Kāṇvaśatpathabrāhmaṇam

VOLUME IV

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS
It is for the first time that a complete critical edition of the Satapatharāhāmana of the Kārka School of the Saṅkha Yajurveda, 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. Gedda 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 Satapatha of the Mādhavandina and Kārka 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 Śastra sacrificial performances.

Textual Notes to substantiate the choice of particular readings; a section under the heading Vimsata, discussing certain selected topics arising out of a study of the text; an exhaustive list of contents, Brāhmaṇa-वि 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 Śastra-vāgias are the most important advantages of this edition.
काण्वशतपथब्राह्मणम्
Kāṇvaśatapathabrahmaṇam
Kāṇvaśatapathabrahmaṇam

Volume IV

Edited and Translated
by
C. R. Swaminathan

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काण्वशतपथब्राह्मणम्
Kāṇvaśatapathabrāhmaṇam
वाजपेयकाण्डम्

प्रथमसम्बन्धः

प्रथमम ब्राह्मणम्

देवाच ह वा असुराःश्रोभे प्राणापत्त्वा अस्पर्धित्त तदो हनुमु अतिमाने
कृष्णिनु मयं ज्ञुहयमेति स्वयंम्वरयथा जुहतरस्चरस्ते ह तथा जुहतः। पराबहुवस्त्रस्माहू
नातिमानो स्मार्तिवाच: पराभूतेतत्तनुस्फ मोनिरतिमान इति॥ १ ॥

अथ हे देवा अतिमानन इवासुनोनम्यस्माते जुहतरस्चरस्तेथ्यस्तथा जुहतः।
प्रजापतिरात्मांन प्रददी यजो वै प्रजापतिः स एषामप्रजामवज्ञ वहि देवानामः॥ २ ॥

ते ह देवा समायं भविष्यति समायं भविष्यतिः हसिंहसंपादयन्ति होच्चुसंपादयन्ति।
हुनातस्माः अतिरित्येवा ज्ञाति स य उजेष्यति तस्य नोस्यं भविष्यतिः
तथेष्य तस्माः ताम्रतिमानाम ज्ञाति॥ ३ ॥

स ह वृहस्पतिः। सवितासेव प्रसादवाङ्कस्वामी संस्कृत इसपुजयनानि
तथेष्य तस्माण सवितासेव प्रसादसाराः सवितासप्रसुत उदजयदेवायज तेनेह्रैतामोष्ठवर्धी दिशमुच्छ्राकाम
तस्मादः वैष्णवधिः यक्ष नेषोऽधीं दिशमुच्छ्राकामवित्वा ज्ञाति ह वा ऊध्वा दिशमुच्छ्राक्ष्मम तो
जापेयहें यज्ञते॥ ४ ॥

तेनेह ह वै ततैं इंद्र इंद्रे तेनेह्रैतामोष्ठवर्धी दिशमुच्छ्राक्ष्मम तां ह वा ऊध्वा
दिशमुच्छ्राक्ष्मम तो जापेयहें यज्यते एवः ह सम्य प्रतेन यज्ञन यज्ञन एताः ह सम्प्रतेवर्धो
दिशमुच्छ्राक्ष्मम॥ ५ ॥

तेनेह ह वै ततैं इसै औपाविज्ञानसुतैः। स ह प्रत्यक्षस्तहृद्यावती ह समै पुरा यन्ति स
सूर्यभव्यस्मादन्यन्त्रापिः हृद्यमन्तकेः हि प्रजापतिः। सवं ह वाव सर्वमुच्छ्राक्ष्मम
प्रजापतिः हुहयमेति सवं ह प्रजापतिः हृद्यमेति सवं ह प्रजापतिः। वाजपेयहें यज्ञते तस्मादाहुतेन मनो
यज्ञते सवं भवति सर्वमुच्छ्राक्ष्मम तस्य नेवेह किदन् परिशिष्यं पापीयसी प्रजाऔ
भवतीर्॥ ६ ॥

१. कृत्यम् न TE, M, Ca, VI
२. See notes
३. शिरस्वतम् P1, V2
Chapter One
BRÄHMANA I

1. (Once on a time) the gods and the Asuras, both descendants of Prajāpati, vied with each other. Then the Asuras, out of arrogance (thinking) "Unto whom should we make offerings (why to somebody else)", went on offering into their own mouths. By thus offering, they were defeated. So it is said that one should not be arrogant.

2. Now, the gods were not arrogant. They went about offering oblations unto one another. To them, who were thus offering, Prajāpati gave himself up. Prajāpati, forsooth, is sacrifice. He became their food, for sacrifice is the food for the gods.

3. Those gods (claiming) "This will be for me; this will be for me", could not agree in that (in sharing that food in the form of the sacrifice). Not agreeing, they said "Let us fight it out, he who will win, for him shall this belong". (They said) ‘Yes’ and fought for it.

4. Then Bṛhaspati approached the Savitṛ, for his impulsion (saying) "Bequeath for me. Impelled by you, let me win this". (Savitṛ said) ‘Yes’ and Savitṛ impelled him for that; so impelled he performed. By performing that, he ascended to this upper region. Therefore he who knows so and he who so knows not—they say that the upper region belongs to Bṛhaspati. He who performs the Vājapeya ascends to the upper region.

5. Indra performed that (Vājapeya). By performing that, he ascended to this upper region. So he who performs the Vājapeya ascends to the upper region. In like manner, these (Yājamānas) who perform this sacrifice, they ascend to this very upper region.

6. Prajāpati, the son of Jānaśruta performed this but he descended again. Formerly all were reaching indeed, the upper region. He (Aupāvi) became everything, won everything and (even) conquered Prajāpati; Prajāpati being everything. He (who performs this) becomes indeed, everything, wins everything and even conquers Prajāpati, for, Prajāpati is everything (and he is won) by one who performs Vājapeya. So they say that (any body) cannot perform this sacrifice. Because he becomes everything; wins everything and nothing is left over by him here and his subjects here (his offspring) will be worse off.
ततु युजेतेव || य एवं क्लौ यज्ञ: विदुर्भकः सामातो युजेस्थैः येवेन्चाना: प्रज्ञवयः स्तुस्ते हृतस्य च तत्स्थायोऽये: सु: सेवय स्तुस्य समुद्रिस्समोऽस्मिन्नामातो लोके भवति त्रायुस्यस्मातं: प्रज्ञ: भवति य: एवं विदुहानु युजेते तस्मादु युजेतेव इऽ ॥ ७ ॥

तद्देवं बुहस्पतियाः प्रवं तस्मादेष ब्राह्मणस्त्य च यज्ञः हि बुहस्पतियाः हि ब्राह्मणाः प्रवं यवेदेनेत्रोऽवजत तस्मादेष भक्तियस्त्य यज: श्रायाः हीत्य: क्षत्रमु हि क्षत्रियः: इऽ ॥ ८ ॥

तद्नाज एव्राजसुरः राजा हि राजसुरेन्द्रः न भवति न ब्राह्मणो राज्यावर्ते वै राजसुरः पुरः वाजपेयः राजा वै राजसुरेन्द्रः राज: समार्थसर्वप्रक्षे राजसुरः पुरः सामाज्यः कामयते वै रुजः समार्थसर्वप्रक्षे रा भवितुः पुरः हि तत् समार्थसर्वप्रक्षे रा भवितुः कामयतारः हि तस्मादेवरः राजसुरः पुरः वाजपेयः स यवेदेन युजेतेन युजेतेन यज्ञः सर्वं संबृज्ये तस्मात्स्मार्पणं: इऽ ॥ ९ ॥

सः एतः सावित्रीमहतिः जुहोति कर्मण: कर्मण: पुरस्त्वाहुव सचित्य: प्रसुब्रय यज्ञः प्रसुरेमें सुभागः। दिश्यो गात्रः केतपा: केतपा: न: पुलः बाच्यात्मिनो अद्य बाजः स्वददिचतिः स यथैवतो बुहस्पतिः: सचितारं प्रस्वायोपसारैवः मेवेश्य एतत्सचितारं प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति तस्मात सचिताः प्रस्वायोपधावति ॥ १० ॥ इति प्रथमं ब्राह्मणम्।

द्वितीयं ब्राह्मणम्

स च अशु गृहाति स यदुशेषु गृहाति सर्वत्वायेपि कुस्तताय स्तमादश्शु गृहात्यथे
-तान्त्रात्तात्तानिग्रिन्तोकमान-गृहान्तु गृहात्यथाग्रहणं: ॥ १ ॥

अथ पुष्पान्युहाति स यदेव देवा: पुष्पोऽधुष्टयस्तवेत्सैर्यज्ञमान जुज्यति: ॥ २ ॥

अथ चौद्विंशिनं गृहाति स यदेवेन्द्रः: चौद्विंशिनोऽधुष्टयस्तवेत्सैर्यज्ञमान जुज्यति: ॥ ३ ॥

४. भारते TE

५. Ca suggests कूः, see notes
7. Nevertheless, one who correctly knows this sacrifice from the Rks, from the Sāmans and from the Yajus can (very well) perform this. Those who are knowledgeable and well-versed in the Vedic lore should be the priests for this sacrifice. That contributes to the wholesomeness of this sacrifice. He becomes entitled for happiness in this mortal world. His subjects (progeny) contribute to his own prosperity, in the case of one who knows thus and performs it. So let him perform (the Vājapeya) by all means.

8. Since Brhaspati performed it (Vājapeya), it is a sacrifice meant for Brāhmaṇas; for Brhaspati is Brahmā and Brahmā means Brāhmaṇa. And since Indra performed it, this is a sacrifice meant for Kṣatra and Indra is Kṣatra. Kṣatra means Kṣatriya.

9. Rājasūya is meant for kings (Kṣatriya) for, by performing Rājasūya, one becomes king and a Brāhmaṇa is not (to strive) for a kingdom. Rājasūya is a lower one and Vājapeya is higher (in importance). By performing Rājasūya, one becomes a king but by performing Vājapeya (he becomes) an emperor. Kingdom is lower and an empire is bigger. A king would (naturally) desire to become an emperor because it is higher. An emperor will not desire to become a (mere) king, because it is lesser. Therefore Rājasūya is lower and Vājapeya is higher. By performing this sacrifice, he becomes possessed of everything and hence he is called emperor (Samrāti).

10. He offers this oblation belonging to Savitṛ at the beginning of each rite “God Savitṛ, impel the sacrifice; impel the lord of the sacrifice unto his share. May the heavenly Gandharva, the purifier of thought! purify our thought. Let the lord of speech, sweeten our food”. Just as, at that time, Brhaspati approached Savitṛ, for getting impelled, in like manner, this (Yajamāna), hastens to Savitṛ for impulsion. Savitṛ grants that (impulsion) to him. He wins (that sacrifice) after being impelled by the Savitṛ. “Let the lord of speech today, sweeten our food” (he says). The lord of speech is Prajāpati and vāja is food. He thereby means ‘Let Prajāpati make this food sweet (or sumptuous)’! Then after proceeding with the paśu meant for Agni and Soma, he makes this offering with this; this sacrifice becomes started and it is pleased. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He draws the Aṃśugraha. He draws the Aṃśugraha for completeness sake, for making it whole. Therefore he draws the Aṃśugraha. Then he draws the grahas (that are) of Agnistoma, which are well-known unto the Āgrayaṇagraha.

2. Then he draws the Prṣṭhyās (the three Atigrāhyagrahas prescribed for the Prṣṭha-stotras). Whatever the gods (Agni, Indra and Sūrya) won by them, that the Yajamāna wins thereby.

3. Then he draws the Šoḍaśigraha. Whatever Indra won by means of the Šoḍaśi, the Yajamāna wins thereby.
अथैतान्त्वाजेश्वरायग्रहान्नृत्तति द्रुवमुद्र त्वा नृष्णं मनस्सद्धम्। उपयामगृहीतोस्सीनद्राय त्वा जुष्टं गृहामयी ते योनिनिर्द्राय त्वा जुष्टमर्मिति सादयत्यं वै लोको द्रुवो ध्रुवसदिमेवेत्रेन लोकमुख्यायति ॥ ४ ॥

अथःसुदर्भ त्वा घृतसंद्व व्योमसद्धम्। उपयामगृहीतोस्सीनद्राय त्वा जुष्टं गृहामयी ते योनिनिर्द्राय त्वा जुष्टमर्मिति सादयत्यं वै लोको व्योमेदमन्तरिक्षेत्रमेवेत्रेन लोकमुख्यायति ॥ ५ ॥

अथः पृथ्विसुदर्भ त्वान्तरिक्ष्यसद् दिवसवर्तै देवसां नाकसद्धम्। उपयामगृहीतोस्सीनद्राय त्वा जुष्टं गृहामयी ते योनिनिर्द्राय त्वा जुष्टमर्मिति सादयत्यं वै लोको देवसां नाकसद्धवेव देवलक्ष्येत्रेन लोकमुख्यायति ॥ ६ ॥

अथापां रसुमृतसर्वसूयन्न समन्तसमाहितम्। अपां रसस्य यो रसस्त्र दो गृहाम्यमम्। उपयामगृहीतोस्सीनद्राय त्वा जुष्टं गृहामयी ते योनिनिर्द्राय त्वा जुष्टमर्मिति सादयत्यं वा अपांश्र उद्धारं योसयं पुलवते स वा एष सूयन्न समाहितः। स सुर्यायत्वं एतेवेत्रेन रसुमृच्छयाति ॥ ७ ॥

अथ ग्नाया ऊज्ज्वलयो व्यन्यो विप्राय मतिम्। तेषां विशिष्टार्थां वोहर्मिर्मुरः समप्रभलम्। उपयामगृहीतोस्सीनद्राय त्वा जुष्टं गृहामयी ते योनिनिर्द्राय त्वा जुष्टमर्मिति सादयत्यं रस ऊज्ज्वलेऽवेत्रेन रसुमृच्छयाति ॥ ८ ॥

तान्त्य परास्त्राय वाजेश्वरग्रहान्नृत्तति प्रजापति वा एष उज्ज्वयति यो वाजेश्वर यज्ञेऽपि पञ्च वा ऋतूः संवतस्य संवस्तस्य वै प्रजापतिस्त प्रजापतिमुख्यायति ॥ ९ ॥

अथ खुलु सत्ताय सोमग्रहान्नृत्तति सदिक्षा सुराग्रहान्न्यते वा अते प्रजापतिस्त्वसी यतः सुरा च ततः। श्रीसस्तवं ज्ञोति: सोमस्नूतं पाप्पम् तम: सुरा त प्रवास्येत्तताहेत अन्नस्यादेश्यायति ॥ १० ॥
4. Then he draws the grahas (special) for the Vājapeya (saying) “Thee the firm-seated, the man-seated, the mind-seated! Thou art taken with a support, I take thee, agreeable to Indra. This is thy womb, thee most agreeable to Indra”, he deposits it. This world (earth) is firm. By this firmly seated, he wins the world.

5. (He says) “Thee the water-seated, the ghee-seated, the ether-seated! Thou art taken with a support; I take thee, agreeable to Indra. This is thy womb; thee most agreeable to Indra”, and deposits it. That ether is this aerial region. By this he wins that (aerial) world.

6. “Thee, the earth-seated, the air-seated, the sky-seated, the god-seated, the heaven seated; I take with a support; thee most agreeable to Indra” (so saying) he deposits it. The yonder world is the god-seated, the heaven-seated. That is indeed, the world of gods. By this he wins that very world.

7. “The invigorating essence of the waters, being contained in the Sun; the essence which is the essence of waters; thee agreeable to Indra, I take with a support! This is thy womb; thee most agreeable to Indra” (so saying) he deposits it. For, the essence of the waters is the one who blows (or purifies) yonder (the vāyu) and he is contained in the Sun, he flows from the Sun; and that same essence, he thereby wins.

8. “Ye grahas, of energising libations, inspiring the sage with thought! I have gathered the sap and energy of thine, the handleless. I take thee with a support; thee agreeable to Indra”—(so saying) he deposits it. Ürja or energy is the essence. With this, he wins the energy which is the essence.

9. These are thus the five Vājapeyagrahas, he draws. He who performs Vājapeya wins Prajāpati. There are five seasons for the year and the year is Prajāpati. So he wins Prajāpati.

10. Then he draws the seventeen grahas of soma and the seventeen grahas of surā. Both these, soma and surā are food for Prajāpati. Now, prosperity, truth and splendour are soma; untruth, sin and darkness are surā. Those two foods of his (Prajāpati’s) he (the Yajamāna) wins thereby.
स समुदास सोमग्रहानुष्ठानति सतदशब्रो वेप्रजापालि । स चावानेव प्रजापतितिङ्गुपतस्य मान्त्रात्वतोक्ष्यातिततेवसं तत्वं ज्योतित्वज्जयति सतदस्य सुरानीहानसतदशब्रो वेप्रजापतिसस्य यावानेव प्रजापतिवाचत्वस्य मान्त्रात्वतोक्ष्यातिततेवसं पापानं तम उज्जयति ॥ ११ ॥

त उपये हठुक्षिण्यश्रद्धवनिति तयत्रः श्रद्धाः सर्वे देवा । प्रजापतित्वं प्रजातित्वं श्रास्तस्वाः देवानं उज्जयति प्रजापालि । ॥ १२ ॥

अथ युग्मः सोमक्रियान्ति तद्यथा तं परिशुद्धं क्रियान्ति केशवातुपुष्पाणि च एष ख्री न पुमानंकेशवो युक्तं पुमानस्तेन न ख्री युक्तं खेशात्तेन न पुमानं ॥ १३ ॥

सीतलेन क्रियान्ति न च एवत्वदिरथं नायो यत्सींस तस्मात्सीतेन क्रियान्ति ॥ १४ ॥

अथ हृदिरो कृष्णपिन्ति पश्चात्कृष्णानं नेत्रसोमग्रहांस्य सुरग्रहांस्य सह सारामेन्द्र्यश्रयः । प्रातः पुर्वयाच्छाय च च उपप्रातावनाशहे यथा हृदिरो च परिस्थित्व प्रपाण्डत्वति स पुरस्तादनोत्सोक्ष्यं उपर्गृहस्तिः च निरक्ष्यं प्रपाण्डत्वति स पुराब्रम्हान प्रवहारार्थं प्रतिप्रस्ताता स सोमग्रहानां प्रवहारकर्मार्थं गृहालत्वं सुरग्रहान्त्यं चित्तम् संग्रहूः सहोत्माणी गृहीतः स उपपर्वप्रक्षामध्यद्वितोत्वं च । प्रतिप्रस्ताता स नाहैव । प्रतिमान्त्वं च ॥ १५ ॥

स जयति संयुक्त स्थः सं मा भौत्स पृष्ठेति नेतापनेिति ब्रवमेत्य । पुनविङ्गतो विपुच ध्यानम् नामेव बिपुच । स यथेष्ठी व यथेष्ठी । कुमुदासिमेव नेतापनेव सुरामेन्द्र्यश्रयो न विपुच ध्यानम् नामेव बिपुच । तिरणापनेव पार्थैः मध्याकाशकल्याणेन । ध्यानम् नामेव बिपुच । स युक्तं उत्तमं सतदशब्रो तद्यथा तदि नामेव सोमग्रहांस्य वत्तिज्ञातं च भवेषु व्यानीय भक्तियन्त्रं माध्यन्तिने सुवन्ति मधुग्रहस्त चोच्चये सुराग्रहाणं च ॥ १६ ॥ इति द्वितीय ब्रह्मणम् ॥

तद्वितीय ब्रह्मणम्

स वा आग्रेवमेवाहिष्ठेणायालब्धेः ग्रहाणोऽवेति । तेनोज्जयत्वैः । मधुग्रहुक्त्यावेति । आलम्बति एवार्थ्यात्ति । द्वितीय क्वः तेनाद्यत्वैः । चोच्चिन्द्र आलम्बति । इत्यादि हि । चोच्चिन्द्र पौड़िस्यापेति । तेनोज्जयति ॥ १ ॥

१. क्रमशः चाम, see notes
11. He draws the seventeen Somagrahās, for, Prajāpati is seventeenfold. As great as Prajāpati is, as great as is his measure, with that much he thus wins his prosperity, truth and splendour. He draws the seventeen Surāgrahas, for, Prajāpati is seventeenfold. As great as Prajāpati is, as great as is his measure, with that much he thus wins his untruth, sin and darkness.

12. They both together make thirty-four. All the gods (together) come to thirty-three and Prajāpati is the thirty-fourth. So he wins all the gods and also Prajāpati.

13. From where they buy soma, this Parisrut (surā—an intoxicating herbal extract) also they buy from that Keśava (a man with long hairs). That Keśava is neither male nor female. Since he is a man he is not a female; since he has long hairs he is not a male.

14. He buys it with lead. This lead is neither gold nor iron. So he buys with lead.

15. They prepare two earthen mounds (earthen platforms on which grahas are kept in the Havirdhāna); one at the back of the axle (of the soma cart and the other in front of it) (thinking) "lest we mix up the Somagrahās and the Surāgrahas". There on the previous day they pour water by the front door. Bringing from behind, they pour this Parisrut by the other door (in the back side). The Adhvaryu, sitting in front, facing eastwards (draws the Surāgrahas). First he (the Adhvaryu) draws a Somagraha, then (the Pratiprasthātā), a Surāgraha. Thus they both draw alternatively each. The last one each draws simultaneously. Adhvaryu holds each Somagraha above the axle and the Pratiprasthātā holds down the axle each Surāgraha. The Adhvaryu should not hold it beyond the axle westwards and the Pratiprasthātā should not hold it beyond the axle eastwards.

16. He (each of them) chants "United Ye are; unite with happiness". (Thinking) "Lest we say (unite us) with evil". They withdraw them again (saying) 'Disunited Ye are; disunite us with evil'. Even as one might tear a reed (out of a reed grass) in the same manner they separate that Yajamāna from all evil. Then with a golden vessel, they draw the Madhugraha. Then he draws the Ukyagraha; then the Dhruvagraha. When the last chant of seventeen stotras (prescribed for the third savana) has been said, he pours those Somagrahās into the cups of the officiating priests and drink them. In the midday savana, this (procedure) is said about the Madhugraha and also of the Surāgrahas. (Second Brāhmaṇa Ends)

BRĀHMANA III

1. For the Agniṣṭoma, he slays (a paśu) for Agni, for, the Agniṣṭoma itself, he thereby wins. For the Ukyayas, he slays (a paśu) for Indra and Agni, for the Ukyayas belong to Indra and Agni and thereby he wins the Ukyayas. For the Śoḍaśi, he slays (a paśu) for Indra, for Śoḍaśi is Indra and thereby he wins the Śoḍaśi.
अथैतः सारस्वतमेतम् उत्तमाय समद्वाय स्तोत्रायालभे तद्वदननिर्दितात्र सति रूपं क्रियं ते सर्व वा एष उज्जयति यो बाजपेयेन यज्ञेः होत्रां ते वै संवत्सर एतस्ति निर्विवामने संवत्स्तरस्तत्सर्मुख्यति स यदाहाननिर्दितात्र भवति तेनाहृनुजयति यहुनिर्दितात्र सति रूपं क्रियं ते तेनो रात्रिमुख्ययथेवं मुः अहोरात्र उज्जयति \[2\]

अथैतः वषां पुरिन मरुद्राय उज्जेश्ये प्रव आलं इं वै पुरिन्यदस्यां भूलि चामुखं चोभं तेनेवं पुरिनरस्यामु वा इनद्रनास्यामु हृदिनामादीधामाद्वेत्यो ज्ययति स युनमस्य विश्वास महत देवविशाल्मनुवेत्यो व विशालसमाहृत्य उज्जेश्ये उज्जेश्ये यो यात्रानुवादे विन्दुदिपि भाष्याचे व स्यां तुर्वेदो वै वषा पुरिन्यदि पुरिन स चिन्दुदिपि चैव का च वषा स्यां \[3\]

तस्याआवृत्त्र स्त्रोतहृदेनर ग्रहमनुशाकसति तदस्या वप्ता प्रचरयुरे वा इनुस्य निकेरवल्यो यहो युनाहेनदृश्यायेत्निकेरवल्येत्निकेरवल्यो शाल्य श्रत्रु वा हेनि विन महतो विश्वो वै कृत्रियेव बदलीयन्यस्वति कृत्र एवैतद्वेष्ट दधि \[4\]

अथैतरा ज्ञातनिकृत्या कृत्या श्रापयति स यदर्थस्त्वादानुत्स्योस्त्कीर्ति हर्रिरुद्वादीविभावर्य रथ्यन्तक्ष्यादानिकान्योनुविभावर्य सकृतकृदद्वादां द्विरिरीच्चार्यति स यदर्थानाव सतां द्विरृद्धतिते तैनां कृत्या भवति तेन प्रचर्यति तेन देवविशाल्मण्यां यातिदर्म्यां तन्नानुष्ठै विश उपहरति तेन मनुष्यविशाल्मण्यति \[5\]

तथे तथा न कृष्यद्विनति ते स यो वज्रपथादेशस्तु वा एत्य वज्रपथाद एवं कर्ती तस्मादभैरवात्तेन पशुनां वराभि: प्रचर्युद्वादेवस्य वप्ता प्रचर्युद्वादेवात्तेन पशुनां हरिविम: प्रचर्युद्वादेवास्य हरिविम प्रचर्युद्वादे मानुष्य विश उपहरति \[6\]

1. जपदानीि TE
2. मानुष्य विश्व TE
2. For this final seventeenfold stotra (Vājapeya sāmanī), he slays (a paśu) for Sarasvatī. By this, even though it is not an overnight performance. It is yet made like the night (performance). He who performs Vājapeya wins everything. The year is made of days and nights. They by alternating each other make the year. The year is everything and so he wins everything. The fact that it is not an overnight performance, he wins the day thereby. The fact that even though it is not over-night performance, it is made a night performance, he wins the night, thereby, thus he wins both day and night.

3. Thereupon he slays a spotted sterile paśu for the victorious Maruts. This (spotted paśu) is this earth where both the rooted and the rootless are established. There she is called Prśni (spotted paśu). This food is (contained) in (the earth). Indeed, this food and drink are in this (earth). By this he wins food and drink for the Maruts, the Viś. Maruts are the peasants and peasants are the food for the nobles (elites). (So he says) “For Maruts the victorious” for the sake of victory. If he could get at two invitatory and offering prayers (Yājya and Anuvāyka) for the victorious Maruts, let him adopt them. If he could not get at two invitatory and offering prayers for the victorious Maruts, let him do with (any two) prayers meant for Maruts. It is difficult to get a spotted sterile paśu, and so if he can’t get a spotted one, any sterile paśu will do.

4. This is the procedure in the case of that (sterile paśu)—when the Hotṛ recites after the Māhendra graha libation, then he should proceed with the vapā of this (sterile paśu). Because, this Māhendra graha is the exclusive graha for Indra. The prayer (stotra) is also exclusive and the śastra thereto is also exclusive. Indra is Kṣatra (nobility) and the Maruts are the peasantry. With the peasantry, Kṣatriya becomes more powerful. Thereby (i.e. by following the Māhendra grahā) this strength comes to be placed in the Kṣatra.

5. Then having made the cuttings (of vapā) into two (portions), they cook. The cut piece of one, he smears with ghee and (again) cuts each twice, sprinkles with ghee and anoints the cuttings. Then having smeared ghee at the bottom of the upabhṛt, having cut each once, sprinkles ghee twice. When he cuts two times each half, it becomes whole and by proceeding with that, he wins the divine race (deva viśa—the common folk among the gods). Then they present this (other) half to the human kind (Manusya viśa — to the common folk among men). Thereby they win the commoners among men.

6. That should not be done so. He (who does so) sways away from the path of the sacrifice. He who does thus, indeed departs from the (right) path of the sacrifice. So just in the same way as they proceed with the vapās of the other paśus, they should follow the same way in the case of the vapā of this paśu. In the same way as they proceed with the libations of the other paśus, in the same way they should proceed with the libation of this (paśu). So they should not present to the common folk among men.
अथैतिन्त्सौदश प्रजापत्यान्यशून्याते ते सूर्य तुरार भवति सृवें श्यामस्वरं मुखरां एतां प्रत्यक्ष प्रजापतिमुज्जयति यदैति तस्मात्परेतरे वै प्रजापतियिदे वा अर्थं प्रजापतिरतेः वै प्रत्यक्षमृत्युष्टतत्त्वं प्रजापतिमुज्जयति।|| ७ ||

ते वै सत्ततः भवन्ति सत्ततो हि प्रजापतिः सूर्य तुरार भवन्ति पुरुषो वा अर्थे नेदिंदा प्रजापते तोषयं तूरास्विषयाः सूर्यो वा अविषयाः प्रजापतिस्मृतसे सूर्याः सृवें श्यामवे तूरराश्रेण शूक्ष्म त्रृण च ह्रद्दृयमन च तिथुन जननं जननमु हि प्रजापतिस्मृतसे स्मृतराजस्त्तेष्वसं च मुखरारस्त्तेष्वसं च समृद्धान्त्र स्वरूपान्त्र विनिद्वृपे च एव के च पशुस्वयं सृवें हि प्रजापतिः।|| ८ ||

अथैतमेवोत्सव वाच आलयेते यदि ते प्रजापते परस्यति वृष्टेव तलेनो वाचमुज्जयति तदुद्व तथा न कृतिः सृवें एवं प्रजापतियिदे लोका एषो वा इत्यं लोके च चाल्णेते तेनी एव चाचमुज्जयति तत्स्थाप्रजापतया एव चुरुः।|| ९ ||

तेषामांव्युष्टै भैवाल्ल्रूणो वामदेवमनुष्यससति तदेष्यां वपाधिः प्रचरयुः प्रजापतिवें वामदेवं प्रजापतया एव एते तत्स्थायिः तु च के चपाधिः प्रचरयुः।|| १० ||

अथैतिं अनुषाज्ययो चुरुव्यूः खुच्चाखृष्टिनी हविभिः प्रचरेरुवरत च प्रत्यक्ष प्रजापतिमुज्जयति यदैते प्रचरस्यन्तिनो वा एष युक्तान्त एवेत् प्रजापतिमुज्जयत्वं यहतत: पूरा प्रचरेरुयुक्ता वृम्मिकानीयाः गत्वा को च तत्स्थायमान्त्रे प्रचरयुः।|| ११ ||

तदुद्व तथा न कृतिः स्थदृश्मघुलिते वै स यो यज्ञप्रत्यात्ययुः वा एष्य यज्ञपथा एवं करोति तस्मात्तैवेतरेयों पशुता वपाधिः प्रचरेरुदेवत्वा वपाधिः प्रचरेरुदेवते रेष्यों पासुनां हविभिः प्रचरेरुदेवत्वा हविभिः प्रचरेरुदेवते रेष्यों राज्ञीकदेवत्या हि प्रजापतय इत्युपरी शुक्ला हविश्नामुखुन्युस्वत्सं प्रजापतय इत्युपरी शुक्ला हविश्नामुखुन्युस्वत्सं प्रजापतय प्रस्थते प्रचरेरुः।|| १२ ||

१. वृज्ञानकविशाल Ca, C, M
7. Then they seize there seventeen *paśus* belonging to Prajahati. All of them are hornless, all of them having a black spot in the fore-head; all having large testicles. This is what directly wins Prajahati, when this (kind of *paśu*) is slaughtered. Prajahati is forsooth, food. If food is Prajahati, this (type of) *paśu* is the visible food. If *soma* is Prajahati, this (type of) *paśu* is the visible *soma*. So directly he wins Prajahati.

8. They (*paśus*) happen to be seventeen, for, Prajahati is seventeenfold. They are all hornless. This man is the nearest to Prajahati and he is *Tūpara*, i.e. without horns. Prajahati is also *Tūpara*, without horns. So all (the seventeen *paśus*) are hornless. All of them are *śyāmā* (dark grey in colour). *Śyāmā* consists of two colours; the white and the black, the two together forming a productive pair. Prajahati is, indeed, productive. So all of them are *śyāmā*. All of them have large testicles. Testicles are the reproductive parts. Prajahati is productive. So all of them have large testicles. Let him perform it with all these *paśus* complete in all these (stipulated) respects. If he does not get such complete ones (as stipulated) whatever (type of) *paśu* he might obtain, let him have them. For, Prajahati is everything.

9. The last one of these (seventeen *paśus*) is seized for the *vāk* (speech). For, if there is anything beyond Prajahati it is only speech. So whereby he wins that speech. Let him not do so. Prajahati is all these that form these worlds. This speech is what is spoken in these worlds. So by that itself (by winning Prajahati) he wins the speech. So all of them should be for Prajahati.

10. The procedure with these (*paśus*) is as follows—The Maitrā-Varuṇa recites the *sāstra* after the *Vāmadeva śāman* is sung. Thence they should proceed with the *vapās* of these *paśus*. For *Vāmadeva śāman* is (of) Prajahati. These (*paśus*) belong to Prajahati. So in that context (just after the *Vāmadeva śāman*), they should proceed with the *vapās* of those (*paśus*).

11. Now, when the *anuvājās* (after offerings) are made, and when the pair of *sruks* have not been separated, then they should proceed with their libations. Their proceeding with them (libations of the seventeen *paśus*) is the direct winning of Prajahati. This is the end of the sacrifice. Only at the end of the sacrifice, he wins Prajahati. If they happen to proceed with these libations earlier, it would be just as if a man had already gone the way (and reached his destination) and still intends to proceed—and where would he be after that? So only here (at the end) they should proceed with these libations.

12. But let him not do it in this way, for, he who departs from the path of the sacrifice, stumbles and he who does it in this way, definitely departs from the path of the sacrifice. Hence, whenever they proceed with the *vapās* of the other *paśus*, at that same time, let them proceed with the *vapās* of these (*paśus*). Whenever the libations of other *paśus* take place, then only they should proceed with the libations of these *paśus*. There is only one *anuvākya* (invitatory chant) and one offering prayer (*yājya*). “These (offerings) belong to only one deity namely Prajahati”. So saying in a low-tone, he should loudly say “Recite the invitatory chant for the offerings of the bucks” and again in a low voice “To Prajahati” and again in a loud voice “Urge the offerings of the bucks that are standing ready”. (Third Brāhmaṇa Ends)


चतुर्थ शास्त्रयाणम्

तं वे माध्यन्दिने सुवनेतियतिन्नि माध्यन्दिने सुवन आतिं धावन्येश्च वाच प्रजापतिवर्जो य एष तात्त एतमेवेत्रजापति यजृं मध्यत उजज्यति ॥ १ ॥

अमृतहीते माहेन्द्रे ग्रह एष वाहुक्रम्य निकेवत्स्यो ग्रहो यज्ञाहृदयमुखायतिनिषेषकवत्यमेवः स्तोत्र निकेवत्स्यं शस्त्रस्नित्वं वे यजमानं स्यं पुवेनं तदायतन उजज्यति तस्मादगृहीते माहेन्द्रे ग्रहः ॥ २ ॥

अथामै स्थमुपावहस्तीद्रस्त्व वश्रोत्सीति वश्रो वा एष युद्धयेः इत्यं वे यज्ञानो यज्ञानस्वातित्वेवैतदाद । यदेहाद्यस्ति वश्रोत्सीति वाजसा इत्यं वे वाजोज्ञानां हृदये वैतदाद । त्वायं वाजः सेविदिति त्वयायमनमुस्यान्यतत्वेवैतदाद यदाह त्वायो वाजः सेविदिति ॥ ३ ॥

अथैनं धूर्विहीतमन्वेद्धक्ष्यावत्यति वाजस्य नु प्रसवे मातृं महीमित्वतः वे वाजोज्ञानस्ति नु प्रसवे मातृं मातृं महीमित्वेवैतदादाहिदित नाम वचसा करायत हृतीयं वा अविदितत्ससादहिदिति नाम वचसा करायत हृति यस्मादिविश्रव भुवनमाविवेशोत्स्यां हृदयं सूर्य भुवनमाविवेशोत्स्यां तत्सात । देवसिदिति यज्ञाने सामाज्याय समाज्याय समाज्याय समाज्याय समाज्याय वैतदाद । यज्ञानो हि धृमो यदाह त्वायं नो देवः संविदा धर्मसापविषिक्ति तस्यां देवसिदिता यज्ञाने सामाज्याय सुक्तामित्वे वैतदाद यज्ञानो हि धृमो यदाह त्वायं नो देवः संविदा धर्मसापविषिक्ति ॥ ४ ॥

अथैततं धान्त्याप्यति स युद्ध । वैवैनानेत्तत्पप्यनि तद्भैनानेतनेन यज्ञुभुध्यातिः स्निति वैवैनेदृशितत्वं यटेनान्तिक्रस्युद्धायत्यत्त्रस्य । वा अप्रेशं संवृषुसोद्धासंस्करणं कृत्तसर्वस्वमूलाकृति हि वै संवृषुपाय तस्मात्रायेऽऽदाचन सर्वं । पद्मः प्रतिज्ञाति स युद्धाभ्यद्याहित्त स्नेहामेतत्सम्मव्यति कृत्त गृहोरिति तस्मादद्विद्युध्यातिः ॥ ५ ॥

सोध्युध्याति देवीरापो अपानापायो । उमें । प्रति । कृनृमान्याजस्ताना० वाजः सेविदिति वाप्पन्वापुरुपुस्थेजस्तानुष्ठान प्रस्स्थात्तिवः अश्च्या भवतः वाज्यन इति वा ॥ ६ ॥
1. At the midday savana, he consecrates (the Yajamāna) by pouring water and at the midday savana, they run a race. This sacrifice which is being performed is Prajāpati. Him, the Prajāpati who is sacrifice, he wins in the middle (of the sacrifice).

2. (What is being stated below, he does) when the Māhendragrahais not drawn. This (Māhendra) is the exclusive graha for Indra. Its stotra is (also) exclusive (to Indra) and its śastra is (also) exclusive. Yajamāna is indeed, the sovereign (Indra). So he wins him (Indra) in his own abode (Yajamāna). So it is (to be done) before the Māhendragrahais drawn.

3. He brings down the chariot for him (Indra, saying) “Thou art the thunderbolt of Indra”. This chariot is indeed, the thunderbolt and the Yajamāna is Indra, when he says ‘Thou art the thunderbolt of Indra’ he only means ‘You belong to Yajamāna’. (He says) “Winner of wealth (vāja)” for, vāja means food and he only says ‘winner of food’. (He says) “Let this one (Yajamāna) win wealth byyou”. ‘By you let him win food’ is what he means by saying “Let this one win wealth by you”.

4. Then that chariot which is yoked, he turns it into the vedī (saying) “In the winning of wealth, the great mother”. Vāja is food and thereby he says ‘in the winning of food the great mother’. (He says) “Aditi by name, we praise with speech”. Now, Aditi is this earth. So he says “Aditi by name, we praise with speech”. “In whom all this universe has entered” for, this entire universe has entered into her (earth). “Thereon, may the divine Sāvitr acclaim this our ritual”. (It means) ‘On her, let the divine Sāvitr enable the Yajamāna to (win the) empire’, for, the Yajamāna is the ritual. So he says “Thereon may the divine Sāvitr acclaim this our ritual”.

5. They then bathe the horses (with water). When they bathe them, they sprinkle them with water uttering this Yajus verse. He sprinkles them with water when they are bathed or when they are being brought up after being watered. As to why they sprinkle them with waters is because at the beginning, horse originated from waters. When it (horse) originated from waters, it emerged incomplete. It was indeed, incomplete when originated and hence it never stands on all its legs. What part of it was left behind in the waters, by that he is now filling it; completing it. So he sprinkles with waters.

6. He sprinkles with waters (saying) “O divine waters! what rushing, high-peaked, wealth-winning wave you have, therewith may this one win wealth”. Or (by saying) “Within the waters is nectar; in the waters is medicine, at the praises of the waters, may ye wax strong, ye horses!”
अथ प्रतिहत्य युक्ति स दक्षिणायुमेवाये युनक्तुधथ सत्यायुगः सत्यायुगः वा
अये मानुषे युक्त्येषैं देवता॥ ७॥

स युक्त्येता वा च मनो वेति वातादै नाशीयोढः स्ति मनसो नाशीयोढः स्ति तस्मादाह
वातो वा च मनो वेति गन्धर्वसःसतविशिष्ठति: ते अये स श्रमयुञ्जित्येकते
वाये स श्रमयुञ्जित्येकते ल्वा युञ्जित्येवेतदाह ते
अस्मात्मागद्युरित्येकते वाये स्त्री ज्ञामाद्युञ्जित्येकतांसिसत‘विशिष्ठति:। तदेवस्त्री स्त्री
ज्ञामाद्युञ्जित्येवेतदाह ॥ ८॥

अथ सत्यायुगः युक्ति वातरःहा भव वाजिनुज्ञमान इति वातजवसमदेवान—
मेतन्यमोजकसः करोदन्त्येवेतुद्द्विक्षिनः श्रीशैतीति यथायमिद्वसः दक्षिनः: श्रीतैवं तव
यज्ञानस्य श्रीशैले्त्येवेतदाह युञ्जः त्व मर्तो विश्वेवेदस इति युन्जः त्वा देवा
इत्येवेतदाह यदाह युञ्जः त्वा मर्तो विश्वेवेदि स्याः तु त्याः यस्मात् ज्ञात्यत्वम् त्यास्त्रा
हि पशवः स यथैव पशवो हि: पशूनामिष्टेऽस ते त्याः पशु स्त्री ज्ञामाद्याहि
स्तत्वम् दक्षिणार्थ्युक्ति न सत्यार्थ्युक्तिः सत्यार्थ्युक्तिः वै मानुषे युक्त्येषैं देवता॥ ९॥

सत्यार्थ्युक्ति जयो यस्ते वाजिनिनिनिनि गुहा य: यथे परीतो अचरत्व वात इति यस्ते
जजयुष्मपनिनिनि यः यथे परीतोऽयो वात इत्येवेतदाह तेन नो वाजिनुज्ञमानलोकैति
तेन नो वीर्येवेतदाह यदाह तेन नो वाजिनुज्ञमानलोकैति वाजिनिहिदि समने च
पारिशिष्यति पद वै वाजोश्रुज्ञि न एध्यसिस्विक्षक न: समने देवसमन्य ईम यदव
प्रजापतिमुज्येवेतदाह यदाह वाजिनिहिदि समने च पारिशिष्यति। १०॥

त एर एव त्रयो युक्त स्मरणायुगः ह कर्याद्विचक्षर्मन्युप्रयाययुगः वै तदहस्य
यमानुये हि िरित्येवेतदाह त्रिवृद्धज्ञत्यः से लोकास्स्मादेव एव त्रयो युक्त स्तु: प्रतिकाराध्यान
एवाधिप्रक्षुरस्तुः उपविष्टिः स य प्रमण द्यातात्तुः चतुर्युपयुण्यन् द्यातक:॥ ११॥

अथैति सददशसार्यं तेनात्र सर्वादहिर्तिः बाहिरस्तिंत्वं च एव उज्याति यो
धाय्येवेत अज्ञेत प्रस्तुक्षर्मां चक्ष्योढः होष ओदने हि प्रतिक्षर्मां तस्माच्चर्भवाति

४. सत्यार्थ्युक्तिः च अयोक्पुषुऽस as emended by Ca, see notes
५. कारिज्ञम् Ca
६. पवित्रोऽस Ca, see notes
7. He having turned them, yokes them (to the chariot). He yokes the right one (horse) first and then the left one. According to human (practice) it is the left one that is first yoked and in the divine (practice) it is thus (the right one first).

8. He yokes (saying) “Either the wind, or thought”—for there is nothing swifter than the wind and nothing swifter than the thought. So he says “Either the wind or thought”. “The twenty-seven Gandharvas, they yoked the horse at first”. These Gandharvas who are twenty-seven happened to yoke the horse at first. “Those who first yoked the horse, let them yoke thee”—that is what he says. They laid speed unto him at first—for, it is the twenty-seven Gandharvas, who at first laid speed into the horse. So ‘those who first laid speed in the horse, let them put speed into you’—is what he says.

9. Then he yokes the left one (saying) “Become possessed of the wind’s speed, O horse!, when thou art yoked”—thereby he renders him as swift as the wind; as swift as the thought. “Be thou possessed of the beauty of Indra’s right (steed)”. Just as Indra’s right (steed) is prosperous, so you be for this Yajamāna to prosper—is what he says. “Let the Maruts that know everything, yoke thee; let Tvāṣṭa impart speed unto your legs”—for, the animals belong to Tvāṣṭa. He whose are the animals, he is the master of those animals. “Let that Tvāṣṭa impart speed unto the legs” is what he says. He then yokes the right side (horse). In human practice, the left one is yoked first, but in divine practice, it is this way (the right one first).

10. He yokes it (saying) “What speed has been secretly kept in you, O horse! what (speed) has been bestowed in the eagle and what the moving wind has”. He thereby says “What speed is concealed in you (O horse!). What speed is bestowed in the eagle and into the wind”. (He says) “With that strength, you the mighty”. He only says “With that prowess, for us”. When he says “With that strength, you the mighty”. (He says) “Become winner of food (for us) and cause us to cross over the battle of the sacrifice”. Vāja means food and (he says) “Become winner of food for us and enable us to cross over this divine battle (i.e. sacrifice)”. Thereby he says ‘Win thou this sacrifice, namely Prajāpati, for us’ when he says “Become winner of food and enable us to cross over this battle of sacrifice”.

11. Now only those three (horses) are yoked. If the fourth is yoked, it would be doing it in the human way. What is a human practice is taboo in the divine (context). The sacrifice is threefold and there are three worlds. Therefore only these three are yoked. The fourth unyoked, stands by the side of the yoke (when the third is yoked). When they (the horses) are given (when the chariot with four horses is given to the Adhvaryu) this one (the fourth) is also to be given after using it (after yoking to the chariot).

12. Then they bring this caru (rice-pap) for Brhaspati, made of wild rice measuring seventeen śarāvas (shallow cups for measuring grains). He (the Yajamāna) is indeed, winning food when he performs Vājaipya. Caru is the visible food. This is odana (cooked rice) and cooked rice is the ready food. From that, caru
सतदशशारावो भवति सतदशो हि प्रजापतिनेनेवारो भवत्येते वै ब्रह्मणा पच्यन्ते
वृहस्पतिस्मानेवारो भवति बाहुस्पतियो भवति बुहस्पतिहृतंतम्ये यज्ञमृदुजयतस्मादाहस्पत्यो
भवति ॥ १२ ॥

tमशानवप्राप्यति वाजिनो वाजिजित हि वाजिनो होते वाजिजित हृत्यां वै
वाजोऽणजित हृत्येवैतदाह वाजः सरिष्ण्ट्य इति सरिष्ण्ट इति भवति भवति
बुहस्पतिभृजमविजितत्ति बाहुस्पति बाहुस्पति हृषष चन्द्रभवति स स यदशानवप्राप्यति
वैर्येवैवेष्टेद्धात्यथो इदमणिमम यज्ञ प्रजापतिमुज्यानीति तथाहेतुद्रमेत्य यज्ञ
प्रजापतिमुज्यति ॥ १३ ॥ इति चतुर्थं ब्रह्माणम् ॥

॥ इति प्रथमोऽध्यायः ॥
is made. It measures seventeen śarūnas (of wild rice) for, Prajāpati is seventeenfold. They are wild rice, for, wild rice is ripened by Brahman, and hence wild rice. This (caru) belongs to Bṛhaspati because it was Bṛhaspati who first won this sacrifice. So it (caru) belongs to Bṛhaspati.

13. He makes the horses smell it (caru). (He says) “Ye horses, the winners of vāja”—vāja means food. So he says, ‘winners of food’. (He says ‘Ye who advance proceed forward, to the food’. For they do indeed charge forward (as in a battle to win-food). (He says) “Smell Bṛhaspati’s portion”—this caru which he causes the horses to smell, belongs to Bṛhaspati. So he only puts vigour into them. (He says) “This food, this sacrifice, namely Prajāpati—let me win”. That is how he wins this food, this sacrifice, namely Prajāpati. (Fourth Brāhmaṇa Ends)

(Chapter One Ends)
ह्यतित्योः स्थवाचः:

प्रथम ब्रह्माणम्

यदाजि धावन्तीमेव तेन लोकमुख्यत्यथ यदनारिक्षे रथचक्रकुम्भितं नाभिदहने
इद्दहारोहितं तस्मात्माहिमाग्यन्तरिक्षलोक्मेव तेनोऽजयत् यद्युपः रोहितं दिवमेव
तेनोऽजयति देवलोकमेव तस्माहा एतानि क्रियते || १ ||

स ब्रह्मारोहितं रथचक्रं देवस्य वयस्तं सवितुः सवे सत्यपवसः।
बुह्स्प्तेऽर्तमं नृकं रहेमेति यदि ब्राह्मणो यजेत ब्रह्म हि
बुह्स्प्तित्रं हि ब्राह्मणो यदृ श्रतिर्यो यजेत देवस्य
वयस्तं सवितुः सवे सत्यपवसः। इन्द्र्योतमं नृकं रहेमेति क्षत्रं हीनः
क्षत्रं हि क्षत्रियः || २ ||

अथ तिरिभिग्यति साम तिरिभिग्यं साम प्रत्युवरोहितं देवस्य वयस्तं सवितुः
सवे सत्यपवसः। बुह्स्प्तेऽर्तमं नृकमहामेति वेद्योतमं नृकमहामेति वा || ३ ||

अथैतत्सवदश उदन्भृमुद्ध्रिनि प्रतीच आग्निध्रातनिषो वेदां सपापिति वा एष
उज्जवलं यो वाजपेयम् यजेत वागु वै प्रजापितरिष्टो वै परम वायाः सत्यदशां
उदन्भृमीति परमात्मेषात्प्रारं परमं प्रजापितमुज्जाति ते वै सत्यदश भव्यति
सत्यदशेऽर्तस हि प्रजापितः || ४ ||

स यज्ञदिव आजिं धावन्ति तदेशस्मक्महति बुह्स्प्तेऽर्तमं जय सुह्स्प्तेऽर्तमं
वचित्वं ब्राजं जय बुह्स्प्तेऽर्तमं वचित्वं
बुह्स्प्तिति वाजं जायातॉति यदि ब्राह्मणो यजेत ब्रह्म हि
बुह्स्प्तित्रं हि ब्राह्मणो यदृ श्रतिर्यो यजेतेऽर्त वाजं जयेऽर्त वचित्वं
इन्द्र् वाजं जायातॉति क्षत्रं हीनः
क्षत्रं हि क्षत्रियः || ५ ||

स यज्ञदिव आजिशुरोः व्यं विमुच्यते तदेशस्मक्मुख्यते वः सत्य
सवागम्यूः बुह्स्प्तिति वाजमुज्जाति। अजीतस्वं बुह्स्प्तिति
वचित्वं वनस्पतियों
विमुच्यतेति तदेशस्मक्मुख्यतिस्वाहिनिमुख्यति || ६ ||

१. तद्य missing in P
२. आजिशुरोः Ca
Chapter Two

BRAHMAṆA I

1. Now, while running a race, he thereby wins this (terrestrial) world. And, when Brahmap simply sits at the height of the navel, he (Brahmap) sings that Sāman and by that he (the Yajamāna) wins the aerial world and when he erects the yūpa, by that he wins the heaven itself, the world of the gods. That is why these are done.

2. He the Brahmap, ascends the cart-wheel (saying) “At the prompting (sava) of the god Savitṛ of true impulsion, may we ascend unto the highest heaven of Bṛhaspati”. If a Brāhmaṇa is performing (the Vajapeya), Bṛhaspati being a Brāhmaṇa, Brahmap, a Brāhmaṇa (says so). If a Kṣatriya is performing (Vajapeya) (he has to say) “At the prompting of the divine Savitṛ of true impulsion, may we ascend unto the highest heaven of Indra”, for Indra belongs to royalty and Kṣatriya is also of royalty.

3. Thrice he sings the Sāman. Having sung the Sāman thrice, he descends (saying) “At the prompting of the divine Savitṛ of true impulsion, I have ascended unto the highest heaven of Bṛhaspati” or ‘I have ascended the highest heaven of Indra’ (as the case might be).

4. Then, they tie these seventeen drums (leather-covered musical instruments) (around the altar) from the Āgniḥtra backwards up to the end of the altar. He who performs Vajapeya does win Prajāpati. Prajāpati is vāk (speech). This (sound) of these seventeen drums is the supreme speech. He thus wins the supreme vāk, namely the supreme Prajāpati. They (the drums) are seventeen, because Prajāpati is seventeensfold.

5. When they run the race, they beat one of these drums (saying) “O Bṛhaspati! win the race you convey your speech to Bṛhaspati. Make Bṛhaspati announce victory”—this if a Brāhmaṇa performs, because Bṛhaspati is Brāhmaṇa and Brahmap is Brāhmaṇa. If a Kṣatriya performs (it will read as) “O Indra! win the race. Convey your speech to Indra. Make Indra announce victory”. For, Indra is Kṣatra and kṣatra means royalty.

6. And when those race-running chariots are released, he separates one of those drums (saying) “This has been your true chorus by which you made Bṛhaspati announce victory. You indeed, made Bṛhaspati utter the speech; O lords of the worlds! be released”. Thus separating one (drum), he unties all the drums.
अथ युगाद आजिमवक्ष्यायः रथः पुनःायतत तद्राजयः प्रविध्यति सतसदशः प्रवायथानमजीपति वा एक उज्ज्वलय यो वाजस्येन जयते याववा एकः प्रवायथस्तवाणि षष्ठ यावनाः सतसदशः प्रवायथारस्तवाणि षष्ठ प्रजापतिस्तस्मातसुदशः प्रविध्यति सतसदशः हि प्रजापतिः राजयः प्रविध्यते ये प्रजापतेन दिद्रो युगाजनः एस ह वा अस्य ने द्विपस्तस्मातहो बहुमुत्ति तस्मादाजयः प्रविध्यति तत्तसदशः प्रवायथे काञ्ज निमिन्नति सोऽवगमो भवति ॥ ७ ॥

अथ युगानां आतिष्ठति रथं देक्ष्यक यथा सतिवः सवेसु व न्यावमस्त बुहुस्तेवर्जोऽजीतो वाजं रमणोिः स यथोऽवावः बुहुस्तेवर्जोऽजीतो सवितारं प्रवायथस्तवाणि एवत्स्वतिरं प्रवायथस्तवाणि तमस्स्तिवि प्रविध्यति तवस्वितप्रसूत उज्ज्वलयथं य एवत्स्वार्जुनं सोऽस्मातश्चितति यदिव बाजनस्य युगानां ॥ ८ ॥

स दक्षिणागुप्तपुर्णार्थं वाजिनो वाजं जयेति वाजिनो होते वाजं जयेत्युत्तरं वै वाजोंनां जयेत्येवै दाराध्य्यन सक्षेरत इत्यावः होते सक्षेरतां धार्यनां योजनाः मिम्साना कृति योजनियो हुध्वाणं निमित्ते काञ्ज गच्छेत्येवै दारां यदह काञ्ज्यां गच्छेति ॥ ९ ॥

अथ खऽ धर्मन्त्याजिमाध्यंति दुधुर्धीनर्भिषत्य भ्रव्य साम महान्तोषी भवत्वा धरम्रत्याज्यानमिति जगतीथायाम्पुरुः वा मन्त्रयते जुहोति वा समान एव बन्धुः यदि च जुहोतेत्येवै दारावति उपवाजयत्येवेतु प्रविध्यति यथो चैनानं नायर्हा रसायसि न विदेयुष्येवै चैवै चेते मुः मन्त्रयते जुहोति वै गच्छेत्येवै दारावति तुष्यां चार्जिकं दश्यि गच्छेति गच्छेति रसायसि तुष्यां चार्जिकं दश्यि गच्छेति गच्छेति रसायसि तुष्यां चार्जिकं दश्यि गच्छेति ॥ १० ॥

अथ तेनु चेतनत्वेव मन्त्रयते स्यू जुहोतेत्येवै दारावति उपवाजयत्येवेतु प्रविध्यति तित्व उ वा इमा मुख्यमुखे परे हे तात चैवैतुर्ज्यति शु नो भवतु चाजिनो ॥

३. अयैतन Ca
४. न Ca
7. Having declared the race, when the chariots return, then the Rājanya (prince) shoots seventeen arrow’s range. He who performs Vājapeya wins Prajāpati. As long as is one arrow-range, so much is man lengthwise. As much as is the length of seventeen arrow’s range, that much is Prajāpati lengthwise. So he shoots seventeen arrow’s range, for Prajāpati is seventeenfold. Rājanya shoots, for, Rājanya is nearest to Prajāpati. He is indeed, nearest (to Prajāpati) and that is why being one, he rules over many. Therefore, the Rājanya shoots. At the seventeenth shooting spot, he makes the boundary and it becomes the spot for descending.

8. Now, the Yajamāna, steps upon the chariot (saying) “At the prompting of the divine Savitṛ of true impulsion, may we win the race of Brhaspati, who wins races”. Just as once Brhaspati approached Savitṛ for impulsion, in the same manner, this one (the Yajamāna) rushes to this Savitṛ for impulsion. Him, the Savitṛ prompts. Thus prompted by Savitṛ, he wins. This is chanted by that one (priest) who knows this Yajus or the Yajamāna himself (chants).

9. He touches the right-side yoke (saying) “O horses! Ye win vāja” for, these horses do win vāja. Vāja is food and he only says ‘win food’. (He says) “Leaving behind the roads” because they are running, leaving the roads behind. “Measuring the stages” for, they cover the road measuring in stages. (He says) “Reach the goal (winning post)”. He says ‘Reach the destination’ when he says ‘Reach the goal’.

10. While running the race, they beat the drums and Brahmatē sings the Sāman. There is great noise. Then the Adhvaryu, with these two chants in Jagati metre, either addresses or makes offering. Whether he addresses or makes the offering, it is of the same significance. He thereby speeds these running horses. He imparts vigour unto them, so that the terrible Rakṣasas do not get at them. Thus this one (the Adhvaryu) either chants or makes offering (saying) “That horse speedeth after the whip, fettered at the neck and shoulder and mouth, may Dadhitkrama enrich this sacrifice; may his foot-prints fall on the winding roads. Of him (the horse) who is running speedily, eagerly advancing, with wings of the bird fanning as of gliding eagle, with the velocity of the divine horse (Dadhitkraṇa), with strength, he crosses”.

11. With this Ṭṛc (collection of three Ṛks), he chants but not makes offerings. Then (the horses) which are running, he speeds them; he imparts vigour into them. These earths are three. This (which is visible for us) is one and there are two
हवेषु देवताता मित्रवः स्वकः। सम्भवन्तोहि वुकः रक्षासिः सनेम्यसमुदयवन्त:-
मीवः। तेनो अर्थनो हवनश्रुतो हवं विक्रमे श्रुपनुतु वाजिनो मित्रवः। सहस्रसा मेधसाता
इव तमः महो ये धनं समिधेषु जाने। वार्जेवाजेवत वाजिनो नो धनेषु विप्रा अमृता
ञुतजः। अस्य मुखः पिबत मादयध्वं तुसा यात पथिभिर्वत्त्वानेतिवजवागम प्राप्य
दक्षिणान्वयनयितः॥ ११॥
अथ्यतेन बार्ष्यत्वेन चरणा चात्वाले प्रत्युपातित्वानो वा एष उञ्जयति यो वाज-
पणेये युजत पुत्रै प्रत्यक्षमन्य चुच्चरोदनो होष ओदनो हि प्रत्यक्षमन्य
तस्माच्चरुवर्त्वति ॥ १२॥
तमात्यथाभिमुनित स यदेवेतदमुज्यति तेनेवेतसर्वोप्याते तदात्मनि कुर्ते
तदात्मनि धरते ॥ १३॥
सोभिमुक्ताया मा वाजस्य प्रसवो जगम्यादित्यर धैव आमालस्य प्रसवो
जगम्यादिल्वेवैद्वेदहे दायवपुष्ठिवी विश्रुलेषु हि दायवपुष्ठिव्यो प्रजापतिसामान्ते-
पितरा मातरा युजमित पिता च हि माता च प्रजापतिर् मा सोमी आमृतवाय गम्यादिति
सोमी हि प्रजापतिसेवंद्रमुस्पुष्यात् हुन्त्र प्रतितिष्ठितः ॥ १४॥
अथाशवानव्रप्राप्यति वाजिनो वाजानितः इति वाजिनो होते वाजानित इत्युथ वै
वाजोसर्वजित इवेवैद्वेदहाव जानससृवांस हुन्त सरिष्णत हुन्त वा अग्र आह सरिष्णतो
हि तद्र्वन्त्यान्वावह ससृवांस हुन्त ससृवांसो हुन्त भवन्ति बुहस्तेषां गम्यविजितेति
बार्ष्यतो होष चरूपषित निमृजसन हुन्त स यदेराशवानव्रप्राप्यतीद्वमांम मन्यः
प्रजापतिमुज्यवान्त्यध यद्वनाव्रप्राप्यतीदामांम मन्यः प्रजापतिमुदेवविशिष्टमयः यदाह
निमृजसन हुन्त यज्ञाने एवैदा यादमिनिव वीर्य द्यायति ॥ १५॥
अथ पुर्वया द्वारा मघुः हन्तखमयति प्रतिच्छच्छुरा
सुराग्रहानेवालामासेवतः
रथारोक्तमक्रान्तिस्यो मुखति रज्ज्यो वा जैव्यो वा तस्मा इमे मघुः प्रयक्षणति हुन्त
तेजसमित्वमेवः
सुराग्रहानेवालाभार्याहिमेशेष्यमेव निष्क्रीणार्ति तद्र्वन्तमान

5. अन्नार्यार्यावति Can
6. आभिमुक्तसं Ca
others. He wins those two and this. (He says) "Let the horses be auspicious for us at the invocations in the divine service; running their measured course, with beautiful song; swallowing the dragon, the wolf, the evil spirits; may they ever keep away affections that approach us". "Those horses, want to hear the calls; may they all hear our call, the horses running their measured course; they, the winners of thousands, who by themselves have captured many great gains in the contests". "In every race, help us, ye racers, at the prizes. Ye, wise immortal knowers of the divine law; drink of this mead, be gladdened and satisfied, walk ye on the paths trodden by the gods"—(thus saying) having reached the goal, he passes the length of the horses at the right side.

12. Then they stand by with the Bṛhaspatya caru (the rice-pap meant for Brhaspati) at the cātuḥa pit. He who performs Vājapeya is indeed, winning food. This caru is the evident food, because it is cooked rice. Cooked rice is ready food and it is from that, the caru is made.

13. He approaches and touches it. He wins food by means of that (caru). For that very reason he touches it. He takes it into himself and owns it within himself.

14. He touches it (saying) "May gain of wealth come to me". Wealth means food; he thus says 'May gain of food accrue to me'. (He further says) "May these two, heaven and earth, of universal form"—for, Prajāpati is these two, heaven and earth. "May father and mother come to me"—for, Prajāpati is both father and mother. (He says) "May soma come to me to (confer) immortality"; for, Prajāpati is soma. With these, he touches his own belly because it is there that the food settles.

15. Then he makes the horses smell it (caru) (saying) "O horses! winners of Vāja"—for, these horses are of course winners of Vāja. Vāja means food. So he only says 'winners of food'. (He says) "Causing food to flow"; for, at the beginning he had said "those who let food flow". So they let flow and hence here they are causing food to flow. "Ye (horses)! smell the portion of Brhaspati" because, this caru belongs to Brhaspati. (He says) "Take (it) in". In the beginning, while making the horses smell (the caru) he had said, "This is food; enable me to win this sacrifice, namely Prajāpati" and therefore now, he makes them smell (saying) "This is food. This sacrifice, namely Prajāpati, I have won". So he says "Take (it) in". The Yajamāna thus acquires this food, this energy and vigour.

16. Then through the eastern door (the Adhvaryu and the Yajamāna) make the Madhugraha emerge out and by the hind door, the Surāgrahas (are taken out). Now, on one of those race running chariots, there has been standing a Vaiśya or a Rājanya. To him, he (the Adhvaryu) gives this Madhugraha (saying) "Oh this one
पुजोत्चिन्हं सत्त्व ज्योतिःशालयेतत्सिद्धान्ये वा वैष्ण्वे वान्तं पाप्यां तस्मो दयाति ते:
स भुजेत यथा स्वः सर्वरवं यदि कामयते पिबिति यदि कामयते परासिद्धाति यथा
स्वात्मस्त एवंपुरुषस्तथायं युज्ञान इम मधूरारुपः ब्रह्मणे दयाति भ्राह्मणे ददायुरुपवामृतमालिनि
घाते ॥ १६ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्
स वा आहवनीयिकाला सुवेरेवाज्यस्तात्या एता आहुरूपोत्त्वयापैये स्वाहा स्वापैये
स्वाहापिताय स्वाहा कृतवे स्वाहा। वस्वे स्वाहार्पितैये स्वाहा। अः शुद्धाय स्वाहा
मुद्धाय वैन्दशैनाय स्वाहा विनशिन आत्मायान्य स्वाहान्त्याय भौनायाय स्वाहा
धुवनध्यू पते स्वाहाधिपते स्वाहेत्यत। आदशाहतीजूस्तीति प्रजापतिः वा एव उज्जयति
यो वाजपेयेन यज्ञेत हादस्वे वै मासा: संवक्तसर्व संदेहसर्वे वै प्रजापतिस्तत्प्रजापतिमुज्यः
यति ॥ १ ॥

अधैनमेता: यद कुप्रीवच्चचति वा जुहिति वा समान एव बन्धुर्धिद च वाच्यति यदि
च जुहोत्यायुर्ज्ञेन करपतं प्राणो यज्ञेन कल्पतं चक्षुर्ज्ञेन कल्पतं श्रोत्रं यज्ञेन
कल्पतम। पूर्ण यज्ञेन कल्पतं यज्ञो यज्ञेन कल्पतामिति प्रजापतिः वा एव उज्जयति यो
वाजपेयेन यज्ञेत यह्या ऊक्तसंवक्तसर्वसि वै प्रजापतिस्तत्प्रजापतिमुज्यात्यथ
यदेनु कृत्तिवच्चचति कल्पितेऽवै तुज्जयति ॥ २ ॥

स वा प्रयोगात्मिकूपै भवत्यायुर्ज्ञेन वै गाय्याविनरूप वै गायनित्रं गायनछन्दं हामिरित्विरूप
वै सर्वं तेनतत्स्तै देवलक्षमुज्यति ॥ ३ ॥

अधातीक्षणार्युपौ भवति गुर्तस्य रूपम: पितृदेवताः वै गुर्तस्तेन पितृलक्षमुज्यति
॥ ४ ॥

अथ गोधुमाश्चालभारजं भवति पुरुषो वा अर्यं नेदिष्टं प्रजापते: सोस्यमन्त्रकुरुष
एतां १ वा ओवधानं नेदिष्टा: पुरुषस्य यज्ञोमुना न होतेवं त्यादित्न न पुरुषस्य लेन
मनुष्यलक्षमुज्यति ॥ ५ ॥

१. कल्पकत्रिप । C, M., V2

२. श्लोक C.
is yours”. Then he (the Neṣṭr) presents one of the Surāgrahas and says “With these I buy him (Madhugraha) from you”. Thus he imbues the Yajamāna with truth, prosperity and glory and unto that Rājanya or Vaiśya, he deposits untruth, sin and darkness. He enjoys with them (those Surāgrahas) as they have become his own. If he wishes, he drinks, if he wishes he pours it, as he would behave with his own possessions. Then this Yajamāna gives that Madhugraha to Brahmā. By giving to Brahmā, he only owns to himself immortal life. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. He goes to the Āhavanīya and with the srava, he offers these (following) offerings from the ājyasthāli (pot for melting butter) “To the one obtained (Āpaye), Svāhā; to the one well-obtained (Swāpaye), Svāhā; to the water-born, Svāhā; to the sacrifice or intention, Svāhā; to the Vasu, Svāhā; to the lord of the days (i.e. the year), Svāhā; to the day which knows no evil, Svāhā; to the innocent who is favourable to wrong doers, Svāhā; to the one born last to a wrong-doer, Svāhā; to the youngest son born of the universe, Svāhā; to the lord of the universe, Svāhā; to the over-lord, Svāhā”. Thus he makes twelve offerings. He who performs Vajapeya is winning Prajāpati himself. There are twelve months for a year and Prajāpati is the year. Therefore he wins Prajāpati.

2. Then he makes him utter or make offerings with these six klhptiś (mantras having a verb from the root klhp). Whether he utters or offers with them, in either case, the significance is the same. (They are) “May my life prosper through (this) sacrifice; let my vital air prosper through (this) sacrifice; let my eye prosper through (this) sacrifice; let my ear prosper through (this) sacrifice; let the backside of my body prosper through (this) sacrifice; may the sacrifice prosper through (this) sacrifice”. He who performs Vajapeya is winning Prajāpati. There are six seasons in a year; and Prajāpati is the year. By making him utter these klhptiś, he wins Prajāpati. Having strengthened (his sense-organs) he wins Prajāpati.

3. The yūpa is eight-cornered; for, Gāyatrī is eight-syllabled and Gāyatrī is Agni, because, Agni has Gāyatrī as its metre. Agni means all the gods. So thereby, he wins the divine world.

4. Then the yūpa has a non-sharp (blunt) top. It has the shape of a pit (at the top); pit has the pītr as its deity. Therefore he wins the world of pītr.

5. It (the pit on the top of the yūpa) is like a cup made of wheat dough. This man is nearest to Prajāpati and he is skinless. And among the plants, wheat comes nearest to man. They (wheat) have no skin, nor has the man. By that he wins the world of men.
स सत्यसाधितो विन्दुः व भवति सत्यसः वै प्रज्ञापतिः सत्यसाधितो विन्दुः व भवति सत्यसाधिते वै। ॥ ६ ॥

अथ यत् युपसं रोहेष्ट्रभवति तत्पति मुदान्यति तमुदाने वस्यति कौश्यं वा कौश्यं चुरुक्करुक्करुक्रमार्याययति कौश्यं वा सासुप्रस्तति अस्मेऽवृत्ता यद्वर्द्ध्वर्द्धव्याचेव सुवेदं प्राची यज्ञ्याः प्राची यज्ञ्याः प्रस्ततत्वा। ॥ ७ ॥

अथ निःश्रयणीकृता भवति तथा युपसं रोहेत्वा स इत्थाय रोहेत्वा इति दक्षिणारोहयति तदु तथा न कुर्यादरोहेत्वा रोहेत्वा दुर्दीचा व मनुष्याः दिक्सा यज्ञमानस्य तस्मादरोहेत्वा। ॥ ८ ॥

स युपसं रोहेष्ट्रज्ञायामानवते जाय एहि स्वो रोहावेति रहावेति जाय प्रत्याह स यदेवं जायामानन्तरसः वा अस्वेष्ट आत्रान्यो जायायाधीशी हि वा अस्वेष्ट आत्रान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यार ॥ ९ ॥

स रोहेत्वा प्रजापते: प्रजा अन्मूलि: प्रजा प्रजापतेः प्रजा प्रजा भवति यो वाज्ञेय येते तस्मादह प्रजापते: प्रजा अन्मूलि: स्वर्गेवाग्निति गोधूर्माध्यममभूषण: स्वर्गेवाग्निति यो वाज्ञेय येते स युद्धोद्धमानमभूषण: वा एष उत्त्यति यो वाज्ञेय येते एतद्वित्य स्वर्गेवाग्निति यो युद्धोद्धमानमभूषण: तेन संस्पृशते सदात्मनि कुर्यं तदात्मनि भृते तेनोद्दर्मस्यास्त्यत्त्र हृतं प्रतिवेशित्ति ॥ १० ॥
6. That (yūpa) is wound or bound by seventeen pieces of cloth; for, Prajāpati is seventeenfold. So it is covered or bound by seventeen pieces of cloth. It (yūpa) also measures seventeen aratnis (measures by hand). Prajāpati is seventeenfold. So he wins Prajāpati.

7. Now, just before he climbs the yūpa, they bring the wife (of the Yajamāna). While taking her there, they make her wrapped in a garment made of kuśa grass or in a caṇḍātaka (a skirt covering half the thighs) made of kuśa grass, over the cloth (already being worn by her since the initiation). Let it be a garment of grass ( to wrap over) now. That part of her body below the naval is impure (unfit for sacrificial occasion). She is now advancing to propitiate the sacrifice. The sacrifice is pure, so too are the kuśa grass. She, this much purified by the pure (kuśa garment), advances forward to propitiate this sacrifice.

8. Then the wooden scaffold (ladder) is set ready. With that he ascends the yūpa. In this manner, he ascends northwards. Some climb southwards. That is not to be done so. One should climb only northwards, for the north is the direction of humans and it is (the quarter) that belongs to the Yajamāna. So he climbs only northwards.

9. While about to climb the yūpa, he addresses his wife, “Come wife, let us ascend to the sky”. She replies “Let us ascend”. Now, why he addresses thus the wife is this—she who is the wife is one half of his own self. She is indeed one half of his self. That is why, as long as he is alone, he does not become many, does not procreate. He is deficient, incomplete. And only when he gets a wife, then only he becomes many, procreates; becomes whole and complete. Climbing this (yūpa), he feigns to be climbing to the heavenly world; because he has won the heavenly world (by the Vājapeya). That which is his half (wife), with that he unites. Having united with that (half) he attains that victory and that amounts to having won the heavenly world. Nothing of his is left over (here).

10. He ascends (thinking) “We have become Prajāpati’s children”. He who performs Vājapeya does indeed become Prajāpati’s child. He touches the wheat (on the top of the yūpa, saying) “We have reached to the light, O gods!” He who performs Vājapeya indeed, reaches the light. And why he touches the wheat is because he who performs Vājapeya wins food. Having gone to that (supreme) state and having won the heavenly world, he has won this food. So he contacts it and puts it into himself, owns it in himself. With that (wheat dough) he smears his belly because it is there (in the belly) that food settles.
अथ युपायः शैरोपरिवर्तितं तेन देवलोकमुज्यति तथास्यः: प्रत्यवर्त्तत्त्वं भवति
युपायः शैरोपरिवर्तितं जपत्यमेव उस्मिन्निर्ममेव तुम्मूर्तं त्रूः। अस्मे वर्त्तसिसि
सतु व इति प्रजापति वा एष उज्ज्वलिति यो वाजपेयन रुजते सर्वं वा इर्ष्व प्रजापतिभयंदिवसे
लोका यद्विमा दिश्तत्रजापतिमुखिनित्यास्य सर्वस्येन्द्रिये वीर्ये सुवृद्धे स ये सुवृद्धे
त्रमात्स्माणाम् ॥ ११ ॥

अधेन्मूर्षुपूर्तेन उज्ज्वलन्त्वन्तः वा एष उज्ज्वलि यो वाजपेयन रुजतेऽस्यामु वा
इम्मूर्थमस्य होंसमाणां पश्चालो यो ऊषा एतह य प्रत्यक्षमात्रा युर्वुसंस्तसादूषपुरा
भवति ॥ १२ ॥

अधर्त्यपलाश्रृष्णेनां भवति मात्रो वा अश्वं युद्धते तिष्ठत इन्द्रो महतः
उपायन्त्रयेते तेन मात्रोः अव्यं विष्णु वै शस्त्रस्वाद्धर्त्यपलाश्रृष्णेनां
भवति ॥ १३ ॥

विश्वा अनुद्वत्त्वन्तः हि विशाः सस्दशभवति सस्दो हि प्रजापतिस्य
उदेवैत्तमुज्यति तेनेतचमेतसे स्पर्शायति तेन समर्द्धिताय तदम्मन्दधारि ॥ १४ ॥

अथ पृथिवयै प्राक्षेमणो जपति नमो मात्रे पृथिवया इति यत्र ह वा अन्ये बुहस्पितिरे ते
यज्ञ प्रजापतिमुद्जयङ्गदृशया: पृथिवया विभया चक्षुत भ्रं वा अहंसयै क्षयोषीति य इहमे
यज्ञ प्रजापतिमुद्जयङ्गे यहे मेये नाब्धूविनीतियः य है पृथिवयेत्तमार्हायः चक्षु महां
अर्थ प्राप्तदिति व इहमे यज्ञ प्रजापतिमुद्जयङ्गे यहे मायाम नाब्धूमीयादिति तथैवेति
तत्संज्ञामकुरुण न हि मात्रा पुत्राः हिन्निन्त न पुत्रे मात्रम् ॥ १५ ॥

तथे वा एष एतद्या: पृथिवया बिभंति चेख वा अहंसयैक्षयोषीति य इहमे यज्ञे
प्रजापतिमुद्जयङ्गे यहे मेये नाब्धूविनीतियः य है पृथिवयेत्तमार्हायः महां अर्थ प्राप्तदिति
व इहमे यज्ञ प्रजापतिमुद्जयङ्गे यहे मायाम नाब्धूमीयादिति तथैवेतेतस्तं ॥ १६ ॥

5. तृत्येत Ca, TE. (तृत्येत as alternate reading in TE)
6. Same as above
11. He then rises by (the measure of) his head above the yūpa. By that he wins the world of the gods. Raising the head, he chants “Ours be your power, ours be your manliness and your intelligence; ours be your glories”. He who performs Vājapeya does win Prajāpati and Prajāpati is all these; all these worlds, all these quarters. So he having won Prajāpati, he gains the power and glory of everything. He who thus acquires (everything) is called the Samrāt (emperor).

12. They throw at him packets of salt. He who performs Vājapeya wins food. In this salt, all food is contained; in this all the eaters of food. For salt means cattle and cattle is visible food. From them these salt packets come into being.

13. These (salts) are packed in the leaves of Aśvattha, Aśvattha belongs to the Maruts. (Once) Indra addressed the Maruts which were staying on the Aśvattha tree. Therefore Aśvattha belongs to the Maruts. The Maruts are the vīts (peasants) and peasants are food. Therefore these salts are wrapped in Aśvattha leaves.

14. Along with the peasants, they (salts) are thrown up. Vīts are food. They (packets of salt) are seventeen and Prajāpati is seventeenfold. Because he wins this food, he causes that (food in the form of the salt) to touch it (the yūpa). By that he enriches. He puts it into it.

15. Then looking at the earth, he chants “Homage be to the Mother Earth!” On that earlier occasion when Brhaspati won this sacrifice, namely Prajāpati, he became afraid of this earth (thinking) “I have swayed away from her (the earth) by my winning this sacrifice, that is Prajāpati. I fear lest she may shake me off”. The earth got afraid of him (Brhaspati) “Something great surely, hath this person become by his winning this sacrifice, that is, Prajāpati. I fear lest he may despise me”. (Brhaspati) came to an understanding with her (earth) “The mother would not harm the son, nor the son would, the mother”.

16. In like manner this one (Yajamāna) gets afraid of this earth (thinking) “I have swayed away from her by winning this sacrifice, that is, Prajāpati. I fear lest she may shake me off”. The earth gets afraid of him (Yajamāna) “Something great surely, hath this person become by his winning this sacrifice, that is Prajāpati. I fear lest he may despise me”. He (Yajamāna) comes to an understanding with her (earth) “The mother would not harm the son nor the son would, the mother”.
अथ हिरण्यम्र्क्ष्वरोहत्यायवः अमुकः हिरण्यमायुष्येवैनमेतदमुतेन्ततः प्रतितिष्ठति ॥ १७ ॥

अथ अधास्मा एतामौद्मङ्ग्लासांन्दं निधिष्ठक्रश्यं हविचारं जग्नेनाहवनीयसुपरिष्ठं वा एष जयत्सतरिक्ष्यं यो वाज्येवेन यजते स यदेव जयत्सपरिष्कांतः तदेवैनेवेनेत्रप्रपति तदेनुमुनयसीनधंसात्मकः ह्यः प्रजा उपासत औदुंबरी भवत्यं का कृपुदुंबस्तत्समादौदुंबरी भवति ॥ १८ ॥

तां बस्ताजिनेनास्तृणाति प्रजापतिः वा एष उज्जयितो व वाज्येवेन यजत ऋषभो वै पश्चात ज्ञापितैः वै प्रजापतिनिद्धीयो युद्धाङ्गो युद्धार्थं स युमेवैतां ज्ञापितमुज्जयित स तेनेनेत्रप्रपत्तस्यस्यंति तेन समर्थयति तस्मादस्ताजिनेनास्तृणाति ॥ १९ ॥

स आस्तृणातिवं ते राखिति राज्येवास्मा एतकरोति राज्येन्न प्राप्तस्यैव व प्याकृतिमयिति न्यास्य यमुनं तिषति यतार्मेवैन यमनसां प्रजानां करोपथोपवेशयति धुःवासिं धण्ड इति धुःवेन धृष्टां लोकेषु करोति कृष्णेश्वरयु रथेऽषोदार्या साधव इत्तेवैतानधी ॥ २० ॥ इति द्वितीयं ब्राह्मणः ॥

तृतीयं ब्राह्मणम्

स वै यदैते वार्ष्यस्ययमण्चूज्यां प्रचरति तदिद्धाविता भवत्वनिष्ठः स्वर्गस्तदुंद्धास्मातत्र एतद्रश्य संभरत्यस्योपरिवृषणं स यद्यस्र्य एतदश्र संभर्त्यस्र्या एष उज्जयितो व वाज्येवेन यजते एवषयं ह वै नामर्त्यहः ज्ञापितमित्रयाहः स यदेवैतां नुमुज्जयित तदेवस्मातत्र एतत्त्वरती तेनेनमाभिषेक्षति तेन समर्थयति तदर्मानि ततस्मादस्मा एतदश्र संभरिति ॥ १ ॥

औदुंबरे चयंस्यं वा कृपुदुंबरेष्वसमु वा एतत्त्वरती तस्मादौदुंबरे च चमसे ॥ २ ॥

सोः प्रस्ताप्यं संभर्त्यस्यपिंचोऽथ दखोपस्तामपन्नान्तः तानि समस्तं संभरेदित्याहः समाचारो हि प्रजापतिरिति तदु यावस्तेवोपस्तांशाववति वा विदेशावति समेते ॥ ३ ॥

१. चैदेने प
17. He then descends, trampling upon a piece of gold. Gold is immortal life and so he ultimately gets established in immortal life.

18. Then they bring a seat of Udambara wood for him (and place it) in front of the Havindhāna and behind the Āhavanīya. He who performs Vājapeya gains a seat in the upper level, that is, a seat in the aerial region. His winning the upper seat, that is the seat in the aerial region entitles him for this (seat of Udambara at a higher level). Him who is thus seated above, these commonfolk (prajā) seated below attend upon. (This seat) is of Udambara wood; for Udambara is sustenance or food. Hence it is of Udambara wood.

19. He covers it with a goat-skin. He who performs Vājapeya is winning Prajāpati. Prajāpati is the bull among (she) animals. Here in the case of the she-goats, the he-goat is the bull and Prajāpati is nearest to that Ajarṣabha (bull among goats). That with which he wins Prajāpati, by that itself he makes it touch and enriches it with that. Therefore he covers it with a goat-skin.

20. He covers it (saying) "This is thy kingship"—whereby he bestows kingdom on him, he makes him get a kingdom. Then holding him (the Yajamāna) by hand, leads him down (saying) "Thou art the controller (of all), you are the ruler". He (thereby) makes him the controller and ruler of all these subjects. Then he makes him seated (saying) "Thou art firm and steadfast". Thereby he makes him firm and steadfast. "These worlds (he says) I make you sit for tilling, for protecting (what is earned), for wealth and for growth". He only means ‘for welfare’. (Second Brāhmaṇa Ends)

BRĀHMANA III

1. He proceeds with this caru belonging to Bṛhaspati. The offering is made to its deity. Even when its Śvīṣṭakrty offering remains yet to be given, he (the Adhvaryu) collects this food. This is the medicine for everything. Thus he collects that food for him. He who performs Vājapeya, wins food. What they call Vājapeya is really Annapeya. Thus, whatever food he (the Yajamāna) has thereby gained, that he (Adhvaryu) now brings to him.

2. In a camasa made of Udambara wood, he brings the food. For, Udambara tree is sustenance, that is food. He indeed collects food. Therefore (he collects) in the camasa made of Udambara wood.

3. He first collects water, then milk and then other foods that occur to his mind. Some say that seventeen (items of food) are to be collected, because Prajāpati is seventeenfold. He need collect (only) those (types of food) he remembers or that he could get.
तस्यायस्य संभूतस्य दुःखमन्न्यमुद्विस्ताः ॥
तत्साधनाय दाय्येतीवत्सादवृद्धुपरिवृक्षे ॥
प्रजापते: सर्वमांसमवर्तमात्र कस्तत्रमे मनुष्यो यत्सर्वमांसमवर्तमात्र तथा ह नान्त गच्छति तथातः
ज्ञोजावृक्षे तदहृ प्रजापते परिवंशिन्नः ॥ ५ ॥

tasyāyaśya sambhūtasya aññātījñūhōti vajāprāsavya aññāt eṣa udrāyati yatho vajāpeyena yujante sa yātho devatābhy eta aññātījñūhōti tattah āsman eṣa devatā: priyā etatāṃ prasūvānā tārthāṃ prasūt drujyati tasmādṛśa eta aññātījñūhōti ॥ ६ ॥

sa juhōhi vājāsyeṃ prasāv: suṣułeṣvā praḥitētaḥ: saññātījñūhōtītva yāvidamy am prarśiyā
bhavān tānmanabhīṣhetvaṃ aññāt eṣa udrāyati yatho vajāpeyena yujante sa yādevaścātmāti jñāti
tānmanabhīṣhetvaṃ tān samārtikā tattasminādhauti tasmādenābhīṣhetvaṃ ॥ ७ ॥

sāmbhīṣhetvaḥ devasya tathā samvā: prasāvadevaścānāmaḥ taḥ pūrṇo hastaśvāyam ॥
śarvasvaḥ vācō yatūrya turya dāhāmītī vācō sārṣvāti tadeva vāc eva turya turya daḥamītī
tadā hāke aññātīvīraṃ tathā devānaṃ turya turya dāhāmītī sarvāṃ vā avikše deva ēti
tadevaścātmaṃ sārya turya turya dāhāmītī taddaḥā tathaḥ na brūyāt-sārṣvītya ētvāhyāvä tān
carṇītāḥ: sarvāṃ prajāpatiścātmaṃ sārṣvītya turya turya dāhātī tasmāt-sārṣvītya ētvāhyā ॥ ८ ॥

brūyātyāḥ saṃśrajqenābhīṣhetvaṃ brūyāvādī brahmanda yujeta bhūr hi bruhṣpītı́bhēga
hi brahmanda ṣaṃśrajaṃ vā saṃśrajqenābhīṣhetvaṃ brūyāvādī kṣatrīyaḥ yujeta kṣattrāḥ hīnā:
kṣetrāth hi kṣatrīya: ॥ ८ ॥

arthaṃ saṃśrajaṭhābhīṣhetvaṃ naśraṇātmaṃ naśraṇātmaṃ deva bhūro niśraṇātmaṃ
yūpākṛtāḥ hīnām gopāyāṃ vinātāḥ devaṅkhēṣṭ paśvātāḥ yatho vajāpeyena yujante sa
devātānāmavēṣākebhavān. ॥ ९ ॥

2. tuṣułeṣtram Cā
3. dṛṣṭāntī Cā
4. śrajarūpakā Cā
4. From these types of food so collected, one (type of) food he should select and announce it (by name). That one type of food, he should not eat throughout his life. By doing so, all the food of Prajāpati is not appropriated, (his abstention from that particular food amounts to his not appropriating for himself all the food of Prajāpati). Which man can (dare to) appropriate all his (Prajāpati’s) food? Thereby he does not go to the end (exhaust all food) and hence he lives long. That food (which he avoids throughout his life) is here left over for his progeny (subjects).

5. Of the food he so collects, these offerings called Vājaprasya are offered. He who performs Vājapeya indeed, wins food. To which deities he offers these (Vājaprasya) offerings, those deities are pleased with him and grant this food unto him. Thus granted by them, he wins (the food).

6. He offers (saying) “In the beginning, the producer of food granted”—thus he offers seven offerings. Then what food is left over, (which remains of the food after the seven offerings) with that he bathes him. He, who performs Vājapeya does win food. That food which he thus wins, with that he is bathed. He enriches him with that. He puts it (food) into him. So he bathes him (with that).

7. He bathes (saying) “At the impulse of the divine savitṛ (I bathe) thee, by the arms of the Āsvins, by the hands of Pūṣan. Unto Sarasvati I deposit the fourth aspect of speech (i.e. vaikhāra) in the form of the stotra hymns containing comprehensible letters. Sarasvati is forsooth, vāk. So he puts the fourth (aspect of speech) in the stotra of Sarasvati whose name is made of four letters.

8. “O Brhaspati! I bathe you with the empire”. So it should be said, if it is a Brāhmaṇa who is the Yajamāna. For, Brhaspati is Brāhmaṇ and Brahmā is Brāhmaṇa. “O Indra! I bathe you, with the empire”. So it is said if it is a Kṣatriya who is the Yajamāna. For, Indra is Kṣatra and Kṣatra is Kṣatriya.

9. He thrice announces “This one (Yajamāna) had become an emperor”. Him thus already indicated (associated) as (emperor) he again announces to the gods. “This one (Yajamāna) is yours; you may protect him, recognise him”. (He says so) for, he is joining the gods. He who performs Vājapeya does become one among the gods.
अथाहाम् येष स्वच्छृत्तेः नृष्ट्रीयपिताः स्वविष्ठरूपं यज्ञेति वृष्टकृते जुहोति स युधंभे आहुति अन्तःरेण तत्तत्कर्म क्रियते एव वायु प्रजापतिर्यज्ञो य एष तायत एतस्य वैनमेतत्प्रजापत्यज्ञस्य मध्यत आद्धाति मध्यतने भिविष्यं द्वारस्य यमुनाह्य मार्जयन्ते मार्जित्रावामहेन्द्र ग्रहे युहोति माहेन्द्र ग्रहे गृहोत्स्नास्त्राय प्रमीवति स स्तोऽस्य भोजित्त्वं शृण्यस्यात्मा वे स्तोऽस्य प्रजाश्रम तथों वै त्योऽस्य भवति || १२ ||

tद्वेके स्तोऽस्य मुष्माकृत्यधेयतत्कर्म कुर्वति तदु तथा न कुर्यदात्मा वे स्तोऽस्य प्रजाश्रम ताभ्यां हैनेन्तु उभाभ्यां प्राणशयन न प्रस्तमनि स पापिया नित्वं भवति तस्मात्परस्ते वैवेधेतत्कर्म कृत्यान्ते एव स्तोऽस्य स्थादते शास्त्रस्यात्मा वे स्तोऽस्य प्रजा श्रम तयोऽस्य भवति स श्रेष्ठायिन्याभवति || १३ ||

॥ इति द्वितीयोध्यायः ||

॥ इति वाजपेयकाण्ड समानतम् ||

5. प्रणयतिः: Ca
10. Thus he either announces or offers (oblations) to (celebrate) his victory. The significance is the same, whether he announces or offers. These gods won by those announcements of victory. In the same way, the Yajamāna wins by these (announcements of victory).

11. “Agni won the life-breath with one syllable. Prajāpati won the seventeen-fold stotra by means of seventeen syllables and (said), “I have won him”. Just as these deities won by these (announcements of) victories, this Yajamāna wins with these (announcements of victory).

12. Then he says “Recite (the invitational chant) for Agni the Sūṣṭakṛt. Pronounce the offering prayer for Agni, the Sūṣṭakṛt”. He offers when the Vaṣaṭ is uttered. Now why this rite is performed between the two oblations is this—this sacrifice which is being performed is of course, the Prajāpati. He thereby wins Prajāpati in the very middle of this sacrifice that belongs to Prajāpati. He annoints him in the middle. He then puts Idā (in the Idāpātra) and he having sprinkled water, draws Māhendragraha. After having drawn the Māhendragraha, he calls for the stotra (to be chanted). He (Yajamāna) gets down (from the seat) when the stotra is started (chanting). He is in attendance at the chant of the stotra and in the end he is in attendance at the recitation of the śastra. Stotra is the self and śastra is the subjects. He is in attendance at both these.

13. Some chant the stotra and then perform this rite. It should not be done so. For stotra is self and śastra is the subjects. Thereby, with those two he ruins the sacrifice, he goes astray and becomes a sinner by offering. So this (Vājaśprasaṇīya offering) rite should be done before and only at the end, the stotra should be chanted and at the end of it, śastra to be recited. Stotra is self and śastra is subjects and they both should be at the end of this rite. He becomes prosperous by (so) offering. (Third Brāhmaṇa Ends)

(Chapter Two Ends)

VĀJAPEYA KĀNDĀ ENDS
राजसूयकाण्डम्

प्रथमोऽध्यायः

प्रथम ब्रह्माणम्

स वै पूर्णाद्वितियं जुहोिति स यतूपाध्यात्तियं जुहोिति सर्वं वै पूर्णाद्वितियं सर्वं परिग्रहा सूया इति
स्वाहाकर्ष्य मुनििति स्वाहाकर्ष्यार्थायां अतिरेकं तस्मात्त्राकारणे जुहोिति तस्मां वृं ददाति सर्वं वै वर्षस्वरूपं
परिग्रहा सूया इति स यदि कामयेत जुहुयादेता यथू कामयेतापि नैव दियेति॥ १ ॥

अथ श्रीभुधुः नृष्ट्वात्तरे हविशाकपादं पुरोज्तां निर्विश्वल तेन पश्चिमदैव चर्मिति ते ये
प्रत्येकःः श्रुयःः पित्रानार्थात् तन्द्रपितान्तर्यात् तान्त्वार्थशः सुवे संविपस्थ ये
प्रायश्चित्तर्यात्तरे हविशाकपादं पुरोज्ताःः श्रुववति तद्यान्नानन्तः सुवे संविपस्थ
तन्नान्त्वाहिष्ठावहिष्ठावहिष्ठावहिष्ठावहिष्ठावहिष्ठावहिष्ठावहिष्ठावहिष्ठार्थं दक्षिणं परत्य यदितः स्वकृतं
वेिरेण विनिद्विष्याशिरदुः वा ॥ २ ॥

तद्यथा समाधाय जुहोिदे ते निर्धृतेः भगस्तं जुहस्तं स्वाहेऽरयिं वै निर्धृतियम् है
वै तं निर्धृत्या पापाना गृहार्थिः ये निर्धृतिः पापम् किन्तु तिमैवेक्ष्मयति तथैतः सूयानं
निर्धृति�ः पापम् ने विनिद्विथ यत्स्त्वकृते वेिरेण जुहोिति श्रुववदसे वा तुद्धास्ता
निर्धृतिःः गृहार्थिः ॥ ३ ॥

अथ यशावेक्षमाणिः आयन्तीश्चागस्तनामः हविशाकपादं पुरोज्ताः प्रकरतियं वा
अनुसरितिः है वै तस्मां अनुसरितपि यस्तुच्चक्रियति कर्म कर्तुः यभिकर्षिति तिमैवेत्
-तस्मात्त्रात्तिवणत्यानुचरतस्त्रात्मस्यूया इति स यद्यास्त्वकपादं परित्यागः राघवानी
वै गायनी गायनी वा
इयं निर्दुःः तस्मात्साधारां भविषि स यत्साधारस्येव हविषो द्वेषा जुहोिति तत्तुद्धामि
भवतीयं इवैवेकतुदभयं तस्मां वासो दक्षिणां वै सुवासां अध्यानं नोपधिध्योऽसिनिध्याय
वै तहसंसौरुिष्मचते तथैतः सूयमानास्तुःः पापम् ने विनिद्विति ॥ ४ ॥

१. पापान्ति वि My, V1
२. अनज्ञान्याणि Pa, My, अनवेशां म, स्त्राःतीक्यांज्यां in MD and Taittiriya
३. कर्तुः चित्तिकर्षिति V1, My
४. See notes
५. नोपधिध्योऽसिनिध्याय Ca
RāJASŪYA KĀNDĀ

Chapter One

BRĀHMAṆA I

1. He offers the full offering. He offers the full offering since the full means the All. "May I be consecrated after encompassing the All" (so he thinks). He offers with the (offering formula) Svāhā; for Svāhā is undefined and the All is undefined. So he offers with Svāhākāra. At this he bestows a boon, for a boon means all. ‘Having encompassed the All, may I be consecrated’ (thus he thinks). He may perform this offering if he chooses, or if he chooses he may ignore it.

2. On the following day, he prepares a purodāsa in eight potsherds, as havīs (food) for Anumati and he offers it in the same way as the (regular) īṣṭī. Whatever portion of the grains, while being ground, falls down behind the āmyā (peg attached to the grinding stone) that he collects and throws into the srava. The other portion falling in front (of the peg) he cooks it to make the purodāsa in eight potsherds for Anumati. With the others collected in the srava, goes southward, taking a firebrand from the anvāhārya pacana (southern fire) (and reaches) where he may find a natural cliff or a marshy place.

3. There, he kindles fire and offers it (grains collected in the srava) into that fire (saying) “O Nīrtī, this is thy portion; accept it graciously—Svāhā”. For, Nīrtī is this earth; whomsoever she seizes upon with evil, him, she seizes upon with destruction; hence whatever part of this (Earth) is under the sway of the evil Nīrtī, that is propitiated. Thereby, while being consecrated, Nīrtī, the evil does not seize upon him. Why he offers in the naturally formed cliff or marshy place is because it is the spot seized upon by Nīrtī.

4. They then return without looking backward (at that place). Then they proceed with the purodāsa in eight potsherds for Anumati. Anumati is this (Earth). It is this (Earth) that approves him who is capable of doing that rite or him who wishes to do it. He propitiates her (the Earth). Thus approved by that Anumati, let me get consecrated” (so he thinks). Now why it is in eight potsherds is this—Gāyatrī is eight-syllabled. This Earth is basically the same as Gāyatrī. So it is in eight potsherds. And now why he offers in two instalments the same havīs is because they are unrelated (non-redundant). Both of them form Anumati. For this offering, a garment is daksīṇā. One who has a (new) garment does not dare to enter into a (lonely) jungle; but having kept the garment somewhere in safe custody, he escapes (the risk of being robbed). In like manner, no evil befalls him while being consecrated.
अथ श्रोभुत आग्रावेष्यामेकादशकपलं पुरोवशं निवर्तति तेन यथेष्टवैं चरति
स यदाग्रावेष्यान यज्ञतेनायैं सर्वं देवता अप्रौ हि सर्वायो देवतायो जुहत्य्यग्रिः
वा अवराही यज्ञस विष्णुः परार्थस्तत्सवाभि देवता इति सर्वं च यज्ञं परिगुहा सूया इति
तस्मादाग्रावेष्यान यज्ञते तर्यस हिरण्यं दृष्टिकऽश्रेयो होष यज्ञः गुः तै
विष्णुः नारः सोऽपिः वै जयस्तद्युस्त तदग्रामेव तस्मादस्य हिरण्यं दृष्टिकऽश्रेयं ॥ ५ ॥

अथ श्रोभुते अग्रावेष्यामेकादशकपलं पुरोवशं निवर्तति तेन यथेष्टवैं चरति
स यदाग्रावेष्यान यज्ञतेन वा इन्द्रो वृतत्त्वमहातेनो नास्त् यज्यायं यज्यायम्य विजितस्ति
तथा एष यज्ञायं पाम्मां द्विष्ठं अमात्यः हति तथो एव विजितस्ति
विजितेः प्रभेनाशः सूया
इति तस्योऽत्सूः गौर्दिकऽश्रेयं दृष्टिकऽश्रेयं
चतुर्वेदसं पौर्णामितेः होतेः व्यत्त्वामासवे
यज्ञयोजनस्य दृष्टिकऽश्रेयं ॥ ६ ॥

अथ श्रोभुत ऐन्त्यायं ऐन्त्यायं पुरोवशं निवर्तति तेन यथेष्टवैं चरति
स यदाग्रावेष्यान यज्ञतेन यत्र ह वा इन्द्रो वृत्तमहातेनो नास्त् यज्यायं
जयस्तद्युस्त इतिर्यत्समुपप्रकारः स एतेन तेजो एव अमात्यर्यतेव तदेव
रीरे एतेन तेजो एव अमात्यर्यतेव तदेव
त्त्वामासवेः इति तस्यं कृणा महोऽयासिनसं
तस्मादस्य गौर्दिकऽश्रेयं ॥ ७ ॥ इति

अथ श्रोभुत आग्रावेष्यायं चतुर्वेदसं स्वर्विवा एष यज्ञक्रमः
स्वर्विवा इति
सर्वायो दर्शिबोधिमानो राजसूयायं यज्ञते देवसृष्टिः तथा एष यज्ञो देवताने
यज्ञमात्यं दर्शिबोधिमानो
सूया सुरा
इति
तस्मादप्रथमालय इति
गौर्दिकऽश्रेयं ॥ ८ ॥

अथ श्रोभुते चतुर्वेदस्य चतुर्वेदस्य चतुर्वेदस्य चतुर्वेदस्य
सर्वायो दर्शिबोधिमानो
राजसूयायं यज्ञते देवसृष्टिः तथा एष यज्ञो देवताने
यज्ञमात्यं दर्शिबोधिमानो
सूया इति
तस्मादचतुर्वेदस्य इति
प्रथानम् ॥ ९ ॥

६. उत्तेन, सू. एकोपपी, मो. भौपीमही TE as alternate reading
5. And on the following day, he prepares a purodāsa in eleven potsherds for Agni and Viṣṇu and offers it in the same way as in a (regular) āṣṭi. As to why he offers that (Purodāsa) of Agni and Viṣṇu is, because Agni is all the gods. For, it is in Agni that offerings are made to all the gods. Agni, forsooth is the lower half and Viṣṇu is the upper half of the sacrifice. (He thinks) “Let me be consecrated after thus encompassing all the gods and the entire sacrifice”. (So thinking) he offers with that (purodāsa) of Agni and Viṣṇu. For this, gold is the daksinā. This sacrifice is of Agni and Agni is seed and seed is gold. Agni is sacrifice indeed and so this is definitely of Agni. Therefore gold is daksinā for this.

6. And on the next day, he prepares a purodāsa in eleven potsherds for Agni and Soma and they offer it in the same way as an (ordinary) āṣṭi. Now why he offers with that (purodāsa) for Agni and Soma is this—It is with this that Indra killed Vṛtra and thereby he gained that universal conquest which now is his. In like manner, does this one (Yajamāna) slay his sinful, hateful enemy and in like manner he does gain victory. “May I be consecrated when safety and security from evil-doers have been gained” (so he thinks). For this a bull set at liberty (after being used as a beast of burden) is the daksinā. This moon they eat up after letting off. They slay this (moon) from the full-moon onwards and then release him (allow to grow) from the new-moon onwards. So (because this offering is for Soma, the moon) the bull set at liberty is the daksinā.

