Kāṇvaśatapathabrahmaṇam

VOLUME III

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS
It is for the first time that a complete critical edition of the Śatapatha-brāhmaṇa of the Kārṇa School of the Śākta Yogaśāstra along with its English translation is published. This edition has taken into account the readings available in a few more manuscripts, besides those in the published edition in Telugu script, which were not available to Prof. Caland who brought out a critical edition of its first seven Kāndas. It is also the first attempt at providing a complete English translation. No doubt the texts of the Śatapatha of the Mādhavindina and Kārṇa School do not differ much from Kāndas VIII to XVI and Prof. Eggeling's translation of the former is available. Still a fresh attempt at translating the latter portion was felt necessary as a result of detailed discussions with traditional scholars who are actively engaged in Śaṅkara sacrificial performances.

Textual Notes to substantiate the choice of particular readings; a section under the heading Vāmanas discussing certain selected topics arising out of a study of the text; an exhaustive list of contents, Brāhmaṇa-wise and glossary of technical terms are some of the additional features of this attempt. The suggestions and guidance of traditional scholars who are experts in Śaṅkara are the most important advantages of this edition.
काण्वशतपथब्राह्मणम्
Kāṇvaśatapathabrāhmaṇam
Edited and Translated
by
C. R. Swaminathan

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GENERAL EDITOR'S NOTE

As is now well-recognised, the Indira Gandhi National Centre for the Arts through its diverse programmes of research and publications, fieldwork and documentation, seeks to recontextualise the arts within the larger dynamics of the natural and human environment. The methodology is interdisciplinary and multidisciplinary. As a primary prerequisite is the need to make accessible, in original and translation, texts that lay the foundations of the Indian artistic traditions and those others that are specific to particular arts. The Kalāmūlaśāstra series, thus, concentrates on the ‘textual’ in relation to the traditions of oral transmission, as also contemporary practice. In the series, early fundamental texts on music, such as, Mātrālakṣaṇam, Dattilam, Bṛhaddēśī as also comparatively late texts, e.g., Śrīhastamuktāvali and Nartananiṃṇaya, have already appeared. Also, Śilparatnakosa and Mayamatam, vāstu and śilpa texts of the Orissan and Tamilian traditions have been published. Two texts belonging to the category of Āgama and Purāṇavīz. Svāyambhumāvatrasamgraha and Kālikāpūrūne Mūrtivinideśah, have been published.

Now, we have pleasure in introducing the Kāṇvaśatapathabrāhmaṇa also in the series. The Vols. I and II containing the Kāṇḍas first and the second to third respectively have already appeared in the KMS Series nos. 12th and 22nd. Both the Vols. were received very well by the scholars. Now the Vols. III and IV are appearing as 30th and 31st in the series. The Vol. III comprises the fourth and the fifth Kāṇḍa of the Brāhmaṇa and the Vol. IV from the Kāṇḍa sixth to the eighth. The remaining Kāṇḍas will be presented in the subsequent volumes of the series.

While the texts on particular arts or a group of related arts, provide details of the principles of form and delineate intricacies of techniques, the foundations of these, lie in the articulation of a world-view in the Vedas, the speculative thought of the Upaniṣads and the elaborate system of rites and rituals enumerated in the Brāhmaṇas. The theory and technique of the particular arts is but a specific branch and flowering of a single unified vision. The world-view is embedded in the recognition of ceaseless movement of the universe where the parts are related to the whole, matter and energy are reciprocal and ‘man’ is only one amongst all living matter. Vedic hymns are considered as ‘revelations’ (Dṛṣṭa) because they are inspired by an intuitive insight and ‘flash’. Little wonder while the Śruti (the Vedic corpus) has remained immutable, its interpretation at the level of thought, intellection and systematised concretisation, have been many.

While the Upaniṣads speculate on the nature of the universe, and the relationship of the one and the many, the immanent and transcendental, the Brāhmaṇas make
concrete the world-view and the concepts through a highly developed system of ritual—yajña. This functions as a strategy for a continuous reminder of the inter-relatedness of man and nature, the five elements and the sources of energy. The rituals (yajña) yoke together the different orders of time and space in specific duration, and thus establish a system of correspondences between the micro and the macro, the finite and infinite, the specific and the universal, the physical and the metaphysical. Physical space is demarcated and consecrated, the śālā, altars are made; Sky, Earth, Sun and the Moon are invoked; fire is kindled; verses of Ṛk, Sāman and Yajus are chanted, sung and recited, by different people; oblations are made of diverse substances through stylised movement and gestures. Through the ritual a spatial and temporal order is restored, individual identities are submerged in a collective purification. The Brahmanic ritual also is, in our contemporary language, a multimedia performance of a very high order. In this performative act lie the seeds of later temple architecture, musical forms, dance and drama. It is not without significance that the writer of the Nātyāsāstra acknowledges debt to all the Vedas and states that the theatrical performance is a yajña.

Aesthetics and artistic practices are rooted in the functionality of ordinary and everyday life but its goal and ultimate objective is to evoke a state of bliss and experience, analogous but not identical, to the supreme mysticalānanda. The ordinary is transubstantiated to the extraordinary, the latukika to the latukika. For this purpose at the level of structures, methodologies and technique, the Brāhmaṇa texts and the practice of the yajña and its vinīyoga serve as a model. The Brāhmaṇa texts thus serve as the foundation of artistic practice, as much as being texts of theology and liturgy of litany. The texts on the specific arts tacitly accept this as is evident from a reading of the early texts on the arts and an examination of the actual survivals.

So far, the Brāhmaṇa texts have been looked at and studied by those whose primary concern has been with cosmology, religion and ritual. It is only in the last decade that there has been a new and fresh interest in the study of art as ritual and ritual as artistic practice. In this context the re-edited publication of this fundamental text on ritual—the Śatapathabrahmaṇam—is both timely and relevant.

The responses to the first and the second volume have convinced us of the importance of this seminal text. Many scholars, both art historian and those from the field of History of Science, specially mathematics, have acknowledged the need for a reinvestigation of the contents of the Śatapathabrahmaṇam. Julius Eggeling, Caland and other pioneers, had edited and translated the text. While Eggeling translated the Mādhyanandinā recension, Caland carried on the work of editing and translating eight Kāṇḍas of the Kāṇvaśatapathabrahmaṇam. Julius Eggeling who spent many decades of his life on this particular Brāhmaṇa in an erudite introduction, says—
"... In the whole range of literature few works are probably less calculated to excite the interest of any outside the very limited number of specialists, than the ancient theological writings of the Hindus, known by the name of Brāhmaṇas. For wearisome prolixity of exposition, characterised by dogmatic assertion and a flimsy symbolism rather than by serious reasoning, these works are perhaps not equalled anywhere; unless, indeed, it be by the speculative vapourings of the Gnostics, than which, in the opinion of the learned translators of Irenaeus, 'nothing more absurd has probably ever been imagined by rational beings'. If I have, nevertheless, undertaken, at the request of the Editor of the present Series, what would seem to be a rather thankless task, the reason will be readily understood by those who have taken even the most cursory view of the history of the Hindu mind and institutions".

As Eggeling continued the work, gradually but surely he began to recognise the value of the work. Not only was he impressed with the ritual (then called 'sacrifices') practices, but began to see the philosophic and mystical significance. He recognised that through the ritual (yajña), the 'cosmos' was being renewed. The yajña in essence is refuelling the depleted energies—a resurrection of the dead elements. He began to appreciate why in the etymology of the Brāhmaṇas it is born through movement. Hence it is yañ + ja which is as much yajña. Eggeling then remarked that "......... the periodical sacrifice is nothing else than a microcosmic representation of the ever-proceeding destruction and renewal of all cosmic life and matter".—(Introduction to Part IV).

At the end of his arduous task requiring extraordinary patience, perhaps, Eggeling himself changed, for no longer was it a thankless task. The Brāhmaṇas were no longer just a series of highly artificial system of sacrificial ceremonies, but were, instead, both mystical and concrete. Understandably, he concluded:

"And now my task is done, and I must take leave of this elaborate exposition of the sacrificial ordinance of Indian theology. For well-nigh a score of years the work has 'dragged its slow length along,' and during that time it has caused me—and, I doubt not, has caused some of my readers, too—not a few weary hours.

..........but for Professor Max Muller's timely exhortations and kindly encouragement, the work might perhaps never have completed. 'I know', he once wrote to me, 'you will thank me one day for having pressed you to go on with your work'; and now I do indeed thank him most sincerely and with all my heart for the kindness and patience he has shown me these many years. But, strange to say, now that work is completed, I feel as if I could not do without working at it; and certainly, if a second edition could ever have been required of a work of this kind, it would have found me ready once more to work my way through the bewildering maze of rites".—(Introduction to Part V)
The IGNCA undertook to look at the text, once again, taking into account the valuable work done by Eggeling and Caland, in order to contextualise the text within the larger discourse of the Indian tradition, specially its system of developing multilevelled and multilayered structures of thought, meaning and form. Also because the Šatapatha is a fundamental text of the formal aspects of ritual traditions relevant for identifying the principles of form and the methodology of establishing correspondences between the idea and the ‘image’, the concept and the symbol, and of course, myth and ritual in the Indian arts. As is well recognised, the conception of the ‘Puruṣa’ is fundamental and pervasive in the Vedas, Brāhmaṇas and the Upaniṣads. While the Puruṣa Śūkta of the Rgveda may be revelation, it is the Brāhmaṇas which identify the ritual (yajña) with Prajāpati. The physical construction of the altars, the essence of the piling up of bricks is essentially symbolic. It has the purpose of carrying out in ritual form the essential act of reconstruction of Prajāpati whose sacrifice as Puruṣa has resulted in the creation of the universe in all its parts. The ritual is not restricted to a definite act in time; it is a constant process. Therefore, the dismembered Prajāpati must be ever and again renewed. The renewal is brought about by the construction of Prajāpati in the shape of a fire altar. The concepts of Prajāpati, Puruṣa and Agni coalesce. The Šatapatha develops the theme in the tenth Kānda philosophically and identifies its symbolic significance in terms of space and time. Indian architecture, likewise, conceives of the temple as Puruṣa and assembles the architectural members as in a ritual. So far, art historians have not paid adequate attention to this relationship, except a few like Stella Kramrisch in her monumental work: “The Hindu Temple”.

The publication of a new edition with text and translation will, it is hoped, facilitate access to primary text of fundamental importance for the student of both ritual as well as the arts.

The Šatapathabṛāhmaṇam belongs to Śukla Yajurveda and as has been pointed out by the Editor, is available in two recensions known as Kānya and Mādhyandina. The Mādhyandina text was edited by Weber in the year 1923 and its English translation was rendered by Eggeling. In the case of Kānyašatapatha, Prof. Caland published the critical edition only of the first seven Kāṇdas; of the remaining ten Kāṇdas he included only the difference in reading in the two recensions.

The present edition includes the full text with translation. No doubt, the work of Caland and Eggeling has been considered primary. However, the learned Editor, Dr. C. R. Swaminathan has consulted other manuscripts, specially one in Telugu script and another in a private collection from Karnataka. These are based on the oral transmission of the text.

A careful re-collation of the text has thus been done by checking original manuscripts used by Caland and others, now located in Nasik, Belgaum and Pandarpur and the orally transmitted text. Consequently, the text has been culled out by a most comprehensive search, collation, editing and translation. Also,
naturally, the viewpoint differs from the European scholars. No longer is the fundamental concern to trace Indo-Iranian sources and make comparisons with the Romans, etc. Dr. C. R. Swaminathan—our Editor—critically assesses the text in Vimarśa section. With a command on both language and contemporary practice, he comments and elucidates certain technical aspects of the performance of yāgas connected with this Brāhmaṇa. Besides, he alludes to other yāgas and the relevance of the Kāṇvaśatapatha as textual authority. A Glossary of technical terms related to objects used in performing yāgas along with their illustrations, has been added. All this material, it is hoped, will be an invaluable source of knowledge on a much partially quoted and discussed but infrequently read text, in original or translation. The contents would be of interest both to theologists as also to those interested in the foundations of artistic traditions, architecture, music, dance and theatre and those interested in the study of ritual as a discipline.

IGNCA is deeply indebted to Dr. C. R. Swaminathan for undertaking this enormous and highly specialised project. With his command on the subject, he has accomplished a very difficult task, with erudition, patience and rare understanding. I should also like to acknowledge and appreciate the work of Dr. Advaitavadini Kaul for seeing this complex text through the press.

KAPILA VASTVAYAN
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<td>Manuscript in the Calcutta Asiatic Society Library, described by Caland as codex 3.</td>
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<td>Ca</td>
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<td>Co</td>
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<td>Paper manuscript in possession of Sri Marthanda Dikshit, Hubli, Karnatakı.</td>
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<td>K</td>
<td>Incomplete palm-leaf manuscript of Sri Kumaıraswami Dikshitar, Illıippai, Tamil Nadu.</td>
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<td>MD</td>
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<tr>
<td>Po</td>
<td>Oxford University Manuscript described by Caland as codex 5.</td>
</tr>
<tr>
<td>SB</td>
<td><em>The Kāṇva Śatapathabrāhmaṇa</em>.</td>
</tr>
<tr>
<td>T</td>
<td>Palm-leaf manuscript of Saraswati Mahal Library, Tanjore, described by Caland as codex 2.</td>
</tr>
<tr>
<td>V1</td>
<td>Banaras manuscript numbered by Caland as codex 6.</td>
</tr>
<tr>
<td>V2</td>
<td>Paper manuscript belonging to Sri Lakshmikant Ramacharya Purohit of Varanasi.</td>
</tr>
<tr>
<td>W</td>
<td>Manuscript from Wai, Maharashtra, compared through the good offices of Sri Pimlapure.</td>
</tr>
</tbody>
</table>
INTRODUCTION

The Vedas form the earliest literature available to humanity, handed down by an unbroken oral tradition, throwing light on the religious, social and cultural life and aspirations of the people who inhabited the south and south-east Asian regions. The word 'Veda', is derived from the root *vid*, 'to know'. The Veda refers to that group of expressions which enables us to know the ways and means of achieving the fourfold aim of human existence, namely dharmā (righteousness), artha (prosperity in material terms), kāma (physical and mental happiness) and mokṣa (unmitigated spiritual bliss of ever-lasting nature). Another definition of the Veda is that which throws light on those means of emancipation or on those superhuman agencies who can help in the emancipation, which cannot be known or identified by the other two means of knowledge, viz. pratyakṣa (perception) and anumāna (inference). It is, in other words, a collection of sounds that reveal super-mundane matters or that which enables us to perceive the supra-sensual phenomena.

The Vedas consist of the Mantras (also called Śāṁhitās) and the Brāhmaṇas. Mantras include prayers to divine beings and also deal with the super-natural powers of those divine entities which have a sway over the living beings in this Universe, both in their genesis and in their behaviour. The Mantras, by virtue of the potency of their sounds, are themselves believed to influence the atmospheric conditions and also divert the physical, psychical and metaphysical activities of living beings and bring about peace and harmony among human beings themselves and between human beings and nature.

The Brāhmaṇas are in a sense, the earliest annotations of the Mantras also called the Śāṁhitā portions. They contain some etymological derivations of words found in the latter, serve as manuals for the performance of Vedic sacrifices involving the usages of the Mantras, dilate on some narratives and anecdotes to drive home the significance of particular statements of the Śāṁhitā and their usages in particular contexts, etc. In short, the Brāhmaṇas reveal to us the nature of dharmā (that unseen moral and spiritual merit or adṛśta produced by such mental and physical activities that fall within the purview of righteousness), which would lead to the other three puruṣārthas or human goals, viz. artha, kāma and mokṣa. The Śāṁhitā, on the other hand, reveals to us the divine entities to be, propitiated for the earning of dharmā, their nature and the various offerings that go to propitiate them.

Indian tradition holds both the Śāṁhitā and the Brāhmaṇa equally sacrosanct revelations of non-human origin. They are eternal collections of sounds
revealed from time to time due to divine will. Jaimini, who, according to Indologists, antedates the Christian era, in his Mīmāṃsā-sūtras that lay down the guide-lines for the interpretation of the Vedas, has treated the Samhitā and the Brāhmaṇa at par. He has not only accepted both as authentic Vedic texts but laid at rest all speculations regarding the aparuṣeyatva of the Brāhmaṇa part. He refers to an earlier scholar, by name Kāśakṛtsna, on whose lines, he claims to have planned his own sūtras. That means, much earlier to Jaimini, the aparuṣeyatva of both the Samhitā and Brāhmaṇa had come to stay as an accepted fact and both together had been held as the uncontrovertible source of the entire spectrum of valid knowledge, the sheet-anchor of later metaphysical speculations.

Of the four Vedas, the first three are considered specially important and are collectively called the Trayāṇa vidyā. This is because these three are indispensible for the performance of sacrifice or yāga. The hymns of the Rgveda, totalling 10,424 mantras are distributed over one thousand sūktas (hymns) that are divided into ten Maṇḍalas. These Rks are used in the chanting of śastras or invocatory prayers in honour of deities like Indra, Agni, Varuṇa, etc., and in the uttering of yājyas and puronuvākyas at the times of actual offerings. The Yajus formulae in prose, refer to the details of the performance of the various iṣṭis and yāgas and to the process of pressing Soma juice, etc. While collecting the pressed Soma juice in different cups or grahas for different gods, the Rks hymns set to music called Śāmans are sung. These Śāman chants are called stotras. Both śastras and stotras (in Rks and Śāmans respectively) are in praise of the qualities and characteristics of various deities for whom the grahas are collected. The priests who handle these three Vedas and perform the rituals connected with these are respectively called Hotṛ, Adhvaryu and Udgāṛ. Besides these, there is the Brahmā who is to monitor the entire sacrificial rituals and is supposed to be well-versed in the functions of the other three categories of priests. Each one of these four priests have three assistants, forming four gana or groups. Thus the Hotṛ-gana includes (1) Hotṛ, (2) Maitrāvaruṇa, (3) Acchāvāka (4) Grāvastut. The Adhvaryu-gana consists of (1) Adhvaryu, (2) Pratiprasthāṛ, (3) Neṣṭṛ and (4) Unneṣṭṛ. The Udgāṛ-gana comprises of: (1) Udgāṛ, (2) Prastṛ, (3) Pratihartṛ and (4) Subrahmaṇya. The Brahma-gana includes (1) Brahma, (2) Brāhmaṇāccharaṁśīn, (3) Āgniḍhra and (4) Potṛ.

The Yajurveda, which is most important from the point of view of sacrifice, is concerned with the techniques of conducting the yāgas and its Brāhmaṇa parts explain the rationale behind each one of the technical details. The priest handling the Yajus part is called Adhvaryu denoting his role in the adhvara or sacrifice. The Yajurveda has two main divisions, namely the Śukla or white and the Kṛṣṇa or black. There are three śākhās or schools of recitation of the Kṛṣṇa-Yajurveda, called the Kāthaka, the Maitrāyaṇiya and the Taittirīya. The Brāhmaṇa portions of the first two are not available now. The Taittirīya
śākhā has two divisions of Mantra and Brähmana but they are not exclusively of Mantras and Brähmanas respectively. There is an intermixture of the two and that is perhaps the reason for its being named Krṣṇa or black.

Two recensions of the Śukla-Yajurveda have come down to us and each of them has the Saṁhitā and the Brähmaṇa clearly separated and exclusive of each other. The Brähmaṇa texts of both are called by the same name of Śatapatha, which literally means 'The hundred paths'. In the Mādhyandina version, the order in which the topics are dealt with, is the same as they appear in the Saṁhitā text of that śākhā, except for the Piṇḍa-pitr-yajña which appears after Darśapūrṇamāsa in the Saṁhitā and after ādhāna in the Brähmaṇa. In the Kāṇva version, the Saṁhitā starts with the Darśapūrṇamāsa and the Brähmaṇa deals with ādhāna first. Hence the first and second Kāṇḍas of the Mādhyandina Śatapatha are in the reverse order in the Kāṇva recension. The Mādhyandina Brähmaṇa is divided into Kāṇḍas, Adhyāyas, Prāpṭhakas, Brähmaṇas and Kaṇḍikās; whereas in the Kāṇva, all the divisions except the Prāpṭhakas are found. The contents of each division vary in the two versions and are as follows:

<table>
<thead>
<tr>
<th>Divisions</th>
<th>Mādhyandina</th>
<th>Kāṇva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kāṇḍas</td>
<td>14</td>
<td>17</td>
</tr>
<tr>
<td>Adhyāyas</td>
<td>100</td>
<td>104</td>
</tr>
<tr>
<td>Prāpṭhakas</td>
<td>68</td>
<td>Nil</td>
</tr>
<tr>
<td>Brähmaṇas</td>
<td>436</td>
<td>435</td>
</tr>
<tr>
<td>Kaṇḍikās</td>
<td>7179</td>
<td>6806</td>
</tr>
</tbody>
</table>

The names of the Kāṇḍas also vary between the two and the sequence in which they appear is as below:

<table>
<thead>
<tr>
<th>Name of the Kāṇḍa</th>
<th>Serial no. in Kāṇva</th>
<th>Serial no. in Mādhyandina</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ekapāṭ Kāṇḍa</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Haviryajña Kāṇḍa</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Udhāri Kāṇḍa</td>
<td>3</td>
<td>—</td>
</tr>
<tr>
<td>Adhvara Kāṇḍa</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Graha Kāṇḍa</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Vājapeya Kāṇḍa</td>
<td>6</td>
<td>—</td>
</tr>
<tr>
<td>Sava Kāṇḍa</td>
<td>—</td>
<td>5</td>
</tr>
<tr>
<td>Rājasūya Kāṇḍa</td>
<td>7</td>
<td>—</td>
</tr>
<tr>
<td>Ukhāsambharana Kāṇḍa</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>Hastighaṭa Kāṇḍa</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Citī Kāṇḍa</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Sāgniicitī (Sāciti) Kāṇḍa</td>
<td>11</td>
<td>—</td>
</tr>
<tr>
<td>Saṃcitī Kāṇḍa</td>
<td>—</td>
<td>9</td>
</tr>
<tr>
<td>Agnirahasya Kāṇḍa</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Aṣṭādhyāyi Kāṇḍa</td>
<td>13</td>
<td>11</td>
</tr>
<tr>
<td>Madhyama Kāṇḍa</td>
<td>14</td>
<td>12</td>
</tr>
<tr>
<td>Aśvamedha Kāṇḍa</td>
<td>15</td>
<td>13</td>
</tr>
<tr>
<td>Pravargya Kāṇḍa</td>
<td>16</td>
<td>—</td>
</tr>
<tr>
<td>Brhadāraṇyaka Kāṇḍa</td>
<td>17</td>
<td>14</td>
</tr>
</tbody>
</table>

Generally, the division of Kāṇḍikās is more rational in the Kāṇva text than in the other. The sequence of the Adhyāyas in the former recension is also less erratic than in the Mādhyandīna. The name ‘Śatapatha’, as Eggeling has suggested, might have been based on the number of Adhyāyas in the Mādhyandīna which is exactly one hundred. But the Kāṇva recension, which has one hundred and four Adhyāyas is also known by the same name. In Indian tradition words like ‘śata’ and ‘sahasra’, indicating numbers, do not always stand for the exact numbers. They are often approximate indications. When they name a work as Sahasranāma-stotra (a prayer with 1000 appellations of gods) it is not unusual to find 1008 names in it.

The first half of the Mādhyandīna-Śatapatha ending with Saṃcitī Kāṇḍa consists of sixty Adhyāyas distributed among nine Kāṇḍas and the corresponding portion of the Kāṇva-Śatapatha ending with Sāgniicitī or Sāciti Kāṇḍa consists of sixty-five Adhyāyas distributed among eleven Kāṇḍas. There are some evidences to show that only this first part in each of these Brāhmaṇas was in vogue in the oral tradition of learning, i.e. adhyayana-parampara. It is perhaps due to the fact the Kāṇḍas from 10 to 13 in Mādhyandīna and from 12 to 15 in Kāṇva deal with sacrificial rituals not usually practised and the 14th Kāṇḍa in Mādhyandīna and the last two Kāṇḍas in Kāṇva (16 and 17) deal with metaphysical matters comprising the Brhadāraṇyakopanishad. However, it should be remembered that the Brhadāraṇyakopanishad has been in adhyayana-parampara separately as an Upanishad, though not as a part of the Brāhmaṇa text. The text of the Mādhyandīna school has already been critically edited by Weber and an English translation of the same by Eggeling has also come out. Prof. Caland prepared and published the critical text of the first seven Kāṇḍas of the Kāṇva-Śatapatha. In respect of the remaining Kāṇḍas, he has only indicated the main differences in readings between the Mādhyandīna and the Kāṇva recension.

Here an attempt has been made to present the critical text of the entire Kāṇva-Śatapatha-brāhmaṇa with all the 17 Kāṇḍas and also an English translation side by side.

It would be a repetition to describe the details of the manuscript material consulted by Caland in the preparation of his critical edition of the seven
Kāṇḍas. The present edition, however, besides the variations in readings assiduously collected by Caland and carefully consulted here, has the added advantage of consulting the following materials:

(1) One important material that has been availed of for the preparation of this edition, which Caland has not mentioned, is the printed text of the Kāṇva-Śatapatha in Telugu script in two volumes. Despite many printing mistakes and typical characteristics of Telugu pronunciation, this printed edition has been very useful in sorting out some of the problems which Caland faced in deciding the correct textual passages. In the absence of a living oral tradition of the Kāṇva-Śatapatha, this edition, which was prepared at a time when the adhyayana-paramparā of the Brāhmaṇa was still in vogue, serves as a useful guide to understand how it was actually being chanted. In other words, it enables us to peep into the unbroken oral tradition up to a point of time when it was still a śruti and not a written document. We naturally attach maximum importance to this edition in keeping with our age-old practice of accepting greater credibility to what is an unbroken oral transmission than to what has been preserved in the form of written record.

(2) Out of the manuscripts collated by Caland, the following were rechecked in respect of the entire text. The reason being that Caland had to depend upon handwritten copies of Mss supplied to him by the concerned libraries and hence were likely to carry scribal errors.

(a) The manuscript designated as M (Madras) and numbered as Codex-1 by Caland has been rechecked with the original. This manuscript, as already described by Caland, is in Grantha script partly and Telugu script in some Kāṇḍas. It has no accent.

(b) The manuscript T (Tanjore) and numbered as Codex-2 by Caland is again unaccented and is a palmleaf manuscript which was described by Burnell and is available in the Tanjore Saraswati Mahal Library. The first three books of this manuscript which could not be consulted by Caland have also been collated for the present edition.

(c) The manuscript B (Benares) referred to by Caland as Codex-6 is the paper manuscript of the Sampurnanand Sanskrit University, Varanasi. This was also rechecked.

(d) The manuscript M (Mysore) described as Codex-8 by Caland belongs to the Oriental Library, Mysore and is again unaccented. A xerox copy of the entire manuscript in Telugu script, instead of a Devanagari transcript, was obtained for collation purposes.

(e) Besides the above, the paper manuscripts belonging to Sri Lakshmikant Ramacharya Purohit of Varanasi with accent, was obtained through the good offices of Pandit Rajahans Ghanapāthi, a disciple of Sri Purohit. This manuscript has been designated as V-2 indicating Varanasi - II.

(f) My good friend Dr. T. N. Dharmadhikari, Director, Vaidika Samsodhana
Mandala, Pune, helped me in getting a xerox copy of each of the two manuscripts deposited in the Pune University Library. Both are paper manuscripts with accent. The first one is complete and is given the symbol P.1 in our references. The second one which seems to be only a copy of the former, covers the first three Kāṇḍas only and it is designated as P.2.

(g) One of the most valuable manuscripts which we could procure and which was not available to Caland, is the one in possession of Pt. Marthanda Dikshit of Hubli, Karnataka. It is a paper manuscript well accentuated and complete in every respect. It was got prepared by the late Chidambara Dikshitar of Hubli and he belonged to the last generation of svādhyāyins who maintained the oral tradition of Šatapatha adhyayana. The value of the manuscript is, for reasons stated earlier, of high order since it was recorded by a person himself well-versed in the oral recitation.

Hubli seems to have been a very well-known centre of Kāṇva studies in Karnataka and the name Chidambara is appearing in that line of scholarship almost in every alternate generation. All the five manuscripts including the two in Pune, that are found in south Maharashatra have somewhere or other the mention of Chidambara Diskhitar. My good friend Sri G.W. Pimplapure, who has been working on this text for quite some time, brought to my notice four manuscripts were from Nasik, Belgaum, Wai and Pandarpur - all these four manuscripts from the region of north Karnataka and south Maharashatra have been partially collated with the help of copies made available by Sri Pimplapure. They are given the symbols N, B, W and Pa respectively. Although we may not attach individual importance to each of these four, because they all appear to be copies of the text of Hubli tradition but their utility in solving the riddles, particularly in the matter of accentuation cannot be under-estimated.

THE NEED FOR THE FRESH EDITION

Caland's edition is limited to the first seven Kāṇḍas; in respect of subsequent Kāṇḍas, he only gives main deviations in the Kāṇva-Šatapatha from the Mādhyandina-Šatapatha.

Caland has made some emendments either on the basis of the Mādhyandina readings or on his own conjecture. In many such instances we found that the transcripts of the manuscripts which were consulted by Caland and which were fortunately made available to us in original, provided the clues to solve the riddles instead of resorting to conjectures. In some other cases, Caland's emendments were found to have been induced by imaginary grammatical defects. In a few cases, consultation with other Brāhmaṇa texts was found useful to solve problems of the readings without resorting to arbitrary amendments.
There are certain instances where the Kāṇva recension is more elaborate than the Mādhyandina or the *vice versa*. In such cases doubts about readings could be solved either by referring to the Mādhyandina Brāhmaṇa text or its commentaries by Sāyana and Harisvamin. No doubt, Sāyana has meant only a brief gloss to the Mādhyandina text and has skipped over many passages presuming that the reader would have understood them from the other Brāhmaṇa texts and their commentaries. Harisvāmin’s commentary, though little more elaborate, is less helpful when the merit of variant readings has to be decided on etymological or grammatical grounds. In spite of these drawbacks, both Sāyana and Harisvāmin have come to our rescue in quite a number of places.

Of course, it is intriguing to find Sāyana interpreting the same expression in one way in the Mādhyandina-Ṣapatapatha and in a different way in some other texts. In such instances, it becomes difficult to decide the text and the meaning of such expressions found in the Kāṇva recension. This is not mentioned with a view to questioning the credibility of Sāyana’s scholarship. It would only mean that Sāyana himself has acknowledged the possibility of variation in the interpretation or it may be that the entire Bhāṣya literature attributed to Sāyana was not from the same pen. They might have been the products of individual efforts of a synod or consortium of scholars under the supervision of Sāyana—an inference which has widely been accepted by scholars.

The manuscripts in Grantha or Telugu scripts which were obtained by Caland for collation in the form of Devanagari transcripts, have obviously carried some human scribal errors causing some difficulties for Prof. Caland. These are rectified by directly rechecking the original manuscripts, as in the instances of misspelt letters like *dha* and *tha*.

The Telugu printed edition in two volumes, mentioned earlier, was published by Tenali Sambhasivaraya in the year 1923. This edition has the following drawbacks:

1. It is non-critical in nature, since the manuscripts outside the peninsula do not seem to have been consulted.
2. Being in Telugu script, there are some obvious spelling mistakes caused by the different pronunciation of Sanskrit letters by the Telugu-speaking people as indicated above.
3. The printing is of very poor quality.

In spite of these drawbacks, this edition has the credit of having been produced at a time when oral tradition of Ṣapatapatha study was alive.

Besides, the manuscript got from Hubli has also indication that it was written down by those who were themselves preserving the oral tradition and hence were in a position to make corrections in the manuscripts, wherever there were errors.
In conclusion, with all due respect to the western scholarship that has brought to the limelight some of the most valuable Vedic texts, I would like to submit that the preparation of critical editions of Vedic texts cannot be and should not be on the same lines as preparing the critical edition of any other classical Sanskrit text. In so far as the Vedic literature is concerned, the oral tradition is the most dependable basis and the sources where the oral tradition was alive till the recent past will be more dependable than the manuscripts which are copies of the copies. In other words, the validity of the recorded evidence of Vedic text is directly proportionate to its proximity in time and space, to the oral tradition. This principle has been kept in view while preparing this edition.

A detailed textual note is appended at the end of each Kāṇḍa where our preferences to a particular reading needed justification or inclusion of a particular alternate reading called for reasoning.

In the case of translation, Prof. Eggeling's rendering of the Mādhyandina Śatapatha has been taken as a guiding light, not only because that great scholar has maintained a high level of excellence, but also because he has made it a readable translation despite the repetitive nature of the Brāhmaṇa text. His cross references to other texts on occasions where the translation of a passage is difficult, has helped us in no small measure. I have no hesitation in recording my dependence on Eggeling's translation.

A section entitled Vimarsa has been appended to discuss certain technical topics connected with the Śatapatha-brāhmaṇa. Incidentally it also contains a bird’s eye view of all the Somayāgas which are elaborately dealt with in the Śrauta-sūtras and for the performance of which this Brāhmaṇa text provides the basic material. This section also includes certain titles, with a view to throwing some light on the ritualistic significance of some specific rites prescribed during the course of performance of yāgas.

We have also appended an almost exhaustive glossary of technical terms relating to the utensils used in the sacrifices and pictorial representations of these utensils and instruments are also given separately. An alphabetical Kaṇḍikā index with Kāṇḍa, Adhyāya and Brāhmaṇa numbers is included to facilitate quick reference. At the beginning, a descriptive list of contents of each Brāhmaṇa has also been provided for the benefit of scholars.

Originally it was proposed to give an English translation of Kāṇḍas I to VIII only where there are major differences between the Kāṇva and Mādhyandina recensions. It was even felt that giving an English translation for Kāṇḍas IX to XVII may be redundant while the translation by Eggeling is available. In fairness to Eggeling, it must be mentioned that his translation does not call for much improvement. Despite this, a fresh translation has been attempted also for the latter half of the Kāṇva-Śatapatha even though the readings of Mādhyandina and Kāṇva have very little difference. This fresh attempt is
justifiable on the grounds that it is in the interest of continuity of the methodology adopted for the first eight Kāṇḍas and it would also help to present a homogeneous independent translation of the Kāṇva recension. I would like to assure the readers that the alterations in the language of Eggeling are not introduced only for the sake of alterations and not in the least as a camouflage. The changes introduced are mostly to maintain continuity in the usage of English equivalents adopted in the earlier Kāṇḍas.

Therefore, to the extent my translation agrees with that of Eggeling, the gratitude to Eggeling is obvious. To the extent they differ from Eggeling, it may be ascribed to the compulsions which were felt to bring about homogeneity and uniformity with my translation of the first eight Kāṇḍas.

A colossal work like this, which was undertaken without fully realising its vastness could not have been completed without the unreserved co-operation of friends and institutions who lent or provided copies of manuscripts in their possession, team of scholars with knowledge of various scripts who helped in getting the manuscripts collated word for word and above all the unflinching help that was received from a group of scholars in editing and translating the text. Particular mention should be made of Prof. K.V. Seshadrinath Sarma, Sri T. K. Chayapaty Sarma and Prof. A.V. Nagaraja Sarma who provided the academic co-operation for this monumental work. Sri S. Ranganatha Sarma, Sri G. W. Pimplapure and Sri A. S. Subbukrishna Srautigal have helped me in collating the various manuscripts. Last but not the least in importance, Sri H. Subramanian was very helpful in doing the typing work of the translation.

I cannot find adequate expression to convey my gratitude to the IGNCA and particularly to its dynamic Academic Director Dr. (Smt.) Kapila Vatsyayan for the confidence she reposed on these weak shoulders of mine when this project was entrusted to me.

C.R. Swaminathan
काण्वशतपथब्राह्मणम्
Kāṇvaśatapathabrāhmaṇam
अध्वरकाण्डम्

प्रथमोपवच्यायः

प्रथमं व्रत्मणि

तदृश देवयजनमीकृत्वे तह्यदेव वर्षिणि भूमेस्तदेव स्याल्लात्ययुद्धमेणीभिषेयिततो वे देवा उत्क्रान्ता देवानेव तदुपोक्तामिति सुरैवे देवयजने रजस्तथ यो ह तत्र यजते यज्ञान्युद्धमेणीभिषेयितेःधस्तारमिति हैव तस्मिनन्दृष्टा भवति तस्मादैव वर्षिणि भूमेस्तदेव देवयजनस्याल्लात्युद्धमेणीभिषेयितः सत्समूह स्याल्लात्य वर्षिणि भूमेस्तदेव देवयजनस्याल्लात्युद्धमेणीभिषेयितः सत्समूह स्याल्लात्य प्रतिशिष्टलब्धिः श्रस्मां साधस्। १।

प्रागिवं प्रवणं स्याल्लात्य श्री हि देवानां दिग्धो उदक्ख्र्या मुद्रादीचिहः हि मनुष्याणां दिग्धक्षणात्: प्रत्युस्वरूप्तमिति स्याल्लात्य वै पितृणा दिग्ध दक्षिणाप्रवणाः स्याल्लात्यहामुः लोकं यजमान इत्यादि ज्योत्यजामों जीतति तथा देवयजनमात्र ग्राम्यादिरतिर्क्तः स्याल्लात्यहामुः हास्य तद्भवायमभृत्तिरिच्छेदं कांम दक्षिणात्: कृषकमुत्तलस्तुद्र ते समृद्ध देवयजनयन्त्र पश्चादेवयजनमात्रप्रतिदेशं भवतूप हैन्मुत्तरा देवयजन्या नमः। २।

तैद हौवाच याजपवल्क्षी वाणिज्यवक्ष्ययतिः तद्भाषे देवयजनमीकृत्तयुद्धमेणीति सोज्यवीस्यात्यित्तिः सर्वाधिप्तिः देवगीर्जिनी देवी देवयजन्यन्त्र युद्ध वा अस्या: कव च यजुर्व याजपवल्क्षी यजेस्येवेतु ह स मेन ऋशिनिजस्तु ह वाव देवयजनं यज्ञवानस्या विम्ब्द्वाहासो याज्ञवल्क्षी सैवाहलेल्लतु देवयजनयन्त्रुः रूपः। ३।

अथैताः शालां प्रागवर्ष्यं कुर्वतिः प्राची हि देवानां दिक्खुरस्ताहृ देवः: प्रत्येको मनुष्याःस्तस्मादेभ्यः प्राचीर्तिष्ठे नूम्होति तस्मादु न प्रत्येकश्यामेन देववान्निस्वरूपः श्राय इत्यथ येनं दक्षिणा सा पितृयमथ्येन्तिः प्रतीयो सर्वाणि वैशा दिग्ध वा देवः प्राच्छ उदक्ख्र्या स्तृङ्गहीत हीना वौद्धी मनुष्याणां तस्माद्यावन्यानुष्ठानशालाः वाविष्टिः वा भवतूप वदक्ख्र्यष्ठानेभुभवतुद्वैशी हि मनुष्याणां दिक्खुरस्तादैव दीक्षितः प्रवणं भवतूप प्राचीर्तिः कुर्वते देवानाः एवुः उपास्तिः यो दीक्षिते स देवतानामेवंकोभवति तस्मादीक्षितः प्रवणं एवं प्राचीर्तिः कुर्वते। ४।

१. प्रागेव M
२. एवं P1
ADHVARA KĀNDĀ

Chapter One

BRĀHMAṆA I

1. Then they look for a place for the worship (sacrifice) to the gods. There (that place) which is highest and above which no other part of the ground rises—that should verily be the place of sacrifice to the gods; for, from here did the gods ascend. Thus does he (the sacrificer) ascend to the vicinity of the gods. He sacrifices in a place of divine worship where the gods are. And he who sacrifices in a place, above which some other part of the ground rises he becomes lower, as it were, having sacrificed there. Therefore only that place where the ground of the earth is highest should be the place of sacrifice to the gods. It should be highest and should also be even. That which is very even indeed becomes well established and it does not fall off.

2. It should slope down towards the east; for the east is the quarter of the gods. And it may incline towards the north; for the north is the quarter of men. It should be high (raised up) at the south. This (south) is indeed the quarter of the manes. If it should slope down towards the south, the sacrificer would soon reach the yonder world. Thereby (by making it incline towards the east or north) the sacrificer lives long. Then, the measure of the sacrificial ground to the east of the sacrificial post should not be excessive. If it should exceed, it would be (favourable) towards the hateful enemy. It may well be so in the north and well so in the south. That sacrificial ground indeed prospers where in the west the measure of the sacrificial ground is excessive. Towards him (that sacrificer) does the superior (subsequent) worship of the gods incline (become favourable).

3. About this, Yājñavalkya said, “We went to look for a place for him for sacrifice as this Vārṇa intended to sacrifice”. Sātyayajiś said, “This whole earth is divine. Wherever, having enclosed a place with Yajus (chant), one sacrifices, that is a sacrificial place”. This is indeed that he thought. But surely it is the priests who constitute the sacrificial ground. Where verily the learned (priests) straightaway help one to perform a sacrifice, that (part of the earth) is faultless. This is indeed the form of the place of sacrifice to the gods.

4. Now they make this (sacrificial hall) such that the beam is turned eastward; for, east is the quarter of the gods. In front (the east) are the gods and behind (in the west) are men. Therefore one offers to these (gods), standing facing east. Therefore, too, one should not lie down (with his head) towards the west, lest he should be lying down stretching (his legs) towards the gods. This quarter, viz., south belongs to the manes. This, which is west,—it indeed is the quarter of the snakes. When the gods ascended (to heaven) eastward, then this (west) verily became low (deficient). The north is indeed deficient; the north belongs to men. Therefore, in human practice, the hall is rectangular or squarish, with its beam pointing only northward; for the north is the quarter of men. Therefore, when
तां परिश्रितं नेष्ठःश्यादिति 3 हेमनि नेत्रोकशादिति वर्षसु नेदधुणिरसदिति ग्रीष्मे
देवाहोषष उपावर्तते यो दीक्षाते स देवतानामेवाको भवति तिर इव वै देवां मनुष्येऽथ्यस्ति
इवेतद्विवर्ति।।

तता सर्वं इवाभिप्रवेद्य न हि देवा: सुर्येण वंसु गंध्युग्नं आर्य एव भ्राह्मणो वा क्षत्रियो
वा वैश्यो वै ति हि वार्षिकः नो एव सर्वेण वंसु वदेत न हि देवा: सुर्येण सुवदत आर्येण
भ्राह्मणन वा क्षत्रियेण वा वैश्येण वै ति हि वार्षिकः यज्ञनं शुद्धेन सवादेत विनवेदित्यमेण
विचक्षेत्यन्यं ब्रह्मदेश दीक्षितस्योपचारः।।

अथाध्यक्षस्यति सा यासी वर्षिण्या पूर्वार्थिण्याश्लास्त्रूणा भवति ताममभिययजप्येदावम्मन
देवज्ञजनं पृथिविया इत्या होन्दुच्चति यत्र देवासो अजुपत विश्रा हुः तत्ववैसै देवाजुर्णे
देवज्ञजने यज्ञते य उ चेम मनुष्येदेवा भ्राह्मणा: शुद्धावासोसनुचाना यद्हैंनेतस्यायिण्या
जोगिनि तदु ह तैतुं हि भवति यत्राह यत्र देवासो अजुपत विश्रा हुः तत्ववैसै देवाजुर्णे भवति
तदुभयेदैवजुर्णे देवज्ञजने यज्ञा ऋक्सामाघ्या संतरतो यज्ञुर्भिनित्युछा वै साम्भा यज्ञु
यज्ञस्योद्भुच गच्छति तस्मादह ऋक्सामाघ्या संतरतो यज्ञुर्भित्रित्य राय स्स्स्समें ष्मणा
समिषास मदेमेति भूषा वै रायस्स्स्समें भूषादाशा: ष्रीय गच्छेयमिति समिषास
मदेमेती वै तमाहुः: ष्रीय गच्छेण तस्मादह समिषास मदेमेति।।

हिताः स्वानुक्ति
स वा अपराहे दीक्षवे सा पुरै वै केशभ्युच्चो वसो: पुरा नवेत्थ्यो निकर्तितोर्थ
युक्तमंयेत तद्भ्राह्मणायाह लम्बेत यजु न निम्नतिदुप्रि नाठीयान दुहस्मय
तद्भ्राह्मणायाह निम्नतिदुप्रि नाठीयान भवित्ति तस्मादीश्चायादि

उत्तरेण शालां परिश्रितं भविति तक्येश्यम्भु च वृपायेन नवाःश निकृतनते स
यक्षेश्यम्भु च वृपायेन नवाःश निकृतनते यथात वै पुश्मष्मयो नोपिनित्रितउदंश्याःश्य तथा

3. नेतसाध्यायल Ca, नेच्छस्स्याधु M, see notes
one is about to undertake the vow, he makes it with the beam eastward. Indeed, he who enters upon the vow approaches the gods and he verily becomes one of the gods themselves. Therefore, only the person who is about to undertake the vow makes it such that its beam points eastward.

5. They enclose it lest it become cold (freeze) in the snowy season, lest it get sprayed (pour) during the rainy season, and lest there should be the sun (sun's heat and light) during summer. Verily he who undertakes the vow approaches the gods and he indeed becomes one of the gods themselves. The gods are, as it were, concealed from men. Concealed, as it were, does this (sacrificial hall) become (being enclosed).

6. Not every one should go to it, indeed the gods do not unite with everyone. Only a noble person who is either a Brāhmaṇa or Kṣatriya or a Vaiśya (may enter it). These indeed are fit to sacrifice. Not also should he converse with everyone. The gods do not converse verily with everyone, but only with one who is noble, whether a Brāhmaṇa, Kṣatriya or Vaiśya. These indeed are fit to sacrifice. If conversation with a Śūdra should come about for him, he should address somebody else (who is not a Śūdra), "Thus tell this person." This is the customary practice of one who has to enter upon the vow (rule of conduct).

7. Then he decides (the place to be the place of worship of the gods). Reaching that post of the hall, which (post) is the chief one (and which is) the forepart (of the hall), he mutters, "We have arrived at this divine place of worship on the earth. "One (the sacrificer) arrives here where all the gods have delighted". Thus he sacrifices in that place of sacrifices that has been with pleasure resorted to by all the gods. In that these human-gods, the Brāhmaṇas who have studied the Vedas and who teach the Vedas look at it with pleasure with their eyes, thereby it becomes accepted with pleasure by them. When he says, "Where all the gods delighted," then it becomes accepted with pleasure by all the gods. Thus he sacrifices in the sacrificial ground that is resorted to by both (the gods and the human gods). (He chants), "Crossing by means of Rāk and Sāman and by means of the Yajus (chants)". Indeed they reach the end of the sacrifice with the Rāk, with the Sāman with the Yajus. Therefore says, he, "Crossing by means of Rāk and Sāman and by means of Yajus (chants). (He chants), "May we rejoice with increase of wealth and with fine sap!" Abundance is indeed increase in wealth. Abundance verily is prosperity. He prays for a blessing indeed thus, "May I attain prosperity". (He chants), "May we rejoice with fine sap!" Of him who attains prosperity they say, "He rejoices in sap". Therefore does he say "May we rejoice with good sap!" (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He undertakes the vow in the afternoon. He may eat what he likes or what he may get, only before shaving off his hair and beard and before paring his nails. If he may not like to eat, he need not eat. Nothing other than the vow (itself) serves as food for him thereafter. Thereafter only the vow becomes his food. Therefore it is that (before entering upon the vow), if he wishes to eat he may eat.

2. North of the hall, a place is enclosed. There he shaves off his hair and beard and pares his nails. That part of man where water does not reach, that is indeed
वा अत्राप उपतितते नकेश्यस्मिः शुचि न खेषु च मे भूता दीक्षा इति तस्मादपि सर्वत्र एव वपेत तु दुष वेष्यस्मिः चेव च च च न खेषु श्रीकृत्यते तत् न खेषु य ज्ञातिः। ॥ ॥

स दक्षिणानेवानेवकृतेताः सत्यात्मावान्या अग्रे मानुषे निकृत्यते तथैव देवताहृतस्य गुरुप्रे निकृतेताः तु कृतिकोऽयोः कृतिकोऽयोः अग्रे मानुषे निकृते तथैव देवता। ॥ ॥ ॥

स प्राणसीनः कृत्यस्यध्यात्मा इत्या आपोऽसु मे सतू देवीरिति वज्रो वा आपो वज्रो वि वा आपस्माहो वज्ञति निश्चये तद्वर्ति युव्रेष्टिनाम् निर्देशीन तत्तेषां वज्रो न हिन्न्यस्त सु दक्षिणामेवां च वपेतःस्थ सव्यां सव्यां वा अग्रे मानुषे च वपेतःस्थेऽवेऽ देवता। ॥ ॥

स कुशतरणकम्भिनिद्वधात्वः तस्यञ्चति वज्रो वा एष यत्सुस्तदेशस्तु दोषधिशिवरङ्गो देशानि तथेषां मेष वज्रो न हिन्न्यस्त स्यवविते मैनूः हिन्दीरिति प्रच्छिन्नाति वज्रो वा एष यत्सुस्तदेशस्तु मेष वज्रो न हिन्न्यस्त तुदद्वारेऽवववधाति सु एतेन चेव यजुशा तृष्णा वोतराः प्रचीति निद्वधाति तुदद्वारेऽववधाति। ॥ ॥ ॥

अथ नापिताय प्रमाचति स यदा वपेतःस्थ सव्या स यत्नात्मेन्द्रभो वा पुरुषस्तेन ह पुरुषोषेमेध्यो यदन्ते वृद्धिते तेनेवम्यर्थः। शुक्ल: पुनंत्विति एमेव च अापो मेघार्यो भूतं दीक्षा इति पवित्रतमापः पवित्रवृत्तिः। ॥ ॥

सोभिष्ठितत्त आपो अस्मानस्तुः: शुर्यःन्यञ्चत्वे एवोऽशोधति यत्नाः घोटेन नो घोट्याः: पुनंत्विति तदैः सृपहृ यदन्ते रूपेते विच्छं हि रिपु प्रवहन्ति देवीरिति सर्वायमेविष्कृतः वनम्रति दृष्ट्रेऽववधाति तत्क्रिया अत्तुस्तकम्भायस्य प्रवहन्ति सात्वोत्तकामत्तुदिदमायः। शुचिराच्छुन्ति एमेवतुस्तकथम्भाय एतत्तुच्छिन्ति: पूव्य एतिः। ॥ ॥

अथ दीर्घितवसं परिषते सर्वव्याय वे दीर्घितवसं परिषते कृत्तताः वे पुरुषे ह वा इयमग्रे तुलगाः येवे नृथि। ॥ ॥

1. तुरुणकम्भिनिद्वधाति V ॥
2. कृति Ca
impure. In the hairs and the nails water does not reach him. The consecration (vow) occurs after his becoming pure (fit to sacrifice). Therefore, too, he should shave entirely. Then he shaves off his hair and beard too and pares his nails. There is no ritual by means of the nails.

3. First he should cut only the right nails (nails of the right hand) and then the left. In human affairs he cuts off the left (nails) first. And (but) with reference to the gods (it is) in this manner. He should cut off (the nails) first of the two thumbs and then of the two little fingers. In human (practice) he cuts off (the nails) of the little fingers first. And (but) it is like this with regard to the gods.

4. Seated facing east, he moistens his moustache, (chanting) "These divine waters—may they be for my happiness (good)!" Verily water is thunderbolt; indeed water is thunderbolt. Therefore that (path) by which they flow, that becomes a depression; where they approach that they destroy (burn out). Thus, this thunderbolt (water) does not hurt this person. He first shaves off only the right (moustache) and then the left. Indeed in human (practice) he shaves off first the left. (But) then it is thus with reference to the gods.

5. He places (on the moustache) the (cut off) tip of sacrificial grass, (chanting), "Oh plant! Protect (me). The razor indeed is thunderbolt. Thus he verily conceals (separates) this (thunderbolt) with the very plants. Thereby this thunderbolt does not harm this person. "Oh Knife! Do not hurt this person", so saying he cuts off (the moustache). This thing viz., the razor is indeed the thunderbolt. Thereby this thunderbolt does not hurt this person. He puts it (the) tip of the sacred grass and then cuts off (hair of moustache) in a vessel of water. Either with this Yajus (chant) or silently he cuts off the left (hair of the moustache) and places it into the vessel of water.

6. Then he gives (the razor) to the barber. When he (the barber) shaves. He then bathes. The reason why he bathes is that man is impure (unfit to sacrifice). Man is impure because he speaks untruth. By that he becomes sour within and putrid. Verily the waters are the sacrifice. (He thinks) "May I take up the vow after having become pure (worthy of sacrifice)!" (It means), "The waters are pure; having become purified, let me undertake the vow".

7. He bathes (with the chant) "May the waters, the mothers, cleanse us!" Thus they really cleanse him. The reason why he bathes (chanting) "May the purifiers of ghee purify us" is that indeed becomes well cleansed which is purified by ghee. (He chants), "Indeed they, the divine, carry away all impurity (sin etc.)": 'All' really means 'every' what is unfit for sacrifice (impure) that is 'rīpta' (dirt). All this defilement of this person they carry away. Having bathed, he steps out (comes up), (chanting), "From these (waters) I emerge clean, having been purified". Indeed he thus emerges purified and clean, from these (waters).

8. Then he puts on the garment of the vow (prescribed for the vow) for the sake of completeness indeed; he puts on the garment for the vow for fullness. This skin (hide) which is on the cow was formerly on man.
ते ह देवा ऋचरियं वा इद्यं सर्वं विभार्यं यन्त्रीरितं हृत्य येषं पुरुषं तवक्षामवच्चाय गावि दुधाम तेवम् गृहिणि तितिक्षायं तया वर्णत्तं तया हिममिति तथेति तामवच्चाय गाव्यदपत्ते इश्वरे गृहि तितिक्षाय तया वर्णत्तं तया हिममाध्यमवच्चिति: पुरुषोऽवच्चितो हिृ वै पुरुषस्तस्मादात्त्र कव चायायि कुशो विकृतित तत् एव लोहितमुल्यतिति तस्मिनात्त तच्छमदधुर्ण्डास: पुरुषस्त हि वा एषा तवक्षामदात् नान्य: पशुविभार्यं तस्मादु सुवासा एव बुध्युषेत्तिदि स्वयं तच्छा सुम्भोगो भवति तस्मादपद्धीलतः सुवाससं दिदृक्षन्त एव स्वयं हि तच्छा सुम्भोगो भवति तस्मादिरोत्तरो न चतः: स्त्राद्वेद ह गौरहमस्त्व तच्छ पिविभार्यं सा हास्मादीशवस्तस्तस्तितत्त्वेऽनेक्ते तृत्य नाद्वीतति: तस्मातुवाससमुपेक्ष निःश्रययते पश्चात्।

॥९॥

तस्य ॥ वाससोऽद्रेव पर्यासो वायोरुचछादृ: पितृणां नीवि: सर्पणां प्रघातो विश्वेषं देवाणां तन्नवो नक्षत्राणामारको एवं होताप्वो देवता अन्वयस्तस्मादे तद्वेद्यायं तदहतः स्यादित्याहस्तुद्भुयमृ निर्णेष्यः ब्रुमी यद्यवास्यमेघ्या कृत्यति वा नयति वा तदेवास्यादृद्दिमेध्यं कुर्वत्थ्यथे यतःत्वास्यमप्लुमलप्ल्युमलिं तत्स्त्याद्।

॥१०॥

तत्वतिरंते दीक्षा पस्तस्तस्तस्तस्तस्तिति मानुषी वा अस्त्वेनृये तवभवत्येश्याय दीक्षात्पस्तस्तस्तितित्व तस्मादह दीक्षात्पस्तस्तस्तस्तिति ता त्वा शिवां शाम परिदर्श इति ता त्वा साध्ये विविध इत्येवादेश भर्तं वर्णं पुष्पिण्यः पप्प इव च एतेवः भवत्त्वविच्छिन्ति इव शाश्वेत् इव वर्णं पुष्पितं यस्तवं तच्छं तस्मादाह भर्तं वर्णं पुष्पितं।

॥११॥

तदावर्णो स्तानन्त्ववह नारायणार्थीति भेनुष्ट ह वा अनवेद्येश्ये सर्वं विभूतस्ते ह देवा ऋचरियं वा इद्यं सर्वं विभूत इति यद्युना आनववह हृत्य यद्येश्यं वर्षसं वीर्य यद्येष्यं पशुं तदनाद्वेद्य तेनेमाविंिदं सर्वं भरिष्यत इति तद्यद्येश्यं वर्षसं वीर्यामासीवद्येष्यं पशुं तदनाद्वेद्यस्तेनेताविंिदं सर्वं विभूतस्तस्मादेत्।
9. They, the gods, said, “Verily this one, the cow, supports every thing. This skin which is on man—taking it off let us put it on the cow. With that she will endure the heat and with that (she will endure) the pouring rain and with that the cold. (Saying) “So be it”, having taken it off, they put it on the cow. With that this one (the cow) endures the heat, (endures) the pouring rain with that and the cold (snow) (she endures) with that. And this man has been flayed; indeed man was flayed. Therefore wherever the ‘Kuśa’ grass cuts him, from there blood gets out. They put on this skin viz., garment on him. This indeed is the skin of man. Therefore no other animal wears this. Therefore one should wish to have fine garment. Then (thus) alone he becomes rich with his own skin. Therefore, too, people verily desire to see even an ugly person (to be) clad in fine raiment. He becomes enriched with his own skin. Therefore in the presence of a cow one should not remain naked; for the cow knows, “I bear this skin”. She may get afraid of him, thinking “Will he (May he) not take my skin?” Therefore cows indeed resort to one who is finely clad.

10. The wool of his cloth belongs to Agni, the warp belongs to Vāyu, the thrum (ends and hem) belongs to the manes, the thick-set part belongs to the snakes and the threads belong to the Viṣvedevas (All-Gods) and the meshes to the stars. So is it indeed that all the gods are involved in it. Therefore, this is (the garment) fit for the vow. They say that it may be unwashed (new, fresh from the loom). It may be both (washed or unwashed). We ask (the Pratiprashātr) to squeeze it (and wash it). What of this (cloth) an unclean woman cuts or weaves, that very thing (part) of this thus they make pure with the waters. Or it (the garment to be worn at the commencement of the vow) may be the cloth set aside to be worn after bathing or one which has not been put into washing materials.

11. He puts it on, chanting, “You are the body of consecration and penance”. Originally this is the skin of the man indeed and then (now) it is of the consecration and penance as it is of the person who has undertaken the vow. Therefore he says, “You are the body of consecration and penance”. (He chants), “I wear you who are such, who are mighty and auspicious”. He verily says (means) this, “I wear you who are such and who are good”. (He chants), “nourishing auspicious colour”. Formerly this is evil (sinful) as it were, having been flayed. Then (Now) thus he nourishes auspicious complexion viz., his own skin. Therefore does he say, “Nothing auspicious colour”.

12. About this, they say, “He should not enjoy (milk etc., and the labour etc.) of the cow and of the ox. Indeed the cow and the ox support all this. They, the gods, said verily, “These two viz., the cow and the ox indeed bear all this. Ah, Well! We shall put into these two what is the vigour of the other beasts and birds. By that these two are going to maintain all this...what is the vigour of the other birds and of the other animals, that they put into these two. By that these two now bear all this. Therefore, he should not (enjoy) eat of these two; for that (using; their products and strength) would be like, “eating everything” and ‘reaching the end (destruction)’.

He would be born strangely or he would have aborted the pregnancy of his wife.
योगरश्रीयात्सर्वश्चिमव ह तदुपत्तारिति सा तस हेश्रोज्जुतमधिमजनितोजाया वा गुर्भनिरायोगश्रुति तदु होवाच याज्ञवल्क्योश्च श्रीयामेवाहिमित्यं चत्वारिति ॥ १ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वा एतमार्गाविष्णुवेकादशकपालं पुरोज्ञां निर्विपति दीक्षीयं तद्यदृश्यमात्रावै दीक्षीयं हिन्न्विश्वव्यघ्रिबं सूर्यं देवता अस्त्रि हि सूर्यश्च देवताभ्यं जन्मित्यग्रह वा अवराध्यं यज्ञय विश्वः पराश्चायार्गवेशं देवता हृति सूर्य च यज्ञं परिप्रेयं दीक्षा इति तस्मादार्गाविष्णुवे भवति ॥ १ ॥

तदाहुरार्द्धयोगश्रीयं च रं विनयेनिर्देशं तद्यदृश्यमात्रावै पुराणो अदितेयं जातास्तन्वस्त्रिर् देवान्तं उप पौरानिकवेशं च पुराणों दिश्यास्वस्तिस्तते सत ये देवा ते देवान्तं हास्यं जनयां च कारक मार्कण्डयो विविष्णुवतीमश्वं संपूर्णमावयं स ह पुरुषमाथ

एव अस पुरुषमाथरित्यं ॥ २ ॥

ते हेम आदित्य अनुमाययमुखा भूतिस्त हृतेमसं सक्रियम् यथाय पुरुष एवं विक्षरामेन्ममति तस्त ह संक्रमनवः ह विष्रक्राधायं पुरुष एवं तस्य यत्सकर्तनमास तत्सार्थेः सन्यासुः स हस्त्सेव्यक्ष्म तस्त सुत्रिग्रह इत्यादृः पुरुषः प्रतिमुडामिम तद्यो हिन्न्विश्वव्यघ्रम् प्रतिगृहीति तदष्ट्मस संक्रियर्त्युः तं व्यक्तिक्कस विविष्णुवादित्यस्यामः प्रजा वैवस्त्ययो युद्द्ति किं च ॥ ३ ॥

स होवाच वहं प्रजायं यज्ञो उपमादिति राज्यं देव स य आदित्यभ्यं थश्रं निर्विपति राज्यं हैव स य एवं विष्रामान्तियां भ्यं निविपतित्यं तेव प्रजाद्यो देवताद्यमात्रावै दीक्षीयं हिन्न्विश्वव्यघ्रम् ॥ ४ ॥

तस्यार्द्धयोगश्रीयं द्वार्णरूपां तेन यज्ञश्रेष्ठं चर्म्यं सतदश सामिधानीयस्वाह सर्वस्मायोपाधुः देवान्तं वजति संयाजयाति श्रवः समिश्रयाज्ञरेव न जूहति नेदिं
About this Yājñavalkya said, “I surely may consume it (make use of it) if it would be strong (if it would make me strong)”. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He offers a purodāśa (sacrificial cake) on eleven potsherds, dedicated to Agni and Viśṇu (together), connected with the dīkṣā (consecration). The reason why this oblation is connected with the consecration and is dedicated to Agni and Viśṇu is that Agni is verily all the gods. Indeed they offer for all the gods into the fire. Agni is the lower part of the sacrifice and Viśṇu the upper part. In that are all the deities. Therefore, the consecration takes place after encompassing the whole sacrifice. Therefore is it (the purodāśa) dedicated to Agni and Viśṇu.

2. About it they say, “He should offer ‘caru’ (rice-pap) to the Ādityas too. It is thus. Eight were the sons who were born to Aditi from (around) her body. She approached the gods with seven. She cast away (the eighth) Mārtanda”. Indeed the sons of Aditi were eight. Among them there were seven who were gods and who were connected with the gods. Then she produced the eighth called Mārtanda who was, as it were, not well formed (without the formation of limbs) and also as if all round of body. He (Mārtanda) was of only the size of a person (man) in height and of the size of a person (man) across.

3. They, these gods, said, “This one should not be in this manner. Ah! Let us cut him (to shape) as he would be a person. Let us thus fashion him”. Him did they cut and him did they mould so that he became a person. What was thus cut off of him, that they put together. That became the elephant. They say that therefore the elephant is unacceptable (as a gift) like a man. He who accepts an elephant (would be) as if making a man acceptable (as a gift). He whom they cut and fashioned—he (became) Vivasvān, Āditya (the Sun). These and whatever is are his progeny, the creatures, Vaivasvata (born of Vivasvat).

4. He said, “May sacrifice come to my progeny! And may he verily prosper (among the progeny) who may offer the ‘caru’ (rice-pap) to the Ādityas!” Indeed does he prosper who, knowing thus, offers the ‘caru’ to the Ādityas. Only the other thing is well known (approved) which is the oblation of consecration, dedicated to Agni and Viśṇu.

5. Its process is verily this viz., the one for the New-moon and the Full-moon rituals. Therefore, they perform as with an Iṣṭi (ritual for fulfilling a wish). He recites seventeen kindling verses (Sāmitheṇis), for the sake of completeness. He offers to the deity in a low voice. They make him perform the ‘Patiṣatmyajas’ (worship of the wives of the gods). Only they do not offer the Samiṣṭayajus, (as he thinks), “if not (i.e. if I now offer Samiṣṭayajus), having put on the garment of consecration, with this intent about the sacrifice, I might reach the end of the
दीक्षित्वसं परिधायेति वयिम्मं जन्मनास स्वयं परि संस्थाया अतिन्गच्छानीत्यतो हेतु
ज्ञात्व स्ततसंख्येणः। ५ ॥

अथवया पूर्वविधे शालाया वा विनिटस्य वा तिष्ठन्त तदेनमध्यन्ति क्ष स ये देवमध्य
नक्त्वरुवृं पुरुषसोऽश्रवृद्वचित्रे सनक्रेवै तुकरोत्यथो गृही वा अस्य
त्वचमदधुर्ग्रही वा एतद्वितिः तवेवैं मेंतत्त्वया तथा समर्थायति कृत्व वहनीति
tसमादेशमध्यान्ति। ६ ॥

तववनीति भविति घृवते वै देवानामद्विः सन्नियार्थे मनुष्यानां यथात्तत्वाचीत्वमयात्यम वै
नवनीति यदि हृ कामयते चून्मेनकुलरुते यदि कामयते भव्यानमयात्याप्रेवीनमेंतत्त्वायामान्र
करोति तस्मादेशमध्यान्ति। ७ ॥

स्याब्धन्ति क्षेत्रानं पूणोप्ज्यति महो वा एता एकेन नामाय द्वावस्तासामेत्तपय-
स्तमादाह महो क्षेत्रां पूणोप्ज्यति वर्चुवा असिःवर्चो व में देहीति नात्र तिरोहितमिवासि तदः
शिरस्तोंश्रेप्तज्ञो यो भर्तो शिरस्तोंह्यो जायमानो जायते। ८ ॥

अथास्याभ्यक्ति आनक्त्वर्वो अभिष्चिति प्रशास्त्रमेति होवाच याज्ञवल्क्यो दुरक्ष इव
हास तस्य या दृष्टाक्षर यथा पूय एवं तदनसर्वेऽपि तुकरोत्यथो ग्रही वै देवा अस्य
कर्षक्षुभुवि शुष्काणि दानवः प्रजानां चक्षुश्चिमो प्रविष्वेश स एष कुमारक इव कनीनकायां
तस्मा एवैंतहेऽपिनिप्रविष्वेशपुष्पं करोत्त्वश्च ह्यानयम्। ९ ॥

तुल्यकुकुर्दश्वाः स्मद्वाः वा इह्रो वृज्ञानमहस्त्तस्य ह या कनीनकायस् चक्षुस्तमेति गिरि
चक्कार त्रिकुकुर्दश्च य तुल्यकुकुर्दश्च भविति चक्षुपाधेवैतचक्षुदश्यायति युद्धेन केकुर्दश
येद्रेव किञ्च स्यात्। १० ॥

त्वच्छरीक्षयामिन्ति वेश वै श्रेष्ठो विरक्षस्तवे सत्तूल्याप्रतिष्ठाणप्रथया तथा ह

3. स्वभौवें म्यतः मस्स except M
4. यात्तिः V1, H, P1
5. वर्चुवां कर्मिः C, Pa
6. वर्चुवां म्यतः M, TE gives it as alternate reading
sacrifice even before its completion”. Verily the Samiṣṭayajus is the end of the sacrifice.

6. Then he anoints (with ghee) him (the sacrificer) who stands in the fore-part (eastern part) of the rectangular hall or of the squarish hall. The reason why he anoints him is that man (a person) is indeed wounded. Man is wounded because he has been flayed. That (anointing), thus, makes him verily free from wound. Then they (the gods) put his skin indeed on the cow. This (ghee) is also of the cow. Thus he enriches him (the sacrificer) with his own skin (and) makes him whole. Therefore does he anoint him.

7. It is fresh butter. Indeed ghee is of gods and creamless (nispāṇta) ghee is of men. And now it is fresh butter; for the fresh butter is not stale. If he so wishes, he makes it (uses) ghee. If he wishes anointing with what is not stale in time, this (fresh butter) makes him, thus, fresh. Therefore he anoints him (the sacrificer).

8. He anoints (chanting), “You are the essence of the great ones”. These viz., the cows are one with the earth by name (both being called ‘go’). This (ghee etc.) is their essence. Therefore does he say, “You are the essence of the great”. (He chants). “You are the bestower of vigour (brilliance); give me vigour (brilliance)”. It is not as if it (the meaning) is concealed (obscure) here. First he anoints him from the head in regular order (in the same direction as the hairs on the body) for, as he is born, he is born from the head (head first).

9. Then he anoints his two eyes. Yājñavalkya said, “My two sore eyes are (i.e. have become) sound”. He was (formerly) as if defective eyed. The secretion of his eyes was like pus. It (the anointment) made these (two eyes) indeed free from the wound. Where, the gods killed the Asuras and Rakṣasas their susma the Dānava (Demon) entered into the eyes of creatures. He is this one that looks like a young boy in the pupil of the eye. Reaching this sacrifice for him (against him), he (the sacrificer) builds a rampart of stones, for the ointment is (produced from) stone.

10. It should be derived from (the mountain) Trikakud where Indra killed Vṛtra. What was his (Vṛtra’s) pupil of the eye and what was his eye that he (Indra) made into this mountain Trikakud. (The reason) why it is from Trikakud is that thereby he puts the eye into the eye itself. If he may not obtain what is of Tirkakud, then (he may use) whatever there may be.

11. Then he anoints (the eyes) with a reed-stalk; for the reed is thunderbolt. For driving away ‘Rakṣasas’ (he anoints) with (the reed-stalks) that has a tuft and the tip of which is not shattered. Thereby he drives away (afflicts) the ‘Rakṣasas’. Just like a man who moves about (continuously) in the aerial region, remaining rootless and hemmed in on both sides (up and down), in this very manner the evil
रक्षास्यप्राप्ते यथा हयां पुरुषेऽपूवः मूलः उभयतः परिच्छेन्द्वतिरिक्षेऽभिन्नुत्ति चतुर्भेदः हि
रक्षास्यपुलायायुभयतः परिच्छेन्द्वतिरिक्षेऽभिन्नु चारयति तस्मात्स्तूल्यायानिकः। ११।

स दक्षिणेवान आनक्यथ सवः सवः वा अग्नि मानुष आनक्यथे वै देवता
हिदुक्षिणानिकः त्रिस्तरलुमाप्रवेदुत्तर्वरोति करोति तद्वेव पुष्च कृत्वः सूपदयते पुजोऽवै यजः
पुजः। प्रशः। पुजःतवः। संवत्सर्यः तः पुष्चमिरागृहः तस्मात्स्तूल्यः कृत्वः आनिकः। १२।

स आनिकः वृत्तस्थः कन्यनिकासीति वृत्तस्थः वा एषा कन्यनिका यदां ज्ञानः तस्मादाह
वृत्तस्थः कन्यनिकासीति चक्षुः असि। चक्षुः देहीति कारा तिरोहितिमिवासि स सक्रूदेव
यजुषा दुक्क्यानमानिकः तूनिः दितीयः सक्रूदेव यजुषोत्तरमानिकः तूनिः हि। १३।

अर्थात् कुशातुसः। पवयिति पवित्रः वै मेषः कुशः। पवित्रपूतो मेष्यो दीक्षा इति
तदेकेव स्वादृष्टिवाच पवित्रः योयं पवते वा अन्यं इवैवः पवते सोऽयं पुरुषेऽन्तः
प्रविष्टः। प्राच्छ प्रत्यः चतुर्योद्योगदाती तदेकेव वातु मात्रां तस्मादेकेव सुदृढः तृणिः
स्थिरलुक्ताः नुसरः विविधो हयां पुष्च प्रविष्टः। प्राच्छ इति तदेकेवावातु मात्रां। तस्मात्तीर्थिणि
स्थिरलुक्ताः खलव सौर भवति सदा हिंशे विरसि प्राणस्तुतत्र त्रिःवेत सदा भवति। १४।

स पवयिति विद्युतितः पुनातु बाध्यतितः पुनात्तितः प्रजापितः चित्तपितः। स हि
चित्तात्माणीहि तदेकं प्रजापितः। पुनात्तितः बाध्यतितः पुनात्तितः वाह बाध्यतितः रूपं पवते
तदेकेव पुनात्ति। देवो तपो द्वा सावित्रा पुनात्तितः सावित्रा वै देवो न प्रसवायः तदेकं देव पुष्च
सावित्रा पुनात्तितः चतुर्योद्योगदीर्घः पवित्रसुपौश्चित्रः वा अर्यं पवित्रः योयं पवते तस्मादाहाच्छिद्रे
पवित्राशितिः सुर्यस्य राशिभिरियते वा अपिपवित्ताः यत्सुर्यस्य राशिस्तम्यादाह सुर्यस्य
राशिभिरिति तस्य ते पवित्रपिते पवित्रपुस्तेयति पवित्रपिताहोः भवति। यो दीक्षं
पवित्रपुस्तेयति पवित्रगुरूऽहि भवति यत्तकमः। पुने तद्द्वेकेयमिति यज्ञस्योद्धचरमश्रीदेवेवैतदाह
यज्ञस्योद्धचरम्यितं हि स कामवते यो दीक्षाते तस्मादाह यत्तकमः। पुने तद्द्वेकेयमिति स

। ७। चक्षुः श्लोकः म्, त्, त्त, ते। ८। पुनातु म्, म्, म्, त्, ते। ९। पुनातु म्।
spirits (Rakṣasas) move about (constantly) rootless and hemmed in on both sides in the mid-region. Therefore he anoints with what has a tuft.

12. He first anoints only the right (eye) and then the left. In human (practice) one anoints the left (eye) first. And now with reference to the gods it is thus. He anoints the right (eye) twice and the other (left) thrice. Thus he makes the left (eye) superior. That itself verily becomes five times. The sacrifice indeed is five-fold, five-fold the creatures, five the seasons of the year. With five he obtains that (year). Therefore he anoints five times.

13. He anoints (chanting), “You are the pupil of the eye of Vṛtra”. Indeed what is ointment is the pupil of the eye of Vṛtra. Therefore does he say, “You are the pupil of the eye of Vṛtra”. (He chants) “You are the bestower of eye. Give me eye”. It is not as though in this it (the meaning) is concealed (obscure). He anoints the right (eye) only once with a Yajus (chant), the second time silently; only once he anoints the other (left eye) with a Yajus (chant) and twice silently.

14. Then he purifies him (the sacrificer) with the tips of sacred grass. “Indeed holy is the sacrifice, holy (are) the sacred grass (stalks). Let me undertake the vow being sacrifice worthy, after having been purified. It may be a single stalk. This one who blows (the wind) is indeed the purifier. That one (the wind) which is this (which blows and is felt) blows as if it were one only. It enters into a person (man) before and after. They are the out-breathing and the in-breathing (upward breathing). Therefore only in accordance with his very measure (should it, the cleanser, be). Therefore it may be only one. “Or there may be three (stalks for cleansing)”, so they say, “For this vital breath (energy) that has entered into man is made three-fold. Therefore, the cleanser, should be only in accordance with its measure”. Therefore there may be three. Then they become seven indeed; for seven are these vital energies (faculties) in the head. Then they are also thrice seven.

15. He purifies him, (chanting), “May the Lord of thought (consciousness) purify me! May the Lord of speech purify me!” Prajāpati is indeed the Lord of thought; for he has power over the minds. Thus Prajāpati purifies this one (sacrificer). (He chants)” May the Lord of speech purify me!”. This one that blows (the wind) is verily the Lord of speech. Thus he protects this one (sacrificer). (He chants) “May the divine Savitṛ purify me!” Indeed Savitṛ is the prompter (impeller) of the gods. Thus the very good Savitṛ protects this (sacrificer). ( He says), “With the flawless cleanser”. This one that blows (the wind) is indeed a flawless purifier. Therefore does he say, “With the flawless cleanser”. (He says), “With the rays of the Sun”. These viz., the rays of the sun are cleansers indeed. Therefore does he say, “With the rays of the Sun”. (He says) “Of you, Oh Lord of Pavitṛa (purifiers), who have been purified by the cleanser”. This one who undertakes the vow becomes indeed the ‘Lord of pavitṛa’. (The expression) “Of the one who has been purified by the ‘pavitṛa’ (cleanser). (He chants) “With what desire I purify myself, may I be
एतेनेवः १० त्रि: पवयति तत्त्रि ३३ कृत्यो नवै वै प्राणा: प्राणा उ वै पवित्र तस्मात्वकृतः पवयति ॥ १५ ॥

अथैनमालिकारणां वाचयत्वा वो देवास ईमहे वायूः प्रयत्यध्वरे । आ वो देवास आशिपो यज्ञियासो हवामह इत्यशिष्यामेवैषय आरम्भ आशिष पुवैतदारभते ता अस्मा आराभा: स्वाः सतिौष्टितिज एता आशिष आशास्ते ता अस्मै समृत्यः ॥ १६ ॥

अथाहुलीन्यचति १२ स्वाहा यज्ञ मनस हुमि द्वे स्वाहोरोपनतरिक्षादिति है स्वाहा द्रववापृथिवीभ्यामिति है स्वाहा वातादारभ हुमि है ॥ १७ ॥

स यदेवमहुलीन्यचति न वा इत्यथ यज्ञ आरभे यथेदं वासो वा दण्डो वा यहद्रदमन्यन्मानुष्य देवा हि यज्ञ: परोक्षायात हि देवा यज्ञमेवैतपरोक्षामारभेः स्वाहा यज्ञ मनस हुमि तदेन मनस आरभेः स्वाहोपनतरिक्षादिति तदेनमस्मादुत्त्वं ज्ञानतादारभेः स्वाहा द्रववापृथिवीभ्यामिति तदेनमाथ्य द्रववापृथिवीभ्यामारभेः योदितः सर्वसाधी स्वाहा वातादारभ इत्यथ साव यज्ञो योदितं पुवते तदेन प्रत्यक्षामारभें स यज्ञवाह स्वाहेत्याः स्वीकृतत पृवैदेवात्त्येवनपूतकृतुतं आलम्भि यज्ञः कृत्या दीक्षा इत्यथ वाचं व्यक्तित वाचै यज्ञः आलम्भित यज्ञः कृत्या दीक्षा हुमि ॥ १८ ॥

अथैन प्रपाद्यति तस्यान्तरेऽर्णावहिन्दीयं च गाहिःपत्यं च संवन्धो भवति स यद्येष संवन्धो भवति स यद्येष संवन्धो भवति स यद्येष संवन्धो भवति स यद्येष संवन्धो भवति स यद्येष संवन्धो भवति स यद्येष संवन्धो भवति स यद्येष संवन्धो भवति ॥ १९ ॥ हुमि तृतीयं ब्राह्मणम् ॥

१०. एतेनेव TE
११. तं नव P₁, P₂, TE
१२. See notes
१३. दृष्टित TE
capable of it!" He verily says (means) thus, "May I enjoy the completion of the sacrifice!" He who undertakes the consecration does indeed desire, "May I reach (enjoy) the end of the sacrifice!" Therefore does he say, "With what desire I purify myself, may I be capable of it!" He verily says (means) thus, "May I enjoy the completion of the sacrifice!" He who undertakes the consecration does indeed desire, "May I reach (enjoy) the end of the sacrifice!" Therefore does he say, "With what desire I purify myself, may I be capable of it!" He cleanses thrice with this very thing (chant). That becomes nine times. Indeed vital energies are nine. The very vital energies are pure. Therefore he cleanses nine times.

16. He then makes him recite this beginning of the prayer for blessings, "We approach you Oh gods! as the sacrifice proceeds well, we invoke you, Oh Gods! for blessing arising from the sacrifice". This is the very commencement of the prayers for blessings. This indeed commences the prayers for blessings. The sacrificial priests invoke (pray for) these blessings which are their own and which have been commenced for the sake of this (sacrificer). They (the blessings) get fulfilled for this person (the sacrificer).

17. Then he bends his fingers down; two fingers (chanting), "Śvāhā! the sacrifice (I take hold of) from the mind", two (fingers) (chanting), "Śvāhā! from the vast aerial (mid) region", two, (chanting), "Śvāhā! from the heaven and the earth" and two (chanting) "Śvāhā! I commence (take hold of) from the wind".

18. (One reason) why he thus bends his fingers is (that he thinks) "I do not in this manner commence (take hold tangibly) in the sacrifice as (in the manner) this cloth or staff or any other thing in human practice". Verily the gods are the sacrifice. The gods are invisible, as it were. Thus (by bending his fingers) he indeed commences (takes hold of) the invisible sacrifice itself (chanting) "Śvāhā! (I take hold of) the sacrifice from the mind". Thus he takes hold of this from the mind. "Śvāhā! from the vast mid-region. Thus he takes hold of the sacrifice from the vast mid-region. "Śvāhā! from the heaven and the earth"—thus he takes hold of this from these two viz., heaven and earth on which all this (universe) rests. "Śvāhā! from the wind I take hold",—This which blows (the wind) is indeed the sacrifice. Thus he visibly (directly) takes hold of this. Why he says 'Śvāhā', 'Śvāhā', (each time) is that he thus verily accepts this (sacrifice) as his own. Thus he takes this into himself. (He thinks) "Having taken the sacrifice into myself, let me undertake the vow". Now he restrains his speech (undertakes the vow of silence). Indeed speech is sacrifice. (He thinks), "Having taken the sacrifice into myself, let me undertake the vow".

19. Then he (the Adhvaryu) makes him (the sacrificer) enter (the sacrificial hall). His movement is between the Āhavanīya and Gārhapatya. (The reason) why his movement is thus is that Agni is verily the source of the sacrifice. Here, he (the sacrificer) who undertakes the vow becomes the sacrifice. He (the sacrificer) indeed performs this (elaborately). He indeed generates it. The foetus moves about within the womb. As he (the sacrificer) moves about there (in the sacrificial hall between the fires), moves round and turns back, therefore these embryos too move about, move around and turn back (return). (Third Brāhmaṇa Ends)
चतुर्थ ग्राहणम्

सर्वाणि ह वाय दीक्षाया यज्ञोऽयोज्यधिम् भाग्यनुद्रहीति ह वा एवोऽस्माननुष्ठ-लोकहेत्वालोकम्भित्वामानं यो दीक्षते स वा एतेरव तद्यज्ञविख्रेष्ठाहीति यैदीक्षिते तस्मात्वृत्तिपेते दीक्षाया यज्ञोऽयोज्यधिम् भाग्यनीत्याहा यत् आहुत्यो न द्वारे आहुतिहैवः यज्: परास्त्रिव हि तद्यज्ञविख्रेष्ठाहीति न हि तद्यज्ञविख्रेष्ठाहीति ॥ १ ॥

तद्यज्ञ प्रीणि स्वयं जुहोत्यधीतयज्ञोऽयोज्यीति तायायां यथा संपदः कामाय चतुर्थस्य हृद्ये तथा यामेवादः सचानुभूता जुहोति सैव प्रत्यक्षोऽयोज्यधिमनुभूतं हि तां जुहोति वायस्तयुब्धारिः यज्ञस्ते न ह सा प्रत्यक्षोऽयोज्यधिमस्य यस्तुवर्णी जुहोति ॥ २ ॥

देवा वे यहोनेमां जिति जित्या देवियेपाग्ना जित्यते होजुहृते तथा करवाहाः इति यथा न हृदयांत्याल्ल मयुष्येऽसदिति ते यज्ञस्य रसं निर्धितोऽयथा मधुकृतोऽन्तिर्येवुक्तं विद्वह यज्ञा युपेन योपित्वात् तिरो यन्दुत्स्तदे देवनायायोयस्तम मायुया नाम ॥ ३ ॥

तुःषीणामनुस्तथामस्त तथा यथा यथ्यथाय यज्ञं समभरस्तथाय यज्ञं संभृतो यथो वे तद्यज्ञयो यज्ञं समभरस्तथामस्त वा एष एषु तद्यज्ञं सुभारति यो दीक्षते ॥ ४ ॥

एष उ वे स यात्रो यदे दता आहुत्यस्तमाल्पक्ष मुहोति संवत्सरसंवितो यज्ञ: पुष्यद्रव्यः संस्कर्षाय तं पञ्चभिरायोति तस्मात्वृत्तिः जुहोति ॥ ५ ॥

स जुहोत्याकृते प्रसुहृग्राहे स्वाहेत्याकृतावते वै यज्ञेयति स यदेव तनुते तदेव प्रसुहृग्राहे तद्यज्ञावृत्याकृति रूपं तदेवेत्यात्याकृति संभारति तदात्मानः करुते ॥ ६ ॥

मेधायेऽनसेस्त्रस्य स्वाहेति मेधायेऽनसेस्त्रस्य मेधायेऽनसेस्त्रस्य यज्ञ: यज्ञेयति तद्यज्ञावृत्याकृति रूपं तदेवेत्यात्याकृति संभारति तदात्मानः करुते दीशायेऽनसेस्त्रस्य प्रसुहृग्राहे तु जुहति ॥ ७ ॥

सरस्तवे पुःसेस्त्रस्य स्वाहेति वागवे सरस्तवे वाचा वा अभिव्याहरति व्रत्य इति पश्चायेत्र पूणा पुष्यितं पूणा पुष्यितं पश्चायेत्र वा पश्चायेत्र पुष्याव्याहार यथ त्रायोति तद्यज्ञावृत्याकृति रूपं तदेवेत्यात्याकृति संभारति तदात्मानः करुते स यत्स्वर्षप्राये स्वाहेति ॥

१. आहुतिहैवः Ca
1. All the ‘Yajus’ chants of consecration at the undertaking of the vow are elevators. This (sacrificer) who undertakes the vow surely elevates himself from this world of men to the world of gods. Thus he raises (himself) up with these very ‘Yajus’ chants with which he undertakes the vow. Therefore all the ‘Yajus’ chants of consecration at the undertaking of the vow are elevators. That these intermediate ones (Yajus) are called ‘elevators’ is because these are verily oblations; indeed the oblation itself is the sacrifice. That he mutters the ‘Yajus’ is as if it (the sacrifice) is invisible. Hence by means of this sacrifice he elevates (himself).

2. Those three (libations) which he offers with the sruva are called ‘Ādīta yajūṁśi’. The fourth (libation) is offered for the wish for wealth (fullness). And then that which he offers with an ‘Anuṣṭubb’ (chant in the Anuṣṭubb metre), with the sruk, that very thing (libation) is the direct elevator, for he makes it with an Anuṣṭubb. Indeed ‘Anuṣṭubb’ is speech and speech is verily the sacrifice. Therefore it is the direct (visible) elevator. Then he makes all the offerings.

3. The gods, having won by means of the sacrifice this victory, which victory is theirs, said, “Ah! Let us make this (sacrifice) such that it would be unattainable by men”. Having (completely) sucked the essence of the sacrifice, as bees would (completely) suck (honey), and thus having emptied the sacrifice and having obliterated it with the sacrificial post, they disappeared. Since they obliterated it (ayopayan) by means of this (post), therefore it is known as ‘Yūpa’.

4. That came to be heard by the Rṣis. This (sacrifice) came to be collected (prepared) in the very different manners in which the Rṣis collected the sacrifice. In the very same manner in which the Rṣis collected (prepared) the sacrifice then, this (sacrificer) who undertakes the vow (consecration) collects (prepares) this sacrifice now.

5. This is really that sacrifice viz., these oblations. Therefore he offers five (libations). The sacrifice is of the measure of the year. The seasons of the year are five. That (the year) he obtains by means of the five (oblations). Therefore he offers five (oblations).

6. He offers, (chanting) “To ‘ākuti’ (intention), to ‘prayuj’ (gain, purpose), to Agni ‘ Svāhā!’ Indeed he intends (makes up his mind) “May I sacrifice!” In that he performs this, he employs this. What verily is the form of the sacrifice that very thing he thus (now) collects with this. That (then) he takes into himself (his mind).

7. (He chants), “To wisdom (insight), to the mind, to Agni—Śvāhā!” For he reaches with his wisdom, with his mind (the resolution) “May I sacrifice!” Therefore, what is verily the form of the sacrifice, that very thing he collects with this. That (then) he takes into himself (his mind). They merely recite, “To ‘ādśī’ (consecration for the vow), to penance (discipline), to Agni—Śvāhā!” but they do not now make an offering.

8. (He chants) “To Sarasvati, to Pūṣan, to Agni—Śvāhā!” Speech indeed is Sarasvati, for it is with speech that he says, “I am going to sacrifice”. The cattle are,
जूहोत्यनयेव वा एता आहुतयो हूयनेवप्रतिषिद्धता इव न हि कृष्येचन देवतायें हूयनेव। ॥ ८ ॥

आकूलाय प्रयुज इति तत्सापिन्नेन्रो न सोमो मेधाये मनस इति नालोग्यतर्यत्वानैवमेव सर्वेष्वानारु वा अद्वारि: प्रतिषिद्ध एतेनास्यायेतदाधृतयो हुता भवन्त्येतेन प्रतिषिद्धतासमावेश्यायेयो स्वाहेति जुहोत्यथ युदाधीतयजूश्वीत्यायायान्त आत्मनि हस्येति देवता आत्मानि प्रविधिता: ॥ ९ ॥

आकूलाय प्रयुजेः ग्रहेयास्यस्तं तु आकूलाय प्रविधितं स युद्धन तुनुस तदेनमात्रान एव प्रयुजेः ते असिष्टेते उभे देवते आत्मनाधीनी। ॥ १० ॥

मेधाये मनसेवं ग्रहेयास्य प्रस्तवित मेधाया वै मनसाभिद्वजूश्वी युद्धेयकि तदस्येददृश्माय मात्रेन युद्धे च मनक्ष क्ष असिष्टेते उभे देवते आत्मनाधीनी। ॥ ११ ॥

सरस्वते पूषण्यायेः स्वाहेति वाग्ये सरस्वती वाचा वा अभिव्यावहित्यानुज्ञाय महाभिक्षु इति सेवयस्यायमेव पशुवो वै पूषा पुष्ठिः पूषा पुष्ठिः पशुवो यदा वै पशुनुष्ठायथ यज्ञ प्रांप्रोत्तत उ असिष्टेत आत्मनाधीने असिष्टेते उभे देवते आत्मनाधीनी एवं हस्येति देवता आत्मनाधीनी आत्मनि प्रतिषिद्धात्माधारीतयजूश्वीत्यायायां। ॥ १२ ॥

अथ जुहोत्यायो देवीप्रवृत्तीविश्वाश्रं भ्रुवे द्वापुष्ठीवी उर्वनस्मिर्षं बुहस्यतये हस्यिन विधेय स्वाहेति प्राप्या हि नेदिष्टा यजुस्यायपाश्रय उर्वनस्मिर्षित तदेषां त्रायण्य लोकवानो उर्वनस्मिर्षित तदेषां त्रायण्य लोकवानो संभवति बुहस्यतये हस्यिन विधेय स्वाहेति बुहस्यतये हस्यिन विधेय स्वाहेति बुहस्यतये हस्यिन विधेय स्वाहेति भ्रुवे द्वापुष्ठीवी उर्वनस्मिर्षित तदेषां त्रायण्य लोकवानो युद्धनायादः सुचानुत्त्वा जुहोत्यि स एव प्रत्यक्ष यज्ञो झुट्तिभा हि तां जुहोति वाग्ध्यनुष्ठाविध यज्ञस्तेन ह सा प्रत्यक्ष यज्ञ: ॥ १३ ॥

तद्युज्ज्वलायामायं भवति तन्स्मिर्षवेव जुहामानयत्यथ द्विः सुचानेषु स्थालयु गृहे गर्वे भवति जुहामानयति जुहोत्यि हिः श्रीवर्गेष्या नेतुमृत्यो वृतेत सर्वोपस, विश्रो राय इत्युप्रस्थति हुस्यं वृणाति पुरुषसे स्वाहेति ॥ १४ ॥

२. हूयनेव प्रतिषिद्धता इव हि TE, P2
indeed, ‘Pūṣan’, for nourishment (prosperity) is Pūṣan. Cattle verily are
‘nourishment’. When he nurtures cattle, then he attains the sacrifice. Therefore,
what is verily the form of the sacrifice that very thing he now gathers thus—with this.
He takes it into himself (his mind). (The reason) why he, in all these cases, offers
saying “agnaye svāhā” (To Agni—Śvāhā) is (this) these offerings are offered, as it
were, indefinitely (not straight) and are unestablished as it were. They are not
offered to any particular deity at all.

9. (He chants), “To intention, to purpose! It is not Agni, not Indra and not
Soma. (He chants) “To wisdom, to the mind”. There is no other deity from this too.
So is it in all (these chants) that Agni is indeed definite. Agni is established. With
this (Agni) his (the sacrificer’s) offerings are thus made; by this (are they)
established. Therefore, in all he offers saying, “To Agni—Śvāhā”. And the reason
why they are called ‘Adhitayajus’—these deities are thought of (meditated upon)
within himself, (they are) established in himself (his mind).

10. (He chants), “To intention, to purpose, to Agni—Śvāhā”. He really
intends with his mind, “May I sacrifice!” When he performs this (sacrifice), he
employs it from his own mind (from himself). These two deities are meditated upon
(thought of) in his own mind.

11. (He chants) “To wisdom, to mind, to Agni—Śvāhā”. With wisdom, with the
mind, indeed does he think “May I sacrifice!” These two are only in himself víz.,
wisdom and mind. Those two are in this person. Both the deities are meditated
upon (thought of) in himself (in his own mind).

12. (He chants) “To Sarasvatī, to Pūṣan, to Agni—Śvāhā”. Speech is indeed
Sarasvatī. It is with speech that he says, “I shall sacrifice”. This is in himself (his own
mind). Pūṣan indeed is cattle. Nourishment (prosperity) is certainly Pūṣan. Cattle
indeed are prosperity. When he nurtures cattle, then he obtains the sacrifice. Those
two are in his own self (mind). These two deities are meditated upon in his own
mind. Verily thus are these deities of his meditated upon (thought of) in his mind;
they are established in himself (his own mind). Therefore are they called
‘Adhitayajus’.

13. He then offers (chanting) “Oh waters, divine, vast and productive of
universal welfare! Heaven and Earth! Wide mid-region! May we offer oblations to
Bṛhaspati! Śvāhā”. This (libation) is indeed nearest to the sacrifice, for here he
praises the waters. Verily the waters are the sacrifice. He praises thus these three
worlds as “Heaven and Earth! Oh vast mid-region!” Thus he gathers (prepares)
from these three worlds. (He chants) “To Bṛhaspati may we perform (offering)
with obligation!—Śvāhā” Bṛhaspati indeed is Brahman. Brahman is the sacrifice. By
this is this (offering) nearest to the sacrifice. And that which then he offers with the
sruk and with ‘Anuṣṭubh’ (chant in the Anuṣṭubh metre)—that verily is the visible
sacrifice; for he offers it with ‘Anuṣṭubh’ and speech indeed is Anuṣṭubh and verily
speech is the sacrifice. Therefore is it that (libation) is the visible sacrifice.

14. Then, what ghee there is in the ‘Dhrvāva’ spoon, all that he takes into the
‘Juhū’. And then, having ladled out twice with the ‘sruva’ from the pot (into the
juhū) what remains left over in the pot he takes into the ‘sruva’. That he pours
तदागरेतामेवाप्येका जुह्यादिति यदाहुः संवतस्ससंमितो यजः पुश्तरवः संवतस्सस्येयेत्यथैव तदाग्रोत्तिति विश्व देवस्येति तदस्यः ३ वैश्रेष्ठेवं नेतृतिः तत्सार्वविन्त्रं सर्व इति तन्मैत्र्य विश्वः दुम्रस्तिं तदाहारस्त्यं युमस्यः हि बृहस्प्तिं पुष्यां इति तत्पौण्ड्राः सैण्ड देवतांभ: परंशत्तहेव तदाग्रोत्तित्युस्वस्सस्नितो यजः पुश्तरवः संवतस्सस्येयेत्युम्युष्ट्यो वै जुह्योति वाय्यः अनुत्त्यवाग्वः यजस्तत्हेव यजः सबलिति स यशोतामेवेकां जुह्याग्युप्तां तत्हि जुह्याल्यं श्रवाहस्य तहिं भूवति सर्वं हि पूण्यां सैण्ड मीमांश्वेव सर्वास्त्वेव जुह्यति सैण्डनुत्त्येयेक्त्रिस्तङ्क्षरक्त्रिस्तः को अर्य पुरुषो दशेमा: पाण्या अक्षुल्यो दशामू: पाण्या दशेमा प्राणा आलमेक्त्रिस्तः पुरुषो वै यजस्तम्मादनुष्मक्त्रिस्तङ्क्षरक्त्रया जुह्योति पुरुषो हि यजः ॥ १५ ॥ इति चतुर्थे ब्राह्मणम् ॥

॥ इति प्रथमोढ्याय: ॥

३. तदस्या Ca, see notes
(offers) (chanting), "May every mortal (man) choose the friendship of the divine leader. Everyone wishes for wealth. Let him choose splendour for thriving! Svāhā!"

15. About it they say, "He should pour at least this one (libation)". What they (others) say "The sacrifice is of the measure of the year; the seasons of the year are five, even by this (single oblation) he secures it"

"Every one—of the divine". That is the connection of this (oblation) with all the gods (the 'All-gods').

"Of the leader (guide)—that belongs to Savitṛ Mortal"—that belongs to Mitra. "Every one—splendour"—that belongs to Brhaspati; for indeed Brhaspati is splendid. "For thriving (nourishment)"—that belongs to Puṣan. This (libation) is a row (group) of five with the deities. That indeed he obtains by that (single oblation) itself as the sacrifice is of the measure of the year and the seasons of the year are five. He verily offers with (a chant in) Anuṣṭubh (metre). Indeed 'Anuṣṭubh' is speech. Speech is indeed the sacrifice. Thus verily does he gather (prepare) the sacrifice. If he offers this one only, then he would have (in effect) offered the full. This, then becomes the all. All is indeed 'full'. This is merely a discussion. They offer all (the libations). Thus 'Anuṣṭubh', as it is, has thirty-one syllables. The thirty-second is this person (the sacrificer). Ten are these fingers of the hand, ten are those of the feet. Ten are these vital breaths (energies, faculties). The self (soul) is the thirty-first. The sacrifice is a person indeed. Therefore he offers with the 'Anuṣṭubh' that has thirty-one syllables, for the sacrifice is the person (man). (Fourth Brāhmaṇa Ends)
द्वितीयोऽध्यायः
प्रथम बाह्याणम्

ते वा पुनः कृष्णाजने प्राग्मीवे उपस्तृणाति तत्योरेनमधृि दीक्षितति ते यदि ते
भवतोःमोहेरी तत्त्वकयोऽधि दीक्षिति ते संबंधान्तं स्वातां संबंधान्तान्तविवहीमो
लोकोऽति स्मृत्तस्मृतं पश्यास्यातिशालिमात्रेवेततश्रोकोः मिथुनीकृतः तत्योरेनमधृि दीक्षिति
तस्मात्तरस्मृति पश्यास्याताम्।। १।।

यद्वेक्षं भवत्येषांमेव तत्त्वकालाः रूपं यानि शुक्रानि तान्यस्या यानि कृष्णानि तानि
दिवो यदि वेतरथा यानि कृष्णानि तान्यस्या यानि शुक्रानि तानि दिवोःथ याचेच मुख्ये
बध्यनि वा हरीणि वा तान्यनतरिक्ष्या तद्देनेन्ते तदेष्यकोऽलोकः एष्टोऽधि दीक्षितति तत्पशुद्वंत
प्रत्यस्यि तद्दीमोऽति स्मृति कृतः तत्योरेनमधृि दीक्षिति तस्मात्तशादातनं प्रत्यस्यि
।। २।।

अथ पश्यास्यावलाःुयपविशििि स्युक्रानां च कृष्णानां च लोग्राशः सच्चामिष्टमुख्य
जपत्यृक्षामोऽि हील्ये स्थि इति यद्य प्रतिरूपं तच्छल्पमृचां च सामा च प्रतिरूपं स्थि
हुस्यैततदाह ते वामासेषे ते मा पालत्तिति ते वा प्रविशानीलवेततदाह यदाह ते वामासेषे इति
ते मा पालत्तिति ते मा गोपायत्तितलवेततदाहस्य यज्ञ्योऽऽच इत्याया यज्ञ्यस्य संरस्वाया
इत्यैततदाह गर्भे वा एष्ट भूस्मुक्तन्तराधि प्रविशििि यो दीक्षेते तस्मात्समक्रमङ्गुलितिवर्णि
विय नहीं मक्रुङ्कीलितिवर्णि ह्यां गर्भे।। ३।।

अधोहृष्णाधिष्ठिति शृमासिं शुर्मि में यच्छ्य नमस्ते अस्तु मा मा हिंसीरीिि कृष्णस्य
वा एतच्छ्यं तदस्येततमानुष्य नाम शुर्मि देवत्रा स यदेव देवत्रा तत्करोिि तस्मातादाह शृमासि
शुर्मि में यच्छ्यिं नमस्ते अस्तु मा मा हिंसीरीिि श्रयासं वा एष्ट उपाधिरोहिि यो मनुष्यः
सन्यस्मुपाधिरोहिि यजो हि कृष्णाजने तस्मात्स्मृतेन निमोर्षिति त十三五 नित्यनमेशि
यजो न हि नित्यस्तमातादाह नमस्ते अस्तु मा मा हिंसीरीिि।। ४।।

१. इमेवेवैतः लोकी Ca, V 1, Ne, My
२. क्वः P1, P2, B
३. जान्यालां TE as alternate reading, MD also has it
जन्यालां C, see notes
Chapter Two

BRĀHMAṆĀI

1. He spreads these two black antelope-skins, with their neck-parts towards the east. On them does he consecrate this (sacrificer). If they are two, he verily consecrates him thus on these two worlds (heaven and earth). Those two should be such that their edges are well connected—these two worlds are, as it were, with their edges well connected—and at the hind part they should be well fastened together through holes. Thus having made these two worlds into a pair, on them does he consecrate this (sacrificer). Therefore those two (skins) should be in the hind part fastened together through holes.

2. But if there is only one (skin), that is the form of these very worlds (the three worlds). Those (hairs on the skin) which are white they are the form of this (earth); those which are black—they are (the form) of heaven. Or (it may be) otherwise. Those which are black are (of the form) of this (earth). Those which are white, they are of (the form of) heaven. Those which are in the middle, tawny or yellow, they are (the form) of the mid-region. Thus he consecrates this person (the sacrificer) on these (three) worlds indeed. Then he tucks (folds) the hind and underneath. Thus uniting into a pair these two worlds, upon them he consecrates this (sacrificer). Therefore he folds the hind and underneath.

3. Then he sits with bent knee, behind (the skins). Having touched the place where the white hairs and black hairs meet, he mutters, “You two are the image of Rk and Śāman”. What is an image is a replica. He verily says (means) “You two are replicas of ‘Rś’ and ‘Śāman’. (He chants) “Such as you two are, I take hold of you. Such as you are, you two please protect me”. He verily says (means) this, “I enter you two”. When he says, “I take hold of you two, such as you are”. (In saying) “You two, as you are such, please protect me”. (In saying) “Till the end of this sacrifice”, he merely says (means) this, “upto the completion of this sacrifice”. This person who undertakes the consecration for the vow indeed enters into the metres, having become an embryo. Therefore he is as if with closed fingers, for the embryo has its fingers closed (curled up) as it were.

4. Then he mounts on it, on his thighs, (chanting), “You are the refuge. Give me happiness. May Obeisance be to you! Do not hurt me”. This is indeed the skin (carmāṇ) of the black antelope. This is its name (Carman) among men. Among gods it is śarman (happiness). What is prevalent among the gods that verily he adopts. Therefore he says, “You are the refuge; give me happiness”. (He chants), “May obeisance be to you. Do not hurt me”. He who being a man approaches the sacrifice indeed approaches a superior (better) person. Indeed the black antelope skin is the sacrifice. Therefore he thus (now) offers obeisance to it. He conceals it from it (the skin). Thereby this sacrifice does not harm this (sacrificer). Therefore says he, “May obeisance be to you. Do not hurt me”.

स निरत्त हवेवायाः आसीत यदु प्रथमेनैव मध्यं प्रविषेधाः हैनं तुतनुव्याहरे दृश्यति 
वा मरिष्यति वा प्र वा पतिष्यतीतीश्रेष्ठो ह तुष्येव स्यातस्मान्यिन्त इववायाः आसीत
॥ ५ ॥

अथ मेखलां परिहरते स यन्मेखलां परिहरते यत्र ह वा अज्जरसो दीक्षिताः अवृत्यं 
निजानुसत्तंद्वपरिचारीसत्वं कथं नु समाजुयामेति तेनाहायन्तमद्धानुपाधिन्यानंस्ते 
एतमेवोजजमंस्येऽति मेखलां ता मध्यस्तोदधत समाजते तया समायुवंस्तथो वा एष 
एतामुर्ज अन्धो धते समासे तया समाप्रोति तस्मानमेखलां परिहरते ॥ ६ ॥

सा शान्ती भवति मुद्धरसिद्धिह तस्माग्वेव शान्ती यत्र ह वै तत्रज्ञापितः प्रथमं गर्भं 
भूतोऽजायत तस्य ह यस्नेदेण्यमुल्लमास ते शान्तस्माच्छन्न दुर्ग-ध्रुवायो वान्तेः यद्वां 
ज्ञातु तद्दीक्षितवसं यती वै तत्रज्ञापितः प्रथमं गर्भं भूतोऽजायतेवत् वा एष 
एतादुतः प्रथमं गर्भं भूतो जायते तस्माच्छन्न मेखलाता दीक्षितवसनान्तरं द्रुतव 
ज्ञातुयो भवति तस्माच्छन्न भवति ॥ ७ ॥

सा त्रिन्दुद्वद्रविभात्रिवृक्षां पश्चो दृश्य पिता माता यज्ञायते ततृतीयं तस्मात्रिन्द्रविद्वाति
॥ ८ ॥

तस्यां मुहज्जल्द्रविन्वस्तो भवति व्रजो वै विशेषाः विन्धाः सा स्तुकासत्ता सुस्वा 
भवति यददेशसु शुष्कर स्याय्योऽवेषस सर्जुणनाविनी ह स्याय्यादु हापसलवि सुष्कर स्याय्यितवेदेवत्या 
स्याय्यावत् देवता तस्मात्स्तुकासर्वसृष्टि भवति ॥ ९ ॥

तां परिहरतः ऊर्जायाः ज्ञिरसीत्यज्ञिरसी होतामुर्जमप्यस्तम्यस्तसमातहायन्तसीत्यपर्यं 
आत्मृपोहृतीलोकोति लोका एते म यच्चेत्युज्ये यत्तं यच्चेत्येवेवत्ता ॥ १० ॥

अथ नीविं कुरूते सोमस्य नीविनिशित्त याणुश वा अस्येष्शोऽनविनिविनिविनिविनी याणु 
सोमस्य नीविनिशित्त स्यात्मादाह सोमस्य नीविनिशित्त ॥ ११ ॥
5. First he should sit at the very end (of the skin). If he should enter the mid part of the skin even at first, whoever might curse him (saying) “He will fall (because of pride)” or “He will die” or “He will fall absolutely”, it could indeed happen like that. Therefore at first he should sit only at the extreme end.

6. He then girds himself with the zone. (One reason) why he wears the girdle around (his waist) is (this): When the Angirasas were consecrated (for the vow), they attained debility. Then they wanted to know, “How indeed may we get (strength)?” They did not find any food other than (what was allowed for) the vow. They found only this (means of) strength viz., this girdle. They wore it at the waist for well acquiring (strength). By means of that they got (strength). Therefore is it that this (sacrificer) wears this (means of) (strength) thus at the waist for the sake of acquisition (of strength). He acquires (strength) by that. Therefore he wears the girdle.

7. It is made of hemp that it might be soft. Therefore is it made of hemp. Now, when Prajāpati, first having become embryo was born, what was nearest him, viz., the amnion, was hemp fibres. Therefore the hemp plants are foul-smelling. And what was the outer (membrane), the placenta, that became the garment of the consecrated person. As Prajāpati, first having become an embryo, was born, in the same manner indeed is this person (the sacrificer) born, first having become, an embryo. Therefore the hempen girdle is (worn) within the garment of the consecrated person; for, the amnion is under the placenta (the outer-membrane). Therefore it (the girdle) is made of hemp.

8. It is triple (of three rounds), for, indeed, food is three-fold. Food is indeed cattle. (There is) the father, there is (the mother). What is born (the child) is the third. Therefore it (the girdle) is triple.

9. A ‘muñja’ (reed) shoot is placed within that—indeed the reed is thunderbolt—for driving away the evil spirits. It is made (twisted) in the manner of a braid (or tuft) of hair. If it would be twisted thus like (an ordinary) cord, then it would be verily human. If it were twisted from right to left (in the anti-clockwise direction), then it would be sacred to the deities, the manes. And then, thus (left to right) it would be related to the gods. Therefore it is made (twisted) in the manner the braid (tuft) of hair is made (twisted).

10. He girds it around (his waist) chanting, “You are the strength of Anāgīras”. Indeed the ‘Anāgīras’ discovered this (means of) strength. Therefore does he say, “of Anāgīras”. (He says) “wool-soft”. He verily says (means) only “soft like wool”. (He says) “Bestow strength on me”. He verily says this, “Give me strength”.

11. Then he tucks up (inserts) the end of his (nether) garment, (chanting) “You are the tuck of Soma”. First his (the sacrificer’s) tuck (before consecration) is indeed of a (mere) human. Then this tuck of the consecrated person becomes the tuck of Soma. Therefore says he, “You are Soma’s tuck”.
अथानेन प्रोण्यति ६ गभो वा एष भवति यो दीक्षते प्रावृत्त इव वै गुर्भ उत्तेनेवः
तवज्जायुणेव त्वदर्शस्यभवेऽनां तत्करोति || १२ ||

स प्रोण्यति विषणोऽयुयुपस्योऽधुत्तमाः वा एष एतद्वितिः विषणुश्रुतः
युज्मणाः यो दीक्षेत तस्माताः विषणोऽयुयुपस्योऽधुत्तमाः श्रमसिः श्रमणेऽपुष्योऽधुत्तमाः तत्करोति कृष्णविषणाः
ब्रह्मा || १३ ||

deवाशः हि वा असुराशः भवेऽप्रजापत्या: प्रजापते: पितुद्वयमुपेक्षेऽपभेवः देवा
वाचमसुभा मनो वै तदेवा उपायवाचमसुभा अर्थौ वै तदेवा दिवमुपथायमामसुभा: स हायं
यो देवाविवकः स्वयं वा दधे हत्ते वाचमसुभा इति देवा वैमूचुयोऽशा वा
इयमित्तुपुमन्यथस्व भगवो हृद्यिष्टे वै लेवति || १४ ||

tां होपमन्त्रयं चक्रे सा हस्मै दूरामैविवेवत्तुवांऽसुस्वा चकार तस्मादु स्वी प्रथममुपमन्त्रता
धृतरिविवेवत्तुवांऽसुस्वा च होवाच दूरामै वै म आसूयशतिः ते होवुपूऽव भगवो नवनयस्व
हृद्यिष्टे वाह्व लेवति || १५ ||

tां ह द्वितीयपुमन्त्रयं चक्रे सा हस्मै निपपलाशत्तमतिमववाद तस्मादु स्वी
द्वितीयपुमन्त्रता निपपलाशत्तमतिहृत वदति स होवाच निपपलाशत्तमतिवै मेवावादीतिः
ते होवुपूऽव भगवो नवनयस्व हृद्यिष्टे वाह्व लेवति || १६ ||

tां ह तृतीयपुमन्त्रयं चक्रे सा हैन्न जुहवे तस्मादु स्युपमन्त्रमानाः हुयत
एवात्त: स होवाचाह्यतं वै मेवत त उ ह देवा विभवाः चकुण्योंशा वा इयमिति यद्वा एवं
न युवीतिः तेस्तो तृतीयहृद्वै माभेरपीति भगवोह्रुहैति तां न आगां व्रतस्वति स होवाचेहैः
माभेरपीति तस्मादु स्येव पुमाः संस्कृते श्रणीति सां हृगाता प्रोचिक्रेत वा आन्तिः
तां देवा असुरेः भो नवांऽस स्मापिष्टमवुण्ताः सयवदुवुहुतं तते हिदेवानाः सेषा
चाणिनेण प्रमाण औद्घन्यैव भृंगानुथुणा जुहोत्योः सा चाणिनेण || १७ ||

6. प्रोण्यति Ca (perhaps misprint)
7. उत्तेनेव TE
8. अर्थौ P1, P2
9. See notes
10. होवाचाहल चाण
12. Then he covers him (the consecrated person)—Indeed this person who undertakes the vow becomes an embryo. The embryo is verily covered as it were by the amnion, by the placenta. Thus he makes this (sacrificer) indeed have the form of an embryo.

13. He covers (him), (chanting) "You are the refuge of Viṣṇu, the refuge of the sacrificer". Thus this person who undertakes consecration becomes both, Viṣṇu and the sacrificer. Therefore does he say, "You are the refuge of Viṣṇu, the refuge of the sacrificer". And then he ties a horn of a black antelope to the upper hem of the sacrificer's garment (or to the hem of the sacrificer's upper garment).

14. The gods and the Asuras, both offspring of Prajāpati, acquired their father Prajāpati's bequest; the gods verily (got) the sacrifice and the Asuras (got) speech. Thus the gods indeed got the mind, the Asuras the speech. The gods then got the yonder Heaven, and the Asuras this (Earth). This 'Yajña' was either, told by the gods or 'he' thought by himself, "Well! Let me solicit this 'Vāk'. Or perhaps the gods said to him, "This 'Vāk' is a female. Oh venerable one! solicit her. She will surely call you (to her)."

15. He solicited her, indeed. At first she disdained him afar. Therefore is it that a female who is solicited for the first time disdains from afar, as it were. He (Yajña) said, (to the gods) "She surely disdained me from afar". They said, "Do solicit her. She will certainly call you".

16. A second time he called her near. She spoke to him (softly), softer than the fall of a leaf. Therefore is it that a female, beckoned a second time, speaks softer than the (sound of the) fall of a leaf. He (Yajña) said, "Indeed she spoke to me softer than the fall of a leaf". They said, "Oh venerable one! Do invite her near (yourself). She will surely call you."

17. He beckoned her a third time. She called him indeed. Therefore a female ultimately calls (to herself) the person (male) who invites her near (himself). He (Yajña) said (to the gods), "She has called me". They, the gods, were afraid, thinking, "This one is indeed a female. Rather may she not allure this (Yajña)?" They said, "Oh venerable one! Tell her, 'Come to me here itself'. When she has come, report to us". He (Yajña) said to 'Vāk', "Come to me here itself". Therefore, a female (woman) herself goes to the male (man) in a decorated place. He (Yajña) reported (to the gods) about her who had come, "This one has indeed come". The gods separated her from the Asuras. They appropriated her who belonged to them (Asuras). They offered her into Agni completely (as an oblation). For gods it is an offering (huta) (that is made). This 'Vāk', which is such, was bound—which formerly one offers with (a chant in) Anuṣṭubb (metre) in the 'auḍgrabhānas' (chants that raise one up)—That is the 'Vāk' by binding.
ते हातवाचो सुना हैतो हैल इतेयतां ह वाच वदनः पराब्धुरुस्त्राप्युपजिज्ञासेन्यां वाचमुणाजिज्ञासात स प्रेमस्तास्त्राद्वेयान्नु न प्रेमित्ववनुयां होषा वागवः ह वाच धिष्टः सपास्य वाचक्रास्त आत्माचो हास्य सपत्ता: पुरावभवति य एवेषनेद्रि इ १८ ॥

तुदैव देवेष्वासीताक्षं यस्तु स हायं यज्ञ हर्मां वाचमिदाधो मिष्ठुनेना: स्यामिति तां संबधूतस्य रेतः प्रसिद्धेत्र तस्माद हेतु विभाया चकार महद्वा इद्व देवेष्वासी तस्माद समागादिति यहस्तस्य च वाच्य यदितो जाते यद्यमा मा तत्त्र प्रति प्रतिय स्याद्वजनाहेवेवेदं गर्भभूवास्प्रविशानितिरुष्टं गर्भां भूवास्प्रविशानितिरुष्टं गर्भार च यथा स्यात्र ततो जनिष्यमाणासीतिः स्मानिशुद्धार्द्रक्षः तुदैव भमेवेनेद्रि जायतं तस्मादहृदिरस्य एव देवानां वीर्यवर्तम हृदयेत्समाद्धिः स मिष्ठुनाज्यातिरेति ॥ १९ ॥

स ह संक्षेपं जायमान ईश्वर च चेके महालीयो वा इयू योनियार्मां मामीधरिदिति यथा मा किंवद्दुतस्य सातुरात्मयान्नु प्रातिज्ञापाच्छेदेत तमसार्वमेधितें बलति निवेशितापास्फिक्तानां यहस्त सिरस क्रित्त्व च स कृष्णविष्णु तदेषस्य स यस्य दत्तकाजिनेषायो सा योनियकृष्णविष्णु यथा २० वै तदंत्र ज्ञातुं तनात्मु भूवास्प्रविशातः प्रतिय स्याद्वस्मानिशुद्धार्दिरस्य जाते जाते तस्मादहृदिरस्य एव यज्ञस्य स स्वानां वीर्यवर्तम हृदयेत्समाद्धिः स मिष्ठुनाज्याति इति तस्मादेत्स्मानिशुद्धाविचार्यवाच योनिगर्भ मिति ॥ २० ॥

स शिरस्त उपस्मृतीन्द्रस्य योनिःसीतीन्द्रस्य योनितस्य उ हेतु विष्णुआ तस्मादहृदिरस्य योनिसीतिः स युक्तस्तृत्वस्मृत्वतो वा एवामेव वस्मानिशुदिरस्य वा अग्रे जायमानो सातुरात्मयान्नु प्रतिज्ञापाच्छेदेत इति तस्मादहृदिरस्य योनितस्य उस्मृतिः स युक्तस्तृत्वस्मृत्वतो वा एवामेव वस्मानिशुदिरस्य योनितस्य उस्मृतिः स कृष्णस्युपाधिः स्यात्र ततो ह्यमाने चान दुःखमेवेनेद्रि इति तस्मादहृदिरस्य सकृष्णस्युपाधिः ॥ २१ ॥

११. निवेशितानां My, P, निवेशितानां C, TE, M, see notes

निवेशिता हेतु Ca

१२. यद्वै TE

१३. इत्येद्रि Ca
18. They, the Asuras from whom speech (vāk) had been taken away were vanquished, as they were saying this utterance “Hailo, Hailah”. Then too, they wished to know (thinking), “I wish to know another speech”. He (who utters such speech) is a ‘mleccha’ (a barbarian). Therefore a Brāhmaṇa should not behave barbarously (in speech). For this (barbarous) ‘vāk’ belongs to the Asuras. He who knows thus—he thus takes up, indeed, the speech of the hateful rival and his rivals, their speech taken away, are defeated.

19. That pair was with the gods, speech and sacrifice. That sacrifice thought (lustfully) about this speech, (thinking), “May I pair with her!” He mated with her. He deposited his seed in her. Indra was afraid of it (thinking) “Among the gods has come this great pairing of the sacrifice and of speech. What may be born out of this, will it not be very much against me? Well! Let me myself enter this (union), having become an embryo”. Having become an embryo, he entered it (the union). Thus what was going to be born from that union and Indra, both were born as ‘Indra’. Therefore they say, “Only Indra is the most virile of the gods, for from this union (couple) indeed he was born”.

20. Being born in a year, he observed, “This womb that bore me is verily of great strength. Some strange thing may be born of this after me”. Having felt it (the womb) around and having covered it well, he cut it off. Therefore it is covered around, as it were. It was this covering that tore it off. He put it on the head of the sacrifice. That it is verily this thing viz., the black antelope skin that is the sacrifice. This thing viz., the horn of the black antelope is indeed that womb. Just as then Indra, having become an embryo, entered this union (pair) and was born from this union (pair), in this same manner indeed does this (sacrificer) enter this union, having become an embryo and he is born of this union. Therefore they say, “He who performs the sacrifice is the most virile of his kinsfolk; for, from this union is he born”. Therefore he should bind this (horn) with its face (top part) upward.

21. He touches it with the head (chanting), “You are the womb (source) of Indra”. Indeed, is this the source (womb) of Indra, for verily from this was Indra born. Therefore he says, “You are Indra’s womb (source). (The reason) why he touches with the head is that therewith he enters it (the womb) first entering thus. And he who is born is indeed born therewith (with the head) first. Therefore he touches it with the head. He scratches (draws a line on) the earth (with the horn), chanting, “Make the ploughed grounds have (plentiful) good crops”. Thus he produces the sacrifice itself. When the plants ripen (grow) with good ripening, then they perform sacrifice. In a bad year they are not capable of (taking care of) themselves. Therefore he says, “Make the tilled earth have good crops”.
स दीक्षितो न नक्षेन न कण्ठुपेत ग्रंथो वा एष भवति यो दीक्षते युञ्ज्र वै गर्भस्य
नक्षेन वा कण्ठुपेत वा कण्ठुद्धे प्रमुख्यते दस्य तत्स हेष्टरो दीक्षित: पामनो भवितोरेतुमु वा अनु
रेतासिस ते हेष्टरो गुर्भोः पामना जुनितोस्तसमदेतयेव कण्ठुपेत न हि स्वा योनिभोः
हिन्द्रित ॥ २२ ॥

अथास्म: ओऽुमबर प्रयच्छिन्ति ॥२३॥ प्रतिलमभा ॥२४॥ वैवोद्धर इति होवाच याज्ञवल्क्यो
नेदौस्तेष्टसितकार इत्यथो व्रजो वै दण्डो विरक्षस्ताया ओऽुमबरो भवत्यं वा उर्गुदंबः
सस्मादौ दुम्बरो भवति मुखसमितो भवति मुखसमितव ॥२३॥

स प्रयच्छिच्छुचायस्य वनस्पति ऊधारो च पाहुः ॥। आस्य यज्ञस्योदुच इत्यूधारो
मा गोपायाया यज्ञस्य सन्तोषया इत्येवैतदाह ॥ २४ ॥

अत्र हैकुलीन्यचयत्यत्र वाच्यमन्ति न हीतो यजुर्जपिष्यभवत्तेति नान्यां
वाचमपिपाहिष्ठतेतदत्तो यज्ञस्य यज्ञमार्गत इति ॥ २५ ॥

अथ यज्ञमुश्रुलीन्यचयत्यत्मु वाच्यमन्तीत्युपास्य यजुर्वाः जपतोस्यां वा
वाचमपिपाहिष्ठतो यज्ञ: प्रसंसत इति वदनतस्तु तथा न कुर्याः थता च जिग्रहेर्तमति
सुज्ञस्य उपस्मानो नानाल्पेत नानावाव्यादेवः ह स यज्ञः नानाप्रोति तस्माद
म्मैवलीन्यचयत्मु वाच्यमन्ति व्रजेत्स्य सन्तोषस्य यथा च जिग्रहेर्तमात्युपास्याव्याधिनेतैवः
ह स यज्ञमार्गते स यज्ञः यजुर्वाः जपत्याहृति च जुहति ॥ २६॥ यजो वै यजुर्वासि
तित्वाभिस्त्रिथिमभिस्थितेऽवस्यवन्ते यज्ञमार्गते यज्ञः पुरा मानुषी कायिक्याचमपिपाहिर्देश्यवं
यजुर्वाः वा जेनेकोहो वै विश्वस्तपुनर्विस्मार्गते ॥ २६॥

अथैर्यः प्राहुरदीक्षिक्षाय व्राहाण इति निवेदित्मवेशितेतस्तस्य देवेथ्यो भूयो निवेदयत्यथवं
यीष्मक इत्याम प्रायो गोपायेतेम विवेकति देवाहोष उपायति यो दीक्षते स देवतानामेित्योको
भवल्य यदद्र व्राहाण हुलतेताहि च एष व्राहाणो जायते यो वज्रवद्धरः श्रेष्ठग्नि चा
22. He who has undertaken the vow (and consecrated himself) shall not scratch (himself) with the nail or with (a piece of) wood. For he who has undertaken the vow becomes an embryo. When he would scratch the embryo with the nail or (a piece of) wood, that would be its untimely death. Thereby the consecrated person (dikṣita) could become scabby. Indeed the seeds (offspring) follow him. Those (future) embryos (children) could be born scabby. Therefore he scratches (himself) only with this (antelope horn). Surely one’s own womb does not harm its (own) embryo (offspring).

23. Then he (the Adhvaryu) gives to him (a staff) of ‘Udumbara’ (ficus Glomerata) tree. Yajñavalkya said, “The Udumbara (staff) is verily for holding (for support). If not one, the ‘upasad’ ritual may transgress”. The staff is really the thunderbolt, for driving away evil forces. It is of the Udumbara tree. Udumbara is food, strength. Therefore is it (the staff) made of ‘Udumbara’ wood. It is upto the mouth (measured up to the mouth) (in length). For this strength is upto the mouth.

24. He gives (the staff to the sacrificer) (chanting) “Oh tree! Rise tall, erect, save me from sin (harm); till the completion of this sacrifice”. He verily says (means) this, “(standing) erect, protect me till the completion of this sacrifice”.

25. Here (now) indeed, some bend their fingers and now they restrain their speech (thinking), “Hereafter only he is not going to mutter “Yajus” (chant) and he is not going to talk irrelevantly from now on till the end of the sacrifice and he commences (obtains) the sacrifice”.

26. What they do formerly in that they make him (the sacrificer) bend his fingers and control his speech, saying, “The sacrifice of that person, who either mutters a yajus or says any other thing irrelevantly, disintegrates”—one need not do so (here). Just as one who may desire to grasp a person, (but) having let him off is desirous of getting him back may not obtain (him) again, may not secure (him) again at all, thus indeed he does not secure the sacrifice. Therefore only formerly he may bend his fingers and on that occasion restrain his speech. Thus he obtains the sacrifice, just as one who may wish to grab a person may secure him by getting up towards him as he comes. (The reason) why he mutters ‘Yajus’ then or pours the oblation (into the fire) is that, indeed, ‘yajus’ or the oblation is the sacrifice. Thus he obtains (commences) a very firm and a very stable sacrifice. If formerly he should have uttered any human irrelevant speech, then he should mutter a ‘Yajus’ related to Viṣṇu or Rk (related to Viṣṇu). For Viṣṇu indeed is the sacrifice. Thus he gets back the sacrifice.

27. Then they say of him, “This Brāhmaṇa has taken the vow (has been consecrated). Him who has been thus announced, he (the Adhvaryu) announces to the gods again, “This person belongs to you”. “Protect this person”. “Know this person”. For, he who undertakes the vow (and is consecrated) indeed goes to the
ह्ये जायते यस्मादा कौ हि तत्तदे यद्यपि रित्रयं रक्षांस्यभिस्मचन्तेऽशैवर्त्त्विः ब्रह्मणो जायते यो यज्ञाच्छन्दो र्यथास्माताध्यायो ब्राह्मणो दीक्षेते राजनो वा कैसियो वा ब्राह्मण इत्येवेनमाहृतेऽशैवर्त्त्विः हि ब्रह्मणो जायते तस्मादहुन सवन्कुञ्जलो इत्येवत्रिः सवन्कुञ्जलो हि स जायते इति। ॥ २७ ॥ ॥ इति प्रथमं ब्राह्मणम् ॥

**द्वितीयं ब्राह्मणम्**

स वै वाचयमो भवत्यास्मतेरात्तिएत्यस्य चवा तस्मातेरात्तिएत्याच्यं मो भवति। ॥ १ ॥

देवाः वै यज्ञेनेमां जिति जितता येवेनेमां जितिस्ते हो चुहेन तथा करवामहा इति यथा न इतमन्थ्यां रुपेः मनुष्यारदित्तिः ते यज्ञस्य रस्य निर्दमेऽयथा मधुकृतो निर्दिष्ट्येवर्षेण विदुहा यज्ञ द्वेष्यो योपिचित्त्व तिस्रो च भृहुव्रस्तादेनैन्योपपत्त्याः परस्पराः प्राप्तिः नाम। ॥ २ ॥

तद्ध्वाणं नुः तत्त्वां तथा यथा यथर्थस्य यज्ञं समभरस्वस्थायां यज्ञः सूभृतो यथा वै तद्वषः यज्ञः समभरस्वस्थायां यज्ञः एष एवं एव एवं समभरस्वस्थायां यज्ञः दीक्षेते। ॥ ३ ॥

स वै वाचये यज्ञस्य संभृतस्य यूल्ल लोकास्य अस्त आस्तमेतेरात्तिएत्यस्य संभृतस्य आदिले वाच विस्रुते स यद्वयमित आदिले वाच विस्रुते संभृतस्य वै यज्ञः प्रजापतिः संवरसः प्रजापतिः। ॥ यज्ञः होरात्रे वै संवस्तस एवं हि फृष्यावधाय संवस्तसं कुलः स वा इदं महान्येदिक्षित्स स रूपं प्राप्तस्वस्य यज्ञास्वस्य वाच विस्रुते। ॥ ४ ॥

तद्धैके नक्षत्राणि दश्युवच्चाध्यायं विसर्जनयन्तेहऽनुप्रत्यस्य इति वद्यस्तुन्दु तथा न कुर्यात्मक ते स्मुर्यादसः। ॥ स्यात्ममाच्यं देवः कदा चास्तमित मन्येताः वाच विसर्जन्ये। ॥ ५ ॥

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19. See notes

1. प्रजापतिः M
2. See notes
gods; he becomes verily one of the gods themselves. Why he says, “Brāhmaṇa” (is this): This person who is born for the sacrifice, from the metres, is now born of the Brāhmaṇa. First, he indeed is born of mucus, wherefore, who knows it even though the evil spirits contact (copulate with) a woman? And then, now indeed, he who is born of the sacrifice, of the metres, is born of ‘Brāhmaṇa’. Therefore, when even though one other than a Brāhmaṇa, whether he be a Kṣatriya (Ṛājanya) or a Vaiśya, undertakes the vow (gets consecrated), they say of him only Brahmin. For, now indeed he is born of ‘Brāhmaṇa’. Therefore they say, “One who performs ‘Savana’ (the pressing of Soma/the Soma sacrifice) should not be killed. For, because of the performer of the Soma sacrifice, he (the killer) verily becomes a sinner thereby. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He restrains his speech (remains silent) till the sun sets; why he maintains silence till the sun sets (is because of this)—

2. Having made this conquest, which conquest is theirs, verily by means of the sacrifice, they, the gods, said, “Well! Let us make this in such a manner that this of ours may be inaccessible to men”. Having completely sucked the essence of the sacrifice and having emptied the sacrifice, just as bees would completely suck (honey), and having obliterated it with the sacrificial post. They disappeared. Because they obliterated (concealed) it with this, therefore is this (sacrificial post) known as ‘Yūpa’ (means of obliteration).

3. That indeed was heard by the Rśis. In such and such manner as the Rśis collected the sacrifice, that way the sacrifice was gathered (prepared). This person (the sacrificer) who undertakes now in the very same manner as the Rśis then (formerly) prepared the sacrifice.

4. Speech is verily the sacrifice. Having gathered (prepared) it and having placed it within himself, he remains with control (of speech) till sunset. When the sun has set, he lets out speech. (The reason) why he lets out speech (breaks his silence) when the Sun has set (is this). The year is indeed the sacrifice. Prajāpati is verily the year. Prajāpati is certainly the sacrifice. Indeed day and night (together) are the year. For these two, revolving, bring about the year. He (the sacrificer) has now taken the vow (consecration) during daytime. He has reached the night. Thus having secured the entire sacrifice, thereafter he lets out speech (breaks his silence).

5. In this matter, some make him give up (silence) after pointing out the stars saying, “Now (the sun) has straightway set”. One need not do so, for, where would they be if there should be a cloud? Therefore, let him (give up silence) let out speech only when he may consider the sun as having set.
सोपग्रिमीक्षामृत विसुनते त्रृत्र कृणुत त्रृत्र कृणुत त्रृत्र कृणुतेत्येव एतस्य हविरेष यजो युद्धं यथास्य पुराण्योऽत्तेवत्र तदतः यजः सम्भृते तस्मन्ये प्रतिधापतिः यज्ञेन यजः संतोषितं सोपस्थैष चुंततं यजो भवत्वः सुर्यायाया: सुततः हस्येन दुःि भवति ॥ ६ ॥

तदुः हैके भूष्यः स्वरिति वा विसर्जयत्यन्येन वा न न ह तेन यजः संदिध्यति स वे त्रिराह त्रिवृटत्र यजः ॥ ७ ॥

आधारांग्रिभार्यः बलस्यप्रथिष्ठीति इति तस्तस्तमेिहैिमोऽत्तेत्रात्मा चालाध्यायांहस्त्याग्रिभि ब्रह्मापि यजः बलस्यप्रथिष्ठीति हि यज्ञिया न हि मन्याया यजैर्यज्ञदुःिस्त्यकः यो न स्युःस्तमादाह बलस्यप्रथिष्ठीति इति ॥ ८ ॥

अथ कांि वाध्यः तदेव एतस्य हविरेष यजः युद्धं यथास्य पुराण्योऽत्तेव तस्मादेऽच्छरपथिनि शृंखः हि देवान्ते तदेष एव व्रतविति नाग्री जुहिति स यदेष एवैित्यति नाग्री जुहिति ॥ ९ ॥

देवा वे यहोनेमां जिति जिति येवेऽणि जिति जिति हो चुर्दु नेवं तथा कर्वामहा इति यथा न इद्यमन्थार्यः मनुष्योऽसरिति हि यज्ञस्य रसं निर्धीय यथा मधुकृतः निर्धीयेव तु विदुः यजः चुर्दु योपथित्वाति तिरो बमुःस्तदिनेऽन्योपयस्तस्तमाद्रुपो नाम ॥ १० ॥

तद्रीणामुःस्तमासं तृत्यम् यथर्थं यजः सम्भरस्तथायम् यजः संभृतः स च एष एवं यजः यो दीक्षते एष हो सनुता एष हों जन। स यदेव ततः यज्ञस्य देवांनिधिः यद्रुत्य तेवैैैि हविरेष्ठ रसेनायायति न हार्ययथेदाद्री जहुःस्तस्तमादेष एव व्रतविति नाग्री जुहिति ॥ ११ ॥

ततु जुहेदेव मन्थेतेमे वै प्राणा मुनोजाताम मनोयुजो दृक्क्रंतवेणग्रीवेव वाहितं तत्राव्रुणोऽप्राणोदातं सुर्यदुःिमिविश्ये देवा: श्रोभं तद्यः देवान्तसु देवान्तसु यथा हुततेवं वपत तस्माद्युहेदेव मन्थेत ॥ १२ ॥
6. He lets out speech (speaks), looking at the fire, “Prepare the Vrata (food for the Vrata)!” “Prepare the Vrata!” “Prepare the Vrata!” For, it is his ‘hairs’ (oblation, food). What is Vrata (food for the Vrata), this is the sacrifice, as was the Agnihotra to him formerly. Thus having gathered this sacrifice, he establishes it in this sacrifice. He continues the sacrifice by means of the sacrifice. Thus does his sacrifice become drawn out (continuously) till the pressing of the soma. Indeed thus his Vrata (food for Vrata) becomes continuous.

7. In that matter, some make him break his silence, verily (with the utterance), “Bhuḥ”, (Earth), “Bhuvah” (midregion), “Suḥ” (Heaven, sky) or with some thing else. They do not put the sacrifice together. He indeed pronounces thrice, for the sacrifice is threefold.

8. Then he says, “Agni is the Brahman. Agni is the sacrifice. The tree is fit for the sacrifice”. Thus he first utters with his speech, verily the truth now. For, Agni is ‘Brahman’ and Agni is indeed the sacrifice and the trees are verily fit for the sacrifice. If there were no trees, men could not sacrifice at all. Therefore does he say, “The tree is fit for sacrifice”.

9. Thereafter he speaks profusely as he likes. Now this indeed (viz. the Vrata) (food for Vrata) is his ‘hair’ (oblation), and this is the sacrifice, just as Agnihotra was formerly to him. Therefore they cook it, for the cooked (food) is for the gods. Then he himself consumes it (as food for Vrata). They do not offer it in the fire. (The reason) Why he himself eats it (for Vrata) and they do not offer it into the fire (is this)—

10. The gods, having indeed won by means of the sacrifice this conquest, which is their conquest, said, “Well! Let us make this in such a manner that this (sacrifice) of ours would not be accessible to men”. Having completely sucked the essence of the sacrifice, as bees would suck completely, and having thus emptied the sacrifice and then having obliterated it with the sacrificial post, they disappeared. Since they obliterated it by means of this, hence this (sacrificial post) is known as ‘Yūpa’.

11. But that was heard by the Rṣis. In just what manner and how the Rṣis collected that sacrifice, in that way has this sacrifice been prepared. This person who undertakes the vow is himself indeed the sacrifice. For it is he who performs it; he indeed produces it. What verily, then, of the sacrifice had been completely sucked by the gods, what had been emptied, that very thing does he replenish (fill up) by means of this ‘havis’ (oblation, food), by means of this essence. If he should offer it into the fire, he would not be replenishing it (filling it up). Therefore indeed does he himself eat it (as food for Vrata) and they do not offer it into the fire.

