) says that the sin of resuming land already donated cannot be expiated even by performing a hundred Vājapeya sacrifices or by the gift of millions of cows. In the Khōh plates of Parivrajaka Mahārāja Śāmkṣobha (Gupta Inscriptions No. 25 p. 115) dated Gupta saṅvat 209 (528-529 A. D.) there is a peculiar curse pronounced on him who would interfere with his gift 'him who would interfere with this gift I shall, though functioning in another body (on account of rebirth), consume (burn) with terrible curses (or imprecatory thoughts). Vide also Gupta Ins. No. 23 p. 107 of G. S. 191. When a grant of a village or villages was made kings excepted therefrom grants already made in favour of shrines of gods and brāhmaṇas. For example, in the Pikira Grant of Śāmkharivarman (E. I. VIII. p. 163) it is stated 'this village is granted by us as a gift to brāhmaṇas excepting the cultivated lands given as endowment to gods' (devabhogahalavarjam). In E. I. vol. X. p. 88 (of 697 śake) the grant excludes 'the portion already bestowed on gods and brāhmaṇas' (pūrvarattra-deva-brahma-dāya-rahitāḥ). The grant of the village by the Candella king Paramardideva in saṃ. 136 expressly excludes five halas (land measure) of land granted to Buddha (i. e. to a temple of Buddha then existing). Vide E. I. XX. p. 129. This shows that a Hindu king respected an endowment already made to a shrine of Buddha or to a monastery of Buddhists (devaśṛ- buddha-satka-pancahalam

2036. आर्थिकसम्बन्धमें विना श्रीण्वल्ल: श्रेणि वशीत। देवव्रजीयां स सर्वन ज्ञात्रादपम्यूजित:। याज्ञवल्क्ययाहादारुणः परिवर्तिते न:। सत्य सतिताकर्षणोपतिषिद्धम् कार्यक्षेत्र इव वधात।। राजसतिप्रेत्विणः V. 166 and 170.
Vide also I. H. Q. vol. VIII for 1932 p. 305 (plates of Bhoja dated samu. 1079 where the expression ‘deva-brähmana-bhukti-vairajam’ occurs); E. I. vol. II p. 360 (samu. 1162); E. I. 14, p. 194 (samu. 1150); E. I. vol. I, p. 85 at p. 88 (G. S. 334). There are many instances where kings making grants of a field say that they purchased it from the owner and then bestowed it. For example, in E. I. vol. 17 p. 345 there is a grant by Kumāragupta (G. S. 193) of this character and see p. 356 above where such a grant is referred to. Even in the most ancient grants what is granted is set out with great particularity. A few examples will show this. In the Nasik Inscription No. 3 of Vāsiṣṭhiputa[2027] Sri-Puṣṭumāyī (E. I. vol. 8 p. 65) the grant is in these words: ‘And to this village of Sāmalipada (Śāmalipadra) we grant the immunity belonging to monk’s land, making it not to be entered by royal officers, not to be touched (by any of them), not to be dug for salt, not to be interfered with by the district police, (in short) to enjoy all kinds of immunities’. So also the Mayidavolu plates[2028] of the Pallava Śivaskandavarman state (E. I. vol. VI, p. 87) ‘to this village of Viripara we grant all the immunities enjoyed by the brahmadeyas. Let it be free from digging for salt, free from being interfered with by the district police (or officers), free from supply of bullocks in succession, free from the entrance of soldiers, free from supply of boiled rice, water pots, cots and lodgings, with these and all other immunities prescribed (by rules) regarding all brahmadeyas, we have caused it to be exempted’. In the Gupta Inscriptions No. 55, p. 235 (the Chammak copperplate of Pravarasena II)[2029] there are numerous words about the various taxes and exactions remitted which it is difficult to understand at this distance of time, but some of

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2027. एवं च गामस सामालिपदस भिक्षुह्योपरिषिं वितारम अपालस अनीमस अनोपरपालश अस्तमतिनिकृत सयजनतपरिसिं च। E. I. vol. VIII at p. 65.

2028. एवं गामस विपिप्रास्त सर्वनां विद्यमान विद्विधिः विद्विधिः अपालस्त्वम अनीमस्त्वम अनोपरपालस्त्वम अस्तमतिनिकृत सयजनतपरिसिं च। E. I. vol. VI at p. 87.

2029. चम्मूक्ष्णानाग्रामम...अनीमस। अधारोपिताः पूर्ववर्तजयां चतुर्थव्रत्याः चतुर्थव्रतः...तथा अनोपरपालस्त्वम। अयमक्ष्णानाग्रामम...अनीमस। अनीमस। अनोपरपालस्त्वम। अनीमस। अनोपरपालस्त्वम। अनीमस। E. I. vol. II at p. 360; at p. 356 (G. S. 334). The words are...
which may be stated 'it was to be free from taxes, not to be entered by the regular soldiers, nor by cātās, it was to be entirely free from all obligations of forced labour, it was to carry with it hidden treasure and all deposits.'

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

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

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2030. निदिनिष्क्रयत्वम् अक्षिप्यागामिसंत्कर्तः। सिद्धसाधणोंतस्य सततयोगस्य संवृत्तम्। E. I. vol. 15 at p. 22; in the Conjeevaram plates of कृष्णवर्माय (śāke 1444), the verse runs 'निदिनिष्क्रयत्वमित्रिसततयोगस्य संवृत्तम्। अक्षिप्यागामिसंत्कर्ताः।।'. Vide also E. I. vol. I. at p. 400 (śāke 1451, in Canarese) 'निदिनिष्क्रयत्वम्याला अक्षिप्यागामिसंत्कृतं श्रीशभराजस्य अर्थात् मत्त-सततेऽवंतविति श्रेष्ठतात्रादित्वार्था।। E. I. vol. XIII p. 34 n 1 and I. A. vol. 19, p. 244 for the meaning's of these words.

2031. For a grant where these words occur and which was held to be of the soil, vide Ravi v Dadaji 1 Bom. 523; for a grant which was held to be of the royal share of the revenue only, vide the grant in Vaman v the Collector of Thana 6 Bom. H. C. R. (A. C. J.) 191. Vide also Amrit Vaman v Hari 44 Bom. 237 about the interpretation of the words 'water, grass &c.'.

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it and make use of it). Śaṅkara elaborates this by adding that others have as much right over the earth as the emperor, that the emperor is entitled to a share of crops produced from the earth as his since he protects them; but that all other persons also walk on the earth, produce crops on it, get their sustenance from it and so they also have rights over the earth and therefore there is no difference between the emperor and other persons as to rights over the earth. This view is relied upon by the Vyāvahārakumārī which says 'therefore it is said in the 6th chapter of Jaimini that the whole earth cannot be given away by the emperor and a province by a feudatory chief. The ownership in the several villages and fields on the entire earth or in a province belongs to the holders of the land alone, while kings are entitled only to collect taxes. Therefore when kings now make what are technically called gifts of fields, no gift of land (soil) is effected thereby, but only provision is made for the maintenance of the donee (from the taxes which are alienated by the king). Where however houses and fields are purchased from the holders thereof (by the king) he has also ownership (over the fields &c.) in those cases and he in such cases secures the full merit of the gift of land (if he makes a gift of such fields)'. These passages embody the important proposition that the state is not the owner of all lands, but is only entitled to levy taxes from the holders of land.

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

2032. न सूचि यस्त मात्र शक्तिः पवित्रविभिविद्वात्। जे. VI. 7. 3; न सूचि यस्त शक्तिः। कुलः।
क्षेत्राभासिन्द्रो श्रवणा हत्यन्ते न कुलः। पतिक्षुप्रकरणम्। आहं। य स्वाभविततः सार्वभौमः।
स तत्त्वविदिततः। सर्वोपसर्वोप न प्राप्तम्। कुलः। य युतम यस्तै शक्तिही श्रवणं श्रवणं
तत्वविदि। न तत्र काकिष्ठिदिः। सार्वभौम सत्तर्थपित्य यदृच्छिकच संस्कार तत्तीतस्ततिर श्रवणेन
निर्णविक तितिन्ति गति काकिष्ठिदिः। मृत।

2033. Vide for the text my edition of the स्वर्णसम्राट् p. 91.

2034. अनेक सूचिकृत्व सूचिकृत्व निष्प्रस्थविद्वारे वार्ताकारे न भौगोलिकति व्रतिति।
मित. on या. I. 318. Numerous grants were addressed to rāṣṭrapati, viṣṇyapati, bhogapati &c. Vide Gupta Ins. No. 24 p. 110, E. I. XI at p. 82 (1076 saim.) and XII at p. 34 for the word 'bhoga' in the sense of a district in a kingdom'. Bhukti also has the same sense.
making a gift of land or of a \textit{nibandha} belonged only to the king and not to the governor of a province or a district under the king. The Mit. on Yāj. II. 114 quotes a \textit{smṛti}\footnote{रविनामक्त्वंसिद्धांताधित्यवमनित्वे च | हिरण्योदिकरणेन पद्मिनिर्धारिति नैवद्विगते। सिद्ध. on या. II. 114.} ‘land passes on the happening of six circumstances viz. with the consent of one’s village, of one’s agnic lineal relatives, of \textit{sāmantas}, and of one’s coparceners and when accompanied with water and (dakṣīṇā of) gold’ and remarks that the consent of \textit{sāmantas} (neighbours) is only necessary as a safeguard against disputes about boundaries and that of the villagers is necessary for giving notice of the alienation to all. As the king is not mentioned here, the king’s consent does not appear to have been necessary for the gift of land by a private person. But it appears that the king’s consent was sometimes sought for gifts by private persons and obtained e.g. in Gupta Ins. No. 31 p. 135 Mahārāja Sarvanātha (G. S. 214) approves of a gift of two villages made to a person and his sons and grandsons in succession for the worship of the goddess Piṣṭapurikādevī by a donee to whom they had been originally granted.

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

From Manu and other \textit{smṛtikāras} it appears that so far as lands already brought under cultivation are concerned they appear to hold that the ownership of the land is in the cultivators and the king is only entitled to levy taxes for the protection he affords. In Manu VII. 130–132 it is stated ‘the king should take a fiftieth part of cattle and gold and a sixth, 8th or 13th part of the crops and a sixth part of trees, flesh, honey, ghee, perfumes, herbs, liquids, flowers, roots and fruits &c.’ and in X. 118 Manu allows the king to raise his demand in times of emergency to a fourth of the produce of land. Manu IX. 44 states that a field belongs to him who uproots the stems of trees and shrubs from waste or uncultivated land. Manu VIII. 39 provides that in ancient treasure-
trove found underneath the ground and in mines the king is entitled to a share because he affords protection and because he is lord of the earth. This militates against the view that the king is the owner of all lands, since, if that were so, Manu would have declared that the king took all the mines and treasure found in a cultivated field. In VIII. 243 Manu prescribes a fine for a cultivator not cultivating his field at the proper time or allowing the crops to be eaten up. But this would not make the king the owner, since the fine is imposed because the king is deprived of his share of taxes by the action of the cultivator. All these passages show that Manu held that the ownership of arable land was in the cultivator himself and the king was only entitled to demand a certain share of the produce (which is designated bhāga or kara as in Manu VII. 133). This is further supported by the conduct and practice of powerful but good kings who purchased lands from their holders when they wanted to donate lands already cultivated. It may be conceded that land that was waste or not cultivated by anybody was deemed to belong to the king. Manu (VII. 115–119) enjoins that the king should appoint a headman for a village and officers for ten, 20,100 and a thousand villages, that each of the preceding one was to report to the officer next above him about crimes and other matters, that the headman of a village was to take for his livelihood the perquisites (such as food, fuel &c.) that the king could daily demand from the villagers, and that the other officers were to be remunerated by grants of plots of land (which when first granted must have been uncultivated). Kaut. II. 1 states that land prepared for cultivation may be granted to cultivators who will pay a tax for life, that lands may be confiscated from those who do not cultivate them and may be given to others, that lands bestowed upon superintendents, accountants and similar persons as remuneration cannot be sold and mortgaged by them. For want of space this subject cannot be further pursued here. In modern times opinion has been sharply divided on the question whether the revenue from the land is in the nature of rent or is a tax. Baden Powell in ‘Land Systems of British India’ vol. I, pp. 240, 280 holds that land revenue is not rent but is a tax. In an elaborate judgment delivered by Sir Michael Westropp C. J. after exhaustively reviewing the original sanskrit texts (pp. 30–39) and the works and reports of famous statesmen and writers such as Elphinstone, Munro, Mill and Wilson (pp. 39–53) the conclusion arrived at is stated to be that ‘the proprietary
right of the sovereign derives no warrant from the ancient
laws or institutions of the Hindus and is not recognized by
modern Hindu lawyers as exclusive or incompatible with in-
dividual ownership’ (p. 53).232

The word agrahāra has been applied to the grant of lands or
villages to brāhmaṇas from very ancient times. It occurs
frequently in the Mahābhārata e.g. Vanaprava 68. 4, Āśrama-
(grant of the Valabhi king Dhrusasaṇa III. in G. S. 334 i.e.
653–634 A. D.) and in the Madhuban copper-plate of Harṣa
dated in the 25th year of his reign (i.e. 631, A. D., E. I. vol. I,
p. 73 and VII at p. 158).

Gifts of certain kinds are called Mahādānas. According
to the Agnipurāṇa233 (209. 23–24) the Mahādānas were ten,
viz. gifts of gold, horses, sesame, elephants, maids, chariots,
land, house, a bride, and a dark-brown (kapilī) cow. The
Mahādānas are, however, usually enumerated as 16 in the
purāṇas (vide Matsya, chap. 274–289, Agni, chap. 210, Liṅga-
purāṇa II, chap. 23 ff). The sixteen mahādānas are: Tulā-
purusa (weighing a person against gold or silver which is
then distributed among brāhmaṇas), Hiraṇyagarbha, Brahmā-
manda, Kalpavrksa, Gosahasra, Kāmadhenu (or Hiraṇyakāma-
dhenu), Hiraṇyāśva, Hiraṇyāśvaratha (or simply Āśvaratha),
Hemahastiratha (or simply Hastiratha), Paṇcalāngala, Dhara-
dāna (or Haimadharadāna), Viśvakāra, Kalpalata (or Mahā-
kalpa-), Saptasāgara, Ratnadhenu, Mahābhūtaghaṭa. In the
Liṅgapurāṇa (Uttarārđha, chap. 28 ff) the names are somewhat
different. The names of these Mahādānas (of some at least)
go back to centuries preceding the Christian Era. The word
‘Mahādānāni’ occurs in the Mahābhārata (Āśramavāsi-parva
3. 31, 13. 15). In the Hathigumpha Inscription of Khāravela (2nd
century B. C.) Kalpavrksa appears to be mentioned (E. I.
vol. XX. p. 79). Bāṇa often refers to Mahādānas in general
and Gosahasra in particular.234 It has already been shown (on

C. (Appendix pp. 1–224).

233. कनकाभवतिता नामा द्रष्टिधर्ममहीत्वा! कुश्य च कविता यथे नरम्वरामति
वे द्वारा अध्याय 209. 23–24. This verse with slight variations is quoted
by Achari p. 198 (but without the name of the work).

234. द्रष्टिधर्ममहीत्वमानसांमाणः काव्यस्य परा 85 (two mean-
ings of द्वारा): द्रष्टिधर्मानांनेतरस्तस्मान्तरस्मानं द्वारातात्त्व कालिः ... महाभाषान-
विषयकलकलिनिश्चिता इव यथाबुद्धिः। सर्वाधिकतिर्रत्रम् III, 11th para.
p. 856) how Ușavadāta made extensive gifts some of which fall under mahādānas. The Tulāpuruṣa is very frequently spoken of in the Epigraphic records. The Cambay plates of the Rāṣṭrajñāta
king Govinda IV (dated śaka 852) state that the king was
weighed against gold (E. I. vol. VII. p. 26). Vide also E. I.
vol. XI p. 112 (in Dantivarma Ins. of śaka 675), E. I. vol. IX,
p. 24 (Rāṣṭrajñā Indrarāja III weighed against gold in śaka
836), E. I. vol. XI, p. 20 at p. 23 (Hematulā of Govindaśandra
mentioned in saṃ. 1186), E. I. vol. XIV, p. 197 (dated saṃ. 1156,
when 32 villages were given as daksinā after the two mahā-
dānas of tulāpuruṣa and gosahasra); E. I. vol. VII, p. 17
(refer to tulāpuruṣa of Kṛṣṇarāya of Vijayanagara in śaka 1437).
The tulādāna is mentioned in the ancient Tamil work Śilappadi-
kāram (vide p. 311 of Prof. Dikshitar’s translation). In E. I.
vol. XII, at p.10 it is stated that king Lakṣmanasena of Bengal
granted a village as daksinā when he performed the Mahādāna
called Hemāsvaratha. The Sanjan plates of Amoghavarsa
(dated śaka 793) speak of the Hiranyakarha mahādāna per-
formed by Danti-durga at Ujjayinī (E. I. vol. XVIII, pp. 235, 238).
In the Śrirāṅgam plates of Devarāya II of Vijayanagara dated
śaka 1350 it is stated that the prince gave a dinner to one lakh
of brāhmaṇas at the holy place or Prayāga (modern Allahabad)
and on a lunar eclipse performed the Pāṇca-lāṅgala vrata

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

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

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

2040. The hymn ‘śam na indraṇi’ Ṛg. VII 35. 1-15, in the first 13 verses of which the words ‘śam naḥ’ occur at the commencement.
into one pan and in the other pan brahmānas should place pure gold. Then the earth should be invoked and thereafter the donor should leave the balance and give half of the gold to the guru and the other half to the brāhmaṇas, pouring water on their hands before doing so and he may also make grants of villages to the guru and other priests. Then he should honour brahmānas, other respectable people and the poor and helpless with gifts. One who performs this rite stays for innumerable years in the world of Viṣṇu. The same procedure was applied to weighing a man against silver or camphor (Aparārka p. 320, Hemaśri, dānakhaḍa p. 214). Apart from kings who got themselves weighed against gold as shown above, lesser persons such as ministers sometimes indulged in this mahādāna, as Candēśvara, a minister of the Mithilā kings, states with pride in his Vivādaraṇākāra (vide H. D. vol. I, p. 370).

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

2041. Rg. X. 121. 1-10 is a hymn to Hiranyagarbha and begins
   Hiranyagarbhaḥ samavartataḥ bhūtasya jātaḥ patir-eka rasi ।
2042. Hemaśri (dāna, pp. 230-231) quotes verses to the effect that
   garbhādhāna is to be imitated by sprinkling the juice of dūrvā in the
   right nostril of the donor, simantannayana by the presence of the
   fruit of udumbara (as in that rite), annaprāśana by feeding brahmāyas
   with pāyasa (rice cooked in milk) and so on.
who repeats the mantra to Hiranyagarbha and says 'formerly I was born from my mother but only as a mortal now being born of you I shall assume a divine body.' Then the donor, seated on a golden seat, is bathed with the mantra ‘devasya tvā’ (vide above note 653a) and he distributes the golden vessel among the guru and other priests.

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

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

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

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

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2043. The following verse enumerates the 18 dhānyas ‘इङ्काक-धान्यपमुष्टिलामण्डपमोहुचसात्वकुलमकालः नीलस्वरूपिण। अधवर्ति वर्णकल्यामोपेतारजना-महिमाविन्दुसाधितं च मनुरामाँ॥’ ( अपाराके p. 323 ). मदय 276. 7 speaks of ‘eighteen dhānyas’.

2044. The Kalpadāpas (wisb-yielding trees) are said to be five ‘Mandāra, Pārijātakā, Santāna, Kalpavrśa and Haricandana’. प्रजोते वेदवर्ती मदाय वर्णार्जनः। संसार: कल्पाकुलपुष्पिः व वर्मिकुलम्॥

2045. The sarṇāvsthīs are ten ‘कुटे मांसी दरिद्रे दे सुभ कैलेयचंद्रसम्। कवम-आपसकलस् च सर्वावस्था दुःख स्वतः॥’ उन्मन्तपरिभेष वृद्धि quoted by व्रतामसुख p. 17.
much wealth may make them from even three \textit{palas} of gold. The skin of a black antelope should be spread over the altar, thereon a \textit{prastha} of jaggery should be kept and on it the golden cow should be placed being decked with jewels, surrounded by eight auspicious jars, fruits, eighteen kinds of grains, cowries, copper vessel, lamps, an umbrella, two silken garments, bells, neck ornaments &c. The donor should invoke the cow with \textit{paurāṇika} mantras and then make a gift of the cow and calf to the guru. Hemāḍrī (dānakhaṇḍa, pp. 265–274) quotes passages from the Matsya, Agni, and Līṅga purāṇas and from the Kāmika and other works.

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

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

\textit{Hemahastiralātha} :—(Matsya 282). A golden chariot resembling a toy-cart should be made with four wheels, having figures of eight lokāpālas, Brahmā, Śiva, the Sun, with Nārāyaṇa, Lakṣmī and Puṣṭi in the middle of it, on the flag-staff there should be an eagle and the figure of Gānēśa on the end of the pole, there should be four golden elephants. Then it is to be invoked and donated.

\textit{Paṅcalāṅgalaka} :—(Matsya 283). Five ploughshares should be made of some strong wood (teak, sandal &c.) and five of gold, ten fine oxen should be decked with gold on their horns and with pearls on their tails, silver on their hoofs and a gift of these and of land equal to one kharvāṭa, kheṭa\textsuperscript{2047} or village or

\textsuperscript{2046}. A horse that is white in five parts of the body viz. the four feet and the mouth is deemed as very auspicious and called ‘paṅcakālyāṇaka’.

\textsuperscript{2047}. Hemāḍrī (वृन्दकण्ठ p. 288) quotes from the साकार्येयपराण ‘सोते-प्रथमपुजारी सतव: साकार्यात्। साकार्यापिनिवशधामवत्सलतुष्णम्। सदृशयथात्वतुष्णसंस्कृतरत्नसूक्ष्मसूक्ष्मवर्ज्या। तथा सभात्वत्तध्य तथा तत्त्वस्य तद्देये। तथा च तत्त्वस्य तद्देये। तथा च तत्त्वस्य तद्देये। तथा च तत्त्वस्य तद्देये। तथा च तत्त्वस्य तद्देये। तथा च तत्त्वस्य तद्देये। तथा च तत्त्वस्य तद्देये।'}
a gift of one hundred or fifty nivarlanas according to one's means should be made. A brāhmaṇa with his wife is to be honoured with golden chains, rings, silken garments, wristlets.

Dharadāna or Haimadharadāna:—(Matsya 284). A golden figure of the earth resembling Jambudvīpa is to be made with mountains on the borders and mount Meru in the middle, showing hundreds of figures and the seven oceans, made out of from five palas up to 1000 palas of gold according to one's means. Then it is to be invoked with many verses and half or 1/4 of it is to be donated to the guru and the rest to the other priests.

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

Mahākalpatāra:—(Matsya 286). Ten kalpatāras with figures of various flowers and fruits should be made of gold, they should have figures of Vidyādharas couples, of deities resembling lokapālas and the several śaktis, viz. Brahmā, Anantaśakti, Āgneyi, Vāruṇi and others and above all there should be a canopy. Two of the kalpatāras should be placed in the middle of a circle drawn on the altar and the other eight in the eight quarters on the altar. There should be ten cows and jars. Two should be bestowed on the guru and the remaining eight on eight priests.

2048. The eight missiles are 'क्रुद्धनात्राविद्याधिक्षर्कुशमार्गेथि' च। ह्रदयित्व-श्रेष्ठि शाल्य्ये ततु चार्य महाभावे व। ग्रहश्च विष्णुश्च एव त्रिपादितिः प्रयोगात् तत्र ह्रदयित्व श्रेष्ठिः शाल्य्ये ततु चार्य महाभावे व। एव द्वारा द्वारा द्वारा अति बाहुभी तिनिः लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये लक्ष्ये
Saptasāgaraka:—(Matsya 287). Seven vessels (kusas) with a diagonal of either 10\(\frac{1}{2}\) añgulas (prădeśa) or 21 añgulas should be made from gold weighing from 7 palas to a thousand palas according to one’s means. The seven vessels should be respectively filled with salt, milk, clarified butter, jaggery, curds, sugar, holy water. In the several kusas golden images of Brahmā, Viṣṇu, Śiva, the Sun, Indra, Laksñī and Pārvatī should be dipped and all jewels should be thrown in them and all dāňyas should be arranged round them. A homa to Varuṇa should be performed and then the donor should invoke the seven oceans (symbolized by the seven kusas) and then they should be donated.

Ratnadhenu:—(Matsya 288). The figure of a cow is to be made of precious stones. 81 padmarāga (ruby) stones are to be placed in the mouth of that figure, a hundred pusparāga stones in the tip of her nose, a golden tilaka on her forehead, a hundred pearls in the eyes, a hundred pieces of coral on the two eyebrows, two pieces of mother-o’pearl represent the ears, there should be golden horns, and the head should be of one hundred diamond stones, with one hundred on her neck, one hundred sapphires on the back, a hundred lapis lazuli on the sides, crystal on the belly, a hundred saugandhika stones on the waist, hoofs of gold and tail of pearls and other parts of the cow’s body are to be represented in a similar manner with various precious stones and the tongue with sugar and dung with jaggery, urine with ghee and a calf is to be made with \(\frac{1}{6}\) of what is required for the cow and then both are donated.

Mahābhūtāghaṭa:—(Matsya 289). A golden jar is to be set with precious stones with a diagonal of from 10\(\frac{1}{2}\) añgulas to 100 añgulas. It is to be filled with milk and clarified butter and on it figures of Brahmā, Viṣṇu and Śiva are to be drawn as in the case of Kalpavr̥ksa, and the figures of the earth raised by the great boar, of Varuṇa on his conveyance of Makara, of Agni on a ram, of Vāyu (on a deer), of Gaṇeśa on a rat should be kept in the jar together with the figures of Rgveda having a rosary, Yajurveda holding a lotus, Sāmaveda holding a lute, Atharvaveda holding sruc and sruta ladies and Purāṇas (the fifth veda) holding a rosary and water jar. The golden jar then should be donated.

Most of the smṛtis highly extol the gift of a cow or cows. Manu IV. 231 states that the donor of a cow reaches the world
of the Sun. Yāj. (I. 204-205), Agnipurāṇa 210. 30 prescribe that when making a gift of a cow, she should have the horns and hoofs tipped with gold and silver respectively, she should be accompanied with a bell metal vessel (for milking her) and she should be covered with cloth, she should be mild in temper and the gift should be accompanied with a money payment and that whoever makes such a gift stays in heaven for as many years as there are hair on the cow's body. Vide Sāmvarta verses 71, 74-75 also. In the Anuśāsana-parva 2049 (51. 26-34 and chapters 77, 78 and 81) there are frequent eulogies of cows. Anuśāsana 57. 28-29 are just like Yāj. I. 204-205. Anuśāsana (83. 17-18) explains that the cow is a constituent element of sacrifice, that the cow nourishes men (with milk), that their progeny (the oxen) are useful in agriculture and therefore cows deserve the highest praise. Aparārka (p. 295-297) quotes numerous passages from the purāṇas eulogizing cows. Among cows kapilā is the best for gift (Anuśāsana 73. 42 and 77. 8). Anuśāsana (77. 10 ff) explains why the dark-brown cow (kapilā) is the best. Yāj. I. 205 states that if the cow donated is kapilā it saves (from sin) the donor's family up to seven generations (including himself). Aparārka p. 297 quotes Sāmvarta to the effect that the kapilā cow is equal to ten ordinary cows. The Varāhapurāṇa chap. 111 deals with the gift of a kapilā cow. The method of giving a cow is briefly as follows 2050 (Hemādri, Dānakhaṇḍa p. 451 ff, Dānamayukha pp. 185-186): The cow is made to stand facing the east together with her calf and is worshipped by the donor (after having bathed and tied his top-knot) who sits near the tail and the donee sits facing the north. The donor holds in his hand a vessel containing

2049. गौमिस्तुष्ट्यः न प्रसादां धर्मं विष्णुचिन्तितकुं न किंतुः अथवण्य व्रतं द्वन्द्वं भार्ते पारिष्ठः। गतं श्रास्ते वीर सर्वपापदेहि हिंदुः ।।विष्णु विष्णुकुल श्रेयों वेशम वस्त्रत्वत्व तत्र स्वुक्ष्यं ॥।

2050. One of the mantras is 'यज्ञाधिकृतमुखि यथा विश्वाप्यायामिनी। विष्णुस्त: परो देव: श्रीमतामयय: महामाय।'. The procedure in the द्रामस्युख is 'अभ्यासिन: विष्णुस्त: परो देव: श्रीमतामयय: महामाय।'. The procedure in the द्रामस्युख is 'अभ्यासिन: विष्णुस्त: परो देव: श्रीमतामयय: महामाय।'.
clarified butter in which a piece of gold is put. The tail of the cow is dipped into the butter and then taken out and placed into the right hand of the donee with the hair turned towards the east and also water, sesame and kuśa grass are placed in the donee's right hand. The donor holds in his hand a vessel full of water from which he sprinkles water with paurāṇika mantras, gives daśinā and then the cow starts with the donee and the donor follows them a few steps and repeats certain verses eulogizing cows. The Agnipurāṇa (210.34) specially recommends that one who is at the door of death should make the gift of a cow (particularly a dark one) who would enable him to cross the blazing river in the world of Yama called Vaitāraṇī (and hence the cow is also called Vaitāraṇī).

Yaj. I. 206–207 (206 = Agnipurāṇa 210.33), Viṣṇu Dh. S. 88.1–4, Vanaparva 200.69–71, Atri 333, Varāhapurāṇa 112.208 attach special importance to the gift of a cow when she is just on the point of giving birth to a calf (and therefore styled 'ubhaya-yatamukhi) and the donor is said to stay in heaven as many years as the hair on the body of the cow and her calf. Aparārka (pp. 299–301) quotes a long prose extract from Cīvāna on the procedure of this gift. When the head of the calf has appeared, the donor should say to the worthy donee 'accept this cow for conferring a favour on me and not because you desire this gift' and repeat Rg. IV.19.6. Then taking hold of the cow with the formula 'ka ādam kasmā adāt' (Atharvaveda III. 29.7, Aśv. Śr. 5.13, Ap. Śr. 14.11.2), the donor takes down the calf and recites in a loud voice Rg. IV.27.1 ('garbhe nu'). Then after kindling fire the donor repeats mantras addressed to the gods, pīṭhas, rivers, mountains, plants, seas, serpents, herbs respectively viz. Rg. I 139.11, X. 16.12, X. 75.5, IX. 75.4, III. 8.11, VII. 49.1, VI. 75.14, I. 90.6. Then the donor should propitiate the Earth with mantras (addressed to the Earth) viz. Rg. I. 112.1, I. 22.13, I. 185.7, I. 164.41; the donor should offer 84 oblations of clarified butter, feed brāhmaṇas and receive

2051. याभुद्धस्वय वै पार्श्री शिरशैन पृथुवेश्वरे। तस्मिन्मठि महात्मा पद्भवनमात्मा
स्मानाः। अतापक्षितो बलसो यज्ञवल्क्यो श्रीपर्योः।
तास्तो यथं ज्ञेष्या याभुद्धवेण न सुभवति॥
याभुद्धव तथा रोमाणि बस्तवय च सुभवति॥ तत्तथुद्धववाणि स्थानादेऽको मध्रेवते॥ वनपर्व 200.69–71. या. I. 207 and वराहपुराण 112.23 are almost the same as वनपर्व 200.70.
their benedictions in the terms of Rg. V. 51. 11 (‘svasti no’). The
gift of such a cow with the paraphernalia of gold or silver,
fields, corn, clothes, salt and the like, sandal-wood, releases
a man from the sins of eating or drinking forbidden food,
brāhmaṇa murder, incest &c.

In imitation of the gift of the cow gifts of certain articles were
made and they are also described as dhenuś. The Matsyapurāṇa
( chap. 82. 17–22 ) speaks of ten dhenuś viz. of guḍa ( jaggery ),
ghṛta ( ghee ), tīla ( sesame ), jala ( water ), kṣira ( milk ), madhu
( honey ), śarkarā ( sugar ), dadhi ( curds ), rasa ( other liquids )
and godhenu ( cow itself ). It gives ( chap. 82 ) a detailed des-
cription of godhenu and adds that the liquid dhenuś should be
kept in jars and others should be in heaps, that the same
procedure applies to all, and that some add suvarṇadhenu,
navanta-dhenu ( cow of butter ) and ratnadhenu ( cow of jewels ).
The Agnipurāṇa ( 210. 11–12 ) enumerates the same ten dhenuś.
In the Anuśāsana-parva 71. 39–41 the three dhenuś of ghṛta, tīla
and jala are mentioned. The Varāhapurāṇa ( chap. 99–110 )
describes in detail twelve dhenuś, viz. all mentioned in the
Matsya ( except ghṛta and godhenu ) and navanta, lāvana
( salt ), kāṛpāśa ( cotton ) and dhānya ( corn ). The procedure of
all is more or less the same. Black antelope skin four cubits
in length is to be spread on the ground that has been cowdunged
and has darbhās strewn on it with the neck portion to the east
( this represents the cow ) and a smaller skin is also spread ( to
represent the calf ). If it is guḍa-dhenu it is made of 2 or 4
bharasa and the calf is made with one fourth of that for the
cow. Various articles such as conch shells, sugarcane pieces,
pearls, chowries, coral &c. are placed on the skin, to represent
the various limbs of the cow, which is worshipped with dhūpa
( incense ) and lamps and invoked with paurāṇika mantras. Then
the articles are donated to a brāhmaṇa. Hemādri ( Dāna, p.
401 ) notes that according to the Padmapurāṇa a single jar of
liquids and one drona of solids constitute these dhenuś, while

2052. अपरार्कः pp. 304–5 quotes मत्स्य 82. 17–22 and the following
verses. Vide Aparārka p. 303 and Agnipurāṇa 210. 17–18 from which the
following table may be set out: five छविण्डस = one पाप, 16 सवर्गस = one सवर्ग,
4 छविण्डस = one पत, 100 पतस = लोक, 20 लोकस = भार. Vide Manu VIII.134–135,
Yāj. I. 363–364 (which say that four or five suvarṇas are equal to a वत ).
the Dānaviveka establishes that kumbha\textsuperscript{2053} is equal to 1000 palas and others hold that kumbha contains 512 palas. These several dhenus may be donated on eclipses, on the full moon days of Kārtika and Maṅgha, on Yuga\textit{di} days or when the 7th tithi of a month falls on a Sunday and that the donor should subsist for three days on the substance to be donated. Aparārka pp. 303–313, Hemādri (Dāna,) pp. 397–466, Dānamayūkha pp. 172–184 dilate upon these dhenus, but all those details are passed over here for want of space.

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

\textsuperscript{2053} मरस्म, आइक, द्रोण और झरी are ancient measures of corn. Even Pāṇini mentions some of these. Vide Pāṇ, V. 1. 33 and V. 4. 110 (for khāri), V. 1. 53 (for ṣaḍhaka). The Āp. Dv. S. II. 8. 20. 1 mentions drōpa. There was no unanimity as to their exact extent. Aparārka (p. 305), Hemādri (Vṛatakhaṇḍa) part I (p. 57), Par. M. II. part I, p. 141 quote verses (the latter two say from Bhaviṣya-purāṇa) which give the following table: 2 ṣaḍh = मरस्म, 2 मरस्म = कुड़ा, 4 कुड़ा = मरस्म, 4 मरस्म = आइक, 4 आइक = द्रोण, 16 द्रोण = झरी. Parāśara VI. 70 says that 2 prasthas are equal to ṣaḍhaka and 32 prasthas are equal to a drōpa and the Par. M. remarks द्रोण तत्त्व शाक्तेन्द्र स्थास्त्राय स्वस्थ्यसाधनाय. Vide निता- on III. 265 and 274, लीलाकीत of भास्कराचार्य (verses 7–8). According to Aparārka (p. 846) a kumbha is equal to 2 drōpas. The Prāyaścitattātva (p. 514) quotes the Kalpataru to the effect that 10 drōpas are equal to a khāri and 20 drōpas to a kumbha.

\textsuperscript{2054} पीतोदुःखा वचनां दुर्धर्यो तिरिक्तिमापः। अनन्तः नाम इ लोकाल्पम् गच्छति तथा कृत्॥ कृत्वा । 1. 1. 3; पीतोदुःखा वचनां नदियो निरित्तिमापः। जयारो- गोवर्णस्याय जीवको वापरिमित्यज्ञानाय दुर्धर्य तस्मां परिवर्तित्वं कृत्वा ॥ अष्टकालम् 77. 5–6.

\textsuperscript{2055} न कुर्जनं पापचक्षां वा बलवां योगान्निता तथा। न ध्वजां न परिभ्रात्तं दुःखाद्वृं महात्माप्य हे।॥ अष्टकालम् 66. 53.

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

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

The smṛtis, purāṇas and digests speak of the gifts of many animals such as of elephants, horses, buffaloes, of articles like clothes, deer-skins, umbrellas, shoes, which are all passed over here. But two or three of these many dānas deserve notice. Aparārka (pp. 375-376) extracts a long passage from the Bhavisyottara about constructing in the month of Caitra a maṇḍapa for the distribution of water to travellers in the midst of a city or in a waterless desert or near a temple. A brāhmaṇa was to be engaged for wages to distribute water and this was to be continued for four months or at least three fortights.
Another important gift is that of manuscripts of the epics, dharmaśastras and purāṇas. Aparārka (pp. 339-403) and Hemādri (Dāna, pp. 536-540) quote from the Bhaviṣyottara. Matsya and other purāṇas long extracts about the merit secured by making such gifts, the Matsya in particular also stating the number of verses in each of the 18 purāṇas. The Agnipurāṇa also in speaking of the gifts of MSS. of purāṇas states the number of verses in each (chap. 272). The Bhaviṣyapurāṇa states that books may be placed in a mātha for the use of all people and that he who arranges for the reading of books in the temples of Śiva, Viṣṇu or the Sun reaps the merit of the gifts of cows, land and gold. E. I. vol. 18 p. 340 records a gift to a temple in which provision is made for the reading of the Mahābhārata from a part of the income (in Kerala in the 11th century A.D.). The Agnipurāṇa 211. 61 eulogises also the gifts of the works called Siddhāntas.

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

2055. व्रतस्मानं संदृशं गुरुकां प्रतिपालितम्। सामार्थयं सर्वोत्तमं स्वामयेद् या
मदेऽ। सिद्धान्तेऽस्य सिद्धान्तेऽविद्यान्तिकं भवने तथा। पा: कारपिति वा महामाता सदा मद्यगमन-नामं। ग्रहोपिर्याणमं प्रतिवासिसं श्रवणं, स्वामयानि च। मयाये तेन दृष्टानि भवनि दुर्गमम्
भविष्योत्तरं भविष्योत्तरं भविष्योत्तरं भविष्योत्तरं भविष्योत्तरं भविष्योत्तरं भविष्योत्तरं भविष्योत्तरं भविष्योत्तरं भविष्योत्तरं भविष्योत्तरं भविष्योत्तरं

2057. वाति च दृष्टस्थलिन्सः क्रममुस्तानाप्रियस्ते। कर्तार्यं त्रिस्तोत्रं समस्यं
श्रवणं वा दृष्टानि प्रवर्तितं। गौतमं XI. 15-16। अविन्यस्तीतिः च वर्तमानं प्रयोगं किते। अथवा। दृ.
III. 12. 16। विद्या या। I. 295 = महायात्मा 93. 2 एव या। I. 302, 303 = महाया
93. 27-28।
of the planets are to be made respectively of copper, crystal, red sandal-wood, gold (for both Mercury and Jupiter), silver, iron, lead and bell-metal or they may be drawn on a piece of cloth in these colours or may be painted in circles on the ground with colours; that flowers and clothes may be offered to them of the respective colours described above; fragrant substances, incense of guggulu should be offered to them and oblations of cooked food may be made to them in fire with the following mantras respectively, viz. Rg. I. 35. 2, Vāj. S. 9. 40, Rg. VII. 44. 16, Vāj. S. 15. 54, Rg. II. 23. 15, Vāj. S. 19. 75, Rg. X. 9. 4, Vāj. S. 13. 20, Rg. I. 6. 3. The fuel-sticks to be offered to the nine planets should respectively be of the following trees and plants: of arka plant, palāsa, khadira, apāmārga, pippala, undumbara, śant, dūrva and kuśa grass. 108 or 23 samidhs of each of these should be thrown into the fire, they being anointed with honey, clarified butter, curds and milk. The foods on which the brāhmaṇas are to be regaled at dinner in the grahajñā are respectively rice mixed with jaggery, rice cooked in milk, haviṣya food (i.e. the food on which the ascetics live), corn that ripens in sixty days cooked in milk, curds and rice, rice with clarified butter, rice mixed with crushed sesame, flesh (with rice), rice of various colours. The fee (dakṣīṇā) to be paid should respectively be a milch cow, conch, a draught ox, gold, clothes, horse (white), dark cow, iron weapon, a goat. ‘The rise and fall of kings depend upon the (aspects of) planets and the existence and destruction of the world depend upon planets; therefore the planets should be honoured the most’—says Yāj. I. 308.

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

2058. The mantras of the nine planets slightly differ in the Matsya-purāṇa (93. 33-37) from those of Yāj. I. 300-301. Matsya 93, 59-63 names the same dakṣīṇas as Yāj. and Aparāśka p. 575 quotes these verses. All the nine verses of Matsya 94 are quoted by the Mīt. on Yāj. I. 297-38. Yāj. probably meant to rely only on the Vāj. S., but as some of the mantras occur in the Rg., references to the latter have been given.
Dharmasindhu quoted below. The S. R. M. (pp. 123-164) contains a long-drawn procedure of Grahamakha, a rite to propitiate the planets. A Grahamakha is either nitya (on Vişuva day, ayana day, birth nakṣatra), nainitika (to be performed on such occasions as upanayana) and kāmya (for removal of adversity &c.)

Aparārka (pp. 365-366 on Viṣ. I. 209) quotes a long passage from the Nandipurāṇa about the founding of hospitals (ārogyaśāla) where medicines were supplied to patients. 'Since the four puruṣārthas (goals of life) viz. dharma, artha, kāma and mokṣa, depend upon health, he who provides for securing this may be said to have made gifts of everything.' The passage further states that a competent physician should be appointed.

Hemādri (dāna, pp. 893-95) quotes the same passage and another from the Skandapurāṇa to the same effect.

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

2059. अष्टब्रह्मवर्गं दानानि । माणिक्याधिराज्ञ्येवेत्तरलक्षयुक्तेः महासाहसर जन्मवन-कामानि इसे भौतिक्यं वानानि । चामोक्षस्तवध्वंसितोनिमित्तात्मकवेदवशुष्याः हुन्दुम्भुतं गोविन्दव- धर्मम् । महानवनविषाणवर्तकात्मकमुखाग्रं भीमसरथं । नीलकान्तका- कोष्टस्तुमात्रोक्तवृक्षकथादुष्पधारणं जुरस्यं । पुष्पक्रमाणिष्ठितस्तत्तराय सिवतपाभिवर्ततं- क्षणवर्तश्चर्याणि शुप्यार्द्रः । चित्रवर्ततथा विषयत्रात्मकमुखाग्रं भूतानस्यं । इति गोविन्द धार्मिकवशुष्याः परमात्मकवेदवशुष्याः पतिः । ज्ञानात्मकस्तुमात्रोक्तवृक्षकथां केतिको विदाने । शास्त्रापायकारणाय भाविक तत्तत्त्वात्मकस्तुमात्रोक्तवृक्षकथां केतिको विदाने । बद्धमतिसु ॥ वि. II. part 2 p. 155.
and seats used by the dead, black deerskin, the cow called ubhayatomukhi. The Dānacandrika\textsuperscript{260} quotes the Padmapurāṇa to the effect that a brāhmaṇa who is in great difficulty to maintain himself may accept a gift on the banks of the Ganges and other sacred rivers, but should himself make a gift of the 10th part of it and then he would incur no sin.

We have already seen (pp. 338–39) how even in the Rgveda various rewards are promised to those who make gifts of cows, horses, gold or clothes. The Tai. S.; I. 8. 4. 1 makes it a matter of give and take between gods and man (dehi me dadāmi te ni me dehi ni te dadhe). The same sentiments and notions continued down to the latest ages and are re-inforced by further and very detailed promises of rewards for several kinds of gifts. Vas. Dh. S. 29. 2–37, Viṣṇu Dh. S. 91–92, Saṁvarta verses 46–93 may be read in this connection.

A gift once completed by acceptance is irrevocable. Yāj. II. 176 prescribes 'what is promised should be given and what has been donated should not be taken back'. Nārada\textsuperscript{261} (Dātāpradānīka, verse 8) declares that the price of goods (delivered), wages, what is paid for pleasure (derived from dancers &c.), a gift made through affection, a gift made through gratitude (for favours received), money paid for a bride (to her kinsmen) and gifts for religious and spiritual purposes—these are given irrevocably. But a gift though promised was not complete and irrevocable in all cases. Gaut. V. 21 declares that a gift, though promised, need not be completed if the donee to whom it is promised is a person guilty of irreligion or improper conduct (such as visiting prostitutes). Manu VIII. 212 is similar in import. Kātyāyana states\textsuperscript{262} that if a man of his own free will promises a gift to a brāhmaṇa, but does not carry out that promise, he becomes a debtor (to that brāhmaṇa) in this world and the next. This means that a gift promised to a brāhmaṇa, though not completed by acceptance and delivery,

\textsuperscript{260} 2060. अष्ट चेष्मित्तिदायकः सन्त्यापिती दुष्कृतिकृति।। दुष्कृतिकृतं दुष्कृतिकृतं धनम् न

\textsuperscript{261} 2061. वेदान्तसङ्केतं सुभाषितोपन्न वेदान्तसङ्केतं सुभाषितोपन्न।।

\textsuperscript{262} 2062. प्रतिपत्तिमतिपत्रमभ्राष्ट्रायो दुर्धरः।। मैत्रोत्त्य इति भ्राष्ट्रयो दुर्धरः।।

\textsuperscript{262} 2062. वार्तालापयथामतिपत्रमभ्राष्ट्रायो दुर्धरः।। मैत्रोत्त्य इति भ्राष्ट्रयो दुर्धरः।।

\textsuperscript{262} 2062. वार्तालापयथामतिपत्रमभ्राष्ट्रायो दुर्धरः।। मैत्रोत्त्य इति भ्राष्ट्रयो दुर्धरः।।
could not be revoked and could be enforced in a court as a debt and the promisor fined for breach.

Gautama states (V. 22) that the promises made by those who were carried away by rage or extreme joy or who were under a sense of dread or were ill or distressed or covetous or made by a minor (under 16) or an extremely old man or by one who is a fool (or under delusion) or was intoxicated or made by a lunatic may be revoked by them and in doing so they incur no sin or blame. Nārada⁶⁴ (Dattāpradānīka, verses 9-16) amplifies this by stating 16 kinds of invalid gifts, viz. all those in Gautama (except those due to joy and covetousness) and also what is promised as a bribe, promises in jest, giving to a person mistaking him for another, gift induced by fraud or made by one who is not his own master, gift made to a man with the idea of getting something in return (but who does not do so), gift to a person who is unworthy, though he proclaimed himself to be worthy, and a gift for a purpose which is sinful. Kātyāyana (quoted by Aparārka p. 781) is just like Nārada and adds that if a man is in danger of life and promises the gift of all his wealth to whosoever may save him, he may resile from the promise. Aparārka p. 782 quotes verses from Bhṛṣpati similar to Nārada’s. Manu VIII. 165 declares that a sale, mortgage or gift brought about by fraud, or every transaction in which a trick is played, may be set aside (by the king). Though a gift made by one who is ill or distressed (ārta) is declared by Gautama to be revocable, Kātyāyana⁶⁴ states an exception viz. that when a man whether in sound health or suffering from a disease declares a gift for religious purposes and dies without completing it, then his son (or other heir) should be made to carry out that gift. This verse contains the germ of the idea of wills, since the mere declaration of the intention of a man to make a gift for religious purposes is here

⁶⁴. Kātyāyana quoted in Aparārka p. 782, śrutiṣya (śv. p. 184). Vide Bhūpati Nath v. Ram Lal 37 Cal. 128 (F.B.) at p. 136 where this passage of Kat. is quoted along with the Mit. and a passage from the Mahānirvāṇa Tantra.
made enforceable after his death. Aparārka p. 782 conveys that the word 'son' is only illustrative and that every heir taking the estate is liable to make good the promise of the deceased.

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

2065. Vide Lewin's 'Law of Trusts' (14th ed. of 1939) pp. 472-474 where several cases are cited out of which In re Pyne (1903) Ch. 83 would support the argument advanced above.
CHAPTER XXVI

PRATIŚṬHĀ AND UTSARGA

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

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

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2066. कि ६ यक्षाप्रसण धर्मोपकारणपत्रं श्रीमणिः पूर्तार्थमितिकारायणम्। मित्स. १० या. २. ११४।
2067. Vide Sardar Singh v. Kunj Behari L. R. 49 I. A. 383 p. 391 (a gift made by a widow of a small part of her husband’s property to the temple of Jagannātha at Puri for bhogas i. e. food offerings to the deity was upheld); Thakur Indraj Bux v. Thakur Sheo Naresh, 2Lucknow 713 (where a temple erected and endowed by a widow for the benefit of her husband’s soul as well as of her own by alienating about 1/4th part of the entire property left by her husband was held to be valid).
2068. प्रमालनाथार्थिः च परोपकारार्थ न धर्मोपकारणर्थकारायणम्। तथा च दुर्गीम्। प्रत्येकृपाः परमं प्रार्थिताः। तथा श्रमेन। र. IX. 3. 2। प्रत्येकृपाः परमाणु अति प्रार्थिताः परिभाषितोऽपि। च श्र. X. 4. 1। मोजयेव मुद्गारिनीव वेदन भर्तीलं वेदनामायुचिन्द्र। ऋ. X. 107. 10.

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

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

2069. स्त्रियांश्रेष्ठे समाजस्थापनवासमपरांसमस्तसंयुक्तमेवलकिति तद्विद्विन्दूनाथिनय (उम्भविन्न) काव्यवर्ती para 44.

2070. इसास्ती दूरसमर्थ स्त्रियां अवस्थी तीमियोद्विशिष्टमेव। अवस्थितिः ततः पूर्विन्वित प्लामिन्वित्रेन उपेक्षितिः। उपेक्षितिः प्रार्थितास्यं। काव्यवर्ती quoted in तत्त्वज्ञानी p. 10.

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

The Āsv. gr. pariṣīṣṭa IV. 9, Pār. gr. pariṣīṣṭa, Matsyapurāṇa chap. 58, Agnipurāṇa chap. 64 contain a more extensive procedure about the dedication of wells and reservoirs of water. That in the Pār. gr. pariṣīṣṭa is briefly as 2072 follows: “In the northward passage of the sun, in the bright half, on an auspicious day, tithi, vāra (week day), nakṣatra and karuṇa the donor should cook caru sacred to Varuṇa of barley, offer the two ājyabhāgas and sacrifice in fire ten oblations of clarified butter with the mantras, Rg. IV. 1. 4, IV. 1. 5, I. 25. 19, I. 24. 11, Kāṭ. śr. 25. 1. 11 (ye te śatam Varuṇa), ayāścāgne (Kāṭ. śr. 25. 1. 11), Rg. I. 24. 15, Rg. I. 24. 8, Vāj. S. IV. 36, Vāj. S. VIII. 24. 2073 He then sacrifices (ten oblations) of the mess of cooked food to Agni, Soma, Varuṇa, Yajña, Ugra, Bhima, Śatākratu (Indra), Vṛuṣṭi (prosperity), Svarga (Heaven) and lastly to Agni Śvīṣṭakṛt (with svāhā at the end of each as in ‘agnaye svāhā’). After partaking of the remains of the cooked food he should introduce aquatic animals (like fishes and tortoises in the pond &c.) and having bathed and decked a cow he should make the cow enter the reservoir, repeat the Purussākta (Rg. X. 90. 1-16) and donate that cow to the ācārya and should also make presents to him of two ear-rings, clothes and of another cow as fee and give a dinner to brāhmaṇas.” Aparāṅka (p. 413-414), the Nirṇayāsindhu and others add from the Bāhyrca gr. pariṣīṣṭa that when the cow enters the water, he should repeat a mantra ‘may you make this water holy: may the water always be pure, holy and ambrosia-like; while saving me (from sin) may you bathe in sacred water; she crosses from region to region and also saves (me and others)’; and that the donor holds the end of the cow’s tail, enters the water and brings her out in the north-east corner (of the reservoir). This procedure

2072. अभासी वापीकृत विकलामारम्बुर्ष्यापें दत्तात्रयां प्रतिज्ञाये व्यक्तकर्ष्यासंस्काराः ग्रहण आपूर्तिमण्डलस्य स्तुत्यस्य नारीला मयेः सत्तमविभाषणात् एव शुभादित्याः तत्र बख्तयं यथस्य च च अपूर्विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने तव नाये हृदये स्वयं वस्तु दृष्टथां वार्तासागरात् विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने हृदये स्वयं वस्तु दृष्टथां वार्तासागरात् विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने हृदये स्वयं वस्तु दृष्टथां वार्तासागरात् विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने हृदये स्वयं वस्तु दृष्टथां वार्तासागरात् विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने हृदये स्वयं वस्तु दृष्टथां वार्तासागरात् विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने हृदये स्वयं वस्तु दृष्टथां वार्तासागरात् विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने हृदये स्वयं वस्तु दृष्टथां वार्तासागरात् विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने हृदये स्वयं वस्तु दृष्टथां वार्तासागरात् विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने हृदये स्वयं वस्तु दृष्टथां वार्तासागरात् विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने हृदये स्वयं वस्तु दृष्टथां वार्तासागरात् विनिर्माणश्वेताक्षरं तव नाये स्वयं अन्ने हृदये स्वयं
does not apply to the consecration of a well. In that case a cow is only made to go round the well.

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

Aparārka (pp. 409-414), Hemādri (Dāna pp. 997-1029), Dānakriyākaumudi (pp. 160-181), Jalāśayotsarga-tattva of Raghunandana, the Pratiṣṭhāmayūkha and Utsargamayūkha of Nīlakanṭha, Rājadharmakaustubha (pp. 171-223) and several other works give a very comprehensive procedure of the consecration of wells, ponds and tanks, based upon the grhya-pariṣiṣṭas, the purāṇas such as the Mātsya chap. 58, the Tantras, Pāñcarātra and other works. This procedure is passed over here. The idea2075 was that unless the reservoir was consecrated in the way prescribed its water was not holy and when consecrated it became holy. Pratiṣṭhā generally means dedicating to the public with prescribed2076 rites. Utsarga means ‘divesting oneself of ownership over a thing and dedicating it for the use of all.’ There were four principal stages in the procedure of pratiṣṭhā; first the saṅkalpa,2077 then the homa, then the utsarga (i.e. declaration that the thing has been dedicated) and lastly the daksinā and feeding of brahmaṇas. In Deosaran Bharti v. Deoki Bharti 3 Patna 842 it was said (at p. 850) ‘the essential ingredient that constitutes a gift whether of movable or of immovable property in the Hindu Law is the Saṅkalpa and the Samarpana whereby the property is completely given away and the owner completely divests himself of the ownership in the

2074. एवं मलिनात्मस्य पुराणां जैमिनिकताः प्राप्ता नानान्। तेषांतेषां स्वामिन्तः-धर्ममािेषां भविष्यवाणे परिध्राताः। अपरार्कः प. 15।

2075. सत्रूत ज्ञाति पधर्म स्वापगिनयावसंस्कृतम्। कुष्ठोपयायिः राजेन्द्र न स्वदेशम्स्तं-तय॥ पार्श्विकपुड़वादी च ज्ञाति स्वदेशस्तं। अपेक्ष यज्ञवेदवी पीव्य चाद्रायणं चरं॥ भविष्यवाणे quoted in निरस्तसिस्त्रु III. पृष्ठ 334।

2076. मलिनात्माणि सविभिकोषं ग्रंथमवतः। दृष्टिकृतान् पादिकम् p. 166।

2077. The मलिनात्माणि would be in the form अद्वेययादि अद्वैतमोद्भुतादां स्वरूपोपात्माणि। आदिपुरुषोपपादि p. 167; the उल्लगि is made in some such words as ओ अद्वेययादि अद्वैतमोद्भुतादां स्वरूपोपात्माणि। स्वरूपोपात्माणि। आदिपुरुषोपपादि p. 179; at the end of the rite the donor recited the verse ‘सामाण्य सर्वसंवेद्या स्वा स्वामिन्तं ज्ञातं। परमायायमािेन सारणं स्वापगिनयाव॥’ quoted in राजयमािेनोप पप्प. 179 and 216।
property'. In the case of temples, the proper word to use is pratiṣṭhā and not utsarga.

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

Reservoirs of water that are dug out by men are of four kinds, kūpa, vāpi, puṣkariṇī and taḍāga.2078 Some of the works define kūpa as a well that is from five to fifty cubits in length (if rectangular) or in diameter (if it is circular). It has generally no flight of steps to reach the water. Vāpi is a well with a flight of steps on all sides or on three or two sides or one side only and its mouth may be from 50 to 100 cubits; a puṣkariṇī is from 100 to 200 cubits in length or diameter and a taḍāga (a tank) is from 200 to 800 cubits. The Matsyapurāṇa 154.512 states that a vāpi is equal to ten kūpas (in merit) and a hrada (deep reservoir) is equal to ten vāpis; a son is equal to ten hradas and a tree is equal to ten sons. According to the Vasiṣṭha-samhitā quoted by Raghunandana a puṣkariṇī is up to 400 cubits and a taḍāga is five times as much. At certain auspicious times only the consecration of wells and tanks is to take place.2079

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

2077a. अथ केसितः स्वर्य जलासायनोपभोगमा विहृतः। स्वर्य पुलः स्वर्याकारानां त्वात्। न चैत्यस्य एकाक्रियां द्वृत्तं वेदं संयंक्तस्य च संगमति। अत एव सत्यस्य यथा यथा-मेव यथापदानं तात्त्विनं तत्त्व-त्वात। स्वर्य पुलः स्वर्याः प्रमुखं मुख्यस्य अवस्थे। स्वर्य पुलः स्वर्याः प्रमुखं मुख्यस्य अवस्थे।

2078. अथ जलासायनेऽध्यक्ष पुलम्। न चैत्यस्य एकाक्रियां द्वृत्तं स्वर्य जलासायनोपभोगमा विहृतः। स्वर्य पुलः स्वर्याकारानां त्वात्।

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

** 2089. नैयायिक ऑडुरुक्त आर्थिक आयुर्वकः हास्य इतितत्तीय सत्यवर्त्ये मेण मन्यवात्-सत्तां सुदानः। ते स्त्री III. 4. 8. 4.

** 2081. अविनियितपरस्परस्तुतिवादिप्रस्तुताः। एकश्चैव इति पाल्लक: सर्वकार्ययुव शोभनाः। हेमादितकसन्न p. 47.

** 2082. अविनियिततितक: विनियित ग्रामिकः॥ महामायकः वृप्ति I. p. 14. The several benefits mentioned above are narrated in Anuśāsana-parva 58. 28–30 and Viṣṇu Dh. S. 91. 5–8.

** 2083. अविनियितपरस्परस्तुतिवादिप्रस्तुताः। महामायकः कृतविद्विषाधिकः। काल्यानी para 56.
trees whose bark is strong, while the inside is hollow, like bamboo) and grass and adds that he who plants trees is saved (in a future existence) by them just as sons do and that they should be tended like sons. The Vīṣṇu Dh.S.91.4 says the same thing. Hemādri (Dāna pp. 1030–31) cites a long passage from the Padmapurāṇa how by planting different trees and plants like aśvattha, aśoka, tamarind, pomegranate and others a man secures such rewards (respectively) as wealth, removal of sorrow, long life, a wife, &c. Vṛddha-Gautama (Jiv., part 2. p. 625) identifies the Aśvattha tree with Śrī Kṛṣṇa. The Mahābhārata (Śānti 69. 42) forbids even the felling of the leaves of trees like the aśvattha that have a platform built for them (caitya). Śāntiparva 184. 1–17 graphically describes how trees have life since they feel pain and pleasure and grow though cut. The Bhavisyapurāṇa quoted in the Utsarga-māyūkha (p. 16) states: he who plants either one aśvattha or one picumarda or one nyagrodha or ten tamarind trees, or the three trees i.e. kapitha, bilva and āmalaka or plants five mango trees would not see hell (i.e. would not be condemned to hell for his sins). The Matsyapurāṇa (chap. 270. 23–29) requires that to the east of the mandapa of a temple fruit-bearing trees should be planted, to the south trees that contain milky sap, to the west a reservoir of water with lotuses therein should be constructed and to the north a flower garden and sarula and tāla trees. Vas. Dh. S.19.11–12 prescribes that no one should injure (i.e. cut) trees that yield fruits and flowers except only for purposes of cultivating the land (and for sacrificial purposes, as laid down in Vīṣṇu Dh. S. 51. 63). The Vīṣṇu Dh. S. V. 55. 59 prescribes that the king should award the middling fine, or a fine of 100 kārṣāpanas or of one kārṣāpana respectively against those who wrongfully cut a tree bearing fruit or a tree that bears flowers, or who cut creepers and shrubs or grass.

Hemādri (Dāna pp. 1029–1055) deals at length with the planting of trees, the dedication of a garden and the merit
acquired by making gifts of various trees. The procedure of dedicating a garden is prescribed in Sān. gr. V. 3, Āsv. gr. pariśīṭa IV. 10, the Matsayapurāṇa 59, Agnipurāṇa 70 and in many other works. It is modelled on the dedication of wells and tanks. The Matsayapurāṇa expressly states that the procedure of the consecration of a tank is extended to the consecration of everything, such as a prāśāda (a large house or hall for public use), a garden &c., the only difference being that the mantras are different.\textsuperscript{2088} The procedure in Sān. gr.\textsuperscript{2089} (V. 3) is: Having established the sacred fire in that garden and having cooked a mess of food, the donor should sacrifice with the words (Viśṇave svāhā, Indragnibhyām svāhā, Viśvakaṁṣe svāhā) and with verses Rg. III. 8. 6 ff. (yān vo naro), verse by verse. Then he recites over the garden the verse Rg. III. 8. 11 'vanaspate satavaliṣo vi roha.' The fee for the sacrifice is gold.

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

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

\textsuperscript{2088} एवेनेव दुरापेदो तदागमविविधवस्त्रयोऽक्रमेण। कृत्तिकाशीय समाख्य तथा पक्षार्थमः।

\textsuperscript{2089} य एव विविधमोऽस्मिन्। मात्स्यायनस्य तत्तथा। मन्कृतस्य विशेषः। स्वत सामार्गिकः। तदागमविविधवस्त्रयोऽस्मिन्।

2089. अधारास्मिन्यमात्स्यायनस्य स्वतीत्वम् अनौग्यवर्ग विवेचने स्वाभावप्रविज्ञानं

2088. एवेनेव दुरापेदो तदागमविविधवस्त्रयोऽक्रमेण। कृत्तिकाशीय समाख्य तथा पक्षार्थमः।

2089. अधारास्मिन्यमात्स्यायनस्य स्वतीत्वम् अनौग्यवर्ग विवेचने स्वाभावप्रविज्ञानं

in which he is thought as in-dwelling are so imagined for the benefit of worshippers.\footnote{2090}

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

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

\footnote{2090. बिन्नद्विन्नविश्वविविश्वविवर्णः। उपासकान् कार्पाथि श्रद्धार्णो\
| स्पवकल्पम्।| quoted in the नैचरित्यश्रवण of शुचित्रेवन (p. 50).}

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'ā mūraja' and 'rathe tiṣṭhan' (Rg. VI. 47. 31 and VI. 75. 6) and entering it in the maṇḍapa with the verse 'ā krṣṇena' (Rg. I. 35. 2); placing the image on a bed on which kuśa grass and flowers are strewn with the face (of the image) towards the east; placing a water jar (called niḍrākalaṇa) having gold in it and a piece of cloth at the mouth towards the head of the image with the mantras 'āpo devī' (Tait. S. VII. 3. 13. 1) and 'āpo asmān' (Rg. X. 17. 10); placing under the head of the image silken pillows, sprinkling honey and clarified butter, and worshipping with mustard with the verse 'āpyāyasva' (Rg. I. 91. 16 or IX. 31. 4) and 'yā te rudra' (Tait. S. IV. 5. 1. 1); offering worship with sandalwood paste and flowers and tying a band (pratisara) on the right hand (of the image) with 'bāhraspatya' mantra; placing a parasol, chowrie, mirror, jewels, auspicious herbs, household utensils, fine vessels and seats by the side of the image with the verse 'abhi tvā' (Rg. VII. 32. 22); honouring the image with the presentation of various foods and condiments with the verse 'tryambakam yajāmahe' (Rg. VII. 59. 12); placing four priests and four door-keepers in the four directions viz. a priest knowing Rgveda in the east and so on and each of the four priests is to repeat from his own Veda several hymns and verses e.g. the Rgvedin priest should recite Śrīsūkta (Rg. I. 165), Pavamāna hymn (from Rg. IX. 1), Šāntikādhyāya (Rg. X. 16), then a hymn to Indra. Then the acārya is to perform homa towards the head of the image with Šāntika mantras and offer into the fire 1000 samidhas (fuel sticks) each of palāśa, udumbara, aśvattha, spāmārga and śāmi trees and then touch the feet of the god; preparing nine kuṇḍas each one cubit square and offering into them one thousand samidhas each time on touching the navel, the chest and the head of the image; remembering the eight forms (mūrti) of god viz. the earth, fire, the sacrifice, the sun, the water, wind, moon and ākāśa and offering homa to these with vaidika mantras; placing auspicious jars near each kuṇḍa; bathing the image at every watch and offering incense, food (naivedya), sandalwood paste; offering balti to all beings, and dinner to brāhmaṇas and persons of other castes at one's desire; celebrating a festival at night with dances, song and music; this may go on from one day to seven days (it is called adhivāsana); then the temple building is to be sprinkled over; finding out a place for the image either to the north or slightly to the north-east in the temple; a stone in the form of a tortoise is to be placed on the temple floor;
preparing a pinda and bathing it with pañcagavya with mantras; then raising the image with the mantra ‘uttisṭha’ (Rg. I. 40.1), bringing it in the inmost chamber of the temple and placing it on the pitha (pedestal), offering it arghya water, pādyā water, madhuparka; then the nyāsa (depositing) of eight kinds of jewels viz. diamond, pearl, lapis lazuli, conch, crystal, susparāga, indranila and utila in the eight directions from the east, also of eight kinds of grains viz. wheat, barley, sesame, mudga, ulvara, syāmaka, mustard and rice and also eight fragrant things such as white and red sandal-wood, agaru, uśtra &c. Nyāsa of all these is to be made after repeating om and the paurāṇika mantras (with ‘nāma namaḥ’ at end) of the eight guardians (lokapālas) viz. Indra, Agni, Yama, Nirṛti, Varuṇa, Vayu, Soma, Ṣāna and also of Brahmā (9th) and Ananta (10th); raising the image and fixing it in the scooped up portion of the pedestal with the mantra ‘dhruva dyauro’ (Rg. X. 173.4); placing one’s hand on the head of the image and contemplating on the well-known form of the deity that is established, whether Viṣṇu, Śiva, Brahmā, the Sun; repeating appropriate mantras (viz. those of Rudra, Viṣṇu, Brahmā, the Sun in the case of the respective gods whose image is established); establishing deities near the principal image of the god’s dependants (such as Nandi in the case of Śiva); invocation (āvāhana) of the principal deity with its attendants with paurāṇika mantras; bathing the image with curds, milk, clarified butter, honey and sugar and then with water in which flowers and scents are mixed up; repeating the following mantras again and again viz. ‘yaj-yagrato dūram-upaiti’ (Vāj. S. 34.1), ‘tato virād-ajāyata’ (Vāj. S. 31.5), ‘sahasraśrā’ (Rg. X. 90.1), ‘yānem bhūtāṃ’ (Vāj. S. 34.4), ‘na tvāvām’ (Rg. VII. 32.23); touching four times with water the feet, the waist and head (of the image); giving gifts of clothes, ornaments &c. to the ācārya and to the poor, the blind and the distressed and to others that may be gathered to see; filling with sand any aperture in any direction in which the image appears to be unstable and performing propitiatory rites for the guardian of that quarter and making gifts suitable to each lokapāla; celebrating a festival for three, five or seven days.

The general procedure of consecrating an image has been given above at some length from the Matsyapurāṇa in order to convey some idea how in the first centuries of the Christian era the consecration of images was done. It will be noticed
that mostly vedic mantras were employed though a few paurāṇika mantras also occur. In medieval digests like the Devapratiṣṭhātattva other elements were added from Tantra works. Special attention may be drawn to the fact that in the above procedure the word prānapraṇātēhā does not occur in the Matsya. Raghunandana (in Devapratiṣṭhātattva) quotes Devipūrāṇa to the effect that prānapraṇātēhā is done after touching the cheeks of the image with the right hand and that without this vivification a mere image does not attain to the position of a deity worthy of worship. In the Devapratiṣṭhātattva, the Nirṇayāsindhu, the Rājadharma-kaustubha and other works the prānapraṇātēhā is based on the 23rd chapter (patala) of the Śāradātilaka (verses 72-76). The mantra is given below. 2091

The Devapratiṣṭhātattva (p. 505) quotes the Hayaśr̥ṣapañcarātra to the effect that generally a brahmapa should officiate at the consecration of an image of Viṣṇu, but a ksatriya can officiate for a vaisya or a śūdra yajamāna and a vaisya may do for a śūdra yajamāna, but a śūdra cannot officiate.

In the Matsya-purāṇa, the Agnipurāṇa, the Nṛsiṁhapurāṇa, the Nirnayāsindhu and many other works there are descriptions of the consecration of the images of Viṣṇu, of a linga and other deities, which are all passed over here for want of space. In these works following Tantric practices three kinds of nyāsas viz. Mārkānyāsā, Tattvanyāsā and Mantranyāsā are referred. The Mārkānyāsā consists in repeating the letters of the alphabet from a (including 'am' and 'aḥ') to ṛ (in the form of akāraṁa)

2091. अस्त्र्यार्णावलिस्तहरुभन्सकरित्वादिलिंद्रणविद्ययुवः। कर्णव: वर्गद: सामान्य: क्षणाव: सीधार्थविद्ययुवः। पाण्डवः द्वेषवः। ऒर्ब्रु: मा: का: हां:। प्राणिविद्ययुवः विविधोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभियोऽभि
namah svaha) and offering an oblation in fire. The Tattvanyasa consists in repeating 'Atmatattvaya namah, svaha' and the same formula as to Atmattvadhipati, Kriyasakti, Sivatttva (or Vijnatattva), Sivattvadhipati, Ichhasakti, Vidyatttva, Vidyattvadhipati, Adharaasakti. The Mantranyasa is as follows: taking a mantra of certain letters for a god (e.g. one of 12 letters as in 'om namo bhagavate Vasudevaya') one has to repeat each letter in the formula 'om omkaraya namah svaha'.

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

The Vaikhānasa Smārtasūtra (IV. 10-11) contains perhaps the earliest extant detailed description of the consecration of the image of Viṣṇu. But it appears to have been mainly concerned with an image installed in private houses or with the worship of an image by one individual. It is briefly as follows:2092 After the daily homa comes the daily worship of Viṣṇu, which (worship) comprehends in itself the worship of all gods. A brāhmaṇa passage (Ait. Br. I. 1) says 'Agnī is indeed the nethermost (or the lowest) among gods and Viṣṇu the highest; between these two stand all the other deities'. Therefore having established in one's house the highest god Viṣṇu the householder worships him at the end of the evening and morning homa. He should make an image of Viṣṇu in length not more than six fingers; he should perform its consecration in the bright half (of a month) on an auspicious nakṣatra. Three days before he should prepare the space (kuṇḍa) of the ġṛhya fire and perform the several rites of proksana, drawing lines as described (in Vaik. I. 9). Then he is to perform homa up to āghāras (as described above pp. 210-11). Then he performs the sacrifices to the limbs in the words 'to the teeth, svaha: to the jaws, svaha', and other oblations with the six mantras beginning with 'ato devā' (Rg. I. 23. 16-21). Then he performs while repeating audibly the hymn to Puruṣa (Rg. X. 90. 1-16) the opening of the eyes (of the god Viṣṇu) with a golden needle. Having spread in a river or a pond or in a vessel filled with water cloth and kuśa grass with the mantras beginning 'ye te satam' (mentioned in Vaik. III. 17) he lays down (the

2092. Vide Appendix for the text.
image of) the god on these with the head turned to the east and leaves the image there. On the second day after he bathes, he offers at night the āghāra in the usual way; he brings eight jars, fills them successively with pañcagavya, ghee, curds, milk, water mixed with whole rice, water with fruits, water with kuśa grass, water with jewels (pearls &c.); worships the god, bathes the image with the (contents of) the (eight) jars successively with the following mantras: 'vasoh pavitram' (Vaiṣ. S. I. 31), 'agni āyāhi', 'iṣe tvorje tvā', 'sām no devir', 'cātvāri śrīgā' (Rg. IV. 58. 3), 'somo dhenum' (Rg. I. 91. 26), 'cātvāri vāk' (Rg. I. 164. 45), 'idam viśpur' (Rg. I. 23. 17); he further bathes the image with perfumed waters to the accompaniment of the mantras 'āpo' (Rg. X. 9. 1), 'hiranyavarnāḥ' (Tai. S. V. 6. 1. 1) and the pavanāna section. He then makes to the north of the fire a vedī (altar) with rice, places a seat on it, spreads cloth on it, places the god thereon and having decked (the image) with clothes &c. worships the image. He has the benediction pronounced (by the brähmanas), he touches the pratisara (a band or ribbon) with the svasti hymn and ties it (on the right hand of the image) with the mantra 'svastidā viśaspatir' (Rg. X. 152. 2). He then lays the god down as before. After filling with purified clear water a jar that is not dark-coloured, he places it by the (right) side of the image, touches it with the syllable 'om' and throws into it a bunch of kuśa grass, whole rice, a piece of gold and a jewel (pearl). Having meditated on the god who is really without parts as residing in his own heart and also in the clear water, as golden in splendour, as having red face, eyes, hands and feet, as wearing the śrīvatsa mark and a yellow garment, as having (in his hands) the couch and the disc, as of benign countenance and as possessed of all parts (i.e. complete) he should bow before him. Having sprinkled water round the fire and having lauded the work of the hort, he invokes the god by name in the southern prapādi vessel in the words 'om bhūḥ purusam' (āvahayāmi) and performs invocations in the same way with vyāhṛtis separately and together and of Nārāyaṇa.

2093. Iṣe tvorje tvā, agna āyāhi, sām no devir—are the beginnings of the three Vedas, Yajurveda (Sukla and Kṛṣṇa), Sāmaveda and Atharvaveda. In the Śānubiya recension of the Atharvaveda the first verse is 'Ye triśaptāḥ' and 'sām no devir' is Atharva I. 6. 1.

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

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

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

2095. वाक्क शीतलब्रह्म विद्यासिद्धामनविनि (E. I. vol. II p. 227).
against all who might stop that practice. The Ittagi (20 miles east of Gadag) inscription dated 1112 A. D. records (E. I. vol. XIII. p. 58) that a brāhmaṇa named Mahādeva donated houses for the retinue of dancing girls and other attendants of the gods at Ittagi. This practice of devalāsīs (minor girls dedicated to the service of temples) or bhāvis (which term is known in the southern parts of the Ratnagiri district) was held by the modern Indian Courts to be immoral and whoever disposes of any person under the age of 18 years (or obtains possession of any person) with intent that such person shall at any age be employed or used for the purpose of prostitution or illicit intercourse with any person or with knowledge that the person is likely to be employed or used for any such purpose at any age is liable to be prosecuted under Sec. 372 and 373 of the Indian Penal Code (as amended by Act 18 of 1924). In Bombay there is the Bombay Devadasis Protection Act (Bombay Act X. of 1934) which declares the performance of ceremonies for dedicating an unmarried woman to an idol or temple illegal and renders the dedicator or abettor thereof liable to punishment (one year's imprisonment or fine or both).

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

2096. Vide Queen Empress v Tippa, 16 Bom. 737; Reg. v. Jali Bhāvin 5 Bom. H. C. L. 60 (Crown Cases) for convictions for dedication of minor girls to temple-service and marrying them to an idol; also 1 Mad. 164, 15 Mad. 41 and 75. The Marathi word 'bhāvin' is derived from bhāvini (a woman having bhāva) and bhāva in the language of Sanskrit rhetoric means 'love of god' (ratir-devandi-viṣayāḥ ... bhāva iti proktah Kāvyaprakāśā IV. 35). Vide Euthoven's 'Tribes and castes of Bombay' vol. I, pp. 145-147 for information about Bhāvins.
an image is broken or stolen a fast should be observed. If images of metal such as of copper are touched by thieves or cāndālas they should be purified in the same way in which polluted vessels of those metals are purified and then they should be re-consecrated. If an image properly consecrated has had no worship performed without pre-meditation (i.e. owing to forgetfulness or neglect) for one night or a month or two months or the image is touched by a sūdra or a woman in her monthly illness, then the image should have water adhvāsa (placing in water) performed on it and it should be bathed with water from a jar, then with pañcagavya, then it should be bathed with pure water from jars to the accompaniment of the hymn to Puruṣa (Rg. X. 90) repeated 8000 times, 800 times or 28 times, worship should be offered with sandal-wood paste and flowers, naivedya (food) of rice cooked with jaggery should be offered. This is the way in which the re-consecration is effected.

Jirnoddhāra (rehabilitating old or dilapidated temples &c.). This subject is closely connected with the preceding topic and is dealt with in the Agnipurāṇa, chap. 67 and 103 (about lingas); the Nirnayasindhu (III. pūrvārdha p. 353), the Dharmasindhu (III. pūrvārdha p. 335) give an extensive procedure following the Agnipurāṇa. This is done when the image in a temple or a linga is burnt, or reduced to particles or is removed to another place. The Agnipurāṇa (103. 4) says that if an image or linga is carried off by the strong current of a river, it may be re-consecrated elsewhere according to the rites prescribed in the śāstra. According to the Agnipurāṇa\textsuperscript{2097} (103. 21) a linga that is reputed to have been established by the asuras (like Bānāsura) or famous sages or by gods or by those who were expert in Tantra should not be removed to another place, whether it be worn out or broken, even after the performance of prescribed rites. The Agnipurāṇa prescribes (chap. 67. 3–6) that an image of wood when extremely worn out may be burnt, one of stone may be thrown into water, one made of metal or of a jewel (pearl &c.) should be thrown into very deep water or the sea after carrying it covered with cloth in a cart to the accompaniment of music and on the same day another of the same dimensions and substance should be installed after the purification of the image is effected. When the daily worship of an image

\textsuperscript{2097} नाविषेण प्रवहोते तथ्पालिते पाणि। ततोपि च संस्थापन विधिवन्दन यथास्थिरं। अतिशृणिमार्गकर्मावस्थितिः। पतिष्ठितम। जीवनं रात्ययन भयं। विभिन्नापि न वालयेत।। अग्रिपुरा 103. 4 and 21.

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had been stopped of set purpose or when it is touched by śūdras
and the like, purification can be effected only by re-consecra-
tion. Re-consecration can be done even in intercalary months
or when Venus is too near the sun to be visible. When a temple
or a well or a tank is breached or when a garden embankment
or a public hall is injured, one should offer four oblations of
clarified butter with the four verses ‘idam Viśṇur’ (Rg. I.
22.17), ‘mā nastoke’ (Rg. I. 114.8), ‘Viśnoḥ karmaṇī’ (Rg. I.
22.19), ‘pādosya’ (Rg. X. 90.3), and then a dinner may be
given to brāhmaṇas.

The procedure of jīrnodhāra is given at length in the
Nirnayasindhu, the Dharmasindhu and other works. Vṛddha-
Hārīta I. 409-415 also deals with re-consecration. Sāṅkha-
Likhita quoted in the Viśāda-ratnakara and other works say that
when an image, a garden, a well, a bridge (over a moat or river),
a flagstaff, a dam, a reservoir of water are breached, they should
be repaired (or raised), re-consecrated and the person guilty of
breach should be fined 800 pāpas.2098 When worship was
stopped, some authors prescribed re-consecration, while others
prescribed only prokṣaṇa as laid down in the Devapratīṣṭhā-
tāṭvā (p. 512) or Dharmasindhu (III pūrvādha p. 334).

The Kirādu (Jodhpur) Inscription of the time of king
Bhtmadeva of Anahillapataka records that in place of an image
broken by Turuskas (Moolens) a new one was installed in
śaṃvat 1235 (1178–79 A. D.) by the wife of Tejaḥpāla, a sub-
ordinate officer of the feudatory Cāhāmāna Mahārājaputra
Madanabrahma (vide E. I. vol. XX, Appendix p. 56 No. 381).

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

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

2098. प्रतिष्ठासंक्रमणसंस्कारनमस्तुतियानक्रमशुद्धिः पतिःस्वामीसभवः
वि. r. p. 364. The niṣpratihāra explains समस्तव्यायम् पतिस्वामियम् प्रतिस्वामतयाः-पुनः
पतिः अद्वितेन पणं दुधृष्टवर्धः” (III, पृष्ठच. p. 352.)
and a maṭha were both established from the same religious motive or sentiment, but they served different purposes. A temple was built principally for the purpose of prayer and worship. It also often provided for religious instruction, for the recitation of the Mahābhārata, the Rāmāyaṇa and the purāṇas, for kirtams to the accompaniment of music. But these latter were only secondary purposes. In the case of the maṭhas they were primarily intended for the instruction of pupils or the laity by some great teacher in the tenets of a sect or in the doctrines of some philosophy or in some branch of learning such as grammar, mīmāṃsā, astronomy and the like. In many cases shrines or temples are associated with or affiliated to the maṭhas, but the worship of a particular deity is not the primary object of maṭhas. Maṭhas among the followers of the Vedic religion probably owed their origin to the example of Buddhist monasteries (vihāras)\(^\text{2099}\). The foundation of maṭhas received a great fillip after the times of the celebrated Advaita teacher, the great Śaṅkaraśārya, whom tradition credits with having established for the propagation of his system of Vedānta four maṭhas at Śrīnerī, Puri (Govardhanamaṭha), Dvārakā (Śāradāmaṭha) and Badarī (Jyotirmāṭha).vide E. C. vol. VI Sg. No. 11 (an inscription dated 1652 A. D.) where reference is made to a grant in Śrīngapura, the dharma-pītha established by Śaṅkaraśārya, to the famous maṭha at Śrīnerī for the worship of Mallikārjuna, Vidyāśaṅkara-svāmī and Śāradāmbā. Other ācāryas like Śrīmanuja and Madhva established their own maṭhas and the number of maṭhas is now legion. Originally a maṭha started by a sannyāsin like the great Śaṅkaraśārya must have had no property, as ascetics were prohibited by the śāstras from possessing property, except such articles of personal use as clothes, sandals, religious books on palm leaf or paper &c. Besides sannyāsins were required not to stay long in one place. So people built shelters for them, in order to accommodate them when they visited their town or village and these were probably originally called matha, which in its narrow sense means a place where an ascetic resides. In its wider sense it means an institution where a teacher presides and instructs several disciples in religious and analogous tenets, practices and dogmas. But gradually the zeal and devotion of the disciples and followers of the great

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

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

That temples and māthas have throughout the centuries been supplementary to each other, both ministering to the religious and spiritual wants of the people can be shown by a few examples. It has been seen how Bāna (in the seventh century) refers to the recitation of the Mahābhārata in the temple of Mahākāla at Ujjayini. The Rājatarangini (V. 29) states how king Avantivarman of Kashmir appointed one Rāmaṭa Upādhyāya to the post of expounder (vyākhyātpadaka) of grammar in a temple (about 900 A.D.). The Agnipurāṇa enjoineth that in a temple of Śiva or Viṣṇu or the Sun if any one reads a book he may thereby acquire (the merit of) the imparting of all knowledge. Some māthas on the other hand provided for instruction not only in spiritual knowledge but also in secular knowledge. In the Patna Inscription of the time of the Yādava king Sīngaṇaṇa, we read that Cāṅgadeva, the court astronomer and astrologer, established in śaṅke 1128 (1207 A.D.) a mātha for the study of the Siddhānta-śiromaṇi (an astronomical work) of Bāskarācārya, the grandfather of Cāṅgadeva (E. I. vol. I. p. 338), the mātha being endowed with lands and other sources of income by two feudatories of Sīngaṇaṇa. Vide also E. C. vol. VI. Sg. No. 11 referred to above (p. 907) where in endowing the mātha at Śrīgerī provision was made for the worship of Mallikārjuna and Sāradāmbā.

A passage quoted in the Dānacandrikā from the Skanda-purāṇa states that a mātha should be provided with cots and seats, should be thatched with grass and provided with platforms and should be donated to brāhmaṇas or ascetics at some auspicious time; by so doing a man secures all his desires and if he has no worldly desires he secures release (from saṁsāra).

2101. शिवालये विषयुद्धे सुर्यव भवने तथा। सर्वंस्तवन्दः स स्वात्तुलं बाजपेत्यु | अस्पीपुरण 211. 57.

2102. कुला हन्त मध्यांश्य श्यामनासंस्युतमिदुरुणाश्चात्विं चैव बैटिकाभिम: दुसोनिन | दुर्गातेषु द्विजेन्द्रेऽव यत्तिपो वा निषेधेत्यु| सस्तवं कामान्मोत्स्तिं विशालो मोक्षायुपधाय | सन्तवुद्राण निर्देशिता | वान्वन्तंका p. 152.
The word maṭha was sometimes used in the sense of a dharmaśāla, a place provided for the temporary residence of travellers from distant parts. For example, the Rājataraṅgini VI. 300 states that queen Diddā constructed (about 972 A.D.) a maṭha for the residence of the people from Madhyadeśa, Lāṭa and Saurāstra.

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

In Girijanund Datta Jha v. Sailajanund Datta Jha 23 Cal. 645 it is observed as follows (at p. 653) 'notwithstanding the existence of numerous richly endowed Hindu shrines all over India from the earliest times, the Hindu Law strictly so called is, as Sir T. Strange complains (see his Hindu Law, Ed. of 1839, vol. 1, p. 32) meagre in its provisions relating to religious endowments, a fact which may perhaps be accounted for on the supposition that the high reputation for piety and purity of character justly enjoyed for the most part by the priestly classes of ancient India who had the management of the shrines was deemed a sufficient safeguard against breach of duty, so as to render detailed rules of law to regulate their conduct unnecessary'. In the following some of the meagre material that can be gathered from Dharmaśāstra works and analogous writings is set out. Manu (XI. 26) first appeals to the religious sentiments of people by declaring that the wicked man who from greed seizes the property of gods or of brāhmaṇas feeds in another world on the leavings of the food of vultures. Śabara remarks (on Jainini2103 IX. 1.9) that when it is said that a village or field belongs to a god, that is not a literal expression but used only in a secondary sense. That is said to be owned by a person which one can use as one likes; a field or a village cannot be used by a deity; but the attendants on the god (or temple) are maintained out of what is donated to a temple or god. From this it follows that all those rules that apply to a gift to a human being do not apply to a property dedicated to an

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

\(^{2104}\) नभि देवतानां स्वस्थानामानां तस्मानां स्वस्थानाधीनां यथायां मना:। \(\text{नेघा: नमु।}\) ।

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

2106. मर्यादाग्रहणे पूर्वे साधवन्तः मर्यादामेव चतुर्विन्दितनः तेन तपोवनः बिचित्रकारवेधितयात्रानुद्वृत्यजननुत्यम्य-विबाहनविवाहम्यस्वाभावम्। कौषिक्यम् III. 9; द्वेषातः स्वयम् दुन्मुखाः मनुष्यमेकोष्ठ्यो स्वयम्। तथैव चावेनेतः। कौषिक्यम् V. 2.

2107. छाडाने चायतन्त्वतः पद्यानि सृजस्तवः। स्वयमतानिः शृद्धयान्तिप्रस्तवश्वेतः। कैविना || पवित्रभावस्वाभास्वेतः। स्वप्रेमस्य विनाशी च तथा चायतन्त्रम् || शिरस्मास्तिः (च्यव्य. p. 27).

2108. हृद च च। पश्च वा कायः समुद्रस्तिवेर्दियतः। कार्यं वस्तुं तेन चायध्रेनीगणविचिन्तितम्।। श्वस्तिः। शुकः। ससु गृहाणां सिस्तस्मात्। भयेषायः।। तदा निचारर्थम्यह स्तोत्रम् शास्त्रेभ्यो च।। अपरार्कम् p. 794.
members goṣṭhika. In some inscriptions the superintendent of a temple is called sthānapati (vide Srirangam plates of Devarāya II dated śake 1356 in E. I. vol. 18, p. 138). In the Sirpur Stone Inscription of Mahāśivagupta (about 8th or 9th century A. D.) of Mahākosala provision is made for a portion of the property granted being heritable by the sons and grandsons of the donees only if they were worthy, kept up agnihotra, studied the six āṅgas and had clean mouths and did not engage in service and further that if the heir did not possess these qualities or died without leaving a son &c., then another person, a relative with the requisite qualifications, could be made the recipient of that share, and he was to be elderly and learned and was to be chosen by mutual agreement and the king’s express order was not to be necessary for his selection. Paithinasi quoted by Aparārka p. 746 ordains that the king should not deprive temples and corporations of their properties. A record from Malabar of the 11th century A. D. gives the details of temple administration in Kerala, that was in the hands of Yogā (corporation) wielding independent power (E. I. vol. 18 p. 340). The Peshwa’s Government at Poona often interfered when disputes arose about properties dedicated to shrines and tombs of saints between the managers of the temples or among the heirs of the saint to whom lands had been originally donated. For example, the Peshwa made an award in 1744 A. D. about the principal religious and charitable institution in the Deccan, viz. the Chinchvad Samsthan, whereby he set apart one half of all properties bestowed on the shrine at that place for purely religious and charitable purposes and distributed the other half between the manager and his kinsmen who were all descendants of the original founder, Shri Moraya Gosavi (vide Chintaman v. Dhondo.

2109. Vide E. I. vol. II. p. 87 (votive inscription from Sanchi) at p. 92 where mention is made of Bodha-goṣṭhi (Buddha goṣṭhi); E. I. vol. I. p. 184 at p. 188 (for goṣṭhika), E. I. VIII p. 219 (Abu inscription No. 2 dated 1230 A. D.) which gives the names of the committee of management who and whose descendants were to manage the foundation (अन च भृतस्यांचे कुत्राळकामान्यिकांना नामानि यथा। ... ... एव्वैः पालनार्थ महर्षां एवतथाभृतस्यांसंकल्पविकां संबंध करणीय नित्यिकांपर्यं च).

2110. Vide भावभाण्डारणालैलैलिपीकेतके-एसके-एसके-एसके; द्रुतू नैवविधध भावो पयत्तुनो विषयते मामवो; द्रुतूस्य द्रुतूस्याम्: पुष्टिस्य व्यक्तिष्ठ:। स्पीजस्वजीव सन्धनी सत्विक व योजिका। एम्बेड च समस्याल वेदायो च द्रुताः।। ए. ई. vol. XI. p. 190 verses 30-32.
15 Bom. 612 at p. 615). A similar award was made by the Peshwa in 1777-78 A. D. about the Brahmanal Samstan in the Satara District (vide Annaji v. Narayana 21 Bom. 536). This privilege of ancient rulers to redress grievances and correct abuses in the management of religious and charitable endowments devolved upon the British Government as laid down by the Privy Council in Rajah Muthu Ramlinta v. Perianayagum Pillai, L.R. 1 I. A. 209 at p. 232. 'It is evident...that the British Government, by virtue of its sovereign power, asserted as the former rulers of the country had done, the right to visit endowments of this kind and to prevent and redress abuses in their management'. The Indian Central and Provincial Legislatures have placed on the Statute book many Acts regulating religious and charitable endowments. A list of the most important of these enactments is given below.

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

Among impalpable things Manu (IX 219) included yogaksema. The Mit. on Yaj. II. 118-119 shows that several meanings were attached to that expression by various writers, but that relying upon a verse of Laugakshi it prefers the meaning of ista and pura. Therefore the Mit. declares that gifts dedicated by a person to the public by expending ancestral wealth such

2111. The Religious Endowments Act (XX of 1863) as amended by Act XXI of 1925; The Charitable Endowments Act (VI of 1890); Religious Societies Act (I of 1880); Indian Civil Procedure Code, Sections 92-93 (Act V of 1908); Indian Limitation Act, Section 10 (Act IX of 1908); Charitable and Religious Trusts Act (Act XIV of 1920); Madras Hindu Religious Endowments Act (Madras Act II of 1927, applying to temples and matha also); Tirupati and Tirumalai Devasthanams Act (Madras Act XIX of 1933); The Bombay Public Trusts Registration Act (Bombay Act XXV of 1935).

2112. पोजक्षेम च पोजक्षेमचूर。 पोजक्षेमवालवल्लभकारण अन्तानिवित- साधनस्थिति कोण रूपसारहै। पोजक्षेमवाल रूपसारित्वादेतत्वस्तु चारित्वित्तसाधारामसाधिकाश्च पूर्व कमं रूपसः। तत्तुभागिते पदेक्षेत्री पितृपुरुषविद्वाराधितविभाष्यविभाष्यत। यत्राहि हैमालिक। प्रेमस्य पूर्व पोजक्षेमविद्वाराधितविभाष्यनै। अविभाज्ये च ते प्रक्ति श्रवनासंभूषे च इति। निता न या. II. 118-119.
as tanks, gardens, and temples could not be partitioned by the sons and grandsons. In modern times also the same is the rule. Besides properties dedicated to temples and other religious and charitable purposes are generally inalienable, according to legislative enactments and judicial decisions,\(^{2113}\) except where an alienation is absolutely necessary for the upkeep of the religious worship or for the benefit and preservation of the institution.

A question arises whether, when a work of public utility is dedicated, the founder possesses any control over the thing dedicated and if so to what extent. The \(\text{Viramitrodaya}^{(on}\ \text{Vyavahāra}^{2114})\) furnishes an answer to this question. The following is the gist of its argument keeping as close to the original as possible. When a man throws an oblation into fire, his ownership over the oblation comes to an end; but the oblation belongs to nobody. No human being has accepted it. Yet the sacrificer can prevent any one who wants to desecrate the offering by bringing it into contact with something impure from doing so and can see to it that the offering is reduced to ashes in the fire undisturbed. Similarly when a tank or a garden is dedicated to the public, the ownership of the founder in the thing is gone, but there is no other individual owner and no new ownership arises in any single person; yet the founder can prevent a third person making himself owner of the thing dedicated to the public and it cannot be argued that the founder cannot interfere for protecting the thing and that there is no blame if he does not safeguard the assumption of ownership by a third person. The practice of respectable people viz. the exercise of the right of preservation in the case of both (i.e. in the case of what is offered into the fire and what is dedicated to the public) is based on this consideration. The \(\text{śāstro}\) injunction about \(\text{utsarga}\) does not merely contemplate the divesting

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\(^{2113}\) \(\text{Vide for example Bombay Act II of 1863 (Summary Settlement Act, sec. 8). Vide} \ \text{Protonno Kumari v. Golab Chand L.R. 2 I. A. 245.}\)

\(^{2114}\) \(\text{किंतु बुधरूप यथेन्द्रियनियमार्थमेव परस्त्रापायित्वाताभि ब्राह्मणः क्षुद्रप्राप्तिसत्त्वमिच्छिंयते} \\
\text{तथा व्यवस्थापनार्थमेव स्वतःकालयथास्वामी शास्त्रेऽध्यायोः। यथा} \\
\text{तत्वं इतिविध्वस्तमयानि अनुसरणोऽभावापि अवर्गतिसमितिस्तुत्यम् अवर्गतिस्तुतिः। तथा} \\
\text{चार्यन्त्यकालकालयथानि न त्यक्तकालयथानानवनामानविद्विधायोः। शिर्सासनरूपोऽभावः परिधानु} \\
\text{स्थलस्नमस्स्नमेव न च चार्यन्त्यकालकालयथानि न च त्यक्तकालयथानानवनामानविद्विधायोः। न्यात्स्वस्यस्वस्यार्थशरीरविद्विधायोः। पौराणिकोऽभावः स्वविधायोः। परिधानुरुपोऽभावः स्वस्यस्य} \\
\text{विद्विधायोः। पौराणिकोऽभावः स्वविधायोः। परिधानुरुपोऽभावः स्वस्यस्य} \\
\text{विद्विधायोः। पौराणिकोऽभावः स्वविधायोः। परिधानुरुपोऽभावः स्वस्यस्य} \\
\text{विद्विधायोः। पौराणिकोऽभावः स्वविधायोः। परिधानुरुपोऽभावः स्वस्यस्य} \\
\text{विद्विधायोः। पौराणिकोऽभावः स्वविधायोः। परिधानुरुपोऽभावः स्वस्यस्य} \\
\text{विद्विधायोः। पौराणिकोऽभावः स्वविधायोः। परिधानुरुपोऽभावः स्वस्यस्य} \\
\text{विद्विधायोः। पौराणिकोऽभावः स्वविधायोः। परिधानुरुपोऽभावः स्वस्यस्य}
of one's ownership and dedication to the public, but also that the thing dedicated be enjoyed by the public without interference or encroachment, just as in homa also one does not merely desire to throw an oblation into fire (and rest content with that) but one desires to see that the oblation is reduced to ashes and is not rendered impure. This shows that the founder of a temple or the builder of a tank or garden would always retain a power to preserve the thing dedicated.

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

VĀNAPRASTHA (forest hermit)

Vaikhānasā appears to have been the ancient name for Vānaprastha. In the Anukramani one hundred Vaikhānasas are said to have been the seers of Rg. IX. 65 and a Viram Vaikhānasā is the seer of Rg. X. 99. The TaLi. A. I. 23 connects the word Vaikhānasā with the naktas of Prajāpati (ye nakhās te vaikhānasāh).2115 It appears that in ancient times there was some work called Vaikhānasā śāstra which treated of the rules for forest hermits. Gaut. III. 2 uses the word Vaikhānasā for this āśrama. Baud. Dh. S. II. 6.19 defines a vānaprastha as one who follows the practices laid down in Vaikhānasā-śāstra. Vṛddha-Gautama (chap. VIII, p. 564) appears to suggest that Vaikhānasas and Pāñcarātrikas were two schools of Vaiṣṇavas, the former calling Viṣṇu by the appellations of Purusa, Acyuta and Aniruddha, while the Pāñcarātrikas spoke of Viṣṇu as having the four mūrtis or vyūhas viz. Vāsudeva, Saṅkarsana, Pradyumna and Aniruddha.2117 The Par. M. vol. I, part 2, p.139 after quoting Vas. Dh. S. 9. 11 (śrāmaṇakenāṅgaṁādhyāya) remarks that Śrāmaṇaka is Vaikhānasā-sūtra that propounds the duties of tapasvīṇa. Kālidāsa in the Sākuntala speaks of the life led by the charming Šākuntala in Kaṇva’s hermitage as vaikhānasā vrata2118 (I. 27). Manu VI. 21 describes the Vāṇaprastha as abiding by the views (mata) of Vaikhānasā and Medhatīthi explains that Vaikhānasā is a śāstra in which the duties of the forest hermit are expounded. The Mahā-

2115. ये नावसे वैक्षणसा: | ये वालासे वालकित्वा | सै. आ. I. 23.

2116. बानासयो वैक्षणसासासदुःधाराः | सै. प. ख. II. 6. 19.

2117. पुर्वं च तत: सुकमकुलं च सुधिधिरु | अनित्यं च मां मांहृवाख्यानविद्वं जना: | अथयं यवेद सिद्धानाथाराम्यतः | वासुदेवं च राजेन्द्र सदावरणाय व | प्रमाणं वानिष्ठयं च चतुर्मुखं पद्यते II युध्मोत्तम VIII. p. 564. These and other verses are quoted as from आर्यरजसिक्षा by भर. म. I. part I p. 366. अवयविक्रम in his वैण्डक्यकल्पकथामीत्र (Vijayagram Series) p. 453 tells us that, according to the वैण्डक्यशास्त्र, the पारसुराम school is not Vaidika.

2118. वैण्डक्यसे किमथम बन्मावयुनाथं ग्यायसरोधि मदुनस्य नियोवितथम | साकुंतल I. 27.
bhārata⁴¹¹⁹ (Śānti 20. 6 and 26. 6) states that the view of the Vaikānasas is that it is better to have no desire for amassing wealth than to hanker after wealth. Śaṅkarācārya on Vedānta-sūtra III. 4. 20 speaks of the third āśrama as vaikānaśa and as indicated by the word tapas used in Chān. Up. II. 23. 1.

The word vānaprastha is according to the Mit. the same as vanaprastha, which means 'one who stays in a forest in a pre-eminent way' (by observing a strict code of life). Kṣtra-svāmī derives it differently.²¹²⁰

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

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

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

²¹¹⁹. वेदांतसारां श्रीनाथ श्रीपते वचनं यथा। ईश्वर विन्दुपावलक्षणीति गरीयसी॥ शास्त्रियवं 20. 6–7.

²¹²⁰. वन वधेन्द्र नियमम् च तिति च तत्तीति वनमयः। वनमयं एव वानसपति संज्ञानाः देवपृथिवी मित्रं। यato III. 45. शृंगेश्वरी on वानमय हावर्ष says 'सपि हन्ते असिनं पश्च: वनमयं भयो वानसपति: वेदांतसारां'।
(2) He takes with him to the forest his three Vedic fires and his grhya fire together with such sacrificial utensils as the ladles called sruc, srupa. Ordinarily the wife's co-operation is required in offering sacrifices, but when the wife is given in charge of the sons, her co-operation then is supposed to be dispensed with or it may be held that she has consented to all acts by agreeing to stay with the sons. On repairing to the forest he should perform the srauta sacrifices of new moon and full moon, the agarayaisti, the caturmasyas, Turayana and Dakshayana (Manu VI. 4. 9-10, Yaj. III. 45). The sacrificial food was to be prepared from corn like nicatra growing in the forest. It appears that according to some writers the forest hermit was to give up his srauta and grhya fires and kindle a new fire in accordance with rules laid down in the sramanaka (i.e. the Vaikhanastra sutra) and offer sacrifices therein. Vide Gaut. III. 26, Ap. Dh. S. II. 9. 21. 20 and Vas. Dh. S. IX. 10.

2121. If he has followed the ardhadhana mode, then he has separate srauta and grhya fires; but if he has followed the 'sarvadhana' mode, then he has only srauta fires, which alone he takes with him. When a man consecrates the three srauta fires he may do so with half of his smrta fire and keep the other half of the smrta fire. This is ardhadhana. If he does not keep the smrta fire separate it is sarvadhana. Vide Ap. Sr. V. 4. 12-16, V. 7. 8 and Nirmayassodh (III purvadha, p. 370). If he has no srauta fires then he takes only the grhya fire. One who has no wife living can also become a forest hermit. Vide Mit. on Yaj. III. 45. Dakshayana is a modification of the Darsapurnamasa sacrifice (Ap. Sr. III. 17. 4 and 11, Asv. Sr. II. 14. 7ff and com. on Kät. Sr. I. 2. 11) and Turayana is an iṣṭayana according to Asv. Sr. II. 14. 4-6 and a satra according to Ap. XXIII. 14. 1.

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

2123. Aṣṭāṅkagāṁyādāya. Gī. III. 26; Aṣṭāṅkagāṁyādāyaśāstra: .......

These words occur also in Baud. Dh. S. II. 6.20, śabdāntī explains that he is to swallow holy ashes in order to deposit fires in his self, while Nārāyana explains that he is to do so by repeating the mantra 'Ya te agne yajniyā' (Tai. S. III. 4. 10. 5). The Baud. Dh. S. II. 10. 30-31 refers to this. Baha. explains that this is the order of vaikhanaṇa is to establish the sramanaka fire. At first it deals with the establishment of sramanaka fire by one whose wife accompanies him and then by one whose wife does not accompany him and winds up summarily: Aṣṭāṅkagāṁyādāyaśāstra: ....

Vedānta, Vivadāvatāmatmyādāyaśāstra: ....

Vedānta Vivadāvatāmatmyādāyaśāstra: ....
Ultimately he is to leave the keeping of fires by depositing the sacred fires in his own self according to the rules prescribed (in Vaikānasa sūtra). Vide Manu VI. 25, Yāj. III. 45.

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

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

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

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

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

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

2124. वानपथरो बाह्यमारी साधिः संपादनो ब्रजेश्वर । या. III. 45; उल्लेखयोः।
वाक्किता IX. 5.
wrong in holding that if a forest hermit takes his wife with him he may cohabit with her at the prescribed times.

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

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

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

(12) He may accumulate food materials only for a day or a month or a year (but never for more than a year) and should throw away his stored food material every year in the month of Aśvina (Manu VI. 15, Yāj. III. 47, Āp. Dh. S. II. 9. 22. 24).\(^{2125}\)

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

(14) He should gradually give up residing in a house, but should stay under a tree and subsist only on fruits and roots\(^{2126}\) (Manu VI. 25, Vas. IX. 11, Yāj. III. 54, Āp. Dh. S. II. 9. 21. 20).

\(^{2125}\) नास नास् नम नासे प्राणमुख्यावर्णः। अप्र्यः प्रए। ब्रह्मवर्णः।
\(^{2126}\) वृक्षमुद्विन्यासते वृक्षम प्रमोहाति मात्रं वृक्षमुद्विन्यासितेऽतः। वासिनव इच्छिता।
(15) At night he should sleep on the bare ground, should pass the day either sitting or moving about or in the practice of Yoga and should make no effort to enjoy the things that give pleasures (Manu VI. 22 and 26, Yâj. III. 51).

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

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

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

Bṛhat-Parāśara (chap. XI. p. 290) speaks of four divisions of vānaprasthas viz. Vaikhānas, Udumbara, Vālakhilya and

2127. वालपरशुरामां ज्वलनाशुमेधां भूमपत्तन नमायिते। इति संस्कृति। न्याता on p. III. 55 (the printed text of न्याता reads वराहान्त्री while अयाति reads वराहान्त्री).
Vaneväśi; while Vaikh. VIII. 7 says that the vānaprasthas are either *apatiṇīka* (who stay with their wife) or *apatiṇīka* and the first are of four varieties viz. Audumbara, Vairīśca, Vālakhilya and Pṛṇapsa. The Rāmāyaṇa (Araṇyā, chap. 10. 2-6) speaks of forest hermits under various designations such as the Vālakhilyas, Aśmakuṭṭas &c.

Any person of the three higher varṇas could become a vānaprastha, but a śūdra could not do so. Manu VI. 1 when starting the topic of vānaprasthas employs the word 'dvija'. In the Sāntiparva 21. 15 it is stated that a kṣatriya after transferring the kingdom to his son should subsist in a forest on wild food and follow the śrāvana scriptures. In the Aśva-medhika-parva 35. 43 it is expressly stated that the order of vānaprasthas is meant for the three *dvija*. The Mahābhārata cites many examples of royal personages becoming vānaprasthas. Yāyāti after crowning his youngest and most dutiful son Pūru as a king is said to have become a forest hermit (Ādiparva 86. 1) where he practised various austerities (Ādi. 86. 12-17) and ultimately ended his life by fasting (Ādi. 75. 58). In the Āśramavāśi-parva (chap. 19) the blind king Dhṛtarāṣṭra is said to have become a forest hermit with his wife Gāndhārī who put on bark garments and deer-skin. The Par. M. (I. part 2, p. 139) relying on Manu VI. 2, Yama and other sages states its view that men of the three varṇas could become forest hermits. Women also could repair to the forest. The Mausala parva (7. 74) states that when Kṛṣṇa left the mortal body, Satyasahāma and other queens of Kṛṣṇa entered the forest having resolved to undergo severe austerities. The Ādiparva (128. 12-13) narrates that, on the death of Pāndu, Satyavatī with her two daughters-in-law repaired to a forest for austerities and died there. Vide also Śānti 147. 10 (for Mahāprasthāna) and Āśramavasiparva. 37. 27-28. According to Vaik. VIII. 1 and Vāmanaprāṣa 14. 117-118 a brāhmaṇa could pass through all four āśramas, a kṣatriya through three (he could not be a sannyāsin), a vaśya

2128. नूतनस्मातः वनन्ते वनस्य वर्त्तमानं. विविधं भवन्ती भृंगास्मातः कुपाधिकारः—समृद्धिः। विविधं भवन्ती भृंगास्मातः कुपाधिकारः—समृद्धिः। विविधं भवन्ती भृंगास्मातः कुपाधिकारः—समृद्धिः। विविधं भवन्ती भृंगास्मातः कुपाधिकारः—समृद्धिः। विविधं भवन्ती भृंगास्मातः कुपाधिकारः—समृद्धिः।

2129. वायक्ष्माणाम: वस्त्रायां स्वयम्भूविज्ञाप्ते। वस्त्रायां भवित्व, भवित्व, भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवित्व। भवि
through two (brahmacarya and gārhasṭhya) and a śūdra could resort to only one viz. the householder’s mode of life. Vide the story of Sambūka referred to above (p. 119).

The question whether ending one’s life by starting on the Great Journey or by falling from a precipice is sinful exercised the minds of many writers on dharmaśāstra. The Dharmaśāstra writers generally condemn suicide or an attempt to commit suicide as a great sin. Parāśara (IV. 1–2) states that if a man or woman hangs himself or herself through extreme pride or extreme rage or through affliction or fear he or she falls into hell for sixty thousand years.3130 Manu V. 89 says that no water is to be offered for the benefit of the souls of those who kill themselves. The Adiparva (179. 20) declares that one who commits suicide does not reach blissful worlds. Vas. Dh. S. (23. 14–16) ordains “whoever kills himself becomes abhiṣasta (guilty of mortal sin) and his sāparingas have to perform no death rites for him; a man becomes a killer of the self when he destroys himself by wood (i.e. by fire), water, clods and stones (i.e. by striking his head against a stone), weapon, poison, or ropes (i.e. by hanging). They also quote a verse “that dvija who through affection performs the last rites of a man who commits suicide must undergo the penance of Cāndrayana with Tapta-kṛcchra”. Vas. Dh. S. 23. 18 prescribes a pāryāścitta for merely resolving to kill oneself (even when no attempt is made). Yama (20–21) prescribes that when a person tries to do away with himself by such methods as hanging, if he dies, his body should be smeared with impure things and if he lives he should be fined two hundred pāyas; his friends and sons should each be fined one pāna and then they should undergo the penance laid down in the śastra.3131

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

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3130. अतितात्त्वादिविकृपाधारान्वितः पदि वा भयात्। ज्ञात्वप्पोजयिताः युध्यता मति-परा विभीषये।
3131. अतितात्त्वादिविकृपाधारान्वितः पदि वा भयात्। ज्ञात्वप्पोजयिताः युध्यता मति-परा विभीषये।
downwards in fire (Manu XI. 73, Yāj III. 248). Similarly the drinker of spirituous liquor expiated his sin by taking boiling wine, water, ghee, cow's milk or urine and dying thereby (Manu XI. 90-91, Yāj. III. 253, Gāt. 23. 1, Vas. Dh. S. 20. 22). Vide also Vas. Dh. S. 13. 14, Gāt. 23. 1, Āp. Dh. S. I. 9. 25. 1-3 and 6 for similar deadly penances for incest and for drinking liquor and for theft. The Āp.Dh.S. (I.10.28. 15-17) quotes Hārīta who condemns such penances involving death.²¹³² At extremely holy places like Prayāga, the Sarasvatī and Benares persons were allowed to kill themselves by drowning with the desire of securing release from samsāra. The Śalyaparva (39. 33-34) states "whoever abandons his body at Prthudaka on the northern bank of the Sarasvatī after repeating Vedic prayers would not be troubled by death thereafter."²¹³³ The Anuśāsanaparva (25. 62-64) says that if a man knowing the Vedānta and understanding the ephemeral nature of life abandons life in the holy Himalayas by fasting, he would reach the world of brahma. Vide also Vanapravara 85. 83 (about suicides at Prayāga). The Matsya-purāṇa (186. 34-35) eulogises the peak of Āmarakanṭaka by stating "whoever dies at Āmarakanṭaka by fire, poison, water or by fasting enjoys the pleasures (described in verses 28-33.) He who throws himself down (from the peaks of Āmarakanṭaka) never returns (to samsāra)."²¹³⁴

There are historical examples of this practice supplied by Epigraphy. The Khairha plates of Yaśahkarnadeva (dated Kalacuri samvat 823 i. e, 1073 A. D.) narrate that king Gāngeya obtained release along with his one hundred wives at the famous banyan tree of Prayāga (E. I. vol. XII. p. 205 at p. 211).²¹³⁵ King Dhāngadeva of the Chandella dynasty is said to have lived for more than 100 years and to have abandoned his body at Prayāga while contemplating on Rudra (E. I. vol. I. p. 140). The Cālukya king Somesvara after performing yoga

²¹³²  कुर्सात्यमानी तु सूक्ष्मवर्त श्रवणि यथिशयोभयत आदिकाम्याभिव्यवहारान्वयुः। सिद्धान्- 
तत्रिति हारित। वो वर्जनमेव परेण वाणीमयेतिविशिष्ट च च। अपं. । द्व. । च. । 
I. 10. 28. 15-17.

²¹³³  सरस्वनुरे तीरे परशुक्तस्मानस्तुम। पुष्पिको जपयथो नचन यो सर्वयो 
लप्यु। परशुपरि 39. 33-34

²¹³⁴  एव तेषो वचनस्तुम यो युद्धनामाचारको। अधो विवाहातीतिह तथा चैव हरिनाम- 
श्रो। अति वा विवाहस्ति तथा चै। वा नवानामो अनुविष्ट। मस्त 186. 34-35.

²¹³⁵  माते प्राणाकर्त्तुचिन्द्रवहा रथार्थार्थस्तिम कार्यत सतेन युद्धीयनिष्ठतु सुकृतम। E. I. vol. 
XII. 205 at p. 211.
rites drowned himself in the Tuṅghabhadrā in 1068 A. D. (E. C. vol. II. Sk. 136). The Rāghuvaṁśa VIII. 94 poetically describes how Aja in his old age when his health was shattered by disease resorted to fasting and drowned himself at the confluence of the holy rivers, the Ganges and the Śarayū, and immediately attained the position of a denizen of Heaven.

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

2136. युध्ध: श्रीचुङ्कुँथेन्त्रः । परायत्यत्तत्त्वविवृत्तिः । आलाम धर्मंलेखनस्तु । भृगुभ्यं- । नालाभावस्तुः । पत्र विश्रान्तिस्मारोवरित्य वर्षितस्त्रयस्तः । दोषीये दुःखे । कुलवाचार । चवित्रे शाक्त- । नामाचरणः । अर्थे 218-219 quoted by मेघाळकिप्य on मतु V. 89, लिते on या. III. 6, अपरारके p. 902 (as from Ṇगिरा), शास. मा. I. part 2 p. 228 (as from शास्त्र)।

2137. तथा च ब्रह्मार्गः । ये जीविते न प्रकोपति महायथयथापितः । साधुदुःख- । महापाण्डुलक्षिण्यं कुर्विकालयुधियं । शिवलालफ़ । श्रीगुरुविविकतयुधुमकर्मसम्म । धार्मिक- । श्रेष्ठत्वाति सीरं मरणं क्यों शास्त्रप्रतिपक्षः । तथा गायकः यूर्यथमनुपलितः । महायथाधारणसन्त उल्लासमुपलितसम्म । भृगुपतेर वेणु कुर्ष्य लेखेन्तु जीविकाम् II quoted by अपरारके p. 536.
prastāna in the Himalayas or by abandoning life from the branch of the vata tree at Prayāga, the verses declaring that not only does such a man not incur sin but he attains the worlds of bliss. In the Rāmāyana (Aranyā, chap. 9) Šarabhanga is said to have entered fire. We find that the Mṛchakanṭika (I. 4) speaks of king Śudraka as having entered fire. In the Gupta Inscriptions No. 42, the great Emperor Kumāragupta is said to have entered the fire of dried cowdung cakes. The editor remarks that there is necessarily no reference to the fact that the emperor voluntarily embraced death by fire. But it appears that there is no great propriety in the description if all that is meant is that the Emperor's corpse was burnt with 'kariṣa'.

Some put forward a Vedic passage 'one who desires heaven should not (seek to) die before the appointed span of life is at an end (of itself)' as opposed to the permission for suicide given by the śrutis. Madhātithi on Manu VI. 32\(^{2138}\) quotes this Vedic text and explains it away by saying that if śrutī intended to lay down an absolute prohibition against suicide in every case, it would have simply said 'one who desires heaven should not (seek to) die'. The Vāj. S. (40. 3) contains a verse saying 'whoever destroy their self reach after death Asura worlds that are shrouded in blinding darkness', which really refers to persons ignorant of the correct knowledge of the Self. But this has been interpreted by many as referring to those guilty of suicide (ātmahan). Vide Uttararāmacarita IV, after verse 3\(^{2139}\) and Br. Up. IV. 4. 11 for a verse similar to that in the Vāj. S. The Rājastaraṅga (VI. 1411) refers to officers appointed by the king to superintend prāyopaveśa (resolving on death by fasting).

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

\(^{2138}\) Vide VI. 32. Vide कुश्क in Manu VI. 31 for an explanation of the same Vedic quotation.

\(^{2139}\) Vide VI. 32. Vide कुश्क in Manu VI. 32. Vide कुश्क in Manu VI. 31 for an explanation of the same Vedic quotation.
extreme old age and incurable disease.\textsuperscript{2140} The Kālandrī (Siroro State) Inscription records the suicide of a Jain congregation by fasting in samādhi 1339 (E. I. vol. XX., appendix p. 98 No. 691).

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

In the times of the purāṇas the method of starting on mahāprasthāna and suicide by entering fire or falling from a precipice came to be forbidden and was included in Kalivarṣya.\textsuperscript{2141}

It will be noticed that some of the duties and regulations prescribed for vānaprasthas are practically the same as those for sannyāsins. For example, the rules laid down in Manu VI. 25-29 for forest hermits are almost the same as those for parivṛtakās\textsuperscript{2142} (Manu VI. 38, 43, 44). The Aṣ. D. S. employs the same words twice in delineating the characteristics of both (II. 9, 21, 10 and 20). The order of hermits gradually leads on to or rather passes over into that of sannyāsins. Both have to observe celibacy and restraint of senses, both have to regulate the intake and quality of food, both have to contemplate on the passages of the Upaniṣads and strive for the knowledge of Brahmaṇa. There were no doubt some differences. The vānaprastha could be accompanied by his wife at least in the beginning, a sannyāsin could not be so. A vānaprastha had to keep fires, perform the daily and other yajñas at least in the beginning, the sannyāsin gave up his fires. The vānaprastha had to concentrate upon tapas, upon inuring himself to privations, severe austerities, and self-mortification, while the sannyāsin

\textsuperscript{2140} Upasaya ārya uṣcznie praga saṃkṣiptaḥ samādhipayaiḥ samādhipaṃ. Hrīyātāṃ samādhipayaiḥ samādhipayaiḥ. Hrīyātāṃ samādhipayaiḥ samādhipayaiḥ. Hrīyātāṃ samādhipayaiḥ samādhipayaiḥ.

\textsuperscript{2141} Nityatāṃ saṃkṣiptaḥ samādhipayaiḥ samādhipayaiḥ samādhipayaiḥ. Hrīyātāṃ samādhipayaiḥ samādhipayaiḥ.

\textsuperscript{2142} Hrīyātāṃ samādhipayaiḥ samādhipayaiḥ samādhipayaiḥ. Hrīyātāṃ samādhipayaiḥ samādhipayaiḥ.
was concerned principally with *sannyāsa* (restraint or quiescence of senses) and contemplation of the highest Reality, as stated by Śāṅkarācārya on *Vedāntasūtra* III. 4. 20. 2143 Owing to the great similarity and virtual fusion of the two āśramas the stage of vānaprastha came to be gradually ignored and people passed from the householder's life directly to the life of sannyāsa. Govindasvāmi on Baud, Dh. S. III. 3. 14–17 remarks that the ācārya (Baudhāyana) should be asked why he describes the two orders of vānaprastha and sannyāsa as distinct. 2144 In course of time no one probably became a vānaprastha and therefore having recourse to the stage of vānaprastha came to be forbidden in the Kali age. 2145

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2143. तप:धामाधारणोऽभिषेक हाणस्यधारणोऽस्तेयत्व: कार्यमेवः प्राणस्य तत्सः । भिक्षुः प्रथम: इत्यदिपत्यमाधिलक्षणो जैव तत: शाश्वेनाभिज्ञयते। भाष्य: on *वेदांतसूत्र* III. 4. 20.

2144. बाणान्त्रमेवायमेवः क्रियान्ताचार्यः कार्याणां यतः इत्यादिवेच भएवः। गोविन्दस्वार्थः on वै. प. से. III. 3. 14–17.

2145. मांसाश्रयं तथा भाज्यः वाणप्रस्थामस्तथा । ... एतत्थ परम्यं कार्यं बुध्यं गुणार्जुनं विचित्रितम्। वृद्धाश्रमः, पूर्णं 24. 14; । बुद्धरथं नित्यपरिश्रांगश्राहस्य भाष्यः। स्वर्शर्यांसार व. 2, verse 17.

H. D. 117
CHAPTER XXVIII

SANYĀSA

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

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

2146. मैत्रेयीति होषण वाजनस्य वयास्यता अस्पर्शस्यात्मावद्विसिति हन्ते तेतत्र वाजस्याः वहोपास्यते करवणाति। बुद्धे उ. II. 4. 1; एते च तदमात्र विदितव बाह्यमना: पुज्वस्यायभ विदेषणायायब्ध दीर्घकालाय विद्वानां स्यर्जति। तस्माद् वाहमतः पाद्विकन्तिविद्वानर्वेण मन्त्रीतः। वाहमव च पाद्विकव च किरीहुष्टलिङ्गमें च मोन्तं च मिनिद्वारायाम-बाह्यम। बुद्धे उ. III. 5. 1. Vide Vedānta Utrī II. 4. 47-49 and 50 for a discussion of this last passage.
bālya (child-like behaviour) he should attain to the position of a muni, and having risen beyond the stage of a muni or non-muni, should become a real brāhmaṇa (one who has realized brahman). Vide also Br. Up. IV. 4. 22 for similar words and sentiments. The Jābālopanisad (5) declares that the ascetic (parivṛtṛ) wears discoloured (not white) garments, has a tonsured head, has no possessions, is pure, hates (or injures) no one, begs for alms and thereby tends to attain non-difference from brahman. In the Paramartha, the Brahma, the Nāradapaśyājaka, and the Sannyāsa Upaniṣads numerous rules are laid down about sannyāsa. But the antiquity and the authenticity of these Upaniṣads is extremely doubtful and therefore passing them over attention will be confined to the dharmastūtras and other ancient śṛṅgīs.

Gaut. III. 10-24, Āp. Dh. S. II. 9. 21. 7-20, Baud. Dh. S. II. 6. 21-27 and II. 10, Vas. Dh. S. X., Manu VI. 33-36, Yaj. III. 56-66, Vaik. IX. 9, Viṣṇu Dh. S. 96, Śāntiparva chap. 246 and 279, Adi parva chap. 119. 19-21 and Āśvamedhika 46. 18-46, Śaṅkha-śṛṅgī (VII. in verse), Dakṣa VII. 28-38, Kūrmapurāṇa (Uttarārātha, chap. 23), Agni purāṇa 161 and many other śṛṅgīs and purāṇas dilute upon the characteristics and duties of ascetics (yādindharmā). Some of the most salient features are set out below with a few references.