7. And on the following day, he prepares a purodāsa in twelve potsherds for Indra and Agni and offers in the same way as in an (ordinary) āṣṭi. And as to why with that (purodāsa) Indra and Agni is this—Now, when Indra threw the thunderbolt at Vṛtra, from him (Indra) who was intending to kill Vṛtra, the vigour and energy went away. He, by this, regained vigour which is Agni and energy which is Indra and put them into himself and owned them within himself. In like manner, this one (Yajamāna) regains vigour which is Agni and energy which is Indra and puts them into himself and owns them within himself. (He thinks)—“May I be consecrated after having put both these into myself”. For this, an ox, that is bull, is the daksinā. Because he, (the ox) by its shoulder is of Agni’s nature and by his testicles, he is of Indra’s nature.

8. On the next day, he performs the Āgrāyana āṣṭi. Because, he who performs Rājasūya, he encompasses all sacrificial rites; all āṣṭis and all offerings with daruī (spoon). This sacrifice is indeed, instituted by gods. The Āgrāyana āṣṭi is instituted by gods. “May this also be performed by me. Let me be consecrated by this too” (so he thinks). It is for the plants that he who is consecrated is consecrated. Thereby he makes both types of plants (rooted and rootless) healthy and faultless (thinking) “May I, by being consecrated, render the plants healthy and faultless”.

9. And on the following day, he performs the Cāturmāsya rites. He who performs the Rājasūya, he encompasses all the sacrificial rites, all the āṣṭis and all offerings with daruī. This sacrifice is instituted by gods and what are Cāturmāsayas are also initiated by gods. (He thinks) “May these be also performed by me and may I be consecrated by these (offerings) also”. Therefore he performs the Cāturmāsyas. (First Brāhmaṇa Ends)
स वै वैश्वदेवेन वजते स वैश्वदेवेन वजते वैश्वदेवेन ह वै प्रजापति: प्रजानां भूमानं ससुजो तथो वा एष एतदेशदेवेनैव प्रजानां भूमानं सृजते भूमानं प्रजानां सृष्टा सूया इति।।

अथ वरणप्रवासैैवजते वरणप्रवासैैव वै प्रजापति: प्रजा वरणपाशालामुख्यता अस्यामीवा अक्षिल्या: प्रजा: प्रजायनं तथो वा एष एतद्वरणप्रवासैैव वरणपाशालामुख्यता: प्रमुखतात् अस्यामीवा अक्षिल्या: प्रजा: प्रजायनं तेनस्मीवा अक्षिल्या: प्रजा अभि सूया इति।।

अथ साकमेष्ठयजते साकमेष्ठ वे देवा चृतं जायस्तैवं व्यजयनं चेयमेषा बिजितस्तथो वा एष एते: पाप्मानं द्विभवं भातुर्यं हति तथो एव विजयते बिजितेष्ठयेवनान्त्रो सूया इति।।

अथ सुनासीरीयेन वजत उभावेतो रसी परियुग्हा सूया इत्यथ पञ्चवातीयं ज्ञ्योति तुप्रज्ञा धरिनीयं व्यूहति प्राज्ञपुद्यं प्रत्येकं दुष्किणा मध्ये।।

तज्जृहोत्यग्रेत्रेत्रेव्य देवेभ्य: पुरस्सद्धचस्बाहेति पुरस्ताद्यमन्त्रेत्रेव्यो देवेभ्यो दक्षिणसद्धचस्बाहेति दक्षिणातौ विश्रदेवनेत्रेभ्यो देवेभ्य: पश्चातसद्धचस्बाहेति पश्चामिन्त्रावृहणेत्रेत्रेव्यो महर्षेनेत्रेभ्यो वा महर्षेनेत्रेभ्यो वा देवेभ्यो उत्तरसद्धचस्बाहेति उत्तरसद्धशोभेत्रेत्रेभ्यो देवेभ्यो उपसर्गाद्यो दुवुस्वव्यव्य: स्वाहेति मध्ये।।

अथ पुनः सार्थं समुद्र ज्ञ्योति ये देवा अप्नेनेत्रा: पुरस्सद्धचस्बस्य ये देवा यमनेत्रा दक्षिणसद्धचस्य: स्वाहा। ये देवा विश्रदेवनेत्रा: पश्चातसद्धचस्थेववाहा ये देवा भित्रसवरुणेत्रा इति वा महर्षेनेत्रा इति वोतरसद्धस्थाह्यस्वाहा। ये देवायोग्येनेत्रा उपसर्गाद्यो दुवुस्वव्यव्यस्बहेति।।
1. He performs the *Vaiśvadeva* offering. He performs *Vaiśvadeva* because Bṛhaspati by means of *Vaiśvadeva*, created abundance of creatures. In the same manner, this one (Yajamāna) creates abundance of creatures through *Vaiśvadeva*. “After creating abundance of creatures, let me be consecrated”—(so he thinks).

2. He then offers the *Varuṇapraghāśa* oblations. For, by means of *Varuṇapraghāśa*, Prajāpati released the creatures from Varuṇa’s noose and thereby healthy and faultless creatures were born. In like manner, this one (Yajamāna) releases the creatures (progeny) from Varuṇa’s noose by means of these *Varuṇapraghāśa* offerings and thereby healthy and faultless progeny are born. (He thinks) ‘Let me produce healthy and faultless progeny’.

3. Then he offers the *Sākamedha* oblations. For, it is with the *Sākamedhās* the gods slew Vṛtra and gained that universal victory which now is theirs. Similarly this one (Yajamāna) now slays his sinful, hateful enemy and he does gain the victory (thinking) ‘Let me be consecrated when safety and security are gained’.

4. Then he offers the *Śunāśtra* offering (thinking) “May I be consecrated, having absorbed both (prosperity and sap)”. Then he offers *pañcavāṭiyā* (five oblations to the five winds). For that they partition the Āhāvanīya fire into five parts; eastward, northward, westward, southward and in the middle.

5 & 6. He does that offering (saying) “To those gods seated at the east who have Agni as their eyes—*Śvāhā*, at the eastern (portion of Āhāvanīya). “To those gods seated at the south, who have Yama as their eyes—*Śvāhā* (so saying) at the southern portion. “To the gods seated at the west, who have Viśvedevās as their eyes—*Śvāhā*”; (So saying) at the western portion; “To the gods seated at the north, who have Mitra and Varuṇa as their eyes, or who have Maruts as their eyes—*Śvāhā*”. (So saying he offers at the northern portion). “To those gods seated above, who have Soma as their eyes and who are rich in food—*Śvāhā*” (so saying) at the middle portion (he offers).
स यदेव जुहोति युत्र वै देवास्सामेकमेघ्यजयन्तेयेमेषां विजितस्तद्गुरुन्तिपते 
वां इमानि दिष्कु रक्षास्सीति तंत्यो वेप्रहरामीति तङ्ग्जो वा आज्ञयं तद्ग्रेणाण्येनैतेवाद 
दिष्कु नाय्या रक्षास्स्यावानं स्तेन व्यजयन्ते येषमेषां विजितस्तथो वा एष पृते नुज्जेणाज्ञे 
दिष्कु नाय्या रक्षास्स्यहन्ति विजिते भयेष्यनाग्रं सुया इति तस्मादेता: पूर्वाः पुष्य 
जुहोति ॥ ७ ॥

अथ यदेवरः पुष्य जुहोति विवृहतीति वा एतद्यागी वीविलिनान्ति यदेनेते पुष्याः 
व्युहति स युद्धे तद्ग्रेणविवे वा लिङ्गम क्षिप्तो वा तद्धावस्वतालिन्येन 
तत्सनाद्यान्ति तत्तथमयिति तस्मादेता अपरा: पुष्य जुहोति ॥ ८ ॥

तस्य प्रशिक्षाहनो श्वरं दृष्टिकार ते य स्वर वातास्यो क्ष्या दृष्टि सम्यःस्तासार्थी यो वै 
प्राणः स वातस्सु युद्धे पुष्य प्राणान्ति दृष्टिकार तस्मात् प्रवृक्तियं नाम ॥ ९ ॥

तेन हाय्येतेन विद्याध्रोणेजे भिषज्येदित्वं वात प्राण योगं पृते स वा ॥ अयेमक्ष इव 
पक्ते सक्ष्यं युक्ष्येत्तत: प्रविष्टो द्वाधा विहिनो द्वशैव वा एता अहुतीजुहोति तदस्मात्त दी 
इन प्राणान्तकार्त्तस्त्वमायुर्द्यान्ति सह संवेषायुरैति स युद्ध हापिगतासुरिन भवत्याहैवैनेन 
हरति ॥ १० ॥

अथ श्रोभुत ऐन्त्युत्तरीयेष युज्ये तद्यथायम्ब्याकपाल्युपरोधः निर्विश्विति वारुणं यवर्मं 
चतुः ग्रीं गान्धुर्धुम्ब्यनतुद्याध्यावहण्याः ऐन्त्यु पृतो भवति ॥ ११ ॥

स्युद्धेतेन युज्ये इत्यादी ० हृवेद्यस्मुद्याते उद्दित्यष्टे वा इमानि दिष्कु रक्षास्सीति तेष्यो 
वेप्रहरामीति वाविद्यायु पृते देविस्य दिष्कु नाय्या रक्षास्स्यावानं स्तेन व्यजयेतां ऐन्योरिन 
विजितस्तथो वा एष पृते देविस्य दिष्कु नाय्या रक्षास्स्यहन्ति विजिते भयेष्यनाग्रं सुया 
इति ॥ १२ ॥

1. यदेवं My, Pa
2. वा missing in M
3. छल्ला वा Ca
7. Now, as to why he thus offers—when by means of the Sākamedha offerings, the gods gained victory which now is their’s, they said, “These Rakṣasas are sucking up these creatures in the (four) quarters; let us strike at them (with thunderbolt)”. The thunderbolt is nothing but ghee and with that thunderbolt of ghee, the gods struck at the terrible Rakṣasas in the quarters. With that they conquered, which now is their conquest. In like manner this one (Yajamāna), with this thunderbolt of ghee, strikes at the terrible Rakṣasas in the quarters (thinking) “Let I be consecrated when safety and security have been gained”. That is why he offers those five prior oblations.

8. Now as to why he offers those five later oblations is this—while separating the (Āhavaniya) fire (into five portions), he is tearing it asunder and splitting it as it were into five parts. That Agni which he is thus tearing asunder and wounding, that he heals by these oblations; he puts them together and propitiates him (the Āhavaniya fire). So these five later oblations, he offers.

9. For this (pañcavāṭṭiyā), a chariot with two horses (yoked) with a third standby horse is daksinā. They form five winds, three horses, two chariooteers, one stationed at the left and another charrooteer (on the right). That which is the life-breath is the wind. Since these five breathing beings (i.e. three horses and two horsemen) form the daksinā it is called pañcavāṭṭiyam.

10. This (pañcavāṭṭiyā), one can also offer as incantation (to remove sorcery) at the cow-shed where cow-dung is collected. The yonder one which blows (wind) is this vital air. He blows as if he is one and after entering the human body, he gets split tenfold. Ten are these oblations offered and thereby endows him with the ten vital airs. He puts into him (the afflicted) the whole span of life. He thus attains full longevity of life. Even if he happens to be almost dead, he (the priest) brings him round again.

11. And on the next day he offers the Indra-Turuṣya. For that he prepares a puroḍāsa in eight potsherds for Agni; for Varuṇa, a caru made of barley; for Rudra, a caru of Gavēdhuka seed; for Indra, milk of a cow accustomed to be yoked.

12. And as to why he offers the Indra-Turuṣya is this—Indra and Agni, once, consulted with each other “Verily these Rakṣasas suck out these (creatures) in the quarters; let us strike at them with this (thunderbolt)”. They, Indra and Agni, with this havis, struck at the terrible Rakṣasas at the quarters and by that they achieved this victory which now is theirs. In the same way, this one (Yajamāna) with this havis strikes at the terrible Rakṣasas in the quarters (thinking) “May I be consecrated when safety and security have been gained”.

स होवाचार्यस्यो मम भागो अस्य हविषस्तुर्यं तब्धति तत्थेति होवाचामकुण्डाये यद्यग्रेयोऽशुककपलो भवति सोशुरेन्द्रको भागोरथ यद्यस्यो यवयमाध्यशूर्ध्वति यो वै दुष्कणोऽशुरे व स स उ पुष्येन्द्रको भागोस्य यद्यवमायो भवति वहुण्या हि यवा अथ यदौव्रो गावेयुको भवति यो वै रुद्रोऽशुरेन्द्रको भागोस्य यद्यवेधुको भवति वास्तव्यो हि स देशे वास्तव्या हि कवेयुका अथ यदनःस्या वहिन्या ऐण्व पुर्यो भवति स इत्यं चवत्थुर्थो भागोस्य यै चवत्थुर्थो भागस्यस्तुर्यं स युत्तीर्यभागान्त्र एतस्य हविषस्तस्तमादेन्त्रुर्यं नाम तस्य सैण्व वहिन्या दक्षिणा सा वैवहस्यायो यथ्यो सती वहिति व्यृणाः हीता वै सा तद्वकाति तदस्य वाहकमाथ यद्यस्तेन रौध्री अथ यदस्या एतदैन्त्र पुर्यो भवति तेनैन्त्रलोपः हेरातुर्थ् व्यृणू मुने तस्माद्वैव दक्षिणा ॥ १३ ॥

अथ भोधुभोदुपामाग्यो हुदोहृत्यपामागीर्मैः वै देवा नाम्रो रक्षायस्यपायुः तस्मादपा-मार्गो नाम तथो वा एष एतदपामागीर्मैः नाम्रो रक्षायस्यपायुः विजिते भवेवनाश्च सूया इतिः ॥ १४ ॥

स पालासे वा स्ववे वैकल्पुते वापामाग्यतण्डुलानोपनायायपर्चनादुल्मुकमादूर यान्यो चोश्वो वेत्या जुहःति ॥ १५ ॥

स उल्मुकमादूरे नु सहस्य पुराणार्थितिः सुपुरणायुः सहस्येवेत्ततदाहिभिमातीर्ष पायसेति सप्नो वा अभिमातिस्सपमपज्ञातियेवेत्तेवाह पुराणार्थितिः द्वियो वृध्य रक्षोपिनान्तुर्थभूतार्थितिः सर्वभूताय पापनस्तति साधू यजस्यो द्वितेतेवाह ॥ १६ ॥

अथ जुहःति देवस्य त्वा सवितुः प्रश्वे यशोक्ष्यो वृत्त्य क्षत्राभ्यामीतियुको यजुर्यु बन्धुरुपाध्योवीिय मुहोती यद्यमुखं वा उपाश्च्य यज्ञमुखेनेवित नाम्रो रक्षास्य हृन्ति हतं रक्षः स्वाहैति तृतेन नाम्रो रक्षास्य हृन्ति स वा दिश्यमित्वा जुहाढः तासं दिशास्वयं प्रहरति रक्षास्य त्वा वधायति रक्षास्य हृतद्वन्ति ॥ १७ ॥
13. Then Agni said, "Let three parts of this havis be my share and the fourth yours". Indra said "Be it so". The eight potsherds of the Āgneya (caru) is the share of Agni; then that barley is of Varuṇa. He who is Varuṇa is forsooth, Agni. That becomes his (Agni’s) one share (second share) which is the caru made of barley. For, barleys belong to Varuṇa; then that Gavedhuka caru belonging to Rudra. He who is Rudra is forsooth, Agni. That becomes one share (third share) which is made of Gavedhuka seeds. That god (Rudra) is (the recipient) of what is in the periphery (what is left out on the edges of the sacrificial altar). Gavedhuka grass is (grown) on the bunds (of the fields) (as a subsidiary plant). Hence that caru is made of Gavedhuka seeds. That milk of the yoke-trained cow which belongs to Indra is the fourth share which is of Indra. That fourth share is the Turiya (by-name) and since Indra is the owner of the Turiya share of this havis it is called Aindra-Turiya. For this (oblation) that same cow accustomed to yoke is the dakṣiṇā. That cow in respect of her shoulder has the nature of Agni. (Though) being a female she draws (burden) and hence she is of Vārūṇīc nature. Being a cow she has the nature of Rudra. In so far as this milk for Indra comes out of it, she has also the nature of Indra. Indeed that (cow) represents all that. Therefore she is the dakṣiṇā for this.

14. On the next day he performs the Apāmārga offering. It is by means of the Apāmārgas that the gods wiped away (apāmārga) the terrible Rākṣasas and hence they (the plants) are called Apāmārgas. In the same way this one (Yajamāna) wipes away the terrible Rākṣasas by means of the Apāmārgas (thinking) "May I be consecrated when safety and security have been gained".

15. He takes the grains of Apāmārga on a spoon (sruta) made either of Palāśa or Vaiśākha, takes a fire-brand from the Anvāhārayapačana and proceeds eastward or northward and offers.

16. He takes the fire-brand (saying) "O fire! encounter the onslauights (pṛtanā)"). Onslauights means battles and he only says 'Withstand the battles'. (He says) "Repel the evil-wisher". The evil-wisher means enemy. He thereby says "Vanquish the enemy". (He further says) "Unconquerrable, conquering the foes"; for, he is indeed impossible to be defeated by the terrible Rakṣasas, so defeating the foes'. He thus gets over all the evils. (He says) "Bestow glory on the offerer of sacrifice" by which he means 'Bestow blessings on the Yajamāna'.

17. Then he offers (saying) "At the prompting of the divine Savitṛ, I offer with the arms of the Aśvins, with the hands of Pūsana". The meaning of this has already been told. "I offer the oblation with the vigour of the upāṃśu"(he says). Upāṃśu (cup of soma) is the mouth of the sacrifice. It is with the mouth of the sacrifice, that he kills the terrible Rakṣasas. "The Rakṣasa has been slain—Suāhā"—thereby he slays the terrible Rakṣasas. That direction to which he proceeds and makes this offering, in that direction he throws away the sruta (used in the offering) (saying) "For the slaughter of the Rakṣasas—thee". It indeed, slaughters the Rakṣasas.
स यदौष पालाः स्तुतो भवति ब्रह्मा वै पालाः स्तुति व्रह्मणैवैत्तिका रूपांसिर हनि यथू
वै क्रृत्तातो वृको वै विक्रृतातो वृक्षैैवैत्तिका रूपांसिर हन्तविधिष्म ४० इति पुनःचरित्मेते
रूपांसिर हृदेत्त्वष्टिः ॥ १८ ॥

तेन हायपैते विद्याज्ञे प्रतिसतरु कृपीत स युस्याः स दिशि भवति युस्मै जुहोति
तां दिशि प्रतिप्रत्य जुहोत्मुख्य त्वा व्याधयामुमविधिष्मेति तमादिशिषि प्रत्यक्षालो वा
एष वृक्षस्य ह तनेव त्वत्प्रमुहृद्विषि युस्मै स किण्ड करोति ॥ १९ ॥ इति द्वितीयं
ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

स वा पुरुषाकाश्विन्मेंकदशकोपाल पुरोवधाः विरिपपेयेन्द्रवैपर्यान्त्यं चर्चा चैष्णवं
त्रिकपालवा चर्चा वैतेन श्रोभुते त्रिष्युकोन्यम् १२ वजन् स युदेतेन यज्ञे पुरुषानैवैतेन देवा
उपेरयुस्थो वा एष एतेन पुरुषानेनोपैि पुरुषावात्सूभा इति पुरुषावान्हि तच्छक्रोि कर्म
कर्नु यस्विकीर्षि पुरुषाहि स तच्छक्रोि स २ ७ यादप्पाध्यायैवो भवत्तग्रिविवत दाता तं
दातारिम्मा: प्रजा उपनिविष्य वैपर्यान्त्याः उ वै पुरुषात्स्त्य एव दाता यं दातारिम्मा: प्रजा
उपनिविष्यास्थमेंकैत्रीप्राय तोस्मी प्रीत: पुरुषान्त्याः पुरुषान्त्याः प्रम्याचति स
पुरुषावात्सूभैः प्रेक्षे युद्धेन्द्रवैष्णवावात्सूभावत्तीः वै रजमानो वैपर्यान्त्याः
पुरुषास्य यात्तेनावमा अग्रिषदाति पुरुषान्त्याः तैरैवैतस्तपांस्युधाति रतात्सनि कुलेऽथ यथेच्छावं
चैकराल्को भवति यात्तेनावमा अग्रिषदाति पुरुषान्त्याः दुः तैरैवैतान्त्याः। प्राप्तिविषि तस्य
वामनो गौर्ज्जाश्चि तदुल्लु पृथु वैष्णवं रूपं युद्धावनस्य गोः ॥ २ ॥

अथ श्रोभुत आग्रापीपेनकदशकोपाल पुरोवधाः निरिपपेयेन्द्रप्रायान्त्यं चर्चा पौणां
चैमेतेन श्रोभुते त्रिष्युकोन्यम् यज्ञे स युदेतेन यज्ञे पसुनैवैतेन्यं देवा उपेरयुस्थो वा एष
एतेन पशुनेनोपैि पशुमान्सूभा इति पशुमावान्हि तच्छक्रोि कर्म कर्नु यस्विकीर्षि
पशुमावान्हि स तच्छक्रोि स यादप्पाध्यायो भवत्ताथिवि दाता तं दातारिम्मा: प्रजा

1. See notes
2. स missing in My, V1,V2
3. पुरुषावात्सूभे TE
4. पशुनैवैतेन H, V1
18. If that srūva happens to be of Paḷāśa wood, Paḷāśa being Brahman, it is by means of the Brahman, he kills the terrible Rakṣasas. If it is of the Viṅkaṅkata wood, Viṅkaṅkata being the thunderbolt, it is by the thunderbolt, that he kills the terrible Rakṣasas (saying) “We have killed the Rakṣasas” they return. This indeed, kills the Rakṣasas.

19. This (Apāmārga) offering, he may also perform at the cow-shed where cow-dung is heaped and make a talisman of it (to counter sorcery by an enemy). In whatever direction he (the evil-wisher) is and against whichever (evil-wisher) he offers, he proceeds in that direction and offers (saying) “For so and so’s death, we have killed so and so” announcing his (enemy’s) name. This tree (Viṅkaṅkata) bears fruits at the bottom. He thereby supresses to the bottom that person who does something (sorcery) to him. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He prepares this puḍoḍāsa in eight potsherds for Agni and Viṣṇu, a caru for Indra and Viṣṇu and a puḍoḍāsa in three potsherds or a caru for Viṣṇu. With this he performs on the following day that Triṣamāyukta offering. He offers the (Triṣamāyukta) because the gods came to man by means of this. In like manner this one (Yajamāna, here, the king) now thereby comes closer to men (thinking) ‘Let me consecrate after becoming accompanied by men’. For, only with manpower, one would be capable of doing that rite. What he wants to do, that he achieves only with (the help of) men. Now, why it is (with the puḍoḍāsa) for Agni-Viṣṇu, Agni is indeed the giver and these creatures surround him, the giver and whomsoever as giver these creatures surround, him (Agni)—he (Yajamāna) propitiates. He (the giver) thus propitiates, gives him the men; he provides him with men. Thus he (the Yajamāna) having acquired the man-power gets consecrated. Now why the caru for Indra and Viṣṇu is because, Yajamāna is Indra and the men are of Viṣṇu. So those very men whom Agni as the giver, gives him, with those men, he is united; he takes them into him. Now, as to why the puḍoḍāsa in three potsherds or the caru for Viṣṇu—those very men whom Agni the giver gives to him, in those men, he gets established ultimately. For this (offering) a dwarfish bull is the daksinā. A dwarfish bull represents the form of Viṣṇu among the animals.

2. And on the following day he prepares a puḍoḍāsa in eleven potsherds for Agni and Pūṣan, and a caru for Indra and Pūṣan. With these he offers the Triṣamāyukta oblation on the next day. Why he makes this (second Triṣamāyukta) is because the gods obtained cattle by means of this. In the same manner, this one (Yajamāna) obtains cattle by this, (thinking) ‘Let me consecrate after possessing cattle’. Only a person possessing cattle can perform that rite. What he wants to do, that he achieves with (the help of) cattle. Now, why this (puḍoḍāsa) is for Agni—
उपनिविष्टः पौण्य उ च पश्चात्तथा एव दाता यं दातामिमा: प्रजा उपनिविष्टस्य- वैत्तिकप्राणि सोरस्य प्रीतः पशुददाति पशुपतिमण्डिति स पशुमानसूपितेऽथ यदेन्द्रपौण्यश्रुतवतीन्द्रो वै यज्ञमान: पौण्यः पशुवास्स यानेवास्स अग्रिदाता पशुददाति तैरैवैतत्सुपस्मात्तैं ततात्त्वानि कुर्लेऽथ यत्पौण्यश्रुतवति यानेवास्स अग्रिदाता पशुददाति तेवैवैतदन्ततः प्रतितिथिति तस्य र्यामो गौर्दक्षिण्या है वै श्यामस्य रुपे शृङ्खलैऽ च च हनुमु वै मिष्टान्त प्रजानं प्रजननमु वै पूण्य पशुवतो हि पूण्य प्रजननं हि पशुवास्सस्मादस्य र्यामा गौर्दक्षिण्याः।।

अथ श्रोभुप्रोश्यमिकादकादसकालां पुरोऽवां निर्विन्धैवेदर्शोऽयं चैव सौम्यं चर्मेतने श्रोभूते त्रिपथं रुक्ते स नदेशन मुक्ते वृच्छ हैवेतन देवा उपसुतत्थो वा एषं गुणो च वर्षाएवंतरं प्रवृत्तिः भूमा उत्तत हु चार्मसो व्यास्य चनाश्यर्गतिः स युद्धातीर्थीये भवत्व्यग्रायेऽ दाता त दातामिमा: प्रजा उपनिविष्टवर्चो वै सोमस्य एव दाता यं दातामिमा: प्रजा उपनिविष्टसमेवैतत्त्रीणि सोर्स्य प्रीतो वृच्छ दुःसदूतिं चर्मस्य च वार्षिकायो अग्रिदाता वृच्छे दुःसदूतिः तैरैवैतत्सुपस्मात्तैं तदात्त्वानि कुर्लेऽथ यत्षीर्य्यश्रुतवति यदेवास्स अग्रिदाता वृच्छे दुःसदूति तस्मिनेवैतदन्तत: प्रतितिथिति तस्य शय्यगोर्दक्षिण्या तत्स्य पशुपुष्य सौम्याः रूप चुव्यावस्य गौर्दक्षिण्याः।।

अथ श्रोभेन वैश्वनर्ग व्यासकालां पुरोऽवाहुः निर्विन्धतिः वाकाः यथाय एव च तार्कयमवस्य वायु तस्मान समानार्थविवेचिति: पैदुः भवत्वसयुक्तस्य हैवेश्वर्णाः भवति संवतस्रो वै वैश्वनम्: प्रजापतिस्सोर्स्यमासा प्रजानं भूमानं सहस्रे तृतीयो वा एषं पूर्वदास्य प्रजानं भूमानं सहस्रे भूसान प्रजानं सृष्टी सृष्टित्व इत्यथ यद् व्यासकालां भवति वृद्धाः वै मासास्वतमधो संवत्सरो वै वैश्वनम्: प्रजापतिस्समावद्वाकालां भवति तस्यर्गभो दृष्टिकोनर्गभो वै पशुपुष्य प्रजापतिस्सवतस्यो वै वैश्वनम्: प्रजापतिस्समधो दृष्टिकोनर्गभो वृद्धाः यथार्थो यथाय एषं श्रावणश्रुतस्वतिः करुण्यातत्सत्त्वेवर्मामृतिकरितिन्द्रेषु तदन्त: वर्णपाल्याच्यः: प्रभुताः

५. पशुपुष्यस्वते TE
Pūṣan. Agni is the giver and these creatures thron to the giver. The cattle are of Pūṣan. So whoever is the giver and whomsoever as giver, these creatures thron to, him he propitiates by this and he being propitiated, gives him cattle; he bestows him with cattle-wealth. He thus consecrates himself after becoming a possessor of cattle. Now, why the caru for Indra and Pūṣan is because the Yajamāna is Indra indeed, and the cattle are of Pūṣan. So those very cattle which Agni, the giver, gives, he gets united with those (cattle) and owns them unto himself. Now, why there is a caru for Pūṣan—those very cattle which Agni, the giver gives, those (cattle) he ultimately gets established. For this, a dark grey bull is the daksinā. In the colour of dark grey, there are both white and black. The two together form a productive pair. Pūṣan represents re-production and cattle are Pūṣan and cattle means production. Therefore for this, a dark grey bull is the daksinā.

3. And on the following day, he prepares a purodāśa in eleven potsherds for Agni and Soma; a caru for Indra and Soma and a caru for Soma. With these, he offers the Trisamayukta oblation on the next day. Why he makes this (third Trisamayukta) is because the gods obtained glory by this. In like manner, this one (Yajamāna) obtains glory by means of this (thinking) 'Let me consecrate after becoming glorious'. The efforts of an inglorious (person) are of no use. Now, why this (purodāśa) is of Agni and Soma—Agni is the giver and these creatures are surrounding the giver. Soma is glory. So whosoever is the giver and whomsoever as giver, these creatures surround, him he propitiates by this and he thus propitiated gives him glory; he makes him glorious. He thus consecrates himself after becoming glorious. Now, as to why the caru is for Agni and Soma—the Yajamāna is Indra and Soma is glory. So that very glory which Agni, the giver bestows on him, he gets united with that and owns it unto himself. Now, why there is a caru for Soma is because that very glory that Agni, the giver, bestows on him, in that (glory), he ultimately gets established. For this a brown bull is the daksinā. That brown bull represents the form of Soma among animals.

4. And on the following day, he prepares a purodāśa in twelve potsherds for Vaiśvānara and a caru made of barley for Varuṇa. These two offerings he makes either on days following one another or (successively) in the same barhīs (the barhīs grass around the altar is not to be changed if offered in the same day in succession). That offering is made to Vaiśvānara, because Vaiśvānara, Prajāpati is forsooth, the year. He created abundance of these creatures. In the same way this Yajamāna creates abundance of progeny; (thinking) let me consecrate myself after creating abundance of creatures'. Now, why there are twelve potsherds—there are twelve months for a year and Vaiśvānara Prajāpati is the year. Therefore there are twelve potsherds. For this, a bull is Daksinā. For the bull is the praṇāpati for animals. Vaiśvānara Prajāpati is the year. Therefore the bull is daksinā for this. Now as to the caru made of barley for Varuṇa, he released these creatures from all the sufferings
चतुर्थ ब्राह्मणम्

स ै रजिनां हि विरिख्यजते स ै रजिनां हि विरिख्यजते एतेऽथैव वा एथ दूरमणानस्यते यान्यस्मैतकिन रत्नानि तान्वेतत्स्वाभावप्रमिणः कुर्वते ॥ १ ॥

सोऽग्री समारोह्यो सेनायो गृहानित्वायैयोंनीकवेतस्यकपालं पुरोहितं निर्विपत्तिनीकं वा अग्रेंसि तान्नमस्यकं सैनयासेनानीरेतादु अर्थेऽकं रत्नं तृतिनीस्वस्तस्मा एवैैतेन सूचये तस्तं स्वामप्रभरणः कुर्वते तस्य हिस्रयं दृष्टिकोणः होष योजोग्रहे रेतो हीरयं तस्समादस्य हिस्रयं दृष्टिकोणः ॥ २ ॥

अथ श्रेणीं पुरोहितस्य गृहेषु बाह्स्तस्य चरुं निर्विपत्ति दुस्थस्यतिवें देवानां पुरोहितं प्राप्तं एकम् वा एष्य एवम् पुरोहितं प्राप्तं एकम् अर्थेऽकं रत्नं यत्पुरोहितस्मा एवैैतेन सूचये तस्तअन्वत्स्मा कुर्वते तस्य शिष्टिपुणः गृद्दशिष्यः हृद्धार्षियों दिबन्धस्यस्मेतेदेष उपरिन्दिश्यमः पुज्यस्तास्मादस्य शिष्टिपुणः गृद्दशिष्यः ॥ ३ ॥

अथ श्रेणीं सूर्यायनस्य गृहेषु जैतेन्द्रकादशनकपालं पुरोहितं निर्विपत्ति क्षेत्रं वा इन्द्रः क्षेत्रं सै सूर्यानन: क्षेत्रेते तद्दत्तम तस्यविरोधं दृष्टिकोण तद्द रत्नेषु जैतेन्द्रः क्षेत्रं यदृष्टभस्मः ॥ ४ ॥

अथ श्रेणीं महिष्या गृहेषु वादित्यं चरुं निर्विपत्ति वा अदितिस्सा देवानां पूज्यचरुः वा एष्यस्य प्राप्तं एवैैतेन अर्थेऽकं रत्नं यमिनिः तस्या एवैैतेन सूचये तस्य स्वामन्प्रभरणः कुर्वते तस्य शेषेन्द्रकोणः वेषेनिव वा इन्द्र मुख्येत्यस्वाच्छर्वाकामानं दुर्गं सर्वान्वें कामानं शेषेन्द्रिये मातेव वा इन्द्र मुख्यायां च पशुना च मातेव शेषेन्द्रस्मादस्य शेषेन्द्रकोणः ॥ ५ ॥

१. र्कृ ॥
and sins and ultimately from the noose of Varuṇa. Then offsprings free from decease and faultless are produced. If that (caru) is made of barley, since barley belongs to Varuṇa, (he thinks) ‘Let me have progeny free from decease and faultless’. For that a black garment is daksinā. Black garment belongs to Varuṇa. If black one is not available, any cloth will do; it becomes fit for Varuṇa if it has a knot; for knot is Varuṇa. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. He offers ratnīṁ havis (jewel-offerings). He performs the jewel-offerings because it is with them that he who performs the sacrifice (i.e. the king) is consecrated. Whatever jewels he has, he sees that those do not go away from him.

2. He takes two fire-brands (one each from the Gārhapata and the Āhavanīya) and goes to the commander's house and prepares a purodāśa in eight potsherds for Agni, the Anikavat, for, Agni is the Anika (leader) of the gods and the commander of the army is the leader. This commander is one of his (king's) jewels. So it is for him that he is consecrated. Him (the commander) he makes himself. For this, gold is daksinā. This sacrifice belongs to Agni and gold is the seed of Agni. Therefore gold is daksinā for this.

3. And on the following day (i.e. the second day) he prepares a caru for Brhaspati at the residence of his priest. Brhaspati is the priest of the gods. In the same manner, this one is the priest of his (king). This Purohitā is one of his jewels. Therefore it is for him that he is thereby consecrated. Him (the priest) he makes loyal to himself. For this, a bull with white back is the daksinā. This upper region belongs to Brhaspati and above that is Aryama's (Sun's) path. Therefore a bull with white back is daksinā.

4. Then on the next day (i.e. third day), he prepares a purodāśa in eleven potsherds for Indra at the house of the one who is consecrated (i.e. at the king's residence). For, Indra is a Kṣatra and he who is consecrated is Kṣatra. Hence it is for Kṣatra (Indra). For this, a bull is daksinā. For, among the animals, the bull has the form of Indra.

5. And on the following day (i.e. the fourth day) he prepares a caru for Aditi at the dwelling of the Queen. For, Aditi is this Earth and she is the wife of the gods. Similarly this one (the Queen) is his consort. She is one of his jewels. Therefore it is for her that he is thereby consecrated. He makes her loyal to himself. For this a cow (with calf) is daksinā. This Earth indeed is milking all desires for men, just like a cow. The cow indeed milks all desires. This Earth is like a mother for men like a cow is for the animals. So for this, a cow (with a calf) is daksinā.
अथ श्रीभूते सूतस्य गृहेषु वारणं यवमयं चरणं निर्विन्याति संयो वै देवतानां मुःषण्स्वतो
ैं मनुष्याणां सूतस्य यवमयोऽभवति बुःषण्य हि यवा ऐत्र्या अस्यकं रनं चतुर्तस्य सदैवेन सूः
तस्वमनपक्रमिमं कुरःते तस्याः दण्डित्स्या स हि वारणो चतुर्ध्वं ॥ ६ ॥

अथ श्रीभूते प्रामण्यो गृहेषु मारतं सत्सकालं पुरोवशां निर्विन्याति विश्रो वै महतो
देवविनं वैत्यो वै प्रामणीस्य यस्सत्सकालः भववति सत सत हि महतो गण ऐत्र्या
अस्यकं रनं यद्यमनीस्तस्या ऐवैतेन सूः तस्वमनपक्रमिमं कुरःते तस्य पुष्पादीक्षिणा
भूमा वा ऐत्र्युपाणं चतुष्ठोऽगाैशोऽवै महतो भुमो वै विद्त तस्मादस्य पुष्पादी
दण्डित्स्या ॥ ७ ॥

अथ श्रीभूत्वें संगीहीतूर्वहिन्यांशिनं द्विकपालं पुरोवशां निर्विन्याति समानायो वा
अश्यायेन समानायो वै सत्यस्थासाधी ऐत्र्या अस्यकं रनं यथस्मारहिता तस्मा ऐवैतेन
सूः तस्वमनपक्रमिमं कुरःते तस्य यमो गायो दण्डित्स्या तै हि समानायो भवतो यदि
यमो न विद्देशदयनवज्जावेव स्वातां ता ति हि समानायो भवतः ॥ ८ ॥

अथ श्रीभूते श्रुतुः सावित्र ब्राह्मणकालं वाष्ट्रकपालं वा पुरोवशाः निर्विन्याति
सतिता वै देवानां प्रसतिः प्रसतिः वै क्षत्रत्वाऐवैत्र्यकं रनं यस्तता तस्मा ऐवैतेन सूः
तस्वमनपक्रमिमं कुरःते तस्य श्योऽतोऽनवान्दणक्षीणं दण्डित्स्या सविता य एष तपति श्येत
इव होष उदात्त भवमस्ते च यन्न्वहतु वा अनन्तवानविद्याधित्स्यात्समादश्य
श्येतोऽनवान्दणक्षिणा ॥ ९ ॥

अथ श्रीभूते भागदगृहस्त गृहेषु पौण्यं चरणं निर्विन्याति पूणा वै देवानां भागदुष्पांश्चनं
पाणिभामुपमिष्ठावतैवमु वा एष ऐत्तर्वाभागदुष्पाएव अस्यकं रनं यवभागुद्वस्तस्या
ऐवैतेन सूः तस्वमनपक्रमिमं कुरःते तस्य स्यामो गौर्जित्स्या हे वै स्यामस्य रूपे शुक्रं
चैव कृःं च हुन्मु वै मिध्वाय ज्ञयेन ज्ञयेन ज्ञयेन वै पूणा पश्चातः हि पूणा ज्ञयेन वै
पश्चात्स्यात्समादश्य स्यामो गौर्जित्स्या ॥ १० ॥

२. विद्याः Ca,V,२
6. On the following day (i.e. fifth day), he prepares a caru made of barley at the house of sūta (bard). Varuṇa is the spirituous beverage of the gods and a charioteer is the spiriter (energisér) of men. This (caru) is made of barley because barley belongs to Varuṇa. This charioteer is, indeed, one of his jewels. Hence he is consecrated by that (jewel). He makes him loyal to himself. For this, a horse is dakṣinā. That which is the horse is Varuṇa.

7. Then on the next day (i.e. sixth day), he prepares a purodāsa in seven potsherds for Maruts at the house of the Grāmanī (the chief administrator of the village). The Maruts are the Viś (peasants) since they are the commoners among gods. A Grāmanī is a Vaiśya. This in seven potsherds because the Martus are in groups of seven, seven. This Grāmanī forms one of his (king’s) jewels. Hence he is consecrated by this. He makes him loyal to himself. For this, a spotted bullock is dakṣinā for, in this spotted bullock there is abundance of colours. Maruts are the peasants and a Viś (peasant) is (a symbol) of abundance. Therefore, a spotted bullock is dakṣinā for this.

8. And on the following day (i.e. seventh day), he prepares a purodāsa in two potsherds for Aśvins at the residence of the charioteers. For, the Aśvins are of the same womb and so are the fighting charioteer and charioteer (sanyastha and sārathī). This twin-charioteers form one of his jewels. Hence he is consecrated by that (jewel). He makes them loyal to himself. A pair of twin-bullocks is the dakṣinā for this. They should be born of the same womb. If twins by birth are not available, they should have born in succession; they too are of the same womb.

9. On the next day (i.e. eighth day) he prepares a purodāsa in twelve potsherds or eight potsherds for Savitr at the residence of the Chamberlain (Kṣattā, a gaurd at the harem carrying a long stick). Savitr is the prompter of the gods. Kṣattā is a prompter. This chamberlain is one of his (king’s) jewels. Hence he is consecrated by that (jewel). Him, he thereby makes loyal to himself. For this, a reddish white draught bull is dakṣinā. This Savitr who yonder burns, is reddish white as it were, when he rises and sets. The draught bull moves drawing (the load). So too the Sun moves. Therefore a reddish white bull is dakṣinā for this.

10. On the following day (i.e. ninth day) he prepares a caru for Pūṣan at the house of the Revenue Officer (Bhāgadugha who levies taxes). For, Pūsan is the apportioner to the gods; he distributes their respective portions of food by his hands. In like manner, this Bhāgadugha is (to the king). He is one of his jewels. Hence he is consecrated by that (jewel). Him, he makes loyal to himself. A dark grey bull is dakṣinā for this. Dark grey has two colours. The white and the black. The two together form a productive pair. Pūṣan is (symbolises) procreation, for, Pūṣan means cattle and cattle means procreation. Therefore a dark grey bull is dakṣinā for this.
अथ श्रोभूतेः स्वाभावः स गृहेष्ये गोरिकर्त्तस्य च गवेशुकास्माहायत्व सूर्यमानस्येव गृहेष्यु रौर्त्व गावेशुकः च च निर्वर्तति ते वा एते है नाना रमे सती सार्वेः समस्यति संधा: कामाय तथा हि सम्पत्तिपाते स युद्धवेशुको भवति वास्तवो हि स देवी वास्तवा हि गृहेष्यकः: स देवते वनजते रुद्रेऽ ह वा एताम्मिस्यते यामेताः समाया दीव्यन्ते श्रिमरु शुद्ध एषु उ वा अग्रियस्यवदशेन तस्यशेषाः प्रायद्वारा यदक्षा एष हैताम्मिस्यते तत्रेवेतत्त्वीणिति सोइस्मेष प्रौते एतामनुमन्ते तस्य ह वा एतामनुमन्ताः समाया भवति यो वा राजसुनेत्र यज्ञे यो वैविदेव वेदीे वा अस्त्य है नाना रमे यदक्षावापश्च गोरिकर्त्तश्च ताल्ममेवेतैन सूयते ती स्वामनपक्रमिणी कुरुपत तस्य दक्षिणासिर्कृतः: कैस्मिवें दामास्या वपणु प्रबद्ध द्विरूपो गौतिनद्धि तिरोभवति ॥ ११ ॥

अथ श्रोभूते पालागायस्य गृहेष्यवधन आच्छया जुहोति जुष्णारूढ्याच्च्य वेदो स्माहेति गृहेष्यो वै पालागलोहद्रव्य वै प्रस्राहित एतेकथा अस्यका रुबे युपालागायस्या प्रवेदेन सूयते तै व्यवनपक्रमिणी कुरुपत तस्य दक्षिणायुष्णोद्वृत्तं धुनुत्सर्ममया बाणवतो लोहित उष्णिक्षमद्धि तस्य भवति ॥ १२ ॥

तानि वा एतानेत्यकादश रक्षणेयकादशाश्रया वै श्रियेसिन्द्रस्य श्रियेसिन्द्रि- मृतेतैतत्त्वादृश्यो न श्रायतिस्पेिन्द्रायत्यत्त्वादृश्यो वा एष सूर्यमानस्येि गृहेष्या तानि तानेत्वैतस्यानपक्रमिणि: कुरुपते ॥ १३ ॥

अथ श्रोभूते परिणृताय गृहेष्यु क्रृष्णाणां ब्रीहिणी नैरूत्तसः चरं निर्वर्तति या वा असर्यंतिस्यपरिणृताय स नवस्ववें निरिम्भा श्रयित्वा जुःक्षेत्रे ते निस्त्रेते भाग इति तं जुश्व त्वाहेति निर्मितिमेवेतैन शमन्यति स्थैतैन सूर्यमानं निर्मिति पापम्न न विन्दुति स यत्ततिकृताय गृहेष्यु सा हि निर्मितिगृहीता तस्य दक्षिणायुष्णा गौः: पथस्थिताः परिमर्मनां श्रीमत्तरं च्चा तस्य हि निर्मितिगृहीताः तथा सर्वस्या एश्या बाणवते पापम्नवेतैतद्यते सोउपहतपापम् सूयते ॥ १४ ॥ इति चतुर्थ ब्रह्मणम् ॥

॥ इति प्रथमोऽद्यायः ॥

2. श्रीमत्ता missing in V2, Pa
11. On the next day (i.e. tenth day), he having collected Gavedhukaseeds from the houses of the keeper of the gambling-house and the huntsman (king’s accomplice in hunting, who cuts the catch by a knife), prepares a caru made of the Gavedhuka seeds for Rudra in the dwelling places of the one who is performing the sacrifice (i.e. king). These two (keeper of the gambling house and the huntsman) though form two different jewels, he makes them into one, wishing prosperity. That god (Rudra) is one who partakes the remaining (portions in a sacrifice) and Gavedhuka are also subsidiary produce (on the periphery of the main crop). He offers with this. Rudra is enamoured of that (pasha) which is being made a bet in the dice game. Rudra forsooth, is Agni and the gambling again is Agni. Its coals are the dice. He (Rudra) is enamoured of this (pasha). This pleases him. He being pleased approves this (pasha being patted). Thus approved, they pat it (as a bet) in the gambling house. He who performs Rājasūya and he who has the knowledge of this process, each of them has these two jewels (namely Aksavāpa and Govikarta). With both of them, he gets consecrated. He makes them loyal to himself. For this, daksinā is a nail-shaped sword, a dice board tied with the mane of horse and bullock with two colours. These are daksinā for these two.

12. On the next day, at the house of the messenger (pāḷagala), he offers ghee oblation to the pathway (saying) “May the way graciously accept the ghee—Śvāhā”. For, the messenger is to be despatched and when despatched he goes on the way. He, the messenger is indeed one of his jewels. Hence he is consecrated by him. He makes him loyal to himself. A bow sewed over with skin, leathern quivers and a red turban are the daksinā for this. For that is what belongs to him (messenger).

13. These are the eleven jewels (for ratnānam havis). The Triṣṭubh metre has eleven syllables and the Triṣṭubh is vigour and energy. These jewels (offering) bestow vigour and energy. With these, the man who is consecrated consecrates. These jewels which he has, he thereby makes loyal to himself.

14. On the following day, he prepares a caru for Niṛti with black rice at the house of a discarded wife. She is called a discarded wife (parivṛttā) who has no issues and no husband (not remarried). He splits the grains with his nails and having cooked it, offers (saying) “This O Niṛti is thy share; accept it graciously—Śvāhā”. By this he propitiates Niṛti. Thus Niṛti, the sin does not confiscate him who is consecrated. Now why at the house of a discarded wife is because she is taken possession of by Niṛti. For this, a black, wandering aged (dry) cow with three nipples is daksinā. Because, such a cow is possessed by Niṛti. He says to him “Let him not dwell in my domain today”. He thus drives her away from the whole domain. Thus he only removes evil. Thus rid of sins, he is consecrated. (Fourth Brāhmaṇa Ends)
हित्रीगोऽध्वायः

प्रथमं ब्राह्मणम्

स वा उपरियाः द्रवानां सौमार्गेण यज्ञस्य यत्सौमार्गेण यज्ञस्य स्वरूपतः 
तस्मात् विवाह यस्त तस्मात् विद्वो न व्यरोचतः तस्य सौमार्गस्य तत्तमोऽपज्ञानतुस्स 
एषोऽपहत्तपम्म तपति तु वा एतं प्रविशति तस्यो वैष्ण प्रविद्वे योऽध्याज्ञान्यः 
प्रस्तन्तयास्विद्यानु वा एष एताद्यन्त्र प्रसिद्धिः विश्व तवार्हस्तत्स्ततम् यद्वैवैवं तत् तमः 
प्रविशति यहिः पुरस्त्र त्यति तमः प्रविशति तस्य सौमार्गो तत्तमोऽपहत्तपस्सोऽपहत्तपम्माः 
सूयते ॥ १ ॥

स वै क्षेतायावस्वेतवत्सया: पुष्पसि श्रूतो भवति कृष्णामिव वै तमस्तथा ध्वहपहत्तस्य 
सैव दक्षिणाः क्षेत्रा श्रेतवत्सा ॥ २ ॥

तेन हायथैन्ते विद्वानाः स यज्ञेऽयोऽल्य यशस्य सन्त यस्स्त्वायो वा अनूचानस्य वा 
अर्ना यशसे सन्त यशो भवति यथि स यशो न भूवति तदस्त्य सौमार्गस्य तत्तमोऽपहत्तस 
ह ज्योतितेर्वश्या यस्तम्न भवति ॥ ३ ॥

स वै क्षेताया: क्षेतवत्सया: पुष्पसि श्रूतो भवति कृष्णामिव वै तमस्तथा ध्वहपहत्तस्य 
सैव दक्षिणाः क्षेत्रा श्रेतवत्सा ॥ ४ ॥

अथ श्रोभु: मेत्राबहस्त्स्याय यज्ञस्य हुलति वै स्य यज्ञपथायो यज्ञियान्यः 
प्रस्तन्तयात्विद्यानु वा एष पुत्रद्युः प्रसिद्धिः विश्व तवार्हस्तत्स्ततम्नित्रिष्टे उः वै 
यज्ञपथाय: ब्रह्मा वै मित्रो ब्रह्मयो यहो: ब्रह्मा वै बुहस्पितिब्रह्म यज्ञस्तपुर्यं ज्ञामन्यस्मिवते सः 
यज्ञपथाय: सूयते ॥ ५ ॥

1. पाम्या तम V1, Pa
2. पिनातिः V2
3. पथपत Pa
4. पबमपियता Ca
5. Same as above
1. After that (offering of jewels), he makes an offering to Soma and Rudra. Now, why he makes an offering to Soma and Rudra is this. Once upon a time an Asura (called) Svarbhānu, struck the Sun with darkness. Stricken by darkness, he (the Sun) did not shine. That darkness of his, Soma and Rudra dispelled. Thus rid of evil he burns yonder. Likewise darkness does enter this one (Yajamāna). He enters into darkness when he associates those unworthy of sacrifice, with the sacrifice. He does associate with the sacrifice those unworthy of sacrifice like the Viṣṇu and Śūdras (like charioteer, huntsman etc. in the jewel offerings) and hence darkness enters him or he enters into darkness. Soma and Rudra dispel that darkness of his. He, rid of evil, becomes consecrated.

2. That (caru for Soma and Rudra) gets cooked in the milk of a white cow with a white calf. Because darkness is black, as it were. That darkness is dispelled. For this that same white cow with a white calf is daksīṇā.

3. With this (caru) one can also offer at the cow-shed where cow-dung is heaped, if he, while being qualified for (deserving) fame is not yet famous; one learned in Vedic lore, while being entitled for fame is not famous. That darkness in him (which prevents his becoming famous), Soma and Rudra dispel. He becomes glorious with prosperity and fame.

4. That (caru to be offered at the cow-shed) gets cooked in the milk of a white cow with a white calf. Because darkness is black as it were; that darkness is dispelled. For this that same white cow with a white calf is the daksīṇā.

5. On the next day, he offers a caru for Mitra and Brhaspati. He who associates with the sacrifice those who are unworthy of sacrifice, faulters and swerves from the path of sacrifice. He (the Yajamāna i.e. the king) does herein, associates with the sacrifice those unworthy of sacrifice like the Viṣṇu and Śūdras. Mitra and Brhaspati constitute the path of sacrifice. For, Mitra is Brahman and Brahman is the sacrifice; Brhaspati is Brahman and the sacrifice is Brahman. Thereby he comes back to the path of sacrifice. Having returned to the path of sacrifice he becomes consecrated.
तस्यावृत्ति स्वयंप्रभृती प्राची चोदीची चालकी शाखा तर्स्य मैत्रे पात्रं स्यादृश्यं वा एतत्त्वं यत्तर्शतुव्रृक्षमयेत्मैत्रे यत्तवयंप्रभृतीयाः। ॥ ६ ॥

अथ दुध्यात्मच दुवतासिस्ति सं सिद्धव ब्रूयादतेन देवीप्रदेशार्यितिस यत्त्र नवनीत- मुदियातदात्यं स्यादृश्यं त्वा एतदाय युन्मथा मध्यतमकथेत्मैत्रे यत्तवमुदितम्। ॥ ७ ॥

अथ हेष्य तुंडलान्व्येर्हेर्हे परिभ्रमायतान्तसारं तत्तैवपृथिविताः मैत्रे: स्पृष्टं ह वै 
मित्रं कक्षन्त्र हिन्नति नो ह मित्रं कक्षन्त्र हिन्नति न हैनं कुशों न कृष्टको विभिन्नति सर्वस्य 
हेष्य मित्रों मित्रों तस्मातोपरिभ्रमायते मैत्रे: स्पृष्टं। ॥ ८ ॥

अथास्मिन्मैत्रे पात्र आप्यामानी त्वेतादेशमात्रास्तुविनायकपति ते नैंतं भार्तपत्तं 
चर्चसूत्रमपिदेयति कोण्या वा एष्ट चर्चासूत्रमनिपकोज्येष्ठ मैत्रो युत्तवं श्रृतस्त्थेवोश्च्यणा 
श्रृव्यो भवति।। ॥ ९ ॥

तयोस्मयस्यकार्य हिन्नाः कीक्षुकस्य चालायत्वायाः महामुखयोज्य यज्ञो वषयतुकतें 
जुहाति तस्य गौरव दुक्षिणा।। ॥ १० ॥

तेन हेष्यस्य विद्यासर्वत्र स यज्ञो योएक्रतिग्रहायस्य वा प्रतिक्रियायादायाय 
वा याज्येहृत्तित्रति वै स योएक्रतिग्रहायस्य वा प्रतिक्रियायादायाय वा याज्येहृत्तित्रतिः मित्राबुहस्तु ते 
वै चालाय ब्रह्म वै मित्रो ब्रह्म यज्ञो ब्रह्म वै ब्रह्म वै ब्रह्म वै भ्रात्स्वभिग्रहायस्य यज्ञस्तम्पुः: 
प्रथान्ममिपिप्ताते तथा न ह्वलति।। ॥ ११ ॥ इति प्रथमं भाष्यांम्।।

हितीयं भाष्यांम्।।

स वा अपस्सम्भवति स यद्पुस्सम्भवति वीर्येंवैतदात्रस्माप्ति सम्भवति तेनेन्द्रीयेन 
स्त्रसत्पा सुभृतेनाभिषेष्यति तस्माद्व अपस्सम्भवति।। ॥ १ ॥

ॐुदम्बे चमेश्वरं वा ऋग्वेदम्बरेऽस्मु वा आपस्समाद्वैदम्बे चमेश्वरं।। ॥ २ ॥

।। ।।

6. आम्बेव
15. स्नास्मयपश्चे TE
6. The procedure thereon is this—The vessel (to hold the *caru*) for Mitra is to be made of a branch on the eastern or northern side, that has fallen on its own accord from an *Aśvattha* tree. For, that (vessel) made of a branch is hewn by an axe, belongs to Varuṇa; that (vessel made of a branch) broken off by itself belongs to Mitra.

7. Thereupon having curdled the (milk into) curds and poured it into a leathern container and having tied that leathern container to the chariot, he says “You (horse) run away”. Therein that butter which comes out is the *ājya* (self-produced ghee). That (lather) produced by churning with a churning stick belongs to Varuṇa. This one that comes out on its own belongs to Mitra.

8. Then rice is to be collected in two separate lots. Those which are broken are to be collected (separately) and those that are unbroken would belong to Mitra. For, Mitra neither injures anybody nor anyone injures Mitra. Him not even a grass or a thorn hurts; Mitra is the friend of everyone. So those that are unbroken (of the rice) belong to Mitra.

9. And now in that vessel of Mitra, he brings ghee and throws into it these rice grains (unbroken) of Mitra and with that he covers the *caru* meant for Brāhaspati, which has been cooked (so that the Mitra one is cooked by the steam of the latter cooked one). If the *caru* were to be (directly) cooked by fire, it would become that of Varuṇa. This *caru* for Mitra is self-cooked because it is cooked in steam.

10. Making cutting from both these (*carus*) he says, “Pronounce the invitational chant to Mitra and Brāhaspati”. Having called for the *Śravaṇa*, he says “Pronounce the offering prayer to Mitra and Brāhaspati” and offers as the *Vasaṭkāra* is uttered. For this, a cow is the *dakṣinā*.

11. This offering, one can also make at a cow-shed where cow-dung is heaped, by a person who accepts a gift from one not worthy to be a giver or one who officiates in a sacrifice performed by an unworthy Yajamāna. For, he who accepts a gift from one unworthy to be the giver or who officiates in a sacrifice performed by one unworthy to be the Yajamāna, does indeed fault. Mitra and Brāhaspati constitute the path of sacrifice. Mitra forsooth, is Brahman and the sacrifice is Brahman. Brāhaspati is Brahman and the sacrifice is Brahman. (Thereby) he again returns to the path of sacrifice and thus does not fault. (First Brāhmaṇa Ends)

**BRĀHMAṆA II**

1. He collects (various kinds of) waters. The reason why he collects waters, is—water being vigour—he thereby collects vigour, the essence of the waters.

2. (He collects) in a vessel of *Udumbara* wood. The *Udumbara* is sustenance, (that is) food and waters are food. Therefore in a vessel of *Udumbara* wood.
सु सारस्वतीरव च व देव च देव च मूढमतीरः गृह्यवामिति देव च देव च रसर्वस्रवाः गृह्यवामिति देव च देव च रसर्वस्रवाः गृह्यवामिति देव च देव च रसर्वस्रवाः गृह्यवामिति देव च देव च रसर्वस्रवाः गृह्यवामिति देव च देव च रसर्वस्रवाः गृह्यवामिति देव च देव च रसर्वस्रवाः

अथ चतुर्गृहीतमाय्य गृहीतवापि भवायति तौ यावेत उत्तम व्यददितस्योज्ञ्योहोति स यः प्रांक्तदृष्टिः तस्मन् जुहोतिः कुण औरिसरि राष्ट्र्य राष्ट्र्य में देह स्वाहा कुण औरिसरि राष्ट्र्य राष्ट्र्यमुखे देहोत्यथ यः प्रत्येकदृष्टिः तस्मन् जुहोतिः कुण्येनोजस्सि राष्ट्र्य राष्ट्र्य में देह स्वाहा कुण्येनोजस्सि राष्ट्र्य राष्ट्रमुखे देहीति वीर्य व एतादाय व्यददित पशौ वाभ्यक्ते पुरुषे व वीर्योवासामेददृहाति वीर्येणौवेनेतदाभिषिषिति वीर्योवासिनेताभिषिषिति उ वा एका आपस्ता एवैतस्मभारति "4."

अथ जुहोतिः ष्टदमानस्यथैत स्थ राष्ट्र्य राष्ट्र्य में दत व्यददिताः ष्टद ष्टदमुखे दशेति वीर्येण वा एता एतादाय तस्मादेना: स्यंदमाना न किँत्तन प्रतिदारिति वीर्योवासामेददृहाति वीर्येणौवेनेतदाभिषिषिति वीर्योवासिनेताभिषिषिति उ वा एका आपस्ता एवैतस्मभारति "५."

अथ या: स्यंदमानां प्रतीरण प्रतीपरं स्यंदने तामु जुहोतियोजस्तती स्थ ष्टदमुक्य में दत व्यददिताः स्थ ष्टद ष्टदमुक्ये दशेति वीर्येण वा एता ओजस स्यंद- मानां प्रतीरण प्रतीपरं स्यंदने वीर्योवासामेददृहाति वीर्येणौवेनेतदाभिषिषिति वीर्योवासिनेताभिषिषिति एवताभिषिषिति उ वा एका आपस्ता एवैतस्मभारति "६."

अथ जुहोतियोजयामापः परिवाहिणी स्थ ष्टदमुक्य में दत स्याहीपः परिवाहिणी स्थ ष्टदमुक्ये दशेति धूमा वा एषोऽपानाति होष्टत्र भूपार्माधिनमत एवापिध्यः

1. स्यंदमानानाल्पक्षीक्षः TE, My, Pa
2. Same as above
3. एवापिध्यः Ca
3. He first collects the waters of Sarasvati (river), (saying) “Gods took honeyed waters”. Thereby he only says that gods took waters with essence. “Sapful and knowers of how to make kings”—by ‘sapful’ he means ‘full of essence’ and by ‘knowers of how to make kings’ he means to say “which are recognised as making the kings” (He says) “Wherewith they anointed Mitra and Varuṇa”—for, with those (waters), they did anoint Mitra and Varuṇa. “Wherewith they lead Indra overcome his foes” (he says). For, therewith they indeed guided Indra to get over his enemies. With those waters he bathes him. Sarasvati is (the goddess of) speech. With speech itself he then bathes him. By these (waters) he puts speech itself into him (the Yajamāna). This is one kind of waters. These he now collects.

4. Thereupon he (Adhvaryu) having taken four ladlings of ghee, enters the waters and offers to the waves which part each other (due to a man or animal plunging into the water). To the wave which moves in front of him, he offers (saying) “Thou art the wave of a male; a bestower of kingship, bestow kingship on me—Svāhā” or “Thou art the wave of a male, O bestower of kingship! bestow kingship on this person (Yajamāna). To the wave which rises behind him, (he offers saying) “Thou hast a host of males; O bestower of kingship! bestow kingship on me—Svāhā” or “Thou hast a host of males; O bestower of kingship! bestow kingship on me—Svāhā”, or “Thou hast a host of males; O bestower of kingship! bestow kingship on this person (Yajamāna)”. This is indeed the vigour of the waters which splits (in the form of two waves) when an animal or a man plunges into it. He thereby collects the vigour of those waters. He anoints him (the king) with vigour. By these he infuses vigour into him. These are one kind of waters. These he collects now.

5. Then he makes offerings in flowing waters (saying) “You who are purposeful, O bestower of kingship! bestow kingship on me—Svāhā” or “You who are purposeful; O bestowers of kingship! bestow kingship on this person”. It is with vigour that these waters are flowing. Hence it is that nothing obstructs their flow. He collects thereby, the vigour of these. He anoints him (Yajamāna) with vigour. By these he infuses vigour into him. These are one kind of waters. These he now collects.

6. Then he offers in the waters that flow in the opposite direction near the bank of a stream (saying) “Thou art energetic, O bestower of kingship! bestow kingship on me—Svāhā” or “Thou art energetic, O bestower of kingship! bestow kingship on this one (Yajamāna)”. With vigour and energy do these waters flow in the opposite direction near the bank. He collects the vigour, the energy of these. He anoints him with that vigour and energy. By these, he infuses vigour and energy into him. These are one kind of water. These he now collects.

7. Then he offers in the waters (of a stream) that branches off from the main river (saying) “Thou art the over-flowing water, O bestower of kingship! bestow kingship on this person”. This is indeed abundance of water. Since it is abundance (excess) it breaks away (from the main stream) and takes to another course and rejoins (original main stream). In like manner, even one belonging to another kingdom, who happens to be in this (king’s) domain, is absorbed in the latter.
पुनर्न्यायायावयवन्युष्यं हस्य-हर्षीयोऽरुणे भवत्यथो अस्यायनार्थमहतं भवति
तथासिद्ध्वृषां ददाति पुमेवेनमेतदाधिकारितता भूमानेवास्मिताभिक्षिद्धात्येता उ वा
एका आपस्ता पुवैतस्मभरति।। ७।।

अथ जुहोति नदीपतावयं परिवर्ति राष्ट्रेण राष्ट्रे मे देही स्वाहापं परिवर्ति राष्ट्राणा
राष्ट्रमुष्यं देहित्यं च एष परिवर्ति वैवेनमेताभिः पञ्चां करोति विशे पुवैताभि:
पञ्चायत्वेताः उ वा एका आपस्ता पुवैतस्मभरति।। ८।।

अथ जुहोति निवेष्येताः गर्भिषोः राष्ट्रे राष्ट्रे मे देही स्वाहापं गर्भिः राष्ट्रा
राष्ट्रमुष्यं देहित्यं च एष गर्भी विशेष वैवेनमेताभिःगर्भं करोति विशेष वैवेनमेताभिः
गर्भिः उ वा एका आपस्ता पुवैतस्मभरति।। ९।।

अथ यदा तपति कृष्णति तत्निश्चलैवैवृणुगृहस्तिः पद्मीर्भिः तसु जुहोति सूर्यवर्षस
स्थ राष्ट्रे राष्ट्रे मे ददाति स्वाहास्त सूर्यवर्षस स्थ राष्ट्राणा राष्ट्रमुष्यं ददाति सूर्यवर्षसमेवेनमेताभिः
करोति सूर्यबिंचा पुवैताभिर्भवति ता वा एता असर्वशिष्यो आपोद्ग्राहा होमां पृथिवीं
भवन्त्यस्ति वा अस्यां सर्वशिष्यं यवस्यामापृतं वृद्धिमेवेनमेताभिः: करोत्येता उ वा
एका आपस्ता पुवैतस्मभरति।। १०।।

अथ यः स्यंदमानानाः स्थाभिः हृदः प्रत्यातापे तत्सिनः जुहोति सूर्यवच स्थ राष्ट्रे
राष्ट्रे मे ददाति स्वाहास्त सूर्यवच स्थ राष्ट्राणा राष्ट्रमुष्यं ददाति सूर्यवचमेवेनमेताभिः: करोति
सूर्यवचस्येवेनमेताभिः वरुणस्वयः वा एष यद्राजस्यमेतः वै वृहुपुढीता आपो या
स्यंदमानानाः न स्यंदति एता उ वा एका आपस्ता पुवैतस्मभरति।। ११।।

अथोदानादुदाहित्य तसु जुहोति प्रजाशित स्ते राष्ट्रे राष्ट्रे मे ददाति स्वाहास्त क्रजाशित
स्थ राष्ट्राणा राष्ट्रमुष्यं ददाति च वा इमां परेपापस्ता वा एता अपादपुवैताःस्वर्थवचः
कृत्वा तत्स्यं उ पुवैतस्मभरति।। १२।।

४. पुनहवचनम् Ca, see notes
५. हस्यकार राष्ट्रीयो TE,V1
६. See notes
७. वैतात पा, My
Thereby he (the Adhvaryu) bestows abundance on him. He anoints him with abundance. By these he infuses abundance in him. These form one kind of waters. These he now collects.

8. He then offers in the lord of the waters (sea-water), (saying) “Thou art the lord of waters. O bestower of kingship!, bestow kingship on me—Śvāhā” or “Thou art the lord of waters; O bestower of kingship!, bestow kingship on this one”. He is indeed the lord of waters. By these he makes him (the king) the lord of the Viṣṇu (peasants). By these he becomes the lord of the peasantry. These are one kind of waters. These he now collects.

9. He then offers in a whirlpool (saying) “Thou art the offspring of waters; O bestower of kingship!, bestow kingship on me—Śvāhā” or “Thou art the offspring of waters, O bestower of kingship! bestow kingship on this person”. He indeed, is the offspring of waters. By these, he becomes the offspring of the peasantry. These are one kind of waters. These he now, collects.

10. Then he offers in the water collected in wooden troughs or small vessels when it rains, while the Sun is shining (saying) “Thou having the lustre of the Sun; O bestower of kingship!, bestow kingship on me—Śvāhā” or “Thou having the lustre of the Sun, O bestower of kingship!, bestow kingship on this person”. By these he makes him possessed of Sun’s lustre. He becomes endowed with the Sun’s lustre. Uncontaminated are their waters because they are (collected) before reaching the earth. There is pollution in this (earth) since (people) tell lies on this (earth). By these, he makes him (the Yajamāna) fit for sacrifice. These form one kind of waters. These, he now, collects.

11. Then he offers in a stagnant pool of flowing waters in a sunny spot (saying) “Sun-skinned you are; O bestowers of kingship!, bestow kingship on me—Śvāhā” or “Sun-skinned you are; O bestower of kingship!, bestow kingship on this person”. He becomes covered by Sun’s lustre, by these, Rājasūya is (the rite) where Varuṇa is anointed and these waters, which though belong to a flowing stream do not flow; are arrested by Varuṇa. These form one kind of waters. He now, collects them.

12. He then draws waters from a well and in that he offers (saying) “You who dwell in the well (vrajaśṭhā); O bestower of kingship!, bestow kingship on me—Śvāhā” or “You who dwell in the well, O bestower of kingship!, bestow kingship on this person”. These waters which are far away from (the surface of) this earth, he collects for completeness, for wholeness. These are one kind of waters. He now, collects them.
अथ जुहोति प्रूषासु वाशा स्थं । राष्ट्रवा राज्यं में दत्त स्वाहा वाशा स्थं राष्ट्रवा राष्ट्रुमुखमें
दत्तयथं वा एता आप हितं हुतं अन्यमाप इति वदयार्थादित्योग्रिभुवं हमाओकधीरिदित्योग्रिभुवं
निर्देहितं तदेता अभ्यवययतं। समयतिन्ति यथेति नाभवेतु: पुरावादसावाधित्योग्रिभुवं
हमाओव्रातिरित्मुखवं निदेहितेतेता अन्यमापोऽज्ञैनीत्वानित्तत्वमित्तित्वानित्तित्वानि-मित्तित्वानि-भिद्याष्ठेतां वा एका आपस्ता प्रवेतसाम्भरतं।॥ १३॥

अथ जुहोति वैश्वासु मान्द्रा स्थं राष्ट्रवा राज्यं में दत्त स्वाहा मान्द्रास्थं राष्ट्रवा
राष्ट्रुमुखमें दत्तिति विश्वेश्वरामणप्रकरणमें करति सा वै समुद्रव विद्या
स्थावरानप्रकरणमें वा एका आपस्ता एवेति साम्भरतं।॥ १४॥

अथ जुहोति वैश्वासं शक्रीस्थं राष्ट्रवा राज्यं में दत्त स्वाहा शक्रीस्थं राष्ट्रवा राष्ट्रु-
मुखमें दत्तिति पशुन वा एता आपः पशुभिरेवसेनेतरानित्वानित्तित्वानि-भिद्याष्ठेतां वा
एका आपस्ता प्रवेतसाम्भरतं।॥ १५॥

अथ जुहोति प्रवसि जनभृत स्थं राष्ट्रवा राज्यं में दत्त स्वाहा जनभृत स्थं राष्ट्रवा
राष्ट्रुमुखमें दत्तिति पशुन वा एता आपः पशुभिरेवसेनेतरानित्वानित्वानि-भिद्याष्ठेतां वा
एका आपस्ता प्रवेतसाम्भरतं।॥ १६॥

अथ जुहोति घृंटे विश्वभृत स्थं राष्ट्रवा राज्यं में दत्त स्वाहा विश्वभृत स्थं राष्ट्रवा
राष्ट्रुमुखमें दत्तिति पशुन वा एष रसः पशुनेवसेनेतरानित्वानित्वानि-भिद्याष्ठेतां वा
एका आपस्ता प्रवेतसाम्भरतं।॥ १७॥

अथ जुहोति मधुनि शैवा स्थं राष्ट्रवा राज्यं में दत्त स्वाहा शैवा ॥१०॥ स्थं राष्ट्रवा राष्ट्रुमुखमें
दत्तित्वां च वा एष रस ओषधिर्वाचार्यां चैवेवसे शैवाभिद्याष्ठेतां चैव चैवसमेताभिद्याष्ठेतां
चैता वा एका आपस्ता प्रवेतसाम्भरतं।॥ १८॥

8. See notes
9. अप्रणवस्य: Ca
10. सैत्य V1, Pa, शंकिर्म in MD
13. Then he offers in the dew-drops (saying) “Shining or amenable (vaśā stha) thou art; O bestowers of kingship! bestow kingship on me—Śvāhā” or “Shining or amenable thou art, O bestowers of kingship! bestow kingship on this one”. These waters (dew-drops) are food. He obtains food. This (rising) yonder Sun, becoming a fire, burns up these plants and eatables. These advancing dew-drops (that rise from the ground) quench that (Sun’s heat). If these dew-drops do not rise up, this yonder Sun becomes unfriendly; turns into a fire and would burn away these plants and these eatables. So these waters (saviours of food) are food. Thereby he anoints him with food. By these he infuses food into him (the Yaśajmāna). These are one kind of waters. He now, collects them.

14. He then offers in the waters of a pond (saying) “Pleasing you are; O bestower of kingship! bestow kingship on me—Śvāhā” or “Pleasing you are, O bestowers of kingship! bestow kingship on this one”. By these, he makes the people steadfast and faithful to him (the king). Those people who are steadfast and faithful are prosperous. These are one kind of waters. These he now, collects.

15. He then offers in the foetal liquid (of a cow) (saying) “Mighty you are; O bestower of kingship! bestow kingship on me—Śvāhā” or “Mighty you are, O bestower of kingship! bestow kingship on this person”. These waters are indeed, cattle and it is with the cattle that he thereby anoints him. By this he invests cattle in him. These form one kind of waters. These he now, collects.

16. He then offers in milk (saying) “You who support human beings; O bestower of kingship! bestow kingship on me—Śvāhā” or “You supporter of human beings, O bestower of kingship! bestow kinship on this one”. These waters are cows and with cows in him by these. These form one kind of water. He now, collects them.

17. Then he offers in clarified butter (saying) “You who support all, O bestower of kingship! bestow kingship on me—Śvāhā” or “You who support all, O bestower of kingship! bestow kingship on this person”. These (clarified butter) are the essence of cattle. By these he infuses the essence of cattle in him. These form one kind of waters. He now, collects these.

18. He then offers in honey (saying) “Most excellent art thou; O bestower of kingship! bestow kingship on me—Śvāhā’ or “Most excellent art thou, O bestower of kingship! bestow kingship on this one”. This (honey) is the essence of waters and plants. He anoints him with this essence of waters and plants. There with he infuses the essence of the plants in him. These form one kind of water. He now, collects them.
अथातः यदैव त्यत्यत्यत्यावस्थाराज्जी स्थ राष्ट्रवा राष्ट्रमयेष्वे दत्तेत्यता वा आपस्वाराज्जी ॥ यह मनुष्य तथा एता अन्योणन्यस्य श्रृण्डायात्मामात्माना उत्तराधिरा भवत्वे यति स्वाराज्यमेवास्मतेत्तामिद्विधाति स्वाराज्यावैततिभवति तदै स्वाराज्य यस्यान्य न व्यवेशिनिनित्र प्रतिज्जा तत्स्वाराज्यमेवास्मतेत्तामिद्विधाति स्वाराज्यावैततिभवत्वे ॥ वा प्रका आपस्ता एवं तत्सम्बतिरतः ॥ १९ ॥

ता वा प्लास्वसदश्चाप्यूर्वति ससदशो वै प्रज्ञाति: प्रज्ञापतिवा एष तत्राजापितमेवै न तत्करोति धन्य्यस्वशय: जुहोति जोछायावहुत्तिर्जुहोति तद्वा त्रिशाष्ट्रशाष्ट्र इर्यीनु न जुहोति साप्तलाभा च श्रुतिचिन्म: च त्रिशाष्ट्रिशाष्ट्रस्तिश्तिश्च देवा: प्रज्ञापितश्च - श्च स्व-श्चाप्यूर्वति नन्दकरोति ॥ २० ॥

स युद्धस्व इव भूतार्ण वज्रो वा आज्ञा स्वस्व स्तृत्वा स्तृत्वावैवना एवत्त्वेकुल्य ता: स्व: सत्वर्पुरुषाति स युद्धस्वश्च स जुहोति वज्रो वा आज्ञा वाक्सवातिनान्ने धर्माण वाचस्य निपुनन्त्वत्व यमरीचिनु न जुहोत्यन्त्रेव वा एतद्दारिचायो नेदन्तसाहुति जुहवानीति ॥ २१ ॥

तास्वसदार्थेऽस्ते स मुहुमन्तिः धुमसाहित्यः पृष्ठनामितः स० रसवत्वे रसवतीर्थः पृष्ठनामिते इव वायेवतस्तात्मराजाशते ॥ न हि क्र्ष्ण क्र्ष्णयात्र वन्यान इति क्र्ष्णयायेवतस्तात्मराजाशते ॥ २२ ॥

अथ सावधारणेऽपैत्रवहुस्य यम्ममनाध्यक्षश्रीदत सहोजसेत्त्वनाध्यक्षश्रीदत सर्वोपरिवर्त्त्येवताह सहोजसेत्ति समीरया हत्येवताह मही क्र्ष्ण क्र्ष्णयात्र द्वाधितिरिति क्र्ष्णयायेवतस्तात्मराजाशते ॥ २३ ॥ इति द्वितीयं ब्रह्मणम् ॥

11. See notes  
12. स्तृत्वा Ca, see notes  
13. आज्ञा यदाह मही Ca, see notes  
14. Same as above
19. With the hollow of his hands, he catches the Sun’s rays and mixes them with (all the) waters (already collected). (He says) “You be self-luminous; O bestowers of kingship, bestow kingship on this person”. These Sun’s rays are waters self-luminous, because they move about (flow as it were) going up and down seeking superiority over one another. By these he infused self-luminosity (self-ruling power) in him. With these, he indeed becomes self-luminous. That is called self-luminosity (self-ruling power) when another rival king does not intrude and get benefitted (in his domain). Hence by these, he infuses Svārājya (unquestioned sway over his kingdom) by these. He becomes self-luminous by these. These form one kind of waters. He now, collects these.

20. These seventeen (kinds of waters) he collects. Prajāpati is seventeenfold. This one (Yajamāna i.e. king) is indeed the lord of the creatures. He is verily made the Prajāpati. In sixteen waters, he makes offerings. He makes sixteen offerings. They together come to thirty-two. So in two of them he does not make offerings. They are of the Sarasvatī waters and the waters of the Sun’s rays. That amounts to thirty-four. All the gods account for thirty-three and Prajāpati is the thirty-fourth. So he makes him to be Prajāpati (the lord of creatures).

21. And so to why he takes (water) each time after offering (ghee)—the ghee is verily a thunderbolt; having spread (gained) one by one, by means of that thunderbolt and made them his own, he takes them. Why he does not make an offering, in the case of the waters of Sarasvatī (river) is this—the ghee is indeed a thunderbolt and Sarasvatī is speech. “Lest I should injure speech” thus (he thinks and) therefore he does not offer (ghee) on the waters from the Sarasvatī (river). Then as to why he does not make (ghee) offering in the (waters of) Sun’s rays is because these rays are elusive (doubtful) and ‘Lest I should offer an elusive oblation’ (so he thinks).

22. He mixes them together (saying) “Let ye the honey-sweet! mix with the honeyed.” He only says ‘Let those full of essence mix with those full of essence. (He says) “Winning the great power of Kṣatriya”. Thereby he wishes for this great power to the Kṣatriya (the Yajamāna-king) when he says “Winning the great power for Kṣatriya”.

23. He deposits them in front of the hearth of Mitra-Varuṇa (saying) “Uninterrupted, ye rest (here) with strength”. He only says ‘Rest (here) undisturbed by terrible Rākṣasas’. (When he says) “With strength” he only means ‘with vigour’. (By saying) “Bestowing great power on the Kṣatriya”, he only prays for power to Kṣatriya (the Yajamāna) when he says “Bestowing great power on the Kṣatriya”. (Second Brāhmaṇa Ends)
तृतीय व्राह्मणम्

स ै यशोस्याश्रोत्रोमीयस्य पशोवपथा प्रचरत्यैतमग्रीषोमीयस्य पुरोज्ञासमनु
निर्विपति तत्तु पुरोज्ञासमेतात्मनि हृदीशिनिर्विपति यानेताति देयस्वामु। ॥ १ ॥

स ै सवित्रे सत्यप्रसवायाशाकारणं वा द्रादशकारणं वा पुरोज्ञां निर्विपति
प्राशुकानां सवित्रा ै देवानां प्रसाविता तमेवैतत्त्रीणाति स एन्न प्रीतः प्रसौति तेन
प्रसूतस्यैते स यद्राशुकानां भवति क्षिप्रं मा प्रसुवादिति ॥ २ ॥

अथाये गृहपतयेष्काकलं पुरोज्ञां निर्विपत्याशुनामादिर्गृहपत्यस्ये
श्रीरु ै गृहपत्यां ग्राहतो यावत कृषि तत्ता एव गृहपत्यां गृहपत्यस्ये तमेवैतत्त्रीणाति स
एन्न प्रीतः श्रीये गृहपत्याय सुविवि ै गृहपत्यं प्राप्यति स यद्राशुनां भवति क्षिप्रं मा
गृहपत्याय सुवि श्रीयें गृहपत्यं प्राप्यविदिति तस्मादाशुनां भवति ॥ ३ ॥

अथ सोमाय वृहसत्येव स्थाकांक चर्णं निर्विपति हुयानि ै वानस्पत्यानि चक्राण्यस्यानि
च रथ्यानि च तेघोभ्येवेत्वयैतु भयेऽपि। २ रिपि करोति सोमो ै वानस्पतिस्स अंभीनां
वृहसत्यानामीते तमेवैतत्त्रीणाति स एन्न प्रीत अोषीयो वृहस्तिभ्यस्युवि स
युष्माया क्षिप्रं भवत्येता वै प्रत्यक्षतमा। सोमस्यौषधयो युष्मायाकास्तस्माच्छायामाको
भवति ॥ ४ ॥

अथ बुहसत्येय चाचे नैवान्त प्रेतं निर्विपति बुहससत्येव वाचे कृषि तमेवैतत्त्रीणाति स
एन्न प्रीतो चाचे सुविवि स युष्मायारेभवति ब्रह्म वै बुहससत्येय चाचे ब्रह्मणा पच्छन्ते
युष्मायारस्माच्छायानेतरेभवति ॥ ५ ॥

१. See notes
२. See notes
३. See notes
४. सुविवि as amended by Ca, see notes
५. भोपरिदिं Ca
६. युष्मायको TE
७. युष्मायका
1. He proceeds with offering the *vapā* of the animal meant for Agni and Soma. After that he prepares the *purodāsa* for Agni and Soma. Following that, he prepares the oblations which the gods appreciate (approve).

2. He prepares a *purodāsa* with fast-grown rice for Savitṛ, the true impeller, in eight potsherds or in twelve potsherds. Savitṛ is the prompter of the gods. This pleases him. Thus pleased, he (Savitṛ) prompts. Prompted by him, he produces. Why it is made of fast growing rice is (he thinks) ‘Let me produce quickly’.  

3. Then he prepares *purodāsa* with quick-grown rice for Agni, the lord of the *homa* (Grhapati) in eight-potsherds. Agni is indeed the lord of the house. He rules over the Gārhapatya. Gārhapatya means prosperity. As much, as much he rules over, he is that (much prosperous). He who rules over Gṛhapatya is the lord of the house. This pleases him. Thus pleased, he quickens him (to achieve) prosperity and lordship of the house. It makes him reach (the status of) lord of the house. As to why it is made of quick-growing rice is (he thinks) “Let me be quickly prompted to reach the lordship of the house; let it make me achieve the lordship of house quickly”. Therefore it is of the quick-growing rice.

4. Then he makes a *caru* with *śyāmāka* (maze) for Soma, the lord of the trees. There are two types of wheels made of trees; those for carts and those for chariots. This (caru) confers perfection to both the types (of wheels made of trees). Him, this pleases. Thus pleased, he (Soma) quickens him to gain plants and trees. As to why it (caru) is made of *Śyāmāka*—*Śyāmāka* among plants, are most manifestly Soma’s own. Hence it is made of maze.

5. He prepares a *caru* of wild rice to Bṛhaspati, the *vāk* (speech). Bṛhaspati indeed, holds sway over speech. Him, this one pleases. Pleased thus, he (Bṛhaspati) quickens him for speech. As to why it is of wild rice—Brahman is Bṛhaspati and these wild rice are cultivated (cooked) by brahmins. Hence it is made of wild rice.
अथैन्द्राय ज्येष्ठ्याय हायनानामेकादशकपालं पुरोग्रासं निर्विकस्तीन्द्रो वै ज्येष्ठस्य ज्येष्ठस्य तद्द्व एव ज्येष्ठो ज्येष्ठस्य तमेवैत्रीणिति स एनं प्रीतः श्रीवे ज्येष्ठवाय सुवति ज्येष्ठं प्रापयति स युद्धायानां भवत्वतिष्ठा वा इन्द्रो देवतानाममित्वश्रीवे यावह्यानां हायनास्तस्मात्यानां भवति ॥ ६ ॥

अथ रुध्राय पशुपतवे शान्तं गावेधुकं चरं निर्विपतिः रूद्रो वै पशुपतस्य पशुनामीकृः तमेवैत्रीणिति स एनं प्रीतः पशुभ्यः सुवति स युद्धावेधुको भवति वास्तवो हि स देवो वास्तव्या हि गावेधुकः ॥ ७ ॥

अथ मित्राय सत्यायामानाः चरं निर्विपति ब्रह्म वै मित्रः सत्यस्मेवैत्रीणिति स एनं प्रीतो ब्रह्माण्य सुवति स युद्धामानां भवति वरुण्या वा एता ओषधेऽयः ता: कृष्टज्ञानाता अर्थेत्वमेतमः युद्धायास्तस्मादमानां भवति ॥ ८ ॥

अथ वृहत्याय धुर्मपत्ये वारुण्य यवमयं चरं निर्विपति वरुणो वै धुर्मपत्तिः धुर्मस्येषे श्रीरु वै धुर्मपत्यं द्यो हि श्रेष्ठस्तं धुर्मे उपयति तद्भव्यां एव धुर्मपित्यों धुर्मस्येषे तमेवैत्रीणिति स एनं प्रीतः श्रीवे धुर्मपत्त्याय सुवति धुर्मपत्यं प्रापयति स युद्धमयो भवति वरुण्या हि युवः ॥ ९ ॥

तानि नानैव गृहेऽवति नानावजन्ति नाना पिरश्वति नाना धान्यानि हि भवति होता ॥ १३ ॥

एवं नानैव गृहेऽवति नानावजन्ति नाना पिरश्वति नाना धान्यानि हि भवति होता ॥ ३० ॥

अथैन्द्राय ज्येष्ठ्याय हायनानामेकादशकपालं पुरोग्रासं निर्विकस्तीन्द्रो वै ज्येष्ठस्य ज्येष्ठस्य तद्द्व एव ज्येष्ठो ज्येष्ठस्य तमेवैत्रीणिति स एनं प्रीतः श्रीवे ज्येष्ठवाय सुवति ज्येष्ठं प्रापयति स युद्धायानां भवति वरुण्या हि युवः ॥ ११ ॥

िेम देवा अस्पर्शं सुवध्यमातीमेवं देवा अभ्यात्वायं सुवध्यमिलं वेदादाह महते क्षत्राय महते ज्येष्ठायो नान्त्र तिरोहितामित्वस्तिममुत्तममुय पुत्रमुण्या: पुनरात्मिति युत्क्षेवः ॥ १२ ॥

8. अनूदितत्र फाउंड in Mss
9. ज्येःश्व Ca, see notes
10. अतिशदा ओषधेऽयः Ca, see notes
11. See notes
12. See notes
13. होके Ca
6. Then he prepares for Indra, the most excellent, a purodāśa made of red-rice in eleven potsherds. Indra is indeed the supreme (excellent) and he rules over excellence. This pleases him who is supreme and who rules over excellence. Thus pleased, he (Indra) quickens him to prosperity and excellence. He makes him (Yajamāna) attain supremacy. As to why it is made of red-rice—for, Indra excels among gods and red-rice excels other plants. So it is made of red-rice.

7. He then prepares a caru made of Gavedhuka seeds to Rudra, the lord of the beasts. Rudra is the lord of the beasts. He rules over the animals. Him, this pleases. Thus pleased, he (Rudra) quickens him to (have) animals. Now, why it is of Gavedhuka (seeds) is because Gavedhuka is a subsidiary (peripheral) crop and that god (Rudra) is (also a partaker) of remnants (in sacrifice).

8. He then prepares a caru made of Ambā seeds to Mitra, the true. Mitra, the true, forsooth, is Brahman. This pleases him. Thus pleased he (Mitra, the true) quickens him to (win over) Brahman. This (caru) is of Ambā seeds. These (other plants) are produced by ploughing etc. whereas these Ambās belong to Mitra (which grow without violence to the earth). So this caru is of Ambā seeds.

9. He then prepares a caru made of barley to Varuṇa, the lord of the law (Dharmapati). Varuṇa is indeed the lord of the law. He rules over law. Lordship of law means prosperity. He who is supreme, to him (people) go for justice (legal counsel). Hence he who rules over law is the lord of the law. This (caru) pleases him. Thus pleased, he (Varuṇa) quickens him for (attainment of) lordship over law. He makes him (Yajamāna) achieve the lordship of law. As to why it is made of barley is because barley belongs to Varuṇa.

10. These (grains) he collects separately, pounds them separately and pulverises them separately because they are different types of grains. The Hotṛ follows with the chant and the Hotṛ makes the offering—all in a low voice. The offering is made to the deity and the Śviṣṭaṅga of that (oblation) remains yet unoffered.

11. Thereupon, taking hold of him (Yajamāna) by the right hand, Adhvaryu says—“May Savitṛ quicken you for consecration; may Agni (quicken you) to (be the lord of) the house holders; may Brhaspati (quicken you) to (be the lord of) speech; may Indra (quicken you) for supremacy; may Rudra (quicken you) to (be the lord of) the cattle; may Mitra (quicken you) to truth; may Varuṇa (quicken you) to (be the lord of) law.

12. (He says) “May ye gods make this one (Yajamāna) consecrated without any rival (to his authority)”. Thereby he means “O gods! let this one (Yajamāna) be consecrated without (being challenged by a foe)”. “For great kingship, for great supremacy”—there is nothing unintelligible about this. “Him the son of such and
संभवति यत्र तथा जायते तत्त सुवैमेततसुवैत्यस्य विशा हि यस्या विशो भवत्येष्व वः कुर्वो
राजेति यदि कौरव्यु एष सः पञ्चलारा राजेति यदि पाण्डुः सोमेऽस्माः ब्राह्मणाः
राजेति तदस्मा इदं सुर्यमां जो भाषण्येवापि दृश्यत तस्माद्वाराह्यो नाधभोगराजा
हि सः।। १२।।

तथा एतस्याः द्विनागानो देवता भवति इदं वै वैर्यं यदा हि द्वितीयमुपयुतेऽथ
वैर्यक्तरो भवति सुचोया।।१२॥ एवमि वैर्यक्तरो देवतासुवैत्यस्मातृ वै देवतास्वस्वस्येशाः
या एवतिर्थ्यामि या।।१३॥ एवं प्रीतासुवच्छ य स्युदेनमेता देवतासुवच्छ एताभिः
प्रसूतस्वयं तस्माइद्वस्य इन्द्राभिनंदनं एष हास्य पुरवाविशेषकर्तेतेनेत्रात्मिभिः प्रसूतः श्रीभूते अभि-
विष्णुवी।।१६॥ १४॥ इति

अथाहायथे स्ववस्तकृतेः नृह्वही त्यैस्मात् विश्वकृतं रूपं वग्रहो चुहोति सः यदुभे
आहुती अन्तरे गैतिकम् क्रियत एष दाहः प्रजापतियो य एष तायत एतस्यैवेन्मेतत्त्रात्
परेय्युक्त्याः मध्यत आद्यातात मध्यतो अभिविश्ववत्येष्वामहुय मार्गवन्ते।। १४॥ इति
तृतीये ब्राह्मणां।।

चतुर्थ ब्राह्मणां

तं वै माध्यान्तिने सवनेभिष्यत्वं स यदेन माध्यान्तिने सवनेभिष्यत्वे बाव
प्रजापतियो य एष तायत एतस्यैवेनेत्रात्यात्युक्त्याः मध्यत आद्यातात मध्यतो-
भिविश्वाति तस्मादेन माध्यान्तिने सवनेभिष्यति।। १॥

अग्निहोत्र माहेष्ट्रे ग्रह एष वा इन्द्रस्य निषेकवत्यो ग्रहो यमाहेष्ट्राः रूपायेत्त
निषेक्युप्त्येष्व क्षुद्रं निषेकवत्यं सास्त्रं दुन्दृष्टम् वा एष इन्द्रो यथा क्षत्रियो यथा यज्ञानस्य
पूर्वैं तदायतनेभिष्यति तस्माद्गृहीते माहेष्ट्रे ग्रहे।।२॥

१४. सूक्ष्मो ते
१५. लालान ते
१६. द्रष्ट्वाति ते
such (man), the son of such and such (woman)" (he says) —for he is consecrated from where he originates and from whomsoever he is born. “For such and such people” (he says) to mean the people of whichever country (he is anointed). “If they are Kauravyas, this person is yours (king). If Pāṃcālas, he is (king) for you, pāṃcālas. Soma is the king of us (Brāhmaṇas)”. Thereby he makes these (Kauravyas, Paṇcālas etc.) food for him (subjects of that king). Only the Brāhmaṇa, he excludes (does not make his subject). Therefore the Brāhmaṇa is not food (for him). (Brāhmaṇa is not subject to his suzerainty) because he has Soma as his king.

13. All these deities are double-named, for, company means strengths. As when one (person) is associated with a second (partner) he becomes stronger. “May the strengthened deities (quicken) this (Yajamāna)”. So that the strengthened deities (with their double names) may quicken him (for consecration). These are the deities whom this euru propitiates, and who are capable of quickening. They being propitiated quicken him. Since these deities quicken him, he thus impelled, gets consecrated. Therefore they are called Devasya (quickening deities). This of course is his preliminary anointing. Him, who is thus quickened by these (deities) he (the Adhvaryu) anoints (bathes) on the following day.

14. He then says “Pronounce the invocatory chant to Agni, Sviṣṭakṛt”. “Offer oblation to Agni, Sviṣṭakṛt” and when Vaṣṭakāra is uttered, he makes the offering. As to why he performs this rite in between the two offerings is this—verily Prajāpati is that sacrifice which is here performed. From the middle of this Prajāpati, sacrifice, he (the Yajamāna) is taken and in the middle (of it) he anoints him. Then after calling for Iḍā, they wash. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. He (the Adhvaryu) bathes (anoints) him at the midday savana. As to why he anoints him in the savana is this. This sacrifice which is performed is verily Prajāpati. From the middle of this Prajāpati, the sacrifice, he takes him and in the middle (of it) he anoints him. Therefore he anoints him in the midday savana.

2. (He anoints) when the Māhendra-graha is not drawn. This Māhendra is indeed the exclusive graha (soma cup) of Indra. The stotra for it is exclusive; the śastra chant is exclusive. On two counts this one (the king) is Indra since he is a Kṣatriya and he is a Yajamāna. He is bathed in his own abode. Therefore when the Māhendra-graha is not drawn (he anoints him).
अथाप्रेण मैत्रावरुणस्य धिष्यत्म तदस्मै शार्दुलमूर्तिस्मृताति सोमस्य त्विषिषिति युत्र वा अदु इन्द्रसोमोस्वैपवत ततशार्दुलस्मृतस्मृतस्मृतस्मादाह सोमस्य त्विषिषिति ॥ ३ ॥

अथास्मै पार्श्विनः जुहोति स युद्धस्मै पार्श्विनः जुहोति पुष्य्वभ्रम ॥ तै सैन्यः प्रथमोऽमुद्रणामापप्विषिच्ये सोऽसकामयत त्वर्मनाद्यमवल्लभीये युच्य ग्राम्यं यत्त्रारण्यमिति तस्या एतत्तन्त्रेवहुः द स सर्वमत्रात्रावरुणः युच्य ग्राम्यं यत्त्रारण्यमपि हस्त्यारण्यमः पशुः हर्षामे हर्षावेहि गुजा त्वा वक्ष्यते ॥ ४ ॥

तानि वै द्वादश जुहोति द्वादशवै मातास्वंकतस्य तस्माद्वृहदाश जुहोति यद् पुरातत्तद्भक्ष्यादय जुहोति गुद्धपरिष्ठिश्वेद वायु प्रजापतिर्यजो क एष तात्त एतस्ये-वैनमेऽद्वात्स्याम्पत्यं यस्य मध्यत आदन्तति मध्यस्तो भिषिष्यति तस्मात्पर्युपुरात्तद्भक्ष्य जुहोति गुद्धपरिष्ठिश्वेद वैन्तुस्याम्पत्यादेश युद्ध जुहोति वृहस्पतितस्तोषामुच्यो थान्युपरिष्ठिश्वेद कुद्ध जुहोतीनद्वेष्टेषां प्रथमोऽश्रु हृद्य वै वृहस्पति क्षत्रिमिन्नु यहाना वेदात्क्ष्त्रेण चोपभाष्यमातत्त्हितायाः परिवृहतुति तस्या नारितेन हल्ला भवति हृद्य चक्ष्ट्रेन चोपभाष्यः परिगुहितयः ॥ ५ ॥

स जुहोत्यमेवेश्यवस्वाहति तेजो वा आग्रिरजेजक्षेवैवें तदभिषिष्यति सोमाय स्वाहति क्षेि वै सोमः क्षेत्रेणवैवें तदभिषिष्यति सवित्रे स्वाहति सविता वै देवाना प्रजाविका सवित्रप्रसूत एवें तदभिषिष्यति सरस्वत्य स्वाहति वागवै सरस्वती वृश्चिकेयो तदभिषिष्यति पूज्ये स्वाहति पशुः वै पृष्ठपशुमिरीयो तदभिषिष्यति बुहस्पत्ये स्वाहति ब्रह्म वै वृहस्पति-ब्रह्मानुपालयो तदभिषिष्येतानि पुरात्तद्भक्ष्याय युद्ध जुहोत्यस्मातिषिष्ये जुहोति ॥ ६ ॥

1. पुष्य्वभ्रम M, My, H, Ca
2. अदु इन्द्र TE, अदु इन्द्र V1
3. धिष्यत्म as ammended by Ca
3. He spread a tiger skin for him in front of the Maitrā-Varuṇa hearth (saying) “Thou art the brilliance of Soma”. When the Soma flowed through Indra, thence he became a tiger. Therefore he says ‘Thou art Soma’s brilliance’.

4. He then offers the Pārtha oblations. Now Pṛthu Vainya was consecrated first among men. He desired that he might appropriate to himself all food; both cultivated and wild. Therefore he offered these (Pārtha oblations). Thereby he appropriated all food; both cultivated and wild. The wild animals too reached his sacrifice (when called thus) “Come hither so and so animal, the king would cook you”. Thus he appropriated all food. In like manner, this one (Yajamāna) appropriates all food both cultivated and wild. On behalf of him (Yajamāna) who knows this, these (oblations) are offered which were offered in the case of Pṛthu Vainya. Therefore they are called Pārthas.

5. Those are twelve (Pārtha oblations) which he offers. For, there are twelve months for a year and hence twelve offerings are made. Six of them he offers before consecration and six afterwards. This sacrifice which is performed is verily Prajāpati. From the middle of this Prajāpati sacrifice, he takes him (Yajamāna). In the middle of it he anoints him. Therefore six he offers before the consecration and six after—wards. Of the six offerings he makes before anointing, the last one is (for) Bhṛhaspati. Of the six he makes after the anointing, the first one of them is (for) Indra. Bhṛhaspati is Brahman and Indra is Kṣatriya. Thus with Brahmanic (lustre) and Kṣatriya (vigour) uninterrupted (covered on both sides) he enriches him. For him (Yajamāna) so covered on either side by Brahman and Kṣatra, there is no suffering, no unsteadiness.

6. He offers (saying) “To Agni—Suāhā”. Agni is glory and with glory he bathes him. “To Soma—Suāhā”—Kṣatra (grandeur) is Soma and with grandeur, he bathes him. “To Savitṛ—Suāhā”. Savitṛ is the impeller of gods; impelled by Savitṛ, he thus consecrates him. “To Sarasvatī—Suāhā”—Sarasvatī is forsooth, speech. He thus bathes him with speech. “To Pūṣan—Suāhā”. Pūṣan is the cattle. Thus he bathes him with cattle. “To Bhṛhaspati—Suāhā”. Bhṛhaspati is Brahmanic (lustre). He thus bathes him with Brahmanic lustre. These are the six offerings he makes before the anointing. Then he offers (after he) is anointed.
इन्द्राय स्वाःहेतीन्द्रियं वै बोध्यन्त्रम इदं इतरेश्विनं तद्वेपणांभिषिष्यतःस्वाःहेति
वैर्यं वा अंशो वीर्येिन्त्रवैं तद्भविष्यति भोक्त्रव स्वाःहेति वैर्यं वै श्रोक्त्रो वीर्येिन्त्रवैं
तद्भविष्यति भोषाय स्वाःहेति वैर्यं वै घोषो वीर्येिन्त्रवैं तद्भविष्यति भुगाय स्वाःहेति वैर्यं
वै भुगो वीर्येिन्त्रवैं तद्भविष्यत्वर्णो स्वाहेति येिन्त्रवैत् सर्वस्यस्यायामा भवति
तथान्यऽनुसूचिपरिषद्धाध्येणेः गृह जुह्यमिद्वित्तनामानीद्वेते-
न्याख्यायलोकतातन्यभिषिष्यनियोगाद्यान्यपनिनिहतानि भवति ॥ ७ ॥

तत्त्वालां भवति तेन ब्राह्मणोऽभिषिष्यति ब्रह्म वै पलाशो ब्रह्म वै ब्राह्मणस्तम्भपालाशेन
ब्राह्मणोऽभिषिष्यति ॥ ८ ॥

औढ़म्बरेण स्व ऊँचैं स्वं याब्रह्मकस्वं भवति स हि तावदनायति तस्मादौदुम्बरेण
स्वः ॥ ९ ॥

नैव्याग्रोधपादेन मित्रियः। पद्मावीं न्योर्थः। प्रतिष्ठंतो मित्रेण वै क्षत्रं प्रतिष्ठितं
तस्मात्राय्याग्रोधपादेन मित्रियः ॥ १० ॥

अश्वत्थेन वैयक्तो मारतो वा अश्वत्थो यदुधर्मे तिष्ठत इन्द्रो मस्त उपामन्त्रयते । तेन
मारतोऽश्वतो विशो वै मस्तोऽस्मृतम् वै विशास्त्रादश्तेन वैश्यः ॥ ११ ॥

अश्व सुपिेर्न इत्व हिरण्ये कृते भवत्स्तौ पवित्राः। प्रोत्वेऽभवतो सोऽन्तवं पवित्रोऽर्न्त्युता
वैवास्रेष्ठो दर्शाणीमायानीर्थ गृहुपिरे इत्व हिरण्ये प्रोते भवत आयुर्व अमुरूः हिरण्य-
मायापूष्टवेदनमेतास्त्रिष्येवात्यास्त्रिष्युस्तु दधाति तस्मादिरुषणे प्रोते भवतः ॥ १२ ॥

स उद्वुत्तानिश्रवृत्तिः समुव उत्पुनाम्चित्त्रेण पवित्रेण सुर्यस्य रास्मिष्टिः
सोमावेश्वत्स्य जुजुपो बुन्ह्युष्मत्वसि वा चायं बुन्ह्युष्मणे हितानावृहृत्स सा
रक्षोपाध्याये भिरितेऽवै च याब्रह्मनं भृते पुरुष आपो

४. चायन्द्र Caland’s, amendment, चायन्द्र TE, see notes
५. निष्ट्रिय TE, मित्रः: Ca
६. मस्तक्ये TE
७. चायन्द्र V1, My, H
८. चायन्द्र V1, V2
7. "To Indra—Śvāhā"—Indra means the vigour of the mighty Indra. He thus anoints him with the vigour of that mighty Indra. "To Arīśu-Śvāhā"—Arīśu means prowess. He thus anoints him with prowess. "To the Śloka—Śvāhā". Śloka means might. He thus anoints him with might. "To the Ghoṣa (noise)—Śvāhā". Ghoṣa means strength. He thus anoints him with strength. "To Bhaga-Śvāhā"—Bhaga means vigour. He thus anoints him with vigour. "To Aryaman—Śvāhā"—he thereby makes this one (Yajamāna) a friend of everything here. He thus becomes the friend of all. These are the six (offerings) after the consecration. These are said to be the names of Ādityas. Then these vessels meant for consecration get deposited (before the hearth of Maitrā-Yaruṇa).