12. Then, he should think (in his mind) verily that he is offering, “These vital airs (energies/faculties) are born of the mind, united with the mind and of dexterous functions. Agni verily is speech, Mitra and Varuṇa are the (two breaths) pṛāṇa and the Sun is the eye and the ‘Viśvadevas’ are the ear”. Thus, it becomes such that it is properly offered into these deities. Therefore he should indeed think that he is making the offering.
तद्वै के प्रथमे ब्राह्मण उभयं ब्रह्मिष्यवाचारपथवंशं चैतात्मके रसामां योजयस्य निर्धितं ययातुद्वैं तदाभ्यांविष्ययम् इत्यथे उत्तम गौरविभिन्नतिः स यतरस्निर्त्तिः कामयेते तिः तस्य ब्रह्म स्रवयुपस्थयम् यवागु कुर्योतिः तदस्य यथा हविःरसवष्ट्यमित्येवमस्य तदवत्तीति तदुस्तर्या न कुर्यार्थविविधाे एतत्वाग्निहितविविधाे हविः पयो यत्रा एतो हविस्तेनवाचारविविधाे तस्मादप्रवत्त्यंतस्मार्ज्ज्वपेक्षा कामयेतापि पनोन्नत एव स्थायं। ॥ १३ ॥

तद्वै के प्रथमे ब्राह्मण सवोष्ठस्य सर्वसुभ्राचारपथवं दीपकितामातिरिक्तविद्वान् तत्तदि येनानुदं भविष्यतं मन्यते तेन भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं भविष्यविद्वानुदं ॥ १४ ॥

स यत्रास्मै ब्राह्मण यत्र प्रदायनम् भुविन्ति तद्वनेवायति सोवनेनिके दैवीं धियं मनामहे सुपुलीकामण्यविष्ययम् । वचोऽर्थं विद्वाचारसं सुतीविधं नो असुधेऽविधं यास्ती तस्मात्तथा वा ईदः परावनेनिके दैवीं धियं यदीक्षितस्तस्मादाह दैवीं धियं मनामह इतं ॥ १५ ॥

अथास्मै ब्राह्मण यत्र प्रक्षत्तिः तदाचामामति ये देवा मनोजातां मनोजुजो दुक्क्रकल्पे । ते नौ भवन्तु ते न पान्ते प्रक्षके वर्त्त्ये वै प्राण यवोवास्तन्तर मनोजातां मनोजुजो दुक्क्रकल्पस्तस्तद्येव यवो दुक्क्रकल्पे यथा हूमन व्याहाकृतत्त्व स्थादेवे धियं भवितं ॥ १६ ॥

3. सुरत् V I
4. तेनेवत् M
5. See notes
6. बर्तीकां Ca, P, T
13. In that matter, some mix both rice and barley in the first Vrata (food for the Vrata), (thinking), “What, of the sacrifice, has been sucked completely and what has been emptied, that we shall fill up (replenish) by means of these two essences (things with essence)”. “And if more over, the cow fails (to yield milk), of these whichever he may like they should cook (that as) his food for the vow; they should make porridge for him”. “Then just as (the material for) his ‘havis’ (food for consecration) is taken thus does it (the sacrifice) then become for him”. But he need not do it so. These two things viz., rice and barley are indeed sacrificial food. Milk is sacrificial food. If therefore these two (rice and barley) have been taken as (material for) ‘havis’ for him, even with that they may mix (milk); only any one of the two. Should he (so desire) he may take merely milk as food (for the consecration).

14. Now, some mix (with the ‘Vrata’ milk) all vegetable and fragrant (seasoning substances) (thinking), “Perhaps affliction befalls (may befall) this person who has undertaken the vow. Then, with that, by which they think he will become free from disease, they treat (cure) him. This is just like that he may (cure) treat himself with the ‘havis’ (the Vrata food) that has been taken (by him)

He should not, however, do so. For, if he should do so, he would indeed be doing a human act. What is human—that indeed is the decline (ruin) of the sacrifice. Therefore he should not do so. With what, they think, he will by himself free from disease,—with that they treat (cure) him, if affliction befalls him. For verily the completion (of the sacrifice) is desired (is holy). Therefore, they give (that food) to him, passing over the (usual) time when men eat i.e. in the latter part of the night (the milk of the afternoon), and (give him) the morning milk in the afternoon. By that he (Adhvaryu) treats this (consecrated) person in a non-human, in a verily divine, way.

15. When, he is about to hand over the food of ‘Vrata’ to this (sacrificer) he makes him wash himself. He (the sacrificer) washes himself, (chanting) “We meditate on the divine ‘Intelligence’ which is very merciful (which produces happiness), for the sake of help—the ‘Intelligence’ which bears (bestows) brilliance and which sustains all (the Universe). May it which is (provider of) a good food (to crossover) be in our power”. Thus, formerly he washed himself for a human (food). And now it is for the sake of the divine ‘Intelligence’ that he who has undertaken the vow (washes himself). Therefore he says, “We think of (meditate upon) the divine Intelligence”.

16. Then, they give him the Vrata food. Then he ceremoniously sips water, (chanting) “Those gods who are born of the mind, who unite with (who employ) the mind, who of dexterous action may they protect us, may they guard us!” To them—Suāhā!” These vital airs (energies) are indeed the mind-born ones, which yoke the mind and which are of dexterous action. Therefore, thus it becomes such that it is offered, with the utterance of ‘Suāhā!’ into these vital airs (energies) of this person (sacrificer).
उत्तै वै तीनं भवति तत्त्वंतरं मात्सर्धिति चोपोपितिशत्युल्यं वा भवति
तदोख्यायोपितिशत्यं देवान्यं एष उपावति ते दीर्घकाले देवतानामोऽवैको भवत्तुनुकृतकमु
वै देवानां हविस्तातन्मिथायकरोति त्रात प्रमिनाति युद्धपितिशत्यं तथायय स्त्री मिथ्याकृते
भवति तथा त्रात न प्रमिनाते। तृत्र प्रायभितितिस्तदभिमृत्युः१९ मेव को हि तत्त्वेद यदि ग्रंथप्रद
उप वीतिषिति यथा वा ॥ १८ ॥

अथ यत्र प्रायायियायानो भवति तत्क्रियायिवायायणोपहितं पार्शुपुचा वरिष्ठे वा
लोकं वै ते यज्ञिः ततृणि सर्वो वा इयं पृथिवी ते देवी देवयज्ञसः ॥२० स्त्री दीर्घकाले
नाभिमिहा तथा एतदेव यज्ञिं तदुद्वाहायतिथ् अयज्ञिमेव शरीरभिमेवत्यणो
मुखामि न प्रजामिति प्रायायित्वेति। तो वै ते तदात्मं त्रात दुरं कुश्तेर्षु एव मुखाति
तस्मादाहायो यज्ञां न प्रजामित्वश्वोमुचः स्वाहाकृता: पृथिवीमाविशेषतेनः हस्य वा
एतां मुखाति यद्यह विभूतियति वा भवति यथा तस्मादाहायो शोमुचः हर्ष तिः स्वाहाकृताः
पृथिवीमाविशेषतेत्रयाहुतिनमेवामेवत्यत्कृतः शमित्वा पृथिविः प्राययति तस्मादाह
पृथिवीमाविशेषति ॥ २१ ॥

प्रायाय मुन्ययीयति पृथिविः संबोधिति तदन्तरायः यज्ञिः तदेदत्तुद्वाहायनिः
शरीरभिमिहा तदस्मातः यज्ञिः दशाति तस्मादाह पृथिविः संबोधिति ॥ २२ ॥

अथ यत्र स्वप्नम्भवति तदमेव परिवद्य स्वप्नम् देवान्यं एष उपावति ते दीर्घकाले
स देवानामेवासोऽ भवति न वे देवाः स्वप्नयनवरुऽ उ वा एतस्यायायिष्यं वै देवानां
प्रतिद्वतिस्तद्य एव देवानां प्रतिद्वतिस्तस्मा एवैंतपैत्रिद्य स्वप्नम् ॥ २३ ॥

7. अभिमिहा in Mss
8. पृथिवी देवयज्ञसः M
9. नाभिमिहा Ca
17. Having consumed the ‘Vrata’ food, and (then) having touched water, he strokes his belly (chanting) “Oh extensive waters! Having been drunk, you please become friendly within our belly! May they (the waters) be tasty to us, without disease (without consumption), without illness, and without sin—they, the divine, the immortal and the holy (fosterers of Truth)”.

18. And verily the Vrata food is strong. He sprinkles it so that it would become lighter. Or it (the food) is little. He sprinkles it with a desire to make it more (in quantity). Indeed he who undertakes the vow approaches the gods. He verily becomes one of the gods themselves. The food of the gods (the ‘havis’) is not sprinkled (not added to). When he sprinkles, he makes it wrongly and violates the vow. Thereby (by chanting) this (vow) of his does not become ‘wrongly done’ and thereby he does not violate the vow. This (chant) is indeed the atonement. Therefore it (the belly) should be certainly stroked. Who, indeed, knows whether the giver of the Vrata food sprinkles (increases) and how (he sprinkles)?”

19. And, then, where he is going to urinate, he strikes with the black antelope horn either the dust or the place around or the ground (chanting) “This is your body, fit for (the performance of) sacrifice”. This whole earth is certainly divine and it is the place of worship of the gods. Such a one, this (earth) should not be urinated upon by the person who has taken up the vow. What is sacrifice-worthy of that very earth—that he takes away thus and he urinates upon only what body of this (earth) is unfit for sacrifice. “I release the waters (of urine) and not progeny (the seed)”. So (chanting) he urinates. Indeed from this (passage of urine) semen (too) issues. Thus (by chanting) he retains the progeny (seed) within himself and lets out only urine. Therefore does he say, “I release the waters, not progeny”. (He chants) “Deliverers from trouble, (sanctified) with the utterance of ‘Svāhā’, (you Oh waters!) enter the earth!” These (waters of urine) indeed release from trouble what is pressed here (in his body). Therefore he says, “Release from trouble”. (By saying) “Having been sanctified by (the utterance of) ‘Svāhā’, enter the earth he makes them reach the earth after having thus made them verily into an offering and after having appeased them. Hence says he, “Enter the earth”.

20. Having urinated, he replaces (the earth taken away formerly) (chanting) “Unite with the earth”. Thus, having taken up (away) what is sacrifice-worthy of this (earth) and having urinated upon that part (body) unfit for sacrifice, he puts back again on it the sacrifice-worthy part. Therefore says he, “Unite with the earth”.

21. Now, where he is going to sleep, having, given it (that place) to Agni (for protection)? Indeed he who undertakes the vow approaches the gods. He verily becomes one of the gods themselves. The gods surely do not sleep. Sleeplessness is for this (sacrifice) not apportioned indeed. Agni is verily the lord of vows to the gods. Thus, having handed over (the place) to him who himself is the lord of vows to the gods, he sleeps.
स आहाप्रे तवं सुजागृहि वयस्क तु मन्दिरीमहीति तत्तां जागृहि वयस्क स्वप्नाम इयेिेबैठःदाह रक्षो अपिुच्छनििति गोपाय एषोऽभ्रम इयेिेबैठःदाह प्रवृत्ते नः पुनस्कृत्वीषिि यथा प्रवृत्तामहै तथा नः पुनः कुषित्येिेबैठःदाह प्रवृत्त्य यतः पुनर्न स्वप्नान्विति

॥ २२ ॥

तुजपति पुरामनः पुनर्मुयुम्न आगातुपश्चुः पुनः श्रोत्रं म आगातुनः प्राणः पुनर्मुः म आगादिति सर्वस्व अस्मादेता देवता अपकारताः स्वप्तो भवन्ति प्राण पुष्करसादुपुनकाश्तो भवतेता होनेमेतेदेवता पुनर्विश्वाससी सम्माप्ते जपिति वैश्वानरयो अस्मानेयो अस्माते अपिुच्छिनििति स यदिदु मिथ्याकर्म यद्वसाप्तेलिङ्गिनेव नस्तस्मातत्वितयेिेबैठः तथास्य तत्त मिथ्याकार्त भवति तथा ब्रह्म न प्रिमिन्तायेिोलोऽन यस्याशिति

॥ २३ ॥

अथ युहाँत्यां काँक्षिताचाचिचमप्यहरेत्तुक्षो वा प्रमलो वा तदु जनेयिष्ठं धारणं असि देव आ मुर्येष्वा । ल्योऽन्ज्योऽधित्ये उत्येषिनेव देवानां तुजपतििेबैठुःदाहाःति तथास्य तनान्तत्रुं कृत्येक भवति तथा ब्रह्म न प्रिमिन्तायेिोलोऽन यस्याशिति

॥ २४ ॥

अथ युहाँस्मै दीक्षितताहरेत्वार्वेः वा गान् वा तदभिमानयेति राज्येत्सौमाय भूयो भौति सोमो ह वा असमा आत्मुकि यद्वमै सोमेन यक्ष्मायाहर्ति तस्मादाह राज्येत्सौमाय मोः भूयो भौतिता नो भूयो भौतितायेिेबैठःदाहः नः सकिता वृहोदार्ति वृहोदार्ति सकितां ने देवानां प्रसिद्धिता तथो हस्स्ता एत्तत्पितुप्रसूत्वितेष सुनाय भवति

॥ २५ ॥

तं पुरस्तमेतोराह दीक्षित वाचं यक्ष्चति पुरोदेशोराह दीक्षित वाचं यक्ष्चति संततय एवाहैिेबैठडास्तिं संततििति रात्रों ६१ पुरस्तमस्ते नान्त्य चतुर्थमथ्यात्मिराः ् ्त्रेतेनेन तदन्तरियाः १३ एव स्वप्नामथ्युदयादेह १३ उ हैन तदन्तरियाः ५६ तत्तिगमप्यनात् नात्र प्रायाग्निरिवासित स न पुरामभाषाय वायस्वेयादिनः चैन वर्षस वधानिं न हि

१०. राजियो B, My, T, Ne, H, P1, P2
११. अततीयो M, My, P, C
१२. अततीयो M, My, P, C
१३. अततीयो M, My, P, C
१४. अततीयो M, My, P
22. He says, “Oh Agni! You please wake up (be alert), well. May we well sleep (rejoice)!” He verily says (means) this, “You be awake, we shall sleep”. (He chants), “Protect us, being attentive (not inattentive)”. He verily says (means) this only, “Not being inattentive, guard us”. (He says), “Make us wake up again”. He verily says (means) only this “Do so for us that we may wake up again”. As, having woken up he is not going to sleep again.

23. Then he mutters meditatively, “My mind has come back to me; my life again (has come back to me). My eye has come back to me, my ear again (has come back to me). My breath has come back to me, my soul again (has come back to me)”. Indeed all these deities (faculties) go away from this person who sleeps. Only his vital energy does not depart from him. Thus these deities (faculties) enter this person again. Therefore is it that he mutters thus. (He chants) “May Agni Vaiśvānara, the unhurt one, the protector of bodies (beings), protect me from evil and censure”. He verily says (means) only this, “May Agni himself save us from that viz., what wrong doing has been (done) here and from the fact that we have slept”. Thus, thereby that (action) of his does not become ‘wrong-doing’, thereby he does not violate the vow. This indeed is the atonement here.

24. And, if being angry or inadvertent, he should utter some irrelevant expression unworthy of the vow, then he should mutter, “Oh Agni! You are the protector of the vow, Oh godl among men. You are fit to be praised in sacrifices”. Indeed, Agni is the Lord of vows to gods. Thus he (the sacrificer) approaches (rushes to) him. Thereby his action does not become inconsistent with the vow. Thus he does not violate the vow. This indeed is the atonement here.

25. And if they (people) should bring to this person who has taken up the vow either garment or cow, then he should consecrate it with the mantra, “Oh Soma! Bestow this much. Bring More”. Verily Soma unites with (appropriates) what they bring (as offering) to this (sacrificer) who is going to sacrifice with Soma (the soma juice). Therefore he says, “Oh Soma! Bestow so much”. “Bring more”. He verily says (means) “Bring more to us”. (He chants), “The divine Savitṛ, the giver of wealth, has bestowed wealth on us”. Indeed Savitṛ is the impeller of the gods. That way, this (gift), verily impelled by Savitṛ to this (sacrificer) conduces to (further) gift.

26. He (Adhvaryu) says before sunset, “Oh consecrated person (who have taken up the vow)! Restrain your speech”. Before sun-rise he says “Oh consecrated person! Restrain your speech”. Verily for the purpose of continuity. Thus he continues the night with the day and again the day with night. May not the Sun set on him (the sacrificer) who is moving elsewhere. For thereby he (the Sun) would be cutting him (the sacrificer) off from the night. Certainly let not he (the Sun) rise on him who is sleeping. Thereby verily he would be cutting him off from the day-time. Therefore here, it (going out and sleep) must be guarded against. There is indeed no atonement in this matter. Prior to the concluding purificatory bath he
तदवक्तपि यत्पुरावमृतः परिहारः सुपरिहारः वाचः वदति न प्रसुता मानुषीः स सुपरिहारः वाचः वदति न प्रसुता मानुषीः ॥ २६ ॥

देवा वे यज्ञेनाम जिति जित्वा येषां जितिते हो चूर्णिते तथा कर्तव्यात्ति इति यथा न हृदयमहारूपायं मनुष्यं रसित ते यज्ञस्य रसित निधियं यथा मथुरकोतो निधियं यथा दिव्यं व्युत्पन्न योपविधाँ तिरो ब्रह्मवृद्धेनायोपविधानस्तमाधुपो नाम ॥ २७ ॥

तदवत्सः मनुष्यस्मातमस म यथा यथा यथार्थयो यज्ञः समपरस्त्यायं यज्ञः संभृतो युधो वे तदवत्सः यज्ञः सम्परस्त्यायं बा एष एवेन यज्ञः संभृति यो वैदिकः ॥ २८ ॥

स वेक्षणे यज्ञः स यज्ञ समपरस्त्यायं देवनिधित्वं यहिदुर्धवं तद्वेवेते हरिवेशोऽरसेनप्राययति न हार्यायेदं तपस्यामानुषि वाचः वदेसमात्परिहारः वाचः वदति न प्रसुतां मानुषीम ॥ २९ ॥

अथ यज्ञीश्वरोऽन्नि नाम वाचे वा एष एवेन यज्ञीश्वरोऽन्नि यज्ञः हि धीक्षे यजो हि वायुस्मात्यज्ञीश्वरोऽन्नि नाम धीक्षितो ह वेः नामेत्यज्ञीश्वरोऽन्नि उत्तरः ॥ ३० ॥ इति द्वितीयं लक्षणम ॥

तृतीयं लक्षणम

स वा एवेन चरु एव निर्विध्यं प्रायणीयः स यज्ञः आदित्यस्यः प्रायणीयो भवित देवा ह वे यज्ञस्य तेनिते ह तर्थां तन्त्रान्य इमां यज्ञादत्तरीयम ॥ ३० ॥

सो हेयमीक्षा चक्रे हत्तैःय यदृि यमोहयानीति य एव मृि तन्त्रान्य य यज्ञादत्तरीयमिति तेषां ह यदृि मोहनीयां चक्रां ते देवां ह्यमेवोपाधवक तपस्ये यज्ञमतः सम्हिते कथं नो यजो न प्रसुते कथं नोसमुहिद्धिति ॥ २ ॥

१५. कामिनं Ca, B, P
१६. See notes
१७. यज्ञीश्वरोऽन्नि all Mss except M and My
१८. एवेन यज्ञीश्वरोऽन्नि M, My, see notes

१. यज्ञादत्तरीयम all Mss except M and TE
should not enter (go towards) water, nor should it rain on him who loves himself. It is not appropriate that before the final purificatory bath (avabhrtha) he should enter water or that it may rain on him who has his own desire. He speaks refined speech and not the widespread human (speech), wherefore he speaks refined speech (of the gods) and not the widespread human (speech).

27. Having made this conquest, which conquest is theirs, by means of the sacrifice, they, the gods, said, “Ah! Let us make this (sacrifice) of ours now in such a manner that it may be inaccessible to men”. Having completely sucked the essence of the sacrifice, as bees would completely suck (honey) and having emptied it thus, having concealed (obliterated) it with the sacrificial post, they disappeared. Therefore it is well-known as ‘Yupa’.

28. That was heard by the Rṣis. Just as (in different ways) the Rṣis collected that sacrifice, in the same manner was this sacrifice collected. Just as then the Rṣis gathered the sacrifice, thus indeed does this person who undertakes the vow now gathers (collects and performs) the sacrifice.

29. Verily speech itself is the sacrifice. What was then (formerly) sucked completely and what was emptied of the sacrifice by the gods, that very thing he (the sacrificer) now replenishes by means of this sacrificial food and by means of this juice. He would not be replenishing it (filling it up) if he should utter the widespread human speech.

30. Now, (the reason) why he is known as ‘Dikṣita’ (the one who has undertaken the vow) is that this (sacrifice) now anoints himself thus for the sake of speech. He verily anoints himself for the sacrifice. The sacrifice is indeed speech. Therefore he is known as ‘Dikṣita’ (the anointed). It is verily this (Dikṣita) that they say is ‘Dikṣita’ (one who has undertaken the vow). (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He prepares indeed this ‘caru’ (rice-pap) for ‘Prāyanīya’ (the preliminary sacrifice) (the caru being) dedicated to Aditi. The reason why this ‘Prāyanīya’ rice-pap is dedicated to Aditi is (this). The gods performed the sacrifice (elaborately) on this (earth). Performing it (elaborately) on this (earth) they kept her away (separated her) from the sacrifice.

2. This one who was such, observed (by Aditi) “Ah! (I shall) confound the sacrifice of these (gods) who verily performing (the sacrifice) on me, have kept me separated from the sacrifice”. Those gods rushed to her only (and said), “No! (Ah) We performed the sacrifice verily on you. How is it that our sacrifice does not shine forth (does not please), how did (that of) ours get confounded?”
सा होवाचाहेमेव वो यज्ञममुहम्मति होवाच युदेव माथि तन्वाना इति मां
यज्ञादत्तगातः तेनेव वो यज्ञममुहम्मति ते मुहं नु भारं कल्पयतेति यथः।
प्रारोचिष्ठति इति तथेिति होवुतस्तववृ प्रायणीयं ततोदयनीयमिति तदियं वा अदितिस्तमादेश
आदित्य एवं चरः प्रायणीयो भवत्यादित्य उदयनीयस्तत एभ्यो यथः। प्रारोचत तमसृजनत
तमतन्वति स युदेश आदित्यश्रुः। प्रायणीयो भवति यज्ञस्येव दृष्ट्येय यज्ञमेवैतेन पयथः।
तं दृष्ट्या क्रीत्वा तं सृज्ये तं तनु-ते तस्मादा एष आदित्यश्रुः। प्रायणीयो भवति तत्रिभूसमेव
hविरसीदिवनिष्ठा देवता || ३ ||

अथवथः: पृथ्या स्वस्ति: प्रारोचत तमयजनवास्त्र पृथ्या स्वस्तिर्यभूमि उ वै वाक्यद्वृ—
मपश्यं समसृजनत तमतन्वत || ४ ||

अथवथ्योग्यः: प्रारोचत तमयजश्वतो यदानेवः यथ आसितदपश्यतवहै सुरं
तदानेवं युद्धिदाहं तुसृजनत तद्वन्ति || ५ ||

अथवथः: सौम्य: प्रारोचत तमयजश्वतो यत्सौम्यं यथ आसितदपश्यतवहै आद्र
तत्सौम्यं तुसृजनत तद्वन्ति || ६ ||

अथवथः: सविव तत्वरति प्रारोचत तमयजश्वतो यतसविवत्रं यथ आसितदपश्यतवहै वै
सविवा यथः उ वै फ्लश्यं तमसृजनत उद्वन्ति || ७||

अथवथितमजश्वत्त एभ्यो यथः: प्रारोचत तमसृजनत तमतन्वत || ८ ||

ता वा पुत्र: पुष्च देवता यजति पाहिजे वै स्यो यजो मुख्य आसि-नेवासंबिरेव पश्चिमः।
प्राजान्यानद्वर्तिनो मुख्य आसितनेवासंबिरेव पश्चिमः। प्राजान्यान्यान्यान्य दिशो मुख्या आसित
एनाबिरेव पश्चिमः। प्राजानन् || ९ ||

उद्दीप्ती पृथ्या स्वस्त्या वाचवै पृथ्या स्वस्तिर्यस्माद्वर्ततरः हैं व्राह्वदुत्तीयाहुः।
कुरूपशालेशु कुरूमहालेशु विवेर्त्वे विवेर्त्वेवा हि तथा दिशं प्राजान्येवा हि तस्मात
दिक्षूजाता || १० ||

२. See notes
३. See notes
४. कुरूमहालेशु Ca, कुरूमहालेशु M, My, T, Ne
3. She (the earth) said, “I myself confounded your sacrifice. Because, performing it on me, you separated me from the sacrifice, therefore I indeed confounded your sacrifice. Make (provide for) a share for me. Then will your sacrifice shine (be pleasing)

They said, “So (be it). The Pr̄āyanīya (oblation) is verily yours, yours is the ‘Udayanīya’ (oblation).” Then, this (earth) is Aditi indeed. Therefore this rice-pap of the Pr̄āyanīya is dedicated to Aditi only and the Udayanīya is dedicated to (is of) Aditi. Thereafter the sacrifice shone forth (was pleasing) for them (gods). They created that (sacrifice); they performed it (elaborately). The reason why this caru (rice-pap) dedicated to Aditi is (offered in) the ‘Pr̄āyanīya’ is (that it is) for seeing the sacrifice itself. He (the sacrificer) verily sees the sacrifice by means of this (oblation). Having seen it (the sacrifice) and having purchased (the soma) he performs it (the sacrifice) elaborately. Therefore indeed is this caru dedicated to Aditi (offered in the) Pr̄āyanīya. That sacrificial food had verily been cooked. But the deity had not been sacrificed to.

4. Then, ‘Pathyā-Svasti’ (welfare for the road-journey) shone before them. They sacrificed to her. Speech indeed is ‘Pathyā-Svasti’. Speech is certainly the sacrifice. Thus they found the sacrifice; they created it; they performed it elaborately.

5. Then, to these (gods) there appeared Agni. They sacrificed to him. Then what was Agni’s part of the sacrifice, that they perceived. What is dry. That is what is related to Agni, what can be burnt by fire. That they created and that they spread.

6. And then Soma appeared to them. They worshipped (sacrificed to) him. They perceived what is sacrifice was related to Soma. Whatever is moist—that is related to Soma. That they created and that they spread.

7. And then, to them (gods) there appeared Saviṭṛ. They worshipped him and thereby they perceived what was related to Saviṭṛ in the sacrifice. Indeed cattle (animals) are of Saviṭṛ. Cattle are verily the sacrifice. Thus they perceived the sacrifice, they created it and they spread it.

8. Thereafter they sacrificed to Aditi. Then the sacrifice appeared to these (gods). They created it, they spread it.

9. He (the sacrificer) sacrifices to these five deities. Indeed that sacrifice was five-fold and an object of confusion. That (sacrifice) they recognized by these five (deities). The five seasons were confused (objects of confusion). Then they (the gods) recognized only by these five (deities). The five quarters were confounded (object of confusion). By these very five (deities) they (gods) recognized them.

10. By means of ‘Pathyā-Svasti’ (they knew) the north. Verily speech is ‘Pathyā-Svasti’. Therefore, they say, “Here speech sounds in the north in the ‘Kurupāṅcāla’ country and ‘Kuru mahārṣa’. By means of that (speech) they knew this quarter’. This quarter (north) has been known as of that (speech).
प्राचीमिन्याम् मथमादिः पश्चातचित्रमुद्रायोपासते एतां हि तेन दिः प्राजानन्देषां हि
तस्य दिक्ष्यता।।

दक्षिणः।। सोमेन तस्मादहुः पितृदेवत्यः सोम इति तस्मात्।। दक्षिणा परिवहन्त्ये तस्य हि तेन दिः प्राजानन्देषां हि
तस्य दिक्ष्यता।।

प्रतीचेः सविन्यै वायु सबित य एष तपति तस्मादेष्य पतामवाहहरहदिरिष्टंतैः हि
तेन दिः प्राजानन्देषां हि तस्य दिक्ष्यता।।

ऊध्यामदित्येऽि वा अदितिस्तस्मादस्या ऊध्यां ओषधसंयो बनस्पतं इमा: प्रज्ञावर्धितं
एताः होतात् दिः प्राजानन्देषाः होतस्य दिक्ष्यता।।

बाहुः वै यज्ञस्य प्रायणीयोदयन्तीये शिर आतिथ्यं तस्मादेते हिंदूः अभिध्यं
भवत उस्य तो हिंदूः शिरो बाहु स यत्प्र स्त्राणीये देवता यज्ञति पश्चादौ दयन्तीये तस्मादिः:
पश्चातुकलः पशो इमाः।। १५।।

तदाहं दिवः प्रायणीये कुंयातिति तदुदयन्तीये स्थायिति तदेव मेक्षण प्रृयुत्य निद्धारिति
तथेवानिन्यत्स्च स्थाली निद्धारिति तदेव बाहुः सनंदः निद्धारिति ते पूर्विन्ति:
स्थिरिति तत्स्वरूपार्जातिति तस्मादिम्भ सदृशौ बाहुः तस्मात्रुपार्जाति तदुः तथा न
कुंयात्यार्द्धास्तेष्येत्र मेक्षण निर्णयनिपत्तात स्त्राली
स्थायित्वादिवाहिर्भवति उद्धुर्वेद्वप्रयतं विप्रति: स्वस्त एव स्वयुक्तुः ते विप्रति: स्वाराष्ट्र्य एव
स्वयं धार स एव यहो भवति ता देवता यज्ञति तदेव सदृशार्जातिति तस्मादेक्षे सदृशो बाहुः
तस्मात्सूक्तिः तत्स्वरूपान्त भवति बाहुः वै यज्ञस्य प्रायणीयोदयन्तीये पूर्विन्ति उ वै बाहु
पूर्वार्जात्वेवताचायन्त्याभिस्कररोति।। १६।। इति तृतीयं ब्राह्मणम्।।

५। दक्षिणा M, My, T, P
६। सोमेन दक्षिणा M
11. (They knew) the east by means of Agni. Therefore they worship, having taken Agni from behind (from the Gārhapatya) towards the front (east) (Ahaavanīya). They indeed knew this quarter by means of that (Agni). This quarter has been known verily as his (Agni’s).

12. (They knew) the South by means of Soma. Therefore they say Soma has the Pīṭs as the dieties. Therefore they take it (Soma) around the south. They knew this quarter by means of that (Soma). This indeed, has been known as the quarter of that (Soma).

13. (They knew) the West by means of Savitṛ. This one (Sun) who burns indeed is Savitṛ. Therefore this (Sun), day after day, reaches that very quarter. By means of him (the Sun) they knew this quarter indeed. This quarter has been indeed known as his (Savitṛ’s).

14. (They knew) the upper direction by means of Aditi. This (earth) indeed is Aditi. Therefore from it the plants, trees and creatures grow upward. By means of this (earth) verily they knew this quarter. This (upward direction) indeed has been known as its direction.

15. The ‘Prāyanīya’ (the preliminary offering) and ‘Udayaniya’ (the closing offering) are the two arms of the sacrifice and hospitality is its head. Therefore, these two oblations occur on both sides of (before and after) hospitable reception. For, these two arms are on both sides of the head. Because he worships (sacrifices to) five deities in the Prāyanīya and five in the Udayaniya, therefore these (are) five fingers (on one hand) and these (are) five (fingers on the other hand).

16. Therefore, they say, “What he may perform in the Prāyanīya, that should be (also) in the Udayaniya”. “He should place down the stirring spoon after having stirred (the pap)” “He should place down the cooking pot unwashed, in the same manner”. “In the same manner should he place the ‘Barhis’ after having collected it”.

“Those very priests should be (in both)” “Thus he performs similarly (in both). Therefore these (Prāyanīya and Udayaniya) are the hands (of the sacrifice) which are similiar (to each other) and are of the same shape”.

He need not do it that way at all. He should indeed throw the stirring spoon (into the fire). He should wash the cooking pot. Should he (so) desire there may be also a different cooking pot. He may throw the ‘Barhis’ into the fire. If the sacrificial priests have not gone away, they themselves may be (for the Udayaniya also). If they have gone away, others certainly may be (as priests). (The reason) why it is the very same sacrifice is (that) he sacrifices to the same deities. Thus indeed does he perform them similarly. Therefore are they of the same shape. That concludes with ‘Sānyu’ (Chant). Indeed Prāyanīya and Udayaniya are the two arms of the sacrifice. The two arms are in the fore-part of the body. Thus he (the sacrificer) sanctifies the forepart of the sacrifice. (Third Brāhmaṇa Ends)
चतुर्थं ब्राह्मणम्

दिविः है वे सोम आसाघेह देवास्ते ८ देवा ऐच्छन्ना नः सोमो गच्छेदिति तेना गोतेने
वजेमहति ततः ऐतो माये असूजन्त सुपर्णीं च कद्रुः च वापै सुपर्णीं कदृततु
तत्सौपर्णिकाद्रावगलिः शिष्यणां ब्राह्मणे व्याख्यायते यथा यथा तदासीतुं एवो गायत्री
सोममचापततस्या आदर्नत्या विशालसुर्गुर्वोऽन्तरा परिपमोऽ ॥ १ ॥

ते होचुर्वेखः वो वे परस्तात्सोमोन्योष्ठेति तमन्तरा गन्धर्वा: पुर्वमोपिषुपुपजानीि
यथा नः स आप्स्तपदिति ॥ २ ॥

ते होचुर्वेथ्यिष्किमा वे गन्धर्वा इति वाचमेवेध्यः प्रथिहितवाम सैव एतनापमागविष्यति
ते ह वार्ष प्रजिम्वः सा हैनात्सह सोमेनाजगाम तामु ह गन्धर्वा अन्वाजगामः ॥ ३ ॥

ते होचुर्व्यपाकः सोम इत्यमानकः वायया नौस्कैशेति त उ होचुर्वेथे ३ वेदागमधिनि
मैव न एताः सहसेव निसृवधः नैष वित्वहिमाहा एवेनामिति तथेति ता व्यहयन्ति तत्तस्मै ह
गन्धर्वाः जुन्मेवेदं प्रचिर इत्यव ज्ञानवेद्विद्व विद्व वीर्योदनः स्थम इत्यथ ह देवा चिद्रू
मूर्या वे निर्मित्राति ते ह बीमामवेदं जूठा दीपां जनयित्वा तुया हास्ये निर्मघुरित्वं वै
वर्य तुभ्यं निगास्याम इत्यव त्वा प्रमादियामहे स्वामन्वोपावरतस्वेतिः सा तदुपववर्त सा
वै सा तम्मोपमुपतवर्त या नृत्तेः ६ गोति स्तुवतः श्रंसतस्तस्माद् एव मोघसशहितो यो
नृत्तदि यो गायिति तद्रू योषा निर्मित्रातमाएवहः व्रापुपावर्त यामस्व योशा: ॥ ४ ॥

तदुभायं देवेश्वासीत्राकध सोमेश्व स यत्सोऽमः क्रीणात्यागतयी एवागतेन सोमेन यज्ञ
इति तद्भावावोऽमः क्रीणाति ॥ ५ ॥

तदुद्वध्वामायामायं भूवायं चतुर्थं चुर्व्यहं विग्रहायात्म बार्हिषा हिरण्यं प्रववधितः
समाजन्तं वा पुनर्धिरं च हिरण्यं चाप्रेष्योक्षोऽब्यं रेतः कृत्तेन पवसा जुहवानीति
तस्मादिर्यमववद्धाति ॥ ६ ॥

१. ते ह देवाः M
२. सौपर्णकावायं M, My, T, Ne
३. होचुर्वेथ्यिष्किमा M, My, B, C, Ne, T
४. निसृवधः M
५. नृत्तेः M
1. Soma was indeed in the sky and the gods (were) here (on earth). The gods desired, "May Soma come to us". "With him come here, may we perform sacrifice!" Then they created these two illusions *viz.*, Suparnā and Kadru. Indeed speech is Suparnā. This (earth) is Kadru. That (story) is described in the explanatory section (Brāhmaṇa) of the hearths as ‘Sauparnikādравam’ (the story of the Suparnā and Kadru) as to in what different ways it was and then for the sake of these gods Gāyatri flew up to Soma and as she was bringing (Soma) the Gandharva Viśvāvasu stole it in the middle.

2. They, the gods, said, "Soma has fallen from beyond. In between, the Gandharvas stole him. Find out (a way) as to how he may come to us.

3. They said, "The Gandharvas are indeed fond of women. Therefore let us send ‘Speech’ herself to them. She will indeed bring this (Soma) to us". They then sent speech. She came to them verily along with Soma. The Gandharvas come following her.

4. They (Gandharvas) said, "Soma is for you and Speech for us— (Speech) with whom you purchased (Soma) from us". They (the gods) said, "If she would come here (to us), do not at all lead away by force this (Viśvāvasu) of ours having bartered. Let us only solicit her!" Saying "So (be it)" they solicited her. The Gandharvas proclaimed to her the sacrifice itself to be the Veda, (saying) "Thus do we know the sacrifice, thus do we know. We are virile". Then the gods understood that women were indeed vain. Having created the ‘Viṇā’ (the stringed musical instrument) and having produced it they sang with it (they played upon it and sang) for her (saying), "Thus indeed shall we sing for you, thus shall we exhilarate you. Come to us". Then she turned (to them). She indeed turned in vain—who turned to dance and song from one who prayed and from one who praised. Therefore, whoever indeed is attached to vain things, who dances, who sings to him only is a woman most attached. Thus, formerly turned speech whom women take after.

5. Thus, Speech and Soma both were with the gods, (the reason) why he (the sacrificer) purchased Soma is indeed for its arrival (acquisition), (with the thought) "With Soma that has come, may I sacrifice!" Therefore is it that he purchases Soma.

6. Then, what *ghee* remains in the ‘Dhrvā’ spoon, that he takes in the ‘juhū’ dividing it into four parts. Then, having tied (a piece of) gold with (a blade of) sacred grass, he puts it down (into the juhū), (thinking), "Gold and milk are indeed of common origin. Both are verily the seed of Agni. Let me offer with complete milk". Therefore he puts the gold piece down.
सोभवदात्येषा ते शुक्र तनुरत्वर्च इति वचों हेतुददिरण्यं तथा संभवेति तथा सुपुष्च्छिमनवेत्तादाह भ्राजं गच्छेति सोमो वै प्राणसंम गच्छ यस्मै त्वा प्रहिण्यम हृत्येवेत्तादाह यदाह भ्राजं गच्छेति ॥ ७ ॥

अथ जुहोति स यजुहोत्येतद्द्रा एनामेत्तभिहिणोति यथेतामदो देवा: प्राहिण्यवाग्मा एषा निदानेन यत्सोमक्रयणी तामेत्ताहुत्त्मा प्रीणाति प्रीत्या सोम क्रीणानीति तस्मादाव जुहोति ॥ ८ ॥

स जुहोति जुरसीत्येतद्द्रा वा एकं वाचो नाम यजुरिति तस्मादाह जुरसीति धृता मनसेति मनसा हि वार्ष्ट्राति मनो हीदेपुरस्ताधार्यंति वदेत्तेत्येवदावदीर्भिष्मलङ्गं हुभरकं वायुदेवमनो न यस्मात्समादाह धृता मनसेति जुष्पा विष्णव इति सोमो वै विष्णुजुष्प सोमाय यस्मै त्वा प्रहिण्य इत्तेत्तादाह यदाह जुष्पा विष्णव इति तस्मात्से सत्यस्वसः प्रसव इति सत्यस्वसा न एषा सोमो नोः चहीत्येत्तादाह तनुष्टुम्भीश्वी स्वाहेति यजुस्युद्युमनभीत्तेत्तादाह यजुस्युद्युमनशीति हि सः कामयते यो दीक्षते तस्मादाह तनुष्टुम्भीश्वी स्वाहेति ॥ ९ ॥

अथ विण्णुमुद्दातिः स यजुपि हिरण्यमहोष्ठराधेव मनुष्येऽयो हिरण्यमभविष्यति यविण्णुमुद्दातिः तस्मात्तधिं मनुष्येऽहिरण्यम् ॥ १० ॥

स उद्धरि च द्रवमिष श्रुत्कष्टमुत्तमसि वैद्येत्तामसीति कृत्तेनावेत्ताप्रशा हुत्ता यदेवेत्ताहुत्त्माति तदेनत्करोति च द्रवमिष्टहोत्तमकः होत्तममेतः हेतुदेयेत्तामसीति वैश्वेवकः होत्तम ॥ ११ ॥

अथार्यं च रुचिन्नमुख्ये गुहीताहेति वज्ञानेति तत्पुरस्तासोमक्रयण्युपितिः प्रत्यस्यं द्वारा तामुद्दीचिमतिविच्चायवेति तामुद्दीचिमतिविच्चमानाभिमन्त्रये स यदेनाभिमानेति प्रहिणो वेदामेत्तस्तस्तिः भूयः प्राहिण्यो वाणवा एषा निदानेन यत्सोमक्रयणी तामेत्ताहुत्त्मा प्रीत्येवेत्तादाहा भेलत्त्मां प्रहिणोति यथेतामदो देवा: प्राहिण्यम् ॥ १२ ॥

६. वेदेवितैः TE
7. He says it (chanting) "Oh resplendent one (Agni)! This is your body. This is your lustre". This thing viz., gold is indeed 'lustre!' (He says) "Unite with that". He verily says (means) this. "Mingle with that" (He says) "Get splendour". Soma is certainly 'splendour'. When he says, "Get splendour", he merely says (means) this, "Get Soma for whom we send you".

8. Then he offers. When he offers, he sends her (speech) thus now, as the gods formerly sent her. It is this speech that is primarily (in true form) the purchaser of Soma. With this offering he (the sacrificer) gratifies her (thinking), "With her gratified, let me purchase Soma". Therefore does he indeed offer.

9. He offers (chanting) "You are the (jñā) one who goes with" this jñā is indeed one name of speech. Therefore he says 'You are jñā'. (He says) "Held by the mind". Verily by the mind is speech held. For, now the mind moves before the speech as in 'say thus', 'don't say thus', if mind were not there, speech would indeed talk incoherent and indistinctly. Therefore does he say, "Held by the mind". (He says) "Pleasing to the pervasive one (Viṣṇu)". Really Soma is the pervasive one (Viṣṇu). When he says, "Pleasing to Viṣṇu", he verily says (means) only this, "Pleasing to Soma for whom we send you". (He says) "On the impulsion of yourself who have the true permission (of the gods)". He verily says (means) thereby "Be of true impulsion to us. Please go to Soma for our sake". (He says) "May I get a support for the body!—Svāhā". He verily says (means) this, "May I enjoy the completion of the sacrifice!" Indeed he who undertakes the vow desires, "May I enjoy the completion of the sacrifice!" Therefore says he "May I enjoy a support for the body".

10. Then he takes up the gold (from the jukū). Should he offer the gold (into the fire), surely. Gold would turn away from men. In that he takes up the gold, therefore indeed is this gold among men.

11. He takes it up (chanting), "You are shining (delighting), you are lustrous, you are immortal. You are the one belonging to all the gods". Having thus offered with the entire milk, when this (gold) alone remains, he keeps it, "you are thus indeed shining (delighting), thus indeed lustrous, thus indeed immortal and thus indeed belonging to all the gods" for it is really of all the gods.

12. Then, having taken up ghee in four parts a second time, he says, "Oh sacrificer! Go". Then in front there is present the cow with which Soma is purchased. They throw the door open. They address her. "Go beyond to the north". As she is moving beyond to the north, he sanctifies her (by chanting mantras). The reason why he sanctifies her is that they now thus send her again—her who has already been sent (placed in front). In true form this one (cow) with which the Soma is purchased is indeed speech. Having gratified her with this oblation thus, he now sends her first, just as formerly (yonder) the gods sent her.
सौभिमनयः चिदसि मनासीति मुनसौ वै चित्तमुः वायवदति तस्मादाह चिदसि मनासीति धीरसीति वाग्वै धीरवचा हि धिया मनुष्या जीवन्त्यनूकेन ब्रह्मणा प्रकाशोऽधो न तस्मादाह धीरसीति धुःक्षणासीति वाग्वै धुःक्षणा वाचा हि धुःक्षणां ददाति तस्मादाह धुःक्षणासीति क्षत्रियासि यज्ञासीति क्षत्रिया होपकः यज्ञिया होपादितिस्यभयतः शीर्षीति यहिँपयसैं वाचा वंदति युदेव पुः तपारे युद्यपरं तपुः तपुः तस्मादाहोभयतः शीर्षीति

॥ २३ ॥

सा नः सुप्राचारी दुष्टीची भवेति सुप्राचारी न एधि सोऽमनोअच्छेदीतेिति तधार दुष्टीची भवेति सुप्राचारी न एधि सोऽमन न आदरेितेिति तधार यदाह सा नः सुप्राचारी सुप्राचारी भवेति

॥ २४ ॥

मुन्त्रस्त्वा पदि बलीतामििति न चा एतामिकिःधति वाः हि रुजुःवुः हैनां गृहीयांदिनिः भिहिता स्यादसैं त्वै स्यादनमिकिः भिहिता स्यादेतु च अववर्णं युनेत्रं तथां यथां भवति तथो एतां वाः हैनां गृहीति तस्मादाह मुन्त्रस्त्वा पदि बलीतामििति

॥ २५ ॥

पूर्णाधानस्थातिः तिः वै पुष्मामेवास्माः एतजुध्वणि गोसांयं करोति तस्य हि नारिंत्विः
ह्वला यमियमध्वनोध्वति तस्मादाह पूर्णाधानस्थातिः

॥ २६ ॥

इन्द्राय यक्ष्यातिः स्वध्यायाशिदिति तस्मादाहेन्द्रयायाध्यक्ष्यातत्प्रयुः त्वा माता मन्यतामुः
पितेति मादुः हि पितुः संभवत्युः भाता समगर्भेऽजुः सुखा समृष्ठुः हुति युद्धसा ज्ञम
तेनानुपत्तया सोऽम क्रीणातिः

॥ २७ ॥

सा देवि देवमच्छेहीति देवी होरैतेषामच्छेहीति यद्राय नसमन्त्येिति तस्मादाहस्मात्सििति सोऽम देवि
देवमच्छेहीति नसमन्त्येिति तस्मादाहस्मात्सििति

॥ २८ ॥

७. यता Ca (perhaps writing mistake)
13. He sanctifies her (chanting) “you are the thought, you are the mind”. Speech indeed speaks according to the thought of the mind. Therefore he says, “You are the thought, you are the mind”. (He chants) “You are the intelligence”. Speech indeed is intelligence. For, by means of speech, by means of intelligence, men live, with the Veda that is recited and (or) by felicitous talk. Therefore he says “You are the intelligence”. (He says), “You are the sacrificial fee (you are the curteous one)”. Indeed speech is the sacrificial fee, for with speech does he give the sacrificial fee. Therefore says he, “You are the sacrificial fee”. (He says) “You are ‘Kṣatriya’ (the powerful one), you are worthy of sacrifice (worship)”. Indeed this one (cow-speech) is the dominating one and this one is indeed sacrifice-worthy. (He says) “You are Aditi, having heads on both sides”. As he speaks contrarily with speech—what (comes) first (that he puts) later and what (comes) later (he puts that) first, therefore he says “having heads on both sides”.

14. (He says) “You who are such, please be of good forward (movement) and good backward (return) (movement) for our sake”. He verily says (means) this only, “Be of good forward (movement) for us; for our sake go to Soma”. (In saying), “Be of good backward (movement)” he verily says (means) only this, “come (back) to us with good backward (movement); bring Soma for us”, when he says “you, who are such, be of good forward (movement) and of good backward (movement)”.

15. (They chant) “May Mitra bind (you) by the foot”. They do not bind her (the cow) at all; for the rope belongs to Varuṇa. If she were bound Varuṇa would catch hold of her. Not bound, she would be unrestrained. What is of Mitra—that certainly is not under the power of Varuṇa. That way (this cow) becomes indeed restrained and that way Varuṇa too does not capture this one. Therefore he says, “May Mitra bind you in the foot”.

16. (He chants) “Let Puṣan guard (your) paths!” This (earth) is indeed Puṣan. Thus he makes this one herself ‘guardian’ on the way for this person’s (sacrificer’s) sake. There is no affliction, no stumbling for him who this (earth) protects on the path. Therefore he says, “May Puṣan protect the paths”.

17. (He says) “For Indra, the (supreme) overseer” for the reason that she may have a (supreme) good overseer, he says “for Indra the (Supreme) overseer”. (He says) “May (your) mother permit you, may (your) father (permit)”. For she is born of the father and of the mother. (He says) “May your brother born of the same womb (mother) (permit you)! (May your) friend who belongs to the same group (permit you)!”, (thinking) “This is then about her birth. Therefore, with her who has been permitted (by all her kin) let me purchase soma”.

18. (He says) “Oh goddess! you (who are such) go to the god”. Indeed this (speech,) a goddess, thus goes to the god Soma for the sake of Indra. Therefore does he say, “Oh goddess! you, who are such, please go to the god”. (He says) “To Soma for the sake of Indra”. Indra is the deity of the sacrifice. Therefore he says, “To Soma, for the sake of Indra”. 
रुद्रस्त्रवार्त्यलितः रुद्रो च आसामिष्टे ततः हि पशोऽनातिष्णः तथा नात्येति 
तस्मादाहु रुद्रस्त्रवार्त्यलितः || ९९ ||

स्वस्ति सोमस्वः पुनरेहि ति स्वस्ति नः सोमेन सह पुनर्गच्छते वैवेतदाहि एतानासेहः प्रहृद्यैः यथा सा तस्मादाहु रुद्रस्त्रवार्त्यलितःस्वस्ति नः सोमेन सह पुनर्गच्छते वैवेतदाहि एतानासेहः प्रहृद्यैः यथा सा तस्मादाहु रुद्रस्त्रवार्त्यलितःस्वस्ति नः सोमेन सह पुनर्गच्छते वैवेतदाहि एतानासेहः प्रहृद्यैः यथा सा तस्मादाहु रुद्रस्त्रवार्त्यलितः || २० || इति चतुर्थ 

इति द्वितीयोःध्यायः: ||
19. (He says) "May Rudra make you turn back (and return)!" Indeed Rudra has power over these (cows). Cattle (animals) do not go beyond him. That way, (this one too) does not pass beyond (Rudra). Therefore he says, "May Rudra make you turn back".

20. (He chants) "(May) welfare! Come back with Soma as your friend (companion)". He verily says (means) this, "May welfare be to us! Come back with Soma". Thus indeed has he (the sacrificer) sent her now, in the same manner as formerly the gods sent her. Just as she came with Soma, so does it come to be now. Just as the gods then (formerly) solicited her (speech) with the Gandharvas, so does the sacrificer now solicit this one. Just as she turned to the gods from the Gandharva, so does she now turn to the sacrificer. Verily the north is the quarter of men. That is (the quarter) of the sacrificer. (In that) she turns to his direction, by that she turns to the sacrificer. Thus he now leaves her off in his own quarter. (Fourth Brāhmaṇa Ends)

(Chapter Two Ends)
तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

स वै पदान्येवानुनिक्रामति स युत्तदान्युनिक्रामति वृक्षे एवं एवं तत्स सत
पदान्येवानुनिक्रामति यत्र वै वाचः प्रजातानि छन्दाशिस सस्मपदा वै शक्वरी पयाल्या छन्दां
tसस्मादेतानि सत्स पदान्युनिक्रामति स वै वाचः एवं रूपेणानुनिक्रामति ॥ १ ॥

सोईनुनिक्रामति वर्ष्यस्योदितिस्यादित्यासीति वाचामेवैतदाह सुदासि चन्द्रासीति
वाचामेवैतदाह बुहस्मितिवा सुद्रे रम्यातिविवाहः श्रव वै बृहस्पतिविन्धयु वै सुम्मा ब्रह्मा त्र्ये
साधो रम्यतिवृत्येवैतदाह रूद्रो वसुभिराचक इति रूद्रो वा आसामीषे तं हि पश्यो
नातियन्ति तथा नातियेति तत्स्राहाद रूद्रो वसुभिराचक इति ॥ २ ॥

आथ पदर्मभिजुहोति वृषो वा आज्ञे न स्त्रीमुे एतदाह तत्स न कृत्यस्य तस्मात्युनिक्रामति हिरण्यमुणास्य न वा अनन्त्राहलुत्वेऽहुयतेश्वेऽवा एतद् एत्तिति: यन्तिर्यहं
tथास्यैषाम्प्रिमयम्यं हिरण्यं भवति ॥ ३ ॥

स जुहोत्वदित्यास्त्वा मूर्त्तिज्ञानिषय त्वं अतिदित्यास्त्वा एतुःपरिष्ठाहु को
होत्वपरिष्ठाहुः कथाः मूर्त्ताः तस्मात्बहुहदित्यास्त्वा मूर्त्तिज्ञानिषयामृति देवयज्ञे पृथ्विवा इति
देवयज्ञे होत्वपृथिविः जुहोत्तीलायस्यथादेतानि गोवर्णहुला तस्या एतत्त्वे
tसस्मातदाहलायस्यथादेतानि घुटवत्स्थात्त्वेऽहुतवविराहति घुटवविराहति प्रदाय सुचमुयोक्तं हिरण्यं
सप्तः परिशिष्टिः वृषो वा स्त्रयो व्रेणेवैनामे तस्मात्त्वे परिशिष्टिः तथा नातियेति ॥ ४ ॥

स परिशिष्टिः रस्मातो वृजमानाये येवैतदाहः स्थाल्यां च चमसे बालपत्यसः
ते बन्धुपरिति यज्ञमानाये वैतदाहः ॥ ५ ॥

१. शुचमोहकुः Ca
1. He goes out indeed following the very footprints (of the cow). Why he goes out following the footprints is that thereby he surely takes hold of her. He goes out following seven footprints where the metres were born from speech. Of the metres, Śakvarī that has seven feet is the highest. Therefore, he goes out following these seven footprint. Indeed he goes out with the form of speech herself.

2. He goes out (chanting) “You are Vasus (belonging to Vasus), you are Aditi, you are Āditya (belonging to Āditya)”. Thus he addresses only speech. “You are Rudra, you are Candra”. Thus (too) he addresses only speech. (He chants), “May Bṛhaspati make you delight in happiness”. Indeed Bṛhaspati is ‘Brahman’; the sacrifice is verily ‘happiness’. He thus says (means) merely this, “May Brahma make you take delight in the good sacrifice!” (He chants) “Rudra, along with the Vasus, wishes for you”. Verily Rudra, has power over these (cattle); cattle do not indeed go beyond him. Similarly (this one too) does not go beyond. Therefore says he, “Rudra, with the Vasus, desires you”.

3. Then he offers in the footprint. She (ghee) is indeed the thunderbolt. Verily he spreads this (earth in the footprint) thus (with ghee). Having spread it, he takes it (the earth) up. Therefore, after having placed the gold in it, he offers (the ghee). An oblation is certainly not offered in anything other than fire. This thing vīz. gold is verily the seed of ‘Agni’. Thus this oblation of this (sacrificer) becomes offered in (the place) which has fire.

4. He offers (chanting), “I pour you on the head of Aditi”. This (earth) indeed is Aditi. He verily offers over her. Over, certainly, is this head. Therefore he says, “I pour you over the head of Aditi. (He says) “On the worshipping ground, of the earth”. He indeed offers thus in the worshipping ground of the earth. (He chants) “You are the footprint of the cow (Idā)”. Indeed the cow is Idā. This is her footprint. Therefore he says, “You are the footprint of Idā”. (He chants) “Oh one filled with ghee (with the offering made)”. Having offered, having removed the ‘Srūk’ spoon (and) the gold, he scrapes (draws lines by scratching) around with the wooden sword. The wooden sword is verily the thunderbolt. Thus he encloses this (earth in the footprint) all round with the very thunderbolt. Thereby (no one) trespasses.

5. He draws lines (scrapes) around, (chanting) “Take delight in us”. He verily says this only for the sake of the sacrificer. And then he puts it into the cooking pot or pan, (chanting) “Your relationship is with us”. He verily says (means) this for the sake of the sacrificer only.
अथ तत्राप ैव प्रविष्टाय देवनायकः परिलिखतो वै च विवा विनिशति
क्षिप्रविष्टाय व्रते वै भेषजः शास्तिसृतदिनः शास्त्या शायमयि तददिनः संबधति \Ⅱ ६ \Ⅱ

अथ युजमानाय प्रयच्छिन्ति त्ये यूयिक्षि देहि पश्चो वै रायस्वति पश्चाव हुतेवैतदाहासे
रायदेहि युजमानः प्रतिगःहाति पश्चो वै गुयो मयिः पश्चाव हुतेवैतदाहासे तथे रायस्योपेत
चिरीयायसततामनमभिमृशि तथौ अध्यस्यसतामनं पशुभ्यो नानैररेति \Ⅱ ७ \Ⅱ

अथ सोक्राम्या: पदं पत्त्वे प्रयज्ञित गृहा वै पत्ति पश्चो वै सोक्राम्या: पदं
गृहे गृहे वै दस्योपत्त्वादिनिर्दायति \Ⅱ ८ \Ⅱ

स प्रयज्ञिति ततो रायदेहि पश्चो वै रायस्वति त्यि रायस्व इत्येवैतदाहः \Ⅱ ९ \Ⅱ

अथ सोक्राम्या पद्यी: सुखायस्यायि सोमो वा एषा भवति तथासोम स्रोणसुधिशि तुषा
कृति सोमो योशा पत्ति शिष्युपथमेवैतत्त्राजनं क्रियते \Ⅱ १० \Ⅱ

स सुखायस्यायि सुखाय सुखद्विधा सं दक्षिणयोरुरुक्ष्यम\।
सा म आयुः प्रभुवेऽपि अहं तव वीरान्विवेद तव देविः
सुखायस्यायि मेवैतदासासे वीरान्विवेदिद्वये तव
संदृशीस्ति \Ⅱ ११ \Ⅱ

सा या बधुः पिङ्काशी सा सोक्राम्या:ग्राविष्टृ वै यत्र त्रेधा सहस्य व्यापरेताः
तदेकालिश्चियत तस्मादुक्तेतेहि यत्रेथा सहस्य व्याकुलैः केवलितश्चियत ता स्त्रेधा
व्याकुलताः त्रेधा प्राजनयताम् \Ⅱ १२ \Ⅱ

तस्मादुक्तेतुकण्याभ्यूऽनुकुमुः जिज्ञायुः परारजेये न पुराजिगे कतर्कःनैनोः
इन्द्रश: विविष्णू यदपस्मृत्यदः त्रेधा सहस्य वि तदनैोपस्मृतिः \Ⅱ १३ \Ⅱ

सा या बधुः पिङ्काशी ताः सोक्राम्यामथ या रोहिण्यशेताशी ता चार्त्त्र्यरी या
क्षिप्रियय संप्राम्याय जिज्ञायुः वार्त्त्रिविद्युदजनयथः या रोहिणीशेताशी तां पितृलोकं यते तुल्लथापनीि

2. व्यक्तित्व TE, P1, T1
3. उद्गातन्त्रय TE
4. जितेतुपुस्तकानी้ TE
6. Then he pours water there (in the footprint), where drawing lines around or scraping up they have reduced it or hurt it. Water indeed is medicine, (a means of) soothing water; he puts it together (heals it) with water.

7. Then he gives it (the scraped earth) to the sacrificer, (saying) “wealth.” He indeed says (means) this only “(there are) cattle in you”. The sacrificer accepts it (saying) “with us is wealth”. Indeed cattle are wealth. He verily says (means) only this, “cattle are with me”. Saying “May we not be separated from prosperity!” he (Adhvaryu) touches himself. Thereby the Adhvaryu does not exclude himself from (possession of) cattle.

8. Then, they give (earth from) the footprint of (the cow) with which Soma is bought. Indeed wife is the home. The footprint of (the cow) with which Soma is purchased means cattle. Thus he establishes the cattle in the house itself.

9. He hands it over, saying “In you, in you (are) riches”. Indeed cattle are riches. He verily says (means) these only, “In you, in you are cattle”.

10. Then he causes the (sacrificer’s) wife to be looked at by (the cow) with which Soma is purchased. This (cow) really becomes Soma, (the cow) by which they purchase Soma. Soma is indeed male. The (sacrificer’s) wife is female. Thus is produced verily a productive union (pair).

11. He shows her (to the cow) (as she chants), “I am being seen by divine intelligence, by ‘Dakṣinā’! (the sacrificial fee) which has a vast vision. Do not rob me of my life-span. I too shall not (take away your life). Oh goddess! With your benign sight, may I obtain sons!” He verily prays thus for the blessing, “In your benign sight, may I obtain sons!”

12. That one (cow) which is brown and which has tawny eyes—that (is the one) with which Soma is bought. When Indra and Viśṇu divided a thousand (cows) into three parts, then one was left over. Therefore, even now when they (people) may divide a thousand into three parts, one only would be left over. They (Indra and Viśṇu) made her into three varieties, produced in three ways.

13. Therefore, this too has been recited by the Rṣi (Veda), “Both of you conquered; (you) were not vanquished. Of the two, neither was defeated. What Indra and Viṣṇu contended for, that one thousand, the two divided into three parts”.

14. That one (cow) which is brown and tawny eyed (that they make) the Soma cow; cow (with which Soma is purchased); and what is red and does not have black eyes (i.e., has white eyes) that (they make) Indra’s (i.e., of the killer of Vṛtra), which—that belong to the killer of Vṛtra—they let off for the Kṣatriya who wins the battle; and what is red and black eyed that (they make) the one to follow (the Dikṣita) who dies (who goes to the world of manes). Therefore that one which alone is brown and tawny eyed, that indeed should be (the cow) for Soma purchase. If they may not be able to find that (such a one), what is raddish may serve (as the one
स वै पाणि अवनिव्यायः हिरण्यं बश्रीते स यदुस्यां हिरण्यं बश्रीते ह्रन्यं वा ह्रन्य� न तु लोकत्वमः सत्यं चैवानुतं च ततः सत्यं देव अनृत्य मनुष्या आग्रहेऽ वा एतदेवो यदिर्गृहं सत्येनाः युजुप्तुप्तुप्यानीति सत्येन सोमं पराहणानीति तस्माद्यस्यां हिरण्यं बश्रीते ॥ १ ॥

अथाह सोमोपणनमहार्य सोमपर्वणिहमाहरोणीण्माहरेति तद्यदेव शोभनतमं तत्सोमोपणनः स्याहसो ह्रासंव्रति स यो हैत्थोभनतमं कुरूते शोभोते हैव सोऽथ यो हैत्थदे विकुर्ते तथा हैव भवति तस्माद्येव शोभनतमं तत्सोमोपणनः स्याह ॥ २ ॥

स यद्यहोणीण्यथिविद्युः स एव स्याहसुणीयथिविद्युः सोमपर्वणिहस्यजः पूर्वार्थमकृत्य तदुपणीभाजनः स्याक्तबध्युर्वर्षी मुशमानो वादः ॥ ३ ॥

तौ प्राणी जप्तापि एष ते गायनः भाग इति म सोमाय ब्रूहादेष्टे ते जैस्त्थभो भाग इति म सोमाय ब्रूहादेष्टे ते जैगतो भाग इति म सोमाय ब्रूतच्छदोमानानाः सामाञ्च गच्छतादिति म सोमाय ब्रूतादिति ॥ ४ ॥

५ स्याहस्यहयात्ताशास्त्रां TE
to purchase Soma with), for that is its nearer colour. If they may not get even that, then what is red and what does not have black eyes—that may be (as Soma-cow). But he should not entertain even a desire for what has black-eyes. She (the cow that is chosen) should be one that has not been impregnated. Verily this one the Soma-cow is speech, in its true form. Speech is indeed fresh (not become stale by time). Indeed this one (cow) which has not been impregnated is certainly fresh. She (should be) of unpierced ears, not one-eyed, not having only one horn, (she should be) short statured, not lame, not having seven hooves (not having one hoof undivided) and (she should be) of one (uniform) colour. Such a one is indeed fresh. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. Having washed his two hands, he ties the (piece of) gold to this (finger) (the ring finger). The reason why he ties the gold to this is (this): This (universe) is indeed two-fold viz. ‘truth’ and ‘untruth’. There is no third. The gods are ‘truth’. Men are ‘untruth’. This thing viz. gold is verily the seed of Agni. (He chants) “Let me touch the tiny parts (of Soma) with ‘Truth’. Let me handle Soma by means of ‘Truth’. Therefore he ties (the piece of) gold in this (finger).

2. He then says, “Bring the binding (cloth) of Soma. Bring the wrapping (cloth) of Soma. Bring the head-band”. What is most shining that alone should be the Soma-cloth. For this becomes his (Soma’s) clothing. He who makes this (cloth) this most shining—he verily shines. And he who makes some (indifferent) thing as this (cloth)—he becomes so (insignificant) indeed. Therefore, only what is most shining should be the Soma-cloth.

3. If they get a head-band, it may indeed serve. If they do not obtain a head-band then, on their cutting off the fore-part of the Soma—wrapper itself that (cut off portion) may take the place of the head-band. Either the Adhvaryu or the sacrificer takes it.

4. Those two (Adhvaryu and sacrificer) move eastward, muttering, “Say to Soma for my sake, this part, related to Gāyatrī, is for you”. “Say to Soma for my sake, this part, of Trṣṭubh, is for you”. “Say to Soma for my sake, this part, related to Jagatī (metre) is for you”. “Say to Soma for my sake, may you obtain the sovereignty of the measures of the metres!”
तौ यदेवं जपतावित एकं वा एषं भागं क्रीयमाणोऽभिशक्तिरे ्त्वतोमशांसामेव सामाज्यं छंदसा राज्यं तस्मा एवैतत्तुर्वस्ताति वेदत्यति छंदसां वै त्वा सामाज्यं क्रीयाभमिमिं छंदसां राज्याय न मध्येपित्रिनि ह्यन्मेतद्विषुभिष्कृति तथा रात्र्याक्रयांभवति ॥ ५ ॥

अथ जपयेन्द्रन जन्वकं उपविशात्यास्माकोऽसीत्यागो होनं भवति सम्भागतांक्राक्रमण्यं क्रीष्णन्यवतिः तत्स्वादाहामाकोऽसीति शुक्रस्ते ग्रह्य इति शुक्रं ह्यमादुहं ग्रहीयन्यभवति विचिन्तस्वा विचिन्तान्न्यवति कृत्तमेवैं तत्करोति कृत्तस्तयाय ॥ ६ ॥

तद्धैवे यान्यौधिपियप्पले भवति तामपास्यने ्तदेवं कृत्तमु कुम्मु इति बदन्तस्ततु तथा न कुरैवत्क्रं तै सोमोविशोभण्या ओषध्यो यथा वै प्रस्तरोमपेतस्तत्त्वत्वति यान्यौधिपियप्पले भवति स यथा प्रस्तराचिच्छिद्धापास्यदेवं ह तस्मादेवत्तज्जुरेव जपेद्वेवं कृत्तं करोति ॥ ७ ॥

अथ सोमोऽपनहंं द्रिगुणं वा चदुरुणं वा कृत्त्वा प्राग्यदसं वोदगदसं वोपस्तीयं तत्समेवं ममिति स यदेवं ममिति तस्माहिं मनुष्येऽथ मात्रा यत्कौस्तो यत्कुम्भवे यथा का च मनुष्येऽथ मात्रा ॥ ८ ॥

सावित्राम ममिति सविता है देवानां प्रसविता सवितुप्रस्ततं एवैतम्ममीतेष्ठितर्चन्द्रसेष्य वै सृविणं छंदाशंसि यद्वित्तिच्छंदा: सः सब्धं छंदोदितिभिः वरस्यति ॥ ९ ॥

सु ममितेष्ठित्वं तव देवं सवितारमयौ: कविक्रममां च सत्यस्वं राधामिः प्रियं महति कविम्। ऊर्या यस्माति भि अद्वितीयसन्मिहितपण्याणिषिमीति सुकृत्वं कृपा स्वरतिः ॥ १० ॥

1. See notes
2. रात्र्याक्रयाः: Ca, see notes
3. तामपास्येवेतं: TE, T
5. (The reason) why they move, thus muttering is that the Soma, being purchased even in part is fully purchased and purchased is the sovereignty of the very metres, the dominion of the metres. Therefore, indeed, thus does he report at the outset, "I purchase you really for the sovereignty of the metres, for the dominion of the metres and not for killing". They indeed kill this (Soma) in that they thus squeeze him. Thereby he makes up his mind for the purchase.

6. Then he sits behind, with bended knees, (saying), "You are ours". For, he (Soma) has indeed come to him (the sacrificer) and him who has come, he is surely going to buy. Therefore he says, "You are ours". (He says) "Your sparkling (juice) is fit to be taken". For, from it he is going to take the pure (sparkling juice of) Soma. (He chants) "May those who collect you, collect you!" Thus he makes this (Soma) full for the sake of completeness.

7. In that matter, some people throw away any other plant (weed) that is fallen (into Soma), saying, "Thus we make this complete (Soma only)". One should not do so. Soma is indeed Kṣatra (the ruler) and the other plants are the common subjects. What other plant has fallen (into it) is to this (Soma) like (the food) that has been (grasped) by the mouth. This (throwing away of the weed) then becomes just like one may snatch and throw away what has been grasped (by the mouth). Therefore, now he should only mutter the Yajus (chant). Thus indeed he makes this (Soma) complete.

8. Having made (folded) the Soma-cloth into two or four and having spread it with its hem towards the east or towards the north, he measures out this (Soma) on it. Because he measures this, therefore there is this measure among men viz. measure of the store-room or the small (measuring) jar or any other measure there is among men.

9. He metes it out with a chant to Savitṛ; for Savitṛ is the impeller of the gods. Being impelled by Savitṛ does he verily measure it thus with a metre that goes beyond all (other) metres (in the number of syllables) (aticchandas). ‘Aticchandas’ really is (i.e. it contains) all the metres. (He measures with it, thinking) "May (this Soma) of mine be measured by all the metres!".

10. He measures it (chanting) "I praise that god (Savitṛ), impeller of the two protectors (Heaven and Earth), one of wise action, of rue impulsion, the holder of precious things, one of all-round pleasing aspect, the thoughtful one, one of surpassing intelligence, at whose impetus incomprehensible effulgence shines above. May the golden handed (Sun) of auspicious action and of fine movement, measure out (Soma) with compassion!"
एतरैव सर्वचिरेत्या चतुसूरभिरेत्या तिसुभिरेत्या ह्राध्यामेत्‌क्षेत्रेत्या पुनरेक्षेत्रेत्या ह्राध्यामेत्‌तिसुभिरेत्या सर्वचिरेत्या तिसुभिरेत्या। ११॥

स यदेवै न्याय ममीते विषाजेवैतत्त्वराचिः चार्चियं स युनिः सा प्राची देवेभो यज्ञ वहल्याचिः मनुष्यानवित ॥ १२॥

अथ यदेवदावत् न्याय ममीते हस्त एव एव दहलीनानाविया: करोति तस्मादिम्‌ अहुङ्गलयो नानाविषायस्मादप्रेक्षयार्धं कुरुतेऽथो ह्राध्याम्‌ ॥ १३॥

अथ यदेवदावत् न्याय ममीते तस्मादिम्‌ असःस्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्स्। १४॥

अथ समुद्धर्षेन ह्योपौफ़् र्योपौहिनित्वेति प्रजाज्यो ह्योपौट्तु ह्योपौपेनितिवेति तस्माचिरस्सस् चार्चियोपोर्नितिवेति ॥ १५॥

अथाकाश्मिभ करोति प्रजास्त्वानुपादाणित्वयिष्यमिदातीि एव एतद्राण यत्समांच्छि प्राणेनेति देवेन्मुल्ल्येन प्राणेवेन: प्रजा अनुपादानिति तस्मादाह प्रजास्त्वानु-प्राणित्वित ॥ १६॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

तं वे पणत एव स यदेन्त पणते तस्माहिद्वे सकृत्वा पण्यं तं वे पृष्ट्य पणते सोयचक्रन्त्रक्षणाधी तोमाः। इति क्रमे इत्याह तं वे ते क्रीणानीति क्रीणिहीन्याह कलुया ते क्रीणानीति ॥ १॥

स आह सोयचक्रियी भुयो वा अत: सोमो राजाभूतीति भुयो वा अत: सोमो राजाभूत अहांसु गोमहिमेत्तथ्यद्वृगैः प्रतिवृङ्कस्या: शृंतं तस्या दृष्टं तस्या आवत्तमं तस्या आविष्क्रो तस्या वरः नवनीतं तस्या घृतं तस्या: शारस्त्त्वयमस्तु ॥ २॥

४. चायुनिक V 1

१. सोमी राजा इति TE, P1, P2, T
11. With this very (chant) with all (fingers), with this (chant) with four (fingers), with this (chant) with three (fingers), with this (chant) with two (fingers), with this (chant) with one (finger), again with this (chant) with one, with this (chant) with two (fingers), with this (chant) with three (fingers), with this (chant) with four (fingers) and with this (chant) with all (fingers) and then also with the palms cupped together he throws (Soma).

12. As to why he measures out raising and bending, thereby he employs a Virāj (metre) thus that way (forward) and this way (backward). That which is that way conveys the sacrifice for the gods and that which is this way pleases men.

13. In that he verily measures raising and bending. He thus makes these everyone of the fingers acquire varied power (energies). Therefore indeed are these fingers of varied power. Therefore too, he makes half of it with one and then (the rest) with two.

14. Since he verily measures raising and bending, therefore these fingers are indeed not united. He metes out ten times. For, 'Virāj' is of ten syllables and Virāj certainly is the sacrifice. He thus accomplishes the very 'Virāj' the (shining) sacrifice.

15. Then, having gathered it up, he binds it (with the binding cloth), (chanting) "You for the sake of progeny". For, indeed for (obtaining) descendants he does thus to it in that it looks as if pressed in what has been bound up. Therefore, it looks as if pressed down between the shoulders and the head.

16. Then he makes a space (hole), as it were, (chanting) "May the descendants breathe (derive energy) after you". In that he compresses it. Thus he seems to close up (cover up) the vital breath, Thus (by making the hole) he relieves the very vital breath. With the vital breath that has thus been relieved by him, these creatures breathe (following it). Therefore he says, "May the creatures (descendants) breathe after you". (Second Brāhmaṇa ends)

BRĀHMĀNA III

1. He (the Adhvaryu) bargains over him (Soma). Since he thus haggles over him, therefore, all this even now becomes, sometime, verily the object of bargain (purchase). He haggles, having asked him (the possessor of Soma), "Oh seller of Soma! Is your Soma for sale?" He says to him (Adhvaryu), "It is for sale". (The Adhvaryu says) "Let me purchase it of you" "Purchase" says he (the Soma seller). (The Adhvaryu says) "Let me purchase it for one sixteenth (of the cow)".

2. The seller of Soma says, "King Soma certainly deserves more than this". The Adhvaryu (says), "Indeed King Soma deserves more than this. But the greatness (value) of the cow is great. From the cow (comes) fresh milk, from her the boiled milk, from her the curds, from her the sour cream, from her the curdled milk, from her the watery portion of the curdled milk, from her the butter, from her the ghee, from her the clotted milk and from her the whey.
शफेन ते क्रीणानीति भूयो वा अतः सोमो राजाहृतीत्वेवाह्रोह सोमविनिक्रयायी भूयो वा अतः सोमो राजाहृति भूयो वा अतः सोमो राजाहृति महास्तवेव गोरीमहीमेवाद्वयप्रितास्वेव प्रतिसंख्यायाह पदा तेकेश्ने ते ग्ववा ते क्रीणानीति क्रीति सोमो राजेत्याह वायानि सृंस्पष्ये ति \( 3 \)

स सृंस्पष्ये ति चतुर्थ ६ चागा वर्प्रेण चेष्टापरिमयुनो गावाक्ष्रुतिसंस्तु ति स यदववृद्धाहाश पुरः संपादज्य्यति तस्मात्वपिदमा अनुष्ठितविवेश्याग्रहुर्थ परः संपादयति स यद्वुयो वा अतः सोमो राजाहृतीत्वेतावदेव सोमविनिक्रयाहृतैतास्तास्तासा ततिन व्यर्थो गोरीमहीमेव वर्ष्योः संपाद्यत्ति महितो वै सोमो देवो हि स गाम्येत्य्यन्यत्वेत्यास्तासा ततिन व्यर्थो गोरीमहीमेव विवाहनस्या क्रीणाचितिः ते वै पुनः कृतः रण्ते संवत्स्यस्माति वजः पुष्वः संवत्स्यस्य तं पञ्जीप्रिल्प्रिति तस्मात्प्रेत वृद्ध तृत्यः पञ्जते \( 4 \)

अथवेन हिरण्येन क्रीणाति चतुर्थ त्वा चन्द्रपण क्रीणामुति चतुर्थ होनमेत्यच्चड्क्रण क्रीणाति यत्सऽमः हिरण्येन शुक्रः शुक्रेणेति शुक्रः होनमेत्यच्चड्क्रण क्रीणाति यत्सऽमः हिरण्येनामुतमुत्तमः होनमेत्यनुतमः क्रीणाति यत्सऽमः हिरण्येन \( 5 \)

अथ पुनर्प्राद्योते समः ते गौर्यविस्ते ते चन्द्राणीति व्यस्तिति तदाध्येत्यस्य शृऽ स्वयं चन्द्राणीति चन्द्राणीति तस्मात्वाहायस्मे ते चन्द्राणीति \( 6 \)

अथैनमाज्यावाविवरीया पञ्जते संवत्स्तनुस्प्रविन्ति तपसोऽ ह वा अस्यत्रा संभूता तस्मात्वाहततपस्तनुस्प्रविन्ति प्रज्जपत्ति इति यन्ति संवत्सरः विज्ञायते तेन प्रज्जपत्ति इति परमानु शृऽ चन्द्रस्य इति यन्ति संवत्सरः विज्ञायते तेन परमः पशुः सहस्यकार्क पुष्यमित्यांश्चेत्रे मेवत्तासस्ते भूमा वै सहस्यकार्काः भूम्यो वै श्रीराधिश्चेत्रेत्वात्वात्वास्ते श्रद्ध गच्छेयमिति तस्मादाहह सहस्यकार्क पुष्यमिति \( 7 \)

\( 2 \) हिरण्येनामुतमुत्तमः काल
3. Let me purchase (Soma) of you with a hoof (one eighth of the cow)”. The seller of Soma verily says “King Soma deserves more than this”. The Adhvaryu says, “Indeed King Soma deserves more than this. But the greatness (value) of the cow is certainly great”. Having enumerated these very things he says, “Let me purchase (Soma) of you with the foot (of the cow) (one fourth of the cow), let me purchase (Soma) of you with half (of the cow), let me purchase (Soma) of you with the (whole) cow”. (The Soma Seller says) “King Soma has been purchased (by you). Show the nourishing things (that from the price)”.

4. He shows, “Gold, goat, cloth, milk cow, a pair of Kine, three other (cows)”. As he first (before finalizing) says (bargains) and thereafter the other one finalises, therefore even now in human (transaction), they bargain only before, and then he clinches the bargain (finalises). The reason why the seller of Soma says merely so much, “King Soma surely deserves more than this”, and then the Adhvaryu shows these essences and the products of the cow is that Soma is already glorified for he is a god. Thus he (the Adhvaryu) thus glorifies only the cow, thinking, “May he who knows these essences and the products purchase this (cow)!”. He verily bargains five times. The sacrifice is of the measure of the year and the seasons of the year are five. He obtains it (the sacrifice) by means of five. Therefore he bargains five times.

5. Then he purchases this (Soma) with gold, (saying) “I purchase you (Soma) the shining one with (gold) the shining one”. In that he purchases Soma with the gold, he really thus purchases this shining one with the shining one. (He says) “The brilliant one with the brilliant (I purchase)”. Thus he verily purchases the brilliant with the brilliant in that (he purchases) Soma with the gold. (He says), “(I purchase) the undying with the undying”. Indeed he purchases the immortal with the immortal in that he purchases Soma with the gold.

6. Then he (the Adhvaryu) takes it back again, (saying) “In the sacrificer (unifier) of your cow”. He places it down (saying) “In us (in our sacrificer) be your shining ones”. What is verily its vital energy that he places in this (sacrificer). And then he purchases (the Soma) thus with the (mere) body (of the gold). Therefore he says, “In us (in our sacrificer) (be) your shining ones”.

7. He then bargains for this (Soma) with a she-goat whose neck is turned thitherward, (chanting) “You are the body of austerities”. This (she-goat) has been born of the austerities of this (Prajāpāti). Therefore he says, “You are the body of austerities”. (He says) “The colour of Prajāpāti”. In that she brings forth (offspring) in the year, thereby there is (in her) the colour of Prajāpāti. (He says) “You are bought with the best animal”. It is the best animal in that it brings forth thrice in a year. (He says) “May I increase with a thousand fold increase!” Thus he verily prays for the blessing. ‘Abundance’ verily is a thousand fold increase. Indeed abundance is prosperity. Thus he verily prays for the blessing, “May I attain prosperity!” Therefore he says, “May I increase with a thousand fold increase!”.```
स यदाज्ञ प्रदाय सोममादते युद्धनमज्यैव प्रच्याययति तस्मादः प्राग्यानां नामाजाः है वै 
नामात्वादात्वायुस्तस्मादनाम सोममादतेः।८॥

सा आदते मिन्नो न एह सुभित्रध इत्विहिःसतः: शिव एधीत्येवैतदाह यदाह मिन्नो न 
एह सुभित्रध इत्विहिःसतः शुभित्रध इत्विहिःसतः दुख्षिणामितीन्द्रो यज्ञमनस्त्वर्तप्रायिक ऊर्जपाणातित 
तस्मादहे न्द्रस्योहराम्बिशु दुख्षिणामित्युनुसन्त्तमिति प्रियः प्रियामित्येवैतदाह 
यदाहोशुनुसन्त्तमिति श्योः: स्योनिःतिशिवः स्वरस्वित्येवैतदाह॥९॥

अथ शिवोपपरुत्त्वं जपति स्वात भाजात्वायु बुम्भारे हास्त सुहस्त कृष्णानो। एते वः 
सोमक्रयानास्तांत्रिकः मा वो दमशिष्येवेता श्यां हो एते भाजानेन य एते पोत्वः 
सोमपाला धिश्याः एतान्तु वै तेषां नामानि तेष्य एवेनानेतदनुसिद्धित तथो तेषामनृणो भवति 
॥१०॥

शिवेष्टावत्य जपति स्वात भाजात्वायु बुम्भारे हास्त सुहस्त कृष्णानो। एते वः 
सोमक्रयानास्तांत्रिकः मा वो दमशिष्येवेता श्यां हो एते भाजानेन य एते पोत्वः 
सोमपाला धिश्याः एतान्तु वै तेषां नामानि तेष्य एवेनानेतदनुसिद्धित तथो तेषामनृणो भवति 
॥११॥

अथ जपति पुरि माये दुधुर्तिराधार्धस्वाय मा सुचिन्ते भजेत्यासर्वे वा एथमेतत्सौ 
आपाभि स आगाउ उपोक्षिष्ठि ततस्तत्मिकोंरेति ब्रत्र प्रक्षिनवित यददासिनमाग्नातु 
उपोक्षिष्ठि तत्रेवेवे देवानां ब्राह्मणस्तम्बेवेतदुभ्रावति तथास्य तत्र मिथ्याकृत्व भवति तथा ब्रात 
न प्रक्षिनाति पुरि माये दुधुर्तिराधार्धस्वाय नात्र तिरोहितमिवास्त्वाः मा सुचिन्ते भजेत्याः मा 
साधौ भजेत्येवेतदाताहो पुष्पा स्वयुपोदशाम्यामातोः अन्ते त्वागुम्युवाते वै सोमस्तम्बेव 
नुसिद्धित तस्य नारिग त्वात् भवति य एतममुतां सोममनुसिद्धित। ॥१२॥

अथ जपति प्रति फ्यथायमपवहि स्वस्तिगामनेहस्मित्येवस्माद्वै देवा विभयां 
चकुण्डरेण इममनतरं नाप्तसुरश्चि न हन्युरिति त एतोन स्वस्तेत्यावश्चां तथो वा एके एतोन 
स्वस्तेत्येवित प्रति फ्यथायमपवहि स्वस्तिगामनेहस्मिति नात्र तिरोहितमिवास्त्वाः येन विष्ठा: 
परि हिद्दो वृणकिविन्दते वरिष्ठि येन विष्ठा नाप्तसु: परिृणकिविष्ठा श्रेय इत्दिमित्यनवस्तीपुरादाह
8. In so far as he takes Soma after having given the she-goat and in that he makes (Soma) come down (to him) by means of the she-goat (ajā), therefore indeed is this (she-goat) is known as ‘ājā’ (she who drives thither). It is indeed ‘ājā’ that they call ‘ājā’. Therefore he takes the Soma after having given the she-goat (ajā).

9. He takes (Soma) (chanting), “Oh friend! Oh bestower of good friends! come”. He verily says (means) this only, “Be auspicious to us, without hurting us”, when he says, “Oh friend! Oh bestower of good friends! Come”. (He says) “Enter (be seated on) the right thigh of Indra”. The sacrificer is Indra. Thus he now places (Soma) on his right thigh. Therefore he says, “Sit on the right thigh of Indra”. (He chants) “The desirous one on the desirous”. When he says “The desirous one on the desiring one” he verily says (means) this only “the beloved one on the beloved one”. (He chants) “The pleasing one on the pleasing one”. He verily says (means) this only, “The auspicious one on the auspicious one”.

10. Then he uncovers his head. Indeed he who undertakes the vow becomes an embryo. He has produced this sacrifice. This then remains an embryo till the pressing of soma. Therefore he remains as if enclosed. The embryo is verily covered, as it were. Therefore the sacrificer uncovers his head.

11. Having turned his head away, he mutters, “Oh Svāna! Bhṛaja! Anghāri! Bambhāṇ! Hasta! Suhasta! Kṛśānu! These are the things for you with which Soma is purchased. Guard them. May they not fail you!” Indeed these (things) by sharing belong to those who are the Gandharvas. the attentive guardians of Soma. He thus indicates these names verily to them. Thereby he becomes free from debt to them.

12. Then he mutters, “Oh! Agni! Keep me from evil conduct. Make me have recourse to right conduct”. Verily Soma comes now to this (sacrificer) who is seated. When he has come, he (the sacrificer) gets up. Thereby he does wrong; he breaks the vow. The reason why he (Soma) comes to him (the sacrificer) who is seated and when he has come he gets up is that indeed Agni is indeed the lord of vow for the gods and now he (the sacrificer) verily approaches him (Agni). Thereby his vow does not become violated. Thus he does not break the vow. (He chants) “Oh Agni! Keep me from evil behaviour”. Here it (the meaning) is not obscure. (He chants) “Make me resort to right conduct”. He verily says (means) this only, “Make me resort to proper (conduct)”. (He chants), “I have risen with rising life, with good life, following the immortal”. Soma is indeed immortal. Thus he rises following Soma. There is no affliction, no destruction to him who thus rises following (the arrival of) this immortal Soma.

13. Then he mutters, “We have reached the path that leads to wel-being and which is free from danger”. The gods verily feared this that it might not be that the terrible Rakṣasas would not destroy this (sacrificer) midway. They attained welfare
तं च इति पाणिना हरस्यमासा पुरीकरित्वा महयत्थेवें तत्तत्त्वास्मयास्मिन्दाविति यथाव वा
अनु त्रहाससामाचिर्म स्वातं बीजमभवहरस्यनोदावित्वा II १३ II

स यदनम्पमात्ते क्रीणत्यापो वा अस्स्य रस: सरसम्बेवनं तत्तक्रीणात्सथाय यदेनः
हिरण्यन क्रीणाति सस्यक्षमाश्वेवनं तत्तक्रीणात्सथाय यदेनाच्या क्रीणाति सत्तपसमेवनं तत्तक्रीणात्सथाय
यदेनं बाससा क्रीणाति त्वगा अस्स वास: सत्तचेम्बेवनं तत्तक्रीणात्सथाय यदेनं धन्यः
क्रीणाति सारिशेम्बेवनं तत्तक्रीणात्सथाय यदेनं मिश्यनाभ्या क्रीणाति समिश्यनमेवनं तत्तक्रीणाति
तस्मादेता अन्युत्ता: सोमक्रयाणम्यो भवन्ति तं च दशाभिरेव क्रीणाति नामशाभिरेव शक्षायो च
विशार्दिकरुल वै वस्त्रो वैराजः सोमो विराजमेवंत्यज्ञंभविसंपादयतयम्पि दृष्ट क्रय इति
हैकेनद्वायं वात्यं वा गां प्रयाण्च्यन्ति II १४ II इति तृतीयं ब्राह्मणम् II

चतुर्थं ब्राह्मणम्

स वै क्रृष्णाणां नील आस्तृत्यन्त्यदियत्यस्त्वास्मीति सोऽस्मावेतस्य युज्यो
वन्यस्तिक्षिप्ताणाः स्ताद्यादित्वे सदा आसीदेत्यन्तरिक्ष्यतमिव वा एतत्तदन इत्युँ वा
अदितिरिः प्रतिषठा तेधनम्बसाद्यादित्वं प्रतिषठा श्राण्ट प्रतिषठायिति तस्मादाहादित्वे सदा
आसीदेति II १ II

अथाशिच्छृत्यस्ताद्याद द्यामृषभो अन्तरिक्ष्यमिम्मिति वरिमाणं पुर्थिवं इत्येत्तमाद्ध
वै देशवं देशस्य स्त्र्युक्तमिन्तरात्सां नाशत्रार्काः सु न हस्युभितित तदेत्छमेनालोकानाम्स्वरूपृ
ज्यायांशमें वधातकरोति तस्य हि न हस्युभिति तदेत्छमेने लोको आस्यता: स्त्यान्वितितिः
भवना अर्थारिः समाप्तिः तुदेत्छमें सर्बमात्स्वृणौति ज्यायांशमें वधातकरोति तस्य हि न

१. समाप्तिः Ca, My, Pa
by means of this (chant). In that manner indeed, this (sacrificer) attains well-being by means of this (chant), "We have reached the path that leads to well-being and that is free from danger". There is nothing obscure in this. (He chants) "By which he destroys all enemies and obtains wealth". He verily says (means) only this, "By which he destroys all destructive (evil forces) and attains welfare thus". Saying "Him, verily" they carry (Soma), in their hand and then convey him by means of the cart. Thus he verily glorifies him (Soma). He indeed puts virility into him. People follow the sacrifice, indeed. Therefore they carry the seed on their head (towards the field) and bring (the corn) by means of the cart.

14. (The reason) why he purchases it near water is (this). Water indeed is the essence of this (Soma). Thus he purchases this which is verily sapful. And when he purchases this with gold, he thus purchases this indeed virile (lustrious). When he purchases this with the she-goat, he thus verily purchases this which has heat (austerity). And when he purchases this with cloth, its dress indeed is its skin - thus he purchases this which has its skin. When he then, purchases this with the milch cow, he purchases it thus with its milk (to be mixed with Soma). And when he purchases this with a pair of (Kine), he thereby purchases this (Soma) verily with a mate. Therefore these prices for Soma do not fall off. Indeed he purchases it with only ten and not with other than ten. Virāj (metre) is verily of ten syllables. Virāj indeed is sacrifice. Soma is of Virāj. Thus he (the sacrificer) brings about the sacrifice which is of Virāj. Some give an ox or some other bull, (thinking) "this is certainly an advance (prior) purchase". (Third Brāhmaṇa Ends)

**BRĀHMAṆA IV**

1. He spreads the black antelope skin verily in the enclosed central portion (of the cart), (chanting) "You are the skin of Aditi". That (former explanation) is itself the significance of this Yajus (chant). On that he places the king (Soma), (chanting) "Sit on the seat of Aditi". This thing viz., the cart is, as it were, of the form of the mid-region (aerial region), This (earth) is indeed Aditi. This is the firm resting place. Placing it thus in the cart, he establishes it in this firm resting place. Therefore he says, "Sit on the seat of Aditi".

2. He then touches it (chanting) "The shower (the bull) (Soma) has propped up the sky and the aerial region and has measured the vastness of the earth". The gods were verily afraid of this, (thinking) "May not the destructive Raksāsas kill this (bull) ours, in between?" Thus, he (the sacrificer) reinforces these worlds with this; he makes this greater, (to be beyond) the (threat of) destruction. Indeed there is none as slayer of one by whom all this (universe) has been strengthened. (He chants), "The paramount Lord has occupied all the worlds". Thus he reinforces all this (universe) with this (Soma); he makes this (superior) beyond death. There is
हन्तास्ति वेनेदं सर्वमात्रस्तं स्याधिक्षेत्रानि वरुणस्य ग्राहनीति तदन्तमावस्य स्वर्गमनवत्तर करोत्यप्रत्यरुप्याविम मस्मादाह विष्णुस्य वरुणस्य ग्राहनीति II 2 II

अथैनं पर्यतनोति नेदेनं सर्वतो नाश्या रक्षानिः नृ हिन्दुनिति तिर इव वै देवामुनिभियसितरं इवैतकरोति गर्वो वा एष भवत्या सिवयासितरं इव वै गर्भस्तम्पात्योतनोति II 3 II

स पर्यतनोति वनेशु व्यन्तरिक्षं ततनेति वनेशु हीरसेषु वृश्चिक्षत्वतिक्षं नितं तस्मादाह वनेशु व्यन्तरिक्षं ततनेति वाजमवर्तसु पुष्य उस्तियासिति पुमाःसो वा अर्ब्बतो वीर्य वाजः पुष्योः वीर्यमिथेियतेिदाह यदाह वाजमवर्तिति पुष्य उस्तियासिति पुष्य उ हीरसेषुस्य असु हल्लकु मुं चूचु चरुणो विश्वयाग्निमिति हल्लकु वायं कुरसाः प्रजानां मनोजेन: प्रविष्टस्तम्पादाह हल्लकु कोण्यमिति वरुणो विश्वयाग्निमिति विश्व वायमग्रिवासु प्रजाः प्रविष्टे दिवि सुर्यमद्वातंसम्मद्राविति दिवि हसां सुस्यो हिति: सोममद्रावित्यवर्तिय वायमेषु गिरिः सोमो हितस्तम्पादाह सोममद्राविति II 4 II

अथ यदि हेक्रृणास्त्ये भवतस्यवयर्न्यतरूवस्तात्त्र्याहताहिति यथानेकं भवति
क्रृणासित्रीया अवकृ प्रत्यानहाति II 5 II

तदभिमनत्वसु सूर्यस्य चक्षुसारोहायङ्गेश्वरः करीकामाः। यद्दशीश्वरीश्वे भाजमानो 
विष्णुशिजन्ति सूर्यमहास्यमुषुस्तम्पात्तायोगां करोति तथो हास्य सुर्य एव अर्ब्बस्तम्पादः रक्षास्यम्प्रभमद्रेियत्यमथ्येियोस्य निवाते वहिति II 6 II

अऽभोजेते फलके भवतस्तदस्तलेिण्यं तितक्षयुधब्रह्मण्या प्राज्ञति को ह्यतमहाद्वित्यभ्योलुवः। 
श्रीमाधोष उपाधिरोहानमस्तम्पादिक्ष्मप्राज्ञति पर्णशुख्राया प्राज्ञतेया वा अरुक्षा युत्तयीश्वा 
तस्मातप्रचाया प्राज्ञत्यौ सुभाद आमावास्ये यदुदिक्षितसम्मस्य न्यकं तदिहायस्तिदिति 
तस्मातप्रचाया प्राज्ञति II 7 II

2. स्वर्गम: हिन्दुनिति Ca, see notes
3. पुष्योः वीर्यमिथेियतेिदाह Ca, see notes
4. अभोजेते TE, T, K
certainly no slayer of him by whom all this has been strengthened. (He chants) "All these, verily are Varuṇa's ordinances". Thus he makes all this (universe) follow in the path of this (Varuṇa), unopposed to him. Therefore he says, "Surely all those are the ordinances of Varuṇa".

3. Then he wraps up this (Soma) lest the destructive Rakṣasas should hurt him all around. Indeed the gods are hidden, as it were, from men. Thus he makes this (Soma) concealed, as it were. Verily this becomes an embryo till the pressing (of Soma). The embryo is surely hidden. Therefore he wraps it (Soma) up.

4. Then he wraps this (Soma) up, (chanting) "Over the woods he has spread out the mid-region". Indeed over the tree tops in the woods is this aerial region stretched. Therefore he says, "Over the woods he spreads out the mid region". (He chants) "Strength in the horses and milk in the cows". Verily the horses are males (men). Virility is strength. When he says "Strength in the horses" he verily says (means) only this, "Virility in men". (He chants) "Milk in the Cows". This milk is indeed in the cows. (He chants) "Varuṇa (has placed) wisdom (thought) in the hearts and fire in the creatures". Indeed into the hearts of these creatures has this thought that has the speed of mind entered. Therefore says he, "Wisdom (thought) in to the hearts". (He chants) "Varuṇa (has placed) five into the creatures". For this fire has entered into these creatures, the beings. (He chants) "The sun in the sky has he placed and Soma in the mountain". Indeed the yonder sun has been placed in the sky. "Soma in the mountain". Indeed this Soma has been placed in these mountains, these rocks. Therefore he says, "Soma in the mountains".

5. If there are two black antelope skins, one of the two he fastens (as a flag) in front, (in the east). If there is only one, he cuts off the neck of the deer-skin and fastens it up as a flag.

6. He sacrifices it with a chant, "Ascend to the eye of the Sun and the pupil of the eye of Agni, where you reach with these horses, shining with the wise (Soma)". Thus he verily makes the Sun to be moving ahead in front. Thereby the very Sun moves in front of this (Soma) driving away the destructive Rakṣasas and breaking them up and then conveys this (Soma) in a fearless, safe (danger-free) windless place.

7. And now, there are two raised planks. Standing between them, the Subrahmanyā drives (the oxen). Who is fit to ascend beside him (Soma)? Indeed this (Soma) is superior to the person who may climb beside him. Therefore he (Subrahmanyā) drives, standing below. He drives (prods) with the twig of palāśa. This thing viz. the palāśa branch is not at all hard. Therefore he drives with a palāśa branch, and (he thinks) "whatever of Soma was formerly in the New Moon ritual inherent (hidden) may that be here now too". Therefore he drives with the palāśa branch.
अथानिध्यावाजनिततो यथुभौत। कुष्णो भवतो । न्यतासो द्विद्वाहदुर्वर्ये पूर्णेऽनानित | वर्षीययति वर्षीयीयवेतेतु। विज्ञानम्। ॥ ८ ॥
स दुःखिणमेवारे युनक्तथ सव्यृ सत्वा । अथं मानूषे युनक्तथैवं देवत्रा। ॥ ९ ॥
ताविभिमणमद उसा पुतं धूर्विहावित्युसै। होतो धूर्विहो होता। युज्येयं यमनश्रू हितज्ञाय तिर्यगिकारवहितेचित्तवेतेतु। यदाहान श्रू हरिमवित्युपकृताविचित्तवेतेतु। भ्राह्मचर्यानिविद ब्रह्मचर्यानिविद होतो स्वस्ति यज्ञमानस्य गृहान्नगच्छतिम्यथा। नदेनमत्तरा। नाप्त्रा रक्षासि हिन्नस्थिति। ॥ १० ॥
अथाः सोमाय प्रोह्मणायातपूवृगीति परुः हृणामाणीयति वान्हाः होता वाचवत्यहश्चैः मेशसि प्रवचवस्म भुववस्तत इत्येष वस्थत भो भवति तस्मादेष न रुजान्च न नादिर्वेतस्थो पुर्वो राज्योभिविदति तथापाश्च एव। भन्तो भवति तस्मादेष भो मेतसीति प्रवचवस्म भुववस्तत इत्येष होस्ति सवर्ष्यं भुवनानामिषेः विश्वास्य धमानीतीज्ञानि वे ध्यामानि सर्ववश्च भुज्ञानीतीचित्ते। त्यहां त्यां सवर्ष्यचर्याय परिपरिणं विदन्ना त्या परिपत्तिन्यो विदन्ना त्याः वुकाअवायो विदिवति नदेनमत्तरा। नाप्त्रा रक्षासि हिन्नस्थिति यथो भूत्वा प्रस्वत यज्ञमानस्य गृहान्नगच्छ ततो संस्कृततिमति च च एववेतेतु। प्रवदयत्येतु असो बलदिं ववसं युज्ञवेनस्तस्त्ववति रक्षासि। नाववचिति तदुप्रयोगवेतेतु एववेतेतु। प्रवदयत्यशायेदं शरीरमेवानानावहितं यज्ञमानस्य गृहान्नगच्छ ततो संस्कृततिमति नात्र तित्योहितिविविति। ॥ ११ ॥
अथ सुब्रह्मण्यायहितति यथा येष्य। पक्षवस्त्यातेभ्यो। निवेदयेदा मा गच्छय पक्षस्यम व। इत्येवमेतेवेभ्यो एव। यथा निवेदयति ब्रह्म। वे देवान्नृचायविति ब्रह्मो एववेतेत्वमेवचत्वाय। यज्ञमभि तस्मादसुब्रह्मण्यायामहिति। ॥ १२ ॥
स आयहितसुब्रह्मण्यूः ॥३। सुब्रह्मण्यूः ॥३। सुब्रह्मण्यूः। मितीद्वारागच्छतीनां यज्ञस्य। देवता। तस्मादसुह्रुद्वागच्छति हरिः आप्तवेतो मेधार्थयेंमेवृहण ध्वस्य। यथेसु गोरावस्थनादिनहारायें। जारेिति यान्वेवायु। चत्रणानि तैववेतेत्रुम्मुदोपिषितति तैरेण प्रमोदयति कौशिक ब्राह्मण। ॥

५. नदेनमत्तरा Ca
8. Then they drive the two oxen. If both of them are black or one of the two is (black) then he should know that Parjanya is going to pour rain abundantly and (Parjanya) will (surely) rain. This indeed is knowledge.

9. First he yokes verily the right one and then the left. In human (practice) one yokes the left indeed first. And it is thus with reference to the gods.

10. He sanctifies, then, with ‘mantras’ (chants), “Oh bright ones, come, you two bearers of the Yoke!” “Verily these two are bright; indeed these two are the bearers of the yoke. (He chants) “You two, be yoked without tears when he says “tearless”, he verily says (means) only this, “unafflicted”. (He chants) “Not killers of men”. He verily says (means) only this “not perpetrators of evil (wrong)”. (He chants) “Prompters of Brahman”. Indeed these two are prompters of Brahman (the priest). (He chants) “Auspiciously you two go to the residence of the sacrificer”, lest the destructive Rakṣasas harm (them) in the way.

11. Then he says, “Recite for Soma who is being carried on (in the cart)” or “for Soma who is being carried around”. The Hotṛ recites. The Adhvaryu makes him (the sacrificer) say “You are auspicious to me. Oh lord of the world! Get down (from the cart)!”. Indeed this (Soma) is auspicious to this (sacrificer). Therefore this (Soma) indeed becomes auspicious to this (sacrificer). Therefore this (sacrificer) does not respect even a king. And yet he salutes (addresses) the kings first. Thereby this (Soma) himself becomes auspicious to this (sacrificer). Therefore he says, “You are auspicious to me”. (He chants) “Get down, Oh lord of the world!” This (Soma) indeed has power over all these worlds. (He says) “Towards all abodes”. All dwellings are indeed limbs. He verily says (means) only this “towards the limbs” (He chants) “May not enemies find you! May not high-way men find you! May not malicious wolves find you!” (thinking) “If not (if this prayerful blessing is not made), the destructive Rakṣasas might harm this (Soma) in between (on his way). (He chants) “Having become a falcon, fly away, go to the house of the sacrificer. That (place) has been cleared (prepared) for us”. The bird itself makes this (Soma) which thus, reaches (the gods/sacrificer). This one viz., the falcon is, among the birds, most vigorous and strongest. The Rakṣasas do not pursue it. Thus the bird itself makes this (Soma) which is thus, reach (the gods/sacrificer). And then they now bring by the cart only the body of it (Soma). “Go to the residence of the sacrificer. That has been cleared (prepared) for us” - there is nothing obscure, as it, were, in this.

12. Then he invokes the ‘Subrahmanya’ (litany) just as one would announce to those for whom he is going to cook (food), “Come! Now I am going to cook for you”. Now he thus announces this sacrifice to the gods. Brahman indeed makes the gods come down. By the Brahman (chant) he thus makes the gods come down towards this sacrifice. Therefore he invokes the ‘Subrahmanya’.

13. He invokes (reciting) “Subrahmanyo, Subrahmanyo, Subrahmanyo” (He chants) “Oh Indra! Come”. (Indra is the deity of the sacrifice. Therefore he says, “Oh Indra! Come”). (He chants) “Oh, possessor of horses! Come. Oh ram of
गौतम बुद्धाप्रिय श्रद्धालुदार्शिकनाथानि यदृत्तम बुद्धाप्रिय देवा ब्रह्मण आगच्छले तद्वेवाय श्रद्धाप्रिय यु उ चेमे मनुष्यदेवा ब्रह्मण: शुभ्रवातःसौधे-इंचनादातिहृद्यथाय भविष्यते ये याज्ञवल्क्यं सुत्यामाणगच्छति स यथा वेध्यः पक्ष्यन्तस्यातेभ्यो निवेद्येत् तिथिमाहारागच्छादाथ् तद: पक्षास्तीयेक्षेत्रेभ्यं एतं यद्य निवेदयति।। १३।।

अथश्रीरोपगीयेन पशुना प्रतिप्रस्थाता प्रत्युपपतिष्ठेवोग्रीपीयो वा एतमन्तर्ज्ञभमादश्या यो दीक्षत आयामानवस्त्रां हादो दीक्षणां हविभवति यु उ वै विश्वः सोमो वै स हविधानोभवति तस्मादनमुक्षिणात्तर्ज्ञभमादश्या स एतेन पशुना शुभ्रामात्मनं निष्क्रीणाति तेन निष्क्रीयेन स्वेन सतात्मना यज्ञः।। १४।।

स द्रिष्याः स्वातिः रेवतः हि भविष्यति स कृष्णासः स्यात्तद्वेद्यनियो आपततरं यदि कृष्णासः न विमेदग्रधिरसारः स्यायां नियमपुस्तस्य स्थातु।। १५।।

ततौक आहवनीयायाल्पकृतमायाप्रत्युपपतिष्ठेव मृगमृगरणां सोम इत्युस्थायः तह् सद्यायिनो निष्क्रीणीयम् इति वदनासुदुः तथा न कुर्याविष्टं वा एतो कव च संतो सहैव तस्मादुपकृतं नान्दिवेत्।। १६।।

सोर्वभिमनयं नमो मिन्द्रस्य वृहुनस्य चक्रसे महो देवाय तदुदं सप्त्यं। दूरे दुष्टे देवाराताय केतवे दिवसुप्रार्कृयां सुवार्यां संस्तते नम एवास्मा पुरूषा करस्य मिन्द्रायेवेनैवेत्कुरुते।। १७।।

अथोपस्तभ्रमति वृहस्योक्ष्मक्षमस्यति वृहम्भर स्कम्भपर्यन्ती स्थ इति श्रमे उद्द्हर्ति कृष्णो होश भवत्या सुत्यायः।। १८।।

अथ चत्वार आसन्तिमृद्धिच्छलति हौ वा अस्म मानुषाय राज्ञ उद्द्धार्तस्य चत्वारो योडस्य सकृत्स्वस्यामुं ओषधाय भवत्वं वा ऊर्धुम्बरस्तस्मादौद्रम्बरी भवत्वधोनामधिम भवत्येष हि रेतस आशयो रेतो हि स्थं।। १९।।

६. नियोपेतविवेचन Ca
Medhātithi! Oh woman (wife) of Vṛṣṇaśva! Oh overpowering buffalo! Oh lover of Aḥalyā!” He (the sacrificer) desires to make this (Indra) joyous, thus (recounting) with those very actions which were his. With them does he make this (Indra) happy. (He says) “Oh Kausika! Oh Brāhmaṇa! You who call yourself Gautama! was first devised by Āruni formerly, (he chants) “Oh gods! Oh priests! Come”. Thus he also invites the gods. There is also a purpose served here (in the sacrifice) indeed by those who are gods among men, the Brāhmaṇas who study the Vedas and teach the Vedas and who make him (the sacrificer) perform the sacrifice. (He says) “On the day, at the pressing of Soma, come (and be present)”. Just as one would announce to those for whom he is going to cook (food) “So many (of you) come to me during the day. Then I shall cook for you”. So, now he thus announces this sacrifice to the gods.

14. Then, the Pratiprasthātṛ comes up with the sacrificial animal for Agni and Soma. Indeed Agni and Soma place this (sacrificer) who undertakes the vow within their jaws. Verily that (former) oblation at consecration belongs to Agni and Viṣṇu. He who is Viṣṇu he is indeed Soma. He the sacrificer becomes the oblation for these two. Therefore they, Agni, and Soma, place this (person who has consecrated himself) within their jaws. He redeems the victims vīz. himself with this (sacrificial) animal and with his self that has been redeemed and that is (now) his own, he sacrifices.

15. If (sacrificial animal), should be two-coloured, for it belongs to two deities. It may be a black buck. Indeed that is more of the colour of these two. If he does not get a black buck, it may be a red deer. But it should be of two colours.

16. In that, some come up, having taken a firebrand from the Āhavanīya, (chanting) “This is Agni, This is Soma” saying “We redeem (ourselves) with the two who are together”. One should not do it that way. Wherever these two are, they are verily together. Therefore one should not adopt the fire-brand.

17. He chants the ‘mantras’, “Obeisance to the eye (the perceiver) of Mitra and of Varuṇa (the Sun - the deity of day and of night). Offer true worship to the great god thus “Sing (the praise) for the Sun who sees afar (or foreseeing far) who is divine born, who is wise and who is the son of the sky”. By this, he verily performs obeisance to this (sacrificial victim) and thus makes friendship with this one.

18. Then he props up (the cart) (chanting) “You are the prop of Varuṇa”. He pulls out the two wedges, (chanting) “You two are the pins of Varuṇa”. Indeed this one (Soma) belongs to Varuṇa till the pressing.

19. Then, four people lift up the seat (throne) (of Soma). Two (men) indeed lift up (the throne) for this human king. And for this (Soma) who at once has power over all this (world), four (men) (lift the seat). It (the seat) is made of ‘Udumbara’ wood. Indeed Udumbara wood is food and strength. Therefore it (the seat) is one made of ‘Udumbara’. It reaches up to below his navel. This indeed is the place of the seed (semen). Soma is verily the seed.
तामभिमृग्यति वृहणस्यो ऋतसदन्यस्तितिैः कृष्णाजिनमात्माणाति वृहणस्य
ऋतसदनीमात्रासात्माणाति वृहणं ह्रीष्य भवत्वासुत्पत्तियः। ॥ २० ॥

अर्थान्य प्रभाद्ययति या दामानि हविषा यज्ञनि च ते विश्वा. परिभूतस्तु यज्ञम्।
गायत्रीमणि: प्रत्ययम् सुवीरोज्ज्वीरहा प्रचरा सोम दुर्यन्तिति गृहा वै दुर्या अपापकृत: शिवः
शान्तो गृहाभ्रवर्त्येवैवत्वम् तं दुक्षिणेनाहवनीयं निदयति तत्तातिरेन सुंचरेत्तु। ॥ २१ ॥

तद्वैकु उदयप्रमुन्यन्ति यथा ब्राह्मणाय वा राक्षो बोक्कमयोदकर्म याचेवेत्तंततिति
तदु तथा न कुर्यान्नामानं ह कुर्याधवालथा कुर्याध्वस्य वै तद्यस्य यन्मानुष्य तस्मात्स्था न
कुर्यात्। ॥ २२ ॥। इति चतुर्थ ब्राह्मणम्।

॥ इति तृतीयोऽध्यायः। ॥

७. ऋतसदन्यस्तिति Ca, TE(as alternate reading)
८. बोक्कमयो TE, W, H
20. He (Adhvaryu) touches it (chanting) “You are the sacrificial seat of Varuṇa”. He spreads the black antelope skin (chanting) “You are the sacrificial seat of Varuṇa”. He places (Soma) (chanting) “Be seated on the sacrificial seat of Varuṇa”. For this (Soma) belongs to Varuṇa till the pressing.

21. Then he makes this (Soma) reach (the sacrificial hall), chanting, “What powers of yourself they worship with offering, may the sacrifice encompass them all. Oh Soma! the increaser of songs (one who makes the homes prosper) one who ferries across, one who bestows fine sons, non-killer of men (sons), move on to dwellings”. Verily houses are dwellings. He verily says (means) only this, “Go to our homes, not doing evil, being auspicious and calm”. They place him (Soma) south of the Āhavaniya. Then (Thereafter) no one should move in between (Soma and the Āhavaniya).

22. There, some point out a vessel of water (saying), “this is just as one may ask for water for a Brahmin or for a king who requires water”. One should not do that so should he do so, he would be doing indeed what is human. What is human is verily devoid of prosperity (a decline) for the sacrifice. Therefore one should not do so.(Fourth Brāhmaṇa Ends)

(Chapter Three Ends)
चतुर्थोऽध्यायः
प्रथम ब्रह्मणां

शिरो वा एतद्विज्ञाय यदातिथिः बाहुं एव प्रायणीयोदयनीये तस्मादेते हृदिष्ठी अभिषित आतिथिः भवति उभयोऽति हीमी शिरो बाहुः ॥ २ ॥

अथ यदातिथिः नामातिथिः एवं एतस्य गृहाणमयागच्छति यत्सोऽः कृत्तसः
यथातिथिः यथातिथिः व्ययाताः ब्रह्मणाः वा गुरुः वा महोः वा महाजनः वा प्रचेतसानुपसः
हविदेवानामेवमस्माः पूर्वातिथिः निर्विधति तस्मादातिथिः नाम ॥ ३ ॥

स जयव्यावत्त्व गृहीताच्छते यथा एवं गृहाणमयागच्छति यत्सोऽः कृतो येव
वै श्रेयानाथवन्याणार्थ तत्र तत्र तत्र नापाश्चातीति कृष्णयति वै स तत्र तथा हापचितो भवति
तस्मादप्रवेषातित्त्व गृहीताः ॥ ४ ॥

तदु विमुक्त एवं तत्त्वतः स्वाधिकारविमुक्तात् नवात् गृहीतात्
हारं विमुक्तस्तेनातस्तो तथा विमुक्तस्तेनापचितो तस्मादिन्स्यात्
विमुक्तातः स्वाधिकारविमुक्तात् नवात् गृहीतात् ॥ ५ ॥

तद्वाघृष्टः विमुक्त प्रपादाशाय गृहीतायथा वै देवानां चरणं तथा अनु मनुष्यानं
तथा युः मनुष्यानं यद्यपि राजान्यानमयागच्छति यावत् विमुखः नैवोदकः हरिति नापाश्चातीति
कृष्णयति यदैव विमुखः नैवोदकः हरिति नापाश्चातीति कृष्णयति तस्मादातिथिः
विमुक्त प्रपादाशाय गृहीताः सत्तमलाम इव क्षिप्रोऽविन्नीति गृहाणमतथा हापचितो भवति ॥ ६ ॥

तत्त्वत्त्वातDiscard the भृगुव्रजकम्भव्यते यथा वै उपर्या माणिक्यात्सत्तत्त्वात्
प्रवेशतिमितिन्नान्तरभो यत्र वै श्रेयान्याणामयागच्छति सर्वगुहा इव वै तत्र चेष्टानि तथा
हापचितो भवति ॥ ७ ॥

सोऽस्येन ततो युज्युः गृहाहि यथो चान्यानि हविणि गृहां तस्य यज्ञेन ततो
गृहात्वेकं तां भयं क्रीयां गुणान्याणां समक्रेयते यस्तोऽस्मादसामेव साम्रयां छलाणां

१. देवानामेव यस्मा TE, H, W
२. तदुत्त्वात् TE
३. भवति Ca
४. See notes on IV. 3.2.5
Chapter Four

BRĀHMAṆA I

1. What is (called) hospitality (i.e., offering to the guest) is verily the head of the sacrifice. One ‘Prāyaṇīya’ and ‘Udayaṇīya’ are indeed the arms. Therefore these two offerings are on both sides of the guest-offering. Indeed the two arms are on the two sides of the head.

2. Now (as to) why it is known as ‘guest offering’: This one viz. the Soma who has been purchased, indeed as a guest comes to his house. For him, as for a Brāhmaṇa or a King who has come as a guest, one would cook a big bull or a big goat—that is the offering made by humans -for the gods it is thus that he prepares the guest-offering. Therefore is it called a guest offering (hospitality to a guest).

3. He should take up (material for the guest worship) after having passed beyond (Soma) towards the east. Indeed a superior person viz. Soma who has been purchased comes to this persons (sacrificers) house. Where (when) a superior person visits, if they do not respect him there (then) he surely becomes angry there (then). Thereby does he become honoured. Therefore (the sacrificer) should take up, after going beyond (Soma) to the east.

4. Then one Ox, of the two, should be verily unyoked (released) and the other not unyoked. Then should he take up (the material for offering). Thus, by this one which has been released. He has arrived and that which has not been released by that he is honoured. Therefore, one should be unyoked and the other not unyoked. And then he should take up.

5. In that matter, he should take up (the material for offering) only after having unyoked both (the Oxen) and having made (Soma) reach (the sacrificial hall) and having placed (Soma on the seat). Whatever is the practice of the gods, in accordance with that (is the practice) of men. This is indeed of men. Even though the king (Soma) comes, as long as he does not unyoke, they do not bring water (to offer to him) and do not offer worship, they do not bring water (to offer to him) and do not offer worship. And only when they unyoke, then do they bring water and then offer worship. (Soma) reach (the hall) and having seated (Soma), he should take up (the material for offering). He should take it up hastening and quickly, as it were. Thus does he (Soma) become honoured.

6. The (Sacrificer’s) wife holds on to it from behind. Indeed the sacrificer holds on to him (Soma) as he is being carried around and thus (does) his wife. Thus on both sides does he hold on to (Soma) with a couple. Where a superior person comes, there all those in the house indeed become active. Thereby does he (the guest) become honoured.

7. He takes it up with a different Yajus (chant) (different from that) in which manner he takes up other offerings. The reason why he takes it up with (a Yajus) other than that (the usual one) is this. This Soma, being purchased only in a part,
राज्यं तत्स्य छन्दाः स्थितं: साचयानि यथा राज्योरजानो राजकृतं: सूत्रग्रामण्योऽभितं: साचय एव्यथ स्थितं: साचयानि स नाह तद्वकुल्यते यथा छन्दोऽध्यात्मिति हिंदीयं हरिगौरीहिंदार्शना छन्दाः स्वयंवाभजमेतेतेव गृहीतायास्माद्धृत्रेव राजे कुर्विति: तदेवाभिति: साचयोऽन्याभकता ॥ ७ ॥

स गृहीतायप्रेस्तुनासिस विष्णवेव लेखप्रियारागी गायत्री तदायत्रीमन्नवाभजित सूमस्य तनुरसिस विष्णवेव लेखित क्रमं वै सोमः क्रमं हिंदुस्त्रित्रि: सम्बन्ध्याभ्यिते एवं राहस्याधिकार्यां नित्य यथा सम्बन्धं तद्वकुल्य क्रमं तदायत्रीमन्नवाभजित स यथा भूवा दिवः सोपासायस्माति क्रमं थैनः: सस्मृत्तृतेवो वा एनामेवलं त्रितीयमन्नवाभजित हिंदुस्त्रित्रि: एवं राहस्यप्रेमे विष्णवेव लेखित पश्चात् वै जगति पश्चात् मांसस्य प्रस्थाप्तिगतमण्यां भावनास्य स यथिथिष्टांत तथा विष्णवेव लेखित गृहीताय विष्णवे द्वेषद्वारा गृहीताय स च प्रत्यक्तर्घ: गृहीताय संविभास्वमितो यजः पुष्पर्वः संविभास्वमितो तस्मात्त्व्याकृत्व ॥ ८ ॥

स वा एष निकाण्डः पुरोक्षायो भविः नववस्तः वै गायत्रयो ताति यात्राः वार्णयो प्रणवो नवमः पूर्वार्गों वै यज्ञस्य गायत्री पूर्वार्गः उ वै शिरस्त्वदादेश नवकाण्डः पुरोक्षायो भविः ताति: संविभास्वमित ॥ ९ ॥

कार्षिक्यामेवः: परिधनेऽभविः वनस्यांशितमो य स वै देवं पुष्प रक्षोऽङ्ग दशसुर्यगार्यां शिरो वै यज्ञस्यात्मित्वै नेधारस्तो नान्चर्यास्तं न्यः हि: सत्त्वां तस्मात्त्व्याभिमयां परिधनेऽभविः तस्मात्त्व्याभिमयां ॥ १० ॥

आद्वालः प्रस्तरो यथों वै वै देवेभ्येऽपक्रमम् सोऽङ्गः भूता पराक्रमवर्ज्ञात तत्स्यं देवा अनुवाय वालानिमित्तेः प्रतिलिपिः सात्मावसुताम् पेता ओषधियो जसि युद्धवाला शिरों वै यज्ञस्यात्मित्वै जगनात्माः वाला उभिं धर्मं परिगृहीति ॥ ११ ॥

5. प्रलुप्तिः Ca, प्रलिपिः TE
really purchased in full is the supreme sovereignty of the metres, the Kingdom of metres. the metres are the ones which act as attendants on both sides of him (Soma). Just as the king-makers the bards and leaders who are not Kings are the attendants on the King around him, in this manner the metres attend on this (Soma) on both sides. In that matter it is not proper that he should take up a second offering (saying that it is) "for the metres". He should take it only in such a manner that he would make the metres have a share (in the offering). Therefore, even when they prepare (offering) for the king (Soma), then itself the attendants are taken in for their share.

8. He takes up, (chanting) "You are the body of Agni. You (I take up) for Viṣṇu". Indeed Agni is Gāyatrī. Thus he assigns a share to Gāyatrī. (He chants), "You are the body of Soma for Viṣṇu - (I take) you up". Verily Soma is Kṣatra (Kṣatriya); Kṣatra (the warrior class) is Triṣṭubh (metre). Thus he assigns a share to Triṣṭubh. (He chants), "You are the honour (hospitality) to the guest. (I take) you up for Viṣṇu". This is verily his (Soma's) special share. This is thus his special share, just as (there is) a special share indeed for the chief person, apart from the metres. (He chants), "(I take you up) for the falcon that bears Soma, (I take you up) for Viṣṇu". Thus he assigns a second share to Gāyatrī. In that she, having become a falcon, brought Soma from the sky (heaven), thereby Gāyatrī is the Soma-bearing falcon. Therefore he gives her a second share thus indeed because of her strength. (He chants), "(I take you up) for Agni, the bestower of prosperity, (I take you up) for Viṣṇu". Cattle verily are Jagatī (metre). Cattle are prosperity. Thus he assigns a share to Jagatī. Why he takes up (chanting) (each time) "You-for Viṣṇu", "You - for Viṣṇu" is (that) indeed he takes it up thus for Viṣṇu the sacrifice. Verily he takes up five times. The sacrifice is of the measure of the year. The seasons of the year are five. He gains it (the year the sacrifice) by means of five. Therefore he takes up five times.

9. This (guest offering) is a purodāsa (sacrificial cake) on mine pot sherds. Gāyatrī is indeed of nine syllables. Eight are those which he utters and the ninth is the praṇava (Om). Gāyatrī is certainly the forepart of the sacrifice. Indeed the head is the forepart. Hence this (guest offering) is a 'purodāsa' on nine potsherds, towards this fullness (completion).

10. The enclosing sticks are of the Kārṣmarya wood. Among trees the gods found this one viz. Kārṣmarya to be the destroyer of Rākṣasas. Verily hospitality to the guest is the 'head' of the sacrifice. Therefore the enclosing sticks are of kārṣmarya wood lest the destructive Rākṣasas should harm the sacrifice in its head.

11. The spread bunch (of holy grass) is of āśvavāla (grass) (that resembles a horses tail). Verily the sacrifice went away from the gods. Having become a horse, it went away. Having followed it, the gods reached its tail hairs. They tore them off. They threw them away. They became these plants viz. 'āśvavāla'. Verily honour to the guest is the head of the sacrifice. The tail hairs are the hind position (of animals). Thus he encloses the sacrifice indeed on both sides.
एक्ष्यो विश्वरूपिनां नेत्रविधिं श्रव्यालश्च प्रस्तरः समुखीदित्यसंमोहाय चतुर्गृहीतायायायायिनि
गृहाःति न हृद्यनुयायाज्ञविने ॥ १२ ॥

आसावः हविश्ययं मन्थति शिरो वा एतदात्रो युदावत्थमयिनु वै यथे जायत उ वा एतदेहम्
मन्थति शिरस्तो वै जायमानी जायते शिरस्त एवैद्यत्ममणि जनयति शिरो
वा एतद्विभय युदावत्थमयिनु वै सर्वे देवता अयो हि सर्वाः पृथ्वीयो देवताभ्यो ज्ञाति
शिरस्तु एवैद्यत्मभिर्विद्वादेवतायायात्रज तमस्ययात्र ॥ १३ ॥

सोप्रांकमथनमादेव श्रेष्ठमन्त्रमापितमाश्चतत्नाद्विनि
दुर्लोक्षिर्ज्ञयते बुप्रणो तथा हिंदुः उर्वर्श्वसीत्यधरार्णिमायुरसीत्याच्च-
विलापन्यामनक दुर्लोक्षिर्ज्ञयते असीत्यधरार्णिमायुरसीत्याच्च विलापन्यामनक दुर्लोक्षिर्ज्ञयते असीत्यधरार्णिमायुरसीत्याच्च विलापन्यामनक दुर्लोक्षिर्ज्ञयते असीत्यधरार्णिमायुरसीत्याच्च विलापन्यामनक दुर्लोक्षिर्ज्ञयते असीत्यधरार्णिमायुरसीत्याच्च ॥ १४ ॥

अध्यायमेव मध्यमानायानुबूत्तियत्वान्द्रो होता मन्थत्वध्वर्ताविने तथा छन्दसा
मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा
मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा
मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा
मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र ॥ १५ ॥

सोप्रांकमथनमादेव भवत् न: समनसो संवेदनसा अरोपेसा मा यज्ञः हिंदुःसिरस यज्ञः
हिंदुःसिरस यज्ञः हिंदुःसिरस यज्ञः हिंदुःसिरस यज्ञः हिंदुःसिरस ॥ १६ ॥

अध्यायमेव मध्यमानायानुबूत्तियत्वान्द्रो होता मन्थत्वध्वर्ताविने तथा छन्दसा
मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र छन्दसा मन्थमिन्त्रावेशत्र ॥ १७ ॥

६. पत्रवैत्यान पा
12. There are two separators (separating stalks) of sugar-cane for the sake of non-confusion, as otherwise (if the separators are not put) the 'barhis' and 'prastara' of āśuvaṇāla would get mixed up. He takes up four ladlings of ghee, for, here he does not make after-offerings.

13. Having placed the sacrificial dishes (on the alter), he churns the fire. This thing viz. guest-offering is indeed the head of the sacrifice. In that they thus (now) churn this (fire), verily Agni, the sacrifice is born. One who is born is indeed born with the head (first). He thus produces the sacrifice viz. Agni from the head itself (first). Indeed this thing viz. hospitality (the guest-offering) is the head of the sacrifice. Agni is verily all the deities, for, they offer for all the deities into the fire. Thus even from the head (beginning) he fulfills (enriches) the sacrifice, through all the deities.

14. He takes the bottom piece of the churning wood, (chanting) “You are the producer of Agni”. For, from this the fierce one (Agni) is born. (He places) two tender blades of holy grass (on it), chanting “You are the two testes”. These two who are (born) of a woman, they are indeed these two (sons). (Chanting), “You are Urvāśī”, “You are Ayu” he swears the lower churning stick (by dipping it) in the pot in which ghee is melted and the upper churning rod (with the chant), “You are Pūrūravas”. Urvāśī, the celestial nymph is the wife; the husband is Pūrūravas. And what (offspring) was born from this couple is Ayu. In that manner indeed does this (sacrifice) produce this sacrifice viz. Agni from this couple (the two churning pieces).

15. Then he says (to the Hotṛ), “Recite for Agni who is being churned”. The Hotṛ recites. The Adhvaryu churns, (chanting), “I churn you with the metre of Cāyātrī”, “I churn you with the metre Triṣṭubh”, “I churn you with the metre Jagati”. Thus he churns towards himself. Thus he makes the sacrifice not turn away from himself. He indeed churns it (Agni, the sacrifice) with the metres, produces it with the metres. He recites the metres for the one that is being churned. Thus he makes the very metres to be in contact with the sacrifice. Just as the rays are connected with the younger sun, in this manner now he makes the metres to be connected with the sacrifice, (by saying) “Recite for the one (Agni) who has been born”, “Recite for the one who is going to be thrown (in the fire-place)”.

16. He throws (the fire into the fire place). (Chanting) “You two (fires) (Āhavaniya and the now churned fire) be for our sake, of one mind, of one thought and blemishless. Do not harm the sacrifice; do not (harm) the sacrificer. Knowers of all that is born! Be auspicious to us now”. Thus he verily speaks peacefulness to these two (fires). Thus he verily appeases them.

17. Then he pours (ghee into the fire) (chanting) “Agni (who has been churned) moves into Agni (Āhavaniya) having entered, the son of the Rṣis (seers), the saviour from curses (censure), such a one, you the giver of comfort please offer (convey) the oblation, with good offering, here to the gods, for ever without withholding (from any of the gods) Suāha!” Indeed for they churn this one for the purpose of offering. He (Adhvaryu) appeases him with this oblation.
अथ प्रचारित तद्विद्यमेव भवति शिरो वा एतद्विद्याय युद्धातिथिः पूर्वार्धः उ वै शिरः शिरस्त एवेदात्त्वं भविष्यति नानुत्याज्ञवज्जि युद्धानुत्याज्ञवज्जि ज्ञेयाः शिरस्तः पादौ प्रतिद्वादियेऽवं ह तत्समाधिलाभते भवति नानुत्याज्ञवज्जि। ॥ १५ ॥ इति प्रथमः ब्राह्मणम् ॥

द्वितीयः ब्राह्मणम्

आतिथ्ये क्षण्डवात् तन्त्रपदविवेद्ये ते न समजानतायो न्यास्य श्रेष्ठायायातिथिमानास्ते चचुर्ध्व व्यद्रावप्रत्वमूलस्मि: सोमो रूढ्रिंद्रो मुश्वदिर्हरण आदित्यैवूर्हस्तितिं श्वेद्वैवित्येक आहरते त्वेव ते विश्वे देवास्तान्त्वेच विद्वञ्जनासुररक्षस्य नानुत्याज्ञवज्जे। ॥ १ ॥

ते होचुसुरक्षानासि वै नोसनुन्याबुषुरिति दिष्क्षो वै रथ्याम इति के ते हन्त संजानान्महा इति मा दिष्क्षो रथ्यामकर्ष्य श्रीये विद्वञ्जना इति के ह सुर्वें देवा ह्रदयस्य श्रीयेवित्थिष्णु तस्मादहरिद्र: सुर्वा देवतातीत्त्रश्रेष्ठ: देवा हरितेतस्य हि श्रीये सुर्वें देवा अतिवन्तेति तस्मादु र्वा नर्तियेर्वन्ते ह परस्तर्मिवव दिष्क्षणातुत्वो भवति स हैनानुनातनुव्वैवित्यप्रियः ह दिष्क्षा करोति न ह दिष्क्षो रथ्यति य एवं विद्वञ्जनास्तानां। ॥ २ ॥

ते होचुः संजाय हुन्ते तथा करवामहा इति क्षण्डवा न हरितोपदिवम्बाज्ञव्यमस्तिति तथेति होचुते ते हुष्टस्तुः प्रायृणि धामानि समवदय ब्राह्मात्मेचने न: स नानास्तिति यो नोसनुन्यायें हृद्यांहो नोसनुन्याधिदृति तथेति होचुस्तस्य न: क उपप्रेषित तनुसेयव शाकव हि होचुस्तद्रयय वाब तनुस्ता शाकवो योहं प्रमो एष वै प्रजाना विषन्दश स वा अयमक हव्वेछ पवेत् सोहं पुरुषेष्वतः प्रविष्टः प्राइत्व प्रत्यक्ष तो प्राणोदानो दुम्भाद्वेह्यमनो देवा मनुष्कायाज्ञवति मनसा संकल्पतित तद्व्राणामनीमितात प्राणो वातमिपिष्टे चाति देवेष्य आच्छे क्षण पुरुषस्य मनः। ॥ ३ ॥

७. पञ्चिति TE

१. इतिनेथ: श्रेष्ठ TE

२. दिष्क्षणाज्यथा: T, Pa, TE (as alternate reading)
18. Then they proceed (with the guest-offering). It ends verily with *Idā.* Indeed this thing *viz.* honour to the guest is the (head) of the sacrifice. Verily the head is the fore-part. Thus he puts the sacrifice together, from the very head (beginning). He does not offer the after-offerings. If he were indeed to offer the after-offerings, it would be as if he would be putting reversely the two feet in (the place of) the head. Therefore it (the guest offering) is only up to the end of *Idā.* He does not make the after-offering. (First Brāhmaṇa Ends)

**BRĀHMANA II**

1. When the gods had worshipped with hospitality, conflict came upon them. They did not agree (with each other). They, unwilling to endure each other’s superiority separated into four (groups). Agni along with the Vasus, Soma with the Rudras, Indra with the Maruts and Varuṇa with the Ādityas. Some say Bṛhaspati (joined) with the Viśvedevas (the all gods). But indeed all these are all the gods (the all gods). The Asuras and Rākṣasas went after (chased) them who had separated.

2. They (the gods) said, “The Asuras and Rākṣasas have followed us”. We are verily in the control of the enemies. Oh! Let us come to an agreement”. “Let us not fall into the control of the enemies. Let us stand up for (i.e., be under) the excellence of one (of us)”. All those gods stood by Indra’s excellence (greatness). Therefore they say, “Indra is all the deities”. i.e., The gods have Indra as the best (chief). For it was by his excellence that they stood. Therefore, kinsmen should not separate (in discord). For, the hopeful enemy who is far away verily follows these. He who knowing thus comes to an agreement, does what is displeasing to the enemies and he does not fall into the power of the enemies.

3. Having come to an agreement, they said, “Ah! Let us do this in such a manner that up to the heaven it may be invisible”, “So (be it)! ” said they. Having cut up their favourite bodies (forms) and fond powers (and placed them separately) (they said), “Let us say, by this (agreement) the one who, among us, may be hostile to another and who among us, may speak otherwise (discordantly) - (May he become many (blown to pieces)!”) They said “So (be it)! ” Who is the witness of this (agreement) of ours? “The mighty Tanūnapṭā’ himself”. This one who blows (the wind) is indeed the mighty Tanūnapṭā. Having entered into man (a person), towards him and away from him (becomes) those two the inbreathing and the outbreathing. Therefore they say, “The gods know the mind of man well (fully)”. He proposes with his mind. That reaches the ‘prāṇa’ (breath). The breath reaches the wind. The wind reports to the gods, how the mind of man (is).
तस्मादपयेतदुषिणायनूतक मूनसा संकल्प्यति तद्वातमपिगच्छति चातो देवभें आच्छे यथा पुरुष ते मून इति ते देवा जुष्ठस्तनुः प्रियाणि ध्रामानि समवद्योधुरेतन न: स नानासिद्धि यो नोर्न्योव्यस्मे हुर्णाहो नोर्न्योन्युहदारिति तदेदान्मेव देवा नातिक्रामिति के ह्याभविष्यद्वृद्धिमक्ष्यन्ततस्त ३ ह्याकरिष्येत्तद्ध वा एकं देवा वर्तं चरिन्तु यस्तस्तं तस्मादाश्वस्तस्तमादेशा जितमनपजय्यं यशो ह भवति य एवं विह्वतसंव वदति।ं ॥ ४ ॥

तदेतत्रज्ञानेन यत्तनुनवं ते देवा जुष्ठस्तनुः प्रियाणि ध्रामानि समवद्याधारैत आयामितेव गुह्ये त्य अज्ञानि गृहानास्तथेय एव जुष्ठस्तनुः प्रियाणि ध्रामानि समवद्यादेशा तस्माद नैव सर्वं येव समवेयाभि येव सर्वं येव जुष्ठस्तनः प्रियाणि ध्रामानि सहासिद्धि येवो समवेयायाम तस्माद हुरहोदित्याहृन्न सतानुनिर्णेयो द्विद्वृद्धिमिति ह्याहृः।ं ॥ ५ ॥

अथ च अतो गृहात्येवापि त्या गृहामिति परिपत्ये त्या गृहामिति वयायं वा आ च पति परि च पति योर्यं पवत पति स्मायुं हि गृहाति तस्मादाधारे पति त्या गृहामिति परिपत्ये त्या गृहामिति तनुनये शाक्वशायलय वयायं तनुनये शाक्वशालय योर्यं पवत पति स्मायुं हि गृहाति तस्माद स्मायुं तनुनये शाक्वशायलय शक्मान्योजिन्याथियम वयायं शक्मान्योजिन्यो योर्यं पवत पति स्मायुं हि गृहाति तस्माद शक्मान्योजिन्याथियति।ं ॥ ६ ॥

अथ समवमृशान्येव देवा भुयः समामिति इत्यं न: सोसमुशास्यि यो नोर्न्योन्यस्मे हुर्नाहो नोर्न्योन्युहदारिति तथो वा एते भुयः इत्यं न: समामिति इत्यं न: सोसमुशास्यि यो नोर्न्योन्यस्मे हुर्नाहो नोर्न्योन्युहदारिति।ं ॥ ७ ॥

ते समवमृशान्यनाभुमस्यनाध्यायोमाहिन्यनाध्याया हि देवा अनाध्याया आसन्तसह सन्त: समान बुद्धत् समान दशा देवानीमो इति देवानां हि जुष्ठस्तनः प्रियाणि ध्रामानि भास्यायोपुद्धितिष्ठणोस्सौ हि देवा अविश्वस्तेरं भिविष्यायोमित्यनाध्ययः।ं ॥ ३॥

4. अभिशस्तेरं: My, T, Pa

3. अत्याक्रमिकाय: TE, My, V 1, Ne
4. Therefore, too, has (this) been said by the Rṣi (Veda), "(A person) proposes in his mind. That (thought) reaches the wind. The wind reports to the gods how your mind is, Oh man!" Those gods said, after having cut up (into separate pieces) their (own) pleasing bodies and fond powers, "The one among us, who is hostile to another and who may say otherwise (different) from this (agreement) of ours—may he become (separated) into many (pieces)!" The gods do not transgress it even now. For, what would have they become if they had transgressed it? They would have perpetrated untruth. The gods verily observe this one vow viz. truth. Therefore came glory (to them). Therefore came their conquest which could not be vanquished (taken away). He who, knowing thus, speaks truth, indeed becomes glorious.