(1) In order to qualify himself for sannyāsa, a person had to perform a sacrifice to Prajāpati in which whatever he had be distributed to priests and the poor and the helpless (Manu VI. 33, Yaj. III. 56, Viṣṇu Dh. S. 96. 1, Śaṅkha VII. 1). The Yādindharmasangraha (p. 13) prescribes that the Prajāpatyesti should be performed by him who had kept the three Vedic fires and the īṣṭi to Agni should be performed by others who kept only the grihyas. The Jābālopanisad 4 adds that the sacrifice should be for Agni (and not for Prajāpati as some hold). The
Nṛsiṁhapuruṣa (60. 2–4) requires that before entering upon this order one should perform eight śrāddhas. The Nṛsiṁhapuruṣa 58. 36 allows every one who is a vedic student to become an ascetic if his tongue, his sexual emotions, his appetite for food and his speech are pure (i.e. under strict control). The eight śrāddhas are daiva (to Vasus, Rudras, Ādityās), ārṣa (to the ten sages viz. Marīti and others), divya (to Hiranya-garbha and Vairāja), māṇusya (to Sanaka, Sanandana and five others), bhautika (to five bhūtas, prthvī &c.), paitṛka (to Kavyavād fire, Soma, Aryaman, pītrs called Agnisvātta &c.), mātrāśraddha (to ten mātrs such as Gaurī, Pādmā), ātmāśraddha (to Paramātman). Vide Yati-dh. p. 9 and Sm. M. p. 177. Manu is careful to point out (VI. 35–37) that a man should fix his mind on mokṣa after studying the Veda, procreating sons, performing sacrifices i.e. after discharging his debts to the sages, the pītrs and gods. Baudh. Dh. S. II. 10. 3–6 and Vaik. IX. 6 state that an householder who has no children or whose wife is dead or who has established his children in the path of dharma or who is over 70 may become an ascetic. Kautūlya (II. 1) prescribes that if a person embraces the order of ascetics without making proper provision for his wife and sons he shall be punished with the first ammcerment.2149 He has to deposit his fires in himself and leave home (Manu VI. 38).

(2) After leaving home, wife, children and possessions, he should dwell outside the villages, should be homeless and stay under a tree or in an un-inhabited house wherever he may be when the sun sets and should always wander from place to place; but he may remain in one place only in the rainy season.2150 (Manu VI. 41, 43–44, Vas. Dh. S. X. 12–15, Śaṅkha VII. 6). Śaṅkha (quoted by the Mit. on Yaj. III. 58) allows him to stay in one place only for two months in the rains, while Kauṣṭha says that he may stay one night in a village and five in a town (except in the rains). When he follows the rule of staying four or two months in one place, he should do so from the full moon of Āṣādha or an ascetic may always stay on the banks of the Ganges.

2149. पुज्यारम्भविविधाय भवत: पूर्वः साहसकुट्त: विर्भि च प्राप्तयत: कौटिल्य II. 1.
2150. अन्तर्गतां वसति वसत: | ग्रामान्ते घेरे जुहयाते वा घुसन्ने वा | अर्पण- | निष्ठित: | चलिद X. 12–13, 15; | ज्ञुपासारसिणकः: | स्पद्यवसायंहि मृति: | गाञ्ज भ B. VII. 6; | the words यथासारंहि मृति: occur in ज्ञानवर्ग 12. 11 also.
(3) He should always wander alone without a companion, as by so doing he will be free from attachments and the pangs of separation. Daksā (VII, 34–38) emphasizes this\textsuperscript{2151} point very well ‘the real ascetic always stays alone; if two stay together, they form a pair; if three stay together they are like a village and if more (than three stay together) then it becomes like a town. An ascetic should not form a pair or a village or a town; by so doing he swerves from his dharma, since (if two or more stay together) they begin to exchange news about the ruling prince, about the alms obtained and by close contact sentiments of affection, jealousy or wickedness arise between them. Bad ascetics engage in many activities viz. expounding (texts) for securing money or honour and also gathering pupils round them. There are only four proper actions for an ascetic and no fifth viz. contemplation, purity, begging, always staying alone’. Nārada says ‘there are six acts which ascetics must do as if ordered by the king under the threat of a penalty viz. begging, japa, contemplation, bath (thrice daily), purity and worship of Siva or Viṣṇu (quoted in Yati-dh. p. 62 and Sm. M. p. 188).\textsuperscript{2151}

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

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

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

\textsuperscript{2151} एकोऽभूषिणयोकत्वं हि भिवृ भिवृयुं स्नुतद। \textsuperscript{2151a} नारदचरणे मिन्नतार्थे भ्रातृभ्राते भ्रातृभ्राते भ्रातृभ्राते।}

\textsuperscript{2151} एकोऽभूषिणयोकत्वं हि भिवृ भिवृयुं स्नुतद। \textsuperscript{2151a} नारदचरणे मिन्नतार्थे भ्रातृभ्राते भ्रातृभ्राते भ्रातृभ्राते।

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

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

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

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

(11) He should hoard nothing and he should own or possess nothing except his tattered garments, his water jar, begging bowl (Manu VI. 43-44, Gaut. III. 10, Vas. X. 6). Devala quoted by the Mit. on Yāj. III. 58 declares that the ascetic should possess only a water-jar, a pavitra (cloth for straining water), pādukās, an āsana and a kanthā (wallet for protection from extreme cold). The Mahābhārata states that wearing ochre-coloured garments, shaving the head, and keeping a water jar and three staffs—these are only outward signs meant
to secure food and do not lead to mokṣa\textsuperscript{2151b} (dialogue of Janaka and Sulabbā). The Mahābhāṣya (vol. I. p. 365) also declares that a man is known to be a parivrājaka on seeing his three staffs. The Vāyupurāṇa I. 8 (quoted by Aparārka pp. 949–950) lays down what he should possess. He should take a staff of bamboo the outward surface of which is intact, which is not formidable and which has the parvams (the parts between the joints) of equal length, which is surrounded by a rope of cow’s tail hair four angulas in length and has three knots and which he holds in his right hand; he should have a šikya (loop on which to carry his jar or other things) made of kuśa or cotton or hemp threads or strings and of the form of a lotus and six muṣṭis (fists) in length; he should also have a water jar and a pātra (vessel or bowl for begging); he may have a seat (āśana) of wood square or round in size for sitting on or for washing his feet; he should have a loin-cloth to cover his private parts and a kanthā (patched garment or wallet) for protection against cold and he may have two pādukās (sandals). He should have only these and should not accumulate anything else.

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

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

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

\textsuperscript{2151b} काश्यपपति मोक्षे विविध्यं क्षमताः। दशमयंस्मितानि मोक्षाच्छेतानि मलिकम्॥ quoted from the Mahābhāṣya in the Vedānta-Kāramavartīṁ p. 639 on Vedānta Pitṛ III. 4. 18; ज्ञितत्वयथं य द्रुपा परिवाजक हि। Mahābhāṣya vol. 1. p. 365 (on पा. II. 1. 1).
allow him an option viz. he may tonsure the whole head or keep only a top-knot.

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

(16) He should generally observe silence except when he repeats the Vedic texts learnt by him (Manu VI. 43, Gaut. III. 16, Baud. Dh. S. II. 10. 79, Āp. Dh. S. II. 9. 21. 10). 1152

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

2152. अनश्रीरविकल्प स्पष्ट्वामर्मणाः कुनिनः। स्त्रायाय एवमुद्रजमानो बाच्य धारे 

पाण्डवः प्रकीर्णवत्त्वानिधानोन्नवस्तुरे। आपः गु. सु. II. 9. 21. 10; the words स्त्रायाय

... बाच्य are quoted by Saṁkara in his bhāṣya on Br. Up. III. 5. 1.

H. D. 118
quotes verses to the effect "he who wields the staff of the knowledge of Reality is called ekadandī, while he who merely holds a stick in his hand without knowledge and eats everything (or has all sorts of desires) reaches terrible hells".

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

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

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

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

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

In many works ascetics are divided into four classes. The Mahābhārata (Anuśasana 141. 89) says that ascetics are
of four sorts, kuṭīcaka, bahūdaka, hāṁsa and paramahāṁsa, each later one being superior to each preceding one.¹²³ᵃ Vaik. VIII. 9, Laghu-Viṣṇu IV. 14-23, Sūtasamhitā (Māṇyayoga khandā chap. 6), Bhikṣukopanisād, Prajāpatī (quoted by Āparākṛta p. 932) define these four. They do not all agree. The kuṭīcaka, as the name itself implies, is one who resorts to sannyāsa in his own house or in a hut erected by his sons, begs food of his sons and relatives, wears the top-knot, the sacred thread, has the three staffs, carries a water-jar and stays in the same hut. The description of these four contained in Vaik.,¹²³ᵇ being probably among the oldest available, is set out here. The kuṭīcakas stay in the hermitages of sages like Gautama, Bharadvāja, Yājñavalkya and Harta, take eight morsels of food every day, know the essence of the path of Yoga and hanker only after mokṣa (release). The bahūdakas have three staffs, the water-jar and wear garments dyed with ochre, beg for food at seven houses of sage-like brahmanas or other well-conducted men but avoid taking flesh, salt and stale food. The hāṁsas stay not more than one night in a village and not more than five nights in a town for alms or subsist on cow’s urine or dung, or fast for a month or always perform the cāndrayāna penance. Pitāmaha quoted in Sm. M. (varṇāśrama p. 184) states that the hāṁsas carry only one danda, enter a village only for alms and otherwise stay under a tree or in a cave or on a river bank.

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

¹²³ᵃ वैक. दर्पनेन ये वर्गात् उलम्। अनुसारार्यं 141. 89 quoted by Āparākṛta p. 95 and कृत्वृक्ति on मठ VI. 86. अर्घिद्वार 161. 18 and Laghu-Viṣṇु 4. 11 are the same.

¹²³ᵇ तत्र कुटिचकानां गीतसारसूत्रानां विखयितं दयानां योगमं तत्समस्र योगमार्गीयस्तु। योगमार्गार्थाभावं कारणम्। सत्यत्समम迦यितो वर्णपथं। सत्यवाचस्याभ्यासं। इसते नाम वैस्मयेत। चैत्रकारणाय नवमीं विकारसं न वसतिः। गीतसारसूत्रानां विखयितं प्रथमवाचस्य भाषणं। सत्यमार्गे भाषणं। इसते नाम वैस्मयेती। चैत्रकारणाय नवमीं विकारसं न वसतिः। गीतसारसूत्रानां विखयितं प्रथमवाचस्य भाषणं। सत्यमार्गे भाषणं। परस्परसः नाम कृत्वकृत्वृक्ति। विलोक्यामः प्रथमवाचस्य भाषणं। सत्यमार्गे भाषणं। इसते नाम वैस्मयेत। चैत्रकारणाय नवमीं विकारसं न वसतिः।
and also contains the words of the Jābālopaniṣad as to Paraman-
harimśas. It appears that long before the Āp. Dh. S. (II. 9. 21.
13-17) i.e. at least five or six centuries before Christ there
were people who thought that an ascetic was beyond all vidi
t (injunctions to do a thing) and nīśedha (prohibition), that he
was above the ordinary rules about truthfulness or falsehood,
that he should not care for pleasure or pain or for the study of
the Vedas, or for this world or the next, he should simply seek
to realize the Self, that when he realizes the Self all his sins, if
any, would be liquidated thereby. Āp. combats these ideas by
saying that such sentiments were opposed to the sāstras laying
down rules about ascetics, that by realizing the Self, he cannot
be free from the effects of what he does or the consequences of
having a body. The sentiments which Āp. controverts arose
from such passages as the one\textsuperscript{2155} in the Br. Up. IV. 4. 23 'This
is the eternal greatness of the man who realizes brahma that by
the actions he does, he does not add to it or detract from it.
Therefore one should only know the real nature of that great-
ness; he on knowing brahma is not affected by an evil action.'
In the Kauśitaki Br. Up. III. 1 it is stated\textsuperscript{2156} 'whoever
realizes One (the Supreme Spirit), his worlds (i.e. his position)
are not destroyed by any action of his, not even if he kills
his parents, not even by theft nor by the murder of a learned
brāhmaṇa.' These words are not to be taken literally, they
are merely a boastful utterance (a prauḍhivāda), they are
really laudatory statements emphasizing the supreme value of
the realization of brahman. Similarly the Chān. Up. IV. 14. 3
says 'just as water does not stick to a lotus-leaf, so sinful
actions do not cling to him who knows this'. In the same
Upaniṣad (V. 2. 1) we read 'to him who knows this, nothing
becomes unfruit as food.' The Upaniṣads, however, generally
lay great stress on moral virtues and emphasize that a high
moral life is absolutely necessary for the seeker after spiritual

\textsuperscript{2151} एवं नित्यं महामा सत्यायपन संपर्पति कर्मणां जो कर्मीपान। तत्स्वयं स्थायवेद
विविक्तं विविक्तं न तिर्यक्तं कर्मणा पहाकेन॥ इति। ब्रह्म \textsuperscript{21.} उ. IV. 4. 23, quoted in वी. ध.
छ. II. 6. 36 and II. 10. 7-9.

\textsuperscript{2155} स यों मा विज्ञानीपराश्ये तः स कर्मणा ठौको मौक्तित्ते न महामा वेद न तिर्यपेन
संस्कृतं न भूलणथपय। कौशिकी। उप. III. 1; यथा प्रक्षणपाल कार्यं न निर्मयं विविक्तिचिन्तिति
पर्यं कर्मना न निदयत्तं इति। उप. IV. 14. 3; न ह वा तिर्यक्तं विचिन्तत भवतिति।
छान। उप. V. 2. 1; न च निषयानांपत्तं सम्पर्ष्यते यथेच्छ चेतयतास्य। संवारादिम: नत्स्वयं
प्रक्षणपालकित्तितिमानाभावाय सम्पर्ष्यति। शारिरसाध्यम वेवायतास्य II. 3. 48.
I. 2. 23, I. 3. 8-9 and 12. The position of the Vedântasûtra (in III. 4.27-31) is that the seeker after eternal truth must be endowed with restraint of senses and quiescence of mind and he cannot act just as he pleases (Śâbhâscâto Śkâmakâre) and spurn all rules of morality. Śaṅkarâcârya on Vedânta-sûtra II. 3. 48 and other places makes this position perfectly clear. Viśva-rûpa on Yâj. III. 66 states that even ascetics of the parama-hâmsa type are not allowed (by Yâj. and other sages) to behave as they please. The Par. M. (I. part 2, pp 173-176) says that the parama-hâmsas should have only one danda and argues that parama-hâmsas are of two kinds viz. vidvat (those who have already realized brahman) and vividisu (those who are eager seekers after realization) and relies on Br. Up. III. 5. 1 for the former and Br. Up. IV. 4. 22 and Jâbâlopaniśad for the latter. Yâjñavalkya is an example of vidvat-sannyâsa, which leads to jivan-muktî (i.e. release even when the body still persists), while the latter (vividisâ-sannyâsa) leads to release after the body is no more (i.e. videha-muktî). Vide Jivan-muktiviveka p. 4 ff.

The Jâbâlopaniśad 2156 (6) describes the state of parama-hâmsas at great length. They are sages like Śamvartaka, Āru-ṇi, Śvetaketu, Durvâsas, Ṛbhû, Nidâgha, Jâdabhâratâ, Dattâtreya, Raivatâka; they do not exhibit any visible signs of their order or any visible rules of conduct; though they are really not mad they behave like one mad; they go out for alms only for keeping body and soul together; they are unaffected by acquisition or absence (of alms), they have no house but wander about and stay in a temple or on a heap of grass, on an ant-hill, or at the foot of a tree or on a river bank or in a cave, they have attachment for nothing, they are centred in contemplation of the One Spirit. According to Śûtasmîhitâ

2156. तव परमेश्वराः नाम संवर्तकार्यो शवेतकेतुरथ्यो अरुणिकृतवदवयोक्ति अथवा यात्रा अरुणि रामेश्वराः उद्वस्तनवदवयोक्ति।

The story of a sage who was a great Yogi and wandered about naked is found in Ānanda-vikrama châp. 6 and Śûkra in V. S. III. 4. 37 also refers to that story. The words तव परमेश्वराः नाम ....... रैवतकपूर्वाः are quoted by Sâyana on श्र. आ. II. 11 and अरूण अरुणि रामेश्वराः are almost like वसिद X. 18-19.
(II. 6. 3-10) it is only hamsa and paramahamsa that give up sikhā and the sacred thread.

The Sannyāsopaniṣad (13) adds two more varieties to the four enumerated above viz. ‘turlyātita’ and ‘avadhūta’ and defines them as follows: ‘turlyātita’ (one who is beyond the 4th stage viz. of paramahamsa) eats only fruits in the way cows take food (i.e., he does not hold them in his hands), if he takes cooked food then only from three houses, he wears no cloth, his body only continues to live (but he is not conscious of that fact), he deals with his body as if it were dead. The avadhūta is beyond all restrictions, he takes food from all varṇas except those who are charged with mortal sins or are paita (outcasts) and eats like an ajagara (a boa constrictor) i.e., lying down and opening only his mouth without any effort and is solely absorbed in the contemplation of the real nature of the Spirit. Medhātithi 2157 (on Manu VI, 32) is quite emphatic that sannyās does not consist in defying all the rules of śastra, but in giving up the sentiment of egoism and of possessiveness and that it is not true to say that for the sannyāsin all rules (even of morality) are non-existent.

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

2157. अधान्युच्चेत कर्मसंगमार्थानो निग्रितमार्त्थानार्थानो नैव केवलार्थार्थार्थिविभाष: संकीति। नायं शाक्षाय! अहैकारसंकारं एव संस्कारसस्य वश्यते नासेवपार्थार्थिविभाष:।
नैव। शाहो। मनु VI. 32.

2158. नभैः वेदार्थार्थानो मानवः सिद्धिविद्यविलित। वृह. उ. IV. 4. 22; एते छ
समासां विविधता माणवः .... सुधार्थविधि स्वाच्छचर्यं चेत्ति। हृद. उ. III. 5. 1;
परिवर्त्त लोकान्ति कर्मविगतानि माणवाः निवेद्यप्राप्तिस्वपन: स्वाभवन। हृदवक्षण. I. 2. 12.
शेषेण on हृद. उ. III. 5. 1 says ‘माणवानामेवाधिकारी सुधारणे अतो माणवप्राणणम्’
and on IV. 5. 15 (at end) says ‘इत्तर्वणप्रेयम् यथा ज्ञिनविदितः। न हि शत्रुष्य
पौर्णास्यपरायामविदितं। तथा मन्त्रस्यस्योऽविदि। ‘ऐकारखयं स्वाधयं’
बिशेषाकरोऽन्त्यमाख्यापेक्षयम्’।
begins his description of the 4th stage with the words ‘a brāhmaṇa should leave his house and go into the world as a wanderer’ and winds up the chapter (VI. 97) by saying ‘I have declared this fourfold procedure in relation to brāhmaṇas’. Laghu-Viṣṇu V. 13 emphatically states that the ascetic order is meant only for brāhmaṇas and the other three āśramas are meant for all dvijas. Those who assert that all the regenerate classes can resort to sannyāsa hold that the word ‘brāhmaṇa’ in the upaniṣads is used only as illustrative (upalakṣaṇa) and not in an exclusive sense and that a Sūtrakāra (Kātyāyana) expressly says 2159 ‘the three varṇas after studying the Veda can pass through four āśramas’. The Jābālopaniṣad (4) ordains ‘whether a man has fulfilled his vrata or not, whether he has performed samāvartana (the ceremonial bath after studying Veda) or not, whether his fires (Vedic) have ceased or not he should resort to the wandering ascetic’s life the very day on which he feels disgust with mundane affairs’. It thus allows even a brahmaṇa to become an ascetic; a kṣatriya and vaiśya could be a brahmaṇa. Yāj. III. 32 states that sannyāsa is a means of purification (of the mind) in the case of twice-born classes. Besides the only condition precedent mentioned by the Jābālopaniṣad for resorting to pravrajyā (ascetic life) is vaśīgya and whoever feels the latter is authorized to betake himself to that stage. Yāj. III. 61 while laying down the observances of ascetics employs the word ‘dvija’ and not ‘brāhmaṇa’. The Kurma-purāṇa also says (Uttarārdha 28, 2) that a dvija should become an ascetic.

Both these opposing views are supported by the most famous authors. The first view that only brāhmaṇas can be sannyāsins is affirmed by the great Śamkaraśārya in his bhāṣya on Br. Up. III. 5, 1 and IV. 5. 15. It is most interesting and also very refreshing that Śureśvara 2160 in his Vārtika on Śamkara’s

2159. अपाणां वर्गानां चेतुमनीत्वं चतुर्थं आश्रयं इति चुक्कारकृपानां हिंदुस्थानि- नामश्वासिकामहादिः। इतिहास. I. 56-57. The तृत्यचरोऽ I. p. 65 states that the चुक्कार is कारायण.

2160. पुनर्वात वा वर्ती वा सनातको यात्राकारो यतस्कारिको वा प्रबंधि विरले- च वर्षेष्वराम महतेष्व । जानालोप. 4.

2161. अपाणामिति वर्गाणां विश्वत् संस्कारविवर्तनात् भाष्यवैव संप्रसार इति भाष्यं विचर्चते व वृद्ध. उ. भाष्यवाचिक p. 758, v. 1651; अपाणामिति भविष्येण संप्रसार: भविष्यते विश्वत् तथा भाष्यवैव संप्रसारं स्वर्गमहस्त्र भविष्यते कमास्कारार्थो गृहं चेतुमयेते। अत्रो- च विकारविनिमयम् घुटन्ते किन्तु कतः स्वर्गविविध्विविज्ञानसाधनोन्नाध्ये सम्बन्धे | सुवर्णानी यथा यथा स्वास्तिकः पुष्करं तथा निर्धारिते। स्वर्णवाचिकतिः उ. भाष्य (III. 5. 1); on the verse अचार्यामाध्यं आलोचनिक रीढार्णिक ‘भाष्यचार्यापुस्तक स्वाभाविकार्यं भाष्य- ब्रह्मचार्यमहादिः.’
bhāṣya on Br. Up. III. 5. 1 first explains the views of his guru, then enters the lists against his great master and combats his views with cogent arguments. Most of the medieval writers and works such as Medhātithi on Manu (VI. 97), the Mitk., the Madanapārijāta (pp. 355-373), the Sūrtimuktāpahala (Vāraṇāśrama p. 176) uphold the view that only brāhmaṇas can resort to the 4th āśrama, while a few works like the Sūrticandrikā (I. p. 65) support the second view. The position of Viśvarūpa (2163) (on Yāj. III. 61) that only brāhmaṇas can resort to sannyāsa causes great perplexity. Sureśvara and Viśvarūpa are generally regarded as identical (vide H. D. vol. I. pp. 261-263 and Journal of the Andhra Historical Society for 1931, vol. V, p. 187). But Sureśvara holds the view that the word brāhmaṇa in the relevant texts is only illustrative. Therefore it follows that either Sureśvara changes his views or that Sureśvara and Viśvarūpa are not identical. Ānandagiri in his commentary on Sureśvara's Vārtika (p. 759) cites passages from the Mahābhārata (Ādi. 119) to establish that kṣatriyas could resort to sannyāsa. 2162 Sāntiparva (63. 16-21) allows sannyāsa to kings when their life is about to end. But the general words of Śānti 62. 2 appear to be in conflict with this. 2164 Kālidāsa states that Raghu became a yāti when he grew old, installed his son on the throne and stayed in a cottage outside the capital and draws a very poetic and striking picture of the contrast between the old king turned ascetic and the prince become king (Raghu-varṣa VIII. 14 and 16).

So far as the smṛti texts and the medieval works are concerned a śūdra could not become a sannyāsin. The Sāntiparva (63. 11-14) is quite clear that a śūdra cannot be a bhikṣu. It also (18. 32) 2163 informs us that in its day many (probably

2162. विज्ञापर्यं ब्राह्मणपर्यं तस्मात्वेव सुप्रभासंवेश्यात्। बिवासम् ओऽष मातृ। 2163. आदिपर्यं 119. 6-9, 12, 25 (or. ed. 110. 6-9 and 12, 24) मोक्षेव व्यवस्थानिः र्वषोऽद्वित्येयस्य स्मरनं, समानः। तसाभ्योऽक्षुलेकः तससम्यवस्थति। कर्मविशेषं भिष्मश्यामस्यान्रामस्यविनिमयं। पाषाणसमुक्तचः स्योभव मंत्रालय:। इत्यस्मृतस्मिन: व्यवस्थितं। 2164. ब्राह्मणस्तु चतुर्वत्सरसाधनं विहितं:। पोषोऽवर्तकार्यस्यथं वयोऽभाग्यस्य च। शास्तिक्षरं 62. 2.

2155. विद्यमनैव द्वारां कार्यमयम्। सिद्धोऽविवर्धः परात्क्षिणस्तो व्रतद्वेष्यं। शास्तिक्षरं 18. 32.
including śūdras) assumed the outward signs of the 4th āśrama, got their heads tonsured and moved about in ochre-coloured garments (kāśāya) for securing alms and gifts. But there are clear indications that śūdras did assume even in the times of ancient śrītis the ascetic’s garb and mode of life. The Viṣṇu Dh. S. V. 115 and Yāj. II. 241 (as read by Viśvarūpa) prescribe the fine of one hundred pīnas for one who gave a dinner to śūdra ascetics in rites for gods and the manes. When the Āśrama-vāsika-parva 26. 33 states that Vidura was buried as an ascetic, the commentator Nīlakanṭha remarks that this indicates that even śūdras can follow the mode of the ascetic life.2166

It appears that even women could in rare cases adopt the ascetic’s life in ancient brāhmaṇic times. The Mit. on Yāj. III. 58 quotes a sūtra of Baud. (strīmānum caike) to the effect that according to some ācāryas even women could adopt the ascetic mode of life. Patañjali in his Mahābhāṣya (vol. II. p. 100) speaks of a woman ascetic (parivṛjjikā) named Śaṅkarā. Yama quoted in the Sm. C. (on āśvathāra p. 254) declares ‘neither in the Vedas nor in the dharmaśāstras is pravrajyā enjoined for women; (procreation and care of) progeny from a male of the same varṇa as herself is her proper dharma, this is the established rule.’2166 The Sm. C. gives in a far-fetched way absence of sexual intercourse as the meaning of pravrajyā here. Atri (136–137) lays down that six actions by women and śūdras lead to sinfulfulness viz. japa, tapas (austerities), pravrajyā (ascetic’s life), pilgrimages, endeavour to secure miraculous power by repeating spells, sole devotion to the worship of a goddess.2167

In the drama called Mālavikāgnimitra Kālidāsa describes the Pāṇḍita Kauśikī as wearing the garb of an ascetic (in I. 14). It must be said that the general trend of Hinduism is against women adopting the homeless or ascetic life. The Jātakas (e.g. IV. 392) rarely speak of bāndalas as adopting the homeless condition.

2166 a. मो भौ सान्तलो द्वापयमेवतंरर्मस्तान्तयम्। कथीयमस्मिन्दे ते धर्मं एव सनातनम्।
लोकोऽसामान्ताकर्ममहेश्वरस्य भवत्। विषयमेवालोको नैतिको श्रीयोऽपि।
परंतपि आचार्यवासिक 26. 32–33; श्रृवंशीयो जातिनामादये विषयमेवालोको दृश्यारथम्।

2166 b. यदन दुर्विन्दुक्तं खिया: शुद्धो वा साद्रेः न प्रव्रज्या न विधिकतं।
प्रत्येक तत्वाः
स्वो धर्मः सत्यविविष्कित्वा धर्मण ॥ एको भवस्य महाशर्यमिव।।

2167. अत्यन्त प्रव्रज्यामि स्वच्छमयांत्त्वमेव। ज्वास्तास्तिपत्तं श्रवया मन्नतं सादा
मय। देवसारस्य ज्ञेत बीम्बक्तंत्त्वमेव।। अभि 136–137.

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When the question is asked whether śūdras or women could resort to sannyāsa there is likely to be some confusion. The word ‘sannyāsa’ conveys two ideas: abandonment of all actions (kāmya karma) that spring from the desire to secure some object or other and secondly, following a certain mode of life (āśrama) the outward signs of which are carrying a staff and the like and the entrance into which is preceded by the utterance of the praiṣa. The Jivan-muktiveka\textsuperscript{2168} (p. 3) states that mokṣa (amṛṭatva) depends upon tyāga (abandonment) as stated in the Kaivalyopanisad (2) ‘not by actions, nor by progeny nor by wealth, but by tyāga some attained mokṣa’ (release). For such abandonment even women and śūdras are eligible, the best example of a woman giving up everything being that of Maitreyī, the wife of Yājñavalkya, who plainly told the sage (Br. Up. IV. 5. 3–4), ‘what have I to do with that which will not make me immortal (will not release me from sāṁśāra)?’ The Bhagavad-gītā (18. 2) also declares that sannyāsa means the giving up of actions springing from desires (to secure certain objects). The Jivan-muktiveka further states that by resorting to the āśrama of sannyāsa the mother and the wife of a sannyāsin are supposed not to be born again as women (but they may be born as men). So women and śūdras may abandon all actions, though they could not adopt the peculiar ascetic mode of life with its outward symbols. According to Śrīkara’s bhaṣya on Vedāntasūtra I. 3. 34 the order of sannyāsa, the peculiar rules of which are recommended by Vedic texts, is only for the three varṇas, while mere nyāsa (abandonment of worldly pleasures and desires) can be resorted to by women, śūdras and mixed castes.\textsuperscript{2169}

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

\textsuperscript{2168} अर्थ च वेदवेदांत: संपन्नार्थय द्विवीधः। जन्मापदाक्रमकायकायवामात्क: प्रभृतिज्ञापमुविकायप्राप्नत्वायामस्याति। तुज्जानम देहवे मला मली च वेदिःस्वातः। बिनाट: हृदेर्द्विज ज्ञाती चेताभवत। ्तानात् तैलितीवादी भुपते न कामय के मने वणमेकं अमुलस्यमणः। अस्तिश्रु त्यसे हिन्नोद्विविकिष्टस्ये। जीवस्तुक्तनिष्ठ: (Adyar ed. 1935) p. 3. न कामय के मने तथा न भवस्य इस के वेदीयवाचनम् 2।

\textsuperscript{2169} ब्रह्माज्ञानविद्विदम् अतिसंपन्नः इत्यते। द्वारकायां च व्यासस्मृत-संज्ञितम्। ज्ञातुद्विद्विदम् द्वृष्टकायाप्रमाणणम्। अतिसंपन्नश्च इत्यते व्यासस्मृत-वचनेन यथा। अतिसंपन्नवर्गविशेषं विनाष्टस्य। कथाकथानविद्विद्विदम्धुष्टः विविंश्च वषुदयः। अतिसंपन्नशास्त्रोद्धारणां साधनाभिः। साधनमोक्षसाधनम्। quoted by Śrīkara in भाष्य on वेदांतसूत्र III. 4. 22 (भाष्यवचनम्)।
Vedic rites. Śaṅkarācārya in his bāṣya on V.S. III. 4. 20 refutes the view that the passage of the Jábalopanishad (4) cited above relates to those who are not eligible for performing Vedic rites and establishes that that passage has in view the general prescription that there is a stage of life called pārvivāya (sannyāsa) meant for all that seek release from saṃsāra. Suresvara in his Vārtika on Śaṅkara's Br. Up. bāṣya (p. 1908 v. 1144) also refutes the view. Medhātithi on Manu VI. 36 rejects this view (of some) by saying that the blind or cripple cannot follow the rules and practices (such as not staying in one village for more than one night) just as they cannot perform Vedic rites and hence it could not have been intended by the śānti writers that sannyāsa was only for the blind and the cripple, nor can the impotent take to sannyāsa as no upanayana is performed in their case. The Mit. on Yaj. III. 56 follows Medhātithi. The Sm. Mu. (p. 173) and Yati-dh. (pp. 5-6) quote verses to the effect that 'the son of an apostate from sannyāsa, one having bad nails or black teeth, one emaciated by phthisis, one devoid of a limb—these do not deserve to resort to sannyāsa. Similarly those who are guilty of mortal sins or are suspected of them or are vrāyas, those who have left the path of truth, purity, sacrifices, vratas, tapas, charity, study of the Veda and homa should not be allowed to take up the ascetic life'.

One of the principal rules for a yati was that he was to leave wife and home and never to think of sexual matters or to revert to the life of a householder. Atri (VIII. 16 and 18) declares 'I see no penance (expiration) for that twice-born man, who, after having resorted to the duties of a celibate (sannyāsī), falls off from that stage; he is neither a dvija nor a śūdra, his children become cāndālas called Vidūra'. Śaṅkara on V.S. (III. 4. 42) explains that these words are only intended to emphasize the great effort required to remain celibate as a sannyāsī and that expiations are as a matter of fact prescribed for a-bhikṣu having sexual intercourse. Dakṣa VII. 33 requires the king to brand on the forehead with the mark of
dog’s foot and banish from the kingdom a person who after becoming a sannyāsin does not abide by its rules (of celibacy &c.). It has been seen above that a man who falls away from the order of sannyāsins became a slave of the king for life (p. 185). Atri requires a sannyāsin not to stay even for a day in the place where live his father and mother, brother and sister, wife or son or daughter-in-law, his agnates or cognates or friends, or his daughter or her sons (Sm. Mu, p. 206).

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

2172. योगपाठियो व दृष्टान्तम् वेदान्तार्थम् परद्। ततो नाम पक्षार्थम् युक्तम् संवेश्चतम्।

toṣṭāntā नारायणार्थविशिष्टसागराः। सरस्वती भारती च दुरी नाम पर्यद्वाः। सीवास्कः संज्ञय वापथम् (वापथम्)। नाम तत्त्व व्याजग्यम्। अपाराथ्याः लघु ज्ञान स्वयमार्थविश्वासिक सदृ। योगपाठियो वापसः दिम्य सम्मकु रपरेक्षिते। quoted in स्मृतिकृत्वा (वर्णांशम्)

2173. Vide ‘Rajyade, Khaṇḍa 21 (in Marathi) letter No. 190 at p. 240, dated śaka 1763 where the claim is made by the Karavira matha that its jurisdiction extends from the river Māḷāpahāli towards the north and that the Śrīneri matha has no jurisdiction in that area.
teachers 2174 and pupils appear to have been fabricated, no two of which agree in toto and in some of them Sureśvara is said to have lived for 700 or 800 years. The disciples of Rāmānuja and Madhva also have many mathas of their own. Vallabhācārya (one of the great ācāryas that interpreted the Vedānta-sūtras) and his disciples do not accept the order of sannyāsa. According to them in the Kali age sannyāsa is forbidden for the seeker as it leads on to regret and worry 2174 (if its rules are to be strictly observed) and that the partiyāga (abandonment) that is the essence of sannyāsa does not consist in resorting to the 4th āśrama but in behaving in the way in which bhaktas (devotees) like Uddhava acted (vide Bhāgavata III. 4). Most of these mathas have large endowments or incomes which are spent in pomp and show (e.g. keeping golden images and paraphernalia). Very few of the heads are really learned even in ancient Sanskrit Literature in all its branches, they are impervious to modern tendencies and requirements, are obscurantists and generally oppose all ideas of reform. Only a very few mathas are presided over by persons who have been celibate throughout their lives. Most of them originally were householders and then took to sannyāsa. Besides the succession to the gādi is often a hole and corner affair. When the incumbent is about to die the influential and intriguing persons round him catch hold of some aspiring householder, make him a disciple of the dying sannyāsin and afterwards he is installed as the pontiff.

2174. Wilson’s ‘Religious Sects of the Hindus’ vol. 1, p. 201 (for 29 ācāryas of Śrāvī from Govinda, the teacher of Śāṅkara, to the present day; J. B. R. A. S. vol. X. pp. 573–74 for 56 occupants of the Śrāvī gādi from Śāṅkara; and ‘Shankaracharya and his school’ (1923) by the late Mr. M. R. Bodas, which last (in Marathi) is a very valuable work, containing lists of pontifical succession of five mathas (pp. 91–103) and also the Maṭhāmānyāsētu (in Sanskrit) mentionin the several mathas, their traditions, mottoes &c.

2174 a. वृहदावि in his सम्बन्धालय, (published by M. T. Telivala in 1918 with eight commentaries) states अल: कलो स संस्पर: पश्चात्ताप नानाथा; पर्यालं भ्रेत्तार्ती तस्मादभागे न संस्कर्णवि, 16; तस्मुनुवनकारयो परिवर्तो विभावादारः अन्थ: भ्रोद्ध स्वर्यादि त्रिविन: मि निदिव वा मि: 21‘. प्राप्तीपार्शन in his cem. (called विवरण) on verse 16 remarks that bhaktas (those who follow the path of bhakti, devotion to Kṛṣṇa) should resort to renunciation (partiyāga) in the way which Lord Kṛṣṇa ordered his great devotee Uddhava to follow (vide Bhāgavata III. 4. 20–21) and not by way of sannyāsa taught by those who follow the path of knowledge ‘यस्माति-विविद्यासंस्कारसय कलो खेतार्जनकल विद्वासंस्कारसय चास्सम्प्रवलसयात्र ज्ञानमल वे संस्थितानु सन्नायत’.
He retains his attachment to his former family and uses a good deal of the income for his relatives and friends. Real reform of the mathas cannot come unless great improvements are made in selecting a successor. There must be several disciples, the selection must not be made on the incumbent’s death-bed, representative bodies must have a voice in the selection. The heads of ascetic mathas have often come to the courts on questions about dignity, jurisdiction and properties. For example, in 3 Moore's Indian Appeals p. 193 the Srinagar Pontiff claimed a declaration that he alone was entitled to proceed on the public road in a palanquin crosswise and for an injunction restraining the Swamü of the Lingayats from doing so; in Madhusudan Parva v. Shree Madhav Teertha, 33 Bom. 278, the Samkaracarya of the Saradâ matha at Dwarka sued for a declaration that the defendant was not entitled to the title and dignities of a Samkaracarya and that he was not entitled to call for or receive any offerings from people at Ahmedabad or other places in Gujarat either in his assumed capacity of a Samkaracarya or as a Samkaracarya of the Jyotir-matha (this claim was also rejected on the grounds that the suit was not of a civil nature and that the offerings were voluntary).

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

2175. यदि जिवामुक्तिविभक्ति केशव वास मयाज्ञातानि सति तत्वात्माः-निवृत्तांनितिः निििर्निः यथा। यथा मयाज्ञातानि सति तत्वात्माः-निवृत्तांनितिः निििर्निः यथा।... यथा मयाज्ञातानि सति तत्वात्माः-निवृत्तांनितिः निििर्निः यथा।... यथा मयाज्ञातानि सति तत्वात्माः-निवृत्तांनितिः निििर्निः यथा।... यथा मयाज्ञातानि सति तत्वात्माः-निवृत्तांनितिः निििर्निः यथा।... यथा मयाज्ञातानि सति तत्वात्माः-निवृत्तांनितिः निििर्निः यथा।... यथा मयाज्ञातानि सति तत्वात्माः-निवृत्तांनितिः निििर्निः यथा।...
himself for securing service from them or in order that they may honour him, spread his fame, or bring money to him, but he may gather disciples only for removing their ignorance."

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

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

2175. Vide 'Sannyasi and Fakir raiders in Bengal' by Rai Saheb Jamini Mohan Ghosh (1930) for a detailed and interesting account.
from their share ( in the family property ) 2177 This result, however, does not follow by merely wearing the garments of a sannyāsin, but in order that this result may follow a person must have performed the necessary ceremonies for entering the order of sannyāsins. On the other hand whatever belongs to a sannyāsin such as his clothes, his sandals, his books would not devolve on his blood relations as heirs but will go to his spiritual heir ( viz. his pupil ). Vide Yaj. II. 137 and the Mit. thereon. These rules, however, do not apply to a śūdra turning an ascetic. He does not become severed from his family by entering the order of asceticism, unless a usage to that effect is established. Vide Somasundaram v. Vaithilinga, 40 Mad. 846 ( at p. 869 ), Harischandra v. Atir Muḥmud, 40 Cal. 545.

The most serious inroad, however, on the ideal of sannyāsa was made when people professing to be ascetics were allowed to have wives or concubines. The Vāyupurāṇa ( quoted in the Yati-dharmasāṅggraha p. 108 ) invokes dire consequences on him who after becoming a sannyāsin has sexual intercourse, viz. he becomes a worm in ordure for 60,000 years, passes through the lives of a rat, a vulture, a dog, a donkey, a pig, a tree without flowers and fruit, a goblin and then he is born as a cāndāla. The Rājatarangini ( III. 12 ) records 2178 that when the queen of Meghavāhana built a monastery she established in a portion of it ascetics who followed the rules of conduct laid down for their order and in the other portion ascetics, who were condemnable because of their acting like householders, together with their wives, sons, cattle and wealth. In the Presidency of Bombay several cases have come before the courts about the rights of succession to Gharbhāri Gosavis 2179 ( i.e. ascetics who have a house and family ). Vide Gosain Rambharti v. Mahant Surajbharti, 5 Bom. 682 ( where it was held that a Gosavi who succeeded as a disciple to a mohnud did not forfeit his rights by subsequent marriage ), Balgir v. Dhondgir, 5 Bom. L. R. 114, Gitabai v. Shīvakas, 5 Bom. L. R. 318, Hirabharthi v. Bai Javer, 30 Bom. L. R. 1555.

2177. अर्थावशास्थ आत्मनस्तरणाः। वायुव्य 17. 58, quoted by the Mit. on यज्ञ II. 137; नै भर्ग समस्ततां चतुर्भीणां वायुव्यायार्थ। पाण्डवपतिनां च न चापितकमालपम्। इति । बुधहरित नवीय 711. 259.

2178. अर्थावशास्थ विश्वास्तत्तिविविष्या। अर्थावशास्थ आत्मनस्तरणाः। अर्थावस्थाय चक्रस्तरां स्मृतिपुज्य यज्ञार्थम्। इति राजटराणीयम् III. 12.

2179. Vide Steele’s ‘ Law and customs of Hindu castes.’ Appendix B on pp. 444-446 ‘Gharbāraṇ Gosavis ’ by Mr. Warden.
In the Gupta Inscriptions we have several records of a line of kings who were the feudatories of the imperial Guptas and who bear the appellation ‘nrpati-parivrājaka’ (kingly ascetics). Fleet thinks (p. 95 n. 1) that the word means no more than what is conveyed by such words as ‘rājarṣi’, but this is unconvincing. Their gotra was Bharadvāja and the founder is said to have been an incarnation of Kapila (p. 115). It is likely that the founder, after being a king, ultimately became a sannyāsin and his descendants (in the fashion poetically described by Kālidāsa) also became ascetics after adorning the throne for some time. Hence they probably came to be called nrpati-parivrājakas. It is interesting to note that Vyāsa quoted in Sm. M. (p. 176) and Yati-dh. (pp 2–3) forbade sannyāsa in the Kali age, though he made an exception to this extent that as long as the division of society into varṇas existed and as long as the Veda was studied so long sannyāsa could be resorted to in the Kali age.2160 Nāgęśa in his Vṛtyatāprāyaścitta-nirnaya (p. 46) makes the curious statement that according to the Sannyāsapaddhati of Vyāsa a wise brāhmaṇa should not resort to sannyāsa when 4400 years of the Kali age will have expired (i.e. after 1299 A. D.).2181 This dictum was probably due not only to the difficulties of observing to the letter the code of life sketched for sannyāsins, but also to the fact that about 1299, the whole of India was being harassed by Moslem invaders and adventurers who made the helpless sannyāsins the first target for their fanatic zeal and persecution. The Nīrṇayaśindhu (III, pūrvārdha, end) quotes the above verse of Vyāsa and remarks that this prohibition of sannyāsa is meant to apply to sannyāsa with three daṇḍas.

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

2160. व्यासः | अन्यायापेयं गवाधर्मं सन्यासां पद्धतितुत्रम् | देवसुरं हलोपव्यति तल्ली पद्य विविधान्तिः || द्रश्चि | वर्तमाणवाक्यमासै स एव | वाक्यव्यवस्था भिन्नतिः वाच्येणुभवं | प्रकटति | तत्वन्यात् | संस्कृतिपद्धति च कर्तर्थं हु कल्ली दुः || इति | स्कृतितः | p. 176 (वर्णाक्रम:) | विविधमर्मांशम् pp. 2–3.

2181. चतुर्वर्त्यावक्प्रणाणि चतुर्वर्त्यावक्प्रणाणि च | कलेयचिन्ता गमिन्तित्वात् तत्रवितारिण: | संस्कृतिद्वारा संस्कृततेय आध्यात्मिक विवजनता । सन्यासप्रद्वति मन्न्यार्थम्। व्यास: quoted in नामेश्रे भावसनांविवर्णसारिणी p. 46; also in निर्विविषितृ III. पूर्वार्द्ध end.

H. D. 120
ancient among extant works is briefly set out below: 2182

After having cut the hair on the head, the beard, the hair on the body, the nails, he makes ready three sticks, a loop of strings, (a piece of cloth as) a water strainer, a jar and a bowl. Having taken these he should go to the end of his village, or to the extremity of the boundary of his village, or the fire-hall; he should partake of clarified butter, milk and curds (mixed together) and should fast or drink water. Then he should recite the vyāhṛtis separately preceded by 'om' and followed by the words 'I enter the Śāvitrī' and by one pāda of the sacred Gāyatrī and then all together. 2182 Before sunset, he heaps fuel on the gārhapatya fire (if he has maintained Vedic fires), brings the anvahārayapacana (daksināgni) to the spot, takes the flaming āhavanīya fire out of the gārhapatya, melts clarified butter on the gārhapatya, cleanses it (with blades of kuśa), takes four portions of the butter in the spoon called 'srunc' and offers in the āhavanīya fire on which fuel-sticks have been heaped a full oblation (i.e. whole spoonful) four times saying 'om svāhā'. This is called Brahmnānvādhāna (putting fuel-sticks on fire for securing knowledge of brahman). Then in the evening after agnihotra has been offered, he strews grass to the north of the gārhapatya fire, places on the grass sacrificial vessels in pairs with the upper parts turned downwards, spreads darbha grass to the south of the āhavanīya fire on the seat meant for the brahmā priest, covers it with black antelope skin and remains awake the whole of that night. Then he rises at the time (mūbūrta) sacred to Brahmā and offers agnihotra in the early morning at the proper time. Then after covering the part of the altar called pṛṣṭhyā and bringing water he prepares an offering for Agni Vaśvānara cooked on twelve potsherds. That well-known īṣṭi will be the last he will perform. Afterwards, he throws in the āhavanīya fire those sacrificial vessels which are not made of stone or earth. And throwing the two aranis (the wooden logs by the friction of which fire was

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

2183. He will say 'ॐ चु: सातिर्भवी विभासमि तत्सत्ताविवारय: ओऽ छुः सातिर्भवी विभासस्मि भमो न्यः भमो न्यः सतो चुः चुः प्राति चिंतयो चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः प्राति चुः п

II. 10. 14-17. This is called सातिर्भास्क.
produced for vedic rites) into the gārhapatya fire with the words 'may you two be of one mind with us' he (mentally) deposits the three fires in himself. Repeating the mantra 'yā te agne yajñīyā tanūr' (Tai. S. III. 4. 10. 5) he inhales the smell of the smoke of each of the three fires thrice. Then standing within the sacrificial enclosure he says thrice in a low voice and thrice aloud the words 'om bhūḥ, bhuvah svāḥ. I have entered the order of sannyāsa (lit. I have abandoned), I have entered the order of sannyāsa, I have entered the order of sannyāsa'. Lastly he pours out as much water as will fill his joined hands saying 'I promise that no injury will proceed from me to any creature'. He must henceforward restrain his speech. He holds his staff saying 'thou art my friend, protect me'. He takes the śikāja (loop of strings) with the words 'yadasya pāre rajasaḥ' (Tai. S. IV. 2. 5. 2); he takes the cloth for straining water with the text 'yena devā pavitṛṇa' (Tai. Br. I. 4. 8 and Nirukta V. 6); he takes the water jar reciting 'yena devā jyotiśordhvaṃ' (Tai. S. V. 7. 2. 2); he takes the bowl after reciting the seven vyāhritis. Taking with him the staffs, the loop of strings, the cloth as a water strainer, the water-pot and the bowl he goes to a place where water can be had, bathes, sips water and sprinkles himself (performs mārjana) with the Surabhimati verse (dadhi-krāvno, Rg. IV. 39. 6), with Ablīngā verses, Vāruṇī verses, Hiranyavarnā verses (Tai. S. V. 6. I. 1 = Atharvaveda I. 33. 1-4) and Pāramāṇi verses (Rg. IX. 1 &c.). While still in the water he performs sixteen prāṇāyāmas after (mentally going over) the Aghanārṣaṇa verses (Rg. X. 190. 1-3), comes out of the water on the bank, wrings his garments, puts on another pure (washed) garment, sips water, takes the cloth for straining water with the words 'om bhūḥ bhuvah svāḥ' and performs tarpāṇa to the seven vyāhritis. He then fills his joined hands with water and performs tarpāṇa to the Manes just in the same way as he did to the gods, then he worships the sun with the two verses 'udu tyam' (Rg. I. 50. 1) and 'citram' (Rg. I. 115. 1). He then offers tarpāṇa to the Ātman (self) with the syllable om is brahma; this light (the sun) that diffuses warmth is indeed


2185. The tarpāṇa will be in the form अं भूत्वर्पनम् and so on for भूत, स्वः; महः; जनः; महः; सध्वः. This is वृद्धार्पण. The विकृत्त्वर्पण will be अं भू; स्वः, अं भूः; स्वः and so on.
brahma; this which gives warmth is indeed the Veda; this indeed that sheds warmth is the (proper) object of knowledge'; then he worships the Atman with the words 'the Self is brahma, it is light'. Let him repeat the Gāyatrī verse one thousand times or an unlimited number of times. Repeating 'om bhūrhūbauḥ svāh' he takes up the water strainer (cloth) and fetches water. Let him not thereafter perform ācamana with water that has not been drawn up (from a well), which has not been strained 2186 and which has not been completely cleansed. Let him not wear thereafter white garments. He may carry one staff or three. He has to keep the following vows: ahimsā (abstaining from injury to any creature), truthfulness, not depriving others of any property of theirs, continence, and liberality. There are five minor vratas (vows) viz. absence of anger, waiting upon the guru, avoidance of carelessness (or rashness), cleanliness, purity in food. Then follow rules as to begging for alms (some of them are at pp. 933–934 above). When he returns from begging, he places the alms in a pure spot, washes his hands and feet and announces (the alms) first to the sun with the verses 'udu tyam' (Rg. I. 50. 1) and 'citram' (Rg. I. 115. 1); he also announces the alms to brahman with the text 'brahma jayānam' (Tai. S. IV. 2. 8. 2 =Atharvaveda IV. 1. 1). It is declared (in Vedic texts) that after the brahmādhāna the sacred fires are contained in the sacrificer himself; his prāṇa, āpāna, vyāna, udāna and samāna represent the five fires gārhapatyas, anvāhāryasapacana (daksīṇa), āhavanīya, sabhya and āvasathya. These five fires indeed abide in the Atman; he, therefore, offers (the oblations) in the Atman only. This sacrifice offered in the soul, which is centred in and based on the Atman, leads the soul to bliss. Giving compassionately portions of the alms to creatures and sprinkling the remainder with water, he should partake of it as if it were some medicine. After he has eaten and taken ācamana he worships the sun with the Jyotismati 2187 verse viz. 'udvayam' (Rg. I. 50. 10) after inaudibly muttering the

2186. Vide Manu VI. 46 for straining water. 'Liberality'—the ascetic has ex hypothesi no property, but his bhāga may consist in imparting knowledge and giving his mess. or books to the needy.

2187. Rg. I. 50. 10 is उद्रयं समस्तार्थं ज्योतिषमयं उद्वयं. It contains the word उद्रयं and is therefore styled ज्योतिषमति. Bühler is inaccurate in holding the verse 'udvayam' as different from Jyotismati (vide S. B. E. vol. 14 p. 281). The words द्वाये अस्स्वस्तिः नाम; are also अववेव 19. 50. 1.
two texts ‘vān me āsan’ (Tai. S. V. 5. 9. 2) and ‘nasōḥ prāṇah’ (Tai. Ar. X. 72). Let him eat food given without asking, regarding which nothing has been settled beforehand and which comes to him by chance and so much only as is necessary to support life.

Now they quote the following rules for the case where the teachers explain the Upaniṣad ‘standing (in the day), keeping silence, sitting (at night) in the posture of crossed legs, bathing thrice a day, he shall subsist entirely on rice grains, oil-cake, food from barley, sour milk and milk’. It is declared in Vedic texts ‘on that occasion he shall keep strict silence and converse as much as is necessary with the teachers deeply versed in the three Vedas, with ascetics or other learned persons in the several āśramas, after pressing the teeth together, all the while contemplating on what he hears, but not in such a way as would cause a breach of his vow. He may keep only one of the rules out of the three viz. standing (in the day), rigid silence and sitting with crossed legs (at night) and not all together. Eight things do not cause him who is intent on vows as above to break his own vow viz. water, roots, clarified butter, milk, sacrificial food, the wish of a brāhmaṇa, an order of his guru, and medicine. Let him mutter the mantras in the evening and morning that are repeated in the Agnihotra. He should perform his evening sandhyā adoration with mantras addressed to Vāruna and in the morning with those addressed to Mitra (Rg. III. 59). It is declared in the Veda ‘limited in number are the ṛk verses, the sūmans and the yajus formulae, but there is no limit to this that is brahma.’ In this way (i.e. repeating om) the ascetic may give up the rest of the Veda, but should stand firm by the root of the Veda (viz. om). The Veda is the tree and its root is pranava (om). He should meditate on ‘om’. Prajāpati has declared that pranava leads on to union with brahman. Let him cleanse the vessel of brahman with seven vyāhṛtis.

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2187 a. विशालताः is defined as ‘पूर्व पादःकोषिकार्य विवर्णकोइ तु संस्कारम्।
इत्यादिस्फूरिते ज्ञातसंस्कृतवाक्यम्॥’ कालिकास in रुपेश्व 13. 52 refers to this posture in योग.

2188. The Vāruni verses meant here are the three verses पवित्रिज्ञ occurring in Tai. S. III. 4. 11. 6 and the Maitri verses are the three verses विषयं चर्चितंशुद्वा, मिनीय जनायत, द्र स मिनी in Tai. S. III. 4. 11. 5.

2189. अभ्यासाः may mean the bowl for alms or the body of the ascetic. This shows that besides ‘om’ he should also frequently recite the seven vyāhṛtis.
Among medieval works the Smṛtyarthasāra (pp. 96–97), the Sm. M. (pp. 177–182), the Yāti-dh. (pp. 10–22), the Nīrṇaya-sindhu (III. Uttarārdha pp. 628–632), the Dharmasindhu give various detailed procedures. Many of the medieval works and manuals (paddhatis) on sannyāsa frequently refer to a work called Brahmānandī, which I have not been able to secure. The procedure in the Dharmasindhu contains the following elements. Sannyāsa is to be resorted to in the northward passage of the sun and for a man who is about to die even in the southward passage. He should find out a teacher possessed of the virtues of quiescence and note for three months the duties of ascetics in his company, should purify himself with japa of the sacred Gāyatri, Rudra mantras and by Kuśmāṇḍa homa (for which see Tai. Ār. II. 7). He should then make a saṅkalpa after reciting the place and time on a rikta līthi and should perform the prayāścitta of catukṛtycchra by giving a cow or money for each as stated above (pp. 199–200). Then he should begin to perform on the 11th or 12th day 16 śrāddhas of himself and sapīṇḍikarana. Then he is to perform eight śrāddhas (vide above p. 932) and harpana as a subordinate part (aṅga) of these eight śrāddhas. On the day these eight śrāddhas are performed or on the next day he should shave off the whole head after keeping six hairs out of his top-knot, pare his nails, then take his bath, then he is to donate to brahmans and his sons all his wealth except his wearing apparel and the materials for homa. The garments he is to wear should be dyed with red chalk; he should secure a bamboo staff as high as his head &c. and as thick as his finger and brought by a brahmana; that staff should be sprinkled over with water from a couch to the accompaniment of ‘om’, the puruṣa hymn (Rg. X. 90) and such names (of Viṣṇu) as Keśava. He should also keep ready a water jar, a strip for his loins and a garment to cover his body and a wallet and pādukōs (sandals). He should declare his resolve (saṅkalpa) to become a paramahamsa and perform the worship of Ganeśa, punyāhavācana, worship of mother goddesses and Nāndi-śrāddha. He should then perform japa by saying ‘namah’ to Brahmā (in the dative), Viṣṇu, Rudra, Sūrya, Soma, Ātman, Antarātman, Paramātman and also repeat the first pūdas of each of the four

2190. Vide p. 267 above for रिश्तार्थिच. The संक्रमण-संप्रदायिकार्थिय चुक्तप्रामणक म. परिवि परिवृक्तः लक्ष्यपार्थिव परिवृक्तः कर्मपरिवृक्तः इवादिकार्थिय चुक्तप्रामणप्रामणकार्थिय कुष्ठ तिष्ठन्ति व तुष्ठन्ते।
Vedas. He should then eat three handfuls of barley flour with 'om' and touch his navel. He should then sip thrice clarified butter or water mixed with milk and curds repeating the mantras 'trivṛd-asi', 'pravṛd-asi', 'vivṛd-asi' (all three in Vāj. S. 15. 9) and then drink water with the mantra 'may the waters purify' (Tai. Ār. 10. 23), then perform āśamana and declare his resolve to fast. Then comes Sāvitrīpravēśa (as in Baud. above); then he should kindle his gṛhya fire or if he has no gṛhya fire then he should bring domestic fire with the mantra 'pṛṣṭo divi' (Rg. VII. 5. 27) and kindle it with the three mantras 'tat savitūh', 'tām savitūh' and 'viśvāni deva' (Rg. III. 62. 10, Vāj. S. 17. 74, Rg. V. 82. 5). Then comes brahmānvādhāna before sunset (see above p. 954). He should thereafter perform evening sandhyā adoration, homa and vaiśvādeva and keep awake the whole night near the fire. Then the next morning after the daily homa and Vaiśvādeva he should offer a mess of cooked food to Agni or Vaiśvānara and perform the homa to pāṇa and others, the puruṣasūkta homa and Viraj homa. The Viraj homa is a lengthy performance and the principal elements in it are: the offering of 40 oblations of each out of the three viz. fuel-sticks, boiled rice and clarified butter after repeating certain formulae such as ‘may my five pāṇas be purified, may I be light (illumination) free from rajas (the principle of activity or obstruction) and from evil, svāhā; this is for the pāṇa and the rest, it is not mine.’ In this way oblations are offered to five senses, the mind, buddhi, seed, thought and saṅkalpa, to the constituents of the body, to the several limbs of the body (head, hands and feet &c.), to puruṣa and others, to the five elements, to the five gunas of the elements, to the five kośas (sheaths) and several others. Then an oblation of ājya is made to Prajāpati. Then he should recite the Puruṣa hymn (Rg. X. 90) and the first sentences of the four Vedas, offer oblations to Agni Śvīṣṭakṛt, distribute gifts to students and others, he should burn his wooden utensils in his gṛhya fire if he has kept one and donate the metal vessels to his guru, then he should deposit the fire in himself by reciting ‘ayam te younih’ (Rg. III. 29. 10) and ‘yā te agne yajñīyā’ (Tai. S. III. 4. 10. 5) thrice and should face and take in the blaze and warmth of his gṛhya fire, should take a black antelope skin and leave his house. He should give blessings to his sons and other near relatives and bid good-bye to them with the words ‘to me belongs no one nor do I belong to any one.’ Then he should go to a reservoir of water, take in his folded hands water and offer it
to all gods with the hymn Rg. X. 103 (1-13). He should declare a resolve to resort to sannyāsa for the realization of brahman and offer three handfuls of water in the reservoir. He should then discharge water into the reservoir from his joined hands saying 'I have given up the hankering for sons, wealth, worlds and for everything, may there be safety to all creatures from me, svāhā.' Then he should again declare that he has abandoned everything, all pleasures, all sentiments of anger &c., all joys of flowers, scents, dancing and music, all duties of varṇa and āśramas &c.; he should also declare 'I shall not cause any injury to any creature in thought, word or by the body; may all creatures have no fear of me.' He should think of the sun and other gods as witnesses to this declaration and standing in navel-deep water should again perform the Śāvitrīpravesā and offer water in declaring 'I have risen beyond the desire for sons, worlds and wealth and shall practise begging.'

After this comes the utterance of the praśa (the call or direction). In a low, moderate and loud voice the entrant should declare 'om, bhūḥ I have given up everything, om bhuvah, I have .........., om svah, I have .........., om bhr̥t bhuvah svah, I have given up everything ' and should discharge water in the reservoir of water with the words 'may there be no injury to all creatures from me, svāhā.' He should pluck out the top-knot, take out his sacred thread and hold them in his hand and offer them in water with water with the words 'water is indeed all deities, I sacrifice (the top-knot and sacred thread) to all gods, svāhā' and then he should send up a prayer to Vāsudeva. Then he should remove his wearing apparel and walk five steps with his face to the north. Then the ācārya should bow to the entrant and should hand over to the latter a piece of loin cloth and upper garment and a staff. The entrant should wear them and hold the staff with appropriate mantras and also a water jar and an āsana (a seat). He should then hold a fuel-stick in his hand, bow to his guru, sit down in the eagle posture and make a request to the guru in the words 'Oh teacher, who are like the Lord of the Universe to me, save me who am scorched by the fire of samsāra and who am bitten by Death; I have thrown myself on your mercy' and also repeat the verse 'yo brahmāṇam' (Śvetāśvatara Up. VI. 18 quoted in note 856 above).2191 Having

2191. The verse यो विज्ञान...सुस्वर्गीय शरणाय माचे (वेदान्तार्थप. VI. 18) is very appropriate to the occasion.
waited upon the guru with these words and placing his right knee on the ground, he should clasp the feet of his guru and should say 'teach, Sir, brahma to me.' The guru should contemplate on his soul as brahman, should recite over a conch full of water the sacred syllable 'om' twelve times, should pour the water from the conch on his disciple, should recite the propitiatory verse 'śam no mitrah' (Rg. I. 90. 9), then lay his hand on the head of the disciple, should recite the Purusa hymn (Rg. X. 90), should place his hand on the heart of the disciple and mutter the mantra.

' 'I place thy heart in disciplined obedience to me,' the guru should then mutter in the right ear of the disciple the syllable 'om' and should enlighten him about the significance of 'om' and of pañcikaraṇa; he should then impart to the disciple one of the four great Vedānta sentences (mahāvākyā) 'praṇānāṁ brahmaḥ' (Ait. Up. III. 3), 'aṁ āṁ āṁ brahmaḥ' (Br. Up. II. 5. 19), 'tāt tvam-asi' (Chāṇ. Up. VI. 8. 7), 'aham brahma-śāmi' (Br. Up. I. 4. 10) in accordance with the tradition of his school and enlighten him about the meaning thereof. Then he should give to the disciple a name ending in tiṁtha, āśrama &c, according to the tradition of his order. Then the guru may bring about what is called paryāṅkaśauca and give to the disciple the yogapāṭha.

The paryāṅkaśauca (purification by being seated on a stool &c.) may be briefly described. On an auspicious day a householder seats the ascetic in front of him on a wooden stool or seat, places five heaps of earth to his left and also to his right and also pure water on both sides. Then the householder simultaneously washes the two knees of the ascetic with water and earth from the first heap of earth on the left. Then he should wash his own left hand with earth and water taken from the half of the first heap on the right and with the remain-

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2192. नमः प्रते हृदयं ने द्वारामि सम स्वतंत्रतिवित्रं ते अस्तु। नमः वाचमेकावति जुवस्तिरु विद्युति न प्रविद्युति। This occurs in आद्व. य. I. 21. 7 and वाय. य. II. 2 in उपयमन where the teacher addresses the boy in these words. The same words are addressed in the marriage rites by the bridegroom to the bride, as e.g. in प्र. gr. I. 8 (where धनापति is substituted for इहस्पति).  

2193. प्रवीक्षण is a Vedānta doctrine analogous to विद्वेद्यम (which occurs in the Chāṇ. Up. VI. 3 and 4 and V. S. III. 4. 20). Vide the वेदन्तसार for it and the work called प्रवीक्षण by Saṅkarācārya (in Benares Sanskrit series).

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ing half of the first heap on the right he should wash both his hands seven times with the same water. With the second heap on the left he should wash simultaneously the two thighs (jāṅghā) of the ascetic four times and with one half of the second heap on the right he should wash his own left hand seven times and with the other half of the second heap (on the right) he should wash both his hands four times. The ankle, the upper part of the foot and the lower part (sole) of the foot of the ascetic are respectively washed with the third, fourth and fifth heap on the left and his own left hand and both hands are washed a certain varying number of times with 3rd, 4th, 5th heaps on the right.

The yogapāṭṭa (lit. the cloth of yoga, union with Spirit) is given in the following way: After the ascetic has undergone paryā康养āsauca, he should cleanse his waist, wear a string round his waist and his loin cloth and cover his waist with a piece of cloth. He should then sit with his guru’s permission on a high seat and should propound some Vedānta topic in the presence of the persons assembled. The ascetic guru should sprinkle on the head of his ascetic disciple water from a conch to the accompaniment of the Purusa hymn (Rg. X. 90), should honour him by offering clothes, sandalwood paste, flowers, incense, lamp and naitvedya. He (the guru) should hold a piece of cloth over the head of the disciple, recite along with the other yatis the chapter called Viśvarūpa (11th chapter of the Bhagavadgītā) from the 15th verse to the 33rd verse. He should then give the name already determined upon to the disciple and say to him ‘Henceforward you may admit to samnyāsa one who is eligible for it, initiate him and give him the yogapāṭṭa.’ Then the disciple bows to the yatis older than himself. Then the guru gives to the disciple a waist-thread and a staff marked with five mudrūs and should offer his own salutation to the disciple according to the tradition of his order. Other ascetics and house-holders also should bow to the disciple, who should only repeat the word ‘Nārāyaṇa,’ should leave the high seat and seat his guru thereon, should bow to the guru according to the rules of the order and to the other ascetics. 2194

The Jābālopaniṣad (5) allows saṁnyāsa to those even who are suffering from disease and are about to die, all that is required being that they should declare in words and resolve in their mind to enter the order of saṁnyāsa. No extensive ceremonial is required. Āṅgiras and Sūmantu quoted in Sm. M. (pp. 174 and 182) state ‘when a man is shattered by old age or harassed by his enemies or is suffering from (an incurable) disease he may resort to saṁnyāsa by merely uttering the praśa (vide above p. 960) and no further rites would be absolutely necessary. He should recite thrice in the morning, at noon and in the evening, ‘I have given up everything (or entered upon saṁnyāsa)’ and further say ‘I forswear whatever action I may have done through ignorance, indolence or carelessness; I shall cause no harm to creatures with my hands or feet, with my speech, body or mind; may all creatures have no fear from me.’ The Dharmasindhu (III, uttarārdha) says that in this saṁnyāsa for those at the door of death the absolutely essential elements are the resolve (saṁkalpa), the uttering of the praśa and the giving of the promise of non-injury and the rest of the rites may or may not be performed according to circumstances. Even now such a saṁnyāsa (called āturasaṁnyāsa) is sometimes resorted to by religious-minded men in extremis, the only essentials gone through being saṁkalpa (declaration of resolve), kṣautra (tourense of the head), sāvitriprāveśa (described above at p. 954) and praiṣoccāra (utterance of praśa).

One question on which controversies have raged from very ancient times is whether an ascetic should give up his top-knot and sacred thread also. The Jābālopaniṣad (5) states
that Atri asked Yājñavalkya how a man who did not wear a 
yajñopavītta (when he became an ascetic) could still be a brāhmaṇa and that the great sage replied that in the case of 
the ascetic the Self was his yajñopavītta and the same Upaniṣad (6) 
states that the paramāsīna is to abandon in water the three 
dandās, the water-jar, the śikṣya, the begging bowl, the water-
strainer, the topknot and yajñopavītta and should be a seeker 
after the Self. In the Arunika Up. (2) it is said 2197 that he 
should discharge his yajñopavītta on the earth or in water and 
that he should give up his śikṣa and the sacred thread. Śaṅkara 
in his bhāṣya on Br. Up. III. 5. 1 sets out at some length the 
arguments and the authorities on both sides and ultimately 
gives it as his own view that the sacred thread and śikṣa 
should be given up by the ascetic. Viśvarūpa on Yāj. III. 66 
also discusses this matter and propounds the same view. On 
the other hand Vṛddha-Hārīta2198 VIII. 57 declares ‘if an 
ascetic gives up the acts peculiar to brāhmaṇas, viz. keeping a 
topknot and wearing a sacred thread, he becomes a cāndāls 
while alive and is born a dog after death.’ The Jīvamukti-
viveka (p. 6 ff.) and Par. M. I. part 2, p. 164 ff. discuss this 
point and arrive at the same conclusion as Śaṅkara. The Mit. 
on Yāj. III. 58 gives an option. In modern times samnyāsins 
give up these two.

Some special rules are laid down about the āhniKA (daily 
rites) of ascetics.2199 They have to perform śauca, brushing the 
teeth, bath, just as house-holders have to do. Manu V. 137 
(=Vas. Dh. S. VI. 19, Viśnu Dh. S. 60. 26, Śaṅkha 16. 23–24) 
says that forest hermits and ascetics have respectively to per-
form three and four times as much śauca (bodily purification) 
as house-holders. As to food, it has already been seen (p. 935) that 
they are to eat only once and only eight morsels. Ascetics have 
to worship Puruṣottama (i. e. Vāsudeva with his four forms), 
Vṛṣṇa (with his four pupils, Sumantu, Jaimini, Vaiśampāyana, 
Paila), the Bhāṣyakāra Śaṅkara (with his four pupils) and so 
on. Certain rules are laid down for an ascetic as regards

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2197. तं होष्य विद्याशिष्यनुगम यज्ञोपवित्रं यज्ञोपवित्रं यज्ञोपवित्रं
2198. स्मारणं पारस्मिन् पारस्मिन् पारस्मिन्
2199. Vide Yati-dh. p. 95 for details of the daily worship by
ascetics.
giving and receiving honour or salutation. An ascetic should bow to gods and to older ascetics who act according to the rules of their order, but should not offer namaskāra to an house-holder even if the latter be well-conducted. If another person bows to an ascetic, the latter should not pronounce any benediction but should only utter the word नारायणा. When an ascetic (even one who has taken saṁyāsa on his death-bed) dies, he is to be buried and not cremated. No mourning is to be observed for a yati when he dies (Atri 97) and no śrāddhas are to be offered on his death except the pārvana on the 11th day after death (vide Aparārka p. 538). If an ascetic hears of the death of his son or any other relative, he does not become impure and has not to bathe but on hearing of his mother’s or father’s death he has to bathe, though he observes no mourning.

According to the theory of Dharmasastra, the king is not only the head of the civil administration and the fountain of justice, but he is also the final controlling authority in preserving religious and spiritual institutions, he is to see that people follow the dharma, to punish them for breaches of the religious and spiritual codes and to see to the administration to them of appropriate penances. In short, he is also the Defender of the Faith. Vide Gaut. XI. 9-11, Viṣṇu Dh. S. III. 2-3, Nārada (prakṛtisaksa) verses 5-7, Yāj. I. 337 and 359, Atri 17-20, Manu VII. 13. But he regulated spiritual and religious matters not by his arbitrary authority but on the advice of his purohita and ministers and after taking the opinion of the assemblies (pariṣad) of learned men. Whenever difficult questions arose about the validity of anything from the religious point of view or about penances for lapses, or about excommunicating or outcasting a man the opinion of the assembly of learned men was sought. Therefore, detailed rules are laid down in the Dharmasastras and smṛtis about the constitution of pariṣads. In modern times, the British Government being neutral in matters religious or ecclesiastical, the ascetic heads of the various mathās have been in the habit of assuming to themselves jurisdiction.

2200. स्वर्गविधानलीकृते द्राक्षे चेवां च प्रमुखमेवति:। नात्माच्छलिं विशिष्टेऽपि प्रक्षस्य । यः स्वर्गविधानमां च सर्वासामस्मतिः। साधुपर्यं द्राक्षेऽद्वितीये प्राचीनतानां तदस्य । कविचिद्धति:। हारिति:। मर्त्यं न यतिविद्यामिः प्राचीनतानां । नारायणकिः च सुतसात्यमश्र। घुर्दुर्जे:। अग्रि, both quoted in स्वर्गविधान, p. 205.

2200 a. Vide सम्यक्षेत्रसामस्मति of लोक रथवें (extracted from his work called प्राणवनारिं, D. C. No. 119 of 1882-83) folio 51 a ‘स स्मार्तमधवरे। निश्चित: द्राक्षे चेवचे तितमात्रवर्षश्च। स्मार्तमज्ञधतिः साम्यस्मति॥’.
over persons professing to follow their dogmas in ecclesiastical matters such as prescribing penances for lapses, settling disputes between castes, and deciding upon questions of outcasting. A few words must be said about the parisads and about the claims of the Śamkaracāryas (the modern heads of mathas) to regulate religious matters affecting their followers.

Among the oldest texts on this point is the one contained in the Tai. Up. I. 11. viz. the exhortation of the teacher on the eve of the student’s departure at the close of his studies.2201 ‘If you have hereafter a doubt about any rite or about a course of conduct, you should behave in the way in which the brāhmaṇas of your place, who are thoughtful, intent (upon doing their duties), act spontaneously (without being urged by any one), are not hard-hearted and have an eye only to dharma (and not to kāma or artha) will behave. The same holds good about your conduct towards persons charged (generally falsely) with sins or lapses’.

The words ‘sabhā’ (Rg. X. 34. 6) and ‘samiti’ (Rg. X. 97.6) occur even in the Rgveda but their exact significance is doubtful and the former word at least seems to bear the sense of ‘gaming hall’ in some passages. In the Upanishads, however, the words samiti and parisad assume a more definite sense, meaning ‘an assembly of learned men in a particular locality’. The Chān. Up. V. 3. 1 states that Śvetaketu Āruṇeya 2202 required to the assembly (samiti) of the Pañcālas (where Pravāhana Jaivālī put him five questions of a metaphysical and esoteric nature). The Br. Up. VI. 2. 1 when narrating the same episode employs the word ‘parisad’. These passages establish that in the times of the Upanishads there were assemblies of learned men where intricate questions were discussed. Gaut. 28. 46 prescribes just as the Tai. Up. I. 11 does that in matters about which there is no certain rule (or there is doubt) one should do what is commended by respectable persons not less than ten in number, who are clever in discussion and are above covetousness.2203 The Ap. Dh. S. I. 3. 11. 34 declares that holidays other

2201. अथ पयति से कर्मविविधतिः वा उपत्तिविविधति वा प्रयति। येव तत्र बाध्यः संस्मिददि। युक्ता आसुकः। अत्रहृ धर्मकामः। यथा। यथा। तत्र सत्त्वना। तथा। तत्र बोधयः। अध्यायाप्यतेः। येव तत्र बाध्यः। सहस्रा। तेषु वैवध्यः। तेषु। उप. I. 11। अध्यायाप्यतेः मयावेष। अवाचार्य अथवा। अवाचार्य अवाचार्य। अवाचार्य। अवाचार्य। अवाचार्य।

2202. अनेकानुष्टिं नीति भवानां सविदिततमेव तेः ह यतः यथावतिरस्वच्छ। छ। उप. V. 3. 1।

2203. अनागामी दृष्टति: सिद्धविद्यिक्षुङ्गे। प्रयत्ति कायमः। मृ. 28. 46। यथाक-मयः। परिध्याण। आय. प. ख। I. 3. 11. 34।
than those stated by him may be observed as settled by pariṣad. The Baud. Dh. S. II. 1. 44-45 prescribes "the relatives of a brahmacārī who is guilty of sexual intercourse should empty a water pot in the pariṣad and the offender should confess 'I, so and so by name, am guilty of such and such a misdeed' and that after the erring person has performed penance and when he has touched water, milk, ghee, honey and salt, the brāhmaṇas should ask him 'have you performed the penance?' The other shall then reply 'yes'; then they shall admit him who has performed penance to all sacrificial rites making no difference between him and others." This clearly establishes that at least five centuries before the Christian era it was the privilege of the assembly of the learned brāhmaṇas to administer penance to a sinner and then restore him to all rights of interdining and other social intercourse. Vas. Dh. S. I. 16 declares "there is no doubt that whatever persons who have studied dharmasāstra and the three Vedas expound as purifying themselves and others is the proper dharma." Āp. Dh. S. I. 1. 1. 2 declares that the conventions of those that know dharma are the authoritative standard (of conduct for ordinary men). When the smṛtis declare that Veda, smṛti and the usages of śiṣṭas are the three sources of dharma (e.g. Vas. Dh. S. I. 4-5) they convey that śiṣṭas can and should determine from time to time what is religious conduct. When Bṛhaspati enjoins that doubts about dharma should not be settled by blindly following the letter of śastras, but that logic and reasoning should be employed, he strikes the true note of the spirit of the ancient sages. Vide also Manu XII. 106 and Gaut. XI. 23-24 for the importance of tarka in settling matters of dharma. Manu XII. 108 states 'if one were to ask how one should act in matters of dharma on which no express rule is declared in this work, the reply is that in such cases what is declared to be a proper rule of conduct by respectable (śiṣṭa) brāhmaṇas would undoubtedly be the dharma.' Yāj. III. 300 requires that a person guilty of a sin or lapse should declare it to an assembly of learned brāhmaṇas and undergo such vrata (penance and

2204. अभासश ज्ञात: परिध्यव्याप्त: नित्यस्वविद्यमानस्वतृतिः । चरित्वातः । यदौ इति तथा तद्यथविद्यार्थवः भाजान इति हेतुवृत्तिः स्वविद्यातिरितिः । तष्ठात दिश्तानिश्चेष्टानिश्चेष्ट । समानो सुविदा: ॥ तः । यव. सू. II. 1. 44-45.

2204 a. केवले शास्त्रमांस्य न किंतु इति निर्णय: । युक्तांचि इति विचारे तु धर्ममहान: । भास्यन्ते ॥ हेतुवृत्तिः quoted in सूतिष्ठ. (चतुर्वद्ध प. 24.)
observances) as is approved of by the pariṣad. Śaṅkara in his bhaṣya on Br. Up. IV. 3. 2 makes the very significant 2205 remark "it is therefore that in coming to a decision on a subtle point of dharma, it is desirable to have a pariṣad working and a specially distinguished person is wanted (to give the lead) as stated in the rule 'a pariṣad should consist of not less than ten persons or of three or of one (specially distinguished)." These several authorities establish that for over 1500 years before the great Śaṅkara the pariṣad of learned brāhmaṇas was the acknowledged authority for settling doubtful points of dharma and administering penances on lapses from proper conduct, and that Śaṅkara himself acknowledged this privilege of the pariṣad.

The next question is: what is the number of persons required to constitute a pariṣad for deciding on doubtful points of dharma and what their qualifications should be. According to Gaut. 28. 46-47 a pariṣad should consist of at least ten 2206 persons viz. four, each of whom has mastered one Veda, three members who are respectively a (perpetual) student, a house-holder and a saṁnyāsīn and three more each of whom has studied distinct dharmasūtras. Vas. Dh. S. III. 20, Baud. I. 1. 8, Parāśara VIII. 27 and Ṭāntric declare that four persons each of whom has mastered one of the four Vedas, one who knows the Mimamsā, one who has studied the six subsidiary lores of the Veda, one who has studied dharmaśāstras and three persons who are a house-holder, a forest hermit and a saṁnyāsīn constitute a pariṣad of ten. Manu XII. 111 defines the ten as consisting of three masters of each of the three Vedas (excluding the Atharvaveda), one who has studied Logic, a student of Mimamsā, a student of Nirukta, a master of dharmaśāstras and three members in each of the first three aśramas. Bṛhaspati 2207 quoted in Par. M. II. 1 p. 218 declares that a pariṣad may be constituted by seven or five persons sitting together who have studied the Vedas, their six subsidiary lores and dharmaśāstra and that such a pariṣad resembles a solemn

2205. अत एव हि धर्मेऽसनिन्यं परिष्ठव्याप्त स्वयं । पुरुषविद्यापेश्यां द्वारा । यः परिष्ठव्या विद्वान् वैके वेदित। शांकराद्विष्ठ सूत्र उप. IV. 3. 2.

2206. चातुर्विद्य विकल्पी च अनुविद्येऽमापनं । आश्रमस्थापनं हृदयः पर्वतविद्या वृद्धार्थम् । विष्णवी III. 20 = वी. उ. 1. 1. 8 = ब्राह्मण VIII. 27 = अकेषित quoted by अपभ्रंश p. 22, where he sets out the definitions of these given by Aṅgiras.

2207. लोकेवाश्च इत्यादि: सत सप्त चयोपि च। यथोपविद्वा विद्या: स्तु: सा यज्ञस्तुधिः समा दुहस्पतिः quoted by पराम. म. II. 1. p. 218.
sacrifice. Vide also Áṅgiras quoted by Áparākṣa p. 23 for seven or five men as constituting a pariṣad. Vas. Dh. S. III. 7, Yāj. I. 9, Manu XII. 112, Parāśara VIII. 11 state that at least four or three men should constitute a pariṣad, but they should be students of each of the four Vedas, should be agnihotris and should have also studied dharma śāstra. If even three cannot be found then even a single man can declare the dharma in case of doubt (Gaut. 28. 48), but he must possess special qualifications. Gaut. 28. 48, Manu XII. 113 (= Atri 143) require that he must be the best of brāhmaṇas, a śīṣṭa and a deep student of the Veda. Yāj. I. 9, Parāśara VIII. 13, Áṅgiras²²⁰⁸ say that a single person who is the best among ascetics possessing knowledge of the Self may form a pariṣad and declare what the proper rule is on a point of doubt. Though the texts permit in extreme cases a single man to declare dharma in case of doubt they give emphatic warning that this should not be done as far as possible. Baud. Dh. S. I. 1. 13 observes²²⁰⁹ 'the way of dharma is very subtle and difficult to follow and it has many entrances (i.e. it appears different in different circumstances); therefore a person though knowing much should not undertake single-handed to propound the proper course of conduct in case of doubt.' The texts also emphasize that doubtful points of dharma are not to be decided by the votes of ignorant people, even if they muster in thousands. Manu XII. 114-115 (= Baud. Dh. S. I. 17 and 12 = Vas. Dh. S. III. 5-6 = Parāśara VIII. 6 and 15) state 'Even if thousands of brāhmaṇas who have observed no vrata and who have studied no Vedic mantras and who make their living merely by virtue of their caste come together they do not constitute a pariṣad. When such foolish persons deluded by ignorance and ignorant of dharma declare (a penance for a sin) the sin is multiplied a hundred-fold and reaches the propounders.'

The Mit. on Yāj. III. 300 remarks that the number mentioned as constituting a pariṣad is not material, that all that is meant is that for lesser sins a small number of learned men can

²²⁰³ सूर्यनामालिकायं विज्ञानं यज्ञवाक्यानां। वेदशास्त्रविभागां यज्ञवाक्यानां।
²²⁰⁸ सूर्यनामालिकायं विज्ञानं यज्ञवाक्यानां। वेदशास्त्रविभागां यज्ञवाक्यानां।
²²⁰⁹ यज्ञवाक्यानां विज्ञानं यज्ञवाक्यानां। वेदशास्त्रविभागां यज्ञवाक्यानां।
²²¹ वेदशास्त्रविभागां यज्ञवाक्यानां। वेदशास्त्रविभागां यज्ञवाक्यानां।
²²² वेदशास्त्रविभागां यज्ञवाक्यानां। वेदशास्त्रविभागां यज्ञवाक्यानां।

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declare the penance, but in the case of serious sins, the number of persons who constitute the pariṣad should be large. Devala quoted in the Mit. on Yāj. III. 300 says that when the sin is not grave, brāhmaṇas may declare the penance without reference to the king (and restore the sinner to his privileges) but when the sin is grave, then the king and brāhmaṇas must carefully examine the matter and then declare the penance. Parāśara (VIII. 28–29) ordains2211 ‘brāhmaṇas should declare penance for sins with the king’s consent, that they should not declare the expiation of sins by penance of their own motion and that if the king decides to give pṛṣyaścītta without reference to brāhmaṇas, the sin becomes increased a hundred-fold.’ It is the duty of the pariṣad to declare an appropriate penance when a man comes to it, declares his lapse and seeks to be freed from the taint and if the pariṣad knowing what the appropriate penance is refuses to administer it, they incur the same sin as that committed by the man who approaches them.2212 Parāśara VIII. 2 prescribes that one should on being convinced of his having committed a sin at once repair to the assembly of learned men, should prostrate himself on the ground before them and request them to administer pṛṣyaścītta (expiation). The Mit. on Yāj. III. 300 quotes Parāśara that the sinner should announce his sin after offering the present of a cow or a bull or the like to the pariṣad.

It will be shown immediately below that these rules of the smṛtis were observed to the letter by Hindu kings and learned brāhmaṇas in medieval times. When the successors of Śaṅkarācārya began to interest themselves in the work done by the pariṣads for centuries before the advent of the first ācārya cannot be ascertained. A large part of Northern India was under Moelem rule for about 500 years from about 1200 A.D. and a portion of the Deccan and a part of South India also were under Moelem rule for about three hundred years. Numerous documents have been published by the late Mr. Vishvanath K. Rajwade (a scholar

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2210. स्वयं तु मान्यान निश्चितखं ज्ञाना व भाषास्थायेय तथा स परिशिष्टसः ॥ देवता quoted in सिंधा, on या. III. 300.

2211. राजा च भाषास्थायेय महाश्य तथा स परिशिष्टसः ॥ देवता quoted by the सिंधा, on या. III. 300.

2212. आला मन्त्रमापनानि मान्यतित्तति ये द्वितिति ॥ यान्तरते न प्रयष्टैति ते थानं सत्वं तु ते ॥ अद्विते विंयाविधि ये द्वितिति ॥ देवता quoted by the सिंधा, on या. III. 300.

राजा च भाषास्थायेय महाश्य तथा स परिशिष्टसः ॥ देवता quoted by the सिंधा, on या. III. 300.
who made unique contributions to the elucidation of Maratha History, Marathi Philology and Marathi Literature) and his friends. From these it appears that during the time of the Maratha domination learned brâhmaṇas of holy places like Paithan, Nasik and Karad were consulted in religious matters by the king or his minister, that the holders of the ‘gādi’ of Śamkarācārya at Sāṅkeśvara and Karavira and other seats were also rarely consulted in these matters and that it is only after the advent of the British rule that the Śamkarācāryas have begun to claim almost exclusive jurisdiction in ecclesiastic matters and in restoring men to their castes or excommunicating them for lapses. It will be seen from passages quoted below that both the learned brâhmaṇas at holy places like Karad and the Śamkarācāryas claim the exclusive right in these matters by reason of immemorial usage.

In several works it is said that the pariṣad must be constituted by śīṣṭas (vide Gaut. 28. 46). Śīṣṭa is variously defined by some smṛti works. The Baud. Dh. S. (I. 1. 5–6) says ‘Śīṣṭas are those who are free from envy and pride, who keep only as much corn as is measured by kumbhi (vide p. 111 f. n. 235), who are free from greed and from hypocrisy, arrogance, covetousness, delusions and anger. Those are śīṣṭas who have studied the Veda according to the prescribed method, together with its appendages (viz. Itihāsa and Purāṇas), who know how to draw inferences from that and who tend to make people realize the teaching of the Veda.’ The Mahābhāṣya defines śīṣṭas in almost the same words as Baud. Dh. S. I. 1. 5. Vas. Dh. S. I. 6 defines śīṣṭa as one whose mind is free from desires.

2213. Vide Rajwade’s Khandā 21 published by the Bhārat-i-tiḥās- saṁśodhaka Maṇḍalo at Poona, letter No. 205 at pp. 256-58 dated sāke 1778 (1856 A. D.) for the claim of the Śamkarācārya of Karavira. ‘सतर- विद्वानी जौरे यारो वहिला पायल नियुःतिक पाषकुः अम नव इवर्दा फय समकराक्षर गोमनाय विषयोः। करकर पारो वर्णमाला पाइला कक्ष्ये पत्र सहिते हें बरोबर नामी.’ On the other hand letter No. 227 in the same volume at p. 276 dated sāke 1778 addressed to the assembly of brâhmana at Kasgaoon by the assembly of Karahāṭa (Karad in Satara District) asserts ‘पौरनीयस्वत आचार वपकारित गम्यविधिः करणयाचा अविष्कार केलारा पूर्वारं अतुत्तरं &c.’

2214. विधिन: कुच विवाहस्तर स्मृतसंस्कार: कुम्भेरणम् अलोचयम् दग्धस्पर्शस्तं- मोहाभिप्रतिष्ठितम्। धर्मावलिको यथार्थ मेवः सर्विशेषः। हिन्दुस्तानमन्नद्य: सुल्त- परिवर्तनीय:। दृष्ट. व. य. I. 1. 5. 6. This last is Manu XII. 109 and Vas. VI. 43 (with slight variations). सिद्ध: गुरुकायान्त्य: यस्य उपदेशोः प्राविन्दू 1. 6. Compare Mahābhāṣya vol. III. p. 174 ‘एतिमात्यविभागे देश भागयत:। कुम्भेरणम् अलोचयम्। अयुद्धाणकारण:। किभिकिदन्तं कराययवित्त: विषयाय:। परागस्तुविनात्त: प्रियेः।’
The Matsyapurāṇa 2215 145. 34–36 and Vāyu, vol. I. 59. 33–35 derive the word īśṭa and restrict it to Manu, the seven sages and other similar great sages, who in each æon ( Manvantara or yuga ) settle the rules of conduct for succeeding ages.

It is well-known that Shivaji, the great founder of the Maratha Empire, established a council of eight ministers, viz. Mukhya Pradāna, Amātya, Saciva, Mantri, Senāpati, Panditara, Nyāyadhiśa and Sumanta. 'The jurisdiction of the Panditara extended over 2216 all religious matters, he was to examine and decide disputes about dharma and adharma, he was to honour īśistas ( respectable people ) on behalf of the king, was to make his signature expressing his approval of the writings ( decisions ) about ācāra, vyavahāra and prāyaścittas ( made by learned brāhmaṇas ). He was to superintend and carry into immediate execution gifts, propitiatory rites ( for the king ).' This shows that even in matters of prāyaścitta ( penance for lapses and sins ) the final control rested with the Panditara, who used to send doubtful matters to learned brāhmaṇas at holy places like Wai, Nasik, Karad for their opinions and accept them. There are letters which show that the Panditara convened meetings of learned brāhmaṇas and with their approval declared prāyaścitta in the case of a brāhmaṇa who had been forcibly converted by Mahomedans and who was thereafter restored to caste.

That sometimes the Pontiff of the Saṅkeśvara matha was consulted even in disputes about rights to lands and villages follows from a decision contained in Rao Bahadur Vad's work pp. 203–210 ( of 1730 A.D. ). Here a dispute arose between Śrīkarācārya ( to whom a village had been donated by king Rājārāma ) and his agnates, who, taking advantage of the fact that the gift deed was made in the name of five persons including Śrīkarācārya, put forward their claims to that village. This dispute was referred to the Svāmī of Saṅkeśvara and Karavira who decided on the authority of Vījñāneśvara, the Vyavahārama-yūkha and the Dānakamalākara that though the document was

2215. शिष्यवांशीय निदर्शनार्थ सिद्धाङ्क च प्रचलने। मन्त्रनिरूपे में हिस्सा इति तिथिरिति धार्मिकः। मद्वा। तपस्यश्वेत तोक्षितानन्दकारिणः। तिथिरिति च प्राचीन तात्त्विक संस्कृत्वश्च। है। तिथिरितिर्यथ धम्म धार्मिकः। तत्रये में शुद्ध धम्म। मत्रय 145. 34–36.

2216. Vide 'Sanads and Letters' in Marathi selected by Rao Bahadur Vad (1913) p. 123 'पण्डितराव यांनी तरं धार्मिकार्थ, पण्डितराव महोत्त्व सिद्धार्थ कलाकारी। सिद्धार्थ तरं सर्वात्मक, आचार, सूक्तार, महोत्त्व पत्रे ईर्तील स्मारकन संग्रह विष्ठा कराये। दृष्टांशा, शास्त्र, अट्टांशाशी लघुकृती कराये। '
executed in the name of five persons, the gift of the village with water, kusa and gold was made to Śrīkṛṣṇacārya alone and that therefore he alone was the true owner.

There are cases where the head of the Karavīra maṭha issued an order (in śaka 1644 i.e. 1272 A. D.) asking people to dine with a brāhmaṇa whose wife had illicit connection with a gosāvi and who had performed the necessary prāyaścitta. 2217

On the other hand in numerous instances the assembly of learned brāhmaṇas was approached either by the Pāṇḍītarao or by the interested parties themselves to declare the proper penance and restore the guilty party to his caste. 2218 Numerous documents and letters showing the part played by the family of Gijre at Karad (in the Satara District) in the matter of giving decisions on questions of dharma-sāstra have been published by the late Mr. V. K. Rajvade. One Gangadhar Ranganatha Kulkarni of Harsul 2218a was forcibly converted by the Moslems; then the Maratha king Sambhaji ordered his minister the Pāṇḍītarao to restore him to his caste after giving him appropriate prāyaścitta and the Pāṇḍītarao called a meeting of learned brāhmaṇas, looked into works like the Mitākṣara and with the approval of the brāhmaṇas administered prāyaścitta to him and sent him on a pilgrimage. There is a similar case in which the Pāṇḍītarao under orders from the king writes to the

2217. Vide भारत-हिन्दुस्तान-संस्कृतशृवृद्ध, द्विरायरायसेदन, p. 130 'स्वास्तिक भव भिन्न जायमुख सतियित योजन द्रोही यात्री बिनी गंगारी असता जोड़ा गोसायें देब जैति। ब्राह्मणु लोक गेते सत्वा सदास्विमारम सत्वा करते श्रेष्ठ स्त्री भारतानियते में गेठे...' यस्य तर्थ गिरदुयं विघ्रापयन करण छुट्ट करन चेलां व सदास्विमारम वर्गी गर्वी अवज्ञायु न संमये करणप्रभाव्यस्य संवेदां आद्या केली।' 2218. Vide माझांचे इतिहासरेशी साधने, संख्या 31 विश्वकालीन घटानी pp. 84-360 (काल्पनिक दाताचे कामका जाली 1878 व 1879.).
2218a. Vide भारत-हिन्दुस्तान-संस्कृतशृवृद्ध, द्विरायरायसेदन, pp. 130-131 'भगवान रामायान कुटकर्णी कसरे हरांछ नांस मंगलांगी यातरासारे धार्मिक र संसार वात वातान कल्य वेधार्थवहल छावापि कुदाकुश हीनां धार्मिक धार्मिक आद्या बिली। या उपरी आद्या नासारी हासीमागार यते समांसार हसंस विहार्दक वामणी संसार निवासक राघवे निर्भर पात्रनां धार्मिकतेनिविद्य कल्यं भगवान रामायान वात पात्रार्थवहल संसार धौसकोण वीतविद्या।' This order was issued by Moreshwar Pāṇḍītarao in śaka 1608 (1686 A. D.). Vide for Netaji Palkar's conversion and reconversion दिशातील अचार्य परिवर्तन, संख्या 19 (published by Satkārīgottajakā Sabha at Dhubā) document No. 282 (at p. 289) dated śaka 1612 (1690 A. D.) 'अवसंधेलोक भारती शतल छावापि दिनां बिनी मित्र गंगारी यात्री कसरे असे केले अहिरे तायदारी नानानाम कल्यंदा नांस नेताजी राजे व सातारी धार्मिक व जानोंनी राजे व किवे कुदाकुशी या मांतीचे बापडविद्या' and विश्वकालीन अचार्य परिवर्तन, संख्या 21 published in 1930 by the Shivacharitrakārālaya at Poona, entry No. 1563 of 24th July 1676 A. D.
learned brāhmaṇas of Karad about the prāyaścitta to be administered to one Khandu Jadhav 2219 who had been forcibly made by the Moslems to eat their food and in which he informs the brāhmaṇas that a fee of two rupees should be taken from the man. It may be noted in passing that Raja Netaji Palkar who was one of the great commanders under Shivaji, the founder of the Maratha Empire, was made a moslem by the Mogul Emperor Aurangzeb and was subsequently taken back into the Hindu fold by Shivaji. In another document 2220 the learned brāhmaṇas of Poona, 46 in number, write to the brāhmaṇas of Karavira about one Narasimha Bhaṭṭa Toro of Paithan who had engaged as a priest in a Vedic sacrifice in which he had offered the effigy of an animal made of flour, who had therefore been made outcast and who was subsequently restored to the caste after undergoing penance.

The above brief account will show that for hundreds of years even before the first Śaṅkarācārya flourished it was the privilege of the assembly of learned brāhmaṇas to decide doubtful points of religious conduct and prescribe penances for lapses, that the same privilege continued undisturbed till the advent of the British rule, that rarely the heads of the mathas, by virtue of their eminent position, their supposed detachment from and renunciation of worldly affairs and their reputation as ascetics, were asked to decide (following Yāj. I. 9) doubtful points of religious and theological importance, that it is only during the last few decades that such heads began to claim exclusive jurisdiction in such matters.

It is desirable in the interest of the solidarity of the several Hindu castes and the rapid growth of progressive and advanced views that matters of practices, penances and restoration to caste should be in the hands of the bodies of learned men or the caste itself than in the hands of a single ascetic styling himself Śaṅkarācārya, who often happens to know nothing of dharmaśāstra and only puts his seal of approval on what interested persons that are round him say.

2219. Vide भारत इतिहास-संस्कृत-भंड, तुलसीरमस्मेडनबन्धु प. 94 ‘आयाम प्राणी देवधारिणसंप्रस न्युन्तथेत्यथ समस्तब्रह्मदुर्दूष्या या प्रति रुपाणाभदृष्ट अंधकार नस्त्यत्र। भौतेतियाराज्ञा केवल ऐसी जो सल्लु जाप्च वाजावी ज्ञातानि जो विरोधि कहन आपड़े अस्मातीत्व ब्यां राज्ञी स्थानिः छठपतीती नेपत्र रा मातान्य स्वाभाविक राजान लक्षण सल्लु जाप्च पताक्षप्रपर्ष आते। यथाप्रयं दूसर दूसर यह वास निक्षेत्र भाषानिष्ठ दूसर। लाभ श्रद्धारम दूसर हुसू रचना करो। नित्य न डावनो इन हेम्नस्त्र। इत्येव विरजित:’

2220. Vide the Marathi Quarterly journal called ‘संस्कृत’; for the 1857 vol. IV (for April 1935).
After this review of the stage of samnyāsa we see that asceticism presents several aspects viz. fasting or at least reducing the intake of food, abstention from meat and drink and pleasures of sense, total absence of sexual gratification and suppression of the sexual emotion, vow of silence, sleeping on bare ground, nakedness or making use of minimum clothing, contempt for the world and its riches. The Hindu Scriptures however do not enjoin self-infliction of pain or flagellation that was indulged in by monks in the early centuries of Christianity. Asceticism in the several forms indicated above is a feature common to all religions. It is the fashion to assert that Indians\textsuperscript{2221} have the highest regard for asceticism and that the men whose memories they cherish as ideals of human conduct are ascetics. This statement is only partially true. Christ also taught abandonment of worldly ties and the spurning of riches as the best for entering the Kingdom of Heaven (vide Matthew 19. 21, Luke 14. 26 and 33, St. John 2. 15–16). It is only during the last three or four hundred years that Western peoples have given up much of what was thought for centuries to be the main teaching of Christ and regard successful men of action or politicians or men of martial exploits as their ideals and heroes. In India also martial glory has often raised men to the position of heroes or avatāras, but only when they delivered their countrymen from the tyranny and persecution of evil men or foreigners. Paraśurāma, Rāma and Kṛṣṇa are avatāras because they fought against tyranny and barbarity and not because they brought as large a slice of the earth under their domination as possible for purposes of exploitation or vainglory. Martial exploits for self-aggrandisement or for domination for domination’s sake have never evoked great enthusiasm in India. Shivaji, the great hero of the Marathas, was paid almost divine honours even during his life-time not for his martial exploits, but for his having freed the Marathas and other peoples from Moslem tyranny, persecution, religious intolerance and fanaticism.

\textsuperscript{2221} Vide 'Mystics, ascetics and saints of India' (1903) by J. C. Oman p. 271 'it is the ascetic profession that time out of mind has been a pre-eminent dignity in the eyes of the Indian people.'
CHAPTER XXIX
SRAUTA (VEDIC) SACRIFICES*

Introductory

A deep study of Vedic sacrifices is quite essential for the proper understanding of the Vedic Literature, for arriving at approximately correct statements about the chronology, the development and the stratification of the different portions of that Literature and for the influence that that Literature exerted on the four varnas and the caste-system, on the splitting up of the brāhmaṇas themselves among several sub-castes and on the institution of gotras and pravāras. Early European scholars generally paid scant attention to the deep study of the Vedic sacrifices and endeavoured to understand the meaning of the Vedas principally by reference to grammar, comparative philology and the comparison of several passages containing the same word or words. Max Müller put forward a tentative scheme of chronology based mostly on subjective considerations and prompted by the great prejudice felt by European scholars generally against admitting any great antiquity for the Vedas. Therefore the endeavour of most European scholars has been to show that the mantras could not have been composed before 1400 B.C. It is beyond the scope of this work to enter into any discussion about the dates of the various sections of the Vedic Literature. It must be here said, however, that I do not subscribe to the view that 1400 B.C. is the uppermost limit of the original composition of the Vedic hymns. The hymns may have been composed for aught we know several thousand years.

*In this chapter a few special abbreviations have been employed as follows: Āp. = Āpastamba-śrauta-śūtra (ed. by Dr. Garbe), Ādv. = Ādvalīyana-śrauta-śūtra (in the Bibliotheca Indica series), Band. = Baudhāyana-śrauta-śūtra (ed. by Dr. Caland), Jai. = the Purvāṃśikāṃśa of Jaimini with Sabara’s bhāṣya (in the Ānandāśrama series), Kat. = Kātyāyana-śrauta-śūtra (ed. by Dr. Weber), Sat. or Satyāṣṭikā = Satyaśāstra-śrauta-śūtra (in the Ānandāśrama series), Śāh. = Śukhyāyana-śrauta-śūtra (ed. by Hillebrandt in the B. I. series).

2222. Some of the brāhmaṇa sub-castes such as the Kāyana, Maitrāyaṇīya, Čaraka and Jāhiliya owe their origin to their ancestors having studied particular Vedic Śūkhās.
before that date. Most of the Vedic Samhitās that we now have are arranged (except the Rgveda to some extent) definitely for the various aspects of the cult of the sacrifice and indicate a state of things when different priests were required for the sacrifices, who used mantras from the collections they had studied.

For a thorough understanding of Vedic sacrifícés, the several Veda Samhitās, the Brāhmaṇaṇa and the Śrauta sūtras must be carefully studied. Among works in English that are very helpful must be mentioned, Haug’s translation (with notes) of the Altaraya Brāhmaṇa, Prof. Eggeling’s translation of the Śatapatha Brāhmaṇa with notes (S. B. E. vol. XII, XXVI, XLI, XLII, XLIV), Prof. Keith’s ‘Religion and Philosophy of the Veda and Upaniṣad’s’, translation of the Black Yajurveda (2 vol. in Harvard Oriental Series) and of the Rgveda Brāhmaṇas (one volume in the same series), Kunte’s ‘Vicissitudes of Aryan civilization in India.’ (1880) particularly pp. 167–232. Besides these Weber and Hillebrandt have written in German scholarly works on Vedic sacrifícés; Caland and Henry published a very learned, exhaustive and methodical work in French on the Agniṣṭoma (1906). In this connection the late Dr. S. V. Ketkar’s labours and researches embodied in his Marathi Encyclopædia (vol. 2 and 5) are worthy of special consideration, since they furnish a much-needed corrective to the somewhat one-sided views of most European scholars that have written on Vedic Literature, though one is bound to differ from him in several matters.²²² The following pages are based principally on the original texts, though here and there the works of modern scholars have been availed of.

In his PūrvamImāṃsāṭra, Jaimini submits thousands of texts to the principles of mīmāṃsā elaborated by him and arrives at definite conclusions on matters affecting the details of various sacrifícés. An attempt has been made in these chapters on śrauta to include many of his conclusions, a task, which so far as I know, has not been essayed by any modern writer on dharma or śrauta up till now.

²²² Prof. Dumont’s ‘L’Agniḥotra’ (1839) came into my hands when these pages were passing through the press. Hillebrandt’s ‘Das Altnindische Neu-und Vollmondsopfer’ (Jena, 1879) and ‘Ritual–Litteratur Vedische Opfer und Zauber’ (1897, in the Encyclopædia of Indo-Aryan Philology and Antiquities) deservedly enjoy a high reputation among works on śrauta sacrifícés.

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The fundamental conceptions of *Vajña* (sacrifice) go back to Indo-European antiquities though the traces are rather faint. But it is quite clear that the cult of the sacrifice had been much developed in the Indo-Iranian period. There is a very striking resemblance between the Vedic Agnīṣṭoma and the Homa ceremony of the Parsis (vide Haug's Alt. Br. vol. I, Introduction p. 59 ff.). There are numerous words indicative of the cult of the sacrifice both in the Vedic language and in the ancient Parsi religious books. For example, words like atharvan, śhuti, uktha, barhis, mantra, yajña, soma, savana, stoma, hetr do also occur in the ancient Parsi religious scriptures. Though Vedic sacrifices are now very rarely performed (except a few simple ones like the Darśa-pūrṇamāsa and the Cāturmāsiyas), they were in great vogue several centuries before the Christian era. Centuries after the advent and spread of Buddhism we learn from inscriptions and literary traditions that kings often performed the ancient solemn Vedic sacrifices and gloried in having done so. In the Harivamśa (III. 2. 39–49), in the Mālavikāgnimitra (Act V, which speaks of Rājasūya), in the Śunga Inscription from Ayodhya (E. I. vol. XX. p. 54) Senāpati Pusyamitra is said to have performed the Āśvamedha (or Rājasūya). In the Hathigumpha Inscription (E. I. vol. XX. at p. 79) king Khāravela is extolled as having performed the Rājasūya. In the Bilsad stone Inscription of Kumāragupta dated in the Gupta year 96 (i.e. 415–6 A.D.) it is stated that his great ancestor Samudragupta performed the Āśvamedha that had gone out of vogue for a long time (ciootsannāśvameddhāhartuh, in Gupta Inscriptions at p. 43). In the Pardi plates (of Cedi sam. 207 i. e. 456–7 A. D.) the Tārikūṭaka king Dahrasena is described as the performer of Āśvamedha (E. I. vol. X. p. 53). The Pıkira grant of Simhavarman (E. I. vol. VIII. p. 162) describes the Pallavas as the performers of many Āśvamedhas and another Pallava grant (in E. I. vol. I p. 2 at p. 5) refers to the performance of Agnīṣṭoma, Vājapecy and Āśvamedha. The Chammak plate of the Vākṣṭaka king Pravarasena II (Gupta Inscriptions No. 55


2225. Vide Hillebrandt's 'Ritual-Litteratur Vodische Opfer und Zauber' (1897) p. 11 for a long list of such words.
p. 236) speaks of Pravarasena I as the performer of many Śrauta sacrifices.

The original worship of fire may have been individualistic as well as communal or tribal. The daily agnihotra was an individual affair; but as even simple īśīs like dārśapūrṇamāsā required four priests, and Soma sacrifices required 16 priests and costly preparations, these sacrifices partook more or less of a public or at least congregational character. It appears that as most brāhmaṇapās were poor and could not carry on even the daily agnihotra, which pinned them down practically to one place and did not allow them to move out of the village for securing their livelihood, even agnihotra must have been comparatively rare in early times. Such Vedic sentences as 'one who has begot a son or sons and whose hair is still black should consecrate the Vedic fires' (quoted by Śabara on Jainini I. 3. 3 and cited on p. 350 above) establish that agnyādāhana was advised for brāhmaṇapās when they had reached middle age (and not before). The daily agnihotra required the maintenance of at least two cows, besides thousands of cow-dung cakes and fuel-sticks. For the maintenance of agnihotra and the performance of dārśapūrṇamāsā (in which four priests were employed) and the Cāturmāsās (where five priests were required) the house-holder was required to be well-to-do. And the Soma sacrifices could be performed only by kings, nobles and the rich and by those who could collect large subscriptions. We find that kings while making grants often expressed that the object of the grants was to enable the brāhmaṇa donees to offer bali and caru and to perform agnihotra. For example, in the Sarasvāni plates of Buddhāraja dated in Kaṭaccūri saṅk 361 i. e. 609-10 A. D. the grant is made for bali, caru and agnihotra and in the Damodarapur plates (dated 443-44 and 447-48 A.D.) the grants are made for agnihotra and for the performance of the five daily yajñas. During the centuries of Moslem domination no help from royalty could be expected and so the institution of Vedic sacrifices languished. In the last hundred years or so, solemn

2226. आशिष्टकामकायवेदसारस्वतिकामकायबेदवेदाशस्वतिकामकायबेदस्मृतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकायस्तुतिकामकāy

2227. Vide E. I. vol. VI p. 294 at p. 298 'वहितवाचवाचवर्तमानसा' (in Sarasvāni plates); E. I. vol. XV. p. 113 'वहितवाचवर्तमानसा' (p. 130), 'वहितवाचवर्तमानसा' (p. 133), वहितवाचवर्तमानसा (p. 143) of the Damodarapur plates.
Vedic sacrifices have been performed only rarely. But, since many of the grhyā ceremonies as set forth in the grhyā sūtras closely imitate the procedure of the Vedic fire cult and Vedic sacrifices formed the first and foremost manifestation of the sentiments of faith and worship in India, a work dealing with Dharmaśāstra cannot be said to have dealt with its subject completely and adequately if the treatment of Vedic sacrifices were left out altogether, the following bare outline is presented here, the more so as sacrifices were the first dharmas according to Rg. X. 90.16.

The Śrauta-sūtras contain a very detailed, meticulously accurate and vivid description of the several sacrifices that were performed in ancient times. These works were manuals compiled for the practical purpose of giving directions to those who engaged in such sacrifices. They are based on ancient Brāhmaṇa texts, which they quote at every step, many individual sūtras being couched in the very language of the Brāhmaṇas, and on actual practice and only bring together what was in vogue. The object of the following pages is not to present a thorough and detailed treatment of Vedic sacrifices, but only to indicate what the cult of the Vedic sacrifice was like and to furnish a brief description of some prominent sacrifices. The treatment is mainly based on the Śrautasūtras of Āśv., Āp., Kāt., Baud., Satyāsādha with occasional references to the Samhitās and Brāhmaṇas. The several divergences among the sūtras, the paddhatis and modern practice are not generally dwelt upon for the sake of saving space. One very useful work is a compilation called ‘Śrautapadārthaṁtvacana,’ by Nageshwar Shastri published in the Benares Sanskrit series, though one of its drawbacks is that it gives no references to any texts. The Mīmāṁsa-vidyālaya at Poona has prepared sets of all the utensils required in sacrifices and has published an album containing pictures of utensils and maps of various altars required in Vedic sacrifices. The Cāturmāyas, the Paśubandha, the Jyotiṣṭoma have been described in some detail, the dhārṣṭāpūrṇamāśa has been dealt with in extenso, and other sacrifices have been only briefly touched upon in this work.

We find that even in the remotest ages when the hymns of the Rgveda Samhitā were composed and compiled, the main features of the sacrificial system had been evolved. That there were three fires appears clear from Rg. II. 36. 4 (where Agni is asked to sit down in three places), I. 15. 4, V. 11. 2 (‘men
kindle Agni in three places’). The Gārahapatya fire is expressly named in Rg. I. 15. 12. The three savanus (i.e. pressings of Soma in the morning, mid-day and evening) are mentioned in Rg. III. 28. 1 (prātaḥ-sāvā), III. 28. 4 (madhyandina savana), III. 28. 5 (itṛtya savana), III. 52. 5-6 and in IV. 12. 1 (where it is said that the sacrifice gives food to Agni three times on all days), IV. 33. 11. It may be affirmed that the sixteen priests required in Soma sacrifices were probably well-known to the composers of the Rgveda hymns; Rg. I. 162. 5 mentions hotṛ, adhvaryu, agramindha (agnit or āgniḍhra), grāvagrabha (grāvavastu), saṁstā (prasāstra or maitrāvaruna), suvîpṛa (brahmā?); Rg. II. 1. 2 refers to hotṛ, potṛ, neṣṭṛ, aģni, prasāstra (maitrāvaruna), adhvaryu, brahmā; Rg. II. 36 speaks of hotṛ, potṛ (v. 2), āgniḍhra (v. 4), brahmaṇa (brahmaṇacchamain) and prasāstra (v. 6). In Rg. II. 43. 2 we have udgāṭa. In Rg. III. 10. 4, IX. 10. 7, X. 35. 10, X. 61. 1 seven hotṛs are referred to and in Rg. II. 5. 2 the potṛ priest is spoken of as the 8th. The word purohiṭa occurs very frequently (Rg. I. 1. 1, I. 44. 10 and 12, III. 2. 8, IX. 66. 20, X. 98. 7). The Rgveda names Ātriṣṭra (VII. 103. 7), Trikauthra (II. 22. 1, VII. 13. 18, VIII. 92. 21, X. 14. 16). The yūpa (the post to which the sacrificial animal was tied) and its top called caśāla are

2223. The sixteen priests (ṛtvij) are: होता नैद्यामहाकण्ठारणको साव-सुद्भुटेयः प्रति-पस्थताः भूवः बाज्रवते। चतुर्मस्य अन्धकम् अन्तिमति द्वित युप इति। अवर्ग. अ०. IV. 1. 6, अपर. अ०. X. 1. 9. Of these hotṛ, adhvaryu, brahmā and udgāṭṛ are the four principal ones and the three that follow each of them in the above enumeration are their assistants. The functions of the four principal priests are referred to in Rg. X. 71. 11. In Rg. II. 43. 1 we have the singer of Śāmans. In Agnihotra only adhvaryu is required, in the Agniyādheya, Daśapūrṇamāsa and other iṣṭis four priests are required viz. adhvaryu, aṇṇidhra, hotṛ and brahmaṇ; in the Caturmāsyaas five are required viz., the four (of daśapūrṇamāsā) and the pratipasthāṭṛ; in the animal sacrifices a sixth is added viz., the maitrāvaruna. In Soma sacrifices all sixteen are required. In the Caturmāsya called sākamedha the āgniḍhra is addressed as brahmaṇaputra (vide Ṣav. Śr. II. 18. 12) and this may explain Rg. II. 43. 2 (cited on p. 27 above) where the word brahmaṇaputra occurs. Vide Tai. Br. II. 3. 6 and Baud. II. 3 for these provisions about the number of priests required. Some added a 17th priest called sadasya and Baud. II. 3 gave him three assistants also, though the Śat. Br. X. 4. 2. 19 forbids the employment of a 17th priest. There are other persons required in a sacrifice, such as the Śamitt, the camasādvāryus, but they are not called ṛtvij. Vide Ap. XXII. 1. 3-6 for the Trīkauthra called Jyotir, Gauḥ and Āyuḥ.
mentioned in Rg. I. 162. 6. Rg. III. 8 is full of the praise of the yupa. The person who killed the animal sacrificed (the samiṣṭ) is mentioned in Rg. 162. 10 and V. 43. 4. The Gharma (the pot of boiled milk required in the Pravargya rite or perhaps the Dadhigaharma in the mādhyandina savana) is mentioned in Rg. III. 53. 14, V. 30. 15, V. 43. 7. It was believed that the animal offered in a sacrifice went to heaven. 

Fire for sacrifice was produced by attrition from two aranis (vide Rg. III. 29. 1-3, V. 9. 3, VI. 43. 5). The darvī (Rg. V. 6. 9), sruo (Rg. IV. 12. 1, VI. 11. 5), juhū (Rg. X. 21. 3) are mentioned in the Rg. Numerous verses in praise of gifts occur in the Rg. which have been pointed out above (pp. 837-839). In Rg. III. 53. 3 there is a clear reference to the call or permission sought by the hotṛ (āhāva) and the response of the adhvaryu (pratigara). Rg. X. 114. 5 speaks of the twelve grabhas (cups) of Soma. In Rg. I. 28. 1-2 reference is made to the broad-bottomed stone (grāvan) used for beating Soma stalks, the mortar in which Soma is pounded and the adhiṣaṇa (pressing) board. In Rg. I. 20. 6, I. 110. 3, I. 161. 1 and VIII. 32. 7 the wooden vessel called 'camasa' used for drinking Soma is spoken of. The word 'avabhṛtha' (concluding bath in a Soma sacrifice) occurs in Rg. VIII. 93. 23. In Rg. X. 51. 8-9 the words prayāja and anuyāja occur. The ten Āpri hymns of the Rgveda indicate that at the time of their composition the animal sacrifice had already some of the principal features that are seen in the śrauta sūtras.

Some of the general rules applicable in all śrauta rites may be stated once for all. Vide Āsv. śr. I. 1. 8-23. Unless otherwise expressly stated, the sacrificer should always face the north, should sit down cross-legged, and the sacrificial materials (like kuśa grass &c.) should have their ends pointed towards the east. The sacred thread should be worn in all rites in the upavita form, except where the nivita or prācināvita form is expressly ordained; wherever a limb (āṅga) is mentioned or no particular limb is mentioned, it is the right limb (hand, foot, finger) that is meant; wherever the word 'dadāti' (he
gives) is used the yajamāna (the sacrificer) is the agent of the action. Kāt. śr. I. 10. 12 states that the yajamāna is the actual performer in the case of gifts or repeating texts where the word ‘vācayati’ occurs in the sūtras or in anvā-rambhaṇa, or in choosing a boon, in the case of observances (such as truthfulness), and in the case of measures (i.e. when it is said that a thing should be of the height of a man, it is the sacrificer’s height that is meant). When any rite is prescribed without expressly stating the performer, it is the hotṛ who does it and in the case of prāyaścittas wherever the words ‘juhoti’ and ‘japati’ occur the brahmā priest is the agent to do those latter acts. When the first pāda of a r̄k is mentioned for being employed in any rite the whole verse is intended to be recited; when the first words of a hymn are mentioned for being employed in a rite, the words quoted in the sūtra do not amount to a pāda, the whole hymn is to be repeated in that rite; wherever more than the first pāda of a verse is mentioned, it is intended that three verses are to be recited (that verse and the two following). Japa, āmantrana, abhimaṇtrana, āpyāyana, upaṣṭhāna and mantras that indicate the rite that is being performed are to be recited in a low voice (upaṁṣu). A special rule (apavāda or viśeṣavidhi) is stronger than a general rule (prasaṅga).

Other general propositions are: Yāga (sacrifice) is constituted by dravya (material), devatā (deity) and tyāga and yāga means abandonment of dravya intending it for a deity; homa means the offering of dravya in fire intending it for a deity. Yajatis (sacrificial rites) for which no express reward is declared²²³¹ by the texts are the āṅga (subordinate part) of the principal yāga. Mantras are of four categories viz. r̄k, yajus, sāman and nigada;²²³² r̄ks are metrical; a yajus has no restriction as to metre, but it is a complete sentence (Kāt. śr. I. 3. 2); a sāman is sung; nigadas are praiṣas i.e. words addressed to another calling upon the latter to do a certain thing e.g. ‘prokṣaṇār̄-āśādya, srucāḥ saṃpṛṣṭiḥ’ (Kāt. Śr.

²²³¹ पञ्चपदमक्षेत्रवर्तकालवङ्गः काल्या. अं. I. 2. 4; vide जीतनि IV. 4 34 for a similar rule.

²²³² The division into r̄k, yajus, and sāman was made even before the R̄k-saṁbibtā was composed. For r̄k, vide Rg. X. 71. 11 and X. 90. 9, for yajus Rg. V. 62. 5 and X. 90. 9, for sāman Rg. VIII. 95. 7 and I. 161. 25 (the two famous chants called Rathantarā and Gāyatra are named). The word ‘nivid’ occurs in Rg. I. 96. 2.
II. 6. 34). They are yajus, but they are distinguished from ordinary yajus formulae by the fact that nigades are uttered loudly, while ordinarily a yajus is recited in a low voice. Jaimini in II. 1. 35-45 brings out this distinction between ordinary yajus and nigada. Vide Jaimini II. 1. 35-37 for the definitions of रक, सामन and yajus. Verses from the र्ग. and सामवेदा are recited loudly, all yajus are muttered in a low voice except अsrūta (i. e. passages like ‘अस्रवया’), pratyā-śruta (the response ‘स्तु श्रृष्टा’), pravara-mantra (agnir devo hotā &c., set out in note 1139 above), sarivāda (requests and permissions as in ‘ब्रह्मण, शाल ई स्प्रिङल विदिक विदप्पुर’) and ‘yes, do sprinkle’), sam-prāśa (summons to do something as ‘प्रक्रस्तिः अस्रवया’). Loudness is of three kinds, high-pitched, middle-pitched and low-pitched. The Śāmadheni verses are to be recited in a middle pitch, all mantras in the rites from anvādhāna upto ājyabhāga in Jyotiṣṭoma and prātaḥ-savāna are to be recited in a low pitch, while in all rites in दर्शणमात्सर्वमनास the mantras are to be recited in a low pitch from ājya-bhāga to sviṣṭakṛt. The rest of the mantras in दर्शणमात्सर्वमात्सर्वमात् after sviṣṭakṛt and in Trītiya Savana are to be recited in high pitch. Mantras that are being recited at the time of doing anything (and produce the idea ‘I shall do it’) are to be recited first and then the act is to be begun (e.g. cutting is to be done immediately on reciting ‘iśe tvā’). Vide Jaimini XII. 3. 25. An act is to be begun to be performed the moment the reciting of a mantra accompanying it is finished (Kāś. I. 3. 5-7). Utkara is the spot where the dust of the Vedi is swept up and pranītā is water kept in a vessel to the north of the ahavantya after repeating a mantra over it. The sacrificial ground where the fires are maintained is called vihāra (Sahara on Jaimini XII. 2. 1 says ‘vihāra iti gārhapatyādirgūristretocayate viharanat’). The way for going to or coming from the vihāra is between the pranītā (water) and utkara in the case of स्तिस (i.e. to the east of utkara and to the west of pranītā) and between the utkara and the cātvāla pit in other cases (Āp. Ār. I. 1. 4-6, Kāś. Ār. I. 3. 42-43). This path for going to the vihāra is called tirtha. The cātvāla is a pit which is required only in soma and animal sacrifices. Many sacrificial utensils are required out of which the sruva (which may be called the dipping spoon) is made of khadirā wood and is one aratni in length and has a mouth (or bowl) that is rounded and is as wide as the front joint of the thumb. The sruca (offering ladle) is one cubit in length, has a bowl at one end of the shape and
size of the palm, that has a spout resembling a swan's bill in shape. Sruca is of three kinds: jūhū (ladle) made of palāśa, upabhṛt of aśvatthā and the dhruvā is made of vikaṅkata wood and all other sacrificial utensils are made of vikaṅkata, but those that are not directly connected with homa are made of varana tree; the sword called sphyā is made of khadira (Kāṭ. I. 3. 31-39). The principal yajñapātras (or yajñāyudhas as they are often called) are given in the note below.223

All samākāras (like adhiśrayana, parvagnikaraṇa, heating a sacrificial utensil) are to be done (except when expressly stated

223. The Tai. S. I. 6. 8. 2-3 says 'यो वै दश चलानाथि वेदु दुप्पलीय ऋषके रचयकर अमरानाथि चाररत्नश्रवणि च हुर्दिक च हुर्दिशर्मिनि च ह्वपा बृहत्तर्न च ह्वदेव च ह्ववेनकिप बैलानाथि द्वितयः कतः वेदुराणाथि।' Vide also Sat. Br. I. 1. 1. 22 for these ten and Kāṭ. II. 3. 8. Jaimini III. I. 11 says that the passage about the ten yajñāyudhas is a mere anuvāda and not a vidhi and hence all are not to be employed in all actions, but only where each is suitable or is prescribed by a special text. Vide also Jai. IV. 1. 7-10. The adhvaryu or yajamāna places the pātras in twos at a time. The kapālas (potsherds) whatever their number form one pātra; they are pieces broken from a jar. The pairs are: sphyā (the wooden sword) and kapāla, then the sūrpa (made of split bamboo or of nada grass or of reed) and agnibhra-havāṇi and so on. The com. on Kāṭ. II. 3. 8 says that whatever pātras may be required in the several rites are to be got ready and he enumerates many such pātras. The jūhū, upabhṛt and dhruvā symbolically represent respectively the right arm, the left arm and the trunk of yajña. Vide Sat. Br. I. 3. 2. 2. The number of kapālas varies according to the rite that is performed and the sūtra of the performer. Besides the ten principal ones enumerated above there are others that are required viz. भुड़, उप्पत्त्र, वृक्ष, धुर्दिक, धुर्दिकनाथि, ध्वपात्र, नवाण, पिताल्युपपीणि, भुवलार्यक, अयमार्यसि, नवाण, रुपाण, पद्माण, पद्माणकान, पद्माण, पद्माणकान। Vide com. on Kāṭ. I. 3. 36 for the names and sizes of all these and other utensils and for directions on the materials of which they are to be made. When the person who has maintained the sacred fires dies he is cremated with his Vedic fires and his wooden sacrificial vessels 'आयुक्तमहिमवैदिकं चर्मपार्येल' quoted by Sābara on Jaimini XI. 3. 34. Vide Sat. Br. XII. 3. 5. 2. This is what is called मायनकमा of the utensils. This means that the utensils are placed on the several limbs of his corpse (e.g. the jūhū in the right hand) and his body and they are burnt together. That is the final disposal of the yajñapātras. Jaimini (XI. 3. 43-44) declares that though the yajñapātras are set out in the 'śrutī' texts when speaking about pārṇāmaśi ṣāpi, still they are to be made ready at agnyādhéya and are to be kept throughout since that date till the sacrificer's death and that their cremation with the sacrificer's body is their final disposal (pratipatti).