8. There is a vessel made of Palāśa wood. With that the Brahmin anoints him. For, Palāśa is Brahman and the Brahmin is Brahman. Therefore with the Palāśa (vessel), the Brahmin consecrates.

9. One of his own (kinsmen) anoints him with the Udumbara vessel. Udumbara means sustenance. As long as one has sustenance, till then he is not hungry. So with the Udumbara vessel.

10. A friend (anoints) with that (vessel) made of the bottom (stem) of Nyagrodha tree. The Nyagrodha is supported by its stems. The Kṣatra is well-supported by a friend (by an ally). Therefore a friend (anoints) with that (vessel) made of the bottom (stem) of Nyagrodha tree.

11. With that (vessel) made of Aśvattha wood, a Vaiśya (peasant) (anoints him). Aśvattha belongs to the Maruts; because Indra addressed the Maruts while they were seated on an Aśvattha tree. Therefore Aśvattha belongs to the Maruts. Viś (peasantry) is food. Therefore Vaiśya (peasant) with an Aśvattha (vessel).

12. There are two pieces of gold with holes made in them. Two Pavitras (strainers) are inserted into those (holes). The significance of these Pavitras is the same as told in (the context of) Darśāpūrṇamāsā (sacrifice). As to why the two pieces of gold with holes are tugged to them (Pavitras)—the immortal gold (stands) for longevity of life. Thereby he infuses immortal life into these waters that are (kept) for anointing. Therefore they (strainers) are inserted into gold pieces.

13. He purifies (saying) "With the impulse of Savitri, I purify you with a flawless purifier with the rays of the Sun". The significance of this is same as before. "Not overcome by anybody, thou art; the friend of speech, born of heat" (he says). He means 'You are not challenged by the terrible Rakṣasas'. When he says "Not overcome by anybody, thou art." "The friend of speech", —as long as there is water
भवानि तावहूँ वाचू वदि तस्मादाह वाचो बुन्युरिति तपोजा इत्यग्रेव धूमो जायते धूमाद्वद्रभाग्युड्धिरिग्रु प्रे तपस्तस्मादाह तपोजा इति एसम्यद्वतीय यदा वा अन्त्रस्तोऽराजानुप्रस्तुतान्तर्वेद्य वै सोऽस्तमाहुत्येवह भवदलं भक्त्य तस्मादाह सोमस्य दात्रस्तीति स्वाहा राजस्य इति तदना एतेन स्वाहाकारे य युपानि। १३॥

अर्थाथेवधिषेचनीयेषु पात्रेण व्यायामतः सद्यमादृ धृशिनीरागपूं एतवैतन्तिमानिन्य इत्यवेदाद्य दस्यान सद्यमादृ इत्यनिरिति वीर्यवत इत्यद्रवेदावानाधृत्याण अप्सरो वसाना इत्याधृत्याण रक्षा-निम्नाद्वितीय वेदाद्य पर्यायसु चक्रे वरूणस्यागस्यायिमि क्षत्रेऽ एवो वरुणो विष्णु चक्रे वरूणः प्रतिधिर्मित्वावेदावानां शिरामांतुमाविधानातिरि पां दक्ष शिरामांतुविमि यो रजस्युनि द्वजो तस्मादाहापां शिरामांतुमाविधानातिरि। १४॥

अध्येवेदातनि वासास्सि परिधाप्यति ततात्त्विमि वासो भवानि तत्सित्त्वावियाणि वज्ररुपाणि निम्नावि भवानि तदेऽन परिधाप्यति शत्रुस्योट्यसत्तीति शत्रुस्य संग्रहूद्वमस्तं तत् प्राश्वेदातनि। १५॥

अथ पाण्डवं शत्रुस्य जरायस्तीति शत्रुस्य वा एतवर्जनसु स यदेऽक शत्रुस्य जरायस्य तत एवाश्वेदातनिः १६॥

अथ शक्त्यु प्रस्तुताद्विषेचनाविगृहति शत्रुस्य नामित्वाति शत्रुस्य वा एवर्ण नामित्वाति शत्रुस्य नाभिस्तं एवाश्वेदातनिः १७॥

तद्रूके समन्वयिन्ति तदुः सत्योऽ कुर्यात्प्रस्तुतादेवायवमृहेपुरावक्षाणयो नामित्वावलयसं क्षत्रुस्य योगितातित क्षत्रुस्य वा एवर्ण योगिस्तं एवर्ण योगितातित सं च च च च द्वेदातनि वासास्सि परिधाप्यति जनय्यश्रेष्ठमेंः तुआतमनम- शिरानायिति। १८॥

तद्रूके परिधाप्यति झुमानायात दीविष्ट्वस्यं परिधाप्यति तदुः सत्योऽ कुर्याद्विष्टि वा अस्वेदात जन्वेऽः सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च सत्योऽ क्षत्रुस्य योगितातित सं च
in (the body of) man, till then he speaks with speech. Therefore he says "Friend of speech". "Born of heat"—the smoke comes out of fire and from smoke comes the cloud. From the cloud comes rain. Tāṇa (heat) means Agni. Therefore he says "Born of heat". (He says) "(Thou art) the giver of Soma"—when they soak king Soma (plant) with waters (and produce soma juice) then only he (Soma) becomes fit for oblation, fit for drinking. Therefore he says (thou art) the giver of Soma. (He says) "Suahā—spiriters of kings"—for, these waters he purifies by uttering Suahā".

14. He then distributes them over the consecrating vessels (saying) "These glorious waters are mutually respecting ones". He means that they are not over-bearing when he says "These waters are mutually respecting ones". He means that they are not over-bearing when he says "These waters are mutually respecting ones". (By saying) "Glorious" he only says "Powerful ones". (He says) "Unchallenged, eager (to participate in Rājasūya) and thou which envelop (the earth)". By "Unchallenged" he means 'unchallenged by terrible Rākṣasas'. (He says) "Whom Varuṇa caused to remain united in the inside of the houses". Varuṇa is Kṣatra and the houses are peasants (Viś) and Varuṇa established these waters in the peasantry". This is what he says. "The child of waters, inside the best of mothers". This one who performs Rājasūya happens to be the child of waters and hence he says "The child of waters, inside the best of mothers".

15. Then he makes him wear these garments. There is that one called Tārpya (a garment soaked in ghee). In that all sacrificial figures (like Camasā, Adhiśavāṇa, etc.) are sewn. He makes him wear this (saying) "Thou art the Ulba (membrane surrounding the embryo) of Kṣatra (martial power)". This garment is indeed, the Ulba of Kṣatra. That is why he causes him to be born out of it.

16. Then (he makes him wear) a white shawl (saying) "Thou art the Jarāyu (outer foetal membrane) of Kṣatra". This is indeed the Jarāyu of martial power. From that he causes him to be born.

17. Then he causes him to wear a turban with its edges hanging over the chest and tucked together and concealed (at the navel) (saying) "Thou art the navel of Kṣatra". It is indeed the navel of martial power. From that which is the navel of Kṣatra, he causes him to be born.

18. Some of them wind it around (the navel). That is not to be done so. It should be (with its edges) concealed only in the front, because the navel is in the front side. He then (puts on him) the mantle (adhiwas) (saying) "Thou art the womb of Kṣatra". This (mantle) is indeed the womb of martial power. From that which is the womb of Kṣatra, he causes him to be born. By making him wear these garments, he causes him to be born (thinking) 'I shall consecrate the one who is thus born'.

19. Some of them, having made him wear (these garments) take them off and again make him wear the garment of initiation. That is not to be done so. These are his limbs by birth (born with him). They (by doing as above) deprive him of his limbs with which he is born. Therefore he should wear one of those (garments). In
स युत्रवभृतमभव्य्यैति तुदेतप्रतिवेशं पार्श्वोन्वयवहरति तदु स्तोम क्रियते।
अथ एवातं वसान: पुनरूपि तान्यनुसारे यं वशायां ददातुदवसाधनीयां वेष्टे।

अथ एवम धनुर्घटं करोतितंधस्य वाँछित्रमसीति वांछे एव एतदं चुंकियें वा एष इतनो यथा क्षत्रियो यथा ज्ञानसत्मधुसादमहे इतस्य चाष्ट्रमसीति त्यायं चूत्र वास्तवाधिति त्यायं द्विपन्तं ध्रुतव्यं हस्तित्वेतेवतदाह यदाह त्यायं चूत्र वास्तवाधिति।

अथ बाहु स्मरितं मित्रस्यासि वरुणस्यासि वांछे धनुर्घटं वै मेत्रातरवरुणो राज्यसत्मधुसादाह मित्रस्यासि वरुणस्यासि।

अथ एवम इष्टसिस्त: प्रयच्छिति तिर्यो ह वा इष्टव इदं नु यथा सम्पर्पित सरास्रस्त सतास्य सैंगत: पृथिवी सैंगत: रुजा नामाथ यथा विद्व: शिष्यानो भीते वा स्त्रियते वा सा द्वितीया

तद्रुता राशिः ६९ नामाथ यथा प्रत्राहोत्त ६२ सा तृतीया सासी चौ: सैंगत: क्षपा ६३

नामेता हि वै तिस्र इष्टस्यासदस्म इष्टसिस्त: प्रयच्छिति स योदस्मा इष्टसिस्त: प्रयच्छिति धनुर्घटं राज्यस्य वीरपुरुष हि राज्यो वीरति जात एवास्मीतवदिवर वधाति

सतास्यासिः वीरवनामभिविष्यामहति।

अथैनमभ्रमुप्याशि पातेरे प्राप्त रातेरे प्रत्यं च पातेरे निर्यं विधिय: रातेरे सरास्य हुएस्मा एतायित्योऽशर्यं करोति तस्मै सरास्यो दिनायित्योऽशर्यं भवति।

अथैनमविदो वाच्यताविश्लेष्यां इष्टसर्वाक्षरधिनिकृतो वै प्रजापतिसदवं प्रजापति

आवेद्यति शोभस्मा एतसमवुष्टत्वद्यसिद्धार्थतेन तेन्तुमत्रस्यस्त।

आविस्थो अश्रिवाहितिरिति ब्रह्म वा अंग्रिस्तदेवं ब्रह्माण आवेद्यति शोभस्मा एतसमवुष्टत्वद्यसिद्धार्थतेन तेन्तुमत्रस्यस्त।

आविषिष्ठत इत्यदो ब्रह्मान्वा इति क्षत्रं वा इद्रत्सदेवं क्षत्रावेद्यति शोभस्मा एतसमवुष्टत्वद्यसिद्धार्थतेन तेन्तुमत्रस्यस्त।

१९. हुम्बा Ca
२०. चम्पूबे चाम, सी. एडिस, सी. नोट्स
२१. चम्पू चाम, चम्पू एडिस
doing so he does not separate him from the limbs he has from birth. The initiation garment belongs to Varuna. Thus he saves him from the Varunic garment of initiation. When he gets down (the water) for final ablation (Avabhṛta), this (garment of initiation) they carry along by his side. That is disposed off in the prescribed way (as in Soma sacrifice where the garment of initiation is to be thrown in the water at the time of Avabhṛta). Then he emerges out (of the ablation) wearing one of those garments. That he gives away (as gift) at the offering by Anbandhya vasā or at the Udavasaniya Iṣṭi.

20. He then draws up the string on the bow for him (saying) “Thou art Indra’s Vṛtra-killer”. For, this bow is indeed the killer of Vṛtra. He (the king) is Indra on two counts; because he is a Kṣatriya and he is the Yamāna. Therefore he says “Thou art Indra’s Vṛtra-killer”, “Let this one kill Vṛtra with you”. He means “By you, let this one (Yamāna) kill his hateful enemy”, by saying “Let this one kill Vṛtra with you”.

21. Then he strokes his (king’s) arms (saying) “Thou art of Mitra; thou art of Varuna”. The bow belongs to the arms. It is by his arms, a Kṣatriya belongs to Mitra and Varuna. Therefore he says “Thou art of Mitra, thou art of Varuna.”

22. Then he gives him (the king) three arrows. They are three arrows of which that first one, by discharging which, he pierces (the enemy), that one is the earth. That is called Rujā. That (second) one by discharging which (the person hit) falls down, not sure whether alive or dead, that is the second and this one is the air. It is called Drubā. That (third) one by discharging which (the king) does kill (the enemy) that is the third one. That is the yonder sky. It is called Kṣupā. These are the three arrows. Therefore he gives these three to him. As to why he gives him the bow with arrows—the bow is the might of Kṣatriya. It is with the bow, a Kṣatriya shows his might. This might he (Adhvaryu) invests in him as (soon as) he is born (thinking) ‘Him invested with might (let me consecrate)’.

23. He touches (each of) the arrows (saying) “Protect this one (king) in front; protect him behind; protect him from the sides; protect him from all quarters”. Thus he makes him safe from arrows on all the quarters. He becomes unassailable from all quarters.

24. Then he makes him (the king) chant (seven) mantras (having the word) avid. “In sight ye mortals”. This is a mysterious chant for, Prajāpati is mysterious. So he thus commends him to Prajāpati. He (Prajāpati) approves this, his consecration. Approved by him, he is consecrated.

25. “Present is Agni, the lord of the house”. Agni is indeed Brahman. He thus commends him to the priesthood and it approves of his consecration. Approved by him he is consecrated.

26. “Present is Indra, possessed of great fame”. Indra is indeed Kṣatra. He thus commends him to the martial class and the Kṣatra class approves of his consecration. Approved by it, he is consecrated.
आवित्तः पूष्ण विश्वेदा इति पशोऽपूषा तदेन पशुभ्य आवेदयति तदस्मा एतः सवमनुमन्यते तैरानुस्तास्यते ॥ २७ ॥

आवित्तो मित्रावरुणौ धृतत्राविवतिः प्राणोदानौ वै मित्रावरुणौ तदेन प्राणोदानाभ्यामवेदयति तावस्मा एतः सवमनुमन्यते ताभ्यामनुस्तास्यते ॥ २८ ॥

आवित्तो द्रावापृथ्वीः विश्वाभ्यास्ततिः तदेनमाभ्यां द्रावापृथ्विभ्यामवेदयति ययोरिदिक्षू सूर्यंतिः ते अस्मा एतः सवमनुमन्यते ताभ्यामनुस्तास्यते ॥ २९ ॥

आवित्तादितिरस्मेरूपैत्य वा आदित्यस्नेकस्यूः पृथिविया आवेदयति सास्मा एतः सवमनुमन्यते तत्त्वस्तास्यते स युद्धस्मेताभ्यां देवताभ्यां आवेदयते भिताभुनमनुस्तास्यते तत्स्मादाविदो नाम तत्स्मादवेनाविदः चाचयति ॥ ३० ॥ इति चतुर्थ ब्राह्मणः ॥

॥ इति द्वितीयोध्यायः ॥
28. "Present are Mitra and Varuṇa, the upholders of holy practice". Mitra and Varuṇa are prāṇa (out-breathing) and udāna (in-breathing). He commends him to prāṇa and udāna. They approve of his consecration. Approved by them he is consecrated.

29. "Present are the Heaven and Earth, the all-propitious". He thus commends him to Heaven and Earth on whom all these rest. They approve of this consecration. Approved by them he is consecrated.

30. "Present is Aditi, of Supreme Happiness". Aditi is indeed this earth. He thus commends him to this Earth. She approves of his consecration. Approved by her, he is consecrated. Since he commends him to these deities and approved by these deities, he is consecrated. These (mantras) are called Avids. Therefore he makes him recite the Avid chants. (Fourth Brāhmaṇa Ends)

(Chapter Two Ends)
तृतीयोऽध्यायः

प्रथमं ब्राह्मणम्

स वै केशवस्य पुरुषस्य लोहायस्मास्य आविद्यायोष्णा दन्तशुक्ला मृतं सर्वान्वया
एष दन्तशुक्लान्तिमुच्यते सर्वान्वित्याध्यात्मसर्वान्वित्युक्तोऽराजस्युष्णं गुजते तद्व एव
दन्तशुक्ला योश्च यूः मृत्युः वधस्तमेवैनेवनेतदिनित्वम् तस्य नामान्तरणार्थितं हला
भवति सु ज्ञातिसुरंवेग्न भवति || १ ॥

स युक्तेश्वरस्य पुरुषस्य न बा एष स्त्री न पुमान्युक्तेश्वरो नो बा एते क्रियामयो
नाक्रियामयो युक्तेश्वरा: स युक्तेयास्यस्यहिंहं इव हि दन्तशुक्ला: || २ ॥

अन्धेन दिशं समारोहयति प्राचीनारोह गायत्री त्वाति || रथन्तरं साम
श्रवस्तोमो वसन्त ऋतुर्वह रुपिणम् || ३ ॥

दक्षिणा नारोह श्रवस्तोवति बृहत्साम पञ्चदश स्तोमो ग्रीष्म ऋतुः क्षत्री
दुर्विणम् || ४ ॥

प्रतीचीरोह जगती त्वाति वै रूपं साम सतदश स्तोमो वर्षा ऋतुर्विन्दुः
दुर्विणम् || ५ ॥

उद्दीपराहानुष्ठवति वै रूपं साममेवस्त्रणै स्तोमशरवृत्तुः: फलं
दुर्विणम् || ६ ॥

उत्तरामस्य पञ्चरतीरस्ववति शाक्तीसरयते सामानी त्रिव्रतस्त्रिव्रशो स्तोमो
हेरन्तशिशिरा ऋतुः वचोऽदुर्विणमिति || ७ ॥

स युद्धनेवद् दिशसमारोहयति युद्धसात्तोमश्यम्मञ्चन्द्रादिः पंचामान्त्वृत्तोऽ
वा पञ्चरतीरस्ववति सात्तोमश्यम्मञ्चन्द्राति सु ऋतुसंस्करस्वः
समास्त्रेषु सर्वस्मिदमपुरुषपरि भवति नायमात्किक्ष्मन वर्ग भवत्यविगोवास्मादन्यत्स्वः
भवति || ८ ॥
BRĀHMĀṆA I

1. He then thrusts a piece of copper-plated (red) iron into the mouth of a long-haired person (saying) "Removed are the dandaśūkas (mordacious)". He who performs Rājasīya gets rid of all crawling creatures, all types of killings and all types of deaths. By (mentioning) mordacious, he is saved from other (causes of) death and killings. For him there is no danger or fear from anything in between. He has old age alone as death.

2. Why he (puts into the mouth of) a long-haired person—Keśava is neither a female nor a male. These reptiles (dandaśūkas) are neither worms nor non-worms. Why the red iron piece is because these snakes are red in colour.

3. He then makes him ascend the regions (saying) “Ascend thou the east, let Gāyatrī (among the metres) protect you, Rathantara (among sāmans); Trūrti (among stomas); the spring (among seasons) and may the Brāhmaṇa (priesthood) protect your wealth”.

4. “Ascend thou the South, let Triṣṭubh (among metres) protect you; Brhat sāman (among sāmans), Paṅcadaśa stoma (among stomas); the summer (among seasons) and may the Kṣatra (martial class) protect your wealth”.

5. “Ascend thou the West, let Jagatī (among metres) protect you; Vairūpa sāman (among sāmans); Saptadaśa stoma (among stomas) and the rainy season (among seasons), may the Kṣatra (martial class) protect your wealth”.

6. “Ascend thou the North, let Anuṣṭhubh (among metres) protect you; Vairūja sāman (among sāmans); Ekaviṁśa stoma (among stomas); the autumn (among seasons) and may the Vī (peasantry) protect your wealth”.

7. “Ascend thou the upper region, let Paṅkti metre protect you (among metres); Śākvara and Raivata Sāmans (among sāmans), Trīṇava and Trayastriṁśa stomas (among stomas) and the winter and dewy season (among seasons), may spiritual lustre protect thy wealth”.

8. Why he thus makes him ascend the regions, why these seasons, why these stomas, why metres and why those sāmans? The form of the year is that of these seasons. He thereby makes him (the Yajamāna) ascend those seasons which are the year. Having ascended these seasons, namely the year, he becomes up above all these. Nothing remains higher than him. All other things remain below him.
अथ जाधनेन शार्दूलचरम सौंसे निहितं भवति तत्प्रत्यस्वति प्रत्यास्तं नमुचे। शिर इति नमुनिहैं वै नामासुर आसं तं हेन्द्रो नितिविधाधि तस्य नितिविधा पदा शिरोपपिताहै स यज्ञशस्त्रोद्दाधात स एव ऊष्ण्यं इतव पदस्त्रूच्चिच्छिद तद्ध सम देवानु भाषमार्ग चरति कवितमु हृति ततो ह देवा एतं वृजं ददशुर्वति ससं तेन तद्धपज्ज्व्वस्मास्तेतरं सुदरं मृदु निर्वाखौ श्रृगज्जव्रं हृततथो च एव परेन वजरेण नास्त्र रक्षास्त्र्वर्णिन्ति विजितेः धनेणान्वेषणं सूया इति || ९ ||

अथ शार्दूलचर्मरोहितसं समस्य स्विस्विरि सत्वेव मे त्विषिभूयं शिवति शार्दूलस्पि येषामेव अस्मिन्तुः इति || १० ||

अथ भुस्तयातप्रा रक्मयुपोहितो भृत्यं पाहित्यते ते चेरस्या पृथिवियां मृत्यवस्तेभ्य पर्वेनमेतदनुर्ध्वाति || ११ ||

अथ श्रतिर्वात्वाद्वा वा रक्ममाहार्यं नवविद्वृत्तान्त वा स यदहृ श्रतिर्वात्वाद्वा अस्य पुरुषश्रतिवायश्चार्यसामायु श्रतिविद्वृत्ताद्वा यद्य नवविद्वृत्तान्त नव च इमे पुरुषे प्राणास्त्र्वमाध्विद्वृत्तान्त: || १२ ||

तस्य निद्धात्योजोधिः सहोस्यमुत्तस्तीत्योजो होतस्तः होतस्तः होतस्तः युद्धभयो रक्मोऽकरोगार्यायुं अनुमतस्तः हिरण्यायुययैवेनमेतदनुभूत: परिग्रहाति तस्य नार्त्तिन हृतला भवत्यायशायानेनभूतः परिग्रहीतस्य || १३ ||

अथ बाहू उद्धाति हिरण्यरूपमेतदानुज विरोध उभ्या इत्या उदितसुसुर्यश्च आयोहानं वरुण मित्र गुर्भिरिति बाहू वै निमात्रवशुनावतो वै गुर्भितस्मादाहारोहानं वरुण मित्र गुर्भिरिति तत्तक्ष्याध्यामिदिति इति चेति ततः पश्यत: एवं चरणं चेत्तवतंदाह यद्यह तत्तक्ष्याध्यामिदिति इति चेति || १४ ||

1. निविद्यम पदा Ca, see notes
2. सत Ca, M
3. सुदा V2
4. See notes
9. Behind the tiger's skin (in front of the Maitrā-Varuṇa hearth) a piece of lead is placed. He kicks it, saying "Namuci's head is kicked off". Now, there was once an Asura called Namuci. Indra knocked him down. Indra trod upon the head of that (Asura) who was thus struck down. When he trod upon the head, his foot cut it and created a fissure-like (wound). That (head with the cleavage of the wound) is going about calling the gods, "Wither art thou going? You can't escape me". Then the gods saw this thunderbolt in the form of lead. With that they hit it (the head of Namuci). Hence this lead is bereft of stamina. Though resembling gold, lead is valueless, soft, bereft of vigour and without stamina. In like manner, this one (Yajamāna) with that thunderbolt beats off the terrible Rakṣasas (thinking) "Let me be consecrated in a place, conquered and free from fear".

10. He then ascends the tiger-skin (saying) "Thou art Soma's splendour, let me have splendour like yours". Thereby, he (the Adhvaryu) infuses in him the splendour of a tiger.

11. He then places a (piece of) gold below (the Yajamāna's) foot (saying) "Protect from death". This saves him from all (types of) deaths that are found on this earth.

12. Then they bring a gold-plate (or a crown) with hundred perforations or nine perforations. Why it is with hundred perforations is because, man here lives upto hundred years; has hundred energies and hundred powers. Therefore it has hundred perforations. If it is with nine perforations, it is because there are nine life-breaths in man and hence it is with nine holes.

13. He lays it (gold crown) on the head (of the Yajamāna) (saying) "Thou art might; thou art victory; thou art immortality". For, this (gold) is might; this is victory; this is immortality. Since he places gold on both sides (under the foot and above the head) gold being longevity and immortality, he thereby encloses him on both sides with immortal life.

14. He raises his (Yajamāna's) hands (saying) "O golden arms!, at the lustre of the dawn, you the prosperous two, ascend. The Sun has risen. O Varuṇa and Mitra!, (mount) the chariot (the Yajamāna)". The two arms are Mitra and Varuṇa. The chariot is the body (of the Yajamāna). Therefore he says "Ascend, the Sun has risen". "Behold Aditi (the unassailable arm) too". By this he means "Behold yours own earth and Diti (the assailable) too". By this he means "Behold your own unassailable arm and (also behold) the assailable strength (of the enemy)".
तदाहं मित्रोदित्वं चरणों सोपप्तायात्वेतवे बाहु उद्धृतीयादिति बाहु हि मित्रायुर्धारिति स यदेनमूल्यांगमभिव्रष्टिः रसो वा अर्घौ चौहितेज इदमपां संभृतं येनमेतदभिव्रष्टिः बाहुरूयं वै राज्यस्य वीर्य बाहुभयां हि राज्यं वीर्यं करोति नेमेयं रसो वीर्यं तेज इदमपां संभृतं बाहु विलानं नेमे बाहोवीर्यं प्रमुखादिति तस्मादेदमुध्वं बाहुमभिव्रष्टिः ॥ १५ ॥ इति प्रथमं ब्राह्मणम् ॥

हितोथं ब्राह्मणम्

स वै पुरुस्तदद्यूर्वां पुरोहितो वाभिभिधिति पश्चादितरे ॥ १ ॥

सोहिभिधिति सोमस्य त्वा चुम्मनाभिभिधामीति वीयंगैतेर्वैदध यदाहं सोमस्य त्वा चुम्मनाभिभिधामीत्यप्रेण्यजस्ति वीयंगैतेर्वैदध सूर्यस्य वर्षेषति वीयंगैतेर्वैदधस्य देवस्यनितिगैति वीयंगैतेर्वैदधां मः तमोज्जस्ति वीयंगैतेर्वैदधाः क्रणां क्षणपतिरेधी राज्यामधिराज ऐगैतेर्वैदधाः यदाहं क्रणां क्षणपतिरेधी राज्यामधिराज ऐगैतेर्वैदधाः यदाहं क्रणां क्षणपतिरेधी राज्यामधिराज ऐगैतेर्वैदधाः

इत्यं देवा असप्रसं सुवध्रुमितीम देव अभावतृ्यसं सुवध्रुमितोर्वैदधाः महते क्रणां महते ज्यैः व्ययायति नात्र तिरोहितभवारिति महते जानराव्यायति महते जनानां राज्यायेतेर्वैदधाः समंपूमुच्यं पुनर्मुच्यं: पुनर्मिति यत्रक्षैव संमभुवति यतः जायते तत् एवैनेमस्वस्वत्येश्वि विश इति यस्य विशो भवत्येष व: कुरवो राजेति यदि कौश्ये एष व: पश्चाल राजेति यदि पश्चाल: ॥ सोमस्यानं ब्राह्मणानां राजेति तदस्मा इदस सूर्यमांग करोति ब्राह्मणेवापाद्धृति तस्माद्वाह्याणो नाध्यसोमराजां हि से: ॥ ३ ॥

[5. खादृश्यिते TE]

[1. पश्चाल: Ca. H. VI]

[2. मेलोऽपद्धरति Ca]
15. Some say that he should raise his hands by just (saying) "Thou art Mitra; thou art Varuṇa" since the two arms are Mitra and Varuṇa (respectively). As to why he anoints him when his hands are raised—This (pair of arms) is in truth the power. It is valour and lustre, which is collected in the waters, with which he is anointed. A king’s valour is (in) his arms, because it is with his two arms, he proves his might. “Lest that power, the collected essence of the waters cover (eclipse) the valour of my arms; let them (waters) not steal away the valour of my arms” (So he thinks). Therefore he bathes him while his arms are raised upwards. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. First, the Adhvaryu or the priest anoints (him). Then others (follow).

2. He (Adhvaryu or priest) anoints (saying) “With Soma’s glory, I bathe thee”. He means ‘With vigour (of soma)’ when he says “With Soma’s glory, I bathe thee. ‘With Agni’s glow’, he means ‘With vigour’. ‘With Sun’s splendour’ he means ‘With vigour’. “With Indra’s energy” he means ‘With vigour’. “With the prowess of the Maruts”, he means ‘With vigour’. “Be the chieftain of the martial ranks. Become the over-lord of kings’ is what he means by saying “Be the chieftain of the martial ranks”. “Protect (him) from the darts”. Darts are arrows. Therefore he says, “Protect him from the darts”.

3. “May gods render him unrivalled”. ‘May the gods make him free from enemies’—is what he means. “For great valour and for great leadership”. There is nothing obscure about this. “For great sovereignty”—By this he means ‘for supreme over-lordship over oligarchies’. “Him the son of so and so (father) and son of so (mother)”. Thereby he consecrates him from where he originates and from where he is born. “The people of so and so”—(he refers to) the country to which so and so people belong. If he is a Kauravya (he says) “This is the king of you, Kuru people.” If he is a Pāṇcāla “This is the king of you, Pāṇcālas”. (Then he says) “Soma is the king of us, Brahmans”. That makes all these (others) the food (enjoyable subjects) and only the Brahmin class (priesthood) is kept apart (not subordinate to him). Therefore the priestly (class) is not to be fed upon, since it has Soma as its king.
अथ भ्राणप्रयोत्त पात्रं संस्काृतमुनमवतियति राजामहेतुरन्तु ब्रह्मण यशस्करोति
तस्माजाजन्तु मरणं एव यशोभो ब्रह्मण प्रवृत्तिम: प्रजा बलिः हार्यति
तस्माहृणं: प्रजा रक्ता इत्याहु: ॥ ७ ॥

तुदु स प्रतिहिताय पुनः यथ्चत्त्वं म पुत्र इर कर्मेदं बीर्मुनसत्तनोतिविदि
तथा हार्यैृ पुत्र एतकमेषदीर्मुनसत्तनोति तथैृ एतस्मात पापीयानों भविति ॥ ८ ॥

तस्मातार्धवेष्ट गृहिः पत्येः जुहोति प्रजापते न तदेदीनान्यो विश्वम रूपाणि परि
ता बमूव। युक्तामास्त्रेजुहुस्त्रो अदितिवयमुण्य पितेत्याहुः: पुत्रसं पितृं
करोति यः पितां पुत्रं तदेन्योर्वियं व्यवतितज्ञति तथैृ एतस्मात पापीयानेवतियमुण्य
पितेत्याह तदेन्योर्वियं व्यवतितज्ञायथं यथायथं करोति | एवं पिता तं पितृं यः पुत्रसं
पुत्रं वयं स्थायं पदयो रत्नाः स्माहेत्यशिष्मेवैदृशास्ते ॥ ९ ॥

3. See notes
4. पुनावतमतभूिवं वा Ca
5. व्यवतितज्ञ तथ H, My
4. He then wipes the anointed water (over his body) with the horn of a black antelope; for, that collected essence of water where with he now anoints him is vigour. "May that (vigour) get spread all over me, and for that, let me make it reach all (parts) of my body"—(thinking so) he wipes.

5. He wipes (saying) "From the back of the mountains; of the bull". Even as the mountain stands out and even as the bull stands out among the cattle, this one who performs Rājasūya stands superior. Therefore he says "From the back of the mountain, of the bull". "(The water) navigable by boats keep flowing drenching his body. They (the waters) which (were originally) upward bent (when they were dragged upward by the Sun's rays), have turned back downwards crawling behind the dragon". He is indeed the dragon whom the waters follow-flowing. Therefore he says "Crawling behind the dragon".

6. He then makes him step the Viṣṇukrama within the (extent of) tiger's skin (saying) "Thou art the mighty stepping of Viṣṇu (the sacrifice)! Thou art the outstepping of Viṣṇu, (the sacrifice)! Thou art the stepping of Viṣṇu (the sacrifice)!" Thereby he makes him ascend these three worlds. Having ascended these worlds, he becomes higher and higher above everything here. Nothing is higher than him. Everything else is below him.

7. He then mixes (pours) the remaining water into the Brahmin's vessel. He thereby makes the Brahmin worthy of adulation next to the king. Therefore, next to the king, the Brahmin is venerable. That is why all these creatures are caused to be offered as present to the Brahmin and they say that the offsprings of Brahmin are propitiated (by these offerings).

8. He (the king) then hands over that (vessel) to his (king's) dearest son, thinking "May this son of mine perpetuate this ritual and this vigour". That is how this son of his perpetuates this ritual and this vigour. Due to this, he (the son) does not turn to sinning.

9. Held on by his son, he then offers into the Gārhapatya fire (saying) "O Prajāpati! none other than you has encompassed all these forms, for, whatsoever object we sacrifice, let that accrue unto you". (He says) "This one, one is the father of so and so". He who is the son, him he makes the father. He who is the father, him he makes the son. Thus he interchanges the vigour of the two. By this he becomes immune to sinning. "This one is so and so's father" (he says). Thereby he interchanges their vigour and put them in the proper order. This one who is the father is (made) the father and this one who is the son is (made) the son "May we be the lords of the riches—Śvāhā". Thereby he only seeks a blessing.
अथ योजयतिरिक्तसंस्कृतवश्वम् ६ भवति तमाग्रीवः जुहोध्यतिरिक्तो वा एष संस्कृतिरिक्त उ वा आग्रीवः गार्हपत्य वि हवायुशिच श्रीपण्यन्त्यावनीयेव जुहवतिरिक्त एवविद्याविरिक्तं दधात्वेतस्मा उ वा परदेवताय जुहोध्येषा एतस्य देवस्य दिक्षेत्रायाग्रीवः जुहो हति स जुहो हति उदा वहेरे कृति परं नाम । तस्मि हृतमस्येष्मेष्मसि स्वाहितं ॥ १० ॥ इति दूर्तीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

स वै स्वस्य गायतं वा परश्चातं वोतरणाग्रीवं संस्कृतिरिक्त तास्सर्वद्वैतायाथास्मी रथमुपावहरति स यदृस्मि रथमुपावहरति वृणाद्वियं चित्तिरिक्त ब्रह्मचर्येष्वात्स्मृत्युदेश्यवतितः वृणाद्वियं रस एवोयथे सम्बृह्यतैववस्य शश्वद्रेण निर्जित्यां ॥ १ ॥

तमु वै वृणाद्वियं वैरूपसंस्कृतिरिक्त स्वास्त्यविनिदेश्यदस्यायाथे यशो यदृशु वरुण इन्द्रं वृणाद्वियं वैरूपसंस्कृतिरिक्त तदात्मयुक्त तदात्मयुक्ताया यदृशु एतकर्म करोति नाहेते तस्माद्वियं चित्तिरिक्त ब्रह्मचर्येष्वात्स्मृतितः वृणाद्वियं एतकरोति वृणनस्वायो होष युध्राजसुमयथो यदृस्मि अदितिरिक्त ब्रह्मचर्येष्वात्स्मृतितः वृणाद्वियं पशुलथ्यपक्रमाति तृष्णेऽवेदद्वर्तितं कुरुते तदात्मयुक्ति धरे ॥ २ ॥

अथ यदृस्मि रथमुपावहरति यदृथो क्षत्रियपक्रमाति रथयथे वै स तदनुयुक्ते रथयथे तत्त्वार्थो यदस्य स्पर्श्यं तस्तत्त्वावर्त रथवर्तायाथास्मी रथमुपावहरति ॥ ३ ॥

स उपावहरतीदेश्य वज्रोषीति वज्रो वा एष यदृथो हुः यथा वा एष इन्द्रो यज्ञ क्षत्रियो यज्ञ यज्ञाद्वेष्मादेन्द्रस्य वज्रोषीति ॥ ४ ॥

6. स्वस्यवि C
7. See notes
8. नाहेते C
9. अदितिरिक्त C
10. Then whatever remaining particles of water are there, he offers them in the Āgniḍhra fire. This residual water is excess and Āgniḍh is an excess. The havis are cooked in Gārhaṇapātya fire; the offerings are made in the Āhavaniya fire. This (Āgniḍhra) being excess is receiving what is declared as excess. That is why this is offered to that God (Rudra) and this (northern quarter where the Āgniḍhra is) is the quarter of that God. He offers (saying) “O Rudra! that name of yours which is effective (in inflicting pain to the enemies) and which is supreme, to that name, O waters!, get offered (to that Rudra’s name)”. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. On the northern side of Āgniḍhra, he places hundred or more than hundred of his cows. Having stationed them, he brings down the chariot for him. While Varuṇa was consecrated, his vigour departed from him (Varuṇa). Vigour is forsooth, energy; the essence. It is the essence, his energy that departed from him. That collected essence of waters (used for Abhiṣeka) washes away his energy and essence. That (water) struck off his vigour.

2. Varuṇa went in search of that and found it among the cattle. Therefore, the cattle are an object of veneration, because Varuṇa regained his energy, his essence from them (cattle). Having found it, he put its back into himself and owned it in him. Now, this one (Yajamāna) by observing this rite sees to it that by this consecration (Abhiṣeka), his energy, his essence does not depart (from him). He does it because Varuṇa did so. He does so (follows Varuṇa’s action) because the Rājasūya is Varuṇa’s consecration. From him who is similarly anointed, his energy, his essence might go away to the cattle. That he wins back into him and owns it in himself.

3. As to why he brings down the chariot for him—whatever goes out of a warrior, it is chased with a chariot; with a chariot, whatever is to be won over, is obtained. Therefore he brings down the chariot for him.

4. He brings down (saying) “Thou art Indra’s thunderbolt”. This person (Yajamāna) is Indra on two counts; he is a Kṣatriya and he is a Yajamāna. So he says “Thou art Indra’s thunderbolt”.

अथ ध्रुवं हि तमस्तत्त्वेऽर्ज्जुर्भववार्तिति तम्मेण पद्मशालां जयेन तु सुस्तत्तदेनं युनक्ति, मित्राकरुणयोऽस्वा पशास्त्रे। प्रशिष्ण युनमितिः वाहु है मित्राकरुणी बाहुभ्याः है मैत्राकरुणी राज्यस्तस्मादाह मित्राकरुणयोऽस्वा पशास्त्रे। प्रशिष्ण युनमितिः॥ ५॥

स दक्षायिकुर्मेवार्ते युनक्त्यथ सत्यायुगः सत्यायुगः वा अग्रे मानुषः युनक्त्यथैवं देवता दक्षायिकृप्रवेदमेवार्ते युनक्त्यथ सत्यायुगः सत्यायुगः वा अग्रे मानुषः युनक्त्यथैवं देवता॥ ६॥

ततः च चुतिभूणक्ता येनैतदक्षिणा वृत्ति तेन वर्तिते तम्मन्त्रग्रीष्ण जयेन्त चात्वालं तदनेवमुक्तिः सतो यज्ञान्ति आतिष्ठवायण्याण्ये त्वा स्वरुपाये लेत्यात्याये त्वाहलयाः इत्येवेतदाह यदाहात्यायाः तैत्वित स्वभाराये तैत्वित रसाय लेत्येवेतदाहारिष्टः। फल्गुन इत्यार्थं इति तदाह यदाहारिष्ट इति फल्गुन इति हृदयेन वा एष इद्रेषु युच्य क्रत्रियो युच्य यज्ञान्ति एतां इदार्थं गुहं नाम यद्युज्ञ इति तत्क्राते इति तस्य गुहं नाम ग्रहीतमिति परोपकार सा हारिष्टः। फल्गुन इति॥ ७॥

अथ दक्षायिकुर्ममुपपुप्रशिति मस्तां प्रस्तेन ज्येष्ठिति विशो वेत महतो देवविश विशा वेत क्रत्रियस्तदारिष्टि यदीस्ति विशा तुज्याति यज्ञिकेष विशः। प्रस्तेन ज्येवेतेवेतदाह यदाह महतां प्रस्तेन ज्येष्ठिति॥ ८॥

अथ गुणं मुख्य उद्यज्ञतापाम मनसेति स यावदाशो ह मनसा तद्वप्रर्थि यदीस्ति तत्तदारिष्टि युद्ममादिन्त्रियं वीर्यमप्रकारातं भवति तस्माहापाम मनसेति॥ ९॥

सुमिद्रिष्ट्येश्वरि गामुपपुप्रशिति स युद्मसाधिष्ठशिष्ठःसदानिदिन्त्रयं वीर्य पशुन्मयः-पक्रातिर्ति तदाधितांत्यि कुस्ते तदात्मानि ध्ये तस्माहापाम सुमिद्रिष्ट्येश्वरि गामुपपुप्रशिति॥ १०॥

3. युनमिति Ca
4. समथो युनहे समथो
5. दक्षिणा V2
5. That (chariot) held by its yoke, he turns round inside the vedī, by the front side of the wife’s apartment (patniśāla) and behind the sadas. Then he yokes it (with horses) (saying) “I yoke thee on the orders of Mitra and Varuṇa, the commanders”. The two arms are indeed Mitra and Varuṇa. By (the prowess of) his arms, a Kṣatriya becomes one belonging to Mitra and Varuṇa. Therefore he says “I yoke thee on the orders of Mitra and Varuṇa, the commanders”.

6. He yokes the right side horse first and then the left side one. In human practice, the left ones are first yoked. In the case of divines, it is this way; that is; the right-side ones first and then the left-side ones. In the case of the stand-by horse (also), the right-side one if first yoked and then the left-side one. In human practice the side horse at the left is first yoked and here in the divine context it is thus (the side horse at right is first).

7. Having yoked it (chariot) with four (horses) he takes it (chariot) through the place where the gift-cows are stationed and halts it in front of the Āgniḍhra and behind the Cātvāla pit. The Yañamāṇa ascend it (saying) “For tirelessness (I mount thee), for Svadhā (I mount thee)”. He means ‘For being not fatigued, for being steady’ when he says “For tirelessness”. When he says “For Svadhā” he means ‘For essence’. (He says) “Phalguna Who is free from harm”. This one (Yajamāna) is Indra on two counts; he is a Kṣatriya and he is Yajamāna. This name Arjuna is a secret name of Indra. “Who dares to call him by his secret name”—(so thinking) he says “Phalguna who is free from harm”.

8. He then touches the one (horse) yoked on the right side (saying) “Conquer thou by the impulse of the Maruts”. For, the Maruts are the Viṣ (clansmen); (they are) the clansmen among gods. A Kṣatriya attains what he wants by (the help of) the clansmen. He conquers what he wants to conquer with the help of the Viṣ”. That is what he means when he says “Conquer thou by the impulse of the Maruts”.

9. He then takes it, (the chariot) up to the midst of the cows (saying) “May we obtain by the mind”. What he wishes for in his mind, he obtains. He wishes for that much as he desires. He obtains the energy, the essence, which has departed from him. Therefore he says “May we obtain by the mind”.

10. He then touches a cow (saying) “Together with energy”. Because, from him who is being consecrated, the energy, the essence departs and that he puts (back) into him and owns it in him. So he says “Together with energy”.
अथाह जिनाम्यहमिमाः स्वव इमा् कुर्व इति स यदेवस स्वव जिनाति यदै पुरुषः
कदपक्रामलिस्व वेदवाय सत्प्रथममिमाः मथ्वक्रामलिस्व यदसमादिनिषेवाचानादिनिष्म्
वीर्यः स्वमथ्वक्रामलिस्व तदेहात्रदाति कुर्व सदालि चैवैवालिस्मि
वीर्य वृक्षको तस्मा उ तावतीर्व भूपसीवां पुनः प्रतिददाति कृवामवा इदुः करोतिन
विजजनाति न वा एष युजकृतायाय यो राजसुरेन यज्ञेये यदेव भद्रं कुर्व यजामहृत्युं वदेततः
स्मालो तस्मा ददस्मे तावतीर्व भूपसीवां पुनः प्रतिददाति ॥ ११ ॥

अथ दुक्षिणान् वायामवति सोग्रेगण गुरुप पर्यास्य देयेनधड्डिनाय यन्ति तेन वर्ति
वेये पत्रिशालं जयणे सदस्तेदेसमुद्दच्छति भा त इद्रे ते यमु तुरागार्थुकासो
अनार्धाताविद्वसाम्। तिष्ठा रथाधिष्ठाय द्रव्यान्तर युवसे स्वधानितिर रथयो
वा एष दुस्मीशवस्ताः होदुन्दच्छति। तस्मादह रथयों देव युवसे स्वधानित्यथ युक्त
एव ऐधे रथाविमोचनीयायनि जुहोति स यद्रथविमोचनीयानि जुहोति तुस्थोऽवृत्ति प्रीतो रथो
विविव्याता हृति ॥ १२ ॥

स जुहोत्यविष्मे गुरपते स्वहेति स यदेवायायेव तदेवस्ते तेन प्रीतायः वाहाक्षि
वा अस्याग्रेयाय तानवेवैतप्रीतायः श्रीरू है गाहपत्य यावतो यावत इदि
ग्राममेवायायेतादह्यपययः राज्यः रथो भिविवेच्याते ॥ १३ ॥

सोमाय वानस्पते स्वहेति हुमायि वै वानस्पताय चक्रायणस्यायः च रथायि
च तेध्योऽवैवेद्दुभेध्यो भ्रोधिते करोत्यथा। यदेवाय वानस्पति तदेवायेव तेन
प्रीताय दाहणि वा अस्य वानस्पताय तानवेवैतप्रीतायः क्षत्रमु वै सोमः
क्रमस्मेवायायेताद्भयः रथो भिविवेच्याते ॥ १४ ॥

6. प्रथममथ्वक्रामलिस्मि Ca
7. हेतुवाच्चक्तिः Pa, H
8. विमुच्छता G, V1, H, see notes
9. वा हा्सिः Ca, see notes
10. रथो विमुच्छते VI, V2
11. सरीह Ca
11. He then says, “Let me win these (cows) and let me make them mine”. Thus he wins his own vigour which has departed from man (him). Because it is his vigour that first departs from him, when his energy, the essence goes out while he is anointed. That he now, takes (back) into him and owns it in him. For himself, he wins the energy, the essence. Later he gives back the same number (of cows) or even more. Because by winning (the cows which are meant for dakṣinā) he is doing something cruel (unfair). One who performs Rājasīya is not to do an unfair act. He has to act fairly, speak auspicious (words). That much alone he should (act or speak). Therefore, he later gives him (the recipient of the gift) same number or even more (cows).

12. He then pulls the (reins of) right side horses and passes along in front of the yūpa along the same route by which the dakṣinā cows go; to the front of the wife’s apartment and behind the sadas. He then pulls the reins (and halts the chariot, saying) “O Lord Indra, the wielder of thunderbolt! that chariot on which you have mounted, has good horses controlled by your reins. O Lord! who overpowers quickly (the enemies), we, unattached to that chariot of yours will not gain Brahminical lustre”. Abhiṣava means reins. Those (reins) he now pulls. Therefore he says “O Lord who controls” and viś means food. It is over the viś that is food, his kingship (represented by) i.e. chariot, is set free. He offers these Rathavimocaniya oblations (thinking) “Let this chariot be propitiated and pleased when unyoked”. He stands on the chariot and puts on the shoes made of boar’s skin.

13. He offers (saying) “To Agni, the lord of the House— Svāhā”. That which belongs to Agni in that (chariot), he thereby propitiates. The edges of the yokes (are the parts) which belong to Agni. He now propitiates them. ‘The position of the lord of the House’ means prosperity. As much as he rules, this releasing of the chariot-yoke confers that much prosperity on his lordship of the House and on his kingdom.

14. (He offers saying) “To Soma the lord of the trees— Svāhā”. There are two products of wood, the wheels of the chariot and the waggon. For both of these he thereby ensures safety, whatever is wooden in the chariot, that he propitiates by this. Timber (ingredients) are those belonging to trees (in this). That he propitiates. Soma is Kṣatra. It is over Kṣatra, that his kingship (represented by) i.e. chariot, is set free.
इन्द्रस्येन्द्रियाय स्वाहेति स यदेवास्येन्द्रियं तदेवास्येतेन प्रीणाति सव्यस्योऽव  
अस्यहन्तस्तस्मे वै त्वदितोमत्तपतिविनाशित्व योः सिद्धि षुष्णोऽन्तः  
रथोऽभिविविक्षैत स यदेवास्येन्द्रियाय तदेवास्येतेन प्रीणाति सव्यस्योऽव

महत्तमोऽस्येति स यदेवास्यं मार्गं तदेवास्येतेन प्रीणाति सव्यस्योऽव एष
महत्त्वगते श्राद्ध द्वै सव्यस्यसारं रथस्पर्श विक्षे महत्त्वां गणतसत्त्वमेवनमेव
tप्रीणाति विशेष योः महतोऽधिकम् वे विशेष विशेषप्राप्तदल्पास्य राज्यं रथोऽभिविविक्षैत
स यदेवास्येन्द्रियाय तदेवास्येतेन प्रीणाति सव्यस्योऽव

इत्यथास्मा उपयोऽव रथे तिथिये वाराहम उपानहा उपपुष्पैति ॥ १६ ॥

अः न्नैह वे वे देवा घूर्तकुः प्रेक्षयास्यान्तः तस्मानेद्यः
बियहर्षस्यान्तः वराहस्वंभूव तस्मानेद्यः
गाव्यं विस्मानवाहुर्वर्यावे वे वे गाव्यं विस्मानवाहुर्वर्यावे
tप्रियान्त तस्मानेद्यः प्रियान्त तस्मानेद्यः
सव्यस्यसारं रथस्पर्श विक्षे महत्त्वां गणतसत्त्वमेवनमेव
tप्रीणाति विशेष योः महतोऽधिकम् वे विशेष विशेषप्राप्तदल्पास्य राज्यं रथोऽभिविविक्षैत
स यदेवास्येन्द्रियाय तदेवास्येतेन प्रीणाति सव्यस्योऽव

अथ पृथिव्यं प्रतिवेस्मानो जपति पृथिव्यं मातर्म हिर्स्मां अहं
वामिति वृहुण्य हानिष्किष्णपास्यं: पृथिव्यं विधायात् प्रेव वा अहमस्य अच्योष्टिति
भोब्जे यदै भृहुण्य विस्मान नावधूवितीयमुः ह वे पृथिव्येवस्मादभियात् रहद् अथ
प्राप्ति योंभोब्जे यदै भृहुण्य नावधूवितीयमुः ह वे पृथिव्येवस्मादभियात् रहद्
माता पुत्रां तिनरान न पुत्रां मातर्म ॥ १८ ॥

तथो वा एष प्रियान्तः पृथिव्यं विभेति प्रेव वा अहमस्य अच्योष्टिति
भोब्जे यदै भृहुण्य विस्मान नावधूवितीयमुः ह वे पृथिव्येवस्मादभियात् रहद्
प्राप्ति योंभोब्जे यदै भृहुण्य नावधूवितीयमुः ह वे पृथिव्येवस्मादभियात् रहद्
माता पुत्रां तिनरान न पुत्रां मातर्म ॥ १९ ॥

१२. सव्यस्यै  
१३. राज्यै missing in V2  
१४. See f.n. 8 above
15. (He offers saying) “To Indra’s energy—Śvāhā”. He thereby propitiates that (part of) the chariot which is of Indra. The warrior on the right belongs to Indra. Him, he thereby propitiates. Energy means vigour. It is over Indra, the energy that is, vigour, his kingship (represented by) i.e. chariot, is set free.

16. (He offers saying) “To the strength of the Maruts—Śvāhā”. He thereby propitiates that (part of) the chariot which is of Maruts. There are four horses; two men comprising the charioteer and the (stand-by) warrior on the right and the chariot—(thus) seven. Maruts are (in group of) seven. All these are thereby propitiated. “The Maruts are Viś (peasantry). Hot seated at the altar; (thou art) the guest dwelling in the house (of one who mounts thee); thou who live in men; who dwell in high places; thou the dweller in sacrifice; thou dwelling in the sky (to carry the Sun); thou associated with horses; thou born of thunderbolt; thou born for the sake of sacrifice; born of strong wood—You are (completing) this great (Rājasūya) sacrifice”—Thus (he praises) in Atichandās (excessive metre)—all metre it exceeds; hence excessive metre. Hence evil does not follow him.

17. Once the gods placed into the fire a pot of ghee. From there the boar came out. Hence the boar is fat. Hence also they say that the cows have attachment to boars. Why the cows have attachment to the boars is because they are attached to their own milk, in their own essence (which is in the boar). So he establishes himself in the essence of the cows. This (shoe made of boar’s skin) puts into him the essence of the cows. Therefore he puts on the shoes made of boar’s skin.

18. Looking down on the earth, he chants “O Mother Earth!, do not harm me, nor I will (harm) you”. When Varuṇa was being consecrated, he was afraid of this earth. “By my getting consecrated, I have made her (earth) weakened and she may not shake me off”. This earth also feared (thinking) “By this one getting consecrated, something great has happened and he may not slight me”. She (the earth) arrived at this understanding “A mother does not harm the son; nor a son harms the mother”.

19. In like manner, this one (Yajamāna) is afraid of this earth. “By getting consecrated, I have made her (earth) weakened and she may not shake me off”. This earth also fears (thinking) “By his getting consecrated, something great has happened and he may not slight me”. She herself comes to this understanding “A mother does not harm the son; nor a son harms the mother”.
अधावर्तिषितं हस्तस्तुचिपुर्वस्तुन्तरिधमस्षद्धोता वेदिषवतिथिरुरोण सतः
नयेदसुव्ययोगसम्बन्धो गोजो जतजि आड्रिजि जातं बृहदित्वतिखित्तिछ्न्दसा सर्वं
वा अत्यन्तिशवदस्त्येवेन जाम्पि नान्यवैंत। २०।
अथ सहेव संग्रहीतार्थमाददेन तसं रथवाहिणे निद्धित्य १८ तत्स्तोऽवाःप्रवर्ते
स यदृर संग्रहीता नावर्तिषितं नेतृं संग्रहीतां लोकमन्वतिथियत्र सुपूणां इति
तस्मादृत्र संग्रहीता नावविषित। २१।
अथ पूर्ववेष्ठिषितां प्रस्तादीमनूं तत्च्छल्मानूय प्रवत्ता उद्योग भवत
उद्द्मवर्तिषितां। २२।
ताविधिमृोष्ठीयदवस्यास्यायुष्य देहीत्यादितरं युञ्ज्यि” वर्चोःसि वर्चोऽ मे
देहीत्यायतरस्यायुष्यां अमुतं हिरणमायुष्येतद्युनभुगतमालमि धते। २३।
अथोदमवर्षाकार्मुर्गस्यूं पुरां” देहीत्यूर्वर्म ऊंदि बर्थमेवैतद्युलनि
धते। २४।
अधास्मा एतां मैत्रावरुणिय प्रयस्सामाहर्तिति तस्यमास्स हाहु उपावहरतीन्द्रस्य वा
बाहु वीयकृता उपावहरामीत्यूह्र्वभाहु वा एनम्दोऽविमीहाव्येष उ वै पशुनां रसो
यत्यस्या तत्स्यानेवेत्रेतदसे बाहु प्रतिशाख्यपति पशुनांमेवास्य रसं बाहोद्विशादिति
स यदाहं द्रश्यसं बाहु इति हुनेय एव इत्रो यच्च क्षत्रियो यच्च यजमानसात्समाहेन्द्रस्य
वां बाहु इति वीयकृता उपावहरामीति वीयकृतां होतो बाहु यो सुधुवाणस्य स
यदेशत मैत्रावरुणि प्रयस्य भवति बाहु हि मैत्रावरुणोऽ बाहुभां हि मैत्रावरुणो
राज-मृत्थस्य शतमानि वर्तार्थाय देख्या स्त्रीतयतस्य कर्मणि: पूर्वाप्रिवाहिनि द्वाराभजस्वाहा
दृश्या। २५। इति तृतीयेन ब्राह्मणम्।
20. He steps down (from the chariot) chanting—"Thou (chariot) art the swan dwelling in the sacrificial venue; on you, the Yajamāna sits (as it were) in the air; (thou art) the good horses with your reins". While the chariot is still yoked, he offers the Rathavimocaniya oblations (oblations marking the unyoking of the chariot); Why he offers the Rathavimocaniya oblations is (he thinks) "Let this (chariot) be propitiated when it is unyoked".

21. He takes the chariot along with the charioteer and leaves it in the cart-stand. Then he leaps down. Why the charioteer also does not descend is lest he should set foot on the same world where he (the anointed king) has descended. So here (along with the king) the charioteer does not get down.

22. Then at the right side of the original fire (Āhavaniya) on the track of the cart-wheel, he fastens two round (gold) plates (weighing hundred mānas each) and hides them by a branch of the Udumbara tree.

23. He touches one of the plates (saying) "You are so big; you are life; bestow life upon me", "You are the coordinator (of the sacrifice), You are the lustre; bestow lustre upon me"—(so saying) he touches the other (plate); life means immortality. Gold is immortal. He thereby puts into himself life, immortal.

24. Then he touches the Udumbara branch (saying) "You are sustenance; bestow sustenance upon me". Udumbara is indeed sustenance. Thereby he puts sustenance unto himself.

25. He then brings the curd preparation for Mitra and Varuṇa. He causes his (Yajamāna's) hands stretch towards it (curd preparation) (saying) "I draw you down the arms of Indra, the doer of mighty deeds". Then he bathes him (Yajamāna) who has his hands stretched upwards, with that (curd preparation). This curd preparation is the essence of cattle. He thereby makes him plant his hands in the essence of cattle. He endows his hands with the essence of cattle. Now why he says 'You the hands of Indra' is because he (the Yajamāna) is Indra on two counts; he is a Kṣatriya and he is the Yajamāna. So he says "You the hands of Indra". (He says)—"I draw you by the doers of mighty deeds". These two arms of the Yajamāna are indeed doers of mighty deeds. Now why the curd preparation of Mitra and Varuṇa—The two arms are Mitra and Varuṇa. A king is Mitra and Varuṇa because (of the prowess) of his arms. For this the two round (gold) plates are daksinā. For the next rite, two oxen (stationed) at the door of the front-side fire, are the daksinā.

(Third Brāhmaṇa Ends)
स वै यदेतया मैत्रावरुण्या पवास्या प्रचूरति तद्विता देवता भूविनिष्
स्विग्रहकुदर्शिनम् पुजयास्ति निदिष्ट्यङ्ग्रेन मैत्रावरुणस्य धिष्णुमुपरिष्ठः वा
एष ज्यत्यन्तरिक्षसः यो रजस्यैव युज्यते स यदेव ज्यत्युपरिष्ठाधामन्तरिक्षसः
तदेवनेतृत्वायति तदेवमुपरिष्ठार्थस्यंस्वमधस्ताविह् इमः प्रजा उपास्ते सा वित्तृणेऽति
वा भवति परितृणेऽति वा खाद्याचित ता निदर्धति सा हि भारती प्रज्ञात यदु तान न
विद्येशुरुपि नामेव काः निदर्धः।। १।।
स निदर्धति स्योऽनासी सुषदसीति साध्वसीर्येवेतदाह यदाह स्योऽनासि
सुषदसीति ।। २।।
अधैनायनमधिवासुस्तृणाति क्षत्रस्य योनिस्तिति क्षत्रस्य वा एष योनिधिवासः
स्त्राद्वाह क्षत्रस्य योनिस्तिति ।। ३।।
अधैनं बाहुगृहीतमधिनयति स्योऽनासास्त्रिदुःस्त्राद्वाहस्ति साध्वमासीदेवेते
क्षत्रस्य योनिमासीदेति क्षत्रस्य वा एष योनि: सा चैव क्षत्रस्य योनिस्तत्स्याः
एवेतनेतद्वाति ।। ४।।
अधैनमुपवेशान्यति निश्शाद धृत्व्रतृति इति धृत्वदतेन वा एतेन भवितव्यः यो
रजस्यैव युज्यते न द्वेष सर्ववदनाय न सर्वकर्मणे यदेव भर्तो कुर्याच्छिद्द्र्द्वे वेदेतस्मा
एवालम्बो योजिते धृत्वदतेनेतावायः तेन भवितव्यः न द्वेष सर्ववदनाय न सर्वकर्मणे
यदेव भर्तो कुर्याच्छिद्द्र्द्वे वेदेतस्मा एवालं तस्मादाह धृत्व्रतृति इति चरुणः पस्त्याच्छेति
क्षत्र च वे वरुणो विषा: पस्त्या विद्येशुनेतृत्वाधिकापथ्यति सात्रायणाय सुक्रूरिति
सात्रायणाय हेष्ष सुक्रूसूत्यः।। ५।।

१. साध्वसी C, H, Pa
२. Caland suggests तस्मा, see notes
1. He proceeds with this curd preparation for Mitra and Varuṇa when the Svistakṛt is unoffered. They bring this seat in front of the hearth of Mitra and Varuṇa. He who performs Rājasūya conquers a seat above (others) or a seat in the air. (By placing this seat) he (the king) is made to reach the seat above (others) or a seat in the air. Him, who is seated above these Viś (subjects) serve from below. That seat has a cleavage or has holes all around and is made of Khūdirā wood. If it is for Bharata kings it is wound round (by strings of tiger skin). Even if one does not get such a seat, one can use whichever is available.

2. He places (the seat saying) “Thou art shining, well-established thou art”. He only says “You are quite fitting”, when he says “Thou art shining; well-established thou art”.

3. He then covers it with a mantle (saying) “Thou art the womb of Kṣatra”. This mantle is indeed the womb of martial valour and hence he says “Thou art the womb of Kṣatra”.

4. He then brings him (the king) then by holding his hand (saying) “Be seated on this shining one, be seated on this well-established one”. Thereby he only says ‘Occupyng this fitting seat’ “Be seated on this womb of Kṣatra” This (seat) is indeed the womb of Kṣatra. That which is the womb of martial valour, on that he is seated.

5. He makes him (king) sit on it (saying) “The upholder of the sacred law has sat”. He who performs Rājasūya should be one who upholds the sacred law. He is not to speak all things; not to do all acts. Whatever is auspicious he should do, whatever is auspicious he should speak. Those alone he should (do or speak). And also he (Brahmin) who repeats (it) should also be the upholder of the sacred law. He is not to speak all things; not to do all acts; whatever is auspicious, he should do, whatever is auspicious, he should speak. Those alone he should (do or speak). Therefore he says, “The upholder of the sacred law”. “O Varuṇal be in the home-steads”. Kṣatra is Varuṇa and Viś (peasantry) are the home-steads. He thereby establishes him (the king) amidst the subjects. “He has the auspicious will to rule over the empire”. To rule over the empire, indeed, he is performing this with auspicious will.
अधास्मा अक्षान्यांशाक्षाद्वधत्यभिमुरस्यानामित्यभिमूर्वे एवोन्यान्यां-
न्यत्कर्तिःस्वैवैनमेतत्सुर्वस्याभिभवे करोति सोरस्य सवर्वस्याभिभुः
भववति तस्मादाहिभिगुरस्यानामित्यवेत्ताते पद्म दिशः कल्पतामिति तस्मादिमा:
सर्व दिशः कल्पयति ॥ ६ ॥

अथैन्य पृष्ट्यो दण्डभृत्तं तदन्य दण्डवधस्तमनित्यवि तस्मादाजादंडायोऽयेरे 
हि सदण्डवधृक्ष स्वरूपिते मुं काम कामये स मे भृतु स मे समृध्यानिति स हास्य 
कामसमृध्यः एतथ भ्राणंमानन्तर्ये भ्राह्मणमानन्तर्ये वा संदीनिति ॥ ७ ॥

स आस्मान्तते ब्रह्मनिति तलं ब्रह्मासीति ब्रह्म प्रत्याह सत्तादिस सत्त्वप्रसवप इति 
वीर्येक्षमासितेदिशाति सवितास्मेवैनमेतस्तप्रसवं करोति ॥ ८ ॥

ब्रह्मानित्येवामनन्तर्ये तलं ब्रह्मासीत्यव ब्रह्म प्रत्याह वृक्कोपसि सत्त्वोऽऽाइति 
वीर्येक्षमासितेदिशाति वृक्षेमेवैनमेतस्त्वोऽऽाजसं करोति ॥ ९ ॥

ब्रह्मानित्येवामनन्तर्ये तलं ब्रह्मासीत्यव ब्रह्म प्रत्याहेतुऽऽोसि विशोऽऽाइति 
वीर्येक्षमासितेदिशातिद्रूपेवैनमेतिद्रूपशास्तरिति करोति ॥ १० ॥

ब्रह्मानित्येवामनन्तर्ये तलं ब्रह्मासीत्यव ब्रह्म प्रत्याह लुक्कोपसि सुरुऽऽाइति 
वीर्येक्षमासितेदिशाति रुक्केवैनमेतस्तुरुऽऽाशेवं करोति रुक्को या अस्स सवर्भ्येष्ट पुष्य उ 
वा अस्स सवर्भ्येष्टेष्टैः वैनमेतस्तुर्व्येश्चानं शाम्यति तस्मादेव्येष्टस्य सवर्भ्येश्चानो 
मृृत्ययति ॥ ११ ॥

अथ ब्रह्मानित्येवामनन्तर्ये तलं ब्रह्मासीत्यव ब्रह्म प्रत्याहानिरुक्तं परिमितं वा 
अस्निनिवं पुष्य बीर्य दशाति यन्त्रितं परिमितं वा ह तद्भस्तिनुक्तं स सर्वं 
वा अनिरुक्तपरिमितमु वै सर्वं तद्निरितमेवैसितस्तुर्व्येश्चानं दशाति स वै पश्चः कूत्वा 
आमन्तयेते संवत्सरस्मितो यज्ञः पश्चः वं संवत्सरस्त्वं पश्चः पश्चायादिनोति तस्मादपश्चकूत्व 
आमन्तयेते ॥ १२ ॥

३. अधिपूर्व Ca, अधिभिवं V2
४. सत्त्वम् Ca, see notes
6. He then places five dice into his hands (saying) "Dominant thou art over these dice. This one (the king or dice) overpowers all other dice. That which is his enthusiasm, overpowers all others. He becomes the overpowerer of all others. So he says, "Dominant thou art over all these dice"—(He says) "May these five quarters of thine prosperous. Thereby he makes all regions prosperous.

7. Then they strike him at the back with sticks. By that they render him immune to punishment. Therefore the king is not punishable. He indeed is beyond punishment. Thereupon he seeks a boon "I wish for such and such boon, let it accrue to me; let me be enriched with that". He thus enriches his wish. He then addresses the Brahman (thinking) 'Let me speak after being approved by Brahman'.

8. He addresses "O Brahman! thou art Brahman". The Brahman replies "Thou art Sāvitr, O one of true impeller!" Thereby he puts valour unto him. This indeed makes Sāvitr (the consecrated king), one of true impulse.

9. He addresses, "O Brahman! thou art, of course, Brahman". The Brahman replies, "Thou art Varuṇa of true glory". By this he puts valour unto him. This indeed makes Varuṇa (the consecrated king) one of true glory.

10. He addresses, "O Brahman! thou art, of course, Brahman". Brahman responds, "Thou art Indra, mighty through the people". He puts valour unto him. He thereby makes Indra mighty through the people.

11. He addresses, "O Brahman! thou art, of course, Brahman". Brahman responds, "Thou art Rudra, the most unfavourable". Thereby he puts only valour into him. He by that makes (him) Rudra, most favourable. Rudra is indeed the master of all these. This one (the king) is master of all these. He thereby propitiates this one (king) who is the lord of all these. Therefore this one (the king), the master, makes all these happy.

12. He addresses, "O Brahman! thou art, of course, Brahman". Brahman responds (but his response is) not clear. At first he bestows on him limited power which is well-defined (clear). Because whatever is definable is limited. All is undefinable (unclear). Whatever is undefined is all (inclusive). Now he bestows on him all unlimited power. He thus addresses five times. For, sacrifice is same measure as the year and for the year there are five seasons. Those (five seasons) he attains by five (times addressing). Therefore he addresses five times.
अथ सुमंगलनामामानव्यते प्रत्यक्षर श्रेयस्कर भुजस्करति ब्रह्मप्रसूतः
कल्याणीं मानुषि वाचं वदानीति ॥ १३ ॥

अथः यद्व नवचनत्व्यथ्युव्याप्य पुछोहितो वेदनस्य वज्रोऽसि तेन म रघ्येति वज्रो
वा एष यतस्यस्तदेतेन वज्रेण ब्रा काणं जाज्ञयन्नमालियाः समात्मनः कुरूते यो ह वै राजन्योऽबलीयान्ब्रा काणावाविति बुलायाँह द्वितोऽध्वितो भवत्वथ यो ह राजयोऽ
बलीयान्ब्रा काणावाविति बुलायांहास्माधिक्षन्मभवि तत्साय जन्येनाबलीयसैव ब्राह्मणाध्वित्यम् ॥ १४ ॥

तितु स प्रयाचिति भ्रात्र इन्द्रस्य वज्रोऽसि तेन म रघ्येति तेनो राजा
राजातत्रमालियाः समात्मनः कुरूते ॥ १५ ॥

तितु स प्रयाचिति सूताय वा स्थपतेण वेदनस्य वज्रोऽसि तेन म रघ्येति तेनो राजात
सूताय वा स्थपतिः बालीयाः समात्मनः कुरूते ॥ १६ ॥

तितु स प्रयाचिति ग्राममणि इन्द्रस्य वज्रोऽसि तेन म रघ्येति तेनो सूतो वा
स्थपतिः ग्राममणिमालियाः समात्मनः कुरूते ॥ १७ ॥

तितु स प्रयाचिति सजातीयेन्द्रस्य वज्रोऽसि तेन म रघ्येति तेनो
ग्राममणीलामालियाः समात्मनः कुरूते सोऽद्वन: ॥ १८ ॥

स यद्वेदं प्रयाचिति यथा पूर्वानुपयेतिदिमा: प्रजा: कल्याणत्वपपावस्यसं तस्मादिमा:
प्रजा यथापूर्वं कृतसा अपप्रवस्यसं तमयं सजात: प्रतिप्राध्याते हत्वा प्रयाचिति
तेनो प्रतिप्राध्याताशुक्रस्य पुरोवुधिविद्वे करोत्यता वै शुक्रोऽन्तरमेवैमेवे
तक्षरोऽति ॥ १९ ॥

५. See notes

६. अत्यंतकिते TE, M, My, H
13. He then addresses him as one with auspicious names. ‘Doer of good, doer of prosperity, doer of plenty’ (thinking) ‘Approved by Brahman let me speak auspicious speech of humans’.

14. Then the Adhvaryu priest gives him (the king) the śphaṣa (spade) (saying) “Thou art Indra’s thunderbolt; therewith serve me”. This śphaṣa is indeed thunderbolt. That Brāhmaṇa, by means of that thunderbolt renders the king weaker than himself. For, whichever king is weaker than a Brahmin, becomes stronger than his enemies. A king who becomes stronger than Brahmā, his enemies become stronger than himself. Therefore a king should be weaker than a Brahmin.

15. He (the king) hands over that spade to his brother (saying) “Thou art Indra’s thunderbolt; therewith serve me”. Thereby the king makes his brother, to be weaker than himself.

16. He (the king’s brother) gives it to the Sūta (chronicler) or Śṭhāpati (the Governor) (saying) “Thou art Indra’s thunderbolt; therewith serve me”. Thereby the King’s brother renders the chronicler or the Governor weaker than himself.

17. He (the Sūta or Śṭhāpati) gives it to Grāmaṇi (village headman) (saying) “Thou art Indra’s thunderbolt; therewith serve me”. Thereby the Sūta or Śṭhāpati makes the Grāmaṇi to be the weaker than himself.

18. The Grāmaṇi gives it to his own brother (sajāṭaḥ) (saying) ‘Thou art Indra’s thunderbolt; therewith serve me’. Thereby the Grāmaṇi makes his brother to be weaker than himself.

19. And as to why it (the spade) is passed on this way (from the king up to the sajāṭaḥ)—they do so to maintain these subjects (of different social strata) in their proper order to avoid confusion. Therefore these subjects are put in the proper social order and without confusion. Thereupon the sajāṭaḥ takes it and gives to Pratipraṣṭhār (the first assistant of Adhvaryu). The Pratipraṣṭhār, with that spade, prepares the ground for dice-game, chanting the puroruk verse of Śukra. Śukra is the eater and he thereby makes him the eater.
अथ मन्त्रिनः पुरुषोऽधितो विमितं विमिनवत्यादो वै मन्थ्यतामेर्वेनमेतत्कृत्या तस्मा एतद्रं जनयति स वै समुद्रोऽधितस्त यस्यामस्त्थः हिरण्यामुष्याधिकावलने जुहोति न वा अनम्रागाहुतिक्षौतेअप्रेव वा एतेतौ यद्विरण्यं तथास्यैवान्मेर्वेनमेतविहितं भवति ॥ २० ॥

स जुहोत्यत्ग्रः पृथुर्धर्मणस्सतितिर्पेष वा अग्रिः पृथुर्धर्मणस्सतितिर्धिर्दिेवनं तस्माद्मन्यः ध्येयः न विज्ञानितं सहामितेल्येवाहुरेप हि पृथुर्धर्मणस्सतिजृपाणो अग्रिः पृथुर्धर्मणस्सतिरूपायस्त्थ हृदिः सेिु स्वाहिति ॥ २१ ॥

स यदेवं जुहोति रुक्षी ह वा एतामभिमन्नये यामेतां सभायं दीव्यतेौग्रिः हृद्यसर एष स्तत्यौ लवक्रे अग्रिः दिन्दिति तस्येते झारा यद्याम्ब एष हैतामभिमन्नये तुम्भेतात्रिपिणाति सोस्मे प्रीत एताम्मनन्ते तस्य ह वा एताम्मनन्ताः सभायं प्रीत यो या जासुधेिन यज्ञते यो वेंद्रेवं वेद ॥ २२ ॥

अथाश्चाक्षरायति स्वाहाकृतान्द्वृध्वस्य क्षमिभिक्षेत्यत्वं सजातां मध्यमेष्यायेति स्वानां श्रृङ्खायायेत्येवतादास यदाः समेव जाताः मध्यमेष्यायेति ॥ २३ ॥

अथाहाग्ये स्विद्युक्तेनुष्ठूहोऽधितिप्रौः स्विद्यतूकं यज्ञेति वपद्गस्ते जुहोति स यदुमे आहुति अन्तर्पेतलक्ष्मेण क्रियते एष बाव प्रजातियोऽएष एष तात्व एताथेवेनेत्रप्रजापत्यन्त्यन्त्य ध्यतां आद्यति मध्यतोभिमिक्ष्यल्येवामुष्येपत्यमुष्युय मार्जनं तस्य पूर्वाधिविधाः द्वावन्दवाहों दक्षिणाः ॥ २४ ॥ इति चतुर्थ ब्रह्मणम् ॥

॥ इति तृतीयोऽधियाः ॥
20. With the purukasaka verse of the Manthina, they then put up a square shed (with four doors). The Manthina is the first. They thus having made it the eater, from that they produce this food. He is the hefty eater who has (enough) food. He then puts a piece of gold (in the ladling of ghee) and offers on the ground (meant) for dice-game. No offering is to be made without fire. This gold being the seed of Agni. This offering becomes one made in a spot with fire.

21. He offers (saying) "This Agni, the hefty is the lord of Dharma (rites), who is (in the form of) dice-game". Therefore when they do not, recognise Dharma elsewhere, let them go to the sabhā (of dice-game) because it is the Agni, the hefty, the lord of Dharma. "Thus propitiated, Agni the hefty, the lord of Dharma, drink ghee—Svāhā".

22. When he thus offers, Rudra approves of that which is placed as bet (here a cow) in the dice-game. Because, Rudra is Agni and this game of dice—is Agni. Its coals are the dice. He (Rudra) approves of her. She who is thus approved, he strikes at the sabhā. He who performs the Rājasūya and he who knows it thus (strikes at the cow).

23. He then throws the dice (saying) "Offered with (the utterance of) Svāhā; you (dice) endeavour, with the help of the Sun's rays, for the middle-most place among brethren". He only means 'For supremacy among kings' when he says 'For the middlemost place among brethren'.

24. Then he says, "Pronounce the invitatory prayer to Agni, the Sviṣṭakṛt". "Make the offering to Agni, Sviṣṭakṛt". He offers when vaṣat is uttered. Now, why this rite is performed between two oblations—this sacrifice which is being performed is forsooth, Prajāpati. This one (the king) is taken from the middle of the Prajāpati, the sacrifice. He is anointed in the middle (of the sacrifice). After the invocation of Idā, he washes with water. The two drought oxen by the side of the original (frontal) fire are the daksinā for this. (Fourth Brāhmaṇa Ends)

(Chapter Three Ends)
चतुर्दशःव्रतः

प्रथमं ब्रह्मणम्

चूर्णां भविष्यितचानाद्यन्नोपचक्राम वीर्यं वै भर्गा एष एव यजो विष्णुः श्रद्धा यथेवतत्त्वेऽर्द्रूर्णं रसं एषोपां संभूतस्त्रृंश्वाय सश्रद्धं निर्ज्ञानम् ॥ १ ॥

तमु वै वर्णोद्वैच्छर्वतेदिति ब्रह्मति नु समस्मर्तविन्नत्र प्रसविन्ना सूरस्वत्या वाचा तृष्णा रूपः पूर्णा पशुपतिः देवस्मां ॥ २ ॥

तथा वै एष दशामेहनि व्रहिताः भविताः दशामेहकृति तमस्त्रे दशामेहस्य दशामेहम् तस्मामेहस्य तस्मामेहस्य तस्मामेहस्य स्त्रे दशामेहस्य तस्मामेहस्य तस्मामेहस्य ॥ ३ ॥

तदु तदार्ज्ञान्ने तुदु तदार्ज्ञान्ने व देवतापि अनुसंधाय प्रस्पेिदेशादिभविः एव देवताभिन्नाः सुमस्मार्तविन्नतेति रावान्नेति एव देवता अनुसंधाय प्रस्पेिदेशादिभविः ॥ ४ ॥

स वज्रोद्विन्नतेति व वज्रोद्विन्नतेति एव देवता अनुसंधाय िप्पस्त्रेिदेशादिभविः एव देवताभिन्नाः सुमस्मार्तविन्नतेति रावान्नेति एव देवता अनुसंधाय प्रस्पेिदेशादिभविः ॥ ५ ॥

अथ ब्रह्मणसंस्त्रे िप्पस्त्रेिदेशादिभविः अथ ब्रह्मणसंस्त्रे िप्पस्त्रेिदेशादिभविः ॥ ६ ॥

1. तस्मादेश C, M
2. ब्रह्मणसंस्त्रे Ca, see notes
3. आस्रदेशादिभविः (as amended by Caland not called for)
4. कौसी Ca
Chapter Four

BRAHMAṆA I

1. Now when Varuṇa was being consecrated, his lustre departed from him. Lustre being vigour, it is the same as Viṣṇu, the sacrifice. The essence of the collected waters (used for consecration) perhaps washed away that glory, that vigour. That perhaps drove away that lustre.

2. Varuṇa went in search of it. He chased it along with these deities—with Savitṛ, the impeller; with Sarasvatī, the speech; with Tvaṣṭr, the forms (of being) with Pūṣan, the cattle; with Indra himself (Yajamāna); with Brhaspati, the Brahman; with Varuṇa, the might; with Agni, the glow; with Soma, the king; with Viṣṇu, the tenth deity. He found it (lustre) and having found it, he put it unto himself, he owned it in himself. Therefore he finds it out only with Viṣṇu, the tenth deity. Having found it, he puts it unto himself, he owns it to himself.

3. This one (the king) becomes consecrated on the tenth day. Because he gains it by the tenth deity, it is called daśapeyā. Each time, ten men steal forth each graha. Thence too it is called daśapeyā. He steals forth enumerating ten of his forefathers who had drunk soma. It is thus that he obtains soma-draught for himself, because he recalls ten forefathers who had drunk soma.

4. If he is a Brahmin, he might (recall) only three, four, five or six (of his forefathers and in the case of a Kṣatriya much less number). So he should only enumerate these deities while he steals forth. Only with these deities, Varuṇa chased and found it. This one (king) also obtains the status of a soma-pāthi (drinker of soma draught) only by (enumerating) these deities. Therefore he should steal forth enumerating the names of these deities.

5. Now when he offers the completing oblation related to the consecration, he prepares the purodāsa for Savitṛ in twelve potsherds or in eighteen potsherds. Savitṛ is the impeller of gods. Impelled by Savitṛ, Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it only on being impelled by Savitṛ. He offers only one (golden) lotus and that is the dākinī.

6. On the next day, he prepares a cara for Sarasvatī. Sarasvatī is indeed speech. It is with speech that Varuṇa chased it. Therefore this one (king) steals forth with speech. He gives only one (golden) lotus.
अथ श्रोभूते त्वां दशकपालं पुरोच्छां निर्विपत्ति त्यथा ॥ वा एनं तद्रूपद्वरुपानुसार समस्पर्श्यथा वा एनेषु एतत्चैव ॥ रूपेरुपानुसार सप्ति तद्रूपद्वरुपर्ण लघुरीकं प्रयच्छिति ॥ ७ ॥

अथ श्रोभूते पौण्यं च निर्विपत्ति पश्चात् कै वृष्ण पशुपिंद्राणि एनं तद्रूप अनुसार सप्ति तद्रूपद्वरुप पुण्डरीकं प्रयच्छिति ॥ ८ ॥

अथ श्रोभूते एद्रूपद्वरुपकालं पुरोच्छां निर्विपत्ति तितियं वै वैयानस्य इन्द्रियेण वा एनं तदर्पणं वरुणोड्वरुपानुसार सप्ति एद्रूपद्वरुपपुण्डरीकं प्रयच्छिति ॥ ९ ॥

अथ श्रोभूते बाह्यस्त्यं च निर्विपत्ति च वै वृहस्पतिब्रह्मणा वा एनं तद्रूपानुसार समस्पर्श्यथा वा एनेषु एतहेवणानुसार सप्ति तद्रूपद्वरुप पुण्डरीकं प्रयच्छिति ॥ १० ॥

अथ श्रोभूते वारुणं वच्चं च निर्विपत्ति स येन हृदस्तेदभिमाः प्रजा वरुणो गृह्वति तेनेतैवेन् तदत्जेसा वरुणोड्वरुपानुसार सप्ति तद्रूपद्वरुप पुण्डरीकं प्रयच्छिति ॥ ११ ॥

तासु सतस्कृत्तिः सस्त्य पुण्डरीकणि प्रयच्छतुपुष्प प्रयच्छिति तामसे द्राधिकान् रुत्थं कृत्यपिनयति सा दीक्षा तदाद्विज विसर्ग सताद्विजस्ता पुष्प रूपं वद्धका अन्तरिक्षस्य पुण्डरीकाणि निन्वत्तानि तद्वितो रूपं यज्ञात्स्त्रात्रभिभेदेनात् तत्तः कृत्यतु मृत्युश्च वा इमे लोकांस्वरे विन्यानि तद्रूपद्वरुप पुण्डरीका भविति द्राधिक सृस्ति वै मासांस्वतस्य स्वर्ममु वै संवस्स्वतस्य वैनि तद्रूपद्वरुप ॥ १२ ॥

अथ यथादोभिषेचनित्वं क्रीणति तत्रालं शर्लावें त्यथोपनगहितं त्यथोपनवहितं परिवर्धितं पूर्वान्नित्यार्थवा सदां पुरोहितस्य वा गृह्वश्र ब्रह्मणो वा हेतु निद्रेणसं स यं

5. त्वां V2,TE
6. त्वां V2,TE
7. संस्कृत V1,V2
8. संस्कृत M
9. अन्तर्द्वेषनाय Ca
7. On the next day, he prepares a *purodāsa* for Tvasṭṛ in ten potsherds. With Tvasṭṛ, the forms (of the beings), Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it, with those forms of Tvasṭṛ. He gives only one (golden) lotus.

8. On the next day, he prepares a *caru* for Pūṣan. Pūṣan is the cattle. It is with the cattle that Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it with the cattle. He gives only one (golden) lotus.

9. On the next day, he prepares a *purodāsa* for Indra in eleven potsherds. Indra is energy, the vigour. It is with energy, that is vigour, Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind him with energy, that is vigour. He gives only one (golden) lotus.

10. On the next day he prepares a *caru* for Brhaspati. Brhaspati is Brahman. It is with the Brahman that Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it with Brahman. He gives only one (golden) lotus.

11. On the next day, he prepares a *caru* made of barley for Varuṇa. That glory with which Varuṇa seized these creatures, with that glory, Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it with that glory. He gives only one (golden) lotus.

12. In those seven oblations, he gives seven (golden) lotuses. In addition, he gives five (lotuses). Then he makes a garland of twelve lotuses and makes him (king) wear it. What fibres there are, they are a form of this earth. What seed-stalks there are, they are a form of the aerial region. The lotus flowers are the stars and they are a form of the sky which is of the stars. He initiates him with these (three) regions. These regions encompass all. So he initiates him with all. Now, as to why there are twelve lotuses—a year has twelve months. The year is all and he is initiated with all.

13. When he buys (the soma) for consecration, he divides it into two. Having divided it into two, he drives him around (on the cart). Having taken round, he places one half here (on the throne-seat) and the other half, he takes and keeps it in the house of the priest or the Brahman. That he brings here and places it on the
तं पुरोहितस्य वा गृहेषु ब्रह्माणो वा हत्या निदर्धति तमम्रहिष्यासन्त्रासासाध प्रपतितिध्येन चरत्यात्तिध्येन चैतवोपसिद्ध।। ॥ १३ ॥

tādēkē haryāśasyāvaini nirvāṇaṇyaṃ kanyākamāṅgānāṃ pūrōhītāṃ sāmāyā chārū vāśyaṃ
nihākānāṃ vā chārū vā tātū tathāśaḥ kuryādālāti vā sa yāyo yahapādeśayētu vā āpi yahapāda
āṇāṃ karośi tāmārāṇyaḥhīracā evānāhūṣaणः।। ॥ १४ ॥

s vā ahyāṃ vajāti teṣaḥ vā āpānasējasaḥ vā etānānuśoṣumārṣaṇoḥ vā etānāṃ evānuśājase
sāvānāsuṇaḥ sārjayaḥ।। ॥ १५ ॥

aṭh somaṃ vajātī kṣatā vā somaṃ kṣatēṇa vā etānānuśoṣumārṣaṇoḥ vā etānāṃ evānuśājase
ānuśoṣumārṣaṇaḥ sārjayaḥ।। ॥ १६ ॥

aṭh viṇāṃ vajātī viṇānāṃ vā etānānuśājase daśāya daśāya bhūrṇoṣvatināmaṇuṇaṃvāya
tamātāmaṇuṇaṃvāya daśāya vahetāṃ evānuśājase daśāya bhūrṇoṣvatināmaṇuṇaṃvāya
tamātāmaṇuṇaṃvāya daśāya vahetāṃ evānuśājase।। ॥ १७ ॥

s vā āpi sāsadāsaḥ bhavati sāsadāsaḥ hi prajāpatiḥ prajāpatihēṣa tāmārāṇyaḥ sāsadāsaḥ
bhavati।। ॥ १८ ॥

tadāravādā prahūmaṃ phālavāsō brahmāṇo dākṣikāya dāraṣṭa vā māsāsāṃcāatāstastā
cāvatiya stātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातātātātātātātātātātātātātātātātātātātātातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातातātātātातातातातातातातातातातातातातातातातātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātātातातातातातातातातातातातातातातातातātātātātātātātātātātातातातातातātātātāt

10. समस्याचयोत्य C
11. See notes
throneseat. Having placed, he proceeds with offering honour due to the guest. After proceeding with honouring the guest, he performs the upasads.

14. Some prepare only these offerings—the purodāśa in eight potsherds for Agni; the caru for Soma; and (purodāśa) in three potsherds or a caru for Viṣṇu. That should not be done so. Because he who swerves from the path of the sacrifice, faul ters. He who does this way is swerving from the path of the sacrifice. So let there be ghee oblations only.

15. Now he offers to Agni. Agni is glow. It is with glow that Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it with glow.

16. Then he offers to Soma. Soma is Kṣatra (valour). It is with valour that Varuṇa chased it. Therefore this one (Yajamāna) steals forth behind it with valour.

17. Then he offers to Viṣṇu. It is with Viṣṇu, that tenth deity, Varuṇa found it. Having found it, he put it into himself; he owned it to himself. Therefore this one (Yajamāna) with Viṣṇu, the tenth deity, finds it out and having found it, puts it unto himself, owns it to himself.

18. Thus it becomes seventeenfold (stoma) for, Prajāpati is seventeenfold. This sacrifice is indeed Prajāpati. Hence it becomes seventeenfold.

19. Twelve cows in their first pregnancy are the daksinā for the Brahmin. A year has twelve months. The year is sacrifice i.e. Prajāpati. Therefore twelve cows in their first pregnancy are the daksinā.

20. They (the cows) with their twelve embryo calves become twenty-four. There are twenty-four half months for a year. The year is sacrifice i.e. Prajāpati. Therefore with embryo they become twenty-four.

21. He gives the golden garland (as daksinā) to the Udgātr; a gold plate to the Hotṛ; two golden mirrors to the two Adhvaryu; a horse to Prastotṛ; a sterile cow to Maitra-Varuṇa; a bull to the Brāhmaṇāccamsin; garment to Neṣṭṛ and Potā, each; to the Acchāvāka, a cart laden with barley and yoked (by an ox) on one side and an ox to Agnidhra. Thus he gives twelve or thirteen (items as) daksinā. A year has twelve
वा संवत्सरस्य मासास्वंवर्त्ते यज्ञ: प्रजापतिस्तम्भते प्रत्यक्षं यज्ञं ॥ २१ ॥ इति प्रथमं ब्राह्मणम् ॥

द्वितीयं ब्राह्मणम्

आपेयोष्ठाकपालो भवति त पुरस्तादासाद्यत्वेन्द्र एकादशकपालो भवति तं दक्षिणं आसादयति सौम्यस्य च चुरूवेष्टेवेश्वरभवति तं पश्चादसादयति मैत्रावरुणी न्यश्च। भवति तांमुक्तं आसादयति बाह्यस्पत्यश्रवः भवति तं मध्य आसादयति तेषां च एते एकोप्रद्वानं हविष्यां प्रभ विलायन स येदेशां प्रभेन्त हविष्या प्रभ विलायन तस्माच्छुः प्रभविल इत्याख्याते ॥ १ ॥

स यदेशेण यज्ञे यदेवेनमदो दिशं समारोहयति युद्धोत्ततोमायांचन्द्राश्चि यत्सामानि तत एवेनेतन निष्क्रियाति यदेष्टेन न यजेत दुष्येऽह ष्ट्रेॆृता वा ए वा प्रतेतस्मादेन यज्जे ॥ २ ॥

सोऽन्नेिश्चेष्यया श्वाकपालेन पुरोवस्रेण प्रचरित यदेवेन प्राची दिशं समारोहयति युद्धोत्ततोमायांचन्द्राश्चि यत्सामानि तत एवेनेतन निष्क्रियाति स हुत्वैऽहृतिं सद्यं वाह्यस्पत्येवनयित ॥ ३ ॥

आपेयोष्ठाकपालेन पुरोवस्रेण प्रचरित सौम्येन वा चुरूणा स यत्रपौषवोऽशरित यदेवेन दक्षिणं दिशं समारोहयति युद्धोत्ततोमायांचन्द्राश्चि यत्सामानि तत एवेनेतन निष्क्रियाति स हुत्वैऽहृतिं सद्यं वाह्यस्पत्येवनयित ॥ ४ ॥

अधानेन वैश्वेण चुरूणा प्रचरित यदेवेन प्रतीची दिशं समारोहयति युद्धोत्ततोमायांचन्द्राश्चि यत्सामानि तत एवेनेतन निष्क्रियाति स हुत्वैऽहृतिं सद्यं वाह्यस्पत्येवनयित ॥ ५ ॥

१२. प्रत्यक्षस्य ।

१. सौम्यं वा च ।

TE
or thirteen months and the sacrifice, Prajāpati is year. Thus he directly obtains the sacrifice, i.e. Prajāpati, having acquired him, he puts him into himself and owns him to himself. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. The purodāśa for Agni is in eight potsherds. He places it on the eastern side. There is a purodāśa in eleven potsherds for Indra or a caru for Soma. He places it on the southern side. There is a caru for Viśvedevas which, he keeps on the Western side. There is a curd preparation for Mitra-Varuṇa which he places on the northern side. There is a caru for Brhaspati. He keeps it in the middle. For these five oblations, there are five bilas (holes or concave depressions to hold the dishes). Therefore (the collection of five offerings) is called pañcabila (five-holed).

2. Now as to why he (priest) makes him offer these (pañca-bila oblations) is this—because he had made him (the Yajamāna) ascend these regions, these seasons, these stomas, these metres and these sāmans, therefrom he now redeems him (Yajamāna) by these offerings. If he were not to perform these offerings, then he would become arrogant or die or he may collapse. Therefore he should make these offerings.

3. He then proceeds with this purodāśa, in eight potsherds for Agni. With this, it was he who made him ascend the eastern region; those seasons, those stomas, those metres and those sāmans (corresponding to it). From those, he redeems him (Yajamāna). After making the offering, he pours the residue in the caru for Brhaspati.

4. He then proceeds with the Purodāśa in eleven potsherds for Indra or with a caru for Soma. By either of these had he made him ascend the southern region, those seasons, those stomas, those metres and those Sāmans (corresponding to it). From those he redeems him (Yajamāna). After making the offering he pours the residue in the caru for Brhaspati.

5. He then proceeds with the caru for Viśvedevas. By that had he made him ascend the western region; those seasons, those stomas, those metres and those sāmans (corresponding to it). From those, he redeems him (Yajamāna). After making the offering, he pours the residue in the caru for Brhaspati.
अथानाय मैत्रावर्ण्या पुष्यस्या प्रचरति यदेवेनुमुदीची दिशं समारोहयति युद्धोऽपत्तिमाण्यव्ययस्तवासस समामान तत्तथ एवेनमेतेन निध्रीणाति स दुःखेवाहुणि संश्वं बार्हस्यःक्षेत्रनयति ॥ ६ ॥

अथानेन बार्हस्योऽरुणा चरुणा प्रचरति यदेवेनमूदीव दिशं समारोहयति युद्धोऽपत्तिमाण्यव्ययस्तवासस समामान तत्थ एवेनमेतेन निध्रीणाति स युद्धत्वा हुतत्वा संश्वं बार्हस्यःक्षेत्रनयति सुरविभ्य एवास्मा एतद्विभ्योऽन्नां वलिः हारयति तत्सुर्वं त्रिग्मियोऽन्नां बलरूपसमैति ॥ ७ ॥

तस्यास्याप्रवेश्यांकाल्पकत्स्मि हिरण्यं दक्षिणारुण्यो हृष्य यज्ञोऽरुणेहि रेतो हिरण्यं तस्मादस्य हिरण्यं दक्षिणा तदग्रीष्ये ददात्यग्रीष्ये नित्यानेन युज्ञीत्तस्मात्तदग्रीष्ये ददाति ॥ ८ ॥

अथास्यैदस्योऽकाल्पकत्स्मि दक्षिणा तदिद्ध पशुवैन्द्रुः रूपं युद्धभक्ष्य यदु सौम्यश्चरुः स्यादबुध्गोऽरुणिकस्य स्यात्ति दत्तषु सौम्यं रूपं यद्याण्गोऽपि यत् एतोर्भवति तं ब्रह्मणे ददाति ब्रह्मा हि दक्षिनातो दक्षिणारुषोऽग्रीष्ये ॥ ९ ॥

अथास्य वैश्रवेवस्य चरोऽपुनार्द्विः दक्षिणा भूमा वा एतदप्राप्तं यत्पुष्टतो गोरुः स्यैव विदेशवातस्मादस्य पुनार्द्विः दक्षिणा तं होते ददाति भूमी हि होता ॥ १० ॥

अथास्य मैत्रावरुणा: पुष्यस्या वशा दक्षिणा सा हि मैत्रावरुणी यद्वा यदि वशां न विदेशापि याप्रवेला सा स्यादप्रवेला हि वशा भूमि ताम्यवर्ध्ये ददाति प्राणोदो वें भौ भौव्यं तस्मात्तम्यवर्ध्ये ददाति ॥ ११ ॥

अथास्य बार्हस्येवस्य चरोऽस्मिताप्राप्तो गोर्द्धक्षिणेया हृदया दिग्बुध्यङ्गापदये उपपायाद्वर्यमण: पुष्यस्यापद्यादितिपृष्ठो गोर्द्धक्षिणां तं ब्रह्मणे ददाति ब्रह्मपुर्विते देवानां ब्रह्मेवमु वा एष्ट ऐतस्य ब्रह्मा तस्मात्तं ब्रह्मणे ददाति ॥ १२ ॥

तेन हान्तेन विधातारां उत्खात्कामो युजेत सुरविभ्य एवास्मा एतद्विभ्योऽन्नां बलिः हारयति तत्सुर्विभ्यं दिग्मियोऽन्नां बलरूपसमैति स सुर्वं दिशामन्त्राणं प्रभवति ॥ १३ ॥ इति हितोऽथ ग्राहणम् ॥

२। विधातारां ते, विधाताः Ca, see notes
6. He then proceeds with the puṇḍāsa in eleven potsherds for Indra or with a cara for Soma. By either of these had he made him ascend the southern region, those seasons, those stomas, those metres and those sāmans (corresponding to it). From those he redeemeth him (the Yajamāna). After making the offering, he pours the residue in the cara for Brhaspati.

7. He then proceeds with the cara for Brhaspati. By that he had made him ascend the upper region. Each time after making the offerings, he pours the residue into the cara for Brhaspati. Thereby he causes food to be bestowed upon him (Yajamāna) and hence food offerings reach him (the king).

8. For this (puṇḍāsa offering) in eight potsherds for Agni, gold is daksinā. For this sacrifice belongs to Agni and gold is Agni’s seed. Therefore gold is daksinā for this and it has to be given to Agnīdh, for he (Agnīdh) is virtually Agni himself. So it is to be given to Agnīdh.

9. For this (puṇḍāsa offering) in eleven potsherds for Indra, a bull is daksinā. For it (bull) is the Indra’s form among animals. If it is the cara of Soma, then a brown ox is the daksinā. Because it (brown ox) is the Soma’s form among animals. Whichever of these happens to be (the daksinā), it is to be given to Brahμa. Because Brahμa is the protector of the sacrifice from the south.

10. For this (offering) of cara for Viśvedevas, a spotted cow is daksinā. That which is a spotted cow, has abundance of colours. Viśvedevas form a multitude. Therefore for this, a spotted cow is daksinā. That is to be given to Hotṛ, because Hotṛ means abundance.

11. For (the offering of) the curd preparation for Mitra-Varuṇa, a sterile cow is daksinā. She, sterile cow is sacred to Mitra-Varuṇa. If one does not get a sterile cow, it can be a cow which has not yet conceived. For a sterile cow is also not impregnated. She should be given to Adhvaryu. Mitra and Varuṇa are the prāṇa (out-breathing) and udāna (in-breathing). The (two) Adhvaryus are prāṇa and udāna. Therefore she should be given to Adhvaryu.

12. For (the offering of) the cara for Brhaspati, a white-backed bullock is daksinā. This upper region belongs to Brhaspati and above that is the path of Aryaman (Sun). Therefore, white-backed bullock is daksinā for this. That is to be given to Brahμa. Brhaspati is the Brahμa for the gods. In the same way this one is Brahμa for this (sacrificer). Therefore it should be given to Brahμa.