5. Thus is this "The convenance of Tānūnaptra" (that agreement to which Tānūnaptra was a witness), with its cause. Those gods cut up (into separate parts) their pleasing bodies and fond powers. there after they receive only ghee (portions). Receiving the ghee (portion), verily into the same manner, they cut up their (own) pleasing bodies and fond powers. Therefore, indeed, one should not write with (should not make an agreement with) every one, thinking, "If not (i.e., if I make a convenant with everyone), my pleasing bodies and my fond powers might be with every one". They say, "One should not be hostile towards that person with whom he unites". Indeed, they say, One should not be hostile to one with whom he has made an agreement, with Tānūnaptra (as witness).

6. Then he verily takes (ghee) (from the Dhravā), (chanting) "I take you for him who comes; for him who moves around, I take you". Indeed this one who blows (i.e., the wind) is he who comes and who moves around. For this one he verily takes. Therefore he says, "I take you for the one who comes and who moves about" (he chants) "For Tānūnaptra the mighty". (He chants) "For the capable, the strongest". This one who blows (the wind) is indeed the capable, the strongest one. For this one does he take up (the ghee). Therefore he says, "for the capable and the strongest".

7. Then they touch it. Thus indeed did the gods again come to an agreement (saying) "May he be in that manner— that one among us who is hostile to another (of us) and who among us may speak differently from this (agreement)". In that manner, do these (priests) come to an agreement, indeed, (thinking) "May that one, among us fare in that manner, - he who is hostile to another (amongst us) and who, among us, may speak (anything) other than this (agreement)".

8. Then they touch (chanting) "You are unassailed, unassailable". Indeed the gods, remaining together, speaking alike and holding together, were unassailed and unassailable. (He says) "The strength of the gods", (indeed meaning) the pleasing bodies of the gods and their favourite abodes (or fond powers). (He says) "Not cursing and saving from curse". Verily the gods are superior beyond courses. (In saying) "what cannot be hurt" he verily says (means) only this, "unassailable". (He says), "Truly may I reach Truth!" He verily says (means) this only, "May I
तत्पलीङ्कापिधियो निदर्शति तुम्मिनक्षत्रसमेव संग्रहति। वृत्तिं प्रयत्नति स हि
तेषामिन्द्रभाजनं भवति यथा दक्षिनावतं ज्ञेत् ज्ञमानाय ते प्रयत्नति स हि
tेषामिन्द्रभाजनं भवति तद्भव पुरास्यं ज्ञेत् ज्ञमाने ते सहायतेन सेविन

tुत्तिक्रमम्
आत्मधोर्ने वै देवा इश्वरो समस्तप्रिये कन्या भायावार्ताखण्डमनस्ति
उ वै तानुमे समस्तेन हो चुस्तालुत्तमे संज्ञातविविधिवर्गम व इसम्वारित्ये ये दीक्षिता:
सन्तोषोऽन्यं पापमविद्या प्रायोश्चिनिं विचारमायियाऽपूर्णे हृति ते नाह
पुरावृत्थातुकिलखमूँ प्राजनस्तम्ब गतामेवान्तराः दीक्षामपस्यनु। ॥ १ ॥

tेरंमिनेत्वा भवमुक्ति प्रवृत्तं तथो वा अंग्रेत्यो दीक्षा संतं मेघामोहत्वै तुदेना
पर्यंतां सर्तू पुनः प्रयम्यंत तदद्वान्तराः दीक्षामपस्यः स्तुस्मादवान्तरदीक्षा नाम तथो
वा एव एकदम्बान्तराः दीक्षामूलेति। ॥ २ ॥

1. See notes, कृत्स्व some Mss, कृत्स्म some others
2. आद्वादमांह M, see notes
3. दीक्षामपाणस्त H, My, T, V 1
4. अवातदीक्षा TE, V 2
5. एकदम्बान्तरदीक्षा V 2, TE
(straightway) reach truth! May I not transgress this!” (He says), “Hold me up for well reaching (the goal)”. For the gods who spoke in common who held themselves alike, hold (established) themselves in good achievement (welfare).

9. Having taken it round and having covered it (with a lid), they place it down. Having taken (apart) from it, they give the vrata (food for consecration) to the master of the house (Cṛhapati). For, he indeed is the one who takes the place of Indra among them (the consecrated priests). If he should sacrifice with an offering with a sacrificial fee, then, they give it to the sacrificer. For he, among them, is the one who takes the place of Indra. The pleasing bodies (forms) and the favourite abodes (fond powers) which the gods put together, all that they deposited in Indra. This one who burns (i.e., the sun) - he is indeed Indra. Thus he burns indeed with that virility. Formerly he (the sun) was always verily black. And those many who undertake the consecration - they place the pleasing forms and the fond powers in the master of the house, in that same manner. For, he among them is the one who takes the place of Indra. If he should sacrifice with an offering with a sacrificial fee, then they place the very pleasing forms and fond powers in the sacrificer in that same manner. For he, among them, is the one who takes the place of Indra. Then, the pleasing forms and the fond powers which the gods had gathered together, all that was, was united. From that, Sāman came to be. Therefore they say, “Sāman is Truth”. “Sāman is born of the gods”. For it was born of them. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. The gods having performed the ritual of hospitality, discord came upon them. Contending with each other for superiority, they did not come to an agreement. They indeed agreed in the matter of (the covenant of) Tānūnāpatra. Having come to an agreement in ‘Tānūnāpatra’ (the covenant of) ‘Tānūnāpatra’ they said, “We have indeed acted thus in violation of vow”. Having been the consecrated persons, we spoke evil to each other. “Let us seek an atonement for this. Let us perform expiatory ritual”. They had not prescribed a re-consecration before the final ceremonial bath. They only found this intermediate consecration.

2. With fire itself they enveloped the skin around. Verily ‘Agni’ is heat; consecration is austerity. They tightened the guide (of holy grass) further. Thus, what had already been thrown around (the body) they threw around further. Since they found the consecration in the middle, therefore it came to be known as intermediate consecration. In that manner this person (the sacrificer) now undertakes the intermediate consecration.
सोर्विनेव त्वच विपलीह्यते तथो वा अग्रितपो दीक्षा संतरं मेखलामूहते तदनं पुर्यस्तां सती पुनः पुर्यस्तं स चयतः प्राणग्रंथं करोति वा वदति वा तस्येचा प्रायोपक्षितस्तं ऊँचः प्रजामुपायामेति ॥ ३ ॥
तेऽसुविनेव त्वचां विपल्येह्यंताणां सम्भवनां मिह्जानस्य कर्त्ता प्रजननिता तत्त्राजामुपायान्तरां मेखलामॉहत तत्राजामातम्यकृतं तथा वा एष एत्त्राजामेवोपैति ॥ ४ ॥
सोर्विनेव त्वचां विपलीह्यतेश्वरियं मिह्जानस्य कर्त्ता प्रजननिता तत्त्राजामुपैति संतरं मेखलामूहते तत्त्राजामातम्यन करोते तस्माद्वा अवानतर्दीकामुपैति ॥ ५ ॥
अथ यद्यावाक्तरदीकामुपैति देवा ह स्म वै दीक्षितः सत्यः समिधमभावायमिति \* विविधते तनं तथा विबिधनातुरसर्वसधार्यतृक्कुर्यथ जिज्ञासः चक्रुरितस्येवतरं रूपेणोतस्तेत्रं ते हायऽन्यनाः पापं व्यदत उपस्मेऽयुरपित्य वै मां त्वमवादीरित्यं मावादीरित्यं हृता तथा नाममुवाद नो हायः कृष्णान्गिः तथोदाव ॥ ६ ॥
ते ह देवा अग्रितुप्रस्रेपिन त्वमित्यत्व वदनीति इति न मामिति होवाच ते ह देवा ऊँचयै वै नो विरक्षस्तानो यद्ग्रिफितं हन्तायैव सर्वं रुपं पवामिति तथा वक्ष्यक्षमोक्ष्यामह इति तथा स्वर्ग लोकः समस्तविषयमह इति त पुस्त्येव सूर्वं रुपमभवन्यद्ग्रेस्त्वा रक्षास्यत्मयुक्तं तथा स्वर्ग लोकः समाहुक्तं तथा एष एतदस्येवे रूपं भवित यद्ग्रेस्त्वा रक्षास्यत्मितुष्टं तथा स्वर्ग लोकः समस्तते तस्माद्वा अवानतरदीकामुपैति ॥ ७ ॥
स समिधमभावाद्वयान्तरदीकामुपैत्यग्रे ब्रतपास्त्वे ब्रजप मक्षीर्वें देवानं ब्रतपास्त्वमादादाये ब्रजपास्त्वे ब्रजप इति या तव तपूरितं सा मयो या मम तुरुणा सा त्व्योर्विति तदग्रिफः त्वच विपलीह्यते सह नौ ब्रतपते ब्रजनाम् मेव दीक्षां दीक्षापतिम्यतामु तुस्म्यपवित्तिति नात्र सत्तिरोहितमवास्ते तद्वाना दीक्षामुपैत्यग्रे खलु सन्तरं मेखलामूहेऽ संतरं मक्षीर्वें चक्ति संतरं नीविम ॥ ८ ॥

5. अभ्यासायमिति K, My, T, H, V 1, अभ्यासायमिति see notes
6. मा My, TE
7. पशुद्वेदेव My, T, TE, पशुदेव M
8. अवानतरदीकाम् V 1, M
3. He envelops the skin with fire itself. Agni indeed is heat and consecration is austerity. He girds the girdle more (tightly). Thus he throws around further this (girdle) that has already been thrown around (the body). Whatever he does before this, in violation of the vow, or speaks — this is an atonement for that. They (the gods) said “We have obtained progeny”.

4. They enveloped the skin with the fire itself. Agni is indeed the maker of a union, the progenitor. Therefore they obtained progeny. They tightened the girdle further. Thus, they produced offspring in themselves. In that manner does this one (sacrificer) verily obtain progeny.

5. He envelops the skin verily with fire. Agni is indeed the maker of a union, the progenitor. Thus does he (the sacrificer) obtain progeny. He binds the girdle faster. Thereby does he produce offspring in himself. Therefore is it that he undertakes the intermediate consecration.

6. Now, the reason why he undertakes the intermediate consecration (is this). The gods, having been consecrated, set out for fetching firewood (kindling wood). Them who had thus set out, the Asuras and Rakṣasas wished to kill them after having followed them, by (assuming) the form of another and another by (assuming) the form of the other. They came together, mutually speaking ill (of each other) saying, “Thus have you said to me! Thus have you spoken to me!” Only Agni did not say so to any other and indeed no one else said so to Agni.

7. Those gods said verily to Agni, “Oh Agni! Do they speak thus to you?” (Agni) said, “Not me”. Those gods indeed said, “This one viz. Agni verily is the greatest repeller of Rakṣasas, among us”. “Ah! Let us all be of his own form. That way, we shall escape from the Rakṣasas”. “Thus we shall enjoy (occupy) the world of Heaven”. They all became (assumed) that form which belonged to this very Agni. Thereby they escaped from the Rakṣasas, and that way occupied from the Rakṣasas and that way occupied the world of Heaven. In that very manner does this one (sacrificer) thus become (assume) the form which is of this very Agni. That way he escapes from the Rakṣasas thus occupies the world of Heaven. Therefore indeed does he undertake the intermediate consecration.

8. Placing the firewood, he undertakes the intermediate consecration, (chanting), “Oh Agni protector of vows! You are the protector of vows”. For Agni is the protector of vows to the gods. Therefore he says, “Oh Agni the protector of vows! You are the protector of vows”. (He says) “This very body which is yours - (may this be) in me! That is my body, (may this be) in you!” Thus he envelops the skin with fire. (He says) “Oh lord of vows! (may) our vows (be) together. May the lord of consecration approve of my consecration! (May) the lord of penance (approve) of my penance”. Is it not obscure, as it were, here. Thus he assumes the intermediate consecration. Here (now) he tightens the girdle further. More does he bend his fingers and tightens the navel tuck further.
अथ मदन्तीभिरुपचरन्ति तस इव वा अग्रिस्तताः इव मदन्त्योऽग्रेष्ट्रोऽपि तत्रुन्त्रां भवति
तस्मान्मदन्तीभिरुपचरन्ति मदन्तीरुपसुः यो मायायण्यान्ति च यो आच्छादः सोमेऽ
नेत्रज्ञेऽग्रेष्ट्रोऽपि तत्रुन्त्रां भवति सोमेऽ हिन्सानीति तस्मान्मदन्तीभिरुपचरन्ति मदन्तीरुपसुः
यो मायायण्यान्ति ॥ ९ ॥

तदाहुर्वधारपुरुषमेव कुर्मः दियत्वातः न्यूभदवेष्ट्वत्वायायणमेव यस्मा एतवायणं
क्षिपरत: तथा न तानृवधारामन्वरवंशीयते तथा न कुर्मः दियत्वातः एतवायणं वा
एनान्तसमिद्वेदत: उः तानृवधारामन्वरवंशीयणे समजाने तस्मातानृवधारणमेवः शालवणः
वे दैवान्तवातीर्थायायणं एनान्तनिमेवः स्थितमुः ॥ १० ॥

स यथोमायायणान्तिदिवो वै सोमो देवो हि सोमो वृद्धो वै सोमस्तमृत्युच्छरीं
युद्धस्वयमस्तन्द्वेश्यां नामोष्णिध्वजायते इति होवाच क्षेत्रः कुशाकुशान्ति
मेतवहितयायणान्तिदिवो तां दीपः ऋषिद्विद्वाता न्यूभदवेष्ट्वत्वायायणन्ति सोमं कुर्मं तथो खृतु
सोमो भवतीति ॥ ११ ॥

अथ यथेष्व सोमायायणान्तिमधु सार्गमुन्यावर्जो वाव मधु माणिक्ष: एव
सरा युग्मितः स यथा मधु मधुक्रूत आप्यायः यो युग्मितावेष्ट्वत्वायायणान्ति ॥ १२ ॥

अथ यथेष्व सोमायायणान्तिदेवा वै ड्रेष्टेमां जितिः जितिः
वेयमेषा जितिः होतुर्वंतेतुः तथा करवामहा इति यथा न इव मनस्त्वायार्ह: ॥
मनस्त्वायार्ह: तेस्य पञ्चस्त्वायार्ह: र्हा निर्धार्य यथा मधुऽजो निर्मित्युर्हा र्हा निर्मित्युर्हा
विदुह यथा युग्मि योषितमात तिरो वर्हमुच्छद्वे नोग्योपयोः
स्वप्नादुपोऽनाम ॥ १३ ॥

तदोऽदोऽमुन्यावर्जतात्तता तं यथा यथावर्जो यज्ञः समभक्षस्तवायं यज्ञः संभृतो यतोः
वै तद्वर्जो यज्ञः समभक्षस्तवायं वा एष्ट एतद्वर्जः संभृतिः यो दीक्षिते ॥ १४ ॥
9. Then they serve him with heated (delighting) water. Verily fire is, as it were, heated up, as it were. For, this is, thus, the form of fire. Therefore they serve him with hot (pleasing) water. Having touched the hot water they strengthen Soma—verily ghee is the thunderbolt, Soma is the seed—thinking, “If not (if I do not strengthen Soma), I might harm the seed Soma with the thunderbolt. *viz.* the ghee. Therefore they serve him with hot water; having touched the hot water, they strengthen Soma.

10. About that, they say, “He should perform it only as previously. He should do the very strengthening (of Soma) first after having performed the ritual of hospitality (Soma) for whom this strengthening is done. Then (he should perform) the ‘Tānūnaptra’ (the ritual of covenant with Tānūnaptra (fire) to witness) and then the intermediate consecration. One should not perform it that way at all. For this is the performance of the sacrifice. It was here, indeed, that discord came upon these (gods). They verily came to an agreement in the Tānūnaptra (the ritual with Tānūnaptra as witness). Therefore (he should perform) only. Tānūnaptra at the outset, then the intermediate consecration and then the strengthening (of soma). This alone is established (practice) (this is what remains ultimately).

11. The reason why they strengthen (reinforce) *soma* (is this). Soma (was) verily in heaven (the sky). Indeed Soma is a god. “Verily Soma is Vṛtra. These things *viz.* the mountains, the rocks; are his body here. There this plant *viz.* Ausūnya is born”. So said Śvetaketu the son of Uddālaka, “Having brought that (plant) here, they press it”. “They make it into *soma* (again) by the consecration (*dīkṣā*) and the rituals preceding the pressing (**upasad**) the ‘Tānūnapatra’ and the strengthening (**āpyāyana**) thereby indeed does it become Soma”.

12. And again, the reason why they strengthen Soma is (this). They say ‘the honey is of bees! The sacrifice indeed is the bees’ honey. And these *viz.* the sacrificial priests are themselves the bees. Just as the bees would replenish the honey, in the same manner do these (priests) now replenish (strengthen) it (the sacrifice).

13. And again, the reasons why they strengthen Soma (is this), the gods, verily having won this conquest, which conquest is theirs, said “Ah! Let us make this in such a manner that this of our may become inaccessible (unclimbable) for men”. Having completely sucked out the essence of the sacrifice just as honey-bees would completely suck up (honey) having emptied it and having covered (obliterated) the sacrifice with the sacrificial post, they disappeared. Because they obliterated (the sacrifice) by means of this, therefore is this known as ‘yūpa’ (the sacrificial post/the obliterator).

14. That indeed came to be heard by the Rṣis. This sacrifice was collected in such ways as the Rṣis collected it. Just as the Rṣis then (formerly) gathered the sacrifice, thus verily does this (sacrificer) who undertakes the consecration now collects this sacrifice.
स वै वाघेव यज्ञः स यदेव तत्र यज्ञस्य देवेनिर्मितयुं यहिः पुर्वां तदेवताध्याययत्वं समृद्ध एवं यज्ञः पालाययत्वं यज्ञस्य ऋषिव सा तत्र एव स्मूद्धयत्वं ॥ ५५ ॥

त आयायायत्यशुङकी ॥ ६२ ॥ शुङके देव सोमायायतितयुः तदस्य हुष्मस्य सुमोहेयायवन्त्वं शावशालोपुर्व रसं दशः तस्मादात्सरस्य हुष्मस्य देव सोमायायायतितिन्द्रयेकधनविद्यं इति दुस्तदशा वा ह समृ एष्टङ्कोश्युद्धूर्वतीन्द्रयेकधनविद्यं शतसंश्च शतसं तस्मादात्सरस्य कधनविद्यं इत्या तुष्मण्ड्राय ज्ञायस्येित सोमायायायतितयुः यज्ञस्य देवता या ते देवता सा त आयायायायतितयुः तस्मादप्रवृत्ति तदेवतस्यप्रायायुः द्वाध्यायायाययुः द्वाध्यायायाययुः सामायपूण्यतात्सरस्य मेधयेति च तस्मातः तेन तुदह मेधलोक यमेठ्यानुभूते स्वर्गः से देव सोम सुमोहुः चमथीत्या शोभाविष्टजां च युज्यायपूण्यतातः सस्त्रां गच्छेति ॥ ६६ ॥

अथ प्रस्तः निहुत उत्तर उपचारो वै यज्ञः जः जः दा वा ऐति यज्ञायति ये सोमायायायैन्तित दक्षेण दक्षेण हान्वण्यतिते देवताभ्य आवृत्तिः यज्ञः वै प्रस्तात्सतुर्ध ये मारयते तथा न जः जः यज्ञायति तथोदेवताभ्यो नावृश्यस्ते तस्मात्यप्रस्तः निहुते ॥ ६७ ॥

ते निहुतेत एषयः पायः पुर्वेः भूगायेत्यतुक्त्यात्मदिशस्य इति सत्यं सत्यादिशय इत्येवैद्वाह्र नमो दिवे नमः पृथिव्या इति तदाभ्याम् ज्ञावपृथिवीध्या नमस्करोति ययोरिदं सुर्विभण्ड ॥ ६८ ॥

तदाहुके निहुतोत्तत्तये अनकार इति तदोनक एव निहुतोत्तत्तये होपाकुण्य यामलोप्यायायण्यान्द्यात्म्यः प्राण इति मदनीति तस्मिददिभाजनं ताभिरेहित्यपुरुषं जित्यहरति

६२. See notes
15. Verily speech is the sacrifice. What, verily of the sacrifice, was thoroughly sucked up by the gods and what was emptied that very thing now they replenish. And now the sacrifice is verily enriched. They strengthen it six times. Indeed six are the seasons. Thus, having become the seasons, they strengthen it.

16. They strengthen it (chanting), “Oh god Soma! May every span (segment) of yours be strengthened!” Thus they strengthen every part of him. He (Soma) bears the essence in every segment. Therefore he says, “Oh god Soma, may segment (after) segment of yours be strengthened! He (chants) “to Indra the obtainer of the best portion of wealth”. Indra is the god of the sacrifice. Therefore Let us ‘To Indra’ (He chants) “To the winner of the best of the wealth”. This, each part (of Soma) (becomes) ten each towards the gods, for the sake of Indra; they (the ten) fill (ten) cups of the best part or a hundred each (in each becomes hundred fold and fills a hundred cups). Therefore he says, “To the winner of the best part of the wealth.” (He chants) “May Indra be strengthened for your sake!” Indra is the god of the sacrifice. He verily says (means) only this, “Whoever is your deity, may that (deity) be strengthened for your sake!” (He chants) “Be strong for the sake of Indra!” Thus he places replenishment in this (Soma). (He chants) “Strengthen us friends with gain and with understanding”. As he gains, therefore he says that. (He says) “With understanding” for he recites with understanding. (He chants), “Oh god Soma! May it be well with you! May I enjoy (attain) the completion of the pressing (sutya)!” This is the prayer for blessing of the priests and the sacrificer, “May it be well! May we reach the end, the completion of the sacrifice.”

17. Thereafter, they remove (wrong doings) (i.e. they appease the gods) on the prastara (spread bunch of holy grass). The sacrifice (requires) serving attendance at the north. These who strengthen soma move away tranversely from the sacrifice. They join, as it were, at the south. They are out off from the gods. Therefore they remove (the wrongs) on the prastara.

18. They remove (the wrongs) (appease the gods) (chanting) “(May) desired riches (come to us) for great strength and for prosperity— “The right for those who speak the right”. He verily says (means) only this “The Truth for those who speak the Truth”. (They chant) “Obeisance to the sky, obeisance to the earth”. Thus he makes obeisance to heaven and earth on whom all this rests.

19. About that they say, “Should he remove (the wrongs) (appease the god) (i.e. make amends) on the anointed (prastara) (or) on the unanointed”. Indeed thus he should remove (the wrongs) only on the unanointed. For, indeed, there is the immediate throwing of the anointed (into the fire). Having gathered it (prastara) up and having taken it up, (the Adhvaryu) says, “Oh Agnish! Do the waters boil (rejoice)?” (The Agnish replies) “they boil”. That takes the place of cordial talk. (The Adhvaryu says) “Come with them (waters)” He lifts (the prastara) up, above and above (the fire). Then, this is in the place of (as if) throwing it into
स युद्धपुर्यपितुहरि तदनुप्रहतभाजनमथ यशानुप्रहर्त्येते ना न: सुत्तायाश्रसनि ॥ १९ ॥ इति तृतीय अहारणम् ॥

चतुर्थ अहारणम्

ग्रीवा ह वा अस्योपसदस्तस्माद्यदि प्रवगर्वचवामुयवति प्रवगर्वज चरित्वा शिरः प्रवगर्वृत्वाः तथा: पूर्वांहेन नुवाक्ष्या अन्वाह तत अपपहो याज्ञा या याज्ञास्ता अनुवाक्ष्या एव व्यतिशतिः प्रीवाणामेवैदद्वितीयीश्वामानस्क्रयाध्यायितिः

ताणिमानि ग्रीवाणामयस्थीर्मे स्कन्धा व्यतिष्कः अथ युद्धाविश्रयं च ॥ १ ॥

देवाण्व ह वा असुराश्चोभे प्राजापत्या अस्ययत्नं ततो हासुरा एषु लोकेषु पूर्वोक्षेरेः यस्माते स्वयम्यां रज्ज्वमनति विश्रेष्ठं हरिण्यो दिवि ॥ २ ॥

तदुौ देवा अस्स्वतात वा उपस्विद्यापसीदस्ता: प्राधिन्द्रजयं स्तस्मानानुष उपस्वदापुरं जयतीत्वाहुर्यथेबिरे देवा अजय तथ यदेष एताभिर्यज्ञानेन नाहेवैत एषु लोकेषु तथा पुरः कुर्वत इम्ब्लांस्तवेवत्त्वकाप्रियांतीमोऽह्कोशेः प्रज्ञयति तस्माद उपस्विद्यं च ॥ ३ ॥

ताः आन्यहविष्यो भवति वज्रो वा अनावमते नेच चुज्जेणाण्येः देवाः

इम्ब्लोका-प्राधिन्द्रजयस्तथो वा एष एतेन वज्जेणाण्येः इम्ब्लोका-प्रियांतीमोऽह्कोशेः प्रज्ञयति तस्मादाविष्य इम्ब्लोका-प्रज्ञयति ॥ ४ ॥

सोऽश्रीकृत्यो जुहां गृहाति चतुर्पशुभिः तथा आहुश्चुरैव जुहां गृहीयादित्योश्रीकृति

उपस्वत्तियो तेव कृत्यो जुहां गृहाति चतुर्पशुभिः वज्जेवैदद्वित्तिः करोत्र्यीणीयो उ देवा नायां सत्यानां नास्त्यभेदं सह गृहाति तो सत्यां करोत्र्यकिनेव विषवो स पूर्वमेवाभासामार्गायाति नोत्रं चतुर्पशुभिः वातस्माताभासामार्गायाति नोत्रं ॥ ५ ॥

१२. See notes

१. See notes
the fire. And why he does not throw it into the fire is that with this (prastara) itself they perform (the ritual) on the morrow, up to the pressing. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. Indeed the ‘Upasads’ (the subsidiary rituals preceding the pressing) are the neck of this (sacrifice). Therefore, if he has (the performance of) ‘Prajāraγya’ then (he should perform the ‘Upasad’) after having performed the ‘Prajāraγya’. Prajāraγya is the head (of the sacrifice). And then he places these necks in this. Therefore, those prayers of invitation which he recites in the forenoon key are the prayers of offering in the afternoon; those which (he recites as) offering prayers (in the forenoon) they are the prayers of invitation (in the afternoon). Thus he verily interlinks the bones of the necks; he interlinks these shoulders. These bones of these necks and these shoulders are interlinked. And then he sacrifices with the ‘Upasads’.

2. The gods and the Asuras, both sprung from Prajāpati contended. Then the Asuras built cities in these worlds, one of iron in this (earth), one of silver in the mid (aerial) region and one of gold in the sky.

3. Then the gods verily attacked. They be seiged (sat near) them (cities) with the ‘Upasad’ (rituals) and broke them and conquered. Therefore they say, “In human (practice), they conquer a city by a siege”. And the gods conquered verily with these (Upasad). And when this (sacricer) sacrifices with these, indeed they do not at all build cities, in that manner, in these worlds for this (i.e. against this) (sacrificer). These very worlds he thus breaks up and he conquers these worlds. Therefore it is that he sacrifices with the ‘Upasads’.

4. They (the Upasads) have ghee as offering. Verily ghee is the thunderbolt. It was with this very thunderbolt viz. ghee that the gods broke up these worlds and conquered. In that manner, indeed, this (sacrificer) breaks up these worlds with this thunderbolt viz. the ghee, and conquers these worlds. Therefore (they, the Upasads) have ghee as offering.

5. He takes eight times in the juhū (spoon) and four times in the upabhrty (spoon). About that they say, indeed, “He should take only four times in the juhū”, eight times in the upabhrty”. He verily takes only eight times in the juhū and four times in the upabhrty. Thus he makes the thunderbolt heavy in the fore-front. Among the gods, verily Agni and Soma are together. For them only he takes together; he makes them be together. For Viṣṇu who is single, he pours (sprinkles ghee) the libation formerly itself; he does not (make) the second (libation). Or, having made the subsequent (northern) libation he recedes. For the sake of conquest, therefore, he pours only the first offering and not the subsequent (northern) one.
आश्राय्न न होतारं प्रृवृःते सौद होतारोतिवेच्या सौदत होता होतृःतने प्रृसुःतः छुःचावाद्यायस्ये नुबृहविद्यतिक्रम्याश्रावनहरिः यज्ञस्त वषष्टकृःते जुहोति सोमायानु- ब्रह्माय्नाः तैव तिष्ठाश्रावनाह सोम स्तम्भ ज्ञेति वषष्टकृःते जुहोति समानवनमा आह विष्णवेषत-नुबृहविद्यताश्रावनाह विष्णु यज्ञस्त वषष्टकृःते जुहोति स यत्सार्थस्मेव तिष्ठाश्रावनहरिः न यथेवेदमुतात्मस्मिव यजुर्वेदस्त्रां प्रचरन्तसंचरत्यांशितितय एव तस्मात्सार्थस्मेव तिष्ठाश्रावनहरिः न संचरतिः ॥ ६ ॥

ता वा एतास्तिस्तत्रो देवता यज्ञिः स यदेतास्तिस्तत्रो देवता यज्ञिः वृहमेवैततस्तु- स्करोत्यश्रीमानीकरः सोमं शर्यत्र विष्णु कुलमल तद्वृहमेवैततस्तुस्तरस्करोत्यश्रीमानीकरः अथी यत्रः सोमोऽश्च योहोरात्रेः सचिस्तहस्युः परिस्थितिः वे संवरस एते हि परिद्वृक्षते संवरसं कुरुक्षेत्रः वृहमेवैततस्तरस्करोत्यश्रीमानीकरः संवरसं कुरुक्षेत्रः वृहमेवैततस्तरस्करोत्यश्रीमानीकरः अथी यत्रः एव पतेन वृहमेवैततस्तरस्करोत्यश्रीमानीकरः अथी यत्रः एव पतेन तस्मात्एतास्तिस्तत्रो देवता यज्ञिः ॥ ७ ॥

स यद्यतिस्तत्र उपसदो भवतिनिण्यो वा युक्तवः संवस्तरस्य संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते ॥ ८ ॥

यद्यवेष जैशोपसदो भवतिनिण्यो द्वादश वे मासाः संवस्तरस्य संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवैततिक्रयते संवस्तरस्य मेवै�तिक्रयते संवस्तरस्य मेवैततिक्रयते ॥ ९ ॥
6. Having made (the Āgnīdhra) call the attention (of the god) he does not choose the Hotṛ. He merely says, “Oh Hotṛ! Sit”. The Hotṛ sits on the seat of the Hotṛ. Having been impelled, having taken up (the ghee) in the srūk (spoon), he says “Recite the prayer of invitation for Āgni”. Having passed beyond (the fire), having caused the calling of attention, he says, “Recite the offering prayer for Āgni”. When ‘Vaṣat’ has been pronounced, he pours the offering. He says, “Recite the prayer of invitation for Soma”. Standing there itself (and having caused the calling of attention, he says “Worship (pronounce the offering prayer for) Soma”. When ‘Vaṣat’ has been pronounced, he pours the offering. Pouring out (the ghee) together, he says, “Pronounce the prayer of invitation for Viṣṇu”. Having caused the calling of attention, he says, “Worship (recite the offering prayer for) Viṣṇu”. When ‘Vaṣat’ has been pronounced, he makes the offering. The reason why he offers verily standing along (continuously) and does not move about (here) now as he performs moving about in (any) other sacrifice, is (that it is) for the sake of conquest. Therefore, he verily offers standing along (continuously) and does not move about.

7. He verily worships (sacrifices to) these three deities. The reason why he worships these three deities is (this). He thus fashions the very thunderbolt, (making) Āgni the face (of the thunderbolt). Soma the dart (the sharp tip); and Viṣṇu the part connecting the arrow-head and the shaft. Thus he verily fashions the thunderbolt. Verily the day is Āgni and the night (is) Soma. And what is the joint of day and night that is Viṣṇu. These two verily are the year. For, revolving, these two make the year. Thus, therefore, he fashions the very thunderbolt viz. the year. It was by this thunderbolt viz. the year indeed, that the gods broke up and conquered these worlds. In that very manner this (sacrifer) breaks up these worlds, conquers these worlds, by means of this thunderbolt, the year. Therefore, is it that he worships these three deities.

8. If there are three Upasads (preliminary rituals before pressing of soma), indeed three are the seasons of the year — thus the very form of the year is thus made. He thus fashions the very year. With (each) one he performs twice, with (each) one he performs twice. That (makes) six. Verily six are the seasons of the year. Thus the form of the year itself is made. Thus he fashions the very year.

9. The reason why he performs in the morning and in the evening is (that it is) also for the desire for completion - that way the completion takes place - and that it might be good victory. Now, when he performs in the morning, thereby he verily conquers. And, when he performs in the evening, it is (with the thought) that it might be a good conquest. And when he makes the offering (it is like this) - here (in this world) indeed, they lay siege on the city and conquer it; having conquered it, they resort to it which is their own. Now when he (the sacrificer) performs, he verily lays siege thus. And when he completes it, he verily conquers. And then he thus attains what is his own. When he makes the offering, he proceeds with the first (Upasad), twice with one and twice with one (the other).
स यत्सायणातः प्रचरित संपदाकामाय तथा हि संपत्त्सङ्ख्यास्तु सुजितसंदिग्धि चेदं
न यत्तान्तः प्रचरितं जन्यत्येव तदथ यत्सायं प्रचरित सुजितसंदिग्धि तथा यजुहोत्तोऽदं वै पुरुं
युध्यन्ते 3 तां जयन्ति तां जित्या स्वाशस्त्री द्रष्ट्यं पद्धति स यत्प्रचरितं युध्यत्येव 3 तदथ
युधितंहि ते जन्यत्येव तुश्चेतत्सताः सत्यं प्रद्यते यजृहोत्ति स प्रधामया हिरे किता हिरे किता
प्रचरितं ॥ १० ॥

स जूहोति या ते अग्रेजःशया तनूविर्विषिष्टा गहरेश्च। उत्त्र पत्रो अपाधीत्वेशं वचो
अपाधीत्वायहेत्येवाश्रया हि सासीदयस्मयी हि सासीदथापर्या हिरे किता हिरे किता
p्रचरितं ॥ ११ ॥

स जूहोति या ते अग्रेजःशया तनूविर्विषिष्टा गहरेश्च। उत्त्र पत्रो अपाधीत्वेशं वचो
अपाधीत्वायहेत्येवाश्रया हि सासीढ़जता हि सासीदथापर्या हिरे किता हिरे किता प्रचरितं
॥ १२ ॥

स जूहोति या ते अग्रेजः हरिशया तनूविर्विषिष्टा गहरेश्च। उत्त्र पत्रो अपाधीत्वेशं वचो
अपाधीत्वायहेत्येवाश्रया हि सासीढ़रिणी हि सासीत्स युद्ध एशोपसदो भविता
चतुरहमेक्या चरति चतुरहमेक्या चतुरहमेक्या ॥ १३ ॥

अथ वा अतो प्रतोसम्येद्ध प्र उव्यों वा अन्या उपसदः परोह्योःन्याताः
परुर्व्यं कक्ष प्रथमेङ्क हाब्धथ त्रीकः। परुर्व्यं तथा। परोह्यस्तीन्यताः
परुर्व्यं हाब्धथ दावेर्षिक्तः। परुर्व्यं तथा। परोह्यस्तेः। परुर्व्यस्ताः
परुर्व्यस्ताः वै लोकं मय जयन्ति तपुः। पर एशोपसारी पो भवित्स स व । वि
श्रेणिसहितं परं परो संरीयाः। परो संरीयाः। लोकं मय जयन्ति य एवं विद्यायोऽश्री
तमाल्योस्तोश्रीवीयकोपेष्टाः युद्ध एशोपसदो भविता ग्रींशुग्रुहं दोगुधं हों चतुरहमेक्यं
चतुरहमेक्यं ॥ १४ ॥ इति चतुर्थं नासपूणां ॥

॥ इति चतुर्थं नासपूणां ॥

२. See notes
३. See notes
४. परोह्यो C, परोह्यो V 1, P, C, see notes
10. He offers, (chanting) "Oh Agni! your body which rests in iron, which is oldest (biggest) and which is in an inaccessible place—it has driven away the sharp word it has driven away the terrible word—Svāhā". That (body of Agni) was indeed of this form. It was verily of the form of iron. Now he performs with another (Upasad), twice with one and twice with one (the other).

11. He offers (chanting) "Oh Agni! Your body which lies in silver, which is oldest (biggest) and which rests in an inaccessible place—that has driven away the terrible word - Svāhā ! For, it was of this form. It was indeed silver. And he performs with another (Upasad), twice with one and twice with one (the other).

12. He offers (chanting) "Oh Agni! Your body which rests in gold, which is oldest (biggest) and which rests in an inaccessible place—that has driven away the sharp work, it has driven away the terrible word-Svāhā!" For, it was of this form. Indeed it was golden. If there are twelve ‘Upasads’ he performs with one for four days with one (the second) for four days and with one (the third) for four days.

13. And now verily (the matter) of the Upasads related to the consecration (fasting): Some (other) Upasads are ‘progressively increasing’ and some others are ‘progressively decreasing’. About that, those are ‘progressively increasing’ (at which) he milks one (teat) by the first (day) and then two (on the second day) and then three (on the third day). They are the ‘progressively increasing’. They are ‘progressively decreasing (at which) by the first (day) he milks three (teats) and then (on the second day) two and then (on the third day) one. They are the ‘progressively decreasing’. These which are ‘progressively increasing’ they are (the same as) the ‘progressively decreasing’. And those which are ‘progressively decreasing’, they are (the same as) the ‘progressively increasing. They conquer the world indeed by austerities. Thus, on and on, the penance thus becomes better (greater) and better. He who, knowing, thus, takes to the ‘progressively decreasing’ (Upasads) becomes (morrow after morrow) better and better and further and further wins a greater (bigger) and greater world. Therefore one should take to only the ‘progressively decreasing’. If there are twelve ‘Upasads’ he milks three (teats) for four days, two for four days and one for four days. (Fourth Brāhmaṇa Ends)

(Chapter Four Ends)
पञ्चमोध्यायः

प्रथमः ब्राह्मणम्

स वै शालाया: पूर्वार्थातः प्राक्रमणं स्रीनिवर्गमामास्तक्त्वां निहर्षग तो जनः पातो वेदेस्तस्माच्छूद्वीर्देश्या प्रक्रमातः पञ्चदश विक्रमास्तक्त्वां निहर्षग सा दक्षिणा श्रोपिराधामादेव मध्यमाच्छूद्वीर्देश्या प्रक्रमातः पञ्चदश विक्रमास्तक्त्वां निहर्षग सोतारा श्रोपिराधामादेव मध्यमाच्छूद्वीरः प्राक्रमिकं पुद्विनिर्देशां विक्रमास्तक्त्वां निहर्षग स पूर्वार्थाः वेदेस्तस्माच्छूद्वीर्देश्या प्रक्रमातः ह्रादश विक्रमास्तक्त्वां निहर्षग स दक्षिणा ५५सो रथस्मादेव मध्यमाच्छूद्वीर्देश्या प्रक्रमातः ह्रादश विक्रमास्तक्त्वां निहर्षग स उत्तरो ५५स एषा मात्रा बदे: ॥ १ ॥

सा यत्रिनिश्चित्रम् पञ्चदशावति त्रिस्त्रेक्षणः वै विराजित्विरोजः वै देवः अत्यां प्रत्यविलिक्ष्ठास्त्रो वा एष एतदित्रज्ञेत्रायं प्रतितिचित्त्रस्त्रिनिश्चित्रम् वा त्रियस्त्रेक्षणश्च वात विराज्ञ तदुपविराज्ञेयं प्रतितिचित्त्रितं स्वेषा मीरान्सेव त्रिनिश्चित्रमेव पञ्चस्त्रेक्षणः ॥ २ ॥

अथ यथः त्रिनिश्चित्रम् प्राची भवति दुःशाश्चक्षरः वै ब्रह्मती बृहत्या वै देवः: स्वर्गः लोकः समा श्रुतवत् तथो वा एष पुमाहत्येव स्वर्गः लोकः सम्मुखे तदस्य दिव्याहवनीयो भवति ॥ ३ ॥

अथ यथः त्रिविश्चित्त्रित्वेन प्रक्रमं युज्यतिश्च च त्रिविश्चित्त्रित्वेन प्रक्रमं युज्यति त्रियस्त्रेक्षणश्च वै गायत्री पूर्वार्धाः वै युज्यति गायत्री पूर्वार्धाः वा एष वेदेस्तस्मात्तुर्विश्चित्त्रित्त्रित्वेन प्रक्रमं युज्यति ॥ ४ ॥

सा पञ्चदशोपौर्णीन्द्रि स्वयंश्च दुर्मृति सीः श्रोपिमतीयो योंषा भवति तत्त्रज्ञाभो एवत्तराय: प्रज्ञानं करोति तुमदाहरीयस्य: प्रज्ञाननामि: प्रज्ञ: प्रज्ञायते ॥ ५ ॥

नासिका हि एष युज्यति युज्यति वै: स यदेनामुत्तरा वेदेस्तर्विश्चित्त्रित्त्रित्तु महायो वा प्रज्ञा आदित्या एवचः एकस्सृंख्लोपने पुजये धारितः: पुर्वं यज्ञं संजहे: ॥ ६ ॥
1. He proceeds from the front half of the hall towards east taking three steps and plants peg, so as to be within the \textit{vedī} limit. From that central peg, he takes fifteen strides to the right and drives in a peg. This is the right hip. From there itself (central peg) he proceeds northwards fifteen steps and plants a peg which becomes the left hip. Again from the middle peg, he takes thirty-six strides towards east and plants a peg which forms the front part of the \textit{vedī}. From the centre, he makes twelve strides to the right and there drives in a peg and that is the right shoulder. From the middle peg itself, he takes twelve steps to the north and plants a peg to form the left shoulder. This is the measure of the altar (\textit{vedī}).

2. Now, why he takes thirty steps in the rear is this: The Virāḍ metre has thirty-six syllables and the gods gained a firm footing in this world by means of the Virāḍ. So too, he (the Yajamāna) by means of the Virāḍ, would get firmly established in this world. There may also be thirty-three steps because the Virāḍ consists of thirty-three syllables too and by means of Virāḍ he gets firm footing. But this is only a speculation. Only thirty steps are taken.

3. Now the reason for thirty-six strides towards the east (forward) is this: The Bṛhatī metre has thirty-six syllables and it is by means of the Bṛhatī that gods obtain the heavenly world. In the similar manner, this Yajamāna would attain the heavenly world by means of the Bṛhatī and the Āhavanīya fire of his is in the sky.

4. Now, why he takes twenty-four steps forward is because the Gāyatri metre has twenty-four syllables and the Gāyatri is the fore-part of the sacrifice. This (space covered by twenty-four strides) is the fore-part of the altar and hence twenty-four strides are made forward.

5. She (\textit{vedī}) shall be broad in the hind part because a lady is broader at the back and is (called) heavy hipped. This makes the womb wider for procreation and it is from a wide womb, these creatures are born.

6. The front altar (\textit{Uttaravedī}), is the nose of the sacrifice, because they raise it high and therefore it is called the elevated altar. Originally there were two types of beings; one the Ādityas and the other the Aṅgiras. The Aṅgiras were the first to organise a sacrifice.
ते होचुर्वजः संभुतः श्रुत्यामादिद्वेषः प्रव्रभावेति तेन नो यज्ञन याजयत्वति
ते हाँमिषे् दूत प्रजियकुस्ताहान्युग्रेवोयाच श्रुत्यां चोंभ्रिससः प्राहुरिति तेन नो यज्ञन
याजयत्वेति || ७ ||

ते उ होचुरादित्या उपजानीतित्र यथास्मानेवाव्यः द्रोधयेन वयमक्रिसस ह्रिति ते
होचुर्वजेव सुत्या श्रुतियाहा ह्रिति नाप्रक्रमणहास्तिवतः ते ह यज्ञः संजहुः || ८ ||

ते होचुर्वजः संभुतः श्रुत्या वा अस्माभयमक्रिसं प्रावोच्छृत्यियादुत्यामवेव कर्त
तुथ्यः प्रमोदेषिरोऽथश्च तेषां नस्तवः होतासीति साह तत्तवाधरायायायवेव दूतः
प्रजियकुस्तान्हालित्यान्युग्रेवोऽफ्रिसः नाथमुद्रित्यापिः कर्त्यः नः प्राहितो न प्रत्यागः ह्रिति || ९ ||

स होवाचार्यना एव मातृवेति तेषां वृत्तोष्क्रन्मितुं नाशकमिति तस्मादनिन्दुः
वृत्तो नाप्रक्रमेत्ततो हेषां विततामियाय क्रोधस्तेषा सदः क्रियाक्रिस आदित्यायाजाजः
चकः स सदः क्रोधस्तेषा ह दुष्क्रियानं काले वाचवेत दुष्क्रियामाकालिन्युस्तानं ह न
प्रतिज्ञुहामिति यशों प्रतिज्ञहृतियाम इति तत्कर्मः न व्यमुन्यत् दक्षिणां तेष्यो हारसः
सुर्योमाकालिन्युस्तानं ह प्रतिज्ञुहास्तस्माहारेष्ट्रो आदित्यायावार्तिजीना सभो वयम दक्षिणीया
इति वेष्यो कपोऽपि सुर्य ह दक्षिणामान्यात्तिति तस्मादपैत्तिहिं सचि क्रियोऽशः शर्ती दुष्क्रिया
तस्म सुब्रम्यम: पुष्टात्तुक्रेस्तयुत्स्य सुभो क्रिययते व एष तापति || १० ||

सो हेषां वाचः चुक्तो न मेदेष क्षेत्रच श्रेयानिति न बुज्जुना न क्षेत्रच कथस्तेन
प्रतिज्ञर्गुरुयुं मामिति सा ह सिष्ठी भूतवत्तर वेदायुर्युस्तत्तायात्तादवाकपिति चचारातः
होभवत् एव विद्वात्तुक्तस्तादेव न इतरप्यवात्त्वत्तिति ते भविष्यति परेित्तेरेभविष्यतीति
तामुभय्य एवोपमत्राः चक्रिषे् सोपिग्रेव वेदायां दूत आस सहराया इत्यसुरक्ष्यस्मुरुणाम्
|| ११ ||

२. नाप्रक्रमणमस्तिने त्रिलिपि Ca, M, M
३. अधिमुद्रिच व, १, M, C, TE, see notes
४. See notes
५. See notes
7. After preparing for the sacrifice, they said: “Let us announce to the Ādityas about our Sutyā feast (Soma Yāga) to be performed for tomorrow” and tell them “You (Ādityas) officiate in our sacrifice”. They sent Agni himself as messenger and Agni came to them (Ādityas) and said “Aṅgiras asked me to inform you about the Sutyā feast tomorrow”. They also requested “You officiate in our sacrifice”.

8. The Ādityas told (among themselves) “Plan it (in such a way) that Aṅgiras officiate in our sacrifice and not we in theirs”. (Accordingly they decided) “Let us organise a Sutyā itself immediately”. To avoid refusal (on the part of the Aṅgiras) they organised a Soma sacrifice (Sutyā).

9. Having organised the sacrifice they said (to Agni): “Aṅgiras have informed us about tomorrow’s Sutyā. And now we say to you and (through you) to the Aṅgiras—‘You be priests for our sacrifice (to be held today itself). There itself they sent another messenger to the Aṅgiras. The Aṅgiras (came and) asked Agni “Though you were despatched by us (as a messenger) you did not return to us”.

10. He (Agni) said, “I have been wooed by the unblamables and as one wooed by them I was not able to refuse to them”. That is why when one is wooed by a blemishless person, one should not refuse. Then their (Aṅgiras’) anger completely disappeared and they officiated in the sacrifice of the Ādityas and that sacrifice is known as Sadyaḥ Kṛī (one arranged on the spot). At the time of offering dakṣiṇā, they brought speech itself as dakṣiṇā. They (Aṅgiras) did not accept it saying “We will be harmed if we accept it”, so that sacrifice stood incomplete (without dakṣiṇā). Another dakṣiṇā, they brought in the form of the Sun. That they accepted. Hence the Aṅgiras claimed, “We are fit to be sacrifices priests and deserve dakṣiṇā because you had to bring even the Sun as dakṣiṇā for us”. For that reason also it came to be known as Sadyaḥ Kṛī. Hence a white horse is the dakṣiṇā for this (Sadyaḥ Kṛī sacrifice). It (the horse) has a golden pendent in front and it assumes the form of that (Sun) which shines (scortches).

11. Then that ‘speech’ got angry (saying) “How is the Sun supreme to me, not for his background, nor in any respect, why should they accept him and not me?” She transformed into a lioness and moved amidst the gods and Asuras seizing anything between those rivals and devouring. They both realised that whichever side between the two, she joins (goes over), that side will prosper and the other will lose. So both of them wooed her. (For that) Agni himself was the messenger of the gods (to call her) and for Asuras, one Asura Rakṣas called Saharakṣas (was the messenger).
होवाचार्यज्ञुपावत्यंत्री किं मम ततो भविष्यतीमयृष्टानुपावत्यायमीति होतैः प्रथमाभेद लघुहृति: प्राप्यातिपि तथा पूर्वाभेदाहृति: प्राप्यातिति तस्मादार्यानं खल्लितां विभावस्यवृद्धिः प्रथमाभेदादि हृति: प्राप्यातिति ॥ १२ ॥

होवाचार्योपावत्तानवामृतयुग्म कान्त मया युग्मार्यां शास्त्रानं सामाधित्यायत तात्वः समर्थितयायति स याओ हृति द्वारा काश्यकाराशास्त्राते तामस्मे समर्थितयायति ॥ १३ ॥

सैन्यनिर्माणं युद्धरैवेदिष्टौ त युद्धरैवेदिष्टुपकारितिः यजुर्वेदो द्वारा कृत्यत वायु उत्तररैवेदिष्टौ द्वै वायुमागाद्वैरैवेदिष्टिपकारिति ॥ १४ ॥

ततो व युग्मार्यां विभावस्य युग्मो मया कृत्यन यजुर्वेदिष्ट नर्यायमया यजुर्वेदि मृत्यु आहरैति युग्मार्यां वे योग्यं युगान्तित सा यद्वारा बहुरैवेद यजुर्वेदिष्टतदेवेश्वरान्यानैव यह युग्मो मया कृत्यन यजुर्वेदिष्टुपकारित तं निद्विद्यदक्षिणाय प्रतिगृहितायात सिंहति हृति भूता विभिन्नाति नो युज्ञान आत्मानः कृत्यत सिंहति हृति भूता विभिन्नाति नो वा एनान्तः स्मार्तेः द्वारा द्वारा हृति: पुराणं कृत्यत यजुर्वेदिष्टमयाः दद्फवात्माय एष समानवधुपृणैै दद्फवात्मा इव स्यास्त्यः पूर्वानं दद्फवात्मा यद्यहृति दद्फवाति तेनेनैः सिंहति हृति भूता न विभिन्नाति यद्यहृति दद्फवातिः यजुर्वेदिष्टमयाः न वराणं कृतर्विण्याः न्यायः प्रतिताः निद्विद्यदक्षिणाय: ॥ १५ ॥

अथ खल्लु श्रमम् च तस्य चाद्या योगसा उत्तरर्थी शक्तर्थितयात: प्रतित्तिः प्रक्रमाति प्रेमिनेन्द्रस्यस्तत्सप्तवेदिः परिनिर्धारितिततायमी मेवसीति पत्थरुददीर्यामी तत्तत्त्वविश्वीमहायं हि तत: युग्मतिविभावति तस्य युग्मतिविश्वीमहायं हि विभिन्नेन प्रत्यविद्यमण्यो विभिन्नतिमृत्तति दक्षिणात: प्राचीनां तत्तत्त्वविश्वीमहं यत्र व्यायामतत्वविद्यमण्यो नाधिकार्यात: प्राचीनां तत्तत्त्वविश्वीमहं यत्र नाधिकार्यात: ॥ १६ ॥

अथ यद्येव नामानि गृहुन्नतिः स यद्येव नामानि गृहुन्नतिः यत्र ह वा अयो देवा अग्नि: होत्याय प्रावृत्ति तत्प्राचार्यक सम्यक्तस्व इमा: प्रृथिवी: प्राचिवशास्त्रेऽपि तेसु तेस्रैवेदिष्टमेव सिद्धान्तेति ॥ १७ ॥

6. See notes
7. sandhi is not observed
8. विक्रमाःस्थित्यां तै
12. She asked Agni while returning with him “By going over (to the Devas) what will happen to me?” They (Devas) said, “You will get the foremost oblation. Even before Agni (gets his) you will get your libation”. That is why when the Agni is kindled in the Uttaravedi (northern altar) and the libation is offered, that first offering goes to her (Vāk).

13. While returning (to the gods) she said, “Whatever blessings you may seek from me, those I will bestow upto you”. That is why whatever blessings they seek, they are bestowed by her.

14. For, the Uttaravedi, in fact is speech itself. The very raising of this Uttaravedi is for the fulfilment of the sacrifice; for its completion. Speech is the Uttaravedi sacrifice is speech. Therefore the Uttaravedi is set up.

15. He measures (the Uttaravedi) with the yoke and the peg. Whenever it (an animal) is brought by means of the yoke, the peg (the vertical peg inserted in the hole of the yoke to keep the animals neck in position), is also there. Because that which is to be yoked is done so with the yoke and the peg. Since she (speech) becoming a lioness went about in rage, she is to be yoked into this sacrifice.

One must not therefore accept a daksinā which has been refused by some one else, because it becomes a lioness and attacks. One should not own it because it would turn into a lioness and kill him (who owns it). Nor it should be given to another person in which case, he will be making over the sacrifice to someone other than himself. Therefore, if he has a relative who is a sinner, he can give it to him. So that it will not turn into a lioness and attack him. By giving to a kinsman, he is not making over the sacrifice to some one else (outside his fold). This is the disposal for a refused daksinā.

16. Then having taken the peg (of the yoke) and the wooden sword, he takes three strides backward from the peg on the northern side and draws a line with the wooden sword saying “Thou art for me the resort of the afflicted” and then to the north he addresses the earth to whom he comes afflicted. With edge (of the sword) he draws a line northward addressing this earth, which he moves after acquiring wealth, (He does so saying), “Thou art my treasure house”. Then drawing a line from the South to the east saying “Protect me who am in distress”. He thus addresses the earth to protect him from where there is distress for him, “Keep me out of want”. So saying he draws, a line from the north to the east. By that he tells the earth “Wherever there is want, save me from that”.

17. Then he flings (digs with the wooden sword) uttering the names of the Agnis. He flings it uttering the names of Agnis, because, earlier when gods invoked Agni to be their Hotṛ (priest) he bolted away and entered these earths. This earth is one and the other two beyond it. For that very reason he digs him out (from this earth).
स प्रहरति विदेर्ग्रेन्भो नामाये अधिर आयुना नामेहिति यत्राधन्तव्यदस्मायुर्दाहति
तदनं समीरयति योःस्यां पूर्वियामसिति स योःस्यां पूर्वियां भृवति तः हरति पराहल्प
निद्राययति यतेनाधृश्वं नाम यज्ञः तेन त्वादेध इति यतेनाधृश्वं रक्षोभिन्नम् यज्ञः तेन
त्वादधारितेवैतदाह ॥ १८ ॥

अथ हितीय श्रहरति विदेर्ग्रेन्भो नामाये अधिर आयुना नामेहिति
यत्राधन्तव्यदस्मायुर्दाहति तदनं समीरयति योः हितीयस्यां पूर्वियामसिति स योः
हितीयस्यां पूर्वियां भृवति तः हरति पराहल्प निद्राययति यतेनाधृश्वं नाम यज्ञः तेन
त्वादेध इति यतेनाधृश्वं रक्षोभिन्नम् यज्ञः तेन त्वादधारितेवैतदाह ॥ १९ ॥

अथते सतीय श्रहरति विदेर्ग्रेन्भो नामाये अधिर आयुना नामेहिति
यत्राधन्तव्यदस्मायुर्दाहति तदनं समीरयति यस्तुतीयस्यां पूर्वियामसिति स यस्तुतीयस्यां
पूर्वियां भृवति तः हरति पराहल्प निद्राययति यतेनाधृश्वं नाम यज्ञः तेन त्वादेध इति
यतेनाधृश्वं रक्षोभिन्नम् यज्ञः तेन त्वादधारितेवैतदाह ॥ २० ॥

अनुत्ता देवतीय इति चतुर्थः हरति देवेभ्यस्त्व जुग्मः हरामितेवैतदाह स वेचु
सक्षेपशात्तालाल्परति दिशो वे सक्त्यः सार्वत्पूवैन तष्टीगोधः समीरयति तस्माचचुलु-
सक्षेपशात्तालाल्परति ॥ २१ ॥

अथाधिमःश्च सिस्हथासि सपबसाहि देवेभ्यः कल्पस्वेदि सा यतिस्स्थि भूतलाददान
क्षिणतचरस्मादाह सिस्थासिति सपबसाहिति त्वाःसपवानापीयसः करवामेववैतदाह
देवेभ्यः कल्पस्वेदि योः वा एशा यथेदस्तदेनामेववैतेव्यः एव कल्पयति ॥ २२ ॥

अथ युगेन सर्वतः परिसमेीति यज्ञमानस् वा पदेद्धश दश सर्वतो दशशक्षरावें वे
विराैव्यवें विराैव्यवाय एशा निद्मने तस्माच्यज्ञमानस्य पदेद्धश दश सर्वतोस्थ
अनुजनेनः नामिका करोति सार्थमासीनो व्याधारणायि ॥ २३ ॥

१. चुकुस्के: TE, V I
१०. जबने नामिका C, My
18. He digs saying “O Agni, you have the name ‘Nabha’ as you know. Thou art ‘Aṅgiras’. (Now) thou come with the appellation ‘Āyu’. He fled with that name which bestows life-spans; which reanimates. “Thou art in this earth” (so saying) he digs that Agni which is in this earth. He takes (the loose soil with the wooden sword) and lays it (in the altar) saying “Whatever inviolate sacred appellation you have by that I lay you down”. That is to say, with whichever name you are unaffected by the Rakṣasas, and which is sacred for sacrifice, by that name I lay you (on the altar).

19. Then he digs the second time saying “O Agni you have the name ‘Nabha’, as you know, thou art ‘Aṅgiras’. (Now) you come with the appellation ‘Āyu’. He fled with that name which bestows life-span; which reanimates. “Thou art in this sacred earth” (so saying) he digs out that Agni which is in the second earth. He takes (the loose soil with the sword) and lays it (on the altar saying) “Whatever name you are unaffected by the Rakṣasas and which is sacred for sacrifice, by that name I lay you (on the altar).

20. Then he digs the third time saying - “O Agni, you have the name ‘Nabha’ as you know-Thou art Aṅgiras, (now) you come with the appellation ‘Āyu’. He fled with that name which bestows life-span, which re-animates “Thou art in this third earth” (so saying) he digs out that Agni which is in the third earth. He takes (the loose soil with the sword) and lays it (on the altar saying) “Whatever inviolate sacred appellation you have, by that I lay you down”. That is to say “With whichever name you are unaffected by the Rakṣasas and which is sacred for the sacrifice, by that name I lay you (on the altar).

21. He takes (the earth) for the fourth time saying “Again, thee, for the delight of the gods” by which he means I take you well-pleasing to the gods”. He takes (the clay) for the high altar from the Cātvāla pit (a quadrangular pit) because it has four sides (representing) the quarters. (That is) he takes it from all the quarters. Therefore he takes from the Cātvāla pit.

22. Then he touches it (the clay, saying) “Thou art a lioness overpowering the enemies. Be of service to gods”. In as much as she became a lioness and roamed about devouring and attacking, he says “You are a lioness overpowering the enemies”. By this he means ‘Through you, we shall vanquish our foes’. When he says “Be of service to the gods”, (he means) Vedi is a lady and he offers her to the gods.

23. He then measures all around with the yoke or by the Yajamāna’s foot in tens (i.e. each unit measuring ten times the foot of Yajamāna). Because, Virād is indeed of ten syllables. Speech is Virād. This measurement of ten feet is therefore, speech. Therefore in tens of the foot of Yajamāna he measures everywhere. In the middle he makes a naval (a naval-shaped depression) thinking ‘let me sit in the middle and sprinkle ghee (all around)’.
अथवात् भृजति सा यत्सिस्वी ध्वमालदाना क्षिप्रत्येकदश्तावो वै शास्त्रिष्ठ:।
शान्त्या शमवति योगा वा एषा योगवदिन्तर्येवेनां तत्सारोभ्युक्तति सिंहासि सपलसाहि
देवेभ्यः शुभास्वेति ॥ २४ ॥

अथ सिक्तातिभिरनुप्रिक्तत्थलकारो ह वा अस्यः सिक्तात भलाशान्तः इव हि सिक्तात
भलाशत्त्य इव योगालकणांग्रोहे वा एतद्विःयनमुग्य भुस्माग्रिममु वा अस्यामेकामधायस्यन्वासितः
तथाहि नातिदहति तथो एतानां न हितस्तिसोरुप्रिक्तति सिंहासि सपलसाहि देवेभ्यः
शुभास्वेति ॥ २५ ॥ इति प्रथमः ब्राह्मणः ॥

हि त्तिथि ब्राह्मणः

स वै सम्भावनान्तः भवति पैदुवानपरिकृति नुगुलु नुसुगित्तिष्ठे जनावृणो सुकाम्बादधातीयं
चाल्यात्याद्यपातम्नीरुपकल्याणीधिश्रयात्यं खुच्च च खुच्च च सुमायुःसुधायन्त्यमुत् प्रयोगः
hीते गुहते सिद्धति होता होतुपदन उद्धच्चनीधमुपच्चन्त्युपमानवः ॥ १ ॥

अथाहाम् ये प्रहित्यमणायुजनुावीकस्तायानाहीति स यद्वक्तास्यानूदित्वतः वै
वा अस्योऽरे धिष्य भवन्त्याधायविनान्त: पतेन व्यवर्चितो भवति तत्तैव नातुसंतोति
तथास्येऽङ सत्तोऽरे व्यवर्चितेऽभवति ॥ २ ॥

तद्दृष्टी ओतस्ईते द्वेष्टि तद्दुत्था न कुमादेश्वेतृः स्माच्छावोर्यायात्ध प्रक्षणीरावृद्धतोत्तरवेदि
प्रक्षणः स समानः एव प्रक्षणस्य भुस्मेत्यमेवत्तकरोऽतिक्रमप्रक्षणः ॥ ३ ॥

स प्रक्षणीद्रोपोपस्वतः वसुभिः पूर्वात्याल्पिति ड्रोपोपस्वतः वसुभिः पूर्वात्रापोपान
विशेष्येवैवेदाह प्रेक्षात्मकतः रूढः पश्चात्ताल्पिति प्रेक्षात्मकतः रूढः पश्चात्रापपायतिवैवेदाह
मनोज्ञावस्य विशेष्येवैवेदाह: पपरिद्विशेष्येवैवेदाह: पपरिद्विशेष्येवैवेदाह
विशेष्येवैवेदाह: पपरिद्विशेष्येवैवेदाह: पपरिद्विशेष्येवैवेदाह: पपरिद्विशेष्येवैवेदाह
विशेष्येवैवेदाह: पपरिद्विशेष्येवैवेदाह: पपरिद्विशेष्येवैवेदाह: पपरिद्विशेष्येवैवेदाह

१. उपच्छायुपमानसः: Ca
२. अनुनुशास्त्रसः: Ca
३. कृष्णद्विनातपदः: Ca
24. Then he sprinkles water. She after becoming a lioness was roaming about devouring and attacking in rage—waters are (means for) peace. So with water (symbolising) peace, he calms her down. Vedi being a lady, he makes her fit (for gods). Hence he sprinkles saying “You are a lioness who overcomes enemies. You become purified for the gods”.

25. Then he scatters gravel on it. Gravels are indeed decoration for her, because the gravels are, as if, shining. A lady bedecked, shines as it were. This (gravel) is the ash of Agni, the Vaiśvānara. So it amounts to placing Agni on her. (But being Agni’s ash) It does not happen to burn her. He scatters (saying) “You are a lioness, overpowering the enemies, you get ready (purified) for the gods. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He collects material; the enclosing logs of pine-wood; bdallium; aromatic grass; the air of the ram in between the horns and samidhas. He prepares the base of gravel taken from the Cātvāla. He melts the butter (on the Gārhapatyā fire); cleans the ladders sruk and sruva. Takes out the melted ghee and stirs it. Takes five times spoon-full of ghee by the sruk to the sruva. The Hotṛ (priest) sits in the Hoṛṣ adana (his allotted enclosure). Takes the burning sticks and places on the gravel base.

2. Then he says (to the Hotṛ) - “Recite for Agni who is being carried” and (to the Prātiprasthātā) he says “Come following me with the single wooden sword”. Other markings (earlier made by the sword) are within the vedi. So by this, whatever part (of the Gārhapatyā) is separated from the intermediate peg, that gets connected. Thus it gets linked and becomes unbroken.

3. Some (prefer to) go upto the Uttaravedi (backward). That should not be done so. One should proceed only from that (middle) peg. Then he takes the sprinkling water and sprinkles the Uttaravedi. The purpose of sprinkling is the same; whatever sprinkling is done it is only to purify.

4. He sprinkles (saying) “May the noise of Indra along with Vasus protect you in front”. It only means “let the sound of Indra along with the Vasus, safeguard you in the front”. “May the Pracetāhs, along with the Rudras, protect you in the rear”. It only means “Let the Pracetāhs along with the Rudras safeguard you at the back”. “May the Manojavas, along with Pitrās, protect you at the right”. It only means “Let the Manojavas, along with the manes, safeguard you on the right side”. “May Viśvakarman along with the Ādityas, protect you on the left”. It only means ‘let Viśvakarman, along with the Ādityas safeguard you on the left side”.

IV.5.2.4] TRANSLATION
अथ या: परिशिष्टा: प्रोक्ष्ययो भवति ता: पूवार्द्ध दक्षिणार्थे निनयतोत्तमहं तसं वार्षिकियोऽयज्ञं सृजामीति सा यददस्ततेव शोचन्त्यचरतामेवास्या एत्यत्रूच बहिः यज्ञं सृजायेन्युं ब्रह्माद्युदि नामिष्यचरेष्युवाभिचरे रिद्धिमहे तसं वार्षिकीयोऽयज्ञादस्मपिनि: सृजामीति ब्रह्मार्थ्य ह तं खलु शुचा विध्यति तथो स शोकनेव प्रियते ॥ ५ ॥

स व्याघायति सिश्वासि स्वाहेति सा युतिस्यहि भूतवाददाना क्षिणत्यचरतसस्यादाह सिश्वासि स्वाहेति सिश्वासि दत्ताविनि: स्वाहेति यदेनामदित्या दक्षिणामवयन्तिसिश्वासि ब्रह्वाविनि: क्षणविनि: स्वाहेति तै अस्म एते आशिषादासर्वं यदद्वं च क्ष्त्रं च सिश्वासि सुप्रजावनी रायस्येविनि: स्वाहेति तदस्येन प्रजां च पशुक्ष्त्रशासर्वेन सिश्वासि देवायजमानाय स्वाहेति तदस्येन यज्ञय देवानवाहयति भूतेभयस्वेति सुअमुदाच्छति प्रजा वेष्टृते तदाभ्यः सवावः प्रजाभय आह तससादाह भूतेभयस्वेति ॥ ७ ॥

अथ परिशिष्टान्तिरिष्टाति गुत्ये वाव परिशिष्टान्तिरिष्टाति गोपीथय दूरे होनमिते परिण्य आगमिण्यो भवति ॥ ८ ॥

स परिण्याति ध्रुवोड्क रूपः ध्रुवन्ति मध्यमः ध्रुवाञ्यस्यन्ततिरिषि दृश्यति दक्षिणोऽच्चुतिकाविनि: दिवं दृश्येत्युद्यति एवमहम्मोऽकादृश्यान्वकत्वा तैरेनसं सर्वत: परितुं हति नेदेन्व नाप्तो रक्षणस्य हिन्नस्वितियाभ्ये: पुरीयमसीतीतातानुपावनिति पुरीयं हस्येतत्त्वति ॥ ९ ॥

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4. See notes
5. See notes
6. तौदेयम् VI, W
7. See notes
8. परिशिष्टाति TE, T, My
9. हस्येत्त्वति C
5. Then the remaining sprinkling water, he pours at the side of the front half (saying) “This heated water, I throw away outside the sacrifice”. She (the speech in the form of a lioness) roamed about in anger and dejection; that grief (part) of hers, he is now discarding from the sacrifice. He should not say this if he does not wish to exorcise (wish harm to some one). If he wishes to exorcise (harm his enemy) (he should say) “This heated water, I discard from the sacrifice”. He thus inflicts, sorrow unto him (the enemy) and he dies in grief.

6. He then pours ghee (on the Uttaravedi) either once or two times; why he does so is because (at that time) they said (to the speech when in the form of lioness) “Our offering will reach you first before (it reaches) Agni”. Now by this (pouring of ghee) the first offering reaches her. In as much as she (the lioness) said “Whatever blessings you may seek, all those I shall bestow on thee”, she fulfills whatever blessings are sought for.

7. He pours ghee (saying) “You are lioness—Suāhā unto you”. Since, she after becoming a lioness roamed about devouring (everything) it is said “You are lioness - Suāhā unto you” (he says) “You are lioness who was brought (back to the fold of gods) by the Ādityas - Suāhā unto you”. Because the Ādityas brought her to the right side. (He says) “O lioness, the winner of priests and the winner of Kṣatra (warriors), Suāhā unto you”. By this he seeks two blessing; one for the priestly class and the other for the warrior class. (He says) “Thou art the lioness bestowing abundant offspring and growth of wealth; Suāhā unto you”. By this, he seeks progeny and cattle wealth”. “O lioness bring those gods for the Yajamāna; Suāhā unto you”. By this he seeks the (presence of) gods for the sacrifice. (He says) “For the sake of the beings”. So saying he lays the offering ladle. Beings are offsprings. By this, he prays for all progeny. Hence he says ‘for the sake of beings’.

8. He then lays the enclosing sticks (pine-wood sticks placed around the navel). Other enclosures will come later and till then these are to protect the Agni.

9. He lays (the sticks) saying “You are firm, make the earth steady” (lays) the middle stick. “Thou art well-established; make the air steady”, (so saying he lays) on the right side. “Thou art unshakably established; make the sky steady”. (So saying) on the left side. Thus having made these (three) worlds firm, he makes it firm on all the sides; so that the terrible Rakṣasas will not attack it. “Thou art Agni’s stamina” so saying he throws the other sticks (into the altar). That indeed serves as stamina (for the fire).
स युद्धसंभार भवत्त्यज्ञरेव सर्वत्रायु कृत्तितया इदं न यत्रेतुद्रवः परिधयो
भवत्त्यखर्ष ह वा अस्य पीतुदरः स्वेतवें तदस्तु सुमर्थवित्यत्थ यदुगुलु भवति
मांसः ह वा अस्य गुरुगुलु स्वेतवें तन्त्रांसंह अभयार्थनेतज्ञ, भवति गम्यो
ह वा अस्य गुरुगुलुत्तंत्रांसंह तदब्रह्मण रुखो न तन्त्रां भवति कुर्षोऽहां
वा अन्तरा विशापे एकां रात्रिमिश्रवास स यदिह किष्किश्वरेण तदुपायत्तं भवति
तस्मात्ता शिरसा नेदोसयो तात्र प्रीवाभ्य आच्छाधारेऽगुरु तात्र न विन्देदपि यत एव
कुर्षोऽहां यदुहाप्रेत यवुसम्तीति पुरस्येऽहार्यत्तवाते ॥ १० ॥

अथात्य भवता निन्यात्योत्तरां परिग्राहं परिग्रहितां दुष्कान्तप्रेयः पश्चाद्रोहायतोक्त
प्रतिवृत्तिः यत्रात्त ज्ञानाय श्रवन्त्यथाय प्रोक्षणीरसाद्यात्यो धार्मिकनुपसाद्याति स
प्रोक्षणीरसाद्यान्येव धार्मिकोऽपि प्रोक्षणीरसाद्यान्येव धार्मिकोऽपि विदम्भाच्छसे बहरः
प्रयोक्तिः तद्विश्वस्यक्रीयाय संप्रतिनु पुनः स्वाधीने तस्मात्तुदाग्रेहृ ता न ध्वस्तुरेण परिग्रहेऽहाः
परिग्रहेऽहाः परिग्रहितात्ममान्याति ॥ ११ ॥ नामित्तितत्त्व मार्तितस्तदानि भविष्य शक्यति
तत्स्यायं शास्त्रायं सन्देहाविधिः तत्त्त्वायं तत्त्त्वायां सन्देहाविधिः तत्त्त्वायं तत्त्त्वायं
त्त्त्त्वायं ॥ ॥

१०. दशः Ⅰ
११. मृसत्पनमिः in most of the Mss
१२. त्वदमक्षयति My, W, त्वदमक्षयति Ca
10. The material that he has collected is to ensure completeness or fullness to Agni. Those pine-wood sticks are indeed his (Agni’s) bones. So (by enclosing with pine-wood sticks) he re-inforces him by his own bones. The bdellium, truly is his flesh. So he enriches him with his own flesh. The aromatic grass that is there, is his fragrance. So he embellishes him with his own fragrance. Now why the ram’s hair-tuft which is there is because Agni dwelt one night in between the horns of the ram. “Whatever of Agni’s nature has got stuck there, let that also be brought over here” thus thinking, he should cut the hairs nearest to the head (of the ram) from (the back of) its neck and bring it. If that is not available, let him, the hair from some part (of its body). Now, why he said “Thou art Agni’s stamina” is because it is indeed Agni’s strength.

11. Saying “go away”, he takes hold of the stick from the front. But before that he takes the one on the right, then the one on the rear-side and then the front one. He collects these all together, near the central peg (śāṅku) in the rear half. He keeps the sprinkling water-vessel there. By its side the idhma (fire-wood) and darbhā grass are kept. Having taken the water-vessels, he first sprinkles the fire-wood; then the ṛedi. Then he places the darbhās on the fire-wood and sprinkling water on it, he brings it near the rope (the string that connects the ṛedi and the śāṅku) and while rolling that rope he moves on pulling it up to the Uttaravedi which is measured (with that rope) without touching it (Uttaravedi by the hand). This (action) amounts to appeasing the ṛedi. When that gets appeased, they pray for peace facing the Sadās and Havirṛdhāna (the hall where priests sit and the enclosure having the carts with soma) and then stand facing it (the ṛedi). (Second Brāhmana Ends)

BRĀHMAṆA III

1. The sacrifice is a man. It is a man for the reason that a man sets it up (spreads it out). While being spread out, it is made as large as a man. This is why the sacrifice is a man.

2. The soma-cart (the wooden cart in which soma juice is kept) is itself his head and has Viṣṇu as its presiding deity. Since it (the cart) has soma in it and soma being the havis (material for offering) to the gods, it is called Havirṛdhāna (the container of havis).

3. Āhavanīya is truly his mouth and when he offers (oblations) into the Āhavanīya, it amounts to feeding by the mouth. The sacrificial post is verily his tuft. The Agrṇāḍhiya and Māṛjāṭiya are his two arms.
उदरमेवास्य सदस्तमात्सदिसि भक्षयति तत्समायत्तित्तेदमण्डिति तत्सुदे प्रतितिहान्तेन 
देवतायं युद्धमस्तिः देवा असीदं स्तस्तमात्सदुः नाम तु उ एवास्मित्तपेत पुराण हि 
ब्रह्माणार विधिगृहा: सीदिन्ति ॥ ४ ॥

विज्ञानानो हृदयाय धिष्यया इमे वे समझा विज्ञान एते हृदयायेत आतम: 
पादवेवास्मामु यायमु शालायमार्गिः प्रतिधेषु योगायस्ते एष उ वे युद्धस्तायमानः पुरुषेऽऽेव 
विधामु विधियते तस्माद पुरुष एव यजः ॥ ५ ॥

tहा उभयोत्तारं हविधिनं भवत्यभयोत्तारं सदस्तथा शलां तस्मादः शलमानो मेव 
सुमृणां: पुरुषः: ॥ ६ ॥

tे वा एते हविधिने प्रणिके उपतितेशः दक्षिणं एव दक्षिणमुत्तरं उषां 
तदं भुयनस्तदुहिष्णाः स्थातथा हुःक्रमणि भवति से समवत्वार्थिनिर्धात्युपरिशाञ्चिदिवा 
षित: समिता वा भिदीमुध्युणिन्ति राष्ट्रां परिवृण्णान्ति परिवर्णीभि: ॥ ७ ॥

अथ प्रतिपरोत्य सावित्री जुहोति सहिता वे देवानां प्रसविता सतिुप्रसृतो यजृः तनवा 
इति युज्ञते मृ उत्युज्ञते धिय इति मनवख हवा वाक्य पुक्ते देवेययो यजृः वहतः स यथाह 
युज्ञते मृ इति तनमो युक्तक्यु इति युज्ञते धिय इति वागवे धीर्यांचा हि धियाय मनुष्या 
जीवन्युस्तेन ब्रह्माण प्रकार्योत्तेन तस्मादहोत युज्ञते धिय इति विप्रा विप्रस्त्व वृहतो 
विपश्चित्त इत्युणाना वै विप्रास्तमादाह विप्रा विप्रस्त्व बृहतो विपश्चित्त इति वि होत्रा धे 
वथुनाविदेक इदिति वि हि होत्रा रूढते यजृः तनवा यही देवस्य सहित: परिमितिरि 
सहिता वै देवानां प्रसविता सतिुप्रसृतो यजृः तनवा इति ॥ ८ ॥

अथापरं चतुर्भूतिहृत्तमाण्यू नृहितावर्णिहि यजमानेत्युनृदितः ॥ पनी स दक्षिणस्य हविधिनस्य 
दक्षिणे चतिसि जुहोति हिरण्यसुपास्य ॥ ९ ॥

dेवा है वै यं तनवा असुरक्ष्यस्त्त दक्षिणं आसंज्ञाधिब्यान प्रकृत्वाः एति वृहं 
दक्षिणं: प्रतिद्वर्यवस्ते स्वस्य दक्षिणो नाष्टा रक्षास्त्यापाबाध्य वृहं उ वा आज्ञा तथो 
वा एव एति वृहं दक्षिण: प्रतिच्छयति: ॥ तेन दक्षिणो नाष्टा रक्षास्त्यपाबाध्यते तथो हस्य

1. सरकर्म, M, My, गर्भायं TE
2. यजमानेत्यू अ विष्णू असो as in IV. 2.4.12
3. प्रतिच्छयति: TE
4. The *sadas* (the enclosure for the priests) is itself his belly and that is why they eat in the *sadas*. For, whatever food is eaten here (in the sacrifice) settles down in the belly. It has Indra as its presiding deity. Because all gods sat (*aśidanī*) here, it is called *sadas*. In the same manner it is here that the priests of all *gotras* (lineages) sit now.

5. Symmetrical are his fire-altars and they are indeed, identical in form. So they form symmetrical (feet for his sacrifice’s body). The sacrifice, thus being spread out has the same characteristics of a man. Therefore it is that sacrifice is a man.

6. The cart-shed has doors on both sides (in the front and the rear). So has the *sadas*, opening on both sides (the front and the rear). This man is perforated from one end to the other.

7. Those (two) *soma* carts stand turned round; the southern one on the right side and the northern one on the left. The larger of the two should be the one on right side. Then only they will be facing the north. They are turned round (and placed on the altar). On them, they place a mat of reed grass or a covering looking like a reed-roofing. They cover the front portions of the *havirdhāni* carts with curtains.

8. Returning again (to the hall) he makes the *Sāvitr* offering; for Saviṭṛ is the one who grants permission to the gods. “We will perform the sacrifice, impelled by Saviṭṛ” thus (thinking) he makes offering to Saviṭṛ”. “They harness the mind and they harness the thoughts”. (So saying he offers.) They truly perform the sacrifice after harnessing the mind and harnessing the speech, they perform sacrifice for the gods. So he says “Harness the mind” by which he applies his mind. Then “Harness the thought” (he says) because speech is thought. It is by speech which is thought (itself) people make their livelihood. With the Veda being repeated (after hearing from the preceptor) and by conversation (for wordly transactions). (Men make their livelihood) Therefore he says “Harness the thoughts”. “The priests of the priests, the highly intellectual”. By Vipraḥ, he means the learners of the Veda. Therefore he says, “The preceptors of preceptors who are highly intelligent”. (Then he says) “The knower of rites alone has assigned the priestly offices”. For, indeed in performing the sacrifice, they (the intelligent masters of Vedas) assign (qualified) persons for priestly offices. “Great is the praise of the divine Saviṭṛ”. So he says, because Saviṭṛ is the prompter of the gods and so he means “prompted by Saviṭṛ I set about this sacrifice”.

9. Having then, taken *ghee* once more, four times spoon-full he says, “O Yajamāṇa, come hither”. The wife of Yajamāṇa also follows. Then he lays down gold in the right wheel-track of the southern *soma*-cart and offers thereon.

10. The gods while performing a sacrifice, became scared of attack by the Asura-Rakṣasas from the southern quarters. So they installed this thunderbolt at the southern side. By that they contained the terrible demons from the south. (That) thunderbolt (*ghee*) at the southern side. By that he contains the terrible
रक्षाकोणा नागविन्यास यदिरणयुण्मणि न च अन्गग्राहायुण्मणि यत् एतं वर्गरूप एतं एतं
तो वद्वित्तयां तथास्पदायुण्मणि सहित हत्वा भवति ॥ १० ॥

सु जुहोतीदं विषुविधात्रेजो निद्रधे पदम । समूलमायस पाः सुरे स्वाहि ॥ ११ ॥

अथ पत्त्वा: पाणी संस्कारमवन्यणि योशा वै पुरुषी रेत आज्ञा योशायां वै रेत: सिँधुः
प्रतितिहः ततुः: प्रजाये योशायामेवेततपत्याः स्वाहः: प्रतितिहः ततुः: प्रजाये तेन
पुरुषः संताप्यायमुयुण्मणि संताप्यायमुयुण्मणि संताप्यायमुयुण्मणि संताप्यायमुयुण्मणि
शुतं च सुतं च ॥ १२ ॥

सोपानकिः देवश्रुती देवश्रयोपशतं देवश्रयोपशतं देवश्रयोपशतं
शुतं च सुतं च ॥ १३ ॥

सोपानकिः देवश्रुती देवश्रयोपशतं देवश्रयोपशतं देवश्रयोपशतं
शुतं च सुतं च ॥ १४ ॥

अथ पत्त्वा: पाणी संस्कारमवन्यणि तेन पुरुषी संताप्यायमुयुण्मणि
प्रतितिहः ततुः: प्रजाये योशायामेवेततपत्याः सुतं च सुतं च ॥ १५ ॥

अथायमाह हविधानाय: प्रवर्त्त्यामानाय: समुद्राहीत्यावाह होता वाचयत्यथ्यथुः: प्राची
प्रेतमध्ये कल्प्यती हृति यजो वा अध्वर: प्राची प्रेतमध्ये कल्प्यती
इत्येवेतदाहोर्य यजो नयति मा जिहादादहृद्यं यजो नयति मा हलयतादहृद्यं यजो
नति मा जिहादादहृद्यं यजो नति मा जिहादादहृद्यं ॥ १६ ॥

अथायमाह हविधानाय: प्रवर्त्त्यामानाय: समुद्राहीत्यावाह होता वाचयत्यथुः: प्राची
प्रेतमध्ये कल्प्यती हृति यजो वा अध्वर: प्राची प्रेतमध्ये कल्प्यती
इत्येवेतदाहोर्य यजो नयति मा जिहादादहृद्यं यजो नयति मा हलयतादहृद्यं यजो
नति मा जिहादादहृद्यं ॥ १७ ॥

४. उत्सर्जयत् Ca
Rakṣasas on the southern side. That is why the Rakṣasas do not come on his way. Now, as to why (offering ghee) after placing a gold piece? Because an oblation is never made where there is no fire. Gold is the essence of Agni. So (by placing a gold piece) the offering happens to be made at a place where there is fire.

11. He offers oblation (saying), “Viṣṇu strode through this (universe), thrice he put down his foot; it is enveloped in his dust, Svāhā”.

12. Then he pours the balance ghee into his wife’s palm. Wife is a woman and ghee is semen. The seed sown in a woman gets entrenched. From there it is born (as child). So here too he is planting the semen in a woman i.e. his wife. From there it is born - The wife anoints the heated part of the axle. By (man and woman) getting heated, these offsprings are born. Only when (the bodies of) man and woman get heated, semen flows. This productive union causes child-birth.

13. She anoints (saying) “Audible to the gods; announce you unto the gods”. In this manner she informs the gods about the implanting of the semen. That the gods cause to be born. She anoints in a concealed way (from the Cart). Because semen is implanted only in a concealed manner. Then he gives the srūva and srūk to the Pratiprasthātā.

14. He takes another four times spoon-fulls of ghee and brings his wife through the hind part of the Gārhapatya fire and offers on the right wheel track of the soma cart. Then also, after placing a gold piece and saying “Be yee too abundant in food and milch cows and pastures, out of benevolence to man! You propped up these two worlds, O Viṣṇu, with beams of light did you hold fast the earth on all sides, Svāhā”.

15. He then pours the remaining ghee into the palm of his wife. With that the wife smears the other axle (of the cart) which is heated, saying, “Audible to the gods, announce you unto the gods”. This means the same as it is worded. The wife then returns.

16. He then says (to the Hotṛ) “Recite to the soma carts as they are moving (forward)”. The Hotṛ responds (by saying) “You both go forward, furthering the Adhvāra”. Sacrifice is, of course, the Adhvāra. This amounts to saying ‘go you both forward, encouraging the sacrifice’. (He further says) “You conduct the sacrifice upwards; lead it not astray”. It only means “take this sacrifice to its culmination”. (By saying) “Lead it not astray’ he means do not let it down.

17. Let him make the Yajamāna say - “Speak ye unto your own cow-pen, ye divine resorts; speak not my life away; speak not my offspring away”. These are words addressed to the terrible (aspect of speech) which she utters at the axle in the sacrifice. With this she appeases her (speech). This should be said like this if she is to be bid fare-well. If not, one need not take note of this.
अध्यात्मेण परियोज्यते: प्रत्यय प्रक्रिमात श्रीनिवक्रमांसत्रमसयत्रो यत्र वेल नैयेयेतात्त रमेष्ट्र वार्न्नधार्मिकाः इति वर्षम् वा एतत्मृथिय्या यदाहवनीयो दिनिविद्वाहवनीयो भवति तस्मादाहात्र रमेष्ट्र वर्षम्-वार्न्नधार्मिकी इति ॥ १८ ॥

अथ दक्षिणं हविद्धनमुपस्त्रभारति विष्णुनां केवलाणेषु य: पारिवानि विमिमे रजासंस्यो अस्माहादयुत्तरं सधस्थर्व विक्रमाणप्रबोधोग्राम इति विष्णवेत तेनि मेधीमुपनिहति ॥ १९ ॥

अथ दक्षिणं हविद्धनं प्रतिप्रस्थात दिवो वा विष्ण उत्तर वा वृधिय्य महो वा विष्ण उत्तरतिरिक्षत्। उभा हि हुस्ता वसुना पृष्णवो प्रयच्छ दुर्खितो दोत सयादिति विष्णवे तेनि मेधीमुपनिहति ॥ २० ॥

स यदृङ्गवै सर्वेऽज्ञातुहोति तत्तुद्धरभारति वैष्णवः हि हविद्धनमथेदमुपरिश्राधिभिमृुर्ति छदिबिर्खुड़ितिनां एव इति प्रति तदृङ्गवहोधिता स्तवते कीर्तिष्ट मृणो न भीम: कुचरो गिरिष्टः। यस्योऽरुपू श्री क्रमानुश्रविन्याति भुवनानि विशवतीद्वृत्ति हि वायुक्तकपलं यददुस्मनिश्चताः मदाहिविक्रियनाशयितीधि होतदुप्पुष्टु कपलेषु क्षितित्युत्थ: ये इमे हविद्धनोऽवेशिनाशियी इमे हैवायुक्ते कपले ये इमे अभितोऽथ यददु पक्षादधृतं छदिबिर्खुड़ितिनां एव इति मेधीमुपनिहति ॥ २१ ॥

अथ विष्णो प्रस्थियतो प्रसाधिभूतसति रात्रिको देवस्य जयतीसिद्ध क्षयित्युत्थ: रात्रिको घरी देवतालोककरियां इति रात्रियम विष्णोः। श्रुत्ये स्थि इति परिवृष्णवाधिभूतसति सकवे हैवायुक्ते तस्मादेते तोम्रायुः वा वैष्णवोः वा नालमयोः वा भवतो लोमरो हेतु हीमे सकवे ॥ २२ ॥

अथ तस्मूज्यकांदाय निषेच्यति विष्णोः। स्याधिभूत विष्णवोऽहृदेशोऽस्ते गुरुः प्रवृत्तमा संहितति कर्तीति हृदद्रस्तेश्ववरप्राचातः। इति तत् प्रकृति कर्मणि विरेष्यति तथा भवमांव वाध्यमु।

5. तद्विभु: Ca
6. श्रीमत्यत्र My, see notes
7. तस्मादेशिकों V 1, My
8. See notes
9. See notes
10. नेद्वुपानथा Ca
18. Then he (Adhvaryu), having gone round by the northern side, he moves behind the Uttaravedi, taking three steps and make them (soma carts) stop where he thinks fit, saying “May Ye rejoice here on the height of the earth”. For, this (altar) is verily the height (top) of the earth since his Ahavaniya is situated there. Ahavaniya is indeed in the heaven (so this place must be just below heaven i.e. the top of the earth). Therefore it is said “You - rest on the top of the earth”.

19. Then he props the southern soma-cart (saying) “I declare the heroic deeds of Visnu, who measured out the earthly regions; who propped the upper seat, striding thrice, the wide-stepping! For Visnu (I prop) thee”. He fixes the Prop.

20. The Pratiprasthata then props the northern soma-cart, saying “Either from the heaven, O Visnu, (or from the earth, or from the great, wide airy region, O Visnu), fill both thine hands with wealth and bestow on us from the right and the left! For Visnu thee.” Thus he fixes the prop.

21. Why he makes offering and fixes the props with chants referring to Visnu is, because Havirdhana (soma cart) has Visnu as its presiding deity. Then he touches the upper part of the reed mat (covering the cart). He makes him touch either the neck or the mat—like covering (saying) “Let Visnu then be praised for his power, terrible like a wild beast prowling about the mountains, or whose three wide strides all being abide”. This mat-roofing is his (Visnu’s or Havirdhana’s) upper skull-bone. There on, as it were, are the other skull-bones. (So he says “When all beings abide”). These two coverings (on the side and front) are the other two skull-bones, the one on the sides and the other at the front covering it (the soma cart). They are reed-mats or some cover resembling the mats. The one behind is also a skull-bone.

22. He makes him touch the front band (saying) “Thou art Visnu’s fillet” for it indeed is his fillet. It is a fillet made of reed grass and so bereft of hairs as it were is the fore-head. “You are the corners of Visnu’s mouth”. So saying, he makes him touch the two vertical hurdles, for they are indeed his (Visnu’s or Havirdhana’s) mouth-edges or the corners of the lips made of reeds with hollow interior. These mouth-edges are as if hairy.

23. Then, with a wooden pin he sews (the hurdles to the four door posts) (saying) “Thou art Visnu’s sewer”. Then he puts a knot (saying) “Thou art Visnu’s fixed (point)”, lest it should get loosenèd and fall. When the job is completed it is
वा नाग्राहो विद्वन्ति तत्सृप्तमभिमृणंति वैश्ववमसतीति वैश्ववं हि हविधानम्
॥ २३ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

हुगमुपरवा: खायन्ते शिरो वा एतदज्जस्य यज्ञविधानमस्य व एवेमे शिरसः कृपा येनिमे प्राण एतस्यनवासिम्येतकरोप्यतानस्मि:तः नावति ॥ १ ॥

अथ देवश्र ह वा असुरायोभये प्राणापत्या अस्पर्धन ततो हासुरा देवेभ्यः कृत्यं वलगा व निमुखुस्तेनानित्यं चिन्द्रभवेरे मति ॥ २ ॥

तदु च देवा अस्पर्धन तामेतेहप्रेष्ठिकिन्यर वै कृत्यामुक्तिकिन्यथे वै साल्सा मोहा भवति तामलसः मोहादामवर्तिस्तथे वा एष एतदामस्य हिष्णभात्वः कृत्यं वलगा व निमुखुस्तेनानित्यं तामलसः मोहा करोप्यतेदद्वृत्य युस्मादुपरवा: खायन्ते ॥ ३ ॥

सौप्रिमारो देस्यस्त्वा त्वा सवितुः प्राप्येक्षिनोनेवहुः ध्याणो हस्ताध्याम। आदे नार्त्सीतुको युजुरो बन्धुरथ यदृग्न नार्त्सीति योषा हुर्मीयोषा हि नारी तस्मादाह नार्त्सीति ॥ ४ ॥

स हिष्णास्य हविधानस्म्यथोऽधः: प्र्लगं तत्सृप्तिकिन्यते उद्ध सो ग्रीवा अपिकृतामातीति वधो वा अपिकृतामातीति वधो वा अपिकृतामातीति तान्मातो तस्मिन्येति वधो वा अपिकृतामातीति तान्मातो तस्मिन्येति वधो वा अपिकृतामातीति तान्मातो तस्मिन्येति ॥ ५ ॥

तान्याय परिलोकं खन्ति तु ज्ञासि बृहद्रव्य इत्युपस्तोत्यन्तनप्यते च यदृह बृहद्रव्य इति बृहत्तिमित्राय वाचं वदेतीन्द्रो यज्ञस्य देवता वैष्णवा वा एवे युजुराय वस्त्सायस्येति सेन्ना भवति तस्मादाह बृहत्तिमित्राय वाचं वदेति रक्षोऽहारं वलगहनं वैष्णवीमिति रक्षसं व यहे वलगानां वधाय खायन्ते तस्मादाह रक्षोऽहारं वलगहनामिति वैष्णवीमिति वैवेयन्यु होषा बाया हविधाने तस्मादाह वैष्णवीमिति ॥ ६ ॥

१. चल्लमुक्षस्कृतः Ca
untied. By doing thus, disease befalls not the Adhvaryu or the Yajamāna. He touches the cart-shed, so completed (saying) "You belong to Viṣṇu" because, Havirdhāna is indeed of Viṣṇu. (Third Brāhmaṇa Ends)

BRĀHMANA  IV

1. For two reasons, the pits are dug (in the Havirdhāna hall). This Havirdhāna (cart-shed) is truly the head of the sacrifice. And what (four) holes there are in the head (the two ears and two nostrils) wherein these life-breaths (abide), these are produced (in the head of the sacrifice) here and they come into being (to complete the shape of the head by digging four pits).

2. Now, the gods and Asuras, both progenies of Prajāpati, contended. Then the Asuras, by way of which craft deposited (underground) destructive charms, thining "thus we may overcome the gods".

3. Now, the gods saw through it. By means of these (holes) they dug out those destructive charms. Whenever a charm is dug out, it becomes defunct and ineffective. So the gods made it malicious defunct and ineffective. Similarly if any malicious enemy has planted charm here by way of witchcraft against this Yajamāna, it is defused and rendered ineffective. For these two purposes (giving the shape of the head and to remove destructive charms), these pits are dug (in the Havirdhāna hall).

4. He takes up the spade. "At the prompting of the divine Sāvitr, I take thee with the arms of Āśvins; with the hands of Pūṣan", (thus saying) he takes (the spade). (Also says) "Thou art a woman". This is said with the same purport (as the preceding Maatra). Why he says "Thou art a woman" is because the spade indeed is female. A woman is a female. So he says "Thou art a woman".

5. On the southern side of the Havirdhāna, deep down, he draws a line (with the spade) as long as a yoke pole (saying) "Here do I cut off the necks of the Rakṣasas". For the spade is the thunderbolt and with the thunderbolt he severs the neck of the terrible Rakṣasas. He marks them by drawing lines of a span length. Because these life-breaths are of span length. He draws thus the first line, then thus, then thus and then thus (four lines).

6. He digs (those pits) in the order in which the lines are drawn. "Thou art great, of great sound" - thus he praises them and by that make them exalted. When he says, 'Thou art great, of great sound' - "Utter thou the great voice unto Indra" - Indra is the deity of the sacrifice. "These pits are of Viṣṇu". By this they become associated with Indra. Therefore he says "Utter thou the great voice unto Indra". "The voice which is Rakṣas-killing, witch craft-killing" (he says). For, it is indeed for the destruction of the charms of Rakṣasas that these pits are dug. He says "Those are of Viṣṇu", for that voice in the Havirdhāna (cart-shed) is indeed Viṣṇu's. So he says "You belong to Viṣṇu".
इत्ययः तं वलगमुद्व्यापि यथा नौ निष्ठ्‌लो यजमात्र्‌यो निचर्छानेति निष्ठ्‌लो वा वा अमात्र्‌
वा कृत्यां चलां निर्धारित तामेवैतदलस्य मोहां करोऽति।। ७।।

इत्ययः तं वलगमुद्व्यापि यथा न: समासो यजसमात्र्‌यो निचर्छानेति समासो वा वा 
असमासो वा कृत्यां चलां निर्धारित तामेवैतदलस्य मोहां करोऽति।। ८।।

इत्ययः तं वलगमुद्व्यापि यथा न: सवन्ध्युमसवन्ध्युनिचर्छानेति सवन्ध्युमसवन्ध्यु 
वा असवन्ध्यु लोक्यां चलां निर्धारित तामेवैतदलस्य मोहां करोऽति।। ९।।

इत्ययः तं वलगमुद्व्यापि यथा न: सजातो यजसजातो निचर्छानेति सजातो वा वा 
असजातो वा कृत्यां चलां निर्धारित तामेवैतदलस्य मोहां करोऽति।। १०।।

उत्कृत्यां किरामीत्यन्त उद्विक्षित तत्सर्वेवैतकृत्यामुत्किर्ति स यावदहु- 
नानाठायात्तत्त्वनेतायात्त्वद्यो तोज्तादेवेतकृत्यामुत्किर्त्यनात्त्वतृत्यां मोहायति तान्योऽक्रमणां 
संतृप्तिः तस्माधिमेव प्रणाः परीक्षण्या सुतंत्रणास्तस्मित्यपरः सविष्टे।। ११।।

tान्त्रिकाद्यावलिखयित्व स्वरूपसंपल्ला सत्तायात्याभिमाण्यान्ति जन्मायद्ग्यां 
रक्षोण्य स्वरूपार्थ्यमित्रहेतुपुष्चवेत्यनेतात्त्विश्वाशाश्चते त्यस्यसतिः तुव्रस्तातिः 
सपव्यावतित तदाभिषमाषाश्च एवभेद्वेत्यवेपु।। १२।।

ाध सुमूहेऽति स: पुर्वोद्विक्षिणसामृत्युर्यापरोऽयुत्सस्तस्तयुज्मान: सोऽध्वरुस्त्र 
युज्मान किमतित्वे भद्रमित्वे तन्न: सहेत्युपास्त्तु: जात्यायं योऽपरोऽद्विक्षिणसामृत्युर्यां 
पुर्वोऽयुत्सस्तस्तयुज्मान: स: युज्मान आहार्ध्यायं किमतित्वेभद्रमित्वे तन्म इत्याः 
।। १३।।

ती यदेनसे सुमूहेऽति । इररेत्वेत्त्राणाव्यतिजज्ञमा मामाणास्तस्त्युज: कुरृस्तस्माधिमे 
प्रणाः व्यतिकस्तस्तस्तस्त्युजोऽष्ठ यदाह भद्रमितिः कल्पाणी: ता एष्ठ मानुषी वाम्पयुद्द्र 
मिति तामेवैत्वत्तेऽवद्वस्तां यद्दत्तीक्षमयुतोऽष्ठ प्रक्ष्यति स समान: एव प्रौढः 
पर्याध्यमेवैत्तक्षिति यत्क्रिया प्रक्ष्यति।। १४।।

२. ताजार्थे: Ca, ताजार्थे: C, V 1, see notes।

३. समूहेऽति: इप्राण Ca, sandhis in archaic.
7. “Here do I cast out the charms which the friend, which my (unfriendly) relative has planted for me”. An alien or an (envious) relation, plants a charm underground. This makes it defunct and ineffectiv.

8. “Here do I cast out the charm which my equal, which my unequal has planted for me”. For, either an equal or an unequal (enemy) plants a charm underground. This makes that defunct and ineffective.

9. “Here do I cast out the charm, which my kinsman, which a stranger has planted for me”—For either a kinsman or a stranger plants a charm underground. This makes that defunct and ineffective.

10. “Here do I cast out the charm, which one born with me, which one not born with me has planted for me. For, either one who is a brother or one who is of different parentage plants a charm underground. This makes that defunct and ineffective.

11. Saying “I cast out witchcraft” he finally throws out (the earth remaining in the several pits) whereby he cants out witchcraft. Let him dig them arm-deep for that being the extreme reach, he thereby in the end removes the witchcraft and makes the charm defunct. He connects them (the pit) by invisible tunnels (crosswise connecting underground holes). That is why these prānas (life-breaths) are invisibly connected and move unseen.

12. He makes him (Yajamāna) touch them in the same order in which they were dug. (Saying) “You are the ruler of thyself, a slayer of enemies! Thou art ever-ruling, a slayer of the hateful! Thou art the ruler of men, a slayer of Rakṣasas! Thou are the ruler of everybody; a slayer of foes!” This is a praise as well as a request for blessings. You are the ruler of thyself is a praise. “Slayer of enemies” is the blessing he seeks. This is the refrain in all these chants.

13. They both (Adhvaryu and Yajamāna) then touch (each other’s hands through the passages connecting the pits underground). The Adhvaryu through the passage in the right side pit in front and the Yajamāna through the passage in the left-side pit in the rear (touch each other) and the Adhvaryu asks - “Yajamāna! What is here?” “Well-being” he replies. “(Be) that ours in common” says the Adhvaryu in a low voice. Then the Yajamāna through the passage in the right side pit in the rear and the Adhvaryu through the passage in the left-side pit in the front (touch each other). The Yajamāna asks “Adhvaryu! What is here?”. “Well-being” says he. “(Be) that mine”. says the Yajamāna.

14. By thus touchiong (each other) they thereby make the vital airs (prānas) inter-connected; they make these vital airs yoked together. By this the vital airs are inter-locked or yoked together. And why he said “Bhadrām (well-being)” is because this word bhadrām in human parlance is (indicative of) luck (or prosperity). They wish for it (prosperity) by this sacrifice. Then he sprinkles water (on the pits). One and the same foreshoot, is the significance of sprinkling. Whichever he sprinkles, he makes it pure for sacrifice.
स प्रोक्ति रश्कोहणो वलगहुः। प्रोक्तामि वैश्वानिनिति रक्षासां होते वलगहानं वधाय ख्यात्ते तस्मादाह रश्कोहणं वलगहु। हि ति प्रोक्तामि वैश्वानिनिति वैश्वानं होते युद्धपरवः।

॥ १५ ॥

अथ या: परिशिष्या आपो भवति ता अवनययतिः रश्कोहणं वलगहानोऽवनययमेव। वैश्वानिन्ति वै तवं चित्रेश्वरोणो प्रसंगित ति इम एषु चित्रेश्वरापो हिता अन्नमु च आपो अन्नमु वै प्राणं एष्वेवैतः चित्रेश्वरं प्राणान्तर्दाति त इस एषु चित्रेश्वरं प्राणं हिता।

॥ १६ ॥

अथोदग्राहणि च प्राणग्राहणि च वहीं व्यवस्तूणातिः रश्कोहणं वलगहयोऽवस्तूणामिः। वैश्वानितति वैते चित्रेश्वर लोमानि द्वाः प्रवदि तानान्तर्येशु चित्रेश्वर लोमानि हितानि तस्मादिमेव। प्राणं अनुच्छेपका अथ प्राणग्राहणि वहीं शिष्य प्रस्तूणाति केश इववास्येते।

॥ १७ ॥

अथोथिधिपणे उपदेशानि रश्कोहणं वलगहानं उपदेशामि वैश्वानि हि ति हुनू हे वास्येत् तस्मादेतें संबद्धानां इव भवति: संबद्धानां इव हीमे हुनू।

॥ १८ ॥

अथ पर्यौहति रश्कोहणं वलगहानं पर्यहमि वैश्वानि हि ति दृत्तिः असतो नेदपसं इती इतयथ। वैश्वानमग्घति रोहितत् चर्मं परिक्रम न्यस्तति जिहा हे वास्येषा स यथोहितं भवति लोहिनीच हीयं जिहाथ संपुष्कानायणं: करोति दुःखा हे वास्य ग्रावारणं स यद्ग्रावारयिमिभु-णौति यदा दंद्र: प्यायदेशं तत्तदेशं शिस्र: समस्कारिणु:।

॥ १९ ॥ इति चतुर्थं ब्राह्मणम्।

॥ इति पद्मेऽध्यायः॥
15. He sprinkles water (saying) "You the killers of Rakṣasas, the killers of charms, I sprinkle thee who belong to Viṣṇu". For, these (holes) are dug to destroy the Rakṣasas and the charms; so he says "You the killers of Rakṣasas and the killers of charms, I sprinkle thee who belong to Viṣṇu". These pits are indeed of Viṣṇu.

16. The residual waters, he then pours out (saying) "Killers of Rakṣasas, killers of charms. I pour (water) on thee who belong to Viṣṇu". (So saying) he pours waters into the cavities. These waters get concealed in these cavities. Waters are food. Food is the vital air. So he installs vital airs inside these cavities. Thus the prānas get concealed in these pits.

17. Then he spreads barhis grass with their tips turned eastwards and northwards (saying) "You the killers of Rakṣasas, the killers of charms, I spread (for you) who belong to Viṣṇu". By this, he provides these cavities (symbolising nostrils and ears) with hair. By this the hairs are planted inside these holes. That prevents the vital airs from getting dried up (moistens them). Then he spreads barhis (grass) with tips eastward. These are their hairs (on the head).

18. Thereon, he lays the two adhiṣṭōvanas (wooden planks forming a handpress to squeeze soma juice) saying "You the killers of Rakṣasas, the killers of charms, I lay you who belong to Viṣṇu". These (planks) are indeed his (Viṣṇu’s or Havirdhāna’s) jaws. Therefore, they appear as if connected with each other at the ends. The jaws are of course connected at the edges.

19. Then he surrounds them with earth (saying) "You the killers of Rakṣasas, the killers of charms, I surround you who belong to Viṣṇu". He thereby steadies them so that they may not crumble. He then places the cut red skin (skin used to press soma). For this is indeed his (Viṣṇu’s/Havirdhāna’s) tongue. The reason why it is red is because this tongue is as it were, red. He then places the pressing stones in front (of the holes). These stones are verily his (Viṣṇu’s) teeth. In so far as the pressing (the soma creeper) is done by the stones, it is like chewing with the teeth. Thus the head of the sacrifice is complete. (Fourth Brähmaṇa Ends)
प्रथम ब्राह्मणम्

उदरसं ह वा अस्त सदस्तमात्सुदससि भक्तयति तस्मात्यतिकित्वेतेदमश्रन्ति ततुदरे
प्रतितित्वेऽवै देवतयाथ यदिस्मिन्युःश्वेता आसीदृश स्तस्मात्सदो नाम तु एवास्मिज्जिते
एतहि बाहुणविश्रुग्नमोः सोदित ॥ १ ॥

तदुक्तवर्त्ती मनोरतवर्त्ती वा ऊर्जुम्बोरोग्न्मेवैतदुर्ज मध्यतो यज्ञस्य दधाति
तस्मादौ दुम्बवर्त्ती मनोति तात्य यज्ञमानसंविदं परिवास्यति यज्ञानो हि यजो
यज्ञसंविदाय यज्ञगोपयति ॥ २ ॥

स योजसी जज्ञानी मधुरभुवति ततः प्राह प्रामाण्य वद्विक्रमाभिक्षणा ससमः
संपदे कामाय युत्र एव वचः प्रजातानि छ्रूदाशिस ससपदा वे शुकवरी पराध्या छन्दसा
तस्मोदतानि सस पदानि प्रामाणित ॥ ३ ॥

सोदभ्रमादते देवस्य ला सवितुः प्रस्वेदक्षिणो बौद्ध्यां पूण्यो हस्ताभ्याम्। आदे
नायसीत्तुको यज्ज्ञो वन्यवर यदाह नायसीति योषा हदिभियोषा हि नारी तस्मादाह
नायसीति ॥ ४ ॥

तयावर्त परिलिखतिदेवसह रक्षसो ग्रीवा अपिकुलामती चुज्जो वा
अष्ट्रविक्रेतृक्षुवैत्त्रान्यारक्षसा ग्रीवा अपिकुलाति ॥ ५ ॥

अथ प्राह द्रुमुक्तस्मुक्तिरिति तत्र कैमौड़िः निददात्वस्त बहिर्दृश्य यावन्मास्त्त्वारणिवाय
युवमतीः प्रशक्तिः कुरस्ते ॥ ६ ॥

स यद्यक्तमवो भवन्त्याः वा औषध्यो रसस्तमादाप आसक्यः पीता ने
धिनक्त्योषद्धीनामुः वा आपो रसस्तमादेशयो आसक्यः खादिता ने धिवति
यदीवोधेरे: संस्कृतान्याय धिवति तत्त्सरसायः प्रशक्तिः स यद्यवर्तेत्स्तक्तरेति
॥ ७ ॥

१. Ca suggest emendation, see notes
२. Tīrtha निष्कृति M, My, C, न of TE accepted
३. न of TE accepted
1. The *sadas* is verily the belly (of the sacrifice). That is why they eat (drink) in the *sadas*; for whatever food is eaten, here on earth, it settles down in the belly. Because all the gods sat (*asidan*) in it, it is called *sadas*, and so do these brahmins of all *gotras* (lineage) now sit therein.

2. He measures it with a log of *audumbara* wood. For the *Udumbara* means strength and food. This (action) provides food and sustenance to the sacrifice at the middle (part of the body i.e. *sadas* the belly). So he measures with *audumbara* log. He cuts it equal to the length (height) of the Yajamāna. Yajamāna is sacrifice, so he cuts it to the measure of the sacrifice.

3. From the central peg in the hind part of the altar, he takes strides eastward, six steps towards the right and the seventh step for, completion of desires, where the metrical forms of speech were born. The Śakvari metre is of seven feet and she (Śakvari) is the richest among metres. So he takes these seven strides.

4. He takes up the spade “At the prompting of the divine Sāvīṭṛ, I take thee with the arms of Aśvins, with the hands of Pūśan; thou art a woman” (says he). The meaning of this *Mantra* has already been told. Why he says “Thou art a woman” is because the spade is a female and a woman is a female. So he says “Thou art a woman”.

5. With her (the spade) he marks off the pit (saying) “Here with I cut off the necks of the Rakṣasas”. For, the spade is a thunderbolt and with the thunderbolt itself, he cuts off the necks of the terrible Rakṣasas.

6. He throws off the earth eastward (while digging). On the eastern side he places the *audumbara* log. Then he lays *barhi* grass of the same length. Then he renders the sprinkling water containing barley.

7. Why they (waters) should contain barleys (*yavas*) is because the essence of plants is water, wherefore, plants when eaten-alone (without water) do not satiate. Only when both are united, they satiate. So (thinking) “I will sprinkle with (waters) rich in sap” he makes them so with barley.
देवश्र ह वा असुराश्रोभ्ये प्राजापत्या अस्पर्धनः ततो ह सर्वन्याः ओषधियो
युज्येः सुरानायकवुत्त्वरा हैव देवनायामसुतेदेवा युज्येवासुराणां सप्ताना-
नामोषधिराज्यामयुतात तान्तर्वर्षसमादुवत तस्मादवरा नाम यदेभिषयुवत् ॥ ८ ॥

tेह देवा ऊर्ध्वे दुक्कान्तासामोषधीनां वीर्यमिति तदावेशु दुधामेति तदद्व- दासामोषधीनां
वीर्यमार्गीतदवेशः दुक्कान्तम्यातात्र तिष्ठो अष्ठानाव्रो अष्ठानाव्रो अष्ठानाव्रो अष्ठानाव्रो
हि वीर्यमदुस्थतः दो ऐष्ठ ऐष्ठ ऐष्ठ ऐष्ठ ऐष्ठ ऐष्ठ ऐष्ठ ऐष्ठ ऐष्ठ ऐष्ठ ऐष्ठ ऐष्ठ
हि सप्तान्तासामोषधिराजां युज्ये तान्तर्वर्षसमादुवते
तस्मादवरामतयो भवति ॥ ९ ॥

स आवपति योवोः सिद्धास्मदुवेशः यवधयारातीर्येतस्वेषः युज्योः बन्धुः
प्रोक्षितः स समान एव प्रोक्षणयं बन्धुमेव धृतेहित्कारीति यत्किंच भवति ॥ १० ॥

स प्रोक्षितिर्दीवेलविनतिरियः त्वा पृथिविस्त्तेत्यं वा और्फुदुम्बर इमानेवेत् लोकानूजः
रसेन भाजयेश्वेच लोक्युर्जः रसं ददाति ॥ ११ ॥

अथ यथः विरितितः प्रोक्षितां भवति ता अवृत्तपपायदिशो शुष्ठानं लोका: पितृपदा
इति पितृदेवन्त इव वा अवको मध्यभेदनेत्तरकृत्यमिति पितृदेवत्यमिति
॥ १२ ॥

अथोधोदग्राम्यं च प्रागःग्रामिणं च वहरिष्यवस्तृणाति पितृषदनमस्त्रीति पितृदेवत्यमिति
वा अस्सा पूर्वविद्यमानं च यथोपिनि श्योषधेव मिति स्थादनिखातीमेत्ते निकृष
मिता भवत्यतो वै स्थादनिखाता स्थात्साह युज्य भवति तथो अविद्वेदवत्या भवति
॥ १३ ॥

अथोथ्यरत्नुद्विवः स्तभानात्रिक्षं पृण दुःस्व पृथिवीमितीमानेवेत्त्वेकार्जुणः
रसेन भाजयेश्वेच लोक्युर्जः रसं ददाति ॥ १४ ॥

अथाभ्यवहितं चुतानन्नतः मात्राति मिनोतित्वं वा यव द्वितानो मात्रान्तो योः
पुवते देनामेष मिनोति मिनोतित्त्राधवरुणो श्वेष धर्मपितृ प्राणोदानो व मिनोतित्त्राधवरुणो
तदनान्नताश्याममेव
मिनोति ॥ १५ ॥

4. सर्वस अन्या Ca
5. एवेत्व लोका TE, M, T, V 1
8. Now, the gods and Asuras, both of them progenies of Prajāpati were quarreling. Then all the other plants except the barley went over to the side of the Asuras; and only the yava plants remained for the gods. Only with the barley plants, those gods attracted to themselves the plants and food and other sustenance of their foes, the Asuras. They attracted them (Ayuvata) from all (the Asuras). They are called yavas, since with them they attracted.

9. Those gods said “Whatever sap is there in the other plants, let us invest it in the barley”. So they invested the essence of all other plants in the yavas. That is why when other plants wither, these (barley plants) grow as if they are rejoicing. In these, the essence was deposited and hence it is like this. Only with these yavas. They attracted to threaten the enemy’s plants, food and sustenance. They attracted from all of them. So these (sprinkling waters) are to contain yavas.

10. He scatters (yava in the sprinkling water) (saying) “Thou art barley. Keep them from us the hateful, keep away from us the enemies”. The significance of this (action) is the same as that of sprinkling water. Whichever is sprinkled upon, it is rendered pure for sacrifice.

11. He sprinkles (waters) (saying) - “You for the sky; you for the aerial region; you for the earth”. Food is Udumbara. He enriches these worlds with energy and sap. He endows this world with energy and sap.

12. Then what residue is there in the vessel (of sprinkling water) that he pours out into the pit (saying) “Let the worlds get purified; let the resting places of the Pitr (get purified)” . The pit is, as it were, meant for the Pitr. This (action) only renders the pit purified for sacrifice and make it Pitr daivatyam (i.e. fit for gods).

13. Then he spreads bhrī grass with northward and eastward pointing tips (saying) “Thou art the seat of the Pitr”. This part of the ground dug out is, as it were, the seat of the Pitr. If it were not dug, it would have confined to the plants only and would have been (suitable) only for the plants. So if it had remained undug, it would not have been suitable for the Pitr.

14. He raises it (the pole) (saying) “Prop thou the sky! Fill the air! Stand firm on the earth”. Thereby he endows these worlds with stamina and sap; bestows stamina and sap on these worlds.

15. He then fixes it (the pole) down (saying) - “May Dyutāna, the son of Maruts, plant thee”. Dyutāna, the son of Maruts, doubtless, is the one that blows yonder (the wind). By means of him, he plants it. (He says) “Mitra and Varuṇa with firm support”. Mitra and Varuṇa are (respectively) the inhaling and exhaling breaths. He then plants it with the in-breathing and out-breathing.
अथ पृष्ठविति ब्रह्मविन्ति त्वा क्रयतां रायस्योविन्ति पूर्वाहार्मिति बह्छी वा आशीर्युः।
शु ते अस्माते आशिषावाशस्टे यद्रहा च क्षर्त च रायस्योविन्ति पूर्वाहार्मिति भुमा वे
रायस्योणि भूतामनेवास्मा एतदाशस्ते। ॥ १६ ॥

अथ पृष्ठविति ब्रह्म दृश्च क्षर्त दृश्चायुः च प्रजां दृश्चेत्याविशिष्टेवैतदाशस्ते
तत्समभूमि पृष्ठविति स्थातात्सारं म्याद्वितिक्षार्यति वर्षव्या वा उपरिभूमि पृष्ठविति
भवत्स्तैवं देवता तत्समभूमि पृष्ठविति स्यात्। ॥ १७ ॥

अथ तत्राप उपनिनविति यदेवास्यः। खुरन्तो वा पृष्ठविति वा वि का लिखित
क्षणिति वापो वे भेष्जस्त शान्तस्तदिग्धः। शान्त्या समयाति तद्धिनः संस्धाति
॥ १८ ॥

अथ भार्मिकाः श्रुविनविति धुना होशा। ध्रुवोस्ममन्यज्ञानम् आयतेन भूताहिरि
ध्रुवविनवि धुना कामी कामयेति सु हास्ये कामः। समृघ्ये। ॥ १९ ॥

अथ विप्रेविद्याहितो धुतेन द्रावापृथिवी पूर्वाधामरी एवेतदावापृथिवीणैः।
रसेन भाज्यलेखावरेव द्रावापृथिवियोक्तत्स्ति दशाति तत्सत्तमवनयेतथा
संततवर्यूङ्चयोक्तिः। पर्यन्त भवति तमस्तत्तत्तमवनयेतुः। ॥ २० ॥

अथ छहारहितहितं तदभिज्ञायस्य छहारहितात्यते। हि सदौ विश्वज्ञनस्य छहारहि
वैश्वेतवं हि सदा ॥ २१ ॥

अथ भार्मिति छहारहितं उपद्राहिता छहारहितात्यते। वा भ्रमणै उत्तरार्गिति त्रीणि
पराणिति त्रीणि तनस्व तत्तृत्वितज्ञस्ति यस्तः। ॥ २२ ॥

तद्वा पुदुपवश्च भित्ते निनिनेत निकेकवत्यं देवानं यद्रविधानं तस्मात्तत्त्रावश्च
सत्त्वाग्न्यां तस्मात्तत्र नाशानि न भक्तानि यो ह तद्रायश्चां भक्तेद्रा शिरो हास्य
विजित्ते द्वैतात्मिनेत्रे। सत्त्वानं च सदस्य तस्मात्तत्त्राश्रिति तद्भक्ताधिन्ति त्वमस्त्राश्र्चः
होतस यज्ञाधिने च तदस्य मानुष्यं यदुद्वश्च सत्त्वाग्न्यां तदस्य देवत्रा तस्मात्तदुद्वश्चं
भित्ते। ॥ २३ ॥

६. See notes
७. See notes, चँचुच्चोऽयुक्त: Ca
16. He then re-inforces it with earth around (saying) “I enclose thee, winner of the priesthood; winner of the warrior class, winner of growth and wealth”. Manifold are indeed, the blessings (sought through) sacrificial texts. By this one, he seeks these blessings when he says “Winner of the priesthood, winner of the warrior class, winner of growth and wealth, I enclose thee”. Growth and wealth means wide-ranging prosperity. He thereby prays for wide ranging prosperity.

17. He then presses it firmly all round (saying) “Uphold thou the priesthood! Uphold the warrior class, uphold our life; uphold our progeny”. By this he only seeks for these blessings. He presses (around) so as it is on a level with the ground. (In the case of) ordinary hole (say, around a tree) it is elevated from the ground. But in this way (making it on level with the ground) it is worthy of gods and the levelled ground itself gets elevated.

18. He then pours water unto it. Wherever in digging, they wound or injure this (earth) - water being a curative—there he soothes it by that curative, i.e. water, there he heals it by water. Therefore he pours waters thereon.

19. He then touches it (saying) “Thou art firm; may this Yajamāna be firm”. Thus whatever wish he entertains that wish is accomplished for him.

20. He offers ghee oblations at the forked top of the log (where the branch and the trunk part) (saying) “O Heaven and Earth, be yee two full of ghee” whereby he endows the heaven and the earth with strength and sap; bestows stamina and essence on them. He pours (ghee) in an unbroken manner. By that, the Parjanya (god of clouds) becomes incessantly raining and never dried up. Therefore the ghee offering should be uninterrupted.

21. Then he brings the mat (roofing mat) and touches it (saying) “Thou art Indra’s mat”. For the sadas belongs to Indra, “Shelter to every one” for the sadas is meant for all persons (priests of all gotras).

22. He lays down the side mats or some coverings similar to mats. Then three (more) mats on the north of these and three (more) beyond them. Thus they become nine (mats) so that they are three-fold and sacrifice is three-fold.

23. This (sadās) has the tie-beams of bamboo pointing northward and this is exclusively for the gods. The other (hall) being Havirdhāna (the enclosure to keep the havis, soma), it has tie-beams of bamboo pointing eastward and has entrance on the eastern side. Therefore no one eats or drinks there. Whoever eats or drinks, his head would verily burst asunder. But those two (enclosures) the āgniḍhara and the sadas are common (to both men and gods). Therefore they eat and drink in those two. In as much as they have northward pointing beams, by that they belong to men; and in as much as they have doors at the eastern side, they belong to gods. Therefore the sadas has its tie-beams of bamboo pointing to the north.
अथ परिवृणोति पर त्वा गिर्यो गिर ह्रमा भवन्तु विद्वेषः। वृम्भायूः सुःहवयो जुझ
भवन्तु जुझे इतीऽन्त्रो वै गिर्यो विशो गिर्यां: क्षत्रेवैवद्विशा परिवृणोति तदितं क्षत्रं बिशा
परिवृतम् ॥ २४ ॥

अथ लस्यपुनं प्रयोगते निषेधनीऽद्वस्य स्युपरसीतद्रश्य धुरोसीते प्राधिक्य कारोति
दुस्तूमेरूपस्वप्नपाला इति तत्प्रकृते कर्मणि स्थितंस्ययति तथा जनमानं वाध्यवः बा
नाग्रहो विन्दित प्रतस्मितमिमृतस्युद्वस्यस्मितं हि सदा: ॥ २५ ॥

अथ हविष्टाधनं भोपालमः समजुक्षत्व तदाग्रीध्रम मिनोत्यध्यात्वं वव्यवधे
यावमः त्रिभवावधे वावमेवावधे वावमेवावधे सर्ववेवावधेद । ततस्मितमिमृतस्य
वैष्णवावधेदीति दु युद्धातिन्ह्विशेषेताभूतम वस्तितीवोशेषतां सार्थं देवा उपवसति
यैष्येपवस्या तस्मात्रः वैष्णवावधे वैष्णवावधेद ॥ २६ ॥

देवादृश्वे वै यहः तन्वाना असुरस्वासानं दक्षिणित आस्वाद्धिव्यायः चक्रस्तम्यानुसारस्वासानि
दक्षिणित आस्तुस्तानां सदसो जिग्युस्तान्तस्य जिग्युस्तान्तस्यायानुः चक्रस्तम्यादेते
ज्ञातनि यथा ह वा आहवनीयो वा गाहिपतयो वायुश्रीग्रो वा ज्वलेतेवः ह स्य वा एते
पुरा ज्ञातनि त आप्रायं समुन्नेतुरे वायुप्रायं सापुरुषेष्व जिग्युस्ते ज्ञानेतिद्विधे ॥
वै अमृतमपायः स्ते प्रज्ञातान्धिव्यायानु: प्रति समैन्धत स यथा पुनः
प्रत्यस्येदेवेतस्तम्यादेयेतहोतात्त्वनामेह स्वामाय समानाय सुभिष्ट्यं एवं: होनादेव: समैन्धत
तदेतादनार्थ यदाग्रीध्रम चक्रमादीतनान्तमालय्यं निग्रृह्याद्रिग्रहणं नयोति ब्रुस्तुद्दार्थ
त्त्वार्थतीति न है वत्स्यति । ६ ॥ तस्मात एवं समृद्ध: स एतां होत्रां कुर्यां वै
ज्ञातो नूवृणां । ॥ समृद्धस्तम्यात्र प्रथमात्म दक्षिणान् नृपाम्बीति स यद्यो विशे देवा अमृतल्पम-
पायस्तम्यादेयेत स्तम्यादेव्येतस्तम्यादेयेत समृद्धात्त्वाल्पितमिमृतस्यात वै श्रदेवमस्ति ॥ २७ ॥

८. समृद्धेतस्ते TE, V I
9. तदेतादिति as amended by Ca, see notes
10. न हैववच्छति as amended by Ca, see notes
24. He encloses it (sadas) (saying) - “May these songs encompass thee on every side; O! thou that delightest in songs! May these favours be gladly received by thee; invigorating the vigorous”. He who delights in songs is foresooth, Indra; and songs mean viś (the populace)! He thus surrounds the warrior class (Kṣatra) with the populace (viś). Therefore the warrior class is here surrounded by viś.

25. He then takes the sewing needle and sews (the cross-rafts to the post saying) “Thou art Indra’s sewer; thou art Indra’s fixed point”. He then makes a knot, lest it should fall asunder. He unites the knot when once the job is done and thus disease befalls not on either the Yajamāna or the Adhvaryu. When completed, he touches it (saying) “Thou art Indra’s own” for the sadas belongs to Indra.

26. Then taking note of the supporting props at the back of the soma carts (apalamba— a temporary prop fixed under the rear part of a cart which being loaded), he measures the (location of) āgnidhra. One half of it should be inside the altar and the other half outside. Or a little more than half may be outside the altar. Or entirely it may be inside the altar or entirely outside. Or entirely it may be inside the altar or entirely outside. Or entirely it may be inside the altar or entirely outside. When completed, he touches it (saying) “Thou art the Viśvedevas’s own”, because it is herein, in the Vasatīvari waters forming the havīs (water used to drench the Soma plant before squeezing and hence forming part of the soma havīs) that the gods resided for the night during which the soma was being prepared. Hence this (āgnidhra) belongs to All gods.

27. Now, once on a time, the gods, while performing sacrifice, were afraid of an attack from the South by the Asura-Rakṣasas. Asura-Rakṣasas did attack them from the south and drove them out of the sadas. Having driven them out, they overturned those hearths (dhiṣnyas) of theirs which were within the sadas. That is why these hearths (in the sadas) do not blaze as the Gārhapatya and Āhavaniya blaze. Before that they were also blazing. They chased them out even from the āgnidhra (enclosure) and captured half of āgnidhra. But fortunately the All-gods (Viśvedevas) gained immortality from these (from that unconquered half of the āgnidhra). Having gained immortality, they again lighted their hearths so that they came to stay. Therefore they are kindled at each soma feast. Because that is how the gods lit them. That is how this āgnidhra is unimpaired. And if weakness is to overcome any one of the consecrated (dikṣita), it should be said (by the Adhvaryu) "Lead him to the āgnidhra" because that which is free from fear is never in grief. Therefore he who is samṛddha (fully equipped), he should officiate as Āgnidh. He should be accomplished and well-versed in Vedas. He is the one well-equipped. For him the first daksinā is to be offered, for he is that samṛddha. Since Viśvedevas gained immortality, the āgnidhra belongs to Viśvedevas. That is why when it is completed (erected), he touches it saying “You are the Viśvedevas’ own”. (First Brāhmaṇa Ends)
द्वितीय ब्रह्माणम्

विजामाहो ह वा अस्त धिष्ण्या हमे वै समझू विजामान एते हैवास्यात आत्मनोध दिव्वि ह वै सोम आसाधेह देवास्ते देवा ऐतरया नः सोमो गच्छेदिति तेनावतेनह यज्ञितपुत्र तु क्षेत न वाद्यवी सुपर्णव च क्रदु च वायुवी सुपर्णवं कद्रूसताभ्यां ह समह चक्रुक्ते ह समद्रते ऋषियमाने उच्चतुर्थतां नै दुर्यौ: परापत्यादिति सा नावात्मानं जयादिति ॥ १ ॥

सा होवाच कदुः सुपर्णी पुरापश्चेयति सा होवाच सुपर्णव सलिलस्य परस्तादित्वे: श्रेत: स्थानो सेवते तमः पर्यायमित्वं होवाच कद्रूसतादिवस्य वालो न्यात्स्तीति तमः वात आधूनोति तमाः प्रयत्नमिति सा युद्धवाचायस्य सलिलस्य परस्तादिति वेदिते हैव तुदुवाच यावती हि वेदितस्तवती प्रृथिव्यवः: श्रेत: स्थानो सेवते इति गुप्त स्थाप्यप्रव्रेषः: श्रेतस्वरूपु तुदुवाच तस्तादियस्य वालो न्यात्स्तीति तमः वात आधूनोति तमाः पर्यायमिति युक्तः रुक्तस्थानं हैव तुदुवाच ॥ २ ॥

सा होवाच सुपर्णी कदुः तवं वै किल नावाजीयिति प्रेहित गामिष्टे: प्रेहि वेदिय्यव इति सा होवाच त्वमेव गच्छ्येति त्वमेव न आख्यायस्तीति तथेयति सा ह जगामेयश्व: कऽदुरुङ्खाच तथा सा ह पुनाजगाम तां हाभ्युवाद त्वमेवजीति रहास मिति सा होवाच त्वमेवेति ते युत्त्र ते समुखाने तददिसं सौपर्णीकत्रावमित्यपायमायते ॥ ३ ॥

सा होवाच कदुः सुपर्णीमाताम वै त्वाजीयिति सा इसो दिव्वसोम इति होवाच तं देवेभ्यो आहर तेनात्माणु मृत्यूप्रियोक्षिणस्तीति पर्यत्ति सा ह छन्दासिस समुद्रं वायुवी सुपर्णवी वायो छन्दासिस प्रजातानि तत एव्यो गायत्री सोममचारतत्स हैष सोभो हिरण्यवर्धी कुश्योतर्भित्ति आस तेहू ह स्म भुरपवी निमित्त सिनेषः ह स्मारिभिमितो दीक्षात्यायिते हैव ते आसुतः ॥ ४ ॥

तमु हैवे गत्तां गोपायां चक्तुर्य एते धिष्ण्या या पत्र होत्र: सो हैवं गायत्री तथोः कुश्योतर्मारामचिल्लेद तामाजहार सा दीक्षा तथा देवा अद्रीक्षादातप्रमुल्यायते सेत्ताँ

१. कदु जैतिति T, P1, B, see notes
२. दीक्षातयसी Ca, see notes
1. The dhīṣnyas (hearts) foreshoot, are its (sacrifice's) counterparts (congeneres). They have the same marks. Their bodies are counterparts of its (sacrificer's) body. Now, Soma was in the heaven and the gods were here (on the earth). The gods desired "Would that Soma might come to us" (so that) we might sacrifice with him when come". They produced those two Māyās (illusory deities), Suparṇi and Kadrū. Suparṇi indeed was vāk (speech) and Kadrū was this (earth). They made them quarrel with each other regarding sharing of wealth and while they were quarrelling they said "Which of us shall be able to look furthest ahead shall win the other".

2. She, Kadrū told Suparṇi "Look far". Suparṇi said "On yonder shore of this ocean there stands a white horse near a post; that I see". Then Kadrū told "I see the tail of that horse hanging down and the wind is tossing it; that I see". Now when she (Suparṇi) said, "On yonder shine of ocean" she meant only the vedi (altar). As big the altar is, that much is this earth. (When she said) "A white horse near a post" (she meant) the sacrificial yūpa as the post and Agni as the white horse. And what Kadrū said "Its tail is just now hanging down and there, now the wind tosses it, that I see" this is only the rope.

3. Suparṇi told Kadrū "You have not won; come, let us go and know". Kadrū said "You yourself go. You yourself will come and tell us (who is right)". Yes! said Suparṇi and went as told by Kadrū and then returned. She (Kadrū) asked "Did you win or didn't?" Suparṇi said "You yourself (hath won)". Since they thus disputed, this story is called 'Suparṇi-Kadrava (episode)'.

4. Then Kadrū told Suparṇi "Verily I have won thine own self. Yonder is Soma in the heaven" she said. "Fetch him hither for the gods and thereby redeem thyself from death". "So be it" (said) Suparṇi and created the metres. Speech indeed, is Suparṇi and from vāk (speech) the metre are born. From among them (the metres) Gāyatri fetched soma. That soma was concealed in two golden vessels. These (vessels) were having their sharp-edged (lids) closing together at ever moment (at every twinkling of the eye). These two foreshoot are consecration (dikṣā) and penance (tapas).

5. Him (Soma) these Gandharvas guarded. They are these hearths (dhīṣnyās), these Hotṛs (fire-priests). The Gāyatri tore off one of the two vessels and brought it. Thus was consecration (Dikṣā). By that, the gods consecrated themselves. Again she took off (to the heaven) and tore off the other vessel and brought it. That was penance (tapas). Therewith the gods underwent penance. They are "the Upasadas". Again she flew (to heaven). She took (consumed) soma by means of a Khadira-wood-piece. Since she ate (achakād) with it, it is named Khadira. Hence the yupa (sacrificial stake) is of Khadira wood. So too the wooden sword (sphya) (is of
कुशीमार्शिलेठ तामाज्ञाहर तत्तप्यस्तेन देवास्तेप उपायेवेता उपसदोऽयापमुत्पात सा। राजानं खिरंगक्षिणार तस्मात्कनिरोधिरेवाम वन्यते। गोपेऽभवति खादिरः। स्थिरोऽक्षावकस्य हैं। गोपीथ आद्वेदे। सोस्यहीत ॥ ५ ॥

tमिन्द्राश्री अनुसमवतुतं नाराजः राजायोऽस्य तस्मादेशः प्रस्तरोऽक्षावकस्य हैं। दीक्षित राजाम्। सुगुरस्य गोपायेरुपस्य ह गोपनायामपहरति हिह्यते ह स तस्माद्वायुः। ब्रह्मचारिणः। सुगुरस्य गोपायेरुपस्य ह गोपनायामपहरति हिह्यते ह स तस्माज्ञाहर तः सुपण्ड्री देवेभ्यः। प्रवृद्धो तेनात्मां मृत्योरिनिश्चक्रये तस्माद्वाहुः। पुण्यलोक ईजान इत्युतः। है का जायमन एव महुः। मृत्युवे जायते स यद्यज्ञे। तदावानं मृत्योरिनिश्चक्रीते तस्माद्वाहुः। पुण्यलोक ईजान इति ॥ ६ ॥

tमु यं हैते। गन्धर्वं अवाजभ्रु एते धिश्च्या या एता होरात्रे होवुँछ नो यद्रेः। भज्यते। येवेव्ये नो यथः। स्तिल्वति ते होवुँछ एव। किमस्माक्कं ततः। स्यादिति ते होवुँछौन्तर्यां। एव। स्यामेति यथेवेव्येव्यो। पामेत्येव्यो। न युवभ्रामिधूं गोप्याम इति ॥ ७ ॥

तथेऽति होवुँचे च। सोमक्रणणं इति। तस्मातसोमक्रणणानेतथ्योदनिर्दशिति स्वान। भ्राज्ञारं बल्भसः। वस्तुः। सुहस्तं क्षणः। ये च। सोमक्रणणस्तात्रक्षणं मा वो। दभलित्येवापरं होते। भाजानेनात्तानि होतेयं नामानि ॥ ८ ॥

अथेऽति होवुँचौपहतो वै युवापमौषधः। प्रतिस्पर्धाति। तेन। सोमाहृतिमहत्या तुवायसब्दं। एव। वो। पुर्वापाक्षित्वश्रावत्र। न सीमापहतो हि। युवापमौषधः। इति। स यदद। शालाक्रृष्टिज्यायायायं। सोमानुक्रमायसवः। शृवगुहसः। तश्चते न। सीमापहतो होतेयं। सोमपीठः। ॥ ९ ॥

अथ युद्धयाननानीयो हैष्ठतैति तदवृत्त्विनिर्दित तद कृत्यानवति। युद्धयाननानीयो हुहुलयथ। युहुपुरुषार्विं चों विष्णुति। संवेश्चरित्यातीतः। तदवृत्त्विनिर्दित तद कृत्यानवति। युद्धनुपुरुषार्विं
Khadira wood). She took it (soma) away when the Acchāvāka was protecting it. That is why the Acchāvāka fell from grace.

6. Indra and Agni rejuvenated him for production of creatures, whence the Acchāvāka priest belongs to Indra and Agni. That is why, those who are consecrated should protect soma carefully. Because, if a thing is stolen away when it is being guarded by some one, the latter will fall from grace. Therefore the Brahmacārīns (students) should diligently protect their teacher. Just as one would safeguard his cattle in his house; he (the student) should protect his teacher. If he (teacher) is taken away while in his (student's) custody. The latter is doomed. Suparṇī brought that soma and gave it to the gods. Thereby she redeemed herself from death. Wherefore they say “One who sacrifices (gets) the world of bliss”. Verily, even when born, man is born as with a debt (owing) to death. And in that he sacrifices, he thereby redeems himself from death. That is why they say “One who sacrifices (earns) the world of bliss”.

7. Him (Soma) those Gandharvas (guarding in the heaven) followed. They are these dhīṣṇyas (heaths). They are these Hotṛ (fire-priests). They said “Do you let us share in the sacrifice; let us also have the sacrifice”. They (gods) asked “What will be for us then?” They (Gandharvas) said “We shall be again your guards. Just as we protected him (Soma) there (in the heaven), we shall guard him for you here”.