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to the contrary) by the gārhapātya fire, but the cooking of a havis may be done on either gārhapātya or āhavanīya according to one’s sūtra. When the material is not specified, homa is performed with clarified butter and all homas are done in the āhavanīya when there is no express text and the jubhū ladle is to be employed in offering homa (Kāṭ I. 8. 44-45). Those parts that are to be done with Rg. maniras are to be done by the hot priest (unless there be a special direction or reason to the contrary), the adhvaryu does what is to be done with Yajurveda, the udgātṛ with Sāma-veda and the brahmā priests with all the three Vedas (vide Aūt. Br. 25. 8). Brāhmaṇas alone are to be priests (Jai. XII. 4. 42-47). The sacrificer’s wife is seated south-west of the gārhapātya fire and her face is turned towards the north-east (Kāṭ. II. 7. 1). At the beginning of an īṣṭi or other rite five operations (called bhūsamākāra) are to be performed on the mound (kbara) of the āhavanīya and also on that of the dakṣipāśa fire viz. parīsambāhana (sweeping round with wet hand) thrice from the east to the north, smearing thrice with cowdung (gomaya-upalepana), drawing with the wooden sword (sphya) three lines from south to north but towards the east (i.e. the last is to be in the east) or from east to west but towards the north, to remove the dust from those lines with the thumb and the ring finger, and sprinkling thrice with water (abhyuksana).

Agniūdheya

Gaut. (VIII. 20-21) enumerates seven haviyajñās and seven somasaṁsthas. Agniūdheya is the first of the seven haviyajñās. Agniūdheya is the same as agniūdheṇa. It is an īṣṭi, which word means ‘a sacrifice performed by a sacrificer and his wife with the help of four priests’ (vide above note 2232). The details of a model īṣṭi are given later on under darśpūrṇamāsa. Agniūdheya occupies two days, the first day called upavasathā being taken up by preliminary matters and the 2nd with performance of the main rites. There are two times for the performance of agniūdheya. It may be done on one of the seven nakṣatras, viz., Kritikā, Rohiṇi, Mrgaśīrṣa, Pūrvā Phalguni, Uttarā Piṣāgū, Viśākhā, Uttarā Bhādrapāda. Ap. adds other nakṣatras viz. Hasta, Citrā and states the several

2234. बद्धभच्चानि: । वृद्धेषु हौं ग्रीत्ये वल्लवेः। संस्कृतोद्वृवच्च यवर्म्य च व्यवन्य भगति । अद्वैत ब्रह्मचर्ये कित्यत हृति । चेप्प विद्वय्ययति बेहेत । वै. मात. 25. 8.

appropriate nakṣatras when the sacrificer desires certain results (V. 3. 3-14). According to Śat. Br. II. 1. 2. 17 and Āp. V. 3. 13 a kṣatriya should consecrate sacred fires on the Citrā nakṣatra. Or agnyādheya may be done on a parva day in spring by a brāhmaṇa, in summer, in the rainy season and autumn respectively by a kṣatriya, a vaiśya and an upakruṣṭa (for the latter vide p. 74 above). But even when choosing the season, one must have regard to the seven nakṣatras specified above. Āp. states that the setting up of the fires may take place on Full moon or New moon day and that hemanta or śarad is the proper season for a vaiśya, the rainy season for a rathakāra (carpenter) or all the varṇas may first consecrate the fires in śīśira (Āp. V. 3. 17-20). Vide Jai. II. 3-4 about the meaning of the Vedic passage 'a brāhmaṇa should set up fires in spring' (Tāi. Br. I. 1. 2). The Śat. Br. (III. 1. 2. 19) appears to condemn the setting up of fires by reliance on nakṣatras and recommends (XI. 1. 1. 7) that agnyādhāna should be performed on the New moon of Vaiśākhā on which there is Rōhiṇī nakṣatra. In case of difficulty one may perform agnyādheya in any season and if one has resolved upon performing a soma sacrifice one need not stop to consider the season or nakṣatra. The man who wants to perform agnyādheya must not be too young nor too old (vide p. 979 above).

Agnyādheya means the placing of burning coals for the generation of the gārhapatya and other fires at a particular time and place by a particular person to the accompaniment of certain mantras. Agnyādheya comprehends the several acts from the bringing of the aranis (two wooden logs) to the offering of pūrṇāhuti. When this last takes place the person who engages in the rites attains the position of an āhitāgni (one who has consecrated the sacred Vedic fires). Agnyādhāna is meant for all sacrificial rites and not merely for enabling a man to perform dārśāpūrṇāmāsṭeti (Jai. III. 6. 14-15, XI. 3. 2). The sacrificer should bring home through the ādhaṁvab priest two aranis from an aśvattha tree that grows inside a Śāmi tree with the mantra ‘yo aśvatthāḥ Śāmi-garbhāḥ’ (Āśv. II. 1. 17). The branch to be cut must be one on the east or north side of the tree and its foliage must be turned towards the east or north. When the branch falls on the ground the portion of it that falls.

2236. नारायण on भ्रष्ट. भ्रष्ट. II. 1. 9. explains ‘बिनिधकारे बिनिधे द्वे बिनिधकारणे बिनिधीतरस्य बिनिधित्वादित्वं बिनिधित्वादित्वं अधीनामध्येखस्त्रविषयं तत्कते. निःस्थतःबिनिधीत्वं बिनिधित्वादित्वं अधीत्वरस्य बिनिधित्वादित्वं बिनिधित्वादित्वं अधीनामध्येखस्त्रविषयं तत्कते. निःस्थतःबिनिधीत्वं बिनिधित्वादित्वं अधीत्वरस्य बिनिधित्वादित्वं अधीनामध्येखस्त्रविषयं तत्कते. निःस्थतःबिनिधीत्वं बिनिधित्वादित्वं अधीत्वरस्य बिनिधित्वादित्वं अधीनामध्येखस्त्रविषयं तत्कते.'
touched the ground should be used for making the lower arañi. Two arañis (logs of the branch) should be cut off, planed and formed into rectangular pieces and they should be allowed to become dry. In the lower arañi there is a spot called devayoni (the place of origin of the god i.e. fire) which is 8 and 12 angulas from the two ends of the lower arañi (of 24 angulas) where by means of a drill inserted in the upper arañi fire is produced by attrition. According to Baudh. each arañi is 16 angulas long, twelve in breadth and 4 in height, while according to Kāt. (as quoted in com. on Āp.) it is 24 angulas long. According to Āp. (V. 1. 3) the āsvattha may not be growing inside a śanti tree. The two arañis are invoked (abhimāntrapā) with the formula 'āsvathād...chehi āyur-yañamāne' (Tai. Br. 1. 2. 1.) and the adhvaryu brings together on the altar (vedi) seven items that are earthy and seven items that are of wood or five of each or 8 earthy items (if those of wood are seven). The eight earthy items are: sand, saltish earth, the earth from a hole infested by mice, the earth from an ant-hill, the clay (sūda) from the bottom of a reservoir of water that never dries up, earth that is struck by wild boars, pebbles, gold (Āp. V. 1. 4 ff.) with mantras appropriate to each. The seven wooden items are: (parts of) āsvattha, udumbara, parṇa (palāsa), śanti, vikāṇa, kaṭa, a tree struck by lightning (or by wind or cold) and a lotus-leaf. Baud. II. 12 enumerates these somewhat differently. The sacrificer prepares a raised place for worship (devayajana).  

2237. In Tai. Br. I. 2. 1 occur most of the mantras referred to by Āp. under agnīdheya,

2238. Several rules are laid down about the choosing of the place of worship (devayajana) in Śat. Br. III. 1. 1, Ait. Br. I. 3, Drāhyyaṇa Sr. I. 1. 14-19 &c. It should be the highest place and in its vicinity there should be no spot which is on a higher level than it, it should be even and firm and incline towards the east or north, being a little higher in the south. It should have many plants growing on it and in front of it there should be water (a well &c.) or a large tree or a public road. The Śat. Br. III. 1. 1. 5 emphasizes that if one secures learned and skilful priests it does not matter what kind of sacrificial ground one selects. The Ait. Br. I. 3 requires that the dikṣita is to walk about and sit usually in the devayajana, and he must not leave it at all at sunrise, sunset and when priests are engaged in āṣṭāvyaya (saying 'O āṣṭāvyaya'). Vide Śatyaṇa on Tai. S. I. 2. 1 for yajñasāstra and com. on Kāt. VII. 1. 19-24 for the same. The yajña-sāstra is called 'dikṣitavimita' in the Ait. Br. I. 3 and it is the same as prācīnavanāsa-sāstra. Iṣṭis are performed in the prācīnavanāsa-sāstra, but the Uttaraavedi required in animal, soma and some other sacrifices is outside it. Further rules are given under Agniṣṭoma.
sloping towards the east with the mantra 'uddhanyamānasmasya' (Tait. Br. I. 2. 1), sprinkles it with water to the accompaniment of the mantra 'śam no devī' (Ṛg. X. 9. 4=Tait. Br. I. 2. 1), and constructs a shed having the end of the principal bamboo or ridge turned northwards or eastwards. Beneath the middle of the ridge of the hut towards one end is the place (āyatana) meant for the gārhapatya fire; the place of the āhavanīya fire is to the east of the gārhapatya at a distance of eight prakramas for a brāhmaṇa, eleven and twelve for a kṣatriya and vaiśya respectively or all may have it twenty-four steps (pada) or at a distance found by the eye to approximate to the distances stated (without actual measurement). The place for the daksīṇāgni is near the gārhapatya to the south-east after a third of the distance between the gārhapatya and āhavanīya. There are to be separate sheds for the āhavanīya fire and the gārhapatya in elaborate sacrifices but for the ordinary sacrifices like darsapūrṇamāsa one shed only is usually constructed which houses all the three fires. It is laid down that only Vedic rites are to be performed with the three fires, and that they were not to be used for ordinary cooking or for secular purposes (vide Jaimini XII. 2. 1-7). The sabhya fire is to be established in front of the āhavanīya in the gambling hall and the āvasathya fire is in a shed (for guests) to the east of the sabhya.

The sacrificer gets the hair on the head and face shaved, pares his nails and then bathes; the wife also does the same except shaving the hair on the head. The husband and wife are to establish fires after wearing two silken garments each, which are to be given up to the adhvaryu at the time of distributing daksīṇa (after the rite of agnyādheya is finished). The sacrificer should perform the sāṅkalpa (words indicating resolve) of performing agnyādheya and choose his priests (ṛtvig-varāṇa)

2239. According to the com. on Āp. V. 4. 3 a prakrama is equal to two or three padas, a pada being 15 aṅgulas (Baud.) or 12 aṅgulas (Kāṭ.). But the com. on Kāṭ. VIII. 3. 14 says that a pada is equal to two prakramas. The gārhapatya was also called pūjhita (vide Jaimini XII. 1. 13) and the Daksīṇāgni was called anvāhāryapacana, because on it was cooked the boiled rice with which pīṭha-pitrāyajña was performed on the new moon. Vide Manu III. 123, Tait. Br. I. 1. 10 and 'दक्षिणानाशनानांशर्य पचनति' quoted by ष्ठर in Śr. XII. 2. 3.

2240. The com. on Āp. V. 17. 1 notices divergent views about sabhya and āvasathya fires, some holding that these were not to be established at all, others holding that they are optional, while Āp. makes them obligatory.
by touching their hands with appropriate mantras and offer them madhuparka (vide Ap. X. 1. 13-14 for the mantras 'agnir-me hotâ &c.). In the afternoon or when the sun is over the trees the adhvaryu should fetch a portion of fire from the aupâsana (ghrya fire) and kindle a fire called brâhmaudanika (one prepared for brahmaudana)²²⁴¹ to the west of the place for the gärhapatiya or he may take up the whole of the aupâsana fire (of the yajamâna) or he may generate fire by attrition. He should prepare a sthândila (an altar of sand &c.) and should draw thereon three lines from west to east and three lines from south to north and should sprinkle water on the sthândila and then he should bring burning coals from the aupâsana fire and place them on the lines so drawn. If he takes up the whole of the aupâsana fire, then he should take on two leaves of udumbara a cake of barley flour and another of rice and should throw on the place of the brâhmaudanika fire the barley cake to the west and the rice cake to the east and then establish the fire thereon. The adhvaryu puts apart at night to the west of the brâhmaudanika fire on the red hide of a bull having the neck part to the east and the hair outside or on a bamboo utensil four dishfuls of rice²²⁴² grains after repeating the mantra 'devasya' and with the words 'I set apart what is pleasing to prâna that is brahman,' which are repeated four times (with prâna, apâna, vyâna and lastly with brahman only) or he may do so silently. He cooks the grains (of rice or barley) in four vessels filled with water, he does not cleanse the rice grains with his hand after pouring them into the water, nor does he drain off the water while cooking; some cook the grains in milk. From the cooked food (the brahmaudana) he takes some in a spoon (darvi) and offers it into (the brahmaudanika) fire with the mantra 'pra vedhase kaveye' (Rg. V. 15. 1 = Tai. Br. I. 2. 1). He should say 'this is for Brahman; not mine.' Having put the cooked food separately into four dishes and pouring plenty of ghee over it, the sacrificer draws the plates over the ground towards the priests without letting them go and brings them near the four priests who are descendants of illustrious sages. The remaining portion of the brahmaudana

²²⁴¹. The reason why ब्रह्माउदन is so called is given by Śāyana on Tai. Br. I. 1. 9 'ब्रह्मार्ग द्रेष्टुं दियम् हृदाय्य ब्रह्मवानारुद्विजयाः च वहनार्यो ज प्रथमान् औद्भवसे ब्रह्माउदनः '.

²²⁴². The putting apart of grains from a large receptacle on to a smaller receptacle for use in sacrifice later on is called nīrępa.
is drawn out of the pots, the rest of the clarified butter is poured over it and three samīdhīs of a citriya svāttha that are wet (not dry), that are a span in length and have on them their leaves and fruits are dipped therein and turned about therein with a mantra and then they are put on the fire to the accom-paniment of three gāyatrīs (addressed to Agni) for brahmanas, three Trīṣṭubhs for ksatriyas and three Jagatis for vaiśyas (the verses are set out in Āp. V. 6. 3).

When the samīdhīs are offered into fire he (sacrificer) gives three heifers to the adhvaryu and a similar number to each of the brahmanas who eat the brahmaudana. This brahmaudana along with the gifts of heifers and offering of samīdhīs may be performed daily for one year before the date of agnyādhanā. These samīdhīs must be offered by everyone intending to set up the three sacred fires 12 days, three days, two days or a day before the day of agnyādheya. He (sacrificer) has to keep certain observances viz. he does not partake of flesh, does not cohabit, others do not take away fire from his house; he subsists (for three days) only on milk or on boiled rice, he has to speak the truth and to avoid sleeping on a cot. If for some reason the sacrificer is unable to perform agnyādheya in a year (or 12 days &c.) from the time he offered brahmaudana he should again cook brahmaudana, offer the samīdhīs and then should perform agnyādhanā when he can do so. On the night previous to the day of agnyādhanā the adhvaryu (according to Bhradāvāja, all the priests) keeps certain observances viz. he does not eat flesh nor does he approach his wife.

On that night a goat having dark spots on its skin is tied towards the north of the place for the gārhapātya fire with a mantra ‘praṭā’ agne &c.’. The yajamāna observes a vow of silence on that night and people keep him awake that night by playing upon a lute and a flute (but there is an option viz. he may not keep awake nor observe silence). The sacrificer remains awake the whole of that night placing pieces of wood on the brahmaudanika fire with the verse ‘śalkār-agnim &c.’ (but if he does not keep awake he heaps on the fire logs of wood

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2243. The Tai. Br. ( I. I. 9.) employs the words ‘citriya svāttha-syādadhātī’ and Sāyaṇa explains ‘अष्टक्षणाधिकतयित्र इतरूर्ध्वते । श्रेष्ठस्यो ग्हानादेहन्धी पुत्रतद्वीया: सभिष्ठ अद्वित्ते ।’

2244. The Tai. Br. I. I. 9 says ‘चक्रवंचन चप्पलिः ... मक्कल्लि भाषिणा अर्चनम् ... पचनें सबस्तरे नैषप्रतिशमिष्य: दुनाश्चाप्तम्।’
at one time and then goes to sleep). At day-break the adhvaryu heats the two arapiś against that fire with two verses ‘jātavedo bhuvanasya &c.’ and ‘ayam te yonir-ṛtvīyāḥ’ (both in Tai. Br. I. 2. 1). Then the brāhmaṇadānika fire is extinguished, the two arapiś are invoked with the verse ‘agnī rakṣāṃsi’ and the yajamāna keeps waiting for the arapiś that are brought with the verse ‘mahī viśpatiṇ.’ The adhvaryu hands over the arapiś to the sacrificer with the verse ‘dohyā ca te,’ who receives them with a verse and immediately invokes them with two verses. Both (adhvaryu and yajamāna) repeat in a low voice the formula ‘mayi ṛhṇāmyagyare &c.’ The adhvaryu arranges the place for the gārhapatya with the verse ‘apeta viṭa’ and sprinkles it with water with ‘ṣam no devīr.’ He does the same for the places (āyatanaṇ) of the dakṣiṇā fire (to the south-east) and of āhavaniya, sabhya and āvasathya fires. Even since ancient times there have been agnihotrinś who did not set up the sabhya and āvasathya fires. Half of the sand (that has already been brought among the sambhūras) is divided into two parts, one (i.e. ½ of the whole heap) being scattered over the place of the gārhapatya and the other (¼) over the place of the dakṣiṇāgni. The other half of the sand heap is divided into three parts each of which is scattered in the places of the other three, āhavaniya, sabhya and āvasathya (but if no sabhya nor āvasathya is to be kept then the half is entirely scattered over the āhavaniya place). In the same way the other earthy materials are placed over the places of the fires with appropriate mantras. After he places the lime stones or pebbles on the various places he brings to his mind his enemy. Then he spreads the various materials on the fire places and after mixing together the materials of wood to the accompaniment of two mantras he scatters them just as he scattered the sand (after dividing them as stated above). He casts to the north over the materials a piece of gold on the place of the gārhapatya and invokes it with a mantra and assigns at a distance a piece of silver for his enemy or throws it into water if he has no enemy. The same process (of casting a golden piece) is followed as to the places of the other fires. He removes the ashes of the brāhmaṇadānika fire (that

2245. Tai. Br. I. 1. 9 has ‘सन्त्वेयो रात्रियां प्रतिनिधित्वात्राहृत्य रात्रियां सुचनस्य निष्प्रेक्षित। Most of the mantras required here occur in Tai. Br. I. 2. 1.

2246. Though gold is among the earthy materials, it was not dealt with while the other earthy things were being divided.
has been extinguished as stated already) and in its place deposits the two arāṇis from which he produces fire by drilling. When the first rays of the sun spread in the sky (i.e., before the sun’s disc is seen, but the eastern horizon is lit up by rays) he places the upper arāṇi on the lower one to the accompaniment of the ‘dāsa-hotṛ’\textsuperscript{2247} formulae. While generation of fire by attrition is proceeding a white or red horse from whose eyes no water drops (i.e., who is not blear-eyed) and whose knee is dark (or any horse with full testicles) is kept present and a sāman of Śakti Sāṅkti is sung; when smoke rises a sāman of Gāthina Kauśikī is sung and also the verse ‘aranyor-nihito’ (Rg. III. 29. 2).

He (the adhvaryu) invokes the fire with the mantra ‘upāvaroha jātavedāḥ’ (Tait. Br. II. 5. 8) the moment it is produced. Then the adhvaryu makes the sacrificer recite the catur-hotṛ (mantras)\textsuperscript{2248} and invokes the fire when kindled with the mantra ‘ajannagnih’. When the fire is produced the yajamāna bestows on the adhvaryu the most desirable fee (i.e., a cow), which he accepts with a mantra. After the fire is produced, the yajamāna breathes over it with the formula ‘prajāpatistvā’ (Tait. S. IV. 2. 9. 1). The adhvaryu holds over the fire his folded hands turned downwards with a verse, makes it blaze forth by means of fuel-sticks with the words ‘samrādasī’ (Tait. S. IV. 3. 6. 2), holds it in his folded hands turned upwards, sits down on a seat and while the Rāthantara and Yajñāyajñīya sāmans are being chanted, he establishes the gārhapatya fire on the sambhāras (the earthy and wooden materials scattered as above) by repeating certain mantras according as the sacrificer.

\textsuperscript{2247} The dāsa hotṛs are the ten sentences occurring in Tait. A. III. 1. viz. ओ चित्रि चुकी चित्रमायम् | चात्रीकिः | अश्विनं चतिः | केले अतिः | चित्रमायम् | चात्रीकिः संधि | गत ऊपरका | सामायिन्ति | सामायिन्ति | । Vide Att. Br. 24. 6 for the ten in a different order. It should be noted that here ten things connected with the human body are identified with ten things connected with homa.

\textsuperscript{2248} The catur-hotṛ are the mantras in Tait. A. III. 1-5 commencing with ‘cittih śrūk’. Vide also Tait. Br. III. 12. 5 and note 904. The Att. Br. 24. 4 says ‘त्र्यवं या तत्त्त्वानि मया नान चतुष्ट्वंत्त्वात’. The dāsahotṛ mantras in the preceding note are only a portion of the catur hotṛ (vide Sāyaṇa on Tait. Br. III. 12. 5). In the Tait. Br. I. 1. 8 it is said स्त्रानहत्त्वमभिप्रवत्तमर्श्वयथा अध्वयमाने । ... वामायसमभिप्रवत्तनाद्भोतरियमाने । ... शुद्धिज्ञात्वा आहवनीय वामायसमाने ।

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has a certain gotra (or pravara) and the first vyāhṛti (i.e., bhū), or the first two vyāhṛtis (bhū, bhuvāḥ), the first two Sarparājñī formulae and the first of the Gharmaśiras texts. The formula for establishing the gārhapatyā according to the gotra is stated in note 2249. When establishing the gārhapatyā on the sumbhāras the adhvaryu further repeats certain mantras (given in Āp. Sr. V. 12. 2) and then the yajamāna invokes the fires with the mantra 'sugārhapatyo' (Tai. Br. I. 2. 1) and the adhvaryu makes the yajamāna repeat the Gharmaśiras formulae. The adhvaryu strews darbhas round the gā-hapatyā (i.e., he does paristaraṇa).

The procedure for establishing the āhavaniya is to be so arranged that the fire is actually established when half of the sun's disc rises above the eastern horizon. The adhvaryu lights fuel-sticks on the gārhapatyā for being carried forward and he takes in a vessel the sand on which fire would be supported to the accompaniment of four verses. Then while carrying the fire, he raises a little the kindled bundle of fuel-sticks and holds the fire on the sand. Then the adhvaryu makes the yajamāna repeat in the right ear of the horse the Agnitanū formulae (set out in Āp. Sr. V. 13. 7), holds the fire for some time and then lays it down in the place for the āhavaniya.

2249. When the sacrificer is a Bhārgava the formula is bhūṣṇaṁ ṛkṣa dreṣṭaṁ buddhaśāstamatiḥ bhavasyārthavaḥ. If he is an Āṅgiras or any brāhmaṇa who is not a Bhārgava or Āṅgiras the formulāe are respectively asītam āśaḥ and abhijātāṁ āśa. In the case of a king, a kṣatriya, a vaishya or a rathakāra sacrificer the formulāe respectively are ṛkṣaṇaṁ ṛkṣaṇaṁ bṛhatuḥ. Vide sā. Br. I. 1. 4. for the mantras bhūṣṇaṁ ṛkṣaḥ &c. The sārāṇātī formulāe are bhūṣṇaḥ bṛhatāryagārāṇaṁ māhīlaṁ utpadyaṁ tām ēṣvitarṣitaḥ śastra-bṛhadāyam &c. in śā. S. I. 5. 3 and in I. 5. 4 it is stated śāpyam sa lotaṁ śāriyasaṁy-añjanaṁ sa eva kṣaṇeśa: bārīvyo mātraśaṁsyaṁ ... sārāṇātībhāvānīvatāmāyuktaḥ &c. sārāṇātī says (III. 4) bhūṣṇaṁ ṛkṣaṇaṁ vartak: sārāṇātī: The formulāe called gharmaśārāṃśi are set out in Āp. śr. V. 12. 1 and Satyāśaśāha III. 4. They occur in śā. Br. I. 1. 7 and are: ṛkṣaṇaṁ śīrṣa-tvāmaṁ suṁ: sān: bhūṣṇo bhūṣṇo śīrṣa-tvāmaṁ suṁ: sān: bhūṣṇo bhūṣṇo śīrṣa-tvāmaṁ suṁ: sān: bhūṣṇo bhūṣṇo śīrṣa-tvāmaṁ suṁ: sān: bhūṣṇo bhūṣṇo śīrṣa-tvāmaṁ suṁ. Out of these three: ... pṛthuḥ is repeated when establishing gārhapatyā, śastraṁ ... pṛthu when establishing ṛkṣaṇaṁ, sārāṇātī when establishing bhāgavatāh. Vide śā. Br. I. 1. 8 for this. The Gārhapatyā mound is circular, that of the āhavaniya is square and that of the Dakṣiṇāgni is semi-circular. All three are about one square aratni in area.
The AgniDrha priest then brings domestic fire or produces fire by attrition, sits down with his knees raised up, and establishes the ākṣinaṃghni, while the Yajñāyajñiya sāman is being chanted and follows the procedure of repeating formulæ according to the gotra (as above) and repeats the 2nd vyāhṛti (bhuvah), the three Sarparājñī formulæ and the 2nd Gharmaśīras (viz. the verse ‘vātah ....... paca’). After repeating several other formulæ (as in Āp. Śr. V.13.8) he sets down dākṣina fire on the sambhāras.

The fire brought for establishing dākṣina fire may be fetched from the house of a brāhmaṇa, a kṣatriya, a vaiśya or a śūdra who is extremely prosperous like an asura (if the sacrificer desires prosperity), but he should thereafter never eat at that man’s house; or (according to Baud. Śr. II.17) it may be brought from the gārhapatyā fire or according to Āsv. from the house of a vaiśya or of any rich man or it may be produced by attrition.

When the āhavanīya fire is being taken (in a vessel) from the gārhapatyā the Vāmadēvya is chanted and they proceed towards the east preceded by the horse, repeating three mantras. To the south of the vihāra the brāhmaṇ priest makes a chariot or a chariot wheel move up till three revolutions of the wheel take place (six times for an enemy). A third part of the distance (between the gārhapatyā and the place for āhavanīya) the fire is carried at the height of the knee, the 2nd third at the height of the navel, the last third at the height of the mouth. No one is to come between the sun and the fire. He takes the fire with both his hands stretched to the right. In the middle of the distance the yajamāna gives a gift to the priest. In the middle of the distance the adhvaryu puts down a piece of gold and then crosses over it with the mantra ‘nākosi.’ The adhvaryu makes the horse that faces the east go over the sambhāras to their north with its right hoof placed in such a way that the live coals of the fire when established would fall on the foot-print made by the horse and making the horse turn to its right he again makes the horse go over the sambhāras with a formula ‘yasakrandah’ (Rg. I.163.1). The horse is held

2250. अर्था त्वा गाह्नेयविद्वानामसत्त्वत्वनात्मकारात्। श्री. श्री. II. 17; सहसोपराहृ

2251. Vide Tai. Br. I.1.7 for the mantra वाच्चिःविद्वति (which is mentioned in Āp. V.14.5) and the words श्राह्नेयक्षयमता आभिन्नारम्भीः.
facing the west to the east of the place for the āhavantya. The horse must be young and according to Paṅgṛtyāyani Brāhmaṇa a young bull may do (if a horse is not available). According to the Bahavrca Brāhmaṇa the (āhavantya) fire should be established on the footmark of an animal called Kamanḍalu or of a goat (according to Vājasaṇeyaka). Then the sacrificer mutters suspicious formulae\textsuperscript{2252} and sends to his enemy (a curse) with the formula ‘go to him, O fire, with thy terrible forms.’ Having invoked the fire with the verse ‘Yad-idam divaḥ’ (Tai. Br. I. 2. 1) he turning his face to the west and standing to the east establishes the āhavantya fire. The āhavantya is laid down upon the sambhāras when the Brhat Sāman, the Śyaita, Vāravantiya and Yajñāyajñīya are being chanted, and the procedure of repeating consecrating mantras according to gotra is being followed, when all the vyāhṛtis, all the Sarpa-rāja mantras, the third Gharmaśiras formula and certain other verses are recited.\textsuperscript{2253} The sacrificer invokes the āhavantya when it is being established with the formula ‘ānāśe &c.’ (which occurs in Tai. Br. I. 1. 7) and he follows the priest (whether adhvaryu or āgntāra) in repeating the various vyāhṛtis, the Sarparāja verses and the Gharmaśiras formulae. The fire when established should be propitiated with clarified butter and plants (i. e. fuel-sticks) after repeating certain formulae (set out in Āp. V. 16. 4). The sāmans are sung by the brahmā priest in Agnyādheya (and there is no udgāṭ priest).\textsuperscript{2254}

The sabhya and āvasathya fires are established with domestic fire or fire produced by attrition or with fire taken from the

\textsuperscript{2252} Tai. Br. I. 1. 7 has the words रजमान: शिष्य जपति and the verses एै &c. (set out in Āp. V. 15. 2).

\textsuperscript{2253} The verses ‘abhi tvā śūra’ (Rg. VII. 32. 22), ‘kāyā naścitra’ (Rg. IV. 31. 1), ‘tvam-iddhi havāmahe’ (Rg. VI. 46. 1), ‘āśvam na tvā vāravantam’ (Rg. I. 27. 1), ‘abhi pra vah surādhassam’ (Rg. VIII. 49. 1), ‘yajñāyajñā vo’ (Rg. VI. 48. 1) are respectively the sāmans called Rathantara, Vāmadevya, Brhat, Vāravantiya, Śyaita and Yajñāyajñīya. All these verses occur in the Śāmaveda (vide vol. III. p. 83, 87, 330, vol. I. p. 120, 183 and 147 respectively, B.I. series). Vide Tai. S. V. 5. 8. 1–2, Ait. Br. 19. 6 for the names of these and other sāmans. Jain. (III. 3. 9) declares that, though sāman verses are as a rule to be chanted loudly, in sāhāna they are to be uttered audibly (upāmsa), since sāhāna is to be done with yajurveda procedure.

\textsuperscript{2254} Jaimini in Purva-mīmāṃsāvatra (X. 8. 9–11) discusses the question whether the brahmā priest must chant these gānas or whether there is an option. Vide Tai. Br I. 1. 8.
āhavanīya, according to the mode of establishment dependent on the gotra as stated above. He puts on each fire three samidhs of the aśvattha tree with three verses (Rg. IX. 66. 19, 21, 20) and three samidhs of śāmī smeared with ghee after repeating certain mantras (Rg. IV. 58. 1-3). Or these samidhs may be offered in the āhavanīya (if sabhya and āvasathya are not kept up).

Then he offers a pūrnāhuti, the sacrificer gives gifts, mutters certain auspicious formulæ, waits in worship upon the five (or three) fires. Then if the yajamāna is a kṣatriya dice play takes place. The gifts given to all the four priests are cloth, a cow and bull, and a new chariot, while a goat, pūrnapātra and a pillow of several coloured threads are given to the āgniṣṭhra, a horse to brahma, a bull to adhvaryu, and a dhenu to the hotṛ. There are larger gifts specified according to the sacrificer's ability.

Kât. (IV. 10. 16) ordains that after establishing the Vedic fires the yajamāna should observe complete celibacy for 12 nights, 6 nights or at least three nights, should sleep near the fires on the ground (and not on a cot), should offer homa of milk to the fires. Baud. II. 20 prescribes further observances for twelve days.

Punarādheya: When within a year after a man sets up the Vedic fires he suffers from severe illness (such as dropsy) or suffers loss of wealth or his son dies or his near relatives are harassed or made captive by his enemies or he becomes cripple in a limb, or if he is desirous of prosperity or fame he again sets up the fires. The procedure is essentially the same as for agnyādheya with a few differences e.g. fires are fed with kuśa

2255. The comm. on Kât. IV. 10. 5 explains पुष्प खुच्चा आदतिः पुष्पाकृतिः. The procedure ordinarily applying to all śūtis of clarified butter is: The adhvaryu puts butter into the butter-pot, which is placed on the gārhapātra fire to melt. Having wiped the śrava (dipping spoon) and juhū (offering spoon) with darbha grass and having taken the butter-pot off the fire he dips two darbha blades used as strainers (pāvitra) into the heated butter and fills the juhū with the śrava. Then he takes a samidḥ, walks over to the north side of the āhavanīya, strews darbha grass round it and puts the samidḥ on that fire. Then he sits down with bent right knee, pours the butter in the juhū on to the fire with the word svāhā and the sacrificer utters the formula 'āgniya idam' na mama'. This holds good in agnyādheya and āgnihoṭra, but in many other rites the principal (pradhāna) offerings are offered while the priest is standing.
grass and not with wood nor with fuel-sticks, the two ājyabhāgas are for agni alone (while in the model sacrifice they are for Agni and Soma), the punarādheya is performed in the rainy season and at mid-day. Other differences and details are passed over.²²⁵⁶ Jai. (VI. 4. 26–27) states that punarādheya is a práyaścitta only if both the fires (gāhapatya and āhavanīya) have been extinguished or discontinued and (in X. 3. 30–33) that when punarādheya is resorted to for some desired object, the fees that are prescribed in agnyādhāna are not the fees to be given, but other daksinā is given.

Agnihotra

According to Gau. VIII. 20 there are seven forms of haviryaajnas of which agnihotra is the second. From the evening of the day of agnyādheya the house-holder has to perform agnihotra²²⁵⁷ (burnt offering of cow’s milk &c.) twice daily in the evening and morning to the end of his life or till he becomes a sannyāsin, or as the Śat. Br. (XII. 4. 1. 1) says ‘Those who offer agnihotra indeed enter upon a long sacrificial session; agnihotra indeed is a sattra that ends with old age or death, since he becomes free from it only by old age or death.’ Satyaśāđha prescribes (III. 1) that from the time of setting up the three śrāuta fires, agnihotra and dārśapūrṇāmāsa are obligatory on all members of the twice-born classes and he holds that the nisāda and rathakāra also are bound to perform them, though other sutrakāras are opposed to this. Vide pp. 45–47 above. Jai. (VI. 3. 1–7 and 8–10) holds that agnihotra being obligatory, it may be undertaken even by him who is not able to perform every detail of it in its entirety, but that a kāmya rite should be undertaken only by him who is able to carry out every detail. Vide also Jai. II. 4. 1–7 where ‘yāvajjivam-agnihotram juhoti’ is explained as laying down a


²²⁵⁷ The word agnihotra is derived in the Tai. Br. II. 1. 2 as the rite in which homa is offered to Agni and Sayana says अग्नि होत्रे हेतोत्सविकारणं हृदयस्वादिकारणं कर्ममात्र। अग्नि होत्रे हेतोत्सविकारणं कर्ममात्र। Vide Jai. I. 4. 4 (which establishes that in अग्नि होत्रे हेतोत्सविकारणं लक्ष्यमात्र; the word ‘agnihotra’ is the name of a rite). The Sat. Br. XII. 4. 1. 1 says ‘स्याजयस्य तथा यथा उपयुक्तिः एकोपांगों अनुत्त्यक्ते जातानि सर्व नकोनकों यथा वाच्य कार्यसमस्यानि मृत्युत मन्त्रे न। सधयात्रा (III. 1) says ‘अध्यादेशीयं दर्शायन्तमात्र निधिभूषणमध्ये अव्याख्यने निधिभूषणमध्ये व निधिभूषणे।'}
characteristic required of the performer. The several sūtras present differing details and mantras. According to one view all the three fires are permanently maintained by the house-holder (Kāt. IV. 13. 5); according to others only the gārhapatya is permanently kept (Āp. VI. 2. 13) and the daksināgni is permanently kept only if it was set up by attrition at the time when the house-holder performed agnyādheya. The house-holder calls upon the adhvaryu to bring the āhavaniya from the gārhapatya in the evening and also in the morning; this is so only if the yajamāna engages an adhvaryu in the daily agnihotra, but if the yajamāna does the daily agnihotra himself this call is unnecessary. As to the daksināgni in the daily agnihotra, Āsv. (II. 2. 1) mentions several alternatives viz., it may be brought from the house of a vaiśya or from the house of any rich man or it may be produced by attrition or it may be kindled into flames if it is kept permanently. He should take burning coals from the kindled gārhapatya in a vessel and carry them to the place of the āhavaniya with the mantra 'devam tvā devebhyah sriyā uddharāmi' and should repeat when carrying the burning coals towards the east the mantra 'raise me up from sin that I knowingly or unknowingly may have committed; save me from all the sin that I may have committed in the day' (this in the evening agnihotra, in the morning agnihotra it being said 'sin that I committed at night'). Vide Āsv. II. 2. 3 and 6, Āp. VI. 1. 7, Baud. III. 4. He should face the sun and place the burning coals in the āhavaniya mound with the mantra (aṃrāhitum &c., in Āsv. II. 2. 4, Āp. VI. 1. 8, Baud. III. 4). In the morning agnihotra also he should face the sun and do other things stated above. According to Kāt. (IV. 13. 2) the evening agnihotra is to be commenced before the sun sets and the morning one before the sun rises. Āsv. says that the homa is performed


2259. Those called gataśri perpetually maintain the three fires (Kāt. IV. 13. 5 and Āp. VI. 2. 12). They are a thoroughly learned brahmāna, a victorious kṣatriya king and a vaiśya who is the leading man of his village. 'मन्त्रमर्यस्य सर्वः सदा सार्वः। तथा हैंे गताचरण: शुश्रुषाच वाक्यः।' संविषयो विज्ञानी राजा वेदयो रामणायनिति। प्रकृति in com. on Kāt. IV. 13. The word 'gataśri' occurs in Tai. S. II. 5. 4, 4 and Sat. Br. I. 3. 3. 12. 'तथापि ये महात्मे: शुश्रुषाम गरानार्याय राजस्वस्वायम स्त्रीन्द्राः हेतुतः' से. सं. II. 5. 4. 4. गताश्री is to be explained as 'गता गान्ता भौयनातो, गता भौयनायति वा' com. on कात्या. IV. 13. 5.
after the sun sets. There have been two views on this point from very ancient times viz. whether āgnihoṭra is to be performed before sunrise or after sunrise. Vide Ait. Br. 24. 4–6 and Kaushitaki Br. II. 9. Ap. (VI. 4. 7–9) mentions four views as to both evening or morning time for āgnihoṭra viz. it should be the saṁdhi of day and night for both or it may be when the first star is seen or in the first watch of the night or in the 2nd (for evening āgnihoṭra) and at dawn, or when a part of the disc of the sun just appears on the horizon or after the sun comes up. The householder performs āgnihoṭra after finishing his saṁdhyā adoration. There is a difference of opinion, some holding that the homa in the gṛhya fire should precede the āgnihoṭra in the Vedic fires, while others hold that it should come after the Vedic āgnihoṭra. The householder after performing saṁdhyā follows either of two modes (Kāṭ. IV. 13. 12 and IV 15. 2, Āp. VI. 5. 3, according to his sākhā), goes towards the āhavaniya through the space between the places of the gārhapatyā and daksināgni or by a route to the south of these two fire places and having gone round the āhavaniya sits down to the south in his usual place (or crosses from the western side of the āhavaniya and sits down to its south) and the wife also sits in her place (Kāṭ. IV. 13. 13, Āp. VI. 5. 1–2). The householder then sips water (performs ācamana) with the words 'vidyudasi vidya me pāpmānam-ṛtāt satyam-upaimi mayi śraddhā' (Āp. VI. 5. 3). The wife also sips water. Then both husband and wife should observe silence till the āgnihoṭra (morning or evening) is gone through. A man who has no wife can perform the daily āgnihoṭra (vide Ait. Br. 32. 8). The adhvaryu performs parisamūhana (wiping with the wet hand from the north-east to the north) thrice for the three fires. He strews round the

2260. संद्हिः प्रात्मेऽवप्रहितता दयावद्नमस्य स्मार्यो व | वायुस्य | हाम वेतानिके | कुत् यो समां कुपष्पितक्रमः | स्मृतिनां वेदवृत्तवाच्यां केवलं चित्तः | इति | com. on कार्य. अध. IV. 13. 12 and cited as भवार्यां किये in the जाहोत्रय quoted in आचार्य स. प. 52.

2261. The paddhati in the com. on Kāṭ. IV. 13 remarks उपवेष्टप्रस्तावितरम् यथा किंवि न करेकस्य संप्रदायम् तव साधृतम्. This shows how gradually the wife lost all importance in Vedic rites and came to be a mere silent spectator of all the weary details that had to be gone through by the sacrificer and the priest. Jainini VI. 1. 17–21 stated generally that the husband and wife co-operated in performing yajña, but in VI. 1. 24 he qualifies the general statement by saying that the wife cannot do all the actions which are to be done by the sacrificer, but only those which she is expressly asked to do in the texts.
āhavartya fire darbha grass (performs paristaraṇa) in such a way that the darbhas to the east and west have their ends turned to the north and of those to the north and south turned to the east and the strewing proceeds from the east, then to the south, then to the west and then to the north. In the same way he strews darbha grass round the gārhapatyā and then round the dakṣiṇāgni. Taking water in his right hand, he sprinkles it round the āhavartya first, beginning from the northeast and ending in the north. Then he walks towards the west pouring a continuous stream of water from the āhavartya up to the gārhapatyā. He then sprinkles (performs paryuksaṇa) the gārhapatyā from left to right and then the dakṣiṇāgni. Or one may sprinkle water (and this is the usual order now in the Deccan) round the gārhapatyā first and then round dakṣiṇāgni and then pour a stream of water from the gārhapatyā to the east up to the āhavartya (Āśv. II. 2. 14). Āśv. (II. 2. 11–13) says that the mantra in paryuksaṇa is ‘ṛtasatyābhyaṁ tvā paryuksaṁ’ and each fire is sprinkled thrice, water being taken freshly at each time and the mantra being repeated each time and that sprinkling may first be done round the dakṣiṇāgni, then round gārhapatyā and then āhavartya. Vide Kāt. IV. 13. 16–18, Āp. VI. 5. 4.

The homa is performed with cow’s milk for him who performs agnihotra as a sacred duty and not for any particular reward in view, but one who desires to secure a village or plenty of food, or strength or brilliance may employ respectively yavāgū (gruel), cooked rice, curds or clarified butter (Āśv. II. 3. 1–2). Then an order is issued to the person engaged to milk the agnihotra cow2262 that stands to the south of the sacrificial ground with her face to the east or north and that has a male calf. At the time of milking the calf is to the south of the cow, and first sucks milk and then the calf is removed and the milking is done. The person to milk the cow should not be a śūdra (Kāt. IV. 14. 1), but Āp. (VI. 3. 11–14) allows even a śūdra to milk the cow, while Baud. (III. 4) says that he must be a brāhmaṇa. Rules are laid down about the udders from which milk is to be drawn and about persons for whom it is to be drawn (Śat. III. 7 based on Tai. Br. II. 1. 8). The milking is not to be begun by pressing the udders, but by making the

2262. Tai. Br. II. 1. 6 identifies the cow with agnihotra and II. 1. 7 states that the cow’s milk in its various stages belongs to various deities since the time it is in the udder (when it is Raudra) till after it is offered (when it is dear to Indra).
calf suck them first (na stanaṃ samṛṣati) Āp. VI. 4. 2 based on Tai. Br. II. 1. 8). Milking is to be begun the moment the sun sets (Āp. VI. 4. 5). The vessel in which the milk is to be held is of earthenware manufactured by an ārya (i.e. one who belongs to the three regenerate classes), but without using a wheel and the vessel must have a wide mouth and straight sides and not slanting ones (Kāt. IV. 14. 1, Āp. VI. 3. 7). It is called agnishrotasthālī (Āp. VI. 3. 15). The adhvaryu takes from the gārhapatiya fire some burning coals for boiling the milk and keeps them to the north of the gārhapatiya in a separate spot. Then he goes near the cow, holds the vessel in which the cow has been milked, brings it towards the east of the āhavanīya, sits to the west of the gārhapatiya and heats the vessel on the burning coals mentioned above. He takes a darbha blade (other than one of those that are strewn round the gārhapatiya), kindles it and holding it over the milk illuminates the milk with its light. He then takes water in a sruva and sprinkles one drop or some drops into the boiling milk (Āsv. II. 3. 3 and 5). He should then again hold a burning blade (the same blade used before) over the hot milk and light it up. He does this thrice and then casts away the blade to the north.²²⁶² There was a difference of view whether the milk to be offered should be brought to the boiling point or should only be simply hot (vide Śat. Br. II. 3. 1. 14-16 and com. on Kāt. IV. 14. 5). Then the pot of milk is slowly lifted with three mantras and drawn down to the north from the burning coals (Āsv. II. 3. 8, Tai. Br. II. 1. 3 'vartma karoti'). Then the burning coals on which the milk was boiled or heated are thrown back in the gārhapatiya fire. Then a sruva and sruca both made of vikaṅkaṭa wood are cleaned with the hand (to remove dust) and are heated on the gārhapatiya (or āhavanīya according to Āp. VI. 7. 1). He then again heats the sruca and sruva on the gārhapatiya, asks the yajamāna 'shall I take out milk from the pot²²⁶⁴ with the sruva') and the yajamāna

²²⁶² The Tai. Br. II. 1. 3 says uḍaṇḍaḥ kuśastraṁ vikṣiṣṭha-vyāpāriti. The sprinkling of water from the sruva on the milk is called pratiseka (Āp. VI. 6. 3-4). This is referred to in Tai. Br. II. 1. 3. The sruca with which agnihotra is offered is called agnihotra-havanī, which is made of vikaṅkaṭa wood, is as long as one's arm or aratni (Āp. VI. 3. 6 and com. thereon).

²²⁶⁴ Āp. VI. 7. 1 states that words addressed by the adhvaryu differ according to the time 'विविधिति, विविधिति विविधिति विविधिति' and others.
replies standing 'Yes, do take out'. Then the adhvaryu holds
in his right hand the srusta ladle and in his left hand the
agnihotra-havanī with its mouth turned upwards, pours out into
the agnihotra-havanī milk from the milk pot (already heated)
with the srusta four times\textsuperscript{2265} and keeps the srusta in the milk
pot. In Āp. VI. 7, 7–8 and Āsv. II. 3, 13–14 it is said that the
adhvaryu knowing the mind of the householder should draw
the fullest ladle for the most favourite son of the sacrificer or
if the latter desires that the eldest son should be most pro-
sperous and the later ones less and less, then the first ladle is
filled to the fullest; on the other hand if he wishes the
youngest to be prosperous then the last ladle drawing is the
fullest. Then the adhvaryu carrying a samīdh of palāsa wood
a span in length over the rod of the sruc (inserting his
finger between the two), holds the two together over the gārha-
patya very near its flames, carries the sruc towards the
āhavanīya holding it as high as his nose; when in the midst
of the distance between the gārhapatya and the āhavanīya,
he brings the sruc down (to the level of his navel) and then
again raising it up as high as his mouth, he reaches the āhava-
nīya and places the sruc and samīdh on darbha blades (on the
kūrca, says Baud. III. 5) to the west of the āhavanīya. He
himself sits to the northwest of the āhavanīya facing the east,
bends his knees, holds the sruc in his left hand and with the
right hand offers the samīdh\textsuperscript{2266} in the midst of the āhavanīya
fire with the mantra 'rajasām tvāgnijyotisam' (according to Āsv.
II. 3, 15). Then he sips water with the mantra 'vidyud-asi
vidya me pāpmānam-ṛtāt-satyam-upaimī' (Āp. VI. 9, 3, Āsv.
II. 7, 16). When the samīdh has caught fire and is burning
brightly, he offers the first oblation (of milk) on the samīdh
about two finger-breadths from its root with the mantra 'om
bhūr-bhuvah-svarom, agnirjyotir jyotiragnih svāhā' (Vāj. S.
III. 9). According to Kāṭ he may optionally repeat the mantra

\textsuperscript{2265} Milk is poured five times for those who are called paśca-
vattins such as householders whose gotra is Jamadagni (Āp. VI. 8, 2).
According to Baudhāyana (pravaraśhyā 5) Vatsas, Bidas and Arṣṭi-
šeṣas are paśca-vattins. Āp. sets out the five mantras repeated at each
of the five times when milk is poured with the srusta.

\textsuperscript{2266} The mantras differ according to the sūtra. According to
Āp. VI. 9, 3 one samīdh or two or three may be offered and he prescribes
different mantras for the three. The Taś. Br. II. 1, 3 upholds the
offering of only one samīdh.
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'sajūr devena' (Vāj. S. III. 10). According to Āp. (VI. 10. 8) in the evening agnihotra the mantra is 'agnirjyotir' &c; while in the morning agnihotra it is 'suryo jyotir-jyotih suryāh svāhā' (Vāj. S. III. 9). Then he places the sruca on the kuśa blades and looks at the gārhapatyā with the thought 'bestow on me cattle'. Then he again takes up the sruca, makes a second offering (of milk) which is larger in measure than the first one, but this is offered silently, while he contemplates upon Prajāpati in his mind. This second offering is made to the east or north of the first in such a way that the two will not come in contact. He keeps more milk in the sruca than what is taken up in making the second offering. He then raises the sruca twice (thrice according to Āp. VI. 11. 3) in such a way that the flames of the fire turn northwards and places the sruca on the kuśa. He scourcs with his hand turned downwards the spout of the ladle and then rubs his hand to which some drops of the milk stick on the north side of the kuśa (the points of the kuśas that are towards the north) with the words 'salutation to the gods' (Kāṭ. IV. 14. 20) or 'to you for securing cattle'. Āp. (VI. 10. 10) says that he scourcs in the evening the sruca (in order to move what sticks to it) from the end of the handle down to the bowl with the mantra 'īśe tvā' (Tai. S. I. 1. 1. 1.) and in the morning from the bowl to the end of the ladle with the mantra 'ūrje tvā' (Tai. S. I. 1. 1. 1.). Then while the palm is turned upwards, and while he wears his sacred thread in the praṇāṁśa mode he places his fingers to the south of the roots of the kuśa blades on the ground silently or with the mantra 'svadhā piteḥbhyaḥ' (Kāṭ. IV. 14. 21 and Āśv. II. 3. 21) or 'svadhā piteḥbhyaḥ piteḥ jīvita (Āp. VI. 11. 4.). Then he sips water (but with the sacred thread in the upavīṭa form) with his face turned to the east. Then he walks to the place of the gārhapatyā, takes a fuel-stick (samidh) in his hand while standing. He then sits down to the northwest of the gārhapatyā with his face turned towards the

2267. The Tai. Br. II. 1. 2 says तस्मात्वर्षेण सार्यं द्वयं सुर्यां प्रति:। According to the Tai. Br. II. 1. 9 the mantras are 'अनिमित्यनिःसरिष्टि: स्वाहिति सार्यं जुधिति ... द्वयं ज्ञिर्मिपदिः स्वर्यं स्वाहिति प्रति:। Āp. VI. 10. 8 has the same words. Āp. VI. 10. 9 (alternatively) and Śat. III. 7. prescribe a joint mantra for a joint deity 'अनिमित्यनिःसरिष्टि: स्वाहिति सार्यं द्वयं ज्ञिर्मिपदिः ज्ञिर्मिपदिः स्वाहिति प्रति:।'

2268. Vide Śat. II. 5. 11. 5 'तस्मात्वर्षेण जुधिति', Śat. Br. I. 3. 5. 10, Tai. Br. II. 1. 2. आय. II. 3. 19 says मद्यपर्वति मनसा ध्यायितः स्वर्यं होऽस्युं सयं।
east, bends his knee, offers the *samidh* in the *gārhapatyā* fire, then drawing out in the *sruva* milk from the pot offers it into the fire with a mantra (*tā asya sūdahahasā*’ *Rg. VIII. 69. 3*, according to *Āśv. II. 3. 26*, or *’īna puṣṭīṃ puṣṭīpatīr...puṣṭīpataye svāhā*’, according to *Kāt. IV. 14. 23*). He offers a second obligation of milk by the *sruva* silently according to *Kāt. (IV. 14. 24)* or with the words *’bhūrbhuvah svāh suprajāh prajabhīḥ syāṁ suvīro virāḥ supoṣaḥ pōṣaḥ’* and with at least any three verses addressed to *Agni* and with the verses *’agnā āyūṃśī pavase’* *Rg. IX. 66. 19–21* (according to *Āśv. II. 3. 27–29*). Then he offers one obligation of milk with the *sruva* ladle into the *dakṣināgni* with the words *’annādāyāṇa-pataye svāhā’* and a second one silently. He then touches water, turns northwards and with one of his fingers (*with the ring finger ‘anāmikā’* according to *Kāt. IV. 14. 26*) he takes out what remains in the *sruca* and licks it noiselessly without allowing it to come in contact with his teeth. He then sips water and licks it a second time and then sips water. He then takes into another vessel or on his own palm all remnants (*of milk &c.*) in the *sruca* and licks the contents of the vessel or his palm once with his tongue. According to *Āp. (VI. 11. 5 and VI. 12. 2)* and *Baud. III. 6* he holds the *sruca* in such a way that its rod is turned east or north, and licks the *sruca* itself twice, fills it with water, pours down to the west the water (*from the ladle*) with the mantra *‘propitiate those who partake of leavings’, sips water, and wipes the *agnihotra* *havanai* with *darbha* blades. Then he washes his hand, performs *ācamana* twice, goes near the *āhavaniya*, sits down, fills the *sruca* with water and spills the water from the ladle to the north of the *āhavanīya* with the words *‘devān jinva;’* he repeats the same process again and wearing the sacred thread in the *prācināvīta* form and turning to the south he pours water to the south of the *āhavanīya* for the *pitrā* with the words *‘piṭīṇ jinva’*. He then repeats the same process as for gods and sprinkles water upwards in the north-east a third time with the words *‘saptā-piṭīṇ jinva’*. He fills the *sruca* a fourth time, removes the *darbhas* from the place (*kūrca-sthāna*) where they were placed to the west of the *āhavanīya*,

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2269. The licking of the *agnihotra* *havanai* is one of the actions forbidden in the *Kali* age *‘अग्निहोत्रिभावं लेतो लीडाप्तिमयः’* quoted in *Sm. C. I. p. 12,* vide com. on *Śat. III. 7* *‘मायुष्यपूजयुज्यतः या बुधा हिरान्यस-मति विरह नितिंद्रिः’* where it is said *‘अन्तः सत्ताविविभो द्रवणः कठो लेन्तपतिभाग्य- यांविमलमक्षमितिद्विवनाति हस्तेरयायः भाष्यकत्वः’*
pours down water on that place thrice, so as to end the stream in the east or north. He then heats the sruč and sruva on the āhavanīya fire together and keeps them on the antarvedi or hands them over to an attendant. He then offers three samidhs to each of the three fires in the order in which he performed paryuṣaṇa (i.e. in the order āhavanīya, gārhapatya, daksināgni, or gārhapatya, daksināgni, āhavanīya). After this the house-holder engages in waiting upon agni with vātsapra prayers or in a brief worship by repeating only 'bhūr bhūvah svaḥ &c.' (Vāj. III. 37); then he pays silent homage to the āhavanīya and sits near it for a moment; then he sleeps or sits near the gārhapatya; then he performs paryuṣaṇa for all the fires, then the householder breaks silence and performs ācamana and then when he goes out he contemplates in mind the daksināgni. The wife also performs ācamana (at the end) silently.

According to Kāt. (IV. 12. 1–2) the upāsthāna (worship or homage) of the fires in the evening after oblations are offered in āgniḥotra with the Vātsapra mantras (Vāj. S. III. 11. 36 and Šat. Br. II. 3. 4. 9–41) is optional and the householder may simply repeat one verse (Vāj. S. III. 37 and Šat. Br. II. 4. 1. 1–2). Āp. (VI. 16. 4 and 6) prescribes as upāsthāna the six verses 'upapravana' (Tai. S. I. 5. 5) and several others, which are passed over for want of space. There were several views about upāsthāna, some holding that upāsthāna was to be performed only in the evening and not in the morning, others holding that it was to be performed at both times but only with the Vātsapra mantras (Rg. X. 45) or with the Gosūkta (Rg. VI. 28) or Aśvasūkta (Rg. I. 163). Vide Āp. VI. 19. 4–9 to VI. 23.

Āp. (VI. 15. 10–13) has certain interesting rules about āgniḥotra in the case of kṣatriyas. At first he says a kṣatriya should permanently maintain the āhavanīya fire, but he does not perform the daily āgniḥotra. He should however send food from his house to a brāhmaṇa at the time when the āgniḥotra homa is ordinarily performed, whereby he secures the performance of āgniḥotra, but the adhvaryu should make the rājanya recite the mantras of the worship of fire (agnyupāsthāna noted above). A rājanya however who has performed soma-yāga and always speaks the truth may perform āgniḥotra daily. Āśv. (II. 1. 3–5) says that a kṣatriya (and a vaiśya) may perform āgniḥotra on the New Moon and Full Moon days, that on other
days he should send cooked food to a brähmana who is devoted to his duties and that a ksatriya or vaisya who always abides by truth (in thought and word) and has offered a soma sacrifice may engage in daily agnihotra. It is probable that these rules were made to allow more time to ksatriyas and vaisyas for their chief occupations. According to Āp. VI. 15. 14-16, Āsv. II. 4. 2-4 and others the householder should every day personally perform the agnihotra, but if he cannot do that, he must do it personally at least on parva days and on other days a priest, a pupil or a son may perform his agnihotra for him.

The procedure in the morning agnihotra is the same as the evening agnihotra except in a few details e.g. the paryuṣaṇa mantra in the morning is different in Āsv. II. 4. 25 ‘satyaṛtā-bhyām tvā paryuṣāmi’, while in the evening it is ‘ṛtasatyā-bhyām tvā &c.’ (Āsv. II. 2. 11), the samihd is offered into fire in the morning with the mantra ‘hariṃ tvā sūryajyotiṃ-aharīṣṭakām-upadadhe svāhā’ (while in the evening the mantra is ‘rajaratnam tvāgniṣyotiṣam rātrim-śaṅkām-upadadhe svāhā’ Āsv. II. 4. 25 and II. 3. 15); the mantra in offering an oblation of milk in the fire in the morning is ‘bhūrbhuvah-svarom, sūryo jyotir jyotiḥ sūryah svāhā’, while in the evening the word ‘agniḥ’ is substituted for ‘sūryah’ (Āsv. II. 4. 25 and II. 3. 16). Vide Kāt. IV. 15 for further details.

The sūtras set out rules about what the householder is to do when he leaves his home for one night or for a longer period. Vide Śat. Br. II. 4. 1. 3-14, Āsv. II. 5, Āp. VI. 24-27, Kāt. IV. 12. 13-24. According to Āsv. the important rules are: he kindles the fires into flames, sips water (ācamaṇa) and performs the worship of the āhavantya, gārhapatiya and daksīṇāgni by going near them and repeating respectively the three mantras ‘sāṃśya paśūn me pāhi’, ‘narya praṣām me pāhi’ and ‘atharva pitum me pāhi’ (all three in Vāj. S. III. 37). Then while standing near the daksīṇāgni he should look at the other two with the mantra ‘imāṃ me mitrāvarūṇaṃ grāhan gopāyatam ... punar-āyanāt’ (Kāthaka S. VII. 3., Mai. S. I. 5. 14, with variations). He then traces the same way back and comes to the āhavantiya and offers worship to it with the mantra ‘mama nāma’ (Tai. S. I. 5. 10. 1, quoted in note 553 above). He should then start on his journey without looking back at his fires and should mutter the hymn ‘mā pranama.’ When he reaches a place from which the roof of his fire-house is not visible he may break silence. On reaching the road leading from his house to
his destination he should recite ‘sādā sugaḥ’ (Rg. III. 54. 21). When he returns from his journey to his village, he should repeat ‘api pānthām’ (Rg. VI. 51. 16). He should then observe silence, take fuel-sticks in his hand and on learning that his fires have been kindled into flames (by his son or pupil) he should look at the āhavaniya with two verses (set out in Āśv. II. 5. 9). Then placing the samidhs he does homage to the āhavaniya with the verse ‘mama nāma tava ca’ (Tai. S. I. 5. 10. 1) and then he places samidhs on the āhavaniya, gārhapatyā and daksināgni with one mantra each (which are Vāj. S. III. 28–30).

These rules apply when the house-holder alone goes on a journey leaving the wife at home. When the house-holder is away alone it is his duty to perform all actions at the time of agnihotra and dārsapūraṇaśa (such as sipping water) which he can perform without his fires and to go mentally through the whole procedure and to observe all vrata (such as subsisting on roots and fruits when required). Vide Āp. IV. 16. 18, Kāt. IV. 12. 16 and com. thereon. When he goes on a journey alone he should entrust his fires to his wife and should appoint a priest to perform the necessary rites (vide note 1634 above). When the house-holder starts on a journey accompanied by his wife he should take his fires with him. If both husband and wife go on a journey without taking their fires with them, then a priest cannot offer the agnihotra homa in their absence and on return the house-holder has to again set up the fires (has to perform punarūḍhāṇa).

2270. ॐ नमः सैवकां कर्म परस्परप्रपंचतः। उपांद्य छुँचि: सर्वं शाकालमन्दः
जेतु। मोक्षस्वरूपः II. 157; द्वासव विहारमधिकृतो याजमाणं जयति। आप. IV. 16. 18.

2271. असारं हु दुर्गृहस्तोकासीमयं।। विद्याधरः सभायाग्रे माहूर्तक्रमणम्।।
गमनकालस्मृत तथा दुनारान्निर्मर्ये।। मोक्षस्वरूपः III. 1-2, quoted by युद्धपर्याप्त p. 101 and युद्धद्व. on आप. अव. VI. 27. 5. For the first verse, see n. 1635 above.
PLAN SHOWING
"DARŚAPŪRNAMĀSA–VIHĀRA"
(as seen at the Mimāmsā Vidyālaya, Poona)

EAST

A B C D E indicates वज्रानु वचन
A B C D F " आचरण "
A B H T " वज्र "
A B C K L " होधु "
A B M " आचार "
प = प्रणीत
CHAPTER XXX

DARŚA–PŪRNAMĀSA 2272

The Darśapūrnamāsa sacrifice is the pattern or archetype (prakṛti) of all other āṣṭis (which are called vikṛtis or modifications). The śrauta sūtras therefore describe first the Darśapūrnamāsa at length, though in the order of time agnyādhāna comes first. Āśv. II. 1. 1 says that all āṣṭis, sacrifices in which an animal is offered and those in which soma is offered are explained by the Paurnamāsa āṣṭi. According to Āp. III. 14. 11-13 a person, after he sets up the three fires, has to perform the Darśapūrnamāsa throughout his life (till he becomes a saṁyāsin) or for thirty years (after which he may stop) or till he becomes very old (and unable to perform the rite).

The word ‘amāvāsyā’ literally means ‘the day when (the sun and the moon) dwell or are together.’ It is that tithi (day) on which both the sun and the moon are the nearest to each other, while paurnamāsi is ‘the tithi on which the sun and the moon are at the greatest distance from each other.’ Pūrnamāsa means ‘that moment when the moon is full.’ Darśa has the same sense as amāvāsyā. Darśa is taken to mean ‘the day on which the moon is seen only by the sun and by no one else.’ Darśa (m) and pūrnamāsa (m) secondarily mean the rites that are performed on the amāvāsyā and the paurnamāsi respectively. An āṣṭi means a sacrifice in which the sacrificer employs four priests.


2274. Vide वैज्ञानिकी on सर्वाभावः (I. 1. ‘संपूर्ण तथै ’) ’शमिति: य: परमो विविध: चूर्यां चतुर्दशा: स: परंपरायण: त: परमं संयोजनसाधवेऽ एव पूर्णां मार्गविन्यासवात् विनिवेच्यनुर्द्धानादिः। ... यथो न बुध्येऽवत् पश्येऽभवायते ’अन्तर्विद्युत्ततःपुरस्य:’ (पाणिनि 3. 1. 122) हि अविनिविन्यसाः च तस्ते बुध्येऽवत् नान्येऽवत् दुर्योधनो श्वास्कृतो श्वास्कृताम्।”

H. D. 127
A sketch of the darsapūrṇamāsa istī is given below principally based upon the śrutaśūtras of Satyāśāda and Āśvalāyana.

One who has performed agnyādhaya should begin the performance of darsapūrṇamāsa on the first Full Moon day after it. The istī on the Full-moon day may occupy two days, but all the actions to be performed in it can be compressed into one day. If extended over two days it is performed on the full moon day and the pratipad (the first day of the dark half that follows the Full Moon day), the former being called upavasattha day and the latter yajaniya day. On the upavasattha day agnyanvadhāns (offering fuel-sticks into fire) and paristaraṇa are performed in the case of the pūrṇamāsa rite and on the yajaniya day the rest is performed. If it is the first pūrṇamāsa istī or the first darsā istī, then the sacrificer has to perform the Anvārambhāṇīya istī, which is briefly described in the note below.

On the morning of the full moon day the sacrificer, after the performance of his daily agnihotra, sitting on a seat of darbas to the west of the gārhapatiya, holding kuśa grass in his hand and performing prānapāma and accompanied by his wife, makes a saṅkalpa (resolve) as noted below. Then he says to the four priests viz., adhvaryu, brahmā, hotṛ and āgnidhra.

2275. Vide com. on Kāṭ. II. 1. 16-17 ‘पौरणासे यह ब्रह्मकार्यसिद्धं तदवेदिकस्थ्ययत्स्मणोपदेशानाति कमालविश्लेष्यत्म सततिः। अतिसम्पूर्ण यह मरीयदिह अथ सभसंस्थोपदेशानाति कमालविश्लेष्यत्म कालस्य | पौरणासे यह ब्रह्मकार्यसिद्धं तदवेदिकस्थ्ययत्स्मणोपदेशानाति कमालविश्लेष्यत्म सततिः। अतिसम्पूर्ण यह मरीयदिह अथ सभसंस्थोपदेशानाति कमालविश्लेष्यत्म कालस्य | यदी सुरासम्प्रयोगांशमवस्तुतं सणा नवयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां अन्यस्यपदेशां सर्वं सहस्त्रयोगां

2276. The Śat. Br. I. 1. 7 derives the word by saying that as all the gods betake themselves to the sacrificer's house and abide by him (from 'vas' with 'upa') it is called upavasatha. Com. on Ap. I. 14. 16 says ‘यदि पापां अश्रितसमीये निष्पापसिद्धि वस उपवासः | यदि पापां अश्रितसमीये निष्पापसिद्धि वस उपवासः | प्रेमसमीये निष्पापसिद्धि वस उपवासः | प्रेमसमीये निष्पापसिद्धि वस उपवासः |’ Com. on Sūryapād I. 3. p. 99.

2277. At first two oblations are offered to Sarasvatī with two mantras from Tai. S. III. 5. 1. 1. and the anvārambhaṇīya follows. In this a cake cooked on eleven potsherds is offered to Agni and Viṣṇu, a caru to Sarasvatī, a cake on twelve potsherds to Sarasvatī and a cake on eight potsherds to Agni Bhagin. Jaimini (IX. 1. 34-35) establishes that the anvārambhaṇīya is not repeated every time, but is performed only once. Vide Tai. S. III. 5. 1, Āśv. II. 8, Ap. V. 23. 4-9, Baud. II. 21 for further details.

2278. The संक्रम is श्रीपरमेश्वरसिद्ध पौरणसतेष्वा यथे; on anvārahāṇīya he employs the word वृद्धयद्रा for पौरणसतेष्वा.
I choose thee, so and so by name, as my adhvaryu, as my brahma, as my hotṛ and as my āgniḍhra. The adhvaryu takes fire from the gāṛhapatya, carries it to the āhavanlya mound and also to the daksināgni mound and places a fuel-stick with its end to the east on the āhavanlya with the verse 'mamāgne varco' [Rg. X. 128. 1, Tai. S. IV. 7. 14. 1]. The adhvaryu and sacrificer perform ḫopa by muttering three verses [from Tai. Br. III. 7. 4 set out in Śat. I. 2. p. 71]. While he is between the two fires (āhavanlya and gāṛhapatya) he mutters standing a verse 'antarāgni...maniṣayā' [Tai. Br. III. 7. 4]. Then he offers a samidh into the gāṛhapatya fire with Rg. X. 128. 2 (=Tai. S. IV. 7. 14. 1, 'mama devā vihāve'). The adhvaryu and sacrificer mutter two verses 'iha praśā &c.' and 'iha paśavo' [Tai. Br. III. 7. 4, Śat. I. 2. p. 71]. The adhvaryu then places a samidh on the daksināgni fire with 'mavi deva' [Rg. X. 128. 3, Tai. S. IV. 3. 14. 1]. Then the two utter a verse 'ayam pitṛṇam' [Tai. Br. III. 7. 4]. Those who maintained sahīya and āvasathya fires offered samidhs to them with mantras [from Tai. Br. III. 7. 4].

If the sacrificer is one who has already performed a soma sacrifice then he has to go through the ceremony called 'sakhāharapa'. Such a sacrificer had to offer sānnāyga (which is

2279. A mantra is ordinarily to be recited after saying 'om'. But this is not the rule in śrauta rites and so this has not been stated in the text everywhere. The fuel-stick may be offered either by the sacrificer or by the adhvaryu (Kāṭ. II. 1. 2).

2280. The first verse is adiṁ yuddhāni ṣūrye ye māṇḍavaḥ yajñakarmādiḥ pauruṣāh. Avidhyā vyākṣānāḥ vyayogikāṁ kāṁ ye yajñayā stutām khyātām. This is repeated if the pūrṇamāsā īṣṭi extends over two days, but if performed in one day he has to say adiḥ yajñayā for the yajñayā. The third verse is īmamāurṛ prakṛṣṭāḥ ke piratāvat evānāḥ pratirūpaṁ puruṣāh. Avidhyā vyākṣānāḥ tānaśvastu pūrṇāṁ āhāryaṁ mahīṁ. On the daraśeṭi he repeats ānaṁvārāṁ ṛtv: for pūrṇāṁ āhāryaṁ āhāry in the above.

2281. There is a great divergence of view as to the mantras, the order of the fires and the number of samidhs. Kāṭ. (II. 1. 3–4) prescribes the offering of two samidhs in each fire (one with a mantra and the other silently). The hymn Rg. X. 128 or Tai. S. IV. 3. 14 is called 'Vihavaya'. In the Rg. it has nine verses, in the Tai. S. it has ten. Some held that three verses of this hymn should be repeated for each fire (Āp. I. 1. 5). The order of fires was, according to some, first gāṛhapatya, then daksināgni, then āhavanlya (Kāṭ. II. 1. 6). Some said that only the evāhṛtis were to be uttered when offering fuel-sticks (Āp. I. 1. 7, Kāṭ. II. 1. 6). Another view was that fuel-sticks were to be offered silently.
preparing by adding to fresh heated milk the sour milk or curds of the preceding night's milking.) According to the Tai. S. II. 5. 4. 1 sangayya was offered only by a somayaji. Sangayya was offered to Indra or Mahendra (Sat. Br. I. 6. 4. 21 and Kät. IV. 2.10). The Tai. S. II. 5. 4. 4 says that only one who is gataşri (explained above in note 2259) can offer sangayya to Mahendra, while Sat. (I. 4 p. 103) says that for a year or two after soma-yaga the sangayya should be offered to Indra and then to Mahendra. In the full moon ichti the deities to whom purodaśa (cake) is offered are Agni and Agniṣoma and in it ājya is offered to Prajāpati silently between the two purodaśas. In the new moon ichti the deities of purodaśa are Agni and Indragni and sangayya is offered by a somayaji to Indra or Mahendra instead of the purodaśa to Indragni (Āsv. I. 3. 9-12).

Now sakāharana (which applies only to him who has performed soma-yaga and only in darśeṣṭi) will be described. The adhvaryu fetches a fresh branch of the palas tree or sami tree, which (branch) is taken from the eastern, northern or north-east side of the tree, which has many leaves and which has not a dried up end. Vide Jai. IV. 2. 7 about the text 'he brings a branch turned to the east' &c. He cuts it off with the words 'iṣe tvā' (Tai. S. I. 1. 1. 1), then touches water, makes it straight or wipes it down with 'ūrje tvā' (Tai. S. I. 1. 1. 1), brings it towards the sacrificial ground with a verse 'imām prācit' (Tai. Br. III. 7. 4 set out in Āp. I. 2. 1, Sat. I. 2, p. 76). With that branch he drives away (or separates) from their mothers six calves with the mantra 'vāyavas sthopāyavas stha' (Tai. S. I. 1. 1. 1). The adhvaryu makes the cows (of the sacrificer) start for the pasture with the mantra 'deva vah savitā prārpayatu...mā vah stena Isata māgha-Śamsah' (Tai. S. I. 1. 1), invokes them, when they have started, with a mantra 'suddhā aparā suprapāpe pibanth' (Rg. VI. 28. 7, Tai. Br. II. 8. 8 set out in Sat. I. 2. p. 79). Then he returns to the house of the sacrificer with 'dhruvā aśmin.....bahvīḥ' (Tai. S. I. 1. 1) and keeps the branch in a well-known place (so that it might not fall or be lost) on the sacred fire ground or on a wooden frame near the fires with 'protect the cattle of the sacrificer' (Tai. S. I. 1. 1). Jai. (III. 6. 28-29) states that sakāharana is meant for both evening and morning milking.

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The sacrificer crosses by the west of the āhavanīya to its south and performs ācamana (sipping water). Then he contemplates on the sea and pays homage to the deities viz., Agni, Vāyu, Āditya and Vratapati in the manner set out below.

**Barhāharana** (bringing in the bundles of sacred kuśa grass for use). There are various stages in this operation, each stage having its own mantra. The mantras are short prose formulae which occur in the Tai. S. I. 1. 2. They are not set out in detail here. The various stages are: he (adhvaryu) takes up a sickle or the rib of a horse or ox kept to the north of the gārhapatya with the famous mantra ‘devasya tvā savitṛ prasāvē ... ādade’ (I take thee at the impulse of God savitṛ &c.). He pays homage to the gārhapatya with a mantra. The sickle (but not the rib) is heated on the gārhapatya fire. He then goes to the east or north of the sacrificial ground (vihāra) for some distance, finds out a spot where the desired grass grows, leaves aside one clump of darbhas from those growing there and marks as many clumps of darbha as he feels would be enough for his purpose, leaves one clump or one or two blades with the words, ‘I leave you aside as the portion of beasts’, touches those darbhas that he intends to cut with ‘this is for the gods’, holds them by his closed fingers (of the left hand), rubs them upwards with his right hand, brings the sickle in close contact with them, repeats a mantra over the grass and cuts off as much as can be held in his closed fingers the nails of which touch each other. This first handful of blades that are cut is called prastara. Then he further cuts an uneven number of handfuls of darbhas (3, 5, 7, 9, 11), repeating the same processes and mantras for each handful, touches the stumps from which blades are cut off with the mantra ‘God Barhis! may you grow into a hundred shoots’ and touches the region of his heart with ‘may

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2283. In the case of one who has not performed somayāga and who therefore offers no sāṃśāyya the actions from cutting off a twig to its being laid down are not done, but the first important matter that is begun in his case is fetching barhis (kuśa grass). Vide Baud. I. 1 ‘यषु वे न संवायी यथैः प्रतिपदेः ’.

2284. अर्थे बलपते सर्वं वििश्वापि तत्त्वेऽकं तनं शास्त्राद्यम्। वायो विन्दुवे वलते ... शाश्वावेछ | आदिवेत्र बलपते ... रामनवास | बलात्कर वलपते ... शास्त्राद्यम्। सत. I. 5. 10. 3 for the first and Tai. Br. III. 7. 4 for all.

2285. अप. I. 4. 3 and Baud. I. 2 speak of an uneven number of mūṣīs, while Sat. I. 2, p. 84 says they may be even or uneven in number.
we grow into thousand branches'. He touches water and passes round a handful of darbhas a cord (sulba) from left to right, then puts thereon another handful of darbhas and passes a cord round it. In this way three or five handfuls are surrounded by a cord, which has its end stretched on the ground towards the east or north. Then heaps of blades are added on and over the last heap the prastara is placed. The whole is then firmly bound with the cord and a knot is made. He takes hold of the bundle thus tied, raises it up, places it on his head, returns with it by the way he went, keeps it inside the vedā on some grass (and not on the bare ground) near the spot where the middle paridhi would be. He pronounces over the barhis thus placed a mantra and keeps the barhis near the gārhapatiya on a mat or the like. He also cuts off silently and brings along with barhis other darbhas called paribhojaniya and dried up kusa grass also (ulaparājī).

Idhmāharaya (bringing the wood-sticks). Twenty-one wood-sticks of palāśa or khadira are required, out of which 15 are meant for throwing into the fire at the time of repeating the sāmīdhent verses, three are paridhis, two samidhs are to be used at the two āghāras and the 21st is the stick for anūyājas. A cord is made of darbhas and spread on the ground with its end to the north, the idhma is heaped on it with a mantra (Āp. I, 6. 1, Sat. I. 2. p. 89). The bundle is tied with the cord and a knot is made and the idhma is laid alongside of the barhis. The pieces of wood that are thrown off when cutting the idhma are called idhmāpavṛatśana. A bunch of darbhas called vedā is made of the size of the knee of a calf by doubling and tying the darbhas with a cord and cutting the

2286. The paribhojaniya darbhas are meant for making seats for the priests, the sacrificer and his wife. Vide Haug's tr. of Ait. Br. p. 73 for a note on barhis, paribhojaniya and vedā. Āp. I. 6. 4 states that while making the vedā bunch the mantra 'tvaṣa vedām vividuh' (Tai. Br. III. 7. 4.) is recited.

2287. परिबि means an encircling stick of wood 'अधे: परिबि ध्रुवके तात्रि द्वारकि पावषि.' com. on Sat. I. 2. p. 83. They are of some sacrificial tree such as palāśa, kārṇāyaka, khadira, udumbars &c. They may be undried or dried but must have the bark on. The middle one is the thickest, that to the south is the longest, that to the north is the thinnest and shortest. Vide Āp. I. 5. 7-10 and Kāt. II. 8. 1 for paridhis. The paridhis are about three spans or one bāhu long, while samidhs are two spans (prādea, distance between the thumb and index finger when both are stretched away from each other).
darbhas about one span above the tying cord and a mantra is repeated over it ('vedosi' &c. in Sat. I. 2. p. 90). This veda is employed in sweeping the vedi with a mantra. It is given to the wife when she has to repeat a mantra in any action (compare Áśv. I. 11. 1). The cut portions of darbhas of which veda is formed are called veda-parivāsana. These two, idhmā-pravṛścana and veda-parivāsana, are placed together. He takes up a branch, cuts off its leaves (but not all) inside the vedi, so chisels one end of it as to make of it a shovel. This is called upaveśa. He recites a mantra over it (upaveśosi... bhavāsi nañ, Ap. I. 6. 7, Sat. I. 3. p. 91). In the Full moon sacrifice the upaveśa is made silently. He places on the upaveśa a triple (made of three darbhas) band of darbhas in such a way that the roots and end portions of both are in contact but they are not tied together into a knot over it. The sacrificer invokes this triple band called pavitra with a mantra 'trivṛt palāsa &c.' (Tal. Br. III. 7. 4, Ap. I. 6. 10, Sat. I. 3. p. 92).

After this in the afternoon the piṇḍa-pitṛyajña is performed in the darśeṣṭi, but not in the pūrṇamāsa Īṣṭi. Piṇḍa-pitṛyajña is separately described below.

If the sacrificer has celebrated the soma sacrifice at some time then he has to perform sāyam-doha. When the householder has offered the evening agnihotra, he spreads darbhas to the north of the gārhapatya, washes the sānṇāyya utensils (that are the same as are required for sāyam-doha) in twos and lays them on the darbhas with their mouths turned downwards. The utensils are stated in the note below. He then makes

\[2288. \text{ अष्ट्रमन्वयार्थं कालीपणेऽदतः समावायते।} \text{ com. on Āp. I. 6. 7. It is one span long. Com. on कार्या. II. 4. 26 says 'उपवेशि-अग्निभोजनसमेत हस्ताक्षरि कान्ति काभ्र'. It is of palāsa and one end of it is made to resemble a shovel.}

\[2289. \text{ अष्ट्रमन्वयार्थं कालीपणेऽदतः समावायते।} \text{ com. on Āp. I. 6. 7. It is one span long. Com. on कार्या. II. 4. 26 says 'उपवेशि-अग्निभोजनसमेत हस्ताक्षरि काभ्र'. It is of palāsa and one end of it is made to resemble a shovel.}

\[\text{ For agni-bhotahava and upaveśa vide notes 2263 and 2288 above.} \]
two pavitras (strainers, purifiers) of two darbhas that are alike in appearance and colour, a span in length, the tips of which are not cut, but which are cut from their stems with a knife or sickle by having a blade of grass or wood placed over them (but not with the nails) with a mantra 'pavitre stho' (Tai. Br. III. 7. 4) and are invoked with a mantra (prāṇāpāṇāu &c.). The adhvaryu wipes them with water upwards (from the bottom) with the mantra 'you two are holy by the mind of Viṣṇu'. Jai. III. 8. 32 (and also Śabarā thereon) says that the two pavitras and the vidhūtis (described later on) are not taken from the cut barhis, but from the kuśa grass called pari-bhojanīya. The adhvaryu loudly announces 'purify the cow, the ropes and all the utensils'.\(^{2290}\) The adhvaryu places the two pavitras inside the agnihotra-havāṇi, pours water therein, purifies the water by moving the pavitras eastward and then backwards and raising them up thrice with their tips to the north by repeating the mantra in the gāyatri metre 'devo vah savitot-punātu' (Tai. S. I. 1. 5. 1) once,\(^{2291}\) there being a rest at the end of each pāda (and twice silently). He invokes the water with 'apo devīr-agrepuval... (Tai. I. 1. 5. 1, Vāj. S. I. 12-13), then turns the mouths of the vessels upwards and sprinkles them thrice with the water (leaving no water in the agnihotrabhāvāṇi) and with 'may you purify for this divine rite, for the worship of gods' (Tai. S. I. 1. 3. 1). He keeps the two pavitras in a well-known place. He waits for the cows coming from the pasture with a mantra 'etā ācaranti' (Tai. Br. III. 7. 4).\(^{2292}\) The adhvaryu takes the upavesa with 'thou art dhṛṣṭi, impart brahma' (Tai. S. I. 1. 7. 1), takes out with the upavesa burning coals from the gārhapatya to its north. He places the ukhā on those coals and kindles burning coals round it with 'may you become hot with the tapas of Bhrgus and Aṅgirases' (Tai. S. I. 1. 7. 2). Then he issues a direction to the milker of the cow "announce

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\(^{2290}\) Most of the mantras in the sāyāndohā are taken from the Tai. S. I. 1. 3 and 5, 7 and Tai. Br. III. 7. 4 and they are not specified in each case. Some mantras are sautra. Each action is accompanied by a mantra which directly or indirectly refers to it. As the Ait. Br. I. 4 says एते पद्यं सम्बुद्ध वर्णसम्बुद्ध यत्वं कर्म क्रियणामहायुप्याग्निविशेषिति.

\(^{2291}\) According to Āp. I. 11. 9 the three pādas of the mantra accompany each act of utpavāṇa. utpavāṇa-वाण्यम् परिवर्तनमुत्पत्तिको प्रोक्तमस्वम्। याज्ञवल्क्य हस्तसने विद्येशु गृहस्तोन्यम् सम्बुद्धिविशेषिते... com. on Sat. I. 3. p. 94.

\(^{2292}\) From Āp. I. 11. 10 it appears that the mantra 'etā ācaranti' is recited by the sacrificer.
to me when the calf joins the cow”. He places the śākhāpavitra with its tip to the east (to the north in the morning milking) in the ukhā with a mantra, touches the ukhā and restrains his speech\textsuperscript{2293} holding the śākhāpavitra. The person who is to milk the cow takes the abhīdhānī (the rope) with ‘adityai rāsnāsi’ (Tai. S. I. 1. 2. 2) and the two nidāna ropes silently and makes the calf join the cow with ‘thou art Puṣan’. The adhvaryu issues a direction that no one is to pass between the cow that is being sucked by the calf and the sacrificial ground (vihāra) and all obey it. The adhvaryu invokes the cow with a mantra and the milkers sits down near the cow to milk her with a mantra.\textsuperscript{2294} The householder repeats a mantra when the cow is being milked and another when he hears the sound of the streams of milk falling into the vessel. The milkers brings the milk to the adhvaryu, who asks him ‘whom did you milk, declare to us, (this is) an offering to Indra, it is vigour’. The milkers refers to the cow by her name (such as Gaṅgā) and adds ‘in whom milk has been placed for gods and men’. The adhvaryu replies ‘she (the cow named) is the life of all’. The adhvaryu places the pavitra in the kumbhi (or ukhā) and pours therein the milk across the pavitra with a mantra. The adhvaryu gets two more cows milked in the same manner (i.e. with the same mantras &c.) except the directions (such as no one should come &c.). The only difference is that the names of the cows will be different (such as Yamunā) and that the 2nd and 3rd cows are referred to by him respectively as ‘viśva-vyācāḥ’ and ‘viśvakarmāḥ’ instead of ‘viśväyuḥ’ (in his prati-vacana). After three cows are milked he loudly utters thrice ‘milk much for Indra, may the offering (havya) increase for the gods, for the calves, for men; be ready for milking again’. If there are more cows (generally six are referred to) they also are got milked with the same mantras as for the first cow or silently and the adhvaryu does not hold his tongue, nor does he

\textsuperscript{2293} The com. on Ap. I. 12. 5 explains that ‘vāgyamana (holding one’s tongue) means ‘not uttering any word except a mantra’; ‘सन्नातवर्णायणां सार्यमेति यथै पद्धतिः पौर्णेशिति विज्ञायत’. com.

\textsuperscript{2294} The cow is to be made to yield milk by the sucking of the calf and not by manipulating the udders with the hand. ‘कलेन च ब्राह्मणे प्रवचन: सार्यं’; com. on Sūt. I. 3. p. 96. The त्रै. ब्र. II. 1. 8 (न संयोग्य: फलित:’ forbids manipulation of the udders with fingers to induce the flow of milk. Ap. I. 12. 15 says that there is an option as to whether a śūdra can be the milker in this sacrifice.
touch the kumbhi while the other cows are being milked. Jai. (XI. 1. 47-53) concludes that the passage of Tai. Br. about milking the other three cows is a mere anuvāda and not a vidhi and Śabara quotes passages of the śruti that on that night no agnihotra is offered with milk and the children in the house do not get any milk (as all milk is used up for the sānñāyya). When all are milked, if any drops have fallen about (on the ground &c.) he repeats a mantra (Tai. S. I. 1. 3. 1) and invokes the pot in which sānñāyya is to be prepared with a mantra. He washes the inside of the milking vessel with water and then pours that water into the pot (in which sānñāyya is to be prepared). He heats the milk and pours over it (i.e. does abhigāñcana) clarified butter silently. He draws the heated pot from the burning coals in such a way as to make a line on the ground and places it to the east, north or north-east with a mantra. When the bottom of the heated vessel cools, he adds curds to it in order to coagulate the fresh milk with ‘I add soma (i.e. curds) to thee in order to turn thee into curds for Indra’ (Tai. S. I. 1. 3). He adds to the vessel what remains sticking to the pot or sruc after agnihotra was offered with a mantra or silently. He pours water in the vessel that is meant as a lid or cover and places that cover or lid on the pot of heated milk. If the covering be of earthenware he throws thereon grass or a twig. He takes out the ṣākhapavitra with a mantra (if a palāṣa branch was used) or silently (if one of ṣāmi was used) and keeps it in a secure place. He keeps the sānñāyya in the gārhapatya side of the vihāra on a tikya or some such contrivance with ‘O Viṣṇu, guard the offering’.

He brings another branch with which or with darbhas he separates the calves for the morning milking (on the principal day). The same procedure as for sāyanḍoha is followed in the

2295. There were several views here about adding curds. One, two or three cows are milked on the day previous to the upavasatha day (i.e. on the 14th) and that milk is used to acidify the fresh heated milk of the evening of the upavasatha day. Another method was to milk the cow or cows on the 12th, then to add the curds of that to the milk of the 13th day and add all the curds of those two days to the milk of the 14th day i.e. milking and adding of curds was to go on continuously from the 12th, 13th and 14th or from 13th or from 14th. Vide Ap. I. 13, 12 and Sat. I. 3, p. 99. If no curds be available he adds either rice or pieces of palāṣa bark or wild or village badara fruit or pūlna plant (the pratinidhi of soma) to the milk to make it sour. Vide Ap. I. 14, 1, Sat. I. 3. p. 100.
morning milking (of the principal day). There are a few
differences as to mantras, as to not adding coagulating sub-
stance, which are passed over.

After the sāyamādhā (evening milking) the adhvaryu
directs (āgniḍhara or some other priest or himself) 'strew kuśa
grass round the fires, first round āhavantya, then gārhapatya,
then dakṣināgni' or the order may be first gārhapatya, then
dakṣināgni and lastly āhavantya. The darbhas strewn on the
south and north have tips turned to the east. The sacrifier
mutters a mantra when kuśas are being strewn.

Having done so much he observes the amāvasyā as an
upavasatha. Thus on the amāvasyā day he performs agnyan-
vādhāna (offering fuel-sticks into fires), separating the calves
with the branch, sāyamādhā, bringing barhīṣ and idhma, pre-
paring the veda and vedi and observing some vows. But two
of these viz. separating calves from their mothers and sāyam-
ādhā are performed only by him who has already performed a
soma sacrifice. In the case of the pūrṇamāsa ēṣṭi if spread
over two days, on the Full moon day only agnyanvādhāna and
strewing kuśas round the fires are gone through and on the
next day are performed the bringing of barhīṣ and idhma and
making of veda and all the other rites. If the ēṣṭi is to be
performed in one day only, then kuśa grass is strewn round
the fires after the making of the veda bunch.

About sānnāyya Sat. states some divergent views. The
Kāpeyas held that even one who has not performed soma-yāga
may offer sānnāyya and the deity in his case will be Indra
and after he offers Soma, the deity for sānnāyya will be
Mahendra. According to Śabara on Jai. X. 8. 44 the Gopā-
yanas held that one who has not performed a soma sacrifice may
offer sānnāyya. According to Sat. himself, for a year or two after
Somayāga the deity will be Indra and then Mahendra if the
sacrificer so desires. Persons of the Aurva and Gautama gotras
and those who are gataśri (vide note 2259) may if they like
offer sānnāyya to Mahendra even before performing Somayāga.
Compare Āp. I. 14. 8-11 and vide Jai. X. 8. 35-46 (about the
two puṇḍāṣas and sānnāyya).

On the principal day (i. e. the first day of the dark half
in the case of pūrṇamāsa) the sacrifier offers his daily agniḥotra
before sunrise and begins after sunrise the performance of the
pūrṇamāsa ēṣṭi (and in the case of the darāṣṭṭi before sunrise).
He washes his hands with water with the mantra "May I be able to carry out this rite meant for you two and for gods" (Tai. S. I. 1. 4. 1). From the place of the gārhapatya fire to the āhavanīya he spreads a line of dry kuśa grass continuously with their tips to the east (without leaving any space uncovered) with the mantra 'thou art the continuity of the sacrifice, I spread thee for the continuity of sacrifice, thee for the continuity of the sacrifice' (Tai. Br. III. 2. 4) and then spreads another line of kuśas to the south and another to the north of this first line silently. To the south of the āhavanīya, seats of kuśa grass are made ready for the brahmā priest and the sacrificer, that of the brahmā being to the east of the seat of the sacrificer and directly to the south of the āhavanīya and of the sacrificer to the south of the south corner of the east side of the vedī. To the north of gārhapatya kuśas are strewn with their tips to the east or north and on them the sacrificial implements (yajñapātras) are placed in twos after being washed with water and with their mouths turned down, viz., the sphyā and kapālas &c. (vide above note 2233 for the ten. This is called pātrāsadana (placing the utensils near). 2296

Then follows brahma varana.

The sacrificer sitting on a seat with his face to the north then chooses his brahmā priest who faces the east near the utkara with the formula 2297 'O! Lord of the earth! Lord of the worlds! Lord of great being (Heaven?)! I choose thee as brahmā' (Tai. Br. III. 7. 6). The brahmā priest when so chosen mutters a long formula (which is given in Ap. III. 18. 4 from the Tai. Br. III. 7. 6 and part of which is translated here) 'I am the Lord of the earth, Lord of the worlds, lord of the great being. Being impelled by god Savitṛ I shall perform the duties of a priest. God Savitṛ! Here they choose thee (who art) Lord of speech, as the divine

2296. Besides the above the following are also placed:—हूढ़ोपुरुष च हुष्टं च हुष्टं च मालिशदर्शन बेदारावश्य च मेखलार्य च पिटोदपीर्य च गच्छति रथार्य च बान्धवस्यादि च वेंद्रे च उर्मि च वेंद्रा च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च चवत्वं च

2297. The choosing of brahmā takes place on the north of the vedī near the utkara, and then the brahmā priest comes to the south of the āhavanīya either from the east side or the west side of the āhavanīya according to one's Sākhī; vide (Kū. II. 1. 21 and com.).
brahmā priest; I proclaim this to mind, mind proclaims to Gāyatri ... the Viśve Devas to Brhaspati, Brhaspati to Brahmā, Brahmā is bhūḥ, bhuvah, suvaḥ. Brhaspati is the priest of the Gods, I am the brahmā priest of human beings'. Then he loudly says 'O Brhaspati, protect the sacrifice'(ibid.) and crossing the altar by the west of the āhavanīya towards the south of the āhavanīya, stands to the south of his seat with his face to the north, takes a kuśa blade from the blades on the seat prepared for him, casts it to the south-west (the direction of Nir-ṛti, ill-luck) with the words 'avaunt,'2293 Dādhigavya (son of a re-married widow?), get up from this place, occupy the seat of another, who is more ignorant than me' (Tai. S. III. 2. 4. 4.), touches water and sits down on his seat with face to the east with a mantra and then faces the āhavanīya with a mantra 'Here do I, impelled by God Savitr, sit on the seat of Vasu (or prosperity) lower in level (than the āhavanīya mound), I occupy the seat of Brhaspati, this I declare to Agni, to Vāyu, to the Sun, to the Earth' (vide Āp. III.18. 4, Kāt. II. 1. 24.). The brahmā is required to be the most learned in Vedic lore (brahmiṣṭha, as Āp. III. 18. 1 says) and he is to observe silence while mantras are being repeated and superintends all actions. His permission is asked by the adhvaryu at the time of doing most of the acts, such as leading forward the pranīṭā water, sprinkling the bundle of fuel-sticks and kuśa grass. There are four priests in dārṣapūrṇamāsā (vide note 2233). The sacrificer also crosses by the west side of the āhavanīya to its south, throws away silently a blade of kuśa from his seat and then sits down on the seat prepared for him, with his face to the east. The adhvaryu takes two darbhas of equal thickness, the tops of which are not cut off and makes them a span in length by cutting off their roots (without using his nails).2299

The adhvaryu, sitting to the west (or north) of the gārhapatya fire, takes a camasa (a rather flat vessel or pan) in which water is to be carried forward with 'to thee for Dakṣa' (Āp. I. 17. 1.) and washes it thrice with water once with mantra and twice silently. The mantra is 'thou art made of plants, may

2298. अद्र दैविकोपाविनिधाहय सबनं सीले गोंशलापकोर्वति गंगसुराय-ज्ञते | गंगसुरायण्यं निरस्त्यति निरस्तः पापमा सह सेव ये दिइभ हृति | कायया. II. 1. 22-23.

2299. The two darbha blades are called paviṭra (neuter noun) and the process described here is called paviṭrakarasya and has been described above.
you be washed for gods, may you shine for the gods, may you be pure for gods' (Āp. I. 16. 3). He keeps the two pavistras in the camasa and pours water in the camasa with 'who takes you, let him take you, for whom shall I take you, I take you for him, you for prosperity' (Āp. I. 16. 3) and at the same time contemplates on the Earth with 'I take you with this' (not uttered). He fills the vessel so as to leave some space at the top and purifies the water by the process called utpavāna (described above in note 2291). He then invokes them with 'may the divine waters, that are the first purifiers and the leaders carry this sacrifice to the front, may they place the lord of the sacrifice in front, Indra chose you in his fight with Vṛtra, you chose him in the fight with Vṛtra, you are sprinkled' (Tai. S. I. 1. 5. 1). The adhvaryu then asks the permission of the brahmā priest in the words 'Brahman! shall I carry forward the water' and issues a direction 'sacrificer, observe silence'. The brahmā priest mutters a mantra 'Lead forward the sacrifice, sustain these deities, may the sacrificer be on the back of heaven. Place this sacrifice and the sacrificer in the world where the seven sages and other men of holy deeds dwell' and loudly says 'yes, do carry the water forward'. The adhvaryu then repeats the verse 'who carries you forward? Let him carry you forward. I carry forward the divine waters; may they sit round our sacrifice, conveying to the sacrificer thousandfold prosperity, the waters that delight in drink, having a shining (or oily) appearance'. He holds the water in a vessel which is covered by the sphyā that has its tip to the east and that is held level with his nose and carries it forward without allowing even a drop to fall down. When the water is being carried the sacrificer invokes it with a mantra.2300 The adhvaryu places the water vessel (pranūtpātra) on darbha grass to the north of the āhavanīya with the mantra 'you are sanctified by brahma (prayers); who employs you? Let him employ for (securing) all desires, for the worship of gods (Āp. IV. 4. 4)’ and then covers the vessel with kuśas. All these acts constitute pranūtpravayana. While the water is being placed near the āhavanīya the sacrificer invokes it with the immediately preceding mantra and passes his eye over the whole of the sacrificial ground. No one is to pass between the āhavanīya and the pranītā water (Kāt. II. 3. 4).

2300. The mantra is सुभक्षल कश्य पायं च माल वद्यस च यस्य च पुरुषः प्रेषे-काख्यः: पुनःमाया विदकायस द्वैस्सिद्धावतासि देवेऽर्द्धम् संविद्याय। स्वसिः पुंशः नरवत्मसि। It occurs in Āap. IV. 4. 4.
The principal purpose of the āgnitā waters is that they are used for making the ground grains into a dough for puroḍāsa and their final disposal is to be poured into the vedī (Jal. IV. 2, 14–15). The adhvaryu comes back by the same way that he went, places down the sphya among the yajñapātras and touches the sacrificial utensils with his hand wearing a pavitra with the mantra ‘may the divine groups enter into the sacrificial utensils’.

Then follows nirvāpa (taking out handfuls of grains or a portion of other sacrificial material). The adhvaryu takes in his hand the ladle called agnihotra-havaṇi with ‘thou art made of a tree for dakṣa’ (strength). Then he holds it in his left hand and takes the winnowing basket (sūra) in his right hand with ‘to thee for the all-pervading (yajña)’. Then he heats it (ladle) on the gārhapatya fire with ‘the rakṣas (evil spirit) is burnt, the enemies are burnt’. He then touches water. The adhvaryu asks the permission of the sacrificer in the words ‘sacrificer! shall I take out sacrificial material’ and the sacrificer replies ‘yes, do take out’. The adhvaryu then utters the words ‘I go towards the wide space’ and approaches a cart or wooden frame (śakaṇa) standing to the west of the āhavanīya or gārhapatya containing either rice or barley grains (in the husk), which has the shafts turned to the east or north, which has the yoke joined to it and is covered with mats. While touching the right side of the yoke he mutters ‘thou art dhūr (destructive fire), injure the destructive (enemy), destroy him who seeks to destroy and whom we seek to destroy’. He touches the left shaft and mutters the mantra ‘thou art of the gods (i.e. longest to them), thou art the purest (or the most generous), the fullest, the dearest, the best carrier, the best summoner of the gods’. He places (firmly touches with) his right foot on the left wheel (of the śakaṇa) with ‘Viṣṇu traversed thee’. He mounts the cart with his left foot with ‘thou art an unbent receptacle of havis, mayst thou be strong and not

2301. The mantras required here occur in Tai. S. I. 1. 4 and Vaij. S. I. 7 ff and so are not indicated in each place. ‘व्रतसाधनेन हुष्ठकरणे निमायेः’ com. on Āp. I. 17, 10.

2302. Whenever any mantra referring to evil spirits and the like is uttered, one has to touch water thereafter before doing anything else. Vide ‘रैत्त राक्षसमात्माभिमागिनिकं सन्तानमस्य विजितसात्मां चालिष्टयसुसेवे ’ काठप्प. I. 10. 14.
break (or bend). He makes an opening by removing the mats covering the sakata and looks at the corn to be used for making the pradása and at the mats while repeating twice the mantra 'I look at thee with the eye of Mitra, do not be afraid, do not tremble, I shall not injure thee'. He touches the corn (to be used for pradása) with 'may you sustain strength', then touches his own heart with 'put milk in me' and touches water. Then he throws aside a blade of grass or clod of earth with 'warded off is the evil spirit', touches water and repeats the Daśahotṛ mantras. He places the two pavi- tras in the winnowing basket (silently), takes one handful of the grain (from the cart) with 'may the five fingers give you for protection, and not to the enemy' (Maitrāyaṇīya S. I. 1. 5), puts (empties) the handful in the sruç (agnihotravani) and puts in the winnowing basket (on which the two pavistras have been kept) four handfuls of grain by means of the agnihotra-havanī, three with the mantra (repeated thrice) 'at the command of god Savitṛ, with the arms of Āśvins, with the hand of Puṣan I take out thee that art dear to Agni' and the fourth silently. Jai. (IX. 1. 36-37) concludes that this mantra is the same even in all modifications of the darṣapûrṇamāsa and Śabara explains 'savituḥ prasave' as meaning 'urged by the yajamāṇa' (or when the sun rises), 'āśvins' as meaning the sacrificer and his wife (as they make a gift of the horse in agnyādheya) and puṣan as meaning 'yajamāṇa' himself (who supports all). In Jai. XI. 4. 44-45 it is stated that the mantra for nirvāpa 'devasya tva', the mantra for cutting off barhis (barhīrdevasadānam dāni) are to be repeated and not to be uttered only once. In Jai. V. 2. 4-5 it is established that all the saṁskāras are to be performed on all the grains after four handfuls are taken and not on each handful as it is taken out. The sacrificer invokes with a mantra while the adhvaryu is making the nirvāpa 'I call here Agni, the hotr and the gods that are well disposed to sacrifice; may the gods, pleased in mind, come and may they partake of this my offering.' Having finished the taking out of grains in

2303. The 'daśahotṛ mantras are 'चित्ति: सुख विनमायवे' &c. quoted in note 2247 above.

2304. If the pradása is meant for Agni and Soma (jointly) as in pûrṇamāsa, the words 'agniśomābhyāṁ juṣṭām' will be substituted for 'agnaye juṣṭām' and the names of other deities in the cases of other pradásas. Vide Kāt. 11. 3. 21,Āp. I. 18. 1, Jaimini IX. 1. 38-39.
four handfuls, (the adhvaryu) throws on them some more grains with his hand. If no cart is available, he keeps an earthen vessel on the sphyā placed on the altar with its tip to the north or east and takes out the grains from that vessel (this is the modern practice) and then removes the wooden sword from underneath it. The same procedure is followed in the case of puroḍāṣas for other deities. The adhvaryu touches the grains taken out with 'this of the gods' and touches the rest (remaining in the śakaṭa or vessel) with 'this is ours together (with the gods). He invokes the grains taken out with 'I take (or invoke) thee for increase and not for malevolence.' He moves out of the mats covering the cart (or from near the vessel) taking with him the sūrpa with 'thee I release from the fetters of Varuna' (compare Maitrāyaṇi S. I. 1. 5). He looks at the sacrificial ground, the fires, the utensils, the priests with 'may I see heaven' and at the āhavanīya with 'the light of Vaiśvānara (Agni). He gets down from the cart with 'may the posts (or mansions) of Heaven and Earth, stand firm' (if corn is taken from a vessel he only mutters these words). He invokes the grains that have fallen down (when four handfuls were taken out) with 'to Heaven and Earth, svaḥa' and goes near the gārhapatya with 'follow wide space (or sky).' He puts down the sūrpa (containing the corn taken out) near the gārhapatya to its west (or near that fire on which in that particular rite he has to bake the cake) with 'I make you sit on the lap of Aditi.' and consigns it to the protection of that deity (for which the cake is meant) with 'O fire! protect the sacrificial material.' The adhvaryu pours water in the (agnihotraḥavāṇi) ladle to which the awns of the rice or barley grains stick and purifies it thrice with the two pavitras (blades of kuśa) held in the hands and with the mantra 'may god Savitr &c.' (vide p. 1024 above) and invokes it with 'may the divine waters &c.' Then the adhvaryu seeks the permission of the brahmā priest with 'Brahman! shall I sprinkle' (with holy water the sacrificial material). The brahmā priest mutters 'sprinkle the sacrifice, sustain these deities &c.' and loudly says 'Yes, do sprinkle.' The adhvaryu then sprinkles water thrice, once with the mantra 'at the command of Savitr ...... I sprinkle

2305. Aditi in this passage means the earth, according to the Tai. Br. III. 2. 4.

2306. If the cake is meant for Agni and Soma then the mantra would be अग्निसमाय हम्व रक्षायाः.

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thee that are dear to Agni' (or Agni and Soma or other deity as the case may be) and twice silently. One should so sprinkle that drops of water may not fall on the fire. He then upturns the sacrificial utensils (i.e. instead of their mouths being down, their mouths are now upturned) and sprinkles them thrice with water with 'may you become pure for divine rite, for worship of gods'.

The rest of the water taken for sprinkling is placed to the east of the gārhapatyā (in a sruc).

It is stated by Jaimini (IX. 1. 2–3) that the prokṣaṇa of the mortar and pestle or the mill-stones has an unseen spiritual result (apūrva).

The adhvaryu sits to the west of the gārhapatyā, takes hold of the black antelope skin lying on the altar with 'thou art the whirl of the wind' and shakes it thrice on the utkara holding it in such a way that the neck portion is up and the hairy portion inside (towards himself) with 'destroyed is the evil spirit, destroyed are the enemies'. To the west of the utkara he spreads the antelope skin with its neck portion westwards (Sat. Br. I. 1. 4. 5) and its hairy portion upwards with 'thou art the skin of Aditi'. The portion of the skin near the anus (of the animal) is twisted below the hairless part and both parts are held together with 'may the earth know thee'. While still touching the skin he places the mortar on it with 'thou art the adhisavaṇa (the utensil for pressing or beating the grains) made of a tree, may the skin of Aditi know

2307. The com. on Kāṭ. II. 3. 40 यामिरनिर्देशिण: पाठाणां श पीक्षाः कुर्न तत: प्रेक्षण: अपिकोण्यवर्तनस्थिरः।

2308. The black antelope skin has been throughout the ages a symbol of holiness and vedic culture. It is therefore that āryāvarta was defined, as shown above (p. 13.), as that territory where the black antelope wanders naturally. Vide Sat. Br. I. 1. 4. 1-2, where yajña is said to have escaped from the gods and wandered about as a black antelope and the white, black and yellow hairs of the antelope are said to represent respectively Rṣ, Śāman and Yajus. On account of its holiness, the antelope skin is employed for husking and bruising the grains (from which the cake is to be made).

2309. अणि व्या वृक्षोत्सव देवस्तूर्ति पुरस्तातपातोक्तिः भवत्वसापत्यस्वत्ि: सत्यवादः I. 5; अणि. I. 19. 5 has पुरस्तात...स्थवति. The com. on both give slightly different interpretations. भवत्वसापत्यस्वति: पुरस्तातपातोक्तिः प्रथमव्यासान्तरप्रेक्षेत्रेऽसह दिशीतांतिकतेऽकते। com. on Ap. The tail portion is twisted under the skin so as to make one portion a little higher than the rest and so as to make the mortar or mill-stone placed on the skin to incline in one direction.
thee'. Holding the mortar (ulūkhalā) by the left hand he pours into its mouth the sacrificial materials (unhusked grains of rice or barley) thrice with 'thou art the body of Fire,' 2310 thou art a prompter of speech, I take thee for the enjoyment of the gods' and a fourth time silently. He takes the pestle with 'thou art a stone (hard like a stone), though produced from a tree; mayst thou so strike this sacrificial material for the gods that it will be enjoyable to them!' and beats the grains in the mortar thrice with 'may I strike the evil spirit, the enemy of heaven, away!' (the mantra is recited only once according to Jai. XI. 4. 42). After striking thrice the adhvaryu utters a summons to havīśkṛt, with 'come, O Havīśkṛt' (repeated thrice) 2311. When the grains begin to be husked the adhvaryu utters a call to āgniḍhra 'strike loudly'. The āgniḍhra takes kutāra (aśman, a stone) with 'thou art a stone, thou art one that maketh a hymn of praise (or glory)' and he strikes therewith the large mill-stone (drṣṭad) that is placed on the altar (twice, once with mantra and once silently) and the smaller one (upalā) once with 'proclaim food (to the gods), proclaim strength; may you (all sacrificial utensils) proclaim that (the food) is full of excellent flavour; may we conquer the hordes (of enemies) by this noise'. The āgniḍhra may

2310. As fire blazes forth when oblations are thrown on it, the grains (from which a cake is to be prepared) are said to be the body of fire. One can speak loudly only if one is well-fed and so the grains are said to be prompters of speech.

2311. The prāja (summons) is हविष्कृति हविष्कृति हविष्कृति. The figure 3 is used to show that the preceding letter is piṭa (of three moras). Havīśkṛt literally means 'one who separates the grains from the husks.' According to Tai. Br. III. 2.5 the summons is addressed to many divine havīśkṛtas 'हविष्कृति हविष्कृति हविष्कृति', and the prāja ब्रह्मणपि ब्राह्मणपि ब्राह्मणपि. In the case of the brāhmaṇa sacrificer the call for the person who separates is हविष्कृति हविष्कृति हविष्कृति; for a kṣatriya sacrificer हविष्कृति हविष्कृति हविष्कृति; for a vāśya हविष्कृति हविष्कृति; and for the sūdra हविष्कृति हविष्कृति. Or the first call may be employed for all. Vide Satapatha I. 1. 4. 12, Ap. L. 19. 9-10, Sat. I. 5. According to some हविष्कृति is piṭa. The com. on Ap. explains that 'sūdra' here stands for निर्वाहवर्ति. Havīśkṛt means 'the person who prepares the bavis' as also the formula used to call him. On the Vedic text 'हविष्कृति हविष्कृति हविष्कृति' Jaimini concludes that this sentence contains an injunction to summon thrice the wife or other separator of grains (III. 2.5-9). Jai. (XII. 2. 11) establishes that there is no havīśkṛt call in savantiya purohitās. According to Sat. Br. I. 1. 4. 13 the wife formerly rose to the havīśkṛt call but in its time either the wife or the āgniḍhra priest rose.
strike silently with the yoke-pin (śamyā) instead of using a stone (Āp. I. 20. 4). He repeats this thrice (i.e. striking with a stone or yoke-pin is done nine times in all). After this the sacrificer’s wife or some one else (such as the āgnidhra) threshes the grains in the mortar (Kāt. II. 4. 14). Jai. (XI. 1. 27) states that the beating has a seen purpose (viz. removal of husk) and so it is to be continued as long as required for effecting that purpose. Jai. (IV. 2. 26) further lays down that the Vedic sentence ‘vrighin-avahanti’ is a restrictive injunction (niyamavidhi) in that, when unhusking can be effected either by using the mortar and pestle or by some other method (such by using the nails) it restricts one to the former method. The adhvaryu then holds the winnowing basket near the mouth of the mortar to its east or north with the words ‘thou art grown by rain’ (as it is made of bamboo) and touches the beaten grains (to be used for purojśā) with ‘you are grown by rain’. He then puts with his hand the beaten grains into the winnowing basket with ‘may (the sūrpa) know thee’ (the grains as its own). Holding the sūrpa over the ukara he thrice winnows the grains and frees them from the husk (which falls on the ukara) with ‘thrown away is the evil spirit, thrown away are the enemies’ (i.e. the husks are meant to be the portion of evil spirits). He makes the husks sticking to the sūrpa fall on the ukara with ‘blown away are the enemies’. He puts the husks from the place of the ukara over the (middle) potsherd (on which the cake is to be baked) and places them (the husks) underneath the black antelope skin in its north-west corner with ‘thou art the portion of evil spirits’. He does not look at these husks. He presses down with his hand the spot where the husks are kept with ‘pressed down is the evil spirit’. He touches water, sprinkles the potsherd (on which the husks were) with water and keeps the potsherd in its place. He separates the husked and unhusked grains with ‘may the wind separate you.’ He then pours out the grains of rice from the sūrpa in the pot with the words ‘may the god Sāvitr with his golden hands (rays) accept you’. He then takes them and pours them in the mortar and issues a direction (prāśa) to the sacrificer’s

2312. The word दृव is employed in all these mantras for attaining prosperity. Vide Tāi. Br. III. 2. 5 ‘दृवद्रव वा वाशवं दृवद्रव इत्यि-सङ्ग्रहः’. Jaimini IV. 1. 26 has a discussion on the placing of husks or the potsherd on which the purojśā is to be baked.
wife to make the rice free from the thin coating of husk. The wife or some one else or a dāsi (a maid-servant) does the threshing several times, then she hands over the pestle to the āgnidhra who beats with the pestle the grains and then the wife does the final beating with 'may you become pure for the gods, shine for the gods, purify for the gods'. The adhvaryu puts the kānas (little particles of rice grains) separated from the polished grains of rice in a vessel, cleanses the polished grains that are in the śūrpa with water. That portion which remains after the grains are beaten thrice is made to flow towards the ukāra with the water (collected in another vessel) that is used in washing the polished grains with 'this is the portion of evil spirits. May the waters carry it forward from this place, svāhā', the water being also poured inside the vedī. Then he repeats the whole procedure about the black antelope skin from its being taken up to its being spread already described. Then the adhvaryu places the yoke-pin (śamyā) with its head (kumba, thick part) to the north on the antelope skin with 'thou art the support of the heavenly world'; he establishes the larger mill-stone (drṣad) with its face to the east on the śamyā in such a way as to cover the śamyā with its western half with 'thou art intelligence (though) made of a stone; may the support of heaven know thee'; then he places the smaller mill-stone on the larger one with 'thou art intelligence (though) a child of the mountain; may the drṣad know thee'. The adhvaryu then bends and looks at the polished grains that are in the śūrpa with 'you are honeyed rays'. He spreads the polished grains on the larger mill-stone thrice with 'at the command of god Savitr......hands of Puṣan' (vide p. 1024 for the omitted words). I spread you, you are corn, satiate the gods' and once silently. He draws the smaller mill-stone over the grains to the east with 'to thee for prāṇa', to the west with 'to thee for aprāṇa',

2313. The pier is 'विस्कलीकरणं' (Āp. I. 20. 11 and सर्वसाधन I. 5). कारण तथा विशेषणम्: कणानां वियोजनकारणम् com. on सर्वसाधन I. 5. This is to be done thrice, once by the wife, then by the āgnidhra, and then again by the wife. If the wife is not available, then the third is done by the adhvaryu himself. The mantra is recited only once. Vide 'यो च कार्यकालिकायायं' आप. I. 20. 13 and com. 'अविधायस्यायनम्यत्रस्तवाविन निमित्तेऽन्निमित्तायायाम् च तत्वं इववर्गविवेचनाय.'

2314. The skin 's the earth. He holds with his left hand the skin, the yoke-pin, the larger mill-stone successively as he proceeds.

2315. उपचारिताःप्रतिश्रविन्तते इत्यपि: प्राणायणस्वयम्: || सात्ये on से. से. I. 1. 6 'प्राणाय त्वार्यस्याय त्वा प्राणाय त्वा.'
and holds it firmly in the middle of the lower mill-stone with ‘to thee for vyāna’. Ultimately he grinds towards the east with ‘I hold this (smaller mill-stone) for the life (of the sacrificer) in a long and continuous series of actions (here grinding)’. Thereafter he continuously grinds the grains at his pleasure. He throws the ground grains from the larger mill-stone with the smaller mill-stone on to the antelope skin with ‘May God Savitṛ with his golden hands (rays) accept you’ and bends down to look at the ground grains with ‘I look at you with an unimpaired eye.’ He then issues a direction to the wife ‘grind (or pound) without scattering (the grains away from the larger mill-stone or from the antelope skin) and make them into fine flour.’ Either the wife grinds or a maid-servant (dāst) may do so (Āp. I. 21, 8-9); and then keeps aside the well-ground flour in a well-known place. The adhvaryu heats on the gārhapatya water called madanti brought from the praṇītā water. The offerings (of cooked vegetable food) are cooked either on the gārhapatya or on the āhavantya fire.

The adhvaryu, after sitting to the west of the gārhapatya, takes the upaveśa with ‘thou art dhṛsti (bold one), give brahma (holy food?)’. He separates two burning coals from the western portion of the gārhapatya fire with the upaveśa and keeps them on the eastern side of the gārhapatya mound itself. He casts outside one of the two coals to the north-west of the gārhapatya with ‘O Fire! Dash aside the fire that eats (cooks) raw food (not cooked in accordance with śāstra); and forbid that fire that eats flesh (cooks ordinary meat food).’ He then touches water, places the remaining coal on that spot on the west (of the gārhapatya mound where he has to place the potsherds) with ‘bring that fire that worships the gods.’ He then places the middle one (of the eight potsherds) thereon with ‘thou art firm, make the earth firm, strengthen life, progeny and surround the sacrificer with his kinsmen.’ He lays a

2316. Or प्रविणिति may refer to the skin (vide Uvaṭa on Vāj. S. I. 20 where this mantra occurs).

2317. According to Āp. I. 23. 24 the kapālas are first arranged (kāpālapadhāna) and then the madanti water is heated, while Sātyāṣṭhā (I. 5–6) reverses these processes.

2318. According to Vaikhānasa the southern of the two burning coals is cast aside. Vide com. on Sātyāṣṭhā I. 6. p. 133. According to Āp. I. 22. 2 the coal that is not cast away is placed to the south on the gārhapatya mound and thereon the first potsherd is laid.
burning coal on that potsherd with 'burnt is the evil spirit, burnt are the enemies.' The potsherds, whether eight, eleven or more or less, are arranged on the gāṛhapatiya mound. To the east of the central one he places a kapāla with 'thou art the supporter, make the aerial space firm, strengthen prāṇa and apāna, surround the sacrificer with his kinsmen.' Then a third is placed to the east of the 2nd with 'thou art dharurā (supporter), support heaven, the eye, the ear and surround &c.' He places the 4th kapāla to the south-east with 'thou art dharma (supporter), support the directions, the home, progeny, surround &c.'; he places the fifth to the south-west with 'thou art the strength (or host) of maruts'; he places the 6th in the north-west with 'thou art a restrainer, support the directions, wealth, prosperity, surround &c.'; he places the 7th to the north-east with 'I place thee that art uninjured from all the directions for the reconciliation (or love) of all kinsmen'; and lastly the remaining one to the north with 'thou art cit ३३९ (intelligence).'

2319. The arrangement of eight potsherds according to Sat. I. 5 is shown in the diagram. The arrangement according to Ap. I. 22-23 and Kat. II. 4. 27-34 somewhat differs. The com. on Kat. II. 4. 37 explains how eleven potsherds are to be arranged and how less or more are to be arranged. Eggeling summarises the com. in S. B. E. vol. 12 p. 34n. Vide Tai. S. I. 1. 7 for भुजमसि &c.
In modern times many agnihotris do not generally employ eight or eleven potsherds but employ one earthen brick (that would have the shape of the kapālas when placed together), on which lines are scratched to indicate the number of kapālas. Then taking coals from the gārhapatiya he spreads the coals on the potsherds (whether 8, 11 or more or less) with the vedā bunch repeating for each potsherd 'may you be heated by the tapas of Bhrgus and Aṅgiras.'

The adhvaryu heats the pāṭrī (the purodāsa pāṭrī, according to Kāṭ. II. 6. 49) that is washed with water on the fire on which the cake is to be baked and when it is heated and slightly cooled he places the pavitras on it and pours on to it across the pavitras the flour (of ground and bruised grains) from the black antelope skin with the yajus mantra2320 'devasya tvā... agnaye jūṣam saivapāmi' thrice and once silently. While pouring the ground grains he restrains his speech and gives up the restraint only when he spreads holy ashes over the purodāsa (vide below). He purifies the flour by moving forwards and backwards and raising up the two pavitras (darbha blades) the tips of which are turned northwards thrice (i.e., he performs utpavāna) once with the mantra 'haryos-tvā vārābhyaṃ-ut-pūnāmi' or with the mantra 'devo vah' (vide note 2291 above). He takes in the sruva ladle water from the prāṇī water, and supporting it on the vedā bunch pours that water on the flour with a mantra 'waters have joined with waters &c.' (Tai. S. I. 1. 8. 1) and also pours thereon the hot water from the madantī vessel with the mantra2321 'you are generated from waters' and mixes the flour through and through on all sides with the water from left to right with 'may you be well mixed up with water' (Tai. S. I. 1. 8. 1). He stirs and mixes the flour and water with the mekṣāṇa2322 with 'I mix thee together for generation', and makes a ball (of the flour) with 'thou art the head of the sacrifice'. He then

2320. Appropriate changes will have to be made according to the deity for whom the cake is meant (i.e., either śaiva or śāktaśāstra &c.). Vide śāp. I. 24. 1 and 188 ई० वैष्णवनामानुसार संयुक्तति in Tai. Br. III. 2. 8.

2321. Flour becomes well mixed up when it is wetted with hot water. 'You are &c.'—these words are addressed to the flour. Vide Haug’s translation of Ait. Br. p. 3 n. 3 as to how the cake is baked.

2322. The mekṣāṇa is a rod of asvattha wood one arāṇī long having at one end a square board four aṅgulas in length (to be used like a mixing spoon).
divides the ball into two parts with ‘may you (two) become separate according to the respective shares (of the deities)’. He makes two balls of equal size from the dough and touches the two separately with ‘this for Agni’ and ‘this for Agni and Soma.’ From the group of potsherds to the south he removes the burning coals with the *veda* bunch with ‘Here do I remove the face from the approaching (or attacking) army’ and then removes the coals also from the group of potsherds that are to the north. Taking the ball of flour that is to be placed on the southern potsherds with ‘thou art the head of the sacrifice’ he bakes the ball with ‘thou art heat and bestower of all life’ and similarly bakes the other ball on the northern group of potsherds in the same way. He makes the cake assume the shape of a tortoise, but its back should be neither too high nor too low like an apūpa and the cake should be as large as the hoof of a horse. He spreads the cake so that it covers all the potsherds with ‘may thou spread wide’ (i.e. have progeny &c.). He puts water in the vessel (with the water from which the flour was mixed up) and sweeps the surface of the cake from left to right with his wet hand in such a way that the cake will have a skin-like continuous surface with ‘mayst thou take on a skin’. He passes a burning firebrand thrice round each cake with ‘vanished is the evil spirit, vanished are the enemies’. He applies over the cakes the flames of burning darbhas with ‘may the god Savitṛ bake thee in the kindled (fire) called nāka’. He applies heat by passing round the cakes burning fire-brands with ‘may fire not burn thy body! O Fire, protect the offering’. He spreads over the cake ashes in which there are also burning coals with ‘mayst thou be connected with prayer’. The adhvaryu issues a direction (to the āgniḍhra) ‘bake the cakes without burning them’ and here he gives up the restraint of speech (that was imposed as stated above).