13. With these (oblations), one desirous of food can offer (in a non-sacrificial context) at a cow-shed heaped with cow-dung. By those, food offerings from all regions are caused to reach him. From all regions food offerings converge on him. He verily becomes the eater of food from all quarters. (Second Brāhmaṇa Ends)
तृतीय ब्राह्मणम्

स वै प्रयुजां हिंसिर्यजते स यत्रप्रयुजाः हिंसिर्यजत क्रुद्दोऽवेतस्युपवाणः प्रयुज्ये
त एनमृतवो युक्त वहनि ॥ १ ॥

tाति वै द्रादश भवन्तः द्रादश वै मासासंवत्सस्य तस्माद्वादश भवन्ति तैरंसि
मासि युजते मासि मास्येवेतद्वृत्तुयुक्ते त एनमृतवो युक्त वहन्ति ॥ २ ॥

तदु नान्द्रियेयं शम्यापराव्यध्यं शम्यापराव्यध्या ययिविरिभिः प्रायुजमाण एति
तद्वृत्तुयुक्ते युक्ते त एनमृतवो युक्तः प्रायुहि वहन्ति शम्यापराव्ययाः शम्यापराव्यध्या
ययिविरिभिः पुनर्रजमाण एति तद्वृत्तुयुक्ते युक्ते त एनमृतवो युक्तः
पुनरवहन्ति ॥ ३ ॥

तदु नान्द्रियेयं समानवहिःष्येव पुरुषेः पशुविशिष्य निविषेतउद्वृत्त्वुराः युक्ते त एनमृतवो
युक्तः प्रायुहि वहन्ति तेषां पूर्वापिवाहानं द्रावनद्वृत्त्वाः द्विषाण वहन्ति होन्तः युक्तैः
वहन्तिन्येवसमानवहिःष्येव यथोऽभ्रेते पशुविशिष्य निविषेतउद्वृत्त्वुराः युक्ते त
एनमृतवो युक्तः पुनरवहन्ति तेषां पूर्वापिवाहानं द्रावनद्वृत्ताः द्विषाण वहन्ति होन्तः एनमृतवो
युक्त वहन्तिन्येवसमानवहिः ॥ ४ ॥

tे य ऊर्ध्वः शैशिरादा प्रावृषो पै ते पठमासात्येवां रूपं पूर्वाणि पशुविशिष्य युथा
ग्रेम्यापिति प्रायुक्त याया अथ य ऊर्ध्वः प्रावृषो शैशिरादा पै पठमासात्येवां रूपंमृतराणि
पशुविशिष्य युथा वार्षिकापिति प्रत्यक्कायान्त्यस्मैतपुरौवः थ कुरुपईशवालमहर्ष्टतो वा
अस्मानयुक्तमहत्तीन्युपन्यां वर्णं युक्तानुवर्ण इत्यते ह सम्युदाह राजसूयपालो निहि
tेषां राजान आसिः ॥ ५ ॥ इति तृतीयां ब्राह्मणम् ॥

1. हौन TE
2. हौन TE
3. पुनः TE
4. इत्येवेत ते TE
5. See notes
1. He performs the oblations of prayuja (offering associated with prayuja chants). The reason why he performs the oblations of prayuja is that the anointed (king) thereby yokes the seasons. Those seasons thus yoked carry him.

2. They are twelve (offerings). A year has twelve months. So they are twelve. By them he offers each month. He yokes the seasons monthly. Thus those seasons get yoked.

3. That (above injunction of offering each month) should not be taken note of. Moving eastwards, he offers six of them, each at the distance of the yoke-pin’s throw from the other. (Moving from the Āhavanīya, he performs six offerings at six different spots each at a distance measured by throwing the yoke-pin). Thus he yokes the seasons at the eastern side. Thus yoked, the seasons carry him eastwards. Then he moves (in reverse) each time at a distance measured by the throw of the yoke-pin; that yokes the seasons at the western side. Thus yoked, these seasons carry him back.

4. This (procedure) is not to be followed. On the previous day, he should prepare the six oblations on a common barhīs (on a single fire). That yokes the seasons eastwards. Thus yoked, these seasons carry him eastwards. Two of the oxen drawing the original fire are the daksinā for them. Yoked are the seasons. An ox yoked, draws (the carriage). On the next day, on a common barhīs (on a single fire), he should prepare six oblations. That yokes the seasons westwards. Thus yoked, these seasons carry him back. For them, two of the oxen drawing the original fire are the daksinā. Yoked are the seasons. An oxen yoked, draws (the carriage).

5. The first six oblations represent the six months from Śīśiṇa (winter) onwards up to Prāvrī (rainy season) proceeding towards east for the summer. The next six oblations represent the six months from Prāvrī (rainy season) onwards up to Śīśiṇa (winter) proceeds towards west for the rainy season. This is what the Kuru-Paṅcālas said once, “The seasons yoked, carry us; we follow the seasons yoked”. They referred to this (procedure in this sacrifice) because their (Kuru-Paṅcāla’s) kings were those who performed Rājarṣyā. (Third Brāhmaṇa Ends)
चतुर्थ ब्राह्मणम्

श्येनीः विचित्रार्थार्थीति आलभत्त इयः वा आदित्यस्य एवैवेवैत्या गुर्भं करोत्यस्य एवैत्या गुर्भं भवति तस्यानुव्रैियः वशाया अष्टाप्यास्तस्य तादृश्येव गौर्दे-क्षिणा ॥ १ ॥

पुष्पी विचित्रार्थार्थी मरुद्वः आलभते विशो वै महतो देवविशं विशा एवैवेवैत्या गुर्भं करोति विश एवैत्या गुर्भं भवति तस्यानुव्रैियः वशाया अष्टाप्यास्तस्य तादृश्येव गौर्दे-क्षिणा ॥ २ ॥

तदाहुर्या निमित्तकित्य इत्यालभत्व इत्यादित्येष्य एतामालभेत्ते तस्य वा आदित्य इति सर्वस्यैवेवैत्या गुर्भं करोतीति सर्वस्यैवेत्या गुर्भं भवतीति तस्य सैवावृत्सा दक्षिणाथ यामिम्रण मरुद्वः इति विक्षेप्य एतां देवथ्य आलभेते तस्य वै विशेषेद्वा हि इति सर्वस्यैवेवैत्या गुर्भं करोतीति सर्वस्यैवेत्या गुर्भं भवतीति तस्य सैवावृत्सा दक्षिणा ॥ ३ ॥ इति चतुर्थ ब्राह्मणम् ॥

॥ इति चतुर्थोऽध्यायः ॥
1. He then seizes a white (cow) visibly pregnant for Aditi. She is indeed Aditi, whose embryo he causes him (the king) to be is Aditi, this earth. By this (cow) he becomes the embryo of this earth. The procedure regarding her (white cow) is the same as for eight-footed barren cow. The ākṣiṇā for this is that same type (of cow).

2. He then seizes a spotted (cow) visibly pregnant for Maruts. Maruts are Viś (commoners); the commonfolk among gods. By this, he causes him (the king) to be the embryo of Viś (make the king one to be nourished by the subjects). By this (cow) he becomes the embryo of the Viś. The procedure regarding her (spotted cow) is the same as for eight-footed barren cow. The ākṣiṇā for it is (a cow) of that type.

3. When they say that she (white cow) be seized for Aditi, they mean seize her for Ādityas. Ādityas means all. So by this, he is made the embryo of all. He becomes the embryo of all thereby. For that the procedure is the same and the ākṣiṇā is same. When they say that she (spotted cow) be seized for Maruts, they mean seize her for Viśvedevas. Viśvedevas are all. So by this he is made the embryo of all. He becomes the embryo of all thereby. For that the procedure is the same and the ākṣiṇā is same. (Fourth Brāhmaṇa Ends)
पञ्चमोऽध्यायः

प्रथमः ब्राह्मणम्

स वै स्पृहाभिन्नात्मकं प्रत्यवेदति ज्ञातां नानां सारस्वतीमृषभमिन्द्राय सुप्रभातं तद्द्वार पञ्चवेणूः रूपं यदृश्यमयं तान्यवेणूः समुप्रभातान्यसुविन्देनं एव स्वुवेणूः समृद्ध विदेश्वाय एव स्युस्तं उ वानु सूर्यचार्यां यदा रोहितं उ तहृहितम्: स्थात् ॥ १ ॥

स युद्धेतैः ज्ञाते यथा वै विश्रुतं त्वां भिन्नम् पुत्रं विधीदित्वं एव सोमाजम् स हेत्मेव युस्तं आस यथवायं प्रसुतं एवं हैव प्रसुतं आसावेन्द्र: ॥ २ ॥

स हैन्द्र ईशानक्रेण इंदु वात मा यज्ञादृश्यन्तीति स यथा बलीयनवलीयस्मे एवं सहसैवाभिहुक्तानुपातार्थं एव द्रोणकलशच्चुः भक्त्यार्चकार स हैन्द्र जिः स्विष्टं हस्तहि भ्रमणे प्राणेन्द्रो दुद्रावं मुखावेव नुद्रावथान्यस्म्यस्तेव: प्राणेयस्तस्मातायाधिशिरः एव स प्रायोऽन्तितिन्त्रविव्यं मुरालत्त्रप्रज्ञप्रकृतयोऽयत् ॥ ३ ॥

चत्वारोऽसे वृत्तं ब्राह्मणोऽसे राजसमसम्यः शृङ्गोऽन्ति एकात्मकः वर्णी यस्तोमः चर्मात एकत्मविस्मीत्स्याल्पं प्रायोऽश्चतिः स यदृश्य उवस्तोद्रव्यवत्तिन्तस्य हस्तम्य-भवतादायं थतो वृकोऽद्यत्सवधावचः प्राणात्तस्तत्वाद्वर्त्योऽपि श्रवणोऽसुभूतुस्वरुपे वदने प्रज्ञनेयस्तत्स्वरुपे परिसुलभ्यत्व त्रितिरस्तिवत्त: कर्कशु कुवलं तुरितमिति संवधूलेत्तत्तसङ्क्रमवद्यस्तेव विष्णु प्राणेयोऽन्तितव ॥ ४ ॥

स वा इवद्रव्यवेणूः व्यायर्थम् सोमेन हि व्यायर्थ तस्रवं हि सोमसमेन सर्वेण व्यूः प्रमुंखितां चत्चारां मदाकृतित्तमुः वा अष्टिने विशिष्येत्तत: तपस्यन सर्वेण व्यूः पुनसमार्थयतां स तादुःस्वेत्वा वर्तयति श्रेयांवः ॥ ५ ॥

१. See notes
2. प्रज्ञनेयस्त् Ca
Chapter Five

BRĀHMAṆA I

1. He seizes a reddish white (paśu) for Aśvins. Aśvins are reddish white (in complexion). Then a she-goat with teats in the dewlap for Sarasvatī, a bull for Indra, the Śutrāman (one who protects well), because the bull is the form of Indra among animals. These (paśus) may be seized if available with such specifications. If these, with such specifications are not available, any (three) she-goats would suffice. For they are easier to cook. But in that case, the she-goat for Aśvins should be reddish white in colour.

2. Now, as to why he makes offerings with these in this—where Indra killed Viśvarūpa, the son of Tvaṣṭṛ, that Tvaṣṭṛ got furious, (shouting) “Has he really killed my son” and organised a Soma sacrifice in which Indra was discarded. (In that) that (soma juice) was pressed in the same manner as how this (soma for this occasion) has been pressed.

3. That Indra saw through (and thought) “This is how they exclude me from the sacrifice”. Just as a stronger person would do with a weaker one, he (Indra), though uninvited, quickly drank from the drona kalaśa the pure soma. But it hurt him. It flowed all around from the openings of the vital airs (in his body). Only from his mouth it did not flow out; but through all other openings of vital airs (it flowed out). Hence that was (an event) to be atoned. If it had flown out through his mouth, there would not have been a need for atonement.

4. There are four castes; the Brahmin, the Kṣatriya, the Vaiśya and the Śūdra. Not one of them vomits soma. If any one of them were so (as vomitter of soma) there would have been atonement (prescribed for that too) (i.e. since Indra did not vomit soma but it came out through other openings of his body, he deserved atonement). From out of what flowed out through his nose, there arose a lion; what (flowed) from his ears, a wolf (came out); what (flowed) from his hind openings, beasts starting with tigers came out; from that which flowed out of his productive organ, the parisrut (fermented liquor) came into being. Thrice he spit out; thence were produced the (fruits called) karkandhu, kuvala, and badara. It so happened that all around they oozed out from the openings.

5. That Indra got emptied of everything. Because he got emptied of soma, and soma being everything, he was bereft of all soma, move about, as though lifeless; unsteady in his steps as if he were lame. Him the Aśvins treated. They made him recouped with everything once again by means of this (Sautrāmaṇi). He having performed that Iṣṭi (of Sautrāmaṇi) became prosperous.
ते होचुः सुत्रात बतैमत्रस्ताति यमनेन सर्वेण व्यूढः पुनः समाधिष्ठयामीति ३
तस्मातैश्च नाम तस्माद सोमातिष्ठयिते याज्येयुः सर्वेण वा एष व्यूढः ताः
सोमातिष्ठयिते सोमेन हि व्यूढः हि सोमस्तमनेन सर्वेण व्यूढः पुनः समाधिष्ठयि
ते तादृशेऽहु भवति श्रेयःन्या ॥ ६ ॥

अथ यदेश परत्या यज्ञे नाहेते तेस्मातिष्ठयिते न केनचन व्यूढः सर्वाःस्तैः
एष यज्ञकुन्तुरुवस्तम्यये सर्वाः इत्यरिप दर्शिहोमान्यौ राजसुरेन यज्ञे देवसृषः ॥ वा एष
यज्ञे देवकृत्या यज्ञोमान्य्यन्या मेघपीमसदनयापि सूता इति तस्मातैश्च नामन्या
यज्ञे ॥ ७ ॥

स यदेश आदिनः पशुर्भवत्त्वधिनिनः वा एन् तदभिष्भज्यां तथो वा एनमेष
एतदिष्ठयामेव भिष्ज्यति ॥ ८ ॥

अथ सास्तवो वाग्वी सरस्वती वाचाः वा एन तदनिवावभिष्भज्यां तथो वा एनमेष
एतद्वैच भिष्ज्यति ॥ ९ ॥

अथैदृश हस्तो वज्रस्य देवता सा यैव वज्रस्य देवता तथैवेन तदनिवावभिष्भज्यां तथो
वा एनमेष एतस्वैव भिष्ज्यति ॥ १० ॥

तेषु पशुषु श्रियमाणेषु सिंहलोमानि चृकलोमानि शादूललोमानीत्वयावपति यावातां
चायेषा शापदानी लोमान्येभ्रोपितेतद्वतसमधवदेहदय विष्ठे गुरुनेपथोऽदि
प्रवृत्तेविंतमेततस्माधिष्ठयि कृत्तिः करोति ॥ ११ ॥

तुदु तथा न कर्यादुलक्या ह संखिन्या पशुशनुनुपवधि य पुतानि पशुषु श्रियमाणेष्वावपति
तस्मातस्मिसुत्वेवावपेतु शोलक्या संखिन्या पशुशनुपवधि तथो एन तेन समाधिष्ठति
तस्मातस्मिसुत्वेवावपेतु ॥ १२ ॥

अथैतां परस्पराणि संद्यादति तां सर्वसिद्धशिलृष्णीत्वं पच्छ्वत सरस्वती
पच्च्वेनेन्द्राय सुग्रामो पच्छ्वति स यथैवादौ देवाय तवगुरुह्वादिशत्संध्रेष्मैवधिवृत्ताय

३. समाधिष्ठयामीति Ca
४. वचो Ca
५. सदवति Ca
6. They (the gods) said “Wonderful, they (Aśvins) have saved him and rendered him well-protected”. Since they (Aśvins) recouped him who was completely emptied of everything, by this (rite), it is called Sautrāmaṇī. So he who is emptied of soma should be made to perform this (Sautrāmaṇī). He from whom soma flows out, gets emptied of everything. Because soma is everything. This (Sautrāmaṇī) again enriches him with all that is emptied from him. So this one (Yajamāna) having performed like that (the Sautrāmaṇī) becomes prosperous.

7. Since this one (the Yajamāna of Rājasūya) performs this (Sautrāmaṇī), the soma does not flow out of him. He is not emptied of anything. He who performs Rājasūya is assured of gains for himself, all sacrificial rites, all offerings, all the offerings with dārwi. This offering (of Sautrāmaṇī) is instituted by the gods. So he performs the Sautrāmaṇī thinking “May this be also performed by me, may I be consecrated by this rite as well”.

8. Now as to why the pāśu is meant for Aśvins here—because it is the Aśvins who cured him (Indra). In like manner, they (priests) get this one (Yajamāna) cured by Aśvins themselves.

9. Why there is one (pāśu) for Sarasvatī?—Sarasvatī is speech. It was with speech that Aśvins treated him (Indra). Therefore, they (priests) cure this one (Yajamāna) by speech.

10. Why there is one (pāśu) for Indra?—Indra is the god of the sacrifice. That which was the deity of the sacrifice, by means of that very deity, Aśvins, cured him. Hence the priests cure this one (Yajamāna) with that same deity (of the sacrifice), i.e. Indra.

11. When these animals are being cooked, (Some) one throws hair of a lion, hairs of a wolf and hairs of a tiger; (also) the hairs of all other animals available. Because, these (animals) came out when (soma) everything flowed out of the openings (of Indra’s body). So with that he now enriches them and makes them complete.

12. It should not be done like that. For, he who throws them (hairs) thus, urges the animals on from behind with a clawed fire-brand. Let him therefore rather throw them into the fermented liquor (parīśrut). So doing he does not urge on the animals from behind with a clawed fire-brand; and thus alone he enriches it therewith and makes it complete. Let him therefore throw them into the parīśrut only.

13. He now mixes up the spirituous liquor (parīśrut). He touches that (parīśrut) prepared (saying) “Get done for the Aśvins; get done for Sarasvatī, get done for Indra, the Sutrāman”. Just as he addressed that deity, holding up the havīś for it, in the same manner, he addressed this deity. When she (that deity namely the Vapā)
अदिशय सा यदाना चतुरथ प्रचरति तदानृत्र भवतो नेवनालूली तु दुराहुतीः सह जुध्वारमेबतुतरस्यां बेद्वा उत्तरान्या भुपकिर्त्तुद्रन्त एवतरुपसमाहितः भवति ॥ १३ ॥

अंख्यातं परिशुतमाहर्षितं कुशपितत्रेण पवयति पवि ज्ञाते भेः मेधं: कुशं: पवित्रपूत्या मेध्यया प्रवर्णाण्यि ॥ १४ ॥

स पवयति वायोः पुतः पवित्रेण प्रत्यद्युःऽग्नी अभिन्दुः । इन्द्रस्य युध्यस्वकैति तदावपिति कर्मयुज्जवलकलसकुपितकुलसकृतिपलतेति हि तत्सर्वमयविविधानिः तत्सृषु द्रविवेच्यांते ॥ १५ ॥

अशेतान्गाहनृछाः स तृण्या गृहालये वा स यदाह तृणगृहालयेन वै समान्या पुरोश्रुचा गृहालये यद्युक्तं गृहालये वै गृहालयेति वै गृहीयादेका हि पुरोऽकानुवक्यैका यान्या तुस्तमादिकेव गृहीयादेका ॥ १६ ॥

स गृहालये कुब्धश्च युवमतो यथं चिद्यथा द्रान्त्यनुपूर्व वियुः । हेहेः पुलुक्ति भोजनानि ये वर्षे नुमतकं न जगुः ॥ उपयोगिशीतोस्थिष्ठिभ्यं त्वा सरस्त्वैः त्वं नाम रूपाय सरस्त्वा इत्यद ऐश्बुद्धो नृहिनां इति रूपाय सरस्त्वया इन्द्रयास नृहिनानां ॥ १७ ॥

सोंवाह युवं सरस्त्वं नृहिनानां नृहिनां आसुर्दरं च । विपिनां शुभयथ इति इन्द्र नृहिनानां नवमानो तिरूषणे नृहिनानां आधिशायपितामहानीः सरस्त्वीमित्रं सुमायां जयति ॥ १८ ॥

स यक्तिः पुज्यमिव पिताः अशिर्मोऽन्नैववधवः । काव्याद्वसे नामाः यत्सराम मध्यविश्रृ मध्यविश्रृः सरस्त्वी मध्यविश्रुष्णागिति वषष्कृतं जहोत्युनु वषष्कृतं जहोतिः ॥ १९ ॥

अथ तत्वित्तृणां वा कुम्भमाहर्षितं नवतवित्तृणां वा स यदह तत्वित्तृणों भवति शतायुर्म । अर्थ पुरुषश्रीश्वरविश्व तेजास्मात्र शतवित्तृणों यथा नवतवित्तृणों नव च इमे युते प्राणस्मात्रवित्तृणां ॥ २० ॥
arrives and is proceeded with. There are two fires, (thinking) ‘Let us offer the sacrificial *vapā* oblation and the *surā* oblation (liquor of *parisrut*) together’. On the northern part of the altar, they lay the northern fire and the other fire in a raised manner (on a mound) (in the south).

14. There they bring that *parisrut* and purify it with stalks of *dārbha* grass (thinking) ‘The sacrificial grass is pure and I shall proceed with this (*parisrut*) purified by the sacrificially pure (grass).’

15. He purifies (saying) “The inviting *vāyu* purified by this *pavitra* (strainer) which is purifying in nature, has overflown backwards; Indra’s mated friend”. Then he puts into it (*parisrut*), the flours of *karkandhu*, *kuvala* and *badara*, because these came out there from when he (Indra) thrice spit. By those (very fruits) he enriches it and makes it whole.

16. Then he takes those *grahas*. He takes three (*grahas*) or one. If he takes three, he takes with equal number of *puruρuk* chants. If he takes one, he takes separately. One should take only one (*graha*). There is only one puruρuk, one invitational prayer and one offering chant. Hence only one (*graha*) should be taken.

17. He takes (the graha saying) “Yea, even as the harvesters of barley cut their barley crops and other produce spreading around in due order, so you bring foods here”—here for these (Yajamānas) who pay their obeisance to this sacrifice (with *barhi* grass spread around). “Thou art taken with a support for the Aśvins, for Sarasvatī and for Indra, the *Sutrāman*”. (Then he says) “Recite the invitational chants to Aśvins, Sarasvatī and Indra, the *Sutrāman*”.

18. He recites (after the Hotṛ) “O Aśvins!, you both having together consumed the varied, charming *soma*. With Namuci, become the masters of the auspicious rite and protect Indra to act”. Having called for the Śrauṣṭ, he says “Pronounce the offering chants to the Aśvins, to Sarasvatī and to Indra, the *Sutrāman*”.

19. He prays “Just as parents protect their son, these Aśvins protected you, O Indra! They have stood by you with eulogies of your deeds and with their action. Whilst you gulped the charming *soma*, O Indra! Sarasvatī cured you by her services”. He makes the offering on the uttering of *Vaṣat*. He again makes an offering when a second time *Vaṣat* is uttered.

20. They now bring a pitcher with hundred perforations or with nine. If it is with hundred holes (it is because) man has a life-span of hundred years. He is hundredfold strong, and has hundredfold effulgence. Hence it is with hundred perforations. If it is one with nine holes (it is because) these are nine vital airs in man and hence it has nine holes.
तं शिक्षयोदुतं दुःखितमानमन्मूर्यमपि धार्यति। तदमां पुरुषोत्तमसिद्धति॥ २१॥

तेन निष्ठोतनमुपिन्त् पितृपां सोमवतं तिस्मिभर्चिनि। पितृपां बहिन्दुं
तिस्मिभर्चिनि। पितृपांमन्मयातानां तिस्मिभर्चिनिनिर्विष्ट्र्व वा अदुन्द्र
सोमोपत्यपत्तत\(\text{तथ}^\text{दस्य} \text{युजस्य} \text{पितृनगच्छत}व\) वेष हितसतदे
वस्येतेन समीरयति तदाध्यायति तेनैः मां सम्मरणयति तस्मादेवमुपिन्तित्वे। ॥ २२॥

अथेतं सावित्रे हदशकपाणां वायुकपाणां वा पुरोवासं निर्विष्टिनिविष्टिनिविष्टिनिविष्टिनिति
सविष्टिनिविष्टिनिविष्टिनिविष्टिनिविष्टिनिति वा एतं तदशिनानवभिषिष्ट्वा
तथो वा एतेन एतेतेषेवौ भिषण्यति। ॥ २३॥

प्रेमेनकोदकादशकपालिमिन्द्रेऽ यजस्य देवता सा येन यजस्य देवता
तथे वै एतं यजस्य भिषण्यताः तथो वा एतेन एतेतेषे भिषण्यति। ॥ २४॥

वारुणो दशकपाल्ववरुणो वा अरप्यतां वरुणो वै तु तुद्यतिनि यदिदं किर्म्याति
तमेवः तोऽपिणाति स एतेन प्रीतस्तेन सम्मरणयति येनार्यति। ॥ २५॥

स यदि सोमातिपवित्तिवित्ति याज्येषु युग्मिनि अनुयाजा स्यृज्ञवृहो खुचावते।
प्रचेयुः पश्चात् सोमोपत्यपत्ततः जगन्नां वा एष यजस्य मेधा ु वा एतदेवतानि हर्विशं
तदेवमेतेन मेधासा पश्चात् पद्धपायार्थिश्चेनोऽन्तः हि द्रवकालेन पुरस्तात्प्रचेयुः। ॥ २६॥

तरु। तथा न कुष्ठदृश्यति। वै से यो चापांहृदेतेतिद्वृहो वा एष यजपथाय एवं करोति
तस्माद्यैवेष्टेते पश्चातां। पर्याप्तात्र: प्रचेयुः पश्चात: प्रचेयुः नुपुष्टको गौरीदार्शि
न वा एष क्री न पुमान्यङ्गुपुष्करो नो वा एष सामिः वा सुरा यत्विसुङ्गकामहास्या
प्रहन्तृत्वतिः स युद्धी जुग्धि तेन न सुरा युद्धु भक्ष्यानि तेन न सोमोऽशः वावे
रथवाही सा वै से क्री न पुमान्यङ्गुपुष्करो रथवाही यदह रथ वहति तेन न र्को युद्धु र्को
तेन नाथः। ॥ २७॥ इति प्रथम्ब्राह्मणम्॥

6. आसिम्रत्वम् ते  
7. विश्वेषेन्तन्ते ते  
8. See notes  
9. अश्वा वा रथ Ca
21. They hold it, placed in a sling, up above the southern fire. Into that he pours the residue of the parisrut (left over after offering).
22. While it (parisrut) liquor trickles through (the holes of the pitcher); he stands by worshipping with three Rk mantras propitiating the pitrs who are associated with Soma (Somavantih pitarḥ); the pitrs seated on the barhi grass (seats); and the Pitṛs who are Agniśavātās (consigned to fire); whence soma flowed out of Indra, that part of it which went to the pitṛs from the emptied Indra; pitṛs being (of) three categories; with that very part he unites him (Indra) now; he propitiates him; and enriches him with that. Therefore he thus stands by (worshipping).
23. Then he prepares the purodāśa for Savitṛ in twelve potsherds or in eighteen potsherds; Savitṛ is the impeller of the gods. Impelled by Savitṛ it was that the Aśvins treated him (Indra). In like manner, this one (Yajamāna) being impelled by Savitṛ, cures him (Indra).
24. Then there is (a purodāśa) for Varuṇa in twelve potsherds. For, Varuṇa is the piercer and whatever wound is there it is due to Varuṇa piercing. This (purodāśa) appeases him (Varuṇa). By him (Varuṇa) the piercer, he enriches him (cures him).
25. Then there is (a purodāśa) for Indra in eleven potsherds. Indra is the deity of the sacrifice. Aśvins cured him by that very deity of the sacrifice. In the same manner this one (Yajamāna) cures him by means of that (very deity).
26. And if he makes this offering to the one emptied of soma, then after the Anuyājās (animal offerings are made) and the two srucas are separated—they should proceed with these oblations. Soma flowed out (of Indra) at the back side and this is the hind part of the sacrifice. These oblations are the fat (of Indra). Hence with these fats he thus reinforces him at the back. In that case he should prepare a purodāśa in two potsherds for Aśvins and proceed to the fore-side.
27. Let him, however, not do it in that way. For whoever departs from the path of sacrifice, falters. One who does like this swerves from the path of sacrifice. When he proceeds with the other vapā offerings of pašus, at that very time, he should proceed with these oblations. For that a bull (casterated) is daksinā. For, its neither male nor female. This parisrutis neither liquor nor is it soma. Since it is said that they take the grahas for this (offering) and is offered into fire, it is not liquor. Since they do not eat (drink) it, it is not soma. (Alternatively, daksinā can be) a draught-mare. Since it draws a chariot, it is not female and since it is a mare, it is not a horse. (First Brāhmaṇa Ends)
स वे संवत्सरं न वपते संवत्सरसमितो हि प्रतिचर्या तस्मात: संवत्सरं न वपते

तस्याविश्व: प्रातांस्वान सत्ताः माध्यविन्दनं सचन्न पञ्चादशं तृतीयस्वानं

एकविश्व: प्रातांस्वानं भवत्वेकविश्व: वा एव य एष तपति इदाः वै माया:

स समादशं प्रत्येक्यं सदासपायसं पञ्चादशानितिवतिमियं वै त्रिवृत्यं प्रतिष्ठा

स्थानोऽद्वा पूः भवतीयं वै स्थानिवर्तियं प्रतिष्ठा तद्दलोऽवतीयं प्रतिष्ठायमानतं: प्रतिष्ठितं

1. केशवपने प, H, M
2. सहोकेः: Ca
3. उससः कवात् TE
4. युनेस्कों छ Ca
5. प्रकरणं: TE
1. Having performed the consecration ceremony, he does not shave his hair for a year. Why he does not shave is because that collected essence of waters with which he was bathed (at the consecration) is vigour and glory. When he is consecrated, the flow (of waters) first reaches the hairs. If he is to shave, it renders that (vigour) fickle and destroys that glory and make (him) bereft of energy. Therefore he does not shave the hair.

2. He does not shave for a year. The observance of vow is one year duration. Hence he does not shave for a year. After one year, he performs the offering to mark the termination of the vow; namely the discarding of the hairs. That is the day meant for stoma (praising).

3. There are twenty-one stomas in the morning savana; seventeen in the midday savana, twelve in the third savana. With three Ukhya stotras, one Šodaisi and twelve Rātrīparyāya stotras. At the end of the previous night, there is one Triyūrī to be sung in Rathantara which is called Sandhisotra (sung at the dawn of the day). This should be connected with Triyūrī stoma. Thus they are fixed. With that which is thus ordained, the one who performs Rājasūya goes to that one who burns (Sun). Having gone there and conquered the heavenly world, he comes back to this (earth, i.e. the Rathantara); which is his firm settlement and remains there for the duration of the human life-span.

4. The morning savana has twenty-one stotras. This one who burns yonder (Sun) is twenty-onefold. There are twelve months, five seasons and three worlds and Āditya is the twenty-first. By this morning savana with twenty-one stotras, he gets separated from the twenty-first one (i.e. Āditya).

5. He returns to (the midday savana of) seventeen stotras and from seventeen-fold, he reaches fifteen-fold and from fifteen, he moves to the Triyūrī. This (earth) is Triyūrī and it is the firm settlement. Thus he gets established in this.

6. Rathantara indeed is Prīṣha (stotra) of this (sacrifice). Rathantara is this (earth) which is well-established. So he ultimately gets established in this firm earth.
स एतेनेष्ट निर्वित्तत एव के शास्त्र वपते यद्द वपेतेतां 
ह श्रीयं जिहा 
विनाशयेषुद्वृद्धास्तात: तमस्येरौतिच्छिर्यं नियुक्त आत्मायेवैतिच्छिर्यं 
धतेत तस्मातिर्नित्तयत एव के शास्त्र वपते।। ७।।

अधौपानस्थायमेव च चर्त्युपानस्थायमेव वापनस्थायमेव 
अथोपालोक्तां यानं यानालोपनाहै एव सर्वं हेष उपयुक्ते 
भूवितं यो राजसुयेन यज्ञे।। ८।। इति द्वितीयं 
ब्राह्मणम्।।

तृतीयं ब्राह्मणम्

उर्वरं ह बा इदं सर्वमासा यदुचो यद्वजूपिति यत्सामानि 
तद्व सर्वं वृत्त एव तस्म तमु हेन्तौ जिः 
ज्ञायांस्य च च च।। १।।

स होवाच येन्द्र विष्णु प्रहरिण्यामि वा अहमस्मै वृत्राय 
वर्णिति तस्य में तवहमुन्यावस्येविति 
तथेति होवाच प्रहरतथस्त्येतहमुन्यावस्येविति 
तस्मा अस्मै वृत्रायेद्वित वचनमुदययाम स हायं 
वृत्रायेष्वमारुस्मारुद्यात्तिधियाः।। २।।

स होवाच मा नु मे प्रहरितियास्त्यानाः 
इद मयि बौयि तनु ते प्रयच्चानीति तथेति 
तस्मै वजूष्णि प्रायच्छतस्मै द्वितीयमुदययाम।। ३।।

स होवाच मा नेव मे प्रहरितियास्त्यानाः 
इद मयि बौयि तनु ते प्रयच्चानीति तथेति 
तस्मा ऋषूः प्रायच्छतस्मै तुद्वितीयमुदययाम।। ४।।

स होवाच मा नेव मे प्रहरितियास्त्यानाः 
इद मयि बौयि तनु ते प्रयच्चानीति तथेति 
तस्मै सामानि प्रायच्छतु योद्धस्य योकरिमात्र आस तममुरामुम्वह लुलोप सैष्टिरभवदेशा 

६. उपानाथसामवमचर Ca
७. उपानाथसामवमचर Ca
८. बोहानाथसामवमचर Ca
९. बोहानाथसामवमचर Ca

१. अनुभूषा TE
२. Same as above
३. प्रहरितियास्त्याना।। Ca
४. Same as above
५. Same as above
7. He only clips his hair after making this offering. He should not shave the hair. He who shaves, makes that vigour fickle and make that glory to fall and get uprooted. By (cutting and not shaving), he retains that glory connected to himself. He carries that prosperity in himself. Therefore he should only clip and not shave the hair.

8. He gets down with the shoes (put on); and with shoes (he mounts) the stool and gets down from the stool with shoes on; or he mounts the chariot with shoes on or gets down from the chariot into the shoes. Because he who performs Rājasūya is above everything. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. Everything here was within Vṛtra, the Ṛks, the Yajus and the sāmans. All that was in Vṛtra, Indra wished to strike him.

2. He (Indra) told Viṣṇu, “I will hurl this thunderbolt at Vṛtra; you stand by me”. He (Viṣṇu) said “Yes you strike and I shall stand by you”. Then Indra aimed the thunderbolt against him. Vṛtra got scared of that raised thunderbolt.

3. He pleaded, “Don’t strike me. There is this prowess in me and that I will give to you” (Indra said) “Yes”. He (Vṛtra) gave him the Yajus mantras. He (Indra) raised it (the thunderbolt) for the second time.

4. He (Vṛtra) said, “Don’t strike me. There is this prowess in me and that I will give to you”. (Indra said) “Yes”. He (Vṛtra) gave him the Ṛk chants. He (Indra) raised it (thunderbolt) for the third time.

5. He (Vṛtra) said “Don’t strike me. There is this prowess in me and that I will give to you”. (Indra said) “Yes”. He (Vṛtra) gave him the Sāmans. Now that part of Indra’s body, (i.e. the heart) of Vṛtra which was the seat of these (Yajus etc.), he (Indra) spotted out and tore it off. That became this ṭṛṭi (offering). This is called
त्रेधातनी स यदैवस्य योजनेतस्मिन्राश्य एव त्री विधा त्रिधातुरिवाशायङ्गःतुशा सव
तस्मात्त्रेधातनी नाम तस्मात्त्रेधातुश्चर्वः तत्त्वाय विद्यायेवेन्यु यज्ञ सन्न तन्त्वे यज्ञविरागः शय्यर्थ
सामसिरेयः होनामिन्नाय प्रायमच्छति।। ५।।

स च एव एक्रावेण्यो दाराणकपालः पुरोद्वारो भवतीन्तो हि वज्रमुदयच्छद्रिष्णु-
रचतिःकालाध यदैवाणकपालो भवति द्राण वै माससंवंस्तरस्य संवत्त्ससर्वस्य चा
एवेष्टंस्मादु दाराणकपालो भवति।। ६।।

तमुभवेऽधियवानं गुहाति स खोरिष्माभवे यो प्रिणमधिश्रवति तदं जुशां रूपं
क्रियातेऽध यथवमयं तर्कां रूपं क्रियातेऽध ब्राह्मिः तत्स्मिन रूपं क्रियते एवदेष
वोनिराश्य एव यस्मात्स्त्राय विध्या रूपं क्रियते तदविन्दिविचारिती यत्त्वाय थातुशा इव
तस्मात्त्रेधातनी नाम।। ७।।

सैन्य राजसूययाज्ञिन उदवसानी शेषस्तास्वर्ण्या एव यदैवसानवर्णस्य सर्वा
इत्यदिर्पिव दविश्वाय राजसूययकं रजगते तत्स्य यजो यायामेव भवति सोदस्मात्स्तार्दिव
भवति तावातुना वै यजो यायामेव त्री विधातिः यत्त्वाय तत्त्वाय यज्ञविध्या यज्ञ सन्न सन्नत्वेति तत्त्वाय यज्ञ भवति तस्मात्त्वायत्यात्याय यजो भवति तस्मात्त्वाय रुराष्ट्र भवति।। ८।।

अधो यस्सहस्ते द्वाः प्रस्थायो दुधवसानीय स्यां श्रीत्रिचिनं इव व एतविषयो वा
यस्सहस्ते द्वाः प्रस्थायो दुधवसानीय स्यां श्रीत्रिचिनं इव व एतविषयो वा
प्रजातं सहस्ते राइत्रिचिन्यू तेधा वैवेत्ता तत्वेता त्री विधा
स एतेन सहस्तेन पुरुराण्यायते तस्मात्स्यायत्याय यजो भवति तस्मात्त्वाय रुराष्ट्र
भवति।। ९।।

अधो ये दीर्घस्त्रास्तमासीरसंवर्षया वा भूयो वा तेषामोदवसानीय स्यास्तरं
वै तेषामां भवति ये दीर्घस्त्रास्तमासीरसंवर्षया वा भूयो वा सर्वस्य वा
एवेष्टंस्मात्तेषा-मेषोदवसानीय स्यात।। १०।।

अधो एनायमिचर्वेतृत्या ह वै भद्देनसमाजात्सत्तवमारुगिरेष्चस्य भिक्षुनिनाया-
स्प्युषु हृति होवत्इ याज्ञायोगिः वा एतवेन प्रुणस्यास्तानमंज्ञनुदिशि ह वा
अस्यास्त्वां छिनत्ति ये एनायमिचर्वेतृत्या।। ११।।
Traidhātavī because this spot happened to be the seat where this three-fold Vedic knowledge abided as three humours (dhātus); each humour distinctly settled and hence it is called Traidhātavī. Because of that, this sacrifice is pervaded by this three-fold vidyā (in due order); first by Yajus, then by Ṛks and then by Sāmans. This is how (the order in which) it was given to Indra.

6. And now, as to why this purodāśa in twelve potsherds for (the duo) Indra-Viṣṇu?—It was Indra who raised the thunderbolt and Viṣṇu stood by him. Why there are twelve potsherds is because there are twelve months for a year and this iṣṭi, is of the same measure as the year. Hence there are twelve potsherds.

7. He prepares it (purodāśa) with both barley and rice. First he makes a ball of rice which is the form of Yajus. Then he makes a ball of barley (placed adjacently to it) which is the form of Ṛks. Again (next to it a ball) of rice which is the form of Sāmans. This is how it forms the source (seat) where the three (dhātus) abide and that constitutes the form of the threefold Vedic knowledge.

8. This (iṣṭi or Traidhātava offering) will be the completing rite (to be made) by the one who performs the Rājasūya. He who performs Rājasūya does indeed block for himself all the sacrificial rites, all offerings, even the offerings by darvi. His sacrifice becomes exhausted (putrified), as it were and he turns away from it. As it were, now the whole sacrifice is as extant as this threefold Vedic knowledge. Therefore by this offering with that threefold vidyā, he (actually) again starts the sacrifice. By that his sacrifice becomes one that is not exhausted and he becomes one who has not turned away from it.

9. And, for him, who gives thousand (cows as daksīṇa to the priests), this (iṣṭi) shall be the culminating rite. Because he who gives thousand (cows) becomes emptied, as it were. That triple Veda is the thousandfold progeny of vāk. Since Indra-Viṣṇu uttered it in three (forms of Yajus, Ṛks and Sāman) it is called Trajy-vidyā (triple knowledge). With these hundred-fold (Veda-vidyā), he re-invigorates the sacrifice and (hence) his sacrifice does not get putrified nor does he turn away from it.

10. Those who sit through (observe) a long sacrificial session (Dirgha Sātra) for a year or more, this (very same Traidhātava iṣṭi) shall be the culminating rite. Everything becomes accessible to them who sit through in the Dirgha Sātra. Whether it is after an year or more (there too) this iṣṭi, being everything, shall be the culminating rite.

11. One can exorcise with this (iṣṭi). It is by means of this that Ārṇi bewitched Bhadrasena, the son of Ajātaśatru. Yājñavalkya also said “Quickly spread (the barhīs grass for performing this iṣṭi”). It is by means of this (iṣṭi), Indra pounded the citadel of Vṛtra. Therefore one who knows thus and exorcises by means of this (iṣṭi), pounds (smashes) the citadel (of his enemy).
अथो एन्याय भिषज्येष्ठः यो केने व यज्ञवल्क्याय वर्चैकन वा साध्विग्राह्येष्ठमन्त्रङ्गः
कुष्टाद्वस्तं कि यज्ञवल्क्याय विद्या यथा त्रय्या विद्या भिषज्येष्ठदेवं तत्स यदि हापि गतासुरिव
भवत्याः हैवैनया हरति ततै ॥ १२ ॥

त्रयोश्चतुमानाः प्रवृत्तातः प्रहरणो दुःखिस्ना न वेस ब्रह्मा स्तुते नानावयती न सङ्कस्तथा
यथा न वेस हिरण्याष्ट्रितं नैनन किं च तु कृष्णत्स्थ द्वितिस्वरो धेन्वो होतुर्षुक्मया हि तत्स्वरः
धेन्वो भुमाहि हि होता त्रीणश्च वासाभ्यत्वेऽस्तनुतृत्व ह्व द्राध्वर्युष्चूंति तन्तत इव वासाशिस
त्र्यक्षश्चास्तु हो वहित ह्व द्राध्वर्युष्को वहत्यन्द्वान्युक्तो गं वाचं वाग्रीधे ददाति ता वा
एता ह्वादस्त्वा वा त्र्योदश वा दुःखिस्ना ददाति ह्वादस्त्वा वा वेस त्र्योदश वा संवत्सरस्य
मासास्वत्वस्त्रो यजुः प्रजापतिस्वेद्वं प्रत्यक्षं यजुः प्रजापतिमात्रा तं परिमहा तमास्त्वनि
कुरुः तेमास्त्वनि धते ॥ १३ ॥ इति तृतीयं ब्रह्मणम्॥

॥ इति पञ्चमोऽध्यायः ॥
॥ राजसूयकाण्ड समासम् ॥

6. भिषज्येष्ठ यो केने Ca
7. भिषज्येष्ठ व्यानः Ca
12. And, indeed one can also heal (treat) with this (िष्टि). Whomsoever, one would treat with one Yajus mantra, one Rk chant or one Śāman. that (person so treated) will become free from disease. So what about (doing so) with the (entire) three-fold vidyā? One who is treated by the three-fold vidyā, even if he is, as though dead, his (ailments) are removed by this Traidhaiava Īṣti).

13. There are (prescribed as daksinā) three gold pieces weighing hundred mānas (units of weight). This is the daksinā for Brāhmaṇa. The Brāhmaṇa (though) does not perform (the offerings like Adhvaryu) nor recites (Sāmans like Udgātā), nor chants (Rkslike Hotā) (but) is the very embodiment of fame (and honourable). And gold, they do not eat nor do anything. But still it is respectable. For the Hotā, three cows (with calves) are daksinā. Three cows (with calves) are abundance and the Hotā signifies abundance. Three garments (are the daksinā) for the Adhvaryu. Adhvaryu spreads, as it were, the sacrifice and the garments spread themselves (over the body). The Adhvaryu takes (gets as daksinā) three calves (as well) because they are connected with the cows. He gives a cow or a steed (as daksinā) to Agnidh. Thus he gives twelve or thirteen items as daksinā. There are twelve or thirteen months for the year. Sacrifice, i.e. Prajāpati is the year. Thus having obtained the visible Prajāpati in Yāga form and having acquired it, he puts it into himself and owns it himself. (Third Brāhmaṇa Ends)

(Chapter Five Ends)
RĀJASŪYA KĀNDĀ ENDS
उखासम्भरणकाण्डम्

प्रथमोऽध्यायः

प्रथम ब्राह्मणम्

असद्या इदम् आसीचदाहः किं तद्वसदसीदित्युष्यो वाब तेऽग्रेः सदासीत्वदाहः के
त ऋषयश्वरि प्राणः वा ऋषयश्वरि यत्पुरासांतस्तस्वाक्षरान्युसमिद्धिमिच्छन्तः अभेन तपस्वारिष्ठं रस्त्व
स्मादुष्यः || १ ||

स योगः मथये प्राणः एव एवेन्द्रस्तानेष प्राणानम्भयत इन्द्रियेणैः यदैव तस्मादिन्य
इन्द्रियाः हि वे तत्सद्य इत्याचक्षे तत्र परोक्षः परोक्षकामाः हि देवास्त इदा: सत नाना पुरुषान
सूजनः || २ ||

ते ब्रह्मणवा इत्यहस्तन: सश्चाम्: प्रजननं तुम्मिन्तिस्तत पुरुषानेः पुरुषः करवाते
त्त एव नानतिसपुरुषाणेः पुरुषमकुर्वर्यदूर्धन् नामेते हि समौजन्यदवाहः नामेते हि पक्षः
पुरुषः पक्षः प्रतिहैक आसीदय यैतेरास सतासं पुरुषाणां श्रीयोऽस आसीदमुद्रयं
समुद्रहस्तस्वायम् स्मृतिः सपुरुषां सर्वव्याधिः यत्पुरुषां सतासंहस्तस्मात्स्मितिः समथयः
अत्र तत: तस्मादेवतिविरः यत्रप्राणः अत्रवतः तस्मादुप्राणः स्वर्यं यत्सम्मितात्मत्रयान्त
तस्मादु शरीरम् || ३ ||

स एव पुरुषः प्रजापतिभवत् सः: पुरुषः प्रजापतिभवद्यमेव स योगमिग्रिहायत: स वे
सतपुरुषो भवति सतपुरुषो हरवं पुरुषो वचच्चार आत्मा त्रयः पक्षपुच्छानिः चतवारो
हि तस्य पुरुषस्यात्मा त्रयः पक्षपुच्छानिः येदैवेक पुरुषेणात्माम वहृदयति तेन वीर्यन्यमात्मा
पक्षपुच्छान्युवाचत्थ विद्यते उग्रिधिते वेष्टेति: सतानां पुरुषाणाः श्रीयोऽसस्तमेतमूर्त्तिः

१. अत्रवतः TE
२. आश्रयते TE
३. Same as above
४. त्रिषोबत्स My, H
५. पतरपुस य: H, My
६. चितो H
७. सिनिरीशाः V2
UKHĀSAMBHARĀNA KĀNDĀ

Chapter One

BRĀHMAṆA I

1. There was here, in the beginning, the non-existent, indeed. To the query, as to what that was non-existing, it is said that assuredly, the Rṣīs were the non-existent to begin with. Again for the question "Who were those Rṣīs?", the Rṣīs were, no doubt, the vital airs. Because, before (the advent of) this universe, they desired it and wore themselves out (Ṛṣ) with toil and austerity. Hence (they are) Rṣīs.

2. The vital air which is in the centre, doubtless, is Indra. By his power, he kindled (activated) those other vital airs from the middle. In as much as he kindled (indh), he is the kindler (activator) and indeed, he being the kindler is called Indra i.e. esoterically, for, the gods like concealing (in mystic appellations). Thus activated, they (the vital airs) produced seven separate individuals (persons).

3. They said, surely, being in this state, we shall not be able to generate; let us make these seven individuals into one person. They made those seven into one. Two of them constituted the portion above the navel and two of them below the navel. One individual went to make one side and one the other side; while one formed the base (feet). Then what excellence (Śrī), life-essence that all those seven had, went to constitute the top. Because the excellence or Śrī was pressed into it, it is being called Śīra or the head. In this head, the vital breaths positioned themselves and because the vital airs which are excellence or Śrī pervaded the entire system, it is called Śarīra or body.

4. That same person became Prajāpati and that person who became Prajāpati is none else than Agni (altar) who is now being built. He verily comprises in him seven individuals; for this Agni is made of seven persons; because four constitute his frame (trunk) and three go to form his side (wings) and tail (base). Indeed his trunk is made of four and his wings and tail of three. Since he makes the body larger by becoming one person (from seven), by that (increased) vitality, the body raises its wings and tail. Into the fire that is kindled on the altar above, whatever excellence and whatever essence was in those seven persons, accumulate and that is his
समुद्दृढ़तिः तदस्यैवैतत्तिसिन्हातिसन्मा संविर्धो देवेश्यो जुजहति
तस्माइहैनङ्ग्यरः॥ ४ ॥

सोऽसयं पुरुः प्रजापितकोपायत भूमानिः प्रजापितो सोऽसयं श्राप्यता
तपोऽत्तनां संविर्धो प्रथमसुत्रजत त्रथींवछिन्या सैवासे प्रतिच्छाश्वस्मातुस्मादाहुत्रहस्य
सर्वस्य प्रतिनिधिष्टिः तस्मादवृष्ट्य प्रतितिश्चन्ति प्रतिच्छेहृतया यत्रत्या
प्रतिच्छेहृतयां प्रतिच्छेहृतो-तत्त्वतः॥ ५ ॥

सोऽसयं पञ्जुजत वाच एव लोकाः ग्रेवास्य सासृज्यत संविर्धो देवेश्यो
संविर्धो मानोदादिदिं किं च यदाप्रत्तस्मादायो यदवृणांतस्मादः॥ ६ ॥

सोऽसयं कमयताभ्यो ज्ञोश्योध्यप्रजापिती सोऽसयं चरणाः चरणाः विधिया सहायः प्रविशातः
आण्डं समवैत तदन्त्वमृहसदिन्त्वस्य भूयः अस्वित्वस्य तदन्त्ववीताः ब्रह्मवेतः प्रथम-
मस्वुज्यत त्रथींवछिन्या तस्मादाहुत्रहस्य सर्वस्य प्रथमजमित्वपि हि
तस्मातुरूपात्त्रहस्य पूर्वमस्तुध्यत तदाय तमुखामेवासृज्यत तस्मादवृष्ट्य चरणालियिक्य इति
मुखः होते-दग्रेत्यद्वास्॥ ७ ॥

अथ यो गर्भे नरासीस्तोसनिर्मर्भुत्स्य संविर्धो प्रथमस्य तस्मादिधिग्रंहिः
वै तमन्निर्मित्यचैः च कपाले रसो लिस्स आरीसीस्तोसोजो भवदृढः युतकपालासीस्ता पृथिव्यभवतः॥ ८ ॥

सोऽसयं कमयताभ्यो ज्ञोश्योध्यप्रजापितयेंमिति तां सिंक्रियस्य प्राविश्वत्तस्य यः
पूराइ रसोऽत्यक्षरो जुमोः समववध युद्धवध्मुदा यो तथ्यकत्वदर्मित्वम्मद्यो धिर्यायिते
संविर्धो थ्या वणुवां वैज्ञानिककस्मेदृशां सर्वसंस्तथां एव ॥ ९ ॥

सोऽसयं कमयतं भूमि एव स्यात्त्राजयेतेि सोऽसयं श्राप्यता
तपोऽत्तनां संविर्धो मानो वै भवति श्राप्येश्वेयति संविर्धो मानो

8. अशुः is treated as masculine noun
9. अवेद अर्थाते archaic usage
(Prajāpati’s) head. In that head abide (Śrīta) all the gods (because) here it is that offerings are given to all the gods and hence (since the gods abide) it is the Śira (head).

5. Now this person, Prajāpati desired “May I be born as many (May I multiply)”. He toiled and practised austerities. Worn out by penance, he firstly created Brahmā, the triple Vedic science. It itself became his foundation. Therefore they say that Brahmā (Veda) is the basis of everything here. For that reason, one becomes steady after learning the Vedas, since Veda became his foundation, he (Prajāpati) having settled on it, practised penance.

6. He created the waters from the region of speech and they (waters) are verily vāk, which pervaded (āpi) whatsoever was then here. Therefore, they are called Āparah. They are also called vāk (speech) because they encompassed (everything).

7. He desired “May I be reproduced from these waters”. He, with the three-fold Vedic science entered the waters and thence an egg appeared. He fondlingly touched it and said, “Let it be and let it exist purposefully”. Then, he first produced (gave out) Brahmā i.e. the triple Vedas. So they say, that Brahmā is the first born of all. From that person, indeed, the Brahmā was first produced and since it emanated from his mouth, one who studies the Vedas is called Agni-like, for Vedas are Agni’s mouth.

8. Then that embryo which was inside (the egg) was created as Agni (fire); in as much as it was created foremost (agra), it became (agni) the foremost. That is called Agni in an esoteric way. Concealing (in mystic appellations) is liked by Gods. The liquid that oozed (from the egg) became tear (āśra) which is indeed esoterically called āśva (horse) for, the gods love concealing (in mystic appellations). And that which, were cried (rāś) became the ass (rāśabha) and the juice that was adhering to the shell (of the egg) became the he-goat (aja) and that which was the shell became the earth.

9. He desired “May I further produce (in a refined way) this earth in these waters”. He crushed the earth (pieces of the egg’s shell) and threw it into the waters. The liquid that flowed from it became a tortoise. That which spirited upwards and settled down became all one with the waters and so there was only one form (that of the water).

10. He then desired “Let this (earth) multiply”. He toiled and practised austerities. Worn out with penance, he created foam. He knew this form (of foam)
वृद्धमृत्त सोडवेदन्यामूळे एवत्तूरूप भूयो वै भवति श्रीमायाप्येवेदति स श्रान्तस्तेपनः।
शुष्कायमस्मृतत हृदेऽद्विन्नृपि वै भवति श्रीमायाप्येवेदति स श्रान्तस्तेपनः।
उपसिनकलमृतत हृदेऽद्विन्नृपि वै भवति श्रीमायाप्येवेदति स श्रान्तस्तेपनः।
शुक्कारामासमन्योहिर्ममोषिद्विन्नमृत्त तेनेत्ता एव धृतिविन्न प्राच्छदयते।

ता च वा एव नुपूर्वयश्च ज्ञमस्मृत्त तस्मादाहुस्त्रिद्विप्रितविचारं हरिमरस्ये हि
सर्वोपाधिश्रीयते॥ १०॥

अभूष्षा इव प्रतिदेते तदनमिर्भवतान्त्त्रप्रवयस्य प्रौढिविभवतसेवः सर्वां कृत्स्वां
मन्यमानगाय्यदगाय्यदस्मादिवं गायत्रि यो आहृतिरिवेतर्व्ये पृष्टे सर्वं कृत्स्वां
मन्यमानोगाय्यदगाय्यदस्मादिविगायेत्त्र इति तस्माद हैतद्: सर्वं कृत्स्वां मन्यते गायति
वैव गीत्ते च रामे॥ १२॥ इति प्रथम ब्राह्मणम्॥

द्वितीयं ब्राह्मणम्

सोडकामयत प्रज्ञापतिभूय एव स्यात्रजायेतोति सोधिनिमापुर्विविविमिधुनं समन्वयत्तत
आण्डं समकर्षत तद्भमशाधुपृश्चति पुष्पतु भूयोस्वयन्त्यवेव तद्भवितस् यो
गर्भोदन्तरसोत्स वापूरसृज्याय यदुश्च संक्षरतमासीचारि वयांस्यथ७वश्च य: कपाले
रसो लित आसीता मरीचयोजश्वनुं युक्तपालामासीतन्त्रकिरस्मभवत्॥ १॥

सोडकामयत भूय एव स्यात्रजायेतोति स वापूरसृज्याय युक्तपालामासीतन्त्रकिरस्मभवत्
समवर्तत तद्भमशाधुश्च विभूर्ष्यति ततोस्वालितयोस्प्रृज्यतेष वे यशोंथ यदु
संक्षरतमासीतोश्रमा पुष्पिरमुद्दुष्टं वे तमप्रेत्याचक्ष्ये परोक्ष परोक्षकाम वह है देवा
अथ य: कपाले रसो लित आसीता रस्योषभवश्च युक्तपालामासीत्य छौरभवत्॥ २॥

सोडकामयत भूय एव स्यात्रजायेतोति स आदित्यन दिवं मिधुनं सम्भवत्तत
आण्डं समकर्षत तद्भमशाधुश्च विभूर्ष्यति तद्भद्यमा असृंज्यैष वे रेतोथ यदुश्च

१०. ऋषिसि VI
११. पृथिवीमाचारज्ञा Pa, My, H
will further change; (He thought) ‘Let me toil more’. Worn out with austerity, he created clay, mud, silt, sand, pebbles, rocks, ores, gold, plants and trees. With these he covered this earth.

11. This earth is made of these nine creations. Hence they say this Agni (earth) is Triśtr (three-fold) and on it all the fires (fire-altars) are constructed.

12. This earth has indeed become the foundation (bhū); so it is called Bhūmi. It was spread out (prath) and hence became Pṛthivī. The earth considered itself complete (perfect) and sang (gā) and in as much as it sang, it is Gāyatrī. They also say that it was Agni on the back of her (earth) which considered itself complete (perfect) and sang and hence became Gāyatra. That is why, indeed, if one feels complete (perfect) he sings merely or rejoices by songs. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. That Prajāpati desired “May it (the earth) multiply again.” He caused a pair by uniting with the earth in his form as Agni. There came into being an egg. He caressed it saying “May you grow! May you further multiply”. And the embryo which was inside was created as vāyu (the wind). The tears that flowed became the birds; the juice that was adhering to the shell (of the egg) became those Sun-motes and that which was the shell became the atmosphere.

2. He desired “May it multiply and reproduce”. He caused a pair by uniting with the atmosphere in his form as vāyu. Thence, an egg appeared. He caressed it saying “Bear thou glory”. From that, yonder Sun was produced. He is indeed glory. The tears that flowed became the multi-coloured pebbles (aśma). It is tear (aśru) itself which is called aśman (pebbles) in esoteric terms, since gods like concealing (in mystic appellations). Then the juice that was adhering to the egg’s shell became those rays and that which was the shell became the sky.

3. He desired “May it multiply and reproduce”. He caused a pair by uniting with the sky in his form as the Sun. Thence, came into being an egg. He caressed it saying “Bear thou seed”. From that was created the Moon. Moon is indeed the
संशोधितमासीतानि नक्षत्रण्यभवन्तथा युः कपाले रसो लिस आसीता अवान्तरश्रीशोऽभवः यत्कपालमासीता दिशोऽभवन् \। ३ \।

सुझावोऽन्तत्तत्सुधाकर्मि ततः प्रजाः सृजेय या म एषु लोकेः प्रस्थिति स मुनसा वाचं मिशुनस् समभवसोऽन्तेष्टि द्रव्यान्यभवतेन वसवोऽसृज्यन्त तानस्यां उपादात्स मनसेव वाचं मिशुनस् समभवस्तु एकादश द्रव्यान्यभवत्तु एकादशरुः। असृज्यन्त तान्तरिक्ष उपादात्स मनसेव वाचं मिशुनस् समभवस्तु द्वादश द्रव्यान्यभवते द्वादशादित्या असृज्यन्त तान्तदिवःपदात्स मनसेव वाचं मिशुनस् समभवस्तु गर्भभवत्तु विश्वदेवानुसृज्यत तान्तदिवःपदात्स। ४ \।

अथो आहुः अनिमेव सृष्ट वसवोऽसृज्यन्त तानस्यामुपादात्सायुः श्रास्तान्तरिक्ष आदिल्यादित्यादित्वा सिद्धेन्द्राधर्मसं तान्तदिवःपदात्स \। ५ \।

अथो आहुः प्रजापितिेवेमोऽन्तसृज्या पृथिव्यां प्रत्येक्षां द्रव्यां इमा ओषधियोऽन्तम-पच्चन्ति तदापात्स गर्भभवत्स अवावयूः एव प्राणोऽदेवानुसृज्य ये० वाशा: प्राणास्ते भयो मत्याः: प्रजा इत्यतो यथासृज्य तथासृज्य प्रजापितस्वेते इव सर्वसृज्य यदिदं किम् \। ६ \।

स प्रजाः सृष्ट तिरुवानास्मित्वा व्यासंसव तस्मातृ हैतत्: सर्वमानित्वक व्येवसेस्ते तस्मात्तिरुस्तां कण मयं उदाक्षान्तमस्मित्वस्मित्वकाने देवा अजहुः। ७ \।

सोऽप्रार्थनाएवं मा संधेहीति किं मे ततो भवविष्ठीति तत्वा माचाक्षात् यो वे पुत्राणां राध्ये तेन पितामहं पितामहः पुत्रं पीत्रमचक्षते त्या माचाक्षात् \। ८ \।

अथ मा संधेहीति तत्स्वयं तमाग्नि: समझातमस्वेते प्रजापितसं सुतमाप्रित्याचित्वात अह वा हन्ने पितां पितामहं पुत्रं पीत्रं चक्षते ये एवं वेद । ८ \।

1. व्यासंसते N, MD, My
2. अजहुः TE, अजहुः N, K, H, see notes
3. सुचिक्रन्त V2
seed. The tears that flowed became those stars. And the juice that was adhering to the egg's shell became those intermediate quarters and that which was the shell became the quarters (dīśas).

4. Having created these worlds, he desired "May I create such progeny as shall be mine in these worlds". He caused a pair by uniting his speech (vāk) with his mind. He, with eight drops, became pregnant. Those (eight drops) produced eight Vasus; he stationed them on this earth. He caused a pair again by uniting his speech (vāk) with his mind. He, with eleven drops became pregnant. Those (eleven drops) got produced as eleven Rudras. He placed them in the atmosphere. He caused a pair again by uniting his speech (vāk) with his mind. He, with twelve drops, became pregnant. Those (twelve drops) got created as the twelve Ādiyas. He stationed them in the sky. He caused a pair once more by uniting his speech (vāk) with his mind. He became pregnant and produced the Viśvedvas (all-gods). He settled them in the quarters.

5. Hence they say Agni was created and then followed the creation of Vasus, whom he placed on the earth. After the creation of Vāyu, the Rudras came, whom he stationed in the atmosphere. After the creation of the Sun, the Ādiyas came into being and were placed in the sky. Following the creation of the moon, the Viśvedvas (all-gods) were created, who were stationed in the quarters (dīśas).

6. So they say, Prajāpati himself having created these worlds got firmly established on the earth. From him, these plants matured to bear fruits (food) which he ate. He became pregnant. From the upper vital airs, he created gods and from those vital airs which were lower, the mortal beings. He thus created whatever has come to life. Prajāpati himself, therefore, created all these and whatsoever that came to exist.

7. He having created the beings and having run the full race, became exhausted. That is why one who exerts to the full extent gets exhausted. From him, who was tired, the vital air departed from inside. When that went out, the gods abandoned (him).

8. He told Agni, you put me together (revive me). "What will I gain" he asked. Prajāpati said, "They shall call me along with you. For, which one of the sons succeeds, by him they refer to his father and to his grand-father (and also refer to him) as the son (of so and so) and the grand son (of so and so). So let me be called after you; hence revive me". Agni said "So it be" and revived him. Therefore (since thus revived by Agni) being Prajāpati, he when revived, is called Agni. Whosoever knows this, after him they call his father and grandfather (him) as son and grandfather.
तम्ब्रवीक्ष्यस्तवः पधास्यामीति हित एवेत्यवीतः प्रापो जै हितं प्रापो हि 
सुर्वेंथ्यो भूतस्त्यो हितस्त्यदेनं हितं उपाधातस्मादहेरधायस्याः ्युपदधाम्युपाधाम
मिति॥ ९ ॥

तदाद्: किं तं हितं किमुपहितामिति प्रापेत् एव हितं बागुपहितं प्रापो हीरं बागुपेव हिता 
प्राणस्वेतः हितानुपहितं प्रापेत् हीरानुपेव हितानि॥ १० ॥

सोस्यथ वित्य आसीचेत्वयो हस्यश्वीतस्माच्चित्वधिश्चित्व उ एवायं ग्रजमानस्य 
भवित चेत्वयो हस्य भवति तस्मादेव चित्मयः॥ ११ ॥

तदेता वा अस्य तः पुष्च तन्तो व्यस्तसत लोम तवार्त्तसमस्तं मूल्या ता एवैता: 
पुष्च चित्यस्तद्यपुष्च चित्तिक्षुनोन्येताभिनेिवें ततुनूभिधिमिति यविचिनोति तस्माच्चि-
तयः॥ १२ ॥

स यः स प्रजापतित्वस्तसत संवत्सरः सोस्थ या अस्यैः तः पुष्च तन्तो व्यस्त-
सताविवस्ते पुष्च वा अःतवः पुष्चतांत्यस्तद्यपुष्च चित्तिक्षुनोन्येताभिनेिवें तवचिनोति 
यविचिनोति तस्माच्चितयः॥ १३ ॥

स यः स संवत्सरः प्रजापतित्वस्तसतामेव स वायुयांश्च पवेतसथ या अस्य ता 
अःतवः पुष्च तन्तो व्यस्तसतः दिशस्तः: पुष्च वै दिशाः: पुष्चतांत्यस्तद्यपुष्च चित्तिक्षुनोति 
दिशितेिवें तवचिनोति यविचिनोति तस्माच्चितयोऽथ यथि:तेिशितीधिवेष्टेिसोि स आदित्यः 
स एष एवैशोऽयिशित एतात्तू तद्देशमिति: समदधातूः॥ १४ ॥

अर्था आहुः प्रजापतित्रेव विस्ततो देवानब्रवीतो भा धर्मः ते देवा अग्रिमब्रवेः 
स्तव्यिम विरोऽप्रजापति भिष्यामाति स वा अहमेतस्मस्मवेश्वरस्तमित्रेव विशामाति तथेित 
तस्मादेति प्रजापतिं सन्तमप्रिरत्याच्यते॥ १५ ॥

⁴. कर्मक्ष्यस्तार्थामीति TE
⁵. उपाधामिति TE, उपाधामिति V2
⁶. अस्य तै TE
⁷. सभासात My, V2
⁸. धर्मान् है My, V2
9. Agni asked him, “Where shall I settle you?” “Settle me on the hita (a suitable good location)” he replied. The vital air is, indeed, hita (suitable) because the vital air is good for all beings. Since Prajāpati was set up on hita, (even now while setting up the Cityāgni) one says, “I shall set up; I am setting up and I have set up” (in future, present and past tenses).

10. They ask: “What is hita and what is upahita?” The vital air is the hita and speech is upahita; for, it is indeed on the vital air, this speech depends (upahita). The vital air is of course, the hita and the limbs are all upahita, because the limbs are dependent on the prāṇa.

11. That Prajāpati was the cīya (one to be revived) by Agni. Because he was to be revived, he became (known as) cīya: for, the sacrificer (Yajamāna) too, he happens to be cīya (one to be revived on the brick altar).

12. Now those were the five parts of Prajāpati’s body that were weakened (when he got exhausted; viz. hair, skin, flesh, bone and marrow. These form the five layers (of the five altars) and by building up the five layers, he revives him by those body-parts. In as much as they are built up (cī) they are cītis (fire altars).

13. That Prajāpati who got exhausted is the year and those five parts of his body which were weakened are the seasons; for, seasons are five and these layers (of the altar) are five. When five layers are being built up (for the altars), he is being revived verily by the seasons. In as much as they are built up, they are cītis (fire altars).

14. That Prajāpati, the year, who became exhausted is that very vāyu (wind) which blows and those five parts of his body which got weakened, they are the quarters. Of course, the quarters are five and the cītis (layers of the altar) are five. Therefore, when he builds up the five layers (of the altar) he actually builds them up with the quarters. In as much as they are being built up (cī) they are cītis (fire altars). And the Fire that is installed on that built up altar is that Yonder Sun. That same Agni is (now) set up. In this manner (process) Agni revived him.

15. They say—Prajāpati, when exhausted, said to the Gods “Revive me”. The gods told Agni—“In thee (with your help) we will cure this Prajāpati, our father”. He (Agni) replied—“Then, I shall enter into him as a whole”. They said “Yes”. Hence, while being Prajāpati, they yet call him Agni.
तं देवा अग्राहायुतिभिरिभिष्यति यथा यामाहुतिमुक्तः सा सैनं पवनेष्टका भूत्वायुपधोत तद्यदात्समभवंसमादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादित्यकारस्मादि
16. They treated him by offering oblations into the fire. Whatever oblations were offered, they became baked bricks and entered into him. Because they were produced from the oblations (iṣṭa), they are called iṣṭakas (bricks). That is why they bake the bricks with fire. By so doing they are actually offering oblations.

17. He said “As much as you offer oblations, so much I get ‘kam’: happiness (cured)”. As happiness or cure was due to the offering (iṣṭa), therefore also, they are iṣṭakas (bricks).

18. That is why, Akṭāksi said “Only he who knows numerous iṣṭakas (bricks) endowed with the Yajus mantras (formulas) should build up the fire-altar. Abundantly indeed, he cures father Prajāpati”.

19. On the other hand, Tāṇḍya used to say “The bricks endowed with Yajus mantras are of royal class. It is the peasant class that fills the society (with plenty of food). The royal class is the eater and the peasantry is the food. When there is abundance of food for the consumer, that country is indeed rich and prosperous. Let him, therefore, have plenty of space-filling variety of bricks (piled up with the mantras starting with lokamāṇḍa)”. These were their respective views but the accepted practice is quite different (from either).

20. Now that Father, Prajāpati, is (also) the son. In as much as he created Agni, thereby he is Agni’s father; and in as much as Agni revived him, Agni is his father. Since he created the Devas he is their father and because the gods revived him, therefore, they are his fathers.

21. Two-fold verily is this to those who understand (that). Father and son are Prajāpati and Agni; Agni and Prajāpati. (So too) Prajāpati and the gods; gods and Prajāpati.

22. He builds up with that deity. That deity is, doubtless, speech (vāk) which (is indicated by) the Rk mantra—starting with angirasvad. Angiras is no doubt the vital air. “(O Prāṇa!) be seated firm ‘or’ be seated well-entrenched”. So with words (meaning) be well-settled and with the vital air, he builds up (the altar). Speech is Agni and vital air is Indra; and the fire (on the altar) is of both Indra and Agni. As great as the Agni is and as great as is his sway, by so much he thus builds him up. Moreover, Indra-Agni (duo) is all gods and Agni covers all the deities. Thus, as great as the Agni is and as great as is his sway, by so much he builds him up.

23. Now they ask, “Why is the Agni (altar) built of this (earth)?” Surely, when that deity (Prajāpati) fell exhausted, he (in the form of his) life-sap flowed along this (earth) and when the gods revived him, they gathered (parts of his body) from this earth. This earth is alone that single brick; for, Agni is this (earth) indeed. That
हाव्यद्रय लिं ह्य सबोऽपृष्ठीयते सेयं चतुःसाक्षिदिशो ह्वते हि सक्त्यस्माचर्चतुःसक्त्यस्माचर्चतुः

तदाहुण्डेवस्मकोत्तर कथं पञ्चषेष्ठक इतीयन्येव प्रथमामृत्तिको कदाचिह्न्त्रः
मूर्त्तिको इत्यादिकाध्यायेऽवेव सेषकाथा यत्पशुशीष्यैणुपुरावतित्वा पञ्चषेष्ठकाथा यत्कुम्पुरुषा
उपदातित्वा यद्रिखयशकले: प्रोक्तित्वा सा हिरण्येष्ठकाथा यत्सुचा उपदातित्वा यद्रुखलमुसले
या: समिधा आद्यातितवा सा वाणुपत्येष्ठकाथा यत्सुपकरपर्णमुपुरावतित्वा यत्कुम्ः यद्रिध मधु घृतं
यत्त्वेऽणुर्मुर्त्तिकाध्यायेऽवेव सेषकाथा: साहाय्यसं पञ्चमीष्टकेवमु पञ्चषेष्ठकः.

तदाहु: कवरत इत्याध्याया: शिर इति युत उपस्मुर्य यजुज्वदीतीति हैक आहु: स स्व-यमातृणायाया एवाध्युपस्मुर्य यजुज्वदितथो हास्यता: सूर्वः स्वयमातृणामभावकृता
भवन्तीति न तथा कुर्यादुक्ष्रिया वा अस्यदैनी परंसं पञ्चिष्टकाथा यथा तथा अधे अधे
पूर्वपर्यङ्ग्याव: कुर्यात्तानुवर्ज्ञो वाव ग्रहेऽगिनिनिधीयतेऽः
तदेवेतासां सूर्वासां
शिर: ॥ २५ ॥

तदाहु: कतिपश्योऽग्रा उपधीयन्त्र इति पञ्चिष्ट न्येव ब्रूयात्पञ्च होतान्यपुपुर्द-धाति ॥ २६ ॥

अथो एक इति ब्रूयादविधितीयं वा अविदियं हिमः: सूर्वः प्रजा अवजयुमु वा
अग्रिस्ये हि सवोऽपृष्ठीयते तस्मादेक इति ब्रूयाद्वथो हाविन्ति ब्रूयाद् इत्यं चासी चेिमें
हिमः: सूर्वः प्रजा अवजयुमु यन्त्रदियं तदाद्वोऽवसौ तन्मूचार्धक्षेरको भवन्ति तस्मादाद्विन्ति
ब्रूयाद् ॥ २७ ॥

अथ गौरिति ब्रूयादि देव लोका गौरिद्ध किशो गृहे चमात्मकस्तं लोकानिक्तिमू उ
लोका पुषोऽपृष्ठितसस्मादारिति ब्रूयाद् ॥ २८ ॥

११. ह्वते N, V2
१२. किशो TE
१३. निक्तियते TE, V2
is why the whole Agni is built up on this (earth). Now, this earth is four-cornered. That is why all bricks are like that (four-cornered).

24. They say, "If thus, there is only one brick, then how come he is five-bricked?" (Agni is referred to as Pańca citika or five-altared and so Pańcesṭakāḥscetasyāḥ or five bricks are to be built up). Now surely, the first brick made of clay is this (earth) and with whatever is made of clay he builds up (this altar) that is only one brick. And when he puts thereon the heads of the sacrificial animals, they form the bricks (made) of animals. When he puts on the gold plate and man and when he scatters gold files thereon, this is the golden brick. When he puts on two spoonfuls (of ghee) and puts on the mortar and pestle along with fire-wood sticks, that forms the wooden brick. And when he puts on a lotus petal, a tortoise, sour curds, honey, ghee and any other eatable, all that forms the fifth brick of food. Thus there are five bricks.

25. They now say "Which is the head of the brick?" "Where he touches it and chants the Yajus mantra". Some say thus: "On the one end of the naturally perforated (brick) alone, indeed should he chant a Yajus mantra while touching it." In this process, all those (bricks) of his get turned towards the naturally perforated one. One should not do like that. These bricks are the limbs of Agni; the joints of Agni. This would (chanting the Yajus while touching the brick) amount to make a head at each limb and at each joint. Because, that Agni which is installed on the altar is indeed the head of all these (limbs).

26. Here they ask, "How many sacrificial animals are laid upon the fire (altar)?" He should reply "Five", because he indeed lays five sacrificial animals.

27. Or he may say, "One". "An ewe" (āvi), for, an ewe is this earth, because (the earth) protects (āvi) all these creatures. This (earth) is indeed the Agni (fire-altar). Because the entire fire-altar is built up thereof. Hence he may say "One". Or else, he may say "Two". "Two sheep" for, this earth is one (ewe) and that (sky) is another. Then two protect (āvi) all creatures. What is as clay (in the brick) is of earth and what is as water (in the brick) is of the sky, and the bricks consist of clay and water (the two āvis). Therefore, he may say "Two".

28. Or he may say, "A cow". These worlds are indeed cow, for, whatever walks (gām) that moves, towards these worlds. This fire (altar) that is being built up also encompasses these worlds. Therefore, he may say "A cow".
तुदाहुः कुस्मे कामायणिक्षित इति सुपण्यो मा भूतचा दिवं विहादिति तुक्क आहूर्न
तथा विवष्टतेतुः रूपं कृतचा प्राणः प्रजापितिरक्षोद्धृतम् कृतचा प्रजापितिद्विवाहान्
सृजतैतेवृक्तचा देवा अमुता अभवं स्वतःसद्वेतेन प्रणां अभव्यत्र प्रजापितिद्विवाहसद्वेतेन
भवति ॥ २९ ॥ इति द्वितीयं ब्राह्मणम् ॥

tvāvam brāhmanam

प्रजापितिवर्गं इदमप्र आसीदेक पर्व सोंकामायं स्वं प्रजापितेचिति सोषश्राम्यतं
तपोसतयतं तस्माच्छे त्वो तदपातादपो तस्मातु तस्मातु तस्मातु तस्मातु तस्मातु तस्मातु
अपोस्वातु तथ वर्यं भवानिती तपस्वभवितार्थं अत्यन्तं ता: फेनसृजनं
तस्मादयं तस्मादयं फेनो जात्ते ॥ २ ॥

फेनोसृजनं वहवान्तीति तपस्वेत्यं वेत्यं सुमुद्रसृजनं तस्मादयं तस्मादयं तस्मादयं
यद्यवेश्यमान: प्रवेवते स्यस्मापघन्यते मुद्रेव भवति ॥ ३ ॥

मुद्रावेश्यमानेऽवहवान्तीति तपस्वेत्यं वेत्यं सुमुद्रसृजनं तस्मादयं तस्मादयं
सिक्तास्सस्सृजनेत्र स्यस्मापघन्यते मुद्रेव भवति ॥ ४ ॥

सिक्तास्स: शक्तरमसृजितं तस्माल्लिककणा: शक्तरैवगतातो भवति शक्तरैवगताः अत्रानं
तस्माच्छक्किन्त्रामैवानातो भवत्येवनेवस्त्रसमाद्वियमो धमन्त्यययो हिरण्यं तस्माद्वयो
बहुध्मातं हिरण्यस्वरसमाम्बैव: भवति तदहृत्वं ज्याव्यक्तधियद्वियमायमस्त्र सद्यत्कृत्योक्षरसमूहचक्कराण्य गायत्रभवतः ॥ ५ ॥

अपूर्वदा इत्य प्रसुहिती तदेवः भवत्वभवत्त्वमहत्त्वल्लस्मा पृथिव्वभवत्त्वश्च्यामव्यायां
भूतानि च भूतानि च प्रतिः संवतस्वरायदीक्षितं भूतानि प्रतिगृहपरिपीतताः: पुष्टी तद्भवति
तानि भुतानित्वत्स्वस्य च च भूतानि प्रतिः संवत्सर: सोइथ या सोष पत्त्वय्यस्य सा
त्यामानि भूतानि च भूतानि च प्रतिः संवत्सर उपसिः रेतोसिताः संवत्सरे
कुमारोजजाताः सोइरोद्वीत: ॥ ६ ॥

१४. तथा कुमारोजजाताः सोइरोद्वीत: TE

१. अस्स्स: ता TE

२. See notes
29. To this they said, “For what purpose is this fire (altar) being built up”. “(This Agni) having become a bird shall bear me to the heavens”—so say some. Let him not think so. (Because) by assuming that form, the vital airs became Prajāpati; by assuming that form Prajāpati created the gods and by assuming that form the gods became immortal. Therefore, what the vital airs became, what Prajāpati and what the gods became, that indeed, he (the sacrificer) will thereby become. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. Verily, Prajāpati was here in the beginning, alone and he desired “May I become multiplied”. He toiled and practised austerity. From him, who was worn out and heated, the waters were created. So from that person, who was worn out and heated, waters were born.

2. The waters asked “Wither shall we be”. He said, “Get yourself heated (practise austerity)”. They got heated and they created foam. Hence foam is produced from heated water.

3. The foam asked “What shall become of me”. He said, “Get yourself heated”. He got heated and produced clay. For indeed, foam is heated when it gets tossed about on the waters by the wind and by getting beaten about, it, indeed, becomes clay.

4. The clay asked “What is to become of me”. He said, “Get yourself heated”. She got heated and she produced sand. Indeed the clay gets heated when they plough it; and if only they plough it fine, then it becomes (produced) like sand. Upto this (point) the question “What shall become of me”. “What shall become of me”. (Hereafter Prajāpati directly creates without heating of the raw materials).

5. From sand, he created pebbles. Therefore, sands finally, indeed, become pebbles. From the pebbles, the stone; whence the pebbles finally indeed become stone. From the stone, the metal ore, whence from the stone they smelt ore. From ore, gold. That is why, the ore when intensely smelted gets as it were, the appearance of gold. Now that which was created was flowing and in as much as it was flowing (aṅgarat) the syllable (aṅgar) resulted therefrom. Since it flowed eightfold, that Gāyatrī of eight syllables was produced.

6. (He thought) this has become the foundation and so it became bhūmi (earth). He spread it out (prath) and it became the broad earth (prthī). On this earth which was a firm resting base, the beings and the lord of the beings settled down in austerity for one year. The lord of the beings was the master of the house and Uśas (the dawn) was the mistress. Now, these beings are those seasons and that one who is the lord of the beings is the year (sāṁvatsara) and that Uśas, the mistress ausāśi. These beings and the lord of the beings, the sāṁvatsara, impregnated seed into the Uśas. In a year, a boy was born and he cried.
तं प्रजापतिरब्रह्मविकृतमार किं रोदिष्ठि यथृभाषापरोधति जातोरसीति सोऽब्रवीद्वन-पहतप्राप्त अस्मिष्टिहितनामान्त्रमेम धेेहितीततस्मात्यज्ञां नाम कुर्यात्युतमा-नमेवास्य तदपहनन्यपि द्वितीयमुपि तृतीयमुपिन्मेवास्य तपायमानमपहिती । ॥ ७ ॥

तमब्रवीदुःरोपितीत तदुद्दस्य तात्रामकरोदग्रिःस्त्रूपमभवत् दिव्विशिं महादिः 
सोऽब्रवीज्ञायान्त्व् अतोरसिः धेेहोवे मे नामेति । ॥ ८ ॥

तमब्रवीदवृंहोरूपि तदुद्दस्य तात्रामकरोदप्रत्स्त्रूपमभवत् वृधिः सुवीलक्षो 
हृद दो सुवर्ज्जिहान् अलोकिताः धेेहोवे मे नामेति । ॥ ९ ॥

tमब्रवीतवृंहुपलिताः सत्तत्रदस्य तात्रामकरोदाेऽपित्रस्त्रूपमभवत् श्रेयो 
पश्चात्तरादात्राधिष्ठान् अतोरसिः । ॥ १० ॥

तमब्रवीदुःरोपितीत तदुद्दस्य तात्रामकरोदायुत्स्त्रूपमभवदायुवार उग्रस्तमायादद 
बलवद्दात्तुरो वातोरसिः धेेहोवे मे नामेति । ॥ ११ ॥

तमब्रवीदवृंहुपलिताः सत्तत्रदस्य तात्रामकरोदायुत्स्त्रूपमभवदायुवार अग्रस्तमायाद 
विद्धन्यस्तरादात्राधिष्ठानि अतोरसिः । ॥ १२ ॥

तमब्रवीदुःरोपितीत तदुद्दस्य तात्रामकरोदायुत्स्त्रूपमभवत् पर्याप्तवी 
भवं पर्याप्तवी ॥ ॥ १३ ॥

तमब्रवीदवृंहुपलिताः सत्तत्रदस्य तात्रामकरोदायुत्स्त्रूपमभवत् पर्याप्तवी 
चन्द्रमासः 
प्रजापतिवृधिः 
महादेवः 
सोऽब्रवीज्ञायान्त्व् अतोरसिः । ॥ १४ ॥

तमब्रवीदवृंहुपलिताः सत्तत्रदस्य तात्रामकरोदायुत्स्त्रूपमभवत् पर्याप्तवी 
चन्द्रमासः 
प्रजापतिवृधिः 
महादेवः 
सोऽब्रवीज्ञायान्त्व् अतोरसिः । ॥ १५ ॥
7. Prajāpati said to him, “O Son! Why do you cry when you are born of toil and austerity”. He said “I am not rid of evil, nor I have any name given unto me. Give me a name”. This shows that one should give a name to the son that is born; for thereby the evil (in the new born) is removed. He may be named for the second time or even for the third time and (each naming) destroys the evil in him.

8. Prajāpati said to him, “You are Rudra”. And because he gave him that name, Agni acquired his (Rudra’s) form. Verily Agni is Rudra. Since he cried (Arodīt) he is Rudra. The boy said, “With this (naming), I have become greater; so do give me a name (again)”.

9. He said, “You are Sarva”. And that, because he gave him that name, waters assumed his form. Indeed, waters are all (sarpa); from waters all these are born. The boy said, “With this (naming) I have become greater, so do give me a name (again)”.

10. He said, “Thou art Paśupati”. And that, because he gave him that name, the plants assumed his form. Indeed plants are Pasupati; because the cattle get (consume) plants and become virile (get the urge to mate). The boy said “With this (naming) I have become greater, so do give me a name again”.

11. He said unto him “You are Ugra”. And that because he gave him that name, Vāyu assumed his form. Indeed Vāyu is fierce (ugra). That is why when the wind blows strongly it is said the fierce is blowing (the wind is blowing fiercely). The boy said, “With this (naming) I have become greater. So give me a name”.

12. He said, “Thou art thunderbolt (Āsāni)”. And that, because he gave him that name, the lightening assumed his form. Lightening indeed, is the thunderbolt. That is why when some one is struck by lightening, they say that the thunderbolt killed him. The boy said, “With this (naming) I have become greater. So give me a name (again)”.

13. He said, “You are Bhava”. And that because he gave him that name, Parjanya (the Rain God) assumed his form. Indeed Parjanya is Bhava. All these came into being (bhavati) from the Rain God. The boy said “With this (naming) I have become greater. So do give me a name (again)”.

14. He said, “You are Mahādeva (the Great God)”. And, because he gave him that name, the Moon assumed his form. Prajāpati is indeed the Moon. Verily Prajāpati is the Great God (Mahāndevau). The boy said, “With this (naming) I have become greater. So give me yet a name”.

15. He said to him, “You are Īśāna (the Ruler)”. And that because he gave him that name, the Sun assumed his form. Indeed the Sun God is the ruler. The Sun rules over all this. The boy said, “I am this much (great) and don’t give any more names”.
तान्येतान्यध्यात्मनिर्पुष्पाणि कुमारो नवमः सैवाण्यस्त्रिवृत्ताः ॥ १६ ॥
यद्वायात्मनिर्पुष्पाण्याश्वकर्र गायति तस्मादाहर्गायित्रोग्रिति सोभे कुमारो
रूपाण्युपाधिविशिष्ट वा अग्रे कुमारमिव पश्यन्येतानेवास्मि सून्याण्ये त्यानि हि
रूपाण्युपाधिविशिष्ट ॥ १७ ॥
तुमेतः संबंधः एवं चिनुयात्मसंबंधसरे सनुब्रूयाद्वयियोपितु हैक आहुः संबंधः वै
तद्वितोऽस्मिन्न्तं संबंधः कुमारोऽजायत तस्मादाहर्गायित्र चिनुयाद्वयियोर्नुब्रूयाद्विति
संबंधः त्वेवचिनुयात्मसंबंधसरे नुब्रूयाद्वयिया वरे: सिरं तदेव जायते ततथो विक्रियमाणे
मेव वद्यातसंबंधः एवं चिनुयात्मसंबंधसरे सनुब्रूयाद्वयियस्य चित्तस्य नाम
करोति पापमाणेवास्मि तदपहितं चित्रनामां करोति चित्त्रोग्नस्तसीति सुवाणि हि चित्रा-
प्रयायः ॥ १८ ॥ इति तृतीयं ब्राह्मणम् ॥

॥ इति प्रथमोपध्यायः ॥
16. These are the eight forms of Agni. The boy is the ninth and that is Agni's threelfold state.

17. But because there are these eight forms of Agni, Gāyatrī, has eight syllables. So they say that Agni is Gāyatrī. That boy entered into these (eight) forms and that is why no one sees Agni as a boy. Only in these forms (we) see him. He indeed, entered into these forms—one by one.

18. One ought to build him (the fire-altar) in one year and in (that) one year he should recite (the Veda before the preceptor). Some say it should be for two years. The impregnation into Uṣas was done for one year and the boy was born in one year thereafter. So the building up (of the fire-altar) should be for two years and recitation also for two years. (No) Let him build up in one year and for (that) one year let him recite. Because, the same seed which is implanted is brought forth. It then lies changing and growing; hence let him build for one year. When built up, he gives a name to that Agni by which he wards off evil from him. He calls him by a wonderful name saying, "Thou art brilliant", for Agni is all brilliance. (Third Brāhmaṇa Ends)

(Chapter One Ends)
द्वितीयोऽध्यायः

प्रथम ब्राह्मणम्

प्रजापतिर्रूपपृणविभयायतम् योद्यं कुमारो रूपायनुप्रविष्ट आसीतमन्वैच्छ-त्सोग्रित्रङ्गद्रनु वै माना पिता प्रजापतिरिच्छति हन्त तद्वपसानि यन्म एष न बैंदित्वः। ॥ १ ॥

स एतानन्द पशुनपस्यतुहुमासं गामविमजं यदपश्यत्तस्मादेव पशवः। ॥ २ ॥

स एतानन्द पशुप्राविसिद्धे एते पुष्प पशवोऽभवत्तमु वै प्रजापतिरिवे-वैंदित्वः। ॥ ३ ॥

स एतानन्द पशुपस्यतुहुमासं दर्पश्यत्तस्मादेव पशवस्तेषामपश्यत्तस्मादेवैते पशवः। ॥ ४ ॥

स एक्षत्त इमे वा अग्रिमानीवथामनंपविस्तर्कवै यथा वा अग्रि: समिद्य दीप्यत एवेवेणां चक्षुमायधे यथाप्राप्तम उद्यत एवेवेणामूष्मीद्विस्तेते यथाग्रिमानविपथहितं दुहतेवेऽव
बपति यथाग्रिमानसासीदल्वेवेणां पुरीशः सीतीमेव वा अग्रिमानीवथामनंपविस्तर्क रवा इति तानान्देवताथ्य आलिपात वैधकर्मणं पुरुषं वारुणामथामेव:-मृषष्मं त्वाग्रिमानिमाग्रिमानमवमयजः। ॥ ५ ॥

स एक्षत्त नाना वा इदं देवताथ्य आलिपात्वेवहं रूपाणि कामेष्वरं तेनान्निर्धारः
कामायत्त्वा इति तान्निर्धारः: कामायत्त्वाहं तद्वदनिर्धारः इति बहुवि हलग्रिमानपृणविभयायदः
यत्वान्निर्धारेऽति कामाने न वालभवत ताना प्रीतानन्त्य्ग्रित्तानं दी: नीत्या समझ्य-यत्। ॥ ६ ॥

1. See notes
2. तान्निर्धारः My, V2
1. Prajāpati contemplated on Agni's forms. He searched for that boy who had entered those forms (one by one). Agni became aware of it—"Surely Father, Prajāpati is after me. Alright, I will assume such a form (in) which he will not recognise me".

2. He saw those, five paśus—the man, the horse, the bull, the ram and the he-goat. In as much as he saw (apaśyat) them, they are paśus (cattle).

3. He entered into those five paśus and became those five animals. Prajāpati still searched for him.

4. He (Prajāpati) saw those five paśus. Because he saw (apaśyat) them. Therefore they are paśus; or more probably, because he saw him (Agni) in them, they are paśus.

5. He saw that these (animals) are of course Agni and I will refine myself with these. Even as Agni, when kindled, glows. So their eyes glow; even as Agni’s smoke rises up, so too the vapour rises from them; even as Agni burns what is put into it, so they consume (what they are fed with); even as Agni’s ashes get shed, so do their excreta drops down. These are surely Agni and with these, I shall refine myself. He desired to make them over (offer in sacrifice) to different deities. The puruṣa to be of Viśvakarman; the horse to be of Varuṇa; the bull to be of Indra; the ram to be of Tvāṣṭā and the he-goat to be of Agni.

6. He considered—"I shall sacrifice them to different deities now, because I desire to have the forms of Agni. So I will offer them to Agni to achieve my desire". By "Agnis" (in plural) he meant the many forms of Agni. It was 'to achieve his desire'—because he had a desire to be realised by the sacrifice. Having appeased them (the paśus) and having done the Paryagni karāṇa of them (having taken the fire around them thrice) he then led them northwards and slew them.
स एक्षत्र च वै श्रीरथ्यायासिष्यमिमास्तः ॥ श्रीरथ् हुन्त श्रीरथापेवोपद्धा हुन्त स
श्रीरथापेवोकृत्तीप्राप्तामात्यायांक्षणु मुनिन्धान्युसु प्राप्तवयदेवे यजवर्षमस्याभयंतेः
यज्ञो विक्रमो सद्विद्यात्मा वै यज्ञो नेमंयमात्मा विक्रमो सदित्येतेन पशुनेप्त्रा तत्रजापतिरपरेऽ
यम्येत्थम्येत्थम्येत्थर्यं न पर्यंत ॥ ७ ॥

स एक्षत्र युम्ममात्मानमप्य प्रापििष्यन्तमुच्छन्नीति तस्माच्छत्यदेशामप्ये
प्रविद्याणं प्रत्यतिष्ठति अपि समभ्रदेव यद्यं ता मुदं तदुभवं संभ्रुः मुदं
चाप्पेशकामकरोत्स्मादेदं भविष्यंका भवति मृच्छाप्श्च ॥ ८ ॥

स एक्षत्र यदि वा इदमिथमेव सुदाल्मानमप्तिसकरिष्ये मर्ष्यः कुण्पो सनपहतपप्पा
भविष्यं हृतैं ददिना पचानीति तदधिनापचत्तदेवदममतमकरोदेत्तैं हविमुग्नं भवति
ददिना परमणि तस्मादिधिनेत्तरः वचन्तमुत्ता एवैनास्तुकुरसरस्तु तदर्धिदुः
पशुपक्षसद्मातिधिकासद्मादिधिक्षुष्णेष्पात्रेष्य कुर्मदिनित्तरः ह ता भवति याः पुरा
पशोः कुर्मन्दचो ह तदस्यदेव ॥ ९ ॥

तद्यास्तः श्रिय एतानि तानि पशुशीर्षण्यथ यानि तानि कृसिन्धायेतात्स्तः पश्चा
चितवस्त्रतपशुशीर्षण्युप्स्याय चितीश्चिनोनतेवतिसंव पवत्तरीष्यभरतानि कृसिन्धानि सदाएष्याति
॥ १० ॥

त एते सर्वेऽ पशुवो स्यदिग्रास्माद्रो शशो रमणे पशुर्विभेन ततवश्वो रमणे
तस्मादस्य पशुवो भवति तस्मातनिराभीवयेतेनिधीस युतपशास्त्रो वै प्रजापतिरमिरहेन
भवतु ॥ ११ ॥

तद्वै काहुर्भवेत् सर्वेऽ पशुर्विन्यज्यत यस्य एतत्रत्व एतानि प्रजापतिरवक्ष्यत तद्वाग्रेष्य
परमेष्यदेतैत्र सर्वैर्यज्यत तद्वाग्रेष्यते पुरीयादिति न तथा कुम्मिद्वानं तदिदायद्वो
पथाग्राश्रियो कि तत् सर्बभूर्वेताति वा एतात्त्रसिन्धायेतात्शिष्यं: संभवति तस्मात्तथा न
कृयाति ॥ १२ ॥

3. See notes
4. See notes
7. He considered “Which glories I had contemplated are contained in the heads (of the paśus). Well, then, I will only take up the heads”. So he chopped off their heads and offered. The remaining trunks he then let float in the water. And by (offering) a he-goat he brought the yajña to its completion, thinking “Let not my yajña be pulled to pieces”. Because, he himself is the yajña and he thought ‘let not my own self be pulled to pieces’. After having performed the sacrifice with that he-goat, Prajāpati realised that he had not yet reached the end of (searching for) the fire-altar.

8. He considered, “I must search for that self of mine (the trunks of the paśus whose heads were chopped off) which I let float on the water”. He searched for it. He collected those waters in which those cut-off (parts of the bodies) had settled. (Those parts which were (settled) in this earth. That clay (he gathered). And having gathered, both that clay and water, he made a brick. Hence brick consists of these two, clay and water.

9. He considered, “If I refine myself with this (brick) as it is (unbaked), I shall become a decaying carcass with evil unremoved. Well then, I shall bake it with fire”. So saying, he baked it with fire and rendered it undecaying (immortal). For, the havis (sacrificial offering) which is cooked by fire is indeed, ambrosia (undecaying). Hence they bake the bricks with fire. They thereby render them, indeed, ambrosia. And is as much as he saw them after offering (iṣṭvā) the paśu (he-goat) in sacrifice, therefore they are īṣṭakas. So bricks are to be made only after performing the sacrifice with paśu. Those (bricks) that are made before (without) the animal sacrifice are aniṣṭakas (non-bricks or non-favourables). So doing like that is incorrect (making bricks without doing animal sacrifice is taboo).

10. Those which are the glories are (same as) these heads of the paśus and those trunks (of the paśus) are those five layers of the fire-altar. That he puts on those heads of the paśus and builds up the altars, (virtually) amounts to uniting those trunks with those heads.

11. Since all these paśus constitute what is Agni (altar), the paśus delight in (the vicinity of) the Agni-altar. Paśus sport with paśus. Hence the sacrificial fire is set up with him who possesses cattle. Since Agni itself is paśu, Prajāpati (the Lord of creatures) became Agni.

12. Here, then, some say, “It is in this context that one should offer up all those (five) paśus. For had Prajāpati offered sacrifice with all of them, he would have very well reached the completion of the fire (altar)”. Hence if one were to offer all those, he would certainly reach the completion of the fire (altar). He should not do so. In that case he would be swerving from the foot-steps of gods; (he would have) departed from his (Prajāpati’s) path. In that case with what he would gather (the material for bricks)? Because the gathering is done of those trunks and those layers of the altar. Therefore, one should not do so.
यद्वैतान्यशुनालभत आयतनमैवैद्यूर्ये करोति न ह्यानायतने क्षणन सम्तेः वा आयतनं तदेतत्पुरस्ताद्विद्यामा तदेन पश्चयन्निरीक्षयते पुष्च भवन्ति पुष्च होते: यद्यद्विश्वतिवशेष्य एतत्स्यायतनानि निद्विदायति तदेतन पश्चयन्निरीक्षयते ॥ १३ ॥

पुरुषोऽश्रो गौरविरजो भवन्येतावतो वै सर्वं पश्चायस्त्र पश्चवत्सद्यावद्यन्तं तदेतत्पुरस्ताद्विद्यामा तदेन पश्चयन्निरीक्षयते तद्यद्विश्वतिवशेष्य इति बहुः होते: यद्यद्विश्वतिवशेष्य यत्कामायेति यथा तं काममायायाद्यमानो युक्ताम एतत्कर्म कुरूरते ॥ १४ ॥

पुरुषं प्रथममालधते पुरुषं हि प्रक्रमं: पश्चायस्त्र पुरुषं हृन्यश्रोऽश्र गाम्य्यं हृन्य गौरविरजवि गार्भ हृन्यविनिर्याहमिविशं हृन्यज्ञसदेनावन्याश्वपूर्वं यथाश्रयवालधते ॥ १५ ॥

तेसां विश्वमा रशना: स्य: पुरुषस्य वर्षिणांश्र हृन्यस्यस्य हृन्यस्यस्य तद्यद्विरुपं पशुनां रशना: करोत्त्यपवस्यमाय सर्वस्वे समा: स्य: सर्वं: सदुर्श्यं सर्वं होते समा: सर्वं सदुर्श्यं अग्रामो चतुर्मानृं चाचतुर्माण्ते तेन समास्तेन सदुर्श्या: ॥ १६ ॥

तदाहु: कथमस्यैश्वरस्य: पन्द्रोष्टका: सर्वं: पशुष्वार्योऽश्रोभवतीति पुरोऽवशक्तकपिलेषु न्वेवायत इत्य प्रथमं भृमीयश्काश्र यत्त्यशुमालधते तेन पश्चयन्निर्यातेः यद्यपायम्बितो हिरण्यशकले�//* भवतस्तेन हिरण्येष्वर्काय्येः तद्यद्विश्वतिवशेष्यं: परिध्यस्तेन वानस्यपेशुकाय्येः तद्यद्विश्वतिवशेष्यं परीश्रयवास्तेनां पंद्रेष्टकाय्येः अथेग्योऽश्रोऽश्र: च पन्द्रोष्टका: सर्वं: पशुष्वार्योऽश्रो भवति ॥ १७ ॥

तेसां चतुर्विनिश्चति: सामिग्रेष्यश्वतुरविनिश्चश्वमासो वै संवत्सरं: संवत्सरोऽश्रोऽश्रः वानिर्मिशकत्यस्य मात्रां तावैवेद्यमेतत्सस्मिन् ॥ १८ ॥

यद्वैतान्यशुनालभत आयतनमैवैद्यूर्ये करोति न ह्यानायतने क्षणन सम्तेः वा आयतनं तदेतत्पुरस्ताद्विद्यामा तदेन पश्चयन्निरीक्षयते पुष्च भवन्ति पुष्च होते: यद्यद्विश्वतिवशेष्य एतत्स्यायतनानि निद्विदायति तदेतन पश्चयन्निरीक्षयते ॥ १९ ॥

५. अग्रामो हृच्छन्ते तेन ५२
13. Now when he makes offering of those paśus, he indeed, makes a home for the Agni. One does not, of course, enjoy in a place which is not his home. But the home means food (available). That is (anna) what he lays down in front and when Agni sees that, he turns unto it.

14. There are—a man, a horse, a bull, a ram and a he-goat. They together cover all animals (used for sacrifice). Since they constitute the food, he lays down all of them and seeing that, Agni turns unto it. They are five, for there are those five Agnis corresponding to the five layers (of the altar). (Accordingly) he thus lays down five homes for them. Seeing that, Agni turns unto it. And when (he offers) "To the Agnis" he means many Agnis (altars) corresponding to those many layers. (When he offers) "For the achievement of desire", he means that the sacrificer may achieve that desire for whose achievement, he performs this ritual.

15. He offers first a man (puruṣa); for, man is the foremost among paśus. Then the horse; because horse comes after man. Then a bull; since bull follows the horse. Then a ram. Since it comes after bull. Then a he-goat, because the he-goat follows the ram. Thus they are offered in that order and according to their importance.

16. Their (tethering) ropes may be unequal. That of the man being the longest, then shorter and shorter. According to the size of the paśus, he makes the ropes to avoid confusion. Or all these (ropes) may be equal; all similar. Because all these (paśus) are equally called Agnis and all are indeed called anna (food). So they are equal and similar.