8. They said “So be it”. Here take your Soma-wages”. Therefore he (Yajamāna) grants soma krayāṇa (prices of the Soma) to them (saying) “Suvān, Nabhrāj, Anghāra, Bambhāra, Hasta, Suhasta and Krśānus (names of the Seven Gandharvas who guard Soma) - these are your Soma prices. Keep them safe. Don’t lose them”. By thus distributing it to them, they (Gandharvas) get these names.

9. And then they (gods) said, “The Soma draught has been taken away from you (when you were supposed to guard it) and therefore you do not deserve the Soma offering. You may eat the ghee offering in the third savana (evening session of the sacrifice) only and not the Soma offering because your Soma has been taken away”. Therefore when the dhīṣṇyās (heaths) are sprinkled with ghee by bunches of darbhagrass. They (Gandharvas) take part in those same ghee oblations of the third session. There is no soma drink for these from whom Soma was taken away.

10. “And what they will offer in the Āhavaniya fire, that will satiate you”. That which is offered into the Āhavaniya does satiate them”. “And when he (Adhvaryu) will move about holding the soma over each of you (dhīṣṇya heaths) that will satiate you”. Hence when he moves holding soma over each of them, it satiates them.
सोमं विभ्रतं संचरतं तस्मादेतान्तः प्रत्युत्तिक्रामेद्धर्यां वेदेण विभुत्ति तः हैते व्यातेन प्रत्यासते स युध्य प्रत्युत्तिक्रामेद्धर्यां हैषामापोषतं तः हादिधिदेषः वा वेदेण विभ्रत्तुति योगः पुष्णामीशे तस्मादवर्गस्य शालयामार्थं स्वाद्यवेशोवार्ष्णयोभेते संस्कार्षेण हि युगस्य द्वाः || १० ||

ते वा एते गुणे परि निकर्यं आहवनियो: पूरस्तान्तामार्जीतियो दक्षिणत आक्रीय उत्तरतोडः य इमें सदसि ते परात्मैति मध्ये गोपायन्ति || ११ ||

त उ हैत एवं दानिरेतर्वित्र्तम उपकरित्वर्धनुदिनिष्ठन्ति तथामुच्याखोकान् जिहा एशामो यत आगता दिवः स्म हीति तद्वातः न उपकरित्वन्ति तैरिह प्रत्यक्ष भविष्यामोस्य यात्रोनुदेश्यन्ति कृत्यमुच्याखोकान् जिहा एशामो यत आगता दिवः स्म हीति तद्वात्होपकरित्वन्ति कृत्यमुच्याखोकान् जिहा यन्ति यत आगता दिवस्तस्मादाध्युपकरित्वर्धनुदिनिष्ठन्ति || १२ ||

त उ हैत एवं दानिरेति न वा एवर्द्वेषः भिरार्तस्मेति येषां न: सोममुपाहारुष्ट्रीलितियानि नामानि करवामहा इति ते द्वितीयानि नामान्यकवर्त्य यथेतदिभुषरिस प्रवाहण इति स्वें द्विमानसेवा राध्यनान्यपहतसोमपीयन्तस्त पृथवेता यज्ञ आभजस्तस्मादाह्यावेणानुदिनामाने द्वितीयं नाम कर्तव्यारूपो राजीति हैव स ये एवं विद्वद्व्रीलिति नाम कर्त्ये || १३ ||

स यदाहवनीये जुहिति तदेवेषु जुहिति तस्मादेवा: सन्ति यत सदसि ब्यक्तानि तन्मुखे युजहिति तस्मादमुपाह: सन्ति यथारासांस्कारसदयन्ति। हविर्धिनयोस्तत्विन्तु जुहिति तस्मात्पि: सन्ति मनुष्यानु पश्चाती देवानु वयास्येशुयोध्यो नवस्ताययो य्दिद्रक्षानुदेश्विवारः| प्रजा यज्ञ आभजति या इत्या अपराभारः सेंचि संपाववनीये देवा: सदसि मनुष्या हविर्धिनयोः पितास्वत्वयुस्मिद्वर्तु दुर्शयामाना एव संभिनित तदेवेषुदुपस्यामानाः सो एव संप्रयासः || १४ || इति द्वितीयं ब्राह्मणयमः ||

10. संचरति Ca
11. आगता दिवः स्म इति Ca, see notes
12. अनुदेव यन्त्रिति Mss and TE
13. Same as ११ above
14. उपकरित्रतिस इति, see notes
15. See notes, संपार्वया Ca
Therefore let not the Adhvaryu pass between them (hearth). Adhvaryu does hold the *soma* and these (hearth) with open mouths await him and he would fall into their open mouths if he goes between them. Or Agni will burn him up. Or else that god who is the lord of the beasts (Rudra) may devour him. Hence whenever the Adhvaryu has any business in the hall, let him pass north of the *āgnīdhra* shed.

11. These (hearth) are there set up for the protection of the *soma*. In front is the Āhavanīya (guarding the Soma); on the right is the Mārjātiya; the Āgnīdhriya on the left and these (hearth) which are in the *sadas* are (to protect) from behind. Thus he (Soma) in the middle is guarded.

12. They (*dhīṣyas*) themselves insisted “Our one half be raised and one part as they are (assigned) so that from the raised half we shall know again that heavenly world from which we have come and from that half not raised, we shall be present here bodily when we are assigned and thus we will not go back to heaven and we will not go astray”. That is why half (portion of each hearth) are elevated and half are not raised.

13. They themselves insisted “We have not prospered with these our names because (in those names) the Soma was taken away from us. So we shall take each a second name”. They assumed a second name each. There with prospered, just the name Vībhu was changed to Pravahaṇa. All of them are having two names. They prospered (by the change of names) even though they were deprived of share in *soma*, gods gave them share in the sacrifice. Wherefore, let a Brahmā, if he prospers not, take a second name, for verily he prospers, whosoever, knowing this, takes a second name.

14. Now what he offers in the Āhavanīya, that he offers unto the gods; thereby the gods exist; and what (*soma*) is consumed in the *sadas*, that is offered to men, thereby men exist; and that the Narāśarīnasas (*soma* sacred to *Pitṛs* kept in nine wooden cups under the axle of the Soma sacred to *Pitṛs* kept in nine wooden cups under the axle of the *soma* cart to be drunk by the priests after the libations) kept under the *somas* carts, that he offers to the *Pitṛs* and thereby the *Pitṛs* exist. The animals follow the men, the birds, plants and trees and other such creatures follow the gods and all partake in the sacrifice. Thus they without being left out drink together. The gods at the Āhavanīya, the men at the *sadas*, the *Pitṛs* in the two *soma*-carts. On old days, they drank together visibly, but now they do so unseen. Thus it is a collective drinking symposium. (Second Brāhmaṇa Ends)
तृतीय ब्राह्मणम्

स वै वैसर्जिनानि जुहोति स यद्वैसर्जिनानि जुहोति सर्वं ह वाव दीक्षमानोर्मव्रद्धी दीक्षते यजुः हाथि दीक्षतेः यजुः हि संभृतति यजुः होवेदमुनि सर्वं तः यजुः साध्यमाणमिदम सर्वमनुस्मृति यदिं किं च स च अर्थं यजुः सांतिण्यानि पुराडेव संतिष्ठते स यज्ञक्षतानि न जुहुरात्मात्रां च वेदेः सर्वं स्यात् ॥ १ ॥

स यद्वैसर्जिनानि जुहोति यावानेव यजो यावत्यस्य मात्रा तावतं यजुः संभृत्मात्रेदं यथार्थतं यथाप्रतिष्ठितं विशृज्जति स यद्विस्रुज्जति तस्मादैसर्जिनानि नाम तदपि ब्राह्मणार्धनं हि प्रत्यक्षं विस्मृतं इति चदन्तस्तु यदि कामयेतानवर्भेत यजुःकामयेतापि नैवाशुद्दितेः स्वयं हेव तस्मृतं यदि परोक्षायां च वै विष्णुः । स हि देवेष्यो विक्रर्मिनि विचक्रम इमानेव प्रथमेन पदेन परवासङ्ख्येदमन्तरिष्कं दिवं तृतीयेन लालु वा एष एतस्मे यजो विष्णुर्विक्षिप्तं निक्रमते ॥ २ ॥

अथ खल्लभ्याद्धातिध्यं चात्तालातुपप्पयमनीरुपकल्पयतुप्पथे यजमानो राजानामाते अन्त्रैति पति संस्तायति चायव्यानो दोपकल्लास माय्यो दशापवित्रे यदेतमभितो भवति तदस्त्रियत्वाचाचाच सुमृतं स्निच उदास्यायत्तुयुष्म चुतुर्जुः गृह्वति चतुरुपभृति पशूगृहीतां पृष्टान्यमुः ॥ ३ ॥

स गृह्वति पृष्टायं ज्योतिरित्वा विश्रुत्रं विश्वेषा देवानां समिददिति विश्रुत्तेहि पश्वः पशुवो हि पृष्टायं समादा ह विश्रुत्ते भैलितिथम सोममूर्त्यायः यदी जनवेन गाहपत्यं परिणविवरपि पदा वै प्रतिद्विति प्रतिद्वितिव एव ॥ ४ ॥

तद्वैः चतुर्ध्वं कर्विन्ति यजस्त्रां आहवनीयं प्रणवयति तासूपप्पयमनीरुपकल्पयत्र सुर्योगमावपन्त्यक्षं चतुर्ध्वगिर्षिपाते तासूपप्पयमनीरुपकल्पयत्र सुर्योगमावपन्त्ययं चतुर्ध्वं जनवेन गाहपत्यं चतुर्ध्वं चतुष्टयां वै पशुव

1. तद्वित्रित्रत्र अन्वारणम् Ca, see notes
2. चतुष्टया C
1. He performs the Vaisarjini offerings (setting free the various paraphernalia like the dark-deer skin, muñja belt etc.). Why he performs Vaisarjini offerings is because, the one who consecrates himself, consecrates all these (items). He consecrates himself for the sacrifice. He is preparing (for) the sacrifice. All these are (parts) of that preparation. When the sacrifice is prepared, all these follow suit. (Even) when the sacrifice is established they all stand before it. If these (Vaisarjini offerings to set them free) are not offered, all these will stay put (between the Yajamāna and the sacrifice even after they are no more needed).

2. So, when he offers the Vaisarjini offerings, to the extent the sacrifice has to be spread and to the measure to which it should extend, upto that it is set up and these (paraphernalia which have outlived their utility) are sent back to their respective places and to their original positions. Because it sets them free, it (the offering) is called Vaisarjini. Those who eat with the Yajamāna (i.e. Yajamāna’s kins) should be there where he starts (the Vaisarjini offerings) and (while the offerings are made) they (relatives) should say “You set them free when we are witnessing”. he needs to start these offerings only if he wishes. Even if he wishes and (the relatives) do not approve, even then, he by himself can set these free and that too without their witnessing them. Viṣṇu, foreshooth, is sacrifice. By his strides he obtained for the gods that all-pervading power which now belongs to them. By his first step he gained this same (earth). Then the region of air and by his third stride he gained the heaven. And that Viṣṇu, the sacrifice, obtains that same pervading power for this Yajamāna.

3. He then puts fire-wood on and from the Cātvāla he prepares the underlayers of gravel. The Yajamāna takes the king (Soma) on his lap. The wife (of the Yajamāna) follows. They arrange the Vāyu-cups, the soma—through the pressing stones and the filtering clothes and places the butter that is there on (the Gārhapatiya for melting); cleans the sruvas. Having brought down the ghee (from the Gārhapatiya) and purified it, takes thereof four ladlings (with the sruva) in the juhū and four ladlings in the upabhṛt and takes clotted ghee in five ladles.

4. He takes the clotted ghee (saying) “Thou art a light endowed with all forms, the flame of the Viśvedevas”. The cattle are of all forms and the cattle foreshoof are the clotted ghee. Therefore it is said “all forms”. He (Adhvaryu) scatters about the (dust of the foot-print of the Soma-cow behind the Gārhapatiya for the sake of a firm standing, for it is on the foot one stands firmly.

5. Now some divide it (the clotted ghee) into four parts. One of the four parts (they put) in the under layer at wherever they take up the Āhavanīya (for transferring it to the Uttaravedi). With another one-fourth they anoint the axle. Then another one-fourth they put on those gravels forming the underlayer (for taking
हति तच्चतुर्व प्रतितिष्ठति वददस्तु तथा न कुर्याजगनेनेत्व गार्हपत्यः सार्थेमेव परि
गिब्रिष्टवदा वै प्रतितिष्ठति प्रतितिष्ठतय एव तस्मात्सार्थेमेव परिशिवेत्। ५। ॥

अथ प्रदीप्य इध्ये जुहोत्यावशेषु तजस सोम तनूकृपयोऽध्येहोत्योज्योकृतेभ्यः। ऊऽ
युनासि वरुथः स्वाहेत्येत्यामिनोऽक्रिये प्रतितिष्ठत्वेत्यापि लोकः स्मृतुऽ॥ ६। ॥

अथायेतवा द्वितीयामाहुर्ति जुहोत्येशः उ हृदेनत्सदेशोपाध्येर यः कृत्वातिनतः
गिताः नुपलभ्यतिः कनीयास्सं वधात्वकृत्तेर स्तोको वा अनुस्तदेनमपि करोत्युपलतः
कनीयास्सं वधात्वस्मादस्ते। द्वितीयामाहुर्ति जुहोति जुवाणो असुरायस्स वेदु
स्वाहेत्योंवसायस्मायमुपपच्छन्ति। युमासि योपमाहुर्तिः समादते द्वेदसमिपोऽभ्यति। ७। ॥

अथाहृ सोमाय प्रणीयामनायासुहृत्यार्ग्ये प्रहितमाणयें वा सोमायेति तेवः
भुवासः एष युभ उद्ध एवत्यत्स्वणे लोकः यज्ञाणो वै यज्ञो यज्ञाण एवातेत्स्वणे
होता वाचयत्वात्वर्युः न न्य सुपथा राय अस्मानिविवास देव वश्वानि विवानः।
युमासि जुहोत्याः भूषित्ता ते नम उक्ति विनमेध्येर्ग्रिमेयस्मात्तप्तिः प्रस्ततोगां करोति
तथा हायाृतिः तुर्षाणाष्ठारं रुक्षानाष्ठारं ग्राहिन्देत्रेत्येत्तमभेयजनाः निवाते हरति। ८। ॥

अथायेत्र समादध्ये जुहोत्याः नो अहिर्विविस्कुणोत्यच्छः मुः। पुर्ण एतु प्रहितनः। अथैः
वाजात्यतु वाजसाता अया शुद्धयतु जर्जरः। स्वाहेत्येत्यामिनिक्तरिक्षलोके प्रति
तिष्ठत्येत्रेतां लोकः स्मृतुऽ तत्संसादत्ति वायुवाय ध्रोणकलश ग्राह्यो दशापिकः। ९। ॥

अथायवंनीयस्हान्त्व प्रक्षणीराध्मेन्वाग्य् प्रक्षणात्य वेदिमात्रास्मे बहि: प्रयज्ञिनी
तत्त्रोपोपनियात्माध्यात्माज्यलं प्रस्तस्त युहायेत्यकुरुवदेव बहि: स्तीव्यां परिपहरिस्याव-
वान्कार्याय्यमुपायस्मिनाश्यायाय जुहोत्यरुः विवणो विक्रमस्वोः क्षमाय नसः क्रधि। घूतो
घूतेन विब्र प्र प्रयज्जति तिर स्वाहेत्योंमायमुपमन्तनस्वणे लोके प्रतितिष्ठतेत्येति लोकः
स्मृतुऽ॥ १०। ॥

3. प्रतेषां Ca, see notes
4. कृत्वातिनिष्ठका Ca
5. सत्यदानवे Ca
out the Āgniḍhra) and one-fourth part they scatter about behind the Gārhaḍatya. They (do so) and say that “The beasts have four legs and they become steady on four legs”. Let him not do so. Let him in one go scatter it about behind the Gārhaḍatya. Because anything stands only on one base for stability. So let him scatter it all in one instalment.

6. He then offers into the burning fire-wood (saying) “Thou O Soma, moult widely withhold thy protection from the life-injuring hatreds put forth by others, Svāhā”. Thereby, he takes a firm stand in this world and by this, gains this world.

7. He then offers the second oblation to (Soma), the nimble, This Soma said at that time ‘You make me (appear) too small and carry so that I will not be obtainable (for the Rakṣasas); being small to be killed (to be spotted out and killed by enemies). Small is the nimble. So he (Adhvaryu) makes him nimble (so that he will be) small and unnoticeable for killing. So he offers the second oblation to the nimble (saying) “May the nimble (Soma) graciously accept the butter, Svāhā”. Then they lift the (burning) fire-wood and place it on the Upayamanī (support). Then they collect all those (articles) which are lying there.

8. He then says “Recite for Soma who is taken forward”, or (he says) “Recite for Agni who is led forward”. But let him say “For Soma who is taken forward”. This sacrifice is progressing upwards towards the heavenly world. Yajamāna is sacrifice. So Yajamāna himself is progressing (towards heaven)”. So says the Hotr. The Adhvaryu makes (Yajamāna) say “O Agni, lead us on a good path unto wealth, thou O God that knowest all actions? Keep thou from us the evil (influence) that leadeth astray, and we will offer unto thee most ample adorations”. He thereby places Agni in front and Agni marches in front repelling the evil spirits, and they take him further on a (way) free from danger and injury. He then places him (Agni) in a safe and unassailable place free from wind.

9. He (Adhvaryu) then puts him (Agni) down on the Āgniḍhra hearth and offers oblation (saying) “May this Agni make wide room for us, may he march in front smiting the haters! May he gain riches in his (attempts) to win wealth. May he fiercely advancing, conquer the enemy; Svāhā”. “By this he takes a firm stand in the aerial region and by means of him (Agni) he gains that world. He lays down the Vāyu-cups, the Soma-trough, the pressing stones and the filtering clothes.

10. Having approached the Āhavanīya, he takes the sprinkling waters and first sprinkles the fire-wood and then the altar. Then they give him the Barhī grass which he sprinkles and pours the remaining water (with Barhīgrass). He takes the Prastara bunch of Aśavāla grass. He spreads the Barhīgrass in a simple layer. Having spread the Barhī grass, he lays the enclosure (sticks) and takes the samidhas of Kāśmārya wood offers (saying) “Stride thou widely, O Viṣṇu, make wide room for our abode! Drink the ghee, thou born of ghee, and speed the Lord of the sacrifice ever onwards, Svāhā”. Thereby he takes a firm stand in that sky region”. By this (offering) he gains that sky region.
स यद्दैवृणया जुहोत्यतुः वा एनमिदं कृत्यात्यनैषीदनुपलभ्यं कनीयाः सं वधाकृतः
तदेनमेतद्वयेकनीयाः स्वर्गो लोके कृत्यं करोति यावान्यो यावत्यस्य मात्रा तावत्मेवे-
नमेतकरोति ॥ ११ ॥

अथ खरे प्रस्तरमासादयति तु जहूमसादयत्वायोपभूतमध्य पृष्टदायामादाय हविन्दि
संमुख्यास उपस्मृया राजानमादाय प्रपाधते स दक्षिणस्य हविर्धानस्य कृष्णाजिनं नील
आस्त्रुणाति तस्मिन्यजानासादयति ॥ १२ ॥

स आह देव सविभ्रेष्टे ते सोमस्तं रक्षस्य मा त्मा दभात्मिति सविभ्रेष्टे वै देवानं
प्रसवितातः तस्मा एवैतद्गुणे परिविभ्रेष्टे सूनौशोधिति ॥ १३ ॥

अथ निःसुश्रुष्य जपत्येन त्यं देव सोम देयो देवाः उपागः। इदमह मनुष्यान्तसह
रायस्मेरेण्यातिशिश्रेष्ठवैतदासास्य यदहेदमह मनुष्यान्तसह रायस्मेरेण्यातिशिश्रेष्ठवै
एतमन्तर्भागमाध्यमः यो दीक्षां आग्रावेशः हदो दीक्षास्य हविर्धानतिय उ वेदितः
सीमो वै स हविर्धानयोजरो निर्मिति तस्मादेनमाश्रयोमात्रं एवेतान्तर्भागमाध्यमः
स एतस्मान्युक्ता भवति ॥ १४ ॥

अथ निःस्क्रामणं स्वाहा निर्मिति प्राशान्युक्ता इति वरुणपाशिति इति एव एको जन्तुभवि
योजनस्याः स्वाहा निर्मिति प्राशान्युक्ता इति ॥ १५ ॥

अथ समिधामाध्यमाये प्रतापस्ते ब्रतपाः। या तव तनूर्म्यभूदेरा सा त्यथ या
मम तनूस्तचय्यभूदेरा सामायि। यथायथेत नौ ब्रतपाः ब्रतान्यु ये दीक्षा दीक्षापितान्तर-
स्तान्तरस्पष्टिरित्याद्यनिर्मित्यत्वा एदेवेतस्मादन्युक्ता भवति तु भवायमाश्रयोमात्रं
निर्मित्य स्वेच्छ सत्तात्मना उजाते ॥ १६ ॥

अत्र ह खल्वत्स्याश्रयायामान्युक्तो हि भवति न ह वै दीक्षितस्याश्रयादविवा एष भवति
यो दीक्षात् स यथा हविर्धानातिश्रयादेवः ह तत्स्माद्यत्राश्रयोमान्युक्तो हि भवति
तस्मादस्य नामग्राहः सुनिःस्कृतस्य वनः तु उजाते उजाते इति मान्यो हि
भवत्याख्यातं लिविदिष्टे ॥ १७ ॥ इति तृतीयं ब्राह्मणम् ॥
11. And as to his offering oblations with a chant belonging to Viṣṇu, it was to make him (Soma) nimble so that he is carried unobtainable (unnoticed) and small to be killed. And he fully exists in the earth where there is no fear and no enemies. As great as the sacrifice as is its size, to that extent, he makes him.

12. Then on the earthen mound he places the bunch of Darbha grass, then places the ladle, then the Upabhṛt (offering ladle), then the clotted ghee. Then he touches the havis (offerings) and takes the king (Soma) and goes towards the altar. On the Havirdhāna at the right side, he spreads the dark antelope-skin and places the Soma on it.

13. Then, he says "O divine Savitṛ, this is thy Soma, protect him. May they not injure thee". Savitṛ is he who produces the gods. Therefore he makes him (Soma) over to him for protection (thinking) "Let him be well guarded".

14. Having released his hold on him (Soma), he chants “Now, O divine Soma, hast thou, a god, joined the gods, and here, I with the men with increase of wealth and prosperity”. Thereby he only seeks a blessing when he says “I with the men with increase of wealth and prosperity”. Agni and Soma have seized him who consecrates himself between their jaws, for that consecration offering belongs to Agni and Viṣṇu and Viṣṇu, foresooth is no other than Soma. So the havis belongs to these two (Agni and Soma); thus they (Agni and Soma) have seized him between their jaws; and he now redeems himself from Soma. So he becomes free of his indebtedness to him.

15. He then walks out (of the cart-shed) saying “Hail! I am freed from Varuṇa’s noose”. He is truly in Varuṇa’s noose; as it were, when he is in another’s mouth. He is freed from that. So he says “Hail! I am freed from Varuṇa’s noose”.

16. He then puts a kindling stick (on the Āhavanīya) (saying) “O Agni, protector of vows! on thee, O protector of vows! What bodily form of thine hath been on me (may) they (be) on thee; what bodily form of mine has been on thee (may) that (be) here on me! Our vows, O lord of vows (have been performed) rightly; the Lord of consecration hath approved my consecration: the lord of penance hath approved my penance”. Thereby he frees himself from Agni and this is how he gets relieved of indebtedness. Thus got released from both Agni and Soma, he sacrifices with a self (body) which is now his own.

17. And now they partake of his food, for he has become a man (Again). If they had partaken in his food when he was consecrated, it would have been havis and it would have amounted to eating havis which is not duly offered (in the fire). Therefore now they can partake of his food since he has become a man (again). Hence they now use his (original) name, for he is a man. They call by his Subrahmanya (lineage name) ‘so and so is sacrificing; the son of so and so is sacrificing; thus he becomes (is treated) as a man and loosens his fingers. (Third Brāhmaṇa Ends)
ते यां दिशायुपं वैत्यानो भविष्यति तथाः स युग्मप्रकटति तदनं पश्चात् आयुपरिश्रादनक्षणो जन्मन्त्रयां अगानान्यां उपायमित्वर्थ हृदेना नेति येषु न विन्दति नो एकानुपैतल्यक्षण मूर्त्यः प्रोक्त्वरेष्य इत्यविभेत अंगोऽ यास्यम्यावर्तति पर उ वा एसवरेष्य येषु न विन्दति तमादाहारवर्त अत्यं यस्य प्रोक्त्वरेष्य इति तत्वा जुस्महे देव वनस्ते देवमञ्ज्याय इति यथा बहुवां सार्थकतात्माकं साधुपूर्तियाः यो यथेतेवते मनमेव चोप्योऽ देवस्त्वा देवमञ्ज्याय जुग्न्यायति तद्विं सुखः यदेनमपि देवा जोपेयेर्वस्तथा रात्रिना ब्रह्माय भविष्यति विश्वेऽ लेति वैष्णवो हि यूपः ॥ ३ ॥

अथ दश वृहस्वभवति तत्रुष्टरूपधिमिश्यंदिशायोऽशेः नास्ये च यथास्वेति वज्रो वा एस यथार्थश्रवस्तेनेत्यत्वन्तरस्वभवति तथैनेष्य वज्रो न हिन्दित स्वविधे मैनो हिंस्परितप्रहस्तिरति वज्रो वाएस यथार्थश्रवस्तेनेष्य वज्रो न हिन्दित स्यात्मः परिक्षण्यते तद्विभूति होन्मुखसा विधितो भविष्यतो स्वरूपो हास्य लोकः यतोऽक्षताम्बः स्यात्मः परिश्वासंक्षतमेम वृहस्तु ॥ ४ ॥

तं प्रास्त पिपातविषायति हि देवानां दिग्धो उदास्मुदीति हि मुनियां दिग्धो प्रत्यात्मस्यास्वेतैन्दश्य दक्षिणाय दिनः परिविभाषितेऽति ॥ ५ ॥

1. हेपकावति Ca, हेया नेति V 1, C
2. वृहस्तु CB, TN
1. Preparing to cut the sacrificial stake (yūpa), he makes an offering with the Ṛks (mantras) belonging to Viśṇu, and then cuts the stake. Why he offers with Vaiṣṇava chants is because the stake belongs to Viśṇu and Viṣṇu is the sacrifice. He thus approaches the stake by means of the sacrifice. If he offers with the srukt (offering ladle) he offers after taking four ladle-full ghee with the sruva (dipping ladle) and only with the sruva.

2. He offers (saying) "stride thou widely, O Viṣṇu, make wide space for our abode! drink the ghee, thou born of ghee and prompt the lord of the sacrifice over onwards, Svāhā". He takes the ghee left over in the vessel and also the sruva and whatever tool (for cutting), the carpenter has, that he takes.

3. They now proceed towards the direction where they are engaged in cutting the stake. When he reaches that (tree) he stands behind it facing the east and chants - "I passed over others (other trees) and I did not go nigh (some) others". One approaches a spot (groups of trees) (when he searches for a particular type) and he does not find (what he wants) among them and so passes over. One does not at all go near others (another spot where there is no chance of finding what he wants). "Thou art the most accessible among those (trees which are fit for my purpose). Thou art much superior to get others (which are less qualified for my purpose)". This (tree) is indeed the nearest (most accessible) among the selected group of eligible (trees). It is indeed, superior to others (not coming within the wanted category). So he says, "Thee, I have found accessible among the selected ones and on the further (higher) side of the accessible ones". (He says) "Thee do we prefer, O divine lord of the forest, for the worship of the gods". Just as for a good job, one would favour (select) one from amidst many, in the same manner, he chooses this (particular tree) and says "Thee, may the gods approve for the worship of the gods", for that (job) becomes accomplished when the gods also favour it. He gets ready for felling (by saying) "For the sake of Viṣṇu, thee" because the yūpa belongs to Viṣṇu.

4. When it is (to be) felled, he places a blade of grass (saying) "O plant, protect it". For, this axe is indeed a thunderbolt. He covers it (softens it) by these plants so that this thunderbolt does not injure it. He then strikes (with the axe, saying) "O axe, hurt it not". For, the axe is a thunderbolt and by this, the thunderbolt does not harm it. The first chip which he cuts off, he takes (and lays aside). He should cut it (well at the bottom) so that the axle of the cart does not touch (the stump) (when the cart is to pass over the stump). For, they will be transporting (the stake) by a cart. If the axle beam (is stuck up), his passage to heaven too (will be blocked). So he should cut it (the tree) so as (its stump) it does not obstruct the axle (of the cart).

5. It (the stake) should be made to fall on the eastern side, for the east is the direction of the gods. Or it may be (made to fall) northward since north is the direction of men, or (even) to the west, only to avoid its falling on the southern quarter.
तं प्रच्यवमानमधिमनथते दिवं मा लेखीरतरिकं मा हिंसीः पृथिव्याः संबिन्वेति वशोऽवा एष भवति यं युपनेवेता वृजि त्वज्जो हि युपस्तस्मात्रच्यवमानादिमे लोकाः सन्ते जना
एष्य एवमेतकोमे शमयतीमानेनेवताळोकः क्लमयति दिवं मा लेखीरितिदिवं मा हिंसीरिलोकावैतदाहारिकं मा हिंसीरिलोकावैतदाह वृन्दिव्या
संबिन्वति पृथिव्या संजानीकेत्यवैतदाहायः हिल्या स्वदित्सत्ते तजानः प्रणायाम महते सोभगायेः व्हीन महते सोभगायाय प्रणयति यं यवात यप्यति तस्मादाह प्रणायाम महते
सोभगायेः ॥ ६ ॥

अधिश्रुषनमधिमशुहोति वशोऽवा आश्चत्ते ते नेदितो नाथाः रक्षास्यपुरोतिष्ठानिति
तद्व्रेणाः जेनाकावावाते राहो राहो अर्थे बुद्धपतिष्ठे वैत्ते तैतीति सिद्धि तेन रेतसा
वनस्तय आप्प्रहान्ताजयते ॥ ७ ॥

सोभगायेः तत्त्वोऽवा देव वनस्तये शतकाशो विरोही सहस्वत्त्वा हि ववसंहस्यरः त्याशिषषेद्वैतावास्ताय सदः शहस्सवत्त्वः हि ववसंहस्यरः ॥ ८ ॥

अर्थं परिवारयति स यातमवा एशनमसर परिवारायति ताबावे भवति ॥ ९ ॥

तं पृष्ठार्थी परिवारायतः वेव यत्र : पाणा : पशवः पृष्ठार्थवः संवसरस्य
तस्मातः शङ्करान्त्रिपरिवास्येत् ॥ १० ॥

अशो शङ्करितं पशवा ऋधवः संवसरस्य तस्मातः चः ऋतिवम ॥ ११ ॥

अशो शङ्करीमातः शङ्करा व गायत्री पूवारं व यवः गायत्री पूवारं व एश
वेददस्तस्मातः ऋतिवम ॥ १२ ॥

अशो एकादानं लीमेकादायकः वेत्रे शङ्करो वेत्रे शङ्करो वेत्रे युपस्तस्मादेकादायकः
॥ १३ ॥

अशो प्रदानशारितं प्रदानशारितं प्रदानशारितं प्रदानशारितं सत्का-
रब्रिविजपेन्युपो भवति ॥ १४ ॥

तदु नाध्रिस्तापरिमितेन वा एतेन देवा अपरिमितमजयः स्थायः वा एश
एतेनपरिमितेनस्यायापरितं जयति सोश्याष्ट्रमंवययशक्राः वेत्रे गायत्री पूवारं व यवः
गायत्री पूवारं व एश वेददस्तस्मातः चः ऋति चतुर्थम ॥ १५ ॥

॥ इति पछोः ध्र्यः ॥
6. While the tree is falling, he addresses it with the chant “Graze not the sky! Hurt not the air! Unite with the earth!” For, that tree which they fell for the stake becomes a thunderbolt, for the stake is a thunderbolt. These worlds tremble for fear of that falling thunderbolt, but he thereby propitiates it for these worlds and thus it allays (the fear) of these worlds. (When he says) “Graze not the sky” he means do not harm the sky; (when he says) “Hurt not the air” he means to say ‘do not harm the aerial region’; (when he says) “Unite with the earth” he means to say ‘be thou in harmony with the earth’. (He further says) “For this sharp-edged axe hath led thee forward unto great bliss”. For, in so far as it is fashioned for the sacrifice, it is led into great bliss. So he says “into great bliss”.

7. He offers ghee on the stump (of the cut tree). Ghee is foresoot, a thunderbolt. (He does so) lest the terrible Rakṣasas should rise therefrom. He thus repels (them) by means of the thunderbolt i.e. ghee. Or, ghee is semen. He plants this semen in the plants themselves. By that semen, the plants (though) cut (again) sprout.

8. He offers ghee (saying) “Grow thou out of this; O lord of the forest, with a hundred shoots! May we grow out with a thousand shoots”. Thus he seeks only a blessing when he says ‘May we grow out with a thousand shoots’.

9. Thereupon he cuts it (the stake of the proper length). Of whatever length he cuts it the first time, it remains that long.

10. He may cut it five cubits long; for fivefold is the sacrifice and five fold are the sacrificial animals; and five seasons there are in the year. Therefore he may cut it five cubits long.

11. Or he may cut it six cubits long because there are six seasons for a year and hence six cubits long.

12. Or he may cut it eight cubits long for Gāyatri metre has eight syllables; and Gāyatri is the fore-part of the sacrifice and this (yūpa) is the fore-part of the altar; therefore eight cubits long.

13. Or he may cut it eleven cubits long, for, the Triṣṭubh metre has eleven syllables. Triṣṭubh is a thunderbolt and the yūpa is a thunderbolt. Therefore eleven cubits long.

14. Or it may be cut at fifteen cubits long, for the fifteen versed chant is a thunderbolt and the yūpa is a thunderbolt. So fifteen cubits long.

15. These (measures) need not be taken seriously. Because it is with an unmeasured (thunderbolt) the gods conquered the unmeasured. Therefore this (yūpa) shall also be so (unmeasured) and with the unmeasured (yūpa) he (Yajamāna) wins the unmeasured (benefits). It (yūpa) is made to be eight-cornered, for eight syllables has the Gāyatri metre and Gāyatri is the fore-part of the sacrifice and this (yūpa) is the fore-part of the altar. So it should be eight cornered. (Fourth Brāhmaṇa Ends)

(Chapter Six Ends)
स वा अभिमेकवादने देवस्त्य त्वा सत्यु: प्रस्वेषतिलोकस्भृत्य यूणों हस्ताध्याम।
आददे नार्यसीत्युको यजुरो बुन्दुरथ यतदः नार्यसीति योषा हर्षितिर्योशा हि नारी तस्मादाह
नार्यसीति ॥ १ ॥
तथा युपावर्त परिलिख्यत्रधीमतवेवेद्यः परिवर्देदीमिहहः रक्षसो ग्रीवा अपिकृतामीति
व्रजो वा अभित्रिप्रेषणेत्रात्मामहां रक्षसां ग्रीवा अपिकृतामीति तमुपरसंस्मितं युपावर्त खनि
त ॥ २ ॥
अथ प्राश्मुक्तमुकितात तत्प्रांत्य पूर्ण निद्धालघथ बहरिवृंश्य यावर्षाणाग्रीवाणाग्
गृहशक्लं चालमध्य यवमति: प्रकृष्णी: कुरुते सोरासोव बुन्दुर्यथावमतीनामः प्रकृष्णी
स समान एव प्रकृष्णस्य बुन्दुरं त्यात्मकरोति यत्किष्ट्य प्रकृष्णी ॥ ३ ॥
स प्रकृष्णी दिवे त्वानंत्तिकाय त्वा पृथ्वियेचैव विशिष्यो वा एष यजुरी एव लोकनामहिनिजति
एषां त्वा लोकनामहिनिजितये प्रकृष्णीहैवैतादाह ॥ ४ ॥
अथ या: परिषिद्य: प्रकृष्णी: भूवति तत् युपावर्तेतजनयति तुम्बन्ता लोकः
पितुष्यदमहः सोरासोव बुन्दुरं त्यानाग्राणिच च प्राणाग्राणिच च बहरिवर्षसृयानि
पितुष्यदसनसीवसा:से:बुन्धः: ॥ ५ ॥
अथ युपावर्तलं प्राश्म्येतद्व वै ते जो बुन्दप्रतीमा यद्वाहः/ शाकलस्तस्मादेते वर्षापरितः स्वाहायिति ततेज एवास्ममेतेतस्मि सतेजस्ममेनस्मि तेजस्विन्ति भविनवानीति
स यदेतेवेतत्त्यात्मेतिद्वियुजुरसः मेध्य्य भवित: तस्मादेदेवेतत्त्यात्मेयति ॥ ६ ॥
स प्राश्म्यः प्रेषणोरसिस स्वाक्षरं उनेतृणामत्यक्तस्मादेन्त्रपच्छिन्नति तस्मादेन्त्रपच्छिन्नति
लोकं न वितहारणेश्यनेतृणामेतस्य वितादुर्धि त्वा स्थायतीत्थमहि भवित: होनिष्ट्यति
॥ ७ ॥
अथाप्राप्ताति चुःोत्ति व्रजो च अर्ज्ज्ञ्ने नेदितो नास्त्रा रक्षास्युपोपतिद्यानिनि
तहत्रेष्णापचेनाकबाधते ॥ ८ ॥

1. वर्तमान C
Chapter Seven

BRÂHMANA I

1. He takes the spade itself (saying) "I take thee prompted by the divine Savitṛ, with the arms of the Asurās; with the hands of Pūshan". "I take thee thou art a woman". The purport of this chant has already been told. Why he says 'Thou art a woman' is because the spade is a female and so he says 'Thou art a woman'.

2. With her (the spade) he draws (the lines) for the hole for the yūpa (to be installed) so that half (of the hole) is within the altar and half outside the altar (saying) "Herewith I cut off the neck of the Rākṣasas". For, the spade is a thunderbolt and with the thunderbolt he cuts off the necks of the Rākṣasas. he digs the pit equal to (hold) the bottom part of the stake.

3. He throws up a heap of earth (dug out) towards the east of it (pit). Thereon he puts sacrificial grass of the same size and there upon he places the head piece of the yūpa (Caśāla). Then he takes the sprinkling water mixed with barley corns; the significance of this is the same as before. Then he sprinkles the water mixed with barley corns. The significance of this sprinkling is the same as before. Whatever he sprinkles, he only purifies it (so as to be fit for the sacrifice).

4. He sprinkles (saying) "For the sky-thee! For the air-thee! For the earth-thee!" The stake being a thunderbolt (he does so) for the protection of these worlds. 'I sprinkle thee for the protection of these worlds' is what he means to say.

5. The sprinkling water that remains, he then pours into the yūpa-hole (saying) "Be the worlds pure where in the Pīrs reside". It means the same as before. Thereupon he strews barhis grass, both northward-pointing and eastward-pointing (saying) "Thou art the seat of the Pīrs". It means the same as before.

6. He then throws in the first chip of yūpa (removed), when the tree was cut. Now that chip of the outer (bark) doubtless is the vigour of trees; hence when they (chips of the outer bark) are cut off, they (the trees) dry up, for, it is their vigour. Hence (by throwing it there) he endows it with that very vigour, thinking 'I shall (plant it) with its vigour; let it be endowed with vigour'. Why this (particular) chip is thrown is because it has been produced with (the chanting) of a formula; it is sacrificially pure. So that very same (chip) is thrown.

7. He throws it (saying) "Thou art a leader, easily accessible to the Unnetṛ priests (who draw the Soma). Because it was cut out first, he says 'Thou art a leader'. "Thou art easily accessible to the Unnetṛ priests; be thou mindful of this (yūpa); it will stand upon thee", for the yūpa is to stand upon it.

8. Then he offers the ghee oblation; for, ghee is a thunderbolt. 'Lest the evil spirits should rise from below', he repels them with the thunderbolt i.e. ghee.
अथ पुरस्तात्पीत्यव युपायार्यामानायानुबूहीति युपमत्यस्यनुबूहीति वाचाः होतानक्त्यथ्युऩ्यद्विवस्त्रा सविता मध्याननित्तिचति सविता वै देवाणां प्रसविता सर्वेणु वा इं मधु यज्ञनां वै युपोद्योग्यावत्तात्यात्यां यज्ञनां समस्फुर्षयति तदस्य सविता प्रसविता प्रसौति तस्मादाह देवस्त्रा सविता मध्याननित्तिचति || ९ ||

अथवहृत्तश्चात्मक्त्वा प्रतिगृहि सुपिप्पलावस्त्राोऽध्वाच्य इति पिप्पल-मेवास्त्राविशेषाद्वित्ति स यदेतस्योपनित्तिमिव भवचै तस्मात्तिपपलं च वृष्ण चान्त्रेत्योपनित्तिमिव || १० ||

अथाप्रभस्मानक्ति यज्ञनां वा अग्रिष्ण रस आय्य यज्ञानवेत्त्रस्मानक्ति स परिवययवेवलास्र समस्त परिमृशति समस्वमेवास्त्राविशेषार्थाः दधाति तमोपारानन्ति || ११ ||

अथोहोच्छ्रीयामाणायानुबूहीत्यन्नाह होतोच्छ्रीयात्मक्त्यथ्युऩ्यद्विवस्त्रा आनौरिं मुखेनार्ति: प्रथिथिविमुक्तेण दश्विः हरिति वृक्षो वा एष युपस्तदेर्मधोमोकान्त्यपृणुत एयो लोकेभ्यो हिर्गंत्रां भ्रूत्यं तिन्त्रं निर्भरितं बहिधा करोति तस्मादेवमुच्छयति || १२ ||

अथाभवहरति या ते धामानुभीसे गमधये यत्र गावो भूरिश्रुवाः अन्याः। अत्रेतेतुतुग्रस्ये विवण्ये: परस्म पदमश्चाभिन भूरीलयेत्या त्रिप्रो वज्रो वै त्रिप्रो वज्रो वै युपस्तमात्यश्च मिनोति स यदेवाय मिनोति वैण्यो वै युपपु: || १३ ||

स सप्रभश्चिमग्रिम्ताः करोति तथा यज्ञान आर्यनात्तात्त तत्तत्त भद्राप्रभान्मेहीङ्गलेसुहृङ्ग द्वारा यज्ञान आर्यनात्तात्त्मात्त्मात्ं प्रभश्चिमग्रिम्ताः करोति || १४ ||

अथ पर्यूऩ्यत प्रहवनि त्व श्रवनि रायस्यकु त्ति पर्यूऩ्यात्त्मात्त्म पर्यूऩ्यति ब्रह्म दृश्य क्षणं दृश्यतुं दृश्यते प्रज्ञा दृश्यते समेभो पर्यूऩ्यम भववधायमेश्वुत्तमश्रापनित्त्मात्त्बोव बुधुः। || १५ ||

अथ परिंशुङ्ग जपति विषण्ये: क्रमाति पश्यतेऽति वातिनि पश्यसे। इत्यूऩ्ययु: सकेति वृथ्यां वा अत्तप्राशायम्युऩ्यसुद शिश्नयादिको विषण्येनित्तिचति पश्यतेमां भिषितमित्त्यवैदेवहेन्द्रश्च यु: सकेतिनं यु: इत्यूऩ्यदेिताः वैण्यो वै युपस्तायृष्ण सन्नं भवति तस्मादेवहेन्द्रश्च युः। सकेति || १६ ||

2. अमथ तदुप्र Ca, we have adopted Kāṇva Sarhītā reading
9. He moves to the front of it (yūpa pit) and says “Bring ghee for the yūpa and recite”. Or (he may say) “We shall anoint the yūpa; you recite for it.” The Hotṛ recites and let the Adhyāryu anoint (saying) “The divine Sāvitr may anoint thee with sweet drink”. For, Sāvitr is the prompter of the gods and all these here are sweet drinks. The sacrificer himself is the yūpa. With all these he anoints the Yajamāna. This Sāvitr (the prompter impels him (to do so). Therefore he says, “Divine Sāvitr may anoint thee with sweet drink”.

10. Having then anointed the top ring on both sides, he covers (the yūpa) with it (saying) “To the full-berried plants thee” for that (top ring) is as its berry. By this he indeed connects the berry (with the trunk). Because the connecting part between (the trunk and the fruit) is pressed as it were, it looks as if the berry fruit and the tree are contracted in the middle.

11. He then anoints the corner (of the stake) facing the fire, for, the corner facing the fire is the sacrificer and the ghee is sap. Thereby he anoints the Yajamāna with sap. He then grasps the girdling part all round and applies the sap from top to bottom.

12. He then says (to the Hotṛ) “Recite to the yūpa which is being set up”. The Hotṛ says and the Adhyāryu raises it (the yūpa saying) “With thy crest, thou hast touched the sky, with thy middle, thou hast filled the aerial region, with thy foot thou hast steadied the earth” - This yūpa is none other than the thunderbolt. So (by raising it) he conquers all these words. He drives away from these worlds the hated enemies. He puts them out (of these worlds). That is why he then raises it.

13. He then plants it (yūpa into the hole) (saying) “To what resorts of thine we long to go, where are the swift-footed, many-horned, kine; there, foreshadowed, was imprinted wide-striding highest mighty step of Viṣṇu”. With this chant in Triṣṭubh (he plants) - Triṣṭubh is verily a thunderbolt and the yūpa is a thunderbolt. Therefore he plants it with a Triṣṭubh chant. He plants it with a chant belonging to Viṣṇu because the yūpa is of Viṣṇu.

14. He now turns the Agniśtha corner (of the yūpa) towards the fire so that the Yajamāna does not stir from his seat. If the Agniśtha corner turns away from the fire, it (would amount to) the Yajamāna moving away from his seat. Therefore he now turns the Agniśtha corner to face the fire.

15. He then re-inforces (the bottom of the yūpa) with earth (saying) “Well disposed to Brahmins, well-disposed to the warrior class, winner of prosperity and wealth, I steady you”. He then presses (the earth) around it (saying) “Uphold thou the priesthood; uphold the warrior class, uphold our life; uphold our progeny”. Then pressing to level it with the ground, he pours water thereon. Its significance has been told.

16. He (Yajamāna) touches it (yūpa) and chants - “See you the deeds of Viṣṇu, where by he beheld the sacred ordinances. Indra’s allied friend” - Indra is the god of the sacrifice and the yūpa is of Viṣṇu. Thus here he (Viṣṇu) is united with Indra. So he says Indra’s allied friend.
अथ चृःतमुद्वेदकः तद्ध्रंगुः: परसं पदं सुदा पश्यन्ति सूयः । दिवीव चक्षुःतपसीति
वर्णं वा एततःहार्षीद्रणमुद्वेदत्रिष्णियदिमा विष्णुरिन्तिति पश्यते मात्रेः
जितिंतित्येवैतादाः ॥ ९७ ॥

अथ परिव्रयथन्यङ्गनाति वा एतन परिव्रयथति तस्मात्वादिविदश्च परिवर्ययत्रैव हिर्दे
वासोऽथो अनालस्या,स्वमेवदेहात्तत्त्वेत्र वा इदमुः प्रतिविद्धष्टि तस्मान्त्रादिविदश्च परिव्रयथति
त्रिपुरानां परिव्रयथति त्रिपुरानां पश्चावो हुयं पिता माता यज्ञायते तृतीयम् तस्मात्तिवेद न
परिव्रयथति ॥ ९८ ॥

स परिव्रयथति परिवीरसि परित्वा दीवीविरेषो व्ययन्ति परीम्य व्यज्ञमाः रायो मुनयाः
णामितश्चिन्तेदैवेताशास्ते यदाह पूरीम्य व्यज्ञमाः रायो मुनयाणामि ॥ ९९ ॥

अथ दिव: सुन्तस्तीति यूपशक्तिनमगृहिः प्रजा हैवास्पैष तस्मात्तुपाकादिविश्यां
यथायथमगृहीतः तथा हस्यानुवतिः अयुधः: प्रजा: प्रजायस्ते स्थ उत्स्वरूपादिविश्यां
मोहयन्त्यानुवतिः हस्य मुखः: प्रजा: प्रजायस्ते स्त्र उत्स्वरूपादिविश्यां
हस्यात्तुपाकादिविश्यां सम्प्राक्ष्य: यूपशक्तिनमादि: हि यशोः यूपश्चाल्यां चालां चतुः ऊद्ध: स्वर्गे लोकः समाप्तेः
॥ २० ॥

तद्विंशियां तेन पिल्लोकं जयत्यथयूपशक्तिन्नित्यननादा रशनायास्तेन मुनयःलोकः
यूपशक्तिन रशनायाः चालात्तेन देवलोकः यूपशक्तिन चालादेहात्तुपालवः च जगुल्ला
वातिरिक्तेन तेन साध्यो इति देवास्तेयां संसारों जयति सुविको ह साध्येःटेविन्नयति ये
देवभेदः ॥ २१ ॥

तं वा एत्ततः पूर्वस्तान्यनेिति वज्रो वै यूपो वज्रो वै दण्डः: पूर्वार्द्धो वै दण्डस्याभिमुष्य
प्रहर्न्ति तस्मात्पूत्तस्तान्यनेिति पूर्वस्तासि मनोजवः: पूर्वस्ताप्रजा: प्राची देवत्या
तस्मात्त्पूत्तस्तान्यनेिति ॥ २२ ॥

3. पश्चिमेयां M, My, T, Pa
4. पार्वते M, My, T
5. प्रजा Ca
17. He then looks up at the top-ring (saying) “The wise ever behold that highest step of Viṣṇu, fixed like an eye in the heaven”. For he who has set up the yūpa has hurled the thunderbolt. (When he says) “see yee Viṣṇu’s conquest”, he means this achievement (of planting the yūpa).

18. He then girds (the yūpa with a rope made of kuśa grass). He girds it to cover its nakedness. He winds it at the level of the navel for it is there that the garment is (tied). He thereby puts food into him; for it is there that food settles. Therefore he girds it at the level of the navel. He winds it thrice for threefold is food and food means cattle and (there is) the father, the mother and what is born (of them) is the third. So he winds it three times.

19. He girds it (saying) “Thou art enfolded; may the heavenly hosts enfold thee! May riches enfold this Yajamāna among men”. By this he seeks a blessing when he says ‘May riches enfold this Yajamāna among men’.

20. Thereupon he conceals a chip of the yūpa (under the rope) (saying) “Thou art the son of the sky”. For it is doubtless the offspring of that (yūpa); hence if there be the full number of eleven yūpas, let him conceal in each its own chip (got while rough-heving the stake to make it eight cornered). So that his children are born in order and not foolish. If some one gets confused in (inserting these chips) in eleven different yūpas, he will get disorderly and foolish issues. And now why it is called svaru (very sore) - that (chip) is cut off from that (yūpa) and thus is its own (soru) sore (arms or wound). It is from that (yūpa tree) this is chopped off. Therefore it is called svaru. Moreover, that chip of the yūpa is a bridge to the heavenly world. This girdle (kuśa rope); (this) chip and the top-ring and further up he reaches the heavenly world.

21. With that part of it which is dug in, he gains the world of the Pītrs; and with what is above the pit upto the girdle, he gains the world of men and what is above the girdle and upto the top-ring, he gains the world of the gods. What space covered by two or three fingers breadths above the top-ring, that is of the gods called Sādhyaś. He shares their world. He who knows this so, gains the same world with the Sādhya gods.

22. He instals that (yūpa) on the fore-part (of the altar). For, the yūpa is a thunderbolt, as the club is a thunderbolt. Of course in hunting the club one holds it in the fore-part. So he instals it in the fore-part. Momentum is in the fore-part. Wisdom is in the fore-part, the worship spot of the gods is in the east. Therefore he instals it on the fore-part.
देवा ५ उ है वै यज्ञं जिति जिता येईयें जितिस्ते होशुहंतोदं तथा करवाहा इति युशा न इदमनभ्यमवं मनुष्यस्वतिदीति तेषाय सत्त्वे स्मरित्यो यथा मधुकृतः निर्विश्वेषुपंशु विकृश यह युद्धे योपयित्वा तिरो बन्धुमृत्युददेवना कोपेयत । स्तम्भाक्षुपो नाम सोद्धरणीय्युष्युष्यानिः काव्यात्रेते गायत्री पूवाग्लो वेय यज्ञस्य गायत्री पूवाग्लो वा एव वेदेश्वमाधुर्यश्रिवति || २३ ||

tसमैत देवा यज्ञाद्वि परिधीननुप्रहरितं तदृष्ट स्मैवानुप्रहरितं तस्मादन्येवतिहोंकितां वेलामनुप्रहरितं तथो है रक्षास्यनुप्रहितः || २४ ||

तेहोत्तूल्यश्चाकलेव जुहसमेति तदनेवापुष्पहतो भविष्यति तत्स्वदाकृत्त हिति तथो क्षाणसि नानुप्याप्तितये वाव य उदात्त हिति तेषाः प्रक्षाणलमेवाजुहदात्त हैव पापन्युष्पहत अस्वात्त्याकृतस्तः रक्षासि नानुप्यिपाया वाव य उदात्त हिति तस्माद्रूपप्रकाशकरा जुहुदात्त हैव औष्ठोपुष्पहतो भविति तत्स्वदाकृतस्तः रक्षासि नानुप्यिपाया वाव य उदात्त हिति सोज्युगार्जनिः जुहोति दिवं सो धृती गच्छतवन्तरिक्षः ज्योति धृतीवै भयानमाप्ति स्वाहेति || २५ ||

द्वितीयं ब्राह्मणं

स वा परं युपाकादशिनिः मिनोति स यदात युपाकादशिनिः मिनोत्वेतता ति है वै पृथ्वी यावति वेदिर्वं दै सूष्णः सूष्णमहिष्यैते स्मृध्वस्या समालिन्त्ररवति बहिर्हर करिति तस्मादु एताः युपेकादशिनिः मिनोत्वपशयो दारादशाः वितादो भविति तं दक्षिणे वेद्यां निदमाति || १ ||

देवा व है व यहं तत्वानां अस्यरशपानां दक्षिणां आसयत्व्यं चक्रुक्षो वा इपुर्यात्वकस्य तथा है स्त्रूपहतं न वा स्त्रूपहते ज्योध्याधतः । तेन है स्त्रूपते न वा स्त्रूपते एवं । वा एते युपा य उद्विरत अर्धियै वशं एवं दक्षिणां उद्यतो यथेष्वुरायत्वाकस्य यथोद्यतप्रत्येकेन्द्र्यमेव वज्र दक्षिणां उद्यतो नाश्चार्जक्रशस्मार्पते || २ ||
23. Verily, by means of the sacrifice the gods gained that supreme authority which they now wield. They said "Let us make this (world of ours) such that it cannot be reached by men". They consumed the sap of the sacrifice, as bees would suck out honey and having drained the sacrifice and scattered it by means of the yūpa, they disappeared. And because they scattered with this (yūpa), it is called Yūpa. It has eight corners. For the Gāyatri metre has eight syllables and Gāyatri is the fore-part of the sacrifice. This yūpa is (at) the fore-part of the altar. Therefore it is eight-cornered.

24. Now the gods once throw those paridhīs (enclosing sticks into the fire). Since they then threw, some (people) now throw that boundary. There upon the Rākṣasas (got entry inside) and sipped (the soma) after (the gods).

25. The gods told (Aḍhvaryu) "Offer thou only a chip of the yūpa" (Even by this) the paridhīs would be deemed to have been thrown and the sacrifice will gain momentum. Then the Rākṣasas will not hereafter sip (the soma) taking that (chip) for a raised thunderbolt. Then, they (gods) offered only a chip of the yūpa. That itself (amounted to) throwing (the paridhīs) and the sacrifice gained momentum and the Rākṣasas did not sip (soma) taking that (chip) for a raised thunderbolt. Therefore, only a chip of the yūpa should be thrown. That itself will (serve the purpose of) throwing (the paridhīs). He after performing the Anuyājas (after-offerings) offers it (the chip) (saying) "May thy smoke rise up to the sky, thy light to the heavens! Fill the earth with ashes, Svāhā". (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He instals eleven yūpas. Why he instals eleven yūpas is because the earth is indeed that extent as the altar. The yūpas are the thunderbolts. By means of these thunderbolts he takes possession of the earth. He strikes at her (earth's) enemies and drives them out. That is why he instals these eleven yūpas. The twelfth, not fully hewn, is kept (as a stand by). He keeps it down on the right side end of the altar.

2. Now, the gods, while performing this sacrifice, were afraid of an attack of Asura-Rākṣasas from the southern direction. Those raised (yūpas) then were like an arrow discharged after being drawn-therewith one smites (the target) or does not smite or it is like a club wielded and hurled-therewith one strikes (the target) or does not strike. That is (the nature) of these erected yūpas. This thunderbolt (the twelfth yūpa lying down unerected) in the south is (like) an arrow drawn (on the string) but not discharged (yet) or (like) a club wielded but not thrown (at the target). This is (the nature of) the thunderbolt held up at the southern side for dispelling the terrible Rākṣasas.
तुम्भिमुखश्लेष्यः ते पृथिव्यां लोकाः आरण्यं ते पशुस्रिति पशुश्रवा युपशृ तमस्मात अश्वमुखश्लेष्यं पशुमुखश्लेष्यं ते नेतृः पशुमानविभाष्यं ॥ ३ ॥

ततान्द्रेकं उपवसास्थ एव सुर्वाच्छायति तत्त्तकरणं एव प्रकुञ्छद्यायं किंचि यज्ञं संस्थापणमेत्येवथो उपवसास्थे ते युपशयोच्छायणमेत्यथा वदन्तस्तु तथा न कुर्यांत्र वै पुरा परिव्र्यणानुपातम्यमपरिवर्तिता उ वा पूर्व पदार्थं यद्य वसन्तिस न्येव परिच्छिन्दो पश्चाये ते युपशयोच्छायणमेत्यथा न वा एतेऽद्य तद्हः पशुमानविभाष्यं भवति येतेयेषुग्राहितं तस्मात्ग्रिहायेत्वा तद्हरुच्छयते तस्मात्सिखमेव तस्मात्ग्रिहायेत्वा तद्हरुच्छयते ॥ ४ ॥

तद्धैं ये एवार्थितान्तस्मान्त्र उच्छारण्यं दश्यस्यधीतं तथा दश्यस्य नाममास्च रुचिम्योद्रतं तथा तुदा तथा न कुर्याच्छायणं स्तम्भाय उच्छारणं सर्वत्र दश्यस्यान्तरम्य यद्योताम्यमपरिवर्तितं तथा धृतस्य भवतीतिः स यो विनिधिः स दश्यस्यं यद्यस्य धृतस्यान्तरम्य धृतस्य अवसिष्ठ एवं तथा धृतस्य भवतीति ॥ ५ ॥

अथैतं प्रलीयं त्रयोदशं पवित्रस्य उच्छायति सर्वत्त्वतः वा एतमुच्छायति कुलस्ततायें त्रयोदशं ते मात्रा : संवत्सरस्य तस्मात् त्रयोदशमुच्छायति ॥ ६ ॥

तत्तलाङ्कु पशुमालघं त्वस्त्र वै रेत : सिंह मिश्रितोऽऽतेन्त्रेत् : सिंहं तत्वया मिश्रितोऽऽतेन्त्रेत् : सिंहं तत्वया मिश्रितोऽऽतेन्त्रेत् : सिंहं मुखं भवति मुखं हि प्रजानितः प्रजननं हि त्वस्त्र तस्मानमुच्छरो भवति तं परिविकृतमेत्योऽऽतेन्त्रेत् न संवत्सरस्य यद्यैव स्तम्भाय तर्पितं हि इत्यतः प्रजन अनुपस्थिताः प्रजायनं तस्मात्पृकृति विकृतमेत्योऽऽतेन्त्रेत् न संवत्सरस्यायेत्वा ॥ ७ ॥ इति द्वितीयं ब्राह्मणम् ॥

3. प्रकुञ्छद्यायं C, V 1, My, Ca, see notes
   प्रकुञ्छद्यायं V 2, TE, MD, see notes
4. आलस्यस्यायं: as amended by Ca, see notes
5. दश्यस्यान्तरम् TE, M, T
6. दश्यस्यान्तरम् V 1.
7. Same as 6 above.
3. He touches it (the twelfth yūpa) (saying) "This is thy place on earth; thine is the beast of the forest". There are the sacrificial animals and the yūpas and to this one he thereby assigns an animal of the forest and by that it (yūpa) becomes possessor of an animal.

4. Some instal all those yūpas on the previous day itself to ensure speedy completion of those rituals saying "Let us quickly setup the sacrifice. We shall install the yūpas in the previous day itself". But one should not do so. Because, before girdling them (with grass rope) the Adhvaryu does not leave his hold on them. (If they are erected on the previous day) they will remain ungirt during the night. This they would disapprove. The yūpas are erected for the sacrificial animals and the animals are not slaughtered that day except in the case of the one facing the fire. Therefore only the one facing the fire should be instal that day (previous day). That alone is girded and on that the animal is slaughtered. So only the one (yūpa) facing the fire should be erected that day.

5. Some instal the yūpa which is immediately to the north of the one facing the fire. Then the one in the south, then a northern one—last of all the one on the southern flank; thus it (the row of yūpas) inclines to the north. That should not be done so. That which is south of the one opposite to fire, he should instal first, then the north one, then the southern one—last of all the one on the northern flank; and thus indeed, his work attains completion towards the north. The largest be the one forming the southern flank; then shorter and shorter till in the northern flank, the shortest (is erected). Thus (the row) inclines to the north.

6. Thereupon they set up the Patnī-yūpa (wife's yūpa) the thirteenth for the wives. It is erected for the sake of completeness (or) perfection. The year has thirteen months and hence the thirteenth is installed.

7. Then they tie the animal (paśu) for Tvaśē for Tvaśē who fashions the semen that is impregnated and hence Tvaśē fashions the semen now implanted. It (the animal of Tvaśē) happens to be one with testicles, for, the one with testicles can procreate and Tvaśē is (the cause of) procreation. Hence he is one with testicles. He (the animal) is let off after fire has been carried around it. It is not slain. Were he to slaughter it, his progeny will get stopped. Thus (letting it free) he sets free his progeny (impedes not his offspring). Thus let free, his progeny will be (born) unimpaired. Therefore after taking fire around it, it is let off; it is not slain. (Second Brāhmaṇa Ends)
वृत्तीय स्वाभाविकः

पशुश्रव वै युपश्रव तुस्मार्कुप एव पशुमालबन्ते नर्ने युपाक्षदाचन स युपश्रव एव पशुमालबन्ते नर्ने युष्ण्य ह वा अर्गे पश्वस्तस्मैि चक्षुमिरे युनित्तमान्वित्येदम्यं भूमाते होच्चित्तया एव द्विपादधेक्ष्यथां गृहु एवमूत्त न इत्य चित्ताल्मभे नित्ति ततो ह देवा एवतु दत्तशुर्ययुपः तुष्टक्षियम्युस्मार्थिभिन्द्रीणा प्राप्त्रीयन्त्व तत्त्वशुद्धावों भवेक्षातौ तत्सामवन्येष्ठेमस्म भूता एतस्या उ होतेसतिष्ठत्व तस्मार्कुप एव पशुमालबन्ते नर्ने युपाक्षदाचन।।

अथ पशुमान्युपकृतविषी मन्भस्ति स यत्यशुमान्युपकृतविषी मन्भस्ति न ह वा अर्ग्र पश्वस्तस्मैि चक्षुमिरे युद्धविरभविषयन्यथेदक्ष्यमानवा-हालित्य्हान्याहारित्यान्यानन्देवा उपन्युद्दाते नुपंनिरूह्यातेन उपनिरूह्याते नोपापेयः।।

तेतो होशुदेवना वा इम्र इम्य याम्र विद्युत्यो हर्वित्यो यामो या प्रतिष्ठोतित्स तस्मानोपावतन्त्रीती होच्चित्त्या हयत्तित्स मध्यिस्त्वृणौ जुह्वामरित्ति तथा वेदिष्ट्यन्ति पशव एव बै किल हर्वित्यो याम इत्य्स्मैि बै किल हर्विजुह्वहर्वी प्रतिष्ठोतित्स तु उपवेष्ट्यन्ति तेत रात्मनस आलम्भाय भविष्ट्यन्त्रीति तेतदीि मध्यिस्त्वृणांजुह्वस्त्तोस्विविदुः पशव एव बै किल हर्वित्यो याम इत्य्स्मैि बै किल हर्विजुह्वहर्वी प्रतिष्ठोतित्स तु उपवेष्ट्यस्तरात्मनस आलम्भायाभविष्ट्यस्त्रो वा एष एस्दुपाबेयति सु रात्मना आलम्भाय भविष्ट्य तस्मात्पशुमापृणकृतविषी मन्भस्ति।।

तद्वा आहृत्वपशुमापृणकृतविषी मन्भस्तिद्वितितिपरिहाल्लिवच एत्तदिश्य रशनामेववादयोपपरि। त्यैि नियुक्तियातदेवयाम्रक्षा लिि वदन्तस्तुदु तथा न कुर्यायाध्याध्यामण्य तिर्त्यात कुस्याकृति ह तस्मात्तेद्यावानुपार्यात।।

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1. जिन्हिे in Mss except TE
2. अराहमस् TE, see notes
3. उमुचस्चित्ति: as amended by Ca, see notes
4. जिन्हिे in all Mss
5. रैलेन 1, C, पैरेलेन Ca, see notes
1. There is the *pašu* and there is the *yūpa*. So they immolate the *pašu* only at the *yūpa*. Never do (they slaughter) without a *yūpa*. Originally the animals did not submit there to that they should become food, as they have now become food. They walked erect on two feet just like man (thinking) thereby they will not be slaughtered. Then the gods discovered this thunderbolt i.e. *yūpa*. They erected it and from fear thereof they (*pašus*) shrunk in there body and thus became four-footed. Then they became food. Since they became food, they submitted thereto (resigned to their lot of being food). That is why they immolate the *pašu* only at a *yūpa* and never without a *yūpa*.

2. Having goaded the *pašu* (to the *yūpa*), he churns the fire. Why he goads the animal and then churns the fire is because the animals did not originally submit thereto that they should become the *havis* (sacrificial offering) as they have now become *havis*. Gods caught hold of them who were thus unbending. Though thus they caught hold of them, they did not submit to it.

3. Those gods spoke, “Verily, these (animals) know not the procedure of this, nor (do they know) the nature of the *havis* and what is a secured resort (for them). That is why they do not submit”. Then they said, “Let us churn the fire”, then they will realise that having churned fire we will offer them in the fire. Then they will come to know “This is the nature of *havis* and indeed they will offer it (us) into the fire and that is a safe resort (for us). So (realising) they will submit (to their being made *havis*). Thus satisfied in their minds will agree to be immolated. They having churned fire, offered (the *havis*) into the fire. Then the animals (*pašus*) know “this is the nature of the *havis*. They are offering the *havis* indeed, into the fire. This is a safe resort”. And they submitted and became prepared in their minds for immolation. (Here) then (after churning the fire) this *pašu* submits for it and becomes mentally ready for immolation. Therefore, after driving the *pašu* to the stake, he churns the fire.

4. They (some) say “Let him not goad (the *pašu*), nor churn the fire, because it appears like faultering (or having a guilt complex). Let him take the rope and having gone thither put it round saying “Let it be straight way bound”. That should not be done so, for, it would be as if he intended to commit secretly some unlawful act. Let him therefore proceed in that order (goading the *pašu* and churning the fire).
अथ पशुपालिकाः स्तुणमादेः द्वितीयवाचिकरमाः।
\(\text{अनु} \) त द्वितीयवाचिकम् पृथ्वीवाचिक
हि। द्वितीयवाचिकम्।

स आदर्श उपावीरसत्तुप हि द्वितीयोऽवति।
तस्मादाहोपावीरसत्तुप देवादेवीविविशः।
प्रागुरीति दैवीयो वा अता विशो यत्पश्चातनेवतदाख्यिष्टम देवेन्द्रभ्य।
\(\text{इन्द्र} \) द्वादेवीविविशः। प्रागुरित्युशिष्यो विविर्द्वांसो हि देवा।

\(\text{देव} \) तवश्रव्यसु रेवति तवश्च।
\(\text{वा} \) एषामिदि पश्चो वै सुस्य युयन्ते।
पशुनामो ये तवदंवेतदाहोपावीरसत्तुप

dेव तवश्रव्यसु रेवति हृद्य। ते स्वद्वामीति यदा वा
\(\text{देव} \) एसकामयन्तैव नवान्हि विकृतं
तस्मादाह हृद्य। ते स्वद्वामीति।

\(\text{रेवती} \) रामच्यामिति पश्चो वै रेवतन्तस्मादाह हेवती रामच्यामिति
\(\text{चुर्चा} \) वाचायि ब्रह्म वै बुद्ध्यति।
\(\text{पश्चो वै} \) सुस्य तववेतदाहोपावीरसत्तुप
\(\text{देव} \) परस्तात्रूपना पर्वयुग्तवर्त तथा
\(\text{त्रियवेश्वर्त्वो वा} \) एनानेष एतदुःकिष्मान्य
\(\text{परस्तात्रूपना} \) परिवृत्ती तथा
\(\text{त्रियवेश्वर्त्वों पशुपालिकात्यायी} \) मन्त्रयोगम्
\(\text{मध्यिया नियुक्तिक तस्य:} \)

\(\text{हि} \) तृतियोऽब्राह्मणम्।

\(\text{चतुर्थं ब्राह्मणं} \)

स वै राज्ययोगोपत्याय प्रतिमुखःत्वस्य त्वा
\(\text{देवहृति:} \) पारोन प्रतिमुखः धर्ममहानानुसरित वृहुः।
\(\text{वै} \) रजुस्तदेवमात्रस्य वृहुः तैपारोनेतदेवहृति:।
\(\text{प्रतिमुखः} \) 
\(\text{तथेवेश्वर्त वृहुः} \)
\(\text{रजुस्तदेवमात्रस्य} \)
\(\text{हिंसित धर्ममहाननुसरित इति} \) न व एतम्ये
\(\text{रजुस्तदेवमात्रस्य} \)
\(\text{मन्त्रोगम्} \)
\(\text{ध्रुवयोगम्} \)
\(\text{हि} \) तृतियोऽब्राह्मणम्।

\(\text{अन्तिम नियुक्तिक देवस्य त्वा} \)
\(\text{सन्तु:} \) वृहुः तैपारोनेतदेवहृतिः।
\(\text{पुष्चो द्वारा} \)
\(\text{अतीश्चतुर्थं} \)
\(\text{प्रतिमुखःत्वहृतिः} \)

\(\text{हृद्य} \) तृतियोऽब्राह्मणम्।

6. See notes
7. द्वितीयोऽवति 7 1
8. युयन्ते 7 2
5. Then, taking a straw, he goads the \textit{paśu}, thinking ‘I will secure it with (the help of) a companion (straw) for he who has a companion is stronger.

6. He takes the straw (saying) ‘Thou art a cheerer for, a second person (companion) does cheer one. Therefore he says ‘Thou art a cheerer’. (Then he says) “The celestial hosts have approached the gods”. The celestial host are those \textit{paśus}. “They have submitted to the gods”, he means to say, when he says ‘the celestial hosts have approached the gods, “The willing (\textit{paśus} have gone to) the best of leaders”, for the gods are the wise (leaders).

7. “O divine \textit{Tvaṣṭṛ}, manage the wealth (\textit{paśus})” for, \textit{Tvaṣṭṛ} is the lord of these (beasts). \textit{Paśus} are the wealth. Whose wealth are the \textit{paśus} and who is their lord, him, he addresses to mean “Quieten them”, when he says, ‘O divine \textit{Tvaṣṭṛ}, manage the wealth. “May the offering be relished by thee” Since only when they agreed (to be \textit{havis}) they have been made into \textit{havis}. So he says “May the offering be relished by thee”.

8. “Rejoice, Ye prosperous “for cattle are prosperous”. So he says, “Rejoice, Ye prosperous”, “O \textit{Brhaspati}, preserve the riches”. For \textit{Brahmā} is \textit{Brhaspati} and the \textit{paśus} are the riches. These animals when they were not submitting, gods caught hold of on the farther side by (with the help of) Brahman and they did not transgress (him). And in like manner does he now catch hold of them (\textit{paśus}) with the Brahman on the farther side and they do not transgress him. Having thus goaded the \textit{paśu}, he churns the fire. After churning the fire, he binds (the \textit{paśu}) and that (will be dealt with) hereafter. (Third \textit{Brāhmaṇa} Ends)

\textbf{BRĀHMAṆĀ IV}

1. He then takes the rope and getting closer (to the \textit{paśu}) puts it on it (saying) “With the noose of sacred order I bind thee; be bold O Man. The rope belongs to \textit{Varuṇa} and hence only with the rope of the sacred order he binds the \textit{havis} of the gods. Thus the rope of \textit{Varuṇa} does not injure it. ‘Be bold. O Man’ (he says) because at first man dared not to approach it (the \textit{paśu}). Now that he binds it with the rope of the sacred order as an oblation to gods, man dares to approach it. Therefore he says “Be bold, O Man”.

2. He then binds it (to the \textit{yūpa}) “At the prompting of the divine \textit{Savitṛ}, I bind thee with the arms of the \textit{Aśvins}, with the hand of \textit{Pūṣan}, thee agreeable to \textit{Agni} and \textit{Soma}, I bind thee”. Even as on that occasion, when taking out an oblation for a deity, he assigns it, so does he now assign it to the two deities (\textit{Agni} and \textit{Soma}). He then sprinkles it. The same is the significance of sprinkling. He makes it thereby sacrificially pure, whatever he sprinkles.
स प्रोक्षञ्ज-द्वस्ती-वृष्टिधीयः प्रोक्षामीति स यत्रकृतः पशुः संभविति यत्रकृतः जात्यते तत
पूर्वेनेतमेव ध्ययं करोतीद्वै यह वर्ष्यमां वृष्टियोक्त जायत ओषधिर्यांग्रामः पीत्तवा ततो
रेतः संभविति रेतसः पशुस्त्रस्मादाहारः द्वस्ती-वृष्टिधीयः प्रोक्षामीति पुनः त्वा माता मन्यतामनु
प्रतिति मातुः द्वै च पितुः संभवत्तयु भ्राता समांभ्योऽनु सध्य सर्वौध्यः इति यदस्य ज्ञम
्नेतानुमत्तमताः कृत्यां प्रद्रश्यामान्याः त्वा ज्ञुऽनु प्रोक्षामीति स यहस्मे देवताया हर्विश्वकृपे
पशुस्त्रयाः पूर्वेनेतमेव करोति । ॥ ॥

अध्यायभृतः प्रेमस्तिति तदनमन्तरोऽभ्रमस्य करोत्यथोऽक्षायोपे वेदीः
सदतः स्वातः चितुः चिताहारितः तदं तदोऽध्य वेदीः करोति ॥ ॥

अथ सत्यावर्ण येत्यथावर्ण युद्धात्मकाः सौरः भवति यतः पुराणः
क्रस्ताकृतः उपायेते ॥ ॥

स ज्ञानमातः स्वयं से प्राप्ता वाच्याति शिशृङ्गसि समझनं यज्ञसृजनं तस्यः ये
ज्ञानमातः आशिर्भेद वेण्यथे यथे मया कामायालिप्तसे भितर । ॥ ॥

tः संज्ञानक कल्लिति ततः श्रोणाः यथे मया कामायालिप्तसे भितर । ॥ ॥

tः संज्ञानक कल्लिति ततः श्रोणाः यथे मया कामायालिप्तसे भितर । ॥ ॥

tः संज्ञानक कल्लिति ततः श्रोणाः यथे मया कामायालिप्तसे भितर । ॥ ॥

**Notes:**
1. In the sense of सिद्ध
2. तस्मातः V.1
3. आलंकार्यं as amended by Ca, आलंकार्यं as My, see notes
4. आशासना Ca, आशासना M, T, My, see notes
3. He sprinkles (saying) "For the waters—thee for the plants I sprinkle". He purifies it (paśu) where it is found and wherefrom it originates. By eating the plants and drinking water, the seed (of an animal) comes into being. From the seed (comes) the paśu. Therefore (he says) 'I sprinkle for the waters, for the plants'. "May thy mother grant thee permission, may thy father". For, it is born of the mother and the father. "Thy brother of the same womb and thy friend of the same herd". By this he means 'I immolate you with the consent of those of yours by birth (connected to you by your birth). "I sprinkle thee agreeable to Agni and Soma". (By this) he makes it purified for which deities it is intended as havis.

4. He makes it drink (water) (saying) "Thou art a drinker of water". By this he purifies it for sacrifice internally. He then sprinkles it underneath (the body) (saying) "May the divine waters make it palatable, let the oblation to the gods be truly tasty". Thus he makes it sacrificially pure all over.

5. He thereupon tells (the Hotṛ) "Recite to the fire that is being kindled". After making the second libation of ghee, he crosses over (to his former position) without letting the two ladles touch one another, and anoints the paśu (with the ghee in the juhū). For, the second libation is indeed the head of the sacrifice and sacrifice here, is of course that paśu. He thereby places the head on the sacrifice.

6. He anoints at the fore-head (saying) "May thy breath unite with the wind". "Thy limbs with those worthy of sacrifice" (so saying) on the shoulders (he anoints), "Unite the Yajamāna with (the object) on his prayer" (so saying) on the loins. By this he only says "For whatever desire the animal is slain, do thou obtain that". For, when he immolates the paśu, its breath unites with the wind. "Obtain thou that (purity); thy breath may pass into the wind" is what he says. "Thy limbs with those worthy of sacrifice". It is with its limbs that they sacrifice. "You obtain that (purity)". "So you attain that (purity) by which we may sacrifice with your limbs"—is what it amounts to - "The Yajamāna with his prayer"- thereby he seeks blessings for the Yajamāna". "You attain that (purity) by which those blessings may be sought for the Yajamāna" is what his saying amounts to. He then requests the Hotṛ to say Śrāusat. The significance of this is the same.

7. He calls a second time for the Śrāusat for invoking Maitrā-Varuṇa. When he thus calls for Śrāusat for the invocation of Maitrā-Varuṇa, it is the Yajamāna himself whom he chooses.

8. After calling for the Śrāusat, he says "Verily, Agni is the leader of the divine hosts", for, Agni is the head of the deities and hence he says "Agni is the leader of the divine hosts". "This Yajamāna (the head) of men". For, this community wherein he sacrifices, is behind him; wherefore he says, "This Yajamāna of men". "May the
तस्मादाहार्य यज्ञानो मनुष्याणामिति तथोरस्थूरी गार्हपत्यं दीदयच्छतं हि मा द्वा यूहि
तथोरनात्तानि गार्हपत्यानि सन्तु शान्त वर्षाणीत्येवैतदाह राधांसीत्संपृज्ञानांसंपृज्ञानो तव
इति यदग्री जुहोति युजमानस्तदग्री यथे साधयाच्छत्र युमाशिषामाशाहस्ते तामस्मा
अगिराशिष्टं सुनमस्ति तद्वधांसि संपृज्ञाते असंपृज्ञानो तनुरिति यथा युजमानक्रिधिनं
प्रदहेतेवमेतदाह वदिद्य युजमानोअगिर्ना त्वचं संपृज्ञितः प्रैनं दहेतस्मादाहारसंपृज्ञानो
तव
इति ॥ ८ ॥ इति चतुर्थ ब्रह्मणम् ॥

॥ इति सतमोऽध्यायः ॥
household of these two shine brightly, unlike (a cart) with one bullock, for a hundred winters (like) two fellow-bullocks yoked". Where by means to say “May their household life be free from calamities for a hundred years”. “May their fortunes be united though their bodies be ununited”. Now when this one sacrifices in the fire, he gives fortune to Agni and whatever blessing the priests here invoke upon the Yajamāna, all that Agni grants. Thus in their fortunes only unite (co-exist) but their bodies are ununited. This is thus said so that the Agni will not burn the Yajamāna. When the Yajamāna by his skin touches the fire (gets bodily united with fire), fire will burn him. Therefore he says ‘not united in body’. (Fourth Brāhmaṇa Ends)

(Chapter Seven Ends)
अष्टमोद्ध्यायः
प्रथमम् ब्राह्मणम्

स वै यहैतत्त्वनोऽहोता होतृष्ददे सीद्यथाप्रीभिध्यान्ति स यदाप्रीभिध्यान्ति स्वर्गेव वा एष मन्सा स्वर्गेवात्मना यज्ञः संबंधति यो दीर्घः तत स्वर्गेण मन्सा
स्वर्गात्मना यज्ञः संबुध्यः देवेभ्यः प्रयोज्यान्ति त देवेभ्यः प्रद्यान रिरिचान इव भवति स
एताभिधार्मिकः पुनःप्रयाते स यदेताभिधार्मिकः पुनःप्रयायत एताभिधार्मिकः
tस्मादप्र्रोऽनाम ॥ १ ॥

ते वा एते प्रयाजा एकादश भवन्त्येकादशो वा अर्थ युहुयो दुष्प्राणा आस्माकादशः
कृत्स्मवैन तस्वर्तव्याय्यायायति तस्मादेते प्रयाजा एकादश भवन्ति ॥ २ ॥

अथ खलु प्रसूतः सुचावात्यातिक्रम्याध्वर्यूषाण्यायाम समिद्धः प्रेष्येति प्रेष्य प्रेष्येति
चतुर्थेऽति समानत्वाति दश प्रयाजान्यवजति दश प्रयाजानिध्यात्यक्रम्याह शास्माहेत्यसिं
वै शासस इत्याचक्षेत यूपशकलमाहरेति ताव्र्गे जुहामक्क्वा पशोर्तेलाते संस्पर्शायति
घृतेनाको पशु ग्राम्यायातिति ब्रजो वै यूपशकलो वृजः शासस वृजः आण्य कृत्स्मवैतुर्युं
कृत्वा तमस्यायाम्येकारं करोति नेदेन नास्त्रा रक्षाशसी हिन्नस्त्रिति वज्रो हिन्नास्त्राण
रक्षसामपहत्ता पुनर्युपशकलमवृहाति प्रयोज्याति शास्माः ॥ ३ ॥

तमाहेशा देशद्रशःः प्रजातिस्तुवति सादाधित्वा सुचावां पुर्यग्र्येतुसुभीत्यवचने-
वैनेन्तसंतमायिना परिवृहाति नेदेन नास्त्रा रक्षार्यसि प्रमुखशस्त्रिविहिः नास्त्राणां
रक्षसामपहत्ता ॥ ४ ॥

तदाहुपदेत कुङ्कुमनित्त्वस्मायेश्व निर्मायेति तेन श्रपेयूरित्यायावणीयो वा एष
इति तस्माः वा एष यदेतार्थायुष्टु जुहुष्टिति न वा एष तस्माः यदेतार्थायुष्टुः श्रपेयूरितिति
tस्मादन्येश्व निर्मायेति तेन श्रपेयूरितिति तदु तथा न कुङ्कुमाद्या वै ग्रास्मेवमेवित्यात्द्वाति

६. प्रसूते TE
२. अभिक्ष्रितः V १, W
Chapter Eight

BRĀHMAṆA I

1. Thereupon, the Hotṛ after being chosen, sits down on the Hotṛ's seat. Then they proceed with the Āpri chants. Why they proceed with the Āpri chants is this - He who gets consecrated with his whole mind, with his whole self, prepares for the sacrifice. Having prepared for the sacrifice with his whole mind, with his whole self, he offers it to the gods. Having offered to the gods, he becomes as if, emptied out. With these Āpri chants he becomes filled again (rejuvenated). Since he becomes filled again with these Āpri chants, they rejuvenate him with them and hence they are called Āpri chants.

2. There are here eleven Prayājas (fore-offerings). This man has eleven (ingredients); ten vital airs and the eleventh is the self. Thus they fill his entire body. Therefore these Prayājas happen to be eleven.

3. Being asked, the Adhvarvu takes the snuks and having crossed over and called for Śrausat, says "Prompt (the Hotṛ) to recite to the samidhas (kindling sticks). Thus he proceeds with the ten fore-offerings saying "Prompt... etc." at each and pouring the ghee together at every fourth offering. Having performed the ten Prayājas, he says "Bring the slayer". It is the knife which is called slayer. "Bring the chip of the yūpa". Then he anoints them (the knife and the chip) at the top (with ghee) from the juhu. He touches the fore-head of the pāṣu (with that saying) "Anointed with ghee, protects the pāṣu". The chip of the yūpa is a thunderbolt (and knife is a thunderbolt. The ghee is also a thunderbolt. So all these (three) are made the thunderbolt and it is made the protector; lest the terrible Rakṣasas should injure it (pāṣu); for, the thunderbolt is the destroyer of the terrible Rakṣasas. He again conceals the chip of the yūpa and hands over the knife to the butcher.

4. He says to him (butcher) "Be this thine approved edge". Setting down the two snuks, he says, "Recite to Agni circumambient". Thereby he encircles it (pāṣu) with an unbroken fence of fire, lest the terrible Rakṣasas should seize upon it for, Agni is the killer of the terrible Rakṣasas.

5. Now they say 'since with this fire (fire-brand taken from the Āhavanīya) the encircling of the pāṣu by fire is done, another fire has to be churned out (a new) and with that the cooking of the pāṣu has to be done; for, this fire is indeed Āhavanīya. What is cooked in it cannot be offered to itself (later as oblation). Nor they should offer into it what is not cooked. So another Agni has to be churned out and in that they should cook. It should not be done so. For, when he carries fire round it (paryagnikarana of the pāṣu), it (pāṣu) becomes as food swallowed by that (fire). (If they are to cook in another new fire) it would amount to snatching what has been already swallowed (by one) and offered to some one else. So he should only remove some coals off that same fire-brand and thereon cook that (pāṣu).
येन पर्याप्त कुर्वित्ति स यथा ग्रास्तमार्यीद्धान्यस्मै प्रयः चेद्वः ह तत्समदवः ह कुर्यान्वितमादत
एवोल्मुकः हल्वा ठ निम्म्योपसमाद्ध्युरथ पुनर्हल्मुकमुख्यज्ञेयस्ताहसमद्रवति। ॥ ५ ॥

अथ यज्ञनुपदलो नेयतो भवति तदुल्मकमादायाप्रीत्यपृः प्रतिपदलोस्यामेवास्यानत्पुरा
स्तात्युपां करोति तथो हस्यायिग्रेव पुरस्तातायश्र्य सस्त्यायपमन्यमृत्युष्वेत्येतमभयें नापैः
निवाते नयति। ॥ ६ ॥

अधायः सतीयाया बेदेष्ठु तुषे आद्वे तमुदश्न नीयमानं वपाश्रणिभ्या प्रतिप्रस्थातान
वरभते प्रतिप्रस्थातामध्युर्यर्द्धृष्टं जयमानस्तोनामो यन्ति। ॥ ७ ॥

तदावतें ज्ञानोत्तरायामेति मृत्युये होनं नन्वतीतत्वावसं ते तदिति युन्मृत्वे
नीयमानं जयमानो श्वारामेति तदन्वारथेते न ब एवं मृत्युवे नयति यं यशः यो च
एवं नयति तस्माद्वाराभेतवादामु ह यमाश्वितयाद्वयः नाजावरभेत तस्माद्वाराभेत
॥ ८ ॥

तं वा अन्वारभाणाः परोक्षमान्वाभरते वपाश्रणिभ्या प्रतिप्रस्थाताला प्रतिप्रस्थातान
मध्युर्यर्द्धृष्टं जयमानस्तद्येण परोक्षमान्वाभरते। ॥ ९ ॥

स वा आश्वायाहोपेष्या होतहिव्या देवेभ्य इति तत्पशावै मेश्वेतेन करोत्त्याह होता
वाचयत्वध्यूर्देवति जयमान इति वारेवे रेववे तस्मादः रेववति जयमान इति प्रियः या
आविषेत्यनारितामार्यीस्येत्येतः यदाह प्रियः या आविषेत्य्यीरवर्तिकास्वृद्वेन
वातोनेत्यनरिखि ब्रह्म अनु रक्षश्चरि यथायः पुषोऽमूल उपयतः परिच्छन्नानकाशिकायणः
पवते योर्यं पवते द्वाराभेतवाद वातोनेन संविद्या नारिखाधोपयते यदाहोर्पन्त
रिकाश्वयुच्येव वातोनेत्यस्य हविवेशमना यज्ञेत्यस्य हविश्योऽनार्ति यजेत्येवेत्यादाह समस्य
तन्वा भवेति वाभेत्येवेत्याह। ॥ ३ ॥

अथ यज्ञेन निविधिति तदन्नुस्त्योपयोगतमन्तदास्यामेवति वर्षो वर्ष्यायसि येने युज्यति
ध्व इति वाधिकाश्या प्रतिप्रस्थातायश्र्यविरास्तिति यद्यस्य विश्ये कान्त्योऽनन्तरिति विश्ये विश्ये
किन्नीकास्यान्तं भवेति। ॥ १९ ॥

३. सन्त्वादस्त्रेति C
६. श्वाकुर्वाराध्य व १, My
५. किन्नी TE
Then they should deposit the coals also (back into the Āhavanīya) and thereby there is no conflict.

6. When they proceed taking it (the paśu) northward; the Āgniḥśī goes in front carrying (a new) firebrand whereby he makes Agni himself go in front of it (paśu). That way, Agni leads him destroying the terrible Rakṣasas and breaking through (the obstacles). Thus he takes him (paśu) to a safe place free from evil and secured (from the wind).

7. Then from that grass strewn over the vedī, he takes two straws. Him (the paśu) who is being taken northward, Pratiprasthātā follows with two overturn-roasters (pans used for roasting the vapā). Adhvaryu follows Pratiprasthātā. Yajamāna behind Adhvaryu. With him (paśu) they go northward.

8. As to this they say “The Yajamāna should not follow him (paśu) since they are taking him to death” and so it is indeed inappropriate for the Yajamāna to follow one that is being taken to death”. Definitely (Yajamāna) should follow. He is not being taken to death when he is taken for the sacrifice. He is of course, being taken only for sacrifice. Therefore (Yajamāna) should follow. If he does not follow, he will get excluded from the sacrifice. Hence he should definitely follow (the paśu).

9. When he follows him, he follows in a concealed manner. With two roasters (first) the Pratiprasthātā (walks), then the Adhvaryu after the Pratiprasthātā and then the Yajamāna behind the Adhvaryu. Thus he follows in a concealed manner.

10. He (Adhvaryu) having called for the Śrauṣṭī says “O! Hotṛ, prompt again the offerings to the gods”. This is what belongs to all-gods (Viśvedevās) at the Paśu-offering; Hotṛ responds. Adhvaryu makes the Yajamāna say “O’ thou Revati (prosperous)! (bestow) upon the Yajamāna”. The prosperous one foresooth, is speech. So he says “Revati (bestow) upon the Yajamāna”. “Bestow (thou, what is pleasing unto him” by which he says “Bestow freedom from misery”. That is what is pleasing unto him. “From the wide air, along with the divine wind”. By this he means “The Rakṣas moves about in the aerial region and as this man (Yajamāna) soars up to the air-region (by his merit), rootless (without his physical body) and unfettered on both sides, unite him with the divine wind and protect him from (dangers) from the aerial region. This is what he means when he says, “From the wide air along with the divine wind”. “Offer thou with the soul of this havis (oblation)”. That is, he says, “Offer thou this unblemished oblation”. “Unite thou with its (havis) (here, the paśu’s) body. He addresses this to speech.

11. At the spot where they cut it (paśu) up, he places one of those two straws (which he picked up from the vedī) (saying) “O great one, lead the lord of sacrifice unto greater sacrifice”- thereby he spreads a cushion (barhī) for it (to hold the cut pieces) since a havis that spills (on the ground) is worthless. Whatever may now be spilled when it is cut up, that settles there on the cushion (barhī) and is thus not wasted.
अथ पुनर्विरोधणां अपने अवतः सत्यं ज्ञात्यां संधिका त्वात् असमयं तस्य न कूटन प्रभुति मानं शक्ति कुटन प्रभुति प्रति रूपस्तथा पितृसं परि-देवत्य उ ही स्थानमुखवाच्यानुवाच विप्रेर्देवसमां संज्ञेन्ति तद्ध देवति तात्त्य नाहर्ज्जेति न मार्येति मानवं ह कुर्वाहद्रे ब्रह्मज्जेति वा मार्येति वा संज्ञेन त्वात्तानुगमनेन छोटे छोटे देवीनागुरुवाचिति तस्मादाहृतवाचिति।

अथ पुरां संधिकां छोटे छोटे देवमात्र इत्यदि संधि देवमात्र: स्वाहेिति यस्तात्स्वाहाकृत्यो वा अन्ये देवा उपरिबाच्यांहाकृत्यो वा तात्त्यातुभावान्रीणाति त एनुभन्ने देवा: प्रीति सुवशयों दश्याति ते एते परिष्ठाब् इत्यादिति ते जुहपादविद कामेत गुहु कामेतापि नैवन्द्रितेऽ वा। 

इति प्रथमं ब्राह्मणम्।

हितियं ब्राह्मणम्

स वै यद्वैतदाहुः संज्ञाति पशुरित्यध्वन्युरुपोपकितानां नेषि पवित्र्रुपकितानां नेषि स नेषि पवित्र्युपकितानां यद्वैतदाहुः। तममन्येन वाचिति नमस्त्र आतानेति यथो वा आतानो यथा हि तत्त्वे जगाधारो वा एक यथा यथाति सेद प्राची यथा प्रसत्यां भवनि तस्मा एवेतः नामस्त्र स्मार्येति तस्मै निमहेति तत्त्वातृपय। यथो न हिन्नस्ति तस्मादाहृत्य नमस्त्र आतानेत्यतव्र प्रेमित्यस्पदेन प्रेमित्येष्वात्त्यात् यूँस्त्र कुलयुप् यथा उप ज्ञायस्त्र पथ्या उपेति साधृपे्तेवैद्याद हेवरापः शुद्धा चोद्वं सुपरिविच्छ देवेशु वा। सुपरिविच्छ च यहि परिवेश्यो भूयास्त्र्यपु एवेततुपाति नैवन्द्रिते यथा।

अथाद्वित: पशो प्राणस्त्र स्पर्शायति सा यद्वैत हि पशो प्राणस्त्र स्पर्शायति जीवं वै देवोऽहि सम्प्रकारणां देवानां धिवस्यमुत्तमानां श्रन्तु वा एवल्पः यदेन संज्ञान्यत्यापि वै प्राणोऽहि ह्यापेति हि प्राणस्त्र दश्यानात्यद्वार्यद्वार तदेन समीयति तथा हात उदेति तथा संजीविति तथीत्तत्त्वं देवानां हविर्वल्क्य्यं सम्प्रकारणानाम।

6. हि M, My, T, W
7. विपृष्ठे My
8. तत्त्वे TE
9. प्राणस्त्री व1 C, TE, M
12. Then they move by the north of Āhavaniya, turn right and sit 'lest they should be eye-witnesses to its being strangled (quieted). They do not slay on the frontal bone, for that is the human way (of doing it); nor behind the ear, for that is the procedure (adopted) by Pûrs. They either choke it by merely keeping its mouth closed or they make a noose (and strangle). That is the gods' way. They do not say 'slay it or kill it'. He would be doing it in the human way if he were to say 'slay it or kill it'. He should only say 'quiet it; let it go', for, it (paśu) is going to the gods. That is why (afterwards) they say 'it has gone'.

13. Before strangling, he offers (saying) "Svāhā to the gods". When it is strangled (he says) "To the gods, Svāhā". For in the case of some gods the Svāhā sound preceeds and in some others Svāhā sound follows". Both these (types of) gods he pleases. Being gratified, both these gods convey him to the heavenly world. These offerings are called Paripāśavya obligations. He may offer them if he chooses. If not he can ignore them. (First Brāhmaṇa Ends)

**BRĀHMAṆA II**

1. When he (the slaughterer) announces "The paśu has been quieted", the Adhvaryu says, "Neṣṭṛ, lead up the lady". The Neṣṭṛ brings the wife (of the Yajamāna) and conducting her, he makes her say "Homage be to thee, O wide-stretched". The wide-stretched one, foresooth, is the sacrifice; because the sacrifice, indeed, widens. That wife is of course, the hind-part of the sacrifice and he wants her thus come forward praising the sacrifice. That is why she pays homage to it (the sacrifice) she bows before it. For that reason the sacrifice does not injure her. Therefore she says "Homage be to thee O wide-stretched", (she says), "Advance, unresisted". By that she says 'Advance thee unchallenged (by enemies)". Unto the rivers of ghee, along with the path of sacred truth "whereby she means to say towards good. "Ye divine pure waters, carry ye (the sacrifice) to the gods, well-prepared. May we who prepare (for the sacrifice) be rendered worthy preparers". Thereby (she) purifies the water.

2. Thereupon (she) cleanses with water, the (apertures for) the vital airs in the paśu. The reason why she thus cleanses with water the apertures of the vital airs is this: The food of the gods is like the nectar for the immortals. But in quieting (cutting up) that paśu, they kill it. Water is life-breath. Water is food. And the vital air (life-breath) is the food. By this (she) now puts into it those vital airs and thus it becomes thereby animated. Then, it rises up as it were and comes to life. Alive, it becomes the food (havis) of the gods, the nectar for the immortals.
सा वत्त्यी योषा वा परी योषाया वा हिा। प्रजा: प्रजायते तदेन योषाया: पत्त्या
एतत् जनयति। ३ ॥

सा वचने ते सुधामीति मुख प्राणे ते सुधामीति नासिके चकुन्ते शुन्धामीति
श्रोत्रे ते सुधामीति करणे मेिृते ते सुधामीति वा नानि ते सुधामीति वा योजयः
पुरस्तात्प्राणोदय पायुः ते सुधामीति योजयः पक्षात्त्राण एतदसमस्तेतो
प्राणान्तदाते तदेते समीरयति। ४ ॥

अथ पदः सङ्क्षिप्त चरित्राः से सुधामीति पद्धतेः प्रतितिध्यति सा युद्धासमस्तेतो
प्राणान्तदाते तदेते समीरयति। ५ ॥

अथ या: परिशिब्द आपो भवति तात्त्विकः रुपायः यजमानश्रुतिः
प्राणान्त: शैवार्मिकः स्वः समीरयतेन युद्धाय संज्ञयति: कृरीकुर्विति युद्धायथति
तदु चैवस्येन्तत्र युद्धायथतस्च्चमयति मेध्यमु चैवस्येन्तत्र स्वत्स्मादनुि:। ६ ॥

तात्त्विकाः युद्धाय अध्याया वाच्च आपायता युद्धात्ता चतुः आपायता
श्रोत्रे त आपायान्ति तदस्ते समीरयते युद्धाय तस्य निष्ठायतामति
तदवदस्य संज्ञयति: कृरीकुर्विति युद्धायथति तदस्ते स्वत्स्मादनयत्:। ७ ॥

समहोभ्यं इति जयनार्थं निष्क्रियं कृरीक वा इर्तुकुर्विति यत्त्यशुः संज्ञयति
नेदिदमुन्वहरायणाणि शोचानित्यापो वै शालिन्तस्तदिति: शान्त्या शामयति
तस्मादाहृ शमहोभ्यं इति। ८ ॥

अथोत्तरं परस्परम् सा इर्तु तुणामधिनिधात्त्योषये नायस्यस्यति वज्रो वा एष यव्यः
सत्तदेनेत्रे निधिविधिवालोत्तरमिथायस्य-तथायस्य वज्रो न हिन्सति स्वाधिते मैत्रः
हिन्सीरित्यक्षिति वज्रो वा एष यव्यस्त्तथैंमेष वज्रो न हिन्सति स युद्धतया
प्राणाच्छिन्नेष यव्यस्तर्वते पाणी कुले यद्युधं तदर्क्षेण स

२. तुणमधि Ca
3. That wife of the Yajamāna is a woman and from woman progeny is born here on earth. Thus he causes that (paśu) to be born from that woman.


5. Thereupon, holding its legs together (wipes them) (saying) “Thy feet, I cleanse”, because it is on the feet it stands firmly. She thus, putting vital airs into it and reviving it, makes it stand firmly on its feet. Therefore she says “Thy feet, I cleanse”.

6. With the waters that are remaining (after her wiping) the Adhvaryu and the Yajamāna then sprinkle it and put the vital airs into it and revives it. Thus, wherever they cut it, wherever they wounded it while quieting it, that they soothe and heal it. Thereby they make it pure for the sacrifice. That is why they sprinkle it.

7. They (Adhvaryu and Yajamāna) sprinkle it (saying) “Let your mind be strengthened; let your speech be strengthened; let your life-breath be strengthened; let your eye be strengthened; let your ear be strengthened”. Thus they infuse the vital airs into it. Thereby they revive it. “Whatever was wounded or crushed in you, let it be healed; let it be joined”. Thereby whatever (parts) of it they wound or crush while quieting it; that they strengthen and that they heal. “Let that be purified”. By saying so, they render it pure for sacrifice.

8. “Auspicious be the days” (so saying) they pour out (water) on its hind part. They are indeed tormenting it while strangling. Lest thereafter they grieve for days and nights, by the healing waters they calm it, since water is healer. Therefore they say “Auspicious be the days”.

9. Thereupon they turn the paśu over on its back. He (Adhvaryu) puts on it this (other) straw (saying) “O Plant, protect”. This knife foresooth, is a thunderbolt. He covers it by these grass. Thereby that thunderbolt does not injure him. (He says) “Injure it not, O blade” - for, this knife which is indeed a thunderbolt is (capable of) injuring. By this the thunderbolt does not injure him, since it cuts with its tamed edge which is (rendered harmless), treated with the chant and made pure for the sacrifice. The (cut) top of the grass, he holds by his left hand and the bottom
यथा ३ लोहितपुष्पति तदुभ्रयतोरन्यक रक्षासं भागोस्मीति रक्षसां होष भागो यदुस्सुका यदुभयतः परिलिप्तत्र भवत्युभयतः परिलिप्तिन्ति हि रक्षास्यमूलान्युभयतः परिलिप्त्यान्तर्भक्षणुकर्त्त्वति तस्मादुभयतः परिलिप्त्य भवति ॥ ९ ॥

तदुपर्याभिलिप्तती दुमहृ रक्षोदयित्वाद्रृमहृ रक्षोदयवाध्ये। इदमहृ रक्षो धत्व तमो नयामर्ति यजो वै यजमानो यजेनेवेत्ताप्स्व रक्षायस्यपवाते ॥ १० ॥

अथ वापाकुमितुष्ठ वपा श्रयपपणीय प्रणोदी त्वृत्वेत्ता द्वावपृथिवी प्रणोदिताधितीमे अवै-तद्वावपृथिवी ऊर्जा रसेन भाजयतन्योरोव द्वावपृथिवीवर्जूः रसं दधाति ॥ ११ ॥

स युत्कार्षर्यश्च वपा श्रयपणीय भवतु युतत ह वा अर्ये देवा: पशुमालेशिरे तस्य होदीच: कृष्णमामस्थाविसेषः पपत स एष वन्यस्ततत्जायत। स युत्कृष्णमाणात्मभवतुस्ताकार्षर्य: नाम ते नैवेद्यमस्मिपिधसा् सम्मर्थवित कृत्स्व करोतिस्मात्कार्षर्यस्य वपा श्रयपणीय भवति: ॥ १२ ॥

परिवास्य वधा पशुपपणे प्रतपति श्रयपयोऽवेत्ता ततो श्रृतामाहावनो श्रयपणी-त्वथोलुक्तमादमादय पूर्वः प्रतिपद्व तदुपपप्यर्जस्य यदिदमघ्र तुणस्य भवति तत्प्रयत्वति वाेर्योऽवेत् स्तोकानाममिति स्तोकानामेवैवा समिरस्तोकेष्वै एवैवेद्यमोऽभिष् ॥ १३ ॥

अथोत्तरः वधा प्रतपति श्रयपयोऽवेत्ता तथो अत्येष्वन-वा एदर्श: पर्येष्वनभवत्यग्राय एवैविनिश्चिते तथन्येवोधिपरितितन्ते न हिनस्थिति ॥ १४ ॥

सोऽन्तराहवनीयं च युप्त च हरसि स यदेत्म्यनेन ज्ञयेन्न न हरसित्वेश्वना हवाकृष्णा श्रृतानि हरसित नेदयाभृत्तया कृत्तकृत्तया यथं प्रसन्नानार्ति बहिः हे यशावाद्यद्ग्रेः युप्तं हरसितास्ता न बहिः हे यशावाद्यत्व तस्माद्न्तराहवनीयं च युप्त च हरसित्य दक्षिणार्थेश्व प्रयति ॥ १५ ॥

अथाभिज्ञहोति जुष्णोग्निर्ग्राजस्य वेतु स्वाहोति तथा हैते श्रृताः स्वाहाकृत्ता स्तोका अधिग्री प्राप्तवन्त्याय हस्तक्षेरोनाहं नुश्रुतीति सेवते अग्रेः स्तोके भ्योग्नाह स्यदार्जीरीय।

3. यथा My, W, Pa, T
4. रक्षास्ययुववाध्ये C, Ca
5. See notes
6. बहिः हे Ca
part he holds by his right hand. When the blood gushes out, he smears it (the bottom part) in both ends (saying) “Thou art the Rakṣasa’s share” for, that blood is indeed, the share of the Rakṣasas. If (the grass) happens to be cut on both ends, because the Rakṣasas, rootless and cut up on both sides are loitering in the aerial region. Therefore it is cut at both ends.

10. He throws (the grass) away and treads on it (saying) “Herewith, I tread down the Rakṣasas! Herewith, I drive away the Rakṣasas! Herewith, I consign the Rakṣasas to the regions of darkness”. Thus it is by means of the sacrifice that he drives away the evil spirits, the Rakṣasas.

11. Therefore they pull out the vapā (omentum) and envelop the two roosters (saying) “May you envelop heaven and earth with ghee”. Thereby he invests both of them, the heaven and earth, with strength and sap; he puts strength and sap into the heaven and earth.

12. The two roosters of vapā are made of Kārṣmarya wood, where the gods earlier immolated the Paśu. (At that time) when the paśu was being drawn upwards, its sacrificial essence flowed downwards and from that this tree sprang. Since it grew from that which was being drawn up (kṣyamāṇa), it is called Kārṣmarya. With that same essence, he now perfects it and makes it whole. Hence the roosters of vapā are of Kārṣmarya wood.

13. After cutting the vapā (omentum) off on all sides, he heats it at the cooking fire. He does cook it, otherwise it will be uncooked when offered in the Āhavanīya and (will amount to) get cooked there (and thus will not be an oblation). Then (the Agni) takes a burning stick and goes in front and again puts it down. Then the tip of the grass (which he was holding all the while in the left hand), he throws it (into the Āhavanīya) (saying) “O Vāyu, graciously accept the drops” for this samidha is (kindled) by drops (of ghee) because it is with drops that it has been kindled.

14. Then at the northern end, he heats the vapā, for he is about to pass by the fire; and to roast (the vapā), after walking round to the south side. Hereby conceals it from Agni and thus, that fire does not injure it when taken past (the fire).

15. He takes it (vapā) between the Āhavanīya and the yūpa. The reason why they do not take it across the middle (of the altar), whereby they take other oblations, is lest they should bring the sacrifice in the middle into contact with this uncooked and bloody (vapā). If it is taken (by the route) with yūpa in the front, then it will not be outside the sacrifice (and at the same time it does not come into contact with the middle of the sacrifice). Therefore he takes it between the Āhavanīya and the yūpa. He cooks it at the southern side.

16. He sprinkles ghee (on the vapā) (Saying) “May the Agni accept the ghee with joy, Svāhā”! Thereby these heated drops (of ghee) offered with Svāhā, reach the Agni. Hence he says, “Recite to the drops”. He recites to the drops, those chants addressed to Agni. Why he recites to the drops, chants meant for Agni is, that rain
स्तोके भौतनाहेत: प्रदना वै वृक्षिरितो वा अग्रिवृक्षि वनुते स एतेस्तोकेरेतान्त्स्तोकावकुटे 
त एते वर्षन्ति तस्मादायो| स्तोके भौतनाहार यदाह श्रुता प्रवचेति || १६ ||

अथ सुचावादाय: श्रावाय स्वाहाकृतिथ: मुख्यज्ञ मन्त्रकृतितः प्रेक्षयिति वषषकृते जुगोहिति स ववामेवश्रे 
भिरायत्वः युज्यतुस्मृ || १७ ||

tहा आहो: गृहाभिमाध्यक्ष परवभिमाध्यक्षवर्तित प्राण: पृष्ठाज्ञमिति वपावाभिमाध्यक्षं 
याज्ञवल्क्यं ब्रह्मणं नुवाचवादात्सादेयमध्विजुः: प्राण प्राण एनः हस्तावतिति स ह स्माह 
स्थितं जीवितं: शयन इमैः पाठति वाहु अभूतं स्वर्गवेद ब्रह्मणस्य वैष्णो ब्रह्मस्य युज्यतुम्म 
वै वियज्ञान्यं गृहाभिमाध्यक्षवर्तित तस्था हि प्रथमाभज्याभाये यक्ष्य्य-भवन्त्र 
वथापूर्वमुख्यतुम उ वा एष प्रयाज एतमु वा अत्र प्रथमाभ होष्यमवति 
तस्मादप्रत्ये पूर्वाभिमाध्यक्षवर्तित पृष्ठाज्ञमृ || १८ ||

स्यद्यवभिरायति तदेवावायः पशुभिमाध्यक्षलि भवत्वश्च यत्तथा श्रवणात् नामिति 
नेद्यममध्यक्षाणीयेते देवाभिमाध्यक्षितो भवति स्यद्यमध्यक्षायति || १९ ||

उपसृत्तीत आयज्ञववधाति हिरण्यशकलमवधाति वपामवधाति हिरण्यशकल- 
मथृ हिरण्यायाति सयंदभयो हिरण्यशकला करोति जीवं वै देवानां हविर्मुतमुतानां 
प्रान्तं वा एततप्पु यदेनमयौ जुहत्यायूर्व अमुकन: हिरण्यमायुष्येनैवेद्यमेतदमुतेवज्जतः 
प्रतिविन्यायति तथा हात: उदेज्यति तथा संजीवति तथैतज्जीवं देवानां हविर्मुतमुतानाम 
|| २० ||

७. हिरण्यशकलमथ V 1, My
8. सर्जौल M, V 1, My, P1, T
9. तथाहात TE, C
originates from gifts made here (on the earth), for, from here it is that Agni obtains rain. By means of these drops (ghee falling from the vapā) he obtains those (rain) drops which rain. Therefore he recites to the drops, chants addressed to Agni.

17-18. As to this some say (alternatively) that the clotted ghee has to be first sprinkled (with ghee) (and then only the vapā), arguing that the clotted ghee is the breath. One priest cursed Yājñyavalkya who was first sprinkling ghee on the vapā (saying) “This Adhvaryu has shut out the breath, the life-breath shall depart from him”. He (Yājñyavalkya) said, when (he become) old, weak and lying down (after continuously doing the other way for his whole life), “These hands of mine have become gray (by sprinkling the vapā first) and what has become to that priests words (of curse)”. “After the last Prayāja offering, one sprinkles ghee first into the Dhrūva (which contains the clotted ghee). For, the foremost shares of ghee are for it (clotted ghee), since in that fore-offering it is in that order for other types or havis. This Prayāja (in the after-offering) is the last. Here this (vapā) is the first to be offered. Therefore the vapā itself should be first sprinkled and then the clotted ghee.

19. By sprinkling ghee on the vapā, the paśu as well gets sprinkled. Why he does not directly sprinkle on the paśu is lest he should sprinkle on the uncooked. So the paśu itself gets sprinkled with ghee when he sprinkles on the vapā.

20. Thereupon, he makes a layer of ghee (in the juhū) and places a piece of gold thereon. He then places the vapā and then a (second) piece of gold on it. The reason why there is a piece of gold on both sides is this. That which is alive becomes oblations to the gods; it is the nectar of the immortals. This paśu, they slay before offering it in the fire. Life is ambrosia, gold is life. So (by placing gold pieces) he bestows life into it and ultimately set it up firmly in immortality. That is why it rises up as it were from hence and so it comes to life. Being a live (animal) it becomes the oblation to the gods; nectar to the immortals.
अथाहाप्रीणोमाथ्या चागस्य वपाये मेदसोऽनुस्बहृत्या श्रावण्यात्माग्रीणोमाथ्या चागस्य वपाये मेदः प्रेयस्यति न प्रस्थितमित्याह प्रसुते प्रस्थितमित्याह वषट्कृते जुहोति स युद्धां जुहोति यस्या एव देवतायेऽ विवङ्कतयेष्ट पशुस्तामेव देवतामेतेन मेधसा। ¹⁰ प्रीणाति मेधो होताणोऽमेदः सैतने मेधसा प्रीतोतरः हविस्परमस्त श्रामाण्यमध्य समीचीयो वपाश्रयणः कृत्वैच्छोरसास्थ्यस्यातिः स्वाहाकृतैः ¹¹ उध्र्क्कसभ्यं मास्त गच्छतामिति याभ्या वपामृशिश्रापाम। ¹²  नेत्ये अमुयेवास्त इत्यथ चालाले मार्जयंते कुरीव वा हद्ध कृत्तिः यत्मुशुः संज्ञयाति यहिस्नात्स्तत: वै शान्तिस्तव्ये: शान्त्या समयेति तस्माचालाले मार्जयते ॥ २१ ॥

॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वै यदेवत्य पुष्वेष पशुभवति तदेवत्य पुरोऽध्वशमनुनिर्वर्धिति स युद्धात्य पुरोऽध्वशमनुनिर्वर्धिति सूर्वंशाः वा एष पशुनां मेधो यव्यौधिकाः तेनेवामेतेनेयोऽध्धः समर्थि त्वत् कुरीव करीति स यद्यपयो प्रचार्यः तेन प्रचारिता मध्यतो वै वपामृशिश्रापाम मृशिश्रापाम मेधसा समर्थि मध्यतो प्रसमीश्रापामे तदष्टिर्ति तस्मादपयो प्रचार्यः तेन प्रचारिता मध्यतो प्रश्रिस्ति

॥ १ ॥

तमाह त्रिः प्रचार्यतः तदादित्यः प्रचारः ¹² उत्तमार्थ हद्धं कृत्तादिति त्रिवृद्धि

यज्ञस्तमादां त्रिः प्रचार्यतः तदादित्यः यद्यपयो श्रृवत् प्रचरितं ॥ २ ॥

अथ श्रमितां विशाशति यज्ञः पृच्छण्या चूतः हवि: शान्तिः हि इति श्रुतामित्येव ब्रवसि

मा शृवतं हि इति मा शृवतं ³ भगव इति श्रुतामित्येव ब्रवसीति ॥ ३ ॥

¹⁰. See notes at IV. 8.2.12
¹¹. See notes
¹². श्रापाम V1 (corrected as श्रापाम in C)
¹³. See notes
¹. See notes
². See notes
³. शृवतं हि भगव Ca
21. He calls for Śrauṣṭa and says “Prompt (the Hotr to recite the offering chant on) the vapā and fat of the he-goat for Agni and Soma”. He orders to send the vapā and fat of the goat for Agni and Soma and he does not say “That is brought forward”. As he says in the case of the pressed Soma (which is also a havis). He offers (vapā and fat) when vaṣa has been pronounced. Why he offers vapā is this. For whatever deity the paśu is seized, that same deity, he places by means of that fat. Fat is here a sacrificial oblation. He being pleased by this oblation, waits patiently for the other types of havis that are being cooked. He lays the two vapā roasters, throws them together afterwards (after the offering of vapā) (saying) “Consecrated by Svāhā, go ye to Ārduvanāḥas (the Vāyu who drives the clouds up in the sky), the son of the Maruts”. Thinking “Lest these two therewith we have cooked the vapā should come to nought”. They then cleanse themselves over the Cātvāla pit. For, in quieting up (the paśu) they wound it, and water being a healing (soothing) agent, they heal it by means of water. Therefore they cleanse themselves over the Cātvāla pit. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. For the same deity for which there is a paśu, he subsequently prepares a puroṇāśa (cake). The reason why he subsequently prepares a puroṇāśa for that same deity is this—rice and barley, truly are the sacrificial essence of all paśus; with the same essence, he now completes that (paśu) and makes it whole. Why he proceeds with that puroṇāśa after offering the vapā is this. It is from the middle part (of the paśu’s body) that this vapā is pulled out and at that middle part he now completes it by means of that sacrificial essence: because he puts this essence in the middle part (i.e. on the vapā). Therefore he proceeds with the puroṇāśa after offering the vapā.

2. He tells (the slaughterer) “Divide into three parts. Make the heart the uppermost”. The sacrifice is indeed, threefold and so he says “Divide into three parts”. Then he says “Go ahead; cook”.

3. He then instructs the Śamitr (slaughterer) If one asks you “Is the havis cooked” you only say ‘cooked’ and not ‘cooked of course’ nor ‘cooked, revered Sir’, only say ‘cooked’.
अथ पृष्धायूयोपहायित्रसूक्ष्मं पृच्छतिः श्रुतं हविः। शामिताः मुति भृताति
शामिता प्रवाहं तदेवाद्यानिहायोऽपांशु स युद्धे पृच्छति श्रव्यं बै देवानां हविनःश्रुतं
शामिता वा एतेऽद यथैतत्त्वः न्यूनतः भवति श्रुतेऽप्रचारणीति तथा यद्यप् श्रुतं भवति श्रुतेऽप्रचारणीति
देवेऽपां भवति श्रुतं यज्ञमानायायोऽन्ना अध्यवः। शामितात्वः तदेवोऽथ युद्धाशः
तदेवाद्यानिहायो तथा देवानां यथैतत्त्वः नाशः तस्मादः प्रत्येकः शाहोऽदेवानां निःश्रुतिः स वै त्रि: पृच्छति
विवृढऽ यत्रः।। 4 ॥

अथ पृष्धायूयो हृदयमध्यभारतयात्त्वमूं वै मनोहरः प्राणः: पृष्धायूयोमात् जेन्ये जेन्ये
प्राणं दश्यति तथा हातं उदेिति तथा संजीवनी तथे तेन की त्रिः देवानां हविनःवात्मकमदुर्ज्जनाम्
।। 5 ॥

सोऽध्यात्मकति सुः ते मनो मनसा सं प्राणः। प्राणं गच्छात्मा भास्न न स्वाहाकरोति न
होस्तुः: ते येजेन्ये पशुः नयनं तेन पुनःहरन्ति तमोत्तराभवनीं च युपं च हरतिस्य युद्धे
श्रुतं सन्तापेऽनुरुक्ते जयाने न हरति येनायानि हविशिष्य श्रुतानि हरतिः नेन्द्रेऽनान्तो
विकृष्टेऽनुरुक्ते यथे प्रस्थापनीति बहिः ह यज्ञात्मायद्येऽरण युपं हरेयस्ता न
बहिः हयाह्रवति तस्मादात्तराभवनीं च युपं च हरति।। 6 ॥

अथ दक्षिणान्त्वेत्वाद्वियति तुद्रक्षःश्रायोतरबहिः भ्रविति सा युद्रक्षःश्रायोतरबहिः भ्रविति
युत्र ह व अथः दक्षिणान्त्वेत् तदृः एव यात्रा शिरस्ततःश्रियायायम्योत्तराभवनिः सिखालमभ्रविति
त्वाप्रां ते पशुसदस्येत्वादुपर्वाभिवान्ति युनायित्यको युद्धके मध्या तस्मात्तद्वात्मकम
विष्ठि तस्मादेत्वस्त्रा नाश्रीयात्माशुहूऽदिवाभिवान्ति तस्मादात्माभ्यात्स्य पशोरवाक्षेधः: पपात स
अवनप्तिरजयायत तं देवा: प्राप्यस्तस्मात्राश्रायो नाम प्रक्षो ह येन नामेत्वद्रक्षः इत्यहुः
स्त्रें नामेत्वद्रक्षः इत्यहुः सुमध्यर्विति कृत्वा करोति तस्मादःश्रायोतरबहिः भ्रविति।। 7 ॥

उपस्तृणीत आय्यं जुहा चोपमुिति चावदात्िति हरण्यशस्त्का उपस्तृणीत आय्यं
वसाहोम्वर्वन्यं च समवांभथ् न्यं च।। 8 ॥
4. (When it is cooked) he steps up with clotted ghee stuffed (in the juhū) and asks "Is the havis cooked, O Śamitr". The Śamitr replies 'cooked'. "That is for the gods" says the Adhvaryu in a low voice. The reason why he asks is this. Cooked forsooth, not uncooked must be the gods' food; and the Śamitr indeed knows whether it is cooked or uncooked. He asks that (thinking) "Let me perform with cooked havis". Now, if that havis is uncooked (and the Śamitr has misled him) it is yet cooked food for the gods and cooked it is (so far as) the Yajamāna is concerned. The Adhvaryu also is free from sin (for taking it for cooked). That sin befalls only on the Śamitr (the slaughterer). Now, why he says in a low voice 'That is of the gods' is that the cooked havis is for the gods and not the uncooked. So he says in a low voice. "That is of the gods". Thrice he asks; for three-fold is the sacrifice.

5. The heart, he soaks with clotted ghee, for, the heart is the self; the mind and the clotted ghee is the breath. He thus puts breath into its (paśu's) self, into its mind. That is why it rises up and it gets enlivened and becomes the live food of the gods; the nectar of the immortals.

6. He pours ghee (on it) (saying) "May thy mind unite with the mind; thy breath with the breath". He does not utter Svāhā. This is not an oblation. He brings that (cooked paśu) by the same route by which the paśu was taken (to be slaughtered). He brings it between the Āhavaniya and the yūpa. He does not take this cooked havis through the back side of the altar by which other cooked oblations are brought lest this which has been cut limb by limb and mangled come into contact with the middle of the sacrifice. If it is taken by the outside of the altar in front of the yūpa, it would get excluded from the sacrifice. (To see) that it does not get excluded from the sacrifice, they bring it between the Āhavaniya and the yūpa.

7. He (The Pratiprasthātā) cuts it at the south side (of the fire). There are branches of the Plakṣa (tree) forming the upper bakhis (enclosure). The Plakṣa branches form the upper enclosure (whereon he cuts) because when the gods, at first, seized a paśu (for sacrifice), Tvaṣṭr spat on its head, thinking "Surely, thus they will not use it for sacrifice (since polluted by spitting)\). For, the animals are (of) Tvaṣṭr and that spittle of Tvaṣṭr is the brain in the head and the marrow in the neck-bone (of the animal). Hence that substance is like the vomit. Hence it should not be eaten, because, it is indeed the spittle of Tvaṣṭr. Of the paśu, which was spat upon by Tvaṣṭr, the essence flowed down and this tree grew (out) of it. The gods observed it, wherefore it (was) prakṣa (observed) and prakṣa it was that came to be called Plakṣa. With that same essence (of the paśu) spat on by Tvaṣṭr, which oozed down and gave rise to the tree), he now completes it and makes it a whole. Therefore the Plakṣa branches form the upper enclosure.

8. He then makes a layer of ghee both in the juhū and the upabhrt and puts a gold piece in each of them. He puts ghee in the ladle used for offering vapa and the samavatta (the vessel having the cuttings of Iḍā).
अथाह मनोतायानविचरितसयोगानस्यानुबूहिति स यमनोतायां अनुवच आह सर्ववष वै देवता: पशुवालयमानमुपसितः ययम नाम ग्रहिष्टति मूम नाम ग्रहीणिति सर्वां न होतेनुतानस हविर्यपुसितांसे वर्षां देवतानां पशु मनाश्योतानि भवति तानेवैस्तानिति तथा तानेमोघायोपसंगचन्ते तस्माननोतायां अनुवच आह। ॥ ९ ॥

स वै हृदयस्याप्रववधति स यन्मत्य सतोऽस हृदयस्याप्रववधति प्राणो वै हृदयमेतसाद्रयमूः: प्राण उच्चरति प्राणः उ वै पशुर्यतंर्येव प्राणान प्राणिति तावदेव पशुर्य यदा प्राणां उप्रक्षमत्वनर्थे एव दृश्बुः: शोधे स एष पशुर्यद्रव तत्तत्रत्वमेवैवैत्योरववधति तथा यद्वषवदानं जहात्यहोमेवास्य तृष्णविति तस्मादुदयस्याप्रववधत्वत्व यथापूर्वमववधति। ॥ १० ॥

अथ जित्त्वा आपविति सा हीयं पूर्वयं प्रतितत्वथं वेश्वसस्वबः: ततोऽनुथः दोषोऽथ पार्योरथ वुक्त्योरथ तबिन्दोऽथैवं गुडः तृद्धा करोति तद्यत्वयम तदुपर्यक्त उपनिद्वध्याय यन्मत्य तत्ज्यां। हेत्या कृत्वा, वदवदालत्व यदुःत्व तत्त्यज्ञेष्ठथाष्ट्रः: श्रोणेतावज्जुहात्वदयत्थोपप्पुति ज्ञात्वसम्यो एतद्रवत्त्व तृतीयं हेत्या कृत्वा ज्ञात्याः: श्रोणेतावदुपप्पुत्त्व विहित्यशल्कावदायाभिघाससि। ॥ ११ ॥

अथ वसाहोऽमेव गृहीते रूढःस्तिति लेल्यमिति हि यूस्तस्मादावरेव्वीत्यशिष्यः: श्रीमातित्वग्रहीतस्वहात्वशास्त्रायायायस्य सुमारुणित्तियायो होतं सर्वेऽद्वोऽद्वेः रसं संभवति। ॥ १२ ॥

8. उच्चरति उ वै TE
9. See notes
10. शस्त्रकुशत्रवादः Ca
11. संभवति TE
9. Thereupon, he addresses (the Hotṛ) to recite on the havis that is being cut for the Manotā deity (that Agni who is called Manotā by virtue of his being addressed as Manotā in the particular hymn). Why he refers to Manotā is that all the deities move towards the paśu while it is immolated, thinking “My name he will choose; my name, he will choose”, for, the paśu is no doubt, the sacrificial food for all gods. So the minds of all the gods are (ota) pinned upon that paśu. Those minds of gods are satisfied and they have not flocked near it in vain. Therefore he asks to recite for Manotā.

10. He first cuts the tip of the heart; that is since it is in the middle, he cuts the tip of the heart. The heart is the breath, since it is from there (heart) that this breath moves upwards and the animal is breath, for only so long does the paśu (live) as it breaths with the breath. When the breath departs, it lies there worthless, even as a log of wood. The heart then is the paśu. And this (heart) of the paśu, he gets cut before his very eyes. (Later) Even if (any portion) he misses in cutting, it does not cause any deficiency. That is why he cuts at the tip of the heart. Therefore (he cuts) according to the proper order.

11. Then he cuts the tongue, for that stands out from its fore-part. Then the breast, for, that comes after that (tongue). Then the lower parts of the fore-feet; then the flanks; then the kidneys and then the livers. Then he cuts the hind part into three; the broad piece, he keeps for the fore-offerings; the middle part he cuts and puts into the jūhū after subdividing it into two pieces; the smaller one for the tryāṅga (to be offered in Svistakṛt oblation). Then the hip above the udder. This much he stuffs the jūhū with. Then into the upabhṛt (ladle of that name) he puts the upper part of the fore-feet belonging to the tryāṅga; the one-third of the tryāṅga after dividing it into two and the haunch set apart for tryāṅga. This much he stuffs into the upabhṛt. Thereupon he places two pieces of gold and sprinkles ghee.

12. He then takes the oblation of vaisā (the melted fat mixed with the water used for cooking the limbs) (saying) “Thou art trembling”. For, quivering as it were, is the broth; hence he says “Thou art trembling”. “May Agni prepare thee” for the fire does, indeed cook it. “The waters have washed thee together” for the water indeed gathers together that fat from the limbs; hence he says ‘the waters have washed thee together’. “For the sweeping of the wind-thee; for the speed of Pūṣān”. By saying “For the sweeping of the wind-thee” (he means) that he takes it to the aerial region because the wind that blows yonder, blows towards the aerial region. For that (wind), he takes it. Hence he says, “For the sweeping wind-thee”. (By saying) “For the speed of Pūṣān” (he means) Pūṣān’s speed, forsooth, is yonder (wind) and for that he takes it. Hence he says “For the speed of Pūṣān”. “From the hot vapour tottering”. The hot vapour, namely, yonder (wind) and for that he takes it. Hence he says “From the hot vapour tottering".
अथ द्विभिषयं शासने वा पार्थेन वा प्रयोगी युक्तं द्वेष दुःखि नास्य्य एवेतुद्वास्त्ययुक्तं
II १३ II

अथ समवत्ताद्वायं युगसिद्ध तद्वाच विद्यते जिहादहादयं विष्णुस्मनं मत्सं वनिश्चितं द्विभिषयर्थति स युद्धवतोऽहि निर्णयस्तलकी करोति जीवं वै देवानां हविर्मृद्वमुनामां भ्रण्तु वा एतत्पुपुयादिहास्याग्नि अमूतमं निर्णयस्तलकी देवानेन मेवेनेविद्वेद्वैतानतः प्रतिष्ठापयितं तथाहात उदेति तथा सुण्झितं तद्वैतानविद्वेद्वैतानविद्वेद्वैतानतः देवानां हविर्मृद्वमुनामां
II १४ II

अथ यदक्षणायुवगतिः सत्यस्य च दोषो दक्षिणायुक्तः श्रीपद्दक्षिणार्थम् च दोषः
वद्यार्थः श्रीपद्दक्षिणार्थमकायम् पशुः पदः प्रहरितः यद्व सत्यावलोकनमयेव पशुः पदः
प्रहरेतः यत्र शिवसो नास्योनूकस्य नापरसंविश्वनीयश्च उद्यति १३ II १५ II

असुराः ह वा अथि पशुमालोपिते तहदेव भीषम नोपवेयुः सो हेमदित्वावेचयं वै
पृथिविविदितां युगमेतदद्विविविदितमुक्तिमेत्वदद्विविविदितमुक्तिस्थायिष्यस्या भविष्यानि यथा वर्षेतु प्रते चरिष्यनीति तेन ह यदां चेष्टा होवाचायानं चयानां तथातथातो भविष्यानि तदां विद्वेद्वैतानीमात्रवृद्धानि ये एवमेत्दयुवित तत्त एतदेवः स्विदुक्ते भज्जा
न्यायाभयं दस्तुदात्तानीमात्रवृद्धाय च उद्यति II १६ II

अथ हसुराः शिष्योऽस्योऽनूकस्यापरसंविश्वनीयश्च उद्यताने नावद्यतवतः
हि तेषां यत्तयामानि हि तान्यथ यदेव लघुस्तानं चतुर्विविदितमेवादविद्वेद्वैतानि
II १७ II

अथयत्योपाभिषोमाभ्यं चागच्छवर्ण हविषो नुष्ट्याहिन्यायायाह्रायीयोमाभ्यं चागच्छव हवि:
प्रस्येति न प्रस्थितमवित्याह प्रसुते प्रस्थितात्मवित्यां II १८ II

सोर्धर्षन् वसाहोऽम जुहोति सयर्धर्षन् वसाहोऽम जुहोतितो वा अर्णमूढः उच्चत्रो
सोर्धर्षस्मिनः प्रजा उपजीविवयाधिदिबोस्मितमनत्तिके रसो वै वसाहोमस्मतेभं
रसमेतेत्र स्वस्तिते तीतीक्रोधस्तिनिष्टमे एतः रसं दय्यति तस्मादयं रसोऽध्रुमाम् मायामो
न क्षीयते II १९ II

१२. युगसिद्धि Ca
१३. See notes
१४. See notes
13. Thereupon, after sprinkling ghee twice, he mixes it either with the chopping knife or with the crooked knife (saying) "The enemies are finished". Thereby he destroys the terrible Rakṣasas.

14. Into the Samavattadhānī, he empties the broth and therein he puts the tongue, the heart, the breast, the broad piece (of the hind part), the kidneys and the rectum. Then he sprinkles ghee twice. Why he puts gold pieces on either side is because the live one is the havis for the gods; the nectar for the immortals. They kill the paśū which is offered into the fire. Life is nectar. Gold is nectar. He thereby ultimately establishes it firmly in life; in immortality. That is why it (paśu) rises up as it were; revived to life. This live one becomes the havis for the gods; the nectar for the immortals.

15. And because he cuts crossways - of the left fore-foot and the right haunch and of the right fore-foot and the left haunch. Therefore this paśu kicks forward its feet crossways. But were he to cut straight on, this paśu would draw forward its feet (of the same side) simultaneously; therefore he cuts crossways. Then as to why he does not make cuttings of the head, nor the shoulders, nor the neck nor the hind-thighs.

16. Now the Asuras, once seized a paśu. The gods, out of fear, did not go near it. Then this Aditi said; Aditi is this earth. "Head Ye not this; I will myself be an eye-witness thereof, in whatsoever manner they will perform this (offering)". So when they performed, she said "Only one oblation have they offered, the other they have left over" Now that which they have left over are these same portions. Which are now being cut. Thereupon the gods made over three limbs to Agni (Śvaśakṛt) and so they are cut into the upabhṛt.

17. The Asuras then made portions of the head, the shoulders, the neck and the hind-thighs. Therefore he does not make portions of these. They are purified (polluted) since Tvaṣṭr spat upon the neck. Therefore the neck is not cut.

18. Thereupon he says (to Hotṛ) "Recite (the invitatary chants) to Agni and Soma for the havis of the Gods" - Having called for the Śrauṣṭṛ, he says (to the Maitrā-Varuṇa) "Prompt (the Hotṛ) to recite for the havis of the he-goat to Agni and Soma". He does not say "the havis made ready". He did say "Made ready" in the case of Soma.

19. After chanting half the offering formula, he offers the vāpā. Why he offers vāpā when half the chant is uttered - it is from out of this that essence has risen upwards here by which those creatures sustain themselves on this side of the sky, in the aerial region. For, the oblation of vāsā is the essence. That sap, he renders strong by means of this essence and hence this essence when eaten or drunk does not perish.
अथ यदेवार्थेः जुहोत्यथा व इत्य राज्याया अर्धमस्य दौरान्तरो वै द्यावापूर्विक्यावत्-रिक्षमन्त्रिक्षाय वा एतत्जुहोति तस्मादभावर्धचित्तरेण जुहोति ॥ २० ॥

स जुहोति घुंट घुटपावानः पिवत वृषा वसापावानः पिवत। अन्तरिक्षस्य हिंसिस्म स्वाहेलेतेन वैद्येदेवेन युजुसा वैद्येदेवेन हिमाश्वितेः यदेनमिमाः प्रजा यशा हस्या प्राणि चोदनतिः च ता अनुचरान्ति ॥२१॥ तेन वैद्येदेवे वषष्ठक्रृते युजुहां भूतवि तजुहोति ॥ २२ ॥

अथ पृष्ठदान्र्योपहत्यां वनस्थयेः नृभूहित्याश्रयायां वनस्थयेः प्रेयति वषष्ठक्रृते जुहोतेत्यथावैद्येन युपन्य भागिनं करोते व हि वनस्थितेऽवैद्येवैद्येन पुरी यो भूतवि तेन दिस्यो व्यायार्यदी दिशा विदिता दिशां उदिशो दिग्धी: स्वाहेति पद्ध दिशो रसो वै साहोमः स्वर्ज्जेवैद्येनपुरी रसं दशाति तस्माद सद्येव दिशि दिशेयं रसोंभियमे ॥ २३ ॥

अथ पशुं संस्मात्येश्वेन संभार्षनस्य वेछा यदि तु मन्येतेमविभिन्निष्ठाया यु हमे-भितिदीन्तीयीयपुरी सम्मुखोपेत्र तेव वेछा ॥ २४ ॥

स संग्रामेतैः प्राणों शेषे निविधाः ऐठु उदानो शेषे निविधाः इति तद्दृढ़शो विकृताः। कृतौ भूतितुदेनमेतप्राणोदाना।भावेव सन्धाति तदन्त समीरित देव त्यज्जुही ते संस्मेतु सुलक्ष्मा यदिस्पुरुषं भूतातिति क्रृत्वुतमेवैद्येवैद्येनस्करोति देवास्य स्वतंत्रवसे ॥२५॥ सहायी दुःत्वा मातापितो मदलित्वं क्रृत्वुतमेवैद्येवैद्येनस्करोति यैतदान्र्योपहतवस्मु समस्तेऽ तथा त्यो त्य स्वर्ज्जा स्मृतिः क्रृत्वा एव सर्वत्कुषुमिद्र्को पशुः संभवति ॥ २५ ॥ इति तृतीयं ब्राह्मणम् ॥

१५. अनुस्मरणि C, Ca
१६. विकृतां तिति
१७. देवास्य वनस्थये Ca
20. And now, as to why he offers when half the chant is uttered—one half-chant forsooth, is this earth which is the sacrificial ground and the other half-chant is yonder-sky. Now between this earth and the sky is the aerial region and it is to that aerial region, he offers. Therefore he offers in the interval between the utterance of the two half-chants.

21. He offers (saying). “Drink the ghee, you drinker of ghee! Drink the vasa, you drinker of vasā. Thou art the havis of the aerial region, Svāhā”. With this prayer to the All gods (Viśvedevas), he offers. For, the air-space belongs to the Viśvedevas, since creatures breath in and breath out while moving about here and therefore it is of all gods. As the Vasat is pronounced, he offers the oblation which is in the juhū.

22. Thereupon, while taking clotted ghee, he says (to Hotṛ) “Recite to the lord of the forest and offers as the Vasat is pronounced”. He thereby makes that thunderbolt, the yūpa, a sharer (in the sacrifice). The lord of the forest is himself made to be the paśu, Soma. And as to his offering (to the tree) in between the two oblations, he thereby fills both completely. They both thereby become Soma. So he offers it between the two offerings.

23. Then while what is remaining in the upabhṛt, he says (to the Hotṛ) “Recite to Agni, the Śriṣṭakṛt (the one who makes the offerings well-offered)”. Having called for the Śrausat, he says (to the Maitrā-Varuṇa) “Prompt for Agni, the Śriṣṭakṛt” and offers as the Vasat is pronounced. With what is left over of the vasa offering, he then sprinkles the quarters (saying) “The regions—the fore-regions—the by-regions. The intermediate regions the upper regions to the regions, Svāhā”! Thus for the five quarters. For the offering of vasa is sap. Thus he imbues all the regions with sap, and hence sap is available in each region and this earth.