He heats with a burning firebrand the water used for wiping the fingers and for scouring the vessels and draws with the *spṛṣṭa* to the west of the āhavanlya (or gārhapatya) three lines

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2323. *In pṛṣṭhāsā he the two balls are for Agni and Agni-Soma and in darsā for Agni and Indrāgni.*

2324. *Ap. (I. 24. 6-7) says that the first ball is baked on all the eight potsherds for Agni and then the other ball is baked.*

2325. *अत्तृत्वमार्गमुक्ति वस्त्रायां जानक प्रेय ग्यारहि तां तत्र विना तिर्यांतरां देवाचिं दुधमयः विविद्यः नाचुको नातिवधं इत्ययः com. om. सर्वय।*  

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(on the vedi) running from south to north (or optionally from west to east, according to Ṛp. I. 25. 14); he pours that water on each of the three lines thrice in such a way that the water let fall on one line does not become mixed with that poured on the next line and that in pouring water he proceeds from east to west with 'to Ekata, svāhā! to Dvita, svāhā! to Trīta, svāhā!' (Ṭai. S. I. 1. 8. 1). 2326

To the west of the āhavaniya he constructs a vedi, which is in length as much as the height of the sacrificer or which is as long as required for one's purpose and which has curved sides. 2327 The sacrificer repeats a verse 'I make a mansion for him &c.' (Ṭai. Br. III. 7. 6) and touches the spot where the vedi is to be made. The adhvaryu sweeps the spot of the vedi with the veda bunch once with the mantra 'they knew the vedi by means of the veda bunch &c.' (Ṭai. Br. III. 3. 9) and twice silently before the dust and weeds are removed. 2328 The yajamāṇa invokes the vedi when it is being swept by repeating certain verses viz. 'you, a young lady, with four tufts of hair &c.' (Ṭai. Br. III. 7. 6). The adhvaryu takes the sphyā

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2326. The story of Ekata, Dvita and Trīta who are called śpya occurs in Īṭai. Br. III. 2. 8. In the Rg. we frequently come across Trīta, a devotee of Indra, who is there sometimes called Āptya. Vide Rg. I. 105. 9, VIII. 12. 16, VIII. 47. 13. Trīta is said to be the scer of Rg. IX. 102 and X. 1-7.

2327. According to the com. on Sat. I. 6, p. 145 the vedi should be 4 aratnis or 96 angulas in length. According to Kāṭ. II. 6. 2-10 the vedi should be 4 aratnis on the west side and 3 on the east, three finger breadths deep, should slope towards the east or north, should be contracted in the middle, the corners of its eastern side (called aṁśasa, shoulders) should envelop the āhavaniya mound and all the herbs growing thereon and the roots should be uprooted. The vedi is deemed to have the shape of a young woman with broad hips (the two corners of the west side are called śroni) and a slender waist and verses are repeated which describe it in terms of a well-decked young lady. 'पुरस्ताःप्रबोधिनी पाल्लकप्रायीमि मध्ये संतालना भविति' Āpt. II. 3. 2. In the figure here the vedi is away from the gāṛhapatya. This is so for those who follow the sūtra of Āpastamba. For those who follow Satyāṣṭha the vedi begins much nearer to the gāṛhapatya than is seen in the figure here and the daksināgni is also nearer the gāṛhapatya.

2328. केवल चेविंि… विष्णुच्चालितिः पुरस्तात्त्वमयाः वेदद्वेति ति: संगमाः।

The com. on Āpt. II. 1. 4 says śrutiḥ sutrastutisvāma: एवंनविविधपनवे वायामालयं च कवितेः.

It is called सवन्धन्याः because the stalk of darbhā is cut after reciting a yajna formula.
(wooden sword) along with two darbhās with 'I take you at the impulse of Savitṛ ....... with the hands of Pūṣan', invokes it with 'thou art the arm of Indra', cleanses upwards the tip of the sphyā with a darbha with 'thou art wind with a thousand tips (or edges) and a hundred sharp brilliances' and places a darbha with its tip to the north or east on the eastern portion of the vedi at a spot which is 32 āṅgulas from the eastern side of the vedi (i.e. 2/3 of the length of the vedi) with 'thou art armour for the earth.' He strikes the darbha with the sphyā saying 'O Earth, meant as the place for worshipping gods, may I not injure the root of thy herb'. He moves aside with the sphyā the dust together with the cut blade of darbha with 'struck aside is the demon Āraru from the earth'. He removes the dust and the blade with the sphyā outside the vedi towards the utkara with 'go to the cowpen, the place of the cows.' While this is being done the sacrificer recites by way of invocation 'O gods! I cut off with the bolt of Indra the head of him who hates me &c.' (Tai. Br. III. 7. 6.). The adhvaryu looks at the vedi with 'may Heaven rain on thee' and at the sacrificer with 'may rain shower on thee'. The āgnaḍhra sits down with the palms of his hands turned upwards to the north of the vedi and outside it on a spot at the distance of two padas (footsteps) from the north side of the vedi with 'salutation to heaven and to the earth.' The adhvaryu spreads near the āgnaḍhra the dust together with the cut blade of grass at the distance of one prakrama to the north of the vedi from a spot which is 32 āṅgulas (or 2/3 of the vedi) from the eastern side of the vedi with 'O God Savitṛ! bind with a hundred fetters in the most distant region him who hates us and him whom we hate; do not free them from the fetters'. The āgnaḍhra covers with both his

2329. Vide Tai. S. II. 6. 4, Tai. Br. III. 2. 9, Sat. Br. I. 2. 5. 7-20 for details about the construction of the vedi. According to Sat. (II. 6, p. 152) following Vedic texts, the vedi is prepared on the Paurṇamāśī day in the Pūrṇamāśa Īṣṭi and on the previous day in the darśegaṭi. Jaimini V. 1. 29 explains the consequences of this on the order in which the various actions are performed.

2330. The utkara is called मार्गमाण, as मि means speech and as the āgnaḍhra sits near the utkara and makes the pratyāśravaṇa formula अस्त्र आपद from near it.

2331. This defines the position of the utkara. वधान क्षेत्र सतवितिक्षणः पुरैरविभूतिक्षणं उद्धोतिक्षणं आरङ्गितिः का वेदीतिक्षणं स उक्तः। अर्प. II. 1. 6-7.

उक्तं तत्त्वं सत्त्वं पापमिश्रितं। com. on Sat. I. 6. p. 148.
hands joined together the place of the utkara with 'the restless one is held down' and remains so. The adhvaryu strikes the vedi with the sphyā a second time and a third time and the same procedure is followed by him and by the āgni-dhra as at the first striking except that one mantra is different for each priest at each of the two strikings. The adhvaryu strikes with the sphyā a fourth time but silently and all actions of the first striking are repeated but without mantras. The adhvaryu removes all the remnants of the darbhās from the vedi, the yajamāna recites the invocatory verse 'I cut off the head' &c. and the āgni-dhra covers a fourth time with his hands with 'may Araru not spring upwards to thy heaven'.

The adhvaryu then draws with the sphyā on the vedi a line from the south corner of the west side of the vedi towards the east up to the southern shoulder (on the east side of the vedi) with 'may the Vasus enfold you with the Gāyatrī metre'. He draws a line on the western side of the vedi towards the north with 'may the Rudras enfold thee with the Tristubh metre' and draws a line from the northern corner of the west side towards the east with 'may the Ādityas enfold thee with the Jagāti metre'. While this is being done the yajamāna mutters a verse 'O Bṛhaspati, envelope the vedi &c.' He makes the shoulders of the vedi raised up and envelope the abhavanīya mound and the two corners on the western side turned towards the garhapatiya and the vedi is contracted in the middle. The adhvaryu issues a direction (to himself

2332. The action of covering with the hands symbolizes the consequence desired viz., that the enemy is confined to the spot to which he is consigned and cannot escape therefrom. Vide Tai. Br. III. 2. 9 for exposition.

2333. परिधान means 'drawing lines with the sphyā round the vedi in order to indicate the extent of the vedi.' 'परिधानाः परि समलतास्पदम् रेखाकरणांविना इसति वैविरिति ज्ञातार्थ परिधानाः' com. on Kāt. II. 6. 25. The enveloping with lines may be done up to the middle of the vedi or up to the shoulders (the corners of the east side of the vedi) or up to the abhavanīya mound. पूर्वपरिधान (or-परिधान) and उत्तरपरिधान or-परिधान are technical expressions, the first refers to the actions done from enveloping with the mantra to Vasus up to the āgni-dhra digging the vedi and levelling it. 'पूर्व परिधानमित्रिषय कर्यम् संज्ञा संपवन्धायाम् ...... जागिति-द्वारस्तः उत्तरपरिधानस्य उत्तराध्यो द्वारस्ते विप्रेते वातन् अंशुप्रत्येकांस्यज्ञानस्य वा परिधानं कर्यम् ' com. on Kāt. II. 6. 25. पूर्वपरिधान is somewhat like the first rough plan and उत्तरपरिधान conveys the idea of final completion.

2334. Really this is a mere mantra for japa.
or to the āgnidhra or to the attendants if any) 'O men! make this vedi and make it occupied by the Vasus, Rudras, Ādityas &c.' (Kāṭhaka Sām. I. 9). The āgnidhra digs up with the sphya the upper layer of dust with 'Araru has been struck off from the earth, bring here him who worships the gods' and carries the dust so dug towards the utkara. When this is being done the sacrificer recites two texts. The āgnidhra digs the ground from west to east for making the vedi with 'at the prompting of God Savitṛ, the worshippers do their work'. Whatever roots remain in the ground he removes with the sphya, and all dust that remains he removes to the utkara. The adhvaryu addresses the brahmā priest 'O brahman! shall I undertake the further enfolding of the vedi'. The brahmā priest mutters a mantra 'O Brāhaspati, enfold the vedi &c.' and loudly replies, 'Yes (om), do enfold'. He enfolds the vedi from the south, west, and north respectively 2225 with 'thou art ṛta (right), thou art the abode of ṛta, thou art the glory of ṛta'. The yajamāna mutters while this is being done a verse 'O Brāhaspati! enfold the vedi' (same as the one recited by the brahmā above). The adhvaryu says 'thou art dhā (support of the hānis), thou art svadhā (the source of piṇḍas offered to Manes), thou art the wide earth, thou art rich' and makes the surface of the vedi level by means of the sphya from east to west. The yajamāna invokes the vedi with a mantra 'Having become the earth, it nourished greatness &c.' (Tai. Br. III. 7. 6.). The adhvaryu addresses a mantra 2226 (Tai. S. I. 1. 9) to the vedi 'O virapsin! Before the cruel (Araru) creeps out &c.', holds the sphya in a slanting position in a spot which is beyond  \( \frac{1}{2} \) of the length of the vedi from its western side and issues a direction 2227 'obtain or set down the

2335. The words अतन्तरित, अतस्तन्तरित, अतस्तन्तरित are addressed to the vedi. They are from Tai. S. I. 1. 9.

2336. According to Śāyana, विरास्ति is irregular for विरद्धिनि addressed to the vedi and means 'having priests.'

2337. The पैक is योक्षणीसातपेत्ताष्मविदिपपाक्ष युथं च चुक्कुः संबुधि पतली संद्रावथवेस्ति. Vide Tai. Br. III. 2. 9 and Sat. I. 6. p. 153. According to Sat. this is addressed to himself by the adhvaryu who does all these actions in order. According to Kāṭ. II. 6. 36-37 the direction is addressed to āgnidhra and according to the cor. on Āp. II. 3. 11 there is an option. Even if the yajamāna has two or more wives the direction is still patlī सतन्तर, since the rule is that there is no

(Continued on next page)
water for sprinkling, put down the idhma (fuel-sticks) and barhis (kuśa grass), clean the srūva and the sruc ladles, gird up the wife (of the sacrificer), and come out with clarified butter.' Then the āgnidhra (or adhvarya) places two pavitras inside the agnihotravana (sruc), pours water into it, draws the sphyā in a slanting position (from the spot where it had been held fixed) a short distance to the north thereby causing a furrowed line on the vedi, holds the sphyā in the left hand inside the vedi and the agnihotravana in the right hand, drops a little water from the agnihotravana on to the furrowed line made by the sphyā and places the agnihotravana (containing the water) on the spot where the sphyā had been originally held fixed slantingly with 'O abode of ṛta.' The adhvarya brings to his mind him whom the yajamāna hates. When the prokṣaṇi waters are being placed the yajamāna mutters a mantra. The adhvarya throws the sphyā in such a way that it falls on the utkara with 'thou art produced from a tree, thou hast a hundred points, thou art the death of the enemy.' Then seizing the sphyā with his fist by the bulging part thereof he draws it towards the east from the utkara. He washes his hands on the utkara and also the sphyā with water but does not touch with his bare hand the point of the sphyā (i.e., he cleans the other parts of the sphyā with his hand by pouring the water thereon and cleans the point by only pouring water thereon). To the north of the abavānya he places with both hands the idhma and barhis, the latter to the north of the former. The sphyā is placed near the pranītā waters to their west (Kāṭ. II. 6. 43).

With the ends of the blades cut off in making the veda bunch he (the āgnidhra or adhvarya himself) wipes the srūva and the three ladles viz. juhū, upaśṛt and dhrūvā, invokes them with 'you are not sharpened (and yet) you destroy our enemies.' He takes up the srūva and the sruc ladles with 'Agni summons you, who are filled with butter, for the worship

(Continued from last page)
of the gods,' heats them on the āhavānīya or gārhapatya with
'burnt is the evil spirit, burnt are the enemies, I heat you with
the very dazzling light of Agni.' He cleans the sruva, the bowl
by rubbing its inside several times and its outside on all sides
once with the tips 2338 ( of the vedaparivāsanā) and its rod with
the roots (of the portions of the cut blades) with 'May I not brush
the place of cows! I clean thee that art strong (or possessed of
food) and that subdued enemies' (Tai. S. I. 1. 10. 1). He cleans
the juhū ladle, the bowl by rubbing its inside several times
from west to east with the tips (of the cut portions), its outside
from east to west with the middle portions and its rod with the
roots with 'may I not brush out speech and life-breath, I
clean thee &c.' He cleans the upaḥūrt, the inside from east to
west (as for sruva), the outside from west to east with the
middle portions and the rod with the roots with 'may I not
rub out the eye and the ear, I clean thee &c.' He cleans the
dhruvā ladle as he did the sruva, with the difference that
the mantra is 'may I not rub out progeny and home &c.' He
does not allow a cleaned vessel to come in contact with one
that is not cleaned, but if they are brought in contact he again
heats the vessel (already cleaned) and cleans it again. He takes
up the vessel called prāṣītraharaṇa, 2339 heats it on the fire (but
without mantras) and cleans it, the bowl with the tips (of cut
blades) on all sides from the outside to the inside and the rod
with the roots 'with may I not brush out food, progeny and
prosperity, I clean thee that art strong and subdued enemies'.
According to Āp. II. 4, 10 and com. on Sat. I. 7 p. 158 the sruč
ladies and the prāṣītraharaṇa are laid on darbhās in front of
the utkara or to its west on the north side of the vedi. He
sprinkles with water the cut portions of the veda bunch with

2338. The portions cut off in making the veda bunch (called
vedaparivāsanā) have three parts, agrah (tips), cūpa and gūtr. The
first and last are employed in cleaning the sruva. The mantra in Tai.
S. I. 1. 10 is gōndha ma niśiṃtaka divītan ātrakat ca prājakat ca
sāṃhitā. Vāch ma prājakat ca; gōndha ma niśiṃtaka divītan ca
sāṃhitā. Gōndha ...... Sāṃhitā is uttered when cleaning sruva, vāch
ma niśiṃtaka divītan ca prājakat ca. Sāṃhitā is uttered in
cleaning sruva, hūṃ; gōndha ma niśiṃtaka divītan ca prājakat ca
sāṃhitā. Prājakat ca niśiṃtaka divītan ca prājakat ca with hūṃ, gōndha
ma niśiṃtaka divītan ca ...... Sāṃhitā with gūtr. Prasātra is
a portion of the khes left over after offering into
the fire, that is to be given to the brahma priest and prāṣītraharaṇa is
the vessel that holds it and that is made of khadira wood, is shaped like
a cow's ear, is one span long and has a rod four angulas in length.

2339. Prāṣītra is a portion of the khes left over after offering into
the fire, that is to be given to the brahma priest and prāṣītraharaṇa is
the vessel that holds it and that is made of khadira wood, is shaped like
a cow's ear, is one span long and has a rod four angulas in length.
which the vessels were cleaned and offers them into that fire \(^{2340}\) (gārhapatya or ṛhavantya) on which the vessels were heated with ‘this artistic thing (the darbha that springs from water) spread down from heaven, it resorts to the spaces of the earth; we destroy our enemy with it that has a thousand shoots, svāhā!’ (Tai, Br. III. 3. 2).

Then comes pāṭnīṣāvamahana (girding up of the sacrificer’s wife).

The āgniđhra takes up the veda bunch, the āyasthāli, \(^{2341}\) yoktra, and the two darbha blades used as pavitra. The wife (of the sacrificer), while sitting to the south-west of the gārhapatya with knee raised up or standing is girt up by the āgniđhra (by the adhvaryu, according to com. on Æp. II. 5. 6) with the yoktra (cord of muṇja grass) with the mantra, ‘I hoping for a favourably disposed mind, progeny, good luck, beautiful body and observing the vratas of Agni, gird up myself for meritorious actions’ (Tai. S. I. 1. 10. 1). In modern practice the wife girds up her waist with the yoktra herself. He does not gird her up over the garment worn round the waist but inside it (Æp. II. 5.5 says there is an option). The yoktra has a loop at one end in which the other end is inserted and the cord is passed round the waist of the wife twice, a knot like that of the top-knot (śikhā of a man) is made to the north of the navel with ‘may Puṣan tie a knot for you’ and it is drawn to the south of the navel from left to right. She waits upon (does adoration to) the gārhapatya by standing and saying ‘O fire, Lord of the house, call me near’. Standing to the west of the gārhapatya she pays

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\(^{2340}\) According to Kāṭ. II. 6. 50 the cut blades used in scouring the vessels are thrown on the utkara. Æp. II. 5. 1 gives an option.

\(^{2341}\) The āyasthāli is a pot in which clarified butter is taken with a mantra after the pavitra blades are placed therein and from which the sruc ladles are filled. The yoktra is a triple (having three strands) cord of muṇja grass with which the waist of the sacrificer’s wife is girt with a mantra by the āgniđhra at the direction of the adhvaryu in sacrificial rites. The wife is made fit for participation in the sacrifice by being girt up. Vide Tai. Br. III. 3. 3 ‘आश्रासाना सोतनसमस्याः। मेधयमेवनाति। तत्र फलायं अन्तर्यांगकारणं।’ According to some (Æp. II. 5. 5) the mantra ‘सासाग्ना’ is recited by the wife. The words in Sat. 1. 7 p. 160 are ‘उत्तरते नाममिहतवयं ग्राह्यं कृत्वा। निविष्टं। ग्राह्यं। निविष्टं। दिवा’ (com. on Æp. II. 5.6) i.e. a knot that can be unloosened by untwisting. Girding her up represents making her undergo a vrata for the sacrifice, as stated by the Tai. Br. quoted above.
adoration to the wives of the gods\footnote{2342} with 'May you wives of the gods summon me near you' and she looks at the same spot (west of garhapatya and not east) with 'O wife, O wife (of the god)! this is thy world, salutation to thee, do not injure me'. She sits facing the north at a place which is south-west of the garhapatya with 'May I have no widowed state just as Indrani has none.\footnote{2343} May I have good sons like Aditi! O garhapatya endowed with all means, I sit down near thee for good progeny' (Tai. Br. III. 7. 5). On sitting down she mutters (japati \footnote{2344}) 'O fire! we, who have virtuous husbands and who have good progeny, who are not treated with contempt, have sat down near thee, that destroyest enemies and that cannot be destroyed (Tai. S. I. 10. 1-2); may my sons be destroyers of enemies and my daughter be ruling (a queen); I also am victorious (over my co-wives) and my glory with my husband is highest (Rg. X. 159. 3).' The āgndhra opens the mouth of the big jar (covered with a piece of cloth or the like) in which ghee has been stored with 'may Puṣan open thy mouth' and takes from it into another vessel ghee that should be a little more than what would be required in the rite, heats it on the daksṇa fire with 'Viṣṇu traversed this' (Rg. I. 22. 17). He takes up from the spot where all utensils have been placed the ājyasthāl (pot for clarified butter) with 'thou art Aditi, whose pavitra is not cut off' and pours into that pot in which two pavitra are placed plenty of clarified butter\footnote{2345} 'thou art the milk of the great ones (the cows), the fluid of herbs, I take out from thee that art inexhaustible a portion for the worship of gods (this is the nirvāpa of clarified butter). He melts the butter in the ājyasthāl on the burning coals of the southern portion of the garhapatya.

\footnote{2342} The region of the wives of the gods is to the west of the garhapatya.

\footnote{2343} In Rg. X. 86. 11 (and Tai. S. I. 7. 13. 1) we read इन्द्रायणांसि न ह्यायाय अपरे च न जरसा मरे तत्तिरिक्ष्माण्डिः उत्तरः.\

\footnote{2344} The com. on Sat. I. 7. p. 161 significantly remarks that the mantras to be repeated by the wife should be learnt by her from her father or husband before āgnyādhāna 'ते सच्चा आधानामस्वे विदु: पशुवोऽस्करणास्पीत्यमपर्ययः'.

\footnote{2345} The com. on Ap. II. 6. 1 notices that in the absence of ghee made from cow's milk, ghee made from the milk of a she-buffalo or a she-goat may be used as a substitute or even sesame oil. But the mantra is the same (there is no uha of the words referring to cows that occur in the mantra).
fire with 'to thee for sap', takes it down (from the coals) with 'to thee for strength', holds it over the vedā bunch and hands both the pot and the vedā bunch to the wife. She first closes her eyes and then holding her breath (opens her eyes and) looks down on the clarified butter with 'thou art the milk of cows; the fluid of herbs, I look on thee for securing good progeny with an invincible eye' (Tai. S. I. 1. 10. 3). The āgnihrtra places the ājyaśthāli on the northern portion of the gārhapatyā fire and melts it with 'thou art light'; he takes it from the fire with 'to thee for light' and carries it to the south of the āhavanīya with 'follow after light'. He melts it on that fire with 'may Agni not remove thy light'. He takes up the pot and returns by the way he went and places it with a mantra 'thou art the tongue of Agni' (Tai. S. I. 1. 10. 3) to the north of the proksani waters on the line drawn with the sphyā.

The adhvaryu and the yajamāna both close their eyes, holding their breath, (open their eyes and) look down upon the clarified butter with 'thou art ājya, thou art truth ...... may I partake of thee' (a long mantra from Tai. S. I. 6. 1. 1-2). The adhvaryu purifies (performs utpavana of) the ājya thrice with two pavitras the points of which are held towards the north by continuously carrying them backwards and forwards with 'thou art bright, thou art the flame, thou art light' (Tai. S. I. 1. 10. 3). He performs utpavana of the proksani water with 'devo vaḥ savitotpunātu &c.' (Tai. S. I. 1. 10. 3). The adhvaryu fills with the sruva ladle that has no trace of anything sticking to it and that is held in the right hand clarified butter inside the vedī, while holding the sruva together with the vedā bunch in the left hand. The juhā ladle is so held that its bowl is alongside of the hollow of the ājyaśthāli, that of the upabhṛt is near the middle of the ājyaśthāli and the dhruvā is on the ground. In the juhā and dhruvā four ladlings are made with sruva while in the upabhṛt eight are made, but the upabhṛt contains the smallest portion of ājya, the juhā contains a good deal and the dhruvā contains

2346. The com. on Sat. I. 7. p. 165 explains how this particular utpavana is done 'आच्छाद्याप्तः पधिभुते पवाचारमार्गश्च मार्गार्य नीया इति: पवाचारमार्गावनाति परिवर्तनमेव ।'. The Ṛgvedins move the pavitras from the west to the east only.

2347. There are various views about the number of times ājya is poured with the sruva into the three ladies (sruva). Vide Ap. II. 7. 4-6, Sat. I. 7 pp. 165-167. The general rule is stated above.
the largest quantity. When the jhā is being filled the mantras are four `śukram tvā...grhnāmi pañcānām tvā...dhartraya grhnāmi’ (Tai. S. I. 1. 10. 3 and I. 6. 1. 2-3); in the case of the upabṛt the mantras are eight `pañcānām tvartanān... suvīrāya tvā...grhnāmi’; in the case of the dhruvā the mantras are `suprajāstvāya tvā grhnāmi ..... devatābhhyo grhnāmi’ (Tai. S. I. 6. 1. 3). The yajamāna also invokes with the same mantras when the ladling is going on. The adhvaryu removes the ājasthālī together with the veda and srūva from the vedi, keeps the ājya in some place other than the utkara, invokes the proksañi waters with ‘the divine waters (āpo devīr &c., Tai. S. I. 1. 5. 1) and seeks the permission of the brahmā priest with ‘brahmaṇ, shall I sprinkle.’ When the brahmā says ‘yes’ he sprinkles thrice the idhma (fire-wood brought, vide p.1014 above), the veda bunch and the vedi, each with a separate mantra (from Tai. S. I. 1. 11. 1). He places the whole bundle of barhis with the knot to the east inside the vedi with a (sautra) mantra ‘we had recourse to barhis &c.’ and sprinkles the tips, the middle portions and the roots of the barhis respectively with ‘to thee for heaven’, ‘to thee for the aerial region’, ‘to thee for the earth.’ While the sprinkling proceeds the yajamāna repeats a verse ‘may the waters and herbs be well disposed to the yajamāna &c.’ (Āp. IV. 6. 1). He dips the tips of the barhis in the water contained in the agnihotra-havāni and then the roots also. He sprinkles over the knot of the barhis from east to west water from the sruc over which he places his hand (so that water oozes over it from his finger tips) with ‘to you for nourishment’ (Tai. S. VII. 1. 11). He pours down the remaining proksañi water from the southern corner (śrōṇi) of the west side of the vedi to its north corner with ‘svadhā to the piṭra, may thou be strength for the barhiṣad piṭra, may you (the particles of water) go to the earth with strength’ and the yajamāna says ‘this is for the Barhiṣad piṭra.’

Now comes barhirāstaraṇa (strewing the vedi with kuśa grass). He loosens the knot of the bundle of barhis with ‘may Pāśan loosen thy knot’. He takes in his hand the prastara bunch drawing it towards the east slowly from the bundle of barhis (as if towards the āhavanīya) with ‘thou art the crest (stāpa) of viśṇu i. e. yajna (Tai. S. I. 1. 11). With ‘I implant praṇa and apana in the yajamāna’ he places the two pavitra blades (used in utpavana above) on the prastara, hands it over to the brahmā priest, who passes it on to the
yajamāna who holds it in his hand. He strews ṅarbhā 2347a
glass on the vedi and places the cord that tied the barhīs
thereon with 'God Barhis! I strew thee that art soft like
wool, as a good seat for the gods' . The ṅarbhās are spread
in three or five series (or divisions) beginning from the west
side of the vedi towards the east (or the reverse according to some)
in such a way that the tips of one set that is already spread cover
the roots of the next and the grass is so thickly strewn that the
ground below cannot be easily seen. When the kuśa grass is
being strewn the yajamāna recites a mantra 'O barhīs, that are
soft like wool, being spread ....... place me in heaven &c.'
(Tai. Br. III. 7. 6), when the vedi is covered with the middle
division of the barhīs he recites the mantra 'this young lady
with four tufts of hair &c.' (Tai. Br. III. 7. 6) and when the
vedi is completely covered he recites a long passage 'May you
be auspicious to me ........ increase food, strength, spiritual
lustre, martial brilliance, prosperity, progeny, cattle for me
&c.' (Tai. Br. III. 7. 6).

He takes out two blades (to be used later) for the anūyājas
and keeps them separately to the east, feeds the śāhavāṇya with
fire-wood, takes back the prastara from the hand of the yaja-
māna, and while holding the prastara himself places the three
encircling fuel-sticks (paridhi) round the śāhavāṇya fire. The
middle paridhi is placed on ṅarbhās to the west of the
śāhavāṇya with the tip towards the north with 2348 'thou art
gandharva &c'. While the middle paridhi is being placed the
yajamāna recites a mantra (Tai. Br. III. 7. 6). The other two
paridhis are laid to the south and north of the śāhavāṇya place
with their tips to the east, the southern one extending a little
beyond the śāhavāṇya place and touching the middle paridhi
and the northern one also touches the middle paridhi. The
yajamāna repeats two long passages when the southern and
northern paridhis are being laid (portions of which are identical

2347a. According to the Tai. Br. III. 3. 6 barhīs represents human
beings and the vedi represents the earth. 'वाहिः सुगाति । मजजा वै वाहिः
पुष्पिनी बेदेन्तः। मजजा दस दुरोपिन्य पवित्रकायति।'. In Tai. Br. III. 3. 6 we have
yajamāna वै प्रस्तरः which Tai. I. 4. 23 says is a mere arthavāda.

2348. The mantra for the middle paridhi is गण्यमेलिन्द्रिभिः स्मार्कश्रीणि
यज्ञानार्थ परिवर्तिते ईशिता, that for the southern paridhi is इन्द्रसयः
वाहुरूपिते ईशिता यज्ञानार्थ .... ईशिता, that for the northern one is निश्चर्ण्यैः
स्मार्कश्रीणि परिवर्तिते ईशिता यज्ञानार्थ .... ईशिता. These occur in Tai. S. I. 1. 11 and
Vēj. S. II. 3.
with that repeated by the yajamāna for the middle paridhi. The adhvaryu invokes the āhavanīya 'may the sun guard you against all injuries whatever' (Tai. S. I. 1. 11). He places (in the midst of the āhavanīya fire) two samidhs with their ends turned upwards on which the āghāras (will be offered later on), one to the south with the mantra 'O Fire, the wise one, may we kindle thee &c.' (vīthotraṁ tvā kave &c. Rg. V. 26. 3 or Tai. S. I. 1. 11) and the other to the north of it silently. From the midst of the barhis he takes two darbhas of equal length, that have no blade shooting from inside of them; these are called vidhṛtis and are laid down on the barhis strewn on the vedī in the middle portion of the latter with their tips turned northwards with 'you two are the regulators of people'. When the vidhṛtis are being laid down the yajamāna repeats a long passage 'I cut off my enemies with the vidhṛtis......may you support life, progeny and cattle in me' (Tai. Br. III. 7. 6).

The adhvaryu keeps the prastara bunch on these two vidhṛtis with 'sit in this abode of Vasus, Rudras and Adityas' (Tai. S. I. 1. 11) and the yajamāna repeats a mantra 'this prastara is the support of both Prayājas and Anūyājas &c.' (Tai. Br. III. 7. 6). The adhvaryu places the jhū on the prastara in such a way that its rod will be alongside of the roots of the prastara bunch with a mantra. The upabhṛt is placed to the north of the jhū in such a way that its root is very much to the west of the root of the jhū and it is underneath the vidhṛtis, and the dhruvā is placed to the north of the upabhṛt over the vidhṛtis and its root is very much to the west of that of the upabhṛt. The three should not be so placed as to touch each other. The yajamāna repeats three passages (all from Tai. Br. III 7. 6) addressed to the three ladies when they are being placed. The adhvaryu lays down the sruva to the south of the jhū (or to the north of the dhruvā but a little behind its bowl) with 'thou art a bull possessed of strength, I seat thee in the extent of vaṣṭākāra'. He places the ājyasthālī also in such a spot as space would permit. The yajamāna repeats a mantra for sruva and another for ājyasthālī (Tai. Br. III. 7. 6). The adhvaryu invokes the ladies (srucas) with 'these sit in the world of good deeds; O Visnu! protect them, protect the sacrifice

2349. The same mantra is repeated for all three, only the name of the particular sruca being inserted 'धृतरथे पुत्राची जन्मा विवेण नाना विपि सवसि सीता। उपपवसि पुत्राची...सीता। धृतरथे पुत्राची...सीता। Vide Tai. S. I. 1. 11 and compare Vāj. S. II. 6.
and the lord of sacrifice and me who bring sacrifice' (Tait. S. I. 1. 11, Vâj. S. II. 6). He invokes the clarified butter with 'you are all-pervading, belong to Viṣṇu and are the abodes of Prajāpati'. He takes in his hand the ājyasthāla together with the sruva and the veda bunch, removes with the veda bunch the burning coals from the southern purodāsa with 'Here do I remove the mouth from the attacking army' and then removes them also from the northern purodāsa. He invokes the purodāsa with 'O Sun, O Light, shine forth for great vigour.' He spreads a little clarified butter in the purodāsapātri for each of the two cakes with 'I make a happy seat for you, I arrange for a seat full of pleasure with a stream of butter' (Tait. Br. III. 7. 5) and drops clarified butter over (i.e. performs abhīghāraṇa) the southern purodāsa which is intended for Agni with 'May Agni whose source is ghee increase (or be pleased), may he accept the offerings, anoint the holes, anoint the skin; I sprinkle thee that art good looking, that art dear to Agni and that securest wealth with the lustre of cattle (i.e. ghee) for Agni' (Tait. Br. III. 7. 5) and drops butter silently on the northern purodāsa. If the second offering be sānāyya (instead of a purodāsa) he drops clarified butter over the boiled milk with a mantra 'May that self of yours that has entered cattle...go to the gods and secure heaven for me who am a sacrificer' (Tait. Br. III. 7. 5). He removes the purodāsa into the pātri (vessel) from the potsherds without allowing it to break up into pieces and without making it roll about with 'this baked (purodāsa) that is moist and has broad prominences, that is the protector of the world, that is the generator of thoughts (or prayers) comes out for a bath' (Tait. Br. III. 7. 5). He brushes away the ashes (sticking on the back of the purodāsa) with the veda bunch and lays it down in the purodāsapātri on the butter that has already been sprinkled over it with 'Sit on that, be firmly placed in nectar, O offering, that art the essence of rice grains,' with a favourable mind' (Tait. Br. III. 7. 5). He sprinkles clarified butter over it a second time and keeps it aside with 'mayst thou be strong.'

He sprinkles clarified butter over each of the potsherds (on which the purodāsa was baked), counts them and keeps them aside with 'may not prosperity in the form of food and the flavour of earth pass away' (Tait. Br. III. 7. 5). He anoints

2350. Ap. II. 11. 2 says that if the purodāsa is made of barley flour he does not repeat the mantra as the word 'rice' occurs there in.
both the purodāsas with butter with ‘may god Savitṛ anoint thee with honey’ (the mantra is repeated twice), the upper part being anointed by the sruva ladle with plenty of ghee in such a way that there are no mere drops of ghee on it as there are specks on the back of the tortoise (but the ghee is well spread over the whole surface) and that the lower skin of the purodāsa is anointed with ghee by the right hand. He lays down the two purodāsas to the west of the srucs, that for Agni being to the south and the other being to the north with ‘may you occupy this loved seat by your lovable lustre.’ If sānnāyya is to be offered, he brings together (makes them touch each other) in the middle of the vedi the two jars of it and then keeps them separate, the one containing the boiled milk on the southern corner of the west side of the vedi and that containing curds on the northern corner thereof. When the sānnāyya is being thus placed the yajamāna repeats a verse ‘yasta ātmā’ &c. ’ (Tai. Br. III. 7. 5) and repeats a mantra (from Tai. Br. III. 7. 6) invoking the purodāsa for Agni, that for Agniṣoma (or Indra and Agni), the hot milk, the curds (the sānnāyya in cases where it is offered).

The adhvaryu lays down the veda bunch in front of the dhruvā ladle with ‘this veda sought the earth that was concealed &c.’ (Tai. Br. III. 7. 6), strews darbhás round the corners of the vedi,2251 and prepares the seat for the hōtr which is to the north of the northern śroṇi of the vedi and the darbhas spread on the seat have their points turned eastwards or northwards. The adhvaryu invites the hōtr in the words ‘O Hōtr! come’. The hōtr priest sits down to the northeast of the śāhaniya with face to the east, performs ācamana with the sacred cord in the upāvita form, enters the sacrificial ground (vihāra) by the way called tirtha (vide p. 984 above). He enters with his right foot first, plants his heel alongside of the northern śroṇi and steps upon the barhis (spread on the vedi) with his toes, spreads out the fingers of both hands which he joins together and holds them on a level with his heart, looks straight at the horizon (and neither upwards nor downwards) and stands facing the east. This is always the position of the limbs of the body in the case of the hōtr unless there be any express direction to the contrary. The adhvaryu takes a samidh from the idhma and issues a direction to the hōtr ‘recite

2251. On वेयानलामपरिस्तीर्ण the com. on Ṛ. II. 11. 10 says ‘वेयानलामपरिस्तीर्ण्यति यावानपरिस्तीर्णा वेयानलामपरिस्तीर्ण्यति’. 
for Agni that is being kindled'. The hotṛ recites 'salutation to the expounder, salutation to the supervisor, salutation to him who reports, who will repeat (or respond to) this? He will repeat this. May the six broad (or great) ones, viz. heaven and earth, day and night, waters and plants save me from sin. Speech has stood firm (and so has) yajña. I shall deal with (i.e. recite) the metres well. I resort to myself so and so (here the hotṛ utters his name in the objective case). In the past and in future, as to things born and to be born I have recourse to (Agni) who is apāvya (?). Bring me the non-cessation of speech'. So saying he contracts his fingers towards himself and then extends them as before by saying 'O fire! make the cattle take delight in me'. (Then he should proceed) 'Heaven and earth are my armour. Fire is my armour, the Sun is my armour and may the intermediate quarters be my armour! O gods! I shall to-day reflect over that highest part of speech, whereby we may vanquish the asuras; O five people, who deserve sacrifices and food accept my offering.' Having finished this japa, the hotṛ sets about repeating the Sāmīdhent verses. The yajamāna repeats the dāsā-hotṛ mantras before the sāmīdhents (vide note 2247 for dāsāhotṛs). First he utters the syllable 'him' thrice (or once) and the mystic words 'bhūr bhuvah svarōm' are muttered inaudibly by him. Then come the sāmīdhent verses. The sāmīdhent verses are (vide Āśv. I. 2. 7) eleven viz. Rg. III. 27. 1, VI. 16. 10-12, III. 27. 13-15, I. 12. 1, III. 27. 4, V. 28. 5-6. But fifteen sāmīdhent verses are to be repeated in Darśa-pūrṇamāsa and the number fifteen of the verses is obtained by repeating each of the first (pāra vo vājā, Rg. III. 27. 1) and the last verse (ā juhota

2352. The passages भववाच नम उपज्ञे ...... ज्ञात्र वर्त्तय constitute the entire japa which the hotṛ mutters, the last clause being Rg. X. 53. 4. This last is explained in Nirukta III. 8. The words भववाच &c., are a sautra passage (Āśv. I. 2. 1) and have a parallel in Śān. I. 4 'तमोऽप्राय उपज्ञे नमो वाच उपाश्रे नमआदिबायातर्थाय &c.'

2353. The verses are called Sāmīdhent because they are repeated when Agni is being kindled or fed with fuel. अदि: समयमाध्यमचः सामपि-त्रित्रय:-com. on Āśv. I. 2. 3. Vide Sat. Br. I. 3. 5. 1 इन्द्रे हि वा तदानुन्तिर-धनातिर्दशायचे नाम, समिष्टं सामिष्टिमतिहितं सत्यात्मानिष्ठेयेऽन्न नाम u. सामिष्टिमति means समिष्टं सामथार्थानी and is derived from समिष्टिः.

2354. According to Āśv. I. 2. 3-4 the repetition of 'him' thrice and of 'bhūrbhuvahsvaram' are technically called अमिष्टिक्सुर. Vide Tai. S. II. 5. 7-8, Tai. Br. III. 5: 2, Sat. Br. I. 3. 5-1. 4. I. Sat. Br. I. 4. 1. 3 states that the word 'him' is uttered inaudibly.
Rg. V. 28. 6) thrice. They are all to be repeated in the same pitch (not minding udātta, anudātta or svarita accents) i.e. ekātruti. Jaimini IX. I. 33 states that whatever ṛk is the first or last (whether 'pra vo vājā' &c. or any other) is to be repeated thrice (i.e. repetition three times is an attribute due to the place of a verse and it is not an attribute of any particular verse). The syllable 'ōm' is to be added at the end of each verse and the adhvaryu sitting down near the āhavanīya throws into the āhavanīya fire a samidh the moment 'ōm' is uttered by the hotṛ at the end of a verse. The sacrificer then utters at each samidh 'agnaya idam na mama'. In this way when eleven samidhs have been offered, all the remaining samidhs (except one kept aside for the anuyājas) are offered into the fire the moment the last verse but one (viz. samiddho agna, Rg. V. 28. 5) or the last verse (ā juhotā, Rg. V. 23. 6) is recited. Āsv. (I. 2. 8-22) gives detailed rules about how these sāmidhī verses are to be recited. The note below would illustrate the method of their recital.2356 The hotṛ repeats the nigada 'O fire, you are great, you are brāhma (the impulse to prayers), you are Bhārata (the sustainer)' in such a way as to join it with the last 'ōm' repeated after the last sāmidhī verse and then makes a stop. Then the

2355. Āsv. I. 2. 9 defines 'उपायात्मकायाः पतितायाः परं संतिकर्षं एक्षुद्धयम्' and the com. explains 'उपायात्मकायाः पतितायाः परं संतिकर्षं एक्षुद्धयम्' 'Upātyā catakārānām parāsantikāryam ākhyānām'.

2356. The verses are repeated as follows: ॐ बो बाजा ...... गात समयंृष्टि ॐ बो बाजा ...... हरस्यमेव अग्निः पातवे ...... साति वटिपन्नेष्व लव ...... वचित्तिृष्टि ॐ ॐ बो बाजा ...... हरस्यमेव अग्निः पातवे ...... साति वटिपन्नेष्व लव ...... वचित्तिृष्टि ॐ ॐ बो बाजा ...... हरस्यमेव अग्निः पातवे ...... साति वटिपन्नेष्व लव ...... वचित्तिृष्टि ॐ ॐ बो बाजा ...... हरस्यमेव अग्निः पातवे ...... साति वटिपन्नेष्व लव ...... वचित्तिृष्टि ॐ ॐ बो बाजा ...... हरस्यमेव अग्निः पातवे ...... साति वटिपन्नेष्व लव ...... वचित्तिृष्टि ॐ ॐ बो बाजा ...... हरस्यमेव अग्निः पातवे ...... साति वटिपन्नेष्व लव ...... वचित्तिृष्टि ॐ ॐ बो बाजा ...... हरस्यमेव अग्निः पातवे ...... साति वटिपन्नेष्व लव ...... वचित्तिृष्टि ॐ ॐ बो बाजा ...... हरस्यमेव अग्निः पातवे ...... साति वटिपन्नेष्व लव ...... वचित्तिृष्टि ॐ ॐ बो बाजा ...... हरस्यमेव अग्निः पातवे ...... साति वटिपन्नेष्व लव ...... वचित्तिृष्टि ॐ

Om' being added at the end of āhavanīya: it is to be recited as sūmanām and then it is to be continued continuously on to the next verse viz. the same verse repeated twice again, the 3rd sūmanām being joined to the verse aham āpaśāh vātaye Rg. VI. 16. 10. As ॐ वा follows vātaye it is to be pronounced like vātaye ॐ वा and vātaye ॐ वा followed by vātaye makes that ज be pronounced like a nasal न. The hotṛ is not to stop (avasāna) or take breath at the end of verses but at the end of the half verses. At the end of the last 'ōm' of the last verse the nigada ॐ बो बाजा ॐ आति बाजां भ्रात्राः is to be joined on to it and then the hotṛ stops at the word 'Bhārata'. The Tai. Br. III. 5. 3 has अभिः मद्री आति बाजां भ्रात्राः अभिः अभिः ब्रह्मवेषेत्सद्चिद्य: &c.

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hotṛ invokes the names of the pravara sages\(^{2357}\) of the sacrificer as many as he may have (1, 2, 3 or 5), the most remote one being first uttered, then the more remote and so on. In the case of a kṣatriya or a vaiśya sacrificer, the invocation is made of the pravara sages of the purohita of the sacrificer or of the names ‘Mānava, Aila, Paurūrvavasa’ or of ‘Mānava’ for all in case of doubt (Āśv. I. 3. 3-5). He then proceeds ‘(Agni) that was kindled by the Gods and by Manu, that was sung by the sages, whom wise men gladdened, that was praised by the sages, that was aroused by prayers, that is offered ghee, the bringer (or leader) of sacrifices, the charioteer of sacrifices, the unobstructed hotṛ, the swift carrier of offerings’. He takes breath here and proceeds ‘thou art the mouth and the vessel of the gods, the juhū of the gods, a camasa (cup) with which the gods drink; O fire! as the spokes are centered in the belly, so thou encompassest the gods, bring the gods to this sacrificer’.\(^{2358}\) Then he calls upon Agni to bring the several deities, viz. Agni, Soma, Agni, Prajāpati, Agnisomau, the ghee-bringer of sacrifices and adds ‘bring Agni for the hotra (the function or office of hotṛ), bring thy own greatness, O Jātavedas (fire), bring and sacrifice with a

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\(^{2357}\) Vide notes 1139-1140 about reciting the names of the pravara sages. For example, if the gotra of the sacrificer is Śāndilya the hotṛ repeats Śāndila, Asita, Devala; if it be Vatsa, he repeats Bhārgava, Cṛṣṇa, Āpravāsa, Āurva, Jāmadagnya. Agni is here invoked to help the sacrificer as the summoner of the gods on this occasion, as he did help the illustrious ancestors of the sacrificer. Vide Hang’s tr. of Ait. Br. pp. 479-480 (note) and S. B. E. vol. 12 p. 115 (note) for pravara. It should be remembered that this pravara repetition is part of the nīgada. He takes breath at the end of the pravara words. Then follow the words देवेद्रो ... तृणीर्दर्प्याद (Āśv. I. 3. 6). Here he again takes breath. Then come fourteen words अव्यावत ... परिपूर्णिः. Then the words आपथ देवाय ... यज्ञ form the आवाहानिगदः.

\(^{2358}\) The Āśv. ēr. I. 3. 6 contains the whole formula ‘देवेद्रो मन्विष्ठा ऋषिदेवी विप्राहस्ति: कविस्तो ब्रह्मसङ्ग्रितो पृतार्थस्य: प्रणीत्यज्ञां सर्वाचारणाधिकृता होता तृणीर्दर्प्यादित्यपालस्य षुष्ठ्वर्वानामयो चमत्ते देवेद्रोस्तिं देवेद्रो नेतिन्वात्स्ये परिपूर्णिः देवेद्रो च च वर्त्तन्ते यज्ञान्यायति मतियय देव्यत् द्रव्यवत् वाहणां च वाहणां द्रव्यवत् द्रव्यवत्’. This passage from देवेद्रो to यज्ञान्याय and the one in the next note occur in Śāṅk. I. 4–5. The words अव्यावत ... यज्ञान्याय are called विप्राहस्ति and constitute the words of a nīvīd. Vide Āśv. ēr. I. 4. 2. 5-16 for the words देवेद्रो ... यज्ञान्याय and their brief explanations.
good offering'. This part of the formula is given below.⁵³⁹ These are the deities in this invocation in pūrṇamāṣa but in the darśeṣṭi, Indrāṅgīt are to be substituted in place of Agniṣoma for him who does not offer sānnāyya and Indra or Mahendra for him who offers sānnāyya and Prajāpati is omitted.

Having thus invoked the deities (i.e., the whole of the invocation up to this is done standing), the hoṣṭ sits down with knees raised up, removes the kuṣa (on the vedi) to its north and measures the space of a span on the vedi with ‘Aditi is his mother, do not cut him off from the air,……with yajña, with vaṣṭikāra as the thunderbolt I kill him who hates us and whom we hate’ (Āsv. I. 3. 22). The yajamāṇa repeats a verse ‘fire in whom offerings have been thrown is kindled &c.’ (Kāṭhaka Sam. IV. 14), when the fire flames up with the fuel-sticks that are offered and another mantra ‘Gods and pitṛs, whatever I may be I sacrifice &c.’ (Tai. Br. III. 7. 5) is repeated. He fans after the deities are summoned as above the āhavaniya fire thrice with the veda bunch. He while sitting takes clarified butter from the dhruvā ladle with the srupa, holds it on the veda, passing the srupa over the north-west corner (of the āhavaniya) where the two pari-dhis meet he pours,⁵³⁶ while revolving in his mind the mantra ‘to Prajāpati Manu, svāhā’, a continuous, long and straight stream

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2359. अधिमात्र आर्यवर्ध मोहतमस्वच्छ अधिमात्र वर्तनमात्र पर्वतमात्र अधिमात्र वसिन्नमात्र वे को आर्यवर्ध अदि होयप्रतैष्ठेश वे महिमात्र मधवात्र जातेत्व: सुपन्ना यजः।

Vide Āsv. I. 3. 6-14 and 22 (and com. on I. 3. 6) and Sat. Br. I. 4. 2. 16-19. The आ in आर्यवर्ध is to be drawn to three moras (i.e., it is आ ), and this is indicated by the figure 3. Vide शुभद्रवात्र शुभद्राभवेत्र-हानानानानान: 'पा. VIII. 2. 91. The god Prajāpati is mentioned insubordinately. The ājyāṣas are the devaṅs of prayājas and anuyājas. Vide Sat. Br. I. 4. 2. 17. The words अधिमात्र महिमात्र are for calling Svīṣṭakṛt. In the Tai. S. II. 5. 9. 4. and Tai. Br. III. 5. 3 the last part of the formula is slightly different 'अ वाठे श्रीश्वरुप्यः सुपन्जा च यज्ञ जातेत्वः.'

2360. This pouring of ājya is called āghāra. There are two āghāras, the one described here being the first. In the first Prajāpati is the devaṅ, in the 2nd Indra. In the first ājya is poured from north-west to south-east and in the 2nd from the south-west to north-east. Both are done by the adhvaṛya. Jaimini I. 4. 4 establishes that the word ‘āghāra’ is the name of a rite (karmanāmadhāya) and not a gnauvidhi. Vide also Jaimini II. 2. 13-16 on the passages आपविसामापरिदिः, सहजसपारित्यि, अनुगपारित्यि &c. In XI. 1. 54-67 Jai. establishes after a lengthy discussion that the āgħāras are performed only once in the darśapūrṇamāsa and are not repeated at each of the principal offerings.
of clarified butter on the fire bursting into flames in the āhavanīya place towards the south-east and makes all the fuel-sticks (already thrown over the fire) come in contact with (the butter so poured). The yajamāna says 'this is for Prajāpati' and invokes the butter poured as āghāra with 'thou art the mind of Prajāpati, enter into me with mind.' Taking ājya from the ājysthalī in the srava he strengthens (or increases or adds to) the dhruvā with 'let the dhruvā be strengthened with ghee &c.' (Tait. S. I. 6. 5. 1). He then issues a direction to the āgnidhra 'O Āgnidhra, clean thrice each of the paridhis and the fire.' The āgnidhra holds the tying cords of the idhma on the sphyas and silently cleans (or wipes) the paridhis with them in the order in which they were placed (round the fire) from their roots to the tips i.e. he cleans the middle one first, moving with his right towards the paridhi from the north with his face towards the east; then he cleans the southern one by going to the south in front of the āhavanīya; then he cleans the northern paridhi by going from behind (the west of) the āhavanīya towards the north; then he returns by the way he went to his usual place and wipes the fire thrice, once with the mantra, 'O fire, that most secure strength (or food)! I wipe thee......that eatest food for the sake of food' (Tait. Br. III. 7. 6) and twice silently. When about to make the āghāra he folds his hands in adoration to the gods with his fingers to the east in front (i.e. to the east of) the juhū and upabhrī with2361 O fire! thou art the world, spread in all directions; O sacrificer (Agni), adoration to thee' (Tait. S. I. 1. 12. 1). He folds his hands towards the south in adoration with 'to the pīṭras, svadhā.' He then touches water and takes up the juhū in the right hand with 'O juhū! come, Agni sumsmons thee for the worship of the gods' and takes the upabhrī in the left hand with 'O upabhrī! come, god Savitṛ calls thee for the worship of gods' (Tait. S. I. 1. 12. 1). He places the upabhrī on juhū with 'O well-controlling ones, may you two abound in ghee to-day for me, may you be well covered and well surrounded' (compare Vāj. S. II. 7). He takes the juhū from under the upabhrī to the east completely and holds it on the upabhrī in such a way that their bowls are placed on each other and when he is about to throw the ājya into fire he merely holds the upabhrī in his left and holding the juhū in his right

2361. Though the mantra is addressed to Agni alone, as Agni comprehends in himself all gods, it may be said to be meant for all gods.
makes the offering with it. He crosses over to the south of the āhavantiya with the right foot but without treading upon the prastara and after repeating the mantra ‘O Agni and Visnu! May I not step down on you! May you become apart from me: May you not cause trouble (or heat) to me; may you, who are the makers of worlds, make a place (or world) for me’ (Tai. S. I. 1. 12 and Tai., Br. III. 3. 7). He stands to the south of the āhavantiya with ‘thou art the seat of Visnu; from here Indra performed his exploits’ (Tai. S. I. 1. 12). He places his right foot inside the vedi and makes the toes of the left foot touch the heel of the right. Then inserting the juhū by the point where the southern paridhi joins the middle one (i.e. from the south-west) he, while standing, pours from it towards the north-east (as in the first) a continuous stream of ājya with ‘having well begun, the sacrifice of the sacrificer, which is to rise (i.e. to bring prosperity), which is uninjured and which is offered to Indra, touches heaven; svāhā’ (Tai. S. I. 1. 12) and makes the ghee come in contact with all the fuel-sticks (idhma) thrown into the fire. The yajamāna says ‘this is for Indra.’ The adhvaryu, after making this offering (the 2nd āghāra), lets out his breath which he had held up at the time of making the offering. After pouring ājya over the fire he raises up the juhū over the āhavantiya with ‘(fire) is kindled pre-eminently.’ He crosses over to the north separating the juhū and upabhrīt with ‘save me, O fire, from evil (or sin) and establish me in good deeds’ (Tai. S. I. 1. 12). With the ājya in the juhū he smears the dhruvā thrice, once with ‘ghee is anointed by fire, sacrificial offering is anointed by sacrificial offering, the aerial regions are anointed by fire-flame’ and twice silently. He takes ājya from the dhruvā ladle with the sruva and sprinkles it over the (ājya in the) juhū with ‘svirāya svāhā’ and sprinkles ājya from the juhū over that in the dhruvā with ‘sacrifice is spread continuously by sacrifice’.

2362. Āp. (II. 13. 5–6) and Sat. (II. 1. pp. 181–182) say that this is the mode of holding the two ladles in all āhutis (he also holds the two on a level with his navel).

2363. Anointing (samañjana) is done by sprinkling a drop, but pratyabhigāraṇa requires that ājya should be poured in a stream however slight. ‘सम्बलिनेति किंचिद्राविकल्पितं भूनवः-पारद्रां धार्यो;’ com. on Sat. II. 1. p. 185
After keeping the two ladles (jūḥa and dhruvā) in their proper places, he (the adhvaryu) sets about choosing (invoking) the pravara. The adhvaryu brings in contact with (twines round) the sphyā the tying cords of the idhma and one blade from the the kuśas strewn on the vedi and stands to the north of the vedi (or near the utkara) for reciting the pravara mantra. He faces the south (the east according to com. on Kāṭ. III. 2. 3). The āgṇidhra stands to the west of the adhvaryu facing the south near the utkara. The adhvaryu then inaudibly utters a formula 'who will become the adhvaryu here? He will become the adhvaryu here. Yajña (will be adhvaryu) of yajña, I stand in the abode of Viṣṇu. May speech perform the function of a priest, may mind do so, I resort to speech. Bhūḥ bhuvah suvah!' (Āp. II. 15. 1 and Sat. II. 1. p. 186). The āgṇidhra after touching the binding cords of idhma, the sphyā and the kuśa blade also inaudibly repeats a similar mantra 'who will become the āgṇidhra here &c.' (Āp. II. 15. 2). The adhvaryu addresses the brahmā priest 'O brahman! shall I call on (the āgṇidhra) to listen to the pravara?' The brahmā priest first repeats inaudibly 'O lord of speech! make (him) listen to this speech, make the sacrifice be heard among gods, and men among men (Āp. III. 19. 3); sustain these deities in heaven &c.' and then loudly says 'yes, do make him listen (omāśrā3vaya). The adhvaryu says "3 srāvaya" (make to listen) and the āgṇidhra holding the sphyā covered with the binding cord responds with 'astu śrauṣṭa' (lit. yes, let him hear). The adhvaryu then utters 'May Agni, the divine hotr, the wise one, the discriminating one, sacrifice for the gods, like Manu, like Bharata, like that one, like that one. Let him bring (the gods) to the accompaniment of holy prayer. The brāhmaṇas are the protectors of this sacrifice.

2364. The call of the adhvaryu in the form 'O srāvaya' (for sāvaya) is technically called 'śrāvaya' or 'śrāuta', while the response of the āgṇidhra in the form 'astu śrauṣṭa' is called 'pratyāśrāvaya' or 'pratyāśruta'. Vide Sat. Br. I. 5. 2. 6-7 where, to explain these two words, a legend is narrated of the sacrifice fleeing from the gods. The formula uttered by the adhvaryu is either अर्न्यांव or अर्न्यांव according to Sat. II. 1. p. 186 and according to Āp. II. 15. 3 it is also simply अर्न्यांव or अर्न्यांव. Vide पाण. VIII. 2. 91-92 for the pluta. The आर्न्यांव responds with अस्तु श्रावय. 
This (so and so by name) is the human hotṛ. While the adhvaryu is engaged in the āsrāvaṇa call the hotṛ should follow him with an invocation ‘make the sacrifice heard among gods, and make me heard among men for fame, glory and spiritual eminence’ (Āsv. I. 3. 23). When the adhvaryu chooses the hotṛ (in the words ‘so and so is the human hotṛ’) the hotṛ should repeat ‘God Savitṛ! they here choose thee that art fire for the office of hotṛ together with thy father Vaiśvānara. May Heaven and Earth protect me. Agni is the (divine) hotṛ. I am the human hotṛ’ (Āsv. I. 3. 23). He gets up with a mantra ‘udāyuṣā &c.’ (Tai. S. I. 2. 8. 1) and on getting up recites ‘O adhvaryu! sixty plus ninety chains are spread near (or inside) Agni, the hotṛ. They bind the ignorant, (but) the wise one goes beyond (overcomes) them’ (Āsv. I. 3. 24). Having approached the adhvaryu with ‘I, a hotṛ priest, follow the path of rta’ (Āsv. I. 3. 25) the hotṛ should touch the adhvaryu on the latter’s shoulder with his right hand that hangs by his side and the agnihotra also with his left with ‘we touch Indra as the purohita in this rite of choosing the hotṛ, whereby the gods reached the highest Heaven and the Angirases also did so’ (Āsv. I. 3. 27). He should wipe (purify) his face thrice with the blades used in binding the idhma, once with ‘thou art a

2365. The adhvaryu mutters the name of the hotṛ but the word ‘mānuṣaḥ’ is loudly uttered and the first vowel in it is made ādīta. The Sat. Br. I. 5. 1. 5-13 sets out the pravara-mantra and explains it: 
অধিরস্তে দুর্যোহ । দ্রোণযুক্তাদিত্তিষ্ঠিতাঃ ভূতান্তরঃ । ... অস্তিত্ত্বঃ মহুঙ্গি । ভাষ্যেহব্দিত্তিস্কং সর্দ্বগতরায়ন্তঃ মাংসায়িকাঃ যাচ্চ মাংসায়িকাঃ নস্তায়িকাঃ যাচ্চ নস্তায়িকাঃ পরস্তাদিপুষ্পিতাঃ পরগুলিতাঃ সস্তানাঃ সহ আচরণমাত্রায়। ভাগ্যমান্তু চ যজ্ঞাদিত্র অন্য পার্থ মাতিযাস্ত। অস্তি মাত্রাঃ। সত্যপাদ (II. 1. p. 187) says ‘অধিরস্তে ... মরতব্যভূতাদিত্রি যজ্ঞান্তঃ সহ পরম্পরাশ্চর্য্য’। Āp. II. 16. 5 is almost the same. After মরতব্য the names of the pravara sages are taken; for example, if the yajamāna is of Kauśika gotra then he utters কুশিকজ্ঞ অযাজ্ঞীয়া নিবুধামিবর্ত। Vide notes 1139 and 1140 above for the two modes of taking the pravara names, one with affix অথ (where the first sage mentioned is the most remote, the next comes after him in time) and the other mode by taddhita formation where the latest among the pravara sages is mentioned first as in চাতুর্থ্যাদিত্রির্মাণোধিতি। Jai. (VI. 1. 43) asserts that one who has not three pravara sages is not eligible for performing dārāṇaṃiṣa. Āp. II. 16. 12 and XXIV. 10. 18 and Sat. II. 1. p. 188 give rules about the pravara names of royal sacrificers and of those who have two gotras and state that some held that ‘Mānuṣaḥ’ is the pravara for all. Vide notes 1152-53. For the পারাস্ম্বী ‘অধিরস্তে ... মাতিযাস্ত।’ vide Āp. II. 16. 5 and 11, Sat. II. 1. pp. 187-188.
cleaner (or purifier), purify me together with my progeny and cattle,' and twice silently. After touching water he should, standing to the west of the seat and with face to the east, address the seat of hotṛ (Āsv. I. 3. 30) with 'away, O daiddhisavya &c.' (vide above p. 1021). He should take a blade of kusa from the hotṛ's seat with the thumb and the finger next to the smallest and cast it away to the south-west with 'the demon that keeps off wealth is cast aside.' With (Āsv. I. 3. 31) 'here do I like a horse sit down in the seat of vasu' (wealth) he should sit down, the right leg being placed on the left one. He sits down with 'God barhis, may I sit down on thee that occupiest a good seat' (Āsv. I. 4. 7). With the cap of his knee he touches the barhis (spread on his seat) with 'O Hotṛ! May you pre-eminently occupy the barhis' (Āsv. I. 4. 8). Then he mutters (performs japa of) certain texts viz: 'bhū-pataye namaḥ .......... chandaṁśi prapadye' (Āsv. I. 4. 9), Rg. X. 158. 1, I. 27. 13, X. 52. 1, X. 53. 2 and 4. When the japa is finished and the fuel-sticks (iddhā) thrown on to the fire are blazing he should make the adhvaryu hand over to him the two sures with this prose formula (nīgada) 'may Agni, the hotṛ, know (undertake) the duty of hotṛ, that gives protection. O sacrificer! The deity is well disposed to you in that you have chosen Agni as the hotṛ'. He should finish the nīgada (Āsv. I. 4. 11) 'Hold the adhvaryu’s sures that abounds in ghee, that is devoted to the gods and is possessed of all boon; let us praise the gods that deserve praise, let us bow to them that deserve adoration and offer sacrifice to the gods that deserve it' (Āsv. I. 4. 11).

The adhvaryu, when the hotṛ sits down, throws down on the vedi the blade of grass (that was brought in contact with the sphyā). The yajamāna says 'O gods and pītṛs, O piṭṛs and gods &c.' The yajamāna should repeat the Caturhotṛ mantras before the prayājas are offered (vide note 2248).

The adhvaryu takes the juhū and upabhṛt, crosses from behind the parigha to the south of the vedi with the right foot first and facing the north-east offers the five prayāja oblations of clarified butter beginning to the west of the place where the two streams of the āgbāras meet and ending in the east (Āp. II. 17. 1) or he offers the five offerings in the four principal quarters from the east to the north respectively and the last in the middle of the āhavanīya (Sat. II. 2. p. 199). The procedure

of prayājas is as follows:- 2367. First he says ‘aṣṭāṣṭāṣṭvaya’, the āgniḍhra standing near the utkara facing the south and holding the sphyra makes the response ‘aṣṭu sarvaṣṭat’. Then the adhvaryu gives a direction to the hoṭr with reference to the first prayāja ‘Samidho yaja’ (recite the yājya verse for the deity Samidhaḥ). The hoṭr recites ‘Whoever we are, we sacrifice to the deity samidhaḥ; may the samidha, O fire, partake of the ājya. Vauṣṭat’. When the sound vauṣṭat is heard the adhvaryu offers ājya from the jūhū towards the eastern and the most blazing part of the āhavantya fire. He may either occupy the same position or proceed eastwards as he offers each offering. Jai. III. 1. 19–20 deals with this question viz. that he may offer the prayājas 2368 by proceeding eastwards. After each

2367. वै. मा. III. 5. 4 has अतिशीतता वेशमाहिवात्र वेषु माधिक्षर। सो वषय। साधु ते वज्ञमाह ईस्तत। दुरस्तिरमुहावर्युध वेशमाहर्युध निपुराय। इत्यस्मात्वेतु्वै तेषु जीत्यात्। नास्त्रास्म नस्त्रास्म। याज्ञ यश्विन्यात्। Vide also Sat. Br. I. 5. 2. 1–3.

आयना. I. 4. 10 has अतिशीतता वेशमाहिवात्र वेषु माधिक्षर ते वज्ञमाह ईस्तत यो अतिशीततार्युध होतस्मातवेषु इत्य जोतेः। This mantra is called यश्विन्यात। The hoṭr recites the words अविशेषता । ।।। येह अविशेष लोगों तो तहां निपुराय। From अविशेषता to यश्विन्यात् is one निपुराय।

The ज्ञातव् explains ‘मयूरा से इक्ष्यते। तिरस्ते ममस्य ईर्ष्या यश्विन्या।’ I. 5. 2. 3.

2368. The prayājas (fore-offerings) are five in Darśapūrṇamāsa and are oblations of ājya introductory to the principal offerings and anuvyājas (that are only three in Darśapūrṇamāsa) are offered subsequent to the principal offerings. The prayāja offerings are addressed to live viz., समिष्य, तद्वरत (or नरायण), दृष्ट (or वल्ल), वर्धा, स्वाभाविक (or स्वस्वाभाविक): जात। (V. 1. 4–7) enjoins that prayājas must be offered in the order of the text viz. first to Samidhaḥ and so on, and II. 2. 2 declares that with each repetition of the word ‘yajati’ (used five times) there is a separate unseen result (adṛṣṭa or apūrva). The three deities of the anuvyājas are पवित्र, नास्त्रास्म, अति विविधता। The word is written either as अतिप्राज्ज ऐ. X. 51. 8–9 or अतिप्राज्ज (Ap. II. 9. 8 and elsewhere).

According to Ait. Br. 7. 3 स्वाभाविक: means निकैष्वेय:। In the Nirukta VIII. 22 there is a discussion as to the devatas of prayājas and anuvyājas and after mentioning several views Yāska states his own opinion that they are ‘ग्नैया’ i. e. they are the different forms (Tanū) of Agni. Jaimini (IX. 2. 59–60) holds that the words ‘Samidhaḥ’, ‘Tanūṣṭपैक्त’ &c. are really the names of a rite, that they do not convey that Samidhaḥ, Tanūष्टपैक्त and others are deities and that the mantras repeated by the hoṭr convey the devatas, which is Agni. The com. on Sat. II. 1. p. 198 has a long note on this and accepts Jaimini’s position. In Tai. S. II. 6. 1 five prayājas of darśapūrṇamāsa are mentioned and they are brought in relation to the five seasons. The five constituent formulas connected with each of the five prayājas are well brought out in Tai. S. I. 6. 11 ‘आत्मवृत्ति चतुर्वर्तसम्भवेऽपौर्णिमिद्युस्मिर यज्ञोऽद्वेष्योऽद्वेष्य यज्ञोऽद्वेष्य यज्ञोऽद्वेष्य यज्ञोऽद्वेष्य’।

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vasātkāra the hotṛ repeats ‘speech is energy. He (vasātkāra) is indeed energy. May prāṇa and apana be in me’ (Āśv. I. 5. 17). The yajamāna says when the first prayāja is offered ‘this is for the Samidha. I gratify Vasanta among the seasons, May he (Vasanta) being gratified gratify me’. The same procedure is followed as to the remaining four prayājas viz. there is first āśāvapa, then prayāśāvapa by the āgniḥdra, praiṣa to hotṛ, recital of the yājya by the hotṛ with vasātkāra at end, offering of ājya into fire by the adhvaryu, the tyāga by the yajamāna and connecting the five prayājas with the five ṛtu (seasons) in order from Vasanta (hemanta and śīśira being taken as one). The second prayāja offering is meant for Tanūnapāt, but those who belong to the Vasiṣṭha, Śunaka, Atri, Vadhryāśva and Rājanya (Viśvāmitra?) gotras substitute Narāśamsa for Tanūnapāt (Śān. I. 7. 3 is slightly different). The whole procedure is briefly indicated in Sanskrit in the note below.³²⁹ The first three prayāja offerings are made with the ājya in the juhū but as to the 4th (to Barhisa) he pours half of the ājya contained in the upabhṛt into the juhū and then makes the offering. Wherever there are more prayājas than 5 (e.g. in Varuna-pragāhāsa there are nine, in Paśubandha ten) the 4th, 7th and 10th are offered in this way (vide Sat. II. 2. p. 199 and Kāt. III. 2. 22–23). Vide Jai. IV. 1. 40 and 41–45. These mantras (in the note) occur in Tai. Br. III. 5. 5 where ‘vīyantu’ is substituted for ‘vyāntu’ (as is usual with the Taittirīyas). The words ‘yeṣ yajāmahe’ used at the beginning of each yājya are called ‘āgūḥ’; but there are no such words in the anuyājas (Āśv. I. 5. 4). Vasātkāra is uttered at the end of all yājyas and in anuyājas also. The yājya is pronounced very loudly and with great distinctness as to the ‘ye’ of ‘ye yajāmahe’ and the last syllable of the yājya is made pūta. In Āśv. I. 5. 9. 9–14 there are other rules not set out here. The pronouncing of vāṣṭa was a very solemn and

³²⁹ The hotṛ says ‘देवजामहे सरस्यः सरस्यो अर्थ आर्यस्य यथोऽघोऽघः’ (आद्व. भृ. 1. 5. 15). इति गणमः होता। वार्तोः सह औषो मध्य मानापाती इति वयङ्गार्यः मानापाती। यजमानमः सरस्यः यह वस्तुखः मानापाती सा मा मंतः मानापाती। होता। देवजामहे तद्दुःपात तद्दुःपातिः आर्यस्य देवः ीवः वृक्षः। इति द्वितीयः। अर्थात् चतुर्विद्वाकारस्य सदाजनः। तत्रादिति अर्थ आर्यस्य वृक्षः वृक्षः। (आद्व. भृ. 1. 5. 21–22)। यजमानमः। अर्थ यवः श्रीभृत्यः होता। देवजामहे यह इति आर्यस्य यथः ीवः वृक्षः। इति तृतीयः। In the case of the 5th prayāja, the hotṛ says ‘देवजामहे सरस्यः सरस्यः सरस्यः सरस्यः सरस्यः सरस्यः आर्यस्य यथः ीवः वृक्षः।’ (आद्व. 1. 5. 24); here मानापाती is uttered inaudibly.
mystic matter and even in modern times the word is uttered very loudly and forcibly. The Ait. Br. XI. 6 says that 'the vasaṭkāra is a thunderbolt; when a man utters vasaṭkāra he should think of his enemy; thereby he plants the thunderbolt on him.' Āśv. I. 5. 18 states that vasaṭkāra was to be uttered only by day and not by night. There are three tones (manda, madhyama and uttama). Up to the prayājas and after śaṁyuvāka the manda tone is employed. After prayājas up to sviṣṭakṛt the tone is to be madhyama. Thereafter up to śaṁyuvāka it is to be high. Vide Āśv. I. 5. 25–28 and Āśv. I. 5. 4–3 for these and several other rules. Āśv. II. 15. 12 states that the āguḥ (the words ye3 yajāmahe), the om (at the end of an anuvākyā) and the vasaṭkāra are pronounced in a high tone everywhere.

The adhvaryu after the five prayāja offerings comes back and pours some ājya (left in the juhū after the prayāja offerings) over the several offerings (haviṁśi), first over the dhruvā, then over the purodāsas, the boiled milk, the curds in the order in which they are sacrificed later on. Lastly he pours a little ājya over the upabhṛt. He lays down the ladles (sruc). He holds them in his hands from the time when he offers the ājyabhāgas up till the offering to Agni Sviṣṭakṛt. He puts into the juhū four ladlings of ājya with the sruva with 'may the dhruvā be strengthened with ghee in each sacrifice for those who serve the gods &c.' (Tai. S. I. 6. 5. 1) and anoints the edges of the prastara with a drop of ājya.

Now follow Ājyabhāgas. The adhvaryu issues a direction to the hotṛ ‘recite the anuvākyā (invitatory) verse for Agni.’ The hotṛ repeats Rg. VI. 16. 34 (Agnir-vṛtrāṇi......āhutaḥ) with om added at the end. Then there is āsrāvana by adhvaryu and prayāśrāvana by āgnihrtra, then the praśa of adhvaryu to the hotṛ to repeat the yājya for Agni. The hotṛ repeats the yājya ‘may Agni who is favourable (or pleased), partake of the ājya’ preceded by ‘ye3 yajāmahe’ and followed by ‘vau3 śat.’

2370. The com. on Sat. II. 2. p. 200 says that this action is the matipāṭikāma (in the language of māmaṇsakas) of the āṣāyakṣa and is not meant as abhisāpaṇa; but the com. on Kāt. III. 3. 9. says that this is īṅkāra and not matipāṭikāma.

2371. Ājyabhāgas are two and they are the names of two actions (karmāṇāmadheya). Ātyāmsamaeṃtitt ṛvaśe: karmaṇāmadheya. Ātyāṃ bhāva bhag-prataya. i com. on Sat. II. 2. p. 201. Tai. S. II. 6. 2. 1 and Sat. Br. I. 6. 3. 38 say ‘vau3 śat’ ‘praiṣa’. The praśa is āṣāyakṣa it. Vide note 483 above.
On hearing 'vauṣṭ' the adhvaryu offers ājya in the northern and most blazing part of the āhavanīya. The yajamāna recites 'Agni has his eye (everywhere). May I become possessed of sight by worship offered to him.' The same procedure is followed as to the second ājyahāga to Soma which is offered in the southern and most blazing part of the āhavanīya fire. In pūrṇamāsa the two ājyahāgas are called Vṛtraghna and in the darṣēṭī they are called 'Vṛdhavanauta' (Āsv. I. 5, 32 and 35). Vide Jai. III. 1. 23. The adhvaryu is on the north side of the vedi when he takes up portions of ājya in the juhū and issues the direction to recite the anuvākyā from there. Then he crosses to the south of the āhavanīya, performs āśrāvana and issues the prāsa for the recital of the yājya after the āgntdhra responds with 'astu śravaṇiṣat.' The whole procedure is briefly set out in the note below.2372

Purunuvākyā and Yājya are required in ājyahāgas, in āväpa, in Svistakṛ and in Patnisamnyājas, but in prayājas and anuyājas there are only yājyas (vide Sat. II. 2, p. 189). The purunuvākyā is recited by the priest while sitting, while the yājya is recited standing and the recitation of these is only a samskāra and not a principal act (vide Jai. X. 4. 39–41). Four ladlings with sruva are made in the juhū for all sacrificers in ājyahāgas and other homas, but in the case of sacrificers whose gotra is Jāmadagnya five (pañcāśvatta) ladlings are made in the juhū (Ap. II. 18, 2, Sat. II. 2 pp. 190–191) and one whose gotra is not Jāmadagnya may have five ladlings after taking the permission of a Jāmadagnya. The purunuvākyās for the ājyahāgas in darṣēṭī are Rg. VIII. 44. 12 (for Agni) and Rg. I. 91. 11 (for Soma).

2372. होता । अशुद्वृढ्याणि ज्ञातूनि ... आधुतंतृसृयः पुरुषुवायकाः ।
अध्वृष्टः आध्वाय आध्वायमय यथाभरती अधि यज्ञिः समेतवर्ती होता । वेदेवायोहिः दस्याणि
अध्वायन्तरसा वेदुः पायाण्यात । वेदुः पायाण्याति (आध्वायन्तरस) उत्सर्गः
अध्वृष्टुः होता अयुपस्वर्त । वाशीयः ... ... दस्याण्याति । इति । (आध्वायोहिः
1. 5. 17.) यज्ञायानि अशुद्वृढ्याणि त्वेदेवायोहि पुरुषुवायकाः पुरुषुवायकाः ।
अध्वृष्टः पुरुषुवायकाः पुरुषुवायकाः होता अयुपस्वर्तवर्ती समाज्यामुबृढ्याः होता । लो वस्मासि ... ... कृत्यं (स्रेप. 1. 91. 5, सोमयात पुरुषुवायक)।
अध्वृष्टः आध्वाय ... सोमेष यज्ञिः समेतवर्ती होता । पुरुषुवायकाः सोमेष यज्ञिः सोम आध्वाय वनवं वृषुः (सोमम वद्याय)।
अध्वृष्टुः पुरुषुवायकाः पुरुषुवायकाः होता अयुपस्वर्तवर्ती होता । दो वस्मासि ... ... कृत्यं (स्रेप. 1. 91. 5. 29) अशुद्वृढ्याणि ज्ञातूनि पुरुषुवायकाः भवनासपुरुषुवायकाः &c., and Tai. Br.
III. 5. 6 for these अशुद्वृढ्याणि पुरुषुवायकाः। अशुद्वृढ्याणि is also called पुरुषुवायकाः
'इः इः सृयः सृयः पुरुषुवायकाः पुरुषुवायकाः या क्रुद्यात् होति द्वृढ्यात् इति ध्वनिः।' आध्वायोहिः पुरुषुवायकाः समेतवर्ती ।
uses the word पुरुषुवायकाः अशुद्वृढ्याणि पुरुषुवायकाः समेतवर्ती ।
The adhvaryu having gone across (towards the purodāsas that are made ready) sprinkles clarified butter on the sruca (julū) with ‘āpyāyatām dhravā &c.’ (vide p. 1059 above), touches the several sacrificial offerings with ‘do not be afraid, do not tremble, may I not injure thee; may not thy lustre leave thee; carry across this sacrificer who brings offerings, rain on the earth, in order I shall offer the cut portions; I make an adoration to you, do not injure me’ (Tai. Br. III. 7. 5).²⁷³ With his thumb and two fingers (viz. the middle and anāmikā, but using only the fleshy parts and not the nails) he cuts off a portion from the middle of the purodāsa (cake) meant for Agni and from its front half. Sat. II. 2, p. 191 and Ap. II. 18. 9 say that the avadāna (portion cut or severed) is as much as the front joint of the thumb (as a general rule) but that the sviṣṭakṛt offering is larger than the ordinary offering for other deities²⁷⁴ &c. For the Jāmadagnyas a third portion is cut off from the hind part of the purodāsa. Portions from ājya and sānnāyya are taken out with the sruva and of cooked food (caru) with the mekṣaṇa. The portion cut from the middle is placed in the eastern part of the bowl of the sruca and the second portion in the western part of the bowl. He sprinkles clarified butter with the sruva (in which ājya is taken from the ājyaśthālī) on the cut portions and on the purodāsa from which they were cut²⁷⁵ with ‘when cutting portions from thee I acted against thee, I anoint that again with ājya, may that grow again in thee’ (Tai. Br. III. 7. 5). Everytime he offers a fourfold (caturavatta) portion he smears a drop of ājya on the blades of the prastara.

Then follows the principal sacrifice. The adhvaryu issues a direction to the hoṭṛ ‘recite an anuvākyā for Agni’. Hoṭṛ recites (as anuvākyā) Rg. VIII. 44. 16 followed by ‘om’ (as

²⁷³ भास्करचंद्रमनोऽध्वर्यध्रवणस्ते। अपियायतामद्वृत्तायामिति।

²⁷⁴ आज्यास्त्यलीचारणाणि।

²⁷⁵ The sprinkling of butter on the sruca (upastaraṇa), the placing in the sruca of the two portions cut off from the purodāsa and the sprinkling of butter over the cut portions (abhiḥghāraṇa) constitute four items and so are called ‘caturavatta.’ When three portions are cut off from the purodāsa or other offering for Jāmadagnyas then there are (with upastaraṇa and abhiḥghāraṇa) five items (pāṇcavatta). Vide Sat. Br. I. 6. 1. 21 for the four with their technical names.
agnirmūrdha...jinvato3m). Then there is āśravaṇa and pratyāśravaṇa. Then the adhvaryu issues his direction to the hotṛ to recite the yājya which is Rg. X. 8. 6 (ye3 ya3jāmaheṣgnim bhuvo....havyavāho3m vau3ṣaṭ). Then the adhvaryu throws the oblation (āhuti) of purodāsa portions on to the fire. The method of this is 2376 that he drops a part of the āhya from the sruc first (that was sprinkled in it upastarana and abhighāraṇa), then the two purodāsa portions are thrown and lastly he allows the remaining āhya from the bill-like mouth of the sruc to flow over the purodāsa offerings as if covering them but without disturbing them. The principal āhutis are introduced at the point of the confluence of the two āghāras and each one is offered in the śhavanlya to the east (or north-east) of the preceding one but in contact with the latter. The yajamāna makes the tyūga 'this is for Agni' with 'may I have food to eat on account of this worship of Agni.' After this offering of purodāsa to Agni, there is an upāṃśuyāja (a silent sacrifice) with clarified butter offered to Prajāpati or to Agniṣoma or Viṣṇu. When offered to Prajāpati the anuvākyā and yājya are Rg. X. 121. 10 and Tai. Br. II. 8. 1 2377 (taveme lokā &c.) and when offered to Agniṣoma they are Rg. I. 93. 2 and 6. According to Ap. I. 19. 12 and Jai. X. 8. 51–61 it is offered only on Paṃrṇamāsti. In this, the reference to the deity is always inaudible, but even here the āśruta, the pratyāśruta, and two directions for reciting anuvākyā and yājya and the vāṣṭakāra are uttered loudly. The sacrificer says in this upāṃśuyāja 'thou art a destroyer; may I be uninjured and may I subdue evil.' The offering is made of the āhya in the dhruvā (Jai. X. 8. 47–48) and the devatā is either Prajāpati or Agni or Viṣṇu (Jai. X. 8. 49–50) and the offering is caturavatta (Jai. X. 8. 33–34). The second purodāsa is offered to Agni and Soma on pūrṇamāsa in the same way, the anuvākyā and yājya being respectively Rg. I. 93. 9 and 5 and to Indrāgni in dārśeṭi, the anuvākyā and yājya being Rg. VII. 94. 7 and VII. 93. 4. This is the case when the sacrificer

2376. अविद्यविषमण्यवाढकाः प्रायस्थांति जुलत्वानि हुलवानि जुलस्यांबेनायां तांकिवान्यमयी द्वौ द्वौ संहितासाबापन्न्यां जुलपरी विल्लितो ज्ञाति व संथासारमुद्धितति सङ्ख्यायाः II. 2. p. 195. Vide Ap. II. 19. 7–9.

2377. In ज्ञातपेश्तिः ज्ञाति न स्वयं ... रविणाः। (अखवाक्याः-भ. X. 12. I. 10 with होतुं it will be रविनांरवेनु) प्रायपर्विः यजु...रविणां हमास्तरि श्रेष्ठविः प्रायपर्विः तत्वां लोकस्तरिः नृष्ण्योतः (सै। भ्र. II. 8. 1) the name Prajāpati is everywhere uttered inaudibly. Vide Sat. II. 2 pp. 202–203.
does not offer sāññāyya to Indra or Mahendra. When the sacrificer offers sāññāyya to Indra the anuvākyā and yājyā are respectively Rg. I. 8. 1 and X. 180. 1 and when it is offered to Mahendra they are respectively Rg. VIII. 6. 1 and X. 50. 4. 2378 In the case of sāññāyya he takes two portions of the boiled milk and two of curds (or three of curds for pāñcāvāttins) and there is upaṣṭāraṇa in the sruč only once and abhiṣāraṇa also once.

After the principal offerings comes the offering to Agni Sviṣṭakṛt. 2379 He sprinkles a little ājya in the sruč, cuts off one portion from each of the several remnants of the havis from their northern halves in the order in which the several sacrificial ingredients are offered to the deities (twice in the case of pāñcāvāttins), sprinkles over these cut portions clarified butter twice, but does not sprinkle ājya on the remnants of havis and offers them in a spot in the north-east of the fire but not so as to come in contact with the other āhutis already offered (viz. ājyabhāgas and puroḍāsa). In this also there is the direction to repeat anuvākyā, recital of anuvākyā, āśrāyaṇa, pratyāśrāvaṇa, direction for yājyā, the yājyā itself and vaṣaṭkāra. The anuvākyā for Sviṣṭakṛt offering is Rg. X. 2. 1 and the yājyā is long and is set out below. 2380 The whole of it is to be recited without taking breath or he may take breath after reciting half of Rg. VI. 15. 14. The yajamāna says ‘this is for Agni Sviṣṭakṛt and not mine. May I attain to stability and long life by the worship offered to Agni Sviṣṭakṛt. May Agni protect

2378. Vide Āśv. I. 6. 1 for the anuvākyās and yājyās of the principal offerings. Śāṅk. I. 8 states them somewhat differently.

2379. According to Baud. I. 17 he cuts off (for Sviṣṭakṛt) portions as follows: सधू हृद्विनाश मृदेणहियोतराधनवधयति सधू मुहावाल्यांतरस्य पुरोधासाय सत्कृतस्य सत्कृतस्य. Vide Jai. IV. 1. 28-32.

2380. Āśv. (I. 6. 3-5) gives the rules about the yājyā for Agni Sviṣṭakṛt (vide also Śāṅk. I. 9): यथेव यज्ञानं विस्वकृतस्यप्रति मिया भामात्मभयादिरी हिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; यथेव यज्ञानं विस्वकृतस्यप्रति मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते; मिया भामायापाः प्रवत्ते. Vide S. B. III. 5. 7 for this यायाय. य is pronounced for य in the above. प्रवत्ते is repeated inaudibly. Vide Āśv. I. 8. 13-16. अष्ट्रम ... अष्ट्रम is Rg. VI. 15. 14. If the उपयुक्त प्रवत्ते is offered to Agni-γοमन or Viṣṇu then अष्ट्रमयो; or ब्रम्ह; is uttered in place of प्रवत्ते. When the 2nd puroḍāsa is offered to Indra on Amāśāyya then substitute हृद्विनाश for अष्ट्रमयो; and if sāññāyya is offered then हृद्विनाश or सधूम्य. 
me from bad sacrifice (or a curse); may Savitṛ save me from him who speaks evil of me. May I vanquish him who, whether far or near, is my enemy!' (Tai. S. 1. 6. 2. 4). Jai. VI. 4. 3 lays down that if after portions are cut for Svishṭakṛt as directed they are destroyed accidentally, there is no fresh cutting for Svishṭakṛt again.

The adhvaryu comes back to the north of the vedi from the spot where he offered to Svishṭakṛt, fills the jhū with water and pours it round the paridhīs (or their places) beginning from the middle one and proceeding from left to right with ‘I offer this offering into Vaiśvānarā, it is a spring with a hundred or a thousand streams. May he support in this that is being filled, my father, grandfather and great-grandfather’ (Tai. A. VI. 6) and then touches water. The sacrificer makes the tyāga with ‘this is for (my) father &c.’ and then touches water. The adhvaryu lays down the two srucś in their proper places. Then he tears the surface (or top) of the purodāsa meant for Agni from west to east, inserts his thumb and the anāmikā (ring-finger) and takes cut from inside the cake a portion which is as much as a barley grain or the pippala\(^{2381}\) berry with ‘let this be cut off, somewhat bigger than a barley grain or than the wound made by an arrow. May we not injure this holy and well-offered havis of the sacrifice’ (Tai. Br. III. 7. 5). He takes off a portion from the other purodāsa also in the same way but without piercing the top. These portions are called prāśītra. The brahmā priest looks at the prāśītra when it is being taken out with ‘I look at thee with the eye of Mitra.’ (Āsv. I. 13. 1). The adhvaryu sprinkles clarified butter on the vessel called prāśītraḥaraṇa (that in which prāśītra is carried), keeps the prāśītra in it and sprinkles āhya over it (does abhīghāraṇa), takes it to the east of the āhavanīya by the space between the brahmā and yajamāna on one hand and the āhavanīya on the other and then lays it down to the west.

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2381. यवमार्ग विपपलमार्ग वा पाथिंग्रमलयि। सत्याय्या II. 3. p. 205. The com. explains ‘pippala’ as the berry of aśvatsa, while the com. on Āp. III. 1. 2 explains ‘विपपलमार्ग अदिब्रमणात्मकत्वं’. According to some a portion is taken only from the Āgneya purodāsa (vide Sat. II. 3, p. 206). भाषिकः: वस्त्रः हपुष पाणिनिः हस्तयात्मक हर्ष्यात्मक। com. on Sat. II. 3, p. 206. Vide note 2339. Kāṭ. (I. 3. 40-41) says that it is like a mirror in shape (that is like an elongated circle) or like a camaṣṭ (i.e. rectangular in shape). In modern times only the rod is very small, otherwise पाथिंग्रम is just like जंगल in shape.
of the śāhanīya (to the west of the prāntā waters, according to Baud. I. 17). The adhvaryu then sprinkles ājya in the idāpātra, he cuts off the first portion of idā from the southern half of the purodāsa meant for Agni with 'from the southern half I cut off (idā) seen by Manu, from whose foot ghee oozes, that is moved by Mitra and Varuṇa, that has a face in one direction only (in the south), without mixing it with others' 2382 (Tāl. Br. III. 7. 5). From the eastern half of the same purodāsa he cuts off a thin but long slice which is the portion of the yajamāna (according to Baud. I. 18 it is three or four aṅgulas long) and which is anointed (or smeared) with ājya and placed near the dhruvā (or to the east of the dhruvā) in some vessel on the barhiṣ. Then he cuts off a part from the portion of the cake that is between its southern and eastern parts. In the same way (i.e. repeating the verse 'seen by Manu' &c.) he cuts off a portion as idā from the northern purodāsa and other things offered (such as the boiled milk and curds). He then sprinkles ājya over the cut portions and removes them towards the east on the vedi. He crosses to the south in front of the hotṛ, sits behind the hotṛ with his face to the east and anoints the front two joints of the fore-finger of the hotṛ with ājya from the sruba, first the front joint and then the one next to it. The hotṛ wipes with the palm of the hand turned towards his chest the uppermost joint of the finger on the upper lip and the next joint on his lower lip with 'I partake of thee that art sacrificed by the Lord of speech for food, for prāṇa' and 'I partake of thee that are offered by the lord of the mind for strength, for apāna' respectively (Āśv. I. 7. 1-2; compare Sat. Br. I. 8. 1. 14-15). He touches water. The adhvaryu turns from right to left, comes back to the place whence he went, sits down to the east of the hotṛ with his face

2382. The word 'idā' is the appellation of a devatā and secondarily applies to sacrificial materials and also to a rite. 'इदा देवता तर्पणवादि' com. on Sat. II. 3, p. 207. Āp. III. 1. 1 employs idā and pāśīra in the sense of rites. The idāpātra is made of asvathi wood, has a bowl four aṅgulas wide and is as long as the foot of the sacrificer and has a rod four aṅgulas long. According to Āp. III. 1. 7 and Baud. I. 18, the first portion of idā is cut off from the purodāsa to the south meant for Agni. Āp. III. 1. 6 says 'इदापात्र उपलब्ध्यं समयं द्वितीयं इदां समाप्तिः च व्रजनाभो वर.' The five avattas are effected by sprinkling ājya twice over the portions cut (vide com. on Āp. III. 2. 1). The story of the deluge, of Manu and of Idā as his daughter occurs in Sat. Br. I. 8. 1. In Sat. I. 8. 1. 7 and 8 we read 'तत्ये हस्य चुल्ल पश्चि संतितवे तथा मिथ्रावतेऽस्मात्स्मेवति। समेतुप्रतिपस्ति।'
turned westwards, offers the idā to the hotṛ and the sacrificer recites a long mantra (Tai. S. I. 6. 3. 1-2, ‘Surūpa-varṣa-varṇa ehlman...devān-apyetu’) and looks at the idā when it is being taken to the hotṛ. The hotṛ accepts the idā (i.e. the vessel of idā) in his joined hands, places the idā in his left hand, keeps his right hand near the idā to its west with the fingers turned northwards and makes the adhvaryu cut off from the idā itself a portion called avāntareṇā into the right hand in the following manner. The adhvaryu spreads drops of śija on the right hand of the hotṛ with the sruva in which are poured the remnants of the śija in the idāpātra, then the adhvaryu takes a portion from the idāpātra and drops it on to the right hand and the hotṛ himself cuts a second portion from the middle of the idā with the space between his thumb and the fore-finger; then the adhvaryu sprinkles over the idā in the right hand of the hotṛ śija as above.2383 The hotṛ grasps the two portions with the thumb of his right hand, draws in the fingers of the right hand, but (keeping the thumb outside) does not close them into a fist, takes into his right hand the idā placed in his left. He (the hotṛ) raises the idā on a level with his mouth or nose and invokes it.

The idāpahānam or iḷopa—( invocation of the idā ) is described at length by Āśv. I. 7. 7.2384 By this invocation it is supposed that the deity Idā becomes favourable to the sacrificer. It is a nigaḍa, but a large part of it is said inaudibly (up to ‘vṛṣṭīr hrvatām’) and the rest loudly. The sentences run in pairs e.g. ‘Idā has been invoked with the Heaven, with the great Aditya; may idā together with Heaven and the great Aditya call us near’. In the portion that is loudly uttered, there are three pauses, viz. after ‘idāpahūṭā’, after ‘manusyaḥ’ and after ‘devī devaputre’. The adhvaryu, the āgniḍhra and the sacrificer touch the idāpātra with their hands2385 and remain so till the

2383. दृष्टिं होता: पाणाविद्या अवनतेऽपातमवयति। तेषाःपुस्तुणाति। सवं होता
सहवेती व्रहादेशुअष्टङ्गेऽवणस्ततस्। तेषामाशाध्ययति। सर्वायाम् II. 3. p. 209; com. ततो होता दुःपायानाःश्चविन द्वारादेशुअष्टङ्गाः अवस्यक्तमवद्यवपरे होताद्वैते विधेरेऽति वा। द्वारादेशुअष्टङ्गाः। Compare Āśv. I. 7. 3-5. Both portions may be cut by the hotṛ or only one. The two portions in the right hand of the hotṛ are called avāntareṇā.

2385. According to com. on Sat. II. 3. p. 210 the brahmā priest does not join in touching the idāpātra. This is also the practice in modern times of those who follow Sat. According to Baud. I. 18 and Kst. III. 4. 12 the brahmā does join.
end of the invocation. When the invocation goes on inaudibly
the yajamāna mutters (japati) 'O Iḍā! come ....... (Āp. IV.
10. 4)' and when it is loudly uttered he mutters 'thou
art ciṣ &c.' (Āp. IV. 10. 4, where they are called Manuṣyagāvī
mantras) and utters loudly 'May you breathe into all beings,
may all beings breathe on account of you &c.' and several
other mantras (Āp. IV. 10. 4 and 7). He looks at the hotṛ and
thinks of Vāyu in his mind 'O Vāyu! Iḍā is thy mother' (Āp.
IV. 10. 5); when the words 'this yajamāna has been called'
are uttered, he mutters 'May I, so invited, be endowed with
cattle'. When the invocation of Īḍā is finished, he repeats
'may Indra put us vigour &c.' When the words 'the divine
adhvaryus 'are uttered, the adhvaryu mutters 'May I be
endowed with cattle.'

When the invocation of Iḍā is finished the adhvaryu passes
round the āḥavaniya towards its east and takes the prāśītra
to the brahmā priest and hands it over to him. Āśv. I. 13. 2
describes in detail what thereon the brahmā does. He looks at the
prāśītra when it is being brought with 'I look at thee with the
eye of Mitra.' He receives the prāśītra in his joined hands
with 'I accept thee at the impulse of god Savitṛ.....with the
hands of Pūṣan.' He lays down the vessel containing prāśītra
to the west of the āḥavaniya inside the vedi on kuṣa grass, with
its rod to the east, 'I place thee in the navel of the earth, in the
lap of Aditi.' He takes the prāśītra with the thumb and the
ring-finger and eats without masticating it with the teeth with
'I eat thee with the mouth of Agni, with the mouth of Brahmapatī.'
Then he performs ācamana and again drinks water with 'I
sprinkle truth over thee; may the deities that dwell inside
waters avert (the evil in) this. Do not injure my eye, my ear,
my life.' He should touch his navel with 'I hold thee in the
belly of Indra.' Then he washes the vessel in which prāśītra
was contained, fills it with water, pours water thrice from it
holding the vessel and the palm of the hand towards
one's chest.

The hotṛ eats the avāntareda after the brahmā eats the
prāśītra with a mantra 'O Iḍā! favour this our portion &c.' All
the four priests together with the sacrificer as the fifth then

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2386. 'उपूर्याथवन्तेऽर्थाय यत्र जीवात् न: हिन्दुर्यास्ते जिन्दाको राजस्तिद्व
वैमूष्ठिक तय नो राजस तय नो बुद्धस्यसत्त्व प्रामायसाधनेऽ। सबकानामः सबकेनातः सबकेनीतः
सबकेन्द्रः सबकेवयोऽसर्पृष्टः इति य य।' आश्व. I. 7. 8; compare Āp. III. 2. 10-11, and
Tal. Br. III. 7. 5.
partake of the idā with a mantra ‘thou art idā, thou art agreeable, thou art the bringer of happiness, place us in abundance of wealth and good progeny. I eat thee for the lustre of the face, for the fragrance of the mouth.’ After eating idā they observe silence till they perform mārjana. They perform mārjana\textsuperscript{2387} inside the vedi near the prastara bunch with ‘May mind resort to light. May all gods regale themselves here’ (Tai. S. I. 5. 3. 2).

The adhvaryu divides the purodāsa baked for Agni into four parts (and no other purodāsa nor sāmnāyya) by piercing its surface and keeps it on the barhis (kuśas strewn on the vedi), the last part being made the biggest of all four. Vide Jai. III.1.36–27. The yajamāna recites a mantra ‘bradhna pinvasva &c.’ (Tai. Br. III.7.5) and directs the four parts of that purodāsa separately as portions of the priests by saying ‘this is for brahmā, this for hotṛ, this for adhvaryu, this for āgnidhra’ beginning in order from the south-east. The adhvaryu points out the portion of the yajamāna (vide p. 1065 above). When that is done, the adhvaryu makes the biggest of the four parts which is meant for the āgnidhra ‘ṣadavatta’ (cut sixfold).\textsuperscript{2388} The āgnidhra eats his portion with ‘thou art the portion of heaven, thou art the āgnidhra of fire, thou art the śāmitra of fire, I eat thee with the mouth of fire, salutation to thee! Do not injure me.’ The adhvaryu brings the portions of brahmā and yajamāna where they are sitting in separate vessels with the veda bunch. The portions of the hotṛ and adhvaryu are brought by the adhvaryu in other vessels. The adhvaryu, hotṛ and brahmā eat their portions respectively with ‘thou art the portion of the aerial region,’ ‘thou art.....of the earth,’ ‘thou.....of heaven.’\textsuperscript{2389}

\textsuperscript{2387} Mārjana means ‘sprinkling water on the head after a mantra is recited’ (मार्जनम् स्नानमा निरासि पोषितंस्नाति) com. on Sat II. 3, p. 210). See however note 755 above and Āśv. I. 8. 2.

\textsuperscript{2388} According to Āp. III. 3.6–7 ‘ṣadavatta’ is effected in either of two ways; first upastaraṇa in some vessel (on the hand of the āgnidhra, according to com.), then placing on it one part out of two in which the largest portion meant for āgnidhra is cut, then abhiśāman, then again upastaraṇa, placing the second part and the abhiśāman; or first upastaraṇa twice, then the two parts of the largest portion and then two abhiśāmanas. Sat. II. 2, p. 211 mentions only the first method.

\textsuperscript{2389} It will have been noticed from the preceding that the four priests have each a share in the cake for Agni and that they also share with the yajamāna the idā. The hotṛ has further the avāntareṇa and the brahmā partakes of the prastara besides.
The conclusion of Jaimini (III. 4. 48-50) is that these portions are not meant as the fee paid to the priests (parikraya), but the four parts are meant to be eaten by them.

Plenty of rice is cooked on the dakṣina fire. This is called anvāhārya. The adhvaryu sprinkles ājya over it (i.e. performs abhīghāraṇa) and takes it from the dakṣina fire to the north of it. He issues a direction to the yajamāna 'offer (the boiled rice) to the priests that sit to the south' and when the sacrificer says 'come to the south' the priests do as requested (i.e. come to the south). The yajamāna issues a direction to the four priests 'this boiled rice is yours, take it according to your shares'. The rice is divided into four parts and the priests accept their respective portions with 'I accept thee at the impulse of God Savitṛ........ with the hands of Pūṣan; may king Varuṇa take you. Who gave to whom? Desire (Kāma) has given to Kāma ...... O Kāma, this is thy fee. May Āṅgirasa with upturned palm accept it' (the whole formula occurs in Āp. XIV. 11. 2). The priests come back to the north (and then brahmā comes to his usual seat). The adhvaryu keeps aside the remnants of the several offerings (such as the agniṣomīya cake or sāṃnāyya) and of the boiled rice outside the vedi to its north.

He throws into the ahavaniya the two blades that are now kindled at the fire and had been kept aside (vide p. 1040 above). The adhvaryu says to the brahmā priest 'O brahmā! we shall start or commence' (Tai. S. II. 6. 9. 1). The brahmā priest first mutters 'Bṛhaspati is Brahmā, he sat in the seat of Brahmā; O Bṛhaspati! you protected the sacrifice; protect the sacrifice and me' (Āsv. I. 13. 6) and loudly gives permission 'yes, do start' (03m pratiṣṭha). The adhvaryu directs the āgniḥdra 'O agnih, take the samidh (that is left) and wipe the paridhish and fire, each once'. The āgniḥdra takes the samidh and offers it into fire with the mantra 'O fire, this is

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2390. महानपिनितोऽन्नाहारयं द्विक्षणप्राप्त: पक्षानिपायणानिपायाः पारस्ते-धारास्त्रयं। सत्याभाद II 3. p. 212. vide Āp. III. 3. 12-14. The dakṣina fire is called अन्नाहारयं

2391. क इव क्रमं अद्यतं &c. This is called क्रमचुञ्जि and occurs in many connections (such as marriage, adoption of a son). Vide Atharvaveda III. 29. 7, Tai Br. II. 2. 5 (where it is explained), Tai. Ār. III. 10.
thy samidh; 2392 may you increase and be strengthened by it. May the lord of the sacrifice (the yajamāna) increase and be strengthened; svāhā' (Sat. II. 4. p. 212). The yajamāna says as usual 'agnaya idam' and repeats 'O fire, this is thy samidh &c.' (Āp. III. 4. 6) and implores Agni to vanquish and destroy his enemies (the lengthy formula is in Āp. IV. 11. 5). He (the āgnidhra) without moving about wipes the paridhīs as before with the tying cords of idhma (but without holding the sphyā), the middle one from south to north and the other two from west to east, and wipes the fire also from west to east with 'O fire, that securest food &c.' (Āp. III. 4. 7 gives the whole). He sprinkles water over the tying cords (with which wiping was done) and throws them into the āhavanīya with 'do not injure our cattle, (you) who are Rudra, the lord of beings &c.' (Sat. II. 3. p. 213). The yajamāna makes the tyāga 'this is for Rudra, the lord of beings, who moves among rows (of Maruts).

The yajamāna touches water and mutters a mantra (which is in Āp. IV. 11. 6 'vedirbarhiḥ &c.). The yajamāna also performs japa of the Saptahotṛ 2393 formulas before the anuyājas are offered. The adhvaryu takes into the juhū the ājya from the upabhṛt (leaving some in the latter), crosses over to the south with the juhū and sets about offering the three anuyājas. First there is the āśrāvaṇa (O3āśrā3vaya), then pratyāśrāvana (astu śrau3sat) by āgnidhra who always holds the sphyā when saying this. Then the adhvaryu issues a direction to the hotṛ 'recite the yājya for the devas.' When the hotṛ recites the yājya and utters vaasat the adhvaryu standing in one place offers the first ājya offering on the samidh (offered for anuyājas as stated on 1069 above) to its east, the 2nd and 3rd to the west on the samidh itself (but all three are offered to

2392. It is interesting to see that according to Kāl. III. 5. 2-3 the mantra 'this is thy samidh' (Vāj. S. II. 14) is recited by the hotṛ and if he be ignorant then by the yajamāna. This shows that even then priests ignorant of the work expected of them or at least ignorant of the formulas they had to recite for a yajamāna had sometimes to be engaged. The Sat. Br. I. 8. 2. 4 also refers to this स यदि मनंत न होता बेरेस्यापि तयंपयेत पञ्चमोनोनमनयते.

2393. The saptahotṛ formulas are: mahābhivāhita. sarvahāradhāpya. abhuh-

namāna arthānta. abhidhāmanya upakara. abhuhārthārthāramānuṣya nṛtānagha prati-
hotṛ. The four priests, the āgnidhra, prastotṛ and prati-
hotṛ are often called the seven hotṛs.
the east of the meeting point of the two āgāras). The third and last offering of ājya is begun on the west but carried east in a continuous stream so as to become mixed up with the first two. In each case the yajamāna repeats the formula of tyāga. The yājyaś and tyāga are given below in the note. The adhvaryu then comes back to the north, lays the two ladles (sruc) in their proper places and he and the yajamāna mutter the two formulas (Tai. S. I. 6. 4. 2 called vājasvatt). The adhvaryu takes up in his right hand with palm upwards the juhū and prastara (prastara being placed over the palm and juhū over the prastara) with 'vājasaya......grabhit' (Tai. S. I. 6. 4. 2) and holds down (so as to bring it in contact with barhis) with palm turned downwards in the left hand the upabhṛt ladle (which is under the palm) with 'athāsapatnān......akaḥ' (ibid). He again takes up the juhū with 'udgrābhama ca' (ibid) and presses down the upabhṛt with 'nigrābhama.' At this time the juhū held in the right hand is far apart from the upabhṛt held in the left. Then he moves with the right hand having palm turned upward towards the east on the vedi itself the juhū with 'brahma devā avīṛdhan' (the gods increased holy prayer) and with the left hand having palm downwards he leaves outside the vedi the upabhṛt with 'athāsapatnān...vyasyatām' (ibid. 'Indra and Agni hurled away my enemies' &c.). Then he touches water, sprinkles water over the upabhṛt, takes it up and anoints with the butter remaining in the juhū the three parīdhis, the middle one with 'to thee for Vāsus,' the southern one with 'to thee for Rudras' and the northern one with 'to thee for Ādityas.' The yajamāna recites in each case 'this is for Vāsus,' 'this is for Rudras,' 'this is for Ādityas' followed in

2394. There are three anuyājas. The first praśa is deśavaḥ yaj and the two others are simply yaj. The three yājyaś are. देवं वहिष्चुवने बश्चयपथ सदृढः पौैैवद । द्वितीयं नरांसी वसुवने बश्चयपथ वेदृढः पौैैवद । प्रथमा विषयमणिविषयमासत: कवि: सत्यमामा होता होस्फोटापामानाया नामवेदाण्वाद्वामानिविषयमेव देवोऽस्य "अन्वतता सस्तचें होता देवेणामां द्विवे देवो यज्ञेर्यसं विषयमणिविषय होता।तेषुवहिष्चुवने बश्चयपथ समासायः विषयमणिविषयमासत: । अन्वया. I. 8. 7. Vide ते. श्री. III. 5. 9 for these. The yajamāna says 'अो देव देवेन्याव वानि, अो हर्षेदेव देवेन्या नारांसी, अो हर्षेदेव देवेन्या विषयमणिविषय कवि:सत्यमामा होता होस्फोटापामानाया नामवेदाण्वाद्वामानिविषयमेव देवोऽस्य "अन्वतता सस्तचें होता देवेणामां द्विवे देवो यज्ञेर्यसं विषयमणिविषय होता।तेषुवहिष्चुवने बश्चयपथ समासायः विषयमणिविषयमासत: । अन्वया. I. 8. 4. 1. Vide अप, 14. 12. 1.
each case with a prayer noted below.\textsuperscript{2395} After keeping the jhū in some spot on the vedi other than where the prastara is, the adhvaryu, having mixed the prastara with the two vidhrtis (vide above p. 1045) with 'may heaven and earth be of the same mind; may Mitra and Varuṇa help you with rain' he leaves the vidhrtis on the barhī and smears the prastara (with the remnants of ājya) in the three ladles (ṣrūc), the points in jhū with 'licking the one that is smeared' (Tai. S. l. 13. 1), middle portions in upabhṛt with 'vīyantu vayah' (\textit{ibid}) and the roots in dhruvā with 'prajām yonīm'\textsuperscript{2396} (\textit{ibid}). He does the anointing a second time (with the same mantras). He anoints a third time in the reverse order viz. the roots first in dhruvā, the middle portions in upabhṛt and the tops last in jhū (the mantras being the same for each ladle). The yajamāna repeats, while the prastara is being anointed, a mantra 'may kuśa be anointed with ghee' (Ap. IV. 12. 3). Taking out a blade from the prastara so anointed with 'to thee for long life', he places it in a known place (for use later on). When the blade is taken away from the prastara the yajamāna recites a mantra (apipred yajño...yajamānam viśantu).

The adhvaryu takes the prastara (and also the sākhā i.e. twig used at the time of milking cows when sānnāyya is to be offered), introduces the prastara (together with the twig) at the corner in the north where the middle and northern paridhīs meet and says 'āśrāvaya.' When the āgnidhra responds with 'astu śrauṣṭat,' he issues a direction to the hotṛ the divine botṛs are desired (or requested); you being human and directed to utter the words of success recite hymns for the god called sūktavāka.\textsuperscript{2397} The hotṛ begins the recitation of sūktavāka.

\textsuperscript{2395} \textit{Vayṣagha:—vasyagvaṁ n sma \ vasuvaṅka \ vasuvaṅkaviśraya \ \ldots \ \dhvra-\nāyevasavāpaṇaśiṇii \ \ldots \ \āvyaśāṃṣebhavāpaṇaśiṇii \ \vīśayya.} \textit{Ap. IV. 12. 3.}

\textsuperscript{2396} Ap. III. 6. 1. states the mantras somewhat differently.

\textsuperscript{2397} The word sūktavāka has two meanings viz. the deity Agni and also the formula repeated by the botṛ. Vide \textit{Ap. III. 6. 5–6} for the two meanings 'sūktavāka sūktavāka sūktavāka' in sūtra 5 and \textit{Aṣṭasāhasīrṇya-sūtra} in 6. \textit{Āśv. I. 9.} contains sūktavāka and rules about its recitation. 'sūktavāko nāmekākāntarṇavā bhrīrāvaṃā🥱bhībha bhṛṇṭavākā: \textit{com. on Ap. III. 6. 6.} Vide Tai. S. II. 6. 9. 55, \textit{v. m.} III. 5. 10 for bhrīrāvaṃābhībhī aṣṭa. \textit{Br. I. 8. 3.} 1–19 and I. 9. 1. 1–23 for a disquisition on sūktavāka.
which is given below.\textsuperscript{2398} The contents of the sūktavāka may be briefly indicated. He begins ‘O heaven and earth, this blissful event has taken place; we have so flourished as to pronounce the good words (viz. ‘fire has accepted this hāritis &c.’) and our adoration (to the gods); O fire, you should declare good words, so that we may feel elevated; thou art the declarer of good words.’ Then numerous words follow that state the various attributes of heaven and earth. Then it is declared that Agni and other deities (named) have accepted the offering and made it flourish. Then the sacrificer is named and it is said that he hopes for various blessings such as long life, worthy sons. The whole is concluded with ‘we men belong to Agni. May we have (the fruits of) sacrifice and wealth. May both heaven and earth save us from sin (or evil). May the most desirable thing come here. Here is adoration to the gods.’ After the sūktavāka the adhārvyū throws upon the āhavanīya the prastara (and the sākhā, in case of sānmāyya) with ‘may waters and plants be strengthened; you are the

\textsuperscript{2398} 2398. \textsuperscript{2398}  1.  

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drops of Maruts; go to heaven and send thence rain to us’. (Tai. S. I. 13. 1.) 2399 Jaimini makes it clear (VI. 4. 43-47) that sākhā is not a subordinate complement of the prastara but the real meaning of the text ‘he throws the prastara with the sākhā’ is to indicate the time when the sākhā is to be thrown into fire. Jaimini (IV. 2. 10-13) states that the throwing of the sākhā into fire is pratipattikarma (i.e. that is the final disposal of the sākhā). When throwing the prastara he does not bend his hand but holds it rather straight and hanging downwards and the tips of the prastara are not put beyond the fire nor are they turned upwards, nor are the tips allowed to be first scorched. He raises it up, brings it slowly down and rolls it on the hearth of the āhavantya (making the upper portion come down and vice versa). The adhvaryu, when the hotr says ‘this sacrificer seeks (hopes for) blessings’ directs the āgniadhra to consign the prastara to fire. The āgniadhra thrice raises with his joined hands the prastara into the āhavantya fire. The sacrificer makes the tyāga to the several deities mentioned in the sūktavāka (agnaya idam, somāyedam &c.) and adds (Tai. S. I. 6. 4. 1) ‘may I win victory following the victory of Āgni’ (then of Śmaṇa and so on for the other deities). 2400 When the hotr mentions the name of the sacrificer the latter recites ‘these blessings have come here’ (Tai. S. I. 6. 4. 2 and Āp. IV. 12. 5). The adhvaryu directs the āgniadhra to throw into fire on the prastara the blade of kuśa taken from the prastara and kept aside (as described above p. 1072) and the āgniadhra 2401 does so with ‘Good speed to the tanūs, svāhā’. The yajamāna mutters ‘this for the Tanūs’ and proceeds ‘This pillar spread down from heaven and was raised over the earth. With it that has a thousand shoots we worry our enemy etc.’ (Tai. Br. III. 7. 6 and Āp. IV. 12. 8). The adhvaryu points out thrice with his forefinger the blade thrown into fire with ‘this, this’ and touches his nose and eyes with ‘Āgni! thou art the protector of life, protect my life, thou art the protector of eyes’ (Tai. S. I. 13. 2). Then the adhvaryu touches the earth inside the vedi with ‘thou art stable’ (ibid.).

2399. According to Āp. III. 6. 7 when this mantra is repeated there is no svāhā uttered after it. But others differ.

2400. अग्नेयह्यं विक्रमस्य प्रदीर्घिः प्रकाशाक्षेपः । अप. IV. 12. 4. Vide Śe. IX. 1. 4-5.

2401. According to comm. on Āp. III. 7. 4-5 it is the adhvaryu who puts into fire the blade of the prastara.
The āgniḍhra then addresses the adhvaryu 'talk with me'. The adhvaryu asks 'has (the prastara) been consigned to flames'? The āgniḍhra replies 'it has gone to the fire'. Then after āśrāvana and pratyāśrāvana the adhvaryu touching the middle enclosing stick (paridhi) issues a direction to the hotṛ: 'Good speed to the divine hotṛs (here the paridhis) and bliss to human hotṛs. Recite for śāṁyoh. Then the hotṛ recites the verse 'we long for that śāṁyoh, for (the) path to sacrifice and to the lord of sacrifice. May divine bliss be ours! May there be bliss for human beings. May the means (of bliss) ascend upwards! All health to the two-footed and the four-footed that are ours' (i.e. to men and cattle). When the Śāṁyuvāka is repeated the yajamāna mutters 'may I attain stability by yajña, śāṁyoh (health and wealth) by the worship of Viṣṇu' (Tai. S. I. 6. 4. 3). The adhvaryu then throws into the fire the middle paridhi with 'O God Agni, that paridhi which you laid down...... svāhā' (Tai. S. I. 1. 13. 2).

The adhvaryu then pushes on to the burning coals of the āhavanīya the other two paridhīs together (the southern and northern ones) with 'the food of sacrifice has come together.' He thrusts the tip of the northern paridhi underneath the middle one in the burning coals and keeps the tip of the southern over the middle one. When the paridhīs are being thrown on the fire the yajamāna mutters 'I loosen thy girdle &c.' (Tai. S. I. 6. 4. 3). After the paridhīs are thrown the adhvaryu invokes them 'may you spread (i.e. prolong the life of) the sacrificer'.

The adhvaryu then lays on the bowl of the juhū the upabhṛt and lets flow from the two ladles the remnants of butter into fire with 'O Viśve Devas! You have for your share the remnants (saṁsrava) of ājya,...svāhā' (Tai. S. I. 1. 13. 2).

2402. The words are अग्रंन्यधृष्ठवर्गरुप्रहः āgniḍhr ṣr. अमाखर्यप्रीतः: मधयमपरिवः—मनवार्षय सच्या देववान्ध्रम्भ: स्त्रिसर्वंभव-श्रेणपुष्पौष्ठिति संभवति। सर्ववात् II. 4 p. 218.

2403. For the formula तत्तवधारिमाति (Tai. S. II. 6. 10. 2) vide note 1684 above. As the most prominent words in it are śrīpy this formula is called श्रीप Grand (lit. utterance of śrīpy). It occurs in Tai. Br. III. 5. 11. These words gave rise to the name of a sage संह श्रीप whose legend is narrated in the Sat. Br. I. 9. 24-25, Tai. S. II 6. 10. Vide S. B. E. vol. 12 p. 254 n. 1.

The yajamāna makes the tyāga with 'this is for Vasus, Rudras Ādityas who are sharers in the sāṁśrāva (remnants of ājya),' then utters a benedictory formula invoking blessings (viśe Ap. IV. 12. 10 and Tai. S. I. 6. 4. 4) and touches the veda bunch lying inside the vedi.

The priests partake of the remnants of ājya and wash the ājya sticking to the ladles.2405

The adhvaryu takes up the juhū and upabhṛt, the hotṛ takes the veda bunch and the āgnidhra takes the pot of ājya (ājya-
sthālī) together with the sruva. Being about to perform the patnisamāyājas2406 the adhvaryu passes to the south of the garhapatya fire (from its east side) and the other two priests (hotṛ and āgnidhra) pass to its north. The adhvaryu places the two ladles on the sphyā with 'I place you in the abode of Agni whose house is indestructible; may you who are happy place me in happiness for the sake of happiness; may you who are the foremost (or leaders) protect me when I am in front' (Tai. S. I. 1. 13. 2–3). They sit to the west of the garhapatya and set about the offerings of Patnisamāyājas with the two ladles in the dhvāna tone. They three sit to the west of the garhapatya with knees raised up, the adhvaryu being seated to the south, the āgnidhra to the north and the hotṛ between the two. The hotṛ hands over the veda bunch to the adhvaryu who takes it with 'I have stood up following the immortals with long life &c.' (Tai. S. I. 2. 8. 1), stands up and sits down to the west of the garhapatya. When the wife (of the sacrificer) holds the veda bunch and touches the adhvaryu with a blade of darbha, the adhvaryu takes into the juhū four ladlings of ājya with sruva (from the pot of ājya). Then the procedure for each of the four offerings resembles the prayāja offerings, viz.

2405. The ladles are the sruva, the juhū and upabhṛt and not the dhruvā (com. on Sat. II. 4. p. 220).

2406. Patnisamāyāja literally means offering made to the wives (of the gods) along with (some other deities). 'पत्निसमयाजः: समयिष्यते हि पत्नीसमयाजः' com. on Sat. II. 5 p. 223. These are four offerings of ājya made in succession to Soma, Tvasṭṛ, Devapatsi (wives of gods) and Agni Grhapatī. Vide Sat. Br. I. 9. 2 for a treatment of patnisamāyājas. Kāt. (III. 1. 2–4) shows that there were several views as to the path by which the adhvaryu went to the south. ध्रुवान् explained as अन्त्र स्वरङ्गनाथः: प्रायस्वाविवर्त्य स स्वरङ्गनाथ: | कुष्ठस्वरङ्गनाथसस्मित्व्रक्कर्णयं: उपायः: | com. on Ap. III. 8. 8. All formulas must be uttered here in these tones except some words to be specified later on.
the adhvaryu issues a direction to the hotṛ to recite an anuvākyā (invitatory prayer) for Soma (then for Tvāṣṭṛ and so on), then the hotṛ recites the anuvākyā, then there is āśruta and pratyāśruta, followed by adhvaryu directing the hotṛ to recite the ājāyā for Soma (or Tvāṣṭṛ or others as the case may be), and when the hotṛ utters 'vai 3ṣaṭ' the adhvaryu pours the ājāyā obligation from the juhū into the gārhapatyā (in this rite). The offering to Soma is made in the northern part of the gārhapatyā, that to Tvāṣṭṛ in the southern part and for the rest between these two. The offering to the wives of the gods may be made in an enclosed space (i.e. by placing a screen to the east of the gārhapatyā) so as to shut the gārhapatyā from view on the eastern side. Additional offerings were allowed to be made to Rākṣa, Sinīvālī and Kuhū by those who desired sons, cattle or prosperity respectively either before or after the offering to the wives of the gods. The procedure is briefly indicated in the note below.

The yajamāna makes a tyāga (of the offering) with 'this for Soma' (or for Tvāṣṭṛ and so on) and adds a separate formula in each case invoking separate blessings of vigour, cattle, progeny and stability (vide Āp. IV. 13.1 and Tai. S. I. 6.4.3–4). The adhvaryu offers in the gārhapatyā with the sruva an

2407. आज्ञानीयसंस्कारिते तथा पायमानीपरिव्रजिते था। आप. III. 9. 3 and the com. says 'यथायतायामुद्रो न भुक्ते तथा पारिव्रजितेद्वाराभिनीतं भवायत्' In modern times a wooden frame is placed to the east of the gārhapatyā as a screen. The reason why the gārhapatyā is screened from view is stated in the Śat. Br. I. 9. 2. 12 to be "for, up to the time of the Samiṣṭayajus the deities continue waiting, thinking 'this he must offer to us'; he thereby conceals this offering from them; and accordingly Yājñavalkya says whenever females (human) eat here they do so apart from men'."

2408. अवस्यसंस्कारितसद्दमित्रुदाहिणी-प्रायस्य-प्रायस्य। (इति यवधर्म्मकारः, अर. I. 91. 16). आपास्य धर्म्मकारिते अवस्यं सोममयेति सेिश्ययि होता। येवसुयामिति सेिश्ययि ते पायमानं-धिवस्तं वयोश्च (पार्या, अर. I. 91. 18). The अवस्यसंस्कारित संस्कारितकारणयां भवायत् त्राही लघुसमाधिकारणयां तस्य क्रमः: (अर. I. 13. 10) and तद्भवसमाधिकारणयां तस्य क्रमः: (अर. III. 4. 9), for द्वेषतुलीप्पवेशनानम् एवतः परति, तस्य धिवस्तं वयोश्च यवधर्म्मकारः (अर. V. 46. 7–8) for अवस्यसंस्कार हि अवस्यसंस्कारहि यवधर्म्मी सुताधिकारः (अर. VI. 15. 13) and भवायति-भवायति (अर. V. 4. 2). Vide आप. I. 10. 5. The युरोपुरुषतात्श्च व्यवस्थिति in the case of राजा, तिर्थार्थिनी are respectively अर. II. 32. 4–5, II. 32. 6–7 and those for कुहू are stated in आप. I. 10 8 (the entire verses are given in this case). They occur in Tai. S. III. 3. 11. 5 and Atharvaveda VII. 47. 1 and 2 (with slight variations).
oblation of ājya with 2409 'may the wife unite with her husband... svāhā' (Tai. Br. II. 7. 5 quoted on p. 556 n. 1291). The sacrificer's wife touches the adhvaryu (with a blade of darbha) when he makes the last offering. The yajamāna makes the tyāga 'this is for the undecaying Great Soul, the light in Heaven.'

The adhvaryu then smears the two front joints of the hotṛ's finger as before, first the hind joint and then the front joint. He breathes over it and touches water. The adhvaryu drops into the palm of the right hand of the hotṛ four drops of ājya as idā 2410 and six in that of the āgnīdhra. The hotṛ inaudibly invokes both (viz. his own idā and āgnīdhra's, the hand of the latter being held underneath the former's) in the same words as before (vide Appendix under note 2384). When the words 'this yajamāna has been summoned' are uttered, the wife mutters 'being summoned may I surpass in the possession 2411 of cattle,' and the adhvaryu also performs japa as above. When the idā is being invoked the adhvaryu, the āgnīdhra and the wife (with a darbha blade) touch the hotṛ. The yajamāna invokes ājya idā with 'may idā cover us with gūtha &c.' (Ap. IV. 13. 4). At the end of the invocation of idā the hotṛ eats the idā (drops of ājya) and the āgnīdhra eats his with 'father Heaven has been invoked, may the fire summon me from āgnīdhra for my life, lustre &c.' (Tai. Br. II. 7. 6). He silently performs mārjana after partaking of idā. The patnāsamiyājas end with the invocation of idā or they may be finished after reciting Śāmyuvāka (Sat. II. 5, p. 225; Aśv. I. 10. 9; Kāt. III. 7. 13).