17. Here now they ask "How is that the entire five-bricked Agni is obtained in the paśus?". Well, in the potsherds of the purodāśa (cake) it is, that the first brick of clay (is obtained). The paśuṭakas (bricks made of paśus) are obtained when the paśus are offered. When the two gold pieces are placed on the sides of the vapā (omentum), thereby the golden brick is obtained; and with the fire-wood, yūpa (stake) and enclosing sticks (forming the paridhi) the wooden brick (vānaspa-ṭakas) is obtained. Then, with the ghee, sprinkled, water and purodāśa (cake), the fifth brick (namely) food is obtained. It is in this way that this Agni becomes the five-bricked whole in the paśus.

18. For these (paśus), there are twenty-four kindling chants (sāmidhenis). For, the year has twenty-four half-months and Agni is the year. As great as Agni is, as great as is his size, by so much he thus kindles him.

19. Then (the reason) for the (number) twenty-four, is, Gāyatrī consists of twenty-four syllables. Agni is Gāyatrī and as great as Agni is, as great as is his size, by so much he thus kindles him.
वद्वेष चूर्विन्द्रशतिष्ठमेति तुर्विन्द्रशो जै पुरुषो दशहस्त्या अकुलयो दशपादशाहतचार्यज्ञानि पुष्वध: प्रजापति: प्रजापतिरीगिन्यानिद्रिष्टिर्विवत्थस्य मात्रा तावत्तैवनेतरस्तिमिश्चे || २० ||

उभयीयंमैत्रे च श्रुतं शक्तानवाह प्राणो गायत्र्यत्मा त्रिष्टुपु: प्राणमेवास्य गायत्रीभि: समिन्ध अत्यां त्रिष्टुपर्यंते सुधि भवन्त्यहमानाशविषा: प्राणा पूर्वसौ: पुरस्तादायश्चार्यावासो होमे पुरस्ताद्वाणां: कुनिष्ठाश्च उपरिषत्ते || २१ ||

सौन्नाह सूमस्तावश्री ऋतुवो वद्ध्यायन्त्रित्व प्रजापति विस्ततं युत्रार्थी: समस्यानमुत्रायामेवात्सप्ति: सामीमेयस्तात्तस्तार्यामिन्तिन्त्वति सूरता अपस्यं समस्तावश्रीर्षी ऋतुवो वद्ध्यायन्त्रित्व सुमस्यावश्री स्त्राया ऋतुवश्री वद्ध्यायन्त्रित्वतथास्पृश्वरा ऋतुवो यानि सत्यंति संबंधराश्री त्वर्याय मनुष्या च बद्ध्यायन्त्रित्वतथा सद्यो दीघो रोचनेन्त्रासैव आदि दिव्यं रोचनं तेन संदीहोर्योहात्मश्च सर्वात्म आभाहि प्रदश्शार्यमश्च इति सर्वात्म आभाहि प्रस्थाश्च इति इत्थेतुम् || २२ ||

ता वा ५ एतां एककथ्येः एत惹 वेवायिष्येतमेतेव संस्कृयादिति संदृष्यादेति जनयेति आयोः प्रजापत्य यद्ग्रहरपश्चाते नानानेत्रो यत्रप्राप्तिः सूममेत्ये तेन प्रजापति: || २३ ||

ह्रासधार्यायो ह्रासश्चार्याः संवरसू: संवरसूऽघ्रिन्याधितिः ब्रह्मायुपामेवमेत प्रीणाति || २४ ||

यद्वेष ह्रादव ह्रादशशाश्च वै ज्ञाततीयं वै ज्ञातस्यां हीदं स्वरं जगदिद्रमु व अगिर्यः हि सर्वं विश्वीयते यावानिन्यावात्त्वयु मात्रा तावत्तैवनेतरस्तिमिश्चे || २५ ||
20. And again why twenty-four? Man (purusa) is indeed, twenty-four fold. Ten fingers of the hands, ten toes and four limbs and Prajapati is Purusa; Prajapati is Agni. As great as Agni is, as great as is his size, by so much he thus kindles him.

21. He recites (the sāmidheni chants) in both Gāyatrī and Tristubh metres. For, the vital air is Gāyatrī (prāṇa, ṛṭhāna and vyāna corresponding to the three feet of Gāyatrī) and Tristubh is the self (seated as energy in the middle region). By the chants in the Gāyatrī metre, he thus kindles the vital airs and by those in the Tristubh metre (he kindles) the self (energy). The Tristubh chants are in the middle and the Gāyatrī chants are on both sides thereof. For, this body (self) is in the middle and the vital airs are around. He utters more Gāyatrī chants in the beginning and fewer after the Tristubh chants. Because, these vital airs are more in the front and few in the rear.

22. He recites “May the months, O Agni! May the seasons make you grow”. When Agni revived the exhausted Prajapati, the latter said, “You revitalise (kindle) me with such of those sāmidheni chants which are equal (in measure) to me”. He (Agni) saw these chants—“May the months, O Agni! May the seasons make you grow”. (It means) ‘let the months and seasons make you grow’. “May these years, the vital airs (Rṣis) and what are the good deeds (Satyās) (make you grow)”, (It means) ‘let the years, the vital airs and good deeds make you grow’. “With heavenly brilliance you shine”, “The heavenly brilliance is indeed, yonder Sun and thus with that (Sun) you shineforth’ (it means), “Lighten up all around, make bright these four intermediate quarters”. (It means) ‘lighten up everywhere including the four intermediate quarters’.

23. These chants have one and the same explanation referring to him (Agni or Prajapati). (They deal with) how to make him complete, how to revive him and how to make him up. These are the common refrains of these chants referring to Agni—Prajapati. They are of Agni because Agni saw them. They belong to Prajapati because they were used in reviving Prajapati.

24. There are twelve āpīḥ chants (propitiating formulas). There are twelve months for year, and the year is Agni. As great as Agni is, as great as is his size, with so much he thus propitiates him.

25. And again why twelve? Because the Jagati metre has twelve syllables and the jagati is this (earth). For, it is on this earth that everything moves. Agni also belongs to this (earth), because the whole Agni-altar is built upon this. As great as Agni is, as great as is his size, by so much he thus propitiates him.
युध्देव ह्यदश द्वादशकार वै जगतः जगतः सवैणि छन्दादसि सूवैणि छन्दादसि प्रजापितः प्रजापितिनिप्रियावानिप्रियावत्यस्य मात्रा तावत्तैवैनमेवताद्विप्रीणाति || २६ ||

तत् एता ऊध्वो अस्य समिधो भवन्तोति प्रजापिति किरस्तं ययृत्रिनः समद्याद्विमब्रवीया मतसंभिता आपिर्यस्ताभिर्मा प्रीणीहेतुति स एता अपरश्वद्वर्ष अस्य समिधो भवन्तीयवर्ष हीतस्य समिध्यस्य समिधी भवन्त्यूर्षं शुक्रा शोचर्याद्वित्यूर्षं हीतस्य शुक्राणि शोचौर्याद्विशि भवन्ति हुमतमेति वीर्यावत्तेत्यत्सुप्रतीक्षेति सत्वति वा अधि: सुग्नते: सूप्रिति यदेन जन्यति तेनस्येष सूतः || २७ ||

तत् एता पुक्कयाख्याना पुत्रवानिग्रहस्व संकुयदेतः संदथ्यदेतः जन्येता आद्रेण ध्य: प्राजापत्या युद्धिः वश्यते नाग्रेण यो यत्प्रजापितिमाप्रीणातेन प्राजापत्यः || २८ ||

तत् विषमयं विषमयस्य: विषमयया हिति छन्दादस्यथो यान्यस्यायात्ममुस्ति विषमयया तान्यस्येतोषितियूप्रीणाति || २९ ||

वैश्यानिः पञ्चपुरोऽध्वाऽ वैश्यानिः स वर्णिणयः सर्वेश्वांग्रेणामुपायस्य युद्धेऽवेश्यानिः वैश्यानिः ऋठुश्च हैती यदेताधिर्योग्रेणयो ऋठुस्त्र ऋठुवः संत्वस्त्र: संत्वस्त्रोऽवेश्यानिः वैश्यानिः संत्वस्त्र इति स्वदृढः तद्भवेद्यादिशकलिः द्वादशमासा: संत्वस्त्रः संत्वस्त्रोऽवेश्यानिः आद्रेण याध्यानुवाक्याः अग्रिरुपणामुपायैः कामवत्यः कामानुपायत्यैः || ३० ||
26. And again why twelve? Jagati metre is of twelve syllables and the jagati is all mantras (because other mantras are of lesser number of syllables, they fall within jagati). All the mantras are Prajāpati who (in turn) is Agni. As great as Agni is, as great as is his size, by so much he thus propitiates him.

27. Those kindling sticks of his (Agni) are upward pointing. When Agni revived the exhausted Prajāpati, he said to him, “You propitiate me with those āpṛi chants which are equal to me”. He saw these (chants)—“Upward pointing are his kindling sticks” and so the kindling sticks of Prajāpati who is kindled are upward pointing. “Upward pointing are the bright flashes of Agni”—for, his bright flashes, flames are tending upwards. “They the most shining” (which means) the most powerful. “He the most fair-looking”, because he is indeed, the most charming on all sides. (And is said) “Of the son” is as much as he (the sacrificer) produces him, therefore he (Agni) is his son.

28. These verses have one and the same explanation referring to Agni. Prajāpati; (they deal with) how one would make him complete, how to revive him and how to wake him up. These (chants) belong to Agni and Prajāpati. Because Agni saw them, they are of Agni and because they are (meant to) please Prajāpati, they belong to Prajāpati.

29. They (āpṛi chants) are unequal and consist of unequal feet and unequal syllables. Because the metres (in which they are couched) are dissimilar. Whatever unequal limbs there are in his (Agni’s) body, those (limbs) of his, he propitiates with these chants.

30. The purodāsa (cake made of animal meat) belongs to Vaiśvānara (Agni), Vaiśvānara being all the forms of Agni, it is for the obtainment of all the fires. Why to Vaiśvānara? Those layers of the Agni-altar are no doubt, the seasons; for the seasons are the fires; and seasons are the year. The year is Vaiśvānara (all encompassing). If offered to Agni (individually) it will become limited (less comprehensive). That it is (offered) on twelve potsherds is (only) because the year has twelve months and the year (as a whole) is Vaiśvānara. The offering as well as the accompanying formula (anuvākyas) relate to Agni so that all the forms of Agni can be included. The anuvākyas contain the word “kāma” in order to obtain the desires.
তদ্ভিন্ন ইত্যেবতানি পশুশরীরাণি চিত্তাযর্থত্ব্যথয়ানেতে পশ্চ ইতি তে হতে মৃত্যুঃ
কৃষ্ণাঃ: সংশয়ন্ত্যনানাপ্রতির্থ হি তানি তদ তথায়ঃ: রাশি রাসায়নিকর্ষণ্ডু: স হ কিষ্ঠ
এক তুতো মামাণ ॥ ৩১ ॥

হিরণ্যায়ন্ত্রুৈ হকুর্বিন্ন্তি অমুর্তেক্ষা ইতি বদন্তস্তা ত অমুর্তেক্ষা ন হি তানি
পশুশরীরাণি ॥ ৩২ ॥

মৃত্যুবিন্ন্ত্রাহি কুরিন্ত্রুত্রস্ত্রাবা এতে পশ্চাব যদঃ কিষ্ঠকর্ষণ্ডর্শিয় তর্থ সর্বস্ত্র প্রতিশীথা
তথেন্দুে পশ্চাব গতান্ত্রিষ্ণুসরাম ইতি ন তথা কৃষ্ণাবু এতে শর্মাধুলম চ ব্রহ্মাণ্ড
চ ন বিদ্যায়েত উৎসাহঃ: স্থু: স এতেতে পশ্চাব পর্শুনালংভত দুবর্দ্য বশঃ: স্যাত্মাভ্যাং
প্রজাপতি:প্রথম আলেমে গ্র্যপয়ঃ: সায়কায়নোত্তরমোঢ় হ সমিতান্তরশায়ঃ
অঞ্চলেন থেত্তামাত্রে প্রাণায়ন্ত্রায় তাবায়ন্ত্রৈ ব্রহ্মাণ্ডুস্ত্রৈ প্রজাপতিঃ ॥ ৩৩ ॥ ইতি
প্রথম ব্রহ্মাণ্ডু ॥

দ্বিতীয় ব্রহ্মাণ্ডু

প্রাণায়ন্ত্র চরকাআলম্বনে প্রজাপতির্গং চিত্তায়ণ্ডিভবত্তনাদতলং ব্রহ্মতুলনেতে তদব্রহ্মাণ্ডত্বন্ত
পর্যাত্মতি যথানো প্রজাপতি হয়নি যে শামস্ত্র লোকানি শুন্ধাননি চ কৃষ্ণাননি চ হইমু মিঠুন
প্রজাপতি তস্তস্ত্রায় রূপে তুল্যে ভর্মতি তুল্যে হি প্রজাপতি: ॥ ১ ॥

tস্মৃত্যৈকবিশ্বাশি: সামিন্দ্র্যঃ দ্বাদশামুস্তাঃ: প্রজাপতি লোকে অস্মাচ্ছিত্য
একবিশ্বএষ্ট্রায় প্রজাপতি: প্রাণায়ন্ত্রিয়াবাবনিয়োগিতায় মানু তাব্রতেইন্তলসময়ে
য়ানে ॥ ২ ॥

6. See notes
31. Some, having obtained those heads of *paśuḥ*, put them on the fire-altar (without sanctifying them with *prayājas*). It is (on the assumption) that they are *paśuḥ* (fit for offering) on two grounds. (That they have been obtained and slaughtered). But those (who do thus) become decaying carcasses, for those heads (they offer) are unsanctified. In this (prohibited) way they did in the case of Āśāṅga Sauśromateya and he soon died thereafter.

32. Some others adopt golden bricks saying that they are immortal (*amrteṣṭakas* made of placing two gold pieces on either sides of the remains of the *paśuḥ* which are considered undecaying). Though they may be, no doubt, *amrteṣṭakas*, they are not (same as) the heads of the *paśuḥ*.

33. Some others adopt bricks of clay, thinking that those animals are already slaughtered since earth is the refuge of all that is dead; the *paśuḥ* must have (after being slaughtered) gone into this earth and from thence we should collect them. One should not do so. He who is not aware of the courses (by which the *paśuḥ* after the slaughter) went and (does not know) the Brāhmaṇas (explanatory texts on those courses), for him they are (merely) dead. Till such time, he masters those (causes of departure of the slaughtered *paśuḥ* and the Brāhmaṇas thereon)—he has to offer those five *paśuḥ* (slaughtered). That is why, Prajāpati, to start with, slaughtered them and Śyāparna Sāyakāyana, the last (did so). In between (the two) also they (five-*paśuḥ*) were being slaughtered. But nowadays only these two are being offered viz. the one for Prajāpati and the one for Vāyu. Why these two are now being explained. (First Brāhmaṇa Ends)

BRĀHMANA II

1. The Caraka's offer (a he-goat) in sacrifice for Prajāpati; (they do so) since Prajāpati having built up the fire-altar became Agni. So, one who slays that (he-goat) reaches the completion of the fire-altar. It is a dark grey one. The grey one has two kinds of hairs; the white and the black. These two make a productive pair. That productivity is what makes it *prājāpaṭya* (fit for Prajāpati). It is hornless because Prajāpati is hornless.

2. For this (animal-sacrifice), there are twenty-one *sāmīdhenis* (kindling chants). Twelve months, five seasons, these three worlds and yonder Sun—these twenty-one (together) make up Prajāpati; Prajāpati is Agni. As great as Agni is, and as great as is his size, by so much, he thus kindles him.


यदैवैकविशिष्टं शिरं शिरस्य वै पुरुषो दशहस्त्या अक्षुलयो दश पाद्या आत्मविशिष्टं।
पुरुषं प्रजापितं प्रजापितिरग्रीयाणिरग्रीयाणिविव्यस्य भाग्यं तावतैवैैवमेतत्समितं॥ ३॥

उभ्यो वायुपूर्वके शिरं शिरस्य वै दशसापंकं च दशसापंकं हिरण्यगर्भवत्यावासं
मृगायति प्रजापितं च हिरण्यगर्भं प्रजापितिरह्रुश्वेतं श्रीवस्तसापंकं च प्रजापितं।
शुष्कपुरुषोऽवो य एव धर्मशुः स पुरुषश्रेष्ठं हि दशसापं परात्ममासाः।
संवतसरं संवतसरं प्रजापितं कहलयों यायानुवाक्यः को हि प्रजापितः॥ ४॥

अथैतर्व वायुवेये नियुत्तते शुक्रं तूपसमालभे प्रजापितं। प्रजा शुष्क्रं न वै वै प्रजावै
परायत्सोऽवो शुक्कस्तूपियो लप्पुदभमाद्वै रेतो आदानुवेय वै
रसस्तामानात्मा तद्यदेतमालभे तद्यदेतमालभे तद्यदेतोऽवर्तं पूर्यति शुक्रं हि
रेतस्तूपिः स्यं हि रेतस्तूपिः स्यं हि रेतस्तूपिः स्यं हि रेतस्तूपिः स्यं हि
बनवतं तूपरूः हि रेतो वायुवेये बनवतं प्राणो वै वायुर्मिन्युत्ते बनवत्युदानो वै नियुतं।
प्राणोदानान्तवेयास्मिनेतददाहः॥ ५॥

यदैवैत वायुवेये नियुत्तते शुक्रं तूपसमालभे प्रजापितं विसस्तं युत्र देवाः समस्कुर्वन्त्सा
शोभास्याणो मध्यतृ उद्ध्रामतिरस्मिनेत्तन पशुना दशस्त्रेवास्मिनेतददाहं वायुवेये
बनवतं प्राणो वै वायुर्मिन्युत्ते बनवत्युदानो वै नियुतं प्राणोदानान्तवेयास्मिनेतददाहं शुक्रो।
बनवतं शुक्रो हि च च यायानुवाक्यः को हि प्रजापितः॥ ६॥

तस्य सतसमाय सामिशेष्यं सतसमाय वै संवतसरे हि दाशमासाः। वध्यत्वं संवतसरं
प्रजापितं प्रजापितिरग्रीयाणिरग्रीयाणिविव्यस्य भाग्यं तावतैवैैवमेतत्समितं॥ ७॥

यदैव सतसमाय सतसमाय वै पुरुषो दश प्राणाश्वश्वव्रोध्यायात्मा पशुद्वी निर्वेयः।
पोडश्यं सिरं सतसमाय पुरुषं प्रजापितं प्रजापितिरग्रीयाणिरग्रीयाणिविव्यस्य भाग्यं
तावतैवैैवमेत तस्यमेतसमितं॥ ८॥

१. See notes
3. And again why twenty-one? Puruṣa (man) indeed, is twenty-onefold. Ten fingers of the hands, ten toes and the body (self)—these twenty-one make up the puruṣa who is Prajāpati. Prajāpati is Agni. As great as Agni is, and as great as is his size, by so much, he thus kindles him.

4. He recites (the accompanying) chants in both Gāyatrī and Trīṣṭubh metres. Their significance has been (already) told and also has been told about the order of those chants. The sprinkling of ghee (on the northern snuk) is done with the Rk mantra starting with 'Hiranyagarbha'. Of course, Hiranyagarbha is Prajāpati and Prajāpati is Agni. (Here too) there are twelve āpri chants (propitiating mantras); their significance has been told (already). The order of those chants also has been told. The purudāsa prepared from the paśu (the cake made from the meat of the paśu) belongs to Prajāpati. To whom the paśu belongs, its purudāsa also belongs to him. There are twelve potsherds. The year has twelve months and the year is Prajāpati. The anuvākyas of (chant accompanying) the oblations contain the word "ka" (in kasmai deva), for Prajāpati is "Ka".

5. He then, offers in sacrifice for Vāyu, the Niyutvat (the wind-god driven by a team of horses), that white hornless one (he-goat). When Prajāpati after creating the beings, looked around and experienced excess joy, due to which semen fell. It became that white, hornless he-goat with a (distinct) white mark on the fore-head. For, semen is life-sap and as far as there is life-sap, so far the life lasts. And when he offers that (he-goat produced out of his seed) he reaches the completion of the Agni-altar. That (goat) is white because the semen is white. It is hornless because the semen is hornless. It is meant for Vāyu since Vāyu is prāṇa (in-breathing). It is for Niyutvat (the team of horses) because the niyut is the outbreathing of udāna. He thus puts into him both prāṇa and udāna.

6. And again why he slays that white, hornless one (he-goat) for Vāyu? When the gods revived the exhausted Prajāpati by means of this paśu, they put into him that prāṇa which had gone out of his middle part. Similarly this one now puts prāṇa into him. It belongs to Vāyu because Vāyu is the prāṇa (in-going breath) and to Niyutvat since the team of horses (niyut) is udāna (outgoing breath). He thus puts (both) the prāṇa and the udāna into him. He is white because Vāyu is white. He is hornless because Vāyu is hornless.

7. For this (animal sacrifice) there are seventeen sāmidhenis (kindling mantras). For, the year is seventeenfold. There are twelve months and five seasons. The year is Prajāpati and Prajāpati is Agni. As great as Agni is and as great as is his size, by so much, he thus kindles him.

8. And again why seventeen? Puruṣa (man) is seventeenfold. There are ten vital airs, four limbs; the body is fifteenth; the neck forms the sixteenth and the head is the seventeenth. Puruṣa (Man) is Prajāpati: Prajāpati is Agni. As great as Agni is, and as great as is his size, by so much he thus kindles him.
उभयायांश्च भक्तं तस्मां बन्धुरक्षकं वेदविवर्तं द्वादशाप्रियसंसामुको
बन्धुरक्षकं वेदविवर्तं प्रजापतिः पशुपररोगवृद्धिः स काम उपासत: इति ह समाह माहित्याय
चरकः प्रजापति च पशुवाहिनिः || ९ ||

यद्वेव वायुवति: पशुभवति प्रजापतिः पशुपररोगवृद्धिः ह प्रजापति वयुयुरुः
प्रजापतिस्तदवृद्धौ वायुवति स्यातामुः वा प्रजापतियुद्वृद्धिः हैवायस कृतं स्यातामुः
यहायुवति: पशुभवति प्रजापतिः पशुपररोगवृद्धिः हैवेवतं सर्वं कृतं प्रजापतिः
स्यातामुः || १० ||

यद्वेव वायुवति: पशुभवति प्रजापतिः पशुपररोगवृद्धिः ह प्रजापतिः किस्तं युतं देवा:
समस्तकृतन्त्स योः स्मायामाणि मध्यत उदकामतस्मानेति पशुराज्ञैरथायतं पररोगशारणां
नात्माणि समस्तकृतन्त्स यत्रायानात्माः भवति प्रजापतिः महात्माः द्वादशकालो द्वादशामासा
संवत्सर: संवत्सर: प्रजापतिः कृत्त्वै यायानुवाक्ये को हि प्रजापतिः: || ११ ||

तद्वेव युद्धश्रवणहोति य एवाययुद्धश्रवणहोति: मध्यत मध्यत्तः
मध्यत्तः हायामाताः स्यात्तिषोरिता य एवाययुद्धश्रवणहोति: मध्यत्तः
शुक्रवत्यो यायानुवाक्या स्यु: शुक्रवपुणामपाये निकुत्वयो यदेव निकुत्वरूपं तस्यो-
पात्ये || १२ ||

तथु वा आहृतपाया एव शुक्रवत्यो स्यातामेतावृद्धि पशुं शुक्रं युद्धं शुक्रवत्यो
निकुत्वयो हेविय यदेव निकुत्वरूपं तस्योपायसय: इति || १३ ||

यद्वेवतं पशुपालसत्तो एतस्मि न यही सर्वं स्थानां पशुनां रूपं यदृपी लघुस्य
रूपं तृपी रूपं लघुस्य यदृपी यदृपी: केसरवारास्तुक्षासय: रूपं तृपी हि केसरवारास्तु
यद्यपश्चाप्रयोगश्चारणपाये हि गौर्थु यद्वारेवित श्रास्त्रवत्ये रूपं यदृपी यदृपी
तद्वेवतं यही सर्वं पशुपालसत्तो एव एव निनित्वेऽति: || १४ ||
9. He recites (the accompanying chants) in both Cāyātri and Tṛṣṭubh metres. Their significance has been (already) told; also has been told about the order of those chants. There are twelve āṇāṇī chants (propitiating mantras) and their significance has (already) been told and also has been told about their order. The paśu-purodāśa (the cake made of the animal's meat) belongs to Prajāpati. Māhitthi once said that therein that desire was achieved which the Carakas said in the case of the prājāpatya paśu (earlier).

10. Why the paśu belongs to Vāyu and the purodāśa made of that paśu belongs to Prajāpati? One half of Prajāpati is Vāyu no doubt, and the other half is Prajāpati. If both (the paśu and purodāśa) were to be made over to Vāyu or were to be offered to Prajāpati, then only one half of him would be made up and the other half would not be; (on the other hand) in so far as the paśu belongs to Vāyu and the Purodāśa to Prajāpati, he puts together (revives) Prajāpati in his entirety.

11. Again, why the paśu is of Vāyu and the purodāśa is of Prajāpati? When the gods revived the exhausted Prajāpati, they, by means of this paśu, put (back) into him the prāṇa which had gone out of the middle region and with this purodāśa they restored his self (body). And as to why it belongs to Prajāpati, it is because the self (body) is Prajāpati. Why (there are) twelve potsherds is because twelve months make a year and Prajāpati is the year. One offering chant (yājyā) and one associate chant (anuvākya) contain the word "Ka". For, Prajāpati is 'Ka' (First of the yājyā chants and the last of the anuvākya chants end in kasmīn deva yāva haviṣa vidhemah").

12. When he first offers the vapā (omentum) he puts into him this prāṇa which is here in front. He offers this (purodāśa) in the middle (after the vapā and before the havis) because that this trunk is in the middle. And lastly when he offers the havis (meat) oblation, he thereby puts into him the vital air which is behind. The remaining offering chants and associate chants should contain the word 'śukla' (bright) for the obtainment of bright forms and the word 'niyut' for the obtainment of (that form of Prajāpati) which has a 'niyut' or a team.

13. Some (others) say—only for the offering of the vapā, the offering and associate chants should contain the word 'śukla', because only to this extent (vapā portion) it is white in the animal. Havīs (meat) should be accompanied by both chants (viz. with the word 'śukla' and with the word 'niyutvat') because it is for the obtainment of his form which has a team.

14. And again why he slays the paśu? Because in this animal, indeed, you have the form of all the paśus. In as much as it is hornless and bearded, it has the form of the puruṣa paśu (Man); since puruṣa has no horn and has beard. That it is hornless and bears mane, it has the form of aśva paśu (the horse); because the horse has no horn and has mane. In as much as it is eight-footed it has the form of gauḥ (bull), for, the bull is eight-footed. In as much as it has hoofs resembling those of the avī paśu (sheep) it has that same form (of avī). Being itself the he-goat, it has that form. Thus when he slays this one (aja paśu) it amounts to slaying all the (five) paśus. Whichever of these may suit him—those five paśus or that (he-goat) for Prajāpati or that one for Vāyu Niyutvat, let him perform that.


तुं पौर्णमास्यालभातामावास्यायामालैर्त्तुस्तु आहर्सै व चन्द्रः प्रजापति: स 
एताः रात्रिमिह वसति तद्भोपतिन्तमालेत्रैवं तदिति II १५ II

तद्वै पौर्णमास्यामेवासै व चन्द्रः पशुस्तः देवा: पौर्णमास्यालभाते युत्तैः देवा 
आलभाते तदेवमालभा इति तस्मात्पौर्णमास्याय यद्वै पौर्णमास्याय योर्मास्यी ह वाय 
प्रथमाय व्युवास तस्मादेव पौर्णमास्याम् II १६ II

tद्वै फायलुन्यामेवापि ह संवत्सास्य प्रथमा रात्रियत्वायलुन्याय पौर्णमासी योर्चेरौषेष्माय 
या पूर्वा मुखत एव तस्वंतत्तसम्माभिे II १७ II

स वा उदेश्यं पौर्णमासेनातः पशुमालभेत पौर्णमासेन वा इन्द्रो वृत्तं पाप्मानं 
हन्त्यापहतपाप्मेत्तक्कमृमेब II १८ II

तद्वै उपाश्यु भवत्येकःःतैः प्रजापति: पशुमिः कर्मेष्यत तदान्त्र नद्रेवायस्नानिर्विक्षेत 
तस्मादुपाश्यु II १९ II

यदेवोपाश्यु प्रजापत्या वा एतक्तम प्रजापतिः द्वेषीयन कर्मार्थेत निरुको वै 
प्रजापति: II २० II

यदेवोपाश्यु रेतो वा अन्त्र यजु उपाश्यु वै रेत: सिच्छवेत चप पशुपुरोवायशो 
हविरेतावाहिः पशु: II २१ II

अष्टकायामुखाः संभरतिष्ठ प्रजापत्यमेत्तद्धर्ष्यस्तप्रजापत्यमेत्तक्तमस्युद्धखा प्राजापत्य 
एव तदेऽप्रजापत्य कर्म करोति II २२ II

यदेवः पवेत्तलतस्वत्सपुरस्य यद्ग्रं यदेवतुद्ग्रेयदुखा पविष्येव तत्पर्व 
करोति II २३ II

यदेवःपवायथायायाः पवेत्तलतस्वत्सपुरस्य यद्ग्रं यदेवतुद्ग्रेयदुखा पविष्येव तत्पर्व 
करोति II २३ II

यदेवःपवायथायायाः पवेत्तलतस्वत्सपुरस्य यद्ग्रं यदेवतुद्ग्रेयदुखा पविष्येव तत्पर्व 
करोति II २३ II

अमावास्या यो दीयातेमावायायात्यायाध्यक्तस्तायते यथो यज्ञस्तायते तुस्तो चाँजु जननां 
नीति II २५ II

२. एक्कैः: V2, पूढःतै Ca, Ne
15. Let him slay it in a full moon day. "Let him slay it in a new moon day." So say some. This moon is, of course, Prajāpati. He dwells for this night (of new moon) here (in this earth) in the form of herbs and it would amount to slaying it when he is stationed here.

16. But this is done in a full moon day. Yonder moon is the paśu. Him the gods slay in a full moon day. "I shall slay him when the gods slay him."—Thus (arguing), therefore, he slays him at full moon. And again, why in full moon day? The full moon, no doubt, was the first to shine forth. Hence in the full moon day.

17. That too on the Phālguṇī day (when full moon and utāra phālguṇī star coincide). This Phālguṇī which is the latter (uttar) (associated) with the full moon is the first night of the year. And that Phālguṇī which is the former (pūrva) is the last night of the year. He thus does at the very mouth (start) of the year.

18. Now, let him soon after performing the full moon offering, slay i.e. paśu. Because, Indra slain the evil Vṛtra by the full moon offering and having cleansed (himself of) all evil, started this sacrificial ritual (of Paśūāmbha).

19. This is performed in muffled voice. Because (when) Prajāpati attempted the work (of laying the altar), it was then as it were, undefined or indistinct; hence in a muffled voice.

20. And again why in a muffled voice? This performance, assuredly, belongs to Prajāpati because it is Prajāpati whom he enriches by this; and Prajāpati is undefined, indeed.

21. And again why in a muffled voice? There is seed here in the sacrifice and seed is cast silently. Vāṭā (omentum), paśu-purodāsa and the havis—these together constitute the animal (i.e. the core of the sacrifice).

22. On the eighth day (after the full moon), he collects (prepares the material) for ukhā (the fire-pan), for that day, the eighth day is sacred to Prajāpati and this part of the ritual i.e. ukhā (preparation of the fire-pan) is sacred to Prajāpati. On a day sacred to Prajāpati, he thus, performs the ritual sacred to Prajāpati.

23. And as to why on the eighth day (after the full moon)? Because the eighth day is the joint of the year (link of the year)—and that ukhā (fire-pan) is joint (link) of the fire-altar. He thus makes a link on a link.

24. And again why on the eighth day? Eightfold, no doubt, is the fire-pan. It has the bottom, the two sides, the horizontal rim— together make four and with the four vertical belts become of eight (parts). So he makes the eightfold (ukhā) on the eighth day.

25. He starts the vow on the new moon day, for, from the new moon the yajña (here, the moon) expands (grows). "Whence the sacrifice (yajña, the moon) grows, I start generating the sacrifice (by getting into the dīkṣā)"—so he thinks.
यद्वामावास्यायां रेतो वा एवं द्योतमात्मनं सिद्धास्युः यथो यदिहीक्षते तत्समा एतं पुरूषालोकां कारोति यदीक्षितो भवति तं कृष्ट्वाहृक्षमभिज्ञाते तस्मादाहुः कृष्ट्वाहृक्ष पुरुषोऽभिज्ञात्स्य दृष्टि॥ २६॥

सयत्कनीयः संवत्सरः प्रीक्षितः स्वदलोका इष्कका उपद्धाराप्रोक्तः खलोतिनि रिचेस्था विद्युभयो लोकघृत्वेष्टा नानुपद्धाराप्रोक्तस्य दीक्षित्रामावस्यायां दीक्षितायामावस्यायां क्रीणाति तद्यथनमेव लोकं करोति तावतीरिष्टा का उपद्धारायापूर्व्यमानपसं सर्वा प्रिस्त्रीयते॥ २७॥

तदाहुः नायकोपेक्षीकारान्त्वविनन्ति क्रोहराणाणि संपद्यते द्यूर्ध्वानि क्रयावदनि कथमस्य ते लोका अनुपर्शिता भवति क्रीणाति यद्वामावस्यायां दीक्षितायामावस्यायां क्रीणाति तद्यथनमेव लोकं करोति तावतीरिष्टा उपद्धारायण यान्यूध्वानि क्रयाद्वानि दत्सत्तकाश्च द्यूरुस्त्रिग्रहिति क्षो हि चित्तुयाङ्गः च सोवकाशः स्थायविन्ति वै संवत्सराहोरानान्त्व तावत्य एव प्रेरिष्टिका उप च त्रयोदशो मासस्थयोदशो वा एष मासो यान्यूध्वानि क्रयाद्वानि तद्या अमुस्त्रयोदशस्य मास इष्किस्ताभिर्मस्तिनि लोका अनुपर्शिता भवति तत्समा लोकाशेष्टकः भवन्ति॥ २८॥

एतद्वै येह प्रथमा पौर्णमासी तस्य पनुमालमेव या प्रथमाकार्नां तस्यामुख्यानि संभरति या प्रथमावास्य तस्या दीक्षत एतद्वै यान्येष्व संवत्सरस्य प्रथमावश्यानि तान्यस्य तद्यथनमेव तानि च तदाप्रोप्यातः संपदेव॥ २९॥

तदाहुः कथमस्यात्तकाः संवत्सरस्यमध्यमोतिक कथां संवत्स्रेष्टिकालास्य संपद्यत इत्यतेः वै पदानां पशुनां चून्विन्यासेन सामिघेन्यो द्वादशप्रत्यसत्त्वं द्रुतभ्रेष्टकादशानुः यो एकादशोपजस्यस्य पञ्चाशात्तो यायाचत्वारिष्टात्सत्साष्ट्चत्वारिष्टाश्च जगतीय वै

3. इष्कका अतीर्यस्य V2
4. लोकस्वय ते TE, MD
26. And again, why on the new moon day (he starts the dīkṣā)? When he enters the vow, he verily deposits his own self as seed into the fire-pan i.e. the womb. Thus he who enters the vow is (actually) preparing (for himself) the abode beforehand and he is born into the world (abode) made by him (in advance). Hence they say “Man is born into the world created by him”.

27. If he observes the vow for less than a year (duration), he would have bricks which would not have space (each of the 360 bricks will find its space only if the vow is for one full year). The bricks will outnumber the spaces. If the space created is more (by exceeding the duration of the vow beyond one year), without the corresponding number of bricks, then the spaces created will outnumber the bricks. So, if one starts the dīkṣā on a new moon day and performs the somakrayaṇa (buying the soma) on the new new moon (a year after), he piles the same number of bricks as the spaces he creates. And on the bright fortnight (following), when the wing of the altar is filled with upasad (loose soil) the entire Agni-altar is built up.

28. As to this they say—“As many bricks are utilised in the building up of the altar, so many days and nights, are covered till the day of somakrayaṇa”. What about the days after the somakrayaṇa, the spaces produced during which will not be filled by bricks? Or (in other words), having started the vow on Amāvāsyā, he purchases soma on the Amāvāsyā of next year, by which the number of spaces created and the number of bricks exactly tally. And during the days after somakrayaṇa, the Adhvaryu is building up the altar. Where will he build up, if there is no space? (Not so). Whatever the number of days and nights of a year, that number of bricks are piled up for the altar and the exceeding (period after somakrayaṇa) forms the thirteenth month. The days beyond (the Amāvāsyā on which somakrayaṇa is performed) constitute indeed, the thirteenth month. The bricks that are available will go to fill up the spaces created by the (days of) the thirteenth month and thus the number of bricks and spaces created do tally.

29. Thus then, that which happens to be the first full moon, on that day he slays the pāṣu and what first Astamī (eighth day) there comes, on that day, he prepares the fire-pan, what happens to be the first new moon day. On that day he enters the vow (dīkṣā). Thus whatever first days of the year, those he takes possession of (for the Agni-altar) and he thereby gains. Now about the correspondence (of number between slaying of pāṣu and piling of altar).

30. Here now they ask—“How does that the Paśvālambha of his (animal sacrifice done by him) gain the year, i.e. Agni? Well, for those five pāṣus, there are twenty-four sāmīdhenic chants (offering mantras) and twelve āpṛichants (propitiating mantras). They (together) form thirty-six. There are eleven anuvāja chants and eleven upayājās. (Adding them) it becomes fifty-eight. (Out of this) forty-eight (barring ten out of the fifty-eight) form the Jagati metre, for Jagati consists of
जगत्यस्या हीदं सर्वं ज्ञातिमयु वा अग्निस्ये हि सर्वोत्प्रग्रीष्ठये याचानग्रीष्ठविवर्तस्य मात्रा तावतुद्धवति यहेन्मतांत्वचारिभवादिव्यांत्वारिभवादित्वशक्तर वें जगती जगती सर्वाणि छन्दार्थसंस्कर्षषिण छन्दार्थसंस्कर्षिण प्रजापितिः प्रजापितिराग्रीष्ठवायानग्रीष्ठविवर्तस्य मात्रा तावतुद्धवति यहेन्मता त्वत् यथा वानिः दश सा दशाक्र्ष्णा विहारितामिवग्रीষ्ठसम दिशो दिशोग्रीष्ठसम प्राणिः प्राणिः अग्रीष्ठवायानग्रीष्ठविवर्तस्य मात्रा तावतुद्धवति वयम पशुप्रदेशाश्तस्तत्वविषयः षष्ठिमासस्याहोस्त्राणि तन्मासामाप्रोति मास आस ऋतुमाप्रोत्तवः संवत्ससंवत्ससमग्रामाप्रोति ये च संवत्ससे कामा अथ यद्वस्ते नवदेव संवत्ससे नवदेव ३०।।

अथात् तस्य प्रातात्त्वाद्यकविशकतिः सामिदेनयो द्रवदायानायसत्तथाविश्वासकादशानुः
वाजा एकादशोपायसस्त्थपुष्प धनाशाड़ी पशुप्रदेशाः हविसुतुद्धश्चास्तस्य योग्यपश्चास्ति
कामोर्जैव तमाप्रोति द्रवास्ति तत्वविषयः स य शरस्य कामोर्जैव तमाप्रोत्तवः यद्वस्ते नवदेव
संवत्ससे नवदेव ३१।।

अथात्तस्य निमुलतीस्य सत्सदश सामिदेनयो द्रवदायानायसत्तथाविश्वासकादशानुः एकादशोपायसस्त्थपुष्पाः
पशुप्रदेशाः हविसुतुद्धश्चास्तस्य द्वौ सिन्यावकूलो तुदश्चास्तस्य योग्यपश्चास्ति कामोर्जैव तमाप्रोति वनस्पतिकृत्वांवसाहोमश्च तत्तवविषयः स य शरस्य कामोर्जैव तमाप्रोत्तवः यद्वस्ते नवदेव संवत्ससे नवदेव ३२।।

After भवति upto वग्न missing in V2
twenty-eight syllables (having twelve for each of its four quarters). Jagati, doubtless, is this earth, because it is on this that everything moves (jagati). And Agni-altar also is this earth, because it is thereof that the whole Agni-altar is built up. As great as Agni is, as great as is his size, so great does this become. And again, why forty-eight? Because, Jagati contains forty-eight syllables and Jagati covers all the metres. All the metres are Prajāpati and Prajāpati is Agni-altar. As great as Agni is, as great as is his size, so great does this become. And now (what about) those (remaining) ten?. That is Virāḍ consisting of ten syllables; and the Virāḍ is Agni. There are ten quarters and quarters are Agni. There are ten vital airs and vital airs are Agni. As great as Agni is, as great as is his size, so great does this become. With the vapā and the paśu-purodāśa, it comes to sixty (fifty-eight plus two). Sixty are the days and nights together for a month. So those sixty gain the month and the months so gained make the ṛṣus (seasons) and the seasons lead to the year i.e. Agni (because year is Agni). So that sixty (starting from sāmidheni upto vapā and paśu-purodāśa) take the shape of saṃvatsara i.e. Agni. So all the desires (that arise) of that year are attained and what other food (prosperity) than that there is in the year, he gains.

31. And for this paśu meant for Prajāpati, there are twenty-one sāmidheni (kindling) chants, twelve ṛṣi (propitiating) chants, which together make thirty-three. Eleven anuyāja (after offerings); eleven upayāja (associate offerings) which with the earlier thirty-three make fifty-five. Then the vapā (omentum), paśu-purodāśa (cake made for ritual of that name) and havis (cooked heart etc. of paśu) (added) make fifty-eight. Whatever wish is contained in these fifty-eight, he realises it here itself. With the two sprinklings of ghee (one each of sruk and srupa), it becomes sixty. Whatever wish is contained in sixty, he realises it here itself. And what other food (prosperity) than that there is in the saṃvatsara, (he gains) all that.

32. And for that paśu of (Vāyu) Niyutvat—there are seventeen sāmidheni (kindling) chants; twelve ṛṣi (propitiatory) chants, together they make twenty-nine. Eleven anuyājas (after offerings), eleven upayājas (associate offerings), together (with twenty-nine already mentioned) make fifty-one. With vapā, paśu-purodāśa and havis, account for fifty-four. With the two sprinklings of ghee (one each from srupa and sruk) and with the two svistakṛt oblations (to Agni) it comes to fifty-eight. Whatever wish is contained in the fifty-eight; he realises it here itself. With the Vanaspati (tree) offering (done with ṛṣadāja before the svistakṛt) and the Vasā homa (to be done in the midst of the chanting of yāja for havis offerings), it adds up to sixty. Whatever wish is contained in the sixty, he realises it here itself and whatever other food (prosperity) than that, there is in the saṃvatsara (he gains) all that. Thus that sacrificial performance gains for him the year, Agni. Thus the animal sacrifice corresponds with saṃvatsara, the Agni.
तदाहुनेतस्य पशोऽसमिद्धयुक्ति जुह्युः हदयशुलेनवकथमध्यनेयादारलाभो वा
पशुर्युक्ति: पशुर्वकाऽऽदेवतानां समिद्धयुक्ति सहस्त्रावबृंदों नेदारलाभे देवता व्यवसूजानि
नेदान्तः संस्थापनानांति स्व समहेव स्थाय्यनेत्वेति पशुनेत्रात पर्याजापतिरपश्चिमे
स्थाम्भारिणे एत्त दश्तरियात्म्यानं तदनेव दश्तरियात्म्यानं एवं प्रमेरेत दश्तस्तमेव स्थायियेद्यातो
तत्रानपेक्षा ॥ ३३ ॥

tadahu-netan parshu neetopar sarita na marumamarishyaan miṣhnu mupayaya ṭuravadeeka va et
dashurunakrapan vaṭṭhāḍhīkṣit upar sarita yanmārmarishyaahmiṣhnu mupayayādita netveśeśa
dēksha neva hi mekhalasi na kṛṣṇajīnāmikā na etātā kūrata tasmād kāmaveśoparī
darṣita eva sarvameṇa vade pārakāṇḍaḥ tadāntrāsurāsvarbh hatah tadbhān kānī cha mūrtaḥ jaya
darṣita sarvāṇa kāmaśāntu yādī labhe miṣhnu tvam neyapayatāra mātraṇavyuḥ pārastyan
tadāntrāsurāsvarabh ॥ ॥

tadahurīdayaṃdīrāteṣṭaṃ śīmante dūṣkṣīyā na nemaḥyā naṃ ṭrūṃḍaḥ-darṣīkṣāna sāvāhana ādīdīrākṣāna
darṣīkṣa ha eva sarvāḥ pārakāṇḍaḥ sarvāḥ yaḥ ṭrūṃḍiṣṭaḥ bhavaḥ tānaḥ kānī cha mūrtaḥ jaya
darṣita eva sarvāceṣṭa yāmākṣītāyaṃ tandārṇātu kaiḍamāravī ṭrūṃḍaḥ sāvāhoṅ kāpalyet ॥ ॥

तत्रितिः प्राहणम्

एततः देवा अहृतं हेतुत्यथा हमिति चित्तिमिच्छेते वाव तदाहुः कवस्तेन चेतयमानां
प्रज्ञापतिरिमां प्रथमाः स्वयमात्श्च चित्तयपश्चित्वस्तमां प्रज्ञापतिनोपदाति ॥ ॥

6. sāyaṇeyādev Ne, V2
7. yadānāya v2, P1
8. bhāṣānikā v2, TE, bhāṣānikā MD (Weber’s Edn.), see notes
33. Now, here they say, “In these paṣu offerings, he should not offer Samiṣṭayajūṃsi (the ritual of releasing the presiding deities of paṣus) nor perform the concluding purificatory bath (avabhrītha) with a painful heart (feeling of regret and pollution for slaying the paṣu)”. Because this is the beginning (of the building up) of Agni-altar. Samiṣṭayajūṃsi involves send-off to the presiding deities of the paṣus. Avabhrītha marks the completion. (He should not do these two) lest he should at the very commencement, dismiss the deities and complete the sacrifice. (No. This is not so.)—Let him, by all means, complete (the sacrifice)”. Prajāpati, having sacrificed that paṣu realised that he had not reached the end of the Agni-altar. Let him therefore, complete the same. And again why he completes it? This animal sacrifice is his vital air. And if anything were to intercede in it (between him and the sacrifice) it would cut him off from the vital air and if anything were to cut him off from the vital air, he would die by that. Let him therefore complete (the animal sacrifice). Now to the austerities (rites of abstainance)!

34. Here they say—“After he has performed that animal sacrifice, he must not sleep upon a cot. He should not eat flesh; nor engage in sexual intercourse. For, that animal sacrifice is the first Dikṣā (vow). It would surely be improper if the dikṣita (the one under vow) were to sleep upon a couch, or were he to eat flesh or engage in sexual intercourse”. But this is not at all a dikṣā (vow), for, there is neither a girdle, nor the skin of black antelope. He is (only) making this first brick. So let him, if he likes, sleep on a couch. These that are the paṣus, constitute all food. All that he has already acquired and started (eating), he can eat, other than honey. Of all those he may eat at pleasure, if he can get them. Sex, of course, he may not indulge in, prior to the (offering of) clotted curds to the twin gods Mitrā-Varuṇa. The purport of this (will be explained) in due course.

35. Here now they say—At this sacrifice, he should give a daṁśina (gift) thinking “Let not my sacrifice be without a daṁśina”. Let him give to the Brāhmaṇa due daṁśina since Brāhmaṇa is the entire sacrifice and the entire sacrifice of his gets invigorated. “No, let him not do so. Here he is only making a brick”. This would mean that he is to give a daṁśina with each brick. Only at that later stage of the act of building up the altar, he should give daṁśina (not now itself). (Second Brāhmaṇa Ends)

BRĀHMANA III

1. Now the gods said—“(Let us) meditate”, whereby, they said “We seek a layer (in the fire-altar)”. While they were meditating, Prajāpati saw this altar-brick (of earth) which is the first one to be already perforated. Hence he (Yajamana) lays it (the clay-brick) on that (altar) with the chants related to Prajāpati.
तुम्मि ज्ञातवीद्वापाहामायानीति केनेति पशुभिरिति तथेति पश्चिमक्या ह तुदुवाछेः वाय पश्चिमक्या युद्धेण्क्या तस्मात्वाद्धमायृ स्वयमात्तृणयो अन्तर्विता दुर्योहकोपधीयते तस्मादस्या अन्तर्विता अवसरध्यो उन्नतिहीनः पश्चिमाद्वारात्तितो भ्रमरन्तितो चैष एतयथपैतृपैतृ॥ २॥

तेसबुवाश्वेतयथेण्येवेति चित्तिमध्येति वाय तदुवार्तित ऊर्ध्वमध्येति तेसां चेतयमानावभावि म चित्तिकर्ममाचारितिन्धिनयां चित्तिमध्यवस्तं तस्मात्मध्याविश्वाद्यं च चित्तिकर्मयां चोपदायाति॥ ३॥

तान्तवास्युवाशिवधायामायानीति केनेति दिर्घिरिति तथेति दिर्घिरिहें तदुवाच तस्माद द्वितीयायेस्वयमात्तृणयो अन्तर्विता दिशयाउपधीयते तस्मादस्तिरिक्षङ्गुन्तितहीता दिशेणुन्तितो वायुणुन्तितो चैष एताभिरपैतृपैतृ॥ ४॥

तेसबुवाश्वेतयथेण्येवेति चित्तिमध्येति वाय तदुवार्तित ऊर्ध्वमध्येति तेसां चेतयमानानां परमेश्वी दिवं द्वितीयाय स्वयमात्तृणां चित्तिमध्यवस्तस्त्वाता परमेश्विनोप-द्वायाति॥ ५॥

तस्मास्वायानाविद्योउवाशिवपाहामायानीति केनेति लोकेन पूणैरिति तथेत्येष वाय लोकपूणाय आत्मना हैव तुदुवाच तस्मात्तितिया स्वयमात्तृणाः नन्ति लोकपूणाय उपधीयते तस्मादस्या वायाज्ञि नन्ति दिवोजन्तितो चैष एतपैतृपैतृ॥ ६॥

तदेता वाय बुढं द्वैता इदं सुर्यमध्यवन्यतिदं किष्ठते देयाश्वैं शर्यशाबुवाश्विमाव वाय बुढं द्वैता इदं सुर्यमध्यवन्यताः तुज्ञानीय यथा वयमिहायसमापिति तेसबुवाश्वेतयथेन्येवेति चित्तिमध्येति वाय तदुवार्तित स्विच्छुः यथा वयमिहायसमापिति तेसां चेतयमानानां देयाद्वितीयाः चित्तिमध्यवस्त्यश्रव्यायतीम्॥ ७॥

1. विश्वकर्म व२
2. See notes
3. देवेयश्वगुरुव व२, प१
4. See notes
2. Agni told him (Prajāpati) —“Let me come near to you”. The latter asked 
“We with what (would you come near)”? Agni said, “With cattle”. Prajāpati agreed and 
said “do so”. What he (Agni) meant was ‘with cattle brick or Paśviṣṭakā’. Because the 
Paśviṣṭakā is the same as Dūrveṣṭaka (a stalk of Dūra grass). The Dūra brick is placed 
close to the naturally perforated (clay) brick, so that it is not separated from the 
plants, from the cattle. Of course, Agni leaves no gap. (That is how) he (Agni) came 
near.

3. They said—“(Let us) meditate”, whereby they said “We seek a layer (in the 
fire-altar)”. By this they (in effect) said “seek to build upwards”. While they were 
meditating, Indra, Agni and Viśvakarma saw the air (dyauḥ) as a second already-
perforated brick. Therefore, he (Yajamāṇa) lays it (the air brick) with the chants 
related to Indrāgni and Viśvakarma.

4. Vāyu told—“I will come near you”. They asked, “With what would you come 
ear to us?” He said, “With the regions”. They said, “do so”—what he (Vāyu) meant 
by that was ‘with the bricks produced by the quarters (dīyās)’. Hence for the second 
(layer) of already perforated bricks, the regional bricks are placed adjacent to 
(without leaving any gap) the earthen brick; so that the regions are not separated 
from the sky, nor from the quarters. Of course, Vāyu leaves no gap. (That is how) 
(Vāyu) came near.

5. They said—“(Let us) meditate again”, whereby they said “we seek a layer (in 
the fire-altar)”. In other words ‘seek to build upwards’. Whilst they were meditating, 
Paramaṇeṣṭी saw the sky on the third already perforated brick. Therefore, he (the 
Yajamāṇa) lays it (the sky-brick) on that (altar) with the chants related to Paramaṇeṣṭī 
(the most high).

6. That yonder Sun told—“I will come near you”. He (Paramaṇeṣṭī) asked, “With 
what (would you come near)?” He (Sun) said, “With the space-filling brick”. He said 
“do so”. What the Sun meant by that was ‘by my (own) self’; because he (the Sun) 
is indeed, the space-filler. Therefore the third (layer) of already perforated brick 
of space-filler, is placed adjacent to (without leaving gap) the regional brick. Hence 
this Sun is not separated from the regions (that is how) he (Sun) came near.

7. Thus there are the six deities who became all this (universe), whatsoever 
exists. Those gods andṚṣis said—“These six deities have, indeed become all this 
(universe) (by forming the three layers of the altar). Now (let us) find out how we 
can also get into this (cāyana process)”. They said—“(Let us) meditate”, whereby 
they actually said ‘we seek a layer (on the altar)’. They wished to get a share in that. 
Whilst they were meditating, the gods saw a second layer and the Ṛṣis, a fourth layer.
तेऽद्विव्यासायमामेति केनेति यदेपु लोकेष्पैति तथैति तद्रूढः पृथिव्या अर्थिनमन्तरिष्कातेन देवा उपायस्त्तदेशा द्वितीया चितिरथ यदृव्र्यमन्तरिष्कादवांचीं दिवसेनं अंशं उपायस्त्तदेशा चतुर्थी स्थित: ॥ ७ ॥

ते यदृव्र्यस्त्रेध्या ध्वमिति चितिमिच्छतेति वायु तदद्विव्यासचेतात्माना अपश्यस्त्त-स्माचिति: ॥ ८ ॥

प्रजापितः प्रथमां चितिमपश्यत्वा प्रजापितेव तस्या आर्षेयं देवा द्वितीया चितिमपश्यदेवा एव तस्या आर्षेयमिद्रायी च विश्वकर्मा च तृतीयो चितिमपश्यस्त्त एव तस्या आर्षेयमुष्यश्वुद्रुषै चितिमश्यस्त्रृषये एव तस्या आर्षेयं परमेश्वी चितिमपश्यत्वप्रसेदेव तस्या आर्षेयं स यो हैदेवं चितिनामार्येः वेदार्पणवल्यो हास्य बुधमत्यश्वितो भवन्ति ॥ ९ ॥ इति तृतीयाः ब्राह्मणम् ॥

॥ इति द्वितीयोऽध्वायः ॥
8. They said, "We will come near"—"Where with?"—they said "With what is over and above these worlds"—"Do so". Now what there is above the earth and below the air, therewith the gods came near and that is this second layer. And what there is above the air and below the sky, therewith the Rśis came near and that is the fourth layer.

9. Now, when they said, "Meditate (cetayadhvam)" they doubtless, meant to say, 'Seek a layer (in the fire-altar—citimicchata)' and in as much as they saw there (the bricks) while meditating, they are called citis (layers).

10. Prajāpati saw the first layer. Prajāpati is naturally its (spiritual) originator. The gods saw the second layer; the gods are naturally, its (spiritual) originators. Indra, Agni and Viśvakarma saw the third layer; they assuredly are its (spiritual) originators. The Rśis saw the fourth layer; the Rśis are of course, its ancestors. Parameśṭhī saw the fifth layer; Parameśṭhī is assuredly its (spiritual) originator. And verily, whosoever so knows that (spiritual) ancestry of the layers (of the fire-altar) or citis, his citis (abodes) indeed, can claim to have (spiritual) ancestry and to have relatives (in their homes). (Third Brāhmaṇa Ends)

(Chapter Two Ends)
तृतीयोऽध्यायः

प्रथम भ्रामणम्

एतत् देवा अबुवः श्रेष्ठयुध्वमिति चित्रितमिच्छतेति वाव तद्भवं स्तेषां चेत्यमानानां सतिविदा तिनि सावित्रायणपवस्तिपतियापदार्थसामान्याग्रणिः स एतामश्च गृहीतामहुतिम् जुहोत्हां हुतेमामप्रज्ज्वलितां सूक्ष्मां सतिम् ॥ १ ॥

ते यद्यवः श्रेष्ठयुध्वमिति चित्रितमिच्छेदिति वाव तद्भवन्य चेत्यमाना अपयस्यस्तम्भा-ङ्गानामनाम यथो युद्धश्रृजपश्चत्तस्मादिकता तां वा क्रतमेकाः सतीमपश्च गृहीतामहुतिम् जुर्भिजूहोति तस्मादियमेका सत्पछ्या विहिता ॥ २ ॥

तामुर्ज्ज्वलां मुखब्रज्ज्वोतिमां तद्भवं रूपे सूक्ष्माय हि तस्मादियमूद्रा रूपे: ॥ ३ ॥

तां संततां जुहोत्येति देवा अबिभयं यद्यर्थे न इह रक्षार्थसिनाश्या नान्वेयुरिति तएतं संततीमपश्चत्तस्मादिकता नाश्यां नाश्यामानन्वचायानाय तस्मातां संततां जुहोति ॥ ४ ॥

यह्रैवेतामहुतिं जुहोति सावित्रेयोऽध्वमिति प्रतियतुष्टास्यमत्वायुत्या पुरस्तात्स्मात्रीणिः सतिम्मृत्यु नैनं संभरित तद्देहत्या सवितार्य प्रीणाति तस्मात्सावित्राग्रणिः तस्माय एतामार्हुतिं जुहोति ॥ ५ ॥

यह्रैवेतामहुतिं जुहोति सावित्रेयोऽध्वमिति प्रतियतुष्टास्यमत्वायुत्या पुरस्तादेहोऽभृतं सिखायो यावेत्यो मौने रेत: सिखाये तादृशायं तद्देहत्या सवितार्य रेतोऽभृतं सिखायो तस्मात्सावित्राग्रणिः तस्माय एतामार्हुतिं जुहोति ॥ ६ ॥

सुवश्चत्र सुपुरुषे प्रयुक्तेति वायव्य सुवक्राणं। सुवो वाचा च वै प्राणेन चैतद्येऽः ॥ ७ ॥

1. उपनिष्ट N, W, Pa, H
2. चैतला TE, My, MD
3. वैदतद्रोहे My, H
1. The gods then said, "(Let us) Meditate", whereby they said "You seek a layer". Whilst they were meditating; Savitṛ saw those Sāvitrā chants and in as much as Savitṛ saw them, they are called Sāvitrās. He offered libation of eightfold ghee (ghee collected into the main spoon eight times from the reservoir) and he had offered it, he saw the eightfold bricks of Asādha which was already created.

2. Now when they said "(Let us) Meditate" they doubtless said "Seek a layer" and in as much as they saw it while meditating (cetayamānāḥ), it is called Cūti. The libation is a sacrifice, having offered (iṣṭvā) which, they saw it, it is called Iṣṭakā (brick). Now that same (ghee) offering, though a single one, he offers it eightfold with eight chants. Therefore this single brick is rendered eightfold in nature.

3. He offers (the libation) raising (the ladle) upwards. He thereby raises this (earth) upwards in all its forms. That is why this (earth) is elevated (above the water) by its forms.

4. He offers it (the ghee offering) continuously (without break). For at that time the gods were apprehending the Rakṣasas the terrible, to be after them. They offered it continuously to prevent terrible Rakṣasas from chasing them.

5. And again, when he offers that libation, this Agni is Savitṛ whom he gratifies at the outset by this offering. And having offered and propitiated him (Savitṛ), he then builds him (Agni i.e. Savitṛ) up. In as much as he, by this offering, propitiates Savitṛ, they the chants (used) are called Sāvitrā. That is why he offers this libation.

6. And again, why he offers this libation — this Agni is Savitṛ and him, by means of this ghee offering at the outset, he pours out this libation as semen. What kind of seed is impregnated into the womb, that kind (of offspring) is borne. In as much as he pours out Savitṛ as seed by this libation, (the offering chants) are called Sāvitrā. That is why he offers the libation.

7. Here both the sruk (offering ladle) and the sruva (dipping ladle) are employed. Speech is sruk and vital air is Sruva. And gods searched for this sacred rite in the beginning with both speech and vital air. Therefore sruk and sruva are used.
यदेव सुख्व सुक्व यो वै स प्रजापति सीदेन स सुवः प्राणो वै सुवः प्राणः। 
प्रजापतितुष्थ या सा वांगा सीदेन सा सुर्योश यै वाङ्गोश सुङ्क्ष्य यास्त आर आयन्वनाहो। 
लोकदेशस्त्रा यामेतामाहुति जुहोति। II 8।।

तां संतां जुहोति संतता हि ता आप आयन्वथ स्वः स प्रजापतित्रत्र विद्यया सुह्याः। 
प्राविष्ट्वेत स तैरेत्त्वजुर्मुःहोति तद्यानि त्रीणि प्रथमानीमे ते लोका अथ यूधत्वर्य 
यजुस्त्राय सा विधा जुगति सा भवति जुगति सर्वाणि चन्द्रांसित्व्रयी विधास्थ यानि 
चत्वायूतमानि दिशास्तानीमे च वै लोका दिशाष प्रजापतित्वैशाया त्रयी विद्या। II 9।।

स जुहोति युज्ञानः प्रथम मन इति प्रजापतित्रिय हुहानः स मन एतस्मै कर्मणे युज्ञ 
टत्त्वन्न एतस्मै कर्मणेः युहुः तस्मात्प्रजापतित्वैः। II 10।।

तत्वत्य सविता धिय इति मनो वै सविता प्राणा धियोश्येष्योति- 
निचात्येष्योष्योति दृष्ट्वत्तृत्तृथित्या अध्यायस्वरस्तिः पृथिवीं होनुद्धायारतिः। II 11।।

युक्तेन मनसा व्यवस्थित मन एवैवेदोः व्यथिने युज्ञे न ह्युक्तेन मनसा किंत्र 
संप्रति शक्रोति कर्त्तौ देवश्य सवितुः सव इति देवेन सवित्रा प्रसूता। इत्येततस्वर्गाय 
शक्रोतिः यथातन कर्मणा स्वर्ग लोकमियादेवमेतदाह शक्र्यौ शक्त्याः स्वर्ग लोक-
मेति। II 12।।

युक्तत्य सवितादेवानिन्ति मनो वै सविता प्राणा देवा: स्वर्यतो धिया दिवममिति स्वर्गः
हैनां लोकं यथो धियैवतस्मै कर्मणे युज्ञे भृहज्योतिः करिष्ठ इत्यसी वादित्यो 
भृहज्योतिः रूप्योज्योंत्रमेते संस्करिष्यतो भवन्ति सवित्रा प्रसूताः तानिन्ति सविधु 
प्रसूता एतकर्म कवर्निपयेत। II 13।।

युज्ञे मन उत्ते युज्ञे धिय्त इति मनःस्वेत्प्रसूतांस्वेतस्मै कर्मणै युज्ञे विप्रग्रविप्रयोः 
प्रजापतित्रेत विप्रो देवा विप्रा वृहोत विप्लहित इति प्रजापतित्रेत वृहस्वप्नहित्रहोत्र दध इति 
यत्वा एष चीयते तदेष होत्रा विधाने चिते होतिसन्नहोत्रच्य अधिविश्विच्यते वुजानि विद्यते।
8. And again, why these are the śrūk and śruva? That Prajāpati who was (there) is this śruva and śruva is the vital air and (so) the vital air is Prajāpati; and that what was (there) speech is this śrūk. For speech is a female and the śrūk is a female. What waters that flowed from the world of speech, they are this (ghee) with which this libation is offered.

9. That (libation) is offered continuously (without break); for, those waters flowed continuously. And in as much as that Prajāpati entered the waters along with the threefold vidyā (Vedic knowledge) that is, these propitiatory chants (Yajus), with which this (priest) now offers. The first three (chants) that are these (uttered), are these three worlds and what fourth chant there is that is the threefold vidyā, that is the Jagātī—the Jagātī covers all the metres and all the metres (constitute) the threefold vidyā. And those that form the last four chants, they are these quarters. Now, Prajāpati indeed is those (three worlds) and the quarters and that (Jagātī) chant (in the middle) is the threefold vidyā.

10. He offers (the libation) (saying), “Harnessing first the mind”, Prajāpati is indeed the one who harnesses. He harnessed the mind for this ritual. Therefore Prajāpati is Yuñjānaka (the harnesser).

11. Savitṛ (harnessed) the thought for the sake of Agnihood; for, Savitṛ is the mind and the mind is the vital air. “Gazing reverently at Agni’s brilliance” that is having seen Agni’s brilliance, “lifted up (held high the offerings) from the earth” for, upwards from the earth, indeed, he lifts this offering.

12. “With harnessed mind we” with this, he harnesses the mind for this ritual. Because with unharnessed mind one cannot, presently do anything. “We are on the approval of God Savitṛ”, thereby is meant (we are) ordained by God Savitṛ. “For the sake of heavens with (all) might”—thus it is said (to mean) “We may go to the heavenly world”. Hence (it is said) “with might”, because one goes to the heavenly world by (one’s) might.

13. “Savitṛ having harnessed the Gods”—Savitṛ is the mind, and the gods are the vital airs. “With the thoughts they went to the heavens”—for as such as are going to the heavenly world by thought, he has harnessed them for this sacred ritual. “Going to produce a mighty brilliance”—mighty brilliance is doubtless, the yonder Sun and he is of course, this Agni-altar and him and they are going to put together (build up). “May Savitṛ ordain (encourage) them”—that is, “May they perform this sacred rite encouraged by Savitṛ”.

14. They harness the mind and harness the thought—i.e. they harness the mind as well as these vital airs for this ritual. “The wise ones of the wise”—the wise is Prajāpati and the wise ones are the Gods. “The great intellectual”—Prajāpati indeed is the great intellectual. “He hath assigned the priestly duties”—for, the priestly duties are assigned on the built-up (fire-altar)”. “He who knows what is to
होंद्व व्युनमविन्दकेक् इत्येको होष इदंसूर्व व्युनमविन्दन्मही देवस्य सवितुः परिखुतिरिति महती देवस्य सवितुः परिखुतिरित्येतुः। १४।।

युजेवा ब्रह्म पूर्वः नमोभिरिति प्राणो वे ब्रह्म पूर्वमयं नमस्ततदेश्यावृहितस्मातेश्वैः तदाहुवै तेनाजेन प्राणामेव कर्मणे युह विष्ठेक एतु पठये वीरुरिति यथोभयेषु देवमुह्येषु कीर्तिःश्लोको यज्ञाः स्मादेवमेवेदाः श्रृण्वन्तु विशेष अमृतस्य दुषा इति प्रज्ञापितवा अमृतस्य विशेषतः पुजा आ ये धार्मिकै दिव्याः तव्यं तव्यं वे लोकः दिव्याः धार्मिकै तद्व एषु लोकेषु देवस्यामेवः। १५।।

यद्य प्राणामनुवक्यं इध्युरितिप्रज्ञापितवा एतद्येव कर्मकरोत्ततूतो देवा अकूर्वेदेवा देवकर्म महानं महोजस्वेति योह के महिमा देवा देवकर्म योह वीर्यमोजस्वेतेदुः परिखुतिरिति विममेस्व पुश्च इति यहः किञ्जास्यं तत्पार्थिवं तदेश सवर्ण विममीते रक्षित्सकौन्द्यवत्तानं रजास्कस देवः सविता महिलेषु तीः वे लोकः रजाश्यसावादित्यः। देवः सविता तानेषु महिमा विममीतेः। १६।।

dेव सविते प्रसुव यहः प्रसुव यजुष्पति भगायेवस्याः वा आदित्यो देवः सविता यः भगास्मानं देवः प्रसुव यः प्रसुव यजुष्पति यज्ञाः प्राणो गम्बरः। केतपूः केतं नः पुनः भित्याः वाः आदित्यो दिव्यो गन्धार्वोः स्वरूपोः नः पुनः भित्याः द्वाच्यन्ति वाच्चः नः स्वदित्तिः चावः। इदं कर्म प्राणो वाच्यन्ति। प्राणो न इदं कर्म स्वदित्तिः। १७।।

इम् नो देव सवितर्येण प्राणेवस्याः वा आदित्यो देवः। सविता यदुः वा एषु यज्ञे कर्म प्रणयति तव्यातं स्वस्तिः पुंमानस्मुः देवाविमतिः। यो देवावाः दित्येतस्तखिनिवि सत्तार्जयं धनिजस्वर्णित्येति यू एतस्ताविः दादिले तुच्चेयूः स्तोमः सम्मृद्धं गायत्रेण रंगार्थं बृहद्याग्यवर्तनीति सामानि स्त्वहेति यजुष्पति सैषु। त्रयी विच्च प्रथमं जायते यथावदोऽमुखायलोकम् यूः सोग्नितसूज्यतेषु स योजत कर्ममित्येते। १८।।

5. देशान्वदिति, TE, MD
6. सर्वकिन्द्र, MD, My
be known (of the rites)—for, he indeed knows this rite. “He alone”—for, he alone knows this sacred rite. “This is the great praise of god Savitṛ”—that is, “Great indeed is the praise of god Savitṛ”.

15. “I harness you old Brahman with this food (oblation) in this ritual of you two”—Vital air is the old Brahman and food is the nama (oblation). (Savitṛ) has harnessed anna (food) along with the Brahman of the two (patni and Yajamāna) for the purpose of this rite. “May the praise of the learned spread far into the Lord’s path”—that is, “May the fame (of the Yajamāna) well-versed in the ritual proliferate among gods and men”. Thus it is said—“May all sons of immortality pay heed”—the immortal one doubtless, is Prajāpati and all the gods are his sons. “Those who are stationed in the heavenly abodes”—the heavenly abodes are these worlds and this is said with reference to those gods who are in these worlds.

16. “Whose path, others followed suit”—for, Prajāpati was the first to perform this rite. Then the gods performed it. “The gods with vigour pursued the glory” the glory is the sacrifice (cayana). The gods with vigour (followed) the glory (of sacrifice) of Prajāpati’s energy. “He (Savitṛ) who measured (brightened) whatever is on the terrestrial (regions) by his rays as he moved about (on his horses)—what all is there on this earth is terrestrial and that he measures (lights up), for, with his rays, he reaches down to them. “These worlds, he (the Savitṛ) by his greatness (measured)—these worlds are the regions (rajāṃsi) and god Savitṛ is the yonder Sun. By his might he measured (lit up) the worlds.

17. “God Savitṛ, encourage the sacrifice; encourage the lord of the sacrifice for the sake of glory” This Sun is god Savitṛ. Sacrifice is glorious. Therefore it is said, “Encourage the sacrifice; encourage the lord of the sacrifice for the sake of glory”. “The divine Gandharva, the purifier of thoughts, purify our thoughts”— the heavenly Gandharva is yonder Sun and thought is food. Thus (it means)—may the purifier of food clean our food. “May the lord of speech make our speech pleasing”—this sacred rite is speech and the lord of speech is prāṇa (vital air). Thus it is to say “May the vital air render pleasing, this rite of ours”.

18. “O God Savitṛ! effectively lead this sacrifice”—yonder Sun is the Deva Savitṛ and whatever sacrificial rite he leads (encourages) that will reach its culmination safely and auspiciously. “As one (Devārya) pleasing to the gods”—that which pleases the gods is (called) Devārya. It shall be sakhiṇid (one begetting friends); satṛajit (an ever victorious); dhanajit (one begetting wealth) and svarjīt (one that wins the heavens)”. That is, one that will beget all this by the hymn. (Hence it is said) “Make the hymn tuned to the Rk mantra; the Rathantarā Sāman in tune with the Gāyatrī metre; the Brhat Sāman—in tune with the Gāyatrī measure—combine the chant Svāhā with the Yajus formula thus the threefold Veda Vidyā is produced (put to use) for the first time; even as it was there and then produced (put to use). The Agni who was thus produced, he is the fire-altar who is built up from hence upwards.
तान्त्रिकोहि सावित्रायण्यात्स्करा गायत्री गायत्रीग्रिह्यान्वित्त्वायत्त्वस्य मान्त्रा
तावतैवैनमेतेतेतोभूतं सिद्धति तानि नव भवति स्वाहाकारे नवमो नव दिशों
दिशोऽधिनः व्रत्रः प्राणः प्राणः अग्रिन्यवायुग्रियायत्त्वस्य मान्त्रा तावतैवैनमेतेतेतोभूतं सिद्धति
तानि दु:ष्ट भवन्याहुतिदश्मी दशाकः विराहिताः ग्रिह्यत्त्वः दिशोऽधिनः व्रत्रः प्राणः
प्राणः अग्रिन्यवायुग्रियायत्त्वस्य मान्त्रा तावतैवैविन्दपत्तिः ॥ १९ ॥

एतत्सामाहुत्त्वः हुंतायामग्रिह्यायत्त्वस्य उदाह्रस्मे देवा अबुवन्युशुर्वः अग्रिनः
पूर्वशिरिविमुच्यात् स्वायं रूपायाविविधविविधताति तं पशुभिरवैवैचृत्त्वस्य स्वायं
रूपायाविविधविविधव्यात्मानः हैतः त्वः स्वायं रूपायाविविधविविधताति गायत्रि गायत्रि श्रो वृष्णाय पुरुषो वा
पुरुषाय ॥ २० ॥

तेन्द्रेवात् ह स्वेत्तन्त्रेष्यामो यात्रायाम अनुजीवनीया भविष्यति युवा
अस्वेत्तत्वमुन्तव्यायाय इति त एतमेकं पशु द्राह्यं पशुभ्यं प्रत्यपश्यत्वास्त्रोभवे
तद्वैवायं पशु द्राह्यं पशुभ्यं प्रत्यपश्यत्वास्त्रोभवे । सन्धिरेति ॥ २१ ॥

अनंदः पुरुषं पुरुषादेशं ह वा अनंदः पुरुषं यो न देवान्विति न पितृतुः मुनीयां-
स्तस्वैः पशुभिरवैचृत्त्वायात्रायाम अनुजीवनीया अश्वत्तमू ॥ २२ ॥

त्रिभुजिन्मिच्छति त्रिभुजिन्मिच्छति त्रिभुजिन्मिच्छति त्रिभुजिन्मिच्छति त्रिभुजिन्मिच्छति
पशु संपुद्ध भवति श्रीचतिकोषिं ग्रिह्यत्त्व: संव्यायः संव्यायः संव्यायः
मान्त्रा तावतैवैविन्दपत्तिः ॥ २३ ॥

तें मैॊश्वरिभिनिनिरस्तिः भवत्विन्द्रं हुतायामग्रिह्यायत्त्वस्य उदाह्रस्मे मुखो ग्रिह्यतुः
स्तत्त्वा सुधर्मर्दाव्यायात्मात्स्त्रो भूमस्त्रो त्वो गुरुः त्वा योनिऑिन्द्रस्त्रो फलमात्स्त्रो
वै योनियमेच्छ भूमस्त्रो त्वो जायमात्स्त्रो योनियात्स्त्रो जायमात्स्त्रो ॥ २४ ॥

त्रिभुजिन्मिच्छति त्रिभुजिन्मिच्छति त्रिभुजिन्मिच्छति त्रिभुजिन्मिच्छति
पशु संपुद्ध भवति श्रीचतिकोषिं ग्रिह्यत्त्वः संव्यायः संव्यायः
जायमात्स्त्रो योनियात्स्त्रो जायमात्स्त्रो ॥ २५ ॥

१. दिता TE, My
२. पशुभ्यं missing in V2
19. These are thus the eight Sāvitrī chants—the Āśvātrī has eight syllables and Agni is Āśvātra; as great as Agni is, as great as is his size; by so much he impregnates with what is seed. They become nine (in number) as the Svāhā chant is the ninth. There are nine regions and Agni is the regions. There are nine vital aires and Agni is the vital airs. As great as Agni is, as great as is his size, by so much he impregnates with what is seed. There are ten of them (in number), the offering (itself) is the tenth. The Virāḍ (metre) has ten syllables. Agni is Virāḍ (the widely shining). There are ten quarters and Agni is the quarters; ten vital airs and Agni is the vital airs; as great as Agni is, as great as is his size, so great does this become.

20. When this offering was made, Agni went away from the Gods. The gods said, “Agni is surely an animal; let us search for him by (amidst) the animals because he will manifest himself for (assuming) his own form”. They searched for him by (amidst) cattle and he (Agni) manifested for (assuming) his own form. And hence even to this day the animal reveals its own form (to co-animals) (like) cow to cow, horse to horse and man to man.

21. They (gods) said, “If we search by (amidst) all the (five) animals, they will become stale and sapless (hence unfit for livelihood). If on the other hand we (search) by a few of them, we would have sought for only an incomplete (part of) Agni”. (Hence) they saw single animal (as a substitute) for each two animals. Namely, the ass (as a substitute) for the cow and the sheep. And because they found out that one beast (would do) for two beasts, that (the he-ass) although it is that one is having two productive seeds (for producing the she-ass and the mare).

22. The effigy of a man (they found out to be a substitute) for man. The effigy of a man is no doubt, one who pleases neither the Gods, nor the fathers, nor the humans. Thus they searched by means of all the beasts without rendering them (beasts) stale and sapless, (hence) unfit for livelihood.

23. (Here) he (Yajamāna) searches with these animals (a horse, an ass and a he-goat)—because, Agni is threefold. As great as Agni is, as great as is his size, with so much he searches for him. They are five in aggregate (the ass being taken for two animals, as already stated). Agni (the fire-altar) has five layers; five seasons are there for a year and the year is Agni. As great as Agni is, as great as is his size, so great does this become.

24. They are fastened by halters made of Muñja grass. Agni, having deserted the gods entered into a Muñja reed. Therefore, it (the reed) is hollow and in the interior it is as it were stained by smoke. Thus that reed is Agni’s womb. Agni is these animals and the womb does not injure the foetus. Because the womb does not harm, that which takes birth is borne through the womb. (So they think) “From its womb, let him (Agni) be born when he takes birth”.

25. They (halters made of the Muñja grass) are threefold (turned in three strains). They are in the form of a horse’s halter. The horse’s halter winds all around the mouth. So too the womb winds all around the foetus. Thus it (the halter) is made in the shape of a womb.
ते प्रारञ्चस्यप्रवव्यः प्रथमस्रथ रासभोवशाज एवास्मिस्तेतुन्नूर्वं यहैं तद्भनु
संकरितमासीदेश सोऽशोथं यतद्रसिद्विषं स रासभोवथ येषु स कपाले रसो लिस
आसीदेष सोऽजोशं यत्तत्कपालमासीदेश सा मृदामेतदाहिष्यस्यो भवत्तेलिष्यो वा एषाः
रुपेण गोऽप्रस्यस्य मय् एषा मेतत्जनयति ॥ २६ ॥

tे दक्षिणतस्तिन्येख्यो देवस्य अधि भवेलीन्ति नो यथेषु दक्षिणात्स रघुस्चिसि नाय्त्राः न
हन्युवर्ति तु एवं वज्रपश्चन्तमेवान्तिल्हसों वा आदियस्य एषाःस्थर्थ एतेन वृष्णेन
दक्षिणात्स रघुस्चिसि नाय्त्राः अपहत्याभयेष्येनान्ताः एतं यथृ तनुते ॥ २७ ॥

dक्षिणं आह्वनियो भवत्युत्तर्त् एषाःस्थिष्ठपोषेन्विरुष्णा न आह्वनियो योष्प्रियादक्षिणात्
वृष्णा योधामुपपोषेते सर्वित्प्रवित्तरं च नानां त्रितव सर्वां योधामुपणोषेन ॥ २८ ॥

सा ⁶ वैण्वि स्त्रायदिग्रित्वेयथ उदक्रामत्स्वेयु प्राविशःस्यां स्तुविष: त्य एवानि वर्मनःप्रियावकृतः पुर्वाण्यतुः नेष्टानाय यत्र यत्र निर्देशाय तत्नां कल्पावप्प्ययः
भवन् ॥ २९ ॥

सा कल्पाभ्य स्त्रात्स्य वत्प्रेयवेदि वदि कल्पाभ्या न विनदश्चकल्पाभ्या स्त्रायुपिषिषा गू
स्यालैकानेभी सैया योनिप्रेयदृशुरुप्रिष्य मृतवै योनिभिः हिन्नत्वविहिंसाये योनेवें
जायमानो जायते योनेज्ञायमाणो जायुता इति ॥ ३० ॥

प्रादेशिकथा स्त्रायदैशभासां १२ हींदभावादवद्यपिकिणात्र श्वेव भववति वाहुवर्तां
अराति बहुनासे वै बोही क्रियवेदे वीर्यसंतैव तद्भवति ॥ ३१ ॥

अन्यत्वः क्षणस्याद्यत्ततोहरांचाहः क्षणमुख्यत: क्षणवेत्व भवत्युभ्यतो हीदं
वाचः क्षणसी यदेनया देवं च वृद्धं मानुषं चाथो वृत्तते रूपं च मात्रस्य च तस्तमुभ्यतः:
क्षणस्याः ॥ ३२ ॥

१. सा वै योजा यौवनी TE, My
१०. स्त्रायदुपिषः MD
११. प्रवाणयसु MD
१२. See notes
१३. वृत्तां V2
१४. क्षण MD
26. They (the animals) stand facing the east, (in the order of) first the horse, then the ass and then the he-goat; for, this is the proper order. For, that horse is the tear (aśru) that was shed at the beginning (of creation). And that ass is that which appeared to be crying; and that he-goat is the juice which adhered to the shell. That which is clay, which, they are in the process of bringing, is the shell. Thus it was from these forms that he was first made. Only from these, he (Yajamāna) produces him (Agni).

27. They (the animals) stand on the southern side. For the gods were scared that the terrible Rakṣasas should not destroy their sacrifice. They saw that thunderbolt (which is) none else than yonder Sun. This horse is indeed, yonder Sun and with the thunderbolt they chased away the terrible Rakṣasas from the southern side and they set up this sacrifice at a peaceful place, free from danger.

28. On the right side is the Āhavanīya altar and that spade (Abhīṇ) is lying on the left side. For the Āhavanīyais the male and the spade (Abhīṇ) is female. The male lies on the right side of the female at a distance of a cubit (an elbow-room). Indeed the male lies by the female at a cubit’s distance.

29. It (spade) should be made of bamboo. Agni deserted the gods and entered into a bamboo-stem and therefore it (the bamboo) is hollow. (Having entered) he made those knots (internal partitions) on either side, so as not to be found out and wherever he burnt, there was the black stain (marks of burning).

30. That spade should be stained (spotted) because that is (the mark) of Agni. If one with stain (black spots) is not available, it may be without spots but it should be hollow; because that is the one (belonging to) of Agni. The bamboo (hollow one) is the womb of Agni. And this clay is Agni and the womb does not injure the foetus. That which takes birth is indeed born from a womb. “(So) he (Agni) shall be born from the womb when he is to take birth”.

31. It may be a spade (distance between the tip of the thumb and the tip of the fore-finger, both stretched) long, for the organ of speech is of a spade’s length. But it is (better) if it is cubit long. A cubit is the same as an arm (cubit is measured by the arm and hence represents the entire arm). The arm is indeed that shows strength. It thus (the span being of aratmi size) becomes equal to his strength.

32. It (spade) may be sharp on one side only, for this speech (tongue) of ours is sharp only on one side. (No), It may be sharp on both sides, since this speech of ours is also sharp on both sides, in as much as it speaks both what is divine and what is mundane; and both truth and untruth. Therefore it (the spade) can be sharp on both sides.
यहे वोभयतः  क्रृद्धतो वा अप्रेश्वर्य वातव्यस्त्वे क्षणतमभयतु  एवास्यामेत्वैः

द्वारा 33.

यहे वोभयतः  क्रृद्धदेत्तर्य एन देवा अनुविश्वेब्यो लोकेद्धो खननशत्येष्वेनमयमेतत्तदनु

विश्वेब्यो लोकेद्ध्यो खननश्व स यद्यति ैथनति तदेनस्मालोकालेखनत्यथै युद्धो प्रभृति

तदमध्यं आलोकायुथ युद्धरेण सशार्था तददार्शा कलाकायुथ्याय एवणमेत्तर्यो लोकेद्ध्यो

खननश्व 34.

तात्ताज्ञेते देबर्षयत्वा सबितुः प्रस्वेगश्चिनोबहुत्वा पूण्यो हस्ताभ्यामाददइ गायत्रेण

छन्दर्धर्षम्मर्षदिति सबितुप्रसूत्य ऐैवैणऽमेत्तदालाभिज्ञि 26 वतार्माददशते गायत्रेण छन्दसाथो

अस्यां गायत्रे छन्दो ैथरात पृथिव्या: सत्यसाद्विनिं पुरीष्यमध्यस्तदाभारेति पञ्चवो वे

पुरीं पुरीं पुरीं पृथिव्या उपस्थादर्जिनं पञ्चवामिनवदाभारेत्येतुः 35.

त्रेष्णुयमेन छन्दसाधिर्मस्तदिति तदेवाणि त्रेष्णुभेनच्छ दसाददेत्तर्यो दस्सायामानुभुषं

छन्दोस्त्रेष्णुभेनभिन्नपत्त्योऽहंस्यं त्रेष्णुभं छन्दोस्त्रो

दशायत्तप्रिवस्तीयानिष्ठोऽहंस्यं तदेवतत्सत्त्वनारते नार्यसीति वज्रो वा अप्रेश्वर्या नारी न वे योवां

केन्द्रन हिन्दुस्ति शमयत्येवैणऽमेत्तदहिसाथे त्या ब्यमगिन्तं शकेम खिनतुः सशस्त्रं इत्येवं

वेस सशस्त्रं त्या ब्यमगिन्तं शकेम खिनतुमसिंधानस्तथं इत्येत्तत् 36.

ज्ञात्तेन छन्दसाधिर्मस्तदिति तदेवाणि ज्ञात्तेन छन्दसाददेत्तर्यो अस्यां ज्ञात्तेन छन्दो

दशाति त्रिभिरादते त्रिभिरास्तियारा वाख्यात्याव्यायस्त्याव्यादि तवतेनामेत्तदाते त्रिभिरास्तियारा

अथवानाधिर्मम्मत्राय एवतषाः तदेवास्त्रिभिरास्तियायास्त्याः चतुर्भन बीर्यमदस्त्यत्येवैण

मयमेत्तल्लिभिरादादात्त्वायास्त्याः चतुर्भन बीर्यं दशाति 37.
33. And, again why it is sharp on both sides—the striking power of the spade, doubtless, is on that side where it is sharpened. He thus lays power into it on both sides.

34. And, again, why it is sharp on both sides—(just as) gods, having discovered him (Agni is the form of clay) dug him out from these worlds. In the same manner, he (Yajamāna) after discovering him (the Agni-altar) digs him out from these worlds.

35. He takes it (spade) up saying—"At the behest of God Savitṛ, I take thee by the arms of Aśvin, and by the hands of Pūṣan, with the Gāyātri metre just as Aṅgiras"—by these deities he takes it up at the behest of god Savitṛ with the Gāyātri metre. Then he infuses the Gāyātri metre into it. "You bring Agni, the Purīṣya (loose soil) from the earth's bosom just as Aṅgiras (would bring)". Cattle are indeed the purīṣa (soil). Thus (it means) "From the earth's lap, bring Agni favourable to cattle, just as Aṅgiras (did)".

36. By (using) the Trīṣṭubh metre, as Aṅgiras would, he thereby takes her (the spade) with the Trīṣṭubh metre and (in the process) infuses the Trīṣṭubh metre into it. "Thou art a spade"—for spade it is and hence he takes it by the right thing (truthfully). "Thou art a woman"—(it means) the thunderbolt is the spade which is a female and a female never injures anybody (the spade, even though a thunderbolt used to dig the earth is essentially feminine in characteristic and will not, therefore, injure anybody or for that matter, the earth). It (womanhood) only calms down (the cutting effect of the Vajra) to avoid injury. "By you (the spade i.e. Vajra, the woman) we may be enabled to dig out Agni from the bosom of the earth". The bosom is indeed the spot (where the digging is done).

37. "By (using) Jagatī metre, as Aṅgiras (would)", he thereby takes her (the spade) with the Jagatī metre and (in the process) infuses the Jagatī metre into it. Thus with three (formulas) he takes up the spade. Threefold is Agni; as great as Agni is, as great as is the size, by so much he thus takes it. Having taken it up with the three (formulas), he consecrates it with a fourth (chant) because the gods having taken it up with the three formulas, infused vigour into it by a fourth formula. In the same way, he having employed three chants for taking it up, infuses vigour into it (the spade) with a fourth (formula).
हस्त आधार संवित्तित हस्ते हास्यहिता भवति विप्रदातिःकामित् बिप्रार्थि होनां
हिरण्यायिनीमिति हिरण्यायिनीमिति छन्दो छन्दोमयग्रंथं ग्रंथं त्रिश्रुतेत्त्रिश्रुते पृथ्विया
अध्याभुतिते पृथ्विये होनुध्याभुति॥ ३८ ॥

आनुपूर्णं छन्दसाधिनरकृतिती तद्नामावङ्गादिकं छन्दसाधिनरकृतिती
छन्दसाधिनरकृतिती तद्नामावङ्गादिकं छन्दसाधिनरकृतिती तद्नामावङ्गादिकं
छन्दसाधिनरकृतिती तद्नामावङ्गादिकं ॥ ३९ ॥

हैण्ड के हिरण्यायी कृप्तिन हिरण्यायी वा अथ्युक्ति न तथा कुर्याद्वारा एवा
छन्दार्थिने ताः हिरण्यमयमन्तः हिरण्यमन्तः हिरण्यमण्ड्यानि कुर्याद्वारा
छन्दार्थिने ॥ ४० ॥

तां चतुर्भिषितस्रुते चतुर्भिषितस्रुते चतुर्भिषितस्रुते चतुर्भिषितस्रुते चतुर्भिषितस्रुते
चतुर्भिषितस्रुते चतुर्भिषितस्रुते चतुर्भिषितस्रुते चतुर्भिषितस्रुते
चतुर्भिषितस्रुते ॥ ४१ ॥

यदेव चतुर्भिषितस्रुते यदेव चतुर्भिषितस्रुते यदेव चतुर्भिषितस्रुते यदेव चतुर्भिषितस्रुते
यदेव चतुर्भिषितस्रुते ॥ ४२ ॥ इति प्रथमं ब्राह्मणम्

हिस्त एणांशिन्निष्ठं पशूनिमन्यतन्त्रात् ॥ ३ ॥

सोऽश्रमनिमन्यतेत्र उत्तरायानं घुपायानं घुपायानं घुपायानं
उत्तरायानं घुपायानं घुपायानं घुपायानं
उत्तरायानं घुपायानं ॥ ३ ॥

१७. फलां V2

1. See notes
38. “Savitṛ having taken into his hand” — it is indeed taken into his (Adhvaryu’s) hand. “Bearing the spade” — for, indeed, he bears it. “The golden one” because it consists of metres, it is indeed golden. “Beholding the glory of Agni” — (means) seeing the light of Agni — “He lifted it up”.

39. By the Anuṣṭubh metre (he lifted it up) just as Arīgāras (would) — He thus takes it up by means of the Anuṣṭubh metre and (in the process) he infuses the Anuṣṭubh into it. Because this speech is indeed these metres and for the sacrificial purpose it is made of bamboo.

40. Some indeed make it of gold, saying, “It is described as golden”. Let him not do so. Because the speech itself is the metres and hence it is gold and immortal. Therefore the metres are (themselves) gold and deathless.

41. He takes it with four formulas. For, all speech consists of four syllables. The word ‘vāk’ is of one syllable and the word ‘ākṣara’ is of three syllables, which again is the same as the tri-syllabled Anuṣṭubh ultimately. That tri-syllabic ākṣara is the same as those (three) chants mentioned above. So he digs up Agni by all this speech and enriches it with the whole speech. Hence (it is said) “With four formulas”.

42. And again why “With four formulas” — the quarters are four. He thus lays the speech in the four quarters. (Thus) he takes it up (the speech) both with the metres and the formulas. That makes them eight; the four quarters and the four intermediate quarters. Hence he lays the speech in all the quarters and therefore the speech is spoken in all the quarters. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. This spade is in his hand when he addresses the animals. For, the gods, when once searched (for Agni) in these (animals), they held their vigour in front. In the same manner does this person hold his vigour (the spade) in front while searching for Agni in these animals.

2. He addresses the horse thus — “O horse! run hither most speedily”. That which is swift is speedy and that which is much quicker (pratūrtā) is most speedy. “Towards this greatest worship (of ours)” — this (sacrifice) is indeed the greatest worship. Hence it is said “Towards this greatest worship”. “Your highest abode is in the sky, in the air is thy navel and in the earth is thy womb”. — (By saying so) he makes it (the horse) into all these divinities, namely Agni, Vāyu and Āditya. This infuses vigour into the horse.
अथ रासम् युज्ञाथाः राजस्य युज्ञम् वाच्यम्वचर्य चैत्यज्ञानम् चाहार्स्मिनाम् वुष्णवसू इत्यस्मानमिनि वुष्णवसू इत्येतदुहिनि भर्तरस्मायुज्ञमि भर्तरस्मायुज्ञमि इत्येतदुहिनि भीष्म दधाति ॥ ३ ॥

अथाजयो योगी तद्व स्तरं चाजे चाजे हवामह इत्येत वै चाजः कर्मणि कर्मणि तद्व स्तरमुक्तस्य इत्येतत्स्खाय इंद्रमूलय इतिन्द्रियवन्तं मूलय इत्येततदुहिनि भीष्म दधाति ॥ ४ ॥

त्रिभिनिः मन्त्रयते त्रिवृद्धिण्यांवानग्रिण्याँवित्यस्य मात्रां तावैवैवैवै इत्येतद्वै भीष्म दधाति ॥ ५ ॥

अथैनान्नार उत्क्रमपितान्देनीते: पुष्पिर्निविच्छिन्ति नोपस्यसत्यगिरिष्ठेष यत्याश्च नेत्रायम्बिनिः सदिति ॥ ६ ॥

सोर्श्रमुक्तन्यार्यत्तमान्नार गयं वा अश्वत्स्तिस्तवरमाण पुष्पवित्तम्यायांप्रान्तमितेतदृशय गाणपत्यमनोभूरेहीति शैवा वै पश्चाय च इतिस्स येव देवता तस्ये गाणपत्यया मनोभूरेहीतेऽदेनमर्शेऽसनन्विच्छिन्ति ॥ ७ ॥

अथ रासायमुयवेन्तरस्थं: वीिणे स्वस्ति गत्वृतिरहितानि कृणविनि यशैव यजुस्तथा बन्धु: पूण्णा समु较强的 महलीं वै पूण्णान्य रसुज्ञा सहेतेरतयदेन् रासभ्राेणा

विच्छिन्ति ॥ ८ ॥

अथाध्य पृथिव्या: सयस्थात्विणि पुरौषमजिन्तिस्वदाध्यतमति पृथिव्या उपस्थायिणि पश्यायिण्याभूरेहीतेऽदेनमाेनन्विच्छिन्ति ॥ ९ ॥

त्रिभिनिः विच्छिन्ति त्रिवृद्धिण्यांवानग्रिण्यांवित्यस्य मात्रां तावैवैवै इत्येतदेनन्विच्छिन्ति त्रिभिः पुष्पमुयवेन्तरस्थं: तवषद्य विच्छिन्ति: संवक्तवर्णां संवक्त्वर्णांस्त्रिवृद्धिण्यांवानग्रिण्यांवित्यस्य मात्रां तावैवै इत्येतद्वैति ॥ १० ॥

२. मुक्तमायति TE
३. स्त्राभ MD, My
४. ते देवि TE
3. Then (he refers to) the ass—"You two yoke the ass"—thus he says to Yajamāna and Adhvaryu, "In this ritual, you showerers of wealth (yoke the ass)". "(You)ke) him who bears Agni and is helpful to us". This means the bearer of Agni who is urged forward by us. Thus he imparts vigour into the ass.

4. Then (regarding) the he-goat—"As every time you are yoked and at every function we adore your prowess", (It means) food is strength and so at every performance and every offering of food (strength) we adore his prowess (by saying) "To the friend Indra for help", (which means) the one who is mighty, (we resort to) for help or sustenance. He thereby imparts vigour into the he-goat.

5. With three formulas he consecrates them (the animals). For, Agni is threefold, as great as Agni is, as great as is his size, by so much he thus imparts vigour into them.

6. He then makes them move forward to the east. He then searches for Agni by means of these animals. He does not touch them because these animals are Agni. In order that Agni may not injure him (he does not touch them).

7. He makes the horse go forward with (the chant)—"Come on speedily treading down (our) sins"—Sins are evil thus (it means) "Come running treading down the evil". "Come delighting into (the role of) the chief of the Rudras"—animals belong to the Rudras. "Thus (it would mean) come thou delighting into (the role of) the chief of them (Rudras) who are your deities". He thus searches for him by means of the horse.

8. Then (he makes) the ass (make forward) with (the chant)—"Traverse the vast expanse of the air, thou rendering the pasture land prosperous and safe"—as the text, so its meaning. "With Puṣan as your partner"—Puṣan indeed, is this (earth) and so (he means) that he (the ass) should have her (the earth) as his partner. He thus searches for Agni-altar by means of the ass.

9. Then (he makes) the he-goat (advance) with (the chant)—"From the earth's bosom, you bring Agni - Puṇya just as Aṅgiras would"—That is, from the earth's lap bring thou Agni-altar, favourable to cattle, as Aṅgiras (did). He thus searches for him by means of the he-goat.

10. He (thus) searches with these animals, for threefold is Agni; as great as Agni is, as great as is his size, with so much he thus searches for him. By three formulas, he first addresses (the three beasts); that makes six—six seasons constitute a year and the year is Agni; as great as Agni is, as great as is his size, so great does this become.
प्रदीपा एतोग्रहो भवन्त्यथ मृदमच्छयन्तीमे वै लोका एतोग्रहस्ते यदा प्रदीपा
अथैत सुप्ते लोका: पुरो वा एतौदेभ्यो लोके व्योःस्त्रे देवा: कर्मवैच्छस्तयदेवतानग्रीनित्य
मृदाबर्ती तदैनं पुरौः लोके व्योःनिच्छिति ॥ ९१ ॥

प्राणी यति प्राणी हि दिगमः: स्वायत्निवैवनेत्त्विशयनिच्छिति स्वायत्त दिशि
विन्दति ॥ ९२ ॥

ते प्रयत्नयिन्म पुरीर्यमजिस्वद्वद्वेषम् इत्यिन्म पश्वयमिनिवद्वेषम् इत्येवत् ॥ ९३ ॥

अथानेन पुरुषे नीक्षिते इतिन्म पश्वविजिस्वद्वद्विरिय्याम् इत्यिन्म पश्वविजिस्वद्विरिय्याम
इत्येवत्तदेनमन्वा पुरुषेनानिच्छिति ॥ ९४ ॥

अथ ववृद्धीकल्वा सुप्तेऽव्यत सहिता भवति कामानीक्षत्वं इयं वै स्वभावेनपेयस्म
वा हि लोका एतौः एनं देवा एपुः लोकेषु विन्द्रहमेच्छस्तस्त्थैवनमुमेत्तदेषु लोकेषु
विन्द्रहमिच्छिति ॥ ९५ ॥

अन्तग्रिःसामग्रिःमिच्छिति तदेनपुष्मवेच्छस्त्रमन्वाहि प्रथ्योग्यार्थवेदैः इतितदेनमह
व्यूच्छन्तु सूर्यस्य पुरुषा च रश्मीनिति तदेन सुर्यस्य रश्मीवैच्छन्त्रु स्त्वाध्युपयुः
आत्त्विष्टिति तदेनध्वाध्युपथिय्योऽच्छस्तमविन्द्रस्तःस्त्थैवनमययेतिधिन्दिति तं यदृ परापस्तयथ
तामवास्त्वायङ्गच्छिति मृदम् ॥ ९६ ॥

अथाश्चमयमन्त्रयत एतौः देवा: अबुत्वाप्यानस्त्वायन्यात्मिति श्रमो वै पाप्मा
श्रममय पाप्माप्यान्यात्मितितस्य श्रम पाप्माम्याप्यान्यात्मितस्यैवावयस्मेतमेच्छम पाप्माप्यान्यात
हिति ॥ ९७ ॥

आगतव वाष्याध्यानयुक्तवः द्वास्त्वा: भवति सर्वः मृपो विधूतत इति पाप्मा वै
मृध: सर्वप्याप्यानो विधूतत इति इत्येवतस्तु हैति द्वात्रेः स्तात्त्वा विधूत्तेवघ्रोऽस्थि

5. हरिति TE
6. See notes
7. See notes
8. यठ missing in V2, see notes
11. These fires become kindled and then (the Yajamāna, the Brahmana and the Adhvaryu) proceed towards the lump of clay. Those (fires) are indeed these worlds, when they are kindled. For, formerly the gods were seeking (to build up the altar) outside (east of) these worlds and when he brings the lump of clay passing beyond these (three) fires, he is seeking him from outside (east of) these worlds (the regions of the three fires).

12. They proceed facing the east, because the east is the quarter of Agni. So they search for him in his own direction and obtain him in his own quarter.

13. They approach him with (the chant). "Just like Aṅgiras, we approach Agni-Purīśya"—That is, like Agni (Aṅgiras) we are approaching the Agni-altar, favourable to cattle.

14. He then looks at the pseudo-man (the proxy for the human animal mentioned earlier) (saying)—"That like Aṅgiras we shall take Agni-Purīśya"—(It amounts to saying). Like Agni, we shall carry Agni-altar favourable to cattle. He thus searches for him by means of the pseudo-man.

15. After that a mound of ant-hill with a hole made in it is placed in between (the lump of clay and the Āhavaniya-altar). He looks through it (the hole of the ant-hill), for this ant-hill is this (earth) and this earth is these worlds. Because the gods searched for him (Agni)—in these worlds (combing) at each place. In the like manner does this one now search for him in these worlds (combing) at each place.