24. Then he touches (what remains of) the paśu. This is the time for touching it. And whether he has already touched it, fearing “Those evil spirits that hover near will tear it about”, or whether he be not afraid of its being torn about, let him in any case now touch (the paśu).

25. He touches it (saying) “To Indra belongeth the out-breathing; may it be infused in every limb. To Indra, belongeth the in-breathing, may it get infused in every limb”. When it has been cut up limb by limb, and when it has been wounded, he heals it only by the Prāṇa and Udāna (in-breathing and out-breathing). Then it is made up. “O’, divine Tvasṛ, let thine multiple forms closely unite together; that it be uniform, what is of mutilated shape”. Thereby he makes it fashioned and completely well-set. “May thy friends, thy father and mother, rejoice over your-going to the gods”. Thus having made him completely set-up and fashioned, he puts together all those (parts) which are offered in the fire. Thus in full unmutilated form, it becomes paśu in Yonder world. (By these chants, he restores all its mutilated parts of the body and shape it into a full-fledged paśu in the other world). (Third Brāhmaṇa Ends)
समुद्रद्रोणि: समुद्रद्रोणि: 

चर्च्य भाष्यान्

त्रिणि हैं वै पश्चावकादश्चान्तिकादशः प्रयाणा पुकादशानुपाणा पुकादशोपयजः एतावानि पश्चावशेषः प्रण्यः अंजुलयो दशामु: पाठ्य दशेमें प्रणा: प्रणाः उदानो व्याव एतमु वा अनु सर्वेऽ पश्चावशेषादेवतानि त्रिणि पश्चावकादशानि || १ ||

तदाहु: किं तद्वे क्रियत इति यस्मात्सर्वशेषः शिवः प्रणाः हृति गुदो वै प्रणाः

सु ह्रां प्राणातस्तं प्रणोऽनु संचरति सयदेति वैशा करोति त्रौतीयं जुहां तुतीयमुपभूति

तुतीयमुपपञ्चसत्सर्वशेषः शिवः प्रणाः || २ ||

तदाहु: स वै पश्चावलभेति स एवं मेघ उपनन्दिति स यदि कृश: स्याचारत्रावो

वपामुखिकुदिति तद्यदश्वुदर्म्मेदः परिशिष्टः स्वात्तुिते सुम्रृशेषुदोऽ वै प्रणाः सु ह्रां

प्राणातस्तं प्रणोऽनु संचरति प्रणाः उवै पश्चावलभेति प्रणाः प्रणाः प्रणाः प्रणाः तत्तदेव पश्चावथ यदा

प्रणोऽनुसंचरति प्रणाः से एष पश्चावल होर्ध्व ओ वै मेघादिन मेघ उपनन्दिति कृश: स्याचारत्रावो

स्याचारत्रावो शेषसत: स्याचारत्रावो शेषसत: होर्ध्व स मेघ उपनन्देशेन कृशः स्याचारत्रावो

अथपृथ्वदाऽण्य गृंहीते स यत्पृथ्वदाऽण्य गृंहीते मिनुमेवतप्रज्ञनन्त विच्यते यदाऽण्य च

भूति दृश्य च त्वै वैते भूतो हुन्धै वै मिनुमेवतप्रज्ञनन्त विच्यते || ४ ||

तेनानुवांशः प्रचरति पश्चावो वा अनुयाजः: प्रयः पृष्ठदाऽण्य पश्चाववैतप्याः द्वाति

तददिल्ल पश्चाव पुमो हितः प्रणाः उवै पृष्ठदाऽण्यमन्तः हि पृष्ठदाऽण्यमन्तः हि प्रणस्तदिनम्

पृष्ठदाऽण्यमन्तः स्वप्रस्थापन द्वाति तथा स्वप्रस्थापन द्वाति भूति गुदो वै प्रणाः सु ह्रां प्राणातस्तं प्रणोऽनु संचरति

तददिल्ल पश्चात्प्रणाः द्वाति ताविम उभ्यत: प्रणाः हितोऽ यश्चायमुपपञ्चसत्सर्वशेषः वा

1. समुद्रद्रोणि: Ca, समुद्रद्रोणि: M
2. मेघ Ca
3. हि वै TE
4. हि तै TE, P1, Pa
1. Now there are three elevens at the \textit{paśu}-sacrifice eleven fore-offerings (\textit{prayājās}); eleven after-offerings (\textit{anu-yājās}) and eleven by-offerings (\textit{upayājās}). This much is the \textit{paśu}-sacrifice. Ten fingers, ten toes and ten vital airs and three breaths - out breathing (\textit{Prāṇa}), in-breathing (\textit{Udāna}) and through-breathing (\textit{Vyāna}) - That is the constitution of all animals. These three (tens plus one of the breaths) is the \textit{paśu} sacrifice.

2. Now they argue "What then is done at the sacrifice since the vital air is friendly to all the limbs". The hind part being (the seat of) the vital air and that \textit{paśu}'s body extending from thence forwards, that vital air pervades all through. In that \textit{paśu}-sacrifice, he cuts the hind part into three one-third, he puts into the \textit{juhū}, one-third into the \textit{upabhṛt} and one-third (keeps) for the by-offerings. So the vital air exists friendly to all the limbs.

3. They say - "He alone, however, may slay an animal who can supply it with the sacrificial essence. And if it be lean, let him stuff into the hind-part whatever is left of the fat of the belly from where they pull out the \textit{Vapā}. The hind-part being (a seat of) the vital air, and that (animal) extending from thence forward, that vital air pervades it all through. The \textit{paśu}, forsooth, is breath, for only so long the \textit{paśu} lives, as it breathes, with the breath. But when the breath departs from it, it lies worthless like a block of wood. The hind-part is (part of) the animal and fat means sacrificial essence. Thus he supplies it with the sacrificial essence. Thus he should do (replenish the hind-part with fat from the body) if it (\textit{paśu}) is lean. If it is young and fleshy, he need not care to do this. Because it is having this sacrificial essence.

4. Thereupon he takes clotted \textit{ghee}. By taking the clotted \textit{ghee}, he makes a productive pair because it is \textit{ghee} and sour milk. They two form a pair. Where there is a pair, there is productivity. So he creates a productive union.

5. Therewith they perform the \textit{Anuyājās} (after offerings). The \textit{Anuyājās} mean cattle and clotted \textit{ghee} stands for milk. So he thereby puts milk into the cows and thus milk is here contained in the cattle. Clotted \textit{ghee} means life-breaths; because clotted \textit{ghee} is food and life-breath is food. Thereby he puts into (the \textit{paśu}) that vital air which is here in front (in the form of clotted \textit{ghee}). He (\textit{Pratipraśthātā}) performs the by-offering behind (the altar). The hind portion is (seat of) vital air. The hind part stretches behind and the vital air pervades it all through. By this he puts vital air at the hind portion. Thus two vital airs are here contained from both sides. The one above and the one below. Here now, one (\textit{Hotra}) pronounces the \textit{Vasat} for two— one for (the Adhvaryu) him, who offers the after-offering and the one for (the Pratipraśthātā) him, who offers the by-offering. Because he (\textit{Pratipraśthātā}) offers in addition to what he (Adhvaryu) offers, it is called \textit{Upayāja} (by-offering). And in performing the by-offering, he produces (offspring), since he performs the
एष एको होता द्रष्यां वृष्टिकरोति यशार्य प्रचरित युधोपायज्ञित स यहन्तमुपायज्ञित
तस्मादुपायज्ञिता० नाम स युधोपायज्ञित प्रवेशं तजनयिति तस्मादजनार्थ उपयज्ञिति
जननाधिक स्थिरिति: प्रजा: प्रजायनि || ५ ||
स उपयज्ञिति समुद्र गच्छ स्वाधिति रेतो वै समुद्र आपो हि समुद्र आपो हि रेते रेत
एवेतितिश्रवि || ६ ||
देवं सवितारं गच्छ स्वाधिति सविता वै देवानं प्रसविता सवितुप्रसूत एवेतेत्रजनयिति
|| ७ ||
अन्तरिक्षं गच्छ स्वाहेत्यतत्तात्सिकं वा अन्विमा: प्रजा: प्रजायन्ते सत्तारितेवेते वादिविमा:
प्रजा: प्रजनयिति || ८ ||
मित्रावहुः गच्छ स्वाहेति प्रणोदनि वै मित्रावहुः प्रणोदनावेतेवदासु प्रजा सु
द्वाति ताविमि प्रणोदनावापि प्रजा सु हितो || ९ ||
अहोरात्रे गच्छ स्वाहेत्यहारात्रे वा अन्विमा: प्रजा: प्रजायन्ते अहोरात्रेते एवेतेविमा:
प्रजा: प्रजनयिति || १० ||
छन्दावस्य समय स्वाधिति सस वै छन्दावस्य सस वै ग्राम्यं: पशुवं: समारण्या-
स्तानेवेतदुभयांप्रजनयिति || ११ ||
धावापृथिवी गच्छ स्वाहेत्येता एवेतेत्रजा: सृष्टि ता धावापृथिवी भ्यं परिज्ञान्त ता
इमा: प्रजा आभम् धावापृथिवीभ्यं परिग्रहीतास्तदेवदेवा भविष्यद्वैतवो हृतांगे
प्रजा: सृष्टायात्व एववालिन्य प्रजननिष्ठत प्रवेच्छ जनयिति || १२ ||
सोमं गच्छ स्वाहेति रेतो वै सोमो रेत एवेतितिश्रवि || १३ ||
यजुः गच्छ स्वाहेति रेतो वै यजो रेत एवेति श्रवि || १४ ||
न्यो दिव्यं गच्छ स्वाहेति रेतो वै न्यो दिव्याभयो हि न्यो दिव्याभयो हिन्दे रेते रेत
एवेति श्रवि || १५ ||

5. उपयोगी Ca
6. दिव्याभये रेते V 1, W, Pa
Upayājas behind the altar. It is indeed from the hind part, offspring is born of woman.

6. He offers the by-offering (saying) “Go throw to the ocean! Svāhā!” The ocean is water and semen is water; he thereby casts the seed.

7. “Go thou to the divine Saviṭṛ, Svāhā!” Saviṭṛ is the impeller of the gods and impelled by Saviṭṛ, he thus procreates.

8. “Go thou to the aerial region, Svāhā!” It is into the aerial region the offspring is borne and he produces these offsprings in the aerial region.

9. “Go thou to Mitrā and Varuṇa, Svāhā!” Mitrā and Varuṇa are the Prāṇa (out-breathing) and Udāna (in-breathing); he thus bestows the Prāṇa and the Udāna into the creatures.

10. “Go thou to the day and the night, Svāhā!” It is in the course of day and night that these creatures are borne. So he causes creatures to be born in the course of day and night.

11. “Go thou to the metres, Svāhā!” There are seven metres and there are seven domestic and seven wild animals. Both kinds, he thus causes to be produced.

12. “Go thou to the heaven and the earth, Svāhā!” For Prajāpati having created the living beings, enclosed them between heaven and earth. So these creatures are enclosed between heaven and earth. There would only be as many living beings as were created in the beginning; they would not have (propogated) multiplied, if he had not (further) procreated (by these by-offerings). Creatures are again born (repeatedly - because of the by offerings).

13. “Go thou to Soma, Svāhā!” Sacrifice is the semen he thus casts seed.

14. “Go thou to the sacrifice, Svāhā.” Sacrifice is the semen and thus he pours semen.

15. “Go thou to the heavenly ether, Svāhā.” The heavenly ether is water and water is seed and thus he castes seed.
अथ वैशाखः गच्छ स्वाहेतीयं वै पृथिवीग्रिहितान्मैवैतत्त्वित्तिःकामम्। प्रजा:
प्रजनयति तत इमा। प्रजा इमा प्रतित्तिःकामम प्रजायते स यदेतपूनं। प्रजनयति तस्मादिम्।
प्रजा: पुनर्ब्याकारं प्रजायते सथ मुखं विनुह्ये मनो में हार्दिक्षैं तथो आत्मानं न
प्रवृणिति। ॥ १६।।

अथ जगन्नया पती: संयाजयति योषा वै पती जघननाथां योषित: प्रजा: प्रजायते
तस्माजाध्या पती: संयाजयति सोजतातो देवानां पतीभ्योविवादत्त्वतः हि योषित: प्रजा:
प्रजायता उपरिखिलाये गृहपते युषा वा अग्रप्रपिष्ठाे योषा वृष्णिक्षिति तस्मादुपरिखिलाये गृहपते: ॥ १७।।

अथ हुदयश्लेष्णावध्यं यत्येदतुः पशोदालभ्यांमानस्य हुदयं शुक्सस्मौवैति सा
हुदयाचूलस्य थेनैव स्रुवेति स हुदयश्लेष्णः थालांजुः शुर्तेव न परितृंढनं तस्माचःपिते।
एव जुयाल्स न पहः यदैव न परस्परोदव्याधिशाः ह वनस्पतींश्च शुक्सस्मि विशेषेष्वेदुः।
हैनमप्पु परस्परोदव्याः ह शुक्सस्मिन्विशेषेष्वेदृष्टे थेनेनेयाल्स यद्वाहान्तिकुमदकः स्थानःपदेयायमः
तस्से ग्लायेइहन्तेवहुद्यापार निनीय तदार्द्धस्य च शुक्सस्य च संधा उपरुवृहत मापो मौषस्थीहिंसीसिति
तथा नापो नौशीहिन्नारि धारोधारो राजशस्तो वर्तने नो मुख। युदहुरपः इति
वरुणेति शापामहः इति सर्वस्मातः किल्लिक्षेपदेनसं वरुणःवामस्मेते वायुदाहः
तथा सुर्वस्मातःकिल्लिक्षेपदेनसं वरुणःवामस्मेवचते। ॥ १८।।

अथापेः उपसस्मायं सुमित्रीया न आप आषध: सत्त्वित्तेतस्मातः भीषा यावदेते।
प्रारतिः तावदाश्चौश्च यद्याश्चाज्ञानिः कृत्याय ता एव पुन: प्रारतिः ता आवधिः कृतुः
सर्वस्मायं न आप आषध:। सत्त्वित्तसं देव एव नागीसुभीश्व पशो: क्रियते नागेर्मतः
वसायते एव क्रियते सवस्मायं ह्योरुनक्रियः
तुःक्षेपितयोऽति: कृतो भवित। ॥ १९।। इति चतुर्थ भाषायम्। ॥

॥ अष्टमोःध्यायः: समासः।।

7. See notes
8. जगन्नाथां त द सuggestion
9. तस्माचःपितस्य एव Ca, तस्माचःपिताय एव C,
   तस्से एव सuggested as correction by Ca
10. प्रवृणित्याः Ca
16. "Go thou to Agni-Vaiśvānara, Svāhā!" Agni is this earth and into this (earth) the resting place these creatures are created. These creatures are indeed, borne in this safe resting place. Here (in the by-offering), he again creates (or re-creates) them. So these creatures are again identically borne. He then wipes his mouth (saying) “Give me mind and heart”. By that it is, he does not offer himself (into the fire).

17. Thereupon they perform the Patnīśaṁyajās with the tail (of the paśu). The wife of Yajamāna is a female and it is from the back half of woman that progeny is born. So the Patnīśaṁyajās are performed from behind (with the tail). For the wives of the gods, he cuts portions from inside (the paśu), since it is from inside of woman that offspring is born. For Agni the householder from above (it is cut from the upper regions of the paśu). Since it is from above that the male mates with the female. So for Agni the householder, it is (cut) from above.

18. Thereupon they betake themselves, with the heart-spit to the purificatory bath.

19. He then touches the waters (saying) “May the waters and plants be friendly unto us”. For, whom they proceed with, that (vasā) the waters as well as the plants recede from there, being afraid of him. He makes friends with those waters and plants and they again come near him. He takes them in. So he says “May the waters and plants be friendly unto me”. He does not prepare this (spit-bath) in the case of the paśu offering to Agni-Soma; nor in the vase of that (paśu) of Agni. Only in the vasā homa it is done. At the completion only, it is done (symbolically). That itself make it (in effect) done in the other two. (Fourth Brāhmaṇa Ends)

(Chapter Eight Ends)
नवयोगध्यायः
प्रथम ब्राह्मणम्
प्रजापतिः हैं प्रजा: सम्राजः स इरिस्फळ इव मे तस्मादु ह पराच्यः प्रजा भूमि- वर्णस्मा अतिषद्ध स्त्रिया ज्ञायाः ॥ १ ॥
स हेशांक्रे सरिष्येहति यस्मा उ कामाय प्रजा असुक्ष्मि न मे तत्समाधिः पराच्यस्ता अभूत्व्य ने तिष्ठते स्त्रियाः सायायः स कथा नु पुनःश्रात्मनमाद्यन्येष्येत्युप च मा प्रजा: समावते रसिष्ठेः स्मै स्त्रिया ज्ञायाः ॥ २ ॥
सोश्च श्रद्धालोकेतेनिधिः दर्श्य ते येथे पुनःश्रात्मनमाद्ययुवे इस्म प्रजा: समावते तत्त्रतिष्ठ्यः स्मै स्त्रिया ज्ञायाः स वशीयाः ते शृविभावतास्मै कर्मेदकासिन्य यज्ञेन्वेतः हैव प्रज्ञा यथाभिषयायत उपेन प्रजा: समावते तिष्ठते स्मै स्त्रिया ज्ञायाः स वशीयाः वेष्ठाः भवति तहस्तादेकासिन्य यज्ञेन ॥ ३ ॥
स एत्तु आयेयः प्रथमः पशुर्भवतल्यः देवतानां मुखः स प्रजापतिः स एत्तु यजमानो निद्रुतेन ॥ ४ ॥
अथ सारस्वतो वायू सारस्वती वायूवैवाकज्ञापतिः दयायत वायुपुरुषसमावर्तत वायुमनुष्यकामात्मनोऽस्मृताः वा एवः एवः एवतादायायाते वायुपुरुषसमावर्तते वायुमनुष्यकामात्मनः कुरुते ॥ ५ ॥
अथ सौम्याः स वायूः श्रद्धालोकेतेनिधिः वायुवैवाकज्ञापतिः दयायता श्रद्धालोकेतेनिधिः श्रद्धालोकेतेनिधिः पातर्वेतेनिधिः एवः एवतादायायाते श्रद्धालोकेतेनिधिः कुरुते ॥ ६ ॥
शृद्धालोकेति सारस्वतः श्रद्धालोकेति सारस्वतः श्रद्धालोकेति सारस्वतः एव भावुकः ॥ ७ ॥
अथ पौशः पशुभिशवीपिताध्यायत पशु एनमुष्मवार्तत हृद्युनुष्यकामात्मनोऽस्मृत हृद्युनुष्यवेष्ठाः एवतादायायेते पशु एनमुष्मवार्तते पशुभिशवेष्ठाः एवतादायायेते हृद्युनुष्यकामात्मनः कुरुते ॥ ८ ॥
अथ बहुस्तवो ब्रह्म वै बुहस्तिनिलान्वैवाकज्ञापतिः दयायत ब्रह्ममुष्मवार्तत ब्रह्मनुष्यकामात्मनोऽस्मृत हृद्याः एवतादायायेते ब्रह्ममुष्मवार्तते ब्रह्मनुष्यकामात्मनः कुरुते ॥ ९ ॥
Chapter Nine
BRĀHMĀNA I

1. Prajāpati having created living beings, felt himself exhausted, as it were. The creatures turned away from him, the creatures did not care for his prosperity and food.

2. He realised “I am exhausted and the object for which I created the beings has not been achieved. They have turned away (from me) and they have not cared for my prosperity and food. How can I again replenish myself so that the creatures might return to me and attend to my prosperity and food”.

3. He went on praising and toiling and saw that set of eleven (paśus). He offered (them) in sacrifice. By offering them he again replenished himself. The creatures thereupon returned to him and attended to his well-being and food. He became more powerful after the offering. That person who offers this eleven, gets enriched with off-spring and cattle. To him his progeny comes back and attends to his comfort and food. He (Vajamāna) becomes stronger after this offering. So one should perform the sacrifice with Ekādaśam (the set of eleven Paśus).

4. And, now this one belonging to Agni is the first paśu. For, Agni is the head of the gods and he is the lord of the creatures and thereby the sacrificer becomes Agni.

5. Then the one for Sarasvati; for, Sarasvati is speech. It is by means of speech, Prajāpati replenished himself. Speech returned to him (Prajāpati). He made speech subject to himself; And so does this one (Vajamāna) becomes strong by speech. Speech returns to him and he makes speech subject to himself.

6. Then the one for Soma; for, Soma is food. It was with food, that Prajāpati replenished himself. Food returned to him and he made food subject to himself. And so does this one (Vajamāna) now becomes strong by food, food returns unto him and he makes food subject to himself.

7. And now as to why it (that for Soma) comes after the one for Sarasvati? Sarasvati is speech, and Soma is food; he who is incomplete by (having only speech now becomes prosperous and eater of food.

8. Then the one for Puṣan. The cattle are Puṣan. It is with the paśus that Prajāpati replenished himself. The paśus returned to him. He made the paśus subject to himself. And so does this one (Vajamāna) now becomes strong by paśus, paśus return to him and he makes paśus subject to himself.

9. Then the one for Brhaspati. For Brhaspati means the priestly class. It was by means of the Priesthood that Prajāpati replenished himself. The priestly class returned to him. He made the priesthood subject to himself. And so does this one (Vajamāna) now becomes strong by means of the Brāhmaṇa; the priest-hood returns to him and he makes the Brāhmaṇa community subject to himself.
स यदन्विभवति पौषिं बाहिस्पत्यो यद्य है सुहस्यति: पशुव: पूषातृस्मादाहारण एव पशुपिपृष्ठस्त्रावम मुद्य पुर आहितस वधु हिं सर्वं दत्तां चुरिति। ॥ १० ॥

अथ वैश्वदेवः सर्वनाम वै विश्वेदेवा: सर्वेणैवेत्स्र्यापारणायत सर्वमेनुपुस्मार्थ्यं सर्वमुनकामात्मो सकुर्त सर्वेण एवेष्ठ पुत्रादायायते सर्वमेनुपस्मार्थ्यातिते सर्वमुनकामात्मन: कुर्तेः ॥ ११ ॥

स यदन्विभवति बाहिस्पत्यं वैश्वदेवो यद्य है सुहस्यति: सर्व विश्वेदेवा अस्यैवित्स्र्य्यं यद्य मुखं करोति तस्मादस्य सर्वस्य ब्राह्मणां एव मुखम्। ॥ १२ ॥

अथैदेवः क्षत्र्ये वै वीरीयमिदः क्षत्रे श्रेण्वैत्तिकीण प्रजापितरिष्यायत क्षत्रमेन वीरीयमुपसमार्थ्यं क्षत्रं वीरीयमुपसमार्थ्यं सकुर्त क्षत्रण्यो पुत्रो एताभ्यं श्रेण्विष्यायायते क्षत्रमेन वीरीयमुपसमार्थ्याति क्षत्रं वीरीयमुपसमार्थ्यम्: कुर्तेः ॥ १३ ॥

स यदन्विभवति वैश्वदेवमेन्द्रः क्षत्रं वा इत्यरद्र विशो विश्वेदेवा अर्नमु वै विशोः क्षत्रेनैवेत्स्र्यापारणाति करोति तस्मात्ष्यत्रियोध्यायादो यद्य पुर आहितस मुख आहितसं भवति। ॥ १४ ॥

अथ मारुतो विशो वै मरुतो देवविश्वं भुमो वै विद्धभूतम्यैवेत्स्र्यापारणायत भ्रुमेैवेत्स्र्यार्थ्यं सकुर्त भृमो एवेष्ठ एतादात्यायते भृमेनुपसमार्थ्याति भृमेनुपसमार्थ्यम्: कुर्तेः ॥ १५ ॥

स यदन्विभवत्वेन्द्रः मारुतः क्षत्रं वा इत्यरद्र विशो विश्वेदेवा विशो मरुत मुख्यते एवेत्त्क्षत्रं विशा परिबृहतं तदि दिजः क्षत्रमुख्यते विशा परिबृहतं। ॥ १६ ॥

अथैदेवस्त्रजाग्नेत्र्यो वा अप्रिन्दिर्दिर्यै प्रापद्यमेवेत्त्यां वीरं वीरं प्रजापितरिष्यायातो से एन्मेते वीरं उपसमार्थ्यं एते वीरं अनुके आत्मनो- क्षत्रो भृमा वेश्व एताभ्यं वीरं भृमायायात उभे एन्मेते वीरं उपसमार्थ्यं एते वीरं अनुके आत्मान: कुर्तेः ॥ १७ ॥

अथ सातिः सातिः वै देवानां प्रस्वितां तथा हस्स्म एते सातिः सातिः क्रामः समृद्धेतेः ॥ १८ ॥

१. कोषिः C, M
10. And as to why it (Bṛhaspatya) come after the one for the Pūṣan—Pūṣan means cattle and Bṛhaspati is priesthood, Hence, the Brāhmaṇa (priest) has the maximum power over the cattle. Therefore the paśus are placed before him (as food) and put into his mouth (as food). That is why he (Yajamāna) gives away (offers) all that (cattle) and renounces (roams about).

11. Then one for the Viśvedevas. For the All-gods mean everything. With everything, Prajāpati then made himself replenished. Everything returned to him and he made everything subject to himself. And so does this one (Yajamāna) now becomes strong with everything. Everything returns to him and he makes everything subject to himself.

12. And as to why it (Viśvedeva) comes after that for Bṛhaspati—Bṛhaspati means the priesthood. Viśvedevas means everything. Thereby he then makes the priesthood the head of everything. Wherefore the Brāhmaṇa is the head of this all.

13. Then one for Indra. For Indra means warrior class and vigour. With the prowess of the Kṣatra (warrior class) Prajāpati replenished himself. The prowess of the Kṣatra returned to him. He made the Kṣatra prowess subject to himself. And so does this one (Yajamāna) now becomes strong with the Kṣatra prowess. The valour of the warrior class returns to him and he makes the Kṣatra valour subject to himself.

14. And as to why it (Aindra) comes after that for the Viśvedevas—Indra means the warrior class. Viśvedevas are the viś (class). The populace is the food. Thereby he places food before the Kṣatra. The warrior class becomes the consumer of food and therefore thus food gets placed before it; gets put into the mouth.

15. Then one for the Maruts. For, the Maruts are the viś (class) and the divine clan, means abundance. With abundance then Prajāpati replenished himself. Abundance returned to him. He made abundance subject to himself. And so does this one (Yajamāna) now becomes strong by abundance; abundance returns to him and he makes abundance subject to himself.

16. And as to why it (the one for Maruts) comes after that for Indra—Indra is the warrior class. The viś (class) are the Viśvedevas and the Maruts—are the class. Thus the warrior class is guarded on both sides by the viś (class). Thereby here Kṣatra is protected on both sides of the viś.

17. Then for twin god Indra-Agni—Agni stands for brilliance and Indra for power and vigour. With these two energies Prajāpati then replenished himself. These two energies returned to him. He made these two energies subject to himself. And so does this one (Yajamāna) becomes strong with both these energies; both energies return to him and he makes these both subject to himself.

18. Then for the Savitṛ. For Savitṛ is the propeller (progenitor) of the gods and so all those wishes become accomplished for him, impelled as they are by the Savitṛ.
हितोवं ब्राह्मणः

स वै वस्तीवरीराहरति स यद्वस्तीवरीराहरति यत्र वै यज्ञस्य शिरोधिच्छिद्रत तस्य 
रसो हृत्वापि: प्रविष्टिः एष रस एति या एता आपः स्यदंने तेनेवै नास्न्वरूप स्यदमनाः 
मन्यन्ते यः स यज्ञस्य रसस्त्वेवेतः तस्य स्यदमनाः मन्यन्ते ॥ १ ॥

स यद्वस्तीवरीराहरति य एव स यज्ञस्य रसोः प्रविष्टिः मेवेतः समाहरति तथा 
द्विवृत्तिः तस्मादेना: स्वरूप सूवनेशु श्रेणानुविभाजित स्वरूपेऽवेतः सववेशु रसं द्विवृत्तिः सर्वाश्चेव 
सर्वाश्चेव करोति तस्मादव वस्तीवरीराहरति ॥ २ ॥

तः: स्यदमनानां गृहीयादेश्योऽस स यज्ञस्य रसं एतमु वाव तं यज्ञस्य रसं स्यदमनाः 
मन्यन्ते या एता आपः स्यदंने तेनेवै नास्न्वरूप स्यदमनाः मन्यन्ते यः स यज्ञस्य 
रसस्त्वेवेतः तस्य यज्ञस्य रसं गृहीयानीति तस्मात्स्यदमनानां गृहीयात् ॥ ३ ॥

गुस्य उ वा एता गृहीति गोपीशाच सर्वमु: वा इदं नदीङ्गुश्च त्योधं पुष्यस्य तस्य 
इत्यत्यः एवः नेविवायति तस्मात्स्यदमनानां गृहीयात् ॥ ४ ॥

स दिवा गृहीयात्स्यन्यात्स्य रसं गृहीयात्स्यस्मा उ वा एता गृहीति य एष तपति 
विशेष्योऽस हि देवेभ्यो गृहीते हि रसमयो विशेषे देवा दिवो वा एष तस्मात्स्यवै गृहीयातेऽदुः

१. गृहीयादेशः Ca
२. मन्यन्ते V I
19. Then one for Varuṇa. Thereby he delivers him (Yajamāna) form every sin done unto Varuṇa; from every guilt and ultimately (he redeems) all creatures from the noose of Varuṇa. Thereby he begets progeny free from disease and sinless. Hence he (offers one) to Varuṇa.

20. If he is to bind these eleven sacrificial paśus to eleven yūpas, let him bind the one (meant) for Agni to the yūpa opposite to the fire and the rest in the same order. If there is only one yūpa, the paśu (meant) for Agni is to be bound first and then the others to be taken in the same order. When they (paśus) are taken northwards, the one for Agni is to be conducted first and then the others in the same order. When they strangle, they have to strangle the one for Agni first as the southern most; then the others in the same order. Later when they make those chief oblations, they perform in the order in which they are cooked. (First Brāhimaṇa Ends)

BRĀHMAṆA II

1. He collects the Vasātiṇu waters. Why he collects the Vasātiṇu waters—when the head of the sacrifice (the paśu) was cut off, its sap flowed down and entered the waters. It is with that very sap those waters flow and so that very sap is believed to be flowing there.

2. When he thus collects the Vasātiṇu water, he collects that same sap which is the essence of the sacrifice which entered the water. He puts it into the sacrifice and he divides it into three for all the savanas (Soma pressings). Thereby he imbues all the pressing with the sap and make all savanas sapfull. That is why he collects the Vasātiṇu waters.

3. He should collect them from the flowing waters. It is the sap of the sacrifice and the waters are believed to be carrying that sap. "That sap of the sacrifice, let one collect directly—" so he thinks. Therefore he should collect it from the flowing waters.

4. Moreover it is collected for the purpose of protection. Now, everything else here on earth, whatever it be, takes rest. Even that yonder one which blows (the wind) is taking rest (stops blowing). Only these (waters that flow) (take no rest. Therefore let him collect it from the flow (of waters).

5. Let him collect it by day, thinking "I will collect the sap of the sacrifice, seeing". He collects it (by day) also for this reason—Here is that one who burns yonder (the Sun) and he collects them for the Viśvedevas. These rays (of the Sun) are the Viśvedevas and this is the day time (when those rays are present). So it (the Vasātiṇu) should be collected in the day. Moreover, in this havis and in these
वा एतस्मनेविषेषेतर्था वसतीवृत्तेतां गृहीता देवा उपवस्तिः यापोवस्था
वा श्रेयसे भयागमिष्ठत आवस्थमुपकल्पयेदेवेवमेततस्माहिनेत्वेव गृहीताय

tasya व्रतैन्वेदाहि पुरुजान्: स्याः पुरुषा श्रवानि: कुम्भस्तस्मा दृढ़हीरायतुर्या तस्य दिवा गृहीता भवणि य: पुरुजानो भवति युद्धातमानि: स्याः परितावेशो वा पुरुजान: स्याः तस्म निनाहायकुम्भाः प्रवृत्तायतुर्या तस्य दिवाः गृहीता भवणि य: पुरुजानो भवति तस्मातस्म निनाहायकुम्भाः प्रवृत्ताय दृष्टं देववेदस्तयम् रूपं क्रियते य एष तुपत्यो हिरण्यं तद्वैतस्तयम् रूपं क्रियते य एष तपत्यो गृहीतिः

वा अतो गृहीतेप्रवृत्तारिमा आपो हविः पार्श्वाः आविष्कारतीतिः यज्ञाः वा आसु: प्रविष्कर्षादाह हविः पार्श्वाः आविष्कारतीतिः यज्ञाः वा हविः पार्श्वाः या आविष्कारती हविः पार्श्वाः अध्याय इति यज्ञो वा अध्यायस्तदे यज्ञाः वा हविः पार्श्वाः अस्त तुर्य इत्यते य एष तयात् विशेष्यो यह देववेदो गृहीतेप्रव यह रस्यो विशेष्ये देवतास्तस्मादिह गृहीताः अस्तु सूर्या इति

अथग्रेण पत्री जघननेन गार्हस्त्यं तत्साधयात्तेवोऽपलुप्तगृहस्य उससि साधारनीत्वग्रेयोऽपलुप्तगृहस्य स्वरूपसि साधारनीत्वेवैतदाह बुद्धायुगन्तं उपलुप्तगृहस्य स्वरूपसि साधारनीत्वादिह यदा पशुना सत्तिष्ठे न

अथ परिहरि तस्म जघनने पत्री: परित्या दक्षिणेण परिहृतयोरवेदेदिक्षिणस्याः श्रोतोऽसाध्यतिन्द्रायोभग्येश्वी स्वेतितिविशेष्योऽवेदांहेश्वरोऽग्रहस्य गृहस्यते विशेष्याः अस्तित्वारितत्वान्निर्भराः

स कृत्वा देवतास्तस्मादिह हन्त्रायोभग्येश्वी स्वेतिति न: ९ 

स तेनेव पुनरावृहस्य पत्री निधानय जघननेन परित्योपरोऽसाध्यतिन्द्रायोभग्येश्वी स्वेतित हैके साध्यतित ततु तथा न: साध्यतित तथा संपद्रिक्ष्यते न: तथा संपद्रिक्ष्यते इत्यादित्वात् साध्यतेतथैव संपद्यं परिष्ठाते 

3. वैष्णवस्त्रया TE
4. बसतीवृत्तेश्वी TE
Vasātiwaris, the gods reside during that proceeding night. It is like preparing a resting place for a dignity whose arrival is for the benefit (of the host). So one should collect them during day time.

6. And if the Sun were to set before the Vasātiwaris are collected, then (there is an expiation). If he happens to be one who has performed a Soma sacrifice before this, let him take it (the waters) from his reservoir Vessel (Nináhyá) since that water must have been stored in the day time (before sunset) if he is one who has performed a Soma sacrifice before this. If he is one who is performing for the first time, he can take the waters from the reservoir of another who has performed it, who might be staying at the same place or settled nearby, because his waters must have been stored in the day time. That neighbour (from whose vessel he can take water) is one who has performed Soma sacrifice earlier, and (while taking that water) he should hold a burning log over it and that serves the purpose of that burning Sun of the day. Alternatively, (he may hold) a piece of gold which (also) assumes the form of the Sun. This is the expiation.

7. Otherwise he collects (the water) saying) “Rich in havis are these waters. One who is rich in havis wooeth for (them)” The sap of the sacrifice entered into them. So he says “These waters are rich in havis”. (By saying) “One rich in havis wooeth for (them)” he means “the Yajamāna who is rich in havis wooes for them”. “Rich in havis (may be) the divine Adhvāra” (meaning) the sacrifice is the Adhvāra for which this is being collected. “May the Sun be rich in havis”—because it is for that yonder one who burns (the Sun), he is collecting it. He is indeed, collecting for the Viśvedevas. These rays (of the Sun) are the Viśvedevas. Therefore he says “May the Sun be rich in havis”.

8. He takes it in front of the patnī (wife of the Yajamāna) and deposits it (Vasātiwari waters) behind the Gārhapatiya (saying) “I place you on the seat of Agni who has a secure home”. “I deposit you in the seat of Agni whose house is unimpaired”—this is what (he means) he says “I place you on the seat of Agni, who has a secure home”. Then he comes to the end of the Paśu-offering.

9. He takes round (the Vasātiwari water) behind the patnī, walks out by the southern door and places it at the southern hip of the Uttarávādī high altar (saying) “Ye (waters), the share of Indra-Agni”. For, he takes these waters and these Vasātiwaris for all the gods and Indra-Agni are the Viśvedevas. Therefore, he says “Ye (waters) the share of Indra-Agni”.

10. He takes it up again and puts it down in front of the patnī, walks round behind her and exits (by the eastern door) along the north side (of the altar) and puts down (the water) in the northern hip (of the high altar) (while putting down) some say “Ye are the share of Mitṛā-Varuṇa”. Let him not do so for thus (by saying so) completeness is left behind (completeness is missed). That is redundant. Let him (here also) say “Ye the share of Indra-Agni”. Only thus there is no redundancy and thus a fitting completion is achieved.
ता वा पुत्रे परिहर्ति गोपीधाराय तदग्रिहः। पूर्ताद्रोपायत्रेता। ॥ समतं
नार्द्रa रक्षास्वप्न: परियान। ॥ ११। 

ta आग्रीशे सादयति विशेषं देवनां भाग्येशी यथेष्टति तदादु: विश्वानदेवातु: वेशिषयति
tे वेवसतें वर्ष यहिण्ये देवास्तस्मादस्तीवियः नाम वसताश्च वर्ष भवति य एवमेतहेद। ॥

1 ॥

तानि वा एतानि सम स्यजूशि तत्रत्त्वतुर्भिँग्रृहायेकेन गुर्भपते सादयति समानेन
परिहर्तेकैनाग्रीशे च वै वाचः प्रजातां छन्दासिं समुपदा वै शक्रीरी परार्धां छन्दसा
tस्मादेति: सतामिष्युर्भिप्रृगृहायेतामित्संपद्म। ॥ १३। इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वै सोममुक्तवहरि स वत्सोममुक्तवहरतीवं वै प्रतिष्ठेयं जनुसासं प्रजानां
(तदेनमिं प्रतिश्रामिः जनुमथ्युष्वाहरति) (तमस्यां प्रतिश्रामिः तनुस्ते) तस्मातः
॥ १।

समुखेषु ग्रावसु क्षत्रः वै सोमो विशो ग्रावाणः क्षत्रमेतैवशिष्यद्यूहतयथा वत्समुखेषु
क्षत्रमेतैवशिष्यद्यूहतयथा समुखामवार्तीदिनेन करोति तस्मातसभिषु ग्रावसु। ॥ २।

सोन्तरेषे उपावहरति यज्ञोचनतेषा न बहिष्ठा यज्ञात्करोति तदनार्थो यज्ञानो
भवति ॥ ३।

स उपावहरति हद्दे त्वा मनसे लेनि हद्दे त्वा मनसां ज्ञानानसं कामः कामयते यहमु
कामाय यज्जते तस्मादाह हद्दे त्वा मनसे लेनि दिवे त्वा सूत्याय लेनि देवलोकाय
वेवली वेलाह दिवे दिवे सूत्याय लेनि देवस्थात्रवेली वेलाहो। धयं दिवे देवसु
होग्रे यज्जेति यज्जेति यज्जेति वा अध्यार ऊँचैमिं यज्जेति दिवे देवसु स्थितीवेलाह। ॥ ४।

सोम रज्जनिण्यात्स्यं प्रजा उपावहरेति तदनार्थः प्रजाभ्युपावहरत्यथिष्ठाय
राज्याणुस्रुणः जगति विशश्चां प्रजा उपावहरेतिभिष्ठाय यथाधिक्षरिताः तथा इत्यादि करोति
11. These Vasañēvāri waters are carried round for the sake of protection. For protection the Agni is in front to protect. These (Vasañēvāri waters) go round on all sides destroying the evil Rakṣasas.

12. He puts it down in the Āgnīdhra (fire-house) (saying) “You are the share of all the gods”, whereby he makes all the gods enter it. They (Vasañēvāri) are congenial for the dwellers (good dwelling place) and hence they are Vasañēvāri, Viṣvedevas are installed in it.

13. Now there are here seven formulas with four, he collects the waters, with one he puts it down behind the Gārhaṅgata, with one he carries it round, with one he puts it down at the Āgnīdhra. For when the metres were born from vāk (speech), the one consisting of seven feet; the Śakvari, the highest of them. Therefore, he takes (the Vasañēvāri) with seven formulas to bring about completeness. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He (the Adhvaryu) takes down the king (Soma)—why he brings down (on the skin spread as Adhiśaṇa) is this— This (earth) is a safe resting place. This is the birth-place of all these creatures. It is to this safe resting place, to this birth-place, he now takes him down. He spreads him (Soma) on it. So he takes it down.

2. (He takes down Soma) before the pressing stones (lying) with their heads pointing to each other. Soma is Kṣatra (nobility) and the stones are viṣ (people). Thereby he raises the nobility over the viṣ (clans). Why (the stones) face each other (and the Soma is between)— The viṣ (clan) in the presence of Kṣatra is uncontentious. Therefore, in front of the stones (facing each other).

3. He takes him (Soma) down between the shafts—for, the cart is (part of) in the sacrifice and thus he does not put him (Soma) outside the sacrifice.

4. He takes it down (saying) “Thee for the heart, thee for the mind”—It is with the heart and mind that the Yājamāṇa entertains the wish for which he sacrifices. Therefore he says “Thee for the heart, thee for the mind”. “Thee for the heaven” “Thee for the Sun”. By saying “Thee for the heaven”, he means to say ‘for the sake of attaining the heavenly world. When he says “Thee for the Sun” he only says ‘for the sake of gods’. “Upwards convey thou to the heaven, to the gods, the Adhvāra (cult), these invocations”. Adhvāra, no doubt means the sacrifice. Thereby he says, ‘upwards convey thou this sacrifice to the heavens, to the gods’.

5. “O, Soma King, descend unto all thy subjects”. Whereby he brings down to (assume) lordship and sovereignty over these creatures. Sitting by his (Soma’s) side, he utters “May all the people descend to thee”. He thus does as it were something irregular by saying “May all the people descend to thee”. But by his saying “May all the people descend to thee” (he means) rightly (that the people
यदाह विश्वास्त्वं प्रजा उपावरोहेत्यथ यदाह विश्वास्त्वां प्रजा उपावरोहित्वा तद्यथा तथं तस्मात्क्ष्रियमुपपर्य्यसिनमादित्वादिः इत्यः प्रजा उपासते ॥ ५ ॥

अथोपसो होता भवति यत्येवदेवीः प्रातरुपावारक्षणावह समिधामध्यावह देवेभ्यः प्रातर्याविष्योणुभूतिः छन्दोध्यस्तदनुवाच आहाथ यदेवतं समिधामध्यालयाति छन्दास्त्येवेत्या समिन्थे ॥ ६ ॥

तदु हैक आहुः प्रातर्याविष्योणुभूतिः ये देवेभ्यं हि तदु तथा न ब्रह्मचार्यदासिः वे देवा ये प्रातर्यािवाण्ष्यन्त्राद्यस्य वा अनुयाजा देवेभ्यः प्रेष्य देवान्याजेत्यु वा अनुयाजानाह तस्मात्याहेवेभ्यः प्रातर्याविष्योणुभूतिः ॥ ७ ॥

सं यदाहे होतानां यात्यावानेन देवांग्न्यादं स्वर्गं होमिलीक्षं समाश्वते नो वा अत्र स्तुवते न शासिनि छ्न्दास्त्येवान्वाह ् छन्दास्त्येवावैतनुरार्यायायत्यावाने नामिनि करोति तैरात्यावामिपुर्भं नन्देते तस्माद् एतद्वायो त्रातरुपावारक्षणावह ॥ ८ ॥

तदाहुः कः प्रातरुपावारक्षण ग्रहिति तदाहुनिनिमेषने वोपासीत सोपस्य प्रतिगर हि तदु नाविर्येत धरेन निद्रास्यादपिक काममेव स्वथातो ॥ ९ ॥

अथ परिधानीयायां परिभाषायां प्रकरणीति सुवभविति तस्यं चतुर्गृहीतमायां गृहीताः हुत्वा प्रस्तुतेऽपौर्वेच्छैति स युक्तत्वा प्रस्तुतेऽपौर्वेच्छैति यत्र वेयुज्ञस्य शरीरे उच्च्चिवात् स्यस्य रसो हुतवापः प्राविश्वत वा अद्यः पूर्ववर्गसत्तीवरीभारत्वय य परिश्चितो भवति तमेवैत्तप्रस्तुतेऽपौर्वेच्छैति तमाहर्षि तस्ये दशाति तस्मात्तप्रस्तुतेऽपौर्वेच्छैति ॥ १० ॥

अथ यदेवतामाहुति जुहोति य एव स युज्ञस्य रसोपः प्राविश्वते वैत्तप्रस्तुतीते तमृतेऽयुज्ञस्य उ च देवताभ्यं एतमाहुति जुहोति ता च चैवास्मै देिताः प्रीता एति युज्ञस्य रसे सुनमिति तस्मात्र एतमाहुति जुहोति ॥ ११ ॥

सु जुहोति श्रृणोत्परिश्रणिः समिधा हृवं म इति श्रृणोत मेष्रपिर्यु म जाठवित्येवेतदाह यदाह श्रृणोत्परिश्रणिः समिधा हृवं म इति श्रृणवत्वायथ धिष्याणाश्च देवीरिति श्रृणवत्व माः ॥

१ म Ca
should bend low before the king). That is why when the nobility sit at a higher pedestal, these viś (clans), these creatures, wait upon below. (People descend to thee means let them kneel before you from below).

6. Then the Hotṛ sits near him (Soma), while sitting, he starts reciting the morning prayer, he offers a kindling stick saying “Recite to the gods, those who have arrived at day-break”. This prayer is for the metres. And then when he puts that samidha, he only invokes the metres.

7. In this regard, some merely say “Recite to those who have arrived at day-break”, omitting the word ‘gods’ let him not say so. Because, metres are forsooth gods who arrive at day-break. Since the after-offerings are to the metres and the after-offerings are made (saying) “Prompt to be gods! Recite (the offering chants) to the gods” (specifically mentioning the word gods) let him say “Recite to the gods who have arrived at day-break”.

8. And why the Hotṛ recites the morning prayer is because the metres have their vigour impaired by the gods, since it was through the metres that the gods reached the heavenly worlds (and consequently made the metres a spent-force). Then they (gods) neither recited prayer nor uttered the śāstras (to replenish their vigour). Hereby he now again strengthens those metres and renders them to be of unimpaired vigour and by means of those of replenished vigour, he performs this sacrifice. This is why the Hotṛ recites the morning-prayer (for the metres).

9. Here now they say! “What is the (Adhvaryu’s) response to the morning-prayer”. He (Adhvaryu) should keep blinking (awakened throughout the prayer). That is his response. But this he need not mind. If he falls asleep (again) he may as well sleep.

10. When the concluding chant (of the morning prayer) is uttered, he takes four spoon full of ghee in that srūk known by the name Pracārini and having offered it on that (Vasātīavataris), draws it near in front of the pressing stones. Why offers ghee on it and draws it near in front of the stones—when the head of the sacrifice (the Paśu) was cut, the sap therefrom oozed out and entered the waters. That has been collected on the previous day by (collecting) the Vasātīavataris waters and that essence which is left over there, that he is now bringing near in front of the pressing stones.

11. And when he makes that offering, he pours out (the ghee) towards that same sap of the sacrifice (in the water) and draws it near him and takes control of it. And indeed, he pleases those deities to whom he makes that offering and thus satisfied and pleased, they convey that sap of the sacrifice for him.

12. He offers (saying) “May Agni with his flame hear my prayer” whereby he means to say “May he hear this prayer” and vouchsafe it to me” When he says “May Agni with his flame, hear my prayer”. “May the waters and the Soma pots hear the divine”—(He means) “May the waters hear (prayers) of mine and vouchsafe it to me”— “Hear me, Yestones, who are knowers of our sacrifice”. He means to say “May
आपोष्ठु में जानन्तिल्येवैतदाह शोता ग्रावाणो विदुषो न यज्ञमिति ब्रूणानु में ग्रावाणोष्ठु में जानन्तिल्येवैतदाह विदुषो न यज्ञमिति विद्वातः सो हि ग्रावाणोः ब्रूणानु देवः सविता हृवं मृति सविता व देवान्य प्रसविता सवित्सपूर्वं प्रवैतं यज्ञस्य रसमावृत्तिः। ॥ १२ ॥

अशोपर्यं चतुर्पुष्ट्रृहितमाध्यं गृहीतवाहापि इष्ठे होतारित्वमः इच्छे होतारित्येवैतदाह स यदोः होतान्वाय य एव स यज्ञस्य रसोः। प्राविकाश्चेतयेवबिद्वातप्रमाणोऽत्तेत तमावृत्ते तपो याचित्य ग्रो: चैनान्तन्त्यं नास्त्रा रक्षकं सि न विन्दुस्यापि स्वप्नयतु एवमु चैवेष एतदनुसिद्धे। ॥ १३ ॥

अथ स्थ्रेण्यति मैग्राववर्णस्य चमसाध्वायेवहे नेपा: पलोधर्यावैक्षविनिन्यात्रायात्वेते चवसैवोपि: प्रलुप्तिहरो वल्लघमेन चेति स एष सवियुः प्रवेदेत्यलः करिण्यातो भवति तत्तप्यापीतेग्रेणार्थेऽ जचनेन चत्तालमेतेनोद्रो यत्येषा हि यज्ञस्य था: ॥ १४ ॥

तददपि पलीन्यान्ति यो वै च स यज्ञस्य रसोः। प्राविकाश्च च ह गन्धर्वः रक्षस्य ह देवः ऊधुरुगमु न्या:। इह नाष्ट्रयः यदन्तर्थोऽर्थितं कथमभेयेः नापि निवाते यज्ञस्य रसमाहिरिष्याम इति ॥ १५ ॥

ते होचुर्योष्टिन्काम वै गन्धर्वः इति पलीरिष्टि नयामेति होजुस्य पलीवेचः गन्धर्व मर्षित्याति पलीरुपः संक्षयत इत्यथ चत्तमिभेः नापि निवाते यज्ञस्य रसमाहिरिष्याम इति ते पलीरन्त्रस्ते पुलीवेच: गन्धर्वः अग्राधुपिलीवस्यज्ञानाय च अभयेः नापि निवाते यज्ञस्य रसमाहिरस्त्याय च एते पलीरिष्टि सह यन्ति ते पलीवेच: गन्धर्वः ग्रृहनितविलीषपूः सज्ज्येवेतेः भयेः नापि निवाते यज्ञस्य रसमाहिरस्त्याय तस्मात्तप्यार्थिभी: सह यन्ति। ॥ १६ ॥

ते यद दिशमापो भवति तदात्ति स यत्रापो विन्द्वति तदार्थिभूतातीति स यदान्तर्थं भिन्नती त्रि पलीवेचः चैवेष च स यज्ञस्य रसोः। प्राविकाश्च एतलामेतिं हत्तामुक्षमैति ता प्रत्युन्तित्तितैं तस्मात्विष्ठत्वमुहात्पि उ चैवेष च स यज्ञस्य रसं याचित्य तस्मादरोपिभिज्ञहोति ॥ १७ ॥

2. इत्यह My, T
3. इत्यहमन्त्र TE
4. इति तत्प्रृत्री C
these pressing stones hear this prayer of mine, may they vouchsafe it to me". (He says) "knowers of our sacrifice because the stones are indeed knowing. "May the divine hear this offering prayer of mine". For, Savitṛ, is the impeller of the gods and impelled by Savitṛ he goes for the sap of the sacrifice.

13. Having then a second time taken four spoon-full of ghee, he says "Summon the waters, O Hotṛ! by which he only says 'Desire the waters, O Hotṛ! The reason why the Hotṛ then recites is this—by that (oblation) he (Adhvaryu) pours out (the ghee) towards that sap of the sacrifice which entered the water and which he is now drawing to him and seeks to control. So he begs of those waters. Lest the terrible Rakṣasas do not snatch it on the way which it is drawn to him, he stands guard by it.

14. He (Adhvaryu) then gives the directions—"Come, hither, the cup-bearers of the Mitrā-Varuṇa! O' Neṣṭṛ, lead up the wives! Ye bearers of the Ekaṭhanis (cups of that name) come hither! O' Agnīdh, step over to the front side of the Cātvāla pit with the Vasāyavari water and the Hotṛ's cup". This is a collective direction which they go about obeying. They move by the front side of the Agnīdh, by the back of the Cātvāla pit and walk out by the north. That is the gate-way of the sacrifice.

15. Why they take the ladies (patnīs) is this: When the essence of the sacrifice entered the waters, those 'Gandharvas' guarded it. Then those gods said "Here definitely these 'Gandharvas' are dangerous and so how to take the sap of the sacrifice to a place which is free from danger, injury and storm".

16. They said, "Well, the 'Gandharvas' are fond of women, let us go together with the wives". They further said (thought) "They ('Gandharvas'), surely, will hanker after the wives, and therefore we shall carry off that sap of the sacrifice to a place free from danger and injury and storm". They went leading the wives. The 'Gandharvas' did hanker after the ladies and got attached to the ladies and they (gods) carried off the sap of the sacrifice to a place free from danger, injury and storm. That is why (here) these (priests) go leading the wives. The 'Gandharvas' will only hanker after the ladies and will be attached to the ladies and these (priests) bring that sap of the sacrifice to a place free from danger, injury and storm. Therefore they go with the wives.

17. They go in that direction where there is the water. When they reach the water, they offer (oblation) to those waters. That sap of the sacrifice which entered the waters, receives this oblation which is offered. It rises up (to the sacrifice of the water) to receive it. He avidly catches it (the sap) and craves it of the waters. Therefore he offers (oblation) to the waters.
सोडभिभुजोति देवीरापो अपान्याविदिति देवो ध्रुपस्तग्यादाह देवीरापो अपान्याविदिति यो व अर्घविभव इति यो या अर्घिविश्व इत्ये देवातं देवादिन्यायान्यातं दिन्यायान्यातं इति वीर्यवानिः वीर्यवातं यादेवादिन्यायान्यातं मद्दिन्यातं इति स्वादिष्ठ इत्ये देवातं तं देवायो देवत्रा दातेति यज्ञस्य रसमयाची चुक्रुपेश्य इति सत्यं हि देवः सत्यं हि शुक्ले येशं भागस्थ स्वाहिति तेषां हि भागे यो यज्ञस्य रसस्तुमादाह येषां भागस्थ स्वाहिति ॥ २८ ॥

अथ मैत्रावरणस्य भृतमाहुति प्रवाहिण्यि कार्यस्यीति यथा वा अधिनायकः प्रतिरूपः प्रतित्येकत्या देवत्या प्रतिरूपः भवति यज्ञस्य एवान्य जुहोति तस्मात देवीरापमाहुतिः भृतमाहुतिः राजानुपस्तक्षः यत्वि एवाय मैत्रावरणस्य आयो भविन्ति कृत्रि वा आज्जेति सोमः हिन्यानीति तस्मात ऋतुमाहुतिः प्रवाहिण्यि समुद्रस्य त्वाचोभायेन गृहालययो मैत्रावरणस्य एवाय गृहानामिति दायति तस्मातो न क्षीयन्ते युद्धिरिविधयते ॥ २९ ॥

स यज्ञस्य मैत्रावरणस्य यज्ञः वै देवेभ्यो पञ्चक्रामां तं देवः प्रैशः प्रैशमेच्छन्ति निविद्धिं वेदयति पुरोस्थः प्रारोचयति तुमेवमन्विन्दस्तथः वा एषे एव यज्ञस्य रसमुनिविदति तद्वेक्क्रजनानुमापति तदेतु पञ्चशेषानां ॥ २० ॥

अधिनिति तु उपयुप्युपरिवर चालालं संस्तपाध्यति समापो अन्निश्रामस्य समझोधिभृतिः पुरवत्तुहीतो यज्ञस्य एव यस्य यज्ञाधिमेधानीमिति तत्त्वदुभयं सरस्वतीमाहुतिः ॥ २१ ॥

तद्रूपपरिवर तद्रूपस्य तद्रूपस्य तद्रूपस्य तद्रूपस्य तद्रूपस्य एवेत्यः प्रत्यक्षस्य सरस्वतीमाहुतिः इति वद्यस्तातु तथा न कुर्याद्वाः एव उपयुप्युपरिवर तद्रूपस्य प्रत्यक्षस्य सरस्वतीमाहुतिः इति वद्यस्तातु तथा न कुर्याद्वाः एव उपयुप्युपरिवर तद्रूपस्य प्रत्यक्षस्य सरस्वतीमाहुतिः इति वद्यस्तातु तथा न कुर्याद्वाः ॥ २२ ॥

स यज्ञस्य मैत्रावरणस्य चालालं यज्ञः वै देवः यज्ञो स्वर्गो लोकः समाख्यवत् तु एतस्मादेव चालालाध्यात्माः उद्भोमुच्चित्वेतपथाः स्वर्गः देवायां यज्ञामुनुसंव्यायामपि ॥ २३ ॥
18. He offers to the waters (saying) “Ye divine waters—the son of waters”; the waters are indeed divine so he says ‘O divine waters’—the son of waters’, “That wave of yours suitable for oblation”. By which he says “That wave of your which is suitable for sacrifice”. “Mighty, most intoxicating”. He only means ‘powerful’ when he says “Mighty”. By most intoxicating, he means ‘most sweet’. “Give ye that unto those gods”—in saying this he has craved it of these (waters). “The drinkers of the pure (Soma)” — the true doubtless are the gods and truth is the pure (Soma). “Whose share Ye are, Svāhā”. That which is the essence of the sacrifice is the share of those (gods). Therefore he says “Whose share ye are, Svāhā”.

19. Thereupon, he makes that oblation float away by means of the Maitrā-Varuṇa cup (saying) “Thou art the agricultural product”. Even as the coal is consumed by fire, so is that oblation consumed by that deity for whom it is offered. Therefore he says “Thou art the agricultural product”. With these waters which are in the Maitrā-varuṇa cup, he drenches the King (Soma). Ghee being a thunderbolt and Soma the semen, he makes (the ghee) float away lest he should injure that seed, Soma, by that thunderbolt i.e. ghee. He then takes (water, saying) “I draw thee up for (bestowing) imperishability upon the waters. That is why, in spite of this (food) being consumed, the waters do not diminish.

20. The reason why he takes (water) with the Maitrā-Varuṇa cup is this. When the sacrifice escaped from the gods, the gods endeavoured to call it by means of Praise (sacrificial calling chants); by means of the chants called Nivids (short invocations) they implored; they induced them by means of the chants called Puruṅuks. Thus they got him (sacrifice back). In the same way. This (Yajamāna) obtains him the sap of the sacrifice. He now collects the Ekadhana vessels and then by the vessels used for washing the feet, called pānnejanas.

21. Then they came towards the opposite side of the Cātuvāla pit and (the Adhvaryu) makes the Vasativari water and the Maitrā-Varunās cup touch one another (saying) “Water hath united with waters; the plants with the plants”. “The sap of the sacrifice which was collected yesterday and that fetched to day, both kind let me mix together” (so thinking) he does so.

22. Now some indeed pour (some of) the Vasativari water into the Maitrā-Varuṇa’s cup and from the Maitrā-Varuṇa’s cup (back) to the Vasativari water’ thinking ‘Thereby we directly mix together’ both the sap of the sacrifice which was collected yesterday and that collected today. But let him not do so. Because, when he pours (the waters) together into the Adhavaniya through, then both kinds of sap do get mixed. So he should only utter this chant.

23. Now, why he (makes the two touch one another) close over the Cātuvāla pit is this. It was from thence the gods by means of sacrifice ascended to the heavenly world; he thus makes the Yajamāna look along the god’s route to the heavenly road.
अथैति तः होता पृष्ठमृत्युस्वरूपाः सत्यमोक्षां इत्यते सत्यमोक्षातथात्पत्य नं मुरूर्विति पृष्ठमृत्युस्वरूपाः सत्यमोक्षां इत्यते सत्यमोक्षातथात्पत्य नं मुरूर्विति ॥ २४ ॥

स यदिः प्रचरणां संस्करणं परिशिष्ठो भव्यतामाहंतये तथेव जुहुः जुहुः स नालमाहंतये भव्यत्यर्यं चतुर्गृहीतमायं गृहीतवा जुहोति यमग्रे पृथु षड्यमवार्जयेषु यं जुनाः। स यन्तरा शक्तिरिषः स्वाहोत्यांत्याः सुहृत्याः वा विधीप्रस्तृती विषयविशेषायं प्रत्येकायति विषयस्वरूपम अपेक्षान्ति हि यज्ञ एवं जुहुः जुहुः जुहुः स्वाहोत्याः स्वाहोत्याः परिशिष्ट्रीण्युपक्रमं वेदेतांहि तुहि यज्ञः प्रत्येकायति यज्ञः शौचशी वातिरेणया वा वाजपेयो वा स्याः जुहुः जुहुः जुहुः प्रशस्तरुपस्वरूपस्वाहें वृत्तिते वृत्तिते वृत्तिते वृत्तिते ॥ २५ ॥

अथैति येज्यासुप्रकाशकनाः स्तुतिरो वा पद्म वा सत्य वा नव वा नवदेश वा यथायुज्यासुप्रकाशकने दृढ़मिश्रुतं सत्यनमस्तं योह्यसप्रोक्तिरिष्रते स यज्ञामस्य श्रीयमाणून्तिरिष्रते स वा एषां स एको धृतं यो यज्ञामस्य श्रीयमाणून्तिरिष्रते तस्मादेकः नाम ॥ २६ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थ ब्राह्मणम्

ते वा एतोधिष्कवे पर्युपविशन्त्यास्यां हिरण्यं ब्रह्मीति स युद्धस्य विरुपस्य ब्रह्मीति वहं वा इति न तुरूयामस्ति सत्यं चेतावहे तत्तः तत्यं तद्वा अन्तु मनुष्यं अर्गृह वा एतोधिष्कवे यदिद्वियुह सत्येनाशुमुस्वाशीति सत्येन सोमं पुराहाणानीति तस्मादस्यां हिरुपस्य ब्रह्मीति ॥ १ ॥

अथ ग्रावाणाद्वते स य साव प्रथममार्द्वते स एवोपास्तुवां सिद्धवति स युद्धस्य भवाति दिव्यं वै सोमं देवो हि सोमं तुरू मनुष्यं अर्गृहेति सोमस्य एतोधिष्कवें यहिस्यो यद्यमानो प्रत्यु वा एतोधिष्कवें दिव्यं वै सोमस्य एतोधिष्कवें तथावै दिव्यं वै सोमस्य एतोधिष्कवें तथावै मयो भविष्यति मयो भविष्यति ॥ २ ॥
24. He returns (to the Havirdhāna) and the Hotṛ asks him “O Adhvaryu hast thou gained the waters?” Whereby he means to say ‘have you obtained the waters’. He replies to him “Yes, they have yielded themselves”—whereby he means ‘I have obtained them and they have yielded to me’.

25. If there is a residue (of ghee) left in the Prakarani ladle sufficient for an oblation, let him offer that itself. If it is not sufficient (in quantity) for an oblation, let him take another four spoon-full of ghee and offer (saying) “Whatever mortal thou favourest in battles, whomssoever thou encourage in the race, the winneth unsailing strength, Svāhā!” Thus he offers with a prayer to Agni. Thereby he establishes the Agniṣṭoma (praise of Agni) in Agni itself. (Here he uses a chant) having the word martyā (mortal) because the sacrifice is of the same measure as man (a mortal): It should be offered thus if it is Agniṣṭoma. If it is Ukthya, let him touch the enclosing stick in the middle—there are three enclosing sticks and three Ukthya recitations (one for each) and by means of them the sacrifice gets established there. If it be a Šodāni, an Atirātra or a Vājaḍerya, let him neither make an oblation nor touch the enclosing sticks. By merely chanting the formula (“Yamagne Prṣṭu etc.”) he should reach (the Havirdhāna). In this way, he should duly distinguish the form of sacrifice from one another.

26. The Ekadhāna pots are always of uneven number—either three, or five or seven, or nine or eleven—thus uneven numbers. Now, two, two forms a productive pair and the one that remians over, (the odd one), that exceeds the wealth of the Yajamāṇa. That which exceeds the wealth of the Yajamāṇa. That is the one (common) property of all these (others) and because of that they are called Ekadhāna (having one as common-property). (Third Brāhmaṇa Ends)

BRĀHMANA IV

1. Thereupon they sit down around the two Adhiṣṭavanās (pressing boards where soma is extracted). He (Adhvaryu) then ties a piece of gold in that (ring finger). Why he ties a gold piece on that finger two fold verily, is this, there is no third, namely truth and the untruth. Gods, forsooth, are the truth and men are untruth. This gold is Agni’s seed. “With the truth, I will touch the stalks (of the Soma plant); With the truth, I will take hold of Soma”— (thus thinking) he ties a piece of gold on that (ring-finger).

2. He then takes a pressing stone. That one (stone) which he takes first is the one with which Upāṃṣu-grahas is pressed out. Those (pressing stones) are of rock and these here are (also) of rock. Soma is in the sky because Soma is a god. Soma was Vṛtra and these rocks and these mountains were his body. They slay him when they press. They pound him with this same rock. Thus, with his own body they fashion him and make him complete. Thereby there is no sin involved. Therefore, these (pressing stones) are of rock.
तमादते देवस्य त्वा सवितुः प्रस्वेतयिनोबाहुभया पूणो हस्ताभ्याम्। आदे
रावासीति सविता वै देवानां प्रसविता तस्मादादह देवस्य त्वा सवितुः प्रसव
इत्यिनोबाहुभ्यामित्यिना उ वै देवाना मध्य्यू त्योरे वै त्याहु भ्यामादते न स्वाभ्यां पूणो
हस्ताभ्यामिति पूणा वै देवानां भागादुरुध्वंशं पाणिभामुष्मनिधाना तस्यैवै तद्दस्य
भ्यामादते न स्वाभ्यां तत्र वा एतस्य मनुष्यो भर्त वशो होष तदेन देवताभिरोधजक्तिः
देवताभिरोधज्ञति तथेन्मेष वशो न हिन्दस्त इ ॥ ३ ॥

रावासीति यदा वा प्रत्यामित्यवन्यश्रावस्नित्वातिर्वातिर्वातिर्वातिर्वातिर्वातिर्वातिः यदाहुतिः यथादशिण्या तद्भवेष
उभयेष रासते तस्मादादह रावासीति गभीरप्रभमाध्यं कृष्णीति यजो वा अधर्षो महानन्दम्
यज्ञु कृष्णते वै देवताहे द्वितये सुपूर्वतमुः निर्यतवेगुः देवता तस्मादाद्यायेष तेषु
सुपूर्वतमुः निर्यतवेगुः देवताहोत्मेण पवित्रेष वा उत्तमः पवित्रसुमोहस्वादाहोत्मेण
पवित्रेष सुन्मुः निर्यतवेगुः देवताहोत्मेण नात्र तिरोहितस्वादिः
यदाहोर्जस्वतं मधुमं प्रस्वनित्वमिति रसवनित्वमुः वेतुदाह नात्र तिरोहितस्वादिः
यदाहोर्जस्वतं मधुमं प्रस्वनित्वमिति वाचं यक्छति ॥ ४ ॥

देवा ह वै यज्ञु तद्वायासुरक्षासनामासुरक्षकमिषुः च क्रुद्यसे होच्चुरक्षासाकाशानामाः-
सज्ज्विभ्यं उपायु यज्ञमहा हृति ते वाचयमय्यायायः यज्ञस्य उपायु धर्मजन तथा वा
एष एतद्वचं यक्छति वायुः यज्ञुः स उपायु यज्ञसे तस्मादान्य यक्छति ॥ ५ ॥

अथ नियंग्राभ्यसु यज्ञमाणां वाचयति नियंग्राभ्यस्य श्य देवश्रुतस्तत्त्वयत मा। मनो मे तर्पणत
वाचं मे तर्पणत प्राणं मे तर्पणत चक्षुं मे तर्पणत श्रोत्रं मे तर्पणत। आत्मानां मे तर्पणत
प्रजां मे तर्पणत पशुं मे तर्पणत गणां मे तर्पणत गणं मा मा वितृष्णितमिति रसो वा
आपस्मेवासामेवादशास्त्रोऽवर्तं च म आत्मानं तर्पणतिः पशुं श्राणं मे तर्पणत गणास्त्रं मे
तर्पणत गणास्त्रं मे मा वितृष्णितमिति ॥ ६ ॥

अयोपाश्रुद्वाराभिःमतिः स यदेन यमिते तस्मादिवं मनुष्येष मात्रा यतकौः
यत्कृम्याते येष काच मनुष्येष मात्रा व्यान उ ह वा अयोपाश्रुद्वाराभिः मन्त्रं निदाने न्यायं वा
अयोपाश्रुद्वाराभिः तथा हृत उदेति तथा संज्ञावति न हि स्वो व्यान
आत्मानं हिन्दस्त तस्मादाय्य श्रुद्वाराभिः मतिति ॥ ७ ॥

सोष्यितमिति इन्द्राय त्वा वसुमते श्रुवत इतिन्द्रो यज्ञस्य देवता तस्माद्याय
लेति वसुमते श्रुवत इतिन्द्रेवाम् वसुरस्त्र श्रुद्वा भजति इतिन्द्र त्वादित्यवतः
3. He takes it (saying) "At the prompting of the divine Saviṭr, I take thee with the arms of the Aśvins, with the hands of Pūsan, thou art a giver". For, Saviṭr is the prompter of gods; thus he takes it, prompted by Saviṭr. "With the arms of the Aśvins"—he says—the Aśvins are the priests of the gods and with their arms he thus takes it; not with his own. "With the hands of Pūsan"—he says—Pūsan is the distributor of shares to the gods, who serves food by his hands. So with his (Pūsan's) hands he thus takes it, not with his own. Moreover, human being cannot bear it. It (stone) is indeed, a thunderbolt and he takes it by means of these deities (Saviṭr, Aśvins and Pūsan). Thereby that thunderbolt does not injure him.

4. "Thou art a giver" (he says while taking it up) when they press with this (stone); then there is an oblation. When there is oblation, there is daksīnā (giving of gift). It (stone) thus gives both (oblation and daksīnā). So he says 'thou art giver'. "Make this Adhvara profound". Adhvara is the sacrifice. Thereby he only says 'make this sacrifice great'. "Well-got up for Indra" (he says). Indra is the god of the sacrifice, so he says 'for Indra'. (when he says) "Well-got up" he means well-produced. "By the most excellent bolt (thunder bolt or vajra, the weapon of Indra). This Soma is the most excellent bolt. Therefore he says 'by the most excellent bolt' "Rich in nutrition, rich in sweetness and rich in drink"—By this he only says 'the (Adhvara) is rich in sap'. There he restrains speech.

5. Once on a time, the gods, while performing sacrifice, were afraid of an attack from the Asura-Rakṣasas. They said "Let us sacrifice in a low voice since we are afraid of Asura-Rakṣasas' attacks". They controlled their speech. Speech is indeed sacrifice, so they sacrificed in a low voice. That is why (here) he restrains his speech.

6. He (Adhvaryu) then makes the Yajamāna mutter over the Nigrābhyaś (waters) "Ye are the Nigrābhyaś heard by the gods. Satisfy me satisfy my mind; satisfy my speech, satisfy my vital air; satisfy my ear, satisfy my soul, satisfy my offspring, satisfy my cattle, satisfy my clans, satisfy my followers. Let us not be thirsty". For, water is sap. He only wishes that (sap) for all these. "Satisfy ye my whole self" that is what he means by saying "satisfy my cattle, satisfy my followers and let not my kinsmen suffer thirst".

7. He then metes out the Upāṃśu savana (He store used to press the Upāṃśu-graha Soma). Because he metes him out, therefore there is a measure in man (to mete out) just as (there is a measure) for a room or a vessel or what other measure unit there is among men. Vyāna (the pervading vital air) is (measure for) Upāṃśu savana. That (Upāṃśu savana) is in reality Āditya-Vivasvān (the Sun). While pressing him, (soma) they pounds him (soma creeper). Thereby he rises from hence and thus comes to life. His own Vyāna (the pervading vital air which is the measure for the stone that pounds him) does not harm his own self. Therefore he metes out the Upāṃśu savana.

8. He metes out (saying) "Thee for Indra, with the Vasus, With the Rudras"; for, Indra is the deity of the sacrifice; so he says 'Thee for Indra! By saying 'With
इतीद्रमेवान्याद्वित्यान्याभजतीद्राय त्वाभिमातिंश्रृद्धि इति सपः वा अभिमातिरित्वाय त्वा सपः इत्येवेतदाहैतः हार्योऽहारो यथा श्रेणिः उष्णाः एव त्सक्षेष उष्णाः। यथेतास्य त्वा सोमभृत्य इति तदायत्रृ से श्रमिते सा युक्तेऽन्नी भूच्च दिवः सोमंभुरात्मेन गायत्री श्रेणः। सोमभृद्यृय त्वा रायस्योृष्टद इति तदायतिय गायत्री मिमीते यश्री गायत्री सा युक्तेऽन्नी भूच्च दिवः सोमभुरात्मेन गायत्री श्रेणः। सोमभृद्यृय त्वा एनामेवेतृधष्ट्र द्वितीयम्रायवधानः से पट्टकृत्यो श्रमिते संवत्सरसंतिमो यजः पशृत्वः संवत्सरस्य तं पद्धतीतारो तस्मात्स्वत्सरकृत्यो मिमीते॥ १८॥

अभिमातिः सृजते सोम दिविः ज्योतिः धृतिः ऊऽन्नी युद्धा अतिरिक्तो ! तेनास्ये युज्मनायोऽर्थः राये कृंध्याधि दाने वोच हः त्त्वे एसऽर्थे देवानां हंविर्भूवह हेदाद्यान्थः मैव सुर्वेंवात्माना देवानां हंविर्भूवह मिमीते स तिर्वस्तुसनर्विनः॥ ९॥

तदा वे देवः अस्वृक्तः ताः अस्वतन्त्रवार्त्तः स कृत्यो देवानां हंविर्भूवह ताः अस्वक्षेतृ अवर्त्ते स कृत्यो देवानां हंविर्भूवह तस्मादवभिमातिः॥ १०॥

अर्थ निग्राममिद男性स्थवर्षिः संयत्रग्राम्यमिदृपसृज्यस्यापाः हे वे वृहः जाद्वऽसृज्यस्यापाः स्वन्दयते तस्मादः स्याद्याना न किंश्रि प्रतिधारयं तत ह क्रेमेव वर्षं चेरः कर्ति नु बायं तिक्षेमहीति यथाभिमातिः स्यें इति सर्वमु वा इदामिन्द्राय तस्मात्मास्तः तै हेतु उपसन्यानचेर तर्प वा इदं महां तस्मातमिद्विष्ठ्युस्मात्मेव महामिद्विष्ठ्युतं होतुः किमस्माकं तंतः स्यादिति॥ ११॥

स सोमस्य राजः इति तथेति तत्स्मा अनित्यन्त तास्तस्थानः उपावृत्ता उरसिः व्यृगुः तदान्त्विः हे युज्मनास्तोव म एव एतातिस्तोत तास्तस्थानः उपावृत्ता उरसिः निगृहीत्ति स युद्धे उरसिः निगृहीत्ति तस्मातिभाष्यम् नामस यदामिदं त्रोधयम् तस्मातिधन्यो उरसिः उरसिः अस्यामूऽ धन्यवेद्वेश्चेर स वणात्तु इति तर्प तस्मातिधन्य नामस यदामिदं त्रोधयमः। सोमस्य राजानुपसृज्यस्य आसाम प्रथमम्कः सोमस्य राजः॥ १२॥

स उपसृज्यते श्राद्य स्थं वृहः इति व्यृगृहं वृहः हतो रायोऽगुः अमुनतय पंबृति यम्मुऽ ह्यापस्ता देवीर्वेश्चेर्म वणं नयतेति तत् देयो देववेश्चेर्म वणं धरतेवेश्चेर्माहं दोहेन:॥

1. तत्त्वान्तं V 1, My
the Vasus, with the Rudras', he assigns a share to the Vasus and Rudras along with Indra. "Thee for Indra with the Ādityas", whereby he assigns a share to the Ādityas along with Indra. "Thee for Indra, the slayer of the foes", a foe is an enemy. He means to say "Thee for Indra the vanquisher of enemy". This is a special share of his (Indra) just as there is a special share for a chief. So is the special share for him (Indra). "Thee for the Soma-bearing falcon". This he offers to Gāyatrī. She (Gāyatrī), as a falcon, fetched Soma from heaven and hence Gāyatrī is called the Soma-bearing falcon. "Thee for Agni, the bestower of growing wealth"—(so saying) he metes out for the second time to Gāyatrī. Agni is Gāyatrī; since she as a falcon fetched Soma from heaven, Gāyatrī is Soma-bearing falcon. Hence for that prowess of hers, he metes out a second share. He thus metes out five times, for the sacrifice is of the same measure as the year and the year has five seasons, which he obtains by five times (meeting out). So he metes out five times.

9. He touches it (saying) "What light of thine there is in the heaven, O Soma, what on earth, and what is in the wide air, therewith make wide room for this Yajamāna, for his prosperity; speak thou for the giver". When he (Soma) for the first time became the havis of the gods, he thought "I must not in my entirety become the havis of the gods". Accordingly he deposited three of his bodies aside.

10. That the gods knew. They with this (touching with this particular chant) arrested (those three bodies). Thereby (the Soma) in his entirety became the havis of the gods. So he touches it in this manner.

11. He then pours Nigrābhya water on it. Now, why he pours Nigrābhya water is this! Waters, forsooth, slew Vytra and by virtue of that prowess of theirs, they now flow. Wherefore nothing whatsoever can check them when they flow; they flowed according to their own free will (thinking) "To whom should we submit (stop); we by whom Vytra was slain". Now all this (universe) whatsoever there is, had submitted to Indra. So Indra told them (waters) "All this (universe) has surrendered to me, submit ye also to me". They asked "What shall be then (reward) for us".

12. He (Indra) said "The first draught of King Soma shall be yours". They said 'yes'. Therefore they submitted (to him). Those which submitted, Indra drew (Nigrāha) them to his chest. The Yajamāna is Indra indeed. That is why they (waters) are submitted to him. Those that submit, he draws to his chest. Since he draws them to his chest (Nigrāhite) they are called Nigrābhya and this is their first draught of king Soma; in that he pours Nigrābhya waters thereon.

13. He pours it (saying) "Ye are great, the subduers of Vytra"- The waters are indeed propitious. So he says "Ye are great" (he says) "Subduers of Vytra" because, it is by them that Vytra was killed. "Ye augmenters of wealth and wives of the immortal (Soma)" for, the waters are immortal. "Ye goddesses, render this sacrifice fit for gods". There is nothing obscure in this. "Invited, ye drink Soma"—Thus
सोमस्य पिबतेति तदुपहृता: सोमस्य राजः प्रथमभक्षं भक्षयन्येष आसां प्रथमभक्षः
सोमस्य राजः: || १३ ||

अथ प्रहर्तनस्सा ध्यायेदिद्महंममुझे प्रहरामीति यं द्विभयाचो न्या इत्य मानुषं
ब्राह्मणं हुन्ति न न्येव परिचक्षते स्थ किं ये एतं हनाहेवो द्वेषं तथाह हस्त्य न जीवात्तुस्ति
यस्मै तथा करोति तथो अनेनस्य भवत्युती ब्राह्मणो न हिन्निति तुषाय वा प्रहरामि पाप्मे
वेति ध्यायेत्तथौ अनेनस्य भवति || १४ ||

स उद्वृच्छिति मा भेमा संविक्षित हुति मा भेमीमा संविक्षिता अमुष्मा अह प्रहरामि न
tुस्थमतियेवैस्वदाहरेऽधस्तवेति रसं धस्तवेत्येवैतादह धिषणेऽवीद्रव्यमापूर्यं
दधाधिमतःअर्थसंविक्षितमेव एवेतकु लक्षे आहुरिति हैक आहुस्तु किमात्रिसंव्यते इश्वरे
थेनेवायायायायायकु लंततास्त्रे रेमेते तथ्यायायेवैस्वद्रस्तुधर्महर्षोऽधाधिमति
रसं दधाधिमत्येवैश्वदाहृं निराम्युत्तति त्रि: संभवति चतुर्याग्रामपुरैः तदुहु दशाक्षरा
वै विद्वदिया वै यजो विराज्येवैक्यन्त्रमभिसंपादयति || १५ ||

अथ निनिंग्रामपुरैः स यत्राग्रामपुरैः ३ यत्र ह वा एवोंध्रे देवानां हविर्भूवू तदुः
दिशःस्तुदहनाक्षानिधिगृहिंग्रामपुरैः प्रीणे धाम्मा संस्तुश्येवैत ममेश्वि आभिधिगृहिंग्रामपुरैः
प्रीणे धाम्मा सशुर्श्यान्य्यायाग्रामपुरैः तथापि एवमेश्व एवधिविद्वारिगृहिंग्रामपुरैः प्रीणे
धाम्मा सशुर्श्यायिति यत्राग्रामपुरैः तत्स्मात्तिग्रामपुरैः ॥ १६ ॥

स उपैति प्राणपावुरुद्रपरावर्तवतज्ज दिशा आधावमु अभ्यावक्षा। अमून्निन्यरसमीरितामिति
योशा वा अम्बा योशा वै दिशार्रे एवधिविद्वारिगृहिंग्रामपुरैः प्रीणे धाम्मा सशुर्श्यायिति
समरिविद्वामिति प्रजा वा अथोयस्माहिमा: प्रजा अपि दिनुर्मिसान सत्य: स्वभावं विद्वैः
॥ १७ ॥

अथ यत्सोमो नाम यत्र ह वा एवोंध्रे देवानां हविर्भूवू सा याग्यम्य जुल्लमा तनृस्य
तामुनिनिंद्वः तदुः वै देवा अस्पृश्यात कोहुर्युपैैः प्रवृहस्येवतिसह्या न एत्या हविर्येविति

२. सं निग्राम ते
३. सम्भवः का
४. तामणनिवित्वे का
invited they drink the first draught of king Soma. This first draught of King Soma is theirs (waters')

14. While striking (the soma plant) let him think in his mind. "I struck him who hates me or who strikes at the human Brähmana". He only condemn him (the enemy). How can he strike the (Soma) who is indeed god? They say that he (who is struck) will have no life, so (by thinking as said above) the act of striking, ceases to be sinful. If not so, a Brähmana will not hurt thinking 'I shall not incur even a shred of sin by striking (somebody)'. So he should think in that way (that he is striking only a wicked enemy). Then he has no sin.

15. He strikes at him (saying) "Fear not, tremble not" (he says) "Don't get frightened and do not tremble", "I am striking him (whom I hate) and not you". "Take thou strength", whereby he means 'Take sap'. "Take thou strength" whereby he means 'Take sap'. "Both ye bowls that are firm, be steady and take strength". Some say 'It is addressed to those two pressing boards. Is it to be minded (as a big thing), even if these wooden planks are to break? These two, namely the heaven and earth indeed, are the two that tremble for fear of that raised thunderbolt. Hereby he now only assuages those two (heaven and earth). "May they have energy; may they have sap"—this is what he means. Thrice he presses, thrice he gathers together; four times he adds Nigrābha waters. Thus it makes ten. The Virāḍ metre has ten syllables; Virāḍ is the sacrifice. He thus completes the sacrifice which is Virād.

16. He now adds Nigrābha water. Why he adds Nigrābha water is this—Now when he (Soma) first became the havis for the gods, he set his heart on those (four) regions, thinking "Could I but consort with those regions as my mate, my loved resort". By adding the Nigrābha, the gods then made him consort with the regions as his mate, his loved resort. In like manner does this one (Yajamāna) now, adding the Nigrārābha, makes him (Soma) consort with those regions as his mate, his loved resort.

17. He adds (Nigrābha saying) "From east, from west, from north, from south from every side, may the regions resort to thee", "O mother, satisfy (him); may the noble meet together". A mother (Ambā) is a woman and the regions (Dīsah) are women; therefore he makes him (Soma) consort with the regions as his mate, his loved resort. (By saying) "May the good progeny come together". The offspring are the good progeny. Therefore these offspring though. Situated far off (from each other) live in harmony.

18. Now as to why he is called Soma. When he first became the havis for the gods, he kept aside his most pleasing form. The gods noticed it. They said "Take that too with you. Along with that (concealed form) thou shalt be our havis". He drew
तत् पश्चेऽपुष्व 해ति सो वै म एष्टेनिस युद्धविनीत्सो वै म एष्टेनिस तुष्मात्सोमोऽनन्

॥ १८ ॥

अथ युद्धजो नाम ब्रह्म वा एनमेलदादभिवुवन्दन्ति त वै तुजनयति यदेण्य तन्वते च
वै तुज्जायते युजायमानस्तुसामालोऽ नाम युधजो ह वै नामेतदाहजो हुत्याहुः ॥ १९ ॥

स हन्यमान एतां वाचमुवाद लोमधु प्रशश्वसिष्येदेवः शब्दिष मम्यम्। न तृदन्योऽ
मघव्रस्रस्ति महिदात्रेण न्द्रवीमि ते वच हृदि ॥ २० ॥

हन्यमानो हैतास वाचमुवादः मयाऽः भवन्तूभिमेवेतैः जनयतत्सि न तृदन्य इत्त्रमृथ
निग्रहव्याभ्यो ग्रहान्विग्रहहते स युक्तिग्रहव्याभ्यो ग्रहान्विग्रहहतु आपो ह वै चूृः जनयतनेतद्वैर्येण
स्न्यदेते तस्मादेना: स्यान्दानान्न न किंचनः प्रतिमार्यति स्यान्दानानान्न वै चूृः प्रतिःग्रहव्याभ्यो
वसलीवर्वो निग्रहव्या निग्रहव्याभ्यो ग्रहान्विग्रहहते वौहांनोत्मसामालोशा वा उर्व्वीरोऽ
योशाया वा इमा: प्रजा: प्रजायते तदेना योशाया एवुंचो वौहांनोत्मसामालोग्रहहते तत् एना:
प्रजनयति तुस्मात्मिग्रहव्याभ्यो ग्रहान्विग्रहहते ॥ २१ ॥ हृदि चतुर्थ ब्राह्मणम् ॥

॥ नवमोध्यायः समास:॥
॥ इत्यध्वरकाण्डः समास: ॥

६. परंतु पो TE, V 1, My, T, both as alternate readings in C
७. द्राजो C
८. नामेतदाहजो TE
९. मुर्योभूव Ca
it to him even from afar (saying) "That is verily my own (sva me). Since he said "Sva-me esah" it is called Soma.

19. Then as to why the name Yajña—Now when they press him they actually strike him. That makes him to come into being. When they spread him, it is thereby borne. He is borne moving (in the process of spreading) Yan Jayati. Hence Yañja, they say is the same as Yajña.

20. While being beaten, he (Soma) uttered this statement "Verily thou O god, shalt extol the mortal O most mighty. There is none else like you as giver of joy. O Lord, unto thee do I speak this word, O Indra".

21. While being beaten, he becoming a mortal, uttered this statement 'Thou alone will be my generator and none other than thee' to Indra. From Nigrābhya waters, they collect the several Grahas (cups of libations of soma). As to why they collect the grahas from the Nigrābhya waters is this. It was the waters which slew Vētra and by virtue of that prowess, they flow and nothing withholds it from flowing. The Vasatīvaris are collected from the flowing (waters). From the Vasatīvaris, (they collect) Nigrābhya, from the Nigrābhya (they collect) the Grahas which (in turn) have the vitality (brought into them) from the Hotṛ's cup. The Hotṛ the Rk is a woman. From woman all these creatures are born. So they are collected from the woman, the Rk, in whom vitality is brought from the Hotṛ's cup. And therefrom these (Grahas) are produced. So it is from Nigrābhya, the Grahas are collected. (Fourth Brähmaṇa Ends)

(Chapter Nine Ends)

ADHVARA KĀNDĀ ENDS
ग्रहकाण्डम्

प्रथमोऽध्यायः

प्रथमं ब्रह्माणम्

प्राणो ह वा अस्योपशुभृत्वं उपायं शुस्वन उदानो सत्त्यांमोऽथ युद्धस्य-नृत्यांशुहृ वै नाम ग्रहः स प्रजापतिस्तस्यैः प्राणः स युद्धश्: प्राणस्तम्भापशुश्नौम् ॥ १॥

तं वै बहिष्प्रविश्रुहालि पुराणमेवविस्मृतत्वप्राणं दधाति तस्मादयं पुरातं प्राणो निरदेशि तं वै अस्मृभि: पवयति पुत्रोऽसदिति षडिभः पवयति षड्वा ध्रुवव ध्रुविभिर्वैं तत्तपवयति ॥ २॥

तदाहृः दशश्चुभ्रुपाश्रुषु पवयतीति सवे सोमा: पवित्रपूता अथ केनेतानंशुस्त्काति केनास्ये ते पूरा भवन्तीति ॥ ३॥

तानुनरस्यजैति यते सोमा दायथ नाम जागृति तस्मै ते सोम सोमाय स्वाहेत्येति है तान्त्रिकाहिरे युनात्येतनात्येति पूरा भवन्ति तस्मादेवमेतानुनरस्यजैति स वा एव सुसेवेत् ग्रहः सर्वविषयः होष सबनानां रूपं क्रियते ॥ ४॥

देवा उ ह वै यथां तन्वाना असुरक्ष्यानामप्रास्ताभिभुव्यां चक्र्यस्ते सङ्गुर-सुररक्ष्यानामप्रास्ताभिभुव्यां सहन्त ग्रत्सवनं एवेति सवे यथास्थायथमेति तथा यदि नोसुरक्ष्यानामप्रास्ताभिभुव्यां सहसृष्ट्यात् एव नो नृजः स्वाहिति त्रेतात्रस्मृतिस्व ग्रहमेत्र ग्रहे यजुष्ठः सवे यज्ञवे सम्स्थापण्य्यात्रप्रक्षेत्र स्तोत्रे सामग्नः प्रथमेः शस्त्र ऋक्तस्ते संस्कृतस्तेनात् ऊध्वनाचरस्तुद्धेत्वातं तत्वेह क्रियते ॥ ५॥

सोऽश्चैकुलोपभिषुमोक्षश्रुत्कथा गायत्री गायत्री प्रत्सवनं तत्प्रत्सवनस्य रूपं क्रियते ॥ ६॥

१। तानुनरस्यजैति V १, My
२। Same as above
GRAHA KĀNDĀ

Chapter One

BRĀHMĀNA I

1. The Upāṃśu (graha) (the wooden ladle filled with the first-pressed soma-juice) is the prāṇa of the sacrifice; the Upāṃśu-savāna (the pressing stone) is the Vyāna, and the Antaryāma graha (the container of soma known as Antaryāma) is the Udāna. Now why it is called Upāṃśu is because, there is a Graha called aṁśu which is Prajāpati and his prāṇa is this graha; and because it is his prāṇa, it is called Upāṃśu.

2. This (graha) he draws without a strainer, whereby he puts the prāṇa into him as if from the outside and thus, the forward-tending prāṇa of his, flows forth from him. He purifies it with sprigs (small stalks of soma plant already pressed) of Soma, thinking “it shall be pure”. He purifies with six sprigs since the seasons are six—that means he purifies it with the seasons.

3. As to this, they say “When he purifies the Upāṃśu graha with the aṁśus (sprigs), as all other Soma draughts are (already) purified by means of the strainer (pavitra), then whereby these aṁśus are purified and how do they (by this process) become purified (further)?

4. He puts those (sprigs) again (on the unpressed soma plant, saying) “That inviolable and awakened name of yours, O Soma, to that Soma-swāhā”. Thus by uttering svāhā, he purifies these (sprigs). Thereby they get purified. That is why they are again put on (the unpressed soma plants). This applies to all grahas because this graha means everything, for it is the process of all pressings.

5. Now, once the gods, while performing sacrifice, became scared of an attack by Asura Rakṣasās. They said, “Let us, in the morning worship itself, establish the entire sacrifice, if the Asura-Rakṣasās should thereafter attack us, our sacrifice (by that time) would have been established”. (Accordingly) in this first graha itself, they established the complete sacrifice by means of the chants; and at the first praise (stotra) by means of the Saman; at the first invocation (śāstra) by means of the Ṛk with that sacrifice thus completely established, they subsequently adopted that (procedure). Here, this sacrifice also (gets established) in the same way.

6. He presses (the soma) eight times; for, Gāyatrī has eight syllables. The morning Savāna belongs to Gāyatrī. Thus this is made to be the morning worship.
स गृहाति वाचस्यपि वंशवर्गाः प्राणो अशुभां गृहातिपूर्ति इति प्राणो वै वाचस्यति:
प्राणो वा एष प्रमबादाह वाचस्यपि वंशवर्गाः प्राणो अशुभायमिति सोमशुभां वहे गृहातिपूर्ति इति वाणी वै गृहति पाणिभ्रम्यहें पञ्चवयति।।

अथ द्वादशकृतोज्जितुषुषु ये कादशक्रपि माध्यमनिन्न सवन तन्माध्यपिनिनि सवन क्रियते।।

स गृहाति देवो देवेऽव्यः पवस्व येषां भागोस्वीति देवो दुःख एतहेऽव्यः पञ्चवेषां येषां भागोस्वीति तेषां भागः।।

अथ द्वादशकृतोज्जितुषुषु ये कादशक्रार्जुषा जगतिः जागततुल्यसवन तुल्यसवनस्य रूपं क्रियते।।

स गृहाति मृत्युमती न इष्टकृती रसमेवारस्मिन्सदादोति स्वदेहसंवेविनं तत्त्वस्यदेश हतो न पूवति यं वै कः श्राहन्यं श्रुतिः सर्वं एव सः पूवतस्य यदेनं जुहोति तदेनं संस्थापयति।।

तदाहरयाक्ष्य तुल्य इति ब्रह्मचर्यसंकामस्याभिषुषुणयादित्यशक्रार्जुषा वै गायत्री ब्रह्म वै

गायत्री ब्रह्मचर्यस्य हैव भवतिः यस्याभिषुषुणयः कृत्वोज्जितुषुषूनवीति।।

तदेव चतुर्विंशतिः कृत्वोज्जितुषुं भवति चतुर्विंशति अर्थांसा: संवतस्य संबोधार्यं वहः भवार्यं सङ्केष्ठीयति तद्यथा संस्थापयति तद्यथा शस्थापयते पञ्च पञ्चकृतः पशुक्कङ्कामस्याभिषुषुणयादित्याः पङ्कः वै पश्चाः पशुमाहेऽव्यः भवति युस्त्य वै पञ्च पञ्चकृतः कृत्वोज्जितुषुणवीति पङ्कः वै यजस्तन्धैः यजस्तन्धैः संस्थापयति तद्यथा शस्थापयते सैणा मीमांसा सैवेतं तेव्र क्रियते।।

तं परिमाणेऽन्नद्यवश्ये तत्तति तं न सादवयति प्राणो द्विबेश तस्माद्ययमस्य: प्राणः

सतप्रति यदि त्वभिमिच्छेत्वा दद्येऽदनिदित्वमुप्य द्विबेश: सादवयमीति तथाह तस्य न

3. किर्मान्य TE, V 2, P1
4. न्द्रव्यश्वोत्तदिति Ca
7. He draws (the *soma* juice got out of the first pressing) (saying) “Grow thou pure, for Vācaspati, purified by the hands with the sprigs of the bull”. Vācaspati is the *prāna* and the *Upāṁsu graha* is (also) *prāna*. Hence he says “Grow thou pure for Vācaspati purified by the hands with the sprigs of the bull”. For, he purifies it with the sprigs of Soma. ‘Purified by the hands (*Gabhastipūta*)’ he says; for, the hands are the *Gabhasti*. It is by the hands he is purified.

8. He then presses (*soma* plant) eleven times; for, the Triṣṭubh metre has eleven syllables. The noon-worship (*Mādhyandina Savana*) belongs to Triṣṭubh. Thus the mid-day Savana is made.

9. He draws (the *soma* juice for the mid-day Savana) (saying) “Grow thou pure, a god for the gods whose portion thou art”— for, he (Soma) is indeed a god. “You become pure for those gods for whom you are a portion”— (This is what he means).

10. He then presses (the *soma* plant) twelve times, for the Jagati metre has twelve syllables and the evening worship (*Sāyam Savana*) belongs to Jagati. Thus (by the third time pressing) the *Sāyam Savana* is made.

11. He draws the Soma (saying) “Make thou, our draughts sweet”; whereby he imbues *rasa* (sap) into him (Soma) thus renders him relishable. Hence when beaten (slain) he does not get putrified. If any body else were to be beaten (slain) he becomes putrified. And when he offers (that *graha*) he thereby establishes him (sacrifice).

12. They say ‘thou who desire to have spiritual lustre (*Brahma varcasa*) should press eight times at each occasion; for the Gāyatrī consists of eight syllables and Gāyatrī is indeed, Brahman and he thereby gets endowed with brahminical lustre.

13. This amounts to pressing twenty-four times (eight times thrice). Now there are twenty-four half-months in a year and the year is sacrifice, the Prajāpati. Thereby the sacrifice gets established. “By one who desires for cattle (*Paśu kāma*), it should be pressed five times at each (of the three) occasions”— so they say. The cattle has five parts. So he does become possessed of cattle, by pressing five times on each occasion. The sacrifice (also) has five limbs. That surely establishes the sacrifice. The sacrifice attains the status of being well-established. This, however, is a speculation. The other (method) is what is practised.

14. He wipes (the vessel) all around to see that nothing (of the *soma* juice) trickles down. He does not deposit it, for this is his *prāna*. Thereby this *prāna* flows continuously. Should he however, exorcize (cause harm to some enemy), he may hold on to the vessel and offer (the trickled *soma* which has been wiped) (saying) “I put thee down; the *prāna* of so and so (enemy)”. Thus the person against whom he is (exorcising) will have no life (will die). Since he does not put back that trickled *soma* into the vessel (but uses it for *Ābhiśāra*), the Vājamāna and the Adhvaryu continue to live. Then he covers the vessel itself (saying) “I am blocking the life of
जीवात्मस्य यस्मै तथा करोत्यथ यूतादायत्वा नान्दर्थिति तेनो अध्ययिन्य ज्ञज्ञानात्मको आपिद्यादित्यमहमप्राणमपिद्यामति तथा ह न मोहित्य यथा सादृश्यति तथे तस्य न जीवनमस्मित्य यस्मै तथा करोत्यथे। ॥ १४॥

अथांतरेवासीं: स्वाहाकरोति स यद्न्तपासीं: स्वाहाकरोत्येवृभस्वात्र वै देव विभवावकुर्म इमं ग्रहमन्त्राय नाग्राय र्कशांसि न हन्युरिति तस्मेतःतन्त्रेरासीं: स्वाहाकरोणाजुहुसुतःडुहोमेव सत्यमहावजहुसुताः वा एनेन्द्रै एन्दुन्तरेवासीं: स्वाहाकरोण जुहोति तथ्युतेव सन्तम्बी जुहोति तस्मादन्तरेवासीं: स्वाहाकरोति। ॥ १५॥

उर्वनरिक्ष्माभेमाति प्रैत्यन्तरिक्ष्या वा अनु रक्षारति यथाय पुरूषस्मूल उभयति: परिभेज्जो ब्रह्मैवैत्थभयमनादभेमातिक्ष्माय कुर्ति उपनिक्षम्य होमसित स्वाभवोब्रह्मातिक्ष्माय श्रद्धाः क्षिण्मस्य ह एतस्य गुह्यसत्व देवा होमं प्रेप्पणि तस्मै ह तं वर्षसम्भविकाय यं वर्ष वृष्णीति क्षिप्रायो जुहवधिति। ॥१६॥

स जुहोति स्वाभृतोस्वि विशेषय मुद्रयेध्भ्यो विद्येभ्यो: पार्थिवेश्य इति प्राणो वा एष ग्रहो सयुम वै प्राणो योऽयं पवेत्य सवं वा एष कृतः: स्वयं गजातो न होतस्यायाः: कलसि न जनयित्वा तस्मादाह स्वाभृतोस्वि विशेषय मुद्रयेध्भ्यो विद्येभ्यो: पार्थिवेश्य इति सुर्विभ्यो हृष्ण आभ्ये: प्रजाभ्ये जातो मनस्तवादिति प्रजापतिवें मुनि: प्रजापतिवत्वानुमातिमेधितेतदाह स्वाहा त्वथ वशवं: पुरुषिष्यत्वरस् स्वाहाकारें श्यति परं देवताम्। ॥ १७॥

एतसिन्धा एतन्तूप्पलेशोपेमा एष तपति सर्वमु वा एष ग्रहस्तत्वस्वरस्वेदवे-तद्वसुदेशुपरमर्थकति येषुपोद्दृष्टस्वरस्वेदवे: यज्ञावरस्य देवतात् कुर्यात्कर्ष स्वाहाकारप्रष्टेष्युद्दृष्टस्वेदवे । कुर्यात्तस्वादवरस्य स्वाहाकारे॥ करोति परं देवताम्। ॥ १८॥

अपौध्यमापितं पराः होवास्मस्ततप्राणं दशायथोत्ताने पाणिना परिविष्मुपप्पुष्ठति पराः होवास्मस्ततप्राणं दशायथोत्ताने पाणिना परिविष्मुपप्पुष्ठति। ॥ १९॥

5. नान्दर्थिति V 1, My
6. See notes
the enemy". So by not wiping it (trickled soma) into the vessel, he is not deluded. Because (due to that) the life of the enemy whom he wants to harm is endangered.

15. While sitting inside (the Haviradhāna) he utters 'Śvāhā'. He utters Śvāhā while seated inside because, the gods were afraid lest the Asura-Rakṣasās should destroy this graha before it is offered. Thus by uttering 'Śvāhā' (even) while sitting inside (the Haviradhāna), they (in effect) have offered it and what is (symbolically offered) they afterwards offer in the fire (formally). That is why he offers him (soma) with the uttering of Śvāhā even while sitting inside. That which is (already) offered is offered into the fire (later). That is why he utters Śvāhā, sitting inside.

16. "I walk along the wide aerial region", (so saying) he walks. For, it is along the aerial region that the Rakṣasās move, just like this man, rootless and unguarded on both sides. With that Brāhmaṇa (Vedic mantra), he renders the aerial region free from danger and fearless. Having come out (of the Haviradhāna) and while offering (the soma), he may ask for a boon. "Let such and such boon accrue to me. I am offering (this oblation)". For, the gods, forsooth are eager (in a hurry) to obtain the offering of that graha. So they grant him that boon which he asks for, thinking "Let him quickly make the offering".

17. He offers (saying) "Self-made thou art for all powers, both divine and earthly". This graha is the prāṇa (of the sacrifice) which blows yonder. He is made by himself; he is self-born and there is no other maker or creator for him. So he says "You are self-made". "For all powers, both divine and earthly"—for it is born for all these creatures. "May the mind obtain thee"—Prajāpati is indeed, the mind. So he says "May Prajāpati obtain thee". 'Śvāhā-thee O well-born for Sūrya”—thus he utters the second Śvāhā, (intended) for another deity.

18. For, in that orb which burns yonder, he has just offered this libation and the latter (Sun) is the All. Hence he makes that (Sun) the highest of the all. If he utters a second Svāhākāra for a lesser deity, that deity is raised above him (Sun). Therefore he utters another Svāhākāra and makes that deity supreme.

19. Then he wipes the (vessel) graha upwards, thereby he puts into him that Prāṇa which is outside. Then with the palm of his hand turned upwards, he rubs (the wiped off soma) on the enclosing stick (in the middle). Thereby he imbues that outward tending prāṇa into it (saying) "Thee to the gods who sip motes of light".
त  वा  एतं  मन्त्रेण  जुहोति  न  वा  एतस्यानुवाक्यमन्वित  न  याज्ञा  तेनेषो-
नवाक्यवांख्य  याज्ञवांख्य  यदेन  मन्त्रेण  जुहोत्यथ  यद्यभिचरोवदस्यात्मनि  वा  वासिस
वांख्यवांख्यिनि:  स्वां  जुहोदेवांख्यो  सुस्मी  त्वेऽ ते।  तत्स्तत्युपरिमुतामजुले  हरोसै
फल्लित  यथा  वै  हन्यमानानामप्रियां  रुच्येतेवं  वा  एव  एतमुच्यते  यो  अभिधृष्टायमानां
स्कन्दिति  तथा  ह  तेषां  नापधावंश्यन  मुच्यते  येभ्यस्तथा  करोहेपोज्ञते  मेनि: ।२१।
अथोत्तर्णे  साददयति  प्राणाय  त्वेति  प्राणो  हस्येष्य  तथू  आहुदेंक्षिणार्जु  एव  साददयति
दक्षिणां  हस्सौ  हिरण्मनवालाभते  योक्तां  तपतीति  तुद्यतरार्धे  एव  साददयति
हस्येष्यात्मात्मात्मात्मानितस्वस्याश्शु मनमादाय  तत्र  दशार्थिनि  पवित्रनोपमप्रशीति  यथा
प्रणित्तं  एवंशहि  तत्प्रादेवं  दशार्थिनोपमप्रशीतवत्रत्रित्वा  वा  पाणिनेव  प्रवधास्यानुनिपतति
व्यायं  त्वेति  व्यायां  हस्येषः।।२२।।  इति  प्रथमं  ब्राह्मणम्।।

द्वितीयं  ब्राह्मणम्

प्राणो  ह  वा  अस्योपांशुर्यानि  उपांशुर्यानि  उदानोपांशुर्यानि  यदन्त्यायमं  नाम
यो  वाह  प्राणः।  स  उदानः  स  उ  एव  व्यायस्त  वा  अस्मिन्दः।  परस्य  दधार्ति  युद्धपश्चु  गृहाति
तामवासितमेततैत्तिर्यं  दधाति  यदन्त्यायमं  गृहाति  तस्मादमात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
त: स  यद्यमन्त्यक्तमात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात
यत:  स  यद्यमन्त्यात्मात्मात्मात्मात्मात्मात्मात्मात्मात्मात

७. तं क Ca

१. धृणेन TE, धृणेन C, V 1
20. In that orb, where he made the offering and where this (Sun) burns; those rays are the gods who sip motes of light. It is these he thereby gratifies. Thus they get pleased with him.

21. He offers it with a Yajus formula; for he does not recite an invocatory mantra (Anuvākya) nor an offering prayer (Yājya). By that (Yajus) formula, he (the graha) becomes one endowed with an Anuvākya and a Yājya (the one Yajus itself makes good the absence of Anuvākya and Yājya). If he wishes to exorcise (harm an enemy), let him offer some sprigs (of soma) which may adhere to his body or to his garment, (saying) “O divine plant, let that be true wherefore I, pray thee; let so and so (my enemy) be struck down by destruction falling from above and get crushed”. Just as a person escapes (from a crowd) on hearing that there some people are getting killed, this sprig (the thrashed bit of Soma plant) escapes from among those that are being thrashed. That is why, (by using that stray sprig in exorcising), the enemy even by running away does not escape (from death). This is the magical effect here.

22. Now he deposits it (that graha) on the northern side (of the Khara) (saying) “Thee for the prāṇa”. For, this graha indeed is his (sacrifices) prāṇa. Alternatively they say that it should be placed on the southern side, on the place that yonder one (Sun) who burns is following that southern direction. (No); let him place it only on the northern side because there is no other offering superior to this. Then after taking the upāṃśu savana (the pressing stone) he touches it neither with the fringe nor with the straining cloth. (If he does so) it would amount to rinsing it in water if he touches it with the fringe or with the straining cloth. Only with his hand, he rubs (the drops of soma) off that (pressing stone) and then lays it down near (the upāṃśu cup) (saying) “Thee for the vyāna”; for, this (stone) is indeed the vyāna of the sacrifice. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. The Upāṃśu (graha) forsooth, is his prāṇa, the upāṃśu savana (pressing stone) is his vyāna; and the Antaryāma (graha) is his udāna. Now, why it is called Antaryāma is because that which is the prāṇa is also the udāna and the vyāna. Now, in drawing the Upāṃśu graha, he puts into him that prāṇa which tends away from him and in drawing the antaryāma he puts into him that udāna which tends towards him, when he gets confined within his self. So this udāna is confined within the inner self. Because this udāna is confined in its inner-self or because of it these creatures are (yataḥ) prevented (from getting lost) it is called Antaryāma.
तं वा अन्त: पवित्राद्वृहाति प्रत्यहमेवास्मिस्ततुऽद्वां दधाति तुदेवायुपशुर्तः पवित्राद्वृहीतो भवति समानं हि ताधुपांश्वक्तयांनौ तथो सोऽन्योषु गृहेष्वानाक्षिध्रवति ॥२॥

अथ यद्राजान पवित्रेण पवयति सोमो ह वै राजा बुहस्तिःस्वं पुरोहितं जिज्ञेसः तस्मा उ ह पुनर्दौ तां प्रायवे चक्रे तस्मान्युन्दुः स्थनेन: पर्यावृत्तिः शिशिष्ये यदीश्रूभ्रं ब्रह्माभिप्रद्धर्म ज्ञानाय स यदेव तदनोऽकरोतदेवायुपशुर्तन्त्रेण पवयति स पूत एवेभु मेध्यो देवानाश्वविभवति तस्मादाव पवित्रेण सोऽम पवयति ॥३॥

अथ युधिष्ठिरमेन गृहानागहनीतियं वा अदितिस्तस्या अद्रे हवः प्राययोगीं भवत्सावादित्यधिशुस्तैतुतुरेव सुताया ६ भवति सो सुतायो देवेशुरपि लङ्कोपिष्टिश्शिर प युधिष्ठिरवित्तवति ॥४॥

तेऽहोऽचुर्विभक्तो वा अयं यज्ञो देवानामातित्यैव गृहां गृहानागहां देवताभ्यो हूण्तार्थिति तयथेति होवाच तत्दिन्य वा उदयाम इव्हहीदमाभ्याः प्रजाभ्योगाद्यामुख्येच्छत्त्वनया हीदसर्वमुख्यत्तमनया तुहार गृहान्ते स उ अस्य: प्रसुतेवपिं भाग: ॥५॥

अथ यज्ञोनो साधुन्त हर्षं वा अस्य सर्वस्य योनिप्रस्य हीदसर्व प्रजायते रेत उ वा एयहूद्वृसोमः राजानमृत्तिजो विष्णु युदु वा अयोऽनो रेतो सर्वेऽकावं तात्विनिधये तदनमस्या योऽनो दधाति तस्मादानोऽसाधुर्म ॥६॥

स वा उदितेन्यत्तमेतोऽयोऽज्ज्वलीवुद्धुनिदेशन्यतं प्राणोदनोऽवस्त्याः हि स यज्ञोदितेन्यतं ज्वलीवुद्धुनिदेशन्यतं प्राणोदनोऽवस्त्याः हि समाहेव

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2. जिज्ञेसः TE, My, H
3. कृत्वा Ca, V 1
4. युद्ध C, V 1, see notes
5. हवास्तिः Te
6. सुतायः TE
2. He draws it from inside the strainer; whereby he puts that udāna into him as one tending towards him. So much so, the Upāṃṣu libation of his, happens to be drawn from inside the strainer cloth (i.e. from the pure Soma). The Upāṃṣu and the Antaryāma are the same, since they are the prāṇa and udāna. And, thereby, moreover, that (vital air) of his comes unbroken in respect of the other grahas.

3. Now, as to why he purifies the king (Soma) by means of a strainer (pavītra)—when Soma, the king insulted his priest, Brhaspati (by abducting the later’s wife) and later restored her to him, he (Brhaspati) got appeased. Even though he restored (her) to him, the sin of having thought of insulting a Brāhmaṇa remained in him (Soma, the Moon). That sin which he committed by intending to insult (that Brāhmaṇa), that sin is now expiated by the pavītra. So purified, he (Soma) becomes fit for sacrifice and food for the gods. Therefore they purify Soma with pavītra.

4. Now as to why they draw the grahas with the upayāma (earthen pot to keep Soma). This earth (forming the upayāma) is Adīti. The earu (rice-pap) containing the Prāyanīya Havis (an obliteration of that name) belongs to Adīti. So both these are earth. This havis is prepared before the Sutyā day (soon after the dīkṣā). This Adīti desired for a food other than the earu (i.e. soma) even on the Sutyā day along with the gods (and said) “Let me also have a share in the pressed soma”.

5. They (gods) said “This sacrifice has already been apportioned among the deities. By means of thee let the grahas be carried and offered to the deities (by using you as the carrier)”. She (earth) said “Yes”. This is the upayāma (earthen vessel). By these (earthen vessels) food and drink are served to the creatures. By this (earth, shaped as pot) all these are brought. By means of this, the grahas are taken. That itself is her share in the pressed soma.

6. Then, as to why he deposits them in the womb is that this earth is the womb of everything. It is from her that these creatures are born. This Soma which has come into being, is the semen which the priests carry about. If the seed is caste in a place other than the womb, it becomes dead. So it is cast in the womb. It is deposited in the womb (of the upayāma).

7. One of these two grahas, he offers when the Sun has risen and the other before sun-rise. These two grahas are his prāṇa and udāna. His offering one after sun-rise and the other before sun-rise is to keep the prāṇa and udāna distinct from each other. That is why though the prāṇa and udāna are the same, they are differently called as prāṇa and udāna. Those two grahas are the day and night. His offering one after sun-rise and the other before sun-rise, is to keep the day and the night distinct from each other. If both were offered after the sun-rise, there would
प्राण इति चिन्द्र इति चाहोरते उ वा एति ग्रहो स युद्धते न यतः ज्ञोत्त्युदिते न्यतरमहोरात्रभियोकृते युद्धभावेवोदिते ज्ञुहयादहरे स्यात् रात्रिष्यद्वभावुदिते रात्रिष्य स्याहस्वास्तमुदिते न्यतरः ज्ञोत्त्युदिते न्यतरः।

स वा अहं सत्त्युपाशुमुदिते ज्ञोति तद्वहो रूपः रात्रि दशाति तस्मादि दश रात्रि तमसि सति निर्भयत्व इव किष्ठिदिव रात्रिस्तन्तमन्तराः मममुदिते ज्ञोति तद्वा रूपः महान दशाति तस्मादसा उद्वेषेम्: प्रजा न प्रदहति तेनेमा: प्रजा अपुष्मात्तातः।

अथ वा अतो गृहात्योपयोगाः महातो ज्ञत्वत्वमत्वच मधवन्याहिः सोमविषयुक्तव्यास्य बन्धुभूषवमितीन्द्रो वै मधवानिष्ठो यज्ञस्य देवता तस्मादाह मधवाथित पाहि सोमविषयु गोपाय सोमित्येवेतदाहो रूपः इति पशुवो वै रायो गोपाय पशुनितेवेतदाह वेषे यज्ञेति प्रजा वा इष्ट: प्रजा एवेत्वर्थायुको: करोति तत इष्ट: प्रजा अर्थन्यो यज्ञवानां आसहयोंनतस्ते याज्ञवल्लिको द्यायमयते रत्नवेदिकरिकम्। सजुर्देवेंविभवरे: परशुविदो तदस्य वैश्वदेवे वैश्वदेवो ज्ञायमुदानो यदेनेमा: प्रजा: प्राणिष्ठ कोदरनक च तेन वैश्वदेवो नतत्यस्मि मधवन्याद्वेदिन्द्रो वै मधुवानिष्ठो यज्ञस्य देवता तस्मादाह मधवन्याद्वेदिन्द्रो स यज्ञावस्थितियं गृहात्योपयोगात्मनि दण्डायितेवेतदाह।

तं परिमाित्य नेत्रवयाब्यालोचित्तीतं तं साध्यत्युदानो ह्रस्येष्य तस्मादस्मुदानोऽस्मि: सङ्करिति यदि तूर्पशुः साध्यसत्यदेवेतेदेयं यदि तं साध्यस्य साध्यावदे तमपिदयाद्येवं दशाज्ञाता तं तुयं दिवस्येवं कुर्यांच तेनेव मन्त्रे ज्ञुहयाद्येवोपशुः ज्ञोति समानेष्ठि तद्युद्यास्तत्यामि।
be only day and no night. If both were offered before the sun-rise, there would be only night and no day. Therefore he offers one after sun-rise and the other before sun-rise.

8. The Upāṃśu being the day, he offers it before sun-rise. Thus he gives the day's characteristic to the night. That is why even when there is darkness in the night, one is able to distinguish as it were, certain things. The Antaryāma being the night, he offers it after sun-rise. Thus he gives the night's characteristic to the day. That is why this Sun even when rising does not burn up these creatures. Thereby these creatures are saved from him.

9. He draws (the Antaryāma graha) therefrom (saying) “Thou art taken with a support. Restrain thou; O mighty (Indra), Guard Soma”. The significance of the Upayāma has been told. “O mighty”—mighty indeed is Indra and Indra is the lord of the sacrifice. So he addresses ‘O Mighty’. ‘Guard the Soma’ (he says). By this he only says, “Protect the Soma”. (He says) “Preserve the riches”. The cattle are the riches. ‘Preserve the cattle’, he thereby means to say. (He says) “Gain thee food in the sacrifice”. Food means creatures. He thereby makes these creatures interested to sacrifice and these creatures go on invoking and sacrificing. “Inside you I lay the sky and the earth, into thee I lay the wide air; allied with the gods the lower and the higher”. Thereby he makes this (graha) one belonging to all the gods, because by means of this, these creatures move about in the air breathing out and breathing in. Therefore it belongs to all the gods. “Delight thyself in the Antaryāma, O’Mighty One”-The mighty one is Indra and Indra is the leader of the sacrifice; wherefore he says ‘O mighty one’. In this chant (by which he draws the Antaryāma graha) he repeatedly uses the word ‘inside—inside’ (antar) and it amounts to saying ‘I place you within me’ (i.e. he identifies the graha with his own self).

10. He wipes (the vessel) all round, lest (any soma juice) should spill down. He does not deposit it, for this is udāna; hence this udāna passes continuously. If he deposits the upāṃśu cup, let him also deposit this antaryāma cup and if he does not deposit that, this too he should not deposit. If he covers that (upāṃśu cup) (with his palm), let him cover this as well. Whatever he does (in respect) of that (upāṃśu cup) the same is to be done in the case of this (antaryāma cup). This has to be offered with the same mantra with which the Upāṃśu is offered. Both Upāṃśu and Antaryāma are the same.
तदु ह चारकाध्यायोऽध्येन ततो मन्नेन युह्तिः येनों चोपास्यूं जुह्तिः नानावेयीः प्राणोदनानां कुम्म हुति वदनस्तुदु तथा न कृयानस्थत्वतिः ह ते यज्ञसन्त्य प्राणोदनानां येष्मेव ततो मन्नेन युह्तत्पीद्वा एम् तृणीमेव जुह्यायद्वेयोऽपारस्युं मन्नेन युह्ति तदेवापेष मन्नेन हुती भविः तदु किं तृणीं जुह्यायद्वेयोऽपारस्युं जुह्तिः।१११॥

स जुह्तिः स्वाकृतोरस्मि विशेष्य इत्रियेऽथ दिव्येऽथः पारिवेध्यः मनस्वाचे स्वाहा त्वा स्वभवः सुरयेयेंको यजुर्ये गुणः परागुणान्नुष्टुपारस्युं हरता पुरावश्वहस्मस्ततः दधाति प्रत्यग्रामवप्रमृगे प्रत्यज्ञे हस्तिमांप्रदानं दधायुस्तेन पाणिनात्मक परिधिमुदास्युतिः पराशः हस्मस्ततः दधाति नीचात्र प्रत्यज्ञे हस्तिमांप्रदानं दधाति देवेश्यस्तवा मोहिचिपः हुति तस्योऽस्ति बुः।११२॥

तु दक्षिणार्यं सादयत्युदानाय लेष्युद्वनाह हस्येष तान्त्रकः स्मृतिसादयेत्रप्राणोदनाहेवाश्चेत्तुस्न्दधाति।११३॥

तत्व एते सः: श्रेष्ठ आ तृतीयसवनात्मम्मिदः प्रजा: स्वपन्न्यूथ यदेनास्तृतीयस्वने प्रङ्ख्याते तस्मादिमा: प्रजा: पुनः प्रभुत्वने ता इमाश्रमङ्गरा यजुर्य होवेंद्विधामुन सर्व वजो ह वा एतचूतौ यजो विन्दियते तस्य पक्षावेलापारस्वन्त्यामावात्सोपां शुस्वन:।११४॥

तत्व एते सः: श्रेष्ठेनेनात आ तृतीयसवनात्यते यजु शुस्वति वा तत्वतांते तस्मादायामनायुधानानिपक्षालोपन्न्यूथ यदेनास्तृतीयस्वने प्रङ्ख्याते तस्मादायुधानानिपक्षालोपन्न्यूथ वा उपाश्वु: प्राणो हर्शापशु: प्राणो हविममाशिः प्राणा नु२९ याविजिन्यते समावेश्वर्या उदाहनोऽत्तर्याम उदाहनो हस्यमुः हादन्युःविजिन्यतेः अत्तिके वेदाध्यायोऽपारस्युं व्यानो व्याकृतिः व्यान उपास्तुस्वन:।११५॥ इति द्वितियम् ब्राह्मणम्॥

११. मान्यमाथापञ्जिहोते TE, My, Ne , see notes
11. Now the priests of the Caraka school, offer this with a different mantra, saying 'let us make the prāṇa and udāna possess different vigours'. But, let him not do so. Because they would upset the prāṇa and the udāna of the Yajamāna, if they offer them with different mantras. He may as well offer it (Antaryāma), silently (without any mantra). As he offers Upāṃśu with a mantra, this (even if offered silently) is as good as offered with the same mantra. Or why should he offer silently? Let him offer with the same mantra with which the Upāṃśu graha is offered.

12. He offers (saying) "Self-made, thou art; for all prowess divine and earthly; may the mind obtain thee; Svāhā; thee, O well-born for Sūrya". The significance of this has been told. He wipes the cup clean downwards. After offering upāṃśu did he not wipe it upwards and thereby put the prāṇa into him as one tending away from him? Here (in the case of Antaryāma), he wipes it downwards and thereby puts the udāna into him as one tending towards him. He then rubs (the wiped off soma) upon the enclosing stick (in the middle) with his palm upturned. There (in upāṃśu) he puts the prāṇa which was tending away from him by rubbing towards the east. But here he does so towards the west because he puts udāna as one tending towards him. (He rubs) (saying) "Thee for the gods sipping motes of light". The significance of this has been told.

13. He then places (the Antaryāma cup) in the southern half (of the altar) (saying) "Thee for the udāna". For, this is indeed his udāna. He should place them (the upāṃśu and antaryāma cups) so as to touch one another, whereby he unites the prāṇa and the udāna.

14. They repose undisturbed till the third worship (tṛṣṭya savana). That is why these creatures sleep. Since these two grahas are (again) used in the third savana, these creatures wake up, both mobile and immobile. They follow this manner of the sacrifice. This sacrifice is being conceived as all the birds. Its two wings are Upāṃśu and Antaryāma grahas. The upāṃśu savana (the pressing stone) is the body (of the bird).

15. They (the two grahas) repose undisturbed until the third savana. The sacrifice spreads out. That which spreads out, does move. That is why the birds fly with their spread-out wings, unfolded. Because they (the two grahas) are (again) used in the third savana, these birds fly (back) drawing in their wings folded. This is the (nature of) the upāṃśu. Upāṃśu is indeed prāṇa. One breaths out the prāṇas on this (earth). This Antaryāma, is, indeed, yonder sky; for, this udāna of Antaryāma, is up-breathing and the udāna, one breaths, upwards to the sky. The Upāṃśu savana is vyāna and one who breaths through (in and out) breaths through the aerial region. (Second Brāhmaṇa Ends)
तुलिंग्रं ब्राह्मणम्

चाप वा अस्यम्वरः प्रातः ॥ यद्धात्मिकामिन्द्रां ह वै यत्र वृद्धयुष्मोऽर्जुनास्त्रां स ह परा: परावतोऽजगम तदु हापि देवा। सह निलायं चक्रिरे ॥

त उ होचुदेवा: शस्वदृढः हतो वृद्ध इत्येदुः न्यापूर्णां हो षोषां पुरहे त्वमिदेवि यद्यवस्तं हो वा जीविता वा स युद्ध जीविता त्भमाशिष्टः समानं पुनः पर्वाहरिष्यस्यात् ॥

स होचाचं किं मुम ततो भविष्यति ते होचुः: प्रथमवागपीक एवः ते सोमनर र्वज इति तथैति स ह जगमेऽति चुत्त्रस्य त स ह पुनःराजगाम ॥

स होचाचं हतो वृद्ध हृति यद्वते कुर्हयते वकुर्हते ते देवा अभ्यस्पृय्यतत् यथा विति नेत्र्यावानां एवं ते व्यूस्तिः वात्रस्वप्रमेयोऽसृपूर्णां स एकदेवः भवाद्वावर्गाः हो त स द्विदेवः भववयं बहवोगृहत स भुदेवः स्ववत्स यस्यनमेति: पात्रावर्गृहत तस्मातुहा इत्याखार्यात् ॥

स यो वाब वृत्त: स सोमः स हैन्यन्वितिर्विभवी स नालमाहुतय आप न भक्षयते देवा कुवर्मभ सृष्टं पुनयुं इतर्व विमाहि स्ववद्यु न इमच्छेदि ॥

स होचाचं किं मुम ततो भविष्यति ते होचुस्वरूपावत्रयाप्रयायानां हृति तथैति होचाचं ते वै मे यूक्षम्यकुपवलयाति तस्य ह देवा अर्थं का भावाभावज्यस्याश्वस्तपश्चर्यादुः । स एष कुणप: पशुस्कु तस्मादेतस्मातः स्तम्भान्वापीगृहीत सोमस्य होष राजो न्याय्यस्त भाष्य अस्तयः इव मन्येतैवैति गन्धर्य बिण्यासच्छिद्रवः सोमः पाप्ना भासमयैव स यथा श्रेयोऽस्मायन्तर ॥
1. That which is the Aindra-vāyaya graha (the cup of that name where soma is collected for the twin deities Indra and Vāyu) forsooth, is his speech; and as such, it belongs to his self. Now Indra when he hurled the thunderbolt at Vṛtra, thinking himself to be weaker and fearing lest he had not finished him (Vṛtra), hid himself (to escape from a counter-attack). He distanced himself from his enemies. The gods too hid themselves along with him.

2. They, the gods said "We are not sure whether Vṛtra has been slain, whence we are hiding. They told that god who blows (Vāyu) “You find out this, whether Vṛtra is killed or is alive. If he is alive, you being the swiftest will present yourself quickly (here to inform us).

3. He (Vāyu) asked “What shall be my reward then?” They said, “The first vasathāra of king Soma shall be thine”. “Yes” he said and proceeded. Vṛtra was slain. Vāyu returned.

4. He (Vāyu) said “Vṛtra has been slain. Whatever one does if (his enemy is ) slain, you do that”. The gods rushed (to the place where Vṛtra lay slain). Just like those who would grab at the property (of the dead), they took possession of him (Vṛtra, the Soma) in the vessels. That part of his which one (god, single-handed), seized, that became Ekadaivatya (graha belonging to one deity); and what two of them (together seized), that became Dvidāivatya (belonging to two deities) and what many (gods together seized) became Bahudaivatya (meant for many deities). Since they collected him separately by these vessels (Vya-graha) they are called grahas.

5. The Vṛtra is none else than Soma. He emitted stinking odour into them. He was not fit to be offered as oblation, nor for eating (drinking). They told this god who is blowing “Blow thou through him and make him palatable to us”.

6. He asked “What shall be my reward then”. (They said) ‘They shall name those cups after you’. He said, “Be it so; but all of you blow along with me”. The gods blew off half (of that stink) and deposited it in the cattle. This is the foul smell in the cattle. Hence one should not close (his nostrils) from that smell (of the cattle). That is indeed, the smell of king Soma. Even though one may feel pierced (unbearable) by it, let him breath windward. Soma is auspicious. To feel repug-
पापीयान्त्र्यवरोहत्येवरः हैतं गन्धस्यामः प्रत्यवरोहितः तस्मांदेवं चिदुष्टत्समाध्यांत्रिकः 
ग्रहीतिवयम् ॥ १६॥

अथेवः सोमपीढ़मं देवो व्यावत्तैर्मेध्योस्वरदयत्तोलमाहतये भवदलं भक्षयति तस्मादेवतः 
पाप्राणि नानादेवत्यानि सत्ति वायुमोनित्याख्यायणः स वा अस्येषः 
प्रथमवषष्टकारो ग्रहः ॥ १७॥

स हेन्द्र ईष्का चक्रस्य वै नौ भुविषष्माभके ते प्रस्त्वेमानि पानाप्रण्यूहां प्रथमवषष्टकारो 
हन्ताह्मसिद्धा सिद्धिनिच्छा इति तस्मात्यरूपमेण चेतान मासिमग्रह आभजस्वेति ॥ १८॥

स होवच वायुः किं ततो मम भविष्यति तस होवचेन्द्रो निरक्तेव वायविष्यतीति 
तथे ततो होवच वायुः चेतत्तितमुरुः त्याभाजीति तमेतदन्वाभजः तत्त एष एन्त्रवायलो 
ग्रहों भववायवग्यो हैव तत्: पुरा ॥ १९॥

स होवचेन्द्रोऽर्धः मभेति नैततो होवच वायुस्युरीयमेव त इत्यर्थे म इति तुरीयमेव 
त इति ती हस्याच्यताः प्रजापितं प्रश्नमार्गमुरिद्वेण नौ विभजेदेन नौ कल्प्येति स ह 
प्रजापितिङ्गाविभाज सोर्ध्रुवाचेरा वायोरिप्तेदुस्म्युरिधाचर्य पुनर्द्वेगां चकार सोर्ध्रुवाचेरा 
वायोरिप्तेदमेत्वस्वेति हैन्तुरीयं भाज्यां चकार तत्त एष एन्त्रुत्तुरीयो ग्रहों भववायवग्यो 
हैव तत: पुरा स वा एष एन्त्रुत्तुरीयो ग्रहः ॥ १९०॥

तत्स्ते द्रु पुरोपर्च वायुविभी पुरवृद्धवायुपत्तरः तथानुवाच कथां तथाः प्रोशी तथाः 
तथा एवं तुरीयमेववाभाजयत्स हेन्द्रस्तुरीयं चेन्मार्लोभास्वतति तुरीयमेव वायवो मिदियां 
चकार तदिदं तुरीयं वायुः निरुत्तिः यम्मनुष्यं वदन्त्याः तुरीयमनिरंका यत्स्वाहाः वदन्त्याः 
तुरीयमनिरंकां यम्मनुष्यं वदन्त्याः तुरीयमनिरंकां यदिदं क्षुद्रः सन्तीस्यं वदति ॥ १९१॥

तस्मादेवतुदश्चिमां चत्वारि वायुप्रिमिता पदानि तत्ति विदुष्टोहाणे ये 
मनोयः। पुहां त्रिभिः निहितानु नेश्यति तुरीयं वायुः मनुष्यं वदन्त्याः ॥ १९२॥

8. वायूव वदिष्टिन्यु V 1, My
9. ताशी V 1
10. निवादय V 1
nance is sin. So if one abhors it (the odour of the cattle) it is like a sickening repulsion to an auspicious augury. It is the sin in him that repels this smell. Therefore one who knows thus should not abhor that smell (in the cattle).

7. Then this god (Vāyu) blew through this soma juice and made it palatable to them and fit for being offered as oblation; fit for eating (drinking). Hence these vessels though belonging to various deities are called Vāyavya (Vāyu’s vessels). His graha it is, that has the first Vaṣaṭkāra.

8. Indra then thought “This Vāyu is having the major share (of this sacrifice), since he has all these vessels and the first Vaṣaṭkāra. Well, let me also have a share in this graha (of Vāyu)”. He desired a share in it (and said) “You give me a share in this graha”.

9. Then Vāyu asked “What benefit I will have then?” Indra said “The (presiding deity of) speech ‘Vāk’ will intelligibly express. He said ‘yes’ if speech will intelligibly express, then I will let you share”. From thence it became a graha for Indra and Vāyu. It was only Vāyavya (belonging to Vāyu) before that.

10. Then Indra claimed “One half (of the graha) is mine”. Vāyu said “Only one-fourth is thine”. (Again Indra said) “Half is mine” and (Vāyu contended) “Only one-fourth is thine”. Thus disputing, they went to Prajāpati with their problem and said “Divide this and apportion our shares”. Prajāpati divided it into two and said “This one half is for Vāyu” and this (other) half he divided again into two and said “This half is of Vāyu” and this (other) half is of Indra. Thus he made Indra receive one-fourth share. So this graha is named ‘Aindra-turiya’ (graha with one-fourth share for Indra). Before that it was (entirely) Vāyavya and it now became Aindra-turiya.

11. Now with this libation there are two Purūrūk chants (mantras proceeding the Upayāma mantra). The first belongs to Vāyu alone and the second to Indra and Vāyu. It is the same case with the two Anu vākyā chants; so also with the two Praiṣa chants and the two yājya formulas. In each of these pairs, Indra gets only one-fourth share. He said “They have apportioned to me only one-fourth share”. Hence, he rendered only the fourth part of speech intelligible. This fourth part of speech which is intelligible is what human beings speak. Another fourth, unintelligible is what animals speak. Yet another fourth unintelligible (speech) is what the birds speak. The other fourth unintelligible (speech) is what small vermin here speaks.

12. Wherefore also it has been thus spoken by Rṣi “Four are the measured grades of speech; The Brahmans who are wise, know them; three deposited in secret, move not; the fourth grade of speech men speak”.
कृष्टू ह वा अस्य दक्षी मैत्रावरुणस्तत्रु युद्धधात्रणं स युद्धिष्ठि चतुर्वेदः श्रवण्यात्रे स युद्धिष्ठि मनसार्दे मे स्यादद् कुर्वीयेिति स कुर्वीयेितः तत्समूहाते स दक्षी मित्रा एव कृत्तुरुणश दक्ष्टदस्येवातात्मॊ ब्रह्मीय मित्रा श्च श्रवण्यात्रे कर्ता कृत्तुरुणश श्रवण्यात्रे हेतौ नानेवायाय आस्तु : स शरीकायेय ब्रह्मीय मित्र अन्तः क्षत्रीयुरुणात्मकाः न क्षत्रं वरुण अन्तः क्राह्मणो मित्रादेव स्या शत्रु कुर्वश्रवण्यात्रे ज्ञाते ब्रह्मणो न ह स्मास्ये तत्समूहाते।

तळपप्पमन्त्रवेणं चक्रेन क्षत्रं ब्रह्मास संसृजनावे युद्धस्तम्भस्य एवि लोकप्पुत्र तत् कर्म कर्तवा इति तथेति तौ समसूजनदा तत् एक भृतावरुणो ग्राहों भक्तिस्य एव पुरोहितं समक्षावहणोंनैवेथ सर्वेण राज्यव्रव्य विपरितदेित संहोति सूजते सुकृतः च दुष्कृतः च य उ वै भोगो राजन्यस्य स्यालो एव सर्वेण ब्राह्मणेऽवि सर्वेण विपरितदेित संहोति सूजते सुकृतः च दुष्कृतः च समक्षावहणों ब्राह्मणस्य यद्यावहणे स्यालोस्मृतः कदयो राजस्य लुभाते राजन्यस्य तु हैव वाचनम् तद्युद्धावहं : स्यादस्मृतमुक्तः हास्य कर्म भवति यो राजन्योऽवि स्यालो भवति समक्षावहणेऽवि कर्म करिष्यमाणे ब्राह्मण उपसर्वस्य : सर्वस्ये तद्दृश्ये युक्तायां एनमुपुष्णाति।

1. See notes
2. See notes
13. He draws (the graha, saying) "O Vāyu, come near to us! O the sipper of the pure (soma); yours are a thousand steeds, O bestower of all boons! Unto thee hath been offered the gladdening juice whereof thou, O God, takest the first draught. To thee Vāyu. O Indra and Vāyu, here is soma juice. Come ye hither for the refreshing draught, the drops of which look for you eagerly. Thou art taken with a support. Thee for Vāyu, for Indra and Vāyu. This is thy womb; thee who are closely united." Thus saying, he deposits (the cup). He who is Vāyu, is Indra; and he who is Indra, is Vāyu; therefore he deposits (saying 'To thee who are closely united'.

(Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. Mitra and Varuṇa, forsooth, are his intelligence and Will and as such belong to his (inner) self. That which he contemplates in his mind ‘let this be mine; I will do this’ that is intelligence (kratu) and that by which it is accomplished, that is will (dakṣa). Now, intelligence, indeed is Mitra and Will is Varuṇa. These are his own self. Brāhmaṇa (priesthood) is Mitra and Kṣatra (ruling class) is Varuṇa. The Brāhmaṇa conceives (ideas) and the Kṣatra is the doer. These two were, in the beginning, separate. Then the Brāhmaṇa could, of course stand without the Kṣatra, the Varuṇa; but not Kṣatra without Brāhmaṇa. Whatever Kṣatra did, if not conceived by Brāhmaṇa, that was not reaching fruition for him.