The adhvaryu sitting to the west of the daksīṇa fire places on it the chips cut from the idhma (idhma-pravṛścana, vide above p. 1014) and offers two oblations called phalikarapa and pīṭālepa. 2412 Having thrown into the ājya ladled into

2409. This homa made with a verse beginning with 'sam yāṭapī' is called संपर्वी in Sat. II. 5, p. 223 and Ap. III. 9, 10.

2410. This is the 2nd idā and consists only of ājya.

2411. According to Sat. II. 5, p. 224 in the idopahṛṣṭa there is a modification viz. उपहृतवेष यज्ञान्व for उपहृतवेष यज्ञान्व: and so in the 2nd idā the wife performs japa; while (as the com. of Sat. notes) the followers of Rg. retained उपहृतवेष यज्ञान्व in the 2nd idā also and so the yajamāna engages in the japa.

the jhū four times with the śruva the smallest grains (that were produced when rice grains were husked and pounded for making purodāsas), the adhvaryu offers them into the daksīna fire with ‘ō fire, that hast unhurt life and not cool body, guard me against the sky (lightning) ... make our food free from poison ... śvāhā’ (Tai. S. I. 1. 13. 3). When this homa is made the yajamāna rubs (wipes) his mouth with ‘śvāhā to thee, that art Sarasvatī Yaśabhagīnā’ (who loves laudation) and makes the tyāga with ‘this is for Agni who has long life and not cool body’ and wipes his face with ‘śvāhā to thee, that art Sarasvatī Veśabhagīnā’ 2412 (who loves residing together, Āp. III. 10. 2). The adhvaryu takes again four ladlings of ājya with the śruva into the jhū and pours therein the remnants of ground grains which still stick to the several utensils and offers them into the daksīna fire with ‘whatever stuck to the mortar, pestle and the winnowing basket...! Śvāhā’ (Tai. Br. III. 7. 6 and Āp. III. 10. 1). The yajamāna says ‘this is for the All-Gods’.

The hotṛ hands over the veda bunch to the sacrificer’s wife and makes her repeat aloud ‘thou art veda...may I secure progeny. To thee for Kāma’ (Āsv. I. 11. 1) and the sacrificer recites, when the veda bunch is being given to the wife ‘thou art Veda ...... may I secure gifts’ (Tai. S. I. 6. 6. 4) and when the veda is placed on her lap by the wife 2414 she repeats ‘may veda give &c.’ (Tai. S. I. 6. 6. 4). The wife thrusts it with ‘drive out the enemy, the hater’ (Āp. III 10. 4). The wife touches her navel with the top of the veda bunch if she desires progeny.

The hotṛ unties the yoktra (the girdle) of the wife with ‘I release thee from the fetter of Varuṇa &c.’ (Rg. X. 85. 24). 2415 The wife lays aside the yoktra and the adhvaryu makes her recite ‘here do I unloosen the fetters of Varuṇa &c.’ (Tai. S. I. 1. 10. 2). The hotṛ winds round the yoktra twofold, places it to the west of the gārhapsatyā fire with its loop and end to the east, keeps over it the blades of the veda with their points to the north

2413. The meaning of Yaśabhagīnā and Veśabhagīnā in Sat. II. 5, p. 230 is obscure. In Vāj. S. II. 20 पतोधिस्वात् is explained by महिषर as अद्वैत: शुचयमर्मसच्च तत्र दस्सरो भविष्यति दाम्धय। In गारुकसत्. V. 4 सरस्वती is called कोषरामिनी.

2414. According to Āp. (III. 10. 3-4) the hotṛ throws the veda thrice on the lap of the wife who returns it back three times.

2415. सत्तृ पतोधिस्वात् भिषणं माक्कपासं निधारोपितहस्तस्यन्यं रा हृदं करोदितः। अद्वैत I. 11. 4; the com. says शुचयमर्मसार्य माक्कपासं: पारस्। पासाच्यात्र शुलायमभ:।
and lays down a pūrṇapātra (a vessel filled with water) to the east of the blades but touching them. The hotṛ touches that vessel and makes the wife who touches it repeat a mantra "thou art full &c." (Tai. S. I. 6. 5. 1). The hotṛ sprinkles water from the pūrṇapātra in all directions and makes the wife, who also sprinkles water from it in all directions, repeat "Let the gods and the priests purify (or wipe) in the eastern direction &c." (Tai. S. I. 6. 5. 1-2, quoted in Āsv. I. 11. 7). The hotṛ places into the joined hands of the sacrificer’s wife with the palm upwards the yoktra, and places his left hand with palm turned upwards on the wife’s folded hands (but in modern practice the hotṛ does not hold his hand over the wife’s) and pours down the water from the pūrṇapātra on the hands (his and the wife’s) and makes her repeat "May I not throw away progeny &c." (Āsv. I. 11. 8). The hotṛ holds by his right hand the tops of the blades of the veda bunch (the binding cord of which has already been unloosened), proceeds from the gārbapatyā to the āhavanīya, repeats Rg. X.53. 6 (tantum tanvan &c.) and without shaking them, strews continuously some of them from the gārbapatyā to the āhavanīya. The rest of the blades the hotṛ lays down and, standing to the north-east of the āhavanīya, takes ājya from the pot of ājya (ājyaṣṭhālī) in the sruva and offers with svāḥā at the end of the mantras oblации of ājya, which are called “sarvaprāyaścitta” (expiration for all lapses). The mantras are given below. Having made the oblации the hotṛ pays homage with the ‘samsthājapa (lit. the prayer muttered on completion) and goes out of the sacrificial ground by the way called tīrtha (vide above p. 934).

The adhvaryu pours from a vessel full of water (pūrṇapātra) water into the joined hands of the wife in which the yoktra is

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2416. pūrṇaśastr is explained by com. on Sat. II. 5 p. 229 as उद्वेदन दूरी मार्गमित्र. The mantra is "पूर्णनमति पुर्णे मे दूरिः पूर्णामस्य हृदण्डे मे दूरिः सत्त्वस्य सत्वम् सुराय अभिविर्याति मा मे क्रेदा" (११) ते सं. I. 6. 5. 1. quoted in Aśva. I. 11. 6.

2417. The mantras are "अयास्तःपुष्पभिरस्वरीणि...प्रेषे भेस्वर स्वहा..." (Aṣṭ. I. 11. 13 and Satya. II. 6. p. 232). Aṃ सुरिः... थामानि स्वहा (梵. I. 22. 16), दुः निधि... परिशिर्स्वस्वहा (梵. I. 22. 17), दुः स्वस्वहा, धुः स्वस्वहा, स्व: स्वस्वहा, पूर्भुव: स्वस्वहा. The oblацияs are in all seven. The mantras of स्वस्वपाणिभवः differ a great deal in the different sutras. अयास्तः... भेस्वर स्वहा ११ काठकर्ष्ण. V. 4.

2418. आं च मे वर्षेः मे यज्ञोप वचे नमस्ते। यज्ञे स्वर्गे तसं ते उप पुष्पार्सिट्वं तस्मै ते नम इति सर्वाधिकः। Aṣṭ. I. 11. 15. This is called सर्वाधिक because it is the last of the acts the hotṛ does in this rite.
held. When the wife lets down the water on the ground she mutters 'May I be united with long life, progeny &c.' (Tai. S. I. 1. 10. 2). After pouring the water she wipes her face with her wet right hand and goes out as she desires.\(^{2419}\) When the hotṛ strews the blades of the veda, the sacrificer repeats 'through you they knew the vedi &c.' (Tai. Br. III. 7. 4).

The adhvaryu comes back by the way he went, repeats 'may the dhruvā be strengthened &c.' (Tai. S. I. 6. 5. 1) and offers two āhūtis of ājya to Sarasvati with the jūh in the śāhavanīya with 'to thee, who are Sarasvati, called Yaśobhagīṇā, svāhā' and with 'to thee Sarasvati called Veśabhaṅgīṇā, svāhā.' The yajamāna makes the tyāga in similar words. The adhvaryu again takes ājya in the jūh and offers an āhūti to Indra with 'Indropānasya kehamaṇasā veśān kuru sumanasā sajatān' (Sat. II. 5. p. 230, Āp. III. 10. 2)\(^{2420}\) and the yajamāna says 'this is for Indra &c.' The adhvaryu offers an oblation of ājya with srūva on the pūrṇāmasa āṣṭi with 'we offer worship to pūrṇāma the foremost &c. svāhā' (Tai. Br. III. 7. 5 quoted by Sat. II. 5. p. 230) and a similar oblation on daršēṣṭi with 'Amāryāsā is fortunate and full of happiness &c. svāhā.' The yajamāna makes tyāga. These are called pārvaṇaḥoma and according to some they are optionally performed before the offering to Śvistakṛt. Jaimini (IX. 2. 51-56) establishes that these two homas are not performed in other āṣṭis that are the modifications (vikṛti) of darśapūrṇāmasa and in IX. 2. 57-58 establishes that both are not performed on pūrṇāmāseṣṭi and darśēṣṭi, but the first homa (in which there is an oblation to pūrṇāmasa) is alone performed on pūrṇāmāseṣṭi and the other on darśēṣṭi. The adhvaryu takes ājya six times with the mantra 'āpyāyatam dhruvā &c.' (Tai. S. I. 6. 5. 1) and offers six homas called Nāriṣṭha homas with six mantras\(^{2421}\) (with svāhā at the

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\(^{2419}\) Āp. III. 10. 9 says that the wife goes out saying 'May I be endowed with prosperity, cattle, progeny, domestic happiness'. The com. on Sat. II. 5. p. 229 explains the words धयायम गच्छति as गच्छति धयायम् वाक्यम् उक्तस्य अमोहितवर्षः and quotes Āp. III. 10. 9.

\(^{2420}\) The meaning of the first part of this mantra is obscure and the text appears to be corrupt. It occurs also in Vārāha Br. I. 3. 7. 13.

\(^{2421}\) The six Nāriṣṭha mantras occur in Sat. II. 5. p. 231, Āp. II. 20. 6 and II. 21. 1. The first four are from Tai. Br. III. 7. 5, the 5th from Tai. Br. III. 7. 11 and the first portion of the 6th from Tai. S. I. 3. 10. 1. According to com. on Āp. II. 21. 1, these homas are offered with the jūh.
end of each) and the yajamāṇa repeats the tyāga six times ‘to Nāriṣṭhas Agni and Vāyu,’ ‘to Nāriṣṭhas Indra and Vāyu (twice),’ ‘to Nāriṣṭhas Soma and Maruta,’ ‘to Nāriṣṭha Brahman,’ ‘to Nāriṣṭha Paramātman.’

The adhvaryu recites ‘apyāyatām dhruvā’ (Tai. S. I. 6.5.1), takes ājya thirty-eight times and offers with the juhū oblations called sarvapṛayascittas to thirty-eight deities in the āhavanīya with a mantra for each,2422 and there is an appropriate tyāga in each case.

The adhvaryu repeats the mantra ‘apyāyatām &c.’ (Tai. S. I. 6.5.1), increases the dhruvā (with ājya), stands erect inside the vedi and offers with the dhruvā three homas called Sāmiṣṭayajuṣ 2423 in the āhavanīya with ‘ye path-finding gods! after finding the path, return by it. O Lord of the mind! place this our sacrifice among the gods, in speech, in the wind’ (Tai. S. I. 1.13.3). When the word svāhā is repeated the second time he throws the barhis into the fire. The yajamāṇa says ‘this is for the path-finding gods, for Yajña—for Paramātman’ and utters the invocation ‘agni adabdhāyo’ (Tai. S. I. 1.13.3,) and after the barhis is thrown the verse ‘divāh khallo’ (Tai. Br. III. 7.6). The yajamāṇa then eats his own share of the sacrificial food with ‘let the lord of sacrifice be united with prayer &c.’ (Tai. S. I. 3.8.1).

But if it is the sānnyāya, he takes in the boiled milk with ‘May this havis, a giver of progeny, be for my welfare &c.’ (Tai. Br. II. 6.3) and curds with ‘dadhikrāvno’ (Rg. IV. 39.6). Āp. IV. 14.2 notes that a yajamāṇa who is not a brāhmaṇa should not eat sānnyāya. The adhvaryu strews the vedi with

2422. These 38 mantras (some of them of single words like īṣṭe-bhyāḥ svāhā, bhūḥ svāhā) are set out in Sat. II. 6 pp. 232–234. Āp. (III. 11–12) contains most of them, but in a different order.

2423. ‘Sāmiṣṭayajuṣ’ would literally mean ‘a Yajus formula indicative of the completion of the sacrifice or of sacrificing together for many deities’. It now means ‘an oblation’. The mantras are व्रेष्टि वाहु-विंद्रो गात्राहित्वा गात्रास्मिन मनस्तिद इत्यम नं देव ह्रेष्टि व्रेष्टि वाहु व्रेष्टि वाहु व्रेष्टि वाहु व्रेष्टि वाहु व्रेष्टि वाहु
Tai. S. I. 1.13.3. There is a difference of view about the Sāmiṣṭayajuṣ. According to Āp. III. 13.2 (and com.), Band. I. 21, Kāṭ. III. 8. 4 the oblation is only one (made at the end of the whole mantra), though the word svāhā occurs thrice (twice in the mantra itself and once repeated at the end of the mantra). According to Sat. II. 6 pp. 234–235 the oblations are three. Vide Vāj. S. II. 21 for the mantra (slightly different) and Sat. Br. I. 9. 2. 26–28 for its explanation.
the darbhas spread on the seat of the hotṛ with ‘strew over the vedī &c.’ (Tai. Br. III. 7. 5). He carries the praṇīta waters from the eastern side with ‘to you for prosperity’ and pours them down inside the vedī with ‘may he who joined you together separate you’. The adhvaryu pours on those praṇīta waters a continuous stream of water for the yajamāna who holds it in his joined hands and mutters ‘thou art true, be true to me ….. do not perish for me’ (sadasi ….. kṣesṭhāḥ’ Tai. S. I. 6. 5. 1), throws up water in different directions with ‘may gods and priests cleanse with water in the east &c.’ (Āśv. I. 11. 6-7), pours the rest inside the vedī with ‘I discharge you to the ocean, that is your origin’ (Āp. IV. 14. 4) and wipes his face with his wet right hand with ‘O Sarasvatī! that honey which you have in waters &c.’ (Tai. Br. II. 5. 8 quoted in Āp. IV. 14. 4).

The adhvaryu then takes up the upaveśa and conceals it inside the dust of the utkara (vide Āp. III. 13. 6) and if it is desired to practise magic against one’s enemy, then he throws the upaveśa on the utkara after taking the enemy’s name (Āp. III. 14. 1, Sat. II. 6. p. 237). Vide Tai. Br. III. 3. 11 for the upaveśa and the mantras. The adhvaryu takes leave of the Yajña with ‘Let him who yokes you discharge you’ (Tai. S. I. 5. 10. 3 quoted in Sat. II. 6. p. 237) and passes his eye over the whole sacrificial ground. Then he discharges the kapālas with ‘the kapālas that were in the cauldron’ (Tai. S. I. 5. 10. 3-4 quoted in Sat. II. 6. p. 237), counts them and keeps them aside. Then the adhvaryu goes out. The brahmā also places a fuel-stick on fire with ‘the fire has been worshipped &c.’ (Āp. III. 13. 1 and Sat. II. 8. p. 261) and then leaves by the way he came.

The yajamāna gets up from his seat and takes what are called ‘the strides of Viṣṇu’ (viṣṇukrama). These are four taken from the south corner (śrōṇi) on the south side of the vedī. He starts towards the east putting the right foot always first, never allows the left foot to come in front, does not go beyond the āhavanyā place and each succeeding step covers

2424. According to com. on Sat. casting the eye over the vihāra constitutes the discharge (vimoka) of the yajña.

2425. This act is called Viṣṇu-krama because the four mantras repeated in it all begin with ‘viṣṇoh kramosi’ and because the yajamāna actually takes four steps in it. विष्णुक्रम नाम विष्णुक्रमस्विस्तिः पद्विक्षेपः तान्त्रिके वेदविशेषन क्रामिक | com on Āap. IV. 14. 6.
more ground than each preceding one. He first recites four mantras 'thou art the stride of Viṣṇu &c.' (Tai. S. I. 6. 5. 2) when taking the strides. Then he mutters a long prayer to the Sun 'O Light of Mitra rising to-day &c.' (Tai. Br. III. 7. 6 and Tai. S. I. 6. 6. 1, quoted in Ap. IV. 15. 1 and I. 16. 1). He contemplates the destruction of his enemy with the words 'Here do I exclude from a share my enemy the evil-doer &c.' He revolves round himself from left to right with 'I turn the turning of Indra' (Tai. S. I. 6. 6. 2) and goes round the āhavanīya with 'Let me have auspicious riches and may evil riches remain away from me' (Ap. IV. 15. 4). He bends over the āhavanīya with 'thou art light' (Tai. S. I. 1. 10. 3), pays homage to it with 'May I be united with my children and may my children be united with me &c.' (Tai. S. I. 6. 6. 2, Ap. IV. 15. 4). He puts the fire into flames 'O fire, being kindled, shine for me &c.' (Tai. S. I. 6. 6. 2, Ap. IV. 16. 5). He prays to the āhavanīya with 'The sacrifice is endowed with riches, may I be endowed with riches &c.' (Tai. S. I. 6. 6. 2, Ap. IV. 15. 5.). He prays to the daksīna fire 'O fire, cook food pleasantly eaten for our progeny' (Ap. IV. 16. 5). He prays to the gārhapatya fire with the two verses to Agni Pavamāṇa (Rg. IX. 66. 19–20, Tai. S. I. 6. 6. 2), and with 'O Agni Gṛhapatī! I am a good house-holder &c.' (Tai. S. I. 6. 6. 3). If he has no son he prays 'I pray for that blessing full of spiritual lustre for my son (to be)' and if he has a son he prays 'I pray for my son so and so that blessing &c.' (Tai. S. I. 6. 6. 3.). He sits between the two fires inside the vedi with 'to thee (unborn or born son as the case may be) who art light &c.' (Ap. IV. 16. 6). He places on his lap the blades of the veda (that had been unloosed) and sitting inside the vedi mutters the Atimokṣa mantras 'May Agni guard me against those gods that strike the sacrifice &c.' (Tai. S. III. 5. 4. 1–2 indicated in Ap. IV. 14. 10).

He then comes to his seat, looks at the whole sacrifice with 'who yokes thee? Let him free thee' (Tai. S. I. 6. 6. 3). He then discharges himself from vṛata with 'O fire, lord of vṛatas, I observed vṛata &c.' (Tai. S. I. 6. 6. 3, Tai. A. IV. 41.

2486. तामाक्षिणिकावासोऽऽतनाम ज्योतिष्मतीयमर्थमातुपुष्यः। तामाक्षिणिकावासस्माय आङ्गीकाय ज्योतिष्मतीयमि ज्योतिष्मतीयमि ज्योतिष्मतीयमि (शत्रुः)। vide com. on Ap. IV. 16. 3. Here वंभ, चुर्य and विश्वु are the names of the sons. Vide Tai. S. I. 6. 6. 3 'तामाक्षिणिकावासोऽऽतनाम ज्योतिष्मतीयमि ज्योतिष्मतीयमि ज्योतिष्मतीयमि.'
Vāj. S. II. 38). He then mutters the mantra which speaks of the re-performance of yajña. ‘Yajña hath become, it has come into being...... let him make us overlords, may we be lords of wealth’ (Tai. S. I. 6. 6. 4.). He then gets up and mutters a text after going out with his face to the east ‘O fire, the sacrifice is endowed with cows...... May this sacrifice be rich in food in halls’ (Tai. S. I. 6. 6. 4.) and a further prayer (given in Āp. IV. 16. 15.).

Then after saying ‘thou art rain...... a bow to you’ he touches water. Then the sacrificer issues a direction ‘the brāhmaṇas have to be satiated’ (with dinner &c.).

Lastly the yajamāna offers final prayers by repeating Rg. I. 189. 1, VII. 4. 1, VII. 10. 3, I. 189. 3, I. 189. 2, III. 6. 1 and winds up with ‘salutation to thee once, twice, thrice, four times, five times, ten times, a hundred times. May there be salutation to thee up to a thousand times. Do not injure, may we be free from debts in this world, in the next world, in the third world; may we, free from debts, dwell in all the paths, those that are Devayāna (lead to the gods) and those that lead to the pitrs.’ According to Tai. S. II. 5. 3. 1 and Āp. III. 15. 1–5 there is an additional purodāsa offered to Indra Vaimrṣḍha. Jai. (IV. 3. 32–35) declares that this purodāsa is offered only on the Full Moon day sacrifice and not in the New Moon sacrifice. Vide Jai. X. 8. 17–19 for seventeen sāmidheni verses in the Vaimrṣḍha āṣṭi.

There are differences in the procedure of dārṣeṣṭi as compared with that of the pūrṇāṃāṣeṣṭi which have been noted in the above at the respective places. There are several modifications of the dārṣapūrṇāṃāṣa such as the Dākṣāyaṇa yajña, the Vaimrṣḍha, Sākamprasthīya, which are omitted here for want of space. Jaimini (II. 3. 5–11) establishes that the Dākṣāyaṇa, Sākamprasthīya and Samkrama yajñas are modifications of dārṣapūrṇāṃāṣa.

**Pindaḥprajayāṇa**

It is so called because balls of rice are offered to the pitrs in this rite. According to Jaimini IV. 4. 19–21 Pindaḥprajayāṇa

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2427. यज्ञं सं च म उपं स्म आनुष्ठानेन चलं च .....

2428. अन्यायायां पद्धारमवश्यम् न परमिति तदुः: पिण्डबिनिवेयम् कुष्टेत। आप. I. 7. 1–2. ।

2427. यज्ञं सं च म उपं स्म आनुष्ठानेन चलं च...... यज्ञारितो म समविवेदिते

2428. अन्यायायां पद्धारमवश्यम् न परमिति तदुः: पिण्डबिनिवेयम् कुष्टेत। आप. I. 7. 1–2. ।

2427. रूपविवेदिते पुरुषाणां संवेदिते पुरुषः च.

2428. अन्यायायां पद्धारमवश्यम् न परमिति तदुः: पिण्डबिनिवेयम् कुष्टेत। आप. I. 7. 1–2. ।

2427. दृष्टिरसिः हृद्द्वारा हार्यान्वतेष्वरस्यपूजनात्मको म विनिवेदिते पिण्डः.

2428. अन्यायायां पद्धारमवश्यम् न परमिति तदुः: पिण्डबिनिवेयम् कुष्टेत। आप. I. 7. 1–2. ।

2427. दृष्टिरसिः हृद्द्वारा हार्यान्वतेष्वरस्यपूजनात्मको म विनिवेदिते पिण्डः.

2428. अन्यायायां पद्धारमवश्यम् न परमिति तदुः: पिण्डबिनिवेयम् कुष्टेत। आप. I. 7. 1–2. ।
is an independent rite and not a mere subordinate part of the
darśa sacrifice. On the other hand several writers held that
it was a subordinate part (āṅga) of darśa e.g. Kāt. IV. 1. 30
appears to be of that opinion and the paddhati on it notes that
all bhāṣyakāras like Karka stick to that opinion. The
pañḍapitryājñā is briefly described below. For details, vide
Sat. Br. II. 4. 2, Tai. Br. I. 3. 10, II. 6. 16, Āsv. II. 6-7,
Āp. I. 7-10, Kāt. IV. 1. 1-30, Sat. II. 7, Baud. III. 10-11. It is
performed on amāvāsyā day when the moon cannot be seen and
its distance from the sun is the least, in the last third part of
the day or when only the rays of the sun are visible on the tops
of trees. The caru (boiled rice) is cooked on the dakṣināgni
and the oblation is offered in the same. In this and other ways
a contrast is brought out between rites for gods and for Manes.
He kindles a blade on the dakṣinā fire and carries it to
the south-east of that fire with the mantra ‘ye rūpāni &c.’ (Vāj.
S. II. 30). All actions are to be done facing the south-east
unless otherwise specified. The darbha grass (to be employed
in this rite) is severed at one stroke and is brought with or without
its roots (Āp. I. 7. 3-4). Strewing round the dakṣināgni darbha
grass (paristarasa) with their ends turned to the south in the case
of those that are placed to the north or south he spreads
darbhas to the north. He places to the north-east or to the
north-west of the dakṣināgni singly the yajñapātrās required in
this rite on darbha grass viz. caruṣṭhāli, sūrpa, sphyā, mortar
and pestle, sruva, dhruvā, antelope-skin, fuel-sticks cut off at
one stroke, mekṣāna, kamaṇḍalu, and whatever else may be
necessary. The adhvaryu going to the south of the sākaṭa (the
wooden frame on which the paddy is stored and which is to the
west of the fire) fills the caruṣṭhāli (vessel for cooking rice)
that is placed on the sūrpa with paddy to the brim and removes
the grains (that rise above the brim) on to the sūrpa (which
overflowing grains are returned to the sākaṭa). The mortar is
then placed on the black antelope-skin and the wife with her
face to the south-east beats with the pestle the paddy grains

2429. विन्ययः स्वाकारानामुडङ्गान् स्यायः उ० इ० ४ १९; अहूऽ वा समयमाधुऽ
रणू कालोप. IV. 1. 30 (पद्धति विन्ययः इसाकामिति कालोप: सवे भाष्कारः;
केति संज्ञाय: ). Vide विन्ययमाधुऽ इ. 5-6 on the varying views.

2430. विन्ययः वे द्रव्यान्नम् मयाधुऽ सावशाणाधुऽ सावशाणाधुऽ कालोप.
अति वि० इ० इ० २ ५; अति वि० इ० इ० २ ५; अति वि० इ० इ० २ ५. आय.
I. 7. 2, Sat. II. 7 p. 248.

2431. Āsv. II. 6. 8, Āp. I. 8. 7 set out the whole verse वे हुपाणि.
taken out in the carushāṭīl and removes the husks by means of the winnowing basket. Without trying to separate the husked grains from the unhusked ones the grains are washed once and cooked on the dakṣaṇa fire (in such a way that the grains of rice are not entirely soft). He should draw with the sphyā a line between the gārhapatya and dakṣaṇa fires or to the southeast of the latter with the words ‘the asuras and evil-spirits that occupy the vedī are scattered away’ (Vāj. S. II. 29 quoted in Sat. II. 7. p. 249 and Āp. I. 7. 13). He should then sprinkle that line (as the vedī for this rite) with water, spread round it the darbha grass (cut off with one stroke), take clarified butter in the dhruvā spoon, place it to the south of the dakṣaṇāgni, sprinkle on the mess of cooked rice clarified butter from the dhruvā. He places to the south of the dakṣaṇāgni, collyrium, unguents, a mat and a pillow. Wearing the sacred thread in the prācināvita form (according to Āp. I. 8. 3 and Sat. II. 7. p. 248 the adhvaryu wears it in the upavita form) he offers on the fire the idhma (i.e. fifteen fuel-sticks), takes a portion of the boiled rice with the mekṣaṇā, pours clarified butter over it, cuts off two portions of the rice on it, again sprinkles clarified butter over2432 the portions and the rice from which they are taken, offers into the dakṣaṇa fire one āhuti (oblation) with the words ‘Somāya pitmate svadhā namah’, then again sprinkles clarified butter on the portion cut off and offers it with the words ‘Agnaye kavyavāhanāya svadhā namah’. He2422 then throws the mekṣaṇā on to the fire. Then on the line made with the sphyā he sprinkles water thrice2434 with the mantras ‘Ṣundhantām pitarāḥ, ṣundhantām pitāmāḥ, ṣundhantām prapitāmāḥ’ (may the fathers, grand-fathers and great-grand-fathers wash themselves pure). He offers three balls of rice on that line one after another with the hand turned sideways (i.e. the pinda is let off on the line from the part of the palm between the thumb

2432. In the case of this offering there is उपस्तरण, then दर्शवान, अभिलाभ (and अभिलाभ) as in the case of oblations to gods.

2433. Āp. I. 8. 3-4 and Sat. II. 7. p. 248 (following Tai. Br. I. 3. 10) speak of three āhūtis ‘सोमाय विवुपावरया स्वधा नमः’, ‘यमायादित्वेन विदुष्टे स्वधा नमः’, ‘अद्ये कथवाहनाय स्वधा नमः’. Sat. adds स्नियिता after कथ- वाहनाय and states that third āhūti consists of the boiled grains of rice sticking to the mekṣaṇā. For the first and third vide Vāj. S. II. 29.

2434. Āp. I. 8. 9 notes that all actions from this onwards are done by the house-holder himself who wears his sacred thread in the prācināvita form.
and the index finger) with appropriate mantras, the first to the father with the words 'this is for you father,' N. N. and those who come after you', to the grand-father with the words 'this is for you grand-father &c.', to the great-grandfather with similar words. The pinda (ball of rice) for the great-grandfather is the biggest of the three, that for the grand-father being larger than that for the father. There was a difference of view among the teachers as to the procedure when any of the three ancestors was living, Gāṇapārī holding that pindas were offered only to the deceased ancestors and he who was living was only honoured, while Taulvali said that pindas were to be offered to three ancestors whether living or dead and Gautama stating that if any ancestor out of the first three above the sacrificer was alive, three pindas were to be offered and an ancestor beyond the great-grand-father may then be included. Āsv.(II.6, 20-23) refutes all these views by saying that no pinda can be offered to any ancestor beyond the great-grand-father and none to those who are alive nor to any ancestor between whom and a preceding ancestor a living ancestor intervenes, but that the pindas meant for ancestors that are alive may be thrown into fire (with svāhā at the end and not svadāhā). According to Āp. I. 9.8 and Sat. p. 252 if the householder's father be living he should not offer pindas but should stop after he performs the homa. If he has two fathers or grand-fathers or great-grand-fathers (owing to adoption or niyoga) he should take two names with reference to the pinda offered to that ancestor. When the pindas are placed on the line referred to above he invokes the pindas with a formula 'Here you may regale yourselves, O pītas and may you partake according to your shares' (Vāj.S.II.31). Then he turns round and faces the north, sits down holding his breath till he feels exhausted, then again turns round and faces the pindas and utters the invocation

2435. The words would be एतसः तत अमुक्षरस्ते ये च ल्वाम्य एतसे वितासह अमुक्षरमित &ै. Some added अमुक्षरामण्यु after अमुक्षरामण्यु, but the comm. on Sat. II. 7. p. 251 says that it is wrong.

2436. यदि द्वितिया स्थानीयेन आप्ताकक्षरायिणिः हृदायपत्रस्य। आप. I. 9. 7 and Sat. II. 7. p. 251. Then the formula will be एतसां ततो (पितासहो पितासहो बा) अमुक्षरायमानी ये च द्वारम्य.

2437. In the है. सं. I. 8.5. 1-2 the words here and elsewhere are slightly different viz. एतसः तत च ल्वाम्य एतसे वितासह वितासह ये च ल्वाम्य पितारेन पितासाय वितासह। आस्य पितावितासहं पितावितासहं वितासहे सीरुतमा पितारेन। The द्वारम्य II. 4. 2. 20 explains आस्य ल्वाम्यम् 88 'अयम्य'.

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'the pítrás have regaled themselves and have partaken according to their shares' (Vāj. S. II. 31). He smells the boiled rice, then he again offers water (ninayana) with the words 'Śūndhantām &c.', (vide above p. 1087) on the line made with the sphyra, he puts on the three píndas one after another the unguents and collyrium respectively with the words 'asau abhyankśva' (you by name so and so father &c. apply the unguents) and 'asau aṅkśva' (you so and so father, &c. put the collyrium in the eye). He should then place as garment on each of the píndas the hem of a garment (daśā) or woolen tuft or a hair from his own body (the part above navel) if he is beyond fifty years of age with the words 'O pítrás, this is the garment for you, may you not come in contact with any other (garment) than this' (Āśv. II. 7. 6). Then he should wait upon the pítrás with salutation and mutter the mantra 'salutation to you, Pítrás, for (securing) food, salutation to you, Pítrás, for strength' &c. 2438 and also the three verses 'manonvāhuvāmāhe' (Rg. X. 57. 3–5). 2439 He should then make the pítrás start forward on a stream of water (i.e. by pouring water on the píndas) with the mantra 'O well-disposed pítrás! May you depart away by the ancient and awe-inspiring paths, after bestowing on us wealth and welfare. May you send down to us prosperity including all manly sons' (vide Tai. S. I. 8. 5. 2 for first half). He should walk a little towards the dakṣināgni with the verse Rg. IV. 10. 1 and then towards the gārhapatyā with the mantra 'May the gārhapatyā fire deliver me from whatever sin I may have committed against Heaven and Earth, or parents and may the same fire make me sinless' (Tai. S. I. 8. 5. 3). He should take hold of the middle pínda with the words 'O pítrás! bestow on me a valiant (son)' and should make his wife eat that ball of rice with the mantra 2440

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2438. अङ्क्षुरासविहितं नमस्: पितरः इति नमस्: पितरः इति नमस्: पितरः इति दुह्माय नमस्: पितरः इति पीरः पीरः पीरः पीरः पीरः पीरः इति रसाय इति. स्वाय: पितरः नमस्: पितरः इति जीर्णात् नमस्: पितरः इति. आत्म: II. 7. 7; compare Āṣv. I. 10. 2 and कात्य, IV. 1. 15 for the same rule. बाजसं. II. 11. 32 contains the mantra with some variations.
2439. Each of the three verses (Rg. X. 57. 3–5) and Tai. S. I. 8. 5. 2–3 contains the word 'manas' and hence they are called 'manasvat' verses. Vide Āṣv. I. 10. 5.
2440. पितरं इति जीर्णात् पितरं इति जीर्णा चुक्कापमः. चुक्कापमः असतू || आत्म: II. 7. 13. The Vāj. S. II. 33 reads ययांत्व दुह्माय स्वायः असत् (which is also read by Āṣv. I. 10. 11). The mantra अङ्क्षुरासविहित पितरे is recited by the wife, according to Nāryāṇa on Āṣv. II. 7. 13. If there are many wives they may divide the pīnda (com. on Kaṭ. IV. 1. 22).
'O pîtr! may you deposit an embryo that will be a young boy wearing a lotus wreath, so that he may be unhurt' (compare Vaj. S. II. 33). The other two pîndas may be thrown into water or fire or a person who has recently lost all appetite for food may eat the two or one who is harassed by some incurable disease (such as leprosy or tuberculosis) may eat them, the result being that he is either cured or dies. Kât. IV. 1. 20 adds that the adhvaryu collects the pîndas in a pot and the house-holder bends down and takes the smell thereof. 2441 Then the darbha blades taken out with one stroke are thrown into the fire, the utensils are sprinkled with water and then taken up in twos and laid aside.

A householder who had not consecrated the three vedic fires also had to perform the pînda-pitr-yajña on amâvâsyâ, but he offered it in the grhya fire. Vide Âśv. Śr. II. 7. 18, Sam. K. p. 838ff, Sam. Pr. 908ff. Gaut. V. 5 prescribes that a householder should at least daily offer water to the pîtr and do more (i.e. offering food &c.) according to his ability and inclination. Manu II. 176 prescribes daily pîtr-tarpana (satiating the pîtr with water), for which see pp. 668-69.
CHAPTER XXXI

CĀTURMĀSYAS (seasonal sacrifices) 2442

According to Āsv. II. 14. 1 the term Īṣṭayana comprehends the Cāturmāyas, Īṣṭayana, Dāksāyana and other īṣṭis. The cāturmāyas are three (or four according to some), viz. Vaiśvadeva, Varunaprāghāsa, Sākamedha (and Śunāśīrya). Each of these is called a parvan (part or joint) of the cāturmāyas. They are called cāturmāyas because each of them takes place after four months. 2443 They are performed respectively on the Full Moon days of Phālguna (or Caitra), of Āśā, Kārtika and on the 5th full moon from the day on which the Sākamedha is performed (i.e. on Phālguna) or two or three days before it (com. on Āsv. II. 20. 2). They indicate the advent of three seasons viz. vasanta (spring), varṣa (rains) and hemanta (autumn). If the Vaiśvadevaparva is performed on Caitra Full Moon, then the Varunaprāghāsa and Sākamedha will be performed on Śrāvana and Mārgaśīra Full Moon days respectively. The Tai. Br. I. 6. 8 states the reward secured by the performance of the cāturmāyas. 2445

According to Āsv. on the day previous to the Full Moon of Phālguna when beginning the cāturmāyas he performs an īṣṭi for (Agni) Vaiśvānara and Parjanya. According to Kāṭ. V. 1. 8 there is an option viz. he may perform this īṣṭi or the Anvāraṁbaṅya īṣṭi. Then on the Full Moon day he performs the Vaiśvadeva īṣṭi in the morning and then performs the


2444. Vaiśvānaraṁ yevat (bālāvantāmsyaṁ: pārjanasaṁyās). Kāya. V. I. 1; com. 'bālāvantāmsyaṁ: pārjanasaṁyās'.

pūrṇamāsa īṣṭi. According to the com. on Kāṭ. V. 1, the Vaiśvadeva īṣṭi is performed in the morning of the first day after Full Moon and then follows the pūrṇamāsa īṣṭi of Phālguna. The sacrificer has to keep certain observances on all the parvans of the cāturmāsyas viz. he has to shave his head and face, to sleep on the ground, to avoid honey, meat, salt, sexual intercourse and decorations of the body. There is an option as to shaving the moustaches and beard viz. he should shave only on the first and last parvans or may do so on all four. There are five offerings common to all cāturmāsyas viz. a purodāsa (cake) on eight potsherds for Agni, boiled rice (caru) for Soma, a purodāsa on 12 or 8 potsherds (12 according to Tā. S. I. 8. 2) for Savitṛ (upāmsu, inaudibly), a caru for Sarasvatī, a caru of finely ground rice for Pūṣan. The reward secured by the performance of the cāturmāsyas is heaven. The cāturmāsyas may be performed throughout life or for one year only.

In the introductory īṣṭi to Vaiśvānara and Parjanya, there is a cake prepared on twelve potsherds for Vaiśvānara and caru for Parjanya. The anuvākyā verses (according to Āśv.) for the two are 'vaiśvānaro aśiṇad-agniir &c.' (Āśv. II. 15. 2 sets out the whole) and 'parjanyāya pragāyata' (Ṛg. VII. 102. 1) respectively and the yājyā verses respectively are 'prṣṭo divi' (Ṛg. I. 98. 2) and 'pra vātā vānti' (Ṛg. V. 83. 4). In the Vaiśvadeva-parvīn itself there are (besides the five offerings common to all cāturmāsyas) three more offerings viz. a cake (purodāsa) on seven potsherds for Marut Svatavas (self-strong) or for the Maruts, a payasyā (or āmiṃśa, according to Baud. V. I) to

2446. पैरंगांसेवनधि चाहुंतमयांश्रावयात्। केत्राशिरोपरीत। इम्हशुष्ण वनातीत। अधः प्राधी। मुरुमस्याद्विभक्तेऽब्रवार्तनि वर्जयेत। अतात भाराय्येपरत्। वर्सशु सर्वेश्रु पर्यंत। अत्यकल्याणेऽवै। आभु। II. 16.22-27; केत्राशिरोपरीत वनात अमित्राद्विभक्तेऽब्रवार्तनिमि घोषणां। नारायण अन अभु।

2447. चाहुंतमयायेय सर्यकात्मो यजैत। quoted by Śabarā on Jai. XI. 2.12.

2448. When milk is drawn in the morning and heated and then the sour milk of the preceding evening is added on to it, the mixture divides itself into two portions, the solid one being called आमित्र ा and the liquid above it is called वाजिन. Note तसे पवसि दृढयातायति सा बृहदेष्यपुजिता वाजिनि वाजिनि quoted by शबर on ले. II. 2.23 and IV. 1. 22. शबर further remarks 'आमित्राय दृढयातायति नियोजेत न वाजिने। तत्र हि दृढयाताय नीऽत्सि एस ... वाजिने लिनलक्कु हसि।'. वाजिनि वेण on कालक. IV. 3. 10 remarks आमित्र पवसि पवसुष्थि बृहदेष्यपुजित। The first cāturmāsyas is called Vaiśvadeva because the most characteristic offering in it is the āmiṃśa to All Gods 'आमित्राय वाजिनि बृहदेष्यपुजिताय तीर्थस्वते महत्त्वप्राप्ता। भाराय्येपरत्। समाक्षा वेण्द्रवर्मिनि।' com. on. Āp. VIII. 1. 2.
the All-Gods (Viśve Devāḥ) and a cake on a single potsherd to Dyāvāpṛthivī (Heaven and Earth).

Kāṭ. (V. 1. 21-24) requires that this Vaiśvadeva-parvan should be performed in a spot which inclines towards the east, that the sacrificer and his wife each put on two fresh and unworn garments (one lower and the other upper) which they have to wear again at the Varunapraghāsaparvan. Kāṭ. (V. 1. 25-26) following Śat. Br. (II. 5. 1) says that barhis (sacred grass to be strewn on sacrificial ground) is tied up in three bunches separately with a rope of grass and then all three bunches are tied together with a bigger rope and therein (i.e. inside this last rope) is thrust a bunch of flowering kuśa grass, which is to be used as prastara. After putting the yajñapātras on the sacrificial ground, fire is produced by churning from the aranīs. Being directed by the adhvaryu the hotṛ priest repeats at the time of churning fire the verses Rg. I. 24, 3, I. 22, 13, VI. 16. 13-15 (except the last pāda of VI. 16. 15) and stops till he receives another direction (saṃpraiṣa) from the adhvaryu. If fire is not produced at once the hotṛ should go on repeating the hymn, Rg. X. 118, till fire is struck from the aranīs. On hearing from the adhvaryu that fire is produced and that he should repeat a formula for that event, the hotṛ repeats the last pāda of Rg. VI. 16. 15 at which he had stopped (after the syllable om added at the end of that verse of Rg. X. 118 at which he hears about the production of fire). Then he should repeat Rg. I. 74. 3 and stop after repeating half of Rg. VI. 16. 40, then recite Rg. VI. 16. 41-42, I. 12. 6, VIII. 43. 14, the verse ‘tamarjayanta sukratum’ and then repeat Rg. X. 90. 16 as the paridhānīya (the finishing verse). There are nine prayājas and nine anuyājas in the Vaiśvadeva-parvan, while in the Darśapūrṇamāsa there are only

2449. आशीर्वादम् वैव्रज्येन यज्ञम् quoted by ऋग्ब. I. 3 22 and XI. 2. 1.

2450. The yajñapātras required here are stated at length in the paddhati on Kāṭ. V. 1.

2451. According to Kāṭ. V. 2. 1-5 the adhvaryu directs the hotṛ to repeat, while the churning proceeds, the formulæ (Vāj. S. V. 2) गार्वणयः तः छन्दसः मन्त्रांषि वैष्णवं तः ... ... मन्त्रांषि जागरणं ... ... मन्त्रांषि and the adhvaryu chants from left to right thrice for each of the three formulæ, that when fire is produced it is put in the place of the śhavaniya with Vāj. S. V. 3.

2452. सत्वात्मम परिधानीयति वियादः आय, II. 16. 8.
five prayājas and three anuyājas. The number nine of the prayājas \(^{2453}\) is made up by adding before the 5th prayāja of the Darśapūrṇamāsā four as stated in the note below. Rg. V. 82. 7 and VI. 71. 6 are the anuvākyā and yājyā for the offering to Savitrī. Rg. VI. 54. 9 and VI. 58. 1 for that to Pūṣan and VII. 59. 11 and VI. 66. 9 for that to Maruts.\(^{2444}\) The nine anuyājas are made up by adding after the first anuyāja of the darśapūrṇa-māsā six more. After the anuyājas, or after the süktavāka or śāmyuvāka, an offering of vājina is made to the deities called Vājins. The remainder of the vājina is brought in a vessel and is dealt with in the same way as idā (i.e., it is placed in the folded hands of the hotṛ by the adhvaryu, the hotṛ then holds it in his left hand and then on the right hand some ghee is sprinkled by the adhvaryu and then two portions of the vājina are put thereon and then again some ājya is sprinkled over it), the vessel is then raised as high as the mouth or nose, the hotṛ should request the other priests in order (as done in the note) to repeat an invocation \((upahāva)\) with a mantra and then the hotṛ, adhvaryu, brahmā and āgutdhra partake of the vājina by merely smelling\(^{2445}\) it. The sacrificer partakes of the vājina actually. Kat. (V. 2. 9 and 12) adds that the adhvaryu offers three offerings called sāmiṣṭa-yajus respectively to Vāta, Yajña and Yajñapati with three mantras (viz. Vāj. VIII. 21, 22 first half and 22 latter half) or only one sāmiṣṭa-yajus may be offered (with Vāj. S. VII. 21) in Vaiśvadeva and Śūnāśīrya parvans. According to the Śat. Br. (II. 5. 1. 21) the daksīṇā in this rite is the first born calf of the season. Kat. (V. 2. 13) further says that the sacrificer may on finishing each of the three cāturmāsयas (except Śūnāśīrya) shave himself.

\(^{2453}\) Sāv. Brāhmaṇa. Pānantamātratvam ātyaṃt parvata kuto aham āyasya śāsten, āvāsana svapnaḥ āyasya pitaśam. Ṛṣiṣya hōtāraśa āyasya pitaśam, śaśiṣe ṛṣiṃs āayasya āvāsiṣe. \(\text{āvāsā. II. 16. 9; vide notes 2368 and 2369 as to the procedure of prayājas; sāv. Brāhmaṇa. Pānantamātraḥ pitaśam āyasya śāsten, āvāsana śāsten, pitaśam. śaśiṣe ṛṣiṃs āayasya āvāsiṣe. \(\text{āvāsā. II. 16. 12; vide also com. on Kāśī. V. 2. 7.}\)

\(^{2454}\) Sāv. S. IV. 1. 11 states in one place the anuvākyās and yājyās for all the oblations made in the Vaiśvadeva rite.

\(^{2455}\) Āyasya upāyasya bhrāṣṭrpūrṇasyaśāṃśe śāṣāṃśe. \(\text{āvāsā. II. 16. 18-19; vide also Band. V. 4. for the mantra.}\)
Jai. (IV. 1. 22-24) concludes that āmikṣā is the principal purpose of mixing curds in boiled milk and not vājinā and in VIII. 2. 1-9 that in offering vājinā the procedure of isteri is to be followed and not of Somayāga though śruti in one passage states 'somo vai vājinam'. Vide also Jai. II. 2. 23.

**Varuṇapraghāsa**

The word Varuṇapraghāsa is masculine and is always employed in the plural. The Śat. Br. (II. 5. 2. 1) gives a fanciful etymology viz. that yavaś (barley grains) belong to Varuṇa and as these are eaten (from ghas to eat) in this rite it is so called. This rite is performed in the rainy season four months after Vaśvadeva on the Full Moon day of Asādhā or of Śrāvana. The sacrificer should go out of his house to a spot where plenty of shrubs grow. Two altars (vedi) have to be prepared to the east of the āhavaniya inclined towards the east, one south of the other. The northern vedi is in charge of the adhvaryu and the southern one in charge of his assistant, the pratiprasthātṛ (Āp. VIII. 5. 5.). The latter follows the adhvaryu in doing the same actions on the southern vedi that are done by the adhvaryu on the northern vedi except carrying the water forward, girding the wife, producing fires and a few others specified in Kāṭ. V. 4. 33; all the orders (sampraiṣas, like 'agnaye samidhyamānaye anubrūhi') are to be uttered once and everything that concerns the uttering of words is to be done by the adhvaryu only (Āp. VIII. 5. 17). But Jai. XII. 1. 18 says that the mantras for taking ājya, for prokṣana and the like are to be recited by the two separately. The procedure is like that of Vaśvadevaparvan except where special directions are given. The two vedis are separated from each other by a space (at the corners) two, three or four aṅgulas or a span or even wider (Āp. VIII. 5. 10). There is a single utkara. The pratiprasthātṛ moves between the two vedis. On the previous day he makes ready pots full of karambha i.e. husked grains of barley slightly fried on the dakṣiṇa fire, ground and mixed

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2457. Jainini XI. 2. 35-43 deals with the question that pratiprasthātṛ does on the southern vedi whatever adhvaryu does on the northern. Jai. further (XI. 2. 44-48) states that though there are two vedis and the pratiprasthātṛ follows the adhvaryu in doing all that he does, there is not a double set of priests.
with curds (Kāt. V. 3. 2). According to Ṛp. (VIII. 6. 3) it is the wife that makes these kārāmbhāpūtras. These pātras exceed by one the number of the children (sons, unmarried daughters, grandsons and unmarried grand-daughters) of the house-holder (Kāt. V. 3. 3-5, Ṛp. VIII. 5. 41, who includes daughters-in-law) or they are at least three (if the house-holder is childless or has only a son or two). The figures of a ram and ewe are also made of the remaining part of the ground and fried barley used for the kārāmbhāpūtras, the male being made by the adhvaryu and the female by the pratiprasthātṛ; and each figure having the characteristic signs of sex. The figures of the ram and ewe are covered by the adhvaryu and pratiprasthātṛ respectively with a bunch of the wool of some animal other than the edakā (wild goat) or with the ground tips of kuṣa (in the absence of wool). Besides the five offerings common to all cāturmāśyas (these being offered in the Varunapraghāsas with all attributes and subsidiaries as in Vaiśvadeva, according to Jai. VII. 1. 17-21), in this rite offerings are made to four more, viz. Indra and Agni, the Maruts, Varuṇa and Ka i.e. Prajāpati (Āśv. II. 17. 14) and the offerings are a cake on twelve potsherds (for Indrāgni), payasyā or āmikṣā (for Maruts and Varuṇa) and a cake on one potsherd for Ka silently. All offerings are made from gava or only the kārāmbhāpūtras are so made and the figures of the ram and the ewe also are made from gava and the rest from rice grains (Ṛp. VIII. 5. 36-37). The anuvākyā and yājyā verses of each of these four special offerings to Indrāgni, Maruts, Varuṇa and Ka are respectively²⁴⁵⁸ Rg. VII. 94. 18, VI. 60. 1; I. 86. 1, V. 58. 5; I. 25. 19, I. 24. 11; IV. 31. 1, X. 121. 1 (Āśv. II. 17. 15). Straight to the east of the āhavanlya about three prakramas from it the northern vedi is prepared and several rules are laid down in Kāt. (V. 3. 13 ff) and its con. about its extent. The northern vedi is six or seven aratnis in length from west to east, its western side is four aratnis and its eastern side is three aratnis or the vedi may be even much larger than this. On this vedi a fire-place is constructed with the earth dug up from the sacrificial pit called cātvāla which is measured with a yoke-pin 32 angulas in length and made to the east of the utkara and after leaving a space between it and the utkara for

²⁴⁵⁸ Vide Tai. S. IV. 2. 11 for mostly other anuvākyās and yājyās of the four special offerings and other offerings, though all of them occur in the Ṛgveda.
the priests to move about. The pit is knee-deep, is outside the uttaravedi to its east and is measured from the northern corner of the uttaravedi at a distance equal to the yoke-pin and is square, the east side being 32 angulas in extent or \( \frac{1}{3} \) of the vedi or of the extent of a yoke or of ten steps of the yajamānas (on all sides). In the midst of the northern vedi a hole (nābhi) is made, a span in length on four sides and having four corners or it may be as large as the hoof of a bull or a horse. On the uttaravedi water is sprinkled with a mantra and gravel is also spread with 'a lioness art thou' (Vāj. S. V. 10). That night the uttaravedi is covered with darbhas. In the morning the adhvaryu and pratiprasthātṛ carry forward fire on to the two vedis from the gārhapatyā (according to Āp. VIII. 5. 22) or from the āhavanīya (according to Kāṭ. V. 4. 2-3) by means of kindled fuel-sticks (idhma) held in earthen pots or by dividing the āhavanīya in two parts. Jai, (VII. 3. 23-25) declares that the carrying forward of the fire is done only in the Varuṇapraghāsas and Sākamedhas. The pratiprasthātṛ draws with the sphyā a line from the āhavanīya to the northern hind corner of the southern vedi or of the uttaravedi (according to Kāṭ. V. 4. 9-10) or he connects the two vedis (Āp. VIII. 5. 20) by drawing a line from the north hind corner of the southern vedi to the south front corner of the uttaravedi. He surrounds the hole (nābhi) with three sticks (paridhīs), one span long, of devadāru tree on the west, south and north (with Vāj. S. V. 13) and puts down thereon guggulu (bdellium) and perfumed substances and the hair on the head or between the horns of a ram and places the fires on these materials (sambhāras). The pratiprasthātṛ places dakṣina fire on a square mound of one aratni in length after drawing lines and sprinkling water. The figure of the ram is put in the payasyā meant for Maruts and that of the ewe in the payasyā meant for Varuṇa. The liquid called vājīna (of both payasyās) is collected in separate pots and in the payasyās are put the fruit of karītra and leaves of āsati. All the offerings except the payasyā for Maruts and the pots of karambhā are placed by the adhvaryu on the uttaravedi; while the pratiprasthātṛ places the payasyā for Maruts together with the pot for āśya and also the karambha pot (if the yava grains for them had not been taken out by the adhvaryu) on the southern vedi and the vājīna is placed near the utkara by both. When the adhvaryu issues a direction to the āguldhra 'please sweep clean the paridhīs of the two fires' (the two āhavanīyas on the two vedis) with the ropes binding the idhma, the pratiprasthātṛ goes to the H.D. 138
sacrificer’s wife sitting near the gärhapatyā and asks her to declare what lover or lovers (jāra) she has. She either declares the names of her lovers or lifts up (if she feels shame in the declaration) as many blades from the bunch of darbbhas lying on the ground as the number of lovers she has had. If she names any, he (the pratiprasthātṛ) declares that Varuna will seize him or them. If she conceals the truth, the result would be that her dear relatives would suffer. If she has none she says so. In that case or when she has declared or intimated her lover or lovers, the pratiprasthātṛ makes her repeat the verse ‘praghāśino havāmahe’ (Vāj. III. 44). The pots are placed in a sūrpa made of ḫalka (reed) in which a little ājya is sprinkled, then there is further sprinkling of ājya thereon twice (abhīghārana), the sūrpa is placed on the head of the wife who is led by the pratiprasthātṛ between the fires and the seats of the brahma priest and the sacrificer to the east of both āhavanīyas and then to the northern vedi; and she standing to the east of the daksīna fire with her face to the west takes down from her head the sūrpa into her right hand and offers the contents (using the sūrpa as a jūhu ladle) into the daksīna fire with ‘mo ṣu ṇa indrātra’ (Rg. I. 173. 12, Vāj. S. III. 46 or Tai. S. I. 8. 3. 1) muttered by the sacrificer and with the verse ‘yad grāme’ (Vāj. S. III. 45, Tai. S. I. 8. 3. 1) uttered by the wife as offering prayer (yajya). Āp. (VIII. 6. 26) says that the adhvaryu or pratiprasthātṛ may offer the oblation of karamba pots and the sacrificer and his wife may only touch his hand from behind. When the pratiprasthātṛ leads back the wife to her seat near the gärhapatyā fire (by the same way that she came) he makes her repeat the verse ‘akran karma’ (Vāj. S. III. 47, Tai. S. I. 8. 3. 1). Then the adhvaryu offers the five offerings common to all cāturmāyas (stated above) and the cake to Indra and Agni.

2459. This is based on the Tai. Br. I. 6. 5 ‘यज्ञाङ् सन्ते . . . . बिंदुःकर्तरि नितिन्द्रेवैवैत्व वहणपातेन प्रग्रहयति’. This is quoted by Āp. VIII. 6. 22 and Āp. states (VIII. 6. 19) that she is made to repeat ‘praghāśyn havāmahe Tuai. S. I. 8. 3. Vide note 1342 for the first part of the quotation. The Sat. Br. II. 5. 2. 20 has also a similar passage.

2460. Āp. VIII. 6. 23 says that both husband and wife offer the contents of the sūrpa, while Kṣt. V. 5. 11 gives an option. Āp. (VIII. 6. 24) says that the verse ‘mo ṣu’ is repeated by the yajamāna as the invitational prayer (puronuvākya) and ‘yad grāme’ (which refers to the commission of sins and the expiation thereof) as the yajya by both.
on twelve potsherds and then sits silent. Then the pratipraśthāt cuts off a portion of the āmiśā for Maruts together with the whole of the figure of the ewe (this is the first avadāna) and offers it into fire. He mixes the second portion of the payasyā for Maruts with the leaves of śant and fruits of karīra and offers it. Then the adhvaryu offers two portions from the āmiśā meant for Varuṇa mixing the figure of the ram in the first or second avadāna for Varuṇa. According to Āp. (VIII. 6. 31) the adhvaryu offers the first portion of the payasyā along with the figure of the ram and the second portion of payasyā having in it the fruit of karīra and the leaves of śant. Then the adhvaryu offers the cake to Ka silently. Then both adhvaryu and pratipraśthāt make an offering to Agni Śvistakṛt. The fee (dakṣinā) is either a cow with its calf or a horse or six or twelve bulls. 2461

The rite is concluded by the priests and the sacrificer and his wife going for a bath (avabhṛtha) in a river2462 or the like taking with them the remainder of payasyā for Varuṇa and the scrapings from the paṇ that are treated like the refuse (ṛisa of Soma). The remainder of payasyā serves as havis (sacrificial offering) at the avabhṛtha, a portion of which is offered to Varuṇa and the whole of what remains is offered to Agni and Varuṇa instead of to Agni Śvistakṛt. The sacrificer and his wife silently come to the water, throw into the water the scrapings (nīśkāsa) that are placed in a vessel (sthali) with a mantra (Vāj. S. III. 48, according to Kāṭ. V. 5. 30 and ‘samudre te’ Tai. S. I. 4. 45. 2, according to Āp. VIII. 8. 12). They do not plunge their heads into water but only splash water over their heads and rub each other's backs with water. They then put on new clothes and make a gift of the clothes so far worn (that they had already worn at the Vaiśvadeva-parvan) to one of the (five) priests or to another (worthy) person at their pleasure. After returning to the house the sacrificer puts a fuel-stick on the āhavanīya (with Vāj. S. VIII. 27). Jai. (VII. 3. 12-15) states that this avabhṛtha has the same characteristics as the avabhṛtha in

2461. According to Āp. (VIII. 7. 5-7) a full grown bull is the fee or the sacrificer may give more at his pleasure and he says that some teachers prescribe a cow as the fee.

2462. According to Āp. VIII. 8. 15 the sacrificer invokes the water with ‘devur-ūpah’ (Tai. S. I. 4. 45. 3) and repeats ‘sumitrīṁ na īpa’ (Tai. S. I. 4. 45. 2) when going into the water.
Somayāga and that the material offered therein is the scrapings from the pañ and not the puroḍāsa (VII. 3, 16).

Sākamedha

This third parvan of the cāturnāyas is described at great length in Baud., Āp. and Kāt. Only a few salient features are brought out below. 'Sākamedha' is used in the plural, since there are many rites therein and many and various offerings (com. on Kāt. V. 6. 1). It literally means 'kindling along with or at the same time as' (sakam edha). The name is probably given because the first offering in it is a cake on eight potsherds offered to Agni Anikavat with the rising sun. It is performed four months after the Varṇapraghāssas on the Full Moon day of Kārtika or Mārgaśīrṣa (according as the Vaiśvadeva-parvan was performed on the full moon of Phālguna or Caitra). The whole of this parvan requires two days. On the day previous to the full moon there are three īṣṭis offered at the three savanas (morning, midday and evening) to the three deities respectively, viz. to Agni Anikavat a cake on eight potsherds in the morning, to Sātpana Maruts caru (oblation of cooked rice) at midday, to Grahamedhin Maruts in the evening a caru boiled in the milk of all the cows belonging to the sacrificer (Āp. VIII. 9. 8). As regards this last caru it is stated (Āp. VIII. 10. 8 and VIII. 11. 8-10, Kāt. V. 6. 29-30) that if plenty of rice is cooked the priests and the sons and grandsons of the sacrificer (who have had the upanayana performed) eat the food to satiety and go to sleep that night in the same hall without indulging in any talk about poverty or hunger. Jaimini (V. 1. 19-22) refers to the text 'agnaye anikavate prātar-aṣṭakapālah &c.' and states as the conclusion that all the three rites are performed on one day and no part of the three is to be performed the next day. On that night the milch cows are let loose to mix up among their calves (which can then drink the milk of their mothers without let or hindrance). He, however, binds down that calf which is required for milking the cow that has lost its own calf (and which is to be milked the next morning for the offerings


2464. अथ वैद्यनाथस्व उपवसश्रद्धाःस्वागिन्थेति | युज्योऽस्मातसङ्केतपरां निर्यतपि साहि | दुर्योधनः। वै. V. 9; Āp. VIII. 9. 2 and सै. S. I. 8. 4. 6 have the words अपि ... ... योधनः.
to the Manes). That night and in the next morning agnihotra
is performed with rice gruel (and not with milk). On the
day (the principal day of Sākamedha) the sacrificer either
before or after the daily agnihotra performs a homa with a darvi
taking a portion of the boiled rice sticking to the bottom of
the sthāli (pot) that had been cooked for the offering to Grhamedhin
Maruts the previous evening. He fills the darvi 2465 (ladle)
with a mantra (Vāj. S. III. 49, Tai. S. I. 8. 4. 1). Then the
adhvaryu directs the yajamāna to fetch a bull and make it
bellow. When the bull bellows, he offers the rice in the darvi
into fire with a mantra (Vāj. S. III. 50, Tai. S. I. 8. 4. 1). If
the bull does not bellow, then the oblation is offered after the
brahmā priest directs ‘offer’. Āsv. (II. 18. 11–12) states that
the homa may be offered (if the bull does not bellow) at the
thunder of a cloud or some make the āgnidhra roar calling him
‘brahmaputra’ (‘the son of the brahmā priest’, whose assistant
he is). The bull is given as fee to the adhvaryu. Then an
isti is offered to Kṛṣṇa Maruts with a cake cooked on seven
potsherds and a caru to Aditi. This is followed by a mahāhavis
(a great offering), which consists of eight offerings to eight
deities. They are five offerings common to all cāturmāsyas, the
6th offering is a cake on twelve potsherds to Indra and Agni, the
7th is caru to Mahendra (or according to Āsv. II. 18. 18 to Indra,
or Vṛtraḥ Indra or Mahendra), the 8th is a cake on one
potsherd to Viśvakarman 2466 (inaudibly). According to Āp. he
offers the 8th offering of a cake after taking the names of the
four months Sahas, Sahasya, Tapas and Tapasya (i.e. Mārga-
śīra to Phālguna). A bull is the fee of this Mahāhavis (or a
cow according to Āp.).

After the mahāhavis comes the pīṭryajña which is called
mahāpīṭryajña. To the south of the dāksīṇa fire a new vedi
having four corners in the four principal directions 2467 is
prepared and has the same length and breadth as the height

2465. According to the com. on Kkt. V. 6. 40 this darvi-homa is
offered in the āhavaniya, while according to Āp. VIII. 11. 19 it is offered
in Gārhapāśya. The oblation is meant for Indra.

2466. According to Āsv. II. 18. 18, Rg. IV. 32. 1 and VI. 25. 8 are
the anuvākyā and yajyā respectively for Indra or Mahendra and Rg.
X. 81. 6 and X. 81. 5 respectively for Viśvakarman.

2467. According to Kkt. V. 8. 21 the four corners face the inter-
mediate quarters and he relies on Sat. Er. II. 6. I. 10. Vide S. B. E.
vol. 12 p. 422 n. 3, for this special vedi.
of the sacrificer (Āp. VIII. 13. 2). He brings fire from the dakṣiṇa fire and lays it on the new yajña in the centre and all offerings that are to be offered in the āhavanīya are offered in this fire. In this mahāpitrjāṇā the wife does nothing. In this yajña a cake on six kapālas is offered to Somavat Pitrś or to Pitṛmat Soma, dhānās (fried barley) to Barhiṣad Pitrś, mantha2468 to Agniśvātta Pitrś. Āṣv. II. 19. 21 adds another deity viz. Yama and according to some (vide Āp. VIII. 13. 16) the devatās and offerings are ājaya to Pitṛmat Soma, a cake on six potsherds to Barhiṣad Pitrś, fried barley to Agniśvātta Pitrś and mantha to Yama or Agni Kavyavāhana or Yama Agni śravat Pitṛmat. The beating of grains (with a pestle) and grinding is done by the adhvaryu or āgniḍhra to the east of the gārhapatya fire with his face to the south. The cake is cooked on burning coals taken with a shovel from the gārhapatya to its south and the dhānā is fried on the daksināgni. There are only four prayājas (omitting barhis out of the five at the darṣapūrganāma) and so also anūyājas. Instead of the usual direction (called āsruta) of the adhvaryu to the āgniḍhra ‘O śrāvaya’, in this rite he utters ‘Om svadhā’; similarly the āgniḍhra responds (pratyāsruta) with ‘asti svadhā’ instead of the usual ‘asti srauṣṭ’ and instead of the syllable ‘vausāt’ uttered at the end the words ‘svadhā namah’ are employed. Instead of the concluding offering usually made to Agni Śvīṣtakṛt, in this rite it is made to Agni Kavyavāhana. In this rite two anuvākyās and one yājya are repeated at each offering i.e. Rg. X. 15. 1, IX. 96. 11 are the two anuvākyās and Rg. X. 15. 5 the yājya for Somavat Pitrś, Rg. I. 91. 1 and I. 91. 20 are the anuvākyās and VIII. 48. 13 the yājya for Pitṛmat Soma, Rg. X. 15. 4 and X. 15. 3 the anuvākyās and Rg. X. 15. 2 the yājya for Barhiṣad Pitrś, Rg. X. 15. 11 and 13 the anuvākyās and X. 15. 14 the yājya for Agniśvātta Pitrś, Rg. X. 14. 4–5 the anuvākyās and X. 14. 1 the yājya for Yama, Rg. X. 15. 9 and IV. 11. 3 the anuvākyās and I. 96. 1 the yājya for Agni Kavyavāhana (vide Āṣv. II. 19. 22, 24). The adhvaryu or sacrificer sprinkles water from a water vesel thrice

2468. The cow that has no calf of its own but yields milk on having the calf of another is called निवारण. Its milk is put in a vessel in which half ground barley grains are laid and then stirred once or thrice, according to Āp. VIII. 14. 14, with a piece of sugar-cane to which is tied a string. He does not directly touch the piece of sugar-cane when stirring, but stirs it by moving the string and the stirring is done from right to left. This preparation so stirred is called mantha.
round the vedi from right to left. He offers water for washing the feet to the three ancestors (of the sacrificer) in the northwest, south-west and south-east corners of the vedi respectively. He mixes portions of the cake, the fried barley and the mantha and prepares three balls therefrom and offers them facing the south on the three corners referred to above for the three ancestors with the appropriate mantras (ṣat te tataṃ ye ca tvām-anu, ṣat te pītāmaha &c.). According to Āp. (VIII. 16. 7) he prepares three more pīndas for the three ancestors beyond the paternal great-grand-father and invokes them on the pīndas in the reverse order i.e. the sixth ancestor on the first (out of these other three pīndas), the fifth on the 2nd pīnda and the fourth on the 3rd. He then wipes off the remnants of the pīndas (pīndalepas) sticking to the hand on the north-eastern corner of the vedi with ‘atra pitāro’ (Vāj. S. II. 31 first half). The priests and the sacrificer with faces to the north leave that place, wear the sacred thread in the upavīta form and wait upon the śāvangīya with Vāj. S. III. 51-52 (=Tai. S. I. 8. 5. 1-2), and on the gārhapatiya with Vāj. S. III. 53-55 (=Tai. S. I. 8. 5. 2-3). Then entering the vedi the sacrificer, wearing the sacred thread in the praśnaṅvita form, mutters the mantra ‘āmamadanta’ (Vāj. S. II. 31 latter half). They sprinkle the vedi from left to right and do all the rest as in pīṇḍapitṛyajña. The sacrificer then folds his hands with ‘namo vaḥ’ (Vāj. S. II. 32) or makes six namaskāras (salutations) and invokes the blessing ‘give us house’ (Vāj. S. II. 32). This rite ends with Śāmīyu (Āśv. II. 19. 2, Kāṭ. V. 9, 32) i.e. ‘tacchāṁyora... śaṁ catuspade’ (Tai. Br. III. 5. 11) and there is no pataṁśāmīya home in dākṣīna fire and so on. The remaining portion of the material for offerings is thrown into the fire or into water or may be eaten by the priests.

The last rite in the Śākamedhas is the Traiyambaka homa. Vide Tai. S. I. 8. 6, Śat Br. II. 6. 2. 1-17, Āśv. II. 19. 37-40, Āp. VIII. 17-19, Baud. V. 16-17, Kāṭ. V. 10. This homa is offered to Rudra. Some of its peculiarities may be noted. In this the adhvaryu takes out material to prepare cakes cooked on one potsherd exceeding by one the children (the sons and grandsons together with their wives and unmarried daughters) of the sacrificer or at least four (if he is childless or has no more than a few children). Every thing is done facing the

2469. Vide Tai. S. I. 8. 5 for ‘ṣat te &c.’.
north and all places where offerings are to be made must be to
the north. He cooks the cakes on the northern side of the gār-
hapatya and may anoint the cake with clarified butter,2470 he
carries a single smoking firebrand kindled at the daksīna fire
with the mantra ‘eksa eva rudro’ (Tai. S. I. 8. 6). All (priests
and relatives) go to a spot near by in the north-east and lay
down one cake on earth dug out by rats from a hole with the
words ‘O Rudra! the rat is thy beast’ (Tai. S. I. 8. 6.1.) or if
one has an enemy and one hates him one may think of him
and offer that cake with the words ‘that is thy beast’. He
places the single firebrand in a spot where four roads meet
and which has the usual five purifying rites performed on it and
offers thereon with the middle leaflet of a palāśa leaf (used as
the juhū ladle) portions cut off once each from all the cakes
prepared for Rudra with the mantra ‘O Rudra! this is your
portion, may you partake of it together with Ambikā, your
sister, svāhā’ (Tai. S. I. 8. 6 = Vāj. S. III. 57). The remainder
he places on the earth heap dug up by rats and covers it with
earth. After coming back from the heap, the sacrificer and
the priests mutter a mantra (Vāj. S. III. 58) or only the
yajamāna mutters the same mantra (Tai. S. I. 8. 6). The yaja-
māna, his children and his wife and other ladies go round the
fire thrice from right to left (as in pītṛyajña) with the famous
mantra ‘Tryambakam yajāmāhe’ (Tai S. I. 8. 6 and Vāj. S.
III. 60) striking their left thigh with their right hand and
again thrice striking their right thigh with their right hand.
The unmarried daughter of the yajamāna desires of a husband
should go round the fire from right to left and again from left
to right (thrice in each mode), with the above mantra altered
to suit her case (Vāj. S. III. 60).2471 The portions of the cakes
that remain are thrown up in the air by the yajamāna so high
that a cow (or bull) with upturned mouth cannot reach them
and he catches them in his hand one after another.2472 If he
cannot catch them he touches them when they fall on the
ground. They are then placed in two woven baskets (half and
half), which are then hung from the two ends of a bamboo pole
or the beam of a scale or a pole made of a sacrificial tree and he
fastens them on two sides on a tree trunk, or a tree or a bamboo
or ant-hill, in such a way that a cow or bull cannot reach
them, with the mantra (Vaj. S. III. 61 first part, Tai. S. I. 8. 6
‘esa te rudra bhāgaḥ). They mutter the mantra ‘avatatadhātvā
&c.’ (Vaj. S. III. 61 latter half and Tai. S. I. 8. 6) repeatedly
without taking breath and do so thrice (according to Āp.
VIII. 18. 9). They (priests and yajamāna) return to the place
where the other rites were performed and touch water. Accor-
ding to Āp. (VIII. 19. 1–3) a white horse is the daksīṇā or a
white bull or a bull that has a white spot of hair.

Śunāsirīya

Besides the five offerings common to all cāturmāṣyas, the
special offerings in this īṣṭi are a cake on twelve potsherds to
Śunāśravu (Vāyu and Āditya, according to com. on Kāt. V. 11. 5
and to Indra Śunāśra, according to Āp. VIII. 20. 5 and com.),
an oblation of fresh warm milk (not heated) direct from the
cow to Vāyu, a cake on one potsherd to Sūrya. There is no
uttarāvadi in this rite, and no fire is produced by attrition. There
are five prayājas, three anuyājas and one samiṣṭayajus, but
according to Āp. VIII. 20. 6 there are nine prayājas and
anuyājas. The daksīṇā for the rite is a plough with six
bulls or two big bulls and for the cake to Sūrya a white
horse or a white bull (Kāt. V. 11. 12–14), while according
to Tai. S. I. 8. 7 it is a plough to which twelve oxen are yoked
and according to Āp. (VIII. 20. 9–10) a plough with twelve
or six oxen.

‘Śunāśravu’ occurs in the Rgveda IV. 57. 5 and 8. In Rg.
IV. 57. 4 and 8 the word ‘śunam’ occurs several times. The
meaning is doubtful. According to Yāska’s Nirukta IX. 40
Śuna and Šravu mean Vāyu and Āditya respectively; while the
Śat. Br. II. 6. 3. 2 appears to hold that śuna means prosperity
and śra means ‘essence or sap’ (sāra) and this īṣṭi is so called
because the sacrificer thereby secures both prosperity and sap.

Āp. VIII. 20, Kāt. V. 11, Baud. V. 18.

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European scholars see in this name a reference to the plough and ploughshare.\textsuperscript{2474} Vide Vedic Index vol. II. p. 386.

\textit{Āgrayāna} (offering of first fruits)\textsuperscript{2475}

This is an īṣṭi, without performing which an āhūtāgni was not to make use of freshly harvested rice, barley and millet. It was either performed on a New Moon day or Full Moon day, but the procedure was the same as that of the īṣṭi on New Moon. The time of the ōgrāyāna īṣṭi with rice is ārada (autumn) when one had ample rains.\textsuperscript{2476} As barley crops became ready in vasanta (spring), the āgrāyāna for yavas was to be performed in spring. Āsv. allowed an option that when the īṣṭi was once performed in the autumn one may not perform it in spring for the barley crop. The īṣṭi for millet crop (āyāmāka) was performed in the rainy season and therein a caru was offered to Soma. The īṣṭi was so called because therein the first fruits (agra) were first employed or eaten (ayana).\textsuperscript{2477} According to Āp. (VI. 29. 6) there are 17 kindling verses (sāmīdhendrī), which number is obtained by inserting two additional verses called dhāyyā after the 8th or 9th sāmīdhendrī of the dāra-pūrṇa-māsa īṣṭi. The delities and offerings are a cake on twelve potsherd for Indra and Agni (or according to Āp. VI. 29. 10 and Āsv. II. 9. 13, it is either Aindrāgna or Āgnendra), a caru cooked in milk or water for All Gods (Viśve Devaḥ) silently, a cake on one potsherd to Heaven and Earth and caru to Soma (if the first fruits are millets). Kāt. IV. 6. 7 allows an option that the caru for All Gods may be of old rice. For him who performs only daily āgnihotra or who does not

\textsuperscript{2474} According to Āśv. II. 20. 3 the devataś of the 6th, 7th, and 8th offerings are Vāyu Niyutvat or Vāyu (simply), Śunāśīra or Indra Sunāśīra or Indra Śuna and Śūrya. The anuvākṣyā and Yājya verses of these are respectively Rg. VII. 92. 1 and 3 (Vāyu Niyutvat), VIII. 26. 29 and VII. 90. 2 (for Vāyu simply), IV. 57. 5 and 8 (for Śunāśīra), Indra vayaṁ Śunāśīram-asmin pakte havānāhe sa viṣeṣu pra ṣo viśat and X. 160. 5 (for Indra Śunāśīra), III. 30. 22 and X. 160. 5 (for Indra Śuna), I. 50. 4 and I. 115. 1 (for Śūrya).

\textsuperscript{2475} Vide Sat. Br. II. 4. 3, Āp. VI. 29. 2 ff, Āśv. II. 9, Kāt. IV. 6, Band. III. 12.

\textsuperscript{2476} अथवा वर्षसं दुः : स्फुर्तस्यायायनेन यजः । ...... अपि वा किंवा यजेऽहु । आयध. II. 9. 3 and 5.

\textsuperscript{2477} अध् अवर्ग भीष्मेन चर्चा कर्मण तत्राश्रयस । प्रयत्न्त्वतपर्यथा स्वयंवर्षसंस्कृतस्य-रूपः। com. on आयध. II. 9. 1.
perform any īṣṭi except darśapūramāsa Kāt. IV. 6. 11 and Āsv. II. 9. 4 prescribe that he may make his agnihotra cow eat the first fruits, viz., rice or barley bundles or food and with the milk of that cow perform on the āgrayāna day the homa. But this alternative was not open to the king who had to perform this īṣṭi (Āsv. II. 9. 6 ). According to Kāt. (IV. 6. 16-17) the caru of millets for Soma is performed only for the forest-dweller and a caru of bamboo seed is prescribed for Soma in summer. About the daksinā there are various opinions. According to Kāt. (IV. 6. 18) it is either a repaired waggon or silken cloth, madhuparka (i.e. honey, curds and ghee or the cloth worn by the sacrificer in the rains. According to Āp. (VI. 30. 7) the first among the calves born before the Full Moon of Māgha is the fee, and cloth for īṣṭi with millets. Jai. has several sūtras about silk cloth and a calf being the daksinā in this rite and that rice cooked on daksinā fire is not the fee (vide X. 3. 34-38). Vide also Jai. XII. 2. 34-37 (about the characteristics of the barhīs).

The āgrayāna sacrifice in the grhya fire has been already described (pp. 827-829) and it will have been noticed that it was a replica of the śrauta sacrifice meant for those who had consecrated the three Vedic fires.

Kāmyeṣṭi

In the Śrauta sūtras there are rules for the performance of several īṣṭis on the occurrence of certain events or for the purpose of securing some desired object. Āsv. II. 10-14, Āp. XIX. 18-27 and others mention several such īṣṭis, viz., the āyuṣkāmeṣṭi (for one desirous of long life), the svastrayant (for safe journey), the putrakāmeṣṭi 2478 (for one desirous of a son or one adopting a son, Āsv. II. 10. 8-9), Lokesiṣṭi, Mahāvairājī (Āsv. II. 11. 1-4) or Mitravindā (Kāt. V. 12, for one who is desirous of prosperity, territory, friends and long life, addressed to ten deities), Samiṇānī (for the reconciliation of those who have fallen out), Kārīriṣṭi 2479 (for one who desires rain, Āsv. II. 13. 1-13, Āp. XIX. 25. 16 ff), Turūgyāna (Āsv. II. 14. 4-6).

2478. The Kalīkāpurāṇa quoted in the Vyavahāraramayūkha (p. 114 text) prescribes that on adopting a son who is about five years old (or more) the adopter should perform the putreṣṭi.

2479. In the Kārīriṣṭi the sacrificer had to wear a dark garment having dark hem. Tāi. 8. (II. 4. 7-10) deals with this īṣṭi.
Dākṣāyana\textsuperscript{2480} (Āśv. II. 14. 7-10). These and other āśvīs though very interesting from several points of view have to be passed over for want of space.

\textsuperscript{2480} For the Mitra-vinda vide Sat. Br. XI. 4. 3; for the Dākṣāyana vide Sat. Br. II. 4. 4 and Śat. Br. XI. I. 2. 13 (S. B. E. vol. 44 p. 5), which says that the Dākṣāyana need be performed only for 15 years, since therein two new moon and two full moon offerings are performed every month.
CHAPTER XXXII

PAŚUBANDHA OR NİRŪDHAPAŚUBANDHA

(immolation of an animal in sacrifice).

The animal sacrifice is an independent sacrifice and it is also performed in soma sacrifices as a constituent part (aṅga). The independent animal sacrifice is called nirūdhapaśubandha (offering of an eviscerated animal) and the subordinate ones are called saumika (Āśv. III. 8. 3-4). The nirūdhapāṣu is really a modification of an animal sacrifice in somayāga (called agnīṣomīya paṣu) as Kāṭ. VIII. 1. 13 declares, but in many sūtras the full procedure of both is set out in the nirūdhapaṣu section (vide Kāṭ. VI. 10. 32 and com. on Kāṭ. VI. 1. 31). The nirūdhapaṣubandha itself becomes the prakṛti (archetype or model) of all other animal sacrifices, except savanīya paṣu and anūbandhapaṣu. The independent animal sacrifice is to be performed every six months or every year by the āhūtāgni throughout his life. If done once a year it was to be performed in the rainy season (i.e. in Śrāvaṇa or Bhādrapada) on New moon or Full moon day or if done six monthly then at the beginning of the southward and northward passages of the Sun (daksīṇāyana and uttarāyana). Then it may have to be performed on any day and not necessarily on amāvāsyā or parṇeṣamās. According to Āśv. (III. 1. 2-6) optionally an िष्ठ before and after the independent paśubandha rite may be performed and if performed it is offered either to Agni or to Agni-Viṣṇu or to Agni and Agni-Viṣṇu. In this sacrifice there is a sixth priest called Maitrāvaruṇa (or Praśāstra) in addition to the five required in the cāturmāyas. An udumbara staff is given to the sacrificer when he is initiated for a sacrifice like Agniṣṭoma. In the paśubandha when the Maitrāvaruṇa enters the sacrificial ground after the priests are chosen the adhvaryu

2481. Vide Sat. Br. III. 6. 4 ff, XI. 7. 1 ff, Tsi. S. I. 3. 5-11, VI. 3-4; Kāṭ. VI, Āp. VII, Āśv. III. 1-8, Baud. IV.

2482. Mana IV. 26 also recommends an animal sacrifice at the beginning of the ayana. Āp. VII. 8. 2-3 and Baud. IV. 1 set out the yajñāpātras and other materials required in paśubandha.
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(or yajamāna in some śākhās)²⁴⁸³ hands over that staff (which in length would reach the mouth of the sacrificer) to the maitrāvaraṇa with a mantra and the maitrāvaraṇa accepts it with a corresponding mantra. The maitrāvaraṇa stands slightly bent to the south of the seat of the hotṛ resting his staff on the vedi and utters directions to the hotṛ to repeat yājya. Till he utters the first praiṣa he is not to touch himself or any one else with the staff. The maitrāvaraṇa is to utter in a standing posture while holding the staff the praiṣas and the anuvākyās wherever a praiṣa is employed and do a few other acts standing; but the rest of his duties in soma sacrifices he does sitting. Jaimini (IV. 2. 16–18) has a discussion (arising out of Tāi, S. VI. 1. 4. 2 'krite some maitrāvarunyāya daṇḍam prayacchati') on the question whether the handing over of the staff to maitrāvaruṇa is a pratipattikarma or an arthakarma (the conclusion is that it is the latter). The adhvaryu makes an offering of clarified butter in the śahavānya, which is called yūpāhuti, with the sruva or with a sruc in which four ladlings of ājya have been poured, with the mantra 'uru vispo' (Vāj. S. V. 4.1, Tāi. S. I. 3. 4. 1). The adhvaryu, taking the rest of the ājya and the sruva, goes to a place where trees grow, accompanied by a carpenter (takṣan) holding an axe (Ap. VII. 1. 13 and Kāt. VI. 1. 5). The sacrificial post (yūpa)²⁴⁸⁴ is to be made of the palāsa, khadira, bilva or rauhitaka tree according as one desires various rewards (Ap. VII. 1. 16), but in Soma sacrifices the yūpa must be of khadira, if possible. Jai. (VI. 3. 28–30) states that, if by accident the sacrificial post made of one kind of tree is destroyed during the continuance of the rite, another yūpa of the same tree or of a tree very similar to it is to be substituted. The tree to be cut must be full of leaves, must not have its top dried up, must be straight and growing on a level spot, and its branches must be turned upwards and it should be bent in some direction other than the south. Adhvaryu, brahmā, the sacrificer and carpenter touch the tree after selecting it with the mantra 'atyanān' (Vāj. S. V. 42, Tāi. S. I. 3. 5). The adhvaryu touches the trunk of the tree all round (where it is to be cut) with the sruva anointed with ājya with the mantra

²⁴⁸³. भजबर्ति तीर्थेन प्रपाध द्वन्द्वस्मे प्रवच्छेदृ दृश्यिताण्यण्यां पालिम्यां निर्माणा-
व्रतमयार्थवते बाहुमयं प्रजाबं प्रवच्छितम्। अभ्य. III. 1. 16; compare Kāt. VI. 4. 4, Ap. VII. 14. 5.

²⁴⁸⁴. Vide Sat. Br. III. 6. 4 to III 7. 1 for an extensive treatment of everything regarding the yūpa, and also Ait. Br. 6. 1–3.
May god Savitṛ anoint thee with madhu' (Tai. S. I. 3. 5) or with 'Visnave tvā' (Vāj. S. V. 42). He keeps obliquely a darbha blade on the trunk with the words 'oṣadhe trāyasvainam' (Tai. S. I. 3. 5 or Vāj. S. V. 42) and strikes the tree with the axe with the mantra 'O axe! do not injure it' (svadhite mainam hiṁsltḥ,' Vāj. S. V. 42 and Tai. S. I. 3. 5). The first chip of the tree that is cut off, he keeps in a well-known place and the tree is cut at such a low height from the ground that the stump left in the ground would not strike against the axle of a cart going that way. The tree should be so cut that it should not fall to the south; it should fall to the east or north or north-east (Āp. VII. 2. 7); when it is falling he repeats the mantra 'do not scratch the heaven with your top &c.' (Vāj. S. V. 43 or Tai. S. I. 3. 5). He offers ājya with the juhū on the stump of the tree with the mantra 'O tree, grow again with a hundred shoots' (Vāj. S. V. 43, Tai. S. I. 3. 5) and having touched one's body with 'may we grow into a thousand branches' (ibid.) he cuts off from the bottom upwards the twigs and knots of the felled tree. There were several views about the length of the yūpa (Āp. VII. 2. 11–17, Kāt. VI. 1. 24–26). According to some the yūpa may be of any length from one aratni to 33 aratnis, but Kāt. gives the usual length at 3 or 4 aratnis and Āp. (VII. 2. 17) also quotes the Śat. Br. (XI. 7. 4. 1) that the yūpa in nirūḍha-paśubandha is three or four aratnis in length, while in Soma sacrifices the other measures may apply. Kāt. (VI. 1. 31) states that in somayāga the yūpa may be from five to fifteen aratnis in length except 7, 10 or 14 aratnis and in the Vājapeya sacrifice the yūpa is 17 aratnis in length and in the Aśvamedha it is 21 aratnis. According to Āp. it must be in length at least as much as the height of the yajamāna or as much as the yajamāna with hands upraised. The girth of the yūpa is not fixed. That part of the yūpa which is to be planted in the pit is called upara, which is not to be chiselled and which is about a 5th of the whole log but the rest of it is to be chiselled from the bottom towards the top so as to make the yūpa have eight angles and it should be somewhat tapering towards the top. One corner or angle (out of the eight) should be more prominent than the rest and should face the fire. Out of the top portion of the tree that remains after making the yūpa the carpenter prepares a wooden head-piece, eight-cornered and of the length of the hand from the wrist to the tips of the fingers and contracted in 2485. अनायारथम् वुःसामगिर्मिः मथसंयुःकृतम्। कात्यायी। VI. 1. 28.
the middle like a mortar. This piece is called caśāla and is
made hollow so as to fit in exactly on to the top of the yūpa
like a turban and the peg-like top of the yūpa on which the
casāla is fixed should protrude two or three āṅgulas beyond the
casāla ( Kāt. VI. 1. 30 ).

The nirūḍha-paśubandha occupies two days, though it may
be performed in one day. On the first of the two days called
upavasatha²⁴⁸⁶ preliminary matters such as preparing the vedi,
bringing the yūpa are performed.

The vedi (a single one) in the nirūḍha-paśubandha is
prepared like the one in Varuṇa-praghāsas to the east of the
usual śhavanṭya fire-place (and not to the west as in darṣa-
pūrnamāsa). The dimensions of the vedi are variously given.
According to Āp. VII. 3. 7-9 the vedi is three or four arātñas
on its western side, six arātñas in length from west to east and
three arātñas on the eastern side and it is less in breadth
towards the east or it is as wide as the axle on the west, of
the length of the shafts of a cart and to the east as wide as that
portion of a yoke which is between the outer holes thereof.
On this vedi an uttaravedi (a high altar) is measured with
the śamyā²⁴⁸⁷ (yoke-pin) on the eastern one-third of the vedi.
From the northern corner of the eastern side (the shoulder)
of the vedi, a pit called cātvāla is measured one śamyā square
about one prakrama to its north; it is dug with a spade taken
with the mantra 'devasya tvā ...... ādade' (Vaj. S. VI. 1) and
it is silently dug as deep as the knee or three vītastī (36 āṅgulas).
The Taś Br. I. 5. 10 gives the latter measure. The
cātvāla is in front of the utkara and a passage is left between
the utkara and the cātvāla which is contiguous to the north
side of the mahāvedi (vide Śat. Br. III. 5. 1. 24-30). The earth
dug up is heaped on the uttaravedi thrice²⁴⁸⁸ with the mantra

²⁴⁸⁶. Vide Āp. VII. 6. 3 and com. द्वन्दवकालस्पां विनियमकलस्ये | श्रीपां
कंठवान | इतिपादव्यथा: संवेदनयोऽग्रस्त: | यथावच
वन्यं | भृत्य-पदमाङ्ग्यते।

²⁴⁸⁷. The yoke-pin (śamyā) is of khadira wood and 32 āṅgulas long,
having at the end eight knobs each of one āṅgula. Its length is
variously given. According to the com. on Āp. I. 15. 13 it is one arm in
length or 32 āṅgulas, while com. on Kāt. I. 3. 36 says it is one span in
length. Its thicker part is called kumba.

²⁴⁸⁸. Āp. VII. 4. 5 and VII. 5. 1-2 give the several mantras which
accompany the various operations of preparing the uttaravedi and the
nāthhi.
‘a lioness art thou’ (Tai. S. I. 2. 12. 2) and a fourth time silently and then is spread over the uttaravedi with ‘uru prathasva ...... prathatam’ (Tai. S. I. 2. 12. 2); he breaks up the clods with the śamya, invokes the earth dug up, sprinkles it, spreads gravel on the earth so dug up and spread, pours down the remainder of the water contained in the prokṣapi vessel to the north of the uttaravedi by means of a channel made with one stroke of the sphyā and cements together the borders of the uttaravedi (with water and earth). On the uttaravedi he makes a square hole (called uttaranābhi) a span in measure or measuring as much as a bull’s or horse’s hoof, invokes it and sprinkles it with water and the rest of the water is drained off to the south (as water was drained off to the north above). Then he covers the uttaravedi with twigs of udumbara or plakṣa tree and waits, if the paśubandha is so performed as to extend over two days. In the morning next day he pours clarified butter in a stream on the uttaravedi from the south-east corner to the north-west corner and from the south-west to the north-east carrying a golden piece in such a way that the butter will fall on the gold. Then he places three (pine) paridhis (enclosing sticks) which are of kārṣmarya wood (according to Āp. VII. 7. 7) round the nābhi in the west, south and north and puts down on the uttaravedi certain materials viz. bdellium, fragrant and appetising grass, bunch of white wool from between the horns of a ram (petva). Having kindled idhma (a bunch of samidhs) at the āhavanīya fire, he carries forward the kindled sticks (in a vessel)²⁴⁸⁹ which is supported on a vessel containing gravel (to prevent the scorching of the hands) to the uttaravedi and places them down on the nābhi over the bdellium and other things. This becomes the āhavanīya for all actions in the paśubandha and the original āhavanīya becomes the gārhapatyā.²⁴⁹⁰

He takes a spade with a mantra (e.g. Vāj. S. VI. 1), draws to the east of the new āhavanīya an outline of the hole to be dug for inserting the yūpa. He digs a pit so deep that when the yūpa is erected therein its upara (the lower unchiselled portion) will not be exposed to view and he throws out to the east of the pit the earth dug out. The pit is so

²⁴⁸⁹. The baked clay vessel which is held beneath the vessel in which fire is carried is called upayamanī. The vessel in which fire is carried is called ānudravānapatī.

²⁴⁹⁰. एव पशुपार्वमागवनीये पल्ल; प्रणयति स माइपत्यः। आप. VII. 8. 3.

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dug that it is partly within the vedi (prepared for paśubandha) and partly outside (i.e., it is on the border). The yūpa is laid down in front of the pit, with its top to the east, is washed with water and sprinkled over with water in which barley grains have been mixed, a separate mantra (prthivyai tvā &c. as in Vāj. S. V. 26) being recited when sprinkling the bottom, middle and top of the yūpa. He places a handful of kuśas and the first chip (that was cut off with the axe from the tree) on the yūpa which are both subsequently thrown into the hole, the ends of the kuśas being towards the north and east; and then places to the north of the top of the yūpa the caśāla. The rest of the water taken for sprinkling is poured into the hole for the yūpa with 'Sundhantām lokāḥ pitṛśadanāḥ' (Vāj. S. VI. 1, Tai. S. I. 3. 1. 1) in which there is a reference to the world of the pitrs. He silently makes an offering of clarified butter in the hole with the sruva ladle. Then the adhvaryu or yajamāna sits to the south of the yūpa and anoints it with ordinary aśīya (over which no saṁskāra has been performed) by means of a chip from its top to its bottom including all its angles (but excluding the upara). While the adhvaryu is doing this he issues a direction to the hotṛ priest to repeat a verse for the yūpa that is being anointed and the hotṛ repeats 'aṅjanti tvām' (Rg. III. 8. 1) and stops when he has repeated half of it (Aṣv. III. 1. 8). Then the caśāla is anointed both inside and outside and placed on top of the yūpa with a mantra (Vāj. S. VI. 2, Tai. S. I. 2. 2. 3). Then that angular part of the yūpa which is to face the fire together with the corresponding part of the upara is anointed in a continuous stream and the adhvaryu touches all round and holds with his hand that part of the yūpa over which a girdle would be placed later on. At the direction of the adhvaryu the hotṛ priest repeats the verses Rg. III. 8. 2-3, I. 36. 13-14 and III. 8. 5 (half), while the yūpa is being raised up. It is laid in the hole with a mantra (Vāj. S. VI. 3, Tai. S. I. 3. 6. 1 'yā to dhāmāni) in such a way that its top will slant towards the śhavanīya and its corner which is more prominent than

2491. अर्थमन्तवेणि सिद्धैच्छिक बन्धवं विधिनां। अन्वयं भवति न तिर्थङ्गति ।।
This passage is discussed by Jai. in III. 7. 13-14 and his conclusion is that it indicates only the spot where the yūpa is to be erected. The com. on Kat. VI. 2. 8 says 'आदिनियासुरधन्यांतीि विदिति' तत्रां जनानि व सांस्कृतिः सर्वांगतिवेणि अव्यय संस्कृतिवेणि श्रमिकः ।।

2492. सूर्यान्तरायांतायां तथैव विधिते सर्वांगसूत्रेण प्रामाण्यात् तथैव विधिते ॥
the rest) will face the śhavanīya fire. If there are eleven yūpas in an animal sacrifice, then those prominent corners of all eleven yūpas should face the śhavanīya. He fills from left to right the hole for the yūpa with earth with 'brahmavanam tvā' (Vāj. VI. 3, Tai. S. I. 3. 6. 2). The adhvaryu then strokes the earth thrice with the staff of the maitrāvaruṇa so as to make the ground round about the yūpa level with the rest of the ground with 'brahma dṛṁha kṣatram dṛṁha' (ibid) and sprinkles it with (ordinary) water all round. Two girdles of darbhā are prepared one with two strands and two vyāmas in length (for the victim) and the other with three strands and three vyāmas in length (for the yūpa). The yajamāna touches the yūpa and the adhvaryu makes him recite 'observe the exploits of Viṣṇu' (Rg. I. 22. 19, Vāj. S. VI. 4, Tai. S. I. 3. 6. 2) and look at the head-piece with 'that is the highest step of Viṣṇu' (Rg. I. 22. 20, Vāj. S. VI. 5). Āp. (VII. 11. 3) says that he takes in his hand the girdle for the yūpa with 'devasya tvā savitūḥ' and rubs up the yūpa with the hand having the girdle therein with Rg. I. 22. 19. Then he begins to encircle the yūpa with the middle of the girdle at a spot which is of the same height as the navel of the sacrificer or in the middle of the yūpa. He calls upon the hotṛ to repeat Rg. III. 8. 4 (yuvā suvāśāḥ) when the yūpa is being encircled with the girdle. The girdle is passed round the yūpa in three coils from left to right. When he has finished doing it he repeats 'parivṛ-asi' (Vāj. S. VI. 6, Tai. S. I. 3. 6. 2). The two ends of the girdle are intertwined into one another and he inserts the tip of the girdle inside the loop at the other end. Āp. (VII. 11. 6-10) says that the girdle may be pushed down or higher up from the place indicated above or the ends may be dealt with differently according as the yajamāna desires rain or not or according as female or male progeny is desired for the yajamāna. To the north of the corner of the yūpa facing the śhavanīya he inserts in the middle or last coil of the girdle or in all coils of the girdle the svaru.2494 Jai. (XI. 3. 5-7) concludes that the sāṃskāras of prokṣaṇa (sprinkling), anointing (añjana), raising up (ucchrayaṇa)

2493. A vyāma or vyāyāma is equal to four aratnis.

2494. The svaru is the first piece that is severed when the yūpa was being hewn out of the tree trunk that was felled. Sabara on Jai. XI. 3. 9 remarks: य राजसयान्ति पुरुषस्य सहयोगवं संभविता: ... ।: ब्रह्मद: शक्ति: परपरस्य सहः कार्य इति वैद्यकताः। Jai. (in XI. 3. 8-12) establishes that the svaru is only one like the yūpa, even if there are many animals to be sacrificed in the same yajña.
and surrounding with a girdle (parivyāṇa or parivyayana) are performed on the yūpa only once and are not repeated at each time an animal is sacrificed. The girdle is an aṅga of the yūpa and not of the paśu, as otherwise as many girdles will be required for the yūpa as the number of victims to be sacrificed in a yāga (vide Jai. IV. 4. 22–24). The svāru is connected as an aṅga with the victim (for anointing the victim with it) and not with the yūpa (Jai. IV. 4. 25–28). Vide Jai. IV. 2. 1–6 also.

The animal to be sacrificed is bathed with scented water, is led between the cātvāla and utkara and brought in front of the yūpa to the east with the animal’s face to the west. The animal is a he-goat (chāga) which must not have a broken horn and must not be devoid of an ear or eye or tooth or tail, must not be lame nor have only seven hoofs (instead of eight, as each of the feet has two hoofs). If the animal is defective in any one of these ways an expiatory offering of aśya has to be made to Viṣṇu or Agni-Viṣṇu or Sarasvatī or Brhaspati (Ap. VII. 12. 3). Then follows Paśupākarana2495 which may be done in two days. He takes a darbha blade other than those spread on the vedī with ‘upāvīr-asi’ (Vāj. S. VI. 7) and touches the animal (that stands facing the west) therewith with the verse ‘near the gods’ (upa devān, Vāj. S. VI. 7). Another way (according to Ap. VII. 12. 5–8) is: he takes two blades of kuśa reciting ‘iṣe tvā’ (Tai. S. I. 1. 1. 1) and takes a branch of plakṣa tree that has many leaves and twigs, that is not dry at the end and is not hollow and touches the victim with the blades and the branch and repeats the two mantras ‘upo devān-daiyīr-विश्व and ‘praṇāpater-jiyāmanā’ (Tai. S. I. 3. 7. 1 and III. 1. 1. 4) and the words ‘I assign thee, who are dear to Indra and Agni.’2496 Then he produces fire by churning from the arānis and offers homa in accordance with the procedure of the Vaiśvadeva-parva (vide above pp. 1093–94). Ap. (VII. 12. 11) says that upākarana may be done after the production of fire. He makes a loop of the

2495. बूिनेन रासीक्षस्वर्गीयम् विभयाणां स्वृत्यालयेन। com. on Kāt. VI. 3. 26; इवस्वर्यदेवर्यायाणम्। com. on Ap. VII. 12. 8.

2496. According to Ap. VII. 12. 9 the words ‘स्यासिंग्या त्वा त्रूटि’ occur in five acts with the appropriate verb viz. वहारण, नियोजन (tying to the post), रोपण, वधधारण (taking away the omentum) and उत्तराधिपारण (pouring clarified butter over the heart of the animal when about to be thrown as an offering). For example, he would say ‘स्यासिंग्या त्वा त्रूटि नियोजित्वा इत्यादि—हृदि निर्माति’
girdle which has two strands and which is two vyāmas in
length; he twines the loop round the right fore-leg of
the animal and then fastens tightly the girdle on the right
horn with the mantra ‘ṛñasya tvā’ (Vāj. S. VI. 8, Tai. S. I. 3. 8);
and ties the raśana (girdle) round the yūpa towards its north
with ‘devasya tvā’ (Vāj. S. VI. 9 or Tai. S. I. 3. 8. 1). He
sprinkles water over it with ‘adhyas-tvauśadhtbhyyo’ (Vāj.
S. VI. 9). Then he makes the victim drink water (by holding
below its mouth the agnihotra-havani filled with water) for
the last time with ‘apām perurasi’ (Vāj. S. VI. 10, Tai. S. I. 3. 8. 1).
Then he sprinkles water over the upper limbs and lower limbs
(such as its heart and belly) and over the whole of its body.
Then he performs all the procedure of the darśa-pūrṇamāsa
beginning from the direction to the hotṛ to repeat a verse when
the fire is being kindled up to the prayājas (i. e. the śāmihde-
nis, pravara-varaṇa by the hotṛ, devatāhvāna, āghāras and
pravaravarana by the adhvaryu).

The paśu is meant either for Indra-Agni or Sūrya or
Prajāpati and one has to dedicate the victim throughout one’s
life in every paśubandha to that deity which one chooses at the
first animal sacrifice (Kāṭ. VI. 3. 29–30). He anoints the
victim with ājya from the juhū ladle on its forehead, its
shoulders and its hind parts after the last āghāra is offered
(as in darśa-pūrṇamāsa) and before dhruvā-samaṇjana (lad-
ing ājya in the dhruvā ladle with the juhū thrice, once
with a mantra and twice silently). While the animal
stands2497 he offers the prayājas, that are eleven in the paśu-
bandha (while in darśapūrṇamāsa they are only five and
in cāturmāyas they are nine). The method of offering
these in paśubandha is as follows: the adhvaryu directs
the maitrāvaruṇa to request the hotṛ to repeat the yājya
verses from the Āprī hymns of the prayāja offerings in
succession. The praiṣas (directions to the hotṛ) that the
maitrāvaruṇa utters are rather lengthy and hence the text of
only one is given below.2498 There are ten Āprī hymns in the

2497. If the animal has sat down it is made to stand up.

2498. अन्वार्युणा संबिधय: प्रेषयति प्रेषित: समेतज्ञायण अर्थ। होता याक्षसी
सृतिद्विष उपायिद्व सृतिद्विष नामादुपिद्व: सृतयाय नामादुपि वर्गाक्षयिन्य
हृदयवं। यस्ते प्रार्थिः प्रार्थिः। अन्वार्युणा संबिधयः। अथ अन्वार्युणा तस्य
संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय:
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तस्य संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय:
संबिधय: संबिधय:। यस्ते प्रार्थिः प्रार्थिः। अन्वार्युणा संबिधयः। अथ अन्वार्युणा
तस्य संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय:
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तस्य संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय: संबिधय:
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संबिधय: संबिधय:। यस्ते प्रार्थिः प्रार्थिः। अन्वार्युणा संबिधयः। अथ अन्वार्युणा

Rgveda ascribed to ten different sages. They are: I. 13 (of Medhātithi Kāṇva), I. 142 (of Dirghatamas Auchathya, an Āngirasa), I. 188 (of Agastyā), II. 3 (of Ğṛtaṃadā, a Śaunaka), III. 4 (of Viśvāmitra), V. 4 (of Ātri), VII. 2 (of Vasistha), IX. 5 (of Kāśyapa), X. 70 (of Vadhryaśva), X. 110 (of Jāmadagni). Out of these in Rg. I. 13 and I. 142 there are verses for both Taṇūnapāt (2nd prayāja deity) and Narāśaṁśa; while Rg. I. 188, III. 4, IX. 5 and X. 110 have only Taṇūnapāt (and no Narāśaṁśa) and the rest have only Narāśaṁśa (and no Taṇūnapāt). According to Āśv. III. 2. 5–7, persons of Śunaka and Vasiṣṭha gotras should repeat their own Āpri hymn (viz. II. 3 and VII. 2 respectively), persons of gotras other than these two should employ the Āpri hymn beginning with ‘Samiddho adya’ (according to the com. Rg. X. 110 and not I. 188) or persons of any one of the ten gotras may employ an Āpri hymn²⁴⁹⁹

²⁴⁹⁹ The word ‘Āpri’ appears to be used in two senses. One sense is ‘a deity or deities’ invoked by the verses of the hymn. Yāska (in the Nirukta VIII. 4–22) holds a lengthy discussion on the Āpris, where he appears to regard the Āpris as deities; अथात्त आपिः। आपिः कस्मात्। आपिःः स्वातद। आपिः भिन्नादेव। आपिः भिन्नादेवाः। व भिन्नानि। तासामिधं यथमागां भवति। (Nir. VIII. 4). The 2nd meaning of Āpri is ‘a verse (yāyā) that gratifies a deity’. In this sense the word is used in the Ait. Br. VI. 4 ‘आपिर्भितत्वावदित। सत्सिद्धं च जतिः। तवनत्यात च जतिः। नारातिः स जतिः। इत्यो जतिः। चाभिः। व जतिः। उवास। नाराय जतिः। देवपा होतारः च जतिः। तिसोैः देवस्य जतिः। त्वाहारं च जतिः। स्वाहाकुशाहिः जतिः। तामीर्यमाहः आपिः भिन्नादव आपिः भिन्नादव च जतिः। जयमाथेव व भिन्नान्याय नारायाय च जतिः।’. In this passage the explanations of सत्सिद्धं जतिः and others have been omitted. The word Āpri is here derived from the root ‘pri’ to please, while Yāska also suggests an alternative derivation from ‘āp’ to obtain but cites no Brähmaṇa text in support of that derivation. The Sat. Br. III. 8. 1. 2 derives ‘Āpri’ from प्रि to fill. According to Yāska the first Āpri deity is ‘Idhuna’, while according to the Ait. Br. it is ‘Samidhah’. It is to be noted that he explains all the verses of Rg. X. 110, as the Āpri hymn but as that hymn does not contain a verse about Narāśaṁśa he quotes one from another Āpri hymn a verse for him viz. Rg. VII. 2. 2 (in Nir. VIII. 7). Hence it is probable that he held the view that the Āpri verses for all persons should be taken from Rg. X. 110, while the Ait. Br. prefers the view that one should repeat that Āpri hymn that is ascribed to the founder of one’s gotra. Yāska (Nir. VIII. 22) divides the Āpri hymns into three classes, those containing verses addressed to both Taṇūnapāt and Narāśaṁśa, those addressed to Narāśaṁśa only and

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ascribed to the founder of his gotra if he is from among these ten sages. The words of Āsv. I. 5. 21-22 create some difficulty. Āsv. there prescribes that when uttering the yājya at the time of offering the 2nd prayāja, the formula should contain an address to Tanūnapāt for all except for persons of Vasiṣṭha, Śunaka, Atri, Vadhyāśva and Rājanya gotras. These latter should utter a formula addressed to Narāśamsa. Here if ‘rājanya’ refers to Viśvāmitra, then the difficulty is that in the Āpri hymn (III. 4) ascribed to him, the 2nd deity is Tanūnapāt and not Narāśamsa; but it is possible that the word ‘rājanya’ stands for a kṣatriya sacrificer in general and does not refer to Viśvāmitra gotra at all. After ten prayājas are offered, the adhvaryu says to the slaughterer of the victim ‘bring your two-edged knife.’ The adhvaryu takes the svaru (chip of wood) and anoints the svaru and one edge of the knife with the clarified butter from the bill-like (or spout-like) part of the jhūa ladle (according to Āp. VII. 14. 10 the svaru is anointed thrice) and holding the svaru below the knife touches with both the head of the victim (forehead, according to Kāṭ. VI. 5. 12) with a mantra (Vāj. S. VI. 11, Tai. S. I. 3. 8. 1). After placing back the svaru whence it was taken the adhvaryu gives the knife back to the slaughterer (śamitr) with the words ‘let this edge be marked by you’ (Sat. Br. III. 8. 1. 5). The animal when killed is cut up by the slaughterer with the un-anointed edge and the flesh when roasted with the edge that is anointed. The adhvaryu directs the maitrāvaruṇa to recite a mantra for indicating that fire (a fire-brand) is being carried round the victim and the maitrāvaruṇa recites ‘agnirhotā no’ (Rg. IV. 15. 1) or the verses Rg. IV. 15. 1-3 (according to Āsv. III. 2. 9). To the north of the cātvāla pit, he digs up a spot for establishing the

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those addressed to Tanūnapāt only. He mentions an 11th Āpri hymn occurring in the praiṣa (i.e. probably the praiṣādhyāya Āpri hymn). There are Āpri hymns in the other vedas also. For example, vide Vāj. S. 21. 12-22 (only Tanūnapāt), 29. 25-36 (containing addresses to both Tanūnapāt and Narāśamsa and being the same as Rg. X. 110 except the verse to Narāśamsa which is taken from Rg. VII. 3. 2), Atharvaveda V. 12 (same as Rg. X. 110), V. 27. The Tai. Br. III. 6. 3 contains all the Āpri verses of Rg. X. 110 and the verse Rg. VII. 3. 2. There is considerable literature on the Āpis, both ancient and modern. Vide Tai. S. IV. 1. 8, Tai. Br. II. 6. 12 and 18 and Ait. Br. (Haug’s tr. pp. 81-82), Max Muller’s H. A. S. L. pp. 463-467.
Śāmitra fire. The āgniḍhra, lighting a fire-brand at the āhavanīya, carries it thrice round the victim, the yūpa, the āhavanīya fire, the place where the śāmitra fire is to be kindled, the cātvāla pit and the clarified butter, from left to right with the mantra ‘pari vājapatiḥ kaviḥ’ (Rg. IV. 15. 3, Taś. IV. 1. 2. 5). In modern times the priest perambulates all these together and not separately. The āgniḍhra throws the firebrand on to the āhavanīya fire and again goes round the above objects thrice from right to left. According to Āp. VII. 15. 4–6, the adhavryu makes one, two, three or four offerings of ājya, with mantras called apāvya, when fire is carried round the victim, when it is set free from the yūpa and led on (Taś. III. 1. 4. 1–2). The āgniḍhra, again taking up the same fire-brand, starts to go with his face to the north and the victim is led after the āgniḍhra by the śāmitṛ (who takes away the cord of girdle from the victim’s head and ties it round its neck). The pratiprasthāṭ (an assistant of adhavryu) touches the animal (that is being led northward) from behind with two utensils (spits) made of kārśmariya wood (used for roasting vāpa, omentum), the adhavryu touches the pratiprasthāṭ and the sacrificer touches the adhavryu. A pit is got dug (by a servant) for covering in it the undigested food and the feces of the victim when killed. They (the priests and yajamānas) should not pass beyond the place for the śāmitra fire. The adhavryu takes two kuśa blades from those with which the vedi is strewn and says to āgniḍhra ‘Oṣīrāvya’.

2500. The fire on which the flesh of the victim is roasted is called Śāmitra. The burning fire-brand, after it is carried round the victim, is placed by the adhavryu (who takes it from the āgniḍhra’s hand) on a spot to the north of the cātvāla and that becomes the śāmitra fire. अभिपरिपिष्कृते देश उल्लघन निबुधसाति स शामित्रः। अप. VII. 16. 2–3. According to some the śāmitra fire is specially produced by attrition (vide Kāt. VI. 5. 14).

2501. There are several views here. Some hold that the fire-brand is to be carried round the victim alone, others hold that it is to be carried round the first five objects and others add ājya; others that the fire-brand is carried round the victim, the place of śāmitra and ājya. Vide Kāt. VI. 5. 2–3, Āp. VII. 15. 2 and com. thereon. This operation of carrying fire round the victim is called paryagnikaraṇa. According to the Taś. Br. III. 8. 17 the mantras ‘meṣas-tvā pacatāv-aravatu’ are apāvya and that the Prāpas are apāvya (the mantras are Taś. S. VII. 4. 12. 1).

2502. The idea of this touching seems to be that some spiritual influence passes from the consecrated victim to the sacrificer.
and the latter replies ‘astu śravaṣaṭ’ and then the adhvinyu issues an upapraṣa (a supplementary direction) to the maṭravaruna to prompt (the hotṛ) to recite for the offerings to Gods.2503 The hotṛ then recites the famous (but long) adhrigraṣa,2504 which is an invocation to divine and human slaught-

2503. The maṭravaruna is an assistant of the hotṛ and the praṣa he utters is अत्रिद्विषस्वाधारं नि देवे देवस्यः हसनाद मायामित्रिनामः भेः सभामः कष्टपानी बद्रस्वातः मदिरस्वायय होनाहय देवस्यः: । Vide आव. III. 2, 10, श्र. भाष. VI. 5, श्र. भाष. III. 6. 5.

2504. The adhrigraṣa is: देवसा शमिताः आरम्भायुत्त मनवयं उपनपत भेयायं दुर आतािलाम भेयात्मिकां भे�यायं। गाससा अथि भरत शुद्धिणी वैधेष्ठ्यं नाता मन्य- तामयाम वितासा भ्रा मन्यावस्तुम सन्धुप्ता। उद्दोस्तीण अथि अयो वायु विधित प्रभुर्य हृदयं भ्रातात् मणिं । मपातज्ञान्य सन्धुप्तान न्यातां नामसायाम् वत्सायि अथि वा प्रबुध्यात्मकान्य सन्धुप्तान चार्यर्यठा। श्रस्ययम वसं कष्टपानी पदार्थां बाहु रसं वैधेष्ठ्यसत्तित्रिविधाः भावी विद्यान्तितोदिना। यद्यु- प्रभाय वर्धयत्वा अर्थं च विधितं मायामित्रिनां। मदिरस्यः उपपत्त्यागैि पाणिं बहतात्। अथि रसं संभुजतात्। वनिलम्बव या राबवतिलक सथमानां जेद्दोष्केति तन्ये रामतं सन्धुजमिताः। अथि न्यायं सुलितम न्यायं शमिताः सन्धुजमिताः। आया अर. III. 3. 1, श्र. भाष. V. 17. This occurs in Tāl. Br. III. 6. 6 and Ait. Br. VI. 6-7, where some expressions are also explained. आया. (III. 2. 11-30) explains how changes (उहा) are to be effected in this formula in different rites according to the limbs concerned, the deities and the number of victims. आव. (III. 3. 2 and 4) provides that the words शमिताः, आया and अथि रसं संभुजतात् are recited inaudibly and the passage ‘अथि न्यायं आया’ is repeated thrice. This whole formula is called adhrigu and adhrigu was also supposed to be a deity presiding over the slaughtering of a victim in sacrifice. Vide com. on आव. III. 2. 11. There were as remarked by शास्ते. Sr. nine pauses to take breath at the end of each of the first nine sentences. The Nirukta (V. 11) explains ‘adhrigu’ as meaning a mantra and also states that the word is applied to Agni in Rg. III. 21. 4 and to Indra in Rg. I. 61. 1. The Nirukta quotes the words ‘अथि न्यायं आया’.

Jaimini considers questions arising from some of the words used in this formula; in IX. 3. 27-28 (when there are many victims in a sacrifice, the singular ‘cakṣuṛ’ is still to be used), IX. 3. 29-31 (the word ‘ekadha’ is explained), IX. 3. 32-40 (some Śāṅkaśa read ‘medhapataye’ and some ‘medhapatiḥbhikṣaṇaḥ’ and the word means ‘devatās’), IX. 4. 1-16 (about ‘26 ribs’ when there are two or more victims), IX. 4. 22 (‘urika’ means ‘vapā’), IX. 4. 23-24 (‘prasāś’ means ‘prakṣaṃstau’), IX. 4. 25-27 (the words ‘śyena, sāla, kaśyapa, kavaṣa and srekkapāṇa only mean that the limbs are to be taken out entire and when so taken out they resemble the hawk and other objects mentioned. Jai. (IX. 1. 45-49) says that in the Atirātra sacrifice of the ewe to Sarvasvati the adhrigraṣa does not occur. Different views were entertained as to who the śamīt was, the usual opinion being that he was a

(Continued on next page)
terers calling upon them to bring the animal to the holy
doors of the sacrificial place, wishing that the parents, relatives
and friends of the victim will consent to its death and express-
ing the hope that its several organs and limbs, such as the
eyes and ears, will be merged in divinities like the sun and
giving directions as to how its parts are to be cut and disposed
of. On reciting this solemn formula the hotṛ, while still
occupying his seat, turns to the right (i. e. he comes to
face the west) and has the sacrificial place behind his back and
the maitrāvaruṇa does the same. The adhvaryu throws one of
the two blades taken up by him to the west of the śāmitra fire,
the victim is held over that blade with its head to the west (or
to the east, according to Kāṭ. VI. 5. 17) and feet to the north.
Then its mouth is firmly held so as to stop its breathing and
choke it to death or it is strangled to death without allowing it
to give out a cry, by using a halter round its throat. The
adhvaryu says ‘kill it without\(^{2505}\) allowing it to utter a cry’
and then he along with the pratiprasthāṭṛ, āgnidhra and the
sacrificer come back to the āhavaniya which they face, turn
from left to right and remain with their backs to the animal
that is being killed (i. e. they do not see the actual slaying
of the animal). According to Āp. VII. 16. 7 the sacrificer repeats
at this time several verses such as Tai. S. III. 3. 1. 2, Tai. Br.
III. 7. 7, the purport of which is that the victim may go to heaven,
the sacrificer himself also may go to heaven after securing
welfare in this world. When the śāmitṛ declares that the victim
is killed the adhvaryu says ‘let it lie down for a moment.’ If
the paśu bleats while being strangled the adhvaryu then offers

\(^{2505}\) According to Kāṭ. VI. 5. 21 the adhvaryu only says ‘kill it
(the paśu), it has gone following (the gods)’; संज्ञायनमवंजितस्य कुष्ठात्र.
The com. on Āp. VII. 16. 5. explains ‘अक्षौरय भारयं संज्ञायनयु’ (it is killing
without wounding or drawing blood). Sat. Br. III. 8. 1. 15 has the
words संज्ञायनयु ....... मक्षिति.
āïya in fire (as an expiation). The sacrificer and adhvaryu with vapāṣrāpanis (spits) approach the dead victim with the words ‘O slaughterers, may you approach’ (Tai. S. III. 1. 4. 3). He then removes the cord (by which the victim was tied) with ‘may Aditi remove this cord’ (Tai. S. III. 1. 4. 2). He winds round the rāṣānā (girdle of the victim) into a loop, keeps it on the arteries of the victim leading to the ears, attaches it to a peg and throws it into the cātvāla pit (Āp. VII. 17. 4-6). According to Kāṭ. VI. 5. 26 he throws the tying cord into the cātvāla by means of the two vapāṣrāpanis. Then the adhvaryu directs the pratiprasthātṛ to lead forward the sacrificer’s wife from her seat to the vedi. When leading her who has a jar of water in her hands for washing the feet and other limbs of the paśu, the priest makes her recite a verse in honour of the sun ‘namaste ātāna’ (Vāj. S. VI. 12, Tai. S. I. 3. 8. 2). Āp. adds that the wife, priests and the sacrificer touch water on the cātvāla pit (VII. 18. 4) with a mantra (Tai. S. I. 3. 8. 2 ‘āpo devah). The wife sitting down near the dead paśu washes with water the several parts of the victim’s body viz. its mouth, nose, eyes, navel, penis, anus, feet (all together) with appropriate formulae in each case (viz. ‘vācam te śundhāmi’ &c. Vāj. S. VI. 14). With the water remaining in the jar the adhvaryu and sacrificer sprinkle the other parts, such as the head, with Vāj. VI. 15 (Tai. S. I. 3. 9. 1). The adhvaryu turns the animal on its back and places on the victim’s body a blade of kuśa with its end to the east about four fingers below the navel of the animal with ‘osadhe trāyasva’ (Vāj. S. VI. 15), places the marked edge of the knife on that blade, makes a slit on the kuśa blade and the belly obliquely, takes in his left hand the portion of the blade cut off and anoints the ends of the other portion of the blade with blood (that spits out from the slit) with ‘thou art the portion of evil spirits’ (Vāj. VI. 16), touches water and throws that blood-stained blade on the utkara. The

2506. Kāṭ. (VI. 5. 28) says that where an animal is sacrificed in a Soma sacrifice (as the agnīṣomāya paśu or savāṇīya paśu in Agniṣṭoma) it is the neṣṭṛ who leads forward the wife. If the sacrificer has several wives they all are led and all repeat the formula (Vāj. VI. 12), but only one carries the water jar.

2507. The vapā (omentum) of the paśu is about four fingers below the navel.

2508. In Kāṭ. the mantras about paśu-bandha are taken from Vāj. S. VI. 1-22 and they are not mentioned here in many cases.
sacrificer treads upon the blood-stained blade with the left foot (and then touches water with his hand). The adhvaryu then pulls out from the belly of the victim the omentum, envelopes the two spits (vapāsrapaṇīs) with it, pierces the thin end of the vapā with one spit, severs it from the belly on all sides and sprinkles it with water holding the spits over the cātvāla pit. Then the pratiprasthātṛ heats the omentum on the śāmitra fire. The adhvaryu, pratiprasthātṛ and āgnidhra come from the cātvāla to the āhavaniya. The āgnidhra throws the śāmitra fire (viz. the firebrand and not the fire produced by attrition) into the āhavaniya and the adhvaryu also throws into it the portion of the blade held in his left hand (as stated at p. 1123 above). Æp. (VII. 19. 3) adds that the śāmitṛ holds tightly by the closed fingers of his hands the two portions of the skin of the victim's belly till the omentum is offered into fire. The pratiprasthātṛ, standing to the north of the āhavaniya fire, heats the omentum on that fire, then carries it by the space between the yūpa and āhavaniya, goes round to the south side, and roasts the omentum on the āhavaniya. The adhvaryu takes clarified butter in the sruva ladle and pours ājya on the omentum that is being held for roasting on the āhavaniya by the pratiprasthātṛ with a mantra. When drops (stokas) of fat begin to drip from the omentum, the adhvaryu directs the maitrāvaruṇa to recite for the drops. The maitrāvaruṇa recites Rg. I. 75. 1 and Rg. III. 21. 1-5.

When the omentum is well roasted, the pratiprasthātṛ says to the adhvaryu 'it is roasted, proceed.' The omentum is placed on the south corner of the western side (śrōṇi) of the vedi on a branch of plakṣa tree stretched on the barhis (kuśa grass on the vedi). Then the hotṛ recites the mantra for srūgaḍāpāna (making the adhvaryu take up the juhū and upabhūt ladles) and the adhvaryu issues a direction to the maitrāvaruṇa

2509. Æp. VIII. 18. 14 has the characteristic words which the sacrificer utters when treading अपेनसर्वपेयं पत्नाभिनिर्देशम् (śrōṇi) अवर्जनकारी शराहन शराहन शराहन (transl. स्नायीति) . This formula occurs in Vāj. S. VI. 16.

2510. The vapāsrapaṇīs are made of sticks of kārmarya wood, one being straight and pointed while the other has two forks at the top.

2511. वपास्रपणया तावरण साहित्याय सक्षोभ नहस्ति नावरण । com. on Kāś. VI. 6. 18. In each of the five verses of Rg. III. 21 the word 'stoka' occurs. Vide Ádv. III. 4. 1 for the verses that are to be repeated.