16. "Agni shines at the tip of the dawn (Sun)—by this (chant) they searched for him in the dawns. "Thou the first enlightened shining in the days"—thereby they sought him in the days. "And often shining along the rays Sun in various places"—thereby they searched for him in the rays of the Sun. "Along the sky and the earth, hast thou spread". By this they sought him in the sky and the earth and they found him (Agni), where he beholds him (the lump of clay) from afar (through the hole in the ant-hill), he smashes that (ant-hill) and they proceed to the clay.

17. He then addresses the horse—so the gods too addressed—"Let us drive away his evil". Now evil is fatigue. Thus (it means), "Let us remove his fatigue, the evil and they (gods) drove away his fatigue, the evil". In the like manner does this one remove his fatigue, the evil.

18. "The horse having started on its stride"—for, his path has been reached. "He shakes off all, the combats"—combats mean evils. Thus (it means) he shakes off all evils and that is why indeed, the horse shakes itself while running. He desires
महति चक्षुष्या निचिकीपत् ॥ इतदं वै महत्स्थाः पृथ्विश्च मूः प्रभुवसम्भविन्यासहि सधस्ये चक्ष्वा दिदृश्क्षत
इति तत् इ। ॥ १८ ॥

अर्थेनमाक्रमयतेवत्तः एष एतं १० देवेभ्योऽनुविद्याम् प्रांक्रमीयवत्तिः यथिध्वेष्यस्ये-वम् ॥ १९ ॥

यहेवाक्रम्यतेवत्तः देवा अविभ्रुद्धैन हृदमह रक्षावर्ती नान्त्रा न हनुरतति तस्या एवं वज्रमुपरिन्धारभिगोपालकर्ममुक्तमुमेवदियमसीवा आदित्यार्धमुः क्रस्तयेव वास्मायतेन वज्रमुपरिन्धारभिगोतारं करोति ॥ २० ॥

आक्रम्य वाजिनृथिविमिलिमिन्त सुचा त्वामिति चक्षुः सुमाक्रम् तथा वाजिनृथिविमिलिमिकण्ठुः यथेवेवृत्तायतो बृहि यतः खृणेम तं वघमिति भृहे स्तस्तस्तपाशविन्याय नो बृहि यतः एवं खृणेमेवेत्ततः ॥ २१ ॥

अर्थेन मुन्नृथायतेवत्तः एव देवा प्रोचिवारसांवर्ती नुमार्दयस्तु वैवर्तेन वेदेयतेन-लोचिवारसां वैरीणम् समदेयत दौते पृत्तं पृथिवी सवस्थमात्मात्तकरसरसमुद्रो योनिः तीत्यमसीत्यमसीत्ये वेदितादह विख्याय चक्षुः त्रमभिषिषिष्ठ पृत्तनयतः इति विख्याय चक्षुः त्रमभिषिषिष्ठ सर्वाभ्याप्तु हेतुः नोपपस्वृणिः वृजो वा अथवा नेतुवं चूजो हिन्नसदिति ॥ २२ ॥

अर्थेन मुक्रमयतेवतः देवा अनुव्रतिन्किममयभुक्त्रमलिपिः इति महत्म्मैः भगिमिति ततः महत्तपसन्ध्वमहुः चक्षुः चैव वैवर्तेन महत्तमसायनमहसयाभसमथमुक्त्रममहे सौभागयेवेतुक्रम ददति सौभागित्येवतस्मादु हैतदुः पशूनां भृश्निवमोऽस्मादाभादानादिति यत्रैतिशिसीत्येवतहिन्यायो इति दृश्यितावत्मः तदति वाजिनिति वाजी होष्य वन्यं वस्त्राम वर्तं वृद्धिव्या अर्धिः खृणात उपस्थे अस्त्याभृति वन्यस्य वृद्धिसा सम्पतो स्त्वामग्रिमस्य उपस्थे खृणत इति तत् ॥ २३ ॥

1. निचिकीपत My, V2, see notes
2. एतव V2
3. बृहि यतः एवं खृणेमेवेत्ततः V2
to see with his eyes. Agni seated on this great seat (this earth). The great seat, doubtless, is this sacrificial place and he desires to see him thus, with his eyes.

19. He then makes the horse step on (the lump of clay). For, having discovered Agni, it (the horse) then indicates to the gods as it were “Just here he is” (by placing its foot on it).

20. And why they make him step on — because the gods were worried “The terrible Rakṣasas would slay here this our Agni”. So they placed this thunderbolt on it as a protection. It (the thunderbolt) is yonder Sun. That yonder Sun is the same as this horse. That is why he (the Yajamāna) puts this thunderbolt (of the horse) on it as a protection.

21. “Having stepped up on the earth, O horse! search for Agni by your light”. Eye indeed is the light. (It means), you the horse, having stepped up on the earth, search for Agni with your eye. “By pawing this earth, you tell us where we may dig him (Agni) out”—that is, by pointing out (that exact spot) of the ground, tell us (indicate) where we can dig him out.

22. He then touches him (the horse)—for, the gods, on his pointing out the spot (where Agni is to be dug out), endowed it with vigour, and in the like manner does this one endow it with vigour (for) having indicated (Agni) to him. He does so (saying)—“The sky is thy back; the earth thy abode, the air is thy body; the ocean thy womb”—by this he says “You are such, you are such”. “Looking about with your eye, withstand the fighters”—that is (to say) watchful with your eye (identify and) challenge all attackers. He does not touch it (the horse) (i.e. he chants without touching the horse) since the horse is thunderbolt and “Let it not harm me (by touching)” (so he thinks).

23. He then makes it step off (the lump of clay), for the gods now said. “For what purpose we shall make him step off?” “(For) great prosperity (beauty)” —they caused it to acquire great prosperity (by saying)—“Step off for great prosperity” meaning ‘step off (to acquire) great beauty’. That is indeed why the horse is the most lucky among the beasts (as it carries kings). “From this pedestal”—that is ‘From where you now stand’, “O wealth-giver!”—for it does give them wealth. “O darting one!” for he (horse) is a courser. “May we be in the good books of the earth while we are (engaged in) digging out Agni from her bosom”—it means, ‘let us be in her favour whilst digging (out) Agni from her lap’.
अध्येनमुक्रान्तमभिमन्त्रय एतद्वा एनं देवाण प्रेचिवासंस्युथा ददिकासं
वन्देतैवस्मुपास्तुवशक्षुपासमहस्त्यां वैनमयमेतु防范स्तुप्रमहस्तुप्रमहेवतुद्रामीदित्या द्वाश
यक्रमीदद्रविणोदा इति प्रविणं हेयो ददाति वाज्येवेदि वाजी च हेयोवर्चाएकः
सुलोकः सुकृतं पृथिव्यामित्यकः सुतुलोकः सुकृतं पृथिव्यामित्येत्ततः खनेम
सुप्रतीकामग्रिमिति तत एनं खनेमयेत्तुप्रांत्यकमिति सर्वतो वा अयः सुप्रतीकः
स्वोह्नाम अधिनाकम्मतमिति स्वगृं च लोको नाकः स्वगृं लोकं
रेहन्तोळिनाकम्मतमित्येतं दिक्षिणोपसक्रमः तत्त्यते पशु भवत्सदः दक्षिणतः
प्रायासित्विनसित्वि स यु पुरात्मुद्र दक्षिणतः स्थानस्वयंस्यंस्युः सोट्रः ॥ २४ ॥

अध्योपविषयं मुदमभिजुहोति एतद्वा देवाः अब्रवः श्रेष्ठत्यध्वणिति चित्तिमच्छेति वाब
उद्धुबवंस्ते चेत्यमाना एतामहृतिमपस्यस्तमजुहवुस्ताः हत्वेह्लोक्कानुरागः
पृयुः ॥ २५ ॥

तेघवः श्रेष्ठत्यध्वणिति चित्तिमच्छेति वाब उद्धुबवंस्ते चेत्यमाना एतां
हिर्यामाहृतिमपस्यस्तमजुहवुस्ताः हत्वा विज्ञानोतिषोपपत्तेता देवता अयः
वारुमादिन्यं देवा विश्व ज्योतिःश्रेष्ठज्ञमान एते आहुती हुत्वमांश्च लोकानुजां पशुः अनेताः
देवता विश्व ज्योतिग्रं वृत्तिकाच्यां जुहोतीअंश्च तत्त्वानेताः
देवता व्यतिष्ठतः ॥ २६ ॥

यद्वैते आहुती जुहोति मुदं च तदपश श्रीवानि ते इष्टवा प्रीतवाद्यं सुंभवति
व्यतिष्ठकाच्यां जुहोति मुदं च तदपश व्यतिष्ठतः ॥ २७ ॥

12. दक्षिणतीय TE
13. पश्चात्तद्व V2, TE
24. To that (horse) which has stepped off, he says, for, the gods now praised it, as one would eulogise him who has given a gift. They flattered it (the horse). In the same manner, he eulogises it; flatters it by saying “He has stepped off”, “The giver of wealth has stepped off”—because he indeed bestows wealth on them. “The racing steed”—because he is running and is a horse. “Thou hath rendered this earth a good world and well-set”. It means, you have made this earth into a good world, well prepared. “Therefore, we shall dig for Agni of auspicious form”—he says, auspicious form “because Agni indeed is charming on every side”. “(As) we ascend to the highest heaven”—(that is to say) the heaven being the world bereft of misery, climbing the heaven which is free from misery, and is the highest (abode). He then makes it (the horse) move to the right side (of the lump of clay), where the other two beasts (the ass and the he-goat), are stationed. They stand on the right side facing the east. The significance of the right side position here is as already mentioned (in VIII.3.1-28/29).

25. Sitting down, he now offers on the lump of clay (with Ṛcās intermixed so as the first half of one Ṛk is connected to the second half of another)—for, the gods then said ‘Meditate’, whereby, doubtless, they meant to say ‘Seek ye a layer (of the altar)’—whilst meditating, they saw this libation and offered it. After offering, they saw the fire-pan (ukhā) in the form of these (three) worlds.

26. They said, ‘Meditate’ whereby, doubtless, they meant to say “Seek a layer (of fire-altar)”—whilst meditating; they saw this second libation and they offered it. On offering it, they beheld the Viśvajyotis (the three bricks called Viśvajyotis), the lights of the universe. They saw these deities Agni, Vāyu and Āditya which are indeed, the universal light. In the like manner, this Yajamāna, offering these libations sees the fire-pan (ukhā) (which is) these worlds and those deities who are universal light. He offers with (Ṛks) intertwined (the first half of one linked with the second half of another) and thereby intertwines these worlds and these deities.

27. And again, why he offers these two libations—he thereby propitiates both the clay and the water. Having offered to and propitiated, he brings them together. With two interlinked (chants) he offers and thereby he interlinks the clay and the water.
आज्ञेन जुहोतिवत वज्रो वा आज्ञाय वज्रभेदवास्मा एतदभिगोत्रारं करोत्यथ रेतोवा आज्ञायं रेत एवातिस्वरूप्यति स्वषेष वुषा वै स्वायो वुषा वै रेत: सिद्धति स्वाहाकारेण वुषावेच स्वाहाकारो वुषा वै रेत: सिद्धति ॥ २८ ॥

आ त्वा जिधया मनसा घृतेयत्वा त्वा जुहोमिन मनसा च घृतेन चेत्येतस्त्रिविश्वां भुनानि विक्षेति प्रत्यक्ष्योप स्वर्णिणि भुनानि क्षीणिति पृथुं तिरंगा वृश्चा वृहत्तमिति पृथुर्वी एष तिरंक्वसो बुहं घृतेन व्याचिल्लमारिः सभसं दुनामित्यावकाशवन्तं तथैव दीप्यमानिनित्येतु ॥ २९ ॥

आ विश्वः प्रत्येऽं जिधया तुर्वत: प्रत्येऽं जुहोमीनेत्तदर्शासा मनसा तत्ख्येतुत्नीलद्वानेन मनसा तज्जोयेक्षैल्येतत्त्वार्थिणि: स्पृहयुर्धर्णों अतिरिक्ति मर्यश्रीहेष स्पृहयुर्धर्णोंस्रिणिनिशमृशो तन्वा जमुरालं इति न होयोमिनभृशो तन्वा दीप्यमानो भवति ॥ ३० ॥

धृत्मामिभिजुहोति द्विपादाजामानो यज्ञानोऽधिर्यान्त्वान्यथावत्त्वस्य मात्रा तावैंबंकंमेतेल्लोभुतं सिद्धत्वाण्येवध्यामिभिर्मेंतेल्लोभुतं सिद्धति ते यदाग्रह्योः तेनानिरः कुलित्सुभूताभृशार्जी तेतेन्द्र ऐन्त्रिग्रोहिण्यान्त्वान्यथावत्त्वस्य मात्रा तावैंबंकंमेतेल्लोभुतं सिद्धति त्राय्यो उवावें देवा: सूर्दिव्योऽधिर्यान्त्वान्यथावत्त्वस्य मात्रा तावैंबंकंमेतेल्लोभुतं सिद्धति ॥ ३१ ॥

अष्टस्य पदे जुहोस्त्रिणेष्य यद्वक्षस्थो हास्यार्थे अभिग्रामित्येवाहुति हुवे भवति: ॥ ३२ ॥

अथैैं परिलिखिता मात्रामेवास्मा एतकरोति यथैःत्वान्त्वान्यथे भवस्य ॥ ३३ ॥

१४. आदेशी TE
28. He offers with ghee; for ghee is truly a thunderbolt. Thereby he makes the thunderbolt itself its protector. The ghee is truly the semen. So he (virtually) implants the semen with the *sruva* spoon. *Sruva* is a male and the male deposits semen. "With the *Svāhā* chant"—*Svāhā* (itself) is male and the male deposits the semen.

29. I sprinkle upon you the ghee with my thoughts (concentration)—that is "I sprinkle you with my thought and with ghee". "Thou who dwellest within all the beings"—for he (Agni) indeed dwells in every being. "You are extensive and mighty (big) with your smoke"—for large (extensive) he is and great and mighty with smoke. "Most pervasive by the food (offerings) and shining (charming to look at) by being enthusiastic"—that is, capacious with food and shining (with energy).

30. "I sprinkle ghee on thee who appears in the inner-self everywhere (from all sides)"—that is, 'I offer to you who from every where is the inner-self with spiteless mind, let him relish this' that is 'with ungrudging mind, let it be accepted!' "Agni who is the resort of human beings and of likable hue"—he is indeed the refuge of all beings and is of pleasing colour. "Not to be touched while in his glowing form"—for, not to be touched is he, whilst in his flames.

31. "With two (chants) he offers; for, the sacrificer is a biped; and the sacrificer is Agni; as great as Agni is, as great as is his size, by so much he thus deposits unto him (the ghee) what is semen". "With two chants relating to Agni"—it is Agni that he thereby deposits as semen. In as much as they relate to Agni, they are Agni; and in as much as they are of the *Triśūlah* (metre) they are Indra. Agni, the fire, belongs to Indra and Agni; as great as Agni is, as great as is his size, by so much thus he sprinkles (ghee) that is semen. Moreover, Indra and Agni are *Vāsvedevas* (encompassing all the gods) and Agni (therefore) contains all the deities; as great as Agni is, as great as is his size, by so much he thus, sprinkles that (ghee) which is semen.

32. He offers (the oblation) on the horse’s footprint. The horse is the same as that Agni and hence, indeed, these two oblations happen to be offered to Agni.

33. He draws lines around it (the lump of clay) by which he delimits the Agni as if saying "You are this much (within these limits)."
यद्वाराण परिलिखिते देवा अविभयुमाटून इमामीह १५ रक्षासिस नास्त्रा ४ हनुष्ठिति
तस्मा एतां पुरूर्वं श्रयङ्गस्थते वास्या आयुर्मेतां पुरूर्वं परिश्रयत्ववः कृष्णो वा अधिक्रियेत्वेवाः
एतदभिगोसारं करोति सर्वतः परिलिखिति सर्वतं एवास्मा एतं चत्रमभिगोसारं करोति नितः
कृत्यम् १६ परिलिखिति त्रिवृत्तेवास्मा एतं चत्रमभिगोसारं करोति ॥ ३४ ॥

परिवाजपति: कोि: परित्वाग्रे पुरुर्वं त्म्रणो द्विभिरिस्तिः प्रियंमेवास्मा एतदुपपुत्र्य वर्म
करोति परिवाजपति: परीवहि पुरुर्वं त्म्रणो द्विभिरिस्तिः प्रियंमेवास्मा एतकरोति सा हैवाभिरुपुरा
दीप्यामानो तिष्टति तिसुभिरिस्तिस्पृहेवास्मा एतकरोति तस्मादु हैवत्तुरां परमक् रूपं
शिव्युपरं स वै वर्षीयसा वर्षीयसा छन्दसा पुरां ३५ परां लेखां वर्षीयसी करोति तस्मादुरां
परा परा वर्षीयसी लेखा भवति लेखा हि पुर: ॥ ३५ ॥

अथैनमस्य खन्तुपेऽतः देवा अविभयुमाटून इमामीह रक्षासिस नास्त्रा ४ हनुष्ठिति
तस्मा इमामेवाल्मानकुर्वेनुस्त्र आत्मात्मानं गोपयति सति ससं बिला स्याचत्त्वेयमात्मा
भवति यद्वेद ससं बिला योनिर्वस्त्र हृः रेत इत्य यद्वेद रेतसो योनिमतिरिच्यते उमया तद्भवत्
द्रव्यूं व्युष्टुं तदेदहेऽत्तसवः समृद्धः यतसम्बं बिलं चतुः लिङ्किणे कृपो भवति चतुः कै दिशः
सूर्याभ्य एवैनेत्स्थिरप्य: संभरति ॥ ३६ ॥ इति द्वितीयं ब्राह्मणम् ॥

इति तृतीयोथ्यायः ॥

१५. हैनमाविनश्यासिः My, H
१६. त्रिकृति: TE, V2
१७. पूरायाः TE
34. And again, why he draws lines around it—the gods were afraid, thinking “The terrible Rakṣasas may not smite here this (Agni) of ours”. They drew a wall around it. In the like manner this one (Yajamāna) encloses it within the walls (made) by this spade. Because spade is thunderbolt, thereby they make the thunderbolt itself the protection (fence) for it. They draw lines all around and all around they provide protection by this thunderbolt. They draw lines thrice (each around the other) and by that they make threefold strong hold with the thunderbolt.

35. With the chant (in Gāyatrī metre) pariṇājopatiḥ kaviḥ with the chant (in Anuṣṭubh) pari tvāgne puram vayam; with the chant (in Triṣṭubh) tvamāgne dyubhiḥ, he praises Agni himself as the protecting enclosures and thus with the chants related to Agni, he provides a fiery fencing all around. This fiery fence stands blazing. By these walls (of fire) he makes it threefold strong. Each outer line is wider (than the inner), with a larger metre (smallest is Gāyatrī, then Anuṣṭubh and then Triṣṭubh). Thus each outer line is wider, for lines are the rampart walls.

36. He then digs for him (Agni) in the earth. For the gods were then afraid, thinking “The terrible Rakṣasas will not smite him here”. For the sake of protection, they made this earth itself a body for him, on the belief that he will protect his own self. The earth is (dug) into a hole of the same size as the lump of clay. (It means that the digging should be limited to the requirement for making the uklā). Semen is the clay (dug out). The hole should be just so large to contain the clay (semen). So much is to be dug so that the clay (semen) does not spill out. Therefore, there should be a four-cornered pit (well). For, these are four quarters and from all quarters it should be dug. (Second Brāhmaṇa Ends)

(Chapter Third Ends)
चतुत्थोषध्यायः

प्रथमं ब्राह्मणम्

अथैनमतः खन्तोपेन्द्र एव देवा अनुविदा खन्तोस्तथैवेनमयमेतदगुविद्या खन्ति देवस्य त्वा सविदुः प्रस्वेदश्चिनोर्वहुष्यां पूण्यो हस्तथाप्युपविद्या: सदस्याधिगुः पुरी्यन्—

महिषास्त्रावतानां शिवस्तुप्राप्तो एववैमेतदेववधिऐविष्ठाति: पृथिव्या उपस्थादिगुः पश्चायमिन्तवकन्ति।। 1 ||

ज्योतिःस्य तपस्यं समृतीयकमित्वं ज्योतिःस्य अग्रीः । सुप्रतीकृतज्ञानेन भासुणा

दीपामित्तं ज्ञातानि शिवा दीप्यादिनमेवत्चिन्तां प्रजाध्योश्विशस्त्व पृथिव्या: सदस्याधिगुः

पुरी्यन्महिषास्त्रावतानां हृति शिबं प्रजाध्योश्विशस्त्व पृथिव्या उपस्थादिगुः

पश्चायमिन्तवकन्ति हृत्येततुः।। 2 ||

ह्वाम्य स्निन्न त्वनि द्वैप्राक्रमानो द्वैप्राक्रमानग्रीवायावत्यस् मात्रा तावतैवैमेते

तत्केल्पस्य हम्हासुण्टे त्वालवृणुपुरुषकारः।। 3 ||

स वे खन्तामि खन्तामि हि खन्तिः खन्तानीतिव वा एवं प्रजापतिःखन्तत्वनाम उःति

देवास्तस्मात्खन्तामि खन्तामि हि उःति)।। 4 ||

स वा अध्या खन्तवाचु खन्तामि खन्तामि हिताह वाचा अध्यारस्माभयावेः वे वैवनवी

क्रियाते वाचा वा पुनिःभावा देवस्य अहन्तोस्तथैवैवेनमयमेतदा वैवामथा: खन्तिः।। 5 ||

अथैने कृष्णाजीने सध्याणेन संभ्यायं यद्वै कृष्णाजीनु ततु एवमेच्छत्संभ्यायात्लोमस्वयस्वस्य

वे लोकानिन्यः स्वेवमेवतिक्ष्यायात्तथूणीस्मुस्तूणायात्त्वा वै कृष्णाजीनु प्रजापतिः

यहोनिरुषो वै प्रजापतिः त्वृप्तस्योपि वै: प्राचीनीयेव तत्त्वे देवता।। 6 ||

अथैने पुष्करणि संभ्यायं योद्वै पुष्करणो योद्वै तत्त्वे: सिद्धायं यद्वै योद्वै रेतः

सिद्धायु तत्त्रप्रजनिणश्रवः सिद्धायु तत्त्रप्रजनिणश्रवः।। 7 ||

1. वा अयांप्रिः TE
1. He now digs it (the lump of clay) out from there (the hole). For, the gods having found him, dug him out. In the same manner, he, having located him, digs out (saying) “At the prompting of god Savitr, by the arms of Aśvins and by the hands of Pūśan, I dig thee, the Agni-Pṛīṣya out of the bosom of the earth, just as Āṅgiras (did)—of course, prompted by Savitr, he digs out Agni, friendly to the cattle, with the help of these deities (Aśvins and Pūśan) from the lap of the earth, just as Agni (Āṅgiras) did.

2. (While digging, he says)—“Thee, Agni of brilliance, and charming”—for, this Agni is indeed brilliant and is of charming looks. “Glowing most (brilliantly) with inexhaustible light”—it means shining with undying lustre. “Thee, pleasant to the creatures and unharmsful, I dig you out, O Agni-Pṛīṣya from the lap of the earth, just as Āṅgiras (did)—it means ‘You, who bestows peace on the creatures and who never harms them, the Agni, friendly to the cattle, we dig thee out as Āṅgiras (did), from the bosom of the earth’.

3. With two (chants) he digs—the Yajamāna is biped and Yajamāna is Agni, as great as Agni is; as great as is his size, with so much he thus digs him out. And twofold is that form of his (Agni-altar) because it has clay and water.

4. “Let me dig—let us dig”. So saying he digs. Because Prajāpati dug him out saying “Let me dig” and the gods dug him out, saying “Let us dig”. So he says “Let me dig—Let us dig”.

5. While he digs with the spade, he by word (orally) says “Let me dig—let us dig”. For, the speech is spade. Only symbolically (for practical purpose) it is made of bamboo. Gods dig with (only) speech as this spade. In the like manner this person (actually) digs with the speech, that is the spade.

6. He then collects it on the skin of the black antelope—for, the black antelope’s skin is itself sacrifice—so he collects it only on the sacrifice. “On its hairy side”—because the hairs are the metres and so he collects it on the metress. “He spreads that skin silently—for, the black antelope’s skin is sacrifice and sacrifice is Prajāpati and Prajāpati is undefined (and so he spreads it silently). “On the northern side (of the hole, he spreads that skin) the significance of this (will be explained) later. (He collects it) on the skin whose neck (portion) is in front. For, thus it faces the gods”.

7. And he deposits it on a lotus-leaf (placed on the skin); for, the lotus-leaf is the womb and in the womb he deposits that semen and the semen which is deposited in the womb, becomes fertile. He spreads that leaf with a chant, for the chant is speech and the lotus-leaf in speech (since the lotus-leaf is from waters which are produced by vāk).
अपि पुष्पमसि योनिर्ग्रिहित्तम्रां हृदत्वम्युपयोगित्रां योनिहृत्तद्रां: समुद्रमालिन्तिः पिन्थानामिनिः समुद्रो द्वीपमहानो महाअः । आ च पुष्करः इति वर्धानो महोवयसः पुष्करः इत्यतिदिवो मात्रायो वरिष्णु प्रथमप्वितिविमार्श्यतो वा आदित्यवणयो दिवो वियमानसुम्पतः हा: हृद्याभार: यत्तेवेदांह । 8।

तद्दतो कृष्णाजनानुपस्तुनां साय: वै कृष्णाजनिनिमिन्त वै कृष्णाजनिनिमिन्यमुवै युज्योस्याः हि यत्तास्वाय: वै: पुष्करपर्वतापो वै दोषप: पुष्करपर्वतांरो वा अस्स्ये। 9।

अथैः अभिमृतिः संज्ञावाच्यामेवेत्तकरोऽति शर्म च स्थो वर्म च स्थ: इति शर्म च हस्तयते वर्म चाचिंत्रे बहुले उभे इत्यचिंत्रे होते बहुले उभे व्यस्त्वतः संवसारामितिवकाशवती संवसारामितिवेकाशित्र तमः पूर्वमितिः विभृत्मां गं पश्चयमित्पलस्यसायती स्वयं समीची उरसातमेति संवसारामेवेति स्वयं दस्य समीची उरस्या चाचिंता चत्तेतस्मिन्तभरिष्णि ज्योगितिमन्तमुजासमिदित्यसेः च आदित्य एषोऽधिः स प ज्योगितिमान्यजस्ततस्तते अत्यन्तविभृत्तसत्समाह ज्योगितिमन्तमुजासमि

द्रष्याभिमृतिः द्विपदाजानास्य वस्मानोपप्रियावाच्याविल्यस्य मात्रा तात्तत्वाव्यामेतो नाज्योः स्वहृदावेद्वाः कृष्णाजिनाः च पुष्करपर्वतेः। 10।

अथ मृत्युप्रवेदाभिमृतिः पुरोपसीति पश्चयोसीतिः परिष्कर: श्रवणेयोहीतिः इति सर्व विभीत्वधर्मी तथा प्रथमो निरमन्त्यथाः इति प्राणो च अथवा चारणो च एतं ग्रेति निरमन्त्यत्त्वोः सकु र्यसीति तदाह समे वैमेवेत्तकरोऽति। 11।

र। एरवर्त मय, ह।
8. "You are the back of the waters (lotus-leaf floats on waters) and you are the womb of Agni"—"It is indeed the back of the waters and is the womb of Agni". "You have the waters serging around you"—for the waters surge around it, "Thou art mighty, originating (as you are) from the lotus"—it means 'grow in your greatness as your very origin is the lotus'. "You expand in width to the measure of the sky". With this (formula) he strokes along it (spreading it evenly). Agni is yonder Sun and doubtless, none else can contain the Sun than (the vast) sky (so) this amounts to saying "Having become the sky, you hold him (Agni)".

9. He then spreads it on the black antelope’s skin. For the black antelope’s skin is the sacrifice and the earth is the black antelope’s skin and the sacrifice is the earth, for it is on the earth, the sacrifice is set-up. The sky is the lotus-leaf and waters are the sky and waters are the lotus-leaf. So the sky is above this earth (when the lotus-leaf is spread over the black antelope’s skin).

10. He then touches both of them—he thereby unites them together with (the chant) "A resort thou art; an armour thou art". For these two are indeed both a resort and an armour. "You two are undamaged and large"—that is "both are intact and spacious". "You both become broadened and cover"—it means 'become spacious and enclose this Agni-Puruṣya'—in other words 'hold this Agni, friendly to the cattle'. "You two cover this (Agni) for the attainment of heaven (for the Yajamāna) by closing up chest to chest and body to body". It means 'enshrine him (Agni) for the attainment of heaven, by coming close in your chests and bodies, enclosing betwixt you two, the everlasting, brilliant Agni'. This Agni is yonder Sun; and this Agni is brilliant and everlasting. Hence you hold between you two. Hence it is said the brilliant and everlasting.

11. He touches them with two (verses)—two-footed is the Yajamāna and the Yajamāna is Agni; as great as Agni is, as great as is his size, by so much he thus unites these two. And again, (he does so) because that form of theirs is twofold, (there being) a black antelope skin and a lotus-leaf.

12. He then touches the lump of clay—"Thou art Puruṣya"—that is 'thou art friendly to the cattle. Thou bearest the entire universe'—for he (Agni) supports everything here. "O Agni!—it was Atharvan who first churned you (produced you)". Atharvan doubtless, is the vital air and it is the vital air that first churned out (produced) him—it means 'You are that Agni and thus he makes it (the lump) to be'.
अर्थानं परिगुह्यात्यया च दुक्षिणतो हस्तेन च हस्तेनैवोत्तरस्तवामां गृहस्तः पुक्त्राद्यमहावर्गवान्मत्ते स्वामीपालो सा पुक्त्रं प्राणोत्तरस्त्रवः प्राणो वा एतंमोऽधिकौ निरम्यन्त्वानु च विधिश्च
वाचते प्रभुयस्य सुवर्ण सत्वं मूर्तिः इत्येतत्त्वम च दय्यक्षिः पुत्र इथेसाधव्रण इति वागवे
दय्यक्षिः इति स एनं तत ऐन्त्य बृहस्पतिः पुरुर्दरमिति पाप्तमा वै वृत्तः पाप्तर्त्यनु
पुरुर्दरमितितर्तमाणु च पाप्तो वरुण सुमिथे दस्युद्वानमिति मनो वै पाप्तो वुषा सु एनं तत
ऐन्त्य धनंजयः राघवे रण इति यथैव यज्ञस्त्रथा बन्धुवर्गायतीभि: प्राणो गायत्री
प्राणेवास्मामनेवत्हथाः ति प्रणामः प्रणामः प्रणामः उदानो व्यास्तापनेवास्मामनेवत्हथाः ति
तस्यानव पदार्थे नव वै प्रणामः सत्सक्तिऽवाचः ती तातेवास्मामनेवत्हथाः इति
प्रथर्मः भ्राह्मणम् इति

हितीयः भ्राह्मणम्
अर्थानं त्रिन्धुभा उत्तरे भवति आत्मा वै त्रिन्धुरात्मानमेवास्मायत्वातः तस्यः चरिति सदा
होतः स्वः उ लोके चिकित्वानित्यग्राहेऽर्थासु तस्येष्य सो लोके यत्रक्षानि च
चिकित्वानिति विद्वानः तत्सदुःशिवश्च योनाविति क्रुः अन्तो च शुक्तिस्य योनिर्देवनार्द्वानिविष्य
यजपाशीति देवः सेवाय विद्वानन्विष्य यजासीत्वेतुश्रृः वृहद्याहमाने
विभोधा इति यज्ञमानायतैः तातासिष्यामाशास्ते इति

अर्थानं हस्तभद्रेन विद्वान हिन्थिरि होतासु अौऽ विद्वान इति
विद्वानित्येत्वे दीदिवाः असद्वसुद्धाः हृत्ति तेषाऽ दौष्टिमानोसस्तुदृश इत्येतुदवव्यः
न्रतप्रसरत्वापिष्ठाधिकत्वमेवविष्य सहस्ततभः शुचिजिथोपिति सुर्वावै
सहस्तः सर्वभावः शुचिजिठो अग्रिनित्येतद्वाभ्यामाये त्रिदुःखां तस्योको
बन्धुः इति

1. वज्रमानाय वै TE, MY, वज्रमानायातिष्ठमा MD
13. He then takes it (the lump) standing on the right side (of the Adhvaryu)—with his right hand holding the spade at the right side and with his left hand at left side, “Aṭharvan (the churner) churned you out from *pūṣkara*. *Pūṣkara* is waters and Aṭharvan is the vital air, which for the first time churned him out of the waters. “From the head of the universe”—it means ‘from the head of this all’. “Also the sage Daḍhyāṅ, the son of Aṭharvan, produced thee”. Daḍhyāṅ (son of) Aṭharvan is, doubtless, the speech and he did produce him therefrom. “As the slayer of Vṛtra, the destroyer of enemy fortress”—Vṛtra is evil. Thus (it means) the slayer of evil and destroyer of enemy fortress. “Also *piṭhya*, the bull kindled thee, the greatest killer of enemies” *piṭhya*, the bull is, no doubt, the mind and he did produce him therefrom. “Him, the winner of wealth in every battle”—as the text, so its meaning. “With Gāyatrī chants (he performs)”—Gāyatrī is the vital air, he thus lays vital air with him. “With three chants”—for these are three vital airs; (namely) *prāṇa, udāna*, and *vṛṇa*, those he lays into him. These (chants) together have nine feet, for these are nine vital airs; seven in the head and two downwards, these (nine) he lays into him. (First Brāhmaṇa Ends)

BRĀHMAṆA II

1. And these following two (chants) are in Triṣṭubh (metre). Now the Triṣṭubh is the self (body) and it is his (Agni’s) self. He refines it (the lump) with these two (chants). “Be seated O Hotr! in your own home, knowing our action”—Agni indeed, is the Hotr and this black antelope’s skin is, no doubt, its abode. Knowing our action (of sacrificial activity) be seated in this womb of the rite which is being performed well. The womb of this well performed rite is the black antelope’s skin. “Thou gladdening the gods, make offerings to them”—it means, becoming a god, you worship, the gods with oblations. “O Agni! bestow plenty of wealth upon the Yajamāṇa”. Thereby he implores for blessings upon the sacrifice.

2. “O Hotr! knowing (our activity), being seated in the abode of the Hotr”. Agni is indeed the Hotr and the black antelope’s skin is the abode of the Hotr. *Vidāna* means one who knows (the import of our action). “The shining and efficient one is seated”—(means) This Agni, shining and trim is seated (on the black antelope’s skin). “The one who is thorough about an unsullied ritual, the most prosperous. For, he indeed thoroughly knows about unsullied rites and he is the most wealthy”. The bearer of thousands and the brilliant-tongued—thousand means all and thus it is to say who supports everything (or who is referred to in thousand ways) and one with glowing tongue, with two chants in Triṣṭubh relating to Agni (he praises); the meaning of this has already been told.
अथेषा बृहत्तुमा भवित बृहत्ता वा एष सुखितोबिष्मिसपद्ये यावृवेयो योनी रेतः
सिच्ये तादुर्ग्रामये तथादेतामत्र बृहत्ता करोति तस्मादेश सहितो बृहत्तीमभिसुप्त्ये
पद्ये। ॥ ३ ॥

सतं सीदस्व महाः असीतीदमेवेतद्रेरुः सिक्रे सतं सातयति तस्मादनोरुः रेतः सिक्रे
सतं सीदति शोचवभ देववीतम इति दीप्यस्व देववीतम इत्येत्तद्धीमभुमभ्रे अरुषं भिनेद्ध्य
सुज प्रशस्तदशत्तीमति यदा वा एष समिच्चये शैषु ध्रुममयं विसृजते दर्शतमति दद्रृष
इव होष ततः यदृस्यपद्ये यष्टुरः संवत्तरः संवत्सूर्ध्यवियात्यविद्ययवत्स्य मात्रा
तातुम्भद्वियः। ॥ ४ ॥

यद्देव संवत्सरस्मिन्सपद्ये तद्दहतीमभिसुप्त्ये बृहत्ता हि सवस्तरो पदादश्योणमास्यो
पदादश्यका पदादश्यमायायसस्तध्यस्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्य...

dक्षत्रियां दश्योणमास्यो दश्योणमायायसस्तध्यस्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीত्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्तीत्यत्ती

अथ तत्रार्यत्र उपलितयति यद्यात्मा अस्ये क्षण यद्वित्वमि यत्तस्तिथियोयदृश्यमेव न चित्येतत्संचित्यसत्तोष्यपो देववीतम बुधुः मृदुमतीयक्षमाय प्रजाभी इति रसो व बृहत्ता रस्तीर्वक्षमाय प्रजाभी इति रसो इत्यत्सामास्याप्राप्त्य: सुपिपलाय

अथ तत्रार्यत्र उपलितयति यद्यात्मा अस्ये क्षण यद्वित्वमि यत्तस्तिथियोयदृश्यमेव न चित्येतत्संचित्यसत्तोष्यपो देववीतम बुधुः मृदुमतीयक्षमाय प्रजाभी इति रसो व बृहत्ता रस्तीर्वक्षमाय प्रजाभी इति रसो इत्यत्सामास्याप्राप्त्य: सुपिपलाय

अथ तत्रार्य।
3. Then there is the Brhati (chant) in the last—for this fire-altar, when built up assumes a big size (like the Brhati metre). What like the seed is implanted into the womb, such like is (the progeny) born. Since the Brhati metre is employed for this chant it (the altar) when completed, becomes big (as the Brhati).

4. “Be seated, thou, art great”—he thus causes the implanted seed to settle down. That is why the semen deposited into the womb settles down (establishes itself)—“Shine forth (O Agni!) the best producer of joy to the gods”—it means “shine in flames O gladdener of gods!”. “Send forth O Agni! worthy partaker of the sacrificial offerings, thy lofty charming smoke”—for when Agni is kindled, he sends forth his lofty smoke which is charming to look at, because it shows itself as it were. These chants (aforesaid) amount to six. Six seasons (make) a year and Agni is the year. As great as Agni is, as great as is his size, so great does this become.

5. And what is made up in a year becomes made up of the Brhati metre—because Brhati is the year. There are twelve Purnimās (full moons); twelve Aṣṭakās (eighth days of black fortnight) and twelve Amāvāyas (new moons); all together thirty six and the Brhati metre has thirty six syllables. He takes it (the lump of clay) from the right (south) to the left (north) because it is from the right side the semen is deposited into the womb in the left side. And this hole is Agni’s womb. He takes it there without pause so as to have an unbroken (flow).

6. He then pours water there, for whatever wound is caused or whatever is broken in the earth, that is joined (healed) by water. So with water he joins or heals the wound and breakage. “O Agni! sprinkle (yourself) with divine sweet waters, for the health of the progeny”. Sweet is the sap (essence). It means ‘progeny’ to be freed from ailments, from their (water’s) sources. Let plants grow with well-ripened fruits; for indeed from the sources of waters, the plants spring forth with well-ripened fruits.

7. He then joins her (earth) with air, for whatever wound or damage is there in it, is healed by air. For indeed Vāyu joins together or heals whatever wound or damage is caused. “May Vāyu Mātariśvā, join (heal) you”—Vāyu Mātariśvā is, doubtless, the one who blows yonder. “The broken heart of thee (earth) which is gaping upwards”—for, this broken heart (the hole) of hers is gaping upwards (and let it be joined by Vāyu). “You (Vāyu) who moves about as the life-breath of gods (like Agni, as well as gods like speech)”. It means, ‘You move about as the life-breath of all gods’. “O God ‘Kā’ let there be Vaṣat for thee”—‘Kā’ doubtless is Prajāpati. For him, he makes this earth to be Vaṣat (oblation) because there is no other oblation as this one (in the matter of healing).
अथैनां दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते दिशितं सूर्य अस्य श्याम यद्विभाज्यते

अथ कृष्णाणिं च पुष्करिकृमः सुमुख्यति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति सुजोचति

अथैनां मुपनीयति योः तद्वा युनक्ति तस्याः रेतो युक्तः न निरुपिते योऽक्रेण योऽक्रेण हि योऽगम् युक्तः पौड़ेऽन्त्रि तस्योऽक्रोऽपि बन्धुः

तत्तत्तथायति वासोऽपि विश्रूपः सूर्य्यस्थविश्रूपायति वशृण्या वे यझे रजुरिकरणेत्रवेदः सूर्यः वा परिशाप्येद्वव परिशाप्यायति

अथैनामादवृत्तिसः वा आदित्य एणोऽग्रितपितुः वदादित्मुताप्यत्तुः तिष्ठ स्वच्छरकृष्णाणिं वै यो उद्विस्तः सुविभ्रेतेढुः नो देवं विभ्रेति या ते देवी थीताया नीस्वेतेषु श्रस्वस्विनिनिर्द्धारिणिः दृश्यानि च भासा बुहा सुविभ्रेतेषु निर्द्धारिणिः दृश्यानि च भासा बुहा सुविभ्रेतेषु निर्द्धारिणिः दृश्यानि च भासा बुहा

अथैनामितः ऊर्ध्वः प्रार्थः प्रगृहायत्सः वा आदित्य एणोऽग्रितपितुः तदादित्मुतामितः ऊर्ध्वः प्रार्थः दृश्यानि तस्मादवृत्तिशिल्पनानिः इत्य ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः ऊर्ध्वः

|| ॥

4. उद्विस्तः My, M
5. नीस्वेतेषु आदित्यः MD, वामिधारायति VI
8. He then joins her by means of the dīks (quarters)—for, whatever is there as wound or broken in this earth is joined (cured) by the quarters. By means of quarters, he then joins and heals the wounds and the breakage in her. He joins this quarter and this quarter (by pushing loose soil from the east and the west) by which these two are joined. Then he joins this quarter and this quarter (by pushing loose soil from the south and the north), by which, these two quarters are joined. Thus starting with east, then thus and then thus from the south and thus moving (from the left) to the right, for in that direction it goes to the gods. (All these done) with this (ring finger). Thus healing is done with this (finger).

9. He then takes up together the black antelope's skin and the lotus-leaf, for the lotus-leaf is the womb and therefore he takes the implanted seed along with the womb. When the implanted seed is taken up by the womb, he does so chanting—"Well born with splendour (this Agni) settles down in this house of heavenly peace".

10. Then he ties it up (the lump). He thereby secures the seed in the womb, so that the seed kept safely in the womb does not escape. With a string (he ties it) for, with a string they yoke that which is to be tied (the beast). With a triple reed of grass (he ties); the significance of this has been told.

11. He winds it (the string) around the skin saying—"O Agni of wealth!, of lustre!, clothe yourself with multi-coloured garment". In the sacrifice, the rope is (usually) of Varuṇa (the noose of Varuṇa). But here, it is made non-Varuṇic. And he makes him wear it just as one would put on an attire.

12. He then gets up taking it. The Agni being yonder Sun, he makes this Sun rise up saying, "Get up (O Sun!) of good rites". The sacrifice is no doubt, a rite. Thus (it means) rise thou well-worthy of a good sacrifice. "Protect us with (your) divine wisdom", that is 'whatever divine wisdom you have, with that you protect us'. "To be seen with great lustre"—that is 'extremely shining'. "Hither O Agni! with well-trained'. That is (the steeds) that carry you are well-trained. It means 'O Agni! come here on the steeds'.

13. From hither (earth), he lifts him upwards towards the east; for this Agni is yonder Sun. He thus places yonder Sun upwards from him in the east and by this the yonder Sun is placed high above from here in the east, saying "Stand up thou, like god Savitṛ for our happiness". As the text so the meaning. "Stand up as a bestower of strength"—for, indeed that Savitṛ bestows strength, food, standing up.

"(Identified) by your distinct rays when we call you in different ways"—the rays are his distinguishing features—this is what he means. He lifts it up beyond the reach of his arms, for that (Sun) is beyond the reach of his arms. He then lowers it and having brought it down, he holds it above the navel. The significance of this will be told later. (Second Brāhmaṇa Ends)
हस्त एष भुविष्यत पशुनिनिनिन्त तद्वा एष देवा: संपरिण्यन्ति: पूरस्ताद्वीर-मद्धुस्त्रैवैण्यन्ति संपरिण्यन्ति पूरस्ताद्वीर देयति \(\text{२} \|\)

सो श्रमिनिन्तिते सु जातो गर्भं वसिः रोदस्वरोयलोकमेः वै द्रावापृथवी रोदसी तयोरेष
जातो गर्भं वर्षणे चारुरिभृत ओषधीमिति सुर्वाधु स्वस्व चारुरिभृत ओषधीमिति चिन्त्र: शिशु: पृरि तमास्यकृतमितिमिति चिन्त्रो वा एष शिशु: परेति तमास्यकृतिनितिरोत्तरे प्रमात्वभ्योः \(\text{३} \|\)

अथ राहस्तेयत्रो भव वैदवक्ष ाशुर्वभव वाज्यविकितिस्थिरश्च भव वैदवक्ष ाशुर्वभव भव वाजी चारुनितेतात्युक्तर्वमुख सुसदृशभ्रमोऽवै वृष्णविवर्ण इतिव्युत्तरस्वायति: पश्ववाहन इत्येवत्तृसमेव वीर्य देयति \(\text{४} \|\)

अथाधिशो शिवो भव प्रजायाय मानुषीभवमस्तिश्रि इत्यं विजय वा अग्निप्रेयो योऽज: शास्ति शीवेतुमेतदहिःसाय वा द्रावापृथवी अभिशोभोविरुतिप्रतिश्रि मा वनस्पतीनित्येवत्त्वमार्य शीवो विजयावतिते वीर्य देयति \(\text{५} \|\)

त्रिभुर्ब्रमिनिन्तिते त्रिवुदग्रिघ्वाचवानग्रियावत्त्वम भाव्या तावते वैश्वेत्वीय देयति \(\text{६} \|\)

अथ निदेशेत्साधै पशुनामपरिष्ठायमृहाति तदेवतो: पशुभि: संभरति नोपस्यृतिः अज्जो
\(\text{७} \|\)

तमास्योपरिष्ठायमृहाति प्रृतू वाजी कनिष्काल्पमति प्रृतू वाजी कनिष्काल्पमन
इत्येवतान्यद्वारस्वंस्तिश्चतदक्ष्यस्व प्रृतू रासमं निराहोऽत्रान्यद्वारस्वं शृष्टे देयति भवः \(\text{८} \|\)

पुरीमं या पाण्ड्यायुः पुरुष भवः \(\text{९} \|\)

1. See notes
2. निराह MD, निराह TE
3. See notes
1. Holding it (the lump of clay) in his hand, he addresses the animals. This is because, the gods while collecting it (Agni) first of all imparted vigour into them and in the like manner does he (the Yajamana) now, while collecting him (Agni), first impart vigour into the cattle.

2. He addresses the horse—“Thou art the foetus born of the twin worlds” (Rudasī)—the twin worlds are doubtless, these two, sky and earth. And he (Agni) born of these two. “O Agni! the charming child, deposited among the plants”—for this lovely child is, indeed, delivered amidst all the plants. “A shining child amidst darkness and night”—for, he (Agni) shines as a child (despite) darkness and night. “Thou proceeded crying aloud towards your mothers”. His mothers, doubtless, are the plants and towards them he comes forth crying aloud. Thereby he imparts vigour into the horse.

3. Then (he addresses) the ass—“O Courser! be steady, strong-limbed, fast-moving”—that is ‘be thou steadfast, firm-limbed and swift racer O courser!’ “Thou become stout and be one with a comfortable seat (a cozy sitting space on the back), because, you are the carrier of provisions for Agni”. He thereby imparts vigour into the ass.

4. Then (he addresses) the he-goat. “Be thou propitious to human-beings O Aṅgiras!”—for Agni is Aṅgiras and the he-goat is sacred to Agni. He thus appeases him so that he may not cause any harm. “Don’t harm the sky and the earth, nor the air, nor the plants”. It means don’t scorch any of these. Thereby he imparts vigour into the he-goat.

5. With these (chants) he addresses (the animals) for, threefold is Agni; as great as Agni is, as great as is his size, with so much he imparts vigour into them.

6. He then holds it (Agni, the lump of clay) over these animals; whereby he energises him with these cattle. He does not touch them (with it). For cattle are thunderbolts and this Agni is the seed; lest he should harm that seed by thunderbolt (he does not touch them) or (perhaps) this (lump of clay) being Agni and they animals, lest Agni should not harm these cattle (and so he does not touch them with it).

7. He holds it over the horse saying—“Let the racing horse start forth neighing loudly”—that is, ‘let (the horse) come forth neighing loudly’. “Let it (like a) trembling ass make resounding voice”. He thus mentions the ass in the context of addressing the horse and that makes the ass pensive (makes the ass feel proud). “Bearing Agni-Puṇīṣya, may he (the horse) not perish before the full span of time”—that is bearing Agni, friendly to the cattle, may he not perish before (completion of) this sacred rite. He thus energises him with the horse.
अथ रासभस्य चुवाश्च वुषां भर्तीति वुषा वा अग्रिवृषा रासभ्य: स वुषा वृषां भर्त्यां गुर्भम् समुद्रिष्यमिल्यां होष गर्भ: समुद्रिष्यस्तदेः रासभेन संभवति ॥ ८ ॥

अभापद्तेऽप्र आयाहि वीतयं इत्यवितव इत्येततदेः ब्रह्मण यजुणेतरस्माचैवदार्थां दयादृशे ॥ ९ ॥

अध्याजस्य औत्तरं सत्यमुक्तं सत्यमित्यं वा अग्रिजःसमावादित्यं: सत्यं यदि वासवात्मकं सत्यमुभयमध्यंदृष्टस्मादाहर्तं सत्यमुक्तं सत्यमिति तदेनम्बेन संभवति ॥ १० ॥

त्रिभि: संभवति त्रिवृद्धिप्रार्जनाप्रार्जनावत्यस्य मात्रा तावतेर्वेनमेतसंभवति त्रिभि: पूर्वस्तादृष्टभिमन्यते तत्त्वं तस्योऽकी बृष्य: ॥ ११ ॥

अध्यात्मशुनौवर्तयति तेषामज्: प्रथम एत्थोऽरसभोऽशास्त्रोऽथार्थाऽवेदत: यतामाशः प्रथम एत्थथारसभोरशास्त्राज्: क्षत्रिय वा अनुक्षत्रि वैश्यं च शुद्ध चानुरसभो ब्राह्मणमाजस्तदादित्यो यतामाशः प्रथम एति तस्मात्क्षत्रियं प्रथमं वृषभि त्रयो वृष्णं: पश्चादनुयत्यथ यदुस्मुतायतामाशः प्रथम एति तस्माथार्थाण यदुस्मुतायतामाशः प्रथम एति तस्मात्क्षत्रियं प्रथमं वृषभि त्रयो वृष्णं: पश्चादनुयत्यथ यजैश्वति तस्मात्क्षत्रियं प्रथमं रासभ्य: प्रथम एति तस्मान कदाचन ब्राह्मणं क्षत्रियं वैश्यं च शुद्ध च पश्चादन्तितस्मादेवं यन्त्यपापवस्त्यसायायो ब्रह्मणा चैवैतत्क्षत्रियं चैति वृष्णविबधिः: परिश्रीदेवनपृष्टिः कुरूते ॥ १२ ॥

अथान्तः पुरुषस्वीकृतते श्राणि पुरीश्वमधिस्वस्वद्वराम इत्यश्रीं पराश्वमधिस्वद्वराम इत्येततदेनम्बेन पुरुषेषु संभवति ॥ १३ ॥

⁴. अपां वा एष TE, अपां एष My
⁵. एत्थथ TE
⁶. Same as above
⁷. Same as above
⁸. एति
⁹. त्रयोऽपत्त्वा V2
¹⁰. एति
¹¹. तस्मादेव
8. Then (holds it over) the ass saying—"Thou the male (impregnator) carrying Agni, the male"—for Agni is male and the he-ass is a male. Thus that impregnator carries another impregnator. "Thou belonging to the ocean as the foetus of waters". For this (Agni) is the sea-born foetus of the waters. Him he thus energises with the ass.

9. He then takes it (the lump of clay) (from above the ass) saying—"O Agni! come (away from the ass) for feasting". By using the word vītae (in the sense of 'for feasting') which occurs in the Brahmanic Yajus chant (Āgni ayaḥi vītae), he removes him (Agni) from the Śudra caste (of the ass).

10. Then (he holds it over) the he-goat saying "Ṛta, the truth—Ṛta, the truth"—Ṛta or divine law doubtless is this Agni and the truth is yonder Sun; or rather the Ṛta is yonder Sun and the truth is this (Agni). (More precisely) the Agni is both Ṛta and Satya and hence, he says, Ṛta the truth, Ṛta the truth. Thereby he energises it with the he-goat.

11. With three (animals), he energises (Agni)—threelfold is Agni; as great as Agni, as great as is his size, with so much he energises him. With three chants he firstly addresses (the beasts)—that makes a total of six and the significance of this (number six) has been explained.

12. They then make the beasts return (to their positions near the Āhavanīya). The he-goat is first among them to return; then the ass and then the horse. For the horse is Kṣatra (nobility); the ass is the Vaiśya and Śudra and the he-goat is Brāhmaṇa. In as much as the horse, among those that go (towards the hole), goes first, the Kṣatriya who goes ahead is followed by the other three castes. In as much as, while returning (towards the Āhavanīya), among those that return, the he-goat first, the Brāhmaṇa who goes in advance is followed by the other three castes. And since the ass does not lead either while going or while returning, never do Brāhmaṇa and Kṣatriya follow the Vaiśya and the Śudra. Hence they go in this order to avoid sinning. Thus the priesthood and nobility enclose these two castes (Vaiśya and Śudra), thus these two are made non-transgressors.

13. Then he looks at the pseudo-man saying "Agni-Puruṣa, we bear just as Āṅgiras (did)"—that is "Agni (the lump of clay), friendly to the cattle, we bear like Agni (Āṅgiras)". He thereby energises him with the pseudo-man.
तुम्हज्ञोपरिश्रात्तुगृहृलेन्त्याप्रेयो वा अजः स्वेनैवैनेमेतदात्मना स्वया देवतया संभरत्याथो ॥ १२॥ ब्रह्म वा अजो ब्रह्मणैवैनेमेतसंभरति ॥ १४ ॥ इति तृतीयं ब्राह्मणम् ॥

चतुर्थं ब्राह्मणम्

अञ्चलमुपावहरत्योषधयोऽपि व्रतमोदध्यं परिवर्त्ये मृक्कु न्याय एवं चिन्तयामि यथेति नोच्च नः हिंस्त्यादिति ताभ्य एवैवैनेमेतचाम्यति प्रत्येकं मौदद्यं पिण्यो वो विषययति न वो हिंसिष्यनति क्ष्यन्निधिन्वा अनिरा अत्िवा निषीदत्तत्वेत्र दुर्मिति जहीति क्ष्यन्निधिन्वा अनिराशासीवाः निषोद्धोपसर्व पापां स जहीत्येति ॥ १ ॥

ओषधयो: प्रतिगृह्येति पुष्पवती: सुपिपलाः इत्येति दृ: तासाशसमृद्धं रूप्य यतपूवत्यः सुपिपलाः समुद्र एवं प्रतिगृह्येत्येत्यदयं वो गर्भ ऋत्ययः प्रलं सधस्थमासददित्ययं वो गर्भ ऋत्ययः सनातनं सधस्थमासददित्येति ॥ २ ॥

हृत्यामुपावहरति हिदाहुज्ञानो युज्यमानो ग्रिहावानग्रिहावत्तस्य मात्रा तावतेवैवैनेमेतदुपावहरति तं दक्षिणं उद्धुमुपावहरति तस्योको बन्धुरुक्तामवक्षितं भवति च वैनुपावहरतुद्दाते वा अवोक्षितोप्रिमाद्विः सिकता उपकृष्णम् भवति तासामपरि बन्धुः ॥ ३ ॥

परिश्रितं भवत्येति देवा अभिभयमेवं इममह रक्षार्थसि नाश्र न हन्युरित्वा तस्मा एतां पुरं पर्यायःक्र्तव्यास्मा अयमेतां पुरं परिश्रितं वो निर्वचयो हयं रेत इति इवैव विचरिष्यति ॥ ४ ॥

१२. संभरत्याथो
१. स MD
२. इत्येतैतासाः MD, V2
14. He (the Adhvaryu) moves (near the fire) all the time holding it (the lump of clay) over the he-goat, for the he-goat is sacred to Agni, he thus energises him (Agni, the lump) with his own self and with his own presiding deity. And moreover, the he-goat is the Brāhmaṇa (priesthood), with the Brāhmaṇa, he energises him. (Third Brāhmaṇa Ends)

BRAHMAṆA IV

1. He then brings it (the lump of clay) down, "O plants! welcome with joy this auspicious Agni, coming hitherwards"—for, the plants are afraid of him (thinking) ‘he may not injure us’. It is to allay that (fear) he says, "You feel joyous because he is coming to you as harbinger of happiness and he will not harm you". "(He is coming) removing all impediments for food (productions) and all diseases and (once) he is seated here, will drive away all evil thoughts (in us). That is, he will be removing all afflictions to food (crops) and all ailments (of creatures) and settling down there, he will destroy all sins.

2. “O plants! receive him, you fully blossomed and having fully ripened fruits”—for this is their perfect form, when they are blossomed and bear fully ripened fruits. So, it means, in your full (well-decked) form, you receive him. “This child of yours who has arrived at the right time and has got settled in his original seat”—that is, this timely (born) child of yours has settled down in his eternal seat.

3. With two (chants) he brings it down, for, the Yajamāna is two footed and Yajamāna is Agni; as great as Agni is and as great as is his size, with so much he thus takes it down. He takes it down from the right (south) to the left (north). The purport of this has been explained. “The place where he is brought down happens to be raised and sprinkled”—for the Agni is laid down on a mound sprinkled (cleaned). Sand is strewn thereon. The significance of this (will be told) later.

4. It is enclosed on all sides—for at that time, the gods were afraid thinking—“Let these terrible Rakṣasas not smite here this (Agni) of ours”. They enclosed him with a rampart. In the like manner, this one (Yajamāna) encloses him in this boundary. And again this is a womb and this Agni is the semen and in secret is the semen infused into the womb and that is why, only in privacy, that one would seek intercourse with his own spouse.
अथैन विष्णुति तद्देवास्यात्रोपनद्वस्य संशुच्यति तामेवास्मादेतच्युचयं बहिः दधात्यथो एतस्या एवैनेतद्यान्: प्रजनयतिः विष्णुसः पुश्चन शोशुचान इति विष्णुसः पुश्चन दीप्वमान इत्येदाध्रस्व दिस्यो रक्षसो अमीवा इति बाधसः सर्वान्याप्न इत्येदत्ताश्चर्मणो बृहतः शर्मणि स्याम्ब्रह्मः सुहवस्य प्रणीताः विष्णुशिष्याश्च शाजलोम्याः चिर्दो च:।

प्राचः पशुनासि जयेश्वाहो भयेशो देवमनुष्याः दिगुद्धौ दीची प्रणातस्य तद्धिशि पशुनासि तस्मादुभये देवमनुष्यः। पशुनासि च: ॥ ॥ इति चतुर्थो द्रामः ॥

॥ इति चतुर्थो द्वार्तः ॥
5. He releases it (the lump of clay is untied). Thereby whatever pair he (Agni) was having by being tied, is now expelled from him and him he causes to be born from its own womb. “Shining with firm strength, that is brilliant with great strength. Drive away these hateful Rakṣasas and ailments”—that is (to say) ‘drive away all evils’. “May I be under the benign protection of Agni, of auspicious invocation, the great one, the protector of the pious”. Thereby he seeks a blessing. He then cuts off some hair of the goat and lets loose the animals towards the north-eastern direction. The north-east is the quarter of both gods and humans. He thus offers the cattle to that region and that is why both gods and men subsist in cattle. (Fourth Brāhmaṇa Ends)

(Chapter Four Ends)
पञ्चमोऽध्यायः

प्रथम ब्राह्मणः

पर्यायातिन्यकवा एता आपो भवति स्थेयेऽ नेव यद्व वर्णकषायेऽ सोमो व
पर्यायमेव उ वै सोम एलु वा पुकंगिरुपमेत्येवाविरुपमेत्योपात्यैः ता उपसृज्ञात्या-
पोहिद्या मयोभुव इति यां वै देवतामुग्धं भ्रुुकायां यजुः सैः देवता सर्वसो देवता तद्युज्ञस्ता
हैता अपु धेवैष्ट्रिच्छत्वा अमूराप एक कुं धुः समुद्भुत्तान्त ता अतास्तदेवेत्त्रृपं
करोति ॥ १ ॥

अथ फैन्त मनायत्वाचवधाति यदेव तत्कनो द्वितीयं रुपमसृज्ञत तदेवेत्त्रृपं
करोत्यथ यामेव तत्र मुदंसूचित्वी सैः मृदंजृतुवै रुपमसृज्ञतेवतेभ्यो वा पशु
रुपे पाथोष्णुसृज्ञत तेभ्य पाथेवेत्त्रजनयति ॥ २ ॥

अथावावसे निःप्रसृज्ञाति स्थेयः नेव यद्व वाजलोमेत्तदा एव देवा वा पुष्पश्योविषसमभरसे-
स्थान्वामयेवमेत्याभ्यूधिष्ठित्वा तदादिलोमेत्तवावे हि स्वेषां पशुनां रूपमः यामो
लोम हि रुपम् ॥ ३ ॥

मित्रः संसृज्ञ पृथिवी भूमिं च ज्योतिषा सहेति प्राणो वै मित्रः प्राणो वा ततद्ग्रे-
कर्मकर्तित्वाजाति जातेदसमस्मयक्ष्माय तव संसृज्ञामि प्रजाध्व इति यथेव युज्ञस्तथा
बन्धुः ॥ ४ ॥

अथाृप्रत्र्यं पिंडं भवति शुरकृम्यायोरसस्तेन संसृज्ञाति स्थेयः नेव यदेव तेनेता
वति ता इय्मस्यसृज्ञत त्रिावतियमप्रसृज्ञत ततावतीमेवेत्त्रजनयति ॥ ५ ॥

रुद्रः संसृज्ञ पृथिवी वृहज्ञयोति समीचिर इत्यसौ वा आदित्व एषोशिरेष्टहे
तद्युः संसृज्ञ पृथिवी वृहृज्ञयोति समीचिरे तेषां भानुरजाल इत्युक्ते देवेषु रोचत
इत्येष वा एषं भानुरजालः शुक्रो देवेषु रोचते ॥ ६ ॥
Chapter Five

BRÄHMANA I

1. The waters (used for working the clay) have been boiled with the resin of the *Palaśa* tree. This is for providing firmness. And as to why with *Palaśa* resin—because, *Palaśa*, is doubtless, the Soma and Soma is the moon. And that moon indeed, is one of Agni’s manifestations. He pours this water (on the clay)—saying “O waters! you are refreshing”. To whichever deity a *Rk mantra* belongs or a *Yajas* chant (is addressed), that *Rk mantra* itself is that deity and that *Yajas* chant itself is that deity. Hence (in the present context) the triplet (starting with *Āpohiśṭāmayobhuvah*) is itself these waters and they manifest in one single form. He now makes them into that one form (by using the three *mantras*).

2. He then produces foam and pours it on it (the lump of clay). That which is the foam is its (water’s) second manifestation. Into that form, he makes it and mixes it with that clay. That clay (thus mixed with water and foam) is itself the third manifestation he has created. It was out of these (three) forms that he (Agni, the lump) was created (even) at the beginning and from those (same three) he produces him now.

3. He then mixes it with the goats’ hair. It is for the sake of firmness. Why with goats’ hairs—because gods then collected him from among the cattle. In like manner (Yajamāna) collects him from the cattle. Then why only with goats’ hair—because the he-goat includes (contains) all cattle. Then why the hair—because the hair is the form.

4. “Mitra having mixed the earth and the ground with light (here it means goats’ hair)” —Mitra is indeed the vital air. It is the vital air that did this noble act at the beginning. “I mix thee, O well-born Jātavedas! (one who knows everything born) for freeing from ailment, the living beings”. As the text, so its meaning.

5. Then these three are in powdered form—sand, stone and iron-rust. With them, he mixes the clay. That is for firmness. Why with these (powders) because at the beginning, the earth was created with these and therefore he makes it (the earthen fire-pans) with these same.

6. “The Rudras having mixed the earth (with the dust of sand and gravel), kindled, the great light (in the fire-pan)” —for, this Agni is yonder Sun and this is that great luminary which the Rudras kindled by mixing the earth. “That never-failing effulgence of those Rudras shines forth brilliantly among the gods”—for that non-failing brilliant, effulgence of theirs (the Sun) indeed shines among gods.
ह्रास्यं संसुज्जित्रिहिंपायजनामो यजमानोग्रियोनानग्रियोवत्यस्य मात्रा तावतेवेन- 
मेत्तव्य संसुज्जात् ॥ ७ ॥

अथ प्रयौतिः संसुज्जां वसुभी स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा वसुभिः स्वरूपित्वा संसुज्जा होषा ॥ ८ ॥

त्रिभुः प्रयौतिः त्रियुद्धग्रियोवानग्रियोवत्यस्य मात्रा तावतेवेनमेत्तत्वशीति ह्रास्यं 
संसुज्जति संप्रधृष्ट्वर्याशिक्षितकोषश्रीः पुष्यत्वः संत्वसः संवत्सरः संवत्सरोऽग्रियोवानग्रियोवत्यस्य 
मात्रा तावतेवेनमेत्तत्वशीति त्रिभिः प्रयौतिः उपस्नूजति तद्यश्चव्याध्यक्षश्रीः गायनी गायनोऽग्रियोवानग्रियोवत्यस्य 
मात्रा तावतेवेनमेत्तत्वशीति त्रिभिः प्रयौतिः उपस्नूजति तद्यश्चव्याध्यक्षश्रीः गायनी गायनोऽग्रियोवानग्रियोवत्यस्य 
मात्रा तावतेवेनमेत्तत्वशीति त्रिभिः प्रयौतिः उपस्नूजति तद्यश्चव्याध्यक्षश्रीः गायनी गायनोऽग्रियोवानग्रियोवत्यस्य 
मात्रा तावतेवेनमेत्तत्वशीति ॥ ९ ॥

अथ मृत्युप्रदानदत्ताः यावदं निधीयेकां मन्तवेते महास्य शिरोस्तीति यज्ञं वै 
महास्यप्रदानदत्ताः यावदं निधीयेकां मन्तवेते महास्य शिरोस्तीति यज्ञं वै 
महास्यप्रदानदत्ताः यावदं निधीयेकां मन्तवेते महास्य शिरोस्तीति यज्ञं वै 
महास्यप्रदानदत्ताः यावदं निधीयेकां मन्तवेते महास्य शिरोस्तीति यज्ञं वै 
महास्यप्रदानदत्ताः यावदं निधीयेकां मन्तवेते महास्य शिरोस्तीति ॥ १० ॥

यद्वेवाह महास्य शिरोस्तीति जाह्यात एष्ट एतद्यचीरेेशिर्षांतो वै मुखतो जायमानो 
जायते शिर्षांतो मुखतो जायमानो जायता इति ॥ ११ ॥
7. He mixes (the clay) with two chants for the Yajamāna is biped. And Yajamāna is Agni; as great as Agni is; as great as is his size, so great he shapes him (by mixing).

8. He then kneads it (makes a paste of it) saying, "Mixed by the Vasus and the Rudras"—for this (clay) has indeed been mixed both by Vasus and the Rudras. In as much as it was mixed by Mitra (in the form of the chant Mitraḥ sanśrya). It is mixed by Vasus (devas); In as much as it was mixed by Rudras (in the form of the chant Rudrah sanśrya) it is mixed by Rudras. "The clay fit for this work (of making the ukhā) is mixed by the wise"—for they (the Vasus and Rudras) are indeed wise and this clay is fit for the job. "May Sinivāli fashion it by making it soft with her hands"—Sinivāli, doubtless, is speech. May she make this clay soft by her hands and render it for the purpose. "Sinivāli of beautiful hair-lock, beautiful head-dress and charming hips"—for, Sinivāli is a woman and that is the perfect form for a lady to have beautiful lock of hair, beautiful head-dress and charming hips. These indeed, enrich her. "O Aditī in the form of earth, may she (Sinivāli) deposit the fire-pan into thy hands". This Aditi indeed, is earth, and it is addressed to her. "Let Aditi fashion the ukhā (fire-pan) by her skill, by the deftness of hands and by her wisdom"—for by her skill, by the deftness of hands and by wisdom, she does, indeed, fashion it. "May she bear Agni in her womb even as a mother (bears) her son in her bosom"—that is, just as a mother would bear her son in her lap, so may she (Aditi) bear Agni in her womb.

9. He kneads it (makes a paste of it) with three chants—for Agni is threefold, and as great as Agni is, and as great as is his size, so much he then kneads him. With two chants he mixes it—thus it totals to five. For the Agni-altar is five-layered and five seasons (constitute) a year. The year is Agni; as great as Agni is, as great as is his size, so much it becomes. With three chants, water is poured and that makes it eight and Gāyatrī has eight syllables. Gāyatrī is Agni; as great as Agni is, as great as is his size, so much it becomes. Moreover, in the beginning among the eight created, this earth was one (after withering away, Prajāpati decided to produce and brought out eight, viz., water, foam, earth, sand, pebbles, granite, iron and gold). As great as this (earth) was created, so great he makes this ukhā (fire-pan) (representing earth).

10. He then takes a lump of clay, as much as he thinks would be enough for the bottom part (of the ukhā) saying "Thou art the makhā's head"—makhā—doubtless, is sacrifice and this is its head. Āhavaniya is the head of the sacrifice and that Āhavaniya altar, he is now going to build. (This lump of clay to be made into a seat of Agni in that Āhavaniya is as much the head of the sacrifice as the Āhavaniya altar itself). So he says "Thou art the head of the sacrifice".

11. And again as to why he says "Thou art the head of the sacrifice"—because when he (the Agni-altar) is built up, then he is born and whatever is born comes out with its head in front. So thinking, Let him be born by the head first appearing while being born, he says, "Thou art the head of the sacrifice".
तः प्रथमति व्यवस्था कृष्णन्तु गायत्रेण चृद्धसाधिःस्ववित्ययं हैष लोको
निधिस्मेतादुस्वामो गायत्रेण चृद्धसाधिःकृतस्थैवैनमयमेताद्यायेण चृद्धसा करोत्यज्ञिः-
स्वविति प्राणो वा अवज्रा ध्रुवासीति स्थिरस्सीत्येतुद्वथो भिक्षित्विभाविति
पृथिवी होष निधिरिरया मृद्ध प्रजाः रायस्योऽशो गौपत्यः सुवीरः सजातायैः
तेर्येतुश्वस्व इमः लोकः कृत्वा तस्मिनेतामाशिष्माशिषाशत तथे प्रत्यादजामन इमः लोकः कृत्वा
तस्मिनेतामाशिष्माशिषाशते तां प्रदेशमार्जी कृत्वावाहिनै सर्वस्तीतिरमुखतिः ॥ १२ ॥

अथ पूर्वमुद्धिमाधवधाति स्वर्स्वा कृष्णन्तु दैश्यभेन चृद्धसाधिःस्ववित्यनरिक्षः हैष
उद्धिस्मेतादुश्रस्त्रैःचृणुन्तः कृतस्थैवैनमयमेताद्यायेण चृद्धसा करोत्यज्ञिःस्वविति
प्राणो वा अवज्रा ध्रुवासीति स्थिरस्सीत्येतुद्वथो प्रत्यित्विभाविति
पृथिवी होष प्रजाः रायस्योऽशो गौपत्यः सुवीरः सजातायैः
तेर्येतुश्वस्व इमः लोकः अन्तरिक्षं कृत्वा तस्मिनेतामाशिष्माशिषाशत तथे प्रत्यादजामनोनरिक्षं कृत्वा
तस्मिनेतामाशिष्माशिषाशते स साधिस्वति संस्कर्षण ॥ १३ ॥

अयोध्यसुद्धिमाधवधात्यादित्यायत्वा कृष्णन्तु जागतेन चृद्धसाधिःस्वविति दौहेष अवज्राः
उद्धिस्मेताददित्याय जागतेन चृद्धसा कुर्यस्थैवैनमयमेताजागतेन चृद्धसा
करोत्यज्ञिःस्वविति प्राणो वा अवज्रा ध्रुवासीति स्थिरस्सीत्येतुद्वथो प्रत्यित्विभाविति
हैष दौहेष उद्धिस्मेताय मृद्ध प्रजाः रायस्योऽशो गौपत्यः सुवीरः सजातायैः
तेर्येतुश्वस्व इमः लोकः आदित्या दिवं कृत्वा तत्यादामाशिष्माशिषाशत तथे प्रत्यादजामनो
दिवं कृत्वा तत्यादामाशिष्माशिषाशते ॥ १४ ॥

अथैतेन चतुर्थेन युज्यते करोति चित्ते तव लोकः वैश्वानरः कृष्णवत्सानुःभेन
चृद्धसाधिःस्वविति दिशं हैतद्यजुयेतः विश्वेते दिशं चैव वैश्वानरः एषु लोकः
सूक्ष्मायायमेऽति चतुर्थेन युज्यते दिशं दहस्तथैत्त्वज्ञान एषु लोकः
सूक्ष्मायायमेऽति चतुर्थेन युज्यते दिशं
12. He spreads him (the clay) saying "May the Vasus make you by the Gāyatrī metre, just as Āṅgiras (did)". This bottom part is this (terrestrial) world and this, the Vasus made by means of the Gāyatrī metre and in the like manner, this one, (Yajamāna) now makes it (the bottom of the ukhā) by means of the Gāyatrī Metre. "Thou art Dharma"—that is thou art firm or thou art fixed. Therefore 'thou art Prithvī (the earth)'. For, this bottom part of ukhā is indeed the earth. "Confer on me offspring, increase in wealth; ownership of cattle and true valour and brothers for the Yajamāna"—Vasus, after producing the (terrestrial) world, prayed for these blessings from it. In the like manner does the sacrificer, having fashioned this world (of ukhā's bottom) seek the blessing from it. Having spread it (the clay) to the size of a span (in each direction) he turns up the edges on each side.

13. He then lays thereon the first side-part (of the spread clay) saying, "May the Rudras shape you with the Triṣṭubh metre, just as Āṅgiras (did)". This part of the lump is the air. This air region, the gods fashioned with Triṣṭubh metre. In like manner, this one (Yajamāna) shapes this with Triṣṭubh metre. "Just as Āṅgiras (did)"—Āṅgiras is vital air. "Thou art steady" that is 'You are firm; You are fixed'. "Thou art air" for this part of the lump is air region. "Confer on me offspring, increase in wealth, ownership of cattle and true valour and brothers for the sacrificer". For, the Rudras, having fashioned the world of air, prayed for these blessings from it. In the like manner, does this sacrificer having shaped this side of the lump, seeks these blessings from it. Having stroked and smoothened it all over.

14. He then lays thereon the upper side-part (of the spread clay) saying "May the Ādityās shape you with the Jagati metre just as Āṅgiras (did)". In the like manner, this one (Yajamāna) shapes this with the Jagati metre. Just as Āṅgiras (did); Āṅgiras is vital air. "Thou art sky"—for this part of the lump is the sky; region. "Confer on me offsprings, increase in wealth, ownership of cattle and true valour and brothers for the sacrificer"—for, the Ādityās, having fashioned the world of sky, prayed for these blessings from it. In the like manner does this sacrificer, having shaped this side of the lump, seek these blessings from it.

15. He then gives finish to it with this fourth Yajus chant—"May the Viśvedevas, friends of all humans, shape you with Anuṣṭubh metre, just as Āṅgiras (did)"—This
दधात्यज्ञिरस्वादिति प्राणो वा अंजिरा धुवासीति तिर्यगसीत्येवतदथो प्रतिष्ठितासीति
दिशोऽसीति दिशो ह्वे तः जुर्ध्वोषया मयं प्रजाः राजस्पौषण गौपत्यः सुवैर्यः
सजातान्यज्ञानायते तद्विधेदा वैद्धानरा दिशः कृत्य तास्वेवतामाशिषमाशास्त्र
तथेवैतां ज्ञानो दिशः कृत्य तास्वेवतामाशिषमाशास्त्रे \ १५ \।

तेनेतेनात्त्वत्थ बाह्यत्थ करोति तस्मादेऽकोनानान्तरश्च बाह्यत्थ
दिशोऽपरिमितेन करोत्यपरिमिताहि दिशस्तरा प्रादेशामार्गीमोचोव्यः करोति प्रादेशामार्गी
तिर्य्क्ष्य प्रादेशामार्गी वे ग्यथा विष्णुकर्मेनिरेवा गुर्भसंविदा तथे
रोति सा यदि वर्षीयाः प्रादेशात्युदेशेण यजुः हुसीयसिः कुर्माणाहि हुसियस्येतो वर्षीयाः
स्यादेशादेशाः कुर्माणाहि यदि पुश्च पश्चवः स्या
पश्चादेशाः कुर्माणाहि पुश्च पश्चवः वा वैर्याः वा
इषु वीर्यांसम्वैः तंद्रवनिमित्ते परितर्यादेशाः ह सम त्वेव पुर्णेर्यविति \ १६ \।

इति प्रथमं ब्राह्मणम् \।

ह्वातिरीश्च रास्तां तपस्याति दिशो हैव सैत्यद् देसा हमोहकानुवां कृत्या
दिशिष्यदृश्यं दिशिष्यनां दिशिष्यनां पर्यर्थन्तवस्थेतथविद्यमान इमोहकानुवां कृत्या दिशिष्यदृश्यं
दिशिष्य: परित्नाति तामुक्ते विचार्येन पर्यस्त्तत्र हैव लोकानांतः समायन्ति तदेवविनां
स्तं दृश्यं \।

अदित्यवे रास्तासीति कृत्याः वे यजो रजुरवः रान्मेवनामेत्यर्दशाः कृत्या
पुर्यस्यति \।

अथ चतुर्थं उद्धारं: करोति तृषीमेव दिशो हैव ता येव पशुः देसा हमोहकानुवां कृत्या
दिशिष्य: सर्वतोऽदृश्यं दृश्यं दिशिष्यनां इमोहकानुवां कृत्या दिशिष्य: सर्वतो
दृश्यं \।

6. दिशः \। तां प्रदेश MD
7. इदुवैर्यं MD
chant is, no doubt, (meant) for the quarters. Because this the Viśvedva, the friends of all humans, then with fourth Yajus chant, invoked blessings of all quarters into these worlds (namely) into this fire-pan. Just as Aṅgiras (did); Aṅgiras is vital air.

16. With that same chant, he shapes it both inside and outside. Thereby he creates unlimited quarters both inside and outside, these worlds (parts of the ukhā) for, unrestricted are the quarters. He makes it raised to the measure of a span and extended side-ways to the measure of a span. Because Viṣṇu in the foetus stage, was of the size of a span and this (ukhā) is the womb. He thus makes the womb equal in size with the foetus. If it is larger than a span, with this Yajus chant, he would make it smaller; and if it is smaller, he would make it larger with this Yajus chant. If it is only one pāśu (sacrificial animal), he will make it one span size and if there are five pāśus, he will make it five spans size. Or he will make it (as wide as) an arrow's width. Because the arrow means strength he thus makes it possessed of strength. But once the arrow, indeed used to measure five spans. (First Brāhmaṇa Ends)

**BRĀHMAṆA II**

1. Then he winds round the horizontal girdle. The girdle is, of course, the quarters. For, the Gods having made these worlds (parts) of the ukhā, tied it with the quarters or strengthened it by the quarters. In the like manner, this Yajamāna, having made these worlds of ukhā, strengthens it and encircles it with the quarters. He lays this girdle at the upper part of the mid-portion, not far from the mouth part. Here are the ends of the worlds (parts of ukhā) meeting. He thus makes them firm (dividing the ukhā into three parts, the horizontal belt, the uppermost part where the ends of the different clay plates meet).

2. (He does so saying) "Thou art the girdle for Aditi"—in the sacrifice (usually) a string (belt) refers to Varuṇa’s (noose). Here he thus winds this belt of a string after making it non-Vārunic (i.e. not as a noose).

3. He then makes four upward (bands) silently. They are the (four) quarters. For, gods having made these worlds, the ukhā, made them firm by means of the quarters. In the like manner the sacrificer, having made these worlds, the ukhā, now makes these firm by means of the quarters.
ता एता ऐतस्ये भवत्स्येत्तहा एता एतामस्तभुवः स्तथैवैतमाजिततभुवनि तद्यस्मि ऊर्ध्वत
तदेत्या विशादार्द्धस्मि यूद्धार्द्धकेदात्तभि। ॥ ४ ॥

tasamapriyau sthanaunabhyamayetah deva ihamikaunyakhram kruvate: stanesa: sarva-nakmanaduh!

tathvevakadajaman ihamikaunyakhram kruvate: stanesa: sarva-nakmanaduhese esa gareke me v c roka

उखमे v c roka gostrasya े े पुतुधो यैव तिर्यो राजसा सा वितृंतीये भवति वितृंतीये हि गोरुहः ॥ ५ ॥

तस्ये स्तनानुजनन्दस्तस्तस्तननुजयति सां चुतुस्तना भवति चुतुस्तना हि गोस्ताः ये कीशी

tasamapriyau sthanaunabhyamayetah deva ihamikaunyakhram kruvate: stanesa: sarva-nakmanaduh!

हैके धिरस्तना कुर्वतन्यशोषस्तनां न तथा कुर्विभीवे गो: कृन्यशना: परस्वो ये भुतस्तना

अनुपजीनीवात्वा या अरसेदुनापजीनीवातः हैना ते कुर्वति यशो ह तेन गां कुर्वति शुनी

वानिं वा छढ़वा वा तस्मात् तथा न कुर्वति ॥ ६ ॥

अथस्ये बिलाभभद्ददिनंदिस्ते जिष्ठल गृह्यातिभिषित वाग्या अन्तितनेत्तहाएण्डे देवा:

कृत्या वाचादित्या निरस्तत्वयत्स्तैवैतमामनन्नेत्तकृत्या वाचादित्या निशितायतिः ॥ ७ ॥

तां परिवह निदिद्धाय कृत्यायसा महामुखायिति कृत्यायसा महतमुखामिल्येतन्नमिएः

योजिमहाय इति मुन्मयी होष योजिमहाय इति मुन्मयी होष योजिमहाय इति मुन्मयी होष

पुणेभयः प्राणंधित: प्रयणितोऽदिन: कृत्या देवेभयः पुणेभयः प्रणाय ग्रामुच्छतर्वैवैतमामने

कृत्या देवेभयः पुणेभयः प्रणाय ग्रामुच्छतर्वैवैतमामने: देवेभयः प्रणाय ग्रामुच्छति ॥ ८ ॥

ता हैके तित्तु: कुर्वित्य त्रयो वा इमे लोका इमे लोका उखा इति युद्धार्द्धो

अन्योक्ष्ये ग्रामुच्छत्रिये यद्यतत्या भेत्यैहेत्यस्या भरिष्यामो यदीर्धतेरस्यामिति न

तथा कुर्विधो वा एष निधिः प्रथमोयः स लोको यः पूर्व उद्धर्तरिक्त तथा उत्तरो व्रोः

साथ यदद्विच्चतुर्व युद्धिः हैव तद्देवताया इम्य सर्व याबिमे च लोका दिर्भव सयुद्रो-पानरेक्तवहे चरोः क्रियाते ज्ञमानस्य तद्देवानो

भ्रात्वयमथ्यतितिर्चयते यदु विषाये ग्रामुच्छित्वन्तिरस्मस्तद्वाहाः ॥ ९ ॥ इति हिरीयोः

ब्राह्मणम् ॥

१. हिरीयोः दृढःमथ

२. वे missing in MD

३. तस्या एक्यः MD

४. सा missing in V2
4. Those (vertical bands) run up to her (the horizontal girdle). (Thus) they (the quarters) rendered it firm (when wound by the Gods). Likewise, these (vertical bands) keep it firm. Thus the upper part (of the ukhā) becomes firm by the horizontal string and the lower part becomes firm by means of these vertical ones.

5. At the tips (of the bands), they form breasts (breast-like projections). For, the gods having made these worlds of ukhā (in the shape of a cow), by these breasts they milked all their desires. In the like manner, this Yajamāna, having made these worlds of ukhā, milks from these breasts all that he desires for. This ukhā is indeed a cow, for the ukhā is these worlds and these worlds are a cow. That horizontal band is its udder and she (udder) is in the one-third part of its body and a cow's udder is in the one-third part (of its body).

6. He makes nipples on it, whereby he provides the udder with nipples. It has four nipples because the cow has four of them. Some make it to have two nipples or eight nipples. But it should not be done that way. Those animals which have less or more than the cow are less useful for the livelihood (of its dependents) and so by that they make this (ukhā) less useful for livelihood; and indeed, (by making it to have two or eight nipples) they do not make a cow of it but a bitch, or an ewe or a mare. So let him not do so.

7. He then holds its neck saying “May Aditi hold thy neck”—Aditi doubtless, is speech. The gods having then made it, perfected it by means of speech i.e. Aditi. In the like manner, this one (Yajamāna) having shaped it, perfects it by means of speech i.e. Aditi.

8. He then grapping it, places it down saying, “She having made this mahim-ukhā” i.e. Aditi having fashioned the great ukhā. “The earthen womb for Agni”—For this is indeed Agni's earthen womb. “(She), gave it to her sons to bake”—after making the ukhā (she, Aditi) gave it to the gods, her sons for baking. In the like manner, this one (Yajamāna) having made it, gives to the Gods for baking.

9. Some make three (ukhās) saying that there are three worlds and these worlds are ukhās and also they argue that would help for mutual substitutions i.e. 'if one breaks, we can collect Agni in another and if that too (breaks), we can collect Agni in the third'. Let him not do so. For, that first bottom part (of ukhā) is this world and that first lower part is the air and the upper portion is the sky. This fourth, namely the Yajus chant is the quarters and this much is all this (encompassing) all these worlds and quarters. But were he to add anything to it, he would make it spill out (superfluous). Whatever is over-done in a sacrifice, it would be an advantage to his (Yajamāna's) spiteful enemy. The expiation, in case of breakage (apprehended), that is in the next chapter. (Second Brāhmaṇa Ends)
तस्य एतस्य अपांवहा पूर्वं करोतीं या अपांवहेरयू्मु वा एष्यं लोकानं प्रथमसृज्यत तमेतस्य एव्युं: करोत्येवां हृद्वं लोकानामियं महिषी करोति महिषी होंयं तद्ध्व व्रत्मा वित्ता सा महिषी पादमात्री भवति प्रतिष्ठा वै पाद इयुमु वै प्रतिष्ठा ज्यालिखिता भवति त्रिवुद्धीयम् ॥ १ ॥

अधोखां करोतिमांस्तान्त्रोकान्करोत्यथ विश्रुण्योतिष: करोत्येवा देवता अग्नि वायुमादित्यमेवा हृद्वं देवता विश्रुण्योतिषा एतस्य एव्युं: करोत्येव्यम्स्तान्त्रोकान्करोत्यथ एतादेवात्प्रजिनिमैवेते यज्ञमान: करोति ज्यालिखिता भवति त्रिवुद्धीयम् होते देवा इत्तथिदेव-तमुं ॥ २ ॥

अध्यायमात्मामात्स्तान्त्रो वाम्यताहा तान्पूर्वां करोति पुस्तान्त्रो मानमनो वायुमादित्यमेवा एव्युं: करोत्यादित्यमेवा हृद्वं वायुमहिषी करोति महिषी हि वायुमालिखिता भवति त्रेधा विहिता हि वायुम यज्ञ पुष्पान्त्रो सामान्यतो यद्विद्वं त्रं वाचो रूपमुपास्यु व्यन्तर- मुच्ये: ॥ ३ ॥

अधोखां करोत्यादित्यमान: तत्करोत्यथ विश्रुण्योतिष: करोति प्रजा वै विश्रुण्योतिष्य: प्रजा हृद्वं विश्रुण्योतिष्य: प्रजानमेवा तत्करोति ता एतस्य एव्युं: करोत्यादित्यमान्त्रां निमित्तिबीयं यज्ञमान: करोति यज्ञमान्त्रादवत्मान: प्रजां करोदन्तार्जिनिताहिता: करोदन्तार्जिनिताहितां तुदवत्मान: प्रजां करोदन्तार्जिनितां करोदन्तार्जिनितां तुदवत्मान: प्रजां करोदन्तार्जिनितां भवति त्रिवुद्धिर प्रजापिति: पिता माता पुत्रोजयो गृहं उल्लवं ज्ययुम ॥ ४ ॥

ता एता ज्युज्युटातै तरो करोत्यान्त्रो ज्युज्युटातै इतरा निरूका एता भवन्त्यनिरूका इतरा: परिमिता इतरा भवन्त्यपरिमिता इतरा: ॥ ५ ॥

१. विश्रुण्योतिष्य ॥२
1. Out of that same clay, the *Asādha* brick (the brick to be consecrated with a chant having the word *Asādha*) is first made. For the *Asādha* (the invincible) is this earth and this earth was the first to be created of these worlds (*ukhā*). That (*Asāthā*) is made of this same clay (as the *ukhā*) for, this earth is (one) of these worlds. She (the *Asādha* brick) is made the consecrated queen (of the Yajamāna) because she is indeed, the queen. Who (among the wives) is the first-wedded, she is the queen. She (the *Asādha*) measures one foot (in length); for, the foot is the base. She being the foundation is marked with three lines, because this earth is threefold.

2. Then he makes the *ukhā*. Thereby he makes these worlds. He then makes the (three) *Viśvajyotī* (bricks consecrated with the chants containing the word *Viśvajyotī*). These are the deities—Agni, Vāyu and Āditya, which are, of course the universal lights (*Viśvamjyotī*). They are (also) made of the same clay (by which *ukhā* is made). That means, he produces these deities from these worlds (because *ukhā* is in the form of the three worlds). The Yajamāna makes them. Three lines are drawn on them, for the deities are threefold; so much with regard to gods.

3. Now as regards the ātman (self, body). The *ukhā*, indeed, is the self (of Agni). The *Asādha* brick is the speech (*vāk*). She is made first; for, this speech is indeed the first in this self. She is made of this same clay (as the *ukhā*) for, this speech (*vāk*) is the self. The Yajamāna’s queen makes it, for this *vāk* is the queen. Three lines are drawn on it, because the speech is of three kinds (namely) the Rks, the Yajus and the Śāmans. Because of these three kinds of speech, we have it in three forms i.e. muffled, half-loud and loud.

4. Then he makes the *ukhā* (fire-pan). He is making the self (body of Agni). Then he makes the *Viśvajyotī* bricks. The *Viśvajyotī* bricks are the offspring, for offspring indeed is the universal light. He then causes procreation to take place. He makes them from the same clay (as *ukhā*). He produces these Prajā bricks (offspring) from the self (*ukhā*). He thus produces offspring from the body. The Yajamāna makes them. That is, the sacrificer thus produces offsprings from his own self. He makes them without any interruption. Thereby he produces uninterrupted progeny from his self. He makes them afterwards (subsequent to making the *ukhā*). That means, he produces the offsprings after the self is made. He draws three lines on them, because threefold is the generation viz., father, mother and the son. Hence (there are) the foetus, the membrane covering inner and the outer placenta.

5. He makes these from (clay) prepared with prayer; the others from (clay) prepared without prayer; for these are defined, the others undefined; these are limited (in number), the others unlimited.
प्रजापतिरोपितस्य ग्रुःभव्यमेवतः प्रजापतिरितिनिरूपकानिरूपक कश्च परिमित्तापरिमित्त तद्वा
यजुष्क्राति करोति यदेवास्य निरूपिन्तरुपं तदस्य तेन सङ्गाक्रोत्यथा
यायजुष्क्राति यदेवास्यानिरूपकमपरिमित्तरुपं तदस्य तेन सङ्गाक्रोति स ह वा एतां सुर्व
कुलं प्रजापतिः सङ्गाक्रोति इ एवं विद्वाणेवतेवं करोत्यथोपशायाये पिण्डं परिशिष्टं
प्रायश्चित्तिः। ६।।

अथैनां धूमयिति स्थःपे न्वास्यो कक्षणः प्रकृतताति यहवे धूमयिति शिरं एतद्वस्य
युद्धाः प्राणो धूमः शीर्षःस्तत्राणं दधाति। ७।।

अथक्षाकृष्णपित्यद्राजपत्रो वा अथः प्रजापितरैः वा आत्मात्मानं हिनस्यहिंदृकायें
तदै शुके तदृशं गायं यात्याम तथो है नैवाशः हिनस्थः नेतरायणेऽछूः। ८।।

वासवस्त्रा धूपयतु गायःग्रेन छन्दसाधिक्रिस्वद्वाद्रास्त्रा धूपयतु ब्रैष्ट्रेन छन्दसाधिक्रि-
स्वदादित्यास्त्रा धूपयतु गायतेन छन्दसाधिक्रिस्वद्विक्षेत त्वा देवा वैश्नावः धूपयत्वानुभेन
छन्दसाधिक्रिस्वहिन्द्रस्त्रा धूपयतु वरुणस्त्रा धूपयतु विषुस्त्रा धूपयतिलितेताथिरे वैना-
मेतेत्ते नरताभिधूपयिति। ९।।

सतां श्रद्धाकाणि भवति सत यजुश्चि सतस्वयं एता देवता: सस्तिश्रीष्णम्णा युद्ध वापि
बहुकृत्येः सति सत सतस्व तथ्यर्ज्ञेव तत्सत्य प्राणाद्धाति।। १०।। इति तृतीयं
प्राणग्नम्।।

२. See notes
6. That Agni is Prajāpati; but Prajāpati is both of this, defined and undefined, limited and unlimited: thus when he makes (bricks) from (clay) prepared with prayer, he thereby makes up that from of his (prajāpati's) which is defined and limited; and when he makes them from (clay) prepared without prayer, he thereby makes up that form of his which is undefined and unlimited. Verily then whosoever knowing this does it on this wise, makes up the whole and complete Agni. From the (clay) lying ready prepared, he leaves over a lump for expiations.

7. He (the Adhvaryu) now fumigates it (the fire-pan)—just for the sake of strength, or to (mark) the progress of the work. And again, as to why he fumigates, that fire-pan is the head of the sacrifice and the smoke its breath: he thus puts breath into the head.

8. He fumigates it with horse-dung, to insure it against injury; for the horse is sacred to Prajāpati, and Prajāpati is Agni, and one does not injure one's own self. And with dung (he does it) because that is what was eaten (by the horse) and is useless; and thus he does not injure the horse itself, nor the other cattle.

9. "May the Vasus make thee fragrant by the Gāyatri measure, Āṅgiras-like! May the Rudras make thee fragrant by the Triśūlbh metre, Āṅgiras-like! May the Ādiyās make thee fragrant by Jagati metre, Āṅgiras-like! May the all-Gods, the friends of all men, make thee fragrant by the Anuṣṭubh metre. Āṅgiras-like! May Indra make thee fragrant! May Varuṇa make thee fragrant!" he thus fumigates it by means of the deities.

10. Seven cakes of horse-dung are then (used) and there are seven Yajus chants. Then there are these seven deities and there are seven vital airs in the head. Though there are thus several sevens (many sevenfold objects), each of them is only seven. Therefore those seven vital airs are put only into the head (of the sacrifice, namely the ukhā). (Third Brāhmaṇa Ends)
चतुर्थ श्रावणम्

अधिनमस्य खनत्येतृदैवा अविवर्त्येतृ न इमिह रक्षाशिस नाग्रा न हन्युर्तिततस्मा
इमामेवात्मानकुर्वन्युग्या आत्मांत्वान् गोप्यतीतिः ॥ १ ॥

तं त्वा अदित्या खनतीयं वा अदितिनां वा आत्मानां हिनस्त्यहिरंसाय्ये यदन्या
देवतया खलोद्ध्वस्त्राईन्मृ ॥ २ ॥

अदितिष्ठा देवी विश्वदेव्यावती पृथिव्या: समस्ये अक्षिरस्चतन्त्रत्वतेत्त्वतो हेष्ट
देवनान्तर सा वैण्य़स्प्रिहुल्लीति चतुःकिरेष कुष्यो भवति चतस्तो वै धिशा: सुवर्म्य
पूवैनेतहिल्ष्या: खनत्यथ पुनःमवधायासुवाहामृवद्धाति तृष्णीमेव तांशि पुर्वः
करोति ॥ ३ ॥

अथोक्षामुवद्धिदेवानां त्वा पुरीदेवीविष्क्षेत्रदेव्यावती: पृथिव्या: सच्छस्ये
अक्षिरस्वहधतुक इति देवानाः हैताम्ये पुरीदेवीविष्क्षेत्रदेव्यावती: पृथिव्या: सच्छस्ये
अक्षिरस्वहद्धस्ताभिमेये वैनेतहिल्षाति ता ह ता ओष्धयं एवौषध्यको वै देवानाः पुत्यो
ओष्धिभिहारिस्तस्य सुवर्म्यं हितमोघिसथितं वैनेतहिल्षात्तथ विश्वक्षारितिष्कृवद्धाति
तृष्णीमेव तुचन्ममुद्धायाम्यामि ॥ ४ ॥

धिशणास्त्वा देवीविष्क्षेत्रदेव्यावती: पृथिव्या: सच्छस्ये अक्षिरस्वहधभीतांतुख इति
धिशणाः हैताम्ये देवीविष्क्षेत्रदेव्यावती: पृथिव्या: सच्छस्ये अक्षिरस्वहधभीतांतुख
ताभिमेये वैनेतहिल्षाति तस्सा ह सा वृहेव वागधावः धिशणाः वाचा हीदं सुवर्म्यं
वाचैव वैनेतहिल्षाति तस्सा ह सा वृहेव वागधावः धिशणाः वाचा हीदं सुवर्म्यं
वाचैव वैनेतहिल्षाति ॥ ५ ॥

वृत्त्रीश्व देवीविष्क्षेत्रदेव्यावती: पृथिव्या: सच्छस्ये अक्षिरस्वहधभीतांतुख इति
वृत्त्रीश्व देवीविष्क्षेत्रदेव्यावती: पृथिव्या: सच्छस्ये अक्षिरस्वहधभीतांतुख इति
ह तायायां वृहेवायाम्यामि वै वृत्त्रीश्व हरिणि ह तायायां वृहेवायाम्यामि ॥ ६ ॥

१. Mss. do not mark the break of this kãndikā
२. ओष्धयं TE
३. अभिहिरे as alternative reading in TE, MD, see notes
1. He now digs that (pit for fixing the ukhā) in this earth. The gods were afraid lest the terrible Rakṣasas will not smite here the Agni of ours’. So they made this (earth) itself, the container for protection, thinking the self will protect itself (the ukhā etc. being made of earth, the latter itself will safeguard the ukhā well).

2. He digs it with Aditi (i.e. with chants sacred for Aditi). For, Aditi is the earth and one does not injure one’s own self. But were he to dig it with another (chant sacred to another) deity, it will certainly injure him.

3. “May the divine Goddess Aditi (the unfailing beneficent to all Gods, dig you O pit, in the lap of the earth, just as Aṅgiras (did). This pit is suitable for the god (Agni)” “With this (act) that spade made of bamboo, gets destroyed (becomes useless).” This pit is four-cornered, for the quarters are four. This pit is made by digging from all the (four) sides. Then he spreads the fuel (like dry grass, twigs etc.), he silently places the Aśādha brick on it, for that was made first.

4. He then deposits the ukhā (down-faced) (into the pit) saying “O Ukhā! let the divine consorts of the gods, dear to all the gods, deposit thee in the lap of the earth, just as Aṅgiras (did)”—because at that time, they, the wives of the Gods, the goddesses, dear to all the gods, were those who placed (it) in the womb of the earth, just as Aṅgiras (did). So now through them (through the chants sacred to the wives of gods) only, it is deposited. But surely these are the plants; for, surely the wives of gods are the plants; for it is by the plants that everything here is sustained. So by means of plants, he sustains this ukhā. He then silently places the Viśvajyoti bricks. Having then placed fuel thereon, he sets fire to it.

5. (While kindling) He says “May the divine Dhiṣaṇās, dear to all the Gods, kindle you in the bosom of the earth, just as Aṅgiras (did)”. For, at that time, the Goddesses Dhiṣaṇās, dear to all the Gods, heated it in the lap of the earth, just as Aṅgiras (did). So through those (very) Dhiṣaṇās he is now kindling it. That (Dhiṣaṇa) is only the vāk (speech). For, it is by speech everything is kindled here. Thereby by means of speech, he now kindles him. These three Yajus chants are recited whilst looking at it.