2. Therefore Kṣatra deliberated “Let us unite Brāhmaṇa and Kṣatra; (and said O Brāhmaṇa come to the front, approved by you I shall do my acts”. “Be it so” (said Brāhmaṇa) and they united and out of that Mitrā-Varuṇa graha came out. He himself is the Purodhā (priest). Therefore a Brāhmaṇa should never associate with any (low type) Kṣatriya, because together they produce righteous and unrighteous acts (only if the Kṣatra is of high order, the combination can be productive of righteousness). But whosoever Kṣatra is in authority, shall not associate with any type of Brāhmaṇa because together they produce righteous and unrighteous acts (only if the Brāhmaṇa is of high order, a Kṣatriya whether high or low, if happens to be in authority, can be productive of righteousness). Hence it is quite proper that a Brāhmaṇa should be without a king. But were he to obtain a king, it would be conducive to the success (of both). It is, quite improper that a king should be without a Brāhmaṇa, for, whatever act he does, unguided by the priesthood, there he succeeds not. Therefore a Kṣatriya who intends to do a deed ought by all means to resort to a Brāhmaṇa, for he verily succeeds only in the deed in which he is guided by a Brāhmaṇa.
स गृहात्ययं वामित्रावरुण सुत: सोम ऋतावृधा ममेदिह श्रतेहवम्। उपयाम्यधितो दस मित्रावरुणाभ्यां लवेति ॥१३॥

tे पुवस्य श्रीणाति युज्यो वे सोम आसीतं यन्त्र देवा अन्नस्त्वत्त्रोरुचिमित्रमपितव्रहस्य। ३ इति नेति होवभाव मित्रं सर्वसं च अहं मित्रममीति न मित्रं दनमित्रभविष्यामीति
ते होवभाव वे त्वः सोमपितादन्त्वरेण्यां इति स होवाचार्यहः हन्नििििति
तस्मात्यश्रवोपाकामनिति: समन्त्रित्रोधुदिति स परुभिव्याधिति तमेतहितवा: परुभि: 
समार्थव्यस्त्यादिश्रीणस्तथौ एनमेष पुत्रसुभिः: समार्थ्यादि यत्सत्वा श्रीणाति ॥१४॥

tदाहुनेव सोऽष्कामय द्वानिमिति यदेवात्र प्रवस्तनितस्य सोम एव क्ष्रुणस्य
तावेतस्य: श्रृंजेति इति तस्मात्यास्य श्रीणाति ॥१५॥

स श्रीणाति राया वश्यसस्वादेः सद्यम हस्यन देवा यवसेन गावं। तां येनु
मित्रावरुणा युक्तो विश्वाहा धत्तमनपकुस्तिमा। एषे ते योनिभतायन्यां लेखति सादयति
मित्रो वा ऋूतं ब्रह्म हि मित्रो ब्रह्म हुष्टं वरुण आयोः सवत्सरो हि वरुणः सवत्सरो
ह्रास्तस्मात्यादयत्वाद्वभ्यां लेखति ॥१६॥ इति चतुर्थ ब्रह्मणम्।

पञ्चम प्राहमणमः

श्रोत्रश्रह वा अस्यात्मिन्तस्मादेऽवरुणस्य सर्वत: परिहारं भक्षयति सर्वत इव हि श्रोत्रश्रह
शूपाति युत्र ह वा अज्ञिः वा भूमेवो वा स्वर्गो लोकायंस्त्वद्ध च्यवनो ब्यपशो
वाज्यिष्यो वैः हेवाहैयत जीर्णिः: ॥१६॥

श्रव्यति उ वा इदं मानवो ग्राम्यान चचार स ह तत्त्वतिवेशः पार्वती निविविशे युत्र
च्यवन: शिशुये तमुः ह कुमार: क्रीणतो दृश्या जीर्णिः श्यामान्कृतारुपमनथ्यः मुनयमाना

१. वा हेवा Ca
२. तपूर्व च, My
3. Now he draws (the Mitrā-Varuṇa graha) (saying)—“This soma, O Mitra and Varuṇa, hath been pressed for you”. Ye holy ones, hear now my appeal—thou art taken with a support. Thee for Mitra and Varuṇa.

4. He mixes it with milk. Now as to why he mixes it with milk—Soma, forsooth, was Vṛtra. Now when the gods slew him, they said to Mitra ‘Thou also slayest!’ But Mitra said “No”, I am the friend of everybody. Being a friend, I won’t become afoe”. They said “Thou art so, then we will exclude you from soma feast”. He said then “I too shall strike (Vṛtra). Thereupon the cattle deserted him saying ‘Being a friend he has become an enemy’. Thus he was deprived of cows. This Mitra was enriched with cattle when gods mixed milk (with the soma meant for him). That is how, this Yajamāna, enriches him with cattle by mixing it with milk.

5. As to this they say “Surely he (Mitra alone) did not wish to slay”. Thus, what milk is there in this (mixture) that belongs to Mitra and only the soma is of Varuṇa. These two of course get mixed when it is mixed with milk.

6. He mixes (milk) (saying) ‘May we delight in the wealth we take gained; the gods by the offerings and the cows by the pasture. That unfailing milk cow, O Mitra and Varuṇa, grant ye unto us day by day. This is they womb; thee for truth and life”. (Thus saying) he deposits it. The truth is mitra, Brahma is mitra. Brahma is truth. Varuṇa is life. Varuṇa is the year and the year indeed is life. So he deposits (saying) “thee for truth and life”. (Fourth Brāhmaṇa Ends)

BRĀHMAṆA V

1. The Āśvina graha, forsooth is his ear, hence in drinking it, he turns (the cup) all round. For, with that ear of his, he hears all round. Now, when the Aṅgiras or the Bhṛgus ascended the heavenly world, Ćavāna among the Bhṛgavas or Ćavāna among the Aṅgiras was left behind here withered.

2. Śaryāta belonging to (the clan of) Manavas, just then wandered about that place with his tribe and settled near about where Ćavāna was lying. His boys, while playing, saw him (Ćavāna) withered and lying; took him for an evil spirit or ghost to be despised, pelted him with clods. He got enraged and engineered dissidence
लोकःनिर्दिष्टं: सः कुञ्जः संज्ञाः शयति भव्यकर तरंगच्छायात्तासंज्ञा विनेद पितैव पुनःपण सृष्टे प्रातां भ्रात्रा ॥२॥

स हेशां चरे शर्यां यत्किमकरं तत इद्गापदिति सः हैत्वदेव प्रतिपावः च्वानो वै भार्गवो वाड़िय्यसे वैः हैवाहीयत जीर्णिरिति तं पदु केनचिदहिःसिष्ट तत्त इद्गापदिति सः ह ग्रामसुसदुहावः ॥३॥

सः होवाच ग्रामाः संहुयः क पुवेहः सुपोऽविवो वाकिश्चिदद्भयगनिति ते होजुः पुषो पुवायं जीर्णं कृत्यारुपोऽरपे शेित इति तमेवाद कुमारा लोकःनिर्दिष्टपुद्वदेवागरिष्टे तसः ह विदः चकार च्वानः इत्वेच सः ततै एव रथः युक्तः सुकन्यां शायतीमुपाय प्रसिद्धत्व स आजगाम युज्य च्वानः शिष्ये ॥४॥

सः होवाच नमस्तेिस्त्वरं इति यत्रावेदिम्य तेन त्वाहिंसिष्मानया तेषुपहमरे वेितुः ते क्रोध इति तुतो हास्य वीयाय क्रोधस्ततः शायतः समजनं सोऽपयुजे ग्रामो नेदेन तुनहिन्नाम केनचिदित्यशिवः उ जा इस मनुष्येऽभििज्यान्ति चेतुस्ती ह तत्याजमालप्त्त्र च्वानः शिष्ये तौ हेमामुपमनत्रा चक्राते सुकन्यायायोरेधि कमिं जीर्णिमानश्रयमुपोषेष इति ॥५॥

सः होवाच नैवां तजीवत्षहास्यामि यस्मै नं पितादातिदत ्तु हायमुषिराजशाः ताश्च तथोऽऽ्रतेिपतििवाच किं ल्वाितावोिताभिःित्वे थिति तौ भिक्षयोवेच इति नैवां तं जीवत्षहास्यामि यस्मै नं पितादातिदति ॥६॥

सः होवाच तौ च त्वा युद्देष्टपुनः च्वानः इति तौ त्वं ब्राह्मीति होवाच न च युंक्तसुसवीविव स्थो न सुसमुज्जाविवायथ मे पति निन्दत इति ताः त्वा यदि भ्रावाः ॥७॥

3. See notes
4. Same as in f.n. 1 above
5. See notes
6. पुनःस्वावत Ca
7. भ्रावाः Ca
among the Śaryātas and made them fight (each other). The father fought with the son and the brother with brother.

3. Śaryāta then ruminated "What did I do by which this (situation) has come about?" He arrived at this conjecture. Cyavana of Bhārgavas or of Aṅgiras was left behind only here, withering. He must have been severely harmed by someone and hence this has come about. He called together the members of the settlement.

4. After calling together the villagers, he said "Whoever among you, the cowherds or shepherds has seen anything (strange), here". They said "Yonder lies a man withered and ghost-like in the forest and him the boys today pelted with clods and we suffered it (kept quiet at it)". He recognised that he is Cyavana. Then he yoked his chariot, took his daughter Sukanyā with him; proceeded and reached where Cyavana was lying.

5. He (Śaryāta) said "Reverence be to thee; O Rṣi! Because I did not recognise thee, I offended thee; here (in Sukanyā) by means of her, we atone for that (offence)—Let your wrath be calmed". Then his (Cyavana's) wrath subsided. Then the Śaryātas (who were fighting each other) compromised and the assembled villagers dispersed saying "By any means we shall not hurt him hereafter". Aśvins (the twin gods of medicine) were going about among men curing (ailments). They came there where Cyavana was lying. They entreated this Sukanyā (saying) "Come to both of us. Why do you sleep by this withered worthless (person) ?"

6. She said, "I will not leave him who is alive, for, to him my father gave me". This, that sage knew and said to Sukanyā after they (Aśvins) had gone— "What did those two say?" (She said) "Thus thus (they spoke)". "What reply you gave them" (asked the Rṣi). (She said) "I will not abandon him who is alive since to him my father has given me".

7. He (Cyavana) said "If they again speak to you so, you will tell them thus—'You two do not seem to be perfect nor you appear to be fully mature; that
केनासवौ स्व इति बुवात् इति नु मे पति पुनर्युवाणि कुरुक्षमथ वां वक्ष्यामीति तो ह पुनरेव न्याजमुतश् हैतदेवोचतुः। ॥८॥

सा होवाच न वावुवश्चतसा विव मु सुसमृद्धाविवथ मे पति निन्दश इति तो होचतुः केनासवौ स्व इति नु मे पति पुनर्युवाणि कुरुक्षमथ वां वक्ष्यामीति तथेति होवाचसे वे परिगुह्यायो भवहरसि स येन ववसा कामयेते तेन पुनर्देति तिं परिगुह्यायो भवन्तजहार स येन ववसा चक्मे तेन पुनर्देयात् तो होचतुः केनासवौ स्व इति ॥८॥

सा होवाच च्यवन एव देवा वा अमी कुरुक्षेत्रे यज्ञ तनवत इति ते वा यज्ञादन्त्यत्नि तेनासौ स्व इति तो ह तुदभिमेयातसि हाजमुद्देवान्यं तन्वानान्तस्तुतै वहिष्यवा माते ॥१२॥

त्रै होचतुरुप नौ द्यथतिनि वे होचुर्व सामुपहवियामह इति वहु संसृण मनुष्येशु भिष्णुन्तावचारिः तस्मादान् नोपहवियामह इति ॥१०॥

त्रै होचतुरुप्यवा हे वर्जेन जन्धिव इति कथमपशिसेवायाभ्यं नु ग्रहं मृत्युतात् वो वक्ष्याव इति तथायां ग्रहमुक्षस्तावचर्यं अभवतां तो सिरः प्रत्यधता तदु तदिवाकीतेशु ह्याश्वायायेतु स्थाय यथा तदिनानी सिरः प्रत्यधता तस्मादायुम्मेतस्तुतु वहिष्यवाने ग्रहं गृहति स्तुते हि वहिष्यवानान्त आगच्छताम् ॥१२॥

त्रै होचतुरुष्याबो वा आवस्यो यावध्वर्यं इति पुरस्तानाविम ग्रहं पर्याहस्त्वति तमादां पुरस्तापोर्यदेवितस्तावचर्यानि तस्मादेत्र दशम महं मृत्युति तृतीयस्य चविष्टौति तो यो प्रत्यक्षमहिवानानी स्यदुप द्वावनं चिद्वियावथ चतुष्करसुधा ज्ञातित्यनिवेषायास्या: पुष्करसादित्योऽहृः ॥१२॥

८. Same as in f. n. ५ above

९. युवान C

१०. See notes
is why you insult my husband’. Then, if they ask you “How we are imperfect? tell them ‘you make this husband of mine again youthful and then I will tell you (why you are imperfect)”. They came again and said the same (words of courtship).

8. She said, “You two do not seem to be perfect nor fully matured and hence you insult my husband”. They asked “How we are imperfect”. (She said) “Make this husband of mine again youthful and then I will tell you (how)”. They said “Be it so, you hold him up and make him drink this water; let him again get up in that age in which he wants (to become)”. (She) held him up and made him drink that water. He got up rejuvenated in that age in which he wanted to. Then they asked “How we are imperfect?”

9. Then Cyavana himself replied “These gods are performing sacrifice at Kurukṣetra; they are keeping you out of that sacrifice. Hence you are imperfect”.

10. They accepted this (reason). They came to the gods who were performing sacrifice. They came when the Bahispavamāṇa was completed.

11. They said, “Invite us thereto”. The gods said “We will not invite you. You have too much mingled among men when you want about curing. Therefore we will not invite you”. Then they (two) said “But surely ye worship with a headless sacrifice”. (Gods said) “How with a headless sacrifice?” They said “Assign (Soma) graha for us; then we will tell you”. “So be it” they said. Soma graha was drawn for them. They became Adhvaryus priests and restored the head of the sacrifice. That (how the head was restored) will be explained in the Divākirta (XV-1-1-8). Since the Aśvins restored the head of the sacrifice (on their arrival after Bahispavamāṇa chanting), the graha for both of them is drawn after the chanting of the Bahispavamāṇa; because they arrived there (at Kurukṣetra sacrifice when the Bahispavamāṇa was over).

12. They (Aśvins) said “Well, but we two, being the Adhvaryus, are the leaders of this sacrifice; transfer ye that graha of ours to this earlier time; which is meant for Dvidaivatya grahas (club our graha with the first lot of grahas meant for dual deities). Accordingly they brought their graha to the earlier position in sequence, meant for dual deities. Hence this graha is drawn as the tenth and is consecrated with Vaṣatas third in sequence. As to the these Aśvins, they are manifestly those two; heaven and earth. Then ‘Lotus-crowned’ they are called; Agni forsooth, is the lotus of this (earth) and the Sun that of yonder (sky).
स गृहाति या वा केशा मधुमत्यश्विना सुनूतावती तत्या यजुं मिमिक्षत्मा।
उपयामगृहीतोदश्यश्विन्यः त्वैष ते योनिमित्वीभ्यां ल्वेति सादयति तत्वे मधुमत्यचः
गृहाति माध्वीभ्यां ल्वेति सादयति तथ्यतः ह वा आर्यवर्णः मधु नामाभ्यां ग्राह्यामुवाच
tदेवयो: प्रिवं धाम तेन्नावेत्तिप्रयते धामोपागच्छति तस्मानमधुमत्यचः गृहाति माध्वीभ्यां
ल्वेति सादयति।।१३।।

तत्क्षलक्षणान्यन्यानि पात्राणि भवन्ति राष्ट्रायमैत्रेयवपात्रं ततस्य द्वितीयंरूपं तेन
तददेवत्यथमकार्वं मैत्रेयवर्णं तददेव तस्य द्वितीयंरूपं तेन तददेवत्यथमवौष्ठमार्थिनं
तद्हैव तस्य द्वितीयंरूपं तेन तददेवत्यथं मुख्या उ वा अश्विनवोष्ठमिव वा इदं मुखं
तस्मादवौष्ठमार्थिनं भवति।।१४।। इति पद्मं ग्राह्याम्।।

॥ प्रथमोध्यायः समासः॥
13. He draws (the Aśvina graha) (saying) "Mix Ye the sacrifice, O Aśvins, with that whip of yours, rich in honey and joyfulness! Thou art taken with a support; thee for the Aśvins. This is thy womb; thee for the honey-loving (Aśvins)". Thus (saying) he deposits it. He takes it with \textit{Rk mantra} containing the word 'madhu' (honey) and deposits it with (the words) \textit{madhvībhāyām tvā} (thee for the honey-loving). Dadhyaṅg, the Ātharvāṇa, imparted in them (the Aśvins) the Brāhmaṇa (text) called 'Madhu'. That Madhu is their favourite resort, and with that favourite resort of theirs (i.e. Madhu) he now approaches them. Hence he draws it with the \textit{Rk} containing the word \textit{madhu} and deposits it with 'thee for the honey-loving'.

14. Now those other vessels (\textit{grahas}) are smooth (except the three meant for dual-deities). The vessels of the \textit{graha} for Indra and Vāyu has a wooden belt around it. This is its second shape, and hence it is \textit{Dvidaivatyā} (having two deities). The vessel of the \textit{graha} for Mitrā-Varuṇa is of goat-shape. That is its second shape and therefore it is \textit{dvidaivatyām}. The vessel of the \textit{graha} for Aśvins is lip-shaped. That is its second shape and hence it is \textit{dvidaivatyām}. The Aśvins are indeed, the head (of the sacrifice) and this head-shape is supplied with lips and hence the vessel of the Aśvins is lip-shaped. (Fifth Brāhmaṇa Ends)

(Chapter One Ends)
हरे अस्थायी युक्तिक्रम एवं एवं शुक्रो य एव तपति तद्यदेश
एतत्परति तेनेषु शुक्रस्वरुपमा एव मन्ययथ यत्तत सुकृतिः: श्रीपति तद्धा एव मन्यं करोति
तेनो स मन्यी तौ वा एवत्तेवारस्य सर्वसा प्रजानां चुक्षुपी युक्तेती नोदियातः नेह स्वै
चन्त्यापि पर्येवः ॥१॥

tयोरतैवात्यतर आद्योन्यतरोऽतैव शुक्र आद्यो मन्ययौतवात्यतरमन्याद्योन्यततस्ततैव
शुक्रस्वरूपो मन्यिन्तं तवावस्तमौ गृहोतेनयमौ हृयेरे श्रुण्डामकृतिसुरक्षसे तत्थां
गृहोतेन देवताभ्यो हृयेरे ॥२॥

tद्यतथा युत्त वै देवा असुरकश्चायमप्रसन्तति तच्छुण्डामकृतिसुरक्षसे ते एव न
शेकुरपहं युक्तं स्म कर्म कुर्वते ॥ तद्धा स्मालोभ्य मोहयितवा क्षिप्रप्रमिदवतः ॥३॥
तः ऊपत्तिपापानीतिति कथं निमाणपहनीमहिति गृहावेवाभ्यं गृहामपति
होच्चस्वरूप्यवैष्णवस्तौ स्वीकृत्यापहनिष्ठामह इति तथेति तत्थां गृहावृ हृहस्ताव्यामेतां
तौ स्वीकृत्याप्रसन्तति तस्माच्छुण्डामकृत्यां गृहोतेन देवताभ्यो हृयेरे ॥४॥

tत ह स्माह याचवल्क्यो नो स्वरत्तु देवताभ्या एव गृहीयामेति सिद्धिस्हीदमिति
तदु तस्मीदांस्मात्येव चक्रे नेतु त्वचकार ॥५॥

tद्यत शुक्रस्यः पुरुरोचु कुर्वन्त्य वेन श्रोदरलुभिन्ग्रावं ज्योतिर्जरासु रजसो विमान
इत्येवेत्तेत्यस्य रूपणक्रियात् य एव तपति यज्ञोत्तिर्जर् रुपरि ॥६॥

tते शुक्रस्य पुरुरुचु कुर्वन्ति प्रलि वृजः विश्वेषेन ज्योतिः
हतोमु ज्योतिर्तिरिवेति तस्माच्छुण्डामेति बहिष्ठस्तवैविद्यमित्यता
प्रतीतीं वृजन दोहसे धूनिमाश्रु ज्यातमु यासुर्ध्वर्तदे। उपयमागृहीतोधि श्रुण्डाय तवेति
॥७॥

१. कृत्वे V 1, 1
२. युक्तिक्रम Ca
1. The Śukra and Manthin (the two grahas of those names) forsooth, are his eyes. Now the Śukra, indeed is he who yonder burns, (the Sun); and because it burns, it is called Śukra (the bright). And the Manthin indeed is the Moon. He mixes it with barley powder and makes a gruel (mantha) of it and so it is Manthā. They (Sun and Moon) are the eyes of all the creatures. If these two do not rise, (people) will not see (distinguish) their own palms.

2. One of them is only the eater and the other that which is eaten; i.e. the Śukra is the eater and the Manthin the food (eaten). Therefore the eaters (in the world) follow the eaten (Sun) and the eatables (in the world) follow the one eaten (Moon). Now these two grahas are drawn for some one and offered for some one else. They are drawn for Śaṇḍa and Marka, the Asura-Rākṣasas and offered to the deities.

3. Why it is so—when the gods drove away the Asura-Rākṣasas, they could not drive away these two (Śaṇḍa and Marka). Whatever rituals, the gods performed, they disturbed them, caused confusion and ran away quickly.

4. They (gods) said “Let us find a way as to how we can get them away; let us draw grahas (soma cups) for them as well. They will come (to receive them) and we shall catch hold of them and drive them away”. They agreed to this (plan) and drew grahas for them. They came. The gods seized them and drove them away. Therefore these two grahas are drawn for Śaṇḍa and Marka and offered to the deities.

5. But Yājñavalkya said “Let us draw these grahas for the deities themselves. This (that it is offered to the deities) is well-known (so why draw in the name of Śaṇḍa and Marka). Thus he (Yājñavalkya) only speculates. He did not practise it that way.

6. “Let this shining one (Soma) with a placenta-like cover of light, prompt the waters in the Sun, at (the sky) where water is produced”. With this they describe him as ‘This one who burns’ by referring to him as ‘with a placenta-like cover of light’.

7. Let (the following) be the Puvaruk chant for Śukra—“In that ancient way, in that earlier way; in that universal way (you draw) that elder, the greatest, the one seated on the barhis (grassmat) and the winner of heaven”. The eater is here, the elder, the greatest. So he says ‘elder the greatest’. ‘The one seated on the barhis and winner of heaven’. ‘You who, by shaking us eke out our sins, (we praise) thee in those very performances when you enable the Yajamāna to excel other Yajamānas. Thou art taken with a support. Thee for Śaṇḍa’.
तुः दक्षिणार्थे सादयत्येषः ते योनिवीरसतां पाहित्यत्ता होतमनु चीरो हात्ता तुम्सभास्तादयति
वीरताः पाहित्यथ युद्धेन दक्षिणार्थे सादयति दक्षिणार्थाः सौदिशमा चावशीति योरसो तपति

अथ ममीर्षिन गृहाः तर्थेतुदवुद्ध्रिगं ज्योतिजरायुः रजसो विमाने। इसममांसन्त्रम्ये
शुरुः सिस्तुं न विन्द्रा मत्तभी रहितती। उपयामुन्हीतोऽसिः मुक्ताय त्वेति। ॥ ८॥

तः सुकुभि: श्रीणाति वरुणो है वै सोम्स्ताभिवाक्षिष प्रतिजजान तदावश्यतःतोलः
सुभवत्स्मादहवुः नात्ता तस्याः प्रस्कन्तदत्ता युवों भवत्स्मादहवरुश्या यवा इति स
देववाक्ष तच्चक्षुः: प्रस्कन्तदत्त्वेतैवन्मेत्त्समर्थ्यति कृत्वा करोति तस्मात्स्कुभि: श्रीणाति

। ॥ ३॥

सु श्रीणाति मनो न येतु हवनेषु तिर्मिति विग्स्वच्या वनुशो ब्रह्माः। आ यः
शर्याहिष्ठुविनृणीः अस्याश्रीणीतादिः गभस्तो। एते ते योः: प्रजा: पाहित्युत्तराः
सादयत्याः होतमनु प्रजा हीमा विश आयास्तमात्सादयति प्रजा: पाहिति। ॥ १३॥

अथ प्रोक्ति तौ हृ चुपरकोऽयो भवतोड्रोक्षितोऽहृ प्रोक्षितयोगायतरम्भवरुःतत्र
स्प्रोक्षितयोगैरर्चितर्न तथा प्रतिप्रस्थाताः शुक्रमध्यवरुःतत्र मन्त्रिन प्रतिप्रस्थाता
तावद्रानास्प्रमृष्टोपभः: श्रण्डः इत्यध्यवरुप्रमृष्टः मुर्कः इति प्रतिप्रस्थाता तावद्राबेते
असुराक्षेर् अपहरदौ देवास्वा श्रुक्रपः प्रणालितविध्वरः: प्रणयति देवास्वाम मन्त्रिपः
प्रणालितविध्वराः प्रतिप्रस्थाताः तदनौ देवास्थान् एव प्रणयति: ॥ १४॥

तौ ज्ञेवान्नामिःसत्त्वै: सन्न्यतः: सन्ध्याय प्राहृ पुरीतस्तौ परिप्रवत्ता: उत्तरावेदी सादयतो
दक्षिणार्थे सुरीवल्लहुः धारिर्यश्रेब्बही सादयत्युत्तरस्तौ प्रतिप्रस्थातानाघ्रास्तातिः
रक्षोभवमीतितुदददरवेदिर्मवर्गां कृत्तो स्थो अत्यध्यना उ वा ज्ञेवान्नात्रायो
भवतोढ्राय एवौ नित्वाते तस्वेतनाशस्त्रायो ध्रुवतित्त्वाः न हिनस्ति ॥ १५॥

स जपति सुवीरो चीरावजनयाम्पीरीहाविष रायस्योऽज्ञे युज्माननमित्यध्वुरः होतमनु
सुवीरो हाता तुम्सभास्तुवीरो वीरमाननयाम्पीरीहाविष रायस्योऽज्ञे युज्मानमिति
युज्माननयात्तामाश्चायस्त्वाः ॥ १६॥

३. पर्वता ते
8. He deposits it on the southern side (of the khara) (saying) "This is thy womb; protect valour". This is for the eater (Sun). The eater is valorous. So he deposits (saying) 'protect the valour'. Now, as to why he deposits on the southern side (of the Khara)—that one who burns yonder moves in that direction.

9. Thereupon, he draws the Manthin (graha) (saying) "He the longing, prompted the daughters embedded in the variegated (cloud) in the form of the light-covered, measuring out the darkness. Him the bards kiss like a child at the union of the waters and the Sun. Thou art taken with a support. Thee to Marka".

10. He mixes it with barley powder. Varuṇa once struck Soma right in the eye and it swelled (āsvayat). Therefrom came āsva (horse). Because it sprang from a swelling it is called āsva. A tear of his fell down. That became the barley. So they say that barley belongs to Varuṇa. That (barley) which fell down from his eye, with the same (barley), he now makes him whole, renders him complete. So he makes it with barley powder.

11. He mixes (saying) "At whichever offerings ye two, rushing swiftly like thought, accept with approval the songs—he the manly, who by the reeds of this (one) hath seasoned in the hand the (object) of his desire—and (says) "This is thy womb; protect the creatures"—and deposits it on the northern side (of the khara). This is for the one to be eaten (Moon). Creatures are these people who are to be eaten (to serve the nobility). So he deposits it (saying) "Protect the creatures".

12. Now there are two chips of the yūpa sprinkled and two unsprinkled. One of those sprinkled, the Adhvaryu takes. One of the unsprinkled, the Pratiprahstā (takes). Adhvaryu takes the Śukra (graha) and the Pratiprahstā takes the Manthi (graha). Taking them, the Adhvaryu (wipes his cup with the chip of the yūpa saying) "Swept away, swept away is Śaṇḍa". Pratiprahstā (wipes his cup with the chip of the yūpa, saying) "Swept away is Marka". Even while taking them these two Asura-Rakṣasas (Ṣaṇḍa and Marka) are driven away. Adhvaryu walks out (saying) "May the Śukra-drinking gods lead thee forward". The Pratiprahstā walks out (saying) "May the Manthin-drinking gods lead you forward". Thus they lead forward those two (libations) only to the deities.

13. Behind the fire-altar, they (Adhvaryu and Pratiprahstā) go forward with each others shoulders touching. Going round the altar they deposit (the grahas) on the high altar. Adhvaryu deposits on the southern hip (of the altar), continuing his hold on it. The Pratiprahstā deposits on the northern hip (of the altar). (While doing so) they render the high altar uninfested by Rakṣasas (by saying) "Thou art uninfested". Now they pass by the altar and transgress it. But since (they indicate) it is only in the course of propitiating Agni, he does not punish them for this offensive movement.

14. He (Adhvaryu) prays "Thou abounding in heroes and producing heroes, shower the Yajamāna with growth of wealth". Thereby he invokes a boon to the Yajamāna.
अथ सुप्रजा: प्रजा: प्रजनयनपीरीभि रायस्योपेण यजमानमिति प्रतिप्रस्थातायो
होतमनु प्रजा हीमा विश आदयास्त्तस्मात्सुप्रजा: प्रजा: प्रजनयनपीरीत्वभि रायस्योपेण
यजमानमिति यजमानायत्रामाशिष्यमाशादस्ते ॥५॥

तौ वा अपिधाय प्राणी पूर्वार्थनु: इव वा एतत्तकुरुतो यदिपिद्व्रतिरः इव वै
तदादिपिद्वित्तमादिमिसूर्यचन्द्रमासौ प्राणीयुन्तोऽन्न्ततो न क्रष्ण पश्यत्यथ यतुरस्तात्परियायपूर्णेऽ
पूर्वस्तात्विर्य जुहुत आविष्कर्म एतत तकुरस्तस्मादेन्तौ प्रत्यक्षोऽयुतो सर्वसे इमा: प्रजा: पश्यत्ति
तस्माद्विगुप्तार्यात्रेऽसत्क्ष नार्विश्विति प्रत्यक्षायमानायविभविति ॥६॥

अथ पुरस्तात्विर्य जनने गुप्तसोभ सृष्टतो यदी ततोविर्योऽद्वितेः यथावतु ततो
रस्त्रिष्यादेशार्थार्थेऽप्युपस्तन्द्रायां तौ सृष्टत: सञ्ज्ञाधितो दिवा पृथिव्या शुक्रः
श्रुक्षशोचिनिशेषेऽत्वा०: सञ्ज्ञाधितो दिवा पृथिव्या मन्नी मन्त्वशोचिनिशेषि प्रतिप्रस्थाता
चक्षुशोऽपेतेवेतदर्मस्मृतात् कुर्वस्तस्मादिमे चक्षुशी आधितोऽर्थी संस्ति सहिते स्यथार्थेश्च तः ॥७॥

अथ याविमावशक्तितः जोपाकलो भवतस्ती निर्मस्तो निरस्तः श्रण इत्यद्वियु
निरस्तो भवतस्ती इति प्रतिप्रस्थाता तौ पुरोहितेऽर्थ्ये असुरल्लसे अपहतोऽथ यो प्रक्षितो
भवतस्तावालो प्रास्वतः श्रुक्षशाख्याधिशानामसीतह्युन्नस्मिनोऽधिशानामसीतिप्रतिप्रस्थाता
चक्षुशोऽपेतेवेतदर्मस्मृतात् सम्यो चक्षुशी एवातप्रायस्मिति समिद्रे तस्माद्विगुप्ताः ॥८॥

अथ जपत्याच्छन्नस्ते देवो गुप्तस्तुवीर्यस्य रायस्योपस्य विदिताः ग्यामेत्याशीर्येवेतस्य
कर्म्यं आश्रितकेतादाशादस्ते ॥९॥

अथाह प्रात: प्रतास्वावस्य शुक्लवो मधुक्षुतः इतनाय सोमान्नुस्तात्तात्त्यश्च प्रक्षिते
वषट्टक्ततेः घयुत्तस्य जुहोंत्वथ प्रतिप्रस्थात्त्येते जुहुति तौ यतुरस्तात्विर्य जुहुतश्चक्षुमी
ह्यस्येतितौ पुरस्तात्विर्यक्षुशी ध्यतस्तम्मादिमें पुरस्ताच्छक्षुमी अथ यदिपिद्वितत्तु ययुतं तिष्ठति
जुहतो यथा वै नास्त्येव युपस्तस्मादिमे नासिकाविभवश्चक्षुशी अथ यदेभुतो वषट्टक्तति

४. इत्याच्छन्नस्य M, C
५. मधुक्षुत C, My, T, V1
15. Then "Thou abounding in creatures and producing creatures, shower the Yajamāna with growth of wealth"—thus (prays) Pratiprsthātā. For, this libation is for the one eaten and creatures are the eaten (food). Hence he says 'abounding in creatures and producing creature shower Yajamāna with growth of wealth'—thereby seeks a boon to the Yajamāna.

16. They (two) closing the cups (with their hands) move forward of the altar, thereby make them hidden by closing them. That which is covered becomes invisible. That is why no one sees the Sun and the Moon while they go forward. They (priests) proceed to the front side and open (the cups) and offer them standing in front. Thus they make them visible. That is why all the creatures see these two (the Sun and the Moon) from the back (when they have already moved to the front). That is why no one sees the seed which is cast forward but that which is being born (out of it) is visible as it emanates.

17. They (Adhvaryu and Pratiprsthātā) put their elbows together behind the yūpa; provided the fire does not blaze up. If the fire blazes up, they can put together (their elbows) in front of the yūpa; (Adhvaryu saying) "The Śukra (light) uniting with the sky, with the earth, with the brightly shining" (and the Pratiprsthātā) saying 'The Manthin, uniting with the sky, with the earth, with the Manthin-shining'. Thus (saying) they make these two cups the resting places of their eyes (stare at the respective cups). That is why these eyes (of men) are united by bones around here like and here like.

18. Then they throw those two chips of the yūpa which are unsprinkled (saying) "Sāṇḍhā is thrown away" (says Adhvaryu) and "Marṣka is thrown away" (says Pratiprsthātā). Thus before the offering, these Asura-Rākṣasas are driven away. Then they place in the fire the two sprinkled (chips); Adhvaryu (saying) "Thou art the abode of Śukra and Pratiprsthātā (saying) "Thou art the abode of Manthi". These two (chips) are the kindlers of the eyes he kindles the eyes with them—hence these eyes are kindled.

19. Then he chants "May we be the preservers of thy unbroken valour and prosperity, O divine Soma". This is indeed a benediction for that performance; he thereby invokes a boon.

20. Then he says, "Urge thou for Indra the Soma-droughts brought forward, the pure, sweet-flowing, of the morrow's Prātah savana, (morning worship). When Vāṣṭakāra, is uttered, the Adhvaryu first offers; then the Pratiprsthātā, then others (Camāsādhvaryūs). Now, as to why they offer after going round to the front of the fire (is because) these two libations are his eyes. The eyes they thus put in front. As to why they stand on either sides of the yūpa and offer—for, the yūpa is the nose.
मन्सून हृदयते तेन हैदुद्वास्यरोरः यदेनावनु सार्वं स्वनर्ष्युहयोऽश्च यदेतावनु सार्वस्वनर्ष्युहयते च अध्ययन हास्यति सत्यं वै च चक्षुः सत्यं वै प्रत्यक्षोत्तमं प्रजापतिस्मादेतावनु सार्वं स्वनर्ष्युहयते II.२०॥

स जुहोति साध्रम मुद्रूणाम चरणम ग्रहणमुद्रूणाम चरणम वृहदुर्वेदित्रिक्ष्यस्मां इदम युतमाजुहोति स्वहोति स यत्वा प्रथमा स च प्रथम नृति जुहोति शश्वं वै रूपमुरति स्वरूप्यो संभवतत्त्वश्रुषी एव प्रथमा सम्भवतस्मात्त्वादेवां जपति II.२१॥

अथात् प्रृत्तिः होतुश्रमासः प्रु ब्रह्मणः प्रोद्यात्मामृतिन्जः चमसाध्वंतव उपवर्त्तवर्शृक्ष्यस्माभुन्यवध्वमिति पर्यति प्रतिप्रस्थाताश्ववर्णः पात्रे संस्कारपावतंत्व एवेतायं वलिस्हारयश्च तु मायानुस्मर्यति च च प्रस्थातावस्मां भक्ष्या वषार्कुरिः भक्ष्यं प्राणां वै वफक्करः सोदरस्मादेत्तुराद्रुः भवति यहिपुटकोवलि प्राणां उ वै भक्ष्यमेवेत्तुराद्यानिनि धाते यहिपुटको तस्मादकुपक्रमे भक्ष्यमनवत्यथ यदेते प्रत्येको भक्ष्याय न हरिन्ते हर्षोस्मायानायाश्रुषी हास्यतीः तस्मादु संस्कारपावतनयात् II.२२॥

अथ होत्रान्तरं चमसानपेद्रप्रत्यधति हृतोच्छ्वात्ता एवं संस्कारस्वातोलमाभुत्येऽ भवति वानेवैत्यतुरुन्याययतिः तथा अलंगहत्येऽ भवति II.२३॥

अथ होत्रा: संयज्ञयति होत्रा वै युक्तादेवेश्वरो यहि वहति तत्व एवेतत् नागयतिः तुहः प्रीता देवेश्वरो यहि वहति तत्वायं च प्रथमस्य वा हुतायां सर्वस्मां च जपति तृम्पर्वं होत्रा मध्योपायस्य वत्स्मुभुतं तत्त्ववाहिति II.२४॥ इति प्रथम ब्राह्मणम्।
Hence these two eyes are on both sides of the nose. As to why they offer with a chant when the Vāṣṭikāra is uttered—for, the entire savana is offered after these two (libations) and hence they attain this special status. As to why the entire savana is offered after these two is because they are verily his eyes and eye is truth and truth is closest to Prajāpati. Therefore the entire savana is offered after these two offerings.

21. He offers (saying) “This is the first consecration, assuring all boons: He is the first, Varuṇa, Mitra, Agni—he is the first, Bṛhaspati, the wise; to that Indra offer Ye the juice, Svāhā”. That being the first, he offers saying “This is the first’ —for, when the semen is cast, the eyes, indeed, come first, they appear first and hence he chants thus.

22. He then directs “Let the Hotṛ’s camasa (cup) advance; let the Brāhmaṇa’s; then those of the Udgāt’s (singer’s); then the Adhvaryu’s camasas (cups) advance. You the cup-bearers of the Adhvaryu’s come and fill up (the cups) with pure soma”. Having gone round (the altar) Pratiprasthātā pours the residual soma into the vessel of Adhvaryu. Here it is he who pays the first bali (tribute). The Adhvaryu pours it into the Hotṛ’s camasa (cup) for drinking; because the draught belongs to him who utters Vāṣṭ. For the Vāṣṭ is the life-breath; that life-breath turns away from him when he utters Vāṣṭikāra. The nourishment (soma) is life-breath. That prāṇa, he puts back into his body when he pours it (into Hotṛ’s camasa). So he pours the food to the utterer of Vāṣṭ. As to why these two cups (of Śukra and Manthin) are not brought back for being filled, while other grahas are (brought back) is because, they are the eyes. Therefore only the residue of the Hotṛ’s cups are poured (into these two for food).

23. They now fill up the cups of Hotṛs, because these residues are the remains of offered oblations. They are not sufficient for offering. They are, by this, replenished so that they become sufficient for offering.

24. Thereupon they make the Hotṛs offer together. Now the Hotṛs as a team convey the sacrifice to the gods. It is them he thereby pleases, so that thus satisfied and pleased, they may convey the sacrifice to the gods. When the first offering is made (by the Hotṛs) or when all the offerings are made, he addresses them (thus) —“Let the priests’ offices be satisfied, now that they have obtained good offering of sweet drinks, well-offered, svāhā”. (First Brāhmaṇa Ends)
आत्मा ह वा अश्यारण्यः स वा एश सूर्येव ग्रहः सूर्यश्चात्मा तस्मादन्यान
गुहायत्स्यं हि स्थाली भवति स्थाल्यं हों गृहाति सूर्यश्चोप ग्रहः सूर्यमु ही यो तस्मादन्यान
गृहाति ॥१॥

सं पूर्णं गृहाति सूर्यश्च पूर्णश्चोप ग्रहस्तम्यात्म्यां गृहाति ॥ं विश्वेभ्यो
देवेभ्यो गृहाति सूर्यश्च विश्वे देवा सूर्यश्चोप ग्रहस्तम्यात्म्यां देवेभ्यो गृहाति सूर्येनुष
सूर्येनुषु गृहाति सूर्यश्चोप ग्रहस्तम्यात्म्यां सूर्येनुषु गृहाति ॥२॥

अथ यदि राजोपद्येतस्यदेवातैः प्रभुवेयुरस्तम्यात्म्यायः हास्यश आत्मां हि
सूर्यायज्ञानि प्रभवति तस्मादेतस्यदेव युरस्तम्यात्म्यायः हास्यश आत्मां हि
हारियोज्यं गुहायात्म्येतेन्य्यस्यास्याय अधिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रतिश्राव्यास्यातैः प्रति
1. The Ágrayaṇa graha, forsooth, is his self and as such it is his entire graha, for, self is one’s all. So he draws it by means of this (earth). The sthāli (bowl) is (made) of this earth. He draws it (this libation) with the bowl. This graha is all and this (earth) is all. So he draws by means of her.

2. He draws it full, for, full includes all and the graha is all. So he draws it full. He draws it for the Viśvedevas; for, the Viśvedevas are all. This graha is all. So he draws for the Viśvedevas. He draws it in all the (three) savanas; for, this graha is all and hence he draws it in all the (three) savanas.

3. If the king (Soma) becomes exhausted, they extend him out of this bowl; they will enlarge him. This bowl is, indeed his self. It is from the body that all limbs grow. So they can make him issue only from this (Ágrayaṇa graha). From this, they expand him (Soma). From this only they draw the last graha, namely, Hāriyojana. Thus this sacrifice gets established at the end in its own self in this form (of Ágrayaṇa). That is why the final graha, Hāriyojana, is drawn from this (Ágrayaṇa bowl).

4. Now about why it is called Ágrayaṇa—that speech which he restrained on holding that pressing stone. Spoke out first at this (libation) and because it spoke out first (agra) at this (libation), therefore it is called Ágrayaṇa. Why at this that speech speaks out is because (originally) it was restrained out of fear from Rakṣasas.

5. He draws the first six grahas first and then this as seventh. Six indeed, are the seasons for a year and the year is all. In this graha all are there. When this is conquered and it became free from fear and danger, here the gods first uttered speech. That is why he first utters speech here.

6. Or he draws it (the Ágrayaṇa graha from that stream of Soma) (saying) “Ye gods, who are eleven in heaven, who are eleven on earth, and who are eleven dwelling in a glory in the (aerial) waters; do ye graceously accept this sacrifice! Thou art taken with a support; Ágrayaṇa, thou art, Suágrayaṇa (su-ágrayaṇa or good in marching first, thou art).” By uttering ‘ágrayaṇa thou art, suágrayaṇa, thou art’,
स्वाग्रायण इति वाच्मेवैतुल्यतयायांक कारोि तस्मादुदेतुं वाचा समानमेव पुनः पुल्वदिति
जामिहि कर्याधिदार्याणि स्वाग्रायण इति चैव गृहीयात्वाग्रायणोऽसि स्वाग्रायण इति वा
||६||

पाहि यसं पाहि यज्ञपतिमिति वाच्मेवैतुल्यसुःकामाह गोपाय यज्ञमिति यदाह पाहि
यज्ञमिति पाहि यज्ञपतिमिति वाच्मेवैतुल्यसुःकामाह गोपाय यज्ञमानिमिति यज्ञानि हि
यज्ञपति: ||७||

विष्णुस्त्रामिणिग्रेण पातिति वाच्मेवैततुल्यसुःकामाह यज्ञो वै विष्णुर्चर्वस्त्रामिणिः
पातिति विष्णु त्वं पाहीति वाच्मेवैततुल्यसुःकामाह यज्ञो वै विष्णुर्चर्वस्त्रामिणि त्वं पाहीति
सुवन्नानि पाहीति तुदे ग्रहमाह सर्वाणि ह्वेद सुवन्नानि प्राति ||८||

अध दशामुपनिग्रह पिनीरोिति सा वा एषा वागणुवाचानना तताम सा तानि न शशाक
संहातुः तस्यं तानायां देवा एत्र प्राणमदशु: प्राणो हि हिंक्रपार: प्राणो हि वै हिंक्रपार:
सत्समावेश कश्चन नास्यक अस्थिर हिंक्रपारकुण्डकास्तेन प्राणो सुभाषित्वेष तथा वा
अस्थायिक एततायाः प्राणो दशाति सेतु सेतु प्राणो सुभाषित्वेष यदा हि तानि: प्राणो तथोऽथ
हि स संहाति दशामुपनिग्रह हिंक्रोिति स वै त्रिहिंक्रोिति त्रिवृद्धि यज्ञ: ||९||

हिंक्रपातियासीम: पवते सीम: पवते सीम: पवते इति यं भीषा रूखोब्धमेण न प्राह
तमेवेतदुहिते स्थ्यं नान्नेन प्राह तमापिवक्षरोित्समः प्रहणेण पवते इति तद्दहान्या आहास्मे
क्षणाय पवते इति तद्क्षणायाताहस्मे सुन्वते यज्ञानाय पवते इति तदुज्जानायाह ||१०||

तदातृतावदेवोक्तः साद्येदिति द्रष्टाग्निः: क्षत्रिमिन्द्र इद्यायमि उ वा इदर सर्वमिति
तसमेदात्वदेवोक्तः साद्येदिति सैस्या मीहैस्तेवाहः त्वेव भूय इत्य ऊर्जः पवते इति वृष्ट्यः
तदाह युद्ध इत्युर्जः इति द्रष्टाग्निर्ग्रहसो जायते सदन्धो आभीजः पवते इति तद्दहायः
श्रृष्टिस्मः कांहाद्रापरित्विभ्यां पवतेदितिदाध्यां द्रष्टाग्निप्रत्विभ्यां यस्यधिष्टेद्वर्त्स्थिधि
सुभूताय पवते इति साधवे पवते इत्येवतदाह ||११||

५. औषधिथि ते
he makes that speech itself fresh. If he were to use the same word repeatedly as 'āgrāyanosi-āgrāyanosi' or 'svāgrāyanosi-svāgrāyanosi', he would commit (the fault of) repetition.

7. “Guard the sacrifice, guard the lord of the sacrifice”—thus he utters the released speech (meaning) ‘protect the sacrifice’ when he says ‘guard the sacrifice’. He utters the released speech when he says ‘guard the lord of the sacrifice’ by which he means ‘protect the Yajamāna’. Yajamāna, indeed, is the lord of the sacrifice.

8. (He says) “May Viṣṇu guard thee with his might”. By this he utters the released speech. Viṣṇu being the sacrifice, (he means) ‘may the sacrifice protect you with its power’. He utters only the released speech, when he says, ‘guard thou Viṣṇu’—for, sacrifice is indeed Viṣṇu and (he means) ‘protect the sacrifice’. When he says ‘Protect the same feasts all around’, he means this very graha (of Āgrāyanas) because it belongs to all the savanas.

9. Having wrapped (the graha) with the fringe (of the filtering cloth) he utters ‘him’. Now that same speech (vāk) being unsupported lay exhausted. She was exhausted and could not move. When she was exhausted, the gods infused breath into her, for, ‘him is breath’. The ‘him’ is indeed life-breath. That is why no one can utter ‘him’ by closing the nostrils. She by means of this breath rose up again. So it is that (he) infuses breath into her who is exhausted and she by this breath gets revived just as a person exhausted takes breath and gets revived. Therefore he wraps (the graha) with the fringe (of the filtering cloth) and utters ‘him’. He utters ‘him’ three times since the sacrifice is three-fold.

10. After uttering ‘him’, he says “Soma becomes pure; Soma becomes pure”. For that (speech) which, for fear of Rakṣasās, he did not utter earlier, that he now utters when all is conquered and free from fear and danger. He reveals it (that speech) ‘for this priesthood, he becomes pure’; he says for the Brāhmaṇa; ‘for this Kṣatra, he becomes pure’; he says for the nobility; ‘for this Yajamāna who presses soma, he becomes pure’—he says for the Yajamāna.

11. Here now they say “Having said this much, let him deposit (the graha), for, as much as the priesthood, fire, nobility, Indra and Indrāgni, so much means this all and therefore having said this much let him deposit”. This is only a speculation. In addition he says “For the sap and pith, he becomes pure”. This he says for the rains because it is from rain that pith or juice comes. (He further says) “For the waters and plants, he becomes pure”—this he says for those waters and plants. “For heaven and earth, he becomes pure”—this he says for those two, heaven and earth whereon this all rests. “For well-being he becomes pure” whereby he says ‘For good he becomes pure’.
तदुहैक आद्यभवाच्यसाय पवतः इति तदु तथा न ब्रुयाय्याँ आहासमेव ब्रह्माणि इति तदेव 
ब्रह्माच्यसायांह तस्मात्सुभूताय पवतः इति तयावेदोक्तवां सादयेतुः सादयेत्येष$ ते योगिः 
विर्क्षेयस्याः देवेश्वरे इति विशेष्योऽहैं देवेश्वरो गुहातिः तं मधुरे सादयेदात्मा हृद्येष 
दक्षिणोक्ष्यस्थली भवत्यकातिदित्यस्थली ॥१२॥ इति द्वितीयेष ब्रह्माणम्।

तृतीयं ब्रह्माणम्

अपशः वा अस्वेयोऽनिरुक्तः प्राणो युद्धक्ष्यः स वा अस्वेय आत्मैवात्मा द्वयमतिनुः: 
प्राणः सोस्यायुरे तस्मादन्य गुहायस्त्रा हि स्थाली भवति स्थाल्या होंन गुहात्यजः 
हीयममुताजःमु ह्यमुतावुक्तस्मादन्य गुहातिः ॥१॥

आसावेयायुर्द्धूव आत्मैवात्मेनेन सशिष्ठः: पूर्वाणेष्य सन्तानोदम्गृहीत 
प्रावेत्सानुतमः ग्रहोऽच्छावाक्ष्य भवत्यथ माध्यान्तिनाय सवनाय रुजानमुपवहरति 
तुलीयं वसतीविरोगीप्रामावनिति तत्तत्व समैति प्रथममहोत्तरस्य स्वनस्योत्तमः पुर्वस्य स 
युद्धस्तरस्य तत्पुर्वः करोति यत्पुर्वस्य तदुत्तरं तदुलिपिष्टति तस्मादिमानि पूर्वाणि व्यति- 
निमातिमतिः हानिमदमाति तथयो एव माध्यादनन्य सवनेश्वगृहीत प्रावेत्सानुतमः 
ग्रहोऽच्छावाक्ष्य भवत्यथ तुलीयं वसतीविरोगीप्रामावनिति तत्तत्व समैति प्रथममहोत्तरस्य 
स्वनस्योत्तमः पुर्वस्य स युद्धस्तरस्य तत्पुर्वः करोति यत्पुर्वस्य तदुत्तरं तदुलिपिष्टति तस्मादिमानि पूर्वाणि व्यतिस्कनिमातिमतिः हानिमदमाति तथ स येदवमस्वेतेनाल्या 
सशिष्ठः सन्तानस्तनायः आयुः: ॥१॥

सा वा एषाय कामदुवैवेद्रस्योऽद्ग्रास्क्रियः: प्रातः सवनः उक्तेभ्योः विगुहाति विभ्यो 
माध्यादनन्य सवने तत्तरं पद्यः उः त्रहुव्र ठ्वत्वो वा इदं सर्वमेन पचनितेतेनाय काम- 
दुवैवेद्रस्यः ॥६॥

6. सादवतेष्य Ca
1. इत्थमति Ca
2. Saine as above
3. उक्तेभ्यो C
4. उ missing in Ca
5. दुवैवेद्रस्य alternate reading in TE
12. Here now some say (in addition) “For spiritual lustre, he becomes pure”, but let him not say so. When said ‘for the priesthood (he becomes pure)’ that itself he says for the spiritual lustre. So he should deposit after saying up to ‘For well-being, he becomes pure’. He deposits it saying “This is thy womb; thee for the Viśvedevas”. He indeed deposits it for Viśvedevas. He should deposit it in the middle of the kha. For, this graha happens to be his self (body). On the right (south) of it is the Ukthya bowl and on the left (north) of it is the Āditya bowl. (Second Brāhmaṇa Ends).

BRĀHMAṆA III

1. This Ukthya (Graha) is his undefined prāṇa (vital air) and as such it is his self. Because this self is undefined vital air and hence his very life-principle. So he draws with this (earth); from this earth is made the bowl. This earth is undecaying and immortal. The life-principle is undecaying and immortal. So with this earth he draws.

2. This life-principle is also the Dhrūva (graha) by which his body is held together and the joints are knit together. Before drawing this (last cup), the graha superior to this for Ācchāvaka is drawn from that (Ukthya vessel). Then he takes the king (Soma) for the midday savana and pours one-third of the vasatiyaris (into the Ādhavaniya). Thus the joint unites; for, indeed, he makes (the Ukthya cup) the first of the second pressing and the last of the first pressing. That which belongs to the second pressing he makes first and vice-versa. Thus he interlocks them whence these joints are interlocked. This like that and that like this. In like manner at the midday pressing (when) the last has not yet been drawn. Therefrom for the Ācchāvaka priest, he pours (the remaining of the Ukthya vessel). Then he pours one-third of the vasatiyaris (into the Ādhavaniya). Thus the joints united, for, indeed, he makes it the first of the second pressing and the last of the first-pressing; that which belongs to the second pressing—he makes whence these joints are interlocked—this one like this and that one like this. And because his body is thereby held together, therefore this (graha) is his life-principle.

3. This (Ukthya graha) is the wish-yielding cow, Indra’s special share. He divides it for the three Ukthyas (songs of praise) of the morning savana and three for the midday savana. Thus they are six. Six are the seasons. Seasons mature all this food. So this is the wish-yielding cow, the special share of Indra.
तं वा अपरोक्षं गृहात्मकं \। पुरोहितं पुरोहितृप्रक्षं साम नृसेवप

यदन्यायाजीपति तदजुस्ते हैते स्वर्ग्यं एव अस्वर्ग्यं यजुर्वेदस्थ्वं सामग्य:।

॥१॥

ते ह देवा ऊचुर्णेमानयुजुः \। दुधामेति \। तेनेवं बिधा बहुतरेव भविष्यति

तथेति तानंजुः यद्यहसस्तेति \। बिधा बहुतरेवावथवतुदुक्तं \। पुरोहितं पुरोहितृप्रक्षं

स युद्वैरुत्तुप्प्येन्द्रोऽभ्य विगृहाति \। तेन्वेयेष पुरोहित्वपाषांस्तम्मादेत्मपुरोऽकं \। गृहाति।

॥१॥

स गृहात्यपमयामृतोत्सनीम्याय त्वा \। बुध्वते \। वयस्वत इति \। वैष्णवत् \। इत्येवेतदाहू

यदाह \। बुध्वते \। वयस्वः \। इत्यावक्षायुक्तं \। गृहामीत्युक्तस्य हों \। गृहाति \। यत्त \। इत्र \।

इद्र \\। बुध्वते \। इति \। तस्मै त्वा \। विव्यवहस्त्वे \। वेस्ति \। \। \।

विष्णुवयस्य \। वा \। एतमायुक्ते \। गृहाति \। तस्मादाह \। तस्मै \। त्वा \। विव्यवहस्त्वे \। तेस्ति \।

\। यो जीविकोऽयथस्त्वे \। सादस्युप्प्येन्द्रोऽभ्य हों \। गृहाति।

॥२॥

तिविगृहाति \। देवेभ्यस्तवा \। देवायुवं \। गृहामिति \। यज्ञस्यायुक्तं \। इति \। तदेव \।

न विगृहीतायात्रासानं \। स \। कुर्यादि \। \। \। विगृहीतायात्रासानं \। हों \।

गृहाति \। तस्मादेत्मायुक्ते \। विगृहीतायात्रासानं।

॥३॥

मित्रवर्णसायनं \। त्वा \। देवायुवं \। गृहामिति \। यज्ञस्यायुक्तं \। इत्येव \। मैत्रार्जनाय \।

मैत्रार्जनीपु ति \। तस्मै \। स्तुतिः \। मैत्रार्जनाय \। स्तुतिः।

॥४॥

इद्राय \। त्वा \। देवायुवं \। गृहामिति \। यज्ञस्यायुक्तं \। इत्येव \। ब्राह्मणाचक्षुरिः \।

एन्त्रीपु \। हि \। तस्मै \। स्तुतिः \। एद्राय मुनस्त्वत \। एन्त्रीपु \। युजिति।

॥५॥

इद्रायिष्यतं \। त्वा \। देवायुवं \। गृहामिति \। यज्ञस्यायुक्तं \। इत्येव \। ब्राह्मणाचक्षुरिः \।

हि \। तस्मै \। स्तुतिः \। एद्रायमुनस्त्वत \। एन्त्राय \। युजिति।

॥६॥

इद्राय \। त्वा \। देवायुवं \। गृहामिति \। यज्ञस्यायुक्तं \। इत्येव \। माध्यन्तिः \।

सवने सुत्वे \। एन्त्रीपु \। हि \।

माध्यन्तिः \। सवने \। सुद्यैव स्थितिस्तु \। हि \।

चरकाध्ययः \। विगृहाति।

॥७॥

६. See notes

७. हि missing in V 1, My
4. He draws it without (reciting) a puruk chant, for the puruk is an ukthya (a song of praise) and the puruk is a Rk mantra. Ukthya is (also) a Rk mantra and the graha is Sāman and the other chant he utters is Yajus. Formerly these (puruk verses) were different from the Rks, different from Yajus mantras and different from Sāmans.

5. They, the gods said, “Let us place these (puruk) among the Yajus, thereby this vidyā will become still more expanded. Accordingly they placed them among the Yajus. Thereby this vidyā became still more manifold. That Ukthya is puruk and puruk being a Rk and Rk being a praise (ukthya) and since he divides it for recitation, it is already possessed of puruk (has the effect of puruk) and hence (there is no need for a separate puruk); he draws it without a puruk.

6. He draws it (saying) “Thou art taken with a support; Thou for Indra, possessed of the Bhav Sāman, possessed of vigorous youth! I draw thee of churning praise”—for, he draws it for the song of praise. By ‘Thou Indra possessed of vigorous youth’, he only says ‘that valour of yours’ is what he means by ‘Indra the Bhadavata’. “For that thee, for Viṣṇu—thee”. For, sacrifice is Viṣṇu and this he draws for the life of the sacrifice. Hence he says ‘For that thee for Viṣṇu’. “This is thy womb; thee for the songs of praise”—(thus saying) he deposits. For, it is for the ukthyas (songs of praise) he draws this graha.

7. He divides it (among the three Ukthya vessels of the assistants) (saying) “Thee, the one who pleases gods, I draw for the gods; for the life of the sacrifice”. One should not divide it like this. It will (amount to) be his ordering (the gods) (putting oneself above the authority) if he divides that way. He is after all drawing it for the life of the sacrifice. So only with this he should divide it (only with the latter part of the mantra)

8. (He says) “Then the one pleasing to the gods, I take for Mitrā-Varuṇa, for the sake of the life of the sacrifice”. (He takes the share) for Mitrā-Varuṇa; for, in verses to Mitrā-Varuṇa. They (the Udgātṛs) sing praises for this (libation) and he (the Hotṛ) afterwards recites chants for Mitrā-Varuṇa for the śāstra and offers with the mantra to Mitrā-Varuṇa.

9. (He says) “Thee, the one pleasing to gods, I take for Indra, for the life of the sacrifice”, for, the Brāhmaṇacchaṁsin”, (he takes the share), for, in verses addressed to Indra, praises of this (libation) are chanted and verses to Indra are afterwards recited as a śāstra and offering made with a mantra to Indra.

10. (He says) “Thee, the one pleasing to the gods, I take for Indra-Agni, for the life of the sacrifice”. (He takes the share) for the Ācchaṅkā, for, in verses of Indra-Agni, praises are chanted for this (libation); and verses to Indra-Agni are recited as a śāstra and offering is made with a mantra to Indra-Agni.

11. “I take thee, the one pleasing to the gods, for Indra, for the life of the sacrifice”. Thus only in the midday savana for all (gods). The midday savana, indeed, belongs to Indra. This is the rule. And the Carakādhyāyus divide it in this way.
उपयामगृहीतोऽसि देवेभ्यस्तवा देवायुवमुक्तेभ्य उक्तायुवमित्रावरुणाभ्यां तो जुरं गृहालयस्य ते योनिनिर्द्राय ल्वेति सादयति पुनर्विरसीति स्थालीमभृत्सति।

उपयामगृहीतोऽसि देवेभ्यस्तवादेवायुवमुक्तेभ्य उक्तायुवाविन्द्राय तो जुरं गृहालयस्य ते योनिनिर्द्राय ल्वेति सादयति पुनर्विरसीति स्थालीमभृत्सति।

उपयामगृहीतोऽसि देवेभ्यस्तवादेवायुवमुक्तेभ्य उक्तायुवाविन्द्राप्रियाभ्यां तो जुरं गृहालयस्य ते योनिनिर्द्राप्रियाभ्यां ल्वेति सादयति तृषावृत्तिभावां स्थालिनिद्रापूर्वति।

उपयामगृहीतोऽसि देवेभ्यस्तवादेवायुवमुक्तेभ्य उक्तायुवाविन्द्राय तो जुरं गृहालयस्य ते योनिनिर्द्राय ल्वेति सादयति पुनर्विरसीति द्री: स्थालीमभृत्सति तृषावृत्तिभावां तृतीयों निद्रापूर्वति नोषायमेन गृहालयस्य होवेत तथा गृहीतो भूतस्य तौष्टिः ते योनिनिर्द्राय सादत्येन होवेत तथा सन्तो भूतस्य जामम हि कुर्याद्राप्रिया तथा कुर्याद्राध्यायत्वाविरसीतिभृत्सति पुनर्विरसाय गृहालयस्य भूतस्य तदु नात्रितेत तृषावृत्तिनिद्रापूर्वति।

चतुर्थ ब्राह्मणम्

अयः ह वा अस्येष्य प्राणो योडः पुरुसस्तयः वैश्वानरो एव योडः पश्चातस्य ध्वेस्त्रां ह स्मैतौ नानैव पुरा गृहालयस्य धववैश्वानारायणस्य ततु वा एतद्विकफे गृहालयस्य यदि तं चरकेः वीचनेन यानवृत्तिः यहो वा युज्ञानस्त्य तं चम्सेद्वात्नेयोज्जनेव स्माद्याः स वा अस्येष्य युद्ववावायामस्तद्येष्य आत्माः सोऽस्य योडः तस्मादनया गृहालयस्य हि स्थाली भूतस्य तस्थाप्त्या होनं गृहालयस्य हीममुन्ताताजज्ञातुः हृभुतमायुवस्मादनया गृहालयस्य।

1. ब्रूटा: TE, C, My
2. आत्मनस्योऽस्य TE
3. See V.2.2
12. “Thou art taken with a support, thee, the one who pleases the gods, I take for the gods, thee, the one pleased by praises, for ukthyas (praises), agreeable to Mitrā-Varuṇas I take thee. This is your womb; thee to Mitrā-Varuṇas”. (Thus saying) he deposits it. Then he touches the sthāli saying “Thou art again an offering”.

13. “Thou art taken with a support; thee, the one pleasing to the gods; I take thee for the gods; thee the one pleased by praises; I take then the agreeable to Indra”. (Thus saying) he deposits it. Then he touches the sthāli (saying) “Thou art again an offering”.

14. “Thou art taken with a support; thee, the one pleasing to the gods. I take thee for the gods; thee the one pleased by praises; I take then the agreeable to Indra-Agnis”.—(Thus saying) he deposits it and places down the sthāli, silently.

15. “Thou art taken with a support, thee the one pleasing to the gods, I take thee for the gods, thee the one pleased by praises. I take thee the agreeable to Indra. This is thy womb. Thee for Indra-Agni”. (Thus saying), he deposits it and then touches the sthāli twice saying “Thou art again an offering”. The third (sthāli) he deposits silently. He does not take it with a support. Only at the first, he is taken like that (with a support). Nor he deposits it saying ‘this is thy womb’. Because, at the first occasion, he has done so. So it would be a repetition if he says again here, it would be a repetition. His touching it saying ‘Thou art again an offering’, would involve drawing it once more, indeed, this need not be headed. Let him silently deposit. (Third Brāhmaṇa Ends).

BRĀHMAṆA IV

1. This is his vital air which is in front and is forsooth, the Vaiśvānara (graha). That which is behind is the Dhrupva (graha). Formerly, indeed, these two grahas were drawn separately, as the Dhrupva graha and as Vaiśvānara graha. Now this one (Dhrupva) alone is drawn. If one comes to learn (that both the grahas are to be drawn again) from Carakas (priests belonging to the Caraka school) or from others, then let him pour that (second one, namely the Vaiśvānara graha) into the Yajamāna’s cup and this one (Dhrupva graha) into only the Hotṛ’s camasa (cup). Now what part of him there is below the navel, that is part of his self and that is his life-principle. So he draws it by means of this (earth), because the bowl (sthāli) is of earth. He draws it with a bowl, for, undecaying and immortal is the life principle. Hence he draws it by means of her (earth).
तं पूर्ण गुहाति सर्वशहि पूर्णं सर्वं ह्यायुतसमापि पूर्णं गुहाति वैस्वानाय गुहाति संवत्सरे वे वैस्वानरः संवत्सरे वा आयुतसमाधिश्वानाय गुहाति।१२॥

स प्रातःसबः स्वगतेः एवं स्माकलातुपशोः तत्स्वर्गमायुः समस्तुते तत्र स्तूपमाने स्वनयेन ह संवत्सरे युज्ञमानोऽशिपतिजीविस्तूपमाने।वनन्येच्छस्यमाने।वनन्येत्थिदेने ह्याद्शंस्तोत्तरभिषिन्यति तथा पुरं तर्कमायुः समस्तुते युज्ञमानसः तथा ज्ञोगजीविति।१३॥

तःस्तातु ह ब्राह्मणोऽप्रियोगोसमस्त्या दैत्त्समाध्योति निःसर्पत्र प्रसाद्वैतावर्ष अस्यैस स ह सर्वेदिवामुरेन य एवं विद्वानग्रिशीमस्त्रववि यद्येवत्नमामेहानीति तस्मादो अप्रियोगोस्मस्त्ववि यदहु अवाचार्यतस्या अस्यैस आत्मः स यदेवत्स्मिन्ये निः-

स्मर्द्धाग्राम्येत ध्यानं हवामेवे दैत्त्समाध्योहानीति तस्मादो अप्रियोगोस्मस्त्रववि तदु तद्वज्ञानस्यैव युज्ञमानसः हृद्य तदात्माः भवति।१४॥

अथ यदेवाप्रियोगोस्मस्त्रववि यथोऽपि सोमोऽपि हसी वै सोमस्माध्यो च सोमेवामुरेन य च नरलहंत उभयं एवंदद्विगुच्छविति यथा एवं तद्दूषणामागुच्छविति तदेत्तत्सः संप्रसुप्राप्तमनि ब्राह्मणे दच्छे यद्युपपहति स युज्ञवी हैव भवति य एवं विद्वानग्रिशीमस्त्रववि तस्मादो अप्रियोगोस्मस्त्रववि।१५॥

सोप्रियोगोस्मस्त्रववित तदेत्तत्ति सर्पन्त्याप्रियोगस्मस्तेत्तत्ताः।' सनिध्याः ल प्रसादस्माध्यो यशस्वो भवनीत तदुपविभेद्यावत्प्राप्तमनि यशो धरे य एवं विद्वानग्रिशीमस्त्रववि सत्यस्वत्तमो हैवेः भूल्लवा प्रातित तस्मादो अप्रियोगोस्मस्त्रववि।१६॥

अथ यदेवाप्रियोगोस्मस्त्रववि देवाश्च ह वा अयुराशोभ्ये प्राज्ञापत्यां अंस्पर्धन्त त प्रतिपन्ने यथे प्रजापतिवस्तितान्तःस्मकमन्य। स्यादस्मकमन्यमहादिति ततो देवा प्रतिमीद्विगुमसधं दृशयुगत सत्यं यथा। समस्तःति निर्बलसुरान्तंसंस्कारंहृदैवेश्च वाच \n
द्विषतः सप्तस्य सर्वं स्वमंस्वृद्ध एवं द्विषतंस्य मन्यं सर्वस्मार्जनिःशेरं बहिर्गं करैति। य एवं विद्वानग्रिशीमस्त्रववि तस्मादो अप्रियोगोस्मस्त्रववि।१७॥

४. ऐतस्माय दि
५. सस्त्तद्वन्द्रा: दि
2. He draws it full; for full means all and the life-breath means all. Hence he draws it full. He draws for Vaiśvānarā; Vaiśvānarā is the year and the life-principle is the year. Therefore he draws it for Vaiśvānarā (Agni).

3. Having been drawn in the morning savāna, it reposes aside since that time. Therefore the entire life-principle, it acquires. Let him not pour it (into the Hotra camasa) while it is being praised (while the stōtra is being recited). The Yajamāna would not live through that year if poured while being praised. It should be poured while the sāstra is recited; then it guides him safely over the twelve-fold chant of stōtra. Thus he obtains continued life-span. The Yajamāna then lives long.

4. Therefore the Brāhmaṇa (dūkṣita) should sit through (the twelve-fold) praise of Agnīstoma and he must not move from there until this offering (of the Dhruva graha) is made. Nor he shall discharge urine because with that his entire life-span gets discharged. He who knows thus sits through the Agnīstoma recitations by (determining) not to discharge urine till the Dhruva offering, he becomes one who sits through the Agnīstoma. Or, what part of him there is below the navel, that part of his self is this (Dhruva graha). Hence were he to move away or discharge urine before the offering of this (Dhruva) libation, he would be casting away the Dhruva (the firm and lasting one). Hence, lest he should lose the Dhruva (the firm and lasting) he sits through the praise (Agnīstoma). This applies only to the Yajamāna, because this (Dhruva graha) is part of the Yajamāna’s self.

5. Again, as to why he sits through the Agnīstoma is, Soma is glory; Soma, indeed, is glory. So those who partake of Soma and those who do not, both approach to behold that glory. That Soma, which is glory, when the Brāhmaṇas have crept near together, take into themselves and drink (the soma), whoseoever knowing this, drinks (soma) becomes glorious. For that reason (to avoid its being drunk by others) one should sit through it Agnīstoma.

6. Now, he becomes one who sits through Agnīstoma, because when (the others) while passing by (after beholding it) deposit that glory on this Agnīstomasad (Yajamāna) and turn away from that glory and thereby he takes that glory unto himself unshared (by anybody). He who knows thus becomes one who sits through Agnīstoma. He emerges after becoming most glorious among all. Therefore one should become an Agnīstomasad.

7. And again, as to why he should be an Agnīstomasad—the Gods and Asuras, both of them progenies of Prajāpati contended. They quarrelled in respect of this sacrifice, before Prajāpati, saying “Let this be ours; let this be ours”. Then the gods devised this process of Agnīstomasad and with that they gained the entire sacrifice and kept out the Asuras, their enemies, from a share in this sacrifice. In like manner, this one (Yajamāna) gains the entire sacrifice from the hands of hateful enemy and thus keeps out his hateful enemy from a share in this. Thus, he who knows excludes (his enemy). So he becomes an Agnīstomasad.
ते गृहीत्वोत्तरे हवित्वनि सादयति प्राणा वै ग्रहा नेत्रप्राणां न्तसंलोभानीति तस्माद्विमे संलुभा: प्राणा उपक्रिया इतरान्तसादयति व्युह्वीरनः न तु रूपं चनान्तर्थियम् यद्या ऊर्ध्वं नाभेस्तहः अस्यैत आत्मनुरूपस्वरूपा शौच्यं उपरीत वा एतदात्मनो यद्वैर्द्वैर्द्वयस्तानुपक्रिया सादयत्वथ युद्धवाहस्तहः अस्यं आत्मनोऽर्ध महात्मावा यद्वर्याम्बरेः इवैतदद्वैर्द्वयस्तानुपक्रिया सादयत्वथ युद्धवाहस्तहः अस्यं आत्मनोऽर्ध महात्मावा यद्वर्याम्बरेः इवैतदद्वैर्द्वयस्तानुपक्रिया सादयतः।

एष त वै प्रजापितिवृजो य एष तात्व एतस्मादेवेमा: प्रजाः प्रजाताः एत्मेवानु प्रजायते यथेतथात्ध तदानुपक्रिया सादयति तान्निविमा: प्रजाः प्रजायते या अन्येवात्मनोऽस्याः प्रतितिष्ठति या वै शर्के: प्रतितिष्ठति ता अन्येवात्मनोऽस्याः प्रतितिष्ठति पशवोऽर्ध या एतमुनु प्रजाः प्रजायते ता आत्मनावास्याः प्रतितिष्ठति मनुष्याः श्रवापदाव्यः।

तद्वा एतदुप्स्मद्विया उत्तरं करोति यथुपकर्तिति तस्मादाः। एतानुनु प्रजाः प्रजायते ता अन्येवात्मनोऽस्याः प्रतितिष्ठति श्रापर्थे यदेतं व्युह्वा न तु रूपं चनान्तर्थियम् सादयति तस्मादा एतानुनु प्रजाः प्रजायते ता आत्मनावास्याः प्रतितिष्ठति मनुष्याः श्रवापदाव्यः।

तद्वा एत्महृत्याखयनीये पुरोद्वाशां धानाः करम्भं ध्रृत्वेति स युथा मुख आसिज्जेदेवेशतदात्माहयनीये जुड़हर्यधैश एकरूप एव रोते आप इवैव तस्माद्यादनेन मुखेन नानारूपमुक्ष्ममः शृवाश्यतैशैवेन प्रणेकरूपमेव प्रसात्वः पु इस्वान्न यदृव्वुषो नाम।।

देवा ह वै यह च तन्वाना असुरक्रसासानं दक्षिणं आसवद्विभायानं चक्षुस्तानां हसुरक्रसासानी दक्षिणं आसेदुस्त एवात्स्वर्यानग्राणुज्जालुपि दक्षिणं हविधर्मानमुज्जालुस्वायमेव नोदुतुं श्रेकुलुतदत्तादेव हविधर्मानाहक्षिणं हविधर्मानमदृशस्त्येदत्तो नोदुतुमुश्रेक्षवस्तस्माद्याहार्यायाम।।

6. तस्मादा TE
7. Atmanepada archaic
8. चदेन C
8. Having drawn it (the Dhruva graha) he deposits it in the northern cart. The grahas are the vital airs; lest he should confound the vital airs (he deposits there). Others he deposits on the raised mound. But this one (Dhruva) he deposits after sweeping (the dust) without having as much as a blade of grass underneath. That which is above the navel (the other grahas) it is as it were above his self or that which is above his self is as it were above the navel. That which is raised, therefore one deposits on the raised mound. That which is below the navel, which is as it were below one’s self, it is as if held below the navel and that one deposits after sweeping and without giving room for even blade of grass below. Therefore he sweeps without leaving even a blade of grass below and then deposits.

9. Now, that sacrifice which is being performed is Prajāpati, from whom these creatures in earth have been born; and indeed even now they are born after this (sacrifice). Now were he (the Yajamāna) to deposit it (Dhruva graha) on an unswept (mound) after this (act), these creatures will be born who will stand on this (earth) by means of (a support) something different from their bodies. Those creatures which stand on hoofs are standing on this earth by means of something separate from their self and they are the pāsus (cow, goat etc). If after his (cleaning, the graha is deposited) the creatures that are born (after that sacrifice) they stand by themselves on this (earth) (like) men, other wild animals etc.

10. Moreover, when he heaps the dusts to form the khara (mound), he virtually produces an upward-facing elevation (separate platform) on this earth. So those creatures that are born from that elevation are standing on something different from their own bodies, namely the hoofs. Now when he sweeps and leaves not even a blade of grass, before depositing the grahas, those creatures that are born of (the original earth surface) are standing on their own (parts of the body) like the men and other wild beasts.

11. And, on the other hand, when they offer in the Āhavanīya, a purodāsa, parched barley grains, porridge, sour curd etc. It amounts to pouring into one’s mouth. But this (Dhruva libation) stands apart (being) of one form like water. Hence while he eats the different forms of food with that mouth, he lets flow from that opening this uniform (libation) like a stream of water. That is why it is called Dhruva.

12. Now, once a time, the gods while performing sacrifice, were afraid of an attack from the Asura-Rākṣasas from the southern front. The Asura-Rākṣasas did hit from the southern side and overturned those soma cups placed on the southern side; they overturned the southern soma cart. Only this soma cart on the northern side, they could not overturn. That northern cart held steady the southern soma cart. And because they could not overturn this (northern cup) therefore it is called Dhruva (firm).
तं वे गोपायण्ति शिरो वा एष एतस्या गायत्र्या यजो वे गायत्री द्रादश स्तोत्राणि द्वादश शास्त्राणि तत्तुर्विन्दवंशित्तुर्विन्दवंशात्वक्षराः वे गायत्री तत्स्या एवं शिरः श्रीरू वे शिरः श्रीहिं वे शिरोश्य योजर्थस्य श्रेष्ठो भवत्यसै तस्यर्ध्यस्य शिरं हत्याचक्षते श्रेष्ठो हि व्यधेत द्विदेश्वद व्यधेत यजमानो वे श्रेष्ठो नेत्रजमानो व्यथाता हि तस्मादा एवं गोपायण्ति ॥१३॥

वत्सो वा एषः एतस्या गायत्र्या यजो वे गायत्री द्रादश स्तोत्राणि द्वादश शास्त्राणि तत्तुर्विन्दवंशित्तुर्विन्दवंशात्वक्षराः वे गायत्री तत्स्या एषः वत्सस्ताः वा इमावत्सान्यात्यात्यात्यात्यात्यात्यात्योऽद्हाय यदिदं पयो दुहल्य एव्यिर्भ गायमुरैत यजमानाय सर्वान्क्वामान्दोहाता हि स \ handwritten
13. They, indeed, guard it; for this cup is the head of this Gāyatrī. Gāyatrī being the sacrifice—there are twelve prayer chants (stotras) and twelve recitations (śāstras); that make twenty-four Gāyatrī, indeed, consists of twenty-four syllables. This (Dhrūva cup) is her head. The head means prosperity. He who is most prosperous in a section (on a clan), he is called the head of that section. And, indeed the excellent (among a group) would come to harm and if this (cup) were to be affected, and the excellent one being the Yajamāna, they guard this Soma cup, lest the Yajamāna should suffer any harm.

14. This (Dhrūva graha) is the calf of Gāyatrī. Gāyatrī being the sacrifice—there are twelve prayer chants (stotras) and twelve recitations (śāstras); they together make twenty-four and Gāyatrī consists of twenty-four syllables. This (cup) is her calf. When they guard this (graha) they are guarding those calves so that they can milk her (cow). As they (cows) yield milk (when the calves are nearly safe), so may this Gāyatrī yield all the wishes of the Yajamāna—that is why they guard it (cup). When the Adhvaryu and the Pratiprasthātā walk out of (the Havirdhāna) and (later) enter (again) it is symbolising the entry of the cow with the calf-tied to it.

15. Then he pours it out (the Dhrūva graha) to mark the milking. The cow yields milk thereon (when the calf is near). In like manner, this Gāyatrī when milked, let it yield all the wishes for the Yajamāna.

16. He pours it out (saying) “O, the soma of the Dhrūva, I pour thee out with a firm mind and speech”. Or (he says) “I take thee...”, “Now may Indra make these our creatures, the people, rid of enemies, and of one mind”. This is only a boon he seeks. “For our prosperity and nourishment”. “Let these creatures be rid of enemies and be endowed with one mind”—thus a boon is prayed for.

17. He collects it (soma from the stream) (saying) “The crest of heaven, the disposer of the earth, O Agni, Vaiśvānarā; born in the eternal truth of this ritual, thou art the wise the supreme ruler, the guest (thou art one) converted by gods as a vessel into their mouths. Thou art taken with a support. Thou art the firm (dhrūva) of firm position, the steadiest of the steady, the most unshakable among the solidly founded. This is thy womb—thee for Vaiśvānarā”. Therewith he deposits it. He indeed takes it for Vaiśvānarā, after cleansing (the surface) and not leaving so much as a blade of grass. (Fourth Brāhmaṇa Ends)

(Chapter Two Ends)
तृतीयोऽध्यायः

प्रथम ब्राह्मणम्

स वे युदेतां नुहां नृहास्य निन्दुः पुरुषां होमं जुहोति स युहितां होमं जुहोति या एवास्यमिथभूतमाणस्य पुरुषः स्कन्दनुत्स्त्रवर्ग कश्चित्ता अंवशेषद्वाहनाये सब्जकोरोत्त्रहावनीयो ह्वाह्वतीनां प्रतिष्ठा तस्मादाव विपुरां होमं जुहोति।

स जुहोति यस्ते द्रप्त: स्कन्दति यस्ते अशुरिति स्तोको वै द्रप्त: स यो कक्षितस्तोकः स्कन्दति तमेवेदाहवनाये सवारकरोति यस्ते अशुरिति त्यजो स्त्रुषुभ्रलयुच्छो दिःणशुरुपश्चादिति प्राणस हि च्युरोधिज्ञवाण्यभाषयोस्त्रशवस्त्रवर्गं पुरी वा यो: पवित्रादित्यवर्गं हि पाणिभाष्य स्कन्दति पवित्राद्वा ते ते जुहोमि मनसा वुष्टकृतं स्वाहेति तद्यथा वुष्टकृतस्वा ह्रुतमेवं भवति।

अथायम्: स्तोत्रिन्या वेदद्वारु तुणे आदते तावध्वरु प्रथमावभित: ३ प्राणोत्सनां गयस्याध प्रस्तोता ब्राह्मणयोऽद्रातात्मैव प्रजानतित्वस्याध प्रतिवर्ता भिष्यवाध्यानो वा ताआववर्तः श्रवनाब्यथैं प्रभुमन एतावाचं यतो यावदेवे प्रश्लिंजः पाङ्को हि यज्ञस्त्रहमुच्छारभ्यैं प्रभुमन:।

अथान्नयोस्तुपणः स्त्रूणयोप्रस्थतावचालेश्वरायस्यादिति देवानामुक्रमणमसीति युद्रवै देवा ज्ञेन स्वगःशोकः समासुधाच एतमादेव चालङ्गाद्वृत्तिः उच्चक्रमेऽवेदात्पशृणाः स्वर्ग देवयां ज्ञेनानां मनोऽक्षणमहि सुह्वक्षेमः।।

अथ यद्र यत्र स्त्रूण्योपास्त्रोत्तथा पुरस्त्राद्वयतु पाश्यति स्तोमो वा एष प्रजापति-यंशद्वातारः: स इदाःसवर्युते संहृत्तरस्वर्युत्तरस्वर्युत्तरस्वर्युत्तरस्वर्युम्प्रदशति तथैवैष्ठे न युते तथा न सम्भवतुः यद्र यत्रे मनोऽज्ञापिण्यति ज्ञनति वा अत्रोदातारः।।

अथ स्त्रूण्योपास्तरोति सोः: प्रवत इति स वै वराक् स्त्रूण्योपास्तरोति प्रवते: स्त्रूते देवान्यात्तत्त्वे यवाववेवाणित स्त्रूण्यात्त्त्वाणित प्रवते यवावाणित: प्रवते: यवावाणित: प्रवते: स्वगःशोकः समासुधाच।।

1. युद्देताः V 1, H
2. प्रहमण विन्दे in TE
3. प्रथमावभित: Ca, see notes
Chapter Three

BRĀHMĀNA I

1. Now that he draws these cups of soma, he goes out (of Havirdhāna) and offers the oblation drops (an expiatory oblation) for the soma spilt during pressing. The reason why he offers the oblation of drops is this—whatever drops of soma were spilt here, whatever parts of Soma plant were (scattered during pressing), to them, he now makes an entry into the Āhavaniya, for, the Āhavaniya is the resting place of all offerings; that is why he offers the oblation of drops.

2. He offers (saying) “Whatever particle of thine spills; whatever stalk (of Soma plant gets scattered)—whatever drop of Soma is spilt, that is a particle; that indeed he now directs into the Āhavaniya. ‘Whatever stalk of yours’—(by this he means) whatever stalk of the Soma plant that has been thrown out by the pressing stone. “From the lap of the pressing bowls” for, when thrown out by the stone, they (stalks) leap out of the soma-collecting bowls. “Be it from the Adhvaryu or from the pavitra (strainer)”, for, it leaps out either from the Adhvaryu’s hands or from the strainer. “That I offer unto thee by my mind consecrated by Vāṣat, Svāhā”. Thereby it becomes an offering (regularly) consecrated by Vāṣat and (sanctified) by Svāhā.

3. Thereupon he (the Adhvaryu) takes two stalks of grass from the covered altar. The two Adhvaryus proceed first as the—prāna and udāna of the sacrifice. Then the Prastotā (follows) as the voice of the sacrifice. Then the Udgātr as the self (body), the Prajāpati of the sacrifice; then the Pratihartā as either the physician or as the vyāna of the sacrifice. The Yajamāna proceeds (behind) with those five priests ahead for as much as those five priests are, so much is the sacrifice. The sacrifice, is indeed five-fold. Therefrom the Yajamāna proceeds, holding on to the sacrifice.

4. He then throws one of the two stalks of grass towards into the Cātvāla (saying) “Thou art the ascent of the gods”. For, when the gods reached the heavenly world by means of sacrifice, it was from that Cātvāla pit they went upwards. Thus he shows to the Yajamāna, that same route to heaven which was the path of the gods.

5. Now when the Udgātris sit down, he throws the other stalk of grass before them. For this sacrifice is a collection of sacrificial Rks in the form of Udgātris. When all these (Rks) (or Udgātris) are collected, all this sacrifice (materialises). Therefore to him this stalk is offered. Thus he does not mix up (collect) this one (Adhvaryu) and (Prajāpati) does not become one with him (Adhvaryu). (Adhvaryu is not merged into the yagia just as the Udgātris are); (Adhvaryu is kept separate by throwing the stalk of grass before the Udgātris). When he (Yajamāna) desires that they may chant, the Udgātris utter the chants.

6. Then he delivers the stotra (chant of praise) (saying) “Soma becomes pure”. He makes the chant in one go and they (also) chant in one go. For, these Pavana chants are addressed to the gods and the gods reached the heavenly world by means
तस्मात्प्रायुक्तकरोति पुराणः स्तुति उपाध्येयमित्यवैनि स्तोत्राण्युपाकरोत्यर्थावर्त्य तुष्या स्तुति इमा वै प्रजास्तानि स्तोत्राण्य भावावृत्तानि तस्मादिर्मा: प्रजा: पुनर्भायकाः प्रजायते ॥१६॥

अथ यदृत्र बहिष्यवामानेन स्तुत्वते दश ह वा एशोऽग्रे सूर्य आस तेनतर्वः परिपुष्कर्षोऽर्धं उच्चाक्रमं संस्कृतितत्समाधिपुष्कर्षोऽर्धां उच्चाक्रमं संस्कृतितस्तमाद्वत्राय बहिष्यवामानेन स्तुत्वते ॥१७॥

स बहिष्यवामानिनिं पर्यत्व बिबाधाः पेतर्या वै नौः स्वार्त्य यदृत्रह्यवामानं तस्या एवस्या नामः स्वार्त्याया अतिरिक्तः स्वार्त्यतिर्त्तिः वास्त्य स्वार्त्याया अतिरिक्तः स्वार्त्याया उ एव निन्दः स मज्जिता स यथा पूर्णा नावमहारक्षा तां मन्येदेवकां स्त्रजाति निन्दित्य भवति तस्मादिर्मा बहिष्यवामानल्पवेष्ट बिबाधितेऽतु सप्त एवं यज्ञोऽन्न स्वार्त्य सर्वस्मादेव यज्ञालिनिं परिविबाधितेताय यदा स्तुत्वते ॥१८॥

अथ सम्प्रेष्यत्यन्नीरन्वित हर्बहिः स्तुति हि पुरोवत्ताः (३) अलकुसुम पशुनेहीति सोहिन्नीरन्वित हर्बिः साध्यभिः सिमित्य पुव्वेनात्तवहि हस्तायुतानि स्तीणिः सहिः समिधि देवेश्यो जुहवाः सेहिः पुरोवत्ताः (३) अलकुसुम परि पुरोवत्ताः हि प्रचारिष्यन्तो भवति पशुनेहीति पशुव्यस्याल्पमानानैः भवति ॥१९॥

अथ्येत्मारिषिवं ग्रांग हृदेत्त्वा परिवीय पशुमालब्धं रसमेवमित्रस्वस्तधाधि स्वदयत्वेवं तत्समादेष प्रातः स्वसःशुल्क्य आ तृतीयस्वनात्त्राप्यमाण उपशोते सुर्विस्मेवेवैत्वत्वेव रसं दधाति सर्वभवु यज्ञः सेहे प्रस्स्तिः ॥१०॥

तदायुपथमेवा वाग्र्यामेव आलंभेत तत्सदृशम स्वलोम यदायुपथमेवा आलंभेत यहुः व्याह्यः स्यायमेवं द्वितीयमालब्धेन द्वाराग्नि हुक्तानि यहुः शोभायिः स्यायमेवं तृतीयमालब्धेन द्वाराग्नि हि शोभायिः यहुः व्याह्यार्तत: स्यायासार्वतं चतुर्थमालब्धेव चाच्वै सर्वस्ती योशा वै चाच्वै वै चाच्वै चाच्वै सर्वस्ती दश्यासार्वतं चतुर्थमालब्धेवैर्मू यज्ञरत्नुन्यथायथ व्याकरोति ॥११॥
of them in one go (straight away). So he chants them in one stretch. (After saying) “Turn yee back”, he chants the other chants (called Dhuryās) and therefore they chant the Dhuryās turning back (repeating) for, these Dhuryā stotras are meant for these creatures. That is why these creatures are born here repeatedly nearer to their previous forms.

7. And as to why they chant the Bahispavamāna here (near the Cātvāla)—in the beginning forsooth, yonder Sun was here on earth. The seasons embraced him and ascended upwards. Firmly established in the seasons, he (the Sun) burns. And in like manner, do the priests embrace the Yajamāna and ascend from here (to the heaven). Therefore here (before the Cātvāla) they praise with Bahispavamāna chants.

8. He should keep out of the Bahispavamāna any unworthy priest. This (Bahispavamāna) is a boat bound towards heaven. The rudders and oars, the means to reach the heavenly world, are the priests. He who happens to be an unworthy priest is the one who causes this boat bound to heaven, sink. Just as one (undesirable person) having got into a boat that is full and make it sink, so this unworthy (priest) makes the Yajamāna drown. Therefore an unworthy (priest) should be kept out of the Bahispavamāna. And indeed, the entire sacrifice is a boat bound heavenwards and hence an unworthy (priest) should be excluded from the sacrifice. (More so) when they praise (by Bahispavamāna).

9. Thereupon (after the Bahispavamāna chant is over), he gives directions—“Agniḍh, spread the fires; strew the dārśhās (barhīs), prepare the cakes; get on with the pāśu”— The Agniḍh (accordingly) spreads the fire. That is to say, kindles them. He strews the barhis thinking “When the barhis are strewn and the flame produced, I will offer to the gods”. ‘Prepare the puroḍāśīs’ (he says) because it is with the puroḍāśās, they are to start. (He says) “Get on with the Pāśu” because he is about to seize the pāśu.

10. Thereafter drawing the Āsvin graha, he goes out and slays the animal (pāśu). Thereby he infuses juice (rasa) into him (Soma) and makes it palatable. Therefore this pāśu slain during the morning savana lies till the third savana continuously being cooked. Thus he infuses juice (rasa) in the whole sacrifice. The entire sacrifice, he endows with flavour.

11. Therefore let him at the Agniṣṭoma, slay (a pāśu) which is sacred to Agni; for there is harmony when at the Agniṣṭoma, he slays the one sacred for Agni. If it be an Ukthya sacrifice, let him slay one sacred to Indra-Agni in the second place, for the ukthyas (songs of praise) are on Indra-Agni. If it were Sōdasī sacrifice, let him slay one sacred to Indra, as the third in order; because the sixteen fold chant (of sōdasī), is of Indra. It is Attirātra, let him stay one sacred to Sarasvatī, as fourth in the order, because Sarasvatī is speech and speech (Vāk) is female. So too the night (rātri) is female. Therefore the one sacred to Sarasvatī is to be slain as the fourth. He thus distinguishes the forms of sacrificial offerings in this sequence.
अथैः सवनीः पुरुषाः प्रचरित स यदेतः सवनीः पुरुषाः प्रचरित दिवि वै सोमो देवो हि सोमो व्रजः वै सोमस्त्वैतच्छरीं यदिर्यो यदेसास्त्र- 
देषाशास्त्रनाममोषधर्यायतः ॥१२॥ इति हवाय श्रेष्ठकुशलदलिकस्तामेवदायत्याभिशुष्णस्तिति 
स गृहसुमालभेत रसमेवाशिः स्तुदायत्याभिशिश्मितत्नमेधो दधाती यदेतः सवनीः 
पुरुषाः प्रचरित तथो च खलु सोमो भवति ॥१२॥

ते वै सर्वे ऐन्त्रिकै भवती: न्द्रो हि यज्ञस्य देवता तस्मात्सर्वे ऐन्त्रिकै भवन्यथा यत्तुरोषाः 
धाना: कर्मम् दशित भवति सुप्रेता देवता असत्मिता या सत्यस्य देवता इत्येदपुपूर्ण 
खादित्वा काम्यते धाना नू खादित्स्य कर्मभम्य: धृ धिर्पियमिति तथा यज्ञस्य देवताः: 
सुप्रेता असत्रित्यथ यदेवा प्रातः सवन: एव भेत्रावर्णी पयस्यानक्रसा नेतरयो: सवनयो: 
॥१३॥

गायकी वै प्रातः सवन: वहति त्रिष्ठमाध्यन्तिनः सवन: जगति तुतीयस्वनः सानेकाकिः रेख 
त्रिष्ठमाध्यन्तिनः सवन: वहति गायत्रा च बृहत्या चाणकाकिः रेख जगती तुतीयस्वनः 
वहति गायोऽरणिकृतं स्मृतिः भावानुविभाज्य गायोऽर्येवाकिः प्रातः सवन: वहति सो एताभ्यां 
परमामनेकाकिः वहति स्तोत्रपदः च हविष्कारः च बहिष्कारात्मकमहक्षत्वार्यायामिनि 
ताति पद स्तोत्राणि पद्यपदः वै पद्धितस्तया नु स्तोत्रपदः चानेकाकिः वहतीन्द्रस्य पुरुषाः 
हृयोऽविष्ठाः: पूणः: कर्मण: सरस्वत्या दु:धिमित्रावरुणः: पवसा ताति पुष्ठ हवोऽर्षि 
पद्यपदः वै पद्धितस्तया हविष्कारः चानेकाकिः वहतीन्द्रस्य: सम्पुर्ण: काम्याय तस्मादेषाः 
प्रातः सवन: एव भेत्रावर्णी पयस्यानक्रसा नेतरयो: सवनयो: ॥१४ ॥ इति प्रथम 
ब्राह्मणम् ॥

हि तीस्रे ब्राह्मणम्

स वै युद्धदादुः अधिपत्य: सरस्वत्या पुरोज्जाशूक्लमाद्वादाध्वृष्णीपतिभए 
युद्धदादुसातीनोऽच्छविकोऽन्नां तदूपस्तो भवति तस्माई पुरोज्जासूक्लमाद्वादां शाहाच्छावक 
वदस्य युद्धो वाल्मिकि स यदहि स पुरोज्जाशूक्लमाद्वादात्त्वाहितद्व च अच्छावक: ॥१॥

४. रिफ. IV. 4.3.11

९. वृक्षालमाध चा
12. Thereupon he proceeds with (the offering of) the purodāśas of the respective savanā. Now as to why he proceeds with the purodāśas of the savanā? Soma is indeed, in the heaven and Soma is a god—"Soma, forsooth was Vṛtra. These that happen to be the mountains and rocks are his (Vṛtra's) body. Thereon grows that plant called uśanā"—so said Śvetaketu, the son of Uddālaka. They bring that (plant) hither and press. Now when he slains the paśu, he imbues rasa (flavour) into it and when he proceeds with the offering of the purodāśas of the savanā, he puts sap into it and then, indeed it becomes soma.

13. All those (purodāśas) belong to Indra, since Indra is the deity of the sacrifice. Therefore all of them belong to Indra. And as to why purodāśa, parched barley grains, a porridge, sour curds,—it is that those deities of the sacrifice shall be well-pleased. For, when they have eaten the purodāśas here, they wish let us eat the barley grains, "let us eat the porridge and let us drink the curds". It is in order that those deities of the sacrifice shall be well-pleased. And now, as to why only in the morning savanā, the payasyā (a preparation of curd and milk) belonging to Mitrā-Varuṇa offered and not in the other two savanās.

14. Gāyatrī, forsooth, bears the morning savanā; the Triśūbḥ the midday savanā and the Jagatī, third savanā. But then, the Triśūbḥ does not bear the midday savanā all alone, but with Gāyatrī and Brhatī, Jagatī bears the third savanā with Gāyatrī, Uṣṇik, Kakubh and Anuṣṭubh, Gāyatrī, all alone bears the morning savanā. But she bears with these Pankti chants and so not alone. The five-fold stotras, the five-fold oblations and indeed with Bahis-pavamāna and four Āyās—they make the five-fold stotras. The Pankti metre is five-footed and with those five-fold stotras, it (Gāyatrī) bears (the morning savanā) not alone. The purodāśas is for Indra, the barley grains for the two steeds; the porridge for Puṣan, the curd for Sarasvati; the payasyā (curd mixed with milk) for Mitrā and Varuṇā. Thus there are five oblations. With the five-footed Pankti metre and with those five-fold oblations, she (Gāyatrī), not alone, bears (the morning savanā) for the sake of completion of that (Panktihood). Therefore, only in the morning savanā, the curd with milk (payasyā) for Mitrā-Varuṇas is ordained and not for the other two savanās. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. Then, when they say, "We are invited together", the Adhvaryu stands up with a piece of the purodāśa and approaches the Acchāvāka priest who is seated and reciting and into his hand he places the purodāśa piece and says "O Acchāvāka, say, what thou has to say". Since he gives the purodāśa piece to him, Acchāvāka is eliminated (for Soma).
तमिन्द्ररागी अनु समतनुपत आजाना आजातये तस्मादेश एन्द्राग्रोऽच्छावाकः स एते चार्ध्येण यदेतुद-वाहैतेन च हविषा समश्रुते यदस्मा एतःपुरोवायशवृकलमादशाहित्तस्मादु अस्मे पुरोवायशवृकलमादशाहित्त॥२॥

अथाच्छावाको सन्त अक् तुग्रहे शहरनि स यो चच्छावाके सन्त अक्तुग्रहे शहरनि मिथुनं बा अच्छावाक एन्द्राग्रोऽह्य चच्छावाको हू ही रागी द्रुवशहि मिथुनं प्रजुनन्त तुमिशुलादेवेवे- तत्रज्ञानप्रुतपुरुषत्वसंवतसंर प्रजनयति तस्मादच्छावाके सन्त अक्तुग्रहे शहरनि ॥३॥

अथ यदेवरूपाहे शहरनान्त्युतमेवतत्संवतसंर प्रजनयति सर्व च अक्तुव: संवत्सरः सर्वेवात्प्रजनयति ॥४॥

तात्स्वर गृहीया दुहादश मासा: संवत्सरस्य तस्मादहादश गृहीयादेशो त्रयोदश गृहीयादिगुरीहरस्ति त्रयोदशो मास इति द्रुपदेश तेव गृहावेष्टव स्थितिरेषा सम्मतः ॥५॥

द्रुपकलशाद्वहातिः प्रजापतिवाः एव पात्राणा यदद्रुपकलशस्तवत्प्रजापतेवेत- दुहादशसंवतसंर प्रजनयति तस्मादद्रुपकलशाद्वहाति ॥६॥

उभयतोमुखाभ्यं पात्राभ्यं गृहाति कृतस्तयोरतव ये उभयतोमुखे तस्मादयमनन्तः संवत्सरः परिष्ठते तातः सादयति तस्मादयमस्तः संवत्सरः परिष्ठते ॥७॥

नानुवाक्यमान्याह द्रुपमि ता अनुवाक्यायामागो द्रुवायमुयोगति दिवा यदि नरं नानुप्रजाति नेदृतुदुपवर्ताय इति सह प्रथमी सहोतमावी गृहाति: सर्वेवातसङ्गतसरेरु परगृहीतस्तदिकस्वर्तसङ्गतसरेरु परगृहीत निक्रामत्वेयान्तर: प्राणयातः पद्वते तस्मादमेव न्यायी मासा यति युद्धोभो सह निक्रामेता पुरविगिः मासा इयुस्त्वस्मानिक्रामत्वेयान्तर: प्राणयातः पद्वते ॥८॥

2. प्रजापति V 1, My, T
3. संप्रदते V 1, My, T
4. पुधाच Ca, C
5. Same as 3 above
2. Indra and Agni preserved him for the production of creatures; whence the Acchāvāka priest belongs to Indra and Agni. It is by means of that sacrificial āhāvī, the piece of purodāsa now put into his hand and by means of that (mantra) of the Ṛṣis which he now recites, it is thereby they (Indra and Agni) preserve him (Acchāvāka).

3. When the Acchāvāka is seated, the Adhvaryu moves with the Soma grahas (cups) meant for the seasons. Now, as to why he moves with the Rtu grahas when the Acchāvāka is seated—the Acchāvāka represents a sexual union because he is the combination of Indra and Agni; Indra and Agni are two and two constitute a productive pair and only from that same productive pair, he produces the seasons and the year.

4. And again why he proceeds with the Rtu grahas (cups of libations for the seasons) is because he produces the seasons and the year. The seasons and the year constitute everything. So he produces everything.

5. Let him draw twelve of them (Rtu grahas) for, there are twelve months for a year. So he should draw twelve (cups). But he may also draw thirteen for, they say there is a thirteenth month. Let him nevertheless draw only twelve; for, that is the practise and that is completeness.

6. He draws them from the droṇakalaśa (soma trough) for, the droṇa kalaśa is the Prajāpati among the vessels. So he is producing these seasons and year from Prajāpati. Therefore he draws from the droṇakalaśa.

7. He draws with double-mouthed cups, for where is the end of those two (cups) which have mouths on either side? That is why this year revolves endlessly. He deposits them (after drawing the soma). Whence this year is ceaselessly rotating.

8. He recites no invitational chant. One invites with an Anuvāhāya (invitational chant), that which is yet to come. Here this season has already arrived, either by day or by night. Lest he should twin away the seasons, they (the Adhvaryu and Pratiprasthātā) simultaneously draw the two first and two last libations. Thus everything here is encompassed by means of the year. One (Adhvaryu) walks out (of the Havirdhāna) and the other (Pratiprasthātā) follows his steps; whence these months pass one after the other. But were both of them to walk out together, these months would surely go separated (not in succession). Therefore the one walks out (first) and the other follows his steps.
स वा ऋतुना यदु प्रचरिति तदेवा आहसुरजनांतथातुभिष्कुतस्तत्रातिमस्कृतजत
तद्वेदितात्मदेवाभविष्यतात्रिवेवाभविष्यत् व्यवस्थाद्वश पुनर्रोहुतुना दिस्त्त्वमेक्ष्यादः
पर्यद्वद्वास्मादहेमदास्तहः शृद्धाभिवर्त्यथ रूपोहर्भविता।।९।।
अथ यदेवतुना हैमवस्त्तवेन मनुष्यानस्तत युद्धविद्येन पशुन्न्य पञ्चुभयते तेन
मनुष्यान्यस्तत तस्माद्विष्नु उवभयतः परिग्रहिताः पशुवो मनुष्याणां वशमुपेता।।१०।।
सवा ऋतुना चरितेरथा विपर्ययस्ततुभिष्कुतस्तत्ररितेरथा विपर्ययस्तत्वयततः पुवैतैः
सुभज्जेन्यस्तत्र रूपमन्यस्तत्र मनुष्यान्यस्ततः पशुहृतस्तमाद्विष्ववाः सूक्ष्मालि।।११।।
अथ या अतो गृहाल्योपयामगृहीतोऽसि मधवे त्वेत्यध्वयुरुपयामगृहीतोऽसि
माधवाय त्वेति प्रतिप्रस्थाता तौ वास्तिकावृतु वसन्ते हङ्गोधयों जायन्ते वनस्पतयः
पच्यन्ते तेन तौ मधुप भागववशः।।१२।।
उपयामगृहीतोऽसिष सुहाय त्वेत्यध्वयुरुपयामगृहीतोऽसि शुचये त्वेति प्रतिप्रस्थाता
तौ गृहान्वरू यत्योधर्वन्तिकित्वेन तौ शुच्रक्ष शृद्धिः।।१३।।
उपयामगृहीतोऽसिः नभस्य त्वेत्यध्वयुरुपयामगृहीतोऽसिः नभस्याय त्वेति प्रतिप्रस्थाता
तावेव वार्षिकोत्तरो हि दिवोद्धिः वर्षिति तेन तौ नभस्य नभस्याय।।१४।।
उपयामगृहीतोऽसिः सीपुरे त्वेत्यध्वयुरुपयामगृहीतोऽसिः स्थूलेः त्वेति प्रतिप्रस्थाता तौ शारदावृत
शरदि हङ्गास ओषधयः पच्यन्ते तेन ताविषवयोज्यशः।।१५।।
उपयामगृहीतोऽसिः सीपुरे त्वेत्यध्वयुरुपयामगृहीतोऽसिः सहस्याय त्वेति प्रतिप्रस्थाता
तौ हैमिन्तिकावृतु हेमन्तो हीमः प्रजा: सहस्येव स्वं वशमुपनयते तेन तौ सूक्ष्म सहस्याय।।१६।।

6. See notes
9. "With the season" (so saying) they perform six times; thereby the gods created the day. "With the seasons" (so saying) they perform four times; thereby they created the night. Were it to be confined to this much (four times saying 'with the seasons'), there would be only night; it would never pass away. Again (saying) "With the season" they perform twice, thereby the gods subsequently generated the day (again) and hence now we have the day here, then it will be night (later) and (again) the day is to come tomorrow.

10. "Ṛtunā—with the season"-(so saying) the gods created men; "With the seasons"-(so saying) the beasts. Since they created men on either sides (of the beasts), these beasts are bracketed on both sides and are submissive to (controlled by) men.

11. Having performed with "With the season" (or having performed six times thus), they both turn round their vessels. They turn round their vessels after performing with "With the season" from one side they create day and from the other side, night; from one side, man and from the other side, beasts. That is why they turn round and draw the grahas.

12. Or they draw only thus—"Thou art taken with a support" (so saying) the Adhvaryu (draws saying) "Thou for Madhu (months)", "Thou art taken with a support" (so saying) the Pratiprasthātā (draws saying) "Thou for Mādhava (month)". They (Madhu and Mādhava) are the spring season. It is indeed in the spring, plants sprout and trees ripen. Therefore these two are Madhu and Mādhava (the sweet one and the one after that).

13. "Thou art taken with a support"—(so saying) the Adhvaryu (draws saying) "Thee for Śukra (month)". "Thou art taken with a support". The Pratiprasthātā (draws) (saying) "Thee for Śucī (month)". They two form summer season. Because during those (months) it burns severest. Therefore they are Śukra and Śucī (they afflict).

14. "Thou art taken with a support"—(so saying) the Adhvaryu (draws saying) "Thee for Nabhas (month)". "Thou art taken with a support". The Pratiprasthātā (draws) (saying) "Thee for Nabhasya (month)". They are the two rainy (months). In that (season), it rains from yonder sky. Hence they are Nabhas and Nabhasya (they cause rain from nabhas or sky).

15. "Thou art taken with a support"—(so saying) the Adhvaryu (draws saying) "Thee for the month of Is (sap)"; "Thou art taken with a support". The Pratiprasthātā (draws saying) "Thee for the month of Ūṛj (food)". These two are the autumn season. Because in autumn, food grains grow (big ūṛj) and juicy plants (is) ripen. Therefore these two are Isa and Ūṛjā. (They cause production of food and nutrition).

16. "Thou art taken with a support"—(so saying) the Adhvaryu (draws saying) "Thee for Sahasya (month)". "Thou art taken with a support". The Pratiprasthātā (draws saying) "Thee for Sahasya (month)". These two form the winter season: because the winter by force (sahas) brings these creatures into his power; therefore these two are Sahas and Sahasya.
उपयामगृहीतोऽसि तपसे त्वेत्यज्ञपूर्वपयामगृहीतोऽसि तपस्याय तेषित प्रतिप्रस्थात
लो शिशिरान्वू। यत्वोऽर्बलवच्छव्य। यत तेन त्र तपस्याय ॥१७॥

उपयामगृहीतोऽसि स्वयं स्वस्तमेव तेषित यदि त्वयोदसं गृहात्म्य त्रतिप्रस्था। वाच्योऽ
Pात्रे संस्तवमानन्यति प्रतिप्रस्थातुत्तर्व ध्वश्चक्षमध्वश्च महर्त्य तर्त्रेव तिर्यक्तिर्ने प्रतिप्रस्थाते
तैत्तिर्याङ्ग्रेष गृहाति स यद्भक्षिते तैत्तिर्याङ्ग्रेष गृहाति न च अध्यायः
गृहात्मामुप्तकरोऽसि एतत्तैत्तिर्याङ्ग्रेषानुवषक्ट्वेऽसि ॥ ॥

अथ यद्वाभक्षितने गृहातिः सर्वं वा एतत्त्राजीजनः दूरगहानाग्रहीतस्वर्णः प्रजननि
प्राणोदानोऽः प्रतिप्रस्थाते हि ो छ्वावाक्षिकः प्राणोदानान्योऽहिदस्वर्णः प्रतिप्रस्थाते
तस्मादभक्षितने गृहाति ॥ ॥

अथ यद्वाभक्षितने गृहातिः सर्वं वा एतत्त्राजीजनः दूरगहानाग्रहीतस्वर्णः प्रजननि
तिर्यक्ष्यां विस्म्यां विसम्याङ्गोदानति दाहति तवामाहमस्तिद्विस्म्याङ्गोदानी गृहाति ॥ ॥

स गृहात्रीन्द्राय अगत्यसुसूत्व गृहर्थिनभो वरे भायमृ। अत्य पात घिये विष।
उपयामगृहीतोऽसि सीन्द्रान्याभ्यां तव योनिरन्द्रायन्यां तेषित सादयति ॥ ॥

अर्थेत वैश्वदेव यहूं गृहातिः स तदं वैश्वदेव यहूं गृहातिः सर्वं वा एतत्त्राजीजनः
दूरगहानाग्रहीतस्वर्णः प्राणोदानति वेषेवदेवास्त्वम्यावः विष। प्रजः सृणस्तवात्व एवाविष्यः
प्राणान्ति सर्वमृ वेषेवदेवास्त्वम्यावः विष। प्रजः पुनरभ्याकां
प्रजायन्ति ॥ ॥

शुक्रपात्रेण गृहात्रीपृष्ठां बबु शुक्रो य एष्ट्य पत्यः वे सम्स्तेवेषेवदेवास्त्वम्यावः
शुक्रपात्रेण गृहात्रीपृष्ठां ॥ ॥

7. शैलार्य Ca
8. चल्लत्पति C, My, T, H
9. See notes
10. प्रतिप्रस्थाते दाहा C, My, T, H
17. “Thou art taken with a support” (so saying)—the Adhvaryu (draws saying) “Thee for Tapas (month)”. “Thou art taken with a support”. The Pratiprasthātā (draws saying) “Thee for Tapasya (month)”. These two are the months of the decay season; because during them it freezes most severely; therefore these two are Tapas and Tapasya (they cause shrinking).

18. “Thou art taken with a support thee to the Anīhasaspati”— (Thus saying)—if he draws the thirteenth (cup) then the Pratiprasthātā pours his residue into the Adhvaryu’s vessel or the Adhvaryu pours into the Pratiprasthātās (vessel). He (the Adhvaryu) takes it (to the Sadas) for the purpose of drinking. Thereupon, the Pratiprasthātā draws the Ainḍrāṇga graha with the vessel not used for drinking. As to why he draws the Ainḍrāṇga graha with the vessel unused for drinking is that no second Vaṣṭākāra is pronounced in the case of Ritu graha. He, by this Ainḍrāṇga graha make them consecrated by the second Vaṣṭākāra, so he draws with the vessel unused for drinking.

19. And again why he draws with the vessel unused for drinking—By drawing the Ritu grahas (cups to the season) he has generated this All; and having generated this All, he establishes it on the prāṇa and udāna. These sky and earth are the prāṇa and udāna and within these two, this All is established.

20. And again why he draws with the vessel unused for drinking—By drawing the Ritu grahas, he has generated this All and having generated this All, he lays the prāṇa and udāna into this All, hence these two, prāṇa and udāna are laid into (as beneficiaries) this All. Therefore he draws with the vessel unused for drinking.

21. He draws (saying) “O Indra and Agni, come Ye hither to the Soma, rendered desirable by our songs like the Sun. Requested by our thoughts (requested to the extend we can wish) take part of this Soma. Thou art taken with a support, thee to Indra and Agni” (so saying). “This is thy womb; thee to Indra and Agni” (so saying) he deposits.

22. Then he draws the Vaiśvadeva graha (the soma cup for Viśvadevas). As to why he draws the Vaiśvadeva graha— By drawing the Ritu grahas, he generated this All. If it had been that much (stopped with that) whatever creatures were thereby generated at the beginning, that much alone would have been there and they would not have procreated. Viśvadevas are all and that all he reproduces and hence these creatures are born in the respective forms.

23. He draws it with the Śukra cup, for the Śukra (bright) is the yonder one who burns (sun). What happens to be his rays are Viśvadevas. Therefore he draws with the Śukra cup.
स गुहात्योमासश्रक्षणीणिध्यो विश्वे देवास आगता। दाशान्त्सो दाशुष्णः सुतम्।
उपयामृगहीतोरसि विश्वेध्यस्मचा देवेभ्य एष ते योनिनिश्च्वेश्वस्मचा देवेभ्यं दृति सादयति।

इति हि स्वयम् भावनम्।

तृतीयं भावनम्

गुणाति ह वा एतद्वारा यच्चशति तस्मा एष परद्वते प्रतिगृहाति तस्मात्प्रतिगऽरो
नाम ते वै प्राणाजीर्मभायाद्वोपि प्राचौ वा अन्य ऋत्विज्ञान्तिज्ञं कुर्वत्त्वन्या
उद्भवस्त्रास्यन्तराल्लित्यं कृऽृं भवति।

उपपर्यावृत्तम् प्रतिगृहाति प्रजातिरिव उद्धाता योगश्रेणी तद्वद्राप्रजापिनिक्रा
योषायामृचि होतारि रेतः सिद्धिः यदुविष्यति तद्वद्वाद्वो रेतः सिंकं प्रजनयति यच्चशति
तच्छयति यथार्थिः विचारे। पुरुषस्तः तव तस्माच्छत्र स्वानः नाम तु सदर्थे तः
सिंकमपर्यावृत्तमत्यूपयोगिनिवाद्वतं यह लौर्बिन निष्ठन्त्रितगृहीयात्मस्यार्द्वारेगेत्रज्ञानात्मे।
सिंकं प्रणास्येत्स्मभावे वैत्नूल्लितः सिंकं प्रजनयतः।

अथ यदेव प्रतिगृहाति यातायामनि वै दैवत्चंद्रादिं स्वर्गं हृद्ध्विलोक्षी
समाश्रयं य उ वै मद ऋतिः च वा सामि च वा रसो वै समुद्रदी वेप्रतिगर्छच्छन्दः
स्वातदः हैधाति तानि पुनरायायत्यात्मानि करोति तैयात्माभिधर्ष्यं तन्नवे तस्मादव
प्रतिगृहाति।

स युतार्थरिच्चः शास्त्यायंश्च तत्र प्रतिगृहाति यत्र पच्छः पदे पदे तद्भव ह वै
होतावानिति तद्वः यज्ञस्तः नाज्यर्कश्रास्यन्तवचारिति तद्ध्वरः। प्रतिग्रहातिः सद्धवाति तथो
रक्षांसि यज्ञः नान्ववचारिति प्रात्तुलोकम् वै वैत्यायात्मानस्य छिनति।

चतुर्वारण्यः ह वा अन्य छन्दादिः ततो जगती सोममच्छपतत्साधीः त्रष्ण्यकृत्याणि
हित्वेक्नासकरणं पुनरामच्छुध्य त्रिष्ठुवदुपथसैकमधरं हित्ता त्रिभिः करारं। पुनरामच्छुध्य

1. प्राणाशिविष्यं Ca, V 1, My, Na
2. यथा सर्विता तथा सर्विता: Ca, यथा सर्विता: V 1, C
3. यद्य emended by Ca
4. चैवै TE
5. पत्रस: त्रिभिः कराराणि Ca, C
24. He draws it (saying) "Ye protectors and supporters of men, O Viśvedevas, come hither, Ye givers (offboons) towards the Soma of this benovalent (Yajamāna). Thou art taken with a support; there to the Viśvedevas". (Then saying) "This is thy womb, thee to the Viśvedevas", he deposits it. (Second Brahmāna Ends)

BRĀHMĀNA III

1. Now truly when the Hotr recites the śāstra, he sings and to that singing (the Adhvarya) responds and so it is called pratigara. That (Adhvarya) who is seated facing east, is called upon by the Hotṛ. Other priests perform their priestly duties while facing the east, except the Udgātrās. In this manner that priestly duty (of pratigara) is performed facing east.

2. He (Adhvarya) turns round and responds (pratigara). The Udgātr is verily Prajāpati and the Hotṛ being the Rk is a female. So when he sings, the Udgātr, that is Prajāpati, implants seed in Rk, namely the Hotṛ, who is a female. When he sings, this Hotṛ reproduces (from) the implanted seed. When the śāstra is recited, it gets sharpened; just as this man gets heated (sharpened), so it is. Therefore it is called śāstra. (Śāstra acts as a catalyst for implantation of the seed). This seed so implanted by Udgātr, he (Adhvarya) quickens (cheers up) by turning towards it. Had he responded with his face turned away, this seed that gets cast from the Yajamāna falls astray and perishes. They both (female and male) face each other and bring forth the implanted seed.

3. Now, as to why he utters pratigara. The vitality of the metres was used up by the gods, because they attained the heavenly world by means of them. What ecstasy there is in the Rk or in the Sāman, that ecstasy indeed, is the essence that is pratigara. He now lays that essence into the metres themselves. He again revitalises them and endows them with freshness. With those (metres) revitalised, he performs the sacrifice. Therefore he utters the pratigara.

4. Hence if (the Hotṛ) recites by half Rks, for each half Rk, let him respond (with pratigara). If he recites by pādas (quarters of Rks), let him respond for each pāda (quarter). For whenever, in reciting, he (the Hotṛ) draws breath, there the Asura-Rakṣasas rush in. That (breach caused by drawing breath), the Adhvarya closes up by uttering the pratigara. Thereby the Rakṣasas do not rush into the sacrifice. This (pratigara) thus cuts off the world of the Yajamāna's enemies (keeps out the enemies).

5. In the beginning, the metres consisted of four syllables. Then Jagati flew up towards Soma and returned with one syllable, leaving three syllables. When the Trīṣṭubh soared up, it returned with three syllables leaving one syllable. Then the Gāyatṛi flew up, she came back bringing all the syllables and also the Soma. Hence Gāyatṛi became eight-syllabled. By means of her they kept up the continuity of the
गायत्र्युदपत्तसा सर्वाणि च तान्यक्षराण्यादायागच्छोमर्मः ततो ज्ञानक्रयाय गायत्रयभवत्तैवे यज्ञः सर्वाणि तन्तुमधियत कुमारायायूत्रः प्रातःसवनः तत्वैव माध्य्यन्ति सवनः तन्तुमधियत

सा त्रिखलुवायोप त्वा यानित्वेपित्तित्वेकिरक्र्नामां मान्नर्गा उपम् मा सृजितवेति तथेति तामुणासृजत सैकाशाक्षरा त्रिखलुववचवर्तु त्रेषaptic माध्य्यन्ति सवनमध्यवत्तैव तृतीयसवनः तन्तुमधियत

सा ज्ञात्युवायोप त्वा यानित्वेनेन्त्रकाल्येन मा मान्नर्गा उपम् मा सृजितवेति तथेति तामुणासृजत सा डााःशाक्षरा ज्ञात्युववर्तु जागतिं तृतीयसवनमध्यवत्तस्माहा आहु- 
गायत्रयेवेतानि सर्वाणि सवनानीति सा होतुद्वज्ञमानारसिति।।

सा संसिद्धा प्रातःसवनेप्रतिगच्छस्ति संसिद्धा हि गायत्र्यागच्छस- 
कृमद्वन्धाम्यन्ति सवनेप्रतिगच्छस्ति यत्र ज्ञितमः शास्त्रायेकः वै साक्षरः 
हित्यागच्छतेैवेनेमेतसबंधर्वति कृत्लं करोति ज्ञितमद्वृत्तिसवनेप्रतिगच्छस्ति चौप्रतिगच्छस्ति कृत्लं करोति द्वावपृथिव्ये महत्त्वप्रतिगच्छस्ति यत्र 
द्वावपृथिव्ये मर्यादयति शास्त्रायेकः द्वावपृथिव्यायीमः प्रजा उपजीविनति तत्योऽवैवैतुसदध्याति 
ते रसवत्या उपजीविनोऽपि: प्रजा उपजीविनति स ओ (३) मिति प्रतिगच्छस्ति तत्पति सत्यं 
तदेवा विदुर्स्तु देवार्यानि स ओ (३) यथाऽध्यायीत वेषोऽवैव रसवत्या वै च प्रतिगच्छस्ति वाचिव च प्रतिगच्छस्ति तुमारादो- 
(३) मित्वेव प्रतिगच्छस्ति हेवाहेव सत्यं तदेवा विद:।।

6. सूत्रमार्गदृष्टि Ca, C
7. भोज च, C, My
8. दैवे TE, V 1, V 2
sacrifice. Therefore the morning savana pertains to Gāyatī. With her, they kept up the string of continuity (to) the midday savana.

6. That Triśūṭubh told her, “To thee will I come with three syllables; do not exclude me; take me in (get me united with you). “Be it so” (said Gāyatī) and took her in. That Triśūṭubh came to be one with eleven syllables. That became the midday savana belonging to Triśūṭubh. By means of that (Triśūṭubh), the string of continuity of the third savana was kept up.

7. That Jagaṭi told her “To thee will I come with one syllable; do not exclude me; take me in (get me united with you). “Be it so” (said Gāyatī) and took her in. She became the twelve-syllabled Jagaṭi. That became the third savana belonging to Jagaṭi. That is why they say, all these savanas pertain to Gāyatī, since Gāyatī alone went on increasing.

8. At the morning savana, he should utter pratigara (respond) with a complete chant; because Gāyatī in fullness returned. When the Triśūṭubh chants are used in sāstra, since she (Triśūṭubh) has returned after leaving one syllable and so with that one chant (of pratigara) he then completes her; makes her whole. In the third savana, (pratigara is) with three chants containing the expression mad (to rejoice), because she (Jagaṭi) returned after leaving three syllables and so with those (three chants containing the expression mad), he then completes her; makes her whole. When the Heaven and Earth are addressed in the sāstra, he utters the pratigara with ‘mad’ (to rejoice). Now, these creatures subsist on those two, namely Heaven and Earth. He thus imbues those two with vigour. They imbued with rasa, become sustaining and these creatures subsist on them. He responds (pratigara) with Om; for that is truth. That the gods knew. Now, some utter the pratigara "ōthama devaṁ" wishing for speech, since it contains (the word vāk). One should not do so. Speech is not offended (even if the pratigara does not contain the word vāk). In whichever way one utters pratigara, he does so only by speech (even Om is a speech). Therefore the pratigara should be only with Om. That is indeed truth which the gods knew. (Third Brāhmaṇa Ends)
तात्वा एतान्य प्रहान्गुत्ताति स यदेतान्यः प्रहान्न गुर्गायतेष्वेव व वज्रो यदेस्य मायित्विदिनः।
पुवमानस्तम्याश्वदः: पञ्चसामा भवति पञ्चदशो हि वज्रस्यन्ते: पञ्चभियः: पञ्च होमा
अहुलयोज्योऽऽुलिभिः प्रहरत्तुन्नेष वृत्ताय व्रजः प्रहरतेन बृजमहस्त्वने व्यजयति ते
विलितेर भयेऽनास्ये दृष्टिः अनयत तस्माद्येवत्तेः यदेवेतेन मायेद्विनेन पुवमानेन
स्तुतेरथ दृष्टिः नयने विषजित पुवेत्तभयेऽनास्ये दृष्टिः नयने तथै व एस एतैः
पञ्चभियःहरेन व्रजः विष्टे भ्रातुव्यायः प्रपरति तेन विष्नुः भ्रातुव्याहस्वेति तेन विजयते
तस्मात्ता एतानुऽऽुर्गा प्रहान्गुत्ताति ॥१२॥

अथ यंत्रत्तित्यायनः गुर्गायेतेश्व इन्द्रस्य निष्केकवत्यः सुपाः यन्मायित्विदिनः सुपाः
तेन वृत्तमाधास्तेन व्यजिगीतः क्षत्रुः वा इन्द्रो विशो मर्तौ विशा वे क्षत्रियो
बलीयान्वेति ॥१४॥

सा हाशव्यथे तिष्ठत इद्रो मर्तु उपमन्यांचक्रे तस्मादवाश्बथे ऋतुपाते स्यातामित्याहुः
कार्यंमुरे तेव्र भवति उप मार्गित्वं युष्माभिम्बर्लेन �!२२। हनानीति ॥१५॥

ते होधुः किमस्मां ततः: स्यादित तेव्रः एता ग्रहाग्रहादेती मर्त्वत्तीयिः ॥१६॥

ते होचुरपनिधायेयमोज उपावर्तमहा इति तथेति तमपनिधायेव उपवगृहस्वतः वा
इन्द्रो इस्पूर्ण तत्प्रत्युध्यतान्विनाय वे मौज उपावर्त्येति ॥१७॥

स होव्याच मैतिरपनिधायविमिति स हैवमौजोसांपार्वत्यायविमिति ते होचुरस्यमे वे नोन्य
भागं कल्पविच तस्मा एतान्यं भागमकल्पयुप्यामहाहोकोडः मस्तामोजसे स्तेरि ताः
सहृद्योपावर्तत तेन बलेन बृजमहस्तेन व्यजिगीतः क्षत्रुः वा इन्द्रो विशो मर्तौ विशा
वे क्षत्रियो बलीयानुः भवति क्षत्र एवैतुद्विं दधाति ॥१८॥
1. He presses out (The soma juice) (saying) ‘iha’ (hither). Whereby he draws nigh Indra himself. (By saying) ‘brhat! brhat’ (great) he draws nigh Indra himself. The Śukra and Manthi grahas he first draws, because this savana is indeed, with pure soma (Śukra).

2. Then he draws the Āgrayana graha because it is drawn in all the savanas. So he draws the Āgrayana. Then he draws the Manutvaliya graha. Then draws the Utkhya, for him also there are ukthyas (songs of praise). Here some say that Utkhya should be drawn before Manutvaliya. But Manutvaliya is drawn first and then Utkhya.

3. There are the five grahas he draws; that he draws these five grahas is because this midday Pavamāna (chant) is a thunderbolt. Therefore it is a fifteen-fold (stoma). For thunderbolt is fifteen-fold. He (Pavamāna) is so by means of these five grahas, for, five are the fingers and with the fingers Indra hurled the thunderbolt at Vṛtra. He hurled and by that killed Vṛtra. With that he conquered. Having won freedom from fear and safety they led forth the sacrifice to happy completion. Therefore here too, when he praises with the midday Pavamāna chants, they lead (the sacrifice) to happy completion. Thus conquered, it is taken to completion free from fear and quite safe. That is why he with these five grahas, hurls this thunderbolt (of Pavamāna), at his hateful enemy. By that he kills the hateful enemy. Thus he conquers. That is why he draws these five grahas.

4. Now, as to why he draws the Marutvaliya grahas—This midday savana is indeed, the special savana of Indra. By that he strove to attack Vṛtra. By that he strove to vanquish. Indra is the ksatriya (modility) and the Maruts are the viś (people). It is with the people, ksatriya becomes strong.

5. He, Indra, called on those Maruts who were situated, on an Āśvattha tree (to join him in vanquishing Vṛtra), therefore those two Rtu cups (so they say) may be of Āśvattha wood. But they are actually of Kāśmaya wood. (He said) “Do you join me so that with you as my army, I may kill Vṛtra”.

6. They (Maruts) asked “What will happen to us then”. He (Indra) drew these two grahas. They are the two Marutvaliya cups.

7. They (Maruts) said “Having put aside this one (cup) for our vigour, we will join thee”. “Be it so” (said Indra). Having thus put aside one cup for their vigour, they joined (Indra). But Indra coveted that (cup put aside) realising ‘these Maruts have joined after putting aside their vigour’.

8. He (Indra) said “Do not put aside that (vigour of yours); join me along with your vigour”. They (Maruts) said “For that, you assign another share for us”. Hence he assigned this another share (saying) “Thou art taken with a support, for the vigour of the Maruts; to thee (Maruts) with vigour”. They joined him along with their vigour. With that strength he struck Vṛtra; with that he conquered. Indra is indeed, the ksatriya and Maruts are the viś (people). Ksatriya becomes strong by the people. Now (the Yajamāna) endows ksatriya with that strength.
तान्विन्द्रायेव मरत्वते गृहातिन मरूद्रभ्यो यद्र मरूद्रभ्य इति गृहीयात्मक्षुरामिनि है क्षत्रियसं विशं कुयालित्तद्रेतावित्तदु मरुत आभजत्यप्रत्यामि नेवेतित्व अत्रियसं विशं करोत्युन्नवर्त्तनपक्रमादु हैवैष्या विभयांचकार यदिसेम मायक्रम्युरिति तानेत दनपक्रमिण एवाकृत्त तस्मात्तद्रायेव मरत्वते गृहाति न मरूद्र: ॥१९॥

ऋतुप्रक्रियाभ्यासं गृहात्मृतन्त्रो वै संवल्लसं यज्ञसानादः प्रतिदेश विद्धः सवनेन्द्रकाल्याति गृहात्मक्षुरामि नेवेतित्तमथ्याईत लवणं सवने सप्तमाणं यज्ञसाक्ष्रमाय स्वयं गृहात्मक्षुरामि नेवेतित्तव्यारुप्यायान्नुष्ठाति विश्रो वै मलकोश्चमु वै विश्र ऋतुवा वा इत्त्वर्त्तम्भं पचनं तस्मादृतुप्रक्रियाभ्यासं गृहाति ॥१८०॥

स् गृहातित्राय्ममरत्व इति पार्थं सोसं मरत्वन्तं वृषभं वावधानं यहात्मोजसे वेषि ॥११॥

अथैतं माहेन्द्रं ग्रहं गृहाति स यदेत माहेन्द्रं ग्रहं गृहाति राम्यस्वाति इत्स्वाति: संश्चृतोभूत्यंतो यदिर्शा महद्विभंम्यान समाने पात्रे तस्नीयाभिभजर्त्सक्य कामाय क्षत्रियो वैश्येनामेत्संदद्भे समानमंभिर्हन्नमहद्विभिष्मतेन्द्राय विजितेः क्षमे नां प्रेतमें यथेष्टंकं विमुखं कुर्यादनं पापनो व्यवहरणमाहेन्द्रं ग्रहमवाहक्षत्थथो वा एवमेष एतिहत्ते भण्येनाणं यथेष्टं कं विमुखं कुर्यादनं पापनो विवृहति जयमाहेन्द्रं ग्रहं गृहातीद्रो वा एष पुरातनस्य वंद्यदिलिथं चूतं जिहवान्त्यथा महाराजो विजितग्यानं एव माहेन्द्रं इति

तस्मात्माहेन्द्रं गृहाति ॥१२॥

शुक्रपात्रेण गृहात्मक्षुर वा शुक्रो व एष तपत्तेषव व इत्त्वर्त्तम्भस्त्राक्षराणं गृहाति

॥१३॥

२. एहि TE, My, H, see notes
9. They (grahas) are drawn for Indra, the Marutvat (Indra accompanied by Maruts). If they were drawn exclusively for Maruts, (it would amount to) the commoners rising up as equals to Kṣatriya. Here the Maruts only subserve Indra (by drawing for Indra, the Marutvat). So there is no rising up as equals on the parts of the commoners with Kṣatriya (nobility). (Actually) Indra feared that these (Maruts) might desert him. (So he thought) “How these (Maruts) will not go out of my control”. And made them non-desereters (loyal) so (the graha) is drawn only for Indra associated with Maruts and not to the Maruts (exclusively).

10. He draws them with the two vessels of the seasons (the Rtu grahas). The seasons are the year, the sacrifice. They (the seasons) are directly attended to in the morning savana. In so far as he (now) draws in the Rtu grahas during the midday savana he attends to them (seasons) indirectly (covertly). So he draws the two Marutvariya grahas in the two vessels of the seasons. The Maruts are the viś (commoners) and food means commoners and the seasons, indeed, cook all this food. So he draws with the Rtu grahas.

11. He draws (saying) “O Indra, leader of the Maruts, drink thou the soma here; to thee accompanied by Maruts; the mightest bull; for the vigour of the Maruts”.

12. Then he draws this Māhendra graha. Now as to why he draws the Māhendra graha. For, Indra was then bound up by sin since he got associated with viś (the commoners), namely the Maruts. Because when they drew for both (Indra Marutvat) in the same vessel, it amounted to Kṣatriya eating from the same vessel with the commoners for the sake of victory (as an expediency). After the victory was achieved, at a place free from fear and safe, drew out (from Indra) that sin (of sharing the same vessel with the commoners), by drawing the Māhendra graha, just as a reed could be pulled out of the sheath. In like manner this one by virtue of the Māhendra graha, separates him (Yajamāna) from sin after victory (at a place), free from fear and safe in the manner of pulling out a reed from its sheath. He was only Indra before slaying of Vṛtra. Just as one (a king) vanquishing (his enemies) becomes Māhārāja (emperor), he (Indra) became Māhendra (after killing Vṛtra). So he draws the Māhendra graha.

13. He draws it in the Sukra vessel. That one who burns yonder (Sun) is Sukra (bright). He is indeed, Indra. Therefore he draws in the Sukra vessel.
स गृहस्ति महां(२) इन्द्रो नृवदा चर्यणां उत्त ह्रिवहां अमिन: सहोपि:।
अस्मद्रणावधे वीर्यायो: पृथ: सुकृत: कुरुभिषुत्ता उपयामगृहोत्तसि माहेन्द्राय त्वैः
ते योनिमाहिन्द्राय त्वैति सायति सायतित्वा स्तोऽप्रसुप्राकरोति स्तोऽप्रसुपाकृतः
संप्रेष्यत्थिषोत्तरेऽपिषुण्योत्तैौखलान्द्रादयाद्रिःशिरं विनय सौम्यस्य वितादिति ते
यथा संप्रेषितं कुर्वति स यद्यैतात्संप्रेष्यत्थैतंत्रकम् क्रियते एते देवसब्धी सवने शुक्रवती
यत्वतः सवनं च माध्यमिनः सुवनमयेत्रिष्ठितशुक्रं युतीयसवनं तम्माध्यंदिना-े
देवैतृत्ववनायुतीयसवनं निर्मिती एततो हैतत्सवनं शुक्रवत्रसवव्यवति तस्मादे
ैतृत्संप्रेष्यत्थैतंत्रकम् क्रियते॥ १४ ॥ इति चतुर्थ ब्राह्मणम् ॥

॥ चौथीयोध्वय: समास: ॥
14. He draws (saying “Great is Indra and hero-like, gladdening the people, of double stature and unimpaired in power. For our sake, he waxed strong for herioc deed—great and broad was he, and well-shapen by the makers:—Thou art taken with a support; thee to Māhendra”. “This is thy womb; thee to Māhendra” (so saying) he deposits. After depositing he offers praise. Having offered praise, he gives directions—“Soma pressers, press on and make the mortars resound; Agnīdh, stir the sour milk (āśira); be mindful of soma’s (pap)”. They do as they are directed. As to why he gives these directions now and get them done now (at the midday savana)—These two savanas, the morning and midday savanas, are indeed, rich in juice, that is rich in pure soma. That which is the third savana is the one where the pure soma is dried up (emptied). That is, the third savana is formed only from the midday savana. By these (preparatory directions) the third savana becomes one with juice, pure soma. That is why here (in the midday savana) these directions are given and these (preparatory acts like pressing) are got done. (Fourth Brāhmaṇa Ends)

(Chapter Three Ends)
चन्तुर्याभ्यांः

प्रथमं ब्राह्मणम्

प्रक्ष्णं ह वा एतद्वां यदेवं तन्तुते यदाजानमशिष्णुवन्ति ततं प्रन्त्यथं यतःपुष्टं
संज्ञपयति यद्रिःशास्ति ततं प्रन्त्यथं यतःपुष्टं मुक्तस्वरूपं हरिवर्धं प्रक्ष्णं दहनं यजोऽन
ददश्यं देवं दक्षिणाभिर्दक्ष्याएकऽक्ष्मस्मादख्षिणाना मां यदाभिरङ्गकायं स्तस्मादु
दुक्षिणाना ददात्स यदुक्षिणाना ददाति युदेवं हतस्य यजुस्य व्यथे तददवस्यं दक्षिणाभिर
दक्ष्यङ्ग्यमथ समुख्यं एवं यजः: ||११||

तः पद्वं वदाधिशति हरिवर्धं दीयपते न ह तव अशतदक्षिणं सौम्योर्धवर् स्वादेश
वै प्रत्यक्षं प्रजापतिः यज्ञसम् पुरुषो वा अर्थं नेतिः प्रजापते: सौवर्यं पुरुष: शतयु:
शतदायुः स्वस्तः शतेन वै दक्ष्यति नाशते तस्मात्सहारुदक्षिणण: सौम्योर्धवर्
स्तस्मादाश्चतदक्षिणेषुन्मिक्कूः च न स्यादेस्यं ध्यंक्षोःसानीति यमिमन हनिष्यन्त्ये न
दक्षिणिणीति: ||२२||

हया उ वां देवा देवा अहेवान्येव अथेवम् मनुष्येदवा य हेमं ब्राह्मणः
श्रुतवांसोऽनुवाचानास्यदेवा विभवको यज आहुतय एव देवानां दक्षिणा मनुष्येदवाना
ब्राह्मणानां श्रुतवामनुवाचानानां स आहुतिभिः देवानां प्रीयाति दक्षिणाभिर्नुष्येदवान
ब्राह्मणाष्ठारूपय: नूयवानास्य एनमुभये देवाः प्रीयाः सुधायाः ददख्याः: ||३३||

तेषु ऋतिजालमक्ष्ण दक्षिणा नानृत्विजामेवत्वा अन्येववातानं संस्कृतंत्तृत्तिजो
यज्ञानं संस्कृतंत्तृत्तिजो यज्ञानं संस्कृतंत्तृत्तिजो यज्ञानं संस्कृतंत्तृत्तिजो
नामभिःतिष्ठत्वो नानृत्विजामेवत्वा अन्येववातानं संस्कृतंत्तृत्तिजो
नानृत्विजामेवत्वा अन्येववातानं संस्कृतंत्तृत्तिजो

1. शतदायस्० Ca, शतापुत्यदायस्० V 1, H, see notes
2. यज्ञमानस् Ca
3. संस्कृतंत्तृत्तिजो C, V 1, संस्कृतंत्तृत्तिजो Pa
Chapter Four

BRĀHMANĀI

1. In the name of spreading out (performing in detail) this sacrifice, they slay the sacrifice. For, when they press out the king (Soma) they kill him; when they strangle the paśu and quieten it, they slay it; with the mortar and pestle and with the upper and lower pounding stones, they kill the oblations (materials for oblations). When thus slain, that sacrifice was no longer vigourous. The gods invigorated him (sacrifice) by means of daksinā (gifts to the priests), so it is called Daksinā. By means of them they invigorated (adaśayān). That is why daksinā is given. By giving daksinā, whatever part of the sacrifice is afflicted while being slain, that part is invigorated by these daksinās. Then the sacrifice, indeed, becomes abundant.