2512. The adhvaryu directs the maitrāvaruṇa in the words स्वाज्जुक-निध: वेष and the latter says होता यथविधि स्वाहाययेत स्वाहा मेवेस: &c. (Ádv. III. 4. 3) and the hotṛ then repeats the last Āpṛi verse (whatever hymn is used) as the yājya for the 11th śravaṇa.
priest to ask the hotr to recite the last Āṇī verse as the yājya for the 11th prayāja (which had remained to be recited). Having offered ājya (the 11th prayāja) into fire and having offered the two ājyabhāgas (according to Jai. X. 8. 5 and some others the ājyabhāgas are not offered in independent animal sacrifices nor in the animal sacrifice in soma-yāga, Āp. VII. 20. 8) he puts ājya in the juhā ladle, places a piece of gold thereon, then the whole omentum on that piece (taking it from the spits), places another golden piece on the omentum, on which he pours ājya. [2513] The adhvarya then offers into the āhavanīya the omentum so treated to Indra and Agni (or Sūrya or Prajāpati as stated above on p. 1117). The anuvākya and yājya of the vapā are respectively Rg. I. 93. 1 and 5. According to Āśv. III. 4. 4. the pradānas (yāgas) in all paśubandhas are three, viz. vapā, puroḍāsa and havis. After offering vapā, the adhvarya throws, while standing to the north, into the āhavanīya the vapāsrāpanī spits, the one with two forks having the forks in the east and the other having its point turned to the west (according to Āp. VII. 21. 3 it is the pratiprsthāt who does this). The adhvarya offers on the spits the sahaṣrāva (the drippings). Āp. (VII. 21. 5) and some other sūtras prescribe that the fee of one bull and three milch cows or three other cows is given to the priests at this stage. The priests (six), the sacrificer and his wife go out to the cātvāla and there purify themselves by mārjana (purifying with drops of water) with ‘idamāpah pravahata,’ [2514] Vāj. S. VI. 17 and Rg. X. 9. 8 (while Āp. VII. 21. 6 prescribes five, viz. the three ‘āpo hi śthā’ Rg. X. 9. 1–3, ‘idamāpah’ Rg. I. 23. 22, ‘nirmā muñçāmī’ Rg. X. 97. 16 = Vāj. S. XII. 90). When doing this the maitrāvaruṇa lays down his staff (Āśv. III. 5. 1).

Now preparations are to be made for the paśu-puroḍāsa[2515] and the necessary utensils are placed to the east of the āhavanīya (the former āhavanīya i.e. the gārhapatsya in this sacrifice) on kuśa grass by the āgniḥdra. The devatā of the puroḍāsa is the same as the devatā of the victim i.e. Indra and Agni (vide

2513. In this way the offering (omentum) becomes fivefold (पञ्जतपति) and this is done even for those who ordinarily make an offering caturāvatta. Vide Āp. VII. 20. 10–11 and Jai. X. 7. 72–73.

2514. The com. on Kāṭ. VI. 6. 23 expressly states that the wife also repeats the mantra (Vāj. S. VI. 17). Āśv. III. 5. 2 states that mārjana is performed with Rg. X. 9. 8 and ‘sumitrīyā na āpa’ Tai. S. I. 4. 45. 2–3.

p. 1117 above). Jai. (XII. 1. 1-6) prescribes that the procedure (viz. prayājas) performed at the time of offering vapā is not to be repeated when the paśupuroḍāsa is offered. The adhvarya separates the various organs (such as the heart, the tongue) from the corpse without cutting into parts each organ (according to the comm. on Āp. VII. 22. 5 and 7 it is the śamīṭr who cuts up the several limbs). There is some divergence as to the limbs of the victim that are cut off and are used as avadānas and since animal sacrifices became rare or were altogether stopped in medieval times, the commentators do not explain all the words used in the ancient texts in the same way (vide Āp. VII. 22. 6, Kāṭ. VI. 7. 6-12 and Baud. IV. 8). According to Āp. VII. 22. 6.²⁵¹⁶ the limbs cut off are: the heart, the tongue, chest, the liver, the kidneys (vrkyaun, vṛkkau in Kāṭ.), left forefoot, the two flanks (pārśve), the right haunch, a third part (i.e. the middle one) of the entrails—these are meant for the devatās and are to be offered with the jūhū ladle; the right fore-foot, the left haunch, the thinnest third of the entrails—these are for sviṣṭakṛt; the kloman (the right lung?)²⁵¹⁷, plīhan (the spleen), puritāt (pericardium?), adhyūdhan (a tubular vessel above the under), vanīṣṭhu (large entrails?), medas (fat), jāghana²⁵¹⁸ (the tail). Kāṭ. VI.

²⁵¹⁶ According to Kāṭ. VI. 7. 6 it is the foremost (or upper) joint (pūrvanadaka) of the left forefoot (that is taken) among the first nine. Kāṭ. VI. 7. 6. describes the first nine as jauhavam (to be offered with the jūhū) and the next three as connected with upabhrī caret. The three cut into upabhrī are called tryanīga and are meant for Sviṣṭakṛt. Vide Śat. Br. III. 8. 3. 18 (S. B. E. Vol. 26 p. 205). The whole of the entrails are taken off at once and divided only at the time of cutting and putting into the jūhū ladle.

²⁵¹⁷ According to comm. on Kāṭ. kloman is मल्लवाक, while comm. on Āp. says it is a fleshy gland called ‘tilaka’ resembling the liver. Puritāt is pericardium according to comm. on Kāṭ. and entrails (antra) according to comm. on Āp. Medas according to comm. on Āp. is the membrane covering the heart and the vṛkṣya.

²⁵¹⁸ Vide Jaimini III. 3. 20-23 about jāghanā and pañhitānamjāya and comm. on Kāṭ. VI. 7. 10 for the various meanings attributed to jāghant. Jaimini has several sūtras on paśu. In X. 7. 1-2 he establishes that the whole animal is not one offering, but that its several limbs are separate offerings. In X. 7. 3–9 he establishes that only eleven organs (heart &c.) are fit to be offered, that the shoulders, head, anukā and saktin are altogether prohibited; in X. 7. 10–11 he declares that the three aṅgas, viz. the front portion of the forefoot, the middle of the entrails, and the sōpi are offered to Sviṣṭakṛt; in X. 7. 12–17 he deals with the adhyūdhaṅu given to hotṛ and vanīṣṭhu to śignīdhra.
7. 11 adds that kloman and the next three may be cut off or not. The medas (fat on the abdomen) is, according to Kāt., thrown on the guda (entrails) if the victim be thin. The tail is to be employed as an offering in the Patnisahyāja, according to Kāt. and the largest part of the intestines (3rd of the whole) was to be employed as offering in upayaj homa. The undigested grass (inside the belly of the victim) is put in a pit dug up to the west of the śāmitra fire and to the north of the utkara and on it the blood of the victim is poured with the words ‘thou art the portion of evil spirits’ (Vāj. S. VI. 16).

The victim's heart is held pierced on a pike (śūla) made of varana wood one aratni long and is roasted on the śāmitra fire and all other parts of the victim except the heart are cooked in an ukhā (pot for boiling or cooking). According to com. on Āp. VII. 22. 9 this cooking is done by the śāmitr. Jai. XII. 1. 12 prescribes that the cooking is done on the śālamukhiya fire and not on śāmitra fire. The adhvaryu performs the operation of sprinkling butter on the jhū and upahṛt, cuts two portions from the middle and front parts of the cooked material into the jhū, pours butter over it and offers it into fire for Indra and Agni, then cuts one portion (for Svīṣṭakṛ) into the upahṛt, makes two pourings of butter over it and makes an offering to Agni Svīṣṭakṛ.

2519. Jai. (XII. 1. 10–11) concludes that the offering of the paṣupurodāsa is made with the ladles used in darśapūrṇamāsa and not with the soma vessels (viz. the cups and camasas). Then a portion is cut off out of the remainder of the material from which purodāsa was offered and placed in a vessel called prāśitaraharaṇa (which portion of the sacrificial food is eaten by the brahmā priest) and some portion is cut off as the idā, which is invoked with mantras and eaten by all the priests. He then thrice asks the śāmitr whether the havis (the heart roasted on a pike) is ready cooked and the latter simply replies ‘it is cooked’. Kāt. VI. 8. 1 prescribes that the śāmitr should in his reply utter only the word ‘śrātvam’ and should not add any word like ‘revered sir’ (bhagavāḥ) or ‘hi’. The śāmitr then

2519. According to Āsv. III. 5. 9 होना च चन्द्रः पुरोदासस्य ज्ञातां हविद्विधेव नर्त्तिद्विधेऽति is the direction of the maitrāvarama to the hotṛ and Rg. III. 1. 23 and III. 54. 22 are the puronuvākyā and yājñā of the offering of purodāsa to Agni Svīṣṭakṛ (in all animal sacrifices).
takes off the heart from the pike (śūla) on which it was roasted, and keeps it in a pot (kumbhī) and pours over it pṛśadājya (clarified butter in which sour milk is mixed) with 'san te' (Vaiś. S. VI. 18, Tai. S. I. 3.10.1) and ājya over the other portions of the paśu. The śamitr gives the hrdaya-śūla (the pike on which the heart was roasted) to the adhvaryu who does not keep it on the bare ground nor throw it in water, nor does he touch with it himself or others (but holds it tied by a cord). He takes these (viz. the roasted heart and the cooked organs) between the yūpa and the āhavanīya fire and places them on the southern part of the altar (viz. its southern corner of the western side) over which kuśa grass is already spread. Then ājya is sprinkled over four utensils viz. juhā, upabhṛt, vasā. homahavāni (a sruc ladle with which the offering of vasā i.e. of the gravy is to be made) and the vessel in which idā is to be cut. Then a golden piece is placed in the juhā and the upabhṛt, which are then kept on twigs of plakṣa tree and then in the juhā and upabhṛt are cut by the pratiprasthāt (with the anointed edge of the knife) portions of the heart, then of the tongue and then of the chest (this order is stated in the Tai. S. VI. 3.10) and then of the other limbs in any order (the whole of the entrails being at this stage cut in three parts). Two portions of the size of the fore-part of the thumb are cut both in the juhā (of the daivata limbs) and upabhṛt (of the limbs meant for Sviṣṭakṛt). While this is being done the adhvaryu directs the maitrāvarūṇa to repeat texts for the havis that is to be offered to Manotā and the maitrāvarūṇa repeats the whole hymn Rg. VI.1 (in the first of which only the word Manotā occurs as an epithet of Agni, probably meaning 'thinker'). He takes the gravy in the vasāhomahavānī with 'red-asi' (Vaiś. S. VI. 18), pours ājya over it twice and mixes the two together with the knife. The rest of the vasā he pours in the idāpātra to which are

2520. Vide Sat. Br. III. 8. 3. 14 (S. B. E. vol. 26 p. 203 where Manotā is of the feminine gender) and Ait. Br. VI. 10; the latter refers to Rg. VI. 1.1-13 and says Vāk, Go and Agni are the three Manotās. The hymn also is called Manotā (vide Āśv. III. 4. 6 and com.). The manotā-mantra is the same, though the animal may be offered in some sacrifices to other deities. Vide Jai. X. 4. 42.
added the chest and other boneless parts. When the yajña for Indra-Agni is half repeated, a part of the vasā is offered by the pratiprasthātṛ sitting to the north into fire with ‘ghṛtaṃ ghṛtapāvānah’ (Vāj. S. VI. 19, Tai. S. I. 3. 10. 2) and with the remainder of the vasā he makes offerings in each direction with ‘diśāḥ pradiśāḥ’ (Vāj. S. VI. 19, Tai. S. I. 3. 10. 2). No vasā is kept for being partaken of by the priests (com. on Kāt. VI. 8. 22). Then the adhāryu takes in the juhū a part of prasadāya (mottled butter) from the pot of prasadāya and offers to Vanaspati and after taking the contents of the upabhṛt into the juhū makes the offering to Śvīstakṛt (Āp. VII. 25. 14 and Kāt. VI. 8. 18–22 state that the order of these last offerings may be different). Then he touches the remaining organs and limbs of the pasū and keeps the juhū and upabhṛt in their places. Then the idā (to be eaten by the priests) is brought between the yūpa and the āhavaniya fire. After the idā is invoked the six priests and the sacrificer partake of it, but there are special portions assigned to each viz. the vaniṣṭhu is given to the āgniḍhra, the adhyaḍhnī to the hotṛ and the chest to brahmā. Then they all purify themselves by mārjana. The adhāryu then directs the āgniḍhra ‘bring burning coals for upayaṛ offerings’, directs the pratiprasthātṛ (called upayaṛṣṭ here) to attend to the coals; to the brahmā

2521. The whole animal is the sacrificial material (just as rice-grains are the material from which caru is prepared for offering) and havis is constituted by the heart and other organs of the animal. Vide com. on Kāt. VI. 8. 6 and Jai. X. 7. 1–2. The several organs and parts are taken out of the ukhā and spread over a large bamboo vessel (vaiṅśa-pāṭṛ), the last part being placed in the north. The adhāryu performs on each of the eleven limbs (called jauhavā) prṇadāna (vivification) while no prṇadāna is done for the portions to be offered to Śvīstakṛt. According to Āp. VII. 24. 5 only one portion is cut from the limbs meant for Śvīstakṛt. Several rules are laid down in Āp. VII. 24. 6–12 about the cutting of some parts. Out of the three parts of the entrails, one of medium thickness is cut in two and placed among the daivata portions, the thinnest part being for svīstakṛt; the medas is cut in three parts, two being put in the two sūras and the third in the idāṣṭtra. The medas is mixed in the broth of the victim’s limbs. The idā is made from the first six out of the limbs (heart &c.) and the vaniṣṭhu is the 7th. The idā is increased by the addition of the limbs that have no bones viz. klomaṇ, spleen and purṛṭat.

2522. According to com. on Āp. VII. 26. 6 the hotṛ is the upayaṛṣṭ. According to Jai XII. 4. 8 this offering of the entrails is a sanskrtra (pratipattikārma) and when many victims are sacrificed in one rite, the entrails of all animals are offered as upayaṛja offerings.

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priest he says 'shall I start' and also directs the āg nidhrā to place a samidhā on the fire. The āg nidhrā brings red-hot coals from the śāmitra fire, and puts them down on the northern corner of the west side of the altar after removing the kuśas strewn thereon (in soma the coals may be optionally brought from the āg nidhrīya fire-place and placed on hotṛ dhiśnyā). The third and thickest part of the entrails (that has been kept aside) is cut obliquely into eleven parts, which are offered into the red-hot coals placed as above by the pratiprasṭhātṛ with his right hand, each with a mantra (for eleven mantras vide Vāj. S. VI. 21, Tai. S. I. 3. 11. 1), when the cry vausat is uttered for each of the eleven anuyājas that are offered with pṛṣadāyā here (Āp. VII. 26. 12). These eleven offerings of the entrails are called upayājas (additional offerings), vide Jai. XII. 4. 8. At the end of the 11th offering, the pratiprasṭhātṛ touches his mouth and the portion sticking to his hand is wiped on the barhis with the words 'addhyastvausadhibhyāḥ' (Tai. S. I. 3. 11). At the end of the anuyājas, the svarū is placed in the jhūḍā ladle and offered into fire with 'may thy smoke reach the sky, may thy flame reach heaven, fill the earth with thy ashes, svāhā!' (Vāj. S. VI. 21, Āp. VII. 27. 4). Āp. (VII. 27. 6-7) and others say the direction (praiṣa) for repeating the sūktavāka is uttered by the maitrāvaruṇa (and not by the adhvaryu). The hotṛ repeats it and the maitrāvaruṇa throws his staff into the āhavanīya fire (Āsv. III. 6. 21) and Āp. (VII. 27. 8) says that the three paridhīs also are thrown into fire by means of the sruc except the dhruvā. The patniṣamīyāja is performed with the tail of the animal, which is taken to the south of the sacrificial ground. There was a difference of opinion whether portions of the tail were offered to all the four deities of patniṣamīyāja or to some only (vide Kāt. VI. 9. 14-20). According to Āp. (VII. 27. 10) and Kāt. (VI. 9. 15-19) only ājya offerings are made to Soma and Tvaśṭṛ, the inside part of the tail (on which no hair grow) is cut up for the wives of the gods and the hairy part is cut up for Agni Grhaṇati. Whether

2523. The first manṛ is sākuṇa śatka, the remaining ten all have the words śatka śatka with ten names of deities in the objective case, viz. anutākṣa, deva saviṣṭā, mātrāvarṇi, āhāraṇe, devācārya, dravaṇācārya, bṛhadācārya, sāman, viṣṇu, vātān. Āp. viṣṇu. Āp. viṣṇu.

2524. The second manṛ is 'āvāmśadha hotāraśārvamītāṁ yajaman: ...... hota-rāsaḥ prajñāvāṃśa pāśibhī te mārṣaḥ: prajñāvāṃśa bhūtā kṛṣṇa.'

2525. For the patniṣamīyājas, vide above, p. 1076.
the sacrificer is *caturavattin* or *paṇcāvattin*, all four or five portions are cut off from the tail and there is no under layer (*upastaraṇa*) and upper layer (*abhīghāraṇa*) of *ājya* in this case. According to Kāt. VI. 9. 20 portions of the tail are offered to all devatās of *patniśāmyāja*. Vide Jai. XII. 4. 10–16 and III. 3. 20–23 on this. Īdā is cut from the hairless portion of the tail for hotṛ and from the hairy portion for the āgnīdhra and the rest of the tail is handed over to the sacrificer’s wife who passes it on to the adhvaryu or some brāhmaṇa. The āniti had so far partaken of nothing, but he is now given the shoulder of the victim, but if he be not a brāhmaṇa he gives it to a brāhmaṇa. They offer three samiṣṭayajus, throw the barhīs into fire, approach a pond (or reservoir of water) taking with them the spit (*sūla*) on which the heart was roasted. Āp. VII. 27. 15 says that they carry the *sūla* in such a way as not to touch it. The adhvaryu enters in the midst of the water and conceals the spit into the bottom underneath with its tip downwards with the mantra ‘thou art sorrow; give him sorrow who hateth us and whom we hate’ (Tai. S. I. 3. 11. 1–2 and also with Vāj. S. VI. 22 according to Kāt. VI. 10. 3.), at the same time thinking of his enemy (without taking his name). If he does not enter water, then he may pour some water to the east of the yūpta and should conceal the spit at the place where the dry space and wet space meet. Āsv. (III. 6. 25–26) prescribes that all the priests, the sacrificer and the wife do not touch the *sūla* after it is thrust into the earth, do not look at it, and return, each taking one after another three fuel-sticks with a mantra for each and put them on fire with a mantra for each stick one after another, after doing homage to the āhavanīya with Rg. I. 23. 23. Then they all perform mārjana near the concealed *sūla* or the cātvāra with ‘sumitriyā na āpa oṣadhayaḥ’ (Tai. S. I. 4. 45. 2) or according to Kāt. VI. 10. 5 they touch water with ‘dhāmno ...... sumitriyā na āpah’ (Vāj. S. VI. 22). Then they pray Varuṇa to free them from sin in the words ‘dhāmno dhāmno rājan’ (Tai. S. I. 3. 11. 2), and ‘ud-uttamam’ (Tai. S. I. 5. 11. 3). They lay *samīdha* on the āhavanīya as in Varuṇaprāghāsā. The animal sacrifice ends with the samsthājapa as in *darśapūrṇamāsā*.

*Kāmyāḥ Paśavaḥ*:—Just as several kāmya iṣṭis were prescribed for securing various desired objects so various animal

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2526. For samiṣṭayajus, vide p. 1082.
2527. The priests, the sacrificer and his wife go to a pond.
sacrifices are found in the texts prescribed for the attainment of such objects as prosperity, villages, eloquence &c. Tai. S. (II. 1. 1–10) refers to several such sacrifices. For example, Tai. S. II. 1. 1 says 'one who is desirous of prosperity should offer a white pāṣu to Vāyu; one who is desirous of a village should sacrifice an animal to Vāyu Niyutvat; one who having command over speech or words is not able to speak eloquently should offer an eow to Sarasvatī' (II. 1. 2. 6). The Tai. Br. (II. 8. 1–9) contains the anuvākyās and yājyās of the vapa, purodāṣa and havis offerings of many animal sacrifices. Āp. (XIX. 16–17) deals with kāmya animal sacrifices. Āśv. III. 7 gives the anuvākyās and yājyās of a group sacrifice (Aikādaśīna) of eleven animals to Agni, Sarasvatī, Soma, Pūṣan, Brhaspati, Viśve Deva, Indra, Maruts, Indra-Agni, Savitṛ, and Varuna; while Āśv. III. 8. 1 sets out the anuvākyās and yājyās of eighteen animal sacrifices in addition.

These follow the procedure of the nirūdhapaśubandha sacrifice and are all passed over here.

2528. The Aikādaśīna animal sacrifice is a special form of the animal sacrifice, for which Āp. XIV. 5–7 may be consulted. It follows the procedure of savaniya pāṣu (Jai. VIII. 1. 14). In this there may be thirteen yūpas for eleven pāṣus or only one yūpa for all pāṣus. Eleven yūpas are the ordinary ones, the 12th is called upāṣaya, the whole of which is chiselled, but is not implanted in a pit like the others; it lies near the yūpa to the south; the 13th is called pāṇīvatā and it is not higher than the navel when imbedded in the ground. The yūpas are so arranged as to rise on the south side i.e. the southern-most is the tallest of all. The pāṣu tied to the pāṇīvatā is meant for Tvaṣṭṛ, but it is let off and Śiṣya is offered. Jai. (II. 3. 19) concludes that when the Vedic text says 'after carrying fire round the pāṇīvatā victim, it is let off', only a special matter is laid down concerning the pāṇīvatā victim. He further says (in IX. 4. 56–60) that the Śiṣya offered is not a substitute for the victim, but is a separate rite in which the deity is the same. Vide Kā. VII. 8. 27 ff. If there be more yūpas than one, then the saṁskāras from aśjana to parīvyāpa (surrounding with a girdle) are all to be done on one, then on another and so on. Vide Jai. V. 2. 7–9.
A B C D = Mahāvedi in soma-yaṅga

a b c d = Ordinary vihāra
A H = Abhavanīya fire
D A = Daśāṅgini
G = Gārhapatiya fire
Br = Brahmā priest seat
Y = Seat of sacrificer
P = Seat of wife
ag = āgnidhra's seat
h = Seat of hotṛ
u = Utkara
Pr = Prāṇīḍā water
Br 1 = Seat of Brahmā when stotras are chanted in sadas
Y 1 = Seat of yajamāna when stotras are chanted

Br 2 = Seat of brahmā at time of Paśu offering
Y 2 = Seat of yajamāna at time of Paśu offering
ॐ = Aūdumbarī post
ॐ = place of uḍḍāta when chanting
ॐ = place of praṅgāta when chanting
ॐ = place of praṅgāra when chanting
ॐ = Seat of māṇḍarpan in sādā
ⓘ = māṇḍarpan
ⓘ = māṇḍarpan
ⓘ = māṇḍarpan
ⓘ = four upāsan holes
CHAPTER XXXIII
AGNIŚTOMA

Sacrifices are often divided for convenience into īṣṭi, paśu and soma. According to Gaut. VIII. 21 and Lāṭ. Śr. V. 4. 24 there are seven forms of soma sacrifices, viz. Agnīṣṭoma, Atyagnīṣṭoma, Ukhtha, Śoḍaṣin, Vājapeya, Atirātra and Aptoryāma. The Agnīṣṭoma is the model (prakṛti) of all soma sacrifices. The Agnīṣṭoma is a one day (ākāhika or ekāha) sacrifice and it is an integral part of the Jyotiṣṭoma so much so that the two are often identified. Soma sacrifices are classified into those that are finished in one day (and so called ekāha), those that are celebrated for more than one day up to twelve (and so called ahīna), those that extend over more than twelve days (and are called Sattra). The dvādaśaḥ is both a sattra and an ahīna. The Jyotiṣṭoma occupies generally five days and the chief rites performed on these days are: (1) choosing of priests, madhuparka, dikṣāṇyēṣṭi, consecration of the sacrificer (dikṣa); (2nd day) Prāyanīya īṣṭi (i.e. opening īṣṭi), purchase of soma, ātīthyeṣṭi (ịṣṭi offering hospitality to soma), Pravargya, Upasad (homage twice a day in the morning and evening); (3rd day) Pravargya and Upasad twice again; (4th day) Pravargya and Upasad, Agnipraṇayana, Agniṣṭomapraṇayana, havirdhāna-praṇayana, animal sacrifice; (5th day called sutya or savaniya) pressing of soma, offering it and drinking it in the morning, mid-day and evening, the udyanīya (concluding īṣṭi), avabhṛtha (final purificatory bath). In the following pages only a skeleton outline of


2530. Vide Jai. X. 6. 60–61 for sattra and ahīna. 'एकेन ब्रह्म चोगा-वैकालसः । इष्ठाविभिविन्नसंग्राधातः । सु कथमत्वाभासम् ततविभिक्षेत्रा ।' ब्रह्मचिल्लिका वैकालसमीतिः । ब्रह्मचिल्लिका वैकालसमीतिः । तन्त्र-ावलित p. 471 on जि. II. 2. 2.

2531. एका दीक्षा लेकिन उपस्त्रः पञ्चमी महः। तिष्ठो वा ब्रह्मातिलङ्क उपस्त्रः सत्वश्री महः। चतुर्भो वा ब्रह्मातिलङ्क उपस्त्रः सत्वश्री महः। आप. X. 15. 1; also आप. IV. 2. 17 एका तिष्ठो वा ब्रह्मातिलङ्क उपस्त्रः महः। Vide Jai. VI. 5. 28–29 where Śabara and Kumārila seem to disagree.
Agniṣṭoma is presented, derived from the principal Śrauta sūtras. Jai, in VI. 2. 31 declares that the performance of Jyotiṣṭoma is obligatory on all members of the three higher varṇas, just as upanayana is, since the word brāhmaṇa in Tai, S. VI. 3. 10. 5 (a brāhmaṇa when born comes charged with three debts) is only illustrative. Agniṣṭoma is so called because in it Agni is praised or because the last chant (stotra) is addressed to Agni. It is to be performed in vasanta (spring) every year and on the New Moon or Full Moon day (Āp. X. 2, 2, 5 and 8, Kāt. VII. 1. 4 and Sat. VII. 1 p. 552). The general view expressed in Jai. IV. 3. 37 was that one should perform a soma sacrifice after having performed darśapūrṇamāsa, caīrāmāyas and paśu sacrifice, but some held that it could be performed even before darśa-pūrṇamāsa, but after agnyādāhāna (Āśv. IV. 1. 1–2 and Sat. VII. 1. p. 556). Jai. (V. 4. 5–9) also states this as the view of some. Jaimini, however, declares that all modifications of the Agniṣṭoma must be performed after one has begun to perform darśapūrṇamāsa (V. 4. 26). The intending sacrificer sends a person called somaprayāka (inviter to officiate at a soma sacrifice) to invite brāhmaṇas who are thorough masters of the Veda, neither too young nor too old, with clear and loud voices and not deficient in any limb (Tāṇḍya Br. I. 1. 1, Drāhyāyaṇa Śr. I. 1. 10, Āp. X. 1. 1). He invites the principal four or all the 16 (or 17, including ‘sādasya’) priests (ṛtuṣṭ), who make inquiries whether some other person has refused the office and whether the fee will be excellent. Those portions of the choosing mantras are uttered inaudibly wherein the priests are invoked as if they were divinities and the portion asa mānuśaḥ or tvam mānuṣaḥ is uttered loudly. When the priests come madhuparka is offered to them. The sacrificer goes to the king (of the country) to ask for a sacrificial ground (devayajana), even if he has one already, with the formula ‘god Varuṇa, give me devayajana’. This is a mere

2532. स वा एतिर्गितस्य यददिग्नांसम्भवतिन्मंग्लसम्भवितस्यसाम पञ्चामितस्य इत्यादीत्यादिप्रथम इव दैवतं (तत् तत्त्व) इव (ए. म. 14. 15; अधिवेश्यम् पार्थवेश्या आय. आ. 5. 3; यज्ञायत्तथेत) सोनेत्रार्थिताय परमं प्रभावस्य। सामान्यस्य प्रभावस्य। समानं (उत्तमचित्र) इव। समानुचित्र। इव। समानं (उत्तमचित्र) इव। समानुचित्र। इव।

2533. ‘अद्वितीयों होतानुप्रयोगों मेंधदिग्नांसम्भवति या मानवों में होतावर्गे होतावर्गे। अद्वितीयों होतानुप्रयोगों मेंधदिग्नांसम्भवति या मानवों में होतावर्गे।’ आय. आ. 1. 14; ‘अद्वितीयों होतानुप्रयोगों मेंधदिग्नांसम्भवति या मानवों में होतावर्गे।’

2534. द्वेषाय इत्स्मे सिन्धित्रित्य द्वेषत्वम् सकातप्योगामधुषो सम्पुर्णेश्च। आय. आ. 7. 1. 10.
form, but even the king has to make a similar request (in his case) to the hotṛ and other priests. The requirements of a proper devayajana have already been given above (p. 988n). In the western portion of the devayajana from which all roots are uprooted, a pavilion 2535 (vimita, a four-cornered mandapa) is erected, the central ridge and the covering bamboo of which run from west to east, which has doors (two cubits wide) in all directions and which slightly inclines towards the east, or a rectangular house (śālā) may be built, twenty aratnis long and ten aratnis wide (Kāt. VII. 1. 19–25, Ṣp. X. 5. 1–5, Baud. VI. 1). A shed for cooking the vṛata food is erected to the south of the pavilion and another to the west for the patni (wife of the sacrificer). The sacrificer while in his house implants his gārhapataya and āhavantya fires on the aranīs with a mantra 'ayam te yoniḥ' (Vāj. S. III. 14., Tai. S. I. 5. 2), comes to the devayajana, enters (along with the priests and his wife) the mandapa by the eastern door with the aranīs in his hand, and touches the central post of the pavilion. The things that are required (sambhārāḥ) 2536 are also brought to the pavilion. In the pavilion a vedi is prepared and fires are established after being produced by attrition. Offerings of āśiya with the sambhārayajus formulas (Tai. A. III. 8), with the sapta-hotṛ formulas (Tai. A. III. 5) are made and also a yūpābūti is offered. Outside the pavilion to its north the sacrificer gets the hair on the head, arm-pits and on the face cut by a barber in a tent covered with mats, pares the nails of his hands first (of the right hand first from the small finger) and then of the feet. Jai. (III. 8. 3–11) establishes that it is the sacrificer (and not the adhvaryu) who pares his nails, cuts his hair, brushes his teeth, subsists on milk. Sat. VII. 1. p. 587 states that the nails of the left hand are pared first and then of the right hand. He brushes his teeth with an udumbura twig, then he bathes in a reservoir of water or in a kuṇḍa after putting a golden piece in it with mantras, performs ācamana and drinks water as a consecration.

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2535. The pavilion is called prāgyaṁśa or prācīnavaṁśa and according to some it is 16 prakramas long (from west to east) and 12 prakramas wide (from south to north). It may have four or five (one in the north-east) doors and apertures in the four quarters. Vide Ṣp. X. 5. 5.

2536. Baud. VI. I enumerates thirteen requisites (sambhāras) that the yajamāṇa brings with him and thirteen more which are placed round about the wife.
All these from paring nails (called apsu-dikṣā)²⁵³⁷ except the cutting of hair are also undergone by the wife at the instance of the pratiprasthāṭ priest (but without mantras). The adhvaryu hands over a fine silken fresh garment to the sacrificer which the latter wears. In the afternoon in the prāgnavāsa he partakes of food (rice)²⁵³⁸ mixed with ghee and sprinkled over with curds and honey or whatever is liked by him. The wife also does the same. He takes up butter (navanīta) with two bunches of darbha grass and smears himself thrice with them beginning from the face. He applies collyrium with a darbha blade twice to the right eye and once to the left or thrice to both. The adhvaryu performs the purification (pavana) of the sacrificer outside the prāgnavāsa to its north by three bunches of seven darbhās each rubbed twice over his body above the navel and once below the navel with mantras and the sacrificer also mutters mantras. The wife also does all this (smearing the body with butter, applying añjana and purification) without mantras at the instance of the pratiprasthāṭ. The sacrificer enters the pavilion by the eastern door and the wife by the western and occupy their respective seats. Then follows dikṣanīyā īṣṭi²⁵³⁹ which is so called because it effects a sāṃskāra in the man intending to sacrifice and because after it is performed he is entitled to be called ‘dikṣita’. The conclusion in Jai. V. 3. 29–31 is that a man becomes a dikṣita at the end of the dikṣanīyā īṣṭi and has thenceforward to observe the rules laid down for a dikṣita and that one does not become a dikṣita by being given the staff or the girdle &c. At first six āhutis called dīkṣahutis are offered, four with ājya taken from the dhṛuvā into the sruva, 5th with the sruc and the sixth is called pūrṇāḥuti and is offered with sruc (in which twelve ladlings with sruva have been made). These six āhutis are called ‘audgrahāṇa’ (Āp. X. 8. 7 and com. on Sat. VII. 1. p. 591) or ‘audgrahīṇa’ (Kāt. VII. 3. 16). In the dikṣanīyā īṣṭi a cake

²⁵³⁷. For the word ‘apsudikṣā’, vide Kāt. VII. 2. 7. According to Band, the hair of the wife also is cut (VI. 3). The com. on Sat. VII. 1. p. 587 makes the interesting remark that according to the sūtrakāra the adhvaryu himself paries the sacrificer’s nails, but that in his time the priests had no instruction in such matters and as people had come to look with disfavour on such a practice, the barber pares the nails.

²⁵³⁸. According to some the meal takes place before the cutting of hair (vide Āp. X. 6. 10).

²⁵³⁹. दीक्षांशिष्यति वादुर्वेक्षली समस्तर्थ्यां बहुति। com. on Aṣṭ. IV. 2. 1; झूठ on Jai. V. 3. 31 says ‘दीक्षांशिष्यति वादुर्वेक्षली समस्तर्थ्यां बहुति’.
prepared on eleven potsherds is offered to Agni-Visṇu (or boiled rice with clarified butter). Some offered another offering of boiled rice to Aditi. Several matters that occur in the model istic (such as observing a vrata, the girding up of the wife, cutting off a portion for yajamāna, phalikaraṇaḥoma, cooking anvāhārya rice as fee for the priests, samiṣṭayaṣus) are omitted in this istic (Baud. VI. 3 mentions ten matters that are omitted, Āp. X. 4. 12, Sat. VII. 1. p. 575). According to Jai. VIII. I. 3–10 the several actions done in the model istic are not to be extended to somayāga unless the vedic texts expressly say so, and Jai. X. 1. 4 establishes that there is no ārambhanyā istic in dikṣāntya and other āstis of somayāga. The dikṣāntya ends with the patnāsamīyaśas and the eating of the 2nd īḍā (Sat. VII. 1. p. 578). Certain rules are laid down about the pitch of the voice in the several rites. According to Āp. X. 4. 9 everything is said inaudibly till the agniṣomīya rite. According to Kāt. (VII. 2. 31–32) the voice reaches the highest pitch in the dikṣāntya istic, the mantras in the prāṇanīya and ātithyā āstis are in a lower tone than in the dikṣāntya and the upasad mantras are repeated inaudibly. The dikṣā (consecration) of the sacrificer and his wife proceeds as follows. To the south of the āhavanīya two black antelope hides (or one if two are not available) with the neck portion to the east are spread on the altar with the hairy part outside. He (the priest) sits to the west of the antelope skin bending his right knee; the sacrificer touches the white and black spots (or the line that joins them, Kāt. VII. 3. 23), then creeps upon the hide with his right knee bent and sits down on the western side of the hide. The sacrificer ties round his waist above the garment worn by him a girdle of three strands made of hemp and muñja grass, covers his right shoulder with a fresh garment and folds round his head a piece of cloth, he is given the horn of a black antelope about a span in length with three or five folds (from left to right), which he ties to the hem of his garment (or in the corner of his upper garment). He touches his forehead above the right brow with the horn, draws a line with it from west to east outside the vedi, and if he wants at any time to scratch

2540. All these several actions in the dikṣā are done to the accompaniment of mantras as in Vaj. IV. 9 ff. and Tai. S., but they are not referred to for reasons of space. Elsewhere also mantras have been often omitted.

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his body he does so with that horn. Jai. (XI. 4. 48-49) declares that the mantra is to be repeated only even if the yajamāna feels the desire to scratch several parts of his body at the same time. The adhvaryu gives a staff of udumbara (or of some other sacrificial tree) which is as high as the sacrificer's mouth (or chin), which he raises up and keeps on his right shoulder. While the adhvaryu is doing these things for the yajamāna, the pratiprasthātr does the same things for the wife (without mantras) except that she has the yoktra girl round her upper garment, that her head is covered by a jāla (a net or fillet) of wool and she has a piece of some sacrificial tree one span long for scratching her body. The sacrificer and adhvaryu repeat long passages wherein the word dikṣā occurs frequently (Āp. X. 10. 6 and X. 11. 1), and the adhvaryu makes him repeat the sambhāra-yajus mantras (Tai. A. III. 8). The sacrificer then contracts the fingers of both hands one after another with mantras (first the small fingers of both hands, then the ring-fingers of both hands and so on) and ultimately he clinches his fists. He observes silence. Some priest (like the pratiprasthātr) other than the adhvaryu inaudibly declares (to the gods) thrice and loudly proclaims to the world thrice 'this brāhmaṇa has undergone the consecration, son of so and so, grandson of so and so, great-grandson of so and so, the son of such and such a woman, grandson of such and such a woman and great-grandson of such and such a woman'. Even when the sacrificer was a kṣatriya or vāśya, the announcement was still to be 'this brāhmaṇa' &c.,' since after dikṣā a person was supposed to be reborn and to be a child of holy prayer and to have become pure enough for receiving spiritual influences. The Šat. Br. III. 3. 3. 12 states 'he who is consecrated becomes an embryo'. Dikṣā takes place in the afternoon (Āp. X. 12. 1) and the sacrificer observes silence till the appearance of stars in the evening. The adhvaryu directs the milking of two cows to supply milk for

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2541. अभिने विरुपाधिकायुक्ति विष्कौट्यदिविसिद्धार्थं ब्राह्मणोऽसावसुभुधुः युज्यस्य पौशोऽसावसुभुधुः नन्तरस्य: युज्यस्य: पौशोऽसावसुभुधुः नन्तरस्य। ब्राह्मणो वा एवं जायते यो दीक्षिते।

तस्मादान्यद्वित्ते: विषं ब्राह्मणो इत्यत्तवति। आप. X. 11. 5-6; compare कार्त्तिक. VII. 11-12, Band. VI, 5, Sat. VII. 1, p. 597. The reference by name will be like the following 'अद्वितिहायं ब्राह्मणोऽपि वीरेवधर्ममवसितो गणेशस्यायः

दुः: केतित्वस्यवर्णं पौशं: कुमारस्यं नसा सत्यस्यवर्णं। दुध्वं कुमारिवर्णं: पौशं: किंविणिनिवाय

नवलति।' com. on Sat. or one may say 'युज्यस्य: हुन्त्र:।' &c.
the sacrificer and his wife who are to subsist on the milk of the two cows during the period of the sacrifice. This vrata (observance) of subsisting on milk is declared by Jai. (IV. 3. 8-9) to be kratartha (an obligatory rule) and not purusārtha (recommendatory). Vide also Jai. VI. 8. 28. Some allowed rice or barley to be cooked in that milk. The two cows were milked in two separate vessels, one of which (meant for the sacrificer) was heated on the gārhapatiya and the other (for the wife) was heated on the daksīna fire. A kṣatriya or vāśya sacrificer could take gruel or āmīkā respectively or all persons could subsist on milk or on rice cooked in milk or on fruits (if enough milk was not available) or if he had a desire for curds, he could use curds or use fried barley grains or he could take ghee. He was to take his food at midday or midnight long after ordinary men have taken their meals and he took his food from a pot which was not earthenware and the wife from a copper pot. Persons who were not diksītas were not to see him when taking his milk or other vrata diet. The wife was also to take her milk or other diet in her own place. Vide Ṛp. X. 16 and Kāt. VII. 4. 19-34 for details. The diksīta and his wife (to some extent) have to observe certain rules (till the final bath) and people also had to observe some rules with reference to him. He has to keep awake on the night of the diksā (Jai. XII. 1. 17), on the night when soma is purchased and on the night before the pressing day. He is not to speak with women or śūdras nor should a śūdra follow him. If he is obliged to speak to a śūdra he should do so by employing a messenger belonging to the three higher vānas. He may speak to or bless another, but he was not to bow to another, even if the latter was his ācārya or father-in-law or a king. No one was to touch him or to address the diksīta by his name (but use only such terms of address as 'bhūh', 'diksīta' &c.). The sacrificer was not to keep aside the antelope horn till the fees were distributed. He could laugh covering his face with his hand and should not show his teeth. He was not ordinarily to answer calls of nature by day, but if he has to do so, he must do so in a shaded spot. He has to observe complete celibacy. While he is consecrated for the sacrifice, he does not go out by the

2542. Ṛp. X. 12-15, Baud. VI. 6 give long lists of the observances for a diksīta out of which a few are set out above.
western door, nor does he perform the daily agnihotra, nor vaisvadeva nor offering of bali nor perform the darśapārṇamāsa īṣṭi (Jai. XII. 1. 19–23), but he may employ another to do all these. He must speak the truth and address people in a pure and conciliatory style adding the word ‘canasita’ when addressing a brāhmaṇa and the word ‘vicakṣaṇa’ when addressing a kṣatriya or vaisya (vide Ait. Br. I. 6). He must always be in the pavilion at sunrise and sunset; he sleeps on the ground to the south of the āhavanīya with his head to the east and sleeps on his right side and does not turn his back to the fire. He always sits on antelope hide and never leaves it and his staff (except when answering calls of nature). No one is to eat the food given by a dīkṣita till the agniṣomīya victim or its omentum is offered. It is recommended by all the sūtras that dīkṣā (consecration) should not be finished in one day, but it should extend over 12 days or a month or a year or till from being fat he becomes lean (vide Āp. X. 14. 8, X. 15. 4, Āśv. IV. 2. 13–15). Every day (while the dīkṣā lasts) the sacrificer observes silence from the afternoon till the appearance of stars and in the morning from before sunrise till the sun goes up. The dīkṣita is allowed to go himself or to send agents called (sanihāra) to collect money and materials necessary for the sacrifice. He has to observe many rules on his journey (vide Āp. X. 19. 6–16).

After the day (or days of dīkṣā), the next day the first rite is the prāyanyā (opening) īṣṭi. In this īṣṭi caru (rice) cooked in milk is offered to Aditi (Jai. IX. 4. 32–40) and four offerings of aśya to four more deities viz. Pathyā Svasti, Agni, Soma and Savitṛ in the four directions (viz. east, south, west and north) respectively. Caru is offered to Aditi in the centre. Agni Sviśṭakṛt is the sixth deity. According to Āśv. IV. 3. 3 no aśyabhāgas are offered in this īṣṭi, but according to Kāt. VII. 5. 15 they are offered. The priests that officiate in this īṣṭi should as far as possible officiate in the Udayaniyā (concluding) īṣṭi. The rites of this īṣṭi end with the first Sāmyu, but there is no pañci-sāmyyāja and no saṃiṣṭhayajas.

2543. तस्मादिशिष्टो द्वादशाह श्रृं बलीत। यज्ञमेव तस्मातस्मीति विन्यायवे। पूषा सन्येति सन्याहरात् संयाति। अप. X. 18. 4–5, vide काल्याय. VII. 5. 3–4.

2544. मन्त्रप्रथमस्यया पञ्च दीशिष्टा इति प्रथमवाच्य। com. on Āp. X. 21. 1.

2545. Vide Jaimini X. 7. 38–12 for the propositions that the prāyanyā ends with the first sāmyu and the āṣṭhyā with the first īṣṭī.
The puronuvâkyâ verses in this īṣṭi become the yâjyâ verses in the udayanîyâ īṣṭi and vice versa (vide Āśv. IV. 3. 2 for them). He keeps aside in a well-known place in the prâgvanîśa the cooking pot (from which the leavings of rice sticking to the bottom are not removed according to some), the meksaṇa and the barhis (except the prastara) for use in the udayanîyâ. Jai. (XI. 2. 66–68) refers to this use of nîkâsa in the udayanîyâ īṣṭi.

Then comes the purchase of soma (referred to in the Brâhmaṇas and Sûtras as ‘râjan’). Soma is purchased from a brâhmaṇa of the Kutsa gotra or from a śûdra (Āp. X. 20. 12 allows it to be purchased from any brâhmaṇa).2546 Jai. III. 7. 31 states that the vendor of soma is someone other than the priests. The seller of soma is asked to free it from the weeds that may be mixed up with it; the adhvaryu turns his back towards soma when this (weeding) is being done and neither the adhvaryu nor his assistants nor the sacrificer nor the latter's sons should do the weeding out nor does anyone of these see it being done (Sat. VII. 1, p. 609). The soma plant is placed on the southern part of the red hide of a bull by the pratiprasthâṭi spread on the place where uparavas (four sounding holes) will be made later on and the seller of soma sits on the northern part of the hide. A water jar is placed in front of soma. The doors of the sacrificial hall are shut, the adhvaryu pours into the jhuṭ four times aïya from the dhruvâ ladle used in the prâyanîyâ (or five times for those who are païcîvalînâs), ties a piece of gold by a blade out of the darbhas spread on the altar, puts down into the jhuṭ the blade with the gold and makes an offering into the abhavanîya of that aïya (this offering is called hiranyavatî abhuti); he takes out the piece of gold, casts the blade (with which it was tied) on the vedi and ties the gold piece with a thread. The doors of the hall are opened and the adhvaryu and yajamâna come out. To the south of the eastern door of the sacrificial hall stands a heifer (called somakrayâṇi), that is one, two or three

2546. राजाम् क्रीणसि। आय. IV.4.1; कौस्तङ्गुराम् क्रीणापठ्यस्माहा बाज्रणां-
विद्युत्त्वत्वविद्यात्मणाङ्कति। आय. X. 20. 12; सौम्यविवेचनं मपाधुः कौस्तङ्गुराम्।
सत्यवाद VII. 1. p. 606, where the com. remarks ‘स च बाज्रण: कौस्त: कुस-भोजः कुसःत्वत्वम्।... दृष्ट: दर्भस्वाहा गांपो नापितो वा।... शास्त्रान्तः शास्त्रावसम-विक्रियाया कुताहावतिशास्त्रशः कुताहावतिशास्त्रशः। निषादवधारावधारश्वरस्मयम्यमेधाश्च।
येव च श्रृङ्गो लिनास्ववेदिश्च।’
years old, is tawny, has yellowish brown eyes or is red (but has no red eyes), has not given birth to a calf, has no deficiency and is not tied (vide Ap. VI. 20. 2-5 and Sat. VII. 2, p. 623 for further details). The cow is not held by her ear or her foot is not tied by a rope (she may be held by the neck, if necessary). She is invoked by the adhvaryu (who is sitting) with a mantra 'cidasi' (Vāj. S. IV. 19, Tai.S. I. 2. 4. 1). The cow is led towards the north, the adhvaryu and yajamāna follow her. After she goes six steps, at her 7th step, the brahmā and yajamāna sit down to the cow's right, behind her sits the adhvaryu and the nesṭr priest to her north. They keep the golden piece on the spot where the 7th step is put by her (which is first covered with his folded hands by the adhvaryu) and make an offering of it to Aditi (adityai idam na mama). Taking the sphyā the adhvaryu draws lines round the 7th foot-print (once with a mantra, twice silently) from right to left (Ap. X. 23. 3 adds that lines are drawn also with the antelope horn of the sacrificer); the dust on the lines is gathered with the hand and put into a pot (sthālī) and handed over to the yajamāna who passes it on to his wife who invokes the cow with a mantra. He washes his hand (that has the piece of gold in it) on the 7th foot-print (of the cow), pours some water on the dust collected in a pot, divides the dust into three parts, one of which is placed on the cold ashes of the garhapatya, the 2nd on the cold ashes of the śhavanīya and the third is given to the wife who places it in the house. The adhvaryu ties the piece of gold to his small finger (on which it must be at the time of āpyāyana and pressing of soma and at the time of taking the amsu and adābhyāya cups). The adhvaryu directs the sacrificer’s servant to bring a piece of cloth for tying soma, another for covering it all round and a turban; the first is carried by the adhvaryu or yajamāna and the rest by the pratiprasthāt. They go with their faces to the east towards the soma which is in a four-wheeled cart

2547. अष्टाध्यायिन्या विद्वान्या गव्या सोमं क्रीणाति | quoted by Sabara on Jaimini III. 1. 12, who engages in a lengthy discussion about the purport of this passage. Vide न. स. VI. 1. 6. 7 ‘एकदा गव्य, क्रीणाति | अष्टाध्यायिन्या विद्वान्यार्थिं सोमस्य स्यां स्वयंभूविषय्य व्रेष्टवश क्रीणाति ’ where other requirements are set out. The idea was that the cow (the price of Soma) was to resemble the soma beverage in colour as much as possible. Vide also Jai. IV. 1. 25. The cow was called somakrayṇi as soma was purchased with it; सोम: क्रायणं गव्यं गव्यं तत्र सोमक्रायणी says com. on Sat. VII. 2 p. 623.
covered all round and above with mats &c. Detailed rules follow how soma stalks (aṁśu) are selected and taken with the hand, tied in the cloth and covered with the turban (Āp. X. 24. 7–14, Kāt. VII. 7. 12–21). The yajamāna pays homage to soma and waits upon Aditi (Āp. X. 25. 1). The adhvaryu hands over the soma (so tied and turbaned) to the vendor of soma\(^{2548}\) and there ensues a dialogue (which is a mock drama) between the vendor and the adhvaryu wherein they higgle for the price of the soma (five times, beginning with a kalā or \(\frac{1}{4}\)th of the thigh of the cow and ending with the whole cow). Gold piece is also offered to the vendor of soma, who says ‘soma is sold to you but offer me some other animals’ and the adhvaryu replies ‘yours are the gold piece, clothes, goats, another cow, a cow and bull and three other cows.’ Adhvaryu comes with the soma in his right hand and pushes aside the garment from the sacrificer’s right thigh and places the soma tied in a piece of cloth on the thigh of the sacrificer, who mutters the text ‘śāna bhrājānghāre\(^{2549}\) &c.’ (Vāj. VI. 27, Tai. S. I. 2. 7. 1). Ultimately the gold piece and somakrayaṇṭi cow are brought back, another is offered in exchange and the former is sent to the cowpen belonging to the sacrificer. Āp. (X. 27. 8) and Sat. (VII. 2. p. 644) say that according to some the vendor is always struck with sticks and clods of earth (i.e. there is a show of seizing the soma from him and driving him away with sticks, vide Kāt. VII. 8. 27 also). The sacrificer’s staff is handed over to the maitrāvaruṇa priest (vide Jai. IV. 2. 16–18) and the sacrificer holds in both his hands the bundle of soma placed on his thigh, gets up, places his hand on his head and thereon the bundle of soma, approaches a cart (śākaṭa) kept to the south (of the place

2548. The Śat. Br. III. 3. 3 (S. B. E. vol. 26. pp. 69–70) contains the haggling at length. Vide also Āp. X. 25. 1–16, Kāt. VII. 8. 1–21. Sat. (VII. 2. pp. 636–643) sets out what things are offered in exchange of soma and the dialogue between the adhvaryu and the vendor of soma. There were several options as to the things offered in exchange for soma. They were ten viz. seven cows, a gold piece, clothes, a she-goat; some said they were 13 (ten cows plus the other three) or only four (one cow and the other three).

2549. Śvāna, Bhrāja and others are supposed to be Gandharvas, guardians of the cow and other things offered as the price of soma. Vide Śat. Br. III. 3. 3. 11 (S. B. E. vol. 26 p. 72). Jaimini (XII. 4. 5–7) states that ten things are offered as the price of soma and that soma is not purchased by offering these separately, but by offering them in one lot (samuccaya). Baud. VI. 14 enumerates them in one place.
where soma was bought) that is washed, is covered with a mat or the like and has all its parts complete. The adhvaryu spreads on the box of the cart a black antelope-skin with the neck portion to the east and hairy side upwards, places the soma thereon, covers it with another piece of cloth, ties a skin to a staff as a flag. Two oxen are yoked to the cart, the Subrahmanya priest (an assistant to the udgātr) standing on the ground between the two shafts of the cart drives the oxen holding two palāśa branches in his hand (as whips). The adhvaryu touches the cart and directs the hotṛ to repeat a verse for soma that is bought (or being taken round) and directs the subrahmanya priest to pronounce the Subrahmanya invocation. The hotṛ stands three steps behind the cart between the two wheel-tracks, and while keeping his heels firm and unmoved throws up to the south with a verse (tvam viprah, Āṣv. IV. 4. 2) clods (or dust) thrice with the forepart of his foot, then utters standing ‘him bhūrbhuvah śvarom’ and a verse ‘bhadrābhi śreyah prēhi’ (Āṣv. IV. 4. 2). While following the moving cart between wheel-tracks he recites Rg. I. 91. 9–11, X. 71. 10, IV. 53. 7 (half) and stops. When the cart stops the hotṛ approaches the soma from the south side of the cart, and stands facing it. He touches the soma or the cloth covering it with two verses (called paridhānāyā viz. Rg. I. 91. 19 and VIII. 42. 3). Then the sacrificer touches the soma and comes to the sacrificial hall (śāla) along with all the priests. The subrahmanya priest recites the famous subrahmanya litany²⁵⁵⁰ (which is an

²⁵⁵⁰. The formula is: ‘sūtrāpyoṁ pūjataṁ sūtrāpyoṁ dvārāpyoṁ sūtrāpyoṁ dvārāpyoṁ. Hrīm. Ātmāc ca mānām ādityām Ārāmāyūr eva bhūbhūbhū bhūbhū rājyaṁ bhūbhū bhūbhū bhūbhū.’ Taittīrya I. 3. 1 ff. and Brāhmaṇa I. 3. 3–5. Vide Śat. Br. III. 4. 17–20 for the formula and explanation, Ait. Br. 26. 3 (explains why this nigada is called subrahmanya in the feminine gender), Tai. Br. I. 12. 3–4. This litany is required on the 2nd and following days of the Agnītōmā and almost on all days of other Soma sacrifices. On the 2nd day, after the word gātamāṣṭāṇa, the subrahmanya says ‘dandha śūlyā,’ on the 3rd day dandha śūlyā, on the 4th day dandha śūlyā and on the last day (soma-pressing day) and śūlyā. Vide Jai. XI. 4. 27–29 about the indication of the day of soma in the Subrahmanya in Dvādaśa. As to the last sentence ‘devā brahmāṇa’ there were divergent views. Some employed only āgama sacrifice, others employed the word ‘āgamaḥ’ before dandha brahmāṇa. Śūkra on Jaimini XI. 4. 27 shows that he accepted ‘sūtrāpyaṁ āgamaḥ’ soma as the text of the call. Vide Dṛṣṭhyāṇa I. 3. 10–12 for the views. Pāṇini (I. 2. 37–38)

(Continued on next page)
Invitation to Indra). According to Ṭaṅa. I. 3. 1 this litany is recited after the performance of ātithyā āśṭi, but according to Ṛg. and Kāṭ. it is recited before ātithyā. At the time of each upasad the subrahmanya litany is recited (Sat. VII. 4. p. 676). According to Ṭaṅ. the subrahmanya stands inside the spot where the altar would be prepared and recites the litany and the yajamāna touches him and the wife touches the yajamāna. The formula is ‘O Subrahmanya (Indra who protects excellent prayers), come, O Indra! O Lord of hari (bay) steeds! Ram of Medhātithi! Menā (wife or daughter?) of Vrṣaṇāśva! Attacking buffalos! Lover of Ahaśyā! O Kauśika! O brāhmaṇa! Thou who callest thyself Gautama!’. Then he should state ‘in so

(Continued from last page)

gives rules about the accents of the Subrahmanya. According to Ṭaṅ. and Drāhyāyaṇa. I. 3. 17 the subrahmanya litanies after the upasads are finished are recited near the utkara outside the altar. The priest takes breath at each of the first two words (sūkṣmaṇa), then again after the and after the bhū. This invocation is repeated thrice (Ṛg. X. 28. 6, Ṭaṅ. I. 3. 10). On the Agniṣṭomiya day (day before pressing) before the reference to sūrya, the words ‘asau yajate’ (this, so and so, offers sacrifice) occur and the names (nākṣatra, gotra and vyāvahārika names) of the sacrificer are mentioned with the names of his ancestors (son of so and so, grandson of so and so, great-grandson of so and so) and then the names of his living descendants according to seniority by birth, both males and females, in the words ‘father of such and such a son &c.’. Manu IX. 126 refers to this last. In Ṛg. I. 51, 1 and I. 52, 1 ‘Indra has the appellation ‘meṣa’ and there is a legend that Indra became a ram and drank the soma of Medhātithi Kāṇva. In Ṛg. VIII. 2. 40 it is said that Indra in the form of a ram carried off Medhātithi Kāṇva. In Ṛg. I. 51. 13 Indra is spoken of as born of the Menā of Vṛṣaṇāśva (menābhavo vṛṣaṇāśvasya) and Śayāna quotes the Tāṇḍya that Menā was the daughter of Vṛṣaṇāśva. Indra is addressed as Kauśika in Ṛg. I. 10, 11. The legend of Indra’s love for Ahaśyā, the wife of Gautama, is well-known. Vide Rāmāyaṇa I. 48 and Vīṇḍapurṣa I. 9. 21. Jaimini (in Ṛg. IX. 1. 42-44) states that when the Subrahmanya litany is uttered in Agniṣṭut and other rites and when for Indra the word Agni is substituted, there is no substitution of other adjectives in place of Harivat and others. Śabara, however, notes that vājījakas do substitute other words viz. they say ‘अय आश्वय रेहितान्त भुर- ज्ञाना एवं को पुनः जानेव चिन्तयित विषयं इति’. Kumārila-bhaṭṭa in his Tāṇḍavartika (p. 208 on Jai. I. 3. 7) explains, like a modern comparative mythologist, that Indra in this legend means the Sun and Ahaśyā means the night and so forth. See: परमेश्वररूपिनिति-सन्तुलयश्वर्य, श्रीरामेन्द्रितित्वमाण, विरूपादित्व, ब्रह्माण्डार्थ्वतः सङ्गमन्त्रित्वकृतित्वमेकःप्रश्नरूपतीप्रमुण्यता यत्रेव ग्रामजनां एव. Vide Haug’s tr. of Ait. Br. pp. 383-84, S. B. E. vol. 26, p. 81-82.
many days, to the soma feast.' Then he adds 'Ye Gods and brāhmaṇas! come hither!' While the Subrahmanya is being recited the sacrificer mutters certain prayers (Āp. X. 28. 5).

Near the eastern door of the prāgvaṁśa the pratipraśthātṛ stands holding by the ear a goat (as a present to king Soma) that has white and dark spots of hair or red and dark ones, that is hornless, fat and bearded. The cart is stopped to the east of the prāgvaṁśa with its shafts to the east or north, the yoke-pins are taken out, the oxen are released from the yoke (or only one ox, the northern one, is released). While this is being done preparations are made for ātityeṣṭi to receive hospitably as a guest king Soma. The adhvaryu and three other priests make ready a stool or couch (āsandī) of udumbara wood, having feet as high as the navel, with a board one araṇī square plaeted with cords of muñja grass, on which a black antelope skin is spread. On this the soma is placed after being taken out of the cart. Soma thus seated on the couch is brought inside the sālā by the eastern door, is taken to the west of the āhavaṇīya and established to the south of the āhavaṇīya to the east of the seat of the brāhmaṇ priest. Then follows the work of ātityeṣṭi. The wife quickly takes out the materials for a cake on nine potsherds for Viṣṇu (who is the principal deity in this īṣṭi). In all īṣṭis (in Agniśōma) after the dikṣanīya up to udayanīya (the concluding īṣṭi) there is no agnyanyādhaṇa, no taking up of vrata, no subsisting on fast food, no gifts and no choosing of brāhmaṇ. There are only five prayāja offerings and no anuyājas. 2551 Fire is produced by attrition, and the īṣṭi comes to an end after the first īḍā. For details see Āp. X. 30 and Kāt. VIII. 1. After the īḍā is eaten there is tāṁśnaptra, a solemn convenant made by the sacrificer and the priests pledging themselves in the name of Tāṁṇapāt (the mighty blowing wind, that is the witness of all living beings) not to injure each other. They make this 2552 convenant by touching simultaneously clarified butter taken in a vessel of kāṁsya or in a camasa from the ājya in the dhruva ladle used in the ātithyā and placed on the southern hip (south corner of west side) of the altar. That clarified butter used for this convenant is shaken by the adhvaryu and is kept by him in a vessel (which is not earthen-ware) in a well-known spot

2551. Vide Jaimini X. 7. 38–39 and 40 for the proposition that there are no anuyāja offerings in ātityeṣṭi and that it ends with īḍā.

2552. अनयुयाजपत्रलित राजप्रभुवक्षि कर्तव्यस्तादृष्टिप्रभुस सतयुवानि। आप. XI. 1. 2. Vide also Sat. VII. 3. p. 660.
and is given mixed with the fast milk (vrata-dugdha) to the sacrificer in the afternoon (for eating). Then follows the avāntara-dīkṣā (intermediate consecration) of the sacrificer, in which he offers a fuel-stick in the āhavanīya fire (with 'agne vratapās' Vāj. S. V. 6), the wife also silently offers a fuel-stick in garhapatya; he touches water heated in a vessel called madanti, clenches his fists more closely, tightens his girdle and drinks only hot milk. All priests also touch the madanti water and together with the sacrificer strengthen\(^{2552}\) the soma stalks with their hands holding golden pieces with the mantra 'aṁśur-aṁśu' (Vāj. S.V.7, Tai. S.I.2. 11. 1). Then they place their right hands one after another on the prastara which is on the southern end of the vedī with the palms turned upwards and cover the palms with their left palms turned downwards (this action being called nihava, according to Āp. XI. 1. 12 and Kāt. VIII. 2. 9). Nihava\(^{2554}\) is a kind of salutation to Heaven and Earth.

Then follows Pravargya and after that Upasad or the Upasad may precede Pravargya (Āp. XI. 2. 5, Sat. VII. 4. p. 662). Both are done twice, in the morning and then in the afternoon, for at least three days (2nd, 3rd and 4th) if soma is to be pressed on the 5th, but if soma is to be pressed on the 7th or any later day (from the beginning) then there will be more Pravargyas and Upasads.\(^{2555}\) The same bharis, prastara and paridhis employed in the ātithyā are used in the upasads and in the rite of Agniṣomlya pasu.

Pravargya is separately dealt with in most sūtras, as in Āp. XV. 5-12, Kāt. XXVI, Baud. IX. 6 ff. It was supposed to provide the sacrificer with a new celestial body.\(^{2556}\) It was an

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2553. This is called 'āpyāyana' (strengthening or increasing), which according to com. on Āp. XI. 1. 11 and Sat. VII. 3. 661 means 'touching with a mantra' or according to others 'sprinkling with water'. Vāj. S. V. 7, and Tai. S. I. 2. 11. I read अंगुरुञ्जूद्रेष्ठना सोमं ज्वारपार्थामस्य प्रज्ञेकन्तविद्रव्येन, in which the word 'āpyāyatam' occurs.

2554. निद्रिष्टे नाम नमस्कारः दानाध्यथीयमिच्य तत्रस्मस्यार्थोऽस्ति स्रवणात्। तेन पवित्रितहनः नमस्कारार्थित्वायनं कर्त्तवयम्। com. on आय. IV. 5. 7.

2555. एवं सार्थस्यः नन्दवायसुद्भवं पचरितः। वनपुस्तकां पद्यदृष्टं। वनपुस्तकां द्वारमण्डलः। वनपुस्तकां चतुर्विश्लेषः। आय. XV. 12. 5.

2556. सौधेऽवायस्मा अहुःसन्तः च संपत्तिः अन्यथा वनपुस्तकां समस्यां वनपुस्तकां समस्यां च चार्यार्थ्यताः च सर्वां देवता श्रावकता अप्यथिति। ... यथावैतिद्विभासोत्त्वादि। ए. भ्र. IV. 5.
independent rite by itself (apūrva) and was not the modification of any other rite (vide com. on Kāṭ. XXVI. 2. 5). It appears from Āp. XIII. 4. 3-5 that the Pravargya rite was not necessarily performed in every Agniṣṭoma. The gharma is styled Śamrāṭ in Vāj. S. 39. 5, is identified with the sun, is said to be the head of Yajña and the hot milk was divine life and light. Vide Ait. Br. IV. 1, Śat. Br. XIV. 1-4, Tai. Ār. IV. 1-42, V. 1-12; and Haug's translation of Ait. Br. pp. 41-43 (note.), S. B. E vol. 44, Intro. XLVI-L. An earthenware vessel, one span in height, is made, the middle of which is contracted (like a mortar), which has a rim or belt (mekhalā) about three fingers lower down from the top which is a large and deep bowl and has at the end a hole or spout for pouring in liquid. This is called mahāvīra and it resembles three pots placed on one another. There are two other earthenware vessels (which are called mahāvīra). There are also two milking bowls (pin-vana) and two round plates called rauhinā for baking two cakes. All the three are heated with the fire of horse dung kindled at the gārhapatya (or daksīṇa according to some) fire baked in a square pit like ordinary pans and then taken out. The two puroḍāsas baked on the round rauhinās are offered into fire in the morning and evening to Day and Night respectively. The vessel called mahāvīra is placed on a raised clay platform and fire is kindled round it, and when it is hot ghee is poured into it. The principal mahāvīra is the first vessel and the other two are not to have the different processes performed on them (they are apracaraniya, Āp. XV. 6. 11). These other two are kept covered with cloth on the big āsandī to the north of the stool on which soma is placed and to the south of the āhavanīya (Kāṭ. XXVI. 2. 17). To the boiling ghee in the principal vessel are added the milk of a cow and of a she-goat having a male young one. The hot milk thus mixed and contained in the mahāvīra is called 'gharma', of which offerings are made to Āśvins, Vāyu, Indra (with Vasus and Rudras and Ādityas), to Savitr, Bhṛṣepti, Yama. The sacrificer drinks (the priests only smell) the remainder by the upayamanī. The hotṛ repeats several mantras at various stages from the time the mahāvīra is placed on the raised platform up to the time when the hot milk is offered and the priest called prastotṛ chants sāmans. The whole of this ceremony is called Pravargya. A few interesting matters out of the numerous details of this rite are indicated here. All the doors of the sacrificial hall are screened with cloth, the wife's shed also is so screened and she is to sit in her
shed (and not to see the mahāvīra,²⁵⁵⁷ but at a later stage she looks at it and repeats a mantra, Kāṭ. XXVI. 4. 13). Whatever wooden pātrae are required in this rite they are²⁵⁵⁸ made of udumbara and the cords are made of muñja grass. The paridhis were thirteen and of vikaṅkata and the fuel-sticks for boiling the gharma were to be of the same wood or of khadirā, palāśa, udumbara and a few other trees. There were three black antelope skins to be used as fans and two rukmas (plates or bars) of gold and silver, two vedas (bunches of kuśa), one of which has its ends cut off. Special rules are laid down about the clay out of which the mahāvīra vessel is to be made (vide Āp. XV. 1. 9 ff.) viz.²⁵⁵⁹ it was to be dug from a pit to the east of the śāvantya fire; with that earth was to be mixed the dust dug by a wild boar and the clay from an ant-hill, pūṭika (a plant), the hair of a goat and of a black antelope skin; on it an ājā (she-goat) was to be milked. The clay so mixed is to be carried only by men of the higher castes and hot water is to be poured on the clay only from madanti vessels²⁵⁶⁰ in order to mix the various ingredients. No śūdra nor woman is to look at all this. Two vessels for milking the cow and the she-goat are made of this very clay. The Mahāvīra is to be lifted up only with two wooden pieces like tongs (called pariśāsa or śapha) and never otherwise. The āsandī (stool or chair) on which the mahāvīra is to be placed is bigger than the one for king Soma (thereby bringing out its super-eminence as saṁrāṭ) and it is placed north of the seat for Soma. Two kharaṇs (mounds covered with

²⁵⁵⁷. The pravargya was an awful and mystic or recondite affair and so the wife was not to see it. 'यथा स्वर्य सप्तप्र' com. on Āp. XV. 5. 4.
²⁵⁵⁸. For the pātrae and things required vide Kāṭ. XXVI. 1. 2 and 2. 10 and Āp. XV. 5. 7–20. Vide also Sat. Br. XIV. 1. 2 and com. on Kāṭ. XXVI. 1. 1.
²⁵⁵⁹. The Sat. Br. XIV. 1. 1. 10–11 explains by a legend the names gharma, pravargya, mahāvīra and saṁrāṭ. तू (विज्ञ: गिर:) शृङ्खलित यथात् तस्मिन गार्त्याय वर्षे यथात् माहुर्यत तथू यथात् समाध्युपितः तस्मिन्ययतः समाध्युपितः तस्मिन्ययतः समाध्युपितः। ते देवा अबुद्ध। महात्मन् नो बैर्यप्राचीनः तस्मिन्याय भो सत्त्रो श्वार्यण शालिति: संस्मृतसमायः समाध्युपितः। इत्ययत XIV. 1. 1. 10–11. The Sat. Br. further on (XIV. 1. 1. 18ff) says that Dadhyaṇ Ātharvāṇa knew the doctrine of Pravargya (called Mādhu) and imparted it to Ādvins and refers to Br. I. 116. 12.
²⁵⁶⁰. In the Pravargya wherever water is to be used it is hot water and taken from the madanti vessel. According to Kāṭ. VIII. 1. 11 wherever after the avaraṇaradikṣa water is required it is to be taken from the madanti (and it is to be hot) till the time when the sacrificer loosens his clenched fists.
sand) are made to the north of the gārhapatya and of the āhavanīya and a third mound (called ucchihṣṭa khara) is made in the north-east of the prāgvarma, having a channel outside (the ṣāla) for wiping off the leavings. A silver blade or plate of one hundred raktaṅkās (berries for weighing) in weight is inserted in the loose sand of the western mound, sheaths of reed grass kindled at the gārhapatya are thrown on the mound and the mahāvīra vessel is placed thereon. Then pieces of vikākata wood (paridhis) are laid round the Mahāvīra by the adhvaryu and pratiprasthātr, in all 13, the last being placed by the adhvaryu. Then a gold bar or plate (representing the Sun) is placed on the Mahāvīra pot. The adhvaryu fans the fire thrice by means of the three fans made of black antelope skin from right to left and then thrice from left to right. When a blaze is produced the gold plate is taken away. According to the Ait. Br. IV. 2 and Aṣṭ. IV. 6. 3 the hotṛ recites several verses (21 in number) when the empty Mahāvīra is being heated (they constitute the puṛva paṭala) and several operations such as anointing it are being performed. The Ait. Br. IV. 5 further prescribes 21 verses for recitation by the hotṛ when the cow is being milked (they are called uttara paṭala). Vide Aṣṭ. IV. 7. 4 also.

According to Śat. Br. XIV. 2. 2. 44–46 and Jai. III. 3. 32–33 the Pravargya was not to be performed at a sacrificer’s first soma sacrifice and it was not to be performed for anyone and everyone, but only for him who was well-known or was a complete master of the veda. On the day previous to the soma pressing day, the two performances of pravargya and upasad are combined and gone through in the morning and on that day takes place the ‘udvāsana’ (setting out or orderly discharge) of the pravargya either by laying out the pravargya apparatus in the form of a human body or by throwing them in the midst of water or in a river island &c. They (the priests and yajamāna) set out as a general rule (Āp. XV. 16. 6) all the implements on the uttaravedi, the principal mahāvīra vessel as the head is placed close to the front side of the navel of the uttaravedi, the two other mahāvīras are placed to its east, the bunch of kuśa grass (called veda) is placed on top of the mahāvīra to represent śikhā (top-knot of hair), the two lifting sticks (saphas) are placed on two sides as arms and so on. Vide Śat. Br. XIV. 3. 1. 16, Āp. XV. 15, Kāt. 26.7.14 ff. According to Āp. XV. 11. 10–13 the yajamāna and some of the priests viz. hotṛ, adhvaryu, brahmā, pratiprasthātr and āgnidhra drink the remainder of the milk (gharma) from the upayamani (a large wooden spoon).
When a person performs pravargya he should not for a year partake of meat, should not approach a śūdra woman for sexual intercourse, should not drink water from an earthen pot and should not allow a śūdra to eat the leavings of his food (Āp. XV. 12. 13). According to Śat. Br. XIV. 3. 1. 32 ff the gold plate goes to the brahmā, the gharma to adhvaryu, while according to Āp. XV. 13. 1 the sacrificer gives the gold and silver plates to adhvaryu, the cow to hotṛ, the she-goat to āgnidhra and a pregnant cow to brahmā.

Upasad²⁵⁶¹ is an īṣṭī. The several processes such as agnyanvādhāna found in the darṣa-pāṇauṣṭamā are not performed in this īṣṭī, but a start is made from the carrying forward of the prañātā water. Offerings of clarified butter are made in this īṣṭī to Agni and Soma with the juhū ladle and to Viṣṇu with the juhū after pouring therein the ājya taken in the upabhṛt ladle; that is, the principal deities are Agni, Soma and Viṣṇu and that besides the āhūtis of ājya to these there are the upasad āhūtis with the mantra ‘yā te’ &c. Vide the com. on Kāṭ. VIII. 2. 35 for all details. All actions done after the ātithyā īṣṭī such as the strengthening of soma, the nihāvā, the recital of the subrahmaṇyā litany take place in each upasad (performed in the morning and afternoon for three or more days). There are no ājyabhāgas, no prayājas nor anuyājas and no offering to Agni Sviṣṭākṛt (Āśv. IV. 8. 8.). The three verses, Rg. VII.15.1-3, are repeated thrice each, so as to make nine kindling verses (sāmidhentā) in the morning and Rg. II. 6. 1-3 (repeated thrice) are sāmidhentā in the evening. Upasad offering is made by the sruva ladle with the mantra ‘yā te agne ayahsāyā tanun’²⁵⁶² (Vāj. S. V. 8) on the first day, on the 2nd day with the same verse but reciting ‘rajahsāyā’ for ‘ayahsāyā’ and on the 3rd day with ‘hariṣāyā’ for ‘ayahsāyā’.

²⁵⁶¹ According to the com. on Sat. VII. 4. p. 665 the word is derived from ‘sad’ (to shatter) with ‘upa’ and means ‘that by which the allied cities became shattered’; ‘उप उपसत्तानि संस्ततानि एवासातिनि पुराबोधि विशिष्यतः कवित्तं यथा सोबंसत्। उप उपसत्ता: लेन सह सक्षं अवि अतूपा विशिष्या मकति निःविनयं यथा सा।...... तेवामुलस्य तिसः पुर अस्तित्ववित्तेनविशिष्या-त्व मयांविष वसित्तं।’ Vide Kaṣ. Br. VIII. 8 for the legend.

²⁵⁶² या ते अर्थं पात्रं नववर्पितं यद्रेषं। उद्धि बॉयात्रपापितास्य विचित्रपाप- नविवर्प्यं। नात. सं. V. 8. The Tai. S. I. 2. 11. 2 reads ‘या ते अर्थं पात्रं नववर्प्यं हरिस्या हरिस्या। Vide Jai. II. 1. 48 for the proposition that the very words नववर्पितं &c. are to be connected with the words नववर्प्यं and हरिस्या (and no other ordinary words are to be coined for completing the sentence). Vide Jai. V. 3. 3 for another detail.
The upasad mantras show that they have reference to the sieges of iron, silver and gold castles. How these mantras came to be inserted here it is difficult to say. Vide Śat. Br.-III. 4. 4. 3–4 (for the cities and their siege). Ṣap. XI. 4. 8 adds that if a hostile king gives battle or attacks the capital of a kṣatriya performing a soma sacrifice, on the first upasad a piece of iron should be placed in the srūva ladle and offered along with the clarified butter, on the 2nd upasad a piece of silver and on the 3rd a piece of gold should be so placed. The yājya of the morning upasad become the anuvākyā in the afternoon and vice versa. Jaimini (X. 7. 43–46) establishes that Upasads are special ṣṭis (apūrva) and only those parts that are expressly stated in the texts are to be performed in them and not others that occur in the model ṣṭi. The procedure of upasad is like upāṁśuyāja (Śat. VII. 4. p. 666).

On the 2nd day of the upasads after the morning pravargya and upasad rites are performed the great vedi for the soma sacrifice is measured and made (Kāṭ. VIII. 3. 6, Sat. VII. 4. pp. 679–685 and Ṣap. XI. 4. 11). In front of the āhavantya to the east a peg (ṣāṅku) is driven in the ground at a distance of 6 prakramas (Baud. VI. 22) or according to Kāṭ. VIII. 3. 7 at the distance of 3 prakramas to the east from the eastern post (i.e., the middle of the door) of the ordinary agni-śālā a peg is driven which is called antaḥpāṭya (intermediate) or śālāmukhiya (according to Baud.) 36 prakramas to the east from this peg another peg is driven, which is called yūpāvaṭīya (i.e., connected with the hole for yūpa). A cord is stretched between these two pegs and is called prṣṭhyā (spine). On both the south and north sides of the first peg (i.e., of antaḥpāṭya) pegs are driven at the distance of 15 prakramas and on the south and north sides of the 2nd peg two pegs are driven at a distance of 12 prakramas each. In this way the west side called śroḍi (hips) of the mahāvedi is 30 prakramas 2562 and the

2563. For prakrama vide p. 989 n. 2239 above. Instead of prakramas, the measurement may be only with the padas (footsteps of the sacrificer). Vide com. on Ṣap. XI. 4. 13. According to com. on Kāṭ. VIII. 3. 14 a pada is equal to two prakramas. Kāṭ. VIII. 3. 10 optionally allows 16ś prakramas on the north and south of the first peg i.e., the śroḍi (west side of the mahāvedi) will then be 33 prakramas (instead of 30). Even so early as the Tai. S. these measurements of the mahāvedi are given; ‘विनिर्दिष्टानि पदादिकां मधति वदविष्णवायो महावेदी: पुरस्तातिर्थिः’ नेन. (VI. 2. 4. 5).
east side called aṁsa (shoulders) is 24 prakramas and the length of the mahāvedi is 36 prakramas. A rope is passed all round the mahāvedi. Almost all the saṁskāras that are performed for the vedi in darsāpurṇamāsa are performed for the great vedi in somayāga (Sat. VII. 4. p. 685). An uttaravedi (a quadrangular platform raised high) is measured on the mahāvedi in its eastern part. This uttaravedi is on its west side (śroni) ten padas (i.e. five on the south and five on the north of the prṣṭhyā) and on its east side (aṁsa) eight padas (some hold that the uttaravedi is 10 padas on all sides i.e. a perfect square). The cātvāla pit (i.e. its southern shoulder or the middle point of the southern side) is 1½ padas (or one prakrama, according to Sat. p. 687) to the north from the northern shoulder of the mahāvedi towards the west, while the utkara near which the āgnihrtra sits is 12 prakramas to the west of the cātvāla 2564 (i.e. its western side or its middle) and one prakrama to the north of the line of the vedi. The utkara is about two padas in extent (com. on Sat. VII. 4. p. 687). The way to and from the vedi is between the utkara and the cātvāla pit. The vedi is prepared (i.e. its earth is loosened, clods are broken, roots taken out) with the sphyā, a rib (of some holy animal) or an axe. For the nābbi vide at p. 1113 above. That day the vedi remains covered with the branches of udumbara or plakṣa tree.

On the next day both the pravargyas and upasads of the morning and afternoon are gone through in the morning. After the udvāsana of the pravargya, the bringing forward of the fire (agnipranayana) from the āhavantiya to the uttaravedi takes place. The fire placed on the nābbi becomes the āhavantiya for all actions in the soma sacrifice and the original āhavantiya becomes the gārhapatyā (Āp. XI. 5. 9–10). Kuśa grass, the fuel and vedi are thrice sprinkled with water and the vedi is covered with that grass with the points of the blades to the east. Two carts, washed with water, with their yokes tightly bound but with no yoke-pins, are brought round from the jāgniśāla and placed in the mahāvedi, one about one cubit (aratni) to the south of the prṣṭhyā line and the other to the north about one cubit. The cart to the south (called daksīṇa-havirdhāna) is larger than the one to the north and the shafts of both are towards the east. These carts are called havirdhāna because

2564. For the cātvāla vide p. 984 above.
the soma plant (which is the havis in somayāga) is to be placed thereon.\textsuperscript{2565} The south and north carts are respectively in charge of the adhvaryu and pratiprasthātṛ. They are then covered with grass mats or thatch made of split bamboos. A maṇḍapa (called havirdhāna-maṇḍapa) is erected by having six posts in front of the two carts and six behind them and having two bamboos on the posts from south to north. He suspends from the front part of the maṇḍapa a garland-like sheaf of twisted grass (rarā́t). Various saṁskāras are performed on the axles of the carts by the wife and pratiprasthātṛ respectively. Detailed rules about covering the carts and similar matters are passed over (Āp. XI. 7-8, Kāṭ. VIII. 4). The havirdhāna maṇḍapa is higher in the east than in the west and has two doors one to the east and the other to the west (Sat. VII. 4 p. 701). No one is to take his meals or even to eat ṛṣi inside the havirdhāna maṇḍapa. The adhvaryu digs four round holes (in two rows, two in each row) below the fore part of the shafts of the southern cart (but not far from the axle), each hole being about one span in diameter, being at a distance of one span from each and all being connected by cross-way subterranean passages. They are one arm deep. They are dug in such an order that the hole to the north-east is the last (i.e. first south-east one is dug, then north-west one is dug, then south-west and then north-east or first north-west one, then south-east, then south-west and lastly north-east). On these holes are spread kuśa blades over which two wooden boards (adhiśavānapaḥalsaka) are placed over which is spread the red skin of a bull (adhiśavānapacarma), on which soma juice is extracted by means of four stones. These holes add to the noise of the stones by the sound reverberating through them and they are therefore called uparava.\textsuperscript{2566} Jai. (XI. 4. 52-53) states that the mantra ‘rakṣo-haṇo’ is to be repeated at each time when a hole is dug and not only once for all holes. The adhvaryu and the sacrificer

\textsuperscript{2565} ṛṣi: सोमी धार्मिकवादवादरति हि विचारति अनति। com. on कार्यम. VIII.3.21.

\textsuperscript{2566} उपरवा निम्न क्रमसे। तथा धार्मिकवादवादरतिः निम्नक्रमसे। धार्मिकवादवादरतिः निम्नक्रमसे। तथा सूत्रानिर्देश्यते। तत्र सत्यनिर्देश्यते। तत्र तत्सत्यनिर्देश्यते। com. on Kāṭ. VIII. 4, 28; उपरवा निम्नक्रमसे। तत्र सत्यनिर्देश्यते। तत्र सत्यनिर्देश्यते। तत्र सत्यनिर्देश्यते। Vide Kāṭ. VIII. 4, 28–VIII. 5, 24 and Āp. XI. 11. 1–XI. 12. 6 for detailed rules about the sounding holes (uparavas).
insert their right hands in the holes (the adhvaryu inserting his hand in the south-east hole and the sacrificer in the north-west and then a second time the adhvaryu inserts his hand in the south-west hole and the sacrificer in the north-east) and touch each other’s hands and adhvaryu asks ‘sacrificer! what is there?;’ the sacrificer replies ‘welfare (or happiness)’ and the adhvaryu in a low voice says ‘may that belong to us both.’ This is done twice (Kät. VIII. 5. 14–21). At the second time the yajamāna asks ‘adhvaryu! what is there?’, the adhvaryu replies ‘welfare’ and the yajamāna says ‘let it be mine.’ The uparavas are sprinkled with water beginning from the south-east one and ending with the north-east one with a mantra (‘rakṣohano &c.’ Vāj. S. V. 25, Tai. S. I. 3. 2). Then the rest of the prokṣani water is poured into them, kuśas are spread over their bottoms as in the hole of the yūpa (described above), a golden piece is placed thereon and offering of ājya is made. To the east of the uparavas or of the adhiṣavaṇa-carma or of the upastambhana a four-cornered mound (khara) is made for keeping the soma vessels on with the earth (dug up from the uparavas) that is sprinkled with water and mixed with sand. In front of this mound sufficient space is left to move about in the havirdhāna maṇḍapa. To the west of the utkara at a distance of six prakramas (which comes to about the middle of the north side of the great altar) is prepared the shed for āgnitihra, which is half inside and half outside the great vedi, which has four posts and the beams of which run from west to east, which has a door to the south and is covered on all sides with mats. This shed is so made that its west side would be a continuation of the end of the western side of the havirdhāna maṇḍapa and this shed is a square having sides of five aratnis each (com. on Kät. VIII. 6. 13.). The sadas is measured at a distance of three prakramas from the western side of the great vedi to its east and has its length from south to north. The width of the sadas is nine aratnis (or half of its length) and its length (from south to north) 27 aratnis or as much as would be necessary for allowing room to all the priests, their dhīṣyās (seats) and the prassarpakas (assistants and spectators). In the midst of the sadas a post of udumbara is fixed which is of the height of the sacrificer above its pit and which is placed at a distance of one prakrama to the south of the prāṣṭhyā. All samśkaras that

2567. Upastambhana is a prop made of two upright staffs held together by a rope on which the front portion of a cart might rest.
are made on the yāpa and its pit are made in the case of this post except those referring to sakala (vide p. 1115 above). The udumbara post has an ear-like protuberance towards the east when it is fixed in the pit. On that protuberance a gold piece is offered with the juhū and ājya is poured on in such a way that some of it will trickle to the ground. This audumbari is thicker than any post of the sadas. The posts on the borders of the sadas are as high as the navel of the yajamāna towards its sides, but in the middle they are as high as the audumbari post. On the posts of the sadas beams are placed running from south to north and west to east. The middle of one third of this is covered with three mats that have their ends to the north, and then to the south and north of the middle portion three mats (on each side) are placed in such a way that their ends are turned towards the audumbari post. The sadas is covered with nine mats in all that are well sewn together. The sadas is surrounded by screens and it has two doors to the east and west (just as the havirdhāna pavilion has). Some prepare the sadas first and then the uparavas or vice versa (Āp. XI. 10. 19). The doors of the prāgvaṁśa, the sadas and havirdhāna are so arranged (opposite each other) that a person sitting in one of these can see into all. Then eight dhīṣyasyas (seats) are to be prepared. The first is made in the āgnīśhra shed in its middle in such a manner that between it and the north side of the great vedi some space will be left for moving about. Six more dhīṣyasyas are to be made in the sadas. The earth for all these dhīṣyasyas is taken from the cātvāla pit. The six seats are made in the eastern portion of the sadas leaving between them and the eastern side of the sadas sufficient space to move about. The earth is spread on the seats by the adhvaryu who faces the north when preparing all the seats (except two) and who is touched by the sacrificer with the sphya. Over the earth sand or gravel is spread on all the seats. Out of the six seats the adhvaryu facing the west makes the seat for the hōṛ to the north of the prśḥyā line but touching it about one prakrama from the eastern door of the sadas (or on the prśḥyā line itself, according to Āp. XI. 14. 4). Then four more seats are made to the north of the seat of the hōṛ in order for brāhmaṇacchāmsin, potṛ, nesṭr and acchāvāka respectively, each of which is at the same distance from the next and the seat of the acchāvāka is (four angulas) larger than those of the rest. The seats are either square or round (according to Sat VII. 7. p. 723) and of 18 angulas in diameter
or on each side, and at the distance of one cubit or 18 aṅgulas from each other (com. on Kāṭ. VIII. 6. 22). To the south of the hotṛ’s dhiṣṇya, the adhvaryu with his face to the north prepares at a distance of 4½ aratmis from the hotṛ’s seat the seat for maitrāvaruṇa (or praśāstrī), which seat is also to the southeast of the audumbarī post. The seat of maitrāvaruṇa is prepared immediately after hotṛ’s seat. These seven priests viz. āgniḍhra to maitrāvaruṇa are called the ‘seven hotṛs’ in somāyaga according to Tai. Br. II. 3. 6 and Sāyana thereon, but Aśv. I. 2. 26 seems to be opposed to this. Outside the sadas just opposite the āgniḍhra shed to the south is prepared the mārajāliya shed which is half inside the great vedi and half outside to the south and in the midst there is the mārajāliya seat made by the adhvaryu facing the south. The mārajāliya shed has a door facing the north. When all these several sheds and seats are got ready the adhvaryu and spectators have to enter and leave the great vedi by a route between the cātvāla pit and the ukkara or between the cātvāla and the āgniḍhra shed and according to some on the day on which soma is pressed spectators may move about anywhere (Āp. XI. 13. 10-11).

On the uparavas slender kuśas with tips to the east or north are spread and over them are kept two boards (of udumbara or palāśa or kārśmarya wood) called adhisavaṇa-phalaka2568a between which there is a space of two aṅgulas (towards the west) which are one aratni long, are washed with water, their

2568. The mārajāliya is so called because the sacrificial vessels are cleansed there. द्वारके द्वारा द्वारा प्राप्ति प्राप्ति यज्ञ तन्माजालियम् com. on Sāyana VII. 7. p. 726; द्वारके द्वारा द्वारा प्राप्ति प्राप्ति यज्ञ तन्माजालियम् वेदेः समारामीप्रयोगे यथा द्वारकेनात्त्वं च संचारी भवति.

2568a. According to com. on Kāṭ. VIII. 5. 25 the boards are of Varana wood. They are so called because ‘अधि उपारि अधिष्ठितः सामो यथा यथास्थिते अवधेल्लके’ com. on Kāṭ. VIII. 5. 25. The hide according to com. on Kāṭ. VIII. 5. 26 is of a bull and it relies on Rg. X. 94. 9 ‘अधि उपारि अधिष्ठितः सामो यथा यथास्थिते गवि’ for support. According to Āp. XII. 2. 14 the stones are four, according to Kāṭ. VIII. 5. 28 they are five. The fifth stone, according to Āp. XII. 2. 15, is called upara, it is very broad and on it soma stalks are to be crushed and round it the four stones (called grāvan) are placed, the grāvans being one span long and big and so tapering as to allow easy beating of soma stalks.
eastern face being curved like the board of a wheel and the
western face being straight. In modern practice the boards
are not curved on the east, but are straight. The wood is dry
and well planed. In sacrifices in which soma is pressed on
more days than one the boards are grooved and made to fit in
each other and pierced with a nail. The boards are made firm
by driving two pegs through them in front, two behind and one
each to the north and south (so that they will not recede).
Vide Band. VI. 28. The space of two fingers between the two
is filled with the dust dug out from the uparavas. One board
is placed on the two southern uparavas and the other on
the two northern ones. On the two boards is placed a hide (called
adhīsavaṇa-carma), which is red and cut up all round to fit in
with the boards, with the neck portion to the east and the hairy
portion up. On the hide are placed four stones (grāvan) for
pressing soma juice. The adhvaryu then issues directions to
spread barhis over the great vedi (except the uttaravedi, the
khara, uparavas and dhīṣyās, Sat. VII. 7. p.727) and for making
the sacrificer take only one-fourth of the fast milk on which he
is to subsist (according to Kāṭ. VIII. 6. 30, half of the milk).
Then begins the procedure of the sacrifice of an animal to Agni
and Soma (jointly). This is on the same lines as the nirūḍha-
pasubandha which has already been described. The various
actions such as paristarana, placing the sacrificial pātrās, pro-
ksaṇa are gone through. One more ladle called pracaranti made of
vikaṇṭakā wood and resembling a juhā is used in addition (Āp.XI.
16.6). The pratipraṭsthār (or nēṣṭr according to Sat. VII.8, p.736)
brings the wife from her usual place (the patulśālā). The sacrificer's near relatives who always share the same roof are called.
The yajamāna touches the adhvaryu, the wife touches the sacrificer, the sons and brothers of the sacrificer touch the wife. They
are all covered with a fresh piece of cloth and the adhvaryu offers
with the pracarant offerings of ājya called Vaisarjina to
Soma (Kāṭ. VIII. 7. 1,Āp. XI. 16.15). Then comes the carrying
forward (pranaṇyana) of Agni and Soma. Fire is kindled
on the śhavantya and is carried to the uttaravedi. Numerous
utensils and vessels are taken to the great vedi beyond the sadas
for use in the animal sacrifice and in the pressing of soma next

2569. According to the Sat. Br. III. 6. 3. 2 the Vaisarjina offerings
are so called because by them he sets free all (from the root ‘suj’ with
‘vi’).
day and kept in proper places. Fire is established in the såndhira dhiṣṇya. The soma stalks are taken to the havirdhāna mandapa and placed in the southern cart (havirdhāna) on a black antelope skin. The sacrificer consigns the soma to the care of gods with a mantra ‘God Saviṣṭ! here is thy soma’ (Vāj. S. V. 39, Tai. S. I. 3. 4. 2). Then the vajamāna gives up the intermediate dīkṣā after offering into the āhavanīya a samidh with the mantra ‘Agne vratapate’ (Tai. S. I. 2. 11. 1, Vāj. S. V. 40) i.e. he loosens his girdle and his fists (that so far had been clenched), gives up the vow of silence (to be observed at both sandhyās) and his fast food and he hands over his staff to maitrāvaruna (Āp. XI. 18. 6). He may on the next day (soma pressing day) partake of soma and the leavings of sacrificial food. Hereafter he may be addressed by name and food prepared in his house may be taken by others (Kāt. VIII. 7. 22). Then the sacrifice of the animal to Agni and Soma takes place (of the omentum, the pāṣupurodāsa and havis). Jai after a lengthy discussion (VI. 8. 30–43) holds that this pāṣu must be a chāgā (a goat). Jai (VIII. 1. 12) states that the procedure of dārša-pūrṇamāsa is followed in this animal sacrifice and not of soma sacrifice. Vide also Jai. VIII. 2. 10–14. Animal sacrifice has already been described above (pp. 1109–1131); but there are a few points of difference between the nīrūḍha-pāṣubandha and the agnīśomīya pāṣu offered the day previous to the soma-pressing day; viz. the svarū is not offered into fire in the latter nor is the heart-spit discharged. According to Jai. III. 7. 43–45 the maitrāvaruna is the priest where praiṣa and anuvākyā are to be uttered (ordinarily the praiṣa is given by adhvaryu and the anuvākyā is uttered by hotṛ). When the omentum is offered a direction is issued to the subrahmanya priest to chant the subrahmanya śāstra 2571 litany for inviting Indra in which the sacrificer is described as the son, grandson and great-grandson of so and so and as the father and grandfather of so and so


2571. हृदयाय वयाय मांजितया सुख्याय पितायुरिया हृदयायामाह्येति संवेषयति पितायुरियात उर्च हृदयाय अति। आप. XI. 20. 3–4; vide also Kāt. VIII. 9. 12. The com. on Āp. says ‘पितायुरियां पुजायं कीर्त्यति सा पितायुरिया,’ Lūt. I. 3. 18–19 states ‘पात्रसुख्यां कार्यमेति लहङ्कारस्तैव बन्धवचनानांमवेशप्रभुपुषं पौर्णमिदं सुख्यः। अधारवेशं यथाज्ञेऽस्ते ब्रह्मसं के जीवेणुः।’
(vide note 2550 above). Hereafter wherever the subrahmanya is to be recited it is in this form. The agnisomṭya rite ends with the Patnisatmyajya (Sat. VII. 8. p. 757). When the subrahmanya call has been made, standing with his face to the west he brings in a jar the water from a flowing river that starts from a mountain, but he should not pass over a river that is near his place, even if it does not start from a mountain. He takes this water before the sun sets and from a spot in the river where the shadow of a cloud and sunshine meet or (if that is not possible) in the shadow of one’s own body or of a tree or of the river bank. He should fill the jar with water against the stream with ‘havīsmatīr’ (Vāj. S. VI. 23, Tai. S. I. 3. 12. 1). Saṭ. Br. III. 9. 2. 8-9, Kāt. VIII. 9. 8-10 and Āp. XI. 20. 10-12 suggest other alternative sources for the water. He enters with the jar of vasatīvari water by the path between the utkara and catvāra, takes it by the north of the āgnidhra shed, enters the sāla by the eastern door and places the jar to the west of the sālamukhiya fire. In the second watch of the night the adhvaryu carries the jar of vasatīvari waters on his shoulder and takes it round the altar and fires in several ways ( minutely described in Āp. XI. 21. 3-5, Sat. VII. 8. p. 759 and Kāt. VIII. 9. 18-23 ). At that time only the sacrificer and his wife are allowed to stay inside and all others have to go out. Ultimately the vasatīvari jar is placed in the āgnidhra shed (Āp. XI. 21. 5, Kāt. VIII. 9. 23) and the soma plant also is placed in the same hut but on the āsandī (a large stool or couch). The sacrificer keeps awake or is kept awake that night in the āgnidhra shed or in the havirdhana shed and guards the soma stalks, while the wife keeps awake in the prāgyamśa (the

2572. There was a difference of opinion as to whether the Vasatīvari waters were brought before or after the subrahmanya call. Vide com. on Kāt. VIII. 9. 12.

2573. Water which was to be employed next day in extracting soma juice is called वसतीवरी. The word probably means ‘desirable for abode or dwellers’ (as the Sat. Br. III. 9. 2. 16 seems to suggest). Those waters are carried round for protection and for repelling evil spirits.

2574. The शालाकुलीय is the ordinary आहवनीय according to Sat. VII. 8. p. 736.

2574a. आहवनीय हविपानि या जयस्मान् जातर्धाणि। गायबद्धे पलिन्य। आप. XI. 21. 12.
usual sacrificial hall). All the priests stay that night in the āgniḍhra shed and no one is to stay in the sadas. That night the pratipratthār draws milk in the evening for the payasyā (āmikṣā) to be offered to Mitra and Varuṇa the next day and the adhvaryu issues orders to milk the cows that yielded the fast milk for the sacrificer and his wife for making respectively from their milk āśir (i.e. soma mixed with milk) and for the graha (cup) of curds (dadhī) and to milk the cow that yielded the milk in the pravargya rite for dadhīgharman (a warm beverage made with inspissated milk) and for the milk that will be heated but not mixed with butter milk (to be offered) to Mitra and Varuṇa and boiled milk mixed with butter milk and brought to the state of curds for the Āditya graha (cup). The priests deck themselves with ornaments and fine clothes and stay for the night in the āgniḍhra shed.

The last day (generally the 5th day) is called ‘sutyā’ (on which soma is pressed). The priests are awakened sometime after midnight long before dawn in order to be able to finish all actions up to upāṃśu (i.e. the extracting of Soma with upāṃśu stone before sunrise, com. on Āp. XII. 1.1). Then the adhvaryu sips water and invokes the āgniḍhra shed, the havirdhāna shed, the sadas shed, the sruk lades and vessels called vāyavya (that are contracted in the middle like a mortar, are one span in length and have a bowl on the upper part, Āp. XII. 1.4). The adhvaryu makes 33 offerings of āhya called yajūstanā in the āgniḍhriya fire with mantras (from Tai. S. IV. 4.9.1). The various pātras are placed on the khara (mound), the upāṃ-

2575. वृक्षो नाय मां च चर्मनामकांकांविनां वर्धयक्ष्वर्ध च com. on Sat. VII. 8. p. 760.

2576. Among the several pātras the following deserve notice: श्रीकलक (a vessel like a droṣṭa or trough in shape) with the वस्त्राविधि, kept below the southern havirdhāna cart to the west of the axle, the māhavihaṇya trough (for cleansing soma) of clay placed on the box of the northern havirdhāna cart, the pūtabhṛt (that has a wide mouth) trough of clay at the mouth of the yoke of the same cart, three (or more) ekadāhana jars (that hold water to be poured over soma in extracting the juice). The droṣṭakalaśa is square or round and the other two are earthen and like kumbhās. The dāṣapavītra is a strainer made of the wool of a living ram, which wool must be white. It is to be about an arati in length (vide com. on Kāṭ, IX. 2, 16). Vide Haug’s tr. of Ait. Br. note on pp. 488–490 for the vessels and the method of extracting soma juice.

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sansātra on the south corner of the eastern side of the great vedi and the antaryāmapātra on the north corner and between the two the grāvan (stone) called upāṁśusavāna (employed in extracting soma). Āp. (XII. 1, 6—XII. 2, 13), Śat. (VIII. 1, pp. 770—777), and Kāt. IX. 2 describe at great length how and where the numerous pātras required on this day are placed. According to Kāt. IX. 2, 1 the unanim priest arranges the pātras. Then preparations are made for the savantya paśu (the animal to be killed and offered on the day of the pressing of soma) on the lines of the agnīṣomīya paśu offered the previous day. Then so early before dawn that birds have not begun to chirp or men to speak the adhvaryu issues directions, to the hotṛ to recite the pṛātarunāvāka (morning prayer) in honour of the gods that come early in the morning (viz. Agni, Uṣas and the Aśvins), to the brahmā priest to observe silence, to the pratiprasthāṭr to take out the materials (nirvāpa) for the savantya cake and to the subrahmanya to recite the subrahmanya litany (he will use the words ‘adya sutyām’ in the formula) and promises the hotṛ that he (the adhvaryu) will follow the hotṛ mentally in the latter’s recitation. The hotṛ sits down between the yokes of the two havirdhāna carts and recites the pṛātarunāvāka in three parts (called krau), the first for Agni, the second for Uṣas, and the third for the Aśvins.²⁵⁷⁷ In each part he has to repeat at least one hymn in each of the seven metres viz. Gāyatri, Anuṣṭubh, Triṣṭubh, Brhatī, Uṣpīth, Jagati and Paṅkti. Aśv. (IV. 13. 6—IV. 15. 3) states the hymns to be recited, the minimum being at least one hundred rks. If all the hymns and verses specified by Aśv. are recited the total of the Āgniya section will be over 1324 (out of which verses in Gāyatri are 320, in Triṣṭubh 591 and only one hymn, Rg. V. 6 of 10 verses, is in Paṅkti metre).

²⁵⁷⁷ In Rg. V. 77. 1 the Aśvins are called ‘pṛātar-yāvāpā’ (early coming). Vide Ait. Br. VII. 5 ‘एवेच वान द्वेशा भातरावाणी वदःग्रिहये अभिमो 
एवे सतानिः सतानिः कयायं कयायं भव्यांक्षिति’. Certain verses are omitted from the hymns because they are addressed to some other deity or because they are in another metre than the one required. For example, in Rg. VIII. 11 the last verse is in Triṣṭubh and so it is omitted in the Gāyatri group; similarly in Rg. X. 8 the last three Triṣṭubh verses are omitted as they are addressed to Indra.
About 250 verses are set out by Āśv. for being recited in the Uṣas kratu and about 407 in the Āśvina kratu of the prātaranuvāka (in all about 2000 verses i.e. nearly one-fifth of the whole of the Rgveda). The prātaranuvāka is to be recited in the low or base (mandra) scale (Āśv. IV. 13. 6). Āśv. further directs that even when the minimum of 100 verses or any number short of the one prescribed by him are recited, the order of the hymns set out by him is to be followed and that the three hymns Rg. VII. 12 (to Agni in Triśūlbh), VII. 73 (to Āśvins in Triśūlbh) and I. 112 (to Āśvins in Jagati) are called mangala (auspicious) and that if the darkness of night is still there when he is about to finish the prātaranuvāka he should go on repeating Rg. I. 112 till sunlight appears (Āśv. IV. 15. 7 and 9).

While the Prātaranuvāka is being recited by the hotṛ, the āguldhra (according to Kāṭ. IX. 1. 15, the pratipraṣṭhātṛ according to Āp. XII. 4. 4) priest takes out materials (nīrvaṃpa) for five offerings which are a cake on eleven potsherds for Indra, dhānā (fried barley) for two Haris (bay horses of Indra), Karambha (barley flour with curds) for Pūṣan, curds for Sarasvatī, payasyā for Mitra and Varuṇa. There is an option that all five are meant for Indra, but the last four are in that case to Indra associated with the other deities in order as shown below. The ādvaryu asks the hotṛ to think of water and issues directions to the attendant of maitrāvaruna holding a maitrāvaruna camasa (a flat wooden dish or cup with a handle) that he should come with the ādvaryu, to the nēṣṭṛ to fetch the wife or wives of the sacrificer, asks the other pīviks to hold the ekadhana pitchers and the āguldhra to wait near the cātvāla pit with vasatīvarī waters. The ādvaryu goes to a pond or

2578. Vide Prof. Eggeling’s note in S. B. E. vol. 26 p. 230 for the variation in tone when repeating the hymns and detached verses. The word kratu occurs in the Ait. Br. VII. 8 ‘ततुष्ठप्रद्राह कदुन्‌वाहाश्रितप्रश्वरमाणखिनम्’.

2579. Payasyā is the same as āmikṣa. Vide com. on Āp. XII. 4. 11 and above n. 2448. Īndrāy āvaraṇe धाना; Īndrāy पृष्ठण्ये करभ; Īndrāy सर्वाण्ये वृत्ति, Īndrāy मित्रावरण्ये पवस्या (com. on Kāṭ. IX. 1. 20. आप. differs in some details. He says that karambha is mantha (parched barley meal) mixed with water or kīya (com. on Āp. XII. 4. 13) and parivāṇa (lājas of rice) are offered to Sarasvatī (Āp. XII. 4. 6 and 13). Vide Sat. VIII. 1. p. 783 which is ‘इन्द्राय हरियवटे ...... करभं सत्त्वष्टे भारपरो वरिष्ठात्ज्ञो- सिन्धुय पुस्ताय स्वास्वयामकान्तय’.
lake, makes offerings of ājya with the camasa of maitrāvārūṇa, fills it with water, the ekadhana pitchers also are filled and the wife fills a vessel called pannejana or pānejana\textsuperscript{2580} (a small vessel with water for washing the feet or thighs). While the ekadhana pitchers are being filled the hotṛ recites Rg. X. 30. 1-9 and 11 which are called 'aponapriyā verses' as the deity of those verses is 'apānmapāt' (vide Ait. Br. VIII. 2, Aśv. V. 1. 8 and S. B. E. vol. 26. p. 232 n. 2).\textsuperscript{2581} Then the water in the maitrāvārūṇa camasa and the vasatīvarī waters are mixed up together. And placing the vasatīvarī water in the hotṛ camasa the adhvaryu hands the camasa to the sacrificer, which water is thence-forward called nigrābhya (Āp. XII. 9. 1). Then the adhvaryu makes an offering of curds from a cup (called dadhigraha, Āp. XII. 7. 5-7). He also takes a few soma stalks from the heap of soma, places them on the upara (vide note 2582) and pours some vasatīvarī water over them, beats the stalks with the stone, extracts soma juice, fills a cup with it and offers it (this is called somagraha, Āp. XII. 7. 10-12). Āp. XII. 9 and Kāt. IX. 4 describe how soma is extracted to fill the Upāṃśugraha by using the Nigrābhya water, a portion of it is offered in the southern part of fire (the tyāga is 'idam sūryāya') and a portion is kept in the Āgrayanasthālī and a large coil of soma stalks is placed in the Upāṃśugraha for use in the evening pressing. Vide Haug’s tr. of Ait. Br. p. 489 and S. B. E. vol. 26 pp. 244-245 n. 2 for the method of the pressing of soma for upāṃśu-graha (they slightly differ). Then comes the mahābhīṣaya (the great or principal pressing of soma). The adhvaryu goes near the ādhavantiya trough and pours into it all the water that is in the maitrāvārūṇa camasa and a third part of the vasatīvarī water also is poured in that trough and also of the ekadhana water. The rest of both kinds of waters is kept in the place of the ekadhana water (viz. to the west of the axle of the northern havirdhāna and below it). The adhvaryu sits to the north of the adhīsavāpa-carma towards the east and behind him sits the sacrificer, to the south of the adhīsavāpa-carma sits the pratiprasthāt, to the west neṣṭṛ and to the north the unnetṛ (Āp. XII. 12. 2

\textsuperscript{2580} पल्लव उद्यमसाङ्गार्यां आप: पाभेञ्य: तासवाहिनणां स्थायी पाभेञ्यां पणं च पर्यांसंक्रम: 1 com. on Āp. XII. 5. 3.

\textsuperscript{2581} There are two kinds of waters used in extracting soma, viz. \textsuperscript{\textit{vasatīvarī}} that are brought the preceding night and ekadhana brought that very day (com. on Aśv. V. 1. 9.)
and Sat. VIII. 3. p. 825). A very large portion of the soma stalks is to be taken for the morning pressing and a small one for the midday one (Āp. XII. 9. 7). The adhvaryu takes hold of the stone called upara,²⁵⁸² places it on the adhisavana hide, brings soma stalks thereon, nigrābhya water is poured on them, the stalks are beaten by the priests with the other stones held in their right hands, which have a golden ring or the like. This is called the first turn or round (paryāga). Then there is a second turn, when the stalks of soma scattered about in the first beating are collected and are again pounded. Then there is a third turn. The texts even prescribe how many times the stalks are to be beaten in each turn (vide Āp. XII. 10. 4–8, 9 and XII. 12. 8–9). The wet and pounded stalks are collected by the adhvaryu into a vessel called sambharani,²⁵⁸³ are put in the ādhavaniya trough which already contains water, the ādhavantya contents are thoroughly stirred, the stalks are washed, pressed, then taken out and placed on the adhisavānaparman. The four stones are again placed facing the upara (the central big stone), the sediment or dregs (ṛiṣa)²⁵⁸⁴ of the soma stalks are put over the face of the stones. The dronakalasa (a big trough) is carried from its place and kept over all the stones by the udgātri priests, who spread over it a woollen strainer or sieve held on a wooden frame or stool with its hem to the north and its centre (nābhi) made of the bunch of wool that was handed over to the sacrificer when soma was purchased (Āp. X. 26. 11 and XII. 13. 1). The unnetṛ priest takes in a vessel (camasa) the soma liquid from the ādhavantya trough, pours it into the hotṛcamasa containing nigrābhya water held by the sacrificer, who pours a continuous stream on to the woollen strainer (from the hotṛcamasa). From the stream of soma juice flowing down from the strainer all cups (that are wooden) up to the dhruva cup are filled, the first being the cup called antaryāna. The soma that falls in the dronakalasa is called śukra (Kāt. IX. 5. 15). The Upāṃśu cup is offered before sunrise, while the adhvaryu offers the antaryāna cup when the sun rises (Āp. XII. 13. 13). The cups filled

²⁵⁸². The stone (upara or adri) is called upāṁSusavāna (Kāt. IX. 4. 6). Com. ‘उपांशुसवाणि सोमः। चुपो शेत उपांशुसवाणि इति योगिकी संज्ञा।’

²⁵⁸³. संज्ञामयेनिन्द्रुः सरसः। सोमद्रामात्माति संभवनी वारणव महेऽपूर्णामात्माति। com. on कामका. IX. 5. 6.

²⁵⁸⁴. अन्तर्याणसोमः। सर्गोपकर्षु पुष्पमात्मात्माति। अध्याज्ञव अत्यति। तन्न अन्तर्याणसोमः। निष्क्रिय V. 12.
are Aindravayava, Maitravaruna, Sukra, Manthin, Agrayana, Ukthya, Druva and they are placed on various spots of the mound (khara) described at p. 1155 above. As the cups are filled from the stream (dhara) they are called dhara-grahas (com. on Kat. IX. 6. 26). The cups are wiped with the hems of the strainer or another strainer is employed for the purpose (Ap. XII. 14. 10–11). In the case of the maitravaruna cup the contents are mixed with boiled but cooled milk, those of the manthin with barley flour. The three ghrasas viz. Agrayana, Ukthya and Druva are filled to the brim. He then fills three cups called atigrathyas for Agni, Indra and Surya (Ap. XII. 15. 9, only in Agnistoma and not in other soma sacrifices). After the cups are filled, the dronakalaasha trough is half filled with soma juice, then the stream of soma stops (Ap. XII. 16. 9, Kat. IX. 6. 26), all fluid from the woollen strainer is wrung out into the dronakalasha and the strainer is kept aside. Then he pours from the maitravaruna camasa which is filled with ekadhanā waters into the adhavanlya trough as much as would be necessary (for filling all soma vessels in the morning pressing); he spreads the strainer with its hem to the north on the mouth of the pūtabhṛt trough, pours thereon a portion of the soma juice that is in the adhavanlya trough and then touches all the three troughs with distinct mantras (Ap. XII. 16. 11). Then the adhvaryu, prastoty, pratiḥarṣṭ, udgāṛ, the brahma (being the last) come out of the havirdhana shed touching each other with the right hand in the order stated (Tāṇḍya Br. VI. 7. 12, Ap. XII. 17. 1), adhvaryu being the first (some give a slightly different order). They perform (or according to Kat. the adhvaryu alone performs) what are called "viprud-dhomas*.

When the soma is being pressed drops of it are scattered about. In order to make these drops go to the gods and also as a sort of expiation this offering of ājya is made to Soma (in all the three savanas). Then the five priests touching each other (adhvaryu being the leader, brahma being the last and the sacrificer touching him) creep with heads bent in a stealthy manner (like hunters pursuing a deer, according to Ap. XII. 17. 3–4) towards the north for the purpose of the Bahispathamāna

2585. विषुव (f.) means "a drop or spray". स्क्स्तान्त विषुवां देवाकार्यां येतानां नामिते चलार्यो होम: | com. on Ap. XII. 16. 15; अभिषिवकादेवानां देवार्यां येतानां स्क्स्तान्त विशुवां देवाकार्यां येतानां नामिते चलार्यां येतानां स्क्स्तान्त विशुवां देवार्यां होम होम कर्यार्यां इति साधवायां। विषुवादेव इतिहयमभावते संज्ञा: | com. on Kat. IX. 6. 30.
chant that is to be sung.\textsuperscript{2585} The adhvaryu takes two blades from the grass strewn on the altar, throws one in the cātvāla pit and the other in front of the udgātr priests or gives a handful of kuṣa grass to the prastotṛ with ‘Vāyu makes the him sound’ (Tait. S. III. 3. 2. 1). The udgātr priests ask the permission of the brahmā priest ‘shall we chant’ (and also of Maitrāvaruṇa, according to Āsv. V. 2. 11) and he replies ‘yes, do chant’ (after repeating in the morning pressing ‘bhūrindravantaḥ’, but with ‘bhūvah’ and ‘svāh’ in the other pressings). Vide Āsv. V. 2. 13–13. According to Āp. XIV. 9. 7, X. 10. 1 the brahmā repeats the text ‘deva savitar &c.’ and then one of the texts called stomabhāgas (in Tāṇḍya I. 9–10), the one employed here being the first viz. ‘raśmirasī’ (thou art a ray, to thee for residence, give impulse to residence) and then gives permission. All pavamāna chants are introduced in this manner (i.e. by giving a handful of kuṣas to the prastotṛ &c.). In the case of stotras other than pavamāna, the adhvaryu makes the chanters start after giving them two kuṣa blades with ‘asarji ...... upāvatadhvam’. At the time of chanting the bahispavamāna\textsuperscript{2587} stotra, the priests and sacrificer sit inside the vedi not far from the cātvāla pit in a certain order and look at the cātvāla or they sit round the northern shoulder of the vedi. The udgātr sits facing the north, the prastotṛ sits facing the west and the pratihartṛ faces the southeast; in front of them with faces to the west adhvaryu and the pratiprasthātr and the sacrificer sits to the south of these\textsuperscript{2587a} They sit placing their right foot on the left thigh, look at the horizon and hold their mouths straight (neither hanging down nor up-lifted). This is the position of the chanters in all stotras (Lāṭ. I. 11. 18–23). Then the prastotṛ, udgātr and pratihartṛ chant the bahispavamāna chant. The place where this chant takes place is called ‘āṣṭāva’ (com. on Āsv. V. 3. 16).

\textsuperscript{2585} The purpose of this creeping is that the sacrifice is like a deer ‘सुन हुव विद यज्’ : Āp. XII. 17. 4. Vide Sat. Br. I. 1. 4. 2 referred to in note 2308 above for the story of yajña having assumed the form of a black antelope.

\textsuperscript{2587} बहिः स्त्रुतमां सत्यवर्तां तत्र वाहिष्पवतां वाहिष्पहिंथा नेतानि दुनालीति वाहिष्पवतानामसिति वा (com. on Sat. VIII. 4. p. 847.

\textsuperscript{2587a} Vide Baudh. VII. 7, com. on Sat. VIII. 4 p. 848, in each of which the order is different. Āsv. V. 2. 4 says that while creeping out for a pavamāna, the maitrāvaruṇa and brahmā are always behind the sāman priests.
The Bhaśpavamāna of sacrifices lasting for more than one day is chanted in the sadas except on the first day (vide Drāhyāyaṇa Śr. IV. 1. 13). The sacrificer and at least four of the other priests (but not adhvaryu) act as choristers (upagātr, Āp. XII. 17. 11-12). According to Lāṭ. I. 11. 26 and Drāhyāyaṇa III. 4. 6 the priests sing the chorus 'ho' and the sacrificer says 'om' continuously in the manda (low) tone in the intervals between the prastāva and the other elements of the chant and also during the chanting of these elements except the nidhana, according to com. on Drāhyāyaṇa III. 4. 6 and stop from doing so at the finale (nidhana) which is to be sung by the three sāma priests together. Jai. (III. 7. 30) states that the choristers are some of the priests (ṛtviks) themselves (except adhvaryu) and not others. At the time of the first prastāva of the bhaśpavamāna chant, the sacrificer mutters the famous prayer (set out on p. 5 above) 'asato mā sad gamaya .... māṁrtam gamaya' (Br. Up. I. 3. 28 and com. on Kāṭ. IX. 7. 4), while according to Āp. XII. 17. 14 the sacrificer mutters the daśahotṛ texts (vide p. 993 above for them). The first stotra at each pressing is called Pavamāna (Āp. XII. 17. 8-9), that at the morning savana being called Bhaśpavamāna, those at the 2nd and 3rd pressings being respectively called Mādhyanidina pavamāna and Ārbhava or Tṛtiya Pavamāna. The other stotras are called Dhurya (com. on Kāṭ. IX. 14. 5).

According to Lāṭ. I. 12. 1 and Drāhyāyaṇa Śr. III. 4. 16-17 the prastātra takes the prastara bunch from the adhvaryu, asks the permission of the brahmā and the praśāstrī and then hands over the prastara to the udgātr who touches his thigh with it, and keeps it down with a yajus mantra.

2588. अयात: पवनानंनामेत्याप्पवमाण: स वै कत्रु पत्रोता साम प्रत्येकं स पद पवस्तुपात्यत्वाते जपेद्वसतं तस्मात्सर्वं तस्मात्सर्वं अवय्यितमयेक्प्रवमाणं वमेत्ति। Br. Up. I. 3. 28. These three Yajus sentences are called abhyāroha and are to be recited only once with the accent that they have in the Sat. Br. According to Āp. XII. 17. 15-16 the sacrificer mutters at the beginning of the Bhaśpavamāna stotra also 'śyenosi' and at the beginning of the first pavamāna of the other two pressings the following two mantras respectively. The Tai. III. 2. 1. 1 has the mantras 'वर्गेत्रस्तवं नामस्यात्याप्पवमाणं नयतेऽवस्य वनपानामात्याप्पवमाणं नयतेऽवस्य वनपानामात्याप्पवमाणं नयतेऽवस्य वनपानामात्याप्पवमाणं नयतेऽवस्य वनपानामात्याप्पवमाणं नयतेऽवस्य वनपानामात्याप्पवमाणं नयतेऽवस्य वनपानामात्याप्पवमाणं नयतेऽवस्य वनपानामात्याप्पवमाणं नयतेऽवस्य वनपानामात्याप्पवमाणं नयतेऽवस्य

Vide Tāṇḍya Br. I. 3. 8 and Drāhyāyaṇa III. 4. 27 for these mantras.

than once (vide com. on Dr̥hyāyana Śr. III. 4. 22). The Lāṭ. Śr. itself illustrates (in VII. 10. 18–21) how the first verse is chanted. The nidhanas for the nine verses are (Lāṭ. VII. 13. 7) sāt, sām, suvah, idā, vāk, ā (for the last four verses). The note below will, it is hoped, convey some idea (however vague) of the manner in which the sāman verses are manipulated for the purpose of chanting. It is very difficult (nay, almost impossible) to convey in print how the sāmans are sung. The difficulty is aggravated by the fact that the notations adopted in the ms. and the editions are different and hardly any two MSS. agree in all respects. Besides the present writer does not profess to have studied the intricacies of ancient Indian or modern European music and is not in a position to write a dissertation on this topic. He has, however, given below and elsewhere such general and useful hints as could be gathered from Sanskrit works. Those who are desirous of making a

(Continued from last page)

This is taken from a Ms. in the possession of Svāmī Kevalānanda of Wai, Dist; Satara. The figures over the letters are shown in red ink in the Ms., the figures that come after the letters in the same line are shown in dark ink. In D.C. Ms. No 334 of 1883–84 which is on Agniṣṭoma andgātra all the nidhanas of the Bāhiyavāmanā have at the end the same figures, viz. $\frac{1}{3}$ $\frac{1}{2}$ $\frac{1}{4}$ and there are in it also a few more variations from the text printed above from the Wai Ms. A third Ms. (copied in 1755 A. D.) in the Bhan Daji collection at the Bombay Asiatic Society's Library has also been very useful in setting out the sāmans. In the Devatadvīya Brāhmaṇa of the Śāmaṇa (ed. by Burnell) it is stated that the devatās of the sāmans are determined by the nidhana. In all sāmans having a nidhana the deity is Indra except where special rules indicate other deities. ‘अद्वीति विषयः: जनाधिपति: सोलो वदिनस्यवर्गस्य: पुरा सर्व- 
सतीनायेव। इत्तत्त्वास्यनि पर्यवहनाति इक्ष्यविनिवर्गानि:। स्वर्णि निजप- 
वन्यस्यस्यवर्गानि:। स्वर्णि स्वर्णानि गत्याः:स्यायो यथा।' वेवतात्त्वाय। I.
close study of the sāmans may read the following: The Pañca-
vidha-sūtra, edited by Dr. Richard Simon (Breslau, 1913);
Śāyana’s introduction to his commentary on the Sāmaveda in
vol. I. of the B. I. edition; Nārada-śikṣā published in the
Benares Sanskrit series; Satyavrata Sāmāśrami’s learned notes
in his edition of the Sāmaveda in five volumes (in B. I. Series);
Burnell’s Introduction to Sāmavidhāna Brāhmaṇa (1873),
Introduction to the Jaiminīya text of the Ārṣeya Brāhmaṇa
(1878, where on p. XV he gives diagrams of the hand and
fingers employed in indicating the chanting of the sāmans),
Introduction to Rkāntra-vyākaraṇa, particularly p. XXXVIII
(1879); ‘the Vedic chant studied in its sexual and melodic
form’ by J. M. Van der Hoogt (Wageningen, Holland, 1929)
which presents a special study of stobhas; translation (with
notes and Introduction) of the Pañcavimśa Brāhmaṇa by
Dr. Caland (in the B. I. series, 1931); the Introduction to the
recent edition of the Sāmaveda brought out by Pandit Sātavale-
kar at Aundh (1939); ‘the Music of Hindostan’ by A. H. Fox
Strangways (Oxford, 1914), particularly pp. 249–279; a booklet
‘the Ancient Mode of singing sāmagāna’ by Mr. Laksmana
Śaṅkarabhaṭṭa Drāvida of Poona. It may, however, be stated
here that even on reading these books no thorough knowledge
of sāmagānas can be acquired. Thorough investigation and
research have yet to be made in these gānas and the first
endeavour must be to collect gramophone records of the methods
of chanting adopted throughout India and then compare them.
A generation or two hence, it is feared, hardly any learned
sāma singers will be left.