6. “O Ukhā! May the divine Varūṭris, dear to all the Gods, heat thee in the lap of the earth, just as Aṅgiras (did)” —the Goddesses Varūṭris were those who at that time, baked him in the bosom of the earth, just as Aṅgiras (did). So he now bakes him here by means of those (Varūṭris). They (Varūṭris) are indeed, the days and nights; for, days and nights are surely the Varūṭris, because all these here are covered by days and nights. By means of days and nights, he thus heats it.
ग्नास्त्वा देवीविश्वदेव्यावती: पृथिव्या: सधस्येवज्जिरस्वत्वचन्तूखः इति ग्रा हैतामगे
देवीविश्वदेव्यावती: पृथिव्या: सधस्येवज्जिरस्वत्वेःचुस्ता-भिरेवामेनापत्तचति तानि ह तानि
हन्दास्येव हन्दास्यिः सै ग्राह्यन्दोभिर्हिं स्वान्त लोकं ग्राह्यन्ति हन्दादिरेवामेनामे-
तत्तपचति। ॥ ७ ॥

जनयस्त्वाहिज्ञपत्रा देवीविश्वदेव्यावती: पृथिव्या: सधस्येवज्जिरस्वत्वचन्तूखः इति
जनयो हैतामगे ज्ञानपत्रा देवीविश्वदेव्यावती: पृथिव्या: सधस्येवज्जिरस्वत्वेः
भिरेवामेनापत्तचति तानि ह तानि नक्षत्रायेव नक्षत्राणि। वै जनयो ये हि जना: पुण्यकृतः
स्वान्त लोकं यृद्धि तेषामेतानाः ज्योतिष्ठिः नक्षत्रायेवामेनापत्तचति। ॥ ८ ॥

सवै खन्तकेनावदधात्रेवेक्षिनीष्ठ एकेन श्रुष्यवकेन द्वार्थ्या पचति तस्मादहि:
संक्षतस्तस्तानं पच्यते तानि पट्टसंध्याने पत्रतः: संक्षतस्त: संक्षतस्तरोपग्राहोनिः
वचन्यम भ्रात्रा तावतन्द्रचति। ॥ ९ ॥

अथ मित्यश्र चर्यिणीवृहतः इति मैत्रेण युज्योपच्याचरि यावतिक्षयऽच्योपनाचरि न
वै मित्रः कस्यन हिन्नति न मित्रः कस्यन हिन्नति तथो हेप एताः न हिन्नति नो एतमेषा
तां दिवैवीपप्रपेदियोद्धेदहानिह्रयम्। ॥ १० ॥

तां सावित्रेण युज्योरुपति सविता वै देवानाः प्रसविता सवितुप्रसुक एवैनामेत-
दुदुपति देवस्या सवितोहपतु सुपाणि: स्वहरु: सुभासुर शक्यतेि सर्वं होंितस-
विता। ॥ ११ ॥

अथैनां पर्यत्तत्त्वत्यथमाना पृथिवियमाशा दिस आपृणेत्त्ववथमाना त्वं पृथिवियमाशा
दिशो रसेनापूर्येियतु॥ ॥ १२ ॥

अथैनामुखचछत्तुत्थाय बृहति भवेष्युत्थाय हीमे लोका बृहत्ता उदु तिष्ठ धुन्ता
ल्लमित्युदु तिष्ठ सिंहा त्वं प्रतितिष्ठयेियतु॥ ॥ १३ ॥

४. मित्र: TE, My
5. वै प्रसविता MD, V2
7. “May the divine Gṛṇās (goers), dear to all the gods, cook thee O Ukhā, in the lap of the earth, just as Aṅgiras (did)”—for, they the divine Gṛṇās, dear to all the Gods, were those who at that time, cooked him in the lap of the earth, just as Aṅgiras (did). So he now cooks him here by means of those (very) Gṛṇās. Those (Gṛṇās) are indeed the metres, for metres are, surely (called) Gṛṇās. Because it is by means of metres, they go to the heavens (gacchanti and hence gnā). Therefore, he cooks him by means of the metres.

8. “O Ukhā! may the divine Jānis (Goddesses of that name), with unclipped wings, dear to all the gods, bake thee in the bosom of the earth, just as Aṅgiras (did)” At that time, they the Jānis with unclipped wings, dear to all Gods were those who cooked him in the lap of earth, just as Aṅgiras (did). So he now cooks him by means of those (very) Jānis. These (Jānis) are indeed the stars. For the Jānis are doubtless, the stars. For, these are the ones that lead the meritorious to the heavenly world, and these (stars) are the rays of those (meritorious persons who go to heaven). Therefore he cooks him only by means of the stars.

9. He digs with one chant; deposits (the ukhā) with one chant; kindles it with one; heats it with one and bakes it with two. That is why, twice in the year, the grains ripen (in the field). These come to six; six seasons (make) a year and Agni is the year; as great as Agni is, as great as is his size, so great does he become.

10. He tends it (by adding or stirring the fuel) with the chant sacred to Mitra (starting with) Mitraśya caṛṣṭaṇidṛthah. Since a friend never harms any one, nor anybody harms a friend, whatever he does and whatever extent he does (by way of tending), he does not harm her (the ukhā) nor she harms him (the Yajamāna, who tends). By day he should kindle it and put it off by day, because the day is sacred for fire (because the effulgence of the Sun and Agni are one and mutually complimentary).

11. He takes her (ukhā) out with the Yajus chant sacred for Savitṛ. For, Savitṛ is the impeller. Encouraged by Savitṛ indeed, he is taking her out saying “May the divine Savitṛ, who has good palms, good fingers and good hands, take you out by his prowess”—for, Savitṛ is all that.

12. He then turns her (ukhā) round saying “Without getting exhausted, you fill up all the directions and quarters on this earth”—it means ‘without getting fatigued, you fill up with sap (ṛasa) all the directions and intermediary quarters’.

13. He then takes it up saying “Having risen up, you become great”. For, these worlds, have become great (expanded) after rising up. So “Get up; thou art steady”—that is ‘Stand erect (as) you are firm and well-established’ (fully baked).
तां परिगुणा निद्धाति मित्रांतः उधां परिददाम्याभिष्यतः एषा मा भेदित्वर्य वै वायुर्मित्रोऽगंथं पूवते तस्मा एवेनामेत्वपरिददाति गुप्तं तेः हेमे लोकः मित्रगुणास्तस्मादेः लोकानां न किन्नु मीयते || १४ ||

अथैनामापर्यापरि स्थेसं न्वेवाथ्यो कर्मणं प्रकृतताय युहवाच्चूर्णति शिर एतद्युस्य युहुःः प्राणः पयः शोषणस्तुत्राणं दधात्यायो योज्या वा उधाः योषायां तत्पयो दधाति तस्माधोऽयायां पयः || १५ ||

अजाये प्रसाच्चूर्णति प्रजापतिवै शोकवात्ता ६ समभवत्रप्राप्तिर्ग्रिनोऽवा आत्मानं हिनस्यहिष्ठायं युहवाजः या अजा ह सर्वं ओषधीरिति सर्वसामेवैकामत्तदोषीनां रुसेनाच्चूर्णति || १६ ||

रसवस्वाच्चूर्णदन्तु गायनश्रुतिस्वहुद्रास्त्वाच्चूर्णदन्तु जैचन्त्रेण छन्दसाङ्क्रमश्रवस्त्रवदीत्यास्त्वाच्चूर्णदन्तु जागतेन छन्दसाङ्क्रमश्रवस्त्रश्रविस्त्त्वेत्यात्तियात्तिभिरेव वै देवा वै श्रान्तरा आच्छूर्णदन्तुनुषुषुण्येन छन्दसाङ्क्रमश्रवस्त्रवित्यात्तिभिरेव एव तस्माय तस्मायात्तिभिरेव तामिर्षीयययिति ताभिराच्चूर्णति यो वाय कर्म करोति स एव तस्मायात्तिभिरेव देवताभिरेव करोति ताभिराच्चूर्णति ताभिराच्चूर्णति || १७ || इति चतुर्थ ब्राह्मणम् ||

|| इति पञ्चमोऽध्वयः ||

6. अजा: समश्चनू। MD
14. After grasping it, he places it down saying “O Mitra!, I entrust this (ukhā) to your care, so that this may not break”. For Mitra is this vāyu, who blows yonder and to him, this ukhā is entrusted. “For your protection”, for, these worlds are, surely, protected by Mitra and that is why nothing is harmed in this world.

15. Then he drenches her (ukhā) (with milk). That is for the sake of firmness or to mark the continuity of the rite. Why he drenches it (with milk) is because, the ukhā is the head of the sacrifice and milk is for vital air (prāṇa). He thus puts life into the head. Moreover, ukhā is a female, he thus pours milk into the female. That is why there is milk in a female.

16. He drenches it with goat’s milk, the goat came out of Prajāpati’s head. Prajāpati is Agni. Self does not harm itself. So for the sake of non-injury, goat’s (milk). Moreover, the goats eat all the plants. So he is drenching this (ukhā) with the essence of all the plants.

17. (He drenches by saying) “May the Vasus drench you with the Čāyatrī metre just as Aṅgiras (did)”, “May the Rudras drench you with the Triśubh metre, just as Aṅgiras (did)”, “May the Ađīyas drench you with the Jagati Metre just as Aṅgiras (did)”, “May the Vīśvedevs, the friendly to all humans, drench you with the Anuśubh metre just as Aṅgiras (did)”. Thus by means of the deities, he drenches her (ukhā). Thus by whatever deities he shapes her (the ukhā), by those deities he fumigates her and by those he drenches her. Because only he who executes a job knows how to re-inforce it. Therefore by whatever deities he shapes her (ukhā), by those he fumigates her and by those he drenches her. (Fourth Brāhmaṇa Ends)

(Chapter Five Ends)
वेदोद्यायः
प्रथम् ब्राह्मणः

भूयांसि हवःशिषि भवन्त्यग्रिहित्याय यदु चान्ग्रिहित्यायामःतीनि ह कर्मणि सति यान्यत्कर्मःति तान्यतीनि तेषामग्रिहित्या राजपुरोऽवाजपेयोऽश्रेणेहस्तावतान्यावानि कर्मणि तुतमालायातीनि पर

आयावेणिव एकादशकपलः तद्वस्तस्य दीक्षीयं वैशानिरो ह्रदादशकपलः अदित्यश्रेष्ठ चरस्तेश्वरः स यदारवेणिवतेव निर्विशेष्यं दीक्षीयं कृतं स्वायाग्रेरथ यदितरे एव हविष्यनिर्विश्यं ग्रामवेणिवग्रेरव दीक्षीयं कृतं स्वायाग्रेरथ

उभयानि निर्विशेष्यवस्तस्य चायोऽभयं हेतुकर्मचारिकम् चायोऽभयं कर्मस्य पूर्वसंग्रेरतापाविरः हेतुकर्मः यदग्रिहितः स य एष आयावेणिववस्तस्य तदेव ब्राह्मणं यत्सारं यत्सारं

वैश्यनिरो ह्रदादशकपलः वैशानिरो वै सर्वेश्वरः। सर्वेश्वरामृष्ट्या ह्रदादशकपलो ह्रदादशमासासंवतसः संवत्सरः वैश्यनः पर

उद्देशातः वैशानिरो निर्बचिते वैशानिरो वा अंगमिनि जनविश्वासवति त्मेतपुरस्तादीक्षीयायां रेतोभूवृक्षं सिद्धि यथौ योगेः रेतोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि तमोभूवृक्षं सिद्धि

1. निर्बन्धार्या My
2. उपाधि H, Pa, VI
3. उद्देशेत् TE
Chapter Six

1. Many are the oblations in the construction of the fire-altar and in other rites not connected with the construction of the altar. For, there are innumerable rites. The other rites are several; among them (to mention some) are the Agnicayya, Rājasūya, Vājapeya and Aśvamedha. Since they are other (than the construction of the altar) they are Ātiḥkarmāṇi (supernumerary rites).

2. A ṗurodāsa on eleven potsherds to Agni-Viṣṇu—that is the havis connected with the dīksā (initiation) for the Soma sacrifice; a ṗurodāsa in twelve potsherds to Vaiśvānarā and a caru (a cup of cooked food) to Aditya—these two belong to Agni (the rites connected with Agni-altar). Now, when he prepares the oblations for Agni-Viṣṇu and not the other two, he would be preparing the offering connected with the dīksā (initiation) for Soma-sacrifice. (On the other hand when he prepares only the other two oblations (i.e. the ṗurodāsa in twelve potsherds and the caru), he would be preparing the offerings for the dīksā (initiation) of Agni (rites connected with Agni-altar).

3. He prepares both—i.e. is for the Adhvāra (Soma sacrifice) and for the Agni (rites to the altar). Because both the Adhvāra rite and the Agni rite are (involved) here. First comes the sacrificial rite (Adhvāra) and then follows the Agni rite; because the latter is an accessory rite. And that ṗurodāsa (in eleven potsherds) which is for Agni-Viṣṇu has the same significance as what is mentioned (earlier) in the Agniṣṭoma.

4. Now (regarding) the ṗurodāsa in twelve potsherds for Vaiśvānarā—Vaiśvānarā being all the fires, it is for the obtainment of all the fires. It is in twelve potsherds, because twelve months (make) a year and Vaiśvānarā is the year.

5. And again why he prepares for Vaiśvānarā is because, he is about to produce the Vaiśvānarā fire (dear to all men). In the dīksā offering, he first offers that which has become (assumed the status of) the semen. Whatlike the seed that is implanted in the womb, such like is the (offspring) born out of it. Now, here, he offers the Vaiśvānarā in the form of semen, it is later (on accomplishing the Cāyana), is born as Vaiśvānarā fire.

6. And why he prepares the other two oblations is because Vaiśvānarā (ṝurodāsa) is the ruling power and this Aditya (caru) is the people; he thus makes the ruling class and the ruled. The Vaiśvānarā ṗurodāsa he makes first and having made the ruling power, he makes the people. This (Vaiśvānarā ṗurodāsa) is one (unit). It is for one deity and is a single oblation. He thus makes the ruling power to be concentrated in one and the glory in one (place). The other, i.e. the caru has many deities, for, the caru is (made) of numerous rice grains and those Adityas are a multiplicity of gods. Thus he imparts multiplicity to the people (to be ruled). This much is to the deities.
अथाध्यायम् शिर एव वैशानकर आल्पेष आदित्याःप्रशः शिरश्चतालानं च करोति
वैशानकर पूर्व निर्विरापि शिरस्ताकृत्तानां करोत्येक एष भवतेहेकमिव हि शिरश्चरितरो
बहुदेवतयो भूमा एव एष तप्यलानां च चरुर्भुजमो एषोऽज्ञानं यदात्मात्मसः लक्षणां भूमानं
दधाति गृह्व एष भवति चूति भाजना चाबदित्या: स्वेतैवैमेवतदाग्रेन स्वेत यस्तेन
प्राणायुपांशेत्तानि हविशिष्ठ भवति ॥ रेतो वा अत्र यय उपांशु वै रेतसिच्चयते ॥ ७ ॥
अथोऽद्भरणानि जुहोत्याकृति चेत्तव आद्यानमस्माःकृत्तानि लक्ष्मणमुद्गृहत
युद्धगृहत तस्मात्यद्ब्रह्मणानि तथे वैद्यज्ञानानि औद्धभूमेनावतात्मानमस्माःकृत्तानि लक्ष्मणमुद्गृहते ॥ ८ ॥
तानि वै भूयाशिस्व भवन्त्यग्रिथित्यां युद्ध चान्ग्रिथित्यां तस्योऽको बुन्धुरभयानि
भवति तस्योःको भवति ग्राह्यमूल्यमात्रा एवोऽको ॥ ९ ॥
पञ्चाध्वरस्तु जुहोति चाति यज्ञो यावान्यो यावत्स्य मात्रा तात्तेत्तैवैमेवतेत्तोभूतं
सिद्धिः सतायोऽस्माः सतार्वं: संवत्सरं: संवाोऽर्याब्राह्मणिणावत्स्य
मात्रा तात्तैवैमेवतेत्तोभूतं सिद्धिः सिद्धिः तायुरभयानि द्वारशस्य संपदानो द्वारशस्य
संवत्सरः संवाोऽर्याब्राह्मणिणावत्स्य मात्रा तात्तेत्तवति ॥ १० ॥
स जुहोत्याकृतिमिग्न्य प्रयुज्यस्माहेत्याकृतात्तः एतद्येऽकरम् समभवत्तेवैद्यं
कर्मणे प्रयुज्ये ॥ ११ ॥
मनो मेधामिग्न्य प्रयुज्यस्य स्वाहेति मनसो वा एतद्येऽकरम् समभवत्तेवैद्यं
कर्मणे प्रयुज्ये ॥ १२ ॥
चिंत विवाहमिग्न्य प्रयुज्यस्य स्वाहेति चित्ताद्याएतद्येऽकरम् समभवत्तेवैद्यं
कर्मणे प्रयुज्ये ॥ १३ ॥
वाचो विधुत्तमिग्न्य प्रयुज्यस्य स्वाहेति वाचाः वा एतद्येऽकरम् समभवतामेवैद्यं
कर्मणे प्रयुज्ये ॥ १४ ॥

४. स्वेतैवैमेवतद V2, My
५. हविशिष्ठ निर्विपातं रेतो TE
६. चान्ग्रिथित्यां My, H
7. Now let us (deal) with the self (or body of the Agni). The *Vaisvānara (puroḍāśa)* is the head and that Āditya (caru) is the body. He thus makes both the head and the body. The *Vaisvānara puroḍāśa*, he prepares first and having thus made the head, he makes the body afterwards. That (*Vaisvānara puroḍāśa*) is one single (unit), for, the head is, as it were, one only and the other, the caru has many deities for, that caru is made of numerous rice grains and this body has a multiplicity of limbs. He thus gives to the self a multiplicity of limbs. The caru is (cooked) in ghee, for, the Ādityas are indeed consumers of ghee. He thus gratifies each of them by his own share of his beverage. These offerings are prepared silently for this sacrifice is the semen (implantation). Indeed, the semen is implanted silently.

8. He then offers the *Audgrabhaṇa* (libations)—for, it is by these *Audgrabhaṇa* oblations that the gods levitated from this world to the heaven. Since they levitated (udgrāṇata) these are (called) *Audgrabhaṇa*. In the like manner, this Yajamāna, by means of the *Audgrabhaṇa* libations, will raise himself from this world to the heaven.

9. They (*Audgrabhaṇas*) happen to be numerous, in the building up of the fire-altar and in other rites not connected with the building up of the altar. The significance of this has been told. They are of two kinds; the purport of both has already been told by distinguishing those of the *Adhvāra* and those of the *Agni-cayana*.

10. He offers five of the *Adhvāra* category—for the sacrifice (*Adhvāra*) is five-fold; as great as the sacrifice is, as great as is its size, by so much thus he offers it which is in the form of semen. He offers seven libations of the *Agni* category—for the *Agni*-altar has seven layers and there are seven seasons for a year. *Agni* is the year; as great as Agni is, as great as is his size, by so much thus he offers it which is in the form of semen. They two together become twelve. Twelve months (make) a year and Agni is the year; as great as Agni is, as great as is his size, so great does this become.

11. He offers (the oblation) saying—“Hail to thee Agni! in the form of ākūti (saṅkalpa or intent purpose), the impeller”—for, from saṅkalpa (intention) indeed, this rite originated and that same (saṅkalpa) is impelling to perform this rite.

12. “Hail to thee Agni! in the form of medhā (analysing mind), the impeller”—because it is from the mind that this rite originated and it is the same (mind) that is impelling to perform this rite.

13. “Hail to thee Agni! in the form of the *Vijñātam cittaṁ* (the deliberating thought), the impeller”—because it was from the thought that this rite originated in the beginning and it is that same (thought) that is impelling to perform this rite.

14. “Hail to thee Agni! in the form *Vidhiṁ* (distinct speech), the impeller”—for, from speech, indeed, the sacrificial rite originated and it is that same (speech) that is impelling to perform this rite.
प्रजापति ये मनवे स्वाहैति प्रजापतिः मनुः स हीदं सर्वमन्तु र प्रजापतिः एतदृशे क्रमः करोरांग्मेवैतैतत्स्मै कृमः प्रयुक्तेः ॥ १५ ॥

अनवे वैधानराय स्वाहैति संवत्सरे वा अग्रवेष्ठानरः संवत्सरे वा एतदृशे क्रमः करोरांग्मेवैतैतत्स्मै कृमः प्रयुक्तेः ॥ १६ ॥

अथ सावित्री जुहोति सच्चित वा एतदृशे क्रमः करोरांग्मेवैतैतत्स्मै कृमः प्रयुक्तेः विश्वो देवस्य नेतुम्यातैः वृषभिः स्वाहैति व देवस्य सवितुः सहृद्यं च पुष्टिः च वृषभिः एष च अस्य सहृद्यं वृषभिः च एतकः करौ तिः ॥ १७ ॥

तानि हैः कोखो उख्यायांमेवैतान्यार्थं सभ्यानिः जुहोति कामेभ्यो वा एतानि हून्त आत्मेऽएष यजमानस्य युद्धायमेव् यजमानस्य सवान्कामान्त्रित्याप्याम् इति न तथा कुण्डितस्य वै यजस्य सस्तस्तः तष्ट्यातासमाहुतीनां यो रसस्तैत्तर्वदर्शवैधिः चत्रेन्तस्थिते यज्ञः हुन्तेयाद्रं भन्देनुस्का प्रवृत्तिः तदेवामे यज्ञः आरोहितां तदि यज्ञः बिभारति तस्मात्सस्मित एव यज्ञः हुन्तेयाद्रं भन्देनुस्का प्रवृत्तिः ॥ १८ ॥

मुखकुलायेनाभिरतिः भवत्वदीप्यादिति नेव यदेवं यज्मकुलायेन योनिवेशार्येव न ये योगिः भिन्नमर्महंसत्साहृति योनेन्या जायते ॥ १९ ॥

श्रणुकुलायमन्तरं भवत्वदीप्यादिति नेव यदेवं श्रणुकुलायं प्रजापतिः योनेश्वर्णितम् तस्या उः उल्लम्बाति क्षणं जरायु तस्माते पूर्वोऽजरायु हितेन वै जरायु गम्भर्णम्हं हिन्द्रस्तिस्तिः साये जरायुः वे जायन्यानो जायते जरायुः जायन्यानो जायता इति ॥ २० ॥ इति प्रथम भ्रामानम् ॥

7. एष च एष च अस्य TE
8. य एष एतं TE
9. तान्त्रिके MD, TE
10. जायन्यानो यो जायते V2
11. पूलयो TE, V2
15. “Hail to Prajāpati! to Manu”—Manu is, no doubt, the Prajāpati, for he conceived (amanuta) all this (universe). And Prajāpati, indeed, performed this rite at the beginning, and he himself is now prompting him (the Yajamāna) in the performance of this rite.

16. “Hail to these Agni-Vaiśvānara!”—Agni, Vaiśvānara is doubtless, the year; and the year, indeed, performed this rite at the beginning and he himself is now prompting him (the Yajamāna) in the performance of this rite.

17. He then offers the oblation to Savitṛ. Savitṛ, indeed performed this rite at the beginning and he himself is now prompting him (Yajamāna) in the performance of this rite. (He offers) saying “Every mortal would seek the friendship of the divine guide, (for) everybody wants riches and fame to prosper, hail!”—he who chooses the friendship of the god Savitṛ gains both glory and prosperity and he who performs this rite, indeed wins his friendship.

18. Some offer these Audgrabhana libations with the ukhā itself. They say “These offerings are made for (specific) desires and that ukhā is Yajamāna’s self. So we shall deposit all his desires in his own body”. But that is not to be done so. This flame that is shining (in the ukhā) is the essence of the imitative offerings and of the completed sacrifice. When the sacrifice is completed and the Audgrabhana offerings made (into the Āhavanīya), then only the ukhā is placed on it. Then this sacrifice mounts the ukhā and bears the sacrifice (from then on). So only when the sacrifice is completed and the Audgrabhana are offered, the ukhā should be mounted (on the fire).

19. It (ukhā) is covered by a layer of muñja grass. That is done, so that it may blaze up. And as to why with a layer of muñja grass, is to avoid any injury. The layer of muñja grass is a womb and the womb does not harm the foetus. For, he who is born is emanating from a womb. So he thinks “May this Agni who is born, emanate from the womb”.

20. Inside (the ukhā) there is a layer of hemp, so that it may blaze up. And as to why a layer of hemp—because that womb from which Prajāpati (the cityagni) came out had the flax umah) (a variety of grass from which silken threads are made) as its foetal membrane and the hemp (muñja) as its placenta (outer cover of the embryo). The placenta is foul-smelling because, it is the outer cover of the embryo. The layer of hemp is to avoid injury, for the placenta does not harm the embryo. It is from out of the outer cover that he who is born, emanates. So he thinks “May he (Agni) when he is born, be born from the outer cover (so that it comes out unhurt)”. (First Brāhmaṇa Ends)
तां तिष्ठन्वृक्षको है लोका उखा तिष्ठन्वती वा इसे लोका अथवा तिष्ठन्वती वार्षिकम् १ उद्दस्य प्राण्ड्यूः तिष्ठन्नुदय्य ३ वै प्राण्ड्यूः तिष्ठन्नुदय्य २ प्रजा अवृजज्ञत ॥ १ ॥
यद्यवभाद्वोदय्य प्राण्ड्यतिष्ठन्नुदय्य योध्येषा देवीसुज्ञारं दिम्युद्दवाची प्रचो ॥ २ ॥
यद्यवभाद्वोदय्य प्राण्ड्यतिष्ठन्नुदय्य ५ द्विश स्वर्गस्य लोकस्य ३ द्वारं तत्मादुदय्य प्राण्ड्यतिष्ठन्नुदय्य नयति दूराय तत्स्वर्गस्य लोकस्य विसं प्रणालवत्य ॥ ३ ॥

मा सुपितेः मा सुषिर्कृति यथावें युज्यस्त तथा बन्धुरं धुष्णु वीरस्य विषम योशा वा उरांवेदित वै योशा या भामन्त्रणः सःवव वीरस्य स्वर्गस्यकिंशेऽर्गतः करिष्ठ इत्यद्रिष्ठ होतांकर्षणात् भवतो उस्वतः देव वृधिवधिस्वस्तुः इति यथावें युज्यस्त तथा बन्धुरासुरी मायाः स्वर्गाय कृतापीति प्राणो वा भासुरासुरी मायाः स्वर्गाय कृता जुष्ठेन्द्र देवेभ्य इदमस्वतः हृत्यमिति या एवैतस्मत्तन्नाननाहींहींस्मन्निति तां पुक्तांहृतो एवैवें हेतुसिद्धिः यथे अरिष्टमिति यथेऽरिष्यानात्तन्नानन्नस्तम्यः उद्दितादेवनमेतदाह ॥ ४ ॥

हुम्ब्यां प्रसृतिकर्ति हिम्मातयज्ञानोऽक्षामनोऽक्षाप्राण्ड्यवाग्निप्राण्ड्यविवृत्तथ्य मात्रा तावलेण-मेलितप्रव्रृक्षकर्ति गायत्र्या व त्रिभुवनवान्वित पश्चिमेदान्वित वान्वित पश्चिमवाग्निक्रानां च तथावान्वितान्तावणात्मकोमेलितप्रव्रृक्षकर्ति गायत्र्या त्रिभुवनवान्वित पश्चिमवाग्निक्रानां रान्वित पश्चिमवाग्निक्रानां रान्वित पश्चिमवाग्निक्रानां च भवान्वितान्तावणात्मको। ५ ॥

ता यदान्ग्री संतपत्त्यैनामाचिरग्रोहति योशा वा उखा वुष्णुप्रस्तुतस्मादवा वुष्णु योशाः संतपत्त्यायस्वात्मेऽति ददाति ॥ ६ ॥

1. शौर्यवत्तत TE
2. उद्दस्य प्राण्ड्य TE
3. तिष्ठन्वृक्ष V2
4. शौर्यवत्तत TE, see notes
1. Standing, he places it (ukhā) on the fire. The ukhā is these worlds. These worlds are as it were, standing. So (by placing it) standing, he is more strong. He is standing facing the north-east, for standing towards north-east, Prajāpati created the beings.

2. And again as to why standing, facing north-east is, because the north-east is the quarter of both gods and men.

3. And again as to why standing, facing north-east—because in this direction is the entrance to the heavenly world. Therefore, he offers oblations standing with his face towards north-east. Standing with face towards north-east, he gives daksīnā (gifts). He thus offers oblations and distributes gifts through the very gate to the world of heaven.

4. “You do not break and may you not get injured”—as the text so its meaning. “O mother! be brave and heroic”—for ukhā is a female and ambā (mother) is the term for addressing a woman. “Be bold, thou and Agni will accomplish this work”—for the ukhā and fire will indeed accomplish this work. “O Divine Earth! be stead-fast for our well-being”—as the text so its meaning. “Thou art a divine (āsura) wonder made by practical wisdom”—the vital breath is asu. This (ukhā) is the workmanship of prāṇa (vital breath) and made by means of practical wisdom. “May these offerings be acceptable to Gods”—whatever offerings of oblations are made into this Agni, are meant by that. And moreover that ukhā itself is an offering. “Thou come out in this sacrifice, unscathed”—this he says wishing that it may emerge unhurt and uninjured in this sacrifice.

5. With two (chants) he heats it (on the fire). For the Yajamāna is a biped and the Yajamāna is Agni; as great as Agni is, as great as is his size. By so much he heats it thus. He (does) with a Gāyatrī and a Triṣṭubh chant. For, Gāyatrī is the vital air and Triṣṭubh is the body. This is all in a paṣu (sacrificial animal), the vital air and the body and thus by as much as the paṣu consists of, by so much he heats it. Moreover Gāyatrī is Agni and Triṣṭubh is Indra and the fire belongs to Indra-Agni duo. So as great as Agni is, as great as is his size, by so much he thus heats it. Indra and Agni together cover all the gods and Agni is of all the Gods. As great as Agni is, as great as his size, by so much he thus heats it. Those two (Gāyatrī and Triṣṭubh) together have seven feet and the Agni-altar is seven-layered. There are seven seasons for a year and Agni is the year. As great as Agni is, as great as is his size, so much it becomes.

6. When the fire heats it (the ukhā), then the flame mounts up to it. For the ukhā is a female and the fire is a male. So when the male heats the female, he implants the seed into her.
तद्रैै के यदि चिरमचिराहेतुल्याङ्गानवचचिरापन्तुभयेनैषोगिरितिः न तुथा कुयद्धः
स्थनवानवऽव धुषुर्बितेऽथ तथाप्र प्रक्ष्य एवक्ष्यात्वन्तिमव नृषिति रेत इवैवः दधिति रेतु उ
एतत्वस्थिः क्षुर्बितस्मादैत्या चौराचित्वीरोहत्त्त्वासिंस्मिधामधवाधि
ते सा एताने मधापदत्व एषोगिरितस्मिषेत्ताः रेतस्वि संभृतिः दधिति। ७।

सा कार्मकुंजी स्यादेवभासुराधोभये प्राचापत्याः अस्याधिनता ते देवा अग्रिमनीके
कृत्यासुराध्यायस्याचित्वः प्रक्षुर्गीतस्याः अग्र्य प्रक्षुर्गीतस्यदस्याः प्रक्षुर्गीतस्य
कृत्याः भवत्स्मालस स्वादुरसो तुस्मादु लोहितोऽचित्वाः सु एषोगिरेईः
युक्तः एषोस्मिवेत्स्मिषेत्तस्वृतिः दधाति। ८।

प्रादेशमानी भविति प्रादेशमानी ते गर्भों विष्णुरासमितामेवासिंतस्वृतिः
दधाति। ९।

प्रत्येक न्युमषा भवित्त्वग्रित्सो योनिष्रुप्यत तत्वा घुलमुक्त्वसेत्स्वात्त्मकप्रत्युद्दीयत
आत्मा हुर्स्यात्स्मात्स्य न्यम भवत्स्यायायैव तदात्मानमयोत्ति न वा तुल्लम्ब गर्भम् हिनस्त्वो
हिनस्त्वो उल्लाल्य जायमानोऽजाय तुल्लावजायमानो जायताः इति। १०।

तामाचित्तव्य तुवः सर्पिरासुतिरितिः दूर्वर्न्स्मसर्पिरासुतिरितिः दूर्वर्न्समात्स्य हुर्स्यात्स्य
सनातनो जोताः दूर्वर्न्स्य इत्यतत्सहस्सुन्ततो अत्यन्त्य इति बले वै सहो बलस्य पुनर्जहान
इत्यतत्त्वतान्य दधाति स्वाहाकारपारिं तस्स्योपरिं बुधः। ११।

तदाः आत्माप्रोक्ता योनिर्षुषुः शणाः जार्यवल्ल गुर्भाः समिङ्गायोक्ष्य भवत्स्यतरे
मुः बाधो ह्यात्मान्तरा योनिर्षुः मुः भवत्स्यतरे शणाः बाधा हि योनिर्षुः जार्यवल्ल
बाधो शणाः भवत्स्यतरे घुर्त बाधा हि जार्यवल्लमुः बाधो घुर्त भवत्स्यतरा समिङ्गायो
हस्तस्मात्स्य गर्भं एवेक्ष्याः वै जायमानो ज्याते तेष्य एवेक्ष्यात्कावत्त्वततिः। १२।

५। अस्यान्तरूपम् । V²
६। तद्वर्ती ते
७। च्छुता V²
८। तहस्ता ते
९। भवन्त्तरे ते
7. If the flame takes time to mount on the ukhā, some (persons) throw coals on it (ukhā) thinking that by means of both (coal and flame) this will be heated. But let him not do so. For, when an animal is born, it is indeed born with bones (in its body). But (on that count) bones are not inserted (inside the mother) as it were, at first. Only the seed is infused. What is flame (here) is of course the seed without bones. So only the flame should mount up to it (and not the coals). When the flame mounts on it, then he places a samidh (kindling stick) on it. Thereby the seed enters it (the ukhā) and that fire effects the development of the seed (in the shape of the samidh).

8. That samidh should be of the Kramuka tree. The gods and demons both descendants of Prajāpati, fought with each other. Those gods, having placed Agni in front, confronted the Asuras. The Asuras cut off the edges of his (Agni’s) flames that had come to their grip. That (cut edges of the flames) settled down on this earth. It became the Kramuka. Since it is the essence (of Agni), it is sweet and it is red, because, it is indeed, the flame. So that which is Kramuka is Agni itself. Therefore Agni (is the form of the Kramuka twig) itself is placed here to develop him (the fire).

9. It (the Kramuka twig) is a span long. For, Viṣṇu as an embryo, was of a span size. So he thus makes the fire develop to its own size (the fire is as long as the samidh).

10. It (the Kramuka samidh) is soaked in ghee. The foetal membrane of the womb from which Agni was produced was of ghee. Hence, he (Agni) is now made to blaze up towards it (ghee). It (the samidh) being the self of Agni, has no ash. It (Agni) is now entering its own self—to avoid injury; for the foetal membrane does not harm, the embryo. Whatever is born, emanates from the foetal membrane. So (he thinks) “When the Agni is born, may he be born from the foetal membrane”.

11. He places the samidh saying—“The eater of wood; the consumer of ghee”—it means the one for whom wood is food and ghee is the drink”. “The earliest and endearing Hṛṣṭ”—i.e., he is the primeval and lovable Hṛṣṭ. “The wonderful son of strength”—for he is produced by might and is wonderful (Agni is the product of the strength used in churning Āraṇī). Thus while standing, he offers with Svāhā. This will be explained later.

12. Now that ukhā is itself the body (of Agni); the reed grass (Muṇja) the womb; the hemp (sāṇa) the foetal membrane; the ghee the outer placenta and the samidh (Kramuka twig) the embryo. Outside is ukhā and inside is Muṇja; therefore the self (body) is outside and the womb, inside. Outside is Muṇja and inside is sāṇa; thereby the womb is outside and the placenta inside. Outside is sāṇa and inside the ghee; therefore the placenta is outside and the foetal membrane, inside. Outside is ghee and inside is the samidh; hence the foetal membrane is outside and the embryo is inside. Through these, whoever is born, emanates. So through these Agni is made to be born.
अथ वैक्रितिमाद्धाति प्रजापतियां प्रथमामहृत्युमुखोत्स हृत्या यत्र न्यमृत्त ततो विक्रितः संभवतोत्स प्रथमामहृत्युदिक्रिताभास्मात्सम्बन्ध्या हृतिते तत्वैमेतल्लोणाति परस्परा अधि संविरा अस्यात प्रभेदम् स ते अवेदि यथेव यजुष्टथा बन्धुः। ॥ १३ ॥

अथौद्भवित देवानुसाराः भो प्राजापत्या अस्पर्धन्वते हि सर्वस्वत्वोऽसुराधिकुल्लोकानुसारे हैव देवानुसारे जहै ते देवा असुरानुसारे जिल्वा तेषां वस्तुतीनवर्भ्वः। ॥ १४ ॥

तै रूपमार्ण ऐँधु नस्तिर्युपर्ययः रस उदयः ते द्रमामेव यन्त्रास्यामुच्छितमात्मा अपकारेण यथाः ध्यानेनवृत्तिविवास्य तद्धैषण तुस्तिर्युपर्ययाः रस आसोदुम्बरे तमदशुस्तबैत्रेयाः सुर्वान्नस्तित्रेश्चतर्थे तस्मात् वर्तमाषः सर्ववश्चारीज्ञीया तददत्तस्मां तस्मां वनस्पत्यः सर्ववेंकनेतानेन प्रीणाति सर्ववेंकनस्पतिविभः समन्व्यः। ॥ १५ ॥

परस्परः परस्वातः इत्य यथा परस्मा भावाद्वित्येद्विहिद्वभवात इत्यहारीते रोहितो हृद्गुर्गुः: पुर्वया: पुर्वक्रिया इति पश्चायिव बहुक्रिय इत्येवेत्रे तवं तरा मृथु इति पाप्पा वै मृथु १३ इत्येवे तवं तर सर्वान्नाप्पणः इत्येवेत्रे । ॥ १६ ॥

अथ इत्यापि बुद्ध ध्वरसुवृक्षं माद्धाति जायत एष एतद् वच्चीते स एष सर्वस्मा अभाव जायत एतद्वक्रमं यदापि श्वषु एतद्वक्रमं तेनेताल्लोणाति यद्यश्रे कान्य कान्य चिद्वा ते दारूणि दारूणि। सर्वो तस्मात्तुष्ट 参 तद्वक्रिय यविन्द्रेति यथेव यजुष्टथा बन्धस्तावतिक्षापशुवृक्षं तदस्मा एतत्त्ववृक्षं तदस्मा एतत्त्ववृक्षं तदस्मा एतत्त्ववृक्षं तदस्मा एतत्त्ववृक्षं। ॥ १७ ॥

अथौ: श्वरस्क्रिया जायत एष एतद्वच्चीते स एष सर्वस्मा अभाव जायत एतद्वक्रमं यदा: श्वर संनेताल्लोणाति यदुस्त्यातिक्षापशुवृक्षं यहां अतिशग्नी स्तुत्यातिक्षापशुवृक्षं। ॥ १४ ॥

१०. प्रच्छते as alternative reading in TE, MD
११. मृथुः TE
१२. पाप्पा MD
13. He then offers a Vikaṅkata twig (stick of the Vikaṅkata tree). Prajāpati made the first offering and after the offering he washed (his hand). From there the Vikaṅkata tree grew. So the first offering happens to be of Vikaṅkata. That he now offers into this (ukhā fire). By that he gratifies him (Agni) (saying) “From distant settlements come thou over to the near ones (O Agni!) thou protect the regions where I am”. As the text, so its meaning.

14. He then offers an Audumbarī stick (stick from the Udumbaratree). The gods and Asuras, both of them the progeny of Prajāpati, mutually quarrelled. Now all the trees lined up with the Asuras but the Udumbara alone did not foresake the gods. The gods having conquered Asuras, captured their trees.

15. They (gods) said—“Alright, let us enrich this Udumbara with whatever energy and sap that these trees have. If they (the trees) leave us, they would be worn out (bereft of all sap) just like a milked-out cow or like an ox that is exhausted by carrying (load)”. Accordingly they put into the Udumbara tree what energy and essence there was in those trees. It is on account of that energy, it (Udumbara tree) equals all other trees in (the matter of) ripening (putting forth fruits). That is why it (Udumbara tree) is always moist and ever milky. So Udumbara is all that is food, because it is indeed all the trees. He thus gratifies (Agni) by all kinds of food and kindles him by all trees.

16. “(O Agni!) come from the farthest place”—that is from that place which is farthest. “O Agni! with red horse, you come hither”—because the horse of Agni is indeed, red. “O Purisya! the much loved”—that is beneficial to cattle and liked by many”—“O Agni! cross over all encounters”—that means ‘overcome all evils’.

17. Then he offers the samidh not cut by an axe. That (Agni) is born when he is built up. It is born for (consuming) all food. This samidh not cut by axe is one food. By that he gratifies him. “O Agni! whatever kinds of wood we offer you, let all that (turn to) be ghee to thee and you enjoy it. O Agni the youngest!”—as the text so meaning. Whatever (wood) not cut by an axe, that he makes relishable to him. Having made it the food for him, he places it before him.

18. He then offers the samidh lying on the ground (Adhaḥ saya i.e. the twig that has fallen on its own). That (Agni) when being built up is born (as it were). He is born for (consuming) all kinds of food. Now he is gratifying him with the twig lying on the ground. “O Agni! that (wood) which the red ant eats, which the white ant crawls over”—for, the red ant indeed eats it or the white ant crawls over it. “Let all
वा हि तद्वित वघो वाचित्साक्षित सूर्व तदस्तुते गृहं तज्जुष्वय वविस्धे वति यथे व यजुर्त्वा बन्धुस्ततिक्षुथादः। शर्य।३ तदस्मा उत्तत्वस्वयति तदस्मा अन्न कृत्याविद्ययाति ॥ १८ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

अथैता उत्तरा: पालाश्यो भवति समा वे पलाशो ब्रह्मनैवेद्यमेत्तथमि-भे यद्वेष पालाश्यः सोमो वे पलाश एषं ह परमाथिरिवसोमाहृतिःस्तामसमृत्वास्त्रूति तथे नरेश्वरोऽयस्त्वमाहृतिः वर्गवर्ग हस्तहर हिंस्त्रणाभास्त्रयैव आहर्न स्वयं ईष्टेत्त्वाय्याये विढ्यते चासमस्मा इति समाक्ष्याय तिष्ठे चासमित्येत्त्वायस्मो वेदः सम्मिश्र मदन्त इति रस्याच पोषेण च समिष्ठ मदन्त ईष्टेत्त्वाय मा ते प्रतिवेशा रिषमेधि यथेवास्य प्रतिवेशा न रिषयेदेवेत्वेत-दाह ॥ १ ॥

नाभा पुष्क्रिया: समिधाने अग्रावित्येषाह नाभि: पृथिवये युधैश एतसमिधाते रायस्योऽयाय बृहते हवामह इति रस्याच पोषाय च बृहते हवामह ईष्टेतिर्मद्मितीर्या होष मतो बृहद्वक्ष्यं होष मतो बृहद्वक्ष्यमिति बृहद्वक्ष्यो होष जगतित्वमिति यज्ञीमित्येत्त्वायास्मिन्य पुत्रासू सामहमिति जेता ह्याग्रि: पुत्राः ३ उ सास्यहि: ॥ २ ॥

या: सेना अभीतरी दुःग्राभ्यं मलिमल्लूये जनेशु मलिस्मो यो अस्मभयमारतीयायास्य नो द्वेषते जनः निन्दाहा स्मार्थिः प्रायच च सर्वं ते मस्मस्य कुरिति ॥ ३ ॥

एतत्रेऽदेवा यश्नान्नद्येऽः चादिपुस्तमस्मा अर्थं कुत्लाप्यदश्तेनमन्न्यायश्रस्मु हैतस्यप्रजववदहुद्व देवानां पापानं तर्थेवेत्त्वायमानं यश्नान्नद्येऽसि यं च द्वेष्टि तमस्मा अर्थं कृत्याविद्ययाति देवेनै ल्याण्यात्म्मु हैतस्य भवति दहत्यु यज्ञावनस्य पापानम् ॥ ४ ॥

१३. See notes
१. तुम्हैं TE, तबैं V2
२. पुत्रासू सा TE
३. यश्नान्नद्येऽः TE, see notes
that become ghee for you; you relish it, O youngest! ". As the text so the meaning. Thus whatever samidh is Adhah saya, (lying on the ground) he makes it relishable to him, and having made it into food, offers it (to Agni). (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. The samidhs to follow are of Palāśa tree. Palāśa is Brahman and by the Brahman, he thus kindles him (Agni). And as to why there are Palāśa (samidhs) is because the Palāśa tree is soma and that made with soma is, doubtless, the supreme offering. It is that he now offers into this (fire) and by that he gratifies him (Agni). (He offers then saying) "Every day meticulously carrying"—it means collecting and bringing daily untiringly, "To him (Agni) like grass to the horse that is stay put"—it means (food in the form of Palāśa samidh is brought for Agni) just as grass is brought for a horse in the stable. "We rejoicing in wealth, prosperity and good food", "O Agni! do not injure your close neighbour (me)". "O Agni! see to it that this (Yajamāna), your obliging neighbour, is not harmed"—that is what it means.

2. "While Agni is kindling on the earth’s navel"—this (Āhavaniya) is indeed the navel of the earth where he is being kindled. "We call for great increase of wealth and prosperity"—it means, ‘we appeal for abundant wealth and prosperity’. "Rejoicing in draught”, for, he is indeed, inebriated with draught (food in the form of samidh). "Of high praise"—for he is indeed highly praised. "Fit for oblations"—it means to be propitiated in Yajñas. "Agni the victorious one who can stand his ground in battles"—for, Agni is indeed, the conqueror and can withstand onslaughts in battles.

3. "Whatever advancing armies there are, whatever is attacking (us), and what thieves or robbers or criminals all of them, O Agni! I throw into your mouth. You eat them with your crushing tusks". "What way-layers there are among men and what gangsters and decoits are there in the jungles, what miscreants are concealing in the hide-outs, I throw them into your jaws, eat them with your jaws in such a manner that nothing is left of them. O Bhagavan! (of six divine prowesses) he who conspires against us and whosoever hates us—abuses us or wants to hurt us—every one of them, burn thou to ashes".

4. For, the gods made food of whosoever hated them and whosoever they hated and offered to him (Agni) and with that they gratified him. It became food for him and he burnt up the evils of the gods. In the like manner, this Yajamāna makes food of whosoever hates him and whosoever he hates and offers to him (Agni) and by that he pleases him. That becomes food for him and he burns up the sins of the Yajamāna.
ताः एता एकादशाद्वायुक्तस्य वा ज्ञातेवरोहितस्य वा सर्वं वैतददेहाकारदाशा सर्वं तद्वन्दकङ्कायो वा ज्ञातेवरोहितो वा द्वादश व्याक्तिक्षणस्य वा पुरोहितस्य वा सर्वं वैतददृढादाशा सर्वं तद्वन्दकङ्कायो वा पुरोहितो वा ।।

स पुरोहितस्य दातित्संपेतिने मे ब्रह्म संस्कारं च वीर्यं बलम् । संस्कारं श्राब्दं जिष्यं यथायामस्य पुरोहिते इति तद्दयं ब्रह्मचर्यां च क्षत्रेष्वं वा संस्कारं ॥ ६ ॥

अथ व्याक्तिस्य निर्धारितं भवेऽविषाकाविवेकं धोलम् । शिष्णोत्ति ब्रह्माकामित्रज्ञानिप्रयुक्तम् । स्वाभ्यां अहम्मिति यथेऽवि शिष्णुअकामित्रस्य निर्माणस्य अनुभवता तत्सत्त्वं च तत्सत्त्वं निर्माणस्य अनुभवता तत्सत्त्वं निर्माणस्य अनुभवता तत्सत्त्वं निर्माणस्य अनुभवता तत्सत्त्वं निर्माणस्य अनुभवता तत्सत्त्वं निर्माणस्य अनुभवता ॥ ७ ॥ इति तृतीयं ब्रह्माम् ॥

चतुर्थो ब्रह्मणम्

अथ विष्णुक्मकाल्यानं वातस्यनगर्गतिस्यायस्मिन आदित्ये भृगुधर्म प्रथममुपवेद्या "प्राणेनान्नात्र आदित्ये प्राणायस्मिति । स्वाधिशास्त्रस्य ज्ञानयौः पात्रा सोदति भृगु देवतेनान्नात्र आदित्ये प्राणायस्मिति । निर्माणस्य अनुभवस्य तत्सत्त्वमपाप्नन्यायं विसृज्यते वाच विषुव्य साधारण सहस्यस्तिकः काल्यानं वातस्य इति तस्य काल्यानं वातस्य इति तस्य काल्यानं वातस्य इति तस्य काल्यानं वातस्य इति तस्य काल्यानं वातस्य ॥

४. ताः वा पुत्रा V2

१. एवमेतेन My, V2.

२. एवमेतेन V2.
5. Eleven of these (samidhs) he offers in the case of non-Kṣatriyas and non-priests. Because, eleven is incomplete and imperfect (in their power) are those other than Kṣatriyas and priests. In the case of Kṣatriyas and Purohits, they are twelve (samidhs), because twelve is the whole (complete) for the Kṣatriyas and Purohits are complete (they have the competence to protect everybody).

6. In the case of Purohits, he offers them saying—“May my Brahman (Brahminhood) be sharpened (attain perfection)”; “May my efficacy and vitality be sharpened”; “May the Kṣatra (the prowess of the warrior class), ever eager to conquer, whose priest I am, get sharpened (attain perfection)”. Thereby he perfects the Brahman and the Kṣatra.

7. Then in the case of Kṣatriya, he offers saying—“I have raised their arms, their glory and their might”. I shall vanquish the enemies by the (spiritual) power of Brahman and elevate his own men. Both these (samidhs meant for Brahman and Kṣatra) he may offer. For, this Agni is both Brahman and Kṣatra. This very Agni, is kindled with both the samidhs, namely, those of Brahman and those of Kṣatra. These samidhs, amount to thirteen. Thirteen months (constitute) a year and Agni is the year; as great as Agni is, as great as is his size, by so much he thus gratifies him. They (samidhs) are of span length, for, Viṣṇu as an embryo was as long as the span; and this is food which is of his (Agni’s and Viṣṇu’s) measure and he is pleased with the food of his own measure. That food which is of one’s own measure is conducive (to health) (because) that does not harm. That which is more (than proportion) is harmful and that which is less (than one’s measure) does not nourish. He offers (while) standing. The significance of this will be explained later. (He offers) with Śvāhā chant. (These offerings) are the pouring of the semen and this (ukhā) is Agni. Into that, if fuel sticks are put without the Śvāhā chant, they would of course, harm him (Agni). When they are offered with Śvāhā chant, they are food, for, Śvāhā is food (Śvāhā imparts to it the quality of food). And hence, he does not injure him, when he offers samidhs with Śvāhā. (Third Brāhmaṇa Ends)

BRĀHMĀNA IV

1. Having then stridden the Viṣṇukramas and stood in attendance (before the fire) with Vātsapra chantings, when the Sun has set, he first removes the ashes. For, just then (a while ago), he has gratified him (Agni) with samidhs. The rejected part of that consumed food, which has settled down, is the ash. This (Agni) is separated from that (ash) and now that he is rid of the dirt, he infuses speech into him. Having infused speech, he places a samidh on it and pleases him with food for the night. (This he does saying)—“Night after night carrying untiringly”. The meaning of this
एवेतामरिषिष्टस्वस्तिमाशास्त्रेः तद्भवत्रेशानो राज्योपसमिधामादधात्याहुतिकृतः हैवास्मे तुदुपसमाद्धाति ॥ १ ॥

अथ प्रातित्व आदिल्ये भस्म व्रतमुद्धपत्येतद्वा एनेतनानेन प्रीणायेत्या समिधा यथा राज्योपसमाद्धाति तस्यात्रस्य जग्न्यवेश पाम्या सीद्धि भृस्म तेनेतमेतद्वारवर्धिति तस्मिनः परंपरापम्याचे विसृज्जते वाच्य विषुज्य समिधमादधात्युह परंपरेनेतनेन प्रीणायेत्यहस्थिवर्धिता पर्यायं भर्तत हुति तस्योक्ते सत्वुरेऽ एवेतामरिषिष्टस्वस्तिमाशास्त्रेः तद्भवत्रेशानो न हैवास्मे तुदुपसमाद्धाति ॥ २ ॥

अहो चर्णे नाभिवर्त्तमाने संवस्त्रमायुरः संवस्त्र सदस्सर्वम् हैवेतामरिषिष्टस्वस्तिमाशास्त्रेः ॥ ३ ॥

अथ यदास्मे व्रतं प्रयच्छत्यथा व्रते न्यौज्य समिधमादधाति न व्रते न्यौज्यायितत्वं हैक आहुराविति तज्जुड्यायाँ वक्रः हैव तद्भवित्वाणि आज्जुड्याविति ॥ ४ ॥

स वै न्यौज्यादेव दैवो वा अस्वेय अत्यन्त राष्ट्रायोत्तरस्य स यन्त न्यौज्यान हैति देवमाल्यानं प्रीणायान्य युन्त्यन्तिक ॥ तथो हैति देवमाल्यानं प्रीणार्था सा युतिमिते नाहुतियुद्ध ब्रेते न्यता तेनात्मकार्थेन व्रतम् ॥ ५ ॥

सुवै समिधमायायुरः प्रत्यति दैवो वा अस्वेय अत्यन्त राष्ट्रायोत्तरस्य देवा उ वा अवर र्ष मनुष्यस्मात्मस्मात्मसमिधमायायुरः प्रत्यत्वत्वमयात्तरस्य नो देहित्यादेवत्तमीवस्य सुधृष्णद्रमननाशायुर्स्य सुभिमाण इत्येततप्रदातार्थ वार्षिक हुति यज्ञानो वै दता प्रयज्ञानं प्रापित इत्येतदचर्णेः नो वैहे हिय तदः चुतुष्पद इत्याशिषमाशास्त्रे यदु विभाषाय प्रायाध्वित्तिमाहोत्तस्मात्मस्मात्मन्यायायुरः हुति ॥ ६ ॥

3. उपसमिधामादधाति TE
4. बन्युर्वा My
5. See notes
6. यत्र न्यनके V2
has been told. By this, he seeks the same security and well-being for the night and whatsoever he offers (in the nature of fuel) afterwards during the night, he offers only by way of supplementing to the libations.

2. And in the morning, when the Sun has risen, he in the first place removes the ashes. For just then (a while ago), he has gratified him (Agni) with *samidh*. The rejected part of that consumed food which has settled down is the ash. This (Agni) as separated from that (ash) and now that he is rid of the dirt, he infuses speech into him. Having infused speech he places a *samidh* on it and pleases him with food for the day. (This he does saying) “Day and day carrying untiringly”. The meaning of this has been told. By this, he seeks the same security and well-being for the day. And whatsoever he offers in the nature of fuel) afterwards during the day, he offers only by way of supplementing to the libations.

3. Verily, day and night passing on in succession make up a year and the year includes all (the days and nights). So here, he seeks security and well-being for all the days.

4. When they offer him (the Yajamāna) the vrata milk (milk to be taken while fasting), he dips a *samidh* in that (milk) and places it (on the fire). But some say let him not dip it (into the milk) because that would amount to his offering a libation and such a libation would be irregular on the part of one who is initiated (*dikṣīta*).

5. Let him certainly dip it, because this (Āhavanīya fire) is the divine body of the Yajamāna and this (physical) body is the human one. By not dipping it (and taking the milk all for his human body) he would not be gratifying that divine body of his. By dipping, he satisfies his divine body. That which is (undipped) *samidh* does not become a libation. Only when dipped in the vrata milk, it (*samidh*) becomes food, for the vrata milk is food.

6. And having offered the *samidh*, he drinks the vrata milk; for, that (fire) is his divine body and this (physical body) is his human body. Thus the gods come first and then the man. Therefore after offering the (dipped) *samidh*, he drinks the vrata milk. He places that Samidh saying—"O Lord of food!, give us food"—that is ‘O Lord of eatables! give us eatables’. "That which removes the pain (of hunger) and nourishing”—meaning that which wards off hunger and gives strength. “Encourage the one who gives us more and more”—(here) the Yajamāna is the giver and it means prompt (the Yajamāna to give more and more). “Give us energy, for the two-footed as well as the four-footed”—thereby he seeks a blessing. Now regarding the expiation in case of the *ukhā* getting broken, about which it was said that it will be explained later.
यहौोशि भिन्नत या भिन्ना न वा स्थान्यस्थिति स्थान्यस्थानों पर्याप्तेदार्शिति वा
एवोशि या भिन्नते नार्त्त् हि देवतानात्त्यिमममन्त्न विभाषणीति तत्त्रोखये कपाले
पुरस्तातास्यति तथो है एव स्वाते चयते सोती सुदमाहत्योशि चोपशायां च पिः
संस्कृत९ोशि करोध्यत्येवावृतातुपर्यस्तुण्डीणेश्व पक्वा पर्यवपति कर्मिभिरेव तत्र
प्रायिधित्विति: पुनर्त्ककरात्मुखाम्यापसस्योशि चोपशायां च पिः
संस्कृत९ निदधारािति

अथ यदषथ उख्योशि गुम्मब्दूर्गीतिः सवासु गच्छति गार्थिदा दिन्दिसि स आहो
भवति गार्थिदा दिन्योीदेवेऽन्त्र्युपसमाधायोशि यवृत्यादेवेऽवावृतातुपर्यस्तुण्डीणेश्व
तां यदात्रयारोहिति

अथ प्रायिधित्विकरोिति सुवेंभ्रो वा एष एत कर्मेभ्या आङ्कते तदेववस्तः तामा
व्यवस्चिद्देेऽग्रान्वुगाते तदेवतस्तत्स्तते बुद्धि सुद्धातुभे प्रायिधित्विकरोित्यध्वप्रायिधित्वि
चारिमायिधित्विति चावस्य पूर्वमाद्रेपारस्त्व्योको बुन्युः

स समिधायस्योपह्यासैनिन आहित जुहोिति विश्वकर्मणे स्वाहेयो धोपोत्याम
समिधायारोिति पुरस्तातदित्व रहा वसवः समिधायात पुनर्राहाणो वसुनीथाय यज्ञित्येतस्तथा
देवता: पुनः समिधायारीवतात्त्त्वे त्यं तं वर्धयस्य सत्यः सत्यु यज्ञानुष्ठान्त्व तामा
इति चु।ृताह त्यं तं वर्धयस्य वेष्यं उल्कान कर्मेभ्यो यज्ञानुष्ठातेऽस्य सुवें सत्यः
सन्त्तयेतु्तु र० र०

अथ यदि गार्थिदा गुम्मलान्युग्मेदुर्पी वासु गच्छति रणिष्ठ्या हि स आहो
भवत्त्यरणिष्ठ्यामेण मध्यत्वोपसमाधायप्रायिधित्विकरोिति

अथ यदि प्रसुि आहवनीयोक्स्तुार्गृहेदार्शिः स आहो
भवति गार्थिदा देवेऽन्त्र्युपसमाधाय यत्र वासु गच्छिति गार्थिदा दिन्योीदेवेऽन्त्र्युपसमाधाय
प्रायिधित्विकरोिति यस्त्रमक्षेत्राय: स्थान्यस्यप्रायिधित्विति कुर्यातसामान्यप्रायिधित्विति

७. विश्वकर्मणेन त्यः V2
८. इत्यते त्यः V2
7. If the ukhā gets broken, let him transfer this (fire in the ukhā) to an unbroken new vessel with a wide mouth, that may be (available) there. The ukhā which breaks is defective (infirm), and uninjured is this divinity (i.e. Agni). The perfect has to be in an uninjured (container) so he does (transfer). Into that (new pot), he first throws a broken piece (of the ukhā) and thus the Agni is not separated from its own womb. He then takes the clay (left out) and having pounded both the (broken) ukhā and the left out clay and makes a paste and produces (remakes) the ukhā in the same way (as earlier) without uttering any chant, silently. Having baked it, he transfers (back) the fire into it. The expiation is only in the form of action (re-doing). Then that potsherd (piece of the broken ukhā which was originally transferred to the other pot) is replaced into the new ukhā, he pounds the temporary pan (the pot used to store the fire during the remaking of the ukhā) with the left out clay and making a paste of it, keeps it aside for expiation.

8. And if the fire in the ukhā is to get out (extinguished) it doubtless, goes to the Gārhapatya, for it is from the Gārhapatya it was taken. So it is taken (again) out of the Gārhapatya eastward in the Āhavaniya and having placed fuel on it, the ukhā is deposited on it as before without uttering any chant, silently, whence the fire rises up to it.

9. Then he performs two expiatory rites. For, it is for the attainment of all his wishes that he makes it (the fire). Now whichever of his wishes have been cut off by the fire getting extinguished, is thereby connected and restored. He performs the expiatory rites; the one for the sacrifice and the other for the fire. First he does the one for the sacrifice and then the one for Agni. The reason for doing so has been told.

10. Having taken some ghee on a samidh, he offers a libation sitting, saying, “Śvāhā to Viśvākarma”. Then going near (the altar), he offers the samidh saying “Again, let the Adityas, Rudras and Vasus, kindle thee; again, let the Brāhmaṇas, with sacrifices, re-kindle you”. “With ghee may you fatten your body and let the wishes of the Yaḻamāna (come) true” i.e. ‘you make your body grow with ghee and for (the attainment) of whatever wishes the Yaḻamāna makes you up, may they all come true’.

11. And if the Gārhapatya fire is to go out (get extinguished) it certainly goes to the churning sticks only, for, it is from the churning sticks it has been produced. Having (again) churned it out from the churning sticks, and put fuel on it, he performs two expiatory rites.

12. And on the Sutya day (during pressing soma), if the Āhavaniya fire is to go out (get extinguished), doubtless, it goes to the Gārhapatya, for it was taken from Gārhapatya. Having collected it (again from Gārhapatya) and having carried it straight eastwards and along the sāṅkāśin (the string that connects the entrance to the śālā up to the northern end of the sadas) and put fuel on it, he performs two expiatory rites. Whatever type of (Soma) sacrifice is (being performed) at that time, the expiation prescribed for that sacrifice, he should perform. Same is (the procedure) for expiatory rite for the fire-altar.
अथ यद्यप्रीश्रीयोनुगच्छेवार्हपत्यं वाव सु गच्छति गाह्पत्याद्वि स आहतो भूवति गाह्पत्यादैवं त्त्राशु मुत्तरेण सदौ हत्वोपसामाय व्राण्यशीतीकरोत्यथ यदि गाह्पत्योनुगच्छैत्योको बन्धुः \| १३ \| इति चतुर्थ ब्राह्मणम् \| ।

\| इति षष्ठोध्यायः \| ।
13. And if the Āgniḍhriya fire were to go out (get extinguished) it is doubtless, to the Gārhapatiya, it goes; for, from the Gārhapatiya it has been taken. Having collected from the Gārhapatiya eastwards and along the sāṅkāśin (unto the northern end of the sadas) and put fuel on it, he performs two expiatory rites. And if the Gārhapatiya is to go out, the procedure has been explained. (Fourth Brāhmaṇa Ends)

(Chapter Six Ends)
ससमोऽध्यायः

प्रथमं ब्रह्माणम्

रुक्मं प्रतिमुच्य विभार्ति सत्यं हैतम्युक्तं सत्यं वा एतं यन्तुमहितं सर्वेनेत्रं देवा
अविभरुः सत्येनात्मेनेत्रद्विषिमि || १ ||

tदयतसत्यमसु सु आदित्यः सु हिरण्यो भवति ज्योतिः हिरण्यं ज्योतिरः स्व-सु
मुतःहिरण्यमुतेष्य परिमண्डलो भवति परिमण्डलो होषु एकविश्वशती निर्विश्वशः एक-
विश्वशः होषु बहिश्वशिबिविभार्ति रस्मयो वा एतस्य निर्विश्वशा बाह्यतः उ वा एतस्य
रस्मयः || २ ||

यदेव रुक्मं प्रतिमुच्य विभार्तस्य वा आदित्यं एषु रुक्मयो नो हैतम्यिः मनुष्यो
मनुष्यरूपेण यन्तुमहिते नेत्रुपेन द्विषिमः || ३ ||

यदेव रुक्मं प्रतिमुच्य विभार्तिः रेतो वा इत्यः संकमयंप्रस्तेजो वीर्यं रुक्मोऽस्मिः
स्वेतस्तिः तेजो वीर्यं दशाति || ४ ||

यदेव रुक्मं प्रतिमुच्य विभार्तेत्तुः देवा अविभरुः इमभिः रक्षार्द्धसं नाग्रः न
हन्युरितं तस्मा एतस्मिन्तिकादोपास्मकुर्वनमेवादित्यसु वा आदित्यं एषु रक्षस्तथेवास्मा
अयमेत्तिकाद्रोहाः करोति || ५ ||

कृष्णाजीने निष्पुरोः भवति यजोः वै कृष्णाजीने यजोः वा एतं यन्तुमहितं यजोऽनेत्रं देवा
अविभरुः नेत्रुपेनमेत्तिमिः लोमारक्षस्त्रदाशसि वै लोमानि छन्दार्द्धसि वा हते यन्तुमहितं
छन्दार्द्धसि रेतो अविभरुः छन्दार्द्धोभिः नेत्रुपेनमेत्तिमिः || ६ ||

अभि शुभानि च कृष्णानि च लोमानि निष्पुरोः भवति कृष्णस्मयोऽहृते रूपे कृष्णस्म
वा एतं यन्तुमहः कृष्णस्माभ्यैं देवा अविभरुः कृष्णस्माभ्यमेत्तिमिः शाणो
रक्षस्तिस्निलवर्तस्योऽवन्धः || ७ ||

१. निष्पुरोः V2, Pa, H
२. Same as above
1. The Yajamāna, wearing a golden ornament (around his neck) carries the ukhā. This rukma or gold is reality (never perishing even in extreme heat) and because it is reality, it deserves to carry this (ukhā). Because gods carried it by means of reality (truth) and so by means of reality he carries it now.

2. The gold which is reality, is yonder Sun and he (Sun) is golden. For, his light is gold and this light is immortality and gold is immortality (indestructible). This (gold) forms a circle, for, he (the Sun) is round. It (the gold chain) has twenty-one knobs and he (the Sun) is the twenty-first. He wears it (in such a way) so that the knobs (project) outwards. The rays are the knobs of the Sun and the rays indeed, are (projecting) outwards.

3. And again why he wears a gold piece for carrying it (the ukhā) is because that gold is yonder Sun and man in his human form is unable to bear that fire. It is only in this divine form (solar form got by wearing gold) that he carries it (Agni) of divine form.

4. And again why he wears gold for carrying it (the ukhā) is because the fire is the semen deposited here and this (the gold) is brilliance and vitality. Thereby he imparts brilliance and vitality into that semen.

5. And again why he wears gold and carries it (ukhā)? Once the gods became apprehensive lest the terrible Rakṣasas may not destroy here that fire of theirs. They made, by his side, yonder Sun to be his (Agni’s) protector. Now, indeed, yonder Sun is what is gold here. In like manner, he (Yajamāna) makes that (gold necklace) by his side as protector.

6. It gets packed in a black antelope’s skin, for, the black antelope’s skin is the sacrifice and sacrifice, indeed deserves to hold it. Because the gods carried it by means of sacrifice. So he now holds it with the sacrifice. (He carries him) with the hairs (inside), for the hairs are the metres and the metres deserve to hold him. Because the gods carried it by means of the meter. So he holds it by means of the hairs.

7. He gets packed by the white and black hairs (of the skin), for, these two are the forms of Rks and Sāmans and the Rks and Sāmans deserve to hold him. Because the gods carried him by means of Rks and Sāmans. So he carries them by means of Rks and Sāmans. The hemp-made string of the gold piece is threefold and its significance has been told.


तस्मपि नाभि भर्त्यसो वा आदित्य एष रक्म उपरि वाभ्यु वा एष:॥ ८॥

यद्वोपरिनाभि आवावै नाभेत्: प्रजातिस्तेनो वीर्यं रक्मजो नेन्मेरेत्: प्रजाति तेजो वीर्यं रक्मं: प्रदहादिति ॥ ९॥

यद्वोपरिनाभि यथावेपतह पशोऽध्यतं यदुपरिनाभि पुरोषसं हिततरं यद्वािनभे स्तं देवं पशोऽध्यतं तेनेनमेतद्विभिति ॥ १०॥

यद्वोपरिनाभि यथैः प्राणस्थामुतमूर्ध्वं तनाभेभूच्यः: प्राणेऽरुचरत्वं यन्माये पुराक्-


आभिमाधित्यति तद्यदेव प्राणस्थामुर्तं तदेनमेतद्विपादःादिति तेनेनमेतद्विभिति ॥ ११॥

अथैनमासन्धा बिभिन्तोऽय आसन्ध म्याः हीदं शर्मामासन्धिं वा एतं यन्नुमहः लयेनयैः देना अविभारतः वैनेनमेतद्विभिति ॥ १२॥

आदुमब्रो भवात्यूऽवरेः रस उदम्बर ऊँ विनेनमेतदसेन बिभिन्तोऽय सर्व एते वनस्थतयो यहुदुरः: सर्वेऽवर्त एते वनस्थतयो यन्तु महत्ति स्वारैतं वनस्तितिभित्वा अविभारः: सर्वेऽविनेनमेतद्विमित्तिधिभिति ॥ १३॥

प्रादेशणयुृव्या भवति प्रादेशणयोऽव गर्भिणि विष्णुपीनेषा गर्भसंस्थितां तद्भयोगः करोत्यर्लिमात्री तिरङ्गी बाहुरो: अर्लिमाहु नो वृ वीर्यं क्रियाते वीर्यसम्भिते तद्यद्वित वीर्यं वा एतं यन्नुमहति वीर्येणात् देना अविभारवर्येवेनमेतद्विभिति ॥ १४॥

चूःः सभयं: प्रादा भवति चूःः सक्तीनुयुचवानि चतस्तो वै दिशो दिशो वा एतं यन्नुमहति दिशेणात् देना अविभारवर्येवेनमेतद्विभिति मृज्ञीभं रज्जुमिकर्षता भवति त्रिवृद्धिस्तस्योऽमुयुम्युदा दिशा तस्ये एवोकोवं अग्निदहाय ॥ १५॥
8. He wears it (the gold piece) above the navel. This gold piece is yonder Sun. He (the Sun) is above the navel (Sun in the form of jāthara Agni is situated above the navel).

9. And again, why above the navel is because below the navel is the semen (the source of semen); the procreating region. In order that the gold may impart brilliance and vitality to it (the procreating region) (it is now above the navel).

10. And again, why above the navel is because the region above the navel is the purer part in an animal. The region below is in greater proximity to the foul-smelling part. So this (gold) is worn on that part which is purer in an animal.

11. And again why above the navel is because that which is the immortal part of the vital air is upward-moving. It (the immortal part) is moving up along the vital airs above the navel. That which is the mortal part of the vital air is downward and it moves below the navel. He thus makes him (the sacrificer) obtain the immortal part of the vital air (by wearing the gold above navel) and then carries it (the fire).

12. He then carries him (fire) on a seat—the seat is doubtless, this earth. For, on her (earth) every thing here is settled (āsanna) and she (the earth) indeed deserves to sustain him (Agni) because gods carried him by means of her (earth) and therefore he carries him on her (the earth i.e. seat).

13. It (the seat) is made of Udumbara wood, for, the Udumbara tree is vitality and life-sap and by means of vitality and life-sap, he thus carries him (Agni). Moreover, that Udumbara is (representing) all the trees here (on earth) and thus all the trees are engaged in sustaining that (fire). The gods carried him by means of all the trees. So he (Yajamāna) carries him by means of all the trees.

14. It (the seat) is a span-high, for Viṣṇu, as an embryo was span-size. This (seat) is a womb and the womb is made proportionate to the size of the embryo. It (the seat) is a cubit-broad, for a cubit is the length of the fore-arm and strength is exercised by the fore-arm. So it is proportionate to the strength. Strength, it is, that deserves to carry him (Agni), because it is by means of strength that gods carried him. So this one (Yajamāna) carries him by means of strength.

15. The feet (of the seat) make it four-cornered and the four corners are the entrances; for there are four directions. The directions, indeed, deserve to carry him (fire) because the gods, carried him by means of the directions (quarters). So he carries him by means of the quarters. It (the seat) is wound round by cords made of reed grass. The cords are threefold (three-threaded) and the significance of this has been told. It is smeared over with clay and this has also been explained. It is also to prevent over-heating.
अशैवेनशिवक्येन विभत्तिमेव वै लोका एषोप्रिदिशः शिक्षं दिमहीम् लोकः 
शक्रोति स्थातु यच्चक्रोति तस्माच्चिक्रकां दिरिकरेत्येत्येदेत्येशत्रिभूति षुष्ठुकां भवति 
दिशो मौख्यां त्रिब्यक्त्योक्तो वन्यसूरा दिग्यं तस्य एवोक्तो अनतिवदाग्य तस्यां एव 
प्रतिभास्यमुहिः हीमे लोका प्रतिभिता आदित्य आस्खा अनावतमादित्ये हीमे लोका दिरिकासकः 
स यो हैतदेवेव वेददेतेन रुपेणीत्रुप्ति विभारि || १६ ||

यदुवैनशिवक्येन विभत्तिमेव संवत्तर एशोप्रिदिशः शिक्षमूर्तिदिशः संवत्तरः
शक्रोति स्थातु यच्चक्रोति तस्माच्चिक्रकां यमुरेत्येत्येदेत्येशत्रिभूति षुष्ठुकां भवति 
प्रद्यौ तस्यां एव प्रतिभाहोरात्रेष्योहिः संवत्तरः प्रतिविभित्तस्त्रां आस्खा अनावतमादित्ये 
चन्द्रमुसिः हितं संवत्तर ऋषुभिरास्कः स यो हैतदेवेव वेददेतेन रुपेणीत्रुप्ति विभारि तस्य 
ह्व एव संवत्तरभृशः भवति य एवं वेद संवत्तराभिस्तो हैतं तस्य भवति य एवं न 
वेदत्तथाओदेवतम् || १७ ||

अथाध्यायमात्रैवः प्राणा: शिक्षं प्राणेष्यभायतः शक्रोति स्थातु यच्चक्रोति 
तस्माच्चिक्रकां प्राणेत्येत्येदेत्येशत्रिभूति षुष्ठुकां भवति षुष्ठु प्राणास्ततः मन्य एव प्रतिभा 
प्रचार द्वायमात्त्वा प्रतिभितो अनावतमादित्ये द्वायमात्त्वा प्राणेष्यरास्कः स यो हैतदेवेव 
वेददेतेन रुपेणीत्रुप्ति विभारि || १८ ||

अथैशानमुखः विभत्तीमेव वै लोका उँचीमेव वा एत्त लोका यन्त्राहित्येतिर्युं लोकेर्देवाः 
अभिभुजरेत्येत्येत्येदेत्येशत्रिभूति || १९ ||

4. See notes
5. वेददेतेन व्रूपेण TE, H
16. Now he carries him (the fire on the stool) by means of a sling (loop made of coir). Agni is these worlds and the quarters are the sling. It is by means of these quarters that these worlds are enabled to remain steady. So they are enabled (to stand steady or ṣaknuwanti) it is called śikya (sling). He thus carries him by the regions. So it (the sling) has six cords; for, there are also six regions. (Each) cord is threefold (made of winding three strings) and its significance has been told. It (the sling) is smeared with clay and this has also been explained. But it is also to prevent getting burnt (due to over-heating). For that sling, waters are the support (here the word pratisthā or support or foundation refers to the base of the sling which is matlike bottom formation made of cords). Because it is in the waters that these worlds are established. The Sun is the top (beam from which the sling is suspended) and these worlds are tied to (linked to) the Sun by means of these quarters—whoever thus knows this, is carrying this form (of Agni) by this form (of a sling made of waters, quarters and Sun).

17. And again why carries him by means of a sling is because this fire is the year. The seasons are the sling. It is by means of the seasons that the year is enabled (ṣaktoti) to stand and hence it (the seasons) is called śikya (sling). So he carries it by means of the seasons. There are six cords corresponding to six seasons. For the year, the day and the night are the support (the matlike bottom of the sling); because the year is established on days and nights. The moon is the top (beam) wherefrom the sling (the year) is suspended. This year is suspended (or linked to the moon) by these seasons. He who knows thus, carries this form of Agni (uḥhyāgni) by this form (of the year i.e. sling). For him (who knows thus), the uḥhyāgni becomes one that is carried for a whole year (even if it is carried for a duration less than a year). But whoever does not know thus, for him, the uḥhyāgni becomes one that is (only) worshipped for a year (and not the one that is carried for a year). Thus it applies to the deities.

18. Now (let us deal with) as applied to self (body). Agni, doubtless is the self. The vital airs are the sling. It is indeed by means of the vital airs that the body is enabled (ṣaktoti) to sustain and hence it is śikya (sling). He thus carries him (uḥhyāgni) by means of vital airs. It is having six cords for, there are six vital airs. Mind, doubtless is the support (matlike bottom of the sling); because this self is established in the mind. Food is the top (beam) from which the sling i.e. the vital airs are suspended. This self is linked to the food by these vital airs. He who knows thus, is carrying this form of uḥhyāgni by means of this form (of a sling made of prānas, mind and food).

19. Now he carried him (fire) by means of the uḥhā. The uḥhā is these worlds and these worlds, indeed, deserve to carry him. The gods carried him by means of these worlds. So he carries him only by means of these worlds.
सा युद्धा नामेत्तद्दै देवा एतेन कर्मणैत्यवृत्तेऽबोधिकृतानुदर्शनंदुर्दृश्यनंस्यभिशिः
हृ वै तामुखेयाचक्षते परोपकारे य यद्रहुः। ॥ २० ॥

तदा उखेरि द्वे अक्षे बिनामानो युज्जानो स्मृत्यविव्याविश्वस्य मात्रा
तावे वै नमेत्तद्विभिर्माय सौ एव कुम्भी सा स्थाली तत्चु यद्रहुः
संवत्तर: संवत्तरोऽ

अथवानमुण्डायां परिगृहात्सिसे वा आदित्ये एशोग्रिः
होराणेन इशवे सुतानित्यमहोराणाय अथवा
परिगृहाति तमसादेशः यो होराणाय। ॥ २२ ॥

यदौ वै नमेत्तदायां परिगृहात्सिसे वा आदित्ये एशोग्रिः
होराणेन इशवे सुतानित्यमहोराणाय अथवा
परिगृहाति तमसादेष आभ्या लोकाभ्या परिगृहीत: परमेण

अथात्: संपदेवासदृशी चोखे च शिक्षं च रुक्मपाश्चाप्रिः
नि चर्मस्वत्तूष्ट्री 
संवत्तर: संवत्तरोऽ

हृ वै तामुखेयाचक्षते परोपकारे य यद्रहुः। ॥ २४ ॥ इति प्रथमं

हि लिङ्ग ब्रह्माम्

तं तिष्ठ्यातिपुस्वत्वसू वा आदित्ये एवृ रुक्मस्तिष्ठीव 
वा असावादित्योस्तो तिष्ठ्या

दूसरानु रुक्म उच्या व्याधौरतिः दृश्यमानो होष रुक्म अवर्त्य विद्धोते दुर्मित्यमादूः श्रीये
रुचान हिंि दुमरे वा एतस्यायुः श्रीयेः एव रोचेसु ग्रिस्मुलोभवहुयोभिन्नि सर्बेऽवा एव
TRANSLATION

20. And now why it is called *ukhā* — because at that time, the gods dug out (produced) these worlds by doing this act and by this technique. Since they dug out, it became (*utkha*), and therefore it is called *ukhā* in a mystic style. For, gods like to be concealed (in mystic appellations).

21. Now (the word) *ukhā* has two syllables; the Yajamāna is two-footed and the Yajamāna is Agni; as great as Agni is, as great as is his size, by so much, he thus carries him. That same *ukhā* is a vessel (*kumbha*), it is a cauldron (*sthāli*). This makes six syllables (two each of the three). Six seasons (make) a year and the year is Agni; as great as Agni is, as great as is his size, so great does this become.

22. He then holds him (the *ukhyāgni*) with two *Indāvas* (pads made of grass to hold a hot plate). For, he (Agni), is yonder Sun and the two pads are the day and the night. So he holds that Sun by means of the day and the night. So he (Agni) becomes one held by day and night.

23. And again why he holds him with a pair of pads is because this Agni is yonder Sun and these worlds are the pair of pads, he thereby holds that Sun with these two worlds. So he becomes held by these two worlds. They form a circle because these two worlds are circular (halves). (These two pads) are made of triple stringed reed grass and the significance of this has been told. These two are plastered with clay and that too has been explained. It is also to prevent them from being burnt (due to over-heat).

24. Now then (let us make) the count. The seat, the *ukhā*, the sling, the string with gold piece, the fire, the gold—(all these) make for six. There are six seasons for the year and Agni is the year; as great as Agni is, as great as is his size, so great does that become. With the pair of holding pads, it becomes eight and Gāyatri has eight syllables. Agni is Gāyatra; as great as Agni is, as great as is his size, so great does this become. Now the total counting — four feet (of the seat); four planks (of the seat); the sling (*śikya*); the binding cords; whatever other accessories made of strings; and after the sling (comes) the *ukhā*; which together with the fire and the gold piece make thirteen (items). Thirteen months (make) a year and the year is Agni; as great as Agni is, as great as is his size, by so much it becomes. (First Brāhmaṇa Ends).

BRĀHMAṆA II

1. Standing, he wears that (gold-piece), for, that gold-piece is yonder Sun and yonder Sun is standing as it were. Moreover, while standing, one is stronger. He is facing north-east, the purport of which has been told.

2. "The gold (in the form of the Sun) who is seen, is shining with great brilliance"—i.e. this gold which is visible is shining brilliantly. "With life never-ending, he is flashing forth for prosperity"—because the life-span of this (Sun-
अथ शिक्षणां प्रतिमृण्डे विधारूपणे प्रतिमृण्डे कवित्वसि वा आदित्यः कवित्विशारूपणे शिक्षणं प्रासावीद् धिपदे च चुतुष्टि इत्युदयन्ति एष हि धिपदे च चुतुष्टि च भर्त्र प्रसौति वि नक्षमक्षयतीत्वा वर्षेत् इति स्वागि वा लोको नक्षत्रमेष उध्याति वा विपशयतिः प्रयाणमुष्को विराजित्वुष्का वा अथ व्युम्भित तत्स्य एष व्युम्भित विराजित

अथैनमेतः विकृत्या विकरोती देवमैवते सिंकं विकरोति तस्मादो रेते सिंकं विक्रियेते ॥ ५ ॥

सुपुष्पासि गृह्यमानिति वै वै सुपुष्पा गृह्यस्वीयं देवमैवतःसर्वस्मिन्तिरिति त्रिवृंदे शिर इति त्रिवृंदतमस्य ३ स्तोमैः शिरः करोति गायवं चशुरीति गायवं चशुरः करोति बृहद्भ्रष्टतरे पक्षविरूि बृहद्भ्रष्टतरे पक्षी युक्ति स्तोम आत्मति स्तोमात्मानं करोति पक्षविंशिः छःन्दाः मन्त्रविन्ति छःन्दाः सि अतस्याञ्जनि यज्ञृशिष्णु माति युद्धमण्डीरित्याक्षरे दशस्य यज्ञृशिष्णु नाम साम्ये ते तनुर्मेधायमित्तत्मा वै तनुर्मेधाय से तनुर्मेदेवमन्यत्तां वै तनुर्मेदेवमन्यवशयिः पुर्णमिति यज्ञाविशिष्यं पुर्णं करोति धिश्याः शाक्षे इति धिश्यवैरा

¹. धिपदे च चुतुष्टि TE, H
². अथैनमेतः V2
³. त्रिवृंदतमस्य TE
Agni) is never-ending and is indeed, shining for the prosperity (of the universe). “Agni became immortal with food” i.e. with all anna, he has become immortal. “Because the Dyauš (sky) did give birth to him”—for, it is indeed the Dyauš that bore him; “that which has good seed” because she (Dyauš) is indeed, (possessed) of good seed, whose seed is this (Agni).

3. He then holds him with the pair of holding pads. “The night and the dawn are of one mind, differing in form” night and dawn are doubtless, day and night. They are of one mind and of different forms. “Together you nourish one child”—that is, whatever belongs to the day and the night, with that, they together, indeed, nourish him (Agni). “This gold shines between the sky and the earth”—this chant he utters while taking it (fire). For, heaven and earth are those two; the sky and the earth. He shines, moving between these two. That is why, while taking it (fire), he utters this chant— “The wealth-giving gods held Agni”—with this chant, he holds it by both hands and places it down. The vital airs are the gods who bestow wealth. They held him (Agni) then, in this fashion (chanting these mantras). So he (Yajamāna) holds him, now with those very (chants).

4. Then he puts round (his neck) the string of the sling (śikṣa), saying, “The wise one puts on all forms”. The wise one, doubtless, is yonder Sun and the sling is the multiple forms. “He delivered good to the two-footed and the four-footed”—because (the Sun) while rising, bestows what is good for the two-footed and for the four-footed. “That prompter of all, and the adorable Savitṛ, illuminates the nāka (heaven)” —the heaven is nāka (free from misery) and that he illumines even while rising. “He daily flashes forth behind the dawn”—for, the dawn shines forth in advance and enlightening her, he rises up.

5. From that state, he (Yajamāna) shapes him (Agni) with the Viśrṣi chants (chants that describe the transformed state of Agni as a bird) (hence) called Viśrṣi. He thereby gives shape to that infused seed. By this, the seed (Agni) inside the womb (uṣkhā) attains a shape.

6. “Thou art the divine bird (supreme) with mighty wings”—The supreme is vigour (i.e. by conceiving the fire as supreme), Agni is endowed with vigour. “The Trivṛṭa stoma is thine head”—by this, he makes the stoma (hymn with nine mantras) called Trivṛṭa (which is chanted first), his head, “Gāyatrī is thine eye”. He thus makes the Gāyatrī metre his eye. “The Brhad and the Rathantara sāmans are your pair of wings”—thereby he makes the twin Sāmans called Brhad and Rathantara, his wings. “Stoma hymns constitute the self”—by this, he makes the Paścavitṛṣṭa stoma (a hymn with twenty-five mantras) as the self (soul). “The metres are thine limbs”—for, the metres are indeed, the limbs of Agni. “The Yajus (chants of the Kṛṣṇa and Śukla types) are your name”—for, the appellation ‘Agni’ by which he is called are the chants which form his name. “Vāmadeva sāman is thine body”—the body, doubtless, is the self and thus it means ‘the Vāmadeva sāman is thine body or self”. “The
पुष्योस्मीलोके प्रतिषिठः सुप्राणोसि गृह्यानिवं गच्छ स्वः पतेति तदनं सुप्राण
गृह्यम् तं कृत्यां देवाणां गच्छ लोकं पतेति।। ๖।।

t वा एतम् न पक्षपुच्छ्वातं विक्रमोत यादवः योऽन् रेतो विक्रियते तादुग्राहयते
तददेतम्नं पक्षपुच्छ्वातं विक्रमोत तस्मादेण्योग्मुने पक्षपुच्छ्वाहायते।। ७।।

t है एतः विक्रुत्याभिमन्यत्याः चित चिन्वति द्रोणितं वा रथरक्रमितं वा
कुछिति वा प्रत्यागितं वोभयतः प्रवगं वा समुहं पुरोस्तवं वा न तथा कुर्तविधासः पक्षपुच्छ्वातं
गृहः परिवृक्षेत्ताधूलस्मादेनं सुप्राणितमेव चिन्युसाय।। ८।।

तमेत्यथा विक्रुत्या इत ऋध्व्र प्राणः प्रगृह्यात्यत्सौ वा आदित्य एषोग्रिसुं तदादित्यमितः
ऋध्व्र प्राणः दधाति तस्मादसावादित्य इत ऋध्व्रः प्राद्ये भीते परोबाहु प्रगृह्याति परोबाहु
होष हितोजथैनमुपवहरति तथूपतहृत्योपिनिर्मिः भाषणिति तस्योऽत्र बन्धुः।। ९।।

अथ विषुक्रमेनक्रमत एतः देवा विषुभूत्वेऽमोऽक्रमक्रमः यद्हिषुभूत्वा क्रमः
तस्मादिषुक्रमस्थैवतद्रज्ञाना विषुभूत्वेऽमोऽक्रमः स यः। स विषुक्रमः। स यः।
स योहो येवेव स योहमयिनरुखयमेव तदेवा आत्मानं कृत्वेऽमोऽक्रमक्रमः
तथैवित्यद्रज्ञानं कृत्वेऽमोऽक्रमक्रमः उदयः प्राद्ये विषुक्रमेतः तत्त्रज्योति-
विषुक्रमेरुदद्यः प्राद्ये तिल्लुण्या। अस्रूपति तथैववित्यद्रज्ञाना विषुक्रमेरुदद्यः प्राद्ये
तिल्लुण्या। सः य सः। १०।।

विषुः। क्रमोऽसितं विषुहि भूत्वा क्रमं सपलत्वेऽति। सपलानामः हन्ति गायत्रं छुन्द
आरोहेऽति गायत्रं छुन्द। आरोहेऽति पृथ्वीमुन्य विषुमस्वेति। पृथ्वीमुन्य विक्रमं प्रहरति पारं
क्रमं ऋध्व्रमिस्मुद्धात्युद्दृढं हि रोहेऽति॥ ११।।

४। हैत TE

५। तिहीतकन J TE, H
Yajñāyajñīya sāman is your tail”—he thus makes the Yajñāyajñīya sāman his tail. “The fires on the various altars are your hoofs”—because he (Agni) is established in this world through the various fires in their respective altars. “O divine bird of mighty wings! Go to the heaven, fly to the higher world”. Thus having shaped him as a divine bird with mighty wings, he asks him to go to the heaven, fly towards the higher world.

7. He shapes him here (in the womb i.e. ukhā) as one with wings and tail; for, what way the seed is shaped in the womb, such like, it is born and because he shapes him here as (a bird) with wings and tail, therefore he is, hereafter born as one with wings and tail.

8. Now, some people, having addressed (shaped) him with these Vikṛti chants (meant for making a bird of him), build up another (type of) fire-altar like the drenā (of a trough shape) altar; kānka (wheel shaped) altar, prauga (kite shaped) altar, ubhayataḥ prauga altar or samuhyaṣpirīṣa altar. Let him not do so. It is like killing a foetus with wings and tail. Therefore, he should build up only the eagle-altar (Sūparṇaciti).

9. With this Vikṛti chant, he should hold him up from here eastwards. This Agni is yonder Sun. Thus this Sun is held high towards the east. Thereby that Sun is held upwards in the east. He holds him (ukhyāgni) up so as it is beyond the reach of the arms; because he (Sun) is beyond arm’s reach from here. Then he brings him down. Having brought down, he holds him above the navel. The significance of this has been told.

10. He then takes the Viṣṇu strides, for, the gods, having assumed the form of Viṣṇu walked through these worlds. Since they strode in the form of Viṣṇu, these strides are called Viṣṇukramas. In the like manner, this Yajmāna, having assumed the form of Viṣṇu walked through these worlds. Now (he strides) standing with his face north-eastward. For, Prajāpati, standing and facing north-east, created progeny by means of the Viṣṇukramas. In the like manner, this Yajmāna, standing and facing north-east, creates offsprings by striding the Viṣṇukramas.

11. “Thou art Viṣṇu’s stride” (says he); for, it is in the form of Viṣṇu, he takes the strides. ‘The killer of enemies’—for he does here, destroy those enemical (to him). “Mount thou the Gāyatrī metre”—for, he does mount the Gāyatrī metre. “Stride on the earth”—for, he is indeed traversing the terrestrial region. He stretches forward (his right) foot and strides. Thereby he lifts the fire upward because he is growing upward.
विष्णु: क्रमोस्सीति विपश्चिदि भूतवा क्रमतेोभिमात्हेयाभिमात्तीहार्ति हृति जैश्चर्थ छृद्द आरोहेति त्रेष्वम्भ छृद्द आरोहेति भ्रमरतिर्लिक्ष्मुनि विक्रमवेत्यन्तरिक्ष्मुनि विक्रमते प्रहरति पादः क्रमतु अर्ध्ममित्रूद्धात्मूखः हि रोहि हि १२ ॥

विष्णु: क्रमोस्सीति विपश्चिदि भूतवा क्रमतेोरातियतो हन्तेरख्यरातियतो हात्र हृति जागतः छृद्द आरोहेति जागतः छृद्द आरोहेति दिवमुनि विक्रमवेत्यति दिवमुनि विक्रमते प्रहरति पादः क्रमतु अर्ध्ममित्रूद्धात्मूखः हि रोहि हि १३ ॥

विष्णु: क्रमोस्सीति विपश्चिदि भूतवा क्रमतेोरातियतो हन्तेरख्यरातियतो हात्र हृति छृद्द आरोहेति दिवमुनि विक्रमवेत्यति सवर्म दिवमुनि वीक्षेति न प्रहरति पादः नेदिमाओऽकानतप्रणस्यानीतियूक्तष्ट्रवेय्यमित्रूद्धात्मूखः १४ ॥

अर्थेनम्तीर्थः गृहायमेतः देवा अकालयत पर्वयनोऽरूपसः सत्यामेति तु एतेनात्माः पर्वयनः रूपमथवस्त्रृत्वेत्यज्ञान एतेनात्माः पर्वयनः रूपं भविति १५ ॥

अक्रमदयस्तुस्त्रवेत्ठति चारिति क्रमतीव हि पर्वतयस्तत्वस्चामाः रेण्ड्रव्रूढः समाज्ञान्ति श्ला मै पर्वयनो रेण्ड्रवाणो वीर्यसः रूपमथवस्त्रृत्वेत्यज्ञान एतेनात्माः पर्वयनः रूपं भविति १६ ॥

अर्थेनम्तीर्थः येंश्चितीष्ठति येंश्चितीष्ठति येंश्चितीष्ठति येंश्चितीष्ठति येंश्चितीष्ठति येंश्चितीष्ठति येंश्चितीष्ठति १७ ॥
12. “Thou art the stride of Viṣṇu”—for, he strides, doubtless, after becoming Viṣṇu. “O Slayer of the enemies!”—for, he is now killing those who hate (him). “Thou mount the Tristubh metre”—for, he is mounting the Tristubh metre. “Stride over the air”—for, he is indeed, traversing the mid region. He stretches forward his foot and strides. Thereby he lifts the fire upward because he is indeed, growing upwards.

13. “Thou art the stride of Viṣṇu”—for, he strides, doubtless, after assuming the form of Viṣṇu, “O slayer of the evil-minded!”—for he now does kill the evil-minded. “Thou mount the Jagati metre”—for, he is mounting the Jagati metre. “Stride on the sky”. For, he is traversing the sky. He stretches forward his foot and strides. Thereby he raises the fire upward, because he is indeed growing upwards.

14. “Thou art the stride of Viṣṇu”—for he strides, doubtless after becoming Viṣṇu, “O killer of those who harm!”—for, he is now killing those who harm (him). “Thou mount the Anustubh metre”—for, he is mounting the Anustubh metre. “Stride over the quarters”—he looks around all the quarters but does not stretch his foot (to take the stride); thinking, “Lest I devastate these worlds”. But (though not stretching the foot) he raises the fire upwards; thereby ascends completely (reaches the top).

15. Then he holds him (fire) thus (towards north-east). At that time, the gods were wishing “May we have the form of parjanya (cloud)”. They with this body (of Agni) assumed the form of cloud. In the like manner, this Yajamāna with this body (of ukhyāgni) takes the form of the cloud.

16. “Agni (as cloud) roared like the thundering sky”—for, the cloud (Agni) thundering, roars as it were. “Agni (the cloud) repeatedly licking and drenching the plants and creepers”—for, the cloud is indeed kṣāmā (the scorcher of earth when not raining) and he is licking the plants and creepers making them wet. “Just born and well-kindled, he brightens”—for, this fire (cloud) is just born, he brightens all these. “With his light he shines between the two worlds”—for, sky and earth are these two worlds and they are lighted by his rays. He holds it (the ukhā) up, so as to be beyond the reach of his arms, for the cloud is indeed, beyond arm’s reach.

17. He then brings it down, for, (when it was raised up) whatever sap and whatever sustenance there is in this earth, has risen up with it to those worlds (the Dyauh and aerial regions). It is indeed Agni which is the sap and sustenance in this world (earth). If that were to be there (in the raised position) there won’t be any sap or sustenance (left over) in this earth. So by bringing it down, he restores sap and sustenance to this world.
यद्वर्त्यवृत्ति एतदिमाहाकारिता उध्वो न रोहित स सप्तराज्य रोह इरुमु चै\nप्रतिदीरा त्तदतावदेव स्थात्तम सम्बाहाकारास्माकानां स्वेतनामेवतथा युतस्त्रल्यवरोहितीमामे चै\nतत्त्तिश्चासनभिद्राक्षरत्यस्मायेवत्तत्त्तिश्चासनां प्रतितिश्चासते \ १८ \।।

यद्वर्त्यवृत्ति एतदिमाहाकारिता उध्वो जयति स सप्तराज्य जयो यो चै\nपरार्डित जयत्ने वै तस्य जितमनवस्त्तयु युद्धभवः ॥ जयति तस्य तत्र कामचरणं\nभवति तद्वित्त्यपरोहितीमामेवैत्तिल्याकारिता उध्वो न रोहित त्तिश्चासनां जयति \ १९ \।।

अध्यात्मरत्नामभिमानिवर्तस्वेताण्डिरि: पुनरुण्डिसह रत्नायत्तेन मा सुवेणांभिनिवर्तः\nस्वेतम्याच्छयोष्ठत्: प्रत्येकरोहितं चतुर्दि वृत्त उध्वो रोहित तद्वित्त्तयु उध्वो रोहितं\ntावत्त्तयु: प्रत्येकरोहितं तद्मुपाहलयोपरिनामिन्य धारयति तस्योऽकौ बन्धुः \ २० \।। इति \nद्वितीयं ब्राहमणम् \।।

तृतीयं ब्राहमणम्

अथैनामभिद्राक्षरमन्यत आयुर्व आदिवायुईवेतदातमन्यत आत्मार्षीमित्यहोनन् हरस्त्तयुर्\nभूतियायुईवेतदातात्मयते धृतस्तिश्चाविचारलिरित्यायुईवेतदृशुवमन्यत्यते विशालिया\nसर्वा वाबृहिन्त्वचर्यां विविशोऽस्रो त्तत सुर्वा वाबृहिन्त्वचर्यां तवार्यंभिद्राक्षरशायिति श्रीवे\nराज्या वा तध्यान्त्यभिद्राक्षरशायिति \ १ \।।

अथ शिक्षापाशं क्षुर्यपाशं चोमुक्तेऽवारुणो वै पाशो वरुणपाशादेव तद्वित्त्तयु सवारुणर्चः स्वेतनामेविदातात्मा स्वयं देवतया वरुणपाशातः इत्यत्तम वरुणपाश्चाक\nमस्मदवारां विशालियां \ २ \।। श्रायंभायं यथैव युजुस्तथा बन्धुः वाबृहिन्त्वचर्यां ब्रते तवानागसो\nअदितये स्मामेतियं वा अदितिनागसंस्वयं चार्यं च स्मामेतियतं \ २ \।।

११. युद्धभो

1. चोमुक्तें TE
2. वायू V2, H
18. And again why he brings it down is because, he is indeed rising up to those worlds from this world (earth) he is as it were returning to those respectable worlds. But this earth is the abode and if he (Agni) were to (continue) there (other worlds), The Yajamāna, would be removed from this world. But when he is lowered, he comes back to his abode and settles down in his own abode (thereby keeps the Yajamāna here).

19. And again why he brings it down—indeed rising up to those worlds from this world (earth), he is as it were conquering those respective worlds upwards (in one direction). Other (enemies) occupy those regions (left behind by him as he advances). But he who conquers both ways (while advancing and while returning) he holds his sway in those regions. So, when he (Agni) comes down, he conquers the worlds upward from here and those below from there.

20. “O Agni who is returning! turn thee back to me—with energy, with vigour, with offspring, with prosperity, with gain, with wisdom, with wealth, with plenty”. O Agni Angiras! you return unto me with all these”. Thus chanting he lowers the fire in four stages; for, it was raised in four stages. Thus as many stages as it was raised upwards in so many stages it is lowered. Having lowered it, he holds it above his navel; the significance of this has been told. (Second Brāhmaṇa Ends)

BRĀHMAṆA III

1. He then addresses him (Agni)— for Agni is vital power. He thus lays vital power into his self— ‘Hither have brought thee’; for they do indeed bring him hither. ‘Thou hast entered’— he then lays vital power into his self— ‘Stand thou firm, never staggering!’ — he thus lays the vital power firmly into his self;— ‘May all the people long for thee!’ — the people are food. Thus ‘May all food long for thee!’ — ‘May thy rule not fall away from thee!’ — rule means glory. Thus ‘May thy glory not fall away from thee!’

2. He then unties the sling of the netting, and the sling of the gold plate—for the sling belongs to Varuṇa: he thus frees himself from Varuṇa’s noose. He does so with a verse to Varuṇa. He thus frees himself from Varuṇa’s noose by its own self, by its own deity. ‘Take off from us, O Varuṇa, the uppermost cord, down (take) the lowest, away the middle one!’ — as the text, so the meaning — and so, “O Āditya! may we be sinless in thy service for safety (Aditi)”. Aditi is this earth, thus, ‘Sinless may we belong to thee and to her (the earth)!"
अथैनमिति प्रगृहार्ति एतद्य एनमोरो चिक्र्येत् ऊर्ध्वार्त्य अत्र अवृहार्ति त्व त्व इति प्रगृहार्ति तद्वावेदनाभविभिन्नतम हृदैश्वर्यस्य वर्षस्यात्मक युद्धामिति प्रगृहार्ति तस्मादेश इती-वावैति पुनर्तैव यो बृहस्पतिसामायेहो अस्यातिधिये ग्यात्रेहृदेशुसामूहिकवैष्टिन्य निर्जगनवात्मसो ज्योतिषाधिति निर्जगनवान्ना एष सृज्ज्ये तमसो एष ज्योतिषाधिति ग्यात्रेहृदेशुसामूहिकवैष्टिन्य निर्जगनवान्ना एष भावना रुशताः स्वयं इत्यथर्वाय एष भावना रुशताः स्वयं आजातो विश्वा सदायन्ना इतीमै वै लोकाः विश्वा सुधानिः त्वनेष जात आपूर्यति परोभाः प्रगृहार्ति परोभाः हेष्वेऽ ॥ इत्तेन- मुपावनहरीमायेत्तप्रतिश्चिमभिश्वत्स्यमेत्तप्रियत्वियां प्रतितिष्ठति जगत्या जगती हेः माँहोकानमुत्तिविचो व्यष्टुः ॥ ३ ॥

हस्तः शूचिष्यदित्यसौ वा आदित्यो हं सः शूचिष्यहबुर्वनवधिश्चदितिवायुवेचुय विवर्ततिश्चरित्वादित्युपेक्षाः प्राणोऽहं भूतानामितिधिरूपसदिति विषमसदित्युपेक्षाः प्राणो वै नृसन्नुष्या नरसंधरोपयु युकृष्णेषु प्राणोऽप्रसारांतत्वदेश वर्तादिति सुवेशु हेष्वेऽ बः सत्र रतसदिति सत्रसदित्युपेक्षाः वेष्यु हेष्वेऽ योमसु मृतोऽसभ्य गोजा इत्यवज्ज घोष गोजामात्राः इति सत्यजा इत्येदित्याः इत्यमिव हेष्वेऽ रतसदिति सत्यमित्युपेक्षाः निदानहाः बृहसभ्ये प्रस्तुतदेश तदेनमेल्कुत्वा निदानहाः ह्रमध्यामकराया ह्रिप्रायज्ञनो यज्ञायोग्यविश्वेश्वरत्वमेत्त माना तात्वेवैनेवतिनिदानहाः ॥ ४ ॥

अथैनमुपतिष्ठताः एतद्य एनमेल्कुत्वांत्याव सहेति चेति चेमाँहोकानक्रमेतो तस्मा पवेनेत निनहेदस्वाय ॥ ५ ॥

यहेवापि पिष्ठत एतद्य देवश्रिव अविभयसबहृ नोधमयम्माहोकानानितिकल हिन्न्यार्थिति तदेश्य एवनेतस लोकेभयोशायस्यस्यवेत्तिवस्यमेल्कुत्वाः लोकेभ्यः शमयति सीद लं ॥

३. See notes on 7-2-16 above बाहु हेष्व वन V2
४. नृहेष्व TE
3. He then holds him (Agni) up in this way (towards south-east) for, on that former occasion he raises him upwards towards the east from here with that chant. If that had ended with that, he (the Sun) would have halted there (in the north) itself. But in as much as he thus holds him up (in this way towards south-east) this (Sun) having gone (northwards) thus, comes back thus (towards the south). (He does so saying) “The great one hath stood up erect before the dawns” for before the dawn, the great one (Agni) indeed stands up erect. “Emerged from the gloom he hath come with light”—for emerged from the gloom, the dark night, he indeed comes with light, with the day. “Well shaped with shining brilliance”—for he, (Agni) is indeed well-formed with shining brilliance. “When he was born, he hath filled all the homesteads”—all homesteads doubtless, means all these worlds and these he indeed fills (with light) when born. He holds him up so as to be beyond the arm’s length, for he (the Sun) is beyond the arm’s reach from here. He then lowers him; he thereby comes back to this resting place. He does so with a Jagati chant, for the Jagati brings down these worlds from above.