2. Now at the Havirajña, indeed they give that daksinā in the order of six or twelve (cows). But no Soma sacrifice shall be without daksinā of hundred (cows). For, this Soma is the visible Prajāpati and man is nearest to Prajāpati. This man is of hundred years life-span and giver of hundred and so he invigorates him by hundred and not by any the less. Therefore the Soma sacrifice shall not be without one hundred as daksinā. Nor should any one officiate as a priest in a sacrifice without one hundred as daksinā; nor should one be an eye-witness to it. (Because those who do so) will be only slaying it and will not invigorate it.

3. There are only two types of gods; the gods (well known) are gods (of one type) and these learned Brāhmaṇas well-versed in Vedic lore are the human gods (gods of the second type). Between them the sacrifice is divided into two. The oblations are only for the gods and daksinā for the human gods; (namely) the learned and well-versed in Vedic lore. He propitiates the gods with oblations and with daksinā the human gods, learned and well-versed in Vedic lore. They, both types of gods, get pleased and immerse him in nectar (give him immortality).

4. This daksinā is only for the officiating priests and not for those who are not officiating. It is they (the officiating priests) who refine him into another self of him (Yajamāna) in the form of (abundance of) Ṛk; in the form of (abundance of Yajus) and in the form of (abundance of oblations). This (refined) form of his becomes his self in the other world. ‘It is they who have generated me (transformed me into the divine form)’. So thinking he shall propitiate with daksinās only the officiating priests and not the non-officiating. Therefore the daksinā is only for the officiating priests and not for the non-officiating.
अथ प्रतिपरेत्य गार्हपत्य दक्षिणानि जुहोति चतुर्गीतिः गृहीत्वा दशाहोमीः वाससि हिरण्यं प्रवध्य ततुच्चवच्चवाय यस यदाधिकार्मणि जुहोत्येतहूः यज्ञोऽभिविधि यज्ञमनवार्थं दक्षिणा यथ दक्षिणां शदाति दक्षिणामनवार्थं यज्ञमानः।॥७॥

तद्वेच चतस्म एव दक्षिणा हिरण्यं गौरवसोकशेषः स नाह तदवक्लप्ते यद्रोऽपि युद्धसुचववदहति कथस्व तस्मादशाहोमीः एव वाससि हिरण्यं प्रवध्य तदेव वुच्चवच्चवाय जुहोति॥८॥

सौरीऽथायमभायं तमसा वा असोऽलोकऽन्नवितः सुयोऽव तसोऽपि सहायता तदेतेन तमोऽपि स्थित्वा स्त्रीलक्षेकुपसुण्ड्रामति तस्मातसौरीऽथायमभायं सुयोऽव जातवेदसं देवं वहनित केवलं। दूसे विश्राव्य सुयर्यं स्वाहेत्येत्या गायत्र्या गायत्रिः वा इव पृथ्वीं तदस्यां प्रतिगययमेत्या प्रतितित्तुति॥९॥

अथापि चतुर्गीतिः गृहीत्वा जुहोति चिरां देवानामुदगादनोऽस्मि चक्षुर्मित्वस्य वर्णस्यापि। आप्रा द्वारावृत्तिः अन्तरिक्षसं सुयं आत्मा जगस्तस्तस्येषुस्त स्वाहेत्येत्या ग्रिश्यभा स्त्रीलक्षेकुपप्रेति॥१०॥

अथार्यो आग्रीध्रे जुहोति हृ आळहती एकां वा स यदग्राथ्य आग्रीध्रे जुहोत्यध्रयं पशुनामाश्रे तदम्मे पश्योऽश्रिैति: परिनिविधायमतत्तिरीणाति सोऽस्मै प्रीति। पशुनामाश्रे दानाय तेनानुपत्तानु दशवति तस्मादश्रय आग्रीध्रे जुहोत्यध्रये नय सुप्रथा धनं अस्मानिश्चारि देव चुगुनानि विधानः।

युगौऽध्यास्तुजुहुराणमेनो भुविष्यं ते नम उदिन्ते विधेम स्वाहेत्यथ यदार्यो युको वायुको वा स्यात्॥११॥

अथ हिन्नाया जुहयादयं नो अथिरिविविस्त्कृणोत्तवं मुः: पुरे एतु प्रभिन्नादः। अयं वाजान्यतु वाजसाता अपथ्यङ्गायतु जुहिष्ठण: स्वाहेति वाजसा हस्तस्तस्मादाहामनं वाजान्यतु वाजसातावतिः॥१२॥

४. दक्षिणानि TE
5. Having gone back to the Gārhapatya fire (which is actually the old Āhavaniya in the front door of the sadas), he offers the gift offerings (dakṣinā). Taking four ladle full of ghee and having tied a gold piece to the fringe of a cloth (usually used in oblations) and placed it on the sruth, he offers the oblations pertaining to dakṣinā. This same sacrifice of his goes to the world of the gods in advance. The dakṣinā follows suit the sacrifice. Following that dakṣinā which he gives, the Yajamāna (ascends to the world of gods).

6. Now, there are four kinds of dakṣinā—gold, cow, clothes and horse. If he were to place the foot of the cow or for that matter the foot of the horse on the ladder, it won’t be possible (he cannot ascend to the heaven holding on to them). So he ties a piece of gold to the fringe of the sacrificial cloth and that alone he places on the ladder and offers. (The idea seems to be that he can easily hold on to the fringe of the cloth that is tied to the foremost of the dakṣinā that is gold, and ascend clinging to the cow’s foot or horse’s foot).

7. He offers with the chants to the Sun. For, yonder world is shut off by (intervening) darkness, Sun is the dispeller of darkness. Therefore, with this (Sun’s light) he dispells the darkness and reaches the heavenly world. So (he offers) with chants meant for Sun. (He says) “The lights bear on high that divine knower of beings, Sūrya, that all may see him— Svāhā”. Thus with this chant in Gāyatrī metre (he offers). For Gāyatrī is this earth, which is a safe resting place on which he stands firm with her (Gāyatrī’s) help.

8. Another four ladle full of ghee he takes and offers (saying) “The brilliant front of the gods has risen, the eye of Mitra Varuṇa and Agni; Sūrya the soul of the movable and immovable, hath filled the heaven, the earth and the air— Svāhā”. With this chant in Triṣṭubh metre, he reaches the heavenly world.

9. He then makes an offering to Agni on the Āgnidhra fire. He offers ten (offering) or one. As to why he offers in the Āgnidhra for Agni—Agni is ruling over the hearth. They stay surrounding him (Agni) on all sides. Him this offering pleases. He (Agni) pleased with him (Yajamāna) approves the gifting away of cows. He gives that (cow) approved by him (Agni). Therefore he offers to Agni on the Āgnidhra (saying) “O Agni, lead us on a good path unto prosperity; thou O God, that knowest all rites! keep thou from us the sin that leadeth astray and we will offer unto thee plenty ofadorations— Svāhā”... Now the horse (he wishes to give) harnessed or unharnessed.

10. He then may make a second offering (saying) “May this Agni make wide room for us (in the heaven). May he march ahead smiting the haters. In giving strength let him excel the strong. Fiercely advancing, let him conquer the enemies— Svāhā”. Horse is that which is endowed with strength. Therefore he says ‘let him in giving strength, excel the strong’.
अथ दक्षिणा उपरूपा उपतित करते ता अभ्यास्ती ता अभिमन्त्रयंते रूपेण तो रूपमयागमिति न ह वा अग्रे पश्वकस्तैः चक्षस्के परिणामन दाताय यथाधारित्वेता ददिते तेऽपनिधाय स्वानि रूपाणि शरीरीवे दक्षिणात् यज्ञाधारितुपातिष्ठत् ॥२१॥

ततु वै देवा अस्पृष्टत् ताश्वते रूपेऽदक्षिणात् यज्ञाधारितुपातिष्ठते स्वानि रूपाणि जनाना अभ्यास्तेऽरात्मनसो दाताय भवस्तैः त्य एवणुण्य एवतस्वैः रूपेऽदक्षिणात् यज्ञाधारितुपैले ते स्वानि रूपाणि जनाना अभ्यास्ती ते रात्मनसो दाताय भवस्तैः तस्मादहृ रूपेण तो रूपमयागमिति तुष्यो विश्वेद्वना विभजजित्वि ब्रह्म वै तुशो विश्वेद्वना ब्रह्म वै तुध्य दक्षिणायो यथादक्षिणीयस्त्वथा हास्य नादक्षिणीयाय का च दक्षिणा ददता भवति ॥२२॥

ऋतुस्य पथा प्रेतेति यो वै देवानां पथेति स ऋतुस्य पृथे'ति तस्मादाहतस्य पथा प्रेतेति चन्द्रदक्षिणां दृङ्ख्येते हि चन्द्रेण ज्योतिषाः हिरण्येन यन्ति ॥२३॥

अथ सदेः प्रेक्षेति वि त्वः पश्च्च्चन वन्तिपथ्यमिति लोकं त्या विश्वेद्विये वै सताह वि त्वः पश्च्चन वन्तिपथ्यमिति युतस्य सदःस्यतिः मा त्या सदःस्यानं कृष्णातिर्विश्वेद्वै ताहं तथायेते सुवै विरूढ्ये भवति ॥२४॥

अथ आधमभृतिः ब्राह्मणमद्य विदेय पितृमनं पैतृमत्यमिति या वै ज्ञातावापि कतिपयीरेऽदक्षिणिः ददाति तत्प्रतिमां महाज्ञ्यति तस्मादाह्र ब्राह्मणमद्य विदेय पितृमनं पैतृमत्यमित्यपरिष्भषणमिति यो वै ज्ञातावानुजान: स ऋषिकर्षेण्य: सुधा तद्दक्षिणिः स उः एवं सुधातुष्णस्तस्मा उपत्रव्य हिरण्यं ददाति तस्मादाह्र स्मार्तात स्मार्तात सत्यं ददाति तु वै महाज्ञ्यति तस्मादाह्रस्मार्तात ददाति च गच्छ प्रदतामाविभीति यो त्यात्मान अविचिन्तनिद्विक्षणिः ददाति तु वै महाज्ञ्यति तस्मादाह्रस्मार्तात ददाति च गच्छति देवलोके मेङ्घपा स्वादिति वे यज्ञे बो यज्ञे तदेन्देवलोके मेङ्घपा तिनं

5. शरीरीवे Ca, C, all others शरीरीवे, see notes
6. तस्मादाह्रण V 1, Pa, H
7. स एव V 1, H
8. चुक्ष्युः सुधातुः C
9. अविचिन्तनिद्विक्षणि C
11. The dakṣinās (cows) stand confined to the southern side of the altar. He approaches them and addresses (thus) "Your form is also my form". Now in the beginning, the cows did not yield to them being gifted away. They having concealed their original forms stood on the southern side (of the altar) with their bear bodies: lest he should give them away as gifts.

12. Them the gods liked. They brought them from the southern side with those very forms (which they had concealed). They recognising their own forms came and in their minds agreed to be given as gifts. That is why this one (Yajamāna) brings them in their own forms from the southern side. They recognise their own forms and agree in their minds for being gifted. That is why he says "Your form is also my form". (He says) "May the all-knowing Tutha distribute you"—Now, Tutha is the Brahman, the all-knower. Brahman, is the one who knows who is fit to be given dakṣinā and who is unfit. Therefore no part of this dakṣinā happens to be given to one unfit to be offered dakṣinā.

13. "Go ye forward in the path of truth" for, whosoever walks in the way of the gods, treads the path of truth; so he says, 'Go ye forward in the path of truth'. "Ye of shining (candra) gifts" whereby they walk with that lustre of candra, namely, gold.

14. He then looks at the sadas (saying) "Behold them the heaven, behold the aerial region". He only says 'let me, by means of you, (dakṣinā) see the world (of heaven)'. When he says 'Behold them the heaven, behold the aerial region'. (Then he says) "Unite with those in the sadas". By this he only means 'let not anyone in the sadas by-pass you'. Then all those there of (in the sadas) become pleased.

15. He then approaches the Agnīdh (saying) : "Let me this day get a Brāhmaṇa who has father and fore-fathers (of repute) ". Those who are from well-known ancestry, even if they are few in number, to them he offers the dakṣinā. Only, by means of them (dakṣinās given to Brāhmaṇas of good ancestry) he gains great (heaven). Therefore he says "Let me this day get a Brāhmaṇa who has a father and fore-fathers (of repute)". "(Let me get) a Rṣi, a scion of Rṣis" (he says). He who is well-known and learned in Vedic lore is a Rṣi a scion of Rṣis. "Of well-bestowed gifts" (he says) for, he (a Rṣi, a scion of Rṣis) alone happens to be one of well-bestowed gifts. So he gets seated near (the Agnīdh) and gives gold (as dakṣinā). (He says) "Given by us, proceed to the Gods". "Enter ye into the Giver". For, whatever dakṣinā he gives unhesitatingly with a large heart, it is with that he gains the great (heaven). Therefore he says "Given by us, proceed to the Gods". "May there be (room) for me too in the world of gods"—so thinking indeed, he performs sacrifice. So, that (dakṣinā) makes him a sharer in that heavenly world. (When he says) "Enter ye into the giver" he says 'enter Ye into me', so that those (cows) do not go astray. Then (to the Agnīdh), whatever his mite, he gives as dakṣinā. As to why he gives first to the
करोति प्रदातारामाविशेषति मामाविशेषेतेतदाह तथासमादेशा न पराची भवति तन्न ्ञचक्षुकोटि तदुपदशाति स यद्ग्रीघे प्रथमाय ददातुतो।१० हि देवा: पाप्पान्नमपश्चतः ॥१५॥

अथात्रेत्रमभैति क आत्रेयं क आत्रेयं क आत्रेयमाति तस्मा उपस्या हिःसः ददातायस्मादता देवता गच्छ प्रदातारामाविशेषतुको यजुर्थे बन्धुः स यदात्रेयाय हिःसः ददात्याधिहि वा।१६ ऋषिनां होताः संस्कृत्यं वदे वा अत आसीनः प्रातारुयाकुमन्वाह तद्ध से तत् प्रियानेर्हि होता शास्त्रस्य पश्चात्तमः सदोऽथिततेऽपि ॥१६॥

ते होतुतमो मो इद्व तदो भ्य:३३ प्रोक्ति प्रत्येकु प्रेराति स प्रवेयः प्रेस तत्त्वातेऽपाहत्स ज्योतिरित्वाः अर्थं यु इद्व तमोऽपावधीदिति तस्मा एतत्ज्योतिरिहिः स्वाध्यायमनवः स्वाध्यायोऽतिर्देशः।३३ आत्रेय एतत्वेति हिःसेन ज्योतिषेतत्त्त्वातेऽपहनि तस्माद्यात्रेयाय हिःसः ददाति ॥१७॥

अथ ब्रह्मणे ददाति ब्रह्म हि दक्षिणातो यजुर्थ्या।२९ भिगोसात योगानेतथ होनेः अत्थाध्यायः हविधान आसीनाभायम प्रस्तोत्रेति भैत्रावसणायाथ ब्राह्मणाच्छसः सनेत्ताथ प्रावस्तेदि भविष्यते सुन्दर्यः अपि ये प्रस्त्रस्तेत भविष्यते सुन्दर्यः यो विवेकान्त्व ददाति प्रतिहर्षः एवोथमाय ददाति प्रतिहर्षः एव एवोत्समात्तंतु: प्रतिहर्षः तथा अभ्यावेतन भराः ॥१८॥

अथाभेद्याय महत्त्वेति उज्ज्वोहि ततो न ददातस यज्ञो न ददाति युत्त ह वा अपे प्रजापिपृष्ठत्ये यत्रपि प्रजापितपरददातुः ईश्वरयेः यथास्मात् हेदक सुर्वमेव निद्धार्यसि तस्मा एते वज्यमुदयच्छा दायतीति ततो नाददात्स एष वज्य एवोदामानो।१९ यदिन्द्राय महत्त्वेति उज्ज्वोहि आह तस्मादतो न ददातुः ॥१९॥

१०. ददातुतो Ca
११. वा missing in V I
१२. सदोऽथि: Ca , see notes
१३. अपाह्यायेः TE
१४. यजुर्थ्य गोसा V I, Pa
१५. एवोदामानो Ca , see notes
Agnidhra is because it was from thence (Agnidhra) the gods destroyed the sin.

16. He then approaches the Ātreya (priest born of Atri gotra) calling out “Who (knows) Ātreya; who (knows) Ātreya; who (knows) Ātreya”. Approaching him, he gives gold (as dakṣinā). (Saying) “Given by us, you proceed to the gods; enter into the giver”. The import of these mantras has been explained. As to his giving gold to Ātreya— Atri was the Hotṛ of the Ṛṣis. When the morning prayers were being chanted sitting in front, at that time the Hotṛ (Atri) sitting in front recited the śāstra. Then darkness enveloped the sadas from behind.

17. They (Ṛṣis) said “Darkness has, enveloped this sadas, so you (Atri) come back here”. He came back and dispelled that darkness. (They thought) “This (Atri) is slight (splendour) indeed and hence it could drive away darkness”. Therefore they made him this splendour, gold, a sacrificial dakṣinā. That sage (Atri) destroyed darkness, with the power and splendour of that (gold). In like manner, this Ātreya (scion of that Atri’s gotra) by means of this gold which is splendour, dispels this darkness. Therefore then gold is given to Ātreya.

18. Then he gives (dakṣinā) to Brahman, for Brahman is the protector of the sacrifice on the southern side. Then to Udgātā, then to the two Adhvaryus seated in the Havirdhāna; then to the Prastota, afterwards to Maitrā-Varunā and then to Brāhmaṇacchamsin; then to Potā, and then to Neṣṭā; then to the Acchāvāka; then to Unnetā, then to the Grāvastat and then to the Subrahmaṇya. Then after giving (dakṣinā) to others there about, lastly he gives to Pratihatā. Pratihatā is the one to whom this (dakṣinā) ultimately reaches and does not become left over and from him it does not return (to the Yajamāna) undistributed.

19. Then he says “Recite (the invitatary prayer) to Indra the Marutvat”. Thereafter he should not give (dakṣinā). As to why he should not give thereafter. Now, in the beginning, when Prajāpati gave (dakṣinā). Indra thought ‘This one will gives away everything (without leaving anything for me)’. Hence he raised this thunderbolt (of Indra-Marutvat chant), thinking ‘he won’t give any more’. Thereafter (Prajāpati) did not distribute (dakṣinā). That same thunderbolt is now being raised when he addresses the invitatary prayer to Indra-Marutvat. So he should not give any more (dakṣinā).
तद्भवं चतुर्भ दक्षिणाः हिरण्यमायुर्है तेनात्मनास्रायत आयुहिरण्यं तद्धृत्र आग्रीशं
कुरकेन्द्रद्वार। ॥२०॥

अथ: गौ: प्राणा ह तेनात्मनास्रायतेऽस्म्हः हि गौर्मचः हि प्राणस्तास्रुत्राय होते|द्वार। ॥२१॥

अथ वासस्त्रवचः ह तेनात्मनास्रायते त्वः गिता वासस्त्रवहस्पतय उदायतेऽद्वार। ॥२२॥

अश्रुशो वज्र एव स पुरोगास्तं यमाय ब्रह्मो ददायामलोकमू वा अभिप्रायों भवति
याम तैव ब्रह्मास्माहार्गेः|षव्यं ददायुः यद्यन्युद्दाति कामेनैव तद्वीयत इदं मे|स्यन्त्रग्राह्यातः|स्विति तेनेव ब्रह्मा|कामेन। ॥२३॥

स यदसमै हिरण्यं ददात्र्यत्रीयायद्वने त्वा मृहसं वरुणो ददात्र्यत्रप्रेये हि
तदद्वात्सलोममृत्तममस्यात। आयुहिरण्यं एषि मुयो मृहसं वरुणो प्ररत्राहित्रेः इति। ॥२४॥

अथ यदसमै गौ: ददात्र्यत्र प्रतियायुद्वाय त्वा मृहसं वरुणो ददात्र्यत्र प्ररत्राय हि
तामदद्वात्सलोममृत्तममस्यात। प्राणा ददात्र्य एषि मुयो मृहसं प्ररत्राहित्रेः इति। ॥२५॥

अथ यदसमै गौ: ददात्र्यत्रीयायद्वने त्वा मृहसं वरुणो ददात्र्यत्र बुहस्पतये हि
तदद्वात्सलोममृत्तममस्यात। त्वः गिता एषि मुयो मृहसं प्ररत्राहित्रेः इति। ॥२६॥

अथ यदसमा अश्रवं ददात्र्यत्र प्रतियायुद्वाय त्वा मृहसं वरुणो ददात्र्यत्र यमाय हि
तामदद्वात्सलोममृत्तममस्यात। वृहो ददात्र्य एषि मुयो मृहसं प्ररत्राहित्रेः इति। ॥२७॥

अथ यदसमा अन्यददात्र्यत्रीयायकोद्वाकस्मा अदाल्कामो|दाल्कामायायात। कामो
दाता काम: प्ररत्राहिताः कामेनैव इति कामेन वै तदद्वातु दक्षिणाः हिरण्यमायुर्है तेनात्मनास्रायत
त्वः गिता एषि मुयो मृहसं प्ररत्राहित्रेः इति। ॥२८॥

इति प्रथम्र ब्राह्मणम्।
20. There are only four types of daksinā. Gold is āyus, life—span. By (giving) it he preserves himself—life-span is gold. That he gave to Agni, the one who officiates as Agniḍh.

21. Then (by giving) cow, he saves his life-breath. Cow is food and food is prāṇā (life-breath). So he gave her (cow) to Rudra, the Hotṛ.

22. Then (by giving) cloth, he saves his skin; for skin is cloth. That he gave to Bṛhaspati, the Udgāṭr.

23. Then (by giving) the horse, which is a thunderbolt, the leader. He gave it to Yama, the Brahman. Thereby he registers his wish to reach the world of Yama. Yama, indeed is Brahman. So he gives the horse (as daksinā) to Brahman. Other daksinās he gives, with the hope “May these stand me in good stead in the other world”. Only with this wish he gives.

24. When gold is offered (to Adhvaryu), he should approach it (receive it) (saying) “Let Varuṇa give thee to me who are Agni”. He indeed, gave it to Agni so that he could attain immortality. “To the giver you be (the giver of) āyus or life-span and to me the recipient you be (the giver of) joy (maya)”.

25. When cow is offered (as daksinā to the Hotṛ) he should approach it (receive it) (saying) “Let Varuṇa give thee to me who are Rudra”. He indeed gave it to Rudra, so that he could attain immortality”. “To the giver, you be (the giver of) prāṇa (life-span) and to me, the receipient, you be (the bestower of) joy (maya).

26. When cloth is offered (as daksinā to Udgāṭr), he should approach it (receive it) (saying) “Let Varuṇa give thee to me who am Bṛhaspati”. He indeed gave it to Bṛhaspati so that he could attain immortality. “To the giver you be (the bestower of) slain and to me, the receipient, you be (the giver of) joy (maya).

27. When horse is offered (as daksinā to Brahman) he should approach it (receive it) (saying) “Let Varuṇa give thee to me who am Yama”. He indeed gave it to Yama so that he could attain immortality. “To the giver you be (the bestower of) strength and to me, the receipient you be, (the giver of) joy (maya).

28. And whatever other (daksinās) he gives, let it be accepted (saving). “Who hath given it? To whom hath it been given? Wish (Kāma) hath given it. To Kāma it hath been given. Kāma is the giver and Kāma the receipient. Kāma, to thee this”. He indeed gave it to (achieve) a wish and it is received only by desire (on the part of the receipient). That he assigns to (various) deities. Whatever is assigned to a deity, that deity flourishes (gets enthused) more and more. Whatever is put into the fire, more and more the fire glows with that. Whosoever knowing this, accepts (daksinā) becomes day by day more glorious. This is what Āsuri also said; “Learning this (the efficacy of daksinā giving), one should bear it in mind”. So he said. Just as one offers in kindled fire, so one gives (daksinā) in a receipient who is effulgent (deserving) “Thus he who understands, gives in that manner”. (First Brāhmaṇa Ends)
हेम चांकिरे नेव वा इतरस्मिन्स्वने स्मो नेवेतरास्मिन्त्व यहै नो नाह्या रक्षासिन न हन्तुतिते ते होमिडिवित्यानु रक्षोभ्यो वा विभिन्न इति युधान्याविश्वामिति त उ हमिडिवित्यानु: किममकं तत्त: स्थादिति ते होमिस्वाभिरवानुष्टवक्ता अस्थेतति तथेतति तानु प्राविश्नस युग्रां हिदेवत्यानु: प्रात: प्रवर्त्यधव्युस्तत्त्वत्तिरस्त्वततादित्यपात्रे प्रतितिविग्रहे उपयायमग्रहो तासीतेतात्वैं स इतरस्येवानुहोम जुहोत्यादित्येव्यस्तत्त्वति सर्वस्ववर्णयेवेवेव सचं धनु प्रतिप्रस्त्वतात्तित्यपात्रे प्रतितिविग्रहे द्रिदेवव्यान वै प्राविश्नस वा हिदेवव्याना मुनुष्टकरोत्यस्वाभिरस्तुष्टक्ता अस्थेतु वा एनानादित्या अबीरतिस्वयस्तक्त उ वा अनुमुष्टक्तरोति तथामेता हिदेवव्यामाहुरति जुहोति तास्विद्यस्तक्ते जुहोत्येवेते हैते नुष्टक्ता इस्म्यस्तक्ते भवति तस्मादेतमाहुरतत्तृत्तरो जुहोत्येव हि तत्स्य देवस्य दिग्ध यद्वेत्ा ध्विति ग्रहितो द्रिदेवव्याने प्राविश्नस यानेव प्राविश्त्स्तेत्य एवेनानेत्तिन्मितीमो रथापिद्याधि रक्षोभ्यो हाविभय: ॥३॥

1. हेम Ca, V 2
2. जुहोति Ca, जुहुदेद TE
3. यथवेत Ca, ययवेत V 1, H
4. बिसूम Ca
5. See notes
1. Now, there are three kinds of gods—the Vasus, the Rudras and the Ādityas and between them the (three) savanās are divided. The morning savanā for the Vasus; the midday savanā for the Rudras and the third savanā for the Ādityas. But then the morning savanā was exclusively for the Vasus, the midday savanā was exclusively for Rudras and the third savanā was exclusively for Ādityas.

2. Those Ādityas said “As that morning savanā belongs exclusively to Vasus (because only Gāyatrī metre is used; it is unmixed) and that midday savanā belongs exclusively to Rudras (because though there are other metres used, the deity is only Indra; and hence unmixed), so offer ye now to us a libation before the mixed savanā (the evening savanā is a mixed one where different metres are used and belong to different deities and so Ādityas do not exclusively have it). ‘Be it so’ said the gods. When the midday soma pressing is completed, they offered to them (the Ādityas) that (special) offering (of Āditya graha) before the starting of the third savanā (proper). Therefore this graha is even now offered in that manner, as the gods did (then).

3. The Ādityas realised “Neither in the one savanā have we a share nor in the other; what is to be done lest the terrible Rakṣasas might attack us”. They said to the grahas meant for twin-deities “We are afraid of Rakṣasas. May we enter into you”. Those grahas of twin-deities asked “What will be our reward then?” They (Ādityas) said, “By us you shall be supplied with the Anuvaṣaṅt (secondary exclamation of a Vaṣaṅt)”. ‘So be it’ (said the grahas) and they entered into the cups meant for twin deities. Hence when at the morning savanā, he the Adhvaryu proceeds with the twin-deity-cups, the Pratiprasstātā draws (soma juice) into the Āditya vessel. “Thou art taken with a support”—this much he utters (at that time) and pours (his juice into the fire) after the other (i.e. after the Adhvaryu’s libation). “Thou to the Ādityas”, this much he utters and pours the residue (into the vessel of Āditya). Thus it is done with all (grahas of twin deities). Now, they (the Ādityas) entered into the grahas of twin deities but there is no Anuvaṣaṅkāraṇa (secondary Vaṣaṅkāra). But Ādityas had assured “Ye shall be supplied with secondary Vaṣaṅkāra by us”. (Here) it is for the Sviṣṭakṛt, the secondary Vaṣaṅkāra is done; when this second oblation is offered, it is offered to Sviṣṭakṛt and by this they become Anuvaṣaṅkāraṇa (supplied with secondary Vaṣaṅkāra) having the oblation to Sviṣṭakṛt (i.e. Agni and not Ādityas). Therefore they offer this oblation on the northern part (of the fire) for that is the region of that god (Agni, the Sviṣṭakṛt). Now, why the Pratiprasstātā draws the soma juice). They entered into the Divideevatiyas and from those which they entered, he thereby draws them out. He then covers it (the Āditya cup) (with the Āditya sthāli) for were they not afraid of Rakṣasas?
सोष्पिदधाति विष्णु उसाये ते सोपीथस्त्रक्षस्व रा त्वा दभस्तित यजो व
विष्णुस्तूप्ता एवैतदुस्ये परिदाति सुगुससमाविति ||१४||

अथ खंलु संस्थिते माध्यमिने सवने पुरु तृतीयसन्नाद्वाहत् हि यज्ञावेति ते
संप्रदायने त्वायुविहस्तमानः प्रतिप्रस्तावोऽतिः योस्यः परिचयो भवति स संप्रदायोऽने
द्वाराविपिनायादित्ववर्गः गृहाति रक्षको द्रविकहु सुभाषुस्त्ववादुखे द्राविनि भायादित्ववर्गः
गृहातुपुपुष्यपि पूत्थुभां नेज्यव्यवहोराः दिति ||१५||

स गृहाति कवाचन स्त्रीरश्मि नेद्रा सस्त्रसि दाशुष्ये। उपोपेत्रु प्रभवन्नु इवु ते द्वां
देवस्य पुरुषात्म आदित्यविभस्वति ते नोप्यायेन गृहातुपुष्य ये होव तथास्ये भवति जातिः हि
कुर्यादि दत्रा पुपुष्यायेन गृहीपालक्ष्य च धन प्रयुक्तस्ये निपासि जनमनी। तुरीयद्वित्ता सुवन
त इत्यं अनुखमात्वा अमूरू दिव्यदित्तुव्यव्यवस्थिति ||१६||

अथ दृष्टः गृहात्यादित्ववर्गः अनु पश्वः पूय उ वा एतदृष्टः पश्वेवैतप्तयो दधाति
तद्वदं पश्वाण्य पशोऽहि तन्मध्ये गृहीयामध्यविद्या हींदं पशुनां पशोऽसं पश्वादेववं
गृहीयात्मसाधिव लोकं पशुनां पशो हुतोचिंत्रा वा एते तस्कत्वास्ते नालमाहुत्तये भवति
ताते वैतप्तुरायायति तथो अलमाहुतये भवति तस्मादिधि गृहाति ||१७||

स गृहाति यजो देवाला प्रति तत्सम विभादित्वासो भक्तता मृत्युत्तन्तः। आ वो उच्छन्नी
सुमिः त्वृवृद्धस्तो प्रवाहे परिवाराधिशद्याविद्युत्तसस्यादित्यव्यवस्थिति ||१८||

आदित्योऽस्नवन्ने मेक्षयादित्वग्राहो वा एष विवस्वानः एष आदित्यो निदानने
युद्धस्तुस्वनां स्व पुज्यो तद्दोगो म प्रीताते उ वै रसौति सवने शुक्रवती युधातः सवन
च माध्यमिने श सवनास्याये निधितशुक्र युद्दतीसवनां नो वा एतं दशाभिरुपृश्वरं न
पवित्रेण यथा प्राणिक एवं हि तस्याद्विद्वेदं दशाभिरुपृश्वरस्त्रिविजये वैतनो हैंतस्यवः
शुक्रादस्वव्यवस्थिति तस्मादुपांशुस्वन्ने मेक्षयति ||१९||
4. He covers (the Āditya cup with Āditya sthāli) (saying) “O Viṣṇu Far-strider, here is thy soma, protect it lest they should injure it”. For Viṣṇu is the sacrifice. To the sacrifice he entrusts it for protection so that it will be well protected.

5. Now, after the completion of the midday savana and before the third savana he (Adhvaryu) says “Come hither, Yajamāna”. They enter together (the Havirdhāna). The Adhvaryu, the Yajamāna, the Pratiprasthātā, the Unnetṛ and whatsoever assistant is there (enter together). After entering, they close both doors and draw the Āditya cup. Were they not afraid of Rākṣasas, hence he draws the Āditya graha after closing both doors (of the Havirdhāna). He draws (holding the cup and the sthāli) over the pūtabhṛt (the large vessel to receive soma after it is strained) lest (any soma juice) should be spilt.

6. He then draws (soma from the sthāli into the graha cup) (saying) “At no time art thou useless and never failest thou the worshipper, O Indra, but more and even more is thy divine gift increased. O mighty lord—Thee to the Ādityas”—He does not draw it with a support (Upayāma); for, it was already drawn with a support and if again he takes it with a support, it will be a repitition. “At no time are you indifferent but watches over both the births (here and above of the Yajamāna). O Āditya in the form of the Fourth savana (as it is separately drawn before the third savana and after the midday savana, it is called the fourth savana); the nectar is ready for thee in the heavens. Thee to the Ādityas”.

7. Thereupon he takes curd, for cattle are after the Ādityas and this curd is milk. So he puts this curd into the cows because this milk is beneficial in the cows. He should pour it in the middle (of the Āditya graha) for this milk is said to be in the middle part (of the body) of the cow. But let him pour it in the back part (of the cup) for that milk is in the hind part of the cows. These (soma juice) poured are the remains of what has been offered. That is not enough for oblation. So they are again made sufficient. So he takes curd.

8. He takes (curd, saying) “The sacrifice draweth might to the glory of the gods; be you merciful, O Ādityas. Let your favour turn to us, so that it may set us free from all trouble. Thee to the Ādityas”.

9. He mixes it by means of the Upāṁśu savana (stone). For, indeed, that Āditya-Vivasvat (the sun) is really the same as the Upāṁśu savana and this being an Āditya graha, he makes him delight in his own share. These two savanas, the morning savana and the midday savana are rich in pure soma and rich in juice, while this third savana is emptied of pure Soma. Neither he touches it with the fingers (of the straining cloth) nor with the pavītra (strainer). It will be as it is drawn. If he were to touch it with the fringes or the strainer, therewith this savana will become one with pure soma and juice. So he (only) mixes it with the Upāṁśu savana.
स मेक्षयति विवस्यां(३) आदित्येऽः ते सोमपीठस्तस्मिनस्मितेत्यथा ग्राहण आसृजयताध्यवनीये वा सम्भविरणिण्यां वै वोदधुर्चारित्या वै ग्रावण एतदा आदित्यानायसवनं यत्रैयसवनं स्वं एवैनास्त्तदाये प्रीणाति। ॥१०॥

अथ पाणिना ग्रहममिवदधाति रक्षोध्यो हि बिभयुपायोणयिन्युः। द्वारा उपनिष्क्रम्या-हादित्येऽभो उनुकृति प्रियेर्या: प्रियधामाभ्यूहः इति संप्रशेषदि कामायताश्रययः लेवाहादित्येऽर्थः। प्रेशेति प्रियेर्या: प्रियधामाभ्यः प्रियप्रियेभदेश्यो महस्मसरस्य वृत्तिः उरूर्तारिक्ष्याध्यक्षेत्रं इति वृष्टक्षेत्रं ज्ञोति नानुद्वियति ॥११॥

आदित्याना अनु मशस्यो नेतुषयुनो ग्रामजानीति प्रथम्यहति प्रतिप्रश्चात्र आदित्याना-पात्रमभु पुनः: संप्रफलद्य आप्रणमधवयुर्युददत उपयुपरि पूतुभुतं पवित्रं वजतनिति प्रकान्दसुतेतवाध्युर्युपायणणतसुपक्षकान्याति प्रतिप्रश्चातादित्याना: संस्कर्मानयत्वा-धवनीयादुन्तोदशनमेऽः ताथ्यक्षत्तमुः धाराथ्य आप्रणम गृहावति। ॥१२॥

आदित्याना अनुगावस्तसमानिं गोवं चतुर्धि विहिंतं पृयो यथाचत्तमुः धाराथ्य आप्रणम गृहावतः यद्यप्रातिध्यग्रहस्य संस्कर्मम गृहावति न वा आदित्यग्रहस्य-वष्टकरोल्येतस्माः आप्रणार्जसावित्र्य गृहावति संप्रति वा एतं साविक्षेत्रानुवष्टक्षक्तो भवति पुरो वै भिन्द्रदेश्यां इत्यम् ग्रहमहोपरेतदा आदित्याना सवन्म यत्रैयसवन्म तृतीयसवन्मो वा एतं ग्रहं गृहावते। ते नेतास्म्भवन पुनः प्रविश्वातिति त्वेताः स्मार्ताचवनात् बहिष्ठ भवति तस्मादयुतारित्यग्रहस्य संस्कर्मम गृहावति। ॥१३॥ इति द्वितीयं ब्राह्मणम्।

ग्लेमं व अस्य सविता तस्मादाः सावित्र्यं गृहाति प्राणो ह वा अस्य सविता स युद्धमायूः। गृहाति तत्स्मात्तर्ग्रामाः दधाति प्राणो हुपांशुर्थं पश्चात्प्राणं दधाति तुदेत गृहाति ताविर्मम उपभवत: प्राणो हिंतो यथायम्यपरिप्रश्चात्स्मात्स्रवना एवैवाचिरं ग्रहं गृहावति। ॥१४॥

8. अवोपर्यंत्युः Ca, see notes
9. उदवनेन C, H
10. उपाध्यू C,
10. He mixes it (saying) "O Āditya-Vivasvat, this is thy draught of soma; feast thou upon it". Thereupon he drops in the pressing stones. He drops them either into the Ādhavaniya or into the Sambharaṇī (soma-storing vessel). For the stones are Ādityas and this third savana is of Ādityas, he thus makes them delight in their own share.

11. Then he closes the Graha cup with his palm, for, they the Ādityas were afraid of Rakṣasas. Then he opens both the doors (of the Havirdhāna) and walks out saying (to Maitrā-Varuṇa) "Recite (the invitatory prayer) to the Ādityas". (Then he says) "To the pleasing one; to those with pleasing abodes etc.". He may, if he wishes, look into the graha. (It implies that he should not look into the graha before uttering invitatatory prayer of Āśravana). After he has called for the Śravasat, the offering prayer to the Ādityas (he says)- "To the beloved, to these of pleasing abodes; to those who like the rites (vrata); to the lords of the seat of glory; to the rulers of the wide aerial region". He offers as the Vaṣaṭ is pronounced. He (the Hotṛ) does not utter the secondary Vaṣaṭkāra.

12. The cattle are after Ādityas. Lest he should consign the cattle to the fire (he does not utter Anuvāsaṭkāra). Then he hands over the Āditya vessel to the Pratiprasthā. Again they enter (the Havirdhāna). The Adhvaryu draws the Āgrayana graha. They spread a straining cloth over the pūthbdṛś. The Adhvaryu pours out of the Āgrayana and the Pratiprasthā brings the residue of the two Āditya grahas. The Unnetṛ adds thereto (soma Juice) from the Ādhavaniya by means of the Udānjana (a camasa meant for drawing soma). From these four streams, he draws the Āgrayana.

13. The cattle are after the Ādityas, whence this milk of cows is of a fourfold nature. Hence he draws the Āgrayana from four streams. As to (the Pratiprasthā) drawing the residue of the Āditya graha and as to his not uttering the secondary Vaṣaṭkāra to the Āditya graha, it is because he draws the Sāvitrgra ḫa from out of the Āditya graha. By that Sāvitr graha, it becomes one for which secondary Vaṣaṭkāra is uttered. Before that mixed savana (third one) they offered this graha to them. This is the savana of Ādityas. It is also (apart of the third savana) because this graha is drawn (for being utilised) in the third savana (evening savana). Through this the Ādityas again enter the savana. So it is not excluded from the third savana. Therefore here, he (Pratiprasthā) holds out the residues of the Āditya graha. (Second Brahmāna Ends)

BRĀHMĀNA III

1. Savitr, forsooth, is his mind. Therefore, he draws the Sāvitr graha. Savitr is indeed his life-breath. When he draws the Upāṁśu graha, then he puts into him that life-breath in front, because life-breath is Upāṁśu. Subsequently he puts into him that life-breath (while drawing the Sāvitr graha). So it has prāṇa (life-breath) on either side as beneficiaries; that is, above as well as below. Hence the Sāvitr graha is drawn.
अथ यद्वेदेवत् सचित्रं ग्रहं गृहायत्तत्वो वै संवत्सरो यज्ञस्तानं। प्रत्येकं प्रातः
सवनेवकल्पतिः यहुदूतप्रहान्ति गृहायत्थ परेक्षमध्यनिदं सुवनेववक्रकपूर्वये यदृपु
पाराश्वायं मस्त्तलतीयानुभावतात् नर्धूपनानुभावति नर्धूपनानुभावता वंचन स्वर्गं गृहायति।१२॥
एष वै सचित्रं च एष वै वर्त्ते उ वै सर्वं ऋतुव एते ते ह वृत्तियस्वनं ऋतुवः
संवत्सरेवक्रकपूर्वये तस्माद्वा एतं सचित्रं ग्रहं गृहायति।१३॥

duddapāraśāyānānāṃ gṛhāyātānāṃ hi sabjita parāṇo hupāraśāyānaḥ antaravānaḥ saṃpānaḥ
hi dhuddapāraśāyānaḥ tasmāduḍaṇḍapāraśāya pārāṇaḥ vāṃ gṛhāyātānāmavā na hupāraśāya pāraṇaḥ 
ānāṃ gṛhāyātānāmavātaḥ.
2. As to his drawing this Sāvitra graha—the seasons constitute the year, the sacrifice. They are directly attended to in the morning savana, when he draws the grahas for seasons. At the midday savana, he covertly attends to them (seasons), because it is from the Rtu grahas he draws the Marutvatiyas. Here (in the third savana), he neither draws the Rtu grahas nor any other graha is drawn from the Rūpatras (vessels of the seasons).

3. Savitr, forsooth, is the yonder one that burns (the Sun) and he indeed, is all the seasons. By this (Sāvitra graha) it is that the seasons, the year are attended to in the third savana. Therefore also he draws the Sāvitra graha.

4. It should be drawn with the Uppāmsu. Or (he may draw) with the Antaryāma vessel, because both Uppāmsu and Antaryāma are one and the same. So he may draw it either with Uppāmsu vessel or with Antaryāma vessel.

5. He draws it from the Āgrayana graha, for, Savitṛ is his mind and Āgrayana is his body. So he puts this mind into the body. Savitṛ is prāṇa (life-breath) and Āgrayana is his body. So he puts this prāṇa into the body.

6. He draws (saying) “Bring thou forth boons for us this day, O Savitṛ, boons tomorrow, boons day by day. O God, through this our prayer, may we be sharers of boons of a good and plenteous abode. Thou art taken with a support. Thou art of Savitṛ, the joy-giver; give me joy; enthuse the sacrifice, enthuse the Yajamāna”.

7. He does not deposit it (the Sāvitra graha) for, Savitṛ is the mind. So this mind restlessly goes about. The Savitṛ is prāṇa. Therefore this prāṇa restlessly goes about. He then says (to Maitrā-Varuna) “Recite (the invitational prayer) to the god Savitṛ”. When Vāṣaj is pronounced, he offers.

8. There is no secondary oblation. For, Savitṛ is mind and lest he should consign his mind to the fire (he does not do the secondary oblation), Savitṛ is life-breath and lest he should consign his prāṇa to the fire (he does not do the secondary oblation). Then with the same vessel, undrunk, he draws this Vaiśvadeva graha. As to why he draws the Vaiśvadeva graha with that undrunk vessel is because he does not do the secondary Vaiṣatiṣkāra and by this Vaiśvadeva graha, it becomes one for which secondary Vaiṣatiṣkāra is uttered. So he draws with undrunk (vessel).

9. Again why he draws with an undrunk vessel—Savitṛ is the mind. Vaiśvadevas are the All. All these he makes subordinate to mind. All these are subordinate to the mind. Savitṛ is prāṇa and Vaiśvadevas are the All. Into all these here, he puts prāṇa. So this prāṇa is deposited (or becomes beneficial) in everything here. So he draws with the undrunk vessel.

10. As to why he draws the Vaiśvadeva graha—This savana which is the third, belongs to the Vaiśvadevas. In the third savana, the (sāstras) are from Sāman, the gods (addressed) are from the Rks and those by way of preparatory rites are from the Yajus. That is why he draws the Mahāvaiśvadeva graha.
पूतभुतो गृहाति वैरवेदनो हि पूतभुतो हि देवेभ्य उन्नत्त्वः पिल्ध्रोऽसो मनुष्येऽथस्मात्स्मात्स्मात्स्मात्स्मात्से गृहाति ॥११॥

तं वा अपूरोऽसं गृहाति सुवः वा एतदिने देवा यदुः यद्याजुः श्री यत्सामानि स पुनेन सर्वेण पुरोऽन्मान्नवति तस्मादपूरोऽसं गृहाति ॥१२॥

स गृहातियुपयामृगीतोऽसस् सुधामासि सुप्रतिष्ठान इति प्राणो वा एष ग्रहस्तस्मादां सुधामासि सुप्रतिष्ठान इति बृहदुक्षाय नम इति प्रजापतिः बुधुक्ष: प्रजापतय एवैं नमस्करौति विष्णुवेयस्मात् देवेभ्य एषः ते योनिविश्वेयस्मात् देवेभ्य इति सादयति द्वाधुभवाय विशालाय च विशालाय स्वयं तत्र शङ्करेष्या च दशमिश्रे ख्वृऽ द्वाधुभवाय विशालाय च विशालाय च दशमिष्रे ख्वृऽ वहस्ते त्रित्रोऽषा च नियुदिलिताय इह ता विमुक्ते पवेतस्य यायुवायामृतिः पाराफळिः विमुक्ति स यददस्या वायुवायामृतिः पाराफळिः विमुक्ति यायुवाय पशुनामीधे वायुप्रतेः हि पशुः प्राणो हि वायुः प्राणेन ही सं पशुवात् तस्य सह पशुभिदेवोऽध्ययनं चाक्रामाः ॥१३॥

तं देवाः प्रात:सवन उपमन्त्रांचक्रिये स ह नोपावर्भूत्व तः माध्यंदिने सुवन उपमन्त्रांचक्रिये स ह नौषापावर्भूत्व तः तृतीयसवन उपमन्त्रांचक्रिये ॥१४॥

स होवाचोपायाय ईंकः ततो मम भविष्यति युध्यमानपवायामृतिः ते होवाचोपायाय पायाय युध्यमानाय त्वा विमुक्त इति यदैःप्रवाय युध्याय गृहाति तदनेन पायाय युध्यमानाय यदैःप्रवाय युध्यमानाय युध्यमानाय पायायिनाय खव इति विमुक्तिः पायारेः वै नियुतः पशुभिरित्येवै दाहाः ॥१५॥

स यद्ध प्रात:सवन उपायायाय ये प्रात:सवन गायुमन्त्रेणचक्रेण ब्रह्म वा अधिराह्येण हृद्व पशुवोऽध्विष्टत्व यद्ध माध्यंदिने सुवन उपायायाय ये माध्यंदिने:

3. हि TE
4. वाचविह C, M, H, My and Taittiriya,वाय इह in Kāṅva Samhītā
11. He draws it from the pūtabhṛt for the pūtabhṛt belongs to Viśvedevas, because therefrom they draw (soma) for the gods, for the Pitṛs and for men. Therefore he draws it from the pūtabhṛt.

12. He draws it without a Puroruk (mantras preceding Upayāma Gṛhitosī); for, he draws it for Viśvedevas and Viśvedevas are everything (all-inclusive), the Rk, the Yajus and the Saman. With all these, that graha becomes one having Puroruk. Therefore he draws it without a Puroruk.

13. He draws (saying) “Thou art taken with a support; thou art well-guarded, well-established. Homage to the great bull”. The great bull is Prajāpati. So pays homage to Prajāpati. “Thee to the Viśvedevas (All-gods). This is thy womb—thee to the Viśvedevas”. (Thus saying) he deposits it. After depositing it, he sits facing the east (in the sadas). He calls for the Hotṛ (to praise). The Hotṛ praises. Whereupon he praises “With one and ten for thine own sake, with two and twenty for the offering; with three and thirty for carrying up (the sacrifice to the gods); with they team, O Vāyu, do thou here release them”—during the recitation of this prayer to Vāyu, the drinking vessels are released. As to why he releases the vessels on the chanting of this Rk to Vāyu—the beasts have Vāyu as their leader; the beasts move about due to Vāyu. He (Vāyu) once went away from the gods along with the beasts.

14. The gods invited him (Vāyu) at the morning savana. He did not return. They invited him at the midday savana; he again did not return. They invited him at the third savana.

15. He (Vāyu) said “By returning, what will I gain, so that I may return to you”. They (gods) said “By thee these vessels would be yoked and by thee they would be released”. When he draws the Aindra-vāyu graha, these vessels are yoked by him (Vāyu) and here now on (the chanting) of the prayer to Vāyu, if the vessels are released, they are released by him (Vāyu). As to why he said ‘with thy teams, O Vāyu, do thou, here release them’—teams means cattle and he only says ‘(release) by means of cattle’.

16. Now, had he (Vāyu) returned at the morning savana, the morning savana being one belonging to Gāyatrī and Gāyatrī being the metre of Agni and Agni being the Brāhmaṇa (priesthood), the cattle would have come to be with Brāhmaṇas only. Had he returned at the midday savana, the midday savana being one belonging to Indra, Indra being Kṣatra (nobility) the cattle would have come
अथ चतुर्थः ब्राह्मणः

स वा एते सौम्यन्य चरुणा प्रचरति स यदेतेन सौम्यन्य चरुणा प्रचरति सोमो वै देवानां हर्षितस्तोमाय हर्षितमोरति तथातोऽनिर्भरः सोमो भवति स युज्माचार्यते वै सोम एतदृ प्रत्यक्षमं युज्माचरोदनेऽहोऽ ओदने हि प्रत्यक्षमं तस्माचार्यस्वभवति।।११।।

तेन तृतीयस्वनं प्रचरति पितृदेवत्यो वै सोम एते वै निश्चेत्यये देवानां सुवने यत्रातः सवनं च माध्यमिनः च सबनं स युज्मनन्त्र प्रति सवनं वा प्रत्यायमाध्यमिनः वा सवने समदेशः कुर्यद्विध्रुवः पितुभशाख्येतिन्मित्रं युज्मित सवनं तथा समदेशः तस्मादेशनेन तृतीयस्वनं प्रचरति।।१२।।

तस्य सातुवाच्यममवह सकून्द्येश्वरपराशः पितरः स चतुर्गृहीताः गृहीतास्यायामः चूतस्य योजितस्मातः चषुक्तकाते सुहोति तदा आतः प्राचीरानुसंत्तुलिधाति तथासमदेशस्तययेतेन सौम्यन्य चरुणा प्रचरत्यापरं चतुर्गृहीताः गृहीतास्यायामः चूतस्य योजितस्मातः चषुक्तकाते सुहोति तदा आतः ऊँच्या आहुतीस्यायन्नभवति तत्वायोऽनुरुत्त्वतिः तथा समदेशस्तययेतिन्मित्रं चूतस्य पुरायति।।१३।।

तद्र आहुरुदंततरं एव परियज्ञेतपरस्तयेतवत्थ्र प्रचरन्निति सुरभवति तस्यां चतुर्गृहीताम् गृहीतायशालाकृतिस्यायामः व्याधारणीति स यज्ञालाकृतिस्यायामः व्याधारणी यदेवैनान्त्येन देवा अभृतस्तुतीयस्वनं एव वा चूत्याहुति प्राप्यति न सौम्यपहतो हि युभात्तोमस्यीति इति सैनानेन तृतीयस्वनं चूत्याहुति प्राप्यति न सौम्यपहतो होतेष्यः सौपीथस्तात्येन यजुर्मिनीपकर्षितः तैरावे व्याधारणीति यथपूर्वः स्वाहाकारः।।१४।।
to be with the Kṣatriyas. Since he (Vāyu) returned at the third savana, the third savana being one that belongs to Viśvedeva, Viśvedeva being everything (all encompassing), these cattle come to stay everywhere (in all castes). (Third Brähmana Ends)

BRÄHMÄNA IV

1. He proceeds with (the offering of) the cāru (rice-pap) for Soma. As to why he proceeds with the cāru to Soma is this—soma is the havīś (food) for the gods and here he prepares havīś for that Soma (himself). Thereby, Soma is not left unfed since that cāru is havīś for Soma. It is evidently the food, since cāru is cooked rice. Cooked rice is direct food. Therefore it is a rice-pap.

2. Therefore they proceed with this (Saumya cāru) in the third savana, for Soma has Pitṛs as his deity. The other two savanas, are exclusively for gods; the morning savana and the midday savana. If he were to proceed with this (Saumya cāru) in the morning savana or the midday savana, he will cause discord between gods and Pitṛs. Since the third savana is mixed one, there is no conflict. Therefore they proceed (with the Saumya cāru) in the third savana.

3. He recites no invocatory prayer (in offering Saumya cāru) for, the Pitṛs have passed away once for all. Having taken four ladlings of ghee and having called (on the Agnidh), or the Śrauṣṭi, he says “Recite the offering chant of the ghee” and then offers as the Vaṣāṭ is uttered. Whatever oblations have been offered prior to this, therefrom he separates this one (to Soma) and thus he avoids any conflict (between the gods and Pitṛs). Again he continues (after the offering of cāru). Another four ladle full of ghee he takes and having called for the Śrauṣṭi, he says “Recite the offering chant of the ghee”. Whatever offerings he makes after that, therefrom he separates this one (to Soma) and thereby avoids any conflict (between gods and Pitṛs). Thus he offers ghee either time (once before and once after the offering of cāru).

4. Some say that the ghee offering should be only once; that is before (the cāru). There is a srūk called Pracaraṇi. Having taken four ladlings of ghee in that (Pracaraṇi), (the Adhvaryu) sprinkles (ghee) on the Dhiṣṇya hearths by means of salākas (brushes made of grass). Now why he sprinkles on the Dhiṣṇya hearths with salākas is this—Once the gods told (the Gandharvas, the guardians of Soma)—“At the third savana, you should receive only an offering of ghee; but not soma offering; because the soma—draught has been taken from you, wherefore you are not worthy of a soma-offering”. Therefore that ghee offering reaches them in the third savana since they do not deserve soma-offering, since soma-draught has been taken away from them. With those same Yajus formulas with which they were thrown up, with the same ones he sprinkles them with ghee. The uttering of Svāhā too as before.
तदाहुस्तृणिमुत्तममार्गं आरायेरदितुः कृमनुसन्तित्त्रा इति तदुपरादेवायाममार्जनायेज्ञानमेवानान्तमेव स यावेदेव एतच्छालोकेष्ययान्वायास्यति तावत्रातिप्रस्थातैं पालीवतं ग्रंह गृहाति स युद्देष्टाः पालीवतं ग्रंह गृहाति यज्ञाद्वेपोऽप्रजा: प्रजायाते यज्ञायजययमाना मिथुनातप्रजायाते मिथुनातप्रजाययमाना अन्तते वच्चस्य मिथुनातप्रजायाते तदाद्वेदत्ताः वच्चस्य मिथुनं प्रजस्मिनं क्रियाते तस्मानिस्मिथुनातप्रजाययमानदत्ताते यज्ञस्येमः प्रजाः प्रजायाते।।

स युद्दसा कावित्रोपायशुपात्रेण सृष्ट्यायादन्तर्यमापात्रणः सदि तमन्त्रयम-पात्रणोपायशुपात्रणेऽसंभान्षधि तदाद्युपायस्वात्त्यमैः प्राणोऽपैः होतोऽपैः प्रण उंहौ वै योक्षमा वै पली वुषा प्राणोऽपै धिनेन्मेवैतप्रजस्ति न क्रियाते तस्मादपायशुपात्रण वैः गृहात्यात्यम्पात्रण वा।।

तेः वा अपूर्वेणुः गृहाति वैर वै पुरोतुंकस्त्रीयः वैर दधानीति तस्मादपुरोऽस्कं गृहाति।।

स गृहात्यायमः गृहातोरसि बुहस्ति सुतस्य तेः देव सोमेति ब्रह्म प्रसृतस्पेते वैतर्दाह यददः बुहस्तिसु तस्य तेः देव सोमेतीन्द्र इद्यायावल इति बीर्यवत् इद्ये वैतर्दाह यदाहेन्द्र इद्यायावल इति पालीवते ग्रहा(२) ऋषयासयमिति न प्रत्यक्षं पु老化्र्यो गृहाति नेत्त्रीपुरं वैर दधानीति तस्माद प्रत्यक्षं पुत्रीपुरं गृहाति।।

अथ यः प्रचरणः सस्त्रवः परिष्ठो भवति तेनेनाः स्रीणाति यान्या अन्यान्याहोक्ष्येनेश्वरीधीयति समुद्रस्यति सत सामप्रित्यसंयथं सुभु माया प्रजायां न धातस्य च नैश्चत्त नातन्मध्यं नैश्चत्त तथो वा एष नैश्चत्त वज्रेण धातस्य च स्नित्वसंयथोतिः ताः प्रजायां न धातस्य च नैश्चत्त नैश्चत्त नैश्चत्त तस्मादेः सस्त्रवेण श्रीणाति।।

1. उच्चा: TE
2. पुरोस्क्रेत्स्री: C, Pa
5. Some say “the final sprinkling should be on the Āgnidhra hearth, for, in the north shall this sacred work of ours be accomplished”. (No); the sprinkling (of Āgnidhra hearth) should be earlier and the final (sprinkling) shall be only at Mājātya hearth. While he thus sprinkles (the hearths); with śalakas, Pratiprasthātā draws the Pātnīvata graha. The creatures are born from sacrifice. Those that originate from sacrifice are born of productive pair. Those born of productive pairs finally originate from the productive union of sacrifice. Thus ultimately, the productive union of sacrifice is made the (point) of origin. Therefore from the productive nature of the union of sacrifice, ultimately, these creatures are born. Therefore from the pair that is the source of production which is ultimately the sacrifice, these creatures are born.

6. If he draws the Sāvitra graha with the Upāṃśu vessel, this (Pātnīvata graha) should be drawn with the Antaryāma graha and if he draws the Sāvitra with the Antaryāma graha, this (Pātnīvata) should be from the Upāṃśu graha. These two are the same; the Upāṃśu and Antaryāma. They are the prāṇa and udāna, forsooth.

7. He draws it without chanting a Pururuk. Because the Pururuk is indeed Manliness-lest he should bestow manliness on women—therefore he draws it without a Pururuk.

8. He draws it (saying) “Thou art taken with a support; of thee, divine Soma, begotten by Brhaspati”. (By this) he only says ‘born of Brhaspati’. When he says ‘Begotten by Brhaspati O divine Soma, ‘Soma, thee the one with verility’—‘of the powerful’ is what he means when he says “Soma thee the one with verility”. “May I prosper the draughts of thee, the one with the mate”. Thereby he does not directly draw it for the wives. Lest he should bestow manliness on women, he does not directly draw it for the wives.

9. What (ghee) is left over, smeared on the pracarani (spoon), he (Adhvaryu) mixes it. When he mixes the other libations he augments them, but in this case, he diminishes (reduces its potency). For, ghee is a thunderbolt. By that thunderbolt i.e. ghee, the gods struck the wives and impoverished them. They (the wives) thus struck and impoverished, became ineligible for a share in the paternal property and ceased to have right over their own bodies (ceased to be independent). And in like manner does he now by that thunderbolt, the ghee, smites the wives and impoverish them. Thus struck and improverished, they have no right over heritage nor are owners of themselves. That is why he (now) mixes with the residual ghee (of the pracarani).
स श्रीणात्यं पर्स्ताद्रह्मवस्तावदन्तारिक्ष तुदु में पितास अहों स्वर्मभूततो ददशांहं
देवनां पार्थं गुहा यदिति स यद्महमिति श्रीणाति पुश्चे वैतन्तैरेय दधाति तत्रदुं पुश्चु
वैरेष्विति हितामाश्रेष्ठायाश्रीश्रीबलीवत्स ब्रजेत्यगित्वेत्य एष निदौनेन यद्ग्रीष्मो वै पति
वुष्णाग्रिम्श्नुमेवेतत्रजन्नं क्रियं तस्मादश्रीश्रीबलीवत्स्य यजेिति ॥१०॥

स जुहोत्याने वाक्योति योषा वै पती वुष्णाग्रिम्श्नुमेवेतत्रजन्नं क्रियं सजुहोत्याने
तवपेतितत्व्या वेते सिंकिंच विकारोति तुदेतदेति सिंकिं तत्त्व्या विकारोति सोंम पिर्व स्वाहेति
उष्टकृत उत्तराध्वा जुहोति या वा अन्या आहृतीजुहोति ते देवा अतैता: पत्य एवं हि
मिशुन्म कृतस्मुनति हि श्री प्रमाध्मपरेति तस्माद्वततराध्वा जुहोति ॥११॥

अथायिष्ठे भक्ष्माहरत वषट्कुर्तहिं भक्ष: स आहृतवर्ज उपहार्यंक्तः तं न
प्रत्युपहयेत नेदयस्य हस्तस्य निरस्त्य प्रत्युपहयात् इति तदु प्रत्येवोपहयेत किं तस्य न
प्रत्युपहयेत यथायथ जुहति यथय वषट्कृत्वं तस्माद्वत्येवोपहयेत स यद्या भक्ष्मचति
॥१२॥

अथायिष्ठेनेषुपस्तवऽस्मासंद्वा नेषः पलीमुनायोद्वारा सुक्खावर्योभेरतः तुहस्ममुन्नय
सोंम मातिरीच इति ब्रूवाहायागिर्षेम् त्यायृवृक्षो वा पोख्षी वातिरं ता वाजुंनो
वा व्यास्मों प्रभावेतते वृषस्वं ग्रिहां प्रदेव तत्पार्वा नेषुपस्तमास्माद्यगित्वेति एष
निदौनेन यद्यनेषु वै पति निदौनेन योषा वै पति वुष्णाग्रिम्श्नुमेवेतत्रजन्नं क्रियः
याने वै भुरुमुनानवति तामुदारा संख्यापयिति प्रजापतिवेति उद्वार योषा पति मिशुमेवेतत्रजन्नं
क्रियते स संख्यापयिति प्रजापतिर्व्यासि रीतो रीतो मूर्य धेिहति ॥१३॥ इति चतुर्थ
ब्रह्मणम् ॥

॥ चतुर्थोःध्यायः समासः ॥

3. पुस्तक V 1
4. पुस्तक TE, V 2
5. See notes
10. He mixes (saying) "I am above, I am below; and what space there is between, that was my father; —I saw the Sun on both sides; I am what is highest to the gods in secret". Thus he mixes with (repeating) "aham’, ‘aham’ (‘I’, ‘I’), and he bestows manliness on men. Thus having bestowed verity in men, he calls ‘Agni’; pronounce the offering prayer of the Pātnīvata'. Agni is the same as Agni. The wife is a female and Agni is male. This forms a productive couple. So he says "O Agni, pronounce the offering prayer of Pātnīvata."

11. He offers (saying) "O Agni! speech (thy) wife". Wife is a female and Agni is male. They form a productive couple. "Together, with the divine Tvaśtr", for Tvaśtr transforms the seed that is implanted, thus thereby he transforms the seed that is cast, "Drink soma—Suāhā" therewith he offers on the north part of the fire when the Vaṣāṭ is pronounced. What other offerings there are, they are the gods and these are the wives; thence it is a pair well-formed. It is in the north (left) side that a woman lies with the man. So he offers in the northern side (of the fire).

12. Then the (Adhvaryu) takes (a draught of soma) to be served to Agni; because it is indeed the drink of one who pronounces Vaṣāṭ. He (Agni) says "O Adhvaryu, invite me". He should not invite him because, how he who is smitten and impoverished be invited?" No; he should, nevertheless, invite him. Should he not be invited, when offering is made in the fire, for him and Vaṣāṭ is pronounced for him. Therefore he should be invited so that he can partake (in the Soma).

13. He then gives directions. "O Agni, sit on the lap of Neśṭṛ. Neśṭṛ! make the wife go to and exchange look with the Udgātā. O Unnetṛ, fill up the Hotāś’s cup and let no sola juice be left". Thus he should direct, if it is Agniṣṭoma sacrifice. If it were Ukhya, Śoḍasi, Atirātra or Vājapeya, he should only say "Enlarge the Soma". That Agni, even while holding that vessel, sits on the lap of Neśṭṛ—for he, the Agni is in reality Agni and the Neśṭṛ is indeed the wife. A wife is a female and Agni is male. This forms a productive couple. The Neśṭṛ takes the lady and makes her exchange looks with the Udgātā (saying) “Thou art Prajāpati, the male, the implanter of seed; cast (your) seed in me". (Fourth Brāhmaṇa Ends)

(Chapter Four Ends)
पञ्चमोद्धायः

प्रथम न्राहणम्

स वै हारियोजनं गृहाति स युद्धरियोजनं। गृहाति पश्वो वै देवानां छन्दोधस्ति
तद्दशाहेदं पश्वो युक्ता मनुष्यभो वृहत्येवपश्च हि छन्दोधस्ति युक्तानि देवेभ्यो यज्ञै वहनि
स यदैवछन्दोधस्ति देवेन्समतंत्रवाचस्येतरछन्दोधस्ति देवा: समतर्पणेनेतिस्मग्नाः प्रदत्त:
प्रकृद्बृहछन्दोधस्ति देवेभ्यो यज्ञवाणुर्धिदेवनान्तसमृद्धीप्रायस्तेदछन्दोधस्येव समन्त्यायेि
यदेतर्न गृहं गृहाति तस्मादावृ हारियोजनं गृहाति ॥१॥

तं वा एतत्मतिरिकं ग्रहं गृहाति यदाहि संयोराहात्यतं गृहाति स यदैत्मतिरिकं ग्रहं
गृहातीदं वै देवा अथछन्दोधस्यतिरिकानि मनुष्या अथ पश्वोतिरिका स्त्रवादेश्या
एतत्मतिरिकं ग्रहं गृहाति ॥२॥

द्रोणकलोणो वृजो वै सोम आसीतं युत्त देवा: पातेषु विगृहाति तस्य मूर्धो व्यवर्त स
द्रोणकलोणोभवेत यावान्त यावान्त रसः संसुस्वातिरिकोऽवै स आसीदुतिरिक प्रवैत्दुतिरिकं दधायति ॥३॥

तं वा अपूरोक्तं गृहाति छन्दोध्यो वा एतं गृहाति तेनेवैषु पुरोहितान्यदेन छन्दोध्यो
गृहाति तस्मादपुरोहितं गृहाति ॥४॥

स गृहात्युपयायमुग्रीतोऽरसं हरिरिपि हारियोजनो हरिव्यान्त त्वेत्यृक्षामनि वै हरि
तदेवमृक्षाम्या मेव गृहाति ॥५॥

अथ धाता आवर्ति हृत्योर्थनः स्थ स ह सोमाहियाति यदुदेवं मितं चायितं च
छन्दस्त्रूतेवैतिकश्च यति ॥६॥

अथोपनेता श्रावयत्तिरिको च युष्ट ग्रहोतिरिक उ च उनेता न ह्र्योप्युष्टः कव च
नाश्रावयत्तिरिक प्रवैत्दुतिरिकं दधायति मूर्धन्याथि निधने मूर्धा हास्येषः ॥७॥

１. हारियोजनं C, M, My, T
２. Same as above
３. सुश्रव्य Mss, TE has सुश्रव्य
４. पुरोहितम् Ca
Chapter Five

BRĀHMAṆA I

1. He now draws the Hariyojana graha. As to why he draws the Hariyojana is this—The metres, forsooth, are the cattle of the gods. Just as the cattle, when harnessed, carry (draw) for men, so do the metres harnessed, draw the sacrifice for the gods. As the metres gratified the gods, the gods gratified the metres through this (Hariyojana graha). Previously the metres conveyed the sacrifice to the gods and thereby gratified them. Now he (Yajamāna) gratifies the metres when he draws this graha. Therefore he draws the Hariyojana graha.

2. He draws it as an additional graha, because he draws it when the Hotṛ pronounces the chant “śamyo etc.” (which marks the completion of the offering proper). As to why he draws it as an additional graha is because, here are the gods and the metres are in addition to them, and there are men and beasts in addition to them. So he draws it in addition to these.

3. (He draws it) in the drona kalaśa. Soma was Vṛtra; him the gods, contained in vessels. His head flew up and it became to drona-kalaśa. In that (head) what little of, (what little of the juice) got stuck, that much was in excess and that excess juice was collected in the excess (additional) part (which is drona-kalaśa).

4. He draws it without a Pururuk chant. This (graha) is indeed being drawn for the metres. Since this is for the metres, it is one endowed with a Pururuk (by virtue of that). Therefore he draws it without a Pururuk chant.

5. He draws (saying) “Thou art taken with a support; thou art green (in colour); harnessed are Ye two green steeds—thee to the pair of steeds”—for, Ṛk and Sāman are the pair of steeds. So he draws it only with the Ṛk and the Sāman.

6. He then throws some parched grain into it (saying) “Ye art the steeds’ grains, mixed with Soma for Indra”. Whatever metres are there, both measured and unmeasured, they all thereby drink (of the Soma).

7. Then the Unnetṛ calls for the Śrauṣṭat. For, this graha is an additional one and the Unnetṛ is also additional; because he does not call for Śrauṣṭat anywhere else. So this extra libation is born by the extra (Unnetṛ). He (calls for Śrauṣṭat) placing the graha on his head; or, this vessel (Drona kalaśa) is the head of Soma (i.e. Vṛtra).
अथाह धानासोमेभयोऽनुबूहित्यांश्रुत्यांह धानासोमामान्यस्थिताःश्रेयस्येति वृष्टक्रः
जुहोत्यानुवष्टकृते जुहोति।।

अथ धाना विलिप्तस्ते भक्ष्य यथाचमसं च अन्यान्भक्षाण्यभक्ष्यत्यथे गतिरिक्ते
ग्रहस्त्र चर्चाय भक्ष्यमादाना विलिप्तस्ते।।९॥

तदुत्ता होता द्रोणकलशं चाचिति तमबजिग्रंति वष्टकर्तुहि भक्ष ृति तु द्र नाद्रियते
धानानामेव लिप्तेत ता: प्राणिरेत भक्ष्यति न दद्भि: खादनित पशुंन वा ऐते नेत्युषूनप्रति
करवामहा तुति तस्माद्वारेरेत भक्ष्यति न दद्भि: खादनित।।१०॥

सोत्वजिग्रंति यस्ते देव सोमान्यमन्यिर्भक्ष्यो गोसुनिरिति पशुंन वा ऐते तस्मात्नास
यस्ते देव सोमान्यमन्यिर्भक्ष्यो गोसुनिरिति तस्य ते इश्युज्ञुष्टुतस्तोमंत्यपील्लानि हि
यजूहि भवन्ति स्तुता: स्तोमा: प्राणिकथ्यं शर्मानि हुक्त्यानि भवन्त्युपहृत उपहृतस्य
भक्ष्यमिति तदुपहृत ऐतेत भक्ष ृति न नान्ये प्रास्येद्याहि हैके प्रास्यति यथा वा
उच्च्चिता अथं वा ऐता भवन्ति या भक्षिता: स यथोनिष्ठ्यमन्ये प्रास्येदर्व है
तस्मादुत्तरे देवेऽस्मि निवेदित।।११॥

अथ पूर्णात्राःत्समावृता यान्नुषोमा हृत्यन्य आचक्षसे यथा व युक्ता वहुसुवं
र ऐते वहन्ति य अल्लिक्यं कुर्विन्त्यु्तोऽव युक्तो विलिश्व आप्ते व भेषजं
शान्तिस्तददिहि: शान्त्या शामर्यति तददि: सन्त्वाति।।१२॥

ते समवमृत्यानि सं वर्षसा पय्यसा सं तनूभिर्गमलममहि मनसा संक्षिवेन त्वम्ना सूक्ष्मेऽ
विद्यातु प्रायोजनास्ति तन्यो यहिन्तिमिति तद्भिन्तिक्ति तत्सन्धात्यमुखमपृष्टि।
।।१३॥ इति प्रथम प्राहणम्।।

५. हि V 1, My
६. कुर्वन्तु V 1
8. (He says to Maitrā-Varuṇa) “Recite the invitatory prayer for Soma draughts with parched grains”. Having called for the Śrauṣṭi, he says “prompt (the Hotṛ) to pronounce the offering chant for the Soma draughts with parched grains”. Then he offers as the Vaṣṭi is pronounced; offers when the Anuvaṣṭi (secondary Vaṣṭi) is uttered.

9. Then they divide the grains (between them) for consuming. In the case of other draughts, they are consumed according to the camasa cups (by the respective priests). But this graha being an additional one, there are the grains for all (the priests). So they divide the grains.

10. Or sometimes, the Hotṛ, asks for the drona kalaśa and smells its saying “This is the draught for the one (me) who has done the Vaṣṭakāra. That is not permissible. Only the grains are to be divided. These grains are to be consumed with the breath (only swallowed) and not with the teeth (not to be bitten and eaten). For, these (grains) are cattle; ‘Let us not bite the cattle’—so thinking they gulp it with their breath and do not bite with their teeth.

11. He inhales (smells) it (the grains) (saying) “O divine Soma, this draught of yours is winner of horses and winner of cows”. For, these (grains) are cattle and hence he says “O’ Divine Soma, this draught of yours is winner of horses, winner of cows”. “Of that draught offered with Yajus formulas, praised with Stoma chants”—(This means) the Yajus formulas have indeed been chanted already and the Stoma hymns have been uttered. “Thou sung by hymns of Ukthas” for the Ukthas have already been sung. “Of the invited, do I drink invited”—because it is the one invited who drinks this draught. They (the grains after being drunk by the process of smelling) should not be thrown into the fire. Soma throw it into the fire. These which are drunk become as it were ucciśta (remainings after being eaten and hence stale). So if he were to throw it into the fire, it would amount to throwing the stale (ucciśta). Therefore it should be kept only on the high altar.

12. Thereupon they touch the vessels filled (with water) which some others call Apsuṣoma (Soma draughts in the form of water). Just as harnessed (cattle) would carry, in the same way those who perform the priestly duties are carrying. The cattle that carry get broken (tired). Waters are soothing medicine. So with the soothing waters, he cures them and make them healed by water.

13. They touch them (water vessels) (saying) “With lustre, with sap, with bodies have we united; with happy mind. May Tvāṣṭā, the giver of boons, grant us riches and may he smoothen the injured (parts of our) body”. Thus they get healed and then they touch their (own) faces. (First Brāhmaṇa Ends)


dvitiya brāhmaṇam

तानि वा एतानि नव समिष्टयजुःशि जुहोति स यदेतानि नव समिष्टयजुःशि जुहोति नव वा अमुववहिष्यवाने स्तोत्रिया भवति नवैतानि तद्भवत एवेदिवारक्षोमूना कारगति प्रजननाय युनायीमाः प्रजा: प्रजायत उभयथो ह वै न्युत्त्रजापि: प्रजा: ससुज इत्यादेऽव्रयम् इत्यावाचीस्वतेः वा एष प्रतुभयो न्युनात्रजा: सृजत इत्यादेऽव्रयम् इत्यावाचीस्वतेः नव समिष्टयजुःशि जुहोति।

तदिन्तथा दशसस्तोत्रियाणाः स्वाभाभकर्ष एतेऽः दशसस्तदनयूः विरङ्कदशादिशी भवति या उ वा पतेन यजेन देवता हुयति याभ्य एष यजुत्तायते सर्वसा वै ता एतत्सिद्धम् भवति स चतस्व सर्वसा सृजमाः प्रजायत तस्मात्सिद्धयजुःशि त्वायायायते।

अथ यद्येव समिष्टयजुःशि जुहोति प्रिचानां इत वा एष एतुद्रवति यदिदानो यः चोत्वय स्वं भवति तत्तो हि ददाति स चानि त्रीणि प्रथमानि जुहोति चुजास्मातेवै रिचानं पुनरणपथ्यत्वथ यानुत्तराणि त्रीणि जुहोति या वा पतेन यजेन देवता हुयति याभ्य एष यजुत्तायत उपस्ते ह न्तै वा इमानि न्तै न: समिष्टयजुःशि न जुहतीमानि नो होष्टानि हि एतैवेत्वावर्ज्य यत्राः चरणं तदनद् यानुत्तराणि त्रीणि जुहोति चुजात्वेत्त्वज्जनमत्वमात्र भुजीजनस्मातेवैः । प्रतितापति यजन्यः तत्समास्वन समिष्टयजुःशि जुहोति।

स जुहोति सुमिन्द्र णो मृणसा नेषिः गोभिरित तान्मनसा रिचान्मायाययति यद्यह सुमिन्द्र णो मृणसा नेषी गोभिरित तदद्वी रिचान्मायाययति संसुलिपिमः मधजन्तसंस्कर्थम्। सं ब्रह्मणा देवकृते यदस्तीतिः तद्वद्हणा रिचान्मायाययति सं देवानासुमतै यज्ञायामू।

सं चर्चां पुस्तकाः सं नुभिरिति तदवर्चाः रिचान्मायाययति पुष्यसेति रसो वै पुष्यस्तदोऽनि रिचान्मायाययत्वागः मनसा संस्कर्थ्य ल्युंति सुद्रो विद्याधु रायो होमामाहि तन्वो यथितिभ्यः।

1. तुदति V 1
2. यज्ञामनवत V 1, W
3. युजीजनस्ते तः Ca
1. Now he offers these nine Samiṣṭayajus. As to why he offers nine Samiṣṭayajus is that those stotra verses at the Bahispavamāna chant are nine (in number). Thus there at both ends are incomplete Virāj for the sake of production; it was from that same incomplete source of production on both sides that Prajāpati produced the creatures—from the one (he created) those that grow upwards and from the other those tending to the ground. And in like manner, does he (Adhvaryu) now create creature from that lower source of production on both sides—from the one the upward-growing and from the other those tending to the ground.

2. That himkāra (the chanting of ‘him’) is the tenth of the stotras and the Svāhā (chanting) is (the tenth) of these Samiṣṭayajus and thus this Virāj becomes non-deficient, consisting of tens and tens. Whatever deities he invites by this sacrifice and for whatever deities this sacrifice is performed, they all are thereby collectively sacrificed to (sāṁ-īśṭa). Since offering is made when all of them are collected together, these are called Samiṣṭayajus.

3. And as to why he offers the Samiṣṭayajus—The one who has sacrificed, has, as it were become emptied (exhausted) since he gives away his own self. The first three offerings (of the Samiṣṭayajus) fills up the exhausted Yajamāna. And as to the three offerings which he makes next, whichever deities he invites at this sacrifice and for whichever deities this sacrifice is performed, they keep on waiting thinking ‘these Samiṣṭayajus, they will offer to us, they will (definitely) offer us’. These (same deities) he thereby duly disposes off (after offering) to their respective ways. Thereafter the three last offerings which he makes (by them) he establishes that very sacrifice which he performed, that very one which he created. This is that abode (resting place) for it. Therefore too he offers the Samiṣṭayajus.

4. He offers (saying) “With thought lead us, O Indra, to meet with kine”—(By saying) ‘With thought’ he thereby fills with thought, him who was exhausted. ‘With kine’—he thereby fills with cattle, him who was exhausted. “With benefactors, O mighty Lord, with well-being; with Vedic hymns divinely inspired”—(by saying so) he fills with hymns, him who was exhausted. “With the favour of the gods adorable by sacrifices”.

5. “With lustre, with sap, with bodies” (so saying)—he fills the exhausted one with lustre. ‘With sap’ (he says), for, sap is vigour—him who was exhausted, he fills with sap. “We have united with happy thought (mind). May Tvāṣṭā, the giver of boons, grant us riches and may he smoothen our bodies which are injured”.
धाता राति: सच्चिदां जुष्टना प्रज्ञापतिनिधिया देवो आपि:। तुषा विष्णु: प्रज्ञा
संराणी यजमानाय द्रविणं दानातित्वेत्तदाश्यायति यदौह यजमानाय द्रविणं दानातिति
॥१६॥

सुग्ग वो देवा: सदना अकर्म य आज्ञमेदं सवनं जुष्णा हि सुग्गवि व:
सदनान्यकर्म य आग्रतेदसवनं जुष्णान हत्येेवैतदाह यदौह य आज्ञमेदं सवनं जुष्णान
हि हि प्रज्ञापतिति भरमाणा ति स्वामना हवीस्थीति भरमाणा अहे ते यन्ति येःवाहना वहानानर्ते ये
वाहनलं इत्येवैतदाह यदौहः भरमाणा वहानना हवीस्थित्यस्मे दत्त वमनो वृषृंति
तदेना व्यज्ञिति युत्रासां चरणं तदनु।॥१७॥

याँ(३) आवह उशते देव देवास्तान्न्रेर्य स्वे अगे सदस्थ इत्यिन्ति वा आहामुः
देवतामाहवहामावहति ता व्यज्ञ स्वा प्रतिष्ठामन्वित्येवैतदाह यदौह तान्न्न्रोऽस्वे अगे
सदस्थ इति जक्वार्स: पपिवासंश्च विश्व इति जक्वार्सः कि पशुः त्वत्पुरोऽवणः
त्वदं इति पपिवार्सः: सोऽम तस्मादाह जक्वार्सः: पपिवासस्वा विश्व इत्यमुः धमेः
स्वातिष्ठतान्न्न्न्स्ति तदेना व्यज्ञिति युत्रासां चरणं तदनु।॥८॥

वहस् हि त्वा प्रवक्ति यमः अर्थसः वमाधृमावशीमं होतारस्वृणीमं होतां। ऋधगाया ऋणगुप्ता-
शमिषः। प्रज्ञांजन्यमुद्गियाहि विभानित्यपिनेवैतेन व्यज्ञिति युत्रास्य चरणं तदनु।॥९॥

देवागातुविदो गारमिष्ठ्वा गारमिष्ठ्वे व्यज्ञेवैतेनात्तेन मनःसप्तं इमें देवायज्ञस्वां
वातेदा इत्यवरः स्वाहाकारं करोति परं देवानामवं वायु यथः योजयं पवलें तदेवत्यः
संभूमित्संभिन्नोऽि प्रतिष्ठापनयं त्तस्मादवरः स्वाहाकारं करोति परं देवाताम।॥१०॥

अथ यज्ञ यज्ञ गच्छ यज्ञपति गच्छेति यज्ञानो वै यज्ञपतयेन यज्ञाने
प्रतिष्ठापनयं स्वां योनिः गच्छ स्वाहेति तदेव स्वायाः योनी प्रतिष्ठापयते यथः यज्ञपते
सहस्त्राकारः: सुर्वनितात्त्वा जुष्णस्त स्वाहेति तदेव प्रतिष्ठितमेव समतं सर्ववीर्यमंत्ततो
यज्ञाने प्रतिष्ठापयति।॥११॥ इति द्वितीयं ब्राह्मणम्॥


6. "May the gracious Dhātā, Savitā, Prajāpati, the guardian of treasures and the divine Agni accept this offering. May Tvāṣṭā and Viṣṇu, bestowers of children, grant wealth to the Yajamāna. (By saying) ‘May Ye grant wealth to the Yajamāna’—he fills (the exhausted)—

7. "Welcoming homes have we readied for you O Gods, who have kindly presented yourselves for this Soma savana”. He means ‘We have prepared conjenial abodes for you who have graced this sacrifice”, when he says ‘Welcoming homes have we readied for you O Gods, who have kindly presented yourselves for this Soma Savana. Carrying and taking forward the offerings’ (so saying he means) they are going ahead carrying on their vehicles. (So he says) “Being drawn and carrying the havis”. They indeed are carrying and moving forward and are having vehicles. This is what he says ‘driven forward with their havis being carried”. “Bestow rich gifts on him” (so saying) he sends them off in their own ways.

8. “The willing gods whom thou broughtest hither, speed them each to his own abode O Agni!”. Thus he addressed Agni (earlier)— “Bring hither such and such gods; bring hither such and such gods” so he said to Agni (in the beginning) and to him he now says “See them off; to their respective abodes”. That is what he means by saying “Speed them each to his own abode O Agni”. “They have eaten and drunk all”. (He means) they have eaten the animal and the purodāśa and have drunk soma. So he says “They have eaten and drunk all”. “Draw Ye nigh to the air, to the heat, to the light”. Thus he sends them off to where they have abodes.

9. “Thee, O Agni, have we chosen here for our Hotṛ at the opening of this sacrifice; severally hast thou offered to them and severally hast thou toiled; well-knowing the sacrifice, draw thou neigh, thou the wise”! (By saying so) he sends off Agni himself to whichever is his abode.

10. “Ye, knower of the path (sacrifice), having found the path (sacrifice), go Ye in the path (enter into the sacrifice)” thus saying he dismisses them. “By that righteous (path) O Lord of mind! enter this divine sacrifice— Svāhā”. “Give this to the wind”—so saying he utters another Svāhā.

11. “O Sacrifice, go to the sacrifice; to the lord of the sacrifice”. The Yajamāna is indeed Yajñapati (lord of the sacrifice). He thereby establishes it (the sacrifice) in the Yajamāna. “Go to thine own womb-Svāhā”—Thus he establishes it in its own womb. “This is thy sacrifice; O Lord of the sacrifice, along with the songs of praise and with all heroes, do thou accept it;—Svāhā”. Thus the already established sacrifice, he ultimately establishes with all vigour in the Yajamāna. (Second Brāhmaṇa Ends)
अथ तुतीयं ब्राह्मणम्

स वा अवभूतमभ्यवैति स यदवभूतमभ्यवैति यो वा अस्य रसोऽभूततिथित्यो वा अस्य तमजीजनद्वितत्त्वीरमवास्य तत्त्र न रसोऽतिस्त तदनु परस्यं तदपि ६भ्यवहरतापो वा अस्य रसस्तदेनमेतेन रसेन सुज्ञमति तदनमतो जनयति स उ जाते एतं जनयति तस्माद्द्रा अवभूतमभ्यवैति स रुद्धपेति भूतत्वति तस्मादब्रह्म हृदयः नाम ॥१॥

तदादि समिष्ट्यज्ञुष्ठि जुड्हति समिष्ट्यज्ञुष्ठि वा अनो यज्ञस्याथ्य यदेतत्तविस्तः भूवति तस्मादादिय चात्त्वालमुपसायवति स चेकले च कृश्रविजीवि च चात्त्वारले प्राग्यति माहिर्भूमि पुश्करवित्तसाबूहाजीपस्त्य स्वागारो यदेनदपेति ६भ्यवहरत्येषु अतासानस्त्य यदेनाशा चात्त्वारले प्राग्यति रजुरिज हि सर्वं कुपो हि सर्पणां प्रगा अथ यदाह माहिर्भूमि पुश्करित्त्वसति हि विभ्रातवत् मनुष्यायां च सर्पणां च नेदितस्तसम्भवादिति ॥२॥

अथ वाचयत्वयुरुर्हे हि राजा वननाथकार सुरूपयथ नन्दमृतेन वा उ सिंहि यथा सा उसरूपयथ नाष्टेः सुरूपीय पन्था एवर्मणमस्ता उद्दभयो स्नाष्टेः पन्था अस्तित्ववेतनहायपदे पादा प्रति धातवेः स्त्रवयित तथा यशोपायन्वितित्व प्रति हैव ददाति तदनं सर्वस्मादेनसो वरुणाय प्युष्टुधाराय ददाति तदादिपि हद्यस्थमेनस्मादेनसो सर्वस्मादादिपि ॥३॥

अथाह साम गारेति साम बृहोतिति वा गारेति तेवेय ब्रूहात्वयुतिः हि साम स सत्साम गारेति नद्वे देव शूरीं वशिष्ट्य यज्ञानात्मवं रक्षात्सिंहस्तितित तत्सामस्य नास्त्रास्यस्तितित तस्मादग्रेप्यां गायत्रिगृहिः रक्षासामपहन्तातिचन्दनसि गायत्र्येषा व सर्वस्माति युद्धतिचन्दनसात्त्वधिति चन्दनसि गायत्र्यहावो हावं इति गारेति नाश्त्र एवर्त्त्रास्यस्तितित तेन्र्येण्याची ध्रुवमेतेनाददं यन्त्येषा हि यज्ञस्य हि ॥४॥

१. समगमस्तिति TE
1. He enters (the water) for *Avahṛtha* (final ablution). The reason why he enters for *Avahṛtha* is this—what vital sap was (used) in the offerings, that he produced (extracted from Soma plant). So it (Soma) has only the body and no sap in it. It is fit to be thrown away. But that he takes down to the waters. Waters are indeed his sap. So he unites him with his *rasa* (by taking to the waters). Then he (again) produces him. He (Soma) even when produced, produces him (the Yajamāna). Therefore he enters for the *Avahṛtha*. Since he takes him (Soma) down to the waters, *avahṛ* it is called *Avahṛtha*.

2. This (*Avahṛtha*) he does when the *Samīṣṭayajus* are offered, for, *Samīṣṭayajus* are the end of the sacrifice. Now these (*soma* husks) are lying all around and so he collects them and having collected them he approaches the *cātvāla* pit. The grass girdle (worn by the Yajamāna) and the black-deer’s horn (used by him for scratching the body when needed), he throws into it (*cātvāla* pit) (saying) “Do not become a serpent, nor assume the appearance of a serpent”. The disposal (returning to its abode) of the squeezed *soma* stalks is by taking them (husk) into the water. For these two (the girdle and the dark-deer’s horn) throwing into the *cātvāla* is the disposal (returning to their abodes). The girdle is like a serpent. The well is the abode of serpents. So he says ‘Do not become a serpent nor assume the appearance of a serpent. There is enmity between men and serpents. ‘Lest that should spring therefrom (as a serpent)’ he thinks (and says do not become a serpent etc.).

3. He makes (the Yajamāna) says “Wide forsooth, is the path which king Varuṇa hath made for the Sun to tread on”—whereby he means to say ‘even as there is for the Sun that wide path-way, free from danger and risk, so may there be for me here a wide pathway free from danger and risk’. “For the lame hath he made foot to put down”. Even though the Sun is footless, he puts down (his foot, and walks); and him (Yajamāna) it frees from all the offence done to Varuṇa. “He who forbids all that woundeth the heart” (so saying) he frees him from all the sins including those sins in the heart.

4. He then says “Sing the Sāman or say the Sāman” or let him say ‘sing (the Sāman)’ because the Sāmans are only sung. As to why he sings the Sāman is that the evil Rākṣasas may not injure that body of his (now that it is) outside the sacrifice. For, with the Sāmans, the evil Rākṣasas are repelled. So he (Prastotṛ) sings (a Sāman) dedicated to Agni; for, Agni is a repeller of Rākṣasas. He sings in—Aticchantdas (a metre having more than forty-eight syllables). So he sings—By this he vanquishes the terrible Rākṣasas. They then (walk out) northwards in front of the Āgnidhra, by the back-side of the *cātvāla* pit. That is the door of the sacrifice.
ते यां दिशामापो भवति तुयथति स यः स्यंदमानान्तः स्थावरो हस्तस्मिन्यवेयादेता
वृत्तार्णगृहीताः आपो यः स्यंदमानान्तः न स्यंदते वृक्ष्यो वा अवस्थ्यस्तगृहाः
अध्येयादित्वा तस्मादाय तस्मा रस्तो रस्तो भवति तदात्मात्या तदात्मात्या च
समिधायमेऽतः प्रायः यथा वृत्तार्णगृहीताः गृहाः सः प्रायः यथा समानं भवति ।१५॥

अथ खलु समिधाय प्रायः चतुर्गृहीतात्माः गृहीताः ज्ञुहृत्यग्रेनान्तकमपूर्वे अधिकारे
पान्नान्तकिँस्त्वर्य दुमे दस्मे समिधाय प्रकारे प्रति ते जिहाः धृतस्याचार्यं स्तवाहेत्त्वैः
तत्त्वेत्त्वा च वाच्यवाच्यतं देवाः अस्य प्रवेशप्यात्रुतन्तैः नानां रक्ष्यस्युपौरिः
तिभन्ाः समिधाय प्रायः यथायथायः च हृत्याः सः समानं देवाः देवाः सः ज्ञाते ।१६॥

अथापरं चतुर्गृहीतात्माः गृहीताः श्राव्याः समिधाय यज्ञसि सोश्वाहेत्त्वैः
प्रायः यज्ञसि चः प्रजाः जीवितो वाहिन्यो नेत्राजा वहितो गृहाः
तिभन्तति सः समिधाय प्रायः यज्ञसि सः प्रायः यज्ञसि ।१७॥

अथाहा वृत्तार्णानुबूहती स एष वाहित एककपालः पुरोज्जाः भवति स चदेष्ट
वाहित एककपालः पुरोज्जाः भवति यो वा अस्य सोरु स्वस्तिः भूततिः भूततिः वा अस्य
तमजीजन्दृतैः चिरीवेये वाहितत तत्त्र न रसौरसि रस स उ वा एष यतुपौरिः वाहितस्थितेशं
रसं दात्ति तदन्त्वते जनयति स उ जाते एवं जनयति तस्मादेश वाहित एककपालः पुरोज्जाः
भवति ।१८॥

उपस्तृणीति आज्ञकामतः पुरोज्जाः पुरोज्जाः वाहितति तत्त्र हाप्ते कृतीवेश वाहितति
तदुत्ता तथा न कुर्यां वा एदेशमाहुते ये हृते रसोरसि तस्मादेशुजीवस्य नावघोदभियार्य
प्रत्यनक्रेयवर्तुः नीरास्याः वरुणं ज्ञेयं क्षेत्रः वर्षक्षेत्रः ज्ञहोति ।१९॥

अथाहा श्राव्याः पुरोज्जाः नुबूहती तत्स्वास्वको द्राजनाः स यद्यागं हृतेव नाह वरुणः वा
अवश्यो नेदिग्री वरुणो गृहाः तिभन्तति स यद्यागं हृतेव नाह ।१९०॥

उपस्तृणीति आज्ञायमेंः सकौदेव तर्क्षेत्रायिन्य सर्वभावतिः स यदित्तरजीवस्य वाहितस्थितेशं
द्राजनां एदेशमु न किर्मजातिः द्विरास्यायाः सर्वभावतिः द्राजनाः ज्ञेयं क्षेत्रः ज्ञहोति ।१९१॥

२. Absence of sandhis is archaic
3. See notes
5. They go in whatever direction the water is. He (the Yajamāna) descends at a place where the flowing waters are collected as a pool. There waters are holden by Varuṇa and that is why though flowing, they are stagnant. For, Avabhṛtha belongs to Varuṇa. Therefore he should enter them. If such (collected pool) waters are not available, he may enter into any water. He then makes himself engulphed by water (saying or making him say) “Homage be to Varuṇa, the noose of Varuṇa, has been trampled upon. Thereby the noose of Varuṇa does not bind him.

6. Thereupon, throwing down a samidha, he takes four ladle-full of ghee and offers (into the water saying), “The face of Agni entering the waters. The face of Agni entered the waters. O Sun of waters. You escaped from the demons. In every household consume the fire-wood O Agni! Let thy tongue dart forth towards the ghee—Svāhā”. Once, the gods made so much of, so much of Agni enter into the waters so that the terrible Rākṣasas could not rise up from there. That is what this one (Yajamāna) does now with this samidha which he—throws (into the waters) and with this ghee offering, (thinking) “On the kindled fire, I will offer to the gods”.

7. Then, having taken four ladle-full of ghee for the second time, and having called for the Śrauṣṭa, he says “pronounce the offering chant for the samidha”. He offers four fore-offerings, omitting the one for the Barhis. The Barhis being offspring, and the Avabhṛtha belonging to Varuṇa, he offers four fore-offerings omitting the one to Barhis, lest Varuṇa should seize upon his offspring.

8. Then he says “Recite to Varuṇa”. Here the one potsherd of puroḍāsa is for Varuṇa. That one pot-sherd of puroḍāsa is for Varuṇa because whatever sap there had been in him (Soma) that sap he has produced (extracted) for the offerings. Now it is only the body of the Soma that is here; there is no sap in it. This puroḍāsa is verily the sap. So he invests him (Soma) with sap and thereby produces him (in proper form with sap). He (Soma) thus produced, produces him (Yajamāna). Therefore this puroḍāsa on one potsherd for Varuṇa.

9. Having smeared the bottom (of the offering snuk) with ghee, he cuts the puroḍāsa into two. Here some make two cuttings of the soma husk. But that is not to be done. For that (soma husk) is not fit for offering. There is no sap in it. So the soma husk should not be cut. He sprinkles ghee (on the puroḍāsa cuttings) and anoints the cut ends (of the puroḍāsa) and having called for the Śrauṣṭa, he says “Recite the offering chant to Varuṇa” and offers as the Vaṣat is uttered.

10. Then he says “Recite the invitatary prayer to Agni and Varuṇa”. It is the share of the Agni-Sviṣṭakṛt and so he does not say ‘To Agni’. Avabhṛtha is of Varuṇa. Lest Varuṇa might seize upon Agni, he does not say merely ‘To Agni’.

11. He spreads the ghee on the upper side. Only once he applies (ghee) on everything. If he has (already) cut two times the soma husk, he should cut it once now. If he did not, he need not mind it. He then sprinkles ghee twice and having called for the Śrauṣṭa, he says “Recite the offering prayer to Agni and Varuṇa” and offers it when Vaṣat is uttered.
ता वा एता : षट्क्रुदिके ज्ञोति पद्मयो ऋतुः संवत्सरस्य संवत्सरस्य वै बुधसानसादेता : 
षट्क्रुदिके ज्ञोति तदेकमेव जुह्यादाचवदस्य वेशः स्यादादित्बान छोऽत्तद्यनमादित्यानीमानि 
यजूः क्षिति भार्तरिदिव्यें यजमानो ब्रह्मादुर्ध्रेऽऽश्च तथा जुह्यादेतादेत्वापेलवर्धेश्वरप्राप्तेः 
प्रयाजान्यां ज्ञमाने भाग्यवशः वरुणायशाश्रीवीरस्याभ्यायशापेलवर्धेश्वरप्राप्तेः द्रावत्तुपायाः तदु दश दशाक्षरः 
वै विलाबिवारावल वै निरो विज्ञमोनेवीद्यामभि सम्मादयेत्तुद्विज्ञरसामयनाम् । १२।।

अथोऽन्न्तरथा हृत्वा यूस्मनेन्द्रश्रीजीविः भवति तुदास्तः तं दीश्निपापायपायायति 
समुद्र्यें तेऽतुद्यमप्रथ्वन्तरित्यायो वै समुद्र आपो वा अर्घ रस्तासमादाह समुद्र्यें तेऽतुद्यमप्रथ्वन्तरिति सं त्वा विश्वास्क्योधरीस्तापः इति तुदास्तमद्वन्तरिति धृषिः 
संश्युज्ञेतेनोभेषन रसेन यत्स्यूऽऽ त्वा यज्ञपते सुषोकोऽऽ नमोवाको विषेम यत्स्यूऽऽ 
तद्देव यत्स्यूऽऽ सातुऽऽ तैने नस सहा भवेति । १३।।

अथानुसूच्योपतिष्ठते देवीराघवः यष्टो गर्भस्तसुप्रकोऽऽ सुभुत्त विश्वीवोध्रवर्य 
प्रवेनेत्स्त्वपरिददाते देव सोमेष्ठ तेऽऽ लोक इत्यादि वा अर्घ रस्तासमादाह देव सोमेष्ठ तेऽऽ 
लोक इति परिः च यक्ष्टि शं च यक्ष्टि परि च नो गोपाय शुः च न एधीवेवैददाह 
। १४।।

अथ पुनःभमुख्यो जप्तवन्यक्ष हरिः नित्युपृण निचेस्वरसिः नित्युपृण अव देवेऽ 
देवक्रृतमेनो वायुसिन्धसिंघव बर्ते देवेवक्रृतमेनो याति सोमेन राजायमत्यं वायुक्तमल्याः 
होतमस्मयकृतमेनो याति पशुत्त्वो लोकपरिवृश्चे लोकपरिवृश्चे देव रिष्पाहिति 
सरव्यं मात्रयो गोपायेवेवैददात नावताय वाससी परिधायदेतः स यशाहिस्त्वाचो 
निर्मले जति वर्णसारस्त्वमायापायो निमुच्चोऽदिति तत्समन्न नैः परिशिष्यागुक्तम 
कुमारेऽदुत्ते तस्मिन्ने ने किंवन्ने ये कुमारी सदन्तत गृहनेत्रस्य समिधभाद्यादाति 
देवानाः समिद्दशीति यज्ञमानेवेवेत्या समिद्दशीति सु उ यज्ञमानो देवानामनु समिद्दशीति 
सुमिद्यते । १५।। इति तृतीयं श्रावणम् ॥
12. Now thus he offers six oblations. There are six seasons for a year and year is indeed Varuṇa. Therefore he offers these six oblations. If he so desires he can offer one only. This (Avabhrtha rite) is the observance of Ādityas because these Yajus, they say, belong to the Ādityas. If the Yajamāna tells (to do otherwise) he should do otherwise. He may perform those four fore-offerings (Prayājas) barring the one to Barhiṣ, two Ājya portions; (two purodāśa oblations) one to Varuṇa and one to Agni-Varuṇa and two after-offerings (Anuyājas) barring the one to Barhiṣ. This comes to ten. Now the Virād is of ten syllables and the sacrifice is indeed Virād; thus he makes the sacrifice a Virād. This is the observance (practice) of Aṅgiras (which is told hereafter).

13. Having made the offerings either way (the Adhvaryu) having brought that pot in which the husks are, holds it and throws it (saying)—“In the ocean, in the waters is thy heart (O Soma)” —for, the ocean is the waters and waters are his (Soma’s) sap. Therefore he says ‘in the ocean, in the waters is thy heart’. “May the plants and the waters enter into you”—thereby he unites him with waters and plants and (endows him) with the sap of both (water and plants). “Let us, O Lord of the sacrifice, engage in singing of praises and in uttering of obeisance-Suāhā”. Thus whatever is good in the sacrifice, with that he unites him.

14. Thereupon, letting it go, he stands in reverence by it (saying) “Ye divine waters, this is your child, bear him, well-loved, well-protected”—(thus saying) he entrusts him to the waters. “This, O Divine Soma, is thine abode”—for, waters are his sap and so he says ‘O Divine Soma, this is thine abode’ by which he says ‘be thou there for our safety and for our happiness’.

15. He caresses it and chants “O Avabhrtha, flood, thou glidest along as flood, May I, with the help of gods, be saved out of the sins committed against the gods”. That (sin) is gone with the help of King Soma. “Save me with the help of mortals, for the sins committed against men”. For, the sin against mortals is washed off by the sacrificial paśu and by the purodāśa. “Preserve me O God from injury from the fiercely—howling (demon)”. Where by he means ‘let me be protected from all injuries’. Having bathed and worn fresh pair of garments, even as a snake casts off its slough, he emerges from that Avabhrtha pertaining to Varuṇa freed from all sins. In him there is no sin remaining, not even that much as in a child yet to develop teeth. Returning home, he puts a samidha (in the Āhavanīya) saying “Thou art the samidha of the gods”. He thereby kindles the Yajamāna himself for that Yajña has gained glory along with the glorification of the gods. (Third Brāhmaṇa Ends)
अथ चतुर्थ ब्राह्मणः

स वा एते नोदयनीयेन दित्येन चुः प्रचरति स येद्येनोदयनीयेन दित्येन चुः प्रचरति येद्येवैनमदो देवा अवृप्तस्तैः प्रायोर्ग त्वोदयनीयमिति तमेवास्या एतद्वा कल्याणं स यज्ञोपवैष्णवाः क्रृष्ट्यामृषेन यज्ञे तस्मातः प्रायोर्ग नामां यद्यावख्येद्येवैनं यज्ञे तस्मादोदयनीयो नाम तदेतस्मानमेव ॥११॥

स पुष्यास्वितिं तत्र प्रथमं यज्ञे वाप्रया पुष्या स्वस्तितस्दुःखायमाने वाच प्रत्यपदनाताथात्र प्रज्ञायेत् यथा पूर्वं करोत्यग्रिमेव प्रथमं यज्ञज्योगः देवतां नुस्मध सोममथ सतितामथ पुष्यास्वितस्िम्भाविदिताः वाप्रया पुष्या स्वस्तितस्िम्भाविदितामेवैनमेव-तत्रत्रितां वाच प्रश्नापविति सेयमय्या प्रतिशिष्टाः वाग्वदि ॥१२॥

अणैतामनूबन्यः मैत्रेयरूपीण वशामालथे स एवो वन्य एव उज्जाते पशुबल्: समित्यूश्रिष्टि होवान्तो यज्ञस्य स येद्य एतां मैत्रेयरूपीण वशामालथे गद्द वै स्वाभिमयास्य भिगो हास्य तद्भाजय यदुविक तवरूपो अथ को ज्ञानो भूविद्वाहः स यदास्य मित्रिगः मित्रिगः एतेन प्रीति प्रत्येकमेव यदुविक तुरुणास्तदेतेन च स्वाधिकृतैं कुलेष प्रीतास्मै प्रत्ययजिति तथास्वेष स्व एव यजस्य, समुद्रो भवति ख्यासुकृतमुः ॥१३॥

स यदृच्छेशावाक्ष्ठं पत्तमं यत्र बो अदो देवा रेत: सिंक्षच प्रज्ञानस्तदयायां अभावस्तु तोहिरस्य: समभवस्तुदूपं शिवस्य: प्राज्ञायं तददस्य: पांस्यो श्रवस्तु स्वर्गम गद्धभ: समभवस्तुम्प्रायाँसः पांस्यो गद्धभस्तानमिति तददस्य तथ यद्य नैव कान्त्यरस्य: पर्य्यशियत ततो बशा समभवस्तुप्रायांस यज्ञवन्ते रसाधिः रेत: समभवति रेतस्य हीमाः प्रज्ञा: प्रज्ञायांस यज्ञतत: समभवस्तुम्परं यज्ञस्यानुवत्ते तस्मात् वाशावाक्ष्ठं पत्तमं यत्र बो न चिन्देद्युस्कवशामालभेत तु चिन्देद्युश्च चक्ररिति ततो हिंदीया सैश्वेदेवी समभवद्व बाह्यस्त्याः सोज्यां तृतो हि बहुस्वति: ॥१४॥

१. See notes
२. प्रज्ञाते Ca
३. अणैतामनूबन्यः Ca, see notes
४. स्वाधिकृतैं TE
५. तस्मातः TE
६. See notes
1. He proceeds with the caru to Aditi called Udayaniya as the concluding oblation. Why this (Aditya caru) now—Because once, the gods said “Yours, forsooth, shall be the opening oblation and yours should be the concluding oblation”. That share of hers, he now prepares. He (in the beginning) while going about to buy the king (Soma), offers with this (Aditya caru) and hence it is called Prayanîya (oblation while going forth). Now after emerging from the Avabhûtha, he offers with this and hence it is called Udayaniya (oblation while emerging). They both are the same (meant for Aditi).

2. He at first (in the Prayanîya) offers to Pathyâ, the benefactor (the goddess Pathyâ for well-being on the way). Pathyâ is speech. Then (the gods), through speech recognised (that sacrifice) which was then otherwise unknown. Now it is well-known and he does it as before (in the Udayaniya). He first offers to Agni, for, Agni is the mouth of the gods; then to Soma, then to Savitren and then to Pathyâ, the benefactor; then to Aditi. Pathyâ, the benefactor is indeed speech. This earth is Aditi. On this, the firmly settled one (earth), he establishesspeech. Thus established on her, the speech speaks (reveals itself).

3. Then he slaughters a barren Anubandhyâ (fit to be tied for the occasion) cow for Mitrâ-Varuṇas. This indeed is a separate sacrifice that is performed, called Paśubandha. Because, Samiṣṭayajus marks the completion of (Soma) sacrifice. Why this barren cow is slaughtered for Mitra-Varuṇa is this—Whatever part of the sacrifice is well-offered by the sacrificer, is taken by Mitra, and whatever ill-offered Varuṇa takes. So they ask “What has become of the Yajamâna?” Whatever well-offered part, Mitra took, he now returns to him (the sacrificer), pleased by this (Paśubandha) and whatever ill-offered part of the sacrifice, Varuṇa took, Varuṇa makes into a well-offered one by this (Paśubandha) and being pleased restores it to him (the sacrificer). Thus this is his own sacrifice and it becomes his merit.

4. Now why the barren cow is prescribed here—when once, the gods caused the cast sermon to the born, coal (āṅgāra) came to be produced and from there the Āṅgiras came into being and following them the cattle were born. Whence, particles of ashes came out and from them the ass was born. That is why, whenever there are ashes strewn, people call it a place for asses. When no sap whatever was left over, then come into being the barren cows. Therefore barren cows do not bear calves. It is from sap that the seed is produced, and from seeds these creatures are born. Because she (barren cow) came into being at the very end, it follows the end of the sacrifice. So the barren cow is most appropriate here (after the Samiṣṭayajus and after completion of the Soma sacrifice). If a barren cow is not available, it may also be a bullock (castrated bull). (Whatever was left behind after the barren cow) that the Viśvedevas pressed (into a pulp by their hands) and from that the second Vaiśvedevi cow was produced and then the Bhṛhaspatyâ (which is as good as not produced). That is the end, for Bhṛhaspati is the end.
स य: सहस्रं वा दासायुः वा स एता: सर्वा आलभेत सर्वं वै तस्यांतं भवति यो
बहु ददाति सहस्रं वा भुजो वा तस्मादेता: सर्वा: स आलभेत || ५||

अथो ने दीर्घस्त्रमापीसीरा संविष्टं वा भुजो वा त एता: सर्वा आलभेत सर्वं
वेषायाते भवति ये दीर्घस्त्रमापे संविष्टं वा भुजो वा तस्मादेता: सर्वस्त आलभेरु
|| ६||

अथैत्योदवसानीयाग्रेष्येष्या यज्ञेत तपःकपालं पुरोज्ञां निर्वपति तस्य पञ्चपदा:
पञ्चयो याज्ञानुवाक्या भवति || ७||

स यदेत्योदवसानीयाग्रेष्येष्या यज्ञेत यातायामेव वा पूजस्य यज्ञो भवति यदीजानस्य
सोशमापाराहक भवत्यप्ररूपेः वे यज्ञोग्रो हि सर्वायायःस्तन्ते ततुनर्यज्ञमारंभते
तथास्यायात्ययमाः यज्ञो भवति तथास्मात परास्बत्व त्यत्स्यकपालं: पुरोज्ञाः:
पञ्चपदा: पञ्चयो याज्ञानुवाक्या: पञ्चयो हि यज्ञस्तेव यज्ञमारंभते तथास्यायात्ययमाः यज्ञो
भवति तथास्मात परास्बवति तस्य हिरण्य दुक्षिणाग्रो हेषु यज्ञोग्रोहिः रेतो
हिरण्यमन्द्रवायानवानिः वहसाग्रोहो रुग्गवदधामिः ह्यनलुहो वहो भवत्यथो
अत्याहतितेतु जुहुणाच्चुतुर्गीर्तमाघ्यः ग्रहीतव वेण्यायऽचौर विणो विक्रमस्वोह क्षयाय
नस्कृति: घृतं घृतयो निपं ग्रु प्र यज्ञपति तिर स्वाहेति यज्ञो वै विश्वस्त्तपून्यमारंभते
तथास्यायात्ययमाः यज्ञो भवति तथास्मात परास्बवति तत्र यज्ञस्तुतुद्यादृध्या
यावद्भरेऽव कियद्रेते चोदयेत्तेहुऽवाहिः सहुःकाल उ एव्य
प्रात्यहिः: || ८|| इति चतुर्थ ब्रह्मणम् ||

|| पञ्चमोऽध्याया: समास: ||
5. One may give a thousand or more (cows as daksīṇā), he can slaughter all these (paśus mentioned above) —for, everything is obtained by him who gives many (thousand or more cows). So one who gives thousand or more, he can slaughter all these (paśus).

6. Those who perform Dirghasatra (a sacrifice extending to a long period), for a year or more, they slaughter all these (paśus). Because everything is obtained by them, who perform the Dirghasatra for a year or more. Therefore they can slaughter all these (paśus).

7. Then he performs the Udavaśaniya Iṣṭi (completing oblation) which is to Agni. He prepares a puroḍāśa in five potsherd for Agni. Its invitatory prayer and offering chants are five-footed Pańktis.

8. By this time, the sacrifice of the one who performed it (Soma Yāga) has become as if exhausted (stale) in vigour and as it were, turns away, from him. For, sacrifice is Agni because it is in the Agni that all the sacrifices have been performed. Now he starts a sacrifice again. Lest the sacrifice of his does not become exhausted in vigour and does not turn away from him, (he performs this Udavaśaniya Iṣṭi). Why the puroḍāśa is in five potsherds is because the Pańkti metre is five-footed in which the invitatory prayers and offering chants are (uttered). The sacrifice is indeed, five-fold. He thus again starts the sacrifice. Thus his sacrifice becomes one not exhausted and it does not turn away from him. Gold is the daksīṇā for it, for, this sacrifice belongs to Agni and Agni is seed, gold. Alternatively an ox (may be the daksīṇā) because an ox (is also a carrier) like Agni, in so far as its shoulder is considered. The shoulder of the ox is as if charred by Agni. Then he should make the offering taking four ladle-full of ghee with the Rks praising Viṣṇu. “Stride thou widely O Viṣṇu, make wide room for our stay. Thou born of ghee, drink the ghee and prompt the lord of the sacrifice (Yajamāṇa) ever onwards—Śvāha”. For, Viṣṇu is the sacrifice. He thus starts again the sacrifice. Thus his sacrifice becomes one not exhausted of vigour. Here, on this occasion, let him give (as daksīṇā) whatever he can.

Whatever be the duration of night, by that very night he should complete and offer Agnihotra and even though it (Agnihotra) is in the afternoon, it is virtually a morning offering. (Fourth Brāhmaṇa Ends)

(Chapter Five Ends)
क्षणोऽध्यायः

प्रथमं ब्राह्मणम्

इन्द्रो ह वाच छोठी तं नु सकृदिन्द्रः भूतान्यत्तरिच्छन्ते
त्यागः प्रजा वै भूतानि तनि हैनेन सदृश्यामिविवासुः।

स सेन्त्र इंक्ष्मांच्छ कथं न्यञ्जमिदं सर्वमनतिष्ठितस्मितं
सौ सर्वमपर्यतमाहीतं तत् इत्यद्वृत्रतिष्ठितस्मिवासः
हास्यानि समस्तं फुलोऽपि परिभूष त्येः जून तदात्।

अद्याप्येन दुष्प्रेक्षणामुन्नूकः न ते महित्वमुद्भूतः योक्ष्यान्
सिंध्याया क्षांभव्या इतिकथा ह वा इत्यद्वृत्रतिष्ठितस्मिवासः
भवति यस्यां विदुष एतं गृहितिः।

तथे हरिवलया गृहिति हरिवलीयो स्तुवज्जै हरिवलयो अवशयन्ते
वीर्यं वै हर एतेनेन्द्रः सप्तानां समवज्ज तथा वा एष एतेनीयां
हर एतेनेश्वर अपनान्त सुवृंद्वे तस्मातुः
हरिवलया गृहिति हरिवलीयो स्तुवज्जै हरिवलयो अवशयन्ते।

अनुज्जवा गृहिति गायत्रे वै प्रातः सवनं तैषुभ माधवनिनं
सवनं जागात तृतीयं

c

चतुः: सकिन्ना पात्रेण गृहिति त्रयो वा इमे लोकास्तस्तसिसुभुः: सकिन्न भिराप्रोत्य

या चतुर्थंतिष्ठितं चतुर्थंतिष्ठितं चतुर्थंतिष्ठितं।

स प्रातः सवनं गृहित् एतमात्कालापुर्यन्ते तत्सवं गृहितोऽविभ्रमितोऽविभ्रमितो
उत्तरत्वावतिवेणं तेनाधः अयाहतृतीयसवं एवं गृहित्याहित्याप्रयणमेव
गृहित्याः
उपलब्धिं प्राप्तिभुवनं तत्त्वाभितिच्छिन्त्तुल्यपाकरिष्येत् पूर्वभुतो गृहि"याहित्याहुः

सैः मीमांसेवै सैः प्रातः सवनं त्येः जून गृहिति।

1. See notes
2. अङ्गृहृत Ca, My etc., see notes
3. See notes
4. गृहिति Ca,
Chapter Six

BRĀHMANA I

1. The Śodaśī graha is Indra. At one time, so they say, other beings surpassed him (Indra). The creatures are the other beings. They assumed as it were, equal status with him.

2. Then Indra be-thought himself “How can I excel all these (creatures claiming equality), so that all others shall be below me”. He saw this Soma graha. He drew it and with that he excelled all other creatures and all others became submissive to him. The heaven did not suffer from the ignominy of (bearing) the buttacks of any other than that of his (Indra) and he prevailed over (no other being than Indra had a sway over the heavens).

3. Accordingly it was said by a Rṣi. “The heaven did not experience any infamy to your greatness, caused by any affronts by another’s buttocks. (O Indra! your greatness is not affected by anybody else claiming equality in status with you)”

—Knowing this, he who draws the Śodaśī graha, excels all others and all others become submissive to him.

4. He draws it with a Harivat verse (a verse addressed to Indra—Harivat). They (the Udgāṭṛ) sing the praise of Indra—Harivat and the Hotṛs follow with their recital of verses to Indra—Harivat. Hara means fury. Indra seized upon the fury of his enemies and in like manner does he (Yajamāna) now seize upon the Hara, fury, of his enemies by offering with this (Harivat chant). So he draws it with a verse addressed to Indra—Harivat; they (Udgāṭṛ) sing the praise of Indra—Harivat and (the Hotṛs) follow with recitals for Indra—Harivat.

5. He draws it with an Anuṣṭubhb verse, for the morning savana belongs to Gāyatri; the midday savana to Triṣṭubhb and the third savana to Jagati metre. The Anuṣṭubhb is over and above those and he exceeds them by her (by using the Anuṣṭubhb metre).

6. He draws it in a square vessel, for, these worlds are three (in number) and these three he gains by three corners and by that fourth corner he makes it (Soma) excess.

7. That graha drawn at the morning savana, it lies aside since then. It out-lasts all the savanas. So he makes it excess (overflow). Some, therefore, say that one should draw it only at the third savana, after drawing the Āgrayana graha, draw this. (Some say) after the drawal of the Ukhthyā graha, following Ukhthyā, then it will out-last; bringing it near the Pūtabhṛt”. So they say. This is only a speculation. It should be drawn only in the morning savana.
स गुहाति युक्तवा हि केशिना हरि इति वा तिथि वृत्तहनः थमिति वोपयामूहीतो ५७५० सीन्द्राय त्वा शोभिंश एष ते योनिरिन्द्राय त्वा शोभिंश इति सादयति सादित्वः स्तोत्रमेकरोत्पावरत्वधच्च सोमोत्वरेचीत्तितिरचयत्वेवैं तेन ॥८॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

सर्वेः ह वा अग्रे सदुशा एव देवा आसुरः श्रवणां सदुशानां संतासिमेव ५कामयताग्रिनिध्रो यो ५सी तपत्यविद्यावान इव स्यात्ति त एतानुहानपरस्यस्तानतृत्यगृहीत तद्वदेवतान्तृत्यगृहीत तस्मादित्तीराभ नाम ते सर्वशासनां पुष्यानां सतादेवानन्तालिक्ष्यावान इवाभवनालिक्ष्यावेच्छ ह वै भवति यस्येव विद्वष प्रतानुगतुत ॥१९॥

नो ह वा इदमश्रावासाप्रे वर्षन यदुस्मितिंद्वर्षन इव सो कामयतेभद मथि वर्षन यदीति सु एतं ग्रहमपरस्यस्तानमूहीत ततो ५मिस्मितेदृष्टिः सभवत् ॥२२॥

नो हैवतदेवद्रव औज आस ५दमिस्मितेद्विजः सो ५कामयतेभद मथ्योजः यदीति सु एतं ग्रहमपरस्यस्तानमूहीत ततो ५मिस्मितेद्विजः सभवत् ॥३२॥

नो हैवतदपुरुशो ज्राज आस ५दमिस्मितेद्विजः येनेतहत्पति सो ५कामयतेभद मथि ज्राजः यदीति सु एतं ग्रहमपरस्यस्तानमूहीत ततो ५मिस्मितेद्विजः सभवतानि हैव ५वीण्यात्मिनि ध्वेसे यस्येव विद्वष प्रतानुगतुत ॥४४॥

तात्वा आग्रह्यात्मव गृहित्वाक्षेतिन्हूहृत्यात्ममा वा आग्रह्यात्मव आत्मिनि वा इदं बहूतिरिक्त्रः कोम्हदयः त्वादृत्यक ग्रहायं ब्राह्मणमेव गृहित्वाक्षेतिन्हूहृत्यात्ममा अर्थुक्ष्यमेव गृहित्वाक्षेत्यन्हूहृत्यात्मिनि हैवानिरूपः प्राणः उक्ष्य हृत्यात्ममा विद्यमानिनुकः प्राणः इति तस्मादुक्ष्यमेव गृहित्वाक्षेत्यन्हूहृत्यात्मिनि हैवानिरूपः प्राणः इति तस्मादुक्ष्यमेव गृहित्वाक्षेत्यन्हूहृत्यात्मिनि हैवानिरूपः प्राणः ॥५॥

१. स वदिनिमे TE
२. आत्मिनि+इव
३. त्वादृत्यकः Ca, see notes
8. He draws it (saying) "The bay steeds have been harnessed by prayer". "Mount thy chariot O slayer of Viśva-sūdaśin (Indra the sixteen fold)". This is thy womb—To Indra—the sūdaśin". (So saying) he deposits it. After depositing he offers the prayer "Turn back. Soma has been left over". (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. At the beginning all the gods were alike. When all were alike, these three Agni, Indra and the one who burns (Sun) desired "Let us be above (others)". They saw these Soma grahas. They drew them. So they are called Atigrāhyās (those to be drawn in excess). They (all gods) though equal and meritorious, these three became superior, as it were. He who knows this and draws them becomes superior.

2. And in the beginning, this (much of) lustre was not in Agni, which, is there now. This lustre he desired for (thinking) 'let me have this lustre' and saw this (Atigrāha) graha. He drew it and then this lustre came into him.

3. And (in the beginning) this (much of) vigour was not there in Indra, which is there now. He desired 'let me have this vigour' and he saw this graha and drew it. Then this vigour came into him.

4. And (in the beginning) this (much of) splendour was not there in Sun, which is there now and by which he burns. He desired 'let me have this splendour' and he saw this graha and drew it. Then this splendour came into him. One who knows thus and draws these grahas, comes to possess those powers.

5. He draws these (grahas) only after drawing the Āgrayaṇa graha, for, the Āgrayaṇa is the self (body), because it is in the body that these many parts like lung, heart and skin are. So only after drawing Āgrayaṇa, he draws these (grahas). Some say that these should be drawn only after drawing the Uktiva graha, because this Uktiva is the undefined vital air. This body (self) is the undefined vital air. So only after drawing Uktiva, these (grahas) are to be drawn". Nevertheless, let him draw these after drawing Āgrayaṇa.
ते माहेन्द्रस्वयं तोम्य हृदयं एष चा इद्वस्य निषेधव्यं ग्रहो यमाहेन्द्रस्वयं निषेधव्यं। स्वेतिनिषेधव्यं स्वेतिनिषेधव्यं सत्सर्वशित्रदृश्यं स्वेतिनिषेधव्यं। त्यज्ञानं यज्ञानं वा एते कामाय गृहान्ते तस्मानाहेन्द्रस्वयं तोम्य हृदयं त्यज्ञानं 

सु गृहालयं आयुष्यं पचसं आसुत्रोपरिषं च न। आः बाध्यत हुद्दान्तम। उपयामत्सृहीतोऽस्यं त्वा वर्चसं एष मे योनिस्यं त्वा वर्चसं इति सादयति।

उद्यनस्त्रोजसः सह पीती शिप्रे अवेपयप्रण। सोममित्र चयु मुत्वम। उपयामत्सृहीतोऽस्यं सीन्द्रमय लोघजसः एष मे योनिस्यं त्वा वर्चसं इति सादयति।

अद्वृत्तमस्य केतवो विरस्मयं जनाः (३) अनु भ्राजन्तो अग्रेन्तो यथा। उपयामं गृहीतोऽस्यं सुर्यवं त्वा भ्राज एष मे योनिः पुर्वितं त्वा भ्राजः इति सादयति।

तान्भक्ष्यत्वं वर्चस्विन्ति वर्चस्वास्त्रं देवेन्विसिः वर्चस्वानं मनुष्येऽऽ भूयासितम।

अधैन्द्रमित्रोऽस्यस्तिस्योऽस्यस्त्रास्त्रं देवेन्विसिः। अोऽस्यानं मनुष्येऽऽ भूयासितम।

अथ सौर्यस्य प्राणस्विति भ्राजस्वास्त्रं देवेन्विसिः। भ्राजस्यानं मनुष्येऽऽ भूयासितम।

ते वा एते प्राप्ते पठे पृष्ठे गृहान्ते तान्युर्वसिंहस्त्रं गृहीतादेश्येंवेव प्रथमेवहँस्यैः द्वितीयेश्वसिः सौर्यस्य तृतीयेश्वसिः यह्मस्यानं तानु ह चरका उच्चर द्वारे गृहिति पुर्वस्य मि स्त्रं गृहीतादेश्येम् कामयेनापूर्वते फळे गृहीतादिस्वच्छतं सर्ववर्षेऽ सर्वकालेऽ गृहान्ते। इति द्वितीयं भाष्याम।

तृतीयं भाष्याम्

स एव यदैवमाधवं ग्रहं गृहालयं इवक्ष्याम् इव क्षणं भाष्याम। प्राणायामवस्थितैः द्वार्याय ययो एष ताम्रत इत्तदेवेम्। प्रजा: प्रजाता

१. युद्धौ V 1, C
२. See notes
6. They (Ātigrāhya grahas) are to be offered following the offering of the Māhendra graha. For, that (Māhendra) is Indra's special graha and hence it has special stotra and special śāstra. The Yajamāna is Indra and these (Ātigrāhyās) are drawn for (fulfilling) the wish of the Yajamāna. Therefore they are offered after the Māhendra graha.

7. He draws (saying) "O Agni, becoming pure, bestow upon us long-life, vigour and health; afflict our enemies. Thou art taken with a support—thou to Agni, for lustre. "This is thy womb; then to Agni for lustre" (so saying) he deposits it.

8. “Uprising by thy power amidst thou move thy jaws. O Indra, drinking the juice drawn in the cup—Thou art taken with a support—Thee to Indra, for vigour;—this is thy womb—Thee to Indra for vigour” (so saying) he deposits it.

9. His beacons have appeared, his beams, wide and far over the people, shining splendidly like fires—Thou art taken with a support; thee to Sūrya for splendour—this is thy womb. Thee to Sūrya for splendour” (So saying) he deposits it.

10. Then he (Yajamāna) drinks these (grahas) (saying) “O Agni the lustrous, lustrous art thou among the gods, let me become lustrous among men”.

11. Then (he drinks) the one for Indra (saying) “O Indra, the vigorous, those art vigorous among gods; let me become one with vigour among men”.

12. Then (he drinks) the one for Sūrya (saying) “O Sūrya, the splendid; thou art splendid among gods; let me become splendid among men.

13. These (Ātigrāhya grahas) are drawn on the first three days of the prāṇya ādiyā. The one to Agni is drawn in the first day; the one to Indra on the second day and the one to Sūrya on the third day. Thus for three days one each day. But Carakas, however, draw them on the last three days. But he should draw them only on the first three days. If he so desires he may draw in the last three days. In Viṣṇuṣṭhā-visarṇa-prāṇya all are drawn in one and the same day. (Second Brāhmaṇa Ends).

BRĀHMAṆA III

1. He now draws the Āśvin graha. Then makes the (Yajamāna) (look at the Avakāšas (upāṃśu etc.) and chant the Avakāśa Mantras. For, the Avakāśas are the vital air. So he infused prāṇa etc. in them by this, Prajāpati, forsooth, is that sacrifice, which is here performed. Only from this, these creatures were produced and in like
पञ्चमेवानु प्रजायते समेततहि तदेत्रत प्रजापति यजुः कृत्वा संस्कृत्यं तं परिगुह्यं तमात्मनि
कुरुते तमात्मनि धरते तस्मादा अवकाशान्वाचयति।॥१॥

सु वाचयित्र प्राणय ये वर्चोद्वा वर्चसे पवस्वेतुप्याः शु प्रजायते यजुः कृत्वा वर्चसे पवस्वेतुप्याः
शु सवनमुदानाय ये वर्चोद्वा वर्चसे पवस्वेत्यन्तरामिं वा वा ये वर्चोद्वा वर्चसे पवस्वेतुप्याः
वर्चसे पवस्वेतायाबर्व क्रतुदक्षार्याम्य ये वर्चोद्वा वर्चसे पवस्वेतं मैत्रावरुणं श्रोगाय ये वर्चोद्वा
वर्चसे पवस्वेतादिकेन चक्षुभिः ये वर्चोद्वासौ वर्चसे पवस्वेतादिकेन चक्षुभिः ये वर्चोद्वा
पवस्वेतादिकेन चक्षुभिः ये वर्चोद्वा वर्चसे पवस्वेतादिकेन चक्षुभिः ये वर्चोद्वा
वर्चसे पवस्वेतच्छवियं विशकाभ्यं ये प्रजायते यजुः कृत्वा वर्चसे पवस्वेतच्छवियं विशकाभ्यं
च पूर्व्य्याभूतं च।॥२॥

अथ द्रोणकलशमुप्यहि कोशिः कता प्रस्वर्ति प्रजापतिः कः प्रजापतिः
द्रोणकलशस्त्रस्मादह यजुः कृत्वा ब्रह्मादिकेन नाम स्ययुः
तत्र जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः
नाम जामाश्च सुभूमतिः तत्र भूमाधिकेन नाम ययुः

३। स्त्राव्या तेवः Ca
manner are they produced here now. He fashions this entire sacrifice i.e. Prajāpati and collects it and takes into him. He holds it in his self. Therefore he makes the Yajamāna chant the Avakāśa mantras.

2. He makes him chant thus—"Thou art the giver of lustre to my prāna; be pure for my lustre" (so saying he makes him look at) the Upāmiṣu graha. "Thou art the giver of lustre to my vyāna, be pure for my lustre" (so saying he makes him look at) the Antaryāma graha—"Thou art the giver of lustre to my speech, be pure for my lustre" (so saying he makes him look at the Aindra-vāyu graha. "Thou art the giver of lustre to my intelligence and will; be purified for my lustre" (so saying he makes him look at) the Maitrā-Varuṇa graha. "Thou art the giver of lustre to my ear; be purified for my lustre" (so saying he makes him look at) Āśvina graha—"Ye two are the givers of lustre to my eyes, be purified for my lustre (so saying he makes him look at Īukra-Manthis grahas. "Thou art the giver of lustre to my self be purified for my lustre". "Thou art the giver of lustre to my self be purified for my lustre" (so saying he makes him look at) the Āgrayaṇa graha. "Thou art the giver of lustre to my vigour, be purified for my lustre" (so saying he makes him look at the Ukṣya graha. "Thou art giver of lustre to my life-span, be purified for my lustre" (so saying he makes him look at) the Dhrūva graha."Ye two are givers of lustre to all my progeny, be purified for my lustre" (so saying he makes him look at) the Adhavaniya and the Pūtabhrt vessels.

3. He then approaches the droma kalaśa. "Thou art 'kahi' (who), thou art 'katama' (which are)—Here 'Kahi' means Prajāpati—and droma kalaśa is Prajāpati. So he says 'kosi katamosi' (who are you? whose art thou). Prajāpati is 'kahi' and Prajāpati is the Droma kalaśa. Therefore he says, "Whose art you? Of what name art thou?" Thou upon whose name we have thought and thou whom we have gladdened with Soma". For, indeed he thinks upon his name and gladdens him with Soma. "May I be bestowed with good offsprings"—thus he wishes for offspring. "May I be bestowed with good heroes"—thus he wishes for heroes. "May I be endowed with good food"—by this he wishes for nourishment. Thus having fashioned the Prajāpati, i.e. the sacrifice in entirety, he collects him and takes into his self. Holds him in him. He should not of course, chant for everybody. For, all these are blessings (it would amount to) 'everything from everyone, I shall do', only for him who is known, he should wish (all these). He should be one well-versed in Vedic lore or who is very dear to him (to him he may wish everything) and not to every one. (Third Brāhmaṇa Ends)
तस्य शिरशिरिक्ताः रसं प्रसाय प्रतिवेशिभवंदनानाः श्रयति स पुत्र हविषा प्रचुरति तदुपस्तीव् भूयति हिर्यय सत्यवाद्याभिभयं तत्तनक्तवदृश्।

स हविषो उनुहों जुहोति यस्याते यज्ञीयो गभो यस्या योनिहिरण्यबीत्यज्ञीयो वै गभों न हि गरमण कश्चन युजते तदस्य एवं जिज्ञय करोति यस्या योनिहिरण्यबीति तदस्या अथ्येतमाश्यं समर्ध्यं ज्ञान्यंहुता यस्येति हुताशं इव व एव भवति योः नाप्त-मायो जिज्ञातो गर्भस्तेन्द्रेण होहत्सहृद्येव गरोति तं मात्रा समजीगम ॥ स्वाहैति याच्छे मातां च वस्त्रश्च नणा भवतो नानेवावाह्याते अथ यदा सम्भवेते एकवेतावाह्यायेते धेतुरिति वै तथासैवोऽपि तिरिक्तः स्वनतिरिक्तो भवति ॥।

अथ युष्टु वनस्पतिं यज्ञितं तदुपस्तीव्यश्च सकृदस्य रसस्यावादयी द्विभिधाः ॥ प्रत्यनक्तवदृशः।

स स्विरुश्रुतोऽनु होम जुहोति पुरुस्मो विशुद्ध इन्दुदर्नमं हिमाननामां धीरः। एकपदी भिपदी त्रिपदी चतुष्पदीमय्यापदीभूवननु प्रस्तोत्सवणेति। ॥।

स युद्धवेतने प्रकृत्येकाः वा इदं मुनयमान आप्रीणति ते हे भवतः स नाह तदवक्तप्ते यदुप्रीतिपापस्ये द्वारस्त्र संप्रसृतो भवति तथास्थायेः

1. वृष्ण 51
2. सहित Ca
3. द्विभिधाः My, C
1. Now he extracts the omentum \textit{(vapā)}. Then he tells the slaughterer "Search and find out the womb. If the \textit{vapā} is eight-feet (long) then he performs this rite. This is an atonement". He keeps apart the thighs and skinning it, produces it (saying) "Let the embryo, ten-months old, move along with the placenta". If it is not ten-months old, then the embryo will be unknown, for, it is only the ten-months old, embryo is born. So he makes it fully ten months old and causes it to be born, when he says 'let the ten-months old embryo move along with the placenta', the embryo indeed, moves with the placenta. So he makes it ten months old and then only causes it to be born.

2. Having cut it below the neck and allowing the fat juice flow, he cooks (that juice) near the cut pieces. He spreads that (cooked) juice where they proceed with the \textit{havis} and spreads it (cooked juice). He divides it into two and sprinkles it with \textit{ghee} and smears \textit{ghee} on the cut sides.

3. After (the Adhvaryu) offers \textit{havis}, he (Pratiprasthātā) makes the offering (saying) "Thou whose embryo is fit for sacrifice; thou whose womb is golden". The embryo is unfit for sacrifice and no one offers embryo as a sacrificial offering. Now he renders it fit for sacrifice. "Whose womb is golden"— so saying he furthers that idea (of making it fit for sacrifice). "Him whose limbs are unbroken" (he says). For, he was as if with broken limbs, not yet grown full (ten) months and whose embryonic existence is unknown". Him, thereby, he makes one with unbroken limbs. "I have brought together with its mother— \textit{Svāhā}". Till the mother and child remain separated they are referred to as separate. When they are together they are referred to as one (entity). Just like the word \textit{dhenu} (the cow with calf).

4. Now when he offers to the lord of trees, he smears it with \textit{ghee} once, pours the juice on it. Twice sprinkles \textit{ghee} and smears the embryo with \textit{ghee}.

5. He offers the oblation to Sviṣṭakṛt (saying) "Thou (the embryo) of great exploits and multiformed, the courageous, thy interior hath been invested with greatness by \textit{(soma)} drops. May the world spread along the one-footed, two-footed, three-footed, four-footed and eight-footed—\textit{Svāhā}".

6. Now when they proceed with this, they (do so) as if it is one and gratify it. But they are (already) two. If it is not two, that which is gratified cannot be thrown away. It is the essence of all the limbs and so it happens to be done with all the limbs.