Most of the sāman chants are taken from the Rgveda. In
reciting a verse from the Rgveda attention has to be paid to the
accents called udāṭta, anudāṭta and svarita. When the same
verse is chanted as a sāman, one has to attend besides to the
notes of the melody to which the verse is being sung. The
way of marking the accents of the Rgveda verse is not followed
when it is taken in the Sāmaveda. The svarita of the Rgveda
is represented in the Sāmaveda Mss. in several ways, but
generally by the figure 2 written above the letter and anudāṭta
preceding an udāṭta is represented in the Sāmaveda samhita
by the figure 3 and udāṭta following an anudāṭta has the figure
one placed on the letter. There are further detailed rules about
these accents and also other marks which are not set out here.
Only one further remark is made. The letter ‘ra'
preceded by 2 is placed over a svarita coming after the udātta which follows another udātta. Modern sāma singers have generally no knowledge of these ancient rules and signs but only chant as they learned from their teachers, nor do their chants always agree with the notations in the several MSS. Further there is a certain monotony and sameness in their melodies. If one hears a modern singer sing songs in several rāgas like the Jogi or Jhinjotī or Khamāč a person totally ignorant of the rāgas can feel, however vaguely, the difference between the two. But this is not so when a Rathantara melody or a Bhat melody is sung. According to the Sāmavidhāna-brāhmaṇa ( I. 1. 8 and 14) these notes (also called svārās) are seven, viz. kruṣṭa, prathama (1st), dvitiya (2nd), tṛtiya, caturtha, paṣcama (or manda) and antya (last) or atisvārya. Sāyaṇa explains that the seven svārās named above are arranged in a descending scale, though from the words first, second and so on one is apt to suppose that they are in an ascending scale. Sāyaṇa further states that these seven svārās are also called yamas. In the Nārādiya-sīkṣā (Benares Sanskrit series) the seven svārās are stated to be prathama, dvitiya, tṛtiya, caturtha, manda, kruṣṭa and atisvārya (I. 13). The kruṣṭa is the highest note and comes before prathama in many texts. The same work (III. 5) mentions the seven classical notes, śaḍja, pśabha, gāndhāra, madhyama, paṣcama, dhāvata and niṣāda (which are indicated in modern India as sa ri or re ga ma pa dha ni). The Nārādiya-sīkṣā then (V. 1–2) tries to establish a correspondence between the seven ancient names of the notes of sāma chanters and the seven notes of classical times by stating that the seven sāman notes mentioned (from prathama onwards) are respectively the same as the notes produced on the Indian viṇā (lute) called madhyama, gāndhāra, pśabha, śaḍja, dhāvata, niṣāda and paṣcama. Pandit Sātavalekar (Introduction to the edition of the Śāmaveda p. 2) holds that the printed Nārādiya-sīkṣā has
wrongly transposed the places of niṣāda and ḍhaivata. The notations employed in the North Indian and South Indian MSS. of the Śāmaveda vary considerably and the confusion is made worse by the fact that the several śākhās (such as the Kauthumāsa, the Rāṇāyāniyasa and Jaiminiyasa) have various readings and varying notations of their own. The Nāradīya-śikṣā further points out (VI. 2-6) that the sāmans can be sung to the notes of the ordinary vīṇā and also to the accompaniment of the movements of the thumb and fingers of the hand (and so it calls the latter gātravīṇā, ‘body-lute’). The reciter sitting cross-legged is to place his hands on the two knees, to touch by the tip of the thumb the middle parva (joint) of the fingers for indicating the several notes of the song (and not the root of the fingers) and to hold the hand in front of his nose like a cow’s ear. The seven svaras are indicated as follows: the kṛuṣṭa is on the head (top) of the thumb, the prathama (i.e. madhyama of classical notes) is on the central part of the thumb; gāndhāra, ṛṣabha, sādja and ḍhaivata (i.e. 2nd, 3rd, 4th and mandra) are respectively indicated by (touching with the tip of the thumb the central joints of) the fore-finger, the middle finger, the ring finger and the small finger; and niṣāda is indicated at that part of the palm below the small finger which resembles a channel when the fingers are closed in a fist.

While the Bahiśpavamāna is being chanted the unmet priest pours the soma juice contained in the ādhravāniya vessel on to the pūtablā trough over which the woolen strainer is stretched with its hem to the north. When the chant is finished the adhvarya issues directions (praisa) to the āgnidhra priest to kindle fires (on the dhīpyas), to strew kuśa grass (on the vedi) and to deck the purodāsas and to the pratiprasthātṛ to come with the savanīya (to be sacrificed on the pressing day) paśu (animal). The āgnidhra brings burning coals from the āgnidṛṣṭya fire and kindles fires on the dust (or sand) of the several dhīpyas beginning with that of the hotṛ (in the order in which the seats were arranged and with the same mantras). The

2593. य: सामागानी प्रमाण: स: वेणोपप्स्यप: स्त्र:।।यो हिरिय: स सांवायस्वादीप:-
śvām: स्त्रत:।।ष्ट्रूपी: परुषूह: प्रवाह: प्रेरवो प्रेर:।।पद्ध विवाहो विब्रहिः: सामाय: प्राशन: स्त्रत:।।नाजनीप्रियः V. 1-2.

ägnidhra spreads kuśas beginning from the gārhapatsya up to the shāvanīya, along the prsthya line and decks the purodāsas. He offers soma into the shāvanīya, ägnidhrya and mārjālyya fires and ājya in others. The adhvaryu, whom the sacrificer touches, fills the āsvina cup (graha) from the dronakalasa with the pariplavā (a small spoon resembling a sruc without its rod, Āp. XII. 2. 7) and the other cups that are not dhārāghras are also filled in the same way.

Then begin the rites for the offering of the savantīya paśu, commencing from the tying of a triple girdle round the post (yūpa). According to Kāt. IX. 8. 1 the girdle (raśana) that was used the previous day at the time of sacrificing the Agni-ṣomīya animal is again used for the savantīya paśu, while according to Āp. XII. 18. 12 a new girdle is used. In the Agniṣṭoma the animal sacrificed on soma-pressing day is a goat for Agni. In the Ukthya sacrifice another goat (in addition) is sacrificed for Indra and Agni, in the Śoḍaśīn sacrifice a third paśu (a ram according to Kāt. IX. 8. 4, a goat according to Āp. XII. 18. 13) is offered in addition and in the Atirātra a fourth one (a goat) to Sarasvatī in addition. Kāt. (IX. 8. 5–6) allows optionally a ewe. These four animals that are offered are called stomaṇya (Kāt. IX. 8. 7) and krutupāṇus (Āsv. V. 3. 4). Then the procedure of Nirūdhapāśubandha described above is followed up to the offering of the vapā (omentum) and subsequent mārjana (purification with water). Then all the priests and the sacrificer enter the sadas and occupy places to the east of the audumbarī post and to the west of their several seats (dhiṣṇyās)2595 and other places after looking (with mantras for each) at the several cups, the three troughs (ādhavaniya, pūtabhrī and drona-kalasa), the clarified butter and vessels and the sacrificer pays homage to all these (with mantras set out in Āp. XII. 19. 5 ff).

At this stage the pratipraṣṭhātṛ brings the five savanīya offerings (vide p. 1163 above). The adhvaryu places them on the vedi, cuts off portions of the offerings, arranges them in one large vessel (or the jubū) in such a way that the cake for Indra is placed in the middle, the dhānā is to the east of it, karamba to the south, parivāpa to the west and āmikṣā to the

2595. This coming back to the dhiṣṇyas is called sarpana. Vide Kāt. IX. 8. 25. Āsv. V. 3. 24 says ‘पूजये|नरिमणयेऽविष्णुव वधातरसु-पतिज्ञान’.
north. The portions meant for svīṣṭakṛt are placed in the Upabhṛt. The adhvaryu issues his direction to the maitrāvaruna to recite the anuvākyā for the purodāsa and other offerings to Indra in the morning pressing and to ask the hotṛ to repeat the yājya for the same. The anuvākyās for the purodāsa and other offerings in the three savanas are respectively Rg. III. 52, 1, 5 and 6 and the anuvākyās in the three savanas for the svīṣṭakṛt offering are Rg. III. 28, 1. 4 and 5 respectively. The maitrāvaruṇa's praiṣa to the hotṛ and the latter's formula before the offering is made are given in the note below. The adhvaryu makes the principal offering into fire and then the svīṣṭakṛt. Portions of the remainder are cut off for the Brahmā priest, iḍā is cut off and placed on the seat of the hotṛ and the rest is kept securely for the sacrificer.

Then offerings of soma from the cups are made to the joint deities (dvidevatya grahas) viz. for Indra and Vāyu, Mitra and Varuṇa, and the two Āśvin. After this comes camasonmayaṇa. The unnetṛ fills to the west of the uttaravedi nine camasas for the priests called camasādhvaryus, by first pouring in each some soma from the dronakalaśa (this is upastarana), then soma from the pūtabhṛt trough and then again from the dronakalaśa (this is abhīgharaṇa). The order in which the nine are filled is: first that of hotṛ, then for brahmā, udgātr, sacrificer, maitrāvaruṇa, brāhmapacchāmsin, pūrṇa, neṣṭṛ, āgnidhra (there is none for unnetṛ and acchāvaka here). The maitrāvaruṇa repeats Rg. I. 16, VII. 21 and IV. 35 in the three savanas respectively when the camasas are being filled (Āsv. V. 5. 14). Then follows sukṛamanti-pracāra. The adhvaryu takes the soma cup called Sukra, the pratiprastāḥ the Manthini cup and the camasādhvaryus the camasas that are placed on the uttaravedi. The camasādhvarya are not ṛtviks chosen by the yajamāna but they are assistants chosen by the priests (the ṛtviks themselves). Vide Jai. III. 7. 27. Jai. (III. 7. 26-27) further says

2596. 'मात: मात-सातमाणां दुरोज्जला नामस्वः ः' is the direction to the
मेत्रावण in मात-सवन, मात्सवन सवनसेवकाय &c. in मात्सवन सवन
तुलियक in सवनसेवकाय &c. in तुलियक. Vide आय. XII. 20. 15, Kst. IX. 9. 6 and
8. Sat. VIII. 6. p. 863. The word is होता यस्विनिः हरिथां हरिताः धनो वातम अस्वे पृष्ट्यानि
कथाय सस्मितिविद्वा भारतीवाद परिवर्त द्रव्यस्याप्यः। नित्रस्वयमः यश्वा मात-सातमाण
दुरोज्जलाणिनिः मृत्युवाद युक्यो तेषां होत्यां। Vide आय. V. 4. 3. 'The होता
says' वेदवनामहि हरिताः हरिताः ... युक्यो वेदवनामहि हरिताः
(the words हरिताः ... हरिताः are repeated from the above मेत्रावण). Vide ए०. मा. 8. 6 for हरिताः
हरिताः ... युक्यो वेदवनामः as the words of the याज्ञवल्क्य.
that they are generally ten. They (adhvaryu and pratiprasthâtr) cover the cups with two pieces of wood (chiselled off when the yûpa was made) that are sprinkled with holy water, wipe the cups from their mouths downwards with two pieces (of the yûpa, but not sprinkled) saying 'wiped off is Śaṇḍa' (adhvaryu says) and 'wiped off is Marka' (says pratiprasthâtr). They place the cups on the south and north corners of the western side of the uttaravedi, go to the south and north of the yûpa, throw away the unsprinkled chips (referring to the repulse of Śaṇḍa and Marka) outside the vedi and the sprinkled ones are placed into the āhavanīya and standing on both sides of the yûpa they two offer the cups with their faces to the west and the cama-śadhvaryus (who are nine here and ten in other cases, vide com. on Kât. IX. 11. 2) do the same with faces to the east and silently. All these offerings are made to Indra (com. on Kât. IX. 11. 2). The pratiprasthâtr pours what remains in the manthin cup into the sûkra cup and the adhvaryu pours the mixture of the soma juice remnants of the two cups into the hotṛ-camasa. The adhvaryu directs attendants to refill the cups of the maitrâvaruna, brâhmaṇa-chalins, potr, nestr and śgnilhra with soma from the dronakalaśa and the contents are offered into fire respectively for Mitra and Varuna, Indra, Maruts, Tvastṛ, Agni. Then the hotṛ, adhvaryu and pratiprasthâtr partake of the remnants of the contents of the cups offered to the double deities (Indra and Vâyu, Mitra and Varuna, the two Aśvins). Vide Āp. XII. 25. 13. A keen controversy is carried on in the sūtras whether the adhvaryu or hotṛ drinks first. Vide Āp. XII. 24. 6, Kât. IX. 11. 12-17. The contents of the cup for Indra-vâyu are drunk twice and of the rest once. The mantra in all cases of the drinking of soma by the priests is 'vâgdevi juśāna somasya tṛpyatu saha praṇena svāhā' (Vâj. S. VIII. 37, Āp. XII. 24. 11. 12, Kât. IX. 11. 19, Āśv. V. 6. 22). The remnants in the cups are poured into hotṛ-camasa. Then a very small part of the purodāśa is thrown.

2597. It is rather strange that Prof. A. B. Keith says (in ‘Religion and Philosophy of the Veda’ part 2 p. 329) ‘then are filled the goblets of the priests and offerings of the sûkra and manthin cups made for the strange figures of Śaṇḍa and Marka’. As shown above the offerings of sûkra and manthin were made to Indra. Baudh. VII. 14 says: ‘वद्वद्वद्वेदूल मस्य शुभ; संन्यासिनि प्रदः ... तस्मा इन्नाप हुतमात्रेतीमि स्वाहि’ (Ap. XII. 23. 8 has the same verse). Śaṇḍa and Marka (or Amarka) are here offered only chips of wood; they are said to have been the purohitas of asuras. Vide Tai. S. VI. 4. 10, Tai. Br. I. 1. 1, Vâj. S. VII. 12-13.
into the aindra-vāyava cup by the adhvaryu, a portion of the payasyā in the maitrāvaruna cup and the dhāpā in the āśvina cup. Vide Jāi. III. 8. 33 (where it is said that this effects a saṁskāra of the purodāśa &c). The pratiprastāṭa then keeps these cups on the northern wheel-track of the southern havirdhāna cart. The adhvaryu and other priests make an offering of Vājina (Kāt. IX. 12. 1). The several priests drink soma from their camases (in a rather complicated manner, for which vide com. on Kāt. IX. 12. 3 and Āp. XII. 25. 16-23). The hotṛ drinks once from all camases and twice from his own camasa, the maitrāvarupa and other priests drink from their own camases twice (Āp. XII. 25. 19-21). On drinking soma the priests touch their mouth and heart with Rg. VIII. 48. 3-4 'we drank soma and have become immortal &c.' Vide Āśv. V. 8. 26. All the camases are then strengthened or replenished (āpyāyana) by the priests by repeating two mantras 'āpyāyasva' &c. (Rg. I. 91. 16 and 18 = Vāj. S. XII. 112-113, Tai. S. III. 2. 5. 3) and by filling them with soma from the pūtabhṛt trough and then they are placed under the southern havirdhāna cart to the west of the axle and are thence-forward called Nārāśamsa till the taking up of the Vaiśvadeva cup (Āp. XII. 25. 24-27, Kāt. IX. 15. 5-8). The adhvaryu takes a small portion of the purodāśa and while giving it to the achāvāka priest who sits outside the sadas in front of the seat (dhīṣpya) prepared for him says 'O achāvāka, say whatever you have to say.' The achāvāka holding the portion on a level with his mouth recites the three verses, Rg. V. 25. 1-3 (achāvo aṣṇimavase &c.). He combines the 'om' uttered at the end of the third verse with a long prose formula (nigada) which ends with 'O brāhmaṇa! call us who are brāhmaṇas.' The adhvaryu on hearing this requests the hotṛ to summon the achāvāka (to the soma drink). When the hotṛ calls him, the achāvāka

2598. The com. on Kāt. IX. 11. 23 states that the contents of the dhīṣpyamara are not actually drunk, but only smelt or only brought in contact with the lips. When vessels are filled with the sacred soma no question arises as to ucchiṣṭa 'न सोमेनोविघ्नति भवनीति सत्याचार्यो त्रयोसेव संपति भवनिति' com. on Kāt. IX. 12. 3. Vide Āśv. V. 6. 3 'न सोमेनोविघ्नति भवनीति कुञ्जरिनिति.'

2599. The nigada is given by Āśv. V. 7. 3 'अपयेन अच्छोिसिंहसु राज्यमहसं रक्षकायुवरि...इत्यादियं सोमदेयापि अस्मि भवनिति भवनिति...भवनिति.' The achāvāka probably came to be so called from the first word 'achā' of Rg. V. 25. 1 which he recites.
recites Rg. VI. 42 and a camasa is filled for him first with soma from the dropakalasa, then from the pūtabhṛt trough and again from the dropakalasa. After the acchāvāka recites Rg. VIII. 38.7 (as the yājyā) the adhvaryu makes an offering of soma from his camasa in the āhavanīya, the acchāvāka lays down the piece of puroḍāśa and sitting on his own seat drinks the remainder of soma himself from his camasa and also eats the portion of puroḍāśa given to him (Āsv. V. 7.7 and 9). His camasa is then placed among the other camasas.

After the acchāvāka sits down, the brahmā, hotṛ, adhvaryu, maitrāvaruna and āgniṣṭhra partake of the idā of the savanīya cake and the other four offerings in the āgniṣṭhra shed (Āp. XII. 25. 8–15, Āsv. V. 7. 10, Kāt. IX. 11. 29 and IX. 12. 16). The sacrificer also partakes of it and the wife partakes of light food (rice &c.) in her shed (Kāt. IX. 12. 16–17, com. on Āp. XII. 25. 12). Āp. (XII. 25. 13) states that at this time take place several of the acts that are done in the darśapūrṇamāsa such as throwing the sākhā on fire, the offering of vājina, the two homas of piṭṭalepa and phalṭakaraṇa &c.

Then comes the offering of ṛtuagrahas. These cups are filled from the dropakalasa and are offered by the adhvaryu and the pratiprasatḥaṛ to the twelve months (Madhu, Mādhava, and so on, from Tai. S. I. 4. 14 or Vāj. S. VII. 30) or 13 months (when there is an intercalary month called Samsarpa in Tai. S. I. 4. 14. 1 and Arhasaspati in Vāj. S. VII. 30) or 14 (vide Āp. XII. 27. 1). There are 6 pairs of months, for the first of which the offering is made by the adhvaryu and for the 2nd by the pratiprasatḥaṛ with the mantra (Vāj S. VII. 30) ‘upayāmagṛhitosi madhave tvā’ (and so on). Baud. VII. 16 gives at length all the mantras for the twelve months. The praśas are uttered by the maitrāvaruna and when the adhvaryu enters the havir-vṛdhāna pavilion to make the offering the pratiprasatḥaṛ leaves it and vice versa. The vaisāṭkāra for the first six is uttered respectively by hotṛ, potṛ, neṣṭṛ, āgniṣṭhra, brāhmaṇacchamsin and maitrāvaruna and the adhvaryu or pratiprasatḥaṛ (as the case may be) eats of the remains in the cup with that priest who utters the vaisāṭkāra. In the next four the vaisāṭkāra is uttered by hotṛ, potṛ, neṣṭṛ and acchāvāka and for the last two by hotṛ. After this a cup is filled from the dropakalasa or pūtabhṛt for Indra and Agni (Āp. XII. 27. 8, Kāt. IX. 13. 20). All the soma pātras from which soma was drunk by the priests are washed on the māṛjāliya place (Āp. VII. 27. 10).
It would not be out of place to remark here that according to the Ait. Br. 35, 2-4 (referred to on p. 140 above) a kṣatriya sacrificer was not to drink soma, but if he desired he might drink the liquid obtained by pounding the young sprouts of the banyan tree and the fruits of that tree and of the udumbara and of other holy trees mixing them with curds.²⁶⁰ It is however to be noted that in classical Sanskrit literature sometimes kings are described as 'somapāḥ'. The sūtras (e.g. Sat. VIII. 7. p. 882, Āp. XII. 24. 5) say the same. Jai. (III. 5. 47-51) refers to this practice and says that the liquid so prepared and poured into a cup is called phala-camasa and is really an offering made on a coal taken from the āhavanīya to its north, and not a mere substitute for some eatable. Vide also Jai. III. 6. 36.

The adhvaryu with the ṛtu cup in his hand sits down near the door of the sadas in front of the hotṛ with his face to the east, mutters the words 'Idā, the summoner of gods' (Tai. S. III. 3. 2. 1). Then the hotṛ performs japa of a long passage²⁶⁰¹ (found in Āsv. V. 9. 1), he issues without uttering himkāra a call (āhāva) to the adhvaryu loudly viz. 'Śomāvāṃsām' (1 let us both praise)²⁶⁰² and recites inaudibly the prayer called

²⁶⁰. स पयव्रज राजायं वै वाजपेत्ता पयव्र लोमं विभक्तिवेद्यं नर्गोत्सतिमी राहयं ता: संविनय दुर्युक्लय तमसः मन्त्रं परस्त्रेष स्मासः | quoted by Sabara on Jai. III. 5. 47 and III. 6. 36. Vide Ait. Br. 35. 4 for the ingredients 'यथालेख स्वं मन्त्रं न्यासोपयोगीतवात् कथा व चौद्वारणायांत्रिका वधानाय विन्दुक्तयात् तवात् मन्त्रेषाः'. Vide note 61 above.

²⁶⁰¹. मुहुनिद्धरं दिनसा भागाध्वस्तिर्चणा पदसा घाण्डित्यवेवारल वधपः: खांसो। | क इवं श्रीस्वतित संहं श्रीस्वतित | Āsv. V. 9. 1. This is the Japa. The Ait. Br. X. 6 has the whole of it except the first five mystic letters, but it appears to explain those five and also the rest of the passage. Vide Haug's note on p. 151 of tr. of Ait. Br. for the whole formula.

²⁶⁰². This summons is called 'āhāva' (from the root 'hve' to call) and this is the āhāva in all śāstras in the morning pressing (Āsv. V. 9. 2). The most common pratigara uttered by the adhvaryu is अङ्गाय वै वै (pronounced as अङ्गाय वै) while at the first āhāva it is the one given above in the text. Vid: Āsv. V. 9. 4-10, Āp. XII. 27. 11-17, Sat. VIII. 8. pp. 896-898 for various modes of the pratigara. The Tai. S. III. 2. 9. 5 puts the pratigara as 'सोमावो daiveti pratyaḥkṣayate'. प्रतिप्रह is explained as मन्त्रिकिः न्यासाचारण सिद्धि (com. on Āsv. V. 9. 4 and Sat. VIII. 8. p. 897). In the mid-day pressing the āhāva is अध्ययः त्रेताशुष्ठोऽस्म (Āsv. V. 14. 3) at the beginning of all śāstras and in the evening pressing it is अध्ययः त्रश्चत्तुष्ठोऽस्म (Āsv.

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'tūṣṇimśamṣa.' The adhvaryu stands up or bends his body with his face to the west at the door of the sadas and makes the response (pratigama) with 'soṁśamo daiva' (Āśv. V. 9. 5). There are several āhāvas and several pratigaras in the course of reciting all the texts connected with a śastra. The tūṣṇimśaṁsa is of three clauses or six clauses (vide below). 2603 Then he loudly repeats twelve clauses called nivid, pausing at the end of each clause 'fire kindled by the gods, kindled by Manu......the hotṛ chosen by the gods......May the god bring the gods hither, may the god worship the gods, may he, Jātavedas, perform the rites' (Ait. Br. X. 2, Āśv. V. 9. 12). 2604 The Ait. Br. explains these clauses, says that they are to be loudly recited and calls them a puroruc for Jātavedas (Ait. Br. X. 7). This nivid is not to be combined with the Tūṣṇimśaṁsa, but the last word of the former is to be combined with the first verse of the ājya śastra, which is the name of the hymn Rg. III. 13 (verses 1-7). The first verse of this hymn is recited

(Continued from last page)

V. 18. 4). The āhāva is required at the beginning of all śastras whether recited by the hotṛ, the maitrāvaruṇa, brāhmaṇeccaṁsin or acchāvāka. Vide Āśv. V. 10. 10-12. about the śastras these priests recite and how each of the śastras they recite in the morning and evening pressings contains four āhāwas and how the śastras in the mid-day pressing have five āhāwas. Āśv. (V. 10. 13-17) specifies the places where āhāva is to be uttered. Various explanations are given of the pratigama e.g. Sāyaṇa on Ait. Br. XII. 1 explains 'गोपालो बैरोडः' as हे हौतलं गंसं तत्र आगमेिने एर्यं एवतासामालोपुजः द्वारा '। It appears that the āhāva and pratigama came to have a mystic significance and so several permutations and combinations of them arose. Vide Ap. XIII. 13. 8-10, Sat. IX. 3. p. 925 where three different forms of pratigama in the Vaiśvādeva śastra of the evening pressing are given. Vide Hau̇g’s tr. of Ait. Br. pp. 141-142 n. on आहाव and प्रतिगम.

2603. सूर्यविनियोगिविलयथायम्। द्रव्यो वर्गीकृतेण वर्गीकृतिविलयथायम्। चर्यां वर्गीकृतिविलयथाय। स्त्र: संस्कृतिविलयविलयसंस्कृतिविलयसंस्कृतिविलयसंस्कृतिविलयसंस्कृतिविलयसंस्कृतिविलयसंस्कृतिविलय। यथा वै वनस्पतिः। पूर्वविनियोगिविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविलयविल�
thrice, each half of that verse being kept separate from the next half (Āsv. V. 9.15, 20–21) and ‘om’ being added to the end of the verse. At the end of the sixth verse the hotṛ repeats the āhāva (soṁsāvoṣm) and the adhvaryu responds with the pratigara ‘soṁsāmāma daiva.’ And then the hotṛ recites the 7th verse of Rg. III. 13 (which being the last verse of the śastra is called pariddhānīyā, Āsv. V. 9.23). At the end of the śastra, the adhvaryu responds with the word ‘om’ (Āsv. V. 9.10).

After the recitation of the śastra the hotṛ mutters ‘the recitation is concerned in speech; to thee for glory’ (Tai. S. III. 2, 9.1). The adhvaryu then takes the Āindrāgna cup of soma and the camasādhvarya takes the camasas and after āśravaṇa and pratyāśruta the adhvaryu issues a direction to hotṛ ‘O reciter of an uktāha (i.e. śastra), repeat a yājyā verse for Soma.’ Then the hotṛ recites Rg. III. 25.4 as the yājyā (Āsv. V. 9.26) and when he utters ‘vauṣṣat’ the adhvaryu offers the soma from his cup into the āhavānyā fire and after a second vouṣat is uttered (with the words ‘somasyāgane vihiṣ vauṣṣat’) the camasādhvaryaus only shake the Nārāsāmsa cups. The adhvaryu from the soma cup and then the other priests who have camasas eat the contents of the camasas (Āp. XII. 28.1–3).

It will have been noticed from the preceding description that there are six or seven elements connected with the recitation of the śastras: (1) the inaudible japa, (2) āhāva and pratigara, (3) tūṣnīmśaṁsa, (4) the nīvid or puroruk, (5) sūkta, (6) japa of words ‘uktham vāci’ (Āsv. V. 10, 22–24) with certain words added that differ at different times (this is called ukthavīrya), to which the adhvaryu responds with ‘ukthasāh,’ &c., (7) the yājyā (Āsv. V. 10.21).2605 Only the Tūṣnīmśaṁsa does not occur in the other śastras.

In the Agniṣṭoma there are twelve stotras and twelve śastras. The words śastra and stotra in their etymological sense mean ‘praise or laud,’ but a stotra is a laud that is sung to a melody and a śastra is a laud that is only recited (vide Śābara on Jai. VII. 2.17). A śastra always belongs to and follows a stotra. In the prátaḥsvanava the hotṛ begins his āhāva after the

2605. Vide Haug’s note 3 on pp. 177–178 to his tr. of Ait. Br. about the several ways in which the words ‘uktham vāci’ occur in the several śastras. The Ait. Br. speaks of these elements and in X. I expressly says ‘वम्ब वा अद्यात: प्रति निविद्विदं सुरसम्’.
udgātr makes hiṃkāra in the stotra he chants and in the other two savanas the hotṛ does so after the pratiḥāra element of the stotra (Āṣv. V. 10. 1-3) when the prastōtr draws his attention by uttering the word 'eṣā' (this) at the time of the prastāvā of the last verse in the stotra. The ājyaśastra is the first sastra in the Agniṣṭoma and the āgnimārūta is the last. Jai, (II. 1. 13-29) establishes that when the vedic text says 'he recites the prauga śastra' or 'he chants the ājya stotra,' what is meant is not that these stotras and śastras are merely some subordinate matters in connection with the devata of the rite, but they are really principal matters. In X. 4. 49 Jai states that in the Agniṣṭut sacrifices there is no ūha of the stotras and śastras of the Agniṣṭoma, but they are sung and recited as in Agniṣṭoma. In the morning savana (pressing of soma), five stotras are chanted viz. Bahispavamāna and four Ājyaśastras; in the mid-day pressing five more viz. the mādhyanāpīna pava-māna and four Prṣṭha-stotras (vide Haug's tr. of Ait. Br. p. 193 n. 29) and in the evening pressing two stotras viz. the Ārhhava pava-māna and the Agniṣṭoma-sāman (viz. yajñā-yajñā vo &c.). The corresponding twelve śastras are: in the morning the Ājyaśastra (by hotṛ), Praugaśastra (by hotṛ) and three ājyaśastras (by māitrāvāraṇa, brāhmaṇāccharaṃ and acchāvāka, these three priests being called hotrakas); in the mid-day pressing the marutvatiya śastra (by hotṛ), niskevalya śastra (by hotṛ) and three more by the three assistants of the hotṛ; in the evening pressing the two śastras are vasiśvadevaśastra and āgnimārūtaśastra (both by the hotṛ). The Bahispavamāna is chanted in the Trivṛṣṭoma, the four ājyaśastras and the mādhyanāpavamāna in the Pañcadaśastoma, the four Prṣṭha-stotras and the Ārhhava-pavamāna in the Saptadaśastoma and the yajñāyajñā in the Ekavīrśastra (vide Tāṇḍya Br. XX. 1. 1). Stoma means a group of verses and pañcadaśastra and similar words mean that the verses (usually three) are increased to 15, 17, 21 &c. by repetition in various patterns (which are called viṣṭuti). There are three viṣṭutis of the pañcadaśastoma. These patterns differ in the order and number of repetitions. The prastōtr marks the several turns, the number of verses and the order by means of small sticks a span long (called kuśas) cut from the udumbara tree and placed on a piece of cloth spread in the

2606. स्तोत्रम् ग्रहणति | एषेति मोक्ष उपाध्ययित्वमुः शत-यत्र आदायम् | पतिद्व । उत्तरम् । सर्वसति । आवच. V. 10. 1-3; उज्ज्वल प्रस्तूतियति अवस्थायत्वस्य | तत्वाभवन II. 6. 11.
midst of the singers. Vide Lāt. II. 6. 1–4. For example, the first āṭyastrā (Rg. VI. 16. 10–12 = S. V. II. 1. 1. 4, ed. by Benfey) is raised to fifteen verses in three paryāyas (turns) of five verses each. If the three verses are denoted by a, b, c then the 15 verses will be a a a b c (first paryāya), a b b b c (2nd paryāya) and a b c c c (third paryāya). Vide Tāṇḍya Br. II. 4. The 2nd viṣṭūti of the pāncaḍāṣṭama is represented by a a a b c, a b c, a b b b c c and the third viṣṭūti by a b c, a b b b c and a a a b c c (vide Tāṇḍya Br. II. 5–6). The word stoma is to be distinguished from stotra. The latter is a chant of a certain number of verses set to a certain melody out of those mentioned in the gānas of the Sāmaveda. Stobhas are musical interjections and flourishes introduced in the sāman chants such as ‘hāu’, ‘hāi’, ‘i’, ‘ū’, ‘hum’ (vide Chān. Up. I. 13). Hau and hāi are stobhas employed in the Rathantarā and Vāmadevyā sāmans respectively. Jai. IX. 2. 39 defines stobha as that which is in addition to the letters of the rāk that is being chanted and has other varṇas than those of the rāk (adīkhā ca vivartam ca Jaiminiḥ stobha-sadbāvī). The word sāman means, no doubt, a chant (gīti), but since stobhas are necessary to bring out the melody and help in musical appreciation they are included in the connotation of the word sāman2607 (Jai. II. 1. 36, IX. 2. 34–38). Šabarā states that there are a thousand (numberless) means of adding to the charm of the melody (gīti), which only conveys certain notes produced by internal effort and which is denoted by the word sāman. The chant has a fixed extent and is sung on a rāk verse. In order to effectuate that chant resort is made to change of letter (as in ‘ognāyi’ for ‘agna’ in ‘agna ayāhī vitaye’, to stobha and the other devices stated below2608. Since the rāk verses are

2607. शब्र on IX. 2. 35 says ‘काद्वितीयस्वर-कालाम्यासविद्याया भवेत: सामवेदो व्यक्तम्।' The द्रुपः शब्र demurs to this and remarks 'वदधि नाम: सामवेदेणुपदस्तात्यादस्यांतिबद्धवते। कथा। सामोपकारकद्विवराणाम्। तस्योक्तिः हें तस्य सज्जने स्वरवत लोकोऽकृत्ति।' In another place शब्र says 'सतीन्द्र-श्रीरमकिन्नरविकारायं हिदारायसमप्रसादायामस्यतियाधिकधारणायणायुः सामसूत्रोऽभिधुसूक्ष्मवर्ष्ये।' on जै. VII. 2. 1.

2608. सामवेदे सहस्र गीतृपदम् | आह | क इम सेतुपादाय नाम | उच्चते गीतिस्थतः | शब्र on IX. 2. 29. Vide footnote of शक्र on p. 12 of the Introduction to सामवेद vol. I (B. I. series) for explanation of these words.
sung to a certain melody the rks are the skeleton, the notes of the melody are the flesh that clothes the bare bones, they are super-imposed over the rks, and the stobhas are embellishments or flourishes like the hair on one's body. This very apt and happy figure is employed by the Sāmakvidhāna Brāhmaṇa to illustrate the relationship of the rks, the notes and the stobhas.  

Each sāman chant is primarily connected with certain verses, e.g. when we speak of Rathantara without more the verses meant are Rg. VII. 32. 22–23 abhi tvā śūra &c. = S. V. II. 1. 1. 11 (Benfey) and S. V. vol. III. pp. 83–84 (B. I. series); and when one refers to the Vāmadevya sāman without further qualification the verses intended are Rg. IV. 31. 1–3 (kayā naścitra ābhuvat) = S. V. II. 1. 1. 12 (Benfey) and S. V. vol. III. pp. 87–89 (B. I.). These are called the own (svaktya) verses of the respective sāmans (vide com. on Drāhyāyaṇa II. 1. 1) and that one verse occurring in the pūrāvācika part of the Sāmaveda, which is the first in the sāman as set out in the Uttarāvācika portion, is called the yoni of the sāman (Jai. VII. 2. 17 and Śabara thereon). But the verses that are the own verses of a sāman can be sung to another melody. Tāṇḍya XV. 10. 1 says 'the kavati verses are the verses' kayā naścitra &c.' which are the svaktya verses of the Vāmadevya. When some texts say 'he chants the Rathantara on the Kavati verses' what is meant is that, not minding the Vāmadevya melody to which the verses 'kayā naścitra &c.' primarily attach themselves, they are to be sung to the Rathantara melody in that particular rite. So the word sāman as applied to Rathantara, Brhat, Raivata and others means simply a melody and not one or more rks verses that are sung  

Jaimini deals in about 60 adhikarāpās with matters arising out of the relation of the Sāmaveda to sacrifices in V. 3, IX. 1, IX. 2, X. 5–6 and elsewhere. Some of the conclusions are very interesting and may be briefly indicated; viz. the āhāgrantha is of human authorship (IX. 2. 1–2), the rks is principal and the melody is an attribute of it (IX. 2. 3–13), the whole

2609. तथाविधानावलिल १. १. १०. The Calcutta edition of the Sāmaveda (vol. II pp. 519–542) contains a paridṛṣṭa on stobhas. Similarly the ग्रन्थेश्वर १. ६. १ says रक्षमेयानि: सभ महेत्तवादवस्मस्यपूर्वां सभ त्त्वादवस्मस्यपूर्वां सभ गौतमेयानि।

melody is to be sung on each ṛk of the sāmān (IX. 2. 14-20),
the verses of a sāmān should as far as possible be in the same
metre (IX. 2. 21-22), the ṛk verses set out in the Uttarārcika
are to be taken for singing the melody on (IX. 2. 23-24), that
two verses have to be arranged as three by repetition of the
4th or last pāda in certain melodies (IX. 2. 25-27), that in the
Yajñāyajñīya sāmān for the words 'girā girā' in the original
'irā irā' has to be substituted in the melody (IX. 1. 50-51).

After the recitation of the śāstra and the partaking of
remnants of soma the adhvaryu takes the Vaiśvadeva cup, fills
it from the dronakulaśa, touches it with two kusa blades, hands
over the blades to the prastotṛ priest and urges the sāmān
priests to chant a stotra. This is the mode in all cases of
dhurya stotras. Stotras other than the Bahispavamāna are
chanted near the Audumbarī post in the sadas; the prastotṛ sits
facing the west behind the adhvaryu, the udgāṛt sits to his west
facing the north, and the pratihartṛ sits facing udgāṛt, but
looking towards the south-east (Tāṇḍya VI. 4. 14, Drāhyāyaṇa
III. 3. 28). The stotra chanted after the Vaiśvadeva cup is
taken and the three following ones are called ājyaśtotras2611
(com. on Āp. XII. 28. 6). The 2nd śastra is called prauga (Āśv.
V. 10. 6) which is recited after the taking up of the Vaiśvadeva
cup and is supposed according to the Ait. Br. XI. 2 to confer
food. This śastra is made up of Rg. I. 2 and 3 (in all 21 verses),
which are divided into seven triplets addressed to seven deities
in order viz. Vāyu, Indra-vāyu, Mitra and Varuna, Āśvins,
Indra, Viśve Devas, Sārasyati. Each of the seven triplets is
preceded by a verse called pururuk. The first pururuk is pre-
ceded by 'hīm' and 'bhūr-bhuvah svaro 3m.' 2612 The 2nd verse
of Rg. I. 2 is repeated thrice (and not the first as is usual, com.
on Āśv. V. 10. 6). At the end of the recitation the priest mutters

2611. The first ājyaśtotra is Rg. VI. 16. 10-12, S. V. II. 1. 1. 4
(Benfey), S. V. vol. III. pp. 14-15; the 2nd is Rg. III. 62, 16-18, S. V.
II. 1. 5 (Benfey) and S. V. vol. III. pp. 16-17 (B. I. series), the
third is Rg. VIII. 17. 1-3, S. V. II. 1. 1. 6 (Benfey), S. V. vol. III.
pp. 18-19 (B. I. series), and the 4th is Rg. III. 12. 1-3, S. V. II. 1. 1. 7
(Benfey), S. V. vol. III. pp. 19-21 (B. I. series).

2612. The first triplet with introductory words and pururuk will be
हि पुरुकुः स्वरोः। समाधिरूपोऽवतारः। साक्षी ग्नमनस्त । सत्यम्य । हिन्दोऽनुज्ञानी।
विद्यते निपुष्टे। निमित्तादिस्मे भयोधान्याहि &c. Vide Hang's tr. of Ait. Br. pp. 158-159 for the seven
pururuk verses and how they are to be recited. Eight pururuk verses
are set out at the end of the Nirgayaṅgara ed. of the Ṛgveda in pūbhi
form. The pururuk बावृत्तेण &c. is in Tai. Br. II. 4. 7 and Vāj. S. 27. 31.

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'uktham vācī ślokāya tvā' (instead of 'ghosāya tvā'), and Rg. I. 14. 10 is the yājya of the Prauga-śastra. This cup is offered and the remnants of it and of the camasas are drunk by the priests. Then from the Ukthyasthāli containing soma a third is taken for filling three cups to Mitra and Varuṇa, Indra, and Indra–Agni. Stotras and šastras follow at each of these three cups, the šastras being repeated respectively by the maitravaruṇa, brahmaṇacchamisins and acchāvāka. For want of space all these three šastras cannot be set out at length here. Āsv. V. 10. 26 very succinctly indicates them. Each of these šastras has four parts, (1) a triplet called stotriya (because those very verses have been chanted in the corresponding stotra); (2) then another triplet called anurūpa which should agree in metre, deity and even the sage (according to some) with the stotriya triplet (Āsv. V. 10. 26–27); (3) the core or principal part of the šastra, hence called uktha-mukha (vide Śān. VII. 11. 3); (4) a yājya verse. For example, in the maitravaruṇa šastra, Rg. III. 62. 16–18 constitute the stotriya triplet (those three verses are chanted as the 2nd ājyastotra), Rg. V. 71. 1–3 form the anurūpa triplet, Rg. V. 68. 1–5 and Rg. VII. 66. 1–9 are the uktha-mukha and Rg. VII. 66. 19 is the yājya of the šastra. This brings the prāthaḥsavana to an end, and the adhvaruṇa makes an offering at the end with the words 'May Agni protect us in the morning savana'. At the bidding of the adhvaryu the maitravaruṇa asks all the priests to come out of the sadas and they come out by the way they went in.

Then before the māhāyandina savana begins the priests again enter the sadas, and the yajamāna enters by the eastern door. The procedure of the mid-day pressing is in main outlines the same as that of the morning one (Āp. XIII. 1. 2). There is no hurry in the first two pressings, but the third pressing is got through with speed (Āp. XII. 29. 12). There are a few points of difference. In the mid-day pressing there are no cups for the joint deities (dvidevatya graham), no cups for the seasons (Āp. XIII. 1. 4). The great pressing is done as in the morning pressing, but in a loud voice (Āp. XIII. 1. 8). In this pressing the vasātilārī waters are taken in the hotṛ-camasas, are handed over to the yajamāna and become the nigrābyā for pressing soma. The cloth in which soma stalks are tied is loosened and given for wearing as a turban to the priest called grāvastut and it is taken back from him after he recites the praise of the crushing stone (Āp. XIII. 1. 5 and com.). The cups taken are five, viz. śukra and maṇthin, āgrayaṇa, two marutvatyiya and ukthya
(also taken either before both marutvatiya cups or between the two). The grāvastut (praiser of the stones used in crushing soma stalks) enters the havirdhāna pavilion by the eastern door, throws away a blade of kuśa on a spot which is to the north-east of the northern point of the axle of the southern havirdhāna cart and stands opposite the soma stalks with face to the south-east. He takes the cloth in his joined hands, folds it round his head and face from left to right thrice (so as to make it look like a turban). When the stalks of soma are placed for being crushed he should recite certain verses by the middle tone (Āsv. V. 12. 7-8), which is the tone for all vedic texts in the mid-day pressing. The texts repeated by the grāvastut are (Āsv. V. 12. 9-11): Rg. I. 24. 3, V. 81. 1, VIII. 81. 1, VIII. 1. 1, X. 94 (this hymn is called Arbuda), Rg. X. 76 and 175. Before the last verse of Rg. X. 94, the two hymns Rg. X. 76 and X. 175 are recited. Either between the latter two hymns or after them or before them he recites as many pavamāna verses as are required up till the taking up of the cups, finishes the last verse of Rg. X. 94 and hands back the turban to the sacrificer. Āsv. further directs that from the hymn Rg. X. 94 which has 14 verses the 4th is taken out and the last is the paridhāniya (the finishing verse) and the rest (12 verses) are divided into four triplets and each of the triplets is either preceded or followed by a triplet out of the following viz. Rg. I. 91, 16-18, IX. 8. 4, IX. 15. 8, IX. 107. 21, VIII. 72. 8, VIII. 72. 16, IX. 17. 4, IX. 67. 14-15 (which together come to twelve verses). The four triplets are respectively recited by the grāvastut at the time of sprinkling water on the soma stalks, pounding with the hands, extracting juice, and collecting the soma juice in the ādhavantiya trough (Āsv. V. 12. 15-19). In the mid-day pressing the place of the Bahispavamāna is taken by the Mādhyandina-pavamāna stotra (Āp. XIII. 3. 7). This stotra consists of Rg. IX. 61. 10-12, X. 107. 4-5, X. 87. 1-3, that is Sāmaveda II. 1. 1, 8-10 (Benfey) and S. V. vol. III. pp. 22-23, 41-42, 78-80. The yajamāna mutters several texts before the mādhyandina pavamāna is chanted and during its chanting (Āp. XIII. 3. 1).

After the chanting of the Mādhyandina-pavamāna comes the rite called Dadhigharma, if the sacrificer has performed the Pravargya rite (Āsv. V. 13. 1). The pratiprasthātṛ brings curds in the ladle (sruc) made of udumbara; the curds are heated on the āgnidhriya fire. The hotṛ when asked 'is the
havis heated' repeats Rg. X. 179. 2 as the anuvākyā and X. 179. 3 is the yājyā and after he says 'vauśat' the curds are offered in the āhavanīya, and when he repeats 'agne vihi' and also a second vauśat another offering of the heated curds is made and the remnants of curds are eaten by those who partake of the remnants in the Pravargya rite. Then the paśupurodāśa (of the animal killed in the morning) and the other offerings (such as purodāśa on eleven potsherds) are made and the remnants eaten. Then ten camasas are filled (including that of acchāvāka). Then offerings of soma from the sukra and manthin cups are made respectively by the adhvaryu and pratiprasthātṛ and the camasādhvaryus offer the soma taken in their camasas and the remnants are partaken by the priests. After this come the offerings of ājya called dakṣināhuti or dakṣina homa (Kāt. X. 1. 4., Śat. IX. 2. p. 910.). The procedure here resembles the Vaisarjina homa described above (p. 1158). Gold is tied by the hem of the garment that covers the yajamāna and his family, it is placed in the ājya contained in the jāhū, and two āhutis are offered with 'udu tyām' (Rg. I. 50. 1) and 'citram (Rg. I. 115. 1) in the gārhapatya fire, the piece of gold is taken out and the yajamāna holding that gold piece and ājya in his hand approaches the dakṣinās (the various articles that constitute the fee) placed to the south of the mahāvedi. Vide Śat. Br. IV. 3. 4 about dakṣinā (derived from 'dakṣay' to invigorate) where it is stated that no priest should officiate at a soma sacrifice for a fee less than one hundred cows. Āp. (XIII. 5. 1—XIII. 7. 15) gives numerous rules about the dakṣinā to be distributed among the sixteen priests. The dakṣinā may consist of 7, 21, 60, 100, 112, or 1000 cattle or an unlimited number or a man may give all his wealth except the share of the eldest son and when he gives a thousand cattle or all his wealth he has to give one mule in addition (Āp. XIII. 5. 1–3). He may also give goats, sheep, horses, slaves, an elephant, clothes, chariots, corn of various kinds, asses. A man may give his own daughter in marriage (in the daiva form) as fee (Āśv. V. 13. 7). With regard to the cows meant as fee Āp. states that the yajamāna drives them with the black antelope skin so as to form them into four groups. One group (i.e. $\frac{1}{4}$ of the whole number) is given to the adhvaryu and his assistants

2613. Prof. Keith in 'Religion and Philosophy of the Veda' part 2 p. 330 says 'after which the fees should be given consisting of 7, 21.....cattle or all the sacrificer's goods save his eldest son'. He obviously means 'save his eldest son's share'.
in such a way that the pratipraṣṭhā, nesṭr and unnesṭr receive respectively half, one-third and one-fourth of what the adhavyu gets; that is, as stated by Kāṭ. X. 2. 25 and the com. on Āp. XIII. 2. 12, twelve cows are given to each of the four principal priests, 6, 4 and 3 respectively to each of their assistants in the order stated above in note 2228 (supposing one hundred cows are to be distributed). Jāi. (as indicated below) and Manu VIII. 210 refer to this rule of distribution. The agnīdhrā is the first recipient of gifts, receiving a piece of gold, pūrnāpatra and a pillow woven with threads of all colours. The pratihratr is the last recipient (Āp. XIII. 6. 2, Kāṭ. X. 2. 39). Gifts are made to the priests while they sit inside the sadas and to the adhavyu and his assistants in the havirdhāna pavilion. To a brāhmaṇa of the Atri gotra (who is not a rtvik) a gold piece is given before everybody else or after the āgnīdhrā (Āp. XIII. 6. 12, Kāṭ. X. 2. 21). After the āgnīdhrā come brahmā, udgātr and hotr (Kāṭ. X. 2. 26). Apart from the gifts meant for the rtviks something is given according to ability and inclination to the camāsādvhyus, the sadasya and to sight-seers in the sadas (they are called prasarpakas), except to those who belong to the Kanya or Kaśyapa gotra or those who ask for a gift (Āp. XIII. 7. 1–5, Kāṭ. X. 2. 35). Āp. (XIII. 7. 6–7) says that generally no gift is to be given to one who is not a brāhmaṇa, but a gift may be given to a non-brāhmaṇa who knows the Vedic lore, while no gift is to be made to a brāhmaṇa who is not learned. Kāṭ. X. 2. 38 states that the wife also joins in making gifts. After the annuvākyā is repeated by the maitrāvaruṇa for the marutvatiya cup to be described below no gifts are made (Āp. XIII. 7. 14, Kāṭ. X. 3. 2). On making the gifts the sacrificer does obeisance (namaskāra) to the priests and utters an invocation as to animals donated in the words 'who gave to whom? Āp. Drāhyāyaṇa (V. 3. 14–19) states that before accepting a gift every priest murmurs the famous mantra i take thee at the impulse of god Savitr.... &c' (Tāṇḍiya I. 8. 1) and after receiving the gift each donee murmurs 'who gave to whom' (Tāṇḍiya I. 8. 17). The gifts are taken away by the path between the āgnīdhrīya shed and the sadas and then by the tīrtha (Drāhyāyaṇa V. 3. 13). Jāi. (X. 2. 22–23) declares that the making of gifts to the priests is not merely a formal act as part of the sacrificial rites, but is intended to induce the priests to give
their services in return for the gifts. In Jai. X. 3. 39-49 it is concluded that in the words 'the dakśina is 112' the vedic text refers only to cows and not to the various kinds of corns, in X. 3. 50-52 that the division of the gifts is to be made by the sacrificer and not left to be done by the priests and that all the priests do not share equally, but according to the Vedic texts some get half (they are ardhiṇāḥ), others one-third (they are called tṛtiyāṅaḥ) and still others one-fourth (X. 3. 53-55). Jai. XII. 1. 32 states that as valuable gifts are given in Somayāga, there is no rice cooked (called anvāhārya) for the priests in the īśās of Somayāga as there is in darśapūrṇamāsa (note 2390).

When the gifts are taken away by the priests the sacrificer casts away the antelope horn in the cātvāla pit with two mantras (Āp. XIII. 7. 16). Jai. (IV. 2. 16-19) says that this casting away is the final disposal of the horn (it is a pratipātikarma) and (in XI. 3. 13-14) that this casting takes place on the last day in sacrifices like the Dvādasāha. The adhvaryu offers five offerings of ājya called Vaiśvakarama (i. e. for Viśvakarman) in the āgniḥdra fire with five mantras from Tai. S. III. 2. 8. 1-3 (Āp. XIII. 7. 17 and Sat. IX. 2. p. 911). The adhvaryu and the pratiḥrṣṭhaḥ take two cups for (Indra) Marutvat and offer them. The remnants of the cup in pratiḥrṣṭhaḥ's hand are poured in the adhvaryu's cup; from this mixture a portion is poured in the cup of the pratiḥrṣṭhaḥ. The priests partake of the remnants. Then a third Marutvatīya cup is taken to the accompaniment of the śastra called marutvatīya.2615

2615. The parts of the Ṛgvedasvāmś may be briefly indicated here from Ṛṣv. V. 14. 3f. हि भूतवोऽस्मीवत्सनां अयत्वम् शोकस्ववोऽस्मीवत्सनां (Ahalyā); शोकस्ववोऽस्मीवत्सनां (वन्तमसः) according to Ait. Br. or शोकस्ववोऽस्मीवत्सनां (वन्तमसः) according to Tai. S. (vide note 2602 above). Then Rg. VIII. 68. 1-3 (triplet called pratipad), Rg. VIII. 2. 1-3 (a triplet called anucara), Rg. VIII. 53. 5-6 (called Indrāṅhinaṇa prāgāthā); Rg. I. 40. 5-6 (called Brāhmaṇapatiya prāgāthā); Rg. III. 20. 4. 1. 91. 2. 1. 64. 6 (three verses called Dhāyāḥ); VIII. 89. 3-1 (Marutvatiya prāgāthā), Rg. X. 73. 1-6; a niei 'Indro Marutvān' (Ṛṣv. V. 14. 20, Śat. VIII. 16. 1 gives the whole in 20 short clauses); Rg X. 73. 7-11; japa in the words 'ukthaḥ vacindraya śvante tvā' (Ṛṣv. V. 14. 26); and lastly Rg. III. 47. 4 as the yāja. This śastra follows after and is connected with the Madhyandinapavamāna stotra (com. on Kāṭ. X. 3. 7). According to Kāṭ. X. 3. 8 the pratigara of adhvaryu here is 'modāmo daiva.' According to Ṛṣv. V. 14. 7-8 pratipad and anucara consist of three verses and pragāthas consist of two ṛk verses. A pragātha is called Bārtha when the two verses are in Ṛṛṣṭ and Satobhrati metres and it is called Kākubha when there is a combination of verses in the Kākubha and Satobhrati metres.
recited by the hotṛ (Āp. XIII. 8. 2) and at the end of the recitation of that śāstra it is offered. Then a cup for Mahendra is taken. The stotra for Mahendra is called Prśthaṇī and is chanted at this time, being sung in Ratha nātra melody (Lāṭ. II. 9, 7, Āsv. V. 15. 2-3). Then follows the Niśkevalya śāstra by the hotṛ. After the Māhendra cup is offered, the pratiprasthātṛ, nesṭṛ and unnṛ take up three grahas (cups) called Atigṛhyā respectively for Agni, Indra and Śūrya (Āp. XIII. 8. 7-9). Then three Ukthya cups are offered as in the morning pressing. Then three Prśṭhastotras are chanted.

2616. The Rg. verses of the Ratha nātra sāman are (VII. 32.22-23);

2617. The 2nd Śrutṣṭī is Āvastṛ, Rg. IV. 31. 1-3, Sāmaṇeṛī, I. 1. 1. 12 (Benfrey) and S. V. vol. III. pp 87-90; the 3rd is Śāman, Rg. VIII. 88. 1-2, Sāmaṇeṛī I. 1. 13 and S. V. vol. III. pp. 91-92; the 4th is Kāleśṛ, Rg. VIII. 66. 1-2, Sāmaṇeṛī I. 1. 11 (Benfrey) and S. V. vol. III. pp 101-102.
each followed respectively by the śāstras recited by the maitrā-varuṇa, brāhmaṇācchaṁśin and acchāvāka. This closes the mid-day pressing of soma.

The evening pressing commences with the taking of the Āditya cup (a cup the deity of which is Aditi). In the third pressing the Vedic texts are to be uttered in the highest tone (Āśv. V. 17. 1). The procedure in this pressing resembles that of the mid-day pressing (Sat. V. 3. p. 915). The adhvaryu, the sacrificer, the pratiprasthātṛ, āgniḍhra and unnēṭr enter the havirdhāna shed by the eastern door and the wife enters by the western door (Kät. X. 3. 2-3). The doors of the havirdhāna shed are shut when there are many persons sitting inside the vedī (Āp. XIII. 9. 2, Sat. IX. 3. p. 915). The adhvaryu takes into the Āditya cup a part of the remnants of the soma from the cups for the joint deities. In the middle or western part of the āditya cup he adds curds and then again takes the whole of the remnants of the soma from the cups for the joint deities (that has been poured in the āditya asthāḷī). He stirs the contents of the cup with the upāṁśusvana stone used in crushing the soma stalks and mixes them well together. He then takes out the stone and places it among the stones used for crushing soma stalks. The āditya cup is not placed down, but is covered with darbhas or with the right hand of the adhvaryu, who comes out after the doors of the havirdhāna are opened, takes it to the uttaravedi, stirs the contents with darbhas in such a way that a few drops fall down out of the cup. After the usual praśaṇa and the other procedure the adhvaryu throws the darbhas on the āhavanīya and offers the contents of the āditya cup into fire. At the time of offering the contents and also immediately after doing so he does not look at the offering but looks elsewhere (Āśv. V. 17. 3). He does not partake of the remnants of soma in the āditya cup but keeps it with the remnants of soma therein among the several vessels. He puts on the rijaś (the dregs of soma stalks) that is left after the two pressings the stalks (āṁśu) that are in the adābhya vessel and the upāṁśupātra and silently extracts soma juice therefrom. In the āgniḍhra shed the sacrificer’s wife prepares by churning ‘āśīr’ (milk mixed with soma) and enters the havirdhāna shed by the western door. The yajamāna enters by the eastern door, spreads on the mouth of the pūtabhrī trough the strainer and pours thereon along with his wife the āśīr with four mantras (Tai. S. III. 2. 8. 4-5). He
fills the āgrayaṇa cup from four streams (the fourth being from the remnants of soma in the ādityapātra), while in the mid-day pressing there are only three streams (Sat. IX. 3, p. 918, Ṛp. XIII. 10. 11). In this pressing no turban is given to the grāvastut priest. Then the Viśṇu-dhōma is performed. The Āśvaḥ pavamaṇa is then chanted on the lines of the Mādhyāndina pavamaṇa.

The ṛava prepared from the various limbs of the (savanīya) pasu sacrificed in the morning is then offered (Ṛp. XIII. 11. 3, Āsv. V. 17. 4). After the ida is partaken of by the hōtra, the purodaśa (cake baked on 12 potsherds, Sat. IX. 3, p. 920) is offered to Indra and the rest of the procedure up to the laying down of the Narāśaṁsa cups is followed. Then soma of the third pressing is offered by the adhvaryu from the hotṛaṇaṇa and by the camasādhvāryus from their camasas and as elsewhere the priests and camasādhvāryus partake of the remnants. After the Narāśaṁsa cups are laid down each of the priests who drink soma from camasas takes from the softest part of the purodaśa three small balls (or pills), places them on the ground to the south of his own camasa and they then offer them to their own father, grand-father and great-grand-father with the appropriate mantras (Ṛp. XIII. 12. 9, Āsv. V. 17. 5). They mutter the namaskāra mantras (vide note 2438 above) and the sacrificer utters the Śaḍ-dhōtra mantras (Ṛp. XIII. 12.

2618. The third pressing is connected with the Rāhuṇa as the prājita of the adhvaryu shows:

2619. Vide note 2435 for the mantras. Āsv. and Lkt. II. 10. 4 say the mantra is ‘�धि विरोधे मान्त्रव्यर्थणाम् यथावामानव्यवस्थतिः’.' Kkt. X. 5. 11 notes that the procedure of Piṇḍapitṛyajña from piṇḍadāna to smelling the piṇḍas is observed but without water and (in X. 5. 12) gives it as his opinion that it is really the yajamāna’s ancestors that are offered pieces of the purodaśa and not those of the camasādhvāryus.
10-11) which are in Tai, Ār. III. 4. Then the Sāvitra cup is offered (Ap. XIII. 13. 1, Āsv. V. 18. 1). The Vaiśvadeva cup is thereafter filled from the Pūtabhū trough, but there is no stotra chanted for this cup; the vaiśvadeva ēśāstra however is recited by the hotṛ (Āsv. V. 18. 5-13). Then rice (caru) is boiled for being offered to god Soma. The adhvaryu wears the sacred thread in the prācināvita form, cuts off to the south of the ahavanīya one oblation from the boiled rice with his right hand and another with the mekṣapa, crosses to the north of the ahavanīya, and with his face to the south offers in the southern part of the ahavanīya fire the oblations of rice, the āṣāya being 'tvaṁ soma piṭbhīḥ saṁvidānāḥ' (Rg. VIII. 48.13).

Ājya is poured on the remnants of the caru in the pot, the adhvaryu sees his face in the clarified butter (Āsv. V. 19. 4), anoints his eyes with the ājya by means of his thumb and ring-finger and then hands over the pot of rice (with ājya therein) to the three udgātṛ priests, who see their reflections in the ājya and if they cannot see their reflection (which is an evil omen) then more ājya is poured and two mantras are repeated (Āsv. V. 19.5, one being 'bhadram karpebhīḥ' (Rg. I. 89. 8) and then again they look for their reflection in the ājya. The āgnidhra carries lighted roots of darbhas to the several dhiṣṇyās and establishes them thereon as fires and the adhvaryu pours ājya taken afresh in a pot over them while the darbhas are glowing (Ap. XIII. 14. 5-6, Sat. IX. 4 p. 929). He keeps some ājya in the pot, takes the cup called Pāṭnivata, fills it from the soma in the Āgrayanaśthālī, mixes in it the ājya that remains after pouring over on the dhiṣṇya fire-brands and offers it into the northern part of the fire. Jai. (in III. 2. 33-37) lays down several propositions about this cup viz. that it is offered only to Agni Pāṭnivat and not also to Indra-Vāyu and other joint deities (though the soma in the āgrayanaśthālī had in it the remnants of the contents of the grahas for joint deities), that, though the mantra in offering it contains the word Tvāṣṭr ('O! Agni Pāṭnivat! drink soma joined with gods Tvāṣṭr'), that cup of soma is offered only to Agni Pāṭnivat and not to Tvāṣṭr also and

2620. The Pāṭnivata cup is offered to Agni Pāṭnivat. The āṣāya verse repeated in a low voice by the āgnidhra (according to Āsv. V. 19. 7) for it is Rg. III. 6. 9 एविनामस्य सर्वं पाययश्च नानां रथं बिभिन्नं प्रथमः. पात्मानस्तीत्वात् श्रीव नेत्रवनुमयं वह मातुष्यस्।) According to Ap. XIII. 14.8, Sat. IX. 4 p. 930, the text uttered with svabhā is; ‘अप्राप्तमात्र पात्मानस्तीत्वा वह नाम्। सौमे ग्रह स्वादः।’ (वाज. सं. VIII. 10, सं. सं. I. 4. 27. 1).
that, though Rg. III. 6. 9 (the yājña verse) contains a prayer about the thirty-three gods, the Pātīnāvata is not to be supposed to be offered to them also. The adhvaryu then issues various directions to the several priests (Āp. XIII. 14. 11, Sat. IX. 4. p. 930). The āṇḍhra sits on the lap of the nēśēr and partakes of the remnants of the Pātīnāvata cup (Āśv. V. 19. 8, Kāt. X. 6. 24), while so sitting. He washes that cup on the mārjālyā and keeps it on the khara. The camasses of the hotṛ and others are filled by the unnēśēr in such a way that no soma is left, the two jars of soma are wiped with the datās and they are all kept with meaths turned downwards. The adhvaryu starts the udgāṭ priest on their chant of Yajñāyajñīya stotra (Āp. XIII. 15. 3), which is the principal stotra of the Agniṣṭoma (Sat. IX. 4. p. 931 calls it 'Agniṣṭoma Sāman'). All those priests who are to chant the stotra and the choristers cover their heads together with the ears. Those who come as sight-seers into the sadas should join in the chant as choristers (Āp. XII. 15. 6). When the udgāṭ makes the hīnkāra of the yajñāyajñīya stotra he looks at the sacrificer’s wife who is brought by the nēśēr near the udgāṭ. When the nidhana (finale) of the first verse is being sung the wife removes the garment from her right thigh and with her face to the north pours the pānnejanī water on her thigh up till the prastāva of the third stotṛya of the first paryāya (so as to leave no water in the jar). The wife retires to her shed when the udgāṭ asks her to go or when he has looked at her thrice and she has poured water thrice (Kāt. X. 7. 5–6). While the chant proceeds the sacrificer repeats the saptahotṛ mantras (note 2393 above). The Yajñāyajñīya sāman is Rg. VI. 48. 1–2 = Sāmaveda

2621. Āp. XIII. 15. 1 and Sat. IX. 4. p. 931 do not apparently like this sitting on the lap of the nēśēr and so give an option ‘नीवय आशीर्व वधूपरव असित खैया: स्थानः ’ सर्वसापदः.

2622. According to Āp. XIII. 15. 5 it is optional to cover the ears. According to Sat. IX. 4. p. 931, all persons whether priests or sight-seers that are in the sadas cover their heads and ears and the yajamāna may do so or not.

2623. Yajñāyajñīya stotra hīnkāra yati parntīhūdagatavet | niprān yati parntīhūdagatavet | nishēr yati parntīhūdagatavet. Sūtra II. 10, 15–17 and Dālāvāya VI. 2, 15–17; uparī tūrṣṭuḥvṛtvāvastāyanaṃnātvarīkañcātāto | atmakṣaṇasvamāma navatvaḥ | bhāṣa Vibhāga 11. Vide also Viṣṇuṣṭāna III. 7. 8–14 for this.
After this comes the recitation of the Ṛgveda (H. V. 20. 6) which is to be done in the druta (quick) mode of recitation.

While the hotṛ recites Ṛg. X. 9. 1-3 (the hymn beginning with ‘āpo hi śtā’), which is part of this sastra he touches water separately at each verse, the other priests touch him, they all remove the covering from their heads, the hotṛ utters the śhāvya, the adhvaryu utters the pratigāra after splashing water. There are śhāvas when the four verses of Ṛg. VI. 47. 1-4 are being recited in the Ṛgveda sastra. According to Sat. IX. 4. p. 932 the śhāva at the beginning of the first

2624. The verses of the Yajñaśatiya sāman are: Yuddhānyanihavi vadhayati

2625. The mode of recitation is of three sorts, viz. nātyadṛṣṭam, nātyadṛṣṭam, and nātyadṛṣṭam (com. on H. V. 20. 2). These are mentioned in the Ahuvaliyānāmya XIII. 18 also.
verse has a response which is 'madā modaiva moda modaiva (or-daiva).

When the last verse (paridhānīya) of the Āgnimārūta śastra is being recited (or at one of several other stages, according to Āp. XIII. 16. 2–5 and Sat. IX. 4. p. 933) the pratiprasthātr brings into the hotṛ-camasa the soma contained in the dhruva graha and the adhvaryu offers the soma contained in that camasa and the camasādhvaryus offer the soma in their cups and the priests partake of the remnants. When the upayāja homa with reference to the animal killed in the morning is performed and the paridhis are cast into the fire, he takes the Hāriyojanā cup. The unnetr brings into it all the soma contained in the agrayaṇa-sthāṇi and mixes therein plenty of fried barley grains, places the cup on his head, comes out of the havirdhāna shed, steps backwards and forwards several times. Then the contents are offered to Indra (the tyāga by the yajamāna is 'idam Indrāya harivate') and the remnants are brought to the sadas for being partaken by the priests and the sacrificer. They distribute the remnants into other vessels, drink the fluid only smacking their lips, press the fried grains between their teeth so as to extract and take in all juice out of them and spit out of the vedi the masticated fried grains and sip water. According to some (Kāt. X. 8. 5) the priests only smell the fried grains. They throw chips of the tree from which the yūpa was made into the āhavanyā each with 'thou art the expiation (means of removal) of the evil caused by gods, men, pītras &c.' (Vāj. S. VIII. 13., Tai. S. III. 2. 5. 7 quoted in Āp. XIII. 17. 9). They partake of the thick cheese-like layer on curds with 'dadhihrāṇo' (Rg. IV. 39. 6.) in the āghndhra shed (Sat. IX. 4. p. 935, Āp. XIII. 18. 1). They cast into the jars containing remnants of Ekaḥana waters green dārava.

2627. Āṣv. V. 20. 6 has स्वादुर्फलयमिनि चतुर्थ मध्येष्व मादान मध्यमवै च चेष्व वो वेदोनियार्थां प्रलिपि; Āp. XIII. 15. 14 says 'स्वादुर्फलयं मध्यमवन्य निचने शिविप्रभाष्यमेतेः प्रमिनि मुनावाह इव मादामात्र इत्यत्था व्याप्तादितः'. This last appears to be corrupt. The footnotes in Band. VIII. 15 show how uncertain the mass. readings are. Sat. IX. 4. p. 932 explains मादान as स्वादुरुफलयमिनि मन्दिरां व्याप्तादितः.

2628. This cup is called Hāriyojanā because it suggests the yoking of the horse of Indra for his return after being present at the soma offerings throughout the day. 'हरिजियोजनं पत्यं गमनामेव एवंयेश्वरयोजनं हरिकेः पत्यं गमनामेव एवंयेश्वरयोजनं हरिजियोजनं' com. on Satya. IX. 4. p. 384; 'हरिरिजियोजनं पत्यं गमनामेव एवंयेश्वरयोजनं हरिजियोजनं' com. on Āp. XIII. 17. 1.
grass, squeeze that grass well, impart to the water a sharp
flavour (by the juice of the dūrva), pour the water into ten
camasas. Each priest smells his camasa (and those who have
none smell the one nearest to them) to the west of the cātvāla or
in the place (called āstāva) where the Bauḍapavamāna was
chanted (Āp. XIII. 17. 9, Kāṭ. X. 3. 7, Sat. IX. 4. p. 935) and
pour the water down into the cātvāla pit (Sat. IX. 4 p. 935, or
inside the vedi according to Āp. XIII. 18. 1). All priests wait
upon the āhavanīya with the mindā mantra ‘yanma ātmamo
mindābhūt’ (whatever fault has been mine, Agni has mended
it’ &c. Tai. S. III. 2. 5. 4). The priests then discharge them-
seves from the vow made at the Tānūnapra ceremony. Then
the Patnīsanyājas are performed as in the animal sacrifice
(Āp. XIII. 18. 3). The adhvaryu offers with the jahu nine
samīṣṭayajus offerings in a continuous stream, standing inside
the vedi. Then he performs the pṛayaścitas for actions like
spilling soma drops about and offers a savanāhuti (i.e. an ājya
offering indicating the completion of the Agniṣṭoma). The
adhvaryu issues a direction to the mātrāvarṇa to urge the
priests to come out of the sacrificial shed and the latter do so.

Then follows the Avabhṛtha (the final purificatory bath).
The procedure of this is an īṣṭi. Jaimini, however, in X. 7. 47–50
lays down that the avabhṛtha is a special rite and therefore
all that takes place in the dārśapūrnamāsa īṣṭi does not follow
as a matter of course. A fuel-stick is laid on fire, a veda
bunch is made, kuśa is strewn round the fires (that is paris-
taraṇa), the necessary yajñapātras are placed with mouths
downwards. No idhma is brought and some do not even prepare
the vedi. Only four ladlings of ājya are taken in all the
lades (sruc). The nirvāpa is only for a cake to Varuna on
one potsher (Āp. XIII. 19. 3). There are no prāṇītā waters
(Sat. IX. 5. p. 938), and no girding up of the wife (vide above
p. 1040 for it). The ājya in the ladles and the grains taken
out for purodāsa are placed on the shoulder (north corner on
eastern side) of the uttaravedi. The sacrificer takes out from
its pit the post of udumbara (audumbarī in the sadas), places
it on the hide and board used in extracting soma juice and all
other utensils except the four sthāls viz. the āgrayaṇa, uktha,
āditya-sthāl and dhruvaśthāl (vide Tai. Br. I. 4. 1 for these
four sthāls of clay) that are smeared with soma in the space
between the cātvāla pit and the utkara or on the northern
shoulder of the vedi on the large stool (āsandī) used for soma.
The yajamāna casts away the antelope skin in the cātvāla pit (other ways of disposal are also mentioned in Āp. XIII. 19. 8–9). When starting for avabhrtha he offers clarified butter with ‘O! Fire, that givest life &c.’ (Tai. S. I. 3. 14. 4.), a second oblation with the mantra ‘avabhrtha, nicumpuṇa &c.’ (Vāj. S. VIII. 27.).

A third oblation of ājya is made to Rudra (Āp. XIII. 20. 1) with ‘namo Rudrāya’ (Tai. Br. III. 7. 9.). When starting from the vedi or from near the cātvāla with faces to the north they recite Rg. I. 24. 8 (Tai. S. I. 4. 45. 1.). The adhvaryu issues a direction to the prastot to chant a sāman. The sāman chanted is called ‘avabhṛtha sāman’ (Lāṭ. II. 12. 1.). It is ‘agnistapati’ (vide Śat. Br. IV. 4. 5. 8 and Drāhyāyana śr. VI. 4. 1.). When the nidhana of the sāman is being sung, all the priests, the yajamāna and his wife thrice repeat that finale. They do so a second time when they have traversed half of the distance to the reservoir of water and a third time when they reach the water (Āp. XIII. 20. 4 and Sat. IX. 5. p. 941.). The same procedure is followed for the Varuṇa purodhāsa as in Varuṇapra-ghāsas for nīkāsa. The dregs of soma are thrown into water with the branch of the udumbara tree and curds are poured over it. All utensils smeared with soma are thrown into water (Āp. XIII. 21. 12, Kāṭ. X. 8. 24). Jai. (IV. 2. 19–22) says that this casting into water is merely the final disposal (pratipatti) of these utensils and the śrutī passage ‘they approach the water for the final bath with whatever is smeared with soma’ does not lay down any subordinate matter about avabhrtha. The girdle of the yajamāna and the yoktra, the jāla (net on the head of the wife) and the antelope skin of the wife are dipped in water. The yajamāna invokes the water with ‘deviṛāpaḥ’ (Tai. S. I. 4. 45. 3) and enters. The deep silent waters of flowing rivers are to be preferred, but in the absence of such waters any water reservoir will do (Kāṭ. X.8.19). The yajamāna and the wife enter water, splash water on their heads (but do not dip them into water), rub each other’s back. A handful of kuṣa is thrown into the water and this handful in the water serves as the āhavanīya for all āhutis in avabhrtha.

2629. The mantra in Vāj. S. is अध्य नित्यमुनय निश्चेष्टस्मिन नित्यमुनय. अन देवदेवशुणामः वायस्मिवर्म वर्मशुणाय प्रेत स्वयंसाहि। Āp. XIII. 19. 16 following Tai. śr. II. 6. 6 reads नित्यमुनय for नित्यमुनय. Vide Lāṭ. II. 12. 9, where this mantra is used at the time of sprinkling oneself with water after the bath.
The prājās and anuyājas are offered as in darsapūrṇamāsa (except to God Barhis). Jai (XI. 2, 30-34) lays down that not only is the principal offering of purodāsa offered into water but also all subordinate ones like āghāras. A portion of the purodāsa for Varuna is offered therein. The rest of the purodāsa is offered to Agni and Varuṇa, which becomes the Svishṭakṛt offering in this case (Kāṭ. X. 8, Sat. IX. 5 p. 944). The unnetṛ at the direction of the adhvaryu leads all out of the water (the yajamāna or hotṛ being the first). The yajamāna and his wife put on fresh garments and come out. The cloth with which soma was enveloped is worn as a turban by the yajamāna and that in which soma stalks were tied is worn by the wife and both the pieces of cloth are donated later on in the Udavaśāṁya ṯiti to the adhvaryu (Āp. XIII. 22, 3-4). The priests, the yajamāna and the wife hold each a fuel-stick of udumbara, mutter the Maḥiyā ṛk (viz. apama somam-amṛtā abhūna, Rg. VIII. 48, 3), proceed following the unnetṛ towards the sacrificial ground without looking back at the water, perform mārjana in front of the cow-stable (of the sacrificer) and place the fuel-stick (carried by each) on the āhavanīya with ‘edhosi &c.’ (Tai. S. I. 4, 45, 3) and wait upon that fire with ‘apo anvacāriṣam’ (Āp. XIII. 22, 6 quoting Tai. S. I. 4, 45, 3). Then follows the Udayantyā (the concluding ṯiti). It is performed in the prāgyanīśa (and not on the specially prepared uttaravedi). The procedure is like that for the prāyanīya ṯiti (already described on p. 1140). In the same sthāl (pot) in which the prāyanīya offering was cooked and to the bottom of which some remnants stick he takes the offering for this ṯiti. The wife again ties round her waist the yoktra. Prājās are optional and if not offered no ājya is taken in the juhū. The yājyās and anuvākyās of the prāyanīya become respectively the anuvākyās and yājyās of the Udayantyā. The order of deities is different, viz. Agni is the first, Pathyā Svasti the last for ājya offerings (Āp. XIII. 23, 4, Sat. IX. 6, p. 950, Aṣv. VI. 14, 3). When the Udayantyā is finished the anubandhyā rite follows620 (Āp. XIII. 23, 6, Sat. IX. 6, p. 951). A barren cow is to be offered to Mitra and Varuṇa. The procedure is the same as that of Nirūha-paśu-bandha. Some sacrificed three anubandhyā cows viz. to Mitra and Varuṇa, to the Viśve Devas and to Brhaspati,

620. Often the word is written as अनुवाक्याः ‘यज्ञनुमुखवते हति अन्यः-बन्ध्या’ com on Āp. XIII. 23, 1; ‘यज्ञनुम यज्ञन्यात्मनुम बद्धते हति अनुवाक्याः किष्किद आश: ’ com. on Sat. IX. 5, p. 951.
but Āp. (XIII. 23. 6. 10 and 14) restricts them to Vājapeya, Rājaseṣṭha and sattaras. Kāt. (X. 9. 14-15) says that instead of the cow, a bull may be offered or only paṇayā may be offered to Mitra and Varuna. Āp. XIII. 24. 10 states that in place of the anu-bandhīya cow the followers of Rgveda offered āmikā to Mitra-Varuna and the offering was made by the hotṛ in front of the havāndhasa shed and all the ceremonies in the archetype īṣṭī up to Íḍā were performed in that rite. After the anu-bandhīya (or āmikā) was offered came the five offerings called Devikā viz.: a cake on twelve potsherds to Dhāṛ and four oblations of rice cooked in milk in the four sthālas mentioned above (in which soma had been placed) to Anumati, Rākā, Sinvālī and Kuhu (Āśv. VI. 14. 15, Āp. XIII. 24. 1-3). The yajamāna shaves his hair and moustache near the southern side of the vedi (Āp. XIII. 23. 16). The āhavanīya fire is taken to the north outside the mahāvedi in an earthen-ware vessel and the kuśas strewn on the vedi are burnt thereon and the smoke issuing therefrom is invoked with a mantra (Sat. IX. 6. p. 951), the adhvaryu offers on the fire (of the kuśas) ground barley from his joined hands (Āp. XIII. 24. 16-17). The fires are then deposited in the araṇis by repeating ‘ayam te yoniḥ’ (Rg. III. 29. 10, Tai. S. I. 5. 2, Vāj. S. III. 14) as stated in Āśv. III. 10. 5. Having given up the sacrificial ground he again produces fire by attrition to the north of the sacrificial ground and the udavasāntīya īṣṭī is performed. In this īṣṭī a cake baked on eight or five potsherds is offered to Agni (Āp. XIII. 25. 5, Sat. IX. 6. p. 956). In this īṣṭī (Āśv. VI. 14. 24) everything is done as in the pūtaraṇāhṛya, but the mantras are muttered insaudibly in all cases except the last anuyāsa. A bull is the fee or as much gold as will purchase a bull. Instead of this īṣṭī an offering of ājya was made by some (Āp. XIII. 25. 7-8) from the jhū in which twelve ladlings were made with sruva with ‘idam viṣṇuv’ (Rg. I. 22. 17).

2631. In modern times no cow is sacrificed, but only āmikā is offered instead. Among the actions forbidden in the Kali age is the slaughter of anu-bandhīya. ‘यथा नियोगमां नो नातुभवायधोषी या ।’ तधूतः-द्रविकामां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां नै व भवयति कतिे यो नै योगियो मां न
Ingenious theories have been advanced by European scholars about the origin of the soma sacrifices. Considerations of space forbid the discussion of this topic here. Those who are interested in these speculations may consult Prof. Eggeling’s Introduction to S. B. E. vol. 26 pp. XI–XXIII (where several European works are cited and questions about soma are discussed), L’Agniṣṭoma (pp. 481–490), Prof. Keith’s ‘Religion and philosophy of the Veda &c.’ pp. 331–332 and the works cited there. With the greatest respect for all these learned and industrious European savants it must be said that none of the theories has any great plausibility or carries conviction. The cult of the soma is at least Indo-Iranian and no sure traces are left in the ancient Indian religious books of the origin of that cult. We have simply the institution of the sacrifice before us and all else is imagination and speculation.

One important question is the relation of the plant soma to the moon (also called soma as in Rg. X. 85. 1 and 2). The moon is generally called ‘mās’ or ‘candrāmas’ in the Rg. (Rg. V. 51. 15, X. 85. 19, VIII. 94. 2, X. 12. 7, X. 68. 10). In Rg. VIII. 82. 8 occurs the very striking simile गृह्योत्सव ‘Soma that is seen among the (soma) vessels as the moon in waters’ and the Atharvaveda (XI. 6. 7) states that the god whom people call Candramas is soma. In several places soma is addressed as indu (which certainly means the moon in later literature). Vide Rg. IX. 86. 24, 26, 37, VIII. 48. 2, 4, 5, 12, 13. It is said that soma grew on Mūjavat (Rg. X. 34. 1) and in the Ārjikya country (Rg. VIII. 64. 11) on the river Suṣomā. Even in the Rgveda soma appears to have become mythical. In Rg. IX. 86. 24 soma is said to have been brought from heaven by Suparna (eagle or bird?) and in I. 93. 6 by a Śyenā (hawk). Another matter to be noted is that the soma plant had certainly become rare, if not unobtainable, in the times of the Brāhmaṇas. The Sat. Br. IV. 5. 10 mentions several substitutes for soma, among which are Phālguna plants having brown flowers.

2633. यो अपूर्व चन्द्रमा इति सोमभल्लु द्विते। व. VIII. 82. 8; सोमभल्लु मा छेको सुखमुः यलुः चन्द्रमा इति। अर्यवर्गेः XI. 6. 7. Vide Prof. Keith’s remarks on Hillebrandt’s views of the identification of the plant with the moon (Intro. to Tai. S. p. CXX).

Dūb plant and greenish kuśas. The Tāṇḍya Br. says ‘If one does not secure soma, one may extract juice from pūtikas’.\textsuperscript{2635} Jai. (III. 6. 40 and VI. 3. 13–17) states that this passage restricts a sacrificer when no soma is available to pūtikas and prevents the employment of other substances similar to soma and in VI. 3. 31 he declares that pūtikas are the proper prati-nidhi (substitute) for soma and not any other substance even if it may be more similar to soma than pūtikas, but that if both pūtika and soma are unavailable then another substance similar to soma may be employed. Āśv. (VI. 8. 5–6) states that if soma stalks be not available then pūtika stalks and Phālguna plant should be used or other plants mixed with pūtikas may be employed (and the com. adds that those others are dūrvā, kuśa and the like). In the Deccan the plant that is taken to represent soma when soma sacrifices are rarely performed is called ‘rānśera’ (in Marathi) which grows in the hills of the Deccan.

\textsuperscript{2635} याव्य सोम न विद्वेष्यु: पूतिकामभिषुध्यं दृविः न पूतिकामूडः नानि च। सङ्क्या IX. 3. 3.
CHAPTER XXXIV

OTHER SOMA SACRIFICES

The sūtras speak of seven forms (sarīsthās) of soma sacrifices. These seven forms are Agniśtoma, Atyagnīśtoma, Ukthyā, Sōdaśin, Vājapeya, Atirātra and Aptoryāma (according to Kāṭ. X. 9. 27, Āsv. VI. 11. 1, Lāṭ. V. 4. 24). The first of these has been described in some detail above. Owing to restrictions of space only a few words can be said about the other soma sacrifices. All sūtras do not state the same number of soma sacrifices. Āp. XIV. 1.1 and Sat. IX. 7. p. 958 expressly say that Ukthya, Sōdaśin, Atirātra and Aptoryāma are the modifications of Agniśtoma and the commentaries of both point out that there were several views on the number of the modifications of the Agniśtoma. In the Brāhmaṇas the Agniśtoma, Ukthya, Sōdaśin and Atirātra are generally mentioned as forms of Jyotistoma (vide Sat. Br. IV. 6. 3. 3, Tai. Br. I. 3. 3 and 4, which last mentions Vājapeya also).

Ukthya or Uktha. In this there are three more stotras (called uktha stotras) and śastras (called uktha śastras) to be chanted and recited in the evening pressing, thus bringing the total of stotras and śastras to fifteen (Ait. Br. 14. 3, Āsv. VI. 1. 1–3). Āp. XIV. 1. 2 says that the Ukthya, Sōdaśin, Atirātra and Aptoryāma are respectively performed by him who desires cattle, vigour, progeny and cattle, all objects. In the Ukthya an additional victim, a goat (over and above those offered in Agniśtoma) is sacrificed for Indra and Agni on the pressing day. Vide Ait. Br. XIV. 3, Āsv. VI. 1. 1–3, Āp. XIV. 1, Sat. IX. 7. pp. 958–959, Haug’s tr. of Ait. Br. p. 251 n, S. B. E. vol. 41, pp. XIV–XVI.

Sōdaśin. In this sacrifice in addition to the fifteen stotras and fifteen śastras of the Ukthya there is an additional stotra and a corresponding śastra called Sōdaśin in the tritiya savana (both the śastra and the sacrifice have the same name, as the com. on Āsv. VI. 2. 1 says). There is an additional cup in the morning or at all pressings according to some (Āp. XIV. 2. 4–5). It is made of khadira wood and is quadrangular in shape (Sat. IX. 7. p. 960). The stotra for the Sōdaśin cup is begun to be chanted
about sunset after the adhvaryu hands over a piece of gold to the sāma singer (instead of kuśa grass, Āp. XIV. 3. 1). Soma is purchased for a cow that is of very small stature and has red-coloured ears. In this rite an additional victim viz. a ram is sacrificed for Indra. The fee is a reddish brown horse or a female mule. Vide Ait. Br. 16. 1-4, Āśv. VI. 2-3, Āp. XIV. 2. 3 ff, Sat. IX. 7. pp. 959-962, Haug’s tr. of Ait. Br. p. 255-256n, S.B.E. vol. 41 pp. XVI-XVII for further details.

Aṭyagniṣṭoma. This form is obtained by adding the sōḍaśistotra, the sōḍaśin cup and an additional victim for Indra to what prevails in the Agniṣṭoma; vide S.B.E. vol. 41, p. XVII.

Aṭirātra. This soma sacrifice is referred to even in the Rāyveda (VII. 103. 7). As this sacrifice is not finished in one day but only after the day and night pass away it is called Aṭirātra. Āp. X. 2. 4 notes that according to some the Aṭirātra is performed even before Agniṣṭoma. The Aṭirātra has 29 stotras and 29 śastras. In this the additional stotras and śastras are repeated at night in four rounds (called paryāyas) of three stotras and śastras. Āśv. VI. 4. 10 points out these 12 śastras. In this sacrifice the śāstra called Āśvina is recited, but before it six śāhutis are offered at night. The Āśvina-śāstra closely follows the procedure of pṛātaranuvāka, must comprise at least a thousand verses and was to be recited till sunrise (vide Haug’s tr. of Ait. Br. pp. 268-269n for description of this śāstra). At twilight is chanted a stotra appropriately called Sandhistotra (Haug’s tr. of Ait. Br. pp. 266-267n). It is in the Rathantara melody. If the sun did not rise by that time the hotṛ was to continue reciting Rg. I. 112 and when the sun rose he was to recite saurya hymns (viz. Rg. X. 158, I. 50. 1-9, I. 115, X. 37). A fourth animal viz. an ewe (or ram according to some) is offered to Sarasvatī on the pressing day (Sat. IX. 7. p. 963). The principal camasses in the night are offered to Indra Apiṣavara (Sat. IX. 7. p. 963.). A purodāśa on two potsherds is offered by the prātiprasthāṭr to Āśvins (Āśv. VI. 5. 23 and Sat. IX. 7 p. 965) and a soma cup is offered to the Āśvins. Jai. X. 8. 6 notes that as a vedic passage says ‘there is no sōḍaśin cup in Aṭirātra’ and another says there is, the first is a prohibition and there is an option. For details vide Ait. Br. 14. 3 and 16. 5-7, Āśv. VI. 4-5, Sat. IX. 7 pp. 663-665, Āp. XIV. 3. 8-XIV. 4. 11, S.B.E. vol. 41 pp. XVII-XX.
 Aptoryāma—This sacrifice is similar to Atirātra of which it appears to be an amplification. Only there are four additional stotras (i.e. 33 in all) and four additional śāstras recited by the hotṛ and his assistants, and there are four canasas in relation to these last respectively for Agni, Indra, Viśve Devās and Viṣṇu (Āp. XIV. 4. 12-16, Sat. IX. 7 pp. 966-967, Śān. XV. 5. 14-18 and Sat. X. 8. p. 1111). According to Āśv. (IX. 11. 1) he whose cattle do not live or who desires to secure cattle of good breed should perform the Aptoryāma. Āśv. (IX. 9. 22-23) says that in this the fee is more than a thousand (cows) up to an unlimited number and the hotṛ gets a special gift of a white chariot (plated with silver) to which female mules are yoked. This sacrifice is generally joined with others. The Tāṇḍya Br. (XX. 3. 4-5) states that the rite is so called because by its performance one secures whatever object one desires (from 'āp' to obtain).

 Vājapeya—(lit. food and drink, or drink of strength or of food or of a race). Though this rite is said to be a form of Jyotistoma and though it follows the procedure of Śodāsin (Āp. XVIII. 1. 4) it has so many special features of its own that it may be said to be an independent sacrifice. One characteristic feature is that the number 17 is predominant in this sacrifice (Āp. XVIII. 1. 5, Tāṇḍya XVIII. 7. 5), viz. there are 17 stotras and 17 śāstras, the 17th being the Vājapeya stotra and śāstra, 17 animals sacrificed for Prajāpati, 17 objects distributed as fee, the yūpa (of bilva or khadira wood) was 17 aratnis in length, at the time of enveloping the yūpa with a girdle in this rite 17 pieces of cloth were employed for the purpose (Āp. XVIII. 1. 12), it lasted for 17 days (for 13 days dikṣā, 3 upasad days and one pressing day) or there were 17 dikṣās (and then the rite lasted for 21 days). Vide Āśv. IX. 9. 2-3 and Āp. XVIII. 1. 6-7. Another feature was that there were seventeen cups of surā (wine) for Prajāpati as well as 17 cups of soma. Another peculiarity was that there were seventeen chariots to which horses were yoked and a race was run, when seventeen drums that were arranged on the northern śroṭi of the vedi were simultaneously beaten (Āp. XVIII. 4. 4 and 7, Kāt. XIV. 3. 14) to the west of the āgnidhra shed.

2636. Various meanings are assigned to 'Vājapeya'. The Tā. Br. I. 342 says 'वाजापयो या एवः। वाजने क्षतेन हृद्य ऐतर्र्त। सामो वा चालने: । ... अर्धं च चालनेण।। शास्त्रययस्यक्ति (XV. 1. 4-6) states 'वासने वै देवय: । अर्धं वाजः। वासने व दृष्टव्याचकम्। तथे ग्रहयोगयोः॥',

2635.
This complicated rite was undertaken by one who desired overlordship (ādhipatya, as Āśv. IX. 9. 1 says) or prosperity (Āp. XVIII. 1. 1) or svārājya (the position of Indra or uncontrolled dominion). It was performed in the autumn. Only a brāhmaṇa or a kṣatriya could perform it, but not a vaiśya (Kāt. XIV. 1. 1 and Āp. XVIII. 1. 1). In the case of a brāhmaṇa the reward aimed at must have been the attainment of the position of a super-eminently learned or prosperous man. All the priests, the sacrificer and his wife wear chains of gold, and Āśv. IX. 3. 5 adds that the chain worn by the hośr has a hundred lotus-like pendants studded with precious stones. The golden chain worn by each priest becomes part of his fee. Besides the three viz. for Agni, Indra and Agni and for Indra (a ram), a barren cow for Maruts and ewe for Sarasvati and 17 hornless, young and virile goats of one colour (or all of dark colour) for Prajāpati are offered in this rite (Āp. XVIII. 2. 12–13, Kāt. XIV. 2. 11–13). For the 17 cups of wine (called parisut, prepared from several herbs) the pratipraṣṭhātṛ prepares a separate mound (kharā) to the west of the axle of the southern havirdhāna cart on which the wine cups made of clay are to be kept. The soma cups are to the east of the axle of the cart and wine cups to the west and they are to be kept separate. According to Kāt. (XIV. 1. 17 and 26) it is the nesṭṛ priest that gets ready the mound and the wine cups. In the midst of the wine cups a golden cup of honey is placed (Tai. Br. I. 3. 3, Kāt. XIV. 2. 9). The wine is purchased ready-made in exchange for lead from a long-haired man at the time when soma stalks are purchased, or the material for making wine is bought, and is entered into the sacrificial enclosure by the southern door and is boiled on the dakṣīṇa fire (Kāt. XIV. 1. 14–17). The yūpa has four angles (and not eight as elsewhere) and has no top protruding beyond the caṣāla, but its top is even and is slightly depressed in the middle. The caṣāla of the yūpa (which is 17 aranyas high) is made of wheat flour (Tai. Br. I. 3. 7, Āp. XVIII. 1. 8, Kāt. XIV. 1. 22). A race is run in connection with the mid-day pressing in the

2637. शारिब् वाजयेये र्सारायकाणे यजत्। quoted by शबर on Āś. X. 2. 64 and X. 7. 51. The Tai. Br. I. 3. 2 has य एवं विद्विन्न वाजयेये यजते संक्ति र्सारायकाण्। अथ समानानी पयति। लिंगलेखसै ज्ञयेताप्राय।। वाजयेयाजैरः वाच प्रजापति-माये।। सामुन्त: नाथापण्डुः 18. 6. 4.

2638. स व एव भाजायपति चैव राजायपति च यजत:। से. भा. I. 3. 2; यं भाजायपति राजायव भुसकुवीरह स वाजयेये यजत। हारायमण VIII. 11. 1.
following way (Āp. XVIII. 3. 3 and 12-13). The Tai. Br. I. 3. 2 refers to the race won by Brhaspati and connects the Vajapeya with that race. Seventeen chariots are got ready to the east of the āhavantya with their yokes to the north or east. One of them is the sacrificer’s chariot to which three horses are yoked with mantras and a fourth runs along the third but is not yoked. These horses are made to smell the *caru* of wild rice (*nivāra*) which is meant for Brhaspati. To the sixteen other chariots four horses each are yoked outside the vedi but without mantras (com. on Kāt. XIV. 3. 11). A *kṣatriya* (*rajasūtra* according to Āp.) shoots an arrow from the space between the cātvāla and utkara and notes the spot where it falls, from which he shoots an arrow a second time. This is done seventeen times. On the spot where the arrow falls at the 17th shooting, he plants a post of udumbara wood as the goal for the chariot race (Āp. XVIII. 3. 12 and Kāt. XIV. 3. 1-11 and 16-17). When the race starts, the brahmā priest fixes an udumbara chariot-wheel (having seventeen spokes according to Kāt. V. 12. 11) on an axle (or udumbara post navel-high) implanted on a spot between the cātvāla and the utkara (or near the utkara) and ascends on that wheel with ‘at the impulse of God Savitṛ may I win vāja (vigour, food or race) with the help of Brhaspati, the winner of vāja’ (Āp. XVIII. 4. 8, Kāt. XIV. 3. 12 which mentions Vāj. S. IX. 10). When the wheel is revolved from left to right (it is revolved thrice) the brahmā chants the Vāji-sāman²⁶⁹ (Āp. XVIII. 4. 11, Āśv. IX. 9. 8, Lāṭ. V. 12. 14). According to Lāṭ. (V. 12. 13) the brahmā only rests his arms on the wheel. The yajamāna occupies the chariot on which mantras were recited and the adhvaryu (or his pupil) also gets into it to instruct the yajamāna to repeat the Vedic formulae he has to utter. Other persons (called vājasṛt) join in the race and sit in the other sixteen chariots and a *kṣatriya* or vaśya sits in one of them and the race starts with speed. All the seventeen drums are beaten on the northern śrōni of the vedi to urge on the horses. All the horses are made to smell the *caru* of wild rice (*nivāra*) cooked in 17 pots for Bṛhaspati. The chariot of the sacrificer is in front and the others follow his, but do not overtake it. The adhvaryu makes the yajamāna

²⁶⁹. The verse to be chanted by brahmā is आपवंतां आ वाज यथवि अष्टाश्चक्रम सक्षिदि से। स्वयम् अवतिर्न दयता। This is one of the few verses of the Śāmasveda that are not found in the Rgveda. If the brahmā cannot chant it, he is to mutter it thrice (Āśv. IX. 9. 3).
recite the formulae of victory such as 'agnirekākṣareṇa' (Vāj. S. VIII. 31-34, Tai. S. I. 1. 11). When the chariot reaches the goal, the chariot is taken to its north and then turned round to the south. All the chariots return to the sacrificial ground and the horses are again made to smell the caru of nīvāras and a homa is offered for discharging the drums (dundubhi-vimocaniya-homa). A berry (kṛṣṇala, gold of that weight) is given to each of those that rode the chariots, but that gold is taken back from them and is donated to the brahmā who also receives the golden jar of honey (Kāt. XIV. 4. 17, Ṛp. XVIII. 5. 5) after it is presented to and taken back from the kṣatriya or vaiśya. The cups of soma are taken up by the priests (the adhvaryu taking the hotr-camasa), and the camaśādhyāvṛyas take up their cups; while the pratipraṣṭhātṛ takes up the principal wine cup and the other sixteen are taken up by those who joined in the race. The adhvaryu starts towards the east with the soma cups with 'sam praḥ' (Tai. Br. I. 3. 3), the pratipraṣṭhātṛ to the west with the wine cups and stands near the mārjāliya shed. After the adhvaryu offers the soma cups, the wine cups are shaken and given to the sixteen persons who took part in the race and they quaff them on the southern śroni of the vedi. According to Kāt. (XIV. 3. 20 and XIV. 4. 16) the kṣatriya or vaiśya who sat in one of the chariots receives all the wine cups. When preparations are made to chant the Mahendra stotra, the nestṛ requests the wife to put on a short undergarment of darbha and the yajamāna wears a silken garment (tārpyam) inside the garment which he wears as a dikṣita. A ladder is raised against the yūpa to its north or south (Kāt. XIV. 5. 5) and when the sacrificer climbs to the top of the yūpa a dialogue ensues between the sacrificer and his wife (Kāt. XIV. 5. 6-11, Ṛp. XVIII. 5. 9-11). The sacrificer addresses 'wife, come, let us ascend to heaven'. The wife responds 'let us ascend'. They engage in this dialogue thrice. According to Kāt. XIV. 5. 8 both husband and wife climb to the top of the yūpa, while according to Ṛp. (XVIII. 4. 12) only the husband does so who finally says 'out of us both I shall ascend to heaven'. On reaching the top he touches the casāla of wheat flour and mutters 'we reached the heaven, the gods' (Tai. S. I. 7. 9. 2, Vāj. S. IX. 21). Thence he looks at his house with 'May I live long with my children'.
(Tai. S. I. 7. 9. 2) or in the several directions with Vāj. S. IX. 23 (Kāt. XIV. 5. 11). Vaiśyas (explained as his children by the comm. on Kāt. XIV. 5. 12) throw up to him 17 bags of salt or saltish earth enveloped in leaves of aśvattha or (according to Āp. XVIII. 5. 16-18) the adhavaryu, brahmā, hotr and udgātṛ raise up the bags to his face on long poles respectively from the east, south, west and north with mantras (referring to food, vāja and winning of vāja) He receives them and descends. He plants his right foot on a piece of gold placed over a goat-skin spread in front of the yūpa on the ground with its neck to the east and hairy side outside and his left foot on the skin itself and from thence he sits down on a couch placed on the west side of the uttararavedi. The offerings of the omentum and other limbs of the animal for Sarasvatī and of other animals are made, the wild rice caru for Bṛhaspati is offered and the priests partake of the remnants as usual. The animals for Prajāpati are offered at the time of the mid-day pressing. Before the offering to Śvīṣṭakṛt of the wild rice caru is made water and milk are poured in a vessel of udumbara and food of seventeen kinds of grains or of as many as the sacrificer remembers except one is also put therein and seven offerings are made of all this with the srava and the yajasāna is sprinkled with the rest (Kāt. XIV. 5. 20-24). He does not eat throughout his life-time the food of the one kind of grain that was omitted. The adhavaryu declares thrice after taking the name of the sacrificer 'he, so and so, is sarīrāt' (overlord). Āp. XVIII. 7. 18 says that on performing vājapeya a man is entitled to use the white parasol. After the performance of Vājapeya the sacrificer had to observe certain rules of conduct (vide Lā. VIII. 12. 1-4, Āp. XVIII. 7. 16-17). He should act like a ksatriya (i. e. he may study and make gifts, but should not teach or accept gifts), he should not rise to receive or do abhirādana or carry errands for or sit on the same couch with a person who had not performed that sacrifice. The adhavaryu receives the horses and the chariot in which the sacrificer sat (Āp. XVIII. 3. 10) and receives also all the 17 clothes with which the yūpa was enveloped. As to other fees there is some divergence among Āp. XVIII. 3. 4-5, Āśv. IX. 9, 14-17, Kāt. XIV. 2. 29-33 and Lā. VIII. 11. 16-22. Āśv. says that 1700 cows, 17 chariots to which horses are yoked, seventeen

2641. तस्मादजारयाङ्गवशतसहः। अस्यं हि संध्यविश्वते॥ तत्रृत्वशिष्ण
horses, seventeen animals which men ride, seventeen draught oxen, seventeen carts, 17 slave-girls decked with golden nīḥkas round their necks, 17 elephants with golden girths—these constitute the fee in Vājapeya and Āsv. suggests other alternatives. Ap. XVIII. 3. 4 is almost the same but adds seventeen goats and ewes. Lāṭ (VIII. 11. 16–18) is also practically the same as Āsv. but adds several alternatives about cows. In the Kuruvājapeya (variously explained in the com.) cows donated are only 17, in other Vājapeyas 1700 or 17000 cows may be given. Lāṭ, further says that the gifts may be equally divided among all the priests, that the chariot occupied by the sacrificer over which ṣajus mantras were recited and the couch with its coverlet are given to the udgāṭṛ, the goat-skin with the golden piece is taken by the hotṛ.

It will have been noticed that this sacrifice has several picturesque elements in it. In the race and the drinking bout of seventeen cups there is a popular element. In the climbing to the top of the yūpa by the sacrificer and in the boiled wild rice for Brhaspati there is a symbolism of holiness and eminence.

Āsv. IX. 9. 19 says that after performing Vājapeya a king should perform Rājasūya and a brāhmaṇa should perform Brhaspatisava,2342 while Ap. XVIII. 7. 15 recommends the Saunrāmaṇī after it. Kät. (XIV. 1. 2–8) states various views.

Jaimini in several adhikaraṇas deals with the śruti texts about Vājapeya. They may be briefly indicated here. In I. 4. 6–8 he shows that in the sentence 'one desiring to secure lordship should sacrifice with Vājapeya' the word Vājapeya is the name of a rite (karmanāmadheya) and that that sentence does not lay down some subordinate matter (such as what material is to be used) in the model sacrifice and that the word vājapeya does not mean gruel or similar substance. In Jai. III. 1. 18 it is said that the text 'of the Vājapeya the yūpa is 17 arātnis'
means that the yūpa required for the sacrifice of animals in the Vājapeya is to be 17 aratnis high and not that any other thing like the Śodasipātra was to be 17 aratnis. When the Tai. Br. (I. 3. 4) says that seventeen animals are to be killed for Prajāpati, they are 17 separate yāgas and not one rite (karma). When it is said that caru is prepared in milk in seventeen śrāvas (pots), the method of taking out handfuls of grains (as in dāsapūrṇamāsa) is not applicable. Jai. says (in XI. 4. 30) that the vessel (kumbhā), the śūla and the spit for roasting the omentum are the same for all the victims, that the omentum of the victim for Prajāpati is not sprinkled with the ājya remaining after the prayāja offerings are made (IV. 1. 33-39) and that the chariot which was occupied by the sacrificer is to be specially given to adhvaryu and not one of the seventeen chariots i.e. there is a restrictive rule about the share in chariots for the adhvaryu, while there is none as to the other priests (X. 3. 74-75).

The Agniṣṭoma and the other forms of soma sacrifices so far described are ekāha (one day) soma sacrifices i.e. in them soma is offered in cups on one day thrice (in the morning, midday and evening). The sūtras (e.g. Aśv. IX. 5-11, Baud. XVIII. 1-10, Kāṭ. XXII), however, mention and describe several other one day soma sacrifices, such as Bhāspatisava, Gopaṇa, Syana, Udbhid, Viśvajit, Viṛtyastoma (already described above on pp. 345-347) which are left out for want of space.


2644. The Viśvajit from among the ekāhas is a very striking sacrifice. In this the sacrificer either gives a thousand cows or all wealth after separating the share of the eldest son (and excepting land and śūtras who serve him as a duty). Jai. sets out several propositions about this sacrifice in IV. 3. 10-16, VI. 7. 1-20, VII. 3. 6-11, X. 6. 13. After this rite, the sacrificer stays three days at the root of an udumbra tree subsisting on fruits and roots, for three days in a settlement of nṛṣādas (where he may subsist on nivāras i.e. on rice, śyāmaka and the flesh of deer), for three days among vaisyas (jana, also explained as 'persons of another gotra') and three days with kṣatriyas (amanuṣajana,

(Continued on next page)
The ahina sacrifices are those the duration of which is two to twelve days of soma pressing, which always end with an atirātra and which together with the dikṣā and upasad days should not extend beyond a month. They should be begun on a Full Moon day. Among them there are groups of sacrifices that last for two days, three days (e.g. Gargatirātra), four days, five days (called paścaratras of which Paścaśāra-dīya is one), śadahas and so on. Among the numerous rites called ahtnas, the Āsvamedha and Dvādaśāha deserve notice. The Āsvamedha will be described later on. The Dvādaśāha is both an ahina and a sattra (Āsv. X. 5, 2). There are several varieties of Dvādaśāha, one being called Bharata-dvādaśāha (Āsv. X. 5, 8, Ap. XXI. 14, 5). The twelve days of the Dvādaśāha as a sattra are constituted by the Prāṇīya (the commencing rite, an Atirātra). Prśṭhyā Śadaha 2645 (6 days), Chandomas which are Ukṭhyas (3 days) and a tenth day which is also explained as sagotras). For a year he should not refuse what is offered but should not beg. Vide Kāt. XXII. 1, 9-33, Lāt. VIII. 2, 1-13. The Gosava is a very strange rite. The Tai. Br. II. 7, 6 briefly describes it. One who desires svāsthiya may perform it and Āp. (XXII. 12, 12-20 and XXII. 13, 1-3) states that for a year thereafter he should be paśustu (act like cattle) i.e. should drink water like them and cut grass (with his teeth) and approach his mother &c. (probably only as a make-believe).

(Continued from last page)

Also 


2646. According to Kāt. XII. 3, 1 a prśṭhyā śadaha is so constituted that the first day is an Agniṣṭoma, the fourth is a Śolaśaṇa and the rest are Ukṭhyas, while an Abhiplava śadaha is so constituted that the first and last are Agniṣṭomas and the rest are Ukṭhyas. There is also a difference between the two as regards the stomas. Vide S.B.E. vol. 26 pp. 402-403 n 4. For the Chandomas, vide Hāng’s tr. of. Ait. Br. p. 347 n.
an Atyagnistoma (called Avivâkya, on which no speaking or dispute about errors is allowed) and the Udayantya (concluding rite, which again is an Atrâtra). The principal differences between the Dvâdasâha as an ahina and a satra are: (1) a satra can be performed only by brâhmanas, while a dvâdasâha may be performed by any one of the first three varpas; (2) the satra may extend over even long periods (such as a year or more), while a dvâdasâha cannot so extend; (3) in the satra the distinction of yajamâna and priests does not exist but all are yajamânas and all work as priests, while in dvâdasâha that distinction exists; (4) (as a consequence of the above) in a satra there are no daksinâs. Kât. XII. 1. 4 states that wherever in the vedic texts the words 'upayanti' and 'âsate' occur it is a sign of a 'satra' (and so in that case the rules about satras will apply) but where the word 'yajate' or 'yâjyayet' is used it is a sign of an ahina. In an ahina only the last day is an Atrâtra, but in a satra both the first and last days are Atrâtras (Kât. XII. 1. 6).

It is now necessary to say something about a few other striking sacrifices.

Râjasûya.—This is strictly not a purely soma sacrifice, but it is a most complex ceremony extending over a very long period (more than two years) and comprising a number of separate iśtis (like the one to Anumati), Soma sacrifices (like Pavitra) and animal sacrifices (Kât. XV. 1. 3). Even the briefest statement of the several rites will occupy many pages. An attempt will be made to indicate only a few salient features.

This ceremony could be performed only by a kṣatriya. There was a difference of view, some holding that it could be performed only by him who had not celebrated the Vâjapeya (Kât. XV. 1. 2), while others held that it should be celebrated after Vâjapeya (Asv. IX. 9. 19). In the Sat. Br. IX. 3. 4. 8 it is said 'by performing the Râjasûya one becomes a king (râjân).'

2547. "Râjan" राजा राजसूयेन यजोत्त। लात्मायेनब्राह्म: IX. 1. 1, सत्यात्मा (XIII. 3) adds शर्माकाम बोधे यजोत। Vide Âp. XVIII. 8. 1, Kât. XV. 1. 1; राजसूयेन सत्रंगा सयंतान यजोत quoted by Sabara on Jai. XI. 2. 12; Sû. XV. 13. 1 after narrating that Varûṇa secured super-eminence, complete dominion and overlordship by performing it states तथो एकत्र सत्रंगायणाम् राजसूयेन यजोत सणं राजायथं अभ्यर्थक्य सत्रंगसमाधिपत्यं पर्यते। The word राजसूय is derived by Sabara as 'राजा तथ यजो तस्मातराजसूयः। राजः स यजगो राजसूयः' (on Jai. IV. 4.1). Soma is called râjân.
and by the Vājapeya an emperor (samarāḍ) and the position of the king is (obtained) first and thereafter of emperor.' On the first day of the bright half of Phālguna the sacrificer undergoes dīkṣā for a soma sacrifice called Pavitra, which follows the procedure of Agniśtoma (Lāṭ. IX. 1. 2, Āsv. IX. 3. 2, Kāṭ. XV. 1. 6). There was difference of opinion as to the number of dīkṣā days (Lāṭ. IX. 1. 8, Kāṭ. XV. 1. 4). The Abhisekantya ceremony which is the principal among the rites of Rājasūya took place exactly a year after the Pavitra sacrifice was commenced (Lāṭ. IX. 1. 4). At the end of the Abhisekantya the sacrificer did not actually enter into water for the final bath (avabhrthā), but wearing shoes made of boar-skin he repaired from the sacrificial ground (devayajana) to the water, put into the water black antelope horn or the foot portion of a black antelope skin and returned wearing shoes of black antelope skin (Lāṭ. IX. 1, 23–24).

There are five offerings commencing the next day after the Pavitra sacrifice, one each on one day. Then on the Full Moon of Phālguna there is an iṣṭi to Anumati (a puroḍāsa being offered). Vide Kāṭ. XV. 1. 9 and Āp. XVIII. 8. 10. There is an offering to Nirṛti prepared from the particles of grains that fall to the west of the śamyā from the mill-stone when the grains for the puroḍāsa to Anumati are being ground. The particles are taken in the suva and a firebrand being lighted from the dakṣiṇa fire, the offering is made to the south of the vihāra on that fire-brand or on some saltish land. On the full moon day of Phālguna are begun the cāturmāsyas (i.e. first the Vaiśvadeva, then after four months Varuṇaprabhāsas and so on). This goes on for one year. Between the parvams of the cāturmāsyas, the monthly full moon and new moon sacrifices are performed. The cāturmāyas come to an end with the Śunāsirīya parva on the first of the bright half of Phālguna. After that several rites follow such as the Pañcavāṭiya in five fires in the four directions and in the middle (Āp. XVIII. 9. 10–11, Kāṭ. XV. 1. 20–21), the Apāmārga-homa (Āp. XVIII. 9. 15–20, Kāṭ. XV. 2. 1 ff.). Then there are twelve offerings called 'ratninām' havirṣā performed on twelve days one

2648. The 'ratninās' are enumerated somewhat differently in different texts, though some are common to all. Vide Tai. S. I. 8. 9. 1–2, Tai. Br. I. 7. 3, Sat. Br. V. 3. 1. 'रत्निनामवाति हरिविषय भवति । तत् ैिः राजस्य प्रवर्तताः ॥' तै. भ. I. 7. 3.
after another in the houses of the ‘ratnas’ (jewels) viz. of the sacrificer himself, his queens and state functionaries (Kāṭ. XV. 3 and Āp. XVIII. 10). The deity to whom an offering is made is appropriate to the person in whose house the offering is made and the offerings and fees also differ. The twelve persons (according to Kāṭ.) are the sacrificer, the commander of the army, the purohita, the crowned queen, the sūta (minstrel?), grāmaṇi (village headman), the kṣatrī (chamberlain), samgrahiti (treasurer or charioteer?), aksāvāpa (superintendent of gambling), govikarta (hunter?), dūta or pālāgala (courier), parivrkti (the discarded queen) and the deities respectively are Indra, Agni Anīkavat, Bṛhaspati, Aditi, Varuṇa, Maruts, Savitṛ, Āśvin, Rudra (for both aksāvāpa and govikarta), Agni, Nīrtti (the offering in this case is a caru of black rice husked with the nails). The daksinās also vary (vide Āp. XVIII. 10, 15–30, Kāṭ. XV. 3. 16–34). Then follow several offerings. Then comes the Abhiśecanīya rite which is the central ceremony in Rājasūya and which lasts for five days (one day dıkṣā, three days upasada and one sutyā day of soma pressings). The dıkṣā of Abhiśecanīya (anointing rite) is performed on the first of Caitra. It is performed on the southern part of the sacrificial ground while the Daśapeya is performed on the northern portion. In the Abhiśecanīya and Daśapeya the botṛ must be of the Bhṛgugotra (Tāṇḍya Br. XVIII. 9. 2, Kāṭ. XV. 4. 1, Śān. XV. 13. 2). The Abhiśecanīya follows the procedure of the Ughtha. Soma is bought for both Abhiśecanīya and Daśapeya at the same time, but half of it (for Daśapeya) is deposited, after being carried in a cart, in the house of the brahmā priest. Then there are eight offerings of caru called Devasū-havīṃśi viz. to Savitṛ, Agni Grhaspati, Soma Vanaspati, Bṛhaspati, Intra, Rudra, Mitra, Varuna. According to Āp. XVIII. 12. 7–8 after these eight offerings the brahmā priest announces to the ‘ratnis’ that the sacrificer is their king and refers to the tribes or people occupying the country. Vide Kāṭ. XV. 4. 15–17 also. At the end of ird in the case of these caru offerings the priest brings waters of seventeen kinds in seventeen vessels of udumbara wood, viz. of the Sarasvati river, flowing water of a river, water from ripples produced by the entrance of a man or animal, water

2649. अथवः रत्निः आविर्द्धपूर्वः सो भरत राजति। एव वः कुरमुत्तिः कौरस्म।
एव वः पञ्चाश्रमर्तिः पञ्चाश्रमः। एव वः कुरय-आदिः सरमयति वा कुरय-आदिन।
एव वः जनम मर्तिः मात्रः। सति सतिःमार्क आध्यायणः राजतिः ब्रह्म जनपदिः। अप.
XVIII. 12. 7–9.
from a river drawn against the current, water of the sea, of ocean waves, of whirl-pools, of deep steady reservoirs always exposed to the sun, rain water in sunshine before it falls on the ground, of a lake, of a well, of frost &c. (Kät. XV. 4. 21–42, Āp. XVIII 13. 1–18). All the waters are poured into a vat of udumbara which is placed near the seat of Maithrāvanu. After the Marutvatthya cup is offered in the Ukhya rite, he spreads to the east of the vessel of water a tiger skin on the western end of which lead is placed. Six homas called Pārtha are offered (Āp. XVIII. 15. 8, Kät. XV. 5. 34) and then with a gold piece tied in two kuśa blades the water in the big vessel is cleansed (that is utpavaṇa is performed) and is distributed in four vessels made of palāśa, udumbara, nyagrodha and aśvattha. The sacrificer wears a silken garment (tārpya, explained by Kät. XV. 5. 7–11), a white turban (one end of which hangs from the shoulder) and a mantle. The sacrificer recites the Āvid formulae ( Āp. XVIII. 14. 10, Kät. XV. 5. 21, which refers to Vāj. S. X. 9). The adhvaryu gives a strung bow and three arrows to the sacrificer, who puts a copper piece in the mouth of a long haired man (eunuch) for averting evil (from spirits and snakes?); vide Vāj. S. X. 10. The sacrificer treads upon the piece of lead and brushes it away with his foot and stands on the tiger-skin with a gold piece under his foot and has a fillet of gold on his head. The sacrificer holds up his arms. He strides in the quarters. The sacrificer stands facing the east and the adhvaryu, standing in front of him, first sprinkles him with the holy water contained in the vessel of palāśa, the other priests follow viz. the brahmā sprinkles him from the right with water in udumbara vessel and so on. Besides, the king's brother (Kät. XV. 5. 30) or another kṣatriya (Āp. XVIII. 16. 3) sprinkles him with water from the udumbara vessel, a friendly kṣatriya from the third vessel and a vaisya from the fourth (Āp. XVIII. 16. 3–5) says a kṣatriya sprinkles water from udumbara vessel, a vaisya sprinkles from behind the king with water from aśvattha vessel and a friend from the common people sprinkles from the north side with water in the nyagrodha.

2650. The Śat. Br. V. 3. 5. 4, connects these offerings with Prthu Vainyā (the first consecrated king of men). The mantras are in Vāj. S. X. 5.

2651. In the Tai, S. 1. 8. 12. 2 the āvid formulae are interesting and they are: अविषोत्विदुपाजरिनिक इति ... अविषो ताम शयायथ: ... अविषो ताम शयायथ: दृष्टेत अविषो ताम शयायथ. विषीत धर्मेन सर्वाणि परशुरामस नवमी सर्वाणि परशुरामस. H. D. 153
vessel). These actions are probably symbolic of the consent of all people to the anointing. The sacrificer rubs with the antelope horn over the whole of his body the holy water sprinkled over him (Kat. XV. 6. 8). According to Kat. XV. 6, 1–2 at this stage or after the dice play (to be described later) the hotṛ priest sitting on a cushion inlaid with gold recites the story of Sunahṣepa for the sacrificer’s benefit. Ṛp. XVIII, 19. 10 places this recital after the dice-play. Āśv. IX. 3. 9 says that the story of Sunahṣepa is recited to the anointed king after the marutvatiya śāstra in the Abhiṣecanīya rite (and before the Niśkevalya śāstra), the king being seated on a golden cushion and surrounded by his son and ministers. The adhvaryu also sits on a cushion inlaid with gold and utters the responses (pratigara) uttering ‘om’ (as the pratigara) at the end of each r̥k and ‘tathi’ at the end of each gāthā. At the end of the recitation the sacrificer donates a hundred or a thousand cows to the hotṛ and to the adhvaryu and donates also their respective cushions. The king takes three strides called Viṣṇukrama on the tiger-hide. All the remnants of the anointing waters are poured in the palāśa vessel and are handed over by the anointed king to his son with the words ‘May my son continue this my work and this my prowess.’ Then two homas are offered (called nāmavyatiśaṅjanīya) in which at first the son is declared to be the father of his father and then secondly the relationship is rightly put. Vide Ṛp. XVIII, 16, 14–15, Kat. XV. 6. 11. Then there is a symbolic march for the plunder of cows. As in Vaijayeya a chariot is made ready, four horses are yoked to it, the sacrificer ascends it, takes the chariot in the midst of a group of hundred or more cows belonging to his kinsmen collected to the north of the āhavanīya,

2652. Vide Ait. Br. 33 for the story, Sāh. (XV. 17. 27) contains (with a very few additions and slight variations) the whole of the Ait. Br. passage on the story of Sunahṣepa.

2653. अरोचितफळ: यत्वरं तथेति नाथाणयः।। ाव. IX. 3. 11, Kat. XV. 6. 3, Ṛp. XVIII. 19. 13. For example, he responds with ‘tathi’ at the end of each of the ten gāthās from य निम्न in the Ait. Br. But some of the verses like कस्य चूँच (Ṛg. I. 24. 1 quoted in Ait. Br. 33. 4) are r̥ks. There is no pratigara except at the end of r̥k verses and gāthās, when the Sunahṣepa story is narrated.

2654. As an example may be given this. अयमभिन्नयुक्तसंव स्तितवर्थैं पुरे कुले तामसि यत्वपरं पदाति अरोचितसंव: स्तितपर्वाः ! (comm. on Kat. Vaij. S. X. 20 refers to this) यत्वसप्ते न तवेत्स्तितस्मयाः तायास्वयमद्वस्त्र वितालारर्षेयः विता स्याम वस्तम रोगान्या स्वाच्छ।
touches one of them with the string of his bow and says ‘I seize these.’ Then he restores to the owner as many cows as are collected or more and returns to the sacrificial ground and makes four offerings called Rathavimocaniya. Vide Kât. XV. 6. 13–23. Lât. (IX. 1. 14–23) gives a more graphic account that at the time of giving gifts, the king’s kinsmen are collected with their wealth, arrows are discharged at them by the sacrificer, they themselves bring back the arrows and declare ‘O king, may you be victorious.’ One-third of their wealth is distributed among the priests, one-third is given at the time of the Daśapeya to the worthy brâhmanas brought in that rite, one-third is returned to the kinsmen, villages are bestowed on them and they become râjanyas (king’s nobles) but not worthy of coronation. Before getting down from the chariot he puts on boar-skin shoes, bows to the earth with ‘O mother earth! do not injure me nor may I injure thee’ (Vâj. S. X. 23, Tai. S. I. 8. 15. 1). The king then sits on a chair or throne made of khadira that is placed in front of the âgniâdhiya shed (Âp. XVIII. 18. 5–8, Kât. XV. 7. 1–4). The priests and the ratnins take seats round him; the brahmâ priest (the purohita oradhvaryu according to Kât. XV. 7. 11) hands over the sphyâ to the king, from whom it passes on to several persons viz. the king’s brother, sûta, athapati, village headman, kinsman (Âp. XVIII. 18. 14–16). According to Kât. (XV. 7. 13) the kinsmen and the pratiprasthâtr mark out a place for dice play with the sphyâ (according to Âp. XVIII. 18. 16 the superintendent of gambling does so). On the ground so marked a quadrangular hut or shed is erected. Five dice are handed over to the king who is lightly struck by the priests with sticks of sacrificial trees. The king calls as umpires (upadraṣṭr) the saṅgrahītṛ, the bhâgadugha (collector of taxes) and the ksattr (Âp. XVIII. 19. 6–8). The play is so arranged that the best throw (of the dice) comes to the king and the worst to his kinsman. It appears that the dice play required golden pieces also beyond a hundred or a thousand in number (Âp. XVIII. 19. 1). According to Kât. (XV. 7. 25–26) the king actually undergoes the avabhṛtha bath, while Lâtyâyana as stated above differs. After the offering of anubandhyâ cow and the performance of the udâvasântiya ili, a cake prepared from a mixture of rice

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2655. कृतादि वा विवधागात्सयोऽविवस्थितः | सत्यात्म कहिलेक्सात्म कति | Kât. XV. 7. 18–19. कृत and कति are throws of dice. It is difficult to find out how exactly dice-play took place. Vide Eggeling’s note in S.B.E. vol. 41 pp. 106-107.
and barley and baked on twelve potsherds is offered to Indra and Viṣṇu. For ten days after the Abhiṣeckanyā he offers successively on each day offerings called ‘sāṁspām havīṃśi’ respectively to Savitṛ, Sarasvatī, Tvaṣṭṛ, Pūṣan, Indra, Brhas-pati, Varuṇa, Agni, Soma, Viṣṇu (Kāṭ. XV. 8. 1-4, Āp. XVIII. 20. 7 which says they are ten or seven and they begin with Agni; Āṣv. IX. 4. 6 speaks of only seven). Each of these is offered in fire set up in a devayajana to the east of the preceding one and the last of the ten is offered in the shed prepared for the Daśapeya rite (Āp. XVIII. 20. 8-10, Kāṭ. XV. 8. 2-3). On each of the ten (or seven) iṣṭis (of sāṁspām havīṃśi) he offers to the priests ordinary or golden lotus flowers and on the tenth day he wears a garland made of those flowers. That becomes his consecration (dīkṣā) for the next rite, viz. Daśapeya. Jaimini declares (in XI. 2. 57-62) that though soma is purchased for both Abhiṣeckanyā and Daśapeya at the same time (vide p. 1216 above), yet in the two ekāhas the whole procedure of soma sacrifices is repeated. A different proposition is stated in Kāṭ. XV. 8. 10-13 (except as to dīkṣā and avabhṛtha which are repeated in both rites). On the tenth day after the Abhiṣeckanyā is finished the Daśapeya is performed (Kāṭ. IX. 2. 1, Kāṭ. XV. 8. 14 says on the 7th day i.e. on 7th of the bright half of Caitra). This rite is so called because in it each of the ten camasas (cups) of soma are partaken of by ten brāhmaṇas (Āṣv. IX. 3. 18, Āp. XVIII. 21. 3). The brāhmaṇas are the ten ṛtviks who ordinarily take part of the soma in camasas plus 90 more (called anuprasarpakas) who possess special qualifications, viz. whose ten ancestors on the father’s and mother’s sides were masters of Vedic lore, had rigorously performed their duties and were engaged in holy actions and who had no sexual or marital alliances with non-brāhmaṇas (vide Āṣv. IX. 3. 19-21, Śān.