4. “The swan dwelling in the light”—the swan dwelling in the light indeed, is yonder Sun. “The vasu dwelling in the aerial region”—the wealth dwelling in the aerial region, is doubtless, the wind. “The priest seated on the altar”—the priest seated on the altar is indeed Agni. “The guest” because he (Agni) is the guest of all beings. “One dwelling in this uneven abode”—that is, dwelling in a rugged place. “The one dwelling in man”—the one who dwells in man is indeed the vital air; and man means human beings. He who lives in human beings as vital air or Agni is meant here. “The one who dwells in space”—for he (Agni) is indeed seated in all spaces. “Seated in eternal law”—that is the one seated in truth. “The sphere dwelling”—for he is indeed found in all spheres. “The one born of water; born by cow”—for he is indeed water-born and cow-born. “One born of eternal truth”—means one born of truth. “One born of the rocks”—for he is born from the rock. “He is eternal truth (itself)”—that is he is truth (itself). “The one who is great”—so saying he deposits him (on the seat). He is indeed great and having made him thus great, he places him (on the seat). He does so with two syllables (Bhūsat) for, the Yajamāna is two-footed and the Yajamāna is Agni; as great as Agni is, as great as is his size, with so much he places him.

5. He then stands worshipfully before him (Agni). For, he makes (the Agni) as it were, disrespected when he (Yajamāna) strides with him through these worlds both times (upwards) and thus (downwards). He now makes amends for that so that he (Agni) may not hurt him.

6. And again why he worshipfully stands by him—the Gods at that time, feared that he may injure these worlds by being so near; so they appeased him towards these worlds. In the like manner does he (the Yajamāna) now appease him towards these worlds. “Be seated in this thy mother’s lap, O Agni! with your effulgence
मातरस्या उपस्थेतेन तत्स्य रुचा तवश्च्यो भूता महामये अथो सिद्ध सिद्धमातिनि सिद्धः
शीर्थं दीति समुद्यतां वैमेवेतुधिःसाये तथो हैस इमां भोकाभ्नातो न हिन्निति \( \text{II.6} \)

त्रिभुपति तत्र जय इमे लोका अथो त्रिवृद्धिर्यावानप्रिययावतस्य मात्रा तावते वास्त्वा
एतत् हुते तथो तावते वैमेवेतुधिये लोकेष्य: सम्वति \( \text{II.7} \) दीति तृतीयं ब्राह्मणम् \( \text{II} \)


caturthṛ brahmanam

अथ वात्सङ्गणोपतिष्ठएतु दैव प्रजापतितिविन्धुः
करोति तथैवेतुधिज्ञानो विन्धुः
प्रजाः सृष्टा ताख्यो वात्सङ्गायुष्यं करोति \( \text{II.1} \)

स हैस दादकिर्यमहतो यद्रात्मः तस्मात् जातं कामयेत सर्वमायुतियादिति वात्सङ्ग्नी
नमस्तिश्चेतुद्वमुः जातायुष्यं करोति तथो ह सर्वमायुरैत्यथ ये कामयेत वीर्यवान्त्यादिति
विकृत्वेन युर्स्ताद्भिश्चृतेत सतं यह स वीर्यवान्त्यवति \( \text{II.2} \)

दिवस्परिप्रथमं जते अद्रिति प्राणो वै दिवः
प्राणादु वा एष प्रथममजायतास्य दृढः

परि जात्वेदा दृष्टि युर्देनमदो हि द्वितीयं पुरुषविशेषो जन्यचूर्तियमपियति युदेनमदस्तुतीय
मद्यो जन्यमयमण्यां अजसमि प्रजापतिं नृमणा अंगिर्जस दृष्टि एत जुरते
स्वाधीरि तिः वा एतमिन्ये स एन जुनयं ते स्वाधीरि: \( \text{II.3} \)

विद्या ते अगः वेदा त्रयां त्यां त्यां त्यां त्यां पुराणमपि विद्या पुराणो
विद्याः

विद्या ते धाम विभृता पुरुषेति यदिर्द बहुधा विन्दृष्टि विद्या ते नाम परम गुहा यदिर्द यविष्ठ
इति वा अस्तं नाम परम गुहा \( \text{IV} \) विद्या तमुखे यत आजगानथमयो वा उत्सोधनो वा
एष प्रथममाजगम \( \text{II.4} \)

समुद्रे त्यां नृमणा अप्स्त्रश्रिष्टि प्रजापतिः नृमणा अप्स्त्र त्वा प्रजापतितिर्त्येव तुष्मुखः
ईथे दिवोभृ तुष्मुखि प्रजापतिः तुष्मुख आयो दिव ऊळस्तृतशे त्वा रजसि

5. एते निः त E
1. गुहायदिविष्य TE, V2
contained in you. Be favourable to her and be auspiciously seated, thou art auspicious”. Thus he appeases him (Agni) so that he will be harmless. That is why he becomes appeased and does not injure these worlds.

7. With three (chants) he stands in prayer to him, for, there are three worlds and threefold is Agni. As great as Agni is, as great as is his size, with so much he thereby makes amends to him and with so much does he thereby appease him towards these worlds. (Third Brāhmaṇa Ends)

BRĀHMAṆA IV

1. He then stands by him worshipping with the Vātsapra chants (ascribed to Vātsapri Bhandanana), because, Prajāpati by means of the Viṣṇu strides produced living beings and endowed them with longevity of life by means of the Vātsapra chants. In the like manner, the Yajamāna having produced the creatures by means of Viṣṇu strides, endows them with longevity of life by Vātsapra.

2. Vātsapra is the hand (bestower) of longevity of life associated with life-breath. That is why in the case of a new-born, if one wishes “Let him live the full span of life”, he should be touched with chanting of Vātsapra and he thereby blesses him with longevity. By that the new-born lives the full span of life. If one desires, let the new-born be vigorous, let him first utter the Vikṛti chant (and then the Vātsapra) and that one accordingly becomes vigorous.

3. “From the sky, Agni was first born and sky, doubtless, is the breath”. So from the breath indeed, Agni was first born. “From us, for the second time, that knower of all beings (Agni was born)” — for, he (Yajamāna) produced him in the human way; it is his second (birth). “Third time from waters” — because he was generated from waters for the third time. “He who is gracious to men and unhurt” — Prajāpati is indeed gracious to human beings and Agni is unhurt. Kindling him, the wise one, generates him “For, he the wise one generates him” for kindling.

4. “We know, O Agni, thy threefoldness in your three (forms)” — Agni, Vāyu and Āditya are his threefoldness in three (forms). “We know thy manifold abodes situated all around” — in as much as he (Agni) is here distributed many ways. “We know thy supreme name which is in secret” — for “The youngest” — that is that (supreme) name. “We know that supreme secret abode whence thou art come” — the abode doubtless, is the (heavenly) waters, for from the waters he came first.

5. “In the sea, the one gracious to human (produced) then in the waters” — the one gracious to humans is Prajāpati, thus in the waters Prajāpati (kindled) thee. “The one who watches the men kindled thee, O Agni! in the udder of the sky” — the one who watches the men, is doubtless, the Prajāpati and the udder of the sky is the
तस्मिनौ भस्मिति द्वारे तुतीयं रजोऽपामुस्यस्य महिषा अवर्धिति प्राणा वै महिषा दिव्य त्वा प्राणा अवर्धितष्टेतु ॥ ५ ॥

ता एता एकायाधयाना एतमेवाभि ता आपेयङ्ग्रेष्यस्तेनां नस्ते यदाहीय नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते नस्ते ॥ ६ ॥

यदेव विष्णुक्रमः वाप्तेऽभवतो विष्णुक्रमैः प्रजापतिरिम लोकमुस्यजत वाल्लडः प्राणिः प्रजापतिरिम लोकमुस्यजत वाल्लडः प्राणिः प्रजापतिरिम लोकमुस्यजत वाल्लडः प्राणिः प्रजापतिरिम लोकमुस्यजत वाल्लडः प्राणिः प्रजापतिरिम लोकमुस्यजत वाल्लडः प्राणिः प्रजापतिरिम लोकमुस्यजत वाल्लडः प्राणिः प्रजापतिरिम लोकमुस्यजत वाल्लडः प्राणिः प्रजापतिरिम लोकमुस्यजत वाल्लडः प्राणिः प्रजापतिरिम लोकमुस्यजत वाल्लडः प्राणिः प्रजापतिरिम ॥ ७ ॥

यदेव विष्णुक्रमः वाप्तेऽभवतो विष्णुक्रमैः प्रजापतिः स्वर्ग लोकमभिप्रायतः पुर्वसानानं न्यथा तदः प्राणिः प्रजापतिः स्वर्ग लोकमभिप्रायतः पुर्वसानानं न्यथा तदः प्राणिः प्रजापतिः स्वर्ग लोकमभिप्रायतः पुर्वसानानं न्यथा तदः प्राणिः प्रजापतिः स्वर्ग लोकमभिप्रायतः पुर्वसानानं न्यथा ॥ ८ ॥

सै विष्णुक्रमान्त्वाद्भवतो तदनीमेव वाल्लडः प्राणिः प्रजापतिः स्वर्ग लोकमभिप्रायतः पुर्वसानानं न्यथा तदनीमेव वाल्लडः प्राणिः प्रजापतिः स्वर्ग लोकमभिप्रायतः पुर्वसानानं न्यथा ॥ ९ ॥

तदाहोराये पुर्वविष्णुक्रम भवत्वहोराये पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः पुर्ववाल्लडः प्राणिः भवति ॥ १० ॥

सै विष्णुक्रमान्त्वाद्भवतो तदनीमेव वाल्लडः प्राणिः प्रजापतिः न तदनीमेव वाल्लडः प्राणिः प्रजापतिः स्वर्ग लोकमभिप्रायतः पुर्वसानानं न्यथा ॥ ११ ॥
waters. "Thee whilst standing in the third region"—the third region, doubtless, is the sky. "The buffaloes made (thee) grow in the lap of the waters"—the buffaloes doubtless, are the vital airs. Thus "the vital airs made thee grow in the sky".

6. These (three chants) have the same explanation since they are related to Agni; they are Triṣṭubh chants regarding Agni and hence they are Agni (themselves). Since they are in Triṣṭubh metre, with eleven (syllables), they are Indra. In Indra and Agni (one); as much as Agni is, so great is his size, with so much he stands in worship by him. Indra and Agni are all the gods. And Agni is of all deities; as great as is his size, with so much, he stands worshipping by him.

7. And again why the Viṣṇu strides and Vātsapra are performed—by the Viṣṇu strides, Prajāpati created this world and by the Vātsapra, the Agni; by the Viṣṇu strides, Prajāpati created the aerial region and by the Vātsapra, the Vāyu; by the Viṣṇu strides, Prajāpati created the sky and by the Vātsapra, the Āditya; by Viṣṇu strides, Prajāpati created the regions and by Vātsapra, the moon; by the Viṣṇu strides, Prajāpati created that which has been and by the Vātsapra that which shall be; by Viṣṇu strides, Prajāpati created wealth and by the Vātsapra, hope; by Viṣṇu strides, Prajāpati created the day and by the Vātsapra, the night; by the Viṣṇu strides, Prajāpati created the bright fortnight and by the Vātsapra, the dark fortnight; by the Viṣṇu strides, Prajāpati created the half-month and by the Vātsapra, the months; by the Viṣṇu strides, Prajāpati created the seasons and by the Vātsapra, the year; thus the reason why he performs the Viṣṇu stride and Vātsapra is that he thereby even now creates everything.

8. And again why the Viṣṇustrides and Vātsapra—because it is only by Viṣṇu strides, Prajāpati went up to the heavens and saw the Vātsapra as the end of his journey (the means by which he unyoked the steeds) and by that he unyoked (the steeds) to avoid chafing; for, when the yoked animal is not unyoked, it is chafed. In the like manner, this Yajamāna, proceeds to the heaven by means of Viṣṇu strides and unyokes by means of Vātsapra.

9. Having stridden the Viṣṇu strides, he then forthwith stands by the fire worshipping it with Vātsapra, just as one who has travelled, unyokes (the steeds) forthwith. Men (do) after the manner of the gods, hence even now, when a troop of men have journeyed, they immediately unyoke (the beasts that draw their vehicle).

10. Then, the Viṣṇu strides indeed are (performed) in a day and a night; and the Vātsapra (performed in another) day and night. Thus in one day and one night, he travels, rests for a day and night and hence even now when a troop of men journey for a day and night, they take rest for a day and night.

11. Only for one half of the year, he strides the Viṣṇu strides and for one half he worships the fire with Vātsapra; for the world of heaven falls in the middle of the year. Thus were he to stride for less than half (year), he would not reach that world of heaven; were he to do so for more than half year, he would have passed beyond
न धृतराष्ट्रपात्र हैति स्वर्ग लोकमभिप्रणस्ये युद्धर क्रमतेष्ठ इमुतितते तत्संप्रति स्वर्ग लोकमात्रा विमुच्यते || ११ ||

तथा वै विपर्यासमेति यथा महात्माध्यान विमोक्तक समस्तवतैः ताददकस्य वै पृष्टाचौपरिध्यांभो विमुक्तवक्तवत् समस्तत्वतैः विमुक्तवक्तवत्त्वा इद्दृ सर्व प्रजापति: प्रजननिष्ठलश्रु प्रजननिष्ठलश्रु चाहोरात्राध्र्यामभुयत: पर्यर्गः तथैवैत्यज्ञनानि इद्दृ सर्व प्रजननिष्ठलश्रु प्रजननिष्ठलश्रु चाहोरात्राध्र्यामभुयत: विमोक्तं परिपुरुषति || १२ ||

तदाहः न वर्णितः रात्रिवर्त्तन्त्रप्रमोधे एवाह्न्वतो न राज्यं कथमस्यापि राज्यं क्रृते पवित्र इत्येतहा एव अदो वैधक्षमान: पृष्टादत्वरः उभे समस्तवतै रात्रिहे तदादत्वरः श्रेये एतत् सतिवपश्यन्तयुपरिधान्त्रवः उभे समस्तत्त्वहेतुदापूर्ववः एवमु हास्यो मेवाह्न्वते पवित्र उभे राज्याम् || १३ ||

स यदहः सघिष्टस्तन्त्यादलहः प्रातृशिवित संदित्वे भृभृभव प्रस्मुदे भृमुद्द्वारः वाचं विसृज्ञ वाचं विसृज्ञ सामिधमादाधाति सामिधमादाधाय भृभापोस्थः प्रित्यहरति युथिक्षे यजुस्तस्याभ्यावहरण तथापादय भृस्म: प्रतेवोखयायमोपप: तिष्ठते || १४ ||

अथ प्रायम्यितीकोरितिस यदिव विषुक्रमीयमहः स्याहितावक्रकान्तवा वात्सप्रणो- परिप्रेक्ष्याय यदिवात्सप्रणां वात्सप्रणोपस्याय विषुक्रमाकान्तवा वात्सप्रणमति: कुर्यैव विषुक्रमाकान्तवा: कुर्यैव योग्यः न विमुखोत्तुतकृ तथा यद्धास्त्रप्रमति: करोति प्रविष्टा वै वातस्य यथा प्रतिप्रयोदस्यस्ययेत्रादृक्षादृक्षादृक्षादुवात्सप्रणोन्वति: कुर्यैव || १५ || इति चतुर्थ ब्राह्मणम् ||

|| इति सप्तमोऽध्यायः ||

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2. विमुक्ते MD, TE
3. अवभान्ने समस्तृते V2, My
4. राज्या कृते V2
5. एते अन्ते V2, एपे अहो My
6. Sandhi archaic
7. उपपत्ति V2, Pa, H
8. प्रस्मुद्दुप वाचं MD
that world of heaven and missed it, but when he strides for one half and worships the fire for one half, he unyokes forthwith after reaching the world of heaven.

12. He proceeds with these two alternatively, even as one would travel a long distance, unyoking (intermittently). In the beginning (before the dīkṣā) and at the end (after the dīkṣā), he simultaneously performs Viṣṇu stride and Vātsapra; for the Viṣṇu strides are (in) the days the Vātsapra (in) the nights; and Prajāpati, both before and after creation covered it on both sides with day and night. In the like manner, the Yajamāna now, when he is about to generate and when he has generated this universe, encloses it on both sides by day and night (simultaneously).

13. As to this they say 'If the Viṣṇu strides are the day (meant to be performed in the day) and the Vātsapra, the nights (meant to be performed in the nights) and both are done in the night, (simultaneously), how come they also become done in the night?' Well, on that eve of his being initiated, he at the outset combines both (the performances) in the afternoon; for the afternoon is (as good as) night. Thus having combined them together, later (after the creation), he continues both in the forenoon, for the forenoon is (as good as) the day. In this way both happen to be performed in the day and both in the night.

14. On that day when he intends to combine both, that day in the early morning when the Sun has risen; he first removes the ashes from the fire-pan. Having removed the ashes, he releases his speech. Having released his speech, he offers a samidha. After putting on a kindling stick, he throws the ashes into the water. Just as he throws the ashes, he collects some of the ashes and returns and puts them into the ukhā and stands by it worshipfully.

15. If that day happens to be the one when Viṣṇu striding is due (to be performed) he does the Viṣṇu striding and then stands by and performs Vātsapra. If that day happens to be the one when the Vātsapra is due, he stands by worshipping with Vātsapra and then performs the Viṣṇu strides and finally performs the Vātsapra. Let him not conclude by performing Viṣṇu strides, for that would amount to having gone for a drive, failing to unyoke (the steed). When he concludes with Vātsapra which is a (legitimate) halt, it would amount to unyoking after reaching the halting place. Let him therefore conclude by performing Vātsapra. (Fourth Brāhmaṇa Ends)

(Chapter Seven Ends)
प्रथमं ब्राह्मणम्

वृन्दवंशेणात्रत्रि विश्रदित्याहुदेवाश्वसुराश्वोभयेः प्राजापत्या अस्पर्धन्ते ते देवाश्वक्रमः
चरणवालसुराश्वो आस्रस्ते देवाश्वक्रमः चरण एतक्षमपत्यांश्वक्रमः हि वृन्दावनस्त्रेताः
प्राच्छोद्ग्रहे चुद्वृंटः स्वंस्वरूपाः ॥ १ ॥

सत्यं वृन्दवंशेत्रे देवाश्वक्रमेण दैवं हास्य कृमि कृतं भवत्यथ यो न वृन्दवंशेत्रे सुराश्वक्रमगैत्र्यस्वरूपं हास्य कृमि कृतं भवत् ॥ २ ॥

तद्दैव आहुः स्वयं वा एष वृन्दवंशेत्रे विश्रदित्याहु एष प्रायत्ति वात्सप्रेतावस्थति
तथा विद्याहैवा वा अस्त्य तु तत्रायं यहिस्तुक्रमादेवमवसां यद्वात्स्प्रात्यावस्थेऽद्य मानुषः
प्रायाणं यद्यिदं प्रायत्ति मानुषमवसां यद्वास्ति ॥ ३ ॥

प्रजापतिरेषोग्राणिः उष्णम्वेदं प्रजापतिर्यं च देवं यहिस्तुक्रमादिष्टुक्रमवात्स्प्रेते
भवते यदेवास्त्रेऽद्य दैवं रूपं तदस्त्रोत्यथ यद्वात्माः यदेवास्त्रै यहिस्तुक्रमातः रूपं
तदस्त्रोत्यथ तेन संस्करोत्यथ तथा एवं सर्व कृत्तं प्रजापतिं संस्करोति य एवं
विद्वान्वन्नावहृते तत्तस्मातु वृन्दवंशेत्रैव ॥ ४ ॥

स यदृ: प्रायास्त्वत्यात्तानुसर्भन्तोऽथ:ः प्रागान उपस्थापात्तास्मिनसमाधिमाध्यात्ये
तदा एवं देवं पुरस्ताददेखनानां प्रणामेत्यथा समिधा तथा वै नम्मयमेत्येश्वरान्म पुरस्ताददेखनान
प्रणामेत्यथा समिधा ॥ ५ ॥

समिधाधिग्राणि दुवस्तेतीति समिधाधिग्राणि नमस्येः चेत्य तौरं ध्वन्यातीतिमानसूत्वसन्ह्वमानि जुःहूंते
बोध्यत्तातिथिमोऽसत्वसन्ह्वमानि जुःहूंते त्येत्यन्नविद्याश्वरत् ॥ ६ ॥

१. यहेवास्त्र V2, H
२. अतिथिमोऽसस्त्र TE
३. घृंतेश MD
४. जुःहूंते V2
५. See notes
1. Let him drive about (the cart) holding the ukhāyāni. The gods and Asuras, both progenies of Prajāpati, were contending. The gods drove about on wheels (cart) and the Asuras stayed in their homes. The gods while driving about on the wheels, saw this sacrificial rite. They indeed saw this rite when they were moving on the wheels. Hence it is to the cart that the chants relate to the (performance with) purodāsa cake. The chants at Agnicayana also relate to the cart.

2. Now he goes about driving Agni, reaches the gods by his action, for, it is a divine act which he performs. He who does not go about driving Agni reaches the Asuras and his action becomes demoniac.

3. Here now some say—Going about driving Agni is achieved by his driving forward by Viṣṇu strides and by his unyoking by the Vātsaprā. It is not to be so construed. For, divine is the forward movement of his in the context of Viṣṇu strides and divine is the unyoking in the context of the Vātsaprā. But here, human would be that movement of his which he makes in this manner (as in 8-1-2-) and human is the conclusion that he makes by unyoking (here).

4. The ukhāyāni is Prajāpati and Prajāpati is both divine and human. By the Viṣṇu strides and Vātsaprā, he fashions what is, his divine form. And when he drives him about (in the cart), he thereby makes up that form of his which is human. Verily, then, he who knowing this, drives him about, makes up that whole Prajāpati in entirety. Let him therefore, by all means, drive him about (in the cart).

5. Now, the day which he intends to drive, he causes the chariot to be placed north of the fire to the east and puts a samidh on it (the fire); for at that time the gods pleased him with food when he was coming in front with this samidh. In the like manner does this one now first please him with food; with that samidh, when he is advancing.

6. 'With fuel serve ye Agni' (he says)—that is 'with fuel (samidh) worship ye Agni'. 'With ghee awake ye, the guest, offer ye libations unto him'—that is, 'With ghee do ye awake the guest and offer libations unto him'. (Thus) with a chant containing (the verb) 'awake' he awakens him to make the start.
अध्यानं यथास्वत्वं च वर्णितं स्वस्वयं यथा प्रत्येकं च वर्णितं स्वस्वयं यथा प्रत्येकं च वर्णितं स्वस्वयं यथा प्रत्येकं च वर्णितं

यदालक्ष्यं दृष्टे अपि तथा ज्ञाते चार्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित च वाच्यमित

6. भास्कर, atmanepada is archaic
7. उद्धरण V2
7. He then lifts him up (saying) 'Upwards may the Viṣvedevas bear thee O Agni! by their thoughts'. At the beginning, the Viṣvedevas did indeed bear him upwards by their thoughts, because that was then their thought. In the same way, this one now lifts him up by his thoughts; for this is his thought at this time. 'Be now gracious unto us, of fair look, and rich splendour'—as the text, so its meaning. From the south, he takes him to the north. Its significance has been told. Having put Gārhapataya fire into a pot, he places it on the cart behind (the ukhyāgni). If he so wishes, he himself may climb on the cart beside it (the fire) or he can move by the side (of the cart).

8. He then yokes two oxen, first the right one and then the left one. This is how it is in the case of gods. It is other way in the case of human beings. In whatever direction he may intend to drive, let him first proceed eastwards, for, the east is the region of Agni. So (it amounts to) his proceeding towards his own direction. (He says) 'Go forth O Agni! go with splendour, with auspicious flames'—i.e. "Brilliant O Agni! go thou forward with propitious flames". "Beaming with great flames, injure not my people with thy body"—i.e. with great shining flames do not injure my people by thyself.

9. Whenever the axle makes sound, he should chant this prayer (aṃrandat etc.); he thereby appeases that (sound) and makes it (the voice) of the gods.

10. And again why he mutters that prayer—when one whosoever is mounting (the cart), the axle creaks, this is his own voice. Hence, when the axle creaks then the Agni is mounted, this is the voice of Agni himself. And it is only Agni whom the gods praised and glorified. In the like manner does this one (Yajamāna) praise him and glorify him (by saying) "Agni roared like the thundering sky". The meaning of this has been told.

11. Before reaching his residence, if he unyokes, let him keep the fire on the cart itself. When he unyokes for his staying in his residence, let him stop the cart facing the east. On the north of it, he prepares a platform and sprinkles it with water and brings down the fire and places on it. From the south, he takes the fire towards the north. The rationale for it is already explained.

12. He then places a samidh on it. It is with that kindling stick in the form of food that the gods revitalised him (Agni) after his journey. In the same manner, he satiates the Agni with food in the form of samidh after its journey.
प्रायामग्रन्थिरुत्स्य शृण्व इति प्रजापतिंहृत । स हृतः सर्व विभास्य वियतसुरूपः
न रूपते सृहं इति वियतपूर्वः इव रूपते सृहं इति भृत्ययत्दुभिः । पूरुषः पुत्रनासु पसत्याविविति
पुरुष नामासुरक्ष्मदासम मामगिर्योऽन्नाग्यो दैवत्यो अतिथिः शिवो न इति
दैवत्यं न इति इत्यत्तिष्ठत्वत्या वसति हृत ॥ १३ ॥

अथात्: संपदेव समिष्ठ प्रथमनादधारां दैवत्ययो नामकमेवनासनामुग्नयते
समिष्ठमेव पञ्चमनादधाराः तत्प्रेरणा चित्तिकोष दैवत्य: पञ्चत्तुः संस्तुरः
संस्तृत्तेऽग्रीयावन्यां चित्तिकोषः रात्रि तार्त्तिष्ठति ॥ १४ ॥

अथातो भृगुम् एवाभ्यवहरणस्य देवाः व एतत्रेऽग्रीयो भृगुदवस्ते महानवयि वा
द्वीपत्त्वेव सदायमानमिति सङ्कर्षिक्यामहे मूर्त्यः शुक्ल। अनपहतपापानो भविष्यामो
सबु परावस्यामो यदृत्रेऽग्रीय वर्भूद्धी तद्देवः करिष्याम उप त्वजनोत यथेत्तं क्रवामेति
तेऽबुध्वङ्गश्चेत्तत्त्वमिति चित्तिमिच्छते तात् तुद्रव्यः करवामेति ॥ १५ ॥

ते चेतृयामान एतदपस्त्रव एवैवैद्व्यहरामापो वा अस्य सर्वस्य प्रतिष्ठा तद्व्य तयास्य
सर्वस्य प्रतिष्ठा तदेतेत्त्वत्तत्त्वमिति युद्धेऽग्रीय तदृत्व्यो चित्मनविष्याम इति तद्येत । भृगुम्हृतरेऽ
स्वथैवैद्व्येतृद्रव्यस्य क्षेत्रमेतृद्रव्यस्य भवरति ॥ १६ ॥

आपो देवी: प्रतिगुण्यात्मक भृवताज्ञोने क्रुपुष्वं सृस्या उ लोक इति ज्ञच्यं वा
एतदात्त्वाम् भवनि तदेतदादाह सर्वभिषेक एतलको कु त्त्वमिति तस्म नयाजनान्तम इत्यापो वै
जनवीर्योऽद्यो हृतः सर्व जायते सृपतित्त्वमित्रि वा आप: सृपतिम्यो मातेव पूर्वविभूतायार्थदिति
यथा मात्र पुत्रमुपस्य विभूतायामेवतिरियृते तद्येत्त्वमेत्त्व्योऽसः
स्योिशेवेत्त्वात्सैंशस्वरूप्य श्च इत्योंचीहृताः सृपतिम्योः नृथ्यात गर्भम संज्ञायते यथिग्रहो भृगुम्हृते ॥

8. पुर्णी MD, V2
9. हृतन्त्वधारणा TE
13. He places the *samidh* while chanting “This Agni of Bharata is famous”. Bharata is Prajāpati, who sustains this entire universe. He further says that “His great glory shines brightly as the Sun”. It means that the Agni is shining like the Sun. “He who vanquished Puru in the battle”. Puru is the name of an Asura-Rākṣasa whom Agni vanquished in the battle. He further chants “The divine guest who bestows benefits to us”. “This guest (Agni) being our benefactor shines forth”. This mantra containing the verb ‘*sthā*’ (in ‘*asthāviti*’) ensures his stay at his home.

14. This is the symbolic correspondence. With one mantra, he places the *samidh* on the Agni on the cart; with another he lifts the Agni (from the cart); with the third, he conveys the Agni; with the fourth, he sprinkles water on the dais and with the fifth he places a *samidh* on the Agni placed on the dais—thus it totals to five, corresponding to the five layers of the altar; five seasons for a year and year is Agni. As great as Agni is and as great as is its measure and to that extant he is fashioned.

15. Now about the taking down of the ashes (the ashes removed from the *ukhā* are collected in a basket made of some leaves and thrown into the water in two instalments. While the ashes float, a pinch of it is taken from the water and put on the *ukhā*). On that occasion, the gods threw out the ashes from the *ukhā*. They reasoned out thus “If we own this (*ukhā*) as it is and make it a part of our self, we will become mortal corpses and will have our sins unwashed. If we cast it away, we will be throwing away a part of Agni. So what should we do with these ashes?” They said, “Meditate” which virtually meant seek a layer or altar and find out how we can do it.

16. By meditation, they found out ‘Let us take the Agni down to the water and water being the foundation of this universe, by floating it on the waters we can reproduce what is left over as Agni’s nature from this heap of ashes. That is how they threw it into the water. In the same manner, this Yajamāna throws the ashes into the water (and by taking a pinch of it recovers what is left of Agni’s nature).

17. While throwing the ashes into the water, they chant “O Divine Waters! receive these ashes and put them in a soft and fragrant place”. Being the remnant, the ashes are spent out. With reference to that he says “Reach it in the most fragrant place”. Further, he says “O Wives! prostrate to them (ashes)”. Why he says this is that water is the wife because it is from the water that all things get produced “O Good Wives!” he says—meaning waters are the wives of Agni. The next mantra says, “Bear this as a mother would for her offspring” meaning just as a mother would keep her child in her lap, you carry him (Agni) in your bosom”. “O Agni! waters are your womb”. “Alongwith the herbs, you get attached to the waters”. “You will be born again in the womb” which means the ashes will be born again as Agni out of
संज्ञायते पुनः गर्भो अस्योष्धेनां गर्भो जन्मपत्तिनां गर्भो विश्वस्य भूतस्यायो गर्भो उपास्मिति तदेनमस्य सर्वस्य गर्भं करोति ॥ १७ ॥

गृहिष्णुवहरितं निर्विद्धिः श्रवणग्रीवावत्स्य मान्यं तावत्रैवैन्देवदध्यवहरत्येकामथ द्राघ्यां द्राघ्यां वाप्रेशेन द्रिक्तु कुलोन स्म्यवहरितं तथ्ये हिःपादः पशुवतैरैवैन्देवदध्यवहरितं ॥ १८ ॥

अथापात: तद्धेव तदेवदध्यों धिनयत्यतन्यायायां वै भेषजः क्रियते इनये वैनमेततत् संभवति प्रसन्न भूमना योनिमपुष्प पृथिवीमय इति प्रसन्नो होष भूमना योनिमपुष्प पृथिविः च भूवति सरसुम्य मात्रेभिः ज्योतिषामुनिुसदृश इति संगल्य मात्रेभिः ज्योतिषामुनिुसदृश्वति पुनरस्य सदनं पुनरूर्जा सह रघुवेतेन मा सर्वार्णाशिनिर्वर्तेत् स्वयंस्वयंृतु ॥ १९ ॥

चतुर्भिधिपादते तद्धेव चुतुपाद: पशुवतैरैवैन्देवमेतततसंभवत्यन्यायाम् वै पशुवतैरैवैनः मेतततसंभवति गृहिष्णुवहरितासंभवति तसमां समितिकोषिः समालोच्य: संवत्: संवत्तर: संवत्तरोऽश्य ज्योतिषामुनिुसदृश्वतिः पशुवतिः घायत्युतत मान्यं तावत्रदध्वति ॥ २० ॥

अपादाय भूमन: प्रेतेयोश्चाहामोयोपपतिक्षत: एतद्व एतद्वस्त्यायथ करोति युद्धग्रामोऽश्च्यवहरितात्तस्मा एवैतनिर्वहितस्यायाया आवृत्तिमयुक्तः एवैतनिर्वहिते वुज्जवतिः यथेत्वायास्माद्धिर्वर्त्चिः निबोधेत्तैं ॥ २१ ॥

भोज्य: मेव अस्य वृच्छो यविहेति भोज्य: मेव अस्य वृच्छो यविहेति तस्मां यशोमिष्ठः प्रथृतस्य स्वधाव इति भुयिष्ठस्य प्रशृतस्य स्वधाव इति त्येत्तिपीययति त्यो अनु त्यो गृहातीति

१०. क्रियते तथैवैनें TE क्रियते तथैवैनें My
११. पौष्टिक: निषेध्य: TE
१२. निषेध्य: V2
the womb of waters'. The mantra further justifies this. "Waters provide the womb for the herbs and for the flora. Waters are the womb of the entire living creatures. You (Agni) are in the womb of waters". In this way, it is established that the Agni is the child of the entire universe.

18. With the three mantras (quoted above), he throws the ashes into the water. Agni is threefold and as great as Agni is, as great is his measure, by so much he throws the ashes. First with one mantra and then with two. Otherwise, first with two mantras and then with one (the throwing of ashes should be only twice though the mantras are three). He thus throws in two separate instalments symbolising the two-footed animals.

19. He then picks up some of the ashes from the waters and thereby recovers whatever there is of Agni’s nature in that heap of ashes. He collects the ashes with his ring finger. It is this finger used to prepare the medicines. By this he treats the Agni to shape. While doing so, he says "Having settled in the womb of the waters and the earth as ashes, O Agni!" By his ashes, he is indeed settled in the womb viz. the waters and the earth. Further he says, "Having united with the mothers you are again seated in your home with splendour". "Having again taken your abode in the waters and the earth, O Agni! you are safe in her (the earth or the ukhā) most cosy abode of a mother’s lap. Return again with energy, with food and life to guard us again from sins. With wealth you come back O Agni! overflowing with prosperity to feed every-one". He prays to Agni in this manner to return.

20. He takes (some pinches of the ash) chanting four mantras and thereby provides the Agni with four-footed animals. Animals are the food and with food he enthuses him. With three mantras he takes the ash to the stream and thus a total of seven (mantras) correspond to the seven layers of the altar; seven seasons of the year and the year is Agni. As great as Agni is and as great is his measure, so great it becomes.

21. Returning after taking some of the ashes, he throws them into the ukhā and stands by it prayerfully. His first throwing the Agni into the water being an improper act, now (by throwing into the pan) he appeases him, so that the Agni may not injure him. He mutters two mantras related to Agni because it is Agni whom he appeases. These mantras having the verb 'budhi' (meaning 'to attend to' or 'awake') is to attract the attention of Agni to his prayer.

22. (The mantra means) "O Youngest! pay heed to this word of mine, O Mighty! provide plentifully" which means — 'shower abundance'. It further says "One decries you and the other praises you". This means that while one person decries
पीयत्येरेष्टेऽनेको गृहाति वन्दृसः तन्वं वदे अर्पह दृति बुद्धिः तेहसः तन्वं वन्देः
इत्येतत्स स्त्रोधि सुर्मसंधवा वसुदावन्युग्मविक्रमसदृङ्गसीति यथावसामादेशसत्सि
युयुदृष्टेतस्मातद्हाह्मामुपविष्टतें गायत्रर्या च त्रिषु च तस्येको बन्धुः || २२ ॥
तानि नूऽ भवति नूऽ दिशो दिशोऽग्रिः प्राणः प्राणः अग्रियावानग्रिःवन्यावत्यस्य
मात्रा तावत्तजविति || २३ ॥
अथ प्रायक्षितीकरोति सुर्खर्थो वा एष पुल्लं कामेर्य आदते तद्भवायसात्र कामानं
व्यवचित्रदत्तेऽग्रप्रोष्यविलिङ्गमाणे तद्वेतैतत्तत्वनाति संदिग्धत्यन्मे प्रायक्षितीकरोति य
एवाप्रावानुगते तस्येको बन्धुः || २४ ॥
तानि दुः भवति दशाक्षरा विसाधिविषाठिर्ज्ञ दिशो दिशोऽग्रिः प्राणः प्राणः
अग्रियावानग्रिःवन्यावत्यस्य मात्रा तावत्तजविति || २५ ॥ इति प्रथमं भाष्यान्म् ॥

हितीयं भाष्यान्म्
गार्हपत्यं चेष्टानलाशशाख्या व्युदोहत्यवस्यति हैतदाहंपत्यं चिनोति य उ वै के
वाग्रिचितोस्यामेव तेषविलासविक्रमदृ्यदृध्वस्तिनांवेतवसिताने मन्युदृहति नेदविसिताना
ध्वस्ति नानाति || १ ॥
अपेत वीत्वि च सर्पतति इत्यं चेष्टाव वि चेष्टाव व्यु च सर्पतति इत्येकृभः
उदरसपिणस्तानतादवेष्ट्र स्थान पुराणे ये च नुतनार्थवेष्ट्र स्थान सनातना ये चाधुरातना
इत्येतदयद्यमोऽवसानं पृथिव्यार्थवेष्ट्र यमो ह वास्या अवस्वास्येष्ट्र संवासायामवसानं
ददाति || २ ॥
अक्षरिम पितृः लोकमस्मा हृति क्षत्रद्र वै यमो विशः पितृः श्रस्मातृ वै क्षत्रियो विशा
संबिधानोऽस्याय्मवसानं ददाति तत्वस्यात्त तथे हास्येन क्षत्रद्र यमो विशा पितृः
संबिधानोऽस्याय्मवसानं ददाति || ३ ॥

१. हृत्येतदयमो TE, H, My; हृत्येति My; आदायमो MD
२. ददाति TE
the Agni, another sings his praise (in the case of the sacrificer) ‘Devotedly I praise you. I revere your body so that you may shower munificence on me as you are very rich. You may keep away my enemies. You are the lord of riches, bestower of prosperity, most wealthy and intelligent’. This he says to ward off his enemies. These are the two *mantras* with which he worships Agni; one with the Gāyatrī metre and one in Trīṣṭubh metre, the significance of this has been explained.

23. Thus, there are \(4 + 2 + 3\) nine *mantras* corresponding to nine regions and Agni is regions. There are nine vital airs (*prānas*) and Agni is *prānas*. As great as Agni is, as great as is his measure so much this becomes.

24. He then performs (two) expiations, because it is to achieve all his desires that he sets up the *ukhyaṃgni*. Whatever part of his desires is obliterated while the fire was (improperly) thrown into the water, those parts are now reclaimed and restored. These two expiations are the same as those prescribed when the fire gets extinguished. The significance of this has already been explained.

25. Thus it comes to ten in total (obviously the two expiations are counted together as one. So, \(4 + 3 + 2 + 1 = 10\)). The Virāṭ metre consists of ten syllables and Agni is Virāṭ. There are ten quarters and Agni is quarters. There are ten *prāṇas* and Agni is *prāṇas*. As great as Agni is, as great as is his measure, so great does this become.

**BRĀHMĀNA II**

1. Intending to build up the *Gārhapatya* altar, he sweeps the ground with a *palāśa* branch. Whenever he had set up fire-altars, he has settled down there and those fire altars had also settled on this earth. By sweeping that place, he removes those already settled, thinking “Let me not install the new fire on an already settled ground”.

2. While sweeping, he mutters the *mantra* “Off with you; move away; crawl away from here”. He says this to those that crawl on their belly. He further says, “You who have been here for long and you who are late-comers”. By this he makes all the earlier settlers vacated from that place. “Yama has given this settlement to this sacrificer on this earth”. It is Yama indeed who has swayed over settlements on this earth and it is he who grants this place on earth for this sacrificer.

3. He further says “The *pitrḥ* have prepared (allotted) this place for him”. Yama being the Kṣatra or the ruling authority, *pitrḥ* or deceased ancestors are his henchmen, and to whomsoever the overlord, with the approval of the clan, allows a settlement, it is legitimate and in the same manner Yama, the overlord, with the consent of the *pitrḥ* (clansmen) has now granted this settlement on this earth.
पञ्चाशाक्ष्या व्युदृहति श्रवा वे पलाशो ब्रह्मणीव तदवसितान्व्युदृहति मन्त्रेण ब्रह्मा वे मन्त्रात्र ब्रह्मणीव तदवसितान्व्युदृहति तामुदीचिमुदस्यति ॥ ४ ॥
अथोपायिनिपत्यं वे लोको गार्हपत्यः पश्चा उपास्मिस्तरं लोके पशुन्दधाति तस्मादिमेघसिंहोकने पशवः ॥ ५ ॥
यद्वेद्वोषाहितिपति प्रजापति: प्रजा असृजत ता नानोल्बा असृजत ता न समजान्तः सोऽकामयत संजानैस्तिः ता: समानोल्बा अकरोतासामुक्षुनुत्तमकरोता: समजान्तः तस्मादैवेदमेवतहि समानोल्बा: समेव जातने देवेः समानोल्बोःसानीतः ॥ ६ ॥
संजानमस्तिः समजातः हेतुनामुग्धारुणिमिति पशवो वा उषा: पशवः कामधुरणं महिः ते कामधुरणं भूयादितिः महिः ते पशवो भूयासुरित्येत्ततेः: सवर्ग गार्हपत्यं प्रच्छादयति योनिवार्ग गार्हपत्यतः चित्रितसुप्तमुणण: सवर्ग तद्भूविन्युवेन प्रच्छादयति ॥ ७ ॥
अथ सिकता निविवत्यारसत् हृद्धानरस्य भृस्म यत्सिकता अग्रिमु वा एतं वैश्वानः चेष्यभवति न ॥ अग्रीः स्यं भस्मादिद्विद्यनलिदाहाय ॥ ८ ॥
यद्वेत सिकता निविवत्यारसत्र हृद्धानरस्य रेतो यत्सिकता अग्रिमु वा एतं वैश्वानः चेष्यभवति न ॥ अरे त्सकालिक्ष्ण चिक्रियं तस्मादैवंस्योऽस्तिविक्रिययातः दृष्टि ॥ ९ ॥
अग्रेशस्मास्यः: पुरीषस्तिः यात्याम वा अग्रेशस्मायात्यामः: सिकता अयात्यामायावेनैवेदादर्शेत्वाति: सवर्ग गार्हपत्यं प्रच्छादयति योनिवार्ग गार्हपत्यतः चित्रीं रेतः सिकता: सवर्ग्यं तद्भूतीं रेतो दधाति ॥ १० ॥
अथैरेन परिश्रितिः परिश्रितिः योनिवार्ग नीरुत्किर्त इत्येविद्वैदेव: सिकं योन्या परिरूप्तिः तस्मादियोऽर्द्वेत: सिकं परिरूप्तिः ॥ ११ ॥

3. स्यानीत्वैः
4. समजान्तः हेतुः येतः TE
5. नो TE, H
4. He sweeps with a *palaśa* branch. *Palaśa* tree being Brahman, he vacates all those already settled, with Brahman and the prayer he mutters is also Brahman. (After sweeping) he throws that (branch) towards the north.

5. He then scatters saline earth (over the site). *Gārhapatya* represents this world and salt stands for cattle. Bestowing cattle (salt) on this earth he endows the world with cattle.

6. Again, why he scatters salt is because of this—Prajāpati created living beings and along with them different kinds of sloughs. They did not look similar. He desired that they should be similar. He then made them to be same. He who offers (oblations) thinks "May I be born with the same kind of foetal cover as the gods". While scattering the saline sand on the site of the *citi* he becomes of equal slough of the gods.

7. He chants "Thou art similar" because it is thus they (cattle) became similar. He further chants "You are the fulfilment of desires". Salt is cattle and the fulfilment of desires means cattle. Further he says "Let your fulfilment of desires be on me"—meaning let your cattle be for me. In this way, he covers the entire *Gārhapatya* (which is of a round shape) because the *Gārhapatya* altar is the womb and the saline clay is the slough (the membrane enveloping the foetus). In effect, he covers the entire womb with slough.

8. Over that, he scatters sand as protection for the saline clay (slough) from being scorched. This sand is the ash of *Agni Vaiśvānara* and it is this *Agni* which is about to kindle. The sand being *Agni*, does not scorched his own self.

9. Why he scatters the sand—sand is the seed of *Agni Vaiśvānara* whom he wants to build up here and nothing is produced without the seed. He scatters the sand, thinking of generating Agni from its own seed.

10. While scattering he says, "You are the ashes of Agni; you are the soil of Agni". The ashes are useless, whereas the soil is not useless. Thus he makes it useful. By this he covers the entire *Gārhapatya*. *Gārhapatya* is the womb and the sand is the semen. Thus he fills the whole womb with the seed.

11. He then encloses it with stones around as boundary. The enclosing stones are the womb and he thus encloses the seed cast in the womb and ensures its right placement.
यथेवाने परिश्रित: परिसङ्गतत्यम् वै लोको गांरपत्य आपः परिश्रित इयं तत्तोषकः मद्द्र: परितनोति समुद्रेण हैनं तत्तपितानोति सर्वतस्तस्मादिम् लोकः सर्वत: समुद्रः पर्येति दक्षिणावृत्तस्मादिम् लोकं दक्षिणावृत्समुद्रं पर्येति खातेन तस्मादिम् लोकं खातेन समुद्रः पर्येति ॥ १२ ॥

चित स्थैति चिनोति होना: परिचित स्थैति परि हृनाश्निनोत्यूर्ध्विचित: श्रवविधामित्वृर्वः उपदाध्यायं तस्मादूर्वध्यायं एव समुद्रो विजते यथ यग्नि श्रीदत्तेः सूर्यद्याय्यो तत्त्वं समुद्रो निर्मृज्ञाय साद्यवष्टस्त्रा हृपो न सुद्दोहसाथिववन्ति ॥ १३ ॥

अस्थ्रिनी वै परिश्रितः: प्राणः सुद्दोहा नों वा अस्थ्रायु प्राणोऽस्ब्येकानु यजुषा वहीरिष्टका उपदाध्यायेकः होतौपम् यदापोऽथ युद्धव: परिश्रितो भवन्ति ब्रह्मो हृप: ॥ १४ ॥

तद् योनि: परिश्रित उल्वमुखा रेत: सिकता बाह्यः परिश्रितो भवन्त्यन्तर ऊषा बाह्यः हि योनिः तन्मृतसुल्खः बाह्यः ऊषा भवन्त्यन्तरः सिकता बाह्यः हृव्यमन्तरः रेत एतेभ्यो वै ज्ञातानी जाते तेभ्या हृव्यमन्तज्ञानयिति ॥ १५ ॥

अधैर्नमःविचिनोतिदमेवैतेऽतेत: सिकं विकरोति तस्मादोऽनौ रेत: सिकं विक्रि-याते ॥ १६ ॥

स चतरसः: प्राचीरुपददातिः हे पश्चतिरवः हे पुरस्तातवशश्रुतसः प्राचीरुपददाति स आत्मा तद्यथा श्रुत्त्रसः भवन्ति चोतविचित्रो हृमयमात्माय ये पश्यते पुरस्तातो ब्रह्म यत्र वा आत्मा तद्देव शिरः ॥ १७ ॥

तं वा एतमत्र पक्षपुच्छवतं विकरोति यादृश्ये योनि रेतो विक्रिययिते तादुग्राजयते तद्हेत्तेतात्र पक्षपुच्छवतं विकरोति तस्मादेऽमुन्त्र पक्षपुच्छवाजयते ॥ १८ ॥

6. त लोकं V2, Pa
7. न V2, H, My
12. Why he places the enclosure stones? The Gārhapatya altar is this world and the enclosing stones are the waters. He virtually surrounds the world with water as the ocean surrounds the earth on all the sides. Hence the ocean flows round the world. He places the stones by the right (clockwise) towards the south. The ocean flows round the world from the east, southwards in the form of a dug-out moat and hence the ocean forms a ring of moat around the earth.

13. “Be well-arranged” so saying he arranges the stones. Further he says “You be the boundary” because he places them around from all the four sides. “You get arranged facing upwards” because he places them in vertical formation. That is why the ocean always rises upwards. If he had placed them horizontally, the sea waters would have inundated the earth and they will not have allowed this barrier to remain strong because waters are not stable. For the same reason he does not recite the sūdayośa mantra.

14. The enclosing stones are the bones and the sūdayośa is the life breath. There is no life breath in the bones. He chants the same mantra for placing each of the bricks because one and the same form are the waters. The stones are many and the same waters take many forms.

15. The covering stones form the womb. The saline earth is the amnion and the sand is the semen. The enclosing stones form the womb outside and the saline earth, the amnion is inside. In turn the saline earth covers the seed namely the sand. Whatever is born is from these three. It is from these he causes the Agni to be born.

16. Thereafter, he builds the hearth and thereby allows the infused semen to take shape in the womb.

17. He places four bricks on the eastern side, two behind from south to north and two in front. The four bricks facing east are the body. Why there should be four? Because this body of ours consists of four parts. The two at the back represents the thighs and the two in the front are the arms. In this body form, there is also the head.

18. Here, he fashions Agni with wings and tail. As the seed is fashioned in the womb, the offspring born will be so. The Agni generated will have wings and tail.
तै वै पश्चपःचवन्तमेव सन्त न पश्चपःचवन्तमाविव पश्यन्ति तस्मादाहोनौ गर्भम् न यथारूपं पश्यन्त्येनेनमूत्त पश्चपःचवन्तं पश्यन्ति तस्माजातं गर्भम् यथारूपं पश्यन्ति ॥ १९ ॥

स चत्व: पुर्वा उपदधात्यात: ह्वा वायु: सत्व: संभवत: संभविते दक्षिणत उदग्नासीन उत्ताद्वर्ण प्रथमामुपस्पद्धति तथो हास्ये ब्यात्मवाचार्यत्वं भवति ॥ २० ॥

अद्य सोह्द्य: यज्ञमन्त्योगिनः सुन्त: दध इत्यं वै लोको गार्हिष्ठस्य आप: सोम: सुवृङ्गस्मृतस्तकोकेसपु: इन्द्री ध्वनिज्ञान: सम्बन्ध यथ्येन जहस्यं जाधसी: सहस्त्रं वाजस्मलं न नस्मितिबलो वै सहस्त्रियो वाढः स सवान्तसन्तुष्टः स जातवेदः इति चित: संस्क्रीयसे जातवेदः इत्येतः ॥ २१ ॥

अग्नि चते दिव वर्ष इत्यादित्यो वा अस्य दिव वर्ष: पृथिव्यामित्यमार्गशयोऽवृङ्गीयो जग्नेति य एवोषीधिः चापस चायाग्रंदेपेताह येनान्तिक्रमाः मुर्त्येति वायू: स तेष: स भानुर्वतो नृचक्षा इति महान्त्व भानुर्वतो नृचक्षा इत्येतः ॥ २२ ॥

अग्नि दियो अर्णमच्छा जिगासित्यायो वा अस्य दियोउपस्तम्भो एष धृमनाचच्छैत्यच्छा देवाः इमच्छा धिष्यं इति प्रण: वै देवा धिष्ययास: हि सर्व: धिष्य इष्टान्त: या रोचने परस्तात्युपस्वित्य येनान्तिक्रमाः अपाः इति रोचने ह नामेश लोको यत्राय पूनं परार्थो यान्तिक्रमाः तत्सत्येति तत्सत्येति परेणाः यान्तिक्रमाः तत्पुत्राः ॥ २३ ॥

पुरौशास्त्रो अग्नि इति पश्चपतीस्मृतिः इत्येतप्राप्तिः सजोक्षस इति प्रायणरूपं प्रायणं हौत्तद्द्वेतिध्यापत् जून्तां यज्ञमुद्धोहोनमीव इत्यो महास्तिर जून्तां यज्ञमुद्धोहनं नारणायं इत्यो महास्तिरत्वापुरस्तत्त्वाको तस्कृतायस्यकरोति सुदौहसाधिवचन्ति प्राणो वै सुदौहः प्राणेत्वेवनेतत्संत्वनोति सदास्तित्वं ॥ २४ ॥
19. Though furnished with wings and tail, we do not see him as such. One cannot see the child in the womb in its proper shape. In the same way, we see him as having wings and tail after being produced just as we see the full shape of the child after its birth.

20. He places four bricks at the first instance because that which is produced (Agni) is provided with the trunk first. Sitting south and facing north, he places the first brick at the upper right side and thus Agni happens to be built up towards himself.

21. While doing so he chants, “This is the Agni where Indra kept the soma juice”. The Gārhapatya hearth is this world and the soma juice is the waters. Indra thus took up the waters in this world. “With avidity he took it into his belly”. For the belly is the centre (where the food taken in gets deposited). “With thousandfold strength (he became) like a cavalary horse”, because the waters are of thousandfold strength. “You having gained, become exalted and you are aware of all the living beings.” The Agni being built is a knower of all living beings.

22. “O Agni! that which forms your splendour in the skies” — of course, the Sun is the Agni’s splendour in the skies. ‘On earth’ that splendour on earth is this fire “and that which is in plants, in the waters, O auspicious!” by this he refers to the fire that is both in the plants and in the waters. “That splendour thou has spread over the wide air” — by this he means the wind. “Brilliant is that light, that surges forth within the human visibility” (this is the mantra he chants while laying the second brick).

23. While laying the third brick, he chants “O Agni! you cross the waters of the heavens”. This refers to the wide expanse of water on the skies. The Agni converts these waters into vapour and brings down to him “You go upto the vast expanse of water of the heavens”. This refers to the waters of the atmosphere and he recalls them in the form of vapours. “These beckon the pure Devas and hence inspire them”. The divine inspirers are the vital airs since they inspire all thoughts. “The waters approach you and they are beyond the luminous sphere of the Sun and are below here”. The luminous sphere is the sky where the Sun shines. Thus he means the waters which are beyond the Sun and below the Sun.

24. The fourth brick he lays by chanting the Yajus which means ‘O Fires! which are beneficial to the cattle’. Further he says “Together with those of the prāyana”. This is a form of starting of the fire. “May they (Gods) benevolently accept the sacrifice which has plenty of harmless offerings”. He places them separately. They individually bear the different desires (of the Yajămāna). He places them only once and thus he identifies them with his self. He chants the sūdādaka mantras and they are the vital airs. Thus he places them and arranges them with his own vital airs.
अथ जवन्न्ते परीत्योरतो दक्षिणासिनोऽपरयोभूतिक्षणमर्गो उपद्धातीः ग्रामाण्यं पुरुद्धिः सन्न गौऽपि पश्चोऽथ इच्छा पश्चात्मेनावास्मा पद्माशिष्यमाण्यस्ते शास्त्रसम्भवम् ह्रद्यानाय साध्यतिष्ठ्याती यज्ञातो वै ह्रद्यान्: स्यात्: सूतस्तनयो विजामेरति प्रजा वै सूतस्त्रें सा ते सुपद्धि शून्त्वस्मे इत्याशिष्यमाण्यस्ते || २५ ||

अथोत्तरसम्बन्धे योनिंत्रिक्तेऽयो यतो जातो अरोच्यथा हृत्यये तें योनिंत्रिक्तेऽयोऽय: सनातने यतो जातोधुब्रुवशः हृत्यये तं जातन्त्र आरोघ्यां नो वर्णया रथिमिति यथैव यजुस्तथा बन्धुः सुक्ष्यावस्तैते ते नानोपद्धाति नाना साध्यतिष्ठ्याति नाना सुदूरसाध्याविद्यति नाना हीमे बन्धुः हे भवतो हे हीमे सक्षो पश्चात्युपद्धाति पश्चात्त्रेमे सुक्ष्याव्राण्याः सच्चिः भवते एवं हीमे सक्ष्याव्राण्याः सच्चिः || २६ ||

अथ तेनैव पुनः परीत्यो हर्षक्रियोऽपरयो उदद्धिसीन: पुर्ववधे हर्षात्रमग्रमर्गो उपद्धातीः चिदिसि तया देवत्याज्ञिस्ववशः बौद्धेदिति बाहु अस्ये ते ते नानोपद्धाति चिदिसिः तया देवत्याज्ञिस्ववशः बौद्धेदिति बौद्धेदिति दृष्टिः परिचित्त्दिति तया देवत्याज्ञिस्ववशः सोदिति बाहु अस्ये ते ते नानोपद्धाति नाना साध्यतिष्ठ्याति नाना सुदूरसाध्याविद्यति नाना हीमे बाहु दे भवतो हे हीमे बाहु अग्रसिः सर्स्त्रेण भवते एवं हीमे बाहु अग्रसिः सर्स्त्रेण स वा इत्यां उपद्धातीति इतिमे तदक्षिणावत्तिः देवत्राः। २७ ||

अद्याविष्करता उपद्धातात्याक्षरा गाय्यती गाय्यस्रियोऽपि नान्याविष्कारायत्वस्य मात्रा तावत्मेवैनमेत्वनपयति पश्चिमकृः: साद्यति पश्चिमचितिकोऽपिः: पुश्चितवः संवत्सरः संवत्सरस्कृया वानार्यविष्कारायस्य मात्रा तावत्मेवैनमेत्वनपयतात्विष्कारिक्ता: पश्चिमकृः साद्यति तत्तद्योद्या ज्योत्यद्याप्पदाः: संवत्सरस्त्रयोद्योद्यविनिर्धितिष्ठि पुरुषाविष्कारायत्वस्य मात्रा तावत्मेत्थि || २८ ||

९. उपद्धातीते वह्रिण्या V2
१०. मात्रा तावत्मेवैनमेत्वनपयति || V2, H
25. He then goes behind and sits at the northern side facing the south. Out of those two, he takes the one that is on his right and places it before him with the mantra “O Agni! portent nourishment, which is idā the producer of many desires connected with cows”. It means the food which nourishes the cows and by this he blesses it with the blessings associated with cows. “You grant unto him who invokes you, all his desires”. He who invokes is the Yajamāna here and for him the blessings are invoked. “May there be a son to us, the perpetuator of the race”. He seeks an offspring and invokes Agni’s blessings by saying “O Agni! let that be your boon to us”.

26. Then he takes the northern one and chants “This is your womb from which you are born and shines forth”. It means this is the eternal source of Agni from where he emanates and shines forth. Further he says, “O Agni! you realise this and grow and also make our wealth grow”. The meaning of the mantra is clear. These two are the arms of Agni. He puts them on separately and instals them separately. He also chants the sūdādohā mantras separately because these are the two separate arms represented by the two bricks. He places them in the front because the arms are in front of the body. These two are connected to the central bricks at their ends just as the two arms are connected to the body (at the shoulders). Correspondingly these two touch the main body at their ends.

27. Subsequently, going round in the same way, he sits on the southern side facing north and places the first of the two bricks in front and chants. “O Agni! you are built. Along with that deity you be seated steady like Aṅgiras”. These two are Agni’s arms. He places them separately; arranges them separately and chants the sūdādohā individually. These are the two separate arms and always the arms are in pair. They are placed in front since the arms are in the front and connects them at the tips just as the arms are connected to the body. He places them from north to south and arranges the thighs from south to north from the right side to the left. This is the order with the gods.

28. He places eight bricks (on the sides of the hearth) corresponding to eight syllables of Gāyatrī and Agni, Gāyatra. As great as Agni is, as great as is his measure, so great he builds him up. Five times he places the bricks corresponding to five layers of the altar and five seasons of a year. Agni is the year. As great as Agni is, as great as is his measure, so great he builds him up. Eight bricks he settles five times and that are thirteen, there are thirteen month in a year, thirteen are the earthen layers in the fire altar. As great as Agni is, as great as is his measure, so great it becomes.
अथ लोकं पृणामुपद्धातः तस्या उपरि बन्धुसनित्स्तः पूर्वस्त्रिवद्यरूपावान्गिरिःवाच्यात्यस्य मान्या ताबन्तनेवैवैत्येचनेत्रोत्तमोत्तमं दशोतरसासामापरं बन्धुद्वे बाप्रेषध दशाथैकामेवः हि
चिन्ति चिन्तना तस्योदयोदसा संपदाते तस्योऽध्यक्षस्ता उभय्य एकविक्षणिः संपदानो द्रादश मासः पञ्छ्वायस्य इमे लोका असाधादित्य एकविंश्चोमुं तदादित्यमसिन्नश्रौः प्रतिज्ञापत्येवक्षणश्चित्वें परिश्रितो द्रादश मासः पञ्छ्वायस्य इमे लोका अनुमितमतुपोः पञ्छ्वायस्य इमे तदनिमुखष्मितायद्ये प्रतिज्ञाप्यति तद्यदेता एवमुद्यानः
न्याच्चतरसातवेवैतावायोऽन्यसिन्नश्रौः प्रतिज्ञाप्यति तदर्कायाकिंशहोऽः संपादयत्सन्त् होहेमः तदोऽध्य श्वात्व आहानीयश्च गृहपत्यश्च ॥ २९ ॥
अथ पूर्विन्य निवथितं तस्योऽपि बन्धुस्त्रवाच्यातः आहार्मित्रवेष्टिष्ठि च चालस्त्रोऽहार्मित्रवेष्टिष्ठि तदादित्यमेव भवति सा सम्बला स्यात्स्योऽयो बन्धुस्त्रवाच्याति भवति
व्याप्यमात्रोऽध्य इमे पुरुषः पुरुषः प्रजापिति प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः प्रजापितिः भवति भवति परिमंडला हि योनिःश्रोतां वे लोको गृहपत्यः परिमंडल १ ॥ अर्थानाम निवसितं संजामेवाभ्यामेषत्करोति समिति संकल्पेश्च ॥ ३३ ॥
अथैनाम सत्सिवशिरं संजामेवाभ्यामेषत्करोति समिति संकल्पेश्च ॥ ३३ ॥

चतुर्भिः सन्मिति तद्य चतुर्भिः पश्चात्स्तैवाभ्यामेषत्करोति अर्थः वे पश्चात्स्तैवाभ्यामेषत्करोति च एव न रिकामेवेष्टेन नेद्रिकामेवेष्टेन इति युद्धकामेवेष्टेन प्रसेत हैनाम ॥ ३२ ॥

अथ अथास्यां सिक्ताः आवप्तयोगमेषेत्स्तैवाश्वस्त्व रेतौ यतिकस्ता अग्रिमाभ्यामतेषेत्स्तैवाश्वस्त्व रेतौ भूतैरं सिर्िति सा सम्बला स्यात्स्योऽयो बन्धुः ॥ ३३ ॥

\\11. विश्लेषिवें V2, MD\\12. यति वाक्योन्ययसिन् My, H\\13. See notes
29. He then places one space filler and the significance of this will be mentioned later. There are three in the front corresponding to threefold Agni. As great as Agni is, as great as is his measure, so great he builds him up. Ten more he places and the purpose of this will be explained later. Two in front, then ten and then one — thus the altar is built. They come to thirteen, the significance of which has already been explained. Together it comes to twenty-one. Twelve months, five seasons, three are these worlds and the Sun is the twenty-first. It is that Sun whom he establishes on this fire-altar. Further, there are twenty-one enclosing stones symbolising the twelve months, five seasons, these three worlds and that Agni from above (Sun) as the twenty-first. As much as he puts on those bricks in this way, he establishes those two (the Sun and the fire) in each other. Thus those two are established in each other by making each of them the twenty-first. Thus both of them are here as the Āhavaniya and the Gārhapatya.

30. He then spreads a layer of earth; the reason for this will be mentioned later. He collects this earth from the edge of the cātvālapit. The cātvāla is the same as Agni and so this way it amounts to Agni’s nature, being bestowed on Agni. The Gārhapatya altar should be equal to the dimension of the fire pan. The justification for this has been explained earlier. The Gārhapatya hearth measures a fathom in diameter and a human body is one fathom high and man is Prajāpati who in turn is Agni. He thus makes the womb equal in size to Agni’s body. It is circular, since the womb is circular. Moreover, Gārhapatya is this terrestrial world which doubtless is circular.

31. He then places fire in both (Gārhapatya and Āhavaniya) simultaneously and brings about coordination. He chants, “You two get united and get on together, loving, radiant, well disposed and be partakers of food and drink together. I have brought your minds together; together your rites and together your thoughts. O Agni Puruṣya of same mind!” He thus pacifies them for mutual amity so that they shall not injure each other.

32. With four mantras he brings them together. Because the cattle are four footed, he brings about concord between the cattle and the fire. Cattle being food, it amounts to bringing together the food and fire. Let him not look at that ukhā while it is empty. ‘I must not look at the empty one’ so he should think. Were he to look at this empty pan, it would devour him.

33. He then throws sand into it, for, sikatās are the semen of Agni Vaiśvānara. In effect he sprinkles Agni Vaiśvānara in his seed form. This sikatā should come up to the brim of the ukhā; the significance of this has been explained.
अथैनां विमुक्तिप्रदायाय यद्य पुरुष स विमुक्तेऽत्र प्रत्यत्तेऽत्तुत्तयान्यायान्यो रेतोस्मार्णेदित्तात्मगिः तम्मनात्मजीनामिद्यपरं धृते योः पद्धते वा उखा तस्माध्यदा योः पुरुषं रेतः प्रजनयत्त्वाय परं धृते मातवेपुरुषं पुरुषं पृथ्वीमिश्रित्वं मातवेपुरुषं पृथ्वीमिश्रित्वं पश्चायतं स्वेयोऽन्य अभासोऽक्षयित्रि न योऽन्यामध्ये दुःखिताः विचर्येत्रेऽक्षातुप्रिः संविदाः प्रजापतिविषुक्त्रां विमुक्तिविषुक्त्रां वै विचर्येदासतेनां विचर्येदासतेनां तुप्रिः संविदाः प्रजापतिविषुक्त्रां विमुक्तिततामुत्तरोपनिलोकविषुक्त्रात्र तस्मयोऽक्षण बुधः ॥ ३४ ॥

अथास्याः पत्र आन्त्येऽपि तत्तेतो धृते अथ पपो धृते योः पद्धते वा उखा तस्माध्यदा योः पद्धते अथ पपो धृते धराः सिक्ताः भवन्त्यूत्तरं पन्योर्ज्ज्वलिः हि रेत उत्तं प्रवत्तनंध्य आन्त्येऽपि यथा तत्ततितपुरुषः प्रकृत्यां ॥ ३५ ॥ इति द्वितीयं ब्राह्मणम् ॥

तृतीयं ब्राह्मणम्

प्रजापतिः प्रजाअपूर्जत सुः प्रजाः सृष्टा सृष्टिसम्बाहिता व्यत्तं सत तस्माध्यति सत्त्वात्त्वाणां मध्यत उदक्रामद्धारामृदुर्महत्त्वमुदमुद्ध्वात्त्वेऽपि द्यत तस्मात्पद्धत्तमसवद्वद्ध्वस्य घर्षयति तस्मादस्यात्मकमां द्वेह ४ तहं काचन प्रतिवास ॥ ४ ॥

ते देवा-इति इत्तेति न्या प्रतिपादस्तीतिमेव पितरं प्रजापतिः संस्करवाम सैव नः प्रतिपादिः भविष्यतीति ॥ ५ ॥

तेत्सग्रीमवृक्षव वा इत्तेति हेतुं प्रतिपादिः ल्यमेव पितरं प्रजापतिः संस्करवाम सैव नः प्रतिपादिः भविष्यतीति किं तेति भविष्यतीति ॥ ६ ॥

तेत्सग्रीमवृक्षव वा अयं प्रजापतिस्तम-पुरुषाः एतदद्भवाय पवते तस्मात्मां न एषोज्जमसदिति तथेन सस्माव्यो अहिमकुमुखः अनहमवदि यस्य हि कस्य च देवतायु जुग्मत्या ज्ञानमहिम ज्ञानमेव ज्ञानमेव हि तत्तेति अनन्तकुरित ॥ ७ ॥

स योंसस्मास्त्राणो मध्यत उदक्रामद्धारामे सा वायुसायं पवते स्थ युद्धास्तिर्मदुः-
क्रामदस्री सा अद्वितेऽथ युद्धाद्युद्धावद्यादेश वाकृत्तरे त्तत्त ॥ ८ ॥

१. देवी १२, Ḥ
34. Then he leaves it free so that it does not get burnt. That which is yoked will get charred if not unyoked. When yoked, the ukhā bore this Agni within it as seed and Him it has now brought forth. The ukhā is the female and when she delivers the first seed, it conceives a second time. He unlooses it by chanting the mantra “Even as a mother her son, so has the earth borne Agni Purīṣya, i.e. Agni favourable to cattle – she the ukhā in her own womb”. It means the ukhā has conceived Agni in her own womb. “May Prajāpati the creator of all, release here with the approval of all—gods and the seasons”. Thus Prajāpati releases it in concert with the Viṣvedevas. all ṛṣas. He releases it towards the north of the fire at a distance of an ambit. (The explanation for this is already given).

35. He then pours milk into it. Having first received the semen, it now receives milk; for, the ukhā is a female. A female secretes milk when she is impregnated. The sand is below and the milk above which means the seed is below (first) and then the milk (secretes). He pours it into the middle so that thereon the human head can be placed on it. (Second Brahmana ends)

BRĀHMAṆA III

1. Prajāpati created the creatures and having gone all out in creation, he became exhausted. In his exhaustion, the vital air went out from him and so too his energy. By the departure of vital air and energy, he fell down. As he fell down, food oozed out; it emanted from his eye on which he lay. Consequently there was no stability for anything at that stage.

2. Then the Gods conversed “Indeed there is no other foundation than him and let us restore him, our father Prajāpati, so that he can afford stability”.

3. They told Agni “There is no scope for stability and so you will restore our father, Prajāpati. He shall be our foundation”. Agni said “What will I gain by that?”

4. They said “Prajāpati is food. You be our mouth, and we will eat that food. Thus we will have the food through you as our mouth”. Agni agreed. That is why the Gods eat through the mouth in the form of Agni.

5. Now the vital air which went out from the middle of the body is no other than the vēyu which blows yonder. The energy which oozed out of him is the Āditya and the food which flowed from him is all the food (produced during the year).
त देवा अग्र प्रावृक्षं स्तध्य एवं प्रवृक्कमप्रियऽरोऽहु एवास्मात् प्राणो मध्यत
उद्धामत्स एवैतं स आपदत तमस्मिन्दशुरथ यद्मात्रीयुद्धवःक्रमतदसिद्धधृथ
ययद्मात्रीयुद्धवःक्रमतदसिद्धधृथसंवैतरैा सूर्य कृत्त्सं सस्तकृत्स्योद्ध्रुमुद्धश्रवस्त्तिं
तमुद्धश्रयाति स लोकः ॥ ६ ॥

तस्यायेमेव लोकः प्रतिष्ठा अथ योभिश्चोखेद्रः सोदस्त्वावाइ प्राणोऽथायातारिक्षः
मात्रां योभिश्चोखेद्रः वायुः एवायामात्मनां तस्य स चौरायास्य शिरः सूर्याचन्द्रमोऽसौ
चक्रमी यच्चुक्त्स्योखेद्रः स चतुष्मात्रायुद्धाः मित्तितातरोऽसौऽहु तस्यायामात्मनां ॥ ७ ॥

तदेशा वे सा प्रतिष्ठा यां तदेवः समस्तकृत्स्यैवेयम्यापि प्रतिष्ठा सो एवायातोऽधि
भविता ॥ ८ ॥

स यः स प्रजापिर्यस्तसत्तामेव सः सोदस्त्वावाइयो तद्देशोहि रिक्र येते पुरा
प्रवृत्तानाल्पैः तत्रप्रजापिर्यस्तकाते प्राण उद्धानो वीर्यं स्वस्तेने रिक्रोशयेतस्य
तद्धृष्टम् ॥ ९ ॥

ताम्यः प्रवृक्षः यथेवात्मः देवः प्रावृक्षस्वत्त्ध्य एवं प्रवृक्कमप्रियऽरोऽहि य
एवास्मात् प्राणो मध्यत उद्धामत्स एवैतं स आपदत तमस्मिन्दशुरथ ययद्मात्र
प्रिथयुद्धाः किर्भिति यद्वायात्रीयुद्धाःक्रमतदमिन्दशुरथः सः समिद्ध आदायाति
यद्वायात्रीयुद्धाःक्रमतदमिन्दशुरथः ॥ १० ॥

ता वे सामाय प्रतिरामधान्याहि हि तद्देशानामस्तवल्लहनातिन सूर्यायेव संवत्सरे
स्यः संवत्सरे हि स प्रजापिर्यस्तस्त्वायात्रीयुद्धाःक्रमतदसिद्धधृथसंवत्सः सर्वं
दधायि युद्धिवहयुद्धातौ न कुर्विति हायस्त समस्मिन्दशुरथायात्रीयुद्धासर्वस्तवर्ष्योयक्षर्वनां च 
न भवित्वायाति ह स्माह वामकक्ष्याणो चेदसम पितरां प्रजापिर्यस्तिन्तिविच्छायामान पृथ्यानीति तः
संवत्सरे सूर्यायेव संवत्सरे सूर्यायेव संवत्सरे सयद्मात्रायुद्धाःक्रमतदमिन्दशुरथः ॥ ११ ॥

२. प्रावृक्षस्वत्त्ध्य TE
३. सत तथा MD
४. Archaic form of अस्वे
6. The Gods heated him in the fire and the fire rose over him and warmed him up. That same vital air which escaped from within him came back to him and they deposited it into him. The energy which had gone out of him was also restored in him; and the food which had flown from him got replaced into him. Thus in a year’s time, they replenished him completely and lifted him up to an upright position. By this raising him upright, he is (encompassing) these worlds.

7. This terrestrial world is his foundation. The fire that is in this world is Prajāpati’s downward vital air and the ether is his body and the wind which is there up in the air is the vital air (prāna) in his body. The sky is his head and the Sun and the Moon are his eyes. The eye on which he lied down (and through which food oozed out) that is the Moon and it is slightly closed since food flowed out.

8. Now that the same foundation which the Gods thus revived is even today the foundation (for the universe) and will remain so even hereafter.

9. The Prajāpati who got exhausted is this same Agni (altar) which is now being built up. The ukhā when it lies there empty before being heated, is just like Prajāpati of yore with his vital air, energy and food having gone out of him.

10. He heats her (ukhā) on fire just as the Gods warmed up Prajāpati. When the fire rises over her, then that same vital air which went out comes back and he restores it unto her. When he removes the gold piece and puts it into the ukhā, he restores the energy that had gone out. When he places the samidhs (fuel-sticks) he replenishes the ukhā with the food that had escaped.

11. He places the fuel-sticks both in the evening and in the morning; because the food that flowed out (of Prajāpati) were both of the morning and the evening. These same ceremonies should be performed for the whole year because that Prajāpati when he was emptied of those (vital air etc.) is the year. He thus replaces all that which belongs to him, back into him. “If this is not done throughout the year, it (Agni) should not be even looked on”, thus says Ācārya Vāmakakṣa so that he will not have to see his father Prajāpati in tatters. For the whole year he replenishes him and makes him (Agni) stand up just as Gods did with Prajāpati.
तस्य गार्हपत्यं एवां लोकोऽथ यो गार्हपत्येऽर्थ्यं प्रविष्टिः सौस्यस्य सोरस्य युद्धन्तपहावनींत्यं गार्हपत्यं च तदनात्मकमथम् य आग्रीप्रियेिः तर्निकं प्रविष्टिः तर्कस्योऽर्थ्यं वाच्यः सोरस्य स्यं आहवनीयं एव दौष्टुः यु आहवनीयेऽसिष्यं सूयाँचन्द्रम्सौ सोरस्येऽत्मते।।। १२।।

तस्य शिर एवाहवनीयोऽस्य यु आहवनीयेऽर्थ्यं प्रविष्टिः शैर्ष्युप्रमाणः। सौरस्य स तदनात्मकं पक्षपुस्तवान्वयति पक्षपुस्तवान्वयं शैर्ष्युप्रमाणश्च। शिरो दक्षिणः क्रीरं दक्षिणः। नक्ष्य उत्तरः श्रोत्रमुत्तरः। नक्ष्य प्राणोऽर्थ्यं मध्ययमात्मा वायुपुस्तवण प्रतिति तदस्मातानां सत्यां सत्यप्रतितिः। प्रतितिः सत्यस्य गार्हपत्यानां यु तदनात्मकं यु आग्रीप्रियेऽर्थ्यं एवायुप्रतात्मान्न्ध्रणः। सौरस्य स प्रतिश्रेयस्य गार्हपत्योऽस्य यो गार्हपत्येऽर्थ्यं। सोरस्यवाच्यः प्राणः।।। १३।।

ततः हैकमे प्रिन्तितः चिन्मयत्वं तत्रोऽत्रेष्यमेववाच्यः। प्राणोऽहतः न तथा कुर्वान्तितोऽत्रेष्यमेव। रेचयन्ते वेकविश्वसंपद्यथलोकुत्तरसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथो नुष्णुविश्वसंपद्यथो नुष्णुविश्वसंपद्यथे। तथा कुर्वान्ते। हे उवावृत्तार्थ्यो प्राणोऽहतः। प्राणोऽहतः लंकायोगः करोऽर्थ्यं यजुरीयोऽर्थ्यं प्राणः।।। १४।।

अयुक्ताः। संपदेवकविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव नुष्णुविश्वसंपद्यथोऽत्रेष्यमेव।।। १५।।

ततः एतातिमोऽऽनुष्ठषतः। चिन्तं एतं गार्हपत्यस्तयदेतात् अत्रेष्यमेव। संपदेवकविश्वसंपद्यथोऽत्रेष्यमेव।
12. This terrestrial world is Prajāpati’s Gārhapatya altar and the fire that is in this world is the Gārhapatyāgni. What space is there between the Āhavanīya and the Gārhapatya is the ether. The wind in the ether is for him the fire on the Āgnidhrya. The sky is his Āhavanīya and the Agni in the Āhavanīya are those two, the Sun and the moon. This then is his (Agni’s) full self.

13. The Āhavanīya is his head and the Agni which is on the Āhavanīya is the vital air of his head. Now, why this Āhavanīya has wings and tails? It is because the vital air of the head has wings and tail. The eye is its head, the right ear its right wing, the left ear its left wing, the vital air its central body, and the voice is the tail and the foundation in as much as the vital airs subsist by eating food with the vocal organ, it is the tail or foundation. That face which is the Āhavanīya and Gārhapatya is the trunk (of the body) and the fire on the Āgnidhrya is to him that vital air inside the body. The Gārhapatya altar is its foundation and the fire thereon is the downward vital air.

14. Now there are some who build it (Gārhapatya) in three layers, saying ‘there are three downward vital airs.’ It should not be done so. Those who do so are doing in excess. One amounting to twenty-one, one amounting to Anuṣṭubh and one amounting to Brhati but this altar is one single entity—a womb. This downward vital air is that Prajāpati, i.e. the delivering energy. It delivers urine, faeces and also the foetus.

15. Now the total—twenty-one bricks, nine Yajus— that makes thirty. The placing of these bricks (sadana) and the śūdādha mantra when added become thirty-two. Anuṣṭubh also contains thirty-two letters. Therefore, even this altar with twenty-one bricks is equivalent to Anuṣṭubh. The Periśrit, the bricks placed on the sides are twenty-one. The Yajus-mantra is the twenty-second which is used for cleaning the altar. Then comes āga and its mantra, the sand and its Yajus, the purīya (filling soil) and its mantra, with four mantras he pours the two fires together; with a fifth one he unites the ukhā and then releases this nirṛti with three—total thirty-two and the Anuṣṭubh consists of thirty-two syllables so then this is an Anuṣṭubh (despite the twenty-one it is equivalent to Anuṣṭubh with thirty-two syllables). These two Yajus are also Anuṣṭubh because Anuṣṭubh is speech. Thus that twofold form of speech: there is the divine and the human, loud and low, i.e. those two.

16. Thus this Gārhapatya altar that is built up is made up of three Anuṣṭubhs. Why this altar is made of three Anuṣṭubhs is because they correspond to these three worlds. All the three come in this. Out of the first two Anuṣṭubhs, the first one with twenty-two syllables is taken to the Āhavanīya. This Āhavanīya is that sky, i.e. that head of Prajāpati. Then one of the two Anuṣṭubhs remains here (on the earth) to
स उ अर्थं लोकःश य एते हे यजुष्मी एतत्सर्वदर्शामनं च गार्हपत्यं च तद्निरक्षः स आत्मा तद्रते हे भूतस्तत्समाधेत्तननीयो यद्वन्तरहवनीयं च गार्हपत्यं च तस्मादेषः लोकानामन्तरिष्कलोकस्थितं: ॥ १६ ॥

सैशा वेदा किरिता वागनुष्ठामेश्वरीश्रि: प्राणो भूतवासुसंस्करति य आहवनीयेश्व्रि: स प्राणः सोऽसावाविद्येस्थः यो गार्हपत्येश्व्रि: स उद्यनः स उ अर्थः योऽस्मिन्निपकेस्वरर्थ य आःश्रीयेश्व्रि: स व्यानः स उ अर्थः वायुःयेश्व्रि: पवत एवं विद्रश्वाव वार्ष वाचः सार्व प्राणः सर्वमात्मानः संस्कृतः ॥ १७ ॥

सैशा तृत्येव ये वे हे द्वातिःसती द्वातिःशदेव तदच्छृते हे यजुष्मी तच्छुताविश्वासठिरेवं पवित्रो नाकारा छन्दो व्येत्तेकस्मातः द्वातिः स उ द्वातिःकस्तव्यश्वान्तृतिः द्वातिःशदर्षा बहूति बहूति वा एष संचितोभिमुखपदते यादुपण्यो योनी रेतः सिच्चते तादुग्नायते तद्वद्वातिमः बहूति करोऽति तस्मादेष संचितो बहूतीमिद्मुखपदते ॥ १८ ॥

तदहृदयं लोको गार्हपत्यावतिरिः धिश्यया द्वौराहवनीयो तन्तरिक्षलोकं उ अर्थकालकालदत्तातिः श्रवणं कस्माद्गर्हपत्यं चित्तवाहनीयं चिनोत्यथ धिश्ययानिति सर्वेवेमात्रो लोकावसासित्वोऽवित्तोऽस्तिर्याकाश आयुःसदन्तरिक्षमभवदीक्षं हैतन्त्रमः ततः पुराततः वा इत्याश्चमधुसंदिति तस्मादन्तरिक्षम तद्वद्वाहपत्यं चित्तवाहनीयं चिनोत्यस्तेवः हृदये लोकार्ष्टितात्मथ प्रत्येक धिश्य्यानित्वपति कर्मण्य एवामुत्तरावायायो अन्तराभावं संस्कृतयमात्मवर्ष्यं संस्कृतः ॥ १९ ॥ इत्यतृतीयं व्राहणम् ॥

॥ इत्यषोधध्यायः समापत्:॥

॥ इत्युधासमरणकाण्डः समापतम्॥

2. See notes
be this Gārhapatya which is the foundation of this terrestrial world. Then the two Yajus which is between the Āhavaniya and the Gārhapatya form the aerial world, that body of Prajāpati and because there are two of them making up one Anuṣṭubh, that space and hearth between the Āhavaniya and Gārhapatya (viz. Āgniśṭhira hearth) is smaller. Therefore, the aerial world is the smallest of the three.

17. This Anuṣṭubh in the form of speech is of three kinds. This Agni becomes the prāṇa and goes along with the speech. The fire which is on the Āhavaniya altar is the prāṇa breathing out and is the same as the yonder Sun. The fire which is on the Āgniśṭhira is the breath that pervades (vyāna) and is the same as the wind that blows yonder. The fire which is on the Gārhapatya is the in-breathing (udāna) and is in the form of fire in this world. He who knows this secret achieves for himself the full speech, full vital air and full self.

18. Then this Brāhāti—there are two Yajus mantras consisting of thirty-two syllables. That becomes thirty-two. The two Yajus mantras added to it becomes thirty-four. Agni the thirty—fifth. One syllable less or more does not alter the metre; neither by one nor by two. Moreover that Agni consists of two syllables and that makes thirty-six. Brāhāti consists of thirty-six syllables and it is this Brāhāti that the Āhavaniya altar amounts to. For, whatever the nature of the seed which is infused into the womb, such like offspring is born therefrom. Thus in that he makes up that Brāhāti metre, out of this Gārhapatya and there by the Āhavaniya fire-altar amounts to the Brāhāti.

19. In this context, they say, "As the Gārhapatya is this terrestrial world: the Dhiṣṇyā hearth, the aerial world and the Āhavaniya, the sky, the aerial world is not separated from earth. So, why should he construct the Āhavaniya after Gārhapatya and then come to the middle one i.e. the aerial world of Dhiṣṇyās? Well, at first these two worlds, heaven and earth were together. When they parted, the space which was between, i.e. antara, became antarikṣa because this ikṣa was in the antara and hence called antarikṣa. There is another reason for building the Gārhapatya and Āhavaniya first because this world and the sky were created first and in between, the Dhiṣṇyās are built so that there is no void or gap between these two and this pious act has a continuity. In this way, after constructing the two hearths the inter-space is also built. (Third Brāhmaṇa ends)

(Chapter Eight ends)

UKHĀSAMBHARĀNA KANDA ENDS
PĀTHAVIMARŚĀ
(Textual Notes)

VĀJAPeya KĀNDA - VI

1.1.6. The context here is to decide the adhikāri who can perform Vājapeya. Highly learned and knowledgable person alone can perform it, provided he belongs to the Brahmin or Kṣatriya caste and is able to mobilise such priests who are well-versed in the techniques of this sacrifice. आपाविनिर्भृत्य was obviously not fulfilling their conditions and hence he had to descend after reaching the upper region. When the result of Vājapeya is so high as even to conquer Prajāpati and conquer everything, an undeserving person could not be elevated to that high position which would upset the social equilibrium. This seems to be the only purpose for the reference to the descendence of Aupavi, the son of Jānaśruti.

1.1.10. Here Caland suggests to change तेव to तदृ. There is no need for that, since तेव refers to प्रसवम्.

1.2.15. वित्त्वा संगृहीत—If the two are to take each other's share, व्यत्यासं गृहीत would have been alright. But here, वित्त्वा as found in TE, V2 and H followed by संगृहीत means each knowing his share, takes it.

1.4.3. वाजो अन्त, वाजसा अन्तसा appears to be in the usual method of explanation found in the Brāhmaṇa texts. Putting अन्तसा does not sound sensible. MD has no corresponding passage to guide us. अन्तसा found in the place of अन्तसा in TE, My, H, and V2 make better reading, as it would mean ‘in actuality’. There is no difference between अन्त and वाज.

1.4.9. सवााप्रश्ना वा गये मानुषे — Here Caland has emended the reading in the lines of the reading at VII-3-3-6. But there seems to be no need for such change.

1.4.10. रथने परीतो is the reading in the Kāṇva Samhitā text (10-12), MD has परीतो and it has been explained by Harisvāmin as व्याक्तित्व: . परीतो means here ‘pervades’ परि + हतो.

RĀJASŪYA KĀNDA - VII

1.1.4. सवासाध्वान and सवाससाध्वान are both incorrect. So Caland’s reading सवास अध्वान is accepted. लोपाचिष्ये अतिनिधान is the correct splitting. Both चिन्हतित as found in some Mss and चूर्णतित as amended by Caland do not fit in, as such verbal forms are not possible. ने here means एव.
1.3.1. विष्टुऽक् offerings are three offerings, each of which consists of one purodåsa and two carus. First consists of a purodåsa for Agni-Viṣṇu, a caru for Agni-Viṣṇu and a caru for Viṣṇu. The second consists of a purodåsa for Agni-Pūṣan and a caru for Agni-Pūṣan and caru for Pūṣan. The third consists of a purodåsa for Agni-Soma, a caru for Agni-Soma and a caru for Soma. Each is called Triṣamyukta because each has three constituents.

2.2.7. अन्यायवायवत्ति Here the splitting is अन्य-आय-चा. The derivation अन्या यातीति अन्याय. चा is in the sense of हूँ (as if). It would mean ‘Though broken away from the main stream, when it rejoins it looks as if joining a different stream’. Caland’s reading अन्यायवायवत्ति is no doubt simpler and less involved but there is no MSS support for it.

2.2.12. ब्रज normally means ‘a cloud’ but here it is used in the sense of ‘well’ since both bear water.

2.2.13. ब्रसा is derived from ब्रस्स कान्त्वो to mean ‘shining’ as well as for ब्रस्स वायः meaning ‘amenable to human’ for they do not obstruct the way as rivers do.

2.2.19. There is no स्वाहा in this, because no offering is involved.

2.2.19. Here Caland suggests amendment as स्वाराजेव. There is no need to alter the readings of the MSS स्वाराजेव. स्वार means ‘heaven’ (स्वर्ग) and स्वाराज means ‘Lord of the heavens’. So स्वाराजेव is alright.

2.2.22. श्रमाशास्ते नम्न is enough. Caland has introduced यदह in between which is not necessary since इति coming later itself implies the sense of यदह.

2.3.1. यदेतस्य and प्रचर्थति do not go together. Either it should have been यदेतस्य प्रचर्थति or यदेतस्य प्रचरिति. But neither of these is found in any of the MSS. So we have to presume that यदह is used in the sense of यद.

2.3.3. देवसुवाम् The correct form should be देवसुवाम् and that is how it reads in Taittirīya. Shortening of सुवाम् as स्वां is archaic.

2.3.3. सुवां is used in the sense of स्वां।. Perhaps, this is derived from a Vedic root सुव in the first conjugation.

2.3.3. सुवाम्य is found in two MSS. But सुवाम्य is the reading in TE and My, which is also possible if we take the elongation as an archaic. Caland’s amendment is सुवाम्य on the basis of प्रामाण्य which follows, is not warranted.

2.3.6. All the MSS read ज्वेष्टस्य ज्वेष्टस्यः. Caland’s reading ज्वेष्टस्यः स ज्वेष्टस्यः is no doubt simple. But all the MSS cannot be ignored. So the former reading has to be interpreted as “Indra controls for senior most and seniority”. Here the possessive case is used in the accusative sense.

2.3.6. अतिष्ठानां as found in all MSS is retained though the sandhi is archaic, instead of amending it to अतिष्ठा ओषधीनां as suggested by Caland.
2.3.8. The MD reads नाव्सा in this context and Sāvana explains it as a plant grown in unploughed land. Since it does not need ploughing which causes violence, these are harmless growth and hence belong to Mitra. In the Taittirīya Samhitā and the Taittirīya Brāhmaṇa the reading is अम्भान (as here in ŚB) interpreted by Sāvana himself as ‘a kind of grain’. It is also taken for the lotus seeds (which grow without cultivation and ploughing of land).

2.3.9. धर्म is in the sense of धार्म।. Otherwise the plural in उपयन्ति will not fit in.

2.4.9. याज्ञवल्क्य is found in four Mss and comes closer to the TE reading याज्ञवल्क्य. याज्ञवल्क्य हिंसा is the construction which goes well with later स हि (तवव) अपनायति. So Caland’s amendment is not called for.

2.4.15. The word तार्य is derived by Sāvana as a garment made of the fibres of a plant called Tripā. It is also considered as a vegetable silk; thrice soaked in ghee. Dr. Ranade translates it as a garment made of silk or made of cloth, the threads of which have been dipped three times in water. (commentary Valkalam iti keci vide Kāñçyāṇa Śrautasūtra translation by H.G. Ranade, P. 427). Eggling in his translation of MD, after referring to different interpretations agrees with Goldstrucker and interprets it as ‘a silk undergarment’.

2.4.19. One of those garments is specified as the first one i.e. tārya according to Sāvana.

2.4.22. Eggling translates अपराप्राप्ति as ‘he misses his aim’. Here we have taken Sāvana’s interpretation. In MD these three arrows are respectively called, अरिबा, रुजा and क्रमा.

3.1.9. निषिद्ध पदा—Here निषिद्ध and अ are the words. निषिद्ध means beaten or blown up and is an adjective असे. So no need to make it possessive as amended by Caland.

3.1.14. Sāvana interprets the word अविदित as ‘a capable person who performs rites as ordained’ and दिति ‘the incapable one who does the rites without realising their real purport’; and अवि as ‘comely self’ and अदन ‘the ghastly figures of the enemies’.

3.2.5. If पर्वत is to mean Sun and वृष्ण to mean the raining cloud, it would present the picture of Sun coming out in all its glory from behind the cloud and the performer of Rājasūya, likewise, emerges in glory out of the sacrifice.

3.2.10. The construction is rather confusing. Sāvana says that it should be inferred as being addressed to the waters.

3.3.12. विमुच्यात is preferred to विमुच्यातास. Mss are equally divided in the readings. MD has विमुच्यातास and Harivāmin’s commentary also corroborates it. So विमुच्यात is preferred.

3.3.13. वाहासित means ‘those that carry’. So Caland’s emendation is not warranted.
3.3.24. कृष्ण माति थे हिः is the Samhitā reading. Caland and some Mss read मे for माति. Since it is a quotation from the Samhitā we retain माति.

3.4.4. Caland’s suggestion to read तस्यामेव is not necessary. तस्या in the sixth case with कृष्ण understood will serve the purpose.

3.4.7. अदरण्डः ओर्ज्ञे is the reading in all the Mss. अत्मानेदा has to be explained as archaic rather than amending it to अज्ञे as Caland has done.

3.4.18. जयानात is interpreted by Vidyādharā as ग्रामम्यो भान्त (vide Katyayana Śrauta Sūtra Vṛttī, 15.7.14. P. 72). Karka also interprets it as ग्रामणकोसजात. Eggling has translated it as ‘tribesman’.

4.1.4. याने ब्रजा is to be split as या - या - इव - एता all going with देवता. Caland’s amendment as याने to suit the masculine gender in त्रीणु etc. is not necessary since विधेयप्राप्यम् rule is applicable.

4.1.13. The kāndikā ending with उपसंधि: is not conducive to proper interpretation. Either it should have ended after चर्चनि or it should have run on without break.

4.2.13. The MD reading is विधातःप्राप्यनादानकामो. Most of the Kāṇva Mss have विधातानेज which both in the fourth case and in the seventh case does not make sense. So we are to choose an amendment nearest to the Mss reading and it can be only विधातानेजादानकामो.

4.3.5. आसु: is an archaic usage for जयाना.

5.1.1. Vidyādharā on 15.10.3 of the Katyayana Śrauta Sūtra interprets the words मद्यप्यम् as one on whose wool there is no dirt— ‘वस्त्रा उणासु मलो नासि’.

5.1.24. In Caland’s edition Kāndikās 24 and 25 are interchanged in sequence.

UKHĀSAMBHARĀNA KĀNDĀ - VIII

1.2.7. MD reads अज्ञ: TE and other Kāṇva read अज्ञ: Nāsik Ms reads आज्ञ: The latter two are wrong. So we accept the Ms reading being the imperfect third person plural of the root ज्ञ हाक्त यानो.

1.3.6. Harisvamin gives an alternative interpretation that they impregnated seed over a period of one year and a boy was born.

2.1.6. अनेवेषि has to be spilt as अने:—उ—आहि.

2.1.7. The root as in अमु गतिरित्यादानितु is the first conjugation. For the MD reading श्रीरथायासिस्य the root is श्रीरथ यात्रा.

2.1.9. हन्तैनात् is the reading found in most of the Kāṇva Mss. granting that एतल् with the elongation of न is archaic, there is no further reference to justify एतल. So we adopt the MD reading एतल्.
2.1.32. Eggling adopts the reading अमृतेष्का: in the latter sentence here and interprets as “They are false bricks”. But this is not supported by Sāyaṇā or Harivāmin. Moreover it does not fit in with VIII.1.2.24 where द्विवेष्टक is defined.

2.2.4. Actually it should have been कवच: instead of कड़ल्यः as per the explanation that follows which says क in प्रणापि. कड़ल्यः is perhaps an archaic form of कवचः.

2.2.35. मिथिस्थिति and मिथिस्थिति found in most of the Kāṇḍa Mss. are correct. Weber's edition of MD has the reading मिथिस्थिति which is definitely untenable. Ganga Prasad's Edition with Hindi Tīkā has मिथिस्थिति which is justifiable. So we adopt that reading.

2.3.7. Here apart from Prajāpati and Agni forming two; and Vāyu and Prameśthi forming two; Indrāgni and Viṣvakarma with Sun form the third pair to make six. (Indrāgni and Viṣvakarma are counted only as one, since they together saw the second citi).

2.3.7. Second layer means here one between the first and the second already mentioned in kaṇḍikā 2 above and fourth layer means, one between the second and the third mentioned in kaṇḍikā 6 above.

3.1.31. त्रादेशमान is interpreted by Sāyaṇa and Harivāmin in different ways. But here it seems to refer to the breadth of the mouth organ covering all the parts of the mouth that are involved in the Bāhyaprayatna for producing sound.

3.2.2. संवत्त and संवत्त used in the sense of expanse. Sāyaṇa has not commented on it. It would mean ‘Among those that are expansive, Prthvi is the most expansive’.

3.2.16. ज्ञात्वेद is interpreted as enlightened one who knows all the beings or as one who knows each object as it is born.

3.2.18. मुद्दो first used as धक्कारात and later as अक्कारात.

3.2.18. हृत can be second person plural of हृ ‘to go’ or can be indeclinable meaning ‘from him’.

3.2.18. निकौष्ठ of TE is from the root निकौ ‘to collect’ and is accepted in preference to निकौष्ठ the derative of कौ.

4.3.2. Here Eggling has translated as “From his mothers”. Harivāmin has interpreted it as “Towards the mothers” which is more natural on the part of a child. The fourth case in नास्त्य: also confirms the meaning “Seeking for his mothers”.

4.3.7. Both these interpretations for रासमेत्ताल दशाति are possible and are supported by Sāyaṇa and Harivāmin (as मृत्त means both grief and joy). But पत्ता meaning falling down as an attribute to रासम perhaps, supports the former interpretation (pensive or sad).

5.1.8. स्वासाः also interpreted as one having charm in the limbs employed in lying down. Eggling’s interpretation of all the three adjectives, referring to the hair-style is not in agreement with Harivāmin’s or Sāyaṇa’s.
5.3.8. शक्रेव and शक्रेव are the readings found in most of the Mss. MD reads शक्रेव. Harisvamin somehow interprets it as meaning जवघम् and equals शक्रेव with शक्रेव. While शक्रेव is definitely out of context since it would mean 'Vigan' and here the excreta devoid of vigan is meant, we retain शक्रेव of the starting sentence instead of शक्रेव which in spite of its involved interpretation falls short of the concept of excreta.

5.4.5. ईधे given as alternate reading in TE is also possible. ईधे in the sense of "having made it to glow" is found in Taittirīya III-5-11 and Sāyāna has explained it as प्रज्वलितवान्.

6.2.4. बीरस्वतवरनि the reading found in the MD has been adopted since the Sāhithītā text is बीरस्वतवरनि.

6.2.18. In the case of aparāsūryaṇa and adhahāsaya, since no particular tree is mentioned, these two samidhs are of the Udumbara only.

6.3.4. वैशानिकांद्रव व अधिवृत्ति is the constitution. MD reading is conducive to this and so we have adopted it.

6.4.2. In both the kaṇḍikas above आहुतिकृतं हृदालया समुपदघाति refers to normal adding of fuel by way of tending the fire throughout the night and day after the regular rituals. It perhaps implies that even such tending should be done with स्वाहाकार, since it has been said earlier that any offering without स्वाहा will harm the fire.

7.1.16. Here Eggling translates तस्य as referring to fire. But Sāyāna clearly says तस्य शिकास्य आपि: उदकस्येऽऽप्रतिषा आस्थाद्.

7.2.15. प्रज्वल्य रूपं is found in all Mss. But it is in the sense of a compound प्रज्वल्य-रूपम्. MD also has the same reading but Harisvamin clearly interprets it as मेघरूपं शक्रेव.

7.2.16. Here it should be परोक्षाहुरी प्रज्वल्य.: Since neither Mss nor MD support it, we retain the reading परोक्षाहुरी. Here भवति is understood.

8.1.6. The construction बुद्धवत्या (समिथा) एन्त (दमनान्त) इत्यादि (गन्तु) बोधयति (प्रेरयति). The Yajamāna is being prompted to move with the Samidh which has been made to glow with ghee.

8.2.31. संक्षर्यां शां should have been the correct form. Here it is an archaic usage with शा dropped.

8.3.17. In the MD recension, after प्राण, we have udānā in Gārhapatya, and then only vyāna and Āghidhra. This order of Sāyāna between udāna and vyāna are often found in Kāṇḍa and MD.

***
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As Deputy Educational Adviser (Sanskrit), he was instrumental in initiating Adarsh Sanskrit Mahavidyala Scheme: reprinting of out of print Sanskrit works, special incentives for preservation of the oral tradition of Vedas, studies, and establishment of Rashtriya Veda Vidya Pratishthana—an autonomous trust, of the Government of India. He was also credited with starting a number of Veda Pathashalas 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 Bhaktas, 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 1997-98.