तृतीयवादाने: पृच्छित्तं भवत्तेतावानु वै यजो यावद्यविश्व सिवधकृत्य तत्स्वर्मेवेतामेतद्यज्ञ- मन्य्यात्यत्तात् तथा स्यात्स्यिष्टिः स्वर्णातिरिक्तः भवति ॥६॥

अश्यापदेः भूवनानु प्रथमां स्वाहेति व्यथते वा एतद्विषो यद्विरिच्छते यद्विया
व्यथामुनु यज्ञानो यज्ञाननमुनु प्रजा तद्तद्यज्ञानायैवैतापाशिष माशाते तथा न व्यथते
तदाहासः प्रथमां स्वाहेत्यायथायथोष्णिष्णु तथा वर्कल्लेण वा शिरः प्रतित्तुष्णा
गुरुः पत्तुष्णं तदेनमुसमादं कथाति मन्तो यथा हि क्षेरे पाठा दिवो विद्वान्। सु
सुगोमसमो जन इत्यामादो वै किरस किरो वै महत्तदेन महत्त्वेव प्रतित्तपत्त्वृतो
द्वारापुष्टिविध्या मही चौः पृथ्विविध च न हि यज्ञमिर्मिष्टताम्। पिपुर्तात्रो भृगुमतियतनिरिरिको
वा एष न वा इमे द्वारापुष्टिविध्या किं ऋतुन्तिरिच्छते तदनमयोद्धारापुष्टिविध्योः प्रतित्तपत्ति
तथा स्यात्स्यिष्टिः स्वर्णातिरिक्तः भवति ॥७॥ इति चतुर्थ ब्राह्मणम् ॥

पञ्चमं ब्राह्मणम्

स वै यज्ञ त्रिरात्रे सहस्रेण यजते तद्येतां साहसीं कुर्विन्ति तपथेश्वरहनि गृहिणि च
शतानि दक्षिणानां धर्म्नि यज्ञस्त्रंशां च तथा द्रितोऽधिष्ठिते श्वेतहनि तथा तृणि यहेन्यथेकारितियत्वे
सा वा सैकारितिष्यते ताः साहसीं कुर्विन्ति ॥८॥

सा त्रिरूपा यात्रातो वहि भवति तु यजेऽर्हिष्युपध्वसत्रा सा यात्साप्रव्रीता
स्याहारविश्वम् एष्न निद्रोऽन्युसारस्थ्रायतामासा वै वाग्यायतनमः वा एष भवति
याप्रवीतानुपालकर्त्ता काणा कूटा वंर्धा श्रोणा ससल्पा सा हृदायतामा भवति ॥९॥

तां प्रथमेश्वरहनि नयेदेश्वस्य वा एटुराच् प्रजात: सहस्रं यज्ञ नाहसीं तपावहिः
प्रायस्चन्त्रायस्या: प्रजात्मोऽपेक्षे श्वेतहनि तपावेश्वरहास्या: प्रजात्मोऽपेक्षे यहि ल्वेनामुपि
प्रथमेश्वरहनि नयेदेश्वस्या उत्तमेन्वेहि कुम्भ: ॥१०॥

तां द्रोणकलशिनमव्रप्राप्त्यत्वाणिप्रोद्ध्रो जगन्नेन चावलमुत्तरेण हविर्वानेन यजो वै
द्रोणकलशि जगन्नेन चावलमुत्तरेण हविर्वानेन यजो वै द्रोणकलशि जगन्नेन चावलमुत्तरेण
नयेदेश्वस्या उत्तमेन्वेहि कुम्भ: ॥११॥

तां नामित्तं शुरुः वहि रजुर्वर्हुनो हैनां ग्रृहीयादस्यिष्टिहि यात्रानिपिप्राणिताम्
पुष्टिविधिकृत्यत्वाणिप्रोद्ध्रो सहस्राने सहस्राने सहस्राने सहस्राने सहस्राने ॥१२॥
The sacrifice is of that extent as the extend of the havis and of the Svīṭakṛt. This thus spreads over to entire sacrifice. So being in excess, it is not in excess.

7. "May the eight-footed spread along the worlds—Svāhā”—This sacrifice is afflicted because it is exceeding. The affliction of the sacrifice is followed by the affliction of the Yajamāna and following Yajamāna, the creatures (become afflicted). So this blessing is sought for the Yajamāna only. He does not get afflicted when he says "May the eight-footed spread along the worlds". Now he covers the head with a cloth (turban) or a tree-bark. After doing the cooking of the paśu, he keeps (the head) by its side, 'Verily, O Maruts, in whose so ever house you drink, the heroes of the sky, he is the best-protected man'. Those who eat in houses are people (common folk) and Maruts are people. So he establishes it in Maruts themselves, or between the heaven and earth (saying) "The great Heaven and Earth may mix this our sacrifice and enrich us with nourishments". This is one extra (rite) and nothing exceeds the heaven and earth. So he establishes between these Heaven and Earth. Thus, even though it is an extra, it does not become one in excess. (Fourth Brāhmaṇa Ends)

BRĀHMĀNA V

1. When at that Trirātra sacrifice, he gives those thousand (cows as daksinā) this one becomes the thousandth (i.e. the thousandth will be extra after equally dividing between three). On the first day he gives three hundred and thirty-three as daksinā. On the second day the same (number), same on the third day. So one remains (out of one thousand). That which remains is made the thousandth.

2. She (the thousandth) shall be three-coloured because it belongs to Trirātra. She should be a red one and spotted and unmated (with a bull). For, she, the thousandth, is in reality the Vāk (speech) and Vāks is also of unimpaired vigour, she is also of unimpaired vigour since she is unmated. She should have unpierced ears, should be one eyed and without horns, short-statured; lame and having seven hoofs. She is the one with unimpaired vigour.

3. He may lead her up (to the Yāgasālā) on the first day, because it is from her, the speech, these thousand are born. And on the last day, she walks at the head (of the 833 meant for that day) and her progeny follow her. Even if he leads her on the first day, its purpose is only on the last day.

4. He makes her smell the drona kalaśa, (stationing her) in front of the Āgnidhra, behind the cātvāla pit, north of the Havirdhāna. Drona kalaśa, is indeed, sacrifice. Thus he makes her see the sacrifice itself. This one (Yajamāna) becomes as it were emptied by giving away one thousand (cows). She (the thousandth cow) (by smelling the drona kalaśa) replenishes, as it were, the Yajamāna himself.

5. He does not bind her (with a rope to lead her). For, rope belongs to Varuṇa and if bound (with a rope) Varuṇa will seize upon her. So he goads her with his
यदाह पुनरुर्ज्ञ निवर्तीयति सा न: सहस्रं धुक्तेत्येतदाप्यायति यदाह सा न: सहस्रं 
धुक्तेत्युद्धारां पयस्वतिः पुनमविशालायितेतदाप्यायति यदाह पुनर्मविशालति।॥

अथास्यः दक्षिणं कुर्माजपति हृद्वे काम्य हुटै रन्ते चौद्रे ज्योते बृद्धि सूरस्वति महि 
विश्रुति। एता ते अध्ये नामानि देवेशु मा सुकृतं ब्रूतादित्येतानि वा अस्या देवत्रा नामानि 
तैरेवेस्यामेवतहाति ने नामानीति देवेशु मा सुकृतं ब्रूतादिति।॥

अर्थानां प्रावर्जन्ति सा यदि स्वयं प्राची ध्रुयेत तद्विज्ञातप्याणि देवलोकं यज्ञमानो- 
उज्जैशे दिति चंद्रदीवी भोग्यो श्रामसम्नानुष्ठाने लोके भवति यदि प्रतीचीभवतिलिवलो ह 
भवति यदि दक्षिणं शिष्यं हृद्भुञ्चलकेति यज्ञमान एतदु विज्ञानम्।॥

तद्या इमास्ततपर्त्वतो अविश्वायते तास्वेनामुसंसंपद्ध मध्ये दशं ददाहुशक्षा वे 
विराहवाने विराहतमेतदिवृहि विलिष्यति यदेनां एषाः व्युहति तामेश्वैतसन्द- 
धाति।॥

ताश्च होते ददाहुश्ताति हि साहसोऽथो द्वा उजेरायु कुर्वीत स यत्रे नाश्रावेत्येतस्मा एताः 
ददाहुश्त्रो वा एषा विराहवा विचित्रज्ञापन: सष्ठिता व्यूढु उ वा एषा ऋत्विर्युन्मृत्तिका 
सन्तिर्घण्यं न करोति व्यूढु बुहेतदृञ्जिङ्ङं द्वाति।॥

तदु होत्र पुवा ददाहुश्ताति हि साहसोऽथेतरासः न दशं विचित्रज्ञानम ददाहुश्थ्यं पुकैकं 
दस्यतन्त्रायुश्यस्तेभ्योदश ददाहुश्येऽस्त्रो द्वे पुष्पभयतेभ्यो दशैवमनुसमीक्षं दशाक्षरा वे 
विराहवाने विराहश्च यस्मा विराह समृद्धा काम्रुधामुख्यावलोकेभवति स न दशां 
चनानि सहस्रे ददाहुशप्तसत्त्वास्त्रो हि भवति। तदु कामेशु ददाहुशस्माहं त काममाप्राप्ति 
स्तंत्र कार्यत यदुधिं ददाति तद्वस्य भवति।॥

१. प्रावर्जन्ति Ca
२. See notes
hands and brings her and makes her smell (the droma kulaša). (He says) “Smell the vessel; may the sacred drops enter thee. Return, again with sap”. Thereby he replenishes (the Yajamāṇa) when he says “Return again with sap”. “Milk us a thousand fold”—this also (he says) by way of replenishing him when he says “Thou milk us a thousand fold; richly flowing; milk-abounding—may wealth come back to me”.

6. Then he mutters in her (Vasā’s) right ear “O adorable, lovable, blothesome, bright, shining, Aditi (inviolable) Sarasvatī (full of sap), mighty, glorious—these are thy names, O Agni (cow), tell thou the gods about me as a doer of good”—these are of course, her names (familiar) among the gods. He calls her by those very names when he says “These are thy names; tell thou the gods about me as a doer of good”.

7. They then release her. If by herself she moves eastwards, then one can conclude that the Yajamāṇa has succeeded (in earning) the happy world of gods. If it goes northwards, let him know that the Yajamāṇa will be the one who enjoys in this world (i.e. will be prosperous). If (it proceeds) westwards, he becomes bountiful among the rich. If it moves southwards, the Yajamāṇa would depart to the other world soon. Such are the inferences.

8. And to those three cows that are in excess of three hundred and thirty (gifted away on the three days), on each of the three days (nine in all), this one (Vasā) they add. In the middle of the chanting of the Virāḍ, he gives that tenth. For, the Virāḍ consists of ten syllables. By this, he splits her (Virāḍ) and separates. This (thousandth cow) which he divided (apportioned) into three (for the three days), he now unites (or makes it whole).

9. He shall give it to the Hotṛ, because the Hotṛ is thousandfold. (There are thousand hymns for the Hotṛ in the Rgveda). Or, he shall appoint two Unnetṛ and give her to one among them who does not call for Śrauṣṭ. He shall give it to him (that Unnetṛ who does not call for Śrauṣṭ). Since this Virāḍ is split and has not been joined again (and so defective). Similarly, this priest (that particular Unnetṛ) is also defective, since he does not perform the priestly duty, despite being a priest. So the defective is given to the defective.

10. Nevertheless, he should give (that thousandth cow) to the Hotṛ himself, for, the Hotṛ is thousand fold. Regarding the others (cows numbering 999) he should give only in tens. Those to whom he gives at the rate of one each, he should give to ten of them (from Brahmā to Pratihāṭr). To those five, to whom he gives two each (from Brāhmaṇāčchāṃsin to Potṛ; Brāhmaṇāčchāṃsin to Pratihāṭr omitting Potṛ and from Brāhmaṇāčchāṃsin to Pratihāṭr again omitting Potṛ) he should give in tens at each lot. For Virāḍ has ten syllables and Virāḍ is speech and this thousand is Virāḍ and is plenty. It becomes the bestower of all desires in the other world. This limit of thousand is not to be exceeded. One thousand can well be given. He attains that desire (of his) by one-thousand. But if one, out of his desire, gives more (than thousand) that which he gives in excess goes back to him (does not go to gods).
वष्टे ब्राह्मणः
स वै यत्रेते व्यूहच्छन्दसा द्रादशाहेन याज्यति तद्यथतान्यहान्यूहाति तद्व्रतः
अऽह एदनवायवाग्रानेव ग्रहान्यूहाति प्रजातानेव। ११॥
अथ चतुर्थे शहन्यायप्रयाणान्यूहाति प्रजापतिः वा एदनहर्वच्छन्दसा अऽह आग्रहण
आतमो वै प्रजापतिसत्समाद्यायप्रयाणान्यूहाति तं न सादयत्नवस्मा एव प्रदायाभेतरतान्यहान्यूहाति। १२॥
अथ पञ्चमे शहन्येनद्रवायवाग्रानेव ग्रहान्यूहाति प्रजातानेव। १३॥
अथ षष्ठीमही सुक्राग्रान्यूहात्मैवं वा एदनहर्वच्छन्दप्रयाणवाहु शुक्रो य एष तपस्येषु
उ वा इन्द्रस्थाण्युद्धक्षणु ग्रहाति तं न सादयत्नवस्मा एव प्रदायाभेतरतान्यहान्यूहाति। १४॥
अथ सातमे सुक्राग्रानेव ग्रहाति ब्रह्मां त एदनहर्वच्छन्दसमेव वाहु शुक्रो य एष
तपस्येतुदु वाहु दृष्टस्थाण्युद्धक्षणु ग्रहाति तं न सादयत्नवस्मा एव प्रदायाभेतरतान्यहान्यूहाति। १५॥
अधिष्ठमे षष्ठित्वायवाग्रानेव ग्रहान्यूहाति प्रजातानेव। १६॥
अथ नवमे सुक्राग्रान्यूहाति वैश्वदेवेऽ वा एदनहर्वच्छन्दममात्मा वा आग्रहण
आतमो वै प्रजापतिः सर्वन्तिः वा आत्म वै सर्वन्तिः वै विश्वे देवस्तस्माद्यायप्रयाणान्यूहाति तं
न सादयत्नवस्मा एव प्रदायाभेतरतान्यहान्यूहाति। १७॥
अथोत्तरमेः अऽह सुक्राग्रानेव ग्रहान्यूहाति प्रजातानेव वैस्मेतान्यहान्यूहाति।
व्यूहाति। १८॥

tvadharm tvadharmahaha ati prajana va graham netrajanamsahohsahanya niti tu vyo dehavadjanin va
asayate yad graham itaya sarva yasah ityayat jayati sarva pratmasah yao dehavadjanin va graham
netrajanamsahohsyat justatra vyoharam yad esa adharm abhastudhrasyat param vayoharam
shukramahasthinyan sarva aagrayatra prati sahyat vyoharam bhavitasthmanave
vyoharam tvo. १९॥ इति पष्टे ब्राह्मणः ॥
1. When they make him perform a twelve day’s sacrifice with transposed metres (Dvādasāha with Vyūḍhaacchandasa), then he transposes these Soma grahas. On the first three days, he draws the grahas starting from Aindra-Vāyava graha itself, in the order already known.

2. On the fourth day he starts drawing with the Āgrayāna graha because this fourth day belongs to Bṛhaspati. Āgrayāna is Ātman (self) and self is Prajāpati. So he starts with Āgrayāna graha. He does not deposit it (down). He hands it over to somebody and after having drawn the other grahas, when the turn for that (Āgrayāna) comes, he utters ‘him’ and deposits it.

3. On the fifth day, he starts with the Aindra-Vāyava graha which is already known.

4. On the sixth day he starts with the Śukra graha or with the Aindra graha. This sixth day is indeed, this brilliance. (Śukra) that burns (Sun). He (Sun) forsooth, is Indra. So he starts with the Śukra graha. He does not deposit it. He hands it over to somebody and after drawing the other grahas, he deposits it only when its turn comes.

5. On the seventh day he starts drawing with the Śukra graha. This day which is the seventh belongs to the Bṛhatī metre. This graha is śukra, the brilliant, who burns. It is big (bṛhat). So he starts with the Śukra graha. He does not deposit it. He hands it over to somebody and after drawing the other grahas, he deposits it when its turn comes.

6. On the eighth day he starts drawing only with the Aindra-Vāyava graha, which is already known.

7. On the ninth day, he starts drawing with the Āgrayāna graha. This day which is the ninth, belongs to the Vaiśvedevas. Self is the Āgrayāna graha and self is Prajāpati. Self (soul) is all, and Vaiśvedevas (encompass) all. So he starts drawing with the Āgrayāna. He does not deposit it. He hands it over to somebody and after drawing the other grahas, when its turn comes, he deposits it uttering “him”.

8. On the last three days, he starts drawing only with the Aindra-Vāyava graha, which is already known. Thus he transposes the grahas.

9. Some say—One should not transpose the grahas. For, the grahas are vital airs (prāṇa). Nevertheless, let him transpose them. These grahas are, forsooth, the limbs. Man (while sleeping) lies down with his limbs turned (transposed). So let him transpose them. No, he shall not transpose, for, the grahas are vital airs. (So he should not) Lest the vital airs get transposed. But here they are transposed. When in the morning savana he starts drawing with the Aindra Vāyava graha; in the midday savana he starts with Śukra-graha and in the third savana with the Āgrayāna graha, they (grahas) do get transposed (otherwise). So no (further) transposing is involved. (Sixth Brāhmaṇa Ends)
एष वाच प्रजायतियंजो य एष तायत एतस्मादेवेऽः प्रजा: प्रजाता एतस्मानु-प्रजायते अपेक्षाः तदुपासं शुपात्रेऽवजः प्रजायते तद्वा एतपुनयं त्रुणयं तस्मादिमः। प्रजा: पुनरथ्याकारं प्रजायते ता एव एत्य न्येदिन्द्र प्रजापते: प्रजा अनु प्रजायते यदुपास्माद्यत्रं तस्मादितिः संवत्सरस्य विज्ञायत ो ते त्रिभुजः त्रिन्यानिः जनयणिः न्येदिन्द्र: होता: प्रजापते: प्रजा अनु प्रजायते। ॥ ११॥

अध्यात्मार्यमप्रात्रेवान्वयः प्रजायते तद्वा एतपुनयं अपयज्ज्वते तस्मादिमः। प्रजा: पुनरथ्याकारं प्रजायते स यदुपास्माद्यत्र पुर्वं जुहोत्यत्तर्यात्मस्माद्यदायवः संस्कृजः यन्त्रः एव पुर्वं प्रतिपद्यन्ते तत्स हि पुर्वं जुहोत्ति यमेता अनु प्रजायते। ॥ १२॥

अथ शुक्पात्रेवान्वतु मनुष्यः प्रजायते तद्वा एतपुनयं अपयज्ज्वते तस्मादिमः। प्रजा: पुनरथ्याकारं प्रजायते एष वाच शुक्रो य एष तपत्येष उ वा इन्द्रस्मात्त्वपुनरानेत्र मनुष्यात्मस्मादेशां सर्वस्माक्षिदपत्यः सुर्वैश्चार्येश्व एद्रा हि। ॥ १३॥

अथात्त्वान्वान्वेकश्च: प्रजायते तद्वा एतपुनयं अपयज्ज्वते तस्मादिमः। प्रजा: पुनरथ्याकारं प्रजायते तद्वा इन्द्रस्मात्त्वपुनरानेत्र तस्मादेकश्चक्ष्ये तीव्र शिरः। ॥ १४॥

अथाप्रयुक्त्वस्मात्त्वपुनरानेत्र स्तु गाय: प्रजायते तानि वा एतानि पुनर्मित्र: प्रयुज्यते तस्मादिमः। प्रजा: पुनरथ्याकारं प्रजायते ता एव एता भूयिष्णि पात्राण्यं-प्रजायते यद्रास्मादेक्ष: संवत्स्रो संवत्स्रो जनयणिः भूयिष्णि: पशुन्ना भूयिष्णि हेता पात्राण्यनुप्रजायते। ॥ १५॥

अथ द्रोणकलसं हरियोज्यं गृहांति प्रजायतिव द्रोणकलसं: प्रजापते वै तदिमः। प्रजा: सुहृत्त ता अभ्यावत्तिः ता अभिजित्तविः ता अवति तस्माद्द्रोणकलसं हरियोजः गृहांति। ॥ १६॥

तानि वा एतानि पात्राण्यविवः प्रजा: प्रजायते स यद्वतानि पात्राण्यविवः प्रजा: प्रजायते तस्मात्स्वायः प्रजापतितिवान्वह्यायेः। ॥ १७॥

1. शास्त्री व 2, त
2. हायण्डा My, T, P1
1. This Prajāpati, forsooth, is sacrifice which is performed here. From this, these creatures are born and in the same manner they are being produced again and again. From that Upāṁśu graha, the goats are produced and that is again employed in sacrifice. Therefore these creatures are again produced in the same forms. So these creatures (goats) are nearest to Prajāpati. They are again produced. This Upāṁśu vessel belongs to Prajāpati. They are produced thrice a year or they are born in three (triplets). They are nearest to Prajāpati and are produced again and again.

2. From the Antaryāma graha sheep are produced. That graha is again employed in the sacrifice. So these creatures (sheep) are again produced in the same forms. Since the Upāṁśu graha is offered first before the Antaryāma, when the goats and sheep move together, the goats walk ahead. It is because it (the Upāṁśu) is offered first and these goats are born of it.

3. From the Śukra-graha, humans are produced. It is again employed in the sacrifice. So these creatures are born again in the same forms. This Śukra is the one who shines (Sun). He is indeed Indra. So among the creatures, human beings belong to Indra. So they are the lords of all (other creatures). Those who belong to Indra are indeed the masters.

4. From the Rtu graha, the single-hoofed (animals) are produced. This is again employed in the sacrifice. So these creatures (single-hoofed) are again produced in the same forms. Such like is the Rtu graha vessel (shaped as a bowl with spouts on both sides) and such like is the head of the one-hoofed.

5. From the Āgrayaṇa, Utkhya and Āditya vessels, the cows are produced. These animals are again employed in the sacrifice. Hence these creatures are again born in the same forms. These cows are produced from many grahas. So (even though) each one gives birth to one every year, (still) they are numerous because they are produced from numerous vessels.

6. He then draws the Hāriyojana graha in the Drona kalaśa. Drona kalaśa, forsooth, is Prajāpati. It indeed, belongs to Prajāpati. After creating these creatures, he turns into these creatures, he carasses them (by smelling on their heads) he fosters them. Therefore Hāriyojana is drawn in the Drona kalaśa.

7. From these vessels, these creatures are produced. Since these creatures are produced after these vessels, these (graha cups) are called Prajāpati.
तानि वा एतानि पञ्च पाण्याण्यनिमित्र: प्रजा: प्रजायते समानं तद्युद्धपांश्वतन्त्यामुपोऽ
शुक्मपाण्त्रमृतपाण्यमन्यमुक्ष्यं पाण्त्रो वै यज्ञ: पाण्य: पशव: पञ्चर्तव: संवत्सरस्य
तस्मादेतानि पञ्च पाण्याण्यनिमित्र: प्रजा: प्रजायते ||

तदादु: पञ्चव ऋतव: संवत्सरस्येति यदि वै पञ्चर्तव: संवत्सरस्यादित्यपात्रमेवेशार्षष्टश्च
भवति तेनेव तं काममाध्रोति यस्त्र कामस्त्रद्वा एतेदेकमेव पाण्याण्यमित्र: प्रजा: प्रजायते
उपाशुपात्रमेव प्राणो ह्राणशु: प्राणो हि प्रजापति: प्राणम होवाण्यमित्र: प्रजा: प्रजायते
तस्मादुपाशुपात्रमेवाण्यमित्र: प्रजा: प्रजायते |||| इति सतमं ब्राह्मणम् ||

|| पढ्योध्याय: समास: ||
8. Now, these are five vessels from which these creatures are produced. Upāṁśu and Antaryāma being same are reckoned as (one vessel). With the Śukra vessel, the Rtu vessel, Āgrayaṇa and Ukthya (they become five). Sacrifice is five-fold. The animals are five-fold. There are five-seasons for a year. Therefore these creatures are produced from those five vessels.

9. Some say 'There are six seasons for a year'. If six are the seasons for the year, the Āditya graha becomes the sixth one. Only with that (Āditya graha), he achieves what he desires for. But indeed, there is only that one graha after which creatures are produced here; with the Upāṁśu graha. For Upāṁśu is the life-breath and life-breath is Prajāpati. Only from the prāṇa, these creatures are born. So only from the Upāṁśu graha, these creatures are produced. (Seventh Brāhmaṇa Ends)

(Chapter Six Ends)
ससमोध्याय

प्रथम ब्राह्मणम्

प्राणोऽह वायु ग्रहः प्राणेन हीदसं सुर्यं गृहीतं प्राणो वायुस्य सर्वस्य गृहीतस्तस्माद्
प्राण एव ग्रहः। ॥ ११॥

तस्य प्राणस्यात्रेव महोऽहेन हर्मुऽप्राणो गृहीतो उत्तादिः प्राणो जायते तस्मादात्रेव
ग्रहः। ॥ १२॥

तस्यास्याप एव ग्रहोऽदिः द्राहीदगतं गृहीतमद्वयो ह्यामेव जायते तस्माद्य एव ग्रहः॥ १३॥
तस्मामण्डिरेव प्राणो धेयता हीमा अपों गृहीता अग्रेहार्य्यो जायते तस्माद्य धिरेव
ग्रहः। ॥ १४॥

तस्याग्रेः प्राण एव ग्रहः प्राणेन हयामणिर्गृहीतः प्राणोद्ध्यानिर्जुष्ट्यते तस्माद्
प्राण एव ग्रहः एवमेव देवता अन्योंस्यं गृहीता एवं ह एतासं देवतानां
गृहों भवें वास्तेता देवता गृहीता भवन्येतासं देवतानां संयुज्यं सलोकुक्तं
जयति॥ ५॥ इति प्रथम ब्राह्मणम्।

अथ द्वितीयं ब्राह्मणम्

ऐद्याग्रेनैत्यमित्याहुप्रिये सर्वेऽदेवता इद्दो वे यज्ञस्य देवुता तत्स्वर्ध्यं देवुता
आपनेति यो यज्ञस्य देवुता। ॥ ११॥

अथो अयाग्रेण एवमेव द्रिष्टे आलेभेत तद्द सलोम युद्ग्रेयमणिरं आलेभेत
यज्ञकथा: स्यादेन्द्रायं द्वितीयमालभेतेन्द्रायाणि हुक्त्यानि यंद्गोङ्गशी स्यादेन्द्रं
द्वितीयमालभेतेत्र्यो हि षोधत्सी यंद्गवित्रतः: स्यास्तस्वर्तं चतुर्द्वामालभेतं वार्ष
सरस्वती युष्मा वे वायोम वै राज्यस्तत्स्वास्वर्तं चतुर्द्वामालभेतेत्र्यामु यज्ञकथुनयथात्धन
व्याकरणति॥ १२॥

1. See notes
2. गृहीता + उ
3. हुक्त्यानि My, Ca, C
4. See notes
Chapter Seven

BRĀHMĀNA I

1. Graha, forsooth, is prāṇa (vital air). All these are collected by the prāṇa. It is the prāṇa that has collected all these. Hence prāṇa itself is graha.

2. For that prāṇa, food is the source. This prāṇa is collected by food. It is from food that prāṇa emanates. Therefore food itself is graha.

3. For that food, waters are the source. This food is collected by the waters. It is from waters that food emanates. Hence waters are themselves, graha.

4. For those water, Agni is the source. These waters are collected by Agni. It is from Agni, the water emanates. Therefore Agni itself is graha.

5. For that Agni, prāṇa itself is the source. This Agni is collected by prāṇa. It is from prāṇa, that the Agni emanates. So prāṇa, itself is graha. Thus these deities are sustainers of one another and it is thus these deities get emanated. In the same manner these deities are got emanated by this one (Yaśamāna) and thus he attains oneness (sāyujya) with these deities and attains share in their worlds (salokatā).

(First Brāhmaṇa Ends)

BRĀHMĀNA II

1. They say that one should start with Aindrāṇa. Agni is all the gods and Indra is the deity of the sacrifice. Thereby he obtains (the presence of) all the gods (as well as) that of the deity of the sacrifice.

2. And in Agristoma, only the Āgneya pāśu should be slaughtered. It is the one with the hairs and so Āgneya pāśu should be slaughtered in Agristoma. If it be Ukthyasacrifice, let him seize as the second pāśu, the one for Indra and Agni; for the Ukthyas belong to Indra and Agni. If it is Sodāśi, let him seize as the third pāśu, the one for Indra, because Indra is Sodāśā. If it is Atirātra, let him seize as the fourth pāśu, the one for Sarasvati. For, Sarasvati is Vāk (speech) and Vāk is female and so is nātri (night) female. Therefore let him seize as the fourth pāśu, the one for Sarasvatī. Thus he duly distinguishes between the sacrificial performances.
अथो अपेकादशिये येरायाहित्याहुस्तदायीय प्रथममालभो वार्णमुत्तमें चुनामालकारं
तद्व उदयत्वते हितावस्थितेन्द्रियस्तानन्तर स्वर्णालभे तथार्येतेतिरिका: सतोऽतिरिक्त
भवति। ॥१॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

एतं वा एते गच्छन्ति यु एव तपति ये सत्रामासत एषु च वाव सनेष च वाव स्वर्गोऽ
लोकस्त्रसाधीनात्कपतो ब्रजत आहुसात स्थानं धि सतो युक्ति। ॥१॥

त एतं भविष्यस्य शीत्यं सत्मात्मराजो ग्रहा गुह्यमात्रे प्राप्ति स्तोत्राणि पराणि सास्त्राणि
॥२॥

त एतं षड्या मासे गच्छन्ति तदेतस्य रूपं क्रियते यु एव तपत्रकः सामसोऽ
यज्ञस्त्रसाधीन्य पशुपुलाम्भ्यालभे सौरियं ग्रहं ग्रहात्युदत्या जातेवल्लभित वाहुग्रहं
केतत इति वा न एतस्मात्वां लोक प्रतितिष्ठति त एतस्मात्वां लोक प्रतिष्ठाय
पुनर्वार्त्ते तस्मात्युदम्य आश्रते पुनः स्तोत्राणि पुनः सास्त्राणि ते अस्मात्वां न लोके
प्रतिदहिति यावेदेशाभिहि मानुषसाधुस्तहि ते चदाम्बूऽऽकं यन्तोथैत्तमेव स्वर्गोऽ लोकं यन्ति
यु एषामेष जित: स्वर्गोऽ लोकं। ॥२॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

प्रजापतेः हि वे प्रजा: सामुनन्य पञ्चाणि विसरस्ता: स वै संवत्सर: एव
प्रजापतिस्त्रस्तरावर्ण्यव पञ्चाणि स प्रतिविस्तर: पञ्चाणि सः स्थां शाश्वक। ॥१॥

तथेत वे देवा अभिष्चिन्तेऽस वस्तत: तस्य पञ्चाणि समदुस्तर्य पञ्चाणि सवत्त्वाधास्य
एवद्वाऽऽ राज्यवृद्धयेते महात्तरीयं प्रामुग्धः स्त्रसमाधमधि नो नि मनोद्याशमं तदेवाऽऽ
प्रततमु। ॥२॥

१. प्रजापतेः My, P1
3. Some say, let him proceed with the Ekādasīn (a sacrifice involving eleven yupaś or eleven pāśu). Then the pāśu for Agni should be slaughtered first. The pāśu for Varuṇa to be at the end. Then in the same order (as before) whatever pāśus are left over in the Udayanīya Atīrātra—all these can be seized here. Thereby those that were in excess become non-extras. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. Those who sit in (perform) the Satra sacrifice, they reach him who is yonder shining (Sun). He is the one existing (Sun) and he is the heavenly world too. That is why those who are sitting, sleeping or going—they are (referred to) as Āsata (they are). They (those who perform Satra Yāga) reach (yānti) upto (ā) the (world of) one existing (sataḥ).

2. They reach him in six months. Therefore it is that the upward (moving) grahas are drawn; the upward (pointed) stotras (are adopted) and the upward (pointing) śāstras (are employed).

3. They reach him (the Sun) in the sixth month. They are given the form (lustre) of this (Sun) by the Rks, by the Sāmans and by the Yajus. Therefore the pāśu belonging to Sūrya, fit for being slaughtered (in that occasion) is seized. He draws the graha for Sūrya (saying) “The lights bear on high” or “His rays are invisible”. They get established in this heavenly world. Having established them (those who perform Satra Yāga) in the heavenly world, they (grahas, stotras and śāstras) come back. Therefore the grahas return, the stotras also return, the śāstras too return. They come and settle in the human world, till they have here the life-span of a man. When they (grahas etc.) go to the other world, they go only (as escorts) to that heavenly world which has been won by him (the Satra performer) (so they return). (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. Prajāpati who creates the living beings had his joints dislodged. Prajāpati is forsooth, the year and days and nights themselves are his joints. With his dislodged joints he could not move about.

2. The gods treated him, the year. His joints got set. Having joined his joints they (the gods) gave him this food by drawing the grahās (called) Mahārvatiya (pertaining to Mahāvratas). That pleases him (Prajāpati). What is food for men is the vrata (food to be taken during fast) for gods.
ते होनुस्महल्ला इदुः ब्रतभुव्यदिममधिनवीदिति तस्मानहात्रतीयो नाम सु एते:
संहिते: पुर्वीभिरतिमन्त्राद्विमधुतिरतिमिदुर्ज्जविणीत्वा प्रजापतेश्वरवाच सु एवमहादोभवत्थो वा
एतु आत्मानं भिषण्यन्ति ये सत्रास्ते तेभ्रे एतदुस्माधि प्रस्तशचन्ति यदेव वहात्रीये ग्रंहन्ति सु एवमहादशो भवति यथ्यो जनास्त्रादः प्रजापते: सायुज्यं सलोक्तं जयति।

तं वे वैमुन्य्य गृहाति मृदो वा एते पां सर्वं नाम्माः हता भवति ये सत्रास्ते यथे
वश्वकर्मण्या विश्वे वा एते संहर्षं सर्वं कर्म कृतं भवति ये सत्रास्ते विन इदे मृदो जैत्ति
वा वाचस्यति विश्वकर्मणमूतया इति वा युध्ये ऐन्नी विश्वकर्मणी निवेद्ये यूहीयः

ता वा एताध्वुत्सिन्त्रशदुस्वाहतयो भवत्वेता: प्रायश्चित्तय: स युद्देश्तश्तुसिन्त्रशदुस्वाहतयो भवत्तेषय वा व प्रजापतिवन्दो यथा तात एतस्मादेवेमा: प्रजा: प्रजाता
प्रजायेव युद्देश्तश्तुसिन्त्रशदुस्वाहतयो तद्देव वसव एकादश दुःस्मादित्यालये एकत्रिशादिमे
व्याप्तिय्यैं त्रयस्किरिंशे एते वै वे वे देवया यानाहुस्त्रसिंशेशदेवा इति प्रजापतिवन्दः
चतुस्तिन्त्रश एतावदः 3 इदमस्य तद्ध्यकुतं यथ्युतं तद्दस्ति प्रजापतिहृष्टं सर्वं हि
प्रजापतिस्तस्मादा एताध्वुत्सिन्त्रशदुस्वाहतयो भवति ता हैता यथा तन्मय इञ्जेक आचक्षत
एताः प्रायश्चितीस्तन्येवानि ज्यस्यैव पुर्वमेण स एष यथस्तायमान अता देवता भवकेति

स यदुन घर्मदुष्या हुने दत्थाद्याल्पयुक्तद्वारे पुर्वसंक्रामेयतम्ब्रान्त्वारेप्रेय वा दीक्षितशालानि
युन्त्र वैनामे लिन्यो यवतं तदन्त्व चाची वोदीचाँ वा स्थायित्वं भूमते इते पुर्वकाण्डमभिं: शिखरः
मधिमो स्वप्नमयि उच्छवते तथोर्द्धाक्षणं स्पदूसमन् जुहः देवताध्वुत्सिन्त्रश
शतमाहुतीस्ताचितम्ब्रान्त्तिभ:।।

2. कर्मण ई—कर्मणी
3. एउटाद्या: Ca
4. उच्छवते My, C
3. They say “Great indeed is this *vrata* by which (they) pleased him (made him happy). Hence it is called *Mahāvratīya* (the one pertaining to the great *vrata*). He with his joints set right, approached this food, which is the food of Prajāpati. He thus became the eater of food. In like manner, these (Yajamānas) who perform *Satra Yāga* treat themselves. To them this food is given for which is this *Mahāvratīya graha*, they are drawing. He (each of the performers of the *satra*) becomes the eater of food. Since he is an eater of (that) food, he becomes one with Prajāpati and shares his world with him.

4. He draws it (*Mahāvratīya graha*) with *Vimśdh* chant. (A *Rk* chant that averts destruction). By this destroyer (*Vimśdh* hymn) all those destroyers of those who sit in *Satra* sacrifice are killed. And then (they draw) with the *Vaiśvakarman* hymns. Every action is got done by those who sit in *Satra Yāga*. “Shatter those who scorn us O Indra” (so they say) or “(Let us invoke) for protection, Vācaspati Viśvakarmā”. Thus either the one to Indra or the one to Viśvakarmā should be employed and by that (that *graha*) should be drawn.

5. Now there are thirty-four *vyāhṛtis* (utterances). They are expiations. This Prajāpati, forsooth is sacrifice, which is performed here. From this, these living beings are born and in like manner they are produced again. There are eight *Vasus*, eleven Rudras, twelve Ādityas—together they are thirty-one. With these heaven and earth they are thirty-three. These are the gods who (collectively) are called thirty-three gods. Prajāpati is the thirty-fourth. This (team of thirty-four) exists and it is immortal. That which is immortal that exists. He is Prajāpati and Prajāpati is everything. From him these thirty-four *vyāhṛtis*. Some say that these (*vyāhṛtis*) which are expiations are the forms of the sacrifice. They are the joints of the sacrifice. The sacrifice which is performed takes the forms of (these) divinities (in the form of *vyāhṛtis*) and go (to the heaven).

6. If that sacrifice is afflicted (due to the failure to give milk) by the cow (that gives warm milk for *pravargya*) another cow should be chosen. That so chosen is brought in front of the *dikṣita’s* shed, where they appease it. It should be stationed facing east or facing north as told. Those two bones with hair-tufts, protruding on either sides of the tail bone—on the right one among them, he offers these thirty-four offerings with these *vyāhṛtis*. 
स यद्व जुहोति धर्मदुःखा वै यद्व विपरीत स आहलतेलोतवानु वै यज्ञा यावदेताता तु \nशादाहतु एततातो हि देवा यावतो हि देवातावान्यजस्तदस्यामें यज्ञ दशाति तथेषां 
यज्ञ ततुत एतात्त्र प्रायश्चित्ति : ॥१७॥

अध यज्ञान्त्र यजःस्त्र हुलेतदनु सम्मीक्ष्य यां देवतां मन्येत्यं देवतेतत्थम्यं यज्ञुति 
तस्य जुह्याद्याध ग्रास्तु आग्रिषेह युद्ध दीक्षोपसत्त्वाहवनीव यस यज्ञु देवता 
भव्यतेषु यज्ञस्तहि तत्यैवैतत्तथ भिषिष्यति तथा सन्दर्शति तथा सामयति ॥१८॥

अध यद दूषादाम्यः स्कन्देतद्दिद्रुगुनिनेतैव ब्रव्यादिविवार्यः इति सुर्मास्मि द्विश्रेष्ठा- 
केन्नेतदाप्रोत्ताः वै शार्यत्व यज्ञवाचस्य वार्यक्ष्य वृषण्वो अर्थिता वृषण्वो 
वे तद्धनायकित यज्ञो निभु चित्तर्चिता यज्ञो वे विश्वस्थय या एतद्धशि छ यस्य 
चार्यतिः तत्भायं वैतत्थं भिषिष्यति तत्भायं सन्द्हाय तत्भायं शामिकति 
तस्माहृणावर्म्याः यो यो यो रजाःति वै वै निष्कल्लमास्विविष्या। याप्त्येते 
अप्राप्तीता स्त्रोध्विशिविण्यू अग्निविरुचि पूर्वहुताविति ॥१९॥

अध्यभिमृत्ताति देवान्द्रवमन्यजस्त्यन्तो मा द्रविमाम्घ मूनुष्मान्तरिक्षमान्यजस्त्यन्तो 
मा द्रविमाम्घ पितृपृथिवीमान्यजस्त्यन्तो मा द्रविमाम्घिति यद्दै किं च सकन्देतद्यव 
त्तलोकेषु प्रतिदित्ति यदम्य कतम् वै लोकाः लोकाः यो गर्गस्त्यन्तः मे भृगु- 
भृदित्वैवाद्वको दिशामास्त उत्त ह स्माहृणिः किं च स च यज्ञन यज्ज्वलिति यो 
यज्ज्वलितम् यहो नाभिगच्छदिद्येतेन ह स्म तदाह यदाशिष्मुगच्छि ॥२०॥ इति चतुर्थ 
उगमम् ॥

अध पद्मम उगमम्

बुहस्तिरकामयत तेजस्वी उगमवर्षी स्या प्र पुरोद्धा देवानामाप्यानिति स एतह- 
स्तोत्मपस्यदेवता सद्र्त तेनायजत स तेजस्वी उगमवर्ष्यवचत पुरोद्धा देवानामाप्रोत् 
॥२१॥

5. See notes
6. पवित्रभिषिष्यति V 1, V 2, H
7. यज्ञयोजन Ca
7. Those he offers because the cow (Gharmadughā) indeed, bears the sacrifice. So much is the sacrifice as these thirty-four offerings; that much number of deities are there and so much is the sacrifice. So he deposits this sacrifice in that cow (Gharmadughā). So these vyāhṛtis are the forms of the sacrifice. This is the expiatory act.

8. So in similar manner, whichever sacrifice is afflicted (by the cow failing to yield milk), he should take note of it and whichever deity he feels (is the cause), he should identify that deity as “This is the deity and this is the offering and offer (prāyaścitta) for that. But when Āgnidhra is conducted, in the rites pertaining to dīkā (imitation) (if any aspect of the sacrifice is afflicted), then whichever is the deity connected with that sacrifice, by that same deity that sacrifice has to be treated. By that he sets right and by that he makes it alright.

9. If clotted ghee (ghee mixed with milk) be spilt, let him pour water saying ‘everything here being pervaded (obtained) by waters’, because only with waters he obtains this. Waters are (producers of) tranquillity. The Rk mantras pertaining to Viṣṇu and Varuṇa are also (bestowers of) tranquillity. Varuṇa is the inflicter (of affliction). It is Varuṇa who has caused whatever (affliction) has befallen. Sacrifice is Viṣṇu and it is on that sacrifice this (affliction) has befallen. So who inflicts and he who is inflicted, by those very two (Rk mantras pertaining to those two deities) he treats this joint (of the sacrifice); by those two he makes it alright. Therefore with the Rk mantras pertaining to Viṣṇu and Varuṇa (he treats). “They by whose vigour the spheres were supported, who are in prowess the strongest and the mightest, who exercise authority unrestricted, to (those) Viṣṇu and Varuṇa hath it gone at the earlier offering”.

10. Then he touches (the afflicted part of the spilt material) (saying) “To the gods, to the sky hath the sacrifice gone; may wealth thence accrue to me. To the men, to the air hath the sacrifice gone; may wealth thence accrue to me. To the pīts, to the earth hath the sacrifice gone. May wealth thence accrue to me”. Whatever gets spilt, it settles down only in (one of) these worlds. “To whatever world the sacrifice hath gone, thence happiness (may) come to me”. This is the blessing he seeks thereby. Here now Āruṇi said, “Why should one perform sacrifice if he is not to get benefit, if the sacrifice is to be afflicted or flowed (by unforeseen) miscarriage?”. Therefore it is said that he obtains (the aforesaid) blessings. (Fourth Brāhmaṇa Ends)

BRĀHMĀṆA V

1. Bṛhaspati desired ‘let me acquire glory and brahminic lustre and attain the chief priesthood of the gods. He saw this stoma (song of praise). He conducted this savā (rite). He became glorious and possessed of brahminic lustre and attained chief priesthood of the gods.
सयः कामयेत तेजस्वी ब्रह्मवर्चसिः स्वाम पुरोद्धामाप्रयामिति स एतेन यजेत तेजस्वी
हैव ब्रह्मवर्चसि भवति प्र पुरोद्धामाप्रोति ॥१२॥

त्रिव्रृत्तोमो भवति तेजो वै ब्रह्मवर्चसं त्रिव्रृत्तोमस्तेज एवैौत्तद्वहारवर्चसमवर्धे
तेजस्येव ब्रह्मवर्चसे प्रतिविक्षितिः ॥१३॥

रथनां पृष्ठ भवति तेजो वै ब्रह्मवर्चसं रथनां तेज एवैौत्तद्वहारवर्चसमवर्धे तेजस्येव
ब्रह्मवर्चसे प्रतिविक्षितिः ॥१४॥

अष्टरश्तरस्तोत्रियाः भवति शताब्दुः अर्थ पुरुषः शतवायः शतात्त्वा पुरुषःमेवैौत्तसं
स्तरोति ॥१५॥

अष्ट्र उ वा हस्त्स्तोत्रियाः भवन्त्युक्ताः वै गायत्री तेजो वै ब्रह्मवर्चसं गायत्री
पुरुषःमेवैौत्तसं शरणारामितेस्तेजो ब्रह्मवर्चसं दयाति ॥१६॥

बृहत्या संपद्यते बृहत्या वै देवा स्वर्गः लोकः समासनवतं तथो वा एष पुद्दबुहत्यैव
स्वर्गः लोकः समासनुते ॥१७॥

आज्ञेनाभिषिष्टते तेजो वा आज्ञं तेज एवास्मिः सत्त्वत्वाति तद्या आहुस्तेतो वा
आज्ञं नाज्ञेनाभिषिष्टं देवर एवं प्रदेहस्तोमेवाभिषिष्टं दित्ये अ वा अभिषिष्टं
हुस्तोमाभिषिष्टं तद्या आहुस्तेतो वा सोमो न सोमेनाभिषिष्टं दित्ये वृजेन हिन्नानीति तदुः
सोमेनाभिषिष्टं देवासी शिवः शान्तः भवति ग्रहाच्छेन नाभिषिष्टं स्थित हि शान्तः
उपाहते काममाप्रोति हस्तोभिषिष्टं शिवः उ अस्मी शान्तः भवति ॥१८॥

शुक्रामिनिनः संस्कर्णेनाभिषिष्टस्येतो वा अनु सर्वं सुचनं हूहते सर्वं होतो गृही
सर्ववृहताः कृत्ततायाः अथो प्रजननम् वा एतैं गृही प्रजायते हि प्रजाया
पुष्पिनेभस्माच्छानमिनिनः संस्कर्णेनाभिषिष्टति ॥१९॥

कृष्णाजिने सध्यभिषिष्ट्यृक्षासमनोऽद्विहारण आयतं यत्क्रणाजिनमुक्तासामनोऽद्वैतं
ब्रह्मपुर्यभिषिष्टति ॥२०॥

१. समस्ते My, H
२. उपात्रूप TE, PI
३. Archaic for साधन
2. He who desires ‘May I become glorious and possessed of brahminic lustre and attain chief priesthood’; let him perform this (stoma). He attains glory and brahminical lustre and attains chief priesthood.

3. The stoma happens to be three fold. Three fold stoma becomes glory and brahminic lustre. It includes glory and brahminic lustre. He gets established in glory and brahminic lustre.

4. Rathantara becomes the prśīha (supporting Sāman). Rathantara is glory and brahminic lustre. It includes glory and brahminic lustre. He gets established in glory and brahminic lustre.

5. There are one hundred and eight Stotriya Sāmans (Sāmans which contain trio of Ṛksins in each). This man is of hundred years life-span with hundred fold vigour and hundred-fold glory. It only fashions this man.

6. Or there are eight stotriya Sāmans. For, Gāyatrī has eight syllables. Gāyatrī is glory and brahminic lustre. It fashions the man and puts this glory and brahminic lustre into him.

7. It gets connected with Bṛhatī. It is by means of Bṛhatī, the gods attained the heavenly world. That is why it is bṛhat (big) by which one attains the heavenly world.

8. They bathe him (anoint him) with ghee. Ghee is brilliance. So it puts brilliance into him. But they say that ghee being brilliance, one should not bathe him with ghee. Because it will burn him. So only with soma juice, he should be bathed. This one so bathed becomes Somābhiṣıkta (bathed in soma). There they say that Soma is thunderbolt and so one should not bathe him with soma lest he should injure him with thunderbolt. No, he should be bathed only with soma juice. In his case it becomes sober and benificial. He should bathe only with (soma) which is remenant in the graha. That they say is sober. Thus it is said he achieves that wish which he could get by Somābhiṣiktta (even though it may be only with remenant of Soma in the graha). It becomes beneficial and sober for him.

9. He should be bathed by that (soma) which trickles from the Śukra and Manthi grahas. These (Śukra and Manthi grahas) are offered at every savanna. These two grahas are everything. To become everything and to become whole (he should be bathed by those two). These two grahas are creation. He is born along with issues and cattle. So he should be bathed by what trickles from Śukra and Manthi grahas.

10. Seated on a back antelope’s skin, he bathes him. This is the abode of the Rg Veda and Sāma Veda, which is the black antelope’s skin. So he bathes him seated on the Rg Veda and Sāma Veda.
देवस्यो भवत्स्यतातवनो वै देवनांव सवायस्वस्तवैवमेतत्तथावृत्त तत्तः सत्वनाभिभिन्नति।

उँचि शुक्लिण्णा भवति उँचि शुक्लिण्णा शर्वा देवता: सुर्यस्यां देवतानामापत्ये सवायस्वस्तवैवमेतत्र, भवति ज्ञापितं च तु च देवतानां ज्ञापितत्वात् उ वा अशक्तेन प्रजापतिमानितिः बाहुस्पत्यो ग्रहो उत्तिस्वाहो भवति बाहुस्पत्या: पशुपतालम्ब्यो भवति स्वस्य समुद्भये तथो सवायस्वस्तवैवमेतत्तथावृत्तिः तथायथेष सवः समृन्द्रो भवति।

उँचि इति प्रश्नमयं ब्राह्मणम्।

अथ एवं ब्राह्मणम्

देवह है वै यहं तन्वाना असुररक्षायान्त्रक्षिणं आसक्तविभववेच्छायं तो होतुरुस्मरक्षायान्त्रक्षिणं आसक्तविभववेच्छायं हृत्य यो नो बीर्यवतमहूँ इति स न इं दक्षिणते गोपायतुः वधुस्पततोऽभीतः नान्दे निवाते यहं तन्वानाहा इति तथेश्च होतुः।

ते हे नद्रमुच्चसयैः वै नो बीर्यवतमो सस्तीत तवः इं दक्षिणते गोपायतुः वधुस्पततोऽभीते नान्दे निवाते यहं तन्वानाहा इति।

स होताचेनेन्ति किममं ततः स्यात्तिः ते होचुरुतुः हे ते रक्षमिल्येष्वो ते ब्राह्मणच्चलः सुचितोत्तमस्य एव ब्राह्मणाच्चव्येवात्मसाधकारणाच्छसिन्तं प्रचूरतरं इत्यद्रो ब्रह्मा ब्राह्मणदत्तत्वैनोः होशा होशा तस्माद एव ब्राह्मणां बीर्यवतम: स ब्रह्मा स्यात्ति वा एषामपूज्यानांम: स एवं बीर्यवतमस्तदेभ्ये ह दक्षिणते गोपायत्तैतेत उत्तरतोऽभीते नान्दे निवाते यहं तन्वानाहा इति।

स यज्ञस्य आहं ब्रह्मान्तरः स्थातिः प्रशास्तिरिति तद्भवः जगवेदते देवस्सविवर्तत्वं प्राहुः हस्यस्य ब्रह्मणेण। तेन यज्ञवस्ते तेन यज्ञपर्न तेन मानव: मनो ज्योतिजुष्मृतामाज्ज्यस्य वुहस्पतिरित्यज्ञिमि तस्योः। अर्थाय यज्ञस्समिष्टिः दधातु विश्वे देववस इत्यथावतंस्तुतः सकृतुः प्रसव इत्यसस्ते वचे युज्यमानो बचन्ययं वृक्षाः दर्श्यपुरूषायायथ यदह श्चूः सकृतुः। प्रसव इति सदिता वै देवाण्य प्रसविता सूः सकृतुप्रसूता इत्यवैचेतद्वैतवदेव ब्रह्मा जेवित्यातुः।

१. सचिव: TE, see notes
11. These become Devasus (rites of Devas). They, the Devasus are the feast for the gods and hence they are Devasus. He who is born of these very Devasus, is bathed by this sava.

12. (On this occasion) there are thirty-three (cows) as Dakśinās. All the gods together, come to thirty-three. To achieve (win over) all those gods (thirty three cows are to be gifted). Prajāpati is the thirty-fourth among the gods. The horses does indeed, belong to Prajāpati. By (giving) that he attains (wins over) Prajāpati. The Brhaspatya graha is an extra graha drawn. The pāśu for Brhaspati happens to be seized as a supplement, for the completion of the sacrifice. Thus all these are explained. This and this sava of his becomes complete (wholesome). (Fifth Brāhmaṇa Ends)

BRĀHMAṆA VI

1. Now once on a time, the gods while planning to perform a sacrifice, were afraid of an attack from the Asura-Rakṣasas from the southern direction. They said (unto themselves) “We are scared of an attack from the Asura-Rakṣasas from the southern direction. Whoever is mightiest amidst us, let him protect us at the southern side. We shall move to the northern side and perform the sacrifice at a secured place free from fear”. They agreed.

2. They told Indra, “Thou art the mightiest amidst us. So you protect us on this southern side. We will perform the sacrifice in the north at a secured place free from fear.

3. Then Indra asked “What then will be (the benefit) to me?” They said “Brahmanhood shall be yours. Thou shalt officiate as Brāhmaṇāccharāṁsin”. So Indra accepted the office of Brāhmaṇāccharāṁsin. He is Brahmā because he is a Brāhmaṇa and thus this Hotra (office of the Hotṛ) belongs to Indra. Therefore whosoever is the most powerful among the Brāhmaṇas shall be Brahmā. Whosoever is the most learned (in Vedic lore) is the most powerful among Brāhmaṇas. He sits at the southern side (of the sacrificial hall). Then these (others) perform sacrifice at the northern side at a secured place free from fear.

4. When he (Prastoṛ) says “O Brahman, the commander, let us praise” and then Brahmā mutters “O Divine Savitṛ, they have announced the sacrifice for Brahman, the Brhaspati. So protect this sacrifice. So protect the lord of the sacrifice. So protect me. May my mind touch the glow of ghee. May Brhaspati conduct this sacrifice. Let him make this sacrifice free from affliction. Let the all gods (Viśvedevas) enjoy here; O those born of Savitṛ, praise”. The explanation of this mantra is the same as said in the context of the Dariapūrmanās. When he says, “O those born of Savitṛ, praise”. It means this Savitṛ is indeed the impeller (progenitor) of the gods. So he only says “Praise Ye, those born of Savitṛ”. They say that Brahmā should mutter only this much.
तद्वा आहु देव सचित्रतद्वृहस्पते प्रेत्येताबदेव ब्रह्मा जपेदिति सविता वै देवानां
प्रसविता सचित्रार्थनेत्रतद्वृहस्पतियाः। यदाहु देवसचित्रतदिति बुहस्पते प्रेति बुहस्पतिवै
देवानां ब्रह्मा तद्वा ऐव देवानां। ब्रह्मा तस्मा प्रेत्येताबह तस्मे निन्देदयति तस्य नारिति इत्य
भवति तस्मादाहु बुहस्पते प्रेत्येताबदेव ब्रह्मा जपेत्।

अथ मैत्रावरुणः प्रसूनूर देवेन सचित्रां जुः मिन्नाविरुणाभ्यामिति मैत्रावरुणो वा एष
मिन्नाविरुणो वा अस्य स्त्रैः देवतेऽथाभ्यार्थनेत्रिजुः करोति ताथ्यां निन्देदयति तस्मादाहु जुः
मिन्नाविरुणाभ्यामिति।

॥ सतमोऽध्यायः समात:॥
5. Some others say "O divine Savitṛ, this O Bṛhaspati, forwards"—upto this, Brahmā should mutter. For, Savitṛ is the impeller of the gods. This is only hastening Savitṛ to impell, when he mutters "O divine Savitṛ prompt this Bṛhaspati". Bṛhaspati is the Brahmā for the gods. So whoever is the Brahmā of the gods, to him this is addressed; to him this appeal. He does not have any suffering nor any affliction. Therefore he says Brahmā should mutter only upto "O Bṛhaspati forwards".

6. These the Maitra-Varuṇa (priest) mutters. "Impelled by the divine Savitṛ, acceptable to Mitra and Varuṇa". This is Maitra Varuṇa. Mitra and Varuṇa are its own deities. Thus he announces it to those who are the deities of Maitra-Varuṇa. He appeals to them. So he says 'acceptable to Mitra and Varuṇa'. (Sixth Brāhmaṇa Ends)

(Chapter Seven Ends)
अष्टमोऽध्वः  
प्रथमः  

प्रजापतिहि वा अंशुः स वा अस्वेष्य आतःवातः हि प्रजापतिः स यदृशः 
गृहह्योत्मन्त्रोवस्ततोऽस्तकर्मस्य तमस्यात्माः सः सस्त्रूत्य 
त्तस्मिनेत्तात्मानाय न दशतिः यथा-यथस्यहै प्राणा ग्रहः ॥१॥

स यथैैं गृहह्यो तस्यारम्भवतर इव प्रतिष्ठिता इव प्राणा भवन्त्यथ यथैैं 
गृहह्यानामर्भवतर इवास्यवततर इव प्राणा भवन्ति स यथैैं गृहह्यो स द स्त्रूत्य 
एव सर्वत्रनृमुर्मिष्ठोकेस रुपवस्ति तस्मादा अश्रुर्ग्निहीतयः ॥१२॥

स यथैैं है गृहह्यो एवास्य तह्योत्मा भवन्त्यथ यथैैं न गृहह्यो एवास्य तह्यो 
सों अंतमा भवति सों मो हि प्रजापति : स यदृशत्वेता यहाः गृहह्यो तद्यथे 
त्तस्मिनेत्तात्मानाय दशतिः यथा यथस्यहै प्राणा ग्रहः : स उ कृत्य एव 
सर्वत्रनृमुर्मिष्ठोकेस रुपवस्ति ॥३॥

तमौद्रम्बेरेण प्रत्येका गृहह्यो प्रजापतिऽवः एव प्रजापतिऽवः यदृशम्बेरः 
प्रजापतिऽवः अंशुस्त्रास्तस्मादौद्रम्बेरेण गृहह्यो ॥१४॥

चतुः सकिना गृहह्यो त्रये इम लोकः : प्रजापतिमेवहारीतैव समाच्चतुः : सकिना 
गृहह्यो ॥१५॥

अथ यदृशः चतुः सकिना गृहह्यो प्रजापतिऽवः एव दिशः : सकुः : सर्वत्रस्वेततदिशः 
प्रजापतिः दशाति तस्मादिहिमा : प्रजा दिशि दिशेव दशायते ॥६॥

अथ यदृशः चतुः सकिना गृहह्यो प्रजापतिऽवः एव दिशः : सकुः : सर्वत्रभ एवास्य 
एतहिम्यो उद्यौखिमिभिः च वीर्य दशाति तस्माच्चतुः : सकिना गृहह्यो ॥७॥

स वै तूष्णावाशेरशुश्रुतिव तूष्णो ग्रावणामादते तूष्णोपमपुर्वति तूष्णो 
सकृदभिमुख्यायानां जुहोति तदेन प्रजापति करोत्यथ हिरण्यमभिवनियत्यतुः अमुत्रा

१. तस्मादि श्रवणं TE
Chapter Eight

BRĀHMAṆA I

1. The Āṁśu graha is, forsooth, Prajāpati. That (graha) is the self of this (sacrifice); for, Prajāpati is the self. Therefore when they draw that Āṁśu graha, they fashion that self of his. Thus having fashioned his self, they put in, these vital airs. As these vital airs are (infused) they are (becoming) grahas.

2. For whomsoever they draw this Āṁśu graha, his vital airs get established at the commencement itself, as it were. And for whomsoever they do not draw it, his vital airs as it were, are not-well-commenced and not well-spread. For whom he draws, he becomes whole and fully shaped in the yonder world. So the Āṁśu graha should be drawn.

3. For whomsoever, they draw this (graha) this becomes the self of his. For whomsoever it is not drawn, for him the Soma itself becomes the self. Soma is Prajāpati. Because they draw these grahas for this sava (rite); these vital airs happen to be installed in the self of this (Yajamāna). As and when these grahas which become the self, are drawn, then he becomes whole and fully fashioned in the other world.

4. He draws it with a vessel made of Audumbara wood. This (graha) is indeed, Prajāpati and Udumbara belongs to Prajāpati and Prajāpati is Āṁśu graha. So he draws it with an Audumbara vessel.

5. He draws it with a square vessel. For, here are the three worlds and Prajāpati is the fourth. So he draws with a square vessel.

6. Again why he draws with a square vessel is this—Prajāpati is these quarters. These four sides (of the square vessel) install Prajāpati in all these (four) directions (in the four sides of the vessel). That is why these creatures are born in each of the quarters.

7. Again why he draws it with a square vessel is this—Prajāpati being these quarters, i.e. the four sides (of the vessel) he provides with food, energy and vigour to all these quarters. Hence he draws with a square vessel.

8. He silently throws down the āṁśus (soma plants); silently he takes up the (pressing) stone; silently he drenches it (with water) and after silently pressing (the stone) once, he offers. Thereby he makes him (Yajamāna) to be Prajāpati. Then he smells a piece of gold (placed on it). Gold is immortal life. When he inhales Prajāpati’s life-breath along with his in-breathing, he disarranges (the Prajāpati’s
हिरण्यः स यदेतस्य प्राणस्य प्रजापते: प्राणन्तोदनन्ना वि वा लिङ्गति किंचित्ति वायुवायु अमुनाः हिरण्यं तदेवायालयुमान्तेन सन्द्राहति तन्त्रमयति तस्मादिद्धर्यमभिव्यनिति ॥८॥

तत्तद्वोहचार राम औपत्स्विनिर्रूपः इतरं महामाचारयं सङ्क्रालिति होवाच कामेव प्राणयोदन्स्वा शौकतिति यदृव्य तृणीमः शुभ्विनिपति तृणीमः प्राणामादसे तृणीमः प्रभृति तृणीमः सकूदिधिशुष्यं जुटहोति तद्वैरः प्रजापति करोत्तीति होवाच तृणीमः कृम्यं केवलः यहीमन्यति तस्मयोंको बुभु: ॥९॥

तदु होवाच बुभुल आश्वताराशिवः तमभिषुपुण्यादिति होवाचाहिषुणोति वा अन्याभ्यो देवताभ्यः स यदेतमभिषुपुण्यादित्यान्वितेऽदेवताभिषुपुण्यायेऽदेवताभिषुपुण्याय गृहीयते देवाभिषुपुण्याभजननमिति ॥१०॥

तदु होवाच याज्ञवल्क्यो अभिभिषुपुण्यादेवतामि होवाच न सोम इत्युत्पते ममाद नाब्रह्माणो मधवाणो सुला सुचः सः वा ऋषिग्रामकस्थि यावहु एव नाभिभिषुपुण्तीति नेवासिं शस्वञ्ज्ञासं धारिति न तवदुमारहते भवतः यदेवानमभिषुपुण्तीति नेवासिं शस्वञ्ज्ञासं धारिति स यदुः स करं भाविनिपति तदाहसिष्टम्यं द्वाराधिनि सं धाराधिनि तथो अलमाहुः तथे भवति यद्युभिषुपुण्तस्तुद्धिभिशुणोति तथे एन्यायित्वाभिषुपुण्याभजननमिति तस्मादेवा ॥११॥

तस्य द्वादश प्रथमंगम्भरः पश्चिमोऽद्धि नामाः वै मासाः संवत्सरस्य संवत्सरोऽध्यादश प्रथमंगम्भरः पश्चिमोऽद्धि ॥१२॥

ता गभः सह चतुर्विंशतिः रिष्यन्ति चतुर्विंशतिः अर्थाभासाः संवत्सरस्य संवत्सरोऽध्यादश प्रथमंगम्भरः पश्चिमोऽद्धि ॥१३॥

2. रोहन्येवद्यात्रेऽसि Ca , see notes
3. ककृष्ट MD, कौकृष्ठ on कड़ुम्बस्त्र V2, My and H alone ककृष्ट
prāna) and hurts him. So he unites him with immortal life and makes him wholesome. Therefore he smells the piece of gold.

9. Now Rāma, son of Upatásvin said "My very learned preceptor told me otherwise. (He has said) let him freely breath out and freely breath in. "That he silently throws down the āṁśu, silently takes up the stone, silently drenches it and after silently pressing it once, he offers it and thereby makes him (the Yajamāna) to be Prajāpati—thus that the entire action to be done silently"—the significance of this has been told.

10. Now Buṣila, the son of Āśvataraśvi—"Let him not press (the stone)". He further said "They do press for other deities and if he does the pressing here too, it would amount to equating him (Soma) with other deities. He should draw it after (only) raising (the pressing stone). That (raising) itself makes it (as if) subjected to pressing.

11. Now Yāgniavalkya spoke. "Let him press" he said, "The unpressed soma delighted not the mighty Indra, nor the outpressed draughts without prayer"—Thus spoke the Rśi (in Rg Veda). As long as he is not pressed, it does not hold (give) the juice to that extent and what (it gives) will not be enough for oblation. Only when he is pressed, he holds (gives) that much juice enough for the oblation. Therefore he has to be pressed. While pressing, he presses (only) once. When he thus presses (once) he bears (gives) juice and then it becomes sufficient for oblation. While pressing, he presses (only) once and thereby he does not equate it with other deities. Therefore let him press it.

12. Twelve young cows, pregnant for the first time are the dakṣiṇā (for the priest for this graha). Now there are twelve months in the year and Prajāpati is the year and the āṁśu is Prajāpati. Therefore twelve young cows pregnant for the first time are the dakṣiṇā.

13. They along with their calves in the wombs make twenty-four. There are twenty-four half-months for a year and Prajāpati is the year and the āṁśu is Prajāpati. So it (the dakṣiṇā) becomes twenty-four with the calves in the wombs. Indeed twenty-four of these (cows and calves together) in first pregnancy, did Kaukusta give, besides a bull and gold (as dakṣiṇā).
स वा एष नैव सर्वेष्वेव ग्रहितव्य आत्मा हास्येष सर्वःहात्मा नेत्सर्वेष्वेव सर्वः करवाणीति योनेव ज्ञातस्तुयः प्रग्रहित्योद्दश योजनुचानों अनूकेन हि तस्स्य प्रासो भवति ॥१४॥

सहस्त्रे प्रग्रहितव्यः सर्वः हि सहस्त्रः सर्वःहोषः सर्वेष्वेद्यस्य प्रग्रहितव्यः सर्वः हि सर्वेष्वेद्यस्य सत्रः सर्वःहोषः वाजपेये राजसुयेविशव जिति सर्वः पृष्ठे ॥१५॥ इति प्रथमं ब्राह्मणम् ॥

ढ़तीनं ब्राह्मणम्

प्रजापतिः वा अश्रुः स वा अश्रुः आत्मेवात्मा हि प्रजापतिविरीवादायः स यदशृण्णे गृहीतावधायं गृहात्मात्मानमेवावेस्तत्स्तुकृत्य तस्मिनेतास्य वाचं द्वारं ॥१६॥

अथ मनो ह वा अश्रुविद्गदायः प्राण एवांगुरुदानो सदायश्चुरवेश्वः श्रोत्रादायः स यदेती गृहीति सर्ववाच्यवृत्तं कृत्तलाये ॥१७॥

अथ देवाः ह वा असुरश्रोभये प्रजापतिः अस्पर्धेन तु एतस्मिनेव यज्ञे प्रजापतावस्यधनास्मिकमां स्यादस्मामकमवं स्थायिति ततो देवा एतं ग्रहं दद्वशुरेतवदायम्भं ते सवनानि प्रावृहत्ते ते सर्वं ज्यद्वमवृजत्त निर्भ्रजछ्रुसुरान्तपवाल्यज्ञत ॥१८॥

ते होचुरुद्भाम वा एनान्ति तस्मादाभयो न वै नोरश्रोभन्ति तस्मादेवाधार्यो वशु वा अदायः सेयाद्वभा वाक्प्रदाधाय एवं वाक्प्रदाधा एवं द्विप्रचाराय प्रवासाय प्रा० उपस्थिति विदुष्ण एवं गृहीति स येनेव पात्रेणाशः गृहीति तस्मिनेव वशु निग्रामायाभयो उप आनीय तस्मिनेतानं शुगृहाहि ॥१९॥

उपायामुग्हीतोऽस्यग्राह्ये त्वा गायत्र्यचन्दनस्ती गृहामीति गायत्रि प्रातः सवनं तत्प्रातः

सवनं प्रवृत्तहितान्मन्ये त्वा गायत्रिचन्दनस्ती गृहामीति ज्ञेष भ बाध्याच्युनं सवनं तन्माध्युनिनं

सवनं प्रवृत्ति विश्वेभ्यस्ति वस्ते भृह्ये जगन्नाथदसौ गृहामीति जागति तृतीयस्ववनं तत्त्वाचिय
14. This (graха) should not be drawn for everybody, since this is the self of his (sacrifice). Self is everything and everything should not be done for everybody (indiscriminately). For him who is well-known (to the Adhvaryu), it can be drawn. One who is learned (in Vedic lore), by him it is achieved (even) by his study itself.

15. It should be drawn at (a sacrifice) where thousand (cows are daksина). Because thousand (cows for daksина) is everything and this आसु graха is everything. In Sarvavedas (it can be drawn where everything is given as daksина). Because Sarvavedas is everything and this आसु graха is everything. In the Satra Yāga it can be drawn, because Satra Yāga is everything and the आसु graха is everything. It can be drawn in Vājapeya, Rājasуya and Sarvaśrṣṭha sacrifices. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. Now the आसु graха is indeed, Prajāpati and it is the body of this (sacrifice) for Prajāpati, indeed is the body. And the Adābhya graха is no other than Vāk (speech). When he draws the आसु graха and then draws the Adābhya Graха, he thereby fashions the body of this (sacrifice) and then establishes that speech therein.

2. Now the आसु is indeed the mind and the Adābhya is the speech. The आसу is the out-breathing and the Adābhya is in-breathing, आसу is the eye itself and Adābhya is the ear. He draws these two graḥas for the sake of wholeness and completeness.

3. Now the gods and the Asuras, both of them born of Prajāpati, were quarelling. It was for this very sacrifice they clamoured with Prajāpati (saying). “This one shall be ours; this one shall be ours”. Then the gods saw this graха, this Adābhya graха. They captured the (three) savanas (Soma services) and took possession of the sacrifice. They excluded their enemies, the Asuras from the sacrifice.

4. They said “Surely we have destroyed (adabhаma) them (the Asuras)”. Hence (this graха) called Adābhya. “They (Asuras) have found us undestroyable (adabhya)”. Therefore also it is called Adābhya. The Adābhya being speech, this speech is indestructible. Therefore also it is (called) Adābhya. He who knows this and draws it (the Adābhya graха) captures the entire sacrifice from the spiteful enemy. He drives away his spiteful enemy from the sacrifice itself and excludes him from it. In which vessel (the Audumbara vessel) he draws the आसу graха, in that same vessel, he brings water from the Nigrābhya (water kept in the square vessel of the Hotṛ for drenching the Soma plant) and in that (water) he puts those amśus (Soma plants).

5. “Thou art taken with a support. For Agni I take thee possessed of the Gāyatrī metre” for, the morning savana belongs to Gāyatrī, he thus comes to possess the morning savana. “For Indra, I take thee possessed of the Triṣṭubh metre” for, the
सवनं प्रभुवत्युपसेवितं हर्षति यद्यौः उदार्यमवनेत्य्यत्तानुपुरसं तुदेवैवतप्रभृति तत्राभिषुणोति बुधो वै ग्राहवा वागदायद्य्या नेहेज्जेन वाचः हिन्सानीति ।१५।।

अशुनेवाध्यूनोति वेशीनां त्या पौत्रा धूनोमि कुकृखनानां त्या पुत्रशाध्यूनोमि भननानां त्या पुत्रशाध्यूनोमि मध्यवननां त्या पुत्रशाध्यूनोमि मध्यवननां त्या यायशेव दैव्या आयो यायशेवाणां मानुष्यस्ताभिरेवासिंहे भूमीवी रसं दधाति शुक्रं त्या शुक्रं आधूनोमीति शुक्रं होनेमेंश्चशुक्रं आधूनोम्यहो रूपे सुवर्ष्य शर्माच्यति तद्वहृद्वैदृशुपे सुवर्ष्य च शर्माच्याध्यूनोति कक्षं रूपं बुधस्य रोचे वृहस्योः। सोमस्यपुरोगः। शुक्रं। शुक्रस्य पुरोगः हर्षोऽति तस्योमपैवेत्वाति। सोमस्य पुरोगः करोति शुक्रं। शुक्रस्य पुरोगः यत्र सोमाहृद्यानाम जागृवि तस्ये त्या गृहामील्येत्तद्व वा अस्यादायं नाम जागृवि यद्यकं हृदायेत्तद्वाचे गृहाति तत्समाधाः। तस्मै त्या गृहामील्णाति ।१६।।

अथोपलोक्ष्याय जुहोति तस्मै ते सोम सोमाय स्वाहोति तत्समायेवैतत्सोम स्मृतोति तथा वाचमग्नी न प्रवृणक्यथ हिरण्यमभिवचनिती तद्योकञ एव बन्धुस्तस्य तावत्य एव दक्षिणाः ।१७।।

अथाः शुपुत्रनायानित्युशिक्तं देव सोमायः। प्रियं पाथो उपीहि वशी त्यं देवसोमेद्रस्य प्रियं पाथो उपीहि। अस्तस्मः स्यान्त्वातिः देवसः विश्वेषां देवानां प्रियं पाथो उपीहित सुवनानि वा अद्य: प्रवृहिति तात्वेषेत्वुपनायायत्यात्तमानिः करोति तैर्यात्यामभिवृद्धू उर्ध्वमस्तश्चत्य युजस्य तस्तन्ति ।१८।। इति द्वितीयं ब्रह्मणम्।।

अथ तृतीयं ब्रह्मणम्。

देवा हेतु वै सत्रं निषेदुः। प्रश्यं गच्छे। यशः। स्यामात्रादः। श्यामे। तेशा: श्यामात्राधोषितं तद्भवेष्यूपिच्छ्रोमियांच्छकार पशुवो वा अनादं शास्त्रोंस्त्रेष्टे हे भयो। उपिच्छ्रोमियां चाकूरुण्डेन न होमे। श्रामता न हिर्यं। कपाशिविंच्र च: सक्षम इति। १९।।

१। तद्या TE
२। MD - मदितमानां, मध्वात्मानां (Harisvami) ।
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३। तस्मादा तस्मै TE
midday savana belongs to Triṣṭubh, he thus comes to possess the Jagati metre, for, the third savana belongs to Jagati; he thus comes to possess the third savana. “Anuṣṭubh is thy song of praise”. Whatever is subsequent to the (three) savanas they belong to the Anuṣṭubh metre. That he now comes to possess. He does not press this (Soma plants) for, the (pressing) stone is thunderbolt and the Adābhya is vāk (speech). Lest he should injure speech by thunderbolt (he does not press).

6. He merely shakes (the vessel) with the Soma plants (saying) “In the flow of the streaming (waters) I waft thee; in the flow of the girling (waters) I waft thee; in the flow of the jubilant (waters) I waft thee. In the flow of the most sweet (waters) I waft thee. These doubtless are the divine waters. With these which are divine waters and with these which are human waters—with both of them, he bestows sap (into that graha). (He further says) “Thee, the bright, I waft in the bright (waters)” for, he indeed wafts the bright one in the bright (waters). “In the light of the day; in the rays of the Sun”—he thus wafts it both in the light of the day in the rays of the Sun. To the Sun (who showers rays) (who is a bull) this form of a hump (a ball) is quite pleasing. Soma is the leader of soma. The bright is the leader of the bright. Thus soma juice is made the leader of Soma, the bright one for the bright. “O! Soma, that name of Adābhya which you have, awaken (in that form), I am drawing you for that (Adābhya graha). This is to activise his name of Adābhya which is vāk (speech). So he draws speech for the speech. So he says “I am drawing you for that”.

7. Then stepping out (of the Havirdhāna) he offers (in the Āhavaniya) (saying) “To you that Soma—Svāhā to Soma”—Thus he offers soma juice unto Soma himself and so does not throw speech into the fire. Then he smells the piece of gold. Its significance has been told. For this the (amount of) dakṣiṇā is the same (as for the Aṁśu graha).

8. He then puts back the Soma plants (in the heap of Soma plants in the Havirdhāna) (saying) “Enter thou gladly Agni’s favourite seat, O divine Soma; enter thou willingly into Indra’s favourite seat; O divine Soma. Because you are our friend. You O divine Soma enter into the favourite seat of the Viśvedevas”. On the former occasion he captured the (three) savanas; he now restores them again and make them fresh. With them so refreshed, he performs that (part of the) sacrifice which is yet remaining. (Second Brāhmaṇa Ends)

BRĀHMĀNA III

1. Now, once on a time, the gods sat down (to perform) a satra, (sacrificial session), thinking “May we attain excellence, may we attain fame and may we be eaters of food”. That same food gained by them wished to get away from them. Food being cattle, it was the cattle which wanted to get away from them (thinking) “These gods are tired and they may eat us up; (can’t say) how they will treat us”.

V.8.3.1] TRANSLATION 387
तदु वै देवा अस्पृष्टत तद्हेषु न्यायमण्यां तथाभ्य एतद्राहां नापाक्रमान्त्यो वा एत 
आस्ते सत्र व आस्ते सत्रश्रियं गच्छेम यशः स्यामानादा: स्यामति स्तेषाहाणायमिवशित 
तद्हेइयो उपचिक्रमिष्ठि पशुवो वा अनाद्र्यं पशुवोःसंते हृद्व्यों उपचिक्रमिष्ठि यद्वे न इम 
श्रान्ता न हिस्सु: कपथ्येक्ति: सक्षयत अति ॥१॥

स गार्हिष्ठे दै आहुती जुहोति गुहा वं गार्हिष्ठायस्तद्धेष्येवतद्वत्त्रां नियमक्ष्णिन्ति 
तथ्यं एतद्राहां नापाक्रमान्त्यो तथो वा अस्मादर्शनापुष्पिनिहित तद्वद्यास्मादपुष्पिनिष्ठि यद्वे माय 
न हिस्स्याक्ष्यकथ्येस्विन्या सक्षयत अति ॥३॥

स परस्ताग्राम्याद्धीते हि भ्र्यावा न्व तद्वतमादन्त्य परस्तात्वर्गायुष्णयिधित तद्वेद न वै 
मा हिस्स्यातीति तमुपनव: श्रवते स्त्रियोऽन्नस्य भवत्यानादो य एवं विद्धातेवतुष्टि चरति 
॥४॥

तद्व एतद्राहांहि क्रियत एतप्रत्रत्थान्ति तद्वेदः का हृयां वाच्यो भवत्यधेते विविष्ठते विके तिष्ठते योः 
विवेश्यास्थोत्वान्ति स यो जिघंतति ॥५॥

तेसा नागधर्मीपुष्पमयति तेष्णवार्बृण्यक्षवंजुडाहि तद्वद्यान्नेव होमो यद्वतमादी 
विधातादिपुष्पातुर्जज्ञाहि गृहपति: विनाहारिष्य य एव कक्ष्ये विधात्स: जुहयात् 
॥६॥

स जुहोतीह ्तिरिश रमध्यमिति पशुनेवतदाहेह धुतिरिश स्वधृति: स्वाहेति 
पशुनेवतदाह ॥७॥

अथ द्वितीयम जुहोतुपुष्पस्वरूपः भाग्यत्र इत्यप्रमिष्ठवद्वस्ते पुरुषोऽपस्वरः भाग्यम 
धारणो मात्रं ध्यात्वाय इत्यप्रियाधातदेवप्रियाधातिमास पुरुषवै ध्यात्मां रायास्मात्सः सादरत्त्वाभिष्ठि 
पशुवो वै रायास्मोः पशुस्मातो दीर्घादित्येवतदाह ॥८॥

१. नापाक्रमान्त्य TE
२. आद्वीत Ca, see notes
३. विवेश्यास्थोत्वान्ति V I, H
४. विविष्ठते TE
५. See notes
2. This the gods saw through and they secured them in the houses. Hence this food (cattle) did not get away from them. In like manner, now these (Yajamānas) are sitting down in a Satra yāga. They sit down (to perform) a Satra yāga (thinking) “May we attain excellence, may we attain fame and may we become eaters of food”. The food gained by them wishes to get away from them. Food is, forsooth the cattle. They (the cattle) are wishing to get away from them (thinking) “These (Yajamānas) are exhausted; they may eat us up; (can’t say) how they will treat us”.

3. He (the Yajamāna) offers these two oblations into the Gārhapatya—for, Gārhapatya is the houses. Thus they restrain this food (cattle) in the houses (ṛghas); so that this food does not get away from them. This food that is kept in custody still wants to go away (thinking) “These (Yajamānas) may harm us; (can’t say) how they will treat us”.

4. He takes from the edges of the top portion of this food (in bits) twice or thrice. Later from the bottom, he takes a pinch. By this (the food) realises “he will not harm me (eat me up)”. So it goes near him without fear. He becomes friendly for the food. He who knows thus and observes this rite becomes eater of food.

5. This then is done on the tenth day which is known as Satarthāna (rising form the session). From among them (who sit down in the Satra yāga); one controls his speech (observes silence). Others depart (vitiśhata). He who stands aloof (vitiśhati) and wants to go away (vitiśhāsata) and who wishes to eat, he eats.

6. They assemble at the Gārhapatya in the afternoon. When they start, the Adhvaryu makes the offering. It is the offering to be done by the Adhvaryu. If the Adhvaryu does not know that the Gṛhapati himself can offer. If the Gṛhapati does not know that, anybody who knows it can make the offering.

7. He offers (saying) “Here is joy; here Ye rejoice”. He addresses the cattle thus. “Here is stability; here is your own stability—Śvāhā”. He addresses thus the cattle.

8. Then he makes the second offering (saying) “Letting the suckling calf to the mother”—he says this only by way of letting fire go to this earth. By saying ‘a suckling calf drinking from the mother’ he only refers to the fire suckling the (moisture of the) earth. (He says) “May he maintain increase of wealth among us—Śvāhā”. Increase of wealth is cattle and he only means ‘let us be enriched with cattle’.
ते प्राणोऽनि सृष्ट्योत्तरण परीत्य परशात्राः हविधानं प्रपद्यते पुरस्तात् प्रत्येकस्तस्मानं अत्रेयः स्मरोऽथ। ॥ ९ ॥

स उत्तरस्त् हविधानस्य दुक्षिणा कृष्णीमिभिप्रय सतस्थिरतिः तत्सामाभिगायते तुत्तरवेदेवोतस्याश्रोणा उत्तरस्त् त्वेव हविधानस्य दुक्षिणा कृष्णीमिभिप्रय तदेव सतस्थिरमिभिगायति। ॥ १० ॥

अगम्यम् ज्योतिः सुभाष्ट्यां ज्योतिः होऽत्वे भ्रवित्ते दिवं प्रथित अध्यारामेति दिवं होऽत्वे प्रथित आरोहिति हे सत्राशते विदाम् देवानिपदे च सूक्षं होऽत्वे विद्वन्तति ये सत्राशते स्वर्णीतिः नीर्वनमुपावयति न्यूनवर्णिः यन्ति ये सत्राशते ज्योतिः होऽत्वे भ्रवित्ते तस्मात्वर्णीतिः नीर्वनमुपावयति स यः सतस्थिरमिभिगायति राज्यमेवै धृति एतदशाशस्ते राज्यवृत्ते वै तिरिष्ट्यां धृतिः साम्। ॥ ११ ॥

अथ दुक्षिणस्त् हविधानस्यार्थाः शोकं प्राणोऽनि सप्तिनि युवः तमिला पर्वता पुश्यन् यो न् पृत्यादपम् तं तमिलं वृजः तं तमिलतमः। दूरे चलस्याच्छन्नस्तदवं यदि नक्षत्रस्ता मशुंदूरस्त शुरु विष्ठतो दर्शी दशी विष्ठत हर्षेति तिरिष्ट्यां च द्वारं वा अत्यतिच्छन्दः। सत्वं वृजः तार्कायुम्झपमपकते तथा नामायुम्झपमनं स्म प्रयत्नयो गुहायो बोधो स्थुरस्ते अथर् तथा वृजः तार्कायुम्झपमपकते तथा नामायुम्झपमनं स्म प्रयत्नयो गुहायो बोधो स्थुरस्ते अथर्। निर्मुच्छे वृजः तार्कायुम्झपमपकते तथा नामायुम्झपमनं स्म प्रयत्नयो गुहायो बोधो स्थुरस्ते अथर्। ॥ १२ ॥

तेवथाधिष्ठितं व्युपिविशिष्टं तूढः तद्वारता सामाभिगायति सर्पायं नक्षत्रस्त्र धृतिः प्रस्तुतमुपगीतं यथास् नोपपशुन्यादतिः ह रेघयंदन्तं। प्रस्तुतयाधिति ह रेघयंदन्तं उरुगायेदतिः ह रेघयंदन्तं उपशुन्याः सतस्मात नक्षत्रमुपगीतं यथास् नोपपशुन्यातस्त। ॥ १३ ॥

स तुद्वारता सामाभिगायति वाचो ह वेदोऽभिजो देशानां स्म प्रथिः पराभितस्यवच्छाचकारं हे प्रथिः वाचकस्य अस्या रस औषधिः वनस्पतिः। ॥ ६ ॥

6. See notes
9. They walk out by the eastern (door) and moving to the north, reach the Havirdhāna cart from behind towards the front. For, from the front towards the back (they enter) earlier (while commencing to perform the sacrifice). But thus (it is done) while rising from the session.

10. He having reached the hind shaft of the northern Havirdhāna cart, sings the Sāman called Satrasya ṛddhiḥ (the completion of satra). Or (he moves) to the northern hip of the high altar or to the southern shaft of the northern Havirdhāna cart and sings that same 'Satrasya ṛddhiḥ' Sāman.

11. "We have reached the light; we have become immortal because those who sit down in the satra do reach the light and they indeed, become immortal". "To the sky have we ascended from the earth" for, they who sit down in the Satra yāga indeed, ascend from earth to sky. "We have reached to the gods" for, they do attain to the gods, who sit down in the Satra yāga, "To the heavens, to the light" (thus saying) they reach the finale. Those who sit down in the Satra yāga do go to the heavens; they become 'light'. Therefore they make the finale by the words 'to the heavens; to the light'. He who sings the glory of the Satra yāga, he only prays for prosperity from then. Thus singing with these three Sāmans, they indeed, prosper.

12. Then they creep along right under the axle of the southern Havirdhāna cart towards east (saying) "O Indra and Parvata, leaders (of the army) whoever is (going) away from our army, each such one, you scorch with the thunderbolt, scorch him. Frightened and hiding (stealthily), if they run away prattling (in fear) even into whole forests, such enemies of ours, O brave ones, see them destroyed". Thus with the Aticehandas (verses in redundant metre) (they address). All these are verses in Aticehandas. By all these they destroy the enemy. Having thus overcome the enemy, they move underneath the axle (of the Havirdhāna cart). The axle is a thunderbolt and it is by the thunderbolt they kill the enemy. Then the enemy (sin) does not overtake them. Thus, just as the serpent would cast away its slough, having got rid of all sins, they move on by the eastern side. Having emerged at the east, going by the northern side, from the front, they enter to the back side of the sadas. For, from the back towards the front (they moved) when about to perform the sacrifice but thus (they do from the front to the back) while rising from the session.

13. They sit by their respective dhīṣyās (hearths). Then the Udgaṭr sings the Sāman of the Rks pertaining to the serpent queen, initiating it himself and inaudible, so that another would not join him in singing and another would not over hear his singing. If another is to initiate, it would be in excess for the sacrifice; if another sings with him in chorus, it would be in excess and if another were to overhear it would be in excess. Therefore it is self-initiated, un-accompanied by another and inaudible to be overheard by another.

14. By the Udgaṭr singing that Sāman (once, on a time) the essence of the speech of gods was won. That essence of the vāk wished to creep away ahead of this earth (by-passing this earth). This earth, forsooth, is the vāk. From her (come out)
यदिदमस्यामवादश्च इमां पृथिवीं परातिसिस्प्रस्ताचर तत्मेतेन सामान्याध्वत्स आस आवर्तत त इमा अस्या ऊर्ध्वा ओषध्यो वर्धन्त ऊर्ध्वा वन्स्पतयः।॥ १४॥

तथो वा एतेऽथा वाचो रसोधितिः स इमां पृथिवीं परातिसिस्प्रस्ताचर वै पृथिवीं पाकस्या अस्या रस ओषध्यो वन्स्पतयो यदिदमस्यामवादश्च इमां पृथिवीं परातिसिस्प्रस्ताचर तत्मेतेन सामान्याध्वत्स स आस आवर्तत त इमा अस्या ऊर्ध्वा ओषध्यो वर्धन्त ऊर्ध्वा वन्स्पतयः। स यः सर्पराज्य त्रिशिवयं वै सर्पराज्यमन्यैवत्सर्वमात्रस्वस्थिति॥ १५॥

अथ चतुर्दशः होता व्याचे तदःतुरुप्तं व्याध्यानः होता हि स्तूतमुशशस्ति यदि होता न विद्यादहुः पियाचक्रीति यदि गुहपतिः विद्यादपि य एव कृष्ण विद्यालय व्याधिकृतेतदेवत्सर्वमात्रस्त्रस्ति॥ १६॥

अथ वारोकावयं ब्रह्मोद्यों वदन्त्यध्वयुमामन्त्र तद्धर्यों: प्रतिगरे दरसुप्रिमे यजमाना भद्रमेध्यो यजमानेः यो भूढ्वरति रुद्रेते वै एव यज्ञवाच्यो एदवासारे राज्युन्न्ये-वैततु॥ १७॥

स युद्राकोवक्यं ब्रह्मोद्यों वदन्ति सुर्वं वा एत्त आश्वापति सर्वसाध्यस्ते ये सत्रमासाते- उस्तोष्ट सामान्यस्तान्यायं स्तान्यवात्सर्ताशं सिषुधर्छस्तता आपस्ताः अवारस्तत प्राचारिकुर्ज्ञेन्द्रियादाध्वत्साष्ट्रही ये तदनां स्वत्वमनवरुश्च युद्राकोवक्यं ब्रह्मोद्यों तदेवत्सर्वमात्रस्त्रस्ति तद्ध्राकोवक्यं ब्रह्मोद्यों वदन्ति॥ १८॥

अथौदमवीरं समार्थ्य सूर्वं वाच्यमां आसत आसतेरोद्दित्याद्वेबः यज्ञस्तदेवाः निर्धियन्ति विद्युत्तिः यदेवना यज्ञं तदन्ते तमेयासंदर्शे पुरैकैक उत्तरस्मा अह आप्याययति सोव्रत्सो यो भवत्यवक्स्तमात्रस्तर्वायं तदायन्या वाचायात्मया यदत ऊर्ध्वामसास्त्रस्त्रस्तेन्यायांमात्रस्त्रस्ति । १९॥

७. त्रिशिवयं TE
 ८. सर्पराज्यमन्यैवतुः TE, Ca, reading in V1, V2 and W accepted
 ९. See notes
 १०. As above
 ११. तन्मायन्या TE
these plants and trees, which constitute food in her (earth). That essence of the vāk now wished to creep away ahead of this earth. That (essence) they obtained by this Sāman (made up of Rks belonging to serpent queen). Thus won, that (essence of vāk) returned (to the earth). That is why these plants and trees grow upwards (from this earth).

15. In like manner, does the essence of the vāk wishes to desert these (Yajamānas) who have gained it and wishes to creep away ahead of them (leaving them behind)—for vāk is this earth and her essence are these plants and trees which constitute food in this. That essence wishes to creep away ahead (leaving this earth behind). By means of this Sāman, they overtake it. Thus overtaken, it (that essence) returns to them. Hence upwards on this earth, grow the plants, upwards the trees. They sing the verses of the serpent queen, for, the queen of serpents is this earth. By means of her they obtain everything.

16. The Hotṛ explains the (stotracalled) four-Hotṛs. It is an explanation (to be done) by the Hotṛ himself, because the Hotṛ follows up the stūla (stotra) by that sāstra—if he does not know that, let the Grhapati do it. If Grhapati does not know, let someone who knows it recite it (sāstra). This is how that stūla is followed up (by a sāstra).

17. Now they utter Brahmodya (metaphysical investigation on Brahman) which is in the form of vākovākya (statements and counter statements i.e. dialogue), after calling the Adhvaryu. Adhvaryu replies—"These Yajamānas have achieved fulfilment. Merit has come to these Yajamānas"—This is only a wish for fulfilment. These do indeed, fulfill.

18. By uttering the Brahmodya by way of the vākovākya they achieve everything; they come to possess everything; because those who sit down in the Sātra yāga, have praised with Sāmans, thereby they have attained so much; they have come to possess so much; they have recited with the Rks. Thereby they have attained so much, they have come to possess so much, they have performed with Yajus, there by they have attained so much, they have come to possess so much. But this has not been attained by them, not yet possessed; namely the Brahman (through) vākovākya. That is what they now attain, what they now come to possess. That is the follow-up (sāstra) for the stūla. Therefore they utter Vākovākya Brahmodya.

19. Starting from the Udumbara post, they all sit down in silence till the sun sets. The sacrifice is vāk and they milk the sacrifice, extract the essence of it. Since they perform sacrifice with speech, that essence they (bring) from the other world day by day and strengthen it for the last day. Thus that speech obtained here, strengthens all these. With that well-released and re-invigorated speech, that which is unfinished in the sacrifice, that is taken up.
स यदौद्वभरीं समास्योग्वांदुम्बर ऊँजेवैतद्वायस्याययत्वाश्चायति आदित्ये
प्राप्तो नि:सृष्टार्ग्गेन हविधौनास्तो तान्वाचर्यंभावनेव वाचर्यम्: प्रतिप्रस्थाता वसतीवरीभि:
परिहरति स यस्मै कामाय दीक्षैत कामाय ह स्मृ वै पुर ऋषियो दीक्षन्ते यमुि कामः कामाये
से मेडस्तु से मे सममृत्थमातिति स हास्ये कामः समृत्थत उत्तो अनेकायो
दीक्षते ॥२०॥

tस्मृति तस्ते जयो भूरुवः: स्वरंितेत्र तह्या सत्यन समर्थति तया समृत्थियाशिष्प
आशास्ते सुप्रजा: प्रज्ञा भूयास्मििति तत्प्रजामाशास्ते सुविशो वीरिितेत्र तद्वीणााशास्ते
सुपोष: प्राप्तिित तत्प्रजामाशास्तेतत्प्रास्ते एता आशिष: समृत्थते ॥२१॥

cथथं गृहपतिः समुहािणामाहयिति ये वा गृहपतिर्गृहपतिः
ह लेक आद्यानि गृहपतिस्मेतवाहविद्येः वा गृहपतिित्रेतिस्मितुपहािविकिष्ट्वे
थ समधीयो स्थयाद्धत्तेतिदे ॥२२॥
तत्क्रमान्ततः समिन्धते ॥२२॥ इति तृतीय ब्राह्मणम् ॥

चतुर्थ ब्राह्मणम्

चतुर्थ ब्राह्मणम्

त्रयी वै विधिः: सामानि यजुर्वेदां वै त्रयी विद्या तत इमेवग्वार्गवाचा
दर्शनीयमु हि वाचनेषु मृि वै क्षराच्यस्यांशेऽवें: सीवििते तेनेवमुस्थतक्षिंभेव
यजुद्वार्येः साब तः: संवििता: सधायेऽध्वंते सये एवं विहानसौयंिनाध्वेिरे
यज्ञत हि मेवो लोकमृििम्भित्योिति यजुर्विन्तनािक्ष्म सामभिजििवं यो वैलििििििे त्वोकमि
वेदाभिःिशथपीतयोिनिंिनिंिमनुक्षे एतायेव स जिति जयि ॥२३॥

अथेतहेिधाराच: प्रजातं सहस्स यदिन्द्राविष्णू त्रेधि वैधिा वैधिा यदेषा त्रयी विद्या
ततो द्वै भागाििि्न्रोभजजंकं विष्णुक्षेत्र भाषािि चेन्द्रे समधजय यजुर्वेि
20. Why he sits from the Udumbara post onwards is because Udumbara is energy and with energy he replenishes this sacrifice. Now when the Sun has set they walk out of the sadas by the eastern door and sit in front of the Havirdhana. While they sit observing silence, the Pratiprasthata silently goes round (them) pouring the Vasatitvari waters. (This is) for whatever desire they get initiated. It is with (specific) desires the Rsis were getting initiated in those days. ‘I have the desire for this; let me have it’ let that be fulfilled. In like manner his (Yajamana’s) desire is fulfilled or one with many desires may also get initiated.

21. Now for that (releasing of the speech) this is to be muttered “Bhūḥs, Bhuvah and Svāḥ”. Thus they enrich this vāk with truth. With that speech, so enriched, they seek for blessings. “May we be abundantly bestowed with offspring”—thereby they pray for offspring. “May we be abundantly bestowed with heroes”—thereby they pray for heroes. “May we be abundantly bestowed with nourishing food”—thereby they pray for nourishment. Thus from these, all these wishes are fulfilled.

22. Then the Grhapati recites the Subrahmanya litan. Or one authorised by the Grhapati recites. Sometimes all of them recite, each separately. (That is not to be done). Grhapati alone should recite or the one whom the Grhapati authorises. (On that occasion) they wish (to be called) for another sacrifice. They place samidhas (on the fire). This kindling marks the end of the ritual. (Third Brähmana Ends)

BRĀHMANA IV

1. This vidyā (Vedic lore) is, forsooth, the Rks, the Yajas and the Sāmans—this is the threefold vidyā. Of them, the Rks is this earth; for, Rks means vāk (speech) and it is by vāk that they praise. This earth being vāk is hence the Rks. Whoever praises, does praise in this. Therefore this earth is the Rks. The Yajas is, forsooth, the sky and the Sāman is indeed, the heaven. All these (three) vidyās are used in the Soma sacrifice. He who knows thus and performs the Soma sacrifice, he wins over this world by the Rks, wins over the sky by the Yajas and wins over the heaven by the Sāmans. Also one who knows thus, even if he studies only one (of the three) Vedas but recalls the formations of the other two (study parts of the other two Vedas relevant for the ritual) he too attains this success (over the three worlds).

2. This thousandfold progeny of Vāk, Indra and Viṣṇu divided into three and this Trayaḥ vidyā (threefold vidyā) is of those. Two divisions of that, Indra obtained and Viṣṇu one-third. Indra took as his share, the Rks and the Sāmans. Viṣṇu took
विष्णुस्तसमात्सामाध्यां सदसि कुर्वन्तीत्रो हि ते ३धहनैन्त्रं सदस्तसमादेत्रं सोमम विष्णु यजुर्विष्णुसब्ध्वेत्तरणि हि सो वर्षमहात तदा एतेन यजनेन विष्णुः पुरू इव चर्च्यि
वर्षातुपशुरिश्वानां नृम ॥२॥

मुनो ह वाव यजुर्विष्णुवकर्वां साम च ततदिदं मन छतो वाचो न प्राज्यतं न हि तूणां
ध्यायत: कुश्च नाजानाति ॥३॥

ते ह देवा ऊचुरांचं सदसो न व ईदं लहूः तद्रे मनः प्रज्यतं इति प्राचिनं प्रेहीदं प्रज्ययुषयं
॥४॥

सा होवाच किं मम तत: स्वादिष्टते ते होचु यत्क्रिष्ट सौमये सध्वे सूवत्त्वक्तं
स्वाहाकृतितयोहि इति तस्माद किंसदससाम्येनि सौमये सध्वे सूवत्त्वक्तं स्वाहाकृतिते तद्वर्षेभाजनेन ॥५॥

सा प्राचिन प्रेसा तत्वज्ञपयदिन्त्रमिद्य कस्ततन्त्रमिद्य कस्ततन्त्रमिद्य कस्ततन्त्रमिद्य कस्ततन्त्रवाचा हि
प्रज्ययुषे तुतो मुनक्ष वाचक सयुजाभवताम् ॥६॥

तस्मादिपि वाचा हविधने कर्बन्ति यदास अक्षया कर्बन्ति तद्वर्षाचा कर्बन्ति
यज्ञातनवाक्षमाहुर्त्सामिथेनि यंडासायो स्विस्तवत्येव इति सयुजाभवताम् ॥७॥

तस्मादिपि यज्ञासा सदसि कर्बन्ति विष्णुनुपकिर्मिति यत्सदोभित एवं हि
सयुजाभवताम् ॥८॥

तद्वै परिश्रयन्ति हविधनेन मिध्याय तिरो मिध्याय चर्चायहि इति योषा वा आपो वुष्णांश्च:
सोम एतस्मै तत्मिध्याय तिरित्तम्येतन्तमिध्याय तिरित्तम्याताहि ॥९॥

.परिश्रयन्तु ३ वव सदो मिध्याय तिरो मिध्याय चर्चायहि इति योषा वा अणवृषा
सामेतस्मै ५ तत्मिध्याय तिरित्तम्येता ॥३ वव वृद्धम वै तत्मिध्याय ते
येनाविकर्तयात तस्मादिपिपि पस्याति स्वयं जायया मिध्यायी भवान्तमाह इविनायष्य भवति
तस्मादिपिपि च द्विताः प्रेक्षैत हविधनेन्या वा सदसो वा मा प्रेक्षत इत्येव तं प्रतिषेधेयुर्यः
मिध्याय चर्चाय द्वितेयेव तत्काय तु द्वारा प्रेक्षत देवकृतत्वं हि तत्तु ॥१०॥

3. परिश्रयेतु ३
4. सामेतस्मै TE, सामेतस्मै V २
5. परिश्रयेतु TE
Yajus as his share. Hence whatever (is to be done) with Rk and Sāman is done in the sadas (a hall, so called in a sacrificial place); because they were taken by Indra and the sadas belongs to Indra. This Soma, who is Viṣṇu, they carry with the Yajus, because Viṣṇu took as his share the Yajus. With this sacrifice, that is Viṣṇu they proceed forward, as it is called Purascarṇa (preparatory ceremony).

3. Yajus are the mind; Rk and Sāman are the speech. Without speech, one cannot know the mind. When one contemplates silently, nobody knows (what he contemplates upon).

4. The gods said to speech (situated in) the sadas— "Without you the mind is not known. So go forward and make known this mind".

5. She (speech) asked— "What shall I gain then?" They said "Whatever is offered with the chanting of Śvāhā in the Soma sacrifice without Vāṣṭikāra, all that will be your share". So whatever is offered with Śvāhā chant without Vāṣṭikāra in the Soma Sacrifice, that is the share of vāk.

6. She (speech) went forward and made known “Thus he does this—thus he does this”. Thus it is by means of words it is known. So mind and vāk became colleagues.

7. Therefore in the Havirdhāna too, they perform with vāk, when they do things with vāk in the form of Rk. They recite in the morning prayer, when they recite the kindling chants and when they praise the pressing stones (Grāva-stuṣ). Thus they (speech and mind) became colleagues.

8. Therefore in the sadas too, they do things with the Yajus when they throw up the Dhīśnya hearths all about the sadas. Thus they two became colleagues (there too).

9. They enclose the Havirdhāna for cohabitation (the mind and the vāk intent to mate, get covered all around). (They think) “Let us cohabit in privacy”. The waters are the female and the soma plant is the male. They enclose (the Havirdhāna hall) to facilitate their union (thinking) “Let this pair have secret mating”.

10. They enclose the sadas too for cohabitation (of the vāk and the mind). (They think) “Let this pair have privacy for mating”. Here the Rk is the female and Sāman, the male. To facilitate their union, they enclose (thinking) “Let this pair mate in privacy”. Incomplete is that cohabitation which is exposed. So even when one sees some one intercourse even with his own wife, sin accrues to him, as it were. So any one peeping into the Havirdhāna or the sadas, except through the door, he should be prohibited by saying ‘Don’t see’, as though he is peeping at the intercourse being carried on. Through the door one can see at will because it (the door) is made by the gods.
मनो ह वाव युजुर्वजो ह वाव युजुर्वजो ह नामेतेज्जुरिर्तियाहुर्यजुष्पा ह वा अग्रे देवा यज्ञतन्त्रात्मिरस्मयो सामाधित्सामद्धातेहिंसेवेव यज्ञ तथायो वुजुर्विक्रेयस्याधियोस्य सामाधि: सैण सैणनिर्धारिततमा विद्या यवुजृष्मव्यासम् तस्मादस्या असी:। पदतमानि निरुक्तानि निर्धारिताः होणा देवैविर्धा। ॥ २॥

तेह क्षेत्रायुवधेव मनो उच्छ्वदने विद्यां पुनरावण्यायामेव तेनेव विद्येते बिद्येहो प्रति प्रति भविष्यति तेनादो लोक हृदि लोको प्रति प्रति प्राप्यतीति तथेऽति होजुसठानों वा उपायः ज्ञातिमति सामुपांस्वरकः स्तनेशा विद्येते बिद्येहो प्रति प्रति प्राप्यते तेनादो लोको प्रति प्रति प्राप्यते संस्माद्यस्माद्यततो रिक्तों निरुक्तः समुन्नररिक्तो अनिरुक्तानि हि युजृष्मिनां विद्यानिरुक्तानि निरुक्तानि वै तेन युजृष्मिनां वाचाभिव्यहरि निरुक्ता हि वाचानिरुक्ता हि वेन युजृष्मिनां वाचाभिव्यहरि युजां ज्ञपति स हृदि युजां ज्ञातिमति स हृदि युजां ज्ञातिमति स हृदि युजां ज्ञातिमति स हृदि युजां ज्ञातिमति स हृदि युजां ज्ञातिमति स हृदि युजां ज्ञातिमति स हृदि युजां ज्ञातिमति स हृदि युजां ज्ञातिमति स हृदि युजां ज्ञातिमति स हृदि युजां

मनो ह वाव युजुस्तहुः इदमनिर्लक्तः मनो ज्ञनिर्लक्तः हि तद्युपांशु तस्मादुपांशावेव जतेतु। ॥ २३॥

मनो ह वाव युजुर्विक्रेयस्य साम च स य एतो ज्ञातेज्जुरिर्तियाहुर्यजुष्पा ह वा एतद्रव्यति तस्मादादिः। ॥ २४॥

6. जनयनिति TE
7. युदेवाधिके TE
11. That soma plant which is the male is longing for the waters, the female, at the Havirdhāna. From that seed of that union, the moon is generated. The male, Sāman, is longing for the female, the Rk in the sadas. From that seed of that union, the Sun is generated. Rk is splendour and splendour is the Sun. So splendour is born out of splendour when the Sun is generated by the Rk and the Sāman. He is called mighty (Indra). Waters are food and soma plant is food. So from food, food in the form of the moon is produced for him (the Sun). For, moon is his (Sun's) food. Moreover it is from Rk and Sāman, he produces the Yajamāna. Out of the soma plant and from waters, he produces food for him (the Yajamāna). So this (food) produces this (food).

12. The Yajus is mind and the Yajus is the sacrifice. ‘Yaja’ (meaning worship) is what is called as Yajus. The gods performed sacrifice with the Yajus; then with the Rks; then with the Sāmans. In like manner, do they now perform sacrifice with them: first with Yajus, then with Rks and then with Sāmans. This vidyā which is the Yajus has been fully milked (extensively utilised) by the gods and so it is full of benidictory words explained. This vidyā has been fully milked by the gods.

13. They, the gods, said “Ho! we shall replenish this vidyā once again, so that this vidyā will be on a par with the other two vidyās (namely the Rk and the Sāman) whereby this aerial world (which is of Yajus) becomes on a par (in status) with the other two worlds (earth and heaven that belong to Rk and Sāman)”. (They said) “Yes, let us chant this (Yajur vidyā) in a low voice”. They thus chanted her in a low voice and as a result this Yajur vidyā became on a par with the other two vidyās and hence this (aerial) world became equal with the other two worlds (earth and heaven). So this aerial world while being distinct (defined) is yet indefinable. Because the Yajus (Mantras) are defined but yet indistinct. The Yajus are distinct in so far as they are expressed by speech; because speech is distinct (helps to define). But (at the same time) these Yajus are indistinct because even while expressing them by speech, they are uttered in a low voice. That which is (said) in a low voice is indistinct. So he who mutters this vidyā (Yajus) in a low voice, he invigorates it and thus strengthened invigorates him (who utters). And he who utters it in a loud voice, he does not invigorate her (the Yajur vidyā). Thus weakened, she harms him (who utters aloud). So one should chant in a low voice only.

14. Mind is indeed, the Yajus. This mind is indistinct and that which is in a low voice is indistinct. So one should chant only in a low voice.

15. The Yajus is mind. The Rk and Sāman are the vāk (speech). Since here (in the sacrifice) the Adhvaryu performs with the Yajus and he is the mind. Those who perform with the Rk and the Sāman, they are vāk. This is how it happens. Therefore when the Adhvaryu says ‘recite’ (the invitatoty prayer) then he recites, when he says ‘pronounce’ (the offering chant), he makes the offering; when he says ‘Ye come back’ then (they return) and sing the prayers; thus nothing unauthorised
वाध्व्युर्याहाँनुब्रह्मीत्यशान्वाह यद्याहं यजेत्यथ यजति यदाहोपावर्तध्वमित्यथ स्तुवते न
किङ्गनानन्तिमध्वपुंर्युणा क्रियेते न हि मनसानिभिगतं वाग्वेति तत्रा इदं मनः पुरं इव
चरति तस्मातृपुर्वश्रवणं नाम पुरं इव हे श्रीया यशसा भवति ये एवमेवहेद॥१५॥

सुयों ह वाव पुरवश्रवणं तस्मात्प्राप्तियुष्टहलतैवैतस्यैवावतम-न्यावते तत्रति गीतेते
स्यैवावतम-न्यावते स एष्ट एवैतंद्रूपं भूतः संपत्ति तस्य नार्तिन हला भवति स यो हैति
शक्रोत्यावतः शक्रोति हेतु भार्ये भूतैथमः पूतस्य सायुज्यं सलोकत्तां जयति॥१६॥ इति
चतुर्थं ब्रह्मणम्॥

॥ अष्टमोऽध्यायः समासः ॥

॥ ग्रहकार्ति समासम् ॥
by the Adhvaryu is done. What is not approved by the mind, the speech does not say. Thus the mind leads as it were (goes in front). So it is called Puraścarana. He who knows thus, he stands as it were at the helm, through prosperity and fame.

16. Now, that Puraścarana is none else than the Sun. So, standing in front and making the offering (the Adhvaryu) follows the course which is the course of the Sun. When he has responded (to the Hotř’s recitation) let him turn round in an accordance with the Sun’s course. He verily assumes the form of that (Sun) and goes about. For him, there is no pain nor fatigue occurs. He who is capable of following that course and turns round in accordance with that course, alone is capable of supporting his dependants. He wins identity with him (Sūrya) and shares his (Sūrya’s) world. (Fourth Brāhmaṇa Ends)

(Chapter Eight Ends)

GRAHA KĀNDĀ ENDS
PĀTHAVIMARŚA
(Textual Notes)

ADHVARA KĀNDA - IV

1.1-5 नेष्ट्र्यायायित्व — This reading found in most of the Mss is correct since the root is शी तन्नूकरणे. Caland’s conjectural reading नेष्ट्र्यायायित्व is not warranted.

1.2.10 तदुभ्यं — Here उभ्यं has no relevance to the context. So Caland suggests तदु वर्ग. Even then वर्ग has to be tagged onto बृहस् and even then it is redundant. It may be तदु ह यत्रिष्णेष्वे. Any how we don’t dare to alter the Mss reading.

1.3.17 अद्वृत्तिर्नयंचति — अज्जू is the root. Since Pāṇini himself has accepted alternative forms अज्जू इत्यक्षे and अज्जू इत्यपैरे this reading is justifiable.

1.4.15 तद्दैश्वेश्वदेवं — It is an interpretation of the expression वैश्वेदेश्वयं नेतुष. So the masculine form as in TE is accepted. तदस्य of Caland is rejected.

2.1.3 जान्त्यात् — This is given an alternative reading in TE. MD also has it and Sāyaṇa accepts it. So we adopt it in preference to जान्त्यात् or जान्त्यकः.

2.1.15 आशूर्यत्व is accepted as it is लुहू. आशूर्यत्व adopted by Caland in लुहू is not called for by Mss evidence. Perhaps Caland was influenced by the लुहू in अवादे in the following Kandikā.

2.1.20 निवेदिष्ट होना — Here निवेदिष्ट goes with आचिन्नति and some Mss support this reading. निवेदिष्ट होना found in some other Mss can also be justified as an adjective. Any how Caland’s correction as निवेदिष्ट होनाः is not warranted.

2.1.23 प्रतिलभ्य and प्रतिलिम्ब are both correct. इकलमायाये is the root with उघनो चतिः. The elongation is optional as per अमनुष्ये बहुलम्. प्रतिलिम्बाय adopted by Caland is on the root लिम्ब अवसंस्ये which seems to be less appropriate for the context.

2.1.26 जुहूति — The plural form looks odd in the midst of other singular verbs जुहूति would have been better.

2.1.27 सक्षकृतात् — This expression is found in MD also and Sāyaṇa explains
2.2.5 yadṛṣṭ: —अम्र in masculine is a rare archaic usage.

2.2.14 अनुरूपे: — There is no incognity in this as suspected by Caland. अनु+रूप: would mean "the later part of the following night".

2.2.26 परिहाल — This is an adverbial usage. If it was to qualify वाचं it should have been परिहालाम्.

2.2.30 धीक्षते — might be an archaic form of धीक्षते from the root धीक्ष सन्दीपनब्धेश्न ... etc. having the sense of "mortifying oneself".

2.3.3 अन्तराण — This is the reading in all Mss. Caland has corrected it as अन्तराणत and we agree to the emendation.

2.3.10 औषधाराहैव वार्धदति is what is obviously meant here and as such it should read औषधाराहैव वार्धदति. The omission of व seems to be a scribal error. In the absence of any Ms. support for this, we are to retain औषधाराहैव वार्धदति when the word उत्तर should be taken as to mean 'superior' as suggested by Śāyāna in MD with स्वार्थ अणु, है would mean "indeed".

3.2.5 भागं क्रोयमाणो— Here the passive verb has to be treated as active क्रीणान.:.

3.2.5 रामनाक्रयाय भवति — One way of splitting it in रामन् अनाक्रयाय भवति means "soma so procured (by chanting) renders the purchase of it infructuous". If we split it as रामनाय क्रयाय भवति it would mean "The very feeling that he has procured it by chanting amounts to having purchased it".

3.4.3 न हिनसविति—The reading found in TE is adopted. Caland has preferred cropping of न on the ground that नेदेन appearing earlier can split into न-इदे-एन and hence another negative particle is redundant. But the previous word is नेदे एन and hence a separate negative particle is inevitable.

3.4.4 पुःस्थू adopted by Caland needs to suppose a verb like चतति whereas पुःस्थू is more direct and hence we prefer the latter.

4.2.9 If कुल्लन is to be accepted as an alternative reading, it should be read as अकुल्लन.

4.3.1 The reading in M involves two prepositions अनु and आ which is involved. So Caland's reading is upheld.

4.3.6 अभ्याधिकः is formed by adding ल्यू to the root ध with preposition अभि. It should be अभ्याधिकः. The anusvarā seems to be archaic.
4.3.11 ओशन्यानामोपधि as found in M and we adopt the reading by Caland which is most clear. Out of the other readings तेषां संज्ञा नामोपधि is somewhat intelligible if we take संज्ञा itself as the name of the herb as a synonym of ओशन्या.

4.3.13 अन्नारोहेण should have been the correct form. Hence the absence of गुणा is archaic.

4.3.16 In the Taittirīya, in the same context, the word is अर्नशुस्ते in the place of अर्नशुश्रृं. Sāyana gives a different derivation there.

4.3.19 उद्धाशस्त्रुत्वाया— Here उद्धाश: should be only उद्धाश:. The elongation is archaic or it has to be split as उद्धा: शस्त्रुत्वाया: या: चरिति meaning “those future sutyas which are to follow” where उद्धा can be justified.

4.4.1 च्यतिपर्यति is in the sense of च्यतिपर्यत्वित with causality involved and अन्त्यबन्धित गित्व. So singular will do. Caland’s query whether it should be amended is not called for.

4.4.10 युथिति and युथिति are in parasmaipada which is archaic usage. Interpreting it as युथिति is also not possible since that will not go with पुर्ण.

4.4.14 प्रोक्तेऽए and प्रोक्तेऽए are the only two readings available. The words involved are प्रो and कू. It should be प्रोत्वियि. The र in कूँ is replaced by है as is common in Vedic texts. So it should be प्रोटेऽए. If the Mss readings are to be accepted, the र of कूँ is transferred before कूँ or कूँ and do not make sense. This additional nasal sound of कूँ or कूँ heard while chanting has no place in the text proper. But it has come to be written down as heard (mis-heard) and represented by the symbol of कूँ or कूँ. For writing purpose this is not acceptable.

4.5.9 आदिमुद्रित — Here Caland is not able to decide between this and the other reading अग्निमुद्रित. The latter does not make sense. अग्निमुद्रित — “They told Agni” is the correct reading supported by M, T, V2 etc.

5.1.10 सच्छ्रय — The root is छूँ क्रीण हृवित्विमि. सच्छ्रय is the natural formation found only in one Ms. सच्छ्रय in all the other Ms is difficult to be explained, since even with अप्रत्यय it can become सच्छ्रय and not सच्छ्रय.

5.1.10 क्रियते — It should be क्रियते. But in oral tradition the following अ in anudattā makes it sound as if छूँ in क्रीण is short है.

5.1.15 आयुना — In the Taittirīya in the same context, it is आयुना. The Kāṇva Samhitā has it in masculine — आयुना. But in the same context in अयुद्धाति the Brāhmaṇa retains the neuter but while quoting the Samhitā it gives as आयु has in the Samhitā text.
5.2.5 दुःखान्तं तथा वार्षिकं यशस्वी: सृजानि। सिस्माः पञ्च स्वाहा etc. of the Kāṇva Samhitā 5-17 is partly quoted here and the feminine pronoun सा, verb सौजन्ती etc. refer to सिस्मा of the Samhitā text, though not found in the quoted portion.

5.2.5 In the MD, the mantra “This heated water etc.” is used only once in the case of one who wishes to exorcise. Here there is the mention of the one who does not wish to harm anybody but there is no separate mantra for him prescribed. Obviously no mantra is prescribed for such a person. Hence if the reading had been: बहिष्कारं यशस्वी: सृजानि. सौजन्ते न ब्रह्मायादिनि नामिषर्यां दुःखान्तं तथा वार्षिकं यशस्विनि। सृजानि। त्रूयात् (MD). The absence of न in the above text causes confusion in the interpretation of the Kāṇva text.

5.2.7 प्रजावैशूर्वं— Here Caland questions the singular and suggests भूतानि. There is no need for such a change. प्रजा and भूति can be in singular in spite of the plural usages that follow like तद्यत्य: .

5.3.21 सिस्मा is the correct form for the root स्मि निवासगतो: . But elongation is possible in archaic usage.

5.3.22 नालम्भू— Here लम्भ is used in the sense of लोम्भ to mean “fit for growth of hair”.

5.3.23 दुःख in the sense of दृढ.

5.4.11 तावान्तता as well as तावान्तात्ता both are difficult to be explained. Hence the reading in My तावान्तात is accepted - तावान् वा अतो.

6.1.2 औद्दम्यव्यक्तिः is in instrumental meaning with औद्दम्यव्यक्तिः and there is no need for emendation as suggested by Caland who gives तदैद्म्यव्यक्तिः or तस्मादैद्म्यव्यक्तिः as possible emendations.

6.1.20 द्वायापृथिवियो ऊर्जा usually become द्वायापृथिवियावृज्ञ in sandhi. But as per लोपशाशास्त्रस्य the change to ऊ is optional.

6.1.20 संतवर्गान्तनूषधोपकु: is the reading in C and My, संतवर्गान्तनूषधोपकु: is TE reading. In all the Mss the letter कु is found uniformly. If the root is क्षु, it has to change only as क्षुपुकु as already used in IV 5.4.17. This has perhaps induced Caland to amend it as अनुष्चषोपकु: . But in the absence of any Mss support, should we take the liberty of changing the word or leave it as based on an archaic verb क्षु in the meaning of शुष्क is the question. We prefer to retain क्षु.
6.1.27 The letters ठा and ने are found invariably in all Mss. ठा and ने in their places suggested by Caland have no Ms sanction. ठा, though an indeclinable can have ठा in accusative plural. Formations such as this from ठा is not uncommon in Vedic texts. So we prefer ठा which has maximum Ms support.

6.1.27 न है व्यस्ति is found in all Mss and there is no need to amend it as न हेवच्छि as suggested by Caland “hesitatingly”. है is an indeclinable. व्यस्ति is from the root व्यस्त वर्तन्य in second future, meaning “He, indeed will not stay”.

6.2.3 त्वं दे कित्य नवजाय: is suspected as an interpolation by Caland. But if the reading जाइवती is to be accepted, it involves grammatical difficulty, since the verb form should be second person singular.

6.2.4 दीक्षातपसी is the reading found in all Mss as well as in TE. Caland has corrected it as दीक्षातपसी which is grammatically correct. But the MD reads here दीक्षातपसी where the word तपस्वी is used in masculine gender. Instead of using our discretion, we may adopt the MD reading which is nearest to the Mss readings.

6.2.6 गोपनायां—Ordinarily we would have expected गोपनायायम् to mean “if not protected it would be stolen”. Since we have to retain the Mss reading, it may be interpreted as “by virtue of being protected, possible thieves are alerted”.

6.2.12 आगता स्यौ होति is supported by all Mss. Caland has arbitrarily amended it. हि is in the sense of ‘indeed’. No need to change.

6.2.12 उपकरियति of TE is accepted in preference to उपकरिति adopted by Caland. Because the former accords with the future tense used before and after. उपकरिति has perhaps appealed to Caland since there is the same usage later in the Kandīkā. But करियति also becomes करियति in future tense, since the root त्वृ विष्णु.

6.2.14 संप्याः is one word meaning “drinking together”. The प्रायाः ते in feminine becomes आय.

6.3.2 अष्टे वृता अन्वारपत्त — Here the word वृता is in the sense of वृतति. There is no harm in conjoining and say वृत्तान्वारपत्त. The splitting done by Caland is not called for.

6.3.6 एतस्मा—आ—उर्म्म—एतमेवम् — Here आ goes with स्यूषुति.

7.1.24 अनुद्विपत — Here it is to be split as अनु—उत्त—अष्टा—पत. By shifting अष्टा after पत we get अनुसूचत अष्टा.
7.2.1 **वेदिङ्ग्र्ण** is the reading in all Mss as well as in TE. Caland has amended it as वेदिङ्ग्र्ण to suit the plural in घृण. But such mixing up of singular and plural is common when used predicatively. So we retain the Mss reading.

7.2.2 **यथोध्विप्रज्ञ** — This reading is found in all Mss and in TE. यथृ between यथा and उघिन्तिस can be taken out to mean “that which is raised and felled”. Caland’s emendation is not called for.

7.2.4 **प्रकुर्वत**—Monier Williams refers to this word as not derivable but as found in Śatapatha. कुर्व is a sacrificial pit as per Monier Williams.

7.2.4 **आलिपस्मान**: in C, V 1 and TE is correct. Caland need not have amended it involving a passive sense when पर्ष्र is in the accusative.

7.3.1 **अभ्यक्ष्णु (TE)** or **अभ्यविभिन्नु (other Mss)** both do not go with अङ्ग्री in neuter gender. अभ्यक्ष्णु is imperfect plural of भृ in the sense of causality inherent in it and is in the place of अभ्यविभिन्न. Similarly अभ्यविभिन्न is in the place of अभ्यविभिन्नु.

7.3.1 **तमश्चित्रः**—The root श्रियुः सेवायाः in imperfect plural is श्रित्रः. The preposition अ in the negative sense (rarely found with verbs) is used to mean that the animals were not going to the युप्त on their own accord.

7.3.4 **उपपरीत्येव** is preferred to उपपरीत्येव and परेत्येव in view of the usage अनुपरीयत at the end of the Kaṇḍikā.

7.3.5 **निरूणा** — Here रूष with नि to control in imperfect second person singular should be नरूष्णा. Here the अड्गम in न्य is transfixed after र and hence निरूणा, which is archaic.

7.4.6 **आलिप्स्ते** meaning “desirous of getting” is quite fitting. Caland need not have amended it as आलिप्स्ते.

7.4.6 **आशास्त** of TE is accepted since it is in accordance with the earlier usage, आशास्ते except that the elongation is archaic.

8.2.12 मेधस्य as meaning a sacrifice is archaic. Monier Williams gives Śatapathabrahmana as reference.

8.2.21 See the above, note.

8.2.21 **कृते उध्वन्भसं** — As per sandhi rules, it should be कृत उध्व. Hence the usage is archaic.
8.2.21 नेल्ये — In the same context in MD it is नेल्ये. But all the Kânya Mss read नेल्ये which is not intelligible.

8.3.1 विशास्ति — Here normally विशास्ति should have been the form from सम् हिंसायम्. But the root शास्ति is used in the sense of शास्ति and hence विशास्ति.

8.3.2 प्रच्याव cannot be the second person singular in लेद् in which case it should be प्रच्याव. It may be that it is used in the sense of प्रच्याव meaning “having made to drop”.

8.3.11 प्रतिस्तिः used in the sense of प्रतिस्तिः retaining the parasmaipada inspite of the preposition. This is archaic.

8.3.15 सक्षिप्त: is the archaic form of सक्षिप्त:.

8.3.17 अभ्यवमोत् should have been the correct form. The elongation of व is archaic.

8.4.16 हार्दिकेत्यि — Here it is to be split as हार्दिः+अच्छ. In MD Śatapatha and MD Samhitā as well as in the Taittiriya the reading is हार्दिरकेत्यि.

GRAHA KĀṇḍA

1.1.18 Here the reading अवर्त्तवाहाकारे does not contextually seem appropriate. Because, the intention cannot be to reduce the importance of the svāhākāra. The obvious intention is to say that ‘another svāhākāra, makes even an inferior deity for whom it is uttered, superior to the Sun. (May be the व in अवर्त्त is only a scribal error and the original reading must have been अपर).

1.2.2 अनाधिकृतः — If the root is शिनिवासगतः it would mean “one who is not deprived of an abode”. If शिन शये is the root न आधिकृत् would mean “that which does not decay”.

1.2.3 एव in the place of एव found in two Mss is also justifiable, since एव: means शुभ:

1.2.4 एव means to glean used as a noun with पचायच: meaning “that which is gleaned”.

1.2.8 अत्यममादित्ये — Caland has himself corrected it to read उद्देशे which is not correct. It should mean “the offering is made before the Sun-rise, so that he does not burn the people after rising”.
1.2.15 प्राण तु याविष्कर्ते is the correct reading as supported by Ca, M, and Ne. If प्राणन् is taken as a verb, the other predicate अतु will have no object. प्य in some of the Mss is a scribal error for य and perhaps motivated by उप in the next line उपविष्कर्ते. There is no need to assume co-relation between the two.

1.3.1 परां: परां—Here the actual reading is परा: परांत: which is missing in MD. This expression seems to be enigmatic. So we are obliged to interpret it as if the reading is परा: परांत:

1.3.4 यद being single, Caland has suggested that there is no need for duplication of तत्त and hence amended it as कुण्यातू तत्तुस्ते. But in view of the overwhelming Mss support (including the TE reading) तत्तु is retained. We have to take that यद itself has the force of च्छद instead of resorting to an involved emendation.

1.3.6 सात्तुपाते — Here सात्ति is shortened as साचि which is archaic, meaning “cut across”.

1.4.2 सो एव पुरोधा — Here it is सा-उ-एव-पुरोधा. The word पुरोधा is a feminine noun meaning the status of a priest, identifying the quality or धर्म. With its possession धर्मिन् to highlight the greatness of priesthood.

1.4.2 तस्मादह्येपते सर्वाणि राजन्यक-धुमा विमर्दिष्टा is the reading found in all Kârva Mss and in the TE printed edition. But this does not yield satisfactory meaning to fit in with the later statement. So we are compelled to adopt the reading तस्मादह्येपते सर्वाणि etc. to yield the sense “Brâhmaṇa should not associate with any type of Kṣatriya of low order”. This also goes with the Dharmaśāstra which prohibits Brâhmaṇa doing अवालम्बन etc.

1.5.3 इद्रुपापदित प्रतिपाद — Here Caland has raised a query regarding changing the reading to प्रतिपाद. In इद्रुपापद the word आपद is a noun. Caland perhaps doubts it for a verb and correspondingly asks whether पपाद should be changed to पपाद. There is no basis for this query.

1.5.4 आदर्शम — Here the atmanepada root दृढ़ in parasmaipada is archaic. Although in other places has made Caland suggest the same here. But in the absence of any Mss support, it is better to accept the archaic form than amend the reading.

1.5.11 Here it should have read निबाकोलये (one fit to be mentioned in the day time), meaning a barber. In the absence of any Mss support to that effect, we are retaining the reading निबाकोलये
2.3.5 द्वान् and तान् are found in all the Mss. But Caland suggests दा: and ता: to suit the feminine noun वृक्क. This has the support of the MD reading. But we don’t dare to introduce this change. Rather we would assume a masculine noun अमान् representing one group of pūronakas. This is further justified by later masculine usages like तैनेव etc.

2.4.14 TE has बड़कलस्य and alternate reading बड़कलसी. MD reads बड़कलसी. The reading in most Mss is बड़कलसी which is ungrammatical. बड़कलसी is also not acceptable since in that case the cow becomes the subject. So we are forced to amend it as बड़कलसी in tune with the MD reading.

3.1.3 प्रधामाभिवर्त: — Caland has on his own amended it as प्रधामाभित: अभिब: itself serves the purpose and so the change is not called for.

3.2.10 कृषिका may also signify the number six.

3.2.18 वषट्कृत्व भवति — Caland doubts whether this is to be amended as वषट्कृत्वा. वषट्कृत्व in plural becomes वषट्कृत्व: and so no scope for the doubt. The text अनुवषट्कृत्व has been amended as अनुवषट्कृत्वा as suggested by Caland.

3.4.11 This is a quotation from the Saṃhitā text and the Kārya Saṃhitā reads पाहिः. It is so in the Mādhyandīna Śatapatha and the Taittirīya Saṃhitā. So we have amended it to पाहिः.

4.1.2 Caland’s emendation is no solution for the grammatical problem posed by रात्रयः: ‘रात्रात्मकात्मकात्मकात्मक’ of V1 and H has no problem since रात्रि would refer to रात्रिः: If रात्रयः is to mean “the decaying life”, रात्रि should be the प्रत्यय but that is not possible since the root is रद्व in atmanepada. रात्रयः found in maximum number of Mss and in TE has to be explained as derived from a Vedic root रद्व in parasmaipada, which is now obsolete.

4.1.11 रात्रिवः — रात्रिव means रात्रिवेष्ठि. According to सुस्वं सुलक्षण the जि is dropped. So रात्रिवः एव becomes रात्रिवः.

4.1.17 सत्त्रम् is one word meaning सदस्येभ: (from among the assembled).

4.1.19 उद्यायनो has maximum support in Mss. This may be interpreted as उद्यायनो from the root वद्. Otherwise it should be उद्यायनो referring to vajra. So we accept उद्यायनो which goes well with अनुसार and अनुसूचि. Caland’s reading उद्यायते is also probable since it corresponds to उदयच्छल्. But most of the Mss do not support this reading.
4.2.3 अस्थायित Here स्था is treated as if it is in the first conjugation, which is archaic.

4.2.11 उपर्युत्ति as accepted by Caland belongs to the eighth conjugation and is correct. But many MSS have उपर्युत्ति. The roots under भ्राम्दि have the characteristics of आकृतिगण (Kaumudi : भ्राम्दि कृतिगण: तेन चुतुष्टिव्ययिि यव्य ग्रंह:). So the roots उप्युि is to be taken as in the first conjugation and उपर्युत्ति is justifiable.

4.4.12 क्ष तस्य न प्रत्युपहयति — Here Caland says that it is obviously a corrupt reading. If we take it as affirmative in sense by giving the force of काकु for क्ष न there is no ambiguity.

5.3.11-12 Kândikâ 11 deals with the observance of the Ādityas and Kândikâ 12 is going to deal with the practice of Āṅgiras. So the last statement in Kândikâ 11 is to be read with the next Kândikâ.

5.3.15 कुमारोद्वेद्दि of TE would mean till the boy starts eating. कुमारोद्वेद्दि is more contextual since it would mean "till the child develops teeth".

5.4.1 उदेदि - आ - एनेन — Here आ goes with यज्ञे.

5.4.3 अनुकथ्या — Here अनु refers only to the particular occasion. That which is बन्ध्या for this occasion. Eggeling surmises that it means “to be bound (immolated after the sacrifice) ”.

5.4.4 आसा: — Sāyana has interpreted as ‘ashes’.

6.1.1 स्त्रोता: भाव: यस्मिन्न कर्मणि तदथा भविः तथा - सदृशभावम्. This is an adverb to आसा:. Otherwise it should be सदृशभाव इवायुः or सदृशभावायि इवायुः.

6.1.2 तमम्बाहृति is the MD reading which we have adopted here. अत्राहृत in plural will not suit the subject स्त्राहृत reading for Indra.

6.1.2 स्त्राहृत — This word is not derivable. स्त्रिचुस्मिन् meaning buttock must have become स्त्राहृत and in the accusative it would be स्त्राहृत. In the next Kândikâ स्त्राहृत must be due to स्त्राहृत becoming स्त्री (अवश्ये) to indicate a small buttock as in the case of मृणाल and मृणाली and its instrumental is स्त्राहृत which goes with अन्यया.

6.2.5 तव्यार्थचक्रासाब ि is the TE reading which we have accepted. In Caland's reading one तव्य ब becomes redundant.
6.3.1 In MD अवकाशानवकाशयति is the reading. Harisvāmin interprets it to mean “makes him look at the Avakāśas like Upāṇṣu”. But in the foot-note he says that Tantrakāras take it to mean “chant the Avakāśa mantras”. The latter interpretation is confirmed by the reading अवकाशानव वाचयति. But we can, from the context, interpret it as to make both looking and chanting as simultaneous actions.

6.5.10 Each day 330 comes to be given and 3 to be retained. Each giving should be in tens and so thirteen times to be given to the priest as follows:

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<th>Priest</th>
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Total 330 each day.

For three days 990. The three kept apart each day come to nine and to that is added the vaśā cow to make it ten - to be given to the Hotṛ.
7.1.5 अन्योन्यस्य — This is a neutral usage which is justified as it is juxtaposed
to देवता as per the dictum सामान्ये नृपकम्.

7.2.2 इत्युच्चितारा: — वहुन्नति should have been the reading. उवः in the place of यह्
is archaic.

7.4.7 तत्त्राशा — तत्त्राशा यह्तन्त्र एषान्त्र as drastically amended by Caland is not
warranted. एषा refers to प्रायेशितति. We can retain the word एषा supported by all the
Mss and interpret it as “for one who performs the sacrifice”. This प्रायेशितता
offers एषा meaning युभ्रता or चिन्तिता. The word एषा is often used in Vedas to mean
colourful.

7.6.4 Caland had suggested emendation for सतितु: प्रसूता as सतितुप्रसूता:. There is no
need for it, since it can be interpreted as सतितु: साकाताप्रसूता: or as Aluk samāsa.

8.1.10 रोहव्येशुरुथ्येव — उ+सुत्या instrumental verbal noun of चुष्या should be उसुल्या
एव as it is not proceeded by a preposition like अभि to change the सू to च as in 8.2.21. So here it is archaic. उद्वेश्व द of Caland and some Mss does not fit
into the context. So we have adopted the archaic form as found in TE.

8.3.4 आद्धीत — Caland has amended it to आद्धीत which is not necessary since
the roots ठा and दा have same sense.

8.3.8 दैधत् — Actually अदैधत् should have been the usage. The dropping of अहान्गम is archaic.

8.3.11 अभिमीय is a questionable usage. With त्या it should be अभिमीय.

8.3.17 ब्रह्मविवाद or ब्रह्मविवाद by means of वाकवाक्येया (statements and counter-
statements of metaphysical nature) is itself construed as the sāstra recitation. The
terminologies used in the sacrificial rituals namely sāstra and stotra are extended to
metaphysical deliberations also.

8.4.1 अधीयन — राधू प्रथम after अथमेपदा termination is archaic.

8.4.2 Both अंगा and चैद्या are found only in TE, V1 and My. Caland has given only अंगा.
But we accept both since it would mean “either in three ways or in no way”.
Dr. C.R. Swaminathan hailing from an orthodox aristocratic family of Palghat, Kerala, did his M.A. in Sanskrit, in 1956; M.Litt. from Madras University under the able guidance of Dr. V. Raghavan; Ph.D. from Delhi University; and Acharya from Darbhanga Sanskrit University.

He worked as Librarian in the Oriental Manuscripts Library, Madras. He joined Government of India in 1961 as a Lecturer in Sanskrit. For a brief spell of two years he was on deputation to His Majesty's Government of Nepal as Curator, National Archives, Nepal. He retired as Deputy Educational Adviser (Sanskrit) in 1985. After his retirement he worked as Consultant in IGNCA for four years.

As Deputy Educational Adviser (Sanskrit), he was instrumental in initiating Adarsh Sanskrit Mahavidyalaya Scheme; reprinting of out of print Sanskrit works; special incentives for preservation of the oral tradition of Vedic studies; and establishment of Rastriya Veda Vidya Pratishthan— an autonomous Trust, of the Government of India, also in starting a number of Vedas Pashchalas in various parts of the country.

Besides several articles and Sanskrit poetic compositions, he has quite a few publications to his credit in English and Sanskrit including his Sanskrit dissertation on A Comparative Study of Gita Bhajans published by the Sahitya Parishad, Lucknow, which is widely acclaimed as an excellent piece of critical scholarship.

Dr. C.R. Swaminathan received President's award for his outstanding contributions to Sanskrit Studies in the year 1987-98.