2656. Vide note 574 for the passage of Āṣv. According to Āp. XVIII. 21. 3-4 and Kāṭ. XV. 8. 16 the ten ancestors on the father’s side only should have been drinkers of Soma. Vide Lāṭ. IX. 2. 5-7. The वासांभोजः III 3. 4. 18 says "पेयं दुःस्मु न समानं वहिछन्ति (वसपिण्यो) गिया (पि 17) किं ब्राह्मणेऽपि (वसपिण्यो)। The editor, Dr. Raghu Vira, was puzzled by this sutra. It means (when corrected as shown) that the priests and others who came to drink soma and could not trace ten generations of soma-drinkers entered after reciting a verse out of the verses that begin with the words ‘pibā somaṃ’ (like Rg. VI. 17. 1 or VII. 22. 1) and the verse ‘why do you ask the brāhmaṇa about his father or mother’ (Kāṭhaka Sūn. 30. 1 or Maitrāyant S. IV. 8. 1). The verse is: किं ब्राह्मणाच चित्तं किंगु दुस्मादि मातस्य। शूरं चैवृद्धिं स विषयं किं चित्तमः॥
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XV. 14. 8-11). Kat. XV. 8. 17 gives an option that one need not investigate whether the ten ancestors of each were soma-drinkers, but the one hundred brahmaṇas should enter the sadas after reciting Vaj. S. X. 30.

Fees are prescribed at many of the constituent rites in Rajasuya, but special fees are mentioned in connection with the Abhisecanıya and Daśapeya (Āsv. IX. 4. 2 ff.). At the Abhisecanıya Āsv. recommends 32000 cows to each of the four principal priests, 16000 to each of the first assistants of the four, 8000 to each of the next four, 4000 to each of the last group of four (Āsv. IX. 4. 3-5). These come to the huge figure of 240000 cows. Vide Sān. XV. 16. 16-19 also for such large figures. At the Daśapeya 1000 cows are the fee and then there are special rewards for the 16 priests (Āsv. IX. 4. 7-20, Āp. XVIII. 21. 6-7, Kat. XV. 8. 23-27, Āpt. IX. 2. 9-15) viz. a golden chain, a horse, a milch cow (with calf), a goat, two golden ear-rings, two silver ear-rings, twelve five year old pregnant cows, a barren cow, a round golden ornament (rakma), a bull, cotton cloth, a thick hemp piece of cloth, a cart full of barley drawn by an ox, an ox, a heifer, a young three year old bull respectively to udgātṛ, his three assistants, adhvāryu, pratipraṣṭhātṛ, brahmā, maitrāvaruṇa, hotṛ, brahmaṇaḥcaḥmaṇin, potṛ, neṣṭṛ, accharavāka, āgnīdhra, unnetṛ and grāvastut.

For one year after the avabhrtha bath in Daśapeya, the king has to keep certain observances (called devavrataś in Āpt. IX. 2. 17 ff) viz. he should not plunge in water for daily bath but should only rub his body with water, should always brush his teeth, pare his nails, should not cut his hair (but may shave the mustache or beard), should sleep in the sacrificial fire-shed on a tiger-skin with its hair upwards, should daily offer fuel-sticks; his subjects (except brahmaṇas) should not cut their hair for a year, nor should horses' hair be cut for a year. For a year he should never walk on the ground unless he wears shoes (Kat. XV. 8. 29).

There are several minor offerings, such as those called pañcabila in four quarters and in the midst (Kat. XV. 9. 1-3), twelve prajuj offerings at the interval of a month or on two days (Kat. XV. 9. 11-14, Āp. XVIII. 22. 5-7).

At the end of a year from the Daśapeya took place the rite called Keśavapantya2657 which followed the procedure of the

2657. केशवपन्तीया इति नं ज्ञा संवत्सरपृष्ठाना केशादा तस्मि वयने किल्ले । com. on राजस्वयात्रोत्तर 1X. 3. 1.
Atirātra sacrifice (Āsv. IX. 3. 24) and in which hair grown for a year were cut off. About the exact time of the rite there were different views. The com. on Āsv. says it was performed on some day in the bright half of Vaiśākha, while the com. on Kāṭ. XV. 9. 20 says that the pressing day of Keśavapaniya fell on the Full moon day of Jyeṣṭha. Vide also Lāṭ. IX. 3. 1–3. Then follow two rites called Vyūṣṭi-dvīrātra (dvirātra for prosperity), which were respectively (first) an Agniṣṭoma and (the 2nd) an Atirātra performed at the interval of one month (Kāṭ. XV. 9. 21–23, Āsv. IX. 3. 25–26). There were several views about the time of their performance (Lāṭ. IX. 3. 5–9, Āp. XVIII. 22. 14–16). Then one month after the 2nd Vyūṣṭidvīrātra (i.e. on Śrāvana Full Moon day) was performed the rite called Kṣatradiṛṣṭi (lit. stability of martial power) which followed the procedure of Agniṣṭoma (Āsv. IX. 3. 27, Lāṭ. IX. 3. 13). Śaṅ. (XV. 16. 10–11) refers to the legend that Kuru lost in each battle because they did not offer the Kṣatra-dhiṛti rite. According to Śat. Br. V. 5. 5. 6–9 in place of the Udvasāṇyā there was the Traidhaavī iṣṭi in which a cake prepared of barley and rice mixed together was offered. This finished the Rājasūya, but one month after it in the bright half the Sauramaṇḍi iṣṭi was performed. This last is dealt with separately below.

It will have been seen that this complex rite is full of symbolic elements and also popular elements like dice-play.

In the sabhāparva of the Mahābhārata (chap. 33–35) there is a description of the Rājasūya performed by Yudhiṣṭhira, but it is of the vaguest sort and does not go into any details. Vide Jai. IV. 4. 1–4 (the dice-play has no independent fruit and that it, though held for the cow referred to in Āp. XVIII. 19. 2, is not an anāga of the abhiṣecantya only, but really of the whole Rājasūya), V. 2. 13–15 (in the offerings called Devasūhāvīm, which are prepared from several kinds of corn, the mortar is one for pounding all the corns one after another), XI. 4. 1–3, XI. 4. 4–7 (the priests chosen at the beginning should continue to work till the end), XI. 4. 8–10 (about the offerings in the houses of the ‘ratnins’), XI. 4. 43 (the mantra

2658. अधिषेन स्वरस्य धूलिना गजेः। ज्युत्स्येन स्त्रयङ्गनागर्मिद्धयेन। तेनौ ह
विद्येन उद्ग्रुषम अभिन्नानिमण्डल हुः॥ तत्तौ ह बहुमूलवासवीकरः । न स्वरस्य
धूलिनायते इति समविविविष्कुष्टद्वारस्य मन्त्रम् हुः॥ तु तिल क्षेत्रगाने कपोते मैथिली।
सांक्यायन-कोषे XV. 16. 8–11.
recited at the time of beating corn in the mortar has to be repeated in the Devasūrayāmsī); II. 3. 3 (holds that the iṣṭi in which puroḍāśas are offered to Agni and others and in which the fees are various such as gold and which is called Avestī is a separate iṣṭi and that though in the Rājasūya it is performed only by a king, it can be performed independently of Rājasūya by a brāhmaṇa in a somewhat different order of offerings). 2659

CHAPTER XXXV

SAUTRĀMAṆĪ2660 AND OTHER SACRIFICES

This rite is included among the seven forms of havir-yajñas (Gaut. VIII. 20, Lāṭ. V. 4. 23). It is not a soma sacrifice but is a combination of an īṣṭi with animal sacrifices (Sat. Br. XII. 7. 2. 10). The chief characteristic of it is the offering of surā (wine) in it. In modern times milk is offered in place of surā in the Sautrāmaṇī. According to Lāṭ. V. 4. 20 and Āp. XIX. 5. 1 there are two kinds of this rite, viz. Kaukili and Caraka-sautrāmaṇī (or the ordinary one). Kaukili is an independent rite, while the ordinary Sautrāmaṇī is performed at the end of the Rājasūya (one month after it) and also at the end of the piling of the fire-altar (agnicayana). Lāṭ. V. 4. 21 states that there is chanting of sāmanas only in the Kaukili and not in the other variety and according to Kāt. XIX. 5. 1 (com.) it is the brahma that chants the Sāman to Indra in the Brhadāśvī (viz. Vāj. S. XX. 30) Āp. XIX. 1. 2, states that in the ordinary sautrāmaṇī the procedure is that of the niruḍha-pasubandha and that (XIX. 5. 2) in Kaukili also the same procedure applies. There are two fires as in Varuṇapraghāsa, but the southern one is not established on a vedi (Kāt. XIX. 2. 1 and V. 4. 12). Some held (as is done by Sat. Br. XII. 7. 3. 7) there were two vedis behind which two mounds were raised, one for cups of milk and the other for cups of surā. The rite takes four days, during the first three out of which wine is prepared from various ingredients, while on the last day three cups of milk and three of surā are offered to Aśvins, Sarasvatī and Indra and animals are slaughtered for the same three.

In this rite the victims are a reddish-white goat for the Aśvins, an ewe for Sarasvatī, and a bull for Indra Sutrāman (Śān. XV. 15. 1-4, Āśv. III. 9. 2). A brief description of the method in which wine was prepared in the Sautrāmaṇī is given below from the Sat. Br. V. 5. 4, XII. 7. 2, Kāt. XV. 9. 28-30,

2660. The word Sautrāmaṇī is derived from sutrāmaṇ (a good protector), an epithet of Indra (vide Rg. X. 131. 6-7). Sat. Br. V. 5. 4. 12 derives it as 'one who was well saved (by the Aśvins)'. 
XIX. 1-2 (and com. thereon). Rice-grains (or malted rice grains and malted barley or śyāmāka) germinated and ungerminated covered in linen cloth are purchased from an eunuch in exchange for lead, wool and fried grain for thread. This purchase takes place on the southern one of the vediis specially prepared for this rite near the peg called antahpātya on a hide. The rice grains are cooked in plenty of water and the malted barley grains are powdered and boiled. The water and scum are strained through woollen cloth. The hair of the lion, the wolf and the tiger are thrown into the mixture (this is symbolic of the characteristics of prowess, impetuosity and fury found in those wild beasts). Certain vegetable substances such as myrobalans, ginger, nutmeg (which serve as yeast and are mentioned in the note below), are powdered and boiled in plenty of water. The hot watery scum from the two pots of boiled rice and powdered barley is taken into two vessels and the extract of vegetables is poured in both of them, the mixture being called māsara. The boiled rice and barley are also mixed with the extract of powdered vegetables, put in a kumbhī (a big jar) along with contents of the māsara vessels and the jar is placed in a pit dug to the south-west of the sacrificial hall and kept there for three nights. On the first day the milk of one cow meant for Āsvins is poured into the kumbhī placed in the pit and powder of śaspa is added. The next day the milk of two cows meant for Sarasvatī is poured into the kumbhī and powder of tokma is added. On the third milk of three cows meant for Indra is added and also the powder of fried rice grains (lāja). To the west of the mound prepared on the southern vedi a pit is dug (outside the vedi according to com. on Kāṭ. XIX. 2. 7.) on which is spread bull's hide over which a sieve of bamboo is held and the liquid from the large jar is poured over the sieve (called kārotāra). The wine thus purified is collected in a

2661. Kāṭ. (XIX. 1. 18 ff) uses the words श्राव (malted rice or grass), तोंस (malted barley), नग्नु (vegetable substances). The com. on Kāṭ. XIX. 1. 20 quotes verses specifying these latter: सर्जलकु विफला चैव भूण्डी नेव पूर्णर्वत। चावर्जोनक्षसुतंका विफला गभाविप्यती। वेदशायका बुद्धष्ट्रा विचक धेरनु चावर्जोनक्षसु नेव। अख्रमारास सबुद्धपद्ध मुतान्यायातिन निहिते। धातुकं च यागानी च अरुङ्क दुर्जोनक्षक। हे हरिद्रे चावा चैव विफला चीर्ये यथा।'’ Kāṭ. XIX. 5. 4 defines नग्नु differently.

2662. Kāṭ. XIX.5-6 and Band. XVII.31-32 state methods of preparing surā which differ in several details, though the principle is the same. It is prepared by fermentation from rice, barley and other corn. So this surā would be 'pāśit' out of the three varieties mentioned in Manu XI, 94.

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sata (a vessel of palāśa wood) and it is further purified by means of the hair of the tail of a cow and a horse. Of this purified wine the pratiprapṭhaṭṛ fills the cups for being offered to the three deities, viz. the Āśvins, Sarasvatī and Indrā. Either one or three cups are filled for each of the three deities (Kāṭ. XV. 10.13). This is done after the offering of the omentum and after mārjana. According to Āp. XIX. 2, 9-11 and Kāṭ. XV. 10.12 powders of kuvala, karkandhū and badara fruits are added to the wine in the cups and they are offered in the daksīṇa fire (Kāṭ. XV. 10.17). There was only one puronuvākyā, one praiṣa and one yājñya for all cups. On the daksīṇa fire a vessel having a hundred holes covered with a hair strainer and gold and containing the remnants of the wine cups was hung by means of a śikṣya and the trickling drops of wine were offered to pīṭhas called Somavat, Barhiṣad and Agniśvāṭa with Vāj. S. XIX. 52-60. It is to be noted that the remnants of the wine were not drunk by the priests, but were either drunk by a brāhmaṇa hired for the purpose (Āp. XIX. 3.3) or they were poured over an ant-hill. Āśv. (III.9.5-6) says that the priests muttered a verse (which is Vāj. S. XIX. 35) and only smelt the remnants of the wine offered (this is called prāpabhakṣa). Śān. notes that some teachers recited the puronuvākyā, yājñya and praiṣa in an entirely changed form (probably as directly mentioning only surā and not in the phraseology of soma) but it should not be so done, since that is a method fit only for asuras. From this one may plausibly argue that the Sautrāmaṇi was practised among Asuras (non-Aryan people or schismatics) and was adopted by the Vedic Aryans, with appropriate changes. But it is clear that the drinking of surā by priests was condemned even then. Eggel-

2663. Vide Āśv. III. 9. 3. The puronuvākyā is Rg. X. 131. 4, the yājñya is Rg. X. 131. 5 and the praiṣa to the hotṛ to repeat the yājñya is: ‘होना यमन्विता सरस्वतीनिवः सुत्रामाण सोमानां हुराय्या चुक्लता धन्यति धन्यत।’ (Āśv. III. 9. 3.). It will be noticed that surā is referred to in terms of soma. Śān. says ‘सरं विशवानामालि। तदु तथा न कुर्यात्रवर्ण तत्’. According to Śān. the adhivāyu recited Vāj. S. XIX. 34 (= Tai. Br. II. 6. 3.) and the pratiprapṭhaṭṛ and udgātr recite Vāj. S. XIX. 35 as the mantra for smelling surā. Vide Lāñ. V. 4.15 also for भत्रान्त्र।

2664. बाद्राण परिक्रीणिप्रभोत्स्यपागताम्य पालताम्य आप. XIX.3.3. This is quoted by Sabara on Jai. III 5, 15. Sarandh. (XIII. 8, 28-31) has ‘बाद्राण परिक्रीणिप्रभोत्स्यपागताम्य पालताम्य ... वस्मीकंपयामामन्येतु न स्वं व विचित्र। सत्यतं वा उद्धाप्तां।’ Vide note 1892 for a quotation from Tai. Br. to the same effect.
ing (in S.B.E. vol. 44 p. 246 n.) does not appear to be right so far at least as the sūtra literature goes when he says that the priests drank the remnants of the wine cups (though the Śat. Br. uses the somewhat doubtful word 'bhākṣayanti' which in the sūtras also means 'smelling').

All three animals in the sautrāmaṇī may be goats. A fourth animal was offered to Bṛhaspati under certain circumstances (Āp. XIX. 2. 1–2). Though the omentum of the victim was offered to Aśvins, Sarasvatī and Indra, the paśupurodāsas were offered to Indra, Savitṛ and Varuṇa (Āśv. III. 9. 2). This rite was performed at the end of Rājasūya or for one who performs cayana or for one who suffers from purging due to excessive drinking of soma beverage or who vomits soma or from the openings of whose body (except the mouth) soma flows out. The independent (kaukili) sautrāmaṇī was performed for a brāhmaṇa who desired prosperity, or for a king who was driven from his kingdom or for one who had no cattle (Kāt. XIX. 1. 2–4). In the beginning and at the end there was a caru to Vāditī.

The northern vedi is in extent on third of the vedi for a soma sacrifice. When the uttaravedi is being prepared the pratiprabhāṭ takes earth from the cātvāla pit, makes a mound to the south of the uttaravedi, a second mound for keeping wine cups in front of the dakṣiṇa fire, brings fire from the dakṣṣiṇa fire and establishes it on the mound which is to the south of the uttaravedi. According to Kāt. XIX. 2. 11 (which is part of the description of the independent sautrāmaṇī) the adhvaryu purifies on the northern vedi milk contained in a vessel made of reeds (vetasa) and fills cups of milk, the one for Aśvins being made of aśvattha wood, and those for Sarasvatī and Indra being made of udumbra and nyagrodha. The three cups of milk are offered together by the adhvaryu. After the offering to Vanaspati in the animal sacrifice a couch of muṇja cords is placed between the two vedis and the sacrificer sits on the couch which is covered with a black antelope skin with a silver piece under his left foot and a golden one under his right foot. The adhvaryu offers thirty-two cups of vasā (fat) from vessels made of the hoofs of bulls with Vāj. S. XIX. 80–95. The remnants of fat are contained in a sata (vessel) of reeds. The adhvaryu sprinkles over the yajamāna whose body has been rendered fragrant with ungents the liquid from that vessel till it trickles down up to his mouth. The adhvaryu touches the sacrificer who summons his men
and servants calling them by auspicious names (such as suśloka). The men lift him gradually first up to the knee, then up to the navel &c. The sacrificer alights on a black antelope skin when a 33rd cup of fat is taken, a sāman in the Bṛhat tune for Indra (Vāj S. XX. 30) is chanted by the brahmā priest and the nidhana (finale) of it differs according to the varna of the sacrificer and is sung in chorus by all and then the 33rd cup is offered. There is the final purificatory bath as in Somayāga. Finally, after the caru to Aditi āmikṣa is offered to Mitra and Varuṇa and then an animal to Indra Vayodhas. Jaimini lays down certain propositions about the Sautrāmaṇī. In III. 5. 14–15 he states that all the contents of the grapes of milk are offered in the fire on the northern vedi and of the wine cups into the southern fire and nothing is left out of them for being offered as Śvāstakṛ offering or for the purpose of idā. In IV. 3. 29–31 it is established that when the Vedic text says 'after piling the fire altar one should perform Sautrāmaṇī' there is no injunction about the time of performing Sautrāmaṇī but what is declared is that the Sautrāmaṇī is an anga (a subordinate constituent) of the principal rite viz. agnicayana and in IX. 3. 40–41 it is stated with reference to the same text that the sautrāmaṇī is not necessarily performed immediately after agnicayana but on the Full Moon day or New Moon day thereafter. In VIII. 2. 1–9 Jaimini declares that though the surā offered in Sautrāmaṇī is spoken of as soma and though several actions such as purchase of surā, tying in cloth are common to surā and soma, the general procedure to be followed in Sautrāmaṇī is that of dāraspūrṇamāsa and not of soma sacrifice and that surā is spoken of as soma by way of lauding the offering of wine cups.

Aśvamedha (Horse-sacrifice).

This is one of the most ancient sacrifices. Rg. I. 162 and 163 show that the horse-sacrifice was in vogue long before the composition of those two hymns. It was believed, as said above

2664 a संख्यासे विचिन्तं सर्यद्भवसे अच्छ इति सर्य विज्ञेन्तु गृहिति। संजितासे ग्रामीण त्यस्य इति यथा अच्छ। संजितासे विचित्रव त्यस्य इति विज्ञेन्तु गृहिति। सर्य विचित्रव हथियार विचित्रव इति विचित्रव हथियार। कर्मसनात्तो XIX. 3. 3–5; vide Lāṭ. V. 4. 19 for a similar rule.

This rite is described in the Śat. Br. XIII. 1–5, Tai. Br. III. 8–9, in which several ancient monarchs are enumerated who performed the Āsvamedha. The Tai. Br. III. 8. 9 identifies the Āsvamedha with the kingdom and states ‘he, who being weak, offers an Āsvamedha, is indeed thrown away (lit. split away). If the enemies (of the king) were to secure the horse, the sacrifice would be destroyed’. The sūtras closely follow the Brāhmaṇas. The Āsvamedha is deemed in the sūtras to be an aṅga of three pressing days (Āsv. X. 8. 1, com. on Kāṭ. XX. 1. 1, Śāṅ. XVI. 1. 2). A paramount sovereign (sārvabhauma) or a crowned king who is not a sārvabhauma may perform this sacrifice (Ap. XX. 1. 1, Lāṭ. IX. 10. 17). Āsv. X. 6. 1 states (probably following the Ait. Br. about the Mahābhiṣeka in Rājasaṇya) that one who desires to secure all objects, to win all victories (including one over his own senses) and to attain all prosperity may perform Āsvamedha. A beginning is made on the 8th or 9th of the bright half of Phālguṇa or on the same days of Jyeṣṭha or

2666. राज्य वा अब्राह्मणः। एते वर्षा एष्ट विश्वास्ये वोदेषनोष्वमेषेन चावते। पव्व- निर्माय अथे निश्चृः आह्यात्मकः च बजः। वत. III. 8. 9. The Ait Br. does not describe the Āsvamedha, but the Mahābhīṣeka (called Aindra) of the Rājasaṇya.

2667. सर्वहृद भास्त्रघोष सर्वं निश्चिततिरिनिगमनं। सर्वं नुष्णैर्यस्याविवाहं सर्वं जीवितमेवं सर्व- निश्चितान्तः सर्वं उस्मां अभ्यर्यमेवं परस्तां गृहेऽर्य सर्वत्र सर्वश्यामश्यामेवं। सर्वश्याम अभ्यर्य ममतम वर्तवतमः पुरुषे सर्वदेव एकराशिति सद्वान्वितीयम् भवद्वितीयम्। वत. 39. 1. The words from सर्वश्यामे to एकराशिति are quite familiar to all Brāhmaṇas even in modern times.
Asādha according to some (Kāṭ. XX. 1. 2–3, Lāṭ. IX. 9. 6–7). Āp. holds that it should be begun on the Full Moon of Caitra (XX. 1. 4). Rice from four vessels, four aṇjulis and four handfuls is cooked (it is called brahmaudana); it is smeared with ghee and given to the four principal priests who are also given one thousand cows each and gold weighing one hundred berries (Kāṭ. XX. 1. 4–6, Lāṭ. IX. 9. 8). Two istsis are performed, the first for Agni Mūrdhanvan and the 2nd for Pūșan (Āśv. X. 6. 2–5, Kāṭ. XX. 1. 25). The yajamāna cuts off his hair, pares his nails, brushes the teeth, bathes, puts on new garments, wears a golden ornament (nīśka), observes silence. Vide Tai. Br. III. 8. 1 and Āp. XX. 4. 9–14 for these. His four queens well-decked and wearing nīskas come near the king, the crowned queen accompanied by princesses, the 2nd queen (vāvāta, the favourite one) accompanied by daughters of kṣatriyas, the third (parivṛkti, the discarded one) accompanied by daughters of sūtas and village headmen and the fourth (pāḷa-gall, of low origin) accompanied by daughters of kṣattṛs (chamberlains) and saṅgrahītras. The yajamāna enters the fire-hall and sits to the west of the gārhapatya facing the north.

Various rules are stated about the horse’s colour and other qualities (Śat. Br. XIII. 4. 2. 4, Kāṭ. XX. 1. 29–35, Lāṭ. IX. 9. 4.). The horse must be all white with dark circular spots and of great speed, or the front part of its body may be dark and the rest of the body white, or it may have a tuft of dark blue hair. The horse is sprinkled with holy water by the four principal priests standing in the four directions (from the east), each surrounded respectively by a hundred princes, a hundred ugras who are not kings, by sūtas and village headmen, and by chamberlains and saṅgrahītras (Āp. XX. 4, Śat. XIV. 1. 31.). A dog with four eyes (i.e. having two natural eyes and two depressions in the skin above the eyes) is killed by a man of the ayogava caste or by a voluntaury with the pestle of sidhraka wood. The horse is made to enter water and the corpse of the dog is with a loop of reeds made to float under the horse (Āp. XX.3. 6–13, Kāṭ. XX.1. 38 ff., Sat. XIV. 1. 30–34). The horse is brought near the fire and offerings are made in the fire till the water ceases to drip down from the horse’s body (Kāṭ. XX. 2. 3–5). A girdle made of muṇja grass or of

2668. या पल्लोक विवतसत जयमानसं सा वायली राजकुमारी। अक्षपुष्टि परिवर्ती। लाम्बा समवके। IX. 10. 1–2.
darbhas 12 or 13 aratmis long and smeared with the āṣya that remains after being poured over the brahmaudana is invoked with the mantra 'imām—agṛbhāṇa rāsatāṁ ṛtasya' (Tai. S. IV. 1. 2. 1, Vāj. S. 22. 2) and the horse is bound with it after taking the permission of the brahma priest. The horse, having water sprinkled over it with mantras and after the sacrificer repeats into its right ear the several appellations for a horse (Āp. XX. 5. 1-9), is let off to roam over the country accompanied by four hundred guards with the mantra 'O gods, the guardians of quarters, protect this horse &c.' (Vāj. S. XXII. 19, Tai. S. VII. 1. 12. 1). The guards include one hundred princes deserving to be seated on couches in the presence of the king, wearing armour and the other guards are armed with swords, arrows and thick clubs according to their rank (Tai. Br. III. 8. 9, Āp. XX. 5. 10-14, Kāt. XX. 2. 11). The horse is allowed to roam for a year where it likes and is not made to turn back, but it is prevented from associating with mares or plunging into water for a bath (Kāt. XX. 2. 12-13). While doing their duty of guarding the horse, the guards are to subsist by demanding food from brahmanas who do not know the procedure of Āṣvamedha (or depriving them of it) or on cooked food taken from all brahmanas; they may stay in the houses of chariot-makers (Āp. XX. 5. 15-18, Kāt. XX. 2. 15-16).

Every day during the year that the horse is absent, three āstis are offered to Savitr in the morning, mid-day and evening, when Savitr is respectively addressed as Satyaprasava, Prasaṅgat and Āsvatīt (Āv. X. 6. 8, Lāt. IX. 9. 10, Kāt. XX. 2. 6). When the prāyaṇa offerings are made a brahmaṇa (other than the priests) with a vīṇā chants three laudatory gāthās in honour of the king composed by himself stating 'you donated this, you performed such and such a sacrifice, you cooked food for distribution' (Āp. XX. 6. 5, Kāt. XX. 2. 7). This singing took place thrice a day after the āstis to Savitr (Sat. Br. XIII. 4. 2. 8-14, Tai. Br. III. 9. 14). A āṣṭraiya lute player also sang three laudatory songs (Sat. Br. XIII. 1. 5. 6, Āp. XX. 6. 14) referring to the battles fought and victories won by the sacrificer. Every day for a year after the āstis to Savitr is finished the hōṭr sitting on a golden cushion to the south of the āhāvaniya fire recites to the crowned king surrounded by his sons and ministers the narratives called 'Pārīplava' (revolving or recurring legends). When about to commence the Pārīplava the hōṭr makes the summons 'adhvaryaōṣ' and the adhvarya seated on a golden seat (with four legs) responds with 'ho
hotar' (Āsv. X. 6. 10–13). The other priests also sit down on cushions or boards and bands of singers holding lutes sit down to the south and sing of the good deeds of the king along with those of his ancestors (Āp. XX. 6. 13). As the king is thus engaged in sacrifices and in listening to the Pārīplava and to the songs, Āp. (XX. 3. 1–2) notes that, till the Aśvamedha is performed, the adhvaryu becomes the king, as the sacrificer (the crowned king) declares 'O brāhmanas and nobles! this adhvaryu is your king. Whatever honour you (usually pay to me) should be paid to him. May whatever he does be regarded as done by you.' Āsv. (X. 7. 1–10) sets out what the Pārīplava is. Sat. Br. XIII. 4. 3 and Śān. XVI. 2 also deal at length with the Pārīplava and they agree with Āsv. in most places. For ten days one after another different texts are recited and this goes on for a year in narrative cycles of ten days. On the first day the hotṛ says 'Manu was the son of Vivasvat, men are his subjects' and points at the house-holders sitting down in the sacrificial hall with 'they (men as subjects of Manu) are here sitting down' and then recites some one hymn of the Rgveda saying 'to-day the Veda is that of ṛkṣa.' On the second day he says 'Yama is the son of Vivasvat, the pītṛ are his subjects' and points to the old men assembled and recites one anuvāka from the Yajurveda. On the 3rd day Varuṇa and the gandharvās (as his subjects identified with fine looking young men) are mentioned and some hymn from the Atharva-veda dealing with diseases and their cure was narrated. On the 4th day the narration relates to Soma, son of Viṣṇu and Apsaras (identified with beautiful young women), and some

2669. Various methods of response (प्रतिक्रिया) are mentioned by Āp. and others. 'उपपत्तिविनेत्रवर्कयो द्वारपक्यू होता मनः रुपें। होत्यो द्वारपक्यू मनि कृपानि। गीता होत्यो द्वारपक्यू।' आप. XX. 6. 11–12; 'हर्ष होत्यो प्रतियोगिता।' काल्य. XX. 3. 2; होत्यो होत्यो प्रतियोगिता। आप. (XX. 6. 7) says that Pārīplava and Bhauvanayava are recited every day for a year.

2670. The following quotations will illustrate the Pārīplava recital. प्रत्येकनु सत्यायत्तन सत्यवत्काल विश्रात इत्य रुपमेव सत्यवत्काल: सत्यपत्रस्तुताश्च संरक्षितस्तु अनिवृत्त:। हिन्दुपत्राणि च यं वेदरस्तम् पितयो विषयं इत्य रुपमेव इति रुपमेव सत्यवत्काल:। ज्ञाताप्रत्येकां वेष्यं सर्वथा सत्यवत्कालं निरूपयते। आप. X. 7. 1–2. In the Vedāntaśūtra (III. 4. 23–24) the conclusion is stated that the ākhya (such as that of Pratardana and Indra in Kaavyātuki U. III. 1, of Jñānaśūti in Chān. U. IV. 1. 1 and of Yajñavalkya and his wives in Br. U. IV 5. 1) in the Upaniṣads are not meant to be recited in the Pārīplava, since only certain legends alone are specified in the texts for that purpose.
hymn containing magic spells from the Ángirasa Veda; on the 5th the narration relates to Arbuda Kádraveya and serpents (identified with visitors who know serpent lore and poison lore); on the 6th day to Kubera Vaîsravana, his subjects the Raksases (identified with evil doing selagas and the lore of Piśáca Veda (?). On the 7th the narration relates to Asita Dhánvana, his subjects the Asuras and usurers and some illusion (a trick) from Asura lore, on the 8th day to Matsya Sámada, his subjects aquatic animals, Puñjíṣṭhas (fishermen) from Matsya country and some Puráṇa passage from the Puráṇa-veda, on the 9th to Tárksya, son of Vipaścita, his subjects the birds and brahma-çárins and some narrative (itihása) from the itihasaveda; on the 10th day Dharma Indra, his subjects the gods and the young śrotissya who accept no gifts, and some sáman from the Sámaaveda. Every day for a year in the evening four oblations called Dhríti were made in the āhavantya (Kát. XX. 3. 4). On the first day 49 homas called Prakramas were made in the dakṣina fire with Váj. S. XXII. 7–8 (beginning with 'himkárāya svāhā'). Vide Śat. Br. XIII. 1. 3. 5, Tai. S. VII. 1. 19. In this way the Sávitrí istis, singing, listening to Páriplava and Dhríti offerings went on for a year. For a year the sacrificer kept observances as in the Rājasúya (Lát. IX. 9. 14). Large fees were given to the hotṛ and adhvaryu (Lát. IX. 9. 12–13 and 16) and to the singers (Kát. XX. 3. 7).

Several expiatory ceremonies are prescribed (Āp. XXII. 7. 9–20, Kát. XX. 3. 13–21) if the horse died or suffered from disease. If the horse was carried away by an enemy the sacrifice was destroyed. At the end of the year the horse was brought to a stable and the sacrificer underwent dikṣā (initiation). There were 12 dikṣās, 12 upasadás and three sutyā days (days on which soma was pressed). Vide Śat. Br. XIII. 4. 4. 1, Aśv. X. 8.1, Lát. IX. 9. 17. After the dikṣā the sacrificer is sung as on a par with the gods and on the pressing days, at the time of avahṛtha, the udayanīya isti, the anubandhyā and the udavasānīya he is spoken of as on a par with Prajāpáti. There are 21 yūpas (stakes) all being 21 aratnis high. The central one is of Rajjugāda (śleṣmātaka) tree. On its two sides are two pine yūpas and on both sides thereafter there are three yūpas.

2671. विवुध्यान्चि यज्ञान्ति संप्रयति होमामण्डकिश्ये दौरान्ति यज्ञान्ति संगमयति।
एवं संस्कारस्वरूपं। प्रजापतिः सुवाल्लिखवधनर्विधात्रिव्यंजनोवनसहिष्यति। आप.
XX. 7. 14–16.
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each of bilva, khadira and palāśa (Tai. Br. III. 8. 9, Śat. Br. XIII. 4. 4. 5, Āp. XX. 9. 6–8, Kāt. XX. 4. 16–20). Large numbers of animals are tied at all these stakes and slaughtered. Even wild animals like boars and birds are bound and held between the intervals of the yūpas (Āp. XX. 14. 2 ff.). Vide Vāj. S. XXIV for a list of hundreds of animals out of which those from Kapiñjala onwards (Vāj. S. XXIV. 20 ff.) are let off after fire is carried round them (Kāt. XX. 6. 9, Āp. XX. 17. 5). The 2nd among the three pressing days is the most important and is full of several very striking matters (such as the ribald dialogue, the brahmodya &c.). The horse to be sacrificed is yoked to a chariot along with three horses, the adhvaryu and sacrificer occupy the chariot and take it to a lake or reservoir of water, make the horses enter it (Kāt. XX. 5. 11–14). On the horse’s return to the sacrificial ground it is anointed with clarified butter by the crowned queen, the favourite queen and the discarded queen in the front, the middle and hind parts of its body respectively. They also respectively tie 101 golden beads on the head, mane and tail of the horse with bhūḥ, bhuvah and svah. They give the remnants of the previous night’s offering to the horse with Vāj. S. XXIII. 8. If it does not eat it the remnants are cast into water. Near the yūpa a dialogue takes place between the hotṛ who asks ‘who wanders alone’ (Vāj. S. XXIII. 9) and ‘who was the first to be thought of’ (Vāj. S. XXIII. 10 and 12 respectively. The horse is praised by repeating Rg. I. 163 (Āśv. X. 8. 5). A piece of cloth is spread over grass, thereon a mantle is spread and a gold piece is placed thereon and the horse is killed thereon. Before the words ‘adhrigo śamāthvam’ in the adhrigu praśa Rg. I. 162 and Rg. I. 163. 12–13 are to be recited. When the horse is killed, the wives of the king go round it thrice from left to right with ‘ganāṇām tvā’, thrice from right to left with ‘priyāṇām tvā’ and again thrice from left with ‘nidhīnām tvā’ (all in Vāj. S. XXIII. 19). They fan the dead horse with their garments while braiding their hair on the right side upwards loosening the hair on the left side and strike their left thighs with their right hands (Āp. XXII. 17. 13, Āśv. X. 8. 8). The crowned queen lies down by the side of the dead horse and both are covered by the adhvaryu with the mantle on which the horse lies and she unites with it (Āp. XXII. 18. 3–4, Kāt. XX. 6. 15–16). Then according to Āśv. X. 8. 10–13 outside the vedī the hotṛ abuses the crowned queen in obscene language and
she returns the abuse along with her one hundred attendant princesses and the brahmā priest and the favourite wife enter into a similar obscene abuse. According to Kāt. XX. 6. 18 the four principal priests and the chamberlain enter into an obscene abusive dialogue (given in Vāj. S. XXIII. 22-31) with the queens along with their young female attendants. Vide Śat. Br. XIII. 2. 9 and Lāṭ. IX. 10. 3-6. The attendant princesses raise the crowned queen from near the horse with ‘dadhiśkrāvna’ (Rg. IV. 39. 6 = Vāj. S. XXIII. 32). The horse is cut up with golden, silver and iron (lauhi may mean copper) needles by the crowned queen, the favourite queen and the discarded one with Vāj. S. XXIII. 33-38. They take out the fat of the dead horse in place of the omentum taken from the goat in other sacrifices (Āp. XXII. 18. 10-11, Kāt. XX. 7. 7). The blood of the horse is cooked and offered at the end of the other offerings to sviṣṭaṅkṛt (Āp. XXII. 19. 10 and Kāt. XX. 8, 8.). Before the omentum of the animals meant for Prajapati is offered there is brahmodya (a theological dialogue, where questions and riddles are propounded and answers given) between the priests in the sadas. According to Āśv. X. 9. 2-3 at first the hotr asks the adhvaryu ‘who roams alone &c.’ (Vāj. S. 23. 45) and the adhvaryu replies ‘the sun roams alone &c.’ (Vāj. S. 23. 46). Then the hotr again asks ‘what light is like the sun’s &c.’ (Vāj. S. 23. 47) and the adhvaryu replies ‘truth is light equal to the sun &c.’ (Vāj. S. 23. 48, which however reads ‘brahma sūryasamam’). Then the brahmā priest asks udgātṛ and he replies (Vāj. S. 23. 49-50), then the udgātṛ asks a question and the brahmā replies (Vāj. S. 23. 51-52). Then the four priests come out and each asks the sacrificer who sits facing the east the question ‘I ask you the furthest limit of the earth &c.’ (Rg. I. 164. 34) and the sacrificer replies ‘this vedi is the furthest limit’ (Rg. I. 164. 35). Vide Lāṭ. IX. 10. 9-14 for almost the same questions and answers. Kāt. (XX. 7. 10-15) mentions Vāj. S. XXIII. 49-62 as the dialogue that takes place at this stage in the Aśvamedha and states that Rg. I. 164. 34 (= Vāj. S. XXIII. 61) is the question propounded by the sacrificer (and not by the priests as Āśv. says). Two grahas called Mahimā are offered, one before the omentum is

2672. In several sacrifices such riddles were mooted; vide Āśv. VIII. 13. 14 for one in Daśarātra which is taken from Ait. Br. 24. 6, and Śat. Br. IV. 6. 9. 20; vide Tai. S. VII. 4. 18, Tai. Br. III. 9. 5 for brahmodya and Rg. X. 88. 18 and VIII. 58. 1-2 for questions and answers.
offered and the other after it (Śat. Br. XIII. 5. 2. 23 referring to Vāj. S. XXIII. 2, Āśv. X. 9. 4, Kāt. XX. 7. 16–17 and 27). Offerings of the vapā of all animals are made to the several deities of whom Prajāpati is the last. Then the king sits on a lion’s or tiger’s skin, a piece of gold is placed on his head with Rg. I. 90. 1, a bull hide is held over his head, he is sprinkled with the remnants (sāmsrāva) of the offerings called mahiman and offerings are made to the twelve months, Madhu, Mādhava &c. and seasons Vasanta &c. After the several offerings, on the third pressing day, the sacrificer performs the final purificatory bath. At the end of the avabhṛtha āsti, on the head of a bald man,2673 whose eye-balls are yellowish-brown, who has prominent teeth, who is suffering from white leprosy and who dips into water, an offering is made (three according to Āp. XX. 22. 6) with the words ‘to Jumbaka, svāhā’ (Vāj. S. XXV. 9). Vide Kāt. XX. 8. 16, Śaṅ. XVI. 18. 18 and Sat. XIV. 5. 4. The latter add two important details, viz. that the man should be of the Atri gotra and that he should enter such deep water that it should flood his mouth. The Tai. Br. III. 9. 15 says that the āhūti ‘to Jumbaka, svāhā’ is the last in Āsvamedha and that Jumbaka means Varuna. A hundred cows and a cart to which bulls are yoked are given to him. When the sacrificer comes out of the water after avabhṛtha persons guilty of such grave sins as brāhmaṇa murder plunge into that water and become purified without having performed the penances prescribed for such sins (Kāt. XX. 8. 17–18).2674

Apart from the gifts provided for many of the subordinate rites performed in the Āsvamedha, Lāt. (IX. 10. 15–IX. 11. 4) prescribes that on the first and last of the three soma pressing days he should donate a thousand cows and on the second day he should donate all the wealth that belongs to the non-brāhmaṇa residents in one district (janapada) out of his realm.

2673. खलमािविगुरावः दृश्यते विकृताश्च मूर्त्ति जुड़ितात्। एवं दृश्यर्वस्य स्वम्।

2674. Vide note 233 above where Tai. S. (V. 3. 12. 1–2) is cited viz. ताँडि महारस्योपेश्य बयाले; Śat. Br. XIII. 3. 1. 1 has the same words. According to Gaut. 22. 9, Āp. Dh. S. 8. 1. 9. 24. 22 and Manu IX. 82–83 if the murderer of a brāhmaṇa, after declaring his crime, bathed in water in which the king took his final avabhṛtha bath, he would be free from that sin. Prof. Eggeling (S.B.E. vol. 44 p. XL note 1) does not advert to the fact that expiation for brāhmaṇa murder was thus prescribed by the dharmaśūtras.
or he should donate to the hotṛ the wealth in the eastern part of the country conquered by him and the wealth in the southern, western and northern parts respectively to the brāhma, adhvaryu and udgātr and their assistants or he should at least donate 48,000 cows to each of the four principal priests, 24000, 12000, 6000 to each of the four groups of three assistants of the principal priests in order. Āsv. X.10.10 also says that he should donate the wealth of non-brāhmaṇas in the four conquered quarters except land and human beings. Kāṭ. (XX.4.27-28) contains similar rules.

Even in ancient times this sacrifice must have been rare. The Tai. S. V. 4. 12. 3 and Śat. Br. XIII. 3. 3. 6 both state that the Āśvamedha was a sacrifice which was utsānna (gone out of vogue). The Atharvaveda (XI. 7. 7-8) also appears to regard the Rājasūya, Vājapeya, Āśvamedha, the satrās and several other sacrifices as utsānna. The origin of the rite is obscure. In it several popular, religious and symbolical elements are inextricably blended and some rites like the queen lying down near the dead horse must be regarded as unaccountable survivals from the hoary past. Various theories have been advanced to account for the origin, but there is, as is to be expected, no agreement among scholars. Vide S.B.E. vol.44. pp. XVIII-XXXIII, Prof. Keith’s Introduction to Tai. S. pp. CXXXII ff. and ‘Religion and Philosophy of the Veda’ part 2 pp. 345-347 for the several theories of European scholars.

In the Āśvamedhika parva of the Mahābhārata Āśvamedha is described at some length. It is probable that in the epic only the popular elements and a few of the religious rites were emphasized. In chap. 71. 16 Vyāsa tells Yudhishṭhira that the Āśvamedha purifies a person of all sins. The dīkṣā took place on the full moon of Caitra (72. 4). The sphyas, kūrcas and utensils were made of or inlaid with gold (72. 9-10). The greatest warrior of the day, Arjuna, was appointed to guard the horse during its rambles for a year, and he was asked to avoid battle and carnage as far as possible (72. 23-24). The horse was kṛṣnasāra (marked with dark spots, 73. 8). Arjuna was accompanied by a pupil of Yājñavalkya and many learned brāhmaṇas (73. 18) for the performance of propitiatory rites (śānti). No indication is given as to the number of soldiers

2675. अन्नमेवर्ति राजस्वः पावनः सर्वप्राप्तमात्र तनेश्वरः संविधा वै भविषा नात्र संज्ञायः ॥ अत्यमेविकः 71. 16.
that accompanied Arjuna. The horse is said to have wandered over the whole of India from east to south, then west to north. After many fights with opponents Arjuna meets death at the hands of his son Babbhuravaśana, king of Manipura, whom he upbraided for meek submission, but is brought back to life by his wife Ulupi, the Nāga princess (chap. 80). Arjuna spares the lives of the opponents whom he vanquishes and invites them to the sacrifice. The description of the sacrifice follows the general outline given above. But there is hardly any detailed or graphic description of the special features of Āśvamedha and one rather carries the impression that the author does not depict what he has seen but only what he has heard or read. The pravargya (88. 21) and the pressing of soma are mentioned (88. 22). There were six yūpas of bilva, 6 of khadira, two of devadāru and one of śesumātaka (88. 27-28). Bull's heads and aquatic animals were built into the fire altar (88. 34). Draupadi was made to lie by the dead horse (89. 2-3). There are several points of difference. The altar is shaped like a Garudā (88. 32), the bricks were of gold, and 300 animals were sacrificed. It is said that the vapā of the horse was offered (89. 3), while Āp. (XX. 18. 11) emphatically states that there is no vapā in the case of the horse. Great emphasis is laid on the huge masses of food distributed to all, on the drinking bouts and singing parties and the feeding of the poor and helpless (88. 23, 89. 39-43). Crores of niskas were donated to brāhmaṇas and the whole earth to Vyāsa (89. 8-10) who returned it to Yudhisthira for gold to be given to him and to brāhmaṇas. The Balakanda of Rāmāyaṇa (chap. 13-14) contains a more graphic description of the Āśvamedha performed by Daśaratha for securing sons. It expressly refers to the Kalpasūtra (tryahosvamedhāh saṁkhyaśāt kalpasūtreṇa brāhmaṇaiḥ).

In I. A. vol. VIII p. 273 (at p. 278) we find that a general, called Udayacandra, of Nandivarma Pallavamalla (about the 9th century A.D.) defeated Prthivivyāghra, king of Nisadha, who had accompanied the horse in his horse sacrifice. In E. C. vol. X. Kolar No. 63 it is stated in an inscription of 757 A.D. that the Čālukya emperor Pulakesi was purified by his bath at an Āśvamedha. In the very ancient Nanaghat Inscription (A.S.W.I. vol. V. pp. 60-61) an Andhra king\textsuperscript{2676} is described as

\textsuperscript{2676} In the Bhāgavata-purāṇa XII. 1. 20 the founder of the Andhras is said to have been a vṛṣala and the Matsya (144. 43) says that śūdra kings will perform Āśvamedha in the Kali age.
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**Aśvamedha**

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having performed the Rājasūya, two Aśvamedhas, Gargatirātra, Gavāmayana and Aṅgirasām-ayana. In the first half of the 18th century Savat Jayasing, king of Amber, performed an Aśvamedha (vide Īśvaravilāsakāvyā of Kṛṣṇa-kavi, D. C. Ms No. 273 of 1884-86 and 'Poona Orientalist,' vol. II. pp. 166-180).

**Sattra**

It was shown above (pp. 1213-1214) that the Dyādaśāha sacrifice partook of the characteristics of both ahinsa and a sattra and a few points of difference between the two were also set out there. Sattras are sacrificial sessions, the duration of which varies from 12 days to a year or more. Their archetype (prakṛti) is the Dyādaśāha (Āsv. XI. 1.7). Sattras again may for convenience be divided into those called Rātrisattras and those called Sāṃvatsarika (carried on for a year or more). Āsv. (XI. 1.8-XI. 6.16) and Kāt. (XXIV. 1-3) speak of numerous Rātrisattras called Trayodaśarātra and so on up to Śatarātra, state the principles on which these sattras are evolved from the Dyādaśāha, the model, and set out the schemes of all of them. If only one day has to be added then it is the Mahāvrata that is added before the last day called Udayanīya. If two or more days are required to be added then they are added before the Daśarātra (that forms the central part of the Dyādaśāha and comes after the Prāyanīya day). In the case of Rātrisattras of many days' duration sādhas are added (Kāt. XXIV. 1.5-7, Āsv. XI. 1.8-14); the Daśarātra is never repeated but is only one in the same sattra (Kāt. XXIV. 3.34). For want of space all the Rātrisattras will be passed over. The Gavām-ayana (lit. the course or way of the cows i.e. the sun's rays or days) is the model of all Sāṃvatsarika sattras (Āsv. XI. 7.1 and com., Jai. VIII. 1.8, Kāt. XXIV. 4.2). Several sattras of the duration of one year or more are mentioned in the sūtra texts such as Ādityānām-ayana (Āsv. XII. 1.1), Aṅgirasām-ayana

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2677. For further information on Āsvamedha vide Tai. S. IV. 6.6-9, IV. 7.15, V. 1-6, VII. 1-5; Tai. Br. III. 8-9, Sat. Br. XIII. 1-5, Āp. XX. 1-23, Sat. XIV, Āsv. X. 6-10, Kāt. XX, Lāt. IX. 9-11, Baud. XV; S. B. E. vol. 44 Intro. pp. XXIV-XXXIII, Prof. Keith's tr. of Tai. S. CXXXII-CXXXVII.

2678. Vide Tilak's 'Arctic Home in the Vedas' (1903) pp. 200-202 where he quotes a passage from the Ait. Br. (IV. 3) to the effect that 'cows' means 'Ādityās' (months, or days and nights). Vide pp. 193-212 for the significance of Gavām-ayana and its purpose.
Kūḍāpāyinām-ayana (Āṣv. XII. 4. 1), Sarpaṇām-ayana, Trai-
vārṣika, one for three years, Dwādasāvārṣika, Saṭ-trimśad-
vārṣika, Sātasaṁvatsara for sādhyas (Āṣv. XII. 5. 18) and
Sahasraśaṁvatsara, Sārasvata (performed on the holy Sarasvatī
river). A few words will be said only about the Gavām-ayana.

Gavām-ayana which is a Sāmivatsarika sattrā (extending
over 12 months of 30 days each) consists of the following parts
(Tāṇḍya XXIV. 20. 1, Āṣv. XI. 1. 2–6 and 7. 2–12, Sat. XVI.
5. 18–40, Ap. XXI. 15 ff.):

A. Prāyaṇya Atirātra (opening day)
Caturvimśa day, an Ukthya
Five months, each consisting of four Abhiplava ṣaḍahas
and one Prṭṭhya ṣaḍaha (i.e. each month of 30 days).
Three Abhiplavas and one Prṭṭhya
Abhijit day (Agniḍṭoma)            28 days.
Three Svarasāman days.
All these together come to six months of 30 days each.

B. The Viṣuvat2679 or central day (which is Ekavinśastoma)
on which an Atigrāhya Soma cup is offered to the sun
and also a victim.

C. Three Svarasāman days (on
which sūmans called Svara are
chanted, Tāṇḍya IV. 5)
Viṣvajit day (Agniḍṭoma)
One Prṭṭhya and three Abhiplava
ṣaḍahas

Four months, each consisting of one Prṭṭhya in the
beginning and four Abhiplava ṣaḍahas
Three Abhiplava ṣaḍahas
One Goṣṭoma (Agniḍṭoma)            28 days.
One Āyuḍṭoma (Ukthya)
One Daśarātra (ten days)
Mahāvṛata day (Agniḍṭoma)
Udāyaṇṭya (Atirātra).
All these in C come to six months.

2679. The Viṣuvat day is like the central ridge of a shed from
which on two sides two thatches spread slantingly downwards. In
order to imitate the Sun’s passage to the north and south, the arrange-
ment shown in A is reversed in C. Āṣv. XI. 7, 7–8. For a descrip-
The Gavām-ayana was performed for various rewards viz. progeny, prosperity, plenty (or greatness), high position, heaven (Āp. XXI. 15. 1, Sat. XVI. 5. 14). About the day on which dīkṣā (initiation) for it took place there were several views. The Ait. Br. (19. 4) prescribes that it should be done either in Māgha or Phalgunā. Some (Sat. XVI. 5. 16–17, Āp. XXI. 15. 5–6) said that dīkṣā took place four days before the Full Moon of Māgha or Cāitra. Vide Lāt. X. 5. 18–19, Kāt. XIII. 1. 2–10 for the several days. Jai. VI. 5. 30–37 and Kāt. XIII. 1. 8 favour the view that the dīkṣā should be undertaken four days before the Full Moon day of Māgha (i.e. on ekādaśī day) since the Vedic texts prescribe the Ekāstaṅkā day of Māgha (i.e. 8th of dark half) for the purpose of soma (after 12 days of dīkṣā). In the Gavām-ayana the procedure of the Dvādaśāha as a sattra is to be followed (Āp. XXI. 15. 2–3, Jai. VIII. 1. 17), but some held that in Gavām-ayana there were to be 17 dīkṣās (instead of 12). There are certain general rules about sattras which may be stated here. They are to be performed by many as sacrificers and only brāhmaṇas can perform them (Jai. VI. 6. 16–23, Kāt. I. 6. 14). There are no separate priests (ṛtvija), but the yañamāṇas themselves are the priests (Jai. X. 6. 45–50 and 51–59, Sat. XVI. 1. 21). A text quoted by Śabara on Jai. VI. 2. 1 says that the persons who engage together in a sattra must be at least 17 and not more than 24 and each of the performers secures the same unseen (or spiritual) reward for which the sattra is performed (Jai. VI. 2. 1–2). There is therefore no varāṇa (choosing) of priests and there is no question of remunerating them for their services by several gifts as in Jyotiśṭoma (Jai. X. 2. 34–38). At the time when gifts are made in other rites, in sattras the sacrificers perform the Dākṣīṇa homas and waving their dark antelope skins they go out with their faces turned northwards by the path by which dākṣīnas are taken away in other rites (Sat. XVI. 2. 19, Kāt. XII. 2. 18). As no dākṣīnas are to be donated in sattras agents (called sanhāras) are not to be sent for collecting subscriptions (Sat. XVI. 1. 40). The sacrificial utensils (yañapaṭras like jhūṭi) to be used in the sattra are specially got prepared for the common use of all, while each keeps his own utensils separate with which he is cremated if he dies in the midst of the performance (Jai. VI. 6. 33–35). Though the general rule is that there is no pratiṇidhi (substitute) for the performer of rites like āgnihoṭra, the sattra is an exception, since if any one of the many performers dies in the midst of a

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sattrā another person may be substituted by the others in his place (Jai. VI. 3. 22), but he is only an agent secured by payment and the spiritual unseen reward of the sacrifice goes to the performer that is dead (Jai. VI. 3. 23–25). The Tāṇḍya Br. IX. 8. 1 states that if one of the performers of a sattrā dies after dīkṣā, he should be cremated, his bones should be tied in his antelope-skin and placed beyond the mārjālyā shed and his son or other very near relative should be given dīkṣā and be associated in the sattrā. Only those who have consecrated the three Vedic fires can engage in sattrās except in the Sārasvata sattrā (Jai. VI. 6. 27–32). According to Jai. (VI. 6. 1–11) only those who follow the same procedure can join in the sattrā, otherwise difficulty is caused in the case of the Prayājas and the Āpri verses. The second prayāja deity in the case of Vasiśṭhas and Śunakas is Narāśānsa, while Tānūnapat is the second prayāja deity in the case of other gotras. After stating the view of Gāṇagāri that only those who have the same gotra can join in a sattrā, Āśv.(XII. 10. 2–3) states the view of Śaunaka (and it is his view also) that even persons of different gotras may join in a sattrā, that where in a particular matter there is a difference of procedure in accordance with the difference of gotra, the procedure should be regulated by the gotra of one (called grhapati) of those who join in the sattrā. Jai. (VI.6.24–26) states the somewhat striking rule that even among brāhmānas those who belong to the Bṛṛgu, Vasiśṭha and Śunaka gotras cannot join in a sattrā but only those who belong to the Viśvāmitra gotra or who have a similar procedure (about prayājas &c.), since śruti requires that the function of hotr in a sattrā must be performed by one belonging to Viśvāmitra gotra. If after making a resolve to join in a sattrā or if after just beginning a sattrā a man gives up the idea, he had to perform by way of penance the Viśvājit rite (Jai. VI. 4. 32 and VI. 5. 25–27).

Though in a sattrā all are yajamānas yet one of them becomes the grhapati; those actions which only one can perform and which are done in other sacrifices by the yajamāna (except what are saṁskāras like vapana) are here done by the grhapati alone and others only touch him (e. g. in tying the veda or placing a fuel-stick on fire, Kāṭ. XII. 1. 9–15). In performing dīkṣā a peculiar procedure is followed (Kāṭ. XII. 2. 15, Sat. XVI. 1. 36, Āp. XXI. 2. 16–XXI. 3. 1.) The adhvaryu first gives dīkṣā to the grhapati and to brāhmaṇa, hotr and udgātr; the pratiprasthātr gives dīkṣā to adhvaryu, then to maitrāvarṇa,
brāhmaṇaccharṁsin and prastotr; the neṣṭr gives dīkṣā to the pratiṇaprasthāṅr and the acchāṅvāṅk, āṅgīñhra and pratiḥartr; the unneti gives dīkṣā to neṣṭr, the grāvaṅstut, and subrahmayān and lastly the pratiṇaprasthāṅr or another brāhmaṇa (who is himself a dīṅśita) or a Veda student or snātaka gives dīkṣā to unnetr. Each of the wives of all these is given dīkṣā along with her husband (Kāṭ. XII. 2. 16). Every day one of those who join in a sattrā guards soma silently and others are allowed to study their Veda and to fetch fuel-sticks (Sat. Br. IV. 6. 9. 7, Kāṭ. XII. 4. 1 and 3). On the tenth day there is brahmodya6680 as in Aśvamedha or they engage in the abuse of Prajāpātin for having created such pests as bees and wasps and thieves (Ap. XXI. 12. 1–3, Sat. XVI. 4. 33–35, Kāṭ. XII. 4. 21–23).

While engaged in the sattrā the performers have to observe certain rules (Aśv. XII. 8, Drāhyāṅana Sr. VII. 3–9 ff.). From the day the dīkṣāṅlyā iṣṭi is performed in the sattrā, the usual duties to pīṭr (such as pīṅḍapīṭ-r-yajña), to gods (such as Agniyotra) are stopped till the end of the sattrā. They have to give up sexual intercourse and must not run, they should laugh covering their teeth (so as not to show them), should not jest with a woman, should not speak to those who are not āryas, should not plunge in deep water, should give up falsehood and anger, should not climb up trees or enter a boat or chariot. Rules are laid down as to whom to bow to. A sattrin should eschew singing, dancing and instrumental music. While dīkṣā are going on he should subsist on milk. On pressing days he should partake of the remnants of havis only or of fruits and roots and other food fit for evatū.

One of the most interesting day is the Mahāvṛata, which is the last day but one in a sattrā. Several strange and bizarre rites are performed on this day. This day is so called because it is specially meant for Prajāpātin who is ‘mahān’ and mahāvṛata means ‘anna’ (Tāṁḍya IV. 10. 2, Sat. Br. IV. 6. 4. 2). In this a mahāvṛattya cup of soma is offered in addition to the

2680. The Tāṁḍya Brāhmaṇa (IV. 9. 12 and 14) speaks of both brahmodya and the prativalana of Prajāpātin ‘नाहोंच सवलती भाववचसे पुष्पोतिष्ठिति। ग्रामपालित परिपश्चापथवचे लघु व्यासितत्त तत्त्वांगात्मिति।’. The com. gives several explanations of both. Bhāyaśāyaṇāḥ (IX. 4. 16–18) says ‘नाहपालित परिपश्चाप। पारं कर्मभिरतयें। अर्थाण वायुष्यवच्यानां विभिन्न रथवधू।’
usual ones and a victim is slaughtered for Prajāpati. In connection with this cup a mahāvratā sāman is chanted followed by the recitation of the Mahad-uktha (great laudation) of the hotr. Vide Haug's tr. of Alt. Br. p. 283 n, S. B. E. vol. 43 pp. 282-283 note 5. The chanting of the Prāṭhastratras is started by a brāhmaṇa who plays on a harp (vāna) with a hundred strings of muṇja grass (Sat. XVI. 7. 7-9, Tāṇḍya V. 6.12-13). During the chanting the udgātr priest sits on a chair of udumbara, the hotr on a swing, the adhvaryu on a board and the other priests on seats of grass (Tāṇḍya V. 5. 1-12). A brāhmaṇa in the front part of the sadas and a śūdra at the back alternately belaud and abuse those engaged in the sattra, the former saying they have done well and the latter saying they have not done well (Tāṇḍya V. 5. 13). An ārya and a śūdra engage to the west of the āgndhra shed in a contest for a white circular skin that symbolizes the sun (for whom the Gods and Asuras fought laying claim to the Sun as their own), the fight being so arranged that it culminates in favour of the ārya (Tāṇḍya V. 5. 14-17, Sat. XVI. 7. 28-32). A harlot and a brahmascārin abuse each other on the northern hip of the altar.

Sexual intercourse between a man and a woman (that are strangers to the sacrifice) takes place in a screened shed to the south of the mārjāliya shed (according to Kāt. XIII. 3. 9). This probably is a symbol for indicating creation of the world by Prajāpati to whom the mahāvratā specially appertains. A chariot is made ready to the east of the southern corner of the vedī. A noble or a ksatriya in full armour occupies it, armed with a bow and three arrows. He goes round the vedī thrice and discharges three arrows at a hide but not so as to pierce it through and through (Sān. XVII. 15).

They beat drums placed on all corners of the vedī and strike a bull-hide spread over a hole dug to the west of the āgndhrīya shed, half inside the vedī and half outside (this is called 'bhāmi-dundubhi'). When the priests chant, the wives of the performers act as choristers to the singing priests (Jal. X. 4. 8, Sat. XVI. 6. 21, Āp. XXI. 17. 15-16) and play on several instruments. Eight servants and maids or slaves and

2581. एप्पोश्पालिकायमहामयंतीवर्मयादिकेषस्वरुपिणाम्: कुञ्जिलि सह स्ववं लोक-
स्मयंस्मिति ताप्न्य V 6. 8. The comm. explains that अवश्यिता is a lute made
to yield sound by the breath from one's mouth. 'उपायवित्ते एप्पोश्पालिकाय-
विदिकात्तकरतुकरीणयाव: काण्डार्याण: विचित्तिता अदाहुकपितस्वरुपिणामः: ' सायणव X VI 6. 21.
slave girls, placing water jars on their heads dance thrice round
the mārjālyā seat, striking the ground with their right feet
and singing popular songs ( gāthās ) in which cows are lauded
as mothers of ghee and which contain words like 'this is
These features of the mahāvrata show that it was some
folk festival in the hoary past and was welded on to the solemn
vedic sacrifices as a relaxation after the weary days and
months of sacrifices. The Ait. Ār. ( I and V ) gives an esoteric
turn to the mahāvrata. In one place it summarizes all the
popular features of the Mahāvrata.2682

On the Udayamāṇa day three anubandhyā cows are
offered to Mitrāvaruṇa, the Viśve Devas and Bṛhaspati ( Kāṭ.
XIII. 4. 4 ).

In the Indian Antiquary, vol. 41, Dr. Sham Sastry
contributed a series of articles on the Vedic calendar in which
he adduced weighty arguments for holding that the Gavāmayana
was a symbolic representation of the efforts made to square up
the Vedic lunar year with the solar year by adding intercalary
days. It is somewhat remarkable and also indicative of the
bias of most western scholars that while Prof. Keith in his
work on the 'Religion and philosophy of the Veda' refers
ad nauseam to all sorts of lucubrations by European scholars
on the origins of the Vedic sacrifices, about rain spells and
fertility rites and similar lore he does not condescend to
notice the views of Dr. Sham Sastry or Mr. Tilak, which have
far more probability than many of the learned hypotheses
advanced by European scholars who appear to be obsessed by
the notion that Vedic usages must be similar to practices found
in the 19th century among the backward races of Africa,
America and Oceania.

Though the sūtras speak of sattras for a hundred or a
thousand years, there were writers even in ancient India who
thought that such sattras did not exist in fact, at least in
historical times. Patañjali states in his Mahābhāṣya that
the sattras of a hundred or a thousand years were never
attempted in times near to his day and that Yājñikas prescribe

2682. शमसास्त्र: कारणति। एतहितस्वतन्त्रता परमज्ञाने डूबति । राजपुरे व भर्म
ध्यायनवाष्पति मुनिपूर्वुम परमप्रथ गण्डवीणा मुहाना च नैरुः ब्रह्मवाच्यायः
संपन्नवेदनस्य साम्या तिथिकृयाय सुवष्ठे राजस्तुत्तिष्ठ्येण मतिपथाः । च. आ. V. 1. 5
rules for them following the tradition of sages. Jaimini also boldly asserts that when the texts speak of Viśvasrājamatrayaṇa for a thousand saṁvatsaras the word saṁvatsara means only a day (Jai. VI. 7. 31-40).

Among the other satras the Śārasya sattras are most instructive, since in them many places on the most sacred Sarasvatī and other rivers were approached by the sacrificers during the course of the sacrifice. Vide Āṣv. XII. 6., Lāt. X. 15 ff, Kāṭ. XXIV. 6. 14 ff.

Agniṣṭhūla (piling of the fire-altar)

The construction of the fire-altar is a special rite and is the most complicated and most recondite of all Śrauta sacrifices. The Śatapatha Brāhmaṇa devotes five out of its fourteen sections (about one-third of the whole work) to cayana and is the leading work on that subject. Prof. Eggeling in his very learned Introduction (pp. XIV ff) to vol. 43 of the S. B. E. deals with the fundamental conceptions underlying this Śrauta ritual. According to him cayana was originally an independent rite and was later on incorporated in the system of the Soma sacrifices. At the bottom of this rite are certain cosmogonic theories. Even in the Rgveda we meet with the conceptions that Hiranyagarbha or Prajāpati (Rg. X. 121) is the creator of the universe, that creation, destruction and re-construction of the universe are eternal, ever-recurring processes going on from all time and will go on for all time (Rg. X. 190. 3, ‘dhātā yathāpurvam-akalpayat’), that Puruṣa himself became the sacrificial material (hūvīs) and the year and seasons aided in the process of the reconstruction of the sacrificed and dismembered Puruṣa. Man himself who is a child of this process must also do his part in the reconstruction of the world. This he can do best by identifying Fire with Prajāpati (as in Śat. Br. X. 4. 1. 12) and regarding Fire as the Highest Divinity and

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2683. कृत्यस्मातिविद्यातां यथावस्थितकान्ति यथेष्ठपतिस्वरूपम् तथ यथाप्रभृति यथावत् यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपम् तथापि यथास्वरूपম्

2684. सहस्रवस्तर विश्वनाम। काल्यायण. XXIV. 5. 24.

the source of all life and activity and the periodic performance of sacrifice in fire as his contribution, however small it may be, to the process of re-creation and re-construction. The reconstruction of the world by Prajāpati a man can imitate by himself constructing an elaborate structure with bricks. The Śat. Br. in several places brings out these ideas, though in a somewhat esoteric way (e.g. VI. 2. 21). The tenth kāpāḍa (section) of the Śat. Br. is the rāhasya (the esoteric doctrine) of cayana. Most of the acts done in the piling up of the altar are a symbolic representation of the process of re-creation and re-construction as will be seen later on. In the Śat Br. the principal authority on this doctrine of cayana is not Yājñavalkya (who is the dominating figure in the first five sections of that Brāhmaṇa) but Śaṅdilya who traces that doctrine through a succession of teachers to Tura Kāvaśeṣa who received it from Prajāpati himself (Śat. Br. IX. 5. 15-16, X. 4. 1. 11, X. 6. 5. 9 &c.).

A very brief description of the cayana based principally on Kāṭ., Sat., and Āp. is given below.

The construction of the fire-altar in five layers is an anga of Somayāga. But cayana is not obligatory in every soma sacrifice. It must however be performed in the Somayāga called Mahāvrata (which as stated above is the last but one day in Gavāṃ-ayana). When a man desires to pile the fire altar, he first offers after the Full Moon iṣṭi of Phālguna (i.e. on the first of the dark half) or on Māgha new moon five animals (viz. a man, a horse, a bull, a ram and a he-goat were offered, the man in a screened place). The heads of the beasts were built up into the altar and their trunks were thrown in water, which was then used for making bricks from clay. Kāṭ. (XVI. 1. 32) allows an option that instead of killing animals golden or clay heads of these may be used. In modern times when rarely cayana is performed only golden images of the above five are taken. Then on the 8th of the dark half of Phālguna a horse, an ass and a he-goat are taken in procession

2886. भाजापति वा एवस्कम प्रजापति श्रीनाम कमागारस्ते भवति व भाजापति।
दत्तः VI. 2. 2. 21.

2887. It appears that the man was not actually killed, but was let off. He was to be a vaisya or kṣatriya (Kāṭ. XVI. 1. 17). According to Baud, X. 9 the heads of a vaisya and of a horse killed in battle are taken संगमे न्योपस्मृतम च देशस्य च सिद्धसि। दृष्टि दत्तेऽपि एव वृद्धिः च वस्ते च चाहरितिः। एवस्कम विद्यः 1. Vide Kāṭ. XVI. 1 32 also.
to the south of the āhavaniya fire (the horse leading) with their mouths to the east and the place from where clay is to be taken is reached by the horse. To the east of the āhavaniya a square pit is dug and a ball of clay is put therein which brings the pit on a level with the surrounding ground. At the middle of the distance between the clay lump and the āhavaniya clay taken from an ant-hill is heaped. A spade one cubit long made of some sacrificial tree is kept to the north of the āhavaniya. The ant-hill clay is placed on the lump of earth in the pit with that spade. The horse is made to plant its foot on the clay in the pit. He (the priest) draws three lines with the spade on that lump of clay, spreads black antelope skin to the north of the lump and thereon keeps a lotus leaf on which the lump of clay from the pit is placed and the corners of the skin are tied with a girdle of muñja. He takes up the hide with the clay therein, raises his arms towards the east, holds the bundle over the animals that come back in the reverse order (the goat leading). According to Āp. XVI. 3. 10 the bundle is placed on the back of the ass and brought near a tent. The lump is placed to the north of the āhavaniya in a tent screened on all sides; then he takes the hair of the he-goat and mixes the hair in that lump of clay with water in which palāśa bark is boiled and mixes therewith gravel, iron rust and small stones. From the clay thus mixed the wife of the sacrificer (or the first wife if there are several) prepares the first brick called Aśādāhā, which is in measure as much as the foot of the sacrificer, is rectangular and has three lines scratched on it. The sacrificer prepares an ukhā (fire-pan) from the mixture of clay, which is one span in diameter. According to some three pans are made. He also makes three bricks called Viśva-jiotis, each having three lines and so marked as to show which is first, second and third. The remaining clay is called upaśaya and is kept aside (as it will be required later). The ukhā is fumigated with the smoke from seven horse-dung cakes kindled on the daksīna fire. A square hole is dug with the spade referred to above, therein fuel is put and the bricks and the ukhā (with the mouth downwards) are put for being baked and more fuel is added. He removes the coals and ashes and takes out during the day the bricks (four) and the ukhā, on which the milk of a she-goat is sprinkled. Thereafter other bricks are made which have three lines on each, which are generally as long as the sacrificer's foot and are baked till they are red.
The dikṣā (initiation) for the rite takes place on the amāvāsyā of Phālguna. The dikṣānīṭi ṣṭi and other usual rites are performed. Either the yajamāna or the adhvaryu places the ukhā on the āhavaniya and puts thereon 13 samidhas one span in length. The sacrificer wears a golden ornament with 21 pendants reaching up to his navel. The ukhā is taken from the āhavaniya to the east of the āhavaniya and is placed in a šikya and fire is put into it. He carries for a year or a shorter period (12, 6 or 3 days according to Āp. XVI. 9. 1) this fire placed in the ukhā. On alternate days in the year he adores the fire with the Vātsapra mantras (Vāj. S. XII. 18–28=Rg. X. 45. 1–11), takes the Viśnu strides (Viśnukramas); he also removes the ashes, puts fuel-sticks on the fire in the ukhā.

Then follows the building of the altar. The altar has five layers, the first, third and fifth being arranged in the same pattern and the 2nd and 4th being of a different pattern from the 1st, 3rd and 5th. The altar may have several forms such as that of a droṇa (trough), a chariot-wheel, a śyena (hawk), kaṅka (heron), suparna (eagle) &c. Vide Tai. S. V. 4. 11, Kat. XVI. 5. 9. The altar requires bricks of several shapes; some are triangular, some are oblong, some are perfectly square, some are oblong plus a triangle (in one). They are not to be placed one over the other as one chooses but are arranged in peculiar ways, some in front, some on the sides and so on. A sound knowledge of geometry and mason craft is required in constructing the altar. Every brick is to be placed after repeating a mantra. The bricks have various names to distinguish them. For example, the bricks called Yajusmati are to be used in building the body (of the birdlike pattern, which is the most usual one), but not in building the sides or tail of the layer. The usual mantras in laying down and invoking a brick are two viz., "tayā devatayā... sida (Vāj. S. XII. 53, Tai. S. IV. 2. 4. 4) and "tā asya śūḍa-dohasaḥ" (Vāj. S. XII. 55, Tai. S. IV. 2. 4. 4). Sat. XI. 8. 18 says that "tayā devatayā... dhruva sida" is repeated after each brick is deposited. But special mantras are prescribed in several cases e. g. as to the ten lokamprāṇa bricks the mantra is "lokam prṇa" (Vāj. XII. 54, Tai. S. IV. 2. 4. 4). Some kinds of bricks bear

2888. इच्छितं चित्तयते हृदयात्। . . . . कष्टकार्यं चित्तयते यथा। कामपेता त्रिपृङ्गः श्वानविभिः। . . . . अहस्तविभिः चित्यते मनस्सीति। . . . . अन्तज्ञितं चित्यते चतुर्वीतिः प्रतिवाचायां। तैत्तिकं V. 4. 11 where several other patterns such as गुप्तचित, उषयतःसन्यं, सरसं, श्वानवृत्ति are mentioned.

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the names of sages (e.g., Vālakhilya bricks). Probably they were first used by those sages. There are three bricks which are called svayam-ātrāṇaḥ (i.e., they are long and thin stones and have natural holes) and which are placed in the centre of the 1st, 3rd and 5th layers and are deemed to represent earth, air and heaven. Jai. (V. 3. 17–20) deals with the respective positions of certain bricks called citrinī and lokamprā.

On the day of the last dikṣā the measuring of the plot to be used as vedi takes place. Measurements are made with a rope which is in length twice the height of the sacrificer. A fifth part of the sacrificer’s height is called aratni, tenth part is called pada, each pada is divided into twelve śaṅgulas and three padas make a prakrama (Kat. XVI. 8. 21). The ground for the uttaravedi on which the altar is to be constructed is ploughed with an udumbara plough and the ropes are made of muṅja. Six, twelve or twenty-four oxen are yoked to the plough. He sows on the furrows made by the plough various kinds of corns (Āp. XVI. 19. 11–13 says fourteen kinds, seven being grāmya and seven wild). He omits one kind of corn which he has to abstain from partaking throughout life thereafter (Kat. XVII. 3. 6–7). If so many kinds of corn cannot be had then in those furrows barley corn mixed with honey is sown. Then clods of earth are put thereon and the ground is made level. Several things are got ready and placed one after another on this ground (Āp. XVI. 13. 10 where they are said to be bricks but not of clay). Vide Sat. XI. 5. 21 also. The placing of bricks is begun after the first upasad (Sat. XI. 7. 2). A lotus leaf is first laid down on the spot where the horse planted its hoof (Āp. XVI. 22. 3) and on that leaf the golden ornament worn by the yajamāna at the time of the Viṣṇu strides is placed with the mantra ‘brahma jajñānam’ (Vāj. S. XIII. 3, Tai. S. IV. 2. 8. 2). To the south of that ornament is laid down the golden image of a man with head to the east and face turned to the sky in such a way that the image does not cover the hole pierced in the golden ornament (disc) by passing a string with which it was tied round.

2689. ‘स्तवयमानिन्यं भवति प्राणानादानययह् अथवा दुर्योगं लोकस्वयमानिन्यावययं’।

2690. या जाता औषधीय इति जइतुबिषमिरोपानं पूजयति । ति तिमानं ब्रह्मण: समुपरस्मिनि संतुवस्त्रशक्तेऽगति ।
the neck (the mantra repeated being very significant in the beginning Hiranyagarbha arose) Rg. X. 121. 1=Vaj. S. XIII. 4). The sacrificer performs the adoration (upasthāna) to the golden man with the three verses 'bow to the serpents' (Vaj. S. XIII. 6-8, Tai. S. IV. 2. 8. 3). One should thereafter never go to the north of the image from the south by passing in front of it (i.e. to the east of it). By the side of the two arms of the golden man he places two sūcsc (one of kārṣmāra wood filled with ghee near the right hand and the other of udumbara filled with curds near the left) with their tops to the east. A brick called svayamātrāṇā on which åjya is offered and over which the yajamāna breaths is handed over to a brāhmaṇa who places it in the centre with the help of the adhvaryu, the brāhmaṇa being looked upon as fire (Tai. S. V. 2. 8. 2). On that brick a dūrva creeper is placed in such a way that its roots are on the brick and its tops hang on to the ground towards the east. Then the brick called dvāyajus is laid to the east of the dūrva, two retaḥsīc bricks to the east of the preceding, then two ātavya bricks and then the Āsādhā brick is placed to the east of the preceding. On all ātavya bricks avakās (mosslike plants) are deposited. About one aratna to the south of the Āsādhā brick and to the east of the Svayamātrāṇā brick he places a living tortoise with its face to the east on the avakā plants (Āp. XVI. 25. 1, Kāt. XVII. 4. 27-28). The tortoise is anointed with a mixture of ghee, honey and curds, is enveloped in moss covered with a net and made motionless by means of pegs (Āp. XVII. 25. 2, Sat. XI. 7. 42). When depositing the tortoise it is invoked with three verses (Vaj. S. XIII. 30-32) which express the wish that the tortoise may go to the deep waters, that the sun and fire may not torment it by heat, that it may reach heavenly worlds and that divine rain may follow. Even in modern times a tortoise is so built up into the altar. A mortar and pestle of udumbara wood, each one span in length (the mortar being contracted in the middle and the pestle being rounded) are placed about one aratna to the north.

2691. The tortoise was probably built up into the altar to imitate the action of Prajayā. Prajayā is said to have created the world after assuming the form of a tortoise. Vide note 1716 and p. 718 above. Or this may be a relic of the widespread usage of slaying an animal and burying its body under the foundation of a building, a bridge &c.

2692. The mortar represents the yoni or womb, the ukhā represents the belly, and the pestle represents 'śīna' (vide Sat. Br. VII. 5. 1. 38).
of the svayamāṭṛṇā brick. A sūrpa also is placed near the
above two (Āp. XVI. 26. 5). The ukhā filled with sand, ghee
and honey is placed on the mortar and offerings of ājya are
made on it with the sruva ladle. The fire in the ukhā is
transferred to a hearth with eight bricks in the centre of the
fifth layer, on which a second layer of eight bricks (called
punaściti) is laid. This fire becomes the gārhapatiya for the
Fire-altar (Śat. Br. VIII. 6. 3. 7-11, Kāt. XVII. 12. 18-21).
Seven pieces of gold are placed on the golden image, the first
on the mouth, then two each on the two nostrils, the two eyes
and two ears. In the forepart of the ukhā, the heads of the five
animals (on which curds and honey are poured and on
which 7 gold pieces are thrust) are placed in a certain order.
The human head is in the middle, to the north the heads of the
horse and ram and to the south the heads of the bull and goat
(Kāt. XVII. 5. 13-18, Āp. XVI. 27. 5-19). According to Āp. and
Śat. the head of a serpent also may be placed (Āp. XVI. 27. 22,
Śat. XI. 7. 63) or only the mantras 'namo astu sarpebhyaḥ'
(Vāj. S. XIII. 6-8, Tai. S. IV. 2. 8. 3) may be recited. The
various kinds of bricks are heaped in various directions on thick
mud spread on the above stated things so as to form the first
layer. According to Śat. (XI. 5. 22) each layer consists of only
200 bricks (1000 for all five), when the sacrificer performs the
cayana for the first time; he employs 2000 for all layers when he
performs it a second time and this number goes on increasing each
time he repeats agnicayana.2892 According to the Śat. Br. (S.B.E.
vol. 43 p. 22 n. 1), Kāt. XVII. 7. 21-23 the bricks required for
all the five layers are 10800. The time required for piling also
varies. Some held that the piling took one year (8 months
for the first four layers and 4 months for the last) or all
the layers may be laid in a few days. Śat (XII. 1. 1 ff.) and
Āp. (XVII. 1. 1-11, XVII. 2. 8, XVII. 3. 1) state that the
five layers are laid on five successive days. On each layer
thick mud (purīṣa) prepared from the earth (mixed with water)
dug out of the cātvāla pit after touching a dark or bay horse
that stands to the north is spread with 'prśṭo divi' (Vāj. S.
XVIII. 73, Tai. S. I. 5. 11. 1 quoted by Āp. XVI. 34. 6-7,
Śat. XI. 5.). Each layer and the spreading of mud are
carried out each day between the two upasads (morn-
ing one and afternoon one). When all the layers are

2893. पाठवित्त्रिमाणागम्य संस्कृतम् दोषं केकुलन् मानवेन विनिविद्। नासिकेन
केरावस्य विनिविद् इति। उत्तरमुद्रं ज्ञापानस्य। सर्वं। XI. 5. 22.
completed the āhavantya fire is established on the altar so built. Eight dhīṣpyas, square or round, have to be constructed with bricks, viz. the āgnidhriya and 7 others as in somayāga (but the number of bricks for each differs). A small round and variegated stone (āsman) is placed to the south of the āgnidhra's place on the northern part of the fire-altar. A fuel-stick is kindled on the new gārhapatya hearth, taken over the svayamātṛṭṛṇā brick of the 5th layer and an offering of the milk of a dark cow whose calf is white is made on that fire. Śatarudriya homa is offered to Rudra. On the western corner of the northern side of the Fire-altar which is enclosed by a line of stones on all sides there are three stones, as high as the knee, naval and mouth on which (serving as āhavantya) 425 oblations are offered to Rudra and his fearful aspects by means of the leaf of the Arka plant (serving as juhū) of wild sesame mixed with gavedhukā. A twig of arka plant is used to clear the leaf of the offerings. The priest faces the north and makes the oblations standing; the mantras being taken from the Śatarudriya section (beginning with ‘namaste rudra manyave,’ Vāj. S. XVI. 1–66, Tai. S. IV. 5. 1–10). The arka leaf and twig are thrown into fire. The altar is cooled by the āgnidhra with the water from a jar which is held over the stone referred to above. The stone is thrown to the south of the altar with ‘May sorrow go to him whom we hate’ (Vāj. S. XVII. 1) and if it is not broken the adhvaryu breaks it into pieces. On a long bamboo, a frog, avakā plants and reed (vetasa) twigs are tied and drawn over the altar from the south hip to the south shoulder and then they are thrown on the uktara. The Gāyatras, Rathantara and other sāmans are sung (Śat. Br. IX. I. 2. 35 ff, Kāt. XVIII. 3. 1 ff). Then follow numerous offerings, viz. one purodāsa to Vaiśvānara and 7 purodāsas to the Maruts, Vasordhārā (stream of wealth) offerings of ājya from an udumbara sruk, which is finally thrown into the fire, 6 Pārtha oblations as in Rājasūya followed later by six.

2694. This is symbolical cooling. All three are suggestive of water.

2695. The 7th purodāsa to the Maruts is called ‘aranye anīcya' because the mantra for it ‘ugraśca bhimaśca’ (Vāj. S. XXXIX. 7) is to be repeated in a forest.

2696. Vasordhārā is the name of the whole rite in which several hundred offerings are made to Agni with mantras (Vāj. S. XVIII. 1–29, Tai. S. IV. 7. 1–11, Kāt. XVIII. 5. 1, Āp. XVII. 17. 8) to secure all powers of the Firegod to the sacrificer.
more after the abhiseka of the sacrificer, the Vajaprasaviya, offerings of the mixture of milk and water with the gruel of 14 grāmya and wild corns with an udumbara srūva that is four-cornered like a camasa (the srūva being thrown into the fire at the end). With the remnants of Vajaprasaviya offerings collected in a pot he sprinkles the sacrificer who sits on a dark antelope skin spread on an udumbara couch to the north of the tail of the fire altar. A royal sacrificer sits on a tiger skin and a vaisya on a goat-skin. After this six Pārtha offerings are made followed by twelve Rāstrabhṛt (supporting the kingdom) homas of ājya with mantras, that contain the words ‘vāt’ and ‘svāk’. (Vāj. S. XVIII. 38-43, Tai. S. III. 4. 7.) Then three Vāsu (wind) homas are offered catching with his joined hands wind outside the vedi to the east and the three winds thus caught are represented as yoked to the chariot like horses; the mantra being Vāj. S. XVIII. 45, Tai. S. IV. 7. 12. 3 (Kāt. XVIII. 6. 1-3, Āp. XVII. 20. 11).

Then the procedure of Somayāga is followed. One or two special characteristics may be noted. Before the Prātaranuvāka the Fire is represented as yoked after touching the paridhis and repeating three mantras ‘I yoke the fire &c.’ (Vāj. S. XVIII. 51-53, Tai. S. IV. 7. 13. 1) and then Agni is released from the yoke before the Āgnimāruta stotra (i.e. Vajñāyajñīya) in the evening with a mantra (Vāj. S. XVIII. 54, Tai. S. IV. 3. 4. 2). After the anubandhya paśu-purodāsa, messes of boiled rice are offered to Anumati, Rākṣa, Sinvāl and Kuhū and a cake on twelve posherds to Dāṭr. At the end of the Udvasaniyā payasyā is offered to Mitra and Varuṇa or he may perform sāutrāmanī (Āp. XVII. 24. 1, Sat. XII. 7. 14).

2697. The वाजप्रसाविय is one rite in which there are two groups of seven offerings, the first seven with the mantras beginning ‘vajasye-\text{-}maṇ prasavaḥ’ (Vāj. S. IX. 23-29, Tai. S. I. 7. 10) and seven others with the mantras ‘vajasya nu prasave’ (Vāj. S. XVIII. 30-36 and Tai. S. I. 7. 7). Vide Śat. Br. IX. 3. 4, Sat. XII. 6. 5, Kāt. XVIII. 5. 4-5, Āp. XVII. 19. 1-3. The mantra means ‘for the promotion of vigour’ (or food) &c.

2698. The first mantra is क्रोधवा वाजप्रसाविय प्रासवे \text{-} मा \begin{flushright} भृত्यमासीकृताचर्च कामपूजनादिकं \end{flushright} स. त. तथा \text{-} \begin{align*} ब्रह्मदर्शामु त्वायुयय | \end{align*} The latter half is repeated in all six verses. One āhuti is made after brahma and another after svaha. Vide Kāt. XVIII. 5. 16, Sat. XII. 6 15 ff. The first is made to a male deity, and the 2nd to Apsaras variously named.
One who has performed the piling of the fire-altar has to observe certain vrataś for a year viz., he should not bow to any one, he should not run in the rains, he should not partake of the flesh of any bird, he should not approach a śūdra woman. After he performs agnicayana a second time, he should approach no woman except his own wife of the same caste, when he has performed cayana thrice he should not approach even his own wife (vide Āp. XVII. 24. 1-5, Kāt. XVIII. 6. 25-31, Sat. XII. 7. 15-17.). Jai. (II. 3. 21-23) declares that the piling of the fire-altar is a sāṁskāra of fire and not an independent yāga by itself.

If a man does not prosper in the year after he performs agnicayana he may perform punāściti (just as punarādheya is performed). According to Āp. XVII. 24. 11 a punāściti can be performed for three objects, viz., for prosperity, for Vedic lore or for progeny.

In performing the innumerable and wearisome details of sacrifices many mistakes must have been committed and therefore the Brāhmaṇas and Śūtras prescribe numberless explanations, some simple and others complicated. But this subject will be dealt with in the next volume under prāyaścittas.

In the next volume a few remarks will be offered on the philosophical side of sacrifices and on the causes whereby they gradually faded into the background and gave place to other religious observances.

2899. The idea appears to have been that the sacrificer was not to disperse the spiritual power acquired by fire-worship, but to conserve it in himself.

APPENDIX

OF

LONGER EXTRACTS IN SANSKRIT

Page 202, note 470—अथ यथव जानांतथंतथं विनेत्रु चयर्वा कक्ष विभेदकिन्तृक्षा नैनां बुद्धां न बृहत्पूर्वस्थित्वादेव प्रियान्तं आनुवं ब्रह्मविवाहते।...

अथाधिविर्भेन स्थानीयापरुपास्यायस्तेऽचेन्द्रवा स्थानीयापरुपास्यायनेन जुगान्यपरे स्वाहाः

रुपां देवाः सर्वं सत्यस्वरूप स्वाहित हुस्यस्यस्य प्राप्तं प्राप्तेऽपरेऽपरेऽपरेऽपरेऽपरेऽपरेऽपरेऽपरे

वाद्यवसेजनायन्त्र चारुवीयाः सं जानां पत्य सहीति। अथ्यानामित्यापनेतोइपरंपरा सा तव

सा लयस्य मोदै सामाहिमसी कल्पं योरेऽपि प्रूढः प्रूढः तव ताबिष्ट्र स परमाद्वै सह रती

दृश्येऽ दृश्येऽ पुष्टि बिचय इत्यादि। अथास्या ऊर्ज्ज विद्यमण्यं बिल्लियां धाराविद्याः

इति तस्यामर्थं विनायक मुख संयुक्त चिन्तनामुनिमान्त्याः। विष्णुवां वनरुपं लक्ष्य रुपाणि विनायतु। आसिन्बुल नापतिधि 

गर्म द्रामाते ॥ गर्म चंहः सिंहासनि गर्म चंहः पुरुषांपता। गर्म तेषा अभिश्चुर्द्रवावह नगरक्षेत्री।

प्रसन्नद्विं अभि नामवह नामध्रविवा ॥ विष्णुवां अर्थी वास्त्वां नाममत्वावा ॥ त्यां ते गर्म द्रामाते

हुस्येऽ यथमें सामस्य सुनते च। यथाधिविर्भेन

प्रूढः प्रूढः यथा योरिन्द्रेण गर्मांचा। गान्तुविषालां यथा गर्म एवं गर्म द्रामाते तेषामवीरि।

बुद्धरामकोपिन्तु ह्यु. ४. १३ और १९-२२। विष्णुवां ॥ सूक्षमे ते तेषा वेतां यथार्थ ॥

Page 207, note 481—अथ यथव यथव क च होन्त्यानाथप्रायवार्तं

रवर्त्तं स्थिनितं द्विघोष्येव पद्धेः। उदावानं प्रभावागाधे नानास्मृत्योरस्ति

मथे तद्वृद्धुण्याति भिन्नाद्यक्षमाय परस्मृति परस्मृती वर्तमानाय भिन्नाद्यक्षमाय परस्मृति

इत्यदि नर्त्तुरास्यं तुष्णा पर्यव्यक्तम्। पवित्रायामाय परस्मृतम्। अविभुन्ने प्रायवार्तं गर्मो

प्रादेशिनार्थ कुस्तो नानास्मृत्योराय गृहार्थकर्त्तीयाय प्रायवार्तं प्रादेशिका उपस्थित्वावर्तमाय पायन्त्याः

विनायक प्रति उत्नायविचित्रस्य परिवर्तेन वतोः सूर्याय गृहार्थकर्त्तीयाय प्रायवार्तं सक्ष

नार्त्तुरास्यं ह्युितुर्धनुम्। नारायणामुनिम् परस्तर्थमाय। तथावाचार्यां पाकयविषालु ब्रह्माचार्यां

चतुर्वर्त्तं च धम्मेवतिरहितप्रायवार्तं जयां। अभिश्चुर्द्रवावह नगरक्षेत्री। आध्य. य. इ. ३. १-८। तेषा विनायकिता

देवा ब्रह्माचार्यानादा। आध्य. य. इ. १०. २२।

H. D. 158

Page 281, Note 653—(उपन्यासवयोगः)—अलसेंत कुमारी
कुशालिनिवासविदमालंित सदरस वेदोऽहृद्यसि शुद्धिेति। इश्वर श्रीराम देव श्रीराम देव
वर्धमानांश्च जीव सरसुणः शास्त्रां प्राचीनं मधवनृयणानीर्जितम् च। नाम हरे धूंरुप। आयुः पृ 15.1-4।

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पुक्करक्रमाविवृत्ति। अंसायन्मुशाश्रि। अश्मा मव प्रर्द्वर्व रीण्यसमस्तुः मव। बेष्टो वे
पुमनाशाय स जीव शरदुः शान्तिमि। इश्वर श्रीराम देव नीरिणाय बेष्टो वे मधवन्यणानीर्जितमि च। नाम हरे धूंरुप। आयुः पृ 15.1-4।
तत्त्व वादेमाला दर्भृवीर्यं प्रशां तत्त्वार्यस्थाली निद्याधारी। दृष्ट्यन्त इस्नेन दयीर्ममो मनायं वादेमाला गृहीता। दृष्ट्यहंसेन दस्मायं ददीवीर्यं समायं दस्मवीर्यं दस्मायं च। पुनर्निश्चयं मोदयं आवास्यायम् उत्तरात् दुष्ट्येण निद्याधारी। सम्मायन्त्वादाभिमाणम् प्रहारे।

इस्मद्वमनमरुं भूतानित्यावाम हस्तेनेद्धमालु दृष्ट्यवीर्यं विमिवधाय कृष्णवीर्यं हस्तेन गृहीता। इस्मद्वमरुं इन्द्रं न मनं त्यथेत। दृष्ट्यवीर्यमालु स्थिरितस्य नामवादकोणमार्या अस्ते-यीकोणवर्तनसङ्गावरा आवाश्यतुरु ओळ प्रजापरं स्वाहा इति युज्योत। प्रगायत इन्द्रं न मयं इति त्याम्। पुनः दृष्ट्यवीर्यमालु नैनात्कोणमार्या ऐवानकोणपरं ऐव ओळ प्रजापरं स्वाहा इति युज्योत। प्रगायत इन्द्रं न मयं इति त्याम्। दृष्ट्यवीर्यं ओळ प्रजापरं स्वाहा हस्तावुतरमाणे युज्योत। अस्मय इन्द्रं न मयं इति त्याम्। ओळ सोमाय स्वाहा इति त्यामे दृष्ट्यवीर्यं युज्योत। सोमायें न मनं त्यथाम। असीत्यश्च कुमार आचार्यस्य दृष्ट्यरुपः कनालहीरायायायिसुवसिसदारायाय पार्थवते धस्वाचर्यमाय वाहाचर्यमाय। इति। आचार्यं ओळ पार्थायस्य तत्त आचार्यं कुमारस्य यजोपविं सुययादृश्यात्। कुमार आचार्येन यजोपविं सुययात् गृहीता। ओळ यजोपविं धस्तम परि धस्तम प्रजापतिः-सहां पुस्तात्त। आचार्यस्य यजोपविं मनवस्य सुययानां चतमस्तु तैः। इति। ओळ मयं धारेत। तत् आचार्यं कुमारस्य। ओळ सविमात्यस्यवस्य अर्प्यस्यमान्। इति। ओळ मयं हुवः इदुहः ते आस्त। मयं दिबं बिवेनानवेदि। मयं दिपेस्यमेतं जुययाच। बृहस्थविस्मास्याय बुद्धानुकूल बृहस्थविस्मास्याय मूत्रात्। इति। अवेन सुवर्णिश्चवियविय। ओळ तव्युत्त्रवियविय। पुस्ताकुच्च्चयुतमुक्तात्। पुज्येष्म शारदः शारदः सवित्रियं नन्दाम शारदः। शारदः ममाय शारदः। शारदः श्वामाय शारदः। शारदः व्यावाय शारदः। शारदः शारदः। शारदः शारदः। शारदः आर्धश्च च व्ययूः स्वैः। इति। तत् आचार्यं सवित्रियं आर्धश्च। ओळ सुवर्णियं ते पुज्येऽत्मः पशु पशु इति। अथ कुमारां देवस्य विद्याम्। ओळ प्रजापतिः। इति। इति। इति। इति। इति। इति। इति। इति। इति। इति। इति। इति। इति। इति। इति। इति। इति। इति।

9. आध्यात. ध. १. १०. ११; विशेष. ध. १. १. ११।
10. अध्यात्म. ध. १. १२; विशेष. ध. १. १. ११; पार्श्वकथा २. २।
11. वाज. सं. ३६. ११; ति. आध्यात्म. ४. ४२. ५।
12. स्त्रयाचर्य. १२. ५. १-२; पार्श्वकथा २. २।
13. आध्यात. ध. १. १२. १; विशेष. ध. १. १. ११।
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[Text in Marathi]

[In-Text Citations]

7. अझ. यु. 1. 32. 6.
8. से. सं. 2. 1. 2; 3. 5. 9.
9. अझ. यु. 1. 10. 82; विजय्र, यु. 1. 3. 7.
10. आपलितसंबंधात 9. 10. 11; आझ. यु. 9. 10. 22.
11. आझ. आयो. 1. 31. 31.
12. व. सं. 3. 61. 70, वे. सं. 3. 5. 6. 7; वाज. सं. 1. 25.
13. व. सं. 11. 4. 8.
15. से. आर्यसं. 10. 32. 9.
Page 314, NOTE 746 (पर्यमिनिष्ठयमण्डलसंकलिता संवहा)—अधमान-प्राणायमसमृद्धोत्तरां आपरमेश्वरांनाविषयम् प्राचीन-शिक्षाशास्त्रि ज्ञाति। तत्तदि संकलनं कृताऽः। (तत: आचार्यवर्मन) अस्मि भक्ति उरः। तत्तदितिर्तीर्थेण मर्गः देवस्य धीमः। विषों यो नः प्रचोद्यात्। श्रीसूर्याधितस्वरूप दच्य न मनाः। इत्यक्षना यथामुक्तिस्वरूप विवाहस्य। (तत्तदिति जयः) असूपुर्वैः। तत्तदितिर्तीर्थेण मर्गः देवस्य धीमः। विषों यो नः प्रचोद्यात्। इति इत्यक्षनी ज्ञाते। (तत्त: सूर्यामुक्तिस्वरूप) पुनःक्रमेण यम द्विय प्राणायम धृतः यथार्थ यथार्थ तेजः। रत्न व बल्यायंतम तत्त वधायि। योजायसि पुरुषः सोइस्मि। (अभिभावः) नमः। अभिभवतायाम्—अमुकाभिषेकः अमुकचेदकः अमुकशाहः—अमुकत्वानामः अमुकसि। अनेन संध्यायादानेिनेन करणा भगवान् आपरमेश्वरः। इति वाक्यात्।

Page 455, NOTE 1075—(सापिण्डयः)—असापिण्डा समानः। एकः विनिद्र देहं बस्या। सा सापिण्डा न सापिण्डा असापिण्डा नामः। सापिण्डता च एकशास्त्रवाक्यवाचन्येन भवति। तलाहि पुरुषः पुनिष्ठाश्रीराविष्ठाय विनाष्ट्र विचार सह। एवं पुनिष्ठाधिशिप्ती विनिष्ठां नच्छराविष्ठाय वाचन्येन। एवं मातृशाश्रीराविष्ठाय सापिण्डा तथा। तथा मातृशाश्रीराविष्ठाय सापिण्डता तथा। तथा मातृशाश्रीराविष्ठाय सापिण्डसिद्धिः। तथा मातृशाश्रीराविष्ठाय सापिण्डसिद्धिः। तथा पवनः सह। पवनः तथा सापिण्डसिद्धिः। एवं अत्रात्-वाचन्येन अत्रात्-वाचन्येन सापिण्डसिद्धिः। एवं यत्र यत्र सापिण्डसिद्धिः। रत्न तथा सापिण्डसिद्धिः। एवं एकशास्त्राविष्ठाय बैद्धिकः। ..., अवसं चैकर-शास्त्राविष्ठाय सापिण्डसिद्धिः। 'आन्सा स जागर' कथा इत्यतनुः। तथा 'प्रजामनुष्ठानसे।' इति च। 'स पुरवहुंि ब्रह्मः। महाब्रह्मयम्ब्रह्म' इत्यतनुः। तथा 'वेदवेदनाम:।' अत्रात् वाचन्येन अत्रात् वाचन्येन तथा। तथा गर्भावतिष्ठाय 'एवत् च शारीरिकः शरीरः। चैग्रीं विनिष्ठाः। मातृशाश्रीरामुक्त्याय। विनिष्ठांत्वाक्षरधिशिप्ती अत्रात्।' इति तत्र तत्राविष्ठाय अतिरिक्तः। ...,असापिण्डसिद्धिः। एवं सापिण्डसिद्धिः। एवं सापिण्डसिद्धिः। एवं सापिण्डसिद्धिः। एवं सापिण्डसिद्धिः। एवं सापिण्डसिद्धिः। एवं सापिण्डसिद्धिः। एवं सापिण्डसिद्धिः। एवं सापिण्डसिद्धिः। एवं सापिण्डसिद्धिः। एवं सापिण्डसिद्धिः। एवं सापिण्डसिद्धिः।
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PAGE 490 NOTE 1144—The 49 pravara groups among which the hundreds of gotras enumerated in the Baud. Sr. (pravarapraśna 1–54) are assigned are given below, being arranged alphabetically from the first name in the group. The sections of the pravarapraśna (in Dr. Caland’s edition) have been indicated in each case. Brief foot-notes are added showing only the important divergences in the texts of Āsv. Sr. (XII. 6. 10–15), Āp. Sr. (24. 5–10) and Satyāśādha-śrauta (21. 3). It should not be forgotten that the Mss and printed editions present various forms of the same name.

<table>
<thead>
<tr>
<th>प्रवर</th>
<th>गोत्र</th>
</tr>
</thead>
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<td>1. अगस्त्य—दुर्बलचुनु—चालुकवित्वि</td>
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<td>2. अगस्त्य—दुर्बलचुनु—विमधवित्वि</td>
<td>सोमवाल (अगस्त्य) बो. 50</td>
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<td>4. आंकिरस—गोतम-कारपुपालसि</td>
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<tr>
<td>10. आंकिरस—चालुक्यच—महाद्वार—भादुन—मातवचसि</td>
<td>रौप्यायन (भादुन) बो. 18</td>
</tr>
</tbody>
</table>

2 and 3. Āsv. says that Agastis have optionally these two pravaras, while Āp. and Sat. state that they have only one pravar viz. Agastya or three, viz. No. 3.
8. Āsv. and Āp. agree but Āsv. reads पाकुसि.
9. Āp. (24. 6) and Sat. agree. According to Āsv. this is the pravar of महाद्वार and अगस्त्यसि.
10. Āsv., Āp. and Sat. say that this is the pravar of आंकिरस, but Āp. and Sat. add that optionally they are सरवच विशंसि आंकिरसवाभूनमातवचसि.
11. Āśv. agrees but has the order भारद्वाजगर्भेष्येति and allows optionally three prārvas viz. आदिप्रकाशसम्प्रदायेऽपति, while Āp. gives the वर्ण as आदिप्रकाशगर्भेष्येति and also, according to some, भारद्वाजगर्भेष्येति.

12. Āśv. and Āp. agree, but give another optional वर्ण according to some, viz तत्तथेष्यायादिप्रकाशगर्भेष्येति.

14. According to Āśv. this is the वर्ण of संकृति and 16 others, while Āśv. reads it as आदिप्रकाशसम्प्रदायेऽपति, states that optionally the वर्ण is स्माधस्यायाम् गर्भेऽपति and mentions only संकृति and four others as having this वर्ण.

15. Āśv. agrees, but states that according to some the वर्ण is आदिप्रकाशसम्प्रदायेऽपति; Āp. states this as the वर्ण of अन्याया: कर्णा:

16. Āp. reads 'आदिप्रकाशसम्प्रदायेऽपति,' आध्यो 'आदिप्रकाशसम्प्रदायेऽपति,' सर्वाध्याय 'आदिप्रकाशसम्प्रदायेऽपति.'

17. Āśv. agrees, but according to Āśv. the Haritas have 19 subdivisions, while Āśv. mentions only द्रवित, दुर्ग्र, विश्व, श्रेण्य, वर्ष, भौस्य as having this वर्ण group and adds that according to some the वर्ण is स्माधस्यायाम् गर्भेऽपति. Āp. accepts this option of वर्ण.

18. This is the वर्ण of गौतमस according to Āśv. and of आदिप्रकाशसम्प्रदायेऽपति (a subdivision of आदिप्रकाशसम्प्रदायेऽपति) according to Āp. and Sat.

20. According to Āśv. the वर्ण of वीर्याचरणम् is आदिप्रकाशसम्प्रदायेऽपति.

21. Āp. and Sat. agree, but Āśv. reads 'आदिप्रकाशसम्प्रदायेऽपति.'
25. Āṣv. agrees, but Āp. and Sat. give this as the प्रवर of कालेक (without qualification).
27. According to Āṣv. असोभाश्चाराकासितिः is the प्रवर of कालेक in general and the प्रवर of श्रेष्ठेऽविद्वार is श्रेष्ठेऽविद्वार (without qualification) or श्रेष्ठेऽविद्वार (with qualification). Āp. and Sat. state that शापिलस has either two प्रवर sages viz. वैष्णवेऽविद्वार (or three प्रवर) sages वैष्णवेऽविद्वार.
28. According to Āṣv. the Sunakas have either one प्रवर viz. ग्रंथसम अष्ट्र or two प्रवरs भामो-सौनरावासम कालेक. Āp. and Sat. state that the Gṛṇṭsa and Sunaka have only one प्रवर ‘ग्रंथसम ‘(and there is no option).
29. Āṣv., Āp. and Sat. say that this is the प्रवर of जामुनग्रुषसा (under भूरण ः); Āṣv. states that अनमालुम्ब्र्यवस्थस are चिन्मवर viz. भामो-सौनरावासम and Āp. Sat. also give an optional प्रवर of three sages according to some, viz. भामो-सौनरावासम.
30. Āṣv. reads श्रेष्ठेऽविद्वार and श्रेष्ठेऽविद्वार.
31. Āṣv., Āp., Sat. agree, but Āp. and Sat. state that according to some आचार्यस are चिन्मवर, viz. भामो-सौनरावासम.
32. Āṣv., Āp., Sat. say this is the प्रवर of चिन्मवर that have यस्क, यादुत, मान, मंक as subdivisions according to Āp. and read सवेंस्मस. Āṣv. states this is the प्रवर of यस्क-वादुत-मान-मंक-साक्षात्स-सार-सार्वभ-सारस्त्रान जोनिमित-वैष्णवेऽविद्वाराती औच.  

H. D., 159
According to Āsv. this is the prār of Sātīas (Sātīam) and of Kṛṣṇa-pāraś (no subdivisions named) according to Āp. and Sat.

36–38. Āsv., Āp. and Sat. agree, but they say that the Parāśāras (among Vaiśeṣikas) have the prār stated in 38, while Āp. and Sat. further state that according to some Vaiśeṣikas have three prārs viz. kāśyapika-prāra (No. 39). Āsv. and Āp. state that Kupdinas have the same prār as No. 37. Āsv. says that the prār of Vaiśeṣikas is vāsishṭhika-prāra

39. Sat. agrees but reads mādhucchandasa-sa-prāra.

40. Āsv., Āp., Sat. agree, but Sat. reads kāśyapika-prāra.

41. Āsv., Āp., Sat. agree.

42. Āsv., Āp. agree.

43. Āp. and Sat. agree, but Āsv. states that their prāra is vaśyaviva-prāra.

44. Āsv., Āp., Sat. agree, but Āp. remarks that the Mādhucchanda-sas are Ṙaṇānājayas.

45. Āsv., Āp. agree, but both read mādhucchanda-prāra.

46. Āsv., Āp., Sat. agree.
Page 527 Note 1230 (विवाहिति)—आत्म, र. I. 7, 3-22—
एवोधिधर्मस्वामान्तरित्वमेवादुपदञ्जलीप्रकाशात्मतनिविशालम्
प्राकाराय়া সাধারণার্থং তে সাধারণানবায়নায় সূচনায় নিমিত্ত
সমাজিত্বমাত্রাত্‌ সহায়োৎপত্তি কামতন্ম
প্রভূতি।

Page 543 Note 1258 (মধুরক্)—আত্ম, ્I. 24, 5-26—
এই শিষ্য যাহাতে মহান্তিনী ভাষার বিধান প্রকাশগ্রহণ করেন। এই শিষ্য হইতে এই শিষ্য যাহাতে মহান্তিনী ভাষার বিধান প্রকাশগ্রহণ করেন। এই শিষ্য হইতে এই শিষ্য হইতে}

Appendix of longer extracts

1267
Page 633 Note 1484—’<br>Page 699 Note 1673—<br>Page 701 Note 1679—
Appendix of longer extracts

Page 704 note 1684 (tanhā). Akṣ. gr. III. 4. 1-5. देवनास्तेवंति. प्रभुपतिर्भक्षा वेद्यः देवाः ऋषयः सर्वाणि चन्द्रसिद्ध आकाशे वर्षा, सर्वाणि ।
Page 770 NOTE 1842—हातनिविष्करणिः पार्श्व प्रभावितारणप्रयोगः पायुऽन्यादानमेण वहस्ता भयमान भयमानक्षणाः सुभवनिग्रहानि विश्वासः प्रस्ताविताः साधनयोगोपनिषदः 

Page 811 NOTE 1926—अपाताय राजस्त्रेष्यायां एकत्रित इति । और्फ़ण्णि ग्राहाको आपणां अध्यात्मिक अनुभूिहारं आशु विवेकभेदः प्रतिवेदः साधनाः साधनां विवेकभेदः अनुभूिहारं आशु विवेकभेदः प्रतिवेदः साधनाः साधनां

pp. 68-69.

Page 811 NOTE 1926—अपाताय राजस्त्रेष्यायां एकत्रित इति । और्फ़ण्णि ग्राहाको आपणां अध्यात्मिक अनुभूिहारं आशु विवेकभेदः प्रतिवेदः साधनाः साधनां विवेकभेदः प्रतिवेदः साधनाः साधनां

pp. 68-69.
Appendix of longer extracts

Page 821 Note 1943 (अवरक्षम) — आवरणां पौराणिकां श्रवणाम.

Page 830 Note 1959 — तिवेशन पूर्वस्थलः तेजस्वरणाश्रयस्ततः

Page 862 Note 2025 —

1. चुक्तिम्भुता दुर्गा रविभरण समगःश्रीः। यास्य यस्य यद्य भूमिष्ठस्य तथा नास फलम् ॥

1. This occurs in भविष्यस्पृश्य IV. 164. 22 (सत्यस for सुभाष) in पुराण VI. 33. 26-27. This is read as सर्वधित्युपरिा दीप व व यस्य. परिध्यस्य etc. in E. I. vol. 20 p. 159 (in G. S. 159 i. e. 478-9 A. D.). In E. I. vol.35 p. 103 (G.S. 129) 1. मथीलही भुजोऽधुराहस्याक्तिः. This verse is सुभाषत 26 and सुभाषम् 35. It is ascribed to वीरस्य in I. A. VI. p. 365 (4550) and p. 9 Gupta Inscriptions (G. S. 199), to Manu in E. I. vol. VI. p. 18; vide for other early citations E. I. vol.I. p. 88, vol. II. p. 10, VIII. p. 123, I. A. vol. 19 pp. 16-18, Gupta Inscriptions No. 19 p. 83 (G. S. 155). No. 23 p. 108 (G. S. 191).


4. This is बलगति 28, and अपरांक from विवर्धल in (both अविज्ञान and बलगति reads परम्परेय). Vide Gupta inscriptions No. 23 (G. S. 191) and No. 26 p. 119 (विज्ञान) in G. S. 174, I. A. VI. p. 363 (सन 500), E. I. XI. p. 45 (G. S. 300), E. I. XII. 270 and 333, Purgier in J. R. A. S. 1912 p. 250 points out that verses 1, 2, and 4 occur in Padmapurāṇa VI. 33. 26-30.

5. पदपुराण VI. 33, 32 (विवर्धल विलायत). This is उपदेश 28, 16 (except 3rd pad), बलगति 30, नवमय 200, 128, संवत 77. This occurs in Gupta Ins. No. 61 p. 295, E. I. VI. p. 285 at p. 293 (sake 789), E. I. VII at p. 105, E. I. IX. p. 37 (sake 836). The Sat. Dr. (S. B. E. vol. 26 p. 63) says 'Gold is sprung from Agni's seed'.


11. This is बलिहार 17. 86, वृहस्पति 46, प्रभुरुपण VI. 33. 45, सौ. प. 5. 103 (first half). Some ins. read वृहस्पति विश्वस्तेः. This occurs in E. I. X. p. 67 (िके 815), E. I. XV. p. 252, E. I. XI. at pp. 312–13 (samh. 1176), E. I. XIII. p. 173 (िके 977), E. I. IX. at p. 305 (samh. 1148), E. I. XII. at p. 22.

12. This is बुधस्वति 17 (with slight variations) and is quoted by अपरके p. 370 as विश्वस्तेः. It is also विष्क्रम VI. 33. 17. It occurs in Gupta Ins. No. 26 p. 117 (G. S. 174) and in Naihati plate of Ballāsena, E. I. XIV p. 156 at p. 161.

13. This occurs in Gupta Ins. No 26 p. 117 (G. S. 174).

H. D. 160
14. सूर्यभर्ते प्रजाको देवमूर्तिम्।
हरस्वरुपकांमिति भवन्दुत्सृकसः।

15. भूमिः यः पति-गृहाति यक्षः भूमिः परम प्राचारी।
उनोऽदिति पुष्प-कमलोऽन्योऽस्मागमानिः।

16. भृगुभागं नान्दी द्वारालसीजाः सत्यमालिनी।
वाल्कुल्येन लोकाश्वेतक्षेत्रं महत्ये।

17. भूमिभव्य वर्षं पदार्थानुसार नानाहिस्तल्यान्त भवः।
सर्वस्तिगुणाः परिपुर्वे भूमिः त्रायु ग्रामायाधिकर्ति।

18. भूमि द्रव्यांसमं दुर्बलम् होके न विचारे।
यः पवित्राति भूमि हि सर्वकामाद्रुदाति सः।

19. शौर्यचश्मी परितिहारिति दर्शनाः पिनाकेऽव।
तत्रामो गच्छति स्वरूपं नर्कं तु विचारे।

20. अति ग्रामाकिन्येन हिन्दुगृहभवन द्विगुल।
निर्माणः स्थान देवस्यहस्तवं गुणायत्।

21. मनुनाथो यज्ञपिलिन्त्रा वा पाण्डुसेनादि।
वे नाथुखे मम धर्ममिमं समस्ते तेष्वोऽ मया मिलितां।

14. This is बुद्धस्वतिः 39 (with slight variations) and is quoted as येँ's in युष्ण. I. p. 514 (सूर्यमयेयकुलम्). वियक्तिक्ये on यज्ञ. III. 252 quotes this verse but the second half isअपहरुः ह्यज्ञन्येव नवि रार्थात् यथाश्च यथापनम्। This occurs in E. I. IX. at p. 305 (साम. 1148), E. I. vol. II. p. 363 (साम. 1196), E. I. XI. at p. 145 (1047 A. D.).

15. This is बुद्धस्वतिः 32, पवित्रपुण्ये VI. 33. 35-36, and बुद्धार्थिः VII. 164; it is quoted in the Mit. on यज्ञ. II. 114. It occurs in E. I. II. (साम. 1162), VII. 93 (1077 A. D.), E. I. IX. at p. 305 (साम. 1148), XI. p. 20 at p. 24 (साम. 1186) and p. 145 (1047 A. D.).

16. This is बुद्धस्वतिः 6, अविक्रमपुण्येः (उत्तमयवच chap. 164. 16.), पवित्रपुण्यe VI. 33. 6. It occurs in the Chiplun plates of Satyārāya Pulakeśi II (between 609-642 A. D.), in E. I. III. at p. 52, in E. I. XII. p. 295 (1073 A. D.).

17. This is in E. I. VIII. pp. 287 (G. S. 199), Gupta Ins. No. 25 p. 115 (G. S. 209).

18. This occurs in the Pikara plates of Pallava Simhavarman (E. I. vol. VIII. p. 162).

19. This is Manu IV. 235 and occurs in E. I. vol. II. p. 360 (साम. 1162).

20. This occurs in E. I. XIII at p. 22 (Belgaum Ins. of 1204 A. D.).

22. Verses in land-grants

22. अद्वितीय सिद्धिपूर्वक साधृण्य परिवर्तितम्।
एतताच न निवर्तन्ते पूर्वारम्भितानि च॥

23. शहस्त्रों भज्जायणं छन्दं वर्णता वर्तावणा॥
मूलस्तुनक सिद्धिलग्नियस्मात् वर्णमेऽतुलनं॥

24. न तथा सकलः विधा न तथा सकलं धनम्।
यथा तु मुनया द्रादुतंत्रस्क कलङ्क युगे॥

25. मूलस्तुनकसः द्रायन न मूलं न महत्याति।
तत्सः वर्णस्तु न मूले�ः न महत्याति॥

26. पूर्वः पूवतान्तः दृष्टः मूलः इति इति॥
स द्वित्योगस्य महोऽसः न च वसतानुः॥

27. गणकते पासवी मूलस्तुनकसः वृत्तिविद्युः॥
न गणकते विधाताः धर्मसत्ताः पुरुषाः॥

28. परदुःस्तु न यो मूलक्षणकस्तुकाणाः।
स वध्यो वास्ते। प्रापाः ज्ञाते पूवतान्तः॥

29. इति कविण्डकुव्विन्नतेऽविक्षिप्ताः मनवहिन्निः च।
इति विनविनिग्रसिन्निः हि पुशः परकौमेऽविरोधः॥

30. वातावरणशरीरां वन्याविनिविन्नतेऽविग्निः
श्रावणीयाऽनुवर्तितेऽविन्नतेऽपरहोऽऽसः॥

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22. E. I. VI p. 18. (plates of Kadamba Kṛṣṇavarman ascribe it to Manu).

23. This is बुद्धस्वतेः 15 (with variations), पद्धति VI. 33. 15 and occurs in E. I. VII. at p. 93 (1077 A. D.), I. H. Q. for 1932 vol. VIII. p. 305 (sain. 1079), E. I. X. p. 89 (sake 697), E. I. XIV. p. 156 at p. 152. हैमाज्ञ (बुद्धस्वतेः) p. 501 quotes it.

24. This occurs in E. I. vol. II. p. 219, where it and verses 7, 12, 40, 41 are quoted after the remark 'इति परदुःस्तुवर्णस्तुकाणाः परकौमेऽविरोधः॥' The stem is quoted from विषयाविन्नतेऽविग्निः by अनास्ते p. 368. This and the next occur in E. I. VIII. p. 235, in the Chendrul plates of Pallava Kumāra-Viṣṇu and in E. I. XII. p. 135.


27-28. Both occur in E. I. VI. p. 97 (Gadag Ins. of Hoysala Vira-ballalya, sake 1114). बुद्धस्वतेः 36 has इति हार्येचर्य नदृवुधल्लसम्बुधः। इति परदुःस्तुवर्णस्तुकाणाः परहोऽऽसः॥ No. 28 is quoted (with slight variations) in बुद्धस्वतेः p. 41. It occurs in बुद्धस्वतेः IV. 164. 33.


31. E. I. II. p. 360 (sahih. 1162), I. II. Q. 1932 vol. VIII. p. 305 (sahih. 1079, reads असंभूक्तकामदृश्यारो )

32. E. I. XI. at p. 141 (1047 A. D.), E. I. XI. p. 312-13 (sahih. 1176 reads असंभूक्तकामदृश्यारो पद्म श्रीवी पद्धतिनिः पद्धति दुष्टः ... दुष्ट् ) एकस्पाइ तत्त्वन अलसा अग्रवर्तिकाते करतात् &c.), E. I. XII. p. 205 (1073 A. D.).

33. E. I. XI. at p. 312-313 (sahihvat 1176), E. I. XII. p. 205 (1073 A. D.). This is संस्कृति 73.

34. Compare बुधस्पति 35 which is quoted with variations by युवराज. p. 517. This occurs in E. I. XI. pp. 312-313, E. I. XII. 205; compare प्राकाश सन्त 6. 33. 34.

35. First half is वसिद 29, 19 and बुधस्पति v. 18. This occurs in E. I. XI. at p. 312-313 (sahih 1176). प्राकाश सन्त 6. 33, 18 is very similar.

36. This is संस्कृति 78, बुधस्पति 33. This occurs in E. I. XI. at p. 312-13.

37. This is बुधस्पति 38 (वापी-क्रुडस्थवाद्य पद्यो अन्य ), प्राकाश सन्त 6. 33, 37 (वापी-क्रुडस्थवाद्य ) and occurs in E. I. XII. p. 280-281 (सके 690), E. I. XI. pp. 389-383. पराशर XII. 51 is वापीक्रुडस्थवाद्यविपयस्वेतःपी गयें ... छलस्थि ॥

38. This is बुधस्पति 40 (हुने दृष्टि तण्डवितं दुष्टं अर्पाक्षरस्य &c) and occurs in E. I. XIII. p. 312-3 and is quoted as बुधस्पति’s in ब्राह्मणकाति 30 p. 41. Vide प्राकाश सन्त 6. 33. 38.
39. फणहृती मांहिता हारविना हि ते अधि\(\)।
   अति च नरके याहिते याबन्द्राय चतुर्दश्र।

40. मूमिरदाय खुरोटुपु खुतीबुधु खुरोण।
    अग्रारांकृतसारामहटारण महेतु।

41. धवलान्यातप्रकारण दुर्लिक्षय मद्रोदहः।
    मृमिदानय सुप्रायन कर्त स्वागः पुरुद्र।

42. देवदिभिन्हातस्मी सूजै दूर्बुधु ध्वनित यः।
    अवस्तमि कालेन तमादृद्वेशसातकपुः।

43. मा सुरक्षाद्विक्षव व पदवृतति पार्थिवः।
    स्वात्मपछल्लभांचत्व पार्द्वानुपालनः।

Page 901 Note 2092—अथाय नित्यमोनाने विणैनीयांचं सर्वं
   वेदयाचिना वधितं। अथं वेदमारमाने विणै: परमस्तर्तरणां सर्वं
   अवनि वेदना इति भागाण्। तस्मातृसृद्धे परम विणै: परिशारणय सार्थमारमानेनरचितं।
   पद्भुक्तादरीः नूतं कल्याणिता पूर्वके पुष्ये नक्षत्रे प्रतिष्ठा क्षेत्रत।
   तस्मातृसृद्धे तृतीयिध्वानोपनामनकुण्डैः
   क्रमे पुरूक्षोपावशोस्मेंदृष्टि क्रमे कुर्वत्।

PAG 1066 NOTE 2384—इडोपूल्लता सह दिवा। चूहानाटियोपाल्लि इडा
हुष्टा सह दिवा। चूहानाटियोपाल्लि सह ज्ञानारंभितां कामदेश्येन वाकिनीपाल्लि। इडा हुष्टा
सह ज्ञानारंभितां कामदेश्येन वाकिनीपाल्लि सह चूहानाटियोपाल्लि। इडा हुष्टा सह
सह ज्ञानारंभितां कामदेश्येन वाकिनीपाल्लि। इडा हुष्टा सह ज्ञानारंभितां कामदेश्येन वाकिनीपाल्लि।
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हुष्टा सह ज्ञानारंभितां कामदेश्येन वाकिनीपाल्लि।

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A few misprints due to the loss of such loose parts as anusvāras have not been specified here, since they can be easily detected.

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| 559  | note 1299    | read सर्वपर्यं
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597 line 20 read 'Yuddhakāyā 117. 27' for 'the same kāyā 116. 28'

646 note 1519 last line read 'mahīyābhātāntavartarajat' after 108

649 note 1527 read śiśṭahūrtikā:

657 note 1555 remove the bracket before Śr and after 108

733 note 1746 read '102. 30 and 103. 15' for '103. 30 and 104. 15'

757 note 1810 read sātvade

" " note 1821 read suṣmasya bhāṣṣavāyatām āmīt

791 line 13 read 'a kṣatriya'

813 note 1933 read 'would be'

854 note 2015 read hūkami dūrikā

870 line 22 read 'of Prayāga'

896 note 2088 read ev eva vírādhih:

983 line 9 read 'adhvaryu' for 'hotṛ'

1008 note 2270 read -bheṣṭa for -bheṣṭa

1032 note 2322 read 'āsvattha'

1034 note 2328 read lōtvāduḥśvāya

1040 line 9 read 'hīnasālavā' for 'avastha'

1066 note 2383 read abhāvenāhāya

1070 note 2993 read 'prathihartṛ'

1077 note 2408 line 4 read śvadṛṣṭu

1094 note 2455 read abhāven avityā

1106 note 2477 read abhāve āplyā

1186 line 10 read 'succinctly indicates'

1187 line 26 insert 'VIII. 72. 7' after VIII. 72. 8

1191 note 2516 read in line 15 asū and māvativān in line 16

1206 note 2636 read pāṇāṃ for pāṇāṃ

1227 line 18 read 'to Aditi'

1253 line 13 read 'navel'